

ENGLISH
TRANSLATION OF
**MUSNAD
IMAM AHMAD
BIN HANBAL**

Hadith No. 1 to 1380

Abu Abdullah Ahmad bin Muhammad
bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }

Vol. 2

Translated by
Nasiruddin Al-Khattab
Edited by
Huda Al-Khattab



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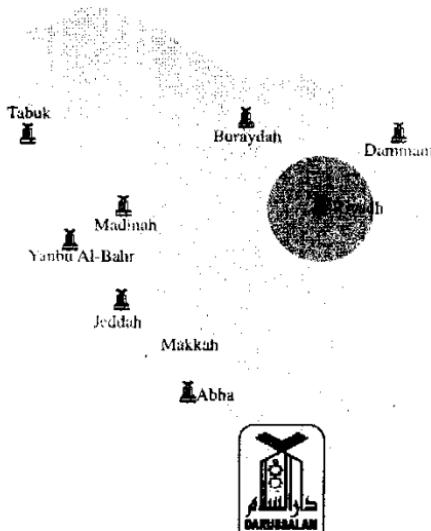
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Imam Ahmad bin Hanbal (رضي الله عنه)

{ 164-241 AH - 780-855 CE }



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E N G L I S H T R A N S L A T I O N O F

Musnad Imam Ahmad bin Hanbal (رضي الله عنه)

Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }

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the Most Gracious, the Most Merciful*

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مشنون أبي محمد طلحة بن عبد الله (١٦٦/١)

Musnad of Abu Muhammad Talhah bin 'Ubaidullah

1381. It was narrated that Ibn Abi Mulaikah said: Talhah bin 'Ubaidullah (٤٤) said: I heard the Messenger of Allah (ﷺ) say: "How good are the family: 'Abdullah, the father of 'Abdullah and the mother of 'Abdullah."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٣٨١ - حَدَّثَنَا وَكِيعٌ : حَدَّثَنَا نَافِعُ بْنُ عُمَرَ وَعَبْدُ الْجَبَارِ بْنُ وَرْدٍ عَنْ أَبِي مُلِيقَةَ قَالَ : قَالَ طَلْحَةُ بْنُ عَبْدِ اللَّهِ : سَيِّفُتْ رَسُولُ اللَّهِ يَقُولُ : «يَعْنِمْ أَهْلُ الْيَتِيمَ عَنْدَ اللَّهِ، وَأَبْوَابُ عَبْدِ اللَّهِ، وَأُمُّ عَبْدِ اللَّهِ». [انظر: ١٣٨٢]

تخریج: إسناده ضعیف لانقطاعه، ابن ابی مليکة لم يدرك طلحة.

1382. It was narrated that Ibn Abi Mulaikah said: Talhah bin 'Ubaidullah said: I do not usually narrate anything from the Messenger of Allah (ﷺ), but I heard him say: " 'Amr bin al-'As (٥٥) is one of the righteous of Quraish." 'Abdul-Jabbar bin Ward added, narrating from Ibn Abi Mulaikah, that Talhah said: "How good are the family: 'Abdullah, the father of 'Abdullah and the mother of 'Abdullah."

Comments: [Its *isnad* is *da'eef* like the previous report]

١٣٨٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ : حَدَّثَنَا نَافِعُ بْنُ عُمَرَ وَعَبْدُ الْجَبَارِ بْنُ الْوَرْدِ، عَنْ أَبِي مُلِيقَةَ قَالَ : قَالَ طَلْحَةُ بْنُ عَبْدِ اللَّهِ : لَا أُحَدِّثُ عَنْ رَسُولِ اللَّهِ يَقُولُ شَيْئًا إِلَّا أَنِّي سَمِعْتُهُ يَقُولُ : «إِنَّ عُمَرَوْ بْنَ الْعَاصِ مِنْ صَالِحِ فُرَيْشٍ». قَالَ : وَرَأَدَ عَبْدُ الْجَبَارِ بْنُ وَرْدٍ عَنْ أَبِي مُلِيقَةَ عَنْ طَلْحَةَ قَالَ : «يَعْنِمْ أَهْلُ الْيَتِيمَ عَنْدَ اللَّهِ وَأَبْوَابُ عَبْدِ اللَّهِ وَأُمُّ عَبْدِ اللَّهِ». [راجع: ١٣٨١]

تخریج: إسناده ضعیف کسابقه.

1383. It was narrated from Mu'adh bin 'Abdur-Rahman bin 'Uthman at-Taimi that his father 'Abdur-Rahman bin 'Uthman said: We were with Talhah bin 'Ubaidullah (٤٤) and we were in *ihiram*. We were given a bird as a gift whilst Talhah was sleeping.

١٣٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ : حَدَّثَنَا أَبْنُ جُرَيْحٍ : حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ مَعَاذِ أَبْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّمِيميِّ، عَنْ أَبِيهِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ قَالَ : كُنَّا مَعَ طَلْحَةَ أَبْنِ عَبْدِ اللَّهِ وَنَخْنُ حُرُمٌ، فَأَهْدَى لَنَا طَيْرٌ،

Some of us ate and some of us refrained and did not eat. When Talhah woke up, he approved of those who had eaten it and said: We ate it with the Messenger of Allah.

وَطَلْحَةُ رَاقِدٌ، فَبَيْنَمَا مِنْ أَكْلَهُ، وَمِنْ مِنْ تَوَئِعَ
فَلَمْ يَأْكُلْ، فَلَمَّا اسْتَيقَظَ طَلْحَةُ، وَقَرَنَ مِنْ
أَكْلَهُ وَقَالَ: أَكْلْنَا مَعَ رَسُولِ اللَّهِ ﷺ.

نَخْرِيج: [إسناده صحيح. م: ١١٩٧]

Comments: [Its *isnad* is *saheeh*, Muslim (1197)]

1384. It was narrated from Yahya bin Talhah that his father said: 'Umar saw Talhah bin 'Ubaidullah looking upset and said: What is the matter with you, O Father of So and so? Perhaps your cousin's being appointed as caliph has upset you, O Father of So and so? He said: No, but I heard a *hadeeth* from the Messenger of Allah (ﷺ) and nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. I heard him say: "I know a word which no one says at the time of death but his colour will brighten and Allah will relieve him of his distress." 'Umar (ؑ) said: I know what it is. Talhah said: What is it? 'Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, *La ilaha illallah?* Talhah said: You are right. By Allah, that is what it is.

Comments: [Its *isnad* is *saheeh*]

1385. It was narrated that Isma'eel said: I saw Talhah with his hand paralysed; he had protected the Messenger of Allah (ﷺ) with it on the day of Uhud.

١٣٨٤ - حَدَّثَنَا أَسْنَاطُ: حَدَّثَنَا مُطَرْفُ عَنْ
عَامِرٍ، عَنْ يَعْنَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ:
رَأَى عُمَرَ طَلْحَةَ بْنَ عَبْدِ اللَّهِ تَقْيِيدًا، فَقَالَ:
مَا لَكَ يَا أَبَا فُلَانْ، لَعَلَّكَ سَاءَتْكَ إِمْرَةُ ابْنِ
عَمْكَ يَا أَبَا فُلَانْ؟ قَالَ: لَا، إِلَّا أَنِّي سَمِعْتُ
مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا مَا مَنَّتِي أَنْ أَشَأَهُ
عَنْهُ إِلَّا الْفَدْرَةُ عَلَيْهِ حَتَّى مَاتَ، سَمِعْتَهُ
يَقُولُ: «إِنِّي لَأَغْلَمُ كَلِمَةً، لَا يَقُولُهَا عَنْدَ عِنْدِ
مَوْيِهِ إِلَّا أَشْرَقَ تَهَا لَوْنَهُ، وَنَفَسَ اللَّهُ عَنْهُ
كُرْبَتَهُ». قَالَ: فَقَالَ عُمَرُ: إِنِّي لَأَغْلَمُ مَا هِيَ،
قَالَ: وَمَا هِيَ؟ قَالَ: تَعْلَمُ كَلِمَةً أَغْلَمَ مِنْ
كُلِّ كَلِمَةٍ أَمْرَرْ بِهَا عَمَّةً عِنْدَ الْمَوْتِ: لَا إِلَهَ إِلَّا
اللَّهُ؟ قَالَ طَلْحَةُ: صَدَقْتَ، هِيَ - وَاللَّهُ -

هي. [راجع: ١٨٧]

نَخْرِيج: [إسناده صحيح.]

١٣٨٥ - حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ قَالَ: قَالَ
قَيْنُ: رَأَيْتُ طَلْحَةَ يَدْهُ شَلَاءَ، وَقَرَنَ بِهَا
رَسُولُ اللَّهِ ﷺ يَوْمَ أُحْدٍ.

Comments: [Its isnad is saheeh, al-Bukhari (4063)]

1386. It was narrated from Yahya bin Talhah bin 'Ubaidullah, from his father, that 'Umar (رضي الله عنه) saw him looking sad and said: What is the matter with you, O Abu Muhammad? Perhaps you are upset about your cousin being appointed caliph? - referring to Abu Bakr. He said: No. And he spoke highly of Abu Bakr (رضي الله عنه), [then he said:] But I heard the Prophet (صلوات الله عليه وسلم) say: "[There is] a word which no one says when he is dying but Allah will relieve him of distress and his colour will brighten." Nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. 'Umar said to him: I know what it is. Talhah said to him: What is it? 'Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, *La ilaha illallah*? Talhah said: You are right. By Allah, that is what it is.

Comments: [Its isnad is saheeh]

1387. Dawood bin Khalid bin Dinar narrated that he and a man called Abu Yoosuf, who was from (the tribe of) Banu Taim, passed by Rabee'ah bin Abi 'Abdur-Rahman (رضي الله عنه) and Abu Yoosuf said to him: We find that you have a *hadeeth* that we did not find with anyone else. He said: I have a lot of *hadeeths*, but Rabee'ah bin al-Hudair - who used to stay close to

تخریج: إسناده صحيح. خ: ٤٠٦٣).

١٣٨٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ: حَدَّثَنَا صالحُ بْنُ عُمَرَ عَنْ مُطْرِفٍ، عَنْ يَحْيَى بْنِ طَلْحَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ عُمَرَ رَأَهُ كَثِيرًا، فَقَالَ: مَا لَكَ يَا أَبَا مُحَمَّدٍ كَثِيرًا، لَعْلَهُ سَاعَتْكَ إِمْرَةٌ أَبْنَى عَنْكَ؟ - يَعْنِي أَبَا بَكْرٍ - قَالَ: لَا، وَأَنْتَ عَلَى أَبِي بَكْرٍ، وَلِكَيْنِي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كَلِمَةٌ لَا يَتَوَلَّهَا عَبْدٌ عِنْدَ مَوْلَاهُ إِلَّا فَرَّجَ اللَّهُ عَنْهُ كُرْبَتَهُ، وَأَشْرَقَ لَوْنَهُ». فَمَا مَنَعَنِي أَنْ أَتَالَهُ عَنْهَا إِلَّا الْفَدْرَةُ عَلَيْهَا حَتَّى مَاتَ. فَقَالَ لَهُ عُمَرُ: إِنِّي لَا أَعْلَمُ بِهَا، فَقَالَ لَهُ طَلْحَةُ: وَمَا هِيَ؟ فَقَالَ لَهُ عُمَرُ: هَلْ تَعْلَمُ كُلَّهُ هِيَ أَغْظَمُ مِنْ كَلِمَةٍ أَمْ يَهَا عَمَّةٌ: لَا إِلَهَ إِلَّا اللَّهُ؟ فَقَالَ طَلْحَةُ: هِيَ - وَاللَّهُ - هِيَ.

[راجع: ١٨٧]

تخریج: إسناده صحيح.

١٣٨٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ مَعْنَى الْعِتَارِيُّ: أَخْبَرَنِي دَاؤُدُّ بْنُ خَالِدٍ بْنِ دِينَارٍ: أَنَّهُ مَرَّ هُوَ وَرَجُلٌ يَقُالُ لَهُ: أَبُو يُوسُفٍ مِنْ بَنِي تَيْمٍ، عَلَى رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ لَهُ أَبُو يُوسُفَ: إِنَّمَا تَجِدُ عِنْدَ غَيْرِكَ مِنَ الْحَدِيثِ مَا لَا تَجِدُهُ عِنْدَكَ؟ فَقَالَ: أَمَا إِنَّمَا عَنِّي حَدِيثًا كَثِيرًا،

Talhah bin 'Ubaidullah - said that he did not hear Talhah narrate any *hadeeth* from the Messenger of Allah (ﷺ) except one. Rabee'ah bin Abi 'Abdur-Rahman said: I said to him: What is it? He said: Talhah said to me: We went out with the Messenger of Allah (ﷺ) until we approached Harrat Waqim. When we drew close to it, we saw some graves at a turn in the valley and we said: O Messenger of Allah, are these the graves of our brothers? He said: "The graves of our companions." Then he left and when we came to the graves of the martyrs, the Messenger of Allah (ﷺ) said: "These are the graves of our brothers."

Comments: [Its *isnad* is *hasan*]

1388. It was narrated from Moosa bin Talhah that his father said: We used to pray with animals passing in front of us. We mentioned that to the Prophet (ﷺ) and he said: "If you put something the height of the back of a saddle in front of you, then it will not matter what passes beyond it."

Comments: [Its *isnad* is *hasan*, Muslim (499)]

1389. It was narrated that Abu Salamah said: Two men from Yemen came to stay with Talhah bin 'Ubaidullah. One of them was killed with the Messenger of Allah (ﷺ) and the other remained for a year after that, then he died in his bed. Talhah bin 'Ubaidullah was shown [in a dream] that the

ولكين ربيعة بن الهذير قال - وكان يزور طلحة بن عبيد الله : إنَّه لَمْ يَشْنَعْ طَلْحَةَ يُحدِّثُ عَنْ رَسُولِ اللَّهِ بَلْ حَدَّثَ قَطُّ غَيْرَ حَدِيثٍ وَاحِدٍ. قَالَ رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ : قُلْتُ لَهُ : وَمَا هُوَ؟ قَالَ : قَالَ لِي طَلْحَةُ : خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا أَشْرَقَنَا عَلَى حَرَّةٍ وَاقِمٍ، قَالَ : فَذَنَّوْنَا مِنْهَا، فَإِذَا قُبُورُ بَعْضِهِنَا، قَتَّلَنَا : يَا رَسُولَ اللَّهِ، قُبُورُ إِخْرَانِنَا هَذِهِ؟ قَالَ : «قُبُورُ أَصْحَابِنَا» ثُمَّ خَرَجْنَا حَتَّى إِذَا جَنَّا قُبُورَ الشَّهِداءِ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «هَذِهِ قُبُورُ إِخْرَانِنَا». قَالَ رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ : «هَذِهِ قُبُورُ إِخْرَانِنَا».

تخریج: إسناده حسن.

١٣٨٨ - حَدَّثَنَا عَمْرُ بْنُ عَبْيِدِ اللهِ : حَدَّثَنَا سِيَّمَانُ ابْنُ حَرْبٍ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ : كُنَّا نُصَلِّي وَالدَّوَابُ تَمُرُّ بَيْنَ أَيْدِينَا، فَذَكَرْنَا ذَلِكَ لِلَّهِ تَعَالَى، قَالَ : «مِثْلُ مُؤْخَرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَيِّ أَحَدِكُمْ، ثُمَّ لَا يَضُرُّهُ مَا مَرَّ عَلَيْهِ» وَقَالَ عَمْرُ مَرَّةً : (بَيْنَ يَدَيْهِ).

تخریج: إسناده حسن. م: (٤٩٩).

١٣٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْيِدِ اللهِ : حَدَّثَنَا مُحَمَّدُ ابْنُ إِشْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ قَالَ : نَزَّلَ (١٦٢/١) رَجُلًا مِنْ أَهْلِ الْيَمَنِ عَلَى طَلْحَةَ بْنِ عَبْيِدِ اللهِ، فُقِيلَ أَحَدُهُمَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ مَكَّ الْأَخْرَ بَعْدَهُ سَنَةً، ثُمَّ مَاتَ عَلَى فِرَاشِهِ، فَأَرَيَ طَلْحَةَ

one who died in his bed entered Paradise some time before the other. Talhah mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said: "How long did he live after (the one who died first)?" He said: One year. The Messenger of Allah (ﷺ) said: "He offered eighteen hundred (extra) prayers and fasted Ramadan."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1390. Malik narrated from his paternal uncle, from his father, that he heard Talhah bin 'Ubaidullah say: A Bedouin came to the Prophet (ﷺ) and said: O Messenger of Allah, what is Islam? He said: "Five prayers every day and night." He said: Do I have to do anything other than that? He said: "No." He asked him about fasting and he said: "Fasting (the month of) Ramadan." He said: Do I have to do anything other than that? He said: "No." He mentioned zakah and said: Do I have to do anything other than that? He said: "No." He said: By Allah, I will do no more and no less than that. The Messenger of Allah (ﷺ) said: "He will prosper, if he means what he says."

Comments: [Its isnad is saheeh, al-Bukhari (46) and Muslim (11)]

1391. It was narrated from Malik bin Aws: I heard 'Umar (رضي الله عنه) say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven

ابن عبيدة الله أن الذي مات على فراشه دخل الجنة قبل الآخر بعدين، فذكر ذلك طلحة رسول الله عليه السلام، فقال رسول الله عليه السلام: «كم مكث بعده؟» قال: حوالاً، فقال رسول الله عليه السلام: «صلى ألفاً وثمانمائة صلاة، وصام رمضان». [انظر: ١٤٠١، ١٤٠٣]

تخریج: حسن لغيره، وهذا إسناد منقطع، لأن أبا سلمة لم يدرك القصة، ولم يسمع من طلحة.

١٣٩٠ - حدثنا عبد الرحمن بن مهدي: حدثنا مالك عن عمّه، عن أبيه: أنَّه سمع طلحَةَ بن عبِيدِ الله يقول: جاءَ أَغْرِيَةً إِلَى رَسُولِ اللهِ عليه السلام، فقالَ: يَا رَسُولَ اللهِ، مَا الإِشْلَامُ؟ قَالَ: «خَمْسُ صَلَوَاتٍ فِي يَوْمٍ وَلَيْلَةً» قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا» وَسَأَلَهُ عَنِ الصَّوْمِ، فَقَالَ: «صِيَامُ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا» قَالَ: وَذَكْرُ الرِّزْكَاهُ، قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا» قَالَ: وَاللَّهِ، لَا أَزِيدُ عَلَيْهِنَّ، وَلَا أَنْقُصُ مِنْهُنَّ. قَالَ رَسُولُ اللهِ عليه السلام: «فَذَلِكَ إِنْ صَدَقَ».

تخریج: إسناده صحيح. خ: (٤٦)، م: (١١).

١٣٩١ - حدثنا سفيان، عن عمرو، عن الزهرى، عن مالك بن أوس: سمعت عمر يقول لعبد الرحمن وطلحة والزبير وسعید: شهدتم بالله الذي تؤمرون به السماء والأرض -

and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757)]

1392. It was narrated from Mu'adh bin 'Abdur-Rahman bin 'Uthman at-Taimi that his father said: We were with Talhah bin 'Ubaidullah and we were in *ihram*. A bird was given to him as a gift when Talhah was sleeping. Some of us ate and some of us refrained. When Talhah woke up, he approved of those who had eaten and said: We ate it with the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (1197)]

1393. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (ﷺ) was asked: What will serve as a screen (*sutrah*) for one who is praying? He said: "[Something] the height of the back of a saddle."

Comments: [Its isnad is *hasan*, (Muslim 499)]

1394. A similar report was narrated from Moosa bin Talhah, from his father, from the Prophet (ﷺ).

Comments: [Its isnad is hasan, Muslim (499)]

وَقَالَ سُلَيْمَانُ مَرْأَةً: الَّذِي يَأْذِنُهُ تَهُومُ — أَعْلَمُتُمْ أَنَّ
رَسُولَ اللَّهِ قَالَ: إِنَّا لَا نُورُثُ، مَا تَرَكَنا

تخریج: اسناده صحیح.خ: (۳۰۹۴)، م: (۱۷۵۷) بدون ذکر طلحة.

١٣٩٢ - حدثنا يحيى بن سعيد، عن أبي جريرا: حدثني محمد بن المنكير عن معاذ ابن عبد الرحمن بن عثمان التميمي، عن أبيه قال: لما مع طلحة بن عبيد الله ونحن حرم، ناهيي له طير، وطلحة راقد، فلما من أكل وينا من تورع، فلما استيقظ طلحة وفق من أكله، وقال: أكلناه مع رسول الله ﷺ.

^{١١٩٧} تخریج: استاده صحیح.م:

١٣٩٣ - حدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: شَيْلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا يَشْرُكُ الْمُصْلِي؟ قَالَ: [مِثْلُ أَخْرَةِ الرَّجُلِ]. [راج٤: ١٢٨٨]

تخریج: اسناده حسن-م: (۴۹۹).

١٣٩٤- حدثنا وكيع عن إسرائيل، عن سماك بن حرب، عن موسى بن طلحة، عن أبي الأسود الدؤلي [أرجو: ١٣٨٨]

^{٢٩} استاده حسن م: (٤٩٩).

1395. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (ﷺ) passed by some people who were at the top of the palm trees. He said: "What are these people doing?" They said: They are pollinating (the trees), putting the male with the female. He said: "I do not think this can help in any way." They were told about that and they stopped doing it. News of that reached the Messenger of Allah (ﷺ) and he said: "If it will benefit them, then let them do it. It was only a passing thought. Do not blame me for a mere thought, but if I tell you anything about Allah (may He be glorified and exalted) then accept it from me, for I will never tell a lie about Allah."

Comments: [Its isnad is *hasan*, (Muslim (2361))]

1396. It was narrated from Moosa bin Talhah, that his father said: I said: O Messenger of Allah, how do we send blessings upon you? He said: "Say: O Allah, send Your *salah* (grace, honour and mercy) upon Muhammad and upon the family of Muhammad, as You sent Your *salah* upon the family of Ibraheem, You are indeed Praiseworthy, Most Glorious. And send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon the family of Ibraheem, You are indeed Praiseworthy, Most Glorious)."

Comments: [Its isnad is *qawi*]

١٣٩٥ - حَدَّثَنَا يَهْرُبْ وَعَمَانُ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاعِيْكَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَى قَوْمٍ فِي رُومَسِ التَّخْلِيْقِ قَالَ: «مَا يَصْنَعُ هُؤُلَاءِ؟» قَالُوا: يُلْفَحُونَهُ يَجْعَلُونَ الذَّكَرَ فِي الْأَنْثَى، قَالَ: «إِنَّمَا أَطْرُ ذَلِكَ يُغْنِي شَيْئًا» فَأَخْبَرُوا بِذَلِكَ فَتَرَكُوهُ، فَأَخْبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ، قَالَ: «إِنْ كَانَ يَقْعُدُهُمْ فَلْيَقْعُدُوهُ، فَإِنَّمَا طَبَّ طَنَّا، فَلَا تُؤَاخِذُنِي بِالظُّنُّ، وَلَكِنْ إِذَا أَخْبَرْتُكُمْ عَنِ اللَّهِ عَزَّ وَجَلَّ بِشَيْءٍ، فَخَذُوهُ، فَإِنِّي لَنْ أَكْذِبَ عَلَى اللَّهِ شَيْئًا». [انظر: ١٤٠٠، ١٣٩٩]

تخریج: إسناده حسن. م: (٢٣٦١).

١٣٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَثْرَةَ: حَدَّثَنَا مَجْمُعُ ابْنِ يَحْيَى الْأَنْصَارِيَّ: حَدَّثَنَا عُمَانُ بْنُ مَوْهِبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: ثُلُثٌ: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «فُلْ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ». [انظر: ١٧١٤]

تخریج: إسناده قوي.

1397. Bilal bin Yahya bin Talhah bin 'Ubaidullah narrated, from his father, from his grandfather that when the Prophet (ﷺ) saw the new moon, he would say: "O Allah, bring it over us with blessing and faith, and with soundness and Islam. My Lord and your Lord is Allah."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1398. It was narrated from Moosa bin Talhah, from his father, that the Prophet (ﷺ) said: "Let one of you put something in front of him the height of the back of a saddle, then pray."

Comments: [Its isnad is hasan, Muslim (499)]

1399. It was narrated from Simak that he heard Moosa bin Talhah narrate that his father said: I was with the Prophet (ﷺ) and he passed by some palm trees of Madinah, and he saw some people at the top of the palm trees who were pollinating them. He said: "What are these people doing?" [Talhah] said: They are taking (pollen) from the male and putting it in the female, to fertilise it. He said: "I do not think this can help in any way." News of that reached them, so they stopped doing that and came down from the trees, which did not bear any fruit that year as a result. News of that reached the Prophet (ﷺ) and he said: "It was

١٣٩٧ - حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ شَعْبَانَ الْمَدِينِيُّ: حَدَّثَنِي إِلَالُ بْنُ يَحْيَى بْنُ طَلْحَةَ بْنِ عَبْدِ اللَّهِ عَنْ أَيْهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْهَلَالَ قَالَ: «اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْإِيمَانِ وَالْإِيمَانِ، وَالسَّلَامَةَ وَالْإِشْلَامَ، رَبِّي وَرَبِّكَ اللَّهُ». [١٣٨٨]

تخریج: حسن لشواهدہ، وهذا إسناد ضعیف، سليمان ضعیف وبلال لین.

١٣٩٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ زَائِدَةَ، عَنْ سِيمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَيْهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَجْعَلُ أَحَدُكُمْ بَنَنِيَّةً مِثْلَ مُؤْخِرَةِ الرَّاحِلِ، لَمْ يُصْلِّي». [راجع: ١٣٨٨]

تخریج: إسناده حسن. م: (٤٩٩).

١٣٩٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِيمَاكِ، أَنَّهُ سَمِعَ مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ عَنْ أَيْهِ، قَالَ: مَرَرْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَخْلِ الْمَدِينَةِ، فَرَأَى أَقْوَامًا فِي رُؤُوسِ النَّخْلِ يُلْقِحُونَ النَّخْلَ، فَقَالَ: «مَا يَصْنَعُ هُؤُلَاءِ؟» قَالَ: يَا أَخْدُونَ مِنَ الذَّكَرِ، فَيَجْعَلُونَهُ فِي الْأُنْثَى، يُلْقِحُونَهُ بِهِ، فَقَالَ: «مَا أَطْلَنَ ذَلِكَ يُعْنِي شَيْئًا» فَبَلَغُوهُمْ، فَتَرَكُوهُ، وَنَزَّلُوا عَنْهَا، فَلَمْ تَحْمِلْ بَلَكَ (١٦٣/١) السَّنَةَ شَيْئًا، فَلَمَّا دَرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا، إِنَّمَا يُعْنِي شَيْئًا، فَأَضْسَمُوا، فَإِنَّمَا أَنَا بَنَرٌ مِثْكُمْ، وَالظَّرْنُ يُخْطِي وَيُصَبِّ، وَلَكِنَّمَا قُلْتُ لَكُمْ: قَالَ اللَّهُ عَزَّ وَجَلَّ، فَلَمَّا أَنْكَبَ عَلَى اللَّهِ عَزَّ وَجَلَّ. [راجع: ١٣٩٥]

تخریج: إسناده حسن. م: (٢٣٦١).

only a thought that crossed my mind. If it helps in any way, then do it. I am only human, just like you, and thoughts may be right or wrong. But if I tell you that Allah, may He be glorified and exalted, said something, I will never tell a lie about Allah, may He be glorified and exalted."

Comments: [Its isnad is hasan, Muslim (2361)]

1400. It was narrated from Moosa bin Talhah... and he narrated a similar report.

Comments: [Its isnad is hasan - see the previous report]

١٤٠٠ - حَدَّثَنَا أَبُو الْتَّمِيرُ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سَمَّاْكُ بْنُ حَزِيبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ... فَذَكَرَهُ. [راجع: ١٣٩٥]

تخریج: راجع ماقبله.

1401. It was narrated from 'Abdullah bin Shaddad that three people from Banu 'Udhrah came to the Prophet (ﷺ) and became Muslim. The Prophet (ﷺ) said: "Who will take care of them?" Talhah said: I will. So they stayed with Talhah. The Prophet (ﷺ) sent out an expedition and one of (these three men) went on that expedition and was martyred. Then he sent out an expedition, and another of them went on that expedition and was martyred. Then the third one died in his bed. Talhah said: I dreamt that these three people who had stayed with me were in Paradise, and I saw the one who had died in his bed was ahead of them. I saw the one who was martyred last next to him, and I saw the one who was martyred first at the back. I was confused about that so I went to the Prophet (ﷺ) and

١٤٠١ - حَدَّثَنَا وَيْكَيْعُ: حَدَّثَنِي طَلْحَةُ بْنُ يَحْيَى بْنُ طَلْحَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدَ بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ: أَنَّ نَفْرًا مِنْ أَنْفُسِهِمْ كُلُّهُمْ أَتَوْا إِلَيَّ وَيَقِيلُونَ: فَأَنْسَمُوا، قَالَ: فَقَالَ الرَّبِيعُ وَيَقِيلُ: «مَنْ يَكْتُمُهُمْ»، قَالَ طَلْحَةُ: أَنَا، قَالَ: فَكَانُوا عِنْدَ طَلْحَةَ، فَبَعْثَ أَنَّهُمْ بَعْنَا، فَخَرَجَ فِيهِ أَحَدُهُمْ فَاسْتُشْهِدَ، قَالَ: ثُمَّ بَعْثَ أَنَّهُمْ بَعْنَا، فَخَرَجَ فِيهِ آخَرُهُمْ فَاسْتُشْهِدَ، قَالَ: ثُمَّ مَاتَ الْأَخَيْرُ عَلَى فِرَاشِهِ، قَالَ طَلْحَةُ: فَرَأَيْتُ هُؤُلَاءِ الْمُلَائِكَةَ الَّذِينَ كَانُوا عَنِيدِي فِي الْجَنَّةِ، فَرَأَيْتُ الْمَيْتَ عَلَى فِرَاشِهِ أَمَّا هُمْ، وَرَأَيْتُ الَّذِي اسْتُشْهِدَ أَخِيرًا بِلَيْلِهِ، وَرَأَيْتُ الَّذِي اسْتُشْهِدَ أَوْلَاهُمْ آخِرَهُمْ، قَالَ: فَذَكَرْتَنِي مِنْ ذَلِكَ قَالَ: فَأَنْتَ الرَّبِيعُ وَيَقِيلُ ذَلِكَ لَهُ، قَالَ: فَقَالَ رَسُولُ اللَّهِ وَيَقِيلُ: «وَمَا أَنْكَرْتَ مِنْ ذَلِكَ؟ لَيْسَ أَحَدُ

told him about that. The Messenger of Allah (ﷺ) said: "What did you find so strange about that? No one is better before Allah than a believer who lives longer as a Muslim, because of his *tasbeeh*, *takbeer* and *tahleel*."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

1402. Muhammad bin 'Abdur-Rahman bin Mujabbar narrated from his father, from his grandfather, that 'Uthman (رضي الله عنه) looked out at those who were besieging him. He greeted them with *salam* but they did not respond to him. 'Uthman (رضي الله عنه) said: Is Talhah among the people? Talhah said: Yes. He said: Verily, to Allah we belong and unto Him is our return! I greet people among whom you are and they do not return the greeting! Talhah said: I returned the greeting. 'Uthman said: This is not the way to return the greeting. I made you hear me but you did not make me hear you. O Talhah, I adjure you by Allah, did you hear the Prophet (ﷺ) say: "The blood of a Muslim is not permissible except in one of three cases: if he disbelieves after believing, or he commits *zina* after having been married, or he kills a soul and may be killed in return." Talhah said: Yes, by Allah. 'Uthman said *takbeer*, then he said: By Allah, I have never denied Allah since I came to know Him. I never committed *zina* during the *Jahiliyyah* or in Islam. I abstained during the

أَفْضَلُ عِنْدَ اللَّهِ مِنْ مُؤْمِنٍ يَعْمَرُ فِي الْإِسْلَامِ
لِتَشْيِيجِهِ وَتَكْبِيرِهِ وَتَهْلِيلِهِ». [راجع: ١٣٨٩]

تخریج: حسن لغیره، وهذا إسناد ضعيف،
لا اضطراب طلحة بن عبیس بن طلحة في إسناده،
فمرة قال: عن ابراهيم بن محمد بن طلحة،
ومرة قال: عن ابراهيم مولى لها، وهذا الأخير
مجهول. وفي هذا الإسناد انقطاع، فإن عبدالله
ابن شداد لم يسمع من النبي ﷺ.

١٤٠٢ - حَدَّثَنَا يَرِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا
الْحَارِثُ بْنُ عَبِيَّةَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ
الرَّحْمَنِ بْنُ مُجَبَّرٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ عُثْمَانَ
أَشْرَفَ عَلَى الَّذِينَ حَضَرُوا، قَسَّمَ عَلَيْهِمْ، فَلَمْ
يَرُدُّوا عَلَيْهِ، فَقَالَ عُثْمَانُ: أَفَيْ الْقَوْمُ طَلْحَةُ؟
قَالَ طَلْحَةُ: نَعَمْ، قَالَ: فَلَمَّا لَمَّا وَرَأَنَا إِلَيْهِ
رَاجِعُونَ، أَسْلَمُوا عَلَى قَوْمٍ أَنَّ فِيهِمْ فَلَا
يَرُدُّونَ؟ قَالَ: قَدْ رَدَدْتُ، قَالَ: مَا هَكُذا الرَّدُّ،
أَشْبِعْكَ وَلَا تُشْمِعْنِي، يَا طَلْحَةُ، أَشْدُدْكَ اللَّهُ!
أَسْبَيْتَ النَّبِيَّ ﷺ يَقُولُ: لَا يُجْلِي دَمَ الْمُسْلِمِ
إِلَّا وَاجِدَةً مِنْ ثَلَاثَةِ: أَنْ يَكُفُّرَ بَعْدَ إِيمَانِهِ، أَوْ
يَرْبِي بَعْدَ إِحْصَانِهِ، أَوْ يَقْتُلَ نَفْسًا فَيَقْتُلَ بِهَا؟
قَالَ: اللَّهُمَّ نَعَمْ، فَكَبَرَ عُثْمَانُ فَقَالَ: وَاللَّهِ مَا
أَنْكَرْتَ اللَّهَ مِنْدُ عَرْتَهُ، وَلَا زَبَّيْتَ فِي جَاهِلِيَّةِ
وَلَا فِي إِسْلَامٍ وَقَدْ تَرَكْتُهُ فِي الْجَاهِلِيَّةِ تَكْرُهًا،
وَفِي إِسْلَامٍ تَعَقَّفًا، وَمَا قَتَلْتُ نَفْسًا يَجْلُ بِهَا
قَتْلِي. [راجع: ٤٣٧]

تخریج: حسن لغیره، وهذا إسناد ضعيف،
الحارث ضعيف، ومحمد بن عبد الرحمن ضعيف
جداً.

Jahiliyyah because I hated it and in Islam so as to maintain my chastity. And I have never killed anyone in return for which killing me would become permissible.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

1403. It was narrated from Talhah bin 'Ubaidullah that two men came to the Messenger of Allah (ﷺ) and they both became Muslim, but one of them strove harder in worship than his companion. The one who strove hard in worship went out on a military campaign and was martyred. The other one remained for a year after that, then he died. Talhah said: I saw in a dream that I was at the gate of Paradise, and I saw them both. Someone had come out from Paradise and he gave permission to the one who died last (to enter); then he came out and gave permission to the one who had been martyred. Then they both came back to me and said to me: Go back, for your time has not yet come. The next morning, Talhah told the people about that and they were amazed by it. News of that reached the Messenger of Allah (ﷺ) and he said: "Why are you amazed?" They said: O Messenger of Allah, this one strove harder in worship then was martyred for the sake of Allah, but the other one entered Paradise before him? He said: "Did he not remain for a year after (the other one) died?" They said: Yes. He said: "Did he not live until Ramadan came and fast it?" They said: Yes. He said: "Did he not pray this many *rak'ahs* during that year?" They said:

١٤٠٣ - حدثنا قتيبة بن سعيد: حدثنا بكر بن مضر عن ابن الهاد، عن محمد بن إبراهيم، عن أبي سلمة بن عبد الرحمن، عن طلحة بن عبد الله: أن رجليْن قدما على رسول الله صلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وكانا إسلامهما جميـعا، وكان أحدهما أشدُّ اجتهادا من صاحبه، فغرا المجهـدـانـا بهـمـا، فاشتـهـدا، ثم مـكـثـا الـآخـرـا بـعـدـهـا سـنةـا، ثم تـوـقـيـا، قال طـلـحةـ: فـرـأـيـتـ فيـمـا يـرـىـ النـائـمـ كـائـنـيـ عـنـدـ بـابـ الـجـنـةـ، إـذـ أـنـاـ يـهـمـاـ وـقـدـ خـرـجـ خـارـجـ مـنـ الـجـنـةـ، فـأـذـنـ لـلـذـيـ تـوـقـيـ الـآخـرـاـ بهـمـاـ، لـمـ خـرـجـ فـأـذـنـ لـلـذـيـ اشـتـهـدـاـ، ثـمـ رـجـعاـ إـلـيـ فـقـالـ لـيـ: ارجـعـ، فـإـلهـ لـمـ يـأـبـ لـكـ بـعـدـ، فـأـضـيـعـ طـلـحةـ يـحـدـثـ بـهـ الـكـاسـ، فـعـجـبـواـ لـلـذـكـرـ، فـبـلـغـ ذـلـكـ رـسـولـ اللـهـ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فـقـالـ: «مـنـ أـنـيـ ذـلـكـ تـعـجـبـونـ؟» قـالـواـ: يا رـسـولـ اللـهـ، هـذـاـ كـانـ أـشـدـ اجـهـادـاـ، ثـمـ اشـتـهـدـاـ فـيـ سـيـلـ اللـهـ، وـذـخـلـ هـذـاـ الـجـنـةـ قـبـلـهـ! فـقـالـ: «أـتـيـسـ قـدـ مـكـثـ هـذـاـ بـعـدـ سـنةـ؟» قـالـواـ: بـلـيـ، فـقـالـ: «وـأـذـرـكـ رـمـضـانـ فـصـامـهـ؟» قـالـواـ: بـلـيـ، فـقـالـ: «وـصـلـيـ كـذـاـ سـجـدـةـ فـيـ الشـيـةـ؟» قـالـواـ: بـلـيـ، فـقـالـ رـسـولـ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فـلـمـاـ يـتـهـمـاـ أـبـعـدـ مـاـ بـيـنـ السـمـاءـ وـالـأـرـضـ؟» [راجع: ١٣٨٩]

Yes. The Messenger of Allah (ﷺ) said: "Verily, the distance between them is the distance between heaven and earth."

Comments: [Hasan because of corroborating evidence; and its *isnad* is interrupted]

1404. Salim bin Abi Umayyah Abun-Nadr said: I sat with an old man of Banu Tameem in the mosque of Basrah who had a document in his hand. That was at the time of al-Hajjaj. He said to me: O slave of Allah, do you think that this document could help me in any way with this governor? I said: What is this document? He said: This is a document from the Messenger of Allah (ﷺ) which he wrote for us to say that no transgression should be committed against us with regard to our zakah. I said: No, by Allah, I do not think that this document will help you at all. But what is the story about this document? He said: I came to Madinah with my father when I was a young boy, with some camels of ours to sell. My father was a friend of Talhah bin 'Ubaidullah at-Taimi, so we stayed with him. My father said to him: Come out with me and sell these camels of mine for me. Talhah said: The Messenger of Allah (ﷺ) has forbidden townsmen to sell for Bedouins. But I will go out with you and sit with you. Offer your camels for sale and if a man comes and makes you an offer and I think he is honest and sincere, I will tell you to sell to him. So we went out to the marketplace and showed the mounts that we had for sale, and

تخریج: حسن لغزه، وهذا إسناد منقطع، لأن أبا سلمة لم يدرك الفضة ولم يسمع من طلحة.

١٤٤٤ - حدثنا يعقوب: حدثنا أبي عن ابن إسحاق: حدثنا سالم بن أبي أمية أبو النضر قال: جلس إلى شيخ من بيبي توس في مسجد البصرة، وamente صحيحة له في بيبي، قال: وفي رمان الحجاج، فقال لي: يا عبد الله، أترى هذا الكتاب معيناً عني شيئاً عند هذا السلطان؟ قال: قلت: وما هذا الكتاب؟ قال: هذا كتاب من رسول الله ﷺ كتبه لنا أن لا يتعدى علينا في صدقاتنا، قال: قلت: لا والله ما أظن أن يعني عنك شيئاً، وكيف كان شأن هذا الكتاب؟ قال: قدمنا المدينة مع أبي، وآتينا غلام شاب، يابن لنا نبيها، وكان أبي صديقاً لطلحة بن عبيدة الله الشامي، فتركتنا عليه، فقال له أبي: اخرج معني فيه لي إيليا هذه قال: فقال: إن رسول الله ﷺ قد نهى أن يبيع حاضر (١٦٤) لياب، ولكن سأخرج معك فأجلس، وتعرض إيلك، فإذا رضي من رجل وفأه وصدق ما ممن ساومك، أمرتك ببيعه. قال: فخرجننا إلى السوق، فوتفتنا ظهرنا وجلس طلحة فربينا، فساومنا الرجال، حتى إذا أعطانا رجل ما ترضي قال له أبي: أباية؟ قال: نعم، قد رضي لكم وفأه فبایعوه،

Talhah sat nearby. People made offers to us, then when a man offered what we wanted, my father said to (Talhah): Shall I sell to him? He said: Yes, I am sure he is honest, so sell to him. So we sold to him, then when we took our money and ended our business, my father said to Talhah: Ask the Messenger of Allah (ﷺ) for a document for us, stating that no one should transgress against us with regard to our zakah. (Talhah) said: This is your right and it is the right of every Muslim. He said: Nevertheless, I would like to have a document from the Messenger of Allah (ﷺ). So he took us out and brought us to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, this man is a man of the desert and is a friend of ours. He would like you to write a document for him, stating that no one should transgress against him with regard to his zakah. The Messenger of Allah (ﷺ) said: "That is his right and it is the right of every Muslim." He said: O Messenger of Allah, he would like to have something from you in writing concerning that. So the Messenger of Allah (ﷺ) wrote this document for us.

Comments: [Its isnad is hasan]

فَبِأَيْمَانِهِ، فَلَمَّا قَبضَنَا مَا لَنَا، وَقَرَعْنَا مِنْ
حَاجِنَتَا، قَالَ أَبِي لَطْلَحَةَ: حُدُّ لَنَا مِنْ رَسُولِ
اللَّهِ ﷺ كِتَابًا أَنْ لَا يَتَعَدَّ عَيْنَتَا فِي
صَدَقَاتِنَا، قَالَ: فَقَالَ: هَذَا لَكُمْ، وَلِكُلِّ
مُسْلِمٍ، قَالَ: عَلَى ذَلِكَ، إِنِّي أُحِبُّ أَنْ يَكُونَ
عَيْنِي مِنْ رَسُولِ اللَّهِ ﷺ كِتَابٌ، قَالَ:
فَخَرَجَ حَتَّى جَاءَ بَنَاهُ إِلَى رَسُولِ اللَّهِ ﷺ،
فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا الرَّجُلَ مِنْ
أَهْلِ الْبَادِيَةِ صَدِيقٌ لَنَا، وَقَدْ أَحَبَّ أَنْ تَكْتُبَ
لَهُ كِتَابًا أَنْ لَا يَتَعَدَّ عَيْنَيْهِ فِي صَدَقَتِهِ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «هَذَا لَهُ وَلِكُلِّ مُسْلِمٍ».
قَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ قَدْ أَحَبَّ أَنْ يَكُونَ
عَيْنَهُ مِنْكَ كِتَابٌ عَلَى ذَلِكَ قَالَ: فَكَتَبَ لَنَا
رَسُولُ اللَّهِ ﷺ هَذَا الْكِتَابَ.

تخرج: إسناده حسن.

آخر حديث طلحة بن عبد الله رضي الله تعالى عنه

End of the hadeeths of Talhah bin 'Ubaidullah



مسند الرَّبِيعِ بْنِ الْقَوَامِ

The Musnad of az-Zubair bin al-'Awwam ﴿٤﴾

1405. It was narrated that az-Zubair said: When the verse "Then, on the Day of Resurrection, you will be disputing before your Lord" [az-Zumar 39:31] was revealed, az-Zubair said: O Messenger of Allah, (is this) in addition to our disputes in this world? He said: "Yes." When the verse "Then on that Day you shall be asked about the delights (you indulged in, in this world)" [at-Takathur 102:8] was revealed, az-Zubair said: O Messenger of Allah, what delights will we be asked about? All we have is the two black ones - dates and water. He said: "This will certainly take place."

Comments: [Its *isnad* is *hasan*]

1406. It was narrated from Malik bin Aws: I heard 'Umar (ﷺ) say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3094) and Muslim (1757) without mentioning Talhah]

١٤٠٥ - حَدَّثَنَا سُفِيَّانُ عَنْ مُحَمَّدِ بْنِ عَفْرَوْ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ ابْنِ الرَّبِيعِ، عَنِ الرَّبِيعِ هُنَّا قَالَ لَمَّا نَزَّلَتْ: «فَلَمَّا إِذْكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِّشُونَ» (الزمر: ٣١) قَالَ الرَّبِيعُ: أَيْ رَسُولُ اللَّهِ، مَعَ حَصْنُونَا فِي الدُّنْيَا؟ قَالَ: «أَنَّمَا». وَلَمَّا نَزَّلَتْ: «فَلَمَّا لَتَّشَلَّ يَوْمَيْهِ عَنِ الْأَئِمَّةِ» (التكاثر: ٨) قَالَ الرَّبِيعُ: أَيْ رَسُولُ اللَّهِ، أَيُّ نَعِيمٍ نُسَأَلُ عَنْهُ، وَإِنَّمَا - يَعْنِي هُنَّا - الْأَسْوَدَانِ: التَّنْرُ وَالْمَاءُ؟ قَالَ: «أَمَا إِنَّ ذَلِكَ سَيِّكُونُ». [انظر: ١٤٣٤]

تخریج: إسناده حسن.

١٤٠٦ - حَدَّثَنَا سُفِيَّانُ عَنْ عَفْرَوْ، عَنِ الرَّبِيعِ، عَنْ مَالِكِ بْنِ أَوْسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ وَطَلْحَةَ وَالرَّبِيعِ وَسَعْدِ: تَشَدَّدُكُمْ بِاللَّهِ الَّذِي تَثُومُ بِهِ الشَّمَاءَ وَالْأَرْضُ - وَقَالَ سُفِيَّانُ مَرْءَةً: الَّذِي يَأْذِنُهُ شَرُومٌ - أَعْلَمُمُّنْ أَنَّ رَسُولَ اللَّهِ يَقُولُهُ قَالَ: «إِنَّمَا لَا نُوَرِّثُ، مَا تَرَكْنَا صَدَقَةً» قَالَ: قَالُوا: اللَّهُمَّ نَعَمْ. [راجع: ١٧٢]

تخریج: إسناده صحيح. خ: ٣٠٩٤، م: ١٧٥٧ بدون ذكر طلحة.

1407. It was narrated that az-Zubair bin al-Awwam said: The Messenger of Allah (ﷺ) said: "Verily, for a man to carry a rope and gather firewood, then come and sell it in the marketplace and make himself independent of means thereby, so that he can spend on his (needs), is better than him asking people, whether they give him anything or not."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1471)]

1408. It was narrated that az-Zubair said: The Messenger of Allah (ﷺ) mentioned both of his parents together for me on the Day of 'Uhud [i.e., in the phrase "may my father and mother be sacrificed for you"].

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

1409. It was narrated that 'Abdullah bin az-Zubair said: On the day of al-Khandaq, 'Umar bin Abi Salamah and I were in the fort where the wives of the Messenger of Allah (ﷺ) were, the fort of Hassan. He would lift me up and I would lift him up. When he lifted me up, I saw my father go past on his way to Quraizah, as he was fighting alongside the Messenger of Allah (ﷺ) on the day of al-Khandaq. He said: "Who will go to Banu Quraizah and fight them?" I said to him when he came back: O my father, I recognized you when you were going to Banu Quraizah. He said: O my son, by Allah, the

1407 - حَدَّثَنَا حَفْصُ بْنُ عَيَّاثٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ الرَّبِيعِ بْنِ الْعَوَامِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الآن يَحْمِلُ الرَّجُلُ حَلَاءً فَيَخْطُبُ، ثُمَّ يَجِيءُ فَيَضَعُهُ فِي السُّوقِ فَيَسْعِيهُ، ثُمَّ يَسْتَعْنِي بِهِ، فَيَتَقَبَّلُهُ عَلَى تَقْبِيْهِ، خَيْرٌ لَهُ مِنْ أَنْ يَشَأُ النَّاسَ، أَغْطُوهُ أَوْ مَنْعُوهُ». [انظر: 1429]

تخریج: إسناده صحيح. خ: (1471).

1408 - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ، عَنْ الرَّبِيعِ قَالَ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبُوبِهِ يَوْمًا أُخْدِيْهُ. [انظر: 1409]

تخریج: إسناده صحيح. قوله: "يوم أحد" خطأ من أبي معاوية.

1409 - حَدَّثَنَا أَبُو أَسَمَّةَ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدِقِ كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي الْأَطْمِشَةِ الَّذِي فِيهِ نِسَاءُ رَسُولِ اللَّهِ ﷺ، أَطْمَ حَسَانًا، فَكَانَ يَرْقُبُنِي وَأَرْفَعُهُ، فَلَمَّا رَأَنِي عَرَفْتُ أَبِي جِينَ يَمْرُدُ إِلَيْيَنِي قُرْيَظَةً، وَكَانَ يَقْاتِلُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْخَنْدِقِ، فَقَالَ: «مَنْ يَأْتِي بَنِي قُرْيَظَةَ فَيَقْاتِلُهُمْ؟» فَكُنْتُ لَأَغْرِيَنَّ لَهُ جِينَ رَجَعَ: يَا أَبَتِ، إِنِّي كُنْتُ لَأَغْرِيَنَّ أَبِي جِينَ ثُمَّ ذَاهِبًا إِلَيْيَنِي قُرْيَظَةَ فَقَالَ: يَا بُنَيَّ، أَمَا وَاللَّهِ إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيَجْمِعَ لِي

Messenger of Allah (ﷺ) mentioned both his parents together for me, when he said: "May my father and mother be sacrificed for you."

Comments: [Its isnad is saheeh, al-Bukhari (3720) and Muslim (2416)]

1410. It was narrated from az-Zubair bin al-Awwam that a man gave a mare called Ghamrah or Ghamra' [for jihad], then he found a horse or a colt for sale which was said to be from that mare, but he was told not to buy it.

Comments: [Its isnad is saheeh]

أَبُوهُ جَبِيعًا يَتَقَدَّمُ بِهِمَا يَقُولُ: «فِدَاكَ أَبِي وَأُمِّي». [راجع: ١٤٠٨]

تخریج: إسناده صحيح. خ: (٣٧٢٠)، م: (٢٤١٦).

1410. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سَلَيْمَانُ - يَعْنِي التَّبِيِّنَ، عَنْ أَبِي عَنْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنِ الرَّبِيعِيِّنَ بْنِ الْعَوَامِ: أَنَّ رَجُلًا حَمَلَ عَلَى فَرَسٍ يُقَالُ لَهُ: غَمْرَةً أَوْ غَمْرَاءً، قَالَ: فَوَجَدَ فَرَسًا أَوْ مُهْرًا يُتَاعِ، فَسَبَّ إِلَى تِلْكَ الْفَرَسِ، فَهَيَّهَ عَنْهَا.

تخریج: إسناده صحيح.

1411. حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَبْنُ أَبِي ذِئْبٍ عَنْ مُسْلِمِ بْنِ جُنْدُبٍ، عَنِ الرَّبِيعِيِّنَ بْنِ الْعَوَامِ قَالَ: كُنَّا نُصَلِّي مَعَ السَّيِّدِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُجْمَعَةَ، ثُمَّ نَتَسْرُفُ فَنَبَدِرُ فِي الْأَجَامِ، فَلَا نَجِدُ إِلَّا فَقَرَ مَوْضِعَ أَقْدَامِنَا. قَالَ يَزِيدُ: الْأَجَامُ هِيَ الْأَطَامُ. [انظر: ١٤٣٦]

تخریج: صحيح لنبره، وهذا إسناد ضعيف لأنقطعه، ابن جندب لم يدرك الزيبر.

1412. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعْيَشَ بْنِ الْوَلِيدِ بْنِ هِشَامٍ. وَأَبْنُ مَعَاوِيَةَ، شَيْطَانٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعْيَشَ بْنِ الْوَلِيدِ بْنِ هِشَامٍ، عَنِ الرَّبِيعِيِّنَ بْنِ الْعَوَامِ قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ذَبَّ إِلَيْكُمْ ذَاهِلُ الْأَمْسِ قَبْلَكُمْ: الْحَسْدُ وَالْغَصَّاءُ، وَالْبَغْضَاءُ هِيَ

1411. It was narrated that az-Zubair bin al-Awwam (رضي الله عنه) said: We used to pray Jumu'ah with the Prophet (ﷺ), then we would leave and seek the shade of the fortress, but we would not find any shade except (an area) the width of our feet.

Comments: [Saheeh, because of corroborating evidence; this is a da'eef isnad because it is interrupted]

1412. It was narrated that az-Zubair bin al-Awwam (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the 'shaver' (destroyer) that shaves (destroys) religious commitment; it does not shave hair. By the One in Whose Hand is the soul of Muhammad, you will not believe until you love

one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) salam amongst yourselves."

Comments: [All Hadeeth is Hasan because of corroborating evidence and its isnad is interrupted]

1413. It was narrated from 'Amir bin 'Abdullah bin az-Zubair that his father said: I said to az-Zubair (ﷺ): Why don't I hear you narrating from the Messenger of Allah (ﷺ) as I hear Ibn Mas'ood and So and so, and So and so? He said: I never left him since I became Muslim, but I heard something from him: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Its isnad is saheeh]

1414. It was narrated that Mutarrif said: We said to az-Zubair: O Abu 'Abdullah, what brought you here? You let the caliph down until he was killed, then you came seeking vengeance for him? Az-Zubair (ﷺ) said: At the time of the Prophet (ﷺ), Abu Bakr, 'Umar and 'Uthman ﷺ, we read the verse: "And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)..." [al-AnfaI 8:25]. But we never knew that it referred to us until the turmoil befell us.

الْخَالِقَةُ، حَالَقَةُ الدِّينِ، لَا حَالَقَةُ الشَّغْرِيِّ،
وَالَّذِي نَفَسَ مُحَمَّدٌ بِيَدِهِ، لَا تُؤْمِنُوا حَتَّى
تَحَابُوا، أَفَلَا أَبْتَكُمْ بِشَيْءٍ، إِذَا فَعَلْتُمُوهُ
تَحَابِيْتُمْ؟ أَنْشُوا السَّلَامَ بِيَنْتَكُمْ.

تخریج: قسم السلام صحيح لغيره، وسائره حسن لغيره. وهذا إسناد مقطوع، يعيش لم يدرك الزبیر.
١٤١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ،
عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ غَامِرِ بْنِ عَنْدَلَةِ بْنِ
الزَّبِيرِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِلرَّبِيعِ: مَا لِي لَا
أَشْمَعْتَكُمْ تَحْدِثُ عَنْ رَسُولِ اللَّهِ كَمَا أَشْمَعْ
ابْنَ مَسْعُودٍ وَقَلَّا تَوْفِيقًا وَقَلَّا نَأْمَانًا؟ قَالَ: أَمَا إِنِّي لَمْ
أَفَارِقْهُ مُنْذَ أَشْنَمْتُ، وَلَكِنِّي سَيَعْتُ مِنْهُ كُلَّمَةٍ:
«مَنْ كَذَبَ عَلَىٰ مُعْمَدًا، فَلَيَسْتُ مَقْعَدَهُ مِنَ
الثَّارِ». [انظر: ١٤٢٨]

تخریج: إسناده صحيح، وهو حديث متواتر خ: (١٠٧).

١٤١٤ - حَدَّثَنَا أَبُو سَعِيدٍ مُؤْلَى بْنِ هَاشِمٍ:
حَدَّثَنَا شَدَّادٌ - يَعْنِي ابْنَ سَعِيدٍ -: حَدَّثَنَا
غَبَلَانُ بْنُ جَرِيرٍ، عَنْ مُطْرِبٍ قَالَ: قُلْنَا
لِلرَّبِيعِ: يَا أَبَا عَنْدَلَةَ، مَا جَاءَ بِكُمْ؟ ضَيَّعْتُمْ
الْخَلِيلَةَ حَتَّىٰ قُلْلَ، ثُمَّ جَلَّمْتُمْ تَطْلُبُونَ بِيَدِهِ؟
قَالَ الرَّبِيعُ: إِنَّا فَرَأَنَا هَا عَلَىٰ عَهْدِ رَسُولِ اللَّهِ
بِشَرَهِ، وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ
عَنْهُمْ: «وَأَنْقُوا فِتَّةً لَا تُشَيَّبُهُ لِلَّذِينَ طَلَّمُوا
مِنْكُمْ حَاسِنَةً» (الأنفال: ٢٥) لَمْ تَكُنْ
نَحْنُ بُلْهَى أَهْلُهَا حَتَّىٰ وَقَعْتُ مِنَ حَيْثُ
وَقَعْتُ. [انظر: ١٤٣٨]

Comments: [Its isnad is jayyid]

1415. It was narrated that az-Zubair (ﷺ) said: The Messenger of Allah (ﷺ) said: "Change grey hair, and do not resemble the Jews."

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

تخریج: حسن لغيره. وهذا إسناد ضعيف تفرد برفعه ابن کناسة. وأصحاب هشام رواه عن عروة مرسلاً، وهو الصواب.

1416. It was narrated that az-Zubair (ﷺ) said: We came from Liyyah with the Messenger of Allah (ﷺ), and when we reached Sidrah, the Messenger of Allah (ﷺ) stood at one side of Qarnul-Aswad, facing it, then he turned his gaze towards Nakhibah - i.e., a valley - and he waited until all the people had stopped too. Then he said: "Hunting in Wajj and cutting down its plants is haram; it is sacred to Allah." That was before he came to at-Ta'if and besieged Thaqeef.

Comments: [Its isnad is da'eef]

1417. It was narrated that az-Zubair said: I heard the Messenger of Allah (ﷺ) say one day: "Paradise is due to Talhah," when he did what he did for the Messenger of Allah (ﷺ), i.e., when Talhah leaned down and the Messenger of Allah (ﷺ) climbed on his back.

Comments: [Its isnad is hasan]

تخریج: إسناده جيد.

١٤١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةَ: حَدَّثَنَا هَشَامُ بْنُ عُرْوَةَ عَنْ عُشَّانَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الرَّبِيعِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَيْرُوا الشَّيْبَ، وَلَا تَشْبُهُوا بِالْيَهُودِ».

تخریج: حسن لغيره. وهذا إسناد ضعيف تفرد برفعه ابن کناسة. وأصحاب هشام رواه عن عروة مرسلاً، وهو الصواب.

١٤١٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْخَارِبِ - مِنْ أَهْلِ مَكَّةَ مَخْرُومِيَّ - : حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ إِسْتَانِ - قَالَ: وَأَنَّى عَلَيْهِ خَيْرًا - ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ، عَنِ الرَّبِيعِ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ لَيْلَةَ، حَتَّى إِذَا كُنَّا عِنْدَ السُّدْرَةِ، وَقَفَ رَسُولُ اللَّهِ ﷺ فِي طَرِيقِ الْقَرْنِ الْأَسْوَدِ حَذُولَهَا، فَاسْتَقْبَلَنَا يَجِيئُ بِصَرَوْهِ - يَعْنِي وَادِيَا - وَوَقَفَ حَتَّى اتَّقَنَ النَّاسُ كُلُّهُمْ - ثُمَّ قَالَ: «إِنَّ صَيْدَ وَجَ وَعَضَاهُ حَرَمٌ مُحَرَّمٌ لِلَّهِ». وَذَلِكَ قَبْلَ تُرُولِهِ الطَّائِفَ وَجَصَارِهِ تَقْيِيفَ.

تخریج: إسناده ضعيف لضعف محمد.

١٤١٧ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ أَبِينِ إِسْحَاقَ: حَدَّثَنِي يَحْيَى بْنُ عَبَادَ بْنُ عَبْدِ اللَّهِ أَبْنِ الرَّبِيعِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ، عَنِ الرَّبِيعِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَئِذٍ: «أَوْجَبَ طَلْحَةُ» جِينَ صَنَعَ بِرَسُولِ اللَّهِ ﷺ مَا صَنَعَ، يَعْنِي جِينَ بَرَكَ لَهُ طَلْحَةُ، فَصَعَدَ رَسُولُ اللَّهِ ﷺ عَلَى ظَهِيرَةِ.

تخریج: إسناده حسن.

1418. It was narrated that 'Urwah said: My father az-Zubair (رضي الله عنه) told me that on the day of Uhud, a woman came running, and when she was about to reach where the slain were, the Prophet (صلوات الله عليه وسلم) did not want her to see them, and he said, "The woman, the woman!" az-Zubair (رضي الله عنه) said: I thought that she was my mother Safiyyah, so I went running towards her and caught up with her before she reached the slain. She shoved me in the chest, and she was a tough woman. She said: Stay away from me, may you have no land! I said: The Messenger of Allah (صلوات الله عليه وسلم) is urging you (not to go and see them). She stopped and took out two pieces of cloth that she had with her and said: These are two pieces of cloth that I have brought for my brother Hamzah. I have heard that he has been killed; shroud him with them. We brought the two pieces of cloth to shroud Hamzah with them, but we saw beside him one of the Ansar who had been killed, and the same had been done to him as to Hamzah. We did not feel it was appropriate to shroud Hamzah in two pieces of cloth and to leave the Ansari with no shroud, so we said: One piece for Hamzah and one piece for the Ansari. We measured (the pieces of cloth) and found that one of them was larger, so we drew lots between them and shrouded each of them in the piece of cloth that was selected for him.

Comments: [Its *isnnd* is *hasan*]

١٤١٨ - حَدَّثَنَا شَيْمَانُ بْنُ دَاؤُدَ الْهَاشِمِيُّ : أَخْبَرَنَا عَبْدُ الرَّحْمَنَ - يَعْنِي ابْنَ أَبِي الرَّتَابِ - عَنْ هِشَامٍ، عَنْ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي الرَّبِيعِ: أَلَّا لَئِنْ كَانَ يَوْمَ أَخْدَى فَلَبِتْ امْرَأَةً تَشْتَهِي، حَتَّى إِذَا كَادَتْ أَنْ تُشْرِفَ عَلَى الْقَتْلَى، قَالَ: فَكَرِهَتِ النِّسِيَّةُ أَنْ تَرَاهُمْ، قَالَ: «الْمَرْأَةُ الْمَرْأَةُ» قَالَ الرَّبِيعُ: فَوَسَّعْتُ أَنْهَا أُمِّي صَفِيفَةً، قَالَ: فَخَرَجْتُ أَشْتَهِي إِلَيْهَا، فَأَذْرَكْتُهَا قَبْلَ أَنْ تَشْتَهِي إِلَى الْقَتْلَى، قَالَ: فَلَدَمْتُ فِي صَدْرِي، وَكَانَتْ امْرَأَةً جَلْدَةً، قَالَ: إِلَيْكَ، لَا أَرْضَ لَكَ، قَالَ: فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ عَزَّلَهُ عَزَّلَهُ عَزَّلَهُ عَزَّلَهُ عَزَّلَهُ، قَالَ: فَوَقَّثْتُ، وَأَخْرَجْتُ تَوْبَينَ مَعْهَا، قَالَ: هَذَا تَوْبَانِ جِئْتُ بِهِمَا لِأَخْبِرِ حَمْزَةَ، فَقَدْ بَلَغْنِي مَقْتَلُهُ، فَكَفَّرْتُهُ بِهِمَا، قَالَ: فَجِئْنَا بِالْتَّوْبَيْنِ لِنَكْفِنَ فِيهِمَا حَمْزَةَ، فَإِذَا إِلَى جِبِيلَ رَجُلٌ مِنَ الْأَنْصَارِ قَبِيلُ، قَدْ تَعَلَّمَ بِهِ كَمَا قَعَلَ بِحَمْزَةَ، قَالَ: فَوَجَدْنَا نَعْصَاضَةً وَحَيَاةً أَنْ نَكْفِنَ حَمْزَةَ فِي تَوْبَينِ، وَالْأَنْصَارِيُّ لَا يَكْفِنَ لَهُ، فَقُلْنَا: لِحَمْزَةَ تَوْبَ، وَلِلْأَنْصَارِيِّ تَوْبَ، فَقَدْرَتَاهُمَا فَكَانَ أَخْدُمُهُمَا أَكْبَرُ مِنَ الْأَخْرَ، فَأَفْرَغْنَا بِيَتْهُمَا، فَكَفَنَاهُمَا كُلَّ وَاجِدٍ مِنْهُمَا فِي التَّوْبِ الَّذِي طَارَ لَهُ.

تَحْرِيْج: إِسْنَادْ حَسَنْ.

1419. It was narrated that az-Zuhri said: 'Urwah bin az-Zubair told me that az-Zubair (رضي الله عنه) used to narrate that he referred to the Prophet (ﷺ) a dispute with an Ansari man who had been present at Badr about the streams of the Harrah, with which they both used to irrigate their palm trees. The Prophet (ﷺ) said to az-Zubair (رضي الله عنه): "Water (your trees), then let the water flow to your neighbour." The Ansari got angry and said: O Messenger of Allah, it is because he is your cousin! The face of the Messenger of Allah (ﷺ) changed colour, then he said to az-Zubair: "Water (your trees), then block the water until it backs up to the bottom of the wall." So the Prophet (ﷺ) told az-Zubair (رضي الله عنه) to take all of his rights in full. Before that, the Prophet (ﷺ) had suggested to az-Zubair (رضي الله عنه) something that would be good for both him and the Ansari, but when the Ansari annoyed the Messenger of Allah (ﷺ), he told az-Zubair to take his rights in full in a clear ruling. 'Urwah said: az-Zubair (رضي الله عنه) said: By Allah, I think that this verse was revealed concerning that: "But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission" [an-Nisa' 4:65].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2708) and Muslim (2357)]

١٤١٩ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ عَنْ الرَّبِيعِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِيعِ: أَنَّ الرَّبِيعَ كَانَ يُحَدِّثُ: أَنَّهُ تَحَاصَمَ رَجُلٌ مِّنَ الْأَنْصَارِ فَذَهَبَ بَدْرًا إِلَى النَّبِيِّ ﷺ فِي شَرَاجِ الْحَرَّةِ، كَانَ يَسْتَقِيَانَ بِهَا يَلْأَمِنَا، فَقَالَ النَّبِيُّ ﷺ لِلرَّبِيعِ: «اسْتِ، ثُمَّ أَرْسِلْ إِلَى جَارِكَ» فَعَصَبَ الْأَنْصَارِيُّ وَقَالَ: يَا رَسُولَ اللَّهِ، أَنْ كَانَ أَبْنَى عَمِّيَّكَ! فَكَلَّوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ لِلرَّبِيعِ: «اسْتِ ثُمَّ (١٦٦/١) اخْسِيْ المَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ». فَاسْتَوْعَنَّ النَّبِيُّ ﷺ حِينَئِذٍ لِلرَّبِيعِ حَفَّةً، وَكَانَ النَّبِيُّ ﷺ قَبْلَ ذَلِكَ أَشَارَ عَلَى الرَّبِيعِ يَرَأِي أَرَادَ فِيهِ سَعَةً لَهُ وَلِلْأَنْصَارِيِّ، فَلَمَّا أَخْنَطَ الْأَنْصَارِيَّ رَسُولُ اللَّهِ ﷺ، اسْتَوْعَنَّ رَسُولُ اللَّهِ ﷺ لِلرَّبِيعِ حَفَّةً فِي صَرِيعِ الْحَمْمِ. قَالَ عُرْوَةُ: فَقَالَ الرَّبِيعُ: «وَاللَّهِ مَا أَحِبُّ هَذِهِ الْآيَةَ أَثْرَكَ إِلَّا فِي ذَلِكَ: (فَلَا وَرِبِّكَ لَا يُؤْتُوكَ حَقًّا يُحَكِّمُوكَ فِيمَا شَكَرَ بِسَهْنَهُ ثُمَّ لَا يَجِدُوا فِي أَنْسِيَهُمْ حَرَجًا يَمْنَأُ فَضَيَّقَتْ وَيُسْلِمُوا تَسْلِيماً) (النَّاسَ: ٦٥).»

[انظر: ١٦١٦]

تَحْرِيْج: إِسْنَاد صَحِّح. خ: (٢٧٠٨)، م: (٢٣٥٧)

1420. It was narrated that az-Zubair bin al-Awwam (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وآله وسليمه) said: "This land is the land of Allah and the people are the slaves of Allah, so wherever you find something good, stay there."

Comments: [Its isnad is da'eef]

١٤٢٠ - حَدَّثَنَا يَرِيدُ بْنُ عَنْدَرَةَ: حَدَّثَنَا يَقِيَّةُ
ابْنُ الْوَلِيدِ: حَدَّثَنِي جَيْشُرُ بْنُ عَمْرُو الْقَرَشِيُّ:
حَدَّثَنِي أَبُو سَعْدٍ الْأَنْصَارِيُّ عَنْ أَبِي تَعْنَى
مَوْلَى آلِ الرَّبِيعِ بْنِ الْعَوَامِ، عَنْ الرَّبِيعِ بْنِ
الْعَوَامِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِلَادُ
بِلَادُ اللَّهِ، وَالْعِبَادُ عِبَادُ اللَّهِ، فَحِينَماً أَضَبَتْ
خَيْرًا فَأَقِمْ».

تخريج: إسناد ضعيف، فيه ثلاثة مجاهيل، لكن الشرط الأول حسن لغيره.

1421. It was narrated that az-Zubair bin al-Awwam (رضي الله عنه) said: I heard the Messenger of Allah (صلوات الله عليه وآله وسليمه) recite this verse when he was in 'Arafah: "Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise" [Al 'Imran 3:18]. And I am one of the witnesses to that, O Lord.

Comments: [Its isnad is da'eef like the previous report]

١٤٢١ - حَدَّثَنَا يَرِيدُ: حَدَّثَنَا يَقِيَّةُ بْنُ الْوَلِيدِ:
حَدَّثَنِي جَيْشُرُ بْنُ عَمْرُو، عَنْ أَبِي سَعْدٍ
الْأَنْصَارِيِّ، عَنْ أَبِي تَعْنَى مَوْلَى آلِ الرَّبِيعِ بْنِ
الْعَوَامِ، عَنْ الرَّبِيعِ بْنِ الْعَوَامِ قَالَ: سَيَقُولُ
رَسُولُ اللَّهِ ﷺ وَهُوَ يَعْرُفُهُ يَقْرَأُ هَذِهِ الْآيَةَ:
«شَهِدَ اللَّهُ أَنَّمَا لَآ إِلَهَ إِلَّا هُوَ وَلَا شَرِيكَ لَهُ أَنَّمَا
الْعِزَّةُ لِلَّهِ أَنَّمَا يَقْسِطُ لَآ إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْعَظِيمُ» (آل عمران: ١٨) «وَأَنَا عَلَى ذَلِكَ
مِنَ الشَّاهِدِينَ يَا رَبِّ».

تخريج: إسناد ضعيف كسابقه.

1422. Abdullah bin 'Ata', the son of Ibraheem the freed slave of az-Zubair narrated that his mother and his grandmother Umm 'Ata' said: By Allah, it is as if we can see az-Zubair bin al-Awwam (رضي الله عنه) when he came to us on a white mule of his and said: O Umm 'Ata', the Messenger of Allah (صلوات الله عليه وآله وسليمه) has forbidden the Muslims to eat from the meat of their sacrifices

١٤٢٢ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ
مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَطَاءِ
ابْنِ إِبْرَاهِيمَ مَوْلَى الرَّبِيعِ عَنْ أُمِّهِ وَحَدَّثَهُ أُمُّ
عَطَاءِ، قَالَتَا: وَاللَّهِ لَكَائِنَاتُ نَظَرُ إِلَى الرَّبِيعِ بْنِ
الْعَوَامِ حِينَ أَتَانَا عَلَى بَعْلَةَ لَهُ يَسْنَادُهُ قَالَ:
يَا أُمَّ عَطَاءِ، إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَا
الْمُسْلِمِينَ أَنْ يَأْكُلُوا مِنْ لُحُومِ سُكُونِمَ فَوْقَ

after three days. I said: May my father be sacrificed for you! What should we do with that which has been given to us? He said: As for what has been given to you, it is up to you.

Comments: [Its isnad is da'eef]

1423. It was narrated that 'Abdullah bin az-Zubair (رضي الله عنه) said: On the day of al-Ahzab 'Umar bin Abi Salamah and I were put with the women. I looked out and saw az-Zubair on his horse, coming and going from Banu Quraizah two or three times. When he came back I said: O my father, I saw you coming and going. He said: Did you see me, O my son? I said: Yes. He said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Who would like to go to Banu Quraizah and bring me news of them?" So I set out and when I came back, the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned both his father and his mother for me and said: "May my father and mother be sacrificed for you."

Comments: [Its isnad is saheeh]

1424. Sufyan bin Wahb al-Khawlani said: When we conquered Egypt without a peace deal (i.e., by force), az-Zubair bin al-'Awwam (رضي الله عنه) stood up and said: O 'Amr bin al-'As, divide the land. 'Amr said: I shall not divide it. az-Zubair (رضي الله عنه) said: By Allah, you will divide it as the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) divided Khaibar! 'Amr said: By Allah, I

will not. قَالَ: فَقُلْتُ: يَا أَبِي أَنْتَ، فَكَيْفَتَ نَضْعِنَ
إِيمَانَ أَهْدَيْتَ لَنَا؟ فَقَالَ: أَمَّا مَا أَهْدَيْتَ لَكُنَّ،
فَشَأْنَكُنَّ بِهِ. [راجع: ٥٨٧]

تخريج: إسناده ضعيف عبد الله بن عطاء
صعب، لكن النهي عن أكل لحوم النسل فرق
ثلاث صحيح لغيره.

١٤٢٣ - حَدَّثَنَا عَنَّابُ بْنُ زَيَادٍ: حَدَّثَنَا عَنْ
الله - تَعْنِي ابْنَ الْمَبَارِكَ - ، أَخْبَرَنَا هَشَامُ بْنُ
عُزْرَوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ قَالَ:
كُنْتُ يَوْمَ الْأَخْرَابِ جُعْلُتُ أَنَا وَعَمْرُ بْنُ أَبِي
سَلَمَةَ مَعَ النَّسَاءِ، فَنَظَرْتُ، فَإِذَا أَنَا بِالرَّبِيعِ عَلَى
فَرَسِيِّيِّ يَخْلِفُ إِلَيَّ سَبِيلِيَّةَ، مَرَّيْنِي أَوْ ثَلَاثَةَ،
فَلَمَّا رَجَعَ قُلْتُ: يَا أَبَتِ، رَأَيْتَ تَخْلِفَ.
قَالَ: وَهَلْ رَأَيْتَنِي يَا بُنْيَ؟ قَالَ: قُلْتُ: نَعَمْ،
قَالَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ يَأْتِي بِنِي
فُرَيْطَةً فَيَأْتِينِي بِعَرَبِهِمْ؟» فَانْطَلَقْتُ، فَلَمَّا
رَجَعْتُ، جَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْنَيْوَهُ فَقَالَ:
«فِدَاكَ أَبِي وَأُمِّي». [راجع: ١٤٠٩]

تخريج: إسناده صحيح. خ: (٣٧٢٠)، م: (٢٤١٦).

١٤٢٤ - حَدَّثَنَا عَنَّابُ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ:
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَقْبَةَ - وَهُوَ عَبْدُ اللَّهِ بْنُ
لَهِبِيَّةِ بْنِ عَقْبَةَ - : حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَيْبٍ
عَمْنُ سَمِعَ عَبْدَ اللَّهِ بْنَ الْمُغَfirَةِ بْنَ أَبِي بُرَدَةَ
يَقُولُ: سَيِّئَتْ سَفِيَّانُ بْنُ وَهْبٍ الْخَوَلَانِيَّ
يَقُولُ: لَمَّا افْتَحْنَا وَضَرَّ يَعْنِي عَهْدِ قَاتِلِ الرَّبِيعِ
ابْنِ الْقَوَامِ، فَقَالَ: يَا عَمْرُو بْنَ العَاصِي،

shall not divide it until I write to Ameer al-Mu'mineen. So he wrote to 'Umar (رضي الله عنه) and 'Umar wrote back to him (saying): Leave it so that the third generation (lit. the offspring of the foetuses currently in their mothers' wombs) may use the income from it to go out on campaign for the sake of Allah.

Comments: [Its isnad is da'eef]

أُفَيْمَهَا، فَقَالَ عَنْرُو: لَا أُفَيْمَهَا، فَقَالَ
الرَّبِيعُ: وَاللَّهِ لَكُفْسِمَهَا كَمَا قَسَمَ رَسُولُ اللَّهِ
وَاللهُ خَيْرٌ. قَالَ عَمْرُو: وَاللَّهِ لَا أُفَيْمَهَا حَتَّى
أَكْتَبَ إِلَى أَمِيرِ الْمُؤْمِنِينَ. فَكَتَبَ إِلَى عَمْرَو
فَكَتَبَ إِلَيْهِ عُمَرٌ: أَنْ أَفَرَعَا حَتَّى يَعْرُو مِنْهَا
حَبْلَ الْجَلَةِ.

تخریج: إسناد ضعیف لجهة المبهم الذي لم يسم.

1425. It was narrated from al-Mundhir bin az-Zubair (رضي الله عنه) from his father that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave a share to az-Zubair, a share to his mother, and two shares to his horse.

Comments: [Hasan because of corroborating evidence and this is a da'eef isnad, Fulaih is unknown]

1426. Al-Hasan narrated: A man came to az-Zubair bin al-'Awwam and said: Shall I kill 'Ali for you? He said: No; how can you kill him when he has the troops with him? He said: I will catch up with him and assassinate him. He said: No. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Faith prohibits assassination; no believer should resort to that."

Comments: [Saheeh]

1427. Al-Hasan said: A man came to az-Zubair bin al-'Awwam and said: Shall I not kill 'Ali for you? He said: How can you kill him when he has people with him?... and he narrated a similar report.

Comments: [Saheeh]

١٤٢٥ - حَدَّثَنَا عَنَّابٌ: حَدَّثَنَا عَنْدُ اللَّهِ
أَخْبَرَنَا فُلَيْحَ بْنَ مُحَمَّدٍ عَنِ الْمُنْذِرِ بْنِ الرَّبِيعِ،
عَنْ أَبِيهِ: أَنَّ الرَّبِيعَ أَغْطَى الرَّبِيعَ سَهْمَهَا،
وَأَمَةَ سَهْمَاهَا، وَفَرَسَهُ سَهْمَيْنِ.

تخریج: حسن لغيره، وهذا إسناد ضعیف،
ظليح مجهول.

١٤٢٦ - حَدَّثَنَا عَنَّانٌ: حَدَّثَنَا الْمُبَارَكُ: حَدَّثَنَا
الْحَسْنُ قَالَ: جَاءَ رَجُلٌ إِلَى الرَّبِيعِ بْنِ الْمَوَامِ
فَقَالَ: أَلَا أَقْتُلُ لَكَ عَلِيًّا؟ قَالَ: لَا، وَكَيْفَ تَقْتُلُهُ
وَمَمْعَةُ الْجُنُودِ؟ قَالَ: أَلْحَقُ بِهِ فَاقْتُلُكُ بِهِ، قَالَ: لَا
إِنَّ رَسُولَ اللَّهِ وَاللهُ أَكْبَرَ قَالَ: إِنَّ الْإِيمَانَ قَدَّ
الْفَتْكَ، لَا يَقْتُلُ مُؤْمِنٌ». [انظر: ١٤٢٧، ١٤٣٣]

تخریج: صحيح.

١٤٢٧ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا
مُبَارَكُ بْنُ فَضَالَةَ: حَدَّثَنَا الْحَسْنُ قَالَ: أَتَى
رَجُلٌ الرَّبِيعَ بْنَ الْعَوَامِ فَقَالَ: أَلَا أَقْتُلُ لَكَ
عَلِيًّا؟ قَالَ: وَكَيْفَ تُشَتَّطِعُ قَتْلَهُ وَمَمْعَةُ النَّاسِ؟
فَذَكَرَ مَقْتَلَاهُ. [راجع: ١٤٢٦]

تخریج: صحيح.

1428. It was narrated from 'Amir bin 'Abdullah bin az-Zubair that his father said: I said to my father, az-Zubair bin al-Awwam (رضي الله عنه): Why don't you narrate from the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)? He said: I never left him since I became Muslim, but I heard him say something. He said: "Whoever tells a lie about me, let him take his place in Hell."

Comments: [Its *isnad* is *saheeh*]

1429. Hisham bin 'Urwah narrated from his father, that his grandfather - Ibn Numair said: from az-Zubair (رضي الله عنه) - said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "For one of you to take a rope and go to the mountains, then bring a bundle of firewood on his back and sell it, and make himself independent of means thereby, is better for him than to ask of people, whether they give him something or not."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1471)]

1430. Ya'eesh bin al-Waleed narrated that a freed slave of the family of az-Zubair told him that az-Zubair bin al-Awwam (رضي الله عنه) narrated to him that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the 'shaver' (destroyer). I do not say that it shaves hair; rather its shaves (destroys) religious commitment. By

١٤٢٨ - حَدَّثَنَا عَنْ الرَّحْمَنِ بْنِ مَهْدِيٍّ: حَدَّثَنَا شُبَّابٌ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي الرَّبِيعِ بْنِ الْعَوَامِ: مَا لَكَ لَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: مَا فَارَقْتَهُ مُنْذَ أَشْكَنْتُ، وَلَكِنِّي سَمِعْتُ مِنْهُ كَلِمَةً، سَمِعْتُهُ يَقُولُ: «مَنْ كَذَبَ عَلَيَّ، فَأَنْتَبِرْهُ مَقْعَدَهُ مِنَ الْئَارِ». [١٤١٣]

تخریج: إسناده صحيح.

١٤٢٩ - حَدَّثَنَا وَكِيعٌ وَابْنُ نُعْمَانَ قَالَ: حَدَّثَنَا هَشَّامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ - قَالَ ابْنُ نُعْمَانَ: عَنِ الرَّبِيعِ - قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَانْ يَأْخُذَ أَخْدُوكُمْ أَخْلَهُ، فَيَأْتِيَ الْجَبَلَ، فَيَسْجُعُهُ بِحَرْمَةٍ مِنْ خَطْبِهِ عَلَى ظَفَرِهِ فَيَقِيَّهَا، فَيَسْتَغْشِيَ بِعَيْنِهَا، خَيْرٌ لَهُ مِنْ أَذْ يَشَاءُ النَّاسَ، أَغْطُوهُ أَوْ مَنْعُوهُ». [١٤٠٧]

تخریج: إسناده صحيح، خ: (١٤٧١)

١٤٣٠ - حَدَّثَنَا عَنْ الرَّحْمَنِ: حَدَّثَنَا حَرْبُ ابْنُ شَدَّادٍ عَنْ يَعْمَنِي بْنِ أَبِي كَثِيرٍ: أَنَّ يَعْشِشَ ابْنَ الْوَلِيدِ حَدَّثَهُ: أَنَّ مَوْلَى لَآلِ الرَّبِيعِ حَدَّثَهُ: أَنَّ الرَّبِيعَ بْنَ الْعَوَامِ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «ذَبَّ إِلَيْكُمْ دَاءُ الْأَمْمَ قَبْلَكُمْ: الْحَسْدُ وَالْبَغْصَاءُ، وَالْبَغْصَاءُ هِيَ الْخَالِقُ، لَا أَهُولُ: بَخْلِقِ الشَّعْرِ، وَلَكِنْ تَخْلِقُ الدِّينِ، وَالَّذِي

the One in Whose Hand is the soul of Muhammad, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something that will help you to achieve that? Spread (the greeting of) *salam* amongst yourselves."

Comments: [Its *isnad* is *da'eef*]

1431. It was narrated from Ya'eesh bin al-Waleed that a freed slave of the family of az-Zubair told him that az-Zubair (رضي الله عنه) told him: The Prophet (ﷺ) said: "There has come to you..." and he narrated it.

Comments: [See the previous report]

1432. It was narrated from a freed slave of the family of az-Zubair that az-Zubair bin al-'Awwam told him: The Messenger of Allah (ﷺ) said: "There has come to you..." and he narrated it.

Comments: [See the previous report]

1433. It was narrated that al-Hasan said: A man said to az-Zubair: Shall I kill 'Ali for you? He said: How would you kill him? He said: I will assassinate him. He said: No; the Messenger of Allah (ﷺ) said: "Faith prohibits assassination; no believer should resort to that."

Comments: [Saheeh]

1434. It was narrated that az-Zubair bin al-'Awwam said: When this *soorah* was revealed to the

نَفْسِي بِيَدِهِ - أَوْ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ - لَا تَذْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَبُّوا، أَلَّا أُبَشِّرُكُمْ بِمَا يَبْتَهِ ذَلِكَ لَكُمْ؛ أَفْسُوا السَّلَامَ بِيَنْكُمْ». [راجع: ١٤١٢]

تعریف: قسم السلام صحيحاً لغيره، وساخر حسن لغيره، وهذا إسناد ضعيف لجهة مولى آل الزبير.

١٤٣١ - حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارِكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ تَعْبِيْشَ ابْنِ الْوَلِيدِ: أَنَّ مَوْلَى لِآلِ الرَّئِيْزِيرِ حَدَّثَهُ: أَنَّ الرَّئِيْزِيرَ حَدَّثَهُ: أَنَّ الرَّئِيْزِيرَ قَالَ: «ذَبَّ إِلَيْكُمْ... فَذَكَرَهُ». [راجع: ١٤٣٠]

تعریف: راجع ماقبله.

١٤٣٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْنَى، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ تَعْبِيْشَ ابْنِ الْوَلِيدِ بْنِ هِشَامٍ، عَنْ مَوْلَى لِآلِ الرَّئِيْزِيرِ: أَنَّ الرَّئِيْزِيرَ بْنَ الغَوَامَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ذَبَّ إِلَيْكُمْ... فَذَكَرَهُ». [راجع: ١٤٣٠]

تعریف: راجع ماقبله.

١٤٣٣ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُوبُ عَنِ الْحَسَنِ قَالَ: قَالَ رَجُلٌ لِلرَّئِيْزِيرَ: أَلَا أَقْتُلُ لَكَ عَلِيًّا؟ قَالَ: كَيْفَ تَقْتُلُهُ؟ قَالَ: أَفْتُكُ بِهِ قَالَ: لَا، قَالَ رَسُولُ اللَّهِ ﷺ: «الإِيمَانُ فِيَّ الْفَتْكَ، لَا يَفْتُكُ مُؤْمِنٌ». [راجع: ١٤٦٦]

تعریف: صحيح.

١٤٣٤ - حَدَّثَنَا ابْنُ نُعْمَانَ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ عَمْرُو - ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ

Messenger of Allah (ﷺ): "Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord" [az-Zumar 39:30,31], az-Zubair said: O Messenger of Allah, will we face again the disputes we had among us in this world in addition to other sins? He said: "Yes, you will face these disputes again until everyone who has a right has been given his right." Az-Zubair said: By Allah, the matter is very serious.

Comments: [Its isnad is *hasan*]

1435. 'Urwah said: I heard 'Ikrimah [recite]: "And (remember) when We sent towards you (Muhammad ﷺ)" and it was recited to Sufyan from az-Zubair: "a group (three to ten persons) of the jinn, (quietly) listening to the Qur'an" [al-Ahqaf 46:29]. He said: [That was] in Nakhlah. The Messenger of Allah (ﷺ) was praying '*Isha'*, and "they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation)" [al-Jinn 72:19]. Sufyan said: They were one above the other, like thick masses of clouds one above the other.

Comments: [*Hasan* because of corroborating evidence and its isnad is *da'eef* because it is interrupted between Ikriman and Az-Zubair]

1436. Muslim bin Jundub narrated: someone who heard him told me that az-Zubair bin al-'Awwam said: We used to pray *Jumu'ah* with the Prophet (ﷺ), then we would leave and seek the

خاطيب، عن عبد الله بن الربيع، عن الربيع بن العوام قال: لما نزلت هذه السورة على رسول الله ﷺ: «إئلَكَ مَيْتٌ وَلَهُمْ مَيْتُونَ ۝ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِّمُونَ» (الزمر: ۳۰، ۳۱) قال الربيع: أَيُّ رَسُولَ اللَّهِ، أَيْكَرَرْ عَلَيْنَا تَمَّا كَانَ يَتَّسِعُ فِي الدُّنْيَا مَعَ حَوَافِ الْدُّنْيَوْ؟ قال: «أَنَّمَّا لَيَكْرَرُ عَلَيْكُمْ حَتَّىٰ يُؤْتَى إِلَيْكُلُ ذِي حَقٍّ حَقًّهُ». فقال الربيع: وَاللَّهِ إِنَّ الْأَمْرَ لَشَدِيدٌ. [راجع: ١٤٥٥]

تخریج: إسناده حسن.

١٤٣٥ - حَدَّثَنَا سُفيَانُ: قَالَ عَمْرُو: وَسَيِّفُتْ عَكْرَمَةَ: «وَرَدَّ صَرْقاً إِلَيْكُمْ» وَفُرِئَ عَلَى سُفيَانَ عَنِ الرَّبِيعِ: «نَفَرَ مِنَ الْعِنْ يَسْعِيُونَ الْقَرْمَانَ» (الأحقاف: ٢٩) قال: يَنْخُلُهُ، وَرَسُولُ اللَّهِ ﷺ يُصْلِي الْعَنَاءَ الْآخِرَةَ «كَادُوا يَكُونُونَ عَلَيْهِ لِيَدَاهُ» (الجن: ١٩).

قال سفيان: اللذُّ: بِغَضْبِهِمْ عَلَى بَغْضِي، ئَلَّا بَغْضَهُ عَلَى بَغْضِي.

تخریج: حسن لغيره وهذا إسناد ضعيف لانقطاع بين عكرمة وبين الربيع.

١٤٣٦ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا مُسْلِمُ بْنُ جُنْدُبٍ: حَدَّثَنِي مَنْ سَمِعَ الرَّبِيعَ بْنَ الْعَوَامَ يَقُولُ: كُنَّا نُصْلِي مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ، ثُمَّ يَأْدُرُ فَمَا تَجِدُ مِنْ

shade of the fortress, but we would not find any shade except (an area) the width of our feet.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because the chain between Muslim bin Jundab and Az-Zubair is unknown].

1437. It was narrated that 'Ali or az-Zubair said: The Messenger of Allah (ﷺ) used to address us and remind us of the annals of Allah (cf. 14:5), until we could see that on his face (because of alarm). It was as if he was warning people against an enemy that would attack them in the morning. If he had just recently met with Jibreel, he would not smile until Jibreel had departed from him.

Comments: [Its isnad is hasan]

1438. Az-Zubair bin al-Awwam said: This verse was revealed when we were present with the Messenger of Allah (ﷺ): "And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)" [al-Anfal 8:25]. We started saying, What is this fitnah? And we never thought that it would happen as it did.

Comments: [A Hadeeth Jayyid]

الظلُّ إلَّا مَوْضِعُ أَقْدَامِنَا، أَوْ قَالَ: فَمَا تَجِدُ
مِنَ الظَّلَّ مَوْضِعَ أَقْدَامِنَا. [راجع: ١٤١١]

تخریج: صحيح لغیره، وهذا إسناد ضعیف
لجهالة الواسطة بين مسلم بن جندب وبين الزیر.

١٤٣٧ - حَدَّثَنَا كَثِيرُ بْنُ هِشَامَ: حَدَّثَنَا هِشَامٌ
عَنْ أَبِي الرَّبِيعِ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِيمَةَ - أَوْ
سَلِيمَةَ، قَالَ كَثِيرٌ: وَحَفِظَنِي سَلِيمَةُ - عَنْ
عَلَيِّ، أَوْ عَنِ الرَّبِيعِ قَالَ: كَانَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُنَا، فَيَذَكَّرُنَا بِأَيَّامِ اللَّهِ حَتَّى تَعْرِفَ
ذَلِكَ فِي وَجْهِهِ، وَكَانَ نَذِيرُ قَوْمٍ يَصْبِحُهُمْ
الْأَمْرُ غُلْوَةً، وَكَانَ إِذَا كَانَ خَدِيبَتِ عَنْهُ
يُخْبِرُنِي لَمْ يَتَبَشَّمْ صَاحِبًا حَتَّى يَرْتَفِعَ عَنْهُ.

تخریج: إسناده حسن.

١٤٣٨ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا جَرِيرٌ
قَالَ: سَمِعْتُ الْحَسَنَ قَالَ: قَالَ الرَّبِيعُ بْنُ
الْعَوَامِ: تَرَكَتْ هَذِهِ الْأَيَّةَ وَتَسْرُعُ مُتَوَافِرُونَ مَعَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَأَتَعْلَمُ فَتَنَةً لَا تُصِيبَنَّ الَّذِينَ
ظَلَمُوكُمْ مِنْكُمْ حَاتَّةً» (الأنفال: ٢٥) فَجَعَلْنَا
تَلُوْلًا: مَا هُلِيَ الْفِتْنَةُ؟ وَمَا شَعَرْتُ أَنَّهَا تَقْعُدُ خَبِيثًا
وَقَعْدَتْ. [راجع: ١٤١٤]

تخریج: حديث جيد.

آخر حديث الرَّبِيعُ بْنُ الْعَوَامِ رَضِيَ اللَّهُ عَنْهُ (١٦٨/١)

End of the *hadeeths* of az-Zubair bin al-'Awwam

مشنَّدُ أَبِي إِسْحَاقِ سَعْدِ بْنِ أَبِي وَقَاصٍ

Musnad Abu Ishaq Sa'd bin Abi Waqqas

1439. Ibn Abi Najeeh said: I asked Tawoos about a man who stoned the *Jamrah* with six pebbles and he said: Let him donate a handful of food. Then I met Mujahid and I asked him and told him what Tawoos had said: He said: May Allah have mercy on Abu 'Abdur-Rahman. Did he not hear the words of Sa'd bin Malik? He said: We stoned the *jimar* - or the *jamrah* - when we did *Hajj* with the Messenger of Allah (ﷺ), then we sat and talked, and among us were those who said: I threw six pebbles; and among us were those who said: I threw seven; and among us were those who said, I threw eight; and among us were those who said: I threw nine. And they did not see anything wrong with that.

Comments: [Its isnad is *da'eef* because it is interrupted]

1440. It was narrated from Sa'd that the Messenger of Allah (ﷺ) entered upon him to visit him when he was sick, when he was in Makkah. He said: O Messenger of Allah, I am afraid that I will die in the land from which I migrated as Sa'd bin Khawlah died. Pray to Allah to heal me. He said: "O Allah, heal Sa'd, O Allah, heal Sa'd, O Allah, heal Sa'd." He

١٤٣٩ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَنْ الْوَارِثِ: حَدَّثَنَا أَبْنُ أَبِي تَجْيِحٍ قَالَ: سَأَلْتُ طَاؤِسًا عَنْ رَجُلٍ رَمَى الْجَمْرَةِ بِسِتٍ حَصَّابَاتٍ، فَقَالَ: لِيُطْعَمُ ثَبَّةً مِنْ طَعَامٍ. قَالَ: فَلَقِيْتُ مُجَاهِدًا فَسَأَلْتُهُ، وَذَكَرْتُ لَهُ قَوْلَ طَاؤِسٍ، فَقَالَ: رَحِيمُ اللَّهُ أَبْيَ عَبْدُ الرَّحْمَنِ، أَمَّا بَلَّهُ قَوْلُ سَعْدِ بْنِ مَالِكٍ قَالَ: رَمَيْنَا الْجِمَارَ - أَوِ الْجَمْرَةَ - فِي حِجَّةٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ جَلَسْنَا نَتَذَكَّرُ، فَمَنْ مَنْ قَالَ: رَمَيْتُ بِسِتٍ، وَمَنْ مَنْ قَالَ: رَمَيْتُ بِسِتِّينَ، وَمَنْ مَنْ قَالَ: رَمَيْتُ بِسِتِّينَ، فَلَمْ يَرُوْا بِذَلِكَ بَأْسًا. [انظر: ١٦٠٣]

تخریج: إسناده ضعيف لأنقطاعه، مجاهد لم يسمع من سعد بن أبي وقادص.

١٤٤٠ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهِبْتُ: حَدَّثَنَا أَبْيُوبُ عَنْ عَفْرُو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْجَمَّارِيِّ، عَنْ ثَلَاثَةِ مِنْ وَلَدِ سَعِيدٍ، عَنْ سَعِيدٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهِ يَعْرُدَةً وَهُوَ مَرِيضٌ، وَهُوَ يَمْكُّهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ خَيَّبْتُ أَنْ أَمُوتُ بِالْأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا كَمَا مَاتَ سَعْدُ بْنُ حَوْلَةَ،

said: O Messenger of Allah, I have a great deal of wealth, and I have no heir except one daughter. Can I bequeath all my wealth [to charity]? He said: "No." He said: Can I bequeath two thirds of it? He said: "No." He said: Can I bequeath half of it? He said: "No." He said: Can I bequeath one third? He said: "One third, and one third is a lot. If you spend from your wealth, it is a charity for you; if you spend from your dependents, it is a charity for you; if you spend from your wealth on your family, it is a charity for you. If you leave your family something that is enough for them to live on, that is better than leaving them to ask people for help."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

1441. It was narrated from 'Amir bin Sa'd that his brother 'Umar went to Sa'd on the outskirts of Madinah, where he was living with some sheep of his. When Sa'd saw him he said: I seek refuge with Allah from the evil of this rider. When he came to him, he said: O my father, are you happy to live like a Bedouin with your sheep when the people are disputing over power in Madinah? Sa'd struck 'Umar's chest and said: Be quiet! I heard the Messenger of Allah (ﷺ) say: "Allah loves the slave who is pious, independent of means and reclusive."

فَادْعُ اللَّهَ أَنْ يُشْفِنِي. قَالَ: «اللَّهُمَّ اشْفِنِي سَهْدًا، اللَّهُمَّ اشْفِنِي سَهْدًا، اللَّهُمَّ اشْفِنِي سَهْدًا». قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لِي مَا لَيْكَ شَيْرًا، وَلَيْسَ لِي زَارِثٌ إِلَّا ابْنَةُ، أَفَأُوصِي بِعَمَالِي كُلُّهُ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِثَانِيَتِهِ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِيَضْفِيفِهِ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِالثَّالِثِ؟ قَالَ: «الثَّالِثُ، وَالثَّالِثُ كَبِيرٌ، إِنَّ نَفْقَاتَكَ مِنْ مَالِكِ لَكَ صَدَقَةٌ، وَإِنَّ نَفْقَاتَكَ عَلَى عِبَالِكَ لَكَ صَدَقَةٌ، وَإِنَّ نَفْقَاتَكَ عَلَى أَهْلِكَ لَكَ صَدَقَةٌ، وَإِنَّكَ أَنْ تَدْعُ أَهْلَكَ بِعَيْشٍ – أَوْ قَالَ: يَخْيَرُ – خَيْرٌ مِنْ أَنْ تَدْعُهُمْ يَتَكَبَّرُونَ النَّاسُ». [انظر: ١٤٧٤، ١٤٧٩، ١٤٨٨، ١٨٢، ١٥٠١]

تخریج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

١٤٤١ - حَدَّثَنَا أَبُو بَكْرُ الْحَقِيقِيُّ عَبْدُ الْكَبِيرِ ابْنُ عَبْدِ الْمُجِيدِ: حَدَّثَنَا بَكْرُيُّ بْنُ مُسْمَارٍ عَنْ عَامِرِ بْنِ سَعْدٍ: أَنَّ أَخَاهُ عُمَرَ انْطَلَقَ إِلَى سَعْدٍ فِي غَمْرَةٍ لَهُ خَارِجًا مِنَ الْمَدِينَةِ، فَلَمَّا رَأَهُ سَعْدٌ قَالَ: أَغْرُوْ بِاللَّهِ مِنْ شَرِّ هَذَا الرَّاكِبِ، فَلَمَّا أَتَاهُ قَالَ: يَا أَبَتِ، أَرْضِيْتَ أَنْ تَكُونَ أَغْرِيَّاً فِي غَنِيمَةِ، وَالنَّاسُ يَتَازَّعُونَ فِي الْمُلْكِ بِالْمَدِينَةِ؟ فَضَرَبَ سَعْدٌ صَدَرَ عُمَرَ، وَقَالَ: اشْكُّ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْمُبْدِيَ التَّقِيَّ الْغَنِيَّ الْحَمِيَّ». [انظر: ١٥٢٩]

Comments: [Its isnad is qawi, Muslim (2965)]

1442. 'Amir bin Sa'd told 'Umar bin 'Abdul-'Azeez, when he was the governor of Madinah, that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven 'ajwah dates from between the two lava fields of Madinah on an empty stomach in the morning, nothing will harm him that day until evening comes." Fulaih said: And I think he said: "And if he eats them in the evening, nothing will harm him until morning comes." 'Umar said: Think, O 'Amir, about what you are narrating from the Messenger of Allah (ﷺ). He said: I bear witness that I have never told lies about Sa'd and Sa'd never told lies about the Messenger of Allah (ﷺ).

Comments: [A saheeh hadeeth]

تخریج: إسناده قوي. م: (٢٩٦٥)

١٤٤٢ - حَدَّثَنَا أَبُو عَمِيرٍ: حَدَّثَنَا فَلَيْحَةُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ - يَعْنِي ابْنَ مَغْفِرٍ - قَالَ: حَدَّثَ عَامِرٌ بْنُ سَعْدٍ عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ، وَهُوَ أَبِيهِ عَلَى الْمَدِيْنَةِ: أَنَّ سَعْدًا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَكَلَ سَبْعَ تَمَرَاتٍ عَجْوَةً مَا بَيْنَ لَابَيِ الْمَدِيْنَةِ عَلَى الرَّبِيقِ، لَمْ يَضُرُّهُ يَوْمٌ ذَلِكَ شَيْءٌ، حَشَّ يُعْسِي» قَالَ فَلَيْحَةُ: وَأَطْهَرَهُ قَالَ: «وَإِنْ أَكَلَهَا حِينَ يُعْسِي لَمْ يَضُرُّهُ شَيْءٌ، حَشَّ يُعْسِي». قَالَ عُمَرُ: انْظِرْ يَا عَامِرٌ مَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: أَشْهُدُ مَا كَذَبْتُ عَلَى سَعْدٍ، وَمَا كَذَبْتُ سَعْدًا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[انظر: ١٥٢٨، ١٥٧٢]

تخریج: حديث صحيح. خ: (٥٤٤٥)، م: (٤٧، ٤٠).

1443. It was narrated from 'Amir bin Sa'd that Sa'd went to his fortress in al-Aqeeq, where he found a slave hitting a tree to make its leaves fall or cutting it down, so he stripped him of his belongings. When Sa'd returned, the owners of the slave came and asked him to return what he had taken from their slave. He said: Allah forbid that I should return something that the Messenger of Allah (ﷺ) granted me of booty. And he refused to return it to them.

Comments: [Its isnad is saheeh, Muslim (1364)]

١٤٤٣ - حَدَّثَنَا أَبُو عَمِيرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ: أَنَّ سَعْدًا رَكِبَ إِلَى قَضْرِهِ بِالْعَقِيقِينِ، فَوَجَدَ غُلَامًا يَنْخِطُ شَجَرًا، أَوْ يَشْطِفُهُ، فَسَلَّمَهُ، فَلَمَّا رَجَعَ سَعْدٌ جَاءَهُ أَهْلُ الْعَلَامِ، فَكَلَمُوهُ أَنْ يُرَدَّ مَا أَخْدَى مِنْ غُلَامِهِمْ، قَالَ: مَعَاذُ اللَّهِ أَنْ أُرَدَّ شَيْئًا نَقْلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَئِنِّي أَنْ يُرَدَّ عَلَيْهِمْ. [انظر: ١٤٦٠]

تخریج: إسناده صحيح. م: (١٣٦٤)

1444. It was narrated from Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas, from his father, that his grandfather Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "One of the signs that the son of Adam is blessed is that he prays *istikhara*, asking Allah for guidance in making a decision. And of the signs that the son of Adam is blessed is his being content with what Allah decrees. And one of the signs that the son of Adam is wretched is that he does not pray *istikhara*, asking Allah for guidance in making a decision. And one of the signs that the son of Adam is wretched is his being discontent with what Allah decrees."

Comments: [Its isnad is *da'eef*]

1445. Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: The signs that the son of Adam is blessed are three: a good wife, a good house and a good mount. And the signs that the son of Adam is wretched are three: a bad wife, a bad house and a bad mount."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because Ibn Abu Humaid is *da'eef*]

تخریج: حدیث صحيح، وهذا إسناده ضعيف لضعف ابن أبي حميد.

1446. Bukair bin 'Abdullah bin al-Ashajj narrated that he heard 'Abdur-Rahman bin Husain narrate that he heard Sa'd bin Abi Waqqas say: I heard the Messenger of Allah (ﷺ) say: "There will be

١٤٤٤ - حَدَّثَنَا رَوْحٌ - أَمْلَاهُ عَلَيْنَا بِعَذَادٍ - : حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ بْنِ أَبِي وَفَّاقِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ سَعْدِ بْنِ أَبِي وَفَّاقِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ سَعَادَةِ ابْنِ آدَمَ اسْتِخَارَةُ اللَّهِ، وَمِنْ سَعَادَةِ ابْنِ آدَمَ رِضَاهُ بِمَا قَضَى اللَّهُ، وَمِنْ شَفْوَةِ ابْنِ آدَمَ تَرْكُهُ اسْتِخَارَةُ اللَّهِ، وَمِنْ شَفْوَةِ ابْنِ آدَمَ سَخْطُهُ بِمَا قَضَى اللَّهُ عَزَّ وَجَلَّ».

تخریج: إسناده ضعيف، ابن أبي حميد متفق على ضعفه.

١٤٤٥ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ بْنُ سَعْدٍ بْنِ أَبِي وَفَّاقِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ سَعْدِ بْنِ آدَمَ ثَلَاثَةً، قَالَ رَسُولُ اللَّهِ ﷺ مِنْ سَعَادَةِ ابْنِ آدَمَ ثَلَاثَةً، وَمِنْ شَفْوَةِ ابْنِ آدَمَ ثَلَاثَةً: مِنْ سَعَادَةِ ابْنِ آدَمَ الْمَرْأَةُ الصَّالِحَةُ، وَالْمَسْكُنُ الصَّالِحُ، وَالْمَرْكَبُ الصَّالِحُ، وَمِنْ شَفْوَةِ ابْنِ آدَمَ الْمَرْأَةُ، وَالْمَسْكُنُ الشَّوْءُ، وَالْمَرْكَبُ الشَّوْءُ».

تخریج: حدیث صحيح، وهذا إسناده ضعيف لضعف ابن أبي حميد.

١٤٤٦ - حَدَّثَنَا أَبُو سَعِيدٍ مَؤْلَى بْنَ هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيَةً: حَدَّثَنَا بَعْضُورُ بْنُ عَبْدِ اللَّهِ أَبْنَ الْأَشْجَعَ: أَنَّهُ (١٦٩/١) سَمِعَ عَبْدَ الرَّحْمَنَ بْنَ حُسَيْنَ يَحْدُثُ: أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَفَّاقِي

turmoil (*fitnah*) in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, the one who is walking will be better than the one who is running." He said: And I think he said: "And the one who is lying down will be better than the one who is sitting."

Comments: [Saheeh because of corroborating evidence]

1447. It was narrated from Sa'd that the Messenger of Allah (ﷺ) said of Banu Najiyyah: "I am of them and they are of me."

Comments: [Its isnad is da'eef]

يقول: سمعت رسول الله ﷺ يقول: «ستكون في الفتنة، القاعد فيها خيراً من القائم، والقائم فيها خيراً من الماشي، ويكون المشاهي فيها خيراً من الساعي». قال: وأرأه قال: «والمضطجع فيها خيراً من القاعد». [انظر: ١٦٠٩]

تخریج: صحيح لغيره. ابن لهيعة سی
الحفظ ولكنه توبیع.

تخریج: إسناده ضعيف لجهالة ابن أخي سعد، ولا ضرر في سنده.

1448. The nephew of Sa'd bin Malik said: They mentioned Banu Najiyyah in the presence of the Messenger of Allah (ﷺ) and he said: "They are a tribe who belong to me."

Comments: [Its isnad is da'eef like the previous report]

١٤٤٧ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا شَعْبَةُ، عَنْ سَمَاكِ بْنِ حَزَبٍ، عَنْ أَبِنِ أَخٍ لِسْعَدٍ، عَنْ سَعِيدٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ فَيَقُولُ تَاجِيَةً: «أَنَا مِنْهُمْ، وَهُمْ مِنِّي». [انظر: ١٤٤٨]

١٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ... وَذَكَرَ الْحَدِيثَ يَقْصِدُ فِيهِ: فَقَالَ أَبْنُ أَخِي سَعِيدٍ بْنِ مَالِكٍ: قَدْ ذَكَرُوا تَاجِيَةً عِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ، فَقَالَ: هُمْ حَيٌّ مِنِّي» وَلَمْ يُذْكُرْ فِيهِ سُنْدٌ. [راجع: ١٤٤٧]

تخریج: إسناده ضعيف كسابقه، والحديث مرسل.

1449. It was narrated from Dawood bin 'Amir bin Sa'd bin Abi Waqqas, from his father, from his grandfather, that the Prophet (ﷺ) said: "If less than a fingernail-sized piece of what is in Paradise could appear, it would adorn everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their light would

١٤٤٩ - حَدَّثَنَا حَسَنٌ: حَدَّثَنَا أَبْنُ لَهِيعَةَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَسِيبٍ عَنْ دَاؤَدَ بْنِ عَامِرٍ أَبْنِ سَعِيدٍ بْنِ أَبِي وَفَاصٍ، عَنْ أَبِيهِ، عَنْ حَدَّدٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ فَيَقُولُ: «لَوْ أَنَّ مَا يُقْلُظُ مِنْ مَا فِي الْجَنَّةِ بَدَا، لَتَزَخَّرَتْ لَهُ مَا بَيْنَ حَوَافِي الشَّمَوَاتِ وَالْأَرْضِ، وَلَوْ أَنَّ رَجُلاً مِنْ أَهْلِ الْجَنَّةِ اطْلَعَ فَبَدَا سِرَارُهُ، لَطَمَسَ

outshine the light of the sun as the light of the sun outshines the light of the stars.”

Comments: [Hasan]

1450. It was narrated from 'Amir bin Sa'd, that Sa'd said: Make a lahd (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (966)]

1451. It was narrated from Sa'd... and he mentioned a similar report.

Comments: [See the previous report]

1452. It was narrated from Abu Salamah bin 'Abdur-Rahman, from Sa'd bin Abi Waqqas, that the Prophet (ﷺ) said concerning wiping over the khuffain (leather slippers): “There is nothing wrong with it.”

Comments: [Its isnad is saheeh]

ضَوْءُهُ ضَوْءُ الشَّمْسِ، كَمَا تَطْلُبُنَّ الشَّمْسَ
ضَوْءَ النُّجُومِ». [راجع: ١٤٦٧]

تخریج: حسن.

١٤٥٠ - حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا
عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ إِشْمَاعِيلَ بْنِ مُحَمَّدٍ،
عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدِ قَالَ: الْخُدُوا لِي
لَخَدَا وَأَنْصَبُوا عَلَىَّ اللَّهِ نَصَبًا، كَمَا صُنِعَ
بِرَسُولِ اللَّهِ ﷺ. [انظر: ١٦٠٢، ١٦٠١]

تخریج: إسناده صحيح. م: (٩٦٦).

١٤٥١ - حَدَّثَنَا ابْنُ مَهْمَوْيَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
جَعْفَرٍ، عَنْ إِشْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ
سَعْدٍ... فَذَكَرَ مِثْلَهُ وَوَاقَفَهُ أَبُو سَعِيدٍ عَلَىَّ عَامِرٍ
ابْنِ سَعْدٍ كَمَا قَالَ الْخُزَاعِيُّ. [انظر: ١٤٨٩]

تخریج: راجع ماقبله.

١٤٥٢ - حَدَّثَنَا شَلَيْمَانُ بْنُ دَاؤُدَ الْهَاشِمِيُّ:
حَدَّثَنَا إِشْمَاعِيلُ - يَعْنِي ابْنَ جَعْفَرٍ -
أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ أَبِي النَّضِيرِ
مُؤْلَى عُمَرَ بْنَ عَيْدِ اللَّهِ بْنِ مَعْمَرٍ، عَنْ أَبِي
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ أَبِي
وَفَاصِ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي الْمَسْحِ عَلَىِ
الْحُفَّينِ: «لَا يَأْسَ بِذَلِكَ». [انظر: ١٤٥٩]

تخریج: إسناده صحيح. خ: (ملقاً بصيغة الجزم بعد الحديث: ٢٠٢).

1453. It was narrated that 'Amir bin Sa'd bin Abi Waqqas said: I heard my father say: I never heard the Messenger of Allah (ﷺ) say concerning any living person who

حَدَّثَنَا إِسْحَاقُ بْنُ عَيْسَى: حَدَّثَنَا
مَالِكٌ - يَعْنِي ابْنَ أَنَسٍ - عَنْ سَالِمِ أَبِي النَّضِيرِ،
عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي وَفَاصِ قَالَ: سَيَقْتُ

was walking on the face of the earth, that he would be in Paradise, except 'Abdullah bin Salam.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3812) and Muslim (2483)]

1454. It was narrated that Abu 'Uthman said: When a claim was made concerning the father of Ziyad, I met Abu Bakrah, and said: What have you done? I heard Sa'd bin Abi Waqqas say: My ears heard the Messenger of Allah (ﷺ) say, "Whoever claims to belong to a father in Islam who is not his father, knowing that he is not his father, Paradise will be forbidden for him." Abu Bakrah said: And I (also) heard it from the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4326) and Muslim (63)]

1455. It was narrated from 'Amir bin Sa'd, from his father, that the Prophet (ﷺ) said: "The hand is to be cut off for the price of a shield."

Comments: [*Saheeh* because of corroborating evidence]

أبو واقد الليثي ضعيف عند جمهور المحدثين.

1456. Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) instructed me to call out during the days of Mina: "These are days of eating and drinking, so no one should fast during them" - i.e., the days of *at-tashreeq*.

أبي يقول: ما سمعتَ رسولَ اللهِ يُكَفِّرُ بِشُوْلَ
لِتَعْيَى مِنَ النَّاسِ تَعْشِي: إِنَّهُ فِي الْجَنَّةِ إِلَّا لِعَبْدِ
اللهِ بْنِ سَلَامٍ. [انظر: ١٥٣٣]

تخریج: إسناده صحيح. خ: (٣٨١٢)، م: (٢٤٨٣).

١٤٥٤ - حَدَّثَنَا هُشَيْبٌ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي
عُمَّانَ قَالَ: لَمَّا أَذْعَنِي زَيْدٌ لَقِيَتْ أَبَا بَكْرَةَ،
قَالَ: فَقَلَّتْ: مَا هَذَا الَّذِي صَنَعْتُمْ؟ إِنِّي
سَمِعْتَ سَعْدَ بْنَ أَبِي وَقَاصٍ يَقُولُ: سَمِعْتُ أَذْنِي
مِنْ رَسُولِ اللَّهِ وَهُوَ يَقُولُ: «مَنْ أَدْعَى أَبَا^١
فِي الْإِسْلَامِ غَيْرَ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرَ أَبِيهِ،
فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». فَقَالَ أَبُو بَكْرَةَ: وَأَنَا
سَمِعْتُ مِنْ رَسُولِ اللَّهِ. [انظر: ١٤٩٧، ١٤٩٩، ١٥٠٤، ١٥٥٣، ٢٠٤٦٦]

تخریج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

١٤٥٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُهَمَّدٍ عَنْ
وَهْبٍ، عَنْ أَبِي وَاقِدِ الْلَّيْثِيِّ، عَنْ عَامِرِ بْنِ
سَعْدٍ، عَنْ أَبِيهِ: أَنَّ الشَّيْءَ يُكَفِّرُ
الَّذِي فِي ثَمَنِ الْمَجْنَنِ».

تخریج: صحيح لغيره، وهذا إسناد ضعيف، أبو واقد الليثي ضعيف عند جمهور المحدثين.

١٤٥٦ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي
حُمَيْدِ الْمَدْنَيِّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ
ابْنُ سَعْدٍ بْنِ أَبِي وَقَاصٍ عَنْ أَبِيهِ، عَنْ جَدِّه
قَالَ: أَمْرَنِي رَسُولُ اللَّهِ يُكَفِّرُ أَنْ أَنْادِيَ أَيَّامَ
مَئِيَّ: إِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ، فَلَا صَوْمَ فِيهَا -
يَعْنِي أَيَّامَ التَّشْرِيقِ - . [انظر: ١٥٠٠]

Comments: [Saheeh because of corroborating evidence]

1457. It was narrated that Sa'd bin Abi Waqqas said: What is between the two lava fields of Madinah is a sanctuary. It was made a sanctuary by the Messenger of Allah (ﷺ) just as Makkah was made a sanctuary by Ibraheem. O Allah, make the blessing in it twofold and bless them in their *sa's* and *mudds* (weights and measures).

Comments: [Saheeh, because of corroborating evidence, Muslim (1362,1387) and its isnad is Hasan]

تخریج: صحيح لغيره، وهذا إسناد ضعيف
لضعف ابن أبي حميد.

١٤٥٧ - حَدَّثَنَا حُسْنِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا
الْفَضِيلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي
يَخْيَىٰ، عَنْ أَبِي إِسْحَاقِ بْنِ سَالِمٍ، عَنْ عَامِرٍ
ابْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: مَا
يَبْيَنُ لَأَنِّي الْمُدِيَّةُ حَرَامٌ، فَذَرْ حَرَمَةً رَسُولُ
اللَّهِ يَصْلِي، كَمَا حَرَمَ إِبْرَاهِيمَ مَكَّةَ، اللَّهُمَّ
اجْعَلْ الْبَرَّةَ فِيهَا بَرَّكَتَينِ، وَبَارِكْ لَهُمْ فِي
صَاعِدِهِمْ وَمُدْنِهِمْ. [انظر: ١٥٩٣، ١٥٧٣]

تخریج: صحيح لغيره، م: (١٣٦٢، ١٣٨٧). وهذا إسناد حسن.

1458. It was narrated from Mus'ab bin Sa'd, from his father, that a platter was brought to the Prophet (ﷺ) and he ate from it, but there was some left over. The Messenger of Allah (ﷺ) said: "A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers." Sa'd said: I had left my brother 'Umair doing *wudoo'* and I said: It will be 'Umair. Then 'Abdullah bin Salam came and ate it.

Comments: [Its isnad is hasan]

1459. It was narrated from Abu Salamah, from Sa'd bin Abi Waqqas, in a *hadeeth* attributed to the Prophet (ﷺ) about *wudoo'* and (wiping) over the *khuffain*, that there is nothing wrong with it.

Comments: [Its isnad is saheeh]

١٤٥٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ:
أَخْبَرَنَا عَاصِمُ بْنُ تَهْدَةَ عَنْ مُضْعِبِ بْنِ سَعْدٍ، عَنْ
أَبِيهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى فَقَاتِلَ مِنْهَا،
فَفَضَّلَتْ فَضْلَةً، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَجِيءُ
رَجُلٌ مِّنْ هَذَا الْفَجْعِ مِنْ أَهْلِ الْجَنَّةِ، يَأْكُلُ هَذِهِ
الْفَضْلَةِ». قَالَ سَعْدٌ: وَكُنْتُ تَرْكُ أَخْرِيَّ عُمَيْرًا
يَتَوَاضَّأُ، قَالَ: فَقُلْتُ: هُوَ عُمَيْرٌ، قَالَ: فَجَاءَ
عَبْدُ اللَّهِ بْنُ سَلَامٍ فَأَكَلَهَا. [انظر: ١٥٩٢، ١٥٩١]

تخریج: إسناده حسن.

١٤٥٩ - حَدَّثَنَا عَفَّانُ: (١٧٠/١) حَدَّثَنَا
وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عَقْبَةَ قَالَ: سَيِّفْتُ أَبَا^{أبا}
الثَّضِيرَ يُحَدِّثُ عَنْ أَبِي سَلَمَةَ، عَنْ سَعْدِ بْنِ أَبِي
وَقَاصٍ حَدَّثَنَا رَقَّةَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنِ الْوُضُوءِ
عَلَى الْخَشْنِينِ: أَنَّهُ لَا يَأْسِنُ يَوْمًا. [راجع: ١٤٥٢]

تخریج: إسناده صحيح، خ: (بعد الحديث: ٢٠٢ مملقاً بصيغة الجزم).

1460. It was narrated that Sulaiman bin Abi 'Abdullah said: I saw Sa'd bin Abi Waqqas who had caught a man hunting in the sanctuary (*haram*) of Madinah, which the Messenger of Allah (ﷺ) declared to be a sanctuary, and he stripped him of his garments. His masters came and he [Sa'd] said: The Messenger of Allah (ﷺ) declared this to be a sanctuary and said: "Whoever you see hunting anything in it, you may strip him of his belongings." I will not return a gift that the Messenger of Allah (ﷺ) gave to me, but if you wish I shall give you its price. And on one occasion 'Affan said: If you want me to give you its price, I will give it to you.

Comments: [A *sahih hadeeth*, Muslim (1364)]

1461. Muhammad bin 'Abdur-Rahman bin 'Abdullah bin al-Husain narrated from Sa'd bin Abi Waqqas that he would pray 'Isha' in the mosque of the Messenger of Allah (ﷺ), then he would pray Witr with one *rak'ah* and no more. He was asked: Do you pray Witr with one *rak'ah* and no more, O Abu Ishaq? He said: Yes; I heard the Messenger of Allah (ﷺ) say: "One who does not sleep until he has prayed Witr is a man of resolve."

Comments: [Hasan because of corroborating evidence]

1462. Ibraheem bin Muhammad bin Sa'd told us: My father Muhammad told me, that his

1460 - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنِي يَعْلَمَ بْنُ حَكِيمٍ، عَنْ سُلَيْمَانَ ابْنِ أَبِي عَنْدَ اللَّهِ قَالَ: رَأَيْتُ سَعْدَ بْنَ أَبِي وَفَاصِي أَخْذَ رَجُلًا يَصِيدُ فِي حَرَمِ الْمَدِينَةِ الَّذِي حَرَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَلَّمَةً ثَيَابَهُ، فَجَاءَ مَوَالِيهِ فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَرَمَ وَقَالَ: «مَنْ رَأَيْتُمُو يَصِيدُ فِي هَذِهِ الْمَسَاجِدِ، فَلَهُ سَلَبَةٌ» فَلَا أَرْدُ عَلَيْكُمْ طَغْمَةً أَطْعَمْنَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَكُنَّ إِنْ شِئْتُمْ أَغْطِيَتُكُمْ ثَمَنَهُ تَمَنَهُ. وَقَالَ عَفَّانُ مَرَّةً: إِنْ شِئْتُمْ أَنْ أَغْطِيَتُكُمْ ثَمَنَهُ أَغْطِيَتُكُمْ. [راجع: ١٤٤٣]

تخریج: حدیث صحیح. م: (١٢٦٤).

1461 - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ أَبِي إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ الْمُحْسِنِ: أَنَّهُ حَدَّثَ عَنْ سَعْدِ ابْنِ أَبِي وَفَاصِي: أَنَّهُ كَانَ يُصَلِّي الْمِشَاءَ الْآخِرَةَ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرِدُ عَلَيْهَا، قَالَ: فَيَقُولُ لَهُ: أَتُورِزُ بِإِرْاجِدَةِ لَا تَرِدُ عَلَيْهَا يَا أَبَا إِسْحَاق؟ فَيَقُولُ: نَعَمْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الَّذِي لَا يَنَامُ حَتَّى يُوَتِرَ حَازِمٌ».

تخریج: حسن لغیره. وفي إسناده محمد بن عبد الرحمن مجہول.

1462 - حَدَّثَنَا إِشْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ الْمَهْدَانِيَّ: حَدَّثَنَا

father Sa'd said: I passed by 'Uthman bin 'Affan in the mosque and greeted him with *salam*. He looked straight at me but did not return my greeting. I went to Ameer al-Mu'mineen 'Umar bin al-Khattab and said twice: O Ameer al-Mu'mineen, has something new been introduced into Islam? He said: What has happened? I said: I passed by 'Uthman just now in the mosque, and I greeted him with *salam*, and he looked straight at me but did not return my greeting. 'Umar sent for 'Uthman and summoned him, and he said: What prevented you from returning your brother's greeting? 'Uthman said: I did not do that. I said: Yes you did. And he swore an oath and so did I. Then 'Uthman remembered something and said: Yes [I did that]; I ask Allah for forgiveness and repent to Him. You passed by me just now when I was thinking to myself of something I heard from the Messenger of Allah (ﷺ). By Allah, I never remember it but my heart and my eyes are overwhelmed. Sa'd said: I will tell you what it is. The Messenger of Allah (ﷺ) was about to tell us the first *du'a*, then a Bedouin came and distracted him until the Messenger of Allah (ﷺ) got up and followed him. When I got worried that he would reach his house before I could catch up with him, I stamped my foot on the ground. The Messenger of Allah (ﷺ) turned to me and said: "Who is this? Abu Ishaq?" I said: Yes, O Messenger of

إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنُ سَعْدٍ: حَدَّثَنِي وَالْيَهِي
مُحَمَّدٌ، عَنْ أَبِيهِ سَعْدٍ قَالَ: مَرَزُّتُ بِعُمَانَ
ابْنَ عَفَانَ فِي الْمَسْجِدِ، فَسَلَّمَتْ عَلَيْهِ، فَمَلَأَ
عَيْنِي مِنِي، ثُمَّ لَمَّا يَرَدَ عَلَيَّ السَّلَامَ، فَأَبَيْتُ
أَمِيرَ الْمُؤْمِنِينَ عُمَرَ بْنَ الْخَطَّابِ قُلْتُ: يَا
أَمِيرَ الْمُؤْمِنِينَ، هَلْ حَدَثَ فِي الإِسْلَامِ
شَيْئًا؟ مَرَرْتُ بِهِ مَرَزُّتَ بِعُمَانَ قَالَ: لَا، وَمَا ذَاك؟ قَالَ:
قُلْتُ: لَا، إِلَّا أَنِّي مَرَزُّتُ بِعُمَانَ آتَيْتُ فِي
الْمَسْجِدِ، فَسَلَّمَتْ عَلَيْهِ، فَمَلَأَ عَيْنِي مِنِي، ثُمَّ
لَمَّا يَرَدَ عَلَيَّ السَّلَامَ، قَالَ: فَأَرَسَلْتُ عُمَرَ إِلَى
عُمَانَ، فَدَعَاهُ، فَقَالَ: مَا مَنَعَكَ أَنْ لَا تَكُونَ
رَدِّدْتَ عَلَيَّ أَخْبَارَ السَّلَامِ؟ قَالَ عُمَانُ: مَا
فَعَلْتُ. قَالَ سَعْدٌ: قُلْتُ: بَلَى، قَالَ: حَتَّى
خَلَفَ وَخَلَفَتُ، قَالَ: ثُمَّ إِنَّ عُمَانَ دَكَرَ
قَوْلَانِي، وَأَسْتَغْفِرُ اللَّهَ وَأُتُوبُ إِلَيْهِ، إِنَّ
مَرَزُّتَ يَبِي آتَيْتَ وَأَنَا أَحْدَثُ نَفْسِي بِكَلِمَةٍ
سِمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَا وَاللَّهِ مَا
ذَكَرْتُهَا نَطِئًا إِلَّا تَعْنَى بَصَرِي وَقَلْبِي غَشَاؤُهُ.
قَالَ: قَالَ سَعْدٌ: فَأَنَا أُبَيْكُ بِهَا: إِنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ذَكَرَ لَنَا أَوْلَى دَعْوَةِ، ثُمَّ جَاءَ أَغْرَابِي
فَشَغَلَهُ حَتَّى قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَبْيَغَهُ،
فَلَمَّا أَشْفَقْتُ أَنْ يَسْبِقَنِي إِلَى مَنْزِلِهِ، ضَرَبَتْ
يَقْدَمِي الْأَرْضَ، فَأَلْقَتُ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ هَذَا؟ أَبُو إِسْحَاقِ؟» قَالَ: قُلْتُ:
لَعْنَمْ يَا رَسُولَ اللَّهِ، قَالَ: «فَمَنْ؟» قَالَ: قُلْتُ:
لَا وَاللَّهِ، إِلَّا أَنِّي ذَكَرْتُ لَنَا أَوْلَى دَعْوَةِ، ثُمَّ
جَاءَ هَذَا الْأَغْرَابِي فَشَغَلَكَ. قَالَ: «لَعْنَمْ،

Allah. He said: "What is the matter?" I said: Nothing, by Allah, except that you started to tell us about the first *du'a'*, then this Bedouin came and distracted you. He said: Yes, the *du'a'* of Dhun-Noon when he was in the belly of the fish: "*La ilaha illa Anta* [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers" [*al-Anbiya'* 21:87]. No Muslim calls upon his Lord with it for anything but he will receive a response."

Comments: [Its *isnad* is *hasan*]

1463. It was narrated from 'Aishah bint Sa'd, from her father, that 'Ali went out with the Prophet (ﷺ) to Thaniyyat al-Wada', and 'Ali was weeping and saying: Are you leaving me behind with those who stay behind (i.e., the woman, who do not go out on campaign)? [The Prophet (ﷺ)] said: "Does it not please you to be to me as Haroon was to Moosa, except with regard to Prophethood?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3706) and Muslim (2404)]

1464. It was narrated from Sa'd bin Abi Waqqas, from the Prophet (ﷺ) that he used to say: "My *ummah* is not going to be impatient before my Lord when they are delayed for half a day." I asked Rashid: Did you hear anything about what this half a day is? He said: Five hundred years.

دَعْوَةُ ذِي التُّونِ إِذْ هُوَ فِي بَطْنِ الْحُوْبِ: «لَا إِلَهَ إِلَّا أَنْتَ شُحْنَكَ إِنِّي كُثُرَ مِنَ الظَّالِمِينَ» (الأنبياء: ٨٧) فَإِنَّهُ لَمْ يَدْعُ بِهَا مُسْلِمٌ رَبِّهِ فِي شَيْءٍ وَقَطُّ إِلَّا اشْتَجَابَ لَهُ».

تخریج: [اسناده حسن]

١٤٦٣ - حَدَّثَنِي أَبُو سَعِيدٍ مَوْلَى بْنِ هَاشِمٍ: حَدَّثَنَا شَلَّيْمَانُ بْنُ يَلَالٍ: حَدَّثَنَا الْجَعْفَرِيُّ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، عَنْ أَبِيهَا: أَنَّ عَلَيْهَا خَرَجَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى جَاءَ نَيْمَةُ الْوَدَاعِ، وَعَلَيْهِ تَبَّكَرَ، يَقُولُ: تَخَلَّفْتُ مَعَ الْخَوَافِلِ؟ فَقَالَ: أَوْمَأْ تَرْضِي أَنْ تَكُونَ مِنِي يَمْتَلَأَ هَارُونَ مِنْ مُوسَى، إِلَّا النَّبِيُّ؟» [انظر: ١٦٠٨، ١٦٠٠، ١٥٨٣، ١٥٥٥، ١٤٩٠]

تخریج: [اسناده صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).]

١٤٦٤ - حَدَّثَنِي عَصَامُ بْنُ خَالِدٍ: حَدَّثَنِي أَبُو بَكْرٍ - يَعْنِي أَبْنَ أَبِي مَرْتَمَ - عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي وَقَاصٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ كَانَ يَقُولُ: «لَا تَغْرِي أُمَّتِي عِنْ دِرَبِهِ أَنْ يُؤْخِرَهَا يَنْفَدِي يَوْمٌ». وَسَأَلَ رَاشِدًا: هَلْ يَلْعَنُكَ مَاذَا الْيَنْفَدِي يَوْمٌ؟ قَالَ: خَمْسُ مِائَةٍ سَيِّةٍ. [انظر: ١٤٦٥]

Comments: [Hasan because of corroborating evidence]

1465. It was narrated from Sa'd bin Abi Waqqas, from the Prophet (ﷺ), that he said: "I hope that my *ummah* will not be impatient before my Lord when they are delayed for half a day." It was said to Sa'd: How much is half a day? He said: Five hundred years.

Comments: [Hasan because of corroborating evidence. This is a *da'eef isnad*]

1466. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) was asked about this verse: "He has power to send torment on you from above or from under your feet" [al-An'am 6: 65]. The Messenger of Allah (ﷺ) said: "Verily it is going to happen, but its fulfilment is not yet due."

Comments: [Its *isnad* is *da'eef* because Abu Bakr bin Abdullah is *da'eef* and its *isnad* is interrupted]

1467. It was narrated from Dawood bin 'Amir bin Sa'd bin Abi Waqqas, from his father, from his grandfather, that the Prophet (ﷺ) said: "If less than a fingernail sized piece of what is in Paradise could appear, it would adorn everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف ابن أبي مريم ولانقطاعه، فإن رواية راشد عن سعد مقطعة.

١٤٦٥ - حدثنا أبو البشّار: حدثنا أبو بكر بن عبد الله، عن راشد بن سعيد، عن سعيد بن أبي وفاص عن النبي ﷺ قال: «إني لأرجو أن لا تتعجل أشياء عند ربّي أن يؤخرنّه بصف يوم». فقيل لسعيد: وكم نصف يوم؟ قال: خمس مائة سنة. [راجع: ١٤٦٤]

تخریج: حسن لغيره. وهذا إسناد ضعيف كسابقه.

١٤٦٦ - حدثنا أبو البشّار: حدثنا أبو بكر ابن عبد الله، عن راشد بن سعيد، عن سعيد ابن أبي وفاص (١٧١/١) قال: سُلِّمَ رَسُولُ اللَّهِ ﷺ عَنْ هَذِهِ الْآيَةِ: «مَوْلَانَا عَلَى أَنْ يَعْلَمَ عَلَيْكُمْ عَذَابًا يَنْقُضُهُمْ أَوْ مَنْ قَتَلَ أَجِيمَهُمْ» (الأنعام: ٦٥) فقال رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّهَا كَافِرَةٌ وَلَمْ يَأْتِ تَأْوِيلُهَا بَعْدُ».

تخریج: إسناده ضعيف، لضعف أبي بكر بن عبد الله ولانقطاعه، فإن رواية راشد عن سعد مقطعة.

١٤٦٧ - حدثنا علي بن إسحاق: أخبرنا عبد الله: أخبرنا ابن لهيعة عن يزيد بن أبي حبيب، عن داود بن عامر بن سعيد بن أبي وفاص، عن أبيه، عن جده، عن النبي ﷺ قال: «لَوْ أَنَّ مَا يَقُلُّ طَفْرٌ وَمَا فِي الْجَنَّةِ بَدَا لَنَزَحَرَفَ لَهُ مَا بَيْنَ خَوَافِقِ السَّمَوَاتِ وَالْأَرْضِ، وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ

light would outshine the light of the sun as the light of the sun outshines the light of the stars.”

Comments: [Its isnad is *hasan*]

اطلَّعَ، فَبَدَأَتْ أَسَاوِرُهُ، لَطَمَسَ حَزَّةً ضَوْءَ
الشَّمْسِ كَمَا تَطْمِسُ الشَّمْسُ ضَوْءَ النُّجُومِ.

[راجع: ١٤٤٩]

تخریج: إسناده حسن.

1468. It was narrated that Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its isnad is *saheeh*]

١٤٦٨ - حَدَّثَنَا شَيْعَانُ بْنُ دَاؤُدَ الْهَاشِمِيُّ:
أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَمْدٍ عَنْ أَبِيهِ، عَنْ
سَعْدِ بْنِ أَبِيهِ وَقَاصِي قَالَ: لَقِدْ رَأَيْتُ عَنْ يَوْمِينِ
رَسُولَ اللَّهِ ﷺ، وَعَنْ يَسَارِهِ يَوْمَ أَخْدِي، رَجُلَيْنِ
عَلَيْهِمَا يَتَابَ يَضْعُفُ يَقْاتَلَانِ عَنْهُ كَائِنَ الْقِتَالِ، مَا
رَأَيْتُهُمَا قَبْلَ وَلَا بَعْدُ. [انظر: ١٤٧١، ١٥٣٠]

تخریج: إسناده صحيح. خ: (٤٠٥٤)، م: (٢٣٠٦).

1469. Ibraheem - i.e., bin Sa'd - narrated that Mu'adh at-Taimi said: I heard Sa'd bin Abi Waqqas say: I heard the Prophet (ﷺ) say: “There are two prayers after which no *nafل* prayer is to be offered: *Fajr*, until the sun rises and *'Asr* until the sun sets.”

Comments: [*Saheeh* because of corroborating evidence]

١٤٦٩ - حَدَّثَنَا إِسْحَاقُ بْنُ عَيسَى: حَدَّثَنِي
إِبْرَاهِيمُ - يَعْنِي ابْنَ سَعْدٍ - ، عَنْ أَبِيهِ،
عَنْ مَعَاذِ التَّمِيميِّ قَالَ: سَمِعْتُ سَعْدَ بْنَ
أَبِيهِ وَقَاصِي يَقُولُ: سَمِعْتُ الرَّبِيعَ
يَقُولُ: «صَلَاتَانِ لَا يُصْلِّي بَعْدَهُمَا: الصَّبْعُ
حَتَّى تَطْلُعُ الشَّمْسُ، وَالنَّعْرُ حَتَّى تَنْزَبَ
الشَّمْسُ». [انظر: ١٤٧٠]

تخریج: صحيح لغیره. معاذ التميمي لم يرو عنه غير سعد بن إبراهيم، ذكره ابن حبان في الثقات وفي صحيحه.

1470. It was narrated that Sa'd bin Abi Waqqas said: I heard the Messenger of Allah (ﷺ) say... and he narrated a similar report.

Comments: [A repeat of the previous report]

١٤٧٠ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ
أَبِيهِ، عَنْ رَجُلٍ مِنْ بَنِي تَمَّ يُقَالُ لَهُ: مَعَاذُ،
عَنْ سَعْدِ بْنِ أَبِيهِ وَقَاصِي قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ ... فَلَذِكْرٌ مِثْلُهُ... [راجع: ١٤٦٩]

تخریج: وهو مكرر ماقبله

1471. Ibraheem bin 'Abdur-Rahman bin Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its isnad is saheeh]

١٤٧١ - حَدَّثَنَا يَعْقُوبُ وَسَهْدُ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، عَنْ جَدِّهِ - قَالَ سَهْدُ: إِنَّ رَاهِيمَ ابْنَ عَبْدِ الرَّحْمَنِ - قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ يَقُولُ: لَقَدْ رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ وَعَنْ يَسْارِهِ يَوْمَ أُحْدِي، رَجُلَيْنِ عَلَيْهِمَا يَتَابُ يَضْرِبُ يَقْتَلَانِ عَنْهُ كَأْشَدُ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ. [راجع: ١٤٦٨]

تخریج: اسناده صحيح. خ: (٤٠٥٤)، م: (٢٣٠٦).

1472. It was narrated from Muhammad bin Sa'd bin Abi Waqqas that his father Sa'd bin Abi Waqqas said: 'Umar asked for permission to enter upon the Messenger of Allah (ﷺ), and there were some women of Quraish with him who were talking to him and asking too much of him and raising their voices. When 'Umar asked permission to enter, they got up and hastened to conceal themselves. The Messenger of Allah (ﷺ) gave him permission to enter, so he entered and the Messenger of Allah (ﷺ) was smiling. 'Umar said: May Allah make you happy all your life, O Messenger of Allah. The Messenger of Allah (ﷺ) said: "I wonder at these women who were with me. When they heard your voice they hastened to conceal themselves." 'Umar said: O Messenger of Allah, you are more deserving of being feared. Then 'Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah

١٤٧٢ - حَدَّثَنَا يَغْوُبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: قَالَ الْبْنُ شَهَابٌ: أَخْبَرَنِي عَبْدُ الْحَمِيدَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ: أَنَّ مُحَمَّدَ ابْنَ سَعْدَ بْنَ أَبِي وَقَاصٍ أَخْبَرَهُ: أَنَّ أَبَاهُ سَعْدَ ابْنَ أَبِي وَقَاصٍ قَالَ: اسْتَأْذَنَ عُمَرَ عَلَى رَسُولِ اللَّهِ وَعِنْهُ نِسَاءٌ مِنْ قُرَيْشٍ يَكْفُلْنَهُ وَيَسْتَخِرُنَّهُ، عَالِيَّةً أَصْرَاهُنَّ، فَلَمَّا اسْتَأْذَنَهُنَّ يَتَبَرَّزُنَّ الْجَحَاجَاتِ، فَأَذَنَ لَهُ رَسُولُ اللَّهِ - يَغْوِي فَلَمَّا دَخَلَ - وَرَسُولُ اللَّهِ - يَغْوِي - يَغْوِي فَلَمَّا دَخَلَ - فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سَيْنَكَ يَا رَسُولَ اللَّهِ، قَالَ رَسُولُ اللَّهِ: «عَجِيزْتُ مِنْ هُؤُلَاءِ الَّذِي كُنْ عَنِي، فَلَمَّا سَمِعْنَ صَوْنَكَ، ابْتَرَزُ الْجَحَاجَاتِ» قَالَ عُمَرُ: فَإِنَّكَ يَا رَسُولَ اللَّهِ كُنْتَ أَحَقَّ أَنْ يَهْبَئَنَّ، ثُمَّ قَالَ عُمَرُ: أَنِي عَدُوَاتِ أَنْفُسِهِنَّ، أَنْهَبَنِي وَلَا تَهْبَئَنَّ رَسُولَ اللَّهِ؟ قُلْنَ: نَعَمْ، أَنْتَ أَفَظَّ وَأَفَظَّ مِنْ رَسُولِ اللَّهِ. قَالَ رَسُولُ اللَّهِ: «وَالَّذِي نَفَسَيْ بِكُوكِهِ، مَا لَقِيَكَ الشَّيْطَانُ

(ﷺ)? They said: Yes, for you are harsher and tougher than the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "By the One in Whose hand is my soul, the Shaitan never meets you on a road but he takes a different road."

Comments: [Its isnad is saheeh, al-Bukhari (3294) and Muslim (2396)]

1473. Yoosuf bin al-Hakam Abul-Hajjaj narrated that Sa'd bin Abi Waqqas said: I heard the Messenger of Allah (ﷺ) say: "Whoever wants to humiliate Quraish, Allah will humiliate him."

Comments: [Its isnad is hasan]

قُطُّ سَالِكًا فَجَأً، إِلَّا سَلَكَ فَجَأً غَيْرَ فَجَأً». قال عبد الله: قَالَ أَبِي: وَقَالَ يَعْقُوبُ: مَا أَنْصَبَتِي مَا سَيْمَتْهُ يَقُولُ: حَدَّثَنَا صَالِحٌ عَنْ أَبْنِ شَهَابٍ. [انظر: ١٥٨١، ١٦٢٤، ٣٢٩٤)، م: ٢٢٩٦]

تخریج: استاده صحيح. خ: (٣٢٩٤)، م: (٢٢٩٦)

١٤٧٣ - حَدَّثَنَا يَعْقُوبُ وَسَعْدٌ قَالَا: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ أَبْنِ شَهَابٍ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي سُفْيَانَ بْنِ جَارِيَةَ: أَنَّ يُوشَفَ أَبْنَ الْحَكَمِ أَبَا التَّحَجَّاجِ أَخْبَرَهُ: أَنَّ سَعْدَ بْنَ أَبِي وَفَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَمْنَ بُرْدَ هَوَانَ قُرْبَشَ، أَهَانَهُ اللَّهُ عَزَّ وَجَلَّ. [انظر: ١٥٢١، ١٥٨٦، ١٥٨٧]

تخریج: حديث حسن، وهذا استاد حسن في الشراهد.

1474. 'Aishah bint Sa'd said: Sa'd said: I fell sick in Makkah and the Messenger of Allah (ﷺ) entered upon me to visit me. I said: O Messenger of Allah, I am leaving behind wealth and I have no one except one daughter. Should I bequeath two thirds of my wealth (to charity) and leave her one third? He said: "No." I said: Shall I bequeath one half and leave her one half? He said: "No." I said: Shall I bequeath one third and leave her two thirds? He said: "One third, but one third is a lot" three times. Then he laid his hand on my forehead and wiped my forehead, chest and stomach, and said: "O Allah, heal

١٤٧٤ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الْجَعْدِ بْنِ أُوسٍ قَالَ: حَدَّثَنِي عَائِشَةُ بْنُتْ سَعِيدٍ قَالَتْ: قَالَ سَعْدٌ: اشْتَكَيْتُ شَكُورِي لِي بِمَكَّةَ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ يَعْوَذُنِي، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي فَدَّ تَرَكْتُ مَالًا وَلَيْسَ لِي إِلَّا ابْنَةٌ وَاحِدَةٌ، أَفَأُوصِي بِإِلَيْنِي مَالِي وَأَتَرَكُ لَهَا الثُّلُثَ؟ قَالَ: «لَا»، قَالَ: أَفَأُوصِي بِالنَّصْفِ وَأَتَرَكُ لَهَا النَّصْفَ؟ قَالَ: «لَا»، قَالَ: أَفَأُوصِي بِالثُّلُثِ وَأَتَرَكُ لَهَا الثُّلُثَيْنِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ» ثَلَاثَ مِرَارٍ، قَالَ: فَوَضَعَ يَدَهُ عَلَى جَهَنَّمَ، فَمَسَحَ وَجْهِي وَصَدَرِي وَبَطْنِي وَقَالَ: «اللَّهُمَّ اشْفِ سَعْدًا،

Sa'd and make his migration complete." I still imagine that I can feel the coolness of his hand on my heart until today.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

1475. It was narrated from 'Abdullah bin Abi Salamah that Sa'd heard a man saying *Labbika Dhul-Ma'arij* (here I am at Your service, Lord of the ways of ascent). He said: He is indeed the Lord of the ways of ascent, but we were with the Messenger of Allah ﷺ and we did not say that.

Comments: [Its *isnad* is *da'eef*]

1476. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah ﷺ said: "He is not one of us who does not recite the Qur'an in a nice voice." Wakee' said: i.e., feeling content with it.

Comments: [*Saheeh* because of corroborating evidence]

وَأَتَيْمَ لَهُ هِجْرَةً» فَمَا زِلْتُ يُخَلِّي إِلَيَّ بِأَنِّي
أَجْدُ بِرَدَ يَدِهِ عَلَى كَبِيِّ حَتَّى السَّاعَةِ.

[راجع: ١٤٤٠]

تخریج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

١٤٧٥ - (١٧٢/١) حَدَّثَنَا يَحْيَى عَنْ أَبِي عَجَلَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ: أَنَّ
سَعْدَنَا سَمِعَ رَجُلًا يَقُولُ: لَكِنَّكَ ذَا الْمَعَارِجِ.
فَقَالَ: إِنَّهُ لَذُو الْمَعَارِجِ، وَلَكِنَّنَا مَعَ رَسُولِ
اللَّهِ وَلَا نَقُولُ ذَلِكَ.

تخریج: إسناده ضعيف، ابن أبي سلمة لم يدرك سعداً.

١٤٧٦ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سَعِيدُ بْنُ حَشَانَ
الْمَخْزُومِيُّ عَنْ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ
ابْنِ أَبِي نَهَيْكَ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ
فَقَالَ: قَالَ رَسُولُ اللَّهِ وَلَا يَقُولُ: «لَيْسَ مِنْ
يَتَعَنَّ بِالْقُرْآنِ». قَالَ وَكِيعٌ: يَعْنِي يَسْتَغْفِرُ بِهِ.

[انظر: ١٥١٢، ١٥٤٩]

تخریج: صحيح لغيره. عبدالله بن أبي نهيك لا يعرف.

١٤٧٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَسَامَةُ بْنُ زَيْدٍ
عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَبِيَّةِ، عَنْ
سَعْدِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ وَلَا يَقُولُ:
«خَيْرُ الذِّكْرِ الْحَفْفُ، وَخَيْرُ الرُّزْقِ مَا يَكْفِي».

[انظر: ١٤٧٨، ١٤٥٩، ١٥٦٠، ١٦٢٣]

1477. It was narrated that Sa'd bin Malik said: The Messenger of Allah ﷺ said: "The best of *dhikr* is that which is silent, and the best of provision is that which is just enough."

Comments: [Its *isnad* is *da'eef*]

تخریج: إسناده ضعيف، محمد بن عبد الرحمن ضعيف ثم هو لم درك سعداً وللمجملة الأخيرة
منه شاهد مرسلاً عن الحسن البصري وزياد بن جبير، ويؤيده حديث أبي هريرة بلفظ: «اللَّهُمَّ ارْزُقْ
آلَّهُمَّ قَوْنَا». أخرجه البخاري: (٦٤٦٠) ومسلم: (١٠٥٥)، واللطف للبخاري.

1478. It was narrated that Usamah said: Muhammad bin 'Abdur-Rahman bin Labeebah said...

Comments: [Its *isnad* is *da'eef* like the previous report]

١٤٧٨ - حَدَّثَنَا عَلَيُّ بْنُ إِسْحَاقَ عَنْ أَبْنِ الْمُبَارَكِ، عَنْ أَسَامَةَ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَفْرَوْنَ بْنِ عُثْمَانَ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ لَبِيَّةَ أَخْبَرَهُ: قَالَ أَبِي: وَقَالَ يَحْيَى - يَعْنِي الْقَطَّانَ - أَبْنَ لَبِيَّةَ أَيْضًا، إِلَّا أَنَّهُ قَالَ: عَنْ أَسَامَةَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنَ عَبْدِ الرَّحْمَنِ بْنِ لَبِيَّةَ. [راجع: ١٤٧٧]

تخریج: إسناده ضعیف ک سابقه.

1479. Hisham narrated, from his father, from Sa'd, that the Prophet (ﷺ) entered upon him to visit him when he was sick. He said: O Messenger of Allah, shall I bequeath all of my wealth (to charity)? He said: "No." He said: Half? He said: "No." He said: One third? He said: "One third, and one third is a lot."

Comments: [Saheeh, because of corroborating evidence al-Bukhari (56) and Muslim (1628) and its *isnad* is *da'eef*]

1480. It was narrated from 'Amir bin Sa'd, from his father, that the Prophet (ﷺ) said to him: "Whatever you spend on your family of maintenance, you will be rewarded for, even the morsel that you lift to your wife's mouth."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

١٤٧٩ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ يَعْوَدَةً، وَهُوَ مَرِيضٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَا أُوصِي بِسَالِكِي كُلُّهُ؟ قَالَ: «لَا» قَالَ: فِي السَّطْرِ؟ قَالَ: «لَا»، قَالَ: فِي الْأَنْتُلْ؟ قَالَ: «الْأَنْتُلُ، وَالْأَنْتُلُ كَبِيرٌ - أَوْ كَبِيرٌ». [راجع: ١٤٤٠]

تخریج: صحيح لغيره. خ: (٥٦)، م: (١٦٢٨). وهذا إسناد ضعیف، عروة بن الزیر لم يسمع من سعد.

١٤٨٠ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفِيَّانُ عَنْ سَعْدٍ أَبْنَ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «إِنَّكَ مَهْمَا أَنْفَقْتَ عَلَى أَهْلِكَ مِنْ نَفْقَةِ، فَإِنَّكَ تُؤْجَرُ فِيهَا، حَتَّى الْنُّفْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ». [راجع: ١٤٤٠]

تخریج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

1481. It was narrated from Mus'ab bin Sa'd that his father said: I said: O Messenger of Allah,

١٤٨١ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفِيَّانُ عَنْ عَاصِمِ بْنِ أَبِي الْجُجُودِ، عَنْ مُضْعِبِ بْنِ

which people are most severely tested? He said: "The Prophets, then the righteous, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment his test will be lighter. A slave [of Allah] will be tested until he walks upon the face of the earth with not a single sin on him."

Comments: [Its *isnad* is *hasan*]

1482. It was narrated from Sa'd that the Prophet (ﷺ) entered upon him to visit him when he was sick in Makkah. I [Sa'd] said: O Messenger of Allah, should I bequeath all of my wealth (in charity)? He said: "No." I said: One half? He said: "No." I said: One third? He said: "One third, and one third is a lot. If you leave your heir independent of means, that is better than leaving him poor and having to ask people [for help]. Whatever you spend on your family of maintenance you will be rewarded for, even the morsel that you lift to your wife's mouth." On that day he only had one daughter. And Sa'd mentioned migration (*Hijrah*) and he [the Prophet (ﷺ)] said: "May Allah have mercy on the son of 'Afra'. Perhaps Allah will extend your life so that He may benefit some people through you and harm others through you."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1228)]

سعد، عن أبيه قال: قلت: يا رسول الله، أئِي الناس أشدّ بلاء؟ قال: الأنبياء، ثم الصالحون، ثم الأمثل فالأشمل من الناس، يتلئ الرجل على حسب بيته، فإن كان في بيته ضلالة، زيد في بلائه، وإن كان في بيته رقة، خفف عنه، وما يزال البلاء بالعبد حتى ينشي على ظهر الأرض ليس عليه خطيئة».

[انظر: ١٤٩٤، ١٥٥٥، ١٤٩٤]

تغريب: إسناده حسن.

١٤٨٢ - حدثنا وكيع: حدثنا منذر وسفيان
عن سعيد بن إبراهيم، قال سفيان: عن عامر ابن سعيد، وقال منذر: عن بعض آل سعيد،
عن سعيد: أن النبي ﷺ دخل عليه يغدوه، وهو مريض يمكأه، قلت: يا رسول الله، أوصي يمالئ كله؟ قال: «لا»، قلت: فبالشطري؟ قال:
«لا»، قلت: فثالث؟ قال: «الثالث، والثالث
كبير» - أو كثير - إنك أن تدع وارثك عيناً،
خيار من أن تدعه فغيراً يتخفف الناس، وإنك
مهما أنتف على أهلتك من نفقه، فإنك توحرز
فيها، حتى في القيمة ترتعها إلى في أمرائك»
قال: ولم يكن له يومئذ إلا ابنة، فذكر سعد
الهجرة، فقال: «يرحم الله ابنة عفراء، ولعل
الله أن يرفاعك حتى يتقطع بك قوم، ويضر بك
آخرون». [راجع: ١٤٤٠]

تغريب: إسناده صحيح. خ: (٥٦)، م: (١٢٢٨).

1483. It was narrated that Ziyad bin Mikhraq said: I heard Abu 'Abayah narrate from a freed slave of Sa'd that Sa'd heard a son of his making *du'a'* and saying: O Allah, I ask You for Paradise and its delights and brocade... and I seek refuge in You from the Fire and its chains and fetters. He said: You have asked Allah for a great deal of good and you have sought refuge with Allah from a great deal of evil. But I heard the Messenger of Allah (ﷺ) say: "There will be people who will overstep the mark in *du'a'*." And he recited this verse: "Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds" [al-A'raf 7:55]. It is sufficient to say: O Allah, I ask You for Paradise and the words and deeds that will bring me close to it, and I seek refuge in You from the Fire and the words and deeds that will bring me close to it.

Comments: [Hasan because of corroborating evidence]

1484. It was narrated from 'Amir bin Sa'd, that his father said: The Messenger of Allah (ﷺ) used to - Abu Sa'eed said: I saw the Messenger of Allah (ﷺ) - say *salam* to his right (turning so much) that the whiteness of his cheek could be seen, and to his left (turning so much) that the whiteness of his cheek could be seen.

Comments: [Its *isnad* is *saheeh*, Muslim (582)]

١٤٨٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حَدَّثَنَا شَعْبَةُ عَنْ زِيَادِ بْنِ مُخْرَاجِي قَالَ : سَمِعْتُ أَبَا عَبَيْدَةَ عَنْ مُؤْلَى لِسْغِدِيَّ : أَنَّ سَعْدًا سَمِعَ ابْنَاهُ لَهُ يَدْعُو ، وَهُوَ يَقُولُ : اللَّهُمَّ إِنِّي أَشَأْكُ الْجَنَّةَ وَتَبَعِيمَهَا وَاسْتَرِقَهَا ، وَنَخْوَا مِنْ هَذَا ، وَأَمُورُكَ مِنْ النَّارِ وَسَلَّسِلَهَا وَأَغْلَاهَا . فَقَالَ : لَقَدْ سَأَلْتَ اللَّهَ حَسِيرًا ، وَعَرَئَذْتَ بِاللَّهِ مِنْ شَرِّ كَثِيرٍ ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : إِنَّهُ سَيَكُونُ قَوْمٌ يَعْتَذِرُونَ فِي الدُّنْيَا وَفَرَأُوا هَذِهِ الْأِيَّةَ : ۝ (رَبِّكُمْ تَصْرَعُمَا وَخَفِيَّةٌ إِلَهٌ لَا يَجِدُ الْمُتَنَعِّثِ) (الأعراف: ٥٥) وَإِنَّ يَحْتَكَ أَنْ تَشُوَّلَ : اللَّهُمَّ إِنِّي أَشَأْكُ الْجَنَّةَ ، وَمَا قَرَبَ إِلَيْهَا مِنْ قُولٍ أَوْ عَمَلٍ ، وَأَمُورُكَ مِنْ النَّارِ ، وَمَا قَرَبَ إِلَيْهَا مِنْ قُولٍ أَوْ عَمَلٍ . [انظر: ١٥٨٤]

تخریج: حسن لغیره. وهذا استاد ضعیف لجهالة مولی سعد.

١٤٨٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَأَبُو سَعِيدٍ قَالَا : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ جَعْفَرٍ عَنْ إِشْتَاعِيلَ بْنِ مُحَمَّدٍ - قَالَ أَبُو سَعِيدٍ : قَالَ : حَدَّثَنَا إِشْتَاعِيلُ بْنُ مُحَمَّدٍ - عَنْ غَامِرِ بْنِ سَعِيدٍ ، عَنْ أَبِيهِ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ - وَقَالَ أَبُو سَعِيدٍ : رَأَيْتُ رَسُولَ اللَّهِ ﷺ - يُسْلِمُ عَنْ يَوْمِهِ ، حَتَّى يُرَى بِيَاضِ خَدْوِهِ ، وَعَنْ يَسَارِهِ ، حَتَّى يُرَى بِيَاضُ خَدَّهُ . [انظر: ١٦١٩، ١٥٦٤]

تخریج: استاده صحيح. م: (٥٨٢).

1485. It was narrated from Muhammad bin Sa'd, from his father, that the Prophet (ﷺ) entered upon him in Makkah when he was sick. He said: I have only one daughter; should I bequeath all of my wealth (to charity)? The Prophet (ﷺ) said: "No." He said: Should I bequeath half of it? The Prophet (ﷺ) said: "No." He said: Should I bequeath one third of it? He said: "One third, and one third is a lot."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

1486. It was narrated from Muhammad bin Sa'd bin Malik, from his father, that the Prophet (ﷺ) entered upon him... and he narrated a similar report. And 'Abdus-Samad said: "A lot," meaning one third.

Comments: [See the previous report]

1487. It was narrated from 'Umar bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife's mouth."

١٤٨٥ - (١٧٣/١) حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ هَمَّامٍ، عَنْ فَتَادَةَ، عَنْ يُونُسَ بْنِ جَبَرٍ، عَنْ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ يَمْكَهَ وَهُوَ مَرِيضٌ، قَالَ: إِنَّهُ أَئِنْ لَيْ إِلَّا إِلَهٌ وَاحِدَةٌ، أَفَأُوصِي بِمَالِي كُلَّهِ؟ قَالَ النَّبِيُّ ﷺ: «لَا» قَالَ: فَأُوصِي بِنَصْفِهِ؟ قَالَ النَّبِيُّ ﷺ: «لَا» قَالَ: فَأُوصِي بِثُلُثِهِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ».

[راجع: ١٤٨٢]

تخریج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

١٤٨٦ - حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا فَتَادَةَ عَنْ أَبِي غَلَابٍ، عَنْ مُحَمَّدٍ بْنِ سَعْدٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ... فَذَكَرَ مِثْلَهُ، وَقَالَ عَبْدُ الصَّمَدِ: كَثِيرٌ يَغْنِي اللُّهُ.

[راجع: ١٤٨٢]

تخریج: راجع ماقبله.

١٤٨٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَعَبْدُ الرَّزَاقِ الْمَقْتَنِي قَالَا: أَخْبَرَنَا شَيْبَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ الْعَيْزَارِ بْنِ حُرَيْثٍ، عَنْ غَمَرِ ابْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجِّنْتُ مِنْ قَضَاءِ اللَّهِ عَزَّ وَجَلَّ لِلْمُؤْمِنِ: إِنَّ أَصَابَهُ خَيْرٌ، حَمَدَ رَبَّهُ وَشَكَرَ، وَإِنَّ أَصَابَتْهُ مُصِيبَةٌ، حَمَدَ رَبَّهُ وَصَبَرَ، الْمُؤْمِنُ يُؤْجَرُ فِي كُلِّ شَيْءٍ، حَتَّىٰ فِي الْكُلْمَةِ يَرْجَعُهَا إِلَىٰ فِي اغْرَائِهِ». [انظر:

١٤٩٢، ١٥٣١، ١٥٧٥]

Comments: [Saheeh, because of corroborating evidence]

1488. It was narrated from 'Amir bin Sa'd, that his father said that the Prophet (ﷺ) came to visit him when he was sick in Makkah, and he did not want to die in the land from which he had migrated. The Prophet (ﷺ) said: "May Allah have mercy on Sa'd bin 'Afra', may Allah have mercy on Sa'd bin 'Afra'." He [Sa'd] only had one daughter, and he said: O Messenger of Allah, should I bequeath all of my wealth (to charity)? He said: "No." He said: Half of it? He said: "No." He said: One third? He said: "One third, and one third is a lot. Leaving your heirs independent of means is better than leaving them in need and asking of people by stretching out their hands. Whatever you spend on maintenance is charity, even the morsel you lift to your wife's mouth. Perhaps Allah will extend your life and benefit some people through you and harm others through you."

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1489. It was narrated that Sa'd said: Make a *lahd* (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, (Muslim (966))]

1490. It was narrated that Sa'eed bin al-Musayyab said: I said to Sa'd bin Malik: I want to ask you about

تخيير: صحيح لغيره.

١٤٨٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ سَعْدٍ، عَنْ عَامِرٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: جَاءَهُ النَّبِيُّ ﷺ بِمَوْدَةٍ وَهُوَ يَمْكُرُهُ أَنْ تَمُوتُ بِالْأَرْضِ الَّتِي خَاجَرَ مِنْهَا، فَقَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللَّهُ سَعْدَ ابْنَ عَفْرَاءَ، يَرْحَمُ اللَّهُ سَعْدَ ابْنَ عَفْرَاءَ» وَلَمْ يَكُنْ لَهُ إِلَّا ابْنَةٌ وَاحِدَةٌ، قَالَ: يَا رَسُولَ اللَّهِ، أُوصِي بِسَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَالنَّصْفُ؟ قَالَ: «لَا» قَالَ: فَالثُّلُثُ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كُلُّهُ، إِنَّكَ أَنْ تَدْعُ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٍ مِنْ أَنْ تَدْعُهُمْ غَالَةً يَتَكَبَّرُونَ النَّاسُ فِي أَيْدِيهِمْ، وَإِنَّكَ مَهْمَا أَفْقَتَ مِنْ نَفْقَةٍ، فَإِنَّهَا صَدَقَةٌ، حَتَّى اللَّثَمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ، وَلَعَلَّ اللَّهُ أَنْ يُرْفَعَكَ فَيَتَسْعِي بِكَ نَاسٌ، وَيُضَرِّ بِكَ آخَرُونَ». [راجع: ١٤٨٢]

تخيير: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨)

١٤٨٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ: الْحَدُودُ لِي لَهُنَا، وَأَنْصِبُوا عَلَيَّ كُمَا فَعَلَ بِرَسُولِ اللَّهِ ﷺ. [راجع: ١٤٥١]

تخيير: إسناده صحيح. م: (٩٦٦).

١٤٩٠ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادٌ - يَعْنِي ابْنَ سَلَمَةَ - أَخْبَرَنَا عَلَيُّ بْنُ زَيْنٍ، عَنْ سَعِيدِ بْنِ

a *hadeeth*, but I feel too shy to ask you about it. He said: Do not feel like that, O son of my brother. If you know that I have some knowledge then ask me about it and do not feel too shy of me. I said: What did the Messenger of Allah (ﷺ) say to 'Ali when he left him in charge of Madinah during the campaign to Tabook? Sa'd said: The Prophet (ﷺ) left 'Ali in charge of Madinah during the campaign to Tabook, and he [‘Ali] said: O Messenger of Allah, are you leaving me behind with those who are staying behind, the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa?" He said: Yes, O Messenger of Allah. Then he turned and rushed back, and it is as if I can see the dust kicked up by his feet. And Hammad said: And 'Ali went back quickly.

Comments: [A *saheeh hadeeth*]

1491. Yahya bin Sa'd said: Mention of the plague was made in the presence of the Messenger of Allah (ﷺ) and he said: "That is a punishment that was sent against those who came before you. If it is in some land, do not enter it, and if it is in a land where you are, do not leave it."

Comments: [A *saheeh hadeeth*]

تخریج: حديث صحيح، خ: (٣٤٧٣)، م: (٢٢١٨). وهذا إسناد ضعيف، يحيى بن سعد لم يذكر فيه سرج ولا تعديل.

1492. It was narrated from 'Umar bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah

المُبَيْهُ قَالَ: فَلَمْ لِسْعَدْ بْنُ مَالِكٍ: إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ حَدِيثٍ، وَأَنَا أَغْبَبُكَ أَنْ أَسْأَلَكَ عَنْهُ. قَالَ: لَا تَفْعَلْ بِاَمْبَيْنِ أَخْيَرِي، إِذَا عَلِمْتَ أَنَّ عَنِّي عَلِمَ فَسَلَّنِي عَنْهُ، وَلَا تَهْبَئِنِي. قَالَ: فَلَمْ: قَوْلُ رَسُولِ اللَّهِ ﷺ لِعَلَيْهِ السَّلَامُ جِينَ خَلْفَهُ بِالْمَدِيْنَةِ فِي غَرْوَةِ تِبُوْكَ. قَالَ سَعْدٌ: خَلْفَ الشَّيْءِ عَلَيْهِ بِالْمَدِيْنَةِ فِي غَرْوَةِ تِبُوْكَ، قَالَ: يَا رَسُولَ اللَّهِ، أَتُخَلِّفُنِي فِي الْخَالِقَةِ فِي النَّسَاءِ وَالصَّبَيْبَانِ؟ قَالَ: «أَمَا تَرَضِي أَنْ تَكُونَ مِنِي يَمْتَزِّهَ هَارُونُ مِنْ مُوسَى؟» قَالَ: بَلَى، يَا رَسُولَ اللَّهِ، قَالَ: فَأَذِّبْرْ عَلَيْهِ مُشْرِقاً كَمَا أَنْظَرْ إِلَيْهِ غَبَّارَ قَدْمِيَّهُ بَسْطَعَهُ، وَفَدَ قَالَ حَمَّادٌ: فَرَجَعَ عَلَيْهِ مُشْرِقاً. [انظر: ١٥٠٩، ١٥٣٢، ١٥٤٧]

تخریج: حديث صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

١٤٩١ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنِي عَنْ كِرْمَةَ بْنِ خَالِدٍ: حَدَّثَنِي يَحْيَى بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: دُرْجَ الطَّاغُونَ عِنْدَ رَسُولِ اللَّهِ ﷺ، قَالَ: رُجْزٌ أَصِيبُ بِهِ مَنْ كَانَ قَبْلَكُمْ، فَإِذَا كَانَ بِأَرْضِي، فَلَا تَدْخُلُوهَا، وَإِنْ كَانَ بِهَا وَأَشْنَمْ بِهَا، فَلَا تَخْرُجُوا مِنْهَا. [وانظر: ١٥٢٧، ١٥٠٨]

تخریج: حديث صحيح، خ: (٣٤٧٣)، م: (٢٢١٨). وهذا إسناد ضعيف، يحيى بن سعد لم يذكر فيه سرج ولا تعديل.

١٤٩٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ الْمُبَيْهَارِ بْنِ حُرَيْثَ، عَنْ عُمَرَ بْنِ

(ﷺ) said: "I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife's mouth."

Comments: [Saheeh because of corroborating evidence and its isnad is Hasan].

1493. It was narrated that Sa'd bin Malik said: I said: O Messenger of Allah, the courageous man who shields others in battle, will his share and that of others be the same? He said: "May your mother be bereft of you, O son of Umm Sa'd! Are you given provision except by virtue of your weak ones?"

Comments: [Saheeh because of corroborating evidence; this is a weak isnad because it is interrupted]

1494. Mus'ab bin Sa'd narrated that Sa'd said: I asked the Messenger of Allah (ﷺ): Which people are most severely tested? He said: "The Prophets, then the next best, then the next best. A man will be tested according to his level of religious commitment: if his religious commitment is weak, he will be tested according to that; if his religious commitment is solid, he will be tested in accordance with that." He said: "A man will be tested until he walks upon the face of the earth with not a single sin on him."

سعد بن أبي وقاص، عن أبيه قال: قال رسول الله ﷺ: «عَجِبْتُ لِلْمُؤْمِنِ إِنَّ أَصَابَهُ خَيْرٌ حَمَدَ اللَّهَ وَشَكَرَ، وَإِنْ أَصَابَهُ مُصِيبَةٌ حَمَدَ اللَّهَ وَصَرَرَ، فَالْمُؤْمِنُ يُؤْجِرُ فِي كُلِّ أُمَّةٍ، حَتَّى يُؤْجِرَ فِي الْقُسْطَنْبُورِيَّةِ إِلَى فِي امْرَأَيْهِ». [راجع: ١٤٨٧]

تخریج: صحيح لغیره. وهذا استاد حسن.

١٤٩٣ - حدثنا وكيع: حدثنا محمد بن رايد عن مكحول، عن سعيد بن مالك قال: قلت: يا رسول الله، الرجل يكون حامية القوم، أم يكون شهمة وسهم غيره سواه؟ قال: «تكذلك أمك ابن أم سعي، وهل تزفون وتتصرون إلا بضيقائكم».

تخریج: صحيح لغیره. خ: (٢٨٩٦). وهذا ضيف لانقطاعه، مكحول لم يسمع من سعد.

١٤٩٤ - حدثنا محمد بن جعفر: حدثنا شعبة عن عاصم بن بهذلة قال: سمعت مصعب بن سعيد يحدث عن سعيد قال: سأله رسول الله (ص): ألم الناس أشد بلاء؟ فقال: (ص): الأئمة، ثم الأمثل فالآمنل، فيبتلى الرجل على حساب دينه، فإن كان رقيق الدين، ابتلي على حساب ذاك، وإن كان صلب الدين، ابتلي على حساب ذاك، قال: «فما تزال البلايا بالرجل حتى يعشى في الأرض وما عليه خطيبة». [راجع: ١٤٨١]

Comments: [Its isnad is *hasan*]

1495. It was narrated that Sa'eed bin al-Musayyab said: Sa'd bin Malik said: The Messenger of Allah (ﷺ) mentioned his father and mother together for me on the day of Uhud.

Comments: [Its isnad is *saheeh*, al-Bukhari (3725) and Muslim (2412)]

1496. Mus'ab bin Sa'd narrated from Sa'd that the Messenger of Allah (ﷺ) said: "Will one of you be incapable of earning one thousand *hasanah* in one day?" He said: Who is able to do that? He said: "He says *tasbeeh* one hundred times, and it will be recorded as one thousand *hasanahs* [good deeds] and will erase one thousand *sayyi'ahs* [bad deeds]."

Comments: [Its isnad is *saheeh*, Muslim (2698)]

1497. It was narrated that 'Asim al-Ahwal said: I heard Abu 'Uthman say: I heard Sa'd - who was the first one to shoot an arrow for the sake of Allah - and Abu Bakrah - who climbed the wall of the fortress of at-Ta'if with other people then came to the Prophet (ﷺ) - say: We heard the Prophet (ﷺ) say: "Whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him."

Comments: [Its isnad is *saheeh*, al-Bukhari (4326) and Muslim (63)]

تغريب: إسناده حسن.

١٤٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّابٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسْتَيْبِ قَالَ: قَالَ سَعْدٌ بْنُ مَالِكٍ: جَمَعَ لِي رَسُولُ اللَّهِ أَبْوَيْهِ يَوْمَ أُحْيٰ. [انظر: ١٥٦٢]

تغريب: إسناده صحيح. خ: (٣٧٢٥)، م: (٢٤١٢).

١٤٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّابٌ عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى جَهَنَّمَةَ، قَالَ: سَيُغْتَسَلُ مُضْعَبٌ بْنُ سَعْدٍ يُحَدَّثُ عَنْ سَعْدٍ عَنْ رَسُولِ اللَّهِ أَبْوَيْهِ أَنَّهُ قَالَ: «أَيْنِجْزُ أَحَدُكُمْ أَنْ يَكْتُبَ فِي النَّوْمِ أَلْفَ حَسَنَةٍ؟» قَالُوا: وَمَنْ يُطِيقُ ذَلِكَ؟ قَالَ: «يُسْتَحْيِي مَا تَنْسِيَتْهُ، فَكُتُبَتْ لَهُ أَلْفُ حَسَنَةٍ، وَتَمْسَحَ عَنْهُ أَلْفُ سَيِّئَةٍ». [انظر: ١٦١٣، ١٦١٢]

تغريب: إسناده صحيح. م: (٢٦٩٨).

١٤٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّابٌ عَنْ عَاصِمِ الْأَخْزَوْلِ قَالَ: سَيُغْتَسَلُ أَبَا عُثْمَانَ قَالَ: سَيُغْتَسَلُ سَعْدًا - وَهُوَ أَوَّلُ مَنْ رَمَيَ يَتَهِمُ فِي سَبِيلِ اللَّهِ - وَأَبَا بَكْرَةَ - شَوَّرَ جَضْنَ الطَّائِبِ فِي نَاسٍ، فَجَاءَ إِلَيْهِ النَّبِيُّ - قَالَا: سَمِعْنَا النَّبِيَّ أَبْوَيْهِ وَهُوَ يَقُولُ: «مَنْ أَدْعَى إِلَى أَبٍ غَيْرَ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرَ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». [راجع: ١٤٥٤]

تغريب: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

1498. It was narrated that Isma'eel said: I heard Qais bin Abi Hazim say: Sa'd said: I was one of the first seven to embrace Islam with the Messenger of Allah (ﷺ), and we had no food except the leaves of *al-hublah* (a desert tree), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

Comments: [Its isnad is saheeh, al-Bukhari (5412) and Muslim (2966)]

1499. Abu 'Uthman an-Nahdi said: I heard Ibn Malik say: The Messenger of Allah (ﷺ) said: "Whoever claims to belong to a father other than his father, knowingly, Paradise will be forbidden to him."

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim 63)]

1500. Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said to me: "O Sa'd, get up and proclaim in Mina: 'These are days of eating and drinking, so do not fast at this time.'"

Comments: [Saheeh lighairihi and its isnad is da'eef because of the weakness of Muhammad bin Abu Humaid]

1501. It was narrated that Abu 'Abdur-Rahman as-Sulami said: Sa'd said: It was concerning me

١٤٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَيْهُ عَنْ إِسْمَاعِيلَ قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمَ قَالَ: قَالَ سَعْدٌ: لَقَدْ رَأَيْتِي سَابِعَ سَبَّيْتَهُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَا لَنَا طَعَامٌ إِلَّا وَرَقَ الْجُبْلَةِ، حَتَّىٰ إِنْ أَخْدَنَا لِيَقْصُّ كَمَا تَقْصُ الشَّاءُ، مَا يُخَالِطُهُ شَيْءٌ؛ ثُمَّ أَضْبَحْتُ بَنُو أَسَدٍ يُعَزِّرُونِي عَلَىِ الْإِسْلَامِ، لَقَدْ خَيْرَتِ إِذَا وَضَلَّ سَعْبِي]. [انظر: ١٥٦٦، ١٦١٨، ٢٩٦٦]

تخریج: اسناده صحيح. خ: (٢٩٦٦)، م: (٥٤١٢).

١٤٩٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سَعْبِيَّ عَنْ عَاصِمٍ: حَدَّثَنِي أَبُو عُثْمَانَ التَّهِيَّيِّ قَالَ: سَمِعْتُ ابْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَدْعَى إِلَىٰ غَيْرِ أَبِيهِ، وَهُوَ يَقْلِمُ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». [راجع: ١٤٩٧]

تخریج: اسناده صحيح. خ: (٤٣٢٦)، م: (٤٣).

١٥٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا مُحَمَّدُ ابْنُ أَبِي حَمْيَدٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدٍ أَبْنُ سَعْدٍ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ، عَنْ جَدِهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا سَعْدٌ، فُلُمْ فَادْنُ يَعْنِي: إِنَّهَا أَيَّامٌ أَكْلٌ وَشَرِبٌ، وَلَا ضَوْمٌ فِيهَا». [راجع: ١٤٥٦]

تخریج: صحيح لغيره. وهذا اسناد ضعيف لضعف محمد بن أبي حميد.

١٥٠١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلَيْهِ عَنْ زَائِدَةَ، عَنْ عَطَاءِ بْنِ السَّابِقِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ

that the Messenger of Allah (ﷺ) established the principle of (bequeathing) one-third. He came to visit me when I was sick and said to me: "Did you make a bequest?" I said: Yes, I bequeathed all my wealth to the poor, needy and wayfarers. He said: "Do not do that." I said: My heirs are independent of means. [Can I bequeath] two thirds? He said: "No." I said: Half? He said: "No." I said: One third? He said: "One third, and one third is a lot."

Comments: [Its *isnad* is *hasan*]

1502. It was narrated from Sa'd bin Malik that the Messenger of Allah (ﷺ) said: "There is no *hamah* [refers to a *Jahili* Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], no *'adwa* [contagion, transmission of infectious disease without the permission of Allah] and no *tiyarah* [superstitious belief in bird omens]. If there were any (omen), it would be in a woman, a horse or a house."

Comments: [Its *isnad* is *jayyid*]

1503. Malik bin Anas narrated, from Ibn Shihab, from Muhammad bin 'Abdullah bin al-Harith bin Nawfal bin Abdul-Muttalib, that he told him that he heard Sa'd bin Abi Waqqas and ad-Dahhak bin Qais, the year Mu'awiyah bin Abi Sufyan performed *Hajj* and they were talking about continuing '*Umrah*

الصلوة قال: قال سعد: في سن رسول الله ﷺ الثالث: أتاني يعوذني، قال: فقالَ نبِيٌّ: «أوْصَيْتَ؟» قال: قُلْتُ: نَعَمْ، جَعَلْتُ مَالِي كُلَّهُ فِي الْفَقَرَاءِ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ. قال: «لَا تَفْعَلْ» قُلْتُ: إِنْ وَرَتِي أَغْنِيَةً، قُلْتُ: التَّلَثُّنِ؟ قال: «لَا» قُلْتُ: فَالشَّطَرُ؟ قال: «لَا» قُلْتُ: التَّلَثُّ؟ قال: «الْتَّلَثُ، وَالْتَّلَثُ كَبِيرٌ». [راجع: ١٤٤٠]

تخریج: إسناده حسن، خ: (٥٦)، م: (١٦٢٨).

١٥٠٢ - حَدَّثَنَا سَوْيِدُ بْنُ عَمْرِو: حَدَّثَنَا أَبِيَّا: حَدَّثَنَا يَحْيَى عَنِ الْحَاضِرِيِّ بْنِ لَاجِقِ، عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ، عَنْ سَعْدِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا حَامَةٌ وَلَا عَذَوَى وَلَا طَيْرَةً، إِنْ يَلْكُ، فَهِيَ النَّمَاءُ، وَالْفَرَسُ، وَالدَّارُ». [وانظر: ١٥٥٤]

تخریج: إسناده جيد.

١٥٠٣ - قَرِأتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ. وَحَدَّثَنَا عَنْدَ الرَّزَاقِ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسِي عَنْ ابْنِ شَهَابٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلِ بْنِ عَبْدِ الْمُطَلِّبِ: أَنَّهُ حَدَّثَهُ: أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَاصٍ وَالضَّحَّاكَ بْنَ قَيْسٍ غَامَ حَجَّ مَعَاوِيَةَ بْنَ أَبِي

on to the *Hajj* [*tamattu'* or *qiran*]. Ad-Dahhak said: No one does that except one who is ignorant of the command of Allah. Sa'd said: What a bad thing you have said, O son of my brother! Ad-Dahhak said: 'Umar bin al-Khattab has forbidden that. Sa'd said: The Messenger of Allah (ﷺ) did it and we did it with him.

Comments: [Its *isnad* is *hasan*]

سُبْلَيَانَ وَهُمَا يَذْكُرُانِ الْمُتَّنَعَ بِالْعُمْرَةِ إِلَى
الْحَجَّ، فَقَالَ الضَّحَّاكُ: لَا يَضْطَعُ ذَلِكَ إِلَّا
مِنْ جَهَلِ أَمْرِ اللَّهِ. فَقَالَ سَعْدٌ: يَشْرَكُ مَا قُلْتَ
بِإِبْنِ أَخِيِّ، فَقَالَ الضَّحَّاكُ: فَإِنَّ عُمَرَ بْنَ
الْخَطَّابِ فَدَّ تَهَنَّى عَنْ ذَلِكَ. فَقَالَ سَعْدٌ: فَذَّ
صَنَعْهَا رَسُولُ اللَّهِ ﷺ، وَصَنَعْنَا هَا مَعَهُ.

[انظر: ١٥٦٨]

تخریج: إسناده حسن.

1504. It was narrated that Abu 'Uthman an-Nahdi said: Sa'd said - and on one occasion he said: I heard Sa'd say : My ears heard and my heart understood from Muhammad (ﷺ) that "whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him." He said: I met Abu Bakrah and told it to him, and he said: And my ears also heard it and my heart understood it from Muhammad (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4326) and Muslim (63)]

1505. It was narrated that Sa'd bin Ibraheem said: I heard Ibraheem bin Sa'd narrate, from Sa'd, that the Prophet (ﷺ) said to 'Ali: "Does it not please you to be to me as Haroon was to Moosa?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3706) and Muslim (2404)]

١٥٠٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا
عَاصِمُ الْأَخْوَلُ عَنْ أَبِيهِ عُمَرَانَ التَّهَدِيِّ قَالَ:
قَالَ سَعْدٌ - وَقَالَ مَرْءَةٌ: سَمِعْتَ سَعْدًا يَقُولُ
- : سَمِعْتَهُ أَذْنَانِي وَوَعَاهَ قَلْبِي مِنْ مُحَمَّدٍ: إِنَّهُ
مِنْ أَدْعَى أَبَا غَيْرَ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرَ
أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ. قَالَ: فَلَيْسَ أَبَا
بَكْرَةً، فَهَذِهِ، فَقَالَ: وَأَنَا سَمِعْتَهُ أَذْنَانِي،
وَوَعَاهَ قَلْبِي مِنْ مُحَمَّدٍ. [راجع: ١٤٩٧]

تخریج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

١٥٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: (١٧٥/١)
حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ:
سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ سَعْدٍ عَنْ
الشَّيْءِ أَنَّهُ قَالَ لِغَلِيِّ: «أَمَا تَرَضِي أَنْ
تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟».
[راجع: ١٤٩٠]

تخریج: إسناده صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

1506. It was narrated from Muhammad bin Sa'd, from Sa'd, that the Prophet (ﷺ) said: "If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry."

Comments: [Its *isnad* is *saheeh*, Muslim (2258)]

١٥٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ وَحَجَّاجٌ : حَدَّثَنِي شَعْبَةُ عَنْ قَتَادَةَ، عَنْ يُونُسَ ابْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَانَّ يَمْلَئَ جَوْفَ أَخْدِيْكُمْ قِيمَحًا يَرِيهِ، خَيْرٌ لَهُ مِنْ أَنْ يَمْلَئَ شِعْرًا». [انظر: ١٥٠٧، ١٥٣٥، ١٥٦٩]

قال حجاج: سمعت يonus بن جبير.

تخریج: إسناده صحيح. م: (٢٢٥٨).

1507. It was narrated from 'Umar bin Sa'd bin Malik, from Sa'd, that the Messenger of Allah (ﷺ) said: "If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry."

Comments: [A *Saheeh Hadeeth* its *isnad* is *hasan*, see the previous report]

١٥٠٧ - حَدَّثَاهُ حَسَنٌ : حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنْ عُمَرَ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ سَعْدٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَانَّ يَمْلَئَ جَوْفَ أَخْدِيْكُمْ قِيمَحًا حَتَّى يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْلَئَ شِعْرًا». [راجع: ١٥٠٦]

تخریج: حديث صحيح. وهذا إسناد حسن.

راجع ماقبله.

1508. It was narrated from Sa'd, from the Prophet (ﷺ), that he said concerning the plague: "If it occurs in a land, do not enter it, and if you are in (that land), do not flee from it."

Comments: [A *saheeh hadeeth*]

١٥٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ عَنْ قَتَادَةَ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ سَعْدٍ، عَنْ سَعْدِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الطَّاغُونِ: «إِذَا وَقَعَ يَأْرِضٌ فَلَا تَدْخُلُوهَا، وَإِذَا كُشِّمْ بِهَا فَلَا تَفْرُوا مِنْهَا». [راجع: ١٤٩١]

قال شعبه: وَحَدَّثَنِي هِشَامُ أَبُو بَكْرٍ : أَنَّهُ عَكْرِمَةَ بْنَ خَالِدٍ.

تخریج: حديث صحيح. خ: (٢٢١٨)، م: (٣٤٧٣) وهذا إسناد ضعيف، يحيى بن سعد لم يذكر فيه جرح ولا تتعديل.

1509. It was narrated that 'Ali bin Zaid said: I heard Sa'eed bin al-Musayyab say: I said to Sa'd bin

١٥٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ، عَنْ عَلَيِّ بْنِ زَيْدٍ قَالَ: سَمِعْتُ سَعِيدَ

Malik: You are a hot-tempered man, but I want to ask you something. He said: What is it? I said: The *hadeeth* of 'Ali. He said: The Prophet (ﷺ) said to 'Ali: "Does it not please you to be to me as Haroon was to Moosa?" He said: I am pleased, I am pleased. Then he said: Indeed, indeed.

Comments: [A *saheeh* *hadeeth*]

ابن المُسَيْبٍ قَالَ: قُلْتُ لِسَعْدِ بْنِ مَالِكٍ: إِنَّكَ إِنْسَانٌ فِيكَ حِدَةٌ، وَأَنَا أُرِيدُ أَنْ أَسْأَلَكَ، فَقَالَ: مَا هُوَ؟ قَالَ: قُلْتُ: حَدِيثُ عَلَيْهِ، قَالَ: فَقَالَ: إِنَّ النَّبِيَّ ﷺ قَالَ لِعَلَيِّ: «أَمَا تَرَضِيَ أَنْ تَكُونَ مِنِّي بِمَثْلِهِ هَارُونَ مِنْ مُوسَى؟» قَالَ: رَضِيَتُ، رَضِيَتُ، لَمْ قَالَ: بَلَى، بَلَى. [راجع: ١٤٩٠]

تخریج: حدیث صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤). وهذا استاد ضعیف لضعف علی بن زید.

1510. Bahz said: I heard Jabir bin Samurah say: 'Umar said to Sa'd: You are causing people to complain about you in everything, even your prayer. He said: As far as I am concerned, this is what I do: I make the first two *rak'ahs* long and I make the last two *rak'ahs* brief. I do my best to follow the example of the Messenger of Allah (ﷺ) in my prayer. 'Umar said: That is what one would think of you - or: That is what I thought of you.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (770) and Muslim (453)]

١٥١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي عَزِيزٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، وَهُنْ وَعَفَانُ قَالَا: حَدَّثَنَا شَعْبَةُ: أَخْبَرَنِي أَبُو عَزِيزٍ، قَالَ بَهْرَ: قَالَ: شَيْفُتْ جَابِرَ بْنَ سَمْرَةَ قَالَ: قَالَ عَمْرُ لِشْدِيْ: شَكَّاكَ التَّاسِعُ فِي كُلِّ شَيْءٍ، حَتَّى فِي الصَّلَاةِ، قَالَ: أَمَا أَنَا فَأَمِيدُ مِنَ الْأَوَّلَيْنِ، وَأَخِذُ مِنَ الْآخِرَيْنِ، وَلَا أُلُو مَا افْتَدَيْتُ بِهِ مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، قَالَ عُمَرُ: ذَلِكَ الظُّنُونُ بِكَ، أَوْ ظُنُونِ بِكَ. [انظر: ١٥١٢، ١٥٤٨، ١٥٥٧]

تخریج: استاده صحيح. خ: (٧٧٠)، م: (٤٥٣).

1511. It was narrated that 'Abdullah bin ar-Ruqaim al-Kinani said: We went out to Madinah at the time of the Battle of the Camel, and we met Sa'd bin Malik there, who said: The Messenger of Allah (ﷺ) instructed us to shut the gates that led from the houses into the mosque, but to leave the gate of 'Ali (عليه السلام).

Comments: [Its *isnad* is *da'eef* because Abdullah bin Ar-Ruqaim is unknown]

١٥١١ - حَدَّثَنَا حَبَّاجٌ: حَدَّثَنَا فَطْرُ عَنْ غَبَدِ اللَّهِ بْنِ شَرِيكٍ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّقِيمِ الْكِنَانِيِّ قَالَ: حَرَجَنَا إِلَى الْمَدِيْنَةِ رَمَضَانَ الْجَمَلِ، فَلَقِيْنَا سَعْدَ بْنَ مَالِكٍ بِهَا، فَقَالَ: أَمْرَ رَسُولُ اللَّهِ ﷺ يَسِدُّ الْأَبْوَابِ الشَّارِعَةِ فِي الْمَسْجِدِ، وَتَرْكُ بَابِ عَلَيْهِ. [١٥١٢]

تخریج: استاده ضعیف، لجهالة عبدالله بن الرقیم، وعبدالله بن شریک مختلف فیه.

1512. It was narrated from Sa'd bin Abi Waqqas, from the Messenger of Allah (ﷺ), that he said: "He is not one of us who does not recite the Qur'an in a nice voice."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

١٥١٢- حَدَّثَنَا حَجَاجٌ: أَخْبَرَنَا لَيْثٌ وَأَبُو الظَّفَرِ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلِيقَةِ الْقُرَشِيِّ ثُمَّ الشَّيْعِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَهَيْكٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّمَا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ».

[راجع: ١٤٧٦]

تخریج: صحيح لغیره. وهذا الإسناد ضعیف، عبدالله بن أبي نهیک لا یعرف.

1513. It was narrated from Sa'd bin Abi Waqqas that he said: The Messenger of Allah (ﷺ) forbade a man to knock at his family's door after 'Isha' prayer.

Comments: [Saheeh, because of corroborating evidence and its isnad is da'eef because it is interrupted]

١٥١٣- حَدَّثَنَا حَجَاجٌ: أَخْبَرَنَا لَيْثٌ: حَدَّثَنِي عَقْيلٌ عَنْ أَبْنَى شَهَابٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَا أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ بَعْدَ صَلَاةِ الْعِشَاءِ.

تخریج: صحيح لغیره. وهذا إسناد ضعیف لانقطاعه، ابن شهاب لم یدرك سعداً.

1514. Sa'eed bin al-Musayyab narrated that he heard Sa'd bin Abi Waqqas say: 'Uthman bin Maz'oona wanted to be celibate, but the Messenger of Allah (ﷺ) told him not to. If he had allowed him to do that, we would have gotten ourselves castrated.

Comments: [Its isnad is saheeh, (al-Bukhari (5073) and Muslim (1402))]

١٥١٤- حَدَّثَنَا حَجَاجٌ: أَخْبَرَنَا لَيْثٌ: حَدَّثَنِي عَقْيلٌ عَنْ أَبْنَى شَهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبٍ: أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَاصٍ قَالَ: أَرَادَ عُثْمَانَ بْنَ مَظْعُونٍ أَنْ يَبْتَلَى، فَنَهَا رَسُولُ اللَّهِ ﷺ وَلَوْ أَجَازَ ذَلِكَ لَهُ، لَا يُخْصِنُنَا.

[انظر: ١٥٨٨]

تخریج: إسناده صحيح. خ: (٥٠٧٣)، م: (١٤٠٢).

1515. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) was asked about selling fresh dates for dried dates. He said: "Doesn't the fresh date shrink when it becomes dry?" They said: Yes it does. And he disapproved of that.

١٥١٥- حَدَّثَنَا أَبْنُ ثُمَيرٍ: حَدَّثَنَا مَالِكُ بْنُ أَئْسٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ تَرِيدَ مَؤَلِّي الْأَسْنَدِ أَبْنُ سَفِيَّانَ عَنْ أَبِي عَيَّاشٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: سُبْلَ رَسُولُ اللَّهِ ﷺ عَنِ الرُّطْبِ بِالثَّمْرِ؟ قَالَ: «أَلَيْسَ يَنْفَضُّ الرُّطْبُ

Comments: [Its isnad is *qawi*]

إذا نَسِيَ؟ قَالُوا: بَلَى، فَكَرِهَهُ. [انظر: ١٥٤٤، ١٥٥٢]

تخریج: [اسناده فوی]

1516. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: We came with the Messenger of Allah ﷺ and passed by the mosque of Banu Mu'awiyah. He went in and prayed two *rak'ahs*, and we prayed with him, then he conversed with his Lord, may He be glorified and exalted, for a long time. He said: "I asked my Lord for three things: I asked Him not to let my *ummah* be destroyed by drowning, and He granted me that; I asked Him not to let my *ummah* be destroyed by famine, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me."

Comments: [Its isnad is *saheeh*, Muslim (2890)]

1517. It was narrated that 'Umar bin Sa'd said: I needed something from Abu Sa'd; and Abu Hayyan told us that Mujammi' said: 'Umar bin Sa'd needed something from me. So he said something before stating his need to me, that was similar to what people say before stating their needs, but it was something with which he was not familiar. When he finished, he said: O my son, have you finished speaking? He said: Yes. He said: You have never been less likely to get what you need and I have never been less interested in you since I heard these words of

١٥١٦ - حَدَّثَنَا يَعْنَى: حَدَّثَنَا عُمَّارُ بْنُ حَكِيمٍ عَنْ عَابِرٍ بْنِ سَعْدٍ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ قَالَ: أَقْبَلْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرْأَتَنَا عَلَى مَسْجِدِ بَنِي مَعَاوِيَةَ، فَدَخَلَ فَصَلَّى رَكْعَتَيْنِ وَصَلَّى مَعَهُ، وَنَاجَى رَبَّهُ عَزَّ وَجَلَ طَوِيلًا، قَالَ: «سَأَلْتُ رَبِّي عَزَّ وَجَلَ ثَلَاثًا: سَأَلَتْنَاهُ أَنْ لَا يَهْلِكَ أُمَّيَّهُ بِالغَرْقَى فَأَعْطَانِيهَا، وَسَأَلَتْنَاهُ أَنْ لَا يَهْلِكَ أُمَّيَّهُ بِالشَّتَّاءِ فَأَعْطَانِيهَا، وَسَأَلَتْنَاهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بِيَمِّهِ فَمَعْنِيهَا».

[انظر: ١٥٧٤]

تخریج: [اسناده صحيح. م: (٢٨٩٠)].

١٥١٧ - حَدَّثَنَا يَعْنَى وَيَعْنَى بْنُ شَعِيدَ قَالَ حَدَّثَنِي رَجُلٌ كُنْتُ أُسْمِيهِ، فَسَبَبَ اسْتِهْنَاءَ، عَنْ عُمَرَ بْنِ سَعْدٍ قَالَ: كَانَتْ لِي حَاجَةٌ إِلَى أَبِيهِ سَعْدٍ. قَالَ: وَحَدَّثَنَا أَبُو حَيَّانَ عَنْ مُحَمَّدٍ قَالَ: كَانَ لِعُمَرَ بْنِ سَعْدٍ إِلَى (١٧٦/١) أَبِيهِ حَاجَةً، فَقَدِمَ بَنْ يَدَنِي حَاجَيْهِ كَلَامًا مِمَّا يُحَدِّثُ النَّاسُ بِوَصْلُونَ، لَمْ يَكُنْ يَشْمَعُهُ، فَلَمَّا فَرَغَ، قَالَ: يَا بَنَى، قَدْ فَرَغْتَ مِنْ كَلَامِكَ؟ قَالَ: نَعَمْ، قَالَ: مَا كُنْتَ مِنْ حَاجَيْكَ أَبْعَدَ، وَلَا كُنْتَ فِيكَ أَرْفَدَ

yours. I heard the Messenger of Allah (ﷺ) say: "There will be people who will earn a living by means of their tongues as cattle eat from the ground."

Comments: [Hasan because of corroborating evidence]

تغريب: حسن لغيره، وفي الإسناد الأول ضعف لجهالة الذي نسبه أبوحيان يعني بن سعيد. والسد الثاني ضعيف لانقطاعه، مجمع لم يدرك أحداً من الصحابة.

1518. It was narrated that Jabir said: The people of Koofah complained to 'Umar about Sa'd and said: He does not pray properly. 'Umar asked him and he said: I lead them in prayer as the Messenger of Allah (ﷺ) prayed; I make it long in the first two (*rak'ahs*) and I make it brief in the last two. He said: That is what I thought you would do, O Abu Ishaq.

Comments: [Its *isnad* is *saheeh*, al-Bukhaari (755) and Muslim (453)]

1519. Sa'd bin Abi Waqqas narrated: The Messenger of Allah (ﷺ) said: "Killing a believer is *kufur* (disbelief) and reviling him is evildoing. It is not permissible for a Muslim to shun his brother for more than three days."

Comments: [Its *isnad* is *hasan*, and the *Hadeeth* is *Saheeh*]

مني، منذ سمعت كلامك هذا، سمعت رسول الله ﷺ يقول: «سيكون قوم يأكلون باللسانهم كما تأكل البقر من الأرض».

[انظر: ١٥٩٧]

١٥١٨ - حدثنا عبد الرزاق: أخبرنا سفيان عن عبد الملك بن عميرة، عن جابر بن سمرة قال: شكا أهل الكوفة سعداً إلى عمر، فقالوا: لا يحبون يصلني. قال: فسألته عمر، فقال: إبني أصلني بهم صلاة رسول الله ﷺ، أرکد في الأولى وأخذني في الأخرى. قال: ذلك الطلاق يكفي أبا إسحاق. [راجع: ١٥١٠]

تغريب: إسناده صحيح، خ: (٧٥٥)، م: (٤٥٣).

١٥١٩ - حدثنا عبد الرزاق: أخبرنا معمراً عن أبي إسحاق، عن عمر بن سعيد: حدثنا سعد بن أبي وفاص قال: قال رسول الله ﷺ: «قال المسلم كفر وسبابه فسوق، ولا يجعل المسلم أن ينحر أحناه فوق ثلاثة أيام».

[انظر: ١٥٢٧، ١٥٨٩]

تغريب: إسناده حسن، والحديث صحيح.

١٥٢٠ - حدثنا عبد الرزاق: أخبرنا معمراً عن الزهراني، عن عامر بن سعيد بن أبي وفاص، عن أبيه قال: قال رسول الله ﷺ: إن من أكبر المسلمين في المسلمين مجرماً،

about something and persists in asking about it until a prohibition is revealed concerning it because of his asking."

تخریج: اسناده صحيح، خ: (٧٢٨٩)، م: (٢٣٥٨).

Comments: [Its isnad is saheeh, al-Bukhari (7289) and Muslim (2358)]

1521. It was narrated from 'Umar bin Sa'd or someone else that Sa'd bin Malik said: I heard the Messenger of Allah ﷺ say: "Whoever humiliates Quraish, Allah (may He be glorified and exalted) will humiliate him."

Comments: [Its isnad is hasan]

رَجُلًا سَأَلَ عَنْ شَيْءٍ وَتَغَرَّ عَنْهُ، حَتَّى أُنْزِلَ فِي ذَلِكَ الشَّيْءِ تَحْرِيمٌ مِنْ أَجْلِ مَسْأَلَيْهِ.

تخریج: اسناده صحيح، خ: (٧٢٨٩)، م: (١٤٧٣).

١٥٢١ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الرُّهْبَرِيِّ، عَنْ عُمَرَ بْنِ سَعْدٍ أَوْ غَيْرِهِ: أَنَّ سَعْدَ بْنَ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ يُهِنَ فَرِيشَةً نَبِيَّنَاهُ اللَّهُ عَزَّ وَجَلَّ». [راجع: ١٤٧٣]

تخریج: اسناده حسن.

1522. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Prophet ﷺ gave to some men and he did not give anything to one man among them. Sa'd said: O Prophet of Allah, you gave to So and so, and So and so, but you did not give So and so anything, and he is a believer. The Prophet ﷺ said: "Or a Muslim," until Sa'd repeated it three times, and the Prophet ﷺ said: "or a Muslim." Then the Prophet ﷺ said: "I give to some men and leave someone who is dearer to me than them, so I do not give him anything, for fear that they may be thrown on their faces in Hell."

١٥٢٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْبَرِيِّ، عَنْ عَامِرٍ بْنِ سَعْدٍ بْنِ أَبِي وَقَاصِ، عَنْ أَبِيهِ قَالَ: أَغْطَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رِجَالًا، وَلَمْ يُعْطِ رَجُلًا وَمِنْهُمْ شَيْئًا، فَقَالَ سَعْدٌ: يَا نَبِيَّ اللَّهِ، أَغْطَيْتَ فُلَانًا وَفَلَانًا، وَلَمْ تُعْطِ فُلَانًا شَيْئًا، وَهُوَ مُؤْمِنٌ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوْ مُسْلِمٌ» حَتَّى أَغَادَهَا سَنْدَ ثَلَاثَةَ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَوْ مُسْلِمٌ»، ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي لَا أَغْطِي رِجَالًا وَأَدْعُ مَنْ هُوَ أَحَبُّ إِلَيَّ وَمِنْهُمْ، فَلَا أَغْطِي شَيْئًا مَعْفَافَةً أَنْ يَكُبُوا فِي النَّارِ عَلَى وُجُوهِهِمْ». [انظر: ١٥٧٩]

تخریج: اسناده صحيح، خ: (٢٧)، م: (١٥٠).

Comments: [Its isnad is saheeh, al-Bukhari (27) and Muslim (150)]

1523. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah

١٥٢٣ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّهْبَرِيِّ، عَنْ عَامِرٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ:

(ﷺ) enjoined the killing of geckos and he called them vermin."

Comments: [Its isnad is saheeh, Muslim (2238)]

أَمْرَ رَسُولِ اللَّهِ ﷺ بِتَحْلِيلِ الْوَرَغِ وَسَمَاءَ فُونِيَّةً.

تخریج: استاده صحیح. م: (۲۲۳۸).

1524. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: I was with the Messenger of Allah (ﷺ) during the Farewell Pilgrimage, and I fell sick and almost died. The Messenger of Allah (ﷺ) visited me and I said: O Messenger of Allah, I have a great deal of wealth, and no one will inherit from me except a daughter of mine. Can I bequeath two thirds of my wealth (to charity)? He said: "No." I said: One half? He said: "No." I said: One third of my wealth? He said: "One third, and a third is a lot. O Sa'd, if you leave your heirs independent of means, that is better for you than if you leave them poor and asking from people. O Sa'd, you will never spend anything, seeking thereby the Countenance of Allah, may He be exalted, but you will be rewarded for it, even the morsel that you put in your wife's mouth." I said: O Messenger of Allah, will I be left behind by my companions? He said: "You will never be left behind by them and do a good deed, seeking thereby the Countenance of Allah, but it will increase you in status. Perhaps you will stay behind so that Allah may benefit some people through you and harm others. O Allah,

١٥٢٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْبَرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، فَمَرِضْتُ مَرَضًا أَشْفَقْتُ عَلَى النَّوْتِ، فَعَادَنِي رَسُولُ اللَّهِ ﷺ، فَقَلَّتْ: يَا رَسُولَ اللَّهِ، إِنِّي لِي مَالًا كَثِيرًا وَلَا يَرْثِي إِلَّا ابْنَةٌ لِي، أَفَأُووصِي بِلِئَنِي مَالِي؟ قَالَ: «لَا» فَلَّتْ: يَسْطُرِ مَالِي؟ قَالَ: «لَا» فَلَّتْ: فَلَّتْ مَالِي؟ قَالَ: «الثَّلْثُ، وَالثَّلْثُ كَبِيرٌ، إِنَّكَ يَا سَعْدَ، أَنْ تَدْعَ وَرَثَتْكَ أَغْنِيَاءَ حَيْثُ لَكَ مِنْ أَنْ تَدْعُهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسُ، إِنَّكَ يَا سَعْدَ، لَنْ تُنْفِقْ ثَقَةَ تَبَقَّى بِهَا وَجْهُ اللَّهِ إِلَّا أَجِزَتْ عَلَيْهَا، حَتَّى الْكُفَّةَ تَجْعَلُهَا فِي فِي امْرَأَتِكَ». قَالَ: فَلَّتْ: يَا رَسُولَ اللَّهِ، أَخَلَّ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تَخْلُفَ، فَتَنْمَلْ عَنْكَ تَبَقَّى بِهَا وَجْهُ اللَّهِ، إِلَّا أَرْذَدْتَ بِهِ دَرْجَةً وَرِفْعَةً، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْقَعَ اللَّهُ بِكَ أَقْوَاماً، وَيَضْرُ بِكَ آخَرِينَ، اللَّهُمَّ أَنْصِرْ لِأَصْحَابِي هِجْرَتْهُمْ، وَلَا تَرْدِهُمْ عَلَى أَغْنَابِهِمْ، لَكِنَّ الْبَاتِسْ سَعْدَ بْنَ خُوَّلَةَ رَدَى لَهُ رَسُولُ اللَّهِ ﷺ، وَكَانَ مَاتَ بِمَكَّةَ.

[راجع: ۱۴۸۲]

تخریج: استاده صحیح. خ: (۵۶)، م: (۱۶۲۸).

complete the migration (*hijrah*) of my Companions and do not cause them to turn back on their heels. But Sa'd bin Khawlah is the one who is truly unfortunate." The Messenger of Allah (ﷺ) felt sorry for him, and he died in Makkah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

1525. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) refused to let 'Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5073) and Muslim (1402)]

تخریج: إسناده صحيح. خ: (١٤٠٢)، م: (٥٠٧٣).

1526. It was narrated from Dawood bin 'Amir bin Sa'd bin Malik, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: "There was no Prophet who did not describe the Dajjal to his *ummah*, but I will describe him in a way that no one before me described him: He is one-eyed and Allah, may He be glorified and exalted, is not one-eyed."

Comments: [*Saheeh* because of corroborating evidence]

1527. It was narrated from Yahya bin Sa'd, from Sa'd, that mention of the plague was made in the presence of the Messenger of Allah (ﷺ) and he said: "It is a punishment that befell those who came before you. If it is present in a land, do not enter it, and if you

١٥٢٥ - حَدَّثَنَا عَنْ الرَّزَاقِ: حَدَّثَنَا مُعْمَرٌ عَنِ الْأَنْهَرِيِّ قَالَ: فَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَبِّبِ عَنْ سَعِيدِ بْنِ أَبِي وَقَاصٍ قَالَ: لَقَدْ رَدَ رَسُولُ اللَّهِ عَلَى عُمَانَ التَّبَلَّ: وَلَنْ أَحْلِهِ لَا نَحْصِنَا.

[راجع: ١٥١٤]

١٥٢٦ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدٌ بْنُ إِسْحَاقَ، عَنْ دَاؤُدِ بْنِ عَامِرٍ بْنِ سَعِيدٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّهُ لَمْ يَكُنْ تَبَيَّنَ إِلَّا وَضَفَ الدَّجَانُ لِأَمْيَوْ، وَلَا صِفَتُهُ صِفَةٌ لَمْ يَصِفَهَا أَحَدٌ كَانَ قَتِيلًا: إِنَّهُ أَغْوَرُ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ بِأَغْوَرَ». [انظر: ١٥٧٨]

تخریج: صحيح لغیره. وهذا الإسناد ضعيف، ابن إسحاق مدلس وقد عنن.

١٥٢٧ - حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَمَانُ قَالَا: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا عِكْرِمَةُ (١/١٧٧) بْنُ حَالِيدٍ - قَالَ عَفَانُ: حَدَّثَنِي - عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدٍ: أَنَّ الطَّاغُونَ ذُكِرُوا عِنْدَ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ: «إِنَّهُ رِجْزٌ أَصِيبُ

are in a land where it is, do not leave."

Comments: [A saheeh hadeeth; it is repeated (1491)]

يَهُ مِنْ كَانَ قَبْلَكُمْ، فَإِذَا كَانَ يَأْرِضُ فَلَا تَدْخُلُوهَا، وَإِذَا كُتِّشَ يَأْرِضِ، وَهُوَ بِهَا، فَلَا تَحْرُجُوهَا مِنْهَا. [راجع: ١٤٩١]

تخریج: حديث صحيح. خ: (٣٤٧٣)، م: (٢٢١٨).

1528. It was narrated that 'Abdullah bin 'Abdur-Rahman bin Ma'mar said: 'Amir bin Sa'd told 'Umar bin Abdul-Azeez, when he was governor of Madinah, that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven 'ajwah dates from between the two lava fields of Madinah in the morning, nothing will harm him that day until evening comes." Fulaih said: I think he said: "And if he eats them in the evening, nothing will harm him until morning comes." 'Umar said: O 'Amir! Watch what you are narrating from the Messenger of Allah (ﷺ). 'Amir said: By Allah, I did not tell a lie about Sa'd, and Sa'd did not tell a lie about the Messenger of Allah (ﷺ).

Comments: [A saheeh hadeeth; it is repeated (1442)]

1529. It was narrated from 'Umar bin Sa'd, from his father, that he said: His son 'Amir came to him and he said: O my son, do you want me to be a leading figure in the turmoil? No, by Allah, not unless I am given a sword which, if I wanted to strike a believer with it, it would refuse to strike him, but if I wanted to strike a disbeliever with it, it

١٥٢٨ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرُو: حَدَّثَنَا فُلَيْحٌ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ قَالَ: حَدَّثَ عَامِرٌ بْنُ سَعْدٍ عُمَرَ بْنَ عَبْدِ الْمَغْزِيرِ وَهُوَ أَمِيرٌ عَلَى الْمَدِينَةِ: أَنَّ سَعْدًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ سَبْعَ تَمَرَاتٍ عَجْوَةً مَا بَيْنَ لَابْنِي الْمَدِينَةِ جِينَ يُضْعِفُ، لَمْ يَضْرِرْ يَوْمَهُ ذَلِكَ شَيْءٌ حَتَّى يُنْسِي»، قَالَ فُلَيْحٌ: وَأَطْلَهُ قَدْ قَالَ: «إِنَّ أَكْلَهَا جِينَ يُنْسِي، لَمْ يَضْرِرْ شَيْءٌ حَتَّى يُضْعِفَ». قَالَ: فَقَالَ عُمَرُ: يَا عَامِرُ، انْظُرْ مَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ، فَقَالَ عَامِرٌ: وَاللَّهِ مَا كَيْبَثَ عَلَى سَعْدٍ، وَمَا كَدَبَ سَعْدٌ عَلَى رَسُولِ اللَّهِ ﷺ. [راجع: ١٤٤٢]

تخریج: حديث صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

١٥٢٩ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرُو: حَدَّثَنَا كَبِيرُ بْنُ زَيْدِ الْأَشْلَمِيِّ عَنِ الْمُطَبَّلِ، عَنْ عُمَرَ بْنِ سَعْدٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: جَاءَهُ أَبُوهُ عَامِرٌ فَقَالَ: أَيْ شَيْءٌ، أَفِي الْيَتَمَّةِ تَأْمُرُنِي أَنْ أَكُونَ رَأْسًا؟ لَا وَاللَّهِ حَتَّى أَغْطِي سَيِّنَا إِنْ ضَرَبْتُ بِهِ مُؤْمِنًا بَأْ غَنْتُ، وَإِنْ ضَرَبْتُ بِهِ كَافِرًا قَتَلَهُ، سَيِّغْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

would kill him. I heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, loves the one who is independent of means, reclusive and pious."

Comments: [A *saheeh hadeeth*]

١٥٣٠ - إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْعَنِيَّ الْخَيْرِيَّ التَّقِيَّ. [راجع: ١٤٤١]

تخریج: حديث صحيح، والإسناد فيه قلب، فالذى روى القصة هو عامر بن سعد، والذي جاء إلى سعد يأمره أن يكون رأساً هو عمر بن سعد، وقد تقدم على الصواب من غير هذا الطريق برقم: (١٤٤١).

١٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْبَيْدٍ: حَدَّثَنَا مِسْعَرٌ عَنْ سَعْدِيْ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ سَعْدِيْ بْنِ أَبِيهِ وَقَاصِيْ قَالَ: رَأَيْتُ عَنْ يَوْمِ رَسُولِ اللَّهِ وَعَنْ شِمَالِهِ يَوْمَ أُخْدِيْ، رَجَلَيْنِ عَلَيْهِمَا يَتَابُ يَبْصُرُ لَمْ أَرْهَمَا قَبْلُ، وَلَا يَغْدُ. [راجع: ١٤٧١]

تخریج: إسناده صحيح. خ: (٥٨٢٦)، م: (٢٣٠٦).

١٥٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِيهِ إِسْحَاقَ، عَنِ الْعَيْنَارِ، عَنْ عُمَرَ بْنِ سَعْدِيْ، عَنْ أَبِيهِ سَعْدِيْ، عَنِ الْيَتِيْ اللَّهُ أَكَّلَهُ أَنَّهُ قَالَ: عَجِبْتُ لِلْمُسْلِمِ إِذَا أَصَابَهُ خَيْرٌ، حَمِدَ اللَّهَ وَشَكَرَ، وَإِذَا أَصَابَتْهُ مُصِيرَةٌ، احْتَسَبَ وَصَرَرَ، الْمُسْلِمُ يُؤْجِرُ فِي كُلِّ شَيْءٍ، حَتَّى فِي الْلَّقْمَةِ يَرْفَعُهَا إِلَى فِيْوَهُ. [راجع: ١٤٨٧]

تخریج: إسناده حسن.

١٥٣٢ - حَدَّثَنَا عَبْدُ الرَّازَقِ: أَخْبَرَنَا مَعْمَرُ عَنْ قَنَادَةَ وَعَلَيَّ بْنِ زَيْدِ بْنِ جُدْعَانَ قَالَ: حَدَّثَنَا أَبْنُ الْمُسَيْبِ: حَدَّثَنِي أَبْنُ سَعْدِيْ بْنِ أَبِيهِ وَقَاصِيْ حَدَّثَنِي عَنْ أَبِيهِ قَالَ: فَدَخَلْتُ عَلَى سَعْدِيْ فَقُلْتُ: حَبِيْنَا حَدَّثَنَاهُ عَنْكَ حِينَ اسْتَخْلَفْتَ

Madinah. He got angry and said: Who told you that? I did not want to tell him that his son had told it to me, lest he get angry with him. Then he said: When the Messenger of Allah (ﷺ) set out on the campaign of Tabook, he appointed 'Ali in charge of Madinah and 'Ali said: O Messenger of Allah, I do not like you to go anywhere but I am with you. He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophet after me."

Comments: [Its isnad is saheeh]

1533. It was narrated that 'Amir bin Sa'd said: I heard my father say: I never heard the Prophet (ﷺ) say of any walking, living person that "he will be in Paradise" except 'Abdullah bin Salam.

Comments: [Its isnad is saheeh, al-Bukhari (3812) and Muslim (2483)]

1534. It was narrated that 'Amir bin Sa'd bin Abi Waqqas said: I heard Sa'd and some of the Companions of the Messenger of Allah (ﷺ) say: There were two men, who were brothers, at the time of the Messenger of Allah (ﷺ), one of whom was better than the other. The one who was the better of the two died; the other outlived him for forty days, then he died too. The superiority of the one who died first over the other was mentioned to the

رَسُولِ اللَّهِ ﷺ عَلَيْهِ عَلَى الْمَدِينَةِ؟ قَالَ: لَعْنِي، فَقَالَ: مَنْ حَدَّلَكَ يَهُوَ؟ فَكَرِهَ أَنْ أُخْبِرَهُ أَنَّ ابْنَهُ حَدَّيْهِ تَيْنَصِبَ عَلَيْهِ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ جِئَنِ خَرَجَ فِي غَزْوَةِ تَبُوكَ اسْتَحْلَفَ عَلَيْهِ عَلَى الْمَدِينَةِ، فَقَالَ عَلَيْهِ: يَا رَسُولَ اللَّهِ، مَا كُنْتُ أَحِبُّ أَنْ تَخْرُجَ وَجْهًا إِلَّا وَأَنْتَ مَعَكَ، فَقَالَ: «أَوَمَا تَرَضِي أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ غَيْرَ أَنَّهُ لَا يَنْبَغِي بَعْدِي». [راجع: ١٤٩٠]

تخریج: إسناده صحيح. خ: (٢٤٠٤)، م: (٣٧٠٦).

١٥٣٣ - حَدَّثَنَا إِسْحَاقُ بْنُ عَيْسَىٰ: حَدَّثَنَا مَالِكٌ - يَقْرِئُ ابْنَ أَنْسٍ - حَدَّثَنَا أَبُو الظَّفَرُ، عَنْ عَامِرٍ بْنِ سَعْدٍ قَالَ: سَمِعْتُ أَبِي بَشِّيْهَ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لِحَيْ سَلَامٍ. [راجع: ١٤٥٣]

تخریج: إسناده صحيح. خ: (٣٨١٢)، م: (٢٤٨٣).

١٥٣٤ - حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ - قَالَ عَنْ اللَّهِ: وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ - : حَدَّثَنَا عَنْ اللَّهِ بْنَ وَهْبٍ: حَدَّثَنِي مَحْرُمَةُ عَنْ أَبِيهِ، عَنْ عَامِرٍ بْنِ سَعْدٍ بْنِ أَبِيهِ وَفَاقِصٍ قَالَ: سَمِعْتُ سَعْدًا، وَنَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، يَقُولُونَ: كَانَ رَجُلًا نَّأْخَوَانَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَكَانَ أَخْدُهُمَا أَضَلَّ مِنَ الْآخَرِ، تَكُوْنُ الَّذِي هُوَ أَفْضَلُهُمَا، ثُمَّ عُمِّرَ الْآخَرُ بَعْدَ أَرْبَعِينَ لَيْلَةً، ثُمَّ تُؤْفَى، فَذَكَرَ لِرَسُولِ

Messenger of Allah (ﷺ), and he said: "Did he (the other one) not pray?" They said: Yes, O Messenger of Allah; there was nothing wrong with him. He said: "You do not know where his prayer took him." Then he said: "The likeness of the prayer is that of a river flowing by the door of a man, deep and fresh, and he immerses himself in it five times every day. Do you think any dirt would be left on him?"

Comments: [Its isnad is *qawi*]

1535. It was narrated from Muhammad bin Sa'd bin Abi Waqqas, from his father, that the Messenger of Allah (ﷺ) said: "For the belly of one of you to be filled with pus and blood is better for him than filling [his mind] with poetry."

Comments: [Its isnad is *saheeh*, Muslim (2258)]

1536. Habeeb bin Abi Thabit said: I came to Madinah and we heard that the plague had broken out in Koofah. I said: Who narrated this *hadeeth*? It was said: 'Amir bin Sa'd. And it was said: He was not there. Then I met Ibraheem bin Sa'd and he told me that he heard Usamah bin Zaid tell Sa'd that the Messenger of Allah (ﷺ) said: "If the plague breaks out in a land, do not enter it, and if it breaks out in a land where you are, do not leave it." I said: Did you hear it from Usamah? He said: Yes.

الله ﷺ فضل الأول على الآخر، فقال: «ألم يكن يُصلِّي؟» قَالُوا: بَلَى يَا رَسُولَ اللهِ، فَكَانَ لَا يَأْتِنَّ بِهِ، قَالَ: «مَا يُدْرِيكُمْ مَاذَا بَلَغَتْ بِهِ صَلَاتُهُ؟» ثُمَّ قَالَ عِنْدَ ذَلِكَ: «إِنَّمَا مَثَلُ الصَّلَاةِ كَمَثَلِ تَهْرِيرِ جَارِ يَابِرِ جَلِيلٍ، غَمْرَ عَذْبٍ، يَشْتَجِمُ فِيهِ كُلُّ يَوْمٍ حَمْسَ مَرَاثٍ، فَمَا ذَا تَرَوْنَ يُبَقِّي ذَلِكَ مِنْ ذَرَيْهِ».

تخریج: إسناده قوي.

١٥٣٥ - حَدَّثَنَا تَهْرِيرُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ عَنْ يُوسُفَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لَأَنْ يَمْتَلَئَ جَزْفُ أَحَدِكُمْ قَبْخَاً وَدَمًا حَتَّى لَهُ مِنْ أَنْ يَمْتَلَئَ شَعْرًا. [راجع: ١٥٠٦]

تخریج: إسناده صحيح. م: (٢٢٥٨).

١٥٣٦ - حَدَّثَنَا تَهْرِيرُ: (١٧٨/١) حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَبَلَّغَنَا أَنَّ الطَّاغُونَ وَقَعَ بِالْكُوفَةِ، قَالَ: فَقُلْتُ: مَنْ يَرِي هَذَا الْحَدِيثَ؟ فَقَبِيلٌ غَامِرٌ بْنُ سَعْدٍ قَالَ: وَكَانَ غَائِبًا، فَلَقِيَتْ إِبْرَاهِيمَ بْنَ سَعْدٍ، فَحَدَّثَنِي أَنَّهُ سَمِعَ أَسَامَةَ بْنَ زَيْدَ يُحَدِّثُ شَهْدًا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِذَا وَقَعَ الطَّاغُونُ بِأَرْضِي فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ وَأَتَنَّ بِهَا، فَلَا تَخْرُجُوا مِنْهَا». قَالَ: قُلْتُ: أَنْتَ سَبَقْتَ أَسَامَةَ؟ قَالَ: نَعَمْ. [راجع: ١٤٩١]

Comments: [Its isnad is saheeh, al-Bukhari (3473) and Muslim (2218)]

1537. It was narrated from Muhammad bin Sa'd bin Malik, from his father, that the Prophet ﷺ said: "Fighting a Muslim is kufr (disbelief) and reviling him is fisq (evildoing)."

Comments: [Its isnad is saheeh]

تخریج: إسناده صحيح. خ: (٣٤٧٣)، م: (٢٢١٨).

١٥٣٧ - حَدَّثَنَا عَلَيُّ بْنُ بَخْرٍ: حَدَّثَنَا عَبْيَى
ابْنُ يُونُسَ عَنْ زَكَرِيَّاَ، عَنْ أَبِي إِسْحَاقَ، عَنْ
مُحَمَّدِ بْنِ سَعْدٍ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ
ﷺ قَالَ: «فَتَالُ الْمُشْلِمِ كُفْرٌ وَسَبَابٌ فِتْنَةٌ».

[راجع: ١٥١٩]

تخریج: إسناده صحيح.

1538. It was narrated from Mus'ab bin Sa'd that Sa'd bin Malik said: O Messenger of Allah, I feel joy because Allah enabled me to wreak vengeance on the mushrikeen; grant me this sword. He said: "This sword is not for you and it is not for me; leave it alone." So I put it down, then I came back and said: Perhaps this sword will be given today to someone who did not do as well as me. Then I heard a man calling me from behind and I said: Has something been revealed concerning me? He said: You asked me about the sword, and it was not mine. But now it has been granted to me, and it is yours." And he said: This verse was revealed (interpretation of the meaning): They ask you (O Muhammad ﷺ) about the spoils of war, say: The spoils are for Allah and the Messenger" [al-Anfal 8:1].

Comments: [Its isnad is hasan]

1539. It was narrated that Sa'd bin Abi Waqqas said: When the Messenger of Allah ﷺ came to

١٥٣٨ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو
بَخْرٍ عَنْ عَاصِمٍ بْنِ أَبِي الْجُودِ، عَنْ مُضْعِبٍ
ابْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: قَالَ: يَا
رَسُولَ اللَّهِ، قَدْ شَفَانِي اللَّهُ التَّوْزُمُ مِنَ
الْمُشْرِكِينَ، فَهَبْ لِي هَذَا السَّيْفَ. قَالَ: «إِنَّ
هَذَا السَّيْفَ لَيْسَ لَكَ وَلَا لِي، ضَعْفَةٌ»، قَالَ:
فَوَضَعْتُهُ ثُمَّ رَجَعْتُ، قُلْتُ: عَسَى أَنْ يُعْطِي
هَذَا السَّيْفَ الْيَوْمَ مَنْ لَمْ يُلْبِلْ يَلَبِي، قَالَ:
إِذَا رَجَلٌ يَدْعُونِي مِنْ وَرَائِي، قَالَ: قُلْتُ:
قَدْ أُنْزِلَ فِي شَيْءٍ؟ قَالَ: كُنْتَ سَأْلَنِي
السَّيْفَ، وَلَيْسَ هُوَ لِي، وَإِنَّهُ قَدْ وُهِبَ لِي،
فَهُوَ لَكَ» قَالَ: وَأُنْزِلَتْ هَذِهِ الْآيَةُ: «يَتَنَزَّلُكُ
عَنِ الْأَنْتَلَى فِي الْأَنْتَلَى يُلْهُ وَالْمَسْوِلُ» (الأنفال:
١). [انظر: ١٥٦٧]

تخریج: إسناده حسن.

١٥٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذِهِ
الْحَدِيثَ فِي كِتَابِ أَبِي بَخْرٍ يَدِهِ: حَدَّثَنِي

Madinah, (the tribe of) Juhainah came to him and said: You have settled amongst us; write it in a document for us so that we may come to you and you may grant safety for us. So he wrote a document for them and they became Muslims. The Messenger of Allah (ﷺ) sent us on an expedition in Rajab, and we were less than one hundred men. He ordered us to raid a clan of Banu Kinanah who lived beside Juhainah, so we attacked them and they were great in number. We sought refuge with Juhainah and they give us protection, but they said: Why are you fighting in the sacred month? He said: We are only fighting those who expelled us from the sacred land in the sacred month. And we said to one another: What do you think? Some of us said: We will go to the Prophet of Allah (ﷺ) and tell him. And some people said: No; rather we will stay here. I and some people who were with me said: No; rather we will go to the caravan of Quraish and intercept it. So we set out to capture the caravan. The way the booty was given at that time was that whoever took something, it was his. So we went towards the caravan, and our companions went to the Prophet (ﷺ) and told him what had happened. He got up angrily, and his face turned red and he said: "You went away from me together and came back separately? Those who came before you were

عبد المتعال بن عبد الرهاب: حدثني يحيى
ابن سعيد الأموي - قال أبو عبد الرحمن:
وحدثنا سعيد بن يحيى - حدثنا أبي: حدثنا
المجالد، عن زياد بن علاقة، عن سعيد بن
أبي وفاص قال: لما قدم رسول الله ﷺ
المدينة جاءته جهينة، فقالوا: إنك قد نزلت
بين أظهرنا فأولئك لنا حتى تأتينا وتبؤتنا.
فأولئك لهم، فأشلموا، قال: قبعتنا رسول
الله ﷺ في رجب، ولا تكون مائة، وأمرنا
أن نغير على حي من بيتي بئنا إلى حي
جهينة، فاغزنا عليهم، وكثروا كثيراً، فلجانا
إلى جهينة فمسعونا، وقالوا: لم تقاتلون في
الشهر الحرام؟ قلنا: إنما تقاتل من أخرجنا
من البلد الحرام في الشهر الحرام، فقال
بعضنا لبعض: ما ترون؟ فقال بعضنا: تأتي
نبي الله ﷺ، فتحبره، وقال قوم: لا، بل
نقيم هامنا، وقلت أنا في أناس معندي: لا،
بل تأتي عبر قريش فتفطئها، فانطلقتنا إلى
العيير، وكان الفتن: إذ ذاك، من أحد شيئا
فهو له، فانطلقتنا إلى العيير، وانطلقت أصحابنا
إلى النبي ﷺ، فأخبروه الخبر، فقام غضبان
مخرم الرجم، فقال: أذهبتم من عندي
جيعنا وجيئتم متفرقين؟ إنما أهلك من كان
فيكم الفتن، لا يعيش عليكم رجال ليس
بخبركم، أصبركم على الجوع والعطش»
قبع علينا عبد الله بن جعشن الأسدي،
فكأن أول أمير أمر في الإسلام.

destroyed because of division. I shall certainly send as the commander over you a man who is not the best of you but he is the most patient in bearing hunger and thirst." And he sent to us as our commander 'Abdullah bin Jahsh al-Asadi, and he was the first commander appointed in Islam.

Comments: [Its isnad is da'eef]

1540. It was narrated that Nafi' bin 'Utbah bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the *Dajjal* and Allah will grant you victory over him." Jabir said: The *Dajjal* will not emerge until the Byzantines are conquered.

Comments: [Its isnad is saheeh, Muslim (2900)]

تخریج: إسناده ضعيف، المجالد ضعيف
وزیاد بن علاقة لم يسمع من سعد.

١٥٤٠ - حَدَّثَنَا حُسْنِيُّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ وَعَبْدِ الصَّمْدِ: حَدَّثَنَا زَائِدَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ جَابِرٍ بْنِ سَمْرَةَ، عَنْ نَافِعٍ بْنِ عَبْنَةَ بْنِ أَبِي وَفَّا صِ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَقَاتِلُونَ جَزِيرَةَ الْعَرَبِ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، ثُمَّ تَقَاتِلُونَ فَارِسَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، ثُمَّ تَقَاتِلُونَ الرُّومَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، ثُمَّ تَقَاتِلُونَ الدَّجَّالَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ». قَالَ: قَنَالَ جَابِرٌ: لَا يَخْرُجُ الدَّجَّالُ حَتَّى يُفْتَحَ الرُّومُ.

[انظر: ١٥٤١]

تخریج: إسناده صحيح. م: (٢٩٠٠)، هذا الحديث من مستند نافع بن عتبة، ليس من مستند سعد.

1541. It was narrated from Nafi' bin 'Utbah bin Abi Waqqas that he heard the Prophet (ﷺ) say: "You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the *Dajjal* and Allah will grant you victory over him."

١٥٤١ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ جَابِرٍ بْنِ سَمْرَةَ، عَنْ نَافِعٍ بْنِ عَبْنَةَ بْنِ أَبِي وَفَّا صِ: أَنَّهُ سَمِعَ الرَّبِيعَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «تَغْزِلُونَ جَزِيرَةَ الْعَرَبِ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، وَتَغْزِلُونَ فَارِسَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، وَتَغْزِلُونَ الرُّومَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، وَتَغْزِلُونَ الدَّجَّالَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ». [راجع: ١٥٤٠]

Comments: [Its isnad is saheeh, Muslim (2900)]

1542. It was narrated from Sa'd bin Abi Waqqas that some people who owned farmland at the time of the Messenger of Allah (ﷺ) used to rent out their farmland in return for what grew on the edges of streams and whatever grew by means of water around the wells. They came to the Messenger of Allah (ﷺ) and disputed concerning some of that, so the Messenger of Allah (ﷺ) forbade them to rent out the land like that and he said: "Rent it out for gold and silver."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، محمد بن عبد الرحمن بن لبیة ضعیف و محمد بن عکرمة معهول.

1543. It was narrated from 'Amir bin Sa'd that his father Sa'd said: I heard the Messenger of Allah (ﷺ) say: "If one of you spits in the mosque, let him bury his sputum lest it get onto the skin or garment of a believer and annoy him."

Comments: [Its isnad is hasan]

تخریج: إسناده صحيح. م: (٢٩٠٠)، هذا الحديث من مسند نافع بن عتبة.

١٥٤٢ - حَدَّثَنَا يَغْفُرُبُ قَالَ: سَمِعْتُ أَبِي يُحَمَّدَ عَنْ مُحَمَّدٍ بْنِ عِكْرِمَةَ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ لَبِيَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ: أَنَّ أَصْحَابَ الْمَرَاجِعِ فِي رَمَانَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَخْرُونَ مَرَاجِعَهُمْ بِمَا يَكُونُ عَلَى السَّوَاقِي مِنَ الرُّزُوعِ، وَمَا سَعَدَ بِالْمَاءِ وَمَا حَوْلَ الْبَرِّ، فَجَاءُهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْتَصَمُوا فِي بَعْضِ ذَلِكَ، فَهَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (١٧٩/١) أَنْ يَكْرُبُوا بِذَلِكَ، وَقَالَ: «أَكْرُبُوا بِالذَّهَبِ وَالْفِضَّةِ». [أنظر: ١٥٨٢]

١٥٤٣ - حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ عَنْ أَبْنِ إِسْحَاقَ وَيَغْفُرُبُ: حَدَّثَنَا أَبِي عَنْ أَبْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ - قَالَ يَغْفُرُبُ: أَبْنُ أَبِي عَتِيقٍ، عَنْ عَابِرِ بْنِ سَعِيدٍ حَدَّثَنِي عَنْ أَبِيهِ سَعِيدٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا تَسْخَمَ أَحَدُكُمْ فِي الْمَسْجِدِ، فَلْيَعْبَثْ نُخَامَةً أَنْ تُصِيبَ جَلْدَ مُؤْمِنٍ أَوْ تُؤْبَهْ قَنُودَةً».

تخریج: إسناده حسن.

1544. It was narrated that Zaid Abu Ayyash said: Sa'd was asked about selling wheat for thin-husked barley. He disliked it and said: I heard the Prophet (ﷺ)

١٥٤٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدَى عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، عَنْ زَيْدِ أَبِي عَيَّاشٍ قَالَ: سَمِئَلَ سَعْدٌ عَنِ الْيَيْضَاءِ بِالشَّلْتَ

being asked about selling fresh dates for dried dates and he said: "Does it shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its isnad is *qawi*]

1545. It was narrated from 'Amir bin Sa'd, from his father, who attributed it to the Prophet ﷺ: "The Muslim who causes the greatest offence against the Muslims is the one who asks about something that was not forbidden, then it became forbidden for the people because of his asking."

Comments: [Its isnad is *saheeh*, al-Bukhari (7289) and Muslim (2358)]

1546. It was narrated from 'Amir bin Sa'd, that his father said: I fell sick in Makkah during the year of the conquest and was so sick that I almost died. The Messenger of Allah ﷺ came to visit me whilst I was sick. I said: O Messenger of Allah, I have a great deal of wealth and no one will inherit from me except my daughter. Can I give two thirds of my wealth in charity? - on one occasion Sufyan said: Can I give all of my wealth in charity? - He said: "No." I said: Can I give two thirds of my wealth in charity? He said: "No." I said: Half? He said: "No." I said: One third? He said: "One third, and one third is a lot. If you leave your heirs independent of means, that is better than leaving them dependent and asking of people.

فَكَرِهَهُ، وَقَالَ: سَيِّفْتُ النَّبِيَّ ﷺ يُسأَلُ عَنِ الرُّطْبِ بِالثَّمَرِ، فَقَالَ: «يَنْفَصُرُ إِذَا يَسِّرُ؟» قَالُوا: نَعَمْ، قَالَ: «فَلَا إِذَا». [راجع: ١٥١٥]

تخریج: إسناده قوي.

١٥٤٥ - حَدَّثَنَا سُفِّيَانُ عَنِ الرُّهْبَرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ يَلْعُجُ بْنِ الْمُتَّهِّدِ: أَعْظَمُ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُزُّهَا مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يُحَرِّمْ، فَهُرُومٌ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ. [راجع: ١٥٢٠]

تخریج: إسناده صحيح. خ: (٧٢٨٩)، م: (٢٣٥٨).

١٥٤٦ - حَدَّثَنَا سُفِّيَانُ عَنِ الرُّهْبَرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: مَرَضْتُ يَمْكَهَةً غَامَ الْفَشَحَ مَرَضًا شَدِيدًا أَشْفَقْتُ مِنْهُ عَلَى الْمَوْتِ، فَاتَّابَى رَسُولُ اللَّهِ ﷺ يَعْوَدُنِي، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالًا كَثِيرًا، وَلَيْسَ بِرِيشِي إِلَّا ابْنِي، أَفَأَنْصَدُ بِيَلْيُونَ مَالِي؟ وَقَالَ سُفِّيَانُ مَرَّةً: أَنْصَدَنِي بِمَالِي كُلَّهُ؟ قَالَ: «لَا» قَالَ: فَأَنْصَدَنِي بِيَلْيُونَ مَالِي؟ قَالَ: «لَا» قُلْتُ: فَالشَّطْرُ؟ قَالَ: «لَا» قَالَ: قُلْتُ: الْمُلْكُ؟ قَالَ: «الْمُلْكُ، وَالْمُلْكُ كَبِيرٌ، إِنَّكَ أَنْ تَرَكَ وَرَثَتَكَ أَغْنِيَاءً، خَيْرٌ مِنْ أَنْ تَرَكَهُمْ غَالَةً يَنْكَفُونَ النَّاسَ، إِنَّكَ لَنْ تُنْهِيَنَّ لَهُمْ إِلَّا أَجْزَتُ فِيهَا، حَتَّى الْلَّفْقَةَ تَرْفَعُهَا إِلَيَّ فِي أَمْرِ أَنْكَ». قُلْتُ: يَا رَسُولَ اللَّهِ، أَخَلَّتُ عَنْ

You will never spend anything (on their maintenance) but you will be rewarded for it, even the morsel that you lift to your wife's mouth." I said: O Messenger of Allah, will I be left behind (in Makkah) and lose the virtue of my migration (*Hijrah*)? He said: "If you are left behind after me but you do good deeds, seeking thereby the Countenance of Allah, you will rise thereby in status. Perhaps you will be left behind so that some people may be benefitted through you and others may be harmed through you. O Allah, complete the migration of my Companions and do not cause them to turn back on their heels. The one who is truly unfortunate is Sa'd bin Khawlah." He (the Prophet ﷺ) felt sorry for him because he died in Makkah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6733) and Muslim (1628)]

1547. It was narrated from Sa'd that the Prophet ﷺ said to 'Ali: "You are to me as Haroon was to Moosa." It was said to Sufyan: "But there is no Prophet after me." [Sufyan] said: Yes.

Comments: [A *saheeh hadeeth*]

تخریج: حديث صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤). وهذا إسناد ضعيف لضعف علي بن زيد ابن جدعان، لكنه نوع.

1548. It was narrated from 'Abdul-Malik, who heard it from Jabir bin Samurah: The people of Koofah complained to 'Umar about Sa'd and said: He does not pray properly. He said: The

هجرتي؟ قال: إنك لن تختلف بعدي، فتعلل عملاً ترید به وجه الله، إلا أردت به رفعة ودرجة، ولعلك أن تختلف حتى يتبعك أقوام، ويضررك آخرون، اللهم أمض لا صحابي هجرتهم، ولا تردهم على أغصانهم، لكن الباليس سعد بن خولة. يرثى له أن مات يسكنه. [راجع: ١٥٢٤]

تخریج: إسناده صحيح. خ: (٦٧٣٣)، م: (١٦٢٨).

١٥٤٧ - حَدَّثَنَا شُفَّيْبٌ بْنُ عُبَيْدَةَ عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيٍّ: أَنْتَ مِنِّي بِمُثْرِلَةِ هَارُونَ مِنْ مُوسَىٰ. قَيلَ لِشُفَّيْبٍ: غَيْرُ أَنْ لَا نَبِيٌّ بَعْدِيٍّ. قَالَ: فَأَنَا نَعْمٌ. [راجع: ١٤٩٠]

تخریج: حديث صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤). سمعه من جابر بن سمرة: شكا أهل الكوفة سعدا إلى عمر، فقالوا: إنما لا يخسنه يصلبي، قال: الأغاريب؟ والله ما ألو بهم

Bedouin? By Allah, I strive hard to make my prayer with them as much like the prayer of the Messenger of Allah (ﷺ) as I can. In Zuhra and 'Asr I make the first two *rak'ahs* long and I make the last two short. I heard 'Umar say: That is what I thought of you, O Abu Ishaq.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (755) and Muslim (453)]

1549. It was narrated from 'Ubaidullah bin Abi Naheek, that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "He is not one of us who does not feel that the Qur'an is sufficient."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef* Ubaidullah bin Abu Naheek is unknown]

1550. It was narrated from Malik bin Aws: I heard 'Umar say to 'Abdur-Rahman bin 'Awf, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - on one occasion he said: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3094) and Muslim (1757)]

1551. It was narrated from Bakr bin Qirwash, from Sa'd - it was said to Sufyan: From the Prophet (ﷺ)? And he said: Yes - that he

عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فِي الظَّهِيرَةِ
وَالغَضْرِ أَرْكَدُ فِي الْأَوَّلَيْنِ، وَأَخْدِفُ فِي
الْآخِرَيْنِ. فَسَمِعْتُ عُمَرَ يَقُولُ: كَذَلِكَ الظَّهِيرَةِ
يُلَكَّ يَا أَبَا إِسْحَاقَ. [راجع: ١٥١٠]

تخریج: إسناده صحيح. خ: (٧٥٥)، م: (٤٥٣). ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي وَقَاصٍ

١٥٤٩ - حَدَّثَنَا سُفيَّانُ عَنْ عُمَرَ: سَمِعْتُ
ابْنَ أَبِي مُلِيقَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَهْيَلَةِ،
عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَيْسَ مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ».

[راجع: ١٤٧٦]

تخریج: صحيح لغيره. وهذا إسناد
ضعيف، عبده الله بن أبي نهيل لا يعرف.

١٥٥٠ - حَدَّثَنَا سُفيَّانُ عَنْ الزُّهْرِيِّ، عَنْ مَالِكِ
ابْنِ أَوْسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ بْنِ
عَزْفَةِ، وَطَلْحَةِ، وَالرَّبِيعِ، وَسَعْدِ: تَشَدِّدُكُمُ اللَّهُ
الَّذِي تَقْرُونَ بِهِ السَّمَاءَ وَالْأَرْضَ - وَقَالَ مَرَّةً:
الَّذِي يَأْذِنُكُمْ تَقْرُونُ - أَعْلَمُتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «إِنَّا لَا نُورُثُ، مَا تَرَكْنَا صَدَقَةً». قَالُوا:
اللَّهُمَّ تَعْمَلُونَ». [راجع: ١٧٢]

تخریج: إسناده صحيح. خ: (٣٠٩٤)، م: (١٧٥٧)
بدون ذكر طلحة.

١٥٥١ - حَدَّثَنَا سُفيَّانُ عَنِ الْعَلَاءِ - يَعْنِي ابْنَ
أَبِي الْعَبَاسِ - عَنْ أَبِي الطَّفْلِيِّ، عَنْ بَكْرِ بْنِ
قَرْوَاشِ، عَنْ سَعْدِ - قَبْلَ لِسُفْيَانَ: عَنِ الْأَيْمَانِ

said: "The devil of ar-Radhab will be knocked down (killed) by him" - meaning a man from [the tribe of] Bajeelah.

Comments: [Its isnad is da'eef, Bakr bin Qirwash is unknown]

1552. It was narrated that Abu 'Ayyash said: Sa'd was asked about selling thin-husked barley for (ordinary) barley or something like that and he said: The Prophet (ﷺ) was asked about selling dried dates for fresh dates and he said: "Does the fresh date shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its isnad is qawi]

1553. It was narrated that Abu 'Uthman an-Nahdi said: I heard Sa'd say: My ears heard and my heart understood from Muhammad (ﷺ) that "Whoever claims to belong to someone who is not his father, knowing that he is not his father, Paradise will be forbidden to him." I met Abu Bakrah and told it to him, and he said: my ears also heard and my heart understood from Muhammad (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1554. It was narrated that Sa'eed bin al-Musayyab said: I asked Sa'd bin Abi Waqqas about *tiyarah* and he rebuked me and said: Who told you about that? I did not like to tell him who told me. He said: The

يَكْتُلُ؟ قَالَ: نَعَمْ _ قَالَ: شَيْطَانُ الرَّذْهَةِ
يَخْتَدِرُهُ » يَعْنِي رَجُلًا مِنْ بَجِيلَةِ».

تخریج: إسناده ضعیف، بکر بن قرواش
جهول، والانقطاع بين العلاء وبين أبي الطفیل.

١٥٥٢ - حَدَّثَنَا سُفيَّانُ عَنْ إِسْمَاعِيلَ بْنِ أُبَيَّ، عَنْ عَبْدِ اللَّهِ بْنِ تَرِيدَةِ، عَنْ أَبِي عَيَّاشِ قَالَ: سُئِلَ سَعْدٌ عَنْ بَعْضِ مُلْكَتِ شَعِيرٍ أَوْ شَيْءٍ مِنْ هَذَا، فَقَالَ: سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْرٍ يُرْطَبُ فَقَالَ: «تَنْتَصَرُ الرُّطْبَةِ إِذَا بَيْسَتْ؟» قَالُوا: نَعَمْ، قَالَ: «فَلَا إِذَا».

[راجع: ١٥١٥]

تخریج: إسناده قوي.

١٥٥٣ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَاصِمُ الْأَخْوَلُ عَنْ أَبِي عُثْمَانَ التَّهِيَّيِّ قَالَ: سَمِعْتُ سَعْدًا يَقُولُ : سَمِعْتُ أَذْنَايِّ، وَوَعَنِي فَلَبِيَّ مِنْ مُحَمَّدٍ: «إِنَّمَا مِنْ أَذْنِي إِلَى عَيْنِي أَبِيهِ، وَهُوَ يَقْلُمُ أَذْنَاهُ غَيْرَ أَبِيهِ، فَالْجُلَّةُ عَلَيْهِ حَرَامٌ». قَالَ: فَلَقِيتُ أَبَا بَكْرَةَ تَحْدِثُهُ، فَقَالَ: وَآتَيْتُ سَمِعْتَ (١٨٠/١) أَذْنَايِّ، وَوَعَنِي فَلَبِيَّ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ١٥٠٤]

تخریج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

١٥٥٤ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا هِشَامُ الدَّسْتُوَانِيُّ عَنْ بَخْرَى بْنِ أَبِي كَثِيرٍ، عَنْ الْحَضْرَمِيِّ أَبْنَى لَاحِقٍ، عَنْ سَبِيلِ بْنِ الْمُسَيْبِ قَالَ: سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ عَنِ الطَّيْرَةِ، فَأَنْتَهَنِي،

Messenger of Allah (ﷺ) said: "There is no 'adwa [contagion, transmission of infectious disease without the permission of Allah], no *tiyarah* [superstitious belief in bird omens] and no *ham* [refers to a *Jahili* Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly]. If there were any (omen), it would be in a woman, a horse or a house. And if you hear of the plague in a land, do not go there, and if it is in the land where you are, do not flee from it."

Comments: [Its *isnad* is *jayyid*]

1555. It was narrated that Mus'ab bin Sa'd said: Sa'd said: O Messenger of Allah, which of the people are most severely tested? He said: "The Prophets, then the next best, then the next best. And a person will be tested according to the level of his religious commitment. If his religious commitment is solid, he will be tested accordingly - and on one occasion he said: his test will be more severe - and if there is some weakness in his religious commitment, he will be tested accordingly - and on one occasion he said: according to his level of religious commitment -. And trials will never disappear from (the life of) a person until he walks on the earth with not even one sin on him."

Comments: [Its *isnad* is *hasan*]

وَقَالَ: مَنْ حَدَّثَكَ؟ فَكَرِهْتُ أَنْ أَحْدَهُ مَنْ حَدَّثَنِي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَذَوْيٌ وَلَا طِيرَةٌ وَلَا هَامٌ، إِنْ تَكُنَ الظِّرَّةُ فِي شَيْءٍ تَقِيَ الْمَرْسِ، وَالْمَرْأَةِ، وَالدَّارِ، وَإِذَا سَمِعْتُمْ بِالطَّاغُوتِ يَأْرُضُ فَلَا تَنْبِطُوا، وَإِذَا كَانَ يَأْرُضُ وَأَتَشْتَهِيْهَا، فَلَا تَنْرُوا مِنْهُ». [راجع: ١٤٩١]

تخریج: إسناده جيد. خ: (٣٤٧٣)، م: (٢٢١٨)

١٥٥٥ - حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ إِبْرَاهِيمَ - أَخْبَرَنَا هَنَّامُ الدَّسْوَانِيُّ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ مُضْعِبِ بْنِ سَعْدٍ قَالَ: قَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، أَئِي النَّاسُ أَشَدُّ بَلَاءً؟ قَالَ: «الْأَيْمَاءُ، ثُمَّ الْأَمْلَلُ فَالْأَمْلَلُ، حَتَّى يَتَنَزَّلَ الْبَئْدُ عَلَى قَدْرِ وَيْهِ ذَاكَ، فَإِنْ كَانَ صَلَبُ الدِّينِ ابْنُ الْبَيْلِي عَلَى قَدْرِ ذَاكَ - وَقَالَ مَرْأَةٌ: أَشَدُّ بَلَادُهُ - وَإِنْ كَانَ فِي دِيْنِ رَبِّهِ، ابْنُ الْبَيْلِي قَدْرُ ذَاكَ - وَقَالَ مَرْأَةٌ: عَلَى حَسَبِ وَيْهِ - قَالَ: فَمَا تَبَرُّ الْبَلَادِيَا عَنِ الْعَبْدِ، حَتَّى يَمْشِيَ فِي الْأَرْضِ، يَغْنِي وَمَا إِنْ عَلَيْهِ مِنْ حَطَبَيَّةٍ». [راجع: ١٤٨١]

قَالَ أَبِي: وَقَالَ مَرْأَةٌ: عَنْ سَعْدٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ.

تخریج: إسناده حسن.

1556. It was narrated that Sa'd bin Abi Waqqas said: On the day of Badr my brother 'Umair was killed and I killed Sa'eed bin al-'As and took his sword, which was called Dhul-Kateefah, and brought it to the Prophet of Allah (ﷺ). He said: "Go and put it with the seized booty." I went back, feeling distress such as no one knows except Allah because of the killing of my brother and the taking of my booty. It was not long before Soorat al-Anfal was revealed and the Messenger of Allah (ﷺ) said to me: "Go and take your sword."

Comments: [*Hasan* because of corroborating evidence and its *isand* is *da'eef*]

1557. It was narrated that Jabir bin Samurah said: The people of Koofah complained about Sa'd to 'Umar, and said: He does not pray properly. 'Umar mentioned that to him and he said: The way the Messenger of Allah (ﷺ) prayed is how I lead them in prayer; I make it longer in the first two (*rak'ahs*) and shorter in the last two. He said: That is what I thought of you, O Abu Ishaq.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (775) and Muslim (453)]

1558. Abu 'Abdullah al-Qarraz said: I heard Sa'd bin Malik say: I heard the Messenger of Allah (ﷺ) say: "Whoever wishes for major

1056 - حَدَّثَنَا أَبُو مَعَاوِيَةَ، حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْعَانِيَّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ التَّقِيِّ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ قُتِلَ أخِي ْعُمَيرٌ، وَقُتِلَ سَعِيدٌ ابْنُ الْعَاصِي، وَأَخْذَتْ سَيْفَهُ، وَكَانَ يُسْمَى ذَا الْكَبِيْفَةِ، فَأَتَيْتُ بِهِ نَبِيَّ اللَّهِ قَالَ: «اذْهَبْ فَاطْرُحْهُ فِي الْقَبْصِ» قَالَ: فَرَجَعْتُ، وَبِي مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ مِنْ قُتْلِ أخِي، وَأَخْذَلْتُ سَلَبِيَّ، قَالَ: فَمَا جَاءَرْتُ إِلَّا يَسِيرًا حَتَّى نَزَّلْتُ شُورَةَ الْأَنْقَابِ، قَالَ لِي رَسُولُ اللَّهِ قَبْلَهُ: «اذْهَبْ فَهُذْ سَيْفُكَ». [راجع: 1538]

تخریج: حسن لغیره. وهذا الإسناد ضعيف لأن محمد بن عبد الله لم يدرك سعداً.

1057 - حَدَّثَنَا حَبِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ الدَّلِيلِ بْنِ ْعُمَيرٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: شَكَّ أَهْلُ الْكُوفَةِ سَعْدًا إِلَى ْعُمَرَ، فَقَالُوا: لَا يُخْسِنُ يُصْلِي، فَذَكَرَ ذَلِكَ ْعُمَرُ لَهُ، قَالَ: أَمَّا صَلَاتُ رَسُولِ اللَّهِ قَبْلَهُ فَقَدْ كُنْتُ أَصْلِي بِهِمْ، أَرْكَدْ فِي الْأَوَّلَيْنِ وَأَخْلَفْ فِي الْآخِرَيْنِ، قَالَ: ذَاكَ الظَّنُّ بِكَ أَبَا إِسْحَاقَ.

[راجع: 1510]

تخریج: إسناده صحيح. خ: (755)، م: (453).

1058 - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ْعُمَرَ بْنِ بُشِّيهِ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْفَرَّاطُ قَالَ: سَعْدُ بْنُ مَالِكَ يَقُولُ سَوْفَتْ رَسُولُ

calamity for - or wills ill towards - the people of Madinah, Allah will cause him to melt as salt dissolves in water."

Comments: [Its isnad is saheeh, Muslim (1387)]

1559. It was narrated from Sa'd bin Malik that the Prophet (ﷺ) said: "The best of dhikr is that which is silent, and the best of provision is that which is just enough."

Comments: [Its isnad is da'eef because of the weakness of Muhammad bin Abdur Rahman, then it is interrupted]

1560. It was narrated that Usamah said: Muhammad bin 'Amr bin 'Uthman told me that Muhammad bin 'Abdur-Rahman bin Labeebah told him... and he narrated [the same report].

Comments: [Its isnad is da'eef like the previous report]

1561. Mus'ab bin Sa'd narrated from his father that a Bedouin came to the Prophet (ﷺ) and said: Teach me some words to say. He said: "Say: 'There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty Most Wise, five times.'" He said: This is for my

الله يَعْلَم يَشُوُّل: «مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِذَهَبٍ أَوْ سِوْرَهُ، أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمُلْحَ فِي الْمَاءِ». [انظر: ١٥٩٣ ، ١٦٠٦]

تخریج: إسناده صحيح. م: (١٣٨٧).

١٥٥٩ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَسَامَةَ بْنَ زَيْدَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ لَبِيَةَ عَنْ سَعْدِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الدُّكُورِ الْحَيْثُ وَخَيْرُ الرِّزْقِ مَا يَكْفِي».

[راجع: ١٤٧٧]

تخریج: إسناده ضعيف، لضعف محمد بن عبد الرحمن ثم هو متقطع، ابن عبد الرحمن هذا لم يدرك سعداً.

١٥٦٠ - حَدَّثَنَا عَلَيُّ بْنُ إِسْحَاقَ عَنْ أَبِي الْمُبَارَكِ، عَنْ أَسَامَةَ بْنَ زَيْدَ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرُو بْنُ عُثْمَانَ: أَنَّ مُحَمَّدًا بْنَ عَبْدِ الرَّحْمَنِ بْنِ لَبِيَةَ أَخْبَرَهُ... فَذَكَرَهُ.

[راجع: ١٥٥٩]

تخریج: إسناده ضعيف كسابقه.

١٥٦١ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُوسَى الْجَهْنَمِيِّ: حَدَّثَنِي مُضْعِفُ بْنُ سَعِيدٍ عَنْ أَبِيهِ: أَنَّ أَغْرَيَاهُ أَنَّ النَّبِيِّ ﷺ قَالَ: عَلَيْنِي كَلَامًا أَفُولُهُ. قَالَ: «فُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَبِيرًا، وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ خَمْسًا»، قَالَ: خَمْسًا، لِرَبِّي فَمَا لِي؟ قَالَ:

Lord; what is there for me? He said: "Say: 'O Allah, forgive me, have mercy on me, grant me provision, guide me and pardon me.'"

Comments: [Its isnad is saheeh, Muslim (2696)]

1562. Yahya - i.e., bin Sa'eed al-Ansari - narrated: I heard Sa'eed bin al-Musayyab say: I heard Sa'd say: The Messenger of Allah (ﷺ) mentioned both of his parents together for me on the day of Uhud.

Comments: [Its isnad is saheeh, al-Bukhari (3725) and Muslim (2412)]

1563. Mus'ab bin Sa'd narrated: My father told me that the Messenger of Allah (ﷺ) said: "Will one of you be incapable of earning one thousand *hasanahs* in one day?" One of the people who were sitting with him said: Who is able to do that? He said: "He says *tasbeeh* one hundred times, and it will be recorded as one thousand *hasanahs* [good deeds] or it will erase one thousand *sayyi'ahs* [bad deeds]."

Comments: [Its isnad is saheeh, Muslim (2698)]

1564. It was narrated from 'Amir bin Sa'd, that his father Sa'd bin Malik said: The Prophet (ﷺ) used to say *salam* to his right and to his left (at the end of the prayer, turning his head) so much that the whiteness of his cheeks could be seen.

"قُلِ اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَارْزُقْنِي، وَاهْدِنِي، وَاغْفِنِي". [انظر: ١٦١١].
نَحْرِيْج: إسْنَاد صَحِيح. م: (٢٦٩٦).

١٥٦٢ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى
- يَعْنِي أَنَّ سَعِيدَ الْأَصْبَارِيَّ - قَالَ: سَمِعْتُ
سَعِيدَ بْنَ الْمُسَبِّبَ يَقُولُ: سَمِعْتُ سَعْدًا
يَقُولُ: جَمَعَ لِي رَسُولُ اللَّهِ تَعَالَى أَبْرَوْهُ يَوْمَ
أَحْدَبٍ. [راجع: ١٤٩٥]

نَحْرِيْج: إسْنَاد صَحِيح. خ: (٣٧٢٥)، م: (٢٤١٢).

١٥٦٣ - حَدَّثَنَا يَحْيَى عَنْ مُوسَى - يَعْنِي الْجَهْنَمِيَّ
- حَدَّثَنِي مُضْعِبُ بْنُ سَعِيدٍ: حَدَّثَنِي أَبِي أَنَّ
رَسُولَ اللَّهِ تَعَالَى قَالَ: «إِنَّمَا جَرَحَ أَحَدَكُمْ أَنْ يَتَكَبَّبَ
كُلُّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» فَقَالَ رَجُلٌ مِّنْ جُلْسَانِهِ:
ئِنِّي كَيْفَ يَتَكَبَّبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «إِنَّمَا
يَتَكَبَّبُ مَنْ شَيْءَ وَيَتَكَبَّبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطِّ
عَنْهُ أَلْفُ حَسَنَةٍ». [راجع: ١٤٩٦]

قَالَ أَبِي: وَقَالَ أَبْنُ نَعْمَانَ أَيْضًا: «أَوْ يُحَطِّ
وَيَعْلَى أَيْضًا: «أَوْ يُحَطِّ».

نَحْرِيْج: إسْنَاد صَحِيح. م: (٢٦٩٨).

١٥٦٤ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ
عَمِيرٍ: حَدَّثَنِي مُضْعِبُ بْنُ ثَابِتٍ عَنْ
إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ، عَنْ عَامِرِ بْنِ
سَعِيدٍ، عَنْ أَبِيهِ سَعِيدِ بْنِ مَالِكٍ قَالَ: كَانَ

Comments: [A *sahiehi hadith*]

(١٨١/١) الَّتِي يَكْتُلُهُ يُسْلِمُ عَنْ يَوْمِهِ وَعَنْ شَمَائِلِهِ، حَتَّى يُرَى بِيَاضٍ خَدَّابٍ.

تخریج: حدیث صحیح. مصعب بن ثابت لین الحدیث لکه توبع.

1565. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, from his father Sa'd, that the Messenger of Allah (ﷺ) said: "Whoever says when he hears the *mu'adhdhin*: 'And I bear witness that there is no God but Allah alone, with no partner or associate, and that Muhammad is His slave and His Messenger; I am content with Allah as my Lord, Muhammad as my Messenger and Islam as my religion,' his sins will be forgiven him.

Comments: [Its *isnad* is *saheeh*, Muslim (386)]

١٥٦٥ - حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبْيَضُ عَنْ الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ عَامِرٍ أَبْنِ سَعْدٍ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ سَعْدِ أَبْنِ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَشْمَعُ الْمُؤْذِنُ: وَأَنَا أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيَتِ بِاللَّهِ رِبِّاً، وَبِمُحَمَّدٍ رَسُولاً، وَبِالْإِسْلَامِ دِينًا، غَيْرَ لَهُ ذَبْهَةً». حَدَّثَنَا قَيْمَةُ فَقَائِمٌ: حَدَّثَنَا أَبْيَضُ، عَنِ الْحَكَمِيْنِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ.

تخریج: إسناده صحیح. م: (٣٨٦).

1566. Qais told us: I heard Sa'd bin Malik say: I was the first of the Arabs to shoot an arrow for the sake of Allah. There was a time when we would go out on campaign with the Messenger of Allah (ﷺ) and we would have no food except the leaves of *al-hublah* and *as-samur* (desert trees), and one of us would produce stools like a sheep, so dry that nothing would stick to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

١٥٦٦ - حَدَّثَنَا يَحْيَى بْنُ سَعْدٍ: حَدَّثَنَا إِشْتَاعِيلُ: حَدَّثَنَا قَيْسٌ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولُ: إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى يَسْهُمَ فِي سَبِيلِ اللَّهِ، وَلَقَدْ رَأَيْتُنَا نَقْرُو مَعَ رَسُولِ اللَّهِ ﷺ، وَمَا لَنَا طَفَّامٌ نَأْكُلُهُ إِلَّا وَرَقُ الْجَبَلَةِ، وَهَذَا السُّمْرُ، حَتَّى إِنْ أَحَدَنَا لِيَضْعُ كُمَا تَضَعُ الشَّاةُ مَا لَهُ بِخُلْطٍ، ثُمَّ أَضْبَحَتْ بَنُو أَسَدٍ بِعَزْرُونِي عَلَى الدِّينِ، لَقَدْ جِئْتُ إِذَا وَضَلَّ عَمَليِّي. [راجع: ١٤٩٨]

تخریج: إسناده صحیح. خ: (٣٧٢٨)، م: (٢٩٦٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3728) and Muslim (2966)]

1567. It was narrated that Mus'ab bin Sa'd said: Four verses were revealed concerning my father. My father said: I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: "Put it down." I said: O Messenger of Allah, shall I be treated like one who is of no use (in war)? He said: "Put it back where you got it from." Then this verse was revealed: "They ask you (O Muhammad ﷺ) about the spoils of war. Say: The spoils are for Allah and the Messenger" [al-Anfal 8:1] - it is like that in the recitation of Ibn Mas'ood: "Say: The spoils". My mother said to me: Didn't Allah command you to uphold ties of kinship and honour your parents? By Allah, I shall not eat any food or drink anything until you disbelieve in Muhammad. And she did not eat until they opened her mouth with a stick and poured water into it - Shu'bah said: And I think he said: and food - then this verse was revealed: "And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, he recited until reached what you used to do" [Luqman 31:14, 15]. The Prophet ﷺ entered upon me when I was sick. I said: O Messenger of Allah, should I

١٥٦٧ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شَعْبَةَ : حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ عَنْ مُضَعِّفِ بْنِ سَعِيدٍ قَالَ: أَنْزَلْتَ فِي أُبَيِّ أُذْيَعَ آيَاتٍ قَالَ: قَالَ أَبِيهِ: أَصَبَّتْ شِيفَاهُ، قُلْتُ: يَا رَسُولَ اللَّهِ، نَفْلِيْهِ، أَجْعَلْ كَمْنَ لَا غَنَاءَ لَهُ؟ قَالَ: «ضَعْفَةٌ مِّنْ حَيْثُ أَخْدَهُ» فَنَزَّلَتْ: (يَسْأَلُونَكَ الْأَنْفَانَ) قَالَ: وَهِيَ فِي قِرَاءَةِ ابْنِ مَسْعُودٍ كَذَلِكَ - **هُوَ فِي الْأَنْفَالِ** (الأنفال: ١) وَقَالَتْ أُمِّي: أَتَيْنَ اللَّهَ يَأْمُرُكَ بِصَلَةِ الرَّجْمِ، وَيَرِدُ الزَّانِيْنِ؟ وَاللَّهُ لَا أَكُلُ طَنَامًا، وَلَا أَشْرَبُ شَرَابًا حَتَّى تَكُفُّرْ بِمُحَمَّدٍ، فَكَانَتْ لَا تَأْكُلُ حَتَّى يَسْجُرُوا فَمَهَا يَعْصَا فَيَصْبُرُونَ فِي السَّرَّابِ - قَالَ شَعْبَةُ: وَأَرَادَهُ قَالَ: وَالطَّعَامِ - فَأَنْزَلَتْ: «وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدِيهِ حَلَّتْ أُمَّةٌ وَهَنَا عَلَى وَهِنْ» وَقَرَأَ حَتَّى تَلَعَّ: **«إِنَّا كَشَرْتُ الْبَيْتَ** **بَعْلَهُ**، وَأَنَا مَرِيضٌ، قُلْتُ: يَا رَسُولَ اللَّهِ، أُوصِي بِعَالَيِّ كُلِّهِ؟ فَهَنَّاهِي، قُلْتُ: الصَّفْ؟ قَالَ: «لَا» قُلْتُ: الْثَّلْثُ؟ فَسَكَتَ، فَأَخَذَ النَّاسُ يَهُ وَاصْبَعَ زَجْلُ مِنَ الْأَنْصَارِ طَعَاماً، فَأَكَلُوا وَشَرَبُوا وَانْشَوُا مِنَ الْحَمْرَ، وَذَلِكَ قَبْلَ أَنْ تُحْرَمَ، فَاجْتَمَعُنا عِنْدَهُ، فَتَتَخَرُّوا، وَقَالَتِ الْأَنْصَارُ: الْأَنْصَارُ حَبِّرُ، وَقَالَتِ الْمُهَاجِرُونَ: الْمُهَاجِرُونَ حَبِّرُ، فَأَغْوَى لَهُ رَجُلٌ يَلْخَى جَزْدَرَ فَقَرَرَ

bequeath all my wealth (to charity)? He told me not to do that. I said: Half? He said: "No." I said: One third? And he remained silent, so the people followed that. A man of the Ansar made some food and they ate and drank and got drunk. That was before it was prohibited. We gathered at his place and started boasting to one another. The Ansar said: The Ansar are better. The Muhajireen said: The Muhajireen are better. A man threw the jawbone of a camel at him and cut his nose, and Sa'd's nose was left with a mark. Then this verse was revealed: "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, up to So, will you not then abstain?" [al-Ma'idah 5:90, 91].

Comments: [Its *isnad* is *hasan*]

1568. Ghunaim narrated: I asked Sa'd bin Abi Waqqas about *tamattu'* [in Hajj]. He said: We did that when this one was still a disbeliever living in Makkah - referring to Mu'awiyah.

Comments: [Its *isnad* is *saheeh*, Muslihi (1225)]

1569. It was narrated from Muhammad bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "If the belly of one of you were to be filled with pus, that would be better than filling [his mind] with poetry."

أنفه، فكان أئن سعدي مفروزاً، فتركت:
﴿يَا أَيُّهَا الَّذِينَ مَاتُوا إِنَّا لَنَحْنُ وَالنَّبِيُّرُ﴾ إلى
قوله «فَمَنْ أَنْتُمْ شَهِيدُونَ» (المائدة: ٩٠، ٩١)
[راجع: ١٥٣٨].

تخریج: إسناده حسن. م: (١٧٤٨).

١٥٦٨ - حَدَّثَنَا يَحْيَى بْنُ سَعْدٍ: أَخْبَرَنَا
سَلِيمَانُ - يَعْنِي التَّمِيْيَيْ - : حَدَّثَنِي عُثْمَانُ قَالَ:
سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ عَنِ الْمُنْتَعَ؟ قَالَ:
فَمَلَّنَاكَا وَهَذَا كَايْزِرٌ بِالْمُرْسَلِينَ - يَعْنِي مُعَاوِيَةَ - .
[راجع: ١٥٠٣].

تخریج: إسناده صحيح. م: (١٢٢٥).

١٥٦٩ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ قَتَادَةَ،
عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ،
عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ
يُمْتَلِئَ جَوْفُ الرَّجُلِ قَبْحًا خَيْرٌ مِّنْ أَنْ يُمْتَلِئَ
شَغْرًا». [راجع: ٦١٥٠٦].

Comments: [Its isnad is saheeh, Muslim (2258)]

1570. It was narrated that Mus'ab bin Sa'd said: I prayed with Sa'd and I did this with my hands - Yahya described putting the two hands together between the knees. He struck my hand and said: We used to do that, then we were instructed to lift our hands to the knees.

Comments: [Its isnad is saheeh, al-Bukhari (790) and Muslim (535)]

1571. It was narrated that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven 'ajwah dates in the morning, no poison or witchcraft will harm him that day."

Comments: [Its isnad is saheeh, al-Bukhari (5445) and Muslim (2047)]

1572. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, from Sa'd... He quoted a similar hadeeth. 'Abdullah said: And my father said: Abu Badr told us from Hashim from 'Amir bin Sa'd.

Comments: [Its isnad is saheeh, al-Bukhari (5445) and Muslim (2047)]

1573. 'Amir bin Sa'd narrated that his father said: The Messenger of Allah (ﷺ) said: "I declare sacred what is between the two lava fields

تخریج: إسناده صحيح. م: (٢٢٥٨).

١٥٧٠ - حَدَّثَنَا يَعْنِي عَنْ إِشْتَاعِيلَ، عَنْ الرُّبَّيْرِ بْنِ عَدَىٰ، عَنْ مُضَبِّطِ بْنِ سَعْدٍ قَالَ: صَلَّيْتُ مَعَ سَعْدٍ، فَقَلَّتِ يَدِيَ هَكَذَا - وَوَصَّفَ بَعْدَ التَّطْبِيقِ - فَقَرَبَ يَدِيَ وَقَالَ: كُنْتُ أَفْعُلُ هَذَا، فَأَمْرَنَا أَنْ نَرْفَعَ إِلَى الرُّكَبِ.

[انظر: ١٥٧٦]

تخریج: إسناده صحيح. خ: (٧٩٠)، م: (٥٣٥).

١٥٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَّيْرٍ: حَدَّثَنَا هَاشِمٌ عَنْ عَائِشَةَ بْنَتِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ تَصْبِحَ بِسَبِيعِ تَمَرَاتٍ مِنْ عَحْوَةَ لَمْ يَضُرْهُ ذَلِكَ الْيَوْمُ شَمْ وَلَا سِخْرٌ». [انظر: ١٥٧٢]

تخریج: إسناده صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

١٥٧٢ - حَدَّثَنَا مَكْيُّ: حَدَّثَنَا هَاشِمٌ عَنْ عَامِرٍ ابْنِ سَعْدٍ بْنِ أَبِي وَفَّاْصٍ، عَنْ سَعْدٍ... فَذَكَرَ الْحَدِيثَ مِثْلَهُ، قَالَ عَبْدُ اللَّهِ: وَقَالَ أَبِي: حَدَّثَنَا أَبُو بَدْرٍ عَنْ هَاشِمٍ عَنْ عَامِرٍ بْنِ سَعْدٍ. [راجع: ١٤٤٢]

تخریج: إسناده صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

١٥٧٣ - حَدَّثَنَا أَبْنُ ثُمَّيْرٍ عَنْ عُثْمَانَ - يَعْنِي ابْنَ حَكِيمٍ - أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «إِنِّي أَخْرُمُ

of Madinah, (and I forbid) cutting of its thorny shrubs or killing of its game." And he said: "Madinah is better for them, if only they knew. No one leaves it out of dislike for it but Allah will replace him with someone better than him, and no one bears its hardships and difficulties with patience, but I will intercede for him, or be a witness for him, on the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*, Muslim (1363,1387)]

1574. 'Amir bin Sa'd narrated from his father that the Messenger of Allah (ﷺ) came one day from al-'Aliyah, and when he passed by the mosque of Banu Mu'awiyah, he went in and prayed two *rak'ahs*, and we prayed with him. Then he called upon his Lord for a long time, then he turned to us and said: "I asked my Lord for three things, and He granted me two and withheld from me one. I asked Him not to let my *ummah* be destroyed by famine, and He granted me that; I asked Him not to let my *ummah* be destroyed by drowning, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me."

Comments: [Its *isnad* is *Saheeh*, Muslim (2890)]

1575. It was narrated from 'Umar bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "I am amazed at [the situation of] the

مَا بَيْنَ لَأْتِيَ النَّبِيَّةِ أَنْ يُفْطِعَ عِصَامَهَا أَوْ
يُشَلَّ صَيْدُهَا" وَقَالَ: «الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ
كَانُوا يَعْلَمُونَ، لَا يَخْرُجُ مِنْهَا أَحَدٌ رَاغِبٌ
عَنْهَا إِلَّا أَبْدَلَ اللَّهُ فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ،
وَلَا يَتَبَتَّ أَحَدٌ عَلَى لَأْوَانِهَا وَجَهِيدُهَا إِلَّا
كُنْتُ لَهُ شَهِيدًا، أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ».

[راجع: ١٤٥٧]

تخریج: إسناده صحيح. م: (١٣٦٣، ١٣٨٧).

١٥٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانَ عَنْ عُثْمَانَ
قَالَ: أَخْبَرَنِي عَامِرٌ بْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَفْبَلَ ذَاتَ يَوْمٍ مِنَ الْعَالِيَّةِ، حَتَّىٰ إِذَا مَرَّ بِسَجَدٍ
بَنِي مُعَاوِيَةَ دَخَلَ، فَرَكَعَ فِيهِ رَكْعَتَيْنِ، وَصَلَّى
مَعْهُ، وَدَعَاهُ رَبِّهِ طَوِيلًا، ثُمَّ انْتَرَفَ إِلَيْنَا قَالَ:
سَأَلْتُ رَبِّي تَلَاثًا، فَأَغْطَانِي الْأَنْتِينَ وَمَنْعِي
وَاجِدَةً: سَأَلْتُ رَبِّي أَنْ لَا يُهْلِكَ أُمَّتِي بِسَنَةٍ،
فَأَغْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْعَرْقِ،
فَأَغْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ،
فَمَنْعِنِيهَا. [راجع: ١٥١٦]

تخریج: إسناده صحيح. م: (٢٨٩٠).

١٥٧٥ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِشْرَائِيلُ عَنْ
أَبِي إِسْحَاقِ، عَنْ الْعَيْرَارِ بْنِ حُرَيْثَ الْغَبَّابِيِّ،
عَنْ عَمَرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ

believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he seeks reward with his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his mouth."

Comments: [Its *isnad* is *Hasan*]

1576. It was narrated that Mus'ab bin Sa'd said: When I bowed, I would put my hands between my knees. My father Sa'd bin Malik saw me; he told me not do that, and said: We used to do that and were told not to do it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (790) and Muslim (535)]

الله ﷺ : «عَجِبْتُ لِلْمُؤْمِنِ، إِنْ أَصَابَهُ خَيْرٌ حَمِدَ اللَّهَ وَشَكَرَ، وَإِنْ أَصَابَهُ مُضِيَّةٌ اخْتَسَبَ وَصَبَرَ، الْمُؤْمِنُ يُؤْجَرُ فِي كُلِّ شَيْءٍ، حَتَّىٰ فِي الْلُّقْمَةِ يَرْجُفُهَا إِلَىٰ فِيهِ». [راجع: ١٤٨٧]

تخریج: إسناده حسن.

١٥٧٦ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ عَنِ الرَّبِيعِ بْنِ عَدَىٰ، عَنْ مُضَعِّفِ بْنِ سَعْدٍ قَالَ: كُنْتُ إِذَا رَكِنْتُ وَضَعْتُ يَدِيَ بَيْنَ رُكْبَتِيِّ، قَالَ: فَرَأَيْتِ أَبِي سَعْدَ بْنَ مَالِكَ، فَنَهَايِي وَقَالَ: إِنَّا كُنَّا نَفْعِلُهُ فَهِيَ عَنِّي». [راجع: ١٥٧٠]

تخریج: إسناده صحيح. خ: (٧٩٠)، م: (٥٣٥).

1577. It was narrated that Sa'd bin Malik, Khuzaimah bin Thabit and Usamah bin Zaid said: The Messenger of Allah (ﷺ) said: "This plague is a punishment or the remainder of a punishment with which people who came before you were punished. If it occurs in a land where you are, do not leave it, fleeing from it. And if you hear that it is in some land, do not enter it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3473) and Muslim (2218)]

1578. It was narrated from Dawood bin 'Amir bin Sa'd bin Malik, from his father, that his

١٥٧٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُلَيْمَانُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ إِبْرَاهِيمِ بْنِ سَعْدٍ، عَنْ سَعْدِ ابْنِ مَالِكٍ وَخَزِيمَةِ بْنِ ثَابِتٍ وَأَسَامَةِ بْنِ زَيْدٍ قَالُوا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذَا الطَّاعُونَ رِجْزٌ، أَوْ بَقِيَّةٌ مِنْ عَذَابٍ عَذَّبَ بِهِ قَوْمٌ قَبْلَكُمْ، فَإِذَا وَقَعَ بِأَرْضِيِّ، وَأَتَتْنَاهُ، فَلَا تَخْرُجُوا مِنْهَا فِرَارًا مِنْهُ، وَإِذَا سَيْقَنْتُمْ بِهِ فِي أَرْضٍ فَلَا تَذَهَّلُوا عَلَيْهِ». [راجع: ١٥٣٦]

تخریج: إسناده صحيح. خ: (٣٤٧٣)، م: (٢٢١٨).

١٥٧٨ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاؤَدِ بْنِ عَامِرٍ بْنِ سَعْدٍ بْنِ

grandfather said: The Messenger of Allah (ﷺ) said: "I shall certainly describe the *Dajjal* in a way in which no one before me described him. He is one eyed and Allah, may He be glorified and exalted, is not one eyed."

Comments: [*Saheeh* because of corroborating evidence; it is repeated (1526) and its *isnad* is *da'eef*]

1579. It was narrated from 'Amir bin Sa'd bin Malik, from his father, from the Prophet (ﷺ) that some people came to him and asked him (for help), and he gave to them except one man among them. Sa'd said: I said: O Messenger of Allah, you gave to them and you left out So and so; by Allah I think he is a believer. The Prophet (ﷺ) said: "Or a Muslim." Sa'd repeated that three times, saying that he was a believer, and the Prophet (ﷺ) replied: "Or a Muslim." Then the Prophet (ﷺ) said, the third time: "By Allah, I give something to a man although someone else is dearer to me than him, for fear that Allah may throw him on his face in Hell."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (27) and Muslim (150)]

1580. Abu Nu'aim said: I met Sufyan in Makkah, and the first one he asked me about was when he said: How is *Shuja'* [the brave one]? - meaning Abu Badr.

Comments: [This is not a *hadeeth*; rather it is a report]

تخریج: هذا ليس بحديث، بل هو أثر عن أبي نعيم أن مثیان - وهو التوری - سأله عن أبي بدر شجاع بن الولید، وحق هذا الأثر أن يكون يائز الحديث السالف: (١٥٧٢)، إذلاً معنی لا يراده هنا.

مالك، عن أبيه عن جده قال: قال رسول الله ﷺ : «لَا صَفَنَ الدَّجَّالَ صِفَةً لَمْ يَصُفَهَا مَنْ كَانَ قَبْلِي، إِنَّهُ أَغْرِى، وَاللَّهُ عَزَّ وَجَلَّ لَيْسَ بِأَغْرِى». [راجع: ١٥٢٦]

تخریج: صحيح لغيره، وهذا الإسناد ضعيف، ابن إسحاق مدليس وقد عنون .

١٥٧٩ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ : إِنَّهُ أَتَاهُ رَفِطٌ، فَسَأَلَهُ، فَأَعْطَاهُمْ إِلَّا رَجُلًا مِنْهُمْ، قَالَ سَعْدٌ: قَلَّتْ: يَا رَسُولَ اللَّهِ، أَغْطِيَتْهُمْ وَتَرَكْتَ فُلَانًا، قَوْالَلَهُ إِنِّي لَأَرَاهُ مُؤْمِنًا، قَالَ النَّبِيُّ ﷺ : «أَوْ مُنْلِمًا» فَرَدَّدَ عَلَيْهِ سَعْدٌ ذَلِكَ ثَلَاثًا: مُؤْمِنًا، وَرَدَ عَلَيْهِ النَّبِيُّ ﷺ : «أَوْ مُنْلِمًا» قَالَ النَّبِيُّ ﷺ فِي التَّالِيَةِ: «وَاللَّهِ إِنِّي لَأَغْطِي الرَّجُلَ الْعَطَاءَ، لَعِيرَةً أَحَبُّ إِلَيَّ مِنْهُ، تَخَوَّفَا أَنْ يَكُونَ اللَّهُ عَلَى وَجْهِهِ فِي التَّارِيَةِ». [راجع: ١٥٢٢]

تخریج: إسناده صحيح. خ: (٢٧)، م: (١٥٠).

١٥٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي قَالَ: قَالَ أَبُو نُعَيْمٍ: لَقِيَتْ سَعْدَانَ بْنَ سَعْدَةَ، قَاتَلَ مَنْ سَأَلَنِي عَنْهُ قَالَ: كَيْفَ شُجَاعٌ؟ يَعْنِي أَبَا بَدْرٍ.

[راجع: ١٥٧٢]

تخریج: هذا ليس بحديث، بل هو أثر عن أبي نعيم أن مثیان - وهو التوری - سأله عن أبي بدر شجاع بن الولید، وحق هذا الأثر أن يكون يائز الحديث السالف: (١٥٧٢)، إذلاً معنی لا يراده هنا.

1581. It was narrated from Muhammad bin Sa'd that his father said: 'Umar bin al-Khattab entered upon the Messenger of Allah (ﷺ) when some women of Quraish were with him, asking too much of him and raising their voices. When they heard the voice of 'Umar, they stopped talking and fell silent, and the Messenger of Allah (ﷺ) smiled. 'Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah (ﷺ)? They said: You are harsher and tougher than the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "O 'Umar, the Shaitan never meets you on a road but he takes a different road."

Comments: [Its isnad is saheeh, al-Bukhari (3294) and Muslim (2396)]

١٥٨١ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ وَهَاشِمُ بْنُ الْفَاسِمِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ كَيْتَانَ - قَالَ هَاشِمٌ فِي حَدِيثِهِ: قَالَ: حَدَّثَنِي صَالِحُ بْنُ كَيْتَانَ - وَقَالَ يَزِيدُ: عَنْ صَالِحٍ، عَنْ الرُّهْرَيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: دَخَلَ عُمَرُ بْنُ الْخَطَّابِ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْهُ نَسْوَةٌ مِنْ قُرَيْشٍ يَسْأَلُهُ، وَيَسْتَكْبِرُونَ رَافِعَاتِ أَصْوَاتِهِنَّ، فَلَمَّا سِعْنَ صَوْتَ عُمَرَ، اقْتَمَنَ وَسَكَنَ، فَصَرَحَ رَسُولُ اللَّهِ ﷺ، فَقَالَ عُمَرُ: يَا عَذَّوَاتِ أَنْفُسِهِنَّ، تَهْبِئُنِي وَلَا تَهْبِئُنِي رَسُولُ اللَّهِ ﷺ؟ قَلَّنِي: إِنَّكَ أَنْظَى مِنْ رَسُولِ اللَّهِ ﷺ وَأَغْلَطُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عُمَرَ مَا لَفِيكَ الشَّيْطَانُ سَالِكًا فَجَأْ إِلَّا سَلَكَ فَجَأْ عَيْزَرَ جَجَكَ». [راجع: ١٤٧٢]

تخریج: إسناده صحيح. خ: (٣٢٩٤)، م: (٢٢٩٦).

1582. It was narrated that Sa'd bin Malik said: We used to rent out farmland at the time of the Messenger of Allah (ﷺ) in return for what grew by the streams and what was irrigated with water from them, but the Messenger of Allah (ﷺ) forbade us to do that and permitted us to lease it for gold or silver.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

١٥٨٢ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عَكْرَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِبِ بْنِ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ أَبِي لَبِيَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ سَعْدِ أَبْنِ مَالِكٍ قَالَ: كُنَّا نُجْرِي الْأَرْضَ عَلَى عَهْدِ رَسُولِ اللَّهِ بِمَا عَلَى السَّوَاقِي مِنِ الرَّوْعِ وَبِمَا سَعَدَ بِالنَّاءِ مِنْهَا، فَتَهَانَ رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ، وَأَذِنَ لَنَا - أَوْ رَحَّصَ - بِأَنْ نُجْرِيَهَا بِالذَّهِبِ وَالْأُورْقِ. [راجع: ١٥٤٢]

تخریج: حسن لغیره. وهذا إسناد ضعیف، محمد بن عبد الرحمن بن لبیة ضعیف ومحمد بن عکرمة مجهول.

1583. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) left 'Ali bin Abi Talib in charge [of Madinah] during the campaign to Tabook. 'Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophet after me."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4416) and Muslim (2404)]

١٥٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنِ الْحُكْمِ ، عَنْ مُضَعِّفِ بْنِ سَعْدٍ ، عَنْ سَعْدٍ ابْنِ أَبِي وَقَاصٍ قَالَ : خَلَّفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بْنَ أَبِي طَالِبٍ فِي غَرْوَةِ تَبُوكَ ، قَالَ : يَا رَسُولَ اللَّهِ ، تُخَلِّفُنِي فِي النِّسَاءِ وَالصِّبَّارِ؟ قَالَ : «أَمَا تَرَضِي أَنْ تَكُونَ مِنِي يَمْنَزِلَةً هَارُونَ مِنْ مُوسَى؟ عَيْنَ اللَّهِ لَا يَرَى» (١)

[١٤٩٠] (بعدى). [راجع: ١٤٩٠]

تخریج: إسناده صحيح. خ: (٤٤٦)، م: (٢٤٠٤).

1584. Qais bin 'Abayah al-Qaisi narrated from a freed slave of Sa'd bin Abi Waqqas, from a son of Sa'd, that he was praying and saying in his supplication: O Allah, I ask You for Paradise and I ask You for its delights and blessings and so on, and I seek refuge in You from the Fire and its chains and fetters, and so on. Sa'd kept quiet, then when he had finished praying, Sa'd said to him: You have sought refuge from a great deal of evil and you have asked for a great deal of good - or he said: [Your supplication] was long winded; Shu'bah [one of the narrators] was not certain. - The Messenger of Allah (ﷺ) said: "There will be people who will overstep the mark in *du'a'*." And he recited this verse: "Call on your Lord with humility and in private: for Allah loves not those who

١٥٨٤ - حَدَّثَنَا أَبُو الْتَّضْرِ : حَدَّثَنَا شُعْبَةُ قَالَ : زَيَادُ بْنُ مُحَرَّقٍ أَخْبَرَنِي قَالَ : سَيَغُثُّ قَيْسَ بْنَ عَبَّاَةَ يُحَدِّثُ عَنْ مَوْلَى لِسَعْدٍ . وَحَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ زَيَادِ بْنِ مُحَرَّقٍ قَالَ : سَيَغُثُّ قَيْسَ بْنَ عَبَّاَةَ الْقَيْسِيَّ يُحَدِّثُ عَنْ مَوْلَى لِسَعْدٍ بْنِ أَبِي وَقَاصٍ ، عَنْ أَبِي لِسَعْدٍ : أَنَّهُ كَانَ يُصْلَى ، فَكَانَ يَقُولُ فِي دُعَائِهِ : اللَّهُمَّ إِنِّي أَشَأُكُكَ الْجَنَّةَ ، وَأَشَأُكُكَ مِنْ نَعِيمِهِ وَبَهْجِيَّهَا ، وَمِنْ كَذَّا ، وَمِنْ كَذَّا ، وَمِنْ كَذَّا ، وَمِنْ كَذَّا ، وَأَغُوْدُ بِكَ مِنَ النَّارِ وَسَلَسِلَاهَا وَأَغْلَاهَا ، وَمِنْ كَذَّا ، وَمِنْ كَذَّا ، قَالَ : فَسَكَتَ عَنَّهُ سَعْدٌ ، فَلَمَّا صَلَّى ، قَالَ لَهُ سَعْدٌ : تَعَوَّذْتُ مِنْ شَرِّ عَظِيمٍ ، وَسَأَلَتْنِي عَظِيمًا - أَوْ قَالَ : طَوِيلًا ، شُعْبَةُ شَكْ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِنَّهُ سَيَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّنْعَاءِ وَقَرْأَةِ : «أَذْشُوا رَبَّكُمْ تَصْرِفُوا وَخَبِيْةَ إِنَّمَا لَا

trespass beyond bounds” [al-A’raf 7:55]. - Shu’bah [one of the narrators] said: I do not know whether the words “Call on your Lord with humility and in private” were spoken by Sa’d or by the Prophet ﷺ. - And Sa’d said to him: Say: O Allah, I ask You for Paradise and the words and deeds that will bring me close to it, and I seek refuge in You from the Fire and the words and deeds that will bring me close to it.

Comments: [*Hasan* because of corroborating evidence; this is a *da’eef isnad* because of the freed slave of Sa’d is unknown]

1585. It was narrated from Sa’d bin Abi Waqqas that he used to enjoin reciting these five and he narrated them from the Messenger of Allah ﷺ: “O Allah, I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from being sent back to senility (cf. 16:70), I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave.”

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6370)]

1586. It was narrated that Sa’d bin Abi Waqqas said: The Messenger of Allah ﷺ said: “Whoever humiliates Quraish, Allah (may He be glorified and exalted) will humiliate him.”

Comments: [A *hasan hadeeth*; this is a *hasan isnad*]

يُجِئُ الْمُتَنَبِّهِنَ» (الأعراف: ٥٥) _ قَالَ شَعْبَةُ: لَا أَذْرِي فَوْلَهُ: «أَدْعُوكُمْ تَصْرُعاً وَمُفْنِيَةً» هَذَا مِنْ قَوْلِ سَعْدٍ، أَوْ قَوْلِ الشَّيْبَيِّ _ وَقَالَ لَهُ سَعْدٌ: قُلْ: اللَّهُمَّ أَشَأْكُ الْجَنَّةَ، وَمَا قَرَبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَغْوَدُ بِكَ مِنَ النَّارِ، وَمَا قَرَبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. [راجع: ١٤٨٣]

تخریج: حسن لغيره، وهذا إسناد ضعيف لجهالة مولى سعد.

١٥٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَبْدِ الْمُطَلِّكِ بْنِ عُمَيْرٍ، عَنْ مُضْعِفٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ: أَللَّاهُ تَعَالَى يَأْمُرُ بِهُوَلَاءِ الْخَمْسِ، وَيَنْهَا عَنْ رَسُولِ اللَّهِ ﷺ: (اللَّهُمَّ إِنِّي أَغُوْدُ بِكَ مِنَ الْبَخْلِ، وَأَغُوْدُ بِكَ مِنَ الْجُنُونِ، وَأَغُوْدُ بِكَ مِنَ فَتْنَةِ الدُّنْيَا، وَأَغُوْدُ بِكَ مِنْ عَذَابِ الْقَبْرِ). [انظر: ١٦٢١]

تخریج: إسناده صحيح. خ: (٦٣٧٠).

١٥٨٦ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ عَنْ أَبْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ بْنِ الْعَلَاءِ بْنِ جَارَةَ، عَنْ يُوسُفِ بْنِ الْحَكْمَ أَبِي الْحَجَاجِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَهَانَ قُرِيشًا أَهَانَهُ اللَّهُ عَزَّ وَجَلَّ». [راجع: ١٤٧٣]

تخریج: حديث حسن، وهذا إسناد حسن في الشواهد.

1587. It was narrated from Muhammad bin Sa'd that his father Sa'd said: I heard the Messenger of Allah (ﷺ) say: "Whoever wants to humiliate Quraish, Allah will humiliate him."

Comments: [A *hasan hadeeth*]

١٥٨٧ - حَدَّثَنَا أَبُو كَامِلٍ مَرْءَةً أُخْرَى: حَدَّثَنِي صَالِحُ بْنُ كَيْتَانَ عَنْ ابْنِ شِهَابٍ، عَنْ مُحَمَّدٍ بْنِ أَبِي سَفَّاتٍ بْنِ الْعَلَاءِ بْنِ جَارِيَةَ، عَنْ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ قَالَ: سَيَقُولُ رَسُولُ اللَّهِ يَعْلَمُ بِأَكْثَرِ مَا يَقُولُ: «مَنْ يُرِدُ هَؤُلَاءِ فَرِيقَتِهِ أَهَانَهُ اللَّهُ». [راجع: ١٤٧٣]

تخریج: حدیث حسن. وهذا إسناد حسن في الشواهد.

1588. It was narrated that Sa'eed bin al-Musayyab said: I heard Sa'd bin Abi Waqqas say: The Messenger of Allah (ﷺ) refused to let 'Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its *isnad* is *saheeh*; al-Bukhari (5073) and Muslim (1402)]

١٥٨٨ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ قَالَ: سَيَقُولُ سَعْدٌ بْنُ أَبِي وَقَاصٍ يَقُولُ: لَقَدْ رَدَ رَسُولُ اللَّهِ يَعْلَمُ عَلَى عُثْمَانَ بْنِ مَطْعُونِ التَّبَّاعِ، وَلَنْ أَدْنِ لَهُ فِيهِ لَا خَصِّيَّةً.

[راجع: ١٥١٤]

تخریج: إسناده صحيح. خ: (٥٠٧٣)، م: (١٤٠٢).

1589. It was narrated from Muhammad bin Sa'd bin Malik, that his father said: The Messenger of Allah (ﷺ) said: "It is not permissible for a Muslim to forsake his brother for more than three days."

Comments: [Its *isnad* is *saheeh*]

١٥٨٩ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ مُحَمَّدٍ بْنِ سَعْدٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْلَمُ: «لَا يَحِلُّ لِلْمُسْلِمِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ يَوْمٍ». [راجع: ١٥١٩]

تخریج: إسناده صحيح.

1590. It was narrated from Mus'ab bin Sa'd that his father said: I swore an oath by *al-Lat* and *al-'Uzza*, and my companions said: You have said something unseemly. So I went to the Prophet (ﷺ) and said: I am newly Muslim, and I swore an oath by

١٥٩٠ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ مُضْعِبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: حَلَفْتُ بِاللَّاتِ وَالْعُزَّى، فَقَالَ أَصْحَابِي: قَدْ قَلْتَ هُجْرًا، فَأَتَيْتُ الرَّبِيعَ يَعْلَمُ فَقَلَّتْ: إِنَّ الْغَهَّادَ كَانَ قَرِيبًا، وَإِنِّي حَلَفْتُ بِاللَّاتِ وَالْعُزَّى،

al-Lat and *al-Uzza*. The Messenger of Allah (ﷺ) said: "Say *La ilaha illallah wahdahu* (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Him, and do not do it again."

Comments: [Its *isnad* is *saheeh*]

1591. It was narrated from Mus'ab bin Sa'd, from his father, that a platter of *thareed* was brought to the Prophet (ﷺ) and he ate, and there was some left over. He said: "A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers." Sa'd said: I had left my brother 'Umair bin Abi Waqqas getting ready to come to the Prophet (ﷺ) and I hoped that he would be the one. Then 'Abdullah bin Salam came and ate it.

Comments: [Its *isnad* is *saheeh*; it is repeated (1458)]

1592. 'Abdus-Samad told us: Aban told us: 'Asim told us... and he mentioned a similar report, except that he said: I passed by 'Uwaimir bin Malik.

Comments: [Its *isnad* is *hasan*]

1593. Usamah - meaning bin Zaid - told us: Abu 'Abdullah al-Qarraz told us that he heard Sa'd bin Malik and Abu Hurairah say: The Messenger of Allah (ﷺ) said: "O Allah, bless the people of Madinah in their city, bless them in their *sa's*, bless them in their *mudds* [weights

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «فُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، تَلَاثَةٌ، ثُمَّ اثْنَتُ عَنْ يَسَارِكَ تَلَاثَةٌ، وَتَعْوِذُ وَلَا تَعْنِي». [انظر: ١٦٢٢]

تخریج: إسناده صحيح.

١٥٩١ - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ مُؤْمَنُ بْنُ إِسْمَاعِيلَ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَادًا: حَدَّثَنَا عَاصِمٌ عَنْ مُضْعِبٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى بِمَقْصُوفَةٍ مِنْ ثَرِيدٍ، فَأَكَلَ، فَقَضَلَ مِنْهُ قَضْلَةً، قَالَ: «يَدْخُلُ مِنْ هَذَا الْفَحْرَاجَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، يَأْكُلُ هَذِهِ النَّفْضَلَةَ» قَالَ سَعْدٌ: وَقَدْ كُنْتُ تَرْمِثُ أَخِي عَمَيْرَ بْنَ أَبِيهِ وَفَاقِصَ بْنَ تَهَيَّاً لِأَنَّ يَأْتِيَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَطَمِيعَتْ أَنْ يَكُونَ هُوَ، فَجَاءَ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَأَكَلَهَا. [راجع: ١٤٥٨]

تخریج: إسناده حسن.

١٥٩٢ - حَدَّثَنَا عَبْدُ الصَّمْدِ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا عَاصِمٌ... فَذَكَرَ مَعَاهَ، إِلَّا أَنَّهُ قَالَ: قَرَزْتُ بِعُوَيْبِرَ بْنِ مَالِكٍ. [راجع: ١٥٩١]

تخریج: إسناده حسن.

١٥٩٣ - حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أَسَامَةَ - يَعْنِي ابْنَ زَيْدٍ - : حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْقَرَاطُ: أَنَّهُ سَيَعْ سَعْدَ بْنَ مَالِكَ وَأَبَا هُرَيْرَةَ يَقُولَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ بَارِكْ لِأَهْلِ الْمَدِينَةِ فِي مَدِينَتِهِمْ، وَبَارِكْ لَهُمْ فِي

and measures]. O Allah, Ibraheem was Your slave and Your close friend (khaleel) and I am Your slave and Messenger. Ibraheem asked you for the people of Makkah and I am asking You for the people of Madinah, as Ibraheem asked You for the people of Makkah, and as much again. Madinah is surrounded by angels; on every route into the city there are two angels guarding it; neither the plague nor the *Dajjal* will enter it. Whoever wishes ill to it, Allah will cause him to melt as salt dissolves in water.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

1594. It was narrated from Muhammad bin Sa'd that his father Sa'd said: The Messenger of Allah (ﷺ) came out to us, striking one hand against the other and saying: "The month is like this and like this," then he held one finger down the third time.

Comments: [Its *isnad* is *saheeh*, Muslim (1086)]

1595. It was narrated from Muhammad bin Sa'd, from his father, that the Prophet (ﷺ) said: "The month is like this and like this," ten and ten, and nine once.

Comments: [See the previous report]

1596. It was narrated from Muhammad bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "The month is

صاعِهمْ، وَبَارِكْ لَهُمْ فِي مَدْهُمْ، اللَّهُمَّ إِنْ إِنْرَاهِيمَ عَنْدُكَ وَخَلِيلُكَ، وَإِنِّي عَنْدُكَ وَرَسُولُكَ، وَإِنْ إِنْرَاهِيمَ سَأَلَكَ لِأَمْلِ مَكَّةَ، وَإِنِّي أَشَأَلُكَ لِأَهْلِ الْمَدِينَةِ كَمَا سَأَلَكَ إِنْرَاهِيمُ لِأَمْلِ مَكَّةَ، وَمِثْلُهُ مَعَهُ (١٨٤/١) إِنَّ الْمَدِينَةَ مُشَبَّكَةَ بِالْمَلَائِكَةِ، عَلَى كُلِّ نَقْبٍ مِنْهَا مَلَكَانِ يَمْرُسَايْنَاهَا، لَا يَدْخُلُهَا الطَّاغُونُ، وَلَا الدَّجَّالُ، مَنْ أَرَادَهَا يُسْوِهُ، أَذَابَهُ اللَّهُ كَمَا يَذْوَبُ الْمُلْحَ في الْمَاءِ». [راجع: ١٤٥٧]

تخریج: حديث صحيح. م: (١٣٦٣)، (١٣٨٧). وهذا إسناد حسن.

١٥٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ يَثْرَيْ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ قَالَ: تَرَجَّعَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَهُوَ يَضْرِبُ بِيَدِهِ يَدَنِيَّةَ عَلَى الْأُخْرَى، وَهُوَ يَقُولُ: «الشَّهْرُ هَكَّدَا وَهَكَّدَا» ثُمَّ تَقَصَّ أَضْبَعُهُ فِي الثَّالِثَةِ. [انظر: ١٥٩٥]

تخریج: إسناده صحيح. م: (١٠٨٦).

١٥٩٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ غَمْرَوْ: حَدَّثَنَا زَيْدُهُ عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هَكَّدَا وَهَكَّدَا» عَشْرُ، وَعَشْرُ، وَتَسْعُ مَرَّةً. [راجع: ١٥٩٤]

تخریج: راجع ماقبله.

١٥٩٦- حَدَّثَنَا الْطَّالِقَانِيُّ: حَدَّثَنَا أَبْنُ الْمُبَارِكِ عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ

like this and like this and like this" - meaning twenty-nine.

Comments: [This is a *qawi isnad*, Muslim (1086)]

1597. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "The Hour will not begin until some people emerge who will eat with their tongues (words) as cattle eat with their tongues."

Comments: [Hasan because of corroborating evidence and its *isnad* is *da'eef*]

تخریج: حسن لغيره، وهذا إسناد ضعيف لأن زيد بن أسلم لم يسمع من سعد.

1598. It was narrated from Abu Bakr - i.e., bin Hafs - and he narrated a story. Sa'd said: I heard the Messenger of Allah (ﷺ) say: "What a good death if a man dies defending his right."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

تخریج: إسناده ضعيف لانقطاعه، أبو بكر بن حفص لم يسمع من جده الأعلى سعد بن أبي وفاص ابراهيم بن المهاجر مختلف فيه.

1599. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, that his father Sa'd said: I said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: "No." I said: Two thirds of it? He said: "No." I said: Half of it? He said: "No." I said: One third? He said: "One third, and one third is a lot. If one of you leaves his family in a good state, that is better for

عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ مَكَدَا وَمَكَدَا وَمَكَدَا» يَعْنِي تِسْعًا وَعَشْرِينَ.

[راجع: ١٥٩٥]

تخریج: إسناده قوي.م: (١٠٨٦).

١٥٩٧ - حَدَّثَنَا شَرِيقُ بْنُ الثَّمَانَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَأَوْزُوئِيُّ - عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ سَعْدِ بْنِ أَبِيهِ وَفَاصِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ قَوْمٌ يَأْكُلُونَ بِالْسَّيْئِمِ، كَمَا تَأْكُلُ الْبَقَرُ بِالْأَسْيَئِمَا». [راجع: ١٥١٧]

تخریج: حسن لغيره، وهذا إسناد ضعيف لأن زيد بن أسلم لم يسمع من سعد.

١٥٩٨ - حَدَّثَنَا أَشَوْدُ بْنُ عَامِرٍ: حَدَّثَنَا حَسَنٌ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِيهِ بَكْرٍ - يَعْنِي ابْنَ حَفْصٍ - فَذَكَرَ قِصَّةً قَالَ سَعْدٌ: إِنِّي سَيِّفْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَنْعَمُ الْمُوْمِنُ أَنْ يَمُوتَ الرَّجُلُ دُونَ حَقًّا».

تخریج: إسناده ضعيف لانقطاعه، أبو بكر بن حفص لم يسمع من جده الأعلى سعد بن أبي وفاص ابراهيم بن المهاجر مختلف فيه.

١٥٩٩ - حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ - يَعْنِي ابْنَ حَازِمٍ - عَنْ عَمِّهِ جَرِيرٍ - يَعْنِي ابْنَ زَيْدٍ - ، عَنْ عَامِرٍ بْنِ سَعْدِ بْنِ أَبِيهِ وَفَاصِ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَوْصِي بِإِيمَانِ كُلِّهِ؟ قَالَ: «لَا» قُلْتُ: فَلَئِنْهُ؟ قَالَ: «لَا» قُلْتُ: فَيَضْعُفُهُ؟ قَالَ: «لَا» قُلْتُ: فَلَئِنْهُ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ، أَحَدُكُمْ يَدْعَ أَهْلَهُ

him than leaving them dependent on what people give them."

Comments: [Its isnad is *qawi*, al-Bukhari (2744) and Muslim (1628)]

1600. It was narrated from Hamzah bin 'Abdullah, from his father, that Sa'd said: When the Messenger of Allah (ﷺ) set out on the campaign to Tabook, he left 'Ali in charge. ['Ali] said to him: Are you leaving me behind? He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there is no prophet after me."

Comments: [Saheeh because of corroborating evidence]

1601. Isma'eel bin Muhammad narrated from 'Amir bin Sa'd that Sa'd said when he was sick: If I die, make a *lahd* (niche) for me and do what was done for the Messenger of Allah (ﷺ).

Comments: [Its isnad is *saheeh*, Muslim (966)]

1602. It was narrated that Sa'd said: Make a *lahd* (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: See the previous report; it is repeated (1450)]

يَخْبِرُ، خَيْرٌ لَهُ مِنْ أَنْ يَدْعُهُمْ عَالَةً عَلَى أَيْدِي
النَّاسِ». [راجع: ١٤٨٢]

تخریج: إسناده قوي. خ: (٢٧٤٤)، م: (١٦٢٨).

١٦٠٠ - حَدَّثَنَا أَبُو أَخْمَدُ الرُّثْبَرِيُّ: حَدَّثَنَا عَنْ
اللَّهِ - يَقْرَئُ أَبْنَ حَيْبَ بْنِ أَبِي ثَابِتٍ . عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ:
لَمَّا خَرَجَ رَسُولُ اللَّهِ ﷺ فِي غُرْوَةٍ تَوَكَّلَ
عَلَيْهَا، قَالَ لَهُ: أَتُخَلِّفُنِي؟ قَالَ لَهُ: «أَمَا
تَرَضِي أَنْ تَكُونَ مِنِّي يَمْتَزِلَّ هَارُونُ مِنْ مُوسَى؟
إِلَّا أَنَّهُ لَا يَرَى بَعْدِي». [راجع: ١٤٦٣]

تخریج: صحيح لغیره. خ: (٣٧٠٦)، م: (٢٤٠٤). وهذا إسناد ضعيف حمزة بن عبد الله وأبوبو لا يعرّفان.

١٦٠١ - حَدَّثَنَا أَبُو سَعِيدٍ مَؤْلَى بْنِ هَاشِمٍ:
حَدَّثَنَا عَنْ أَبِي جَعْفَرٍ: حَدَّثَنَا إِشْمَاعِيلُ
ابْنُ مُحَمَّدٍ عَنْ عَامِرٍ بْنِ سَعْدٍ: أَنَّ سَعْدًا
قَالَ فِي مَرْضِيهِ: إِذَا أَنَا مِثْ، فَالْحَدُورُ لِي
لَهُدًا، وَاضْتَعْوَا مِثْلَ مَا صَنَعَ بِرَسُولِ اللَّهِ ﷺ.
[انظر: ١٦٠٢]

تخریج: إسناده صحيح. م: (٩٦٦).

١٦٠٢ - حَدَّثَنَا مُتَصُّرُ بْنُ سَلَمَةَ الْخَزَاعِيِّ:
أَخْبَرَنَا عَنْ أَبِي جَعْفَرٍ عَنْ إِشْمَاعِيلَ بْنِ
مُحَمَّدٍ، عَنْ عَامِرٍ بْنِ سَعْدٍ، عَنْ سَعْدٍ قَالَ:
الْحَدُورُ لِي لَهُدًا وَأَنْصِبُوا عَلَيَّ نَصْبًا كَمَا
صَنَعَ بِرَسُولِ اللَّهِ ﷺ. [راجع: ١٤٥٠]

تخریج: راجع ماقبله.

1603. It was narrated that Sa'd bin Malik said: We did *tawaf* with the Messenger of Allah (ﷺ). Some of us did seven circuits, some of us did eight and some others did more than that, and the Messenger of Allah (ﷺ) said: "It does not matter."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٦٠٣ - حَدَّثَنَا شُرِيقُ بْنُ الْعَمَانِ: حَدَّثَنَا أَبُو شِهَابٍ عَنِ الْحَجَاجِ، عَنْ أَبْنِ أَبِي تَجِيجٍ، عَنْ مُجَاهِدٍ، عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: طَفَّنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَوَيْلًا مَّا مَنْ طَافَ سَبْعًا، وَمَيْلًا مَّا مَنْ طَافَ ثَمَانِيًّا، وَمَيْلًا مَّا مَنْ طَافَ أَكْثَرَ مِنْ ذَلِكَ، قَالَ رَسُولُ اللَّهِ ﷺ: «لَا خَرَجَ».

[راجع: ١٤٣٩]

تخریج: إسناده ضعیف لانقطاعه، مجاهد لم يسمع من سعد. والحجاج بن أرطاة مدليس وقد عنون.

1604. It was narrated that a son of Sa'd bin Abi Waqqas said: I heard my father say: I heard the Messenger of Allah (ﷺ) say: "Faith began as something strange and will go back to being as it began, so glad tidings to the strangers when the people become corrupt. By the One Whose hand is the soul of Abul-Qasim, faith will retreat between these two mosques as a snake retreats into its hole."

Comments: [Its *isnad* is *jayyid*]

١٦٠٤ - حَدَّثَنَا هَارُونُ بْنُ مَغْرُوفٍ: أَخْبَرَنَا عَنْ اللَّهِ بْنِ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ قَالَ أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَخْمَدَ: وَسَيَعْتَهُ أَنَا مِنْ هَارُونَ - أَنَّ أَبَا حَازِمَ حَدَّثَنِي عَنْ أَبْنِ لِسْعَدٍ بْنِ أَبِي وَقَاصٍ قَالَ: سَيَعْتَهُ أَبِي يَهُوْلُ: سَيَعْتَهُ رَسُولُ اللَّهِ ﷺ وَهُوَ يَقُولُ: «إِنَّ الْإِيمَانَ بَدَا غَرِيبًا وَسَيَعُودُ كَمَا بَدَا، فَطُوبِي بِيُؤْمِنِي لِلْغُرَبَاءِ إِذَا فَسَدَ النَّاسُ، وَالَّذِي نَفَّ أَبِي الْقَاسِمِ يَنْدُو، تَأْرِزُنَ الْإِيمَانُ بَيْنَ هَذِينَ الْمُسْجَدَيْنِ، كَمَا تَأْرِزُ الْحَيَاةَ فِي جُحْرِهَا».

تخریج: إسناده جيد.

1605. It was narrated from Sa'd bin Abi Waqqas that he heard the Messenger of Allah (ﷺ) say: One prayer in this mosque of mine is better than a thousand prayers elsewhere, except al-Masjid al-Haram."

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

١٦٠٥ - حَدَّثَنَا شَلَيْهَانُ بْنُ دَاوُدَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنَ - يَعْنِي أَبْنَ أَبِي الرَّنَادِ - عَنْ مُوسَى أَبْنِ عُفَيْفَةَ، عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَاطِ، عَنْ سَعْدِ أَبْنِ أَبِي وَقَاصٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صَلَاةٌ فِيمَا سِواهُ إِلَّا الْمَسْجِدُ الْحَرَامُ».

تخریج: صحيح لغيره. وهذا إسناد حسن.

1606. 'Amir bin Sa'd narrated that his father said: The Messenger of Allah (ﷺ) said: I declare sacred what is between the two lava fields of Madinah as Ibraheem declared his sanctuary sacred. Its leaves are not to be cut down and its game is not to be killed. Nobody leaves it for lack of interest in it, but Allah will replace him with someone better than him. Madinah is better for them if they but knew. No one wishes ill to them (people of Madinah) but Allah will cause him to melt as lead melts in the fire and as salt dissolves in water."

Comments: [Its *isnad* is *saheeh*, Muslim (1363)]

1607. It was narrated from Mus'ab bin Sa'd, that his father said: I said to the Messenger of Allah (ﷺ): Which people are most severely tested? He said: "The Prophets, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment he will be tested in accordance with his level of religious commitment. Tests will continue to befall a slave [of Allah] until he walks upon the face of the earth with not a single sin on him."

Comments: [Its *isnad* is *hasan*]

1608. It was narrated from 'Amir bin Sa'd that his father said: I heard the Messenger of Allah (ﷺ) say to [Ali], when he left him in charge

١٦٠٦ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا عَبْدُ الرَّاهِيدِ بْنَ زَيْدًا: أَخْبَرَنَا عُثْمَانُ (١٨٥/١) بْنُ حَكِيمٍ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أَحَرُّ مَا بَيْنَ لَأْتِي الْمَدِينَةِ كَمَا حَرَّمَ إِبْرَاهِيمَ حَرَّمَهُ، لَا يُقْطَعُ عِصَافُهَا، وَلَا يُقْتَلُ صَيْدُهَا، وَلَا يَخْرُجُ مِنْهَا أَحَدٌ رَغْبَةً عَنْهَا، إِلَّا أَبْذَلَهُ اللَّهُ خَيْرًا مِنْهُ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَلَا يُرِيدُهُمْ أَحَدٌ يُشَوِّءُ إِلَّا أَذَابَهُ اللَّهُ ذُوبَ الرَّصَاصِ فِي النَّارِ، أَوْ ذُوبَ الْمِلْحِ فِي الْمَاءِ». [راجع: ١٥٥٨]

تخریج: إسناده صحيح. م: (١٣٦٣).

١٦٠٧ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا عَاصِمٌ بْنُ بَهْدَلَةَ: حَدَّثَنِي مُضْعِبُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: أَئِ النَّاسُ أَشَدُ بَلَاءً؟ قَالَ: فَقَالَ: «الْأَنْبِيَاءُ، ثُمَّ الْأَنْثُرُ فَالْأَنْثُرُ، يَتَنَاهُ الرَّجُلُ عَلَى حَسْبِ دِيَرِهِ، فَإِنْ كَانَ دِيَرُهُ صَلْبًا اشْتَدَّ بَلَاؤُهُ، وَإِنْ كَانَ فِي دِيَرِهِ رَقَّةُ الْبَتْنَى عَلَى حَسْبِ دِيَرِهِ، فَمَا يَتَرَكَّبُ الْبَلَاءُ بِالْعَيْدِ حَتَّى يَتَرَكَّبَ يَتَسْبِي عَلَى الْأَرْضِ مَا عَلَيْهِ خَطِيئَةً». [راجع: ١٤٨١]

تخریج: إسناده حسن.

١٦٠٨ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ ابْنِ إِسْمَاعِيلَ عَنْ بَكْتَبْرِ بْنِ مِشْمَارٍ، عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ

[of Madinah] during one of his campaigns. 'Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa, except there will be no Prophet after me?" And I heard him say on the day of Khaibar: "I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him." We all hoped for it, but he said: "Call 'Ali for me." He was brought, and he had a sore eye. [The Prophet (ﷺ)] spat in his eye and gave the banner to him, and Allah granted victory at his hands. And when this verse was revealed: "let us call our sons and your sons" [Al-'Imran 3:61], the Messenger of Allah (ﷺ) called 'Ali, Fatimah, Hasan and Husain (عليهم السلام) and said: "O Allah, these are my family."

Comments: [Its isnad is qawi, al-Bukhari (3706) and Muslim (2404)]

1609. It was narrated from Busr bin Sa'eed that Sa'd bin Abi Waqqas said, at the time of the turmoil surrounding 'Uthman bin 'Affan: "There will be turmoil in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. He said: How about if he enters upon me in my house and stretches out his hand wanting to kill me? He said: "Be like the son of Adam."

يَقُولُ لَهُ، وَخَلَقَهُ فِي بَعْضِ مَعَارِيهِ، فَقَالَ عَلَيْهِ: يَا رَسُولَ اللَّهِ، أَتَخْلُقُنِي مَعَ النَّسَاءِ وَالصِّرَاطَ؟ قَالَ: «يَا عَلَيْهِ، أَمَا تَرَى أَنَّكُونَ مِنْ يَمْنَزِلَةِ هَارُونَ مِنْ مُوسَى؟ إِلَّا اللَّهُ لَا يُبُوءُ بَعْدِي». وَسَبِّهُ يَقُولُ يَوْمَ خَيْرٍ: «الْأَغْطِينَ الرَّاهِيَّةَ رَجُلًا يُجِبُ اللَّهُ وَرَسُولُهُ، وَيُجِبُهُ اللَّهُ وَرَسُولُهُ» فَقَطَّا وَلَنَا لَهَا، فَقَالَ: «اذْعُوا لِي عَلَيْهِ» ثُانِيَّ يَهْ أَرْمَدَ، فَبَصَقَ فِي عَيْنِي وَدَعَعَ الرَّاهِيَّةَ إِلَيْهِ، فَفَجَعَ اللَّهُ عَلَيْهِ. وَلَمَّا نَرَأَتْ هَذِهِ الْأُبُوهُ: «تَنَعَّ أَبْنَاءَنَا وَابْنَاءَكُمْ» (آل عمران: ٦١) دَعَا رَسُولُ اللَّهِ ﷺ عَلَيْهِ وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا رِضْوَانُ اللَّهِ عَلَيْهِمْ، فَقَالَ: «اللَّهُمَّ هُؤُلَاءِ أَهْلِي». [راجع: ١٤٩٠]

تخریج: استاده قوي. خ: (٣٧٠٦)، م: (٢٤٠٤).

١٦٠٩ - حَدَّثَنَا قَتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ ابْنُ سَعِيدٍ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ، عَنْ بَكْرِيَّ بْنِ عَبْدِ اللَّهِ، عَنْ بُشَّرِ بْنِ سَعِيدٍ: أَنَّ سَعِيدَ بْنَ أَبِي وَفَاصِ قَالَ عِنْدَ فِتْنَةِ عُثْمَانَ بْنِ عَفَانَ: أَشْهُدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا سَتَكُونُ فِتْنَةً، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِيِّ، وَالْمَاشِيُّ خَيْرٌ مِنَ الشَّاعِيِّ». قَالَ: أَفَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ بَشِّيٍّ، فَبَسَطَ يَدَهُ إِلَيَّ لِيَقْتُلَنِي؟ قَالَ: «كُنْ كَابِنِ آدَمَ». [راجع: ١٤٤٦]

Comments: [Its isnad is saheeh]

1610. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said to al-'Abbas: "This is al-'Abbas bin 'Abdul-Muttalib, the most generous of Quraish and the one who most upholds ties of kinship."

Comments: [Its isnad is hasan]

تخریج: إسناده صحيح.

1610- حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ طَلْحَةَ التَّبَّيِّنِي مِنْ أَهْلِ الْمَدِينَةِ: حَدَّثَنِي أَبُو سُهْلٍ تَافِعُ بْنُ مَالِكٍ عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلنَّبَاسِ: هَذَا الْعَبَاسُ بْنُ عَبْدِ الْمُطَّلِبِ، أَجْزَءُ قُرْيَشٍ كُفَّاً وَأَوْضَلُهَا».

تخریج: إسناده حسن.

1611. It was narrated from Mus'ab bin Sa'd that his father said: A Bedouin came to the Prophet (ﷺ) and said: O Prophet of Allah, teach me some words to say. He said: "Say: 'There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty, Most Wise.'" He said: This is for my Lord; what is there for me? He said: "Say: 'O Allah, forgive me, have mercy on me, guide me and grant me provision.'"

Comments: [Its isnad is saheeh, Muslim (2696)]

1611- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَّرَ وَيَغْلِي قَالَ: حَدَّثَنَا مُوسَى - يَعْنِي الْجُهَنَّمِيَّ - عَنْ مُضْعِبِ بْنِ سَعِيدٍ، عَنْ أَبِيهِ قَالَ: جَاءَ النَّبِيُّ ﷺ أَغْرَيَاهُ، فَقَالَ: يَا نَبِيَّ اللَّهِ، عَلِمْتَنِي أَلَامًا أَفُولُهُ؟ قَالَ: قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْخَمْدُ لِلَّهِ كَبِيرًا، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ». قَالَ: هَؤُلَاءِ لِرَبِّي عَزَّ وَجَلَّ، فَمَا لِي؟ قَالَ: قُلْ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي». [راجع: ١٥٦١]

قَالَ أَبْنُ ثُمَّرَ: قَالَ مُوسَى: أَمَّا «غَافِي» فَأَنَا أَتَوْهُمْ، وَمَا أُدْرِي.

تخریج: إسناده صحيح. م: (٢٦٩٦).

1612. It was narrated from Mus'ab bin Sa'd: My father told me: We were sitting with the Messenger of Allah (ﷺ) and he

1612- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَّرَ: حَدَّثَنَا مُوسَى عَنْ مُضْعِبِ بْنِ سَعِيدٍ: حَدَّثَنِي أَبُو قَالَ: كُنَّا جُلُوْسًا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَيْنَجِرُ

said: "Will one of you be incapable of earning one thousand *hasanahs* every day?" One of the people sitting with him asked him: O Prophet of Allah, how could one of us earn one thousand *hasanahs*? He said: "He says *tasbeeh* one hundred times, and it will be recorded as one thousand *hasanahs* [good deeds] or will erase one thousand *sayyi'ahs* [bad deeds]."

Comments: [Its *isnad* is *saheeh*, Muslim (2698)]

1613. It was narrated from Mus'ab bin Sa'd that his father said: We were sitting with the Messenger of Allah (ﷺ) and he said: "Will one of you be incapable of earning one thousand *hasanahs* every day?" One of the people sitting with him asked him: O Messenger of Allah, how could one of us earn one thousand *hasanahs* every day? He said: "He says *tasbeeh* one hundred times, and it will be recorded as one thousand *hasanahs* [good deeds] or will erase one thousand *sayyi'ahs* [bad deeds]."

Comments: [Its *isnad* is *saheeh* like the previous report]

1614. It was narrated from Mus'ab bin Sa'd that his father said: Four verses were revealed concerning me. One the day of Badr, I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: "Put it down." Then he stood up and said: O Messenger of Allah, give it to me, and he said: "Put it down." Then he

أَخْدُكُمْ أَنْ يَكْبِرَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةً؟» قَالَ: فَسَأَلَهُ سَابِلٌ مِّنْ جُلَسَائِهِ: يَا رَبِّ اللَّهِ، يَكْبِرَ يَكْبِرَ أَخْدُكُمْ أَخْدُنَا أَلْفَ حَسَنَةً؟ قَالَ: «يُسْتَحِقُّ مَا تَهْوِيَّ، فَيَكْتُبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُعْطَ عَنْهُ أَلْفُ حَطَبَيْتَهُ». [راجع: ١٤٩٦]

تخریج: إسناده صحيح. م: (٢٦٩٨).

١٦١٣ - حَدَّثَنَا يَعْلَى بْنُ عَيْنَيْدٍ: حَدَّثَنَا مُوسَى عَنْ مُضْعِبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنْ يَغْزِرُ أَخْدُكُمْ أَنْ يَكْبِرَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةً؟» فَسَأَلَهُ سَابِلٌ مِّنْ جُلَسَائِهِ: كَيْفَ يَكْبِرُ أَخْدُنَا يَا رَسُولَ اللَّهِ، كُلَّ يَوْمٍ أَلْفَ حَسَنَةً؟ قَالَ: يُسْتَحِقُّ مَا تَهْوِيَّ، فَيَكْتُبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُعْطَ عَنْهُ أَلْفُ حَطَبَيْتَهُ». [راجع: ١٤٩٦]

تخریج: إسناده صحيح كسابقه.

١٦١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ سَيِّدَكُ، عَنْ مُضْعِبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أُنْرَأَتِ فِي أَرْبَعَ آتَاتِ: يَوْمَ بَذِيرٍ أَصْبَنْتُ سَيِّدَنَا، فَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا رَسُولَ اللَّهِ، نَقْلَيْهِ، قَالَ: «ضَنْهُ» ثُمَّ (١٨٦/١) قَامَ، قَالَ: يَا رَسُولَ اللَّهِ، نَقْلَيْهِ، قَالَ: «ضَنْهُ» ثُمَّ قَامَ، قَالَ: يَا رَسُولَ اللَّهِ، نَقْلَيْهِ، أَجْعَلْ

stood up and said: O Messenger of Allah, give it to me; shall I be treated like one who is of no use (in war)? He said: "Put it back where you got it from." Then this verse was revealed: "They ask you (O Muhammad ﷺ) about the spoils of war. Say: The spoils are for Allah and the Messenger" [al-Anfal 8:1]. A man of the Ansar made some food and invited us, and we drank wine until we got drunk. Then the Ansar and Quraish began to boast to one another. The Ansar said: We are better than you. Quraish said: We are better than you. An Ansari man picked up the jawbone of a camel and struck the nose of Sa'd with it, and Sa'd's nose was cut. Then this verse was revealed: "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansab* (stone altars for sacrifices to idols etc), and *Al-Azlam* (arrows for seeking luck or decision) are an abomination of *Shaitan's* (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. *Shaitan* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from *As-Salah* (the prayer). So, will you not then abstain?" [al-Ma'idah 5:90, 91]. The mother of Sa'd said: Didn't Allah command you to honour your parents? By Allah, I shall not eat any food or drink anything until I die or you disbelieve in Muhammad.

كُنْ لَا غَنَاءَ لَهُ فَقَالَ النَّبِيُّ ﷺ: «ضَعُفَ مِنْ حَيْثُ أَخْذَتُهُ» فَتَرَكَ هَذِهِ الْأِيَّةَ: «يَسْتَأْوِنَكَ عَنِ الْأَنْتَالِ فِي الْأَنْتَالِ يَقُولُ وَالرَّشْوِيَّ» (الأفال: ١). قَالَ: وَصَنَعَ رَجُلٌ مِنَ الْأَنْصَارِ طَعَامًا، فَدَعَاهُنَا، فَشَرِّبَنَا الْحَمْرَ حَتَّى اتَّشَبَّهَ، قَالَ: فَتَقَاءَرَتِ الْأَنْصَارُ وَفُرِيشَ، فَقَاتَ الْأَنْصَارُ: نَعْنَ أَفْضَلُ مِنْكُمْ، وَقَاتَ فُرِيشَ: نَعْنَ أَفْضَلُ مِنْكُمْ، فَأَخَذَ رَجُلٌ مِنَ الْأَنْصَارِ لَهُ بَرْ جَزُورٍ، فَضَرَبَ بِهِ أَنْفَ سَعْدٍ فَفَرَّرَهُ، قَالَ: فَتَرَكَ هَذِهِ الْأِيَّةَ: «يَأَيُّهَا الَّذِينَ مَأْتُوا إِلَيْنَا الْمُشْرِكُونَ وَالْأَصَابُ وَالْأَزْلَمُ يَنْهَا مِنْ عَلَى الْكَبِيرِ فَاجْتَبَيْهُ لَكُمْ تَقْبِيلُونَ» (المائدة: ٩٠). قَالَ: وَقَاتَ أَمْ سَعْدٍ: أَلِيسَ اللَّهُ أَكْمَدَ أَمْرَهُمْ بِإِلَيْرِ؟ فَوَاللَّهِ لَا أَطْعُمُ طَعَامًا، وَلَا أَشْرَبُ شَرَابًا، حَتَّى أَمُوتَ، أَوْ تَكُفُّ بِمُحَمَّدٍ. قَالَ: فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهُمَا سَجَرُوا فَاهَا بِعَصَا، ثُمَّ أَوْجَرُوهَا، قَالَ: فَتَرَكَ هَذِهِ الْأِيَّةَ: «وَوَصَّيْنَا الْإِنْسَانَ بِإِيمَانِهِ حَتَّى» (العنكبوت: ٨). قَالَ: وَدَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى سَعْدٍ، وَهُوَ مَرِيضٌ، يَعُودُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْصَيْتِي بِعَالِيٍ كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَبِئْلَنِي؟ فَقَالَ: «لَا» قَالَ: فَبِئْلَنِي؟ قَالَ: فَسَكَتَ.

[راجع: ١٥٦٧]

تخریج: إسناده حسن. م: (١٧٤٨).

When they wanted to feed her, they opened her mouth with a stick and poured (food or water) into it. Then this verse was revealed: "And We have enjoined on man to be good and dutiful to his parents" [al-'Ankaboot 29:8]. The Messenger of Allah (ﷺ) entered upon Sa'd to visit him when he was sick. He said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: "No." He said: Two thirds of it? He said: "No." He said: One third? And he remained silent.

Comments: [Its *isnad* is *hasan*, Muslim (1748)]

1615. It was narrated from Sa'd bin Malik that the Messenger of Allah (ﷺ) said: "If the plague is in some land, do not go there, and if it is in a land where you are, do not flee from it."

Comments: [Its *isnad* is *jayyid*]

١٦١٥ - حَدَّثَنَا سُوِيْدُ بْنُ عَنْرُو الْكَلْبِيُّ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى عَنِ الْحَاضِرَمِيِّ بْنِ لَاجِنِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ سَعْدِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ قَالَ: إِذَا كَانَ الطَّاعُونُ يَأْزِمُ فَلَا تَهْبِطُوا عَلَيْهِ، وَإِذَا كَانَ يَأْرِصُ، وَأَتَشَمِّ بِهَا، فَلَا تَغْرِبُوا مِنْهُ». [راجع: ١٥٥٤]

تخریج: إسناده جيد. خ: (٣٧٧٢)، م: (٢٢١٨).

1616. It was narrated from Sa'd bin Malik that the Messenger of Allah (ﷺ) said on the day of Uhud: "Shoot him, may my father and mother be sacrificed for you!"

Comments: [*Saheeh* because of corroborating evidence; this is a *munqati'* (interrupted) *isnad*]

١٦١٦ - حَدَّثَنَا عَبْدُ الْوَهَابِ الْقَفِيفِيُّ عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ سَعِيدِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ قَالَ يَوْمَ أُخْدِي: «اَزْمَةٌ، فَذَاكَ أَبِي وَأُمِّي». [راجع: ١٤٩٥]

تخریج: صحيح لغيره. خ: (٣٧٢٥)، م: (٢٤١٢). وهذا إسناد منقطع، فإن عكرمة لم يسمع من سعد.

1617. It was narrated from Yahya bin 'Ubaid al-Bahrani that Muhammad bin Sa'd used to do *wudoo'* in az-Zawiyah. One day

١٦١٧ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْمَحْجَاجُ بْنُ أَزْطَاءَ عَنْ يَحْيَى بْنِ عُيَيْدِ الْبَهْرَانِيِّ،

Muhammad bin Sa'd came out to us from the washroom, and he did *wudoo'* and wiped over his *khuffain*. We were surprised and said: What is this? He said: My father told me that he saw the Messenger of Allah (ﷺ) do what I have done.

Comments: [A *hasan hadeeth*]

عَنْ مُحَمَّدِ بْنِ سَعْدٍ قَالَ: وَكَانَ يَتَوَضَّأُ بِالرَّأْوِيَةِ، فَخَرَجَ عَلَيْنَا ذَاتَ يَوْمٍ مِنَ الْبَرَازِ، فَتَوَضَّأَ، وَمَسَحَ عَلَى خُفَّيْهِ، فَتَعَجَّبَنَا وَقُلْنَا: مَا هَذَا؟ قَالَ: حَدَّثَنِي أَبِي: إِنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ مِثْلَ مَا فَعَلْتُ. [راجع: ١٤٥٢]

تخریج: حدیث حسن. حاجاج بن ارطاء مدلس وقد عنمن.

1618. It was narrated that Qais said: I heard Sa'd bin Malik say: By Allah, I was the first of the Arabs to shoot an arrow for the sake of Allah. We used to go out on campaign with the Messenger of Allah (ﷺ) and we would have no food except the leaves of *al-hublah* and *as-samur* (desert trees), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3728) and Muslim (2966).]

1619. It was narrated from 'Amir bin Sa'd that his father said: I saw the Messenger of Allah (ﷺ) say *salam* to his right and to his left.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Abu Ma'shar]

1620. It was narrated from 'Amir bin Sa'd that his father said: On the day of al-Khandaq, there was

١٦١٨ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِشْمَاعِيلُ عَنْ قَيْسٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولُ: وَاللَّهِ إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى سَهْمَهُ فِي سَبِيلِ اللَّهِ، لَقَدْ كُنَّا نَفَرُو مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَا لَنَا طَعَامٌ تَأْكُلُهُ إِلَّا وَرَأَقَ الْجُبْلَةَ، وَهَذَا الشَّرْمُ، حَتَّى إِنَّ أَحَدَنَا لَيَضْعُ كَمَا يَضْعُ النَّاهَ مَالَهُ جُلْطُ، لَمْ أَضْبَحْتُ بُشْرَى يُعَزِّزُونِي عَلَى الدِّينِ، لَقَدْ خَبَثْتُ إِذَا وَضَلَّ عَمَلي. [راجع: ١٤٩٨]

تخریج: إسناده صحيح. ح: (٣٧٢٨)، م: (٢٩٦٦).

١٦١٩ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَبُو مُقْتَشِرٍ عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ غَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ يَوْمِهِ، وَعَنْ شَمَالِهِ. [راجع: ١٤٨٤]

تخریج: صحيح لغيره. م: (٥٨٢). وهذا إسناد ضعيف لضعف أبي معشر.

١٦٢٠ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبْنُ عَوْنَى عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْوَدِ، عَنْ غَامِرِ بْنِ

a man who was shielding himself with his shield, doing something like this with it; he would put it over his nose, then do something like this, and then put it down. I stretched my hand out towards my quiver and took out a blood-stained arrow, which I placed on the string of my bow. When he did something like this, and lowered his shield, I shot the arrow. I have never forgotten how it hit the shield, and he (the man) fell and started kicking with his foot. The Prophet of Allah (ﷺ) smiled - I [the narrator] think he said: so broadly that his eyeteeth could be seen- I said: Why? He said: Because of what that man did.

Comments: [Its isnad is da'eef because Muhammad bin Muhammad bin al-Awsad is unknown]

1621. It was narrated that 'Abdul-Malik bin 'Umair said: I heard Mus'ab bin Sa'd narrate from his father Sa'd bin Abi Waqqas that he used to enjoin this supplication and narrate it from the Prophet (ﷺ): "O Allah, I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from becoming senile, I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave."

Comments: [Its isnad is saheeh, al-Bukhari (2822)]

1622. It was narrated from Mus'ab bin Sa'd bin Abi Waqqas, from his father, that he swore by *al-Lat* and *al-'Uzza*, and his

stepbrother, 'Umar b. 'Umar, said: When I was a child, I used to play with a shield, and I would put it over my nose, then take it off, then put it on again, then take it off. Once I did this, and the Prophet (ﷺ) saw me, he said: "O 'Umar, you are playing with your shield like a dog." I said: "Yes, O Messenger of Allah." He said: "Play with it like a dog, and when you grow up, you will be a dog."

تخريج: إسناده ضعيف لجهالة محمد بن محمد بن الأسود.

1621 - حديث رفوح: حدثنا شعبة عن عبد الملك بن عمير قال: سمعت مصعب بن سعيد يتحدث عن أبيه سعد بن أبي وقاص: أنَّه كان يأمر بهذا الدعاء، ويحدث به عن النبي ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ النُّجْنِينَ، وَأَعُوذُ بِكَ أَنْ أَرْدَدَ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فَتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ». [راجع: ١٥٨٥]

تخريج: إسناده صحيح. خ: (٢٨٢٢).

1622 - حديث حجاج بن أبي المنيّ وأبي سعيد: قال: حدثنا إسرائيل عن أبي إسحاق - قال أبو سعيد: قال: حدثنا أبو إسحاق - عن

companions said to him: You have said something unseemly. So he went to the Prophet (ﷺ) and said: I am newly Muslim, and I swore an oath by *al-Lat* and *al-Uzza*. The Prophet (ﷺ) said to him: "Say *La ilaha illallah wahdahu* (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Allah from the *Shaitan*, and do not do it again."

Comments: [Its isnad is saheeh]

مض�بٰن بن سعيد بن أبي وقاص، عن أبيه: أَنَّهُ حَلَفَ بِاللَّاتِ وَالْعَزْرَى، فَقَالَ لَهُ أَخْصَابُهُ: لَقَدْ قَلَّتْ هُجْرَةً. فَأَتَى النَّبِيَّ فَقَالَ: إِنَّ الْعَهْدَ كَانَ حَدِيثًا، وَإِنِّي حَلَفْتُ بِاللَّاتِ وَالْعَزْرَى. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ثَلَاثَةٌ، وَأَنْفَلْ عَنْ شَمَائِلِكَ ثَلَاثَةٌ، وَتَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ، وَلَا تَعْذُ». [راجع: ١٥٩٠]

تخریج: إسناده صحيح.

1623. It was narrated from Muhammad bin 'Abdur-Rahman bin Labeebah that Sa'd bin Malik said: I heard the Prophet (ﷺ) say: "The best of *dhikr* is that which is silent, and the best of provision is that which is just enough."

Comments: [Its isnad is da'eef]

١٦٢٣ - حَدَّثَنَا عُمَارُ بْنُ غَمْرَةَ: حَدَّثَنَا أَسَمَّةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ لَيْبَةَ: أَنَّ سَنْدَ بْنَ مَالِكٍ قَالَ: سَمِعْتُ النَّبِيَّ يَقُولُ: «خَيْرُ الذِّكْرِ الْخَفِيُّ، وَخَيْرُ الرِّزْقِ مَا يَكْنِي». [راجع: ١٤٧٧]

تخریج: إسناده ضعيف. راجع للتفصيل: (١٤٧٧).

1624. It was narrated from Muhammad bin Sa'd that his father said: 'Umar asked permission to enter upon the Messenger of Allah (ﷺ), and there were some women with him whose voices had drowned out his voice. He gave him permission to enter, and they hastened to leave. 'Umar came in and the Messenger of Allah (ﷺ) was smiling. 'Umar said: May Allah make you happy all your life, O Messenger of Allah; may my father and mother be sacrificed for you. He said: "I wonder at these women who were with me. When they heard your voice they

١٦٢٤ - حَدَّثَنَا أَبُو دَاوُدْ سُلَيْمَانُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ: حَدَّثَنَا أَبْنُ شَهَابٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: اسْتَأْذَنَ عُمَرَ عَلَى رَسُولِ اللَّهِ، وَعَنْهُ جَوَارٌ فَدَعَلَتْ أَصْوَاتُهُنَّ عَلَى صَوْتِهِ، فَأَذْنَ لَهُ، فَبَادَرُنَّ، فَدَعَلَ عُمَرُ وَرَسُولُ اللَّهِ يَضْحَكُ. فَقَالَ عُمَرُ: أَضْحَكَ اللَّهَ يَا رَشْوَنَ اللَّهُ، يَأْبِي أَنْتَ وَأُمِّي. قَالَ: «فَذَ عَجِبَتْ لِجَوَارٍ كُنْ عَنِي، فَلَمَّا سَمِعْنَ حِسَكَ بَادَرُنَّ نَذَهَنَ» فَأَقْتَلَ عَلَيْهِنَ فَقَالَ: أَبِي

hastened to leave." 'Umar turned to them and said: O enemies of your souls, by Allah you should have feared the Messenger of Allah ﷺ more than me. The Messenger of Allah ﷺ said: "Let them be, O 'Umar. By Allah, the Shaitan never meets you on a road but he takes a different road."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3294) and Muslim (2396)]

عَذَّلَوْا بِأَنفُسِهِمْ، وَاللَّهُ لِرَسُولِ اللَّهِ كُثْرَأْ أَحَقُّ أَنْ تَهْبَئَنِي. قَالَ رَسُولُ اللَّهِ : «ذَغَهْنَ عَنْكَ يَا عُمَرَ، فَوَاللَّهِ إِنَّ لَقِيكَ الشَّيْطَانَ يَقْعُدُ، إِلَّا أَخْذَ فَجَأً غَيْرَ فَجُوكَ». [راجع: ١٤٧٢]

تخریج: إسناده صحيح. خ: (٣٢٩٤)، م: (٢٣٩٦).

آخر حديث سعد بن أبي وقاص ﷺ.

End of the *hadeeth* of Sa'd bin Abi Waqqas ﷺ

مسند سعید بن زید بن عمر و بن ثقیل ﷺ

Musnad of Sa'eed bin Zaid bin 'Amr bin Nufail ﷺ

1625. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that the Prophet of Allah ﷺ said: "Truffle are a kind of manna, and its water is a healing for the eyes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4478) and Muslim (2049)]

١٦٢٥ - حَدَّثَنَا مُعْتَمِرُ بْنُ شَيْبَانَ قَالَ: سَمِعْتُ عَبْدَ الْمَلِكَ بْنَ عُثْرَةَ عَنْ عَمْرِو بْنِ حُرَيْثَ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ ثَقِيلٍ: أَنَّ رَبَّهُ اللَّهُ تَعَالَى قَالَ: «الْكَنَّاءُ مِنَ الْمَنْ، وَمَأْوَاهَا شِفَاءٌ لِلْعَيْنِ». [انظر: ١٦٢٩، ١٦٣٢، ١٦٣٤، ١٦٣٥، ١٦٣٦]

تخریج: إسناده صحيح. خ: (٤٤٧٨)، م: (٢٠٤٩).

1626. It was narrated from Sa'eed bin Zaid, from the Prophet ﷺ: "Truffle are a kind of *manna*, and its water is a healing for the eyes."

Comments: [See the previous report]

١٦٢٦ - حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُثْرَةَ، عَنْ عَمْرِو بْنِ حُرَيْثَ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ الْبَيْهِى قَالَ: «الْكَنَّاءُ مِنَ الْمَنْ، وَمَأْوَاهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخریج: راجع ماقبله.

1627. It was narrated that 'Amr bin Huraith said: My father told me that the Prophet ﷺ said: "Truffle are a kind of *manna*, and its water is a healing for the eyes."

Comments: [*Saheeh*]

١٦٢٧ - حَدَّثَنَا عَبْدُ الصَّمْدِ: حَدَّثَنِي أَبِي حَذَّفَةَ عَطَاءَ بْنِ السَّائبِ عَنْ عَمْرِو بْنِ حُرَيْثَ قَالَ: حَدَّثَنِي أَبِي عَنْ رَسُولِ اللَّهِ تَعَالَى قَالَ: «الْكَنَّاءُ مِنَ السَّلَوَى، وَمَأْوَاهَا شِفَاءٌ لِلْعَيْنِ».

تخریج: صحيح. وهذا الحديث تفرد به عبدالصمد عن عطاء وهو خطأ، أخطأ في عطاء إذ كان قد اخترط، ورواية عبدالوارث عنه بعد احتلاطه.

1628. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail, that the Messenger of Allah ﷺ said:

١٦٢٨ - حَدَّثَنَا شَيْبَانُ قَالَ: هَذَا حَفْظَنَاهُ عَنِ الرُّهْبَرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ،

"Whoever is killed defending his property is a martyr and whoever wrongs another with regard to a handspan of land, his neck will be encircled with it down through seven earths."

Comments: [Its isnad is saheeh]

1629. It was narrated from Sadaqah bin al-Muthanna: Riyah bin al-Harith told me, that al-Mugheerah bin Shu'bah was in the Great Mosque, and the people of Koofah were with him, to his right and to his left. A man called Sa'eed bin Zaid came to him and al-Mugheerah greeted him and seated him by his feet on the couch. Then a man of Koofah came and turned to al-Mugheerah, and started spouting insults. Sa'eed said: Who is this man reviling, O Mugheerah? He said: He is reviling 'Ali bin Abi Talib. He said: O Mugheer bin Shu'b, O Mugheer bin Shu'b - three times - why do I hear the Companions of the Messenger of Allah (ﷺ) being reviled in your presence and you do not object or try to stop it? I bear witness about the Messenger of Allah (ﷺ), that my ears heard and my heart understood it from the Messenger of Allah (ﷺ), and I have never narrated any lie about him that he would hold against me if I met him; (I bear) witness that he said: "Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Ali will be in Paradise, 'Uthman will be in Paradise, Talhah will be in

عن سعید بن زید بن عمرو بن نفیل: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ، وَمَنْ ظَلَمَ مِنَ الْأَرْضِ شَهِيدٌ، طُوقَةٌ مِنْ سَبَعَ أَرْضِينَ». [أنظر: ١٦٣٩]

تخریج: استاده صحيح.

١٦٢٩ - حَدَثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حَدَّةَ بْنِ الْمُتَنَّى: حَدَّثَنِي رِيَاحُ بْنُ الْحَارِثِ: أَنَّ الْمُغَيْرَةَ بْنَ شَبَّابَةَ كَانَ فِي الْمَسْجِدِ الْأَكْبَرِ، وَعَنْدَهُ أَهْلُ الْكُوفَةِ عَنْ تَبَوِيهِ، وَعَنْ يَسَارِهِ، فَجَاءَهُ رَجُلٌ يُذْعَنُ سَعِيدَ بْنَ زَيْدَ، فَحَيَّاهُ الْمُغَيْرَةُ، وَأَخْلَصَهُ عِنْدَ رِجْلِيَّهُ عَلَى التَّرِيرِ، فَجَاءَهُ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ فَاسْتَشَفَ الْمُغَيْرَةَ، فَسَبَّ وَسَبَّ، قَالَ: مَنْ يَسْبُ هَذَا يَا مُغَيْرَةً؟ قَالَ: يَسْبُ عَلَيَّ بْنُ أَبِي طَالِبٍ. قَالَ: يَا مُغَيْرَةً بْنَ شَبَّابَةَ يَا مُغَيْرَةً بْنَ شَبَّابَةَ - ثَلَاثَةً - أَلَا أَشْمَعُ أَضْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا عِنْدَكَ لَا تُنْكِرُ وَلَا تُغَيِّرُ، فَإِنَّا أَشْهَدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا بِمَا سَمِعْتُ أَذْنَاتِي، وَوَعَاهُ قَلْبِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا لَمْ أَكُنْ أَرْوَى عَنْهُ كَذِبًا يَشَائِلُنِي عَنْهُ إِذَا لَقَيْتُهُ، أَللّٰهُ قَالَ: «أَبُوكَ بَكْرٌ فِي الْجَنَّةِ، وَعُمَرٌ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَرَبِيعٌ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ فِي الْجَنَّةِ، وَسَعْدُ بْنُ مَالِكٍ فِي الْجَنَّةِ» وَتَابِعُ الْمُؤْمِنِينَ فِي الْجَنَّةِ، لَوْ شِئْتَ أَنْ أَسْمِيَ لَسْمِيَّةً. قَالَ: فَصَرَّحَ أَهْلُ الْمَسْجِدِ يُنَاشِدُونَهُ:

Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman will be in Paradise and Sa'd bin Malik will be in Paradise." And the ninth of the believers who will be in Paradise - if you want me to name him, I shall name him. The people in the mosque started urging him, raising their voices, adjuring him: O Companion of the Messenger of Allah (ﷺ), who is the ninth? He said: As you have adjured me by Allah, and Allah is Almighty, I am the ninth of the believers, and the Messenger of Allah (ﷺ) is the tenth. Then he followed that with an oath: By Allah, one action of one of them who went out on campaign once and got his face dusty when he was with the Messenger of Allah (ﷺ) is better than all the actions of one of you, even if he were to live as long as Nooh (Noah).

Comments: [Its *isnad* is *saheeh*]

1630. It was narrated from Sa'eed bin Zaid that the Prophet (ﷺ) said: "Be still, O Hira', for there is no one on you but a Prophet, a Siddeeq or a martyr." And on the mountain were the Prophet (ﷺ), Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, az-Zubair, Sa'd, 'Abdur-Rahman bin 'Awf and Sa'eed bin Zaid, may Allah be pleased with them.

Comments: [*Saheeh* because of the corroborating evidence]

بَا صَاحِبِ رَسُولِ اللَّهِ ﷺ، مَنِ النَّاسُ؟
قَالَ: نَاشِدُتُمُونِي بِاللَّهِ، وَاللَّهُ عَظِيمٌ، أَنَا
تَابِعُ الْمُؤْمِنِينَ، وَرَسُولُ اللَّهِ ﷺ الْمَاشِ، ثُمَّ
أَتَيْتُ ذَلِكَ يَوْمًا قَالَ: وَاللَّهِ لَمَسْهَدٌ شَهِيدٌ
رَجُلٌ يُغَيِّرُ فِيهِ وَجْهَهُ مَعَ رَسُولِ اللَّهِ ﷺ،
أَفْضَلُ مِنْ عَمَلِ أَحَدُكُمْ وَلَوْ عُمْرٌ عُمْرُ نُوحٍ
عَلَيْهِ السَّلَامُ. [انظر: ١٦٣١، ١٦٧٥]

تخریج: إسناده صحيح.

١٦٣٠ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفِيَّانُ عَنْ حُصَيْنِ
وَمَنْصُورٍ، عَنْ هَلَالِ بْنِ يَسَافِيِّ، عَنْ سَعِيدِ بْنِ زَيْدٍ
- وَقَالَ وَكِيعٌ مَرَّةً: قَالَ مَنْصُورٌ عَنْ سَعِيدِ بْنِ
زَيْدٍ، وَقَالَ مَرَّةً: أَنَّ النَّبِيَّ ﷺ قَالَ: «اشْكُنْ جَرَاءَهُ
فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ، أَوْ صَدِيقٌ»، ١٨٨/١ أَوْ
شَهِيدٌ، قَالَ: وَعَلَيْهِ النَّبِيُّ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ،
وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزَّبِيرُ، وَسَعْدٌ،
وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعِيدُ بْنُ زَيْدٍ، رَضِيَ
اللَّهُ عَنْهُمْ. [انظر: ١٦٤٥، ١٦٤٤، ١٦٣٨]

تخریج: صحيح لغيره. وقد اختلف على هلال بن يساف في هذا الحديث، والظاهر أنه سمعه من عبدالله بن طالم عن سعيد بن زيد.

1631. It was narrated that 'Abdur-Rahman bin al-Akhnas said: al-Mugheerah bin Shu'bah addressed us and criticized 'Ali (ﷺ). Sa'eed bin Zaid stood up and said: I heard the Messenger of Allah (ﷺ) say: "The Prophet will be in Paradise, Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthman will be in Paradise, 'Ali will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman bin 'Awf will be in Paradise and Sa'd will be in Paradise." And if you wish, I shall name the tenth one.

Comments: [A *Saheeh Hadeeth* and its *isnad* is *hasan* when other *isnads* are taken into consideration]

1632. It was narrated that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Truffle are a kind of manna, and its water is a healing for the eyes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4478) and Muslim (2049)]

1633. It was narrated from Sa'eed bin Zaid that the Prophet (ﷺ) - Ibn Numair said: I heard the Messenger of Allah (ﷺ) - said: "Whoever takes a handspan of land unlawfully, his neck will be encircled with it on the Day of Resurrection down through seven earths."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2452) and Muslim (1610)]

١٦٣١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُبَّهٌ عَنْ أَبِي هُرَيْرَةَ أَبْنِ الصَّبَّاحِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْنَاسِ قَالَ: حَطَّبَنَا الْمُغَيْرَةُ بْنُ شُبَّهَ، قَالَ مِنْ عَلَيِّ هُنَّهُ، قَامَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «الَّذِي فِي الْجَنَّةِ، وَأَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُمَّارُ فِي الْجَنَّةِ، وَعَلِيُّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزَّبِيرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعِدُ فِي الْجَنَّةِ» وَلَوْ شِئْتُ أَنْ أَسْتَأْنِي الْعَاقِبَةَ. [انظر: [١٦٣٧]

تخریج: حديث صحيح. وهذا إسناد حسن في المتابعات.

١٦٣٢- حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْمُلِكِ بْنُ عَمِيرٍ، عَنْ عَفْرُو بْنِ حُرَيْثَةَ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ النَّبِيَّ يَقُولُ: «الْكَمَاءُ مِنَ الْمَنَّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [راجع: [١٦٢٥]

تخریج: إسناده صحيح. خ: (٤٤٧٨)، م: (٢٠٤٩).

١٦٣٣- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ وَابْنِ نُعْمَانَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنِي أَبِي عَنْ سَعِيدِ بْنِ زَيْدٍ أَبْنِ عَفْرُو عَنْ النَّبِيِّ يَقُولُ: قَالَ ابْنُ نُعْمَانَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «مَنْ أَخْدَ شَيْرًا مِنَ الْأَرْضِ ظَلَمًا، طُوقَهُ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ» قَالَ ابْنُ نُعْمَانَ: «مِنْ سَبْعِ أَرْضِينَ». [انظر: [١٦٤٢، ١٦٤٠]

تخریج: إسناده صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

1634. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (ﷺ) came out to us with some truffle in his hand and he said: "Do you know what this is? This is a kind of *manna*, and its water is a healing for the eyes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4478) and Muslim (2049)]

تخریج: [اسناده صحيح، خ: (٤٤٧٨)، م: (٢٠٤٩).]

1635. It was narrated that 'Abdul-Malik bin 'Umair said: I heard 'Amr bin Huraith say: I heard Sa'eed bin Zaid say: I heard the Messenger of Allah (ﷺ) say: "Truffle is a kind of *manna*, and its water is a healing for the eyes."

Comments: [See the previous report]

1636. It was narrated from Sa'eed bin Zaid, from the Prophet (ﷺ)... Shu'bah said: When al-Hakam narrated it to me, I recognized it from the *hadeeth* of 'Abdul-Malik, and I did not find it strange because of the *hadeeth* of 'Abdul-Malik.

Comments: [See the previous report]

1637. It was narrated from 'Abdur-Rahman bin al-Akhnas that al-Mugheerah bin Shu'bah gave a speech and criticized 'Ali (عليه السلام). Sa'eed bin Zaid stood up and said: I bear witness that I heard the Messenger of Allah (ﷺ) say:

١٦٣٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عُمَرِو بْنِ حُرَيْثَ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ وَكَانَتْ لَهُ شِفَاءٌ لِلْعَيْنِ، وَقَدْ يَدْعُ كُنْتَاهُ، قَالَ: «تَذَرُّونَ مَا تَذَدَّ؟ هَذَا مِنَ الْأَنْوَنَ، وَمَا وَهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخریج: [اسناده صحيح، خ: (٤٤٧٨)، م: (٢٠٤٩).]

١٦٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عُمَرِو ابْنَ حُرَيْثَ قَالَ: سَمِعْتُ سَعِيدِ بْنِ زَيْدٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «الْكُنْتَاهُ مِنَ الْأَنْوَنَ، وَمَا وَهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخریج: [راجع ماقبله.]

١٦٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ: أَخْبَرَنِي الْحَكَمُ بْنُ عَتَيْبَةَ عَنِ الْحَسَنِ الْمَرْزَبَنِ، عَنْ عُمَرِو بْنِ حُرَيْثَ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ الْيَتَمِّ ... قَالَ شُعبَةُ: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ، لَمْ أُكَرِّزْ بِمِنْ حَدِيثِ عَبْدِ الْمَلِكِ.

[راجع: ١٦٢٥]

تخریج: [راجع ماقبله.]

١٦٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ وَحَجَّاجٌ: حَدَّثَنِي شُعبَةُ عَنِ الْحُرَّ بْنِ صَيَّاحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْسَى: أَنَّ الْمُغَيْرَةَ ابْنَ شُعبَةَ خَطَبَ، فَقَالَ مِنْ عَلَيْهِ هُنَّ قَالَ: فَقَامَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ: أَشْهُدُ أَنِّي سَمِعْتُ

"The Messenger of Allah will be in Paradise, Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Ali will be in Paradise, 'Uthman will be in Paradise, 'Abdur-Rahman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise and Sa'd will be in Paradise." Then he said: And if you wish I will tell you about the tenth. Then he mentioned himself.

Comments: [A *Saheeh Hadeeth*]

1638. It was narrated that 'Abdullah bin Zalim said: al-Mugheerah bin Shu'bah gave a speech and criticized 'Ali. Sa'eed bin Zaid came out and said: Are you not surprised at this one reviling 'Ali? I bear witness about the Messenger of Allah (ﷺ): we were atop Hira' or Uhud, and the Prophet (ﷺ) said: "Be still, O Hira' - or Uhud - for there is no one on you but a Siddeeq or a martyr." And the Prophet (ﷺ) named the ten. He named: Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, az-Zubair, Sa'd, and 'Abdur-Rahman, and Sa'eed named himself.

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

1639. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that he heard the Prophet (ﷺ) say: "Whoever steals a handspan of land, his neck will be encircled with it down through seven earths." Ma'mar said: I

رَسُولُ اللَّهِ يَقُولُ: «رَسُولُ اللَّهِ فِي الْجَنَّةِ، وَأَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنَ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالرَّبِيعُ فِي الْجَنَّةِ، وَسَعْدُ فِي الْجَنَّةِ» ثُمَّ قَالَ: إِنِّي شَهِشُ أَخْبَرَكُمْ بِالْعَاقِيرِ، ثُمَّ ذَكَرَ نَفْسَهُ.

[راجع: ١٦٣١]

تخریج: حديث صحيح.

١٦٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُصَيْنٍ، عَنْ هَلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَالِمٍ قَالَ: خَطَبَ الْمُغَيْرَةُ بْنُ شَعْبَةَ، فَقَالَ مِنْ عَلَيْيِ، فَخَرَجَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ: أَلَا تَعْجِبُ مِنْ هَذَا يَسْبُّ عَلَيْهِ هُدًى؟ أَشَهَدُ عَلَى رَسُولِ اللَّهِ بِهِ، أَنَا كُنَّا عَلَى جِرَاءٍ، أَوْ أُحَدٍ، فَقَالَ رَسُولُ اللَّهِ بِهِ: «إِلَيْتُ جِرَاءً - أَوْ أُحَدًّا - فَإِنَّمَا عَلَيْكَ صِدِيقٌ أَوْ شَهِيدٌ» فَسَمِعَ النَّبِيُّ الْعَشْرَةَ، فَسَمِعَ أَبَا بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَعَلِيًّا، وَطَلْحَةَ، وَالرَّبِيعَ، وَسَعْدًا، وَعَبْدَ الرَّحْمَنَ بْنَ عَوْفٍ، وَسَمِعَ نَفْسَهُ سَعِيدَ.

[راجع: ١٦٣١، ١٦٣٠]

تخریج: صحيح لغيره، وهذا إسناد حسن.

١٦٣٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّفْرَى، عَنْ طَلْحَةِ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَفْرَوْنِ بْنِ نَفِيلٍ: أَنَّهُ سَمِعَ النَّبِيَّ بِهِ

heard that az-Zuhri - although I did not hear it from him - added to this *hadeeth*: "And whoever is killed defending his property is a martyr."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2452) and Muslim (1610)]

يَقُولُ: «مَنْ سَرَقَ مِنَ الْأَرْضِ شَبَرًا، طُوقَةً مِنْ سَبْعِ أَرْضِينَ» قَالَ مَفْمُرٌ: وَبَلَغَنِي عَنِ الرُّثْرُوْيِّ - وَلَمْ أَشْنَعْهُ مِنْهُ - زَادَ فِي هَذَا الْحَدِيثِ: «وَمَنْ قُتِلَ دُونَ مَالِهِ، فَهُوَ شَهِيدٌ».

[راجع: ١٦٢٨]

تخریج: إسناده صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

1640. It was narrated from Abu Salamah that Marwan said: Go and reconcile between these two, Sa'eed bin Zaid and Arwa. Sa'eed said: Do you think I took anything that belonged to her? I bear witness that I heard the Messenger of Allah (ﷺ) say: "Whoever takes a handspan of land unlawfully will be encircled with it down through seven earths. Whoever becomes the mawla of a freed slave without permission from the one who manumitted him, upon him be the curse of Allah. And whoever seizes the wealth of a Muslim by means of a false oath, may Allah not bless it for him."

Comments: [Its *isnad* is *qawi*]

1641. 'Abdur-Rahman bin 'Amr bin Sahl narrated that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Whoever takes a hand span of land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2452) and Muslim (1610)]

١٦٤٠ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا أَبْنُ أَبِي ذِئْبٍ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلْمَةَ: أَنَّ مَرْوَانَ قَالَ: اذْهَبُوا فَاضْطِلُوهُمْ بَيْنَ هَذِينَ لِسَيِّدِنَا وَرَبِّنَا زَيْدَ وَأَزْوَى، فَقَالَ مَعْبُدٌ: أَتُرْؤُنِي أَخْدُثُ مِنْ حَقَّهَا شَيْئاً؟ أَشْهُدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخْدَثَ مِنَ الْأَرْضِ شَبَرًا بِعَيْرٍ حَقُوقَهُ، طُوقَةً مِنْ سَبْعِ أَرْضِينَ، وَمَنْ تَوَلَّ مَوْلَى قَزْمَ بِعَيْرٍ إِذْنِهِمْ، فَعَلَيْهِ لَعْنَةُ اللَّهِ (١٨٩/١١) اللَّهُ، وَمَنْ افْتَطَعَ مَالَ أَمْرِيَ مُسْلِمٍ بِيَتَبَيِّنُ، فَلَا يَأْرِكَ اللَّهُ لَهُ فِيهَا». [انظر: ١٦٤٩، ١٦٤٢]

تخریج: إسناده قوي. خ: (٣١٩٨)، م: (١٦١٠).

١٦٤١ - حَدَّثَنَا أَبُو الْيَمَانَ: حَدَّثَنَا شَعِيبٌ عَنِ الرُّثْرُوْيِّ: حَدَّثَنِي طَلْحَةُ بْنُ عَبْدِ اللَّهِ بْنِ عَوْفٍ: أَنَّ عَبْدَ الرَّحْمَنَ بْنَ عَفْرَوْ بْنَ سَهْلٍ أَخْبَرَهُ: أَنَّ مَعْبُدَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ الْيَهُودَ قَالَ: «مَنْ ظَلَمَ مِنَ الْأَرْضِ شَبَرًا، فَإِنَّ يُطْوِلَهُ مِنْ سَبْعِ أَرْضِينَ». [راجع: ١٦٣٩]

تخریج: إسناده صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

1642. It was narrated that Talhah bin 'Abdullah bin 'Awf said: Arwa bint Uwais came to me with some people of Quraish among whom was 'Abdur-Rahman bin 'Amr bin Sahl, and she said: Sa'eed bin Zaid has added to his land some of my land that is not his. I want you to go to him and speak to him. So we rode to him when he was in his land in al-Aqeeq. When he saw us, he said: I know why you have come and I will tell you what I heard from the Messenger of Allah (ﷺ). I heard him say: "Whoever takes any land that is not his, his neck will be encircled with it down through seven earths on the Day of Resurrection, and whoever is killed defending his property is a martyr."

Comments: [A *Saheeh Hadeeth*]

1643. It was narrated from Talhah bin 'Abdullah bin 'Awf that 'Abdur-Rahman bin 'Amr bin Sahl told him that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Whoever takes land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Saheeh]

تخریج: حديث صحيح. خ: (٢٤٥٢)، م: (١٦١٠). بقیة بن الولید صرخ بالتحذیث، وهو متابع.

1644. It was narrated that 'Abdullah bin Zalim al-Mazini said: When Mu'awiyah left Koofah, he appointed as his governor al-Mugheerah bin

١٦٤٢ - حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِيعٍ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ أَبْنِ عَوْفٍ قَالَ: أَتَنْبَهُ أَرْوَى بْنَ أَوْنِي نَفِرَ مِنْ قُرْيَشٍ، فِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو أَبْنِ سَهْلٍ، قَالَ: إِنَّ سَعِيدَ بْنَ زَيْدَ قَدْ اتَّقَنَ مِنْ أَرْضِي إِلَى أَرْضِي مَا لَيْسَ لَهُ، وَقَدْ أَخْبَثَ أَنَّ ثَانِيَةً فَتَكَلَّمُوهُ. قَالَ: فَرَأَيْنَا إِلَيْهِ وَهُوَ يَأْذِنُهُ بِالْعَقِيقِ، فَلَمَّا رَأَاهُ قَالَ: قَدْ عَرَفْتُ الَّذِي جَاءَ بِكُمْ، وَسَاحَدْتُكُمْ مَا سَيَقْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَيْقَتُهُ يَقُولُ: «مَنْ أَخْدَى مِنَ الْأَرْضِ مَا لَيْسَ لَهُ، طُوقَةٌ إِلَى الشَّابِقَةِ مِنَ الْأَرْضِيَنِ يَوْمَ الْقِيَامَةِ، وَمَنْ قُتِلَ ذُونَ مَالِهِ فَهُوَ شَهِيدٌ». [راجع: ١٦٢٨]

تخریج: حديث صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

١٦٤٣ - حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِيعٍ حَدَّثَنَا بَقِيَةُ أَبْنِ الْزَّلِيدِ: حَدَّثَنِي الرَّبِيعِيُّ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَمْرِو بْنَ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِيدَ أَبْنَ زَيْدَ قَالَ: سَيَقْتُ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ ظَلَمَ مِنَ الْأَرْضِ شَيْئًا، فَإِنَّهُ يُطْوَقُهُ مِنْ سَبْعِ أَرْضِيَنِ». [راجع: ١٦٣٩]

تخریج: صحيح. خ: (٢٤٥٢)، م: (١٦١٠). بقیة بن الولید صرخ بالتحذیث، وهو متابع.

١٦٤٤ - حَدَّثَنَا عَلَيُّ بْنُ عَاصِمٍ قَالَ: حَصَنْ أَخْبَرَنَا عَنْ هَلَالِ بْنِ يَسَافِيِّ، عَنْ عَبْدِ اللَّهِ أَبْنِ ظَالِيمِ الْمَازِينِ قَالَ: لَمَّا حَرَجَ مَعَاوِيَةُ مِنْ

Shu'bah. He allowed some speakers to criticise 'Ali. I was beside Sa'eed bin Zaid bin 'Amr bin Nufail and he got angry and stood up. He took me by the hand and I followed him, and he said: Don't you see this man who is wronging himself, who is allowing the people to insult a man who is one of the people of Paradise? I bear witness with regard to the nine that they will be in Paradise, and if I bore witness concerning the tenth I would not be sinning. I said: How is that? He said: The Messenger of Allah (ﷺ) said: "Be still, Hira', for there is no one on you except a Prophet or a Siddeeq or a martyr." I said: Who were they? He said: The Messenger of Allah, Abu Bakr, 'Umar, 'Uthman, 'Ali, az-Zubair, Talhah, 'Abdur-Rahman bin 'Awf and Sa'd bin Malik. Then he fell silent. I said: And who was the tenth? He said: Me.

Comments: [Saheeh because of corroborating evidence and its isnad is Hasan]

1645. It was narrated from 'Abdullah bin Zalim at-Taimi that Sa'eed bin Zaid bin 'Amr bin Nufail said: I bear witness that 'Ali is one of the people of Paradise. I said: How is that? He said: He is one of the nine, and if you want me to name the tenth, I shall name him. He said: Hira' shook, and the Messenger of Allah (ﷺ) said: "Be still, Hira', for there is no one on you but a Prophet or a Siddeeq or a martyr." He said: The Messenger of Allah (ﷺ), Abu Bakr, 'Umar, 'Ali, 'Uthman, Talhah, az-Zubair, 'Abdur-

الْكُوفَةِ، اسْتَهْمَلَ الْمُعَيْرَةَ بْنَ شَعْبَةَ قَالَ: فَأَقَامَ حُطَّبَاءَ يَقْعُونَ فِي عَلَىٰ قَالَ: وَأَنَا إِلَىٰ جَنَبِ سَعِيدِ بْنِ زَيْدٍ بْنِ عَمْرُو بْنِ نَفْشَلَ قَالَ: فَقَضَيْتَ، فَقَامَ، فَأَخْدَى بِيَدِي فَتَعْنَمَ، فَقَالَ: أَلَا تَرَىٰ إِلَىٰ هَذَا الرَّجُلُ الظَّالِمُ لِنَفْسِهِ، الَّذِي يَأْمُرُ بِلَغْنِ رَجُلٍ مِّنْ أَهْلِ الْجَنَّةِ، فَأَشَهَدُ عَلَىِ الشَّعْنَةِ أَنَّهُمْ فِي الْجَنَّةِ، وَلَوْ شَهِدْتُ عَلَىِ الْعَاشِرِ لَمْ يَأْتِ. قَالَ: قُلْتُ: وَمَا ذَاكُ؟ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا جَزَاءُ إِنْ شَاهَدَ إِلَيْكَ إِلَّا بَيْهِ، أَوْ صَدِيقٍ، أَوْ شَهِيدٍ» قَالَ: قُلْتُ: مَنْ هُمْ؟ فَقَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبُو بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَعَلِيًّا، وَالرَّئِيسِ، وَطَلْحَةَ، وَعَبْدُ الرَّحْمَنِ بْنَ عَوْفٍ، وَسَعْدَ بْنَ مَالِكٍ، قَالَ: ثُمَّ سَكَتَ، قَالَ: قُلْتُ: وَمِنِ الْعَاشِرِ؟ قَالَ: قَالَ: أَنَا. [راجع: ١٦٣٠]

تخریج: صحيح لغيره، وهذا إسناد حسن.

١٦٤٥ - حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرُو: حَدَّثَنَا زَائِدًا: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ هَلَالِ بْنِ يَسَافِ، عَنْ عَبْدِ اللَّهِ بْنِ طَالِمِ التَّمِيِّيِّ، عَنْ سَعِيدِ بْنِ زَيْدٍ بْنِ عَمْرُو بْنِ نَفْشَلٍ قَالَ: أَشَهَدُ أَنَّ عَلِيًّا مِّنْ أَهْلِ الْجَنَّةِ، وَمَا ذَاكُ؟ قَالَ: هُوَ فِي الشَّعْنَةِ، وَلَوْ شِئْتَ أَنْ أَسْمِيَ الْعَاشِرَ سَمَيْهُ، قَالَ: اهْتَرِ جَرَاءَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا جَزَاءُ إِنْ شَاهَدَ إِلَيْكَ إِلَّا بَيْهِ، أَوْ صَدِيقٍ، أَوْ شَهِيدٍ» قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبُو بَكْرٍ، وَعُمَرَ،

Rahman bin 'Awf, Sa'd and me - meaning Sa'eed himself.

Comments: [Saheeh because of corroborating evidence and its isnad is Hasan]

1646. 'Abdur-Rahman bin 'Amr bin Sahl narrated that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ) say: "Whoever takes any land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Saheeh because of corroborating evidence, al-Bukhari (2452) and Muslim (1610) and its isnad is Hasan]

تغريب: صحيح لغيره، وهذا إسناد حسن.

1647. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (ﷺ) mentioned (i.e., warned against) turmoils (*fitnahs*) like pieces of dark night. I think he said: "People may rush to become involved in them very quickly." It was said: Are all of them (those who get involved in them) doomed or some of them? He said: "The killing will be enough (reason) for them (all to be doomed)."

Comments: [Its isnad is *hasan*]

1648. It was narrated from Nufail bin Hisham bin Sa'eed bin Zaid bin 'Amr bin Nufail, from his father, that his grandfather said: The Messenger of Allah (ﷺ) was in Makkah along with Zaid bin Harithah, and Zaid bin 'Amr bin

وَعَلَيْهِ، وَعَمَّانُ، وَطَلْحَةُ، وَالرَّبِيعُ، وَغَبْدُ الرَّحْمَنِ بْنُ عَزِيفٍ، وَسَعْدٌ، وَأَنَا يَعْنِي سَعِيدُ نَفْسَهُ. [راجع: ١٦٣٠]

تغريب: صحيح لغيره، وهذا إسناد حسن.

١٦٤٦- حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْمَبَاسِ: حَدَّثَنَا أَبُو أُونِيسٍ قَالَ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي طَلْحَةُ بْنُ عَبْدِ اللَّهِ بْنِ عَزِيفٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَمْرِو بْنَ سَهْلٍ أُخْرِجَ: أَنَّ سَعِيدَ ابْنَ رَبِيعٍ قَالَ: سَيِّدُكُمْ رَسُولُ اللَّهِ يَقُولُ: «مِنْ ظَلَمَ مِنَ الْأَرْضِ شَيْئًا، فَإِنَّهُ يُطْوَقُهُ فِي سَيِّئِ أَرْضِينَ». [راجع: ١٦٣٩]

تغريب: صحيح لغيره. خ: (٢٤٥٢)، م: (١٦١٠). وهذا إسناد حسن.

١٦٤٧- حَدَّثَنَا حَمَادُ بْنُ أَسَامَةَ: أَخْبَرَنِي مِشْعُرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ هَلَالِي ابْنِ يَسَافِ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ رَبِيعٍ قَالَ: ذَكَرَ رَسُولُ اللَّهِ وَقَاتَنَ كَيْقَعَ الظَّلِيلِ الظَّلِيلِ، أَرَاهُ قَالَ: «فَذَيْنَقْبُ فِيهَا النَّاسُ أَسْرَعَ ذَعَابِ» قَالَ: قَوْقَلٌ: أَكْلُهُمْ هَالِكُمْ أَمْ بَغْصُهُمْ؟ قَالَ: «خَسِبُهُمْ أَوْ بِخَسِبِهِمْ - الْقَتْلُ». [١٦٣٩]

تغريب: إسناده حسن.

١٦٤٨- حَدَّثَنَا رَبِيعٌ: حَدَّثَنَا الْمَسْنُودُيُّ عَنْ ثَقِيلِ بْنِ هِشَامٍ بْنِ سَعِيدٍ بْنِ رَبِيعٍ بْنِ عَمْرِو بْنِ ثَقِيلٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ رَسُولُ اللَّهِ يَقُولُ يَمْكَهُ هُوَ وَرَبِيعٌ بْنُ حَارِثَةَ، فَقَرَرَ يَهْمَا رَبِيعٌ بْنُ عَمْرِو بْنِ ثَقِيلٍ، فَلَمَّا عَوَاهُ إِلَى شَفَرَةِ

Nufail passed by them. They called him to eat some food they had with them and he said: O son of my brother, I do not eat what has been slaughtered on stone altars. After that the Prophet ﷺ was never seen eating anything that had been slaughtered on stone altars. I said: O Messenger of Allah, my father was as you saw and as you heard; if he had lived to see you he would have followed you; pray for forgiveness for him. He said: "Yes, I will pray for forgiveness for him. He will be resurrected on the Day of Resurrection as one nation on his own."

Comments: [Its isnad is da'eef]

1649. It was narrated that Abu Salamah said: Marwan said to us: Go out and reconcile between these two: Sa'eed bin Zaid and Arwa bint Uwais. We came to Sa'eed bin Zaid and he said: Do you think I have taken any of her rights? I bear witness that I heard the Messenger of Allah ﷺ say: "Whoever takes a handspan of land unlawfully, his neck will be encircled with it down through seven earths. Whoever takes anybody as a *mawla* without the permission (of those who manumitted him), may the curse of Allah be upon him. And whoever seizes the wealth of his brother by means of his oath, may Allah not bless it for him."

Comments: [Its isnad is qawi, al-Bukhari (2452) and Muslim (1610)]

1650. It was narrated that 'Amr bin Huraith said: I came to Madinah and I divided some

لهمَا، قَالَ: يَا ابْنَ أَخِي، إِنِّي لَا أَكُلُ مِمَّا دُبِّحَ عَلَى النَّصْبِ. قَالَ: فَمَا رُنِيَ الرَّئِيْسُ، بَعْدَ ذَلِكَ أَكَلَ شَيْئًا مِمَّا دُبِّحَ عَلَى النَّصْبِ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي كَانَ كَمَا قَدْ (١٩٠/١) رَأَيْتَ وَيَلْقَكَ، وَلَزَ أَذْرَكَ لَأَمَنَ بِكَ وَأَتَبَعْتُكَ، فَأَسْتَغْفِرُ لَهُ، قَالَ: فَإِنَّهُ يَعْثُتْ يَوْمَ الْقِيَامَةِ أُمَّةً وَخَلْدَةً». [وانظر: ٥٣٦٩]

تخريج: إسناد ضعيف، المسعودي قد اخالط ويزيد روى عنه بعد الاختلاط ونفي بن هشام وكذا أبوه لم يوثقاها غير ابن حبان.

١٦٤٩ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ غَنِيْ الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ قَالَ: قَالَ لَنَا مَرْوَانُ: أَنْطَلَقُوا فَأَضْلَلُوهَا بَيْنَ هَذِينِ: سَعِيدٌ بْنُ زَيْدٍ، وَأَرْوَى بْنُ أُوبِيسٍ، فَأَتَيْنَا سَعِيدًا بْنَ زَيْدٍ قَالَ: أَتَرَوْنَ أَنِّي قَدْ اتَّضَعَتْ مِنْ خَطْهَا شَيْئًا؟ أَنْهَدْتُ لَسْعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخْدَ شَيْئًا مِنَ الْأَرْضِ يَعْتَرِفُ بِهِ، طُوقَةٌ مِنْ سَبْعِ أَرْضِينَ، وَمَنْ تَوَلَّ إِيمَانَهُ فَوْمًا يَعْتَرِفُ إِذْنَهُمْ، فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَمَنْ أَفْتَطَعَ مَالَ أَخِيهِ بِيَمِينِهِ، فَلَا يَأْرِكُ اللَّهُ لَهُ فِيهِ». [راجع: ١٦٤٠]

تخريج: إسناده قوي. خ: (٢٤٥٢)، م: (١٦١٠).

١٦٥٠ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرَيْنَ عَنْ

wealth between me and my brother. Sa'eed bin Zaid said: The Messenger of Allah (ﷺ) said: "Allah does not bless the price of land or a house if it is not put again into land or a house."

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف، قیس بن الربيع ضعیف. وفی الباب عن حذیفة مرفوعاً وموقوفاً، والموقوف أصح.

1651. It was narrated that 'Abdullah bin 'Abdur-Rahman bin Abi Husain said: I heard that Luqman used to say: O my son, do not acquire knowledge in order to boast about what you have of knowledge when you are with scholars or to use it in argument with the foolish and to show off in gatherings... And he said: Nawfal bin Musahiq told us, from Sa'eed bin Zaid, that the Prophet (ﷺ) said: "One of the worst types of *riba* is to slander the honour of a Muslim with no justification. And this *rahim* (ties of kinship) is derived from *ar-Rahman*; whoever breaks ties of kinship, Allah will forbid Paradise to him."

Comments: [Its isnad is saheeh]

1652. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (ﷺ) said: "Whoever is killed defending his property is a martyr; whoever is killed defending his family is a martyr; whoever is killed defending his religion is a martyr; whoever is killed defending his life is a martyr."

Comments: [Its isnad is qawi]

عَمِرو بْنُ حُرَيْثَ قَالَ: قَدِئْتُ الْمَدِيْرَةَ فَقَاسَتُ أَخِي فَقَالَ سَعِيدُ بْنُ زَيْدٍ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَتَارُكُ فِي ثَمَنِ أَرْضٍ وَلَا دَارٍ لَا يُجْعَلُ فِي أَرْضٍ وَلَا دَارٍ».

1651 - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعْبَتُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسْنَيْنَ قَالَ: يَلْعَنِي أَنْ لَقَمَانَ كَانَ يَقُولُ: يَا بْنَيَّ، لَا تَعْلَمُ الْعِلْمَ لِتَباهِي بِهِ الْعُلَمَاءُ، أَوْ تُتَارِي بِهِ الشَّفَاهَةَ، وَتُرَأَيِّ بِهِ فِي الْمَجَالِسِ... فَذَكَرَهُ.

وَقَالَ: حَدَّثَنَا نُوفَّلُ بْنُ مُسَاجِيَّ، عَنْ سَعِيدِ ابْنِ زَيْدٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مِنْ أَرْبَعِ الرِّبَا الْأَشْيَطَالَةِ فِي عَرْضِ الْمُسْلِمِ يَغْيِرُ حَقَّ، وَإِنَّ هَذِهِ الرَّحْمَ شَيْخَةٌ مِنَ الرَّحْمَنِ، فَمَنْ قَطَعَهَا حَرَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

تخریج: قول لقمان بلاغ، فهو منقطع، وأما القسم المرفوع، فإسناده صحيح.

1652 - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤُدَ الْهَابِشِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي عَيْدَةَ بْنِ مُحَمَّدٍ ابْنِ عَمَارٍ بْنِ يَاسِيرٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قُتِلَ دُونَ مَالِهِ، فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ، فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ، فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِيَوْمَهِ، فَهُوَ شَهِيدٌ». [راجع: ١٦٢٨]

تخریج: إسناده قوي.

1653. It was narrated from Talhah bin 'Abdullah bin 'Awf that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ)... and he narrated a similar *haddeeth*.

Comments: [Its *isnad* is *qawi*]

١٦٥٣ - حَدَّثَنَا يَعْقُوبُ : حَدَّثَنَا أَبِي عَنْ أَبِيهِ،
عَنْ أَبِي عُيَيْدَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارٍ، عَنْ
طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ
رَبِيعٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ ... فَذَكَرَ
بِثَلَهٌ. [راجع: ١٦٢٨]

تخریج: إسناده قوي.

1654. It was narrated that Ibraheem bin Muhajir [said]: I was told by someone who heard 'Amr bin Huraith narrate that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ) say: "O Arabs, praise Allah Who has waived the 'ushoor' [a kind of tax or levy] from you."

Comments: [Its *isnad* is *da'eef*]

١٦٥٤ - حَدَّثَنَا الْفَضْلُ بْنُ دُكَنِينَ: حَدَّثَنَا
إِشْرَائِيلَ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ: حَدَّثَنِي مَنْ
سَمِعَ عُمَرَوْ بْنَ حُرَيْثَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ
رَبِيعٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَا
مَعْشَرَ الْمَرْبِ، احْمَدُوا اللَّهَ الَّذِي رَفَعَ عَنْكُمْ
الْمُشْوَرَ».

تخریج: إسناده ضعيف. إبراهيم بن المهاجر لbin الحديث والراوي عن عمرو بن حرث لا يعرف.

مسند عبد الرحمن بن عوف الزهري

Musnad of 'Abdur-Rahman bin 'Awf az-Zuhri

1655. It was narrated from 'Abdur-Rahman bin 'Awf that the Prophet ﷺ said: "I was present at the Treaty of al-Mutayyabeen with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal)."

Az-Zuhri said: The Messenger of Allah ﷺ said: "Islam did not come after any alliance but it made it stronger; but there are no alliances in Islam," The Messenger of Allah ﷺ created a bond between Quraish and the Ansar.

Comments: [Its isnad is Saheeh]

١٦٥٥ - حَدَّثَنَا يَثْرَبُ بْنُ الْمُفَضِّلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الرَّهْزِرِيِّ، عَنْ مُحَمَّدِ بْنِ جَبَّابِرَةِ بْنِ مُطْعَمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنِ التَّبَّيِّنِ قَالَ: «شَهِدْتُ جَلْفَ الْمُطَبِّئِينَ مَعَ عَمُومَتِي وَأَنَا غَلامٌ، تَمَّا أَحَبَّ أَنْ لِي خُمُرَ النَّعْمَ، وَإِنِّي أَنْكُنُهُ». [انظر: ١٦٧٦]

قَالَ الرَّهْزِرِيُّ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ يُصِبِّ الإِسْلَامَ جَلْفًا إِلَّا زَادَهُ شَدَّدَةً، وَلَا جَلْفًا فِي الإِسْلَامِ». وَقَدْ أَفْلَغَ رَسُولُ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ.

تخریج: إسناده صحيح.

1656. It was narrated from Ibn 'Abbas (رض) that 'Umar (رض) said to him: O boy, did you hear from the Messenger of Allah ﷺ or from one of his Companions anything about what a man should do if he is not sure about his prayer? Whilst he was saying that, 'Abdur-Rahman bin 'Awf came and said: What are you talking about? 'Umar said: I asked this boy whether he heard anything from the Messenger of Allah ﷺ or from one of his Companions about what a man

١٦٥٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مَكْحُونِي، عَنْ كُرَبَّيِّ، عَنْ أَبْنِ عَبَّاسٍ أَنَّهُ قَالَ لَهُ عُمَرُ: يَا غَلَامُ، هَلْ سَبَغْتَ مِنْ رَسُولِ اللَّهِ ﷺ، أَوْ مِنْ أَحَدٍ مِنْ أَشْخَابِهِ: إِذَا شَكَ الرَّجُلُ فِي صَلَاتِهِ مَاذَا يَصْنَعُ؟ قَالَ: فَيَنْهَا هُوَ كَذَّابٌ إِذَا أَفْتَلَ عَنْدَ الرَّحْمَنِ بْنِ عَوْفٍ فَقَالَ: فِيمَ أَتَتْمَا؟ فَقَالَ عُمَرُ: سَأَلْتُ هَذَا الْغَلَامَ هَلْ سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ، أَوْ أَحَدٍ مِنْ أَشْخَابِهِ: إِذَا شَكَ

should do if he is not sure about his prayer. 'Abdur-Rahman said: I heard the Messenger of Allah (ﷺ) say: "If one of you is not sure about his prayer and does not know whether he prayed one or two [rak'ahs], let him assume it is one; and if he does not know whether he prayed two or three, let him assume that it is two; and if he does not know whether he prayed three or four, let him assume that it is three; then let him prostrate twice when he finishes his prayer, whilst he is still sitting, before he says the salam."

Comments: [Hasan because of corroborating evidence]

1657. Sufyan narrated from 'Amr that he heard Bajalah say: I was a scribe for Jaz' bin Mu'awiyah, the paternal uncle of al-Ahnaf bin Qais. A letter came to us from 'Umar one year before he died, telling us to execute every male practitioner of witchcraft - and perhaps Sufyan said: and every female practitioner of witchcraft - and separate all *mahram* couples among the Magians, and forbid them to murmur. We executed three practitioners of witchcraft, and we separated every Magian man from his wife who was forbidden to him in marriage according to the Book of Allah. He made a great deal of food, then he placed his sword on his thigh and called the Magians. They threw down one or two mule-loads of silver and they ate but they did not murmur. 'Umar did not take the *jizyah* from the Magians until

الرَّجُلُ فِي صَلَاةٍ مَاذَا يَصْنَعُ؟ قَالَ عَنْدَ الرَّحْمَنِ: سَوْفَتُ رَسُولُ اللَّهِ يَقُولُ: إِذَا شَكَ أَخْدُوكُمْ فِي صَلَاةٍ فَلَمْ يَذْرِ أَوْاحِدَةً صَلَّى أَمْ شَتَّى؟ فَلْيَجْعَلُهَا وَاحِدَةً، وَإِذَا لَمْ يَذْرِ شَتَّى أَمْ تَلَاتَّا؟ فَلْيَجْعَلُهَا شَتَّى، وَإِذَا لَمْ يَذْرِ أَثْلَاثًا صَلَّى أَمْ أَرْبَاعًا؟ فَلْيَجْعَلُهَا تَلَاتَّا، ثُمَّ تَسْجُدْ إِذَا فَرَغَ مِنْ صَلَاةِ وَهُوَ جَالِسٌ، قَبْلَ أَنْ يُسْلِمَ، سَجَدَتَيْنِ». [وانظر: ١٦٧٧، ١٦٨٩]

تخریج: حسن لغيره، وهذا الإسناد معلول.

١٦٥٧ - حَدَّثَنَا سُفيانُ عَنْ عَمِرو: سَمِعَ بَجَاهَةَ يَقُولُ: كُنْتُ كَاتِبًا لِجَزْءِ بْنِ مُعَاوِيَةَ عَمَ الْأَخْنَفِ بْنِ قَيْسٍ، فَأَنَّا نَكَابُ عُمَرَ قَبْلَ مَوْتِهِ يَسْتَأْتِي: أَنْ افْتُوا كُلَّ سَاجِرٍ - وَرَبِّنَا قَالَ سُفيانُ: وَسَاجِرَةٌ - (١٩١/١) وَقَرُونُ يَبْيَنُ كُلَّ ذِي مَحْرُمٍ مِنَ الْمَجُوسِ، وَأَنْهُوُمْ عَنِ الرَّمْزَةِ، فَكَتَبْنَا تَلَاثَةَ سَوَاجِرَ، وَجَعَلْنَا فُرْقَةَ بَيْنَ الرَّجُلِ وَبَيْنَ حَرِيقَتِهِ فِي كِتَابِ اللَّهِ، وَصَنَعْنَا جُزْءًا طَعَامًا كَثِيرًا، وَعَرَضْنَا السَّيْفَ عَلَى فَجِيدِهِ، وَدَعَا الْمَجُوسَ فَأَفْتَوْنَا وَفَرَّ بَعْلَ أَوْ بَعْلَنِيَّ مِنْ وَرِيقٍ، وَأَكَلُوا مِنْ غَيْرِ رَمْزَةِ، وَلَمْ يَكُنْ عُمَرُ أَخْذَ - وَرَبِّنَا قَالَ سُفيانُ: قَبْلَ الْجُزْيَةِ مِنَ الْمَجُوسِ، تَحْتَ شَهِدَ أَخْدَهَا مِنْ مَجُوسٍ هَجَرَ، [انظر: ١٦٨٥]

'Abdur-Rahman bin 'Awf bore witness that the Messenger of Allah (ﷺ) had taken it from the Magians of Hajar. My father said: Bajalah did Hajj with Mus'ab in 70 AH.

وَقَالَ أَبِي: قَالَ سُفْيَانُ: حَجَّ بَجَالَةَ مَعَ مُضَعِّبِ سَنَةِ سَبْعِينَ،
تَحْرِيرٌ: إِسْنَادٌ صَحِيفٌ. ح: (٣١٥٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3156)]

1658. It was narrated from Malik bin Aws: I heard 'Umar say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - and he said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3094) and Muslim (1757)]

1659. It was narrated from Ibraheem bin 'Abdullah bin Qariz that his father told him that he entered upon 'Abdur-Rahman bin 'Awf when he was sick. 'Abdur-Rahman said to him: May your relatives uphold ties of kinship with you. The Prophet (ﷺ) said: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall break ties with him and cut him off."

Comments: [*Saheeh* because of corroborating evidence]

١٦٥٨ - حَدَّثَنَا سُفْيَانُ عَنْ عَفْرُو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أُوسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِتَبَيْنَ الرَّحْمَنَ، وَطَلْحَةَ، وَالزُّبَيرَ، وَسَعْدَ: تَشَاءُكُمْ بِاللَّهِ الَّذِي شَوَّمْ بِهِ السَّمَاءَ وَالْأَرْضَ - وَقَالَ مَرْأَةٌ: الَّذِي يَأْذِي يَتَمَّمُهُ السَّمَاءَ وَالْأَرْضَ - أَعْلَمُنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّا لَا نُورِثُ، مَا تَرَكَنَا صَدَقَةً»
قَاتُلُوا: اللَّهُمَّ نَعَمْ. [راجع: ١٧٢]

تَحْرِيرٌ: إِسْنَادٌ صَحِيفٌ. ح: (٣٠٩٤)، م: (١٧٥٧) بدون ذكر طلحة.

١٦٥٩ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَشَامُ الدَّسْتُوَانِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارَاطِهِ: أَنَّ آيَةَ حَدَّةَ: أَنَّهُ دَخَلَ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَهُوَ مَرِيضٌ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: وَصَلَّتَكَ رَأْجُمُ، إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا الرَّحْمَنُ، خَلَقْتُ الرَّاجِمَ، وَسَقَّتُ لَهَا مِنْ اسْنَمِيِّ، فَمَنْ يَصْلِهَا، أَصْلُهُ، وَمَنْ يَقْطَعُهَا أَقْطَعُهُ فَآتَيْتُهُ» - أَوْ قَالَ: مَنْ يَبْتَهَا أَنْتُهُ». [انظر: ١٦٨٧]

تَحْرِيرٌ: صَحِيفٌ لِغَيْرِهِ، وَهَذَا الإِسْنَادُ مَعْلُومٌ،
وَقَدْ اخْتَلَطَ بِأَصْحَابِ يَحْيَى عَلَيْهِ فِيهِ.

1660. An-Nadr bin Shaiban said: I met Abu Salamah bin 'Abdur-Rahman and said: Tell me of something you heard from your father, that he heard from the Messenger of Allah (ﷺ) about the month of Ramadan. He said: Yes; my father told me that the Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, enjoined fasting Ramadan and I have made it *Sunnah* to pray *qiyam* during it [i.e., *Taraweeh*]. Whoever fasts it and prays *qiyam* during it, out of faith and seeking reward, will emerge from sins as on the day his mother bore him."

Comments: [Its *isnad* is *da'eef*]

1661. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) said: "If a woman prays her five [daily prayers], fasts her month, guards her chastity and obeys her husband, it will be said to her: Enter Paradise by whichever of the gates of Paradise you wish."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Ibn Lahee'ah]

1662. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) went out and I followed him until he entered a grove of palm trees. Then he prostrated and remained in prostration for a long time, until I was afraid that Allah had taken his

1660 - حَدَّثَنَا أَبُو سَعِيدٍ مَؤْلَى بْنِ هَاشِمٍ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ: حَدَّثَنَا النَّصْرُ بْنُ شَيْبَانَ قَالَ: لَقِيَتِ أَبَا شَيْلَةَ بْنَ عَبْدِ الرَّحْمَنِ فَلَمَّا حَدَّثَنِي عَنْ شَيْءٍ سَمِعْتُهُ مِنْ أَيْكَنْ، سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَعْمَلُ حَدَّثَنِي أَبِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ صِيَامَ رَمَضَانَ، وَسَنَّتْ قِيَامَهُ، فَمَنْ صَامَهُ وَفَاعَهُ إِيمَانًا وَاحْتِسَابًا، خَرَجَ مِنَ الذُّنُوبِ كَيْفَيَّةً وَلَذَّتَهُ أُمُّهُ». [وانظر: ١٦٨٨]

تخریج: إسناده ضعيف، النضر بن شيبان ضعيف وفي قول أبي سلمة: «حدثني أبي» نظر، لأن أبي سلمة لم يصح سماعه من أبيه.

1661 - حَدَّثَنَا يَحْيَى بْنُ إِشْحَاقَ: حَدَّثَنَا أَبْنُ الْهَبِيَّةِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي جَعْفَرٍ: أَنَّ أَبَنَ قَارِبَطَ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا صَلَّتِ الْمَرْأَةُ حَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا: اذْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَيْئَتْ».

تخریج: حسن لغيره، وهذا إسناد ضعيف لصف ابن الهبي.

1662 - حَدَّثَنَا أَبُو سَلَمَةَ مَنْصُورُ بْنُ سَلَمَةَ الْخُزَاعِيُّ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ عَمْرُو بْنِ أَبِي عَمْرُو، عَنْ أَبِي الْحُوَيْرَةِ، عَنْ مُحَمَّدٍ بْنِ جُبَيرٍ بْنِ مُطَعِّمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: خَرَجَ رَسُولُ

soul. I went to look, and he raised his head and said: "What is the matter, O 'Abdur-Rahman?" I told him what it was and he said: "Jibreel (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to me: 'Shall I not tell you the glad tidings? Allah, may He be glorified and exalted, says to you: "Whoever sends blessings upon you, I shall send blessings upon him, and whoever sends salams upon you, I shall send salams upon him.'"

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخریج: حسن لغره، وهذا إسناد ضعيف، أبو الحویرث فیه ضعف من قبل حفظه.

1663. It was narrated that 'Abdur-Rahman bin 'Awf said: I entered the mosque and saw the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) coming out of the mosque, so I followed him. And he narrated the hadeeth...

Comments: [Hasan because of corroborating evidence; it is a repeat of the previous report]

اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَبْيَعْتُهُ حَتَّى دَخَلَ تَحْلَلاً، فَسَجَدَ، فَأَطَالَ الشُّجُودَ حَتَّى يَقُولُ أَوْ حَشِيبُ أَنَّ يَكُونَ اللَّهُ قَدْ تَوَفَّاهُ أَوْ قَبَضَهُ قَالَ: فَجِئْتُ أَنْظُرُ، فَرَفَعَ رَأْسَهُ، قَالَ: «مَا لَكَ يَا عَبْدَ الرَّحْمَنِ؟» قَالَ: فَذَكَرَ ذَلِكَ لَهُ، قَالَ: قَالَ: «إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِي: أَلَا أُبَشِّرُكَ؟ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لَكَ: مَنْ صَلَّى عَلَيْكَ صَلَائِعَ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ سَلَائِعَ عَلَيْهِ». [انظر: ١٦٦٤]

١٦٦٣ - حَدَّثَنَا يُوسُفُ: حَدَّثَنَا لَيْثُ عَنْ بَرِيزَةِ عَنْ عَفْرُو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْحَوَيْرَةِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: دَخَلْتُ الْمَسْجِدَ، فَرَأَيْتُ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ تَحْارِجًا مِنَ الْمَسْجِدِ، فَأَبْيَعْتُهُ... فَذَكَرَ الْحَدِيثَ. [انظر: ١٦٦٤]

تخریج: حسن لغيره، وهو مكرر ماقبله.

1664. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came out of the mosque and went towards where the zakah was kept. He went in and turned to face the qiblah, then he fell down in prostration and remained in prostration for a long time, until I thought that Allah, may He be glorified and exalted, had taken his soul. I drew close to him and sat down, and he raised his head and

١٦٦٤ - حَدَّثَنَا أَبُو سَعِيدٍ تَوْلَى بْنِ هَاشِمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بَلَالٍ: حَدَّثَنَا عَفْرُو بْنُ أَبِي عَمْرُو عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ، فَتَوَجَّهَ تَحْرُّصَدَقَيْهِ، فَدَخَلَ فَاسْتَقْبَلَ الْقِبَلَةَ، فَخَرَّ سَاجِدًا، فَأَطَالَ الشُّجُودَ، حَتَّى طَنَّتْ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَبَضَ نَفْسَهُ فِيهَا، فَدَنَوْتُ مِنْهُ، ثُمَّ جَلَّسْتُ، فَرَفَعَ رَأْسَهُ قَالَ: «مَنْ هَذَا؟»

said: "Who is this?" I said: 'Abdur-Rahman. He said: "What do you want?" I said: O Messenger of Allah, you prostrated for so long that I thought Allah, may He be glorified and exalted, had taken your soul. He said: "Jibreel (جبريل) came to me and gave me glad tidings. Allah, may He be glorified and exalted, says: Whoever sends blessings upon you, I shall send blessings upon him, and whoever sends *salams* upon you, I shall send *salams* upon him. So I prostrated to Allah, may He be glorified and exalted, out of gratitude."

Comments: [Hasan because of corroborating evidence and its *isnad* is *da'eef*]

1665. It was narrated from 'Abdullah bin al-Waleed that he heard Abu Salamah bin 'Abdur-Rahman narrate from his father that he was with the Prophet (ﷺ) on a journey. The Prophet (ﷺ) went to relieve himself, then the time for prayer came and they got up to pray, and asked 'Abdur-Rahman to lead them in prayer. Then the Prophet (ﷺ) came and prayed one *rak'ah* with the people behind him. When he said the *salam*, he said: "You did the right thing" or "You did well."

Comments: [Saheeh because of corroborating evidence. This is a *da'eef isnad*]

1666. It was narrated that Ibn 'Abbas said: I heard 'Abdur-Rahman bin 'Awf say: I heard the Messenger of Allah (ﷺ) say: "If there is an epidemic in some land

فُلُتْ: عَبْدُ الرَّحْمَنِ، قَالَ: «مَا شَأْنَكَ؟»
فُلُتْ: يَا رَسُولَ اللَّهِ، سَجَدْتُ سَجْدَةً حَشِيبَتْ
أَنْ يَكُونَ اللَّهُ عَزَّ وَجَلَّ فَذَقْبَضَ نَفْسَكَ فِيهَا،
قَالَ: إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَانِي
فَبَشَّرَنِي، قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: مَنْ
صَلَّى عَلَيْكَ صَلَّى اللَّهُ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ
سَلَّمَ اللَّهُ عَلَيْهِ، فَسَجَدْتُ لِلَّهِ عَزَّ وَجَلَّ شُكْرًا».

[راجع: ١٦٦٢]

تخریج: حسن لغيره، وهذا إسناد ضعيف،
عبد الواحد بن محمد مجہول، ولعله لم يسمع
من جده عبد الرحمن بن عوف.

١٦٦٥ - حَدَّثَنَا هَيْمَمٌ (١٩٢) بْنُ خَارِجَةٍ - قَالَ
أَبُو عَبْدِ الرَّحْمَنِ: وَسَمِعْتَهُ أَنَّ مِنَ الْهَيْمَمِ بْنِ
خَارِجَةَ: حَدَّثَنَا رِشْدِينُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْوَلِيدِ،
أَنَّهُ سَمِعَ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ يَعْلَمُ عَنْ
أَيِّهِ: أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَذَهَبَ النَّبِيُّ
ﷺ لِحَاجَتِهِ، فَأَذْرَكُوهُمْ وَقَتَ الصَّلَاةَ، فَأَفَاثُوا
الصَّلَاةَ، فَقَدَّمُوهُمْ عَبْدُ الرَّحْمَنِ، فَجَاءَ النَّبِيُّ
ﷺ، فَصَلَّى مَعَ النَّاسِ خَلْفَهُ رَكْعَةً، فَلَمَّا سَلَّمَ
قَالَ: «أَصَبَّتُمْ، أَوْ أَخْتَسَّمْ».

تخریج: صحيح لغيره، وهذا إسناد ضعيف،
رشدين بن سعد ضعيف عند الجمهور.

١٦٦٦ - حَدَّثَنَا رَوْحَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي
خَفْصَةَ: حَدَّثَنَا الرُّهْبَرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ
اللَّهِ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: سَمِعْتَ عَبْدَ

and you are not there, then do not enter it; if it is in a land where you are, do not leave it."

Comments: [Its *isnad* is *qawi*, al-Bukhari (5729) and Muslim (2219)]

الرَّحْمَنُ بْنُ عَوْفٍ يَقُولُ: سَيِّفَتْ رَسُولُ اللَّهِ يَقُولُ: إِذَا كَانَ الْوَبَاءُ بِأَرْضِ وَلَنَّتِ بِهَا، فَلَا تَدْخُلُهَا، وَإِذَا كَانَ بِأَرْضِ وَأَنَّتِ بِهَا، فَلَا تَخْرُجْ مِنْهَا. [انظر: ١٦٧٨، ١٦٨٣، ١٦٨٤]

[١٦٧٩]

تخریج: إسناده قوي. خ: (٥٧٢٩)، م: (٢٢١٩).

1667. It was narrated from 'Abdur-Rahman bin 'Awf that some people of the Arabs came to the Messenger of Allah (ﷺ) in Madinah and became Muslim, and they fell sick with the sickness (fever) of Madinah. They fell sick and left Madinah, and were met by a group of his Companions - meaning Companions of the Prophet (ﷺ) - who said to them: Why are you leaving? They said: We have got the fever of Madinah so we decided to leave Madinah. They said: Don't you have a good example in the Messenger of Allah? Some of them (the Companions) said: They have become hypocrites and some of them said: They have not become hypocrites, they are still Muslims. Then Allah, may He be glorified and exalted, revealed the verse: "Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned" [an-Nisa' 4:88].

Comments: [Its *isnad* is *da'eef*]

1668. It was narrated that 'Abdullah bin 'Amir bin Rabee'ah

١٦٦٧ - حَدَّثَنَا أَشَوْدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادٌ أَبْنُ سَلَمَةَ عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ، عَنْ تَزِيدٍ أَبْنِ عَبْدِ اللَّهِ بْنِ قُسْبَيْطٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ قَوْمًا مِنَ الْعَرَبِ أَتَوْا رَسُولَ اللَّهِ يَقُولُ: الْمَدِينَةُ فَأَشْلَمُوا، وَأَصَابُوهُمْ وَبَاءَ بِالْمَدِينَةِ حَمَّاهَا، فَأَرْكَسُوا، فَخَرَجُوا مِنَ الْمَدِينَةِ، فَاسْتَشْبَلُوكُمْ نَفْرٌ مِنْ أَصْحَابِهِ - يَعْنِي أَصْحَابَ النَّبِيِّ يَقُولُ - فَقَالُوا لَهُمْ: مَا لَكُمْ رَجَعْتُمْ؟ قَالُوا: أَصَابَنَا وَبَاءُ الْمَدِينَةِ، فَاجْتَوَنَا الْمَدِينَةَ. فَقَالُوا: أَمَا لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ؟ فَقَالَ بَعْضُهُمْ: نَافَقُوا، وَقَالَ بَعْضُهُمْ: لَمْ يَنَافِقُوا، هُمْ مُسْلِمُونَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «فَمَا لَكُمْ فِي الْكَتَبِينِ وَقَاتِلُنَّ وَاللهُ أَزْكَنَهُمْ بِمَا كَسَبُوا» الآية. (النساء: ٨٨).

تخریج: إسناده ضعيف، ابن اسحاق مدلس وقد عنون وأبو سلمة لم يسمع من آيه.

١٦٦٨ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ

said: 'Umar bin al-Khattab (رضي الله عنه) heard the voice of Ibn al-Mughtarif - or Ibn al-Gharif - the camel driver [one who urges camels on with his singing or chanting] in the middle of the night, when we were setting out for Makkah. 'Umar made his camel speed up until he joined the people, and found himself with 'Abdur-Rahman. When dawn broke, 'Umar said: Now keep quiet, for dawn has broken; remember Allah. Then he saw 'Abdur-Rahman wearing *khuffain* (leather slippers) and he said: Leather slippers?! He said: I wore them with someone whom was better than you, or with the Messenger of Allah (صلوات الله عليه). 'Umar said: I urge you to take them off, for I am afraid that the people will see you and follow your example.

Comments: [Its *isnad* is *da'eef*]

1669. Ishaq bin 'Eesa told us: Shareek told us:... and he narrated it with the same *isnad* and said: We wore them with the Messenger of Allah (صلوات الله عليه).

Comments: [Its *isnad* is *da'eef*; see the previous report]

1670. It was narrated from 'Urwah that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (صلوات الله عليه) allocated the land of such and such to me and 'Umar bin al-Khattab. Az-Zubair went to the family of 'Umar and bought his share from them. Then he went to 'Uthman bin 'Affan and

ابن عامر بن زبيعة قال: سمع عمر بن الخطاب صوت ابن المغترف - أو ابن الغرفى الحادى فى حزوف الليل، وتشعر مظلقوه إلى مكها، فاوضع عمر راحلته حتى دخل مع القوم، فإذا هو مع عبد الرحمن، فلما طلع الفجر قال عمر: هىء الآن، اشكت الآن، قد طلع الفجر، اذكروا الله. قال: ثم أبصرت على عبد الرحمن شخصين، قال: وخفقا؟ فقال: قد لبسهما مع من هو خير منه، أو مع رسول الله صلى الله عليه وسلم. قال عمر: عزمت عليك إلا تراغهمما، فإني أخاف أن ينظر الناس إليك، فيقتلونك.

تخریج: إسناد ضعيف، شريك بن عبد الله ضعيف سوء حفظه وعااصم بن عبد الله ضعيف.

١٦٦٩ - قال وحدثنا إسحاق بن عيسى: حدثنا شريك، فذكره بإنشاده وقال: لبسهما مع رسول الله صلى الله عليه وسلم.

تخریج: إسناد ضعيف، راجع ماقبله.

١٦٧٠ - حدثنا عفان: حدثنا حماد بن سلمة: أخبرنا هشام بن عمرو عن عروة: أن عبد الرحمن بن عوف قال: أطعوني رسول الله صلى الله عليه وسلم وعمر بن الخطاب أرضي كذا وكذا، فذهب الربيع إلى آل عمر، فأشترى نصيحة منهم، فأتى عثمان بن عفان، فقال: إن عبد

said: 'Abdur-Rahman bin 'Awf is claiming that the Messenger of Allah (ﷺ) allocated the land of such and such to him and 'Umar bin al-Khattab, and I have bought the share of 'Umar's family. 'Uthman said: 'Abdur-Rahman is a man whose testimony is good, whether it is for him or against him.

Comments: [Its men are *thiqat*]

1671. It was narrated from Ibn as-Sa'di that the Prophet (ﷺ) said: "Hijrah (migration) will never cease so long as there is an enemy to be fought." Mu'awiyah, 'Abdur-Rahman bin 'Awf and 'Abdullah bin 'Amr bin al-'As said: The Prophet (ﷺ) said: "Hijrah is of two types: one is forsaking (*tahjir*) bad deeds and the other is migrating (*hijrah*) for the sake of Allah and His Messenger. Hijrah will never cease so long as repentance can be accepted, for repentance will never cease to be accepted until the sun rises from its place of setting; when it rises thus, a seal will be placed on every heart with what is in it, and people will no longer have to strive."

Comments: [Its isnad is *hasan*]

1672. Sulaiman bin Moosa narrated that 'Abdur-Rahman bin 'Awf said: When the Majoosi [Magian] came out from the presence of the Messenger of Allah (ﷺ) I asked him, and he told me that the Prophet (ﷺ) had given him the choice between

الرَّحْمَنِ بْنَ عَوْفٍ زَعْمَ أَنَّ رَسُولَ اللَّهِ ﷺ أَقْطَعَهُ وَعَمَرَ بْنَ الْخَطَابِ أَرْضَ كَذَا وَكَذَا، فَإِنِّي اشْتَرَيْتُ نَصِيبَ آلِ عَمَرٍ. قَالَ عُثْمَانُ: عَبْدُ الرَّحْمَنَ جَائِزُ الشَّهَادَةِ، لَهُ وَعَلَيْهِ.

تخريج: رجاله ثقات إلا أن في سمع عروة من عبدالرحمن بن عوف وفته.

١٦٧١ - حَدَّثَنَا الْحَكَمُ بْنُ تَافِعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ ضَمْسَمِ بْنِ زُرْعَةَ، عَنْ شُرَيْحَ بْنِ عَيْنِيْدِ بَرِّهُ إِلَى مَالِكِ بْنِ يُخَاهِيرَ، عَنْ أَبْنَيِ السَّعَدِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَنْقِطُ الْهِجْرَةَ مَا دَامَ الْعُدُوُّ يَقْاتَلُ». قَالَ مُقاوِيَةً وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَعَبْدُ اللَّهِ بْنُ عَفْرَوْ بْنِ الْعَاصِ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْهِجْرَةَ حَضْنَنَا: إِخْدَاهُنَا أَنْ تَهْجُرَ الْمُشَيَّبَاتِ، وَالْأُخْرَى أَنْ تُهَاجِرَ إِلَى اللَّهِ وَرَسُولِهِ، وَلَا تَنْقِطُ الْهِجْرَةَ مَا تُقْبَلُتِ الْتَّوْبَةُ، وَلَا تَرَالُ التَّوْبَةُ مَقْبُولَةً، حَتَّى تَلْمَعَ السَّفَرُ مِنَ الْمَغْرِبِ، فَإِذَا طَلَّعَتْ، طَبِعَ عَلَى كُلِّ قَلْبٍ بِمَا فِيهِ، وَكُفِيَ النَّاسُ الْعَمَلُ».

تخريج: إسناده حسن.

١٦٧٢ - حَدَّثَنَا أَبُو الْمُعِيرَةِ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنِي سُلَيْمَانُ بْنُ مُوسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْنَبِ قَالَ: لَمَّا خَرَجَ الْمَجْوُسِيُّ مِنْ عَنْدِ رَسُولِ اللَّهِ ﷺ، سَأَلَهُ، فَأَخْبَرَنِي أَنَّ النَّبِيَّ ﷺ خَيْرَةُ بَيْنِ الْجِزَيْرَةِ وَالْقَتْلِ، فَاخْتَارَ الْجِزَيْرَةَ.

تخریج: إسناده ضعيف، سعيد بن عبدالعزيز اختلط باخرين وسليمان بن موسى لم يدرك عبد الرحمن بن عوف.

paying the *jizyah* or execution, and he chose to pay the *jizyah*.

Comments: [Its *isnad* is *da'eef*]

1673. It was narrated from Salih bin Ibraheem bin 'Abdur-Rahman bin 'Awf, from his father, from his grandfather 'Abdur-Rahman bin 'Awf, that he said: Whilst I was standing in the ranks on the day of Badr, I looked to my right and my left, and I saw that I was between two boys of the Ansar who were very young. I wished that I was standing between two who were stronger than them. One of them gestured to me and said: O uncle, do you know Abu Jahl? I said: Yes; what do you want with him, O son of my brother? He said: I have been told that he reviles the Messenger of Allah (ﷺ). By the One in Whose hand is my soul, if I see him I will not leave him until the one of us who is destined to die first is dead. Then the other one gestured to me and said something similar. And I was impressed by that. It was not long before I saw Abu Jahl moving about among the people. I said: Do you not see? This is the one you were asking about. They hastened towards him and struck him with their swords until they killed him. Then they went to the Messenger of Allah (ﷺ) and told him. He said: "Which of you killed him?" Each of them said: I killed him. He said: "Have you wiped your swords yet?" They said: No. So he looked at their swords then he said: "Both

١٦٧٣ - حَدَّثَنَا أَبُو سَلَمَةَ يُوسُفُ بْنُ يَعْقُوبَ التَّاجِشُونُ عَنْ (١٩٣/١) صَالِحِ بْنِ إِبْرَاهِيمَ أَبْنِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ قَالَ: إِنِّي لَوَاقِفٌ بَيْنَ بَنِي فِي الظَّفَرِ نَظَرْتُ عَنْ يَمِينِي، وَعَنْ شَمَائِلِي، فَإِذَا أَنَا بَيْنَ غَلَابَتَيْنِ مِنَ الْأَنْصَارِ، حَدِيثَتِي أَشَأْتُهُمَا، تَمَيَّزَ لَوْكَنْتُ بَيْنَ أَضْلَعِيهِمَا، فَعَمَرَنِي أَحَدُهُمَا، فَقَالَ: يَا عَمُّ، هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قَالَ: فَلَمْ: تَعْمَمْ، وَمَا حَاجَتْكَ يَا ابْنَ أَخِي؟ قَالَ: بَلْعَنْتِي اللَّهُ سَبَبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالَّذِي نَفَسَيْ بِنَبِيِّهِ، لَوْ رَأَيْتَهُ لَمْ يُفَارِقْ سَوَادِهِ سَوَادَهُ، حَتَّى يُمُوتَ الْأَعْجَلُ بِنَاهِ. قَالَ: فَعَمَرَنِي الْأَخْرَ، فَقَالَ لِي مِنْهُمَا، قَالَ: فَتَعْجِبْتُ لِذَلِكَ، قَالَ: فَلَمْ أَشْتَ أَنْ نَظَرْتُ إِلَيْ أَبِي جَهْلٍ يَرْوُلُ فِي النَّاسِ، فَقَلَّتْ لَهُمَا: أَلَا تَرَيَايْنِ؟ هَذَا صَاحِبُكُمَا الَّذِي تَسْأَلَنِيهِ: فَابْتَدَرَاهُ، فَاتَّشَلَهُمَا، فَصَرَبَاهُ حَتَّى قُتِلَاهُ، ثُمَّ انصَرَفَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَخْبَرَاهُ قَالَ: أَيُّكُمَا قَتَلَهُ؟ فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ. قَالَ: هَلْ مَسْخَنْتُمَا سَيِّئَكُمَا؟ قَالَ: لَا، فَنَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّيْقَنِ، فَقَالَ: «يَأَيُّكُمَا قَتَلَهُ» وَقَضَى يَسْلَمَ لِمُعاذَ بْنِ عَمْرُو بْنِ الْجَمُوحِ، وَهُدَا مُعاذَ بْنِ عَمْرُو بْنِ الْجَمُوحِ وَمُعاذَ ابْنِ عَفْرَاءَ.

of you killed him." And he decreed that his belongings should be taken by Mu'adh bin 'Amr bin al-Jamoooh. The two men were Mu'adh bin 'Amr bin al-Jamoooh and Mu'adh Ibn 'Afra'.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3141) and Muslim (1752)]

1674. It was narrated from 'Umar bin Abi Salamah, that his father said: The preacher of the people of Palestine told me: I heard 'Abdur-Rahman bin 'Awf say: The Messenger of Allah ﷺ said: "By the One in Whose hand is the soul of Muhammad, there are three things which I could certainly swear an oath about: no wealth decreases because of charity, so give in charity; no one forgives a wrong done to him, seeking thereby the Countenance of Allah, but Allah will raise him in status thereby - Abu Sa'eed the freed slave of Banu Hashim said: but Allah will increase him in honour thereby - on the Day of Resurrection; and no one starts asking of people but Allah will increase him in poverty."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

1675. It was narrated from 'Abdur-Rahman bin 'Awf that the Prophet ﷺ said: "Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Ali will be in Paradise, 'Uthman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman bin 'Awf will be

تخریج: إسناده صحيح. خ: (٣١٤١)، م: (١٧٥٢).

١٦٧٤ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبْوَ عَرَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلْمَةَ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي فَاصُّ أَهْلُ فَلَسْطِينِ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنَ بْنَ عَزِيزٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْكُلُّ، وَالَّذِي تَقْسِمُ مُحَمَّدًا بَيْنَهُ، إِنْ كُنْتُ لَخَالِفًا عَلَيْهِنَّ: لَا يَقْصُسْ مَالَ مِنْ ضَدْقَةٍ، فَتَصْدِقُوا، وَلَا يَغْنُ عَبْدٌ عَنْ مَظْلَمَةٍ يَتَغْنِي بِهَا وَجْهَ اللَّهِ إِلَّا زَرَعَ اللَّهُ بِهَا عِزًّا - وَ قَالَ أَبُو سَعِيدٍ مَؤْلَى بْنِ هَاشِمٍ: إِلَّا زَادَ اللَّهُ بِهَا عِزًّا يَوْمَ الْقِيَامَةِ - وَلَا يَفْتَحْ عَبْدٌ بَابَ مَسَائِلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَتْرٍ".

تخریج: حسن لغيره، وهذا إسناد ضعيف لجهالة فاص أهل فلسطين عمر بن أبي سلمة ضعيف.

١٦٧٥ - حَدَّثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَازِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ الْيَتَمَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَبْوَ بَكْرٍ فِي الْجَنَّةِ، وَعُمَرَ فِي الْجَنَّةِ وَعَلَيْهِ فِي الْجَنَّةِ، وَعَمَّانٌ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالرَّبِيعُ فِي الْجَنَّةِ،

in Paradise, Sa'd bin Abi Waqqas will be in Paradise, Sa'eed bin Zaid bin 'Amr bin Nufail will be in Paradise and Abu 'Ubaidah bin al-Jarrah will be in Paradise."

Comments: [Its isnad is *qawi*]

وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ بْنُ أَبِي وَقَاصٍ فِي الْجَنَّةِ، وَسَعِيدُ بْنُ زَيْدٍ بْنُ عَمْرٍ وَابْنُ نَهْلٍ فِي الْجَنَّةِ، وَأَبُو عَيْنَةَ بْنُ الْجَرَاحِ فِي الْجَنَّةِ». [راجع: ١٦٢٩]

تخرج: إسناده قوي.

1676. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) said: "I was present at the treaty of al-Mutayyabean with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal)."

Comments: [Its isnad is *saheeh*]

١٦٧٦ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَبْنُ إِسْحَاقَ - يَعْنِي عَبْدَ الرَّحْمَنِ - عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ أَبْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَهِدْتُ غَلَامًا مَعَ غُمُومَتِي جَنْفَ الْمُطَيَّبِينَ، لَمَّا أُجِبَ أَنَّ لِي حُمْرَ النَّعْمِ وَإِنِّي أَنْكُهُ».

[راجع: ١٦٥٥]

تخرج: إسناده صحيح.

1677. Makholo said: The Messenger of Allah (ﷺ) said: "If one of you prays and is uncertain about his prayer, if he is not sure whether it was one or two (*rak'ahs*), let him assume it was one; if he is not sure whether it was two or three, let him assume it was two; if he is not sure whether it was three or four, let him assume it was three, until he doubts only that he may have done too much, then let him prostrate twice before he says the *salam*, then let him say the *salam*." Muhammad bin Ishaq said: and Husain bin 'Abdullah said to me: Did he tell you the isnad? I said: No. He said: But he told me that Kuraib, the freed slave of Ibn

إِسْحَاقَ: حَدَّثَنِي مَكْحُولٌ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي مَكْحُولٌ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ شَكَ فِي صَلَاةِ يَوْمٍ، فَإِنْ شَكَ فِي الْوَاجِدَةِ وَالثَّالِثَةِ، فَلْيَجْعَلْهُمَا وَاجِدَةً، وَإِنْ شَكَ فِي الثَّالِثَةِ وَالثَّالِثَةِ وَالْأَرْبَعِ، فَلْيَجْعَلْهُمَا ثَالِثَيْنِ وَإِنْ شَكَ فِي الْأَرْبَعِ وَالْأَرْبَعِ، فَلْيَجْعَلْهُمَا ثَالِثَيْنِ، حَتَّى يَكُونَ الْوَقْمُ فِي الرِّبَادَةِ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَلَّ أَنْ يُسْلِمَ، ثُمَّ يُسْلِمْ». قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ: وَقَالَ لِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ: هَلْ أَشَدَّهُ لَكَ؟ قَلَّتْ: لَا، قَالَ: لَكَتَهُ حَدَّثَنِي أَنَّ كُرْبَيَا مَوْلَى أَبْنِ عَبَاسٍ حَدَّثَهُ عَنْ أَبْنِ عَبَاسٍ، قَالَ: جَلَّتْ إِلَى عُمَرَ بْنِ الْخَطَّابِ.

'Abbas, told him that Ibn 'Abbas said: I sat with 'Umar bin al-Khattab and he said: O Ibn 'Abbas, if a man is not sure about his prayer, and does not know whether he prayed too many or too few [rak'ahs], (what should he do)? I said: By Allah, O Ameer al-Mu'mineen, I do not know; I did not hear anything about that. 'Umar said: By Allah, I do not know either. Whilst we were like that, 'Abdur-Rahman bin 'Awf came and said: What are you talking about? 'Umar said to him: We were talking about a man who is not certain about his prayer; what should he do? He said: I heard the Messenger of Allah (ﷺ) say:... and he narrated the same *hadeeth*.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

1678. It was narrated from Salim, from 'Abdullah, that 'Abdur-Rahman bin 'Awf told 'Umar bin al-Khattab, when he was marching towards Syria, that the Prophet (ﷺ) said: "The people who came before you were punished with this sickness. If you hear of it in some land, do not enter it; and if it happens in a land where you are, do not leave it, fleeing from it." So 'Umar bin al-Khattab turned back from Syria.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5729) and Muslim (2219)]

1679. It was narrated that 'Abdullah bin 'Abbas said: 'Umar bin al-Khattab set out, heading

فَقَالَ: يَا ابْنَ عَبَّاسٍ، إِذَا أَشْتَهَى عَلَى الرَّجُلِ فِي صَلَاتِهِ، فَلَمْ يَذْرِ أَزَادَ أَمْ نَقْصَ؟ قَلَّتْ: وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَذْرِي، مَا سَمِعْتُ فِي ذَلِكَ شَيْئًا. فَقَالَ عُمَرُ: وَاللَّهِ مَا أَذْرِي. قَالَ: فَبَيْتَنَا نَحْنُ عَلَى ذَلِكَ إِذْ جَاءَ عَبْدَ الرَّحْمَنَ ابْنَ عَزْفٍ، فَقَالَ: مَا هَذَا الَّذِي تَذَكَّرُ إِنْ؟ فَقَالَ لَهُ عُمَرُ: ذَكَرْنَا الرَّجُلَ يَشْكُرُ فِي صَلَاتِهِ كَيْفَ يَضْطَعُ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَسْأَلُ... بَعْدَ... هَذَا الْحَدِيثِ.] [راجع: ١٦٥٦]

تخریج: حسن لغيره، وهذا إسناد ضعيف
لضعف حسين بن عبد الله.

١٦٧٨ - حَدَّثَنَا حَبْرَاجُ وَتَرِيدُ الْمَعْنَى، قَالَ: أَخْبَرْنَا ابْنُ أَبِي دَبْبِ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ: أَنَّ عَبْدَ الرَّحْمَنَ بْنَ عَزْفٍ أَخْبَرَ عُمَرَ بْنَ الْحَطَابِ - وَهُوَ يَسِيرُ فِي طَرِيقِ الشَّامِ - عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ هَذَا السُّقْمَ عَذْبٌ يَهُ الْأَمْمُ بَلَّكُمْ، فَإِذَا سَمِعْتُمْ يَهُ فِي أَرْضِ، فَلَا تَذَلُّوْهَا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضِ وَأَشْتَمْ بِهَا، فَلَا تَخْرُجُوا فِرَاداً مِنْهُ. قَالَ: فَرَجَعَ عُمَرُ بْنَ الْحَطَابِ مِنَ الشَّامِ.] [راجع: ١٦٦٦]

تخریج: إسناده صحيح. خ: (٥٧٢٩)، م: (٤٢١٩)

١٦٧٩ - (١٩٤/١) حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرْنَا مَعْمَرَ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ

towards Syria... and he narrated the same *hadeeth*. He said: 'Abdur-Rahman bin 'Awf was not there, then he came and said: I know something about this. I heard the Messenger of Allah (ﷺ) say: "If you hear of it being in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it."

Comments: [Its *isnud* is *saheeh*, al-Bukhari (5729) and Muslim (2219)]

الرَّحْمَنُ بْنُ رَمِيدٍ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْخَارِثِ بْنِ تَوْقِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: خَرَجَ عَمِيرٌ بْنُ الْخَطَّابِ مِنْ الشَّامِ... فَذَكَرَ الْحَدِيثَ، قَالَ: وَكَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ غَائِبًا، فَجَاءَ، فَقَالَ: إِنَّ عَنِي مِنْ هَذَا عِلْمًا، سَوْعَتْ رَسُولُ اللَّهِ يَسْأَلُهُ يَقُولُ: إِذَا سَمِعْتُمْ بِهِ فِي أَرْضٍ، فَلَا تَقْدِمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ، وَأَتَّمْتُ بِهَا، فَلَا تَخْرُجُوا فِي رَازِّ مِنْهُ». [راجع: ١٦٦٦]

تخریج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

1680. It was narrated from 'Abdur-Rahman bin 'Awf that he heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

Comments: [*Saheeh* because of corroborating evidence]

١٦٨٠ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الْمُهْرَبِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ رَدَادَ الْلَّبَيِّ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَسْأَلُهُ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِيمَ، وَشَقَقْتُ لَهَا مِنْ أَشْيَاءِ اسْتَأْنَى، فَمَنْ وَصَلَهَا وَصَلَتْهُ، وَمَنْ قَطَعَهَا بَثَثَهُ». [راجع: ١٦٥٩]

تخریج: صحيح لغيره. رداد الليثي مقبول، وقد توبع.

1681. It was narrated from 'Abdur-Rahman bin 'Awf that he heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and

١٦٨١ - حَدَّثَنَا يَثْرَبُ بْنُ شَعْبَتِ بْنِ أَبِي حَمْزَةَ: حَدَّثَنِي أَبِي عَنِ الْمُهْرَبِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ رَدَادَ الْلَّبَيِّ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَسْأَلُهُ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا الرَّحْمَنُ، وَأَنَا خَلَقْتُ الرَّحِيمَ، وَاشْقَقْتُ لَهَا مِنْ أَشْيَاءِ اسْتَأْنَى، فَمَنْ وَصَلَهَا وَصَلَتْهُ، وَمَنْ قَطَعَهَا بَثَثَهُ». [راجع: ١٦٥٩]

whoever breaks ties of kinship, I shall cut him off.””

تخریج: صحیح لغیره. راجع ماقبله.

Comments: [Saheeh because of corroborating evidence; see the previous report]

1682. It was narrated from 'Abdullah bin 'Amir bin Rabee'ah that 'Umar bin al-Khattab set out towards Syria. When he was in Sargh, he heard that an epidemic had broken out in Syria. 'Abdur-Rahman bin 'Awf told him that the Messenger of Allah ﷺ said: “If you hear of it in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it.” So 'Umar bin al-Khattab returned from Sargh.

Comments: [Its isnad is saheeh, al-Bukhari (5729) and Muslim (2219)]

1683. It was narrated from 'Abdullah bin 'Abbas that 'Umar bin al-Khattab set out for Syria, then when he was in Sargh, he was met by the commanders of the troops, Abu 'Ubaidah bin al-Jarrah and his companions, and they told him that an epidemic had broken out in Syria.... and he narrated the same hadeeth. He said: 'Abdur-Rahman bin 'Awf came, who had been away on an errand, and said: I know something about this. I heard the Messenger of Allah ﷺ say: “If it [the epidemic] is in a land and you are there, do not leave it, fleeing from it; and if you hear of it in some land, do not go there.

١٦٨٢ - حدثنا إسحاق بن عيسى: أخبرني مالك عن الزهري، عن عبد الله بن عامر ابن ربيعة: أن عمر بن الخطاب خرج إلى الشام، فلما جاء سرعة، تلقي أنه الوباء قد وقع بالشام، فأخبره عبد الرحمن بن عوف أن رسول الله ﷺ قال: إذا سمعتم به بأرض فلا تقدموه عليه، وإذا وقع بأرض، وأنتم بها، فلا تخرجوا فرارا منه فرجع عمر بن الخطاب من سرعة. [راجع: ١٦٧٨]

تخریج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

١٦٨٣ - حدثنا إسحاق بن عيسى: أخبرني مالك عن الزهري، عن عبد الحميد بن عبد الرحمن بن زيد بن الخطاب، عن عبد الله ابن عبد الله بن الحارث بن توقل، عن عبد الله بن عباس: أن عمر بن الخطاب خرج إلى الشام، حتى إذا كان سرعة، لقيه أمراة الأجناد: أبو عبيدة بن الجراح وأصحابه، فأخبروه أنه الوباء قد وقع بالشام... فذكر الحديث. قال: فجاء عبد الرحمن بن عوف، وكان معه في بعض حاتمه، فقال: إن عيني من هذا علما، سمعت رسول الله ﷺ يقول: إذا كان بأرض، وأنتم بها، فلا

He said: So 'Umar praised Allah, then he turned back.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5729) and Muslim (2219)]

تخریج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

1684. It was narrated that 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (ﷺ) say: "If you hear of it in some land and you are not there, then do not enter it (that land); if it occurs when you are there, then do not leave it fleeing from it."

Comments: [Its *isnad* is *hasan*; it is similar in meaning to the previous report]

تَخْرُجُوا فِرَارًا مِنْهُ، وَإِذَا سَمِعْتُمْ بِهِ يَأْرُضُونَ،
فَلَا تَقْدِمُوا عَلَيْهِ» قَالَ: فَحَمِدَ اللَّهَ عُمَرُ، ثُمَّ
انْصَرَفَ. [راجع: ١٦٦٦]

تخریج: إسناده صحيح. خ: (١٦٦٦)، م: (٥٧٢٩).
١٦٨٤ - حَدَّثَنَا أَبُو الْعَلَاءُ الْخَسْنُ بْنُ سَوَارٍ:
حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنِ الرُّهْرِيِّ، عَنْ
حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ يَأْرُضُونَ وَلَشَنُّوهُ،
فَلَا تَذَلُّلُوهُ، وَإِذَا وَقَعَ وَأَتَمْ فِيهَا، فَلَا
تَخْرُجُوا فِرَارًا مِنْهَا».

تخریج: إسناده حسن، وهو في معنى ما قبله.

1685. It was narrated that Bajalah said: 'Umar did not want to take the *jizyah* from the Magians until 'Abdur-Rahman bin 'Awf testified that the Messenger of Allah (ﷺ) had taken it from the Magians of Hajar.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3152)]

١٦٨٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا أَبْنُ
جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِيَارٍ عَنْ بَحَالَةَ
الْمُؤْمِنِي قَالَ: لَمْ يُرِدْ عَمَرُ أَنْ يَأْخُذَ الْجِزْيَةَ
مِنَ الْمُجُوسِ، حَتَّى شَهَدَ عَبْدُ الرَّحْمَنِ بْنَ
عَوْفٍ: أَنَّ رَسُولَ اللَّهِ يَأْخُذُهَا مِنْ مُجُوسِ
مَجَرٍ. [راجع: ١٦٥٧]

تخریج: إسناده صحيح. خ: (٣١٥٢).

1686. It was narrated that Abu Salamah said: Abur-Raddad fell sick and 'Abdur-Rahman bin 'Awf visited him. Abur-Raddad said: The best of them and the one who most upholds ties of kinship, as far as I know, is Abu Muhammad. 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (ﷺ) say: "Allah, may He

١٦٨٦ - حَدَّثَنَا سُفيَّانُ عَنِ الرُّهْرِيِّ، عَنْ أَبِي
شَلْعَةَ قَالَ: اشْتَكَى أَبُو الرَّزَادُ، فَعَادَهُ عَبْدُ
الرَّحْمَنِ بْنُ عَوْفٍ، قَالَ أَبُو الرَّزَادُ: تَحِيرُهُمْ
وَأَوْصِلُهُمْ مَا عَلِمْتُ أَبَا مُحَمَّدٍ. قَالَ عَبْدُ
الرَّحْمَنِ بْنُ عَوْفٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ
يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا اللَّهُ،
وَأَنَا الرَّحْمَنُ، خَلَقْتُ الرَّاجِمَ، وَشَقَقْتُ لَهَا

be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

Comments: [Saheeh because of corroborating evidence.]

1687. It was narrated from Ibraheem bin 'Abdullah bin Qariz that his father told him that he entered upon 'Abdur-Rahman bin 'Awf when he was sick, and 'Abdur-Rahman said to him: May your *rahim* uphold ties of kinship with you. The Prophet (ﷺ) said: "Allah, may He be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

Comments: [A saheeh hadeeth - see 1659]

1688. It was narrated from an-Nadr bin Shaiban al-Huddani that Abu Salamah bin 'Abdur-Rahman said: I said to him: Why don't you tell me a *hadeeth* from your father that your father heard from the Messenger of Allah (ﷺ)? He said: Ramadan came and the Messenger of Allah (ﷺ) said: "Ramadan is a month that Allah has enjoined fasting and I have established the *Sunnah* of praying *qiayam* during it

من أشيء، فمن وصلها، وصلته، ومن قطعها بئته». [راجع: ١٦٨٠]
تخرج: صحيح لغيره. أبو الرداد الليثي
مجهول، وقد توبع.

١٦٨٧ - حدثنا يزيد بن هارون: أخبرنا هشام عن يحيى بن أبي كثير، عن إبراهيم بن عبد الله بن فارط: أن آباءه حدثه: أن الله دخل على عبد الرحمن بن عوف وهو مريض، فقال له عبد الرحمن: وصلتك رجم، إن الذي قال: «قال الله: أنا الرحمن، وخلفت الرجم، وشققت لها من أشياء، فمن يصلها أصله، ومن يقطعها أقطعه، أو قال: من يتها أبنته». [راجع: ١٦٥٩]

تخرج: صحيح لغيره. عبدالله بن فارط لم يوجد له ترجمة، لكنه توبع.

١٦٨٨ - حدثنا سفيه بن الثمان: حدثنا نوح بن قيس عن نصر بن علي الجهمي، عن النضر بن (١٩٥/١) شبات الحدائقي، عن أبي سلمة بن عبد الرحمن قال: قلت له: ألا تحدثني حديثاً عن أبيك سعيد أبوك من رسول الله ﷺ؟ فقال: أقبل رمضان، فقال رسول الله ﷺ: «إن رمضان شهر اغتراب الله عز وجل صيامه، وإنني سنت ل المسلمين

for the Muslims. Whoever fasts it out of faith and seeking reward will emerge from his sins as on the day his mother bore him."

Comments: [Its *isnad* is *da'eef*. See 1660]

1689. It was narrated from 'Ubaidullah bin 'Abdullah, from Ibn 'Abbas, that he was discussing the issue of prayer with 'Umar. 'Abdur-Rahman bin 'Awf came to them and said: Shall I not tell you of a *hadeeth* that I heard from the Messenger of Allah (ﷺ)? They said: Yes. He said: I bear witness that I heard the Messenger of Allah (ﷺ) say: "Whoever offers a prayer and thinks that he did less than he should, let him continue praying until he thinks that he did more than he should."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، إسماعيل بن مسلم ضعيف جداً وقد تقدم من طريق آخر مطولاً بمعناه برقم: (١٦٥٦) وهو حسن.

قياماً، فمن صامه إيماناً واحتساباً، خرج من الدُّنْوِبِ كَيْوَمْ وَلَذْنَةَ أُمَّهُ». [راجع: ١٦٦٠]

تخریج: إسناده ضعيف، النضر بن شیان ضعیف ولم یصح سماع أبي سلمة من أبيه.

١٦٨٩ - قال أبو عبد الرحمن: وجدت هذا الحديث في كتاب أبي يخطب بيده: حدثنا محمد بن يزيد عن إسماعيل بن مسلم، عن الزهرى، عن عبد الله بن عبد الله، عن ابن عباس: أنه كان يداكر عمر شأن الصلاة، فأنتفى إليهم عبد الرحمن بن عوف، فقال: ألا أحدثكم بحديث سمعته من رسول الله ﷺ؟ قالوا: بلى، قال: فأشهد أنني سمعت رسول الله ﷺ يقول: «من صلى صلاة يشك في التقىان، فليصلح حتى يشك في الزيادة».

حَدَّثَنَا أَبِي عَبْيَنْدَةَ بْنُ الْجَرَاحِ وَاسْمُهُ غَامِرٌ بْنُ عَبْدِ اللَّهِ

Hadeeth of Abu 'Ubaidah bin al-Jarrah, whose name was 'Amir bin 'Abdullah

1690. It was narrated that 'Iyad bin 'Ghutaif said: We entered upon Abu 'Ubaidah bin al-Jarrah to visit him when he was sick, and his wife Tuhaifah was sitting by his head. We said: How is Abu 'Ubaidah? She said: By Allah, he is gaining reward. Abu 'Ubaidah said: I am not gaining reward. He was facing the wall and he turned to face the people and said: Why don't you ask me about what I said? They said: We did not like what you said, so we did not ask you about it. He said: I heard the Messenger of Allah ﷺ say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a shield unless he makes a hole in it. If Allah tests a person with physical sickness, it is a means of forgiveness for his sins."

Comments: [Its isnad is *hasan*]

1691. It was narrated that Abu 'Ubaidah said: The last words the Prophet ﷺ spoke were: "Expel

١٦٩٠ - حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ أَبُو خَدَائِشَ: حَدَّثَنَا وَاصِلٌ مَوْلَى أَبِي عَبْيَنْدَةَ عَنْ شَارِبِ بْنِ أَبِي سَيْفِ الْجَرَاحِيِّ، [عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجَرَاحِيِّ] عَنْ عِيَاضِ بْنِ عَطَيْفٍ قَالَ: دَخَلْنَا عَلَى أَبِي عَبْيَنْدَةَ بْنِ الْجَرَاحِ تَعْوِدَةً مِنْ شَكْرَى أَصَابَهُ، وَأَمْرَأَتُهُ تَحْقِيقَةً فَاعْدَةً عَنْ رَأْسِهِ، قُلْنَا: كَيْفَ بَاتَ أَبُو عَبْيَنْدَةَ؟ قَالَ: وَاللَّهِ، لَقْدَ بَاتَ يَأْخِرُ، فَقَالَ أَبُو عَبْيَنْدَةَ: مَا بَثَ يَأْخِرُ، وَكَانَ مُقْبِلاً بِوَجْهِهِ عَلَى الْخَاطِطِ، فَأَقْبَلَ عَلَى الْقَوْمِ بِوَجْهِهِ، فَقَالَ: أَلَا تَسْأَلُنِي عَمَّا قُلْتُ؟ قَالُوا: مَا أَغْبَبَنَا مَا قُلْتُ، فَسَأَلَهُ عَنْهُ، فَيَقُولُ: «مَنْ أَنْفَقَ نَفْقَةً فَأَخْلَهَهُ فِي سَبِيلِ اللَّهِ، فَبَتَّعِيَانَةً، وَمَنْ أَنْفَقَ عَلَى نَفْسِهِ وَأَهْلِهِ، أَوْ غَادَ مَرِيضًا، أَوْ مَازَ أَذَى، فَالْحَسَنَةُ بِعِشْرِ أَمْتَالِهَا، وَالصَّرْوُمُ جُنَاحٌ مَا لَمْ يُخْرِفَهَا، وَمَنْ اتَّلَاهُ اللَّهُ بِيَلَاءٍ فِي جَسَدِهِ، فَهُوَ لَهُ حَطَّةً». [انظر: ١٧٠١، ١٧٠٠]

تخریج: إسناده حسن.

١٦٩١ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَقْمُونٍ: حَدَّثَنَا سَعْدُ بْنُ سَمْرَةَ بْنِ

the Jews of the Hijaz and the people of Najran from the Arabian Peninsula. And know that the most evil of people are those who take the graves of their Prophets as places of worship."

Comments: [Its isnad is saheeh]

جُنَاحٌ عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ قَالَ: أَخِرُّ مَا تَكَلَّمُ بِهِ الرَّبِيعُ بِهِ: «أَخْرِجُوا يَهُودَ أَهْلِ الْجَهَارَ، وَأَهْلِ نَجْرَانَ مِنْ جَزِيرَةِ الْعَرَبِ، وَاعْلَمُوا أَنَّ شَرَارَ النَّاسِ الَّذِينَ اتَّخَذُوا قُبُورَ أَنْبِيَاءِهِمْ مَسَاجِدَ». [انظر: ١٦٩٤، ١٦٩٩]

تغريیب: إسناده صحيح.

1692. It was narrated from 'Abdullah bin Suraqah, from Abu 'Ubaidah bin al-Jarrah, from the Prophet (ﷺ) that he mentioned the *Dajjal* and described him in a way I cannot remember. They said: O Messenger of Allah, how will our hearts be on that day? Will they be like they are today? He said: Or better.

Comments: [Its isnad is da'eef]

١٦٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَرَاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَاحِ عَنِ الْرَّبِيعِ بِهِ: أَنَّهُ ذَكَرَ الدَّجَالَ، فَخَلَّدَهُ بِحَلْيَةٍ لَا أَخْطُلُهَا، قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ قُلْوَنَا يَوْمَيْنِ؟ كَيْلَوْمِ؟ قَالَ: «أَوْ خَيْرٌ».

[انظر: ١٦٩٣]

تغريیب: إسناده ضعيف، عبدالله بن سراقة لم يوثقه غير ابن حبان والعلجي ولم يرو عنه غير عبدالله بن شقيق ولا يعرف سماح ابن سراقة من أبي عبيدة.

1693. It was narrated from 'Abdullah bin Suraqah, that Abu 'Ubadah bin al-Jarrah said: I heard the Messenger of Allah (ﷺ) say: "There was no Prophet after Nooh but he warned his people about the *Dajjal*, and I am warning you of him." Then the Messenger of Allah (ﷺ) described him to us and said: "Perhaps some of those who saw me or heard my words will live to see him." They said: O Messenger of Allah, how will our hearts be on that day? Will they be as they are today? He said: "Or better."

Comments: [Its isnad is da'eef like the previous report]

١٦٩٣ - حَدَّثَنَا عَفَانُ وَعَبْدُ الصَّمَدِ قَالَا: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا خَالِدُ الْحَدَّادُ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَرَاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَاحِ قَالَ: سَعَى رَسُولُ اللَّهِ بِهِ يَقُولُ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ يَغْدِرُ نُوحًا إِلَّا وَنَذِّلُ الدَّجَالَ قَوْمَهُ، وَإِنِّي أَنْذِرُكُمْهُ» قَالَ: فَوَصَفَهُ لَنَا رَسُولُ اللَّهِ بِهِ وَقَالَ: «لَهُمْ يَذْرِكُهُ بَعْضُهُمْ مَنْ رَأَيْتِ، أَوْ سَمِعَ كَلَامِي». قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ قُلْوَنَا يَوْمَيْنِ؟ أَمْلَثُهَا الْيَوْمَ؟ قَالَ: «أَوْ خَيْرٌ».

[راجع: ١٦٩٢]

تغريیب: إسناده ضعيف كسابقه.

1694. It was narrated from Sa'd bin Samurah, from Samurah bin Jundub, that Abu 'Ubaidah bin al-Jarrah said: The last words the Prophet of Allah (ﷺ) spoke were: "Expel the Jews of the Hijaz from the Arabian Peninsula, and realise that the worst of people are those who take graves as places of worship."

Comments: [Its isnad is saheeh]

1695. It was narrated from al-Qasim that Abu Umamah said: A man among the Muslims granted protection to a man when Abu 'Ubaidah bin al-Jarrah was in charge of the army. Khalid bin al-Waleed and 'Amr bin al-'As said: You should not acknowledge his protection. But Abu 'Ubaidah said: We will grant him protection; I heard the Messenger of Allah (ﷺ) say: "One of the Muslims may grant protection and it is binding upon all the Muslims."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1696. Abu Hisbah Muslim bin Ukyas, the freed slave of 'Abdullah bin 'Amir, narrated from Abu 'Ubaidah bin al-Jarrah: a man entered upon him [Abu 'Ubaidah] and found him weeping. He said: Why are you weeping, O Abu 'Ubaidah? He said: We are weeping because the Messenger of Allah (ﷺ) mentioned one day the victories that Allah would grant to

١٦٩٤ - حَدَّثَنَا أَبُو أَخْمَدُ الْزُّبِيرِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَيْمُونٍ عَنْ سَعْدِ بْنِ سَمْرَةَ، عَنْ سَمْرَةَ بْنِ جَنْدِبٍ، عَنْ أَبِي عَبِيدَةَ بْنِ الْجَرَاحِ قَالَ: كَانَ آخِرُ مَا تَكَلَّمَ بِهِ نَبِيُّ اللَّهِ تَعَالَى أَنَّ «أَخْرِجُوا يَهُودَ الْحِجَارَ مِنْ جَزِيرَةِ الْعَرَبِ، وَاعْلَمُوا أَنَّ شَرَارَ النَّاسِ الَّذِينَ يَتَّخِذُونَ الْقُبُورَ مَسَاجِدًا». [راجع: ١٦٩١]

تغريب: إسناد صحيح.

١٦٩٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا إِشْرَائِيلُ عَنِ الْحِجَارِ بْنِ أَرْطَاءَ، عَنِ الْوَلِيدِ ابْنِ أَبِي مَالِكٍ، عَنِ الْفَارِسِ، عَنْ أَبِي أَمَامَةَ قَالَ: أَخَذَ رَجُلٌ مِنَ الْمُسْلِمِينَ رَجْلًا، وَعَلَى الْجَيْشِ أَبُو عَبِيدَةَ بْنِ الْجَرَاحَ، فَقَالَ خَالِدُ بْنُ الْوَلِيدَ وَعَمْرُو بْنُ الْعَاصِ: لَا تُجِيِّرُوهُ. فَقَالَ أَبُو عَبِيدَةَ: تُجِيِّرُهُ، سَمِعْتُ رَسُولَ اللَّهِ تَعَالَى يَقُولُ: «يُجِيِّرُ عَلَى الْمُسْلِمِينَ أَحَدُهُمْ». تغريب: حسن لغيره، وهذا إسناد ضعيف، الحجاج بن أرطاء مدلس وقد عنن.

١٦٩٦ - حَدَّثَنَا أَبُو الْمُنْبِرَةِ: حَدَّثَنَا صَفَوَانُ ابْنُ عَمِّرٍو: حَدَّثَنَا أَبُو جِنْبَةَ مُسْلِمُ بْنِ أَكْيَنَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ أَبِي عَبِيدَةَ (١٩٦) ابْنِ الْجَرَاحِ قَالَ: ذَكَرَ مَنْ دَخَلَ عَلَيْهِ قَوْجَدَةَ يَتَّكِيَ، فَقَالَ: مَا يَتَّكِيَ يَا أَبَا عَبِيدَةَ؟ فَقَالَ: يَتَّكِيَ أَنَّ رَسُولَ اللَّهِ تَعَالَى ذَكَرَ يَوْمًا مَا يَقْتَلُ اللَّهُ عَلَى الْمُسْلِمِينَ، وَيُنْهِيُ عَلَيْهِمْ حَتَّى

the Muslims and how much booty He would grant them, and he even mentioned Syria. He said: "If you live long, O Abu 'Ubaidah, three servants will be enough for you: a servant to serve you, a servant to travel with you and a servant to serve your family and take care of them. And three mounts will be sufficient for you: a mount to carry you, a mount to carry your luggage and a mount to carry your slave." And now here I am, look at my house, it is filled with slaves, and look at my stable, it is filled with mounts and horses. How can I meet the Messenger of Allah (ﷺ) after this? The Messenger of Allah (ﷺ) advised us: "The dearest of you to me and the closest of you to me is the one who meets me in the same state as he was when he left me."

Comments: [Its isnad is da'eef]

1697. It was narrated from Shahr bin Hawshab al-Ash'ari, from Rabbih, a man from among his people who married Shahr's mother after his father died, that he witnessed the plague of 'Amwas. He said: When the epidemic grew severe, Abu 'Ubaidah bin al-Jarrah stood up to address the people and said: O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet, and this is how the righteous before you died. Abu 'Ubaidah is asking Allah to give him his share of it. Then he got the plague and died, may Allah have

ذکر الشام، فَقَالَ: إِنْ يُسْأَلُ فِي أَجْلِكَ يَا أَبَا عَبِيدَةَ، فَحَسْبُكَ مِنَ الْخَدْمَ تَلَاهُ: خَادِمٌ يَخْدُمُكَ، وَخَادِمٌ يُسَافِرُ مَعَكَ، وَخَادِمٌ يَخْدُمُ أَهْلَكَ وَيَرِدُ عَلَيْهِمْ، وَحَسْبُكَ مِنَ الدَّوَابَ تَلَاهُ: دَاهِي لِرَحْلَكَ، وَدَاهِي لِقَلْكَ، وَدَاهِي لِغَلْمَكَ ثُمَّ هَذَا أَنَا، أَنْظُرْ إِلَى يَتَّيْ قَدْ امْتَلَأَ رَقِيقًا، وَانْظُرْ إِلَى مَرْبِطِي قَدْ امْتَلَأَ دَوَابَ وَرَحِيلًا، فَكَيْفَ الْقَى رَسُولُ اللَّهِ بَعْدَ هَذَا؟ وَقَدْ أُوصَانَا رَسُولُ اللَّهِ بَعْدَ أَحْبَكُمْ إِلَيَّ، وَأَغْرِبُكُمْ مِنِّي، مَنْ لَقَيْتِ عَلَى مِثْلِ الْحَالِ الَّتِي فَارَقَنِي عَلَيْهَا".

تخریج: إسناد ضعیف، مسلم بن اکبر
مجھول، وروایته عن ابی عبیدۃ مرسلة.

١٦٩٧ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِشْحَاقَ: حَدَّثَنِي أَبَانُ بْنُ صَالِحٍ عَنْ شَهْرِ بْنِ حَوْشَبِ الْأَشْعَرِيِّ، عَنْ رَابِيعِ رَجَلٍ مِنْ قَوْمِهِ كَانَ حَلَفَ عَلَى أَنْ يَعْدَ أَبِيهِ، كَانَ شَهِيدًا طَاغُونَ عَمَوْسَ، قَالَ: لَمَّا اشْتَقَلَ الْوَرْجُعُ، قَامَ أَبُو عَبِيدَةَ بْنُ الجَرَاحَ فِي النَّاسِ حَطِيبًا، فَقَالَ: أَيُّهَا النَّاسُ، إِنْ هَذَا الْوَرْجُعُ رَحْمَةً رَبِّكُمْ، وَدَعْوَةً نِسِكُمْ، وَتَوْثِي الصَّالِحِينَ بِنِسِكُمْ، وَإِنْ أَبَا عَبِيدَةَ يَسْأَلُ اللَّهَ أَنْ يَقْسِمَ لَهُ مِنْهُ حَظَّهُ، قَالَ: فَطَعِينَ فَمَاتَ رَحْمَةُ اللَّهِ، وَاسْتَخْلَفَ عَلَى النَّاسِ مَعَادُ بْنُ

mercy on him. Mu'adh bin Jabal succeeded him as the people's leader and stood up to address them after he died. He said: O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet, and this is how the righteous before you died. Mu'adh is asking Allah to grant a share of it to the family of Mu'adh. Then his son 'Abdur-Rahman bin Mu'adh got the plague and died. Then he asked his Lord for his own share of it, and [symptoms of the plague] appeared on his hand. I saw him looking at it, then he turned his hand over, then he said [to his hand]: I would not like to have anything in this world in return for what you have got. When he died, 'Amr bin al-'As succeeded him as the people's leader. He stood up to address them and said: O people, if this epidemic breaks out, then it will spread like wildfire, so flee from it to the mountains. Abu Wathilah al-Hudhali said to him: You are lying, by Allah. I accompanied the Messenger of Allah ﷺ when you were no better than this donkey of mine. He said: By Allah, I will not respond to what you said. By Allah, we will never stay with it. Then he went out and the people went out and scattered from him, and Allah warded it off from them. News of 'Amr's opinion reached 'Umar bin al-Khattab and by Allah he did not dislike it. Abu 'Abdur-Rahman 'Abdullah bin Ahmad bin Hanbal

جَلِيلٌ، فَقَامَ خَطِيبًا بَعْدَهُ، قَالَ: أَيُّهَا النَّاسُ، إِنَّ هَذَا الْوَجْهَ رَحْمَةٌ رَبِّكُمْ، وَدَعْوَةٌ يَبْتَلُوكُمْ، وَمَوْتُ الصَّالِحِينَ قَبْلَكُمْ، وَإِنْ مَعَادًا يَسَأَلُ اللَّهَ أَنْ يُقْسِمَ لِأَلِّيْلِ مَعَادًا مِنْهُ حَظًّا. قَالَ: فَطَعَمُنِي إِلَهُ عَبْدِ الرَّحْمَنِ بْنِ مَعَاوَى، فَمَاتَ، ثُمَّ قَامَ فَدَعَا رَبَّهُ لِتَقْسِيمِهِ، فَطَعَنَ فِي رَاحِلِهِ، فَلَقِدَ رَأَيْتُهُ يَنْظُرُ إِلَيْهَا، ثُمَّ يُبْلِلُ ظَهَرَ كَفَوْهُ، ثُمَّ يَقُولُ: مَا أُجِبَ أَنْ لِي بِمَا فِيكُ شَيْئًا مِنَ الدُّنْيَا. فَلَمَّا مَاتَ اشْتَخْلَفَ عَلَى النَّاسِ عَمْرُو بْنُ الْقَاصِ، فَقَامَ فِي نَا حَطِيبًا، قَالَ: أَيُّهَا النَّاسُ، إِنَّ هَذَا الْوَجْهَ إِذَا وَقَعَ، فَلَائِمًا يَسْتَعِيلُ اشْتِيَاعَ النَّارِ، فَتَجْبِلُوا مِنْهُ فِي الْجَنَّابِ. قَالَ: فَقَالَ لَهُ أَبُو وَائِلَةَ الْهَذَلِيُّ: كَذَبْتَ، وَاللَّهُ لَقَدْ صَرِيْحُكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنْتَ شَرٌّ مِنْ حِمَارِيَ هَذَا، قَالَ: وَاللَّهِ مَا أَرَدُ عَلَيْكَ مَا تَقُولُ، وَإِنَّمَا اللَّهُ لَا تُقْسِمُ عَلَيْهِ، ثُمَّ خَرَجَ، وَخَرَجَ النَّاسُ، فَتَرَقُّوْفُوا عَنْهُ وَدَعَاهُ اللَّهُ عَنْهُمْ، قَالَ: فَبَلَغَ ذَلِكَ عُمَرَ بْنَ الْخَطَّابِ مِنْ رَأْيِ عَمْرِيْو، فَزَوَّالَهُ مَا كَرِهَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَخْمَدَ بْنِ حَتَّبَلِيًّا: أَبْيَانُ بْنُ صَالِحٍ جَدُّ أَبِي عَبْدِ الرَّحْمَنِ مُسْكُنَدَةً.

تخریج: إسناد ضعیف، شهر بن حوشب ضعیف، وشیخه فی مجھول.

said: Aban bin Salih was the grandfather of Abu 'Abdur-Rahman Mushkudanah.

Comments: [Its *isnad* is *da'eef*]

1698. It was narrated that 'Amir said: The Messenger of Allah ﷺ sent the army of Dhatus-Salasil; he appointed Abu 'Ubaidah in charge of the Muhajireen and 'Amr bin al-'As in charge of the Bedouin, and he said to them both: "Cooperate with one another." And they were instructed to raid [the tribe of] Bakr. So 'Amr set out and raided [the tribe of] Quda'ah, because Bakr were his maternal uncles. Al-Mugheerah bin Shu'bah went to Abu 'Ubaidah and said: The Messenger of Allah ﷺ has appointed you over us, but the son of so and so [i.e., 'Amr] is leading the people and you should have nothing to do with him [because he did the wrong thing]. Abu 'Ubaidah said: The Messenger of Allah ﷺ commanded us to cooperate with one another, and I shall obey the Messenger of Allah ﷺ even if 'Amr disobeys him.

Comments: [Its men are *thiqat* but it is *Mursal*]

1699. It was narrated that Abu 'Ubaidah bin al-Jarrah said: The last words spoken by the Prophet ﷺ were: "Expel the Jews of the Hijaz and the people of Najran from the Arabian Peninsula."

Comments: [Saheeh]

١٦٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ دَاؤِدٍ، عَنْ عَامِرٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ جِيشَ ذَبَابِ الْمَلَائِكَةِ، فَانْتَهَى أَبَا عَبْيَدَةَ عَلَى الْمُهَاجِرِينَ، وَاسْتَعْمَلَ عُمَرَ بْنَ الْعَاصِي عَلَى الْأَغْرِبَةِ، فَقَالَ لَهُمَا: «تَطَوَّعَا». قَالَ: وَكَانُوا يُؤْمِرُونَ أَنْ يُغَيِّرُوا عَلَى بَكْرٍ، فَانْطَلَقَ عُمَرُ، فَأَغَارَ عَلَى قُضَايَةَ، لِأَنَّ بَكْرًا أَخْوَالُهُ، فَانْطَلَقَ الْمُغَيْرَةُ بْنُ شَبَّةَ إِلَى أَبِي عَبْيَدَةَ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ عَلَيْنَا، وَإِنَّ ابْنَ مُلَادِنِ قَدْ ارْتَبَعَ أَمْرَ الْقَوْمِ وَلَيْسَ لَكَ مَعَهُ أَمْرٌ، فَقَالَ أَبُو عَبْيَدَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمْرَنَا أَنْ تَطَوَّعَ، فَإِنَّ أَطْبَعَ رَسُولُ اللَّهِ ﷺ وَإِنْ عَصَاهُ عُمَرُ.

تغريب: رجاله ثقات إلا أنه مرسل.

١٦٩٩ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مَيمُونٍ مَوْلَى آلِ سَمْرَةَ عَنْ إِسْحَاقَ بْنِ سَعْدٍ ابْنِ سَمْرَةَ، عَنْ أَبِيهِ، عَنْ أَبِي عَبْيَدَةَ بْنِ الْجَرَاحَ قَالَ: إِنَّ آخِرَ مَا تَكَلَّمُ بِهِ الَّذِي ﷺ، قَالَ: «أَخْرِجُوهَا يَهُودَةَ أَهْلِ الْجِبَارِ، وَأَهْلَ نَجْرَانَ مِنْ جَزِيرَةِ الْقَرَبِ». [راجع: ١٦٩١]

تغريب: صحيح، وقول وكيع فيه: «عن إسحاق بن سمرة» وهم، والصواب: سعد بن سمرة .

1700. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah to visit him when he was sick. He said: I heard the Messenger of Allah ﷺ say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a shield unless he makes a hole in it. If Allah tests a person with physical sickness, it is a means of forgiveness for his sins."

Comments: [Its isnad is hasan]

1701. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah... and he narrated the same hadeeth.

Comments: [Its isnad is hasan]

١٧٠٠ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ
عَنْ وَاصِلٍ، عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ
عِيَاضِ بْنِ غُطَيْبٍ قَالَ: دَخَلْنَا عَلَى أَبِي عُبَيْدَةَ
تَعْوِدَهُ، قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
«مَنْ أَنْفَقَ نَفْقَةً فَأَضَلَّهُ فِي سَبِيلِ اللَّهِ،
فَإِنْ سِبْعِمَاةٌ، وَمَنْ أَنْفَقَ عَلَى نَفْسِهِ، أَوْ عَلَى
أَهْلِهِ، أَوْ عَادَ مَرِيضًا، أَوْ مَازَ أَذْى عَنْ طَرِيقِهِ،
فَهُنَّ حَسَنَةٌ يَعْتَزِزُ أَمْتَالِهَا، وَالصَّوْمُ جُنَاحٌ
يَعْرِفُهَا، وَمَنْ ابْتَلَاهُ اللَّهُ يَبْلُغُ فِي جَنَّتِهِ، فَهُوَ
لَهُ جَنَّةٌ». [راجع: ١٦٩٠]

تخریج: إسناده حسن إن كان واصل سمعه
من الوليد بن عبد الرحمن.

١٧٠١ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا جَرِيرُ بْنُ
حَازِمٍ: حَدَّثَنَا بَشَّارُ بْنُ أَبِي سَيفٍ عَنْ الْوَلِيدِ
ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِيَاضِ بْنِ غُطَيْبٍ
قَالَ: دَخَلْنَا عَلَى أَبِي عُبَيْدَةَ... فَذَكَرَ
الْحَدِيثَ. [راجع: ١٦٩٠]

تخریج: إسناده حسن.

حدیث (١٩٧/١) عبد الرحمن بن أبي بکر ﷺ

The Hadeeth of 'Abdur-Rahman bin Abi Bakr ﷺ

1702. It was narrated that 'Abdur-Rahman bin Abi Bakr said: Abu Bakr (ﷺ) came with a guest or guests, then he went to the Prophet (ﷺ) in the evening. When he came back, my mother said to him: You stayed away from your guest (or guests) since night began. He said: Didn't you give them supper? She said: No. She said: I offered it to him (or them) but they refused (or he refused). Abu Bakr got angry and swore that he would not eat, and the guest (or guests) swore that they would not eat until he ate. Then Abu Bakr said: This is from the Shaitan. So he called for the food and ate, and they ate too. They did not lift any morsel to their mouths but more than that appeared beneath it. He said: O sister of Banu Firas, what is this? She said: What a surprise, now it is more than it was before we ate! So they ate and sent some of it to the Prophet (ﷺ). And he mentioned that he ate some of it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6141) and Muslim (2057)]

1703. It was narrated from 'Abdur-Rahman bin Abi Bakr that he said: We were one hundred

١٧٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ شُلَيْمَانَ - يَعْنِي الشَّيْجَيَّ - عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: جَاءَ أَبُو بَكْرٍ - يَصِيبُهُ لَهُ - أَوْ يَأْسِفُهُ لَهُ - قَالَ: فَأَمْسَى عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَلَمَّا أَمْسَى قَالَتْ لَهُ أُمُّي: أَخْبِرْتَ عَنْ ضَيْبِكَ - أَوْ أَسْبِافِكَ - مُدَّ اللَّيْلَةِ، قَالَ: أَمَا عَشَّتِهِمْ؟ قَالَتْ: لَا، قَالَتْ: عَرَضْتَ ذَاكَ عَلَيْهِ - أَوْ عَلَيْهِمْ - فَأَبَوْا - أَوْ فَأَبَيْ - قَالَ: فَعَصَبَتْ أَبُو بَكْرٍ، وَحَلَّفَ أَنَّ لَا يَطْعَمَهُ، وَحَلَّفَ الضَّيْفَ - أَوِ الْأَسْبَافَ - أَنَّ لَا يَطْعَمُهُ حَسَّ بَطْعَمَهُ، فَقَالَ أَبُو بَكْرٍ: إِنْ كَانَتْ هَذِهِ مِنَ الشَّيْطَانِ، قَالَ: فَلَعْنَا بِالظَّعَامِ، فَأَكَلَ، وَأَكَلُوا، قَالَ: فَجَعَلُوا لَا يَرْفَعُونَ لَفْمَةً إِلَّا رَتَّ مِنْ أَشْفَلَهَا أَكْثَرُ مِنْهَا، فَقَالَ: يَا أُخْتَ بَنِي فِرَاسٍ، مَا هَذَا؟ قَالَ: فَقَالَتْ: فُرْةٌ عَيْنٌ، إِنَّهَا الْأَنَّ لَا كُثُرُ مِنْهَا قَبْلَ أَنْ تَأْكُلَ، فَأَكَلُوا وَبَعْثَتْ بِهَا إِلَى النَّبِيِّ . فَذَكَرَ اللَّهُ أَكْلَ مِنْهَا. [انظر: ١٧١٣، ١٧١٢، ١٧٠٤]

تخریج: اسناده صحيح. خ: (٦١٤١)، م: (٢٠٥٧).

١٧٠٣ - حَدَّثَنَا غَارِمٌ: حَدَّثَنَا مُعْتَدِلُ بْنُ شُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنْ

and thirty men with the Prophet (ﷺ), and the Prophet (ﷺ) said: "Does any one among you have any food?" One man had a *sa'* of foodstuff or the like, so he made some dough. Then a man, a tall *mushrik* with dishevelled hair, came along with some sheep that he was driving. The Prophet (ﷺ) said: "Will you sell one or give it as a gift?" He said: No, I will sell it. So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (ﷺ) ordered that its liver be grilled. By Allah, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allah (ﷺ); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two large bowls from which we all ate our fill, and there was some left over in the two bowls, which I loaded onto a camel.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2616) and Muslim (2056)]

1704. Abdur-Rahman bin Abi Bakr narrated that *Ashabus-Suffah* were poor people. The Messenger of Allah (ﷺ) said on one occasion: "Whoever has food for two, let him take a third person with him - 'Affan said: three people; whoever has food for four, let him take a fifth and sixth person with him," or words to that effect. Abu Bakr came with three people and the Prophet (ﷺ) took ten people with him, and Abu Bakr took three.

عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ أَتَاهُ قَالَ: كَمَ مَعَ النَّبِيِّ نَعَلَهُ تَلَاثَيْنَ وَمِائَةً، فَقَالَ النَّبِيُّ نَعَلَهُ: الْعَلَى مَعَ أَخِيدُ مِنْكُمْ طَعَامًا؟ فَإِذَا مَعَ رَجُلًا صَاعَ مِنْ طَعَامٍ، أَوْ تَخْرُوْهُ، فَعُجِّنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُسْعَانٌ طَوَيْلٌ يَعْتَمِ يَسْوَقُهَا، فَقَالَ النَّبِيُّ نَعَلَهُ: «أَيْتَ أَمْ عَطِيَّةً؟» أَوْ قَالَ: «أَمْ هَدِيَّةً؟» قَالَ: لَا، بَلْ بَيْعَةً. فَأَسْتَرَى مِنْ شَاءَ، فَضَيَّعَتْ، وَأَمْرَرَ نَبِيُّ اللَّهِ نَعَلَهُ بِسَوَادِ النَّبْطِيِّ أَنْ يَسْرُى، قَالَ: وَإِنَّمَا اللَّهُ، مَا مِنْ التَّلَاثَيْنَ وَالْمِائَةَ، إِلَّا مَدْحُزَ لَهُ رَسُولُ اللَّهِ نَعَلَهُ حَزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَغْطَامًا إِيَّاهُ، وَإِنْ كَانَ غَائِبًا حَبَّا لَهُ، قَالَ: وَجَعَلَ مِنْهَا قَضَيَّتَنِ، قَالَ: فَأَكَلَنَا أَجْمَعُونَ وَشَيْفَنَا، وَنَفَّلَ فِي الْقَضَيَّتَنِ، فَجَعَلْنَاهُ عَلَى النَّبِيِّ، أَوْ كَمَا قَالَ، [انظر: ١٧١١]

تخریج: إسناده صحيح. خ: (٢٦١٦)، م: (٢٠٥٦).

١٧٠٤ - حَدَّثَنَا عَارِمٌ وَعَفَّانُ قَالَا: حَدَّثَنَا مُعْتَمِرُ بْنُ شَيْمَانَ: قَالَ عَفَّانُ فِي حَدِيثِهِ: قَالَ سَوْفَتْ أَبِي: حَدَّثَنَا أَبُو عُمَانَ: أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أَنْتَشَا فُقَرَاءَ، وَأَنَّ رَسُولَ اللَّهِ نَعَلَهُ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ، فَلَيَذْهَبْ بِثَالِثٍ - وَقَالَ عَفَّانُ: بِثَالِثَةِ - وَمَنْ كَانَ عِنْدَهُ طَعَامٌ أَرْبَعَةٌ فَلَيَذْهَبْ بِخَامِسِ،

Comments: [Its *isnad* is *saheeh*, al-Bukhari (602) and Muslim (2057)]

سادسٌ» أَوْ كَمَا قَالَ، وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةَ،
وَانْطَلَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَشْرَةَ، وَأَبُو بَكْرٍ بِثَلَاثَةَ قَالَ
عَفَّانُ: سِادِسٌ۔ [راجع: ۱۷۰۲]

تخریج: اسناده صحيح. خ: (۶۰۲)، م: (۲۰۵۷).

1705. It was narrated from 'Amr - i.e., bin Dinar - that 'Amr bin Aws ath-Thaqafi told him: 'Abdur-Rahman bin Abi Bakr told me: The Messenger of Allah (ﷺ) instructed me to take 'A'ishah behind me on my mount to at-Tan'eem, then let her do 'umrah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1784) and Muslim (1212)]

۱۷۰۵ - حَدَّثَنَا سُفيَّانُ بْنُ عَيْنَةَ عَنْ عَمْرٍو -
يَعْنِي ابْنَ دِينَارٍ - أَخْبَرَهُ عَمْرُو بْنُ أُوسٍ
الْقَنْفِيُّ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ
قَالَ: أَمْرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أُزْدَقَ عَائِشَةَ
إِلَى التَّشِيعِ فَأَغْمَرَهَا. [انظر: ۱۷۱۰]

تخریج: اسناده صحيح. خ: (۱۷۸۴)، م: (۱۲۱۲).

1706. It was narrated from 'Abdur-Rahman bin Abi Bakr that the Messenger of Allah (ﷺ) said: "My Lord has granted me seventy thousand of my *ummah* who will enter Paradise without being brought to account." 'Umar said: O Messenger of Allah, why didn't you ask for more? He said: "I did ask for more, and He granted me with each man seventy thousand." 'Umar said: Why didn't you ask for more? He said: "I did ask for more and He granted me with every man seventy thousand." 'Umar said: Why didn't you ask for more? He said: "I did ask for more, and He granted me like this -" and 'Abdullah bin Bakr held his hands apart, stretching out his arms and making a scooping motion. Hisham said: This is from Allah, the number of which is not known.

۱۷۰۶ - حَدَّثَنَا عَنْدُ اللَّهِ بْنِ بَكْرِ السَّهْمِيِّ:
حَدَّثَنَا هِشَامُ بْنُ حَسَانَ عَنْ الْفَاسِمِ بْنِ
وَهْرَانَ، عَنْ مُوسَى بْنِ عَيْبَدٍ، عَنْ مَيْمُونَ بْنِ
وَهْرَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ رَبِّي أَعْطَانِي سَبْعِينَ
أَلْفًا مِنْ أُمَّتي يَذْلِلُونَ الْجَهَنَّمَ يَتَّسِّرُ جِنَابٌ».
فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، فَهَلَا اسْتَرْدَدْتُهُ؟
قَالَ: «قَدْ اسْتَرْدَدْتُهُ، فَأَعْطَانِي مَعَ كُلِّ رَجُلٍ
سَبْعِينَ أَلْفًا» قَالَ عُمَرُ: فَهَلَا اسْتَرْدَدْتُهُ؟ قَالَ:
«قَدْ اسْتَرْدَدْتُهُ، فَأَعْطَانِي مَعَ كُلِّ رَجُلٍ سَبْعِينَ
أَلْفًا» قَالَ عُمَرُ: فَهَلَا اسْتَرْدَدْتُهُ؟ قَالَ: «قَدْ
اسْتَرْدَدْتُهُ، فَأَعْطَانِي هَكَذَا». وَفَرَّجَ عَبْدُ اللَّهِ بْنُ
بَكْرٍ بَيْنَ يَدَيهِ، وَقَالَ عَبْدُ اللَّهِ: وَبَسْطَ بَاعِيهِ،
وَحَدَّثَنَا عَبْدُ اللَّهِ. وَقَالَ هِشَامٌ: وَهَذَا مِنْ
اللَّهِ لَا يُدْرِكُ مَا عَدَدُهُ.

Comments: [Its *isnad* is *da'eef*]

1707. It was narrated that 'Abdur-Rahman bin Abi Bakr said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, will call the debtor on the Day of Resurrection and make him stand before Him, then He will say: O My slave, how did you dispose of the people's money? He will say: O Lord, You know that I did not squander it; rather it was lost in a flood or a fire, or it was stolen or lost (in trade). Then Allah, may He be glorified and exalted, will call for something and will put it in his balance, and his good deeds will outweigh it."

Comments: [Its *isnad* is *da'eef*, Sadaqah bin Moosa is *da'eef* and Qais bin Zaid is unknown]

1708. It was narrated from 'Abdur-Rahman bin Abi Bakr that the Messenger of Allah (ﷺ) said: "Allah will call the debtor on the Day of Resurrection until he is made to stand before Him, and it will be said: O son of Adam, why did you take this debt? Why did you neglect people's dues? He will say: O Lord, You know that I took it but I did not use it for food or drink or clothing, and I was not negligent, but what happened to me was a fire or theft or loss (in trade). Allah, may He be glorified and exalted, will say: My slave has spoken the

تخریج: إسناده ضعيف، القاسم بن مهراون لا يعرف وموسى بن عبید مجھول. قوله: «إِنَّ رَبِّي أَعْطَانِي...» غير حساب صحيح لغيره.

1707 - حَدَّثَنَا زَيْدٌ: أَخْبَرَنَا صَدَقَةُ بْنُ مُوسَى عَنْ أَبِيهِ عُمَرَانَ الْجَوْنِيِّ، عَنْ قَيْسِ بْنِ زَيْدٍ، عَنْ قَاضِيِّ الْمُضْرِبِيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : إِنَّ اللَّهَ عَزَّ وَجَلَّ يَدْعُو بِصَاحِبِ الدِّينِ يَوْمَ الْقِيَامَةِ، فَيَقُولُ بَيْنَ يَدَيْهِ فَيَقُولُ: أَيْ عَبْدِيِّ، فِيمَ أَذْهَبْتَ مَالَ النَّاسِ؟ فَيَقُولُ: أَيْ رَبِّ، فَقَدْ عَلِمْتَ أَنِّي لَمْ أُنْشِدْهُ، إِنَّمَا ذَهَبَ فِي غَرِيقٍ أَوْ حَرَقٍ أَوْ سَرْقَةٍ أَوْ وَضِيَعَةٍ، فَيَدْعُو اللَّهُ عَزَّ وَجَلَّ بِشَيْءٍ فَيَقْسِمُهُ فِي مِيزَانِهِ، فَتَرْجِحُ حَسَنَاتُهُ». [انظر: ١٧٠٨]

تخریج: إسناده ضعيف، صدقۃ بن موسی ضعیف وفیس بن زید مجھول.

1708 - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا صَدَقَةُ بْنُ أَبِيهِ عُمَرَانَ: حَدَّثَنِي قَيْسُ بْنُ زَيْدٍ عَنْ قَاضِيِّ الْمُضْرِبِيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: أَنَّ (١٩٨/١) رَسُولَ اللَّهِ ﷺ قَالَ: «يَدْعُو اللَّهُ بِصَاحِبِ الدِّينِ يَوْمَ الْقِيَامَةِ حَتَّى يُوقَنَ بَيْنَ يَدَيْهِ، فَيَقُولُ: يَا ابْنَ آدَمَ، فِيمَ أَخْدَثْتَ هَذَا الدِّينَ، وَفِيمَ ضَيَّعْتَ حُسْنَكَ النَّاسِ؟ فَيَقُولُ: يَا رَبِّ، إِنَّكَ تَنْلَمُ أَنِّي أَخْدَثْتُهُ فَلَمْ أَكُلْ، وَلَمْ أَشْرَبْ، وَلَمْ أَبْسِنْ وَلَمْ أَضْيَعْ، وَلَكِنْ أَنِّي عَلَى يَدَيِّ إِمَامَ حَرَقَ، وَإِمَامَ سَرْقَ، وَإِمَامَ وَضِيَعَةَ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ:

truth. I am the most deserving to pay it off for you today. Then Allah will call for something and will put it in the pan of his balance, and his good deeds will outweigh his bad deeds, then he will enter Paradise by grace of His mercy."

Comments: [Its *isnad* is *da'eef*; see the previous report]

1709. It was narrated from Ibn Abu Najeeh that his father told him that someone who heard 'Abdur-Rahman bin Abi Bakr told him that [the latter] said: The Messenger of Allah (ﷺ) said: "Ride this she-camel and put your sister behind you, then when you come down from the hill of at-Tan'eem, both of you should enter *ihram* and come here." That was on the day when the pilgrims do the *tawaf* of farewell before leaving Makkah.

Comments: [*Saheeh* because of corroborating evidence, al-Bukhari (1784) and Muslim (1212)]

1710. It was narrated from Hafsah the daughter of 'Abdur-Rahman bin Abi Bakr, from her father, that the Messenger of Allah (ﷺ) said to 'Abdur-Rahman: "Put your sister - meaning 'A'ishah - behind you on your mount and take her for '*Umrah*' from at-Tan'eem. When you bring her down from the hill, tell her to enter *ihram*, and it will be an '*Umrah*' that will be accepted by Allah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1784) and Muslim (1212)]

صَدَقَ عَنِي، أَنَا أَحْقُّ مَنْ قُضِيَ عَنِي
الْيَوْمَ، فَيَدْعُوا اللَّهَ يُشْرِئُونَ فَيَقُولُونَ فِي كَفَةَ
مِيزَانِهِ، فَتَرْجُحُ حَسَنَاتُهُ عَلَى سَيِّئَاتِهِ، فَيَدْخُلُ
الْجَنَّةَ يُفْضِلُ رَحْمَتِهِ». [راجع: ١٧٠٧]

تخریج: إسناده ضعیف، راجع ماقبله.

١٧٠٩ - حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ
اللَّهِ - يَعْنِي ابْنَ الْمَبَارِكَ - : أَخْبَرَنَا زَكَرِيَا
ابْنُ إِسْحَاقَ عَنْ ابْنِ أَبِي تَجِيجٍ: أَنَّ أَبَاهُ
حَدَّثَهُ: أَنَّهُ أَخْبَرَهُ مِنْ سَمْعِ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي بَكْرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذْ حَلَّ
هَذِهِ النَّاَفِقَةُ، ثُمَّ أَرْدَفْتُ أُخْنَاكَ، فَإِذَا مَبَطَّنًا
مِنْ أَكْثَرِ الشَّعِيمِ، فَأَهْلًا وَأَفْلَاهًا» وَذَلِكَ لِنَاهِيَةِ
الصَّدَرِ. [انظر: ١٧١٠]

تخریج: صحيح لغيره، خ: (١٧٨٤)، م: (١٢١٢). وهذا إسناد ضعیف لجهالة الروای
الذی سمع عبدالرحمن بن أبي بکر.

١٧١٠ - حَدَّثَنَا دَاوُدُ بْنُ مَهْرَانَ الدَّبَابِغَ: حَدَّثَنَا
دَاوُدُ - يَعْنِي الْمَطَّارَ - عَنْ ابْنِ حُكَيمٍ، عَنْ
يُوسُفَ بْنِ مَاهَكَ، عَنْ حَفْصَةَ ابْنِ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ، عَنْ أَبِيهَا: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ لِعَبْدِ الرَّحْمَنِ: «أَرْدَفْ
أُخْنَاكَ - يَعْنِي عَائِشَةَ - فَأَغْمِرْهَا مِنْ الشَّعِيمِ،
فَإِذَا مَبَطَّنَتِ بِهَا مِنَ الْأَكْمَةِ فَمُرْهَا فَلَتَخْرِمُ،
فَلِنَهَا عُمْرًا مُقْبَلَةً». [راجع: ١٧٠٥]

تخریج: إسناده صحيح، خ: (١٧٨٤)، م: (١٢١٢).

1711. It was narrated from 'Abdur-Rahman bin Abi Bakr that he said: We were one hundred and thirty men with the Prophet (ﷺ), and the Prophet (ﷺ) said: "Does any one among you have any food?" One man had a *sa'* of foodstuff or the like, so he made some dough. Then a man, a tall *mushrik* with dishevelled hair, came along with some sheep that he was driving. The Prophet (ﷺ) said: "Will you sell one or give it as a gift?" He said: No, I will sell it. So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (ﷺ) ordered that its liver be grilled. By Allah, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allah (ﷺ); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two large bowls from which we all ate our fill, and there was some left over, which I loaded onto a camel.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2216) and Muslim (2056)]

1712. Abdur-Rahman bin Abi Bakr narrated that the people of *as-Suffah* were poor people and on one occasion the Messenger of Allah (ﷺ) said: "Whoever has enough food for two people, let him take three with him, and whoever has enough food for four people, let him take a fifth or a sixth with him," or words to that effect. Abu Bakr took three people

١٧١١ - حَدَّثَنَا عَارِمٌ: حَدَّثَنَا مُعْتَصِرُ بْنُ شَلِيمَانَ عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ أَنَّهُ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِائَةً، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ صَاعَ مِنْ طَعَامٍ أَوْ نَحْوَهُ، فَعَجِّنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُسْعَدٌ طَوَيْلٌ يَعْتَمِي تِسْوَقُهَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيْتَعَا أَمْ عَطَلَةً؟» أَوْ قَالَ: «أَمْ هِبَةً؟» قَالَ: لَا، بَلْ يَتَعَفَّفُ فَاشْتَرَى مِنْهُ شَاهَةً، فَضَيَّعَتْهُ، وَأَمْرَرَ تَبَّاعَ اللَّهُ عَزَّ ذِيَّهُ بِسَوَادِ الْبَطْنِ أَنْ يُشْرُوِي، قَالَ: وَأَمْ اللَّهُ، مَا مِنَ الْمُلَاثِينَ وَالْمَيَاتِ إِلَّا فَذَخَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ حَرَّةً مِنْ سَوَادِ الْبَطْنِ، إِنْ كَانَ شَاهِدًا أَغْطَاهُ إِيَّاهُ، وَإِنْ كَانَ غَائِبًا خَبَأَ لَهُ، قَالَ: وَجَعَلَ مِنْهَا فَضَعَتْهُ، قَالَ: فَأَكَلْنَا أَجْمَعُونَ وَشَيْعَتْنَا، وَفَضَلَ فِي الْفَضَعَتْنِ، فَحَمَّلْنَاهُ عَلَى بَعِيرٍ أَوْ كَمَا قَالَ. [راجع: ١٧٠٣]

تخریج: [سناده صحيح. خ: (٢٢١٦)، م: (٢٠٥٦)].

١٧١٢ - حَدَّثَنَا عَارِمٌ: حَدَّثَنَا مُعْتَصِرُ بْنُ شَلِيمَانَ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ أَنَّهُ حَدَّثَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أَنْتَسَا قُرَاءً، وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامٌ أَرْبَعَةَ قَلَيلَهُ بِثَالِثَتِ، مَنْ كَانَ عِنْدَهُ طَعَامٌ أَرْبَعَةَ فَلِيَنْهُ بِخَامِسِ، بِسَادِسِ» أَوْ كَمَا قَالَ،

with him and the Prophet of Allah (ﷺ) took ten. Abu Bakr took three and he (the narrator) said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr. Abu Bakr ate dinner with the Prophet (ﷺ), then he stayed until 'Isha' prayer was offered, then he went back and stayed until the Messenger of Allah (ﷺ) became drowsy, and he came after as much of the night had passed as Allah willed. His wife said to him: What kept you away from your guests? Or she said: your guest. He said: Have you not given them dinner? She said: They refused (to eat) until you came. They brought the food to them, but they insisted on not eating. I went and hid myself, and he said: O ignorant fellow! And he reprimanded me and berated me. He said: Eat, but you may not enjoy it. And he said: By Allah, I will never eat it. By Allah, we did not take any morsel but there appeared beneath it more of it, until we had eaten our fill and there was more of it than before. Abu Bakr looked at it and saw that it was as it had been before or more than that. He said to his wife: O sister of Banu Firas, what is this? She said: No, O pleasure of my eye, now it is three times more than it was before. Abu Bakr ate some of it and said: That was from the *Shaitan* - meaning

وَإِنْ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةَ، وَأَنْطَلَقَ تَبَيْهُ اللَّهُ
بِعَشَرَةَ، وَأَبُو بَكْرٍ بِثَلَاثَةَ، قَالَ: فَهُوَ أَنَا وَأَبِي
وَأُمِّي - وَلَا أَذْرِي هَلْ قَالَ: وَأَمْرَأَتِي -
وَخَادُومٌ بَيْنَ بَيْنَتَا وَبَيْتِ أَبِي بَكْرٍ، وَإِنْ أَبَا بَكْرٍ
تَبَيْهٌ عِنْدَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَبِثَ حَتَّى نَعَنَ
رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَعَجَاءَ بَعْدَمَا مَضَى مِنَ اللَّيلِ
مَا شَاءَ اللَّهُ، قَالَتْ لَهُ امْرَأَتُهُ: مَا حَبَسْكَ عَنْ
أَصْبَافِكَ - أُوْ قَالَتْ: ضَيْفِكَ؟ - قَالَ: أَوْمَا
عَشَيْتُهُمْ؟ قَالَتْ: أَبْنَا حَتَّى تَعْجِيَةً، فَذَدَ
غَرَضُوا عَلَيْهِمْ فَعَلَّبُوهُمْ. قَالَ: فَذَهَبْتُ أَنَا
فَأَخْتَبَأُ، قَالَ: وَقَالَ: يَا عَنْتُرْ أُوْ يَا غُشْرِ.
فَجَدْعَ وَسَبَ، وَقَالَ: كُلُوا، لَا مُثْمَثًا، وَقَالَ:
وَاللَّهِ لَا أَطْعَمُهُمْ أَبَدًا. قَالَ: وَحَلَفَ الضَّيْفُ
أَنْ لَا يَطْعَمَهُ حَتَّى يَطْعَمَهُ أَبُوبَكْرٍ، قَالَ: فَقَالَ
أَبُو بَكْرٍ: هَذِهِ مِنَ الشَّيْطَانِ. قَالَ: فَدَعَاهُ
بِالطَّعَامِ فَأَكَلَ، قَالَ: قَاتِمُ اللَّهِ، تَا كَمَا تَأْخُذُ
مِنْ لُقْمَةٍ إِلَّا زَرَنَا مِنْ أَشْقَالِهَا أَكْثَرَ مِنْهَا، قَالَ:
حَتَّى شَيْعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ
ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ، فَإِذَا هِيَ كَمَا
هِيَ، أُوْ أَكْثَرُ مِنْهَا، فَقَالَ لِإِمْرَأَتِهِ: يَا أَخْتَ بَنِي
فِرَاسِي، مَا هَذَا؟ قَالَتْ: لَا وَقْرَةَ عَيْنِي، لَهُيَ
الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثَ مِرَارٍ. قَأَلَ
مِنْهَا أَبُوبَكْرٍ، وَقَالَ: إِنَّا كَانَ ذَلِكَ مِنَ
الشَّيْطَانِ - يَقْبَلِي يَمِينَهُ - ، لَمْ أَكُلْ مِنْهَا
لُقْمَةً، لَمْ حَمَلْهَا إِلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَمْبَحَتْ عِنْدَهُ. قَالَ: وَكَانَ بَيْنَتَا وَبَيْنَ قَوْمِ

his oath. Then he ate a morsel of it and took it to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) found it in the morning. He said: There was a treaty between us and some people which came to an end, and we appointed twelve men, each of whom had many men with him, and Allah knows best how many were with each man, and all of them ate from it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6141) and Muslim (2057). See 1702]

1713. Abu 'Uthman narrated that 'Abdur -Rahman bin Abi Bakr told him that *Ashabus-Suffah* were poor people. The Messenger of Allah (ﷺ) said: "Whoever has food for two, let him take a third person with him; whoever has food for four, let him take a fifth and sixth person with him," or words to that effect. Abu Bakr brought three people with him and the Prophet of Allah (ﷺ) took ten people with him. He said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr (رضي الله تعالى عنه).

Comments: [See the previous report]

عَنْهُ، فَمَضِيَ الْأَجْلُ، فَعَرَفْنَا أَنَّهُ عَنْ رَجُلًا مَعَ كُلِّ رَجُلٍ أَنَّاسٌ، اللَّهُ أَعْلَمُ كُمْ مَعَ كُلِّ رَجُلٍ، غَيْرَ أَنَّهُ بَعْثَتْ مَعَهُمْ فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ [١٧٠٢]. [راجع: (٦١٤١)، م: (٢٠٥٧)]

تخریج: إسناده صحيح. خ: (٦١٤١)، م: (٢٠٥٧)

١٧١٣ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا (١٩٩/١) مُعَاذِيرُ بْنُ شَلَيْمَانَ قَالَ: سَيَغُثُّ أَبِي يَقْرُبٍ: حَدَّثَنَا أَبُو عُثْمَانَ أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَنَ بْنُ أَبِي بَكْرٍ: أَنَّ أَشْخَابَ الصَّفَةِ كَانُوا أَنَّهَا عِنْدَهُ طَعَامُ الْأَنْبَابِ، فَلَيَدْعُبُ بِثَلَاثَةِ، وَمِنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةِ، فَلَيَدْعُبُ بِخَامِسِ، إِسَادِيِّ. أَوْ كَمَا قَالَ، وَإِنْ أَبْنَى بَكْرٍ جَاءَ بِثَلَاثَةِ، وَأَنْطَلَقَ تَبَّاعُ اللَّهِ بِعَشَرَةَ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي - وَلَا أَدْرِي هُلْ قَالَ: امْرَأَتِي - وَخَادِمٌ بَيْنَ بَيْتَنَا وَبَيْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ. [راجع: ١٧٠٢]

تخریج: راجع ماقبله.

حَدِيثُ زَيْدِ بْنِ خَارِجَةَ ﷺ

Hadeeth of Zaid bin Kharijah ﷺ

1714. Khalid bin Salamah said: 'Abdul-Hameed bin 'Abdur-Rahman invited Moosa bin Talhah when his son got married. He said: O Abu Moosa, what have you heard about sending blessings upon the Prophet ﷺ? Moosa said: I asked Zaid bin Kharijah about sending blessings upon the Prophet ﷺ and Zaid said: I asked the Messenger of Allah ﷺ about that myself. I said: How should one send blessings upon you? He said: "Send blessings upon me and try your best, then say: O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibraheem, verily You are Most Praiseworthy, Most Glorious."

Comments: [Its isnad is saheeh]

١٧١٤ - حَدَّثَنَا عَلَيُّ بْنُ بَخْرٍ: حَدَّثَنَا عَبْيَى
ابْنُ يُونُسَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكَمٍ: حَدَّثَنَا
خَالِدٌ بْنُ سَلَمَةَ: أَنَّ عَبْدَ الْحَمِيدَ بْنَ عَبْدِ
الرَّحْمَنِ دَعَا مُوسَى بْنَ طَلْحَةَ جِينَ عَرَسَ
عَلَى ابْنِهِ، فَقَالَ: يَا أَبا عَبْيَى، كَيْفَ بَلَغْتَ
فِي الصَّلَاةِ عَلَى النَّبِيِّ ﷺ؟ فَقَالَ مُوسَى:
سَأَلْتُ زَيْدَ بْنَ خَارِجَةَ عَنِ الصَّلَاةِ عَلَى النَّبِيِّ
ﷺ، فَقَالَ زَيْدٌ: أَنَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ
نَسْبِيَّ: كَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «صَلُّوا،
وَاجْتَهِدوَا، ثُمَّ قُولُوا: اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

تخریج: بسناده صحيح.

حَدِيثُ الْحَارِثِ بْنِ حَرْمَةَ ﷺ

The Hadeeth of al-Harith bin Khazamah ﷺ

1715. It was narrated from Yahya bin 'Abbas that his father 'Abbad bin 'Abdullah bin az-Zubair said: al-Harith bin Khazamah brought these two verses at the end of Bara'ah [at-Tawbah]: "Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful. But if they turn away, say (O Muhammad ﷺ): 'Allah is sufficient for me. *La ilaha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.'" [at-Tawbah 9:128, 129] to 'Umar bin al-Khattab, who said: Who else will testify to this? He said: I do not know; by Allah, I bear witness that I heard them from the Messenger of Allah ﷺ and I understood them and memorised them. And 'Umar said: And by Allah, I bear witness that I heard them from the Messenger of Allah ﷺ. Then he said: If they were three verses, I would have made them a *soorah* on its own; look for a *soorah* of the Qur'an and put them with it. Then I put them at the end of Bara'ah [at-Tawbah].

Comments: [Its *isnad* is *da'eef* because of *tadlees* of Muhammad bin Ishaq and because it is interrupted]

١٧١٥ - حَدَّثَنَا عَلَيُّ بْنُ بَخْرٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى ابْنِ عَبَادٍ، عَنْ أَبِيهِ عَبَادٍ بْنِ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ قَالَ: أَتَى الْحَارِثُ بْنُ حَرْمَةَ بِهَاتِنِ الْآيَتَيْنِ مِنْ آخِرِ بَرَاءَةَ: «لَقَدْ جَاءَكُمْ رَسُولُكُمْ مِنْ أَنْفُسِكُمْ» (التوبه: ١٢٨)
 (١٢٩) إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ: مَنْ مَعَكَ عَلَى هَذَا؟ قَالَ: لَا أَدْرِي، وَاللَّهُ إِنِّي أَشْهُدُ لَسْبِيقُهَا مِنْ رَسُولِ اللَّهِ ﷺ، وَرَبِيعُهَا، وَحَفِظُهَا. فَقَالَ عُمَرُ: وَأَنَا أَشْهُدُ لَسْبِيقُهَا مِنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ: تَوَكَّلْتُ ثَلَاثَ آيَاتٍ، لَجَاعِلُهَا سُورَةً عَلَى حِذْنَةٍ، فَانظُرُوا سُورَةً مِنَ الْقُرْآنِ، فَضَعُوهَا فِيهَا، فَوَضَعُتُهَا فِي آخِرِ بَرَاءَةَ.

تَحْرِيرُ: إِسْنَادُه ضَعِيفٌ لِتَدْلِيسِ مُحَمَّدِ بْنِ إِسْحَاقَ وَلَا نَقْطَاعَهُ، عَبَادُ بْنِ عَبْدِ اللَّهِ لَمْ يَدْرِكْ قَصْةَ جَمْعِ الْقُرْآنِ.

حدیث سعد مؤلی أبي بکر

Hadeeth of Sa'd, the freed slave of Abu Bakr

1716. It was narrated from al-Hasan that Sa'd, the freed slave of Abu Bakr, said: I brought some dates to the Messenger of Allah ﷺ and they started taking two at a time. The Messenger of Allah ﷺ said: "Do not take two at a time."

Comments: [Saheeh, because of corroborating evidence; this is a da'eef isnad]

١٧١٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤِدٍ - يَعْنِي أَبَا دَاؤِدَ الْطَّالِبِيَّ - : حَدَّثَنَا أَبُو عَامِرُ الْخَزَارِيُّ عَنِ الْحَسَنِ، عَنْ سَعْدِ مَوْلَى أَبِي بَكْرٍ قَالَ: قَدَّمْتُ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلُوا يَقْرُبُونَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَقْرُبُوا».

تخريج: صحيح لغيره. وهذا إسناد ضعيف، أبو عامر الخزار سيء الحفظ والحسن البصري مدلس وقد عنون.

1717. It was narrated from al-Hasan concerning Sa'd, the freed slave of Abu Bakr, who used to serve the Prophet ﷺ, that the Prophet ﷺ liked his service and said: "O Abu Bakr, manumit Sa'd." He said: O Messenger of Allah, we have no helper except him. The Messenger of Allah ﷺ said: "Manumit Sa'd; other men are coming, other men are coming." Abu Dawood said: i.e., slaves.

Comments: [Its isnad is da'eef, because of the weakness of Abu Amir Al-Khazzaz]

١٧١٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤِدٍ: حَدَّثَنَا أَبُو عَامِرُ عَنِ الْحَسَنِ، عَنْ سَعْدِ مَوْلَى أَبِي بَكْرٍ وَكَانَ يَخْلُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ خَدْمَتُهُ، فَقَالَ: «إِنَّ أَبَا بَكْرَ أَغْنَيْتُهُ سَعْدًا»، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا لَنَا مَا هُنَّ غَيْرُهُ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَغْنَيْتُكُمْ سَعْدًا، أَنْتُكُم الرِّجَالُ، أَنْتُكُم الرِّجَالُ» قَالَ أَبُو دَاؤِدَ: يَعْنِي السَّيْرِ.

تخريج: إسناده ضعيف، لضعف أبو عامر الخزار وعنون الحسن.

مُشَهَّدُ أَهْلِ الْبَيْتِ رَضْوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ
حَدِيثُ الْحَسَنِ بْنِ عَلَيْ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا

The Musnad of Ahlul-Bayt ﷺ

Hadeeth of al-Hasan bin Ali bin Abu Talib ﷺ

1718. It was narrated from Abul-Hawra' that al-Hasan bin 'Ali said: The Messenger of Allah (ﷺ) taught me some words to say in Qunoot-al-Witr. "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You protect, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surely, he whom You protect is never abased. O our Lord, Blessed and Exalted are You."

Comments: [Its *isnad* is *Hasan*]

1719. It was narrated from Hubairah: al-Hasan bin 'Ali (ﷺ) addressed us and said: A man [i.e., 'Ali] left you yesterday whom none of the early ones surpassed in knowledge and none of the later ones will ever catch up with him. The Messenger of Allah (ﷺ) would send him with the banner, Jibreel on his right side and Mika'eel on his left, and he would not give up until victory was granted to him.

١٧١٨ - حَدَّثَنَا وَكِبِيعٌ : حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ بُرْزِيدِ بْنِ أَبِي مَرْيَمِ السَّلْوَانِيِّ، عَنْ أَبِي الْحَوْزَاءِ، عَنْ الْحَسَنِ بْنِ عَلَيْهِ قَالَ: عَلِمْنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَفْوَهَنَّ فِي قُرْبَتِ الْوَثْرَى: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَذِبْتَ، وَاغْفِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّتَ، وَبَارِكْ لِي فِيمَا أَغْطَيْتَ، وَقِنِي شَرَّ مَا فَصَبَّتْ، فَإِنَّكَ تَفْضِي وَلَا تَفْصِي عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَائِتَ، تَبَارِكْ رَبُّنَا وَتَعَالَى». [١٧٢٢١، ١٧٢٢٣، ١٧٢٢٧]

تخریج: إسناده حسن.

١٧١٩ - حَدَّثَنَا وَكِبِيعٌ عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ: حَطَّبَنَا الْحَسَنُ بْنُ عَلَيْهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، فَقَالَ: لَقَدْ فَارَقْتُمْ رَجُلًا بِالْأَمْسِ لَمْ يَسْتَفِهُ الْأَوَّلُونَ يَعْلَمُ، وَلَا يَدْرِكُهُ الْآخِرُونَ، كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَلَّمُ بِالرَّأْيَةِ، جَنِيرِيلٌ عَنْ يَوْبِيهِ، وَبِكَائِيلٌ عَنْ شِمَالِهِ، لَا يَنْصَرِفُ حَتَّى يَفْتَحَ لَهُ. [انظر: ١٧٢٠]

Comments: [Hasan; this is a *da'eef isnad*]

1720. It was narrated that 'Amr bin Hubshi said: al-Hasan bin 'Ali addressed us after 'Ali (رض) was killed. He said: A man left you yesterday whom none of the early ones surpassed in knowledge and none of the latter ones will ever catch up with him. The Messenger of Allah (رس) would send him and give him the banner, and he would not give up until victory had been granted to him. He did not leave behind any yellow or white (i.e., gold or silver) except seven hundred *dirhams* of his stipend that he was keeping to buy a servant for his family.

Comments: [Hasan]

1721. It was narrated from al-Hasan bin 'Ali that the Messenger of Allah (رس) taught him to say in *Witr*... and he narrated a *hadeeth* like that of Yoonus.

Comments: [Its *isnad* is *saheeh*; see 1718]

1722. It was narrated from Muhammad bin 'Ali, from al-Hasan bin 'Ali, that a funeral passed by them and the people stood up but he did not stand up. Al-Hasan said: Why did you do that? The Messenger of Allah (رس) only stood up because he was offended by the smell of the Jew.

تخریج: حسن، وهذا إسناد ضعيف، شریک بن عبدالله سی، الحفظ، لكنه توبیع.

١٧٢٠ - حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ حُبَيْبٍ قَالَ: حَطَبَتِي الْحَسْنَ بْنُ عَلَيْ بَعْدَ تَقْتِيلِ عَلَيْ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: لَقَدْ فَارَتُكُمْ رَجُلًا بِالْأَمْسِ مَا سَبَقَهُ الْأَوَّلُونَ يَعْلَمُ، وَلَا أَذْرَكَ الْآخِرُونَ، إِنْ كَانَ رَسُولُ اللَّهِ تَعَالَى يَعْلَمُهُ، وَيُعْطِيهِ الرَّأْيَةَ، فَلَا يَنْصَرِفُ حَتَّى يُفْتَحَ لَهُ، وَمَا تَرَكَ ٢٠٠/١) مِنْ صَفَرَاءَ وَلَا يَنْضَاءَ، إِلَّا سَبَعِمَاةً دَرْهَمٍ مِنْ عَطَائِهِ كَانَ يَرْضُدُهَا لِخَادِيمٍ لِأَغْلِبٍ. [راجع: ١٧١٩]

تخریج: حسن، عمرو بن حبشي مقبول.
راجع ماقبله.

١٧٢١ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا شَفَيْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدَةِ بْنِ أَبِي مَرْبِعٍ، عَنْ أَبِي الْحَوْزَاءِ، عَنِ الْحَسْنِ بْنِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ تَعَالَى عَلَّمَهُ أَنْ يَقُولَ فِي الْوَثْرَيْ فَذَكَرَ مِثْلَ حَدِيثِ يُونُسَ. [راجع: ١٧١٨]

تخریج: إسناده صحيح.

١٧٢٢ - حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا حَمَادٌ عَنِ الْحَجَّاجِ بْنِ أَرْطَاءَ، عَنْ مُحَمَّدِ بْنِ عَلَيْهِ، عَنِ الْحَسْنِ بْنِ عَلَيْهِ أَنَّهُ مَرَّ بِهِمْ جَنَازَةً، فَقَامَ الْقَوْمُ وَلَمْ يَقُمْ، قَالَ الْحَسْنُ: مَا صَنَعْتُمْ؟ إِنَّمَا قَامَ رَسُولُ اللَّهِ تَعَالَى تَأْدِيَ بِرِيحِ الْيَهُودِيِّ. [وانظر: ١٧٢٦]

Comments: [Its isnad is da'eef because of Tadlees of al-Hajjaj bin Artat and because it is interrupted]

1723. Yazeed bin Abi Maryam narrated that Abul-Hawra' as-Sa'di said: I said to al-Hasan bin 'Ali: What do you remember from the Messenger of Allah ﷺ? He said: I remember that I took a date from the zakah dates and put it in my mouth. The Messenger of Allah ﷺ took it out, with the saliva on it, and put it back with the dates. A man said to him: What is wrong if he eats this date? He said: "We do not consume charity." And he used to say: "Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquillity but dishonesty leads to doubt." And he used to teach us this supplication: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for he whom You protect is never abased." And perhaps he said: "Blessed and Exalted are You, our Lord."

Comments: [Its isnad is saheeh]

1724. Rabee'ah bin Shaiban narrated that he said to al-Hasan bin 'Ali (ﷺ): What do you remember from the Messenger of Allah ﷺ? He said: He took me into the store room where the zakah was kept,

تخریج: اسناده ضعیف لتدعیس الحاج بن ارطاة ولا نقطاعه، فان محمد بن علي لم يدرك الحسن بن علي.

١٧٢٢٣ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شَعْبَةَ: حَدَّثَنِي بُرْيَنْدُ بْنُ أَبِي مَرْيَمَ عَنْ أَبِي الْحَوَزَاءِ السَّعْدِيِّ قَالَ: قُلْتُ لِلْحَسْنِ بْنِ عَلَيْهِ: مَا تَذَكَّرُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَذْكُرُ أَنِّي أَخْذَتُ شَرَّةً مِنْ شَرِّ الصَّدَقَةِ، فَأَلْقَيْتُهَا فِي فَمِي، فَأَتَرْتَعْهَا رَسُولُ اللَّهِ ﷺ يُلْعَابُهَا، فَأَلْقَاهَا فِي الشَّمْرِ، فَقَالَ لَهُ رَجُلٌ: مَا عَلَيْكَ لَوْ أَكَلْتَ هَذِهِ الشَّمْرَ؟ قَالَ: إِنَّا لَا نَأْكُلُ الصَّدَقَةَ».

قال: وَكَانَ يَقُولُ: «دَعْ مَا تَرِبِّيكَ إِلَى مَا لَا يَرِبِّيكَ». فَإِنَّ الصَّدَقَ طَمَائِيَّةٌ، وَإِنَّ الْكَذِبَ رِبَيَّةٌ». قَالَ: وَكَانَ يَعْلَمُنَا هَذَا الدُّعَاءَ: «اللَّهُمَّ اغْلِنِي فِيمَنْ هَدَيْتَ، وَاغْفِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّتَ، وَبَارِكْ لِي فِيمَا أَغْطَيْتَ، وَقَبِيْ شَرَّ مَا قَضَيْتَ، إِنَّهُ لَا يَنْدُلُ مِنْ وَالِيَّتِ» وَرَبِّيَّا قَالَ: «تَبَارَكَ رَبُّنَا وَتَعَالَى إِلَيْتِ». [وانظر: ١٧٢٧، ١٧٢٥، ١٧٢٤]

تخریج: اسناده صحيح.

١٧٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ثَابِثُ بْنُ عُمَارَةَ: حَدَّثَنَا زَيْنُهُ بْنُ شَبَّابَ أَنَّهُ قَالَ لِلْحَسْنِ بْنِ عَلَيْهِ: مَا تَذَكَّرُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَذْخَلَنِي غُرْفَةَ الصَّدَقَةِ، فَأَخْذَتُ مِنْهَا

and I took a date from it and put it in my mouth. The Messenger of Allah (ﷺ) said: "Take it out, for it is not permissible for the Messenger of Allah (ﷺ) or for any other members of his household."

Comments: [Its isnad is saheeh]

1725. Buraid bin Abi Maryam narrated that Abul-Hawra' said: We were with Hasan bin 'Ali and he was asked: What do you remember from the Messenger of Allah (ﷺ)? He said: I was walking with him and he passed by a store room for the *zakah* dates. I took a date and put it in my mouth, and he took it out with my saliva on it. One of the people said: What is wrong if you left it? He said: "Charity is not permissible for us, the family of Muhammad." And I learned from him the five prayers.

Comments: [Its isnad is saheeh]

1726. Yazeed - i.e., Ibn Ibraheem, who is at-Tustari - narrated to us: Muhammad narrated to us: I was told that a funeral passed by al-Hasan bin 'Ali and Ibn 'Abbas (رضي الله عنهما). Al-Hasan stood up and Ibn 'Abbas remained sitting. Al-Hasan said to Ibn 'Abbas: Did you not see when a funeral passed by the Prophet (ﷺ) and he stood up? Ibn Abbas said: Yes, and he sat. al-Hasan did not object to what Ibn 'Abbas said.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

تخریج: حسن لغیره، وهذا إسناد ضعیف، لجهالة الراوی الذي أبهمه محمد بن سیرین.

١٧٢٥- ثَمَرَة، فَأَلْقَيْتُهَا فِي فَمِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ: أَلْقَهَا، فَإِنَّهَا لَا تَجْلِي لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ، وَلَا لِأَحَدٍ مِّنْ أَهْلِ بَيْتِهِ». [راجع: ١٧٢٢]

تخریج: إسناده صحيح.

١٧٢٥- حَدَّثَنَا أَبُو أَخْمَدٌ هُوَ الرُّبَّيْرِيُّ: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ: حَدَّثَنَا بُرِيْدَ بْنُ أَبِي مَرْيَمٍ عَنْ أَبِي الْحَوْزَاءِ، قَالَ: كُنَّا عِنْدَ حَسَنَ أَبْنَى عَلَيْهِ فَسِيلٌ: مَا عَقِلْتَ مِنْ رَسُولِ اللَّهِ؟ أَوْ عَنْ رَسُولِ اللَّهِ؟ قَالَ: كُنَّا أَمْشِي مَعَهُ، فَمَرَّ عَلَى جَرِينَ مِنْ ثَمَرِ الصَّدَقَةِ، فَأَخَذْتُ ثَمَرَةً، فَأَلْقَيْتُهَا فِي فَيَّ، فَأَخَذَهَا يُلْمَاعِي، فَقَالَ يُغْضُفُ الْقَوْمَ: وَمَا عَلَيْكَ لَوْ تَرَكْتَهَا؟ قَالَ: إِنَّمَا مُحَمَّدٌ لَا تَجْلِي لَنَا الصَّدَقَةَ». قَالَ: وَعَقِلْتَ مِنْهُ الصَّلَوَاتِ الْخَمْسَ. [راجع: ١٧٢٣]

تخریج: إسناده صحيح.

١٧٢٦- حَدَّثَنَا عَفَانُ: حَدَّثَنَا بَرِيدٌ - يَعْنِي ابْنَ إِبْرَاهِيمَ - وَهُوَ الشَّشَرِيُّ: حَدَّثَنَا مُحَمَّدٌ قَالَ: بَشَّتْ أَنَّ جَنَازَةً مَرَثَ عَلَى الْحَسَنِ بْنِ عَلَيْهِ وَآبَانِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ، فَقَامَ الْحَسَنُ، وَقَعَدَ ابْنُ عَبَّاسٍ، فَقَالَ الْحَسَنُ لِابْنِ عَبَّاسٍ: أَلَمْ تَرِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ مَرَثَ بِهِ جَنَازَةً قَامَ؟ فَقَالَ ابْنُ عَبَّاسٍ: بَلَى، وَقَدْ جَلَسَ، فَلَمْ يُنْكِرِ الْحَسَنُ مَا قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: [انظر:]

[٣١٢٦، ١٧٢٩، ١٧٢٨]

1727. Buraid bin Abi Maryam narrated that Abul-Hawra' said: I said to al-Hasan bin 'Ali: What do you remember from the Messenger of Allah ﷺ? He said: I remember from the Messenger of Allah ﷺ that I took a date from the zakah dates and put it in my mouth. The Messenger of Allah ﷺ took it out, with the saliva on it, and put it with the other dates. It was said: O Messenger of Allah, what is wrong with letting this boy have this date? He said: "We are the family of Muhammad; charity is not permissible for us." He said: And he used to say: "Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquillity but dishonesty leads to doubt." And he used to teach us this supplication: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surely, he whom You protect is never abased." Shu'bah said: And I think he said this too: "Blessed are you, our Lord, and exalted."

Comments: [Its isnad is saheeh; see 1723]

١٧٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ قَالَ: سَمِعْتُ بُرْيَنْدَ بْنَ أَبِي مَرِيمٍ يُحَدِّثُ عَنْ أَبِي الْحَوْزَاءِ، قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلَيْهِ مَا تَذَكَّرُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ أَنِّي أَخْدُثُ ثَمَرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلْتُهَا فِي فَيَّ، قَالَ: فَنَزَعَهَا رَسُولُ اللَّهِ ﷺ بِلِعَابِهَا، فَجَعَلَهَا فِي التَّمْرِ، فَقَبَلَ: يَا رَسُولَ اللَّهِ، مَا كَانَ عَلَيْكَ مِنْ هَذِهِ التَّمْرَةِ لَهَا الصَّيْيِ؟ قَالَ: إِنَّا آلَ مُحَمَّدٍ لَا تَجِلُّ لَنَا الصَّدَقَةُ». قَالَ: وَكَانَ يَقُولُ: «دَعْ مَا يَرِيُكَ إِلَى مَا لَا يَرِيُكَ فَإِنَّ الصَّدَقَ طَهَانِيَّةٌ، وَإِنَّ الْكَذِبَ رِبَيْيَةٌ». قَالَ: وَكَانَ يَعْلَمُ هَذَا الدُّعَاءَ: «اللَّهُمَّ اغْدِنِي فِيمَنْ تَوَلَّتْ، وَعَافَنِي فِيمَنْ عَاهَيَتْ، وَتَوَلَّنِي فِيمَنْ تَوَلَّتْ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقَنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَعْصِي وَلَا يَعْصِي عَلَيْكَ، إِنَّمَا لَا يَدْلُلُ مَنْ وَالَّتْ». قَالَ شَعْبَةُ: وَأَطْهَرَهُ فَذَ قَالَ هَذِهِ أَنْصَاصًا: «تَبَارَكْتَ رَبِّنَا وَتَعَالَيْتَ».

[راجع: ١٧٢٣]

قَالَ شَعْبَةُ: وَقَدْ حَدَّثَنِي مَنْ سَمِعَ هَذَا مِنْهُ إِنَّ شَعْبَةَ حَدَّثَ بِهَذَا الْحَدِيثَ مَخْرَجَهُ إِلَى الْمَهْدِيِّ بَعْدَ مَوْتِ أَبِيهِ، فَلَمْ يُشَكْ فِي: «تَبَارَكْتَ وَتَعَالَيْتَ» قُلْتُ لِشَعْبَةَ: إِنَّكَ تَشْكُ فِيهِ؟ فَقَالَ: لَيْسَ فِيهِ شَكٌ.

تخریج: إسناده صحيح.

1728. It was narrated from Ibn Sireen that a funeral passed by Ibn 'Abbas and al-Hasan bin 'Ali; one of them stood up and the other remained seated. The one who stood up said: Do you not know that the Messenger of Allah (ﷺ) stood up (sometimes)? He said: Yes, and he remained seated (sometimes).

Comments: [Hasan because of corroborating evidence; and its isnad is da'eef]

1729. It was narrated from Muhammad that al-Hasan bin 'Ali and Ibn 'Abbas saw a funeral; one of them stood up and the other remained seated. The one who stood up said: Didn't the Messenger of Allah (ﷺ) stand up? The one who remained seated and said: Yes, and he remained seated (sometimes).

Comments: [Hasan because of corroborating evidence; see the previous report]

١٧٢٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَئْبُوبَ، عَنْ أَبْنَ سِيرِينَ: أَنَّ أَبْنَ عَبَّاسِ وَالْحَسَنَ بْنَ عَلَيْهِ مَرْثَ بِهِمَا (٢٠١/١) جِنَازَةً، فَقَامَ أَحَدُهُمَا وَجَلَسَ الْأُخْرُ، فَقَالَ الَّذِي قَامَ: أَمَا تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ؟ قَالَ: بَلَى، وَقَعَدَ. [راجع: ١٧٢٦]

تخریج: حسن لغیره، وهذا إسناد ضعيف.
فإن محمد بن سيرين لم يسمع من ابن عباس ولا من الحسن بن علي.

١٧٢٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ التَّقْفِيُّ عَنْ أَئْبُوبَ، عَنْ مُحَمَّدٍ: أَنَّ الْحَسَنَ بْنَ عَلَيْهِ وَابْنَ عَبَّاسِ رَأَيَا جِنَازَةً فَقَامَ أَحَدُهُمَا وَقَعَدَ الْأُخْرُ، فَقَالَ الَّذِي قَامَ: أَلَمْ يَقُمْ رَسُولُ اللَّهِ ﷺ؟ وَقَالَ الَّذِي قَعَدَ: بَلَى، وَقَعَدَ. [راجع: ١٧٢٦]

تخریج: حسن لغیره. راجع ماقبله.

حَدِيثُ الْحَسِينِ بْنِ عَلَيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا

The hadeeth of Al-Husain bin 'Ali ﷺ

1730. It was narrated from Fatimah bint Husain that her father - 'Abdur-Rahman said: Husain bin 'Ali - said: The Messenger of Allah (ﷺ) said: "The beggar has a right, even if he comes on a horse."

Comments: [Its isnad is da'eef because Ya'la bin Abu Yahya is unknown]

١٧٣٠ - حَدَّثَنَا وَكِيعٌ وَعَنْ الرَّحْمَنِ قَالَ : حَدَّثَنَا سُفِيَّانُ عَنْ مُضْعِبِ بْنِ مُحَمَّدٍ، عَنْ يَعْنَى بْنِ أَبِي يَحْيَى، عَنْ فَاطِمَةَ بْنَتِ حُسَيْنٍ، عَنْ أَبِيهَا، - قَالَ عَبْدُ الرَّحْمَنَ: حُسَيْنُ بْنُ عَلَيٍّ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «لِلشَّائِلِ حَقٌّ، وَإِنْ جَاءَ عَلَى فَرْسٍ».

تخریج: إسناده ضعیف، لجهالة يعلی بن أبي يحيی.

1731. Thabit bin 'Umarah narrated that Rabee'ah bin Shaiban said: I said to al-Husain bin 'Ali (ﷺ): Do you remember anything from the Messenger of Allah (ﷺ)? He said: I climbed up to a room with him and took a date and put it in my mouth, but the Prophet (ﷺ) said: "Take it out, for charity is not permissible for us."

Comments: [Its isnad is saheeh]

١٧٣١ - أَخْبَرَنَا وَكِيعٌ : حَدَّثَنَا ثَابِتُ بْنُ عَمَارَةَ عَنْ رَبِيعَةَ بْنِ شَيْبَانَ، قَالَ: قُلْتُ لِلْحُسَيْنِ بْنِ عَلَيٍّ رَضِيَ اللَّهُ عَنْهُ: مَا تَغْفِلُ عَنْ رَسُولِ اللَّهِ ﷺ ؟ قَالَ: صَدِعْتُ غُرْفَةً، فَأَخَذْتُ نَمَرَةً، فَلَكَّهَا فِي فَيْ، فَقَالَ النَّبِيُّ ﷺ : «أَلَقَّهَا، فَإِنَّهَا لَا تَجِدُ لَكَ الصَّدَقَةَ». [راجع: ١٧٢٤]

تخریج: إسناده صحيح.

1732. It was narrated from Shu'aib bin Khalid, that Husain bin 'Ali said: The Messenger of Allah (ﷺ) said: "Part of a person's being a good Muslim is saying little about that which does not concern him."

Comments: [This hadeeth is hasan because of corroborating evidence; this is a da'eef isnad because it is munqati' (interrupted)]

١٧٣٢ - حَدَّثَنَا ابْنُ نُعْمَرَ وَتَغْلِي قَالَ: حَدَّثَنَا حَجَّاجٌ - يَعْنِي ابْنَ دِيَنَارِ الْوَاسِطِيِّ - عَنْ شَعِيبِ ابْنِ خَالِدٍ، عَنْ حُسَيْنِ بْنِ عَلَيٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ مَنْ حَسِنَ إِسْلَامَ النَّمَرَ، قَلَّ الْكَلَامُ فِيمَا لَا يَعْنِيهِ». [انظر: ١٧٣٧]

تخریج: حديث حسن لشواهد، وهذا إسناد ضعيف لانقطاعه، شعيب بن خالد لم يدرك الحسين بن علي.

1733. It was narrated from Husain and Ibn 'Abbas, or from one of them, that he said: The Messenger of Allah (ﷺ) stood up because of the funeral of a Jew that passed by him and said, "Its smell bothered me."

Comments: [Its isnad is da'eef because it is munqati' (interrupted)]

تخریج: إسناده ضعیف لانقطاعه، فإن محمد بن علي لم يدرك حسیناً ولا ابن عباس.

1734. It was narrated from Fatimah, the daughter of al-Husain, from her father al-Husain bin 'Ali, that the Prophet (ﷺ) said: "There is no Muslim, male or female, who is afflicted with a calamity, and when he remembers it, even after a long time, he says, 'Verily we belong to Allah and unto Him is our return' for that, but Allah will renew (the reward) for him and will give him the same reward as on the day the calamity befell him."

Comments: [Its isnad is da'eef jiddan (very weak)]

1735. It was narrated that al-Husain bin 'Ali said: My grandfather - or he said: the Prophet (ﷺ) - taught me some words to say in Witr... and he narrated the hadeeth.

Comments: [Its isnad is da'eef]

١٧٣٣ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ حُرَيْجٍ قَالَ: سَمِعْتُ مُحَمَّدًا بْنَ عَلَيْيَ تَرْعُمُ عَنْ حُسَيْنٍ وَابْنِ عَبَّاسٍ، أَوْ عَنْ أَخْدِيمَاهُ، أَنَّهُ قَالَ: إِنَّمَا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَجْلِ جَنَازَةٍ يَهُودِيٌّ مُرْ بِهَا عَلَيْهِ، فَقَالَ: «أَذْانِي رِيحُهَا».

[راجع: ١٧٢٢]

١٧٣٤ - حَدَّثَنَا يَرِيدُ وَعَبَّادُ بْنُ عَبَّادٍ قَالَا: أَخْبَرَنَا هَشَامُ بْنُ أَبِي هِشَامٍ - قَالَ عَبَّادٌ: أَبْنُ زَيْنَادٍ -، عَنْ أُمِّهِ، عَنْ قَاطِمَةِ ابْنِهِ الْحُسَيْنِ، عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلَيْهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ مُسْلِمٍ وَلَا مُسْلِمَةٍ يُصَابُ بِمُصِيبَةٍ، فَيَذْكُرُهَا، وَإِنْ طَالَ عَهْدُهَا - قَالَ عَبَّادٌ: قَدْمُ عَهْدُهَا - فَيُحِدِّثُ لِذَلِكَ اسْتِرْجَاعًا، إِلَّا جَدَّ اللَّهُ لَهُ عِنْدَ ذَلِكَ فَاغْطَاهُ مِثْلَ أَجْرِهَا يَوْمَ أُصِيبَ بِهَا».

تخریج: إسناده ضعیف جداً، هشام بن أبي هشام متزوك وأمه مجہولة.

١٧٣٥ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرِيدَ بْنِ أَبِي مَرِيمٍ، عَنْ أَبِي الْحَوْرَاءِ، عَنْ الْحُسَيْنِ بْنِ عَلَيْهِ قَالَ: عَلَمْنِي جَدِّي - أَوْ قَالَ: النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَلِمَاتٍ أَفْوَلُهُنَّ فِي الْوَتْرِ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٧٢١]

تخریج: إسناده ضعیف، شریک بن عبد الله سیء الحفظ. وقد تقدم الحديث برقم: (١٧٢١) في مسند الحسن بن علي، وهو الصواب.

1736. It was narrated from 'Abdullah bin 'Ali bin Husain, from his father 'Ali bin Husain, from his father that the Prophet ﷺ said: "The miser is the one in whose presence I am mentioned and he does not send blessings upon me."

Comments: [Its isnad is *qawi*; its men are *thiqat*, the men of as-Saheeh]

١٧٣٦ - حَدَّثَنَا عَنْدُ الْمَلِكِ بْنُ عَمْرُو وَأَبُو سَعِيدٍ قَالَا: حَدَّثَنَا شَلِيمَانُ بْنُ يَلَالٍ عَنْ عَمَارَةَ بْنِ عَزِيزٍ، عَنْ عَنْدِ اللَّهِ بْنِ عَلَيٍّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ عَلَيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ أَبِيهِ أَنَّ الْئَبِيَّ قَالَ: «الْبَخِيلُ مَنْ ذَكَرْتُ عَنْهُ، لَمْ لَمْ يُصْلِلْ عَلَيَّ». قَالَ أَبُو سَعِيدٍ: «فَلَمْ يُصْلِلْ عَلَيَّ» صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا.

تخریج: إسناده قوي.

1737. It was narrated from 'Ali bin Husain that his father (ﷺ) said: The Messenger of Allah (ﷺ) said: "Part of a person's being a good Muslim is his leaving alone that which does not concern him."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef hadeeth*]

١٧٣٧ - حَدَّثَنَا مُوسَى بْنُ دَاؤُدَ: حَدَّثَنَا عَنْدُ اللَّهِ بْنِ عَمْرَهُ عَنْ أَبِينِ شَهَابٍ، عَنْ عَلَيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ حُسْنِ إِسْلَامِ الْمُرْءَ، تَرْكُهُ مَا لَا يَعْلَمُ». [راجع: ١٧٣٢]

تخریج: حسن لشواهدة. وهذا إسناد ضعيف لضعف عبدالله بن عمر العمري.

حدیث عقیل بن ابی طالب

Hadeeth of 'Aqeel bin Abi Talib

1738. It was narrated that 'Abdullah bin Muhammad bin 'Aqeel said: 'Aqeel bin Abi Talib got married. He came out to us and we said: May you live in harmony and be given sons. He said: Stop; do not say that, because the Prophet ﷺ told us not to say that, and he said: "Say: May Allah bless you and bless her for you."

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* because it is *munqati'* (interrupted)]

1739. It was narrated from al-Hasan that 'Aqeel bin Abi Talib (رضي الله عنه) married a woman from Banu Jusham. The people entered upon him and said: May you live in harmony and be given sons. He said: Do not say that. They said: What should we say, O Abu Yazeed? He said: Say: May Allah bless you and send blessings upon you. This is what we were instructed to say.

Comments: [Saheeh because of corroborating evidence; its *isnad* is *da'eef*]

١٧٣٨ - حدثنا الحكم بن نافع: حدثنا إسماعيل بن عياش عن سالم بن عبد الله، عن عبد الله بن محمد بن عقيل قال: تزوج عقيل بن أبي طالب، فخرج علينا، قلنا: بالرقاء والبنين، فقال: هه، لا تقولوا ذلك، فإن النبي ﷺ قد نهانا عن ذلك، وقال: قولوا: بارك الله فيك، وبارك لك فيها.

تخریج: صحيح لغیره، وهذا إسناد ضعیف لأنقطاعه، فإن عبدالله بن محمد بن عقيل لم يدرك جده.

١٧٣٩ - حدثنا إسماعيل - وهو ابن عائمه - : أخبرنا يوئس عن الحسن: أن عقيل بن أبي طالب رضي الله عنه تزوج امرأة من بيته جشم، فدخل عليه القرم، فقالوا: بالرقاء والبنين، فقال: لا تقولوا ذلك. قالوا: فما تقول يا أبي يزيد؟ قال: قولوا: بارك الله لكم، وبارك عليكم، إنا كذلك كُنّا نُؤمِّر.

تخریج: صحيح لغیره، وهذا إسناد ضعیف، الحسن البصري لم يسمع من عقيل.

حدیث جعفر بن أبي طالب و هو حدیث الهجرة

*Hadeeth of Ja'far bin Abi Talib**It is Hadeeth of al-Hijrah (migration)*

1740. It was narrated that Umm Salamah, the daughter of Abu Umayyah bin al-Mugheerah and the wife of the Prophet (ﷺ), said: When we came to the land of Abyssinia, we stayed there under the protection of the best of protectors, the Negus, and we felt safe to practise our religion and we worshipped Allah without being bothered or hearing anything we disliked. When news of that reached Quraish, they decided to send two tough men to the Negus concerning us and to give the Negus gifts of some of the goods of Makkah. Among the goods of Makkah that he liked best was leather, so they collected a great deal of leather and they did not leave any of his bishops without giving him a gift. Then they sent that with 'Abdullah bin Abi Rabee'ah bin al-Mugheerah al-Makhzoomi and 'Amr bin al-'As bin Wa'il as-Sahmi, and they told them what to do. They said to them: Give to each bishop a gift before you speak to the Negus concerning them [the Muslims], then give the Negus his gifts, then ask him to hand them over to you before he speaks to them. She said: They set out and

١٧٤٠ - حدثنا يعقوب: حدثنا أبي عن محمد بن إسحاق: حدثني محمد بن مسلم ابن عبد الله بن شهاب عن أبي بكر بن عبد الرحمن بن الحارث بن هشام المخزومي، عن أم سلامة ابنة أبي أمية بن المغيرة رفيع النبي عليهما السلام، قالت: لما نزلنا أرض الحبشة (٢٠٢/١) بجاوزتنا بها خير بار، التجاشي، أمينا على ديننا، وعبدنا الله لا نؤذى، ولا نسمع شيئا تكرهه، فلما بلغ ذلك قريشا، التفروا أن يقتلوه إلى التجاشي فلما رجلاه جذندين وأن يهدوا للتجاشي هدايا مما يشتهر من ثياب مكة، وكان من أغصص ما يأتيه منها إليه الأدم، فجمعوا له أدمًا كثيرا، ولم يتركوا من بطارقته بطيقًا إلا أنهداها له حديدة، ثم بعثوا بذلك مع عبد الله بن أبي زبيعة بن المغيرة المخزومي وعفرو بن العاص بن وائل السهسي، وأمرؤ وهما أمرهم، وقالوا لهم: ادفعوا إلى كل بطيق قدموها للتجاشي هدايا، ثم سلوا أن يسلهم إلىكم قبل أن يتكلمهم. قالت: فخرجا فقدموا على التجاشي، ونحن عنده بخير ذار، وعند

came to the Negus, when we were in the best land and under the best protection, and they did not come to any bishop but they gave him his gift before they spoke to the Negus. And they said to each bishop: Some foolish young men of ours have come to the land of the king; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people have sent us to the king concerning them, so that we can bring them back. When we speak to the king concerning them, advise him to hand them over to us and not speak to them, for their people know best about them and how to handle them, and they know best about their faults. They [the bishops] said to them: Yes (we will do that). Then they brought their gifts to the Negus and he accepted them from them, then they spoke to him and said: O king, some foolish young men of ours have come to your land; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people, their fathers, uncles and clans, have sent us to you concerning them, to bring them back, for they know best how to handle them and they know best about their faults. Nothing was more hateful to

خَيْرِ حَارِ، فَلَمْ يَئِنْ مِنْ بَطَارِقَيْهِ بِطَرِيقِ إِلَّا
دَفَعَا إِلَيْهِ مَدِيَّةَ قَبْلَ أَنْ يَكُلُّمَا النَّجَاشِيَّ، ثُمَّ
فَلَا لِكُلُّ بِطَرِيقٍ مِنْهُمْ: إِنَّهُ قَدْ صَبَا إِلَى بَلْدِ
الْمَلِكِ مِنَ الْعِلْمَانَ سُفَهَاءَ، فَأَرْفَوْا دِينَ
قَوْمِهِمْ، وَلَمْ يَذْخُلُوا فِي دِينِكُمْ، وَجَاءُوا
بِدِينِ مُبْتَدِعٍ لَا تَعْرِفُهُنَّ وَلَا أَنْتُمْ، وَقَدْ
بَعْثَنَا إِلَى الْمَلِكِ فِيهِمْ أَشْرَافٌ قَوْمِهِمْ لِتَرْدِعُّمْ
إِلَيْهِمْ، فَإِذَا كَلَّمَنَا الْمَلِكُ فِيهِمْ، فَشَبَرُوا عَلَيْهِ
بِأَنْ يُسْلِمُهُمْ إِلَيْنَا، وَلَا يَكُلُّمُهُمْ، فَإِنَّ قَوْمِهِمْ
أَغْلَى بِهِمْ عَنْنَا، وَأَعْلَمُ بِمَا عَابُوا عَلَيْهِمْ.
فَقَالُوا لَهُمَا: تَعْمَلُونَ ثُمَّ إِنَّهُمَا قَرْبًا مَدَائِهِمْ إِلَى
النَّجَاشِيَّ فَقَلِيلُهَا مِنْهُمَا، ثُمَّ كُلُّهَا، فَقَالَ اللَّهُ
أَيُّهَا الْمَلِكُ، إِنَّهُ قَدْ صَبَا إِلَى بَلْدِكِ مِنَ الْعِلْمَانَ
سُفَهَاءَ، فَأَرْفَوْا دِينَ قَوْمِهِمْ، وَلَمْ يَذْخُلُوا فِي
دِينِكَ، وَجَاءُوا بِدِينِ مُبْتَدِعٍ لَا تَعْرِفُهُنَّ وَلَا
أَنْتُ، وَقَدْ بَعْثَنَا إِلَيْكَ فِيهِمْ أَشْرَافٌ
قَوْمِهِمْ مِنْ آتَاهُمْ، وَأَعْمَالِهِمْ، وَعَشَائِرِهِمْ
لِتَرْدِعُّمْ إِلَيْهِمْ، فَهُمْ أَغْلَى بِهِمْ عَنْنَا، وَأَعْلَمُ
بِمَا عَابُوا عَلَيْهِمْ، وَعَابُوهُمْ فِيهِ، قَالَتْ: وَلَمْ
يَكُنْ شَيْءٌ أَبْعَضُ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ
وَعَمِرو بْنِ الْعَاصِ مِنْ أَنْ يَشْمَعَ النَّجَاشِيَّ
كُلَّهُمْ، فَقَالَتْ بَطَارِقَةَ حَوْلَةَ: صَدَّقُوا أَيُّهَا
الْمَلِكُ، قَوْمُهُمْ أَغْلَى بِهِمْ عَنْنَا، وَأَعْلَمُ بِمَا
عَابُوا عَلَيْهِمْ، فَأَسْلِمُهُمْ إِلَيْهِمَا، فَلَيُرَدَّهُمْ إِلَى
بِلَادِهِمْ وَقَوْمِهِمْ. قَالَتْ: فَغَصِبَ النَّجَاشِيَّ،
ثُمَّ قَالَ: لَا، هَيْمَ اللَّهُ إِذَا لَا أُسْلِمُهُمْ
إِلَيْهِمَا، وَلَا أَكَادُ قَوْمًا جَازِرُونِي، وَزَرَّوْنِي

'Abdullah bin Abi Rabee'ah and 'Amr bin al-'As than that the Negus should listen to what they [the Muslims] had to say. The bishops around him said: They have spoken the truth, O King; their people know best how to handle them and they know best about their faults. So hand them over to them and let them take them back to their land and their people. But the Negus got angry and said: No, by Allah, I shall never hand them over to them; I shall never expel people who came seeking my protection and settled in my land, and chose me over all others, until I summon them and ask them about what these two are saying concerning them. Then if they are as these two say, I shall hand them over to them to return them to their people, but if they are not like that, I shall keep them away from them and I shall be kind to them so long as they are under my protection. Then he sent for the Companions of the Messenger of Allah (ﷺ) and summoned them. When his messenger came to them, they met together and said to one another: What will you say to the man when you go to him? They said: By Allah, we shall say what our Prophet (ﷺ) taught us and enjoined upon us, no matter what the consequences. When they came to him, the Negus had also summoned his bishops and they had spread their books around him. He asked them: What is this religion for which you left your

بلادِي، واحتارُونِي عَلَى مَنْ سِوَايِّي، حَتَّى
أذْهَبُوهُمْ فَأَسْأَلُهُمْ مَا يَقُولُونَ هَذَانِ فِي أَمْرِهِمْ،
فَإِنْ كَانُوا كَمَا يَقُولُانِي، أَشْكُنُهُمْ إِلَيْهِمَا
وَرَدِّدُهُمْ إِلَى قَوْمِهِمْ، وَإِنْ كَانُوا عَلَى غَيْرِ
ذَلِكَ مَعْتَنِيهِمْ مِنْهُمَا، وَأَحْسَنْتَ جِوَازَهُمْ مَا
جَاءُوكُمْ بِهِ، قَالَ: ثُمَّ أَرْسَلَ إِلَى أَضْحَابِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَاهُمْ، فَلَمَّا جَاءَهُمْ
رَسُولُهُ، اجْتَمَعُوا، ثُمَّ قَالَ بَعْضُهُمْ لِيَعْصِي:
مَا تَشْوِلُونَ لِلرَّاجِلِ إِذَا جِئْشُوهُ؟ قَالُوا: نَقُولُ
وَاللَّهِ مَا عَلِمْنَا وَمَا أَمْرَنَا بِهِ نَيْسَانًا، كَائِنٌ فِي
ذَلِكَ مَا هُوَ كَائِنٌ، فَلَمَّا جَاءَهُمْ، وَقَدْ دَعَا
النَّجَاشِيُّ أَسَاقِفَتَهُ، فَتَشَرُّوا مَصَاحِفَهُمْ حَوْنَةً،
سَأَلَهُمْ، فَقَالُوا: مَا هَذَا الدِّينُ الَّذِي فَارَقْتُمْ
فِيهِ قَوْمَكُمْ، وَلَمْ تَذَخُلُوا فِي دِينِي، وَلَا فِي
دِينِ أَخِيدِي مِنْ هَذِهِ الْأُمَّةِ؟ قَالَ: فَكَانَ الَّذِي
كَلَمَهُ جَعْفَرُ بْنُ أَبِي طَالِبٍ، فَقَالَ لَهُ: أَيُّهَا
الْمَلِكُ: كُنْتَ قَوْمًا أَهْلَ جَاهِلِيَّةً، تَهْبُطُ
الْأَضْنَامُ، وَتَأْكُلُ الْمَيْتَةَ، وَتَأْتِي الْقَوَافِشَ،
وَتَقْطَعُ الْأَرْحَامَ، وَسُسِيُّ الْجِوَارِ، يَأْكُلُ
الْقَوْيَيْ وَالْعَصِيفَ، فَكُنْتَ عَلَى ذَلِكَ، حَتَّى
يَعْثُرَ اللَّهُ عَلَيْكَ رَسُولًا مِنَّا نَعْرِفُ تَسْبِهَ
وَصَدْقَهُ، وَأَمَانَتَهُ وَعَفَافَهُ، فَدَعَانَا إِلَى اللَّهِ
لِتُؤْخَدَهُ وَتَعْبُدَهُ، وَتَخْلُعَنَا كُنْتَ تَخْنُونَ
وَأَبَأْنَا مِنْ دُونِهِ مِنَ الْجِحَادَةِ وَالْأُوتَانِ.
وَأَمْرَنَا بِصِدْقِ الْحَدِيثِ، وَأَدَاءِ الْأَمَانَةِ،
وَصِلَةِ الرَّاجِمِ، وَحُسْنِ الْجِوَارِ، وَالْكَفَّ عَنِ
الْمُحَارِمِ وَالْمُنَمَّاءِ، وَتَهَانَانَا عَنِ الْقَوَافِشِ وَقَوْنِ

people, and you did not enter my religion or the religion of any of these nations? The one who spoke was Ja'far bin Abi Talib. He said to him: O king, we were an ignorant people, worshipping idols, eating dead meat, committing immoral actions, severing ties of kinship and mistreating neighbours; the strong among us would devour the weak. We were like that until Allah sent to us a Messenger from among us; we knew of his lineage, his sincerity, his trustworthiness and his dignity. He called us to Allah, to believe in Him alone and to worship Him, and to give up what we and our fathers used to worship of rocks and idols. And he commanded us to speak the truth, render back trusts, uphold ties of kinship, treat neighbours well, and refrain from crimes and bloodshed; he forbade us to commit immoral actions, speak falsehood, consume the wealth of orphans and slander chaste women. He instructed us to worship Allah alone and not associate anything with Him; he enjoined us to pray, give zakah, and fast - and he listed the commandments of Islam - and we believed in him and followed that which he brought. So we worshipped Allah alone and did not associate anything with Him. We regarded as forbidden that which he forbade to us and we regarded as permissible that which he permitted to us. But our people turned against us: they tortured us and tried to make us give up our

الذور، وأكلن مال النبيم، وقذف المُخصَّة. وأمرنا أن نعبد الله وحده لا نشرك به شيئاً، وأمرنا بالصلوة والرُّكْعَةِ والصَّيَامِ - قال: فعدَّ عَلَيْهِ أُمُورُ الْإِسْلَامِ - فَصَدَّقْنَاهُ وَأَمَّا بِهِ وَاتَّبَعْنَا عَلَىٰ مَا جَاءَ بِهِ فَعَبَدْنَا اللَّهَ وَحْدَهُ، فَلَمْ تُشْرِكْ بِهِ شَيْئًا، وَحَرَمْنَا مَا حَرَمَ عَلَيْنَا، وَأَخْلَقْنَا مَا أَحْلَى لَنَا، فَعَدَّا عَلَيْنَا قَوْمًا، فَلَمْ يُؤْمِنُوا وَفَتَّشُونَا عَنْ دِينِنَا، لَيَرْدُونَا إِلَى عِبَادَةِ الْأَزْوَاجِ مِنْ الْجَاهِلِيَّةِ، فَلَمَّا فَهَرَبْنَا وَظَلَّمُونَا، نَسْجَلُ مِنَ الْجَاهِلِيَّةِ، وَحَالُوا بَيْنَنَا وَبَيْنَ دِينِنَا، وَشَغَلُوا عَلَيْنَا، وَخَالُوا بَيْنَنَا وَبَيْنَ دِينِنَا، خَرَجْنَا إِلَى بَلْدَكُ، وَاحْتَرَمْنَا عَلَىٰ مَنْ سِوَاكُ، وَرَغَبْنَا فِي جِوارِكُ، وَرَجَوْنَا أَنْ لَا نُظْلَمَ عِنْدَكُ أَيْمَانَ الْمُلْكِ. قال: فَقَالَ لَهُ التَّجَاشِيُّ: كُلْ مَعْكَ مِمَّا جَاءَ بِهِ عَنِ اللَّهِ مِنْ شَيْءٍ؟ قال: فَأَلَّ (٢٠٣/١) قَالَ لَهُ جَعْفُرُ: نَعَمْ. فَقَالَ لَهُ التَّجَاشِيُّ: فَأَفْرُأُ عَلَىٰ، فَقَرَا عَلَيْهِ صَدْرًا مِنْ «كَهِيمَن» قال: فَأَلَّ، واللهِ، التَّجَاشِيُّ حَتَّىٰ أَخْضُلَ لِحْيَتَهُ، وَيَكُثُرُ أَسْاقِفَتَهُ حَتَّىٰ أَخْضُلُوا مَصَاصِفَتَهُمْ حِينَ سِمَعُوا مَا تَلَأَ عَلَيْهِمْ، ثُمَّ قَالَ التَّجَاشِيُّ: إِنَّ هَذَا وَالَّذِي جَاءَ بِهِ مُوسَى لِيَخْرُجَ مِنْ مَشَكَاءِ وَاجْتَهَ، انْطَلَقاً، فَوَاللَّهِ لَا أَشْلِمُهُمْ إِلَيْكُمْ أَبْدًا، وَلَا أَكَادُ. قال: أُمُّ سَلَمَةَ: فَلَمَّا خَرَجَا مِنْ عِنْدِهِ قَالَ عَمْرُو بْنُ العاصِ: واللهِ لِأَنْتَهُ غَدَا عَيْنَهُمْ عَنْهُ، ثُمَّ أَشْتَأَصِلُ بِهِ حَضَرَاهُمْ. قال: فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي زَيْنَةَ وَكَانَ

religion and go back to worshipping idols instead of worshipping Allah, and so that we would regard as permissible that which we used to regard as permissible of evil things. But when they persecuted us and mistreated us, and tried to make us give up our religion, we came to your land and chose you over all others; we sought your protection and hoped that we would not be mistreated in your land, O king. The Negus said to him: Do you have with you any of that which he brought from Allah? Ja'far said to him: Yes. The Negus said to him: Recite it to me. So he recited to him the beginning of Soorat Maryam, and by Allah, the Negus wept until his beard became wet and his bishops also wept until their books became wet when they heard what he recited to them. Then the Negus said: This and what Moosa brought came from the same lamp. Go away, for we will never hand them over to you or harm them. Umm Salamat said: When they left his presence, 'Amr bin al-'As said: By Allah, tomorrow I shall tell him of something that he will regard as serious, and by means of that I will be able to eradicate them. 'Abdullah bin Abi Rabee'ah, who was the more reasonable of the two men towards us, said: Do not do it, for they have ties of kinship with us, even though they have differed from us. [Amr] said: By Allah, I shall certainly tell him that they claim that 'Eesa ibn Maryam is a

آثم الرّجُلَيْنِ فِيهَا: لَا تَقْعُلْ، فَلَمَّا نَهَمْ
أَرْحَامًا وَإِنْ كَانُوا قَدْ خَالَفُونَا. قَالَ: وَاللهِ
لَا يُخَيِّرُهُ أَثْمَمْ بَرْعَمُونَ أَنَّ عِيسَى ابْنَ مَرْيَمَ
عَذْبَدْ. قَالَتْ: ثُمَّ عَذْدَا عَلَيْهِ الْعَذَابُ، قَالَ لَهُ:
أَيْهَا الْمَلِكُ، إِنَّهُمْ يَقُولُونَ فِي عِيسَى ابْنِ
مَرْيَمَ قَوْلًا عَظِيمًا، فَأَرْسَلَ إِلَيْهِمْ فَاسْأَلُوكُمْ
عَمَّا يَقُولُونَ فِيهِ. قَالَتْ: فَأَرْسَلَ إِلَيْهِمْ يَسْأَلُوكُمْ
عَنْهُ، قَالَتْ: وَلَمْ يَنْزَلْ بِنَا مِثْلُهَا، فَاجْتَمَعَ
الْقَوْمُ فَقَالَ بَعْضُهُمْ لِيَغْضِبُ: مَاذَا تَشْرُلُونَ فِي
عِيسَى إِذَا سَأَلْكُمْ عَنْهُ؟ قَالُوا: تَقُولُ وَاللهِ فِيهِ
مَا قَالَ اللَّهُ وَمَا جَاءَ بِهِ يَسِّيَا، كَائِنًا فِي ذَلِكَ
مَا هُوَ كَائِنٌ. فَلَمَّا دَخَلُوا عَلَيْهِ، قَالَ لَهُمْ: مَا
تَشْرُلُونَ فِي عِيسَى ابْنِ مَرْيَمَ؟ فَقَالَ لَهُ جَعْفَرُ
ابْنُ أَبِي طَالِبٍ: تَقُولُ بِيَوْمِ الْيَقْيَادِ جَاءَ بِهِ يَسِّيَا:
هُوَ عَبْدُ اللهِ وَرَسُولُهُ وَرَوْحَمُهُ، وَكَلِمَتُهُ أَقْلَمَهَا
إِلَى مَرْيَمَ الْعَذْرَاءِ الْبَتُولِ. قَالَتْ: فَصَرَبَ
الْجَاهِشِيُّ يَدَهُ إِلَى الْأَرْضِ، فَأَخْدَى مِنْهَا عُودًا،
ثُمَّ قَالَ: مَا عَذَّدَا عِيسَى ابْنُ مَرْيَمَ مَا قُلَّتْ
هَذَا الْعُودُ. فَتَأَخَّرَتْ بَطَارِقَةُ حَوْلَهُ جِينَ قَالَ
مَا قَالَ، فَقَالَ: وَإِنْ تَخْرُمْنِي وَاللهُ، أَذْهَبُوا
فَأَشْتَمْ شَمْوِيْمَ بِأَرْضِيِّ - وَالشَّيْرُومُ: الْأَمْوَانُ -
مِنْ سَبَكْمُ عَرْمَ، ثُمَّ مِنْ سَبَكْمُ عَرْمَ، ثُمَّ مِنْ
سَبَكْمُ عَرْمَ، فَنَمَأْجِبُ أَنَّ لِي دَبِرًا ذَهَبَا وَإِنِّي
أَذْبَثُ رَجُلًا مِنْكُمْ - وَالدَّبَرُ يَلْسَانُ الْحَسَنَةِ:
الْجَبَلُ - رُدُّوا عَلَيْهِمَا هَذِيَا مُعَمَّا، فَلَا حَاجَةَ
لَنَا بِهَا، فَوَاللهِ مَا أَخَدَ اللَّهُ مِنِّي الرِّشْوَةَ جِينَ
رَدَ عَلَيَّ نُلْكِي فَأَخْدَى الرِّشْوَةَ فِيهِ، وَمَا أَطْاعَ

slave (of Allah). Then he came to him the next day and said to him: O king, they say something very serious about 'Eesa Ibn Maryam; sent for them and ask them what they say about him. So he sent for them to ask them about that. Nothing like this had happened to us before, so the people gathered and said to one another: What will you say about 'Eesa when he asks you about him? They said: By Allah, we will say about him what Allah said about him and what our Prophet said about him, no matter what the consequences. When they entered upon him, he said to them: What do you say about 'Eesa Ibn Maryam? Ja'far bin Abi Talib said to him: We say about him what our Prophet taught: he is the slave of Allah and His Messenger, a Spirit created by Him and His word that He bestowed upon Maryam the Virgin. The Negus struck his hand on the ground and picked up a stick, then he said: Eesa Ibn Maryam is no different than what you said, not even as much as this stick. His bishops around him groaned when he said that, and he said: Even if you groan, by Allah! Go, for you are safe in this land. Whoever annoys you will be punished, then whoever annoys you will be punished, then whoever annoyed you will be punished. I would not like to have a mountain of gold in return for harming one of you. Give their gifts back to them; we have no need of them. By Allah, Allah did not take from me a bribe when He restored

الناسَ فِي قَاطِنِهِمْ فِيهِ. قَالَتْ: فَخَرَجَا مِنْ عَنْدِهِ مَقْبُوحِينَ مَرْدُودًا عَلَيْهِمَا مَا جَاءَهُمْ، وَأَقْنَتَا عَنْهُمْ بَخْرَىٰ دَارِيٍّ مَعَ بَخْرَىٰ جَارِيٍّ. قَالَتْ: فَوَاللَّهِ إِنَّا عَلَىٰ ذَلِكَ إِذَا نَزَلَ بِهِ، يَعْلَمُ مَنْ يُنَازِعُهُ فِي مُلْكِهِ، قَالَتْ: فَوَاللَّهِ مَا عَلِمْنَا حُزْنَنَا فَطَّ كَانَ أَشَدَّ مِنْ حُزْنِ حَزِنَاهُ عِنْ ذَلِكَ، تَحْوِلُّا أَنْ يَظْهُرَ ذَلِكَ عَلَى النَّجَاشِيِّ، فَيَأْتِيَ رَجُلٌ لَا يَعْرِفُ مِنْ حَقْنَا مَا كَانَ النَّجَاشِيُّ يَعْرِفُ مِنْهُ. قَالَتْ: وَسَارَ النَّجَاشِيُّ، وَتَبَيَّنَهُمَا عَرْضُ النَّبِيلِ، قَالَتْ: فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ رَجُلٌ يَخْرُجُ حَتَّى يَخْضُرَ وَقُعَّةَ الْقَوْمِ، ثُمَّ يَأْتِيَنَا بِالْخَيْرِ؟ قَالَتْ: فَقَالَ الرَّبِيعُ بْنُ الْأَفْوَامَ: أَنَا. قَالَتْ: وَكَانَ مِنْ أَخْدَثِ الْقَوْمِ سَيِّداً، قَالَتْ: فَنَقْسَحُوا لَهُ قُرْبَةً، فَجَعَلَهَا فِي صَدْرِهِ، ثُمَّ سَيَّغَ عَلَيْهَا، حَتَّى يَخْرُجَ إِلَى نَاحِيَةِ النَّبِيلِ الَّتِي يَهَا مُلْتَقِي الْقَوْمِ، ثُمَّ انْطَلَقَ حَتَّى يَخْضُرَهُمْ، قَالَتْ: وَدَعْوَنَا اللَّهُ لِلنَّجَاشِيِّ بِالظَّهُورِ عَلَى عَدُوِّهِ، وَالثَّمَكِينِ لَهُ فِي بِلَادِهِ، وَاسْتَوْسَقَ عَلَيْهِ أَمْرُ الْحَبَشَةِ، فَكَانَ عَنْهُ فِي بَخْرَىٰ مُنْتَلِيٍّ، حَتَّى قَدِمَنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَمْكُّهُ.

تَعْرِيف: إِسَادَهْ حَسَنْ.

my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He did not listen to the people concerning me, me so why should I listen to them and go against Him? So they left him, defeated and with their gifts returned to them, and we stayed in his land under the best protection. By Allah, we remained like that until some trouble befell him, i.e., someone competed with him for his kingdom, and by Allah we never knew any grief or worry worse than that which befell us for fear that (this contender) would prevail over the Negus, and there would come a man who did not recognize our status as the Negus did. The Negus marched forth, and they were separated by the Nile. The Companions of the Messenger of Allah (ﷺ) said: Who will go out and watch the battle, then bring us the news? Az-Zubair bin al-'Awwam said: I will. He was one of the youngest of the people. They inflated a waterskin and he tied it to his chest, then he swam, floating with it, until he reached the other side of the Nile, where the people had met in battle. Then he went and watched them, and we prayed to Allah to grant victory to the Negus over his enemy and make him stronger in his land and give him full control over Abyssinia. We remained with him, in the best situation, until we came to the Messenger of Allah (ﷺ) when he was in Makkah.

Comments: [Its isnad is hasan].

حدیث عبد الله بن حفصہ بن أبي طالب

Hadeeth of 'Abdullah bin Ja'far bin Abi Talib

1741. It was narrated that 'Abdullah bin Ja'far said: I saw the Prophet ﷺ eating cucumber with fresh dates.

Comments: [Its isnad is saheeh, al-Bukhari (5440) and Muslim (2043)]

1742. It was narrated that 'Abdullah bin Abi Mulaikah said: 'Abdullah bin Ja'far said to Ibn az-Zubair: Do you remember when we met the Messenger of Allah ﷺ, me, you and Ibn 'Abbas? He said: Yes. He said: And he carried us on his mount and left you. - Isma'eel said on one occasion: Do you remember when we met the Messenger of Allah ﷺ, me, you, and Ibn 'Abbas? He said: Yes, and he carried us and left you.

Comments: [Its isnad is saheeh, al-Bukhari (3082) and Muslim (2427)]

1743. It was narrated that 'Abdullah bin Ja'far said: When the Messenger of Allah ﷺ returned from a journey, he would be met by the boys of his household. On one occasion he came from a journey, and others beat me to him. But he carried me in front of him (on his mount). Then one of the two sons of

١٧٤١ - حدثنا إبراهيم بن سعيد: حدثني أبي عن عبد الله بن جعفر قال: رأيْتُ الَّذِي يأكلُ الْقِنَاءَ بِالرُّطْبِ.

تخریج: اسناده صحيح. خ: (٥٤٤٠)، م: (٢٠٤٣).

١٧٤٢ - حدثنا إسماعيل: أخبرنا حبيب بن الشهيد عن عبد الله بن أبي مليكة، قال: قال عبد الله بن جعفر لابن الربيع: أذكر إذ تلقينا رسول الله ﷺ أنا وأنت وأبن عباس؟ قال: نعم، قال: فحملنا وتركتك؟ وقال إسماعيل مرتة: أذكر إذ تلقينا رسول الله ﷺ أنا وأنت وأبن عباس؟ فقال: نعم، فحملنا وتركتك. [انظر] [٢١٤٦]

تخریج: اسناده صحيح. خ: (٣٠٨٢)، م: (٢٤٢٧).

١٧٤٣ - حدثنا أبو معاوية: حدثنا عاصم عن مورق العجلاني، عن عبد الله بن جعفر قال: كان رسول الله ﷺ إذا قيل من سرق، تلقي بالصبيان من أهل بيته، قال: وإنما قيل مرتة من سرق قال: فشقق بي إليه، قال: فحملني بين يديه، قال: ثم جيء بأحد البنين فاطلبه، إما حسن، وإما حسین، فازدقة

Fatimah came, either Hasan or Husain, and he put him behind him. And we entered Madinah, three on one mount.

Comments: [Its isnad is saheeh, Muslim (2428)]

1744. Mis'ar told us: An old man of Fahm - he said: I think he was called Muhammad bin 'Abdur-Rahman, and I think he was from the Hijaz - told us that he heard 'Abdullah bin Ja'far tell Ibn az-Zubair, when a camel had been slaughtered for the people, that he heard the Messenger of Allah say, when the people were putting meat in front of him: "The best meat is the meat from the back."

Comments: [Its isnad is da'eef]

تخریج: [اسناده ضعیف، محمد بن عبدالرحمٰن مجہول].

1745. It was narrated that 'Abdullah bin Ja'far said: One day the Messenger of Allah ﷺ seated me behind him on his mount, then he told me something in secret that I will never tell to anyone. When he relieved himself, what the Messenger of Allah ﷺ liked best to conceal himself with was a small hill or a cluster of date palms. One day he entered one of the gardens of the Ansar where he found a camel that came to him, groaning with tears in its eyes. - Bahz and 'Affan said: When it saw the Prophet ﷺ it groaned with tears in its eyes. - The Messenger of Allah ﷺ stroked its back and behind its ears and it calmed down. He said: "Who is the owner

خلفه، قال: فدخلنا المدينة ثلاثة على ذاته.

[انظر: ١٧٦٠]

تخریج: [اسناده صحيح، م: (٢٤٢٨)].

١٧٤٤ - حدثنا يحيى: حدثنا مشعر: حدثني شيخ من (١٢٠٤) فهم - قال: وأطلة يسمى: محمد بن عبد الرحمن قال: وأطلة جحازيا - آلة شيخ عبد الله بن حفظ يحدث ابن الربيء، وقد تحرث للقوم جزو أو ببر، آلة شيخ رسول الله ﷺ والقزم يلقوه لرسول الله ﷺ اللهم اللهم أطيب اللحم لكم الطهير. [انظر: ١٧٤٩، ١٧٥٦، ١٧٥٩]

تخریج: [اسناده ضعیف، محمد بن مهدی بن سعید میمون عن محمد بن أبي يعقوب، عن الحسن بن سعید، عن عبد الله بن حفظ حدثنا بهز وعفان قالا: حدثنا مهدی: حدثنا محمد بن أبي يعقوب عن الحسن بن سعید مؤذن الحسن بن علي، عن عبد الله بن حفظ قال: أرذفني رسول الله ﷺ ذات يوم خلفه، فأسرى إلى حدثنا لا أخri به أحدا، وكان رسول الله ﷺ أحب ما استتر به في حاجته هدف، أو حاينش تحلي، فدخل يوما حائطا من حيطان الأنصار، فإذا جعل قذ أتاها فجزر، ودرفت علينا - قال بهز وعفان: فلما رأى النبي ﷺ حن ودرفت علينا -

of this camel?" A young man of the Ansar came and said: It belongs to me, O Messenger of Allah. He said: "Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work."

Comments: [Its *isnad* is *saheeh*, Muslim (342)]

1746. Hammad bin Salamah told us: I saw Ibn Abu Rafi' wearing a ring on his right hand. I asked him about that and he said that he saw 'Abdullah bin Ja'far wearing a ring on his right hand, and 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) wore a ring on his right hand.

Comments: [Saheeh; this is a *hasan isnad*]

1747. It was narrated from 'Uqbah bin Muhammad bin al-Harith - Hajjaj said: 'Utbah bin Muhammad bin al-Harith - from 'Abdullah bin Ja'far that the Prophet (ﷺ) said: "Whoever is not sure about his prayer, let him prostrate twice whilst he is sitting."

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف، عبدالله بن مسافع لا یعرف بحرب ولا تعديل ومصعب بن شيبة لین الحديث عتبة والصواب: عتبة بن محمد بن الحارث لیس معروف. ثم هو مضطرب، بقول مرأة: «وهو جالس»، ويقول مرأة أخرى: «بعد ما يسلّم». ويعنی عنه حديث أبي هریرة، خ: (١٢٣٢)، (١٢٣٣)، م: (٣٨٩).

1748. It was narrated from 'Abdullah bin Ja'far - Yahya bin Ishaq said: I heard 'Abdullah bin

فَسَخَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرَّاهُ وَذَفَرَاهُ،
فَسَكَنَ، قَالَ: «مَنْ صَاحِبُ الْجَمْلِ؟» فَجَاءَ
فَقَىٰ مِنَ الْأَنْصَارِ، قَالَ: هُوَ لِي يَا رَسُولَ
اللَّهِ، قَالَ: «أَمَا تَتَقَبَّلُ اللَّهُ فِي هَذِهِ الْبَهِيمَةِ
الَّتِي مَلَكَكُمْ اللَّهُ، إِنَّهُ شَكَاٰ إِلَيَّ أَنَّكَ تُحِيمُ
وَتُدَنِّيَّهُ». [انظر : ١٧٥٤]

^{٣٤٢} تخریج: استاده صحیح. م:

- ١٧٤٦ - حدثنا يزيد: أخبرنا حماد بن سلمة
 قال: رأيت ابن أبي رافع يتَحَمَّمُ في بيته،
 فسألته عن ذلك، فذكر أنه رأى عبد الله بن
 جعفر يتَحَمَّمُ في بيته، وقال عبد الله بن
 جعفر: كان رسول الله صلى الله عليه وسلم يتَحَمَّمُ في بيته.
 [انظر: ١٧٥٥]

نحو: صحيح، وهذا إسناد حسن.

١٧٤٧ - حَدَّثَنَا إِبْرَاهِيمُ حَدَّثَنَا أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُسَاعِدٍ: أَنَّ مُضَعَّفَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُقْبَةَ بْنِ مُحَمَّدٍ بْنِ الْخَارِبِ - وَقَالَ حَجَّاجُ: عُقْبَةُ بْنُ مُحَمَّدٍ بْنِ الْخَارِبِ - عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ شَكَ فِي صَلَاتِي، فَلَيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَائِسٌ». [راجٗ: ١٦٥٦]

١٧٤٨ - حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى وَيَحْيَى بْنُ إِسْحَاقَ قَالَا: حَدَّثَنَا أَبْنُ لَهِيَةَ عَنْ أَبِي

Ja'far say; and one of them said: the one with the two wings - that when the Messenger of Allah (ﷺ) sneezed, he would praise Allah. It would be said to him: May Allah have mercy on you, and he would say: May Allah guide you and rectify your condition.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخریج: صحيح لغيره، وهذا إسناد ضعیف، ابن لهيعة ضعیف وعبد بن أم كلاب لم يذكر فيه جرح ولا تتعديل.

1749. It was narrated from 'Abdullah bin Ja'far that he said: The last time I saw the Messenger of Allah (ﷺ), he had fresh dates in one hand and cucumber in the other, and he was eating one and taking a bite from the other. And he said: "The best part of the sheep is meat from the back."

Comments: [Its isnad is da'eef jiddan]

تخریج: إسناده ضعیف جداً. نصر بن باب ضعیف جداً وحجاج بن أرطاة مدلس وقد عنون وقادة لم يسمع من أحد من أصحاب النبي ﷺ إلا من أنس وأبي الطبل.

1750. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) sent out an army and appointed in charge of them Zaid bin Harithah. He said: "If Zaid is killed or martyred, then your commander is Ja'far. If he is killed or martyred, then your commander is 'Abdullah bin Rawahah." Zaid took the banner and fought until he was killed; then Ja'far took the banner and fought until he was killed; then 'Abdullah bin Rawahah took the

الأسود قال: سمعت عبد الله بن أم كلاب يُحدِّث عن عبد الله بن جعفر - قال يخْمَى ابن إسحاق: قال: سمعت عبد الله بن جعفر. قال أحدهما: ذي الجناتين - أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ كَانَ إِذَا عَطَسَ حَمَدَ اللَّهَ، فَيَقُولُ لَهُ: يَرْحَمُكَ اللَّهُ، فَيَقُولُ: «إِنَّهُمْ الَّذِينَ يُصْلِّيُونَ بِالْكُمْ».

1749 - حدثنا نصر بن باب عن حجاج، عن قنادة، عن عبد الله بن جعفر أنه قال: إن آخر ما رأيت رسول الله ﷺ في إحدى يديه رطبات، وفي الأخرى قناء، وهو يأكل من هذيه وبعض من هذيه، وقال: «إن أطيب الشاة لحم الظفير». [راجع: ١٧٤١]

1750. حدثنا وهب بن حرير: حدثنا أبي قال: سمعت محمد بن أبي يعقوب يحدِّث عن الحسن بن سعيد، عن عبد الله بن جعفر قال: بعث رسول الله ﷺ حينما استعمل عليهم زيد ابن حارثة وقال: «فإن قُتل زيد أو استشهد، فأميركم جعفر، فإن قُتل أو استشهد، فأميركم عبد الله بن زواحة» فلقو العدو، فأخذ الراية زيد فقاتل حتى قُتل، ثم أخذها عبد الله بن زواحة فقاتل حتى قُتل، ثم أخذها عبد الله بن زواحة

banner and fought until he was killed. Then Khalid bin al-Waleed took the banner and Allah granted victory to him. News of that came to the Prophet (ﷺ) and he went out to the people; he praised and glorified Allah, then he said: "Your brothers met the enemy; Zaid took the banner and fought until he was killed - or martyred; then Ja'far took the banner after him and fought until he was killed - or martyred; then 'Abdullah bin Rawahah took the banner and fought until he was killed - or martyred. Then one of the swords of Allah, Khalid bin al-Waleed, took the banner and Allah granted victory to him." He did not go to Ja'far's family for three days (letting them grieve). Then he went to them and said: "Do not weep for my brother after today. Call the two sons of my brother for me." Then we were brought like chicks and he said: "Call the barber for me." The barber was brought and he shaved our heads, then [the Prophet (ﷺ)] said: "As for Muhammad, he resembles our uncle Abu Talib, and as for 'Abdullah, he resembles me physically and in attitude." Then he took my hand and held it and said: "O Allah, take care of Ja'far's family after him and bless 'Abdullah in his business dealings." He said it three times. Then our mother came and told him about how we were now orphans. He said: "Do you fear poverty for them when I am their

فَقَاتَلَ حَتَّىٰ قُتِلَ، ثُمَّ أَخْذَ الرَّايةَ خَالِدُ بْنُ الْوَلِيدِ، فَفَتَحَ اللَّهُ عَلَيْهِ، وَأَتَىٰ حَبْرُهُمُ الْئَيَّارَ، فَخَرَجَ إِلَى النَّاسِ، فَحَمَدَ اللَّهَ وَأَتَسَّرَ عَلَيْهِ، وَقَالَ: «إِنَّ إِخْرَانَكُمْ لَقُوا الْعَدُوَّ، وَإِنَّ زَيْدًا أَخْذَ الرَّايةَ، فَقَاتَلَ حَتَّىٰ قُتِلَ - أَوْ اشْتَهِدَ - ثُمَّ أَخْذَ الرَّايةَ بَعْدَهُ جَعْفَرُ بْنُ أَبِي طَالِبٍ، فَقَاتَلَ حَتَّىٰ قُتِلَ - أَوْ اشْتَهِدَ - ثُمَّ أَخْذَ الرَّايةَ عَنْدَ اللَّهِ بْنُ رَوَاحَةَ، فَقَاتَلَ حَتَّىٰ قُتِلَ - أَوْ اشْتَهِدَ - ثُمَّ أَخْذَ الرَّايةَ سَيِّفَ مِنْ سُبُوفِ اللَّهِ خَالِدُ بْنُ الْوَلِيدِ، فَفَتَحَ اللَّهُ عَلَيْهِ، فَأَمْهَلَ، ثُمَّ أَمْهَلَ آنَّ جَعْفَرَ تَلَاقِتَا أَنْ يَاتِيهِمْ، ثُمَّ أَتَاهُمْ، فَقَالَ: «لَا تَبْكُوا عَلَىٰ أَتْبِعِي بَعْدَ الْيَوْمِ، اذْعُوا إِلَيَّ أَبْنَىٰ أَخْيِي» قَالَ: فَجِيءَ بِنَا كَافَّاً أَفْرَغَ، فَقَاتَلَ: «اذْعُوا لِي الْحَلَاقَ» فَجِيءَ بِالْحَلَاقِ، فَحَلَقَ رُؤُوسَنَا، ثُمَّ قَالَ: «أَمَّا مُحَمَّدٌ، فَشَيْءَيْهِ عَمَّا أَبْيَ طَالِبٍ، وَأَمَّا عَنْدَ اللَّهِ، فَشَيْءَيْهِ خَلْقِي وَخُلُقِي» ثُمَّ أَخْذَ يَدِي، فَأَشَالَهَا، فَقَالَ: «اللَّهُمَّ اخْلُفْ جَعْفَرًا فِي أَهْلِهِ، وَبَارِكْ لِعَنْدِ اللَّهِ فِي صَفْقَةِ يَبْيَسِهِ» قَالَهَا تَلَاقَتِ مِزَارٌ. قَالَ: فَجَاءَتِ أَمْنَا، فَذَكَرَتْ لَهُ يَتَّمَّا، وَجَعَلَتْ نَفْرَعَ لَهُ، فَقَالَ: «الْعَيْلَةَ تَحْاَفِنَ عَلَيْهِمْ، وَأَنَا وَلِيُّهُمْ فِي (١) الدُّنْيَا وَالْآخِرَةِ».

تخریج: إسناده صحيح.

guardian in this world and in the Hereafter?"

Comments: [Its *isnad* is *saheeh*]

1751. It was narrated that 'Abdullah bin Ja'far said: When news of Ja'far's death came, when he was killed, the Prophet (ﷺ) said: "Make food for the family of Ja'far, for there has come to them something that has preoccupied them."

Comments: [Its *isnad* is *hasan*]

1752. It was narrated from 'Abdullah bin Ja'far that the Messenger of Allah (ﷺ) said: "Who ever is not sure about his prayer, let him prostrate twice after he says the *salam*."

Comments: [Its *isnad* is *da'eef*]

1751 - حَدَّثَنَا شَفَيْاً: حَدَّثَنَا جَعْفَرُ بْنُ خَالِدٍ
عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: لَئِنْ
جَاءَ نَبْيٌ جَعْفَرٌ جِينَ قُتِلَ، قَالَ النَّبِيُّ ﷺ:
«اضْطَعُوا لِأَلِّي جَعْفَرٍ طَعَاماً، فَقَدْ أَنَاهُمْ أَمْرٌ
يَسْتَغْلِهُمْ - أَوْ أَنَاهُمْ مَا يَسْتَغْلِهُمْ».

تخریج: [إسناده حسن.]

1752 - حَدَّثَنَا حَجَاجٌ: قَالَ ابْنُ جُرَيْجٍ:
أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ: أَنَّ مُضَبَّ بْنَ
شَيْبَةَ أَخْبَرَهُ عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ بْنِ الْخَارِثِ
عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «مَنْ شَكَ فِي صَلَاةِهِ، فَلَيَسْجُدْ
سَجْدَتَيْنِ بَعْدَمَا يُسَلِّمُ». [راجع: ١٧٤٧]

تخریج: [إسناده ضعیف، فيه علل، راجع: (١٧٤٧).]

1753. It was narrated from Uqbah bin Muhammad bin al-Harith... and he narrated a similar *hadeeth* with the same *isnad*.

Comments: [Its *isnad* is *da'eef* like the previous report]

1753 - حَدَّثَنَا عَلَيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ
اللَّهِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
مُسَافِعٍ عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ بْنِ الْخَارِثِ...
فَذَكَرَ مُثْلَهُ بِإِشْنَادِهِ.

تخریج: [إسناده ضعیف كسابقه، راجع: (١٧٤٧).]

1754. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) rode on his mule, and he seated me behind him. When the Messenger of Allah (ﷺ) relieved himself, what he liked best to conceal himself with was a small hill or a

1754 - حَدَّثَنَا وَقْبَةُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي
قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَقْتُوبَ يَحْدُثُ
عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ
قَالَ: زَرَبَ رَسُولُ اللَّهِ ﷺ بَعْلَتَهُ، وَأَرْدَفَهُ
حَلْفَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَبَرَّزَ كَانَ

cluster of date palms. He entered a garden belonging to a man of the Ansar where he found a camel. When it saw the Prophet ﷺ it groaned with tears in its eyes. - The Messenger of Allah ﷺ dismounted and stroked behind its ears and on its back and it calmed down. He said: "Who is the owner of this camel?" A young man of the Ansar came and said: Me. He said: "Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work." Then the Messenger of Allah ﷺ went into the garden and relieved himself, then he did *wudoo'* and came, with the water dripping from his beard onto his chest, and he told me something secret that I shall never tell to anyone. We insisted that he tell us, but he said: I shall not disclose the secret of the Messenger of Allah ﷺ until I meet Allah.

Comments: [Its *isnad* is *saheeh*, Muslim (342)]

1755. It was narrated from Abu Rafi', the freed slave of the Messenger of Allah ﷺ, that 'Abdullah bin Ja'far used to wear a ring on his right hand, and he said that the Prophet ﷺ used to wear a ring on his right hand.

Comments: [Its *isnad* is *hasan*]

1756. Al-Mas'oodi told us: An old man who came to us from the Hijaz told us: I saw 'Abdullah bin az-Zubair and 'Abdullah bin

أَحَبَّ مَا تَبَرَّ فِيهِ هَذُوْفَ يَسِيرُ بِهِ، أَوْ حَائِشُ
تَخْلِي، فَدَخَلَ حَائِطاً لِرَجُلٍ مِنَ الْأَنْصَارِ فَإِذَا
فِيهِ نَاضِحٌ لِهِ، فَلَمَّا رَأَى الَّتِي يَنْهَا حَنْ
وَذَرَفَتْ عَيْنَاهُ، فَتَرَلَ رَسُولُ اللَّهِ ﷺ فَمَسَحَ
ذِفْرَاهُ وَسَرَّاهُ، فَسَكَنَ، فَقَالَ: «مَنْ رَبُّ هَذَا
الْجَمْلِ؟» فَجَاءَ شَابٌ مِنَ الْأَنْصَارِ، فَقَالَ:
أَنَا. فَقَالَ: «أَلَا تَتَقَبَّلُ اللَّهُ فِي هَذِهِ الْبَهِيسَةِ
الَّتِي مَلَكَكَ اللَّهُ إِلَيْهَا، فَإِنَّهُ شَكَافٌ إِلَيَّ،
وَرَأَمْتُ أَنَّكَ تُجِعِّهُ وَتُنْدِيَهُ» ثُمَّ دَهَبَ رَسُولُ
اللَّهِ ﷺ فِي الْحَائِطِ، فَقَضَى حَاجَتَهُ، ثُمَّ
نَوَّضَ، ثُمَّ جَاءَ، وَالْمَاءُ يَقْطُرُ مِنْ لِحْيَتِهِ عَلَى
صَدْرِهِ، فَأَسْرَى إِلَيَّ شَيْئًا لَا أَحْدُثُ بِهِ أَحَدًا،
فَتَرَجَّحَنَا عَلَيْهِ أَنْ يَعْلَمَنَا، فَقَالَ: لَا أُفْسِي
عَلَى رَسُولِ اللَّهِ ﷺ سِرَّهُ حَنْ أَلْقَى اللَّهُ.

[راجع: ١٧٤٥]

تخریج: إسناده صحيح. م: (٣٤٢).

1755 - حدثنا عقبان: حدثنا حماد بن سلمة عن ابن أبي رافع مؤلى رسول الله ﷺ: أن عبد الله بن حفيظ كان يتخفى في يومين، ورأى أن النبي ﷺ كان يتخفى في يومين. [راجع: ١٧٤٦]

تخریج: إسناده حسن.

1756 - حدثنا هاشم بن القاسم: حدثنا المنسوري: حدثنا شيخ قديم علينا من الحجاج

Ja'far in al-Muzdalifah, when Ibn az-Zubair was cutting meat for 'Abdullah bin Ja'far. 'Abdullah bin Ja'far said: I heard the Messenger of Allah (ﷺ) say: "The best meat is meat from the back."

Comments: [Its *isnad* is *da'eef*]

قال: شهدت عبد الله بن الربيز وعبد الله بن جعفر بالمردفة، فكان ابن الربيز يحرر اللحم لعبد الله بن جعفر، فقال عبد الله بن جعفر: سمعت رسول الله ﷺ يقول: «أطيب اللحم لحم الظهر». [راجع: ١٧٤٤]

تخریج: إسناده ضعیف لاختلاط المسعودی.

1757. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) said: "It is not right for any Prophet to say, 'I am better than Yoonus bin Matta.'"

Comments: [Saheeh because of corroborating evidence and its *isnad* is *da'eef*]

١٧٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الظَّلِيلِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدٍ بْنِ إِشْحَاقَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ الْقَائِمِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا يَتَبَغِي لِئَلَّا أَنْ يَقُولَ: إِنِّي خَيْرٌ مِّنْ يُونُسَ بْنِ مَتْئَىٰ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ مِّنْهُ.

تخریج: صحيح لغيره، وهذا إسناد ضعیف. محمد بن اسحاق مدلس وقد عنعن.

1758. It was narrated that 'Abdullah bin Ja'far bin Abi Talib said: The Messenger of Allah (ﷺ) said: "I have been commanded to give glad tidings to Khadeejah of a house of pearls in which there is no noise and no exhaustion."

Comments: [A *saheeh* *hadeeth*; this is a *hasan* *isnad*]

١٧٥٨ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ أَبِي إِشْحَاقَ قَالَ: تَحَدَّثَنِي هَشَامُ بْنُ عُرْوَةَ بْنِ الرَّبِيعِ عَنْ أَبِيهِ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَبْنَ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُبَشِّرَ خَدِيجَةَ بِيَتِي مِنْ قَصِيبٍ، لَا صَحْبَ فِيهِ وَلَا نَصَبَ».

تخریج: حدیث صحيح، وهذا إسناد حسن.

1759. 'Abdullah bin Ja'far said: Some meat was brought to the Messenger of Allah (ﷺ) and people started tossing the meat to his side of the platter. The Messenger of Allah (ﷺ) said: "The best meat is meat from the back."

١٧٥٩ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْرَارٌ عَنْ شَيْخٍ مِّنْ فَهِيمٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قَالَ: أَنِّي رَسُولُ اللَّهِ ﷺ بِلَحْمٍ، فَجَعَلَ الْقَوْمُ يُلْقُونَ اللَّحْمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَطْيَبَ اللَّحْمَ لَحْمُ الْوَظْفَرِ». [راجع: ١٧٤٤]

Comments: [Its isnad is *da'eef*; see 1744]

1760. *Abdullah bin Ja'far* said: If you could have seen me with Qutham and 'Ubaidullah, the two sons of 'Abbas, when we were boys, playing. The Prophet (ﷺ) passed by on a mount and said: "Lift this one up to me." He seated me in front of him, and he said to Qutham: "Lift this one up to me." And he put him behind him. 'Ubaidullah was dearer to 'Abbas than Qutham, but he did not feel embarrassed in front of his uncle to carry Qutham and leave him. He said: Then he patted my head three times and said each time: "O Allah, take care of Ja'far's children for him [after he is gone]." He [the narrator] said: I said to 'Abdullah: What happened to Qutham? He said: He was martyred. I said: Allah and His Messenger know best where good lies. He said: Yes indeed.

Comments: [Its isnad is *hasan*]

1761. It was narrated from 'Abdullah bin Ja'far that the Messenger of Allah (ﷺ) said: "Whoever is not sure about his prayer, let him prostrate twice after he says the *salam*."

Comments: [Its isnad is *da'eef*; see 1747]

تخریج: إسناده ضعیف لجهة الشیخ من فهم.

١٧٦٠ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجَ: أَخْبَرَنِي جَعْفَرُ بْنُ حَالِدٍ بْنُ سَارَةً: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قَالَ: لَئِنْ رَأَيْتَنِي وَقْتَمْ وَعَيْدَ اللَّهِ ابْنَي عَبَّاسَ، وَتَخَنَّنْ صَيْبَانْ تَلَغُبَ، إِذْ مَرَّ النَّبِيُّ ﷺ عَلَى دَابَّةِهِ، فَقَالَ: «ارْفَعُوا هَذَا إِلَيَّ» قَالَ: فَعَمَّلَنِي أَمَامَةً، وَقَالَ لِقُسْمَ: «ارْتَفِعُوا هَذَا إِلَيَّ» فَجَعَلَهُ وَرَاءَهُ، وَكَانَ عَيْدَ اللَّهِ أَحَبُّ إِلَى عَبَّاسٍ مِنْ قُسْمَ، فَمَا اشْتَخَى مِنْ عَمِّهِ أَنْ حَمَلَ قُسْمَ وَتَرَكَهُ، قَالَ: ثُمَّ مَسَحَ عَلَى رَأْسِي ثَلَاثَةِ، وَقَالَ كُلُّمَا مَسَحَ: «اللَّهُمَّ اخْلُفْ جَعْفَراً فِي وَلَدِهِ». قَالَ: فَلَمَّا لَعَنَدَ اللَّهِ: مَا فَعَلَ قُسْمُ؟ قَالَ: اشْتَهِدَ، قَالَ: فَلَمَّا: اللَّهُ أَعْلَمُ بِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: أَخْلُ. [راجع: ١٧٥١]

تخریج: إسناده حسن.

١٧٦١ - حَدَّثَنَا رَوْحٌ قَالَ: قَالَ ابْنُ جُرَيْجَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ: أَنَّ (٢٠٦/١) مُضْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُقَيْبَةَ بْنِ مُحَمَّدَ بْنِ الْخَارِبِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَكَ فِي صَلَاةِهِ، فَلَا يَسْجُدُ شَيْئًا بَعْدَمَا يُسَلِّمُ». [راجع: ١٧٤٧]

تخریج: إسناده ضعیف، فيه علل، راجع: (١٧٤٧)

1762. It was narrated from 'Abdullah bin Ja'far that he gave his daughter in marriage to al-

سَلَمَةَ عَنْ ابْنِ أَبِي رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ

Hajjaj bin Yoosuf and said to her: When he enters upon you, say: There is no god but Allah, the Forbearing, the Most Kind; glory be to Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the worlds. And he said that when the Messenger of Allah (ﷺ) was worried about something, he would say these words. Hammad said: I think he said: And he could not touch her.

Comments: [Its isnad is hasan]

جَعْفَرٌ: أَلَّهُ زَوْجُ ابْنَتِهِ مِنَ الْخَجَاجِ بْنِ يُونَسَ، فَقَالَ لَهَا: إِذَا دَخَلَ إِلَيْكَ فَقُولِي: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، شَيْخَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمَيْنِ، وَرَأَمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا حَزَبَهُ أَمْرٌ قَالَ هَذَا. قَالَ حَمَادٌ: ظَنَّتُ أَلَّهُ قَالَ: فَلَمْ يَصِلْ إِلَيْهَا.

تخریج: إسناده حسن.

ومن مشهدبني هاشم. حديث الغباس بن عبد المطلب عن الشي

Musnad Bani Hashim (Hadeeth of al-'Abbas bin 'Abdul-Muttalib (ﷺ) from the Prophet ﷺ)

1763. It was narrated from 'Abdullah bin al-Harith, from al-'Abbas bin 'Abdul-Muttalib, that he said: O Messenger of Allah, your uncle Abu Talib used to protect you and he did such and such. He said: "He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths.

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)]

1764. It was narrated that al-'Abbas said: The Messenger of Allah (ﷺ) said: "When a man prostrates, seven parts of his body prostrate with him: his face, his hands, his knees and his feet."

Comments: [Its isnad is saheeh, Muslim (491)]

1765. A similar report was narrated from al-'Abbas bin 'Abdul-Muttalib from the Prophet (ﷺ).

Comments: [Its isnad is saheeh, Muslim (491)]

١٧٦٣ - حَدَّثَنَا وَكِبْعَ: حَدَّثَنَا سُقِيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَلِّبِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، عَمُوكَ أَبُو طَالِبٍ كَانَ يَحْمُطُكَ، وَيَنْعُلُكَ: إِنَّهُ فِي ضَحْضَاحٍ مِنَ النَّارِ، وَلَوْلَا أَتَانَا كَانَ فِي الدَّرَكِ الْأَشَفْلِ». [انظر: ١٧٧٤، ١٧٦٨، ١٧٨٩]

تخریج: إسناده صحيح. خ: (٣٨٨٣)، م: (٢٠٩).

١٧٦٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْيَىٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرَ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا سَجَّدَ الرَّجُلُ سَجَّدَ مَعَهُ سَبْعَةُ آرَابٍ: وَجْهُهُ، وَكَفَّيْهِ، وَرُكْبَيْهِ، وَقَدَمَيْهِ». [انظر: ١٧٦٥، ١٧٦٩، ١٧٨٠]

تخریج: إسناده صحيح. م: (٤٩١).

١٧٦٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرَ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَلِّبِ عَنِ الْيَمِينِ بِمَثَلِهِ. [راجع: ١٧٦٤]

تخریج: إسناده صحيح. م: (٤٩١).

1766. Hatim bin Abi Sagheerah told us: One of Banu 'Abdul-Muttalib told me: 'Ali bin 'Abdullah bin 'Abbas came to us during a *Hajj* season and I heard him say: My father, 'Abdullah bin 'Abbas, told me that his father al-'Abbas came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am your uncle and I have grown old and my time is near. Teach me something by means of which Allah will benefit me. He said: "O Abbas, you are my paternal uncle, but I cannot help you before Allah at all; rather ask your Lord for pardon and wellbeing in this world and in the Hereafter." He said it three times. Then he came to him at *Qarnal-Hawl* and said something similar to him.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

1767. Abu Yoonus al-Qushairi Hatim bin Abi Sagheerah told us: A man from among the descendants of 'Abdul-Muttalib told me: 'Ali bin 'Abdullah bin 'Abbas came to us, and Banu 'Abdul-Muttalib came to meet him. He said: I heard 'Abdullah bin 'Abbas narrate that his father, 'Abbas bin 'Abdul-Muttalib, said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am your paternal uncle and I have grown old... and he mentioned a similar report.

Comments: [*Hasan* because of corroborating evidence.. This is a *da'eef isnad* like the previous report]

١٧٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ : حَدَّثَنَا حَاتِمٌ
 - يَعْنِي ابْنَ أَبِي صَغِيرَةَ - : حَدَّثَنِي بَعْضُ تَبَّانِي
 الْمُطَلَّبِ قَالَ : قَدِيمٌ عَلَيْنَا عَلَيْهِ بْنُ عَبْدِ اللَّهِ بْنِ
 عَبَّاسٍ فِي بَعْضِ بَلْكَ الْمَوَاسِمِ، قَالَ : فَسَمِعْتُهُ
 يَقُولُ : حَدَّثَنِي أَبِي عَبْدِ اللَّهِ بْنَ عَبَّاسٍ عَنْ أَبِيهِ
 عَبَّاسٍ، أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ : يَا
 رَسُولَ اللَّهِ، أَنَا عَمُّكَ كِبِيرٌ سِنِي وَأَفْتَرَتْ
 أَجْلِي، فَعَلِمْتِنِي شَيْئًا يَمْعَنِي اللَّهُ بِهِ. قَالَ : «يَا
 عَبَّاسُ، أَنْتَ عَمِّي، وَلَا أَغْنِي عَنْكَ مِنَ اللَّهِ
 شَيْئًا، وَلَكِنْ سُلْ رَبَّكَ الْعَزَّوْلَ وَالْعَافِيَةَ فِي الدُّنْيَا
 وَالْآخِرَةِ» قَالَهَا تَلَاقَتَا، ثُمَّ أَتَاهُ عِنْدَ قَرْنَى
 الْحَوْلِ، فَقَالَ لَهُ مِثْلَ ذَلِكَ . [انظر: ١٧٨٣]

تخریج: حسن لغيره، وهذا إسناد ضعيف
 لجهالة الرجل من بنى المطلب.

١٧٦٧ - حَدَّثَنَا رَوْحٌ : حَدَّثَنَا أَبُو يُونُسُ
 الْقَشْنِيُّ حَاتِمٌ بْنُ أَبِي صَغِيرَةَ : حَدَّثَنِي رَجُلٌ
 مِنْ وَلَدِ عَبْدِ الْمُطَلَّبِ قَالَ : قَدِيمٌ عَلَيْنَا عَلَيْهِ
 أَبْنُ عَبْدِ اللَّهِ بْنُ عَبَّاسٍ، فَحَضَرَهُ شُوَّعْ
 الْمُطَلَّبِ فَقَالَ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ
 يَحْدُثُ عَنْ أَبِيهِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَلَّبِ قَالَ :
 أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ : يَا رَسُولَ اللَّهِ،
 أَنَا عَمُّكَ، فَلَدَّ كِبِيرٌ سِنِي... فَذَكَرَ مَعْنَاهُ.

تخریج: حسن لغيره، وهذا إسناد ضعيف
 لجهالة رجل من ولد عبدالمطلب.

1768. It was narrated from 'Abdullah bin al-Harith bin Nawfal, that 'Abbas bin 'Abdul-Muttalib said: I said: O Messenger of Allah, have you benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: "Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6208) and Muslim (209)]

1769. It was narrated that al-'Abbas bin 'Abdul-Muttalib said: The Messenger of Allah (ﷺ) said: "When the son of Adam prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet."

Comments: [A *saheeh hadeeth*]

تخریج: حدیث صحيح. م: (٤٩١)، وفی هذالا استاد ابن لہیة سیء الحفظ لکنه توبع.

1770. It was narrated that 'Abbas bin 'Abdul-Muttalib said: We were sitting with the Messenger of Allah (ﷺ) in al-Batha'. A cloud passed and the Messenger of Allah (ﷺ) said, "Do you know what this is?" They said, *Sahab* (a cloud). He said, "And *muzn* (rain cloud)?" We said, And *muzn*. He said, "And 'anan (clouds)?" And we kept quiet. He said: "Do you know how much (distance) there is between heaven and earth?" We said, Allah and His Messenger know best. He said,

١٧٦٨ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبْوَ عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمُطَّلِبِ بْنُ عَمْرِيْ عَنْ عَبْدِ اللَّهِ بْنِ الْخَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ قَنَّتْ أَبَا طَالِبٍ يَشْئِيْ؟ فَإِنَّهُ كَانَ يَحْوِطُكَ وَيَغْضِبُ لَكَ؟ قَالَ: «أَتَعْمَنُ، هُوَ فِي صَحْنَاتِيْ مِنَ النَّارِ، وَلَوْلَا ذَلِكَ لَكَانَ فِي الدَّرَكِ الْأَشْقَلُ مِنَ النَّارِ». [راجع: ١٧٦٣]

تخریج: إسناده صحيح. خ: (٦٢٠٨)، م: (٢٠٩).

١٧٦٩ - حَدَّثَنَا يَحْيَى بْنُ إِشْحَاقَ: أَخْبَرَنَا أَبْنُ الْهَيْدَرِ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّبَّيِّنِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدَ أَبُو آدَمَ، سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ: وَجْهُهُ، وَكَفَّيْهِ، وَرُكْبَيْهِ، وَفَدْمَيْهِ». [راجع: ١٧٦٤]

تخریج: حدیث صحيح. م: (٤٩١)، وفی هذالا استاد ابن لہیة سیء الحفظ لکنه توبع.

١٧٧٠ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا يَحْيَى بْنُ الْعَلَاءَ عَنْ عَمِّو شُعْبِ بْنِ خَالِدٍ: حَدَّثَنِي سَيِّدَنَا بْنُ حَرْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ بِالْبَطْحَاءِ، فَرَأَيْتُ سَحَابَةً، فَتَنَاهَ رَسُولُ اللَّهِ ﷺ: «أَتَنْدِرُونَ مَا هَذَا؟» قَالَ: قُلْنَا: السَّحَابُ. قَالَ: «وَالْمُرْنُ» قُلْنَا: وَالْمُرْنُ، قَالَ: «وَالْعَنَانُ» قَالَ: فَسَكَنَّا، فَتَنَاهَ: «هَلْ تَنْدِرُونَ كُمْ بَيْنَ السَّمَاءِ

"Between them there is (the distance of) five hundred years' march, and between each heaven and another there is (the distance of) five hundred years' march, and the thickness of each heaven is (the distance of) five hundred years. Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between heaven and earth. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between heaven and earth. Then above that is the Throne, and the distance between the bottom and the top of the Throne is like the distance between heaven and earth. Then Allah is above that, may He be blessed and exalted, and none of the deeds of the sons of Adam are hidden from Him."

Comments: [Its *isnad* is *da'eef jiddan* (very weak)]

1771. A similar report was narrated from al-'Abbas bin 'Abdul-Muttalib, from the Prophet ﷺ.

Comments: [Its *isnad* is *da'eef jiddar*]

والأرض؟ قال: فلنا: الله ورسوله أعلم. قال: «يَتَّهِمَا مُبَرِّهُ حَمْسِمَائَةَ سَنَةٍ، وَمِنْ كُلِّ سَمَاءٍ إِلَى سَمَاءٍ مُبَرِّهُ حَمْسِمَائَةَ سَنَةٍ، وَكَفَّ كُلُّ سَمَاءٍ حَمْسِمَائَةَ سَنَةٍ، وَفَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ، بَيْنَ أَشْفَلِهِ وَأَغْلَاهُ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ، بَيْنَ (٢٠٧/١) رُكَبِهِنَّ وَأَطْلَافِهِنَّ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ فَوْقَ ذَلِكَ الْعَرْشُ، بَيْنَ أَشْفَلِهِ وَأَغْلَاهُ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالله يَتَّارُكَ وَتَعَالَى فَوْقَ ذَلِكَ، وَلَئِنْ يَخْفِي عَلَيْهِ مِنْ أَعْمَالِ بَنِي آدَمَ شَيْءاً».

[انظر: ١٧٧١]

تغريب: إسناده ضعيف جداً. فيه علل كثيرة.

1771 - حدثنا عبد الله: حدثنا محمد بن الصياغ البزار و Muhammad bin Bakkar قالا: حدثنا الوليد بن أبي توير عن يمساك بن حزيب، عن عبد الله بن عميرة، عن الأخفش بن قيس، عن العباس بن عبد المطلب عن النبي ﷺ نحوه.

تغريب: إسناده ضعيف جداً، فيه علل.

1772 - حدثنا يزيد هو ابن هارون: أخبرنا إسماعيل - يعني ابن أبي صالح - عن يزيد بن زياد، عن عبد الله بن العمار، عن العباس بن عبد المطلب قال:

1772. It was narrated that al-'Abbas bin 'Abdul-Muttalib said: I said: O Messenger of Allah, when Quraish meet one another, they meet with a cheerful attitude, but when they meet us, they meet us

with expressions we do not recognise. The Prophet (ﷺ) got very angry and said: "By the One in Whose hand is my soul, faith will not enter a man's heart unless he loves you for the sake of Allah and His Messenger."

Comments: [Its isnad is da'eef
Yazeed bin Abu Ziyad is da'eef]

فَلَمَّا قَدِمَ رَسُولُ اللَّهِ، إِنَّ فَرِيزَا إِذَا لَقِيَ بَعْضَهُمْ بَعْضًا، لَقُوْهُمْ يُبَشِّرُ حَسَنَ، وَإِذَا لَقُوْنَا، لَقُوْنَا بِوْجُوهٍ لَا تُنْتَهُهَا، قَالَ: فَعَنْبَضَ الْيَئِنْجَةُ عَصَبَ غَصَبًا شَدِيدًا، وَقَالَ: «وَالَّذِي نَفَسَ يَنْفُسُ، لَا يَنْدَحِلُ قَلْبَ رَجُلِ الْإِيمَانِ حَتَّى يُجْعَكُمْ لِلَّهِ وَلِرَسُولِهِ». [انظر : ١٧٧٣]

تخریج: إسناده ضعيف، یزید بن أبي زیاد ضعیف.

1773. It was narrated that 'Abdul-Muttalib bin Rabee'ah said: al-'Abbas entered upon the Messenger of Allah (ﷺ) and said: We go out and we see Quraish talking... and he narrated the same hadeeth.

Comments: [Its isnad is da'eef
because of the weakness of
Yazeed bin Abu Ziyad and it is
repeat of the previous report]

١٧٧٣ - حَدَّثَنَا جَرِيرٌ عَنْ يَزِيدِ بْنِ أَبِي زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الْمُطَّلِبِ أَبْنِ رَبِيعَةَ قَالَ: دَخَلَ الْأَبْيَاسَ عَلَى رَسُولِ اللَّهِ وَهُوَ مُهَاجِرٌ فَقَالَ: إِنَّا لَنَخْرُجُ فَرِيزِيَ فَرِيزَا تَحَدَّثُ.. فَذَكَرَ الْحَدِيثَ. [راجع: ١٧٧٢]

تخریج: إسناده ضعیف، لضعف یزید بن أبي زیاد. وهو مکرر ماقبله.

1774. Al-'Abbas narrated: I said to the Prophet (ﷺ): How did you help your uncle, when he used to protect you and get angry for your sake? He said: "He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths of Hell."

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)]

١٧٧٤ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفِيَّانَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنِ الْحَارِثِ: حَدَّثَنَا الْعَيَّامُ: قَالَ: فَلَمَّا لَيَلَّيَنَّ وَلَمَّا مَا أَغْنَيْتَ عَنْ عَمْكَ، فَقَدْ كَانَ يَحْرُطُكَ وَيَعْضُبُ لَكَ؟ قَالَ: هُوَ فِي ضَخْمَاءِ، وَلَنْلَأْ أَنَا لَكَانَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ الثَّارِ. [راجع: ١٧٦٣]

تخریج: إسناده صحيح. خ: (٣٨٨٣)، م: (٢٠٩).

1775. Katheer bin 'Abbas bin 'Abdul-Muttalib narrated that his father al-'Abbas said: I was present with the Messenger of Allah (ﷺ) on the day of Hunain. I saw the Messenger of Allah (ﷺ) and there was no one with him

١٧٧٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّمْرُمِيِّ: أَخْبَرَنِي كَثِيرٌ بْنُ عَبَّاسٍ بْنُ عَبْدِ الْمُطَّلِبِ عَنْ أَبِيهِ الْأَبْيَاسِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ وَهُوَ مُهَاجِرٌ، قَالَ: فَلَقَدْ رَأَيْتَ الْيَئِنْجَةَ، وَمَا مَعَهُ إِلَّا أَنَا وَأَبُو سُفِيَّانَ بْنَ

except me and Abu Sufyan bin al-Harith bin 'Abdul-Muttalib. We stayed close to the Messenger of Allah (ﷺ) and did not leave him. He was riding a grey mule of his - and perhaps Ma'mar said: white - that had been given to him by Farwah bin Na'amah al-Judhami. When the Muslims and the *kuffar* met, the Muslims turned and fled, but the Messenger of Allah (ﷺ) spurred his mule towards the *kuffar*. Al-'Abbas said: I was holding on to the reins of the mule of the Messenger of Allah (ﷺ), trying to restrain it, but he was rushing towards the *mushrikeen*, and Abu Sufyan bin al-Harith was holding on to the stirrup of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "O 'Abbas, call out: O people of as-Samurah^[1]!" I was a man with a loud voice, so I said at the top of my voice: Where are the people of as-Samurah? He said: By Allah, when they heard my voice, they came back like cows coming back to their calves, saying: "Here we are, here we are, here we are!" The Muslims came and fought with the *kuffar*, then the call went out to the Ansar: O Ansar! And the last to be called were Banul-Harith bin al-Khzraj. They said: O Banul-Harith bin al-Khzraj! The Messenger of Allah (ﷺ), seated on his mule,

الْحَارِثُ بْنُ عَبْدِ الْمُطَّلِبِ، فَلَرِبَّنَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ تَفَارِقْهُ، وَهُوَ عَلَى بَعْلَةٍ شَهْبَاءَ،
وَرَبَّنَا قَالَ مَغْمُرٌ: يَتَضَاءَ، أَهْدَاهَا لَهُ فَرْوَةُ بْنُ
تَعَامَةَ الْجَذَامِيَّ، فَلَمَّا اتَّقَى الْمُسْلِمُونَ
وَالْكُفَّارُ، وَلَيَّ الْمُسْلِمُونَ مُنْبِرِينَ، وَطَبَقَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْكُضُ بَعْلَةَ قَبْلَ الْكُفَّارِ، قَالَ
الْعَبَّاسُ: وَأَنَا آخُذُ بِلِحَامِ بَعْلَةِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثُرَهَا، وَهُوَ لَا يَأْلُو مَا أَشَرَّعَ نَحْنُ
الْمُشْرِكِينَ، وَأَبْرُ سُتْبَانَ بْنَ الْحَارِثِ آخُذُ
يَعْزِزُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا عَبَّاسُ، نَادَاهُ يَا أَصْحَابَ السَّمَرَةِ» قَالَ:
وَكُنْتُ رَجُلًا صَيْتاً، فَقُلْتُ يَا أَعْلَى صَوْتِي:
أَبِنَ أَصْحَابِ السَّمَرَةِ؟ قَالَ: فَوَاللَّهِ لَكَ أَنَّ
عَطَقْتُهُمْ حِينَ سَمِعُوا صَوْتِي عَطْقَةَ الْبَقَرِ عَلَى
أَلْوَادِقَ، قَالُوا: يَا لَيْكَ يَا لَيْكَ يَا لَيْكَ.
وَأَقْبَلَ الْمُسْلِمُونَ، فَاقْتُلُوا هُمْ وَالْكُفَّارُ،
فَنَادَتِ الْأَنْصَارُ يَقُولُونَ: يَا مَعْشَرَ الْأَنْصَارِ،
لَمْ يَقْسِرْ الدَّاعُونَ عَلَى بْنِ الْحَارِثِ بْنِ
الْحَزَرِجِ، فَنَادُوا: يَا بْنَي الْحَارِثِ بْنِ
الْحَزَرِجِ، قَالَ: فَنَظَرَ رَسُولُ اللَّهِ صَلَّى
عَلَى بَعْلَيْهِ كَائِنَتِهِ عَلَيْهَا إِلَى قَاتِلِهِمْ،
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَذَا حِينَ حَمِيَ
الْوَطِيسُ» قَالَ: لَمْ أَخُذْ رَسُولَ اللَّهِ صَلَّى
حَصَيَاتٍ، فَرَمَيْتُ بِهِنَّ وَجْهَ الْكُفَّارِ، لَمْ قَالَ:
اَنْهَزُمُوا وَرَبَّ الْكَعْبَةِ، اَنْهَزُمُوا وَرَبَّ الْكَعْبَةِ»

^[1] As-Samurah: this was the tree beneath which they swore the *bai'ah* (oath of allegiance) of ar-Ridwan.

craned his neck to watch the fighting, and the Messenger of Allah (ﷺ) said: "Now the battle is raging." Then the Messenger of Allah (ﷺ) took some pebbles and flung them at the faces of the *kuffar*, then he said: "They are defeated, by the Lord of the Ka'bah, they are defeated by the Lord of the Ka'bah!" Then I went and looked, and saw that the fighting was as it had been before, as far as I could see. He said: By Allah, as soon as the Messenger of Allah (ﷺ) threw the pebbles at them, their force was spent and they began to retreat, until Allah defeated them. He said: It is as if I can see the Prophet (ﷺ), pursuing them on his mule.

Comments: [Its *isnad* is *saheeh*, Muslim (1757)]

1776. It was narrated that Katheer bin 'Abbas said: 'Abbas and Abu Sufyan were with him - meaning the Prophet (ﷺ) - when he addressed them and said, "Now the battle is raging." He said: "Call out: O people of *Sooratal-Baqarah*."

Comments: [Its *isnad* is *saheeh*, Muslim (1757)]

1777. It was narrated that 'Abdul-Muttalib bin Rabee'ah said: al-'Abbas entered upon the Messenger of Allah (ﷺ) and said: O Messenger of Allah, we go out and we see Quraish talking, but when they see us, they keep quiet. The Messenger of Allah (ﷺ) got angry and a vein stood out

فَالْآنْ: قَدْهَبْتُ أَنْظُرْ، فَإِذَا الْبَاتَالُ عَلَى هَيْتَبِهِ،
فِيمَا أَرَى قَالَ: فَوَاللهِ مَا هُوَ إِلَّا أَنْ رَمَاهُمْ
رَسُولُ اللهِ يَخْصِبَاهُ، ثُمَّ زَلَّ أَرَى
حَدَّهُمْ كَلِيلًا وَأَمْزَهُمْ مُذِيرًا حَتَّى هَزَهُمْ
اللهُ، قَالَ: وَكَانَ أَنْظُرْ إِلَى الشَّيْءِ يَرْكُضُ
خَلْفَهُمْ عَلَى بَغْلَيْهِ. [انظر: ١٧٧٦]

تخریج: إسناده صحيح. م: (١٧٥٧)

١٧٧٦ - حَدَّثَنَا سُفِيَّانُ قَالَ: سَمِعْتُ الرَّهْبَرِيَّ
مَرَّةً أَوْ مَرَّتينَ، فَلَمْ أَخْفَطْهُ عَنْ كَثِيرِ بْنِ
عَبَّاسٍ قَالَ: كَانَ عَبَّاسُ وَأَبُو سُفِيَّانَ مَتَّهُ -
يَغْنِي الشَّيْءَ - قَالَ: فَحَطَبْهُمْ وَقَالَ:
«الآنَ خَمِيْنَ الْوَطَيْسِ» وَقَالَ: «نَادَاهُ يَا
أَضْحَابَ سُورَةِ الْبَقَرَةِ». [راجع: ١٧٧٥]

تخریج: إسناده صحيح. م: (١٧٥٧)

١٧٧٧ - حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ أَبُو عَبْدِ
اللهِ عَنْ يَزِيدِ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ
الْحَارِثِ، عَنْ عَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ قَالَ:
ذَخَلَ الْعَبَّاسُ عَلَى رَسُولِ اللهِ ﷺ (٢٠٨/١)
فَقَالَ: يَا رَسُولَ اللهِ، إِنَّا لَنَخْرُجُ فَرَرَى قُرْبَتَا
تَحَدَّثُ، فَإِذَا رَأَوْنَا سَخْنَوْا. فَعَصِبَ رَسُولُ

between his eyes. Then he said: "By Allah, faith will not enter a man's heart unless he loves you for the sake of Allah and because you are related to me."

Comments: [Its isnad is da'eef because of the weakness of Yazeed bin Abu Ziyad]

1778. It was narrated from 'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: "He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger."

Comments: [Its isnad is saheeh, Muslim (34)]

الله يُحِبُّ وَدَرَ عَرْقٌ بَيْنَ عَيْنَيْهِ، ثُمَّ قَالَ: «وَالله لا يَذْخُلُ قُلْبًا امْرِيًّا إِيمَانًا حَتَّى يُجْبِكُمُ الله وَإِلْفَارَاتِي». [راجع: ١١٧٣]

تخریج: إسناده ضعیف لضعف یزید بن أبي زیاد.

1778 - حَدَّثَنَا مُحَمَّدُ بْنُ إِذْرِيسَ - يَعْنِي الشَّافِعِيُّ - حَدَّثَنَا عَنْ التَّقِيرِيِّ بْنِ مُحَمَّدٍ عَنْ تَرِيدَ - يَعْنِي ابْنِ الْهَادِ - عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرٍ بْنِ سَعْدٍ عَنْ عَبَّاسٍ بْنِ عَبْدِ الطَّلَّابِ أَنَّهُ سَمِعَ رَسُولَ الله ﷺ يَقُولُ: «ذَاقَ طَقْمَ الْإِيمَانِ مَنْ رَضِيَ بِالله رَبِّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولاً». [انظر: ١٧٧٩]

تخریج: إسناده صحيح. م: (٣٤).

1779 - حَدَّثَنَا فَتِيَّةُ بْنُ شَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَامِرٍ بْنِ سَعْدٍ، عَنْ عَبَّاسٍ بْنِ عَبْدِ الطَّلَّابِ أَنَّهُ سَمِعَ رَسُولَ الله ﷺ يَقُولُ: «ذَاقَ طَقْمَ الْإِيمَانِ مَنْ رَضِيَ بِالله رَبِّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا». [راجع: ١٧٧٨]

تخریج: إسناده صحيح. م: (٣٤).

1780 - حَدَّثَنَا فَتِيَّةُ بْنُ شَعِيدٍ: حَدَّثَنَا بَكْرٌ بْنُ مُضْرَبِ الْقَرْبَشِيِّ عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَامِرٍ بْنِ سَعْدٍ، عَنْ عَبَّاسٍ بْنِ عَبْدِ الطَّلَّابِ أَنَّهُ سَمِعَ رَسُولَ الله ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَنْدُ سَجَدَ مَعَهُ سَبْطَةُ أَرَابِ: وَجْهُهُ، وَكَفَاهُ، وَرُكْبَاهُ، وَقَدَمَاهُ». [راجع: ١٧٦٤]

تخریج: إسناده صحيح. م: (٤٩١).

1779. It was narrated from al-'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: "He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger."

Comments: [Its isnad is saheeh, Muslim (34)]

1780. It was narrated from al-'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: "When a person prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet."

Comments: [Its isnad is saheeh, Muslim (491)]

1781. Malik bin Aws bin al-Hadathan an-Nasri narrated that 'Umar called him... and he narrated the *hadeeth*. He said: Whilst I was with him, his doorkeeper Yarfa' came and said: Will you give permission for 'Uthman, 'Abdur-Rahman, az-Zubair and Sa'd to enter? He said: Yes. So he admitted them. Then after a while he came and said: Will you give permission for 'Ali and 'Abbas to enter? He said: Yes. So he gave them permission to enter. When they came in, 'Abbas said: O Ameer al-Mu'mineen, judge between me and this one - meaning 'Ali. They were disputing about as-Sawafi (some property) which Allah had granted as booty to His Messenger from the property of Banun-Nadeer. The people said: O Ameer al-Mu'mineen, judge between them and let them settle the matter. 'Umar said: Wait a minute. I adjure you by Allah, by Whose leave heaven and Earth exist, do you know that the Prophet (ﷺ) said: "We are not to be inherited from; what we leave behind is charity," referring to himself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjure you by Allah, do you know that the Prophet (ﷺ) said that? They said: Yes. He said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed upon His Messenger of this *fai'* that

١٧٨١ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شُعْبَتُ عَنِ الرَّهْمَىِ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسٍ بْنُ الْحَدَّانَ الْضَّرِيُّ: أَنَّ عُمَرَ دَعَاهُ... فَدَعَرَ الْحَدِيثَ. قَالَ: فَبَيْنَا أَنَا عِنْدَهُ إِذْ جَاءَ حَاجِهُ يَرْفَأُ، فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعِنْدَ الرَّحْمَنِ وَالزُّبَيرِ وَسَعْدِ يَشْتَادُونَ؟ قَالَ: نَعَمْ: فَأَذْخَلَهُمْ. فَلَيَّ قَبِيلًا، ثُمَّ جَاءَهُ، فَقَالَ: هَلْ لَكَ فِي عَلَىٰ وَعَبَاسٍ يَشْتَادُانِ؟ قَالَ: نَعَمْ: فَأَذْدَنَ لَهُمَا، فَلَمَّا دَخَلَا قَالَ عَبَاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَفْضِلِي تَبَيَّنَ هَذَا، يَعْلَمُ، وَهُمَا يَحْتَصِمَانِ فِي الصَّوَافِي الَّتِي أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَمْوَالِ بَنِي التَّصِيرِ، فَقَالَ الرَّهْطُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَفْضِلِي يَبْهَمَا وَأَرْجِعَهُمَا مِنَ الْآخِرِ، قَالَ عُمَرُ: ائْتُوْنَا، أَنْأَشْدُكُمْ بِاللَّهِ الَّذِي يَأْذِنُهُ تَقْوَمُ السَّمَاءَ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ الَّتِي يَكْفِي لَهُ قَسْمَهُ، لَا تُورَّتُ، مَا تَرَكْنَا صَدَقَةً بُرِيدُ قَسْمَهُ، قَالُوا: قَدْ قَالَ ذَلِكَ. فَأَقْتَلَ عُمَرُ عَلَىٰ عَلَىٰ وَعَلَىٰ الْعَبَاسِ، فَقَالَ: أَنْشَدُكُمَا بِاللَّهِ، أَنْتُلَمَانَ أَنَّ الَّتِي يَكْفِي لَهُ قَسْمَهُ؟ قَالَ ذَلِكَ؟ قَالَ: نَعَمْ: قَالَ: فَإِنِّي أَحْدُكُمْ عَنِ هَذَا الْأَمْرِ: أَنَّ اللَّهَ غَرَّ وَجَلَ كَانَ خَصَّ رَسُولَهُ فِي هَذَا الْقَيْمَ إِيمَانِ لَمْ يُغْطِي أَحَدًا غَيْرَهُ، فَقَالَ: «وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ يَتَّمُ فَمَا أَوْجَفَتْهُ» (الحضر: ٦) فَكَانَتْ هَذِهِ خَاصَّةً لِرَسُولِ اللَّهِ ﷺ، ثُمَّ وَاللَّهُ مَا اخْتَارَهَا دُوْتُكُمْ، وَلَا اسْتَأْتَرَ بِهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمُوهَا، وَبِئْنَهَا فِيكُمْ، حَتَّىٰ

which He did not bestow upon anyone else. And he said: "And what Allah gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things" [al-Hashr 59:6]. That was exclusively for the Messenger of Allah (ﷺ). Moreover, by Allah, he did not take it and exclude you and he did not prefer himself over you with regard to it. He gave it to you and distributed it among you until all there was left of it was this property. The Messenger of Allah (ﷺ) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (ﷺ) did that during his lifetime, then the Messenger of Allah (ﷺ) died and Abu Bakr said: I am the successor of the Messenger of Allah (ﷺ), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (ﷺ) had done.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4033) and Muslim (1757)]

1782. Malik bin Aws bin al-Hadathan an-Nasri narrated... and he mentioned the same *hadeeth*. He said: Whilst we were sitting with him, his doorkeeper Yarfa' came to him and said to 'Umar: Will you give permission to 'Uthman, 'Abdur-Rahman, Sa'd and az-

يَقِنُّ مِنْهَا هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْفَقُ عَلَى أَهْلِهِ نَفَقَةً سَتِّينَ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا يَقِنُّ فِيهِ مَعْجَلًا مَالَ اللَّهِ، فَعَمِلَ بِذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ حَيَاتَهُ، ثُمَّ تُؤْنَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَبَضَهُ أَبُو بَكْرٍ؛ فَعَمِلَ فِيهِ بِمَا عَيْلَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ١٧٧٢]

نَفْرِيْج: إِسْنَادٌ صَحِيحٌ. خ: (٤٠٣٣)، م: (١٧٥٧).

Zubair to come in? He said: Yes, let them in. So they came in and greeted him and sat down. Then after a while Yarfa' said to 'Umar: Will you give permission to 'Ali and 'Abbas to enter? He said: Yes, let them in. When they came in, they sat down and Abbas said: O Ameer al-Mu'mineen, judge between me and 'Ali (عليه السلام). The people, 'Uthman and his companions, said: Judge between them and let them settle the matter. 'Umar (رضي الله عنه) said: Wait a minute. I adjure you by Allah, by Whose leave heaven and earth exist, do you know that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "We are not to be inherited from; what we leave behind is charity," referring to himself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjure you by Allah, do you know that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said that? They said: He did say that. 'Umar said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed this *fai'* exclusively upon His Messenger. And Allah, may He be exalted, said: "And what Allah gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things" [al-Hashr 59:6]. This verse was only for the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Moreover, by Allah, he did not keep it for himself and he did not prefer himself over you with regard to it. He gave it to you and distributed it

هَلْ لَكَ فِي عَمَانَ وَغَيْرِ الرَّخْمَنِ وَسَعْدِ
وَالرَّبِّيرِ يَشَاؤُونَ؟ قَالَ: نَعَمْ، إِنَّمَا لَهُمْ.
قَالَ: فَادْخُلُوا فَسَلَّمُوا وَجَلُّوا، قَالَ: ثُمَّ
إِثْرَقًا قَلِيلًا، فَقَالَ لِعُمَرَ: هَلْ لَكَ فِي
عَلَيِّ وَعَبَّاسِ؟ فَقَالَ: نَعَمْ. فَأَذِنَ لَهُمَا، فَلَمَّا
دَخَلُوا عَلَيْهِ، جَلَّسَا، فَقَالَ عَبَّاسُ: يَا أَمِيرَ
الْمُؤْمِنِينَ، أَفْضِلْ بَنِي وَبَنِي عَلَيِّ. فَقَالَ الرَّهْطُ
عَمَانَ وَأَصْحَابَهُ: أَفْضِلْ بَنِيهِمَا، وَأَرْجِعْ
أَحْدَهُمَا مِنَ الْآخَرِ، فَقَالَ عُمَرُ: إِنِّي
فَأَنْذُكُمْ بِاللَّهِ الَّذِي يَأْدُو يَقُولُ السَّمَاءَ
وَالْأَرْضَ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ
قَالَ: «لَا تُورَثُ، مَا تَرَكْنَا صَدَقَةً» يُرِيدُ بِذَلِكَ
رَسُولُ اللَّهِ
نَفْسَهُ؟ قَالَ الرَّهْطُ: قَدْ قَالَ
ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلَيِّ وَعَبَّاسِ، فَقَالَ:
أَنْذُكُمَا بِاللَّهِ، هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ
بَلَّهُ قَدْ قَالَ ذَلِكَ؟ قَالَا: قَدْ قَالَ ذَلِكَ. فَقَالَ
عُمَرُ: فَلَيَأْنِي أَحْذُكُمْ عَنْ هَذَا الْأَمْرِ: إِنَّ اللَّهَ
عَزَّ وَجَلَّ كَانَ حَصًّا رَسُولَهُ فِي هَذَا الْقَيْءِ
(٢٠٩/١) يَشْتَرِي، لَمْ يُعْطِهُ أَحَدًا غَيْرَهُ، فَقَالَ
اللَّهُ: «وَلَمَّا آتَاهُ اللَّهُ عَلَى رَسُولِهِ يَتَّهِمُ فَمَا
أَرْجَحْتُمْ» الْأَيْةُ (الْحِشْرُ: ٦) فَكَانَتْ هَذِهِ
الْأَيْةُ خَاصَّةً لِرَسُولِ اللَّهِ
وَاللَّهُ مَا
اخْتَارَهَا، وَلَا اشْتَرَى بِهَا عَلَيْكُمْ، لَكُمْ
أَعْطَاهُمُوهَا، وَبَئَثُّهَا فِيْكُمْ، حَسْنَى يَقِنُّ مِنْهَا هَذَا
الْمَالُ، وَكَانَ رَسُولُ اللَّهِ
يُنْهِيْقُ عَلَى أَهْلِهِ
نَفْقَةَ سَتِّهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا يَقِنُّ
مِنْهُ، فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ بِذَلِكَ

among you until there was left of it this property. The Messenger of Allah (ﷺ) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (ﷺ) did that during his lifetime. I adjure you by Allah, do you know this? They said: Yes. He said to 'Ali and 'Abbas: I adjure you by Allah, do you know this? They said: Yes. Then the Messenger of Allah (ﷺ) died, and Abu Bakr said: I am the successor of the Messenger of Allah (ﷺ), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (ﷺ) had done. And now you - and he turned to 'Ali and 'Abbas - are claiming that Abu Bakr did such and such, but Allah knows best that he was sincere, righteous and guided to the truth in the way he dealt with it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3094) and Muslim (1757)] .

1783. It was narrated that al-'Abbas said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, teach me something I may say in my supplication. He said: "Ask Allah for pardon and well being." Then I came to him another time and said: O Messenger of Allah, teach me something that I may say in my supplication. He said: "O 'Abbas, O uncle of the Messenger of Allah (ﷺ), ask Allah for wellbeing in this world and in the Hereafter."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Yazeed bin Abu Ziyad]

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ حَيَاةً، أَنْشَدُكُمُ اللَّهُ، هَلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ قَالَ لَعَلَيَّ وَعَبَّاسِي فَأَنْشَدْتُكُمَا بِاللَّهِ، هَلْ تَعْلَمَانَ ذَلِكَ؟ قَالَا: نَعَمْ، ثُمَّ شَوَّفَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ، فَقَالَ أَبُو بَكْرٍ هُنَّا، فَعَمِلَنِي بِمَا عَمِلَ بِهِ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ، وَأَنْتُمْ جِئْنِي - وَأَقْبَلَ عَلَى عَلَيَّ وَعَبَّاسِي - تَرْعَمَانَ أَنَّ أَبَا بَكْرٍ فِيهَا كَذَا، وَاللَّهُ يَعْلَمُ إِنَّهُ فِيهَا لَصَادِقٌ بَارُّ رَائِدٌ نَابِعٌ لِلْحَقِّ. [راجع: ١٧٧٢]

تغريب: إسناده صحيح. خ: (٣٠٩٤)، م: (١٧٥٧).

١٧٨٣ - حَدَّثَنَا حُسَيْنُ بْنُ عَلَيَّ عَنْ زَائِدَةَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ الْعَبَّاسِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلَمْنِي شَيْئًا أَذْعُو بِهِ، فَقَالَ: «سُلِّ اللَّهُ الْغُفرَةَ وَالْغَافِرَةَ». قَالَ: ثُمَّ أَتَيْتُهُ مَرَّةً أُخْرَى، فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلَمْنِي شَيْئًا أَذْعُو بِهِ، فَقَالَ: «يَا عَبَّاسُ، يَا عَمَ رَسُولَ اللَّهِ، سُلِّ اللَّهُ الْغَافِرَةَ فِي الدُّنْيَا وَالْآخِرَةِ». [راجع: ١٧٦٦]

تغريب: حسن لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

1784. It was narrated that al-'Abbas said: I entered upon the Messenger of Allah ﷺ when his wives were with him, so they covered themselves in front of me, except Maimoonah. He said: "There is no one in this house who witnesses the administration of medicine in the side of the mouth but he should be treated in the same way, but my instruction does not include al-'Abbas." Then he said: "Tell Abu Bakr to lead the people in prayer." 'Aishah said to Hafsah: Tell him that Abu Bakr is a man who, if he stands in your place, will weep. He said: "Tell Abu Bakr to lead the people in prayer." So he stood up and prayed, then the Prophet ﷺ felt a little better, so Abu Bakr retreated a little, wanting to move backwards, but [the Prophet ﷺ] sat beside him, then he started to recite.

Comments: [Saheeh because of corroborating evidence]

1785. It was narrated from al-'Abbas bin 'Abdul-Muttalib that the Messenger of Allah ﷺ said when he was sick: "Tell Abu Bakr to lead the people in prayer. So Abu Bakr went out and said takbeer. The Prophet ﷺ felt a little better, so he came out, supported by two men. When Abu Bakr saw him, he stepped backwards, but the Prophet ﷺ gestured to him: Stay where you are. Then the Messenger of Allah ﷺ sat beside Abu Bakr, and carried on the recitation from where Abu Bakr ﷺ had reached.

١٧٨٤ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنِ ابْنِ شُرَحْبِيلَ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الْعَبَّاسِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسَاوِهُ، فَأَشْتَرَنَّ مِنِي إِلَّا مَيْمُونَةَ، فَقَالَ: «لَا يَقُولُ فِي الْبَيْتِ أَحَدٌ شَهَدَ اللَّهَ إِلَّا لَهُ، إِلَّا أَنْ يَبْيَنِي لَمْ تُصِبِ الْعَبَّاسَ» ثُمَّ قَالَ: «مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّي بِالنَّاسِ» فَقَالَتْ عَائِشَةُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ إِذَا قَامَ مَقَامَكَ يَكْرِي، قَالَ: «مُرُوا أَبَا بَكْرٍ لِيُصَلِّي بِالنَّاسِ» فَقَامَ، فَصَلَّى، فَوَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِجْعَةً فَجَاءَهُ، فَنَكَصَّ أَبُو بَكْرٍ هَهُ، فَأَرَادَ أَنْ يَتَأَخَّرَ، فَجَلَسَ إِلَى جَنْيَهِ، ثُمَّ افْتَرَأَ. [انظر: ١٧٨٥]

تخریج: صحيح لغیره، قيس بن الربيع مختلف فيه، وحدثه حسن في الشواهد، وهذا منها.

١٧٨٥ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا قَيْسُ بْنُ شُرَحْبِيلَ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَلِّبِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي مَرَضِهِ: «مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ» فَخَرَجَ أَبُو بَكْرٍ فَكَثِيرٌ، وَوَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَاحَةً رَاهِةً، فَخَرَجَ يَهَاوِي بَيْنَ رَجُلَيْنِ، فَلَمَّا رَأَاهُ أَبُو بَكْرٍ تَأَخَّرَ، فَأَشَارَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَكَ، ثُمَّ جَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَنْبِ أَبِي بَكْرٍ، فَأَفْتَرَأَ مِنَ الْمَكَانِ الَّذِي بَلَغَ أَبُو بَكْرٍ هَهُ مِنَ الْمُوْرَةِ.

نَخْرِيجٌ: هُوَ مُكَرَّرٌ مَا قَبْلَهُ.

Comments: [It is a repeat of the previous report]

1786. It was narrated that al-'Abbas said: I was with the Prophet ﷺ one night, and he said: "Look, do you see any stars in the sky?" I said: Yes. He said: "What do you see?" I said: I see the Pleiades. He said: "Some of your offspring, as many as these stars, will take control of the *ummah*, two of whom will come to power through turmoil."

Comments: [Its *isnad* is *da'eef jiddan*]

1787. It was narrated from Isma'eel bin Iyas bin 'Afeef al-Kindi, from his father, that his grandfather said: I was a merchant; I came for *Hajj* and came to al-'Abbas bin 'Abdul-Muttalib to buy some goods from him, as he was also a merchant. By Allah, I was with him in Mina when a man came out of a tent nearby and looked at the sun. When he saw that it had passed its zenith, he stood up and prayed. Then a woman came out of that tent from which that man had come out, and she stood behind him to pray. Then a boy on the brink of adolescence came out of that tent and stood with him to pray. I said to al-'Abbas: Who is this, O 'Abbas? He said: This is Muhammad bin 'Abdullah bin 'Abdul-Muttalib, the son of my brother. I said: Who is this woman? He said: She is his wife, Khadeejah bint Khuwailid. I said: Who is this youth? He said: He is 'Ali bin Abu Talib, the son of

1786 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي قُرْبَةَ، حَدَّثَنَا لَيْلَةُ ابْنُ سَعْدٍ عَنْ أَبِي قَبَيلٍ، عَنْ أَبِي مَسِيرَةَ، عَنْ الْعَبَّاسِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لِيَلَةٍ، فَقَالَ: «إِنَّفُلْزَ مَنْ تَرَى فِي السَّمَاءِ مِنْ نَحْنُ؟» قَالَ: قُلْتُ: نَعَمْ، قَالَ: «مَا تَرَى؟» قَالَ: قُلْتُ: أَرَى الرُّثْبَيَا. قَالَ: «أَمَا إِنَّهُ يَلِي هَذِهِ الْأُمَّةَ بِعِدْوَهَا مِنْ صُلْبِكَ اثْتَيْنِ فِي فِتْنَةٍ».

نَخْرِيجٌ: إِسْنَادٌ ضَعِيفٌ جَدًا، لِثَلَاثٍ عَلَى.

1787 - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْمَاعِيلَ: حَدَّثَنِي يَحْمَى بْنُ الْأَشْعَثِ عَنْ إِسْمَاعِيلَ بْنِ إِيَّاسٍ بْنِ عَفَيْفِ الْكِنْدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كُنْتُ امْرَأَ تَاجِراً، فَقَدِيمَتُ الْحَجَّ، فَأَتَيْتُ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ لِأَبْتَاعَ مِمَّ بَعْضَ التَّجَارَةِ وَكَانَ امْرَأَ تَاجِراً، فَوَاللَّهِ إِنِّي لَعَذَّنِي بِعِنْدِي، إِذَا خَرَجَ رَجُلٌ مِّنْ جَنَابَةِ قَرِيبٍ مِّنْهُ، فَنَظَرَ إِلَيْهِ الْمَنْسُ، فَلَمَّا رَأَاهَا مَالَتْ - يَعْنِي - قَامَ يُصْلِي، قَالَ: ثُمَّ خَرَجْتُ امْرَأَةَ مِنْ ذَلِكَ الْجَنَابَةِ إِذَا خَرَجَ مِنْ ذَلِكَ الرَّجُلِ، فَقَامَتْ خَلْفَهُ تُصْلِي، ثُمَّ خَرَجَ غُلَامٌ جَيْنَ رَاهِقٌ الْحَلْمُ مِنْ ذَلِكَ الْجَنَابَةِ، فَقَامَ مَعْهُ يُصْلِي، قَالَ: قُلْتُ لِلْعَبَّاسِ: مَنْ هَذَا يَا عَبَّاسُ؟ قَالَ: هَذَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ ابْنُ أَخِي. قَالَ: قُلْتُ: مَنْ هَذِهِ الْمَرْأَةُ؟ قَالَ: هَذِهِ امْرَأَةُ حَدِيبَةُ ابْنَةُ حُوَيْلِدٍ.

his paternal uncle. I said: What are they doing? He said: He is praying, and he claims that he is a Prophet, but no one follows him except his wife and this cousin of his, that young man. And he claims that the treasure of Chosroes and Caesar will be granted to him. He said: 'Afeef - who was the paternal cousin of al-Ash'ath bin Qais - became Muslim after that and was a good Muslim, and he used to say: If Allah had guided me to become Muslim on that day, I would have been the third with 'Ali bin Abu Talib (ﷺ).

Comments: [Its *isnad* is *da'eef jiddan*]

1788. It was narrated that al-Muttalib bin Abu Wada'ah said: al-'Abbas said: The Prophet (ﷺ) heard of some of what the people were saying, so he ascended the minbar and said: "Who am I?" They said: You are the Messenger of Allah. He said: "I am Muhammad bin 'Abdullah bin 'Abdul-Muttalib. Allah created creation and He made me among the best of His creation. Then He made them into two groups, and He put me in the best group. And He created tribes, and He put me in the best tribe. And He made them families, and He put me in the best family. So I am the best of you in family and the best of you as an individual."

Comments: [*Hasan* because of corroborating evidence]

1789. It was narrated that 'Abbas bin 'Abdul-Muttalib said: O Messenger of Allah, have you

قَالَ: قُلْتُ: مَنْ هَذَا الْفَقِيرُ؟ قَالَ: هَذَا عَلَيُّ
ابْنُ أَبِي طَالِبٍ ابْنُ عَمِّهِ. قَالَ: فَقُلْتُ: فَمَنْ
هَذَا الَّذِي يَصْنَعُ؟ قَالَ: يُصْنِلِي، وَهُوَ يَرْعِمُ
اللَّهَ تَبَارَكَ وَتَعَالَى، وَلَمْ يَتَبَعَ عَلَى أَمْرِهِ إِلَّا امْرَأُهُ،
وَابْنُ عَمِّهِ هَذَا (١١/٢١٠) الْفَقِيرُ، وَهُوَ يَرْعِمُ
اللَّهَ سَيْقَنَعُ عَلَيْهِ كُثُرٌ كِتَرَى وَقَبَصَرٌ. قَالَ:
فَكَانَ عَفِيفًا _ وَهُوَ ابْنُ عَمِّ الْأَشْعَثِ بْنِ قَيْسٍ
_ يَقُولُ _ وَأَشْلَمَ بَعْدَ ذَلِكَ، فَحَسِّنَ إِسْلَامَةً
_ لَوْ كَانَ اللَّهُ رَزَقَهِ إِسْلَامًا يَرْمِيَهُ،
فَأَكُونُ ثَالِثًا مَعَ عَلَيِّ بْنِ أَبِي طَالِبٍ هُوَ.

تخریج: إسناده ضعیف جداً، ثلاث علل.

١٧٨٨ - حَدَّثَنَا أَبُو نُعَيْمٌ عَنْ سُقْيَانَ، عَنْ يَزِيدَ
ابْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ
نَوْفَلٍ، عَنْ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةٍ قَالَ: قَالَ
الْعَبَّاسُ: بَلَّغَهُ بَعْضُ مَا يَقُولُ النَّاسُ، قَالَ:
فَصَدِيقُ الْمُبَتَّرِ، قَالَ: «مَنْ أَنَا؟» قَالُوا: أَنْتَ
رَسُولُ اللَّهِ يَعْلَمُهُ. قَالَ: «أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ
ابْنِ عَبْدِ الْمُطَّلِبِ، إِنَّ اللَّهَ خَلَقَ الْخُلُقَ فَجَعَلَنِي
فِي خَيْرِ خُلُقٍ، وَجَعَلَهُمْ فِرَقَتَينِ، فَجَعَلَنِي فِي خَيْرِ
خُرُوفَةٍ، وَخَلَقَ الْقَبَائِلَ، فَجَعَلَنِي فِي خَيْرِ
قَبِيلَةٍ، وَجَعَلَهُمْ بُنُوتًا، فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا،
فَإِنَّا خَيْرُكُمْ بَيْتًا، وَخَيْرُكُمْ نَفْسًا».

تخریج: حسن لغيره، يزيد بن أبي زياد
وإن كان فيه ضعف حديثه حسن في المتابعات.

١٧٨٩ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ:
حَدَّثَنَا عَبْدُ الْمُلِكِ بْنُ حُسَيْنٍ عَنْ عَبْدِ اللَّهِ بْنِ

benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: "Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3883) and Muslim (209)]

الخارب بن نوقل، عن عباس بن عبد المطلب قال: يا رسول الله، هل نعمت أبا طالب شيئاً؟ فإنه قد كان يمحو طلك ويعذب لك؟ قال: «نعم، هو في ضحاص من النار، لولا ذلك لكان هو في الذراك الأشفل من النار». [راجع: ١٧٦٣]

تخریج: إسناده صحيح. خ: (٣٨٨٣)، م: (٢٠٩).

1790. It was narrated that 'Ubaidullah bin 'Abbas bin 'Abdul-Muttalib, the brother of 'Abdullah, said: Al-'Abbas had a downspout on the route taken by 'Umar bin al-Khattab. One Friday, 'Umar got dressed. Two chickens had been slaughtered for al-'Abbas, and when ['Umar] passed by the downspout, water came out, mixed with blood of the two chickens. It landed on 'Umar, and in it was the blood of the two chickens. 'Umar ordered that the downspout be removed, then he went back and took off those clothes, and put on some other clothes. Then he came and led the people in prayer. Al-'Abbas came to him and said: By Allah, the downspout is where the Prophet ﷺ put it. So 'Umar said to al-'Abbas: I insist that you should climb onto my back and put it where the Messenger of Allah ﷺ put it. So al-'Abbas ﷺ did that.

Comments: [Hasan; this is a *munqati'* (interrupted) *isnad*]

١٧٩٠ - حَدَّثَنَا أَشْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَّلِبِ أَخِي عَبْدِ اللَّهِ قَالَ: كَانَ لِلْعَبَّاسِ مِيزَابٌ عَلَى طَرِيقِ عُمَرَ بْنِ الْخَطَّابِ، فَلَمَّا نَعْمَرَ شَيْاطِينَ يَوْمَ الْجُمُعَةِ، وَفَدَ كَانَ ذَبْحُ الْعَبَّاسِ فَرْخَانٌ، فَلَمَّا وَافَى الْيَزَابَ صُبِّ مَاءً بِدَمِ الْفَرْخَيْنِ، فَأَصَابَ عُمَرَ، وَفِيهِ دَمُ الْفَرْخَيْنِ، فَأَمَرَ عُمَرَ بِقْلَعِهِ، ثُمَّ رَجَعَ عُمَرُ، فَطَرَحَ شَيْاطِينَ، وَلَمَّا شَيْاطِينَ غَيَّرَ شَيْاطِينَ، ثُمَّ جَاءَ فَصَلَّى بِالنَّاسِ، فَلَمَّا أَعْبَسَ الْعَبَّاسُ، فَقَالَ وَاللَّهِ إِنَّهُ لِلْمَوْضِعِ الَّذِي وَضَعَهُ الرَّبِّ يَسُورٌ. قَالَ عُمَرُ لِلْعَبَّاسِ: وَأَنَا أَغْزِمُ عَلَيْكَ لَمَّا صَبَغْتَ عَلَى ظَهِيرِي، حَتَّى تَقْسَمَ فِي الْمَوْضِعِ الَّذِي وَضَعَهُ رَسُولُ اللَّهِ يَسُورٌ. فَفَعَلَ ذَلِكَ الْعَبَّاسُ ﷺ.

تخریج: حسن، وهذا إسناد منقطع، هشام ابن سعد لم يدرك عبد الله بن عباس.

مسند الفضل بن عباس عن النبي ﷺ

Musnad of al-Fadl bin 'Abbas
narrating from the Prophet ﷺ

1791. It was narrated from al-Fadl bin 'Abbas that he rode seated behind the Prophet ﷺ from Muzdalifah and he continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٧٩١ - حَدَّثَنَا عَبْدُ الْمَمْوِلِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَطَاءٍ، عَنْ أَبْنَى عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، أَنَّهُ كَانَ رَوِيفَ النَّبِيِّ ﷺ مِنْ جَمِيعِ فَلَمْ يَرْأَنْ يَلْمِي حَتَّى رَمَى الْجَمْرَةَ. [انظر: ١٧٩٢، ١٧٩٣، ١٧٩٨، ١٧٠٨، ١٨٠٦، ١٨٠٧، ١٨٠٥، ١٨١٤، ١٨١٦، ١٨٠٩، ١٨٢٢، ١٨٢٣، ١٨٢٩، ١٨٢٧، ١٨٢٥]

تخریج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1792. It was narrated from al-Fadl that the Prophet recited the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٧٩٢ - قُرِئَ عَلَى شَيْخَيْنَ: سَعْيَتْ مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ عَنْ كُرَيْبٍ، عَنْ أَبْنَى عَبَّاسٍ، عَنِ الْفَضْلِ: أَنَّ النَّبِيِّ ﷺ لَمْ يَرَ حَتَّى رَمَى الْجَمْرَةَ. [١٧٩١]

[راجع: ١٧٩١]

تخریج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1793. It was narrated from Ibn 'Abbas that the Prophet ﷺ seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah. 'Ata' said: Ibn 'Abbas told me that al-Fadl told him that the Prophet ﷺ continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٧٩٣ - حَدَّثَنَا يَحْيَى عَنْ أَبْنَى عَبَّاسٍ أَخْبَرَنِي عَطَاءٌ عَنْ أَبْنَى عَبَّاسٍ: أَنَّ النَّبِيِّ ﷺ أَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ مِنْ جَمِيعِ عَطَاءٍ: فَأَخْبَرَنِي أَبْنُ عَبَّاسٍ: أَنَّ الْفَضْلَ أَخْبَرَهُ: أَنَّ النَّبِيِّ ﷺ لَمْ يَرَنْ يَلْمِي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخریج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1794. Abu Ma'bad said: I heard Ibn 'Abbas narrate that al-Fadl said: The Messenger of Allah (ﷺ) said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: "Keep calm." And he was reining in his she-camel until he entered Mina when he came down from Mu'hassir. He said: "Pick up small pebbles (the size of broad beans) with which to stone the *Jamrah*."

Comments: [Its *isnad* is *saheeh*, Muslim (1282)]

١٧٩٤ - حَدَّثَنَا يَحْيَى بْنُ أَبْنِ جَرِيْجِ: أَخْبَرَنِي أَبُو الرَّبِّيرُ: أَخْبَرَنِي أَبُو مَعْبُودٍ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ يُخْبِرُ عَنِ النَّفْلِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ عَشِيَّةً عَرَفَةَ وَعَدَّةَ جَمْعٍ لِلنَّاسِ جِئِنَ دَفَعْنَا: «عَلَيْكُمُ السَّكِينَةُ» وَمُؤْكَافٌ نَاقَةَ، حَتَّى إِذَا دَخَلَ مِنْ جِبَنَ هَبَطَ مُحَسِّرًا قَالَ: «عَلَيْكُمْ يَحْصُنُ الْخَلْفُ الَّذِي يُرْقَى بِهِ الْجَمْرَةُ» وَرَسُولُ اللَّهِ ﷺ يُشَيرُ بِيَدِهِ كَمَا يَحْكِفُ الْإِنْسَانُ. وَقَالَ رَفِيقُ الْبَرِّسَانِيُّ: عَشِيَّةً عَرَفَةَ وَعَدَّةَ جَمْعٍ، وَقَالَ: جِئِنَ دَفَعْنَا. [انظر: ١٧٩٦، ١٨٠٢، ١٨٢١]

تخریج: إسناده صحيح. م: (١٢٨٢).

1795. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Messenger of Allah (ﷺ) stood inside the Ka'bah and glorified Allah (*tasbeeh*) and magnified Him (*takbeer*), and he offered supplication to Allah, may He be glorified and exalted, and asked for forgiveness; and he did not bow or prostate.

Comments: [Its *isnad* is *saheeh*]

١٧٩٥ - حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَادٌ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ دِيَّارٍ، عَنْ أَبِي عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، عَنْ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي الْكَعْبَةِ، قَسَّى، وَكَبَرَ، وَدَعَ اللَّهَ غَرَّ وَجَلَّ وَأَشْتَفَرَ، وَلَمْ يَرْكَعْ وَلَمْ يَسْجُدْ. [انظر: ١٨١٩، ١٨٣٠]

تخریج: إسناده صحيح.

1796. It was narrated from al-Fadl bin 'Abbas - who rode seated behind the Prophet (ﷺ) - that he said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: "Keep calm." And he was reining in his she-camel until, when he entered Mu'hassir, which

١٧٩٦ - حَدَّثَنَا حَجَيْبُ وَيُونُسُ قَالَا: حَدَّثَنَا أَبِي أَنْ سَعْدٍ عَنْ أَبِي الرَّبِّيرِ، عَنْ أَبِي مَعْبُودٍ مَوْلَى أَبْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ - وَكَانَ رَدِيفَ النَّبِيِّ ﷺ - أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَعَدَّةَ جَمْعٍ لِلنَّاسِ جِئِنَ دَفَعْنَا: «عَلَيْكُمُ السَّكِينَةُ» وَهُوَ كَافٌ نَاقَةَ، حَتَّى إِذَا

is part of Mina, he said: "Pick up small pebbles (the size of broad beans) with which to stone the *Jamrah*." And the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, Muslim (1282)]

1797. It was narrated from 'Abbas bin 'Ubaidullah bin 'Abbas that al-Fadl bin 'Abbas said: The Prophet (ﷺ) visited 'Abbas in an open plain that belonged to us. We had a small female dog and a donkey that was grazing, and the Prophet (ﷺ) prayed 'Asr with both of them in front of him, and they were not made to move away or scolded.

Comments: [Its *isnad* is *da'eef* because Abbas bin Ubaidullah is unknown]

1798. It was narrated from Abul-Tufail, from al-Fadl bin 'Abbas, that he rode seated behind the Prophet (ﷺ) from Muzdalifah to Mina, and he continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *Qawi*, al-Bukhari (1543) and Muslim (1281)]

1799. It was narrated that al-Fadl bin 'Abbas said: The Messenger of Allah (ﷺ) said: "The prayer is offered two [rak'ahs] by two, saying the *tashahhud* between each two *rak'ahs*, beseeching Allah, showing humility and expressing your need

دخل محسراً، وهو مني، قال: «عليكم بخضى الخدف الذي يرمى به الجمرة» وقال: لم يزل رسول الله ﷺ (٢١١/١) يلقي حتى رمى الجمرة. [راجع: ١٧٩٤]

تخریج: إسناده صحيح. م: (١٢٨٢).

١٧٩٧ - حديث حجاج قال: قال ابن جرير: أخبرني محمد بن عمر بن علي عن عباس ابن عبد الله بن عباس، عن القفضل بن عباس قال: زار النبي ﷺ عبساً في باوية لك، ولها كلية وجمارة تزغى، فصلى النبي ﷺ العضر، وهما بين يديه، فلم تؤخر ولم تُجزأ. [انظر: ١٨١٧]

تخریج: إسناده ضعيف، عباس بن عبد الله مجہول. ولم يدرك عمه القفضل.

١٧٩٨ - حديث عفان: حَدَّثَنَا وَهِبْطٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَانَ بْنَ حُكَيمٍ عَنْ أَبِي الطَّفْلِينَ، عَنْ الْقَضْلِيِّ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَوِيَتِ الْتَّيْمَةُ مِنْ جَمِيعِ إِلَيْيَنِي، فَلَمْ يَرِدْ يَلِي، حَتَّى رَمَى الجمرة. [راجع: ١٧٩١]

تخریج: إسناده قوي. خ: (١٥٤٣)، م: (١٢٨١).

١٧٩٩ - حديث علي بن إسحاق: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُبَارِكٍ: أَخْبَرَنَا لَيْثٌ بْنُ سَعْدٍ: حَدَّثَنَا عَبْدُ رَبِيعٍ بْنُ سَعِيدٍ عَنْ عُمَرَانَ بْنِ أَبِي أَنِّي، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعِ بْنِ الْعَمِيَاءِ، عَنْ رَبِيعَةِ ابْنِ الْخَارِثِ، عَنْ الْقَضْلِيِّ بْنِ عَبَّاسٍ قَالَ:

of Him. Then raise your hands - he said: and raise them to your Lord - turning the palms of your hands towards your face and say, 'O Lord, O Lord.' Whoever does not do that -" and he said stern words concerning him.

Comments: [Its isnad is da'eef because Abdullah bin Nafi' is unknown]

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ : «الصَّلَاةُ مُتْنَىٰ مُتْنَىٰ
شَهَدَ فِي كُلِّ رَكْعَتَيْنِ، وَتَضَرَّعَ وَتَحْشَعُ
وَتَمْكَرُ، ثُمَّ تَقْبِعُ يَدَيْكَ - يَقُولُ: تَرْفَعُهُمَا
إِلَى رَبِّكَ - مُتَشَبِّلاً بِطُورِنِهِمَا وَجْهَكَ،
تَقُولُ: يَا رَبَّ، يَا رَبَّ، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ»
فَقَالَ فِيهِ قَوْلًا شَدِيدًا.

تخریج: إسناده ضعیف، عبدالله بن نافع مجھول.

1800. Hakam - i.e., Ibn Aban - narrated: I heard 'Ikrimah say: al-Fadl bin 'Abbas said: When the Messenger of Allah (ﷺ) moved on, I was with him. We reached the mountain pass and he dismounted and did 'wudoo', then we rode on until we came to Muzdalifah.

Comments: [Its isnad is saheeh]

١٨٠٠ - حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمِ الْمَدْنَيِّ :
حَدَّثَنِي الْحَكَمُ - يَعْنِي ابْنَ أَبَانَ - : سَمِعْتُ
عَنْ كَعْبَةَ يَقُولُ: قَالَ الْفَضْلُ بْنُ عَبَّاسَ : لَمَّا أَفَاضَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَا مَعَهُ، فَلَمَّا دَخَلْنَا الشَّغْبَ، نَزَّلَ
فَتَوْضَأَ، ثُمَّ رَأَيْنَا حَتَّىٰ جِلَّتِ الْمُرْدَلَةَ.

تخریج: إسناده صحيح.

1801. It was narrated from 'Abdullah bin 'Abbas: My brother al-Fadl bin 'Abbas told me, and he was with him when he entered it [the Ka'bah], that the Messenger of Allah (ﷺ) did not pray inside the Ka'bah, but when he entered it he fell down in prostration between the two pillars, then he sat and offered supplication.

Comments: [Its isnad is hasan]

١٨٠١ - حَدَّثَنَا يَغْفُوبُ : حَدَّثَنَا أَبِي عَنْ ابْنِ
إِسْحَاقَ : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي تَجِيْحِ عَنْ
عَطَاءَ بْنِ أَبِي رَبَاحٍ وَعَنْ مُجَاوِدِ بْنِ جَبَرٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ : حَدَّثَنِي أَخْيَرُ الْفَضْلِ
ابْنُ عَبَّاسٍ، وَكَانَ مَعَهُ جِينَ دَخَلَهَا: أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ
لَمَّا دَخَلَهَا وَقَعَ سَاجِدًا بَيْنَ الْعَمُودَيْنِ، ثُمَّ
جَلَسَ يَدْعُو. [راجع: ١٧٩٥]

تخریج: إسناده حسن.

1802. It was narrated that Ibn 'Abbas said: al-Fadl bin 'Abbas told me that he rode seated behind the Prophet (ﷺ) when he moved on from Muzdalifah. He said: He moved on calmly, and he

١٨٠٢ - حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا ابْنُ أَبِي لَيْلَى عَنْ
عَطَاءَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرَنِي الْفَضْلُ بْنُ
عَبَّاسٍ: أَنَّهُ كَانَ رَدْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ
جَمِيعِ، قَالَ: فَأَفَاضَ وَعَلَيْهِ السَّكِينَةُ، قَالَ:

recited the *Talbiyah* until he stoned *Jamratal-Aqabah*. And on one occasion he said: Ibn Abi Laila told us, from 'Ata', from Ibn 'Abbas: al-Fadl bin 'Abbas told us: I was present during the two *ifadahs* [moving on, i.e., from 'Arafah to Muzdalifah and from Muzdalifah to Makkah] with the Messenger of Allah (ﷺ). He moved on calmly, restraining his camel. And he recited the *Talbiyah* until he stoned *Jamratal-Aqabah* several times.

Comments: [A *saheeh hadeeth*; al-Bukhari (1543) and Muslim (1281) this is a *da'eef isnad*]

1803. It was narrated that al-Fadl bin 'Abbas - who rode seated behind the Prophet (ﷺ) when he moved on from 'Arafah - said: He (the Prophet (ﷺ)) saw the people moving quickly, so he ordered his caller to call out: "It is not righteousness to move quickly with horses and camels; be calm."

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* because of the weakness of Ibn Abu Laila]

1804. Abu Bakr bin 'Abdur-Rahman bin al-Harith bin Hisham said: 'A'ishah and Umm Salamah, the wives of the Prophet (ﷺ), said: The Messenger of Allah (ﷺ) would wake up *junub* from intimacy with his wife, and he would do *ghusl* before praying *Fajr*, then he would fast that day. He (the narrator) said: I mentioned that to Abu Hurairah and he said: I do not know; al-Fadl bin 'Abbas (رضي الله عنه) told me this.

وَلَئِنْ حَتَّىٰ رَمَى جَمْرَةُ الْعَقْبَةِ . وَقَالَ مَرَّةً : أَخْبَرَنَا ابْنُ أَبِي لَيْلَىٰ عَنْ عَطَاءٍ ، عَنْ ابْنِ عَبَّاسٍ : أَخْبَرَنَا الْفَضْلُ بْنُ عَبَّاسٍ قَالَ : شَهِدْتُ الْإِفَاضَيْنِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَافَّ بَعْرَةً ، قَالَ : وَلَئِنْ حَتَّىٰ رَمَى جَمْرَةُ الْعَقْبَةِ .

[راجع: ١٧٩٤]

تخریج: حدیث صحيح. خ: (١٥٤٣)، م: (١٢٨١). وهذا إسناد ضعیف، ابن أبي لیلی سی، الحفظ.

١٨٠٣ - حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ : حَدَّثَنَا ابْنُ أَبِي لَيْلَىٰ عَنْ عَطَاءٍ ، عَنْ ابْنِ عَبَّاسٍ ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ - وَكَانَ رَدِيفُ الرَّبِيعِ حِينَ أَفَاضَ مِنْ عَرَقَةٍ - قَالَ : فَرَأَى النَّاسُ يُوْضِعُونَ ، فَأَمَرَ مُنَادِيهِ ، فَنَادَاهُ : لَيْسَ الْبَرُّ بِيُبَاسَاعِ الْخَلِيلِ وَالْأَبْلِيلِ ، فَعَلَيْكُمْ بِالسَّكِينَةِ . [انظر: ١٨١٦]

تخریج: حدیث حسن، وهذا إسناد ضعیف لضعف ابن أبي لیلی، وله طریق آخر یتفقی به.

١٨٠٤ - حَدَّثَنَا يَقْعُوبُ : حَدَّثَنَا ابْنُ أَخْيَرِ ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ : أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ قَالَ : قَاتَ عَائِشَةَ وَأُمَّ سَلَمَةَ زَوْجَي الرَّبِيعِ . فَذَكَرَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَبِلُ قَبْلَ أَنْ يُصْلِي النَّجْرَ ، ثُمَّ يَضُومُ يَوْمَيْنِ . قَالَ : فَذَكَرْتُ ذَلِكَ لِأَبِي هُرَيْرَةَ ، فَقَالَ : لَا أَدْرِي ، أَخْبَرَنِي ذَلِكَ الْفَضْلُ بْنُ عَبَّاسٍ هُنَّ.

Comments: [Its isnad is saheeh]

1805. It was narrated from Ibn 'Abbas that his brother al-Fadl said: I rode seated behind the Messenger of Allah (ﷺ) from Muzdalifah to Mina. Whilst he was riding, he met a Bedouin who was riding with a beautiful daughter of his seated behind him, and he was riding alongside [the Prophet (ﷺ)]. I was looking at her, and the Prophet (ﷺ) looked at me and turned my face away from her. Then I looked at her again and he turned my face away from her, until he did that three times, but I did not stop. And he continued to recite the *Talbiyah* until he stoned *Jamratul-'Aqabah*.

Comments: A *saheeh hadeeth*; al-Bukhari (1543) and Muslim (1281)]

1806. It was narrated from al-Fadl bin 'Abbas that the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* on the Day of Sacrifice until he stoned *Jamratul-'Aqabah*.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]

1807. It was narrated from Ibn 'Abbas, from al-Fadl, that he rode seated behind the Prophet (ﷺ), who continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]

تخریج: إسناده صحيح.

١٨٠٥ - حَدَّثَنَا حُسْنِي بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ عَنْ أَئُوبَ، عَنْ الْحَكَمِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ عَنْ أَخِيهِ الْفَضْلِ قَالَ: كُنْتُ رَوِيفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ مُرْدِفًا ابْنَةَ لَهُ جَمِيلَةً وَكَانَ إِذْ عَرَضَ لَهُ أَغْرَابِيَّ مُرْدِفًا ابْنَةَ لَهُ جَمِيلَةً وَكَانَ يُسَارِيْهُ، قَالَ: فَكُنْتُ أَنْظُرُ إِلَيْهَا، فَنَظَرَ إِلَيَّ الْئَبْرِيْهُ، فَقَلَّبَ وَجْهِيَ عَنْ وَجْهِهَا، ثُمَّ أَعْدَثَ النَّظَرَ، فَقَلَّبَ وَجْهِيَ عَنْ وَجْهِهَا، حَتَّى قَلَّ ذَلِكَ ثَلَاثَةً وَأَنَا لَا أَتَهِي، فَلَمْ يَرْزُنْ يَلَمِي حَتَّى رَمَى جَمْرَةَ الْعَقِيقَةِ. [راجع: ٥٦٢]

تخریج: حديث صحيح. خ: (١٥٤٣)، م: (١٢٨١).

١٨٠٦ - حَدَّثَنَا غَفَانُ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا قَيْسٌ عَنْ عَطَاءِ بْنِ أَبِي رَبِيعٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ يَوْمَ التَّخْرِيْجِ حَتَّى رَمَى جَمْرَةَ الْعَقِيقَةِ. [راجع: ١٧٩١]

تخریج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

١٨٠٧ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُبَّهٌ عَنْ عَامِرٍ الْأَخْوَلِ (٢١٢/١) عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ الْفَضْلِ أَنَّهُ كَانَ رَدِيفَ الْئَبْرِيْهُ كَانَ يَلَمِي حَتَّى رَمَى الْجَمْرَةِ. [راجع: ١٧٩١]

تخریج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1808. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas said: I was riding seated behind the Prophet (ﷺ), and he continued to recite the *Talbiyah* for *Hajj* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [A *saheeh hadeeth*; al-Bukhari (1543) and Muslim (1281) this is a *da'eef isnad*]

تخریج: حديث صحيح، خ: (١٢٨١)، م: (١٥٤٣). وهذا إسناد ضعيف، لضعف علي بن زيد بن جدعان.

1809. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that he rode seated behind the Messenger of Allah (ﷺ), and he continued to recite the *Talbiyah* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

تخریج: إسناده صحيح بواسطة عامر الأحوال. خ: (١٢٨١)، م: (١٥٤٣). وفي هذا الإسناد جابر الجعفي ضعيف وكذا ابن عطاء، وهم متابعان من عامر الأحوال.

1810. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas was riding seated behind the Prophet (ﷺ) and he continued to recite the *Talbiyah* on the Day of Sacrifice until he stoned the *Jamrah*.

Comments: [See the previous report]

1811. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas said: The Messenger of Allah ﷺ ordered the weak ones among Banu Hashim to hasten on from Muzdalifah at night.

Comments: [Its *isnad* is *saheeh*]

١٨٠٨ - حدثنا رفع: حدثنا شعبة: حدثنا علي بن زيد قال: سمعت يوسف بن ماهك، عن ابن عباس، عن الفضل بن عباس قال: كنت رديف النبي ﷺ، فلئن في الحجّ حتى رمى الجمرة يوم التخري. [راجع: ١٧٩١]

تخریج: حديث صحيح، خ: (١٢٨١)، م: (١٥٤٣).

١٨٠٩ - حدثنا هاشم بن القاسم: حدثنا شعبة عن عامر الأحوال وجابر الجعفي وأبي عطاء، عن عطاء، عن ابن عطاء، عن ابن عباس، عن الفضل بن عباس: أنَّه كان رديف رسول الله ﷺ، فلئن حتى رمى الجمرة يوم التخري.

[راجع: ١٨٠٧]

تخریج: إسناده صحيح بواسطة عامر الأحوال. جابر الجعفي ضعيف وكذا ابن عطاء، وهم متابعان من عامر الأحوال.

١٨١٠ - حدثنا محمد بن جعفر: حدثنا شعبة عن جابر وعامر الأحوال وأبي عطاء، عن عطاء، عن ابن عباس: أنَّ الفضل بن عباس كان رديف النبي ﷺ، فكان يلقي يوم التخري حتى رمى الجمرة. [راجع: ١٨٠٧]

تخریج: راجع ماقبله.

١٨١١ - حدثنا عفان: حدثنا شعبة: أخبرني مشاش عن عطاء بن أبي رباح، عن ابن عباس، عن الفضل بن عباس قال: أمر رسول الله ﷺ صفة بيبي هاشم، أمرهم أن يتبعجلاً من جميع بليل. [انظر: ١٩٢٠]

تخریج: إسناده صحيح.

1812. It was narrated from 'Abdullah bin 'Abbas or from al-Fadl bin 'Abbas that a man asked the Prophet (ﷺ): O Messenger of Allah, Islam has come and my father is an old man and cannot sit firmly on his mount; can I do *Hajj* on his behalf? He said: "Do you think that if he owed a debt and you paid it off on his behalf, would that be acceptable?" He said: Yes. He said: "So do *Hajj* on behalf of your father."

Comments: [A *saheeh hadeeth*]

١٨١٢- حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سَلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ أَبْنِ عَبَّاسٍ أَوْ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ، قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي أَذْرَكَهُ الْإِسْلَامُ، وَمُؤْمِنٌ كَبِيرٌ، لَا يَتَبَرَّ عَلَى رَاجِلِي، أَفَأَجْعَلُهُ غَنِمَةً؟ قَالَ: أَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دِينٌ فَقَضَيْتَهُ عَنْهُ، أَكَانَ يُخْرِيْهُ؟ قَالَ: نَعَمْ. قَالَ: «فَاحْجُجْ عَنْ أَبِيكَ». [انظر: ١٨١٣]

تخریج: حديث صحيح. سليمان بن يسار لم يدرك الفضل بن عباس، وهذا مقطع.

1813. Al-Fadl narrated: I was seated behind the Prophet (ﷺ) on his mount, and a man asked him: My father or mother is very old and cannot do *Hajj*... and he narrated the same *hadeeth*.

Comments: [A *saheeh hadeeth*]

١٨١٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سَلَيْمَانَ بْنَ يَسَارًا حَدَّثَنَا الْفَضْلُ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ، قَالَ لَهُ رَجُلٌ، قَالَ: إِنَّ أَبِي أَوْ أَمِّي شَيْئٌ كَبِيرٌ لَا يَسْتَطِعُ الْحَجَّ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٨١٢]

تخریج: حديث صحيح، قوله سليمان بن يسار: «حدثنا الفضل» خطأ يقيناً من أحد الرواية، والصواب إثبات الواسطة بينه وبين الفضل، وهو عبدالله بن عباس.

1814. It was narrated from Ibn 'Abbas, from al-Fadl, that he was seated behind the Prophet (ﷺ) on his mount, and he continued to recite the *Talbiyah* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [Its *isnad* is *saheeh*]

١٨١٤- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنِي شَعْبَةُ عَنِ الْأَخْوَانِ وَجَابِرِ الْجُعْفَريِّ وَابْنِ عَطَاءٍ، عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ، عَنِ الْفَضْلِ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ، فَلَمَّا حَتَّى رَمَيَ الْجَمْرَةَ يَوْمَ النَّحرِ. [راجع: ١٨٠٩]

تخریج: إسناده صحيح بواسطة عامر الأحوال. خ: (١٥٤٣)، م: (١٢٨١). وفي هذا الإسناد جابر الجعفي وابن عطاء ضعيفان ولكنهما تورعا.

1815. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) continued to recite the *Talbiyah* until he stoned *Jamratul-'Aqabah*. He stoned it with seven pebbles, saying *takbeer* with each pebble.

Comments: [Its *isnad* is *saheeh*]

١٨١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ - قَالَ عَنْ اللَّهِ: وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ - حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلَيِّ بْنِ حُسْنَيْنَ، عَنْ أَبْنَى عَبَّاسٍ، عَنِ الْفَضْلِ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يَرْأَ يُلْيَى حَتَّى رَأَى جَمْرَةَ الْعَقْبَةِ، فَرَمَاهَا يُبَشِّرَ حَصَابَاتِ، يُكَبِّرُ مَعَ كُلِّ حَصَابَةِ.

تخریج: إسناده صحيح.

1816. It was narrated from 'Abdullah bin 'Abbas that al-Fadl said: The Messenger of Allah (ﷺ) moved on from 'Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position whilst he was standing in 'Arafat, before he moved on, when he was raising his hands, and they were no higher than his head. When he moved on, he moved slowly until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. Al-Fadl said: The Prophet (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*]

1817. It was narrated that al-Fadl bin 'Abbas said: The Prophet (ﷺ) visited 'Abbas, whilst we were in some desert land of ours. He stood up to pray - I think he said: 'Asr - and in front of him there was a small female dog of ours and a donkey that was grazing, and there was nothing between

١٨١٦ - حَدَّثَنَا يَعْلَى وَمُحَمَّدُ ابْنُ عَبَّاسٍ قَالَ: حَدَّثَنَا عَنْ أَنَّهُ الْمُبَشِّرُ عَنْ عَطَاءَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ قَالَ: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَاتٍ، وَأَسَامَةُ بْنُ زَيْدٍ رَوَيْهُ، فَجَاءَتِ يَدُهُ النَّافَّةُ وَهُوَ وَاقِفٌ بِعَرَفَاتٍ قَبْلَ أَنْ يُبَشِّرَ، وَهُوَ رَافِعٌ يَدَيْهِ، لَا تُجَاوِزُ زَانِ رَأْسَهُ، ثُمَّ أَفَاضَ، ثُمَّ أَفَاضَ مِنْ جَمِيعِ الْفَضْلِ وَذَفَّهُ، قَالَ الْفَضْلُ: مَا زَانَ النَّبِيَّ ﷺ يُلْيَى حَتَّى جَمَرَةَ الْعَقْبَةِ. [انظر: ١٨٢٠، ١٨٦٠]

تخریج: إسناده صحيح.

١٨١٧ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا أَبْنُ جُرَيْجٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلَيِّ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: زَارَ النَّبِيَّ ﷺ عَبَّاسًا، وَلَمْ يَخُنْ فِي تَادِيَةِ لَنَّا، فَقَاتَمْ بَصَلِيْ - قَالَ: أَرَاهُ قَاتَمَ: الْعَضَرَ - وَبَيْنَ يَدَيْهِ كَعْيَةً لَنَا وَحِمَارٌ يَرْعَى، لَيْسَ بِيَهُ وَبِيَهُمَا شَيْئًا يَحْمُلُ بِيَهُ وَبِيَهُمَا. [راجع: ١٧٩٧]

him and them to screen him from them.

Comments: [Its *isnad* is *da'eef*; it is *mu'dal*]

1818. It was narrated from Ibn 'Abbas: al-Fadl bin 'Abbas told me: A woman from Khath'am came and said: O Messenger of Allah, Allah's command to do *Hajj* has come when my father is very old and cannot sit firmly on his mount. He said: "Do *Hajj* on behalf of your father."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1513) and Muslim (1335)]

1819. 'Amr bin Deenar narrated that Ibn 'Abbas used to narrate that al-Fadl bin 'Abbas told him that he entered the House with the Prophet (ﷺ) and the Prophet (ﷺ) did not pray inside the House when he entered it, but when he came out, he went down and prayed two *rak'ahs* at the door of the House.

Comments: [Its *isnad* is *saheeh*]

1820. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) seated Usamah bin Zaid behind him on his mount from Arafah until he came to Muzdalifah, and he seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah until he came to Mina. Ibn 'Abbas said: And al-Fadl bin 'Abbas told me that the Prophet (ﷺ) continued to recite

تخریج: إسناده ضعيف فهو معرض، محمد ابن عمر بن علي لم يدرك الفضل.

١٨١٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّوْهَنِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبْنَ عَبَّاسٍ: حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ قَالَ: أَتَتْ امْرَأَةً مِنْ خَثْمَمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي أَذْرَكَتْهُ فِرِيقَةً اللَّهُ عَزَّ وَجَلَّ فِي الْحَجَّ وَهُوَ شَيْخٌ كَبِيرٌ، لَا يَسْتَطِعُ أَنْ يَتَبَثَّ عَلَى ذَائِبَةِ قَالَ: «فَاجْعِلْهُ عَنْ أَبِيكَ». [راجع: ١٨١٢]

تخریج: إسناده صحيح. خ: (١٥١٣)، م: (١٣٤٥).

١٨١٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا أَبْنَ جُرْجِينَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبْنَ عَبَّاسٍ كَانَ يُخَبِّرُ أَنَّ الْفَضْلَ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ دَخَلَ مَعَ النَّبِيِّ ﷺ الْبَيْتَ، وَأَنَّ النَّبِيِّ ﷺ لَمْ يُصِلْ فِي الْبَيْتِ حِينَ دَخَلَهُ، وَلَكِنَّهُ لَمَّا خَرَجَ فَرَزَلَ، رَأَعَ رَأْعَيْنِ عِنْدَ بَابِ الْبَيْتِ. [راجع: ١٧٩٥]

تخریج: إسناده صحيح.

- ١٨٢٠ - حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَاً - يَعْنِي أَبْنَ أَبِي زَيْدَةَ - حَدَّثَنِي عَبْدُ الْمُلِكِ عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ ﷺ أَرْدَفَ أُسَامَةَ أَبْنَ زَيْدٍ مِنْ عَرْقَةِ حَتَّى جَاءَ جَمِيعًا، وَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ مِنْ جَمِيعِ حَتَّى جَاءَ مَنِي. قَالَ أَبْنُ عَبَّاسٍ: وَأَخْبَرَنِي الْفَضْلُ بْنُ عَبَّاسٍ: أَنَّ النَّبِيِّ ﷺ لَمْ يَرِدْ بِلَبِي حَتَّى رَأَى الْجَمَرَةَ. [راجع: ١٧٩٣]

تخریج: إسناده صحيح. خ: (١٥٤٣)، م: (١٦٨١).
the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1681)]

1821. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl bin 'Abbas, from the Messenger of Allah (ﷺ) that he said on the evening of 'Arafah and the morning of Muzdalifah to the people when they moved on: "You should be calm." And he was reining in his she-camel until he entered Mina when he came down from Mu'hassir. He said: "Pick up small pebbles (the size of broad beans) with which to stone the *Jamrah*." And the Prophet (ﷺ) indicated with his hand how a person should throw (the pebbles).

Comments: [Its *isnad* is *saheeh*, Muslim (1682)]

1822. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl, that a woman of Khath'am said: O Messenger of Allah, Allah's command to do *Hajj* has come when my father is very old and cannot sit up on his camel's back. He said: "Do *Hajj* on his behalf."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1853) and Muslim (1335)]

1823. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas - Abu Ahmad said: al-Fadl bin 'Abbas told me :- I was seated behind the Prophet (ﷺ) on his mount when he moved on from

١٨٢١- حَدَّثَنَا رَوْحُ: حَدَّثَنَا أَبْنُ جُرَيْجَ وَابْنُ بَكْرٍ قَالَ: حَدَّثَنَا أَبْنُ جُرَيْجَ: أَخْبَرَنِي أَبُو الرَّثِيرُ: أَنَّهُ أَخْبَرَهُ أَبُو مَعْبُودٍ مَوْلَى أَبْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ قَالَ فِي عَشِيَّةِ عَرْقَةَ وَعَدَّاً جَمْعًا لِلنَّاسِ حِينَ ذَعَفُوا: «عَلَيْكُمُ الشَّكِيرَةُ» وَهُوَ كَافُ نَاقَةٌ، حَتَّى إِذَا دَخَلَ مِنْ حِينَ هَطَّ مُحَسِّرًا، قَالَ: «عَلَيْكُمْ يَحْصُنُ الْخَذْفُ الَّذِي يُرْمَى بِهِ الْجَمَرَةُ» وَالْيَثِي وَالْيَثِي يُبَيِّرُ يَبِيهُ كَمَا يَخْذُلُ الْإِنْسَانَ.

[راجع: ١٧٩٤]

تخریج: إسناده صحيح. م: (١٦٨٢).

١٨٢٢- حَدَّثَنَا رَوْحُ: حَدَّثَنَا أَبْنُ جُرَيْجَ: قَالَ أَبْنُ شَهَابٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ: أَنَّ امْرَأَةً مِنْ خَنْقَمَ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي أَذْرَكَهُ فَرِيقَةً اللَّهُ فِي الْحَجَّ وَهُوَ شَيْخٌ كَبِيرٌ، لَا يَسْتَطِعُ أَنْ يَشْوِي عَلَى ظَهِيرَتِهِ، قَالَ: «فَاحْجُجْهُ عَنْهُ». [راجع: ١٨١٨]

تخریج: إسناده صحيح. خ: (١٨٥٣)، م: (١٣٣٥)

١٨٢٣- حَدَّثَنَا حُجَّيْبُ بْنُ الْمُتَئِّنِ وَأَبُو أَخْمَدَ - يَعْنِي الرَّثِيرَ - الْمَعْنَى، قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ

Muzdalifah, and a Bedouin was riding inside him, with a beautiful daughter of his seated behind him. al-Fadl said: I started looking at her, and the Messenger of Allah (ﷺ) took hold of my face and turned it away from her. And he continued to recite the *Talbiyah* until he stoned *Jamratul-'Aqabah*.

Comments: [A saheeh hadeeth]

قال أبو أحمد: حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ
قال: كُنْتُ رَدِيفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَفَاصَ
مِنَ الْمَرْدُلَقَةِ، وَأَغْرَابَيْتُ إِسْأَرِهُ، وَرَدَفَهُ ابْنَهُ لَهُ
حَسَنَةً، قَالَ الْفَضْلُ: فَجَعَلْتُ أَنْظُرُ إِلَيْهَا،
فَتَنَاهَى، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ يَصْرِفُنِي عَنْهَا،
فَلَمْ يَرْجِلْ يَتَّهِي حَتَّى زَمَنَ جَمْرَةِ الْعَقْبَةِ.
[راجع: ١٨٠٥]

تخریج: حديث صحيح

1824. It was narrated that al-Fadl bin 'Abbas said: I went out with the Messenger of Allah one day, and there was a gazelle which was running and it turned towards us, so I caught it. I said: O Messenger of Allah, do you regard it as a good omen? He said: Rather the omen is what makes you go ahead with something or refrain.

Comments: [Its isnad is da'eef]

١٨٢٤ - حَدَّثَنَا حَمَادَ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا ابْنُ
عَلَيْهِ عَنْ مَسْلَمَةِ الْجَهْنَمِيِّ قَالَ: سَمِعْتُهُ يُحَدِّثُ
عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِي رَبِيعِ الظَّهِيرَةِ، فَمَا لَمْ يَشْعُرْ
فَأَخْتَصَسْتُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، تَعَزِّزُتْ؟
قَالَ: إِنَّمَا الطَّيْرَ مَا أَنْصَاكَ أَوْ رَدَكَ.

تخریج: إسناده ضعيف، ابن علاء ضعيف
ومسلمة الجهنمي مجهول ثم هو لم يدرك الفضل
ابن عباس.

1825. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) recited the *Talbiyah* until he stoned *Jamratul-'Aqabah*.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)]

١٨٢٥ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ جَرِيجٍ عَنْ
عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ
عَبَّاسٍ: أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
جَمْرَةَ الْعَقْبَةِ. [راجع: ١٧٩١]

تخریج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١)

1826. Ibn 'Awn told us, that Raja' bin Haiwah said: Ya'la bin 'Uqbah consummated his marriage in Ramadan, and the next morning he was *junub*. He met Abu Hurairah and asked him, and he said: Break

١٨٢٦ - حَدَّثَنَا إِشْمَاعِيلُ: أَخْبَرَنَا ابْنُ عَوْنَى
عَنْ رَجَاءِ بْنِ حَمْوَةَ قَالَ: بَتَّى يَغْلِي بْنُ عَيْنَةَ
فِي رَمَضَانَ، فَأَضَبَحَ وَهُوَ جُنُبٌ، فَلَقِي أَبَا
هُرَيْرَةَ فَسَأَلَهُ، فَقَالَ: أَفْطِرْ. قَالَ: أَفَلَا أَصُومُ

your fast. He said: Can I not fast this day, then make it up later on? [Abu Hurairah] said: Break your fast. So [Ya'la] went to Marwan and told him, and he sent Abu Bakr bin 'Abdur-Rahman bin al-Harith to Umm al-Mu'mineen to ask her, and she said: The Prophet (ﷺ) would wake up *junub* among us, not from a wet dream, and he would fast. So he went back to Marwan and told him, and he said: Go and tell Abu Hurairah about it. He said: He is my neighbour [i.e., he did not want to upset him]. But [Marwan] said: I insist that you go and tell him. So he met him and told him, and [Abu Hurairah] said: I did not hear it from the Prophet (ﷺ); rather al-Fadl bin 'Abbas told me about it. He said: After that I met Raja' and said: Who told you the *hadeeth* about Ya'la? He said: He told it to me.

Comments: [Saheeh]

1827. It was narrated from Ibn 'Abbas, from al-Fadl, that he was seated behind the Prophet (ﷺ) on his mount on the Day of Sacrifice, and he continued to recite the *Talbiyah* until he stoned the *Jamrah*. Rawh said: During *Hajj*.

Comments: [Saheeh, al-Bukhari (1543) and Muslim (1218) this is a *da'eef isnad* because of the weakness of Ali bin Zaid]

هذا النّوْمُ، وَأَجْزِيَتْهُ مِنْ يَوْمٍ آخَرَ؟ قَالَ: أَفَطَرْ. قَالَ: فَأَتَى مَرْوَانَ، فَحَدَّثَهُ، فَأَنْسَلَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ إِلَى أَمْ الْمُؤْمِنِينَ، فَسَأَلَهَا، فَقَالَتْ: فَذَكَرَ كَانَ يُضْعِفُ فِي نَاجِنًا مِنْ غَيْرِ اخْتِلَامٍ، ثُمَّ يُضْعِفُ صَائِمًا، فَرَجَعَ إِلَى مَرْوَانَ، فَحَدَّثَهُ، فَقَالَ: أَغْزِمْ أَبَا هُرَيْرَةَ، فَقَالَ: جَارِي جَارِي، فَقَالَ: إِنِّي لَمْ أَشْمَعْنَمِنَ النَّبِيِّ ﷺ، إِنَّمَا أَنْبَأَنِي أَنَّكَ لَيْلَقَنِي بِهِ، قَالَ: فَلَمَّا كَانَ بَعْدَ ذَلِكَ لَقِيَتْ رَجَاءً، فَقَلَّتْ حَدِيثُ يَعْلَمُ مِنْ حَدَّنِكَ؟ قَالَ: إِنَّمَا حَدَّنِي [١٨٠٤].

تخریج: صحيح.

- ١٨٢٧ - حَدَّثَنَا مُحَمَّدٌ - هُوَ ابْنُ جَعْفَرٍ - وَرَفِيقٌ قَالَ: حَدَّثَنَا شَعْبَةُ عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ، عَنْ أَبْنَ عَبَّاسٍ، عَنِ الْفَضْلِ: أَنَّهُ كَانَ رَوِيَتِ النَّبِيُّ ﷺ يَوْمَ التَّحْرِيرِ، فَكَانَ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ، قَالَ رَفِيقٌ: فِي النَّجْعَ [١٨٠٨].

قَالَ رَوْحٌ - يَعْنِي فِي حَدِيثِهِ - قَالَ: حَدَّثَنَا عَلَيُّ بْنُ زَيْدٍ قَالَ: سَمِعْتُ يُوسُفَ بْنَ مَاهَكَ، كَلَاهُمَا قَالَ: ابْنُ مَاهَكَ.

تخریج: صحيح، خ: (١٥٤٣)، م: (١٢٨١)، وهذا إسناد ضعيف لضعف علي بن زيد.

1828. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl bin 'Abbas, that he was seated behind the Prophet (ﷺ) on his mount on the Day of Sacrifice, and there was a young woman who was seated behind her father on his mount. I started looking at her, and the Messenger of Allah (ﷺ) started turning my face away from her. And on the way from Muzdalifah to Mina, the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah* on the Day of Sacrifice.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

1829. It was narrated from ash-Sha'bi that al-Fadl told him that he was seated behind the Prophet (ﷺ) on his mount on the way from 'Arafah, and his mount kept going and did not stop until he reached Muzdalifah. He [the narrator] said: And ash-Sha'bi told me that Usamah told him that he was seated behind the Prophet (ﷺ) on his mount from Muzdalifah, and his mount kept going and did not stop until he stoned the *Jamrah*.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because it is *munqati'* (interrupted)]

1830. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) stood in the Ka'bah, and he glorified Allah and magnified Him, and he called upon Allah and asked Him for forgiveness, but he did not bow or prostrate.

١٨٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ حَدَّثَنَا سَعِيدٌ؛ حَدَّثَنَا كَثِيرٌ بْنُ شِنْطَبِيرٍ عَنْ عَطَاءَ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفُ النَّبِيِّ ﷺ يَوْمَ الْتَّخْرِ، وَكَانَتْ جَارِيَةً خَلْفَ أَيْمَانِهِ، فَجَعَلَتْ أَنْظُرَ إِلَيْهَا، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَضْرِفُ وَجْهِي عَنْهَا، فَلَمْ يَرُدْ مِنْ جَمْعِ إِلَى مِنْتَهِ رَسُولُ اللَّهِ ﷺ لِيَتَّلَقَّى حَتَّى رَمَى الْجَمْرَةِ يَوْمَ الْتَّخْرِ. [راجع: ١٨٠٥]

تخریج: حدیث صحیح.

١٨٢٩ - حَدَّثَنَا يَهْرُبُ؛ حَدَّثَنَا هَمَامٌ؛ حَدَّثَنَا قَاتَادَةُ: حَدَّثَنِي عَزْرَةُ عَنِ الشَّعْبِيِّ أَنَّ الْفَضْلَ حَدَّثَهُ: أَنَّهُ كَانَ رَدِيفُ النَّبِيِّ ﷺ مِنْ عَرَقَةٍ، فَلَمْ تَرْفَعْ رَاجِلَتَهُ رِجْلَاهَا غَادِيَةً حَتَّى (٢١٤/١١) تَلَعَّبَ جَمِيعًا. قَالَ: وَ حَدَّثَنِي الشَّعْبِيُّ: أَنَّ أَسَامَةَ حَدَّثَهُ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ مِنْ جَمِيعٍ، فَلَمْ تَرْفَعْ رَاجِلَتَهُ رِجْلَاهَا غَادِيَةً حَتَّى رَمَى الْجَمْرَةِ. [راجع: ١٨١٦]

تخریج: حدیث صحیح، وهذا إسناد ضعیف لأنقطعاء، الشعبي لم يدرك الفضل بن عباس، وأیضاً لم يدرك أسامه، وإن أدرك أسامه لم يسمع منه.

١٨٣٠ - حَدَّثَنَا أَبُو كَامِلٍ؛ حَدَّثَنَا حَمَادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عُمَرِ بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ ﷺ قَامَ فِي الْكَعْبَةِ، فَسَبَّعَ وَكَبَرَ، وَدَعَا اللَّهَ، وَاسْتَغْفَرَهُ، وَأَنْمَى يَرْجُعَ وَلَمْ يَسْنُدْ. [راجع: ١٧٩٥]

Comments: [Its isnad is saheeh]

1831. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) seated Usamah behind him on his mount from 'Arafat to Muzdalifah, and he seated al-Fadl behind him on his mount from Muzdalifah to Mina. And he told him that the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned *Jamratul-Aqabah*.

Comments: [Saheeh because of corroborating evidence; see 1791]

1832. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that he was seated behind the Messenger of Allah (ﷺ) on his mount, and he did not stop reciting the *Talbiyah* until he stoned *Jamratul-Aqabah*.

Comments: [Its isnad is saheeh]

1833. It was narrated from Ibn 'Abbas or from al-Fadl bin 'Abbas, or by one of them from the other, that he said: The Prophet (ﷺ) said: "Whoever wants to do *Hajj*, let him hasten to do it, for he may lose his mount or he may fall sick or be faced with some need."

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

تخریج: إسناده صحيح.

- ١٨٣١ - حَدَّثَنَا مَرْوَانُ بْنُ شُبَّاعٍ عَنْ حُصَيْفٍ، عَنْ مُحَاجِدٍ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَدَفَ أَسْنَامَةَ مِنْ عَرَفَاتٍ إِلَى جَمْعٍ، وَأَرَدَفَ الْفَضْلَ مِنْ جَمْعٍ إِلَى مَنْتَى، فَأَخْبَرَهُ بِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَرَأْ يَأْتِي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخریج: صحيح لغيره، خ: (١٥٤٣)، م: (١٢٨١). خصیف وإن كان سی، الحفظ قد توبع.

- ١٨٣٢ - أَخْبَرَنَا كَبِيرُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا فُرَاتُ: حَدَّثَنَا عَبْدُ الْكَرِيمِ عَنْ سَعْدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ، عَنْ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يَرَأْ يَأْتِي حَتَّى رَمَى جَمْرَةَ الْعَقْدَةِ. [راجع: ١٧٩١]

تخریج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

- ١٨٣٣ - حَدَّثَنَا أَبُو أَخْمَدَ الرَّبِيْرِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنْ فُضَيْلِ بْنِ عَشْرُو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ أَوْ عَنْ الْفَضْلِ بْنِ عَبَّاسٍ أَوْ عَنْ أَحَدِهِمَا عَنْ صَاحِبِهِ، قَالَ: قَالَ الْبَيْهَقِيُّ: «مَنْ أَزَادَ أَنَّ يَحْجَجَ، فَلَا يَعْجَلْ، فَإِنَّهُ قَدْ تَضَلُّ الصَّالَةُ، وَيَمْرَضُ التَّرِيضُ، وَتَكُونُ الْمَاجَةُ». [وانظر: ١٨٣٤، ٢٩٧٣، ٣٣٤٠]

تخریج: حديث حسن، وهذا إسناد ضعيف، أبُو إِسْرَائِيلَ سی، الحفظ لكنه توبع.

1834. It was narrated from Ibn 'Abbas, from al-Fadl, or one of them from the other, that he said: The Messenger of Allah (ﷺ) said: "Whoever wants to do Hajj, let him hasten to do it, for he may fall sick, or he may lose his mount, or he may be faced with some need."

Comments: [A *hasan hadeeth*; see the previous report]

١٨٣٤ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا أَبُو إِسْرَائِيلُ
الْعَبْسِيُّ عَنْ فُضَيْلِ بْنِ عَمْرُو، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ أَبْنَ عَبَّاسٍ، عَنْ النَّفْلِ أَوْ
أَخْدِهِمَا عَنْ الْأُخْرِ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَحَجَّ، فَإِنَّمَا قَدْ
يَمْرُضُ الْمَرِيضُ، وَتَضَلُّ الصَّالِحَةُ، وَتَعْرِضُ
الْحَاجَةُ». [راجع: ١٨٣٣]

تخریج: حدیث حسن. راجع ماقبله.

حَدِيثُ تَمَامِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَلِّبِ عَنِ النَّبِيِّ

Hadeeth of Tammam bin al-'Abbas bin 'Abdul-Muttalib from the Prophet (ﷺ)

1835. It was narrated that Abuz-Zarrad said: Ja'far bin Tammam bin 'Abbas narrated to me that his father said: They came to the Prophet (ﷺ), or someone came to him, and he said: "Why do I see you coming to me with yellow and dirty teeth? Use the siwak. Were it not that it would be too difficult for my *ummah*, I would have obliged them to use the *siwak* as I have obliged them to do *wudoo'*."

Comments: [Its *isnad* is *da'eef*]

١٨٣٥ - حَدَّثَنَا إِشْمَاعِيلُ بْنُ عَمَّرَ أَبُو الْمُنْتَرِ
قَالَ: حَدَّثَنَا شَفَيْيَانُ عَنْ أَبِي الزَّرَادِ، قَالَ:
حَدَّثَنِي جَعْفَرُ بْنُ تَمَامِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ
قَالَ: أَتَوْا النَّبِيُّ ﷺ أَوْ أُتَيْ، فَقَالَ: (مَا لِي
أَرَكُمْ تَأْوِينِي فَلَعْنًا؟ اسْتَأْكُوا، لَوْلَا أَنْ أَشْعَرَ
عَلَى أَمْتَهِي لَفَرَضْتُ عَلَيْهِمُ السَّوَافِكَ كَمَا
فَرَضْتُ عَلَيْهِمُ الرُّوضَةَ).

تخريج: إسناده ضعيف، أبو علي الزراد
الصيقل مجهول وتمام بن عباس حديثه عن النبي
رسول.

1836. It was narrated that 'Abdullah bin al-Harith said: The Messenger of Allah (ﷺ) used to line up 'Abdullah, 'Ubaidullah and Katheer, the sons of al-'Abbas, then he would say: "Whoever reaches me first will have such and such." Then they would race towards him and fall on his back and chest, and he would kiss them and hug them.

Comments: [Its *isnad* is *da'eef*,
Yazeed bin Abu Ziyad is *da'eef*]

١٨٣٦ - حَدَّثَنَا جَرِيرٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ،
عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: كَانَ رَسُولُ
اللَّهِ ﷺ يَضْعُفُ عَبْدَ اللَّهِ وَعَبْدَ اللَّهِ وَكَثِيرًا
بْنَيَ الْعَبَّاسِ، ثُمَّ يَقُولُ: (مَنْ سَبَقَ إِلَيَّ، فَلَهُ
هَذَا وَهَذَا) قَالَ: فَبَيْقَوْنُ إِلَيْهِ، فَيَقْعُونَ عَلَى
ظَهِيرِهِ وَصَدْرِهِ، فَيَقْبَلُهُمْ يَنْتَرُهُمْ.

تخريج: إسناده ضعيف، يزيد بن أبي زياد
ضعيف ورواية عبدالله بن الحارث عن النبي
رسالة.

حَدِيثُ عَبْيَدِ اللَّهِ بْنِ الْعَبَّاسِ عَنِ النَّبِيِّ ﷺ

Hadeeth of 'Ubaidullah bin al-'Abbas ﷺ from the Prophet (ﷺ)

1837. It was narrated that 'Ubaidullah bin al-'Abbas said: al-Ghumaisa' - or ar-Rumaisa' - came to the Messenger of Allah (ﷺ) complaining about her husband and claiming that he was not being intimate with her. It was not long before her husband came and claimed that she was lying and that she wanted to go back to her first husband. The Messenger of Allah (ﷺ) said: "You do not have the right to do that until another man (other than your first husband) has tasted your sweetness."

Comments: [Its men are *thiqat*]

١٨٣٧ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْيَدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ: جَاءَتِ الْمُمْضِيَةَ - أَوِ الرُّمَيْضَةَ - إِلَى رَسُولِ اللَّهِ ﷺ تَشْكُرُ زَوْجَهَا، وَتَرْغُمُ أَنَّهُ لَا يَصِلُّ إِلَيْهَا، فَمَا كَانَ إِلَّا يَسِيرًا حَتَّى جَاءَ زَوْجُهَا، فَرَأَمَ أَنَّهَا كَادِيَةٌ وَلَكِنَّهَا تُرِيدُ أَنْ تَرْجِعَ إِلَى زَوْجَهَا الْأَوَّلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ لَكَ ذَلِكَ، حَتَّى يَذُوقَ عَسْتِيلَكَ رَجُلٌ غَيْرُهُ».

تخریج: رجاله ثقات، وقد اختلف في هذا
الإسناد على سليمان بن يسار. انظر: (٥٦٠٥).

مسند عبد الله بن العباس بن عبد المطلب عن النبي ﷺ

Musnad of 'Abdullah bin al-'Abbas bin 'Abdul-Muttalib from the Prophet ﷺ

أَخْبَرَنَا أَبُو عَلِيِّ الْحَسَنِ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ الْمُتَهِبِ الْوَاعِظِ قَالَ: أَخْبَرَنَا أَبُو عَلِيِّ الْحَسَنِ بْنُ حَمْدَانَ بْنُ مَالِكٍ قِرَاءَةً عَلَيْهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ حَبْلٍ: حَدَّثَنِي أَبِي مِنْ كَنَابِهِ:

1838. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) drank from Zamzam whilst standing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1635) and Muslim (2027)]

١٨٣٨ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَاصِمُ الْأَشْوَلُ وَعَبِيرَةُ عَنِ الشَّعَيْبِ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرَبَ مِنْ زَمَّرَمْ وَهُوَ قَائِمٌ. [وَانْظُرْ: ١٩٠٣، ٢١٨٣، ٢٢٤٤، ٢١٨٦، ١٦٠٨، ٢١٨٦، ٣٥٢٩، ٢٤٩٧]

تخریج: إسناده صحيح. خ: (١٦٣٥)، م: (٢٠٢٧).

1839. It was narrated from Ibn 'Abbas that a man said to the Prophet (ﷺ): Whatever Allah wills and you will. The Prophet (ﷺ) said to him: "Are you regarding me and Allah as equal? Rather it is what Allah alone wills."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

١٨٣٩ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَجْلَحُ عَنْ يَزِيدَ بْنِ الْأَصْمَمِ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا شَاءَ اللَّهُ وَشَاءَ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَجَعَلْتَنِي وَاللَّهُ عَذْلًا بِلَّ مَا شَاءَ اللَّهُ وَخَدَهُ». [انظر: ١٩٤٦، ٢٥٦١، ٣٢٤٧]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، الأجلح مختلف فيه.

1840. It was narrated from Ibn 'Abbas: The Messenger of Allah (ﷺ) stroked my head and prayed for wisdom for me.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (75)]

١٨٤٠ - حَدَّثَنَا هُشَيْمٌ عَنْ حَمَالِدِ، عَنْ عَمْرَةَ، عَنْ أَبْنِ عَبَّاسٍ: مَسَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَدَعَ لِي بِالْحِكْمَةِ، [انظر: ٢٢٩٧، ٣٣٧٩، ٢٤٢٢، ٣١٠٢، ٣٠٣٢، ٢٨٧٩]

تخریج: إسناده صحيح. خ: (٧٥).

1841. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) circumambulated the Ka'bah on his camel, and touched the Black Stone with a curved stick he had with him, and he came to the place of water and said: "Give me to drink." They said: This is used by the people; we will bring you some water from the House. He said: "I have no need of that; give me to drink from that from which the people drink."

Comments: [A saheeh hadeeth, al-Bukhari (1607) and Muslim (1272) this is a da'eef isnad]

1842. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Hearsay is not the same as seeing with your own eyes."

Comments: [A saheeh hadeeth; its isnad is da'eef]

1843. It was narrated that Ibn 'Abbas said: I spent the night with my maternal aunt, Maimoonah bint al-Harith and the Messenger of Allah (ﷺ) was with her as it was her night. He got up to pray in the night, and I got up and stood on his left so that I could follow his prayer. He took hold of my braid or my head and put me on his right."

Comments: [Its isnad is saheeh, al-Bukhari (5919) and Muslim (763)]

١٨٤١ - حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ طَافَ بِالْأَيَّتِ وَهُوَ عَلَى بَعْرِيرَةٍ، وَأَشْتَلَمَ الْحَجَرَ بِمَخْجَنٍ كَانَ مَعَهُ، قَالَ: وَأَتَى السَّقَائِةَ (٢١٥/١) فَقَالَ: «اשْقُونِي» فَقَالُوا: إِنَّ هَذَا يَخْرُوضُ النَّاسَ، وَلَكُنَّا نَأْتِكَ بِهِ مِنَ الْأَيَّتِ. قَالَ: «لَا حَاجَةَ لِي فِيهِ، اشْقُونِي مِمَّا يُئْرِبُ مِنْهُ النَّاسُ». [انظر: ٢٧٧٧٢]

تخریج: حديث صحيح. خ: (١٦٠٧)، م: (١٢٧٢). وهذا إسناد ضعيف، لضعف يزيد بن أبي زياد.

١٨٤٢ - حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي يَثْرَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْخَبَرَ كَالْمُعَايَةِ». [انظر: ٢٤٤٧]

تخریج: حديث صحيح، وهذا إسناد ضعيف، لتدليس هشيم.

١٨٤٣ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو يَثْرَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ لَيْلَةً عِنْدَ خَاتَمِي تَمِيمَةَ بِنْ الْخَارِبِ، وَرَسُولُ اللَّهِ ﷺ عِنْهَا فِي لَيْلَتِهَا، فَقَامَ يُصْلِي مِنَ الْأَئِلَّلِ، فَقُمْتُ عَنْ يَسْتَارِهِ لِأَصْلَى بِصَلَايَةِ، قَالَ: فَأَخْذَ بِذُرْعَاتِهِ كَانَتْ لِي، أَوْ بِرَأْسِي، حَتَّى جَعَلَنِي عَنْ يَمِينِهِ. [انظر: ٣١٧٥، ٣١٧٠، ٢٦٦٩، ٢٦٠٢، ٢٥٦٧، ٣٢٢٤، ٣٢٠١]

تخریج: إسناده صحيح. خ: (٥٩١٩)، م: (٧٦٣).

1844. It was narrated that Ibn 'Abbas said: When Bareerah was given the option (of divorce), I saw her husband following her in the alleyways of Madinah with tears streaming down on to his beard. Someone asked al-'Abbas to speak to the Prophet (ﷺ) about him, and the Messenger of Allah (ﷺ) said to Bareerah: "He is your husband." She said: Are you enjoining me (to stay with him), O Messenger of Allah? He said: "I am just interceding." He gave her the choice, and she chose herself (i.e., divorce). He was a slave belonging to the family of al-Mugheerah and his name was Mugheeth.

Comments: [Its isnad is saheeh, al-Bukhari (5283)]

1845. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was asked about the children of the mushrikeen (who died). He said: "Allah knows best what they would have done."

Comments: [A saheeh hadeeth]

1846. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) died when he was sixty-five years old.

Comments: [Its isnad is da'eef]

1844 - حديث هشيم: أخبرنا خالد عن عكرمة، عن ابن عباس قال: لما حيرت بريئة رأيت زوجها يتعشّها في سكك المدينة، وذموده شيل على لحيته، فكلم العباس ليكلم فيه النبي ﷺ، فقال رسول الله ﷺ لبريرة: «إنه زوجك» فقال: تأمرني به يا رسول الله؟ قال: «إنما أنا شافع» قال: فحيرتها، فاختارت نفسها، وكان عبداً لأبي المخيرة يقال له: مغيث. [انظر: ٢٥٤٢]

تخریج: إسناده صحيح. خ: ٥٢٨٣.

1845 - حديث هشيم: عن أبي يشر، عن سعيد بن جعير، عن ابن عباس: أن النبي ﷺ شيل عن ذاري المشركيين؟ فقال: «الله أعلم بما كانوا عاملين». [انظر: ٣٠٣٤، ٣١٦٥، ٣٣٦٧، ٢٠٧٢٢]

[٢٠٧٢٢، ٣٣٦٧، ٣١٦٥]

تخریج: حديث صحيح.

1846 - حديث هشيم: أخبرنا علي بن زيد عن يوسف بن مهران، عن ابن عباس قال: قيسَّرَ النبي ﷺ وهو ابن خمسة وسبعين. [انظر: ٢٠١٧، ٣٥١٦، ٣٥٠٣، ٣٤٢٩، ٢٢٤٢، ٢١١٠]

تخریج: إسناده ضعيف، علي بن زيد بن جدعان ضعيف لسوء حفظه.

1847. It was narrated that Ibn 'Abbas said: Foodstuff is what the Messenger of Allah (ﷺ) forbade

1847 - حديث هشيم: أخبرنا عمرو بن دينار عن طاؤس، عن ابن عباس قال: الطعام

to be sold until possession has been taken of it. Ibn 'Abbas said: I think everything is like that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

الذِّي تَهْنَى عَنْهُ رَسُولُ اللَّهِ ﷺ أَنْ يُبَاغِثَ حَتَّى يَقْبَضَ، قَالَ ابْنُ عَبَّاسٍ: وَأَخْبَرُ كُلَّ شَيْءٍ مِّنْهُ. [انظر: ٢٤٣٨، ٢٢٧٥، ١٩٢٨، ٣٤٩٦، ٣٤٨١، ٣٣٤٦، ٢٥٨٥]

تخریج: إسناده صحيح. خ: (٢١٣٥)، م: (١٥٢٥).

1848. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) delivered a speech and said: "If the *muhrim* cannot find an *izar* (waist wrapper), let him wear pants, and if he cannot find sandals, let him wear *khuffain* (leather slippers)."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1841) and Muslim (1178)]

١٨٤٨ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَمْرُو بْنُ دِيَارٍ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «إِذَا لَمْ يَجِدْ الْمُحْرِمُ إِذْارًا، فَلْيَتَبِسْ الشَّرَابِيلَ، وَإِذَا لَمْ يَجِدْ التَّعَائِنَ، فَلْيَتَبِسْ الْحُفَّينَ». [انظر: ١٩١٧، ٢٠١٥، ٢٠٢٦، ٢٥٨٣، ٢٥٨٢]

تخریج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

1849. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram* and fasting.

Comments: [Its *isnad* is *da'eef* because of the weakness of Yazid bin Abu Ziyad]

١٨٤٩ - حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مُقْسِمٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ صَائِمٌ. [انظر: ١٩٢٢، ١٩٢٣، ٢١٠٨، ٢٢٤٣، ٢٣٥٥، ٢٥٦٠، ٢٨٨٨، ٢٦٦٦، ٣٠٧٥]

[٣٥٢٤، ٣٥٢٣، ٣٢٨٢]

تخریج: إسناده ضعيف، لضعف يزيد بن أبي زياد.

1850. It was narrated from Ibn 'Abbas that a man was with the Prophet ﷺ and his she-camel threw him off and broke his neck when he was in *ihram*, and he died. The Messenger of Allah (ﷺ) said: "Wash him with water and lotus leaves, and shroud him in his two garments, and do not

١٨٥٠ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو يَثِيرَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ ﷺ فَوَقَضَتْ نَاقَةٌ بِنَقْدِهِ، وَهُوَ مُحْرِمٌ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِنَرٍ، وَكَفْنُوهُ فِي ثَوْبَيْهِ، وَلَا تَكْسُوْهُ بِطِيبٍ، وَلَا

apply any perfume to him or cover his head, for he will be raised on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

تخریج: [إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦)].

1851. It was narrated that Ibn 'Abbas said: The Messenger of Allah ﷺ said to me on the morning of Muzdalifah: "Pick up (pebbles) for me." I picked up for him small pebbles (the size of broad beans). When I put them in his hand, he said: "Yes, like these. And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."

Comments: [Its *isnad* is *saheeh*]

1852. It was narrated from Ibn 'Abbas that the Messenger of Allah ﷺ travelled from Madinah fearing nothing except Allah, may He be exalted, and he offered the prayers with two *rak'ahs*, until he came back.

Comments: [A *saheeh hadith* and its *isnad* is *da'eef*]

تَحْمِرُوا رَأْسَهُ، فَإِنَّهُ يَعْتَثُ يَوْمَ الْقِيَامَةِ مُلْبِيًّا. [انظر: ١٩١٤، ١٩١٥، ٢٢٩٤، ٢٣٩٥، ٢٥٩١، ٢٥٩٢، ٢٦٠٠، ٢٦٣٠، ٢٧٦] [٣٢٣٠، ٣٧٧]

١٨٥١ - حدثنا هشيم: أخبرنا عزف عن زياد ابن حضين، عن أبي العالية، عن ابن عباس قال: قال لي رسول الله ﷺ: غداة جمع: «علم القطف لي» فلقطت له حضيرات، من حضى الخدف، فلما وضمه في يديه، قال: «نعم، بامثال هؤلاء، وإنكم والعلو في الدين، فإنما هلك من كان قبلكم بالغلو في الدين». [راجع: ١٨٢١]

تخریج: [إسناده صحيح].

١٨٥٢ - حدثنا هشيم: عن متصور، عن ابن سيرين، عن ابن عباس: أنَّ رسول الله ﷺ سافر من المدينة لا يخاف إِلَّا الله عَزَّ وَجَلَّ، فصلَّى رَحْمَتِي رَحْمَتِي، حتى رَجَعَ. [انظر: ١٩٥٨، ١٩٩٥، ٢١٢٤، ٢٧٥٨]

[٣٤٩٢، ٣٤١١، ٣٢٣٤، ٣٢١٧]

تخریج: حديث صحيح، وهذا إسناد ضعيف، ابن سيرين لا يصح له سماع من ابن عباس

1853. It was narrated that Ibn 'Abbas said: This verse was revealed when the Messenger of Allah ﷺ was preaching in secret in Makkah: And offer your *salah* (prayer) aloud

١٨٥٣ - حدثنا هشيم: أخبرنا أبو بشر عن سعيد بن جعير، عن ابن عباس قال: نزلت هذه الآية وَرَسُولُ الله ﷺ متواز ينكحه: «وَلَا تَنْهَرْ بِصَلَاكَ وَلَا تُخَافِتْ بِهَا» (الإسراء: ٣٢)

nor in la low voice. [al-Isra' 17:110]. When the Prophet (ﷺ) led his Companions in prayer, he would raise his voice when reciting the Qur'an, and whenever the *mushrikeen* heard that, they would revile the Qur'an, and they would revile the One Who revealed it and the one who brought it. So Allah, may He be glorified and exalted, said to His Prophet "And offer your *Salah* (prayer) neither aloud", i.e., lest the *mushrikeen* hear you and revile the Qur'an, "nor in a low voice", i.e., so low that your Companions cannot hear the Qur'an and learn it from you. "But follow a way between" [al-Isra' 17:110].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4722) and Muslim (446)]

1854. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) passed by the Wadi of al-Azraq. He said: "What wadi is this?" They said: This is the wadi of al-Azraq. He said: "It is as if I can see Moosa (ﷺ), coming down from the mountain pass, raising his voice to Allah, may He be glorified and exalted, with the *Talbiyah*." Then he came to *Thaniyyat* Harsha and said: "What mountain pass (*thaniyyah*) is this? They said: *Thaniyyat* Harsha. He said: "It is as if I can see Yoonus bin Matta on his fleshy red she-camel, wearing a woollen garment, with the reins of his camel made of palm fibre, reciting the *Talbiyyah*."

(١١٠) قَالَ: وَكَانَ الرَّبِيعُ إِذَا صَلَّى
إِلَيْهِمْ بِأَصْحَابِهِ، رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَلَمَّا سَمِعَ
ذَلِكَ الْمُشْرِكُونَ، سُثُوا الْقُرْآنَ، وَسُبُوا مِنْ
أُنْزَلَهُ، وَمَنْ جَاءَ بِهِ، قَالَ: فَقَالَ اللَّهُ عَزَّ
وَجَلَّ لِتَبَّاعِيهِ: «وَلَا تَمْهِرْ بِصَلَاةِكَ» أَيْ
بِقُرْآنِكَ، فَيُشَعَّ الْمُشْرِكُونَ، فَيُسَبُّو الْقُرْآنَ:
«وَلَا غَافِرَ لِهَا» عَنْ أَصْحَابِكَ، فَلَا تُشَعِّبُ
الْقُرْآنَ حَتَّى يَأْخُذُوهُ عَنْكَ: «وَابْتَغْ بَيْنَ ذَلِكَ
سَبِيلًا» (الإسراء: ١١٠).

نَحْرِيقٌ: إِسْنَادٌ صَحِيحٌ. خ: (٤٧٢٢)، م: (٤٤٦).

(١٨٥٤) - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا دَاؤِدُ بْنُ أَبِي
هِنْدٍ عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ
رَسُولَ اللَّهِ وَجْهُهُ مَرْبُوَادِيَ الْأَزْرَقَ قَالَ: «أَيُّ
وَادٍ هَذَا؟» قَالُوا: هَذَا وَادِيُ الْأَزْرَقِ. قَالَ:
«كَانَ أَنْظَرُ إِلَيْهِ مُوسَى عَلَيْهِ السَّلَامُ (١)
(٢١٦) وَهُوَ هَايِطٌ مِنَ النَّيَّةِ، وَلَهُ جُوَارٌ إِلَى
اللَّهِ عَزَّ وَجَلَّ بِالنَّلَّيَةِ» حَتَّى أَتَى عَلَى نَيَّةِ
هَرَشِيٍّ، قَالَ: «أَيُّ نَيَّةٍ هَذِهِ؟» قَالُوا: نَيَّةُ
هَرَشِيٍّ، قَالَ: «كَانَ أَنْظَرُ إِلَيْهِ يُونُسَ بْنَ مَشَّ
عَلَى نَاقَةٍ حَمْرَاءَ جَمْدَةً، عَلَيْهِ جُبَّةٌ مِنْ
مُوْفِ، يَعْطَاهُ نَاقَةٌ حُلْبَةً» قَالَ هُشَيْمٌ: يَعْنِي
لِيَقَا - وَهُوَ يُلَمِّي». [انظر: ٢٥٠١]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1555) and Muslim (166)]

1855. It was narrated from Ibn 'Abbas that the Messenger of Allah ﷺ marked his sacrificial animal with a cut on its right side, then he wiped the blood from it, and he garlanded it with two sandals."

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

1856. It was narrated from Ibn 'Abbas that as-Sa'b bin Jaththamah al-Asdi gave the Messenger of Allah the leg of an onager when he was in *ihram*. He gave it back and said, "We are in *ihram*."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Yazeed bin Abu Ziyad]

1857. It was narrated from Ibn 'Abbas that the Prophet ﷺ was asked about one who shaves his head before offering a sacrifice, and the like, and he kept saying: "No problem, no problem."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (84) and Muslim (1307)]

1858. It was narrated from Ibn 'Abbas ﷺ that the Prophet was asked about someone who put one ritual before another, and he kept saying, "No problem."

تخریج: إسناده صحيح. خ: ١٥٥٥، م: ١٦٦.

١٨٥٥ - حدثنا هشيم: أخبرنا أصحابنا منهم شعيبة، عن قتادة، عن أبي حسان، عن ابن عباس: أنَّ رَسُولَ اللَّهِ ﷺ أَشْعَرَ بَنَتَهُ مِنَ الْجَانِبِ الْأَيْمَنِ، ثُمَّ سَلَّتِ الدَّمَ عَلَيْهَا، وَفَلَدَهَا بِنَطَئِينِ. [انظر: ٢٢٩٦، ٢٥٢٨، ٣٢٤٤، ٣٢٠٦، ٣١٤٩، ٣٥٢٥]

تخریج: إسناده صحيح. م: ١٢٤٣.

١٨٥٦ - حدثنا هشيم: أخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ يَقْتَنِسِمْ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ ابْنَ جَنَاحَةَ الْأَسْنَدِيِّ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ رِجْلَ حِمَارٍ وَحْشِيًّا، وَهُوَ مُخْرِمٌ، فَرَدَّهُ وَقَالَ: «إِنَّا مُخْرِمُونَ». [انظر: ٢٥٣٠]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

١٨٥٧ - حدثنا هشيم: أخْبَرَنَا مَنْصُورٌ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُلِّمَ عَنْ حَلَقٍ قَبْلَ أَنْ يَذْبَحَ، وَتَعْوِي ذَلِكَ، فَجَعَلَ يَقُولُ: «لَا خَرَجَ، لَا خَرَجَ». [انظر: ١٨٥٨، ٢٣٢٦، ٢٧٢١، ٢٢٢٨]

تخریج: إسناده صحيح. خ: ٨٤، م: ١٣٠٧.

١٨٥٨ - حدثنا هشيم: أخْبَرَنَا خَالِدٌ عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُلِّمَ عَنْ قَدَمٍ مِنْ شُكْرِ شَيْنَةَ قَبْلَ شَيْنَةَ، فَجَعَلَ يَقُولُ: «لَا خَرَجَ». [انظر: ٢٦٤٨، ٢٨٣٢]

تخریج: راجع ماقبله.

Comments: [See the previous report]

1859. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "O Allah, forgive those who shaved their heads." A man said: And those who cut their hair? He said: "O Allah, forgive those who shaved their heads." The man said: And those who cut their hair? And on the third or fourth time he said: "and those who cut their hair."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

1860. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) moved on from 'Arafat with Usamah seated behind him on his mount, and he moved on from Muzdalifah with al-Fadl bin 'Abbas seated behind him on his mount. And he continued to recite the Talbiyah until he stoned Jamratul-Aqabah.

Comments: [A saheeh hadeeth, al-Bukhari (1543) and Muslim (1286)]

1861. It was narrated from Ibn 'Abbas that a woman travelled by sea and vowed that if Allah, may He be blessed and exalted, saved her, she would fast for a month. Allah, may He be glorified and exalted, saved her but she did not fast until she died. A relative of hers came to the Prophet (ﷺ) and told him about that, and he said: "Fast (on her behalf)."

١٨٥٩ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مَقْسُمٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ أَغْفِرْ لِلْمُحَلَّقِينَ قَالَ رَجُلٌ: «اللَّهُمَّ أَغْفِرْ لِلْمُحَلَّقِينَ» قَالَ الرَّجُلُ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلَّقِينَ» قَالَ فِي الْأُولَى أَوِ الْرَّابِعَةِ: «وَلِلْمُقْصَرِينَ» قَالَ فِي الْثَالِثَةِ أَوِ الرَّابِعَةِ: «وَلِلْمُقْصَرِينَ». [انظر: ٣٣١١]

تخریج: صحيح لغيره، وهذا استاد ضعيف، لضعف يزيد بن أبي زياد.

١٨٦٠ - حَدَّثَنَا هُشَيْمٌ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَفَاضَ مِنْ عَرَقَاتٍ وَرِذْفَةٍ أُسَامَةً وَأَفَاضَ مِنْ جَمِيعِ وَرِذْفَةِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: وَلَئِنْ حَسِيَ رَمَيْ خَمْرَةَ الْمَقْبَةِ. [راجع: ١٨٢٠]

تخریج: حديث صحيح، خ: (١٥٤٣)، م: (١٢٨٦). هشيم بن بشير مدلس، لكنه توبع.

١٨٦١ - حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي يَشْرِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ امْرَأَةَ رَبِيْبَتِ الْبَخْرَةِ، فَلَدَّرَتْ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَنْجَاهَا أَنْ تَصُومَ شَهْرًا، فَأَنْجَاهَا اللَّهُ عَزَّ وَجَلَّ، فَلَمْ تَصُمْ حَتَّى مَاتَتْ، فَجَاءَتْ قَرَابَةً لَهَا إِلَى الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ، فَذَكَرَتْ ذَلِكَ لَهُ، قَالَ: «صُوبِي». [انظر: ١٩٧٠، ٢٠٠٥، ٢٢٣٦]

Comments: [A *saheeh hadeeth*, al-Bukhari (1953) and Muslim (1148)]

1862. It was narrated that Moosa bin Salamat said: We were with Ibn 'Abbas in Makkah and I said: When we are with you, we pray four (*rak'ahs*) and when we go back to our lodgings, we pray two *rak'ahs*. He said: That is the *Sunnah* of Abul-Qasim (رضي الله عنه).

Comments: [Its *isnad* is *hasan*]

تخریج: حديث صحيح، خ: (١٩٥٣)، م: (١١٤٨). هشیم مدلس وقد عنون، لكنه توبع.

- ١٨٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطَّنَوَوِيُّ: حَدَّثَنَا أَيُوبُ عَنْ فَتَادَةَ، عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: كُنَّا مَعَ ابْنِ عَبَّاسٍ بِمَكَّةَ، فَقُلْتُ: إِنَّا إِذَا كُنَّا مَعَكُمْ صَلَّيْنَا أَرْبَعاً، وَإِذَا رَجَعْنَا إِلَى رِحَالِنَا صَلَّيْنَا رَكْعَيْنِ. قَالَ: إِنَّكُمْ شَهَدُتُمْ أَبِي الْفَاسِمِ [انظر: ٣٤٩٤، ٢٦٣٧، ٢٦٣٢، ١٩٩٦]

تخریج: إسناده حسن، م: (٦٨٨).

1863. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade using any animate being for target practice.

Comments: [A *saheeh hadeeth*]

- ١٨٦٣ - حَدَّثَنَا إِسْحَاقُ _ يَعْنِي ابْنَ يُوسُفَ _ حَدَّثَنَا سُبْطَيْنَ عَنْ سِمَاكِ بْنِ حَزَبٍ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: تَهْنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَّخِذَ دُوَرَ الرُّوحِ عَرْضَاتٍ. [انظر: ٣٢١٦، ٢٧٠٥، ٢٤٧٤]

تخریج: حديث صحيح، رواية سماك بن حرب عن عكرمة مضطربة، وله طريق آخر يصح به.

1864. It was narrated that Ibn 'Abbas said: The sun was eclipsed and the Messenger of Allah (ﷺ) and his Companions stood up (to pray). He recited a lengthy *soorah*, then he bowed. Then he raised his head and recited (some more), then he bowed, and he prostrated twice. Then he stood up and recited (*Qur'an*) and bowed, then he prostrated twice. Four bows and four prostrations in two *rak'ahs*.

- ١٨٦٤ - حَدَّثَنَا إِسْحَاقُ _ يَعْنِي ابْنَ يُوسُفَ _ عَنْ شَرِيكٍ، عَنْ حُضَيْنِي، عَنْ مَقْسِمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَسَّبَتِ الشَّفَسُ، قَفَّامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَضْحَابَهُ، قَفَّرَ سُورَةَ طَوْبِيَّةَ، ثُمَّ رَأَعَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ، ثُمَّ رَكَعَ، وَسَجَّدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَقَرَأَ وَرَأَعَ، ثُمَّ سَجَّدَ سَجْدَتَيْنِ أَرْبَعَ رَكْعَاتٍ، وَأَرْبَعَ سَجَّدَاتٍ فِي رَكْعَيْنِ. [انظر: ٢٧١١، ١٩٧٥]

Comments: [A *saheeh hadeeth*]

تخریج: حديث صحيح، خ: (١٠٤٦)، م: (٩٠٢). شریک سی، الحفظ وكذا خصیف، وكلامها متابع.

1865. It was narrated that Ibn 'Abbas said: When the Prophet (ﷺ) was expelled from Makkah, Abu Bakr said: They have driven out their Prophet; verily to Allah we belong and unto Him is our return, they will certainly be destroyed. Then the verse "Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory" [al-Hajj 22:39] was revealed. Then he realised that there would be fighting. Ibn 'Abbas said: This was the first verse to be revealed about fighting.

Comments: [Its *isnad* is *saheeh*]

1866. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever makes an image will be punished on the Day of Resurrection until he breathes a soul into it, and he will never be able to do so. Whoever tells lies about his dreams will be punished on the Day of Resurrection until he ties two grains of barley together, and he will never be able to do so. Whoever eavesdrops on people's conversation when they are trying to avoid him listening to it, punishment will be poured into his ears on the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7042)]

١٨٦٥ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا سُقْيَانُ عَنْ الْأَعْمَشِ، عَنْ مُسْلِيمِ الْبَطْرِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: لَنَا أُخْرَجَ الَّذِي كُلَّهُ مِنْ مَكَّةَ، قَالَ أَبُو بَكْرٍ: أَخْرُجُوهُ تَبَّاهُمْ، إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، لَهُلُكُّ، فَزَرَّتْ: «أُولَئِكَ الَّذِينَ يَعْتَلُوكُمْ يَأْتُهُمْ طَلْبًا بِإِنَّ اللَّهَ عَلَىٰ نَعْرِفَهُ لَقَدِيرٌ» (الحج: ٣٩) قَالَ: فَعَرَفَ اللَّهُ سَيْكُونُ قِتَالٌ. قَالَ أَبْنُ عَبَّاسٍ: هِيَ أَوْلَىٰ نَزَّلَتْ فِي الْقِتَالِ.

تخریج: اسناده صحيح.

١٨٦٦ - حَدَّثَنَا عَبَادُ بْنُ عَبَادٍ عَنْ أَبِي بَطْرِسٍ، عَنْ عَمْرَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَوَرَ صُورَةً عَذَبَ يَوْمَ الْقِيَامَةِ حَتَّىٰ يَنْفَعُ فِيهَا، وَلَئِنْ يَنْفَعِ شَعِيرَتَيْنِ، وَلَئِنْ عَذَبَ يَوْمَ الْقِيَامَةِ حَتَّىٰ يَغْفِي شَعِيرَتَيْنِ، وَلَئِنْ عَاقِدًا، وَمَنْ اسْتَمَعَ إِلَى حَدِيثٍ قَوْمٍ يَقْرُؤُونَ بِهِ مِنْهُ، صَبَّ فِي أَدْنَىٰهُ يَوْمَ الْقِيَامَةِ عَذَابًا». [انظر: ٢١٦٢، ٢٢١٣، ٣٣٨٣]

تخریج: اسناده صحيح. خ: (٧٠٤٢).

1867. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah, keep the Shaitan away from me and keep the Shaitan away from what You bless us with,' if it is decreed that they should have a child as a result of that, the Shaitan will never harm that child."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (141) and Muslim (1443)]

١٨٦٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمْدِ: حَدَّثَنَا مُنْصُورٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْقَطْنَانِيِّ، عَنْ كُرَيْبٍ، (٢١٧/١)، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّمَا أَحَدَنَا إِذَا أَتَى أَهْلَهُ قَالَ: يَسِمُ اللَّهُ، اللَّهُمَّ يَسِّنِي الشَّيْطَانُ، وَجَنِّبِي الشَّيْطَانَ مَا رَزَقْنَا، فَإِنْ قُدِرَ لَيْتَهُمَا فِي ذَلِكَ وَلَدٍ، لَمْ يَطْرُدْ ذَلِكَ الْوَلَدَ الشَّيْطَانَ أَبَدًا». [انظر: ١٩٠٨، ٢١٧٨، ٢٥٥٥، ٢٥٩٧]

تخریج: استاده صحيح. خ: (١٤١)، م: (١٤٤٣).

1868. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) came to Madinah, the people paid for dates one or two years in advance - or he said: two or three years. He said: "Whoever pays in advance for dates, let him pay for a specified measure and a specified weight."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2239) and Muslim (1604)]

١٨٦٨ - حَدَّثَنِي إِشْتَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبْنُ أَبِي تَجْيِي عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمَهَابِ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَالنَّاسُ يُشْلِفُونَ فِي التَّمَرِ الْعَامِ وَالْعَامِيْنِ أَوْ قَالَ: عَامِيْنِ وَالثَّلَاثَةِ فَقَالَ: مَنْ سَلَّفَ فِي تَمَرٍ، فَلَيُسْلِفَ فِي كَنْدِلٍ مَغْلُومٍ، وَوَزِنٍ مَغْلُومٍ». [انظر: ١٩٣٧، ٢٥٤٨، ٢٣٧٠]

تخریج: استاده صحيح. خ: (٢٢٣٩)، م: (١٦٠٤).

1869. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) sent eighteen sacrificial animals with a man and gave him instructions concerning them. He set out, then he came back and said: What should I do if any of them becomes too exhausted to move? He said: "Slaughter it, then dip its sandals (on its garland) in its blood, then put them on its

١٨٦٩ - حَدَّثَنِي إِشْتَاعِيلُ: أَخْبَرَنَا أَبُو الْبَيَّانِ عَنْ مُوسَى بْنِ سَلَمَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بِشَانِي عَشْرَةً بَذَنَةً مَعَ رَجُلٍ، فَأَمَرَهُ فِيهَا بِأَمْرِهِ، فَأَنْظَلَهُ، ثُمَّ رَجَعَ إِلَيْهِ فَقَالَ: أَرَأَيْتَ إِنْ أَرْجَفَ عَلَيْنَا مِنْهَا شَيْئاً؟ فَقَالَ: «الْأَحْرَحُهَا، ثُمَّ اضْبِعْ نَعْلَهَا فِي دَمِهَا، ثُمَّ اجْعَلْهَا عَلَى صَفْحَتِهَا، وَلَا تَأْكُلْ

hump, and neither you nor any of the people with you should eat from it."

Comments: [Its *isnad* is *saheeh*, Muslim (1325)]

مِنْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رُقْبَيْكَ». [انظر: ٢٥١٨، ٢١٨٩]

قال عبد الله: قال أبي: ولم يسمع إسمااعيل
ابن عبيدة من أبي التياح إلا هذا الحديث.
تخریج: إسناده صحيح. م: (١٣٢٥).

1870. Isma'eel told us: Ayyoob told us: I do not know whether I heard it from Sa'eed bin Jubair or someone else told me about it (narrating) from him. He said: I came to Ibn 'Abbas in 'Arafah when he was eating pomegranates. He said: The Messenger of Allah (ﷺ) did not fast in 'Arafah; Umm al-Fadl sent some milk to him and he drank it. And he said: May Allah curse So and so; they looked at the greatest days of *Hajj* and erased their adornment; the adornment of *Hajj* is the *Talbiyah*.

Comments: [A *saheeh hadeeth*]

1871. It was narrated from 'Ikrimah that 'Ali burned some people who apostatized from Islam. News of that reached Ibn 'Abbas and he said: I would not have burned them with fire. The Messenger of Allah (ﷺ) said: "Do not punish people with the punishment of Allah." I would have executed them, because the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him." News of that reached 'Ali (ؑ) and he said: Woe to the son of the mother of Ibn 'Abbas.

١٨٧٠ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُوبُ قَالَ: لَا أَنْرِي أَشْيَعَتَهُ مِنْ سَعِيدِ بْنِ جُبَيْرٍ، أَمْ بَشَّةَ عَنْهُ؟ قَالَ: أَتَيْتُ عَلَى ابْنِ عَبَّاسٍ بِعَرَفةَ وَهُوَ يَأْكُلُ رُمَانًا، قَالَ: أَفْطِرْ رَسُولُ اللَّهِ ﷺ بِعَرَفةَ، وَبَعْثَتْ إِلَيْهِ أُمُّ الْفَضْلِ بْنَ شَرِيكَةَ، وَقَالَ: لَئِنِّي اللَّهُ فُلَّاتَا، عَمَدُوا إِلَى أَعْظَمِ أَيَّامِ النَّعْمَ، فَمَخَوْزُونَ زِيَّتَهُ، وَإِنَّمَا زِيَّةُ النَّعْمِ الْتَّلْبِيَّةُ. [انظر: ٣٢١٠، ٢٩٤٦، ٢٥١٦، ٢٥١٧، ٣٢٦٦، ٣٣٧٦]

تخریج: حدیث صحيح.

١٨٧١ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُوبُ عَنْ عَنْكِرَةَ: أَنَّ عَلَيْهِ حَرَقَ نَاسًا ارْتَدُوا عَنِ الإِسْلَامِ، فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ قَالَ: لَمْ أَكُنْ لِأَحْرَقْهُمْ بِالنَّارِ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُعَذِّبُو بِعَذَابِ اللَّهِ» وَكَثُرَ قَاتِلُهُمْ، لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ، فَاقْتُلُوهُ» فَبَلَغَ ذَلِكَ عَلَيْهِ كَرَمُ اللَّهِ وَجْهَهُ، قَالَ: وَيْنَ ابْنِ أُمِّ ابْنِ عَبَّاسٍ. [انظر: ١٩٠١، ٢٥٥٢، ٢٥٥٦، ٢٩٦٦]

تخریج: إسناده صحيح. خ: (٣٠١٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3017)]

1872. It was narrated from Ibn 'Abbas that the Messenger of Allah ﷺ said: "The evil description is not for us; the one who takes back his gift is like the dog that takes back its vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2622) and Muslim (1622).]

1873. It was narrated that Ibn 'Abbas said: When the verse "When there comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Messenger of Allah ﷺ said: "I have been given news of my own death," meaning that he would die in that year.

Comments: [Its *isnad* is *da'eeef*]

1874. It was narrated that Ibn 'Abbas said: The Messenger of Allah ﷺ used to put two prayers together when travelling: *Maghrib* and *Isha'*, and *Zuhr* and *'Asr*.

Comments: [A *saheeh hadeeeth*]

١٨٧٢ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَبْيُوبُ عَنْ عَنْكِرَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ لَنَا مَثْلُ الشَّوَّافِ، الْعَابِدُ فِي هَبَبِيَ الْكُلْبِ يَعُودُ فِي قَنْبِهِ». [انظر: ٢١١٩، ٢١٧٧، ٢٥٢٩، ٢٢٥٠]

تغريب: إسناده صحيح. خ: (٢٦٢٢)، م: (١٦٢٢).

١٨٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عَطَاءً عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: لَمَّا تَرَكَ: «إِذَا حَكَاهُ نَصْرُ اللَّهِ وَالْفَتْحُ» (النصر: ١) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَيْتُ إِلَيَّ نَفِيَ» يَا أَنَّهُ مَقْبُوضٌ فِي يَدِكَ النَّسَّةِ. [انظر: ٣٢٠١]

تغريب: إسناده ضعيف، عطا، مختلط، محمد بن فضيل روى عنه بعد الاختلاط.

١٨٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ زَيْدٍ، عَنْ عَطَاءٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمِعُ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ: الْمَغْرِبِ وَالْعِشَاءِ، وَالظَّهَرِ وَالْعَصْرِ. [انظر: ٣٤٨٠، ٣٢٩٧، ٣٢٨٨، ٢١٩١]

تغريب: حديث صحيح.

١٨٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ أَبْنِ إِسْحَاقٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرِو، عَنْ عَنْكِرَةَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَلَئُونَ مَنْ سَبَّ أَبَاهُ، مَلَئُونَ مَنْ سَبَّ أُمَّهُ، مَلَئُونَ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، مَلَئُونَ مَنْ عَيَّرَ

١٨٧٥. It was narrated that Ibn 'Abbas said: The Prophet ﷺ said: "Cursed be the one who reviles his father, cursed be the one who reviles his mother, cursed be the one who offers a sacrifice to anyone but Allah, cursed be the one who changes boundary

markers, cursed be the one who misleads a blind man from the road, cursed be the one who commits bestiality, cursed be the one who does the deed of the people of Loot."

Comments: [Its isnad is *hasan*]

1876. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent his daughter back to her husband Abul-'As bin ar-Rabee' on the basis of their original marriage contract and he did not do a new marriage contract.

Comments: [Its isnad is *hasan*]

ثُحُومُ الْأَرْضِ، مَلْعُونٌ مَنْ كَمَهُ أَغْصَى عَنِ الطَّرِيقِ، مَلْعُونٌ مَنْ وَقَعَ عَلَى بَيْمَةٍ، مَلْعُونٌ مَنْ عَمِلَ بِعَمَلِ قَوْمٍ لُوطٍ». [انظر: ٢٤٢٠، ٢٩١٣، ٢٩١٥، ٢٤٦٦]

تخریج: إسناده حسن.

١٨٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ إِسْحَاقَ، عَنْ دَاؤَدَ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: رَدَ رَسُولُ اللَّهِ ﷺ رَبِّنَا عَلَى زَوْجِهَا أَبِي الْعَاصِ بْنِ الرَّبِيعِ بِالنِّكَاحِ الْأَوَّلِ، وَلَمْ يُخْدِثْ شَيْئًا». [انظر: ٣٢٩٠، ٢٣٦٦]

تخریج: إسناده حسن.

1877. It was narrated from Ibn 'Abbas that he circumambulated the Ka'bah with Mu'awiyah and Mu'awiyah touched all four corners. Ibn 'Abbas said to him: Why did you touch these two corners? The Messenger of Allah (ﷺ) did not touch them. Mu'awiyah said: No part of the House is to be forsaken. Ibn 'Abbas said: "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow" [al-Ahzab 33:21]. Mu'awiyah said: You are right.

Comments: [*Hasan* because of corroborating evidence]

١٨٧٧ - حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ: حَدَّثَنِي خُصِيفٌ عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ طَافَ مَعَ مُعَاوِيَةَ بِالنِّيَّتِ، فَجَعَلَ مُعَاوِيَةَ يَسْتَلِمُ الْأَرْكَانَ كُلُّهَا، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: لَمْ يَسْتَلِمْ هُذِينِ الرُّؤْكَيْنِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَسْتَلِمُ هُمَّا؟ فَقَالَ مُعَاوِيَةً: لَئِنْ شِئْتَ مِنَ النِّيَّتِ مُهْجُورًا. فَقَالَ ابْنُ عَبَّاسٍ: «لَقَدْ كَانَ لِكُمْ فِي رَسُولِ اللَّهِ أَشْوَرُ حَسَنَةٍ» (الأحزاب: ٢١) فَقَالَ مُعَاوِيَةً: صَدَقْتَ. [انظر: ٢٢١٠]

تخریج: حسن لغيره، خصيف سيء الحفظ لكنه متابع.

1878. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) forbade a man to be married to a paternal aunt and a

١٨٧٨ - حَدَّثَنَا مَرْوَانُ: حَدَّثَنِي خُصِيفٌ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ

maternal aunt^[1] at the same time, or two paternal aunts [i.e., they are aunts of one another], or two maternal aunts.

Comments: [Its *isnad* is *da'eef*]

1879. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) only forbade garments that were made entirely of silk; as for markings and the warp, there is nothing wrong with that.

Comments: [A *hasan hadeeth*]

نهى أن يجتمع بين العمّة والخالة، وبين العمّتين والخالتين. [انظر: ٣٥٣٠]

تخریج: إسناده ضعیف، خصیف سیء الحفظ.

١٨٧٩ - (٢١٨/١) حدثنا مروان: حدثنا خصیف عن عكرمة، عن ابن عباس رضي الله عنهما قال: إنما نهى رسول الله ﷺ عن الثوب المضمة من قر، قال ابن عباس: أما السدى والعلم، فلَا تزدري به بأسنا. [انظر:

١٨٨٠، ٢٨٥٦، ٢٨٥٧، ٢٨٥١]

تخریج: حديث صحيح.

١٨٨٠ - حدثنا معمّر - يعني ابن سليمان - الرقبي قال: قال خصیف: حدثني غير واحد عن ابن عباس: عن المضمة منه، وأما العلم فلام. [راجع: ١٨٧٩]

تخریج: هو مكرر ماقبله.

١٨٨١ - حدثنا عثام بن علي العامري: حدثنا الأغمس عن حبيب بن أبي ثابت، عن سعيد بن جبير، عن ابن عباس قال: كان رسول الله ﷺ يُصلّي من الليل ركعتين، ثم يتصرّف ليشتاك.

تخریج: إسناده صحيح.

١٨٨٢ - حدثنا محمد بن جعفر: حدثنا معمّر وعبد الرزاق قال: أخبرنا معمّر: أخبرنا الزهري عن علي بن حسين، عن ابن عباس

1880. It was narrated that Ibn 'Abbas said: He only forbade what is made entirely of silk; as for markings, they are not forbidden.

Comments: [It is a repeat of the previous report]

1881. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to pray two *rak'ahs* at night, then when he finished he would use the *siwak*.

Comments: [Its *isnad* is *saheeh*]

1882. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) was sitting with a group of his Companions - 'Abdur-Razzaq

[1] i.e., one is the paternal aunt of the other, who is her maternal aunt.

said: of the Ansar - and a shooting star appeared and shone brightly. The Messenger of Allah (ﷺ) said to them: "What did you used to say during the Jahiliyyah if you saw something like this (i.e., a shooting star)?" They said: We used to say that a great man will be born, or that a great man will die. - I [the narrator] said to az-Zuhri: Were there shooting stars during the Jahiliyyah? He said: Yes, but they became bigger when the Prophet (ﷺ) was sent. - The Messenger of Allah (ﷺ) said: "It does not appear for the death or life of anyone, but when our Lord, may His name be blessed and exalted, decrees some matter, the bearers of the Throne glorify Him, then the people of heaven who are closest to them glorify Him, until the *tasbeeh* reaches the people of the lowest heaven. Then the people of heaven who are nearest to the bearers of the Throne ask (about what Allah decreed); those who are nearest to the bearers of the Throne say to the bearers of the Throne: 'What did your Lord say?' And they tell them. Then the people of each heaven tell the people of the next heaven, until the news reaches this (the lowest) heaven. Then the eavesdropping jinn snatch what they can, and (these shooting stars) are thrown at them. What they narrated as they heard it is true, but they add lies to it."

Comments: [Its *isnad* is *saheeh*, Muslim (2229)]

1883. It was narrated from Ibn 'Abbas: Some men from among

قالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا فِي تَمَرٍ مِنْ أَصْحَابِهِ - قَالَ عَبْدُ الرَّزَاقِ: مَنِ الْأَنْصَارُ -
 قَالَ: فَرُوِيَ بِنْجَمْ عَظِيمٌ، فَاسْتَشَارَ قَالَ: «مَا كُنْتُمْ تَثُولُونَ إِذَا كَانَ يَمْلُأُ هَذَا فِي الْجَاهِلِيَّةِ؟»
 قَالَ: كُنَّا نَثُولُ: بُولَدٌ عَظِيمٌ، أَوْ يَمُوتُ عَظِيمٌ - قَالَ لِلْأَذْهَرِيِّ: أَكَانَ يُرْمَى بِهَا فِي الْجَاهِلِيَّةِ؟ قَالَ: نَعَمْ، وَلَكِنْ غَلَطْتُ حِينَ يُرْتَبَثُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَإِنَّهُ لَا يُرْمَى بِهَا لِمَوْتِ أَحَدٍ وَلَا لِحَيَاةِ، وَلَكِنْ رَبَّنَا تَبَارَكَ اسْمُهُ، إِذَا قَضَى أَمْرًا سَيَّعَ حَمْلَةً الْعَرْشِ، ثُمَّ سَيَّعَ أَهْلَ الشَّنَاءِ الَّذِينَ يُلْوَثُهُمْ، حَتَّى يَتَلَقَّعَ التَّشْبِيهُ هَذِهِ السَّمَاءَ الَّذِينَ، ثُمَّ يَسْتَخِرُ أَهْلُ السَّمَاءِ الَّذِينَ يُلْوَثُونَ حَمْلَةً الْعَرْشِ، فَيَقُولُ الَّذِينَ يُلْوَثُونَ حَمْلَةً الْعَرْشِ لِحَمْلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟» قَيْبَرِيُونَهُمْ، وَيَسْتَخِرُ أَهْلُ كُلِّ سَمَاءٍ سَمَاءً، حَتَّى يَتَشَبَّهَ الْجِنُّ إِلَى خَلْقِهِ السَّمَاءِ، وَيَنْخُلُفُ الْجِنُّ السَّمَعَ فَيُرْمَوْنَ، فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ، فَهُوَ حَقٌّ، وَلَكِنَّهُمْ يَقْرُفُونَ فِيهِ وَيَرِيدُونَ». [انظر: 1883]

قالَ عَبْدُ اللَّهِ: قَالَ أَبِي: قَالَ عَبْدُ الرَّزَاقِ:
 وَيَنْخُلُفُ الْجِنُّ وَيُرْمَوْنَ.

تخریج: إسناده صحيح. م(2229).

1883- حَدَّثَنَا مُحَمَّدُ بْنُ مُضْعِفٍ: حَدَّثَنَا الأَوزَاعِيُّ عَنِ الرُّهْبَرِيِّ، عَنْ عَلَيِّ بْنِ حُسْنٍ،

the Ansar, Companions of the Messenger of Allah (ﷺ), told me that they were sitting with the Messenger of Allah (ﷺ) one night when a shooting star appeared... and he mentioned the *hadeeth*, except that he said: "When our Lord decrees some matter, the bearers of the Throne glorify Him, then those who are closest to them glorify Him, then those who are next closest, until the *tasbeeh* reaches the lowest heaven. Then those who are nearest to the bearers of the Throne say to the bearers of the Throne: 'What did your Lord say?' They say: 'The truth; and He is the Most High, the Most Great' (cf. 34:23). And they say: 'Such and such.' And the people of the heavens tell one another the news, until the news reaches the lowest heaven, and the devils come and try to listen to the news so they can convey it to their familiars and throw it to them. Whatever they narrate as they heard it is true, but they add to it and mix lies with it and omit from it."

Comments: [Saheeh, Muslim (2229)]

1884. It was narrated from 'Abdullah bin 'Abbas and from 'A'ishah that they said: When the Messenger of Allah (ﷺ) became very sick, he covered his face with a cloth, then when he got distressed we removed it from him, and he was saying: "May Allah curse the Jews and the Christians; they took the graves of their Prophets as places of worship." 'A'ishah said:

عَنْ أَبْنَى عَبَّاسٍ حَدَّثَنِي رِجَالٌ مِّنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ كَانُوا جُلُوسًا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ إِذْ رَأَيْتُمْ بَنَجْمً.. فَذَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ : «إِذَا قَضَى رَبُّنَا أَمْرًا، سَبَّحَهُ حَمْلَةُ الْعَرْشِ، ثُمَّ الَّذِينَ يُلْوِنُهُمْ، ثُمَّ الَّذِينَ يُلْوِنُهُمْ، حَتَّى يَتَلَقَّ الشَّيْخُ السَّمَاءَ الْأَنْتِيَّا، فَيَقُولُونَ الَّذِينَ يُلْوِنُونَ حَمْلَةَ الْعَرْشِ لِحَمْلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟ فَيَقُولُونَ: الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَقُولُونَ: كَذَا وَكَذَا، فَيَخِرُّ أَهْلُ السَّمَاوَاتِ بِغَصْبِهِمْ بَعْضًا حَتَّى يَتَلَقَّ الْخَيْرُ السَّمَاءَ الْأَنْتِيَّا، قَالَ: وَيَأْتِي الشَّيَاطِينُ، فَيَشْتَمُّونَ الْخَيْرَ، فَيَقْتَلُونَ بِهِ إِلَى أَوْلَانِيهِمْ، وَيَرْمُونَ بِهِ إِلَيْهِمْ، فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ، فَهُوَ حَقٌّ، وَلَكَثُرَمْ يَزِيدُونَ فِيهِ وَيَقْرِفُونَ وَيَنْتَصِرُونَ». [راجع: ١٨٨٢]

تخریج: صحيح، م: (٢٢٢٩). في سنته محمد بن مصعب، وفيه كلام من جهة إلا أن حديثه عن الأوزاعي مقارب، ثم هو متتابع.

- ١٨٨٤ - حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْفَرِي، عَنْ الرَّهْبَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ أَبْنَى عَبَّاسٍ وَعَنْ عَائِشَةَ أَنَّهُمَا قَالَا: لَمَّا نُولَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلِيقَ يَنْقِي خَعِبِيَّةَ عَلَى وَجْهِهِ، فَلَمَّا اغْتَمَ رَفَعَنَا هَا عَنْهُ، وَهُوَ يَقُولُ: «لَئِنِ اللَّهُ أَيْهُوَ وَالنَّصَارَى، أَتَحْدُو قُبُورَ أَئِيمَّهُمْ مَسَاجِدَهُ» تَشَوَّلُ عَائِشَةَ: يُعَذِّرُهُمْ مِثْلُ الَّذِي صَنَعُوا.

He was warning them [the Muslims] against doing what they [the Jews and Christians] did.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (435) and Muslim (531)]

1885. It was narrated from Ibn 'Abbas that Jibreel (ﷺ) came to the Prophet (ﷺ) and said: "The month is complete with twenty-nine days."

Comments: [Its *isnad* is *saheeh*.]

تخریج: إسناده صحيح، خ: (٤٣٥)، م: (٥٣١).

١٨٨٥ - حَدَّثَنَا عَمْرُو بْنُ الْهَبَطَمِ، حَدَّثَنَا شَبَّابُ
عَنْ سَلَمَةَ بْنِ كُهْنَى، عَنْ أَبِي الْحَكْمِ، عَنْ
ابْنِ عَبَّاسٍ: أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى النَّبِيَّ
ﷺ، فَقَالَ: تَمَّ الشَّهْرُ يَشْعَأْ وَعَشْرِينَ.

[انظر: ٢١٠٣، ٣١٥٨]

تخریج: إسناده صحيح.

1886. It was narrated that 'Ikrimah said: I said to Ibn 'Abbas: I prayed *Zuhr* in al-Batha' behind a foolish old man and he said twenty-two *takbeers*, saying *takbeer* when he prostrated and when he raised his head. Ibn 'Abbas said: That is the prayer of Abul-Qasim (ﷺ).

Comments: [A *saheeh hadeeeth*; and its *isnad* is *da'eef*]

١٨٨٦ - حَدَّثَنَا ابْنُ أَبِي عَدْيٍ عَنْ سَعِيدِ،
عَنْ قَنَادَةَ، عَنْ عَكْرِمَةَ قَالَ: قُلْتُ لِابْنِ
عَبَّاسٍ: صَلَّيْتُ الظَّهَرَ بِالْبَطْحَاءِ خَلَفَ شَبَّابَ
أَحْمَقَ، فَكَبَّرَ بَقِيَّتِي وَعَشْرِينَ تَكْبِيرًا، يُكَبِّرُ إِذَا
سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ قَالَ: فَقَالَ ابْنُ
عَبَّاسٍ: يُلْكِ حَلَّةً أَبِي الْقَاسِمِ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ. [انظر: ٢٢٥٧، ٢٦٥٦، ٣٠١٤]

[٣٢٩٤، ٣١٤٠، ٣١٠١]

تخریج: حديث صحيح، وهذا إسناد ضعيف، ابن أبي عروبة مختلط، ورواية ابن أبي عدي عنه بعد الاختلاط.

1887. It was narrated that Ibn 'Abbas said: The Prophet of Allah (ﷺ) recited (aloud) in some prayers and remained silent in others, so we should recite (aloud) where he recited (aloud) and we should keep quiet where he kept quiet. It was said to him: Perhaps he recited it to himself quietly? He got angry at that and said: Is the

١٨٨٧ - حَدَّثَنَا ابْنُ أَبِي عَدْيٍ عَنْ سَعِيدِ وَابْنِ
جَعْفَرٍ: حَدَّثَنَا سَعِيدُ الْمَقْتَنَى - وَقَالَ ابْنُ أَبِي
عَدْيٍ: عَنْ سَعِيدٍ - عَنْ أَبِي يَزِيدٍ، عَنْ
عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: فَرَأَيْتَ اللَّهَ
فِي صَلَوَاتِ وَسَكَتَ، فَقَرَأْتُ فِيمَا فَرِيَهُ نَبِيُّ
اللَّهِ ﷺ، وَنَسَكْتُ فِيمَا سَكَتَ. فَقَبَلَ لَهُ: فَلَعْنَاهُ

Messenger of Allah (ﷺ) being accused? Ibn Ja'far and 'Abdur-Razzaq said: Are you accusing the Messenger of Allah (ﷺ)?

Comments: [A saheeh hadeeth]

كان يقرأ في تقييمه، فقضى منها وقال: أتئتم رسول الله ﷺ (٢١٩/١)! و قال ابن جعفر وعبد الرزاق: أتئتم رسول الله؟. [انظر:

[٢٣٩٩، ٣٠٩٢، ٢٢٣٨]

تخریج: حديث صحيح، ابن أبي عدي ومحمد بن جعفر روايا عن ابن أبي عروبة بعد الاختلاط، قد رواه عنه يزيد بن زريع، وهو من سمع منه قبل الاختلاط، ثم إنه قد تبع.

1888. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself than her guardian, and the virgin should be consulted concerning her marriage, and her permission is her silence."

Comments: [Its isnad is saheeh, Muslim (1421)]

١٨٨٨ - حدثنا عبد الرحمن بن مهدي عن مالك، عن عبد الله بن القاضي، عن نافع بن جعير، عن ابن عباس قال: قال رسول الله ﷺ : «الأئمّة أحق بتشييهها من ولّها، والإنكشاف نسائم في تشييهها، وإذنها صمامتها». [انظر: ٢١٦٣، ١٨٩٧، ٢٤٨١، ٢٣٦٥، ٣٠٨٧]

[٣٤٢١، ٣٣٤٣، ٣٢٢٢]

تخریج: إسناده صحيح. م: (١٤٢١).

1889. Al-Muttalib bin 'Abdullah bin Hantab narrated that Ibn 'Abbas used to do *wudoo'* washing each part once and he attributed that to the Messenger of Allah (ﷺ).

Comments: [Saheeh, its isnad is da'eef]

١٨٨٩ - حدثنا التلبيد بن مسلم: حدثنا الأوزاعي: حدثني المطلب بن عبد الله بن حنطى: أن ابن عباس كان يتوضأ مرتة مررة، ويشيد ذلك إلى رسول الله ﷺ . [انظر: ٤٨١٨، ٣٥٢٦]

تخریج: صحيح، وهذا إسناد ضعيف، المطلب بن عبد الله مدليس وروايته عن ابن عباس مرسلة.

1890. It was narrated from Ibn 'Abbas that a woman of Khath'am asked the Messenger of Allah (ﷺ) on the morning of Muzdalifah, when al-Fadl bin 'Abbas was seated behind him on his mount: Allah has made *Hajj* obligatory for His slaves when my father is an old

١٨٩٠ - حدثنا سفيان بن الزهرى: سمع سليمان بن يتسار عن ابن عباس: أن امرأة من خفف سألت رسول الله ﷺ عن غذاء جماع، والفضل بن عباس رده، فقالت: إن فريضة الله في الحج على عباده أذرك أي شيئاً

man and cannot stay on his mount; do you think that I can do *Hajj* on his behalf? He said: "Yes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4399)]

كَبِيرًا لَا يَنْتَطِيغُ أَنْ يَشْتَمِلَ عَلَى الرَّحْلِ،
فَهَلْ تَرَى أَنْ أَحْجَى عَنْهُ؟ قَالَ: «أَنَّمِّ».

[راجع: ١٨١٨]

تخریج: إسناده صحيح. خ: (٤٣٩٩).

1891. It was narrated that Ibn 'Abbas said: al-Fadl and I came, riding on a female donkey, when the Messenger of Allah (ﷺ) was leading the people in prayer in 'Arafah. We passed in front of part of the row, then we dismounted and let (the donkey) graze, and we joined the row, and the Messenger of Allah (ﷺ) did not say anything to me.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4412) and Muslim (504)]

١٨٩١ - حَدَّثَنَا سُقِيَانُ عَنِ الرُّهْرِيِّ، عَنْ عَبْيَدِ اللَّهِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا وَالْفَضْلُ، وَتَعَنَّ عَلَى أَنَّا، وَرَسُولُ اللَّهِ يَكْفُلُ بِالنَّاسِ بِعَرْقَةَ، فَمَرَّنَا عَلَى بَعْضِ الصَّفَّ، فَتَرَكْنَا عَنْهَا، وَتَرَكْنَا هَا تَرَكْنَاهُ، وَدَخَلْنَا فِي الصَّفَّ، فَلَمْ يَقُلْ لِي رَسُولُ اللَّهِ شَيْئًا [انظر: ٢٢٢٢، ٢٢٩٥، ٢٣٧٦، ٣٠١٧]

[٣٤٥٤، ٣١٨٤، ٣١٨٥]

تخریج: إسناده صحيح. خ: (٤٤١٢)، م: (٥٠٤).

1892. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) set out on the day of the conquest and he was fasting, then when he was in al-Kadeed, he broke his fast, and it is only what the Messenger of Allah (ﷺ) did last that is to be followed. It was said to Sufyan: With regard to the words, it is only what the Messenger of Allah (ﷺ) did last that is to be followed, are these the words of az-Zuhri or of Ibn 'Abbas? He said: This is how it appears in the *hadeeth*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1944) and Muslim (1113)]

1893. It was narrated from Ibn 'Abbas that Sa'd bin 'Ubada asked the Prophet (ﷺ) about a

١٨٩٢ - حَدَّثَنَا سُقِيَانُ عَنِ الرُّهْرِيِّ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ الَّذِي يَكْفُلُ بِالنَّاسِ عَرْجَ يَوْمَ الْفَتْحِ، فَصَامَ، حَتَّى إِذَا كَانَ يَالْكَبِيدِ أَفْطَرَ، وَإِنَّمَا يُؤْخَذُ بِالْآخِرِ مِنْ فِعْلِ رَسُولِ اللَّهِ. قِيلَ لِسُقِيَانَ: قَوْلُهُ: إِنَّمَا يُؤْخَذُ بِالْآخِرِ، مِنْ قَوْلِ الرُّهْرِيِّ أَوْ قَوْلِ أَبْنِ عَبَّاسٍ؟ قَالَ: كَذَّا فِي الْحَدِيثِ. [انظر: ٢٣٩٢، ٢٣٦٣، ٢٣٥٠، ٢١٨٥، ٢٠٥٧]

[٣٤٦٠، ٣٢٥٨، ٣١٦٢، ٣٠٨٩]

تخریج: إسناده صحيح. خ: (١٩٤٤)، م: (١١١٣).

١٨٩٣ - حَدَّثَنَا سُقِيَانُ: حَدَّثَنَا الرُّهْرِيُّ عَنْ عَبْيَدِ اللَّهِ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ

vow that his mother had made, but she had died before she fulfilled it. He said: "Fulfil it on her behalf."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2761) and Muslim (1638)]

1894. It was narrated from Ibn 'Abbas that Abu Bakr urged the Prophet (ﷺ) to do something by swearing an oath, and the Prophet (ﷺ) said to him: "Do not swear oaths."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7046) and Muslim (2269)]

1895. It was narrated that Ibn 'Abbas said: I heard the Prophet (ﷺ) say: "Any animal skin that is tanned is pure."

Comments: [Its *isnad* is *saheeh*, Muslim (366)]

1896. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "Keep away from the interior of Muhassir, and you should pick up stones the size of broad beans."

Comments: [Its *isnad* is *saheeh*]

1897. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ): "The previously married woman has more right to decide concerning herself than her guardian, and in the case of the virgin, the father should consult

عيادة سأّلَ الرَّبِيعَ بْنَ عَيْدٍ عَنْ نَذْرٍ كَانَ عَلَى أُمّهُ تُؤْفَى ثُمَّ قَبِيلَ أَنْ تَقْضِيهِ، فَقَالَ: «أَفْصُو عَنْهَا».

[انظر: ٣٥٠٦، ٣٠٤٩]

تخریج: إسناده صحيح. خ: (٢٧٦١)، م: (١٦٣٨).

١٨٩٤ - حَدَّثَنَا سُفيَّانُ عَنْ الزُّهْرِيِّ، عَنْ عَيْدٍ اللَّهُ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ أَبَا بَكْرَ أَقْسَمَ عَلَى الرَّبِيعِ بْنَ عَيْدٍ، قَالَ لَهُ الرَّبِيعُ بْنُ عَيْدٍ: «لَا تَقْسِمْ».

[انظر: ٢١١٤، ٢١١٣]

تخریج: إسناده صحيح. خ: (٧٠٤٦)، م: (٢٢٦٩).

١٨٩٥ - حَدَّثَنَا سُفيَّانُ عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ ابْنِ وَعْلَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ الرَّبِيعَ بْنَ عَيْدٍ يَقُولُ: «أَيُّهَا إِهَابُ دُبَيْ قَدْ طَهَرْ».

[انظر: ٢٤٣٥، ٢٤٣٦، ٢٥٢٢، ٢٥٣٨، ٢٥٣٩]

تخریج: إسناده صحيح. م: (٣٦٦).

١٨٩٦ - حَدَّثَنَا سُفيَّانُ عَنْ زَيْدِ بْنِ سَعْدٍ يَعْنِي ابْنَ سَعْدٍ عَنْ أَبِي الرَّبِيعِ، عَنْ أَبِي مَعْنَدٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الرَّبِيعَ بْنَ عَيْدٍ قَالَ: «إِرْقَعُوا عَنْ بَطْنِ مُحَرَّرٍ، وَعَلَيْكُمْ يَمِلِّ خَصَّ الْخَدْفِ».

[راجع: ١٧٩٤]

تخریج: إسناده صحيح.

١٨٩٧ - حَدَّثَنَا سُفيَّانُ عَنْ زَيْدِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ مُجَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: يَقُولُ يَوْمَ الرَّبِيعِ بْنَ عَيْدٍ: «الْكَيْثُ أَحَى تَقْسِيمِهَا مِنْ وَلِيَّهَا، وَالْبَكْرُ يَسْتَأْمِرُهَا أَبْرَاهِيمَ فِي تَقْسِيمِهَا، وَإِذْنُهَا صُمَانُهَا». [راجع: ١٨٨٨]

her about her marriage, and her consent is her silence."

تخریج: إسناده صحيح. م: (١٤٢١).

Comments: [Its *isnad* is *saheeh*, Muslim (1421)]

1898. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) was in ar-Rawha', and he met some riders and greeted them with salam. He said: "Who are the people?" They said: Muslims. They said: Who are you? He said: "The Messenger of Allah ﷺ." A woman rushed to grab the upper arm of a boy and she brought him out of the howdah and said: O Messenger of Allah, is there Hajj for this one? He said: "Yes, and you will be rewarded."

Comments: [Its *isnad* is *saheeh* according to the conditions of Muslim]

1899. A similar report was narrated from Kuraib, the freed slave of Ibn 'Abbas.

Comments: [See the previous report]

1900. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) drew back the curtain and the people were lined up in rows behind Abu Bakr. He said: "O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. But I have been forbidden to recite the Qur'an when bowing or prostrating. As for bowing, glorify your Lord therein, and as for

١٨٩٨ - حَدَّثَنَا سُفِيَّانُ عَنْ إِبْرَاهِيمَ بْنِ عَقْبَةَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ بِالرَّوْحَاءِ، فَلَقِيَ رَجُلًا، فَسَلَّمَ عَلَيْهِمْ، فَقَالَ: «مَنْ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ. قَالُوا: فَمَنْ أَنْتُمْ؟ قَالَ: «رَسُولُ اللَّهِ ﷺ» فَفَزَعَتِ امْرَأَةٌ، فَأَخْدَثَتْ يَعْضُدَ صَبَّرَ، فَأَخْرَجَتْهُ مِنْ مَحْنَيْهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، هَلْ لِهَذَا حَيْثُ؟ قَالَ: «نَعَمْ، وَلَكِ أَخْرَى». (انظر: ١٨٩٩، ٣١٩٥، ٣١٩٦، ٢٦١٠، ٢١٨٧

تخریج: إسناده صحيح. م: (١٣٣٦).

١٨٩٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَغْمُرٌ عَنْ إِبْرَاهِيمَ بْنِ عَقْبَةَ، عَنْ كُرَيْبٍ تَوْلَى ابْنِ عَبَّاسٍ مَعْنَاهُ. (راجع: ١٨٩٨)

تخریج: راجع ماقبله.

١٩٠٠ - حَدَّثَنَا سُفِيَّانُ: حَدَّثَنَا سُلَيْمانُ بْنُ سَعْيَمٍ - قَالَ: سُفِيَّانُ لَمْ أَخْفَطْ عَنْهُ غَرْزَةً - قَالَ سُعْيَمٌ مِنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُودٍ ابْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ عَنِ السَّتَّارَةِ، وَالثَّالِثَةِ، صُفُوفَ خَلْفِ أَبِي بَكْرٍ فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّهُ لَمْ يَئِقْ مِنْ مُبَشِّرَاتِ الْبُشُورِ إِلَّا الرُّؤْبَا الصَّالِحةُ يَرَاهَا الْمُسْلِمُ أَوْ ثُرَى لَهُ» ثُمَّ قَالَ:

prostrating, strive in *du'a'*, for it is more likely to receive a response (from your Lord)."

Comments: [Its *isnad* is *saheeh*, Muslim (479)]

﴿أَلَا إِنِّي نُهِيَّ أَنْ أَفْرِجَ رَاجِعًا أَزْ سَاجِدًا، فَمَأْمَأْ الرُّكُوعُ، فَقَطَّمُوا فِيهِ الرَّبُّ، وَأَمَّا الشُّجُودُ فَاجْتَهَدُوا فِي الدُّعَاءِ، فَقَوْمٌ أَنْ يُسْتَحْجَابَ لَكُمْ﴾

تخریج: [اسناده صحيح. م: (٤٧٩)].

1901. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Do not punish with the punishment of Allah, glorified and exalted."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3017)]

﴿١٩٠١ - حَدَّثَنَا سُفيَانُ عَنْ أَيُوبَ (٢٢٠/١)، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (الَا تُعَذِّبُوْ بِعَذَابِ اللَّهِ عَزَّ وَجَلَّ).﴾

[راجع: (١٨١٧)]

تخریج: [اسناده صحيح. خ: (٣٠١٧)].

1902. It was narrated from Ibn 'Abbas: I bear witness that the Messenger of Allah (ﷺ) prayed before the *khutbah* on *Eid*, then he delivered the *khutbah*. And he thought that the women had not heard, so he went over to them and reminded them (of Allah) and exhorted them and enjoined them to give in charity, and the women started giving their earrings, rings and things.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1449) and Muslim (884)]

﴿١٩٠٢ - حَدَّثَنَا سُفيَانُ عَنْ أَيُوبَ، عَنْ عَطَاءَ، عَنْ ابْنِ عَبَّاسٍ: أَشَهَدُ عَلَى رَسُولِ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ الْخُطْبَةِ فِي الْعَيْدِ، ثُمَّ خَطَبَ، فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ فَذَكَرُهُنَّ، وَوَعَطَهُنَّ وَأَمْرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْخُرْصَ، وَالْخَاتَمَ، وَالشَّنِيِّ. [انظر: ١٩٨٣، ٢٠٦٢، ٢١٦٩، ٢٠٥٣، ٢٠٥٣، ٢١٧١، ٣٠٦٤]﴾

تخریج: [اسناده صحيح. خ: (١٤٤٩)، م: (٨٨٤)].

1903. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) drank from a bucket of Zamzam whilst standing. Sufyan said: That is what I thought.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1637) and Muslim (2027)]

﴿١٩٠٣ - حَدَّثَنَا سُفيَانُ عَنْ غَاصِمٍ، عَنْ الشَّنِيِّ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرَبَ مِنْ دَلْوٍ مِنْ زَمْزَمَ قَائِمًا. قَالَ سُفيَانُ: كَذَّا أَحْسَبْتُ. [راجع: (١٨٣٨)]﴾

تخریج: [اسناده صحيح. خ: (١٦٣٧)، م: (٢٠٢٧)].

1904. It was narrated from Ibn 'Abbas: The Prophet (ﷺ) drank with Ibn 'Abbas on his right and Khalid bin al-Waleed on his left. The Prophet (ﷺ) said to him [Ibn 'Abbas]: "The drink is yours, but if you want you can give precedence to Khalid." He said: I will not give precedence to anyone with regard to the leftover water of the Messenger of Allah (ﷺ).

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

١٩٠٤ - حَدَّثَنَا سُفِيَّانُ عَنْ أَبْنَى جَذْعَانَ، عَنْ غَمْرَوْ بْنِ حَرْمَلَةَ، عَنْ أَبْنَى عَبَّاسٍ: شَرَبَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبْنَى عَبَّاسٍ عَنْ تَبَوِينِهِ، وَخَالِدُ بْنُ الْوَلِيدِ عَنْ شِمَالِهِ، فَقَالَ لَهُ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الشَّرِبَةُ لَكَ، وَإِنْ شِئْتُ أَتَزَّرُ بِهَا خَالِدًا». قَالَ: مَا أُوْتِرُ عَلَى سُورَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدًا. [انظر: ١٩٧٨، ١٩٧٩، ٢٥٦٩]

تخریج: حديث حسن، وهذا إسناد ضعيف، ابن جذعان ضعيف وعمرو بن حرملة مجہول. وأصل القصة في استئذان الصنیر الجالس على اليمين ثابت في «الصحيحين» من حديث سهل بن سعد.

1905. It was narrated that Ibn Abi Mulaikah - in sha Allah - said: Ibn 'Abbas asked for permission to enter upon 'Aishah, and her brother's sons kept on at her [to let him in]. She said: I am afraid that he will praise me. When he was given permission to enter, he said: There is nothing between you and your meeting your loved ones except the departure of your soul from your body. You were the dearest of the wives of the Messenger of Allah (ﷺ) to him and the Messenger of Allah (ﷺ) would not hold anything dear but that which is good. Your necklace fell from you on the night of al-Abwa' and verses of Allah were revealed concerning you; there is none of the mosques of the Muslims but verses stating your innocence are recited in them night and day. She said: Spare me your praise, O Ibn 'Abbas, for by Allah I wish...

١٩٠٥ - حَدَّثَنَا سُفِيَّانُ عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ أَبْنِ عُمَّاتَانَ بْنِ حُكْمَيْمٍ، عَنْ أَبْنَى أَبِي مُلَكِيَّةَ - إِنْ شَاءَ اللَّهُ - يَعْنِي: اسْتَأْذَنَ أَبْنَى عَبَّاسٍ عَلَى عَائِشَةَ، فَلَمْ يَرْأُ إِلَيْهَا بَئْرَأْ أَخْيَاهَا، قَالَ ثَالِثٌ: أَخَافُ أَنْ يُرِكِّبَنِي. فَلَمَّا أَذَنَ لَهُ، قَالَ: مَا يَتَكَبَّرُ وَيَبْيَسُ أَنْ تَلْقَى الْأَجْيَةَ إِلَّا أَنْ يَمْارِقَ الرُّوحُ الْجَنَّةَ، كُنْتُ أَحَبُّ أَرْوَاحَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَمْ يَكُنْ يُحِبُّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا طَيْبٌ، وَسَقَطَتْ فِلَادِكُّ لِيَةَ الْأَبْوَاءِ، فَتَرَكَتْ فِيكَ آيَاتٍ مِنَ الْقُرْآنِ، فَلَيْسَ مَسْجِدٌ مِنْ مَسَاجِدِ الْمُسْلِمِينَ إِلَّا يَنْلَى فِيهِ غُلْرُكَ آتَاءَ اللَّهِ، وَآتَاءَ النَّهَارِ. قَالَ ثَالِثٌ: دَغْنَبِي مِنْ تَرْكِكَيْكَ يَا أَبْنَى عَبَّاسٍ، فَوَاللَّهِ لَوْدَدُ.

[انظر: ٢٤٩٦، ٣٢٦٢]

تخریج: إسناده قوي، خ: (٤٧٥٣).

Comments: [Its isnad is *qawi*, al-Bukhari (4753)]

1906. It was narrated from Ibn 'Abbas that he said to her: You were called the Mother of the Believers so that you would be blessed, and that was your title before you were born.

Comments: [Its isnad is *da'eef*]

1907. It was narrated from Ibn 'Abbas - in sha Allah - that the Prophet (ﷺ) forbade breathing into the vessel or blowing into it.

Comments: [Its isnad is *saheeh*]

1908. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ): "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah, keep the *Shaitan* away from me and keep the *Shaitan* away from what You bless us with,' if it is decreed that they should have a child as a result of that, the *Shaitan* will never harm him."

Comments: [Its isnad is *saheeh*, al-Bukhari (141) and Muslim (1434)]

1909. 'Abdul-'Azeez bin Rufai' told us: Shaddad bin Ma'qil and I entered upon Ibn 'Abbas, and Ibn 'Abbas said: The Messenger of Allah (ﷺ) did not leave anything except what is between these two covers. We entered upon Muhammad bin 'Ali and he said something similar. And al-Mukhtar used to say: the Revelation.

Comments: [Its isnad is *saheeh* al-Bukhari (5019)]

١٩٠٦- حَدَّثَنَا سُفِيَّانُ عَنْ لَبِثَ، عَنْ رَجْلِيْلِ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ لَهَا: إِنَّمَا شُبِّتَ أُمُّ الْمُؤْمِنِينَ لِشَعْدَرِيْ، وَإِنَّهُ لَا شَمْكَ قَبْلَ أَنْ تُولَّدِيْ.

تخریج: اسناده ضعیف، لیث بن أبي سلیم ضعیف و شیخه مجھول.

١٩٠٧- حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرِكَةَ، عَنْ ابْنِ عَبَّاسٍ - إِنْ شَاءَ اللَّهُ أَنْ يَتَعَظَّمَ نَهَى أَنْ يَتَنَسَّسَ فِي الْإِنَاءِ، أَوْ يُنَقَّعَ فِيهِ. [انظر: ٢٨١٧، ٣٣٦٦]

تخریج: اسناده صحيح.

١٩٠٨- حَدَّثَنَا سُفِيَّانُ عَنْ مُنْصُورٍ، عَنْ سَالِمٍ، عَنْ ثُرْبَيْبِ، عَنْ ابْنِ عَبَّاسٍ يَشْكُرُ بِهِ الْيَئِيْلَيْلَ: «أَلَوْ أَنَّ أَخْدَهُمْ إِذَا أَتَى أَهْلَهُمْ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبْ الشَّيْطَانَ مَا رَزَقْنَا، فَقُصِّرَ بِيَهُمَا وَلَدُّهُ، مَا ضَرَّةُ الشَّيْطَانُ». [راجع: ١٨٦٧]

تخریج: اسناده صحيح. خ: (١٤١)، م: (١٤٣٤).

١٩٠٩- حَدَّثَنَا سُفِيَّانُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رَقِيعٍ قَالَ: دَخَلْتُ أَنَا وَشَدَادُ بْنُ مَعْقِيلَ عَلَى ابْنِ عَبَّاسٍ، فَقَالَ ابْنُ عَبَّاسٍ: مَا تَرَكَ رَسُولُ اللَّهِ بِهِ إِلَّا مَا بَيْنَ هَذَيْنِ اللَّوْحَيْنِ، وَدَخَلْنَا عَلَى مُحَمَّدٍ بْنِ عَلَيْهِ، فَقَالَ مِثْلَ ذَلِكَ، قَالَ: وَكَانَ الْمُخْتَارُ يَقُولُ الْوَحْيَ.

تخریج: اسناده صحيح. خ: (٥٠١٩).

1910. Ibn 'Abbas said: When Qur'an was revealed to the Prophet (ﷺ), he would want to memorise it. Allah said: "Move not your tongue concerning (the Qur'an, O Muhammad (ﷺ)) to make haste therewith. It is for Us to collect it and to give you (O Muhammad (ﷺ)) the ability to recite it (the Qur'an). And when We have recited it to you [O Muhammad (ﷺ) through Jibreel] then follows its (the Qur'an's) recital" [al-Qiyamah 75:16-18].

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

1911. It was narrated from Ibn 'Abbas that he said: When he prayed *Fajr* he would lie down until he began to breathe deeply, and we used to say to 'Amr: The Messenger of Allah (ﷺ) said: "My eyes sleep but my heart does not."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

١٩١٠ - حَدَّثَنَا سُفِيَّانُ قَالَ: وَقَالَ مُوسَى بْنُ أَبِي عَائِشَةَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: قَالَ أَبْنُ عَبَّاسٍ: كَانَ إِذَا نَزَّلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُرْآنًا، يُرِيدُ أَنْ يَخْفَطَهُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: (لَا تُحِرِّكْ بِهِ لِسَانَكَ لِتُنْجِلَ بِهِ ۝ إِنَّ عَلَيْنَا جَمِيعَهُ وَمُؤْمِنَةً ۝ فَإِذَا قَرَأْنَاهُ فَاتَّئِغْ فُرَاتَهُ ۝) (القيامة: ١٨-١٦). [انظر: ٣٩١]

تخریج: [استاده صحيح. خ: (٥)].

١٩١١ - حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرِو قَالَ: أَخْبَرَنِي كُرَبَّةُ عَنْ أَبْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَكُمُ الْفَجْرُ اضْطَبَعَ حَتَّىٰ نَفَخَ فَكُنَّا نَقُولُ لِعَمْرِو: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْتَّابُعُ عَبْنَيَّ وَلَا يَكُامُ قَلْبِي». [انظر: ١٩١٢، ٢٠٨٤، ٣١٩٤، ٢٥٦٧، ٢١٩٦]

تخریج: [استاده صحيح. خ: (١٣٨)، م: (٧٦٣)].

1912. It was narrated from Ibn 'Abbas: I stayed overnight with my maternal aunt Maimoonah. The Prophet (ﷺ) got up to pray at night. He did a light *wudoo'*, then he stood (to pray), and Ibn 'Abbas did the same as he did, then he came and stood (to pray), and he (the Prophet (ﷺ)) moved him to make him stand on his right. Then he prayed with the Prophet (ﷺ), who then lay down until he breathed deeply. Then the *mu'adhdhin* came to him and he

١٩١٢ - حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرِو، عَنْ كُرَبَّةِ عَنْ أَبْنِ عَبَّاسٍ: بَثَ عِنْدَ خَالِيٍّ مَمِوْنَةَ، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلِ، قَالَ: كَمَا صَنَعَ وَضُوحاً حَفِيفًا، فَقَامَ، فَصَنَعَ أَبْنُ عَبَّاسٍ كَمَا صَنَعَ، ثُمَّ جَاءَ، فَقَامَ فَصَلَّى، فَحَوَّلَهُ قَجَعَةً عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ اضْطَبَعَ حَتَّىٰ نَفَخَ، فَأَتَاهُ الْمُؤْدُنُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ. [راجع: ١٨٤٣]

تخریج: [راجع ماقبله].

got up to pray and did not do *wudoo'*.

Comments: [See the previous report]

1913. It was narrated that Ibn 'Abbas said: I heard the Prophet ﷺ deliver a speech and say: "Verily you will meet Allah barefoot, naked and uncircumcised."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6524) and Muslim (2860)]

١٩١٣ - حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ وَهُوَ يَقُولُ: «إِنَّكُمْ مُلَاقُوا اللَّهَ حُفَّةً عَرَاءً غُرْلًا». [انظر: ١٩٥٠، ٢٠٢٧، ٢٠٩٦، ٢٢٨١، ٢٢٨٢، ٢٢٢٧]

تخریج: إسناده صحيح. خ: (٦٥٢٤)، م: (٢٨٦٠).

1914. It was narrated that Ibn 'Abbas said: We were with the Messenger of Allah ﷺ and a man fell from his camel and broke his neck, and he died when he was in *ihram*. The Messenger of Allah ﷺ said: "Wash him with water and lotus leaves, and bury him in his two garments, but do not cover his head, for Allah will resurrect him on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

١٩١٤ - حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ يَقُولُ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَخَرَّ رَجُلٌ عَنْ بَعِيرِهِ فَوُقْصَنَ، فَنَاتَ وَهُوَ مُخْرَمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَادْفُونُهُ فِي تَوْبِيهِ، وَلَا تُخْمِرُوا رَأْسَهُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَعْلَمُ يَوْمَ الْقِيَامَةِ مُهَلَّا». وَقَالَ مَرْءَةً: «يُهَلِّ». [راجع: ١٨٥٠]

تخریج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦).

1915. It was narrated from Ibn 'Abbas: "And do not apply perfume to him."

Comments: [Its *isnad* is *saheeh*, see the previous report]

١٩١٥ - حَدَّثَنَا سُفِيَّانُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي حُرَيْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: «وَلَا تَفْرِبُوهُ طَيْبًا». [راجع: ١٩٥٠]

تخریج: إسناده صحيح. راجع ماقبله.

1916. It was narrated from Ibn 'Abbas concerning the words of Allah, "And We made not the vision which we showed you (O Muhammad) as an actual eye-

١٩١٦ - حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرِو، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: «وَمَا جَعَلْنَا أَرْبُوا أَلْقَى أَرْسَنَكَ إِلَّا فِتْنَةً لِلنَّاسِ»

witness and not as a dream on the night of *Al-Isrâ'*) but a trial for mankind" [al-*Isra'* 17:60], that he said: It is something that the Prophet (ﷺ) saw with his own eyes on the night on which he was taken on the Night Journey (*Isrâ'*).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3888)]

1917. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said - and on one occasion he said: I heard the Prophet (ﷺ) deliver a speech and say :- "Whoever cannot find sandals, let him wear *khuffain* (leather slippers), and whoever cannot find an *izar* (waist wrapper), let him wear pants."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1841) and Muslim (1178)]

1918. Jabir bin Zaid narrated that he heard Ibn 'Abbas say: I prayed with the Prophet (ﷺ) eight (*rak'ahs*) together and seven (*rak'ahs*) together. I [the narrator] said: O Abush-Sha'tha', I think he delayed *Zuhr* and hastened *'Asr*, and he delayed *Maghrib* and hastened *'Isha'*. He said: I think so too.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1147) and Muslim (705)]

1919. 'Amr said: Abush-Sha'tha' said: Who is she? I said: They say she is Maimoonah. He said: Ibn 'Abbas told me that the Prophet (ﷺ) married Maimoonah when he was in *ihrâm*.

(الإسراء: ٦٠) قَالَ: هُنَّ رُؤْيَا عَيْنِ رَآهَا

الشَّيْءَ كَلَّا لَيْلَةً أُشْرِيَ بِهِ. [انظر: ٣٥٠٠]

تخریج: إسناده صحيح. خ: (٣٨٨٨).

١٩١٧ - حَدَّثَنَا سُعْيَانُ عَنْ عَمْرِو، عَنْ جَابِرِ

ابْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ

اللَّهِ كَلَّا لَيْلَةً وَقَالَ مَرْأَةً: سَمِعْتَ النَّبِيَّ كَلَّا

يَخْطُبُ يَقُولُ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَنْسِ

خَفْيَنِ، وَمَنْ لَمْ يَجِدْ إِزارًا، فَلْيَنْسِ

سَرَّاً وَيْلًا». [راجع: ١٨٤٨]

[١٨٤٨].

تخریج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

١٩١٨ - حَدَّثَنَا سُعْيَانُ: قَالَ عَمْرُو: أَخْبَرَنِي

جَابِرُ بْنُ زَيْدٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ:

صَلَّيْتُ مَعَ رَسُولِ اللَّهِ كَلَّا تَمَاثِيَ جَيْعَانًا، وَسَنَّا

جَيْعَانًا، قَالَ: مُلْكٌ: يَا أَبَا الشَّفَاعَةِ، أَظُنُّ أَخْرَ

الظَّهَرَ، وَعَجَلَ الْعَضْرَ، وَأَخْرَ الْمَغْرِبَ،

وَعَجَلَ الْعِشَاءَ؟ قَالَ: وَأَنَا أَظُنُ ذَلِكَ. [انظر:

[٣٤٦٧، ٢٤٦٥، ٢٥٨٢، ١٩٥٣]

تخریج: إسناده صحيح. خ: (١١٤٧)، م: (٧٠٥).

١٩١٩ - حَدَّثَنَا سُعْيَانُ: قَالَ عَمْرُو: قَالَ أَبُو

الشَّفَاعَةِ: مَنْ هِيَ؟ قَالَ: مُلْكٌ: يَقُولُونَ:

مَيْمُونَةُ، قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ كَلَّا

نَكْحَ مَيْمُونَةَ وَهُوَ مُحَرَّمٌ. [انظر: ٢٢٠٠، ٢٠١٤]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

، ٢٢٧٣ ، ٢٢٩٣ ، ٢٤٣٧ ، ٢٥٦٠ ، ٢٩٨٠ ، ٢٩٨١
[٤٣١٣ ، ٣١١٦ ، ٢٩٨١]

تخریج: إسناده صحيح. خ: (١٨٣٧)، م: (١٤١٠).

1920. It was narrated from Ibn 'Abbas that he said: I was one of those whom the Prophet (ﷺ) sent on ahead on the night of Muzdalifah with the weak ones among his family. And on one occasion he said: The Messenger of Allah (ﷺ) sent on ahead the weak ones among his family.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1678) and Muslim (1293)]

1921. It was narrated from Ibn 'Abbas: The Messenger of Allah (ﷺ) only trotted (*raml*) around the Ka'bah in order to show the *mushrikeen* his strength.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4257) and Muslim (1266)]

1922. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1835) and Muslim (1202)]

1923. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was treated with cupping when he was in *ihram*.

Comments: [See the previous report]

١٩٢٠ - حَدَّثَنَا سُفِيَّانُ عَنْ عُمَرِيْوَ، عَنْ عَطَاءً، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَنَا وَمَنْ قَدَّمَ الشَّيْءَ لِلَّهِ الْمُرْدَلَةُ فِي ضَعْفَةِ أَهْلِهِ. وَقَالَ مَرَّةً: إِنَّ الشَّيْءَ قَدَّمَ ضَعْفَةَ أَهْلِهِ. [انظر: ٢٤٦٠ ، ٢٤٥٩ ، ٢٢٣٩ ، ٢٢٠٤ ، ٢٠٨٢ ، ٣١٥٩ ، ٣٢٢٩ ، ٢٤٣٥]

تخریج: إسناده صحيح. خ: (١٦٧٨)، م: (١٢٩٢).

١٩٢١ - حَدَّثَنَا سُفِيَّانُ عَنْ عُمَرِيْوَ، عَنْ عَطَاءً، عَنْ ابْنِ عَبَّاسٍ: إِنَّمَا رَمَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَوْلَ الْكَعْبَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ.
[انظر: ٢٠٢٩ ، ٢٣٠٥ ، ٢٦٣٩ ، ٣٤٧]

تخریج: إسناده صحيح. خ: (٤٢٥٧)، م: (١٢٦٦).

١٩٢٢ - حَدَّثَنَا شُفَيْيَانُ: قَالَ عُمَرُ وَأُولَئِكَ فَخِيَظَنَاهُ عَنْ طَاؤِسٍ وَقَالَ مَرَّةً: أَخْبَرَنِي طَاؤِسٌ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَجَمَ وَهُوَ مُخْرِمٌ. [انظر: ١٩٢٣ ، ٣٥٢٤]

تخریج: إسناده صحيح. خ: (١٨٣٥)، م: (١٢٠٢).

١٩٢٣ - قَالَ أَبِي: وَقَدْ حَدَّثَنَا سُفِيَّانُ وَقَالَ: عُمَرُ وَعَنْ عَطَاءٍ وَطَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الشَّيْءَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَجَمَ وَهُوَ مُخْرِمٌ. [راجع: ١٨٤٩]

تخریج: راجع ماقبله.

1924. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "When one of you eats, let him not wipe his hand until he has licked it or it is licked for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5456) and Muslim (2031)]

1925. It was narrated that Ibn 'Abbas said: Al-Muhassab is not of any significance; it is just a place where the Messenger of Allah (ﷺ) halted.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1766) and Muslim (1312)]

1926. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) delayed 'Isha' until as much of the night as Allah willed had passed. Then 'Umar said to him: O Messenger of Allah, the women and children have gone to sleep. He came out and said: "Were it not that it would be too difficult for my *ummah*, I would have enjoined them to pray at this hour."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7239) and Muslim (642)]

1927. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and garment.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

١٩٢٤- قال أبي: وقال سفيان: عن عمرو، عن عطاء، عن ابن عباس: أن النبي ﷺ قال: إذا أكل أحدكم، فلا يمسح يده حتى يلعقها أو يلعقها». [انظر: ٣٤٩٩، ٣٢٣٤، ٢٦٧٢]

تخریج: [إسناده صحيح. خ: (٥٤٥٦)، م: (٢٠٣١)]

١٩٢٥- حدثنا سفيان عن عمرو، عن عطاء، عن ابن عباس قال: ليس المقصود بشيء، إتنا هو منزل ترثه رسول الله ﷺ.

[انظر: ٣٢٨٩، ٣٤٨٨]

تخریج: [إسناده صحيح. خ: (١٧٦٦)، م: (١٣١٢)]

١٩٢٦- حدثنا سفيان عن عمرو، عن عطاء وابن جرير، عن عطاء، عن ابن عباس: أن رسول الله ﷺ أخرها حتى ذهب من الليل ما شاء الله، فقال له عمر: يا رسول الله، نام النساء والولدان. فخرج فقال: «لولا أن أشئت على أشيء، لأمْرُهم أن يصلوها هذه الساعة». [انظر: ٢١٩٥، ٣٤٦٦]

تخریج: [إسناده صحيح. خ: (٧٢٢٩)، م: (٦٤٢)]

١٩٢٧- حدثنا سفيان عن عمرو، عن طاوس، عن ابن عباس قال: أمر رسول الله ﷺ أن يسجد على شيء ونهى أن يكثف شعرة وينبه. [انظر: ٢٤٣٦، ٢٣٠٠، ١٩٤٠، ٢٦٥٨، ٢٥٢٧، ٢٥٨٨، ٢٥٩٦، ٢٥٩٠، ٢٦٥٨، ٢٧٧٧]

[٢٩٨٣، ٢٧٧٧]

تخریج: [إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠)]

1928. It was narrated that Tawoos said: I heard Ibn 'Abbas say: As for what the Messenger of Allah ﷺ forbade to be sold before possession was taken of it, that is food. And Ibn 'Abbas stated his opinion: I think everything is like that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1235) and Muslim (1525)]

1929. It was narrated that Ibn 'Abbas said: The Messenger of Allah ﷺ prayed in Madinah, when he was a resident and not travelling, seven [*rak'ahs*] and eight [*rak'ahs*].

Comments: [*Saheeh* because of corroborating evidence, al-Bukhari (1174) and Muslim (705) and its *isnad* is *da'eef*]

تخریج: صحيح لغیره، خ: (١١٧٤)، م: (٧٠٥). وهذا إسناد ضعيف، محمد بن عثمان الجمحي ضعيف.

1930. It was narrated from Ibn 'Abbas: A man died at the time of the Messenger of Allah ﷺ, leaving behind no heir except a slave whom he had already manumitted, so he gave his estate to him.

Comments: [Its *isnad* is *da'eef*, and *Awsajah* is unknown]

1931. It was narrated from Ibn 'Abbas: I am surprised at those who anticipate the month when the Messenger of Allah ﷺ said: "Do not fast until you see it" or he said "Fast when you see it."

Comments: [*Saheeh* because of corroborating evidence]

تخریج: صحيح لغیره، وفي سنده عمرو بن دينار مجہول.

١٩٢٨ - حَدَّثَنَا سُفيَانُ عَنْ عَمْرِو، عَنْ طَاؤِسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ قَالَ: أَمَا الَّذِي نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ أَنْ يَأْكُلَ حَتَّىٰ يُقْضَىٰ فَالطَّعَامُ. وَ قَالَ ابْنُ عَبَّاسَ بِرَأْيِهِ: وَلَا أَخْسِبُ كُلَّ شَيْءٍ إِلَّا مِثْلَهُ. [راجع: ١٨٤٧]

تخریج: إسناده صحيح، خ: (٢١٣٥)، م: (١٥٢٥).

١٩٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنَ صَفَوانَ ابْنِ أُمَّةِ الْجَمْحُوْرِيِّ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ أَبِي أَنَّ عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي الْمَدِيْنَةِ مُقْبِلًا غَيْرَ مُسَافِرًا سَبْعًا وَتَسْعَيْنَ. [راجع: ١٩١٨]

تخریج: صحيح لغیره، خ: (١١٧٤)، م: (٧٠٥). وهذا إسناد ضعيف، محمد بن عثمان الجمحي ضعيف.

١٩٣٠ - حَدَّثَنَا سُفيَانُ عَنْ عَمْرِو، عَنْ عَوْسَاجَةَ، عَنْ ابْنِ عَبَّاسٍ: رَجُلٌ مَاتَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَلَمْ يَتَرُكْ وَارِثًا إِلَّا عَنْدَهُ هُوَ أَغْنَتُهُ، فَأَعْطَاهُ مِيزَانَهُ.

تخریج: إسناده ضعيف، عوساجة مجہول.

١٩٣١ - حَدَّثَنَا سُفيَانُ عَنْ عَمْرِو، عَنْ مُحَمَّدٍ ابْنِ حُكَيْمٍ، عَنْ ابْنِ عَبَّاسٍ: عَجِبْتُ مِنْ يَتَقدِّمُ الشَّهْرَ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصُومُوا حَتَّىٰ تَرَوْهُ» أَوْ قَالَ: «صُومُوا لِرُؤْتِهِ». [انظر: ١٩٨٥، ٣٤٧٤]

1932. It was narrated from Sa'eed bin al-Huwaarith, who heard Ibn 'Abbas (say): We were with the Prophet (ﷺ) and he went to the outhouse, then he came out and called for food - on one occasion he said: food was brought - and it was said: O Messenger of Allah, aren't you going to do *wudoo'*? He said: "I am not going to pray such that I needed to do *wudoo'*."

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

1933. It was narrated from 'Amr, from Ibn Ma'bad, that Ibn 'Abbas said: I only knew that the prayer of the Messenger of Allah (ﷺ) had ended from the *takbeer*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (841) and Muslim (583)]

1934. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "No man should be alone with a woman and no woman should travel unless she has a *mahram* with her." A man came and said: My wife has gone out for *Hajj* and I have enlisted in such and such a campaign. He said: "Go and do *Hajj* with your wife."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1862) and Muslim (1341)]

١٩٣٢ - حَدَّثَنَا سُفِيَّانُ (٢٢٢/١) عَنْ عَمْرِو، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، سَمِعَ ابْنَ عَبَّاسَ: كُلُّاً مِنْهُ أَعْلَمُ بِالْجِنَاحِ، فَأَتَى الْغَاطَةَ، ثُمَّ خَرَجَ، فَدَعَا بِالطَّعَامِ وَقَالَ مَرْأَةً: فَاتَّيْ بِالطَّعَامِ فَقَبِيلٌ: يَا رَسُولَ اللَّهِ، أَلَا تَوَضَّأُ؟ قَالَ: «لَمْ أَضْلُلْ فَأَتُوَضَّأُ». [انظر: ٢٠١٦، ٢٥٥٨، ٢٥٧٠، ٣٢٤٥، ٣٢٨٢، ٢٥٤٩]

تعریف: إسناده صحيح. م: (٣٧٤).

١٩٣٣ - حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرِو، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا كُنْتُ أَغْرِفُ أَنْقَصَاءَ صَلَوةَ رَسُولِ اللَّهِ ﷺ إِلَّا بِالْكَثِيرِ. [انظر: ٣٤٧٨]

قَالَ عَمْرُو: قُلْتُ لَهُ: حَدَّثْتَنِي؟ قَالَ: لَا، مَا حَدَّثْتُكَ بِهِ.

تعریف: إسناده صحيح. خ: (٨٤١)، م: (٥٨٣).

١٩٣٤ - حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرِو، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ، وَلَا سَافِرٌ امْرَأَةٌ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ» وَجَاءَ رَجُلٌ فَقَالَ: إِنَّ امْرَأَتِي خَرَجَتْ إِلَى الْأَنْجَعِ، وَإِنِّي أَكْثَرُ فِي غَرْزَةٍ كَذَا وَكَذَا. قَالَ: «اَنْطِلِقْ فَاخْجُجْ مَعَ امْرَأَتِكَ». [انظر: ٣٢٣٢، ٣٢٣١]

تعریف: إسناده صحيح. خ: (١٨٦٢)، م: (١٣٤١).

1935. Ibn 'Abbas said: Thursday and what a Thursday! Then he wept until his tears wetted the pebbles. We said: O Abu 'Abbas, what about Thursday? He said: The Messenger of Allah (ﷺ) took a turn for the worse, and he said: "Come to me and I will write for you a document, so you will not go astray after I am gone." But they argued (about that), and it is not appropriate to argue in the presence of a Prophet. They said: What is the matter with him? Is he delirious?^[1] Try to find out from him. So they kept repeating that to him, but he said: "Let me be. The state in which I am now is better than that which you want me to do." And he enjoined three things - Sufyan said: He gave instructions to do three things - and said: "Expel the *mushrikeen* from the Arabian Peninsula, and honour the delegations as I used to do." And Sa'eed did not mention the third thing, and I do not know if he omitted it deliberately, or on another occasion he said that he forgot it. And Sufyan said on one occasion: Either he omitted it or forgot it.

Comments: [Its *isnad* is *sahih*, al-Bukhari (3053) and Muslim (1637)]

1936. It was narrated from Ibn 'Abbas: People used to depart from all points and the Messenger of Allah (ﷺ) said: "No one should leave until the last thing he has done is to circumambulate the House."

^[1] The speaker was reminding the people that it is impossible for a Prophet to become delirious because he *ma'soom* (infallible), and they should have tried to ask him for clarification because he was still able to speak clearly. [Translator]

١٩٣٥ - حَدَّثَنَا سُفِيَّانُ عَنْ شَيْمَانَ بْنِ أَبِي مُسْلِمٍ
خَالِدِ ابْنِ أَبِي تَجِيْحٍ: سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ:
قَالَ ابْنُ عَبَّاسٍ: يَوْمُ الْخَيْرِ، وَمَا يَوْمُ الْخَيْرِ؟
ئُمَّ بَكَى حَتَّى بَلَّ دَمْعَهُ - وَقَالَ مَرْءَةٌ: دُمُوعَهُ
الْخَصِّيُّ، قَلَّا: يَا أَبَا الْعَبَّاسِ، وَمَا يَوْمُ الْخَيْرِ؟
قَالَ: أَشَدُّ بِرَسُولِ اللَّهِ وَجْهَهُ وَجْهَهُ، فَقَالَ: «الثَّوْنَى»
أَكْتَبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبْدًا» فَتَأَذَّعُوا،
وَلَا يَتَبَغِي عَنْهُمْ نَزَارَعُ، فَقَالُوا: مَا شَاءَهُ أَهْجِرُ؟
قَالَ سُفِيَّانُ: يَتَبَغِي هَذِي أَشْتَهِمُوهُ، فَلَدَبِّوَا
بَعْدُونَ عَلَيْهِ، فَقَالَ: «أَدْعُونِي، فَالَّذِي أَنَا فِيهِ حَرَّ
مِنَ الدُّعَوْنَى إِلَيْهِ» وَأَمْرَ بِثَلَاثَ - وَقَالَ سُفِيَّانُ مَرْءَةً:
أَوْصَى بِثَلَاثَ - قَالَ: «أَخْرِجُو الْمُشْرِكِينَ مِنْ
جَزِيرَةِ الْأَرْبَابِ، وَأَجِرِرُوا الْوَفَدَ يَنْخُو مَا كُنْتُ
أَجِرِزُهُمْ» وَسَكَّتَ سَعِيدٌ عَنِ التَّالِيَةِ، فَلَا أَدْوِي
أَسْكَتَ عَنْهَا عَمْدًا، وَقَالَ مَرْءَةٌ: أَنْ تَبَيَّنَهَا؟ وَقَالَ
سُفِيَّانُ مَرْءَةً وَإِمَّا أَنْ يَكُونَ تَرَكَهَا، أَنْ تَبَيَّنَهَا.
[انظر: ٢٦٧٦، ٢٩٩٠، ٣٣٣٦]

تخریج: إسناده صحيح. خ: (٣٠٥٣)، م: (١٦٣٧).

١٩٣٦ - حَدَّثَنَا سُفِيَّانُ عَنْ شَيْمَانَ، عَنْ
طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ: كَانَ النَّاسُ
يَنْسِرُونَ فِي كُلِّ وَجْهٍ، فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَنْفَرُ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ
بِالْأَبْيَتِ». [انظر: ١٩٩٠]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1755) and Muslim (1327)]

1937. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) came to Madinah, the people used to pay two or three years in advance for dates. He said: "Whoever pays in advance, let him pay in advance for a specified measure and a specified weight, for a specified time."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2240) and Muslim (1604)]

1938. Sufyan said: 'Ubaidullah bin Abu Yazeed told me seventy years ago: I heard Ibn 'Abbas say: I did not see the Messenger of Allah (ﷺ) fast any day, seeking its virtue and superiority over other days, apart from the day of 'Ashoora' - and on one occasion Sufyan said: Except this day, meaning 'Ashoora' - and this month, the month of Ramadan.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2006) and Muslim (1132)]

1939. 'Ubaidullah narrated that he heard Ibn 'Abbas say: I am one of those whom the Prophet (ﷺ) sent on ahead with the weak ones of his family on the night of Muzdalifah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1856) and Muslim (1293)]

1940. It was narrated from Ibn 'Abbas: The Messenger of Allah

تخریج: [إسناده صحيح. خ: (١٧٥٥)، م: (١٣٢٧)].

١٩٣٧ - حدثنا سفيان عن ابن أبي نجح، عن عبد الله بن كثير، عن أبي المنهال، عن ابن عباس قال: قدم النبي ﷺ المدينة وهم يسلفون في التمر السنتين والثلاث، فقال: «من شأْف فليسلف في كل معلوم، ووزن معلوم، إلى أجل معلوم». [راجع: ١٨٦٨]

تخریج: [إسناده صحيح. خ: (٢٢٤٠)، م: (١١٠٤)].

١٩٣٨ - حدثنا سفيان قال: أخبرني عبد الله بن أبي تيريد مذكورة سمعت ابن عباس يقول: ما علمت رسول الله ﷺ صام يوماً، يتحرى فضله على الأيام غير يوم عاشوراء - وقال سفيان مرة أخرى: إلا هذا اليوم، يعني عاشوراء - وهذا الشهر، شهر رمضان. [انظر: ٢٨٥٤، ٣٤٧٥].

تخریج: [إسناده صحيح. خ: (٢٠٠٦)، م: (١١٣٢)].

١٩٣٩ - حدثنا سفيان: أخبرني عبد الله بن سمع ابن عباس يقول: أنا ومن قدم النبي ﷺ ليلة المذلة في صفة أهلها. [راجع: ١٩٢٠]

تخریج: [إسناده صحيح. خ: (١٨٥٦)، م: (١٢٩٣)].

١٩٤٠ - حدثنا سفيان عن ابن طاووس، عن أبيه، عن ابن عباس: أمر النبي ﷺ أن

(ﷺ) was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and garment.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

1941. It was narrated from Salim that Ibn 'Abbas was asked about a man who killed a believer, then he repented and believed and did righteous deeds, then followed true guidance. He said: Woe to you, how could he follow true guidance? I heard your Prophet (ﷺ) say: "The slain one will come, holding on to his killer, saying: 'O Lord, ask this one why he killed me.'" By Allah, Allah revealed it to your Prophet (ﷺ) and He did not abrogate it after He revealed it. Woe to you, how can he follow true guidance?

Comments: [Its *isnad* is *saheeh*]

1942. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) was shrouded in three pieces of cloth: his chemise in which he died and a Najrani *hullah* (a kind of suit), and the *hullah* is two pieces of cloth.

Comments: [Its *isnad* is *da'eef*, because Yazeed bin Abu Ziyad is *da'eef*]

1943. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) was treated with cupping between Makkah and Madinah, when he was fasting and in *ihram*.

Comments: [Its *isnad* is *da'eef*, because of the weakness of Yazeed bin Abu Ziyad]

يَسْجُدُ عَلَى سَبْعَ، وَنُبَيِّنُ أَنَّ يَكْفَ شَعْرًا أَوْ
تَوْبَا. [راجع: ١٩٢٧]

تَحْرِيْج: إِسْنَادٌ صَحِّحٌ. خ: (٨٠٩)، م: (٤٩٠).

١٩٤١ - حَدَّثَنَا شَفَيْاً عَنْ عَمَّارٍ، عَنْ سَالِمٍ:
شَفَيْاً بْنُ عَبَّاسٍ عَنْ رَجُلٍ قَاتَلَ مُؤْمِنًا، ثُمَّ تَابَ
وَأَمْنَ وَعَمِلَ صَالِحًا، ثُمَّ اهْتَدَى؟ قَالَ: وَيَحْكُ
وَأَتَى لَهُ الْهُدَى؟! سَمِعْتُ نِسْكَمْ يَقُولُ:
«يَجِيءُ الْمَقْتُولُ مُتَنَعِّلًا بِالْقَاتِلِ يَقُولُ: يَا رَبَّ،
سَلِّ هَذَا فِيمَ قَاتَلَنِي؟» وَاللَّهُ لَقَدْ أَنْزَلَهَا اللَّهُ عَزَّ
وَجَلَّ عَلَى نِسْكَمْ، وَمَا نَسْخَهَا بَدَأَ إِذْ
أَنْزَلَهَا، قَالَ: وَيَحْكُ، وَأَتَى لَهُ الْهُدَى؟!
[انظر: ٣٤٤٥، ٢٦٨٣، ٢١٤٢]

تَحْرِيْج: إِسْنَادٌ صَحِّحٌ.

١٩٤٢ - حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: أَخْبَرَنَا يَزِيدُ
عَنْ مَقْسُمٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ أَنْوَابٍ: فِي قَبِيصِهِ الَّذِي
مَاتَ فِيهِ، وَحَلَّهُ تَعْرِيَةً. الْحَلَّةُ تَوْبَا.

تَحْرِيْج: إِسْنَادٌ ضَعِيفٌ، يَزِيدُ بْنُ أَبِي زِيَادٍ ضَعِيفٌ.

١٩٤٣ - حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا يَزِيدُ بْنُ
أَبِي زِيَادٍ عَنْ مَقْسُمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:
اَخْتَاجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ
وَهُوَ صَائِمٌ مُخْرِمٌ. [راجع: ١٨٣٩]

تَحْرِيْج: إِسْنَادٌ ضَعِيفٌ، لِضَعْفِ يَزِيدِ بْنِ أَبِي زِيَادٍ.

1944. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said with regard to the *mukatab* [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments]: "A portion of the *diyah* of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the *diyah* of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its *isnad* is *saheeh*]

1945. 'Ammar, the freed slave of Banu Hashim, said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) died when he was sixty-five years old.

Comments: [Its men are reliable]

تغرييغ: رجال ثقات غير عمار بن أبي عمارة من رجال مسلم، لكن لا يتابع عليه في هذا الحديث. والثقات بروونه عن ابن عباس بلقط: ابن ثلاثة وستين.

1946. It was narrated that Ibn 'Abbas said: The last hardship the believer faces is death. And he said concerning the verse, "The Day that the sky will be like *al-muhl'*" [al-Ma'arij 70:8]: [This means] the filth of oil. And he said concerning the verse, "during the hours of the night" [Al- 'Imran 3:113]: [This means] in the depths of the night. And he said: Do you know what the disappearance of knowledge is? He said: It is the disappearance of the scholars from the earth.

Comments: [Its *isnad* is *da'eef*]

١٩٤٤ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا هِشَامُ عَنْ
يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي الْمُكَاتِبِ: «يَنْتَهِي
مِنْهُ يَقْدِرُ مَا أَدَى دِيَةُ الْجُرْحِ، وَيَقْدِرُ مَا رَقَّ مِنْهُ
دِيَةُ النَّبِيِّ». [انظر: ١٩٨٤ / ٢٢٣ (٢٢٣)، ٢٤٢٣، ٢٦٦٠، ٣٤٨٩]

تغرييغ: [إسناده صحيح.]

١٩٤٥ - حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدِ الْحَدَّادِ:
حَدَّثَنِي عَمَّارٌ مَوْلَى بْنِي هِشَامَ قَالَ: سَمِعْتُ
ابْنَ عَبَّاسٍ يَقُولُ: تُوفَّى رَسُولُ اللَّهِ ﷺ وَهُوَ
ابْنُ خَمْسٍ وَسِتِّينَ سَنَةً. [راجع: ١٨٤٦]

تغرييغ: رجال ثقات غير عمار بن أبي عمارة من رجال مسلم، لكن لا يتابع عليه في هذا الحديث. والثقات بروونه عن ابن عباس بلقط: ابن ثلاثة وستين.

١٩٤٦ - حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: آخِرُ شَيْءٍ يَلْقَاهَا الْمُؤْمِنُ
الْمَوْتُ، وَفِي قَوْلِهِ: «يَوْمَ تَكُونُ الْكَسَادَةُ
كَلْمَهُ» (المعارج: ٨) قَالَ: كَذُرُوئِي الرِّزْقُ،
وَفِي قَوْلِهِ: «مَائَةٌ أَيْلَمُ» (آل عمران: ١١٣)
قَالَ: جَوْفُ الظَّلَلِ، وَقَالَ: هَلْ تَذَرُونَ مَا
ذَهَابُ الْعِلْمِ؟ قَالَ: هُوَ ذَهَابُ الْعُلَمَاءِ مِنَ
الْأَرْضِ.

تغرييغ: [إسناده ضعيف، قابوس ضعيف.]

1947. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The man in whose heart there is nothing of the Qur'an is like a ruined house."

Comments: [Its isnad is da'eef]

١٩٤٧ - حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَيْهَى، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الرَّجُلَ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِّنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ».

تخریج: إسناده ضعیف لضعف قابوس.

1948. It was narrated from Ibn 'Abbas: The Prophet (ﷺ) was in Makkah, then he was commanded to migrate and the verse was revealed to him: "And say (O Muhammad (ﷺ)): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)" [al-Isra' 17:80].

Comments: [Its isnad is da'eef]

١٩٤٨ - حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَيْهَى، عَنْ ابْنِ عَبَّاسٍ: كَانَ رَسُولُ اللَّهِ ﷺ يَكْتُمُهُ، ثُمَّ أَمْرَ بِالْهِجْرَةِ، وَأَنْزَلَ عَنْهُ: «وَقُلْ رَبِّ آذِنْنِي مُدْخَلٌ صَدِيقٌ وَأَخْرِجْنِي مُخْرَجٌ صَدِيقٌ وَأَعْنَلْ مَنْ مِنْ ذَلِكَ سُلْطَنًا نَصِيرًا» (الإسراء: ٨٠).

تخریج: إسناده ضعیف لضعف قابوس.

1949. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "There cannot be two qiblahs in one land, and the Muslim does not have to pay jizyah."

Comments: [Its isnad is da'eef]

١٩٤٩ - حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَيْهَى، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَضْلُعْ قِبَلَتَنِي فِي أَرْضِي، وَلَيْسَ عَلَى مُسْلِمٍ جِزْيَةً»، [انظر: ٢٥٧٦، ٢٥٧٧]، [٢٥٧٧].

تخریج: إسناده ضعیف لضعف قابوس.

1950. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "The people will be gathered barefoot, naked and uncircumcised, and the first one to be clothed will be Ibraheem (ﷺ)." Then he recited: "As We began the first creation, We shall repeat it" [al-Anbiya' 21:104].

Comments: [Its isnad is saheeh, al-Bukhari (3349)]

١٩٥٠ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُقْيَانَ قَالَ: حَدَّثَنِي الشَّبَرِيُّ بْنُ التَّعْمَانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُخَشَّرُ النَّاسُ حُفَّةً حُفَّةً عَرَّاً غُرَّاً، فَأَوْلُ مَنْ يُكَسِّي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ ثُمَّ قَرَا: «كَمَا بَدَأْنَا أَوْلَى حَكْلَنِي شَيْمَهُ» (الأنبياء: ١٠٤). [راجع: ١٩١٣].

تخریج: إسناده صحيح. خ: (٣٣٤٩).

1951. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) drank some milk and rinsed his mouth after that, and he said: "It is somewhat greasy."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (211) and Muslim (358)]

١٩٥١ - حَدَّثَنَا يَحْيَى عَنِ الْأَوْرَاعِيِّ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ شَرِبَ لَنَّا فَقَضَمَضَنَّ. وَقَالَ: «إِنَّ لَهُ دَسْمًا». [انظر: ٣٥٣٨، ٣٠٥١، ٣١٢٣، ٢٠٠٧]

^{۲۱۱} تخریج: اسناده صحیح، خ: (۲۱۱)، م: (۳۵۸).

1952. Qatadah said: I heard Jabir bin Zaid narrate that Ibn 'Abbas said: The daughter of Hamzah was mentioned to the Prophet (ﷺ) [as a potential bride] but he said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is saheeh, al-Bukhari (2645) and Muslim (1447)]

١٩٥٢ - حدثنا يحيى عن شعبة، حدثنا قتادة
قال: سمعت جابر بن زيد عن ابن عباس
قال: ذكر للنبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أبنة حمراء، فقال: «إنها
أبنة أخي من الرضاع». [انظر: ٢٤٩٠، ٣٢٣٧، ٣١٤٤، ٣٠٤٣، ٢٦٣٣]

1953. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) put *Zuhr* and '*Asr*', and *Maghrib* and '*Isha'*, together in Madinah when there was no state of fear or rain. It was said to Ibn 'Abbas: What was the purpose of that? He said: He did not want to cause any hardship for his *ummah*.

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

١٩٥٣ - حَدَّثَنَا أَبُو مَعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ
عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَمِيعُ رَسُولِ اللَّهِ يَعْلَمُ بَيْنَ الظَّهَرِ
وَالغَضْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، بِالْمَدِينَةِ فِي
غَيْرِ حَنْوَفٍ وَلَا مَطْرِ، قَيلَ لِابْنِ عَبَّاسٍ: وَمَا
أَزَادَ اللَّهَ ذَلِكَ؟ قَالَ: أَزَادَ أَنَّ لَا يُخْرَجَ أَمْتَهْ.

[۳۳۲۳، ۳۲۶۵، ۲۰۰۷ : ۱۰]

^{٧٠٥} تخریج: اسناده صحیح. م:

1954. It was narrated that Ibn 'Abbas said: A man from Banu 'Amir came to the Prophet (ﷺ) and said: O Messenger of Allah, show me the Seal that is between your shoulders, for I know the most about medical matters. The Messenger of Allah (ﷺ) said to

him: "Shall I not show you a sign?" He said: Yes. He looked at a palm tree and said: "Call this bunch of dates." So he called it, and it came jumping until it stopped in front of him. Then the Messenger of Allah (ﷺ) said to it: "Go back," and it went back to its place. The 'Amiri man said: O Banu 'Amir, I have never seen any man more skilled in magic than I have seen today.

Comments: [Its isnad is saheeh]

1955. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I have been supported with the east wind, and 'Ad were destroyed by the west wind."

Comments: [Its isnad is saheeh, al-Bukhari (1035) and Muslim (900)]

1956. It was narrated that Ibn 'Abbas said, concerning the verse "The (Prophet's) heart lied not in what he (Muhammad ﷺ) saw" [an-Najm 53:11]: Muhammad saw his Lord, may He be glorified and exalted, with his heart, twice.

Comments: [Its isnad is saheeh, Muslim (176)]

1957. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever has a daughter born to him and does not bury her alive or humiliate her or prefer his sons over her, Allah will admit him to Paradise because of her."

"ألا أريك آية؟" قال: بلّى، قال: فنظر إلى نخلة، فقال: «ادع ذلك العين» قال: فدعاه فجاء يغفر حتى قام بين يديه، فقال له رسول الله ﷺ: «ارجع» فرَجع إلى مكانه، فقال العميري: يا آل بني عامر، ما رأيتم كاليوم رجلاً أشحر.

تخریج: إسناده صحيح.

١٩٥٥ - حديث أبو معاوية: حدثنا الأغمسُ عن شعوْدَةِ بْنِ مَالِكٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي نُصِرُّ الصَّابِرَ، وَإِنْ عَادَ أَهْلُكَ بِالدَّبُورِ». [انظر: ٢٠١٣، ٣٥٤٠].

تخریج: إسناده صحيح. خ: (١٠٣٥)، م: (٩٠٠).

١٩٥٦ - حديث أبو معاوية: حدثنا الأغمسُ عن زيدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبِي عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: «هُمَا كَتَبَ اللَّهُ عَزَّ وَجَلَّ رَفَقًا» (النجم: ١١) قَالَ: رَأَى مُحَمَّدًا رَبَّهُ عَزَّ وَجَلَّ يَقْلِيهِ مَرْتَينِ. [انظر: ٢٥٨٠].

تخریج: إسناده صحيح. م: (١٧٦).

١٩٥٧ - حديث أبو معاوية عن أبي مالك الأشجعى، عن ابن حذير، عن ابن عباس قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ وُلِدَتْ لَهُ ابْنَةٌ، فَلَمْ يَتَدْهَمْهَا، وَلَمْ يُهْمِنْهَا وَلَمْ يُؤْيِنْهَا وَلَمْ يَعْلَمْهَا - يَنْهَا الْذَّكَرُ - أَذْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ».

Comments: [Its *isnad* is *da'eef* and Ibn Hudair is unknown]

1958. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) went on a journey and stayed for nineteen days, offering the prayers two [*rak'ahs*] by two. Ibn 'Abbas said: When we travelled and stayed for nineteen days, we offered the prayers two [*rak'ahs*] by two, but if we stayed longer than that, we offered the prayers with four [*rak'ahs*].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1080)]

تخریج: إسناده ضعیف، ابن حذیر مجهول.

١٩٥٨- حدثنا أبو معاوية: حدثنا عاصم الأخوّل عن عكرمة، عن ابن عباس قال: سافر رسول الله ﷺ سفراً، فقام يشع عشرة يضلي ركعتين ركعتين. قال ابن عباس: فنحن إذا سافرنا، فأنقذنا يشع عشرة، صلينا ركعتين ركعتين، فإذا أقذنا أكثر من ذلك، صلينا أربعة. [انظر:]

[٢٨٨٤، ٢٨٨٣، ٢٧٥٨]

تخریج: إسناده صحيح. خ: (١٠٨٠).

1959. It was narrated that Ibn 'Abbas said: On the day of at-Ta'if, the Messenger of Allah (ﷺ) freed all the slaves of the *mushrikeen* who came out to him.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

١٩٥٩- حدثنا أبو معاوية: حدثنا حجاج عن الحكم، عن مقسم، عن ابن (١٢٤) عباس قال: أعن رسول الله ﷺ يوم الطائف منخرج إليه من غير المشركيّن. [انظر:]

[٣٤١٥، ٣٢٦٧، ٢٢٢٩، ٢١٧٦]

تخریج: حسن لغيره، وهذا إسناد ضعیف، حجاج بن أرطاة مدنس وقد عنده والحكم بن عتبة لم يسمعه من مقسم، وإنما هو كتاب.

1960. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade *muhaqalah* and *muzabahanah*^[1], and 'Ikrimah regarded it as *makrooh* to sell wheat or barley harvested when it is green.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2187)]

١٩٦٠- حدثنا أبو معاوية: حدثنا الشيباني عن عكرمة، عن ابن عباس قال: نهى رسول الله ﷺ عن المعاملة والمزابنة. وكان عكرمة يكره بيع القصيل.

تخریج: إسناده صحيح. خ: (٢١٨٧).

^[1] *Muhaqalah* means selling the field for a known measure of grain. *Muzabahanah* means selling the palm tree for some *wasqs* of dried dates.

1961. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) wrote to the people of Jurash, forbidding them to mix raisins with dried dates.

Comments: [Its isnad is saheeh]

١٩٦١ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ - يَعْنِي الشَّيْبَانِيَّ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَى أَهْلِ جُرَاشَ يَنْهَا مُنْهَمْ أَنْ يَخْلُطُوا الرَّبَّيْبَ وَالشَّنْزَرَ. [انظر: ٣١١٠، ٢٤٩٩]

تخریج: إسناده صحيح.

1962. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) offered the funeral prayer for the occupant of a grave after he was buried.

Comments: [Its isnad is saheeh, al-Bukhari (1247) and Muslim (954)]

١٩٦٢ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الشَّيْبَانِيَّ عَنْ الشَّعْبِيِّ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى صَاحِبِ قَبْرٍ بَعْدَمَا دُفِنَ.

[انظر: ٣١٣٤، ٢٥٠٤]

تخریج: إسناده صحيح. خ: (١٢٤٧)، م: (٩٥٤).

1963. It was narrated that Ibn 'Abbas said: Raisins would be soaked for the Messenger of Allah (ﷺ) and he would drink it for one day, then the next, then the next, until the evening of the third day. Then he would order that it be given to others to drink or be poured away.

Comments: [Its isnad is saheeh, Muslim (2004)]

١٩٦٣ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي عُمَرَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: كَانَ يَقْطَعُ لِلشَّيْبَانِيَّ وَالرَّبَّيْبَ، قَالَ: فَيَسْرِئُهُ النَّوْمُ وَالْغَدَرُ، وَيَقْدِمُ الْقَدْرُ إِلَى مَسَاءِ الْأَلْيَةِ، ثُمَّ يَأْمُرُ بِهِ، فَيَسْقُى أَوْ يَهْرَأُ. [انظر: ٢٠٦٨، ٢٣٣٧، ٢١٤٣]

تخریج: إسناده صحيح. م: (٢٠٠٤).

1964. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) heard a man say, Whatever Allah wills and you will. He said: "Rather, what Allah alone wills."

Comments: [Saheeh because of corroborating evidences]

١٩٦٤ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَجْلَنُعَّ عَنْ تَرِيدَ بْنِ الْأَصْمَمِ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: سَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ وَشِئَتْ، فَقَالَ: بَلْ مَا شَاءَ اللَّهُ وَخَذَهُ.

[راجع: ١٨٣٩]

تخریج: صحيح لغيره. أجلع مختلف فيه.

1965. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed in an open space with nothing in front of him.

Comments: [Hasan because of corroborating evidence].

تغريب: حسن لغيره، الحجاج بن أرطاة مدلس وقد عنن.

1966. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent 'Abdullah bin Rawahah on an expedition, and that happened to be a Friday. He sent his companions on ahead and said: I will stay behind and pray *Jumu'ah* with the Prophet (ﷺ), then I will catch up with them. When the Messenger of Allah (ﷺ) had prayed, he saw him and said: "What kept you from going out early with your companions?" He said: I wanted to pray *Jumu'ah* with you, then catch up with them. The Messenger of Allah (ﷺ) said: "If you were to spend everything on earth (in charity) you would never be able to match the reward of their leaving in the morning."

Comments: [Its isnad is da'eef]

1967. It was narrated that Ibn 'Abbas said: Najdah al-Haroori wrote to Ibn 'Abbas to ask him about killing boys; who the *khumus* belongs to; when a child is no longer to be regarded as an orphan; whether women accompanied any campaign or took part in fighting; and whether slaves had any share of the booty. Ibn 'Abbas wrote to him (saying): As for boys, if you are al-Khadir and could tell

1965 - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْحَجَاجُ عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي فَضَاءِ، لَيْسَ بَيْنَ يَدَيْهِ شَيْءٌ. [راجع: ١٧٩٧]

1966 - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْحَجَاجُ عَنِ الْحَكَمِ، عَنْ يَقْسِمٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: بَعْثَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فِي سَرِيرَةٍ، فَوَافَقَ ذَلِكَ يَوْمُ الْجُمُعَةِ. قَالَ: فَقَدَمْ أَخْحَانَةَ وَقَالَ: أَتَخَلَّفُ فَأُصْلَى مَعَ الْيَتَامَةِ الْجُمُعَةَ، تُمَّ الْحَقَّهُمْ، قَالَ: فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَهُ فَقَالَ: «مَا مَنَعَكَ أَنْ تَغْدُرْ مَعَ أَخْحَابِكَ؟» قَالَ: فَقَالَ: أَرَذَتْ أَنْ أَصْلَى مَعَكَ الْجُمُعَةَ، تُمَّ الْحَقَّهُمْ. قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ، مَا أَذْرَكَتْ غَدْوَاهُمْ». [انظر: ٢٣١٧]

تغريب: إسناده ضعيف، فيه عننة الحجاج، والحكم لم يسمعه من مقسم، إنما هو كتاب.

1967 - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْحَجَاجُ عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَتَبَ نَجْدَةُ الْحَرُورِيُّ إِلَيْ أَبْنِ عَبَّاسٍ يَشَأُهُ عَنْ قَتلِ الصَّيْبَانِ، وَعَنِ الْخُمُسِ لِمَنْ هُوَ؟ وَعَنِ الصَّبَرِيِّ مَنْ يَقْطَعُ عَنْهُ الشَّمْسَ؟ وَعَنِ النَّسَاءِ هَلْ كَانَ يَخْرُجُ بِهِنَّ، أَوْ يَحْضُرُنَّ الْقِتَالَ؟ وَعَنِ الْعَبْدِ هَلْ لَهُ فِي الْعَنْتَمِ نَصِيبٌ؟ قَالَ: فَكَتَبَ إِلَيْهِ أَبْنِ

disbelievers apart from believers, then (go ahead) and kill them; as for the *khumus*, we used to say that it is for us but our people said that it is not for us; as for women, the Messenger of Allah (ﷺ) used to take women with him so they could treat the sick and take care of the wounded, but they did not take part in fighting; as for the child, he is no longer regarded as an orphan when he reaches puberty; as for slaves, they had no share of the booty but they would be given something.

Comments: [A *saheeh hadeeth*]

1968. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "There are no days on which righteous deeds are more beloved to Allah than these days," meaning the first ten days of Dhul-Hijjah. They said: O Messenger of Allah, not even *jihad* for the sake of Allah? He said, "Not even *jihad* for the sake of Allah, unless a man goes out with himself and his wealth and does not come back with any of that."

Comments: [Its *isnad* is *saheeh*]

عَبَّاسٌ: أَمَّا الصَّيْنَانُ، فَإِنْ كُنْتَ الْخَضِيرَ تَعْرِفُ الْكَافِرَ مِنَ الْمُؤْمِنِ، فَأَقْتَلُهُمْ، وَأَمَّا الْحُسْنُ فَكُنُّا نَقُولُ: إِنَّا لَنَا، فَوَعْدَ قَوْمًا أَنَّهُ لَيْسَ لَنَا، وَأَمَّا النِّسَاءُ، فَقَدْ كَانَ رَسُولُ اللَّهِ يَخْرُجُ مَعَهُ بِالنِّسَاءِ فَيُنَادِيُنَ الْمَرْسَى وَيَتَمَّنُ عَلَى الْجَزْرِخِيِّ، وَلَا يَمْضِرُنَ الْقِتَالَ، وَأَمَّا الصَّيْءُ، فَيَقْطَعُ عَنِ الْيَتَمِ إِذَا اخْتَلَمَ، وَأَمَّا الْعَبْدُ، فَلَيْسَ لَهُ مِنَ الْمَغْتَمِ تَصْبِيتُ، وَلَكِنَّهُمْ قَدْ كَانُوا يُرْضِعُونَ لَهُمْ. [انظر: ٢٢٣٥]

تخریج: حديث صحيح، الحجاج وإن عنده تربع.

١٩٦٨ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ مُثْلِمِ الْبَطْنِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ: «مَا مِنْ أَيَّامُ الْعَمَلِ الصَّالِحِ فِيهَا أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ، مِنْ هَذِهِ الْأَيَّامِ» - يَعْنِي أَيَّامَ الْعِشْرِ - قَالَ: قَاتَلُوا: يَا رَسُولَ اللَّهِ، وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ، ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ». [انظر: ١٩٦٩، ٣٢٢٨، ١٩٦٩، ٣١٣٩]

تخریج: إسناده صحيح.

١٩٦٩ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، قَالَ: وَحَدَّثَنَا الأَعْمَشُ عَنْ مُجَاهِدٍ - لَيْسَ فِيهِ: عَنْ أَبْنِ عَبَّاسٍ - عَنِ الرَّبِيعِ يَعْنِيهِ مَثْلُهُ، يَعْنِي: «مَا مِنْ أَيَّامُ الْعَمَلِ فِيهَا»، [رَاجِعٌ: ١٩٦٨]

Comments: [Its men are *thiqat* but it is *mursal*. See the previous report]

1970. It was narrated that Ibn 'Abbas said: A woman came to the Prophet (ﷺ) and said: O Messenger of Allah, my mother has died and she owed the fasting of one month; can I make it up on her behalf? He said: "Do you think that if your mother owed a debt, would you pay it off?" She said: Of course. He said: "The debt owed to Allah is more deserving of being paid off."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1953) and Muslim (1148)]

1971. It was narrated from 'Abdullah bin 'Umair, the freed slave of Ibn 'Abbas, that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "If I live till next year, I will certainly fast the ninth day [of Muharram]."

Comments: [Its *isnad* is *qawi*]

تخریج: رجاله ثقات، لكنه مرسلاً، راجع ماقبله.

١٩٧٠ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُشْلِمِ الْبَطْرِينِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَتَتِ النِّسِيَّ بْنَ امْرَأَةً، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي أُمِّي مَائِتَ وَعَانِيهَا صَرُومُ شَهْرٍ، أَفَأُغْضِيُ عَنْهَا؟ قَالَ: فَقَالَ: «أَرَأَيْتَ لَرَبَّكَ عَلَى أُمِّكِ ذَنِينَ، أَمَا مُنْتَ تَفْعِيْبَهُ؟» قَالَتْ: بَلَى. قَالَ: «فَذَنِينَ اللَّهُ عَزَّ وَجَلَّ أَحَقُّ». [راجع: ١٨٦١]

تخریج: إسناده صحيح. خ ١٩٥٣ (١١٤٨)، م:

١٩٧١ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبْنُ أَبِي ذِئْبٍ عَنْ الْفَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمَيْرٍ مَؤْلَى أَبْنِ عَبَّاسٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (٢٢٥/١): «إِنَّ يَقِيْتُ إِلَى قَابِلٍ، لَأَصُونَنَ الْيَوْمَ الْأَسِيْمَ». [انظر: ٣٢١٣، ٢١٠٦]

تخریج: إسناده قوي.

1972. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) trotted (*raml*) in both his *Hajj* and his *'Umrah*, as did Abu Bakr, 'Umar, 'Uthman and the caliphs.

Comments: [Its *isnad* is *saheeh*]

١٩٧٢ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبْنُ جُرْجِيْجَ عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: رَمَلَ رَسُولُ اللَّهِ ﷺ فِي حَجَّيْنِ وَفِي عُمْرَهِ كُلَّهَا وَأَبْيُونَ بَشِّرِ، وَعُمَرُ، وَعُثْمَانُ، وَالْخُلُفَاءُ. [راجع: ١٩٢١]

تخریج: إسناده صحيح.

1973. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever wants

١٩٧٣ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَسَنُ بْنُ عَفْرَوْنَ الْقَعْدِيُّ عَنْ مَهْرَانَ أَبِي صَفْوَانَ، عَنْ

to do *Hajj*, let him hasten to do it."

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

تخریج: حديث حسن، وهذا إسناد ضعيف، مهران أبو صفوان مجهول.

1974. It was narrated that Safwan al-Jammal said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "Whoever wants to do *Hajj*, let him hasten to do it."

Comments: [It is repeat of the previous report]

تخریج: هو مكرر ماقبله. قوله: «عن صفوان الجمال» خطأ، والصواب: أبو صفوان واسمه مهران.

1975. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed when the sun was eclipsed, bowing eight times and prostrating four times.

Comments: [Its *isnad* is *da'eef*]

تخریج: إسناده ضعيف، حبيب بن أبي ثابت مدلس، وقد عننته والمعنى شاذ، والمحفوظ أربع ركعات وأربع سجادات.

1976. It was narrated from Ikrimah that 'Umar used to say concerning declaring one's wife to be *haram*: It is an oath for which expiation must be offered. Hisham said: Yahya wrote to me, narrating from Ya'la bin Hakeem, from Sa'eed bin Jubair, that Ibn 'Abbas used to say concerning declaring one's wife to be *haram*: It is an oath for which expiation must be offered. And Ibn 'Abbas said: "Indeed in the Messenger of Allah (Muhammad ﷺ) you have

ابن عباس قال: قال رسول الله ﷺ: «من أراد الحج فليتعجل». [راجع: ١٨٣٣]

تخریج: حديث حسن، وهذا إسناد ضعيف، مهران أبو صفوان مجهول.

١٩٧٤ - حدثنا عبد الرحمن بن محمد يغنى المخاربي - حدثنا الحسن بن عمرو عن صفوان الجمالي، قال: سمعت ابن عباس يقول: قال رسول الله ﷺ: «فَمَنْ أَرَادَ الْحَجَّ فَلِيَعْجُلْ». [راجع: ١٤٣٣]

١٩٧٥ - حدثنا إسماعيل، أخبرنا شهان التوزي عن حبيب بن أبي ثابت، عن طاوس، عن ابن عباس: أن رسول الله ﷺ صلى عند كثوف الشمس ثانية ركعات وأربع سجادات. [وأنظر: ٣٢٣٦]

١٩٧٦ - حدثنا إسماعيل: أخبرنا هشام قال: كتب إلى يحيى بن أبي ثير يتحدث عن عكرمة: أن عمر كان يقول في الحرام: يوبن يكفرها. قال هشام: وكتب إلى يحيى يحدث عن يملئ بن حكيم، عن سعيد بن جعير: أن ابن عباس كان يقول في الحرام: يوبن يكفرها، فقال ابن عباس: «لقد كان لكم في رسول الله أسوة حسنة» (الأحزاب: ٢١).

a good example to follow for him" [al-Ahzab 33:21].

Comments: [Its *isnad* is *munqati'*]

1977. 'Abdullah bin 'Ubaidullah bin 'Abbas narrated that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) was an obedient slave; he conveyed - by Allah - what he was sent with and he did not tell us anything in exclusion to the people, except for three things: He instructed us to do *wudoo'* properly, not to consume charity and not to breed a donkey with a mare. Moosa said: I met 'Abdullah bin Hasan and said: 'Abdullah bin 'Ubaidullah told me such and such. He said: Horses were few among Banu Hashim, and he wanted to increase their numbers.

Comments: [Its *isnad* is *saheeh*]

تخریج: حديث عكرمة عن عمر في النقطاع،
لأن عكرمة لم يدرك عمر، وحديث يعلى بن حكيم
صحيح. خ: (٥٢٦٦)، م: (١٤٧٣).

١٩٧٧ - حدثنا إسماعيل: حدثنا موسى بن سالم أبو جهضم: حدثني عبد الله بن عبيدة الله بن عباس: سمع ابن عباس قال: كان رسول الله ﷺ عبداً مأموراً، بلغ - والله - ما أربيل به، وما اختصنا دون الناس بشيء، ليس ثالثاً: أمرنا أن نُسبِّحَ الْوُضُوءَ، وأن لا نأكل الصدقة، وأن لا نُزِّي حماراً على قرنس. قال موسى: فلقيت عبد الله بن حسن، فقلت: إن عبد الله بن عبيدة الله حدثني كذلك وكذا. فقال: إن الخيل كانت في بيتي هاشم قليلة، فأحب أن تكثر فيهم.

[انظر: ٢٠٩٢، ٢٢٣٨]

تخریج: إسناده صحيح.

1978. It was narrated that Ibn 'Abbas said: Khalid bin al-Waleed and I entered upon Maimoonah bint al-Harith with the Messenger of Allah (ﷺ). She said: Shall we give you some food that was given to us by Umm 'Ufaiq? Two grilled lizards were brought, and the Messenger of Allah (ﷺ) spat. Khalid said to him: I think you find it off-putting? He said: "Yes." She said: Shall I give you some milk that was given to us? He said: "Yes." A vessel of milk was brought and the Messenger of Allah (ﷺ) drank. I was on his right and Khalid was on his left,

١٩٧٨ - حدثنا إسماعيل: أخبرنا علي بن زيد قال: حدثني عمر بن أبي حزم له عن ابن عباس قال: دخلت أنا و Khalid بن الوليد مع رسول الله ﷺ على ميمونة بنتخاريث، فقال: ألا نطعمكم من هدية أهدتها لنا أم عفني؟ قال: فجيء بضيئين مشويين، فتبرق رسول الله ﷺ، فقال له Khalid: كائناً تقدراً؟ قال: "أجل" قال: ألا أستقيكم من لين أهدته لنا؟ فقال: "بل" قال: فجيء بپاناء من لين فشرب رسول الله ﷺ وأنا عن يوميه، و Khalid عن شعاليه، فقال لي: «الشريه

and he said to me: "The drink is yours, but if you want you can give precedence to Khalid." I said: I will not give precedence to anyone with regard to your leftover drink. Then he said: "If Allah provides food for anyone, let him say: 'O Allah, bless it for us and give us something better than it.' If Allah provides milk for anyone, let him say: 'O Allah, bless it for us and give us more.' And there is nothing that takes the place of food or drink except milk."

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

1979. It was narrated from Ibn 'Abbas, from Umm 'Ufaiq who gave two (grilled) lizards to her sister Maimoonah... a similar report.

Comments: [A *hasan hadeeth*, like the previous report]

لَكَ، وَإِنْ شِئْتْ أَتْرَثْ بِهَا خَالِدًا» فَقُلْتُ: مَا كُنْتُ لِأُؤْتَرْ بِسُورِكَ عَلَيَّ أَحَدًا. قَالَ: «مَنْ أطْعَمَهُ اللَّهُ طَعَامًا فَلَيُقْلِلُ: اللَّهُمَّ بَارِكْ لَنَا فِيمَا وَأَطْعَمْنَا حَيْرًا مِنْهُ، وَمَنْ سَنَاهُ اللَّهُ لَنَا فَلَيُقْلِلُ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزَدْنَا مِنْهُ، فَإِنَّ لَبِسَ شَيْءٍ يُجْزِي مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرَ اللَّبِنِ». [راجع: ١٩٠٤]

تخریج: حديث حسن، وهذا إسناد ضعيف، علي بن زيد ضعيف وعمر بن أبي حربة مجهول.

1979 - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ رَبِيعٍ عَنْ عُمَرِ بْنِ حَرْمَلَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أُمِّ أَعْقِبٍ أَهْمَدَ إِلَى أَخْتِهَا مَيْمُونَةَ بِضَيْقَنِ.. فَذَكَرَهُ. [راجع: ١٩٠٤]

تخریج: حديث حسن، وهذا إسناد ضعيف، سابقه.

1980. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) passed by two graves, and he said: "They are being punished, but they are not being punished for anything that was difficult to avoid. One of them did not protect himself from urine - Wakee' said: from his urine - and the other used to walk around spreading malicious gossip." He called for a palm branch, split it in two, then planted one piece on each grave. Then he said: "Perhaps it will be reduced for them so long as this does not dry out."

1980 - حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعُ، الْمَعْنَى
وَاحِدٌ، قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ مُجَاهِدٍ -
قَالَ وَكِيعٌ: سَمِعْتُ مُجَاهِدًا - يُحَدِّثُ عَنْ
طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرَ النَّبِيُّ ﷺ
بِضَيْقَنِ، قَالَ: إِنَّهُمَا لَيَعْدِلَانِ، وَمَا يُعْدِلَانِ فِي
كَبِيرٍ، أَمَا أَحَدُهُمَا فَكَانَ لَا يَشْتَرِئُ مِنَ الْبَوْلِ -
قَالَ وَكِيعٌ: مِنْ بَوْلِهِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي
بِالنَّوِيْمَةِ ثُمَّ أَخْلَدَ جَرِيدَةً فَنَسَّهَا بِضَيْقَنِ فَمَرَ فِي
كُلِّ قَبْرٍ وَاحِدَةً، قَالُوا: يَا رَسُولَ اللَّهِ، لَمْ
صَنَعْتَ هَذَا؟ قَالَ: «لَعَلَّهُمَا أَنْ يُخْفَفَ عَنْهُمَا مَا
لَمْ يَسْتَسْأَ». قَالَ وَكِيعٌ: «تَسْأَ». [انظر: ١٩٨١]

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

1981. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) passed by one of the gardens of Madinah and he heard the sound of two people being punished in their graves... and he quoted the same report. And he said: "... until this dries out" or "... so long as this does not dry out."

Comments: [Its isnad is saheeh, al-Bukhari (216) and Muslim (292)]

1982. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) cursed effeminate men and women who imitate men. He said: "Expel them from your houses." And the Messenger of Allah (ﷺ) expelled So and so, and 'Umar expelled So and so."

Comments: [Its isnad is saheeh, al-Bukhari (5886)]

1983. It was narrated that Ibn 'Abbas said: I bear witness that the Messenger of Allah (ﷺ) prayed before the khutbah, then he delivered the khutbah. Then he thought that the women had not heard him, so he went to them, accompanied by Bilal who spread out his cloak, and he exhorted them and enjoined them to give charity, so the women started

تغريب: إسناده صحيح. خ: (٢١٦)، م: (٢٩٢).

١٩٨١ - حَدَّثَنَا حُمَيْدٌ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْظُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِحَاطِطٍ مِنْ جِيَطَانِ الْمَدِينَةِ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعذَّبَانِ فِي قُبُورِهِمَا... فَلَذَّكَرَهُ. وَقَالَ: «أَخْنَقَنِيْسَا» أَوْ «فَلَمْ يَسْتَسَا». [راجع: ١٩٨٠]

تغريب: إسناده صحيح. خ: (٢١٦)، م: (٢٩٢).

١٩٨٢ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا هِشَامُ الدَّسْتُرَانيُّ عَنْ يَحْيَى بْنِ أَبِي كَبِيرٍ، عَنْ عَمَرَةَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: لَعَنَ رَسُولِ اللَّهِ ﷺ الْمُخَشِّنِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرُجُوهُمْ مِنْ (٢٢٦/١). يُوَرِّثُكُمْ» فَأَخْرَجَ رَسُولُ اللَّهِ ﷺ فُلَانًا، وَأَخْرَجَ عُمَرَ فُلَانًا. [انظر: ٢٠٠٦، ٢١٢٣، ٢٢٦٣، ٢٢٩١]

[٣٤٥٨، ٣١٥١، ٣٠٥٩، ٢٢٩١]

تغريب: إسناده صحيح. خ: (٥٨٨٦).

١٩٨٣ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُوبُ عَنْ عَطَاءَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ، فَيَرَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ، وَمَعَهُ بِلَالٌ نَّاشرًا ثَوْنَةً، فَرَعَطَهُنَّ وَأَمْرَهُنَّ أَنْ يَتَضَدَّرُنَّ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي، وَأَشَارَ أَيُوبُ إِلَى أَدِينَةٍ، وَإِلَى حَلْقَوْمِ، كَائِنَةَ يُرِيدُ التُّرْمَةَ وَالْقِلَادَةَ. [راجع: ١٩٠٢]

throwing - and Ayyoob [one of the narrators] pointed to his ears and his throat, as if indicating earrings and necklaces.

Comments: [Its isnad is saheeh, al-Bukhari (1449) and Muslim (884)]

1984. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said with regard to the mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments]: "A portion of the *diyah* of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the *diyah* of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its isnad is saheeh]

1985. It was narrated that I'krimah said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "Fast when you see it and break the fast when you see it. And if it is too cloudy, complete the number [of days in the month] as thirty. And do not anticipate the month." Hatim said: i.e., the number of days in Sha'bān.

Comments: [Saheeh]

تخریج: صحيح. سماک عن عکرمة، مضطربة، لكن سماکاً توبع.

1986. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) moved on from 'Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position when

تخریج: إسناده صحيح. خ: (١٤٤٩)، م: (٨٨٤).

١٩٨٤ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا هِشَامُ الدَّسْوَانِيُّ عَنْ يَخْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُكْرَمَةَ، عَنْ أَبْنَى عَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي الْمُكَاتِبِ: «يَعْنِي مِنْهُ يَقْدِرُ مَا أَدَى دِيَةَ الْأَخْرَ، وَيَقْدِرُ مَا رَقَّ مِنْ دِيَةِ الْغَيْبِ».

[راجع: ١٩٤٤]

تخریج: إسناده صحيح.

١٩٨٥ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا حَاتِمُ بْنُ أَبِي ضَعِيرَةَ عَنْ سَمَاكِ بْنِ حَرْبٍ، عَنْ عُكْرَمَةَ قَالَ: سَمِعْتُ أَبْنَى عَبَّاسَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤْبِتِهِ وَأَفْطِرُوا لِرُؤْتِهِ، فَإِنْ حَالَ يَنْكُمْ وَبَيْتُهُ سَحَابٌ، فَكَمِلُوا الْعِدَّةَ ثَلَاثَيْنَ، وَلَا تَسْقِلُوا الشَّهْرَ اسْتِبْلَالًا». قَالَ حَاتِمٌ: يَعْنِي عِدَّةَ شَعْبَانَ. [انظر: ٢٣٣٥، ٣٠٢١]

تخریج: صحيح. سماک عن عکرمة، مضطربة، لكن سماکاً توبع.

١٩٨٦ - حَدَّثَنَا يَخْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الْمَلِكِ: حَدَّثَنَا عَطَاءً، عَنْ أَبْنَى عَبَّاسِ قَالَ: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَقَةَ وَرِذْفَةَ أُسَامَةَ بْنِ زَيْدٍ، فَجَاءَتِ يَهُ الثَّاقَةُ، وَهُوَ رَافِعٌ يَدَيْهِ

he was raising his hands, and they were no higher than his head. Then he moved on at a measured pace until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. And he continued to recite the *Talbiyah* until he stoned *Jamratul-Aqabah*.

Comments: [Its *isnad* is *saheeh*]

1987. It was narrated from Habeeb bin Shihab: My father told me: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said, on the day he addressed the people in Tabook: "There is no one among the people who is better than a man who holds on to his horse's head and wages *jihad* for the sake of Allah, may He be glorified and exalted. And avoid the evil that people do. And there is no one is who is better than one who is out in the desert and enjoying the blessings of Allah, honouring his guest and giving him his due."

Comments: [Its *isnad* is *saheeh*]

1988. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) ate some meat from the shoulder (of an animal), then he prayed and did not do *wudoo*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207) and Muslim (354)]

1989. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade the milk of a

لَا يُجَاوِرَانِ رَأْسَهُ، فَتَارَ عَلَى هِبَّةٍ حَتَّى أَتَى جَمِيعًا، ثُمَّ أَفَاضَ الْقَدَّ وَرَدَّدَ الْقَضْلُ بَنْ عَبَّاسَ، فَتَارَ زَالَ يَلْبَيِّ حَتَّى رَمَى جَمْرَةً العَقْبَةِ. [راجع: ١٨٦٠]

تخریج: إسناده صحيح.

١٩٨٧ - حَدَّثَنَا يَحْيَى عَنْ حَبِيبِ بْنِ شَهَابٍ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ خَطَبَ النَّاسَ بِتُورَكَ: «مَا فِي النَّاسِ مِثْلُ رَجُلٍ آتَاهُ بِرَأْسِهِ فَرِسْوَهُ يُجَاهِدُ فِي سَبِيلِ اللَّهِ غَرَّ وَجَلَّ، وَيَجْتَبِ شُرُورَ النَّاسِ، وَمِثْلُ آخَرَ يَادِ فِي تَعْمِيَةِ يَقْرِي ضَيْفَهُ، وَيَنْعَطِي حَقَّهُ». [انظر: ٢١١٦، ٢٨٣٧]

تخریج: إسناده صحيح.

١٩٨٨ - حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ: حَدَّثَنِي زَيْدٌ أَنْ أَشْمَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَكَلَ كَفِفَا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [انظر: ١٩٩٤، ٢٠٠٢، ٢١٥٣، ٢١٨٨، ٢٠٠٢، ٢٣٥٢، ٣٤٥٣، ٢٤٦٤، ٢٤٠٦]

تخریج: إسناده صحيح. خ: (٢٠٧)، م: (٣٥٤).

١٩٨٩ - حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ: حَدَّثَنِي قَاتَدَةُ عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ

sheep that feeds on filth, (the meat of) an animal that has been used for target practice, and drinking from the mouth of a waterskin.

Comments: [Its *isnad* is *saheeh*]

1990. It was narrated that Tawoos said: I was with Ibn 'Abbas, when Zaid bin Thabit said: Are you ruling that a menstruating woman may leave before the last thing she does is to circumambulate the House? Ibn 'Abbas said: Yes. Thabit said: Do not do that. Ibn 'Abbas said: Why not? Go and ask So and so, the Ansari woman, whether the Messenger of Allah (ﷺ) told her to do that? Zaid came back to Ibn 'Abbas smiling and said: I see that you were telling the truth.

Comments: [Its *isnad* is *saheeh*, Muslim (1328)]

1991. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "There is no migration after the conquest, but there is *jihad* and good intentions, and if you are asked to mobilize then do so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2783) and Muslim (1303) (1383)]

1992. It was narrated from Ibn 'Abbas - Sufyan said: I think it must be from the Prophet (ﷺ): "Bring me a Book (revealed before this), or some trace of knowledge" [al-Ahqaf 46:4]. He said: "The calligraphy."

اللَّهُ يَعْلَمُ عَنْ أَبْنَى شَاءَ الْجَلَالَةَ، وَعَنِ الْمُجَمَّعَةِ،
وَعَنِ الشُّرُبِ مِنْ فِي السَّقَاءِ. [انظر: ٢١٦١،
٣١٤٣، ٣١٤٢، ٢٩٤٩، ٢٦٧١]

تخریج: إسناده صحيح.

١٩٩٠ - حَدَّثَنَا يَحْيَى عَنْ أَبْنَى جُرَيْجِيِّ: حَدَّثَنِي
الْحَسْنُ بْنُ مُسْلِمٍ عَنْ طَاؤُسٍ قَالَ: كُنْتُ مَعَ
أَبْنَى عَبَّاسِ، فَقَالَ لَهُ زَيْدُ بْنُ ثَابِتٍ: أَنْتَ
تُفْتَنُ الْحَائِضَ أَنْ تَصْدُرَ قَبْلَ أَنْ يَكُونَ آخِرُ
عَهْدِهَا بِالْيَتِيمِ؟ قَالَ: نَعَمْ، قَالَ: فَلَا تَفْتَنْ
بِذَلِكَ، قَالَ: إِنَّمَا لَا، فَاسْأَلْ فَلَلَةَ
الْأَنْصَارِيَّةَ: هَلْ أَمْرَهَا اللَّهُ يَعْلَمُ بِذَلِكَ؟
فَرَجَعَ زَيْدٌ إِلَى أَبْنَى عَبَّاسٍ يَصْحُكُ، فَقَالَ: مَا
أَرَاكَ إِلَّا قَدْ صَدَقْتَ. [انظر: ٣٢٥٦]

تخریج: إسناده صحيح. م: (١٣٢٨).

١٩٩١ - حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ
مُصْبُورٍ، عَنْ مُحَايِدٍ، عَنْ طَاؤُسٍ، عَنْ أَبْنَى
عَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْلَمُ: «لَا هِجْرَةَ
بَعْدَ النَّفْشِ، وَلَكِنْ جِهَادٌ وَيْتَهُ، وَإِذَا اسْتَفْرَوْتُمْ
فَاقْتُلُوْهُ». [انظر: ٢٢٩٦، ٢٣٢٥٠، ٢٨٩٦]

تخریج: إسناده صحيح. خ: (٢٧٨٣)، م: (١٣٥٣)

١٩٩٢ - حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا
صَفْوَانُ بْنُ سُلَيْمَانَ عَنْ أَبِي سَلَمَةَ بْنِ
عَبْدِ الرَّحْمَنِ، عَنْ أَبْنَى عَبَّاسِ - قَالَ سُفْيَانُ:
لَا أَغْلِمُهُ إِلَّا عَنِ الَّذِي يَعْلَمُ: «أَوْ أَنْزَرْ
قُرْآنَ عَلَيْهِ» (الأحقاف: ٤) قَالَ: «الْحَطَّ».

Comments: [Its isnad is saheeh]

1993. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to recite in Fajr prayer on Fridays "Alif lam meem Tanzeel" (i.e., Soorat as-Sajdah) and "Hal ata" [i.e., Soorat al-Insan]; and in Jumu'ah prayer (he used to recite Soorat) al-Jumu'ah and "Idha ja'akal-Munafiqoon" [i.e., Sooratal-Munafiqoon].

Comments: [Its isnad is saheeh]

تخریج: إسناده صحيح.

١٩٩٣ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي مُحَمَّلٌ عَنْ مُنْلِيمِ الْبَطْرَنِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ ۝ (الْتَّهَيِّلُ ۝ وَ ۝ قَلْ أَقْ ۝) وَفِي الْجُمُعَةِ يَسْرُورَةً ۝ (الْجُمُعَةُ ۝ وَ ۝ إِذَا جَاءَكُمُ الْمُتَوَقِّنُونَ ۝). [انظر: ٢٤٥٧، ٢٤٩٩، ٢٩٠٦، ٢٩٣٩، ٣٠٩٦، ٣١٦٠، ٣٢٢٥، ٣٢٢٦، ٣٤٠٤]

تخریج: إسناده صحيح.

1994. 'Umar bin 'Ata' bin Abul-Khuwar narrated: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) ate food that had been changed by fire, then he prayed and did not do *wudoo'*.

Comments: [Its isnad is saheeh]

١٩٩٤ - حَدَّثَنَا يَحْيَى عَنْ أَبِي جُرَيْجٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْحَوَارِ قَالَ: سَمِعْتُ أَبِي عَبَّاسَ يَقُولُ: أَكَلَ رَسُولُ اللَّهِ ﷺ وَمَا عَيَّرَتِ النَّارُ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[راجع: ١٩٨٨]

تخریج: إسناده صحيح.

1995. It was narrated that Ibn 'Abbas said: We travelled with the Messenger of Allah (ﷺ) between Makkah and Madinah, and he prayed two *rak'ahs*, not fearing anyone but Allah.

Comments: [A *saheeh hadeeth*; its isnad is *da'eef*]

١٩٩٥ - حَدَّثَنَا يَحْيَى حَدَّثَنَا أَبْنُ عَوْنَى عَنْ مُحَمَّدٍ، عَنْ أَبِي عَبَّاسٍ قَالَ: سِرْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَصَلَّى رَسُولُنَا لَا يَخَافُ إِلَّا اللَّهُ عَزَّ وَجَلَّ.

[راجع: ١٨٥٢]

تخریج: حديث صحيح، وهذا إسناد ضعيف، ابن سيرين لا يصح له سماع من ابن عباس.

1996. It was narrated that Moosa bin Salamah said: I said to Ibn 'Abbas: If you do not catch up with

١٩٩٦ - حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ: حَدَّثَنَا قَنَادٌ عَنْ مُوسَى بْنِ سَلَامَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ:

the prayer in the mosque, how many (*rak'ahs*) do you pray in al-Batha'? He said: Two *rak'ahs*. That is the way of the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (688)]

إِذَا لَمْ تُذَرِّكِ الصَّلَاةُ فِي الْمَسْجِدِ، كُنْ تُصَلِّيْ
بِالْمَطْحَاءِ؟ قَالَ: رَعْتَنِي، يَلْكَ سُنْتَ أَبِي
الْقَاسِمِ (٢٢٧/١). [راجع: ١٨٦٢]

تغريب: إسناده صحيح. م: ٦٨٨.

1997. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) used to say in his *du'a'*: "O Lord, help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me. O Lord, make me grateful to You, make me remember You much, make me fearful of You, obedient to You, humble before You and turning to You. O Lord, accept my repentance and wash away my sins, answer my supplication, make my proof firm, guide my heart, make my tongue speak the truth, and remove resentment from my heart.

Comments: [A *saheeh* *hadeeth*]

١٩٩٧ - حَدَّثَنَا يَحْيَى قَالَ: أَمْلَأْهُ عَلَيَّ شُفَّيْاً
إِلَى شُعْبَةَ قَالَ: سَمِعْتُ عَمْرُو بْنَ مُرَّةَ:
حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْخَارِبِ الْمَعْلُومِ: حَدَّثَنِي
طَلْبَقُ بْنُ قَيْسٍ الْحَقِيقِيُّ أَخُو أَبِي صَالِحٍ عَنْ
ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُوْ
«رَبِّ أَعْيُّنِي وَلَا تُعْنِنِي عَلَيَّ، وَانْصُرْنِي وَلَا
تَنْصُرْنِي عَلَيَّ، وَامْكُنْ لِي وَلَا تَمْكُنْ عَلَيَّ،
وَاهْدِنِي رَبِّ الْهَدَى إِلَيَّ، وَانْصُرْنِي عَلَى مَنْ
يَعْنِي عَلَيَّ، رَبِّ اجْعَلْنِي لَكَ شَكَارًا، لَكَ
ذَكَارًا، لَكَ رَهَابًا، لَكَ مَطْرَأً، إِلَيْكَ
مُخْبِتاً، لَكَ أَوَّلًا مُبْيَتاً، رَبِّ تَقْبِيلَ تَوْبَتِي،
وَاغْسِلْ حَزْبِي، وَأَجِبْ دَغْوَتِي، وَبَثْ
حُجْجِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَاشْلُّ
سَخِيمَةَ قَلْبِي».

تغريب: إسناده صحيح.

1998. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) would fast until we thought that he would never break his fast, and he would not fast until we thought that he would never fast. And he never fasted any month in full since he came to Madinah except Ramadan.

١٩٩٨ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ : حَدَّثَنَا أَبُو
بَشِّرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:
كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى تَقُولَ: لَا
يَفْطُرُ، وَيَفْطُرُ حَتَّى تَقُولَ: لَا يَصُومُ، وَمَا صَامَ
شَهْرًا تَامًا مُنْذُ قَدِيمِ الْمَدِينَةِ إِلَّا رَمَضَانَ. [انظر:]

[٢٩٤٧، ٢٧٣٧، ٢٤٥٠، ٢١٥١، ٢٠٤٦]

Comments: [Its isnad is saheeh]

تخریج: إسناده صحيح.

1999. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "This and this are the same [with regard to *diyah*]” - the pinkie finger and the thumb.”

Comments: [Its isnad is saheeh, al-Bukhari (6895)]

١٩٩٩ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا قَنَادَةُ
عَنْ عَمْرَةَ، عَنْ أَبْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «هَذِهِ وَهَذِهِ سَوَاءُ» الْجَصْرُ وَالْأَبْقَامُ.

[انظر: ٢٦٢١، ٢٦٢٤، ٣١٥٠، ٣٢٢٠]

تخریج: إسناده صحيح. خ: (٦٨٩٥).

2000. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "No man ever learns anything about astrology but he also learns a branch of witchcraft; whoever learns more (of the former) learns more (of the latter)."

Comments: [Its isnad is saheeh]

٢٠٠٠ - حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ
الْأَخْنَسِ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ عَبْدِ اللَّهِ عَنْ
يُوسُفَ بْنِ مَاهِكَ، عَنْ أَبْنِ عَبَّاسٍ عَنْ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا اقْتَبَسَ رَجُلٌ عِلْمًا مِنَ الْجُنُومِ،
إِلَّا اقْتَبَسَ بِهَا شُعْبَةً مِنَ السُّخْرِ، مَا زَادَ زَادَ».

[انظر: ٢٨٤٠]

تخریج: إسناده صحيح.

2001. Ibn 'Abbas narrated that the Prophet (ﷺ) said: "If [a person] thinks of doing a good deed then does it, it will be recorded as ten, and if he does not do it, it will be recorded as one *hasanah*. If he thinks of doing a bad deed and does it, it will be recorded as one *sayyi'ah*, and if he does not do it, it will be recorded as one *hasanah*."

Comments: [A saheeh hadeeth]

٢٠٠١ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا الْحَسَنُ بْنُ
ذَكْرَوْنَ، عَنْ أَبِي رَجَاءٍ: حَدَّثَنِي أَبْنُ عَبَّاسٍ
عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنْ هُمْ بِحَسَنَةٍ، فَعَوِّلُهَا
كُتُبَتُ عَشْرًا، وَإِنْ لَمْ يَعْمَلُهَا كُتُبَتُ حَسَنَةٍ،
وَإِنْ هُمْ بِسَيِّئَةٍ، فَعَوِّلُهَا، كُتُبَتُ سَيِّئَةٍ، وَإِنْ لَمْ
يَعْمَلُهَا، كُتُبَتُ حَسَنَةً». [انظر: ٢٥١٩، ٣٤٠٢، ٢٨٢٧]

تخریج: حديث صحيح، الحسن بن ذكروان ضعيف، لكنه توبع.

2002. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) ate some meat or a bone with meat on it, then he prayed and did not touch water [do *wudoo'*].

٢٠٠٢ - حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ عَزْرَوَةَ:
حَدَّثَنِي وَهُبَّ بْنُ كَيْتَانَ عَنْ مُحَمَّدِ بْنِ عَمْرُو
ابْنِ عَطَاءِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: وَحَدَّثَنِي
مُحَمَّدُ بْنُ عَلَيْهِ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ

Comments: [Its *isnads* are *saheeh*, Muslim (354,359)]

أَبِيهِ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: وَحَدَّثَنِي الزُّهْرِيُّ
عَنْ عَلَيِّ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ لَحْمًا أَوْ عَرْقًا، فَصَلَّى
وَلَمْ يَسْئِ مَاءً. [راجع: ١٩٨٨]

تخریج: أسانیده صحاح. م: (٣٥٩، ٣٥٤).

2003. It was narrated from Ibn 'Abbas that a sheep belonging to Maimoonah died, and the Messenger of Allah (ﷺ) said; "Why don't you make use of its skin? Why don't you tan it, because that will purify it?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (364)]

2004. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) offered the *Eid* prayer with no *adhan* or *iqamah*.

Comments: [Its *isnad* is *saheeh*]

٢٠٠٣ - حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا أَبْنَى عَبَّاسٍ: حَدَّثَنَا
عَطَاءً عَنْ أَبْنَى عَبَّاسٍ: أَنَّ دَاجِهَةَ لِيَمِّونَةَ مَاتَتْ،
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا انتَفَعْتُمْ بِإِيَاهَا، أَلَا
دَبَغْتُمُوهُ، فَإِنَّهُ ذَكَانٌ». [انظر: ٢٣٦٩، ٢٣٦٤، ٢٥٠٤، ٣٥٢١، ٣٤٦١، ٣٠٢٦]

تخریج: إسناده صحيح. خ: (١٤٩٢)، م: (٣٦٤).

٢٠٠٤ - حَدَّثَنَا يَحْيَىٰ عَنْ أَبْنَى عَبَّاسٍ: حَدَّثَنِي
الْحَسَنُ بْنُ مُثْلِمٍ عَنْ طَاوُسٍ، عَنْ أَبْنَى
عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَذَانَ، وَلَا إِقَامَةَ. [انظر: ٢٠٦٢، ٢١٦٩،
٣٢٢٧، ٣٢٢٥، ٢٥٧٤، ٢١٧٣، ٢١٧١]

تخریج: إسناده صحيح.

2005. It was narrated from Ibn 'Abbas that a woman said: O Messenger of Allah, [my] mother owed the fasting of one month but she died; should I fast on her behalf? He said: "If your mother owed a debt, wouldn't you pay it off?" She said: Yes. He said: "The debt of Allah, may He be glorified and exalted, is more deserving of being paid off."

٢٠٠٥ - حَدَّثَنَا يَحْيَىٰ سَبِيلُ الْأَغْمَشِ: حَدَّثَنِي
مُثْلِمٌ عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَى
عَبَّاسٍ: أَنَّ امْرَأَةَ قَاتَلَتْ: يَا رَسُولَ اللَّهِ، إِنَّهُ
كَانَ عَلَىٰ أُمَّهَا صُومُ شَهِيرٍ، فَمَا تَأْتَ
أَفَاصُومُهُ عَنْهَا؟ قَالَ: «لَوْ كَانَ عَلَىٰ أُمَّكَ
دِينُ، أَكْتُبْ قَاضِيَّتَهُ؟» قَاتَلَتْ: نَعَمْ. قَالَ:
«فَذِلِّ اللَّهُ عَزَّ وَجَلَّ أَحَقُّ أَنْ يُقْضَىٰ».
[راجع: ١٨٦١]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1953) and Muslim (1148)]

2006. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) cursed women who imitate men and effeminate men, and he said: "Expel them from your houses." The Messenger of Allah (ﷺ) expelled So and so, and 'Umar expelled So and so.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5886)]

2007. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) drank some milk then he rinsed out his mouth and said: "It is somewhat greasy."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (211) and Muslim (358)]

2008. It was narrated that Ibn 'Abbas said: Abu Talib fell sick; Quraish came to visit him, as did the Messenger of Allah (ﷺ). There was a place by his head for a man to sit, and Abu Jahl went and sat there. They said: The son of your brother is criticizing our gods. He said: Why are your people complaining about you? He said: "O uncle, I want them to affirm one word by means of which the Arabs will submit to them and the non-Arabs will pay the *jizyah* to them." He said: What is it? He said: "La ilaha illallah." They stood up and said: Has he made the gods all into One God? Then the verse " 'Has he made

تخریج: إسناده صحيح. خ: (١٩٥٣).
تعليقًا، م: (١١٤٨).

-٢٠٠٦ - حَدَّثَنَا يَحْيَى بْنُ هِشَامَ، عَنْ عَكْرِمَةَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: لَعْنَ رَسُولِ اللَّهِ الْمُصَلِّيَّةُ الْمُتَرْجِلَاتِ مِنَ النِّسَاءِ، وَالْمُخْتَشِنِ مِنَ الرِّجَالِ، وَقَالَ: «أَخْرُجُوهُمْ مِنْ بَيْرِكُمْ» قَالَ: فَأَخْرَجَ رَسُولُ اللَّهِ الْمُصَلِّيَّةَ فُلَانًا، وَأَخْرَجَ عُمَرَ فُلَانًا. [راجع: (١٩٨٢)]

تخریج: إسناده صحيح. خ: (٥٨٨٦).

-٢٠٠٧ - حَدَّثَنَا يَحْيَى عَنْ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا الرَّثْرَيْثُ عَنْ عَبَّيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ الْمُصَلِّيَّةَ شَرَبَ لَنَا فَمَضَضَ، وَقَالَ: إِنَّهُ لَدَسَمًا. [راجع: (١٩٥١)]

تخریج: إسناده صحيح. خ: (١١٢١)، م: (٣٥٨).

-٢٠٠٨ - حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي سُلَيْمَانُ - يَعْنِي الْأَعْمَشَ - عَنْ يَحْيَى بْنِ عُنَيْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: مَرِضَ أَبُو طَالِبٍ، فَأَتَاهُ فُرَيْشٌ، وَأَتَاهُ رَسُولُ اللَّهِ الْمُصَلِّيَّةُ يَعْوُدُهُ، وَعَنْدَ رَأْسِهِ مَقْعُدٌ رَجُلٌ، فَقَامَ أَبُو جَهْلٍ فَقَعَدَ فِيهِ، فَقَالُوا: إِنَّ أَبْنَى أَجِيكَ يَقْعُدُ فِي آهَنَتِهِ. وَقَالَ: مَا شَاءَ فَوْمَكَ يَشْكُونَكَ؟ قَالَ: «يَا عَمَّ، أَرِيدُكُمْ غَلَى كَلِمَةً وَاحِدَةً، تَدِينُ لَهُمْ بِهَا الْعَرَبَ وَتُؤَدِّي الْعَجْمَ إِلَيْهِمُ الْجِزْيَةَ» قَالَ: مَا هِيَ؟ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ» فَقَامُوا، فَقَالُوا: أَجْعَلَ الْأَلْهَمَ إِلَيْهَا وَاحِدًا؟ قَالَ: (٢٢٨/١)

the *alihah* (gods) (all) into One *ilah* (God - Allah). Verily, this is a curious thing!''' [Sad 38:5] was revealed.

Comments: [Its *isnad* is *da'eef* and Yahya bin Umarah is unknown]

وَرَوَى: «إِنَّهُ كَذَّابٌ لَنْفَيْهُ غَيْبٌ» (ص: ٥).

[انظر: ٣٤١٩]

فَالْأَبْدُ اللَّهُ: قَالَ أَبِي: وَحَدَّثَنَا أَبُو أَسَمَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا عَبَادٌ... فَذَكَرَ نَحْوَهُ. وَقَالَ أَبِي: قَالَ الْأَشْجَعُ: يَخْتَى بْنُ عَبَادٍ.

تخریج: إسناده ضعیف، یخی بن عمارة مجہول.

2009. It was narrated from 'Uyainah bin 'Abdur-Rahman: My father told me: A man came to Ibn 'Abbas and said: I am a man from Khurasan, and our land is a cold land. He mentioned different types of drinks. He [Ibn 'Abbas] said: Avoid that which intoxicates of raisins, dates or anything else. He said: What do you say about drinks [*nabeedh*] made in earthenware vessels? He said: The Messenger of Allah (ﷺ) forbade *nabeedh* made in earthenware vessels.

Comments: [Its *isnad* is *saheeh*]

2010. Ibn Abi Mulaikah narrated that Ibn 'Abbas told him that the Prophet (ﷺ) said: "It is as if I can see him, a pigeon-toed black man, dismantling it stone by stone," meaning the Ka'bah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1595)]

٢٠٠٩ - حَدَّثَنَا يَخْتَى بْنُ عَبَادَ الرَّحْمَنَ: حَدَّثَنِي أَبِي قَالَ: جَاءَ رَجُلٌ إِلَيْنَا عَبَاسٍ، قَالَ: إِنِّي رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ، وَإِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ، فَذَكَرَ مِنْ صُرُوبِ الشَّرَابِ، قَالَ: اجْتَبِ مَا أَشْكَرَ مِنْ زَيْبٍ، أَوْ شَنَرٍ، أَوْ مَا يَسْوَى ذَلِكَ، قَالَ: مَا تُقُولُ فِي نَيْدِ الْجَرِ؟ قَالَ: نَهَى رَسُولُ اللَّهِ
نَبِيُّهُ عَنِ نَيْدِ الْجَرِ، [انظر: ٢٠٢٠]

تخریج: إسناده صحيح.

٢٠١٠ - حَدَّثَنَا يَخْتَى بْنُ عَبَادَ اللَّهِ بْنِ الْأَخْنَسِ قَالَ: أَخْبَرَنِي أَبْنُ أَبِي مُبِينَكَةَ أَنَّ أَبْنَ عَبَاسٍ أَخْبَرَهُ عَنِ النَّبِيِّ صلوات الله عليه وآله وسلامه قَالَ: «كَانَ أَنْظَرُ إِلَيْهِ أَسْوَدَ أَفْحَعَ يَنْقُضُهَا حَجَرًا حَجَرًا يَعْنِي الْكَعْبَةَ.

تخریج: إسناده صحيح. خ: ١٥٩٥)

2011. It was narrated that Abu Ghatafan said: I saw Ibn 'Abbas doing *wudoo'* and he said: The Prophet (ﷺ) said: "Rinse your nose thoroughly twice or three times."

٢٠١١ - حَدَّثَنَا يَخْتَى بْنُ أَبِي ذَئْبٍ: حَدَّثَنِي قَارِظٌ عَنْ أَبِي عَطْفَانَ قَالَ: رَأَيْتُ أَبْنَ عَبَاسٍ تَوَضَّأَ قَالَ: قَالَ النَّبِيُّ صلوات الله عليه وآله وسلامه: «اَشْتَرِبُوا مَرَّيْنِ بِالْغَتَنِيْنِ أَوْ ثَلَاثَانِ»، [انظر: ٣٢٩٦، ٢٨٨٧]

Comments: [Its isnad is *qawi*]

تخریج: اسنادہ فوی.

2012. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to say at times of distress: "There is no god but Allah, the Almighty, the Forbearing; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Noble Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

تخریج: اسناده صحیح. خ: (۶۳۴۵)، م: (۲۷۳۰).

2013. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "I have been supported with the east wind and 'Ad were destroyed by the west wind."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1035) and Muslim (900)]

٢٠١٢ - حَدَّثَنَا يَحْيَىٰ؛ حَدَّثَنَا هِشَامٌ: حَدَّثَنَا
فَتَاءُهُ عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ عِنْدَ الْكُرْبَ: «لَا
إِلَهَ إِلَّا اللَّهُ الْأَكْبَرُ الْعَظِيمُ الْخَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
رَبِّ الْعِزْيَزِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
السَّمَاوَاتِ وَالْأَرْضِ رَبُّ الْعِزْيَزِ الْكَرِيمِ». [انظر: ٢٢٩٧، ٢٣٤٤، ٢٣٤٥، ٢٤١١]

^{٤٠} تخریج: اسناده صحیح. خ: (٦٣٤٥)، م:

٢٠١٣ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي
الْحَكَمُ عَنْ مُجَاهِدٍ، عَنْ أَبْنَى عَبَّاسٍ عَنْ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تُصْرِثُ بِالصَّبَابِ وَأَفْلِكُتْ عَادَ
بِالنَّبُورِ». [انظر: ٢٩٨٢، ٣١٧١، ٣٣٣٨]

(8.1.1) : $\phi_1((\lambda; \tau g); (\lambda; \tau h)) = \phi_1(\lambda; \tau(g \circ h))$

2014. 'Amr bin Deenar narrated that Abush-Sha'tha' told him that Ibn 'Abbas told him, that the Prophet (ﷺ) got married when he was in *iHram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

-٢٠١٤ - حَدَّثَنَا يَحْيَى عَنْ أَبِي جُرَيْجِ
أَخْرَنِي عَمْرُو بْنُ وَيَنَارٍ: أَنَّ أَبَا السَّعْدَاءَ
أَخْبَرَهُ: أَنَّ أَبِي عَبَّاسَ أَخْبَرَهُ، أَنَّ الَّذِي
نَكَّهَهُ حَرَامٌ. [راجٌ: ١٩١٩]

نَكْحٌ وَهُوَ حَرَامٌ. [راجم: ١٩١٩]

2015. 'Amr bin Deenar narrated that Abush-Sha'tha' told him that Ibn 'Abbas told him that he heard the Messenger of Allah (ﷺ) deliver a speech in which he said: "Whoever cannot find an *izar* but can find pants, let him put them on, and whoever cannot find

sandals but can find leather slippers (*khuffain*), let him put them on." I said: Did he not say to cut them down? He said: No.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1841) and Muslim (1178)]

2016. It was narrated from 'Abbas that the Messenger of Allah (ﷺ) defecated, then ate, and he did not touch water (i.e., do *wudoo'*).

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

2017. It was narrated from Ibn 'Abbas: Revelation came to the Prophet (ﷺ) when he was forty-three; he stayed in Makkah for ten years and in Madinah for ten years, and he died when he was sixty-three.

Comments: [Its *isnad* is *saheeh*]

فَلَيْلَبِنْهُمَا فَلَمْ يَقُلْ لِيَطْعَنُهُمَا؟ قَالَ لَا.

[راجع: ١٨٤٨]

تخریج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

٢٠١٦ - حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ جُرَيْجٌ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْعُوَيْرِثُ عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ تَبَرَّزَ، فَطَعَمَ وَلَمْ يَمْسِ مَاءً. [راجع: ١٩٣٢]

تخریج: إسناده صحيح. م: (٣٧٤).

٢٠١٧ - حَدَّثَنَا يَحْيَى بْنُ هَشَامَ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أُنْزِلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ ثَلَاثَ وَأَرْبَعَينَ، فَمَكَّتْ بِمَكَّةَ عَشْرًا وَبِالْمَدِيْنَةِ عَشْرًا، وَقَيْضَ وَهُوَ أَبْنُ ثَلَاثَ وَسِتَّينَ. [انظر: ٢١١٠، ٢٢٤٢، ٣٥١٧، ٣٥١٦، ٢٦٩٦، ٢٤٢٩، ٣٥١٣]

تخریج: إسناده ضعيف، ومته شاذ، والصواب: أنزل على رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ وهو ابن أربعين، فاقام بعمر ثلاثة عشرة سنة، وأقام بالمدينة عشرين.

2018. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) enjoined this *zakah*, such and such, and half a *sa'* of wheat.

Comments: [Its *isnad* is *da'eef*]

٢٠١٨ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا حُمَيْدٌ عَنْ الْحَسَنِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ هَذِهِ الصَّدَقَةَ كَذَا وَكَذَا وَنِصْفَ صَاعٍ بُرُّا. [انظر: ٣٢٩١]

تخریج: إسناده ضعيف، الحسن البصري مدلس وقد عنون.

2019. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas say: The Prophet (ﷺ) prayed thirteen *rak'ahs* at night.

٢٠١٩ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ قَالَ: إِنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ مِنَ الظَّلَلِ ثَلَاثَ عَشْرَةً. [انظر: ٣١٣٠، ٢٩٨٥]

تخریج: إسناده صحيح. خ: (١١٣٨)، م: (٧٦٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1138) and Muslim (764)]

2020. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas say: The delegation of 'Abdul-Qais came to the Messenger of Allah (ﷺ) and the Messenger of Allah (ﷺ) said: "Who is this delegation?" - or: "Who are these people?" - They said: Rabee'ah. He said: "Welcome to the delegation - or: to the people - who were neither humiliated nor do they have any regrets." They said: O Messenger of Allah, we have come to you from a far-off land, and between us and you there is this tribe of the *kuffar* of Mudar. We can only come to you during a sacred month, so give us a clear command by which we may enter Paradise and which we can tell to those whom we have left behind. And they asked him about drinks. He enjoined four things upon them and forbade them to do four. He enjoined them to believe in Allah alone and said, "Do you know what believing in Allah alone means?" They said: Allah and His Messenger know best. He said: "(It means) testifying that there is no god but Allah alone and that Muhammad is the Messenger of Allah (ﷺ), establishing regular prayer, paying *zakah*, fasting Ramadan and giving one-fifth (*khumus*) of the war booty." And he forbade them to use gourds, green glazed pitchers, hollowed-out stumps or varnished jars - perhaps he said [another type of] varnished jars - and he said:

٢٠٢٠ - حَدَّثَنَا يَحْيَى بْنُ شَعْبَةَ: حَدَّثَنِي أَبُو جَمْرَةَ وَابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتَ ابْنَ عَبَّاسَ: أَنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَنْوَدَهُ» أَوْ قَالَ: «الْقَوْمُ؟» قَالُوا: زَيْعَةً. قَالَ: «مَرْجَبًا بِالْأَنْوَدِ» أَوْ قَالَ: «الْقَوْمُ - غَيْرُ حَزَارِيَا وَلَا نَدَامِي» قَالُوا: يَا رَسُولَ اللَّهِ، أَتَيْنَاكَ مِنْ شَعْبَةَ بَعِيدَةً، وَبَيْنَكَ هَذَا الْحَرَثُ مِنْ كُفَّارَ مُضَرَّ، وَلَنَا تَسْتَطِعَ أَنْ تَأْتِيكَ إِلَّا فِي شَهْرٍ حَرَامٍ، فَأَخْبَرْنَا يَأْمُرُنَا نَدْخُلُ بِهِ الْجَنَّةَ، وَتُخْبِرُنَا مِنْ وَرَاءَنَا، وَتَأْلُمُنَا عَنْ أَشْرَبَةِ، فَأَمْرَهُمْ بِأَزْبَعِ، وَنَهَاهُمْ عَنْ أَزْبَعٍ: أَمْرَهُمْ بِالإِيمَانِ بِاللَّهِ، قَالَ: «أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَإِيمَانُ الْمُصَلَّةِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُعْطُوا الْحُكْمَ مِنْ أَنْتُمْ». وَنَهَاهُمْ عَنِ الدُّبَاءِ، وَالْحَتْمِ، وَالْقَبْرِ، وَالْمَرْقَبِ - قَالَ: وَرَأَيْنَا قَالَ: وَالْمَعْبُرِ - قَالَ: «اخْتَطُوهُنَّ وَأَشْبِرُوْا بِهِنَّ مِنْ وَرَاءَهُمْ».

[انظر: ٢٤٠٦، ٢٤٧٦]

تخریج: إسناده صحيح. خ: (٥٣)، م: (١٧).

"Remember this and tell it to those whom you have left behind."

Comments: [Its isnad is *saheeh*, al-Bukhari (53) and Muslim (17)]

2021. It was narrated that Ibn 'Abbas said: A red velvet cloth was placed in the grave of the Messenger of Allah (ﷺ).

Comments: [Its isnad is *saheeh*, Muslim (967)]

٢٠٢١ - حَدَّثَنَا يَحْيَى بْنُ شَعْبَةَ وَابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شَعْبَةُ: حَدَّثَنِي أَبُو حَمْرَةَ عَنْ أَبْنِ عَبَّاسٍ قَالَ: جُعِلَ فِي قَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُطْيَةً حَمْرَاءً. [انظر: ٣٣٤١]

تخریج: إسناده صحيح. م: (٩٦٧).

2022. It was narrated that Ibn 'Abbas said: It was said to the Messenger of Allah (ﷺ), when he had finished with Badr: You should go after the caravan [of Quraish]; there is nothing to prevent you getting it. Then al-'Abbas bin 'Abdul-Muttalib called out to him, saying: You cannot have it. He said: "Why not?" He said: Allah only promised you one of the two parties (cf. al-Anfal 8:7), and He has given you what He promised you.

Comments: [At-Tirmidhi said: A *salieeh hasan hadeeth*. Al-Hakim said: Its isnad is *saheeh*]

٢٠٢٢ - حَدَّثَنَا (٢٢٩/١) يَحْيَى بْنُ أَبِي بَكْرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سَمَاكِ بْنِ خَرْبٍ، عَنْ عَنْ كُرْمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِئَ فَرْغٌ مِّنْ بَدْرٍ: عَيْنَكُمُ الْعَيْنَ، لَيْسَ دُونَهَا شَيْءٌ. قَالَ: فَنَادَاهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ: إِنَّهُ لَا يَضْلُعُ لَكَ. قَالَ: «أَوْلَمْ» قَالَ: لِأَنَّ اللَّهَ عَزَّ وَجَلَّ إِنَّا وَعَدْنَا إِحْدَى الطَّائِفَتَيْنِ، وَقَدْ أَعْطَاهُمَا مَا وَعَدْنَا. [انظر: ٢٨٧٣، ٣٠٠١]

تخریج: رواية سماك عن عكرمة فيها اضطراب، ومع ذلك فقد قال الترمذى: حديث حسن صحيح وقال الحاكم: صحيح الإسناد، وجود إسناده ابن كثير. قلنا: لعل هذا الحديث من صحيح حديث سماك عن عكرمة.

2023. It was narrated that Ibn 'Abbas said: A man of Banu Sulaim passed by a group of the Companions of the Messenger of Allah (ﷺ), driving some sheep of his, and greeted them with *salam*. They said: He only greeted us with *salam* so as to protect himself

٢٠٢٣ - حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سَمَاكِ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: مَرَّ رَجُلٌ مِّنْ بَنِي شَلَّيمَ يَتَقَرَّبُ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَسْوَقُ غَنَّامًا لَّهُ، فَسَلَّمَ عَلَيْهِمْ، قَالُوا: مَا سَلَّمَ

from us. So they went and killed him, and brought his sheep to the Messenger of Allah (ﷺ). Then this verse was revealed: "O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth)." [an-Nisa' 4:94].

Comments: [Saheeh because of corroborating evidence]

عَلِيْنَا إِلَّا يَتَعَوَّذُ مِنَّا، فَعَمَدُوا إِلَيْهِ، فَقَاتُلُوهُ
وَأَتُوا بِعَنْيِمِ النَّبِيِّ ﷺ، فَنَزَّلَتْ هَذِهِ الْآيَةُ:
﴿إِنَّمَا الَّذِينَ مَأْمُرُوا لِذَلِكَ صَرَّحْتُمْ فِي سِيرِ
اللَّهِ فَيَسِّرُوا﴾ (النساء: ٩٤). [انظر:]

[٢٩٨٦، ٢٤٦٢]

تَعْرِيف: صحيح لغيره. خ: (٤٥٩١)، م: (٣٠٢٥). رواية ساك عن عكرمة مضطربة، لكن ساكاً قد توبع.

2024. It was narrated that Tawoos said: A man came to Ibn 'Abbas and asked him - Sulaiman bin Dawood said: Shu'bah told us: 'Abdul-Malik told us: I heard Tawoos say: A man asked Ibn 'Abbas about the meaning of the verse in which Allah says: "Say (O Muhammad ﷺ): 'No reward do I ask of you for this except to be kind to me for my kinship with you'" [ash-Shoora 42:23]. Sa'eed bin Jubair said: [It refers to] the relatives of Muhammad ﷺ. Ibn 'Abbas said: You have been too hasty (to understand the meaning). There was no clan of Quraish but the Messenger of Allah (ﷺ) had ties of kinship with them. Then this verse was revealed: "Say (O Muhammad ﷺ): 'No reward do I ask of you for this except to be kind to me for my kinship with you'" [ash-Shoora 42:23], [meaning], will you not uphold ties of kinship between me and you?

Comments: [Its isnad is saheeh, al-Bukhari (3497)]

2025. 'Ata' said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said to a woman of the

٢٠٢٤ - حَدَّثَنَا يَحْيَى عَنْ شَعْبَةَ: حَدَّثَنِي عَنْ
الْمَلِكِ بْنِ مَيْسَرَةَ عَنْ طَاؤِسٍ قَالَ: أَتَى ابْنَ
عَبَّاسٍ رَجُلٌ، فَسَأَلَهُ.. وَسَعْيَتَانَ بْنَ دَاؤِدَ
قَالَ: أَخْبَرَنَا شَعْبَةُ: أَتَبَأْنِي عَبْدُ الْمَلِكِ قَالَ:
سَمِعْتُ طَاؤِسًا يَقُولُ: سَأَلَ رَجُلٌ ابْنَ عَبَّاسٍ
الْمَغْنَى عَنْ قَوْلِهِ عَزَّ وَجَلَّ: هُوَ لَا أَسْنَكُ
عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةُ فِي الْقَرْنِ﴾ (الشورى: ٢٣)
فَقَالَ سَعِيدُ بْنُ جُبَيرٍ: قَرَابَةُ مُحَمَّدٍ. قَالَ ابْنُ
عَبَّاسٍ: عَجِلْتُ، إِنَّ رَسُولَ اللَّهِ ﷺ، لَمْ
يَكُنْ يَطْعَنْ مِنْ قُرْبَيْشٍ إِلَّا لِرَسُولِ اللَّهِ ﷺ فِيهِمْ
قَرَابَةٌ، فَنَزَّلَتْ: هُوَ لَا أَسْنَكُ عَلَيْهِ أَجْرًا إِلَّا
الْمَوَدَّةُ فِي الْقَرْنِ﴾ إِلَّا أَنْ تَصْلُوا قَرَابَةَ مَا يَنْتَهِي
وَيَنْتَكُمْ. [انظر:]

تَعْرِيف: إِسْنَادُهُ صَحِيحٌ. خ: (٣٤٩٧).

٢٠٢٥ - حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنَا
عَطَاءً قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: قَالَ:

Ansar - Ibn 'Abbas named her but I have forgotten her name - "What kept you from doing *Hajj* with us this year?" She said: O Prophet of Allah, we only have two camels, Abu So and so and his son - meaning her husband and son - rode one camel and left us a camel to bring water. The Prophet (ﷺ) said: "When Ramadan comes, do '*Umrah*', because '*Umrah* in [Ramadan] is equivalent to *Hajj*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1782) and Muslim (1256)]

2026. It was narrated from 'Aishah and Ibn 'Abbas that Abu Bakr kissed the Prophet (ﷺ) after he died.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4455)]

2027. It was narrated from Ibn 'Abbas from the Prophet (ﷺ): "The people will be gathered naked, barefoot and uncircumcised, and the first one to be clothed will be Ibraheem (ﷺ). Then he recited: "As We began the first creation, We shall repeat it" [al-Anbiya' 21:104].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3349) and Muslim (2860)]

2028. Salamah bin Kuhail said: I heard Abul-Hakam say: I asked Ibn 'Abbas about *nabeedh* made in earthenware vessels and he said:

رسول اللَّهِ ﷺ لِامْرَأَ مِنَ الْأَنْصَارِ - سَمَّاهَا ابْنُ عَبَّاسٍ فَتَبَيَّنَ أَسْمَاهَا - : «مَا مَعَكَ أَنْ تَحْجُّ مَعَنَا الْعَامِ؟» قَالَتْ: يَا رَبِّ اللَّهِ، إِنَّمَا كَانَ لَنَا نَاضِخَانِ، فَرَأَيْتَ أَبُو فُلَانَ وَابْنَهُ - لِرَوْجِهَا وَابْنِهَا - نَاضِخَانِ وَتَرَكَ نَاضِخَانَ لَفْحَ عَلَيْهِ. قَالَ النَّبِيُّ ﷺ: «فَإِذَا كَانَ رَمَضَانُ فَأَغْتَمِرِي فِيهِ، فَإِنَّ عُمْرَةَ فِيهِ تَغْيُلٌ حَجَّةٌ.»

[انظر: ٢٨٠٨، ٢٨٠٩]

تخریج: إسناده صحيح. خ: (١٧٨٢)، م: (١٢٥٦).

٢٠٢٦ - حَدَّثَنَا يَحْيَى عَنْ شُبَيْرَانَ، عَنْ مُوسَى ابْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ أَبَا بَكْرِ قَبْلَ النَّبِيِّ ﷺ وَهُوَ مَيْتٌ.

تخریج: إسناده صحيح. خ: (٤٤٥٥).

٢٠٢٧ - حَدَّثَنَا يَحْيَى عَنْ سُقْفَيَانَ قَالَ: حَدَّثَنِي مُغِيرَةُ بْنُ الْعَمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ: «يُخْسِرُ النَّاسُ عَرَاءً حَفَاءً غُرْلًا، فَأَوْلُ مَنْ يُخْسِرُ إِنَّرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، ثُمَّ قُرَا: «كَمَا بَدَأْنَا أَوْلَ حَكْلَنِي عَيْدِي» (الأنباء: ١٠٤). [راجع: ١٩٥٠]

تخریج: إسناده صحيح. خ: (٣٣٤٩)، م: (٢٨٦٠).

٢٠٢٨ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ قَالَ: سَوْفَتْ أَبَا الْحَكْمَ قَالَ: سَأَلَتْ ابْنَ عَبَّاسٍ عَنْ نَيْدِ الْجَرَّ،

The Messenger of Allah (ﷺ) forbade *nabeedh* made in earthenware vessels and gourds. And he said: Whoever would like to regard as *haram* what Allah and His Messenger forbade, let him regard *nabeedh* as *haram*.

Comments: [Its *isnad* is *saheeh*]

2029. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (ﷺ) trotted (*raml*) around the House and that it is *Sunnah*. He said: They are telling the truth and they are lying. I said: How can they be telling the truth and lying? He said: The Messenger of Allah (ﷺ) trotted around the House but it is not *Sunnah*. The Messenger of Allah (ﷺ) and his Companions came [to Makkah] when the *mushrikeen* were on Mount Qu'aqiq'an and he heard that they were saying that they [the Muslims] were emaciated, so he told them to trot in order to show them [the *mushrikeen*] that they had strength.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1649) and Muslim (1266)]

2030. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) cursed women who visit graves and those who build mosques over them and set up lamps on them.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

فَقَالَ: نَهَا رَسُولُ اللَّهِ عَنْ تَبَدِّلِ الْجَزْرِ
وَالدُّبَابِ، وَقَالَ: مَنْ سَرَّهُ أَنْ يُحَرِّمَ مَا حَرَّمَ
اللَّهُ وَرَسُولُهُ، فَلَيُحَرِّمَ النَّبِيُّ. [راجع: ١٨٥]

تخریج: إسناده صحيح.

٢٠٢٩ - حَدَّثَنَا يَحْيَى عَنْ فَطْرِيِّ: حَدَّثَنَا أَبُو الطَّفِيلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ قَوْمَكَ
يَزَعُمُونَ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ قَدْ رَمَلَ بِالْبَيْتِ،
وَأَنَّهَا شَهَادَةٌ. قَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ:
كَيْفَ صَدَقُوا وَكَذَبُوا؟ قَالَ: قَدْ رَمَلَ رَسُولُ
اللَّهِ عَلَيْهِ السَّلَامُ بِالْبَيْتِ وَلَيْسَ شَهَادَةً، قَدِيمٌ رَسُولُ اللَّهِ
عَلَيْهِ السَّلَامُ وَأَخْصَابُهُ، وَالْمُشْرِكُونَ عَلَى جَبَلِ
فُقَيْقَانَ، فَبَلَغَهُ أَهْلُهُمْ يَتَحَدَّثُونَ أَنَّهُمْ هُزُلُّاً،
فَأَمَرَهُمْ أَنْ يَرْمُلُوا لِتُرَيَّهُمْ أَنَّهُمْ فُؤَادٌ.
[راجع: ١٩٢١]

تخریج: إسناده صحيح. خ: (١٦٤٩)، م: (١٢٦٦).

٢٠٣٠ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا مُحَمَّدُ
ابْنُ جُحَادَةَ عَنْ أَبِي صَالِحٍ، عَنْ ابْنِ عَبَّاسٍ،
وَوَكِيعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ
قَالَ: سَمِعْتُ أَبَا صَالِحٍ يُحَدِّثُ بَلَدَمًا كَبَرًا، عَنْ
ابْنِ عَبَّاسٍ قَالَ: لَعَنْ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ زَائِرَاتِ
الْقُبُورِ، وَالْمُتَخَدِّلِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُوحَ.

[انظر: ٣١١٨، ٢٩٨٤، ٢٦٠٣]

تخریج: حسن لغيره، دون ذكر السرج، وهذا إسناد ضعيف، أبو صالح باذام ضعيف عند الجمهور.

2031. Abu Hasan, the freed slave of Abu Nawfal, narrated that he asked Ibn 'Abbas about a slave man who is married to a slave woman and divorces her twice (two *talaqs*), then they are both manumitted: can he propose to her? He said: Yes, the Messenger of Allah (ﷺ) passed a verdict to that effect.

Comments: [Its *isnad* is *da'eef* and Umar bin Mu'attib is *da'eef*]

2032. It was narrated from Ibn 'Abbas, from the Prophet (ﷺ) about one who has intercourse with his wife when she is menstruating: "Let him give a dinar or half a dinar in charity." 'Abdullah said: My father said: And neither 'Abdur-Rahman nor Bahz attributed it to the Prophet (ﷺ).

Comments: [*Saheeh mawqoof*]

- ٢٠٣١ - حَدَّثَنَا يَحْيَى عَنْ عَلِيِّ بْنِ الْمُبَارِكِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: أَنَّ عُمَرَ ابْنَ مُعَتَّبٍ أَخْبَرَهُ: أَنَّ أَبَا حَسِينَ مُؤْلَى أَبِي تَوْقِلِ أَخْبَرَهُ: أَنَّهُ اسْتَشْفَى ابْنَ عَبَّاسٍ فِي مَمْلُوكٍ، تَحْتَهُ مَمْلُوكَةً فَطَلَّقَهَا تَعْلِيقَتِينِ ثُمَّ عَنْهَا، هَلْ يَضْلُّ لَهُ أَنْ يَخْطُبُهَا؟ قَالَ: نَعَمْ، قَضَى بِذَلِكَ رَسُولُ اللَّهِ ﷺ. [انظر: ٣٠٨٨]

تخریج: إسناده ضعيف، عمر بن معتب ضعيف.

- ٢٠٣٢ - حَدَّثَنَا يَحْيَى عَنْ شُبَّابَةَ وَمُحَمَّدَ بْنَ جَعْفَرٍ: حَدَّثَنَا (٢٣٠/١) شُبَّابَةُ عَنِ الْحَكْمَمَ، عَنْ عَبْدِ الْعَوَادِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُفْسِرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ الْتَّبَّانِ ﷺ فِي الَّذِي يَأْتِي أَمْرَانَهُ وَهِيَ حَائِضٌ: «يَتَصَدَّقُ بِيَدِيَارٍ، أَوْ بِيَنْضِبِ دِيَارٍ». [انظر: ٢١٢١، ٢٩٩٥، ٢٨٨٣، ٢٥٩٥، ٢٤٥٨، ٢١٢٢]

[٣٤٧٣، ٣١٤٥]

قَالَ عَبْدُ اللَّهِ: قَالَ أَبِي: وَلَمْ يَرْفَعْهُ عَبْدُ الرَّحْمَنِ وَلَا يَهْرُ.

تخریج: صحيح موقوفاً.

- ٢٠٣٣ - حَدَّثَنَا ابْنُ نُعَيْرٍ عَنْ مُجَالِدٍ، عَنْ الشَّعَيْبِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا تَكَلَّمُ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَهُوَ كَمَثَلِ الْحِمَارِ يَخْمُلُ أَشْتَارًا، وَالَّذِي يَقُولُ لَهُ: أَنْصِثْ، لَيْسَ لَهُ جُمُعَةً. [راجع: ٧١٩]

تخریج: إسناده ضعيف، مجالد ضعيف.

2033. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "If a person speaks on a Friday when the *imam* is delivering the *khutbah*, he is like a donkey carrying books (without understanding them). And the one who tells him, 'Be quiet,' has no *Jumu'ah*."

Comments: [Its *isnad* is *da'eef* and *Mujalid* is *da'eef*]

2034. It was narrated that Ibn 'Abbas said: People should reduce it [the bequest] from one third to one quarter [of the estate], because the Messenger of Allah (ﷺ) said: "One third is a lot."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2743) and Muslim (1629)]

2035. It was narrated from Sa'eed bin Jubair that a man came to Ibn 'Abbas and said: The Prophet (ﷺ) received Revelation for ten years in Makkah and ten years in Madinah. He said: Who is saying that? He received Revelation in Makkah for fifteen years and in Madinah for ten years and sixty-five days or more.

Comments: [Perhaps this report is the abominable action of al-Ala bin Salih]

٢٠٣٤ - حَدَّثَنِي أَبْنُ تُعْبَرِ: حَدَّثَنَا هِشَامُ عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: لَوْ أَنَّ النَّاسَ غَضَّوا مِنَ الْثُلُثِ إِلَى الرُّبْعِ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الثُلُثُ كَثِيرٌ». [راجع: ١٤٤٠]

تخریج: إسناده صحيح. خ: (٢٧٤٣)، م: (١٦٢٩).

٢٠٣٥ - حَدَّثَنِي أَبْنُ تُعْبَرِ: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ: حَدَّثَنَا الْمُنْهَاجُ بْنُ عَفْرُو عَنْ سَعِيدِ أَبْنِ جُعْدَةِ: أَنَّ رَجُلًا أَتَى أَبْنَ عَبَّاسٍ، فَقَالَ: أَنْزَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعْشَرًا بِالْمَدِينَةِ، فَقَالَ: مَنْ يَقُولُ ذَلِكَ؟ لَقَدْ أَنْزَلَ عَلَيْهِ وَعْشَرَةً خَمْسَ عَشَرَةً، وَبِالْمَدِينَةِ عَشَرَةً، خَمْسًا وَبَيْنَهُ وَأَكْثَرَ، [١٨٤٦]

تخریج: لعل هذا الحديث من مذكرات العلاء بن صالح.

2036. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said in his Farewell Sermon: "O people, what day is this?" They said: This is a sacred day. He said: "What land is this?" They said: This is a sacred land. He said: "What month is this?" They said: This is a sacred month. He said: "Your wealth, your blood and your honour are sacred to you, as sacred as this day of yours, in this land of yours and in this month of yours." Then he repeated it several times, then he looked up to the heavens and said: "O Lord, have I conveyed (the message)?" several times. And Ibn 'Abbas said: By Allah,

٢٠٣٦ - حَدَّثَنِي أَبْنُ تُعْبَرِ: حَدَّثَنَا فُضَيْلٌ - يَغْنِي أَبْنُ غَرْوَانَ - عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حِجَّةِ الْوَدَاعِ: «يَا أَيُّهَا النَّاسُ، أَيُّ يَوْمٍ هَذَا؟» قَالُوا: هَذَا يَوْمُ حَرَامٌ. قَالَ: «أَيُّ بَلْدَهُ هَذَا؟» قَالُوا: بَلْدَهُ حَرَامٌ. قَالَ: «فَأَيُّ شَهْرٍ هَذَا؟» قَالُوا: شَهْرُ حَرَامٌ. قَالَ: «إِنَّ أَمْوَالَكُمْ وَدِمَائَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحْرَمَةٌ يَوْمَكُمْ هَذَا، فِي بَلْدَكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا» ثُمَّ أَغَادَهَا مِرَارًا، ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: «اللَّهُمَّ هَلْ بَلَغَتْ مِرَارًا، قَالَ: يَقُولُ أَبْنُ عَبَّاسٍ: وَاللَّهِ إِنَّهَا لَوْصِيَّةٌ إِلَى

this is advice for the sake of Allah. Then he said: "Let those who are present convey it to those who are absent. Do not go back to being disbelievers after I am gone, striking one another's necks."

Comments: [Its isnad is saheeh, al-Bukhari (1739)]

2037. Moosa bin Muslim at-Tahhan as-Sagheer narrated: I heard 'Ikrimah attributing the hadeeth, as I think, to Ibn 'Abbas. He said: The Messenger of Allah (ﷺ) said: "Whoever leaves snakes alone out of fear of their pursuit is not one of us. We have not made peace with them since we fought them."

Comments: [Its isnad is saheeh]

2038. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to recite in the first *rak'ah* of *Fajr* prayer: "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham)... "[al-Baqarah 2:136] to the end of the verse; and in the second *rak'ah* he would recite: "we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)" [Al 'Imran 3:52].

Comments: [Its isnad is saheeh, Muslim (727)]

2039. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) went out humbly, beseeching, with humbleness, wearing shabby clothes and walking at a measured pace, then he led the people in praying two

رَبِّهِ عَزَّ وَجَلَّ، ثُمَّ قَالَ: «أَلَا فَلْيَتَعَلَّمَ الشَّاهِدُونَ
الْغَائِبُونَ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُونَ
بَنْضُكُمْ رِقَابَ تَغْصِيْ». تخریج: إسناده صحيح. خ: (١٧٣٩).

٢٠٣٧ - حَدَّثَنَا أَبْنُ تَمِيرٍ: حَدَّثَنَا مُوسَى بْنُ مُسْلِمَ الطَّحَانُ الصَّبَّيْرُ قَالَ: سَمِعْتُ عَمَرَةَ
يَرْفَعُ الْحَدِيثَ فِيمَا أَرَى إِلَى أَبْنِ عَبَّاسٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ تَرَكَ الْحَيَاةَ
مَخَافَةً طَلَّيْهِ، فَلَنْسَ مَنِّا، مَا سَالَمَهُ مُنْذَ
حَارَبَنَاهُ». [انظر: ٢٢٥٤]

تخریج: إسناده صحيح.

٢٠٣٨ - حَدَّثَنَا أَبْنُ تَمِيرٍ: حَدَّثَنَا عُمَانُ بْنُ
حَكِيمٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ يَسَارٍ عَنْ أَبْنِ
عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي
الْقُبْرَى فِي أَوَّلِ رَجُوعٍ: «إِنَّمَا إِلَيْنَا اللَّهُ وَمَا
إِلَيْنَا وَمَا أُولَئِكَ إِلَيْنَا رَجُوعٌ» إِلَى آخِرِ الْأَيَّةِ
(البقرة: ١٣٦) وَفِي الرَّجُوعِ الثَّانِيَةِ: «إِنَّمَا
يَأْتُهُ وَآشْهَدُ إِنَّمَا تَسْلِيْكُ». (آل عمران:
٥٢). [انظر: ٢٠٤٥]

تخریج: إسناده صحيح. م: (٧٢٧).

٢٠٣٩ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفِيَّانُ عَنْ
بَشَّامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كَنَانَةَ، عَنْ
أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
خَرَجَ مُتَحَسِّنًا مُتَضَرِّعًا، مُتَوَاضِعًا، مُبَدِّلًا،

rak'ahs, like the *Eid* prayer, and he did not deliver a *khutbah* like this *khutbah* of yours.

Comments: [Its *isnad* is *hasan*]

مَرْسَلًا، فَصَلَّى بِالثَّالِثِ رَكْعَتَيْنِ كَمَا يُصَلِّي
فِي الْعِيدِ، لَمْ يَخْطُبْ كُحْطُبَتُكُمْ هَذِهِ۔ [انظر:
٢٤٢٣، ٣٣٣]

تخریج: إسناده حسن.

2040. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) left Makkah, 'Ali took the daughter of Hamzah with him; 'Ali, Ja'far and Zaid disputed concerning her (i.e., who would take care of her) and referred their dispute to the Messenger of Allah (ﷺ). 'Ali said: She is the daughter of my paternal uncle and I brought her with me. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me. Zaid said: She is the daughter of my brother - Zaid had become the brother of Hamzah when the Messenger of Allah (ﷺ) established bonds of brotherhood [among the believers, after the *Hijrah* to Madinah]. The Messenger of Allah (ﷺ) said to Zaid: "You are my *mawla* and her *mawla*." He said to 'Ali: "You are my brother and my Companion." And he said to Ja'far: "You resemble me physically and in attitude. And she should stay with her maternal aunt."

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad*]

2041. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas about selling wine and he said: The Messenger of Allah (ﷺ) had a friend from Thaqeeq, or from Daws. He met

٢٠٤٠ - حَدَّثَنَا أَبْنُ نُعْمَانَ: أَخْبَرَنَا حَجَاجُ عَنِ
الْحَكَمَ، عَنْ وَقْسَمِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ:
لَئَنَّا تَرَجَّحَ الرَّأْيُ بِشَكْلِهِ مِنْ مَكَّةَ تَرَجَّحَ عَلَيْنَا بِإِنْتَهَى
حَمْرَةَ، فَأَخْصَصَ فِيهَا عَلَيْنَا وَجَعْفَرَ وَزَيْدَ إِلَى
رَسُولِ اللَّهِ بِشَكْلِهِ، قَالَ عَلَيْنَا: أَبْنَةُ عَمِّي، وَأَنَا
أَخْرَجْنَاهَا، وَقَالَ جَعْفَرٌ: أَبْنَةُ أَخِي، وَكَانَ زَيْدُ
عِنْدِي. وَقَالَ زَيْدٌ: أَبْنَةُ أَخِي. وَكَانَ مَوْلَايَ
مَوْلَاجِي لِحَمْرَةَ، أَخْرَجْنَاهُمَا رَسُولُ اللَّهِ بِشَكْلِهِ.
قَالَ رَسُولُ اللَّهِ بِشَكْلِهِ لِزَيْدٍ: «أَنْتَ مَوْلَايَ
وَمَوْلَاهَا». وَقَالَ لِجَعْفَرٍ: «أَسْبَقْتَ خَلْقِي
وَصَاحِبِي، وَهِيَ إِلَى حَارِثَتَهَا».

تخریج: صحيح لغيره، وهذا إسناد ضعيف،
حجاج مدلس وقد عنون والحكم لم يسع من
يقسم سوى خمسة أحاديث، ليس هذا منها.

٢٠٤١ - حَدَّثَنَا يَعْلَمٌ: حَدَّثَنَا مُحَمَّدُ بْنُ
إِسْحَاقَ عَنِ النَّعْمَانَ بْنِ حَكِيمٍ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ وَعْلَمَةَ قَالَ: سَأَلْتُ أَبْنَ عَبَّاسٍ عَنْ
بَعْضِ الْحَمْرِ قَالَ: كَانَ لِرَسُولِ اللَّهِ بِشَكْلِهِ صَدِيقٌ

him in Makkah during the year of the conquest, and brought a skin of wine to give him as a gift. The Messenger of Allah (ﷺ) said: "O Father of So and so, don't you know that Allah has forbidden it?" The man turned to his slave and said: Go and sell it. The Messenger of Allah (ﷺ) said: "O Father of So and so, what did you tell him to do?" He said: I told him to sell it. He said: "The One Who forbade drinking it also forbade selling it." So he instructed that it be poured away in al-Batha'.

Comments: [A saheeh hadeeth]

2042. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel (ﷺ) every Ramadan, and the morning after the night in which he reviewed it, he would be more generous than the blowing wind; he was not asked for anything but he gave it. In the month (of Ramadan) after which he died, he reviewed it with him twice.

Comments: [A saheeh hadeeth, al-Bukhari (6) and Muslim (2308)]

من ثقیف، أو من دویس، فلئیه بیمکة عام
النفع برأویة خیر یهدیها إلیه، فقال رسول
الله ﷺ : «يا أبا فلان، أما علمت أنَّ الله
حرَّمَ مِهَا؟» فأقبلَ الرَّجُلُ عَلَى غَلامِهِ، فقالَ:
اذْهَبْ فِيهَا. فقالَ رَسُولُ الله ﷺ : «يا أبا
فلان، يَسَادَا أَمْرَهُ؟» قالَ: أَمْرَهُ أَنْ یَبِعَهَا.
قالَ: إِنَّ الَّذِي حَرَّمَ شُرِبَاهَا حَرَّمَ یَبِعَهَا، فَأَمْرَ
بِهَا فَأَفْرَغَثَ فِي الْبَطْحَاءِ. [انظر: ٢١٩٠، ٣٣٧٣، ٢٩٧٨]

تخریج: حديث صحيح. م: (١٥٧٩). في
سنده محمد بن اسحاق مدلس ولكنه توبع.

٢٠٤٢ - حدثنا يعلى: حدثنا محمد بن إسحاق
عن الزهرى، عن عبد الله بن عبد الله بن
عبدة، عن عبد الله بن عبد الله بن
عبدة، عن ابن عباس قال: كان
رسول الله ﷺ يتعرض الكتاب على جبريل عليه
السلام في كل رمضان، فإذا أضياع رسول الله
ﷺ من الليلة التي يتعرض فيها ما يتعرض،
أضياع وهو أجود من الربيع المُرسلة، لا يسأل
عن شيء إلا أغطاه، فلما كان في الشهور الذي
حلَّتْ بعده، عرض عليه عرضتين. [انظر:
٣٥٣٩، ٣٤٦٩، ٣٤٢٥، ٣٠١٢، ٢٦١٦،
٣٤٢٢، ٢٤٩٤]

تخریج: حديث صحيح. خ: (٦)، م: (٢٣٠٨).

٢٠٤٣ - حدثنا يعلى: حدثنا عمر بن ذر عن
أبيه، عن سعيد بن جبير، عن ابن عباس
قال: قال رسول الله ﷺ لجبريل: «ما

2043. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to Jibreel (ﷺ): "What kept you from visiting us more than you visited us? Then the

verse "And we (angels) descend not except by the Command of your Lord..." [Maryam 19:64] was revealed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3218)]

2044. It was narrated that 'Ata' said: We attended the funeral of Maimoonah, the wife of the Prophet (ﷺ), in Sarif, with Ibn 'Abbas. Ibn 'Abbas said: This is Maimoonah, so when you lift up the bier, do not shake it or make it wobble, because the Messenger of Allah (ﷺ) had nine wives and he used to divide his time between eight, and did not give a share of his time to one. 'Ata' said: The one to whom he did not give a share of his time was Safiyyah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5067) and Muslim (1465)]

2045. It was narrated that Ibn 'Abbas said: What the Messenger of Allah (ﷺ) mostly recited in the two *rak'ahs* before *Fajr* was: "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham) Isma'il (Ishmael)..." [al-Baqarah 2:136] to the end of the verse, and: "we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)" [Al 'Imran 3:52].

Comments: [Its *isnad* is *saheeh*, Muslim (727)]

2046. 'Uthman bin al-Hakam said: I asked Sa'eed bin Jubair about fasting in Rajab: what do

يَسْتَعْكِ أَنْ تُنْزِلَنَا أَكْثَرَ مِمَّا تُنْزِلُنَا؟» قَالَ:
فَرَأَكَ : «وَمَا تَنْزَلُ إِلَّا يَأْمُرُ بِكَ» إِلَى آخِرِ
الآيَةِ (مريم: ٦٤). [انظر: ٢٠٧٨، ٣٣٦٥]

تخریج: [إسناده صحيح. خ: (٣٢١٨)].

٢٠٤٤ - حَدَّثَنَا حَمْعَرُ بْنُ عَوْنَ: أَخْبَرَنَا أَنَّ
جُرَيْجَ عَنْ عَطَاءٍ قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ
جَنَازَةً مِيمُونَةَ زَوْجِ الَّذِي يَسْرِفُ، قَالَ:
قَالَ ابْنُ عَبَّاسٍ: هَذِهِ مِيمُونَةُ إِذَا رَعَثْتُمْ نَعْشَاهَا
فَلَا تُنْزِغُوهَا وَلَا تُنْزِلُوهَا، فَإِنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهُ يَسْنَعُ نَسْوَةً، وَكَانَ يَقْسِمُ لِيَقَانِ،
وَرَاجِدَةً لَمْ يَكُنْ لِيَقْسِمُ لَهَا. قَالَ عَطَاءُ: الَّتِي لَمْ
يَكُنْ لِيَقْسِمُ لَهَا صَفَيْهُ. [انظر: ٣٢٦١، ٣٢٥٩].

تخریج: [إسناده صحيح. خ: (٥٠٦٧)، م: (١٤٦٥)].

٢٠٤٥ - حَدَّثَنَا يَمْلَى: حَدَّثَنَا عُثْمَانُ عَنْ سَعِيدِ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَكْثَرُ مَا يُصَلِّي رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّكْعَتَيْنِ الَّتِي قَبْلَ التَّغْجِرِ: «إِنَّكَا
يَأْكُلُ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِنْتَ بِعِيلٌ»
إِلَى آخِرِ الآيَةِ (البقرة: ١٣٦)، وَالْأُخْرَى:
«إِنَّكَا يَأْكُلُ وَأَشْهَدُ بِإِيمَانِكَ شَهِيدَتِكَ» (آل
عمران: ٥٢). [راجع: ٢٠٣٨].

تخریج: [إسناده صحيح. م: (٧٢٧)].

٢٠٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْنَى: حَدَّثَنَا عُثْمَانُ
ابْنُ حَكِيمٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جَيْرَةَ عَنْ

you think about it? He said: Ibn 'Abbas told me: The Messenger of Allah (ﷺ) would fast until we thought that he would not break his fast, and he would refrain from fasting until we thought that he would not fast.

Comments: [Its isnad is saheeh]

2047. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The best of your kohl is antimony: it makes the vision clear and causes hair to grow."

Comments: [Its isnad is qawi]

صُومٌ رَجِيبٌ، كَيْفَ تَرَى فِيهِ؟ قَالَ: حَدَّثَنِي
ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصُومُ
حَتَّى تَقُولُ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى تَقُولُ: لَا
يَصُومُ. [انظر: ١٩٩٨]

تخریج: [اسناده صحيح].

٤٧ - حَدَّثَنَا يَعْلَى بْنُ عَبَّاسٍ: حَدَّثَنَا شَفَيْاً
عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«خَيْرٌ أَكْحَالَكُمُ الْأَثْيَدُ، يَجْلُو الْبَصَرَ، وَيُؤْثِرُ
الشَّغْرِ». [انظر: ٢٢١٩، ٢٤٧٩، ٣٠٣٥]

[٢٤٢٦، ٣٣٤٢]

تخریج: [اسناده قوي].

2048. It was narrated that Sa'eed bin Jubair said: Ibn 'Abbas met me and said: Have you got married? I said: No. He said: Get married. Then he met me after that and said: Have you got married? I said: No. He said: Get married, for the best of this ummah is the one who has the most wives.

Comments: [Saheeh because of corroborating evidence]

2049. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "If you send out the (hunting) dog and it eats some of the prey, do not eat it for he only caught it for himself. But if you send him out and he kills (the prey) but does not eat any of it,

٤٨ - حَدَّثَنَا أَشْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا
عَطَاءً بْنَ السَّائبِ عَنْ سَعِيدِ بْنِ جُبَيرٍ قَالَ:
لَقِينِي ابْنُ عَبَّاسٍ فَقَالَ: تَرَوْجَتْ؟ قَالَ: فَلَكْ
فَلَكْ: لَا، قَالَ: تَرَوْجَ، ثُمَّ لَقِينِي بَعْدَ ذَلِكَ
فَقَالَ: تَرَوْجَتْ؟ قَالَ: فَلَكْ: لَا، قَالَ:
تَرَوْجَ، فَإِنَّ خَيْرَ هَذِهِ الْأُمَّةِ كَانَ أَكْثَرُهَا يَسَاءَ.
[انظر: ٢١٧٩، ٣٥٠٧]

تخریج: [صحیح لغيره. خ: (٥٠٦٩)].

٤٩ - حَدَّثَنَا أَشْبَاطٌ: حَدَّثَنَا أَبُو إِسْحَاقَ
الشَّيْبَانِيَّ عَنْ حَمَادَةٍ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا
أَرْسَلْتَ النَّكْلَبَ، فَأَكَلَ مِنَ الصَّيْدِ، فَلَا
تَأْكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِذَا أَرْسَلْتَهُ

then eat it, for he killed it for his master."

Comments: [Saheeh because of corroborating evidence; its isnad is da'eef]

فَقُتِلَ وَلَمْ يَأْكُلْ، فَكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى صَاحِبِهِ.

فَالْعَبْدُ عَبْدُ اللَّهِ: وَكَانَ فِي كِتَابِ أَبِيهِ: عَنْ إِبْرَاهِيمَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ، فَضَرَبَ عَلَيْهِ أَبِيهِ: كَذَّا قَالَ أَشْبَاطَ.

تغريب: صحيح لغيره، وهذا إسناد ضعيف، إبراهيم نخعي لم يسمع من ابن عباس.

2050. It was narrated that Ibn 'Abbas said: I heard the Messenger of Allah (ﷺ) say: "There are three things that are obligatory for me and are voluntary for you: Witr prayer, offering sacrifice and Duha prayer."

Comments: [Its isnad is da'eef, Abu Janab al-Kalbi is da'eef]

٢٠٥٠ - حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ عَنْ أَبِيهِ جَنَابَ الْكَلْبِيِّ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثَلَاثٌ هُنَّ عَلَيَّ فَرَائِضٌ، وَهُنَّ لَكُمْ تَطْرُؤُ: الْوَتْرُ، وَالثَّغْرُ، وَصَلَاةُ الضُّحَى». [انظر: ٢٠٦٥، ٢٩١٧، ٢٩١٦، ٢٠٨١]

تغريب: إسناده ضعيف، أبو جناب الكلبي ضعيف.

2051. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) moved on from Muzdalifah before the sun rose.

Comments: [Its isnad is saheeh]

٢٠٥١ - حَدَّثَنَا أَبُو حَالِيدٍ سَلَيْمانُ بْنُ حَيَّانَ قَالَ: سَمِعْتُ الْأَغْمَشَ عَنْ الْحَكَمِ، عَنْ مَقْسُمٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَفَاضَ مِنْ مُزَدَّلَفَةَ قَبْلَ طُلُوعِ الشَّمْسِ. [راجع: ٨٤]

تغريب: إسناده صحيح.

2052. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Seek it [Lailatal-Qadr] in the last ten days, on the twenty-ninth or the twenty-fifth or the twenty-seventh."

Comments: [Its isnad is saheeh, al-Bukhari (2021)]

٢٠٥٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُوبُ عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الثُّوْسُوْهَا فِي الْعَشْرِ الْأَوَاخِرِ، فِي ثَاتِسَةٍ تَبَقَّى، أَوْ خَامِسَةٍ تَبَقَّى، أَوْ سَابِعَةٍ تَبَقَّى». [وانظر: ٣٤٥٦، ٣٤٠١، ٢٥٢٠]

تغريب: إسناده صحيح. خ: (٢٠٢١).

2053. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) did not fight any people until he called them [to Islam first].

Comments: [A saheeh hadeeth]

٢٠٥٣ - حَدَّثَنَا حَفْصُ بْنُ عَيَّاْبٍ: حَدَّثَنَا حَجَّاجُ بْنُ أَرْطَاءَ عَنْ ابْنِ أَبِي تَجِيْحٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَيَّاْبٍ قَالَ: مَا قَاتَلَ رَسُولُ اللَّهِ بِكُلِّ قَوْمٍ حَتَّى يُدْعُوهُمْ. [انظر: ٢١٠٥]

تخریج: حديث صحيح، حجاج بن أرطاة مدلس وقد عنون، لكنه توبع.

2054. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to enjoin his daughters and wives to go out on the two Eids.

Comments: [Saheeh because of corroborating evidence]

٢٠٥٤ - حَدَّثَنَا حَفْصُ: حَدَّثَنَا حَجَّاجُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيَّاْبٍ، عَنْ ابْنِ عَيَّاْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ بِكُلِّ يَأْمُرُ بَنَائِهِ وَنِسَاءَهُ أَنْ يَخْرُجُنَّ فِي الْعِيدَيْنِ.

تخریج: صحيح لغيره، حجاج بن أرطاة مدلس، وقد عنون.

2055. It was narrated that Ibn 'Abbas said: When the Prophet (ﷺ) fell sick, he instructed Abu Bakr to lead the people in prayer. Then he felt a little better so he came out, and when Abu Bakr realised he was there, he wanted to step back. But the Prophet (ﷺ) gestured to him and sat down to the left of Abu Bakr, and he started to recite from where Abu Bakr had left off.

Comments: [Its isnad is saheeh]

٢٠٥٥ - حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَاً بْنُ أَبِي زَائِدَةَ: حَدَّثَنِي أَبِي عَنْ أَبِي إِسْحَاقِ، عَنْ الْأَرْقَمِ بْنِ شُرَحِيلَ، عَنْ ابْنِ عَيَّاْبٍ قَالَ: لَمَّا مَرَضَ النَّبِيُّ بِكُلِّ أَمْرٍ أَبْنَى بَكْرٌ أَنْ يُصْلِي بِالْئَسْ، ثُمَّ وَجَدَ جَفَّةً فَخَرَجَ، فَلَمَّا أَحَسَّ يَهُوَ بَكْرٌ، أَرَادَ أَنْ يَنْكُصَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ بِكُلِّ، فَجَلَّ إِلَى جَنْبِ أَبِي بَكْرٍ عَنْ يَسَارِهِ، وَاسْتَفْتَحَ مِنَ الْأَيْمَةِ إِلَيْهَا أَبُو بَكْرٍ. [راجع: ١٧٨٤]

تخریج: صحيح. روایة زکریا بن أبي زائد عن أبي إسحاق بعد التغیر، لكنه توبع.

2056. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) stoned the *Jamrah*, *Jamratul-'Aqabah*, on the Day of Sacrifice, riding.

Comments: [Saheeh because of corroborating evidence]

٢٠٥٦ - حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَاً: حَدَّثَنَا حَجَّاجُ عَنْ الْحَكَمِ، عَنْ أَبِي الْقَاسِمِ، عَنْ ابْنِ عَيَّاْبٍ: أَنَّ النَّبِيَّ بِكُلِّ رَمَى الْجَمَرَةَ، جَمَرَةُ الْعَقْدَةِ، يَوْمُ النَّحرِ رَأِيَاً.

تخریج: صحيح لغيره. الحجاج بن أرطاة مدلس وقد عنون.

2057. It was narrated that Ibn 'Abbas said: Do not criticize the one who fasts when travelling or the one who does not fast, for the Messenger of Allah (ﷺ) fasted whilst travelling and did not fast.

Comments: [Its isnad is saheeh, Muslim (1113)]

٢٠٥٧ - حَدَّثَنَا وَكَبِيعُ عَنْ سُفِيَّانَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ طَاؤُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا تَعْبَثُ عَلَى مَنْ صَامَ فِي السَّفَرِ، وَلَا عَلَى مَنْ أَفْطَرَ، قَدْ صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ وَأَفْطَرَ. [النظر: ٢٣٥٠]

تخریج: إسناده صحيح. م: (١١١٣).

2058. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent word to the people of a village four parasangs away - or he said: two parasangs - on the day of 'Ashoora', telling everyone who had eaten not to eat for the rest of the day, and telling those who had not eaten to complete the day fasting.

Comments: [Saheeh, because of corroborating evidence; this is a da'eef isnad]

٢٠٥٨ - حَدَّثَنَا وَكَبِيعُ عَنْ إِسْرَائِيلَ أَوْ غَيْرِهِ، عَنْ جَابِرٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِ قَرْبَةِ عَلَى رَأْسِ أَرْبَعَةِ فَرَاسِيَّةٍ - أَوْ قَالَ: فَرَسْخَيْنِ - يَوْمَ عَاشُورَاءَ، فَأَمَرَ مَنْ أَكَلَ أَنْ لَا يَأْكُلْ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَأْكُلْ أَنْ يُشَمَّ ضَرَوْمَةً.

تخریج: صحيح لغيره، وهذا إسناد ضعيف، وكثير شك في شيخه وجابر الجعفي ضعيف.

2059. It was narrated from Ibn 'Abbas that a man came as a Muslim at the time of the Messenger of Allah (ﷺ), then his wife came as a Muslim after him, and he said: O Messenger of Allah, she became Muslim with me. So the Prophet (ﷺ) told her to go back to him.

Comments: [Its isnad is da'eef]

٢٠٥٩ - حَدَّثَنَا وَكَبِيعُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَائِيكَ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا جَاءَ مُسْلِمًا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ جَاءَتِ امْرَأَةٌ مُسْلِمَةٌ بِنَدَدَةٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهَا كَانَتْ أَشْلَمَتْ مَعِيَ، فَرَدَّهَا عَلَيْهِ الْبَيْعَةَ.

تخریج: إسناده ضعيف، روایة سماك عن عكرمة مضطربة.

2060. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) commanded us to do wudoo' properly.

٢٠٦٠ - حَدَّثَنَا وَكَبِيعُ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي جَهْضَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا شَيْخَ الْوُضُوءِ. [راجع: ١٩٧٧]

تخریج: إسناده صحيح.

Comments: [Its isnad is saheeh]

2061. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed on a reed mat.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٢٠٦١ - حَدَّثَنَا زَكِيْعُ : حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ عَمْرُو بْنِ وِيلَارِ، عَنْ ابْنِ عَبَّاسٍ وَسَلَمَةً ابْنِ وَهْرَامَ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بِسَاطٍ . [انظر: ٢٤٢٦ ، ٢٤٧٢]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، زمعة بن صالح ضعيف.

2062. It was narrated that 'Abdur-Rahman bin 'Abis said: I said to Ibn 'Abbas: Were you present on Eid with the Messenger of Allah (ﷺ)? He said: Yes; were it not for my being close to him, I would not have been present because I was too young. He said: The Messenger of Allah (ﷺ) came out and prayed two rak'ahs at Dar Katheer bin as-Salt, then he delivered the khutbah. And he did not mention any adhan or iqamah.

Comments: [Its isnad is saheeh]

2063. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) offered the fear prayer in Dhu Qarad - land belonging to Banu Sulaim. The people formed two rows behind him: one row facing the enemy and one row behind him. He led the row that was behind him in praying one rak'ah, then they moved back to where the others were and the others took their places, then he

٢٠٦٢ - حَدَّثَنِي وَكَيْعُ عَنْ سُقِيَّانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ : أَشْهَدْتُ الْعَيْدَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَوْلَا مَكَانِي مِنْهُ مَا شَهَدْتُهُ لِصَغْرِيِّيِّ ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا بْنَ الصَّلَتِ رَكْعَتَيْنِ، ثُمَّ حَطَّبَ، ثُمَّ يَذْكُرُ أَذَانًا وَلَا إِقَامَةَ . [انظر: ٢١٦٩ ، ٣٤٨٧ ، ٣٣٥٨ ، ٣٢٢٦ ، ٢٥٧٤]

تخریج: إسناده صحيح.

٢٠٦٣ - حَدَّثَنَا سُقِيَّانُ عَنْ أَبِي بَكْرِ بْنِ أَبِي الْجَفَمِ بْنِ صَحْبِيْرٍ، عَنْ عَبْدِيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عَبْتَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْخَوْفِ بِذِي قَرْدٍ - أَرْضِي مِنْ أَرْضِ بَنِي سُلَيْمٍ - نَصْفُ النَّاسِ خَلْفَةَ صَفَّيْنِ: صَفَّ مُوازِيِّ الْعَدُوِّ، وَصَفَّ خَلْفَةَ صَفَّيْنِ: صَفَّ لِلَّهِ الْمُكَفَّرِينَ، ثُمَّ نَكَشَ هُؤُلَاءِ إِلَى مَسَافَةِ هُؤُلَاءِ، وَهُؤُلَاءِ إِلَى

led them in praying another *rak'ah*.

Comments: [Its *isnad* is *saheeh*]

مَصَافٌ هُؤلَاءِ، فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى.

[انظر: ٢٣٨٣، ٣٣٦٤]

تخریج: إسناده صحيح.

2064. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) enjoined prayer when travelling and not travelling. Just as (*nafl*) prayers are offered when not travelling, before and after (the obligatory prayer), they should also be offered when travelling, before and after (the obligatory prayer).

Comments: [Its *isnad* is *hasan*]

٢٠٦٤ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَسَامَةُ بْنُ زَيْدٍ قَالَ: سَأَلْتُ طَاؤِسًا عَنِ الشَّبَّاغِ فِي السَّفَرِ قَالَ: وَالْحَسَنُ بْنُ مُسْلِمٍ بْنُ يَتَّاقِ جَالِسٌ، قَالَ الْحَسَنُ بْنُ مُسْلِمٍ وَطَاؤِسٍ يَنْسَمِعُ: حَدَّثَنَا طَاؤِسٌ عَنْ أَبْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَادَةَ الْحَاضِرِ وَالسَّفَرِ، فَكَمَا تُصْلِي فِي الْحَاضِرِ قَبْلَهَا وَبَعْدَهَا، فَصَلِّ فِي السَّفَرِ قَبْلَهَا وَبَعْدَهَا. قَالَ وَكِيعٌ مَرَّةً: وَصَلَّاهَا فِي السَّفَرِ.

تخریج: إسناده حسن.

2065. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I was commanded to pray two *rak'ahs* of *Duha* and *Witr*, but that is not obligatory for you."

Comments: [Its *isnad* is *da'eef*]

٢٠٦٥ - حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عِكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُمِرْتُ بِرَكْعَتَيِ الْضَّحْكِيِّ، وَبِالْوِئْرِ وَلَمْ يُكْتَبْ». [انظر: ٢٠٥٠]

تخریج: إسناده ضعيف، جابر الجعفي ضعيف.

2066. It was narrated from Ibn 'Abbas that when the Prophet (ﷺ) recited "Glorify the Name of your Lord, the Most High" [al-A'la 87:1], he would say: "Glory be to my Lord, the Most High."

Comments: [Saheeh mawgoof]

٢٠٦٦ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقٍ، عَنْ مُسْلِمِ الْبَطْلَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ الرَّبِيْعَ كَانَ إِذَا قَرَا: «سَبِّحْنَاهُ رَبِّ الْأَكْلِ» (الأعلى: ١) قَالَ: «سُبْحَانَ رَبِّيَ الْأَعْلَى».

تخریج: صحيح موقناً.

2067. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) passed by Wadi

٢٠٦٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا رَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرَمَةَ، عَنْ أَبْنِ

'Usfan, when he went for *Hajj*, he said: "O Abu Bakr, what wadi is this?" He said: Wadi 'Usfan. He said: "Hood and Salih passed through it on red camels, with reins of palm fibres. Their *izars* were woollen striped cloaks and their *rida's* were woollen garments. They were reciting the *Talbiyah*, performing pilgrimage to the Ancient House."

Comments: [Its *isnad* is *da'eef*]

2068. It was narrated from Ibn 'Abbas that dates would be soaked for the Prophet (ﷺ) on the night before Thursday, and he would drink it on Thursday and Friday. - [The narrator] said: And I think he said: on Saturday. - Then when the time for 'Asr came, if any of it was left over, he would give it to the servants or order that it be poured away.

Comments: [Its *isnad* is *saheeh*, Muslim (2004)]

2069. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever speaks about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its *isnad* is *da'eef* because of the weakness of Abdul-A'la ath-Tha'labi]

2070. It was narrated that Ibn 'Abbas said: When this verse was revealed: "... and whether you disclose what is in your own

عَبَّاسٌ قَالَ لَمَّا مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ بِوَادِي عُنْفَانَ جِبِلَ حَجَّ قَالَ: «يَا أَبَا بَكْرٍ، أَيُّ وَادٍ هَذِهِ؟» قَالَ: وَادِي عُنْفَانَ قَالَ: «الَّذِي مَرَّ بِهِ هُوَدٌ وَصَالِحٌ عَلَى بَكَرَاتٍ حُمُرٍ خُطُمُهَا الْلَّبَنُ، أَزْرُهُمُ الْعَبَّاءُ، وَأَزْرُهُمُ النَّمَارُ، يُتَبَّونَ يَحْجُجُونَ الْيَتَمَّةَ الْعَتِيقَ». [راجع: ١٨٥٤]

تخریج: إسناده ضعيف، زمعة ضعيف وسلمة بن وهام مختلف فيه.

٢٠٦٨- حَدَّثَنَا وَكِبْرٌ: حَدَّثَنَا شُعْبَةُ (٢٣٣/١) عَنْ يَحْيَىٰ بْنِ عَيْبَدٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ الشَّيْءَ يَكُونُ كَانَ يَتَبَدَّلُ لَهُ لِيَلَةَ الْحَجَّ، فَيُبَرِّهُ نَوْمَ الْحَجَّ، وَنَوْمَ الْجُمُعَةِ قَالَ: وَأَرَاهُمْ قَالَ: وَيَوْمَ الْبَيْتِ فَإِذَا كَانَ عِنْدَ الْعَضْرِ، فَإِنْ يَقِنَ مِنْهُ شَيْءٌ، سَقَاهُ الْخَلَمَ، أَوْ أَمْرَ بِهِ فَأَهْرِيقَ [١٩٦٣]. [راجع: ١٩٦٣]

تخریج: إسناده صحيح. م: (٢٠٠٤).

٢٠٦٩- حَدَّثَنَا وَكِبْرٌ: حَدَّثَنَا شُعْبَانُ عَنْ عَبْدِ الْأَعْلَى التَّعْلَى، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ: «مَنْ قَالَ فِي الْقُرْآنِ يَغْتَرِرُ بِعِلْمٍ فَلَيَتَبَرَّأْ مَقْعِدَهُ مِنَ الْتَّارِ». [انظر: ٢٤٢٩، ٢٩٧٥، ٢٩٢٥]

تخریج: إسناده ضعيف، لضعف عبد الأعلى التعلى.

٢٠٧٠- حَدَّثَنَا وَكِبْرٌ: حَدَّثَنَا شُعْبَانُ عَنْ آدَمَ بْنِ شَلِيمَانَ مَوْلَى خَالِدٍ بْنِ خَالِدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرٍ عَنْ أَبْنِ عَبَّاسٍ قَالَ: لَمَّا تَرَكَ

selves or conceal it, Allah will call you to account for it..." [al-Baqarah 2:284], their hearts were filled with distress as never before. The Prophet (ﷺ) said: "Say: We hear and we obey and submit." Then Allah instilled faith in their hearts and He revealed: The Messenger (Muhammad (ﷺ)) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).' Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our *Mawla* (Patron, Supporter and Protector) and give us victory over the disbelieving people'" [al-Baqarah 2:285, 286].

Comments: [Its *isnad* is *saheeh*, Muslim (126)]

2071. It was narrated from Ibn 'Abbas that when the Messenger

هذا الآية: **﴿إِنْ يُبَدِّلُوا مَا فِي أَقْسِمٍ أَوْ تُخْفُهُ بِحَاسِبَتِكُمْ بِهِ اللَّهُ﴾** (البقرة: ٢٨٤) قال: دخلَ قُلُوبَهُمْ وَهُنَّا شَيْءٌ لَمْ يَذْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ. قال: فقالَ الشَّيْءُ **﴿قُولُوا: سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا﴾** فَأَلْقَى اللَّهُ الْإِيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: **﴿أَمَّنِ الرَّسُولُ يَمْنَأُ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ أَمَّنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُلُّهُمْ وَرُسُلِهِ لَا تَفَرُّ بَيْنَ أَخْدِيْدِ مِنْ رَسُولِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُرْبَاتَكَ رَبَّنَا وَإِلَيْكَ الْمُصِيرُ لَا يَكُلُّ اللَّهُ شَفَاعَةً إِلَّا وَسَهَّلَهَا لَهَا مَا كَسَبَتْ وَعَنِيهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ تَبِيَّنَ أَنَّا أَخْطَلْنَا رَبَّنَا وَلَا تُخْمِلْ عَلَيْنَا إِضْرَارًا كَمَا حَمَلْنَا عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاغْفِرْ عَنَّا وَاغْفِرْ لَنَا وَازْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾** (البقرة: ٢٨٥، ٢٨٦). [انظر: [٣٠٧٠، ٣٠٧١]

قال أبو عبد الرحمن: آدم هذا: هو أبو يحيى بن آدم.

تخریج: إسناده صحيح. م: (١٢٦).

٢٠٧١ - حدثنا وكيع: حدثنا زكييا بن إشحاق المكي عن يحيى بن عبد الله بن

of Allah (ﷺ) sent Mu'adh bin Jabal to Yemen, he said: "You are going to some of the People of the Book. Call them to bear witness that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them five prayers each day and night. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them charity (zakah) to be taken from their rich and given to their poor. If they obey you in that, beware of taking the best of their wealth, and fear the supplication of one who has been wronged, for there is no barrier between it and Allah, may He be glorified and exalted."

صَيْفِيَّ، عَنْ أَبِي مَعْبُودٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا بَعْثَ مُعَاذَ بْنَ جَبَلَ إِلَى الْيَمَنِ قَالَ: إِنَّكَ تَأْتِي فَوْمًا أَفْلَى كِتَابٍ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوكُمْ لِذَلِكَ، فَأَغْلِمْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَفْرَضَ عَلَيْهِمْ خَمْسَ صَلَوةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ أَطَاعُوكُمْ لِذَلِكَ، فَأَغْلِمْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَفْرَضَ عَلَيْهِمْ صَدَقَةً فِي أَنْوَاهِهِمْ، ثُوَّخْدُهُمْ أَغْنِيَاهُمْ وَتُرْدُهُمْ فِي فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوكُمْ لِذَلِكَ، فَإِنَّكَ وَكَرَائِمُ أَمْوَالِهِمْ، وَأَنِّي ذَمَّوْهُ الْمَطْلُومَ، فَإِنَّهَا لَيْسَ بِيَتْنَا وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ حِجَابٌ".

تخریج: إسناده صحيح. خ: (١٣٩٥)، م: (١٩).

Comments: [Its isnad is saheeh, al-Bukhari (1395) and Muslim (19)]

2072. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) did 'wudoo' washing each part once.

Comments: [Its isnad is saheeh, al-Bukhari (157)]

٢٠٧٢ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَفَيْيَانُ عَنْ زَيْدٍ ابْنِ أَشْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا تَوْضَأَ مَرَّةً مَرَّةً. [انظر: ٢٤١٦، ٢٤١٣، ٣٠٧٣]

تخریج: إسناده صحيح. خ: (١٥٧).

2073. It was narrated from Ibn 'Abbas that when the Prophet (ﷺ) prostrated, the whiteness of his armpits could be seen.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٢٠٧٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُفَّيْيَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامًا كَانَ إِذَا سَجَدَ يُرَى بِيَاضُ إِنْطَيْهِ. [انظر: ٢٩٣٣، ٢٩٣٤، ٣٣٥٠، ٢٤٠٥]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، شعبة مولى ابن عباس سيء الحفظ.

2074. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) addressed the people wearing a large turban.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (927)]

٢٠٧٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبْنُ سُلَيْمَانَ بْنَ الْقَبِيلِ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَطَّبَ النَّاسَ وَعَلَيْهِ عَصَابَةٌ دَسِمَّةً.

تخریج: إسناده صحيح. خ: (٩٢٧).

2075. It was narrated from Muhammad bin 'Abdullah bin 'Amr bin 'Uthman, from his mother Fatimah bint Husain, that she heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "Do not keep staring at lepers."

Comments: [Its *isnad* is *da'eef*]

٢٠٧٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَفْرَوْنِ بْنِ عُثْمَانَ، عَنْ أُمِّهِ فَاطِمَةِ بْنِتِ حُسْنَى، عَنْ أَبْنِ عَبَّاسٍ، وَصَفَرْأَنُ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَفْرَوْنِ بْنِ عُثْمَانَ، عَنْ أُمِّهِ فَاطِمَةِ بْنِتِ حُسْنَى أَنَّهَا سَمِعَتْ أَبْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تُبَيِّمُوا إِلَى الْمَجْذُوبِينَ الظَّرَفَ». [راجع: ٥٨١]

تخریج: إسناده ضعيف، لمحمد بن عبدالله بن عمرو الديماج وفي هذا الحديث اضطراب.

2076. It was narrated that Ibn 'Abbas said: I wish that the people would reduce one-third to one-quarter when making bequests, because the Prophet (ﷺ) said: "One third is a lot."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2743) and Muslim (1629)]

٢٠٧٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: وَدَدَتُ أَنَّ النَّاسَ غَصُوا مِنَ الثُّلُثِ إِلَى الرُّبْعِ فِي الْوِصِيَّةِ، لِأَنَّ النَّبِيَّ ﷺ قَالَ: «الثُّلُثُ كَثِيرٌ، أَوْ كَبِيرٌ». [راجع: ٢٣٤]

تخریج: إسناده صحيح. خ: (٢٧٤٣)، م: (١٦٢٩).

2077. It was narrated that 'Amir bin Wathilah said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (ﷺ) trotted (*raml-* around the Ka'bah) and that it is *Sunnah*. He said: My people are telling the truth and they are lying. The Messenger of Allah (ﷺ) trotted (around the

٢٠٧٧- حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّاسٍ: حَدَّثَنَا يَطْرُونُ عَنْ غَامِرِ بْنِ وَائِلَةَ قَالَ: قُلْتُ لِأَبْنِ عَبَّاسٍ: إِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَمَلَ، وَأَنَّهَا سُنَّةٌ. قَالَ: صَدَقَ قَوْمِي وَكَذَبُوا، قَدْ رَمَلَ رَسُولُ اللَّهِ ﷺ، وَلَيَسْتَ بُشِّرٌ

Ka'bah) but it is not *Sunnah*. He came [to Makkah] when the *mushrikeen* were on Mount Qu'aqiqan and saying that they [the Muslims] were emaciated and exhausted, so he told them to trot around the House in order to show them [the *mushrikeen*] that they were not exhausted.

Comments: [Its *isnad* is *saheeh*]

2078. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to Jibreel (ﷺ): "What kept you from visiting us more than you visited us? Then the verse "And we (angels) descend not except by the Command of your Lord(O Muhammad ﷺ). To Him belongs what is before us and what is behind us." [Maryam 19:64] was revealed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3218)]

2079. It was narrated from Ibn 'Abbas that among the animals that the Prophet (ﷺ) sacrificed was a camel that had belonged to Abu Jahl, and it had a nose ring of silver.

Comments: [Hasan]

2080. It was narrated from Ibn 'Abbas that some cheese was brought to the Prophet (ﷺ) and his Companions started hitting it with sticks. The Messenger of Allah (ﷺ) said: "Put the knife through it, mention the name of Allah, and eat."

وَلَكِنَّهُ قَرِيمٌ وَالْمُشْرِكُونَ عَلَى جَبَلِ قُعْيَقَانَ،
فَتَحَدَّثُوا أَنَّهُ يَوْمًا أَصْحَابِهِ هَرَّاً وَجَهَدًا وَشَدَّةً،
فَأَمْرُهُمْ، فَرَمَلُوا بِالنَّيْتَ لِتَرِيَّهُمْ أَهْلَهُمْ لَمْ
يُصِبُّهُمْ جَهَدٌ. [راجع: ٢٠٢٩]

تخریج: إسناده صحيح.

٢٠٧٨ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ ذَرٍ عَنْ أَبِيهِ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (٢٣٤/١) لِجِبْرِيلَ عَلَيْهِ السَّلَامُ: «إِنَّمَا تَرَوْنَا أَكْثَرَ مَا تَرَوْنَا؟»
فَتَرَكَ: «وَمَا تَنَزَّلَ إِلَّا يَأْتِي رَبِّكَ لَمَّا مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا» إِلَى آخِرِ الْآيَةِ (مریم: ٦٤).
[راجع: ٢٠٤٣]

تخریج: إسناده صحيح. خ: ٣٢١٨.

٢٠٧٩ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَانُ عَنْ ابْنِ أَبِيهِ
لِيَلَى، عَنْ الْحَكَمِ، عَنْ مَقْسُمٍ، عَنْ ابْنِ عَبَّاسٍ:
أَنَّ النَّبِيَّ ﷺ أَهْمَدَ فِي بَذْنِيَةِ جَمِلًا كَانَ لِأَبِيهِ
جَهْلِيًّا، بُرُونَهُ فَضَّةً. [انظر: ٢٤٢٨، ٢٨٨٠]

تخریج: حسن، ابن أبي ليلى سی، الحفظ ولكنه توبيع.

٢٠٨٠ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ
جَاهِيرٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ
النَّبِيَّ ﷺ أَتَى بِجُنْبَةَ قَالَ: فَجَعَلَ أَصْحَابَهُ
يَضْرُبُونَهَا بِالْعَصْنِيَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«ضُعُوا السُّكِّينَ، وَادْكُرُوا اسْمَ اللَّهِ وَكُلُّوا». [انظر: ٢٧٥٥]

Comments: [Hasan because of corroborating evidence. This is a da'eef isnad because of the weakness of Jabir]

2081. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I have been commanded to pray Dhuha and Witr, but it is not obligatory [for you]."

Comments: [Its isnad is da'eef because of the weakness of Jabir al-Ju'fi]

2082. It was narrated that Ibn 'Abbas said: We, the young ones of the clan of Banu 'Abdul-Muttalib, came to the Messenger of Allah (ﷺ), riding red camels of ours, from Muzdalifah - Sufyan said: at night - and he started to pat our thighs and say: "My young ones, do not stone the Jamrah until the sun rises." Sufyan added: Ibn 'Abbas said: I do not think that anyone with any sense would stone the Jamrah until the sun has risen.

Comments: [A saheeh hadeeth, and its isnad is interrupted]

2083. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) got up at night and relieved himself, then he washed his face and hands and went back to sleep.

Comments: [Its isnad is saheeh, al-Bukhari (138) and Muslim (763)]

تخریج: حسن لغیره، وهذا إسناد ضعيف لضعف جابر، وقد توبيخ.

٢٠٨١- حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ أَبِي حَفْصٍ وَعَطَاءَ قَالَا: الْأَضْحَى شَهْرٌ، وَقَالَ عَنْ كُرْمَةَ عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِيزُّتْ بِالْأَضْحَى وَالْوَزْرِ وَلَمْ تُكْتَبْ». [انظر: ٢٠٥٠]

تخریج: إسناده ضعيف، لضعف جابر الجعفي.

٢٠٨٢- حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا سُفِيَّانُ وَمِنْتَرُ عَنْ سَلَمَةَ بْنِ كَهْلَ، عَنِ الْحَسَنِ الْعَرَبِيِّ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَدَّمْنَا رَسُولَ اللَّهِ ﷺ، أَغْيَثَنَا تَبَّى عَنْ الْمُطَلِّبِ، عَلَى حُمُرَاتِ لَنَّا مِنْ حَمْعٍ. قَالَ سُفِيَّانُ: يَلَّا فَجَعَلَ بَلْطَحَ أَفْخَادَنَا، وَيَقُولُ: «أَبْيَتُّ، لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّشْنُ» وَرَأَدَ سُفِيَّانُ: قَالَ أَبْنُ عَبَّاسٍ: مَا إِخَالُ أَحَدًا يَقْبِلُ بِرَمِيِّ حَتَّى تَطْلُعَ الشَّشْنُ. [راجع: ١٩٢٠]

تخریج: حديث صحيح، وهذا إسناد منقطع، الحسن العرفي لم يلق ابن عباس بل لم يدركه.

٢٠٨٣- حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا سُفِيَّانُ قَالَ: حَدَّثَنَا سَلَمَةَ بْنِ كَهْلَ عَنْ كُرْمَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ مِنَ اللَّيلِ، فَقَضَى خَاجَةً، ثُمَّ غَسَّلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ جَاءَ فَنَامَ. [راجع: ١٩١٢]

تخریج: إسناده صحيح. خ: (١٣٨)، م: (٧٦٣).

2084. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) slept until he breathed deeply, then he got up and prayed and did not do *wudoo*.

Comments: [See the previous report]

2085. It was narrated that al-Hasan - i.e., al-'Urani - said: Ibn 'Abbas said: We do not know whether the Messenger of Allah (ﷺ) recited Qur'an in *Zuhr* and '*Asr*, but we recite it.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

2086. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I looked into Paradise and saw that most of its people are the poor. And I looked into Hell and saw that most of its people are women."

Comments: [Its *isnad* is *saheeh*]

2087. It was narrated that 'Amr bin Deenar said: I heard Ibn 'Umar say: We used to lease land in return for a share of the crop (*mukhabarah*), and we did not see anything wrong with that, until Rafi' bin Khadeej said that the Messenger of Allah (ﷺ) had forbidden that. 'Amr said: I mentioned that to Tawoos and Tawoos said: Ibn 'Abbas said: Rather the Messenger of Allah (ﷺ) said was: "For one of you to give land to his brother is better for him

٤- ٢٠٨٤- حَدَّثَنَا وَكِبْرَى عَنْ سُفْيَانَ، عَنْ سَلَمَةَ ابْنِ كَهْبِيلَ، عَنْ كُرَيْبَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ حَتَّى تَقْعُ، ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأً. [راجع: ١٩١٢]

تخریج: راجع ماقبله.

٤- ٢٠٨٥- حَدَّثَنَا وَكِبْرَى عَنْ سُفْيَانَ، عَنْ سَلَمَةَ عَنْ الْحَسَنِ - يَعْنِي الْعَرَبِيِّ - قَالَ: أَبْنَ عَبَّاسٍ: مَا تَذَرِّي أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظَّهِيرَةِ وَالْمَضْرِبِ؟ وَكَيْنَ تَقْرَأُ. [انظر: ٢٢٤٦]

تخریج: إسناده ضعيف لانقطاعه، الحسن العرني لم يسمعه من ابن عباس.

٤- ٢٠٨٦- حَدَّثَنَا وَكِبْرَى: حَدَّثَنَا حَمَادَ بْنُ تَجْبِيجَ: سَعَيْتُمْ مِنْ أَبْيَ رَجَاهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اطْلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفَقَرَاءَ، وَاطْلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النَّسَاءَ». [انظر: ٣٣٨٦]

تخریج: إسناده صحيح. خ: ٦٤٤٩ (تعليق)، م: (٢٧٣٧).

٤- ٢٠٨٧- حَدَّثَنَا وَكِبْرَى: حَدَّثَنَا سُفْيَانُ عَنْ عَفْرُو بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عَمْرَ يَقُولُ: كُنَّا نُخَابِرُ وَلَا نَرَى بِذَلِكَ بَأْشًا، حَتَّى زَعَمَ رَافِعُ بْنُ خَدِيجَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَفْرُو: ذَكَرْتُهُ لِطَاؤُسَ، فَقَالَ طَاؤُسَ: قَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَنْتَخُ أَحَدُكُمْ أَخَاهُ الْأَرْضَ، خَيْرُهُ مَنْ أَنْ يَأْخُذَ لَهَا حَرَاجًا مَعْلُومًا». [انظر: ٢٥٤١، ٣١٣٥، ٢٨٦٢، ٢٥٩٨]

than if he were to take a set amount (of the produce) in rent for it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2330) and Muslim (1550)]

2088. It was narrated that Ibn 'Abbas said: When the prohibition on *khamr* (alcohol) was revealed, they said: O Messenger of Allah, what about our brothers who died, and they used to drink it? Then the verse "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93 - to the end of the verse] was revealed.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

2089. It was narrated that Ibn 'Abbas said: We, the young ones of the clan of Banu 'Abdul-Muttalib, came to the Messenger of Allah ﷺ from Muzdalifah at night, riding red camels of ours. He started to pat our thighs and say: "My young ones, do not stone the *Jamrah* until the sun rises."

Comments: [*Saheeh* because of corroborating evidence. It is a repeat of 2082].

2090. It was narrated that Ibn 'Abbas said: When you have stoned the *Jamrah*, everything becomes permissible to you except (intimacy with) women. A man said: And perfume? Ibn 'Abbas said: As for me, I saw the Messenger of Allah ﷺ apply a lot of musk to his head. Is that perfume or not?

تخریج: استاده صحيح. خ: (٢٣٣٠)، م: (١٥٥٠).

- ٢٠٨٨ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سَمَائِلِهِ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَّلَ تَحْرِيمُ الْخَمْرِ، قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ يَأْخُذُنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرُبُونَهَا؟ فَتَرَكَ: «لَيَسَّ عَلَى الْوَيْكَ مَاتُوا وَعَصَمُوا الْمُنَاهِدَتِ جُنَاحَ فِيمَا طَمَعُوا» إِلَى آخِرِ الْآيَةِ (المائدة: ٩٣). (انظر: ٢٦٩١، ٢٤٥٢، ٢٧٧٤)

تخریج: صحيح لغيره، روایة سماک عن عکرمة فيها اضطراب.

- ٢٠٨٩ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا سُقِيَّاً عَنْ سَلَمَةَ، عَنْ الْحَسَنِ الْعَرْبَىِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَدَّمَنَا رَسُولُ اللَّهِ ﷺ، أَغْيَلَمَةَ بْنَيْ عَبْدِ الْمُطَّلِبِ، مِنْ جَمِيعِ يَلِيلٍ عَلَى حُمَرَاتِ لَنَّا، فَجَعَلَ يَلْطُعُ أَفْخَادَنَا وَيَقُولُ: «أَبْيَتُكُمْ، لَا تَرْمُوَا الْجَمَرَةَ حَتَّى تَطْلُعَ الشَّمْسُ». (رَاجِعٌ: ٢٠٨٢)

تخریج: حديث صحيح، وهذا إسناد منقطع، الحسن العربي لم يدرك ابن عباس.

- ٢٠٩٠ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا سُقِيَّاً عَنْ سَلَمَةَ، عَنْ الْحَسَنِ الْعَرْبَىِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْجَمَرَةَ، فَقَدْ حَلَّ لَكُمْ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ» قَالَ رَجُلٌ: وَالطَّبِيبُ؟ فَقَالَ أَبْنُ عَبَّاسٍ: أَمَا أَنَا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ بُضْمَخَ رَأْسَهُ

Comments: [Saheeh because of corroborating evidence and its isnad is interrupted]

بالشك، أقطيب ذاك أم لا؟ [انظر: ٣٤٩١، ٣٢٠٤]

تخریج: صحيح لغيره، وهذا إسناد منقطع، الحسن العرني وiben عباس.

2091. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) was treated with cupping in the two veins on the neck, and between his shoulders.

Comments: [Hasan, because of corroborating evidence and its isnad is da'eef because of the weakness of Jabir al-Ju'fi]

2092. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) forbade mating a donkey with a mare.

Comments: [Its isnad is saheeh]

- ٢٠٩١ - حَدَّثَنَا وَكَيْبُعْ : حَدَّثَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنْ غَامِرٍ، عَنْ أَبْنَى عَبَّاسِي قَالَ: اخْتَجَمَ الْبَيْتُ يَكْلُلُ فِي الْأَخْدَعَيْنِ، وَبَيْنَ الْكَتَنَيْنِ.

[انظر: ٢١٥٥، ٢٩٠٤، ٢٩٧٩، ٢٩٧٨]

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

- ٢٠٩٢ - حَدَّثَنَا وَكَيْبُعْ : حَدَّثَنَا سُفْيَانُ عَنْ أَبِي جَهْضُومٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَيْدَ اللَّهِ بْنِ عَبَّاسِي، عَنْ أَبْنَى عَبَّاسِي قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُنْزِيَ (٢٢٥/١) جَمَارًا عَلَى فَرَسٍ.

[راجع: ١٩٧٧]

تخریج: إسناده صحيح.

2093. It was narrated that Ibn 'Abbas (رض) said: A caravan came to Madinah and the Prophet (ﷺ) bought something from it and earned a few *Ooqiyah* (by selling it), which he shared out among the widows of Banu 'Abdul-Muttalib, and he said: "I shall never buy anything for which I do not have the price."

Comments: [Its isnad is da'eef]

- ٢٠٩٣ - حَدَّثَنَا وَكَيْبُعْ : حَدَّثَنَا شَرِيكُ بْنُ سِنَاكَ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَى عَبَّاسِي قَالَ: قَدِمَتْ عِبَرُ الْمَدِينَةِ، فَأَشْرَقَ الْبَيْتُ يَكْلُلُ وَيَنْهَا فَرِيقٌ أَوْاقِيٌّ، فَقَسَمَهَا فِي أَرَابِلٍ تَبَعَ عَنْ الْمُطَلِّبِ. وَقَالَ: «لَا أُشْرِي شَيْئاً لَيْسَ عِنْدِي لَهُنَّهُ». [انظر: ٢٩٧١، ٢٩٧٠]

تخریج: إسناده ضعيف، شريك سمع الحفظ وسماك في روایته عن عكرمة مضطرب.

- ٢٠٩٤ - حَدَّثَنَا وَكَيْبُعْ : حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ قَيْسِ بْنِ حَبْرٍ، عَنْ أَبْنَى عَبَّاسِي قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ

2094. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) forbade the fee of a prostitute, the price of a dog and the price of alcohol.

Comments: [Its isnad is saheeh]

عَنْ مُهَرِّبِ الْبَعْيَةِ، وَعَنْ الْكَلْبِ، وَعَنْ
الْحَمْرِ. [انظر: ٢٥١٢، ٢٦٢٦، ٣٢٧٣،
٣٣٤٤، ٣٣٤٥].

تخریج: إسناده صحيح.

2095. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) was praying and two young girls from Banu 'Abdul-Muttalib came and held onto his knees, and he separated them (the two girls).

Comments: [Its isnad is hasan; its men are *thiqat*, the men of al-Bukhari and Muslim]

تخریج: صحيح دون قوله: «فَرَعَ بِيَهُمَا» فحسن من أجل صحیب.

2096. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) stood before us, exhorting us, and he said: "You will be gathered unto Allah barefoot, naked and uncircumcised. 'As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it' [al-Anbiya' 21:104]. The first of mankind to be clothed will be Ibraheem, the Close Friend of the Most Merciful (Khaleelur-Rahman). Then some of you will be taken to the left - Ibn Ja'far said; Some men of my *ummah* will be brought and taken to the left - and I shall say: 'My Lord, my companions!' but it will be said to me: 'You do not know what they introduced after you were gone; they kept turning on their heels since you left them.' And I shall say the same as the righteous slave

٢٠٩٥ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَعْبَةُ عَنْ
الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَارِ، عَنْ صَهْبَيْ،
عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ
الَّذِي يُصْلِي، فَجَاءَتْ جَارِيَاتٍ مِنْ بَنِي عَبْدِ
الْمُطَّلِبِ حَتَّى أَخْدَنَا بِرُبُكْبَيْهِ، فَرَعَ بِيَهُمَا.
[انظر: ٣١٦٧، ٣٣٥٨، ٢٤٠٣، ٢٨٩٩].

٢٠٩٦ - حَدَّثَنَا وَكِيعٌ وَأَنَّ جَعْفَرَ التَّمْنَى
قَالَ: حَدَّثَنَا شَعْبَةُ عَنْ الْمُغَfirَةِ بْنِ التَّعْمَانِ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَامَ
فِيهَا رَسُولُ اللَّهِ ﷺ يَمْرُعُ عَظَةً، فَقَالَ: «إِنَّكُمْ
مَخْسُورُونَ إِلَى اللَّهِ تَعَالَى حُكْمَةُ غُرَّةٍ
كَمَا بَدَأْتُ أَوْلَى خَلْقِي بِعِيْدٍ وَغَدَّا عَيْنَيَا إِلَيَّا
كَمَا فَتَلَيْتَ» (الأنبياء: ١٠٤)، فَأَوْلُ
الْخَلَاقِ يَخْسِي إِبْرَاهِيمَ تَخْلِيلَ الرَّحْمَنِ عَزَّ
وَجَلَّ قَالَ: ثُمَّ يُؤْخَذُ بِقَوْمٍ مِنْكُمْ ذَاتَ
الشَّمَالِ - قَالَ أَبْنُ جَعْفَرٍ: وَإِنَّ سَيِّجَاءَ
بِرِّجَابٍ مِنْ أَنْتِي، فَيُؤْخَذُ بِهِمْ ذَاتُ الشَّمَالِ -
فَأَقُولُ: يَا رَبَّ، أَصْحَابِي، قَالَ: فَيَقَالُ لِي:
إِنَّكَ لَا تَنْدِري مَا أَخْدَنَا بَعْدَكَ، لَمْ يَرَأُوا
مُرْتَدِينَ عَلَى أَغْتَاهِمْ مُذْ فَازُوتُمْ، فَأَقُولُ
كَمَا قَالَ الْعَبْدُ الصَّالِحُ: «وَكُثُّ عَلَيْهِ شَهِيدًا

[Eesa] said: 'And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:117].

Comments: [Its isnad is saheeh, al-Bukhari (3349) and Muslim (2860)]

2097. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, things cross my mind, that I would rather fall from heaven than speak of them. The Prophet (ﷺ) said: "Allahu Akbar, Allahu Akbar, Allahu Akbar, praise be to Allah Who has reduced his (the Shaitan's) plots to whispers."

Comments: [Its isnad is saheeh]

٢٠٩٧ - حَدَّثَنَا وَكِبْرُّ عَنْ شَفَيْيَانَ، عَنْ مُنْصُورٍ، عَنْ ذَرَّ بْنِ عَبْدِ اللَّهِ الْمُمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَخْدُثُ نَفْسِي بِالشَّيْءِ؛ لَأَنَّ أَخْرَجَ مِنَ السَّمَاءِ أَحَبِّي إِلَيَّ مِنْ أَنْ أَتَكَلَّمَ بِهِ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ». [انظر: ٣١٦١]

تخریج: إسناد صحيح.

2098. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "If you have a dispute concerning the road, then make it seven cubits, and whoever builds a structure let him support it with his neighbour's wall."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٢٠٩٨ - حَدَّثَنَا وَكِبْرُّ عَنْ شَفَيْيَانَ عَنْ سِمَاكٍ، عَنْ عَكْمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اخْتَلَطْتُمُ فِي الطَّرِيقِ، فَاجْعَلُوهُ سَبْعَ أَذْرُعٍ، وَمَنْ بَنَى بَيْتًا، فَلْيَعْدِمْهُ حَاطِنَ جَارِهِ». [انظر: ٢٨٦٧، ٢٣٠٧، ٢٩١٢، ٢٧٥٧]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، روایة سماك عن عكرمة مضطربة.

2099. It was narrated from Ibn 'Abbas (رضي الله عنه) that when the Prophet (ﷺ) moved on from 'Arafah, the people began to rush and he said -

٢٠٩٩ - حَدَّثَنَا وَكِبْرُّ عَنْ الشَّنْمُودِيِّ، عَنْ الْحَكَمَ، عَنْ وَقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا أَفَاقَ مِنْ غَرَفَةَ، تَسَارَعَ قَوْمٌ،

or it was called out to them -: "It is not righteousness to make the horse or camel rush." He said: And I did not see any of these mounts raising its feet and rushing, until we reached Muzdalifah.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

2100. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Nothing makes water *najis*."

Comments: [*Saheeh* because of corroborating evidence]

فَقَالَ أَوْ فَرِدُوا : «لَيْسَ الْبَرُ بِإِيمَانِ
الْحَيْلَ وَلَا الرَّجَابِ» قَالَ: لَمَّا رَأَيْتُ رَافِعَةَ
يَدِهَا تَغْدُو، حَشَّى أَئْنَاهَا جَمِيعًا . [انظر:
٢٢٦٤، ٢٤٢٧، ٢٥٠٧، ٢٥٠٩، ٣٢٠٩]

تخریج: حدیث صحیح، وهذا إسناد حسن.

- ٢١٠٠ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفِيَّانُ عَنْ
سِمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «النَّاءُ لَا
يُنَجِّسُ شَيْءًا». [انظر / ٢١٠٢، ٢٥٦٦، ٢٨٠٧، ٢٨٠٥، ٣١٢٠، ٢٤٠٠، ٢٨٠٥]

تخریج: صحیح لغیره، سماک مضطرب فی روایته عن عکرمة.

2101. It was narrated from Ibn 'Abbas (رض) that one of the wives of the Prophet (ﷺ) did *ghusl* for *janabah* and the Prophet (ﷺ) did *ghusl* or *wudoo'* with her left-over water.

Comments: [*Saheeh* because of corroborating evidence]

- ٢١٠١ - حَدَّثَنَا وَكِيعٌ عَنْ سُفِيَّانَ، عَنْ سِمَاكٍ بْنِ
خَرْبٍ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ امْرَأَةَ
مِنْ أَرْوَاحِ النَّبِيِّ ﷺ اغْتَسَلَتْ مِنْ جَنَابَةٍ، فَاغْتَسَلَ
النَّبِيُّ ﷺ أَوْ تَوَضَّأَ، مِنْ فَضْلِهَا . [انظر: ٢١٠٢، ٢٥٦٦]

[٢٤٦٥، ٣١٢٠، ٢٨٠٥، ٢٥٦٦]

تخریج: صحیح لغیره، سماک مضطرب فی روایته عن عکرمة.

2102. It was narrated from Ibn 'Abbas (رض) that one of the wives of the Prophet (ﷺ) did *ghusl* from *janabah*, and the Prophet (ﷺ) did *wudoo'* with her left-over water. She said something about that to him and he said: "Nothing makes water *najis* (impure)."

Comments: [*Saheeh* because of corroborating evidence]

- ٢١٠٢ - حَدَّثَنَا عَلَيُّ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدُ
اللَّهِ: أَخْبَرَنَا سُفِيَّانُ عَنْ سِمَاكٍ، عَنْ عَكْرَمَةَ،
عَنْ أَبْنَى عَبَّاسٍ: أَنَّ بَعْضَ أَرْوَاحِ النَّبِيِّ ﷺ
اغْتَسَلَتْ مِنْ الْجَنَابَةِ، فَتَوَضَّأَ النَّبِيُّ ﷺ
بِفَضْلِهِ، فَذَكَرَ ذَلِكَ لَهُ، قَالَ: «إِنَّ النَّاءَ
لَا يُنَجِّسُ شَيْءًا». [راجع: ٢١٠١، ٢١٠٠]

تخریج: صحیح لغیره، روایة سماک عن عکرمة مضطربة.

2103. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) kept away from his

- ٢١٠٣ - حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ أَبُو سَعِيدِ
الْعَقْرَبِيِّ: أَخْبَرَنَا سُفِيَّانُ عَنْ سَلْمَةَ بْنِ كُعبَيْلٍ،

wives for a month. When twenty-nine days had passed, Jibreel came to him and said: Your oath has been fulfilled; the month is over.

Comments: [Its isnad is saheeh]

عَنْ عُمَرَانَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: هَذِهِ
رَسُولُ اللَّهِ يَأْتِيهِ نِسَاءٌ شَهْرًا، فَلَمَّا مَضَى تَسْعَ
وَعَشْرُونَ، أَتَاهُ جِبْرِيلُ، قَالَ: فَدَبَّرْتُ
بِيَوْمِكَ، وَقَدْ تَمَ الشَّهْرُ. [راجع: ١٨٨٥]

تخریج: إسناده صحيح.

2104. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "Whoever has two sisters and is kind to them whilst they are with him, will enter Paradise because of them." Muhammad bin 'Ubaid said: "Anyone who has two daughters and treats them kindly so long as they are with him, Allah, may He be exalted, will admit him to Paradise."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2105. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) did not fight any people until he had called them (to Islam).

Comments: [Its isnad is saheeh]

٢١٠٤ - حَدَّثَنَا وَكِيعٌ عَنْ فَطْرٍ: وَمُحَمَّدُ بْنُ عَبَّادٍ
قَالَ: حَدَّثَنَا فَطْرٌ عَنْ شَرْحِيلَ أَبِي سَعْدٍ، عَنْ
أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ قَالَ: «مَنْ كَانَ لَهُ
أُخْتَانٌ، فَأَخْسَنَ صُحْبَتَهُمَا مَا صَحَبْتَاهُ، دَخَلَ
إِيمَانَ الْجَنَّةِ». وَقَالَ مُحَمَّدُ بْنُ عَبَّادٍ: «تَذَرُّكُ لَهُ
(٢٣٦/١) ابْتَانٌ، فَيُخْسِنُ إِلَيْهِمَا مَا صَحَبْتَاهُ،
إِلَّا أَذْهَلَ اللَّهُ تَعَالَى الْجَنَّةِ». [انظر: ٣٤٢٤]

تخریج: حسن بشواهدہ، وهذا إسناد ضعیف، لضعف شرحیل بن سعد.

٢١٠٥ - حَدَّثَنَا يَسْرُرُ بْنُ السَّرِيرِيِّ: حَدَّثَنَا سُفْيَانُ
عَنْ أَبْنِ أَبِي تَجْيِعٍ، عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ
قَالَ: مَا قَاتَلَ رَسُولُ اللَّهِ قَوْمًا قَطُّ إِلَّا
دَعَاهُمْ. [راجع: ٢٠٥٣]

تخریج: إسناده صحيح.

٢١٠٦ - حَدَّثَنَا يَرِيدُ بْنُ هَارُونَ: أَخْبَرَنَا أَبْنُ أَبِي
ذَئْبٍ. وَرَوَيْتُ قَالَ: حَدَّثَنَا أَبْنُ أَبِي ذَئْبٍ عَنِ الْقَاسِمِ
أَبْنِ عَبَّاسٍ، عَنْ عَبَّادِ اللَّهِ بْنِ عُمَيْرٍ مَوْلَى أَبْنِ
عَبَّاسٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ قَالَ:
«لَيْنَ عَشْتُ». قَالَ رَوْيَتُ: لَيْنَ سَلَفْتُ إِلَى قَابِلِ،
لَا صُورَنَّ الْكَاسِمَ» يَعْنِي عَاشُورَاءً. [راجع: ١٩٧١]

تخریج: إسناده قوي.

2107. It was narrated that Ibn 'Abbas (رض) said: It was said to the Messenger of Allah (ﷺ): Which religion is dearest to Allah? He said: "Easy monotheism."

Comments: [Saheeh because of corroborating evidence]

تخریج: صحیح لغیره، ابن إسحاق مدلس وقد عنن داود بن حصین ثقة لكن له غرائب تستکر.

2108. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram*; he was treated with cupping on his head. Yazeed said: Because of a pain he felt.

Comments: [Its *isnad* is saheeh, al-Bukhari (5700)]

2109. It was narrated that Ibn 'Abbas (رض) said: When the Prophet (ﷺ) died, his shield was being held in pledge by a Jewish man for thirty *sa's* of barley that he took as provision for his family.

Comments: [Its *isnad* is saheeh]

٢١٠٧ - حَدَّثَنِي يَزِيدُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاؤِدَ بْنِ الْحُصَينِ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَبْلَ إِرْسَالِ اللَّهِ أَوْلَى الْأَدْيَانِ أَحَبَّ إِلَى اللَّهِ؟ قَالَ: «الْحَمِيمَةُ الْمَمْحَةُ».

تخریج: صحیح لغیره، ابن إسحاق مدلس وقد عنن داود بن حصین ثقة لكن له غرائب تستکر.

٢١٠٨ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ وَابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا هِشَامٌ عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُخْرِمٌ احْتِجَامَةً فِي رَأْسِهِ؛ قَالَ يَزِيدُ: مَنْ أَذْى كَانَ يُهْرِبُ. [انظر: ٢٢٤٣، ٢٣٥٥، ٣٢٨٢، ٣٥٢٢، ٢٢٢٢]

تخریج: [إسناده صحیح. خ: (٥٧٠٠)].

٢١٠٩ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قُبِضَ الْيَئِنُ ﷺ وَدُرْعَةُ مَرْهُونَةٌ عِنْدَ رَجُلٍ مِنْ يَهُودٍ عَلَى تِلَاثَيْنَ صَاعًا مِنْ شَعْبَرٍ، أَخْدَمَ رَجُلًا لِعَيَالِهِ.

[انظر: ٣٤٠٩، ٢٧٢٤]

تخریج: [إسناده صحیح.

٢١١٠ - حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هِشَامٌ وَابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: بَعِثَ رَسُولُ اللَّهِ ﷺ - أَوْ أَنْزَلَ عَلَيْهِ الْقُرْآنَ - وَهُوَ أَبْنُ أَرْبَعِينَ سَنَةً، فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشَرَةَ سَنَةً، وَبِالْمَدِينَةِ عَشَرَ سِنِينَ، قَالَ: فَمَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ أَبْنُ ثَلَاثَ وَسِينَ. [راجع: ٢٠١٧].

تخریج: إسناده صحيح.

Comments: [Its isnad is saheeh]

2111. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to manumit any slaves who came to him, if they became Muslim before their masters, and on the day of at-Ta'if he manumitted two men.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2112. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to seek refuge for Hasan and Husain, saying: "I seek refuge in the perfect words of Allah, from every devil and every poisonous reptile, and from every bad eye." And he used to say: "Ibraheem used to seek refuge for Isma'eel and Ishaq with these words."

Comments: [Its isnad is saheeh, al-Bukhari (3371)]

2113. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A man saw a dream and came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: I dreamt that there was a cloud dripping with honey and ghee, and the people were picking it up and taking it: some took a lot, some took a little and some were in between that. And there was a rope connected to the sky - and on one occasion Yazeed said: As if it was let down from the sky - You took hold of it and

٢١١١ - حدثنا يزيد: أخبرنا الحجاج عن الحكم، عن مقسم، عن ابن عباس: أن رسول الله ﷺ كان يغسل من جاءه من جاءه من المبيض قيل موالا لهم إذا أسلمو، وقد أسلف يوم الطائف رجلين. [راجع: ١٩٥٩]

تخریج: حسن لغيره، وهذا إسناد ضعيف، حجاج بن أرطاة مدلس وقد عنون والحكم بن عتبة لم يسمعه من مقسم.

٢١١٢ - حدثنا يزيد: أخبرنا سفيان عن منصور، عن المتهال، عن سعيد بن مجبر، عن ابن عباس: أن رسول الله ﷺ كان يغسل حسنة وحسنة يقول: «أعيذكم بكلمات الله التامة، من كُل شيطان وهامة، ومن كُل عن لام» وكان يقول: «كان إبراهيم أبى يغزو بهما إسماعيل وإسحاق». [انظر: ٢٤٣٤]

تخریج: إسناده صحيح. خ: (٣٣٧١).

٢١١٣ - حدثنا يزيد: أخبرنا سفيان بن حسين عن الزهرى، عن عبيد الله بن عبد الله بن عتبة، عن ابن عباس قال: رأى رجل رؤيا، فجاء للنبي ﷺ فقال: إني رأيت كأن طلة تنطف غسلا وسمنا، فكان الناس يأخذون منها، فقلن مستكثرا وقلن منتفلا وبين ذلك، وكان سببا متصلا إلى السماء - وقال يزيد مرأة: وكان سببا ذلي من السماء -

wanted to rise, and Allah lifted you up. Then a man came after you and took hold of it, wanting to rise, and Allah lifted him up. Then another man came after both of you and took hold of it, wanting to rise, and Allah lifted him up. Then a man came after you and took hold of it, but it was cut, then it was put back together for him and he wanted to rise, and Allah lifted him up. Abu Bakr said: Let me interpret it, O Messenger of Allah. He gave him permission, so he said: As for the cloud, it is Islam, and the honey and ghee are the sweetness of the Qur'an, some people read more, some less and some in between that. The rope is the path you are on; you want to rise and Allah will lift you up. Then after you are gone there will be a man who follows your path; he will want to rise and Allah will lift him up. Then after the two of you are gone, there will be another man, who will hold on to the same (rope) as you did; he will want to rise and Allah will lift him up. Then after you there will be a man for whom it will be cut, then it will be put back together for him; he will want to rise and Allah will lift him up. He said: Did I get it right, O Messenger of Allah? He said: "You got some right and you got some wrong." He said: I swear that you should tell me. He said: "Do not swear."

Comments: [A *saheeh hadeeth*, al-Bukhari (7046) and Muslim (2269)]

فِيَتَ، فَأَخْدَى بِهِ، فَعَلَزَ فَأَغْلَاكَ اللَّهُ،
ثُمَّ جَاءَ رَجُلٌ مِنْ بَعْدِكَ، فَأَخْدَى بِهِ فَعَلَ،
فَأَغْلَاكَ اللَّهُ، ثُمَّ جَاءَ رَجُلٌ مِنْ بَعْدِكُمَا،
فَأَخْدَى بِهِ فَعَلَا، فَأَغْلَاكَ اللَّهُ، ثُمَّ جَاءَ رَجُلٌ
مِنْ بَعْدِكُمْ، فَأَخْدَى بِهِ قَطَعَهُ، ثُمَّ وُصِّلَ لَهُ
فَعَلَا، فَأَغْلَاكَ اللَّهُ. قَالَ أَبُو بَكْرٍ: إِنَّمَا لِي يَا
رَسُولَ اللَّهِ، فَأَغْبَرُهَا. فَأَذْنَ لَهُ، فَقَالَ: أَمَا
الظُّلُّ: فَإِلَّا شَامٌ، وَأَمَا الْعَنْتُلُ وَالسَّمْنُ:
فَحَلَاؤُ الْقُرْآنِ، فَبَيْنَ مُشْتَكِّرٍ وَبَيْنَ مُشْتَقِّلٍ
وَبَيْنَ ذَلِكَ، وَأَمَا الشَّبَّبُ: فَمَا أَنْتَ عَلَيْهِ،
فَيَنْلُو فِتْنَلِكَ اللَّهُ، ثُمَّ يَكُونُ مِنْ بَعْدِكَ رَجُلٌ
عَلَى مِنْهَا جَكَ، فَيَنْلُو وَيَغْلِي اللَّهُ، ثُمَّ يَكُونُ
مِنْ بَعْدِكُمَا رَجُلٌ، فَيَأْخُذُ بِأَخْدِكُمَا، فَيَنْلُو
وَيَغْلِي اللَّهُ، ثُمَّ يَكُونُ مِنْ بَعْدِكُمْ رَجُلٌ يَقْطَعُ
بِهِ، ثُمَّ يُوَصِّلُ لَهُ، فَيَنْلُو فِتْنَلِي اللَّهُ، قَالَ:
أَضَبَّتِ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَضَبَّتِ،
وَأَخْلَطَتِ» قَالَ: أَفَسْتَ يَا رَسُولَ اللَّهِ،
لَتَخْبِرِنِي. فَقَالَ: «لَا تُقْسِمِ». (راجع: ١٨٩٤)

تعریف: حديث صحيح. خ: (٧٠٤٦)، م: (٢٢٦٩). سفيان بن حسين ضعيف وفي روايته عن الزهرى، قد توبع.

2114. It was narrated from Ibn 'Abbas (رض) that a man came to the Messenger of Allah (ﷺ)... and he narrated a similar report.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7046) and Muslim (2269)]

تخریج: إسناده صحيح. خ: (٢٢٦٩)، م: (٧٠٤٦).

2115. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "This is an 'Umrah which we have joined to Hajj. Whoever does not have a sacrificial animal with him, let him exit *ihram* completely, for 'Umrah has been incorporated into Hajj until the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*, Muslim (1241)]

2114- حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْبَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا أتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَعْتَدْ مَعْنَاهُ. [راجع: ١٨٩٤]

[١٨٩٤]

2115- حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا شُعْبَةُ وَمُحَمَّدُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: هَذِهِ غُمَرَةُ اشْتَمَّتْنَا بِهَا، فَمَنْ لَمْ يَكُنْ مَعَهُ هَذِهِ، فَلْيَجُلِّ الْجَلَّ كُلَّهُ، فَقَدْ دَخَلَتِ الْغُمَرَةُ فِي النَّحْجَ إِلَى يَوْمِ (١٢٣٧) الْقِيَامَةِ». [انظر: ٣١٧٢، ٢٢٨٧]

[٢٢٨٧]

تخریج: إسناده صحيح. م: (١٢٤١).

2116. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) came out to them when they were sitting, and said: "Shall I not tell you of the best of people in status?" They said: Yes, O Messenger of Allah. He said: A man who holds on to his horse's head for the sake of Allah, until he dies or is killed. And shall I not tell you of the next best?" They said: Yes, O Messenger of Allah. He said: "A man who stays away in a mountain pass, establishing prayer and paying *zakah*, avoiding people's evil. And shall I not tell you of the worst of people in status?" They said: Yes, O Messenger of Allah. He said: "The one who is urged for the sake of Allah to give, but he does not give."

2116- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذُئْبَ عَنْ سَعِيدِ بْنِ حَالِيدٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ ذُؤْبِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ، قَالَ: «أَلَا أَخْدُنُكُمْ بِخَيْرِ النَّاسِ مَثْلَهُ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «زَجْلٌ مُفْسِكٌ بِرَأْسِكُمْ فِي سَبِيلِ اللَّهِ، حَتَّى يَمُوتَ أَوْ يُشْتَقَّ، أَفَخَيْرُكُمْ بِالَّذِي يَلِيهِ؟ قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ: «الْمُرُوُّ مُمْتَرِّلٌ فِي شَغْبٍ، يُقْبِمُ الصَّلَاةَ، وَيُؤْبِي الرَّكَأَةَ، وَيُمْتَرِّلُ شُرُورَ النَّاسِ، أَفَخَيْرُكُمْ بِشَرِّ النَّاسِ مَثْلَهُ؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «الَّذِي يُشَائِلُ بِاللَّهِ وَلَا يُعْطَى بِهِ». [انظر: ٢٩٢٧، ٢٩٢٨، ٢٩٥٨]

[٢٩٥٨]

تخریج: إسناده صحيح.

Comments: [Its isnad is saheeh]

2117. It was narrated from Ibn 'Abbas (رضي الله عنه)، from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)، that he said regarding the skins of dead animals: "Tanning takes away their badness, filth or impurity."

Comments: [Hasan]

٢١١٧ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مِسْعَرُ بْنُ كَدَامٍ عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْفَرِ، عَنْ أَخِيهِ، عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ دِيَاعَةَ قَدْ أَذْهَبَ بَعْتَهُ، أَوْ رِجْسِهِ، أَوْ نَجِيَّهِ.

[راجع: ١٨٩٥، ٢٨٨٠]

تخریج: حسن، وفي سنته أبو سالم بن أبي الجعد في جهالة.

2118. It was narrated from Ibn 'Abbas that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) circumambulated the Ka'bah on his camel, touching the Black Stone with his crooked stick, and he [did *sa'y*] between as-Safa and al-Marwah. And on one occasion Yazeed said: On his mount, touching the Black Stone.

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح. حجاج مدلس، وقد عنون، لكنه توبع.

٢١١٨ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا (حَجَاجُ عَنِ الْحُكْمِ)، عَنْ مَقْسُمٍ، عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ طَافَ بِالْيَتِيمِ عَلَى نَاقَتِهِ، يَسْتَلِمُ الْحَجَرَ بِمِنْخَبِهِ، وَيَبْيَضُ الصَّفَا وَالْمَرْوَةَ. وَقَالَ يَزِيدُ مَرَّةً: عَلَى رَاحِلَتِهِ يَسْتَلِمُ الْحَجَرَ.

[انظر: ٢٢٢٧، و راجع: ١٨٤١]

2119. Ibn 'Umar and Ibn 'Abbas attributed to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) the words: "It is not permissible for a man to give something then take it back, except a father with regard to what he gives to his son. The likeness of the one who gives something then takes it back is that of a dog that eats until it is full, then it vomits, then it goes back to its vomit."

Comments: [Its isnad is hasan]

٢١١٩ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَسَنُ بْنُ ذَكْوَانَ عَنْ عَمْرُو بْنِ شَعْبَيْنَ، عَنْ طَاؤُوسٍ: أَنَّ أَبْنَ عُمَرَ وَابْنَ عَبَّاسٍ - رَفِيعَةَ إِلَى الْبَيْهِيِّ - أَنَّهُ قَالَ: لَا يَجُلُّ لِلرَّجُلِ أَنْ يُغْطِيَ الْمَطَيِّةَ، فَيَرْجِعَ فِيهَا، إِلَّا التَّوَالِدُ فِيمَا يُغْطِيَ وَلَدُهُ، وَمَثَلُ الَّذِي يُغْطِي الْمَطَيِّةَ، فَيَرْجِعَ فِيهَا، كَمَثَلِ الْكَلْبِ أَكَلَ حَتَّى إِذَا شَيَعَ قَاءَ، ثُمَّ رَجَعَ فِي قَيْئِهِ». [انظر: ٢١٢٠، ٤٨١٠، ٢٦٤٧، ٥٤٩٣]

تخریج: إسناده حسن.

2120. It was narrated from Ibn 'Umar and Ibn 'Abbas ﷺ from the Prophet ﷺ that he said... and he narrated a similar report.

Comments: [Its *isnad* is *hasan*]

٢١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَفْرٍ: حَدَّثَنَا حُسْنِيُّ الْمُعْلَمُ، عَنْ عَمِّرٍو بْنِ شَعِيبٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنِ عَمْرٍ وَأَبْنِ عَبَّاسٍ - عَنِ النَّبِيِّ ﷺ قَالَ: فَذَكَرَ مِثْلًا. [راجع ما قبله]

تخریج: إسناده حسن.

2121. It was narrated that Ibn 'Abbas ﷺ said: The Messenger of Allah ﷺ ordered the one who had intercourse with his wife when she was menstruating to give a dinar or half a dinar in charity.

Comments: [Saheeh mawqoof]

٢١٢١ - حَدَّثَنِي تَرِيدُ: أَخْبَرَنَا سَعِيدُ عَنْ قَنَادَةَ، عَنْ مَقْسِمٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَمْرَ رَسُولَ اللَّهِ ﷺ الَّذِي يَأْتِي امْرَأَةً وَهِيَ حَائِضٌ، أَنْ يَتَصَدَّقَ بِدِينَارٍ، أَوْ نِصْفَ دِينَارٍ. [انظر: ٢٨٤٣، وراجع: ٢٠٣٢]

تخریج: صحيح موقوفاً.

2122. A similar report was narrated from Ibn 'Abbas ﷺ, from the Prophet ﷺ. A similar report with the same *isnad* was narrated by 'Abdul-Kareem Abu Umayyah.

Comments: [It is a repeat of the previous report]

٢١٢٢ - حَدَّثَنَا عَبْدُ الْوَهَابِ عَنْ سَعِيدِ، عَنْ قَنَادَةَ، عَنْ مَقْسِمٍ، عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلًا. وَرَوَاهُ عَنْ الْكَرِيمِ أَبْوَ أُمَّةٍ، مِثْلًا يَاشِنَادِه. [موهوب]

[مكرر ما قبله] [انظر: ٣٤٧٣، وراجع: ٢٠٣٢]

تخریج: هو مكرر ما قبله.

2123. It was narrated from Ibn 'Abbas ﷺ that the Prophet ﷺ cursed effeminate men and women who imitate men, and he said: "Expel them from your houses." The Prophet ﷺ expelled So and so, and 'Umar expelled So and so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5886)]

٢١٢٣ - حَدَّثَنِي تَرِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ يَحْيَىٰ، عَنْ عَبْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ لَعَنَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ بَيْوِنَكُمْ» فَأَخْرَجَ النَّبِيُّ ﷺ فُلَانًا، وَأَخْرَجَ عُمَرُ فُلَانًا. [راجع: ١٩٨٢]

تخریج: إسناده صحيح خ: (٥٨٨٦).

2124. It was narrated from Ibn 'Abbas ﷺ that Allah (may He be glorified and exalted) enjoined the

٢١٢٤ - حَدَّثَنَا تَرِيدُ: أَخْبَرَنَا أَبُو عَزَّةَ: حَدَّثَنَا بُكَيْرُ بْنُ الْأَخْسَى عَنْ مُجَاهِدٍ، عَنْ أَبْنِ

duty of prayer on the lips of your Prophet, four (*rak'ahs*) for the non-traveller, two *rak'ahs* for the traveller, and one *rak'ah* for the one who is in a state of fear.

Comments: [Its *isnad* is *saheeh*, Muslim (687)]

2125. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "I was commanded to use the *siwak* until I thought - or I expected - that Qur'an would be revealed to me concerning it."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

2126. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) entered the Ka'bah, in which there were six pillars. He stood by each pillar, but he did not pray.

Comments: [Its *isnad* is *saheeh*, Muslim (1331)]

2127. It was narrated that Ibn 'Abbas (رض) said: When 'Uthman bin Maz'oon died, a woman said: Congratulation, Paradise is yours, 'Uthman bin Maz'oon. The Messenger of Allah (ﷺ) looked at her and said angrily: "How do you know?" She said: O Messenger of Allah, [he was] your horseman and your companion. The Messenger of Allah (ﷺ) said: "By Allah, I am the

عَبَّاسٌ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الصَّلَاةَ عَلَى لِسَانِنِكُمْ: عَلَى الْمُقْبِمِ أَرْبَعاً، وَعَلَى الْمَسَافِرِ رَكْيَتَيْنِ، وَعَلَى الْخَافِرِ رَكْعَةً.

[انظر: ٢١٧٧، ٢٢٩٣، ٢٢٣٢]

تخریج: إسناده صحيح. م: (٦٨٧).

٢١٢٥ - حَدَّثَنِي يَزِيدُ - يَعْنِي ابْنَ هَارُونَ - أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ إِسْحَاقِ، عَنِ التَّمِيمِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَمِرْتُ بِالسِّوَاكِ، حَتَّىٰ ظَنَّتُ أَنْ حَسِيبَتْ - أَنْ سَيَرُوكُنْ عَلَيَّ فِيهِ قُرْآنٌ».

تخریج: حسن لنبره، وهذا إسناد ضعيف، التميمي مجھول وشريك بن عبد الله سمع الحفظ، ولكنه توبیع.

٢١٢٦ - حَدَّثَنِي يَزِيدُ: أَخْبَرَنَا حَمَّامُ بْنُ يَعْنَى حَدَّثَنَا عَطَاءً عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَخَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَفِيهَا سِتُّ سَوَارِ، فَقَامَ عَنْ كُلِّ سَارِيَةٍ وَلَمْ يُصْلِلْ

تخریج: إسناده صحيح. م: (١٣٣١).

٢١٢٧ - حَدَّثَنِي يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَاتَ ثُمَّانُ بْنُ مَطْمُونٍ قَالَتْ امْرَأَةٌ: هَذِهِ لَكَ الْجَنَّةُ عَنْمَانَ ابْنَ مَطْمُونٍ. فَنَظَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَيْهَا نَظَرٌ غَضِيبٌ قَالَ: «وَمَا يُدْرِيكُ؟» قَالَتْ: يَا رَسُولَ اللَّهِ، فَارْسُكْ وَصَاحِبَكَ. قَالَ رَسُولُ

Messenger of Allah, but I do not know what will happen to me." The people were worried about 'Uthman. Then when Zainab, the daughter of the Messenger of Allah (ﷺ), died, the Messenger of Allah (ﷺ) said: "Join the one who went ahead of us, 'Uthman bin Maz'oon." The women wept and 'Umar started striking them with his whip, but the Messenger of Allah (ﷺ) took him by the hand and said: "Take it easy, O 'Umar." Then he said (to the women): "Weep, but beware of the wailing of the *Shaitan*." Then he said: "Whatever comes from the eye and the heart is from Allah, may He be glorified and exalted, and is a sign of compassion, but whatever comes from the hand and the tongue is from the *Shaitan*."

Comments: [Its *isnad* is *da'eef*]

2128. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) defined the *meeqat* of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Yemen as Yalamlam; and that of the people of Najd as Qarn. And he said: "And these *meeqats* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and '*Umrah*; and whoever is living within these boundaries can enter *ihram* from the place he sets out, and so on, and the people of Makkah can enter *ihram* from where they start."

الله ﷺ: «وَاللَّهُ إِنِّي لَرَسُولُ اللَّهِ ﷺ، وَمَا أَذْرِي مَا يُفْعَلُ بِي» فَأَشْفَقَ النَّاسُ عَلَى عُمَانَ، فَلَمَّا مَاتَ زَيْنَبُ، ابْنَةُ رَسُولِ اللَّهِ ﷺ قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَقِيقِي بِسْلَفِنَا الصَّالِحِ الْخَيْرِ عُمَانَ بْنُ مَطْعُونٍ» فَبَكَتِ الشَّاءِ، فَجَعَلَ عُمَرُ تَضَرِّبَهُنَّ بِسُوطِهِ، فَاحْدَأَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ بَيْدِيَوَ، وَقَالَ: «مَهْلَةٌ ١١٢٨) يَا عُمَرُ» ثُمَّ قَالَ: «أَبْكِيَنَّ، وَيَا أَبْكِيَنَّ وَبَعْثِقَ الشَّيْطَانَ» ثُمَّ قَالَ: «إِنَّهُ مَهْمَأً كَانَ مِنَ الْأَنْفِنَ وَالْقُلُوبَ، فَمِنَ اللَّهِ عَزَّ وَجَلَّ، وَمِنَ الرَّحْمَةِ، وَمَا كَانَ مِنَ الْيَدِ وَاللُّسُانِ، فَمِنَ الشَّيْطَانِ». [انظر: ٣١٠٣]

تخریج: إسناده ضعیف، علي بن زید ضعیف يوسف بن مهران لین الحديث.

- ٢١٢٨ - حدَثَنَا يَزِيدُ: أَخْبَرَنَا حَمَادَ بْنُ زَيْدٍ عَنْ عُمَرِ وَبْنِ دِينَارٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنِ عَبَّاسٍ. قَالَ: وَقَتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْمَةِ، وَلِأَهْلِ الشَّامِ الْجُنُخَةِ، وَلِأَهْلِ الْأَنْفِنِ يَلْتَمِلُ، وَلِأَهْلِ تَجْنِيدٍ قَرْنَانِ، وَقَالَ: «هُنَّ وَقْتٌ لِأَهْلِهِنَّ وَلِمَنْ مَرَّ بِهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ» فَمَنْ كَانَ مُثْلُهُ مِنْ وَرَاءِ الْمِيقَاتِ، فَلِمَلَأُهُ مِنْ حَيْثُ يُشَاءُ، وَكَذَلِكَ فَكَذَالِكَ حَتَّى أَهْلَ مَكَّةَ إِلَّا هُنْ مِنْ حَيْثُ يُشَاءُونَ». [انظر: ٢٢٤٠، ٣١٤٨، ٣٠٦٥، ٢٢٧٢]

تخریج: إسناده صحيح. خ: (١٥٢٦)، م: (١١٨١).

Comments: [Its isnad is saheeh, al-Bukhari (1526) and Muslim (1181)]

2129. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to Ma'iz bin Malik, when he came and confessed to him that he had committed *zina*: "Perhaps you kissed or touched [her]?" He said: No. He said: "Did you have intercourse with her?" He said: Yes. So he ordered that he be stoned.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6824)]

2130. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The *iqamah* was given for *Fajr* prayer and a man stood up to pray the two *rak'ahs*. The Messenger of Allah (ﷺ) took hold of his garment and said: "Are you praying *Fajr* with four *rak'ahs*?"

Comments: [Its *isnad* is *hasan*]

٤١٢٩ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ
عَنْ يَعْلَى بْنِ حَكْيَمٍ، عَنْ عَكْرَمَةَ، عَنْ أَبِي
عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
عَلَيْهِ السَّلَامُ قَالَ لِمَاعِزَ بْنِ
مَالِكٍ جِينَ أَتَاهُ فَأَفَرَّ عَنْهُ بِالرِّزْقِ قَالَ: «لَمْلَكَ
قَبْلَكَ أَوْ لَمْتَكَ؟» قَالَ: لَا، قَالَ: «فَبَيْكُتَهَا؟»
قَالَ: نَعَمْ، قَالَ: فَأَمَرْتُ بِهِ، فَرَجِمَ، [انظر:
٢٣١٠، ٢٤٣٣، ٢٦١٧، ٢٩٩٨]

^{٢٤} تخریج: اسناده صحیح، خ: (٦٨٢).

٤١٣٠ - حَدَّثَنَا يَرِيدُ: حَدَّثَنَا صَالِحُ بْنُ رُشْتَمْ أَبُو عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أَبْنَى عَبَّاسَ قَالَ: أَيْمَسْتَ صَلَةً الصَّبِحِ تَقَامُ رَجُلٌ يُصْلِي الرُّكْعَتَيْنِ، فَجَدَبَ رَسُولُ اللَّهِ بَيْتَهُ بِتَزْوِيهِ، فَقَالَ: «أَتُصْلِي الصَّبِحَ أَرْبَعًا؟!».

[۳۳۲۹ : انتظار]

تخریج: إسناده حن.

٢١٣١ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا عَبَادُ بْنُ مَضْوِيٍّ
عَنْ عَمْرَةَ، عَنْ أَبْنِ عَبَاسٍ قَالَ: لَمَّا
زَرَلَتْ: «وَالَّذِينَ يَرْءُونَ الْمُحْكَمَتْ ثُمَّ لَمْ يَأْتُهُمْ
شَهَادَةً فَأَنْبَلُوهُمْ شَهِيدَنَ جَلَّهُ وَلَا يَقْبِلُوا لَمْ شَهَادَةَ
إِلَيْهِ» (النور: ٤) قَالَ سَعْدُ بْنُ عَبَادَةَ وَهُوَ
سَيِّدُ الْأَنْصَارِ: أَهَمَّنَا أَنْزَلَتْ يَا رَسُولَ اللَّهِ؟
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا مَغْشَرَ الْأَنْصَارِ،
أَلَا تَسْمَعُونَ إِلَى مَا يَقُولُ سَيِّدُكُمْ؟» قَالُوا: يَا
رَسُولَ اللَّهِ، لَا تَلْفِنَّ، فَإِنَّهُ رَجُلٌ غَيْرُهُ، وَاللَّهُ
مَا تَوَجَّعُ اغْرِيَةً نَطَّلَ إِلَيْهِ بَكْرًا، وَمَا طَلَقَ امْرَأَةً

him, for he is a man of protective jealousy; by Allah, he has never married any woman but a virgin and he never divorced any wife of his but no man among us would dare to marry her because of his strong protective jealousy. Sa'd said: By Allah, O Messenger of Allah, I know it is true and that it is from Allah, may He be exalted, but I was surprised that if I were to find this stupid woman with a man on top of her, I should not disturb him or make him move until I bring four witnesses; by Allah, I would not be able to bring them before he finishes what he is doing. A short while later, Hilal bin Umayyah, who was one of the three whose repentance was accepted, came back from his land at night and found a man with his wife; he saw with his own eyes and heard with his own ears, but he did not disturb him until morning came, then he went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I came to my wife last night and found a man with her; I saw with my own eyes and heard with my own ears. The Messenger of Allah (ﷺ) disliked what he said and was very distressed. The Ansar gathered and said: Now we are facing the problem that Sa'd bin 'Ubada expected; the Messenger of Allah (ﷺ) will beat Hilal bin Umayyah and declare his testimony invalid among the

لَهُ قُطْ، فَاجْتَرَأَ رَجُلٌ مِّنَ الْمُؤْمِنِينَ عَلَى أَنْ يَتَزَوَّجَهَا مِنْ شَيْءَةِ غَيْرِهِ. فَقَالَ سَعْدٌ: وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي لَأَغْلَمُ أَهْلَهَا حَتَّىٰ، وَأَهْلَهَا مِنَ اللَّهِ تَعَالَىٰ، وَلَكِنِّي قَدْ تَعَجَّبْتُ إِنِّي لَوْزَ وَجَدْتُ لَكَاعًا قَدْ تَفَخَّدَهَا رَجُلٌ لَمْ يَكُنْ لِي أَنْ أَهْبِجَهُ وَلَا أَخْرُجَهُ، حَتَّىٰ آتَيْتَنِي يَازِعَةً شَهَادَةً، فَوَاللَّهِ لَا آتَيْتُهُمْ حَتَّىٰ يَقْضِيَ حَاجَتَهُ. قَالَ: فَمَا لَبَثَوا إِلَّا يَسِيرَا، حَتَّىٰ جَاءَ هِلَالٌ بْنُ أُمَّيَّةَ وَهُوَ أَحَدُ الْمُتَلَاقِينَ الَّذِينَ تَبَّتْ عَلَيْهِمْ، فَجَاءَ مِنْ أَرْضِهِ عَشَاءً فَوَجَدَ عِنْدَ أَهْلِهِ رَجُلًا، فَرَأَىٰ بَعْيَتَهُ، وَسَمِعَ بِأَدْبَتَهُ، فَلَمْ يَهْجُهُ، حَتَّىٰ أَضَبَّ، فَعَدَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي جِئْتُ أَهْلِي عَشَاءً، فَوَجَدْتُ عِنْدَهَا رَجُلًا فَرَأَيْتُ بَعْيَتَهُ، وَسَمِعْتُ بِأَدْبَتَهُ، فَكَرِهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَاجِهِ، وَأَشْفَدَ عَلَيْهِ، وَاجْتَمَعَتِ الْأَنْصَارُ، فَقَالُوا: فَيَدْبِلُونَا إِمَّا قَالَ سَعْدُ بْنُ عَبَادَةَ، الْأَنْ يَضْرِبُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هِلَالَ بْنَ أُمَّيَّةَ، وَيُنْطَلِعُ شَهَادَةُ فِي الْمُشْلِمِينَ. فَقَالَ هِلَالٌ: وَاللَّهِ إِنِّي لَأَزْجُو أَنْ يَجْعَلَ اللَّهُ لِي مِنْهَا سَخْرَيَا، فَقَالَ هِلَالٌ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ أَرَى مَا أَشْتَدَ عَلَيْكَ مِمَّا جِئْتُ بِهِ، وَاللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ. فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ أَنْ يَأْمُرَ بِضَرِبِهِ إِذَا نَزَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَخْنِي وَكَانَ إِذَا نَزَلَ عَلَيْهِ الْوَخْنِي، عَرَفُوا ذَلِكَ فِي تَبَرِّدِ جَلِيلِهِ، يَئْنِي، فَامْسَكُوا عَنْهُ حَتَّىٰ فَرَغَ مِنَ الْوَخْنِي، فَتَرَكَتْ: «وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَا يَكُنْ لَّهُمْ شَهَادَةٌ»

Muslims. Hilal said: By Allah, I hope that Allah will grant me a way out. Hilal said: O Messenger of Allah, I can see that you are very distressed because of what I told you, but Allah knows that I am telling the truth. By Allah, when the Messenger of Allah (ﷺ) was about to order that he be beaten, Revelation came to the Messenger of Allah (ﷺ). When Revelation came to him, they could tell because his colour changed, so they left him alone until the Revelation was over. And this verse was revealed: "And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth" [an-Noor 24:6]. The Messenger of Allah (ﷺ) recovered and said: Be of good cheer, O Hilal, for Allah has granted you a way out." Hilal said: I hoped for that from my Lord, may He be glorified and exalted. The Messenger of Allah (ﷺ) said: "Send for her." So they sent for her, and she came. The Messenger of Allah (ﷺ) recited the verse to them both, and reminded them of Allah, and told them that punishment in the Hereafter is more severe than punishment in this world. Hilal said: By Allah, O Messenger of Allah, I spoke the truth about her. She said: He is lying. The Messenger of Allah (ﷺ) said:

إِلَّا أَنْتُمْ فَهَذَا أَعْيُّنُهُ الْآيَةُ (النور: ٦)
 فَسَرَّىٰ عَنْ رَسُولِ اللَّهِ قَوْلُهُ فَقَالَ: «أَبْشِرْ بِأَهْلَنَّ
 هَلَالٍ، فَقَدْ جَعَلَ اللَّهُ لَكَ فَرْجًا وَمَغْرِبًا»
 فَقَالَ هَلَالٌ: قَدْ كُنْتُ أَرْجُو ذَلِكَ مِنْ رَبِّي عَزَّ
 وَجَلَّ. فَقَالَ رَسُولُ اللَّهِ قَوْلُهُ: «أَرْسَلُوا إِلَيْهَا
 فَارْسَلُوا إِلَيْهَا، فَجَاءَتْ، فَقَرَأَهَا رَسُولُ اللَّهِ
 عَلَيْهِمَا، وَذَكَرَهُمَا، وَأَخْبَرَهُمَا أَنَّ عَذَابَ
 الْآخِرَةِ أَشَدُّ مِنْ عَذَابِ الدُّنْيَا، فَقَالَ هَلَالٌ:
 وَاللَّهِ يَا رَسُولَ اللَّهِ، لَقَدْ صَدَقْتُ عَلَيْهَا.
 قَالَ: كَذَبَ، فَقَالَ رَسُولُ اللَّهِ قَوْلُهُ:
 «لَا عِنْدَنَا بِئْتَهُمَا» فَقَبَلَ لِهَلَالِ: إِشْهَدْ. فَشَهَدْ
 أَرْبَعَ شَهَادَاتِ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، فَلَمَّا
 كَانَ فِي الْخَامِسَةِ، قَبَلَ: يَا هَلَالُ، إِنَّكَ اللَّهَ،
 فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ،
 وَإِنَّ هَلَيْهِ الْمُوْجَّةُ الَّتِي تُوْجِبُ عَلَيْكَ الْعَذَابَ.
 فَقَالَ: وَاللَّهِ لَا يَعْذِنْنِي اللَّهُ عَلَيْهَا، كَمَا نَمَ
 يَخْلِدُنِي عَلَيْهَا. فَشَهَدَ فِي الْخَامِسَةِ: أَنَّ لَغْنَةَ
 (٢٣٩/١) اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ. ثُمَّ
 قَبَلَ لَهَا: اشْهِدْ أَرْبَعَ شَهَادَاتِ بِاللَّهِ: إِنَّهُ
 لَمِنَ الْكَاذِبِينَ. فَلَمَّا كَانَتِ الْخَامِسَةُ قَبَلَ لَهَا:
 إِنَّكَ اللَّهَ، فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ
 الْآخِرَةِ، وَإِنَّ هَلَيْهِ الْمُوْجَّةُ الَّتِي تُوْجِبُ عَلَيْكَ
 الْعَذَابَ. فَلَكَثَ سَاعَةً، ثُمَّ قَالَ: وَاللَّهِ لَا
 أَفْضُلُ قَوْمًا. فَشَهَدَ فِي الْخَامِسَةِ: أَنَّ
 غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ،
 فَقَرَأَ رَسُولُ اللَّهِ قَوْلُهُ بِئْتَهُمَا، وَقَضَى أَنْ لَا
 يَذْعُنَ وَلَدُهَا لِأَبِيهِ، وَلَا تُرْتَمِي هِيَ بِهِ وَلَا

"Invoke curses upon one another (*li'an*)."
 It was said to Hilal: Bear witness. He bore witness four times by Allah that he was one of those who speak the truth. And when it came to the fifth time, it was said: O Hilal, fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. He said: By Allah, Allah will not punish me for it, just as He did not cause me to be flogged for it. And the fifth time he bore witness that the curse of Allah should be upon him if he was one of those who tell a lie. Then it was said to her: Bear witness four times by Allah that he is one of those who tell a lie. And when it came to the fifth time, it was said to her: Fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. She hesitated for a while, then she said: By Allah, I shall not bring disgrace upon my people. And she bore witness the fifth time that the wrath of Allah should be upon her if he was one of those who speak the truth. Then the Messenger of Allah (ﷺ) separated them and ruled that her child should not be named after any father; she was not to be accused (of adultery) and he (the child) was not to be accused (of being illegitimate), and anyone who accused her or her child would be

يُرْضى ولدُهَا، وَمَنْ رَمَاهَا أَوْ رَمَى ولدَهَا،
 فَعَلَيْهِ الْحُدُّ، وَتَضَى أَنْ لَا يَبْتَأِلَهَا عَلَيْهِ،
 وَلَا قُوْتَ مِنْ أَجْلِ أَهْمَاهَا يَتَغَرَّبُانِ وَمِنْ عَيْنِ
 طَلَاقِي، وَلَا مُتَوَفِّي عَنْهَا، وَقَالَ: إِنْ جَاءَتْ
 بِهِ أَصْنِيَّبَ، أَرْبَيْخَ، حَمْشَ السَّائِقِينَ، فَهُوَ
 لِهِلَالِي، وَإِنْ جَاءَتْ بِهِ أَوْرَقَ جَعْدَيَا، جُمَالَيَا،
 خَدْلَجَ السَّائِقِينَ، سَابِعَ الْأَلْيَتِينَ، فَهُوَ لِلَّذِي
 رُبِّيَتْ بِهِ». فَجَاءَتْ بِهِ أَوْرَقَ، جَعْدَيَا، جُمَالَيَا
 خَدْلَجَ السَّائِقِينَ، سَابِعَ الْأَلْيَتِينَ، فَقَالَ رَسُولُ
 اللَّهِ ﷺ: «لَوْلَا الْأَيْنَانُ، لَكَانَ لِي وَلَهَا
 شَانُ». قَالَ عِكْرِمَةُ: فَكَانَ بَعْدَ ذَلِكَ أَمِيرًا
 عَلَى مِصْرٍ، وَكَانَ يُدْعَى لِأَمْمَةِ، وَمَا يُدْعَى
 لِأَبٍ. [انظر: ٢١٩٩، ٢٤٦٨، ٣٣٣٩]

تخریج: حديث حسن، عباد بن منصور
 وإن كان فيه ضعف من جهة حفظه - قد توبع
 على بعضه.

subjected to the *hadd* punishment. And he ruled that she had no right to accommodation or maintenance (food) from him, because they had been separated by means of something other than *talaq* (divorce) and he had not died and left her a widow. And he said: "If she gives birth to a child with a reddish complexion, small buttocks and thin legs, then he is the child of Hilal, and if she gives birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks, then he is the child of the one with whom she was accused of committing adultery." And she gave birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks. The Messenger of Allah ﷺ said: "Were it not for the oaths, I would have something to settle with her." 'Ikrimah said: After that, he became the governor of a city. He was named after his mother, and not after any father.

Comments: [A *hasan* *hadeeth*].

2132. It was narrated from Ibn 'Umar and Ibn 'Abbas that they testified that the Messenger of Allah ﷺ said, when he was on the *minbar*: "People should stop neglecting *Jumu'ah* or Allah will put a seal on their hearts and they will be recorded as being among the negligent."

Comments: [A *saheeh* *hadeeth*]

٢١٣٢ - حدثنا يزيد: أخبرنا هشام الدستوائي
عن يحيى بن أبي كثير، عن أبي سلام، عن
الحكم بن مينا، عن ابن عمر وابن عباس:
أهؤما شهدنا على رسول الله ﷺ أنه قال وهو
على أخوات النبي: «لتهين أقوام عن دعهم
الجماعات، أو ليخيم الله عز وجل على
قلوبهم، ولتهكّم من الغافلين». [انظر:
٢٢٩٠، ٣١٠٠، ٥٥٦٠]

تخریج: حديث صحيح، وإن كانت رواية يحيى بن أبي كثير من كتاب، وقد توبع.

2133. It was narrated from Ibn 'Abbas (رضي الله عنه) that a woman brought her child to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, he is possessed; it affects him when we are eating and spoils our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he vomited, then something like a little black dog came out of his mouth, and he recovered.

Comments: [Its isnad is da'eef because Farqad as-Sabakhi is da'eef]

2134. It was narrated from Ibn 'Abbas (رضي الله عنه) that 'Uqbah bin 'Amir asked the Prophet (ﷺ), saying that his sister had vowed to walk to the Ka'bah, and that she was too weak. The Prophet (ﷺ) said: "Allah has no need of your sister's vow; let her ride and offer a sacrifice."

Comments: [Its isnad is saheeh]

٢١٣٣ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ فَرْقَادِ السَّبَّاحِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَاءَتْ يَوْلِيهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ يَهْ لَمَّا مَا، وَإِنَّهُ يَأْخُذُهُ إِنْدَ طَعَامَنَا، فَيُفْسِدُ عَلَيْنَا طَعَامَنَا. قَالَ: فَمَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَعَا لَهُ، فَقَعَ نَعَّةً، فَخَرَجَ مِنْ فَيْوِ مِثْلِ الْجَرْبِ الْأَشْوَدِ، فَتَفَهَّمَ، [انظر: ٢٢٨٨، ٢٢٨٩]

تخریج: إسناده ضعیف، فرقہ السبّاحی ضعیف.

٢١٣٤ - حَدَّثَنَا بَهْرَ: أَخْبَرَنَا هَمَّامٌ: حَدَّثَنَا فَتَاهَةً عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ عَقْبَةَ ابْنَ عَامِرٍ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أُخْتَهُ نَذَرَتْ أَنْ تَمْشِي إِلَى الْبَيْتِ، وَشَكِّيَ إِلَيْهِ ضَعْفَهَا، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ عَنِّيَ عَنْ تَأْرِيخِكَ، فَلَمَرْكَبَ وَلَتَهَدِ بَذَّةً. [انظر: ٢٢٧٨، ٢٢٨٢، ٢٢٣٤]

[٢٢٧٨، ٢٢٨٢، ٢٢٣٤]

تخریج: إسناده صحيح.

2135. Hajib bin 'Umar narrated: My paternal uncle al-Hakam bin al-A'raj told me: I came to Ibn 'Abbas (رضي الله عنه) when he was reclining beside Zamzam, and I sat with him and what good company he was. I said: Tell me about the day of 'Ashoora.' He said: What do you want to know about it? I said: About fasting it; on what day should I fast? He said: When you see the new moon of Muharram, then count, and on the ninth day, fast that day. I said:

٢١٣٥ - حَدَّثَنَا مَعَاذُ بْنُ مَعَاذٍ: حَدَّثَنَا حَاجِبُ ابْنِ عُمَرَ: حَدَّثَنِي عَمِيُّ الْحَكَمُ بْنُ الْأَغْرِجَ قَالَ: أَتَيْتُ ابْنَ عَبَّاسٍ وَهُوَ مُنْكِرٌ عِنْدَ زَمَّةٍ، فَخَلَّسْتُ إِلَيْهِ، وَكَانَ يَقْرَئُ الْجَلِيلَ، قَلَّتْ: أَخْبَرَنِي عَنْ يَوْمِ عَاشُورَاءِ، قَالَ: عَنْ أَيِّ بَالِهِ تَسْأَلُ؟ قُلْتُ: عَنْ صَوْمَهِ أَيِّ يَوْمٍ أَصْوَمُهُ قَالَ: إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمَ فَاغْدُذْ، فَإِذَا أَضْبَحْتَ مِنْ ثَالِثَةِ، فَاضْطَبِعْ مِنْهَا صَائِمًا. قُلْتُ: أَكَدَّكَ كَانَ يَصْوَمُهُ مُحَمَّدٌ

Is that how Muhammad (ﷺ) used to fast it? He said: Yes.

Comments: [Its *isnad* is *saheeh*]

بله؟ قال: نعم. [انظر: ٢٢١٤، ٢٥٤٠]

[١٩٧١، ٣٢١٢، ٣٣٩٣]، و راجع:

تخریج: إسناده صحيح.

2136. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "Teach and make things easy; do not make things difficult. If one of you gets angry, let him keep quiet."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢١٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ قَالَ: سَيِّفْتُ لِتَّا قَالَ: سَمِعْتُ طَاؤْسًا يُحَدِّثُ عَنْ أَبِنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عَلِمُوا، وَيَسِّرُوا وَلَا تُعَسِّرُوا، وَإِذَا غَضِيبَ أَخْدُوكُمْ فَلْيَسْكُنُكُمْ». [انظر: ٢٥٥٦، ٣٤٤٨]

تخریج: حسن لنیره، وهذا إسناد ضعيف، ليث بن أبي سليم رمي بالاختلاط. قوله: «علموا ويسروا ولا تمسووا» صحيح لنیره

2137. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "There is no Muslim who visits a sick person whose time has not yet come, and says seven times, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal you,' but he will be healed."

Comments: [A *saheeh hadeeth*]

٢١٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ عَنْ يَزِيدَ أَبِي خَالِدٍ قَالَ: سَمِعْتُ الْمُنْهَابَ بْنَ عَمِيرًا يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يَتَوَسَّلُ مَرِيضًا لَمْ يَخْضُرْ أَجْلَهُ، فَيَقُولُ سَبْعَ مَرَّاتٍ: أَشَأْ اللَّهُ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يُشْفِيكَ سَبْعَ مَرَّاتٍ شَفَاهُ اللَّهُ إِنْ كَانَ قَدْ عَوْنَى». [انظر: ٢١٨٢]

تخریج: حديث صحيح، يزيد أبو خالد وإن كان فيه كلام، قد توبع.

2138. It was narrated that Ibn 'Abbas (رضي الله عنه) - Abu Mu'awiyah said: I think he attributed it to the Prophet (ﷺ) - said: "Whoever visits a sick person and says, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal you,' seven times, Allah will heal him if his time [of death] is delayed."

Comments: [A *saheeh hadeeth*]

٢١٣٨ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا حَجَاجُ عَنِ الْمُنْهَابِ بْنِ عَمِيرًا، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِنِ عَبَّاسٍ قَالَ أَبُو مَعَاوِيَةَ: أَرَأَهُ رَفِيقُهُ قَالَ: «مَنْ غَادَ مَرِيضًا فَقَالَ: أَشَأْ اللَّهُ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يُشْفِيكَ سَبْعَ مَرَّاتٍ شَفَاهُ اللَّهُ إِنْ كَانَ قَدْ أَخْرَى» يَعْنِي فِي أَجْلِهِ. [انظر: ٣٢٩٨]

قال عبد الله: قال أبي: وَحَدَّثَنَا يَزِيدُ لَمْ
يُشُكَ فِي رَفِيعِهِ، وَرَاقِفُهُ عَلَى الْإِسْنَادِ.

تخریج: حديث صحيح، حجاج بن أرطاة مدلس وقد عنون، لكنه متتابع.

2139. It was narrated from Ibn 'Abbas (رض) that 'Uqbah bin 'Amir came to the Prophet (ﷺ) and said that his sister had vowed to walk to the Ka'bah. He said: "Tell your sister to ride, and to offer a sacrifice."

Comments: [Its isnad is saheeh]

٢١٣٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هَيَّامٌ عَنْ فَتَاهَةَ،
عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ - أَنْ عَقْبَةَ بْنَ عَامِرٍ
أَتَى النَّبِيَّ ﷺ، فَذَكَرَ أَنَّ أُخْتَهُ نَذَرَتْ أَنْ تَمْشِي
إِلَى الْبَيْتِ، قَالَ: «مُرْ أُخْتَكَ أَنْ تَرْكِبَ، وَلَنْهِدْ
بَدَّهَةً». [راجع: ٢١٣٤]

تخریج: إسناده صحيح.

2140. It was narrated from Ibn 'Abbas (رض) that a woman vowed to do *Hajj*, then she died. Her brother came to the Prophet (ﷺ) and asked him about that, and he said: "Do you think that if your sister owed a debt, would you pay it off for her?" He said: Yes. He said: "So pay off what is due to Allah, for He is more deserving that what is due to Him should be paid."

Comments: [Its isnad is saheeh, al-Bukhari (6699)]

٢١٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
عَنْ أَبِي بَشِيرٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ
يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً نَذَرَتْ أَنْ
تَحْجُّ، (٢٤٠/١) فَمَاتَتْ فَأَتَى أَخْرُوهَا النَّبِيُّ
ﷺ، فَسَأَلَهُ عَنْ ذَلِكَ قَالَ: «أَرَأَيْتَ لَوْ كَانَ
عَلَى أَخْيَكَ ذَيْنِ، أَكْتَثَ قَاضِيَّهُ؟» قَالَ: نَعَمْ،
قَالَ: «فَاقْضُوا اللَّهُ عَزَّ وَجَلَّ، فَهُوَ أَحَقُّ
بِالْأُولَاءِ». [انظر: ٣٢٢٤، و راجع: ٢٢٦٦]

تخریج: إسناده صحيح. خ: ٦٦٩٩.

2141. It was narrated that Muslim al-Qurri said: I heard Ibn 'Abbas (رض) say: The Messenger of Allah (ﷺ) entered *ihram* for *'Umrah*, and his Companions entered *ihram* for *Hajj* - Rawh said: The Messenger of Allah (ﷺ) and his Companions entered *ihram* for *Hajj* - and those who did not have sacrificial animals with them exited *ihram*. Among those

٢١٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَوْخَ قَالَ:
حَدَّثَنَا شُعْبَةُ: قَالَ رَوْخٌ: سَمِعْتُ مُسْلِمًا
الْقُرَيْشِيَّ: قَالَ مُحَمَّدٌ: عَنْ مُسْلِمٍ الْقُرَيْشِيِّ قَالَ:
سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْلُ رَسُولِ اللَّهِ
ﷺ بِالْعُمْرَةِ، وَأَهْلُ أَصْحَابِهِ بِالْحَجَّ فَالْ
رَّوْخُ: أَهْلُ رَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ بِالْحَجَّ
فَمَنْ لَمْ يَكُنْ مَعْهُمْ أَخْلَى، وَكَانَ مِمْنُ لَمْ

who did not have sacrificial animals with them were Talhah and another man, so they exited *ihram*.

Comments: [Its *isnad* is *saheeh*, Muslim (1239)]

2142. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man came to him and said: What do you think of a man who kills another man deliberately? He said: "his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him" [an-Nisa' 4:93]. He said: It was one of the last verses to be revealed, and nothing abrogated it, until the Messenger of Allah (ﷺ) died, and no revelation came down after the Messenger of Allah (ﷺ) died. He said: What do you think if he repents, believes and does righteous deeds, then follows true guidance? He said: How can his repentance be accepted, when I heard the Messenger of Allah (ﷺ) say, "May his mother be bereft of him! If a man kills another man deliberately, he [the victim] will come on the Day of Resurrection holding on to his killer with his right or left hand, or holding on to his killer's head with his right or left hand, and with his vein gushing with blood before the Throne, saying: O Lord, ask Your slave why he killed me."

Comments: [A *saheeh hadeeth*]

يُكُنْ مَعَهُ هَذِئُ طَلْحَةُ، وَرَجُلٌ آخَرُ فَأَخْلَأَ.

[انظر: ٢١٥٢، ٢٢٧٤، ٢٣٦٠، ٢٦٤١]

تخریج: إسناده صحيح. م: (١٢٣٩).

٢١٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّابُهُ: سَمِعْتُ يَحْيَى بْنَ الْمُجَبَّرِ التَّبَّاعِيَّ يُخَدِّثُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي عَبَّاسٍ أَنَّ رَجُلًا أَتَاهُ، قَالَ: أَرَأَيْتَ رَجُلًا قَتَلَ رَجُلًا مُتَعَمِّدًا؟ قَالَ: هِجْرَاؤُهُ حَمْمٌ خَالِدًا فِيهَا وَعَصَبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعْذَّهُ عَذَابًا عَظِيمًا» (النساء: ٩٣) قَالَ: لَقِدْ أُنْزِلَتْ فِي أَخْيَرِ مَا نَزَّلَ، مَا نَسْخَهَا شَيْءٌ حَتَّىٰ قُبِضَ رَسُولُ اللَّهِ ﷺ، وَمَا نَزَّلَ وَحْيٌ بَعْدَ رَسُولِ اللَّهِ ﷺ. قَالَ: أَرَأَيْتَ إِنْ تَابَ: وَأَمْنَ وَعَمِلَ صَالِحًا، ثُمَّ افْتَدَى؟ قَالَ: وَأَنِّي لَهُ بِالثُّوَّبَةِ، وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَكَلَّهُ أُمَّهُ: رَجُلٌ قَتَلَ رَجُلًا مُتَعَمِّدًا، يَجِيءُ يَوْمَ الْقِيَامَةِ أَخْدَى قَاتِلَهُ يَبْيَسِيهِ، أَوْ يَسْتَارِهِ، وَأَخْدَى رَأْسَهُ يَبْيَسِيهِ أَوْ يُشَمَّالُهُ، تَشَبَّهُ أَوْدَاجُهُ دَمًا فِي قُبْلِ الْعَرْشِ، يَقُولُ: يَا رَبَّ سَلْ عَبْدَكَ فِيمَ قَتَلَى؟». [راجع: ١٩٤١]

تخریج: حديث صحيح. يحوي بن المجرب التباعي مختلف فيه.

2143. It was narrated that Yahya Abu 'Umar said: They mentioned *nabeedh* in the presence of Ibn 'Abbas (رضي الله عنه) and he said: *Nabeedh* would be made for the Messenger of Allah (ﷺ) in a leather skin - Shu'bah said: For example, on the night before Monday - and he would drink it on Monday and Tuesday until the afternoon, then if there was any of it left over, he would give it to the servants or pour it away. Shu'bah said: And I think he said: and on Wednesday until the afternoon, then if there was any of it left over, he would give it to the servants or pour it away.

Comments: [Its *isnad* is *saheeh*, Muslim (2004)]

2144. It was narrated that Ibn 'Abbas (رضي الله عنه) - he said: one of them attributed it to the Prophet (ﷺ) - said: "Jibreel was shoving mud intro Pharaoh's mouth, lest he say *La ilaha illallaah*."

Comments: [*Saheeh mawqoof*]

٢١٤٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى أَبْنِ عُمَرَ قَالَ: ذَكَرُوا الشَّيْدَ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْذُلُهُ فِي السَّقَاءِ قَالَ شُعْبَةُ: مِثْلُ لَيْلَةِ الْإِثْنَيْنِ فَيُشَرِّبُهُ يَوْمَ الْإِثْنَيْنِ، وَالثُّلُثَاءَ إِلَى الْعَصْرِ، فَإِنْ فَضَلَ مِنْهُ شَيْءٌ سَقَاهُ الْخَدَامُ، أَوْ صَبَّهُ قَالَ شُعْبَةُ: وَلَا أَخْبِرْتُهُ إِلَّا قَالَ: وَيَوْمَ الْأَزْرِعَاءِ إِلَى الْعَصْرِ، فَإِنْ فَضَلَ مِنْهُ شَيْءٌ سَقَاهُ الْخَدَامُ أَوْ صَبَّهُ. [راجع: ١٩٦٣]

تغريب: إسناده صحيح. م: (٢٠٠٤).

٢١٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ: وَعَطَاءُ بْنِ السَّائبِ عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: رَفَعَهُ أَحَدُهُمَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْسُسُ فِي قَمَ فِرْعَوْنَ الطَّينَ، مَخَافَةً أَنْ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ». [انظر: ٢٢٠٣]

تغريب: صحيح موقوفاً على ابن عباس.

٢١٤٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فِي السَّلَفِ فِي حَبْلِ الْحَبَّةِ رِبَا». [انظر: ٢٦٤٥]

تغريب: إسناده صحيح.

٢١٤٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ - يَعْنِي ابْنَ الشَّهِيدِ -، عَنْ عَبْدِ اللَّهِ

2145. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "Paying in advance for the offspring of what is in the uterus is *riba*."

Comments: [Its *isnad* is *saheeh*]

2146. It was narrated that 'Abdullah bin Abi Mulaikah said: I saw Ibn az-Zubair (رضي الله عنه) and Ibn

'Abbas (رض), and Ibn az-Zubair said to Ibn al-'Abbas: Do you remember when we went out to welcome the Messenger of Allah (ﷺ) when he came back from a journey? He said: Yes; he carried me and so and so - a boy from Banu Hashim - and left you.

Comments: [Its isnad is saheeh]

2147. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "A man will enter upon you who looks with the eye of a devil or with the two eyes of a devil." Then a man with bleary eyes came in and said: O Muhammad, why did you insult me - or impugn me (or words to that effect)? And he started to swear oaths, then this verse in *Sooratal-Mujadilah* was revealed: "and they swear to a lie while they know" [al-Mujadilah 58:14], and the other verse.

Comments: [Its isnad is da'eef]

ابن أبي ملائكة قال: شهدت ابن الرئير وأبن عباس، فقال ابن الرئير لابن عباس: أتذكر حين استقبلنا رسول الله ﷺ، وقد جاء من سفر؟ فقال: نعم، فحملني وفلاي - غلاماً من بنى هاشم - وتركت. [راجع: ١٤٧٢]

تخریج: إسناده صحيح.

٢١٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِيمَالِيِّ بْنِ حَزَبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَدْخُلُ عَلَيْكُمْ رَجُلٌ يَنْظُرُ يَعْنِي شَيْطَانًا أَوْ يَبْيَثُ شَيْطَانًا» قَالَ: فَنَدَخَلَ رَجُلٌ أَرْقَى، قَالَ: يَا مُحَمَّدُ، عَلَامُ شَيْطَانِي أَوْ شَيْطَانِي أَوْ تَحْوِي هَذَا؟ قَالَ: وَجَعَلَ يَخْلُفُ قَالَ: فَنَزَّلْتَ هَذِهِ الْأُيُّوبَ فِي الْمُجَادِلَةِ: هُوَ مُتَلِّفُ عَلَى الْكَذِبِ وَمَمْلُوثُ (المجادلة: ١٤) وَالْأُيُّوبَ الْأُخْرَى.

[انظر: ٢٤٠٧، ٢٤٠٨، ٢٤٠٩]

تخریج: ضعيف بهذه السياقة، وسيرد على الصحة برقم: (٢٤٠٧) و (٣٢٧٧).

٢١٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِيمَالِيِّ بْنِ حَزَبٍ، عَنْ عَبْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الدَّجَالِ: «أَغْوِرُ هَجَانَ أَرْهَرُ، كَانَ رَأْسُهُ أَصْلَهُ، أَشْبَهُ النَّاسَ بِعَنْدِ الْمُرْزَى بْنِ قَطْنَى، فَإِنَّمَا هَلَكَ الْهَلَكُ، فَإِنَّ رَبَّكُمْ تَعَالَى لَنَّ يَأْغُورُ». [انظر: ٢٨٥٢]

Comments: [Saheeh]

الثانية شعبة: فَعَدْنَا بِهِ قَنَادَةً فَحَدَّثَنِي يَنْخُو
مِنْ هَذَا.

تخریج: صحيح، سماک وإن كانت روایته عن عكرمة فيها اضطراب، قد توبع.

2149. It was narrated from 'Abdullah bin 'Abbas (رضي الله عنه) that a man came to the Prophet (ﷺ) and said: O Prophet of Allah, I am an old man, I am sick and it is difficult for me to stand. Tell me of a night that Allah may make coincide with *Lailatal-Qadr*. He said: "You should [strive to pray] on the seventh night."

٢١٤٩ - حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي
عَنْ فَتَادَةَ، عَنْ عَكْرَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ
عَبَّاسِ: أَنَّ رَجُلًا أتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
نَبِيَّ اللَّهِ إِلَيْهِ شَيْخًا كَبِيرًا عَلِيلًا، يَسْأَلُ عَنِ
الْقِيَامِ، فَأَفْرَغَنِي يَنْتَهِي لَعْلَ اللَّهُ يُؤْفِنِي فِيهَا
لِلَّهِ الْقَوْمُ. قَالَ: «عَلَيْكَ بِالشَّابَعَةِ».

تخریج: اسناده صحیح.

2150. It was narrated from Abu Hamzah: I heard Ibn 'Abbas (رضي الله عنه) say: The Messenger of Allah (ﷺ) passed by me when I was playing with some other boys and I hid from him behind a gate. He called me and clapped me between the shoulders, then he sent me to Mu'awiyah.

Comments: [Its isnad is hasan]

٢١٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ
عَنْ أَبِي حَمْزَةَ : سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ : مَرَّ
عَلَيَّ رَسُولُ اللَّهِ وَأَنَا أَلْقَبُ مَعَ (٤١١/٢٤)
الْغَلْمَانَ، فَأَخْتَبَأْتُ مِنْهُ خَلْفَ بَابِ، فَدَعَانِي
فَخَطَّانِي خَطَّاءً، ثُمَّ بَعَثَ إِلَيَّ مَعَاوِيَةَ.
[أنظر: ٢٦٥١، ٣١٠٤، ٣١٣١]

تخریج: اسناده حسن، م: (۲۶۰۴).

2151. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) used to fast until we thought that he did not want to stop fasting, and he would not fast until we thought that he did not want to fast, but he did not fast any month in totality apart from Ramadan from the time he came to Madinah.

٤١٥١- حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي يَثْرَى، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ حَتَّى تَقُولُوا: لَا يُرِيدُ أَنْ يُفْطِرَ، وَيَقْطُرُ حَتَّى تَقُولُوا: لَا يُرِيدُ أَنْ يَصُومَ، وَمَا صَامَ شَهْرًا مُتَابِعًا غَيْرَ رَمَضَانَ مُنْذُ قَدِيمِ الْمَدِينَةِ.

[راجع: ۱۹۹۸]

Comments: [Its isnad is saheeh, Muslim (1157)]

2152. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: The Prophet (ﷺ) entered *ihram* for *Hajj*, and when he arrived [in Makkah] he circumambulated the House, and went between as-Safa and al-Marwah, but he did not cut his hair or exit *ihram*, because he had the sacrificial animal with him. He told those who had not brought sacrificial animals with them to circumambulate the House and go between as-Safa and al-Marwah, and to cut their hair or shave their heads, then exit *ihram*.

Comments: [A *saheeh hadeeth*; Muslim (1239) and this is a *da'eef isnad* because of the weakness of Yazeed]

2153. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) passed by a pot, and he took from it a bone with a little meat on it and a shoulder (of an animal) and ate it, then he prayed and did not do *wudoo'*.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Jabir al-Ju'fi]

2154. It was narrated from Dawood bin 'Ali, from his father, that his grandfather Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Fast the day of 'Ashoora' but be different from the Jews; fast one day before it or one day after it."

Comments: [Its isnad is *da'eef*]

تخریج: إسناده صحيح. م: (١١٥٧).

٢١٥٢ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا بَرِيدُ بْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ، عَنْ أَبْنَى عَبَّاسٍ أَنَّهُ قَالَ: أَهْلُ النَّبِيِّ يَكْفِي بالحَجَّ فَلَمَّا قَدِمَ طَافَ بِالسَّبِيلِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يَقْطُرْ، وَلَمْ يَجْعَلْ مِنْ أَجْلِ الْهَذِي، وَأَمْرَ مَنْ لَمْ يَكُنْ سَاقِ الْهَذِي أَنْ يَطْوَفَ، وَأَنْ يَشْغُلْ وَيَقْصُرْ، أَوْ يَعْلِقَ، ثُمَّ يَجْلِي. [راجع: ٢١٤١، ٢٢٧٤، ٢٣٦٠، ٢٦٤١]

تخریج: حديث صحيح، م: (١٢٣٩)، وهذا إسناد ضعيف لضعف بزيد

٢١٥٣ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا جَابِرُ الْجُنْدِيُّ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَعَزِّزُ مَرَءَ يَقْدِيرُ، فَأَخْذَ مِنْهَا عَرْقًا وَكَفَّا، فَأَكَاهُ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٠٢]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجوني.

٢١٥٤ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبْنُ أَبِي لَيْنَى عَنْ دَاؤُدَ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدِهِ أَبْنَى عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَعَزِّزُ: «صُومُوا يَوْمَ عَاشُورَاءَ، وَخَالِفُوا فِيهِ الْيَهُودَ، صُومُوا بَيْلَهُ يَوْمًا، أَوْ بَيْنَهُ يَوْمَيْهَا». [انظر: ٣٢١٣]

تخریج: إسناده ضعيف، ابن أبي ليلى مسي، الحفظ داود بن علي يخطئ.

2155. It was narrated from Ibn 'Abbas (رضي الله عنه) that when the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was treated with cupping, he was treated in the two veins at the side of the neck. He called the slave of Banu Bayadah, who treated him with cupping, then he paid the copper his fee, one and a half mudds. And he spoke to his masters, and they waived half a mudd, and he had to pay them two mudds.

Comments: [Saheeh; this is a *da'eef isnad*]

2156. It was narrated that Jabir said: I heard ash-Sha'bi narrate that Ibn 'Umar and Ibn 'Abbas (رضي الله عنهما) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prescribed prayer, two *rak'ahs* when travelling and it is a complete prayer, and *Witr* when travelling is *Sunnah*.

Comments: [Its *isnad* is *da'eef* because of the weakness of Jabir al-Ju'fi]

2157. It was narrated from Ibn 'Abbas (رضي الله عنه), from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), that he said: "Whoever builds a mosque for Allah, even if it is like a sparrow's nest for its egg, Allah will build for him a house in Paradise."

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Jabir al-Ju'fi]

2158. Shu'bah said: I heard Abu Jamrah ad-Duba'i say: I did *tamattu'* and some people told me not to do that. I went to Ibn

جابر، عن الشعبي، عن ابن عباس: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا احْتَجَمَ احْتَجَمَ فِي الْأَخْدَعَيْنِ، قَالَ: فَدَعَا عَلَامًا لِتَبَيَّنَ فَحَجَّمَهُ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ مُدًّا وَنِصْفًا، قَالَ: وَكَلَّمَ مَوَالَهُ، فَحَطَّوْا عَنَّهُ نِصْفَ مُدًّ، وَكَانَ عَلَيْهِ مُدًّا. [انظر: ٣٤٥٧، راجع: ٢٠٩١]

تخریج: قوله: «احتجم في الأخدعين» حسن لغيره، وبقيه صحيح، وهذا إسناد ضعيف لضعف جابر.

عَنْ جَابِرٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ أَبْنَى عَمَّرَ، وَابْنِ عَبَّاسٍ قَالَا: سَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ فِي السَّفَرِ رَكْعَيْنِ، وَهِيَ تَمَامٌ، وَالْوَرْثُ فِي السَّفَرِ شُتَّى. [انظر: ٢١٧٧]

تخریج: إسناده ضعيف، لضعف جابر الجعفي.

عَنْ جَابِرٍ، عَنْ عَمَّارٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَى عَبَّاسٍ عَنِ الْتَّيْمَةِ كَانَ اللَّهُ قَالَ: مَنْ يَنْهَا لِي مَسْجِدًا وَلَوْ كَمْفَحْصِي قَطَّاءً لِيَتَبَيَّنَهَا، يَنْهَا اللَّهُ لَهُ يَبْيَأُ فِي الْجَنَّةِ.

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

قَالَا: حَدَّثَنَا شَعْبَيْهُ قَالَ: سَمِعْتُ أَبَا حَمْرَةَ الصَّبَيِّيَّ قَالَ: تَمَّتَّعْتُ، فَتَهَانَيْتُ، نَاسٌ عَنْ

'Abbas and asked him about that, and he told me to do it. He said: Then I went to the Ka'bah and slept, and someone came to me in my dream and said: (Your) 'Umrah is accepted and so is your Hajj. I went to Ibn 'Abbas and told him about what I had seen, and he said: Allahu Akbar, Allahu Akbar! The Sunnah of Abul-Qasim (ﷺ)! And he said concerning the hady (sacrificial animal) [that it may be] either a camel or a cow or a sheep or a share in a sacrifice.

Comments: [Its isnad is saheeh, al-Bukhari (1567) and Muslim (1242)]

2159. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The people started asking about prayer when travelling. He said: When the Messenger of Allah (ﷺ) departed from his family, he would only pray two rak'ahs [in a prescribed four rak'ah] prayer until he came back to his family.

Comments: [Its isnad is saheeh]

2160. It was narrated that Sa'eed bin Shufay said: I was with Ibn 'Abbas (رضي الله عنه)... And he mentioned the same hadeeth.

Comments: [It is a repeat of the previous report]

2161. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) forbade (eating) an

ذلک، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنْ ذَلِكَ، فَأَمْرَنِي بِهَا، قَالَ: ثُمَّ انطَلَقْتُ إِلَى الْبَيْتِ فَنَفِثْتُ، فَأَتَانِي أَبٌ فِي مَنَامِي فَقَالَ: غُمْرَةٌ مُنْقَبَّةٌ وَحْجُ مَبْرُورٌ، قَالَ: فَأَتَيْتُ ابْنَ عَبَّاسٍ، فَأَخْبَرْتُهُ بِالَّذِي رَأَيْتُ، فَقَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، شَهْ أَبِي القَاسِمِ، وَقَالَ: فِي الْهَذِي حَزْرُورٌ، أَوْ بَغْرَةٌ أَوْ شَاءَ أَوْ شِرْكٌ فِي دَمِ، قَالَ عَبْدُ اللَّهِ: مَا أَشَدَّ شُبْهَةً عَنْ أَبِي حَمْرَةَ إِلَّا وَاجِدًا، وَأَبُو حَمْرَةَ أَوْنَقُ مِنْ أَبِي حَمْرَةَ.

تخریج: إسناده صحيح. خ: (١٥٦٧)، م: (١٤٤٢).

2159- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبْهَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي السَّفَرِ، عَنْ سَعِيدِ ابْنِ شُفَّيْ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَعَلَ النَّاسُ يَسْأَلُونَهُ عَنِ الصَّلَاةِ فِي السَّفَرِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنْ أَهْلِهِ لَمْ يُصْلِلْ إِلَّا رَكْعَتَيْنِ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ، [انظر: ٣٣٤٩، ٢٥٧٥، ٢١٦٠]

تخریج: إسناده صحيح.

2160- حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ شُفَّيْ قَالَ: كُنْتُ عَنْدَ ابْنِ عَبَّاسٍ.. فَذَكَرَ الْحَدِيثَ.

تخریج: هو مكرر ماقبله إلا أبا إسحاق في هذه الرواية أسقط من المد أبا السفر سعيد ابن يحيى.

2161- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ فَقَادَةٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ

animal that had been used as a target and an animal that eats filth, (and he forbade) drinking from the mouth of a waterskin.

Comments: [Its isnad is saheeh]

عَبَّاسٌ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَا عَنِ الْمُجَنَّثَةِ وَالْجَلَالَةِ، وَأَنَّ يُشَرِّبَ مِنْ فِي السَّقَاءِ.
[راجع: ١٩٨٩]

تخریج: إسناده صحيح.

2162. Sa'eed narrated that an-Nadr bin Anas said: I was with Ibn 'Abbas when he was advising the people, and he was not attributing any of his *fatwas* to the Prophet of Allah (ﷺ), until a man from Iraq came to him and said: I am from Iraq and I make these images. Ibn 'Abbas (رض) said to him: Come nearer - two or three times - so he came nearer. Then Ibn 'Abbas (رض) said: I heard the Messenger of Allah (ﷺ) say: Whoever makes an image in this world will be told on the Day of Resurrection to breathe the soul into it, but he will not be able to do that."

Comments: [Its isnad is saheeh, al-Bukhari (5963) and Muslim (2110)]

٢١٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنِ النَّضِيرِ بْنِ أَنَسٍ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ وَهُوَ يُفْتَنُ النَّاسَ، لَا يُسْنِدُ إِلَيْهِ اللَّهُ شَيْئاً مِنْ فُتْنَاهُ، حَتَّى جَاءَهُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ، وَإِنَّمَا أَصْوَرُ هَذِهِ التَّصَاوِيرَ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: اذْهُنْ إِمَّا مَرْتَبَتْنَا أَوْ ثَلَاثَةَ فَدَنَا، فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ صَوَرَ صُورَةً فِي الدُّنْيَا، يُكَلَّفُ يَوْمَ الْقِيَامَةِ أَنْ يَنْتَخِفَ فِي الرُّوحِ، وَلَيْسَ يَنْافِعُ». [انظر: ٣٢٧٢، ٢٨١٠]
[راجع: ١٨٦٦]

تخریج: إسناده صحيح. خ: (٥٩٦٣)، م: (٢١١٠).

2163. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself (i.e., her marriage) than her guardian and the virgin should be asked concerning herself, and her permission is her silence."

Comments: [Its isnad is saheeh, Muslim (1421)]

٢١٦٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ (٢٤٢/١): «الْأَئِمَّةُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيَّهَا، وَالْإِنْكَرُ تُشَاتِدُ فِي نَفْسِهَا، وَإِذْنُهَا صَمَاتِهَا». [انظر: ١٨٨٨]

تخریج: إسناده صحيح. م: (١٤٢١).

2164. It was narrated from Kuraib, the freed slave of Ibn 'Abbas, that 'Abdullah bin 'Abbas (رضي الله عنه) told him that he stayed overnight with Maimoonah, the wife of the Prophet (ﷺ), who was his maternal aunt. He said: I lay crosswise on the bed and the Messenger of Allah (ﷺ) and his wife lay lengthwise on it. The Messenger of Allah (ﷺ) slept until halfway through the night or a little before that or a little after it. The Messenger of Allah (ﷺ) sat up, wiping the sleep from his face with his hand, then he recited the last ten verses of Soorah Al-'Imran. Then he got up and went to a waterskin that was hanging there, and did *wudoo'* from it, doing *wudoo'* properly, then he stood and prayed. Ibn 'Abbas (رضي الله عنه) said: Then I got up and did the same as he had done, and I went and stood beside him. He put his right hand on my head and took hold of my right ear and twisted it. Then he prayed two *rak'ahs*, then he prayed *Witr*. Then he lay down until the *mu'adhdhin* came to him. Then he got up and prayed two brief *rak'ahs*, then he went out and prayed *Fajr*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (183) and Muslim (763)]

2165. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I saw the Prophet (ﷺ) in a dream when I

٢١٦٤- قرأت على عبد الرحمن عن مالك، عن مخرمة بن سليمان، عن كربنيب مؤلى ابن عباس، أنَّ عبد الله بن عباس أخْبرَهُ: أَنَّهَا باتت عند ميمونة زوج النبي ﷺ وهي حائثةً قَالَ: فاضطجعت في عرض الوسادة، وأضطجع رسول الله ﷺ وأهله في طولها، فقام رسول الله ﷺ حتى إذا انتصف الليل أَوْ قَبْلَهُ يَقْلِيلٍ، أَوْ بعده يَقْلِيلٍ، انتظَ رسول الله ﷺ ، فجلس يمسح الثوم عن وجهه بيده ثم قرأ العشر الآيات خواتيم سورة آل عمران، ثم قام إلى شِنْ مُعْلَقاً، فتوضاً منها، فأخَسَّ وُضُوهُ، ثم قام يُصلي. قَالَ ابن عباس: فلَمَّا فَضَّلَّ، فَصَنَّتْ مِثْلَ الَّذِي صَنَعَ، ثُمَّ دَفَّتْ فَقَمَتْ إِلَى جَنِينِهِ، فَوَضَعَ يَدَهُ الْمُنْقَنِ فَقَنَّلَهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضطجع حتى أَنَّهَا المُؤْدَنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتِينِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [انظر: ٣٣٧٢]

[راجع: ١٩١٢]

نَعْرِيفُ: إِسْنَادُهُ صَحِيحٌ. ح: (١٨٣)، م: (٧٦٣).

٢١٦٥- حدثنا عبد الرحمن: حدثنا حماد ابن سلمة عن عممار بن أبي عممار، عن ابن

slept in the middle of the day; (he appeared) dishevelled and dusty, and he had with him a bottle in which there was blood that he was picking up or something that he was putting in it. I said: O Messenger of Allah, what is this? He said: "The blood of al-Husain and his companions; I have been collecting it all day." 'Ammar said: We remembered that day, and we found out that he had been killed on that day.

Comments: [Its *isnad* is *qawi*]

2166. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Quraish said to the Prophet (ﷺ): Pray to your Lord and ask Him to make as-Safa gold for us, and we will believe in you. He said: "Will you do that?" They said: Yes. So he prayed, and Jibreel came to him and said: "Your Lord, may He be glorified and exalted, conveys greetings of *salam* to you and says to you: 'If you wish, as-Safa will become gold for them, then whoever among them disbelieves after that, I will punish him in a way that I have never punished anyone in the worlds. Or if you wish, I will open for them the gate of repentance and mercy.'" He said: "Rather the gate of repentance and mercy."

Comments: [Its *isnad* is *saheeh*]

2167. It was narrated that Qatadah said: I heard Abul-'Aliyah say: The paternal cousin of your Prophet (ﷺ) - meaning Ibn 'Abbas - said: The Messenger

Ubayyib قَالَ: رَأَيْتُ الرَّبِيعَ بْنَ الْمَنَامَ يَنْضَفِفُ النَّهَارَ، أَشْعَثَ أَغْبَرَ، مَعَهُ قَارُورَةً فِيهَا دَمٌ يَانِقْطَطُهُ أَوْ يَسْعَ فِيهَا شَيْئًا، قَالَ: فَلَمْ: يَا رَسُولَ اللَّهِ، مَا هَذَا؟ قَالَ: «دَمُ الْحُسَيْنِ وَأَصْحَابِهِ، لَمْ أَرْزُلْ أَتَبْعَثَهُ مُنْذَ الْيَوْمِ». قَالَ عَمَّارٌ: فَخَفِظْنَا ذَلِكَ الْيَوْمَ، فَوَجَدْنَاهُ قُتْلَ ذَلِكَ الْيَوْمِ. [انظر: ٢٥٥٣]

تخریج: إسناده قوي.

٢١٦٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شَفَيْيَانُ عَنْ سَلَمَةَ بْنِ كَهْبِيلٍ، عَنْ عِمْرَانَ أَبِي الْحَكَمِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَاتَلَ فُرْتِيشُ لِلَّهِيَّ بْنَ عَبَّاسٍ: أَدْعُ لَكَ رَبِّكَ أَنْ يَجْعَلَ لَكَ الصَّنَا ذَهَبًا، وَنُؤْمِنُ بِكَ، قَالَ: «وَتَقْتَلُونَ؟» قَالُوا: نَعَمْ. قَالَ: فَقَدْعَا، فَأَتَاهُ جِبْرِيلُ قَنَالَ: إِنَّ رَبِّكَ عَزَّ وَجَلَ يَقْرَأُ عَلَيْكُمُ السَّلَامَ، وَيَقُولُ لَكُمْ: إِنْ شِئْتُ أَضْيَعَ لَهُمُ الصَّفَا ذَهَبًا، لَمَنْ كَفَرَ بِعَدَ ذَلِكَ وَنَهَمْ عَذَابَهُ عَذَابًا لَا أُعْذِبُهُ أَحَدًا مِنَ الْعَالَمَيْنَ، وَإِنْ شِئْتُ فَتَخْتُ لَهُمْ بَابَ التَّوْبَةِ وَالرَّحْمَةِ. قَالَ: «بَلْ بَابُ التَّوْبَةِ وَالرَّحْمَةِ». [انظر: ٣٢٢٣، ٢٣٣٣]

تخریج: إسناده صحيح.

٢١٦٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شَبَّهُ عَنْ فَتَاهَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ - يَعْنِي ابْنَ عَبَّاسٍ -

of Allah (ﷺ) said: "It is not appropriate for anyone to say, I am better than Yoonus bin Matta." And he mentioned the name of his [Yoonus's] father.

Comments: [Its isnad is saheeh, al-Bukhari (3413)]

2168. It was narrated from 'Abdullah bin 'Abbas that the Messenger of Allah (ﷺ) used to teach them this *du'a'* as he would teach them a *soorah* from the Qur'an. He said: "Say: 'O Allah, I seek refuge with You from the punishment of Hell, I seek refuge with You from the punishment of the grave, I seek refuge with You from the tribulation of the *Dajjal*, and I seek refuge with You from the trials of life and death.'"

Comments: [Its isnad is saheeh, Muslim (590)]

2169. It was narrated that Ibn 'Abbas (رض) said: The Prophet of Allah (ﷺ) led the people in praying two *rak'ahs* on the day of *al-Fitr* with no *adhan* and no *iqamah*, then he addressed them after the prayer. Then he took the hand of Bilal and went to the women and addressed them. Then after he left them he instructed Bilal to go back to them and tell them to give charity.

Comments: [Its isnad is saheeh]

2170. Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "O Allah, You sent Your punishment

قال: قال رسول الله ﷺ : «لا يتبني لأحد أن يقول: أنا خير من يومن بن متي» وَتَسْبِهُ إِلَى أَبِيهِ. [انظر: ٢٢٩٨، ٣١٧٩، ٢٢٩٤، ٣٢٥٢، ٣١٨٠]

تخریج: إسناده صحيح. خ: (٣٤١٣).

٢١٦٨ - قرأت على عبد الرحمن عن مالك، عن أبي الزبير المكتبي، عن طاوس اليماني، عن عبد الله بن عباس: أن رسول الله ﷺ كان يعلمهم الدعاء كما يعلمهم الشورة من القرآن يقول: «قولوا: اللهم إني أغزوك من عذاب جهنم، وأغزوك من عذاب القبر، وأغزوك من فتنة المسيح الدجال، وأغزوك من فتنة المحبة والبغضاء». [انظر: ٢٢٤٣، ٢٢٦٧، ٢٧٠٩، ٢٨٣٨]

تخریج: إسناده صحيح. م: (٥٩٠).

٢١٦٩ - حدثنا عبد الله بن تيزيد عن داود يعني ابن أبي القراء ، عن إبراهيم، عن عطاء، عن ابن عباس قال: صلى نبي الله ﷺ بالناس يوم فطر ركعتين يغير أذان ولا إقامة، ثم خطب بعده الصلاة، ثم أخذ بيده يلال، فانطلق إلى النساء فخطبهن، ثم أمر يلالاً بعد ما فتى من عليهن أن يأذنن فيأمرهن أن يتضدفن. [انظر: ٣١٠٥، وراجع: ١٩٠٢]

تخریج: إسناده صحيح. خ: (٩٨)، م: (٨٨٣).

٢١٧٠ - حدثنا عبد الله: حدثنا أبي من كتابه: حدثنا يحيى بن سعيد الأموي قال:

upon Quraish at the beginning, so bless them in the end."

Comments: [Its isnad is hasan]

الأعشر حدثنا عن طارق، عن سعيد بن جبير قال: قال ابن عباس: قال رسول الله ﷺ : «اللهم إلهي أفت أولئك قرني نكلا، فاذف آخرهم نوا». فأذف آخرهم نوا».

تخریج: إسناده حسن.

2171. It was narrated that Ibn 'Abbas (رض) said: I was present on Eid with the Messenger of Allah (ﷺ), Abu Bakr, 'Umar and 'Uthman. All of them prayed before the khutbah, with no *adhan* and no *iqamah*.

Comments: [Its isnad is saheeh]

٢١٧١ - حدثنا محمد بن ربيعة: حدثنا ابن حرب عن الحسن بن مسلم، عن طاوس، عن ابن عباس قال: شهدت مع رسول الله ﷺ العيد، وأبي بكر وعمر وعثمان، فكلهم صلوا قبل الخطبة يعني آذان ولا إقامة. [انظر: ٢١٧٢، ٢١٧٣، ٣٠٦٤، ٣٢٢٥]

[٢٠٠٤] ، وراجع: ٣٢٢٧

تخریج: إسناده صحيح.

2172. A similar report was narrated from Jabir (رض) from the Prophet (ﷺ).

Comments: [Its isnad is saheeh like the previous report]

تخریج: إسناده صحيح كسابقه. وهذا الحديث من مسند جابر بن عبد الله.

٢١٧٢ - حدثنا محمد بن ربيعة: حدثنا ابن حرب عن عطاء، عن جابر عن النبي ﷺ يمثل ذلك.

تخریج: إسناده صحيح كسابقه. وهذا الحديث من مسند جابر بن عبد الله.

2173. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) offered the Eid prayer, then he delivered the khutbah; Abu Bakr (رض) offered the Eid prayer, then he delivered the khutbah; 'Umar offered the Eid prayer, then he delivered the khutbah; and 'Uthman offered the Eid prayer, then he delivered the khutbah, with no *adhan* and no *iqamah*.

Comments: [Saheeh]

٢١٧٣ - حدثنا مؤمل: حدثنا سفيان عن ابن حرب، عن الحسن (١٤٣/١) بن مسلم، عن طاوس، عن ابن عباس قال: صلى رسول الله ﷺ العيد ثم خطب، وصلى أبو بكر ثم خطب، وعمر ثم خطب، وعثمان ثم خطب يعني آذان ولا إقامة. [انظر: ٢٥٧٤] ، وراجع: ٢١٧١

تخریج: صحيح. وفي حفظ مؤمل بن إسماعيل شيء، لكنه تبع.

2174. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) offered the *Eid* prayer with two *rak'ahs*, in which he did not recite anything except *Ummul-Kitab* (*al-Fatihah*); he did not add anything to it.

Comments: [Its *isnad* is *da'eef*]

تخریج: إسناده ضعیف، حنظلة السدوی ضعیف مختلط و شهر بن حوشب مختلف فيه.

2175. Ibn 'Abbas said: I set up a short spear in front of the Prophet (ﷺ) in 'Arafat, and he prayed facing it, with a donkey passing beyond the spear.

Comments: [Its *isnad* is *qawi*]

٢١٧٤- حدثنا القاسمُ بْنُ مَالِكٍ أَبْوَ جَعْفَرٍ عَنْ حَنْظَلَةَ السَّدُوِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِيدَ رَكْعَتَيْنِ لَا يَقْرَأُ فِيهِمَا إِلَّا يَأْمُمُ الْكِتَابَ، لَمْ يَرِدْ عَلَيْهَا شَيْئًا. [انظر: ٢٥٥٠]

٢١٧٥- حدثنا تيزيدُ بْنُ أَبِي حَكِيمٍ: حدثنا الحكَمُ - يعني ابن أبَانَ - قال: سيفت عَمَرَةَ بَقُولُ: قَالَ أَبْنُ عَبَّاسٍ: رُكِّبَتِ الْعُنْزَةُ بَيْنَ يَدَيِ الْبَيْتِ بَيْنَ يَدَيِ الْمَدِينَةِ بَعْرَفَاتٍ، فَصَلَّى إِلَيْهَا، وَالْحَمَارُ يَمُرُّ مِنْ وَرَاءِ الْعُنْزَةِ. [راجع: ١٨٩١]

تخریج: إسناده قوي.

2176. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) besieged the people of at-Ta'if. Two slaves came out to him and he set them free; one of them was Abu Bakrah. The Messenger of Allah (ﷺ) used to set slaves free if they came out to him.

Comments: [Hasan because of corroborating evidence and its *isnad* is *da'eef*]

٢١٧٦- حدثنا عبدُ القدوسِ بْنُ بَكْرٍ بْنُ خَيْرٍ: حدثنا الحجاجُ عنِ الْحَكَمِ، عَنْ مَقْسُمٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: حَاضَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَ الطَّائِفِ، فَخَرَجَ إِلَيْهِ عَبْدَانَ، فَأَعْتَمَهَا، أَحْدُهُمَا أَبُو بَكْرٍ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ العَيْدَ إِذَا خَرَجُوا إِلَيْهِ. [راجع: ١٩٥٩]

تخریج: حسن لغيره، وهذا إسناد ضعیف، حجاج مدلس وقد عننه والحكم بن عتبة لم يسمعه من مقسم.

2177. It was narrated that Ibn 'Abbas (رض) said: Allah, may He be glorified and exalted, enjoined prayer on the lips of your Prophet (ﷺ); when not travelling, four *rak'ahs*; when travelling, two *rak'ahs*; and at times of fear, one *rak'ah*.

٢١٧٧- حدثنا القاسمُ بْنُ مَالِكٍ الْمَرْبِيِّ أَبْوَ جَعْفَرٍ عَنْ أَبْيَاتِ بْنِ عَائِدٍ، عَنْ بَكْرَيِّ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الصَّلَاةَ عَلَى إِسْلَامٍ بِتِكْمَلَةِ بَلَةِ الْحَضْرَةِ أَرْبَعاً، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْحَوْفِ رَكْعَةً. [راجع: ٢١٢٤]

Comments: [Its isnad is saheeh]

2178. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Is one of you incapable of saying, when he comes to his wife, 'In the Name of Allah; O Allah, keep the Shaitan away from me and keep the Shaitan away from what You may bless me with'? Then if Allah decrees that they should have a child as a result of that, the Shaitan will never harm him."

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1424)]

2179. It was narrated that Sa'eed said: Ibn 'Abbas (رض) said to me: O Sa'eed, do you have a wife? I said: No. He said: When you go back, get married. Then I came back to him and he said: O Sa'eed, did you get married? I said: No. He said: Get married, for the best among this ummah are those who have the most wives.

Comments: [Saheeh because of corroborating evidence; al-Bukhari (5069) this is a da'eef isnad because of the weakness of Ali bin Asim]

2180. It was narrated from 'Ikrimah: Ibn 'Abbas (رض) told us: The Messenger of Allah (ﷺ) did ghusl for janabah, and when he came out he saw a spot on his left shoulder that the water had not reached, so he took some [water] from his hair and wetted it, then he went ahead and prayed.

تخریج: إسناده صحيح. م: (٦٨٧).

٢١٧٨- حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ أَبْنُ أَخِي سُقِيَّانَ التَّوْرِيِّ عَنْ مَنْضُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُغْرِيْ أَحَدُكُمْ إِذَا أَتَى أَهْلَهُ أَنْ يَتَوَلَّ: يُشَمَّ اللَّهُ، اللَّهُمَّ جَنِّبِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي، فَإِنْ قَضَى اللَّهُ بِيَنْهَا فِي ذَلِكَ وَلَدًا، لَمْ يَصْرُّهُ الشَّيْطَانُ أَبَدًا». [راجع: ١٨٦٧].

تخریج: إسناده صحيح. خ: (١٤١)، م: (١٤٣٤).

٢١٧٩- حَدَّثَنَا عَلَيُّ بْنُ عَاصِمٍ عَنْ عَطَاءٍ، عَنْ سَعِيدٍ قَالَ: قَالَ لِي أَبْنُ عَبَّاسٍ: يَا سَعِيدُ، أَلَكَ امْرَأَةً؟ قَالَ: فُلُّتْ: لَا، قَالَ: فَإِذَا رَجَعْتَ فَتَرَوْجُ. قَالَ: فَعَدْتُ إِلَيْهِ، فَقَالَ: يَا سَعِيدُ، أَتَرَوْجَتْ؟ قَالَ: فُلُّتْ: لَا. قَالَ: تَرَوْجُ، فَإِنَّ خَيْرَ هَذِهِ الْأُمَّةِ كَانَ أَكْثَرُهُمْ يَنْسَاءً.

[راجع: ٢٠٤٨]

تخریج: صحيح لغيره، خ: (٥٠٦٩)، وهذا إسناد ضعيف لضعف علي بن عاصم عطاء ابن السائب رمي بالاختلاط، ولكنها توبيعا.

٢١٨٠- حَدَّثَنَا عَلَيُّ بْنُ عَاصِمٍ: حَدَّثَنَا أَبُو عَلَيِّ الرَّجِيبِ عَنْ عِنْكِرَةَ: أَخْبَرَنَا أَبْنُ عَبَّاسٍ قَالَ: أَعْتَشَلَ رَسُولُ اللَّهِ ﷺ مِنْ جَنَابَةِ، فَلَمَّا خَرَجَ رَأَى لُمْعَةَ عَلَى مَكْبِرِ الْأَيْسِرِ لَمْ يُصِبْهَا النَّمَاءُ، فَأَخْدَى مِنْ شَعْرِهِ قَبْلَهَا، ثُمَّ مَضَى إِلَى الصَّلَاةِ.

Comments: [Its isnad is da'eef jiddan because Ali bin Asim is weak]

2181. It was narrated from Ibn 'Abbas (رضي الله عنه) that it was said to the Prophet (ﷺ): O Messenger of Allah, Jibreel (عليه السلام) has not come to you for a long time. He said: "Why wouldn't he stay away from me, when you who are around me do not brush your teeth, clip your nails, trim your moustaches or clean between your finger joints?"

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف جداً، على بن عاصم ضعیف. وأبو علي الرحیم متروک.

2181 - حَدَّثَنَا أَبُو الْيَمَانُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبَّاسٍ عَنْ ثَقْلَةِ بْنِ مُسْلِمٍ الْخَنْثَمِيِّ، عَنْ أَبِي كَعْبٍ مَوْلَى أَبْنِ عَبَّاسٍ، عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ السَّلَامُ قَالَ: «وَلَمْ أَنْطِعْ عَنْكَ جِنْرِيلٌ عَلَيْهِ السَّلَامُ. فَقَالَ: «وَلَمْ لَا يَطْرُعْ عَنِّي، وَأَتَتْنِمْ حَوْلِي لَا تَسْتَوْنَ، وَلَا تَقْصُونَ أَطْفَارَكُمْ، وَلَا تَقْصُونَ شَوَارِبَكُمْ، وَلَا تُنْثُونَ رَوَاجِبَكُمْ».

تخریج: إسناده ضعیف، ثعلبة بن مسلم مجھول وأبو كعب مولى ابن عباس فيه جهالة.

2182. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "No one visits a sick person whose time [of death] has not yet come and says seven times, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal him,' but he will be healed."

Comments: [A saheeh hadeeth]

2182 - حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي خَالِدٍ يَزِيدَ، عَنِ الْمِنْهَابِ بْنِ عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ السَّلَامُ قَالَ: «إِنَّمَا أَتَى مَرِيضًا لَمْ يَخْضُرْ أَجْلُهُ، فَقَالَ سَعِيدُ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمَ أَنْ يَشْفِيهِ، إِلَّا عُوفِيْ». [راجع: ٢١٣٧]

تخریج: حديث صحيح. يزيد أبو خالد وإن كان فيه كلام، قد توبع.

2183. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) passed by me near Zamzam, and he called for water and asked for something to drink, so I brought him a bucket of Zamzam water and he drank whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (1637) and Muslim (2027)]

2183 - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شَعْبَةُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: مَرَّ بِنِ النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ السَّلَامُ فَدَعَ بِمَاءِ زَمْزَمَ، فَأَشْتَرَبَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخریج: إسناده صحيح. خ: (١٦٣٧)، م: (٢٠٤٧).

2184. Ibn Shihab said: 'Ubaidullah bin 'Abdullah told me that Ibn 'Abbas told him: The Messenger of Allah ﷺ sent 'Abdullah bin Hudhafah with his letter to Chosroes, and he gave it to the ruler of Bahrain so that he would give it to Chosroes. Ya'qob said: So the ruler of Bahrain gave it to Chosroes, and when he read it, he tore it up. Ibn Shihab said: I think Ibn al-Musayyab said: The Messenger of Allah ﷺ prayed against them, that they would be utterly torn apart.

Comments: [Its isnad is saheeh, al-Bukhari (64)]

- حَدَّثَنَا شَلِيمَانُ بْنُ دَاؤِدَ الْهَاشِمِيُّ : أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ : حَدَّثَنِي صَالِحٌ ابْنُ كَيْسَانَ وَابْنُ أَخْيَرِ ابْنِ شَهَابٍ يَلَامِعُهُ عَنْ ابْنِ شَهَابٍ ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ، عَنْ ابْنِ عَبَّاسٍ . وَيَغْتُوْبُ قَالَ : حَدَّثَنِي أَبِي عَنْ صَالِحٍ : قَالَ ابْنُ شَهَابٍ : أَخْبَرَنِي عَبْيَدُ اللَّهِ بْنُ عَبْدِ اللَّهِ : أَنَّ ابْنَ عَبَّاسَ أَخْبَرَهُ قَالَ : بَعْثَ رَسُولُ اللَّهِ ﷺ عَنْهُ عَنْ ابْنِ عَبْدِ اللَّهِ بْنِ حَدَّادَةَ يُكَتَّبُهُ إِلَى كَشْرَى ، فَذَفَعَهُ عَظِيمُ الْجَنَّاتِ إِلَى كَشْرَى . قَالَ يَغْتُوْبُ : فَذَفَعَهُ عَظِيمُ الْجَنَّاتِ إِلَى كَشْرَى ، فَلَمَّا قَرَأَهُ مَرْقَةً . قَالَ ابْنُ شَهَابٍ : تَحْبِيْتُ ابْنَ الْمُسِيْبِ قَالَ : فَدَعَاهُ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ يَأْنِي يُمَرِّغُوا (٢٤٣/١) ثُلَّ مُسَرَّقٍ . [انظر : ٢٧٨٠]

تخریج: استاده صحيح. خ: (٦٤). قوله: قال ابن شهاب: فحسب ابن المیب
قال..... هو مرسل.

2185. It was narrated that Ibn 'Abbas ﷺ said: The Messenger of Allah ﷺ fasted on the day of the conquest of Makkah until he came to Qudaid. A vessel of milk was brought to him and he broke his fast and instructed the people to break their fast.

Comments: [Its isnad is saheeh]

- حَدَّثَنَا هَاشِمٌ : حَدَّثَنَا شَعْبَةُ عَنْ الْحَكَمِ ، عَنْ مَقْسِمٍ ، عَنْ ابْنِ عَبَّاسٍ : قَالَ : صَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ حَتَّى أَتَى نُدِيدًا ، فَأَتَيْتُهُ يَقْدَحَ مِنْ لَبِنِ فَاغْطَرَ ، وَأَمَرَ النَّاسَ أَنْ يُفْطِرُوا . [انظر : ٣١٧٦ ، ٣٢٠٩ ، ١٨٩٢]

[١٨٩٢] ، و راجع:

تخریج: استاده صحيح.

2186. It was narrated from Ibn 'Abbas ﷺ that the Messenger of Allah ﷺ was treated with

- حَدَّثَنَا هَاشِمٌ : حَدَّثَنَا شَعْبَةُ عَنْ الْحَكَمِ ، عَنْ مَقْسِمٍ ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ

cupping in al-Qahah, when he was fasting.

Comments: [Its isnad is saheeh]

الله اخْتَجَمَ بِالْقَاهَةِ، وَهُوَ صَائِمٌ. [انظر: ٢٢١١، ٢٥٩٤، ٢٥٣٦، ١٨٤٩، وراجع:]

تخریج: إسناده صحيح.

2187. It was narrated that 'Abdullah bin 'Abbas (رض) said: The Prophet (ﷺ) passed by a woman who had a boy of hers with her in a howdah; she took hold of his arm and said: O Prophet of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

Comments: [Its isnad is saheeh, Muslim (1336)]

٢١٨٧ - حَدَّثَنَا حُجَّيْنُ بْنُ الْمُتَّهَّى وَيُوسُفُ
يَعْنِي ابْنَ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
يَعْنِي ابْنَ أَبِي سَلَمَةَ عَنْ إِبْرَاهِيمَ بْنِ عَقْبَةَ،
عَنْ كُرَيْبِ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ
عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: مَرَأَتِي
إِنْسَانٌ مَرْأَةً وَمَعْهَا صَبِيٌّ لَهَا فِي مِحْفَةٍ، فَأَخْدَثَ
إِبْنَهُ وَمَكَبَّلًا بِصَبِيًّا لَهَا فِي مِحْفَةٍ، فَأَخْدَثَ
إِبْنَهُ ثَقَالَتْ: يَا زَيْنَ اللَّهُ أَلِهَّهَا حَجَّ؟
قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ». [راجع: ١٨٩٨]

تخریج: إسناده صحيح. م: (١٣٣٦).

2188. It was narrated from Muhammad bin Sireen that Ibn 'Abbas (رض) told him: The Messenger of Allah (ﷺ) took a piece of shoulder bone and nibbled the meat from it, then he got up and prayed and did not do *wudoo'*.

Comments: [A saheeh hadeeth]

٢١٨٨ - حَدَّثَنَا يُوسُفُ: حَدَّثَنَا حَمَادًا يَعْنِي
ابْنَ زَيْنَ عَنْ أَبِي بَطْرُونِ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ:
أَنَّ ابْنَ عَبَّاسَ حَدَّثَهُ قَالَ: إِنَّ رَسُولَ اللَّهِ
تَعَرَّقَ كَيْفًا، ثُمَّ قَامَ، فَصَلَّى وَلَمْ يَتَوَضَّأْ.
[انظر: ٣٣١٢، ٣٤٣٣، وراجع: ١٩٨٨]

تخریج: حديث صحيح، وهذا إسناد ضعيف، محمد بن سيرين لم يسمع من ابن عباس.

2189. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I set out, with two sacrificial animals, but they moved slowly for us on the road. Sinan said to me: How about going to Ibn 'Abbas? So we went to him and Sinan asked him.... And he mentioned the *hadeeth*. And he said: And Ibn 'Abbas (رض) said: al-Juhani asked the Messenger of

٢١٨٩ - حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ: حَدَّثَنَا
حَمَادًا يَعْنِي ابْنَ زَيْنَ عَنْ أَبِي التَّيَّابِ، عَنْ
مُوسَى بْنِ سَلَمَةَ قَالَ: خَرَجْتُ أَنَا وَسِنَانُ بْنُ
سَلَمَةَ، وَمَعْنَا بَذَنَانٍ، فَأَرْجَعْنَا عَلَيْنَا فِي
الطَّرِيقِ، فَقَالَ لِي سِنَانٌ: هَلْ لَكَ فِي ابْنِ
عَبَّاسٍ؟ فَأَتَيْنَاهُ، قَسَّأَهُ سِنَانٌ.. فَذَكَرَ الْحَدِيثَ.
قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَ رَسُولَ اللَّهِ

Allah (ﷻ): O Messenger of Allah, my father is an old man and he did not do *Hajj*. He said: "Do *Hajj* on behalf of your father."

Comments: [Its *isnad* is *saheeh*, Muslim (1325)]

2190. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas (رض): We live in a land where there are vineyards, most of the produce of which is used for wine. He said: A man from Daws came to the Messenger of Allah (ﷺ) with a skin full of wine as a gift for him. The Messenger of Allah (ﷺ) said to him: "Don't you know that Allah has forbidden it since you last came?" The owner of the wineskin turned to someone else who was with him and told him to do something. The Prophet (ﷺ) said: "What you tell him to do?" He said: To sell it. He said: "Don't you know that the One Who forbade drinking it also forbade selling it and consuming its price?" So he told him to pour away what was in the skin.

Comments: [*Saheeh*; this is a *hasan isnad*]

2191. It was narrated that Ibn 'Abbas (رض) - I think he attributed it to the Prophet (ﷺ) - said: If he halted in a place and liked the place he had halted, he would delay *Zuhr* so that he could put *Zuhr* and *'Asr* together. If he was travelling and did not find a place to halt, he would delay *Zuhr* until he came to a halting place, then

الْجُهْنَى، قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي شَيْخٍ كَبِيرً، وَلَمْ يَحْجُجْ، قَالَ: «حُجَّ عَنْ أَبِيكَ».

[انظر: ٢٥١٨، و راجع: ١٨٦٩]

تخریج: إسناده صحيح. م: (١٣٢٥).

٢١٩٠ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا فُلَيْقَرُ عَنْ زَيْدِ ابْنِ أَشْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسَ، قَوْلَتُ: إِنَّا بِأَرْضِ لَنَا بِهَا الْكَرْمُ، وَإِنَّ أَكْثَرَ غَلَّاتِهَا الْخَمْرُ؟ قَالَ: قِدَمْ رَجُلٌ مِنْ دَوْسٍ عَلَى رَسُولِ اللَّهِ بِرَأْوِيَةِ خَمْرٍ أَهْدَاهَا لَهُ، قَالَ لَهُ رَسُولُ اللَّهِ بِرَأْوِيَةَ خَمْرٍ أَهْمَدَاهَا لَهُ، قَالَ: أَهْلَ عِلْمٍ أَنَّ اللَّهَ حَرَّمَهَا بَعْدَكُوكُوك؟ فَأَقْبَلَ ضَاحِجُ الرَّأْوِيَةِ عَلَى إِسْتَانِ مَأْمَرَةَ، فَقَالَ النَّبِيُّ بِرَأْوِيَةَ: «بِمَاذَا أَمْرَتَهُ؟» قَالَ: بِيَتَعَهَا. قَالَ: «أَهْلَ عِلْمٍ أَنَّ الدِّيَارَ حَرَّمَ شُرْبَتِهَا حَرَّمَ بِيَتَعَهَا، وَأَكْلَ تَمَاهِيَهَا؟» قَالَ: فَأَمَرَ بِالْمَرَادَةِ فَأَفْرِيقَتْ. [انظر: ٢٩٧٨، ٣٣٧٣]

تخریج: صحيح. وهذا إسناد حسن.

٢١٩١ - حَدَّثَنَا يُونُسُ وَحَسَنُ بْنُ مُوسَى الْمَغْنَى قَالَ: حَدَّثَنَا حَمَادٌ - يَعْنِي ابْنَ زَيْدٍ - عَنْ أَبِيهِ، عَنْ أَبِي قَلَابَةَ، عَنْ ابْنِ عَبَّاسٍ - قَالَ: لَا أَعْلَمُ إِلَّا قَدْ رَفَعَهُ - قَالَ: كَانَ إِذَا نَزَلَ مَنِلًا فَأَغْجَبَهُ الْمَنِلُ أَخْرَى الظَّهَرِ حَتَّى يَجْمَعَ بَيْنَ الظَّهَرِ وَالنَّصْرِ، وَإِذَا سَارَ، وَلَمْ يَتَهَيَا لَهُ الْمَنِلُ، أَخْرَى

he would put *Zuhr* and *'Asr* together.

Comments: [Its men are *thiqat*]

الظُّهُر حَتَّى يَأْتِي الْمَفْرِل، فَيَجْمِعَ بَيْنَ الظُّهُرِ
وَالْعَصْر. قَالَ حَسَنٌ: كَانَ إِذَا سَافَرَ فَنَزَلَ مَنْزَلًا.

[راجع: ١٨٧٤]

تخریج: رجال ثقات.

2192. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) forbade every wild animal that has fangs and every bird that has talons.

Comments: [Its *isnad* is *saheeh*, Muslim (1934)]

٢١٩٢ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا أَبُو عَوَادَةَ عَنْ أَبِيهِ
بِشَرٍ، عَنْ مَيْمُونَ بْنِ مَهْرَانَ، عَنْ أَبْنَ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَهُمْ رَسُولُ اللَّهِ ﷺ عَنْ
كُلِّ ذِي نَابِعٍ وَنَجْدٍ، وَعَنْ كُلِّ ذِي مِحْرَبٍ
مِنَ الطَّيْرِ. [انظر: ٢٦١٩، ٢٢٤٢، ٣٠٠٢، ٣٥٤٤، ٣١٤١، ٣٠٢٣]

تخریج: إسناده صحيح. م: (١٩٣٤).

2193. It was narrated that Ibn 'Abbas (رض) said: The first people to hasten when moving on from Muzdalifah were the Bedouins; they would try to remain on the edges of the people so that they could hang up their sticks, large bowls and wooden cups, then when they started moving they would make a lot of noise and the people would start moving. And the Messenger of Allah (ﷺ) was seen with the back of his camel's ears touching its hump [because he was holding it back with the reins] and he was gesturing with his hand: "O people, be calm; O people, be calm."

Comments: [Its *isnad* is *hasan*]

2194. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) slept until he could be heard breathing deeply, then he

٢١٩٣ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَادٌ بْنُ شَنْبِي
أَبْنَ زَيْدٍ عَنْ كَثِيرِ بْنِ شِنْطَرِي، عَنْ عَطَاءٍ،
عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّمَا
كَانَ بَنْدَ الْأَبْصَاعِ مِنْ قِيلِ أَهْلِ الْبَادِيَةِ، كَانُوا
يَقْمُنُونَ خَافِقِ النَّاسِ حَتَّى يُلْعَفُوا الْجِبَرِيَّ
وَالْجِبَرِيَّ وَالْفَقَابَ، فَإِذَا نَفَرُوا، تَفَعَّثُ
بِلَّكَ، فَنَفَرُوا بِالنَّاسِ، قَالَ: وَلَقَدْ رَأَيْتُ رَسُولَ
اللَّهِ ﷺ، وَإِنْ دَفَرَنِي نَافِقَهُ أَيْمَنُ سَارِكَهَا،
وَمُؤْمِنٌ يَقُولُ يَقُولُ: «يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ
بِالسَّيِّكَيَّةِ، يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّيِّكَيَّةِ».

[راجع: ١٧٩٤]

تخریج: إسناده حسن.

٢١٩٤ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَادٌ بْنُ سَلَمَةَ
عَنْ حَمِيدٍ وَأَيُّوبَ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَ

got up and prayed, and he did not do *wudoo'*. 'Ikrimah said: The Prophet (ﷺ) was protected.

Comments: [Its *isnad* is *saheeh*]

عيّاس: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ حَتَّى شَعَّ لَهُ غَطْبِيَّةٌ، فَقَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ. فَقَالَ عَكْرِمَةُ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَخْفُوظًا. [انظر: ١٩١١، ٣١٦٩، و راجع: ١٩١١]

تخریج: إسناده صحيح.

2195. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) delayed 'Isha' one night until the people had fallen asleep then woken up, then had fallen asleep then woken up. Qais said: Then 'Umar bin al-Khattab came and said: The prayer, O Messenger of Allah! So he came out and led them in prayer, and [Qais] did not state that they did *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

٢١٩٥ - حَدَّثَنَا يُونُسُ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَادَةُ بْنُ سَلَمَةَ عَنْ أَيُوبَ - قَالَ عَفَّانُ قَالَ حَمَادَةُ أَخْبَرَنَا أَيُوبَ - وَقَيسٌ، عَنْ عَطَاءَ بْنِ أَبِي رَبَاحٍ، عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْرَى النَّسَاءَ ذَاتَ لَيْلَةٍ حَتَّى نَامَ الْقَوْمُ ثُمَّ اشْتَقَطُرُوا، ثُمَّ نَامُوا، ثُمَّ اشْتَقَطُرُوا، قَالَ قَيسٌ: فَجَاءَ عُمَرُ بْنُ الْخَطَّابَ فَقَالَ: الصَّلَاةُ يَا رَسُولَ اللَّهِ، قَالَ: فَغَرَّخَ فَصَلَّى بِهِمْ، وَلَمْ يَذْكُرْ أَنَّهُمْ تَوَضَّوْا. [راجع: ١٩٢٦]

تخریج: إسناده صحيح.

2196. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) was in the house of Maimoonah bint al-Harith and he got up to pray at night. [Ibn 'Abbas] said: So I stood on his left, and he took me by the hand and put me on his right, then he prayed, then he slept until he started to breathe deeply. Then Bilal came to him to give the call to prayer, and he got up and prayed without doing *wudoo'*. Hasan said - i.e., in his *hadeeth*: I was with the Prophet (ﷺ) in the house of Maimoonah, and when he finished praying he slept until he began to breathe deeply.

٢١٩٦ - حَدَّثَنَا يُونُسُ وَحَسْنُ قَالَا: حَدَّثَنَا حَمَادَةُ بْنُ سَلَمَةَ (٢٤٥/١) عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ كُرْبَبَةِ بْنِ أَبِي مُسْلِمٍ، عَنْ أَبْنَ عَيَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَيْتِ مَيْمُونَةَ بَنْتِ الْحَارِثِ، فَقَامَ يُصَلِّي مِنَ اللَّيلِ قَالَ: فَقَمْتُ عَنْ يَسَارِي، فَأَخَذَ يَكِيدِي، فَأَفَاقَنِي عَنْ يَمِينِي، ثُمَّ صَلَّى، ثُمَّ نَامَ حَتَّى فَقَعَ، ثُمَّ جَاءَهُ بِلَالٌ بِالْأَذَانِ، فَقَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. قَالَ حَسْنٌ - يَعْنِي فِي حَدِيثِهِ - كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ مَيْمُونَةَ، فَلَمَّا قَضَى صَلَاتَةَ نَامَ حَتَّى فَقَعَ. [راجع: ١٩١٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

تخریج: إسناده صحيح. خ: (١٣٨)، م: (٧٦٣).

2197. It was narrated from Abul-'Aliyah: The paternal cousin of your Prophet (ﷺ), Ibn 'Abbas (رضي الله عنهما), told us: The Prophet of Allah (ﷺ) said: "On the night on which I was taken on the Night Journey (the *Isra'*), I saw Moosa bin 'Imran, a tall dark man with curly hair, as if he were one of the men of Shanno'ah; and I saw 'Eesa ibn Maryam (رضي الله عنهما), of average height with a red and white complexion and lank hair."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3239) and Muslim (165)]

[٣٥٤٦، ٢٦٩٧، ٢٢٢٤]

تخریج: إسناده صحيح. خ: (٣٢٣٩)، م: (١٦٥).

2198. It was narrated that Qatadah said: Abul-'Aliyah narrated: The paternal cousin of your Prophet, Ibn 'Abbas (رضي الله عنهما) narrated: The Prophet of Allah (ﷺ) said... And he narrated a similar report.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3239) and Muslim (165)]

2198. حدثنا حميم في تفسير شبيان عن قاتدة قال: حدث أبو العالية: حدثنا ابن عم بيكم ابن عباس قال: قال نبي الله عليه السلام في الليل أشرى بي موسى بن عمران رجلاً آخر طولاً بعنة، كأنه من رجال شرعة، ورأيته عيسى ابن مريم عليهما السلام متربعاً على الخلق، إلى الحمراء والياض سبط الرأس. [انظر: ٢١٩٨، ٢٣٤٧، ٣١٧٩]

[٢١٩٧] [راجع: ٢١٩٧]

تخریج: إسناده صحيح. خ: (٣٢٣٩)، م: (١٦٥).

2199. It was narrated that Ibn 'Abbas (رضي الله عنهما) said: The Messenger of Allah (ﷺ) ruled concerning the son of the woman who engaged in *li'an* that he should not be called after any father; and if anyone accused her or accused her son, he was to be given the *hadd* punishment of flogging. And he ruled that she was not entitled to maintenance (food) or accommodation [from her former husband], because they

2199. حدثنا محمد بن ربيعة: حدثنا عبد الله بن منصور عن عكرمة، عن ابن عباس رضي الله عنهما قال: قضى رسول الله صلى الله عليه وسلم في ابن الملاعنة أن لا يدعى لأب، ومن رماها، أو رمى ولدتها، فإنه يُجلد الحد، وقضى أن لا قوت لها عليه ولا سكتى، من أجل أنهما يتقرآن من غير طلاق، ولا مسقفي عنها. [راجع: ٢١٣١]

had separated by means of something other than *talaq* (divorce) and he had not died and left her a widow.

Comments: [Its *isnad* is *da'eef*]

2200. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) married Maimoonah bint al-Harith when they were both in *ihram*.

Comments: [Its *isnad* is *saheeh*]

تخریج: إسناده ضعیف، فيه عباد بن منصور تكلم فيه وفي سماعه من عکرمة.

٢٢٠٠ - حَدَّثَنَا يُونُسُ؛ حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ عُكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ وَهُنَّا مُخْرَمَانٌ. [انظر: ٢٤٩٢، ٢٥٩٢، ٣١٠٩، ٣٤٠٠، ٣٢٨٣، ٣٢١٩، ٣٣٨٤، ٣٢٢٣، ٦٥٦٥، و راجع: ١٩١٩]

تخریج: إسناده صحيح. و قوله في هذا الطريق: «وهما محرمان» وهم والصواب: وهو محرم.

2201. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "Let him give a dinar, or if he cannot afford that, then half a dinar," meaning the one who had intercourse with his wife when she was menstruating.

Comments: [*Saheeh mawqoof*, this is a very weak (*da'eef jiddan*) *isnad*]

٢٢٠١ - حَدَّثَنَا يُونُسُ؛ حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ عَطَاءِ النَّعْلَانِيِّ، عَنْ عُكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَتَصَدَّقُ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ فَيَضُفُّ بِدِينَارٍ» يَعْنِي الَّذِي يَعْشُى امْرَأَةٌ حَائِضًا. [انظر: ٢٧٨٨، ٣٤٢٨، ٢٠٣٢، و راجع: ٢٠٣٢]

تخریج: صحيح موقوفاً، وهذا إسناد ضعیف جداً عطاء العطار ضعیف جداً.

2202. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) met Ma'iz bin Malik, and said: "Is it true what I have heard about you?" He said: What have you heard about me? He said: "I have heard that you committed an immoral action with the slave woman of the family of So and so." He said: Yes. He sent him back until he had testified four times, then he ordered that he be stoned.

٢٢٠٢ - حَدَّثَنَا يُونُسُ؛ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَعْدَالِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: لَقِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا'يَزَ بْنَ مَالِكٍ، فَقَالَ: «أَلَّا تَعْلَمُ مَا بَلَّغْتَنِي عَنِّكَ؟» قَالَ: وَمَا بَلَّغْتَنِي عَنِّي؟ قَالَ: «بَلَّغْتَنِي أَنَّكَ فَجَرَتْ يَامَةُ الْفُلَانِ؟» قَالَ: نَعَمْ، فَرَدَّهُ حَتَّى شَهَدَ أَرْبَعَ مَرَاتٍ، ثُمَّ أَمْرَ بِرَجْمِهِ. [انظر: ٢٨٧٤، ٣٠٢٨]

Comments: [Its *isnad* is *Hasan*, Muslim (1693)]

2203. It was narrated from Ibn 'Abbas (ﷺ) that Jibreel (ﷺ) said to the Prophet (ﷺ): If only you could have seen me when I was taking the black mud of the sea and shoving it into Pharaoh's mouth.

Comments: [Its *isnad* is *da'eef*]

تخریج: إسناده حسن، م: (١٦٩٣).

٢٢٠٣ - حَدَّثَنَا يُونُسُ : حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ ابْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِلَّهُمَّ يَعْلَمُ: لَوْ رَأَيْتَنِي وَأَنَا أَخْذُ مِنْ حَالِ الْبَحْرِ، فَأَدْسُهُ فِي فِرْعَوْنَ.

[راجع: ٢١٤٤، وانظر: ٢٨٢٠]

تخریج: إسناده ضعيف، لضعف علي بن زيد ويوسف بن مهران لین الحديث.

2204. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) sent me with the luggage from Muzdalifah at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1677) and Muslim (1293)]

٢٢٠٤ - حَدَّثَنَا يُونُسُ : حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ عَنْ أَيُوبَ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: يَعْنِي رَسُولُ اللَّهِ ﷺ فِي الْقَلْلِ مِنْ جَمْعِي يَلْتَمِلُ. [انظر: ٣٠٩٤]

[راجع: ١٩٢٠]

تخریج: إسناده صحيح، خ: (١٦٧٧)، م: (١٢٩٣).

2205. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Jibreel (ﷺ) said to me: Prayer has been made dear to you, so pray as much as you want."

Comments: [Its *isnad* is *da'eef*]

٢٢٠٥ - حَدَّثَنَا يُونُسُ عَنْ حَمَّادٍ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَقَالَ لِي جِبْرِيلَ عَلَيْهِ السَّلَامُ: إِنَّهُ ذَرْبُ حُبِّ إِلَيْكَ الصَّلَاةَ، فَخُذْ مِنْهَا مَا شِئْتَ.

[انظر: ٢٣٠١، ٢٦٩٤]

تخریج: إسناده ضعيف، لضعف علي بن زيد ويوسف بن مهران لین.

2206. It was narrated from Ibn 'Abbas (ﷺ) that a man came to Umar and said: A woman came to buy something, and I took her into a closet and did something that was less than intercourse. He

٢٢٠٦ - حَدَّثَنَا يُونُسُ وَعَفَّانُ : حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَلَيِّ بْنِ زَيْدٍ - قَالَ عَفَّانُ: أَعْبَرْتَنَا عَلَيَّ بْنَ زَيْدٍ، عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَتَى عُمَرَ،

said: Woe to you! Perhaps she is the wife of someone who is away (fighting in *jihad*) for the sake of Allah? He said: Yes. He said: Go to Abu Bakr and ask him. So he went to him and asked him, and he said: Perhaps she is the wife of someone who is away (fighting in *jihad*) for the sake of Allah? And he said the same as 'Umar said. Then he went to the Prophet (ﷺ) and told him something similar, and he said: "Perhaps she is the wife of someone who is away (fighting in *jihad*) for the sake of Allah?" Then Qur'an was revealed: "And perform As-Salat (*Iqamatus-Salat*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salat* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11:114]. He said: O Messenger of Allah, is it just for me or is it for all the people? 'Umar struck his chest with his hand and said: No, do not think that; rather it is for all the people. And the Messenger of Allah (ﷺ) said: " 'Umar is right."

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad*]

2207. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) and the one who was riding behind him, Usamah bin Zaid, came and we gave him some of this drink. And he said: "Well done; this is the way to make it."

فَقَالَ: امْرَأٌ جَاءَتْ تَبَاعِدَةً، فَأَذْخَلَهَا الدُّولَجَ، فَأَضْبَطَ مِنْهَا مَا دُونَ الْجِمَاعَ. فَقَالَ: وَبِنْتَكَ! لَعَلَّهَا مُغَيْبٌ فِي سَبِيلِ اللَّهِ؟ قَالَ: أَجَلْ. قَالَ: فَأَبْشِرْ أَبَا بَكْرٍ، فَاسْأَلْهُ. قَالَ: فَأَنَّاهُ فَسَأَلَهُ فَقَالَ: لَعَلَّهَا مُغَيْبٌ فِي سَبِيلِ اللَّهِ؟ قَالَ: فَقَالَ بِمِثْلِ قَزْبِلِ عُمَرَ، ثُمَّ أَتَى التَّبَاعِيدَ، فَقَالَ لَهُ بِمِثْلِ ذَلِكَ، قَالَ: «فَلَعَلَّهَا مُغَيْبٌ فِي سَبِيلِ اللَّهِ»، وَنَزَّلَ الْقُرْآنَ: «وَأَفَرَأَيْتَ الْمُسْكَنَةَ طَرَقَ الْأَنْهَارِ وَرُؤْلَهَا يَمِنَ الْأَيْلَلِ إِذَا الْمَسْكَنَتِ يَدْعُونَ الْأَتْيَانَ» إِلَى آخر الآية (هود: ١١٤). فَقَالَ: يَا رَسُولَ اللَّهِ، أَلِي خَاصَّةُ أُمِّ الْنَّاسِ عَامَّةٌ؟ فَصَرَبَ عُمَرُ صَدْرَهُ يَدِيهِ، فَقَالَ: لَا وَلَا نُعْنَمَةُ عَيْنِ، يَلِّي لِلنَّاسِ عَامَّةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَصْدَقُ عُمَرُ». [انظر: ٣٦٥٣، ٤٢٥٠، ٤٢٩٠].

تغريج: صحيح لغيره. وهذا إسناد ضعيف. لضعف علي بن زيد ويوسف بن مهران لين.

٢٢٠٧ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ سَلَمَةَ عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ وَرَدِينَهُ أَسَاطِهُ بْنَ زَيْدٍ، فَسَئَلَهُ مِنْ هَذَا الشَّرَابِ، فَقَالَ: أَخْسِنْهُ مَكَنْدَا فَاضْطَعَا. [انظر: ٢٦٥٥]

Comments: [A *sahih hadeeth*; this is a *da'eef isnad*]

2208. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "Healing is in three things: a drink of honey, the lancet of the copper and cauterisation with fire, but I forbid my *ummah* to use cauterisation."

Comments: [Its *isnad* is *sahih*, al-Bukhari (5680)]

تخریج: حديث صحيح. وهذا إسناد ضعيف
لضعف علي بن زيد و يوسف بن مهران لين.

- ٢٢٠٨ - (٢٤٦/١) حَدَّثَنَا مَرْوَانُ بْنُ شَحَّاجَعَ قَالَ: مَا أَخْفَطْتُ إِلَّا سَالَمَ الْأَفْطَنُ الْجَزَرِيُّ ابْنُ عَجْلَانَ حَدَّثَنِي عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ التَّبَّاعُ: «الشَّفاءُ فِي ثَلَاثَةِ شَرْبَةٍ عَسْلٍ، وَسَرْطَاطٍ وَخَجْمٍ، وَكَيْلَةٍ يَنْابِرُ وَأَنْهَى أَنْبَيِ غَنِّ الْكَيِّ».

تخریج: إسناده صحيح. خ: (٥٦٨٠).

2209. It was narrated that Ibn 'Abbas (رض) said: The *mushrikeen* used to part their hair in the middle and the People of the Book used to let their hair fall over their foreheads, and the Messenger of Allah (ﷺ) liked to do the same as the People of the Book - Ya'qoob said: in some matters concerning which he had received no command; Ishaq said: in that concerning which he had received no command - so he let his hair fall over his forehead, then later on he parted it.

Comments: [Its *isnad* is *sahih*, al-Bukhari (5917) and Muslim (2336)]

- ٢٢٠٩ - حَدَّثَنَا إِشْحَاقُ بْنُ عَيْنَى: حَدَّثَنِي إِبْرَاهِيمُ يَغْنِى ابْنُ سَعْدٍ - عَنْ الزُّهْرِيِّ [قالَ عَبْدُ اللَّهِ بْنُ أَحْمَدَ] قَالَ أَبِي: وَيَقُولُونَ حَدَّثَنِي أَبِي عَنْ ابْنِ شَهَابٍ، عَنْ عُيَيْدِ اللَّهِ ابْنِ عَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْمُشْرِكُونَ يَفْرُوْنَ رُءُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَنْدِلُوْنَ - قَالَ يَقُولُونَ: أَشْعَارَهُمْ وَكَانَ رَسُولُ اللَّهِ يَحْبُّ وَيَعْجِبُ مُوَافَقَةً أَهْلِ الْكِتَابِ، قَالَ يَقُولُونَ: فِي بَعْضِ مَا تَمَّ يُؤْمِنُ، قَالَ إِشْحَاقُ: فِيمَا لَمْ يُؤْمِنْ فِيهِ، فَسَدَّلَ نَاصِيَّهُ، ثُمَّ فَرَّقَ بَعْدُ. [انظر: ٢٣٦٤، ٢٦٠٥]

[٢٩٤٢، ٢٦٠٥]

تخریج: إسناده صحيح. خ: (٥٩١٧). م: (٢٣٣٦).

2210. It was narrated that Abul-Tufail said: I saw Mu'awiyah circumambulating the House with 'Abdullah bin 'Abbas (رض) on his left, and I was following behind

- ٢٢١٠ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا أَبُو حَيْثَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرَانَ بْنِ حُكَيْمٍ، عَنْ أَبِي الطَّفَّالِ قَالَ: رَأَيْتُ مَعَاوِيَةَ يَطْوَفُ

them and I could hear what they were saying. Mu'awiyah started touching the corner of the Black Stone, and 'Abdullah bin 'Abbas (رض) said to him: The Messenger of Allah (ﷺ) did not touch these two corners. Mu'awiyah said: Leave me alone, O Ibn 'Abbas, for there is nothing of it to be forsaken! Ibn 'Abbas continued to say the same thing and no more; every time he put his hand on either of the two corners he said that to him.

Comments: [Its isnad is qawi]

بِالثَّبِيتِ عَنْ يَسَارِهِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، وَأَنَا أَتُلُوهُمَا فِي طُهُورِهِمَا، أَشْمَعُ كَلَامَهُمَا، قَطْفِقُ مَعَاوِيَةَ يَسْتَلِمُ رُكْنَ الْحَجَرِ، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ لَمْ يَسْتَلِمْ هَذِئِنِ الرُّكْنَيْنِ. فَيَقُولُ مَعَاوِيَةُ: دَعْنِي مِنْكَ يَا ابْنَ عَبَّاسٍ، فَإِنَّهُ لَيْسَ مِنْهَا شَيْءٌ مَهْجُورٌ، قَطْفِقُ ابْنُ عَبَّاسٍ لَا يَرِيدُهُ، كُلُّمَا وَضَعَ يَدَهُ عَلَى شَيْءٍ مِنَ الرُّكْنَيْنِ قَالَ لَهُ ذَلِكَ [انظر: ٣٥٢٢، ٣٥٢٣، ٣٠٧٤]

[١٨٧٧] وراجع:

تخریج: إسناده قوي.

2211. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) did 'Umrah four times: 'Umrah from al-Hudaibiyah, 'Umrah the following year to make up for the one that has not been completed previously, the third 'Umrah from al-Jiranah, and the fourth that he did with his Hajj.

Comments: [Its isnad is saheeh]

٢٢١١ - حَدَّثَنَا يُوسُفُ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَثْمَانَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَغْتَمَ الرَّئِيْسَ أَرْبَعًا: عُمْرَةً مِنَ الْحَدِيْثِيَّةِ، وَعُمْرَةً لِلْقَصَاءِ فِي ذِي القُعْدَةِ مِنْ قَابِلٍ، وَعُمْرَةً الثَّالِثَةَ مِنَ الْجُعْرَانَةِ، وَالرَّابِعَةَ الَّتِي مَعَ حَجَّيْهِ [انظر: ٢٩٥٦]

تخریج: إسناده صحيح.

2212. It was narrated that Ibn 'Abbas (رض) said: Allah, may He be glorified and exalted, revealed [the verses]: "And whosoever does not judge by what Allah has revealed, such are the Kafiroon (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws)" [al-Ma'idah 5:44] "such are the Zalimoona (polytheists and wrongdoers - of a lesser

٢٢١٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزَّنَادِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَثْمَانَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ: «وَمَنْ لَهُ يَخْكُمْ يَسَّاً أَنْزَلَ اللَّهُ مَأْوَاتِكُمْ هُمُ الْكَافِرُونَ» (المايدah: ٤٤) وَ «فَأُولَئِكَ هُمُ الظَّالِمُونَ» وَ «فَأُولَئِكَ هُمُ الْفَاسِدُونَ» قَالَ ابْنُ عَبَّاسٍ:

degree)" [al-Mâ'idah 5:45] (then) such (people) are the *Fasiqoon* [the rebellious i.e. disobedient (of a lesser degree)] to Allah" [al-Mâ'idah 5:47]. Ibn 'Abbas (رضي الله عنه) said: Allah revealed them concerning two groups of the Jews. One of them had defeated the other during the *Jahiliyyah*, until they reached a deal according to which the *diyah* of any person among the defeated group who was killed by the group that had the upper hand would be fifty *wasqs*, and the *diyah* of any person among the group that had the upper hand who was killed by the defeated group would be one hundred *wasqs*. They adhered to that until the Prophet (ﷺ) came to Madinah; then both groups were subdued by the coming of the Messenger of Allah (ﷺ), and at that time he had not yet prevailed and he had a covenant with both groups. Then the defeated group killed a member of the group that had the upper hand, and the group that had the upper hand sent word to the defeated group saying: Send us one hundred *wasqs*. The defeated group said: Was there ever any deal between two tribes who follow the same religion and share the same lineage and live in the same city, according to which the *diyah* of some was half the *diyah* of others? We only accepted that deal because you forced it on us and we were afraid of you. But now Muhammad has come and we will not accept this deal any more.

أَنْزَلَهَا اللَّهُ فِي الطَّالِبِينَ مِنَ الْيَهُودِ، وَكَانَتْ إِخْدَاهُمَا قَدْ فَهَرَبَتِ الْأُخْرَى فِي الْجَاهِلِيَّةِ، حَتَّى ارْضَوْا وَاضْطَلُّوْا عَلَى أَنَّ كُلَّ قَبْيلَةَ تَقْتَلُهُ مِنَ الدَّلِيلَةِ، فَقَدِّيْتُهُ خَمْسُونَ وَسَعْيَا، وَكُلَّ قَبْيلَةَ تَقْتَلُهُ مِنَ التَّعْرِيزَةِ، فَقَدِّيْتُهُ مِائَةَ وَسَعْيَا. فَكَانُوا عَلَى ذَلِكَ حَتَّى قَيْمَ النَّيْتِيَّ يَكْتُلُهُ الْمَبْدِيَّةِ، وَذَلِكَ الطَّالِبِيَّاتِ كَلَّا هُمَا لِمَفْتُمْ رَسُولُ اللَّهِ يَكْتُلُهُ، وَيُؤْمِنُ لَمْ يَظْهُرْ، وَلَمْ يُوْطِهُنَا عَلَيْهِ، وَهُوَ فِي الصُّلْبِ، فَكَاتَلَتِ الدَّلِيلَةِ مِنَ التَّعْرِيزَةِ قَيْلَا، فَأَزْسَلَتِ التَّعْرِيزَةِ إِلَى الدَّلِيلَةِ: أَنْ ابْتَلُوا إِنْتَ بِمَائَةَ وَسَعْيَا. فَقَالَتِ الدَّلِيلَةِ: وَهَلْ كَانَ هَذَا فِي حَيْثَنَ قَطُّ دِينُهُمَا وَاحِدٌ، وَنَسِيْهُمَا وَاحِدٌ، وَبَلْدُهُمَا وَاحِدٌ، يَهُوَ بَعْضُهُمْ بَضْفُ دِيَةِ بَعْضٍ؟ إِنَّا إِنَّا أَغْطِيْنَاكُمْ هَذَا ضَيْمًا مِنْكُمْ لَنَا، وَتَرَقَّا مِنْكُمْ، فَأَنَا إِذَا قَدِمَ مُحَمَّدًا فَلَا نُعْطِيْكُمْ ذَلِكَ، فَكَادَتِ الْحَرْبُ تَهْبِجُ بَيْنَهُمَا، ثُمَّ ارْضَوْا عَلَى أَنْ يَجْتَلُوا رَسُولَ اللَّهِ يَكْتُلُهُمْ، ثُمَّ ذَكَرَتِ التَّعْرِيزَةُ، فَقَالَتْ: وَاللَّهِ مَا مُحَمَّدٌ يَعْطِيْكُمْ وَنَهُمْ ضِغْفٌ مَا يَعْطِيْهِمْ مِنْكُمْ، وَلَقَدْ حَدَّدُوْا، مَا أَغْطَيْنَا هَذَا إِلَّا ضَيْمًا مِنَنَا وَقَهْرًا لَهُمْ، فَدَسُّوْا إِلَى مُحَمَّدٍ مِنْ يَعْتَبرُ لَكُمْ رَأْيَهُ: إِنْ أَعْطَيْتُمْ مَا تُرِيدُونَ حَكْمَتُمُوهُ، وَإِنْ لَمْ يَعْطِيْكُمْ حَذْرَشُ، فَلَمْ تُحَكِّمُوهُ، فَدَسُّوْا إِلَى رَسُولِ اللَّهِ يَكْتُلُهُ نَاسًا مِنَ الْمُنَافِقِينَ لِيَخْبُرُوا لَهُمْ رَأْيِ رَسُولِ اللَّهِ يَكْتُلُهُ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ يَكْتُلُهُ أَخْبَرَ اللَّهُ رَسُولَهُ بِأَمْرِهِمْ كُلُّهُ وَمَا أَرَادُوا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «يَا أَيُّهَا الرَّسُولُ لَا

يَعْزِزُكُمْ الَّذِينَ يُسْكِنُونَ فِي الْكُفَّارِ مِنَ الْمُجْرِمِينَ
 قَاتَلُوكُمْ أَمَّا نَنْهَا إِلَى قَوْلِهِ هُوَ مَنْ لَدُنْهُمْ كُمْ بِسَاءٌ أَنْزَلَ
 اللَّهُ فَأُولَئِكُمْ هُمُ الظَّالِمُونَ (الْمَائِدَةَ: ٤١-٤٧)
 ثُمَّ قَالَ: فِيهِمَا وَاللَّهُ نَرَأَتُهُ، وَإِنَّهُمَا عَنِ اللَّهِ
 غَرَّ وَجَلُّ.

تَعْرِيف: إِسْنَادٌ حَسَنٌ.

War almost broke out between them, then they agreed to appoint the Messenger of Allah (ﷺ) to judge between them. Then the group that had the upper hand realized: By Allah, Muhammad is not going to give you a deal whereby he gives you double what he gives them. And they were right; they only accepted this deal because we forced it on them. Sent word to Muhammad to find out what he thinks: if he gives you what you want, then appoint him to judge, and if he does not give you that, then withdraw and do not appoint him to judge. They sent one of the hypocrites to the Messenger of Allah (ﷺ) to find out for them what the opinion of the Messenger of Allah (ﷺ) was. When he came to the Messenger of Allah (ﷺ), Allah informed His Messenger of what they were trying to accomplish, and Allah, may He be glorified and exalted, revealed the words: "O Messenger (Muhammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: 'We believe' up to...(then) such (people) are the Fasiqoon [the rebellious i.e. disobedient (of a lesser degree)] to Allah" [al-Ma'idah 5:41-47]. Then he said: It was revealed concerning them [the two groups] and Allah referred to them [in these verses].

Comments: [Its isnad is *hasan*]

2213. It was narrated that Ibn 'Abbas (رض) said: The Messenger

2213 - حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا شَاهِدٌ
 عَنْ عَكِيرَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ

of Allah (ﷺ) said: "Whoever eavesdrops on some people's conversation when they do not want him to hear, will have molten copper poured into his ear. Whoever claims to have seen a dream when that is not the case will be punished until he ties a grain of barley, but he will never be able to tie it. Whoever makes images will be commanded to breathe the soul into it, but he will never be able to do that."

Comments: [A saheeh hadeeth, al-Bukhari (7042)]

2214. It was narrated that al-Hakam bin 'Abdullah bin al-A'raj said: I was with Ibn 'Abbas (رضي الله عنهما) in the house where they provide water, and he was using a cloak of his as a pillow. I said: O Ibn 'Abbas, tell me about 'Ashoora'. He said: What about it? I said: About fasting it. He said: When you see the new moon of Muharram, count nine (days), then fast on the ninth day. I said: Is that how Muhammad (ﷺ) fasted it? He said: Yes.

Comments: [A saheeh hadeeth, Muslim (1133)]

تخریج: حديث صحيح. م: (١١٣٣)، علي بن عاصم يخطئ لكنه متابع.

2215. It was narrated that Ibn 'Abbas (رضي الله عنهما) said: The Messenger of Allah (ﷺ) said: "This Stone (i.e. the Black Stone) will come on the Day of Resurrection with two eyes with which it will see and a tongue with which it will speak; it will testify in the favour of the one who touches it with the proper manner and attitude."

الله (ﷺ): الْمَنْ يَسْتَمِعُ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ، صُبَّ فِي أُذُنِهِ الْأُذُنُكُ، وَمَنْ تَحْلَمَ عَذْبَ حَتَّى يَعْقِدَ شَعِيرَةً، وَلَنْ يَعْاقِدْ، وَمَنْ صَوَرَ صُورَةً كُلَّتْ أَنْ يَنْفَعَ، وَلَيْسَ بِنَافِعٍ» [راجع: ١٨٦٦].

تخریج: حديث صحيح. خ: (٧٠٤٢)، علي بن عاصم يخطئ لكنه متابع.

٢٢١٤ - حَدَّثَنَا عَلَيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا مُعاوِيَةُ بْنُ عَمْرُو بْنُ عَلَّابٍ عَنْ (١) ٢٤٧ / الحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَغْرِيْجِ، قَالَ: كُنْتُ عَنْ أَبِي عَبَّاسٍ فِي بَيْتِ السَّقَايَةِ، وَهُوَ مُتَوَسِّدٌ بِرُدْدَةِ لَهُ، قَالَ: فَقُلْتُ: يَا أَبَا عَبَّاسٍ، أَخْبَرْتَنِي عَنْ عَاشُورَاءِ، قَالَ: عَنْ أَيِّ بَالِي؟ قَالَ: فَقُلْتُ: عَنْ صَيَابِيهِ، قَالَ: إِذَا أَنْتَ أَهْلَكْتَ الْمُحْرَمَ فَاغْنَدْتَ يَشْعَأَ، ثُمَّ أَضْبَخْتَ يَوْمَ النَّاسِ صَابِنًا، قَالَ: فَقُلْتُ: كَذَّا كَانَ يَصْرُمُهُ مُحَمَّدٌ؟ قَالَ: نَعَمْ. [انظر: ٢١٣٥]

تخریج: حديث صحيح. م: (١١٣٣)، علي بن عاصم يخطئ لكنه متابع.

٢٢١٥ - حَدَّثَنَا عَلَيُّ بْنُ عَاصِمٍ: أَخْبَرَنِي عَبْدُ اللَّهِ ابْنُ عَمْرَمَانَ بْنُ حَكَمٍ عَنْ سَعِيدِ بْنِ جَيْرَةِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ): «يَأَيُّهَا الْحَسَنُ يَوْمَ الْقِيَامَةِ لَهُ عَنْتَانِ يَصْرُبُهَا، وَلِسَانٌ يَنْطِقُ بِهِ، يَشْهُدُ لِمَنِ اشْتَلَمَهُ بِحَقِّهِ». [انظر:

[٣٥١١، ٢٣٩٨، ٢٦٤٣، ٢٧٩٦، ٢٧٩٧]

Comments: [A *hasan hadeeth*]

2216. It was narrated that Ibn 'Abbas (رض) said: Some of the prisoners on the day of Badr did not have any ransom, so the Messenger of Allah (ﷺ) made it their ransom to teach the children of the Ansar how to write. One day a boy came crying to his father, who said: What is the matter with you? He said: My teacher hit me. He said: The evil one is seeking vengeance for [the people thrown into] the well at Badr! By Allah, you will never go to him again.

Comments: [*Hasan*]

2217. It was narrated that Ibn 'Abbas (رض) said: On the day of Uhud, the Messenger of Allah (ﷺ) ordered that the weapons and leather armour be removed from the martyrs, and he said: "Bury them with their blood and garments."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

2218. It was narrated from Ibn 'Abbas (رض) that a man from among the Ansar apostatised from Islam and joined the *mushrikeen*, then Allah revealed the verse: "How shall Allah guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad ﷺ) is true and after clear proofs had come unto them? And Allah guides not the people who are

تخریج: حديث حسن، علي بن عاصم متابع.

٢٢١٦ - حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: حَدَّثَنَا دَاؤُدٌ: حَدَّثَنَا عِكْرِمَةُ عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ نَاسٌ مِنَ الْأَسْرَى يَوْمَ بَدْرٍ لَمْ يَكُنْ لَهُمْ فَدَاءٌ، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَاءَهُمْ أَنْ يَعْلَمُوا أُولَادَ الْأَنْصَارِ الْكِتَابَةَ، قَالَ: فَجَاءَ يَوْمًا غَلَامٌ يَنْكِي إِلَيْ أَبِيهِ، فَقَالَ: مَا شَأْنُكَ؟ قَالَ: ضَرَبَنِي مُعْلِمِي. قَالَ: الْحَيْثُ يَطْلُبُ بَدْرًا! وَاللَّهُ لَا تَأْتِي أَبْدًا.

تخریج: حسن، علي بن عاصم فيه ضعف، لكنه متابع.

٢٢١٧ - حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَمْرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْدُو بِالشَّهْدَاءِ أَنْ يَتَرَعَّ عَنْهُمُ الْخَدِيدُ وَالْجُلُودُ، وَقَالَ: أَذْفِنُوهُمْ بِمَا نَهَمْ وَبِمَا يَهْمُ.

تخریج: حسن لغيره. وهذا إسناد ضعيف، علي بن عاصم سيء الحفظ وعطاء بن السائب مختلف.

٢٢١٨ - حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ دَاؤُدَ بْنِ أَبِي هُنْدٍ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ ارْتَدَّ عَنِ الْإِسْلَامِ، وَلَجَّ بِالْمُشْرِكِينَ، فَأَنْزَلَ اللَّهُ تَعَالَى: «كَيْفَ يَهْدِي اللَّهُ قَوْمًا حَسَفَرُوا بَعْدَ مَا يَسْتَهِنُونَ» إِلَى آخِرِ الْآيَةِ. (آل عمران: ٨٦) فَبَعْثَتْ بِهَا قَوْمُهُ، فَرَجَعَ تَائِيًّا، فَقِيلَ التَّيَّبَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ مِنْهُ، وَخَلَّ عَنْهُ.

تخریج: صحيح، علي بن عاصم متابع.

Zalimoon (polytheists and wrongdoers)" [Al 'Imran 3:86]. His people sent word of that to him; he came back repenting and the Prophet ﷺ accepted that from him and let him off.

Comments: [Saheeh]

2219. It was narrated that Ibn 'Abbas ﷺ said: The Messenger of Allah ﷺ said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is antimony; it makes the vision clear and makes the hair grow."

Comments: [Saheeh]

٢٢١٩ - حَدَّثَنَا عَلَيْهِ قَالَ: أَخْبَرَنَا عَنْ اللَّهِ أَبْنُ عُثْمَانَ بْنَ حُكَيمٍ عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ لِتَبُوَّدَ مِنْ تِبَاعِكُمُ الْأَتْيَاضَ، فَإِنَّهَا مِنْ حَسْرٍ تَبَاعِكُمْ، وَكَفُورًا فِيهَا مَوْتَانُكُمْ، وَإِنَّ مِنْ حَسْرٍ أَكْحَالَكُمُ الْأَشْدَدَ، يَجْلُو الْبَصَرَ، وَيُنَبِّئُ الشَّعْرَ». [انظر: ٢٤٧٩، ٣٠٣٥، ٣٣٤٢]

[٢٠٤٧] ، وَرَاجِعٌ: ٣٤٢٦

تغريب: صحيح، علي بن عاصم متابع.

2220. It was narrated that Ibn 'Abbas ﷺ said: The Messenger of Allah ﷺ trotted for three circuits of the House, and when he reached the Yemeni Corner, he began to walk, until he reached the [Black] Stone, then he trotted, and he walked for four circuits. And Ibn 'Abbas ﷺ said: And that was *Sunnah*.

Comments: [Saheeh]

٢٢٢٠ - حَدَّثَنَا عَلَيْهِ بْنُ عَاصِمٍ عَنِ الْجَزَرِيِّ، عَنْ أَبِي الطَّفْلِ وَعَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُكَيمٍ، عَنْ أَبِي الطَّفْلِ كِلَامَهُ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: رَمَلَ رَسُولُ اللَّهِ ﷺ ثَلَاثَةً أَشْوَاطَ بِالْبَيْتِ، إِذَا اتَّقَى إِلَى الرُّؤْنِ الْيَمَانِيِّ مَسَّى، حَتَّى يَأْتِي الْمَحْجَرَ، ثُمَّ يَرْمِلُ، وَمَسَّى أَرْبَعَةً أَطْوَافِ، قَالَ: قَالَ أَبْنُ عَبَّاسٍ وَكَانَ شَهِيدًا. [انظر: ٢٦٨٨، ٢٧٨٢]

[٢٥٣٤، ٢٨٦٨، ٢٧٨٧]

تغريب: صحيح، علي بن عاصم متابع الجرجيري كان قد اختلط.

2221. It was narrated from Barakah Abul-Waleed: Ibn 'Abbas ﷺ told me: The Messenger of

٢٢٢١ - حَدَّثَنَا عَلَيْهِ بْنُ عَاصِمٍ: أَخْبَرَنَا الْمَدْدَاءُ، عَنْ بَرَّةَ أَبِي الْوَلِيدِ: أَخْبَرَنَا أَبْنُ

Allah (ﷻ) was sitting in the mosque, facing the [Black] Stone, then he looked at the sky and smiled, then he said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. But when Allah forbids people to eat something, He also forbids its price to them."

Comments: [Saheeh]

2222. Al-Hasan al-'Urani said: It was said in the presence of Ibn 'Abbas (رضي الله عنهما) that prayer is interrupted by a dog, a donkey or woman. He said: What a bad thing, to make a Muslim woman equivalent to a dog or a donkey! I remember when I came on a donkey when the Messenger of Allah (ﷺ) was leading the people in prayer; when I got close to him, in front of him, I dismounted and let it go, and I joined the Messenger of Allah (ﷺ) in his prayer. The Messenger of Allah (ﷺ) did not repeat his prayer and he did not tell me not to do what I had done. The Messenger of Allah (ﷺ) was leading the people in prayer, and a small girl came, pushing through the rows, until she held on to the Messenger of Allah (ﷺ), but the Messenger of Allah (ﷺ) did not repeat his prayer and he did not tell her off for what she had done. The Messenger of Allah (ﷺ) was praying in the mosque, and a lamb came out of one of the apartments of the Prophet (ﷺ) and wanted to pass in

عباس قال: كان رسول الله ﷺ قاعداً في المسجد، مستقيلاً الحجر قال: فنظر إلى السماء، فضحك ثم قال: (عن الله اليهدا، حرمت عليهم الشحوم بتاعوها، وأكلوا أسمانها، وإن الله غر وجل إذا حرم على قوم أكل شيء، حرم عليهم ثمنه). [انظر:

[٢٩٦١، ٢٦٧٨]

تخریج: صحيح، علي بن عاصم متابع.

٢٢٢٢ - حدثنا علي بن خاصم: أخبرنا أبو المعلى العطاز: حدثنا الحسن العربي قال: ذكر عند ابن عباس: يقطع الصلاة الكلب والجمار والمرأة، قال: يشما عذلتم يامرأة مسلمة كلب وحماراً، لقد رأيشي أقبلت على جمار وزوشو رسول الله يصلّي بالناس، حتى إذا كنت قريبا منه مستقيلاً ترلت عنه، وخلت عنه، ودخلت مع رسول الله ﷺ في صلاته، فما أغاد رسول الله ﷺ صفت، ولقد كان ﷺ صلاتة، ولا نهاني عمّا صفت، ولقد كان رسول الله ﷺ يصلّي بالناس، فجاءت ولدة تخلل الصغروف، حتى عاذت برسول الله ﷺ، فما أغاد رسول الله ﷺ صلاتة، ولا نهاني عمّا صفت، ولقد كان رسول الله ﷺ يصلّي في مسجد، فخرج جدي من بعض حجرات النبي فدّهت يختار بين يديه، فمتعه رسول الله ﷺ، قال ابن عباس رضي الله عنهما: أفلأ شرلون الجدي يقطع الصلاة؟. [راجع: ١٨٩١، وانظر: ٢٨٠٤، ٣١٩٣]

front of him, and the Messenger of Allah (ﷺ) stopped it. Ibn 'Abbas (رضي الله عنه) said: So why don't you say that a lamb interrupts the prayer?

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

2223. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Whoever comes for *Hajj*, circumambulates the House and goes between as-Safa and al-Marwah, it is no longer *Hajj*; rather it becomes '*Umrah*. That was the *Sunnah* of Allah, may He be glorified and exalted, and the *Sunnah* of His Messenger (ﷺ).

Comments: [Its *isnad* is *da'eef*]

تخریج: حديث حسن، وهذا إسناد ضعيف،
لضعف علي بن عاصم لكنه متابع. ثم هو منقطع بين
الحسن العرنبي وبين ابن عباس.

da'eef isnad]

٢٢٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ أَبُو عَبْدِ الرَّحْمَنِ الرَّقِيقِ قَالَ: أَخْبَرَنَا الْحَسَنُ - يَعْنِي أَبْنَيْ أَبِي مَرْزُوقٍ - عَنْ خَيْرٍ - يَعْنِي أَبْنَيْ أَبِي قَيْمٍ حَاجَأَ، وَطَافَ بِالْيَتْمَةِ، وَبَيْنَ الصَّفَّا وَالْمَرْوَةِ، فَقَدِ اتَّقَضَتْ (٢٤٨/١) حَجَّةً، وَصَارَتْ غَمْرَةً، كَذَلِكَ شَهَدَ اللَّهُ عَزَّ وَجَلَّ وَسُلْطَانُ رَسُولِهِ.

تخریج: إسناده ضعيف، عبدالله بن ميمون لم يذكره بجرح ولا تعديل.

2224. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) passed judgement on the basis of one witness and an oath.

Comments: [Its *isnad* is *saheeh*, Muslim (1712)]

٢٢٢٤ - حَدَّثَنَا زَيْدُ بْنُ الْجَبَابِ: أَخْبَرَنَا سَيْفٌ: أَخْبَرَنَا قَيْسُ بْنُ سَعْدِ الْمَكِّيِّ عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِشَاهِدٍ وَيَمِينٍ. [انظر: ٢٨٨٦، ٢٩٦٨، ٢٩٦٩].

تخریج: إسناده صحيح. م: (١٧١٢).

2225. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Abu Jahl said: If I see the Messenger of Allah (ﷺ) praying at the Ka'bah, I will come to him and step on his neck. He [the Messenger of Allah (ﷺ)] said: "If he does that, the angels will seize him visibly. And if the Jews had wished for death, they would have died and would have seen their place in Hell. And if those who challenged the Messenger of

٢٢٢٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَزِيدَ الرَّقِيقِ أَبُو يَزِيدَ: حَدَّثَنَا فُرَاتُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ أَبُو جَهْلٍ: لَئِنْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَتَتَهُ حَتَّى أَطْأَلَ عَلَى عَيْنِهِ، قَالَ: فَقَالَ: إِنَّمَا قَعْدَ لَأَخْذَهُ الْمَلَائِكَةُ عَيْنَاهَا، وَلَوْ أَنَّ الْيَهُودَ تَمَّوْتُ الْمَوْتَ، لَمَّا تُوْتُ، وَرَأَوْا مَقَاعِدَهُمْ مِنَ الظَّلَّ، وَلَوْ خَرَجَ الَّذِينَ يَتَاهُلُونَ رَسُولَ اللَّهِ

Allah (ﷻ) had gone out and engaged in *mubahalah* [as challenged to do in Al 'Imran 3:61] and then gone back, they would have found no wealth or family."

Comments: [*Saheeh*]

2226. It was narrated that Ibn 'Abbas (رض) said: Abu Jahl said... And he mentioned a similar report.

Comments: [Its *isnad* is *saheeh*]

يَقُولُونَ لَرَجُلٍ لَا يَجِدُونَ مَالًا وَلَا أَهْلًا.

[انظر: ٢٢٢٦، ٣٤٨٣]

تخریج: صحيح. إسماعيل بن يزيد فيه
جهالة، لكنه توبع.

2226. - حَدَّثَنَا أَخْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا
عَبْيُودُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرَةَ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: قَالَ أَبُو جَهْلٍ.. فَذَكَرَ مَعْنَاهُ.

[راجع: ٢٢٢٥]

تخریج: إسناده صحيح.

2227. - حَدَّثَنَا نَضْرُ بْنُ بَابِ أَبْو سَهْلٍ فِي
شَوَّالِ سَنَةِ إِخْدَى وَتَمَائِينَ وَمِائَةٍ، عَنْ
الْحَجَاجِ، عَنْ الْحَكَمِ، عَنْ مَقْسِمٍ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ بِإِبْرَيْتِ،
وَجَاءَهُ يَسْتَأْلِمُ الْحِجَرَ يَمْخِجِيهِ، ثُمَّ أَتَى
السُّقَايَا بَعْدَمَا فَرَغَ وَبَيْنَ عَمَّهُ يَتَرَعَّدُونَ مِنْهَا،
فَقَالَ: «لَا وَلَوْنِي» فَرَفِعَ لَهُ الدَّلْوُ فَسَرَّبَ، ثُمَّ
قَالَ: «لَا وَلَوْ أَنَّ النَّاسَ يَتَجَدَّدُونَ شَكًا،
وَيَغْلِبُوكُمْ عَلَيْهِ، لَتَرَغُّطُ مَعْكُمْ» ثُمَّ خَرَجَ،
فَطَافَ بَيْنَ الصَّنَا وَالْمَرْوَةِ. [راجع: ٢١١٨، ٣٥٢٧]
[انظر: ٢٠٢٧]

تخریج: حديث حسن، وهذا إسناد ضعيف،
نصر بن باب ضعيف والحجاج بن أرتاة مدلس وقد
عنون.

2228. - حَدَّثَنَا نَضْرُ بْنُ بَابِ عَنِ الْحَجَاجِ،
عَنْ الْحَكَمِ، عَنْ مَقْسِمٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ
رَسُولَ اللَّهِ الْخَتَمَ صَانِمًا مُخْرِمًا، فَعَشَّيْ

in *ihrām*, and he fainted. Based on that, he said: This is why cupping is disliked for one who is fasting.

Comments: [Its *isnad* is *da'eef*, Nasr bin bab is *da'eef*]

تخریج: إسناده ضعیف، نصر بن باب ضعیف والحجاج مدلس وقد ععن.

2229. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) set free whoever came out to him of slaves.

Comments: [Hasan because of corroborating evidence; this is a *da'eef*]

علیه، قَالَ: فِيذِلَكَ كُرْبَةُ الْجِمَامَةِ لِلصَّائِمِ.
[انظر: ٣٥٤٧]

2229 (sic). It was narrated from Ibn 'Abbas (رض) that he said: The Messenger of Allah (ﷺ) said on the day of at-Ta'if: "Whoever comes out to us of slaves, he is free." So some slaves came out, among whom was Abu Bakrah, and the Messenger of Allah (ﷺ) set them free.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Nasr bin bab]

2230. It was narrated from Ibn 'Abbas (رض) that he said: On the day of al-Khandaq, the Muslims killed a *mushrik* man and the *mushrikeen* offered money for his body. But the Messenger of Allah (ﷺ) said: "Give their body back to them, for it is an evil body and an evil ransom." And he did not accept anything from them.

Comments: [Its *isnad* is *da'eef*]

٢٢٢٩ - حَدَّثَنَا نَضْرُ بْنُ بَابِ : حَدَّثَنَا الْحَجَاجُ
عَنْ مُقْسِمٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى
اللهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ أَغْنَى مَنْ خَرَجَ إِلَيْهِ مِنَ الْعَبْدِ.

تخریج: حسن لغيره، وهذا إسناد ضعیف
لضعف نصر بن باب حجاج بن أرتاة مدلس
وقد ععن، وبينه وبين مقتسم: الحكم بن عتیة.

٢٢٢٩ - حَدَّثَنَا نَضْرُ بْنُ بَابِ عَنِ الْحَجَاجِ،
عَنِ الْحَكَمِ، عَنْ مُقْسِمٍ، عَنْ أَبْنِ عَبَّاسٍ أَنَّهُ
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يَوْمَ الطَّافِيفِ: «مَنْ
خَرَجَ إِلَيْنَا مِنَ الْعَبْدِ، فَهُوَ حُرٌّ» فَخَرَجَ عَبْدٌ
مِنَ الْعَبْدِ، فِيهِمْ أَبُو بَكْرٌ، فَأَغْنَاهُمْ رَسُولُ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ . [راجع: ١٩٥٩]

تخریج: حسن لغيره، وهذا إسناد ضعیف
لضعف نصر بن باب وتدايس الحجاج.

٢٢٣٠ - حَدَّثَنَا نَضْرُ بْنُ بَابِ قَالَ: حَدَّثَنَا
الْحَجَاجُ عَنِ الْحَكَمِ، عَنْ مُقْسِمٍ، عَنْ أَبْنِ
عَبَّاسٍ أَنَّهُ قَالَ: قَتَلَ الْمُشْرِكُونَ يَوْمَ الْحَنْدِيقِ
رَجُلًا مِنَ الْمُشْرِكِينَ، فَأَغْطَرَهُ بِجِيفِهِ مَالًا،
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «إِذْفَعُوا إِلَيْهِمْ جِيفَهُمْ،
فَإِنَّهُ خَيْرُ الْجِنَّةِ، خَيْرُ الدُّنْيَا» فَلَمْ يَقْبَلْ
مِنْهُمْ شَيْئًا . [انظر: ٢٣١٩، ٢٤٤٢، ٢٣١٣]

تخریج: إسناده ضعیف، لضعف نصر بن باب وتدايس الحجاج.

2231. It was narrated that Ibn 'Abbas said: The Messenger of Allah ﷺ stoned the *Jamrah* when the sun reached its zenith or after the sun reached its zenith.

Comments: [*Saheeh lishawahidih* and its *isnad* is *da'eef*]

٢٢٣١ - حَدَّثَنَا نَضْرُ بْنُ بَابِ: حَدَّثَنَا الْحَجَاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ الْجِمَارَ عَنْ زَوَالِ الشَّمْسِ أَوْ بَعْدَ زَوَالِ الشَّمْسِ. [انظر: ٢٦٣٨، ٢٦٣٥]

تخریج: صحيح لشواهدہ، وہذا إسناد ضعیف لضعف نصر بن باب، وقد توبع.

2232. It was narrated from Ibn 'Abbas (رض) that he said: The people of Badr were three hundred and thirteen men, the Muhajireen were seventy six, and the defeat of the people of Badr was on Friday the seventeenth of Ramadan.

Comments: [Its *isnad* is *da'eef*]

٢٢٣٢ - حَدَّثَنَا نَضْرُ بْنُ بَابِ عَنِ الْحَجَاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَهْلَهُ قَالَ: إِنَّ أَفْلَى بَنْدِرِ كَانُوا ثَلَاثَ مِائَةً وَثَلَاثَةَ عَشَرَ رَجُلًا، وَكَانَ الْمَهَاجِرُونَ سِتَّةَ وَسَعْيَنَ، وَكَانَ هَرِيمَةُ أَهْلِ بَنْدِرِ لِسِبْعَ عَشَرَةَ مَقْبِضَيْنَ يَوْمَ الْجُمُوعَةِ فِي شَهْرِ رَمَضَانَ.

تخریج: إسناده ضعیف لضعف نصر بن باب وتدلیل الحجاج.

2233. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah ﷺ said: "Be easy-going, and things will be made easy for you."

Comments: [*Saheeh*]

٢٢٣٣ - قَالَ عَبْدُ اللَّهِ: وَجَدْتُ فِي كِتَابِ أَبِيهِ بِخَطِّ تَيْهَوْ: حَدَّثَنَا مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ: حَدَّثَنَا التَّوْلِيدُ - يَعْنِي ابْنَ مُسْلِمٍ - عَنْ ابْنِ خَرْبَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «اَسْمَحْ، يُسْمَحُ لَكَ».

تخریج: صحيح. مهدي بن جعفر متتابع.

2234. It was narrated from Muhammad bin 'Ali bin 'Abdullah bin 'Abbas, from his father, that his grandfather 'Abdullah bin 'Abbas (رض) said: The Messenger of Allah ﷺ said: "Whoever asks a great deal for forgiveness, Allah will make a way out for him from every worry and distress, and Allah will

٢٢٣٤ - قَالَ عَبْدُ اللَّهِ: وَجَدْتُ فِي كِتَابِ أَبِيهِ بِخَطِّ تَيْهَوْ: حَدَّثَنَا مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ: حَدَّثَنَا التَّوْلِيدُ - يَعْنِي ابْنَ مُسْلِمٍ - عَنِ الْحَكَمِ بْنِ مُضْبِطٍ، عَنْ مُحَمَّدِ بْنِ عَلَيٍّ بْنِ تَبَّاعِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ حَدْوَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ :

send him provision from sources he never imagined."

Comments: [Its *isnad* is *da'eef* al-Hakam bin Mus'ab is unknown]

«مَنْ أَكْتَرَ مِنِ الْأَشْيَقَارِ، جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هُمْ فَرِجَا، وَمَنْ كُلُّ ضَيْقٍ مَغْرِجاً، وَزَرَقَهُ مِنْ حَيْثُ لَا يَخْتَبِ». تخریج: إسناده ضعیف، الحکم بن مصعب مجہول.

2235. It was narrated that Yazeed bin Hurmuz said: Najdah bin 'Amir wrote to Ibn 'Abbas asking him some questions. He said: I was present with Ibn 'Abbas when he read his letter and when he wrote his answer. Ibn 'Abbas said: By Allah, were it not in order to prevent him from falling into wickedness, I would not have written to him. May he never be honoured. He wrote to him (saying): You asked about the share of the kinsmen whom Allah mentioned - who are they? We used to think that the kinsmen referred to were the kinsmen of the Messenger of Allah (ﷺ), but our people denied that to us. You asked about the orphan and when he is no longer regarded as such. When he reaches the age of marriage and attains maturity of mind, then his wealth may be given to him, and he is no longer regarded as an orphan. You asked: did the Messenger of Allah (ﷺ) kill any of the sons of the *mushrikeen*? The Messenger of Allah (ﷺ) did not kill any of them, so you should not kill any of them, unless you know about them what al-Khadir knew about the boy whom he killed. You asked about women and slaves,

٢٢٣٥ - حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ: أَخْبَرَنَا قَيْسُ بْنُ سَعْدٍ عَنْ بَرِيدَ بْنِ هُرَيْزٍ قَالَ: كَتَبَ نَحْدَةُ بْنُ عَامِرٍ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ أَشْيَاءٍ، فَسَهَّلَتْ ابْنُ عَبَّاسٍ جِينَ قَرْأَ كِتَابَهُ، وَجَنِينَ كَتَبَ جَوَابَهُ، فَقَالَ ابْنُ عَبَّاسٍ: وَاللَّهِ لَوْلَا أَنْ أَرْدَدَهُ عَنْ شَرِقٍ فِيهِ، مَا كَتَبْتَ إِلَيْهِ وَلَا نُعْمَّهُ عَنِّي. قَالَ: فَكَتَبَ إِلَيْهِ: إِنَّكَ سَأَلْتَنِي عَنْ سَهْنِ ذُوي الْقَرْبَى الَّذِي ذَكَرَ اللَّهُ عَزَّ وَجَلَّ: مَنْ هُمْ؟ وَإِنَّكَ تَرَى أَنَّ قَرَابَةَ رَسُولِ اللَّهِ يَكُونُهُمْ، فَأَبَيَ ذِكْرِ عَلَيْنَا قَوْمَنَا. وَسَأَلَهُ عَنِ الْأَتِيمِ: مَنْ يَنْقُضُ يَتَمَّ؟ وَأَنَّهُ إِذَا بَلَغَ الْكَحَّاجَ (٢٤٩/١) وَأُوْيَسَ مِنْهُ رُشْدٌ، دُفِعَ إِلَيْنَا مَالُهُ، وَقُدِّرَ انْقُضَى يَتَمَّ. وَسَأَلَهُ: هَلْ كَانَ رَسُولُ اللَّهِ يَكُونُ يَتَمَّ مِنْ صَيْنَانَ الْمُشْرِكِينَ أَحَدًا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ يَكُونُ لَمْ يَتَمَّ مِنْهُمْ أَحَدًا، وَأَنَّهُ فَلَا يَتَمَّ، إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْحَاضِرُ مِنِ الْغَلَامِ الَّذِي قُتِلَهُ. وَسَأَلَهُ عَنِ الْمَرْأَةِ وَالْمُتَبَدِّلِ: هَلْ كَانَ لَهُمَا سَهْنٌ مَعْلُومٌ إِذَا حَضَرُوا ابْنَاسَ؟ وَإِنَّهُ لَمْ يَكُنْ لَهُمَا سَهْنٌ مَعْلُومٌ إِلَّا أَنْ يُخَذِّلَا مِنْ غَنَائِمِ الْمُشْرِكِينَ. [انظر: ٣٢٦٤، ٣٢٠٠، ٢٩٤١، ٢٨١١، ٢٦٨٥]

[١٩٦٧، راجع: ٣٢٩٩]

and whether they had any known share if they were present in battle? They were not given any known share, but they were given some reward from the booty.

Comments: [Its isnad is saheeh, Muslim (1812)]

2236. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to deliver the *khutbah* leaning on a tree trunk, before the *minbar* was set up. When the *minbar* was set up and he moved it, the tree trunk made a sorrowful sound. So he came to it and embraced it, and it calmed down. He said, "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

Comments: [Its isnad is saheeh]

2237. A similar report was narrated from Anas, from the Prophet (ﷺ).

Comments: [Its isnad is saheeh]

تخریج: إسناده صحيح. م: (١٨١٢).

٢٢٣٦ - حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا حَمَادُ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنْ أَبْنَى عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ إِلَى جَذْعٍ قَبْلَ أَنْ يَتَّخِذَ الْمِبَرَّ، فَلَمَّا اتَّخَذَ الْمِبَرَّ وَتَحَوَّلَ إِلَيْهِ حَرَّ عَلَيْهِ، فَأَتَاهُ فَاخْتَصَّتْ فَسَكَنَ، قَالَ: «إِذَا لَمْ أَخْتَصْهُ، لَعَنَّ إِلَى يَوْمِ الْقِيَامَةِ». [انظر: ٣٤٣٢، ٣٤٣٠، ٢٤٠٠]

تخریج: إسناده صحيح.

٢٢٣٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ الْمُؤْمِنِ يَكُونُ مِثْلُهُ [راجع: ما قبله]

تخریج: إسناده صحيح.

2238. 'Abdullah bin 'Ubaidullah bin 'Abbas narrated: Some young men of Quraish and I entered upon Ibn 'Abbas (رض) and asked him: Did the Messenger of Allah (ﷺ) recite Qur'an in *Zuhir* and '*Asr*? He said: No. They said: Perhaps he was reciting to himself. He said: Woe to you! This is worse than the first (thing you said). The Messenger of Allah (ﷺ) was just a slave who followed instructions and conveyed that with which he was sent. He did not say anything to us alone to the

٢٢٣٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبَ: حَدَّثَنَا مُوسَى بْنُ سَالِمٍ أَبُو جَهْضُومٍ: حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ عَبْيَدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: ذَهَبْتُ أَنَا وَفِيَهُ مِنْ قُرْبَتِي عَلَى أَنَّ عَبَّاسَ قَالَ: ذَهَبْتُ أَنَا وَفِيَهُ مِنْ قُرْبَتِي عَلَى أَنَّ عَبَّاسَ قَالَ: فَسَأْلُوكُمْ هَلْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظَّهِيرَةِ وَالظَّهِيرَةِ؟ قَالَ: لَا، قَالَ: فَقَالُوا: فَلَعْنَهُ كَانَ يَقْرَأُ فِي تَفْسِيرِهِ! قَالَ: حَمَّنَا، هَذِهِ شَرُّهُ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَبْدًا مَأْمُورًا، لَئِنْ نَأْسِلْ يَهُ، وَإِنَّهُ لَمْ يَخْصُنَا ذُونَ التَّائِبِ

exclusion of the people, except in three things: he instructed us to do *wudoo'* properly, not to consume *zakah*, and not to mate a donkey with a mare.

Comments: [Its *isnad* is *saheeh*]

2239. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) told some people of Banu Hashim to move on at night - Shu'bah said: I think he said: their weak ones - and he instructed them not to stone the *Jamrah* until the sun rose. Shu'bah was not sure about "their weak ones".

Comments: [A *saheeh hadeeth*; this *isnad* is *da'eef* because it is interrupted]

2240. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) defined the *meeqat* of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarn; and that of the people of Yemen as Yalamlam. And he said: "And these *meeqats* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and '*Umrah*; and whoever is living within these boundaries can enter *ihram* from the place he sets out, and so on, and the people of Makkah can enter *ihram* from where they start."

Comments: [Its *isnad* is *saheeh*]

إلا بثلاث: أمرنا أن نُسبِّغَ الوضوء، ولا نأكل الصدقة، ولا نُتْرِي جماداً على فرس. [راجع: ١٩٧٧]

تغريب: إسناد صحيح.

٢٢٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنِ الْحَكَمِ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَحْلًا نَاسًا مِنْ بَنِي هَاشِمٍ يُتَلَّى. قَالَ شَعْبَةُ: أَخْسَبَهُ قَالٌ: ضَعَفْتُمْ وَأَعْرَضْتُمْ أَنْ لَا يَرْمُمُوا الْجَمَرَةَ حَتَّى تَطْلُعَ النَّسْنُ. شَعْبَةُ شَكَّ فِي «ضَعَفْتُمْ». [راجع: ١٩٢٠]

تغريب: حديث صحيح. [١٦٧٧، ١٢٩٣] وهذا إسناد منقطع، الحكم لم يدرك ابن عباس.

٢٢٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْنُونٌ قَالَ: أَخْبَرَنِي أَنَّ طَاؤِسًا عَنْ أَبِيهِ، عَنْ أَبِيهِ عَبَّاسٍ قَالَ: وَقَتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْقَةِ، وَلِأَهْلِ الشَّامِ الْجُنَاحَةِ، وَلِأَهْلِ تَجْدِيدِ قَرْنَاءِ، وَلِأَهْلِ الْيَمَنِ بِلَمْعَمَ، قَالَ: هُنَّ لَهُمْ وَلَيْسَ أَنِّي عَلَيْهِمْ مِمَّنْ يَسْوَاهُمْ لَيْسَ أَرَادُ النَّجْعَ وَالْعَمَرَةَ، لَمْ مِنْ حَيْثُ بَدَأَ حَتَّى يَتَلَقَّ دِلْكَ أَهْلَ مَكَّةَ. [راجع: ٢١٢٨]

تغريب: إسناد صحيح.

2241. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to kiss his wives on the head when he was fasting.

Comments: [Saheeh]

٢٢٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَبِّبُ مِنَ الرُّؤُوسِ وَهُوَ صَائِمٌ. [انظر: ٣٣٩١، ٣٣٩٢]

تخریج: صحيح من حديث عائشة. انظر (٢٩٢٩١).

2242. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Revelation came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when he was forty years old; he was in Makkah for thirteen years and in Madinah for ten years, and he died when he was sixty-three years old.

Comments: [Its isnad is saheeh]

٢٢٤٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَرْبَعِينَ، وَكَانَ يَمْكُثُ تِلْكَ شَرَّةً، وَبِالْمَدِيَّةِ عَشْرًا، فَمَاتَ وَهُوَ ابْنُ تِلْكَ وَسِتِّينَ. [راجع: ٢٠١٧]

تخریج: إسناده صحيح.

2243. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was treated with cupping on his head when he was in *ihrām*.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

٢٢٤٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتِجَامًا فِي رَأْيِهِ، وَهُوَ مُغْرِمٌ. [راجع: ٢١٠٨]

تخریج: إسناده صحيح. خ: (٥٧٠٠).

2244. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) called for a drink, and I gave him a bucket of Zamzam water, and he drank whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (1637) and Muslim (2027)]

٢٢٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَاصِمِ الْأَخْوَى، عَنْ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا بِشَرَابٍ، قَالَ: فَأَتَيْتُهُ بِذَلِيلٍ مِّنْ مَاءِ زَمْزَمَ، فَسَرِبَ قَائِمًا. [راجع: ١٨٣٨]

تخریج: إسناده صحيح خ: (١٦٣٧)، م: (٢٧)، (٢٠٢٧).

2245. It was narrated from Ibn 'Abbas (رضي الله عنه) that he came to his maternal aunt Maimoonah, the

٢٢٤٥- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ

wife of the Prophet (ﷺ). He said: The Messenger of Allah (ﷺ) got up at night, and went to a waterskin and did *wudoo'*, then he stood and prayed. Then I got up and did *wudoo'*, and I stood to his left. He took me by the hand and pulled me behind him, until he made me stand on his right.

Comments: [Its *isnad* is *saheeh*, Muslim (763)]

2246. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I know all about the Messenger of Allah (ﷺ) but I do not know whether the Messenger of Allah (ﷺ) recited in *Zuhr* and *'Asr* or not. And I do not know how he recited this verse: "Wa qad balaghtu minal-kibari 'utiyya" or "'usiyya" (referring to the verse "and I have reached the extreme old age" [Maryam 19:8]).

Comments: [Its *isnad* is *saheeh*]

2247. 'Amr bin Deenar told us that Ibn 'Abbas (رضي الله عنه) used to say: The Messenger of Allah (ﷺ) said: "Crops should not be sold until they become edible."

Comments: [Its *isnad* is *saheeh*]

2248. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Whoever seeks protection in the Name of Allah, give him refuge, and whoever asks of you for the sake of Allah, give to him."

أَتَى خَالَةً مِنْهُمْ أَنَّهُ زَوْجَ النَّبِيِّ ﷺ قَالَ: حَدَّثَنَا
رَسُولُ اللَّهِ ﷺ مِنَ اللَّيلِ إِلَى سِقَايَةِ، فَتَوَضَّأَ
ثُمَّ قَامَ، فَصَلَّى، قَالَ: وَقَمْتُ فَتَوَضَّأْتُ، ثُمَّ
قَمْتُ عَنْ يَسَارِهِ قَالَ: فَأَخْذُ بِيَدِي، فَأَدَارَنِي
مِنْ خَلْفِهِ، حَتَّى أَقَمْتُنِي عَنْ يَمِينِهِ، [انظر:
١٤٤٣، ٣٤٧٩، ٢٢٤٣]

تخریج: إسناده صحيح، م: (٧٦٣).

٢٢٤٦ - حَدَّثَنَا شَرِيقُ بْنُ التَّمَانَ: حَدَّثَنَا
مُهَمَّمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ عَكْرَمَةَ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: قَدْ حَفِظَتُ الشَّهَادَةَ كُلَّهَا،
غَيْرَ أَنِّي لَا أَذْرِي أَكَانَ رَسُولُ اللَّهِ ﷺ
يَقْرَأُ فِي الظَّهَرِ وَالنَّعْصَرِ أَمْ لَا؟ وَلَا أَذْرِي
كَيْفَ كَانَ يَقْرَأُ هَذَا الْحَزْفَ: «وَقَدْ يَكْتُبُ
مِنَ الْكَبِيرِ عِنْيَا» أَوْ «عِنْيَا»
(مریم: ٨). [انظر: ٢٢٣٢]

تخریج: إسناده صحيح.

٢٢٤٧ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَاً بْنَ
إِشْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: أَنَّ ابْنَ
عَبَّاسٍ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
يُبَاعُ النَّمَرُ حَتَّى يُطَعَمُ». [انظر: ٢٢٦١]

تخریج: إسناده صحيح.

٢٢٤٨ - حَدَّثَنَا عَلَيْهِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا
خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدُ عَنْ
قَنَادَةَ، (١/٢٥٠) عَنْ أَبِي هَيْكَلٍ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ

Comments: [Its isnad is *hasan*]

الشَّنَادِيْدُ بِاللَّهِ فَاعِدُوهُ، وَمَنْ سَأَلَكُمْ يُؤْخِيْدُهُ اللَّهُ فَأَعْطُوهُ».

تخریج: إسناده حسن.

2249. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was treated with cupping, and he gave the copper his fee.

Comments: [*Saheeh, al-Bukhari* (2278) and *Muslim* (1202)]

تخریج: صحيح. خ: (٢٢٧٨)، م: (١٢٠٢). زمرة ضعيف، لكنه توبع.

2250. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "A life-long gift^[1] belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive^[2] belongs to the one to whom it was given, and the one who takes back his gift is like the one who goes back to his vomit."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

2251. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "A life-long gift belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive belongs to the one to whom it was given, And the one who takes back his gift is like

- ٢٢٤٩ - حَدَّثَنَا أَبُو ذَارْدَ عَنْ رَمْعَةَ، عَنْ أَبِي طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ، وَأَعْطَى الْحَجَّاجَ أُجْرَهُ. [انظر: ٢٣٣٧، ٢٦٥٩، ٣٠١٨، ٢٦٧٠، ٢٦٧٣] [٢١٥٥]

- ٢٢٥٠ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي الرَّئِيْسِ، عَنْ طَاؤِسٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْعَمَرَى لِمَنْ أَغْبَرَهَا، وَالرُّثْقَبَى لِمَنْ أَرْزَقَهَا، وَالْعَائِدَى فِي هَبَّةِ كَالْعَائِدِ فِي قَبَّةِ». [راجع: ١٨٧٢]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، حجاج مدلس وقد ععن.

- ٢٢٥١ - حَدَّثَنَا أَبْنُ نُعَمِّرٍ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي الرَّئِيْسِ، عَنْ طَاؤِسٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَغْبَرَ عُمَرَى، فَهُوَ لِمَنْ أَغْبَرَهَا جَائِزَةٌ، وَمَنْ أَرْزَقَ رُثْقَبَى، فَهُوَ لِمَنْ أَرْزَقَهَا جَائِزَةٌ، وَمَنْ وَهَبَ هَبَّةً، ثُمَّ غَادَ فِيهَا، فَهُوَ كَالْعَائِدِ فِي قَبَّةِ». [راجع: ما قبله]

^[1] Life-long gift: This was a custom in which a gift would be given with the premise, "It is yours as long as I am alive, but if I die it comes back to my heirs"

^[2] A gift given to the last one who remains alive: this refers to a custom in which a gift would be given with the premise, "This is yours to use and if I die it is yours, but if you die it comes back to me."

the one who goes back to his vomit."

Comments: [Saheeh because of corroborating evidence. It is a repeat of the previous report]

2252. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) and his Companions prayed facing towards Jerusalem for sixteen months, then the *qiblah* was changed after that.

Comments: [Saheeh]

تخریج: صحيح لغیره، وهو مكرر ماقبله.

٢٢٥٢ - حَدَّثَنَا حُسْنِيُّ بْنُ عَلَيٍّ عَنْ زَائِدَةَ،
عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَلَّى رَسُولُ
اللَّهِ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ إِلَى يَتَّمِ الْمَقْبِسِ بِيَتَّمَّ
عَشْرَ شَهْرًا، ثُمَّ ضَرَفَتِ الْقِبْلَةُ بَعْدُ. [انظر:
٢٩٩١، ٣٢٧٠، ٣٢٦٣]

تخریج: صحيح. سماک في روايته عکرمة مضطرب، لكنه توبع.

2253. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) stoned *Jamratul-'Aqabah*, then he offered his sacrifice, then he shaved his head.

Comments: [Hasan because of corroborating evidence]

٢٢٥٣ - حَدَّثَنَا أَخْمَدُ بْنُ الْحَجَاجَ: أَخْبَرَنَا
أَنَّ الْمُبَارِكَ: أَخْبَرَنَا الْحَجَاجُ بْنُ أَرْطَاءَ عَنْ
الْحُكْمِ، عَنْ أَبِي الْفَاسِمِ، عَنْ أَبْنِ عَبَّاسٍ
قَالَ: رَمَى رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ جَمْرَةَ الْعَقْبَةِ، ثُمَّ
ذَبَحَ، ثُمَّ حَلَقَ. [انظر: ٢٦٣٨]

تخریج: حسن لغیره، حجاج بن أرطاة مدلس وقد عنون.

2254. It was narrated from 'Abdullah bin 'Abbas (رضي الله عنه) that when Dīnam bin Thā'labah, a man of Banū Sa'd bin Bakr, became Muslim, he asked the Messenger of Allah (صلى الله عليه وسلم) about the obligatory duties of Islam, prayer, and so on. He listed for him the five prayers, and did not add anything else; then (he told him about) *zakah*, then fasting Ramadan, then pilgrimage to the House (*Hajj*), then he told him what Allah forbade to him. When he had finished he said: I bear witness that there is no God

٢٢٥٤ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ أَبِينِ
إِشْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ
نُوافِعِ مَوْلَى آلِ الرَّئِبِ عَنْ كُرَيْبِ مَوْلَى عَبْدِ
اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ
ضَيَامَ بْنَ تَعْلَبَةَ أَخَا بَنِي سَعْدٍ بْنَ بَكْرٍ لَمَّا
أَنْلَمَ، سَأَلَ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ عَنْ فَرَائِضِ
الْإِسْلَامِ مِنَ الصَّلَاةِ وَغَيْرِهَا، فَعَدَ عَلَيْهِ
الصَّلَوَاتِ الْخَمْسَ ثُمَّ تَرَدَّ عَلَيْهِنَّ، ثُمَّ الرَّكَأَةَ،
ثُمَّ صِيَامَ رَمَضَانَ، ثُمَّ حُجَّ الْبَيْتِ، ثُمَّ أَغْلَمَهُ
مَا حَرَمَ اللَّهُ عَلَيْهِ، فَلَمَّا فَرَغَ قَالَ: أَشْهُدُ أَنَّ

but Allah and I bear witness that you are the Messenger of Allah. I shall do what you instructed me, no more and no less. Then he turned to leave, and the Messenger of Allah (ﷺ) said: "If the one with the two braids meant what he said, he will enter Paradise."

Comments: [A hasan hadeeth]

تخریج: حديث حسن. و محمد بن الوالد لم يرو عنه غير ابن إسحاق، وقد تبع محمد.

2255. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) gave Khaibar, land and palm trees, to be cultivated in return for half of the yield.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخریج: صحيح لغيره. وهذا إسناد ضعيف، ابن أبي ليلى مسيء الحفظ.

2256. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "I have been given five things that were not given to anyone before me, and I am not saying it to boast. I have been sent to all people, red and black, and there is no one, red or black, who joins my *ummah*, but he will be one of them. And the earth has been made a place of prayer for me."

Comments: [Hasan; this is a da'eef isnad because of the weakness of Ali bin Asim and Yazid bin Abu Ziyad]

2257. 'Ikrimah, the freed slave of Ibn 'Abbas (رضي الله عنه) said: I prayed behind Abu Hurairah; when he bowed, and when he prostrated, he said *Allahu Akbar*. I mentioned that to Ibn 'Abbas and he said:

لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّكَ رَسُولُ اللَّهِ ﷺ،
وَسَأَغْفُلُ مَا أَمْرَتَنِي بِهِ، لَا أَزِيدُ وَلَا أَنْقُصُ،
قَالَ: ثُمَّ وَلَئِنْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ
يَضْدُقُ ذُو الْعَقِيقَتَيْنِ، يَذْخُلُ الْجَنَّةَ». [انظر:
٢٢٨١، ٢٢٨٠]

- ٢٢٥٥ - حَدَّثَنَا شُرَيْبُ بْنُ التَّعْمَانَ: حَدَّثَنَا
حُشَيْمٌ عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكْمَ، عَنْ
مُشَسَّمٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ
رَسُولَ اللَّهِ ﷺ دَفَعَ خَيْرًا: أَرْصَدَهَا وَتَخْلَهَا،
مُقَاسِمَةً عَلَى النَّصْفِ. [انظر: ٤٧٣٢]

- ٢٢٥٦ - حَدَّثَنَا عَلَيْهِ بْنُ عَاصِمٍ عَنْ يَزِيدَ بْنِ أَبِي
زِيَادٍ، عَنْ مُقْسَمٍ وَمُحَاوِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «أُغْطِيَ حَفَسَاتَمْ بِعَطَهْنَ
أَخْدَقَبَلِي، وَلَا أَفُولُهُ فَحْرًا»: بَعْثَتْ إِلَى كُلِّ
أَحْمَرٍ وَأَسْوَدٍ، تَلَيْسَ مِنْ أَخْمَرٍ وَلَا أَسْوَدَ يَذْخُلُ
فِي أَمْتَي إِلَّا كَانَ مِنْهُمْ، وَجُعِلَتْ لِي الْأَرْضُ
مَسْجِدًا». [انظر: ٢٧٤٢]

تخریج: حسن، وهذا إسناد ضعيف لضعف
علي بن عاصم ويزيد بن أبي زياد.

- ٢٢٥٧ - حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ
الْعَزِيزِ - يَعْنِي الدَّيَّاغَ - عَنْ عَبْدِ اللَّهِ الدَّائِنِ:
حَدَّثَنَا عَبْرُوكَمَةُ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: صَلَيْتُ
خَلْفَ أَبِي هُرَيْرَةَ قَالَ: فَكَانَ إِذَا رَأَحَهُ وَإِذَا

May you have no mother! Isn't that the *Sunnah* of the Messenger of Allah (ﷺ)?

Comments: [Its *isnad* is *saheeh*]

سَجَدَ كَبِيرٌ، قَالَ: فَذَكَرْتُ ذَلِكَ لِابْنِ عَبَّاسٍ،
قَالَ: لَا أَمَّ لَكَ، أَوْلَئِنَ يَلْكَ سُتُّ رَسُولِ
اللَّهِ وَيَعْلَمُكُمْ. [راجع: ١٨٨٦]

تخریج: إسناده صحيح.

2258. Ibn 'Abbas (رض) said: Two little girls of Banu Hashim passed by and came to the Messenger of Allah (ﷺ) when he was praying, and held onto his knees, but he did not stop his prayer. Ibn 'Abbas said: An Ansari man and I passed by the Messenger of Allah (ﷺ) when he was praying, and we were riding a donkey, and we came and joined the prayer.

Comments: [Its *isnad* is *saheeh*]

٢٢٥٨ - حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا شَغْفَةُ عَنْ
عَفْرَوْ بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ قَالَ: قَالَ ابْنُ
عَبَّاسٍ: مَرَأَتْ جَارِيَتَانِ مِنْ بَنِي هَاشِمٍ، فَجَاءَتَا إِلَيَّ
رَسُولَ اللَّهِ وَهُوَ يُصَلِّي، فَأَخْدَنَا بِرُكْبَتِيهِ، فَلَمْ
يَنْصُرْفْ. قَالَ ابْنُ عَبَّاسٍ: وَمَرَأَتْ أَنَا وَرَجُلٌ مِنْ
الْأَنْصَارِ عَلَى رَسُولِ اللَّهِ وَهُوَ يُصَلِّي، وَنَخَنْ
عَلَى جَمَارِ فَجِيلَتَا، فَدَخَلْنَا فِي الصَّلَاةِ. [انظر:]

[٢٠٩٥، ٣٦٦٧، ٢٢٩٥]، و[٢٢٥٨]، و[٢٢٥٩]

تخریج: إسناده صحيح.

2259. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) carried some boys of Banu 'Abdul-Muttalib [on his mount], one behind him, and one in front of him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1798)]

٢٢٥٩ - حَدَّثَنَا عَلَيُّ بْنُ إِشْحَاقَ: أَخْبَرَنَا عَبْدُ
اللَّهِ: أَخْبَرَنَا خَالِدُ الْحَدَّادُ عَنْ عَكْرِمَةَ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: حَمَلَ رَسُولُ اللَّهِ وَهُوَ يَعْصُمُ
عِلْمَةً بَنِي عَبْدِ الْمُطَّلِبِ، وَاجْدَأَ خَلْفَهُ
وَوَاجْدَأَ بَيْنَ يَدَيْهِ.

تخریج: إسناده صحيح. [١٧٩٨]

2260. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "There is no marriage except with a guardian, and the ruler is the guardian of the one who has no guardian."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

٢٢٦٠ - حَدَّثَنَا مُعَمَّرُ بْنُ شَلَيْمَانَ الرَّوْقَيْ عَنْ
الْحَجَاجِ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنْ
الَّذِي وَيَعْلَمُ قَالَ: «لَا يَنكِحُ إِلَّا بِرَبِّهِ،
وَالشَّرْطَانُ مَؤْلَى مَنْ لَا مَؤْلَى لَهُ».

تخریج: حسن لغيره، وهذا إسناد ضعيف،
الحجاج بن أرتاة مدلس، وقد عنون ولم يسم
من عكرمة .

2261. A similar report was narrated from 'Urwah bin az-Zubair, from 'A'ishah.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* like the previous report]

٢٢٦١ - حَدَّثَنَا مُعَمَّرُ بْنُ سَلَيْمانَ الرَّقِيقَ قَالَ: حَدَّثَنَا حَجَاجُ عَنِ الرُّهْبَرِيِّ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ (٢٥١ / ١) مِنْهُ.

تخریج: حديث حسن، وهذا إسناد ضعيف كسابقه.

2262. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) prayed two *rak'ahs* when travelling and four *rak'ahs* when not travelling. Ibn 'Abbas (رض) said: Whoever prays four *rak'ahs* when travelling is like the one who prays two *rak'ahs* when not travelling. Ibn 'Abbas (رض) said: Prayer was not shortened except once, when the Messenger of Allah (ﷺ) prayed two *rak'ahs*, and the people prayed one *rak'ah* each [in two groups, as in the fear prayer].

Comments: [Its *isnad* is *da'eef* because Humaid bin Ali is *da'eef*]

تخریج: إسناده ضعيف، حميد بن علي ضعيف الصحاح بن مزاحم لم يسمع من ابن عباس.

2263. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) cursed the woman who does hair extensions and the woman who has that done; men who imitate women and women who imitate men.

Comments: [A *sahih hadeeth*; this is a *da'eef isnad*]

٢٢٦٢ - حَدَّثَنَا مَرْوَانُ بْنُ مَعَاوِيَةَ الْفَارِيِّيِّ: حَدَّثَنَا حَمْيَدُ بْنُ عَلَيِّ الْعَقَلِيِّ: حَدَّثَنَا الصَّحَّافُ بْنُ مَرَاجِمٍ عَنْ أَبْنَ عَيَّاضٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ جِينَ سَافَرَ رَكْعَتَيْنِ، وَجِينَ أَقَامَ أَرْبَعَةَ، قَالَ: قَالَ أَبْنُ عَيَّاضٍ: فَمَنْ صَلَّى فِي السَّفَرِ أَرْبَعَةَ كَمَنْ صَلَّى فِي الْحَضْرِ رَكْعَتَيْنِ، قَالَ: وَقَالَ أَبْنُ عَيَّاضٍ: لَمْ تَقْصُرِ الصَّلَاةُ إِلَّا مَرْأَةً وَاحِدَةً، حَيْثُ صَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، وَصَلَّى النَّاسُ رَكْعَةً رَكْعَةً. [انظر: ٣٢٦٨، راجع: ٢١٢٤]

تخریج: إسناده ضعيف، حميد بن علي ضعيف الصحاح، أخبرنا ابن

لهمعة عن أبي الأسود، عن عكرمة، عن ابن عباس: أنَّ رَسُولَ اللَّهِ ﷺ لَعِنَ الْوَاصِلَةِ، وَالْمَوْضُولَةِ، وَالْمُشَبِّهَيْنِ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.

[انظر: ٣٠٥٩، وراجع: ١٩٨٢]

تخریج: حديث صحيح، وهذا إسناد ضعيف، ابن لهيعة سي، الحفظ.

2264. It was narrated from Ibn 'Abbas (رض) that when the Prophet (ﷺ) moved on from 'Arafah, the people began to rush and he said

٢٢٦٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا الشَّعْوَدِيُّ عَنِ الْحَكَمِ، عَنْ مَقْسُمٍ، عَنْ أَبْنَ عَيَّاضٍ قَالَ: لَمَّا أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ

- or it was called out to them - "It is not righteousness to make the horse or camel rush." He said: And I did not see any of these mounts raising its feet and rushing, until he reached Muzdalifah.

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح، المسعودي مختلط، لكن روی عنه هذا الحديث قبل الاختلاط.

2265. It was narrated from Ibn 'Abbas (رض) that Usamah bin Zaid was riding behind the Messenger of Allah (ﷺ) on the day of 'Arafah. He went into a mountain pass and passed water, then he did *wudoo'*, and got back on his mount, but he did not pray.

Comments: [Saheeh]

2266. It was narrated from Ibn Shihab that Sulaiman bin Yasar told him that Ibn 'Abbas (رض) told him that a woman of Khath'am asked the Messenger of Allah (ﷺ) a question during the Farewell Pilgrimage, when al-Fadl bin 'Abbas was riding behind the Messenger of Allah (ﷺ) on his mount. She said: O Messenger of Allah, the obligation of *Hajj* has come when my father is an old man and cannot sit up straight on his mount; will it suffice if I do *Hajj* on his behalf? The Messenger of Allah (ﷺ) said to her: "Yes." Al-Fadl bin 'Abbas began turning towards her, as she was a beautiful woman. The Messenger of Allah (ﷺ) took hold of al-Fadl and turned his face to the other side.

عَرَفَاتٌ أُوصَنَ الْمَأْمُونُ، فَأَمَرَ رَسُولُ اللَّهِ بِكُلِّ
مُنَادِيٍ يُنَادِي: «أَيُّهَا النَّاسُ، لَيْسَ الْبُرُّ بِإِيمَانِ
الخَلِيلِ وَلَا الرُّكَابِ» قَالَ: فَمَا رَأَيْتُ مِنْ
رَافِقَةٍ يَدْهَا غَادِيَةً حَتَّى تَرَأَ جَمِيعًا. [انظر:
٢٤٢٧، راجع: ٢٠٩٩]

٢٢٦٥ - حَدَّثَنَا إِشْتَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا أَبْنُ
أَبِي ذِئْبٍ عَنْ شَبَّةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ
أَسَامَةَ بْنَ زَيْدٍ كَانَ رَدِفَ رَسُولَ اللَّهِ يَوْمَ
عَرَفَاتٍ، فَدَخَلَ الشَّعْبَ، فَتَرَأَ فَاهْرَاقُ الْمَاءِ،
لَمْ تَوْضُأْ، وَرَكِبَ وَلَمْ يُصُلْ. [راجع:
٢٤٢٧، و انظر ٢٠٩٩]

تخریج: صحيح، شعبة بن دينار مختلف فيه.

٢٢٦٦ - حَدَّثَنَا سَعْدٌ مِنْ إِبْرَاهِيمَ: حَدَّثَنَا أَبْنُ
صَالِحٍ، عَنْ أَبْنِ شَهَابٍ: أَنَّ شَلَيْمَانَ بْنَ يَسَارٍ
أَخْبَرَهُ: أَنَّ ابْنَ عَتَّابٍ أَخْبَرَهُ: أَنَّ امْرَأَةً مِنْ
خَنْعَمَ اسْتَفْتَتْ رَسُولَ اللَّهِ فِي حَجَّةِ الْوَدَاعِ،
وَالْفَضْلُ بْنُ عَبَّاسٍ رَدَفَ رَسُولَ اللَّهِ،
فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيقَةَ اللَّهِ فِي الْحَجَّ
أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِعُ أَنْ يَشْوِي
عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَمْحَى عَنْهُ؟
فَقَالَ لَهَا رَسُولُ اللَّهِ: «لَعَمْ» فَأَخْذَ الْفَضْلُ
بْنَ عَبَّاسٍ يَلْتَهِي إِلَيْهَا، وَكَانَتْ امْرَأَةً حَسَنَةً،
فَأَخْذَ رَسُولُ اللَّهِ الْفَضْلَ، فَحَوَّلَ وِجْهَهُ مِنْ
الشَّقِّ الْآخِرِ، [راجع: ١٨٩٠]

تخریج: إسناده صحيح.

Comments: [Its *isnad* is *sahih*]

2267. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A Jewish man passed by the Messenger of Allah (ﷺ) when he was sitting, and said: What will you say, O Abul-Qasim, on the day when Allah puts the sky on this - and he gestured with his forefinger - and the earth on this, the water on this, the mountains on this and all of creation on this? [And he] gestured each time with his fingers. Then Allah revealed the words: "They made not a just estimate of Allah such as is due to Him" [az-Zumar 39:67].

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

2268. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) woke up one day and there was no water in the camp. A man came to him and said: O Messenger of Allah, there is no water in the camp. He said: "Do you have anything?" He said: Yes. He said: "Bring it to me." So he brought him a bottle in which there was a little water. The Messenger of Allah (ﷺ) put his fingers over the mouth of the vessel, and opened his fingers, and springs of water gushed from between his fingers. He instructed Bilal: "Call out to the people: Come and do *wudoo'* with this blessed water."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad* like the previous report]

٢٢٦٧ - حَدَّثَنَا حُسْنِي بْنُ حَسْنِ الْأَشْفَرِ: حَدَّثَنَا أَبُو كُدَيْرَةَ عَنْ عَطَاءِ، عَنْ أَبِي الصَّحْنَى، عَنْ أَبْنِ عَبَّاسٍ قَالَ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ ﷺ وَهُوَ حَالِبٌ، قَالَ: كَيْفَ تَحْوِلُ يَا أَبَا الْقَارِئِ، يَوْمًا يَجْعَلُ اللَّهُ السَّمَاءَ عَلَى ذَهَبٍ وَأَشَارَ بِالسَّبَابَيْتِ وَالْأَرْضَ عَلَى ذَهَبٍ، وَالنَّمَاءَ عَلَى ذَهَبٍ، وَالْجِبَالَ عَلَى ذَهَبٍ، وَسَائِرَ الْخَلْقِ عَلَى ذَهَبٍ؟ كُلُّ ذَلِكَ يُبَشِّرُ بِأَصَابِيعِهِ، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «وَمَا قَدِرُوا لِلَّهِ حَوْلَ فَقِيرٍ» (المرمر: ٦٧). [انظر: ٣٥٩٠]

تخریج: حسن لغيره، وهذا إسناد ضعيف، لضعف حسين الأشقر وعطاء بن السائب مختلط.

٢٢٦٨ - حَدَّثَنَا حُسْنِي بْنُ حَسْنِ الْأَشْفَرِ: حَدَّثَنَا أَبُو كُدَيْرَةَ عَنْ عَطَاءِ، عَنْ أَبِي الصَّحْنَى، عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَصْبَحَ رَسُولُ اللَّهِ ﷺ ذَلِكَ يَوْمٌ وَلَيْسَ فِي الْعَشْكُرِ مَاءً، فَاتَّاهَ رَجُلٌ، قَالَ: يَا رَسُولَ اللَّهِ، لَيْسَ فِي الْعَشْكُرِ مَاءً، قَالَ: «هَلْ عِنْدَكَ شَيْءٌ؟» قَالَ: نَعَمْ، قَالَ: «فَأُنْتَيْ بِيهِ» قَالَ: فَاتَّاهَ بِإِنْتَاهِ فِيهِ شَيْءٌ مِّنْ مَاءٍ قَلِيلٍ، قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ أَصَابِيعَهُ عَلَى قَمِ الْأَنَاءِ، وَفَتَحَ أَصَابِيعَهُ، قَالَ: فَأَنْجَرَتْ مِنْ بَيْنِ أَصَابِيعِهِ غَبُونٌ، وَأَمْرَ بِلَالٌ قَالَ: «نَادَ فِي النَّاسِ، الْأَوْضُو: الْمُبَارَكُ». [انظر: ٤٣٩٣، ٢٩٨٨]

تخریج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

2269. It was narrated that 'Abdullah bin Shaqeeq said: Ibn 'Abbas (رضي الله عنهما) addressed us one day after 'Asr, until the sun set and the stars came out, and the people started calling: The prayer, the prayer! Among the people was a man of Banu Tameem, who started saying: The prayer, the prayer. He got angry and said: Are you teaching me the Sunnah? I was present and saw the Messenger of Allah (ﷺ) put together Zuhra and 'Asr, and Maghrib and 'Isha'. 'Abdullah said: I was not sure about that, so when I met Abu Hurairah I asked him, and he confirmed it.

Comments: [Its isnad is saheeh, Muslim (705)]

2270. It was narrated from Ibn 'Abbas (رضي الله عنهما) that he said: When the verse on debt was revealed, the Messenger of Allah (ﷺ) said: "The first one to deny something was Adam (عَنْ عَلِيِّهِ السَّلَام). Allah, may He be glorified and exalted, created Adam, then He wiped his back, and brought forth from him, all of his offspring until the Day of Resurrection, and He showed him his progeny. Among them he saw a man with a bright, white face, and he said: O Lord, who is this? He said: This is your son Dawood. He said: O Lord, how long will his life be? He said: Sixty years. He said: O Lord, make his life longer. He said: No, not unless I take it from your life. And the life of Adam was one

٢٢٦٩ - حَدَّثَنَا يُوسُفُ: حَدَّثَنَا حَمَادٌ يَغْنِي
ابْنَ زَيْدَ - عَنِ الرُّبِّيرِ - يَعْنِي ابْنَ خُرُبَتِ - ،
عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: حَطَبَنَا ابْنُ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَوْمًا بَعْدَ الْعَصْرِ،
حَتَّىٰ غَرَبَ الشَّفْنُ، وَبَدَأَتِ النَّجْوُمُ، وَعَلَىٰ
النَّاسِ يَنْذَرُونَهُ: الصَّلَاةُ الصَّلَاةُ، وَفِي الْقَوْمِ
رَجُلٌ مِنْ بَنِي نَعِيمٍ، فَجَعَلَ يَقُولُ: الصَّلَاةُ
الصَّلَاةُ، قَالَ: فَعَصِيبٌ، فَقَالَ أَتُلْتَمِي بِالسُّلُّوكِ؟
شَهَدَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمِيعَ يَوْنَى الطَّهْرِ
وَالْعَصْرِ، وَالْمَغْرِبِ وَالْمَعْشَاءِ. قَالَ عَبْدُ اللَّهِ:
فَوَجَدْتُ فِي نَفْسِي مِنْ ذَلِكَ شَيْئاً، فَلَقِيتُ أَبَا
مُرِيزَةَ، فَسَأَلَهُ، فَوَافَقَهُ. [انظر: ٣٢٩٣]

تخریج: إسناده صحيح. م: (٧٠٥).

٢٢٧٠ - حَدَّثَنَا عَنَّانٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ
عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مُهَرَّانَ،
عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَمَّا تَرَكَتْ آئِهِ الدَّيْنَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَوَّلَ مَنْ جَحَدَ آدَمَ
عَلَيْهِ السَّلَامُ - أَوْ أَوَّلَ مَنْ جَحَدَ آدَمَ - إِنَّ
اللَّهَ عَزَّ وَجَلَّ لَمَّا خَلَقَ آدَمَ مَسَّعَ ظَهْرَهُ،
فَأَخْرَجَ مِنْهُ مَا هُوَ مِنْ ذَارِيٍّ إِلَى يَوْمٍ (١)
٢٥٢ الْقِيَامَةِ، فَجَعَلَ يَغْرِضُ ذُرِّيَّتَهُ عَلَيْهِ،
فَرَأَى فِيهِمْ رَجُلًا يَزْهَرُ، قَالَ: أَيُّ رَبٌّ، مَنْ
هَذَا؟ قَالَ: هَذَا ابْنُكَ ذَارُوْدُ. قَالَ: أَيُّ رَبٌّ،
كُمْ عُنْدُهُ؟ قَالَ: سِتُّونَ عَاماً، قَالَ: رَبُّ زَوْدٍ
فِي عُمْرِهِ قَالَ: لَا، إِلَّا أَنْ أَزِيدَهُ مِنْ عُنْقِكَ.
وَكَانَ عُمْرُ آدَمَ أَلْفَ عَامٍ، فَزَادَهُ أَرْبَعِينَ

thousand years. So he gave him forty years and Allah, may He be glorified and exalted, recorded that in a Book, and the angels bore witness to it. When Adam was dying and the angels came to him to take his soul, he said: There are still forty years of my life left. It was said to him: You gave that to your son Dawood. He said: I did not do that. Allah, may He be glorified and exalted, showed him the record and the angels testified to that.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

2271. It was narrated that Ibn 'Abbas said: The Messenger of Allah ﷺ did not recite Qur'an to the *jinn* and he did not see them. The Messenger of Allah ﷺ set out with a group of his companions, heading towards the market of 'Ukaz. The devils had been prevented from hearing the news of heaven, and shooting stars had been sent against them. The devils went back to their people, who said: What is the matter with you? They said: Something is preventing us from hearing the news of heaven, and shooting stars have been sent against us. They said: That can only be because something has happened; travel throughout the earth, east and west, and see what it is that is preventing you from hearing the news of heaven. So they went and traveled throughout the earth, east and west, to find out what was

غاماً، فكتب الله عز وجل عليه بذلك كتاباً، وأشهد عليه الملائكة، فلما احتضر آدم، وأتته الملائكة ليتقطّعه، قال: إلهي قد يقين من عمري أربعمائة عاماً. فقيل: إنك قد واهبها لابنك داؤد. قال: ما فعلت. وأبرأ الله عز وجل عليه الكتاب، وشهدت عليه الملائكة».

[انظر: ٢٧١٣، ٣٤٥٥، ٣٥١٩]

تخریج: حسن لغيره، وهذا إسناد ضعيف، على بن زید ضعیف، وكذا أبو یوسف بن مهران.

- ٢٢٧١ - حدثنا عفان: حدثنا أبو عوانة: حدثنا أبو يثرب عن سعيد بن جبير، عن ابن عباس قال: ما قرأ رسول الله ﷺ على الأجنحة، ولا رأهم، انطلق رسول الله ﷺ في طائفته من أصحابه عاملين إلى سوق عكاظ، وند جيل بين الشياطين وبين خبر السماء، وأرسىت عليهم الشهبة، قال: فرجعت الشياطين إلى قومهم، فقالوا: ما لكم؟ قالوا: حل بيتنا وبين خبر السماء، وأرسىت علينا الشهبة، قال: فقالوا: ما حال ينتكم وبين خبر السماء، إلا شيء حدث، فاضربوا مشارق الأرض ومعاربها، فانظروا ما هذا الذي حال بينكم وبين خبر السماء، قال: فانطلقوا بضربياً مشارق الأرض ومعاربها يتبعون ما هذا الذي حال بينهم وبين خبر السماء؟ قال: فانصرف الفرّ الدين توجهوا

preventing them from hearing the news of heaven. The group that headed towards Tihamah came to the Messenger of Allah (ﷺ) when he was in Nakhlah, on his way to the market of 'Ukaz, and he was leading his companions in *Fajr* prayer. When they heard the Qur'an, they listened to it, and said: This, by Allah, is what has prevented us from hearing the news of heaven. Then they went back to their people and said: O our people, "Verily! We have heard a wonderful Recitation (this Qur'an)! It guides to the Right Path, and we have believed therein" [al-Jinn 72:1]. Then Allah revealed to His Prophet (ﷺ): "Say (O Muhammad): It has been revealed to me that..." [al-Jinn 72:1]. And what was revealed to him was what the *jinn* said.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (773) and Muslim (449)]

2272. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) defined the *meeqat* of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarnul-Manazil; and that of the people of Yemen as Yalamlam. And he said: "And these *meeqats* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah*; and whoever is living within these boundaries can enter *ihram* from the place he sets out,

نَحْنُ نَهَاةٌ إِلَى رَسُولِ اللَّهِ وَهُوَ يَنْخَلُعُ عَمِيدًا إِلَى سُوقِ عُكَاظِ، وَهُوَ يُضَلِّي بِأَصْحَابِهِ صَلَاةَ التَّغْزِيرِ، قَالَ: فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمِعُوا لَهُ وَقَالُوا هَذَا وَاللَّهِ الَّذِي حَالَ بِيَنَّكُمْ وَبَيْنَ خَبْرِ السَّمَاوَاتِ، قَالَ: فَهَذَا لَكُمْ جِنٌ زَجَعُوا إِلَى قَوْمِهِمْ، قَالُوا: يَا قَوْمَنَا «إِنَّا سَمِعْنَا فُرْزَاكَا عَبْرًا تَهْدِي إِلَى الرَّشْدِ فَتَأْتِنَا بِهِ»، الْآيَةُ (الْجِنُ: ۱) فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّنَا قَلْ أُوحِيَ إِلَيْنَا أَنَّهُ وَإِنَّا أُوحِيَ إِلَيْنَا قَوْلُ الْجِنِّ، [انظر: ۲۴۸۲]

تخریج: إسناده صحيح. خ: (۷۷۳)، م: (۴۴۹).

٢٢٧٢ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهِبَّةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَلْوَسٍ عَنْ أَبِيهِ، عَنْ أَنَّ عَبَّاسَ: أَنَّ رَسُولَ اللَّهِ وَهُوَ يَنْخَلُعُ وَقَاتِلُ الْأَهْلِ الْمُدِيَّةِ ذَا الْخَلْقَةِ، وَلِأَهْلِ الشَّامِ الْجُنُخَةِ، وَلِأَهْلِ تَجْدِيدِ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلْتَلِمُ، هُنَّ لَهُمْ وَلِكُلِّ آبٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مِنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ مِنْ دُونِ ذَلِكَ فَمِنْ خَيْرٍ أَنْتَأْنَا حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ، [راجع: ۲۱۲۸]

تخریج: إسناده صحيح. خ: (۱۰۲۴)، م: (۱۱۸۱)

and so on, and the people of Makkah can enter *ihram* from Makkah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1524) and Muslim (1181)]

2273. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

2274. It was narrated that Ibn 'Abbas (رضي الله عنه) said: They used to think that '*'Umrah* during the months of *Hajj* was one of the greatest evils on earth, and they would make *Muharram Safar*. They would say: when the backs of the camels have healed and the tracks of the pilgrims have become erased and *Safar* is over, '*'Umrah* becomes permissible for those who want to do '*'Umrah*. Then the Prophet (ﷺ) and his Companions came on the fourth (of *Dhul-Hijjah*), reciting the *Talbiyah* for *Hajj*, and he told them to make it '*'Umrah*. This was too hard for them, and they said: O Messenger of Allah, exiting *ihram* to what extent? He said: "Completely."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1564) and Muslim (1240)]

2275. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) forbade selling foodstuff until it has been received in full. I [the narrator] said to him: Why

٢٢٧٣ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَنْ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ تَحْكَمَ مِيمُونَةً وَهُوَ مُحْرَمٌ. [راجع: ١٩١٩]

تخریج: إسناده صحيح. خ: (١٨٣٧)، م: (١٤١٠).

٢٢٧٤ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَنْ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانُوا يَرْتَءُونَ الْعُمْرَةَ فِي أَشْهُرِ الْحَجَّ مِنْ أَفْجَرِ الْمُخْرُجِ فِي الْأَرْضِ، وَيَجْعَلُونَ الْمُحَرَّمَ صَفَرًا، وَيَقُولُونَ: إِذَا بَرَأَ الدَّيْرُ، وَعَفَا الْأَئْنُ، وَأَسْلَحَ صَفَرًا، خَلَّتِ الْعُمْرَةُ لِمَنْ أَعْتَمَرَ، فَلَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ وَأَصْحَابُهُ لِصِّبِيجَةِ رَابِعَةِ مُهِلَّيْنِ بِالْحَجَّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَنَاهَمُوا ذَلِكَ عَنْهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَئِي الْجُلُّ؟ قَالَ: «الْجُلُّ كُلُّهُ» وَفِي كِتَابِهِ لِصِبِيجٍ. [راجع: ٢٣٦١]

تخریج: إسناده صحيح. خ: (١٥٦٤)، م: (١٢٤٠).

٢٢٧٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَنْ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ نَهَى أَنْ يَبْرَأَ

was that? He said: It would be just like selling *dirhams* for *dirhams*, as the food is something postponed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

2276. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) got up at night to pray. So I [Ibn 'Abbas] got up and did *wudoo'*, then I stood on his left, but he pulled me and made me stand on his right. He prayed thirteen *rak'ahs* in which the length of standing was equal.

Comments: [Its *isnad* is *saheeh*]

الرَّجُلُ طَعَامًا حَتَّى يَشْتَوِفِيهُ. قَالَ: فَقُلْتُ لَهُ: كَيْنَتْ ذَلِكَ؟ قَالَ: ذَلِكَ دَرَاجَمُ بَدْرَاهِمَ
وَالظَّنَامُ مُرْجَأً. [راجع: ١٨٤٧]

تخریج: [إسناده صحيح، خ: ٢١٣٥، م: ١٥٢٥].

- ٢٢٧٦ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ طَاؤِسٍ عَنْ عَمْرَةَ بْنِ حَالِدٍ،
عَنْ أَبْنَى عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَامَ مِنَ اللَّيلِ
يُصْلِي فَقُلْتُ فَقُلْتُ، فَتَوَضَّأَ، فَقُلْتُ عَنْ يَسَارِهِ،
فَجَدَنِي، فَجَرَّنِي، فَأَفَمَنِي عَنْ يُوبِيَّهُ، فَصَلَّى
ثَلَاثَ عَشْرَةَ رَكْعَةً فِي هَذِهِ سَوَاءً. [انظر:

[١٨٤٣، ٣٤٥٩، ٣٥٠٢]

تخریج: [إسناده صحيح].

- ٢٢٧٧ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا
أَبُوبَتْ عَنْ أَبِي مُلِيقَةَ قَالَ: قَالَ عَزِيزُهُ لِابْنِ
عَبَّاسٍ: حَتَّى مَنْ تُصْلِي النَّاسَ يَا ابْنَ عَبَّاسٍ؟!
قَالَ: مَا ذَلِكَ يَا عَزِيزُهُ؟ قَالَ: تَأْمُرْنَا بِالْمُسْرَةِ فِي
أَشْهَرِ الْحَجَّ وَقَدْ نَهَى أَبُوبَتْ وَعَمْرًا! فَقَالَ ابْنُ
عَبَّاسٍ: قَدْ فَعَلَهَا رَسُولُ اللَّهِ ﷺ، فَقَالَ عَزِيزُهُ:
هُمَا كَانَا أَتَيْنَا بِرَسُولِ اللَّهِ ﷺ وَأَعْلَمُ بِهِ مِنْكُمْ.
[راجع: ٢٦٦٤، ٢٩٧٦، ٣١٢١]

تخریج: [إسناده صحيح].

- ٢٢٧٨ - حَدَّثَنَا عَفَانُ (٢٥٣/١): حَدَّثَنَا هَمَامٌ:
أَخْبَرَنَا فَنَادَهُ عَنْ عَمْرَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ
عَفَّةَ بْنَ عَامِرٍ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَخْتَهُ
نَرَثَتْ أَنَّهُمْ يَشْتَوِفُونَ إِلَيَّ الْبَيْتِ، فَقَالَ: إِنَّ اللَّهَ عَزَّ

Comments: [Its *isnad* is *saheeh*]

2278. It was narrated from Ibn 'Abbas (رضي الله عنه) that 'Uqbah bin 'Amir came to the Prophet (ﷺ) and said that his sister had vowed to walk to the Ka'bah. He said: "Allah, may He be glorified and exalted,

has no need of your sister's vow.
Let her do *Hajj* riding and offer a camel as a sacrifice."

Comments: [Its *isnad* is *saheeh*]

2279. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, made Makkah a sanctuary. It was not permitted for anyone before me (to fight therein) and it will not be permissible for anyone after me (to do so). Rather (fighting therein) was only permitted for part of a day. Its green grass is not to be cut, its trees are not to be chopped down, its game is not to be disturbed and its lost property is not to be picked up except by the one who announces it." al-'Abbas said: Except *idhkhir* (a kind of grass), for it is used by our blacksmiths and in our graves. He said: "Except *idhkhir*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1349) and Muslim (1353)]

2280. It was narrated from Ibn 'Abbas (رضي الله عنه) that two men referred a dispute to the Prophet (ﷺ), and the Prophet (ﷺ) asked the claimant for proof. He did not have any proof, so he asked the defendant to swear an oath and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (ﷺ) said: "You did it, but you will be forgiven for your sincerity in saying there is no god but Allah."

Comments: [Its *isnad* is *da'eef*]

وَحَلَّ لِتَنْيَةٍ عَنْ نَذْرِ أُخْتِكَ، لِتَحْجُجَ رَأِيكَةً، وَلِتَهْدِي
بَذْنَةً. [راجع: ٢١٣٤]

تخریج: اسناده صحيح.

- ٢٢٧٩ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا وُقَيْبٌ: حَدَّثَنَا
خَالِدٌ عَنْ عَمَّرَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَمَ مَكَّةَ، فَلَمْ
تَحْلِي لِأَحَدٍ كَانَ قَبْلِي، وَلَا تَحْلِي لِأَحَدٍ بَعْدِي،
وَإِنَّمَا أَجِلَّتِي لِي سَاعَةً مِنْ نَهَارٍ، لَا يُخْتَلِّي
خَلَامَاهَا، وَلَا يُمْضِدُ شَجَرُهَا، وَلَا يَنْتَرُ صَنْدُعُهَا،
وَلَا تُنْتَطِلُ لَفْطَهَا إِلَّا لِمُعْرِفَةِ». فَقَالَ عَبَّاسُ:
إِلَّا الْأَذْجَرُ لِصَاغِيَتِهِ وَقَبْوِرَتِهِ. قَالَ: «إِلَّا
الْأَذْجَرُ». [انظر: ٢٨٩٦، ٢٩٦٢، ٢٩٦٣]

تخریج: اسناده صحيح. خ: (١٢٤٩)، م: (١٣٥٣).

- ٢٢٨٠ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادَ بْنَ سَلْمَةَ
عَنْ عَطَاءِ بْنِ السَّابِ، عَنْ أَبِي يَحْيَى، عَنْ
أَبْنَى عَبَّاسٍ: أَنَّ رَجُلَيْنِ اخْتَصَصَا إِلَيْهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَلَّا يَأْتِيَ الْمُدْعَى إِلَيْهِ، فَلَمْ
يَكُنْ لَهُ يَتَّهِّدُ، فَأَشْتَهِلَّ الْمَطْلُوبُ، فَحَانَتْ
بِاللَّهِ الْيَدِي لَا إِلَهَ إِلَّا هُوَ فَتَأَلَّ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكَ قَدْ فَعَلْتَ، وَلَكِنْ غَيْرَكَ
يَأْخْلَاصِكَ قَوْلٌ: لَا إِلَهَ إِلَّا اللَّهُ». [انظر:
٥٣٧٩، ٢٦٩٥، ٢٦٩٦]

تخریج: اسناده ضعيف، وهذا الحديث من مناكر عطاء بن الساب.

2281. Sa'eed bin Jubair said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) stood before us and delivered a *khutbah*, and said: "O people, you will be gathered to Allah barefoot, naked and uncircumcised, 'As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it' [al-Anbiya' 21:104]. The first of creation to be clothed will be Ibraheem (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Then some men of my *ummah* will be brought and taken to the left, and I will say: 'O Lord, my companions!' It will be said: You do not know what they did after you were gone. And I will say as the righteous slave ('Eesa) said: they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:117,118]. Then it will be said to me: 'These ones kept turning on their heels since you left them.'"

Comments: [Its isnad is *saheeh*, al-Bukhari (3349) and Muslim (2860)]

٢٢٨١- حَدَّثَنَا عَفَانُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْمُغَيْرَةُ بْنُ النَّعْمَانَ شَيْخُ مِنَ النَّجَعِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرَ يُحَدِّثُ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسَ قَالَ: قَامَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْؤُعْظِمَةً، فَقَالَ: «إِنَّ أَهْلَهَا النَّاسُ، إِنَّمَا مَحْشُورُونَ إِلَى اللَّهِ حَفَاءً غَرَّاً»: «كَمَا بَدَأْنَا أَوْلَى خَلْقِنَا بُشِّرْدُ وَعْدًا عَلَيْنَا إِنَّا كَمَا قَعَلْنَا» (الأنبياء: ١٠٤)، أَلَا وَإِنَّ أَوْلَى الْخَلْقِ يُكْسِي يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ، وَإِنَّهُ شَيْخَهُمْ بِالنَّاسِ مِنْ أَمْيَّتِهِمْ فَلَمْ يَخُذْ بِهِمْ ذَاتَ الشَّمَاءِ، فَلَأُولَئِنَّ أَصْحَابِي، فَلَيَقَالُنَّ لِي: إِنَّكَ لَا تَنْزِي مَا أَخْدَثْتُكَ بِنَدْكَ، فَلَأُفْكُرَنَّ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: «فَوَتَّهُمْ عَيْدَلُو وَلَدُو تَفَزُّهُمْ فَإِنَّكَ أَنْتَ الْمَرِيرُ الْمَرْكُبُ» (المائدة: ١١٧، ١١٨) فَيَقُولُ: إِنَّ هُؤُلَاءِ لَمْ يَرَوْا مُرْدَدِينَ عَلَى أَعْنَاقِهِمْ مُنْدَ فَارَّتْهُمْ». [راجع: ١٩١٣، ٢٠٩٦]

قَالَ شُعْبَةُ: أَمْلَأَ عَلَى سُعْيَانَ، فَأَمْلَأَ عَلَى سُعْيَانَ مَكَانَهُ.

تخریج: [إسناده صحيح، خ: (٣٣٤٩)، م: (٢٨٦٠)].

2282. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) stood up before us to exhort us... and he narrated the same report.

Comments: [See the previous report]

٢٢٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغَيْرَةِ بْنِ النَّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَامَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْؤُعْظِمَةً... فَذَكَرَهُ. [راجع ما قبله]

تخریج: [راجع ما قبله].

2283. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbas (رضي الله عنه) say: What you call *al-Mufassal* is *al-Muhkam*.^[1] The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) died when I was ten years old and I had learned *al-Muhkam*.

Comments: [Its isnad is saheeh, al-Bukhari (5035)]

- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَادَةَ: حَدَّثَنَا أَبُو شِرْبَوْنَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ قَالَ: إِنَّ الَّذِي تَذَعَّوْنَهُ الْمُفَصَّلُ هُوَ الْمُحْكَمُ، ثُوَّقُوا رَسُولَ اللَّهِ وَلَا يَرْجِعُوا وَإِنَّا ابْنَ عَشْرَ سِنِينَ، وَقَدْ فَرَأَتِ الْمُحْكَمَ.

[انظر: ٢٦٠١، ٣٢٥٧، ٣٢٥٨، ٣٥٤٣]

تخریج: إسناده صحيح. خ: (٥٠٣٥)

2284. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was shrouded in two pieces of white cloth and a red cloak.

Comments: [Hasan]

- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْحَجَاجُ بْنُ أَرْطَاهَ: حَدَّثَنَا أَبُو جَعْفَرَ مُحَمَّدُ بْنُ عَلَيْهِ قَالَ: يَغْنِي حَجَاجًا وَحَدَّثَنِي الْحَكَمُ عَنْ يَقْسُمٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ كُفَنَ فِي تَوْبِينِ أَيْضَانِ، وَفِي بُرُوءِ أَخْرَى.

[انظر: ٢٣٥٧، ٢٨٦١، ٢٣٥٧] وراجع: (١٩٤٢)

تخریج: حسن، وقد جاء ما يعارضه وهو أصح منه، ففي حديث عائشة أن النبي ﷺ قد كفن في ثلاثة أثواب يمانية سحولية.

2285. It was narrated from Ibn 'Abbas (رضي الله عنه) that Ibraheem brought Isma'eel and Hajar, and left them in Makkah at the site of Zamzam.... and he narrated the *hadeeth*. Then she came from al-Marwah to Isma'eel, and the spring had begun to flow. She started digging with her hands around the spring, to make a hole so that the water would gather in this hole, then she took her jug and scooped up some water into her waterskin. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "May

- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادَ: أَخْبَرَنَا عَطَاءً بْنَ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ إِبْرَاهِيمَ جَاءَ يَاشْمَاعِيلَ عَلَيْهِمَا اسْلَامٌ وَهَاجَرَ، فَوَضَعَهُمَا يَمَكَّهَةً فِي مَوْضِعِ زَمْرَمْ .. فَذَكَرَ الْحَدِيثَ، ثُمَّ جَاءَتِهِ مِنَ الْمَرْوَةِ إِلَيْهِ يَاشْمَاعِيلُ، وَقَدْ تَبَعَّتِ الْعَيْنُ، فَجَعَلَتْ فَحَصْنَ الْعَيْنِ يَبِدِعَا هَكَذَا، حَتَّى اجْتَمَعَ النَّمَاءُ مِنْ شَقَدٍ، ثُمَّ تَأْخُذُهُ يَقْدِحَهَا، فَتَجْلِلُهُ فِي سِنَائِهَا، فَقَالَ رَسُولُ اللَّهِ: «يَرْجِعُهَا اللَّهُ»،

^[1] *Al-Mufassal* refers to the *soorahs* from *al-Hujurat* to the end of the Qur'an. *Al-Muhkam* refers to *soorahs* that contain no abrogated decrees or commands.

Allah have mercy on her; if she had left it alone it would have been a spring flowing (on the surface) until the Day of Resurrection."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

2286. Muhammad bin 'Amr bin 'Ata' told us that he heard Ibn 'Abbas (رضي الله عنهما) say: The Prophet (ﷺ) ate a grilled leg or shoulder (of an animal) then he prayed, and he did not do *wudoo'* or touch water.

Comments: [Its *isnad* is *saheeh*, Muslim (354-359)]

2287. It was narrated that Ibn 'Abbaas (رضي الله عنهما) said: We came with the Messenger of Allah (ﷺ) as pilgrims, and he told them to make it [Hajj] 'Umrah, then he said: "If I had known before what I know now, I would have done what you have done. But now 'Umrah has been incorporated into Hajj until the Day of Resurrection." Then he interlaced his fingers. And the people exited *ihram*, except those who had the *hady* with them. 'Ali came from Yemen and the Messenger of Allah (ﷺ) said to him: "For what have you entered *ihram*?" He said: "I have entered *ihram* for what you entered *ihram* for." He said: "Do you have a *hady* with you?" He said: No. He said: "Then carry on as you are, and you can have one-third of my *hady*." And the Messenger of Allah (ﷺ) had one hundred camels with him.

Comments: [*Saheeh*, because of corroborating evidence; this is a *da'eef isnad*]

لأنه تركها لكياث علينا سائحة تجري إلى نهر
القيمة. [انظر: ٣٢٥٠، ٣٢٩٠]

تخریج: حديث صحيح وهذا إسناد حسن.

٢٢٨٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهِبْطُ: حَدَّثَنَا مُوسَى بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرُو بْنِ عَطَاءٍ: أَنَّهُ سَمِعَ أَبْنَ عَبَّاسٍ يَقُولُ: إِنَّ الَّذِي يَكْتُلُ
أَكْلَ إِمَامًا فَإِنَّا مَشْوِنُونَا وَإِمَامًا كَيْتَلَ، ثُمَّ صَلَّى، وَلَمْ
يَتَوَضَّأْ وَلَمْ يَمْسَسْ مَاءً. [راجع: ٢٠٠٢]

تخریج: إسناده صحيح م: ٣٥٩-٣٥٤.

٢٢٨٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا يَزِيدُ ابْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَدِيمًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَاجًا،
فَأَمْرَهُمْ فَجَعَلُوهَا عُمْرَةً، ثُمَّ قَالَ: «لَوِ اشْتَبَّلْتُ مِنْ أَمْرِي مَا اشْتَبَّلْتُ، لَعَلَّتْ كُمَا
فَقْلُوا، وَلَكِنْ دَخَلْتُ الْعُمْرَةَ فِي الْحُجَّةِ إِلَى يَوْمِ
الْقِيَامَةِ» ثُمَّ أَشْبَأَ أَصَابِعَهُ بَعْضَهَا فِي تَغْضِيرٍ،
فَحَلَّ النَّاسُ إِلَّا مَنْ كَانَ مَعَهُ هَذِئِي، وَقَدِيمَ عَلَيَّ
مِنَ الْمُؤْمِنِينَ، فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): «بِمِ أَهْلَلْتَ؟» قَالَ: أَهْلَلْتُ بِمَا أَهْلَلْتُ
بِهِ، قَالَ: «فَهَلْ مَعَكَ هَذِئِي؟» قَالَ: لَا، قَالَ:
«فَأَقِمْ كَمَا أَنْتَ، وَلَكَ ثُلُثُ هَذِئِي» قَالَ: وَكَانَ
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَرَدَّدَتْ. [راجع: ٢١١٥]

[٢٢٤٨]

تخریج: صحيح لغيره، وهذا إسناد ضعيف،
ضعف يزيد بن أبي زياد.

2288. It was narrated from Ibn 'Abbas (رض) that a woman brought a son of hers to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, he is possessed; it affects him at our lunch and dinner and spoils our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth and ran away.

Comments: [Its isnad is da'eef because Farqad as-Sabakhi is da'eef]

2289. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) picked up a bone from a pot (and ate from it), then he prayed and did not do wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (207)]

2290. It was narrated from Ibn 'Abbas and Ibn 'Umar that they heard the Messenger of Allah (ﷺ) say: "Some people should stop neglecting Jumu'ah or Allah will place a seal on their hearts, then they will be recorded as being among the negligent."

Comments: [Its isnad is saheeh]

2291. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) cursed effeminate men and women who imitate men.

٢٢٨٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ فَرْقَادِ السَّبِيْخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَاءَتْ بْنَهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنِي هَذَا يَهْجُونُ، وَإِنَّهُ يَأْخُذُهُ عِنْدَ غَدَائِنَا وَعَشَائِنَا، فَقُضِيَ عَلَيْنَا. فَمَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدْرَهُ، وَدَعَا، فَتَعَطَّعَ. قَالَ عَفَّانُ: قَسَّأْتُ أَغْرَابِيَّاً فَقَالَ: بِعَصْمِهِ عَلَى أَثْرِ بَعْضِهِ وَخَرَجَ مِنْ جُوْفِهِ مِثْلَ الْجِزْرِ الْأَسْوَدِ، وَسَعَى. [راجع: ٢١٣٣]

تخریج: إسناده ضعیف، فرقاد السبخي ضعیف.

٢٢٨٩ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ بْنُ زَيْدٍ عَنْ أُبُوبَ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَشَلَ مِنْ قَدْرِ عَظَمًا، فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ١٩٨٨]

تخریج: إسناده صحيح. خ: (٢٠٧).

٢٢٩٠ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبْنَاءُ الْعَطَّارِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدٍ، عَنْ أَبِي سَلَامٍ، عَنْ الْمَكْحُونِ بْنِ مِيَاءَ، عَنْ ابْنِ عَبَّاسٍ وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَهْمَاهَا سَيِّدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَيَتَمَيَّزَ أَقْوَامٌ عَنْ وَزْعِهِمُ الْجَمِيعَاتِ، أَوْ لَيُخْيِّمَ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيُكْثِرُ مِنَ الْمَغَافِلِيْنَ». [راجع: ٢١٣٢]

تخریج: إسناده صحيح.

٢٢٩١ - حَدَّثَنَا حَلْفُ بْنُ الْوَلِيدٍ: حَدَّثَنَا حَالِدٌ عَنْ زَيْدِ بْنِ أَبِي زِيَادٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُحْسِنِينَ مِنْ

Comments: [Saheeh, because of corroborating evidence, al-Bukhari (5886); this is a da'eef isnad]

الرجال والمتراجلات من النساء قال: قلت: ما المتراجلات من النساء؟ قال: المُتَبَاهَةُ من النساء بالرجال. [راجع: ١٩٨٢]

تخریج: صحيح لغیره. خ: (٥٨٨٦)، وهذا سند ضعيف، لضعف يزيد بن أبي زياد.

2292. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) offered the funeral prayer for the Negus.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخریج: صحيح لغیره، وهذا إسناد ضعيف، لضعف علي بن زيد ولهالة الرواى عن ابن عباس.

2293. It was narrated that Ibn 'Abbas (رض) said: Allah enjoined prayer on the lips of your Prophet, four (rak'ahs) when not travelling, two rak'ahs when travelling, and one rak'ah at times of fear.

Comments: [Its isnad is saheeh, Muslim (687)]

٢٢٩٢ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادَ بْنَ شَلَّمَةَ: أَخْبَرَنَا عَلَيُّ بْنُ رَبِيعٍ عَنْ رَجُلٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّجَاشِيَّ.

تخریج: صحيح لغیره، وهذا إسناد ضعيف، لضعف علي بن زيد ولهالة الرواى عن ابن عباس.

٢٢٩٣ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو غُزَّةَ: حَدَّثَنَا يَحْيَى بْنُ الْأَخْنَسِ عَنْ مُجَاهِدِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِكُمْ: فِي الْحَاضِرِ أَرْبَعاً، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْحَوْفِ رَكْعَةً. [راجع: ٢١٢٤]

تخریج: إسناده صحيح. م: (٦٨٧).

2294. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) said: "There is none of the sons of Adam who do not sin or think of sinning, except Yahya bin Zakariya, and it is not appropriate for anyone to say that I am better than Yoonus bin Matta (رض)."'

Comments: [Its isnad is da'eef and Ali bin Zaid is da'eef]

٢٢٩٤ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادَ بْنَ شَلَّمَةَ قَالَ: أَخْبَرَنَا عَلَيُّ بْنُ رَبِيعٍ عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ أَحَدٍ مِنْ وَلَدِ آدَمَ إِلَّا فَذَ أَخْطَأَ، أَوْ هُمْ بِخَطِيئَةِ، لَيْسَ يَخْسِي بْنُ زَكَرِيَّا، وَمَا يَتَبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُوسُفَ بْنِ مَتْتَى عَلَيْهِ السَّلَامُ». [انظر: ٢٦٥٤، ٢٦٨٩، ٢٧٣٦، ٢٩٤٣]

تخریج: إسناده ضعيف، علي بن زيد ضعيف ويوسف بن مهران ليس.

2295. It was narrated from Yahya bin al-Jazzar that Ibn 'Abbas (رضي الله عنه) said: A boy from Banu Hashim and I came on a donkey, and we left it to graze in front of the Messenger of Allah (ﷺ), and he did not stop praying. Two little girls came rushing and held on to the knees of the Messenger of Allah (ﷺ), and he did not stop praying.

Comments: [Its isnad is saheeh]

٢٢٩٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَعْبَةُ عَنْ عَمْرِو
ابْنِ مَرْءَةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ: أَنَّ ابْنَ
عَبَّاسَ قَالَ: مَرَأَتِي أَنَا وَغَلَامٌ مِنْ بَنِي هَاشِمٍ
عَلَى جَمَارِ، وَرَأَيْتُهَا يَأْكُلُ مِنْ بَقْلَى بَيْنَ يَدَيْهِ
رَسُولُ اللَّهِ ﷺ، فَلَمْ يَنْضُرْفُ، وَجَاءَتْ
جَارِيَتَانِ تَشَدَّدَانِ، حَتَّى أَخْلَقَنِي بِرُكْبَتِي رَسُولُ
اللَّهِ ﷺ فَلَمْ يَنْصُرِفْ. [راجع: ٢٢٥٨]

تخریج: إسناده صحيح.

2296. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) prayed Zuhra in Dhul-Hulaifah, then he called for his camel and he marked it on the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he reached al-Baida', he entered ihram for Hajj.

Comments: [Its isnad is saheeh, Muslim (1243)]

٢٢٩٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَعْبَةُ قَالَ:
قَنَادَةُ أَخْبَرَنِي قَالَ: سَعَيْتُ أَبَا حَسَنَ يُحَدِّثُ
عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ الْحَلِيقَةَ، ثُمَّ دَعَا بِيَدِنِي، أَوْ أَنِي بِيَدِنِي،
فَأَسْقَرَ صَفْحَةً سَنَامِهَا الْأَيْمَنَ، ثُمَّ سَلَّطَ الدَّمَ
عَنْهَا، وَفَلَدَهَا بِعَلَقَنِي، ثُمَّ أَتَيَ بِرَاجِلِهِ، فَلَمَّا
قَعَدَ عَلَيْهَا، وَاسْتَوَتْ بِهِ عَلَى الْأَيْدَاءِ، أَهْلَ
بِالْحَجَّ. [راجع: ١٨٥٥]

تخریج: إسناده صحيح. م: (١٢٤٣).

2297. It was narrated from the cousin of your Prophet (ﷺ) - meaning Ibn 'Abbas (رضي الله عنه) - that the Prophet of Allah (ﷺ) used to recite this supplication at times of distress: "There is no God but Allah, the All-Knowing, the Almighty; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the seven heavens and Lord of the noble Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

٢٢٩٧ - [حدَّثَنَا عَفَّانُ]: حدَّثَنَا أَبْيَانُ بْنُ
بَرِيدَ: حدَّثَنَا قَنَادَةُ عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيِّ،
عَنْ ابْنِ عَمْ نَبِيِّكُمْ - يَعْنِي ابْنِ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا -: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو
بِهَذِهِ الدَّعَّارَاتِ عِنْدَ الْكَرْبَلَةِ: «لَا إِلَهَ إِلَّا اللَّهُ
الْعَلِيمُ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعِزَّةِ
الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعَ
وَرَبُّ الْعَرْشِ الْكَرِيمِ». [راجع: ٢٠١٢]

تخریج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2298. Abul-'Aliyah said: I heard the cousin of your Prophet (ﷺ), Ibn 'Abbas (رضي الله عنهما), [say that] the Messenger of Allah (ﷺ) said: "No one should say that I am better than Yoonus bin Matta."

Comments: [Its isnad is saheeh]

٢٢٩٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ فَقَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَّةِ قَالَ: سَمِعْتُ ابْنَ عَمٍّ تَبَرُّكُمْ ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ قَالَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي فَقَادَةَ عَنْ أَبِي الْعَالِيَّةِ قَالَ: حَدَّثَنِي ابْنُ عَمٍّ تَبَرُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ قَالَ عَفَّانُ: عَذِيرٌ لِي أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ مُوسَى بْنِ مَئِى» وَسَبَّهُ إِلَى أَيْدِيهِ. [راجع: ٢١٦٧]

تغريب: [إسناده صحيح]

2299. It was narrated from Ibn 'Abbas (رضي الله عنهما) that his maternal aunt Umm Hufaid, gave the Messenger of Allah (ﷺ) some ghee, a [cooked] lizard and some dried yoghurt. He ate some of the ghee and dried yoghurt, but he left the lizard because he found it off-putting. But it was eaten at the table of the Messenger of Allah (ﷺ), and if it were haram, it would not have been eaten at the table of the Messenger of Allah (ﷺ). I [the narrator] said: Who said, If it were haram? He said: Ibn 'Abbas (رضي الله عنهما).

Comments: [Its isnad is saheeh, al-Bukhari (2572) and Muslim (1947)]

٢٢٩٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو شِرْبَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَحْدُثُ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ حَارَّاتَهُ (١/٢٥٥) أَمْ حُنَيْدَ، أَهْدَتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ سَمْنًا وَأَصْبَأً وَأَقْطَلَ، قَالَ: فَأَكَلَ مِنَ السَّمْنِ، وَبَيْنَ الْأَقْطَلِ، وَتَرَكَ الْأَصْبَأَ تَقْدِرًا، فَأَكَلَ عَلَى مَا يَدَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ، وَلَزَ كَانَ حَرَّاً مَا لَمْ يُؤْكَلْ عَلَى مَا يَدَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ. قُلْتُ: مَنْ قَالَ: لَوْ كَانَ حَرَّاً مَا؟ قَالَ: ابْنُ عَبَّاسٍ. [انظر: ٢٣٥٤، ٢٦٨٤، ٣٢٤٦، ٣١٦٣، ٣٠٤٩، ٢٩٥٩، ٣٠٦٧، وراجع: ١٩٧٨]

تغريب: [إسناده صحيح. خ: ٢٥٧٢، م: ١٩٤٧]

2300. It was narrated that Ibn 'Abbas (رضي الله عنهما) said: I have been commanded to prostrate on seven and not to tuck up my hair or garment. Then on one occasion he said: Your Prophet (ﷺ) was commanded to prostrate on seven

٢٣٠٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: قَالَ عَمْرُو بْنُ وَيْنَارٍ: أَبَانِي طَاؤُسٌ عَنْ ابْنِ عَبَّاسٍ قَالَ: أَمْرَتُ أَنْ أَشْجُدَ عَلَى سَبْعَةِ، وَلَا أَكْنَ شَعْرًا، وَلَا نَزِبًا، ثُمَّ قَالَ مَرَّةً

and not to tuck up his hair or garment.

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

2301. It was narrated from Ibn 'Abbas (رضي الله عنه) that Jibreel (عليه السلام) said to the Prophet (ﷺ): "Prayer has been made dear to you, so take whatever you want of it."

Comments: [Its isnad is da'eef]

أُخْرَى: أَمْرَنِيمُكُمْ بِكُلِّ شَيْءٍ أَنْ يَسْجُدَ عَلَى شَيْءٍ،
وَلَا يَكُفَّ شَعْرًا وَلَا تُؤْنَا. [راجع: ١٩٢٧]

تخریج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

٢٣٠١ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادَ بْنَ سَلَمَةَ قَالَ: أَخْبَرَنَا عَلَيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ جِبْرِيلَ قَالَ لِلشَّيْءِ بِكُلِّ شَيْءٍ: «إِنَّهُ قَدْ حُبِّبَ إِلَيْكَ الصَّلَاةُ، فَخُذْ مِنْهَا مَا شِئْتَ». [راجع: ٢٢٠٥]

تخریج: إسناده ضعيف، لضعف علي بن زيد ولبن يوسف بن مهران.

2302. Ibn 'Abbas (رضي الله عنه) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is Lailatal-Qadr. So I got up, although I was drowsy, and I came to the Messenger of Allah (ﷺ) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

Comments: [Saheeh because of corroborating evidence; this is an isnad da'eef]

٢٣٠٢ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو الْأَخْوَصِ قَالَ: أَخْبَرَنَا سِمَاكُ عَنْ عِكْرِمَةَ قَالَ: قَالَ أَبْنُ عَبَّاسٍ: أَتَيْتُ، وَأَنَا نَائِمٌ فِي رَمَضَانَ، فَقَبَيلٌ لِي: إِنَّ اللَّيْلَةَ لَيْلَةُ الْقُدرِ، قَالَ: قَفَتُ، وَأَنَا نَائِمٌ، فَتَعَلَّقَتْ بِتَغْصِي أَطْنَابُ فُسْطَاطِ رَسُولِ اللَّهِ بِكُلِّ لَيْلَةٍ، فَإِذَا هُوَ يُصْلِي، قَالَ: فَنَظَرَتْ فِي تِلْكَ الْلَّيْلَةِ، فَإِذَا هِيَ لَيْلَةُ ثَلَاثَةِ وَعَشْرِينَ. [انظر: ٢٥٤٧]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2303. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) used to spend many nights, one after another, hungry, and his family could not find anything for supper. Most of their bread was barley bread.

Comments: [Its isnad is saheeh]

٢٣٠٣ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا ثَابِتٌ تَعْنِي أَبْنَ يَزِيدَ: حَدَّثَنَا هَلَالٌ عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ الرَّبِيعَ بِكُلِّ لَيْلَةٍ الْمُتَابِعَةَ طَاوِيَةً، وَأَهْلُهُ لَا يَجِدُونَ عَشَاءً، قَالَ: وَكَانَ عَامَةً حُبِّيزَهُمْ خُبْزُ الشَّعْبَرِ. [انظر: ٣٥٤٥]

تخریج: إسناده صحيح.

2304. It was narrated that Ibn 'Abbas (رضي الله عنه) said: He - meaning the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) - addressed us and said: "O people, *Hajj* has been prescribed for you." al-Aqra' bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: "If I said that, it would become obligatory, and if it became obligatory you would not do it - or you would not be able to do it. *Hajj* is once [in a lifetime], and whoever does more, it is voluntary."

Comments: [A *saheeh hadeeth*]

٤- ٢٣٠٤- حَدَّثَنَا عَفَانُ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ أَبُو ذَاوِدَ الْوَاسِطِيُّ قَالَ: سَمِعْتُ ابْنَ شِهَابٍ يَحْدُثُ عَنْ أَبِي سَيَارَةَ، عَنْ أَبِي عَائِسٍ قَالَ: خَطَبَنَا نَعْنَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «يَا أَيُّهَا النَّاسُ، كُبِّلَ عَلَيْكُمُ الْحَجُّ». قَالَ: فَقَامَ الْأَفْرَعُ أَبْنُ حَارِسٍ فَقَالَ: أَفَيْ كُلُّ عَامٍ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَوْ قَلْتُهُ لَوْجَبَتْ، وَلَوْ رَجَبَتْ لَمْ تَفْلِمُوا بِهَا- أَوْ لَمْ تَسْتَطِعُوا أَنْ تَفْلِمُوا بِهَا- الْحَجُّ مَرَّةً، فَمَنْ زَادَ فَهُوَ تَطْوِعُ». [انظر: ٢٦٤٢، ٣٥٢٠، ٣٥١٠، ٣٢٠٣]

تخریج: حديث صحيح، سليمان بن كثير في روايته عن الزهرى متكلما فيه، لكنه توعى.

2305. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) circumambulated the Ka'bah seven times running, and he only ran because he wanted to show the people that he was strong.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1649) and Muslim (1266)]

٤- ٢٣٠٥- حَدَّثَنَا عَفَانُ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا فَتَادَةُ عَنْ عَكْرَمَةَ، عَنْ أَبِي عَائِسٍ: أَنَّ الرَّبِيعَ طَافَ سَبْعًا وَطَافَ سَعْيَا، وَإِنَّمَا سَعَ أَحَبَّ أَنْ يُرَى النَّاسُ فُؤَدَةً. [انظر: ٢٨٢٩، ٢٨٣٥، وراجع: ١٩٢١]

تخریج: إسناده صحيح. خ: (١٦٤٩)، م: (١٢٦٦).

2306. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed *Zuhr* in Mina on the day of *at-Tarwiyah* [8 Dhul-Hijjah].

Comments: [Its *isnad* is *saheeh*]

٤- ٢٣٠٦- حَدَّثَنَا سُلَيْمَانُ بْنُ ذَاوِدَ الْهَاشِمِيُّ: أَخْبَرَنَا أَبُو زَيْدٍ عَنْ الْأَعْمَشِ، عَنْ الْحَمَّ، عَنْ مَقْسُمٍ، عَنْ أَبِي عَائِسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَدُ يَوْمَ التَّرْوِيَةِ الظَّهَرَ. [انظر: ٢٧٠١، ٢٧٠٠]

تخریج: إسناده صحيح.

2307. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "None of you should prevent his brother from

٤- ٢٣٠٧- حَدَّثَنَا قَيْمَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبْنُ لَهِيمَةَ عَنْ أَبِي الْأَشْوَدِ، عَنْ عَكْرَمَةَ، عَنْ أَبِي عَائِسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا

fixing a piece of wood to his wall."

Comments: [Its isnad is hasan]

يُمْنَعُ أَحَدُكُمْ أَخَاهُ مَرْفَقَةً أَنْ يَصْطَهِ عَلَى

جَدَارِهِ، [انظر: ٢٨٦٧]

تخریج: إسناده حسن.

2308. It was narrated from Maimoon al-Makki that he saw Ibn az-Zubair 'Abdullah, and he led them in prayer, making a motion with his hands when he stood up, when he bowed, and when he prostrated and, when he got up again, he made a motion with his hands. He said: I went to Ibn 'Abbas (رض) and said to him: I have seen Ibn az-Zubair praying in a manner that I have never seen anyone pray before. And I described these motions to him. He said: If you want to see the prayer of the Messenger of Allah (ﷺ), watch the prayer of Ibn az-Zubair.

Comments: [Its isnad is da'eej, Maimoon al-Makki is unknown]

2309. It was narrated that Ibn 'Abbas (رض) said: Quraish said to the Jews: Give us something that we can ask this man about. They said: Ask him about ar-rooh. Then the verse "And they ask you (O Muhammad ﷺ) concerning the Rooh (the spirit). Say: 'The Rooh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little'" [al-Isra' 17:85] was revealed. They [the Jews] said: We have been given a great deal of knowledge. We were given the

٢٣٠٨ - حدثنا قتيبة بن سعيد: حدثنا ابن أبيه عن ابن هبيرة، عن ميمون المكي: أنه رأى ابن الزبير عبد الله، وصلّى بهم، يشير بكتفيه حين يقوّم، وحين يزكي، وحين يسجد، وحين ينهض للقيام فيقوم فثير بيديه، قال: فانطلق إلى ابن عباس، فقلت له: إني قد رأيتك ابن الزبير صلى صلاته لم أر أحدا يصليها، فوضفت له هذه الإشارة، فقال: إن أحييتك أن تنظر إلى صلاة رسول الله عليه ﷺ، فاقتصرت بصلاته ابن الزبير.

[انظر: ٢٦٢٧]

تخریج: إسناده ضعيف. ميمون المكي مجہول.

٢٣٠٩ - حدثنا قتيبة بن سعيد: حدثنا يحيى ابن ذكريّا عن داؤد، عن عكرمة، عن ابن عباس قال: قالت قريش لليهود: أعطونا شيئاً نسأل عنه هذا الرجل، فقالوا: سلوه عن الروح، فسألوه، فتركت: «وَيَسْأَلُوكُمْ عَنِ الرُّوحِ فَلِمَ الْرُّوحُ مِنْ أَنْسِ رَبِّي وَمَا أُنْتُشُ بْنَ الْيَهُودِ إِلَّا فِي لِلَّهِ» (الإسراء: ٨٥) قالوا: أُتيتنا علماً كثيراً، أُتيانا التوراة، ومن أُتي التوراة، فقد أُتي خيراً كثيراً، قال: فأنزل الله عز وجل: «فَلَمْ تَوْكِنْ أَنَّهُ أَعْلَمُ مَذَا لَكُمْتُ رَبِّي لَعْنَ الْبَرْزَانِ» (الكهف: ١٠٩).

تخریج: إسناده صحيح.

Torah, and whoever is given the Torah has been given a great deal of good. Then Allah revealed the words: "Say (O Muhammad ﷺ) to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted" [al-Kahf 18:109].

Comments: [Its isnad is saheeh]

2310. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said to al-Aslami: "Perhaps you kissed her or touched her or looked at her?"

Comments: [Its isnad is saheeh, al-Bukhari (6824)]

٢٣١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ قَالَ عَبْدُ اللَّهِ بْنُ أَخْمَدَ: وَسَمِعْتُ أَنَّا مِنْ أَنْبِيَاءِ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبْنُ مُبَارِكٍ عَنْ مَعْنَى، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ شَيْخُ الْأَشْلَامِيُّ: «لَعْلَكَ تَبَلَّغُ، أَوْ لَمْ تَبَلَّغُ، أَوْ نَظَرْتُ». [راجع: ٢١٢٩]

تخریج: إسناده صحيح: ح: (٦٨٢٤).

2311. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the Messenger of Allah (ﷺ) wanted to set out on a journey, he would say: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person's absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning. O Allah, make the distance short for us and make the journey easy for us." And when he wanted to return, he said: "Returning, repenting, worshipping and praising our Lord."...

٢٣١١ - حَدَّثَنَا عَبْدُ اللَّهِ (٢٥٦/١) بْنُ مُحَمَّدٍ أَبْنُ أَبِي شَيْبَةَ وَسَمِعْتُ أَنَّا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ: حَدَّثَنَا أَبْوَ الْأَخْوَصِ عَنْ سِيمَاكِ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ شَيْخُ الْأَشْلَامِيُّ إِذَا أَرَادَ أَنْ يَخْرُجَ إِلَى سَفَرٍ قَالَ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيلُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَغُوذُ بِكَ مِنَ الضَّيْقَةِ فِي السَّفَرِ، وَالْكَثَافَةِ فِي الْمُنْقَلَبِ، اللَّهُمَّ اطْهُرْنَا الْأَرْضَ، وَهُوَ عَلَيْنَا الشَّرِّ». وَإِذَا أَرَادَ الرُّجُوعَ قَالَ: «أَبْيُونَ، تَائِبُونَ، عَابِدُونَ، لَزِينَا حَامِدُونَ». وَإِذَا دَخَلَ أَهْلَهُ قَالَ: «تَوْبَا

Comments: [A hasan hadeeth]

تَوْبَا، لَرَبَّا أَوْيَا، لَا يُعَادِرُ عَلَيْنَا حَوْيَا».

[انظر: [٢٧٢٣]

تخریج: حسن لغیره، وهذا إسناد ضعيف، سماک عن عكرمة مضطرب.

2312. The Messenger of Allah ﷺ said: "Some people among my ummah will recite the Qur'an but they will pass out of Islam as the arrow passes through the prey."

Comments: [Saheeh, because of corroborating evidence and its isnad is da'eef]

2313. The Messenger of Allah ﷺ said: "Do not go out to meet incoming traders, do not leave the milk of a she-camel or sheep to accumulate [in its udder, so as to deceive a prospective buyer], do not try to sell by artificial means."

Comments: [Hasan because of corroborating evidence, and its isnad is da'eef]

2314. It was narrated from Ibn 'Abbas ﷺ that the Prophet ﷺ confirmed some things that Umayyah said in his poetry. He [Umayyah] said: A man and a bull beneath his right foot, and an eagle and a lion cub under the other foot. The Prophet ﷺ said: "He is right." He [Umayyah] said: The sun shines red at the end of every day and its colour becomes rosy in the morning; It comes reluctantly and rises very slowly by being compelled and whipped. The Prophet ﷺ said: "He is right."

Comments: [Its isnad is da'eef]

٢٣١٢ - وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيَقْرَأُنَّ الْقُرْآنَ أَفْرَامٌ مِّنْ أُمَّتِي، يَمْرُّونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُّ الشَّهْمُ مِنَ الرَّوْمَةِ». [راجع: ٧٠٦]

تخریج: صحيح لغیره، وهذا إسناد ضعيف، روایة سماک عن عكرمة مضطربة.

٢٣١٣ - وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْتَقْبِلُوا، وَلَا تُحَفِّلُوا، وَلَا يَنْقُشُّ بَعْضُكُمْ لِيَغْضِبُ». [٢٣١٣]

تخریج: حسن لغیره، وهذا إسناد ضعيف، روایة سماک عن عكرمة مضطربة.

٢٣١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ عَبْدُ اللَّهِ: وَسَمِعْتُهُ مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا غَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عَبْتَةَ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَى عَبَّاسَ: أَنَّ النَّبِيَّ ﷺ صَدَقَ أُمَّةَ فِي شَيْءٍ مِّنْ شَيْرِهِ فَقَالَ:

رَجُلٌ وَنُورٌ نَحْتَ رِجلٍ يَوْمَئِذٍ

وَالشَّمْسُ لِلْآخِرَى وَلَيْلَتُ مُرْصَدٍ

فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ». وَقَالَ:

وَالشَّمْسُ تَطْلُعُ كُلَّ آخِرٍ لِيَلَهُ حَمْرَاءً

يُضَيِّعُ لَوْنَهَا يَتَوَرَّدُ

تَأْبِي فَمَا نَطَّلْنَا لَنَا فِي رِسْلَهَا
إِلَّا مُعَذَّبَةً وَإِلَّا نُجَذَّبَةً
فَقَالَ الشَّيْءُ بِكُلِّهِ: «أَصَدَّقَ».

تخریج: إسناده ضعیف، محمد بن اسحاق مدلس وقد عنون، والتصريح بالتحديث إنما جاء عن غير الثقات من أصحابه، ولو ثبت تصريح ابن اسحاق فلا يعتد به في مثل هذا المطلب.

2315. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "The one who falls asleep whilst prostrating is not required to do *wudoo'*, unless he lies down. If he lies down, then his muscles relax."

Comments: [Its *isnad* is *da'eef*]

٢٣١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَسَمِعَتْهُ أَنَّا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَرْبٍ عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالَىِّ، عَنْ أَبْنَى عَبَّاسِ : أَنَّ الشَّيْءَ قَالَ : «لَيْسَ عَلَىٰ مَنْ تَأَمَّ سَاجِدًا وَضُوءًا، حَتَّىٰ يَضْطَجَعَ، فَإِنَّهُ إِذَا اضْطَجَعَ، اشْرَكَتْ مَفَاصِلَهُ».

تخریج: إسناده ضعیف، یزید بن عبدالرحمن مختلف فيه.

2316. It was narrated from Ibn 'Abbas (رض) that a man seized a woman or tried to take her prisoner, but she tried to grab his sword, so he killed her. The Prophet (ﷺ) passed by her and was told what had happened to her, and he forbade killing women.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

٢٣١٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَسَمِعَتْهُ أَنَّا مِنْهُ : حَدَّثَنَا أَبُو خَالِدٍ الْأَخْمَرَ عَنْ حَجَّاجَ، عَنْ الْحَكَمِ، عَنْ مَقْسَمَ، عَنْ أَبْنَى عَبَّاسِ : أَنَّ رَجُلًا أَخْذَ امْرَأَةً أَوْ سَبَاهَا، فَنَازَعَهُنَّهُ قَاتِمَ سَيْفِهِ، فَقَتَلَهَا، فَمَرَّ عَلَيْهَا النَّبِيُّ ﷺ فَأَخْبَرَ بِأَمْرِهِ، فَنَهَىٰ عَنْ قَتْلِ النِّسَاءِ.

تخریج: حسن لغيره، وهذا إسناد ضعیف، الحجاج بن أروطہ مدلس وقد عنون.

2317. The Messenger of Allah (ﷺ) sent an army to Mu'tah and he appointed Zaid in charge of it. If Zaid was killed, Ja'far [was to assume command]. If Ja'far was killed, Ibn Rawahah [was to assume command]. Ibn Rawahah

٢٣١٧ - وَإِنَّ رَسُولَ اللَّهِ ﷺ بَعْثَتْ إِلَىٰ مُؤْتَهَ، فَاسْتَعْمَلَ زَيْدًا، فَإِنْ قُتِلَ زَيْدٌ، فَجَعْفَرٌ، فَإِنْ قُتِلَ جَعْفَرٌ، فَابْنُ رَوَاحَةَ، فَتَخَلَّفَ إِنَّ رَوَاحَةَ، فَجَمِيعَ مَعَ رَسُولِ اللَّهِ ﷺ فَرَأَهُ

stayed behind and prayed *Jumu'ah* with the Messenger of Allah (ﷺ), who saw him and said, "What kept you behind?" He said: I wanted to pray *Jumu'ah* with you. He said: "To go out in the morning (to fight, for the sake of Allah) and come back in the evening is better than this world and everything in it."

Comments: [Its *isnad* is *da'eef* like the previous report]

2318. The Messenger of Allah (ﷺ) said: "He is not one of us who has intercourse with a pregnant woman [i.e., a female prisoner of war who is pregnant]."

Comments: [*Sahih* because of corroborating evidence; its *isnad* is *da'eef* like the previous report]

2319. It was narrated that Ibn 'Abbas (رضي الله عنه) said: On the day of al-Khandaq, a *mushrik* man was killed and they asked the Prophet (ﷺ) to let them bury him, and he said: "No, not at all [I cannot please you by doing that]." They said: We will give you something in return for that. He said: "That is even worse."

Comments: [Its *isnad* is *da'eef*]

فَقَالَ: «مَا خَلَقْتَ؟» قَالَ: أَجْعَمُ مَعَكَ. قَالَ: لِغَدْوَةٍ أَوْ رَوْحَةٍ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

[راجع: ١٩٦٦]

تخریج: إسناده ضعیف کاسقه بهذه المسماة.

تخریج: إسناده ضعیف کاسقه بهذه المسماة.

٢٣١٨ - وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ وَطَرَ حُبْلَى».

تخریج: صحيح لغيره، وهذا إسناد ضعیف کاسقه.

٢٣١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ - وَسَيِّدُهُ أَنَّا مُتَّهِ - حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ أَبِي أَيْمَانِ لَيْلَى، عَنْ الْحَكْمِ، عَنْ مَقْسُمٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: أُصِيبُ بِيَوْمَ الْخَنْدِقِ رَجُلٌ مِنَ الْمُشْرِكِينَ، وَطَلَّبُوا إِلَيَّهِ أَنْ يُجْنِثُهُ، فَقَالَ: «لَا، وَلَا كَرَامَةً لَكُمْ» قَالُوا: فَإِنَّا نَجْعَلُ لَكَ عَلَى ذَلِكَ مُغْلَدًا. قَالَ: «وَذَلِكَ أَخْبَثُ وَأَحْبَثُ». [راجع: ٢٢٣٠]

تخریج: إسناده ضعیف، ابن أبي ليلى سی، الحفظ.

٢٣٢٠ - حَدَّثَنَا عَنْ اللَّوِيْنِ بْنِ مُحَمَّدٍ - وَسَيِّدُهُ أَنَّا مُتَّهِ - عَنْ شَرِيكٍ، عَنْ حُسَيْنٍ، عَنْ عَبْرَمَةَ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي ثَوَابٍ وَاجِدٍ مُتَوَسِّحًا بِهِ، يَتَّهِي بِفُضُولِهِ حَرَّ الْأَرْضِ وَبَرَدَهَا. [انظر: ٢٣٨٤، ٢٣٨٥، ٢٣٢٧، ٢٩٣٨، ٢٧٦٠]

تخریج: حسن لغیره، وهذا إسناد ضعیف، شریک سیء الحفظ وحسین ضعیف.

2321. It was narrated that Ibn 'Abbas (رض) said: Abu Jahl passed by and said: Didn't I tell you to stop? The Prophet (ﷺ) rebuffed him and Abu Jahl said to him: Why are you rebuffing me, O Muhammad? By Allah, you know there is no man with more helpers to call upon than me. Jibreel (عليه السلام) said: "Then let him call upon his council (of helpers)" [al-'Alaq 96:17]. Ibn 'Abbas said: By Allah, if he had called upon his helpers, the punishing angels would have seized him.

Comments: [Its *isnad* is *qawi*]

2322. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) used to deliver the *khutbah* on Friday standing, then he would sit down, then he would stand up and deliver (the second) *khutbah*.

Comments: [Hasan]

تخریج: إسناده قوي.

٢٣٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَّا مِنْهُ: حَدَّثَنَا أَبُو حَالِيْدُ الْأَخْمَرُ عَنْ دَاؤَدَ عَنْ عِكْرَمَةَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: مَرَّ أَبُو جَهْلٍ فَقَالَ: أَلَمْ أَنْهَكَ فَأَنْتَرَهُ النَّبِيُّ ﷺ، فَقَالَ لَهُ أَبُو جَهْلٍ: لِمَ تَشَهَّدُنِي يَا مُحَمَّدُ؟ فَوَاللَّهِ لَقَدْ عِلِمْتَ مَا بِهَا رَجُلٌ أَكْثَرُ نَادِيَا مِنِّي، قَالَ: فَقَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ: «فَتَبَعَ نَادِيَةَ زَيَادَةَ عَبَّاسٍ: وَاللَّهِ لَنْ دَعَا نَادِيَةَ لِأَخْذَنَةَ زَيَادَةَ الْعَذَابِ». [انظر: ٣٠٤٥، وراجع: ٢٢٢٥]

٢٣٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَّا مِنْهُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنْ الْحَجَاجِ، عَنْ الْحَكْمَ، عَنْ مُفْسِمٍ، عَنْ أَبْنَى عَبَّاسٍ عَنْ النَّبِيِّ ﷺ: أَنَّهُ (١/٢٥٧) كَانَ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا، ثُمَّ يَقْعُدُ، ثُمَّ يَقْوُمُ فَيَخْطُبُ. [انظر: ٤٩١٩]

تخریج: حسن، عبدالرحمن المحاربی والحجاج مدلسان و قد عننا، إلا أنهم قد تویعا.

2323. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "There is no one among you but he has a companion (*qareen*) from among the devils appointed (to accompany) him." They said: Even you, O Messenger of Allah? He said, "Yes, but Allah helped me against him and he became Muslim."

٢٣٢٣ - حَدَّثَنَا عَمَّانُ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَّا مِنْ عَمَّانَ بْنِ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَئِنْ مَنْكُمْ مِنْ أَخْدُ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِيبَةٌ مِنَ الشَّيَاطِينِ» قَالُوا: وَأَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَنَّمُ، وَلَكِنَّ اللَّهَ أَعْانَنِي عَلَيْهِ فَأَنْلَمُ». .

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef because Qabos bin Abu Zibyan is da'eef]

2324. It was narrated that Ibn 'Abbas (رضي الله عنه) said: On the night when the Prophet (ﷺ) was taken on the Night Journey (*Isra'*), he entered Paradise and heard a sound in some part of it. He said: "O Jibreel, what is this?" He said: This is Bilal, the *mu'adhdhin*. When he came to the people, the Prophet of Allah (ﷺ) said: "Bilal has attained success; I saw such and such for him." Then he was met by Moosa (رسول الله)، who welcomed him and said: Welcome to the unlettered Prophet. He (the Prophet (ﷺ)) said: "He was a tall, dark man with straight hair down to his ears or above them." And he said: "Who is this, O Jibreel?" He said: This is Moosa (رسول الله). Then he went further and was met by 'Eesa, who welcomed him. He said: "Who is this, O Jibreel?" He said: This is 'Eesa. Then he went on and was met by a respectable, dignified old man, who welcomed him and greeted him with *salam*, and all of them greeted him with *salam*. He said: "Who is this, O Jibreel?" He said: This is your father Ibraheem. Then he looked into Hell and saw people consuming corpses. He said: "Who are these people, O Jibreel?" He said: These are the ones who eat people's flesh (i.e., gossip). And he saw a man who looked red and blue, of stocky

تخریج: صحيح لغيره، وهذا إسناد ضعيف،
قابوس بن أبي طبيان ضعيف.

٢٣٢٤ - حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَّا
مِنْهُ : حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ،
عَنْ أَبْنَى عَبَّاسٍ قَالَ: لَهُ أَشْرِي يَنْبِيَ اللَّهَ
كَلْمَةً دَخَلَ الْجَنَّةَ، فَسَمِعَ فِي جَانِبِهَا وَجْنَسًا،
قَالَ: «يَا جِبْرِيلُ، مَا هَذَا؟» قَالَ: هَذَا يَلَّا
الْمُؤْمَنُونَ. فَقَالَ يَنْبِيَ اللَّهَ كَلْمَةً جَاءَ إِلَى
النَّاسِ: «إِنَّمَا أَفْلَحَ يَلَّا، رَأَيْتُ لَهُ كَذَّا
وَكَذَّا». قَالَ: فَلَقِيَهُ مُوسَى، فَرَحِبَ بِهِ،
وَقَالَ: مَرْجِبًا بِالنَّبِيِّ الْأَمِيِّ. قَالَ: فَقَالَ:
«وَهُوَ رَجُلٌ آدُمٌ طَوِيلٌ، سَبْطٌ شَعْرَةٌ مَعَ أَذْنِيِّهِ،
أَوْ فَوْتَهُمَا» فَقَالَ: «مَنْ هَذَا يَا جِبْرِيلُ؟»
قَالَ: هَذَا مُوسَى عَلَيْهِ السَّلَامُ. قَالَ: فَمَصَّى،
فَلَقِيَهُ عَبِيسَى، فَرَحِبَ بِهِ وَقَالَ: «مَنْ هَذَا يَا
جِبْرِيلُ؟» قَالَ: هَذَا عَبِيسَى. قَالَ: فَمَصَّى،
فَلَقِيَهُ شَيْخُ حَلِيلٍ مَهِيبَ، فَرَحِبَ بِهِ وَسَلَّمَ
عَلَيْهِ، وَكَلَّهُمْ يُسْلِمُ عَلَيْهِ، قَالَ: «مَنْ هَذَا يَا
جِبْرِيلُ؟» قَالَ: هَذَا أَبُوكَ إِبْرَاهِيمَ. قَالَ: فَنَظَرَ
فِي النَّارِ، فَإِذَا قَوْمًا يَأْكُلُونَ الْجِنَّاتَ، فَقَالَ:
«مَنْ هُؤْلَاءِ يَا جِبْرِيلُ» قَالَ: هُؤْلَاءِ الَّذِينَ
يَأْكُلُونَ لُحُومَ النَّاسِ. وَرَأَى رَجُلًا أَخْمَرَ
أَرْوَقَ جَعْدًا شَعْنَاءً إِذَا رَأَيْتَهُ، قَالَ: «مَنْ هَذَا
يَا جِبْرِيلُ؟» قَالَ: هَذَا غَافِرُ الثَّاقَةِ. قَالَ: فَلَمَّا
دَخَلَ النَّبِيِّ الْمَسِيدَ الْأَقْصِيَ قَامَ يُصَلِّي، ثُمَّ

build and dishevelled. He said: "Who is this, O Jibreel?" He said: This is the one who hamstrung the she-camel. Then the Prophet (ﷺ) entered al-Masjid al-Aqsa, he stood up to pray, then he turned around and saw all the Prophets praying with him. When he finished praying, two vessels were brought to him, one from the right and the other from the left. In one of them there was milk and in the other there was honey. He took the milk and drank some of it, and the one who brought the vessel said: You have acted in accordance with sound human nature (done the right thing).

Comments: [Its isnad is da'eef and Qaboos is da'eef]

2325. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I stood with the Prophet (ﷺ) to pray, on his left, and he made me stand on his right.

Comments: [Its isnad is saheeh]

الثنتَ فِإِذَا الْبَيْوَنَ أَجْمَعُونَ يُصْلُوْنَ مَعَهُ،
فَلَمَّا انْصَرَفَ جَيْهُ بِقَدْحَيْنِ، أَحْدَهُمَا عَنِ
الْبَيْوَنِ وَالْأَخْرُ عَنِ الشَّمَالِ، فِي أَخْدِهِمَا
لَبَنٌ، وَفِي الْأَخْرِ عَسْلٌ، فَأَخْدَهُ الْبَيْنُ، فَشَرَبَ
مِنْهُ، قَالَ الَّذِي كَانَ مَعَهُ الْقَدْحُ: أَصْبَحَ
الْقَدْحُ.

تخریج: إسناده ضعيف، قابوس ضعيف.

٢٢٢٥ - حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ وَسَعْيَتُهُ أَنَّ
مِنْهُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الأَعْمَشِ، عَنِ
سَالِمٍ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنْ أَبْنِ
عَبَّاسٍ قَالَ: قُمْتُ مَعَ الَّذِي شَكَلَ فِي الصَّلَاةِ عَنِ
شِمَالِيِّهِ، فَأَفَأْتَمِي عَنْ يَمِينِهِ. [راجع: ١٩١٢]

تخریج: إسناده صحيح.

2326. A similar report was narrated from A'mash, from Sumai' az-Zayyat, the freed slave of Ibn 'Abbas, from Ibn 'Abbas (رضي الله عنه).

Comments: [Its isnad is saheeh]

٢٢٢٦ - حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ
عَنِ الأَعْمَشِ، عَنْ سُعْيَ الرَّبَّاتِ مَوْلَى أَبْنِ
عَبَّاسٍ، عَنْ أَبْنِ عَبَّاسٍ مِثْلَ ذَلِكَ. [انظر:
٣٤٥١، ٣٣٥٩]

تخریج: إسناده صحيح.

2327. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) say: "I shall be ahead of you at the

٢٢٢٧ - حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ وَسَعْيَتُهُ أَنَّ
مِنْهُ: حَدَّثَنَا جَرِيرٌ عَنْ لَيْثِ بْنِ أَبِي شَلَيْمٍ، عَنِ
عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

Cistern, and whoever comes to it will have succeeded. Some people will be brought and then taken to the left, and I will say: 'O Lord!' But it will be said: 'They continued turning back on their heels after you were gone.'"

Comments: [A *saheeh hadeth*; al-Bukhari (3349) and Muslim (2860) and this is a *da'eef isnad*]

2328. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was optimistic and not superstitious, and he liked good names.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

ابن عباس قال: سمعت رسول الله ﷺ يقول: «أنا فرطكم على الحوض، فمن ورد ألقع، ويؤتي بأقوام فتوخذ بهم ذات السمالي، فأقول: أهي زب، فيقال: ما زالوا يذكرون على أغذتهم». [راجع: ٢٠٩٦]

تخریج: حدیث صحیح. خ: (٣٣٤٩)، م: (٢٨٦٠)، وهذا إسناد ضعیف لیث بن أبي سلیم.

٢٣٢٨ - حدثنا عثمان بن محمد وسمعته أنا منه قال: حدثنا جرير عن أبي ليث بن أبي سليم، عن عبد الملك بن سعيد بن جرير، عن عكرمة، عن ابن عباس قال: كان رسول الله ﷺ يتغافل ولا يتظیر، ويعجب الاشم الحسن. [انظر: ٢٧٦٦، ٢٩٢٥]

تخریج: حسن لغيره، وهذا إسناد ضعیف، لضعف لیث بن أبي سلیم.

2329. It was narrated from Ibn 'Abbas (رضي الله عنه), who attributed it to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), that he said: "He is not one of us who does not show respect to our old ones and compassion to our young ones, [and does not] enjoin what is good and forbid what is evil."

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad*]

2330. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "There are five, all of which are evil; the pilgrim in *ihram* may kill them and they may be killed in the *Haram*: mice, scorpions, snakes, vicious dogs and crows."

٢٣٢٩ - حدثنا عثمان بن محمد وسمعته أنا من عثمان بن محمد: حدثنا جرير عن أبي ليث، عن عبد الملك بن سعيد بن جرير، عن عكرمة، عن ابن عباس يرتفعه إلى النبي ﷺ قال: «ليس بمن لئن يوفى الكبير، ويترحم الصغير، ويأمر بالمعروف، وينهى عن المنهك».

تخریج: صحیح لغيره، وهذا إسناد ضعیف کساپته.

٢٣٣٠ - حدثنا عثمان بن محمد: حدثنا جرير عن أبي ليث، عن طاوس، عن ابن عباس عن النبي ﷺ قال: «خمس كلهن فاسقة بشأنهن المحرم، ويقتلن في المحرم: الفارأة، والغُرَبُ، والحيَّةُ، والكلب الغُورُ، والغراب». [انظر: ٢٣٣١]

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* like the previous report]

2331. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "There are five, all of which are evil; the pilgrim in *ihram* may kill them and they may be killed in the *Haram*..." A similar report.

Comments: [Its *isnad* is *Saheeh*]

تخریج: صحيح لغیره، وهذا إسناد ضعیف
کسابقه.

2221- [حدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ
حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَكْرِمَةَ، عَنْ
ابْنِ عَبَّاسٍ عَنِ الْيَهُودِ قَالَ: «خَمْسٌ
كُلُّهُنَّ فَاسِقَةٌ، يَقْتَلُهُنَّ الْمُحْرِمُ، وَيُقْتَلُونَ فِي
الْحَرَمِ».. مِثْلُهُ].

تخریج: إسناده صحيح.

2332. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) did not prescribe anything but I learned it, apart from three things. I do not know whether the Messenger of Allah (ﷺ) recited in *Zuhr* and '*Asr* or not. And I do not know how he recited this verse: "Wa qad balaghtu minal-kibari 'utiyya" or "'usiyya'" (referring to the verse "and I have reached the extreme old age" [Maryam 19:8]). Husain said: And I forgot the third. 'Abdullah said: I heard it all from 'Uthman bin Muhaminad.

Comments: [Its *isnad* is *saheeh*]

2333. It was narrated that Ibn 'Abbas (رض) said: The people of Makkah asked the Prophet (ﷺ) to turn as-Safa into gold for them and to remove the mountains from around them so that they could cultivate (the land). It was said to him: If you want, you can be patient with them or if you want,

2222- [حدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ
حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَكْرِمَةَ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: مَا سَنَّ رَسُولُ اللَّهِ صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئاً
إِلَّا وَقَدْ عَلِمْتُهُ غَيْرَ تَلَاقِي: لَا أَذْرِي كَانَ يَقْرَأُ
فِي الظَّهِيرَةِ وَالغَضْرِ (٢٥٨/١) أَمْ لَا؟ وَلَا
أَذْرِي كَيْفَ كَانَ يَقْرَأُ: (وَقَدْ بَلَغْتُ مِنَ الْكَثِيرِ
عَيْنِي) [مریم: ٨] أَوْ (عُيْنِي)!؟ قَالَ حُصَيْنٌ:
وَسَبَّبَتُ الْأَيْلَةَ. قَالَ عَبْدُ اللَّهِ: سَوْفَتُهَا كُلُّهَا
أَنَا مِنْ عُثْمَانَ بْنِ مُحَمَّدٍ. (راجع: ٢٢٤٦)]

تخریج: إسناده صحيح.

2223- [حدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ وَسَبَّبَتُهُ أَنَا
مِنْهُ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَغْمَشِ، عَنْ جَعْفَرِ
ابْنِ إِيمَانِي، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: سَأَلَ أَهْلَ مَكَّةَ الْيَهُودِ صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَجْعَلُ لَهُمْ
الصَّفَا ذَهَباً وَأَنْ يَسْتَحْيِي الْجَبَالَ عَنْهُمْ،
فَبَيْرَغُوا، فَقَبَلَ اللَّهُ: إِنْ شِئْتَ أَنْ تَنْأَيْ بِهِمْ،

you can give them what they asked for, but if they disbelieve, they will be destroyed as those who came before them were destroyed. He said: "Rather I shall be patient with them." Then Allah, may He be glorified and exalted, revealed this verse: "And nothing stops Us from sending the *Ayat* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamood as a clear sign," [al-*Isra'* 17:59].

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

2334. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Juwairiyah's name was Barrah (meaning righteous), but it was as if the Prophet (ﷺ) disliked that, so he named her Juwairiyah, because he did not like it to be said that he had left a righteous woman. He went out after he prayed, then he came back to her and she said: Since you left, O Messenger of Allah, I have continued in worship. He said to her: "After I left you, I said some words which, if they were to be weighed, would outweigh what you said: 'Glory be to Allah as much as the number of His creation; glory be to Allah as much as pleases Him; glory be to Allah as much as the weight of His Throne; and glory be to Allah as much as the ink of His words.'"

Comments: [Its *isnad* is *saheeh*, Muslim (2140)]

2335. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Fast when you

وَإِنْ شِئْتُ أَنْ تُؤْتِهِمُ الَّذِي سَأَلُوا، فَإِنْ كَفَرُوا
أَهْلَكُوهَا كَمَا أَهْلَكْتُ مِنْ قَبْلِهِمْ، قَالَ: «لَا، بَلْ
أَشْتَأْنِي بِهِمْ» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذِهِ الْآيَةَ:
﴿وَمَا مَنَّتْ أَنْ تُرْسِلَ إِلَيْكُمْ إِلَّا أَنْ كَذَّبُوهَا
الْأَوَّلُونَ وَمَا لَتَنْهَا نَعْوَدُ الْأَقْلَامَ مُبَصِّرَةً﴾ (الاسراء':
[٣٢٢٣]). [انظر: ٥٩]

تخریج: [اسناده صحيح].

٤- ٢٣٣٤ - حَدَّثَنَا أَسْوَدُ بْنُ غَابِرٍ: حَدَّثَنَا سُفْيَانُ
عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ كُرَيْبٍ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: كَانَ اسْمُ جُوَيْرِيَةَ بَرَّةَ، فَكَانَ
الْأَسْرَى يَسْأَلُونَهُ كَيْدَهُ ذَلِكَ، فَسَمَّاهَا جُوَيْرِيَةَ، كَرَاءَةَ أَنْ
يَقُولَ: خَرَجَ مِنْ عِنْدِ بَرَّةَ، قَالَ: وَخَرَجَ بَعْدَ مَا
صَلَّى، فَجَاءَهَا فَقَالَتْ: مَا زِلْتَ بِنَدَكَ يَا رَسُولَ
اللَّهِ ذَائِيَةَ، قَالَ: فَقَالَ لَهَا: «الَّذِي فَنَتْ بِنَدَكَ
كَلِمَاتٍ لَوْ وُزِنَ، لَرَجَحَنَ بِهَا قُلْبٌ: سُبْحَانَ
اللَّهِ عَنْهُ مَا تَحْلَقُ، سُبْحَانَ اللَّهِ رَضَا نَفْسِهِ،
سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ
كَلِمَاتِهِ». [انظر: ٢٩٠٠، ٣٠٠٥، ٢٣٠٨].

تخریج: [اسناده صحيح. م: (٢١٤٠)].

٥- ٢٣٣٥ - حَدَّثَنَا مُعَاوِيَةُ بْنُ عُمَرٍ: حَدَّثَنَا زَائِدٌ
عَنْ سِيفَاكِهِ بْنِ حَرْبٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ

see it [the new moon] and break the fast when you see it, and if clouds prevent you from seeing it, then complete the number [of days, in the month]; the month is twenty-nine days," meaning that it may be shorter [than thirty days].

Comments: [Saheeh]

2336. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, my mother has died and she owed a month's fast; should I make it up for her? He said: "If your mother owed a debt, would you pay it off for her?" He said: Yes. He said: "A debt owed to Allah is more deserving of being paid off."

Comments: [Its isnad is saheeh, al-Bukhari (1953) and Muslim (1148)]

عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤْتِيهِ، وَأَفْطِرُوا لِرُؤْتِيهِ، فَإِنْ حَالَ دُونَهُ عَيَّانَةً، فَأَكْمِلُوا الْعِدَّةَ، وَالشَّهْرُ يَسْعُ وَعَشْرُونَ» يَعْنِي أَنَّهُ يَكُونُ نَاقِصًا. [راجع: ١٩٨٥]

تخریج: صحيح، دون قوله: الشهور تسع وعشرون، فصحیح لغیره، وسمالک في روايته عن عکرمة اضطراب.

٢٣٣٦ - حَدَّثَنَا مُعاوِيَةُ: حَدَّثَنَا زَائِدَةُ عَنِ الْأَغْمَشِ، عَنْ مُعْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صُومُ شَهْرٍ، أَفَأَغْفِيَهُ عَنْهَا؟ فَقَالَ: «أَنُوْ كَانَ عَلَى أُمِّكَ ذَرِّيْ، أَكْنِتْ قَاضِيَّهُ عَنْهَا؟» قَالَ: نَعَمْ، قَالَ: «فَذَرِّيْ اللَّهُ أَحْكُمُ أَنْ يُفْضَى». [راجع: ١٩٧٠]

قَالَ شَيْمَانُ: فَقَالَ الْحَكَمُ وَسَلَمَةُ بْنُ كَهْبٍ: وَنَحْنُ جَمِيعاً جُلُوسٌ، جِئْنَ حَدَّثَ مُسْلِمَ بِهَذَا الْحَدِيثِ قَالَ: سَمِعْنَا مُجَاهِدًا يَذْكُرُ هَذَا عَنْ أَبْنِ عَبَّاسٍ.

تخریج: إسناده صحيح. خ: (١٩٥٣-تعليق)، م: (١١٤٨).

2337. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) was treated with cupping and gave the copper his fee, and he was treated with medicine administered in the nose.

Comments: [Its isnad is saheeh, al-Bukhari (2278) and Muslim (1202)]

٢٣٣٧ - حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنِي وُهَيْبٌ: حَدَّثَنَا أَبْنُ طَاؤِسٍ عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَأَعْطَى الْحَجَاجَ أَجْرَهُ، وَأَسْتَعْطَهُ [٢٢٤٩]. [راجع: ٢٢٤٩]

تخریج: إسناده صحيح. خ: (٢٢٧٨)، م: (١٢٠٢).

2338. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) was asked about offering a sacrifice, stoning the *Jamrah* and shaving the head, and doing the rituals in different orders, and he said: "No problem."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1734) and Muslim (1307)]

2339. It was narrated from Ibn 'Abbas (رضي الله عنه) that a roasted shoulder [of an animal] was brought to the Prophet (ﷺ) and he nibbled some meat from it, then he prayed and he did not do *wudoo'* after eating that.

Comments: [*Saheeh*; this is a *da'eef isnad*, Muhammad bin az-Zubair is *da'eef*]

2340. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: The Messenger of Allah (ﷺ) said: "Good health and free time [are] two blessings from Allah that many people do not make good use of."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6412)]

2341. It was narrated from Muhammad bin 'Amr bin 'Ata' that he heard Ibn 'Abbas (رضي الله عنه) say: I saw the Messenger of Allah (ﷺ) eat from a shoulder or leg [of an animal], then he got up and prayed, and he did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

٢٣٣٨ - حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا وَهِبْ: أَخْبَرَنَا ابْنُ طَلْوَسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الدَّبْعَ وَالرَّوْمَى وَالْحَلْمَى وَالثَّقْدِيمَ وَالثَّاجِرَ قَالَ: «لَا خَرَجَ». [انظر: ٢٤٢١، وراجع: ١٨٥٧] تخریج: إسناده صحيح. خ: (١٧٣٤)، م: (١٣٠٧).

٢٣٣٩ - حَدَّثَنَا عَبْدُ الْوَهَابِ الْخَنَافِ: قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الرَّئِبِرِ عَنْ عَلَيِّ بْنِ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْتُبُ مَشْوِيَّةً، فَأَكَلَ مِنْهَا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ مِنْ ذَلِكَ. [راجع: ٢٠٠٢]

تخریج: صحيح، وهذا إسناد ضعيف، محمد بن الزبير ضعيف.

٢٣٤٠ - حَدَّثَنِي مَكْيُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ بْنُ أَبِي هُنْدٍ أَنَّهُ سَمِعَ أَبَاهُ بُحَدْثَ عنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الصَّحَّةَ وَالْفَرَاغَ، يَغْتَسِلُ بِهِمَا مَعْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ». [انظر: ٣٢٠٧]

تخریج: إسناده صحيح. خ: (٦٤١٢).

٢٣٤١ - حَدَّثَنَا عَثَابُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارِكَ: قَالَ: أَخْبَرَنَا مُوسَى ابْنُ عَفْيَةَ عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ عَطَاءِ أَنَّهُ حَدَّثَهُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ مِنْ كَبِيْرٍ أَوْ ذَرَاعَ، ثُمَّ قَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٠٢]

تخریج: إسناده صحيح. م: (٣٥٩-٣٥٤).

2342. It was narrated from Abu Hurairah (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to teach them this supplication as he would teach them a soorah of the Qur'an: "O Allah, I seek refuge in You from the torment of Hell; I seek refuge in You from the torment of the grave; I seek refuge in You from the evil of the Dajjal; and I seek refuge in You from the trials of life and death."

Comments: [Its isnad is saheeh, Muslim (588)]

2343. A similar report was narrated from Ibn 'Abbas except that he said, "... from the turmoil of the Dajjal."

Comments: [Its isnad is saheeh, Muslim (590)]

2344. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to offer supplication at times of distress (saying): "There is no God but Allah, the Almighty, the Forbearing; there is no God but You, Lord of the mighty Throne; there is no God but You, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730), (2730)]

2345. A similar report was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) i.e., the supplication at times of distress.

٢٣٤٢ - حَدَّثَنَا إِشْتَاعِيلُ بْنُ حُمَرَّ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الرِّئَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْلَمُهُمْ هَذَا الدُّعَاءَ، كَمَا يَعْلَمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ شَرِّ الْمُسِيْحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فَتْنَةِ الْمُحْسِنِ وَالْمُنْمَنِ».

تخریج: إسناده صحيح. م: (٥٨٨). هنا
الحدث من مسنون أبي هريرة.

٢٣٤٣ - حَدَّثَنَا إِشْتَاعِيلُ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّبَيرِ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ مِثْلَهُ عَيْرَ أَنَّهُ قَالَ: «مِنْ فِتْنَةِ الْمُسِيْخِ الدَّجَّالِ».

[راجع: [٢١٦٨]

تخریج: إسناده صحيح. م: (٥٩٠).
٢٣٤٤ - قَالَ عَبْدُ الْوَهَابِ: أَخْبَرَنَا هِشَامٌ عَنْ قَنَادَةَ، عَنْ أَبِي (١/ ٢٥٩) الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَبِّيَ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو عِنْدَ الْكُرْبَابِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا أَنْتَ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ». [راجع: [٢٠١٢]

تخریج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).
٢٣٤٥ - حَدَّثَنَا عَبْدُ الْوَهَابِ: أَخْبَرَنَا سَعِيدُ عَنْ قَنَادَةَ، عَنْ أَبِي الْعَالِيَةِ الرَّبِيعِيِّ، عَنْ ابْنِ عَبَّاسٍ عَنْ الشَّيْبَابِ مِثْلَهُ، يَعْنِي مِثْلَ دُعَاءِ الْكُرْبَابِ. [راجع: [٢٠١٢]

Comments: [Its isnad is saheeh, al-Bukhari (7426) and Muslim (2730)]

2346. It was narrated from Ziyad an-Numairi that Anas bin Malik (رضي الله عنه) said: When Rajab began, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would say: "O Allah, bless Rajab and Sha'ban for us, and bless Ramadan for us." And he used to say: "The night before Friday is beautiful and its day is bright and shiny."

Comments: [Its isnad is da'eef, and Zaidah bin Abur-Ruqad is da'eef. This hadeeth is from the Musnad of Anas bin Malik, not the Musnad of Ibn 'Abbas]

2347. It was narrated from Abul-'Aliyah ar-Riyahi: The cousin of your Prophet - meaning Ibn 'Abbas (رضي الله عنه) - narrated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "On the night when I was taken on the Night Journey (*al-Isra'*), I saw Moosa (رسول الله)، a tall dark man with curly hair, as if he were one of the men of Shanoo'ah. And I saw 'Eesa Ibn Maryam (رسول الله)، a man of average height with a red and white complexion and lank hair."

Comments: [Its isnad is saheeh, al-Bukhari (3239) and Muslim (165)]

2348. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to his companions: "Make it 'Umrah. If I had known before what I know now, I would have told you to do it ('Umrah). And let those who do not have sacrificial animals with them exit

تخریج: إسناده صحيح. خ: (٧٤٢٦)، م: (٢٧٣٠).

٢٣٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدَةَ عَنْ أَبِي الرُّغَابِ، عَنْ زَيْدَ الْمُنَاءِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّيْمَةُ إِذَا دَخَلَ رَجَبَ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْنَانَ، وَبَارِكْ لَنَا فِي رَمَضَانَ». وَكَانَ يَقُولُ: «لَيْلَةُ الْجُمُعَةِ غَرَاءً، وَيَوْمُهَا أَزْهَرُ».

تخریج: إسناده ضعيف، زائدة بن أبي الرقاد ضعيف. وهذا الحديث من مسند أنس.

٢٣٤٧ - حَدَّثَنَا عَبْدُ الرَّهَابِ عَنْ سَعِيدِ، عَنْ قَنَادَةَ، عَنْ أَبِي الْعَالِيَةِ الرِّبَاطِيِّ: حَدَّثَنَا أَبْنُ عَمْ نَبِيِّكُمْ - يعني ابن عباس - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رَأَيْتُ لَيْلَةً أُسْرِيَّ بِي مُوسَى بْنُ عُمَرَانَ عَلَيْهِ السَّلَامُ، رَجُلًا أَدْمَ طُوَالًا، جَعَدَ الرَّأْسِ، كَانَهُ مِنْ رِجَالِ شَنُوْفَةَ، وَرَأَيْتُ عِيسَى ابْنَ مُرْتَمِ عَلَيْهِ السَّلَامُ، مَرْبُوعُ الْخَلْقِ، فِي الْحُمْرَةِ وَالْبَيْاضِ، سَبِطًا». [راجع: ٢١٩٧]

تخریج: إسناده صحيح. خ: (٣٢٣٩)، م: (١٦٥).

٢٣٤٨ - حَدَّثَنَا عَبْدَةُ بْنُ حَمَيْدٍ عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ مُجَاهِدِ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَصْحَابِهِ: «اجْعَلُوهَا غُمْرَةً، فَإِنَّ لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لِأَمْرِكُمْ بِهَا وَيَحْلُّ مَنْ لَيْسَ مَعَهُ

ihrām." The Messenger of Allah (ﷺ) had a sacrificial animal with him. And the Messenger of Allah (ﷺ) said: "Umrah has been incorporated into Hajj until the Day of Resurrection." And he interlaced his fingers.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

2349. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) was on a journey, and he stopped at the end of the night and went to sleep, and he did not wake up until the sun woke him up. Then the Messenger of Allah (ﷺ) instructed Bilal to give the call to prayer, and he prayed two *rak'ahs*. And Ibn 'Abbas said: I would not be pleased to have this world and everything in it - i.e., instead of this concession.

Comments: [Its traceable is *saheeh*; this is a *da'eef isnad* because Yazeed is *da'eef*]

2350. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) left Madinah, heading for Makkah, and he fasted until he reached 'Usfan. Then he called for a vessel and took it in his hand so that the people could see him, then he broke his fast. And Ibn 'Abbas used to say: Whoever wants to may fast and whoever wants to may not fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4279) and Muslim (1113)]

هذبٰى" وَكَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هذبٰى. قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَخَلَتِ الْعُمَرَةُ فِي الْحُجَّةِ إِلَى يَوْمِ الْقِيَامَةِ» وَخَلَلَ بَيْنَ أَصَابِعِهِ.

[راجع: ٢١١٥، ٢٣٦٠، انظر: ٣٥٩]

تخریج: حسن لغيره، وهذا إسناد ضعيف،
يزيد بن أبي زياد حسن الحديث في الشواهد
والتابعات.

٢٣٤٩ - حَدَّثَنَا عَبْدُهُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ
ابْنُ أَبِي زِيَادٍ عَنْ رَجُلٍ، عَنْ أَبْنِ عَبَّاسٍ
قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَعَرَسَ
مِنَ الظَّلَلِ، فَرَأَهُ وَلَمْ يَشْتَيِطْ إِلَّا بِالشَّمْسِ،
قَالَ: فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَا فَادَنَ،
فَضَلَّ رَكْعَتَيْنِ قَالَ: فَقَالَ أَبْنُ عَبَّاسٍ: مَا
تَشْرِئُ الدُّنْيَا وَمَا فِيهَا يَعْلَمُ، يَعْلَمُ الرُّحْمَةُ.

تخریج: مرفوعه صحيح، وهذا إسناد ضعيف،
ضعف يزيد وجهة شيخه فيه.

٢٣٥٠ - حَدَّثَنَا عَبْدُهُ: حَدَّثَنِي مُنْصُورٌ عَنْ
مُجَاهِدٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ:
خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ
فَضَامَ حَتَّى أَتَى عُسْفَانَ قَالَ: فَدَعَاهُ يَأْتِيَهُ،
فَوَضَعَهُ عَلَى يَدِهِ، حَتَّى نَظَرَ النَّاسُ إِلَيْهِ، ثُمَّ
أَفْطَرَ: قَالَ: فَكَانَ أَبْنُ عَبَّاسٍ يَقُولُ: مَنْ شَاءَ
صَامَ، وَمَنْ شَاءَ أَفْطَرَ. [انظر: ٢٣٥١
٢٦٥٢، ٢٩٩٤، ٣١٦٢، وراجع: ١٨٩٢]

تخریج: إسناده صحيح. خ: (٤٢٧٩)، م: (١١١٣)

2351. It was narrated from Mansoor... And he mentioned the same *isnad* and a similar report.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4279) and Muslim (1113)]

2352. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) came to them quickly, and we got worried because of his rushing. When he reached us he said: "I came rushing to tell you about *Lailatal-Qadr*, but then I was caused to forget it whilst I was coming to you. However seek it in the last ten nights of Ramadan."

Comments: [Its *isnad* is *saheeh*, see the previous report]

2353. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said, on the day of the conquest of Makkah: "This is a sacred land; Allah made it sacred on the day He created the heavens and the earth. It is sacred; Allah has made it sacred until the Day of Resurrection. It was not made permissible to anyone to fight in it apart from me, and it will not be permissible for anyone after me to fight in it until the Day of Resurrection. It was only made permissible for me for part of a day. It is a sanctuary made sacred by Allah, may He be glorified and exalted, until the Hour begins. Its thorns are not to be cut, its green grass is not to be uprooted, its game is not to be disturbed and its lost property is not to be picked up except by the one who will announce it." al-

٢٣٥١ - حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ.. فَذَكَرَهُ يَا شَنَادِه وَمَعْنَاهُ، [راجع: ما قبله] تحرير: إسناده صحيح. خ: (٤٢٧٩)، م: (١١١٢).

٢٣٥٢ - حَدَّثَنَا عَبْيَةُ: حَدَّثَنِي قَاتُوسُ عَنْ أَبِيهِ طَيْبَانَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَبِيعَ الْلَّهِ أَقْبَلَ إِلَيْهِمْ مُشْرِعًا، قَالَ: حَتَّى أَفْزَعَنَا مِنْ سَرْعَيْهِ، فَلَمَّا أَتَيْنَاهُ إِلَيْنَا قَالَ: «جِئْتُ مُشْرِعًا أُخْبِرُكُمْ بِلِلَّهِ الْغَنَرْ فَأَنْبَيْتُهَا يَتَّبِعُ وَيَتَّبِعُكُمْ، وَلَكُنْ التَّمِشُومَا فِي الْغَنَرِ الْأَوَّلِ مِنْ رَمَضَانَ».

تحrir: إسناده صحيح. راجع ما قبله.

٢٣٥٣ - حَدَّثَنَا عَبْيَةُ: حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدِ، عَنْ طَاؤِسٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ ثَبَّتَ مَكَّةً: «إِنَّ هَذَا الْبَلْدَ حَرَامٌ، حَرَمَهُ اللَّهُ يَوْمَ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ، فَهُوَ حَرَامٌ، حَرَمَهُ اللَّهُ إِلَى يَوْمِ الْقِيَامَةِ، مَا أَجْلَى لِأَحَدٍ فِي الْقَلْمَانِ غَيْرِي، وَلَا يَجْلِي لِأَحَدٍ بَغْدِي فِيهِ حَتَّى تَثُومَ السَّاعَةُ، وَمَا أَجْلَى لِي فِيهِ إِلَّا سَاعَةً مِنَ الْتَّهَارَ، فَهُوَ حَرَامٌ حَرَمَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى أَنْ تَثُومَ السَّاعَةُ، وَلَا يَغْضُدُ شَوَّكَهُ، وَلَا يُخْتَلِي حَلَادَهُ، وَلَا يُنْفَرُ صَيْدُهُ، وَلَا تُلْتَقِطُ لَقْطَهُ إِلَّا لِمُعَرَّفِ» قَالَ: فَقَالَ الْعَبَّاسُ: وَكَانَ مِنْ أَهْلِ الْبَلْدِ، فَدَعَ عَلِمَ الَّذِي لَا بُدُّ لَهُمْ مِنْهُ: إِلَّا الْأَذْجَرُ يَا رَسُولَ اللَّهِ، فَإِنَّهُ لَا بُدُّ لَهُمْ مِنْهُ، فَإِنَّهُ لِلْكُفَّارِ وَالْمُبْتَدِئِينَ. قَالَ: فَقَالَ رَسُولُ اللَّهِ

'Abbas - who was one of the local people and knew what they could not do without - said: Except *idhkhir*, O Messenger of Allah, for they need it for their graves and houses. And the Messenger of Allah (ﷺ) said: "Except *idhkhir*."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef because Qaboos is da'eef]

2354. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Some ghee, dried yoghurt and a lizard were given to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and he ate the ghee and dried yoghurt, then he said concerning the lizard: "This is something that I have never eaten, but whoever would like to eat it, let him eat it." And it was eaten at his table.

Comments: [Its *isnad* is *qawi*, al-Bukhari (2572) and Muslim (1977)]

2355. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram*, in his head, for a headache or something in his head, at an oasis called Lahan Jamal.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

2356. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "With regard to a *mukatab* [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the *diyah* of a free man should be paid,

[٢٢٧٩] وراجع: [٢٨٩٦] انظر: إلا الآخرين.

تخریج: صحيح لغيره، وهذا إسناد ضعيف،
فابوس ضعيف.

٤٥٢ - حَدَّثَنَا عَيْدَةُ قَالَ: حَدَّثَنِي وَأَقْدَمُ أَبُو عَبْدِ اللَّهِ الْخَيَاطُ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَهْدَيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَفْعَنِي وَأَقْطَطَ وَضْبَتْ، فَأَكَلَ الشَّمْنَ وَالْأَقْطَطَ، ثُمَّ قَالَ لِلضَّبْتِ: إِنَّ هَذَا الشَّرِّيَّ مَا أَكَلْتَهُ قَطُّ، فَمَنْ شَاءَ أَنْ يَأْكُلَهُ فَلْيَأْكُلْهُ». قَالَ: فَأَكَلَ عَلَى جِزْوَانِهِ. [رَاجِعٌ: ٢٢٩٩]

تخریج: اسناده قوی. خ: (۲۵۷۲)، م: (۱۹۴۷).

-٢٣٥- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ : حَدَّثَنَا هِشَامٌ - يَعْنِي ابْنَ حَسَّانَ - حَدَّثَنَا عَكْرَمَةَ عَنْ أَبِيهِ هِشَامٍ قَالَ : (٢٦٠) اخْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ فِي رَأْسِهِ، مِنْ صُدَاعٍ كَانَ يَهُ، أَوْ شَيْءٍ كَانَ يَهُ، يَسْأَءُ يَقْتَالُ لَهُ لَعْنَيْ جَنَّلِ.

تخریج: إسناده صحيح. خ: (٥٧٠٠).

٤٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هِشَامٌ
بْنُ أَبِي عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ
عُكْرَمَةَ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُؤْدَى الْمُكَابِبُ يَقْدِرُ مَا أَدَى دِيَةَ الْمُرْجَرِ،
يَقْدِرُ مَا رَفَقَ دِيَةَ الْمُبَدِّ». [رَاجِعٌ: ١٩٤٤]

تخریج: إسناده صحيح.

commensurate with how much he had paid towards his manumission, and a portion of the *diyah* of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its *isnad* is *saheeh*]

2357. It was narrated that Ibn 'Abbas (رض) said: When the people gathered to wash the Messenger of Allah (ﷺ), there was no one in the house apart from his family: his paternal uncle al-'Abbas bin 'Abdul-Muttalib, 'Ali bin Abi Talib, al-Fadl bin al-'Abbas, Qutham bin al-'Abbas, Usamah bin Zaid bin Harithah and Salih, his freed slave. When they decided to start washing him, Aws bin Khawli al-Ansari called out from behind the door, then one of Banu 'Awf bin al-Khazraj, who had been present at Badr, called out to 'Ali bin Abi Talib, saying to him: O 'Ali, I adjure you by Allah, we have the right to be present at the washing of the Messenger of Allah (ﷺ). 'Ali said to him: Come in. So he came in and was present at the washing of the Messenger of Allah (ﷺ), but he was not involved in the washing itself. 'Ali made him [the Prophet (ﷺ)] lean against his chest, and he was wearing his chemise, and al-'Abbas, al-Fadl and Qutham turned him over with 'Ali bin Abi Talib (رض), whilst Usamah bin Zaid and Salih, their freed slaves, poured the water, and 'Ali started washing him. Nothing was seen of the Messenger of Allah (ﷺ) of that

٢٣٥٧ - حَدَّثَنَا يَعْقُوبُ؛ حَدَّثَنَا أَبِي عَنْ أَبِي إِسْحَاقَ: حَدَّثَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عَكْرَمَةَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: لَمَّا اجْتَمَعَ النَّفَوْمُ لِغَشْلِ رَسُولِ اللَّهِ وَلَيْسَ فِي الْبَيْتِ إِلَّا أَهْلُهُ: عُمَّةُ الْعَبَّاسِ بْنُ عَبْدِ الْمُطَّلِبِ، وَعَلَيُّ بْنُ أَبِي طَالِبٍ، وَالْفَضْلُ بْنُ الْعَبَّاسِ، وَقُتْمُ بْنُ الْعَبَّاسِ، وَأَسَامَةُ بْنُ زَيْدٍ بْنُ حَارِثَةَ، وَصَالِحُ مَوْلَاهُ، فَلَمَّا أَجْمَعُوا الغَشْلَ نَادَى مِنْ وَرَاءِ الْبَابِ أَوْسُ بْنُ خَوْلَيِ الْأَنْصَارِيُّ، ثُمَّ أَخْدُوْتَنِي عَوْفُ بْنُ الْخَرْجِ، وَكَانَ يَدْرِيَ، عَلَيَّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لَهُ: يَا عَلَيَّ، شَنَدْتُكَ اللَّهُ، وَحَظَّنَا مِنْ رَسُولِ اللَّهِ وَلَيْسَ فِي الْبَيْتِ قَالَ: فَقَالَ لَهُ عَلَيَّ: ادْخُلْ فَدَخَلَ فَحَضَرَ غَشْلَ رَسُولِ اللَّهِ وَلَمْ يَلِ منْ غَشْلِهِ شَيْئًا، قَالَ: فَأَشَدَّهُ إِلَى صَنِدِرَهُ، وَعَلَيْهِ قَمِيْضَهُ، وَكَانَ الْعَبَّاسُ وَالْفَضْلُ وَقُتْمُ بْنُ قَبَوْنَهُ مَعَ عَلَيَّ بْنِ أَبِي طَالِبٍ، وَكَانَ أَسَامَةُ بْنُ زَيْدٍ وَصَالِحُ مَوْلَاهُمَا يَصْبَانُ الْمَاءَ، وَجَعَلَ عَلَيَّ بَعْسِلَهُ، وَلَمْ يَرِدْ مِنْ رَسُولِ اللَّهِ شَيْئًا مِمَّا يُرَاهُ مِنَ الْمَبَتِ وَهُوَ يَقُولُ: يَا أَبِي وَأَمِّي، مَا أَطْبَيْكَ حَيَا وَمِيتًا! حَتَّى إِذَا فَرَغُوا مِنْ غَشْلِ رَسُولِ اللَّهِ وَلَيْسَ فِي الْبَيْتِ، وَكَانَ يُغَشِّلُ بِالْمَاءِ وَالسَّدِيرِ،

which is usually seen in a dead person, and 'Ali kept saying: May my father and mother be sacrificed for you; how good you are in life and in death! When they finished washing the Messenger of Allah (ﷺ), who was washed with water and lotus leaves, they dried him and they did what is usually done for the deceased, then he was wrapped in three pieces of cloth: two white pieces of cloth and a striped cloak. Then al-'Abbas called two men and said: Let one of you go to Abu 'Ubaidah bin al-Jarrah - as Abu 'Ubaidah used to dig graves for the people of Makkah - and let the other go to Abu Talhah bin Sahl al-Ansari. Abu Talhah used to make the niche [in the grave] for the people of Madinah. Then al-'Abbas, said after he sent these two people: O Allah, choose for Your Messenger. So they went, but the one who was sent to Abu 'Ubaidah did not find Abu 'Ubaidah, but the one who was sent to Abu Talhah found him and brought him, and he dug a grave with a niche (*lahd*) for the Messenger of Allah (ﷺ).

Comments: [Hasan because of corroborating evidence; this is a *da'eeef isnad* because of the weakness of Husain bin Abdullah]

2358. It was narrated that Sa'eed bin Jubair said: I said to 'Abdullah bin 'Abbas: O Abul-'Abbas, I am amazed how the Companions of the Messenger of Allah (ﷺ) differed concerning when he entered the state of *ihram*. He said: I am the most knowledgeable of the people regarding this. The Messenger of

جَفْوُهُ، ثُمَّ صَبَغَ بِهِ مَا يُضْطَعُ بِالْمَيْتِ، ثُمَّ أَذْرَجَ فِي ثَلَاثَةِ أَثْرَابٍ: ثَرَبَيْنَ أَبْيَقَسْنَ، وَبَرْدَ جَبَرَةَ. ثُمَّ دَعَا الْعَبَّاسَ رَجُلَيْنِ فَقَالَ: لِيَنْهَبَ أَحَدُكُمَا إِلَى أَبِي عَيْنَةَ بْنِ الْجَرَاحِ، وَكَانَ أَبُو عَيْنَةَ يَصْرَخُ لِأَهْلِ مَكَّةَ، وَلِيَنْهَبِ الْأَخْرَى إِلَى أَبِي طَلْحَةَ بْنِ سَهْلِ الْأَنْصَارِيِّ، وَكَانَ أَبُو طَلْحَةَ يَلْهُدُ لِأَغْنِيَ الْمَدِينَةِ، قَالَ: ثُمَّ قَالَ الْعَبَّاسُ لَهُمَا حِينَ سَرَّهُمَا: اللَّهُمَّ خِزْ لِرَسُولِكَ. قَالَ: فَلَهُبَا، فَلَمْ يَجِدْ صَاحِبَ أَبِي عَيْنَةَ أَبَا طَلْحَةَ، وَوَجَدَ صَاحِبَ أَبِي طَلْحَةَ أَبَا طَلْحَةَ، فَجَاءَ بِهِ، فَلَهُدَ لِرَسُولِ اللَّهِ ﷺ.

[انظر: ٢٦٦١]

تخریج: حسن لغيره، وهذا إسناد ضعيف
لضعف حسین بن عبدالله.

٢٣٥٨ - حَدَّثَنَا يَمْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِشْحَاقَ: حَدَّثَنَا حُصَيبُ بْنُ عَبْدِ الرَّحْمَنِ الْجَزَرِيُّ عَنْ سَعِيدِ بْنِ جُبَيرٍ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ: يَا أَبَا الْعَبَّاسِ، عَجَّبْتُ لِاِختِلَافِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فِي إِفْلَالِ رَسُولِ اللَّهِ ﷺ حِينَ أَوْجَبَ! فَقَالَ: إِنِّي

Allah (ﷻ) only did *Hajj* once, and this is why they differed: the Messenger of Allah (ﷻ) set out for *Hajj*, and when he had prayed two *rak'ahs* in his mosque in Dhul-Hulaifah, he entered *ihram* where he was sitting (after prayer) and recited the *Talbiyah* for *Hajj* after completing his two *rak'ahs*. Some people heard that and remembered it. Then he mounted his camel, and when it stood up with him, he recited the *Talbiyah* and some people heard that. The people used to come to him in groups, and they heard him recite the *Talbiyah* when his camel stood up with him, so they said: The Messenger of Allah (ﷻ) recited the *Talbiyah* when his camel stood up with him. Then the Messenger of Allah (ﷻ) continued onwards, and when he reached the peak of al-Baida', he recited the *Talbiyah*. Some people heard that, so they said: The Messenger of Allah (ﷻ) recited the *Talbiyah* when he reached the peak of al-Baida'. By Allah, he entered *ihram* at the place where he had prayed, and he recited the *Talbiyah* when his camel stood up with him, and he recited the *Talbiyah* when he reached the peak of al-Baida'. Whoever follows the view of 'Abdullah bin 'Abbas would enter *ihram* from the place where he prays when he finishes the two *rak'ahs*.

Comments: [*Hasan* because of corroborating evidence; this is an *isnad* which could be regarded as *hasan*]

2359. It was narrated that Ibn 'Abbas (رضي الله عنه) said: During the Farewell Pilgrimage, the Messenger

لأعلم الناس بذلك إنها إنما كانت من رسول الله ﷺ حجة واحدة، فمن هنالك اختلשו. خرج رسول الله ﷺ حاجاً، فلما صلى في مسجده ببني الحليفة ركعته أوجب في محبته، فأهل بالحج حين فرغ من ركعته، فسمع ذلك منه أقوام، فحيطوا به، ثم ركب، فلما اشتبثت به ناقته أهل، وأدرك ذلك ذلك منه أقوام، وذلك لأن الناس إنما يأتون أرضاً، فسيموعه حين اشتبث به ناقته يهل، فقالوا: إنما أهل رسول الله ﷺ حين اشتبث به ناقته، ثم مضى رسول الله ﷺ فلما غلا على شرف البداء أهل، وأدرك ذلك ذلك منه أقوام، فقالوا: إنما أهل رسول الله ﷺ حين غلا على شرف البداء، وإن الله لقدر أوجب في مصلحة، وأهل حين اشتبث به ناقته، وأهل حين غلا على شرف البداء، فمن أخذ يقول عند الله بن عباس، أهل في مصلحة إذا فرغ من ركعته.

[راجع: ٢٢٩٦، وانظر: ٢٥٧١]

تخریج: حسن لغيره، وهذا إسناد محتمل للتحسين، وخصیف بن عبدالرحمن سعى الحفظ، وحديثه يصلح للمتابعتات.

- ٢٣٥٩ - حدثنا يعقوب: حدثنا أبي عن ابن إسحاق قال: حدثني رجل عن عبد الله بن

of Allah (ﷺ) sacrificed one hundred camels. He slaughtered thirty of them with his own hand, then he ordered 'Ali to slaughter those that were left. And he said: "Share out their meat, blankets and skins among the people, but do not give any of it to the butcher. Take a little meat from each camel for us and put it in a pot, so that we may eat its meat and drink its broth. And he did that.

Comments: [Its *isnad* is *da'eef*]

تخریج: إسناده ضعيف، لا يهم شيخ محمد بن إسحاق ثم من الحديث مخالف للحديث الصحيح، والصواب: تحرر رسول الله يده ثلاثة وستين بذنة ونحو علي ما غيره، وهو سبع وثلاثون بذنة.

2360. It was narrated from Kuraib the freed slave of 'Abdullah bin 'Abbas, from 'Abdullah bin 'Abbas (رض): I [Kuraib] said to him: O Abul-'Abbas, what about what you said, that there is no man who performed *Hajj* and who did not bring his sacrificial animal with him, then he circumambulated the House, but he should exit *ihram* and regard what he has done as '*Umrah*, and there is no pilgrim who brought his sacrificial animal with him and circumambulated the House, but he should combine '*Umrah* and *Hajj* - but the people do not say this? He said: Woe to you! The Messenger of Allah (ﷺ) and those of his Companions who were with him set out, not thinking of anything except *Hajj*, then the Messenger of Allah (ﷺ) instructed those who did not have a sacrificial animal with them to circumambulate the House

أبي نعيم، عن مجاهد بن جابر، عن ابن عباس قال: أهدى رسول الله ﷺ في حجّة الوداع مائة بذنة، تحرر منها ثلاثة بذنة بيده، ثم أمر عليه فتحر ما يقي منها، وقال: أقيمت لحومها وجلالها وجلوتها بين الناس، ولا تغطين جرارا منها شيئا، وخذ لنا من كل بغير حذبة من لحم، ثم أجعلتها في قذر واجنة، حتى تأكل من لحمها، وتؤثر من مرقها فقتل. [راجع: ١٣٧٤]

- ٢٣٦٠ - حديثنا ينفيه: حدثنا أبي عن ابن إسحاق: حدثني محمد بن (١٢٦١) مسلم الزهراني عن كربيل مؤلى عبد الله بن عباس، عن عبد الله بن عباس قال: قلت له: يا أبي العباس، أرأيتك قولك: ما سمع رجل لم يُمرة، وما طاف بها حاج قد شاق معه الهدى، إلا اجتنعت له عمرة وحجّة، والناس لا يقولون هذا. فقال: ويحقّك، إن رسول الله ﷺ خرج ومن معه من أصحابه لا يذكرون إلا الحجّ، فأمر رسول الله ﷺ من لم يكن معه الهدى أن يطوف بالبيت ويحل بعمره، فجعل الرجل وتم يقول: يا رسول الله، إنما هو الحجّ. فيقول رسول الله ﷺ: إنه ليس بالحجّ، ولكنها عمرة. [راجع: ٢١٤١، وانظر: ٢٦٤١]

تخریج: اسناده حسن.

and exit *ihram* on the basis that what they had done was '*'Umrah*'. One of them said: O Messenger of Allah, rather it is *Hajj*. The Messenger of Allah (ﷺ) said: "It is not *Hajj*; rather it is '*'Umrah*.'

Comments: [Its isnad is *hasan*]

2361. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) did not allow 'A'ishah to do '*'Umrah* on the night of al-Hasbah [when the pilgrims come to Muhassab after leaving Mina on *Yawm al-Tarwiyyah* (8th Dhul-Hijjah)] in order to put an end to the custom of the *mushrikeen*, because they used to say: When the backs of the camels have healed, the tracks of the pilgrims have been erased and the month of *Safar* has begun, then it becomes permissible to do '*'Umrah* for anyone who wants to do it.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

2362. It was narrated from Ibn Hudaibiyyah, the Messenger of Allah (ﷺ) took as a sacrificial animal the camel of Abu Jahl which had been captured as booty on the day of Badr and which had a ring of silver in its nose. Elsewhere he said: to annoy the *mushrikeen* thereby.

Comments: [*Hasan* because of corroborating evidence]

٢٣٦١ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ طَلْوَسٍ عَنْ أَبِيهِ، عَنْ أَبِي عَبَّاسٍ قَالَ: مَا أَغْمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَائِشَةَ لَيْلَةَ الْحُصُنَيْةِ إِلَّا فَطَمَّا لِأَمْرِ أَهْلِ النَّزِكِ، فَإِنَّهُمْ كَانُوا يَقُولُونَ: إِذَا بَرَأَ الدَّبَّرُ، وَعَنَّ الْأَنْزَرُ، وَدَخَلَ صَفَرَ، فَقَدْ حَلَّتِ الْعُمُرَةُ لِمَنْ أَشْتَمَرَ. [راجع: ٢٢٧٤]

تخریج: حدیث صحیح، وهذا اسناد حسن.

٢٣٦٢ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ أَبِي إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي تَجِيْحٍ عَنْ مُجَاهِدِ بْنِ جَبَرٍ، عَنْ أَبِي عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَانَ أَهْدَى جَمَّلَ أَبِي جَهَنَّمَ، الَّذِي كَانَ اسْتُلِّبْ تَوْمَ بَنْزِيرٍ فِي رَأْسِهِ بُرْهَةً مِنْ فِضَّةٍ، عَامَ الْحُدَيْنَيْةِ فِي هَذِهِيْهِ. وَقَالَ فِي مَوْضِعٍ آخَرَ: لِيغِيظَ بِذَلِكَ الْمُشْرِكِينَ. [راجع: ٢٠٧٩، ٢٤٦٦، وانظر]

تخریج: حسن لنیرہ، وتصریح ابن اسحاق هنا بالتحدید فيه وقفۃ.

2363. It was narrated that 'Abdullah bin 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) set out in

٢٣٦٣ - حَدَّثَنَا يَعْقُوبُ: قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِي إِسْحَاقَ: حَدَّثَنِي شُعْبَرُ بْنُ يَسَارٍ مَوْلَى بَنِي

the year of the conquest in Ramadan. He fasted Ramadan and the Muslims fasted with him until, when he was in al-Kadeed, he called for a vessel of water. He was on his mount, and he drank whilst the people were looking on, to show them that he had broken the fast, and the Muslims broke the fast.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

2364. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: The people of the Book used to let their hair down and the *mushrikeen* used to part their hair. The Messenger of Allah (صلوات الله عليه وآله وسليمه) liked to do some of what the people of the Book did in some matters concerning which he had not received any commands, so the Messenger of Allah (صلوات الله عليه وآله وسليمه) let his forelock down. Then later on he parted his hair.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5917) and Muslim (2336)]

2365. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah said: "The previously married woman has more right to decide (concerning her marriage) and the female orphan should be consulted, and her permission is her silence."

Comments: [A *saheeh hadeeth*, Muslim (1421)]

2366. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وآله وسليمه) returned his daughter

خارقة عن عبد الله بن عباس قال: خرج رسول الله صلى الله عليه وسلم عام الفتح في رمضان، فقام رمضان، وصام المسلمين معه، حتى إذا كان بالكديد، دعا بماء في قعيب وهو على راحيله، فشرب والناس ينظرون، يعلمهم أنه قد أفتر، فأنظر المسلمين. [راجع: ١٨٩٢] تخریج: حدیث صحیح، وهذا إسناد حسن.

- ٢٣٦٤ - حدثنا يعقوب: حدثني أبي عن الزهراني، عن عبد الله بن عبد الله عن ابن عباس الله قال: كان أهل الكتاب يندلون أشعارهم، وكان المشركون يفرقون رؤوسهم، قال: وكان رسول الله صلى الله عليه وسلم ينعيه مواقفه أهل الكتاب في بعض ما لم يؤمّر فيه، فسئل رسول الله صلى الله عليه وسلم ناصيته ثم فرق بعده. [راجع: ٢٢٠٩]

تخریج: إسناده صحيح. خ: (٥٩١٧)، م: (٢٣٣٦).
٢٣٦٥ - حدثنا يعقوب: حدثنا أبي عن ابن إسحاق: حدثني صالح بن كبسان عن عبد الله بن القفضل بن عباس بن ربيعة، عن ثافع ابن جبير بن مطعيم، عن عبد الله بن عباس أن رسول الله صلى الله عليه وسلم قال: «الأئم أولى بأئمتها والآئمة شُتموا في نسيها، وإذنها ضمانتها». [راجع: ١٨٨٨، وانظر: ٢٤٨١]

تخریج: حدیث صحیح. م: (١٤٢١).
٢٣٦٦ - حدثنا يعقوب: حدثنا أبي عن ابن إسحاق قال: حدثني داود بن الحصين عن

Zainab to Abul-'As bin ar-Rabee', although she became Muslim six years before him, on the basis of the previous marriage contract, and he did not repeat the marriage contract with witnesses and a dowry.

Comments: [Its isnad is *hasan*]

عَخْرَمَةُ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَّ ابْنَتَهُ رَبِيبَةَ عَلَى أَبِيهِ الْعَاصِ بْنِ الرَّبِيعِ، وَكَانَ إِسْلَامَهَا قَبْلَ إِسْلَامِهِ بِسِنْسَةٍ عَلَى النِّكَاحِ الْأَوَّلِ، وَلَمْ يُخْدِثْ شَهَادَةَ وَلَا حَدْنَاقًا. [راجع: ١٨٧٦، وانظر: ٣٢٩٠]

تخریج: إسناده حسن.

2367. It was narrated that Ibn 'Abbas (رض) said: A man married an Ansari woman from (the tribe of) Bal'ajlan; he entered upon her and spent the night with her, then the next morning he said: I did not find her to be a virgin. The matter was referred to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) summoned the girl and asked her, and she said: Yes, I was a virgin. So the Messenger of Allah (ﷺ) instructed them to engage in *li'an* and he gave her her dowry.

Comments: [Its isnad is *da'eef*]

٢٣٦٧ - حَدَّثَنَا يَعْقُوبُ : حَدَّثَنَا أَبِي عَنْ أَبْنَى إِشْحَاقَ قَالَ: وَذَكَرَ طَلْحَةُ بْنُ نَافِعٍ عَنْ سَعِيدِ أَبْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: تَزَوَّجَ رَجُلٌ امْرَأَةً مِنَ الْأَنْصَارِ مِنْ بَلْعَجْلَانَ، فَدَخَلَ بِهَا قَبَّاتِ عِنْدَهَا، فَلَمَّا أَضَبَعَ قَالَ: مَا وَجَدْتُهَا عَذْرَاءً، قَالَ: فَرُفِعَ شَأْنُهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا الْجَارِيَةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْأَلَهَا، قَالَتْ: بَلَى، قَدْ كُنْتُ عَذْرَاءً. قَالَ: فَأَمْرَرْتُهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا لَعَنَاهَا، وَأَعْطَاهَا الْمَهْرَ.

تخریج: إسناده ضعيف، تدلّيس محمد بن إسحاق.

2368. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) ordered that the Jewish man and the Jewish woman be stoned at the door of his mosque. When the Jewish man felt the stone hit him, he stood over the woman and tried to shield her from the stones, until they were both killed. And that was a sign from Allah to His Messenger that they had indeed committed *zina*.

Comments: [Saheeh, because of corroborating evidence; this is a *hasan* isnad]

٢٣٦٨ - حَدَّثَنَا يَعْنُوبُ وَسَنْدُ قَالَا: حَدَّثَنَا أَبِي عَنْ أَبِنِ إِشْحَاقَ قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ طَلْحَةَ أَبْنِ يَزِيدَ بْنِ رُكَانَةَ عَنْ إِشْمَاعِيلَ بْنِ إِبْرَاهِيمَ الشَّيْبَانِيِّ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: أَمْرَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُمُ الْيَهُودِيِّ وَالْيَهُودِيَّةَ، عَنْ بَابِ مَسْجِدِهِ، فَلَمَّا وَجَدَ الْيَهُودِيَّ مِنْ الْجَنَاحَةِ قَامَ عَلَى صَاجِيَّهِ، فَخَتَنَ عَلَيْهَا بَقِيَّهَا مَسَنَّ الْجَنَاحَةِ، حَتَّى قُبِلَ جَوِيعًا، فَكَانَ مِمَّا صَنَعَ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِهِ فِي تَعْقِيقِ الرِّثَا مِنْهُمَا.

تخریج: صحيح لغيره، وهذا إسناد حسن.

2369. Ibn Shihab narrated that 'Ubaidullah bin 'Abdullah told him that Ibn 'Abbas told him: The Messenger of Allah (ﷺ) passed by a dead sheep and said: "Why don't you try to make use of its skin?" They said: O Messenger of Allah, it is dead [i.e., it died of natural causes and was not slaughtered properly]. He said: "It is only forbidden to eat it."

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (363)]

2370. 'Abdullah bin 'Abbas (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) wrote to Caesar, calling him to Islam. He sent his letter with Dihyah al-Kalbi, and the Messenger of Allah (ﷺ) instructed him to give it to the ruler of Busra so that he could give it to Caesar. And the ruler of Busra gave it to Caesar. When Allah caused him to defeat the Persian troops, Caesar walked from Homs to Jerusalem on carpets that were spread out for him. 'Abdullah bin 'Abbas (رضي الله عنه) said: When the letter of the Messenger of Allah (ﷺ) came to Caesar, he said when he read it: Find me one of his people so that I can ask him about the Messenger of Allah (ﷺ).

Ibn 'Abbas (رضي الله عنه) said: Abu Sufyan bin Harb told me that he was in Syria with some men of Quraish who had come for trade, and that was at a time when there was a truce between the Messenger of Allah (ﷺ) and the disbelievers of

٢٣٦٩ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: وَحَدَّثَ أَبْنُ شَهَابٍ (١٢٦٢/١) أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ أَبْنَ عَبَّاسَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ سَلَّمَ مَرَّ بِشَاةً مَيَتَةً، فَقَالَ: «هَلَا اشْتَمَعْتُمْ بِإِلَاهِهَا؟» فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهَا مَيَتَةٌ. فَقَالَ: «إِنَّمَا حَرُمَ أَكْلُهَا». [انظر: ٣٠١٨، ٣٠٢٦، ٣٤٥٢، ٣٠٥٢، ١٨٩٥] وَرَاجِعٌ: [١٤٩٢، م: (٣٦٣)].

تخریج: إسناده صحيح. خ: (١٤٩٢)، م: (٣٦٣).

٢٣٧٠ - حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبْنَ أَخْيَرِي أَبْنَ شَهَابٍ عَنْ عَمِّهِ مُحَمَّدِ بْنِ مُثْلِمٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عَبَّاسَ أَنَّهُ مَشْعُورٌ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ سَلَّمَ كَتَبَ إِلَى قِصْرِ يَذْعُورِهِ إِلَى الْإِسْلَامِ، وَيَعْتَثِرُ بِكِتَابَةِ مَعَ دِحْيَةِ الْكَلَبِيِّ، وَأَمْرَهُ رَسُولُ اللَّهِ سَلَّمَ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ بُضْرَى، لِيَدْفَعَهُ إِلَى قِصْرٍ، فَدَفَعَهُ عَظِيمُ بُضْرَى إِلَى قِصْرٍ، وَكَانَ قِصْرُ لَمَّا كَشَفَ اللَّهُ عَزَّ وَجَلَّ عَنْهُ جُنُوْنَةً فَارِسَ، مَسَّى مِنْ جِنْصَنَ إِلَى إِيلَيْهِ عَلَى الرَّازِيِّ يَسْطُلُ لَهُ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسَ: فَلَمَّا جَاءَ قِصْرَ كِتَابِ رَسُولِ اللَّهِ سَلَّمَ قَالَ جَيْنَ قَرَاءَ: التَّوْسِيرُ لِي مِنْ قَوْمِي مِنْ أَشْأَلَهُ عَنْ رَسُولِ اللَّهِ.

قَالَ أَبْنُ عَبَّاسٍ: فَأَخْبَرَنِي أَبُو سُفْيَانُ بْنُ حَزِيبٍ أَنَّهُ كَانَ بِالشَّامِ فِي رِجَالٍ مِنْ قُرَيْشٍ قَدِمُوا تِجَارًا، وَلِيَكُنْ فِي الْمُدَّةِ الَّتِي كَانَتْ

Quraish. Abu Sufyan said: The messenger of Caesar came to me and took me and my companions to Jerusalem, where we were admitted into his [Caesar's] presence. He was sitting in his royal court, wearing a crown and with the Byzantine leaders around him. He said to his interpreter: Ask them which of them is closest in lineage to this man who claims to be a Prophet. Abu Sufyan said: I am the closest in lineage to him. He said: What is your relationship to him? I said: He is my cousin (the son of my paternal uncle). Abu Sufyan said: On that occasion, there was no one else of Banu 'Abd Manaf in the caravan except me. Caesar said: Let him come close to me. Then he instructed that my companions should be made to stand behind me, at my shoulder. Then he said to his interpreter: Tell his companions that I am going to ask this one about this man who claims to be a Prophet, and if he lies they should say that he is lying. Abu Sufyan said: By Allah, were it not that it would have been shameful at that time for my companions to describe me as a liar, I would have lied when he asked me. But I felt that it was shameful to be described as a liar, so I told the truth about him. Then Caesar said to his interpreter: Say to him: What kind of lineage does this man have among you? I said: He is of a noble lineage among us. He said: Did anyone among you say the same thing before him? I

بَيْنَ رَسُولِ اللَّهِ وَبَيْنَ كُفَّارِ قُرْيَاشِ. قَالَ أَبُو سُفْيَانَ: فَأَتَانِي رَسُولُ قِصْرٍ، فَأَنْطَلَقَ إِلَيَّ بِي وَبِأَصْحَابِي، حَتَّى قَدِمْنَا إِلَيْنَا، فَأَذْجَلْنَا عَلَيْهِ، فَإِذَا هُوَ جَالِسٌ فِي مَجْلِسِ مُلْكِهِ، عَلَيْهِ التَّاجُ، وَإِذَا حَوْلَهُ عَظَمَاتُ الرُّومِ، فَقَالَ لِتَرْجُمَاهِ: سَلْهُمْ أَئِمْمُ أَفْرَبٍ نَسْبًا بِهَذَا الرَّجُلِ الَّذِي يَرْعِمُ أَهْلَنِي؟ قَالَ أَبُو سُفْيَانَ: أَنَا أَفْرَبُهُمْ إِلَيْهِ نَسْبًا. قَالَ: مَا قَرَابَتُكَ مِنْهُ؟ قَالَ: قُلْتُ: هُوَ ابْنُ عَمِّي. قَالَ أَبُو سُفْيَانَ: وَلَيْسَ فِي الرَّوْثَابِ يُؤْمِنُ زَوْلٌ مِنْ بَنِي عَنْدَ مَنَافِ عَيْرِي، قَالَ: فَقَالَ قِصْرٌ: أَدْنُوهُ وَمِنِّي. ثُمَّ أَمَرَ بِأَصْحَابِي، فَجَعَلُوا خَلْفَ ظَفَرِي عِنْدَ كَيْفِي، ثُمَّ قَالَ لِتَرْجُمَاهِ: قُلْ لِأَصْحَابِي: إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ الَّذِي يَرْعِمُ أَهْلَنِي، فَإِنْ كَذَبَ، فَكَذَبُوهُ. قَالَ أَبُو سُفْيَانَ: فَوَاللَّهِ لَوْلَا الْإِسْنِحَاءُ يُؤْمِنُ أَنْ يَأْتُ أَصْحَابِي عَنِي الْكَذِبِ لِكَذِبَتْهُ جِنْ سَائِنِي، وَلَكِنِي اسْتَعْيَثُ أَنْ يَأْتُوْا عَنِي الْكَذِبِ، فَصَدَقَهُ عَنْهُ، ثُمَّ قَالَ لِتَرْجُمَاهِ: قُلْ لَهُ: كَيْفَ تَسْبُ هَذَا الرَّجُلِ فِيْكُمْ؟ قَالَ: قُلْتُ: هُوَ فِيْنَا دُوْسَبٌ، قَالَ: فَهَلْ قَالَ هَذَا الْفَوْلُ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ؟ قَالَ: قُلْتُ: لَا. قَالَ: فَهَلْ كُشْمَ شَهْنُونَةُ فِي الْكَوْبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قَالَ: قُلْتُ: لَا. قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ قَالَ: قُلْتُ: لَا. قَالَ: فَأَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضَعَنَاؤُمْ؟ قَالَ: قُلْتُ: بَلْ ضَعَنَاؤُهُمْ. قَالَ: فَيَرِيدُونَ أَمْ يَنْقُضُونَ؟ قَالَ:

said: No. He said: Did you ever blame him for telling lies before he said what he said? I said: No. He said: Was anyone among his forebears a king? I said: No. He said: Do the nobles of the people follow him, or the poor and weak? I said: The poor and weak (follow him). He said: Are they increasing or decreasing in number? I said: They are increasing. He said: Does anyone leave his religion because he is displeased with it after entering it? I said: No. He said: Does he break his promises? I said: No, but now we have a truce with him and we are afraid that he may break the truce. Abu Sufyan said: Other than that, I could not find anything to say against him to undermine him, and I was afraid that that would be held against me. He said: Did you fight him or did he fight you? I said: Yes. He said: What was the outcome of your battles with him? I said: It varied; sometimes he was victorious and sometimes we were. He said: What does he enjoin you to do? I said: He enjoins us to worship Allah alone and not to associate anything with Him; he tells us not to worship what our fathers worshipped; and he enjoins us to pray, give charity, be chaste, keep promises and render back trusts. He said to his interpreter when I said that to him: Tell him: I asked about his lineage and you said that he has a noble lineage among you; this is how all the Messengers are, they are the nobles of their people. I asked you

فقلت: بلى يزيدون. قال: نهان يزيد أحد سخطة لدبيه بعد أن يدخل فيها؟ قال: قلت: لا. قال: نهان يغير؟ قال: قلت: لا، وتحمّل الآن بيته في مدة، وتحمّل تحف ذيلك. قال: قال أبو سفيان: ولم تُنكري كلية أدخل فيها شيئاً انتقضه به غيرها، لا أحاف أن يؤثر على. قال: نهان فاتشمه أو فاتلهم؟ قال: قلت: نعم. قال: كيف كانت خزيكم وحرزكم؟ قال: قلت: كانت دولة سجالة نداد على المرأة، ويداد علينا الأخرى. قال: فهم يأمركم؟ قال: قلت: يأمرنا أن نعبد الله وحده ولا نشرك به شيئاً، وبيتها عما كان يعبد آباؤنا، ويأمرنا بالصلوة والصدق، والعقاب وأنواع بالمعهد، وأداء الأمانة. قال: فقال ليتزجماته حين قلت له ذلك: قل له: إني سألك عن شبيه فيكم، فزعمت أنكم دوتس، وكذلك الرسل يبعث في نسب قومها. وسألتك: هل قال هذا القول أحد منكم ظط قبليه؟ فزعمت أن لا، قلت: لو كان أحد منكم قال هذا القول قبليه، قلت: رجل يائمه يقول قبل قبليه. وسألتك: هل كثيرون تهمونه بالكذب قبل أن يقول ما قال؟ فزعمت أن لا، فقد أعرف أنه لم يكن ليذر الكذب على الناس، ويكتذب على الله عزوجل. وسألتك: هل كان من آبائه من ملوك؟ فزعمت أن لا، قلت: لو كان من آبائه ملوك، قلت: رجل يطلب ملك

whether anyone among you had said this before, and you said no. I thought that if anyone among you had said this before, I would have said that he was a man who was following the example of some one who had said something similar before. I asked you whether you had accused him of lying before he said what he said, and you said no. Then I realised that the one who did not tell lies about people would never tell a lie about Allah. I asked you whether any of his forebears had been a king and you said no. I thought that if any of his forebears had been a king, I would have said that he was a man who was seeking his father's kingdom. I asked you whether the nobles among the people follow him or the weak and poor, and you said that the weak and poor follow him; they are always the followers of the Messengers. I asked you whether they were increasing or decreasing in number, and you said that they are increasing. This is how true faith is until it is complete. I asked you whether anyone leaves his religion because he is displeased with it after entering it, and you said no. This is how true faith is when its cheerfulness enters the heart and mixes with it: no one becomes displeased with it. I asked you whether he broke his promises and you said no; this is how the Messengers are. I asked you whether you had fought him or he had fought you and you said that this had happened, and that the

آباء. وَسَأَلْتُكَ: أَشْرَافُ النَّاسِ يَتَبَعُونَهُ أَمْ ضَعَفَاً هُمْ؟ فَرَعَمْتَ أَنْ ضَعَفَاهُمْ أَبْيُوهُ، وَهُمْ أَثْبَاعُ الرَّسُولِ. وَسَأَلْتُكَ: هَلْ يَرِيدُونَ أَمْ يَقْصُرُونَ؟ فَرَعَمْتَ أَنَّهُمْ يَرِيدُونَ، وَكَذَّلَكَ الْإِيمَانُ (٢٦٣/١) حَتَّى يَقُمَّ. وَسَأَلْتُكَ: هَلْ يَرِيدُ أَحَدٌ سُخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَرَعَمْتَ أَنْ لَا، وَكَذَّلَكَ الْإِيمَانُ جِينَ يُخَالِطُ بَشَاشَةَ الْقُلُوبِ لَا سُخْطَةً أَحَدٌ. وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَرَعَمْتَ أَنْ لَا، وَكَذَّلَكَ الرَّسُولُ.

وَسَأَلْتُكَ: هَلْ قَاتَلُوكُمْ وَقَاتَلْتُكُمْ؟ فَرَعَمْتَ أَنْ قَدْ فَعَلَ، وَأَنْ حَرَبْتُكُمْ وَحَرَبْتُهُمْ يَكُونُ ذُؤْلًا، يَذَالُ عَلَيْكُمُ الْمَرَأَةُ وَتَذَالُونَ عَلَيْهِ الْأُخْرَى، وَكَذَّلَكَ الرَّسُولُ تُبَتَّلِي وَيَكُونُ لَهَا الْعَاقِبَةُ.

وَسَأَلْتُكَ: يَمَادَا يَأْمُرُوكُمْ؟ فَرَعَمْتَ أَنَّهُ يَأْمُرُوكُمْ أَنْ تَبْدِلُوا اللَّهَ عَزَّ وَجَلَّ، وَخَدَهُ لَا تُشَرِّكُوا بِهِ شَيْئًا، وَيَنْهَاكُمْ عَمَّا كَانَ يَعْبُدُ آباؤُكُمْ، وَيَأْمُرُوكُمْ بِالصَّدقَةِ، وَالصَّلَاةِ، وَالْغَفَافِ، وَالْأَلوَافِ بِالْعَهْدِ، وَأَدَاءِ الْأَمَانَةِ، وَهَذِهِ صِفَةُ رَبِّيَّكُمْ. فَإِنْ يَكُنْ مَا فُلِتَ فِيهِ حَقًّا، فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَيِّ هَاتَيْنِ، وَاللَّهُ لَوْ أَرْجُو أَنْ أَخْلُصَ إِلَيْهِ، لَتَجْعَلَنِي لَقِيَةً، وَلَوْ كُنْتُ عَنْهُ، لَعَسْلَتُ عَنْ قَدَمَيِّهِ. قَالَ أَبُو شَيْبَانَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهِ فَقَرِئَ، فَإِذَا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، يَسِّرْ مُحَمَّدَ عَبْدَ اللَّهِ وَرَسُولِهِ إِلَى

outcome of the battles between you and him varied: sometimes he was victorious and sometimes you were. This is how the Messengers are; they are put to trial but the final victory is always theirs. I asked you what he enjoins you to do, and you said that he enjoins you to worship Allah alone and not to associate anything with Him; he tells you not to worship what your forefathers worshipped; and he enjoins you to give in charity, pray, be chaste, fulfil promises and render back trusts. This is the character of a Prophet who I knew would appear, but I did not think that he would be from among you. If what you have said to me is true, he will soon take possession of the land beneath my feet. By Allah, if I knew that I would definitely reach him, I would immediately go to meet him, and if I were with him I would wash his feet. Abu Sufyan said: Then he called for the letter of the Messenger of Allah (ﷺ) and ordered that it be read out loud. In the letter he said: "In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the slave of Allah and His Messenger, to Heraclius the ruler of Byzantium. Peace be upon those who follow true guidance. I am calling you to Islam: become Muslim and you will be safe. Become Muslim and Allah will bestow upon you a double reward, but if you turn away, the sins of the peasants will be upon you. 'O people of the Scripture (Jews and Christians): Come to a word that is

هرقل عظيم الرُّوم، سلامٌ عَلَى مَنِ اتَّبَعَ
الْهُدَى، أَمَا بَعْدَ، فَإِنِّي أَذْعُوكَ بِدِعَيْهِ
الْإِسْلَامِ، أَشْهِمْ شَهَادَةَ، وَأَشْهِمْ يُؤْتِكَ اللَّهُ
أَجْزَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّتْ فَعَلَيْكَ إِثْمُ
الْأَرْبَيْسِينَ - يَعْنِي الْأَكْرَةَ - وَهِيَ أَعْلَمُ الْكَتَبِ
تَكَلَّوْا إِلَى حَكَمِنِي سَلَامٌ بَيْتَنِي وَبَيْتَكَ أَلَا تَسْمَدُ
إِلَّا اللَّهُ وَلَا شَرِيكَ لَهُ، شَهِيدًا وَكَمْ يَتَحْدَدُ بَعْضُكَ
بَعْضًا أَرْبَيْنَ مِنْ دُوَّنِ اللَّهِ فَلَمْ تَكُلُوا فَتَوَلُّوا أَشْهَدُوا
بِأَنَّ مُسْلِمَوْنَ» (آل عمران: ٦٤) قَالَ أَبُو
سُفْيَانَ: فَلَمَّا قَضَى مَقَاتَلَةَ، غَلَّ أَصْوَاتُ
الَّذِينَ خَوَلُوا مِنْ عَظَمَاءِ الرُّومِ، وَكَثُرَ لَعْنُهُمْ،
فَلَا أَذْرِي مَاذَا قَالُوا، وَأَمْرَيْتَا فَأُخْرِجْنَا، قَالَ
أَبُو سُفْيَانَ: فَلَمَّا تَخْرَجْنَا مَعَ أَصْحَابِي
وَخَلَصْنَا لَهُمْ، قُلْنَا لَهُمْ: أَمِيرُ أَمْرَ بْنِ أَبِي
كَعْبَةَ، هَذَا مَلِكُ بَنِي الْأَضْفَرِ يَخْافُهُ، قَالَ أَبُو
سُفْيَانَ: فَوَاللَّهِ مَا زِلْتُ ذَلِيلًا مُسْتَقِنًا أَنَّ أَمْرَهُ
سَيْطَرَهُ، حَتَّى أَذْخَلَ اللَّهُ قَلْبِي الإِسْلَامَ، وَأَنَا
كَارِهٌ. [انظر: ٢٣٧١، ٢٣٧٢]

تعریف: إسناده صحيح. خ: (٧)، م: (١٧٧٣).

just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims'" [Al - 'Imran 3:64]." Abu Sufyan said: When he finished his speech, the voices of the Byzantine leaders who were around him were raised, and there was so much noise that I could not understand what they said. Then he ordered that we be sent away. When I left with my companions and was alone with them, I said to them: The affair of Ibn Abi Kabshah^[1] has gained power: this king of Banul-Asfar [the Byzantines] fears him. Abu Sufyan said: By Allah, I became humble after that and was certain that he would be victorious, until Allah instilled Islam in my heart even though I was reluctant.

Comments: [Its isnad is saheeh, al-Bukhari (7) and Muslim (1773)]

2371. 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood narrated that 'Abdullah bin 'Abbas told him: The Messenger of Allah ﷺ wrote to... and he narrated the same report.

Comments: [Its isnad is saheeh, al-Bukhari (7) and Muslim (1173)]

2372. 'Abdur-Razzaq narrated from Ma'mar... and he narrated the same report.

٢٣٧١ - حَدَّثَنَا يَغْفُرُبُ؛ حَدَّثَنَا أَبِي عَنْ صَالِحِ ابْنِ كَيْسَانَ قَالَ: قَالَ أَبْنُ شِهَابٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ.. فَذَكَرَهُ. [راجع: ما قبله]

تخریج: إسناده صحيح. خ: (٧)، م: (١١٧٣).

٢٣٧٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرِ.. فَذَكَرَهُ. [راجع: ما قبله]

^[1] A derogatory nickname used by Quraish to refer to the Messenger of Allah ﷺ

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7) and Muslim (1173)]

2373. Ubaidullah said: I asked 'Abdullah bin 'Abbas (رض) about the dream of the Messenger of Allah (ﷺ) that he told us about. Ibn 'Abbas (رض) said: I was told that the Messenger of Allah (ﷺ) said: "Whilst I was sleeping I saw two golden bangles placed on my hands, and I was frightened of them and disliked them. Then permission was given to me to blow them away, and they flew away. I interpreted it as referring to two liars who would appear." 'Ubaidullah said: One of them was al-'Ansi who was killed by Fairooz in Yemen, and the other was Musailimah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4379) and Muslim (2274)]

2374. Ibn Shihab said: 'Abdullah bin Ka'b bin Malik told me that Ibn 'Abbas (رض) told him that 'Ali bin Abi Talib (رض) left from (visiting) the Messenger of Allah (ﷺ) during his final illness, and the people said: O Abu Hasan, how is the Messenger of Allah (ﷺ) this morning? He said: He is better, praise be to Allah. Ibn 'Abbas (رض) said: 'Abbas bin 'Abdul-Muttalib took hold of his hand and said: Don't you see, by Allah, that the Messenger of Allah (ﷺ) will die of this sickness? I know the faces of Banu 'Abdul-Muttalib when they are dying. Let us go to the Messenger of Allah (ﷺ)

٢٣٧٣ - حَدَّثَنَا يَغْوُبُ قَالَ حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ قَالَ عَبْيُودُ اللَّهُ سَأَلْتُ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ عَنْ رُؤْيَا رَسُولِ اللَّهِ وَكَانَ إِلَيْهِ الْمُرْسَلُ ذَكَرَ ؟ فَقَالَ ابْنُ عَبَّاسٍ ذَكَرَ لِي أَنَّ رَسُولَ اللَّهِ قَالَ : «يَبْشِّرُنَا أَنَا نَائِمٌ أَبْرَى ثَمَّ وُضِعَ فِي يَدِي سِوَازَانِ مِنْ دَمْبٍ ، فَفَطَّعْتُهُمَا ، فَكَرِهْتُهُمَا ، فَأَذْنَ لِي فَفَطَّعْتُهُمَا قَطَارًا ، فَأَوْلَئِنَّ كَذَّابَيْنِ يَخْرُجَا ». قَالَ عَبْيُودُ اللَّهُ أَخْدُمُهَا الْقَنْصُيُّ الَّذِي قُتِلَ بِيَرْوَزَ بِالْيَمْنِ ، وَالْآخَرُ مُسَيْلِمَةً .

٢٣٧٤ - تعریف: [اسناده صحيح. خ: (٤٣٧٩)، م: (٢٢٧٤)]

٢٣٧٤ - حَدَّثَنَا يَغْوُبُ : حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ ابْنُ شِهَابٍ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ بْنُ مَالِكٍ : أَنَّ ابْنَ عَبَّاسٍ هُدِيَ أَخْبَرَةً : أَنَّ عَلَيْهِ بْنَ أَبِي طَالِبٍ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ وَكَانَ فِي وَجْهِهِ الْمُرْسَلُ مُوْفَىٰ فِيهِ ، فَقَالَ النَّاسُ : يَا أَبَا حَسِينَ ، كَيْفَ أَضْبَعُ رَسُولَ اللَّهِ وَكَانَ ؟ فَقَالَ : أَضْبَعُ بِحَمْدِ اللَّهِ بَارِكَاهُ . قَالَ ابْنُ عَبَّاسٍ : فَأَخْدَ بِيَدِهِ عَبَّاسَ بْنَ عَبْدِ الْمُطَلِّبِ ، فَقَالَ : أَلَا تَرَى أَنْتَ ، وَاللَّهُ إِنَّ رَسُولَ اللَّهِ وَكَانَ سَيَّرَنِي فِي وَجْهِهِ هَذَا ، إِنِّي أَغْرِفُ وَجْهَهُ بِنِي عَبْدِ الْمُطَلِّبِ عِنْدَ الْمَوْتِ ، فَأَذْهَبْ إِلَيَ رَسُولِ اللَّهِ وَكَانَ

and ask him who should be in charge of this matter (after he dies). If it is one of us, we will know it, and if it is someone else, we will ask him to advise (that person) to be kind to us and take care of us. 'Ali (رضي الله عنه) said: By Allah, if we ask the Messenger of Allah (ﷺ) and he says no, he (his successor) is not one of us, the people will never give it to us. By Allah, I will never ask him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4447)]

2375. 'Urwah bin az-Zubair narrated that al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari' told him that they heard 'Umar bin al-Khattab say: I heard Hisham bin Hakeem bin Hizam read... And he narrated the same *hadeeth*.

Ibn 'Abbas narrated that the Messenger of Allah (ﷺ) said: "Jibreel (عليه السلام) taught me the Qur'an with one mode of recitation but I asked him to recite it in another way and I kept asking him for more and he taught me more, until he ended up teaching me seven modes of recitation."

Comments: [A *saheeh hadeeth*, and its *isnad* is Jayyid]

فَلَئِنْ سَأَلْتَهُ فِيمَنْ هَذَا الْأَمْرُ، فَإِنْ كَانَ فِينَا عِلْمُنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا كَلْمَنَاهُ، فَأَوْصِنِي بِنَا. قَالَ عَلَيْهِ: وَاللَّهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللَّهِ بِعَلِيهِ فَمَنَّنَاهَا، لَا يُعْطِيَنَا النَّاسُ أَبَدًا، فَوَاللَّهِ لَا أَشَأْنَاهُ أَبَدًا. [انظر: ٢٩٩٩]

تخریج: إسناده صحيح. خ: [٤٤٤٧]

٢٣٧٥ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخْيَرِيْ ابْنُ شَهَابٍ عَنْ عَمِّهِ: حَدَّثَنِي عُرْوَةُ بْنُ الرَّبِّيرِ: أَنَّ الْجِيشَوَرَ بْنَ مَحْرُومَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْفَارَارِ حَدَّثَاهُ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هَشَامَ بْنَ حَكِيمٍ بْنَ جَرَامَ يَقُولُ... فَذَكَرَ الْحَدِيثَ. [راجع: ٢٩٦]

قَالَ مُحَمَّدٌ: وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنُ عَبْتَةَ بْنَ مَسْعُودٍ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ بِعَلِيهِ السَّلَامُ عَلَى حَرْفٍ فَرَاجَعَتْهُ، فَلَمْ أَرَلْ أَشْتَرِيدُهُ وَتَبَرِيدُنِي، حَتَّى اسْتَهَنَ إِلَى سَبْعَةِ أَخْرُوفٍ». [انظر: ٢٧١٧، ٢٨٥٨]

تخریج: حديث صحيح، وهذا إسناد جيد. وهذا من حديث عمر.

٢٣٧٦ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخْيَرِيْ ابْنُ شَهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ

2376. Ibn 'Abbas (رضي الله عنه) said: I came, when I was at the age of puberty, riding on a female donkey when the Messenger of Allah (ﷺ) was

leading the people in prayer in Mina, and passed in front of part of the first row. Then I dismounted and she started to graze, and I joined the people behind the Messenger of Allah (ﷺ).

Comments: [A *saheeh hadeeth*, and its *isnad* is *Jayyid*, al-Bukhari (4412) and Muslim (504)]

عبد الله بن عباس بن منصور: أن ابن عباس
قال: أقبلت، وَنَدَ تَاهَرْتُ الْحَلْمُ، أَسِيرُ عَلَى
أَثَانِي، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ قَائِمٌ يُضْلِلُ لِلنَّاسِ
بِمَا حَقَّ صِرْتُ بَيْنَ يَدَيِّي بَعْضَ الصَّفَّ
الْأَوَّلِ، ثُمَّ تَرَكْتُ عَنْهَا، فَرَأَيْتُ، فَصَفَقْتُ مَعَ
النَّاسِ وَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ. [راجع: ١٨٩١]

تخریج: حديث صحيح، وهذا إسناد جيد. خ: ٥٠٤، م: (٤٤١٢)، خ: (٤٤١٢)، م: (٥٠٤).

2377. Muhammad bin 'Amr bin 'Ata' bin 'Abbas bin Alqamah, from Banu 'Amir bin Lu'ayy said: I entered upon Ibn 'Abbas (رض) in the house of Maimoonah, the wife of the Prophet (ﷺ), on a Friday morning; Maimoonah had given the house to him in her will. When he prayed *Jumu'ah*, some carpets would be spread out for him in it, and when he had finished *[Jumu'ah]*, he would go there and sit there to meet people. A man asked him, when I was listening, about doing *wudoo'* after [eating] food cooked by fire. Ibn 'Abbas raised his hand to his eyes - and he had lost his sight - and said: These two eyes of mine saw the Messenger of Allah (ﷺ) do *wudoo'* for *Zuhr* prayer in one of his apartments, then Bilal gave the call to prayer and he got up to leave. When he stood at the door of the apartment, he was given a gift of bread and meat that one of his Companions had sent to him. So the Messenger of Allah (ﷺ) went back, along with those who were with him, and the food was

٢٣٧٧ - حدثنا يعقوب: حدثنا أبي عن
محمد بن إسحاق: حدثنا محمد بن عمرو
ابن عطاء بن عباس بن علامة أخوه أبي عامر
ابن لوي قال: دخلت على ابن عباس بيته
ميمونة زوج التي صلحت ليغدو يوم الجمعة،
قال: وكانت ميمونة قد أوصت له به، فكان
إذا صلى الجمعة، بسيط له فيه، ثم انصرف
إليه، فجلس فيه للناس، قال: فسألة رجل،
وأنا أسمع، عن الوضوء مما مئت النار من
الطعام، قال: فرفع ابن عباس يده إلى
عيته، وقد كف بصره، فقال: يضر عيني
هائين، رأيت رسول الله صل الله عليه وسلم
الظهر في بعض حجرة، ثم دعا بلالا إلى
الصلوة، فنهض خارجا، فلما وقف على
باب الحجرة، لقيته هدية من حمير ولحم
بعث بها إليه بعض أصحابه، قال: فرجع
رسول الله صل الله عليه وسلم بمن معه، ووضع لهم في
الحجرة، قال: فأكلوا وأكلوا معه، قال: ثم
نهض رسول الله صل الله عليه وسلم بمن معه إلى الصلوة،

set out for them in the apartment. He ate and they ate, then the Messenger of Allah (ﷺ) got up, along with those who were with him, to pray and neither he nor the people with him touched water (did *wudoo'*). Then he led them in prayer. And Ibn 'Abbas only reached an age at which he could understand the words and conduct of the Prophet (ﷺ) towards the end of the time of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *hasan*]

2378. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) circumambulated [the Ka'bah] on his camel, and every time he came to the Corner, he pointed at it and said *takbeer*.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari]

2379. It was narrated that 'Ata' bin Abi Rabah said: I heard Ibn 'Abbas (رض) say: The Messenger of Allah (ﷺ) died when I had just been circumcised.^[1]

Comments: [A *saheeh hadeeth*]

تخریج: حديث صحيح. خ: (١٢٩٩). الحجاج بن أرطاة مدلس وفدي عنـ، لكته توبعـ.

2380. It was narrated that 'Abdullah bin 'Abbas (رض) said: Banu Sa'd bin Bakr sent Dimam bin Tha'laba to meet the Messenger of Allah (ﷺ). He came

وَمَا مَسَّ وَلَا أَحْدُ مِنْ كَانَ مَعَهُ مَاءً، قَالَ: ثُمَّ صَلَّى بِهِمْ، وَكَانَ ابْنُ عَبَّاسٍ إِنَّمَا عَقَلَ مِنْ أَمْرِ رَسُولِ اللَّهِ أَخِيرَهُ. [راجع: ٢٠٠٢].
تخریج: إسناده حسن. م: (٣٥٤، ٣٥٩).

- حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ: حَدَّثَنِي خَالِدُ الْحَدَّادُ عَنْ عَكْرِيَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: طَافَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَيْرِهِ، فَكَلَّمَ أَنَّى عَلَى الرُّثْنِينَ، أَشَارَ إِلَيْهِ وَكَبَرَ. [راجع: ١٨٤١]

تخریج: إسناده صحيح. خ: (١٦١٢).

- حَدَّثَنَا يَغْفُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي الْحَجَاجُ بْنُ أَزْطَاءَ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: تُؤْتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا حَتَّىٰ. [راجع: ٢٢٨٣]

تخریج: حديث صحيح. خ: (١٢٩٩). الحجاج بن أرطاة مدلس وفدي عنـ، لكته توبعـ.

^[1] At that time, boys would be circumcised when they reached puberty.

to him and made his camel kneel at the door of the mosque, then he hobbled it, and he entered the mosque when the Messenger of Allah (ﷺ) was sitting with his Companions. Dimam was a tough and hairy man with two braids. He came and stood over the Messenger of Allah (ﷺ) and his Companions and said: Which of you is the son of 'Abdul-Muttalib? The Messenger of Allah (ﷺ) said: "I am the son of 'Abdul-Muttalib." He said: Muhammad? He said: "Yes." He said: O son of 'Abdul-Muttalib, I am going to ask you some questions and I will be tough in my questioning, so do not be upset. He said: "I will not be upset. Ask whatever you want." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah sent you to us as a Messenger? He said: "Yes, by Allah." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to instruct us to worship Him alone, not associating anything with Him, and to give up these rivals whom our forefathers worshipped alongside Him? He said: "Yes, by Allah." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to instruct us to offer these five

غَيْرِهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: يَقْتَلُ
بْنُو سَعْدٍ بْنَ يَكْرِي ضِيَامَ بْنَ تَعْلَةَ وَأَفْدَا إِلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ بَعْرَةٌ عَلَى
بَابِ الْمَسْجِدِ، ثُمَّ عَفَّهُ، ثُمَّ دَخَلَ الْمَسْجِدَ
وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِي أَضْحَابِهِ، وَكَانَ
ضِيَامٌ رَجُلًا جَلَدًا أَشْعَرَ ذَاقَ عَذَابَيْنِ، فَأَفْتَلَ
حَتَّى وَقَفَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَضْحَابِهِ،
فَقَالَ: أَيُّكُمْ أَبْنُ عَبْدِ الْمُطَلِّبِ؟ فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا أَبْنُ عَبْدِ الْمُطَلِّبِ» قَالَ:
مُحَمَّدًا؟ قَالَ: «نَعَمْ» فَقَالَ: أَبْنُ عَبْدِ
الْمُطَلِّبِ، إِنِّي سَائِلُكَ وَمَعْلُظُ فِي الْمَسَأَةِ،
فَلَا تَجِدُنِي فِي نَفِيَكَ. قَالَ: «لَا أَجِدُ فِي
نَفِيَّيِ، فَشَلَّ عَمَّا يَدَا لَكَ» قَالَ: أَشْدُدُ اللَّهَ
إِلَيْكَ، وَإِلَهٌ مَنْ كَانَ قَبْلَكَ، وَإِلَهٌ مَنْ هُوَ
كَانِيْ بَعْدَكَ، اللَّهُ يَعْلَمُ إِلَيْنَا رَسُولاً؟ فَقَالَ:
«اللَّهُمَّ نَعَمْ». قَالَ: فَأَشْدُدُ اللَّهَ إِلَيْكَ، وَإِلَهٌ
مَنْ كَانَ قَبْلَكَ، وَإِلَهٌ مَنْ هُوَ كَانِيْ بَعْدَكَ، اللَّهُ
أَمْرَكَ أَنْ تَأْمُرَنَا أَنْ نَعْبُدَهُ وَخَدَهُ، لَا تُشْرِكُ بِهِ
شَيْئًا، وَأَنْ تَخْلُعَ هَذِهِ الْأَنْذَادَ الَّتِي كَانَتْ
آبَاؤُنَا يَعْبُدُونَ مَعَهُ؟ قَالَ: «اللَّهُمَّ نَعَمْ» قَالَ:
فَأَشْدُدُ اللَّهَ إِلَيْكَ، وَإِلَهٌ أَمْرَكَ أَنْ نُصْلِي هَذِهِ
مَنْ هُوَ كَانِيْ بَعْدَكَ، اللَّهُ أَمْرَكَ أَنْ نُصْلِي هَذِهِ
الصَّلَوَاتِ الْخَمْسَ؟ قَالَ: «اللَّهُمَّ نَعَمْ» قَالَ:
ثُمَّ جَعَلَ يَدُكُّ فَرَائِضَ الْإِسْلَامِ فَرِيضَةً
فَرِيضَةً: الرَّكَاءُ، وَالصَّيَامُ، وَالنَّحْجُ، وَشَرَاعِنَ
الْإِسْلَامِ كُلُّهَا، يَنْشِدُهُ عِنْدَ كُلِّ فَرِيضَةٍ كَمَا
يَنْشِدُهُ فِي الَّتِي قَبْلَهَا، حَتَّى إِذَا قَرَعَ قَالَ:

prayers? He said: "Yes, by Allah." Then he started asking about the duties of Islam, one by one: *zakah*, fasting and *Hajj*, and all the laws of Islam, adjuring him each time as he adjured him previously until, when he had finished, he said: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah. I shall do these duties and avoid what you have forbidden to me, no more and no less. Then he went back to his camel and the Messenger of Allah (ﷺ) said when he left: "If the one with the two braids meant what he said, he will enter Paradise."

[The man] went to his camel, unhobbled it and departed. He came to his people, who gathered around him, and the first thing he said was: How bad *al-Lat* and *al-Uzza* are! They said: Be quiet, O Dimam! Fear leprosy and elephantiasis for yourself; fear insanity. He said: Woe to you; by Allah they cannot do any harm or bring any benefit. Allah, may He be glorified and exalted, has sent a Messenger and revealed a Book to him that will save you from what you are in. I bear witness that there is no god but Allah, with no partner or associate, and that Muhammad is His slave and Messenger. I have come to you from him with what he enjoins upon you and forbids to you. By Allah, by the time evening came, there was no one present, man or

فَإِنِّي أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ
مُحَمَّداً رَسُولُ اللَّهِ، وَسَأُؤْدِي هَذِهِ الْفَرَائِضَ،
وَأَجْبِبُ مَا نَهَىٰ عَنِّي، ثُمَّ لَا أَزِيدُ وَلَا
أَنْقُصُ. قَالَ: ثُمَّ أَنْصَرَ رَاجِعًا إِلَىٰ بَعِيرَةِ،
فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ وَلَىٰ: «إِنْ يَضْطُدُ
ذُو الْغَيْظَتَيْنِ يَدْخُلُ الْجَنَّةَ». قَالَ: فَأَتَىٰ إِلَىٰ
بَعِيرَةِ، فَأَحْلَقَ عَقَالَهُ، ثُمَّ خَرَجَ حَتَّىٰ قَدِيمَ عَلَىٰ
قَوْبَوْهُ، فَاجْتَمَعُوا إِلَيْهِ (٢٦٥/١) فَكَانَ أَوَّلَ مَا
تَكَلَّمُ بِهِ أَنْ قَالَ: يُشَبَّهُ الْلَّاثُ وَالْعَزَّىِ،
قَالُوا: مَهَا يَا ضِيَامُ، اثْنَيْ التَّرْصَنْ وَالْجُذَامُ،
اثْنَيْ الْجُنُونُ، قَالَ: وَبِئْلَكُمْ، إِنَّهُمَا وَاللَّهُ لَا
يَضُرُّانِ وَلَا يَفْعَانِ، إِنَّ اللَّهَ عَزُّ وَجَلُّ فَدَّ
بَعْثَ رَسُولًا، وَأَنْزَلَ عَلَيْهِ كِتَابًا أَشْتَدَّدُكُمْ بِهِ
مِمَّا كُشِّمْ فِيهِ، وَإِنِّي أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ
وَرَسُولُهُ، إِنِّي فَدَّ جِثْنُكُمْ مِنْ عِنْدِهِ بِمَا أَمْرَكُمْ
بِهِ، وَتَهَاجُمْ عَنْهُ. قَالَ: قَوْلَ اللَّهِ مَا أَمْسَى مِنْ
ذَلِكَ الْيَوْمِ وَفِي حَاضِرِهِ رَجُلٌ وَلَا امْرَأٌ إِلَّا
مُسْلِمًا. قَالَ: يَقُولُ ابْنُ عَبَّاسٍ: فَمَا سَمِعْتَ
بِوَافِدٍ قَوْمًا كَانَ أَفْضَلُ مِنْ ضِيَامَ بْنِ تَعْلَبَةَ.

[راجع: ٢٢٥٤]

تخریج: حدیث حسن، محمد بن الولید قد
نوع.

woman, who had not become Muslim. Ibn 'Abbas (رض) said: We have never heard of any delegate of a people better than Dimam bin Tha'labah.

Comments: [A *hasan hadeeth*]

2381. It was narrated from Ibn Ishaq: Muhammad bin al-Waleed bin Nuwaifi', the freed slave of az-Zubair, told me... and he narrated the same report in brief.

Comments: [A *hasan hadeeth*; see the previous report]

2382. It was narrated that Ibn 'Abbas (رض) said: The fear prayer was just like the prayer of these guards of yours today behind your *imam*, except that it was done by one group after another, although they were all with the Messenger of Allah (ﷺ). One group prostrated with him, then the Messenger of Allah (ﷺ) stood up and those who had been standing up by themselves prostrated, then the Messenger of Allah (ﷺ) stood up and they all stood up with him. Then they all bowed with him, then he prostrated, and those who had been standing up the first time prostrated, and those who had prostrated the first time stood up. And when the Messenger of Allah (ﷺ) and those who had prostrated with him sat at the end of the prayer, those who had been standing by themselves prostrated, then they sat, and the Messenger of Allah (ﷺ) led them all in saying the *tasleem*.

٢٣٨١ - حَدَّثَنَا يَغْفُوبُ : حَدَّثَنَا أَبِي عَنْ ابْنِ إِشْحَاقَ : حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ بْنُ نُورِيَّعِ مَوْلَى آلِ الرَّبِيعِ . فَذَكَرَهُ مُخْتَصِّراً . [انظر : ماقبله]

تخریج: حديث حسن، راجع ماقبله.

٢٣٨٢ - حَدَّثَنَا يَغْفُوبُ : حَدَّثَنَا أَبِي عَنْ ابْنِ إِشْحَاقَ : حَدَّثَنِي دَاوُدُ بْنُ الْحُصَينِ مَوْلَى عُمَرِ بْنِ عُثْمَانَ عَنْ عَكْرَمَةَ مَوْلَى ابْنِ عَبَّاسِ ، عَنْ ابْنِ عَبَّاسِ قَالَ : مَا كَانَتْ صَلَاةُ الْخَوْفِ إِلَّا كَصْلَادَةً أَخْرَاسِكُمُ الْيَوْمَ خَلَفَ أَيْمَنَكُمْ ، إِلَّا أَنَّهَا كَانَتْ عُقَبَةً ، قَامَتْ طَائِفَةٌ وَهُمْ جُمِيعٌ مَعَ رَسُولِ اللَّهِ ﷺ ، وَسَجَدَتْ مَعَهُ طَائِفَةٌ ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَسَجَدَ الَّذِينَ كَانُوا قِيَاماً لِأَنْفُسِهِمْ ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامُوا مَعَهُ جَمِيعاً ، ثُمَّ رَأَعَ وَرَكَعَوْا مَعَهُ جَمِيعاً ، ثُمَّ سَجَدَ ، فَسَجَدَ الَّذِينَ كَانُوا مَعَهُ قِيَاماً أَوْلَ مَرَّةً ، وَقَامَ الْآخَرُونَ الَّذِينَ كَانُوا سَجَدُوا مَعَهُ أَوْلَ مَرَّةً ، فَلَمَّا جَلَسَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ سَجَدُوا مَعَهُ فِي آخِرِ صَلَاةِهِمْ ، سَجَدَ الَّذِينَ كَانُوا قِيَاماً لِأَنْفُسِهِمْ ، ثُمَّ جَلَسُوا ، فَجَمَعَهُمْ رَسُولُ اللَّهِ ﷺ بِالشَّلَامِ . [راجع : ٢٠٦٣]

Comments: [Its isnad is hasan]

2383. It was narrated that Tawoos al-Yamani said: I said to 'Abdullah bin 'Abbas (رضي الله عنهما): They are saying that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Do ghusl on Friday, and wash your heads, even if you are not junub, and put on perfume." And Ibn 'Abbas said: As for perfume, I do not know, but as for ghusl, then yes.

Comments: [A saheeh hadeeth; this is a hasan isnad]

تخریج: إسناد حسن.

- ٢٣٨٣ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي الرَّهْرَئِيُّ عَنْ طَاؤِسِ الْيَمَانِيِّ قَالَ: فَلْتُ لَعِنْ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ: أَغْسِلُوا يَوْمَ الْجُمُعَةِ، وَأَغْسِلُوا رُؤْسَكُمْ، وَإِنْ لَمْ تَكُنُوْا جُنُبًا، وَمَسْوًا مِنَ الطَّيْبِ». قَالَ: فَقَالَ أَبْنُ عَبَّاسٍ: أَمَا الطَّيْبُ، فَلَا أَذْرِي، وَأَمَا الْعُشْلُ فَعَنْمُ. [انظر: ٣٠٥٩، ٣٤٧١]

تخریج: حديث صحيح، وهذا إسناد حسن.

2384. It was narrated that 'Abdullah bin 'Abbas (رضي الله عنهما) said: I saw the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) praying at night in a Hadrami cloak of his that he wrapped around himself, and he was not wearing anything else.

Comments: [A hasan hadeeth]

- ٢٣٨٤ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي سَلَمَةُ بْنُ كَهْبِ الْمَخْضُورِيُّ وَمُحَمَّدُ بْنُ الْوَلِيدِ بْنُ ثُوْبَانَ مُؤْلَى آلِ الرَّثِيرِ كَلَّاهُمَا: حَدَّثَنِي عَنْ كُرَيْبِ مُؤْلَى عَنْدَ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَقَدْ رَأَيْتَ رَسُولَ اللَّهِ يَصْلِي مِنَ اللَّيلِ فِي بُرْدَلَهِ حَضْرَمَوِيِّ (مُؤْشَحَابَهُ) مَا عَلِيَّهُ غَيْرُهُ. [راجع: ٢٢٢٠]

تخریج: حديث حسن، محمد بن الوليد لم يرو عنه غير ابن إسحاق، وقد توبع.

2385. It was narrated that 'Abdullah bin 'Abbas (رضي الله عنهما) said: I saw the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on a rainy day, trying to avoid the mud when he prostrated with a cloak he was wearing, placing it under his hands on the ground when he prostrated.

Comments: [Hasan and its isnad is da'eef because of the weakness of Husain bin Abdullah]

- ٢٣٨٥ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ اللَّهُ بْنُ عَبَّاسٍ عَنْ عَكْرَمَةِ مُؤْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَقَدْ رَأَيْتَ رَسُولَ اللَّهِ يَسْجُدُ فِي يَوْمٍ مَطِيرٍ، وَهُوَ يَتَّقِيُ الطَّيْنَ إِذَا سَجَدَ يَكْتَأِ عَلَيْهِ، يَجْعَلُهُ دُونَ يَدِيهِ إِلَى الْأَرْضِ إِذَا سَجَدَ. [راجع: ٢٢٢٠]

تخریج: حسن، وهذا إسناد ضعيف، لضعف حسين بن عبدالله.

2386. It was narrated that 'Abdullah bin 'Abbas (رض) used to say: The Messenger of Allah (ﷺ) used to recite in the two *rak'ahs* before *Fajr* the Opening of the Qur'an (*al-Fatihah*) and the last two verses of *Sooratal-Baqarah* in the first *rak'ah*, and in the second *rak'ah* the Opening of the Qur'an and this verse from Al 'Imran: "Say (O Muhammad (ﷺ)): 'O people of the Scripture (Jews and Christians): Come to a word that is just between us and you...'" [Al 'Imran 3:64] to the end of the verse.

Comments: [Its *isnad* is *da'eef* because the narrator is unknown]

٢٣٨٦ - حَدَّثَنَا يَعْقُوبُ : حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي الْعَبَاسُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْتَدِلٍ بْنِ عَبَّاسٍ عَنْ تَعْضِيْنِ أَهْلِهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي رَكْبَتِهِ قَبْلَ الْفَجْرِ بِنَاتِحَةِ الْقُرْآنِ وَالْأَبْيَنِ مِنْ خَاتِمَةِ الْبَقَرَةِ فِي الرَّكْعَةِ الْأُولَى، وَفِي الرَّكْعَةِ الْآخِرَى بِنَاتِحَةِ الْقُرْآنِ، وَبِالْأَيْنِ مِنْ آلِ عِمَّارَنَ «قُلْ يَا كَافِلَ الْكِتَابِ مَعَكُمْ إِنَّكُمْ سَوْمَ تَبَيَّنَتْ وَبَيْسَكُ» (آل عمران: ٦٤) حَتَّى يَخْتِمَ الْأَيْنَةَ . [راجع: ٢٠٣٨]

تخریج: إسناده ضعيف، لجهة الرواية عن ابن عباس.

2387. It was narrated that Ibn 'Abbas (رض) said: Rukanah bin 'Abd Yazeed, a man of Banul-Muttalib, divorced his wife thrice in one sitting, then he missed her sorely. The Messenger of Allah (ﷺ) asked him: "How did you divorce her?" He said: I divorced her thrice. He said: "In one sitting?" He said: Yes. He said: "That is only one divorce (*talaq*); take her back if you want." So he took her back. Ibn 'Abbas thought that *talaq* is only to be done just after the woman becomes pure from menses.

Comments: [Its *isnad* is *da'eef*]

٢٣٨٧ - حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي دَاوُدُ بْنُ الْحَصَنِيْنِ عَنْ عُكْرَمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: طَلَّقَ رَجُلًا بْنَ عَبْدِ زَيْدٍ أَخْوَيْهِ الْمُطْلَبِ امْرَأَهُ ثَلَاثَةً فِي مَجْلِسٍ وَاجِدٍ، فَحَزَنَ عَلَيْهَا حُرْنَّا شَدِيدًا، قَالَ: فَسَأَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَيْفَ طَلَّقْتَهَا؟» قَالَ: طَلَّقْتَهَا ثَلَاثَةً. قَالَ: فَقَالَ: «فِي مَجْلِسٍ وَاجِدٍ؟» قَالَ: نَعَمْ، قَالَ: فَإِنَّمَا تِلْكَ وَاجِدَةً فَارْجِعْهَا إِنْ شِئْتَ». قَالَ: فَرَجَعَهَا، فَكَانَ ابْنُ عَبَّاسٍ يَرَى أَنَّمَا الطَّلاقُ عِنْدَ كُلِّ طُهْرٍ.

تخریج: إسناده ضعيف، روایة داود بن الحصين عن عكرمة فيها شيء.

2388. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "When your brothers were slain at Uhud,

٢٣٨٨ - حَدَّثَنَا يَعْقُوبُ : حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ بْنِ عَمْرِو

Allah, may He be glorified and exalted, put their souls in the crops of green birds that drink from the rivers of Paradise and eat from its fruits, and they return to roost in golden lamps in the shade of the Throne. When they saw how good their drink and food are and how good the place where they stay, they said: O Lord, would that our brothers knew what Allah has done for us, so they would not lose interest in *jihad* or abandon fighting. Allah, may He be glorified and exalted, said: I shall convey that to them for you. And Allah, may He be glorified and exalted, revealed these verses to His Messenger: "Think not of those as dead who are killed." [Al 'Imran 3:169].

Comments: [A *hasan hadeeth*]

2389. A similar report was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (صلوات الله عليه وسلم).

Comments: [Its *isnad* is *hasan*]

ابن سعيد عن أبي الرثيم المكي، عن ابن عباس (١٢٦٦/١) قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الَّذِي أَصَبَ إِخْرَانَكُمْ بِأَخْدِي، جَعَلَ اللَّهُ عَزَّ وَجَلَّ أَرْوَاحَهُمْ فِي أَجْوَافِ طَيْرٍ حُضِيرٍ تَرِدُ أَنْهَارَ الْجَنَّةِ، تَأْكُلُ مِنْ يَمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلٍ مِنْ ذَهَبٍ فِي ظَلَّ الْعَرْشِ، فَلَمَّا وَجَدُوا طَيْرًا مُشَرِّبَهُمْ وَمَأْكُلَهُمْ، وَحَسْنَ مَقْبِلِهِمْ قَالُوا: يَا أَيُّهُ الْكَفَرُونَ إِخْرَانَنَا يَغْلُمُونَ بِمَا صَنَعَ اللَّهُ لَنَا، لَئِلَّا يَرْهَدُونَا فِي الْجِهَادِ، وَلَا يَنْكُلُونَا عَنِ الْحَرْبِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَبْلَغُهُمْ عَنْكُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هُؤُلَاءِ الْأَيَّاتِ عَلَى رَسُولِهِ: «وَلَا تَحْسِنَ أَلَّا يُفْلِمُ» (آل عمران: ١٦٩).

تخریج: حديث حسن، وهذا إسناد ضعيف، أبو الرثيم المكي لم يسمع من ابن عباس، وبينهما في هذا الحديث سعيد بن حبیر.

2389. حدثنا عبد الله: حدثنا عثمان بن أبي شيبة: حدثنا عبد الله بن إدريس عن محمد بن إسحاق، عن إسماعيل بن أمية، عن أبي الرثيم، عن سعيد بن جعير، عن ابن عباس عن الشيب رحمه الله نحوه. [راجع: ما قبله]

تخریج: إسناده حسن.

2390. حدثنا يعقوب: حدثنا أبي عن ابن إسحاق قال: حدثني الحارث بن فضيل الأنصاري عن محمود بن ليد الأنصاري، عن ابن عباس قال: قال رسول الله ص

2390. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "The martyrs are on the banks of a river at the gate of Paradise in a green tent, and their provision comes out to them from Paradise morning and evening."

Comments: [Its isnad is Hasan]

«الشهداء على بارقي نهر بباب الجنة في فئة حضرة، يخرج عليهم رزقهم من الجنة بكرة وعشيا».

تخریج: إسناده حسن.

2391. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) walked with them to Baqee' al-Gharqad, then he sent them off and said: "March forth in the Name of Allah." And he said: "O Allah, help them," meaning the group that he sent to Ka'b bin al-Ashraf.

Comments: [Its isnad is hasan]

٢٣٩١ - حَدَّثَنَا يَعْقُوبُ : حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي ثُورُ بْنُ زَيْدٍ عَنْ عَكِيرَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَسَّ مَعْهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى يَقِيعِ الْغَرْقَدِ، ثُمَّ وَجَاهُهُمْ وَقَالَ: «أَنْطَلِقُوا عَلَى اسْمِ اللَّهِ»، وَقَالَ: «اللَّهُمَّ أَعْنَثْهُمْ» يَعْنِي التَّقْرَأَ الَّذِينَ وَجَاهُهُمْ إِلَى كَعْبَ ابْنِ الْأَشْرَفِ.

تخریج: إسناده حسن.

2392. It was narrated that 'Abdullah bin 'Abbas (رض) said: Then the Messenger of Allah (ﷺ) set out on his journey, and he appointed Abu Ruhm Kulthoom bin Husain bin 'Utbah bin Khalaf al-Ghfari in charge of Madinah. He set out on the tenth of Ramadan; the Messenger of Allah (ﷺ) fasted and the people fasted, then when he was in al-Kadeed - an oasis between 'Usfan and Amaj - he broke his fast, then he continued on until he halted in Marraz-Zahran with ten thousand Muslims.

Comments: [Its isnad is hasan]

٢٣٩٢ - حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: فَحَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمِ الرَّهْبَرِي عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتْبَةَ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ قَالَ: ثُمَّ مَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ لِتَسْرُهُ وَأَشْتَخْفَتْ عَلَى الْمَدِيْنَةِ أَبَا رُؤْبِمْ كُلُّثُومَ بْنَ حُصَيْنِ بْنِ عَتْبَةَ بْنِ خَلَفِ الْعِنَارِيِّ، وَخَرَجَ لِعَشْرِ مَضَيْنَ مِنْ رَمَضَانَ، فَصَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَامَ النَّاسُ مُقْتَدِّيَهُ، حَتَّى إِذَا كَانَ بِالْكَوَبِيدِ - مَاءَ بَيْنِ عَسْنَانَ وَأَمْجَ - أَفَطَرَ، ثُمَّ مَضَى حَتَّى نَزَلَ بِمَرَّ الظَّهْرَانِ فِي عَشَرَةِ آلَافِ مِنَ الْمُسْلِمِينَ.

[راجع: ١٨٩٢]

تخریج: إسناده حسن.

2393. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) married Maimoonah

٢٣٩٣ - حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي أَبَانُ بْنُ

bint al-Harith whilst travelling when he was in *ihram*.

Comments: [A *saheeh hadeeth* its *isnad* is *hasan*]

صالح وعبد الله بن أبي تحيّج عن عطاء بن أبي رباح ومجاحد أبي الحجاج، عن ابن عباس: أكَّ رَسُولُ اللَّهِ تَعَالَى تَرْوِيَةً مِيمُونَةً بِشَتَّى الْمَارِبِ فِي سَفَرِهِ وَهُوَ حَرَامٌ. [انظر: ٢٥٨٧، ٣٠٥٢، ٢٩٨٠، ١٩١٩] وراجع: [١٩١٩]

تخریج: حدیث صحیح، وهذا إسناد حسن.

2394. It was narrated from Ibn 'Abbas (رض) that he said: The Messenger of Allah (ﷺ) was told about a man whose mount had thrown him and broke his neck whilst he was in *ihram*. He said: "Shroud him and do not cover his head or put any perfume on him, for he will be raised on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

٢٣٩٤ - حَدَّثَنَا حُسَيْنٌ - يَعْنِي ابْنَ مُحَمَّدٍ - حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنْ الْحَكَمَ، عَنْ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ تَعَالَى رَجُلٌ وَقَضَيَ رَاجِلَتَهُ، وَهُوَ مُحْرِمٌ، فَقَالَ: «كَفُوْهُ وَلَا تُعْطُوا رَأْسَهُ، وَلَا تُسْمِّوْهُ طَبِيعًا، فَإِنَّهُ يَعْتَذِرُ يَوْمَ الْقِيَامَةِ وَهُوَ يُلْمَيْ - أَوْ وَهُوَ يُهْلَلُ». [راجع: ١٨٥٠]

تخریج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦)

2395. Aswad said: Isra'eel told us [the same *hadeeth*] with the [same] *isnad*, except that he said: "... Do not cover his face..."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

٢٣٩٥ - حَدَّثَنَا أَنْسُوْدُ: حَدَّثَنَا إِسْرَائِيلُ بْنُ أَنْسَاتَادِيُّو إِلَّا أَنَّهُ قَالَ: «وَلَا تُنْظِرُوا وَجْهَهُ». [راجع، ما قبله]

تخریج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦). وعند مسلم: «ولَا تنظروا وجهه».

2396. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said on the day of the Conquest of Makkah: "There is no *hijrah* (migration), but there is *jihad* and good intentions. When you are mobilized, then go forth."

Comments: [A *saheeh hadeeth*]

٢٣٩٦ - حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاحدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ تَعَالَى يَوْمَ فَتْحِ مَكَّةَ: «لَا هِجْرَةَ - يَقُولُ: بَعْدَ الْفَتْحِ - وَلَكِنْ جِهَادٌ وَيْئَةً، وَإِنَّ اشْتَهِرْتُمْ فَاقْتُرِوا». [راجع: ١٩٩١]

تخریج: حدیث صحیح، تکلم فی زیاد بن عبد الله.

2397. It was narrated from Ibn 'Abbas (رضي الله عنه): The Messenger of Allah (صلوات الله عليه وسلم) placed his hands on my shoulder, then he said: "O Allah, give him deep understanding of the faith and teach him understanding of Qur'an."

Comments: [Its isnad is *qawi*, al-Bukhari (143) and Muslim (2477)]

٢٣٩٧ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى : حَدَّثَنَا رُهْبَرٌ
أَبُو خَيْرَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خَيْرِمَةَ
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَ يَدَهُ عَلَى كَتْبِي - أَوْ
عَلَى مَكْتَبِي شَكَّ سَعِيدٌ - ثُمَّ قَالَ: «اللَّهُمَّ
فَتَهْدِ فِي الدِّينِ، وَعَلِمْهُ التَّأْوِيلَ». [انظر:
٣٠٢٢، ٢٤٢٢، ٣١٠٢، ٣٠٣٢، ٢٨٧٩]

[١٨٤٠] ، وَرَاجِعٌ [٣٠٦٠]

تخریج: إسناده قوي. خ: (٢٤٧٧)، م: (١٤٣)، (٢٤٧٧) بدون لفظ: «وعلمه التأويل».

2398. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "This Black Stone will have a tongue and two lips, and on the Day of Resurrection it will bear witness to those who touched it with proper respect."

Comments: [Its isnad is *qawi*]

٢٣٩٨ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا
ثَابِتُ أَبُو زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ
خَيْرِمَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ لِهَذَا الْحَجْرِ
لِسَانًا وَشَفَقَيْنِ، يَتَهَدُّ لِمَنِ اسْتَلَمَهُ يَوْمَ الْقِيَامَةِ
بِحَقِّهِ». [راجع: ٢٢١٥]

تخریج: إسناده قوي.

2399. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وسلم) stayed in Makkah for fifteen years, during seven or eight of which he would see a light and hear a voice, and during seven or eight of which revelation came to him. And he stayed in Madinah for ten years.

Comments: [Its isnad is *qawi* Muslim (2353)]

٢٣٩٩ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا
حَمَادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنْ
أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَامَ بِسَكَنِهِ
حَمْسَ عَشْرَةَ سَنَةً، تَمَانِي سِيَّنَ أَوْ سَبْعَةَ يَوْمَيِ
الضُّرُّ وَيَسْمَعُ الصَّرْزَ، وَثَمَانِيَةً أَوْ سَبْعَةَ يُوْحَى
إِلَيْهِ، وَأَقَامَ بِالْمَدِيْنَةِ عَشْرَةً. [راجع: ١٩٤٥]

تخریج: إسناده قوي. م: (٢٣٥٣).

2400. It was narrated from 'Ammar bin Abi 'Ammar from Ibn 'Abbas (رضي الله عنه), and from Thabit al-Bunani from Anas bin Malik

٢٤٠٠ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا
حَمَادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ،

that the Messenger of Allah (ﷺ) used to deliver the *khutbah* leaning on a tree trunk. When he started to use the *minbar*, he moved to the *minbar*, and the trunk made a sorrowful sound until he came to it and embraced it, then it calmed down. He said, "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*]

عن (٢٦٧/١) ابن عباس وثابت البغدادي
عن أنس بن مالك: أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
كَانَ يَخْطُبُ إِلَى جَمْعٍ تَحْتَهُ، فَلَمَّا أَتَهُ
الْبَيْتَ شَوَّهَ إِلَى الْمَبَرِّ، فَحَنَّ الْجِنْدُ
حَتَّى أَتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ، فَأَخْتَصَّهُ،
فَسَكَنَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «لَوْلَمْ
أَخْتَصَّهُ لَحَنَ إِلَى يَوْمِ الْقِيَامَةِ». [راجع:
[٢٢٣٧، ٢٢٣٨]

تخریج: إسناده صحيح.

2401. A similar report was narrated from 'Ammar from Ibn 'Abbas (رض), and from Thabit from Anas, from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

-٢٤٠١ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادَ عَنْ
عَمَّارٍ، عَنْ أَنْبِيبَسِ عَنْ الشَّيْبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ . وَعَنْ
ثَابِتٍ، عَنْ أَنْسٍ عَنْ الشَّيْبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ مِثْلَ مَعْنَاهُ.
[راجع: ٢٢٣٦]

تخریج: إسناده صحيح.

2402. It was narrated from Ibn 'Abbas (رض) that two angels came to the Messenger of Allah (ﷺ) in a dream, and one of them sat at his feet and the other at his head. The one who sat by his feet said to the one who sat by his head: Give a likeness of this man and his *ummah*. He said: The likeness of him and his *ummah* is that of some people who were travelling and came to the edge of a wilderness, and they had no provision with which to cross the wilderness or to travel back. Whilst they were like that, a man in a striped suit came to them and said: What do you think if I were to take you to a place with green meadows and plentiful water -

-٢٤٠٢ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا
حَمَادَ بْنُ سَلَمَةَ عَنْ عَلَيِّ بْنِ زَيْدٍ بْنِ حَذْلَانَ،
عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنْ أَنْبِيبَسِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَتَاهُ فِيمَا يَرَى النَّاسُ مَلْكَانِ،
فَقَعَدَ أَحَدُهُمَا عِنْدَ رِجْلِهِ، وَالْأُخْرُ عِنْدَ
رَأْيِهِ، فَقَالَ الَّذِي عِنْدَ رِجْلِهِ لِلَّذِي عِنْدَ
رَأْيِهِ: اضْرِبْ مَثَلَ هَذَا، وَمَثَلَ أُمَّتِي. فَقَالَ:
إِنَّ مَثَلَهُ وَمَثَلَ أُمَّتِي كَمَثَلِ قَوْمٍ سَفِيرٍ، اتَّهَوا
إِلَى رَأْسِ مَفَازَةٍ، فَلَمْ يَكُنْ مَعَهُمْ مِنَ الرَّادِ ما
يَنْطَمُونَ بِهِ الْمُنَازَةُ، وَلَا مَا يَرْجِعُونَ بِهِ،
فَيَقُولُونَ هُمْ كَذَلِكَ، إِذَا أَتَاهُمْ رَجُلٌ فِي حُلَّةٍ
جِبَرِةٍ، فَقَالَ: أَرَأَيْتُمْ إِنْ وَرَدْتُ بِكُمْ رِيَاضًا
مُغْبَشَةً، وَجِيَاضًا رِوَاءً، أَتَبْغُونِي؟ فَقَالُوا:

would you follow me? They said: Yes. So he set out with them and led them to a place with green meadows and abundant water, where they ate and drank and grew healthy. Then he said to them: Did I not find you in that state, and you promised me that if I led you to a place with green meadows and abundant water, you would follow me? They said: Yes. He said: Ahead of you is a garden that is greener than this and water that is more plentiful, so follow me. Some of them said: He is telling the truth by Allah; let us follow him. Others said: We are pleased with this and we will stay here.

Comments: [Its isnad is da'eef because of the weakness of Ali bin Zaid]

2403. It was narrated that Ja'far bin Muhammad said: When the Prophet (ﷺ) was washed (after he passed away), water would get under his eyelids and stay there, and 'Ali would remove it.

Comments: [Its isnad is da'eef because it is interrupted]

2404. It was narrated that ad-Dahhak bin Muzahim said: When Ibn 'Abbas (رضي الله عنه) said the *Talbiyah*, he would say: "Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner." And Ibn 'Abbas said: Do it this way, for this is the *Talbiyah* of the Messenger of Allah (ﷺ).

تَعْمَلْنَاهُمْ، فَأَنْطَلَنَاهُمْ رِيَاضًا مُغْبَثَةً، وَجِيَاضًا رِوَاءً، فَأَكَلُوا وَشَرُبُوا وَسَوْمُوا، فَقَالَ لَهُمْ: أَنْتُمُ الْفَحْكُمُ عَلَى بَلَكُ الْخَالِ، فَجَعَلْتُمْ لِي إِنْ وَرَدْتُ بِكُمْ رِيَاضًا مُغْبَثَةً، وَجِيَاضًا رِوَاءً أَنْ تَشْتِعُونِي؟ فَقَالُوا: بَلَى، قَالَ: فَإِنَّ بَيْنَ أَنْدِيَكُمْ رِيَاضًا أَعْشَبَ مِنْ هَذِهِ، وَجِيَاضًا هِيَ أَرْوَى مِنْ هَذِهِ فَأَتَيْتُمُونِي. قَالَ: فَقَاتَ طَابِقَةً: صَدَقَ وَاللَّهُ لَتَشْتَعَنَّهُ، وَقَاتَ طَابِقَةً: فَدَرَضَنَا بِهَذَا نُقِيمُ عَلَيْهِ.

تخریج: إسناده ضعيف، لضعف علي بن زید ولبن يوسف بن مهران.

٢٤٠٣ - حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ عَنْ حَسَنِ بْنِ صالحٍ، عَنْ جَعْفَرٍ بْنِ مُحَمَّدٍ قَالَ: كَانَ الْمَاءُ يَسْتَقْعُ فِي جُهُونَ الَّذِي يَكْتُلُهُ، فَكَانَ عَلَيْهِ يَحْسُوهُ.

تخریج: إسناده ضعيف لانقطاعه، جعفر ابن محمد لم يدرك ذلك ولم يسنه. وهذا الحديث من مسند جعفر بن محمد أو علي بن أبي طالب، لا من مسند ابن عباس.

٢٤٠٤ - حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا رَهْبَرٌ عَنْ أَبِي إِسْحَاقِ، عَنْ الضَّحَّاكِ بْنِ مُرَاجِمَ قَالَ: كَانَ ابْنُ عَبَّاسٍ إِذَا لَمَّا يَقُولُ: لَيْسَ اللَّهُمَّ لَيْسَكَ لَا شَرِيكَ لَكَ لَيْسَكَ، إِنَّ الْحَمْدَ وَالشَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: أَنْتُمْ إِلَيْهَا، فَإِنَّهَا تَلِيهُ رَسُولُ اللَّهِ يَكْتُلُهُ. [انظر ٢٧٥٤]

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2405. It was narrated that Ibn 'Abbas (رض) said: I came to the Messenger of Allah (ﷺ) from behind and I saw the whiteness of his armpits when he was prostrating with his arms held away from his body.

Comments: [Saheeh because of corroborating evidence]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، أبو إسحاق مختلط، ورواية زعیر عنه بعد الاختلاط والضحاک لم يسمع من ابن عباس.

٢٤٠٥ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى : حَدَّثَنَا رُهْبَرٌ
عَنْ أَبِي إِسْحَاقَ، عَنِ التَّوْبِيمِ الَّذِي يُحَدِّثُ
الْقَسِيرَ عَنْ أَبْنَ عَيَّاسٍ قَالَ: أَتَيْتُ رَسُولَ
اللَّهِ ﷺ مِنْ خَلْفِهِ، فَرَأَيْتُ بَيْاضَ إِنْطِينَةِ، وَهُوَ
مُحَاجَّ تَدْ فَرَجَ يَكْنَى. [انظر، ٢٦٦٢، ٢٧٥٣،
٢٢٢٨، ٣١٩٧، ٣١٥٢، ٢٩٠٧، ٢٧٨١،
٣٤٤٧، ٣٤١٤] و راجع: [٢٠٧٣]

تخریج: صحيح لغيره، التعمیم لم يرو عنه غير أبي إسحاق وأبو إسحاق مختلط، ورواية زعیر عنه بعد الاختلاط، وقد تویع.

2406. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) ate (the meat) from the shoulder of a sheep, then he prayed and did not repeat wudoo'.

Comments: [A saheeh hadeeth, al-Bukahri (207)]

٢٤٠٦ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى : حَدَّثَنَا رُهْبَرٌ:
حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عَمَرَةَ، عَنْ أَبْنَ
عَيَّاسٍ: أَنَّ الرَّبِيعَ يَكْتُلُ شَاةً، ثُمَّ صَلَّى
وَلَمْ يُعْدِ الْوُضُوءَ. [راجع: ٢٢٨٩]

تخریج: حدیث صحيح، خ: (٢٠٧). سماك بن حرب في روايته عن عکرمة خاصة مضطرب، لكنه تویع.

2407. Sa'eed bin Jubair narrated that Ibn 'Abbas (رض) told him: The Messenger of Allah (ﷺ) was in the shade of one of his apartments and a group of Muslims were with him, for whom the shade was shrinking. He said: "A man will come to you who looks with the two eyes of a devil. When he comes to you, do not speak to him." Then a man with bleary eyes came in and the Messenger of Allah (ﷺ) spoke to him and said: "Why are you and So and

٢٤٠٧ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى : حَدَّثَنَا
رُهْبَرٌ: حَدَّثَنَا سِمَاكٌ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ:
أَنَّ أَبْنَ عَيَّاسٍ حَدَّثَهُ قَالَ: كَانَ رَسُولُ اللَّهِ
يَكْتُلُ فِي ظَلِّ حُجْرَةٍ مِنْ حَجَرِهِ، وَعِنْهُ نَفَرَ مِنَ
الْمُشْلِمِينَ، قَدْ كَادَ يَقْلِصُ عَنْهُمُ الظَّلَّ، قَالَ:
فَقَالَ: «إِنَّهُ سَاعِيَكُمْ إِنْسَانٌ يَنْظُرُ إِلَيْكُمْ بِعَيْنَيِ
شَيْطَانٍ، فَإِذَا أَتَيْتُمْ فَلَا تَخْلُمُوهُ» قَالَ: فَجَاءَ
رَجُلٌ أَزْرَقُ، فَدَعَاهُ رَسُولُ اللَّهِ يَكْتُلُهُ فَكَلَمَهُ
قَالَ: عَلَامَ تَشْتَغِلُنِي أَنْتَ، وَفَلَانٌ وَفَلَانٌ؟ نَفَرَ

so," a number of people whom he named, "reviling me?" The man went and called them, and they swore by Allah and gave their excuses. Then Allah, may He be glorified and exalted, revealed the words: "and they swear to a lie while they know..." [al-Mujadilah 58:18].

Comments: [Its *isnad* is *hasan*]

2408. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) was sitting in the shade of an apartment when the shade had almost disappeared... And he narrated a similar report.

Comments: [A *hasan* *hadeeth*]

ذَعَاهُمْ بِأَشْيَاهُمْ قَالَ: فَذَهَبَ الرَّجُلُ فَذَعَاهُمْ، فَحَلَّفُوا بِاللَّهِ، وَاعْتَدُرُوا إِلَيْهِ قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: فَيَخْلِفُونَ لَهُ كُمَا يَخْلِفُونَ لَكُمْ وَيَخْسِبُونَ...) الآية.
المجادلة: ١٨] [راجع: ٢٤٤٧]

تخریج: [سناده حسن]

- ٢٤٠٨ - حَدَّثَنَا مُؤْمَنٌ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سِمَاكٌ عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِي عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا فِي ظَلِّ حُجْرَةٍ، فَقَدْ كَادَ يَقْلُصُ عَنْهُ الظَّلِّ.
فَذَكَرَهُ. [راجع: ما قبله]

تخریج: حديث حسن. مؤمل سيء الحفظ، قد توبع.

2409. It was narrated that Ibn 'Abbas (رض) said: Two men came to the Prophet of Allah (ﷺ) with the same need. One of them spoke, and the Prophet of Allah (ﷺ) noticed a bad smell from his mouth, so he said to him: "Why don't you use the *miswak*?" He said: I do, but I have not eaten for three days. So he ordered a man to host him and (that man) hosted him and met his needs.

Comments: [Its *isnad* is *da'eef*]

2410. It was narrated from Qabos bin Abi Zabyan that his father told him: We said to Ibn 'Abbas (رض): What do you think this verse means: "Allah has not made for any man two hearts inside his body" [al-Ahzab 33:4]? He said: The Prophet of Allah (ﷺ)

- ٢٤٠٩ - حَدَّثَنَا حَسْنٌ: حَدَّثَنَا زُهَيرٌ عَنْ قَابُوسٍ: أَنَّ أَبَاهُ حَدَّثَهُ عَنْ أَبِي عَبَّاسٍ قَالَ: حَاجَةً نَبِيُّ اللَّهِ ﷺ رَجُلًا حَاجَتُهُمَا وَاحِدَةً، فَتَكَلَّمُ أَحَدُهُمَا، فَوَجَدَ نَبِيُّ اللَّهِ ﷺ مِنْ فِيهِ إِخْلَاقًا، فَقَالَ لَهُ: «أَلَا شَكَارُكُ؟» فَقَالَ: إِنِّي لَا أَعْقُلُ، وَلَكِنِّي لَمْ أَطْعُنْ طَعَانًا مُنْذُ ثَلَاثٍ.
فَأَمَرَ بِهِ رَجُلًا، فَأَتَاهُ، وَقَضَى لَهُ حَاجَتَهُ.

تخریج: [سناده ضعيف، قابوس ضعيف].

- ٢٤١٠ - حَدَّثَنَا حَسْنٌ: حَدَّثَنَا زُهَيرٌ عَنْ قَابُوسِ بْنِ أَبِي (٢٦٨/١) ظَبَيَانَ: أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: قُلْنَا لِأَبِي عَبَّاسٍ: أَرَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: «نَّا جَعَلَ اللَّهُ يَرْجُلٍ مِنْ قَبْلِنَا فِي جَوْفِهِ» (الأحزاب: ٤) مَا عَنِّي بِذَلِكَ؟

stood up one day to pray, and he shifted his weight from one leg to another. The hypocrites who were praying with him said: Don't you see that he has two hearts, one heart with you and one heart with them? Then Allah revealed the words: "Allah has not made for any man two hearts inside his body" [al-Ahzab 33:4].

Comments: [Its isnad is da'eef like the previous report]

2411. It was narrated from Ibn 'Abbas (رضي الله عنه) that if something upset the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), he would say: "There is no God but Allah, the Forbearing, the Almighty; there is no God but Allah, Lord of the noble Throne; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne." Then he would offer supplication.

Comments: [Its isnad is saheeh, al-Bukahri (6345) and Musliim (2730)]

2412. It was narrated that Ibn 'Abbas said: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came to one of his daughters when she was dying, and he held her in his lap until she died. Then his eyes filled with tears and Umm Aiman wept. It was said to her: Are you weeping in the presence of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)? She said: Why shouldn't I weep when the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is weeping? He said: "I did not weep; this is compassion. Verily, the believer's soul departs from his

قال: قَامَ نَبِيُّ اللَّهِ بِكِتَابِهِ يُصْلِي، قَالَ: فَخَطَرَ خَطْرَةً، فَقَالَ الْمُتَأْفِنُونَ الَّذِينَ يُصَلُّونَ مَعْنَاهُ: أَلَا تَرَوْنَ لَهُ قَلْبَيْنِ. قَالَ: قَلْبٌ مَعْكُمْ، وَقَلْبٌ مَعْهُمْ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: هُنَّا جَمِيلُهُ لِرَجُلٍ مِنْ قَبْرَتِنَّ فِي حَقْوَفَةٍ

تخریج: إسناده ضعیف کاسقه.

٢٤١١ - حَدَّثَنَا حَسْنٌ - يَعْنِي ابْنَ مُوسَى: حَدَّثَنَا خَمَّادُ بْنُ سَلَمَةَ عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِبِ، عَنْ أَبِي الْعَالَيْهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بِكِتَابِهِ كَانَ إِذَا حَزَرَهُ أَمْرٌ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمُ، لَمْ يَنْدُغُوا». [راجع: ٢٠١٢]

تخریج: إسناده صحيح. خ: (٦٣٤٥)، م: (٦٣٣٠).

٢٤١٢ - حَدَّثَنَا مَعَاوِيَةُ بْنُ عَمْرِو قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ النَّبِيُّ بِكِتَابِهِ إِلَى يَعْصِي بَنَاهُ وَهِيَ فِي السُّوقِ، فَأَخْدَهَا وَوَضَعَهَا فِي جِبْرِهِ حَتَّى قُبِضَتْ، فَدَمَعَتْ عَيْنَاهُ فَبَكَتْ أُمُّ أَئْمَنَ، فَقَبَلَتْ لَهَا: أَئْمَنَكَيْنَ عَنْدَ رَسُولِ اللَّهِ بِكِتَابِهِ؟ قَالَ: أَلَا أَبْكِي وَرَسُولُ اللَّهِ بِكِتَابِهِ يَبْكِي؟ قَالَ: إِنِّي لَمْ أَبْكِ، وَهَذِهِ رَحْمَةٌ، إِنَّ الْمُؤْمِنَ تَخْرُجُ نَفْسَهُ

body whilst he is praising Allah, may He be glorified and exalted."

Comments: [A *hasan hadeeth*]

تخریج: حديث حسن، عطاء بن السائب مختلط، لكن رواه الثوري عن ابن السائب في موضع آخر.
رواية الثوري عنه قبل الاختلاط.

2413. It was narrated that Ibn 'Abbas (رض) said: I got up to pray with the Prophet (ﷺ) and I stood on his left. He reached back with his hand and took hold of my upper arm - or my arm - and made me stand on his right.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (727) and Muslim (763)]

من بين جنبيه وهو يحمد الله عز وجل .
[انظر: ٢٤٧٥ ، ٢٧٠٤]

٢٤١٣ - حَدَّثَنَا أَبُو سَعِيدٍ مَؤْلَى بْنِ هَاشِمٍ وَعَنْ
الصَّمِيدِ الْمَغْفِرِيِّ قَالَ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا
عَاصِمٌ عَنِ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: فَعُثِّ
أَصْلِيَ مَعَ النَّبِيِّ ﷺ فَقُتِّلَ عَنْ يَسَارِهِ، فَقَالَ
يَبْدِي مَنْ وَرَاهُ، حَتَّى أَخْذَ يَبْدِي - أَوْ يَبْدِي -
حَتَّى أَفَامَنِي عَنْ تَبَيِّنِي. [راجع: ١٨٤٣]

تخریج: إسناده صحيح. خ: (٧٢٨)، م: (٧٦٣).

2414. It was narrated that Ibn 'Abbas (رض) said: This verse - "Your wives are a tilth for you" [al-Baqarah 2:223] - it was revealed concerning some of the Ansar who came to the Prophet (ﷺ) and asked him, and the Messenger of Allah (ﷺ) said: "Have intercourse with her in any position, so long as it is in the vagina."

Comments: [Hasan, this is a *da'eef isnad* because of the weakness of Rishdeen bin Sa'd]

٢٤١٤ - حَدَّثَنَا يَحْيَى بْنُ عَيْلَانَ: حَدَّثَنَا
رَشْدَيْنُ: حَدَّثَنَا حَسْنُ بْنُ ثَوْبَانَ عَنْ غَامِرِ بْنِ
يَحْيَى الْمَعَافِرِيِّ: حَدَّثَنِي حَسْنٌ عَنْ ابْنِ عَبَّاسٍ
قَالَ: أُنْزَلَتْ هَذِهِ الْآيَةُ: «إِنَّا نَزَّلْنَاهُ مِنْ لَكُمْ»
(البقرة: ٢٢٣) فِي أَنَاسٍ مِنَ الْأَنْصَارِ أَتَوْا النَّبِيِّ
ﷺ، فَسَأَلُوهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَيْتُهَا عَلَى
كُلِّ خَالٍ، إِذَا كَانَ فِي الْفَرْجِ».

تخریج: حسن، وهذا إسناد ضعيف، لضعف رشدين بن سعد.

2415. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) said: "I am not asking you for any reward for what I have brought to you of clear signs of guidance, except that you love Allah and drew close to Him by obeying Him."

Comments: [Its *isnad* is *da'eef*]

٢٤١٥ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى : حَدَّثَنَا فَرَعَةُ
- يَعْنِي ابْنَ سُوَيْدٍ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي
نَجِيْعٍ عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا أَشَكُّكُمْ عَلَى مَا
أَيْتُكُمْ بِهِ مِنَ الْبَيِّنَاتِ وَالْهُدَى أَجْرًا، إِلَّا أَنْ
تُؤْدُوا اللَّهَ، وَأَنْ تَقْرِبُوا إِلَيْهِ بِطَاعَتِهِ».

تخریج: إسناده ضعيف، لضعف فرعة بن سويد الباهلي.

2416. It was narrated from Ibn 'Abbas (رضي الله عنه) that he did *wudoo'*: he washed his face, then he took a handful of water and rinsed his mouth and nose with it. Then he took a handful of water and did this to it - i.e., he scooped it with two hands - and he washed his face with it. Then he took a handful of water and washed his right arm with it. Then he took a handful of water and washed his left arm with it. Then he wiped his head; then he took a handful of water and sprinkled it on his right foot until he washed it, then he took another handful and washed his left foot with it. Then he said: This is what I saw the Messenger of Allah (صلوات الله عليه وآله وسلامة) do.

Comments: [Its *isnad* is *saheehi*, al-Bukhari (140)]

2417. A similar report was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (صلوات الله عليه وآله وسلامة).

Comments: [*Saheeh* like the previous report]

تغريب: إسناده صحيح، خ: (١٤٠).
2417 - حَدَّثَنَا أَبُو سَلْمَةَ: حَدَّثَنَا ابْنُ يَلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا تَغْوِي هَذَا عَنِ الْبَيْتِ وَكُلُّهُ.

2418. It was narrated from Ibn 'Abbas (رضي الله عنه) that a woman brought a son of hers to the Messenger of Allah (صلوات الله عليه وآله وسلامة) and said: This son of mine is possessed; it affects him at our lunch and dinner and spoils

- ٢٤١٦ - حَدَّثَنَا أَبُو سَلْمَةَ الْخَزَاعِيُّ قَالَ: أَخْبَرَنَا ابْنُ يَلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءَ ابْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ تَوَضَّأَ فَعَسَلَ وَجْهَهُ، ثُمَّ أَخْدَى غَرْفَةً مِنْ مَاءٍ فَمَضَمَضَ بِهَا، وَاسْتَشَرَ، ثُمَّ أَخْدَى غَرْفَةً فَعَجَلَ بِهَا هَكَذَا - يَعْنِي أَصَابَهَا إِلَيْهِ يَدُ الْأَخْرَى فَعَسَلَ بِهَا وَجْهَهُ، ثُمَّ أَخْدَى غَرْفَةً مِنْ مَاءٍ، فَعَسَلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَخْدَى غَرْفَةً مِنْ مَاءٍ، ثُمَّ رَشَ عَلَى رِجْلِهِ الْيُسْرَى حَتَّى عَسَلَهَا، ثُمَّ أَخْدَى غَرْفَةً أُخْرَى، فَعَسَلَ بِهَا رِجْلَهُ الْيُسْرَى، ثُمَّ قَالَ: هَكَذَا رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[انظر: ٣٤٥٠]

تغريب: إسناده صحيح، خ: (١٤٠).

2418 - حَدَّثَنَا أَبُو سَلْمَةَ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ فَرَقَدِ الشَّيْخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَاءَتْ إِلَيْهِ وَكُلُّهُ يَأْتِي لَهَا، قَالَتْ: إِنَّ ابْنِي هَذَا يُو

تغريب: صحيح كسابقه، وفي هذا الإسناد إشكال ليس فيمن روى عن ابن عباس من يسمى يعقوب بن إبراهيم، إن كان هو: يعقوب بن إبراهيم بن سعد بن أبي وفاص لا يبعد أن يكون أدرك ابن عباس وإن كان هو: يعقوب بن إبراهيم بن عبد الله بن حنين مولى بن عباس فروايه عن ابن عباس مقطعة.

our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth.

Comments: [Its *isnad* is *da'eef* because Farqad as-sabakhi is *da'eef*]

2419. It was narrated from Ikrimah that a man asked Ibn 'Abbas (رضي الله عنه) about doing *ghusl* on Friday: is it obligatory? He said: No, but whoever wishes may do *ghusl*, and I will tell you how *ghusl* was first prescribed. The people were poor and they used to wear wool, and they would carry water to the palm trees on their backs. The mosque of the Prophet (ﷺ) was small, with a low ceiling, so the people in their woollen garments would start to sweat. The *minbar* of the Prophet (ﷺ) was short; it only had three steps. So the people would sweat in their wool, and their smell and the smell of the wool would become prominent, and thus they bothered one another, until the smell reached the Messenger of Allah (ﷺ) when he was on the *minbar*. So he said: "O people, when you come to *Jumu'ah*, do *ghusl* and let one of you put on the best perfume he has."

Comments: [Its *isnad* is *hasan*]

2420. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "Whoever has intercourse with an animal, kill him and kill the animal."

جُنُونٌ يَأْخُذُهُ عِنْدَ عَدَائِنَا وَعَشَائِنَا، فَيَجِئُ
عَلَيْنَا، فَمَسَحَ الرَّبِيعُ بِكَفَّهِ صَدْرَهُ وَدَعَا، فَتَعَّزَّ
تَعَّزَّ - يَعْنِي سَعَلَ - فَخَرَجَ مِنْ جَوْفِهِ مِثْلَ
الْجَرْبِ الْأَسْوَدِ. [راجع: ٢١٣٣]

تخریج: إسناده ضعیف، لضعف فرقہ السیخی.

٢٤١٩ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ
إِلَالِ عَنْ عَمْرُو - يَعْنِي ابْنَ أَبِي عَمْرُو - عَنْ
عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ عَنْ
الْفُسْلِ يَوْمَ الْجُمُعَةِ، أَوْ أَجَبَّ هُوَ؟ قَالَ: لَا،
وَمَنْ شَاءَ اغْتَسَلَ، وَسَاحَدْتُكُمْ عَنْ بَدْءِ
الْغُتْلِ: كَانَ النَّاسُ مُخْتَاجِينَ، وَكَانُوا
يَلْبِسُونَ الصُّوفَ، وَكَانُوا يَشْتُرُونَ التَّخْلَ عَلَى
ظُهُورِهِمْ، وَكَانَ مَسْجِدُ الرَّبِيعِ بِكَافَّةِ (٢٦٩/١)
ضَيْقًا مَتَّعَابِ السَّقْفِ، فَرَاحَ النَّاسُ فِي
الصُّوفِ فَعَرَفُوا، وَكَانَ مِنْزِلُ الرَّبِيعِ
قَصِيرًا، إِنَّمَا هُوَ ثَلَاثُ ذَرَجَاتٍ، فَعَرَفَ
النَّاسُ فِي الصُّوفِ، فَنَازَتْ أَرْوَاحُهُمْ، أَرْوَاحُ
الصُّوفِ، فَتَأَدَّى بِعَضُّهُمْ يَغْصِبُ، حَتَّى يَلْقَثَ
أَرْوَاحُهُمْ رَسُولُ اللَّهِ بِكَافَّةِ وَهُوَ عَلَى الْمُنْبِرِ،
فَقَالَ: «يَا أَهْلَهَا النَّاسُ، إِذَا ِجْتَمَعُوكُمْ
فَاقْتُسِلُوا، وَلَيْمَسُ أَخْدُوكُمْ مِنْ أَطْيَبِ طَيْبِ
إِنْ كَانَ عِنْدَهُ».

تخریج: إسناده حسن.

٢٤٢٠ - حَدَّثَنِي أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ
إِلَالِ عَنْ عَمْرُو بْنِ أَبِي عَمْرُو، عَنْ عَكْرِمَةَ، عَنْ
ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بِكَافَّةِ قَالَ: «مَنْ وَقَعَ

عَلَى بِهِمْمَةٍ فَاقْتُلُوهُ، وَاقْتُلُوا الْبِهِمَّةَ». [انظر:

[١٨٧٥، ٢٧٢٣، ٢٧٢٢]

Comments: [Its isnad is a *hasan*]

تخریج: إسناده حسن، لكن هذا الحديث من منكرات عمرو بن أبي عمرة.

2421. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) said concerning changing the order in which stoning the *Jamrah*, slaughtering the sacrifice and shaving the head are done: "There is no problem."

Comments: [Its isnad is *saheeh*, al-Bukhari (1734) and Muslim (1307)]

2422. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) said: "O Allah, give Ibn 'Abbas wisdom and teach him understanding of Qur'an."

Comments: [Saheeh; this is a *da'eef* isnad because of the weakness of Husain bin Abdulla]

تخریج: صحيح، وهذا إسناد ضعيف لضعف حسين بن عبدالله.

٢٤٢١ - حدثنا أبو سعيد: حدثنا وهيب عن ابن طاووس، عن أبيه، عن ابن عباس: أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي التَّقْيِيمِ وَالتَّاجِيرِ فِي الرَّمَضَانِ، وَالذِّبْحِ، وَالخُلُقِ: «لَا حَرَجَ». [راجع: ٢٢٣٨]

تخریج: إسناده صحيح: خ: (١٧٣٤)، م: (١٣٠٧).

٢٤٢٢ - حدثنا أبو سعيد: حدثنا شليمان بن يلالي قال: حدثنا حسين بن عبد الله عن عكرمة، عن ابن عباس: أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اللَّهُمَّ أُعْطِيْ ابْنَ عَبَّاسَ الْحِكْمَةَ، وَعَلِّمْهُ التَّأْوِيلَ». [راجع: ١٨٤٠]

تخریج: صحيح، وهذا إسناد ضعيف لضعف حسين بن عبدالله.

٢٤٢٣ - حدثنا أبو سعيد: حدثنا إسماعيل ابن ربيعة بن هشام بن إسحاق بن عبد الله ابن كنانة قال: سمعت جدي هشام بن إسحاق بن عبد الله يحدّث عن أبيه قال: بعثت الرؤيد يسأل ابن عباس: كيف صنع رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ في الإشتقاء؟ فقال: خرج رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ مبتلاً متختساً، فأتى المصلئ فصلّى رعنين، كما يصلّي في الفطر والأضحى. [راجع: ٢٠٣٩]

تخریج: حسن.

Comments: [Hasan]

2424. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "In some poetry there is wisdom and in eloquence there is (an impact like that of) magic."

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

تخریج: صحيح لغیره، وهذا إسناد ضعيف، سمّاك عن حرب عن عكرمة مضطرب.

2425. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وسلم) said: "No 'adwa [transmission of infectious disease without the permission of Allah], no tiyarah [superstitious belief in bird omens], no Safar and no ham [refers to a Jahili Arab tradition described variously as: a worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly]." Simak said that (the word) Safar referred to a worm in a person's stomach. A man said: O Messenger of Allah, there may be one mangy camel in a hundred, and it transfers the disease to them. The Prophet (صلوات الله عليه وسلم) said: "Then who infected the first one?"

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

2426. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) used to pray on a mat made of palm tree leaves.

Comments: [Saheeh because of corroborating evidences and its isnad is da'eef]

تخریج: صحيح لغیره، وهذا إسناد ضعيف، سمّاك عن عكرمة مضطرب.

٤٢٤٢٤ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا زَائِدٌ: حَدَّثَنَا سِمَاكٌ عَنْ عِكْرِمَةَ، عَنْ أَبْنَى عَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ أَحْمَدٌ: «إِنَّ مِنَ الْشِّعْرِ حُكْمًا، وَمِنَ الْبَيْانِ سِحْرًا». [انظر: ٢٤٧٣، ٣٠٦٨، ٢٨٦١، ٢٨١٥، ٢٧٢١]

٤٢٤٢٥ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا زَائِدٌ: حَدَّثَنَا سِمَاكٌ عَنْ عِكْرِمَةَ، عَنْ أَبْنَى عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ أَحْمَدٌ فَذَكَرَ سِمَاكَ أَنَّ طَيْرَةً، وَلَا صَفَرَ، وَلَا هَامَ». فَذَكَرَ سِمَاكَ أَنَّ الصَّفَرَ ذَاهِبٌ تَكُونُ فِي بَطْنِ الْإِنْسَانِ - فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، تَكُونُ فِي الْأَيْلَلِ الْجَرْحَةُ فِي الْمَوَاقِعِ، كَتْجِرْبَهَا. فَقَالَ الرَّبِيعُ بْنُ عَبَّاسٍ: «فَمَنْ أَغْدَى الْأَوَّلَ». [انظر: ٣٠٣٢]

تخریج: صحيح لغیره، وهذا إسناد ضعيف، سمّاك عن عكرمة مضطرب، قد تزوير.

٤٢٤٢٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَأَبُو سَعِيدٍ قَالَا: حَدَّثَنَا زَائِدٌ: حَدَّثَنَا سِمَاكٌ - قَالَ عَبْدُ الرَّحْمَنِ: عَنْ سِمَاكٍ - عَنْ عِكْرِمَةَ، عَنْ أَبْنَى عَبَّاسِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ أَحْمَدٌ يُصْلِي عَلَى الْحُمْرَةِ. [انظر: ٢٨١٣، ٢٩٤٠، ٣٣٧١، ٢٩٦١، ٢٨١٣]

2427. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) moved on from 'Arafah and he commanded them to be calm. He seated Usamah bin Zaid behind him on his mount and said: "O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses." And I never saw any camel raising its feet and running until it reached Muzdalifah. Then he seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah to Mina, saying: "O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses." And I never saw any camel raising its feet and running until it reached Mina.

Comments: [Saheeh]

2428. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) sacrificed one hundred camels, among which was a red camel that had belonged to Abu Jahl; in its nose was a ring of silver.

Comments: [Hasan; this is a *da'eef isnad*]

تخریج: حسن، وهذا إسناد ضعيف، مؤمل بن اسماعیل سی، الحفظ، لكنه نوع.

2429. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Whoever speaks about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its *isnad* is *da'eef*]

٢٤٢٧ - حَدَّثَنَا مُؤْمَلُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا شُفَيْيَانُ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مُقْتَسِمٍ، عَنْ أَبْنَى عَبَّاسِ قَالَ: فَأَفَاضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرَفَةَ، وَأَمْرَهُمْ بِالشَّكِينَةِ، وَأَرْذَفَ أَسَامَةَ بْنَ زَيْدَ وَقَاتَ: «إِنَّ أَهْلَ النَّاسِ، عَلَيْكُمْ بِالشَّكِينَةِ وَالْتَّوْقَارِ، فَإِنَّ الْبَرَّ لَيْسَ بِيَخَافُ الْأَبْلِيلَ وَالْخَيْلِ» فَمَا رَأَيْتُ نَاقَةً رَافِعَةً يَدْهَا عَادِيَةً، حَتَّى تَلَعَّثَ جَمِيعًا، ثُمَّ أَرْذَفَ الْفَضْلَ بْنَ عَبَّاسِ مِنْ جَمِيعِ إِلَيْيَّ مِنْهُ وَغَوْرِيَّ تَوْرُلُ: «إِنَّ أَهْلَ النَّاسِ، عَلَيْكُمْ بِالشَّكِينَةِ وَالْتَّوْقَارِ، فَإِنَّ الْبَرَّ لَيْسَ بِيَخَافُ الْأَبْلِيلَ وَالْخَيْلِ، فَمَا رَأَيْتُ نَاقَةً رَافِعَةً يَدْهَا عَادِيَةً حَتَّى بَلَّتْ مِنِي». [راجع: ٢٠٩٩]

تخریج: صحيح، مؤمل بن اسماعیل سی، الحفظ، لكنه نوع.

٢٤٢٨ - حَدَّثَنَا مُؤْمَلٌ قَالَ: حَدَّثَنَا شُفَيْيَانُ عَنْ أَبْنَى أَبْنَى لَيْلَى، عَنِ الْحَكَمِ، عَنْ مُقْتَسِمٍ، عَنْ أَبْنَى عَبَّاسِ قَالَ: أَهْدَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَذَنَةً، فِيهَا جَمِيلٌ أَحْمَرٌ لِأَبْنَى جَهْفَلٍ، فِي أَنْفِهِ بُرْهَةٌ مِنْ فَصَّةٍ. [انظر: ٢٨٨٠]

تخریج: حسن، وهذا إسناد ضعيف، مؤمل بن اسماعیل سی، الحفظ، لكنه نوع.

٢٤٢٩ - حَدَّثَنَا مُؤْمَلٌ: حَدَّثَنَا شُفَيْيَانُ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ، فَلَيُبَيِّنَ مَقْدَدَهُ مِنَ النَّارِ». [راجع: ٢٠٦٩]

تخریج: إسناد ضعيف، لضعف مؤمل وعبد الأعلى.

2430. It was narrated from Ibn 'Abbas that a woman whose husband was away (in jihad) came to a man to buy something from him and he said: Go into that small room and I will give it to you. Then he kissed her and touched her, and she said: Woe to you, my husband is away. So he left her alone. Then he regretted doing that, and he went to 'Umar and told him what he had done. 'Umar said: Woe to you! perhaps her husband is away (on jihad)? He said: [Yes], her husband is away. 'Umar said: Go to Abu Bakr and ask him. So he went to Abu Bakr and told him (what had happened). Abu Bakr said: Woe to you! Perhaps her husband is away? He said: Yes, he is away. Abu Bakr said: Go to the Prophet ﷺ and tell him. So he went to the Prophet ﷺ and told him, and the Prophet ﷺ said: "Perhaps her husband is away?" He said: Her husband is away. The Messenger of Allah ﷺ remained silent, and Qur'an was revealed: "And perform As-Salat (Iqamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]." [Hood 11:114]. The man said: O Messenger of Allah, is it only for me or for all the people? 'Umar said: No, do not think that; rather it is for all the people. The Prophet ﷺ smiled and said: "Umar is right."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٢٤٣٠ - حَدَّثَنَا مُؤْمِلٌ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنْ أَبِي عَبَّاسٍ: أَنَّ امْرَأَةً مُغَيْبًا أَتَتْ رَجُلًا شَتَّرِي مِنْهُ شَيْئًا، فَقَالَ: اذْخُلِي الدُّولَةَ حَتَّى أُغْطِيكَ، فَدَخَلَتْ، فَتَبَلَّهَا وَعَمَرَهَا، فَقَالَتْ: وَيَحْكُمُ إِنِّي مُغَيْبٌ، فَتَرَكَهَا، وَنَزَمَ عَلَى مَا كَانَ مِنْهُ، فَأَتَى عَمَرٌ، فَأَخْبَرَهُ بِالَّذِي صَنَعَ، فَقَالَ: وَيَحْكُمُ، فَلَعِلَّهَا مُغَيْبٌ! قَالَ: فَإِنَّهَا مُغَيْبٌ. قَالَ: فَأَتَ أَبَا بَكْرٍ فَاسْأَلْهُ، فَأَتَى أَبَا بَكْرٍ، فَأَخْبَرَهُ، فَقَالَ أَبُو بَكْرٍ: (٢٧٠/١) وَيَحْكُمُ لَعِلَّهَا مُغَيْبٌ! قَالَ: فَإِنَّهَا مُغَيْبٌ. قَالَ: فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ النَّبِيُّ ﷺ: «لَعِلَّهَا مُغَيْبٌ!» قَالَ: فَإِنَّهَا مُغَيْبٌ. فَسَكَتَ رَسُولُ اللَّهِ ﷺ، وَنَزَلَ الْقُرْآنُ: «وَأَنْذِرْهُ الْأَصْلَوَةَ طَرَقِ الْأَتْبَارِ وَرُوكَنًا مِنَ الْأَيْلَبِ» (هود: ١١٤) قَالَ: فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، أَهِيَ فِي خَاصَّةٍ، أَوْ فِي النَّاسِ عَامَّةٍ؟ قَالَ: فَقَالَ عُمَرُ: لَا، وَلَا نُعْمَّةٌ عَيْنِ لَكَ، بَلْ هِيَ لِلنَّاسِ عَامَّةٌ. قَالَ: فَضَحِّكَ النَّبِيُّ ﷺ وَقَالَ: «حَسْدَقَ عُمَرُ». [راجع: ٢٢٠٦]

تخریج: صحيح لغيره، وهذا إسناد ضعيف،
لضعف مؤمل وعلي بن زيد ولين يوسف بن مهران.

2431. It was narrated that Ibn 'Abbas said concerning the words of the jinn, "... when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd" [al-Jinn 72:19]. When they saw him leading his Companions in prayer, and they were following his prayer, bowing when he bowed and prostrating when he prostrated, they were amazed at how his Companions obeyed him. When they went back to their companions they said: When the slave (devotee) of Allah - meaning the Prophet (ﷺ) - stood up invoking Him, they made round him a dense crowd.

Comments: [Saheeh]

2432. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) came out during his final illness with a cloth wrapped around his head and sat on the *minbar*. He praised and glorified Allah then he said: "There is no one who supported me by his actions and with his wealth more than Abu Bakr bin Abi Quhafah. If I were to take a close friend (*khaleel*) among people, I would have taken Abu Bakr as a close friend. But the brotherhood of Islam is better. Block up for me every door into this mosque, except the door of Abu Bakr."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (467)]

2433. It was narrated from Ibn 'Abbas (رضي الله عنه) that when Ma'iz bin Malik came to the Prophet (ﷺ),

٢٤٣١ - حَدَّثَنَا مُؤْمِلٌ : قَالَ أَبُو عَوَادَةَ : حَدَّثَنَا أَبُو شِرْبَرْ عَنْ سَعِيدِ بْنِ جُبَيرٍ ، عَنْ أَبْنِ عَبَّاسٍ قَالَ فِي تَوْلِي الْجِنِّ : «وَلَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًا» (الجن: ١٩) قَالَ : لَمَّا رَأَوْهُ يُصْلِي بِأَضْحَابِهِ ، وَيُصْلِلُونَ يَصْلَابَهُ ، وَيَرْكَعُونَ بِرُكُوعِهِ ، وَيَسْجُدُونَ بِسُجُودِهِ ، تَعْجِبُوا مِنْ طَوْاعِيَّةِ أَضْحَابِهِ لَهُ ، فَلَمَّا رَجَعُوا إِلَى قَوْمِهِمْ قَالُوا : إِنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَعْنِي الشَّيْءَ يَكُونُ عَلَيْهِ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًا .

[راجع: ٢٢٧١]

تخریج: صحيح، مؤمل بن إسماعيل سی،
الخطف قد توبیع.

٢٤٣٢ - حَدَّثَنَا إِشْحَاقُ بْنُ عَيْسَى : حَدَّثَنَا حَبِيرٌ عَنْ يَعْلَمِي بْنِ حَكِيمٍ ، عَنْ عِكْرِمَةَ ، عَنْ أَبْنِ عَبَّاسٍ قَالَ : خَرَجَ رَسُولُ اللَّهِ ﷺ فِي مَرْضِيهِ الَّذِي مَاتَ فِيهِ ، عَاصِبًا رَأْسَهُ فِي حِجْرَةٍ ، فَقَعَدَ عَلَى الْمُبَرِّ ، فَحَمِدَ اللَّهَ وَأَشْتَرَ عَلَيْهِ ، ثُمَّ قَالَ : «إِنَّهُ لَيْسَ أَحَدٌ أَمَّنْ عَلَيَّ فِي نَفْسِهِ وَمَالِهِ مِنْ أَيِّ بَكْرٍ بْنِ أَبِي فَحَافَةَ ، وَأَنَّ كُلَّنَا مُتَحَدُّداً مِنَ النَّاسِ خَلِيلًا ، لَا تَخَدُثْ أَبَا بَكْرٍ خَلِيلًا ، وَلَكِنْ خَلَّةُ الْإِسْلَامِ أَنْفَلُ ، سُدُّوا عَنِّي كُلُّ حَوْلَةٍ فِي هَذَا الْمَسْجِدِ ، غَيْرَ حَوْلَةِ أَبِي بَكْرٍ». [انظر: ٣٣٨٥]

تخریج: إسناده صحيح. خ: (٤٦٧).

٢٤٣٣ - حَدَّثَنَا إِشْحَاقُ بْنُ عَيْسَى : حَدَّثَنَا حَبِيرٌ عَنْ يَعْلَمِي بْنِ حَكِيمٍ ، عَنْ عِكْرِمَةَ ، عَنْ

he said: "Perhaps you kissed her, or touched her, or looked at her?" He said: No. The Messenger of Allah (ﷺ) said bluntly: "Did you have intercourse with her?" He said: Yes. At that, he ordered that he be stoned.

Comments: [Its isnad is saheeh, al-Bukhari (6824)]

2434. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) used to seek refuge with Allah for al-Hasan and al-Husain, saying: "I seek refuge for you in the perfect words of Allah from every devil and poisonous reptile, and from every envious evil eye." Then he would say: "This is how my father Ibraheem used to seek refuge for Isma'eel and Ishaq (رضي الله عنهما)."

Comments: [Its isnad is saheeh, al-Bukhari (3371)]

2435. It was narrated that Zaid bin Aslam said: 'Abdur-Rahman bin Wa'lah said: I said to Ibn 'Abbas (رضي الله عنه): We go out on campaign and people bring animal skins and waterskins to us. He said: I do not know what to say to you except that I heard the Messenger of Allah (ﷺ) say: "Any animal skin that has been tanned has become *tahir* (pure)."

Comments: [Its isnad is saheeh, Muslim (366)]

2436. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) was commanded to prostrate on

ابن عباس: أَنَّ الرَّبِيعَ بْنَ لَمَّا أَتَاهُ مَا عَرَفَ بِهِ
مَالِكَ قَالَ: «تَعْلَمَ كَيْنَتْ، أَوْ عَمِرْتْ، أَوْ
نَظَرْتْ؟» قَالَ: لَا. قَالَ رَسُولُ اللَّهِ ﷺ:
«أَيْكَنْتَهَا؟» لَا يَكْنِي، قَالَ: نَعَمْ، قَالَ: فَعِنْدَ
ذَلِكَ أَمْرٌ بِرَجْحِهِ. [انظر ٢١٢٩]

تخریج: [إسناده صحيح. خ: ٦٨٤٤].

٢٤٣٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفيَانُ عَنْ
مُنْصُورٍ، عَنِ الْمُنْهَابِ بْنِ عَمْرُو، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يُعَوِّذُ الْجَنَّ وَالْجَنَّى فَيَقُولُ: «أُعِذُّكُمَا بِكَلِمَةِ
اللَّهِ الْثَّامِنَةِ مِنْ كُلِّ شَيْطَانٍ وَّمَاءِمَةٍ، وَمِنْ كُلِّ عَبْدٍ
لَا قَمَّةَ لَهُمْ يَقُولُ: «هَذِهِ كَانَ أَبِي إِبْرَاهِيمَ عَلَيْهِ
السَّلَامُ يُعَوِّذُ إِشْتَاعِيلَ وَإِسْحَاقَ عَلَيْهِمَا
السَّلَامُ». [راجع: ١٢١٢]

تخریج: [إسناده صحيح. خ: ٣٣٧١].

٢٤٣٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفيَانُ
عَنْ زَيْدِ بْنِ أَشْلَمَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ
ابْنُ وَعْلَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قُلْتُ لَهُ: إِنَّا
نَعْرُونَ، فَقُلَّتِي بِالْأَهَابِ وَالْأَسْقِيَةِ. قَالَ: مَا
أَذْرِي مَا أَعْوَلُ لَكَ، إِلَّا أَنِّي سَمِعْتَ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «أَيْتَا إِهَابِ دُبَيْ، فَقَدْ طَهَرَ». [راجع: ١٨٩٥]

تخریج: [إسناده صحيح. م: ٣٦٦].

٢٤٣٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفيَانُ عَنْ
عَمْرِو بْنِ دِينَارٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ

seven and not to tuck up his hair or garment.

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

2437. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) got married when he was in ihram.

Comments: [Its isnad is saheeh, al-Bukhari (1837) and Muslim (1410)]

2438. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) said: "Whoever buys foodstuff should not sell it until he receives it in full." Ibn 'Abbas said: I think everything is like foodstuff.

Comments: [Its isnad is saheeh, al-Bukhari (2135) and Muslim (1525)]

2439. It was narrated from Ibn 'Abbas (رضي الله عنه), from the Prophet (ﷺ) that he said: "Eat from the edges of the platter and not from the middle, for the blessing descends in the middle."

Comments: [Its isnad is hasan]

2440. It was narrated from Ibn 'Abbas (رضي الله عنه) - I [the narrator] think he attributed it to the Prophet (ﷺ) - he said: When he raised his head from bowing, he said: "Allah

قال: أَمِرَ النَّبِيُّ رَضِيَ اللَّهُ عَنْهُ أَنْ يَسْجُدَ عَلَى سُنْنِي، وَلَا يَكْتُفِي شَرْمَرًا وَلَا تُؤْبَدًا. [راجع: ١٩٢٧]

تخریج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

٢٤٣٧ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا سُفيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: تَرَوْجَ النَّبِيُّ رَضِيَ اللَّهُ عَنْهُ وَهُوَ مُحْرِمٌ.

[راجع: ١٩١٩، وانظر: ٢٥٨١]

تخریج: إسناده صحيح.. خ: (١٨٣٧)، م: (١٤١٠).

٢٤٣٨ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: حَدَّثَنَا سُفيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ رَضِيَ اللَّهُ عَنْهُ: «مَنْ اشْرَى طَعَامًا فَلَا يَغْنِيهِ حَتَّى يَسْتَوِيَّهُ». قَالَ أَبْنُ عَبَّاسٍ: وَأَخِسِبَ كُلَّ شَيْءٍ بِمِثْلَةِ الطَّعَامِ. [انظر: ١٨٤٧]

تخریج: إسناده صحيح. خ: (٢١٣٥)، م: (١٥٢٥).

٢٤٣٩ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا سُفيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَ عَبَّاسٍ عَنِ النَّبِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «كُلُوا فِي الْفَضْلَةِ مِنْ جَوَانِيهَا، وَلَا تَأْكُلُوا مِنْ وَسْطِيهَا، فَإِنَّ الْبَرَكَةَ تَنْتَلُ فِي وَسْطِهَا». [انظر: ٣٤٣٨، ٣٢١٤، ٣١٩٠، ٢٧٣٠]

تخریج: إسناده حسن.

٢٤٤٠ - حَدَّثَنَا سُرَيْجُ: حَدَّثَنَا حَمَادٌ - يَقْنِي أَبْنَ سَلْمَةَ - عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَ عَبَّاسٍ - أَخِسِبَ رَفِيقَهُ -

hears the one who praises Him, O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [Its *isnad* is *saheeh*]

قالَ: كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «شَيْعَ اللَّهَ لِمَنْ حَمَدَهُ، اللَّهُمَّ رَبِّنَا لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَغْدُ». (انظر: ٢٤٨٩، ٢٤٩٨، ٢٥٠٥، ٢٥٨٣)

تخریج: إسناده صحيح.

2441. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) proposed to Maimoonah bint al-Harith; she appointed al-'Abbas as her guardian, and he gave her in marriage to the Prophet (ﷺ).

Comments: [Hasan; this is a *da'eef isnad*]

٢٤٤١ - حَدَّثَنَا سُرِيعٌ: حَدَّثَنَا عَبَادٌ - يَعْنِي أَبْنَ الْعَوَامِ - عَنِ الْحَجَاجِ، عَنِ الْحَكَمِ، عَنْ أَبِي التَّاسِيمِ مَقْسُمٍ، عَنْ (٢٧١/١) أَبْنَ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَطَبَ مِنْمَوْنَةَ بْنَ الْحَارِبِ، فَجَعَلَتْ أَمْرَهَا إِلَى الْعَبَّاسِ، فَرَوَّجَهَا النَّبِيُّ ﷺ.

تخریج: حسن، وهذا إسناد ضعيف، لتديليس الحجاج.

2442. It was narrated that Ibn 'Abbas (رض) said: The Muslims killed a *mushrik* man on the day of al-Khandaq, and they sent an envoy to the Messenger of Allah (ﷺ), offering a ransom for his body. The Messenger of Allah (ﷺ) said: "It is evil; an evil ransom and an evil body. Let them take it."

Comments: [Its *isnad* is *da'eef*]

٢٤٤٢ - حَدَّثَنَا سُرِيعٌ: حَدَّثَنَا عَبَادٌ عَنِ الْحَجَاجِ، عَنِ الْحَكَمِ، عَنْ مَقْسُمٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَتَلَ الْمُسْلِمُونَ رَجُلًا مِنَ الْمُشْرِكِينَ يَوْمَ الْخَنْدِقِ، فَأَرْسَلُوا رَسُولًا إِلَى رَسُولِ اللَّهِ ﷺ يَعْرِمُونَ الدِّيَةَ بِجِيفَتِهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَخَيْطٌ، خَيْطُ الدِّيَةِ، خَيْطُ الْجِيفَةِ، فَحَلَّ بِيَتْهُمْ وَبَيْتِهِ». (راجع: ٢٢٣٠)

تخریج: إسناده ضعيف، الحجاج بن أرطاة مدلس وقد عنده.

2443. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet (ﷺ) drew up a covenant between the Muhajireen and Ansar: "They will pay their *diyah* and ransom their prisoners on the basis of the

٢٤٤٣ - حَدَّثَنَا سُرِيعٌ: حَدَّثَنَا عَبَادٌ عَنِ حَجَاجِ، عَنْ عُمَرِ بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ كَتَبَ كِتَابًا بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ: أَنَّ يَعْقُلُوا مَعَاقِلَهُمْ،

kindness and justice common among the Muslims."

Comments: [Its isnad is da'eeef]

تخریج: إسناده ضعیف لتلذیس الحجاج. وهذا الحديث من مسنون عبد الله بن عمر بن العاص.

2444. A similar report was narrated from Ibn 'Abbas (رضي الله عنه).

Comments: [Its isnad is da'eeef]

وأن ينددوا غانينهم بالمعروف، والإصلاح بين المسلمين». [انظر: ٦٩٠٤، وما بعده]

تخریج: إسناده ضعیف لتلذیس الحجاج. وهذا الحديث من مسنون عبد الله بن عمر بن العاص.

2445. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) acquired his sword Dhul-Faqar as booty on the day of Badr and it was the one concerning which he saw a dream on the day of Uhud. He said: "I saw a dent in my sword Dhul-Faqar and I interpreted it as some harm that will reach you. I dreamt that I seated a ram behind me on my mount and I interpreted it as meaning that a main man in the army would be killed. I dreamt that I was wearing strong armour, and I interpreted it as referring to Madinah. I saw cattle being slaughtered [in my dream]; to see cattle slaughtered is better, by Allah; to see cattle slaughtered is better, by Allah." And what the Messenger of Allah (ﷺ) said is what happened.

Comments: [Its isnad is hasan]

2446. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The recitation of the Messenger of Allah (ﷺ) at night was loud enough for whoever was in the side room to

٢٤٤٤ - حديث سريج: حدثنا عبد الله بن عباس رضي الله عنهما مثلاً. [راجع: ما قبله]

تخریج: إسناده ضعیف، لتلذیس الحجاج.

٢٤٤٥ - حديث سريج: حدثنا ابن أبي الرناد عن أبيه، عن الأعمى عبد الله بن عبد الله ابن عتبة بن مسعود، عن ابن عباس قال: تقلل رسول الله ﷺ سيفه ذا الفقار يوم بدر و هو الذي رأى فيه الرؤيا يوم أخيد، فقال: «رأيت في سيفي ذي الفقار فلما تأولته: فلان يكون فيكم، ورأيت أنى مردف لشنا، فأولته: كبس الكتبية، ورأيت أنى في درع حصبية، فأولتها: الدربة، ورأيت بقرًا تذبح، فبقر والله خير، فبقر والله خير». فكان الذي قال رسول الله ﷺ

تخریج: إسناده حسن.

٢٤٤٦ - حديث سريج: حدثنا ابن أبي الرناد عن عمرو بن أبي عمرو، عن عكرمة، عن ابن عباس قال: كانت قراءة رسول الله ﷺ

hear when he was in the main room (of the house).

Comments: [Its *isnad* is *hasan*]

بِاللَّيْلِ قَدْرَ مَا يَسْمَعُهُ مَنْ فِي الْحُجْرَةِ، وَقُوَّتْ
فِي الْبَيْتِ.

تخریج: اسناده حسن.

2447. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Hearing about something is not the same as seeing it with one's own eyes. Allah, may He be glorified and exalted, told Moosa what his people had done to the calf, and he did not throw down the Tablets, but when he saw what they had done, he threw down the Tablets and they broke.

Comments: [A *saheeh hadeeth*; its *isnad* is *da'eef*]

٢٤٤٧ - حَدَّثَنَا سُرِيْجُ بْنُ الثَّمَانِ: حَدَّثَنَا
هُنَيْمٌ عَنْ أَبِي شِرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ
ابْنِ عَيَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
الْحَبْرَ كَالْمُعَايَةِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ أَخْبَرَ
مُوسَى بِمَا صَنَعَ قَوْمُهُ فِي الْعِجْلِ، فَلَمْ يُلْقِ
الْأَلْوَاحَ، فَلَمَّا عَانَ مَا صَنَعُوا، أَلْقَى
الْأَلْوَاحَ فَانْكَسَرَتْ». [راجع: ١٨٤٢]

تخریج: حدیث صحیح، وهذا اسناد ضعیف،
دلیل فی هشیم.

2448. Husain bin 'Abdur-Rahman said: I was with Sa'eed bin Jubair and he said: Who among you saw the shooting star last night? I said: I did. Then I said: I was not praying, but I was stung by a scorpion. He said: What did you do? I said: I asked someone to recite *ruqyah* for me. He said: What made you do that? I said: A *hadeeth* which ash-Sha'bi narrated to us from Buraidah al-Aslami, who said: There should be no *ruqyah* except for the evil eye or a fever. Sa'eed - meaning Ibn Jubair - said: He who acts according to what he has heard has done well. Then he said: Ibn 'Abbas told us that the Prophet (ﷺ) said: "The nations were shown to me and I saw a Prophet with a group of men, a Prophet

٢٤٤٨ - حَدَّثَنَا سُرِيْجُ: حَدَّثَنَا هُنَيْمٌ: أَخْبَرَنَا
حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ عِنْدَ
سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَيْكُمْ رَأَى الْكَوْكَبَ
الَّذِي انْقَضَ الْبَارَحَةَ؟ قُلْتُ: أَنَا، ثُمَّ قُلْتُ:
أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ وَلَكِنِي لُدْغُتُ.
قَالَ: وَكَيْفَ فَعَلْتَ؟ قُلْتُ: اشْرَقْتُ، قَالَ:
وَمَا حَمَلْتَ عَلَى ذَلِكَ؟ قُلْتُ: حَدِيثُ حَدَّثَنَا
الشَّعْبِيِّ عَنْ بُرِيَّةِ الْأَشْلَمِيِّ أَللَّهُ قَالَ: لَا رُؤْيَا
إِلَّا مِنْ عَيْنٍ أَوْ حَمَةٍ. فَقَالَ سَعِيدٌ يَقْنِي أَنَّ
جُبَيْرًا - قَدْ أَخْبَرَنَّ مَنْ أَنْهَى إِلَى مَا سَمِعَ.
ثُمَّ قَالَ: حَدَّثَنَا ابْنُ عَيَّاسٍ عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّدَ: «عَرِضْتُ عَلَيَّ الْأُمَّ، فَرَأَيْتُ النَّبِيَّ
وَمَعَهُ الرَّهْطَ، وَالنَّبِيَّ وَمَعَهُ الرَّجُلُ وَالرَّجُلُينِ،
وَالنَّبِيَّ وَلَيْسَ مَعَهُ أَخْدَ، إِذْ رُفِعَ لِي سَوَادٌ

with one or two men, and a Prophet with no one with him. Then a huge multitude was shown to me, and I thought that they were my *ummah*, but it was said to me, 'This is Moosa and his people. But look at the horizon.' I looked, and there was a huge multitude. Then it was said to me: 'Look at the other horizon,' and there was (another) huge multitude. It was said to me: 'This is your *ummah*, and among them are seventy thousand who will enter Paradise without being called to account or punished.'" Then the Prophet (ﷺ) got up and went into his house, and the people started discussing and said: Who are those who will enter Paradise without being called to account or being punished? Some of them said: Perhaps they are the ones who accompanied the Messenger of Allah (ﷺ). Some said: Perhaps they are those who were born in Islam and never associated anything with Allah. And they mentioned several ideas. Then the Messenger of Allah (ﷺ) came out and said: "What are you discussing?" They told him, and he said: "They are the ones who did not use cautery or ask anyone to perform *ruqyah* for them, and were not superstitious, and they put their trust in their Lord." 'Ukkashah bin Mihsan stood up and said: Will I be one of them, O Messenger of Allah? He said: "You will be one of them." Another man stood up and said: Will I be one of them, O Messenger of Allah? The Messenger of Allah

عظيم، فقلت: هذه أمتي، فقيل: هذا موسى وقومه، ولكن انظر إلى الأفق، فإذا سواد عظيم، ثم قيل لي: انظر إلى هذا الجانب الآخر، فإذا سواد عظيم، فقيل: هذه أمتك، وممّهم سبعون ألفاً، يدخلون الجنة يعني حساب ولا عذاب، فخاص القوم في ذلك، فقالوا: من هؤلاء الذين يدخلون الجنة يعني حساب ولا عذاب؟ فقال بعضهم: لعلهم الذين صحبوا النبي ﷺ، وقال بعضهم: لعلهم الذين ولدوا في الإسلام، ولم يشركوا بالله شيئاً فقط، وذكروا أشياء، فخرج إليهم النبي ﷺ فقال: ما هذا الذي كنتم تحظون فيه؟ فأخبروه بمقاييسهم، فقال: هم الذين لا يكتفون، ولا يتصرفون، ولا يتظرون، وعلى ربهم يتوكلون، فقام عكاشة بن مخصن الأنبياء، فقال: أنا منهم يا رسول الله؟ فقال: أنت منهم، ثم قام الآخر، فقال: أنا منهم يا رسول الله؟ فقال رسول الله ﷺ: «سبّاك بها عكاشة». [انظر: ٢٩٥٤]

تخيّر: إسناده صحيح. خ: (٦٥٤١)، م: (٢٢٠).

(ﷺ) said: "Ukkashah has beaten you to it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6541) and Muslim (220)]

2449. 'Abdullah told us: Shuja' told me: Hushaim told us.... a similar report.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6541) and Muslim (220)]

2450. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah never fasted any month in full except Ramadan, even though he used to fast until one would think: By Allah, he will never stop fasting; and he used not to fast until one would think: By Allah, he will never fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1971) and Muslim (1157)]

2451. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وسلم) crossed all these valleys bringing a *hady* (sacrificial animal) and he had no option but to circumambulate the House and go between as-Safa and al-Marwah before he stood at 'Arafah. But as for you, O people of Makkah, delay your *tawaf* until you come back.

Comments: [Its *isnad* is *da'eef*]

٢٤٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي شُجَاعٌ: حَدَّثَنَا هُشَيْمٌ.. مِثْلُهُ [راجع: ما قبله]

تخریج: إسناده صحيح. خ: (٦٥٤١)، م: (٢٢٠).

٢٤٥٠ - حَدَّثَنَا سُرِيجُ بْنُ الثَّعَمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِيهِ يَسْرِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: مَا صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا كَمَا مَلَأَ قَطْ غَيْرَ (٢٧٢/١) رَمَضَانَ، وَإِنْ كَانَ لِيَصُومُ إِذَا صَامَ، حَتَّى يَقُولَ الْفَائِلُ: وَاللَّهِ لَا يُفْطِرُ، وَإِنْ كَانَ لِيَفْطِرُ إِذَا أَنْظَرَ، حَتَّى يَقُولَ الْفَائِلُ: وَاللَّهِ لَا يَصُومُ. [راجع: ١٩٩٨]

تخریج: إسناده صحيح. خ: (١٩٧١)، م: (١١٥٧).

٢٤٥١ - حَدَّثَنَا سُرِيجُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُؤْمِلِ عَنْ عَطَاءٍ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطَعَ الْأَرْدِيَةَ وَجَاءَ يَهْدِي، فَلَمْ يَكُنْ لَهُ بُدْ مِنْ أَنْ يَطْوَفَ بِالْأَيْتَبِ، وَيَسْعَى بَيْنَ الصَّفَّا وَالْمَرْوَةِ، قَبْلَ أَنْ يَقْفِتَ بِعَرَةَ، فَأَمَّا أَنْتُمْ يَا أَهْلَ مَكَّةَ، فَأَخْرُوا طَوَافَكُمْ حَتَّى تَرْجِعُوا.

تخریج: إسناده ضعيف، لضعف عبد الله بن مؤمل.

٢٤٥٢ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: لَمَّا حُرِّمَتِ الْحَمْرُ قَالُوا: يَا

2452. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When alcohol was forbidden, they said: O Messenger of Allah, (what about) our companions who have died and who used to

drink it? Then Allah, may He be glorified and exalted, revealed the words: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93].

Comments: [Saheeh because of corroborating evidence; and this is a *isnad da'eef*]

2453. It was narrated from Ibn 'Abbas that he said: The Messenger of Allah (ﷺ) said: "The one who is addicted to alcohol, if he dies, will meet Allah like one who worshipped idols."

Comments: [Its *isnad* is *da'eef*]

تخریج: اسناده ضعیف لجهالة الواسطة بين محمد بن المنکدر و ابن عباس .

2454. It was narrated from 'Eesa bin 'Ali, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: "The blessed horses are the palominos."

Comments: [Its *isnad* is *hasan*]

رَسُولُ اللَّهِ، أَضْحَابُنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرُبُونَهَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «لَيْسَ عَلَى الْكَوَافِرِ مَا تَشْرَبُوا وَسَمِّلُوا أَقْتَلَيْتُ جُنَاحَ فِينَا طَمِيمًا» (المائدة: ٩٣). [راجع: ٢٠٨٨]

تخریج: صحيح لغيره، وهذا اسناد ضعیف،
رواية سماك عن عكرمة مضطربة.

2453 - حَدَّثَنَا أَسْنَدُ بْنُ عَامِرٍ: حَدَّثَنَا الْحَسَنُ - يَعْنِي ابْنَ صَالِحٍ - عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: حَدَّثَنَا عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَّا الْخَمْرُ إِنْ مَاتَ، لَفِي الْأَنْهَى كَعَابِدٍ وَّئِنْ».

تخریج: اسناده ضعیف لجهالة الواسطة بين عيسى بن علي، عن أبيه، عن جده قال:
قال: قال رسول الله ﷺ: «إنْ يُمْنَنَ الْجَنِيلُ فِي شُرْقَه». .

تخریج: اسناده حسن.

2455 - حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ - يَعْنِي ابْنَ حَازِمٍ - عَنْ كُلُومِ بْنِ جَبَرٍ، عَنْ سَعِيدِ بْنِ جَبَرٍ، عَنْ ابْنِ عَبَّاسٍ عَنْ الشَّيْبَانِ قَالَ: أَخْذَ اللَّهُ الْمِيَاثِقَ مِنْ ظَاهِرِ أَدْمَمْ بِتَعْمَانَ - يَعْنِي عَرَفةَ - فَأَخْرَجَ مِنْ صَلْبِهِ كُلَّ ذُرَيْةٍ ذَرَأَهَا، فَتَرَكُوهُمْ بَيْنَ يَدَيْهِ كَالَّذِي رَأَى كَلَمَّهُمْ قِيلَاءَ، قَالَ: «أَلَيْسَ بِرَبِّكُمْ قَاتِلُوا إِلَيْ شَهِدَنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ أَوْ أَنْ تَقُولُوا إِنَّمَا أَشْرَكَ أَبْوَانَا مِنْ قَبْلٍ وَكُنَّا

testify as to themselves (saying): 'Am I not your Lord?' They said: 'Yes! We testify,' lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.' Or lest you should say: 'It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?'" [al-A'raf 7:172,173].

Comments: [Its Marfoo' is da'eef]

2456. Abul-Ahwas said: The Messenger of Allah ﷺ used to recite in Fajr prayer on Friday, Alif-Lam-Meem Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-insan heenun minad-dahr lam yakun shay'an madhkooran (Soorat al-Insan).

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2457. A similar report was narrated from Ibn 'Abbas رضي الله عنهما.

Comments: [A saheeh hadeeth]

ذريةٌ مِنْ بَعِيهِمْ أَتَهْلَكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ
الأعراف: ١٧٢، ١٧٣

تخيّب: مرفوعه ضعيف، وأكثر الرواية
رووه موقوفاً على ابن عباس.

٤٥٦ - حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا شَرِيكُ عَنْ أَبِي إِشْحَاقَ، عَنْ أَبِي الْأَخْوَصِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ يَقُولُ فِي كُلِّ صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ: «إِنَّكُمْ تَنْهَلُونَ» وَ «مَنْ أَنْقَعَ عَلَى الْإِنْسَنِ بِعِنْدِي مِنَ الدَّهْرِ».

تخيّب: صحيح لغيره، وهذا إسناد ضعيف،
شريك بن عبدالله سمي الحفظ، وأبو الأخصوص
رواه مرسلاً.

٤٥٧ - حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا شَرِيكُ عَنْ أَبِي إِشْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا مِثْلًا. [راجع: ١٩٩٣]

تخيّب: حديث صحيح، شريك سمي الحفظ، لكنه توبع.

٤٥٨ - حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا شَرِيكُ عَنْ حُصَيْنِ، عَنْ وَقْمَنِ، عَنْ أَبْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ فِي الرَّجُلِ يَأْتِي امْرَأَةً وَهِيَ

she is menstruating: Let him give half a dinar in charity.

Comments: [Saheeh mawqoof; this is a da'eef isnad]

تخریج: صحيح موقوفاً، وهذا إسناد ضعيف، شریک سیون الحفظ وكذا خصیف بن عبد الرحمن.

2459. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) asked us to leave early, or asked Umm Salamah to leave early, when we were with them in al-Muzdalifah, heading towards Jamratul-'Aqabah, and he instructed us not to stone it until the sun rose.

Comments: [A hasan hadeeth; this is a da'eef isnad]

2460. 'Ata' narrated that he heard Ibn 'Abbas (رض) say: The Messenger of Allah (ﷺ) sent me with his luggage and the weak ones among his family on the night of al-Muzdalifah, and we prayed Fajr in Mina, and stoned the Jamrah.

Comments: [Saheeh]

خایض قال: يتصدق بضعف دینار.

[راجع: ٢٠٣٢]

- ٢٤٥٩ - حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا شَرِيكُ عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: عَجَلْنَا الشَّيْءَ يَعْلَمُهُ، أَوْ عَجَلَ أُمُّ سَلَمَةَ، وَأَنَا مَعْنَمُ مِنَ الْمُرْدَلَقَةِ إِلَى جَمْرَةِ الْعَيْنَةِ، فَأَمْرَنَا أَنْ لَا نَرْوِيهَا حَتَّى تَطْلُعَ الشَّمْسُ. [انظر: ٣٠٠٥]

تخریج: حديث حسن. خ: (١٦٧٧)، م: (١٢٩٣)، وهذا إسناد ضعيف شریک ضعیف وكذا لیث.

- ٢٤٦٠ - حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا دَاؤُدُّ - يَعْنِي الْمَطَّارُ - عَنْ عَفْرُو قَالَ: حَدَّثَنِي عَطَاءُ اللَّهِ سَبِيلُهُ ابْنُ عَبَّاسٍ يَقُولُ: أَرْسَلَنِي رَسُولُ اللَّهِ يَعْلَمُهُ مَعَ تَقْلِيَةِ وَضَعْفَةِ أَهْلِهِ لِيَلَهُ الْمُرْدَلَقَةَ، فَصَلَّيْنَا الصُّبْحَ يَعْنِي، وَرَمَيْنَا الْجَمْرَةَ.

[راجع: ١٩٢٠]

تخریج: صحيح.

2461. It was narrated that Muhammad bin 'Amr bin 'Ata' bin 'Alqamah al-Qurashi said: We entered the house of Maaimoonah the wife of the Prophet (ﷺ), where we found 'Abdullah bin 'Abbas (رض), and we mentioned doing *wudoo'* after eating that which has been touched (cooked) by fire. 'Abdullah said: I saw the Messenger of Allah (ﷺ) eating something that had

- ٢٤٦١ - حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا ابْنُ أَبِي الرَّنَادِ عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَفْرُو بْنِ عَطَاءِ بْنِ عَلْقَمَةِ التَّرْشِيِّ قَالَ: دَخَلْنَا بَيْتَ مَيْمُونَةَ رَفِيقَ الَّبِي يَعْلَمُهُ، فَوَجَدْنَا فِيهِ عَنْدَ اللَّهِ بْنِ عَبَّاسٍ، فَذَكَرْنَا الْأُوضُوْةَ وَمَا مَسَّتِ النَّارَ، فَقَالَ عَبْدُ اللَّهِ: قَدْ رَأَيْتَ رَسُولَ اللَّهِ يَعْلَمُهُ يَأْكُلُ مِمَّا مَسَّهُ النَّارُ، ثُمَّ يُصْلِي، وَلَا يَتَوَاضَّأُ، فَقَالَ لَهُ

been touched (cooked) by fire, then he prayed, and he did not do *wudoo'*. One of us said to him: Did you see that, O Ibn 'Abbas? He pointed to his eyes and said: My own eyes saw it.

Comments: [Its *isnad* is *hasan*]

2462. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A man of Banu Sulaim passed by a group of the Companions of the Prophet (ﷺ) driving some sheep of his, and he greeted them with *salam*. They said: He only greeted you with *salam* to protect himself from you. So they went to him and killed him, then they took his sheep and brought them to the Prophet (ﷺ). Then Allah revealed the words: "O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): 'You are not a believer'..." [an-Nisa' 4:94].

Comments: [Saheeh its *isnad* is *da'eef*]

2463. It was narrated from Ibn 'Abbas (رضي الله عنه) concerning the words of Allah, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (ﷺ) and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden)" [Al 'Imran 3:110] that

بعضنا: أنت رأيته يا ابن عباس؟ قال: فأشار بيده إلى عينيه، فقال: بصر عيني.

[رائع: ٢٠٠٢]

تخریج: إسناده حسن. م: (٣٥٩، ٣٥٤).

٢٤٦٢ - حدثنا حسين بن محمد وخلف بن الوليد قالا: حدثنا إسرائيل عن سمايك، عن عكرمة، عن ابن عباس قال: مرَّ رجل منبني شليم على نفرٍ من أصحاب النبي ﷺ وهو يسوق عنقاء له، فسلم عليهم، فقالوا: ما سلم عليكم إلا ليتغود منكم، فعمدوا إليه قاتلوا، وأخذوا عنقته، فأذروا بها النبي ﷺ، فائز الله عز وجل: «يَا أَيُّهَا الْمُرْسَلُوْنَ إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبِعُوْنَاهُ وَلَا تَنْكُوْلُوْنَاهُ لِمَنْ أَنْفَقَ إِلَيْكُمُ الْكَلَمَ لَتَ مُؤْمِنًا» إلى آخر الآية (النساء: ٩٤). [رائع: ٢٠٢٣]

تخریج: صحيح. وهذا إسناد ضعيف، رواية سمايك عن عكرمة مضطربة.

٢٤٦٣ - حدثنا حسين وأبو نعيم قالا: حدثنا إسرائيل (٢٧٣/١) عن سمايك، عن سعيد بن جعير، عن ابن عباس في قوله عز وجل: «كُنْتُ خَيْرَ أُمَّةٍ أُخْرِجْتَ لِلثَّالِثِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَاوُنَّ عَنِ التَّحْكِيرِ» (آل عمران: ١١٠) قال: هُمُ الَّذِينَ هَاجَرُوا مَعَ مُحَمَّدٍ صلوات الله عليه إلى المدينة. قال أبو نعيم: مع النبي صلوات الله عليه. [انظر: ٢٩٢٦، ٢٩٨٧، ٣٣٢١]

تخریج: إسناده حسن.

he said: They are the ones who migrated with Muhammad (ﷺ) to Madinah. Abu Nu'aim said: with the Prophet (ﷺ).

Comments: [Its isnad is hasan]

2464. It was narrated that 'Abdul-'Azeez bin Rufai' said: Someone told me who heard Ibn 'Abbas (رضي الله عنهما) say: The Messenger of Allah (ﷺ) did not halt between 'Arafah and Muzdalifah except to pass water.

Comments: [Saheeh, this is a da'eef isnad]

2465. 'Amr bin Deenar said: I heard Jabir bin Zaid say: I heard Ibn 'Abbas (رضي الله عنهما) say: The Messenger of Allah (ﷺ) prayed eight [rak'ahs] together [i.e., he put Zuhr and 'Asr together] and seven [rak'ahs] together [i.e., he put Maghrib and 'Isha' together].

Comments: [Its isnad is saheeh, al-Bukhari (562) and Muslim (705)]

2466. It was narrated from Ibn 'Abbas (رضي الله عنهما) that the Messenger of Allah (ﷺ) sacrificed, among his sacrificial animals, a camel that had belonged to Abu Jahl; in its nose was a ring of silver.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

2467. It was narrated from Ibn 'Abbas (رضي الله عنهما) that the Prophet (ﷺ) nibbled some meat from a bone, then he prayed and did not do wudoo'.

٢٤٦٤ - حَدَّثَنَا حُسْنِيُّ وَأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا إِشْرَائِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبْنَ عَبَّاسَ يَقُولُ: لَمْ يَنْزُلْ رَسُولُ اللَّهِ ﷺ بَيْنَ عَرْفَاتٍ وَجَمْعٍ إِلَّا لِيُهْرِيكَ الْمَاءَ. [انظر: ٢٥٦٣، وراجع: ٢٢٦٥]

تخریج: صحيح، وهذا إسناد ضعيف لجهالة الراوي عن ابن عباس.

٢٤٦٥ - حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ أَبْنَ زَيْدٍ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسَ يَقُولُ: صَلَّى رَسُولُ اللَّهِ ﷺ تَمَانِيَ جَمِيعًا، وَسَبَقَنَا جَمِيعًا. [راجع: ١٩١٨]

تخریج: إسناده صحيح. خ: (٥٦٢)، م: (٧٠٥).

٢٤٦٦ - حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ أَبْنَ أَبِي تَجْيِيفٍ، عَنْ مُجَاهِدٍ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهْذَى فِي بَدْنِهِ بَعْرِيرًا كَانَ لِأَبِي جَهْلٍ، فِي أَنْفُسِهِ بُرْهَةً مِنْ فِضَّةٍ. [راجع: ٢٣٦٢]

تخریج: حسن الغیره، وهذا إسناد ضعيف، لتدليس جرير بن حازم.

٢٤٦٧ - حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا جَرِيرُ عَنْ أَبِيبٍ، عَنْ عِكْرَمَةَ، عَنْ أَبْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ الشَّيْءَ بَلَّهَ اتَّهَمَ عَرْفَةَ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٢٨٩]

Comments: [Its isnad is saheeh, al-Bukhari (207)]

2468. It was narrated that Ibn 'Abbas (رض) said: When Hilal bin Umayyah accused his wife of adultery, it was said to him: By Allah, the Messenger of Allah (ﷺ) will certainly give you eighty lashes. He said: Allah is too just to cause me to be given eighty lashes; He knows that I looked and listened until I became certain. No, Allah will never cause me to be beaten. Then the verse of *mula'anah* was revealed.

Comments: [Its isnad is saheeh]

تخریج: إسناده صحيح. خ: (٢٠٧).

- ٢٤٦٨ - حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا جَرِيرٌ عَنْ أَبِيهِبَّ، عَنْ عَمْرِو مَعْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَئِنْ قَذَفَ هَلَالُ بْنُ أُمَّةِ أَمْرَأَتِهِ، فَيَلِ لَهُ وَاللَّهُ لَيَخْلُدَنَّكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَمَانِينَ جَلَدَةً. قَالَ: إِنَّ اللَّهَ أَعْدَلُ مِنْ ذَلِكَ أَنْ يَضْرِبَنِي ثَمَانِينَ ضَرَبَةً، وَقَدْ عَلِمْتُ أَنِّي قَدْ رَأَيْتُ حَتَّى اسْتَيقِنْتُ، وَسَمِعْتُ حَتَّى اسْتَيقِنْتُ، لَا وَاللَّهِ لَا يَضْرِبُنِي أَبَدًا. قَالَ: فَتَرَكَ أَيْهَا الْمُلَاقَةَ. [راجع: ٢١٣١]

تخریج: إسناده صحيح.

2469. It was narrated from Ibn 'Abbas (رض) that a young virgin came to the Prophet (ﷺ) and told him that her father had given her in marriage even though she was reluctant, and the Prophet (ﷺ) gave her the choice.

Comments: [Its isnad is saheeh]

2470. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "At the end of time there will be people who dye their hair with this black colour - Husain said: like the crops of pigeons - they will never smell the fragrance of Paradise."

Comments: [Its isnad is saheeh]

- ٢٤٦٩ - حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا جَرِيرٌ عَنْ أَبِيهِبَّ، عَنْ عَمْرِو مَعْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ جَارِيَةً يَكْرُرُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَوَجَهَا وَهِيَ كَارِهَةً، فَخَيَّرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

تخریج: إسناده صحيح.

- ٢٤٧٠ - حَدَّثَنَا حُسْنِيُّ وَأَخْمَدُ بْنُ عَبْدِ الْمُطَّلِّبِ قَالَا: حَدَّثَنَا عَبْدِ اللَّهِ - يَعْنِي ابْنَ عَمْرِو - عَنْ عَبْدِ الْكَرِيمِ، عَنْ ابْنِ جُبَيْرٍ - قَالَ أَخْمَدُ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ. عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَكُونُ قَوْمٌ فِي آخِرِ الزَّمَانِ يَحْضِبُونَ بِهَذَا السَّوَادِ - حُسْنِيُّ: كَحِواصِلِ الْحَمَامِ - لَا يَرِيْهُنَّ رَائِحةَ الْجَنَّةِ».

تخریج: إسناده صحيح.

2471. It was narrated that Shahr bin Hawshab said: 'Abdullah bin 'Abbas (رضي الله عنه) said: A group of Jews came to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: O Abul-Qasim, tell us about some matters we are going to ask you about, which no one will know except a Prophet. Among the things that they asked him was: What food did Isra'eel forbid to himself before the Torah was revealed? He said: "I adjure you by Allah, Who revealed the Torah to Moosa, do you know that Isra'eel Ya'qoob (رضي الله عنه) became very sick and his sickness lasted for a long time, then he vowed that if Allah healed him from his sickness, he would forbid to himself the drink that he liked best and the food that he liked best. The food that he liked best was camel meat and the drink that he liked best was camel's milk." They said: Yes, by Allah.

Comments: [Hasan; this is a da'eef isnad]

2472. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed on a reed mat.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2473. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "In some poetry there is wisdom and in

- ٢٤٧١ - حَدَّثَنَا حُسْنِيْنَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ ابْنُ بَهْرَامَ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَضَرَتِ عَصَابَةً مِنَ الْيَهُودِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا: يَا أَبَا النَّبِيِّنِ، حَدَّثَنَا عَنْ جَلَالِ نَسَكْلَةِ عَنْهَا، لَا يَعْلَمُهُنَّ إِلَّا تَيْئِيْنَ. فَكَانَ فِيمَا سَأَلُوهُ: أَيُّ الطَّعَامِ حَرَمَ إِسْرَائِيلُ عَلَى تَقْبِيْوِ قَبْلَ أَنْ تُرَزَّلَ التَّوْرَاهُ؟ قَالَ: فَأَنْشَدُوكُمْ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاهَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ يَغْنُوْبُ غَلَيْهِ الشَّلَامَ مَرْضًا شَدِيدًا، فَطَالَ سُقْفَهُ، فَنَذَرَ لِلَّهِ نَذْرًا لِيَنْ شَفَاءَ اللَّهُ مِنْ سُقْفِهِ، لَيَسْرَمَنْ أَحَبَّ الشَّرَابِ إِلَيْهِ، وَأَحَبَّ الطَّعَامِ إِلَيْهِ، فَكَانَ أَحَبَّ الطَّعَامِ إِلَيْهِ لُخْمَانُ الْأَبَلِ، وَأَحَبَّ الشَّرَابِ إِلَيْهِ أَبْلَانَهَا؟ فَقَالُوا: إِنَّمَّا تَعْمَلُونَ. [انظر: ٢٤٨٣، ٢٥١٤، ٢٥١٥]

تخریج: حسن. وهذا إسناد ضعيف، عبد الحميد بن بهرام تكلم في روايته عن شهر و شهر بن حوشب مختلف فيه، والأكثر على تضعيفه.

- ٢٤٧٢ - حَدَّثَنَا الْفَضْلُ بْنُ دَكْنَيْنِ: حَدَّثَنَا زَمَّةُ عَنْ سَلَمَةَ بْنِ وَهْرَامَ، عَنْ عَكْرِمَةَ، عَنْ أَبِي عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى سِنَاطِيْرٍ. [راجع: ٢٠٦١]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، لضعف زمة.

- ٢٤٧٣ - حَدَّثَنَا الْفَضْلُ قَالَ: حَدَّثَنَا شَرِيكُ عَنْ سِنَاطِيْرٍ، عَنْ عَكْرِمَةَ، عَنْ أَبِي عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْ

eloquence there is (an impact like that of) magic."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

الشعر محكما، وإنَّ مِنَ القُولِ سِخْراً.

[راجع: ٢٤٢٤]

تغريب: صحيح لغيره، وهذا إسناد ضعيف،
لضعف شريك وسماك روايته عن عكرمة فيها
اضطراب.

2474. It was narrated that 'Ikrimah said: Ibn 'Abbas (رض) passed by some people who were using a pigeon to shoot at. He said: The Messenger of Allah (ﷺ) forbade taking an animate being as a target.

Comments: [A saheeh hadeth, and its isnad is da'eef]

تغريب: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة خاصة مضطربة.

2475. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) embraced a daughter of his who was dying and held her against his chest, then she died as she was leaning against his chest. Umm Aimam screamed and it was said: Are you weeping in the presence of the Messenger of Allah (ﷺ)? She said: Don't I see you weeping, O Messenger of Allah? He said: "I am not weeping; rather it is compassion. The believer is fine in all situations: his soul comes out of his body whilst He is still praising Allah, may He be glorified and exalted."

Comments: [Its isnad is hasan]

٢٤٧٤ - حَدَّثَنَا الْفَضْلُ: حَدَّثَنَا سُفيَانُ عَنْ سِمَاكٍ، عَنْ عَكْرَمَةَ قَالَ: مَرَأَ ابْنَ عَبَّاسٍ عَلَى أَنَّاسٍ فَقَدْ وَصَرُوا حَمَامَةً يَزْمُونُهَا، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَحَدَّ الرُّوحُ عَرَضاً.

[راجع: ١٨٦٣]

٢٤٧٥ - حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفيَانُ عَنْ غَطَّاءِ بْنِ الشَّابِ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَخَذَ النَّبِيُّ ﷺ ابْنَةَ لَهُ تَقْضِيَ، فَاحْتَضَنَهَا فَوَضَعَهَا بَيْنَ ثَدَيْهِ فَمَاتَتْ وَهِيَ بَيْنَ ثَدَيْهِ، فَصَاحَتْ أُمُّ أَيْمَنَ، فَقَبَيلٌ: أَتَبْكِي عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَلَّا تَرَأَكَ تَبْكِي يَا رَسُولَ اللَّهِ؟ قَالَ: «لَنْ أَبْكِي، إِنَّمَا هِيَ رَحْمَةً، إِنَّ الْمُؤْمِنَ بِكُلِّ خَيْرٍ عَلَى كُلِّ حَالٍ» (٢٧٤/١) إِنَّ نَفْسَهُ تَخْرُجُ مِنْ بَيْنِ جَنَاحَيْهِ وَهُوَ يَخْمَدُ اللَّهُ عَزَّ وَجَلَّ». [راجع: ٢٤١٢]

تغريب: إسناده حسن.

٢٤٧٦ - حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفيَانُ عَنْ عَلَيَّ بْنِ بَيْلَمَةَ: حَدَّثَنِي قَيْسُ بْنُ حَتَّبٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْجَزِ الأَيْضِ، وَالْجَزِ الْأَخْضَرِ، وَالْجَزِ الْأَخْمَرِ؟ فَقَالَ: إِنَّ أَوَّلَ مَنْ

delegation of 'Abdul-Qais. They said: We drink the dregs; what kind of vessels should we use? He said: "Do not drink from gourds, varnished jars, hollowed out stumps or green glazed pitchers; drink from waterskins." Then he said: "Allah has forbidden to me - or has forbidden - intoxicants, gambling and kettledrums, and every intoxicant is haram."

Comments: [Its isnad is saheeh]

سَأَلَ النَّبِيَّ ﷺ وَقَدْ عَنِ الْقَوْسِ، فَقَالُوا: إِنَّ
تُعِيبُ مِنَ النُّفَلِ، فَأَيُّ الْأَسْقِفَةِ؟ فَقَالَ: لَا
تَشْرِبُوا فِي الدَّبَابِ، وَالْمُرْفَتِ، وَالْقَبَرِ،
وَالْحَتَّمِ، وَاشْرِبُوا فِي الْأَسْقِفَةِ» ثُمَّ قَالَ: «إِنَّ
اللَّهَ حَرَمَ عَلَيْكُمْ أَوْ حَرَمَ الْخَتَّرَ وَالْمُتَبَرِّزَ
وَالْكُوبَةَ، وَكُلُّ مُسْكِرٍ حَرَامٌ». [راجع: ٢٠٢٠]
قَالَ سُفِّيَانُ: قُلْتُ لِعَلَيِّ بْنِ يَحْيَى: مَا
الْكُوبَةُ؟ قَالَ: الطَّبْلُ.

تخریج: إسناده صحيح، وقصة وفـد عبدالقيس عند خ: (٥٣)، م: (١٧).

2477. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "The (evil) eye is real and could cause the destruction of a mountain."

Comments: [His saying "Al-ain Haqqun" is saheeh and the remaining part of it is hasan because of corroborating evidence and this is a da'eef isnad]

2478. A similar report was narrated from Ibn 'Abbas (رض).

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

٢٤٧٧- حَدَّثَنَا أَبُو أَحْمَدٌ: حَدَّثَنَا سُفِّيَانُ عَنْ
رَجُلٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ أَبْنَ عَبَّاسٍ عَنْ
النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ، تَسْتَرِئُ
الْحَالِقِينَ». [انظر ما بعده]

تخریج: قوله: «العين حق» صحيح، وبقيه
حسن لغيره، وهذا إسناد ضعيف لا بهام الراوي
عن جابر بن زيد.

٢٤٧٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ
قَالَ: حَدَّثَنَا سُفِّيَانُ عَنْ دُؤَيْدَ، عَنْ إِسْمَاعِيلَ
ابْنِ شَوَّانَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ أَبْنَ
عَبَّاسٍ مِثْلَهُ. [انظر: ٢٦٨١، ٢٦٧٠] [٧٠٧٠]

تخریج: حسن لغيره، وهذا إسناد ضعيف، دوived المصرى لبن وإسماعيل مجہول.

2479. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "The best of your kohl is antimony (applied) when you go to sleep. It makes the hair grow and makes the vision clear. And the best of your

٢٤٧٩- حَدَّثَنَا أَبُو أَحْمَدٌ: حَدَّثَنَا سُفِّيَانُ عَنْ
عَبْدِ اللَّهِ بْنِ عَمَّارَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ،
عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«خَيْرُ أَكْحَالِكُمُ الْإِثْمَدُ عِنْدَ النَّوْمِ، يُبَثُّ

garments are those that are white; wear them and shroud your dead in them."

Comments: [Its isnad is *qawi*]

الشَّعْرُ، وَيَخْلُوُ الْبَصَرَ، وَخَيْرٌ شِتَابُكُمْ
الْأَيْاضُ، فَالْبُشُورَا، وَكَفُوا فِيهَا مَوْتَائُكُمْ.

[راجع: ٢٢١٩]

تغريب: إسناده قوي.

2480. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) forbade taking any animate being as a target.

Comments: [Its isnad is *qawi*, Muslim (1957)]

٢٤٨٠ - حَدَّثَنَا أَبُو أَخْمَدٍ: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ: حَدَّثَنَا عَدَىٰ بْنُ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَعَذَّذْ شَيْءٌ فِي الرُّؤُوفِ غَرَضًا. [انظر: ٢٥٣٢، ٢٥٨٦، ٣١٣٣، ٣١٥٥، ٣١٥٦]

[١٨٦٣، وراجع: ٢٢١٥]

تغريب: إسناده قوي. م: (١٩٥٧).

2481. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning her marriage than her guardian, and the virgin should be consulted - and her silence is her approval."

Comments: [A *saheeh hadeeth*; and Muslim (1421) this is a *hasan isnad*]

٢٤٨١ - حَدَّثَنَا أَبُو أَخْمَدٍ: حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ: أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «الْأَيْمَمُ أَمْلُكُ بِإِمْرِهَا مِنْ وَلِيَّهَا، وَالْإِبْرَكُ تُشَاتِمُ فِي نَفْسِهَا، وَصُمَانُهَا إِقْرَارُهَا». [راجع: ١٨٨٨]

[١٤٢١].

تغريب: حديث صحيح. م: (١٤٢١). وهذا إسناد حسن.

2482. It was narrated that Ibn 'Abbas (رض) said: The jinn used to listen to the Revelation; they would hear a word and add ten to it, and what they heard was true and what they added was false. [Shooting] stars were not used to target the jinn before that. When the Prophet (ﷺ) was sent, one of them would not come to a position to listen but a (shooting) star would be aimed at him, and

٢٤٨٢ - حَدَّثَنَا أَبُو أَخْمَدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ الْجِنُّ يَشْمَعُونَ الْوَحْيَ فَيَشْتَمِعُونَ الْكَلِمَةَ فَيَزِيدُونَ فِيهَا عَشْرًا، فَيَكُونُ مَا سَمِعُوا حَقًّا، وَمَا زَادُوهُ بِاطِّلاً، وَكَانَتِ النُّجُومُ لَا يُرَى بِهَا قَبْلَ ذَلِكَ، فَلَمَّا بَعُثَتِ الْأَيْمَمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَخْدُهُمْ لَا يَأْتِي مَقْعَدَهُ إِلَّا رُمِيَ بِشَهَابٍ يُخْرِقُ مَا أَصَابَ، فَتَكُونُ ذَلِكَ

it would burn whatever it hit. They complained about that to Iblees and he said: This can only be because of something that has happened. He sent his troops and they saw the Prophet ﷺ praying between the two mountains at Nakhlah. They came and told him about that and he said: This is what has happened on earth.

إِلَى إِبْلِيسَ، قَالَ: مَا هَذَا إِلَّا مِنْ أَمْرٍ فَدَحْتَ؟ فَبَيْثَ جُنُودَهُ، فَإِذَا هُمْ بِالشَّيْءِ يُصْلِي بَيْنَ تَجْلَينِ تَخْلَةً، فَأَتَوْهُ فَأَخْبَرُوهُ، قَالَ: هَذَا الْحَدْثُ الَّذِي حَدَثَ فِي الْأَرْضِ.
[انظر: ٢٩٧٧، وراجع: ٤٤٩].

تخریج: استاده صحيح. خ: (٧٧٣)، م: (٤٤٩).

Comments: [Its isnad is saheeh, al-Bukhari (773) and Muslim (449)]

2483. It was narrated that Ibn 'Abbas (رض) said: Some Jews came to the Messenger of Allah (ﷺ) and said: O Abul-Qasim, we are going to ask you about five things; if you tell us what we know about them, then you are indeed a Prophet and we will follow you. He took a promise from them as Isra'eel took a promise from his sons when they said: "Allah is the Witness to what we have said" [Yoosuf 12:66]. He said: "Let's hear it." They said: Tell us about the sign of a Prophet. He said: "His eyes sleep but his heart does not sleep." They said: Tell us how can a woman give birth to a female or a male? He said: "The two waters meet and if the man's water prevails over the woman's, she will give birth to a male, but if the woman's water prevails, she will give birth to a female." They said: Tell us what Isra'eel forbade to himself. He said: "He suffered from sciatica and could not find anything to help him except the milk of such and such" - my

٢٤٨٣ - حَدَثَنَا أَبُو أَخْمَدٌ: حَدَثَنَا عَنْ اللَّهِ ابْنِ الْوَلِيدِ الْعَجْلَيِّ - وَكَانَتْ لَهُ هَيْثَةٌ، رَأَيْنَاهُ عَنْ حَسَنٍ - عَنْ مُكْبِرٍ بْنِ شَهَابٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلَتْ يَهُودٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالُوا: يَا أَبا الْفَاقِهِ، إِنَّا نَسْأَلُكَ عَنْ خَمْسَةِ أَشْيَاءٍ، فَإِنْ أَنْتَ أَعْلَمُ بِهِنَّ عَرَفْنَا أَنَّكَ تَبَيَّنَ وَأَتَيْنَاكَ، فَأَخْدُ عَلَيْهِمْ مَا أَخْدَ إِسْرَائِيلَ عَلَى بَنِيهِ، إِذَا قَالُوا: «اللَّهُ عَلَى مَا نَوْلُ وَكِيلٌ» (يوسف: ٦٦) قَالَ: «هَاتُوا» قَالُوا: أَخْبَرْنَا عَنْ عَلَامَةِ النَّبِيِّ. قَالَ: «لَتَأْتِمْ عَيْنَاهُ، وَلَا يَنْأِمْ قَلْبُهُ» قَالُوا: أَخْبَرْنَا كَيْفَ تُؤْتِنُ النِّسَاءَ وَكَيْفَ تُذَكِّرُ؟ قَالَ: «لِتَنْتَهِي النِّهَاءُانِ، فَإِذَا عَلَّ مَاءُ الرَّجُلِ مَاءُ الْمَرْأَةِ أَذْكَرَتْ، وَإِذَا عَلَّ مَاءُ الْمَرْأَةِ مَاءُ الرَّجُلِ أَتَتْ» قَالُوا: أَخْبَرْنَا مَا حَرَمَ إِسْرَائِيلُ عَلَى نَفْسِهِ؟ قَالَ: «كَانَ يَشْتَكِي عُرْقَ السَّاَءِ، فَلَمْ يَجِدْ شَيْئًا يَلْذِيَهُ إِلَّا أَلْبَانَ كَذَا وَكَذَا» - قَالَ أَبِي: قَالَ يَنْعَضُهُمْ: يَعْنِي الْأَبْلَلِ - فَعَرَمَ لِحُومَهَا» قَالُوا: صَدَقْتُ. قَالُوا: أَخْبَرْنَا مَا

father said: meaning camel's milk - so he forbade (camel meat) to himself." They said: You are right. They said: Tell us about thunder. He said: "One of the angels of Allah, may He be glorified and exalted, is in charge of the clouds. In his hand is a whip of fire with which he collects the clouds and drives them wherever Allah commands." They said: What is this sound that we hear? He said: "His voice." They said: You are right; there is only one question left, and it is the one that will decide whether we swear allegiance to you. There is no Prophet but he has an angel who brings news to him; tell us who your angel is. He said: "Jibreel (جبريل)." They said: Jibreel! He is the one who brings down war, fighting and punishment; he is our enemy. If you had said Mika'eel, who brings down mercy, plants and rain, it would have been fine. Then Allah, may He be glorified and exalted, revealed the words: "Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it [i.e. the Tawrat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers'" [al-Baqarah 2:97].

Comments: [A hasan hadeeth]

2484. It was narrated that Ibn 'Abbas (رضي الله عنه) said: We were with the Prophet (صلوات الله عليه وآله وسلامه) on a journey, and the

هذا الرعد؟ قال: «ملك من ملائكة الله عز وجل موكلا بالسحاب، بيده - أو في يده - بخراقي من نار، يزجّر به السحاب، يتسمّه حيث أمر الله» قالوا: فما هذا الصوت الذي نسمع؟ قال: «صوته» قالوا: صدقت، إنما تقيّث واجهة وهي التي تبكيك إن أخبرتنا بها، فإنه ليس من تبكي إلا له ملك يأبى بالخبر، فأخبرنا من صاحبك؟ قال: «جبريل عليه السلام» قالوا: جبريل ذاك الذي ينزل بالحرب والقتال والعقاب عذونا، لمن قتلت ميكائيل الذي ينزل بالرحمة والنبات والقطير لكان، فائز الله عز وجل: «من كان عدواً لجبريل» (القرآن: ٩٧) إلى آخر الآية.

[٢٧٥/١) (انظر: ٢٥١٤)

تخریج: حديث حسن. قصة الرعد منكرة، فقد تفرد بها بكير بن شهاب.

٢٤٨٤ - حدثنا الحسن بن يحيى: حدثنا الفضل بن موسى عن حسين بن واقد، عن

Day of Sacrifice came, so we slaughtered a cow on behalf of seven, and a camel on behalf of ten.

Comments: [In its chain Hasan bin Yahya is uncertain]

علباء بن أحمر، عن عكرمة، عن ابن عباس
قال: كنا مع النبي ﷺ في سفر، فحضر
النحر، فذبحنا البقرة عن سبعة، والبقر عن
عشرة.

تخریج: في سنده الحسن بن يحيى فيه نظر، لكنه نوع والحسين بن واقد عنده بعض ما
يذكر، وقد تفرد برواية حديث ابن عباس هذا.

2485. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) used to turn to the right and to the left, but he did not twist his neck all the way to the back.

Comments: [Its isnad is saheeh]

٢٤٨٥ - حدثنا الحسن بن يحيى والطالقاني
قالا: حدثنا الفضل بن موسى: حدثنا عبد الله بن سعيد بن أبي هند عن ثور بن زيد، عن عكرمة، عن ابن عباس قال:
كان النبي ﷺ يصلّي يلتفت يميناً وشمالاً،
لا يلوي عنقه خلف ظهره. [انظر:
٢٧٩١، ٢٤٧٦]

قال الطالقاني: حدثني ثور عن عكرمة،
عن ابن عباس قال: كان رسول الله ﷺ ...
يمثله.

تخریج: إسناده صحيح.

٢٤٨٦ - حدثنا وكيع: حدثنا عبد الله بن سعيد بن أبي هند عن رجل من أصحاب
عكرمة قال: كان رسول الله ﷺ يلحظ في صلاته من غير أن يلوي عنقه.

تخریج: هذا مرسل، رواية عكرمة عن النبي
رسالة.

٢٤٨٧ - حدثنا حسن بن الربيع: حدثنا
حماد ابن زيد عن الجعدي أبي عمّان عن

2486. 'Abdullah bin Sa'eed bin Abi Hind narrated, from one of the companions of 'Ikrimah, who said: The Messenger of Allah (ﷺ) used to notice things whilst praying, without turning his neck.

Comments: [This is mursal]

2487. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Whoever sees something in his leader that he

dislikes, let him be patient, for whoever differs a handspan from the main body of the Muslims (*jama'ah*) and dies, his death will be a death of *Jahiliyyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7053) and Muslim (1849)]

أَبِي رَجَاءَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى مِنْ أَمْرِهِ شَيْئًا يَكْرَهُهُ، فَلَا يُضِيرُ، فَإِنَّهُ مِنْ خَالِفِ الْجَمَاعَةِ شَيْئًا فَمَاتَ، فَمَيِّتُهُ جَاهِلَةٌ». [انظر: ٢٧٠٢، ٢٨٢٦، ٢٨٢٥]

تخریج: إسناده صحيح، خ: (٧٠٥٣)، م: (١٨٤٩).

2488. Abul-Mutawakkil narrated that Ibn 'Abbas (رض) narrated that he stayed overnight with the Prophet of Allah (ﷺ) one night. The Prophet of Allah (ﷺ) got up at night, and went out and looked at the sky, then he recited this verse from Al 'Imran: "Verily, in the creation of the heavens and the earth, and in the alternation of night and day - up to glory to - You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire" [Al 'Imran 3:190, 191]. Then he went back to the house and cleaned his teeth with the *siwak* and did *wudoo'*, then he got up and prayed, then he lay down. Then he got up again and looked at the sky, then he recited this verse; then he went back and cleaned his teeth with the *siwak* and did *wudoo'*, then he got up and prayed, then he lay down. Then he went again and looked at the sky, then he recited this verse, then he went back and cleaned his teeth with the *siwak* and did *wudoo'*, then he got up and prayed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (117) and Muslim (256)]

- ٢٤٨٨ - حَدَّثَنَا أَبُو ثُعْبَانَ الْقُضَى بْنُ دُكْنَى: حَدَّثَنَا إِشْتَاعِيلُ بْنُ مُنْلِمِ الْعَبَدِيُّ قَالَ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ: أَنَّ أَبْنَى عَبَّاسٍ حَدَّثَ: أَنَّهُ يَاتِي عِنْدَنِي اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَقَامَ نَحْنُ أَنَا وَالْمُتَوَكِّلُ مِنَ اللَّيلِ، فَعَرَجَ فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَّ هَذِهِ الْآيَةُ الَّتِي فِي الْأَيَّامِ: «إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآتِيكَ أَثْلَى وَالْهَارِ» حَتَّى يَلْعَنَ «سَبِّحْنَاكَ فَقَاتَ عَذَابَ النَّارِ» (آل عمران: ١٩١، ١٩٠) ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اسْطَعْبَعَ، ثُمَّ رَجَعَ أَيْضًا فَنَظَرَ فِي السَّمَاءِ، ثُمَّ رَجَعَ فَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ رَجَعَ أَيْضًا فَنَظَرَ فِي السَّمَاءِ، ثُمَّ رَجَعَ أَيْضًا فَنَظَرَ فِي السَّمَاءِ، ثُمَّ رَجَعَ فَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى. [انظر: ٣٢٧٦، ٣٥٤١، وراجع: ٢١٦٤]

تخریج: إسناده صحيح، خ: (١١٧)، م: (٢٥٦).

2489. It was narrated that Ibn 'Abbas (رض) said: When the Messenger of Allah (ﷺ) said: "Allah hears the one who praises Him," he said: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [Saheeh]

٢٤٨٩ - حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرُو قَالَ: حَدَّثَنَا زَائِدٌ عَنْ مُنْصُورٍ، عَنْ أَبِي هَاشِمٍ، عَنْ يَعْمَى بْنِ عَبَادٍ - أَوْ عَنْ أَبِي هَاشِمٍ، عَنْ حَجَاجَ، شَكَّ مُنْصُورٌ - عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ وَاللَّهُ إِذَا قَالَ: «تَسْمَعُ اللَّهُ لِمَنْ حَمَدَهُ» قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِنْ السَّمَاوَاتِ وَمِنْ أَرْضِ الْأَرْضِ، وَمِنْ كُلِّ شَيْءٍ بَعْدُ».

[راجع: ٢٤٤٠]

قَالَ: وَقَالَ مُنْصُورٌ: وَحَدَّثَنِي عَوْنَانَ عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ هَدْنَا.

تخریج: صحيح. حجاج هو: حجاج بن أرطاة بن دينار، وروايهما عن سعيد بن جبير منقطعة.

2490. It was narrated from Ibn 'Abbas (رض) that it was suggested to the Messenger of Allah (ﷺ) that he should marry the daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding, and what becomes *mahram* (forbidden for marriage) through breastfeeding is that which becomes *mahram* through blood ties."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

2491. It was narrated from Ibn 'Abbas (رض) that 'Ali spoke to the Prophet (ﷺ) about the daughter of Hamzah and mentioned how beautiful she was. The Messenger of Allah (ﷺ) said: "She is the daughter of my brother through breastfeeding." Then the Prophet

٢٤٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ فَتَاهَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ أَبْنِ عَبَاسٍ: أَنَّ رَسُولَ اللَّهِ وَاللَّهُ إِذَا أَرِيدَ عَلَى ابْنَةِ حَمْرَةَ أَنْ يَتَزَوَّجَهَا، فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، وَإِنَّهَا يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ التَّسْبِ».

[انظر: ٣١٤٤، و راجع: ١٩٥٢]

تخریج: إسناده صحيح. خ: (٢٦٤٥)، م: (١٤٤٧).

٢٤٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ، عَنْ أَبْنِ عَبَاسٍ: أَنَّ عَلَيًّا قَالَ لِلَّهِ يَعْلَمُ فِي ابْنَةِ حَمْرَةَ، وَذَكَرَ مِنْ جَمَالِهَا، فَقَالَ رَسُولُ اللَّهِ وَاللَّهُ إِذَا: «إِنَّهَا ابْنَةُ أَخِي مِنَ

of Allah (ﷺ) said: "Do you not know that Allah, may He be glorified and exalted, makes *mahram* (forbidden for marriage) through breastfeeding that which He makes *mahram* through blood ties?"

Comments: [Saheeh and this is a *da'eef isnad*]

2492. It was narrated from Ibn 'Abbas (رضي الله عنه) that he did not see anything wrong with a man getting married whilst in *ihrام*, and he said: The Prophet of Allah (ﷺ) married Maimoonah bint al-Harith at an oasis called Sarif, when he was in *ihrام*. And when the Prophet of Allah (ﷺ) completed his *Hajj*, he moved on and when he was at that oasis he consummated the marriage with her.

Comments: [Its *isnad* is saheeh]

الرَّضَاةَ، ثُمَّ قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَا عِلِّمْتَ أَنَّ اللَّهَ عَزَّ وَجَلَّ حَرَمٌ مِّنَ الرَّضَاةِ مَا حَرَمَ مِنَ السَّبِّ. [انظر: ما قبله]

تخریج: صحيح، وهذا إسناد ضعيف، لضعف على بن زيد ولم يسمعه سعيد من علي بن زيد.

٢٤٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ وَمُحَمَّدُ بْنُ جعفرٍ قَالَا: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ عَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَرَوَّجَ الرَّجُلُ وَهُوَ مُحْرَمٌ، وَيَقُولُ: إِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ مِيمُونَةَ بْنَتَ الْحَارِثَ يَتَاءَ يُقَالُ لَهُ: سُرْفٌ، وَهُوَ مُحْرَمٌ، فَلَمَّا قَضَى نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّةَ، أَقْبَلَ، سَعَى إِذَا كَانَ بِذَلِكَ الْمَاءِ أَغْرَسَ بِهَا. [راجع: ٢٢٠٠]

تخریج: إسناده صحيح.

2493. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) passed by a man whose thigh was showing. He said: "Cover your thigh, for a man's thigh is part of his *'awrah'."*

Comments: [Hasan lishawahidihi and this is a *da'eef isnad*]

٢٤٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي يَحْيَى الْقَنَاتِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ، وَفِي خَدِّهِ خَارِجَةٌ فَقَالَ: «عَطُّ فِي خَدِّكَ، فَإِنَّ فِي خَدِّ الرَّجُلِ مِنْ عُورَتِهِ». [راجع: ١٢٤٩]

تخریج: حسن لشواهدہ، وهذا إسناد ضعيف، أبو يحيى القنات لین الحديث وروى عنه إسرائيل أحادیث كثيرة مناكیر جداً.

2494. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Which of the two recitations came at a later date, the recitation of 'Abdullah

٢٤٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مَهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ أَيُّ

or the recitation of Zaid? He said: We said: The recitation of Zaid. He said: No; the Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel every year, and in the year in which he died, he reviewed it with him twice, and the last recitation was the recitation of 'Abdullah.

Comments: [Saheeh; this is a *da'eef isnad*]

تخریج: صحيح، وهذا إسناد ضعيف، إبراهيم بن مهاجر لatin الحديث.

2495. It was narrated that Ibn 'Abbas (رض) said concerning the verse, "Alif-Lam-Meem. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] The Romans have been defeated" [ar-Room 30:1-2]: They were defeated then they prevailed. The mushrikeen wanted the Persians to prevail against the Byzantines because they were idol-worshippers, and the Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book. They mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said: "They will prevail." Abu Bakr mentioned that to them and they said: Set a deadline: if we prevail, we will have such and such, and if you prevail, you will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned that to the Prophet (ﷺ) and he said:

القراءتين كائنت أخيراً: قراءة عبد الله، أو قراءة زيد؟ قال: فلما: قراءة زيد. قال (١٢٧٦): لا، إلا إنَّ رَسُولَ اللَّهِ يَعْلَمُ كَانَ يَغْرِضُ الْقُرْآنَ عَلَى جَبْرِيلَ كُلَّ عَامٍ مَرَّةً، فَلَمَّا كَانَ فِي الْعَامِ الَّذِي قُضِيَ فِيهِ عَرْضُهُ عَلَيْهِ مَرَّتَيْنِ، وَكَانَتْ آخِرَ الْقِرَاءَةِ قِرَاءَةُ عَبْدِ اللَّهِ.

[انظر: ٢٩٩٩، ٣٤٢٢، و راجع: ٢٠٤٢]

٢٤٩٥ - حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرُو: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سُفْيَانَ، عَنْ حَيْبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَ عَبَّاسٍ فِي قُولِيَّة: «الَّتِي ۝ غَلَبَتِ الرُّومُ» قَالَ: غَلَبَتْ وَغَلَبَتْ قَالَ: كَانَ الْمُشْرِكُونَ يُحْبِّونَ أَنْ تَظْهَرَ فَارِسُ عَلَى الرُّومِ، لِأَنَّهُمْ أَمْلُ أُوْتَانِ، وَكَانَ الْمُسْلِمُونَ يُحْبِّونَ أَنْ تَظْهَرَ الرُّومُ عَلَى فَارِسِ، لِأَنَّهُمْ أَهْلُ كِتَابٍ، فَدَكَرَوْهُ لِأَبِي بَكْرٍ، فَذَكَرَهُ أَبُو بَكْرٍ لِرَسُولِ اللَّهِ يَعْلَمُ، فَقَالَ رَسُولُ اللَّهِ يَعْلَمُ: «أَمَا إِنَّهُمْ سَيِّئُلُونَ» قَالَ: فَذَكَرَهُ أَبُو بَكْرٍ لَهُمْ، فَقَالُوا: اجْعَلْنَا وَيَتَنَكَ أَجَلًا، فَإِنْ ظَهَرْنَا، كَانَ لَنَا كَذَا وَكَذَا، وَإِنْ ظَهَرْتُمْ، كَانَ لَكُمْ كَذَا وَكَذَا. فَجَعَلَ أَجَلًا خَمْسَ سِنِينَ، فَلَمْ يَظْهِرُوا، فَذَكَرَ ذَلِكَ أَبُو بَكْرٍ لِلثَّمَنِ يَعْلَمُ، فَقَالَ: «أَلَا جَعَلْنَاهَا إِلَى دُونِهِ؟» قَالَ: أَرَاهُ قَالَ: الْعَشْرُ؟» قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ: الْبِضْعُ مَا دُونَ الْعَشْرِ - ثُمَّ ظَهَرَتِ الرُّومُ بَعْدُ، قَالَ: فَذَلِكَ

"Why didn't you make it within ten years?" - Sa'eed bin Jubair said: Less than ten years - Then the Byzantines prevailed after that. That is what Allah said: "Alif-Lam-Meem. The Romans have been defeated... And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians) -With the Help of Allah" [ar-Room 30:1-5].

Comments: [Its isnad is saheeh]

2496. 'Abdullah bin Abi Mulaikah narrated that Dhakwan, 'A'ishah's doorkeeper, told him that 'Abdullah bin 'Abbas (رضي الله عنهما) came and asked for permission to enter upon 'A'ishah. I [Dhakwan] came and found that her brother's son, 'Abdullah bin 'Abdur-Rahman, was with her. I said: Ibn 'Abbas is here, asking for permission to come in. Her nephew 'Abdullah came to her and bent down, and said: 'Abdullah bin 'Abbas is asking permission to come in. This was when she was dying. She said: Keep Ibn 'Abbas away from me. He said: O my mother, Ibn 'Abbas is one of your righteous sons; let him greet you and bid you farewell. She said: Let him in if you want. So I let him and, and when he sat down he said: Be of good cheer. She said: You too. He said: There is nothing between you and meeting Muhammad (صلوات الله عليه وسلم) and the beloved ones except the departure of the soul from the body. You were the dearest of the wives of the Messenger of Allah (صلوات الله عليه وسلم) to the

فَوْلَهُ: «الَّتِي أَنْتَ أَعْلَمُ» إِلَى فَوْلَهِ:
﴿وَيَوْمَ يُفْسَدُ الْمُؤْمِنُونَ﴾ قَالَ: يَفْرَحُونَ
﴿يَتَصَرَّفُ اللَّهُ﴾ [انظر: ٢٧٦٩]

تخریج: إسناده صحيح.

٤٩٦- حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرِو قَالَ: حَدَّثَنَا
رَائِدَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُكْمَيْمٍ قَالَ: حَدَّثَنِي
عَبْدُ اللَّهِ بْنُ أَبِي مُنْيَكَةَ أَنَّهُ حَدَّثَنِي ذَكْرَانٌ حَاجِبٌ
عَائِشَةَ: أَنَّهُ جَاءَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا يَسْتَأْذِنُ عَلَى عَائِشَةَ، فَجَئَتْ وَعِنْدَ
رَأْسِهَا ابْنُ أَجِيَّهَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ،
فَقَلَّتْ: هَذَا ابْنُ عَبَّاسٍ يَسْتَأْذِنُ، فَأَكَبَ عَيْنَاهَا
ابْنُ أَجِيَّهَا عَبْدُ اللَّهِ، فَقَالَ: هَذَا عَبْدُ اللَّهِ بْنُ
عَبَّاسٍ يَسْتَأْذِنُ، وَهِيَ تَمُوتُ، فَقَالَتْ: دَعْنِي
مِنْ ابْنِ عَبَّاسٍ، فَقَالَ: يَا أُمَّةَهُ، إِنَّ ابْنَ عَبَّاسٍ
مِنْ صَالِحِي بَنِيكَ، لِيَسْلِمْ عَلَيْكَ، وَيُبَدِّلُكَ.
فَقَالَتْ: الَّذِنَ لَهُ إِنْ شِئْتَ. قَالَ: فَإِذَا خَلَّتْهُ، فَلَمَّا
جَلَسَ قَالَ: أَبْشِرِي. فَقَالَتْ: أَيْضًا، فَقَالَ: مَا
بَيْنَكَ وَبَيْنَ أَنْ تَلْقَى مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْأَجَّةَ، إِلَّا
أَنْ تَخْرُجَ الرُّوحُ مِنَ الْجَسَدِ، كُنْتَ أَحَبَّ نِسَاءَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَسُولِ اللَّهِ، وَلَمْ يَكُنْ
رَسُولُ اللَّهِ يُبَحِّثُ إِلَّا طَيْبًا، وَسَقَطَ قَلَدَتِكَ
لِيَلَّةَ الْأَبْوَاءِ، فَأَضْبَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى

Messenger of Allah, and the Messenger of Allah (ﷺ) would not have loved anyone but one who was good. Your necklace was lost on the night of al-Abwa', and the Messenger of Allah (ﷺ) stayed to look for it and in the morning he found himself and the people with no water. Then Allah revealed the words "perform *Tayammum* with clean earth" [al-Ma'idah 4:43]. That was because of you, the concession that Allah granted to this *ummah*. And Allah revealed your innocence from above the seven heavens and Jibreel brought it, and there is no mosque in which Allah is remembered but this verse is recited night and day therein. She said: Leave me alone, O Ibn 'Abbas. By the One in Whose hand is my soul, would that I had been forgotten and out of sight! (cf. 19:23).

Comments: [Its *isnad* is *qawi*]

2497. Sufyan narrated from Laith from a man who said: Ibn 'Abbas (رض) said to her: You were called Ummul-Mu'mineen so as to be blessed; it was your name before you were born.

Comments: [Its *isnad* is *da'eef*, Laith bin Abu Sulaim is *da'eef* and his Shaikh is unknown]

2498. 'Ata' narrated that Ibn 'Abbas told him that when the Messenger of Allah (ﷺ) raised his head from bowing, he said: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

يُضيَّحُ فِي الْمُنْزِلِ، وَأَضْبَحَ النَّاسُ لَيْسَ مَعَهُمْ مَاءً، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «فَتَبَرَّأُوا مِنْهَا» (المائدة: ٦) فَكَانَ ذَلِكَ فِي سَبَبِكَ وَمَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ لِهِمْ أَمْمَةً مِنَ الرُّؤْسَةِ، وَأَنْزَلَ اللَّهُ بِرَاءَتِكَ مِنْ فَوْقِ سَمَوَاتٍ، جَاءَ بِهِ الرُّوحُ الْأَمِينُ، فَأَضْبَحَ لَيْسَ لِلَّهِ مَسْجِدٌ مِنْ مَسَاجِدِ اللَّهِ يُذَرُّ فِي اللَّهِ إِلَّا يَنْلَى فِيهِ آتَاهُ اللَّيْلَ وَآتَاهُ النَّهَارَ. قَالَتْ: دَعْنِي مِنْكَ يَا ابْنَ عَبَّاسٍ، وَالَّذِي تَقْسِي بِيَدِهِ، لَوْدَدْتُ أَنِّي كُنْتُ سَنِيَّا مُشَيْئًا. [راجع: ١٩٠٥، وانظر: ٣٢٦٢]

تخریج: إسناده قوي.

- ٢٤٩٧ - حَدَّثَنَا سَنِيَّا عَنْ لَيْثٍ عَنْ رَجُلٍ قَالَ: قَالَ لَهَا ابْنُ عَبَّاسٍ: إِنَّمَا سُمِّيَ أَمَّ الْمُؤْمِنِينَ لِتَسْعِدِي، وَإِنَّهُ لَا شُمُوكَ قَبْلَ أَنْ تُولِّدِي. [راجع: ١٩٠٦]

تخریج: إسناده ضعيف، ليث بن أبي سليم ضعيف وشيخه معهول.

- ٢٤٩٨ - حَدَّثَنِي مَعَاوِيَةُ: حَدَّثَنَا زَائِدَةُ عَنْ هِشَامٍ، عَنْ قَيْسِ بْنِ سَعْدٍ: حَدَّثَنِي عَطَاءُ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِنْ إِلَهٍ لَا إِلَهَ إِلَّا أَنْتَ،

Comments: [Its *isnad* is *saheeh*, Muslim (478)]

وَمِنْ مَا شِئْتُ مِنْ شَيْءٍ بَعْدُ». [انظر: ٣٤٩٨، وراجع: ٢٤٤٠]

تغريب: إسناده صحيح. م: (٤٧٨).

2499. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade mixing dates once they begin to ripen (*ballt*) with unripe dates that have begun to take on a red or yellow colour (*zahw*).

Comments: [Its *isnad* is *saheeh*, Muslim (1995)]

٢٤٩٩- حَدَّثَنَا مُعاوِيَةُ - هُوَ ابْنُ عَمْرُو : حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا حَيْبُ بْنُ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الدُّبَابِ وَالْحَتْشَمِ وَالْمَرْفَقِ وَالْمَتَّبِ، وَأَنْ يُخْلَطُ الْبَلْحُ وَالرَّهْوُ. [انظر: ٢٦٥٠، ٢٧٧١، ٣١١٠، ٣٤٩٨، وراجع: ١٩٦١]

تغريب: إسناده صحيح. م: (١٩٩٥).

2500. It was narrated that Ibn 'Abbas (رض) said: The conquest (of Makkah) occurred on the thirteenth of Ramadan.

Comments: [Its *isnad* is *hasan*]

٢٥٠٠- حَدَّثَنَا مُعاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ مُحَمَّدٍ بْنِ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ الْفَتحُ فِي ثَلَاثَ عَشْرَةَ خَلَتْ مِنْ رَمَضَانَ.

تغريب: إسناده حسن.

2501. It was narrated that Mujahid said: We were with Ibn 'Abbas (رض) and they mentioned the Dajjal, saying that written between his eyes will be (the letters) kaf, fa', ra'. He said: What are you saying? He said: They are saying that written between his eyes will be (the letters) kaf, fa', ra'. Ibn 'Abbas (رض) said: I did not hear him say this; rather he said: "As for Ibraheem (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), look at your companion [meaning himself]. As for Moosa (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), he was dark with curly hair, riding a red camel with reins of palm-fibres. It is as if I can

٢٥٠١- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ أَبِي عَوْنَى، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، فَذَكَرُوا الدَّجَّالَ فَقَالُوا: إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَفْ رَأْ. قَالَ: مَا تَقُولُونَ؟ قَالَ: يَقُولُونَ: مَكْتُوبٌ (٢٧٧/١) بَيْنَ عَيْنَيْهِ: كَفْ رَأْ. قَالَ: فَقَالَ أَبْنُ عَبَّاسٍ: لَمْ أَشْعُمْ قَالَ ذَلِكَ، وَلَكِنْ قَالَ: «أَمَّا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَأَنْظُرُوا إِلَيْهِ صَاحِبِكُمْ، وَأَمَّا مُوسَى عَلَيْهِ السَّلَامُ، فَرَجِلٌ أَدْمَ جَدَّهُ عَلَى جَمِيلٍ أَخْمَرٍ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ

see him going down into the valley, reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1555) and Muslim (166)]

2502. It was narrated that Mujahid said: They mentioned him - meaning the Dajjal - and he said: Written between his eyes will be (the letters) kaf, fa', ra'. Ibn 'Abbas (ﷺ) said: I did not hear him say that; rather he said: "As for Ibraheem (عَلَيْهِ السَّلَامُ), look at your companion - Yazeed said: meaning himself (عَلَيْهِ السَّلَامُ). - And as for Moosa (عَلَيْهِ السَّلَامُ), he was dark with curly hair, tall, riding a red camel with reins of palm-fibres. It is as if I can see him going down into the valley, reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*]

2503. It was narrated from Muhammad that Ibn 'Abbas - Ibn 'Awn said: I think he attributed it to the Prophet (ﷺ) - instructed a caller to call out on a rainy day: "Pray where you are [where your mounts or tents are]."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (616) and Muslim (699)]

2504. It was narrated from Ibn 'Abbas (ﷺ) that a sheep died in one of the houses of the Prophet's wives, and the Prophet (ﷺ) said: "Why don't you make use of its skin?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (363)]

إِنَّمَا إِذَا انْحَدَرَ فِي الْوَادِي يَلْبَسُ^١». [انظر:

٢٥٠٢، ٢٦٩٧، وراجع: ١٨٥٤]

تخریج: إسناده صحيح. خ: (١٥٥٥)، م: (١٦٦).

٢٥٠٢ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَبْنُ عَوْنَى عَنْ مُجَاهِدٍ قَالَ: ذَكْرُوهُ - يَعْنِي الدَّجَالَ - فَقَالَ: مَكْتُوبٌ بَيْنَ غَيْنِيهِ: كَفَرَ رَجُلٌ أَبْنُ عَبَّاسٍ: لَمْ أَشْنَعْهُ يَقُولُ ذَلِكَ، وَلَكِنْ قَالَ: «أَمَا إِبْرَاهِيمُ عَلَيْهِ الصَّلَوةُ وَالسَّلَامُ، فَانظُرُوا إِلَيْهِ صَاحِبِكُمْ» - قَالَ يَزِيدُ: يَعْنِي نَفْسَهُ - وَأَمَا مُوسَى فَرَجَلٌ آدُمُ جَعْدَ طَوَالٌ، عَلَى جَنْبِ أَخْمَرَ مَطْحُومٍ بِخُلْبَةٍ، كَانَيْتُ أَنْظُرُ إِلَيْهِ، وَقَدْ انْحَدَرَ مِنَ الْوَادِي يَلْبَسُ^٢». [راجع ما قبله]

قَالَ أَبْنِي: قَالَ هُشَيْمٌ: الْخُلْبَةُ: الْلَّيفُ.

تخریج: إسناده صحيح. راجع ما قبله.

٢٥٠٣ - حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ عَنْ أَبْنِ عَوْنَى عَنْ مُحَمَّدٍ: أَنَّ أَبْنَ عَبَّاسٍ قَالَ أَبْنُ عَوْنَى: أَطْلَهُ قَدْ رَفَعَهُ - قَالَ: أَمْرَ مُنَادِيَا، فَنَادَى فِي يَوْمٍ مَظِيرٍ: أَنْ حَسُلُوا فِي رِحَالِكُمْ.

تخریج: إسناده صحيح. خ: (٦١٦)، م: (٦٩٩).

٢٥٠٤ - حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي أَبْنَ نَافِعَ - عَنْ عُمَرِ بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّهُ مَاتَ شَاءَ فِي بَعْضِ بَيْوَاتِ نِسَاءِ النَّبِيِّ يَعْلَمُهُ، فَقَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ: «أَلَا اسْتَعْتَمْ بِمَسْكِنَهَا؟». [راجع: ٢٠٠٣]

تخریج: إسناده صحيح. خ: (١٤٩٢)، م: (٣٦٣).

٤٥٠٥ - حَدَّثَنَا أَبْنُ أَبِي بَكْرٍ: حَدَّثَنَا إِبْرَاهِيمُ
 - يَعْنِي ابْنَ نَافِعٍ - عَنْ وَهْبِ بْنِ مَيْمَانِي
 الْعَذَنِي، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِي
 عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ السُّجُودَ
 بَعْدَ الرُّكُوعَ يَقُولُ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ
 مِنْ السَّمَاوَاتِ وَمِنْ الْأَرْضِ، وَمِنْ مَا
 شَيْئَتْ مِنْ شَيْءٍ وَبَعْدُ». [راجٌ: ٢٤٤٠]

تخریج: حديث صحيح، وهب بن ميسان مستور، وقد تربى.

2506. It was narrated from Ibn 'Abbas (رض) that when the Prophet (ﷺ) wanted to prostrate after bowing, he would say: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [A *saheeh hadceeth*]

٤٥٠٦ - حَدَّثَنَا مُوسَى بْنُ دَاؤُدَ قَالَ: حَدَّثَنَا
 أَبْنُ لَبِيعَةَ عَنْ خَالِدِ بْنِ أَبِي عُمْرَانَ، عَنْ
 حَشْنِ الصَّنَاعِيِّ، عَنْ أَبِي عَبَّاسٍ قَالَ: وَلِدَ
 النَّبِيُّ ﷺ يَوْمَ الْأَثْنَيْنِ، وَأَشْتَرَّ يَوْمَ الْأَثْنَيْنِ،
 وَتَوَفَّ يَوْمَ الْأَثْنَيْنِ، وَخَرَجَ مُهَاجِرًا مِنْ مَكَّةَ
 إِلَى الْمَدِينَةِ يَوْمَ الْأَثْنَيْنِ، وَقَدِيمُ الْمَدِينَةِ يَوْمَ
 الْأَثْنَيْنِ، وَرَفَعَ الْحَجَرَ الْأَشْوَدَ يَوْمَ الْأَثْنَيْنِ.

تخریج: إسناده ضعيف، لضعف عبدالله بن لهيعة.

2507. It was narrated that Ibn 'Abbas (رض) said: I saw the Prophet (ﷺ) standing in 'Arafat, with al-Fadl seated behind him on his mount. A Bedouin came and stood nearby, with a slave woman behind him, and al-Fadl started looking at her. The Messenger of Allah (ﷺ) noticed that, and started turning his face away. Then he said: "O people, it is not righteousness to move quickly with camels and horses; you should be calm." Then he moved on, and I never saw any camel raising its feet and running, until

٤٥٠٧ - حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا
 حَرِيرٌ عَنِ الْأَعْمَشِ، عَنِ الْحَكْمَ، عَنْ
 يَقْسِمٍ، عَنْ أَبِي عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ
 يَعْرَفَاتٍ وَاقِفًا، وَقَدْ أَرَدَفَ الْفَضْلَ، فَجَاءَهُ
 أَغْرَازِيَّ فَوَقَفَ قَرِبًا وَأَمْأَةً خَلْفَهُ، فَجَعَلَ
 الْفَضْلَ يَنْتَرِي إِلَيْهَا، فَقَطَّعَ لَهُ رَسُولُ اللَّهِ ﷺ،
 فَجَعَلَ يَضْرِفُ وَجْهَهُ، قَالَ: ثُمَّ قَالَ: «يَا أَيُّهَا
 النَّاسُ، لَئِنِّي لَأَخَافُ الْخَلِيلَ وَلَا إِلِيلَ،
 لَعْلَيْكُمْ بِالسَّكِينَةِ». قَالَ: ثُمَّ أَفَاضَ، قَالَ:
 فَمَا رَأَيْتُهَا رَافِعَةً يَدَهَا غَارِبَةً حَتَّى أَتَى جَمِيعًا،

he came to Muzdalifah. When he halted in Muzdalifah, he seated Usamah behind him on his mount, then he said: "O people, it is not righteousness to move quickly with camels and horses; you should be calm." Then he moved on, and I never saw any camel raising its feet and running, until he came to Mina. And we came with a multitude of the weak of Banu Hashim on donkeys of theirs, and he started patting our thighs and saying: "O my sons, move on, but do not stone the *Jamrah* until the sun rises."

Comments: [Its *isnad* is *saheeh*]

2508. It was narrated from Ibn 'Abbas (رض) that when the Messenger of Allah (ﷺ) entered the Ka'bah, he found in it an image of Ibraheem (رض) and an image of Maryam. He said: "As far as they are concerned, they had heard that the angels do not enter a house in which there is an image. This is an image of Ibraheem, why is he casting arrows?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3351)]

قال: فلما وقف يجتمع أرذف أسامه، ثم قال: «يا أيها الناس، إن البر ليس بليخافى الخيل والإبل، فعلمكم بالشقيقة». قال: ثم أضاف، فما زأيتها رافعة يدها عاوية، حتى أثث مئى، فأثثنا بسوار ضيق تبى هاشم على حمرات لهم، فجعل يتضرى فأخذنا وينقول: «يا بني، أفيضوا، ولا ترموا الجمرة حتى تطلع الشمس». [انظر: ٣٠٠٣، ٣٥١٣، ٣٠٠٦، وراجع: ٢٠٩٩]

تخرج: إسناده صحيح.

- ٢٥٠٨ - حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنْ بُكَيْرًا حَدَّثَهُ عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْبَيْتَ، وَجَدَ فِيهِ صُورَةَ إِبْرَاهِيمَ، وَصُورَةَ مَرْيَمَ نَقَالَ: «أَمَّا هُنْ، فَقَدْ سَوَعُوا أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتَنَا فِيهِ صُورَةً، هَذَا إِبْرَاهِيمُ مُصَوَّرٌ، فَمَا بَالُهُ يَسْتَشْبِهُ؟!». [انظر: ٣٤٥٥، ٣٠٩٣]

تخرج: إسناده صحيح. خ: (٣٣٥١).

- ٢٥٠٩ - حَدَّثَنَا هَارُونُ - قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ - قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو ضَغْرِي عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَمَرَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ:

the funeral prayer) for him. So I told him and he said: Are there forty? I said: Yes. He said: Bring him out, for I heard the Messenger of Allah (ﷺ) say: "There is no Muslim who dies, and forty men who do not associate anything with Allah stand to offer the funeral prayer for him, but Allah will accept their intercession for him."

Comments: [Its isnad is jayyid]

أَنَّهُ ماتَ ابْنُ لَهُ يَقْدِيرُ، أَوْ يُعْتَفَى، فَقَالَ: يَا كُرَيْبُ، انْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ، قَالَ: فَعَرَجْتُ، فَلَذَا نَاسٌ قَدْ اجْتَمَعُوا لَهُ، فَأَخْبَرْتُهُ، قَالَ: يَقُولُ: هُمْ أَزْبَعُونَ؟ قَالَ: نَعَمْ. قَالَ: أَخْرِجُوهُ، فَإِنِّي سَبَقْتُ رَسُولَ اللَّهِ يَقْرَئُهُ يَقُولُ: «مَا مِنْ مُسْلِمٍ يَمُوتُ إِلَّا عَلَى جِنَانَرْبِي أَزْبَعُونَ رَجُلًا لَا يُشَرِّكُونَ بِاللَّهِ شَيْئًا» (١) (٢٧٨/١) إِلَّا شَفَعُهُمُ اللَّهُ فِيهِ.

تخریج: إسناده حید. م: (٩٤٨).

2510. It was narrated from Ibn 'Abbas (رض) that a man set out and two men followed him, and another man followed them, saying: Go back. So they went back. He said to him: These are two devils, and I kept on at them until I sent them back. When you go to the Prophet (ﷺ), convey our salams to him and tell him that I am collecting their zakah; if it was good for him we would have sent it to him. As a result of that, the Messenger of Allah (ﷺ) forbade travelling alone.

Comments: [Its isnad is hasan]

٢٥١٠ - حَدَّثَنَا عَبْدُ الْجَيَّارَ بْنُ مُحَمَّدٍ - يَعْنِي الْخَطَّابِيَّ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرُو وَعَنْ عَنْ الْكَرِيمِ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا خَرَجَ كَبِيْرَهُ رَجُلَيْنِ، وَرَجُلًا يَتَّلَوْهُمَا، يَقُولُ: أَرْجِعَا، قَالَ: فَرَجَعَا، قَالَ: فَقَالَ لَهُ: إِنَّهُمْ شَيْطَانَيْنِ، وَإِنِّي لَمْ أَرْلِهِمَا حَتَّى رَدَدْتُهُمَا، فَإِذَا أَتَيْتَ النَّبِيَّ يَقْرَئُهُ الشَّلَامَ، وَأَغْلِمْهُ أَنَا فِي جَمْعِ صَدَقَاتِنَا، وَلَنْ كَانَتْ تَضَلُّ لَهُ لَا رَسَلَنَا بِهَا إِلَيْهِ. قَالَ: فَتَهَى رَسُولُ اللَّهِ يَقْرَئُهُ عَنْ ذَلِكَ عَنِ الْخَلْوَةِ. [انظر: (٢٧١٩)]

تخریج: إسناده حسن.

2511. It was narrated that al-Mas'oodi said: We have never seen anyone who was a greater supporter of the Shi'i view than 'Adiyy bin Thabit.

Comments: [This is a report from al-Mas'oodi]

٢٥١١ - حَدَّثَنَا أَبُو قَطْنَنَ عَنِ الْمَسْعُودِيِّ قَالَ: مَا أَذْرَكَنَا أَحَدًا أَفْوَمَ يَقُولُ الشِّيَعَةَ مِنْ عَدِيَّ ابْنِ ثَابِتٍ.

تخریج: وهذا أثر عن المسعودي وهو: عبد الرحمن بن عبد الله بن عتبة. عدي بن ثابت ثقة، غالبي في التشيع.

2512. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The price of a dog is evil." He said: "If he comes to you asking for the price of the dog, fill his palms with dust."

Comments: [Its isnad is hasan]

٢٥١٢ - حَدَّثَنَا عَبْدُ الْجَبَارِ بْنُ مُحَمَّدٍ - يَعْنِي الْخَطَّابِي - : حَدَّثَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ عَبْرُو - عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْرَيْرٍ، عَنْ أَبِي عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَمَنُّ الْكَلْبِ تَحِيلُّهُ» قَالَ: «إِنَّمَا جَاءَكَ يَطْلُبُ تَمَنَّ الْكَلْبِ، فَامْلأُ كَفَنَهُ تُرَابًا».

[انظر: ٢٦٢٦، ٣٢٧٣، وراجع: ٢٠٩٤]

تخریج: إسناده حسن.

2513. It was narrated that Abu Hassan said: A man from Balhujaim said: O Abu 'Abbas, what about this verdict that may become widespread among the people, that whoever circumambulates the Ka'bah may exit *ihram*? He said: This is the *Sunnah* of your Prophet (ﷺ), even if you do not like it.

Comments: [Its isnad is saheeh, Muslim (1244)]

٢٥١٣ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شُعْبَةُ عَنْ قَنَادَةَ، عَنْ أَبِي حَسَنَ قَالَ: قَالَ رَجُلٌ مِنْ بَلْهُجَيْمِ: يَا أَبَا عَبَّاسٍ، مَا هَذِهِ الْفُتْنَةُ الَّتِي قَدْ تَقْسَمَتْ بِالنَّاسِ: أَنَّ مَنْ طَافَ بِالنَّبِيِّ فَقَدْ حَلَّ؟ قَالَ: شَهَدْتُكُمْ بِكُلِّ شَيْءٍ، وَإِنْ رَغَمْتُمْ.

[انظر: ٣١٨٣، ٣١٨١، ٢٥٣٩]

تخریج: إسناده صحيح. م: (١٢٤٤).

2514. Ibn 'Abbas (رضي الله عنه) said: A group of Jews came to the Prophet of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) one day and said: O Abul-Qasim, tell us about some matters that we want to ask you about, that no one knows except a Prophet. He said: "Ask me whatever you want, but give me a promise by Allah and the promise that Ya'qoob (عَلَيْهِ السَّلَامُ) took from his sons, that if I tell you what you recognize, you will follow me in Islam." They said: We agree. He said: "Then ask me whatever you want." They said: Tell us about four things that we are going to ask you about: tell us about the food

٢٥١٤ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنَا شَهْرُ: قَالَ أَبْنُ عَبَّاسٍ: حَضَرَتِ عِصَابَةٌ مِنَ الْيَهُودِ تَبَيَّنَ اللَّهُ تَعَالَى عَنْهُمَا، قَالُوا: يَا أَبَا الْقَاسِمِ، حَدَّثَنَا عَنْ خَلَالِ نَسَائِكَ عَنْهُ لَا يَعْلَمُهُنَّ إِلَّا تَبَيَّنَ ذَمَّةُ اللَّهِ، وَمَا أَخَدَ يَعْقُوبَ عَلَيْهِ السَّلَامَ عَلَى بَيْهِ: لَئِنْ أَنَا حَدَّثْتُكُمْ شَيْئاً فَعَرَفْتُمُوهُ، لَشَانِعُتِي عَلَى الإِسْلَامِ» قَالُوا: فَذَلِكَ لَكَ قَالَ: «فَسَلُونِي عَمَّا شَيْئَمْ» قَالُوا: أَخْبَرْنَا أَبْيَ الطَّغَامِ أَرْبَعَ خَلَالِ نَسَائِكَ عَنْهُ: أَخْبَرْنَا أَبْيَ الطَّغَامِ

that Isra'el forbade to himself before the Torah was revealed; tell us how the woman's water and the man's water are and how the male can come from it; tell us how this unlettered Prophet is when he sleeps, and tell who his companion among the angels is. He said: "You are bound by the promise and covenant of Allah, that if I tell you, you will follow me." And they gave him the promise and covenant he wanted. He said: "I adjure you by the One Who revealed the Torah to Moosa (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), do you know that Isra'el Ya'qoob (عَلَيْهِ السَّلَامُ) became very sick and his sickness lasted for a long time, then he made a vow to Allah that if Allah healed him from his sickness, he would forbid to himself the dearest of drinks and food to himself; the dearest of food to him was camel meat and the dearest of drinks was camel's milk?" They said: Yes, by Allah. He said: "O Allah, bear witness over them. I adjure you by Allah, besides Whom there is no other god, Who revealed the Torah to Moosa, do you know that the water of the man is white and thick, and the water of the woman is yellow and thin, and whichever of them prevails, the child will resemble him or her; if the man's water prevails over the woman's the child will be male by Allah's leave, and if the woman's water prevails over the man's, the child will be female by Allah's leave?" They said: Yes, by Allah. He said: "O Allah, bear witness over them. I adjure you

حَرَمَ إِسْرَائِيلَ عَلَى نَفِيْهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَاةُ؟ وَأَخْبَرْنَا كَيْفَ مَاءُ الْمَرْأَةِ، وَمَاءُ الرَّجُلِ؟ كَيْفَ يَكُونُ الدَّكَرُ بِمِنْهُ؟ وَأَخْبَرْنَا كَيْفَ هَذَا النَّبِيُّ الْأُمِّيُّ فِي النَّوْمِ؟ وَمَنْ وَلَيْهِ مِنَ الْمَلَائِكَةِ؟ قَالَ: «فَعَلَيْكُمْ عَهْدُ اللَّهِ وَمِيثَاقُهُ، لَيْسَ أَنَا أَخْبَرْتُكُمْ لِتَشْبَعُنِي». قَالَ: فَأَغْطِظُهُ مَا شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ. قَالَ: «فَأَنْشَدْتُكُمْ بِالَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ يَعْقُوبُ عَلَيْهِ السَّلَامُ مَرْضٌ مَرَضًا شَدِيدًا، وَطَالَ سَقْمُهُ، فَنَذَرَ لِلَّهِ نَذْرًا لِيُشَاهِدَ اللَّهَ تَعَالَى مِنْ سَقْمِهِ، لِيَحْرُمَ أَحَبَّ الشَّرَابِ إِلَيْهِ، وَأَحَبَّ الطَّعَامِ إِلَيْهِ، وَكَانَ أَحَبَّ الطَّعَامِ إِلَيْهِ لَحْمَانُ الْأَبِيلِ، وَأَحَبَّ الشَّرَابِ إِلَيْهِ أَبْلَاهُنَا؟» قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: «اللَّهُمَّ اشْهُدْ عَلَيْهِمْ، فَأَنْشَدْتُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ مَاءَ الرَّجُلِ أَبْيَضُ غَلَبًا عَلَيْهِ، وَأَنَّ مَاءَ الْمَرْأَةِ أَصْفَرُ رَفِيقًا، فَإِنْهُمَا غَلَبَا كَانَ لَهُ التَّوْلِدُ وَالشَّيْبُ يَأْذِنُ اللَّهُ، إِنْ عَلَا مَاءُ الرَّجُلِ عَلَى مَاءِ الْمَرْأَةِ كَانَ ذَكْرًا يَأْذِنُ اللَّهُ، وَإِنْ عَلَا مَاءُ الْمَرْأَةِ عَلَى مَاءِ الرَّجُلِ كَانَ أَثْنَيْ بِيَأْذِنِ اللَّهِ؟» قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: «اللَّهُمَّ اشْهُدْ عَلَيْهِمْ، فَأَنْشَدْتُكُمْ بِالَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ هَذَا النَّبِيُّ الْأُمِّيُّ تَنَاهَ عَنِّيْهِ وَلَا يَتَنَاهَ قَلْبُهُ؟» قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: «اللَّهُمَّ اشْهُدْ» قَالُوا: وَأَئْتَ الْأَنَّ فَحَدَّثَنَا: مَنْ وَلَيْكَ مِنْ

by Allah, Who revealed the Torah to Moosa, do you know that the eyes of this unlettered Prophet sleep, but his heart does not sleep?" They said: Yes, by Allah. He said: "O Allah, bear witness over them." They said: Now tell us: who is your companion among the angels? For this is what will decide whether we join you or keep away from you." He said: "My companion is Jibreel (جبريل); Allah never sent any Prophet but he was his helper." They said: In that case we will keep away from you; if your helper was anyone else among the angels, we would have followed you and believed you. He said: "What is keeping you from believing him?" They said: He is our enemy. At that point Allah said: "Say (O Muhammad (ﷺ)): Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission-up to- the Book of Allah behind their backs as if they did not know!" [al-Baqarah 2:97-101]. At that point, "So they have drawn on themselves wrath upon wrath" [al-Baqarah 2:90].

Comments: [Hasan ; this is a da'eef isnad]

2515. A similar report was narrated from Ibn 'Abbas (رض).

Comments: [Hasan ; this is a da'eef isnad]

2516. It was narrated that Sa'eed bin Jubair said: I came to Ibn 'Abbas (رض) when he was eating

الْمَلَائِكَةَ؟ فَعَنْهَا تُجَامِعُكَ أَوْ تُفَارِقُكَ. قَالَ: «إِنَّ وَلِيَّ جِبْرِيلٌ عَلَيْهِ السَّلَامُ، وَلَمْ يَتَعَثَّثْ اللَّهُ أَيُّهُ قَطُّ إِلَّا هُوَ وَلِيَّهُ» قَالُوا: فَمَنْدَهَا تُفَارِقُكَ، لَئِنْ كَانَ وَلِيُّكَ سِوَاهُ مِنَ الْمَلَائِكَةِ لَتَابَنَاكَ وَصَدَّقَنَاكَ. قَالَ: «فَمَا يَمْنَعُكُمْ مِنْ أَنْ تُصَدِّقُوهُ؟» قَالُوا: إِنَّهُ عَدُوُنَا. قَالَ: فَعَنْهُ ذَلِكَ قَاتَ اللَّهُ عَزَّ وَجَلَّ: «فَلَمْ تَكُنْ كَاتِكَ عَدُوًا لِجِبْرِيلَ فَإِنَّهُ رَزَّلَ عَلَى فَلِكَ بِإِذْنِ اللَّهِ» إِلَى قَوْلِهِ عَزَّ وَجَلَّ: «كَتَبَ اللَّهُ وَرَأَهُ طُهُورُهُمْ كَانُوهُمْ لَا يَعْلَمُونَ» فَمِنْ ذَلِكَ لِبَيْهَوْ وَيَقْسِبُ عَلَى عَصَبَيْهِ» الآية. (البقرة: ٩٠) [راجع: ٢٤٨٣]

تخریج: حسن، وهذا إسناد ضعيف، عبد الحميد بن بهرام تكلم في روايته عن شهر وشهر ابن حوشب ضعيف.

٢٥١٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ بَكَارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامٍ: حَدَّثَنَا شَهْرٌ عَنْ أَبْنِ عَبَّاسٍ يَتْخُرِّهُ، [راجع: ما قبله] تخریج: حسن، وهذا إسناد ضعيف كسابقه.

٢٥١٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهْبَيْتُ: حَدَّثَنَا أَئُوبُ عَنْ رَجُلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَتَيْتُ

pomegranates in Arafah and he narrated that the Messenger of Allah (ﷺ) broke his fast in 'Arafah; Ummul-Fadl sent some milk to him and he drank it.

Comments: [A saheeh hadeeth and its isnad is da'eef]

2517. It was narrated that Ibn Abbas said that the Prophet (ﷺ) broke his fast in Arafah, Ummul-Fadl sent some milk to him and he drank it.

Comments: [Its isnad is saheeh]

2518. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I did Hajj, and Sinan had a sacrificial animal with him, but it slowed him down and he got fed up with it. I said: If I reach Makkah, I will ask advice about this. When we came to Makkah, I said: Let us go to Ibn 'Abbas (رض). So we entered upon him, and there was a young girl with him. I had two questions and my companion had one. He said: Shall I ask first? I said: No. I said: I had a sacrificial animal with me but it slowed us down, so I said: If I reach Makkah I shall ask advice about this. Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent the sacrificial animals with So and so, and told him what to do with them. When he left, he came back and said: O Messenger of Allah, what should I do if any of them slow me down? He said: "Slaughter it and dip its

عَلَى ابْن عَبَّاسٍ وَهُوَ يَأْكُلْ رِمَانًا بِعِرْقَةٍ،
وَحَدَّثَتْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْطَرَ بِعِرْقَةٍ، بَعْثَتْ
إِلَيْهِ أُمُّ الْفَضْلِ بِلَيْنِ، فَشَرِبَتْ. [راجع: ١٨٧٠]

تخریج: حديث صحيح. وهذا إسناد ضعيف
لجهالة الواسطة بين أبواب وبين سعيد بن جبير.

٢٥١٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا
أَيُوبُ عَنْ عِنْكَرَةَ، (٢٢٩/١) عَنْ ابْنِ عَبَّاسٍ:
أَنَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْطَرَ بِعِرْقَةٍ، قَالَ: بَعْثَتْ إِلَيْهِ أُمُّ
الْفَضْلِ بِلَيْنِ فَشَرِبَهُ. [انظر: ٣٣٩٨]

تخریج: إسناده صحيح.

٢٥١٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ:
أَخْبَرَنَا أُبُو التَّيَّابِ عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ:
حَجَّجْتُ أَنَا وَسِنَانٌ بْنُ سَلَمَةَ، وَمَعَ سِنَانَ
بَنَّهُ، فَأَرَحَّفْتُ عَلَيْهِ، فَعَيَّبَ بِشَانِهَا، فَقُلْتُ:
لَئِنْ قَدِيمْتُ مَكَّةً لَا سَبِيجَنَّ عَنْ هَذَا، قَالَ: فَلَمَّا
قَدِيمْنَا مَكَّةً، قُلْتُ: أَنْطَلِقْ بِنَا إِلَى ابْنِ عَبَّاسٍ،
فَأَرَحَّلْنَا عَلَيْهِ، وَعَنْدَهُ جَارِيَةٌ، فَكَانَ لِي
حَاجَاتَانِ، وَلِصَاحِبِي حَاجَةٌ، فَقَالَ: أَلَا
أُخْلِيكَ؟ قُلْتُ: لَا، قَلْتُ: كَانَتْ مَعِي بَنَّهُ
فَأَرَحَّفْتُ عَلَيْنَا، فَقُلْتُ: لَئِنْ قَدِيمْتُ مَكَّةً،
لَا سَبِيجَنَّ عَنْ هَذَا. فَقَالَ ابْنُ عَبَّاسٍ: بَعْثَتْ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَذْنِ مَعَ فَلَانِ، وَأَمْرَهُ فِيهَا
يَأْمُرِهِ، فَلَمَّا قَدَّمَ رَجَعَ، فَقَالَ: يَا رَسُولَ اللَّهِ،
مَا أَضْنَعُ بِمَا أَرَحَّفَ عَلَيَّ وَمِنْهَا؟ قَالَ: «أَنْخِرْهَا
وَاضْرِبْهَا فِي دَمَهَا، وَاضْرِبْهَا عَلَى
صَفْحِهَا، وَلَا تَأْكُلْ مِنْهَا أَنْتَ، وَلَا أَخْدُ مِنْ

sandals [with which it is garlanded] in its blood and mark its sides with it, and do not eat any of it or let any of the people with you eat from it." I said to him: During these military campaigns I acquire slaves as part of my booty and I set them free on behalf of my mother; will it be valid for her if I do that? Ibn 'Abbas said: The wife of Sinan bin 'Abdullah al-Juhani instructed Sinan to ask the Messenger of Allah (ﷺ) about her mother who had died and had not performed *Hajj* - would it be acceptable for her to do *Hajj* on her behalf? The Prophet (ﷺ) said: "Do you think that if her mother owed a debt and she paid it off for her, that it would be acceptable on behalf of her mother?" He said: Yes. He said: "Let her do *Hajj* on behalf of her mother." And he asked him about sea water, and he said: "Sea water is a means of purification."

Comments: [Its isnad is saheeh, Muslim (1325)]

2519. It was narrated from Ibn 'Abbas (رض), in a report of what the Messenger of Allah (ﷺ) narrated from his Lord: The Messenger of Allah (ﷺ) said: "Your Lord, may He be blessed and exalted, is Merciful. Whoever thinks of a good deed and does not do it, one *hasanah* will be recorded for him, and if he does it, it will be recorded for him, tenfold up to seven hundredfold, multiplied many times. Whoever thinks of a bad deed and does not do it, one *hasanah* will be recorded for him, and if he does it, it will be recorded

أَهْلِ رُقْبَتِكَ» قَالَ: قَلَّتْ لَهُ أَكْوَنُ فِي هَذِهِ الْمَعَازِي، فَأَعْنَمْتُ فَأَغْنَيْتُ عَنْ أُمِّي، أَفَيْجِزُ إِعْنَاهَا أَنْ أَغْبِقَ؟ فَقَالَ ابْنُ عَبَّاسٍ: أَمْرَتِ امْرَأَةً سِنَانَ بْنَ عَبْدِ اللَّهِ الْجُهَنِيَّ أَنْ يَسْأَلَ رَسُولَ اللَّهِ بَلَّهُ عَنْ أُمِّهَا تُؤْفَى وَلَمْ تَخْجُنْ، أَيْجِزُ إِعْنَاهَا أَنْ تَحْجَجَ عَنْهَا؟ قَالَ النَّبِيُّ ﷺ: أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّهَا دَيْنٌ، فَقَضَيْتُ عَنْهَا، أَكَانَ يُجِزِّي عَنْ أُمِّهَا؟» قَالَ: نَعَمْ. قَالَ: «فَلَتَخْجُنْ عَنْ أُمِّهَا». وَسَأَلَهُ عَنْ مَاءِ الْبَحْرِ فَقَالَ: «مَاءُ الْبَحْرِ طَهُورٌ». [راجع: ١٨٦٩]

تخریج: إسناده صحيح. م: (١٣٢٥).

- ٢٥١٩ - حَدَّثَنَا عَنَّا: حَدَّثَنَا جَعْفَرُ بْنُ شَلَّيْنَانَ: حَدَّثَنَا الْجَعْدُ أَبُو عُثْمَانَ عَنْ أَبِيهِ رَجَاءِ الْعُطَّارِدِيِّ، عَنْ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ، فِيمَا رَوَى عَنْ رَبِّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَبِّكُمْ تَبَارَكَ وَتَقَاتَلَ رَجِيمٌ، مَنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلُهَا، كُتِّبَتْ لَهُ حَسَنَةٌ، فَإِنْ عَمِلَهَا، كُتِّبَتْ لَهُ عَشَرًا إِلَى سَبْعِينَ بِأَعْدَابٍ، إِلَى أَصْعَافٍ كَثِيرَةٍ، وَمَنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلُهَا، كُتِّبَتْ لَهُ حَسَنَةٌ، فَإِنْ عَمِلَهَا كُتِّبَتْ لَهُ وَاحِدَةٌ، أَوْ يَمْسُخُوهَا اللَّهُ، وَلَا يَقْبِلُ عَلَى

as one *sayyi'ah*, or Allah will overlook it. No one can fail except one who is doomed to Hell."

Comments: [Its *isnad* is *saheeh*]

2520. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "Seek it in the last ten nights of Ramadan, the twenty ninth or the twenty seventh or the twenty fifth."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2021)]

2521. It was narrated that Ibn 'Abbas (رض) said: I saw the Messenger of Allah (ﷺ) prostrate during [Soorat] *Sad*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1069)]

2522. It was narrated that 'Abdur-Rahman bin Wa'lah said: I said to Ibn 'Abbas (رض): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (ﷺ) say: "Its tanning is its purification."

Comments: [Its *isnad* is *saheeh*, Muslim (366)]

2523. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) stayed in Makkah for fifteen years, seven years during which he saw light and heard a voice, and eight years during which Revelation came to him, and he stayed in Madinah for ten years.

الله تعالى إلا هايلك». [انظر: ٢٨٢٧، ٣٤٠٢، وراجع: ٢٠٠١]

تخيّر: إسناده صحيح.

٢٥٢٠ - حَدَّثَنَا عَنَّا: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَئْوَبُ عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْتَّمِسُوهَا فِي الْعَشْرِ الْأُواخِرِ مِنْ رَمَضَانَ، فِي ثَامِنَةِ تَبَقَّى، أَوْ سَابِعَةِ تَبَقَّى، أَوْ خَامِسَةِ تَبَقَّى». [راجع: ٢٠٥٢]

تخيّر: إسناده صحيح. خ: (٢٠٢١).

٢٥٢١ - حَدَّثَنَا عَنَّا: حَدَّثَنَا سَلِيمُ بْنُ جَيَانَ: حَدَّثَنَا أَئْوَبُ عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتَ رَسُولَ اللَّهِ ﷺ سَجَدَ فِي صَفَرٍ». [انظر: ٣٤٣٦، ٢٢٨٧]

تخيّر: إسناده صحيح. خ: (١٠٦٩).

٢٥٢٢ - حَدَّثَنَا عَنَّا: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّكُمْ تَغْرُبُ أَفْلَى الْمَغْرِبِ، وَأَفْلَى أَنْفَقَتُهُمْ - وَرَبِّيَا قَالَ حَمَادٌ: وَعَائِمَّةُ أَنْفَقَتِهِمْ - الْمَيْتَةُ. قَالَ: سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا غَهَا طُهُورُهَا». [راجع: ١٨٩٥]

تخيّر: إسناده صحيح. م: (٣٦٦).

٢٥٢٣ - حَدَّثَنَا عَنَّا: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَمَارُ بْنُ أَبِي عَمَارٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ النَّبِيُّ ﷺ يَعْلَمُهُ خَمْسَ عَشَرَةَ سَنَةً؛ سَعْيَ سَبْعَ يَرَى الصُّرُوةَ، وَيَسْعِيَ الصُّوَرَ، وَتَمَانَ سَبْعَ يُوْحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشَرَ سَبْعَنَ [راجع: ٢٢٩٩]

Comments: [Its isnad is saheeh, Muslim (2353)]

2524. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) nibbled some meat from a shoulder bone, then he prayed and did not do wudoo'.

Comments: [Its isnad is saheeh]

تخریج: إسناده صحيح. م: (٢٣٥٣)

- ٢٥٢٤ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى
عَنْ فَتَنَادَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبْنَى عَبَّاسِ:
أَنَّ النَّبِيَّ ﷺ اتَّهَمَهُ الْمُؤْمِنُونَ مِنْ كُلِّهِ، ثُمَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَتَوَضَّأُ. [انظر: ٣٤٠٣، وراجع: ١٩٨٨]

تخریج: إسناده صحيح.

2525. It was narrated that Sa'eed bin Jubair said: 'Abdullah - and 'Uthman did not say anything more than 'Abdullah - told me: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has truly seen me, for the Shaitan cannot appear in my image."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

- ٢٥٢٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ
جَابِرٍ، عَنْ عَمَّارٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قَالَ:
حَدَّثَنِي عَبْدُ اللَّهِ لَمْ يَتَشَبَّهْ عَفَّانُ أَكْثَرَ مِنْ عَبْدِ
اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَيَ فِي
الْمُنَامِ، فَإِنَّمَا رَأَى، فَإِنَّ السَّيْطَانَ لَا يَتَخَيلُ
بِي». وَقَالَ عَفَّانُ مَرَّةً: «لَا يَتَخَيلُنِي».

تخریج: صحيح لغيره، وهذا إسناد ضعيف
لضعف جابر الجعفي.

2526. Jabir bin Zaid narrated that he heard 'Abdullah bin 'Abbas say that he heard the Messenger of Allah (ﷺ) deliver the khutbah in 'Arafah, [saying]: "Whoever does not have sandals, let him wear khuffain (leather slippers) and whoever does not have an izar, let him wear pants."

Comments: [Its isnad is saheeh, al-Bukhari (1841) and Muslim (1178)]

- ٢٥٢٦ - حَدَّثَنَا بَهْرَةَ: حَدَّثَنَا شُعْبَةَ قَالَ: أَخْبَرَنِي
عُمَرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ
يُخَرِّجُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسَ: أَنَّهُ سَمِعَ
رَسُولَ اللَّهِ ﷺ يَخْطُبُ يَعْرَفَاتٍ: «مَنْ لَمْ يَجِدْ
نَعْلَيْنِ، فَلْيَلْبِسْ تَحْفَيْنِ، وَمَنْ لَمْ يَجِدْ إِزارًا،
فَلْيَلْبِسْ سَرَاوِيلَ». [راجع: ١٨٤٨].

تخریج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

2527. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "I was commanded to prostrate on seven bones and not to tuck up my hair or garment." And on another occasion he said: Your Prophet (ﷺ) was commanded

- ٢٥٢٧ - حَدَّثَنَا بَهْرَةَ: حَدَّثَنَا شُعْبَةَ: حَدَّثَنَا
عُمَرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ طَاؤُسًا يُحَدِّثُ عَنْ
أَبْنَى عَبَّاسِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَمِرْتُ أَنْ
أَسْجُدَ عَلَى سَبْعَةِ أَغْظُمْ، وَلَا أَكْفَ شَعْرَأَ وَلَا
ثَوْبَا. وَقَالَ مَرَّةً (٢٨٠/١) أُخْرَى: أَمِرَّ بِيَمِّ

to prostrate on seven bones, and not to tuck up his hair or garment.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

2528. It was narrated that 'Abdullah bin 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) prayed *Zuhr* in Dhul-Hulaifah, then his sacrificial animal was brought to him and he cut the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he sat on it and it rose up with him at al-Baida', he entered *ihtram* for *Hajj*.

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

2529. Sa'eed bin al-Musayyab narrated that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the one who takes back his vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2621) and Muslim (1622)]

2530. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The back of an onager - or the leg of an onager - was given to the Messenger of Allah (ﷺ) when he was in *ihtram*, and he refused it.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

أن يسجد على سبعة أ涅ط، ولا يكُف
شعرًا ولا ثوبًا. [راجع: ١٩٢٧]

نخريج: [إسناده صحيح. خ: ٨٠٩، م: ٤٩٠].

٢٥٢٨- حَدَّثَنَا بَهْرَ قَالَ: حَدَّثَنَا شَعْبَةُ قَالَ:
قَاتَدَةُ أَخْبَرَنِي قَالَ: سَوْفَتْ أَبَا حَسَانَ يُحَدِّثُ
عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ
اللَّهِ عَلَيْهِ الظَّهَرَ بِذِي الْحِلْقَةِ، ثُمَّ أَتَيَ بِنَدَبَّهُ،
فَأَشْعَرَ حَضْفَةً سَتَّاً مِّنْهَا الْأَيْمَنَ، ثُمَّ سَلَّتِ الدَّمَّ
عَنْهَا، ثُمَّ قَلَّدَهَا تَعَانِينَ، ثُمَّ أَتَيَ بِرَاجِلَتِهِ،
فَلَمَّا قَعَدَ عَلَيْهَا وَاشْتَوَتْ يَوْهَ عَلَى الْبَيْنَاءِ،
أَهْلَ بِالْحَقِيقَةِ. [راجع: ١٨٥٥]

نخريج: [إسناده صحيح. م: ١٢٤٣].

٢٥٢٩- حَدَّثَنَا بَهْرَ: حَدَّثَنَا شَعْبَةُ: أَخْبَرَنِي
قَاتَدَةُ قَالَ: سَوْفَتْ سَعِيدُ بْنُ السُّبَّابِ
يُحَدِّثُ: أَتَهُ سَعِيمُ ابْنُ عَبَّاسٍ يَقُولُ: قَالَ
رَسُولُ اللَّهِ ﷺ: «الْعَايِدُ فِي هِيَةِ كَالْعَايِدِ
فِي قَبَّهِ». [انظر: ٢٦٢٢، ٢٦٤٦، ٣١٤٦،
٣٢٢١، ٣٢٦٩، ٣١٧٨]

نخريج: [إسناده صحيح. خ: ٢٦٢١، م: ١٦٢٢].

٢٥٣٠- حَدَّثَنَا بَهْرَ: حَدَّثَنَا شَعْبَةُ: حَدَّثَنَا حَبِيبُ
ابْنُ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: أَهْلَيْنِي إِلَى رَسُولِ اللَّهِ عَلَيْهِ الْحَمْدُ عَجْزُ جَمَارِ - أَوْ
قَالَ: رِجْلُ جَمَارِ - وَهُوَ مُخْرِمٌ، فَرَدَّهُ. [انظر:
٢٥٣٥، ٢٦٣٠، ٢٦٣١، ٣١٣٢، ٣١٦٨]

[١٨٥٦]

نخريج: [إسناده صحيح. م: ١١٩٤].

2531. It was narrated from Ibn 'Abbas (رض) that when something upset him, the Messenger of Allah (ﷺ) would say: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the mighty Throne; there is no God but Allah, Lord of the noble Throne; there is no god but Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

2532. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Do not take any animate being as a target."

Comments: [Its isnad is saheeh, Muslim (1975)]

2533. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) went out on [the day of Eid al] Fitr and he did not offer any prayer before or after it, then he went to the women, accompanied by Bilal, and started saying, "Give in charity." And the women started throwing earrings and necklaces.

Comments: Its isnad is saheeh, al-Bukhari (964) and Muslim (884)]

٢٥٣١ - حَدَّثَنَا بَهْرٌ: حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنَا يُوسُفُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي الغَالِيَةِ، عَنْ أَبْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا حَرَّبَهُ أَمْرٌ، قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْمَرْسَى الْكَرِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ». [راجع: ٢٠١٢]

تخریج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

٢٥٣٢ - حَدَّثَنَا بَهْرٌ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنِي عَلَيْيٍ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُعْنَبَرَ يُحَدِّثُ عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَخَذُوا شَيْئًا فِي الرُّوحِ غَرَضًا». [راجع: ٢٤٨٠]

قَالَ شَعْبَةُ: قُلْتُ لَهُ: عَنِ الَّذِي ﷺ؟ قَالَ: عَنِ الَّذِي ﷺ.

تخریج: إسناده صحيح. م: (١٩٥٧).

٢٥٣٣ - حَدَّثَنَا بَهْرٌ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنِي عَلَيْيٍ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُعْنَبَرَ يُحَدِّثُ عَنْ أَبْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي فَطْرٍ، فَلَمْ يُصْلِ قَبَّاهَا وَلَا بَعْدَهَا، ثُمَّ أَتَى النِّسَاءَ، وَمَعَهُ بِلَالٌ، فَجَعَلَ يَقُولُ: «تَصَدَّقُنَّ فَجَعَلَتِ الْمَرْأَةُ ثُلْثَيْ خُرْصَاهَا، وَسِخَابَهَا.

تخریج: إسناده صحيح. خ: (٩٦٤)، م: (٨٨٤).

2534. Al-Hakam said: Sa'eed bin Jubair led us in praying *Maghrib* in Muzdalifah, three *rak'ahs* with an *iqamah*. Then he said the *salam*, then he prayed '*Isha'* with two *rak'ahs*. Then he stated that 'Abdullah bin 'Umar did that, and he stated that the Messenger of Allah ﷺ did that.

Comments: [Its *isnad* is *saheeh*]

2535. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Sa'b bin Jaththamah gave the Messenger of Allah ﷺ the leg of an onager when he was in *ihrām*, and he refused it, and it was dripping with blood.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

2536. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah ﷺ was treated with cupping when he was fasting.

Comments: [Its *isnad* is *saheeh*]

2537. It was narrated from Abul-'Aliyah ar-Riyahi, from the cousin of your Prophet ﷺ - meaning Ibn 'Abbas (رضي الله عنه) - that the Prophet of Allah ﷺ used to recite this *du'a'* at times of distress: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

٢٥٣٤- حَدَّثَنَا بَهْرٌ: حَدَّثَنَا شُبَّهٌ قَالَ: أَخْبَرَنِي الْحَكَمُ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَعِيدُ بْنُ جُبَيْرٍ يَخْفِي الْمَغْرِبَ ثَلَاثَةِ يَاقَامَةٍ قَالَ: ثُمَّ سَلَّمَ، ثُمَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ، ثُمَّ ذَكَرَ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَاتَلَ ذَلِكَ، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ ذَلِكَ. [انظر: ٣٢٨٨، ٥٢٤١، ٥٢٩٠]

تخریج: إسناده صحيح.

٢٥٣٥- حَدَّثَنَا بَهْرٌ: حَدَّثَنَا شُبَّهٌ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَحْدُثُ عَنْ ابْنِ عَبَّاسٍ قَالَ: أَهْذَى صَفْبَرَ بْنَ جَنَاحَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا جَمَارَ، وَهُوَ مُخْرِمٌ فَرَدَهُ وَهُوَ يَقْطُرُ دَمًا. [راجع: ٢٥٣٠]

تخریج: إسناده صحيح. م: (١١٩٤).

٢٥٣٦- حَدَّثَنَا بَهْرٌ: حَدَّثَنَا شُبَّهٌ عَنِ الْحَكَمِ عَنْ مُشَّسَّمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَائِمًا. [راجع: ٢١٨٦]

تخریج: إسناده صحيح.

٢٥٣٧- حَدَّثَنَا بَهْرٌ: حَدَّثَنَا أَبَا أَبَدْ بْنَ تَرِيدَةَ الْعَطَّارِ: حَدَّثَنَا فَتَادَةُ عَنْ أَبِي الْفَالَّةِ الرَّبِيعِيِّ، عَنْ ابْنِ عَمِّ تَبَّاعِكُمْ - يَعْنِي ابْنَ عَبَّاسٍ - أَنَّ رَبِيعَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَذْعُو بِهَذِهِ الدُّعَوَاتِ عِنْدَ الْكَرْبَلَةِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ». [راجع: ٢٠١٢]

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

2538. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas (رضي الله عنهما): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "Its tanning is its purification."

Comments: [Its isnad is saheeh, Muslim (366)]

2539. It was narrated from Abu Hassan that a man said to 'Abdullah bin 'Abbas (رضي الله عنهما): What you are saying may become widespread among the people - Hammam said: i.e., that everyone who circumambulates the House may then exit *ihram* - and he said: [It is] the *Sunnah* of your Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), even if you dislike it. Hammam said: i.e., whoever does not have a *hady* (sacrificial animal) with him.

تخریج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠)

- ٢٥٣٨ - حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا حَمَّادَ بْنُ سَلَمَةَ: حَدَّثَنَا زَيْدُ بْنُ أَشْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبَّاسٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ فَقُلْتُ: إِنَّا نَعْزُو هَذَا الْمَغْرِبَ، وَأَكْثَرُ أَشْقَافِهِمْ جَلُودُ الْمَيْتَةِ؟ قَالَ: فَقَالَ: سَيِّفْتُ رَسُولَ اللَّهِ يَقُولُ: «بِدِيَاغُهَا طَهُورُهَا». [راجع: ١٨٩٥]

تخریج: إسناده صحيح. م: (٣٦٦).

- ٢٥٣٩ - حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا فَتَاهَةً عَنْ أَبِي حَسَنَ: أَنَّ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ: إِنَّ هَذَا الَّذِي تَقُولُ، قَدْ تَفَسَّرَ فِي النَّاسِ - قَالَ هَمَّامٌ: يَعْنِي كُلُّ مَنْ طَافَ بِإِيمَانِ فَقَدْ حَلَّ - فَقَالَ: سُلْطَةُ نَبِيِّكُمْ بِهِ، وَإِنْ رَغَمُمُ قَالَ هَمَّامٌ: يَعْنِي مَنْ لَمْ يَكُنْ مَعَهُ هَذِي. [انظر: ٣١٨٣، و راجع: ٢٥١٣]

تخریج: إسناده صحيح. م: (١٢٤٤).

Comments: [Its isnad is saheeh, Muslim (1244)]

2540. Al-Hakam bin al-A'raj said: I sat with Ibn 'Abbas (رضي الله عنهما) when he was using his cloak as a pillow at the well of Zamzam. I sat with him, and what good company he was. I asked him about 'Ashoora' and he said: What about it? I said: Fasting it. He said: When you see the new moon of Muharram, count, and when it is the ninth day, fast that day. I said: Is this how Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to fast it? He said: Yes.

- ٢٥٤٠ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَاجِبُ بْنُ عُمَرَ أَبُو حُشَيْبَةَ أَخْوَهُ عَبَّاسُ التَّحْوِيُّ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ الْأَغْرِيَجَ قَالَ: جَلَّتُ إِلَيْ ابْنِ عَبَّاسٍ، وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ عِنْدَ بَثَرَ زَمَرَمْ، فَجَلَّتُ إِلَيْهِ، وَكَانَ يَقْرَئُ الْجَلِيلَ، فَسَأَلَهُ عَنْ غَاشُورَاءِ؟ فَقَالَ: عَنْ أَيِّ بَالِهِ شَاءَ؟ فَقُلْتُ: عَنْ صَيَامِهِ، قَالَ: إِذَا (٢٨١/١) رَأَيْتَ هَلَالَ السَّحْرِمَ فَاغْدُهُ، فَإِذَا أَضْبَحْتَ مِنْ

Comments: [Its isnad is saheeh]

تَابِعُهُ، فَقُسْمَ ذَلِكَ الْيَوْمِ. قُلْتُ: أَهَكُذَا كَانَ
يَصُومُهُ مُحَمَّدٌ؟ قَالَ: نَعَمْ. [رَاجِعٌ: ٢١٣٥]
تَخْرِيجٌ: إِسْنَادٌ صَحِيحٌ.

2541. 'Amr bin Deenar narrated that Tawoos said: One who was more knowledgeable about it than them - meaning 'Abdullah bin 'Abbas (رض) - told me that the Messenger of Allah (ﷺ) said: "For a man to lend his land to his brother for free is better than his taking a specified share of the crop in return for it."

Comments: [Its isnad is saheeh, al-Bukhari (2330) and Muslim (155)]

2542. It was narrated from Ibn 'Abbas that the husband of Bareerah was a black slave who was called Mugheeth. I used to see him following Bareerah in the streets of Madinah, weeping for her. The Prophet (ﷺ) gave four rulings concerning her. Her masters stipulated that *wala'* was for them, but the Prophet (ﷺ) ruled: "*Wala'* belongs to the one who manumits the slave." He gave her the choice, and she chose divorce, and he ordered her to observe *'iddah*. And she received charity and gave some of it as a gift to 'A'ishah (رض); she mentioned that to the Prophet (ﷺ) and he said: "It is charity for her and a gift to us."

Comments: [Its isnad is saheeh, al-Bukhari (5280)]

٢٥٤١- حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْنَدٍ: أَخْبَرَنَا عَمْرُو بْنُ دِيَارٍ: أَنَّ طَاؤُسًا
قَالَ: حَدَّثَنِي مَنْ هُوَ أَغْلَمُ يَهُ مِنْهُمْ - يَقْرِئُ
عَبْدَ اللَّهِ بْنَ عَبَّاسَ - أَنَّ رَسُولَ اللَّهِ
قَالَ: «لَا يَنْهَا الرَّجُلُ أَحَادِيثَ أَرْضَهُ، خَيْرُ
لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجًا مَعْلُومًا».
[رَاجِعٌ: ٢٠٨٧]

تَخْرِيجٌ: إِسْنَادٌ صَحِيحٌ. خ: (٢٢٣٠)، م: (١٥٥).

٢٥٤٢- حَدَّثَنَا عَفَانُ: حَدَّثَنَا هَمَّامٌ قَالَ:
أَخْبَرَنَا قَاتَادَةُ عَنْ عَبْرِيرَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ
زَوْجَ بَرِيرَةَ كَانَ عَنْدَهُ أَشْوَدَ يُسْئَى مُعْنَىً،
قَالَ: فَكُنْتُ أَرَاهُ يَتَبَعَّدُ فِي سِكَّةِ الْمَدِيْرَةِ
يَعْصُرُ عَيْنَهُ عَلَيْهَا، قَالَ: وَقَضَى فِيهَا الشَّيْءُ
يَعْلَمُ أَرْبَعَ قَضِيَّاتٍ: إِنَّ مَوَالِيهَا اشْتَرَطُوا
الْوَلَاءَ، فَنَصَّى الشَّيْءَ يَعْلَمُ: «الْوَلَاءُ لِمَنْ
أَعْنَقَهُ». وَخَيْرُهَا، فَاخْتَارَتْ نَفْسَهَا، فَأَمْرَهَا
أَنْ تَنْتَدَ. قَالَ: وَتُصْدِقُ عَلَيْهَا بِصَدَقَةٍ،
فَأَغْرَى مَنْهَا إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
فَذَكَرَتْ ذَلِكَ لِلَّهِ يَعْلَمُ، فَقَالَ: «هُوَ عَيْنَهَا
صَدَقَةٌ، وَإِلَيْنَا هَدِيَّةٌ». [انظر: ٣٤٠٥، و
رَاجِعٌ: ١٨٤٤]

تَخْرِيجٌ: إِسْنَادٌ صَحِيحٌ. خ: (٥٢٨٠).

2543. 'Umar said: Who knows when *Lailatal-Qadr* is? Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "It is in the (last) ten, when seven have passed or seven are left."

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

٢٥٤٣ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زَيَادٍ: حَدَّثَنَا عَاصِمٌ الْأَخْزَلُ عَنْ لَاجِقِ بْنِ حُسْنِي وَعَكْرَمَةَ قَالَا: قَالَ عُمَرُ: مَنْ يَعْلَمُ مَتَى لَيْلَةُ الْقَدْرِ؟ قَالَا: فَقَالَ أَبْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: إِهْيَ فِي التَّشْرِيْ، فِي سَبْعَ يَمْبَيْنَ، أَوْ سَبْعَ يَتَّيْنَ». [راجع: ٢٠٥٢]

تخریج: إسناده صحيح. خ: (٢٠٢٢).

2544. It was narrated that Ibn 'Abbas (رض) said: One day the Messenger of Allah (ﷺ) climbed as-Safa and said: "Ya sabahah, ya sabahah (be on your guard)!" Quraish gathered and said to him: What is the matter? He said: "Do you think if I told you that the enemy is about to attack you in the morning or the evening, would you believe me?" They said: Of course. He said: "I am a warner to you of an imminent severe punishment." Abu Lahab said: Is it for this that you called us together? May you perish! Then Allah, may He be glorified and exalted, revealed the words: "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!", to the end of the soorah [al-Masad 111].

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

2545. It was narrated that 'Abdullah bin 'Abbas (رض) said: I saw the Messenger of Allah (ﷺ) eating some meat from the bone of a sheep, then he prayed and he

٢٥٤٤ - حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَرِ بْنِ مَرْوَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: صَعِدَ رَسُولُ اللَّهِ ﷺ يَوْمًا الصَّفَا فَقَالَ: «إِنَّ صَبَاحَاهُ، يَا صَبَاحَاهُ» قَالَ: فَاجْتَمَعَتْ إِلَيْهِ فُرِيشٌ فَقَالُوا لَهُ: مَا لَكَ؟ قَالَ: أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ مُضْبَحُكُمْ أَوْ مُقْسِيْكُمْ، أَمَا كُنْتُمْ تُصَدِّقُونِي؟» فَقَالُوا: بَلَى. قَالَ: فَقَالَ: «إِنِّي نَذِيرٌ لَكُمْ يَوْمَ يَدْعُنِي عَذَابٌ شَدِيدٌ». قَالَ: فَقَالَ أَبُو لَهَبٍ: أَلَهُذَا جَمِيعُنَا؟ يَا لَكَ. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «تَبَتَّ يَدَاهُ أَيْ لَهَبٍ وَّتَبَ». (سورة اللہب: ١) إِلَى آخرِ الْمُوْرَّةِ.

تخریج: إسناده صحيح. خ: (٤٨٠١)، م: (٢٠٨).

٢٥٤٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهَبْ: حَدَّثَنَا هَشَامُ بْنُ عُرْوَةَ عَنْ وَهَبِ بْنِ كَيْسَانَ، عَنْ مُحَمَّدٍ أَبْنِ عَمْرُو بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ

did not rinse his mouth or touch water.

Comments: [Its *isnad* is *saheeh*, Muslim (354,359)]

2546. It was narrated that Abu Nadrah said: Ibn 'Abbas addressed us from the *minbar* of Basrah and said: The Messenger of Allah (ﷺ) said: "There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my *ummah*. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to one another: 'Let us go to Adam, the father of mankind, so that he might intercede with our Lord, may He be glorified and exalted, to judge among us.' So they will go to Adam and will say: 'O Adam, you are the one whom Allah created with His own hand; He caused you to dwell in Paradise and He commanded His angels to prostrate to you; intercede for us with your Lord so that He might judge among us.' He will say: 'I am not able for that; I was expelled from Paradise because of my sin, I am not concerned about anyone

قال: رأيْتُ رَسُولَ اللَّهِ يَكْلُمُ عَرْقًا مِنْ شَاةٍ،
لَمْ صَلَّى وَلَمْ يُمْضِيْضْ وَلَمْ يَمْسَ مَاءً.

تخریج: اسناده صحيح. م: (٣٥٩، ٣٥٤).

٢٥٤٦ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ
عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ أَبِي نَفْرَةَ قَالَ: حَطَّبَنَا
ابْنُ عَبَّاسَ عَلَى مِثْرَ الْبَصَرَةِ فَقَالَ: قَالَ
رَسُولُ اللَّهِ يَكْلُمُ عَرْقًا : «إِنَّهُ لَمْ يَكُنْ تَبَيَّنَ إِلَّا لَهُ
دَعْوَةٌ قَدْ تَعَزَّزَهَا فِي الدُّنْيَا، وَإِنِّي قَدْ اخْتَبَثَ
دَعْوَتِي شَفَاعَةً لِأَمْمِي، وَأَنَا سَيِّدٌ وَلَدِ آدَمَ يَوْمَ
الْقِيَامَةِ، وَلَا فَخَرَ، وَأَنَا أَوَّلُ مَنْ تَشَقَّعُ عَنْهُ
الْأَرْضُ، وَلَا فَخَرَ، وَيَبْدِي لِوَاءَ الْحَمْدِ، وَلَا
فَخَرَ، آدَمُ قَمْنَ دُونَهُ تَحْتَ لِوَائِي، وَلَا فَخَرَ.
وَيَطْرُلُ يَوْمَ الْقِيَامَةِ عَلَى النَّاسِ، فَيَقُولُ
بَعْضُهُمْ لِيَعْصِي: افْلَلُوْنَا إِنَّا إِلَى آدَمَ أَبِي
الْبَشَرِ، فَلَيَقْسِنَ لَنَا إِلَى زَيْدَنَا عَزْ وَجَلَّ،
فَلَيَقْسِنَ بَيْنَنَا. فَيَأْتُونَ آدَمَ فَيَقُولُونَ: يَا آدَمَ أَنْتَ
الذِي خَلَقْتَ اللَّهَ يَبْدِي، وَأَنْسَكْنَ جَنَّةَ،
وَأَسْجَدَ لَكَ مَلَائِكَتَهُ، اشْفَعْ لَنَا إِلَى زَيْدَنَا
فَلَيَقْسِنَ بَيْنَنَا. فَيَقُولُ: إِنِّي لَشَتُّ هَنَاكُمْ، إِنِّي
قَدْ أَخْرَجْتُ مَنْ الْجَنَّةَ يَخْطُبِشِي، وَإِنَّهُ لَا
يَهُمْنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنْ اثْنَا نُوحَا
رَأْسَ النَّبِيِّنَ، فَيَأْتُونَ نُوحَا، فَيَقُولُونَ: يَا
نُوحُ، اشْفَعْ لَنَا إِلَى زَيْدَنَا، فَلَيَقْسِنَ بَيْنَنَا.
فَيَقُولُ: إِنِّي لَشَتُّ هَنَاكُمْ، إِنِّي دَعَوْتُ بِدَعْوَةِ
أَغْرَقْتُ أَهْلَ الْأَرْضِ، وَإِنَّهُ لَا يَهُمْنِي الْيَوْمَ
إِلَّا نَفْسِي، وَلَكِنْ اثْنَا إِبْرَاهِيمَ خَلِيلَ اللَّهِ.

today except myself. Rather go to Nooh, the head of the Prophets.' So they will go to Nooh and will say: 'O Nooh, intercede for us with our Lord, that He might judge among us.' He will say: 'I am not able for that; I offered supplication because of which all the people of earth were drowned. I am not concerned about anyone today except myself. Rather go to Ibraheem the Close Friend (*Khaleel*) of Allah.' So they will go to Ibraheem (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and will say: 'O Ibraheem, intercede for us with our Lord so that He may judge among us.' But he will say: 'I am not able for that; I told three lies for the sake of Islam' - and by Allah all he wanted to do was to argue for the sake of the religion of Allah when he said: 'Verily, I am sick' [as-Saffat 37:89] and 'Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!' [al-Anbiya' 21:63]. And he said of his wife when he came to the king, 'she is my sister' - 'I am not concerned about anyone else today except myself. Rather go to Moosa (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), whom Allah chose to send with His message and He spoke to him.' So they will go to him and will say: 'O Moosa, you are the one whom Allah chose for His message and He spoke to you; intercede for us with our Lord so that He might judge among us.' He will say: 'I am not able for that, for I killed a soul unlawfully. I am not concerned about anyone today except myself.

قَاتُونَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَيَقُولُونَ: يَا إِبْرَاهِيمَ، اشْفَعْ لَنَا إِلَى رَبِّنَا، فَلَيَقُضِي بَيْتَنَا.
 قَيْوُلُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي كَذَبْتُ فِي الْإِسْلَامِ ثَلَاثَ كَذْبَاتٍ — وَاللَّهِ إِنْ حَاوَلَ بَيْهُ إِلَّا عَنْ دِينِ اللَّهِ قَوْلُهُ: «إِنِّي سَقِيمٌ» (الصفات: ٨٩) وَقَوْلُهُ: «لَلَّهُ فَكَلَمُ كَيْدُونْ هَذَا فَتَلَوْهُمْ إِنْ كَانُوا يَتَطَوَّرُونَ» (الأنبياء: ٦٣) وَقَوْلُهُ لِإِمْرَأَيْهِ حِينَ أَتَى عَلَى الْمَلِكِ: أَخْتِي، وَإِنَّهُ لَا يُبْهِنُنِي الْيَوْمُ إِلَّا تَقْسِي، وَلَكِنْ الثَّوَا مُوسَى عَلَيْهِ السَّلَامُ الَّذِي اضْطَفَاهُ اللَّهُ بِرِسَالَتِهِ وَكَلَمَتِهِ، قَاتُونَهُ فَيَقُولُونَ: يَا مُوسَى، أَنْتَ الَّذِي اضْطَفَاهُ اللَّهُ بِرِسَالَتِهِ وَكَلَمَتِهِ، فَاشْفَعْ لَنَا إِلَى رَبِّنَا، فَلَيَقُضِي بَيْتَنَا. قَيْوُلُ: لَسْتُ هُنَاكُمْ، إِنِّي قَتَلْتُ نَفْسًا بِغَيْرِ نَفْسٍ، وَإِنَّهُ لَا يُبْهِنُنِي الْيَوْمُ إِلَّا تَقْسِي، وَلَكِنْ (١٢٢) الثَّوَا عِيسَى رُوحُ اللَّهِ وَكَلَمَتُهُ، قَاتُونَ عِيسَى فَيَقُولُونَ: يَا عِيسَى اشْفَعْ لَنَا إِلَى رَبِّنَا، فَلَيَقُضِي بَيْتَنَا. قَيْوُلُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي اثْجَدْتُ إِلَيْهَا مِنْ دُونِ اللَّهِ، وَإِنَّهُ لَا يُبْهِنُنِي الْيَوْمُ إِلَّا تَقْسِي، وَلَكِنْ أَرَأَيْتُمْ لَوْ كَانَ مَنَاعٌ فِي وِعَاءِ مَحْتُومٍ عَلَيْهِ، أَكَانَ يُقْدَرُ عَلَى مَا فِي جَوْفِهِ حَتَّى يَقْضَ الخَاتَمَ؟ قَالَ: فَيَقُولُونَ: لَا، قَالَ: فَيَقُولُ: إِنَّ مُحَمَّدًا بِكَلَمِهِ خَاتَمُ الشَّيْءَينِ، وَقَدْ حَضَرَ الْيَوْمَ وَقَدْ غَيَّرَ لَهُ مَا تَقَدَّمَ مِنْ ذَبِيبٍ وَمَا تَأْخَرَ». قَالَ رَسُولُ اللَّهِ بِكَلَمِهِ: «قَاتُونِي فَيَقُولُونَ: يَا مُحَمَّدًا، اشْفَعْ لَنَا إِلَى رَبِّنَا، فَلَيَقُضِي بَيْتَنَا. فَأَقُولُ: أَنَا لَهَا،

Rather go to 'Eesa, the Spirit from Allah and His Word.' So they will go to 'Eesa and will say: 'Intercede for us with your Lord, that He might judge among us.' But he will say: 'I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except myself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?' They will say: 'No.' He will say: 'Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven.'" The Messenger of Allah (ﷺ) said: "So they will come to me and will say: 'O Muhammad, intercede for us with your Lord, so that He might judge among us.' I will say: 'I am able for it, when Allah gives leave for whom He wills and is pleased with.' When Allah, may He be blessed and exalted, wants to judge between His creation, a caller will call out: 'Where is Muhammad and his *ummah*?' For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of *wudoo'*. The other nations will say: 'Nearly all of this *ummah* are almost Prophets.' Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: 'Who are you?' I will say: 'I am

حَسْنٌ يَأْذَنُ اللَّهُ عَزَّ وَجَلَّ، لِيَقْرَئَ شَاءَ وَيَرْضَى،
فَإِذَا أَرَادَ اللَّهُ تَبَارِكَ وَتَعَالَى أَنْ يَضْدَعَ بَيْنَ
خَلْقِهِ تَأْدِي مُنَادِيَةً: أَيْنَ أَخْمَدُ وَأَمْتَهُ؟ فَتَحْنَّ
الْآخِرُونَ الْأَوَّلُونَ، نَحْنُ آجِزُ الْأَمْمِ، وَأَوْلُ
مَنْ يُخَاصِّبُ، فَتَرْجُحُ لَنَا الْأَمْمُ عَنْ طَرِيقِنَا،
فَتَمْضِي غُرَّاً مُحَجِّبِينَ مِنْ أَثْرِ الظُّهُورِ، فَتَكُوْنُ
الْأَمْمُ: كَادَتْ هَذِهِ الْأَمْمَةُ أَنْ تَكُونَ أَئِمَّةَ
كُلِّهَا، فَأَتَيَ بَابَ الْجَنَّةِ، فَأَخْدُ بِخَلْقَةِ النَّابِ،
فَأَفْرَغَ الْأَبَابِ، فَيَقُولُ: مَنْ أَنْتَ؟ فَأَقُولُ: أَنَا
مُحَمَّدٌ، فَيُفْتَحُ لِي، فَأَتَيَ رَبِّي عَزَّ وَجَلَّ عَلَى
كُرْسِيِّهِ - أَوْ سَرِيرِهِ، شَكَ حَمَادٌ - فَأَخْرُجُ لَهُ
سَاجِدًا، فَأَخْمَدُ بِصَاحِبِهِ لَمْ يَخْمَدْ بِهَا أَحَدٌ
كَانَ قَبْلِي، وَلَيْسَ يَخْمَدُ بِهَا أَحَدٌ بَعْدِي،
فَيَقُولُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكِ، وَسَلِّنْ تُعْطَةَ،
وَقُلْ شُسْمَعْ، وَاشْفَعْ شُشَمَعْ. فَأَرْفَعُ رَأْسِي
فَأَقُولُ: أَيْ رَبِّ أَمْتَيْ أَمْتَيْ. فَيَقُولُ: أَخْرِجْ
مَنْ كَانَ فِي قَلْبِي مِنْقَالْ كَذَا وَكَذَا - لَمْ يَعْلَمْ
حَمَادٌ - ثُمَّ أُعِيدُ فَأَشْجُدُ، فَأَقُولُ مَا قُلَّ
فَيَقُولُ: ارْفَعْ رَأْسَكِ وَقُلْ شُسْمَعْ، وَسَلِّ
تُعْطَةَ، وَاشْفَعْ شُشَمَعْ. فَأَقُولُ: أَيْ رَبِّ، أَمْتَيْ
أَمْتَيْ. فَيَقُولُ: أَخْرِجْ مَنْ كَانَ فِي قَلْبِي مِنْقَالْ
كَذَا وَكَذَا، دُونَ الْأَوَّلِ، ثُمَّ أُعِيدُ فَأَشْجُدُ،
فَأَقُولُ مِثْلَ ذَلِكَ، فَيَقُولُ لِي: ارْفَعْ رَأْسَكِ،
وَقُلْ شُسْمَعْ، وَسَلِّنْ تُعْطَةَ، وَاشْفَعْ شُشَمَعْ،
فَأَقُولُ: أَيْ رَبِّ، أَمْتَيْ أَمْتَيْ. فَيَقُولُ: أَخْرِجْ
مَنْ كَانَ فِي قَلْبِي مِنْقَالْ كَذَا وَكَذَا؟ دُونَ
ذَلِكَ». [انظر: ٢٦٩٢]

Muhammad.' It will be opened for me, and I will come to my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one who said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah*, my *ummah*.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such.' Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah*, my *ummah*.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than the first time. Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah*, my *ummah*.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than that."

Comments: [Hasan because of corroborating evidence]

تخریج: حسن لغیره، دون قول عیسیٰ عليه السلام: «إِنِّي اتَّخَذْتُ إِلَيْهَا مِنْ دُونِ اللَّهِ»، فإنه مخالف لما في الصحيح من أن عیسیٰ لم یذكر ذبایاً، ثم إن هذا لا یعد ذبایاً له، وإنساد هذا الحديث ضعیف لضعف علی بن زید.

2547. Ibn 'Abbas (رض) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is *Lailatal-Qadr*. So I got up, although I was drowsy, and I came to the Messenger of Allah (ﷺ) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

٢٥٤٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو الْأَخْوَصِ فَقَالَ: أَخْبَرَنَا سَمَّاْكُ عَنْ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَتَيْتُ وَآتَانَا نَائِمًا فِي رَمَضَانَ، فَقَبِيلَ لِي: إِنَّ اللَّهَ لِلَّيْلَةِ الْقَدْرُ. قَالَ: فَقُمْتُ، وَآتَانَا نَائِمًا، فَتَعَلَّقْتُ يَتَعَسُّ أَطْنَابِ فُسْطَاطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ فَإِذَا هُوَ يُصْلِي، فَنَظَرْتُ فِي يَلْكَ الْأَلْيَلَةِ، فَإِذَا هِيَ لَيْلَةُ ثَلَاثَةِ وَعِشْرِينَ. [راجع: ٢٣٠٢]

تخریج: حسن لغيره، وهذا إسناد ضعيف، رواية سمّاك عن عكرمة مضطربة.

2548. It was narrated that Ibn 'Abbas (رض) said: When the Messenger of Allah (ﷺ) came [to Madinah] they used to pay in advance for crops. He said: "Whoever pays in advance, let him not pay in advance except for a known measure and a known weight."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2239) and Muslim (1604)]

٢٥٤٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي تَحْيَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمُتَهَابِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِيمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمْ يُنْلِفُونَ، فَقَالَ: «مَنْ أَشْلَفَ، فَلَا يُسْلِفُ إِلَّا فِي كَيْنِي مَعْلُومٍ، وَوَزْنٌ مَعْلُومٌ». [راجع: ١٨٦٨]

تخریج: إسناده صحيح. خ: (٢٢٣٩)، م: (١٦٠٤).

2549. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) came out of the outhouse and some food was brought. It was said to him: Aren't you going to do *wudoo*? He said: "I have only been commanded to do *wudoo* when I get up to pray."

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٢٥٤٩ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهِبْتُ: حَدَّثَنَا أَبْيُوبُ عَنْ ابْنِ أَبِي مُلِيقَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنَ الْخَلَاءِ، فَأَتَيْتُ بِطَعَامٍ فَقَبِيلَ لَهُ: أَلَا تَتَوَضَّأُ؟ فَقَالَ: إِنَّمَا أُمْرِتُ بِالْأُطْهَرِ إِذَا قُمْتُ إِلَى الصَّلَاةِ». [انظر: ١٩٣٢، وراجع: ٣٣٨١]

تخریج: إسناده صحيح. م: (٣٧٤).

2550. Hanzalah as-Sadoosi narrated: I said to 'Ikrimah: In *Maghrib* prayer I recite *Qul A'oodhu*

٢٥٥٠ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا حَنْظَلَةُ السَّدُوسيُّ قَالَ: قُلْ لِعِكْرِمَةَ:

bi Rabbil-falaq and *Qul A'oodhu bi Rabbin-Nas*, and some people criticise me for that. He said: What is wrong with that? Recite them, for they are from the Qur'an. Then he said: Ibn 'Abbas (رض) told me that the Messenger of Allah (صل) came and prayed two *rak'ahs* in which he did not recite anything but the Essence of the Book (i.e., *al-Fatihah*).

Comments: [Its isnad is da'eef]

2551. It was narrated from 'Ikrimah that some of these heretics were brought to 'Ali and they had some books with them. He issued orders that a fire be lit, then he burned them and their books. 'Ikrimah said: News of that reached Ibn 'Abbas (رض) and he said: If it were me, I would not have burned them because the Messenger of Allah (صل) forbade it; but I would have executed them because the Messenger of Allah (صل) said: "Whoever changes his religion, execute him." And the Messenger of Allah (صل) said: "Do not punish with the punishment of Allah, may He be glorified and exalted."

Comments: [Its isnad is saheeh, al-Bukhari (6922)]

2552. It was narrated from 'Ikrimah that 'Ali caught some people who had apostatised from Islam, and he burned them with fire. News of that reached Ibn 'Abbas (رض) and he said: If it were

إِنِّي أَفْرَأَ فِي صَلَاةِ الْمُغَرِّبِ «قُلْ أَعُوذُ بِرَبِّي
الْأَكْلِي» وَ «قُلْ أَعُوذُ بِرَبِّ النَّاسِ» وَإِنْ تَأْسِ
بِعِنْدِنِي ذَلِكَ عَلَيَّ؟ قَالَ: وَمَا بَأْسَ بِذَلِكَ؟ أَفَرَاهُمَا
فَلَاهُمَا مِنَ الْقُرْآنِ. ثُمَّ قَالَ: حَدَّثَنِي أَبْنُ عَبَّاسٍ: أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ رَجُلًا
لِمَّا كَانَ يَتَوَسَّلُ إِلَيْهِ لَمْ يَفْرَأْ فِيهِمَا إِلَّا
بِأَمِ الْكِتَابِ. [راجع: ٢١٧٤]

تخریج: إسناده ضعیف، لضعف حنظلة السدوسي.

٢٥٥١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ:
حَدَّثَنَا أَيُوبُ عَنْ عَكِيرَةَ: أَنَّ عَلَيْهَا أَنِي يَقْرُئُ
مِنْ هُؤُلَاءِ الرَّزَادِفَةِ وَمَعَهُمْ كُتُبٌ، فَأَمْرَرَ
فَأَجْجَثَ، ثُمَّ أَخْرَقَهُمْ وَكُتُبَهُمْ، قَالَ عَكِيرَةَ:
فَبَلَغَ ذَلِكَ أَبْنُ عَبَّاسٍ قَالَ: لَوْ كُنْتُ أَنَا لَمْ
أُخْرَقْهُمْ، لَنَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يَدْلُلْ دِيَةَ
فَاقْتُلُوهُ». وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُعْذِبُوا
بِعَذَابِ اللَّهِ عَزَّ وَجَلَّ». [راجع: ١٨٧١]

تخریج: إسناده صحيح. خ: (٦٩٢٢).

٢٥٥٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهِبْطٌ عَنْ
أَيُوبَ، عَنْ عَكِيرَةَ: أَنَّ عَلَيْهَا أَخْدَنَاسَا ارْتَدَوا
عَنِ الإِسْلَامِ، فَخَرَقُوهُمْ بِالثَّارِ، فَبَلَغَ ذَلِكَ أَبْنُ
عَبَّاسٍ قَالَ: لَوْ كُنْتُ أَنَا لَمْ أُخْرَقْهُمْ، إِنَّ

me, I would not have burned them. The Messenger of Allah (ﷺ) said: "Do not punish anyone with the punishment of Allah, may He be glorified and exalted." And the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him." News of what Ibn 'Abbas said reached 'Ali and he said: Woe to the son of the mother of Ibn 'Abbas!

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3017)]

2553. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I saw the Prophet (ﷺ) in a dream when I slept in the middle of the day. He was standing, looking dishevelled and dusty, with a bottle in his hand in which there was blood. I said: May my father and mother be sacrificed for you, O Messenger of Allah. What is this? He said: This is the blood of al-Husain and his companions. I have been collecting it all day. We worked out that day, and we found that it was the day on which he was killed.

Comments: [Its *isnad* is *qawi*]

2554. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) offered the funeral prayer after the person had been buried. And Wakee' said: Sufyan told us something similar.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1247) and Muslim (954)]

رَسُولُ اللَّهِ ﷺ قَالَ: «لَا تُعذِّبُوا بِعَذَابِ اللَّهِ عَزَّ وَجَلَّ أَحَدًا» وَقَالَ رَسُولُ اللَّهِ ﷺ (١) ٢٨٣: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ» فَبَلَغَ عَلَيْهَا مَا قَالَ ابْنُ عَبَّاسٍ، فَقَالَ: وَيَعْلَمُ أَبْنُ أَمْ إِبْنِ عَبَّاسٍ.
[راجع: ما قبله]

تخریج: إسناده صحيح. خ: (٣٠١٧).

٢٥٥٣ - حَدَّثَنَا غَفَانُ: حَدَّثَنَا حَمَادٌ هُوَ ابْنُ سَلَمَةَ: أَخْبَرَنَا عَمَّارٌ عَنْ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فِيمَا يَرَى النَّاسُ يُضْفَى النَّهَارُ، وَهُوَ قَائِمٌ، أَشْعَثَ أَغْيَرَ، يَنْهَا قَارُورَةً فِيهَا دَمٌ، فَقُلْتُ: يَا أَبَّتْ وَأَمِي يَا رَسُولَ اللَّهِ، مَا هَذَا؟ قَالَ: هَذَا دَمُ الْحُسَنَيْنِ وَأَضْحَاهِيْهِ، لَمْ أَزَّ الْأَقْطَةَ مُنْذُ الْيَوْمِ فَأَخْصَصْنَا ذَلِكَ الْيَوْمَ، فَوَجَدْنَاهُ قُتْلَ فِي ذَلِكَ الْيَوْمِ. [راجع: ٢١٦٥]

تخریج: إسناده قوي.

٢٥٥٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا سُفِيَّاً عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنِ الشَّنَفِيِّ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ چَنَارَةً بَعْدَ مَا دُفِئَتْ. وَوَكِيعَ قَالَ: حَدَّثَنَا سُفِيَّاً مِثْلَهُ، [راجع: ١٩٦٢]

تخریج: إسناده صحيح. خ: (١٢٤٧)، م: (٩٥٤).

2555. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah keep us away from the Shaitan and keep the Shaitan away from what You bestow on us (our children)', if a child is born to them, the Shaitan will never be able to harm him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (141) and Muslim (1434)]

- ٢٥٥٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا سُفِيَّانُ عَنْ مُنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُحَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ أَحَدَهُمْ إِذَا أَهْلَهُ قَالَ: يَسِ اللَّهُ اللَّهُمَّ جَنِّبِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي، فَيُؤْكَدُ بِيْهِمَا وَلَدٌ، فَلَنْ يَضُرَّ الشَّيْطَانُ أَبَدًا».

[راجع: ١٨٦٧]

تخریج: إسناده صحيح. خ: (١٤١)، م: (١٤٣٤).

2556. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Teach and make things easy, do not make things difficult. And if you get angry, keep quiet; if you get angry, keep quiet; if you get angry, keep quiet."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

- ٢٥٥٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا سُفِيَّانُ عَنْ ثَيْبٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلِمُوا، وَإِنْسِرُوا، وَلَا تُعَسِّرُوا، وَإِذَا غَضِبْتَ فَاشْكُثْ، وَإِذَا غَضِبْتَ فَاسْكُثْ، فَإِذَا غَضِبْتَ فَاشْكُثْ». [راجع: ٢١٣٦]

تخریج: حسن لغيره، وهذا إسناد ضعيف، لا اختلاط ليث بن أبي سليم، قوله: «علموا، ويسروا، ولا تعسروا» صحيح لغيره.

2557. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) put *Zuhr* and *'Asr* together in Madinah, when he was not travelling and there was no fear. I [the narrator] said: O Abul-'Abbas, why did he do that? He said: He did not want to make things difficult for anyone of his *ummah*.

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

- ٢٥٥٧ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي الرَّبِيعِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ الرَّبِيعُ ﷺ بَيْنَ الظَّهَرِ وَالغَضْرِ بِالْمَدِينَةِ، فِي عَيْرِ سَفَرٍ وَلَا تَحْوِفْ. قَالَ: قُلْتُ: يَا أَبَا الْعَبَّاسِ، وَلِمَ فَعَلْ ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُخْرِجَ أَحَدًا مِنْ أَمْيَهُ، [راجع: ١٩٥٣]

تخریج: إسناده صحيح. م: (٧٠٥).

2558. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) went to the outhouse and relieved himself, then some food was brought to him. They said: Should we bring you water for *wudoo'*? He said: "Why should I do *wudoo'*? When I want to pray, I will do *wudoo'".*

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٢٥٥٨ - حَدَّثَنَا عَنْ عَبْدِ الرَّزَاقِ قَالَ: أَخْبَرَنَا سُنْبَانُ عَنْ عَمْرِو بْنِ دِيَّارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ذَهَبَ النَّبِيُّ ﷺ إِلَى الْبَرَازِ، فَقَضَى حَاجَتَهُ، ثُمَّ قُرِبَ لَهُ طَعَامٌ، قَالُوا: أَتَأْتِكَ بِوَضُوءٍ؟ قَالَ: «بَلْ أَتَأْتُكُمْ أَتَوْضَأُ؟ أَصْلِي فَأَتَوْضَأُ» أَوْ صَلَّى فَأَتَوْضَأُ؟». [راجع: ١٩٣٢]

تخریج: إسناده صحيح. م: (٣٧٤)

2559. It was narrated that Ibn 'Abbas (رض) said: I slept in the house of my maternal aunt Maimoonah bint al-Harith. The Prophet (ﷺ) got up at night and went to relieve himself, then he came and washed his face and hands, then he slept. Then he got up at night and went to the waterskin and undid its straps, then he did a *wudoo'* that was somewhere between the most complete and the most light; he did not use a lot of water but it was a proper *wudoo'*. Then he stood and prayed. I hid myself because I did not want him to see me watching him. Then I got up and did the same as he had done, and I stood on his left. He took hold of my neck, where the ear is, and moved me around until I was standing on his right whilst he was praying. He prayed thirteen *rak'ahs*, including the two [Sunnah] *rak'ahs* of Fajr. Then he lay down and slept until he breathed deeply. Then Bilal came and called him to pray, so he

٢٥٥٩ - حَدَّثَنَا عَنْ عَبْدِ الرَّزَاقِ قَالَ: أَخْبَرَنَا سُنْبَانُ عَنْ سَلَمَةَ بْنِ كُهْلَ، عَنْ كُرَيْبَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: يَقْتُلُ عِنْدَ حَالَتِي مِمْوَأَةً بَنْتَ الْحَارِثَ، فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيلِ، فَأَتَى الْحَاجَةَ، ثُمَّ جَاءَ فَغَسَّلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ مِنَ اللَّيلِ، فَأَتَى الْقُرْبَةَ، فَأَطْلَقَ شَنَافِهَا، فَتَوْضَأَ وَضُوءًا بَيْنَ الْوُضُوءَيْنِ لَمْ يَكُنْ، وَقَدْ أَبْلَغَ، ثُمَّ قَامَ يُصْلِي، وَمَمْطَيْتُ كَرَاهِيَّةً أَنْ يَرَانِي كُنْتُ أَبْقِيَ - يَعْنِي أَرْفَهُ - ثُمَّ قَمْتُ فَعَلْتُ كَمَا فَعَلَ، فَقَمْتُ عَنْ يَسَارِهِ، فَأَخْدَدَ بِمَا تَلِي أَذْنِي حَتَّى أَذْرَنِي، فَكُنْتُ عَنْ يَمِينِهِ، وَهُوَ يُصْلِي، فَتَنَاهَ صَلَاتُهُ إِلَى ثَلَاثَ عَشْرَةَ رَكْعَةً، فِيهَا رَكْعَتَانِ الْفَجْرِ، ثُمَّ اضْطَجَعَ، فَقَامَ حَتَّى لَقَحَ، ثُمَّ بَيْرَضَأً. [راجع: ١٩١١]

تخریج: إسناده صحيح.

got up and prayed and did not do *wudoo'* [again].

Comments: [Its *isnad* is *saheeh*]

2560. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) got married whilst he was in *ihrām*, and he was treated with cupping whilst he was in *ihrām*.

Comments: [Its *isnad* is *gawi*, al-Bukhari (1837) and Muslim (1410)] .

تخریج: إسناده قوي، خ: (١٤١٠)، م: (١٨٣٧). ولقصة الاحجاج: خ: (١٢٠٢)، م: (١٤١٠).

2561. It was narrated from Ibn 'Abbas (رض) that a man said: O Messenger of Allah, whatever Allah wills and you will. He said: "Are you making me equal to Allah? Rather what Allah alone wills."

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

2562. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) entered the House and offered supplication in different parts of it, then he came out and prayed two *rak'ahs*.

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

2563. 'Abdul-'Azeez - i.e., Ibn Rufai' - said: Someone who heard Ibn 'Abbas (رض) told me that he said: The Prophet (ﷺ) did not halt between 'Arafat and Muzdalifah except to pass water.

- ٢٥٦٠ - حَدَّثَنَا عَبْدُ الرَّزَاقُ قَالَ: أَخْبَرَنَا شَفِيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: تَرَوْجُ الْبَيْتَ وَهُوَ مُخْرِمٌ، وَأَحْجَمٌ وَهُوَ مُخْرِمٌ. [انظر: ٣٤١٢، ٣٠٧٥، ٣٠٣٠.]

- ٢٥٦١ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا شَفِيَانُ عَنِ الْأَجْلَحِ، عَنْ يَزِيدِ بْنِ الْأَصْمَمِ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، مَا شَاءَ اللَّهُ وَيُشَاءُ. قَالَ: «جَعَلْتُنِي لِلَّهِ عَذَّلًا، بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ». [راجع: ١٨٣٩]

تخریج: صحيح لغیره، وهذا إسناد ضعيف، الأجلح مختلف فيه.

- ٢٥٦٢ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنِي أَبْنَ عَبَّاسٍ الْجَزَرِيُّ: أَنَّهُ سَمِعَ وَفَقِيمًا مَوْلَى أَبْنَ عَبَّاسٍ يُحَدِّثُ عَنْ أَبْنَ عَبَّاسٍ قَالَ: دَخَلَ الْبَيْتَ وَكَانَ فِيهِ تَوَاجِهٌ، لَمْ تَخْرُجْ فَصَلَّى رَبِّكُمْ. [راجع: ١٧٩٥]

تخریج: صحيح لغیره، وهذا إسناد ضعيف، عثمان الجزاری روی أحادیث معاکر.

- ٢٥٦٣ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا إِسْرَائِيلُ - قَالَ عَبْدُ التَّعْزِيزِ - يَعْنِي أَبْنَ رُقَيْعَةَ -: أَخْبَرَنِي مَنْ سَمِعَ أَبْنَ عَبَّاسٍ يَقُولُ: لَمْ يَنْزِلِ الْبَيْتَ بَيْنَ عَرَفَاتٍ وَجَنَاحٍ إِلَّا يَهْرِيقُ الْمَاءَ. [راجع: ٢٤٦٤]

Comments: [Saheeh, because of corroborating evidence; this is a da'eef isnad]

2564. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (صل) recited the Talbiyah until he stoned Jamratul-'Aqabah.

Comments: [Its isnad is saheeh, al-Bukhari (1543)]

2565. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (صل) married Maimoonah in Sarif when he was in ihram.

Comments: [Its isnad is saheeh, al-Bukhari (4528)]

2566. It was narrated from Ibn 'Abbas (رض) that one of the wives of the Prophet (صل) washed herself following janabah, then the Prophet (صل) came and did wudoo' using her left over water. She said: I did ghusl using it. He said: "Nothing makes water najis (impure)."

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

2567. It was narrated that Ibn 'Abbas (رض) said: I stayed overnight in the house of my maternal aunt Maimoonah, and I watched to see how the Messenger of Allah (صل) would pray. He got up, urinated, then washed his face and hands, then he slept. Then he got up and went to a waterskin, undid its straps, and poured some water into

تخریج: صحيح لغيره، وهذا إسناد ضعيف، لجهة الراوي عن ابن عباس.

٢٥٦٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ حَتَّى رَمَى جَمْرَةَ النَّفَّيَةِ. [راجع: ٣١٩٩]

تخریج: إسناده صحيح. خ: (١٥٤٣).

٢٥٦٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: تَرَوْجُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ مَيْمُونَةَ (١٢٤) بِسُرْفٍ وَهُوَ مُحْرَمٌ. [راجع: ٢٢٠٠]

تخریج: إسناده صحيح. خ: (٤٢٥٨).

٢٥٦٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا التَّوْرِيْثُ عَنْ سَمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اشْتَحَّتْ مِنْ جَنَابَةِ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يَتَوَضَّأُ مِنْ فَضْلِهَا، فَقَالَتْ إِنِّي أَغْسِلُ مِنْهُ. قَالَ: إِنَّ الْمَاءَ لَا يُنْجِحُهُ شَيْءٌ؟. [راجع: ٢١٠٢]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

٢٥٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبةُ عَنْ سَلَمَةَ بْنِ كُهْلِ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: يُثْبَتُ فِي بَيْتِ حَاتَّيَ مَيْمُونَةَ، فَرَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ كَيْفَ يُصْلِيُ، فَقَامَ فِي الْأَنْتَارِ، ثُمَّ غَسَلَ وَجْهَهُ وَكَيْنَهُ، ثُمَّ نَامَ، ثُمَّ قَامَ، فَعَمَدَ إِلَى الْقَرْبَةِ فَأَطْلَقَ شَنَاقَهَا، ثُمَّ

a bowl or vessel. He tipped it towards himself with his hand and did a good *wudoo'*, not using too much or too little water. Then I came and stood beside him, and stood on his left. He took hold of me and made me stand on his right. The prayer of the Messenger of Allah (ﷺ) included thirteen *rak'ahs*, then he slept until he was breathing deeply. We knew that he was sleeping when he breathed deeply. Then he went out to pray, and he prayed, and said in his prayer or in his prostration: "O Allah, put in my heart light, in my hearing light, in my seeing light, to my right light, to my left light, in front of me light, behind me light, above me light, below me light, make me light - or Shu'bah said: give me light." 'Umar bin Deenar narrated from Kuraib, from Ibn 'Abbas (رضي الله عنهما) that he slept lying on his side.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

2568. It was narrated from Ibn 'Abbas (رضي الله عنهما) that the Prophet of Allah (ﷺ) used to say at times of distress: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

صَبَّ فِي الْجُفْنَةِ، أَوِ الْقُضْعَةِ، وَأَكَبَ يَدَهُ عَلَيْهَا، ثُمَّ تَوَضَّأَ وُضُوئًا حَسَنًا بَيْنَ الْأَوْضَوْعَيْنِ، ثُمَّ قَامَ يُصَلِّي، فَجِئَتْ فَقَمَتْ عَنْ يَسَارِهِ، فَأَخْذَنِي، فَأَقَامَنِي عَنْ يَمِينِهِ، فَكَامَتْ صَلَاةً رَسُولِ اللَّهِ ﷺ ثَلَاثَ عَشْرَةً رَّمَعَةً، قَالَ: ثُمَّ نَامَ حَتَّى تَقْعَدَ، وَكُنَّا نَعْرِفُهُ إِذَا نَامَ يَنْقُعُهُ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ فَصَلَّى، وَجَعَلَ يَقُولُ فِي صَلَاةِ يَوْمِ الْجُمُودِ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَعَنِّي يَبْيَسِي نُورًا، وَعَنْ تَسَارِي نُورًا، وَأَمَّا مِيْرِي نُورًا، وَخَلَفِي نُورًا، وَفُوقِي نُورًا، وَنَخْتِي نُورًا، وَاجْعَلْنِي نُورًا». قَالَ شَعْبَةُ: أَوْ قَالَ: «اجْعَلْ لِي نُورًا». قَالَ: وَحَدَّثَنِي عَمْرُو بْنُ دِينَارٍ عَنْ كُرَيْبٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّهُ نَامَ نَضْطَجِعًا. [راجع: ١٩١٢]

تخریج: إسناده صحيح. خ: (١٣٨)، م: (٧٦٣).

٢٥٦٨ - حَدَّثَنَا زَوْهُ: حَدَّثَنَا سَعِيدٌ وَهِشَامٌ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ قَنَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَبَّ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكُرْبَ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَكِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمُ». [راجع: ٢٠١٢]

تخریج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2569. 'Umar bin Harmalah said: I heard Ibn 'Abbas (رض) say: My maternal aunt Umm Hufaid gave the Messenger of Allah (ﷺ) some ghee, milk and a (cooked) lizard. As for the lizard, the Prophet (ﷺ) found it off-putting. Khalid bin al-Waleed said to him: Do you find it off-putting, O Messenger of Allah? He said, "Yes." The Prophet (ﷺ) took the milk and drank some, then he said to Ibn 'Abbas, who was on his right, "As for the drink, it is your turn, but will you give me permission to give it to your paternal uncle?" Ibn 'Abbas said: I said: No, by Allah, with regard to your left-over drink I will never give precedence to anyone. Then I took it and drank some, then I gave it to him. Then the Prophet (ﷺ) said: "I do not know of any drink that could replace food except milk. Whoever among you drinks it, let him say: 'O Allah, bless it for us and give us more.' And whoever eats food, let him say: 'O Allah, bless it for us and give us something better than it.'"

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* because Ali bin Zaid is *da'eef*]

2570. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) relieved himself, then he came back and was given a bone with meat on it. He did not do *wudoo'*, but he ate from it. 'Amr added to this *hadeeth*: It was narrated that Sa'eed bin al-Huwairith said: It was said: O Messenger of Allah, you did not do *wudoo'*. He said: "I do not intend to pray, such that I would need to do *wudoo'*.

٢٥٦٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شَعْبَةُ قَالَ: سَمِعْتُ عَلَيَّ بْنَ زَيْدَ قَالَ: سَمِعْتُ عُمَرَ بْنَ حَرْمَلَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهَدْتُ خَاتَمِي أُمَّ حَكَبَيْرَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَفَنَةً وَلَبَّنَا وَأَضَبَّ، فَأَمَّا الْأَضَبُ فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهَا، فَقَالَ لَهُ خَالِدُ بْنُ الْوَلِيدِ: فَيُزِّرُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «تَنَمْ أَوْ: «أَجْلٌ» وَأَخْدَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِينَ فَشَرَبُوا مِنْهُ، ثُمَّ قَالَ لِابْنِ عَبَّاسٍ وَهُوَ عَنْ يَوْمِنِهِ: «أَمَا إِنَّ الشَّرْبَةَ لَكَ، وَلَكِنْ أَتَأْذَنُ أَنْ أَشْقَى عَنْكَ؟» فَقَالَ ابْنُ عَبَّاسٍ: قُلْتُ: لَا وَاللَّهِ تَعَالَى أَنْ يُؤْمِنُرْ عَلَى سُورِكَ أَحَدًا، قَالَ: فَأَخْذَتُهُ، فَشَرَبْتُ، ثُمَّ أَغْطَيْتُهُ، ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَعْلَمُ شَرَابًا يُجْزِي عَنِ الطَّعَامِ غَيْرَ الَّذِينَ، فَمَنْ شَرَبَهُ مِنْكُمْ فَلَيْقِلُ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَرَزِّنَا مِنْهُ، وَمَنْ طَعَمَ طَعَاماً، فَلَيْقِلُ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ». [راجع: ١٩٧٨]

تخریج: حدیث حسن، وهذا إسناد ضعیف
ضعف علي بن زید ولجهالة عمر بن حرملة.

٢٥٧٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا ابْنُ جُرْجِيجَ: حَدَّثَنَا سَعِيدُ بْنُ الْحُوَيْرِثَ عَنْ ابْنِ عَبَّاسٍ قَالَ: تَبَرَّزَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَاجَتِهِ، ثُمَّ رَجَعَ، فَأَتَيْتُهُ بِعَرقِي، فَلَمْ يَتَوَضَّأْ، فَأَكَلَ مِنْهُ، وَرَأَدَ عَمَرُ عَلَيَّ فِي هَذَا الْحَدِيثِ عَنْ سَعِيدِ ابْنِ الْحُوَيْرِثِ قَالَ: قَيلَ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَمْ تَتَوَضَّأْ! قَالَ: «مَا أَرَدْتُ الصَّلَاةَ فَأَتَوْضَأْ». [راجع: ٢٥٥٨]

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

2571. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the Messenger of Allah (ﷺ) drank, he would pause to breathe twice whilst drinking. And my father wrote after this *hadeeth*: I do not think 'Abdullah heard this *hadeeth* (directly).

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

تخریج: إسناده صحيح. م: (٣٧٤).

٢٥٧١ - قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَجَدْتُ هَذِهِ الْأَخْادِيدَ فِي كِتَابِ أَبِيهِ يَحْظَى بِهِ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْوَرَاقُ قَالَ: حَدَّثَنَا رَشِيدُ بْنُ كُرَيْبٍ عَنْ أَبِيهِ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إذا شربَ تَفَقَّسَ مَرْئِيَّنِي في الشَّرَابِ. وَكَتَبَ أَبِيهِ فِي إِثْرِ هَذَا الْحَدِيثِ: لَا أَرَى عَبْدَ اللَّهِ سَمِعَ هَذَا الْحَدِيثَ. [انظر: ٢٥٧٨]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، لضعف سعيد بن محمد بن الوراقي ورشيد بن كریب، وعنهما منکير.

2572. It was narrated that 'Abdullah bin 'Abbas (رضي الله عنه) said: I stayed with Maimoonah the wife of the Prophet (ﷺ), who was my maternal aunt, on a night when she was not praying. She took a cloth and folded it up, and put a pillow on top of it, then she threw another cloth over it and covered herself with it. She spread out another mat for me and I put my head on the same pillow as her. Then the Prophet (ﷺ) came when he had prayed 'Isha', and he took a cloth and wrapped himself in it, and took off his garment, then he lay down with her under the same blanket. Then at the end of the night, he got up and went to a waterskin that was hanging and shook it. I wanted to get up and pour water for him, but I did not want him to know that I was awake. He did *wudoo'*, then he went to the bed and put on his

٢٥٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ: تَضَيَّقَتْ مَيْمُونَةُ زَوْجُ النَّبِيِّ وَهِيَ خَالِتِي، وَهِيَ لَيْلَةً إِذَا لَا تُصْلِي، فَأَخَذَتْ كِتَابَ فَتَتَّهَ، وَأَلْقَتْ عَلَيْهِ نُمْرَقَةً، ثُمَّ رَمَتْ عَلَيْهِ بِكِسَاءَ آخَرَ، ثُمَّ دَخَلَتْ فِيهِ، وَيَسْطُطُ لِي بِسَاطًا إِلَى جِنْهَا وَتَوَسَّدَتْ مَعَهَا عَلَى سَادِهَا، فَجَاءَ النَّبِيُّ وَقَدْ صَلَى الْبَعْشَاءُ الْآخِرَةَ، فَأَخَذَ نِحْرَقَةً فَتَوَرَّزَ بِهَا، وَأَلْقَى تُوبَةً، وَدَخَلَ مَعَهَا لِحَافَّهَا، وَبَاتَ حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ، قَامَ إِلَى سِيقَاءِ مَعْلَقٍ فَحَرَّكَ، فَهَمِمَتْ أَنْ أُغْوِمْ فَأَضْبَطَ عَلَيْهِ، فَكَرِهَتْ أَنْ يَرَى أَنِي كُنْتُ مُسْتَيْقَطًا، قَالَ: فَتَوَضَّأَ، ثُمَّ أَتَى الْغَرَاشَ، فَأَخَذَ (١) تُوبَةً وَأَلْقَى النِّحْرَقَةَ،

two garments and took off the wrapper. Then he went to the mosque, where he stood and prayed. I went to the waterskin and did *wudoo'*, then I came to the mosque and stood on his left, but he moved me and made me stand on his right. He prayed and I prayed, thirteen *rak'ahs*, then he lay down and I lay down beside him. He put his elbow on my side and his cheek was next to my cheek until I heard the breathing of one who is asleep. Then Bilal came and said: Prayer, O Messenger of Allah. He went to the mosque and I followed him, and he prayed the two [Sunnah] *rak'ahs* of *Fajr*, then Bilal began to recite the *iqamah*.

Comments: [Its *isnad* is *da'eef*]

2573. It was narrated from Ibn 'Abbas (رض) and he mentioned something. He said: The Messenger of Allah (ﷺ) used to use the *siwak* a great deal, to such an extent that we thought that Revelation would come down concerning it.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad* and At-Tameemi is unknown]

2574. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) prayed, then he delivered the *khutbah*, as did Abu Bakr, 'Umar and 'Uthman, on *Eid*, with no *adhan* or *iqamah*. My father said: 'Abdullah heard it.

لَمْ أَتِيَ الْمَسْجِدَ، فَقَامَ فِيهِ يُصْلِي، وَقَمَتْ إِلَى السَّنَاءِ، فَتَوَضَأَ، ثُمَّ جَثَّ إِلَى الْمَسْجِدِ فَقَمَتْ عَنْ يَسْارِهِ، فَتَوَلَّتِي فَأَفَاقَنِي عَنْ يَمِينِهِ، فَصَلَّى وَصَلَّى مَعَهُ ثَلَاثَ عَشْرَةَ رُكُوعًا، ثُمَّ قَعَدَ وَقَمَدَ إِلَى جَنْبِي، فَوَضَعَ مِرْقَدَهُ إِلَى جَنْبِي، وَأَضْغَى يَخْدُو إِلَى خَدِّي، حَتَّى شَيَعْتُ تَقْسِنَ التَّابِعِ، فَيَقُولُ أَنَا كَذَلِكَ إِذْ جَاءَ بِلَالٌ، فَقَالَ: الصَّلَاةُ يَا رَسُولَ اللَّهِ، فَسَارَ إِلَى الْمَسْجِدِ، وَأَبْغَثَهُ، فَقَامَ يُصْلِي رَكْعَتَيِ الْفَجْرِ، وَأَخْدَى بِلَالَّ، فِي الْإِقَامَةِ. [راجع: ١٨٤٣، ١٩١٢، ٢٢٤٥، ٢٢٧٦، ٢٥٦٧]

تخریج: إسناد ضعيف، محمد بن ثابت
ضعف ورواية إسحاق بن عبد الله عن ابن عباس
مرسلة.

٢٥٧٣ - حَدَّثَنَا أَبْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقِ، عَنْ التَّيِّمِيِّ، عَنْ أَبْنِ عَبَّاسٍ، فَدَكَرَ شَيْئًا قَالَ: وَكَانَ رَسُولُ اللَّهِ يَكْبُرُ السَّوَادَ، قَالَ: حَتَّى ظَنَّا - أَوْ رَأَيْنَا - اللَّهَ سَيِّزْلُ عَلَيْهِ. [راجع: ٢١٢٥]

تخریج: حسن لغيره، وهذا إسناد ضعيف،
لجهالة الترمي.

٢٥٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْزَّيلِيْدِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبْنِ حُرْبَيْجَ، عَنْ الْحَسَنِ بْنِ مُشْلِمٍ، عَنْ طَاؤُسٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ يَكْبُرُ، ثُمَّ خَطَبَ، وَأَبْنُو بَكْرٍ وَعُمَرٍ وَعُثْمَانَ، فِي الْعِيدِ يَغْتَرِي أَدَانِي وَلَا إِقَامَةً. قَالَ أَبِي: فَذَكَرَ سَمِعَةَ عَبْدِ اللَّهِ. [انظر: ٣٢٢٧، وراجع: ٢١٧]

Comments: [Its isnad is *qawi*]

2575. It was narrated from Ibn 'Abbas (رضي الله عنه) that they started asking him about prayer whilst travelling. Ibn 'Abbas (رضي الله عنه) said: When the Prophet (صلوات الله عليه وسلم) departed from his family, he would pray no more than two *rak'ahs* until he returned.

Comments: [Its isnad is *saheeh*]

تخریج: إسناده قوي.

٢٥٧٥ - حَدَّثَنِي عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِيهِ: حَدَّثَنَا حَجَاجٌ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ أَبِيهِ السَّفَرِ، عَنْ سَعِيدِ بْنِ شَفْعَى، عَنْ أَبْنِ عَبَّاسٍ: أَنَّهُمْ جَعَلُوا يَسْأَلُونَهُ عَنِ الصَّلَاةِ فِي السَّفَرِ؟ فَقَالَ أَبْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنْ أَهْلِهِ لَمْ يَرْدَ عَلَى رَكْبَتِينِ حَتَّى يَرْجِعَ. [راجع: ٢١٥٩]

تخریج: إسناده صحيح.

2576. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "There cannot be two *qiblahs* in one city, and there is no *jizyah* due from the Muslims."

Comments: [Its isnad is *da'eef* because Qaboots is *da'eef*]

٢٥٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِيهِ بِخطْهِ: حَدَّثَنَا أَشْوَدُ أَبْنُ عَابِرٍ: حَدَّثَنَا جَعْفَرُ الْأَخْمَرُ عَنْ قَابُوسِ، عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَضْلُّ قَبْلَاتِنَا فِي مِضْرِ وَاجِدٍ، وَلَا عَلَى الْمُسْلِمِينَ جِزْيَةٌ». [راجع: ١٩٤٩]

تخریج: إسناده ضعيف، لضعف قابوس.

2577. Jareer narrated, and attributed it to the Prophet (صلوات الله عليه وسلم): "There cannot be two *qiblahs* in one land, and there is no *jizyah* due from any Muslim."

Comments: [Its isnad is *da'eef* like the previous report]

٢٥٧٧ - حَدَّثَنَا جَرِيرٌ رَفِعَهُ أَيْضًا قَالَ: «لَا تَضْلُّ قَبْلَاتِنَا فِي أَرْضٍ، وَلَيْسَ عَلَى مُشْلِمٍ جِزْيَةٌ». [راجع: ١٩٤٩]

تخریج: إسناده ضعيف كابن.

2578. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلوات الله عليه وسلم) used to pause to breathe twice [when drinking].

Comments: [*Saheeh*, because of corroborating evidence and its isnad is *da'eef*]

٢٥٧٨ - حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا عَبْسَى بْنُ يُوسَى عَنْ رِشْدِينِ، عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَسَمَّسُ فِي الْأَنَاءِ مَرَّتَيْنِ. [راجع: ٢٥٧١]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، لضعف رشدين.

2579. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) recited the *Talbiyah* following the prayer.

Comments: [Hasan because of corroborating evidence; this *isnad* could reach the level of *hasan*]

٢٥٧٩ - حَدَّثَنَا الْحَكَمُ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَبْنُ حَزِيبٍ عَنْ حُصَيْفٍ، عَنْ مُعَيْدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا فَرَأَى دُبُرَ الصَّلَاةِ . [راجع : ٢٣٥٨]

تخریج: حسن لغيره، وهذا سند محتمل للتحقيق.

2580. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "I have seen my Lord, may He be blessed and exalted."

Comments: [Saheeh mawqoof]

٢٥٨٠ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ : حَدَّثَنَا حَمَادٌ أَبْنُ شَلَّةَ عَنْ قَنَادَةَ، عَنْ عَكِيرَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «رَأَيْتُ رَبِّي تَبَارَكَ وَتَعَالَى» . [انظر : ٢٦٣٤]

[راجع: ١٩٥٦]

وَقَدْ سَيَقْتُ هَذَا الْحَدِيثَ مِنْ أَبِي، أَمْ لَى عَلَيَّ فِي مَوْضِيْعِ آخَرَ.

تخریج: صحيح موقوفاً، و مرفوعه منكر.

2581. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) got married when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*]

٢٥٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ عَنْ عَمْرُو بْنِ دِيَنَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ أَبْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَوَّجَ وَهُوَ مُخْرِمٌ . [راجع : ١٩١٩]

تخریج: إسناده صحيح.

2582. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) prayed seven [rak'ahs] together and eight [rak'ahs] together.

Comments: [Its *isnad* *saheeh*, al-Bukhari (1174) and Muslim (705)]

٢٥٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ عَنْ عَمْرُو بْنِ دِيَنَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ أَبْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَبَّعًا جَمِيعًا، وَتَمَاهِيًا جَمِيعًا .

[راجع: ١٩١٨]

تخریج: إسناده صحيح. خ: (١١٧٤)، م: (٧٠٥)

2583. It was narrated from Ibn 'Abbas (رضي الله عنه) that he heard the Prophet (ﷺ) deliver the khutbah in 'Arafat. He said: "Whoever cannot find an *izar*, let him wear pants; whoever cannot find sandals, let him wear leather slippers (*khuffain*)."

Comments: [Its *isnad saheeh*, al-Bukhari (1841) and Muslim (1178)]

٢٥٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَاهِيرِ بْنِ زَيْدٍ يُحَدِّثُ عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَتَهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ يَعْرَفَاتٍ، فَقَالَ: «مَنْ لَمْ يَجِدْ إِزارًا، فَلْيَتَسْرُّعْ سَرَابِيلَ، وَمَنْ لَمْ يَجِدْ ثَلَاثَيْنَ، فَلْيَتَسْرُّعْ ثَلَاثَيْنِ». [راجع: ١٩٢٧]

تخریج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

2584. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (ﷺ) that he said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment."

Comments: [Its *isnad saheeh*, al-Bukhari (809) and Muslim (490)]

٢٥٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاؤُسٍ يُحَدِّثُ عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، وَلَا أَكْفَ شَعْرًا وَلَا ثُوبًا». [انظر: ٢٥٨٨، ٢٥٩٠]

[٢٥٩٠]. تخریج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

تخریج: إسناده صحيح. خ: (٤٩٠)، م: (٤٤٠).

2585. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) forbade selling food-stuff until one has taken full possession of it. Ibn 'Abbas (رضي الله عنه) said: I think all sales are like this.

Comments: [Its *isnad saheeh*, al-Bukhari (2135) and Muslim (1525)]

٢٥٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاؤُسٍ يُحَدِّثُ عَنْ أَبْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَعْضِ الْطَّعَامِ حَتَّى يَسْتَوْفِيَ، أَوْ يُسْتَوْفَى. وَ قَالَ أَبْنُ عَبَّاسٍ: أَخِيُّ النَّبِيِّ كُلُّهَا يَسْتَرِلُهُ. [راجع: ١٨٤٧]

تخریج: إسناده صحيح. خ: (٢١٣٥)، م: (١٥٢٥).

2586. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "Do not take any animate being as a target."

Comments: [Its *isnad* is *saheeh*, Muslim (1957)]

٢٥٨٦ - حَدَّثَنَا مُحَمَّدُ: حَدَّثَنَا شَعْبَةُ عَنْ عَبْدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تَسْخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَصًا».

[راجع: ٢٤٨٠]

تخریج: إسناده صحيح. م: (١٩٥٧).

2587. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وسلم) married Maimoonah when he was in *ihrām*.

Comments: [Saheeh, because of corroborating evidence, its *isnād* is *hasan*]

٢٥٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنِ الْحَجَّاجِ بْنِ أَرْطَأَةَ وَابْنِ عَطَاءٍ: أَتَهُمَا سَوْمًا عَطَاءً يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (٢٨٦/١) تَرَوَّجَ مَيْمُونَةَ وَهُوَ مُخْرِمٌ. [راجع: ٢٣٩٣]

تخریج: صحيح لغيره، وهذا إسناد حسن.

2588. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (صلوات الله عليه وسلم): "I have been commanded to prostrate on seven, and not to tuck up my hair or garment."

Comments: [Its *isnād* *saheeh*, al-Bukhari (809) and Muslim (490)]

٢٥٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَمْرِو بْنِ دِيَارٍ، عَنْ طَاؤِسٍ عَنْ ابْنِ عَبَّاسٍ عَنِ الْتَّيْمَةِ: «أُمِرْتُ أَنْ أَشْجُدَ عَلَى سَبْعَةِ، وَلَا أَكُفَّ شَعْرًا وَلَا تَوْبَيَا».

[راجع: ٢٥٨٤]

تخریج: إسناده صحيح. خ: (٤٩٠)، م: (٨٠٩).

2589. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) was treated with cupping when he was in *ihrām* and fasting.

Comments: [Its *isnād* is *da'eef*, because of the weakness of Yazeed bin Abu Ziyad]

٢٥٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنِي شَعْبَةُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُقْسِمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: احْتَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُخْرِمًا صَائِمًا. [راجع: ١٨٤٩]

تخریج: إسناده ضعيف، لضعف يزيد بن أبي زياد.

2590. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلوات الله عليه وسلم) said: "I have been commanded to prostrate on seven, and not to tuck up my hair or garment."

Comments: [Its *isnād* is *saheeh*, al-Bukhari (809) and Muslim (490)]

٢٥٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَمْرِو بْنِ دِيَارٍ، عَنْ طَاؤِسٍ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ عَنِ الْتَّيْمَةِ قَالَ: «أُمِرْتُ أَنْ أَشْجُدَ عَلَى سَبْعَةِ، وَلَا أَكُفَّ شَعْرًا وَلَا تَوْبَيَا». [راجع: ٢٥٨٤]

تخریج: إسناده صحيح. خ: (٤٩٠)، م: (٨٠٩).

2591. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man was thrown from his mount when he was in

٢٥٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ فَاتَادَةَ وَأَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ،

ihram and died. The Messenger of Allah (ﷺ) instructed them to wash him with water and lotus leaves and shroud him in his two garments, but not to cover his head, for he would be raised on the Day of Resurrection reciting the *Talbiyah*. And Ayyoob said: With his hair stuck together [with a sticky substance, as was the custom of pilgrims at that time].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

2592. It was narrated from Ibn 'Abbas (رضي الله عنه) that he did not see anything wrong with a man getting married whilst in *ihram*, and he said: The Prophet of Allah (ﷺ) married Maimoonah bint al-Harith at an oasis called Sarif when he was in *ihram*. When the Prophet of Allah (ﷺ) completed his *Hajj*, when he came to that oasis, he consummated his marriage with her.

Comments: [Its *isnad* is *saheeh*]

2593. It was narrated from 'Ata' that he testified that Ibn 'Abbas (رضي الله عنه) (said), and Ibn 'Abbas testified that the Messenger of Allah (ﷺ) prayed on the day of *Eid*, then he delivered the *khutbah*. Then he went to the women and enjoined them to give charity, and they started throwing [their jewellery, to Bilal].

Comments: [Its *isnad* *saheeh*, al-Bukhari (98) and Muslim (884)]

عن ابن عباس: أن رجلا صرخ من راحلته وهو محرم فمات، فامر رسول الله ﷺ أن يغسلوه بماء وس Lair، وأن يكتسوه في ثوبه، وأن لا يحمرروا رأسه، فإنه يبعث يوم القيمة ملائكة. وقال أئوب: ملائكة. [راجع: ١٨٥٠]

تخریج: إسناده صحيح، خ: (١٢٦٥)، م: (١٢٠٦).

٢٥٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ عِكْرَمَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْتَهُ أَنْ يَزَوِّجَ الرَّجُلَ وَهُوَ مُحَرَّمٌ، وَيَقُولُ: إِنَّ نَبِيَّ اللَّهِ يَزَوِّجُ تَزَوِّجَ نِيمُونَةَ بُنْتَ الْحَارِبِ بِمَاءِ يُقَالُ لَهُ سُرْفٌ، وَهُوَ مُحَرَّمٌ، فَلَمَّا قَضَى نَبِيُّ اللَّهِ حَجَّةً، أَقْبَلَ، حَتَّى كَانَ يَذِيلُكَ الْمَاءَ أَغْرَسَ بِهَا. [راجع: ٢٤٩٢]

تخریج: إسناده صحيح

٢٥٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةَ عَنْ أَئُوبَ، عَنْ غَطَاءِ أَنَّهُ شَهَدَ عَلَى أَبْنَى عَبَّاسٍ، وَابْنِ عَبَّاسٍ شَهَدَ عَلَى رَسُولِ اللَّهِ يَسْأَلُهُ: أَنَّهُ صَلَّى فِي يَوْمِ عِيدٍ، ثُمَّ حَطَبَ، ثُمَّ أَتَى النِّسَاءَ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلُنَّ يَأْفِينَ.

[راجع: ١٩٠٢]

تخریج: إسناده صحيح، خ: (٩٨)، م: (٨٨٤).

2594. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وآله وسليمه) was treated with cupping when he was fasting.

Comments: [Its isnad is saheeh]

-٢٥٩٤- حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَفَعْيَةُ عَنِ الْحَكَمِ، عَنْ مُقْسَمٍ، عَنْ أَبِي عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ صَائِمًا.

[رائع: ٢١٨٦، ١٨٤٩]

تخریج: إسناده صحيح.

2595. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (ﷺ) that he said concerning the man who had intercourse with his wife when she was menstruating: "Let him give a dinar, or half a dinar, in charity."

Comments: [Saheeh mawqoof]

٤٥٩٥ - حدثنا محمد بن جعفر عن شعبة، عن الحكم، عن عبد الحميد بن عبد الرحمن، عن مقسم، عن ابن عباس عن النبي صلى الله عليه وسلم أنه قال في الذي يأتى امرأة وهي حافض: «يصدق بيتهار، أو نصف بيتهار».

[۲۰۳۲ : ۸۷۱]

تخيّر: صحيح موقعاً، ضعيف مرفوعاً.

2596. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (ﷺ) that he said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment."

Comments: [Its *isnad saheeh*, al-Bukhari (809) and Muslim (490)]

٤٥٩٦ - حَدَّثَنَا هُشَيْمٌ عَنْ عَمْرِو بْنِ وَبَيْرَارِ، عَنْ طَاؤِسٍ، عَنْ أَبِينِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَمْرَتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَغْنَمٍ، وَلَا أَكُفَّ شَعْرَانِ وَلَا تُؤْتَنِ». [رَاجِعٌ: ١٩٢٧، ٢٠٩٠]

تخریج: استناده صحیح. خ: (۸۰۹)، م: (۴۹۰)

تخریج: استناده صحیح. خ: (۸۰۹)، م: (۴۹۰)

٢٥٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ
عَنْ مَنْصُورٍ ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِي ، عَنْ
كُرَيْبٍ ، عَنْ ابْنِ عَبَّاسٍ عَنِ الرَّبِيعِ اللَّهِ
قَالَ : « لَوْلَا أَنْ أَحَدُكُمْ _ أَوْ لَوْلَا أَنْ أَحَدُهُمْ _
إِذَا أَتَى أَمْرَأَهُ قَالَ : اللَّهُمَّ جَنِبْنِي الشَّيْطَانَ ،
وَجَنِبْ الشَّيْطَانَ مَا رَزَقْتَنِي ، ثُمَّ كَانَ يَتَبَاهِي
وَلَدْ ، إِلَّا لَمْ يُسْلِطْ عَلَيْهِ الشَّيْطَانَ _ أَوْ لَمْ
يَتَرَهُ الشَّيْطَانُ ». [راجٌ: ١٨٦٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (141) and Muslim (1434)]

2598. Rafi' bin Khadeej said: The Messenger of Allah (ﷺ) came out to us and told us not to do something that was beneficial for us, and the command of the Messenger of Allah (ﷺ) is better for us than that which he told us not to do. He said: "Whoever has land, let him cultivate it or leave it, or lend it to someone else to cultivate for free." He said: I mentioned that to Tawoos, and he thought that Ibn 'Abbas (رضي الله عنه) was one of the most knowledgeable of them. He said: Ibn 'Abbas said: The Messenger of Allah (ﷺ) only said, "Whoever has land, lending it to his brother for free is better for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2330) and Muslim (1550)]

تخریج: إسناده صحيح. خ: (١٤١). م: (١٤٣٤)

٢٥٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَفْرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاؤُسٍ وَعَطَاءٍ وَمُجَاهِدٍ، عَنْ رَافِعٍ بْنِ خَدِيجَ قَالَ: تَخْرِجُ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَتَهَا نَأْمَرْ كَانَ لَنَا نَأْفِقَا، وَأَمْرَ رَسُولَ اللَّهِ ﷺ خَيْرٌ لَنَا مِمَّا نَهَا نَأْمَرْ عَنْهُ، قَالَ: «مَنْ كَانَ لَهُ أَرْضٌ فَلْيَئِرْهُنَّا، أَوْ لِيَنْدَرْهَا، أَوْ لِيَمْتَحِنَّهَا». قَالَ: قَدْكَرْتُ ذَلِكَ لِطَاؤُسِ، وَكَانَ يَرَى أَنَّ ابْنَ عَبَّاسٍ مِنْ أَغْلِبِهِمْ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ لَهُ أَرْضٌ، أَنْ يَمْتَحِنَّهَا أَخَاهُ خَيْرٌ لَهُ».

قَالَ شَعْبَةُ: وَكَانَ عَبْدُ الْمَلِكِ يَجْمِعُ هُؤُلَاءِ طَاؤُسًا، وَعَطَاءً، وَمُجَاهِدًا، وَكَانَ الَّذِي يُحَدِّثُ عَنْهُ مُجَاهِدٌ، قَالَ شَعْبَةُ: كَانَهُ صَاحِبُ الْخَدِيدِ.

تخریج: إسناده صحيح. خ: (٢٢٣٠)، م: (١٥٥٠).

2599. It was narrated that 'Abdul-Malik bin Maisarah said: I heard Tawoos say: Ibn 'Abbas (رضي الله عنه) was asked about this verse: "Say (O Muhammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk" [ash-Shoora 42:23]. He said: Sa'eed bin Jubair said: It means loving kindness towards the family of Muhammad. Ibn 'Abbas (رضي الله عنه) said: You have been too hasty (in interpreting it)! There was no clan

٢٥٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَفْرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَيِّفْتُ طَاؤُسًا قَالَ: سُبْلَ ابْنُ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ: «فَلْ لَا أَنْتَكُ عَلَيْهِ أَنْجَرًا إِلَّا الْمَوْدَةُ فِي الْقَرْنِ» (الشُورى: ٢٢) قَالَ: فَقَالَ سَعِيدُ ابْنُ جَبَرٍ: قُرْتَنِي أَلِّي مُحَمَّدٍ. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: عَجِلْتَ! إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ مِنْ بَطْوَنِ قُرْبَشَةِ، إِلَّا كَانَ لَهُ فِيهِ قِرَابَةٌ

among Quraish but the Messenger of Allah (ﷺ) was connected to it by ties of blood. He said: (What it means is) except that you uphold the ties of kinship between you and me.

Comments: [Its isnad is saheeh, al-Bukhari (4818)]

2600. Shu'bah said: I heard Abu Bishr narrate that he heard Sa'eed bin Jubair say that he heard Ibn 'Abbas (رضي الله عنه) narrate that a man came to the Prophet (ﷺ) when he was in *ihrām*, and he fell from his mount, and immediately died. The Messenger of Allah (ﷺ) instructed that he be washed with water and lotus leaves, and shrouded in two pieces of cloth. And he said: "Do not apply perfume to him, and leave his head uncovered - Shu'bah said: Then after that he told me that he said: Leave his head or his face uncovered - for he will be raised on the Day of Resurrection with his hair stuck together [with a sticky substance, as was the custom of pilgrims at that time]."

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

2601. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) died when I was ten years old and had recently been circumcised, and I had read *al-Muhkam* of the Qur'an. I [the narrator] said to Abu Bishr: What is *al-Muhkam*? He said: *al-Mufassal*.

Comments: [Its isnad is saheeh]

فَقَالَ: إِلَّا أَنْ تَصْلُوا مَا بَنَى وَيَسْتَكْمِمْ مِنَ
الْقَرَائِبِ. [راجع: ٢٠٢٤]

تخریج: إسناده صحيح. خ: (٤٨١٨).

٢٦٠٠ - (٢٨٧/١) حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شَعْبَةُ قَالَ: سَمِعْتُ أَبَا يَشْرِيفَ يُحَدِّثُ أَنَّهُ
سَمِعَ سَعِيدَ بْنَ جُبَيرَ يُحَدِّثُ: أَنَّهُ سَمِعَ ابْنَ
عَبَّاسٍ يُحَدِّثُ: أَنَّ رَجُلًا أَتَى الشَّيْءَ بِكُلِّهِ وَهُوَ
مُخْرَمٌ، فَوَقَعَ مِنْ تَاقَيْهِ، فَأَقْصَطَهُ، فَأَمْرَرَ بِهِ
رَسُولُ اللَّهِ بِكُلِّهِ أَنْ يُغَسِّلَ بِمَاءِ وَسْدَرٍ، وَأَنْ
يُكْفَنَ فِي ثَوَيْنِ وَقَالَ: «لَا تُوْشُوهُ بِطَيْبٍ،
خَارِجُ رَأْسِهِ» - قَالَ شَعْبَةُ: ثُمَّ إِنَّهُ حَدَّثَنِي يَهْبَطُ
ذَلِكَ، فَقَالَ: خَارِجُ رَأْسِهِ أَوْ وَجْهِهِ - فَإِنَّهُ
يُعَذَّبُ يَوْمَ الْقِيَامَةِ مُلْبِدًا». [راجع: ١٨٥٠]

تخریج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦).

٢٦٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ
عَنْ أَبِي يَشْرِيفٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: مَاكَ رَسُولُ اللَّهِ بِكُلِّهِ وَأَنَا ابْنُ عَشْرِ
سَيِّنَ، وَأَنَا مَخْتُونٌ، وَفَدَ قَرَاثُ الْمُحْكَمِ مِنَ
الْقُرْآنِ، قَالَ: فَقُلْتُ لِأَبِي يَشْرِيفٍ: مَا الْمُحْكَمُ؟
قَالَ: الْمُفَضْلُ. [راجع: ٢٢٨٣]

تخریج: إسناده صحيح.

2602. It was narrated from Ibn 'Abbas (رض) that he came to the Prophet (ﷺ) when he was praying; I stood on his left, and he took hold of me and made me stand on his right.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (117) and Muslim (763)]

2603. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) cursed women who visit graves and those who set up places of worship and lamps over them.

Comments: [*Hasan* because of corroborating evidence]

تخریج: حسن لغایه، دون ذکر السرج، وهذا استاد ضعف لضعف أبي صالح.

2604. It was narrated that Salih the freed slave of at-Taw'amah said: I heard Ibn 'Abbas (رض) say: A man asked the Prophet (ﷺ) about something to do with prayer, and the Messenger of Allah (ﷺ) said to him: "Let the water go between your fingers and toes - i.e., do *wudoo'* properly." And among the things he said was: "When you bow, put your hands on your knees until you pause and settle in that position. When you prostrate, press your forehead into the ground until it is firmly placed on the ground."

Comments: [Its *isnad* is *hasan*]

٢٦٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي يَسْرَى، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي، فَقَضَى عَنْ يَسَارِهِ، فَأَخْذَنِي فَجَعَلَنِي عَنْ تَبَيِّنِهِ. [راجع: ١٨٤٣]

تخریج: استاده صحيح. خ: (١١٧)، م: (٧٦٣).

٢٦٠٣ - حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جَحَادَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرَاتُ الْقُبُورِ، وَالْمُسْتَجِدِينَ عَلَيْهَا الْمَسْأِدَ وَالسُّرُجَ. [راجع: ٢٠٣٠]

تخریج: حسن لغایه، دون ذکر السرج، وهذا استاد ضعف لضعف أبي صالح.

٢٦٠٤ - حَدَّثَنَا شَيْمَانُ بْنُ دَاؤُدَ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزَّنَادِ عَنْ مُوسَى أَبْنِ عَقْبَةَ، عَنْ صَالِحٍ مَوْلَى التَّوَامَةِ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ يَقُولُ: سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْءاً مِنْ أَمْرِ الصَّلَاةِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَلْلٌ أَصَابَعَ يَدِيكَ وَرِجْلَيْكَ - يَعْنِي إِشْبَاعُ الْأُضُوضُو - » وَكَانَ فِيمَا قَالَ لَهُ: «إِذَا رَكِعْتَ، فَضَعْ كَيْنِكَ عَلَى رُكُبِكَ حَتَّى تَطْمِنَ - » وَقَالَ الْهَاشِمِيُّ مَرَّةً: حَتَّى تَطْمِنَتَا - وَإِذَا سَجَدْتَ فَأَنْكِنْ جَهَنَّمَ مِنَ الْأَرْضِ، حَتَّى تَجِدْ حَجْمَ الْأَرْضِ». [راجع: ١٥٧٠]

تخریج: استاده حسن.

٢٦٠٥ - حَدَّثَنَا عَلَيُّ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ وَعَنَّا قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ:

hang down. The *mushrikeen* used to part their hair and the people of the Book used to let their hair hang down, and he liked to do the same as the people of the Book in matters concerning which he had received no command. Then the Messenger of Allah (ﷺ) parted his hair.

Comments: [Its *isnad* is *sahih*]

أخبرنا يُوشْنُ عن الزُّهْرِيَّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَشْدُلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَقْرُفُونَ رُمُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَشْدِلُونَ شَعُورَهُمْ، وَكَانَ يُحِبُّ مُوافَقَةً أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمِنْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ. [راجع: ٢٢٠٩]

تخریج: إسناده صحيح. خ: (٣٩٤٤) . م: (٢٢٣٦).

2606. It was narrated from 'Ikrimah that a man asked Ibn 'Abbas (رضي الله عنهما) about the *nabeedh* of the Messenger of Allah (ﷺ) and he said: He used to drink during the day that which had been made at night, and he would drink at night that which had been made during the day.

Comments: [Its *isnad* is *da'eef*]

٢٦٠٦ - حَدَّثَنَا عَلَيْهِ بْنُ إِشْحَاقَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا حُسْنَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عَمْرَةَ: أَنَّ رَجُلًا سَأَلَ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ تَبَيْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: كَانَ يَشْرُبُ بِالنَّهَارِ مَا صُبِغَ بِاللَّيلِ، وَيَشْرُبُ بِاللَّيلِ مَا صُبِغَ بِالنَّهَارِ. [راجع: ١٩٦٣]

تخریج: إسناده ضعيف، لضعف حسين بن عبد الله.

2607. It was narrated that Ibn 'Abbas (رضي الله عنهما) said: The Messenger of Allah (ﷺ) forbade hollowed-out stumps, gourds, and varnished jars, and he said: "Do not drink from anything but that which has a string." So they made (vessels) from camel skins, and gave them necks made from sheep skin. News of that reached him and he said: "Only drink from the upper part of it."

Comments: [Its *isnad* is *da'eef* because Husain bin Abdullah is *da'eef*]

٢٦٠٧ - حَدَّثَنَا عَلَيْهِ بْنُ إِشْحَاقَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا حُسْنَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ عَمْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا فِي ذِي إِكَاءٍ فَصَنَعُوا جُلُودَ الْإِبَلِ، ثُمَّ جَعَلُوا لَهَا أَغْنَافًا مِنْ جُلُودِ الْغَنَمِ، فَبَلَّهُ ذَلِكَ، فَقَالَ: لَا تَشْرِبُوا إِلَّا فِيمَا أَغْلَاهُ مِنْهُ.

[انظر: ٢٧٦٨]

تخریج: هذا إسناد ضعيف لضعف حسين بن عبد الله. لكن النهي عن التفري والدباء والمزفت صحيح.

2608. Ibn 'Abbas (رضي الله عنه) said: I gave the Messenger of Allah (ﷺ) some Zamzam water, and he drank whilst standing.

Comments: [Its isnad is saheeh]

- ٢٦٠٨ - حَدَّثَنِي عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ وَعَنْهُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ أَخْبَرَنَا عَاصِمٌ عَنِ الشَّعَفَى: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخریج: إسناده صحيح. خ: (١٦٣٧)، م: (٢٠٢٧).

2609. It was narrated from 'Ubaidullah, from Ibn 'Abbas (رضي الله عنه) that he said: The victory of Allah, may He be blessed and exalted, was never so great as on the day of Uhud. He said: We disagreed with that, but Ibn 'Abbas said: Between me and those who disagree with me stands the book of Allah, may He be blessed and exalted. Allah, may He be glorified and exalted, says concerning the day of Uhud: "And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; But surely, He forgave you, and Allah is Most Gracious to the believers" [Al -'Imran 3:152]. What was meant by that was the archers. The Prophet (ﷺ) posted them in a (particular) place then he said: "Protect our backs; if you see us being killed, do not come to our aid, and if you see us capturing booty, do not come and join us." When the Prophet (ﷺ) began to take booty and they ransacked the camp of the mushrikeen, all the archers ran and entered the camp

- ٢٦٠٩ - حَدَّثَنِي سُلَيْمَانُ بْنُ دَاؤْدَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزَّنَادِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: مَا نَصَرَ اللَّهُ بِتَارِكٍ وَتَعَالَى فِي مَوْطِنٍ، كَمَا نَصَرَ أَخِيهِ، قَالَ: فَأَنْكِرْنَا ذَلِكَ، فَقَالَ ابْنُ عَبَّاسٍ: يَتَبَيَّنُ وَبَيْنَ مَنْ أَنْكَرَ ذَلِكَ كِتابُ اللَّهِ بِتَارِكٍ وَتَعَالَى، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي يَوْمٍ أَخِيهِ: «وَلَقَدْ مَكَثَ كُلُّ أَنْذِكٍ أَنَّ اللَّهَ وَغَدَةً، إِذَا تَعْشَوْهُمْ يَإِذْنِهِ» - يَقُولُ ابْنُ عَبَّاسٍ: وَالْحَسُنُ الْقَتْلُ - «وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ دُوْ قَضِيلٌ عَلَى الْمُؤْمِنِينَ» (آل عمران: ١٥٢) وَإِنَّا عَنِّي بِهَذَا الرُّمَاءِ، وَذَلِكَ أَنَّ النَّبِيَّ ﷺ أَفَاقُهُمْ فِي مَوْضِعٍ، ثُمَّ قَالَ: اخْمُوا ظُهُورَنَا، فَإِنْ رَأَيْمُونَا تُقْتَلُ فَلَا تَتَصَرَّرُنَا، وَإِنْ رَأَيْمُونَا فَذَغَّنَمَا فَلَا تَشَرِّكُونَا» فَلَمَّا غَيَّمَ النَّبِيَّ ﷺ وَأَبَخُوا عَنْكَرَ الْمُشْرِكِينَ، أَكَبَ الرُّمَاءُ جَمِيعًا، فَدَخَلُوا فِي الْكَشْكَرِ (٢٨٨/١) يَخْبُونَ وَقَدْ التَّقَتُ طَمْوُفُ أَضْحَابُ رَسُولِ اللَّهِ ﷺ، فَهُمْ كَذَا - وَشَيْكَ بَيْنَ أَصْبَاعِ يَدَيْهِ - وَالْبُسُوا، فَلَمَّا أَخْلَى الرُّمَاءُ بِلِكَ الْخَلَةَ

to join in the plundering, and the ranks of the Messenger of Allah (ﷺ) all gathered like this - and he interlaced the fingers of both hands - and they were all together. When the archers left this gap unprotected that they had been covering, the (enemy) cavalry entered from that place and attacked the Companions of the Prophet (ﷺ), who began to strike one another in a state of confusion. Many of the Muslims were killed, even though at the beginning of the day, the battle had been in favour of the Prophet and his Companions, to such an extent that seven or nine (*mushrik*) banner carriers had been killed. The Muslims rushed towards the mountain but they could not get there as people were shouting, To the cave!, because they were being attacked and crushed. The *Shaitan* shouted, Muhammad has been killed!, and no one doubted that it was true. We remained like that, not doubting that he had been killed, until the Messenger of Allah (ﷺ) appeared between the two Sa'ds, and we recognized him from the way he leaned forward when he walked. Then we rejoiced as if nothing had happened to us. He came and climbed up towards us, saying: "Allah's anger is great against those who bloodied the face of His Messenger." Then he said: "O Allah, it is not right for

الَّتِي كَانُوا فِيهَا، دَخَلَتِ الْجِنِّينَ مِنْ ذَلِكَ
الْمَوْضِعِ عَلَى أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
بَعْضُهُمْ بَعْضًا، وَالْتَّبَسُوا، وَقُتِلَ مِنَ الْمُسْلِمِينَ
نَاسٌ كَثِيرٌ، وَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
وَأَصْحَابِهِ أُولُ الْتَّهَارِ، حَتَّى قُتِلَ مِنْ أَصْحَابِ
لَوَاءِ الْمُشْرِكِينَ سَعْةً، أَوْ يَشْعَةً، وَجَاءَ
الْمُسْلِمُونَ جَوَّهَةً تَحْوَى الْجَبَلِ، وَلَمْ يَتَلَعَّفُوا
حَتَّى يَقُولُ النَّاسُ الْغَارَ، إِنَّمَا كَانُوا تَحْتَ
الْجَهَارِ، وَصَاحَ الْبَيْطَانُ: قُتِلَ مُحَمَّدٌ،
فَلَمْ يُشَكْ فِيهِ أَنَّهُ حَقٌّ، فَمَا زِلْنَا كَذِيلَكَ مَا
لَشَكَّ أَنَّهُ قُتِلَ، حَتَّى طَلَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
بَيْنَ الشَّعْدَنَيْنِ تَغْرِفَةً يَتَكَبَّرُهُ إِذَا مَشَ، قَالَ:
فَتَرِخَنَا حَتَّى كَانَهُ لَمْ يُصِبْنَا مَا أَصَابَنَا، قَالَ:
فَرَقَنِي نَحْوَنَا، وَهُوَ يَقُولُ: «إِنَّمَا عَصَبَ اللَّهَ
عَلَى قَوْمٍ دَمَّوْا وَجْهَ رَسُولِهِ» قَالَ: وَيَقُولُ مَرْءَةٌ
أُخْرَى: «اللَّهُمَّ إِنَّهُ لَيْسَ لَهُمْ أَنْ يَعْلُوْنَا» حَتَّى
أَنْتَهَى إِلَيْنَا، فَمَكَثَ سَاعَةً، فَإِذَا أَبْوَ شَفَيَانَ
يَصْبِحُ فِي أَسْفَلِ الْجَبَلِ: اغْلُ هُبْلٌ - مَرْيَنٌ،
يَعْنِي آيَةَ هُبْلٍ - أَيْنَ أَبْنُ أَبِي كَبِشَةَ؟ أَيْنَ أَبْنُ
أَبِي فَحَافَةَ؟ أَيْنَ أَبْنُ الْخَطَابِ؟ فَقَالَ عُمَرُ:
يَا رَسُولَ اللَّهِ، أَلَا أُجِيَّهُ؟ قَالَ: «بَلَى» قَالَ:
فَلَمَّا قَالَ: اغْلُ هُبْلٌ، قَالَ عُمَرُ: اللَّهُ أَعْلَى
وَأَجْلُ. قَالَ: فَقَالَ أَبْو شَفَيَانَ: يَا أَبْنَ
الْخَطَابِ، إِنَّهُ قُدْ أَنْعَمْتَ عَيْنَاهَا، فَعَادَ عَيْنَاهَا،
أَوْ فَعَالَ عَيْنَاهَا، فَقَالَ: أَيْنَ أَبْنُ أَبِي كَبِشَةَ؟
أَيْنَ أَبْنُ أَبِي فَحَافَةَ؟ أَيْنَ أَبْنُ الْخَطَابِ؟ فَقَالَ
عُمَرُ: هَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ، وَهَذَا أَبْرَ بَخْرٌ،

them to prevail over us," and then he reached us. A short time passed, then Abu Sufyan appeared, yelling at the bottom of the mountain: Cause your religion to prevail, O Hubal - twice - meaning: show your superiority, Hubal (and vindicate your religion). Where is Ibn Abi Kabshah? Where is Ibn Abi Quhafah? When is Ibn al-Khattab? 'Umar said: O Messenger of Allah, shouldn't I answer him? He said: "Yes." When he said: Cause your religion to prevail, O Hubal, 'Umar said: Allah is Most High and Most Glorious! He [Abu Sufyan] said: O son of al-Khattab, where is Ibn Abi Kabshah? Where is Ibn Abi Quhafah? Where is Ibn al-Khattab? 'Umar said: Here is the Messenger of Allah (ﷺ), here is Abu Bakr, and here I am, 'Umar. Abu Sufyan said: A day in return for the day of Badr; days alternate and war goes in turns. 'Umar said: We are not equal: our slain are in Paradise and your slain are in Hell. [Abu Sufyan] said: That's what you say! If that is true then we are doomed and lost. Then Abu Sufyan said: You will find among your slain some who have been mutilated; it was not on the orders of our commanders. Then his jahili attitude caught up with him and he said: Indeed that is what happened - and he did not say anything to indicate disapproval.

Comments: [Its *isnad* is *hasan*]

وَهَا أَنَا ذَا عُمْرٍ، قَالَ: فَقَالَ أَبُو سُفِيَّانَ: يَوْمٌ
بَيْنَمَا بَنْرُ، الْأَيَّامُ دُولُ، وَإِنَّ الْحَزْبَ سِجَالُ،
قَالَ: فَقَالَ عُمَرُ: لَا سَوَاء، قَتَلَنَا فِي
الْجَنَّةِ، وَقَتَلَكُمْ فِي النَّارِ، قَالَ: إِنَّكُمْ
لَتَرْعَمُونَ ذَلِكَ، لَقَدْ جَنَّبْنَا إِذَا وَخَسِرْنَا، ثُمَّ
قَالَ أَبُو سُفِيَّانَ: أَمَا إِنَّكُمْ سَوْفَ تَجِدُونَ فِي
قَتْلَكُمْ مُثْلِي، وَلَمْ يَكُنْ ذَلِكَ عَنْ رَأْيِ سَرَايَا.
قَالَ: ثُمَّ أَذْرَكْتُمْ حَمِيمَةَ الْجَاهِلِيَّةِ، قَالَ:
فَقَالَ: أَمَا إِنَّهُ قَدْ كَانَ ذَلِكَ، وَلَمْ يَكُنْ هُوَ.

تَعْرِيف: إِسْنَادُهُ حَسَنٌ.

2610. It was narrated from Ibn 'Abbas (رض) that a woman brought out a child of hers and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

Comments: [Saheeh]

٢٦١٠- حَدَّثَنَا نُوحُ بْنُ مِيمُونَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ - يَعْنِي الْعُمَرِيَّ - عَنْ مُحَمَّدِ بْنِ عَفْيَةَ، عَنْ أَخِيهِ إِبْرَاهِيمَ بْنِ عَفْيَةَ، عَنْ كُرَيْبِ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ امْرَأَةً أَخْرَجَتْ صَبِيبًا لَهَا، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ لِهَا حِكْمَةٌ؟ فَقَالَ:

«نَعَمْ، وَلَكِ أَجْرٌ». [راجع: ١٨٩٨]

تخریج: صحيح. م: (١٣٣٦)، عبدالله العمري ضعيف، لكنه متابع.

2611. It was narrated that Ibn 'Abbas and 'A'ishah (رض) said: The Messenger of Allah (ﷺ) moved on from Mina at night.

Comments: [Its isnad is da'eef]

٢٦١١- حَدَّثَنَا نُوحُ بْنُ مِيمُونَ: حَدَّثَنَا سُقْيَانُ عَنْ أَبِي الرَّثِيْبِ، عَنْ أَبْنِ عَبَّاسٍ وَعَائِشَةَ قَالَا: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ مَنِي لَيْلًا. [انظر:

ما بعده]

تخریج: إسناده ضعيف، أبو الزبير مدلس وقد عنعن، وفي سماعه من ابن عباس وعائشة نظر.

2612. It was narrated from 'A'ishah and Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) delayed *tawaf* on the Day of Sacrifice until the night.

Comments: [Its isnad is da'eef like the previous report]

٢٦١٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُقْيَانُ عَنْ أَبِي الرَّثِيْبِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخْرَجَ طَوَافَ يَوْمِ النَّحرِ إِلَى الْمَيْلِ. [انظر: ٢٨١٥]

تخریج: إسناده ضعيف كسابقه.

2613. It was narrated from Ibn 'Abbas (رض) that two men referred a dispute to the Prophet (ﷺ). The Messenger of Allah (ﷺ) asked the claimant for proof, but he did not have any proof, so he asked the defendant to swear an oath, and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (ﷺ) said: "You have sworn an oath, but Allah has forgiven you because of your sincerity in saying, There is no god but Allah."

٢٦١٣- حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّاِتِ، عَنْ أَبِي يَحْيَى، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَجُلًا اخْتَصَمَ إِلَى الْيَتِيمِ، فَسَأَلَ رَسُولُ اللَّهِ ﷺ الْمَدْعَى الْيَتِيمَ؟ فَلَمْ يَكُنْ لَهُ يَتِيمٌ، فَأَسْتَحْلَفَ الْمَطْلُوبَ، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ قَدْ حَلَفْتَ، وَلَكِنْ قَدْ غَفَرَ اللَّهُ لَكَ بِإِحْلَالِ صِنْكَ قَوْلَكَ: لَا إِلَهَ إِلَّا اللَّهُ». [راجع: ٢٢٨٠]

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف، وهذا الحديث من مناکر عطاء بن السائب.

2614. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) used to go out to pass water, then he would wipe his hands with dust. I said: O Messenger of Allah, water is close to you. He said: "How do I know? I may never reach it."

Comments: [Its isnad is hasan]

٢٦١٤ - حَدَّثَنَا عَلِيُّ بْنُ إِشْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا أَبْنَى لَهِمَةً عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ حَتْشِ، عَنْ أَبْنَى عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ كَانَ يَخْرُجُ فَيَهْرِيشُ الْمَاءَ، فَيَمْسَحُ بِالثَّرَابِ، فَأَقُولُ: يَا رَسُولَ اللَّهِ، إِنَّ الْمَاءَ مِنْكَ قَرِيبٌ. فَيَقُولُ: «وَمَا يُذَرِّنِي، لَعَلِيَ لَا أَبْلُغُهُ». [انظر: ٢٧٦٤]

تخریج: إسناده حسن.

2615. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Do not fast Friday on its own."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٢٦١٥ - حَدَّثَنَا عَنَّابُ بْنُ زِيَادَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا الْمُسْكِنِيُّ بْنُ عَبْدِ اللَّهِ أَبْنَى عَبْدِ اللَّهِ بْنِ عَبَّاسِ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَى عَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «لَا تَصُومُوا يَوْمَ الْجُمُعَةِ وَحْدَهُ».

تخریج: صحيح لغيره، وهذا إسناد ضعیف، لضعف حسين بن عبد الله.

2616. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) was the most generous of people, and he was at his most generous in Ramadan, when he met Jibreel. Jibreel would come to him every night in Ramadan and review the Qur'an with him. Then the Messenger of Allah (ﷺ) was more generous in doing good than the blowing wind.

Comments: [Its isnad is saheeh, al-Bukhari (6) and Muslim (2308)]

٢٦١٦ - حَدَّثَنَا عَنَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ أَبْنَى عَبَّاسِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَجْوَدُ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَى جِبْرِيلَ، وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسُهُ الْقُرْآنَ، قَالَ: فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَجْوَدُ الْأَحْيَاءِ مِنْ الرِّيحِ الْمُرْسَلَةِ. [راجع: ٢٠٤٢]

تخریج: إسناده صحيح. خ: (٦)، م: (٢٣٠٨).

2617. It was narrated from Ibn 'Abbas (رض) that al-Aslami came to the Messenger of Allah (ﷺ) and confessed to committing zina. He said: "Perhaps you kissed her or touched her or looked at her?"

Comments: [Its isnad is saheeh]

٢٦١٧ - (٢٨٩/١) حَدَّثَنَا عَنَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الْأَسْلَمِيَّ أَتَى رَسُولَ اللَّهِ ﷺ، فَاعْتَرَفَ بِالزِّنَةِ. قَالَ: «الَّذِكَرُ قَبْلُكُ، أَوْ غَمْرَتْ، أَوْ نَظَرَتْ». [راجع: ٢١٢٩]

تخریج: إسناده صحيح. خ: (٦٨٢٤).

2618. It was narrated from Abu Hurairah and Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "Do not eat an animal that has had its throat partially cut, for that is the slaughter of the Shaitan."

Comments: [Its isnad is da'eef]

٢٦١٨ - حَدَّثَنَا عَنَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَمْرُو بْنِ عَبْدِ اللَّهِ، عَنْ عَكْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَأْكُلُ الشَّرِيعَةَ، فَإِنَّهَا ذِيَّحَةُ الْيَطَانِ».

تخریج: إسناده ضعيف، عمرو بن عبد الله ضعيف.

2619. It was narrated from Ibn 'Abbas (رض) that he forbade every wild animal that has fangs and every bird that has talons.

Comments: [Its isnad is saheeh]

٢٦١٩ - حَدَّثَنَا عَنَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا شُبَّهَةُ عَنِ الْحَكْمِ، عَنْ مُؤْمِنِينَ بْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ، وَذِي مِخْبَبٍ مِنَ الطَّيْرِ. [راجع: ٢١٩٢]

قَالَ: رَفْعَةُ الْحَكْمُ، قَالَ شُبَّهَةُ: وَأَنَّ أَكْرَهَ أَنْ أَحْدَثَ بِرْفَعَةً. قَالَ: وَحَدَّثَنِي غَيلَانُ وَالْمَحَاجَجُ عَنْ مُؤْمِنِينَ بْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ، لَمْ يَرْفَعْهُ.

تخریج: إسناده صحيح. م: (١٩٣٤).

2620. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) passed by Abu Qatadah when he was standing beside a man he

٢٦٢٠ - حَدَّثَنَا عَنَّابٌ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُفَيَّانُ عَنِ الْحَكْمِ، عَنْ مَقْسِمٍ، عَنْ

had killed, and he said: "Leave him and the booty (the slain man's belongings) alone."

Comments: [A saheeh hadeeth; this is a saheeh isnad]

تخریج: حديث صحيح، وهذا إسناد صحيح إن كان سفیان الثوری سمعه من الحكم بن عتبة، فقد رواه غير المصنف فأدخل بينهما محمد بن عبدالرحمن بن أبي ليلى وهو سیء الحفظ.

2621. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وسلم) made (the diyah for) teeth and digits the same.

Comments: [Its isnad is saheeh]

ابن عباس أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ مَرَّ عَلَى أَبِي قَاتَدَةَ وَهُوَ عِنْدَ رَجُلٍ قَدْ قَتَلَهُ، فَقَالَ: «ذَمَّةُ وَسَلَبَةٍ».

تخریج: حديث صحيح، وهذا إسناد صحيح إن كان سفیان الثوری سمعه من الحكم بن عتبة، فقد رواه غير المصنف فأدخل بينهما محمد بن عبدالرحمن بن أبي ليلى وهو سیء الحفظ.

٢٦٢١ - حدثنا عن عبد الله بن حمزة أخبرنا أبو حمزة عن يزيد التخوي، عن عكرمة، عن ابن عباس: أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ مَرَّةً بَيْنَ الْأَنْسَانِ وَالْأَصْبَابِ فِي الدِّيَةِ. [انظر: ٢٦٢٤]

تخریج: إسناده صحيح.

2622. It was narrated that Sa'eed bin al-Musayyab said: I heard Ibn 'Abbas (رضي الله عنه) say: I heard the Messenger of Allah (صلوات الله عليه وسلم) say: "The likeness of the one who gives charity then takes back his charity is that of one who vomits, then eats his vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)]

٢٦٢٢ - حدثنا أَخْمَدُ بْنُ عَبْدِ الْمَلِكِ: حدثنا مُوسَى بْنُ أَعْيَنَ: حدثنا عَمْرُو بْنُ الْحَارِثِ عَنْ بَكْرِيِّ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ يَقُولُ: «إِنَّمَا مُثُلُ الَّذِي يَتَصَدِّقُ، ثُمَّ يَعُودُ فِي صَدَقَيْهِ، كَالَّذِي يَقْبِيُهُ، ثُمَّ يَأْكُلُ قَبْيَهُ». [راجع: ٢٥٢٩]

تخریج: إسناده صحيح. خ: (٢٦٢١)، م: (١٦٢٢).

2623. It was narrated that Ibn Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "The expiation for sin is regret."

And the Messenger of Allah (صلوات الله عليه وسلم) said: "If you did not sin, Allah, may He be glorified and exalted, would bring another people who would commit sin so that He could forgive them."

٢٦٢٣ - حدثنا أَخْمَدُ بْنُ عَبْدِ الْمَلِكِ الْحَرَانِيُّ قَالَ: حدثنا يَحْيَى بْنُ عَمْرُو بْنِ مَالِكِ التَّخْوِي قَالَ: سَمِعْتُ أَبِي يَحْمَدَ عَنْ أَبِي الْجَوَزَاءِ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ: «كَفَارَةُ الذَّنْبِ التَّدَاهَةُ».

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ: «لَوْلَا تُذَبِّيوا، لَجَاءَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ يَذَبِّيُونَ، لِيغْفِرَ لَهُمْ».

Comments: [Hasan because of corroborating evidence; its *isnad* is *da'eef*]

2624. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The teeth are equal and the digits are equal (in terms of *diyah*)."

Comments: [Its *isnad* is *saheeh*]

تخریج: حسن لغيره، وهذا إسناد ضعيف،
يعنى بن عمرو ضعيف وأبوه بغرب ويخطئ.

2624- حَدَّثَنَا عَلَيُّ بْنُ الْحَسَنِ - يَعْنِي ابْنَ شَفِيقٍ - قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ قَالَ: حَدَّثَنَا يَزِيدُ التَّخْوِيُّ عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْأَشْتَانُ سَوَاءٌ، وَالْأَصَابِعُ سَوَاءٌ». [راجع: ١٩٩٩]

تخریج: إسناده صحيح. خ: (٦٨٩٥).

2625. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Allah has forbidden to you alcohol, gambling and kettledrums." And he said: "Everything that intoxicates is *haram*."

Comments: [Its *isnad* is *saheeh*]

2625- حَدَّثَنَا أَخْمَدُ بْنُ عَبْدِ الْمَلِكِ وَعَبْدُ الْجَيَّارِ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ عَمْرُو - عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنْ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ حَرَمَ عَلَيْكُمُ الْحَمْرَ، وَالْأَنْثِيرَ، وَالْكُوْيَةَ» وَقَالَ: «كُلُّ مُشْكِرٍ حَرَامٌ». [راجع: ٢٤٧٦]

تخریج: إسناده صحيح.

2626. It was narrated from Qais bin Habtar that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade the price of alcohol, the fee of a prostitute and the price of a dog and he said: "If its seller comes asking for its price, fill his palms with dust."

Comments: [Its *isnad* is *saheeh*]

2626- حَدَّثَنَا أَخْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ثَمَنِ الْحَمْرَ، وَمَهْرِ الْبَغْيِ، وَثَمَنِ الْكَلْبِ وَقَالَ: «إِذَا جَاءَ صَاحِبُهُ يَطْلُبُ ثَمَنَهُ، فَامْلأْ كَفَنِي تُرَابًا». [راجع: ٢٥١٢]

تخریج: إسناده صحيح.

2627. It was narrated from Ibn Hubairah that Maimoon al-Makki told him that he saw 'Abdullah bin az-Zubair leading them in prayer, making a motion with his hands when he stood up, when

2627- حَدَّثَنَا مُوسَى بْنُ دَاؤُدَ قَالَ: حَدَّثَنَا ابْنُ لَهِيَةَ عَنْ ابْنِ هَيْرَةَ أَنَّ مَيْمُونَ الْمَكَّيَ أَخْبَرَهُ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الرَّبِيعِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشَبِّهُ بِكَبِيْرَهُ جَنَّ بَقْوَمْ، وَجَنَّ يَرْجَعُ، وَجَنَّ

he bowed, when he prostrated, and when he got up again, he stood up and made a motion with his hands. He said: I went to Ibn 'Abbas and said: I saw Ibn az-Zubair praying in a way that I have never seen anyone pray - and I described to him this motion. He said: If you want to see the prayer of the Prophet (ﷺ), then follow the example of the prayer of Ibn az-Zubair.

Comments: [Its isnad is da'eef, Maimoon al-Makki is unknown]

2628. It was narrated that Ibn 'Abbas (رض) said: A man said: How much water is enough for *wudoo*? He said: A *mudd*. He said: How much is sufficient for *ghusl*? He said: A *sa'*. The man said: That is not enough for me. He said: May you have no mother! It was enough for one who is better than you, the Messenger of Allah (ﷺ).

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

2629. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) went out, covering his head with his garment, and said: "O people, the people are increasing in number and the Ansar are decreasing. Whoever attains a position of authority in which he is able to benefit anyone, let him accept the good deeds of those who do good and overlook their bad deeds."

Comments: [Its isnad is jayyid]

يَسْجُدُ، وَجِينَ يَنْهَضُ لِلْقِيَامِ، فَيَقُولُ، قَيْشُورٌ
يَنْدَئِيْ قَالَ: فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ فَقَالَ:
إِنِّي رَأَيْتُ ابْنَ الرَّبِّ يُصَلِّي صَلَاةً لَمْ أَرَ أَحَدًا
يُصَلِّيْهَا، فَوَصَّفْتُ لَهُ هَذِهِ الْإِشَارَةَ، فَقَالَ: إِنَّ
أَخْبَرْتُ أَنَّ تَنْظُرَ إِلَى صَلَاةِ النَّبِيِّ بَلَّهُ، فَأَقْدَمْ
بِصَلَاةِ ابْنِ الرَّبِّ. [راجع: ٢٣٠٨]

تخریج: إسناده ضعیف، میمون المکی مجهول.

- ٢٦٢٨ - حَدَّثَنَا دَاوُدُ بْنُ مَهْرَانَ: حَدَّثَنَا دَاوُدُ
- يَعْنِي الْعَطَّارَ - عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْيَدِ
اللَّهِ بْنِ أَبِي تَرِيدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ
رَجُلٌ: كَمْ يَكْفِيَنِي مِنَ الْوُضُوءِ؟ قَالَ: مُدْ.
قَالَ: كَمْ يَكْفِيَنِي لِلْغُسلِ؟ قَالَ: صَاعٌ. فَقَالَ
الرَّجُلُ: لَا يَكْفِيَنِي. قَالَ: لَا أُمَّ لَكَ، فَذَ
كَفَى مَنْ هُوَ خَيْرٌ مِنْكَ؛ رَسُولُ اللَّهِ بَلَّهُ.

تخریج: صحیح لنیر، وهذا إسناد ضعیف،
ابن جریج مدلس وقد عنون.

- ٢٦٢٩ - حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ الْفَسِيلِ عَنْ عَمْرِيْمَةَ، عَنِ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ رَسُولُ
اللَّهِ بَلَّهُ مُتَقَبِّلًا بِتَوْبَةِ، فَقَالَ: «أَئِهَا النَّاسُ،
إِنَّ النَّاسَ يَكْثُرُونَ، وَإِنَّ الْأَنْصَارَ يَقُلُونَ،
فَمَنْ ذَلِكَ مِنْكُمْ أَمْرًا يَنْقُعُ فِيهِ أَحَدًا، فَلَيَقْبَلْ
مِنْ (١١/٢٩٠) مُخْيِّبَهُمْ وَيَسْجَوْرَ عَنْ
مُسِيَّبَهُمْ».

تخریج: إسناده جيد.

2630. It was narrated from Ibn 'Abbas (رض) that as-Sa'b bin Jaththamah al-Laithi gave the rump of an onager to the Messenger of Allah (صلی اللہ علیہ وسَّلَّمَ) when he was in *ihrām*, and he refused it, and it was dripping with blood.

Comments: [Its *isnād* is *saheeh*, Muslim (1194)]

٢٦٣٠ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنِي حَكْمٌ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ بْنَ جَنَاحَةَ الْأَنْصَارِ أَهْدَى إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحْرَمٍ يَقْدِيمَ عَجْزَ جَمَارٍ، فَرَدَهُ وَهُوَ يَنْظُرُ دَمًا. [راجع: ٢٥٣٠]

نَفْرِيْج: إِسْنَادٌ صَحِيحٌ. م: (١١٩٤).

2631. It was narrated from Ibn 'Abbas (رض) that the Prophet ﷺ refused it.

Comments: [Its *isnād* is *saheeh*, Muslim (1194)]

٢٦٣١ - حَدَّثَنَا عَفَّانُ: قَالَ شَعْبَةُ عَنْ حَبِيبٍ ابْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَهُ. [راجع: ٢٥٣٠]

نَفْرِيْج: إِسْنَادٌ صَحِيحٌ. م: (١١٩٤).

2632. Qatadah said: I heard Moosa bin Salamah say: I asked Ibn 'Abbas (رض): I am in Makkah; how should I pray? He said: Two *rak'ahs*, the *Sunnah* of Abul-Qasim (رض).

Comments: [Its *isnād* is *saheeh*, Muslim (688)]

٢٦٣٢ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَعْبَةُ قَالَ: قَنَادَةُ أَبْنَائِي قَالَ: سَمِعْتُ مُوسَى بْنَ سَلَمَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ قَالَ: قُلْتُ: إِنِّي أَكُونُ يَمْكُهُ، فَكَيْفَ أَصْلِي؟ قَالَ: رَكْعَتَيْنِ، سُنَّةُ أَبِي القَاسِمِ. [راجع: ١٨٦٢]

نَفْرِيْج: إِسْنَادٌ صَحِيحٌ. م: (٦٨٨).

2633. It was narrated from Ibn 'Abbas (رض) that the daughter of Hamzah was suggested to Prophet ﷺ [for marriage] and he said: "She is the daughter of my brother through breastfeeding, and what becomes *mahrami* (forbidden for marriage) through breastfeeding is the same as that which becomes *maliram* through blood ties." 'Affan said: "And she is not permissible for me."

٢٦٣٣ - حَدَّثَنَا بَهْرَ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَامٌ عَنْ قَنَادَةِ _ قَالَ عَفَّانُ: قَالَ: حَدَّثَنَا قَنَادَةِ _ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمْرَةً قَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، وَيَنْحِرُمُ مِنَ الرَّضَاعَةِ مَا يَنْحِرُمُ مِنَ الرَّاجِمِ» قَالَ عَفَّانُ: «وَإِنَّهَا لَا تَحْلِلُ لِي». [راجع: ١٩٥٢]

نَفْرِيْج: إِسْنَادٌ صَحِيحٌ. خ: (٢٦٤٥)، م: (١٤٤٧).

Comments: [Its isnad is saheeh, al-Bukhari (2645) and Muslim (1447)]

2634. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "I have seen my Lord, may He be glorified and exalted."

Comments: [Saheeh mawqoof]

٢٦٣٤ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الصَّمْدِ بْنُ كَيْسَانَ: حَدَّثَنَا حَمَّادُ بْنُ سَلْمَةَ عَنْ قَاتِدَةَ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «رَأَيْتُ رَبِّي تَبَارَكَ وَتَعَالَى»

تخریج: صحیح موقوفاً.

2635. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stoned the *Jamarat* when the sun passed the meridian.

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

تخریج: صحیح لغيره، وهذا إسناد ضعیف، لضعف حجاج بن أرطاء.

2636. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The least severely punished among the people of Hell will be Abu Talib; he will wear two sandals of fire because of which his brain will boil."

Comments: [Its isnad is saheeh, Muslim (212)]

٢٦٣٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا الْحَجَاجُ: حَدَّثَنَا الْحَكْمُ بْنُ عُثْيَةَ عَنْ مُقْسَمٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجِمَارَ حِينَ رَأَى الشَّمْسَ. [راجع: ٢٢٣١]

تخریج: صحیح لغيره، وهذا إسناد ضعیف، لضعف حجاج بن أرطاء.

٢٦٣٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ قَالَ: أَخْبَرَنَا ثَابِتُ عَنْ أَبِي عُثْمَانَ التَّهِيفِيِّ، عَنْ أَبْنَ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا أَبْوَ طَالِبٍ، وَهُوَ مُتَعْلِلٌ تَعَلَّنِي مِنْ نَارٍ يَغْلِي وَنَهْمًا دَمَاغِهِ» [انظر: ٢٦٩٠]

تخریج: إسناده صحيح. م: (٢١٢).

2637. It was narrated from Moosa bin Salamah that he asked Ibn 'Abbas about praying in al-Batha', if one does not catch up with the prayer with the *imam*. He said: Two *rak'ahs*, the *Sunnah* of Abul-Qasim (رضي الله عنه).

Comments: [Its isnad is saheeh, Muslim (688)]

٢٦٣٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامَ قَالَ: أَخْبَرَنَا قَتَادَةَ عَنْ مُوسَى بْنِ سَلْمَةَ: أَنَّهُ سَأَلَ أَبْنَ عَبَّاسٍ عَنِ الصَّلَاةِ بِالْبُطْحَاءِ، إِذَا لَمْ يُذْكُرِ الصَّلَاةُ مَعَ الْإِلَامِ؟ قَالَ: رَأَيْتَانِي، شَيْءٌ أَبِي الْفَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[راجع: ١٨٦٢]

تخریج: إسناده صحيح. م: (٦٨٨).

2638. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) offered the sacrifice, then he shaved his head.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1602) and Muslim (1266)]

٢٦٣٨ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا حَجَاجٌ عَنِ الْحَكَمِ بْنِ عَيْنَةَ، عَنْ مَقْسُمٍ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَبِيعَةَ ذِي الْحِلْقَةِ دَبَّعَ، ثُمَّ حَلَقَ.

[راجع: ٢٢٥٣]

تخریج: إسناده صحيح. خ: (١٦٠٢)، م: (١٢٦٦).

2639. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his companions came [to Makkah] when the fever of Yathrib had weakened them, and the *mushrikeen* said: There have come to you people who have been weakened by fever. Allah informed the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of that, so he instructed his Companions to trot (*raml*), as the *mushrikeen* were sitting near the Híjrah, watching them. They trotted (*raml*), and walked between the two corners, and the *mushrikeen* said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such. Ibn 'Abbas (رضي الله عنه) said: Nothing prevented him from telling them to trot in all the circuits except kindness towards them.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1602) and Muslim (1266)]

٢٦٣٩ - حَدَّثَنَا هَمَّادٌ عَنْ زَيْدٍ: حَدَّثَنَا أَبُوبَعْضٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: أَتَدِيمَ رَسُولَ اللَّهِ وَأَشْخَابَهُ وَقَدْ وَهَنَّهُمْ حُمَّى يَتَرَبَّ قَالَ: فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَّهُمُ الْحُمَّى. قَالَ: فَأَطْلَعْنَاهُمُ الْمُؤْمِنُونَ عَلَى ذَلِكَ، فَأَمْرَأَ أَشْخَابَهُ أَنْ يَرْمُلُوا، وَقَدَّ الْمُشْرِكُونَ نَاحِيَةَ الْجَبَرِ يَنْتَرُونَ إِلَيْهِمْ، فَرَمَلُوا وَمَقَوْمًا مَا بَيْنَ الرُّكَبَيْنِ، قَالَ: فَقَالَ الْمُشْرِكُونَ: هُؤُلَاءِ الَّذِينَ تَرَغَّبُونَ أَنْ يَحْمَى وَهَنَّهُمْ! هُؤُلَاءِ أَقْوَى مِنْ كُلِّهِمْ وَكُلِّهِمْ. ذَكَرُوا قَوْلَهُمْ، قَالَ أَبْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَلَمْ يَمْتَنَهُ أَنْ يَأْمُرُهُمْ أَنْ يَرْمُلُوا الْأَشْرَاطَ كُلُّهَا إِلَّا إِنْقَاءَ عَلَيْهِمْ. [انظر: ١٩٢١، ٢٧٩٣، ٣٥٣٦، ٢٦٨٦]

وَقَدْ سَمِعْتُ حَمَّادًا يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ أَوْ عَنْ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ، وَقَدْ سَمِعْتُ حَمَّادًا يَذْكُرُهُ عَنْ أَبْنَى جُبَيْرٍ، لَا شَكَ فِيهِ عَنْهُ.

تخریج: إسناده صحيح. خ: (١٦٠٢)، م: (١٢٦٦).

2640. It was narrated that 'Ammar, the freed slave of Banu Hashim, said: I asked Ibn 'Abbas:

٢٦٤٠ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا يَزِيدُ بْنُ رُزِيعَ: حَدَّثَنَا يُوسُفُ عَنْ عَمَّارٍ مَوْلَى بْنِ هَاشِمٍ قَالَ:

How old was the Messenger of Allah (ﷺ) on the day he died? He said: I did not think that a man of such standing among his people as you would be unaware of that. I said: I asked the people and they gave me different answers. I want to know what you say. He said: Do you know how to count? I said: Yes. He said: Bear in mind that he was sent as a Prophet when he was forty. Fifteen years in Makkah, with times of safety and times of fear, and ten years in Madinah after he migrated.

Comments: [Its isnad is saheeh, Muslim (2353)]

2641. It was narrated that a man said: I heard Ibn 'Abbas (رضي الله عنه) say: The Messenger of Allah (ﷺ) and his companions came on the fourth day of Dhul-Hijjah, entering ihran with the intention of Hajj, then he instructed them to make it 'Umrah, except for those who had a sacrificial animal with them. He said: Regular clothing was worn (after 'Umrah) and incense was burned, and relations were had with wives.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

2642. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) addressed us and said: "O people, Hajj has been prescribed for you." al-Aqra' bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: "If I said that, it would become obligatory, and if it became obligatory, you

سأله ابن عباس: كم أتي برسول الله ﷺ
نوم مات؟ قال: ما كنت أرى مثلك في
قوبي، يخفى عليك ذلك! قال: قلت: إني
لذ سأله فاختطفت عليه، فأخيته أن أعلم
قولك فيه. قال: أتخشب؟ قلت: نعم، قال:
أمسك: أربعين بعث لها، وخمس عشرة
أقام يمكّه يامن ويحاف، وعشراً منها جرّة
بالمدينة. [راجع: ٢٣٩٩]

تخریج: إسناده صحيح. م: (٢٣٥٣).

٢٦٤١ - حدثنا عفان: حدثنا وهب: حدثنا
أبو بعْنَانْ زَجْلِيَّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ
يَقُولُ: قَدِمَ رَسُولُ اللَّهِ وَاصْحَابُه لِصُبْحِ
رَاعِيَةِ مُهَلَّنِ بِالْحَجَّ، فَأَمْرَهُمْ رَسُولُ اللَّهِ
أَنْ يَجْعَلُوهَا عُمْرَةً، إِلَّا مَنْ كَانَ مَعَهُ الْهَنْدِيُّ.
قَالَ: فَلَبِسَتِ الْقُمْصُ، وَسَطَعَتِ الْمَجَامِرُ
وَنُكِحَتِ النِّسَاءُ. [راجع: ٢١٤١، ٢١٥٢،
٢٢٦٠، ٢٢٧٤]

تخریج: حديث صحيح، وهذا إسناد ضعيف
لجهالة الرجل الذي روی عنه أبو بعْنَانْ زَجْلِيَّ.

٢٦٤٢ - حدثنا عفان: حدثنا شليمان بن تثیر
أبو داؤد الواسطي قَالَ: سَمِعْتُ ابْنَ شَهَابَ
يُحَدِّثُ عَنْ أَبِي سَيَّانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ:
(٢٩١/١) خَطَبَنَا رَسُولُ اللَّهِ وَاصْحَابُه، فَقَالَ: «يَا
أَيُّهَا النَّاسُ، كُتِبَ عَلَيْكُمُ الْحَجَّ» قَالَ: فَقَامَ
الْأَفْرُعُ بْنُ حَابِسٍ فَقَالَ: أَفِي كُلِّ عَامٍ يَا

would not do it and you would not be able to do it. *Hajj* is once (in a lifetime) and whoever does more, it is voluntary."

Comments: [Saheeh]

تخریج: صحيح، سلیمان بن کثیر فی روایه عن الزہری متكلّم فیه، لکنہ توبع.

2643. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) said: "Allah will bring the Black Stone on the Day of Resurrection, and it will have two eyes with which to see and a tongue with which to speak; it will testify for everyone who touched it with proper respect."

Comments: [Its isnad is saheeh]

رَسُولُ اللَّهِ؟ قَالَ: «لَوْ فَلَّتْهَا لَوْجَبَتْ، وَلَوْ تَعْمَلُوا بِهَا، وَلَمْ تَسْتَعْلِمُوا أَنْ تَعْمَلُوا بِهَا، الْحَجَّ مَرَّةٌ، فَمَنْ رَأَدْ فَهُوَ نَطَّوْعُ». [راجع: ٢٣٠٤]

٢٦٤٣ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُشَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْيَتَعَنَّ اللَّهُ الْحَجَرُ يَوْمَ الْقِيَامَةِ، وَلَهُ عَيْنَانِ يَقِيرُ بِهِمَا، وَلِسَانٌ يَنْطَلُقُ بِهِ، يَشْهَدُ عَلَى مَنْ اسْتَلَمَهُ يَحْقُّ».

[راجع: ٢٢١٥، وانظر: ٢٧٩٥]

تخریج: إسناده صحيح.

2644. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) came to Madinah and saw the Jews fasting on the day of 'Ashoora'. He said: "What is this day on which you fast?" They said: This is a good day; it is the day on which Allah saved the Children of Israel from their enemy, so Moosa fasted on this day. The Messenger of Allah (ﷺ) said: "I am more entitled to (be close to) Moosa than you." So the Messenger of Allah (ﷺ) fasted on that day and enjoined fasting thereon.

Comments: [Its isnad is saheeh, al-Bukhari (2004) and Muslim (1130)]

٢٦٤٤ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو ثُورٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي عَبَّاسٍ قَالَ: قَدِيمٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، فَرَأَى الْهُودَ يَصْوُمُونَ يَوْمًا عَاشُورَاءَ، قَالَ: «مَا هَذَا يَوْمُ الْيَوْمِ الَّذِي تَصْوُمُونَ؟ قَالُوا: هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ بْنَ إِسْرَائِيلَ مِنْ عَذَابِهِمْ. قَالَ: فَضَامَهُ مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا أَحُثُ مُوسَى مِنْكُمْ» قَالَ: فَضَامَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ بِصَوْمِهِ.

[انظر: ٢٨٣١، ٣١١٢، ٣١٦٤]

تخریج: إسناده صحيح. خ: (٢٠٠٤)، م: (١١٣٠)

2645. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) forbade selling the offspring of the foetus in the womb [of camels].

Comments: [Its isnad is saheeh]

2646. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the one who takes back his vomit." Qatadah said: As far as I know, vomit is haram.

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)]

2647. 'Abdullah bin Tawoos narrated that his father said: We used to say when we were children: The one who takes back his gift is like the dog that vomits, then goes back to its vomit. And we did not know that the Messenger of Allah (ﷺ) had used this as a likeness until Ibn 'Abbas (رضي الله عنه) told us that the Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the dog that vomits, then goes back to its vomit."

Comments: [Its isnad is saheeh, see the previous report]

2648. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) was asked during the Farewell Pilgrimage: O Messenger of Allah, I shaved my head before I offered my sacrifice, and he gestured with his hand and said, "No problem."

٢٦٤٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادَ بْنُ رَبِيعٍ: حَفَظَنِي عَنْ أَئْوَبَ عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ حَلِ الْجَبَلَةِ.
تخریج: إسناده صحيح.

٢٦٤٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا فَنَادَهُ عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَابِدُ فِي هَبَبِهِ كَالْعَابِدِ فِي قَبَبِهِ». قَالَ فَنَادَهُ: وَلَا أَغْلُمُ الْقُبَّةَ إِلَّا حَرَاماً.

تخریج: [إسناده صحيح. خ: (٢٦٢١)، م: (١٦٢٢)].

٢٦٤٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُحَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاؤُسٍ عَنْ أَبِيهِ قَالَ: كُنَّا نَقُولُ وَنَخْرُ حَبَّيَانَ: الْعَابِدُ فِي هَبَبِهِ كَالْكَلْبِ، يَقِيٌّ، ثُمَّ يَعُودُ فِي قَبَبِهِ، وَلَمْ تَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ ضَرَبَ فِي ذَلِكَ مَثَلًا، حَتَّى حَدَّثَنَا ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَابِدُ فِي هَبَبِهِ كَالْكَلْبِ يَقِيٌّ، ثُمَّ يَعُودُ فِي قَبَبِهِ».
[راجع: ١٨٧٢، وانظر: ٣٠١٥].

تخریج: [إسناده صحيح. راجع ماقبله].

٢٦٤٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُحَيْبٌ: حَدَّثَنَا أَئْوَبُ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ شَيَّلَ فِي حَجَّةِ الْوَدَاعِ قَالَ: يَا رَسُولَ اللَّهِ، حَلَقْتُ قَبْلَ أَنْ أُبْيَحَ، قَالَ: قَاتُلْمَا يَنْبُو وَقَالَ: «لَا تَحْرَجْ» وَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ،

Another man said: O Messenger of Allah, I offered my sacrifice before stoning the *Jamrah*, and he gestured with his hand and said, "No problem." He was not asked anything about doing one ritual before or after another but he gestured with his hand and said, "No problem."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (84) and Muslim (1307)]

2649. Abu Jamrah told us: I was pushing people back from Ibn 'Abbas (رض), then I stayed away for a few days and he said: What kept you away? I said: Fever. He said: The Messenger of Allah (ﷺ) said: "Fever is from the exhalation of Hell, so cool it down with Zamzam water."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3261)]

2650. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers and varnished jars.

Comments: [Its *isnad* is *saheeh*, Muslim (1995)]

2651. Abu Jamrah told us: I heard Ibn 'Abbas (رض) say: I was a boy playing with other boys; I turned around and saw the Prophet of Allah (ﷺ) coming towards me. I said: The Prophet of Allah (ﷺ) is only coming to me, so I ran and hid behind a door. But suddenly he grabbed me by the back of the neck and gave me a slap between the

دَبَحْتُ قَبْلَ أَنْ أُرْمِيَّ. قَالَ: فَأَوْمَأْ بِيَدِهِ وَقَالَ: لَا حَرَجَّ. قَالَ: فَمَا سُبْلَ يَوْمَيْنِ عَنْ شَيْءٍ مِنْ التَّقْبِيمِ وَالثَّانِيَنِ، إِلَّا أَوْمَأْ بِيَدِهِ، وَقَالَ: لَا حَرَجَّ. [راجع: ١٨٥٨، وانظر: ٢٨٣٢]

تخریج: إسناده صحيح. خ: (٨٤)، م: (١٣٠٧).

٢٦٤٩ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا هَمَامٌ: أَخْبَرَنَا أَبُو حَمْزَةَ قَالَ: كُنْتُ أَذْفَعُ النَّاسَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، فَأَخْبَرْتُ أَيَّاتِيَ قَنَالَ: مَا حَبَسْتَكَ؟ قَلَّتِ الْحُمَى. قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَى مِنْ فَيْحَةٍ جَهَنَّمَ، فَإِذْ دُوْهَا يَمْاءِ زَمْرَمَ». [٣٢٦١].

تخریج: إسناده صحيح. خ: (٣٢٦١).

٢٦٥٠ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَّادَةَ عَنْ أَبِي بَشَرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَابِ، وَالْحَشْمِ، وَالْمُرْقَبِ. [راجع: ٢٤٩٩]

تخریج: إسناده صحيح. م: (١٩٩٥).

٢٦٥١ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَّادَةَ قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ قَالَ: سَمِّنْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ غَلَامًا أَشَمَّ مَعَ الصَّبَيْنَ قَالَ: فَأَنْتَ، فَإِذَا تَبَيَّنَ اللَّهُ ﷺ خَلَفَنِي مُقْبِلاً، قَلَّتِ: مَا جَاءَ تَبَيَّنَ اللَّهُ إِلَيَّ، قَالَ: فَسَعَيْتُ حَتَّى أَخْتَيَّ وَرَاءَ بَابِ دَارٍ، قَالَ: فَلَمْ أَشْغَرْ حَشَّى تَنَوَّلَيِّ، قَالَ: فَأَخْدَى يَقْنَاعَيِّ، فَحَطَّأَيِّ

shoulders and said: "Go and call Mu'awiyah for me" - as he was his scribe. So I ran and said: Go to the Messenger of Allah (ﷺ); he wants to talk to you.

Comments: [Its isnad is hasan]

2652. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) set out from Madinah for Makkah, and he fasted until he reached 'Usfan, then he called for water. He lifted it up so that the people could see, then he broke his fast until he came to Makkah, and that was in Ramadan. And Ibn 'Abbas used to say: The Messenger of Allah (ﷺ) fasted and did not fast, so whoever wants may fast and whoever wants may not fast.

Comments: [Its isnad is saheeh, al-Bukhari (1948) and Muslim (1113)]

2653. Yahya bin al-Jazzar narrated from Ibn 'Abbas (رض), although he did not hear it directly from him, that a lamb wanted to pass in front of the Messenger of Allah (ﷺ) whilst he was praying, and he tried to stop it.

Comments: [A saheeh hadeeth; its isnad is interrupted]

2654. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) said: "There is no one among the sons of Adam who has

خطأه، قال: «إذهب فاذْعُ لِي مَعَاوِيَةً وَكَانَ كَاتِبَهُ قَالَ: فَسَعَيْتُ، فَقُلْتُ: أَجِبْ نَبِيَّ اللَّهِ يَسِيرَةً، فَإِنَّهُ عَلَى حَاجَةٍ.» [راجع: ٢١٥٠]
تخریج: إسناده حسن.

٢٦٥٢ - حدثنا عفان: حدثنا أبو عوانة عن منضوري، عن مجاهد، عن طاوس، عن ابن عباس قال: خرج رسول الله ﷺ من المدينة إلى مكة، فصام حتى بلغ عشفان، ثم دعا بماء، فرفعته إلى يده ليربه الناس، فأفترض حتى قدم مكة، ودلل في رمضان، وكان ابن عباس يقول: قد صام رسول الله ﷺ وأفترض، فمن شاء صام، ومن شاء أفترض.
[راجع: ٢٣٥٠]

تخریج: إسناده صحيح. خ: (١٩٤٨)، م: (١١١٣).

٢٦٥٣ - حدثنا عفان: حدثنا شعبة قال: أخبرني عمرو قال: سمعت يحيى بن الجزار عن ابن عباس لم يسمع منه: أن جذيا أراد أن يمر بين يديه رسول الله ﷺ وهو يصلبي، فجعل يتنبه. [راجع: ٢٢٢٢]

تخریج: حديث صحيح، وهذا إسناد منقطع، يحيى بن الجزار لم يسمعه من ابن عباس. وقد رواه البهقي موصولاً. فذكر بينهما صهيا البصري أبا الصهباء، فإن ثبت هذا فالإسناد حسن.

٢٦٥٤ - (٢٩٢/١) حدثنا عفان: حدثنا حماد بن سلمة: أخبرنا علي بن زيد عن يوسف بن مهران، عن ابن عباس: أن

not sinned or thought of sinning, except Yahya bin Zakariya. And no one should say: I am better than Yoonus bin Matta."

Comments: [Its isnad is da'eef]

رَسُولُ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَحَدٍ مِنْ وَلَدِ آدَمَ، إِلَّا فَدَ أَخْطَأً، أَوْ هُمْ بِخَطَبَتِهِ، لَيْسَ يَخْيَى بْنَ زَكَرْيَاءَ، وَمَا يَبْغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتْعَةَ». [راجع: ٢٢٩٤]

تخریج: إسناده ضعیف، لضعف علی بن زید ویوسف بن مهران لین الحديث. لكن قوله: «وما يبغی لأحد أن يقول: أنا خير من يونس بن متى» صحيح.

2655. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) came to us with Usamah riding behind him on his mount. We gave him some of this *nabeedh* to drink - meaning *nabeedh* in a water skin - and he drank from it, and said: "You did well; this is how it should be done."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٦٥٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا عَلَيْهِ بْنُ زَيْدٍ عَنْ يُوْسُفَ بْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ وَرَدِيقَةُ أُسَامَةَ، فَسَقَيْنَاهُ مِنْ هَذَا النَّيْنِ يَعْنِي نَيْنَ السَّقَاتِيَّةِ - فَتَرَبَّ مِنْهُ، وَقَالَ: «أَحَسْتُمْ هَذَكُمَا فَاصْنَعُوا». [راجع: ٢٢٠٧]

تخریج: حدیث صحيح، وهذا إسناد ضعیف، لضعف علی بن زید وابن یوسف بن مهران.

2656. It was narrated that 'Ikrimah said: I prayed behind an old man in Makkah and he said twenty two *takbeers* in *Zuhr* prayer. I came to Ibn 'Abbas and said: I prayed behind a foolish old man; he said *takbeer* twenty two times in *Zuhr* prayer. He said: May your mother be bereft of you! That is the *Sunnah* of Abul-Qasim (رض).

Comments: [Its isnad is *saheeh*, al-Bukhari (788)]

٢٦٥٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَشَّامٌ عَنْ فَتَادَةَ، عَنْ عِكْرَمَةَ قَالَ: صَلَّيْتُ خَلْفَ شَيْخٍ يُسْكَنَهُ، فَكَبَّرَ فِي صَلَوةِ الظَّهَرِ شَيْئَنِي وَعَشْرَيْنَ تَكْبِيرَةً، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَقَلَّتْ: إِنِي صَلَّيْتُ خَلْفَ شَيْخٍ أَحْمَقَ، فَكَبَّرَ فِي صَلَوةِ الظَّهَرِ يَشْتَينِي وَعَشْرَيْنَ تَكْبِيرَةً. قَالَ: تَكْبِلَكَ أُمُّكَ، تَلْكُ سُنْنَةُ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٨٦]

تخریج: إسناده صحيح. خ: (٧٨٨).

2657. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relative."

٢٦٥٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا عَيْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الَّتِي ﷺ قَالَ: «أَلْجُّوْرُ الْفَرَائِصَ بِأَمْلَاهَا، فَمَا يَقْرَبُ فَهُوَ لِأَوْلَى رَجُلٍ ذَكْرٍ». [انظر: ٢٨٦١، ٢٩٩٤]

Comments: [Its isnad is saheeh, al-Bukhari (6732) and Muslim (1615)]

2658. It was narrated with the same isnad - as my father said - that the Messenger of Allah (ﷺ) said: "I have been commanded to prostrate on seven bones: the forehead - then he pointed to his nose - the hands, the knees and the toes, and not to tuck up my garment or hair."

Comments: [Its isnad is saheeh, al-Bukhari (812) and Muslim (490)]

2659. It was narrated with the same isnad - as my father said - that the Messenger of Allah (ﷺ) was treated with cupping and gave the copper his fee, and he was treated with medicine administered through the nose.

Comments: [Its isnad is saheeh, al-Bukhari (2278) and Muslim (1203)]

2660. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "With regard to a mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the diyah of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the diyah of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its isnad is saheeh]

تخریج: [إسناده صحيح. خ: ٦٧٣٢)، م: ١٦١٥].

٢٦٥٨ - وبهذا الإسناد - كذا قال أبي -:
إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظَمِ الْجَهَةِ - ثُمَّ أَسْأَرَ بَيْدِي إِلَى الْفَمِ - وَالْأَيْدِيْنَ، وَالرُّكْبَيْنَ، وَأَطْرَافِ الْقَدَمَيْنَ. وَلَا يَكُفُّ التَّبَابُ، وَلَا الشَّعْرُ».

[راجع: ١٩٢٧]

تخریج: [إسناده صحيح. خ: ٨١٢)، م: ٤٩٠].

٢٦٥٩ - وبهذا الإسناد - قال: كذا قال أبي -:
إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اخْتَجَمَ، وَأَغْطَى الْحِجَامَ أَجْرَهُ، وَاشْتَعَطَ. [راجع: ٢٢٤٩]

تخریج: [إسناده صحيح. خ: ٢٢٧٨)، م: ١٢٠٢].

٢٦٦٠ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبْنَاءُ الْعَطَّارِ:
حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ: «الْمُكَاتَبُ يُؤْدِي مَا أَعْنَقَ مِنْ بِحَسَابِ الْحُرِّ، وَمَا رَقَّ مِنْ بِحَسَابِ الْعَبْدِ». [راجع: ١٩٤٤]

تخریج: [إسناده صحيح].

2661. It was narrated that Ibn 'Abbas (رض) said: There were two men in Madinah who dug graves: Abu 'Ubaidah bin al-Jarrah, who dug graves for the people of Makkah and Abu Talhah who dug graves for the Ansar and made a niche (*lajd*) for them. When the Messenger of Allah (ﷺ) died, al-'Abbas send two men to them, and said: O Allah, choose for Your Prophet. They found Abu Talhah but they did not find Abu 'Ubaidah, so he dug a grave for him and made a niche.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2662. It was narrated that Ibn 'Abbas (رض) said: I was behind the Messenger of Allah (ﷺ) and I saw the whiteness of his armpits when he was prostrating.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2663. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "Every Muslim must do Hajj, and if I said [it should be done] every year, it would be [obligatory]."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

٢٦٦١- حَدَّثَنَا حُسْنِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا
تَخْرِيرُ بْنُ حَازِمٍ عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ إِسْحَاقَ
-، عَنْ حُسْنِي، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: كَانَ بِالْمَدِينَةِ رَجُلًا يَخْفَرُ الْقُبُورَ:
أَبُو عَيْدَةَ بْنُ الْجَرَاحِ يَخْفَرُ لِأَهْلِ مَكَّةَ، وَأَبُو
طَلْحَةَ يَخْفَرُ لِلْأَنْصَارِ وَيَلْعَذُ لَهُمْ، قَالَ: فَلَمَّا
فَضَّلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَعْثَثُ الْعَبَّاسُ رَجُلَيْنِ
إِلَيْهِمَا، قَالَ: اللَّهُمَّ خِزْنِيْكَ، فَوَجَدُوا أَبَا
طَلْحَةَ، وَلَمْ يَجِدُوا أَبَا عَيْدَةَ، فَهَفَرَ لَهُ
وَلَحَّدَ. [راجع: ٢٣٥٧]

تخریج: صحيح لغيره، وهذا إسناد ضعيف
لضعف حسين بن عبدالله.

٢٦٦٢- حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا أَبُو وَكِيعٍ عَنْ
أَبِي إِسْحَاقَ، عَنْ التَّبِيِّنِيِّ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: اشْتَدَّتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَأَيْتُ
بَيْاضَ إِنْطِيلِيَّ وَهُوَ سَاجِدٌ. [راجع: ٢٤٠٥]

تخریج: صحيح لغيره، وهذا إسناد ضعيف
أبو وکیع ضعیف لکنه تویع والتعمیل لم یرو عنہ
غیر أبي إسحاق.

٢٦٦٣- حَدَّثَنَا أَبُو أَخْمَدَ الرَّبِيِّيُّ: حَدَّثَنَا
شَرِيكُ عَنْ سِمَاكِ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ
عَبَّاسٍ عَنْ التَّبِيِّنِيِّ قَالَ: «عَلَى كُلِّ مُسْلِمٍ
حَجَّةُ، وَلَوْ قُلْتُ: كُلُّ عَامٍ، لَكَانَ». [انظر:
٢٣٠٤، ٢٧٤١، ٢٩٩٦، ٢٩٩٦، وراجع: ٢٣٠٤]

تخریج: حدیث صحيح، وهذا إسناد ضعیف، شریک سی، الحفظ لکنه تویع وسماک فی
روایته عن عکرمة اضطراب.

2664. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) did 'Umrah during the Hajj season until he died, as did Abu Bakr until he died, and 'Umar until he died, and 'Uthman until he died. The first one to ban that was Mu'awiyah. Ibn 'Abbas said: I was surprised at that, as he had told me that he cut the hair of the Messenger of Allah (ﷺ) with the head of an arrow.

Comments: [Its isnad is da'eef]

٢٦٦٤ - حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ - يَعْنِي ابْنَ زِيَادٍ - حَدَّثَنَا لَيْلَةً عَنْ طَلَوْسِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: تَمَّتْ رَسُولُ اللَّهِ ﷺ حَتَّىٰ مَاتَ، وَأَبُو بَكْرٌ حَتَّىٰ مَاتَ، وَعُمَرُ حَتَّىٰ مَاتَ، وَعُمَانُ حَتَّىٰ مَاتَ، وَكَانَ أَوْلَىٰ مَنْ نَهَىٰ عَنْهَا مُعَاوِيَةً. قَالَ ابْنُ عَبَّاسٍ: فَعَجِبْتُ مِنْهُ، وَقَدْ حَدَّثَنِي أَنَّهُ فَصَرَّ عَنْ رَسُولِ اللَّهِ ﷺ بِمَشْقَصٍ. [انظر: ٢٨٦٣، ٢٨٧٧]

تخریج: إسناده ضعیف، لضعف لیل بن أبي سلیم.

2665. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) used to teach us the *Tashahhud* as he taught us the Qur'an; he used to say: "All blessed compliments and good prayers are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is the Messenger of Allah."

Comments: [Its isnad is saheeh, Muslim (403)]

٢٦٦٥ - حَدَّثَنِي يُونُسُ وَحْجِيْنُ قَالَا: حَدَّثَنَا لَيْلَةُ بْنُ سَعْدٍ عَنْ أَبِي الرُّبِّيرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَلَوْسِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْلَمُنَا الشَّهَدَةَ كَمَا يَعْلَمُنَا الْقُرْآنَ، فَكَانَ يَقُولُ: «الْتَّهِيْجَاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ» - قَالَ حَجِيْنُ: سَلَامٌ عَلَيْكَ - أَيَّهَا الرَّبِّيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، وَأَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ». [انظر: ٢٨٩٢]

تخریج: إسناده صحيح. م: (٤٠٣).

2666. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) was treated with cupping whilst he was in *ihtram*.

Comments: [Its isnad is saheeh, al-Bukhari (1835) and Muslim (1202)]

٢٦٦٦ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْلَةً عَنْ أَبِي الرُّبِّيرِ، عَنْ عَطَاءِ بْنِ أَبِي رَبِيعٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ. [راجع: ١٩٢٣، انظر: ٢٧١٦]

تخریج: إسناده صحيح. خ: (١٨٣٥)، م: (١٢٠٢).

2667. It was narrated that Abu Nadrah said: Ibn 'Abbas (رض) was on the *minbar* of Basrah and I heard him say: The Prophet of Allah (ﷺ) used to seek refuge with Allah, after every prayer, from four things. He would say: "I seek refuge with Allah from the torment of the grave, I seek refuge with Allah from the torment of Hell, I seek refuge with Allah from trials and tribulations (*fitan*) both visible and invisible, and I seek refuge with Allah from the tribulation of the one-eyed liar [the *Dajjal*]."

Comments: [A *saheeh hadith*; this is a *da'eef isnad*]

2668. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) drew four lines and said: "Do you know what this is?" They said: Allah and His Messenger know best. The Messenger of Allah (ﷺ) said: "The best of the women of Paradise: Khadeejah bint Khuwailid, Fatimah bint Muhammad, Asiyah bint Muzahim, the wife of Pharaoh, and Maryam bint 'Imran."

Comments: [Its *isnad* is *saheeh*]

٢٦٦٧- حَدَّثَنَا يُوسُفُ : حَدَّثَنَا الْبَرَاءُ - يَعْنِي ابْنَ عَبْدِ اللَّهِ الْمُتَنَوِّيِّ : عَنْ أَبِي تَفْرِةَ قَالَ : كَانَ ابْنُ عَبَّاسٍ عَلَى مَسْبِرِ أَهْلِ الْبَصَرَةِ ، فَسَعَيْتُهُ يَقُولُ : إِنَّ (٢٩٣/١) بَيْنَ اللَّهِ وَبَيْنَ دُبُرِ صَلَائِهِ مِنْ أَزْبَعٍ ، يَقُولُ : أَغْوِدُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ ، وَأَغْوِدُ بِاللَّهِ مِنْ عَذَابِ النَّارِ ، وَأَغْوِدُ بِاللَّهِ مِنْ الْفَتْنَةِ ، مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ، وَأَغْوِدُ بِاللَّهِ مِنْ فِتْنَةِ الْأَغْوَرِ الْكَذَابِ . [انظر : ٢٧٧٨]

تخریج: حديث صحيح، وهذا إسناد ضعيف.
البراء بن عبدالله ضعيف.

٢٦٦٨- حَدَّثَنَا يُوسُفُ : حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ عَنْ عِلْيَاءَ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : خَطَّ رَسُولُ اللَّهِ وَبَلَّهُ فِي الْأَرْضِ أَزْبَعَةً حُطُوطَ ، قَالَ : تَذَرُّوْنَ مَا هَذَا ؟ قَالُوا : اللَّهُ وَرَسُولُهُ أَغْلَمُ . قَالَ رَسُولُ اللَّهِ وَبَلَّهُ : أَفَلَيْسَ أَهْلُ الْجَنَّةِ خَوِيجَةُ بْنُ لَحْيَلَةَ ، وَفَاطِمَةُ بْنُتُّ مُحَمَّدٍ ، وَآسِيَةُ بْنُتُّ مُرَاجِمَ امْرَأَةُ فِرْعَوْنَ ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ . [انظر : ٢٩٥٧ ، ٢٩٠١]

تخریج: إسناده صحيح.

2669. It was narrated from 'Abdullah bin 'Abbas (رض) that he narrated that he rode behind the Messenger of Allah (ﷺ) one day, and the Messenger of Allah (ﷺ) said to him: "O boy, I will teach you some words: be mindful of Allah and Allah will take care of

٢٦٦٩- حَدَّثَنَا يُوسُفُ : حَدَّثَنَا لَيْثٌ عَنْ قَيْسِ ابْنِ الْحَجَّاجِ ، عَنْ حَنْشِي الصَّنْعَانِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ حَدَّثَهُ : أَنَّهُ رَكَبَ خَلْفَ رَسُولِ اللَّهِ وَبَلَّهُ يَوْمًا ، قَالَ لَهُ رَسُولُ اللَّهِ وَبَلَّهُ : يَا غُلَامُ ، إِنِّي مُتَلَمِّكُ كَلِمَاتٍ :

you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah; and understand that if the nation were to come together to benefit you, they could not benefit you with anything but that which Allah has already decreed for you; and if they were to come together to harm you, they could not harm you with anything but that which Allah has already decreed for you. The pens have been lifted and the pages have dried."

Comments: [Its *isnad* is *qawi*]

2670. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه) was treated with cupping, and he gave the copper his fee; and he was treated with medicine administered through the nose.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2278) and Muslim (1202)]

2671. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلوات الله عليه) forbade drinking (directly) from the mouth of waterskin, (eating) an animal that has been tied up and shot at, and (drinking) the milk of animals that feed on filth.

Comments: [Its *isnad* is *saheeh*]

2672. It was narrated that Ibn Juraij said: 'Ata' told me that he heard Ibn 'Abbas (رضي الله عنه) say: The Messenger of Allah (صلوات الله عليه) said: "When one of you eats food, let

الْحَفِظُ اللَّهُ يَحْفَظُكَ، احْفَظِ اللَّهَ تَجْدِدُ
شَجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا
اسْتَعْنَتْ قَاسِيْنَ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأَمَةَ لَوْ
اجْتَمَعُوا عَلَى أَنْ يَتَنَعَّمُوكَ، لَمْ يَتَنَعَّمُوكَ إِلَّا
بِسَيِّئَاتِهِ فَذَكِرْهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى
أَنَّهُ يَصْرُوْكَ، لَمْ يَصْرُوْكَ إِلَّا بِسَيِّئَاتِهِ فَذَكِرْهُ
اللَّهُ عَلَيْكَ، رُفِعْتِ الْأَقْلَامُ وَجَفَّتِ
الصُّحْفُ". (انظر: ٢٧٦٣، ٢٨٠٣)

تخریج: إسناده قوي.

- ٢٦٧٠ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا وَهِبَّةً:
حَدَّثَنَا أَبْنُ طَلَوْسٍ عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ:
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ، وَأَعْطَى الْحَجَّاجَ
أَجْرَهُ، وَاشْتَطَطَ. [راجع: ٢٢٤٩]

تخریج: إسناده صحيح (٢٢٧٨)، م: (١٢٠٢).

- ٢٦٧١ - حَدَّثَنِي مَعَاذُ بْنُ هِشَامَ قَالَ: حَدَّثَنَا
أَبِي عَنْ قَنَادَةَ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ:
أَنَّ رَبِيعَةَ تَهَفَّتَهُ عَنِ الشَّرِبِ مِنْ
فِي السَّقَاءِ، وَعَنِ الْمُجَسَّمِ، وَعَنْ لَبَنِ
الْجَلَالَةِ. [راجع: ١٩٨٩]

تخریج: إسناده صحيح.

- (١) - ٢٦٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنْ
أَبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءً أَنَّهُ سَمِعَ أَبْنَ
عَبَّاسٍ يَتَوَلُّ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَكَلَ

him not wipe his hand until he has licked it or had it licked for him." Abuz-Zubair said: I heard Jabir bin 'Abdullah say that: I heard it from the Prophet (ﷺ): "Let the meal not be cleared away until he licks it [his hand] or has it licked for him, for the last of the food is where the barakah (blessing) is."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5456) and Muslim (2031)]

2673. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I offered the eclipse prayer with the Messenger of Allah (ﷺ), and I did not hear a single letter of the Qur'an from him during it.

Comments: [Hasan]

أَخْدُكُمْ مِنَ الطَّعَامِ، فَلَا يَسْتَغْشِي يَدَهُ حَتَّى يُلْعَقَهَا أَوْ يُلْعَقَهَا». [راجع: ١٩٢٤]

(٢) قَالَ أَبُو الرَّثِيْرِ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ ذَلِكَ: سَمِعْتُهُ مِنَ الشَّيْءِ يَقُولُ: «وَلَا يَرْفَعُ الصَّنْفَةَ حَتَّى يُلْعَقَهَا أَوْ يُلْعَقَهَا، فَإِنَّ آخِرَ الطَّعَامِ فِيهِ الْبَرَكَةُ».

تُخْرِجُونَ: إِسْنَادُهُ صَحِيحٌ. خ: (٥٤٥٦)، م: (٢٠٣١).

٢٦٧٣ - حَدَّثَنَا حَسْنٌ - يَعْنِي ابْنَ مُوسَى - حَدَّثَنَا ابْنُ لَهِيَةَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَيْبٍ عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ يَقُولُ الْكُسُوفُ، فَلَمْ أَشْمَعْ مِنْهُ فِيهَا حَرْفًا مِنَ الْقُرْآنِ. [انظر: ٢٦٧٤، ٢٧١١، ٣٢٧٨]

تُخْرِجُونَ: حَسْنٌ، رَوَاهُ ابْنُ الْمَبَارِكُ عَنْ ابْنِ لَهِيَةَ قَبْلَ احْتِرَاقِ كُتُبِهِ.

2674. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I offered the eclipse prayer with the Messenger of Allah (ﷺ), and I did not hear a single letter from him during it.

Comments: [Its *isnad* is *hasan*]

٢٦٧٤ - حَدَّثَنَا عَلَيُّ بْنُ إِشْحَاقَ: أَخْبَرَنَا عَنْ اللَّهِ قَالَ: أَخْبَرَنَا ابْنُ لَهِيَةَ عَنْ يَزِيدِ بْنِ أَبِي حَيْبٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَلَّيْتُ خَلْفَ الرَّبِيْعِ صَلَاةَ الْكُسُوفِ، فَلَمْ أَشْمَعْ مِنْهُ فِيهَا حَرْفًا وَاجِدًا. [راجع ماقبله]

تُخْرِجُونَ: إِسْنَادُهُ حَسْنٌ. لَأَنَّ ابْنَ الْمَبَارِكَ رَوَاهُ عَنْ ابْنِ لَهِيَةَ قَبْلَ احْتِرَاقِ كُتُبِهِ.

2675. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Beware of narrating from me anything but what you know. Whoever tells a

٢٦٧٥ - حَدَّثَنَا حَسْنٌ: حَدَّثَنَا أَبُو عَزَّازَةَ الْوَصَّاصُ عَنْ عَبْدِ الْأَعْلَى التَّعْلَيِّيِّ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ

lie about me deliberately, let him take his place in Hell."

Comments: [Saheeh because of corroborating evidence]

تخریج: صحيح لغیره، دون قوله: «اتقوا الحديث عنی إلا ما علمتم» وهذا إسناد ضعيف، لضعف عبد الأعلى الشعبي.

2676. It was narrated that Ibn 'Abbas (رض) said: When the Messenger of Allah (ﷺ) was dying, he said: "Bring me a shoulder blade [of an animal] so that I may write a document for you, then no two men among you will disagree after I am gone." The people started debating and the woman said: Woe to you, the covenant of the Messenger of Allah (ﷺ)

Comments: [Hasan, and its isnad is da'eef because Laith is da'eef]

2677. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "In the urine and milk of camels there is healing for those who have a problem in their stomachs."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because Ibn Labee'h is da'eef]

2678. It was narrated that Barakah bin al-'Uryan al-Mujashi'i said: I heard Ibn 'Abbas (رض) say: The Messenger of Allah (ﷺ) said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. When Allah, may He be glorified and exalted, forbids eating something, He also forbids its price."

الله ﷺ: «اتقوا الحديث عنی إلا ما علمتم، فلئن مَنْ كَذَبَ عَلَيَّ مُتَمَمِّداً، فَلَنَبْتَوْا مَقْعَدَةً مِنَ التَّارِ». [انظر: ٢٩٧٤، ٢٩٢٤]

تخریج: صحيح لغیره، دون قوله: «اتقوا الحديث عنی إلا ما علمتم» وهذا إسناد ضعيف، لضعف عبد الأعلى الشعبي.

٢٦٧٦ - حَدَّثَنَا حَسْنٌ: حَدَّثَنَا شَيْبَانُ عَنْ نَبِيٍّ، عَنْ طَاؤِسٍ، عَنْ أَبْنَى عَبَّاسٍ أَخْرَى قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الشَّوِيعِيُّ يَكْتُبُ أَكْثَرَ لَكُمْ فِيهِ كِتَابًا. لَا يَخْتَلِفُ مِنْكُمْ رَجُلٌ يَنْعَيِ» قَالَ: فَأَقْبَلَ الْقَوْمُ فِي لَعْظَمِهِمْ، فَقَاتَلَ الْمُرْأَةَ: وَتَحْكَمَ عَهْدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ١٩٣٥]

تخریج: حسن دون قصة المرأة، وهذا إسناد ضعيف لضعف ليث.

٢٦٧٧ - حَدَّثَنَا حَسْنٌ: حَدَّثَنَا أَبْنُ لَهِيَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيرَةَ، عَنْ حَسْنَى بْنِ عَبْدِ اللَّهِ أَنَّ أَبْنَى عَبَّاسَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ فِي أَبْوَالِ الْأَيْلَ وَأَلْبَانِهَا شِفَاءً لِلذِّرَبَةِ بُطُونُهُمْ».

تخریج: حسن لغیره، وهذا إسناد ضعيف لضعف ابن لهيمة.

٢٦٧٨ - حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدُ الْحَنَدَاءَ عَنْ بَرَّكَةَ بْنِ الْفَرِيَانِ الْمُجَاشِعِيِّ قَالَ: سَمِعْتُ أَبْنَى عَبَّاسَ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْعَنِ اللَّهِ الْيَهُودَ، حَرَّمَ عَلَيْهِمُ الْشَّحُومَ، فَبَاعُوهَا وَأَكْلُوا أَشْتَانَهَا، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا حَرَّمَ أَكْلَ شَيْءٍ، حَرَّمَ تَمَثِّلَهُ». [راجع: ٢٢٢١]

Comments: [Its isnad is saheeh]

2679. It was narrated from 'Ammar bin Abi 'Ammar that Ibn 'Abbas (رضي الله عنه) said: I was with my father in the presence of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). There was a man who was with him, conversing with him, and it was as if he (the Prophet ﷺ) was not paying attention to my father, so we left. My father said to me: O my son, did you not see how your cousin did not pay attention to me? I said: O my father, he had a man with him who was conversing with him. So we went back to the Prophet ﷺ and my father said: O Messenger of Allah, I said such and such to 'Abdullah, and he told me that there was a man who was with you, conversing with you. Was there someone with you? The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Did you really see him, O 'Abdullah?" I said: Yes. He said: "That was Jibreel; he is the one who distracted me from you."

Comments: [Its isnad is in hasan]

2680. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stayed in Makkah for fifteen years: for seven or eight years he saw a light and heard a voice, and for seven or eight years he received Revelation. And he stayed in Madinah for ten years.

Comments: [Its isnad is saheeh, Muslim (2353)]

تخریج: إسناده صحيح.

٢٦٧٩ - حَدَّثَنَا حَسْنُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ: أَنَّ ابْنَ عَبَّاسَ قَالَ: كُنْتُ مَعَ أَبِيهِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعِنْدَهُ رَجُلٌ يُنَاجِيْهِ (٢٩٤) فَكَانَ كَالْمُعْرِضِ عَنْ أَبِيهِ، فَخَرَجْنَا مِنْ عِنْدِهِ، فَقَالَ لِي أَبِيهِ: أَيْ بْنَ أَمْمَةَ تَرَى إِلَى ابْنِ عَمْكَ كَالْمُعْرِضِ عَنِّي؟ فَقُلْتُ: يَا أَبَتِ، إِنَّهُ كَانَ عِنْدَهُ رَجُلٌ يُنَاجِيْهِ. قَالَ: فَرَجَعْنَا إِلَى الْبَيْتِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ أَبِيهِ: يَا رَسُولَ اللَّهِ، قُلْتُ لِعَبْدِ اللَّهِ كَذَّا وَكَذَّا، فَأَخْبَرْنِي أَنَّهُ كَانَ عِنْدَكَ رَجُلٌ يُنَاجِيْكَ، قُلْتُ كَانَ عِنْدَكَ أَحَدٌ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَهُلْ زَانَهُ يَا عَبْدَ اللَّهِ؟» قَالَ: قُلْتُ: نَعَمْ. قَالَ: «فَإِنَّ ذَلِكَ جِبْرِيلُ، وَهُوَ الَّذِي شَغَلَنِي عَنِّكَ». [إنظر: ٢٨٤٧، ٢٨٤٨]

تخریج: إسناده حسن.

٢٦٨٠ - حَدَّثَنَا حَسْنُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَامَ بِمَكَّةَ خَمْسَ عَشَرَةَ سَنَةً؛ ثَمَانِيَّةَ سِيِّنَةَ أَوْ سَبْعَةَ يَرَى الصُّرُّوَةَ وَيَسْتَمِعُ الصُّرُّوتَ، وَثَمَانِيَّةَ أَوْ سَبْعَةَ يُورْخَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرَةً. [راجع: ٢٣٩٩]

تخریج: إسناده صحيح. م: (٢٣٥٣).

2681. It was narrated that Ibn 'Abbas (رضي الله عنه) said: "The (evil) eye is real, the (evil) eye is real; the (evil) eye could cause the destruction of a mountain."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخریج: حسن لغيره، وهذا إسناد ضعيف، دوید البصري لین الحديث وإسماعيل مجھول.

2682. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه) said: "The best number for companionship is four, the best number for an expedition is four hundred, the best number for an army is four thousand, and twelve hundred will never be defeated due to being too few in number."

Comments: [A mursal hadeeth]

٢٦٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا شَفَيْيَانُ عَنْ دُوَيْدٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ ثُوبَانَ عَنْ جَاهِرٍ بْنِ رَبِيعٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ وَكَلَّهُ: «الْعَيْنُ حَقٌّ، الْعَيْنُ حَقٌّ، الْعَيْنُ تَسْتَرِّي الْخَالِقَ». [راجع: ٢٤٧٨]

٢٦٨٢ - حَدَّثَنِي عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يُونُسَ يَحْدُثُ عَنِ الزُّهْرِيِّ، عَنْ عَبِيدِ اللَّهِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ وَكَلَّهُ: «خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ، وَخَيْرُ الشَّرَائِبِ أَرْبَعُمَائَةٌ، وَخَيْرُ الْجَنِّيْشِ أَرْبَعَةُ آلَافٍ، وَلَا يُغَلِّبُ أَثْنَا عَشَرَ أَلْفًا مِنْ قِلَّةٍ». [انظر: ٢٧١٨]

تخریج: وصله شاذ والصواب أنه مرسل.

2683. Salim bin Abil-Ja'd narrated: A man came to Ibn 'Abbas (رضي الله عنه) and said: O Ibn 'Abbas, what do you think of a man who kills a believer? Ibn 'Abbas replied: "...his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him" [an-Nisa' 4:93]. He said: O Ibn 'Abbas, what do you think if he repents, believes and does righteous deeds? He said: May his mother be bereft of him! How could he repent when the Messenger of Allah (صلوات الله عليه) said: "The slain one will come on the Day of Resurrection, carrying his head in his right hand - or he

٢٦٨٣ - حَدَّثَنِي يُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سَالِمُ أَبْنُ أَبِي الْجَعْدِ قَالَ: جَاءَ رَجُلٌ إِلَيْهِ أَبْنُ عَبَّاسٍ قَالَ: يَا أَبْنَ عَبَّاسٍ، أَرَأَيْتَ رَجُلًا قُتِلَ مُؤْمِنًا؟ قَالَ: فَقَالَ أَبْنُ عَبَّاسٍ: «جَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا» إِلَى آخر الآية. (النساء: ٩٣) قَالَ: فَقَالَ: يَا أَبْنَ عَبَّاسٍ، أَرَأَيْتَ إِذْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا؟ قَالَ: تَكْلِيْتُ أُمَّهُ، وَأَنَّى لَهُ التَّوْبَةُ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ وَكَلَّهُ: «إِنَّ الْمَفْتُولَ يَجِيءُ يَوْمَ الْقِيَامَةِ مُتَعَلِّقًا رَأْسَهُ بِيَمِينِهِ - أَوْ قَالَ: يُشَمَّالُهُ - أَخْدَى صَارِجَةَ يَنْدَوِ

الأخرى، تُشَبَّهُ أَوْداجُهْ دَمًا، فِي قُبْلِ عَرْشِ الرَّحْمَنِ، فَيَقُولُ: رَبُّ سُلْ مَهْدَا فِيمَ قَاتَنَيْهِ». [راجع: ١٩٤١]

تخریج: حديث صحيح، المجر التيمي مختلف فيه.

Comments: [A saheeh hadeeth]

2684. Yazeed bin al-Asamm said: A man called us and set up a table on which there were thirteen (cooked) lizards. That was in the evening, and some of us ate and some did not. In the morning, we went to Ibn 'Abbas and I asked him, and the people sitting with him talked a great deal about this issue. One of them said: The Messenger of Allah (ﷺ) said: "I do not eat it, but I do not forbid it." And Ibn 'Abbas said: What a bad thing you have said! The Messenger of Allah (ﷺ) was only sent to teach what is *halal* and what is *haram*. Then he said: The Messenger of Allah (ﷺ) was with Maimoonah, and al-Fadl bin 'Abbas, Khalid bin al-Waleed and a woman were also there. A platter was brought on which there was some bread and lizard meat. When the Messenger of Allah (ﷺ) went to take some, Maimoonah said: O Messenger of Allah, it is lizard meat. So he withdrew his hand and said: "It is meat that I have never eaten, but (go ahead and) eat." Al-Fadl bin 'Abbas, Khalid bin al-Waleed and the woman ate. And Maimoonah

٢٦٨٤ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصْمَ قَالَ: دَعَانَا زَجْلُ، فَأَتَى بِخَرَانٍ عَلَيْهِ ثَلَاثَةَ عَشَرَ ضَبًّا، قَالَ: وَذَلِكَ عِشَاءُ، فَأَكَلَ وَتَارِكَ، فَلَمَّا أَضَبَحَنَا غَدَوْنَا عَلَى ابْنِ عَبَّاسٍ، فَسَأَلَنَا، فَأَكَلَ فِي ذَلِكَ جُلْسَاؤُهُ، حَتَّى قَالَ بَعْضُهُمْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَكْلُ، وَلَا أَخْرِمُهُ» قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: يَسْأَلُنَا قُلْنُمُ، إِنَّمَا بَيْثَ رَسُولُ اللَّهِ ﷺ مُحَلاً وَمُحَرَّمًا، ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ عِنْدَ مَيْمُونَةَ، وَعِنْدَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَامْرَأَةً، فَأَتَى بِخَرَانٍ عَلَيْهِ خُبْزٌ وَلَحْمٌ ضَبٌّ قَالَ: فَلَمَّا ذَهَبَ رَسُولُ اللَّهِ ﷺ يَتَنَاهَوْلُ، قَالَتْ لَهُ مَيْمُونَةُ: إِنَّهُ يَا رَسُولَ اللَّهِ لَحْمٌ ضَبٌّ. فَكَفَّ يَدَهُ، وَقَالَ: إِنَّهُ لَحْمٌ لَمْ أَكُلْهُ، وَلَكِنْ كُلُوا» قَالَ: فَأَكَلَ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْمَرْأَةُ، قَالَ: وَقَالَتْ مَيْمُونَةُ: لَا أَكُلُ مِنْ طَعَامٍ لَمْ يَأْكُلْ مِنْهُ رَسُولُ اللَّهِ ﷺ. [انظر: ٣٠٠٧، ٣٢١٩]

[راجع: ١٩٧٨]

تخریج: إسناده صحيح، م: (١٩٤٨).

said: I will not eat food that the Messenger of Allah (ﷺ) has not eaten.

Comments: [Its isnad is saheeh, Muslim (1948)]

2685. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas asking him about the share of the kinsmen of the Messenger of Allah (ﷺ) and who it is for; when the orphan is no longer regarded as such; what happens if women or slaves are present when the booty is shared out; and about killing the children of the *mushrikeen*. Ibn 'Abbas (رض) said: Were it not that I want to stop him doing what he may fall into, I would not have answered him. And he wrote to him (saying): You wrote to me asking about the share of the kinsmen of the Messenger of Allah (ﷺ) and who it is for. We used to think that it was for the relatives of the Messenger of Allah (ﷺ), but our people denied that to us. With regard to the orphan and when he is no longer regarded as such, he said: It is when he reaches the age of puberty or attains maturity of mind. With regard to women and slaves, and whether they had any share of the booty if they were present in battle, they have no known share, but they are to be given something from the booty. With regard to killing the children of the *mushrikeen*, the Messenger of Allah (ﷺ) did not kill any of them, so you should not kill any

٢٦٨٥ - حَدَّثَنَا عَبْدُ الرَّحَمَنِ بْنُ عَطَاءٍ أَخْبَرَنَا حَمْرَيْرُ بْنُ حَازِمٍ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ هُرْمَزَ: أَنَّ نَجْدَةَ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَشَأْلُهُ عَنْ سَهْمِ ذِي القْرْبَى لِمَنْ هُوَ؟ وَعَنْ النِّسَمِ مَمَّا يَقْضِي بِنَمَمَهُ؟ وَعَنِ الْمَرْأَةِ وَالْعَبْدِ يَشْهَدَانِ الْغَيْمَةَ؟ وَعَنْ قَتْلِ أَطْفَالِ الْمُشْرِكِينَ؟ فَقَالَ ابْنُ عَبَّاسٍ: لَوْلَا أَنْ أَرَدَهُ عَنْ شَيْءٍ يَقْعُدُ فِيهِ مَا أَجَبَهُ. وَكَتَبَ إِلَيْهِ: إِنَّكَ كَتَبْتَ إِلَيَّ تَشَأْلُ عَنْ سَهْمِ ذِي القْرْبَى لِمَنْ هُوَ؟ وَإِنَّا كُنَّا نَرَاهَا لِقَرَائِبِ رَسُولِ اللَّهِ ﷺ، فَأَبَيْنَا ذَلِكَ عَلَيْنَا قَوْمَنَا، وَعَنِ النِّسَمِ مَمَّا يَقْضِي بِنَمَمَهُ؟ قَالَ: إِذَا احْتَلَمْ أَوْ أَوْنَسَ مِنْهُ خَيْرٌ، وَعَنِ الْمَرْأَةِ وَالْعَبْدِ يَشْهَدَانِ الْغَيْمَةَ؟ فَلَا شَيْءٌ لَهُمَا، وَلَكِنَّهُمَا يُحَدِّيَانِ وَيُعَطِّيَانِ، وَعَنْ قَتْلِ أَطْفَالِ الْمُشْرِكِينَ؟ فَإِنَّ رَسُولَ اللَّهِ يَسْأَلُ لَمْ يَقْتُلُهُمْ، وَإِنَّكَ فَلَا تَقْتُلُهُمْ، إِلَّا أَنْ تَعْلَمَ مِنْهُمْ مَا عَلِمَ الْخَيْرُ مِنَ الْغُلَامِ جِينَ قَتْلَهُ. [راجع: ٢٢٣٥]

تخریج: إسناده صحيح، م: (١٨١٢).

of them, unless you know about them what al-Khadir knew about the boy whom he killed.

Comments: [Its *isnad* is *saheeh*, Muslim (1812)]

2686. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) and his companions came [to Makkah] when the fever of Yathrib had weakened them, and the *mushrikeen* said: There have come to you people who have been weakened by the fever of Yathrib and it has had a bad impact on them. The *mushrikeen* sat beside the *Hijr*, and Allah informed the Prophet (ﷺ) of what they had said, so the Messenger of Allah (ﷺ) instructed them [his Companions] to trot (*raml*) in the first three circuits, to show the *mushrikeen* how strong they were. So they trotted (*raml*) in the first three circuits, and he told them to walk between the two corners where the *mushrikeen* could not see them. Ibn 'Abbas (رض) said: Nothing prevented him from telling them to trot in all the circuits except kindness towards them. And the *mushrikeen* said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1602) and Muslim (1266)]

2687. It was narrated from Ibn 'Abbas (رض) that a Bedouin gave a gift to the Prophet (ﷺ) and he gave him something in return. He

٢٦٨٦ - حَدَّثَنَا يُوسُفُ : حَدَّثَنَا حَمَادًا - يَعْنِي ابْنَ زَيْدٍ - حَدَّثَنَا أَبْيُوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : قَلِيلٌ رَسُولُ اللَّهِ وَأَضْحَابُهُ مَكَّةَ وَقَدْ (٢٩٥/١) وَهَتَّهُمْ حُمَّى يُثْرِبُ ، فَقَالَ الْمُشْرِكُونَ : إِنَّهُ لَقَدْ ثَدِيمٌ عَلَيْكُمْ قَوْمٌ قَدْ وَهَتَّهُمْ حُمَّى يُثْرِبُ ، وَلَمُوا مِنْهَا شَرًّا . فَجَلَسَ الْمُشْرِكُونَ مِنَ النَّاجِيَةِ الَّتِي تَلَى الْحَجَرَ ، فَأَطْلَعَ اللَّهُ تَبَّاهُ عَلَى مَا قَاتَلُوا ، فَأَمْرَمُهُمْ رَسُولُ اللَّهِ وَيَعْلَمُ أَنَّ يَرْمَلُوا الْأَشْوَاطَ التَّلَاثَةَ ، لِيَرَى الْمُشْرِكُونَ جَذَنْهُمْ ، قَالُوا : فَرَمَلُوا تَلَاثَةَ أَشْوَاطَ ، وَأَمْرَمُهُمْ أَنْ يَمْسُوا بَيْنَ الرُّكَّيْتَيْنِ ، حَيْثُ لَا يَرَاهُمُ الْمُشْرِكُونَ ، وَقَالَ ابْنُ عَبَّاسٍ : وَلَمْ يَنْتَعِ الشَّيْءَ إِلَّا أَنْ يَأْمُرَمُ أَنْ يَرْمَلُوا الْأَشْوَاطَ كُلَّهَا ، إِلَّا الْإِنْقَاءَ عَلَيْهِمْ ، فَقَالَ الْمُشْرِكُونَ : هُؤُلَاءِ الَّذِينَ رَعَمْتُمْ أَنَّ الْحُمَّى قَدْ وَهَتَّهُمْ ! هُؤُلَاءِ الْجُنُدِ مِنْ كُلِّ دُوَّادَةٍ . [راجع : ٢٦٣٩]

تخریج: استاده صحيح. خ: (١٦٠٢)، م: (١٢٦٦).

٢٦٨٧ - حَدَّثَنَا يُوسُفُ : حَدَّثَنَا حَمَادًا - يَعْنِي ابْنَ زَيْدٍ - عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ طَاؤُوسٍ ، عَنْ ابْنِ عَبَّاسٍ : أَنَّ أَغْرَيْاً وَهَبَ لِلَّهِ تَبَّاهُ

said: "Are you happy?" He said: No. So he gave him more and said: "Are you happy?" He said: No. So he gave him more and said: "Are you happy?" He said: Yes. Then the Messenger of Allah (ﷺ) said: I almost decided not to accept any gift except from a Qurashi or an Ansari or a Thaqafi."

Comments: [Its isnad is saheeh]

2688. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) and his Companions did 'Umrah from Ji'ranah, and they trotted around the House three times and walked around it four times.

Comments: [Its isnad is qawi]

2689. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya."

Comments: [Its isnad is da'eef]

تخریج: [اسناده ضعیف، لضعف علی بن زید ولیث بن یوسف بن مهران.]

2690. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "The least severely punished of the people of Hell is Abu Talib. On his feet there are two sandals of fire because of which his brains boil."

Comments: [Its isnad is saheeh, Muslim (212)]

هبة، فَأَتَاهُمْ عَلَيْهَا، قَالَ: «رَضِيْتَ؟» قَالَ: لَا، قَالَ: فَرَأَدَهُ، قَالَ: «رَضِيْتَ؟» قَالَ: نَعَمْ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ لَا أَتَهِبَ هَبَةً إِلَّا مِنْ قُرْشَىٰ، أَوْ أَنْصَارِىٰ، أَوْ ثَقَافِىٰ»

تخریج: [اسناده صحیح.]

2688. حَدَّثَنَا حَسْنُ بْنُ مُوسَىٰ: حَدَّثَنَا حَمَّادٌ
ابْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُكْمَمَ،
عَنْ أَبِي الطَّفَلِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ
اللَّهِ ﷺ وَأَصْحَابَهُ اغْتَمَرُوا مِنْ جُمْرَةَ، فَرَمَلُوا
بِأَيْتَيْتِ تَلَاثَةَ، وَمَشَوْأَرْبَعَةَ، [راجع: ۲۲۲۰]

تخریج: [اسناده قوی.]

2689. حَدَّثَنَا حَسْنُ بْنُ مُوسَىٰ: حَدَّثَنَا حَمَّادٌ
ابْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ
مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «مَا مِنْ النَّاسِ أَحَدٌ إِلَّا قَدْ أَخْطَلَ، أَوْ هُمْ
بِخَطْبَةٍ، لَئِنْ يَحْسُنْ بْنُ زَكْرِيَّاً». [راجع: ۲۲۹۴]

تخریج: [اسناده ضعیف، لضعف علی بن زید ولیث بن یوسف بن مهران.]

2690. حَدَّثَنَا حَسْنٌ وَعَفَّانُ الْمَعْنَىٰ قَالَا: حَدَّثَنَا حَمَّادٌ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ
أَبِي عُثْمَانَ التَّهَدِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «أَهُمْ أَنْهَى النَّارَ عَذَابًا
أَبُو طَالِبٍ: فِي رِجْلِهِ تَعْلَانٌ مِنْ نَارٍ، يَعْلِي
مِنْهُمَا دِمَاغُهُ». [راجع: ۲۶۳۶]

تخریج: [اسناده صحیح. م: (۲۱۲).]

2691. It was narrated that Ibn 'Abbas (رض) said: When alcohol was forbidden, some people said: O Messenger of Allah, (what about) our companions who died and who used to drink it? Then the words were revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)" [al-Ma'idah 5:93]. And when the *qiblah* was changed, some people said: O Messenger of Allah, (what about) our companions who died and who used to pray facing Jerusalem? Then the words were revealed: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [Saheeh because of corroborating evidence and its *isnad* is *da'eef*]

2692. It was narrated that Abu Nadrah said: Ibn 'Abbas addressed us from the *minbar* of Basrah and said: The Messenger of Allah (ﷺ) said: "There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my *ummah*. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to

٢٦٩١ - حَدَّثَنَا شَادَانُ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سَمَالِكَ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَى عَبَّاسِ قَالَ: لَمَّا حُرِّمَتِ الْحَمْرَاءُ قَالَ أَنَّاسٌ: يَا رَسُولَ اللَّهِ، أَضْحَابُنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرُبُونَهَا؟ فَأَنْزَلَتْ: «لَيْسَ عَلَى الَّذِينَ مَاتُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَيَّبُوا» (المائدة: ٩٣) [راجع: ٢٤٥٢]

قَالَ: وَلَئِنْ حَوَّلْتَ الْفَيْلَةَ، قَالَ أَنَّاسٌ: يَا رَسُولَ اللَّهِ، أَضْحَابُنَا الَّذِينَ مَاتُوا وَمُمْنَعُوا بِصَلَوةٍ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَتْ: «وَإِنَّمَا كَانَ اللَّهُ يُعِظِّمُ إِيمَانَكُمْ» (البقرة: ١٤٣). [انظر: ٢٧٧٥، ٢٩٦٤، ٣٢٤٩]

تخریج: صحيح لغیره، وهذا إسناد ضعيف،
رواية سماك عن عكرمة مضطربة.

٢٦٩٢ - حَدَّثَنَا حَمَادَ بْنُ سَلَةَ عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ أَبِي نَضْرَةَ قَالَ: حَطَبَنَا أَبْنُ عَيَّاسٍ عَلَى هَذَا الْمِنْبَرِ، مِنْتَرِ الْبَصْرَةِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا لَمْ يَكُنْ نَبِيًّا إِلَّا لَهُ دَعْوَةٌ تَنْجَزُهَا فِي الدُّنْيَا، وَإِنَّمَا الْخَتَاثِ دَعْوَتِي شَفَاعَةً لِأَمْمِي، وَأَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَلَا فَخْرٌ، وَأَنَا أَوَّلُ مَنْ تَشَقَّعُ عَنْهُ الْأَرْضُ، وَلَا فَخْرٌ، وَبِيَدِي لِوَاءُ الْحَمْدِ، وَلَا فَخْرٌ، آدَمُ فَقْنُ دُونَهُ تَحْتَ لَوْانِي». قَالَ: «وَيَطْوُلُ يَوْمُ الْقِيَامَةِ عَلَى النَّاسِ، حَتَّى يَنْهَا بَعْضُهُمْ لِيَقْضِي: اطْلَقُوا بَنِي إِلَى آدَمَ أَبِي الْبَشَرِ، فَيَقْضَى لَنَا إِلَى رَبِّهِ عَزَّ وَجَلَّ فَلَيَقْضِي

one another: 'Let us go to Adam, the father of mankind, so that he might intercede with our Lord, may He be glorified and exalted, to judge among us.' So they will go to Adam and will say: 'O Adam, you are the one whom Allah created with His own hand; He caused you to dwell in Paradise and He commanded His angels to prostrate to you; intercede for us with your Lord so that He might judge among us.' He will say: 'I am not able for that; I was expelled from Paradise because of my sin. I am not concerned about anyone today except myself. Rather go to Nooh, the head of the Prophets.' So they will go to Nooh and will say: 'O Nooh, intercede for us with our Lord, that He might judge among us.' He will say: 'I am not able for that; I offered supplication because of which all the people of earth were drowned. I am not concerned about anyone today except myself. Rather go to Ibraheem the Close Friend (*Khaleel*) of Allah.' So they will go to Ibraheem (ﷺ) and will say: 'O Ibraheem, intercede for us with our Lord so that He may judge among us.' But he will say: 'I am not able for that; I told three lies for the sake of Islam. I am not concerned about anyone else today except myself.'"

The Messenger of Allah (ﷺ) said: "All he wanted to do was to defend the religion of Allah when he said: 'Verily, I am sick' [as-Saffat 37:89] and he said of his wife when he came to the king,

يَسْتَغْفِرُ لِلَّهِ عَزَّ وَجَلَّ عَنِ الْمُنْكَرِ، فَيَقُولُونَ: يَا آدَمُ أَنْتَ الَّذِي خَلَقْتَ اللَّهَ يَبْدِئُهُ، وَأَشْكَنْتَ جَنَّةً، وَأَسْجَدْتَ لَكَ مَلَائِكَةً فَأَشْفَعْتَ لَنَا إِلَى رَبِّكَ، فَلَيَقُضِيَ يَسْتَغْفِرُ لِلَّهِ عَزَّ وَجَلَّ عَنِ الْمُنْكَرِ، فَيَقُولُونَ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَدْ أَخْرَجْتُ مِنَ الْجَنَّةِ بِطَغْيَانِي، وَإِنَّهُ لَا يُهْمِنِي الْيَوْمُ إِلَّا نَفْسِي، وَلَكِنَّ النَّاسَ نُوحًا رَأْسَ النَّاسِينَ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ، اشْفَعْنَا إِلَى رَبِّكَ، فَلَيَقُضِيَ يَسْتَغْفِرُ لِلَّهِ عَزَّ وَجَلَّ عَنِ الْمُنْكَرِ، فَيَقُولُونَ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَدْ دَعَوْتُ دَغْوَةً غَرَّفْتُ أَهْلَ الْأَرْضِ، وَإِنَّهُ لَا يُهْمِنِي الْيَوْمُ إِلَّا نَفْسِي، وَلَكِنَّ النَّاسَ إِبْرَاهِيمَ حَلِيلَ اللَّهِ عَلَيْهِ السَّلَامُ. قَالَ: فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُونَ: يَا إِبْرَاهِيمَ، اشْفَعْنَا إِلَى رَبِّكَ، فَلَيَقُضِيَ يَسْتَغْفِرُ لِلَّهِ عَزَّ وَجَلَّ فِي الْإِسْلَامِ تِلْكَ تِلْكَ بَاتٍ، وَإِنَّهُ لَا يُهْمِنِي الْيَوْمُ إِلَّا نَفْسِي - فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ حَاوَلَ يَهُؤُ إِلَّا عَنْ دِينِ اللَّهِ، قَوْلُهُ: «إِنَّ سَيِّمَ» وَقَوْلُهُ لِإِمْرَأَيْهِ: إِنَّهَا أُحْبَيِ - وَلَكِنَّ النَّاسَ مُوسَى عَلَيْهِ السَّلَامُ، الَّذِي اصْطَفَاهُ اللَّهُ بِرِسَالَتِهِ (٢٩٦/١) وَكَلَّمَهُ، فَيَأْتُونَ مُوسَى فَيَقُولُونَ: يَا مُوسَى، أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَكَلَّمَكَ، فَاشْفَعْنَا إِلَى رَبِّكَ، فَلَيَقُضِيَ يَسْتَغْفِرُ لِلَّهِ عَزَّ وَجَلَّ فِي الْإِسْلَامِ تِلْكَ تِلْكَ بَاتٍ. فَيَقُولُونَ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَتَلْتُ نَفْسًا يَغْيِرُ نَفْسِي، وَإِنَّهُ لَا يُهْمِنِي الْيَوْمُ إِلَّا نَفْسِي، وَلَكِنَّ النَّاسَ عِيسَى رُوحُ اللَّهِ وَكَلَّمَهُ، فَيَأْتُونَ عِيسَى، فَيَقُولُونَ: يَا عِيسَى، أَنْتَ رُوحُ اللَّهِ وَكَلَّمَهُ،

'she is my sister'. - [Ibraheem will say:] 'Rather go to Moosa (عليه السلام), whom Allah chose to send with His message and He spoke to him.' So they will go to Moosa and will say: 'O Moosa, you are the one whom Allah chose for His message and He spoke to you; intercede for us with our Lord so that He might judge among us.' He will say: 'I am not able for that, for I killed a soul unlawfully. I am not concerned about anyone today except myself. Rather go to 'Eesa, the Spirit from Allah and His Word.' So they will go to 'Eesa and will say: 'O 'Eesa, you are the Spirit from Allah and His word; intercede for us with your Lord, that He might judge among us.' But he will say: 'I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except myself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?' They will say: 'No.' He will say: 'Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven.'" The Messenger of Allah (ﷺ) said: "So they will come to me and will say: 'O Muhammad, intercede for us with your Lord, so that He might judge among us.' I will say: 'Yes, I am able for it, when Allah gives leave for whom He wills and is pleased with.' When Allah, may He be blessed and exalted,

فأشفع لها إلى ربك، فليقضى بيتنا. فيقولون: إني لست هناكُمْ، إني قد أخذت إليها من دون الله، وإنَّه لا يهمُني اليوم إلا قضيَّ. ثم قال: أرأيتم لو كان متابعٌ في غيَّارٍ قد حُكِمَ علىَّ، أكان يقدِّر علىَّ ما في الوعاء حتَّى يقضِي الحِلَام؟ فيقولون: لا. فيقولون: إِنَّ مُحَمَّداً خاتَمَ النَّبِيِّينَ، فَدُّحِرَ الْيَوْمُ، وَقَدْ غُبِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَيْهِ وَمَا تَأَخَّرَ. قال رَسُولُ الله ﷺ: «بَاتُونِي، فَيَقُولُونَ: يَا مُحَمَّدَ، اشفع لها إلى ربك، فليقضى بيتنا. فاقُولُ: نعم أنا لها، حتَّى ياذن الله ليمن بشاء ويرضى، فإذا أراد الله غير وجل أن يضدَّ بيَّنَ خلقَه نادى مُنايَةً: أين أخْمَدُ وأمْتَه؟ فَنَخَنُ الْأَخْرُونَ الْأُولُونَ، فَنَخَنُ آخْرَ الْأَمْمِ، وَأَوْلَى مَنْ يُخَاسِبُ، فَتَرْجَعُ لَنَا الْأَمْمُ عن طَرِيقَنَا، فَنَمْضِي غُرَّاً مُحَجَّلِينَ مِنْ أَثْرِ الطُّهُورِ، وَتَقُولُ الْأَمْمُ: كَادَتْ هَذِهِ الْأُمَّةُ أَنْ تَكُونَ أَثْيَاءَ كُلُّهَا. قال: ثم آتني باب الجنة، فاخذ بحلقة باب الجنة، فأفرغ الباب، فيقال: من أنت فاقُولُ: مُحَمَّدٌ، ففُتح لي، فارى ربَّي عَزَّ وَجَلَّ، وَهُوَ عَلَى كُرْسِيِّهِ - أَوْ سريره - فَأَخْرَجَ لَهُ ساجِداً، وَأَخْمَدَ بِسْمَاحَةَ لَمْ يَخْمَدَ بِهَا أَحَدٌ كَانَ قَبْلِي، وَلَا يَخْمَدُ بِهَا أَحَدٌ بَعْدِي، فيقالُ لي: ارفع رأسك، وَفُلنُ شَمْعَنَ، وَسُلُّ ثُعْطَةَ، وَاشفع شَفَعَةَ. قال: فَأَرْجَعَ رَأْسِي، فاقُولُ: أَئِي ربَّ، أَمْتَي، أَمْتَي، فيقالُ لي: أَخْرَجَ مِنَ الْأَرْضِ مَنْ

wants to judge among His creation, a caller will call out: 'Where is Muhammad and his *ummah*?' For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of *wudoo'*. The other nations will say: 'Nearly all of this *ummah* are almost Prophets.' Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: 'Who are you?' I will say: 'I am Muhammad.' It will be opened for me, and I will see my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah*, my *ummah*.' It will be said to me: 'Bring forth from the Fire whoever has in his heart faith the weight of such and such,' and I will bring them forth. Then I will go back and prostrate, and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'Raise your head; speak and you will be heard, ask

كَانَ فِي قَلْبِهِ مِنْقَالٌ كَذَا وَكَذَا، فَأَخْرِجُوهُمْ،
ثُمَّ أَعْوَدُهُ، فَأَخْرِجُ سَاجِدًا وَأَحْمَدُهُ بِمَحَامِدِ لَمْ
يَحْمِدَهُ بِهَا أَحَدٌ كَانَ قَبْلِي، وَلَا يَحْمِدُهُ بِهَا
أَحَدٌ بَعْدِي، فَيَقُولُ لِي: ارْفَعْ رَأْسَكَ، وَقُلْ
يُشْعِنْ لَكَ، وَسَلِّ مُغْطَّةً، وَأَشْفَعْ شَفَّعَةً، فَأَرْفَعُ
رَأْسِي، فَأَقُولُ: أَنِّي رَبُّ، أَمْنِي، أَمْتَي.
فَيَقُولُ: أَخْرِجْ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ
مِنْقَالٌ كَذَا وَكَذَا، فَأَخْرِجُوهُمْ، قَالَ: وَقَالَ فِي
الثَّالِثَةِ مِثْلَ هَذَا أَيْضًا. [راجع: ٢٥٤٦]

نحوٍ: حسن لغيره دون قول عيسى عليه السلام: «ابني اخذت إلها من دون الله» فإنه مخالف لما في الصحيح من أن عيسى لم يذكر ذنباً. قوله: «أنا أول من تشق عن الأرض» سيرد بإسناد صحيح برقم: (١١٢٨٦). وإن استاد هذا الحديث ضعيف، لضعف علي بن زيد.

and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah*, my *ummah*.' It will be said: 'Bring forth from the Fire whoever has in his heart faith the weight of such and such,' and I will bring them forth." And the third time he also said something similar.

Comments: [Hasan because of corroborating evidence]

2693. A similar report was narrated from Anas bin Malik (رضي الله عنه) from the Prophet (ﷺ) except that he said in the first instance: "Whoever has in his heart faith the weight of a grain of barley"; in the second instance he said "wheat"; and in the third instance he said "corn."

Comments: [Its *isnad* is *saheeh*]

2694. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said: Jibreel (عليه السلام) said to me: 'Prayer has been made dear to you, so do as much of it as you wish.'

Comments: [Its *isnad* is *da'eef*]

٢٦٩٣- حَدَّثَنَا حَسْنٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ تَحْوِهُ، غَيْرَ أَنَّهُ قَالَ فِي الْأُولَى: «مَنْ كَانَ فِي قَلْبِهِ مِقْتَالُ شَعِيرَةِ مِنْ إِيمَانِيْ وَالثَّانِيَةُ: «بُرْرَةُ وَالثَّالِثَةُ: «ذَرْرَةً». [انظر ما قبله]

تخریج: إسناده صحيح. راجع ماقبله. وهذا الحديث من مسند أنس بن مالك.

٢٦٩٤- حَدَّثَنَا حَسْنٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنْ أَبْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ لِي جِبْرِيلُ عَلَيْهِ السَّلَامُ: إِنَّهُ قَدْ حُبِّبَ إِلَيْكَ الصَّلَاةُ، فَحُدِّدْ مِنْهَا مَا شِئْتَ».

[راجع: ٢٢٠٥]

تخریج: إسناده ضعیف، لضعف علی بن زید بن جدعان ولین يوسف بن مهران.

2695. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Two men referred a dispute to the Messenger of Allah (ﷺ) and one of them had to swear an oath, so he swore by Allah besides Whom there is no other

٢٦٩٥- حَدَّثَنَا أَشْوَدُ بْنُ غَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي يَحْيَى الْأَغْرِيْجِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: اخْتَصَمَ إِلَى النَّبِيِّ ﷺ رَجُلَيْنِ، فَوَقَعَتِ الْيُوبِينُ عَلَى

god that he did not owe anything [to the other man]. Then Jibreel came to the Prophet (ﷺ) and said: He is lying; he does owe him something. So he told him to give him his dues, and the expiation for breaking his oath was his affirming that there was no god except Allah, or his *shahadah*.

Comments: [Its isnad is da'eef]

2696. It was narrated from 'Aishah and Ibn 'Abbas (رضي الله عنهما) that the Messenger of Allah (ﷺ) stayed in Makkah for ten years, with Qur'an being revealed to him, then he stayed in Madinah for ten years.

Comments: [Its isnad is saheeh, al-Bukhari (4464)]

2697. It was narrated that Ibn 'Abbas (رضي الله عنهما) said: The Messenger of Allah (ﷺ) said: "I saw 'Eesa Ibn Maryam, Moosa and Ibraheem. As for 'Eesa, he was reddish with curly hair and a broad chest. As for Moosa, he was dark and tall." They said to him: And Ibraheem? He said: "Look at your companion," meaning himself.

Comments: [Its isnad is saheeh, al-Bukhari (3438) and Muslim (165, 166)]

2698. It was narrated from Ibn 'Abbas that the Prophet of Allah (ﷺ) said: "Good conduct, dignified bearing and moderation are one of the twenty-five parts of Prophethood."

أَخْدِهِمَا، فَعَلَّفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا
لَهُ عِنْدَهُ شَيْءٌ، قَالَ: فَتَرَأَّسَ جِبْرِيلُ عَلَى الرَّبِيعِ
بَلْلَهُ فَقَالَ: إِنَّهُ كَاذِبٌ، إِنَّ اللَّهَ عِنْدَهُ حَقَّهُ،
فَأَمَرَهُ أَنْ يَغْطِيَهُ حَقَّهُ، وَكَفَارَةً يَمْبَيِهُ مَعْرِفَتَهُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ، أَوْ شَهَادَتُهُ، [راجع: ٢٢٨٠]

تخریج: إسناده ضعیف، لاختلاط عطاء بن السابب، وشريك سیء الحفظ، لكنه توبع.

- ٢٦٩٦ - حَدَّثَنَا حَسَنٌ: حَدَّثَنَا شَيْبَانٌ عَنْ
يَحْيَى قَالَ: وَأَخْبَرَنِي أَبُو سَلَمَةَ عَنْ عَائِشَةَ
وَابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَلْلَهُ كَيْتَ بِنْكَةَ
عَشْرَ سَيِّئَتْ يَتَرَأَّسُ عَلَيْهِ الْقُرْآنُ، وَبِالْمَدِينَةِ
عَشْرًا، [راجع: ٢٠١٧]

تخریج: إسناده صحيح. خ: (٤٤٦٤).

- ٢٦٩٧ - حَدَّثَنَا أَشْوَدُ بْنُ غَامِرٍ: حَدَّثَنَا
إِسْرَائِيلُ عَنْ عُثْمَانَ - يَعْنِي ابْنَ الْمُغَfirَةِ -
عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ
اللَّهِ بَلْلَهُ: «رَأَيْتُ عِيسَى ابْنَ مَرْيَمَ، وَمُوسَى،
وَإِبْرَاهِيمَ، فَأَمَّا عِيسَى فَأَخْمَرَ جَعْدَ عَرِيشَ
الصَّدْرِ، وَأَمَّا مُوسَى فَادْمَ جَبَّيْمَ» قَالُوا لَهُ:
فَإِبْرَاهِيمُ؟ قَالَ: «انْظُرُوا إِلَى صَاحِبِكُمْ» يَعْنِي
نَفْسَهُ، [راجع: ٢١٩٧]، وانظر: [٣٥٤٦]

تخریج: إسناده صحيح. خ: (١٦٦، ١٦٥)

- ٢٦٩٨ - حَدَّثَنَا حَسَنٌ: حَدَّثَنَا زُهْرَةُ قَالَ:
حَدَّثَنَا قَابُوسُ بْنُ أَبِي طَيْبَانَ: أَنَّ أَبَاهُ حَدَّثَهُ
عَنْ ابْنِ عَبَّاسٍ عَنْ نَبِيِّ اللَّهِ بَلْلَهُ - قَالَ
زُهْرَةُ: لَا شَكَ فِيهِ - قَالَ: إِنَّ الْهَذِي

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

الصَّالِحُ، وَالسُّمْتُ الصَّالِحُ، وَالإِقْضَادُ،
جُزْءٌ مِّنْ خَمْسَةِ وَعِشْرِينَ جُزْءًا مِّنَ الْبُوْءَةِ».

تخریج: حسن لغيره، وهذا إسناد ضعيف، فابوس لین الحديث.

2699. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Dignified bearing..." and he mentioned a similar report.

Comments: [Hasan because of corroborating evidence]

٢٦٩٩ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا رَهْبَنْ
وَجَعْفَرٌ - يَعْنِي الْأَخْمَرَ - عَنْ قَابُوسَ، عَنْ
أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «السُّمْتُ الصَّالِحُ..» فَذَكَرَ مِثْلَهُ.

[راجع: ما قبله]

تخریج: حسن لغيره، فابوس لین الحديث.

2700. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) offered five prayers in Mina.

Comments: [Its *isnad* is *saheeh*]

٢٧٠٠ - حَدَّثَنَا أَشْوَدُ: (٢٩٧/١) حَدَّثَنَا أَبُو
كُدَيْرَةَ يَحْيَى بْنُ الْمُهَلَّبِ عَنِ الْأَعْمَشِ، عَنِ
الْحَكْمَ، عَنْ مَقْسُمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ يَمِنِ خَمْسَ صَلَوَاتٍ. [انظر:
٢٧٦٥، وَ مَا بَعْدَهُ]

تخریج: إسناده صحيح.

2701. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) prayed *Zuhr* on the day of *at-Tarwiyah* in Mina, and he prayed *Fajr* on the day of 'Arafah there.

Comments: [Its *isnad* is *saheeh*]

٢٧٠١ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو
الْمُحَيَا يَحْيَى بْنُ يَعْلَى التَّيْبِيِّ عَنِ الْأَعْمَشِ،
عَنِ الْحَكْمَ، عَنْ مَقْسُمٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ
الَّتِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الطُّهُورَ يَوْمَ التَّرْوِيَةِ يَمِنِي،
وَصَلَّى الْغَدَاءَ يَوْمَ عَرَفةَ بِهَا. [راجع: ٢٣٠٦]

تخریج: إسناده صحيح.

2702. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "Whoever sees something in his leader that he dislikes, let him be patient, for no one differs a handspan from the main body of the Muslims (*jama'ah*) and dies,

٢٧٠٢ - حَدَّثَنَا حَسْنُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ
عَنِ الْجَعْدِيِّ أَبِي عُمَانَ قَالَ: سَمِعْتُ أَبَا رَجَاءَ
الْعَطَّارِدِيَّ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ يَزْوِيهُ عَنِ
الَّتِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ رَأَى مِنْ أَمْبِرِهِ شَيْئًا

but his death will be a death of Jahiliyyah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7053) and Muslim (1849)]

تخریج: إسناده صحيح. خ: (٧٠٥٣). م: (١٨٤٩).

يَكُرْهُهُ، فَلَيُضِيرُ، فَإِنَّهُ مَا أَحَدٌ يُنَارِقُ الْجَمَاعَةَ
شِبْرًا فِيمُوتَ، إِلَّا ماتَ مِيتَةً جَاهِلِيَّةً.
[٢٤٨٧]

2703. It was narrated that Ibn 'Abbas (رض) said: 'Umar bin al-Khattab came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am doomed! He said: "What has doomed you?" He said: I had intercourse from behind yesterday. He did not reply, then Allah revealed this verse to His Messenger: "Your wives are a tilth for you, so go to your tilth, when or how you will" [al-Baqarah 2:223]. [The Prophet (ﷺ)] said: "From the front or from behind, but avoid the back passage and the time of menstruation."

Comments: [Its *isnad* is *hasan*]

2704. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) went to one of his daughters when she was dying. He bent over her and did not raise his head until she died. Then he raised his head and said: "Praise be to Allah, the believer is fine; his soul departs from his body whilst he is still praising Allah."

Comments: [A *hasan hadeeth*]

تخریج: إسناده حسن.

٢٧٠٣ - حَدَّثَنَا حَسْنٌ: حَدَّثَنَا يَعْقُوبُ - عَنْ
الْقَسْيِ - عَنْ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنْ أَبْنِ عَبَّاسٍ قَالَ: جَاءَ عَمْرٌ بْنُ الْحَطَابِ
إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ،
هَلْ كُنْتُ. قَالَ: «وَمَا الَّذِي أَهْلَكَكَ؟» قَالَ:
حَوَّلْتُ رَحْلِي الْأَبَارِخَةَ. قَالَ: فَلَمْ يَرِدْ عَلَيْهِ
شَيْئًا، قَالَ: فَأَوْحَى اللَّهُ إِلَيْهِ رَسُولُهُ هَذِهِ
الْآيَةَ: «إِذَا كُنْتُمْ حَرْثًا لَكُمْ فَأُتُوا حَرْثَكُمْ أَتَّ
شِئْمَ» (البقرة: ٢٢٣) «أَقْبِلُ، وَأَدْبِرُ، وَأَتَّوْا
الدُّبُرُ وَالْحَضْنَةَ».

٢٧٠٤ - حَدَّثَنَا أَشْوَدُ بْنُ غَامِرٍ قَالَ: حَدَّثَنَا
إِسْرَائِيلُ عَنْ عَطَاءَ بْنِ السَّائِبِ، عَنْ عَكْرَمَةَ،
عَنْ أَبْنِ غَبَّاسٍ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ
بِعَصْنَى بَنَتَاهِ، وَهِيَ تَجُودُ بِتَشْهِيهَا، فَرَفَعَ
عَلَيْهَا، فَلَمْ يَرْفَعْ رَأْسَهُ حَتَّى قُبِضَ قَالَ:
فَرَفَعَ رَأْسَهُ، وَقَالَ: «الْحَمْدُ لِلَّهِ، الْمُؤْمِنُ
بِخَيْرٍ، تُنَزَّعُ نَفْسُهُ مِنْ بَيْنِ حَيْثِهِ وَهُوَ يَحْمُدُ
اللَّهَ عَزَّ وَجَلَّ». [٢٤١٢] (راجع: ٢٤١٢)

تخریج: حديث حسن، إسرائيل روی عن ابن السائب بعد احتلاطه، لكنه توبع.

2705. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) passed by a group of the Ansar

٢٧٠٥ - حَدَّثَنَا أَشْوَدُ بْنُ غَامِرٍ وَحَلَفُ بْنُ
الْوَلِيدِ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ

who had taken a pigeon as a target, and he said: "Do not take any animate being as a target."

Comments: [A saheeh hadeeth]

عَنْهُمْ، عَنْ أَبْنَى عَبَّاسِ قَالَ: مَرَّ الْيَوْمَ بِرَهْطَةٍ مِنَ الْأَنْصَارِ، وَقَدْ نَصَبُوا حَمَامَةً يَرْمُونَهَا، فَقَالَ: إِلَّا تَشْجِذُوا شَيْئًا فِيهِ الرُّوحُ عَرَضًا». [راجع: ١٨٦٣]

تخریج: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2706. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) seated me on his mount behind him and Qutham in front of him.

Comments: [Its isnad is da'eef]

٢٧٠٦ - حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ مُنْلِمِ بْنِ صُبَيْحٍ، عَنْ أَبْنَى عَبَّاسِ قَالَ: أَرَدْفَنِي رَسُولُ اللَّهِ ﷺ خَلْفَهُ وَثُمَّ أَمَامَهُ. [انظر: ٣٢١٧، و راجع: ٢٢٥٩]

تخریج: إسناده ضعيف، لضعف جابر الجعفي.

2707. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (رض): Your people are saying that the Messenger of Allah (ﷺ) trotted around the House and that it is Sunnah. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, the Messenger of Allah (ﷺ) did trot around the House, but they are lying because it is not Sunnah. At the time of al-Hudaibiyah, Quraish said: Leave Muhammad and his Companions alone until they die like the worm that falls from the nose of an animal [*an-naghaf*, said to belittle a man and remark on his weakness]. When it was agreed that they would come the following year and stay in Makkah for three days, the Messenger of Allah (ﷺ) came and the *mushrikeen* were watching from the direction of Qu'aiqi'an. The Messenger of Allah (ﷺ) said to

٢٧٠٧ - حَدَّثَنَا شَرِيقُ وَيُوسُفُ قَالَا: حَدَّثَنَا حَمَادَ - يَغْنِي ابْنَ سَلَةَ - عَنْ أَبِي غَاصِبِ الْعَوْنَى، عَنْ أَبِي الطَّفْلِيِّ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: يَرْعَمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ رَمَلَ بِالْيَتَمَّ. وَأَنَّ ذَلِكَ سُنْنَةً؟ فَقَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: وَمَا صَدَقُوا وَكَذَبُوا؟ قَالَ: صَدَقُوا، رَمَلَ رَسُولُ اللَّهِ ﷺ بِالْيَتَمَّ، وَكَذَبُوا، لَيْسَ سُنْنَةً، إِنَّ فُرْقَيَا قَالَتْ رَمَلَ الْحَدِيبَيْةَ: دَعُوا مُحَمَّدًا وَأَصْحَابَهُ حَتَّى يُمُوتُوا مَوْتَ الشَّقِيقِ، فَلَمَّا صَالَحُوهُ عَلَى أَنْ يَقْدِمُوا مِنَ الْعَامِ الْمُقْبِلِ، وَيَقْبِمُوا بِسَكَّةِ ثَلَاثَةِ أَيَّامٍ، فَقَدِيمَ رَسُولُ اللَّهِ ﷺ، وَالْمُشْرِكُونَ مِنْ قَبْلِ فَعْيَقَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَخْسَاحَيْهِ: «إِذْلُوا بِالْيَتَمَّ ثَلَاثَةً» وَلَيْسَ سُنْنَةً. قُلْتُ: وَيَرْعَمُ قَوْمُكَ أَنَّهُ طَافَ بَيْنَ الصَّيْنَاءِ وَالْمَرْوَةِ عَلَى بَعِيرٍ، وَأَنَّ ذَلِكَ سُنْنَةً؟ فَقَالَ:

his Companions: "Trot around the House three times." But it is not *Sunnah*. I said: And your people say that he went between as-Safa and al-Marwah on a camel and that that is *Sunnah*. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, he did go between as-Safa and al-Marwah on a camel, but they are lying, because that is not *Sunnah*. The people would not stay away from the Messenger of Allah (ﷺ) and would not disperse from around him, so he went between [as-Safa and al-Marwah] on a camel so that they could hear what he said and could not touch him. I said: And your people are claiming that the Messenger of Allah (ﷺ) trotted between as-Safa and al-Marwah and that this is *Sunnah*. He said: They are telling the truth. When the rituals were enjoined upon Ibraheem, the *Shaitan* appeared to him at the place of *sa'y* and started to race with him, but Ibraheem beat him in the race. Then Jibreel (عليه السلام) took him to *Jamratul-Aqabah*, where a devil - Yoonus said: the *Shaitan* - appeared to him, so he stoned him with seven pebbles until he went away. Then he appeared to him at *al-Jamratul-Wusta* and he stoned him with seven pebbles. And when he lay him [Isma'eel] down on his face - and Isma'eel was wearing a white chemise - he said: O my father, I have no other garment that you

صدقو وَكَذبوا، فقلت: وما صدقو وَكَذبوا؟
فقال: صدقوا، قد طاف بين الصفا والمروءة
على بعير، وَكَذبوا، لَيْسَ بِشَيْءٍ، كَانَ النَّاسُ
لَا يَنْدَعُونَ عَنْ رَسُولِ اللَّهِ، وَلَا يُضْرِفُونَ
عَنْهُ، فَطَافَ عَلَى بَعِيرٍ لِيَسْمَعُوا كَلَامَهُ، وَلَا
تَنَالُهُ أَيْدِيهِمْ. قلت: وَيَرْعُمُ قَوْمُكَ أَنَّ رَسُولَ
اللَّهِ سَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَأَنَّ ذَلِكَ
شَيْءٌ؟ قال: صدقوا، إِنَّ إِبْرَاهِيمَ لَهَا أُمِرٌ
بِالْمُسَابِكِ، عَرَضَ لَهُ الشَّيْطَانُ عِنْدَ الْمَسْعَى،
فَسَاقَهُ، فَسَقَهُ إِبْرَاهِيمُ، ثُمَّ دَهَبَ بِهِ جِبْرِيلُ
إِلَى حَمْرَةِ الْعَيْنَةِ، فَعَرَضَ لَهُ شَيْطَانٌ - قَالَ
يُونُسُ: الشَّيْطَانُ - فَرَمَاهُ بِسَبْعِ حَصَابَاتٍ،
حَتَّى دَهَبَ، ثُمَّ عَرَضَ لَهُ عِنْدَ الْجَمْرَةِ
الْوَسْطَى فَرَمَاهُ بِسَبْعِ حَصَابَاتٍ، قَالَ: فَذَلِكَ
لِلْجِنِّينِ - قَالَ يُونُسُ: وَئِمَّا لِلْجِنِّينِ -
وَعَلَى إِشْتَاعِيلَ قَيْصَرَ أَيْيَضُ، وَقَالَ: يَا
أَبَتِ، إِنَّهُ لَيْسَ لِي ثُوقَتُ لِكَفْتَنِي فِيهِ غَيْرُهُ،
فَاخْلَغْتُهُ حَتَّى تُكَفَّتِي فِيهِ، فَعَالَجْتُهُ لِيَخْلُمَهُ،
فَنُودِيَ مِنْ خَلْفِي: «أَنْ يَا إِبْرَاهِيمُ ۝ قَدْ
صَدَقْتَ الرُّؤْيَا» (الصافات: ۱۰۴، ۱۰۵)
فَالْقُلْتُ إِبْرَاهِيمُ، فَإِذَا هُوَ يَكْبِشُ أَيْيَضَ أَفْرَنَ
أَعْيَنَ، قَالَ ابْنُ عَبَّاسٍ: لَقَدْ رَأَيْتُكَ تَكْبُعُ ذَلِكَ
الضَّرَبَ مِنَ الْكَبَاشِ، قَالَ: ثُمَّ دَهَبَ بِهِ
جِبْرِيلُ إِلَى الْحَمْرَةِ الْفَضْوَى، فَعَرَضَ لَهُ
الشَّيْطَانُ، فَرَمَاهُ بِسَبْعِ حَصَابَاتٍ حَتَّى دَهَبَ،
ثُمَّ دَهَبَ بِهِ جِبْرِيلُ إِلَى مِنْيَ قَالَ: هَذَا مِنِي -
(٢٩٨/١) قَالَ يُونُسُ: هَذَا مُنَاحُ النَّاسِ -

may shroud me in except this, so let me take it off so that you can shroud me in it. He started taking it off, when a voice called from behind him: "O Ibraheem! You have fulfilled the dream!" [as-Saffat 37:104,105]. Ibraheem turned round and saw a wide-eyed, horned, white ram. Ibn 'Abbas said: I remember we used to look for this type of ram (for sacrifice). He said: Then Jibreel took him to *al-Jamrat-al-Quswa*, and the *Shaitan* appeared to him, and he stoned him with seven pebbles until he went away. Then Jibreel took him to Mina and said: This is Mina - Yoonus said: This is where the people halt. Then he took him to Muzdalifah and he said: This is *al-Mash'ar al-Haram*. Then he took him to 'Arafah - Ibn 'Abbas said: Do you know why it is called 'Arafah? I said: No. He said: Jibreel said to Ibraheem, '*Arafta* (have you understood)? And he said: Yes. Ibn 'Abbas said: Because of that it is called 'Arafah. Then he said: Do you know how the *Talbiyah* came about? He said: How did it come about? He said: When Ibraheem was commanded to proclaim the *Hajj* to mankind, the mountains lowered their heads for him and the cities were raised up for him, and he proclaimed the *Hajj* to mankind.

Comments: [And the most of this report are chains and evidences that strengthened by it.]

2708. Abu 'Asim al-Ghanawi said: I heard Abut-Tufail say... And he narrated a similar report,

لَمْ أَتِيْ يَهُجْمَعَا، قَالَ: هَذَا الْمُشَغَّلُ
الْحَرَامُ، لَمْ ذَهَبْ يَوْمَ إِلَى عَرْفَةَ، قَالَ ابْنُ
عَبَّاسٍ: هَلْ تَدْرِي لَمْ سُمِّيَتْ عَرْفَةَ؟ قَلَّتْ:
لَا، قَالَ: إِنَّ جِبْرِيلَ قَالَ لِإِبْرَاهِيمَ:
عَرَفْتَ؟ - قَالَ يُونُسُ: هَلْ عَرَفْتَ؟ -
قَالَ: نَعَمْ، قَالَ ابْنُ عَبَّاسٍ: فَوَيْنَ لَمْ
سُمِّيَتْ عَرْفَةَ، لَمْ قَالَ: هَلْ تَدْرِي كَيْفَ
كَانَتِ التَّلْبِيَّةُ؟ قَلَّتْ: وَكَيْفَ كَانَتْ؟ قَالَ:
إِنَّ إِبْرَاهِيمَ لَمَّا أَمِرَ أَنْ يُؤْذَنَ فِي النَّاسِ
بِالْحَجَّ، خَفَّضَ لَهُ الْجَبَلُ رُعْوَسَهَا،
وَرُفِعَتْ لَهُ الْقُرْبَى، فَأَدْنَى فِي النَّاسِ بِالْحَجَّ.
[راجع: ٢٢٢٠، ٢٧٩٤، وانظر ٣٤٩٢]

[٣٥٣٥، ٣٥٣٤]

تخریج: ولمعظم هذا الحديث طرق وشوادر
يتقى بها.

٢٧٠٨ - حَدَّثَنَا مُؤْمَلٌ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا
أُبُو عَاصِمِ الْمَقْبُرِيِّ قَالَ: سَمِعْتُ أَبَا الطَّفْلِ -

except that he said: So that their hands would not touch him. And he said: Then Ibraheem lay Isma'eel on his face.

Comments: [It is a repeat of the previous report]

2709. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to teach them this supplication as he would teach them a *soorah* of the Qur'an. He would say: "O Allah, I seek refuge in You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the turmoil of the *Dajjal*, and I seek refuge in You from the trials of life and death."

Comments: [Its *isnad* is *saheeh*, Muslim (590)]

2710. It was narrated from Ibn 'Abbas that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to say, when he got up to pray in the middle of the night: "O Allah, to You be praise, You are the Light of the heavens and the earth. To You be praise, You are the Sustainer of the heavens and the earth. To You be praise, You are the Lord of the heavens and the earth and everyone in them. You are the Truth, Your promise is true, Your Word is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true. O Allah, to You I have submitted, in You I have believed, in You I have put my trust, to You I repent, by Your help I have disputed, to You I

فَدَكَرْهُ، إِلَّا أَنَّهُ قَالَ: لَا تَتَأْلُهُ أَئْبِيْهِمْ، وَقَالَ:
وَتَمَّ ثُلُّ إِلَيْهِمْ إِسْمَاعِيلَ الْجَنِينِ.
تخریج: هو مكرر ماقبله. مؤمل سیء
الحفظ لكنه توبع.

٢٧٠٩ - حَدَّثَنَا إِشْحَاقُ بْنُ عَيْسَى قَالَ: أَخْبَرَنَا
مَالِكٌ عَنْ أَبِي الرَّثِيْبِ، عَنْ طَاؤُسٍ، عَنْ أَبْنِ
عَيَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْلَمُهُمْ هَذَا
الدُّعَاءَ كَمَا يَعْلَمُهُمُ الْمُوْرَأَةَ مِنَ الْقُرْآنِ، يَقُولُ:
«اللَّهُمَّ إِنِّي أَغُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمْ، وَأَغُوذُ
بِكَ مِنْ عَذَابِ النَّارِ، وَأَغُوذُ بِكَ مِنْ فِتْنَةِ
الْمُسِيْحِ الدَّجَّالِ، وَأَغُوذُ بِكَ مِنْ فِتْنَةِ الْمُحْيَا
وَالْمُمَاتِ». [راجع: ٢١٦٨]

تخریج: إسناده صحيح. م: ٥٩٠).

٢٧١٠ - حَدَّثَنَا إِشْحَاقُ قَالَ: أَخْبَرَنَا مَالِكٌ
عَنْ أَبِي الرَّثِيْبِ، عَنْ طَاؤُسٍ، عَنْ أَبْنِ
عَيَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ إِلَى
الصَّلَاةِ مِنْ جَوْفِ الْلَّيْلِ يَقُولُ: «اللَّهُمَّ لَكَ
الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكَ
الْحَمْدُ، أَنْتَ قِيَامُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ
الْحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ
فِيهِنَّ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَوَعْدُكَ
الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ الْحَقُّ، وَالنَّارُ
الْحَقُّ، وَالسَّاعَةُ الْحَقُّ، اللَّهُمَّ لَكَ أَسْلَمْتُ،
وَبِكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَتَبَتُ،
وَبِكَ خَاصَّمْتُ، وَإِلَيْكَ حَائَّثْتُ، فَاغْفِرْ لِي
مَا فَعَلْتُ وَمَا أَخْرَتُ، وَمَا أَشَرَّتُ وَمَا

refer for judgement. So forgive me my past and future sins, what I have done secretly and openly. You are the One besides Whom there is no other god."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1120) and Muslim (769)]

2711. It was narrated that Ibn 'Abbas said: The sun was eclipsed at the time of the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) prayed and the people with him. He stood for a long time, almost as long as it takes to recite Soorat al-Baqarah. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated, then he got up and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated, then no sooner had he finished, but the sun became clear. He said: "The sun and the moon are two of the signs of Allah; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allah." They said: O Messenger of Allah, we saw you reaching out to take

أغلىك، أنت الذي لا إله إلا أنت». [انظر:]
[٢٤٦٨، ٢٢٦٨، ٢٨١٢]

تخيّج: إسناد صحيح. خ: (١١٢٠)، م: (٧٦٩).

- ٢٧١١ - حدثنا إسحاق - يعني ابن عيسى -
قال: أخبرنا مالك عن زيد - يعني ابن أسلم -
عن عطاء بن يسار، عن ابن عباس قال:
خَفَقَ الشَّمْسُ، فَصَلَّى رَسُولُ اللَّهِ طَوِيلًا،
وَالنَّاسُ مُعَمَّةٌ، فَقَامَ قِيَامًا طَوِيلًا، قَالَ: نَحْمَا
مِنْ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ
رَفَعَ، فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ
الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ
الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ فَقَامَ قِيَامًا
طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ -
قال أبي: وفيما قرأ على عبد الرحمن
قال: ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ
الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ
الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ أَنْصَرَفَ، ثُمَّ
رَجَعَ إِلَى حَدِيثِ إِسْحَاقَ - ثُمَّ أَنْصَرَفَ وَقَدْ
تَجَلَّتِ الشَّمْسُ، فَقَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ
آيَاتٍ مِنْ آيَاتِ اللَّهِ، لَا يَحْسِنَانِ لِمَوْتِ أَحَدٍ
وَلَا لِحَيَاةِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ.
قالوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَوَّلْتَ شَيْئاً
فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ تَكْعِنُكَتْ؟ فَقَالَ:
إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَوَّلْتُ مِنْهَا عَنْتَوْدًا، وَلَوْ

something when you were standing, then we saw you step backwards. He said: "I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything like what I have seen today. I saw that most of its people are women." They said: Why is that, O Messenger of Allah? He said: "Because of their ungratefulness." It was said: Are they ungrateful to Allah? He said: "They are ungrateful to their husbands and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says, 'I have never seen anything good from you!'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (29) and Muslim (907)]

2712. Humaid bin 'Abdur-Rahman bin 'Awf narrated that Marwan said: Go, O Rafi' - to his gatekeeper - to Ibn 'Abbas and say: If every man among us who rejoices in what he has done and loves to be praised for what he has not done is to be punished, then we will all be punished. Ibn 'Abbas said: What does this verse have to do with you? This verse was revealed concerning the People of the Book. Then Ibn 'Abbas recited: "(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to

أخذته لأكثُمْ مِنْهُ مَا يَقِيْتُ الدُّنْيَا، وَرَأَيْتُ
الثَّارَ، فَلَمْ أَرْ كَائِنُومَ مَنْظَرًا قَطُّ، وَرَأَيْتُ أَعْظَمَ
أَهْلِهَا السَّيْءَاءَ» قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ:
«إِنَّكُفُرُهُنَّ» قَيْلَ: أَيْكُفُرُهُنَّ بِاللَّهِ؟ قَالَ: «يَكْفُرُونَ
الْخَيْرَ، وَيَكْفُرُونَ الْإِحْسَانَ، لَوْ أَخْتَسَتْ إِلَى
إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَ:
ما رَأَيْتُ مِنْكَ خَيْرًا قَطُّ». [راجع: ١٨٦٤
و انظر: ٣٢٧٤]

تخریج: إسناده صحيح. خ: (٢٩)، م: (٩٠٧).

٢٧١٢ - حدَّثَنَا حَجَاجٌ عَنْ أَبْنَى جُرَيْجٍ قَالَ:
أَخْبَرَنِي أَبْنُ أَبِي مُلِيقَةَ أَنَّ حَمِيدَ بْنَ عَبْدِ
الرَّحْمَنِ بْنَ عَوْفٍ أَخْبَرَهُ أَنَّ مَرْوَانَ قَالَ:
اذْكُرْنِي تَرَافِعْ، لَوْاَيْهِ، إِلَى أَبْنِ عَبَّاسٍ قَقْلَ:
لَيْسَ كَانَ كُلُّ امْرِيَّ مِنَ فَرَغْ بِمَا أُوتِيَ،
وَأَحَبَّ أَنْ يُخْمَدَ بِمَا لَمْ يَفْعَلْ مُعَذَّنِي،
لَعْذَبَنَ أَجْمَعُونَ! قَقَالَ أَبْنُ عَبَّاسٍ: وَمَا لَكُمْ
وَهَذِهِ؟ إِنَّنَا نَرَأَنَ هَذِهِ فِي أَعْلَى الْكِتَابِ؛ ثُمَّ
تَلَأَ أَبْنُ عَبَّاسٍ: «وَلَذِلِكَ أَخْدَ اللَّهُ رِسْكَ الْأَيَّةِ
أُوتُوا الْكِتَابَ لَتَبَيَّنُوا لِلَّئَسْ» هَذِهِ الْأَيَّةُ وَتَلَأَ
أَبْنُ عَبَّاسٍ: «لَا تَحْسَبَنَ الَّذِينَ يَقْرَئُونَ بِمَا أَنْوَا

make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind..." [Al 'Imran 3:187]. And Ibn 'Abbas recited: "Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done" [Al 'Imran 3:188]. Then Ibn 'Abbas said: The Prophet ﷺ asked them about something and they concealed it and told him something else, and they went out thinking that he thought they had told him what he had asked them about, so they praised themselves and rejoiced over what they had done by concealing from him what he had asked them about.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4568) and Muslim (2778)]

2713. It was narrated that Ibn 'Abbas رضي الله عنه said: The Messenger of Allah ﷺ said: "The first one to deny something was Adam عليه السلام." He said it three times. "When Allah created him, He wiped his back, and brought forth all of his progeny and showed them to him. Among them he saw a man with a bright, white face, and he said: 'O Lord, who is this?' He said: 'This is your son Dawood.' He said: 'O Lord, how long will his life be?' He said: 'Sixty years.' He said: 'O Lord, make his life longer.' He said: 'No, not unless I take it from your life.' So he gave him forty years from his own life and Allah recorded that in a Book and the

وَجِئُوكُمْ أَن يَخْمَدُوا بِمَا لَمْ يَفْعَلُوا (آل عمران: ١٨٧، ١٨٨) وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَهُمُ الرَّبُّ عَنْ شَيْءٍ فَكَتَمُوهُ إِيَّاهُ وَأَخْبَرُوهُ بِغَيْرِهِ، فَخَرَجُوا قَدْ أَرَوْهُ أَنْ قَدْ أَخْبَرُوهُ بِمَا سَأَلُوكُمْ غَنَّهُ، وَاسْتَحْمَدُوكُمْ بِذَلِكَ إِلَيَّهِ، وَفَرَحُوا بِمَا أَتَوْا مِنْ كِتْمَانِهِمْ إِيَّاهُ مَا سَأَلُوكُمْ غَنَّهُ.

تخریج: إسناده صحيح، خ: (٤٥٦٨)، م: (٢٧٧٨)

٢٧١٣ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلَيِّ بْنِ عَلَيٍّ (٢٩٩/١) زَيْدٌ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «أَوْلُ مَنْ جَعَدَ آدَمَ - قَالَهَا ثَلَاثَ مَرَأَتٍ - إِنَّ اللَّهَ لَمَّا خَلَقَهُ مَسَخَ ظَهِيرَةً، فَأَخْرَجَ ذُرِّتَهُ، فَعَرَضَهُمْ عَلَيْهِ، فَرَأَى فِيهِمْ رَجُلًا يَزْهَرُ، قَالَ: أَيُّ رَبٍّ، مَنْ هَذَا؟ قَالَ: ابْنُكَ دَاوُدٌ. قَالَ: كَمْ عُمُرُهُ؟ قَالَ: سِتُّونَ، قَالَ: أَيُّ رَبٍّ، ذَذِي فِي عُمُرِهِ، قَالَ: لَا، إِلَّا أَنْ تَرِيدَ أَنْتَ مِنْ عُمُرِكَ فَرَأَدَهُ أَرْبَعينَ سَنةً مِنْ عُمُرِهِ، فَكَتَبَ اللَّهُ عَلَيْهِ يَكْتَابًا، وَأَشْهَدَ عَلَيْهِ الْمَلَائِكَةَ، فَلَمَّا أَرَادَ أَنْ يَقْبِضَ رُوحَهُ قَالَ: يَقْبِي مِنْ أَجْلِي أَرْبَعونَ.

angels bore witness to it. When He wanted to take his [Adam's] soul, he said: 'There are still forty years of my life left.' It was said to him: 'You gave that to your son Dawood.' But he denied it. Then Allah brought forth the Book and established proof against him, and he completed it for Dawood as one hundred years, and He completed it for Adam (عَصْلَى) as one thousand years."

Comments: [Hasan because of corroborating evidence]

2714. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) used to pray eight *rak'ahs* at night, and he would pray *Witr* with three *rak'ahs*, then pray the two *rak'ahs*. When he grew old, he settled with nine (altogether), six and three.

Comments: [Sahih]

تخریج: صحيح، وقد اضطرب فيه على يحيى بن الجزار، فروي عنه عن ابن عباس، ومرة عن أم سلامة، ومرة عن عائشة.

2715. Ibn Hubairah narrated: Someone who heard it told me that Ibn 'Abbas (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) say: "Fear the three things that incur curses." It was said: What are the things that incur curses, O Messenger of Allah? He said: "Relieving oneself in a place where people seek shade, in the road or in a pond."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

فَقِيلَ لَهُ: إِنَّكَ جَعَلْتَهُ لِابْنِكَ دَاوِدَ. قَالَ: فَجَحَدَ، قَالَ: فَأَخْرَجَ اللَّهُ عَزَّ وَجَلَّ الْكِتَابَ، وَأَقَامَ عَلَيْهِ الْبَيْتَ، فَأَتَاهَا لِدَاوِدَ مِائَةً سَنَةً، وَأَتَاهَا لَآدَمَ عَلَيْهِ السَّلَامُ عُمْرًا أَلْفَ سَنَةً.

[راجع: ٢٢٧٠]

تخریج: حسن لغيره دون قوله «فأتهمها لداود مائه سنة، وأتها لأدم عمره ألف سنة» وهذا إسناد ضعيف، لضعف علي بن زيد ولبن يوسف بن مهران.

٢٧١٤ - حَدَّثَنَا أَبُو أَخْمَدٍ: حَدَّثَنَا أَبُو بَكْرٍ - يَعْنِي التَّهْشِلِيَّ - عَنْ حَيْبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ الْجَزَارِ، عَنْ أَبِي عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَمَانِي رَكْعَاتٍ، وَيُوَرِّي بِثَلَاثَ، وَيُصَلِّي الرَّكْعَتَيْنِ، فَلَمَّا كَبَرَ، صَارَ إِلَى تِسْعٍ: سِتُّ وَثَلَاثَ.

[انظر: ٢٧٤٠، ٣٠٠٤، ٢٠١٩]

تخریج: صحيح، وقد اضطرب فيه على يحيى بن الجزار، فروي عنه عن ابن عباس، ومرة عن أم سلامة، ومرة عن عائشة.

٢٧١٥ - حَدَّثَنَا عَثَابٌ بْنُ زَيَادٍ: حَدَّثَنَا عَنْ اللَّهِ قَالَ: أَخْبَرَنَا أَبْنُ لَهِيَةَ قَالَ: حَدَّثَنِي أَبْنُ هَبِيرَةَ قَالَ: أَخْبَرَنِي مَنْ سَيَعَ أَبْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْمَلَائِكَةَ تَلَاقُوا بِالْأَنْوَافِ» قَالَ: مَا الْمَلَائِكَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: أَنْ يَقْعُدَ أَحَدُكُمْ فِي ظِلٍّ يُسْتَظلُّ فِيهِ، أَوْ فِي طَرِيقٍ، أَوْ فِي نَقْعِ مَاءٍ.

تخریج: حسن لغيره، وهذا إسناد ضعيف، لا بهام راويه عن ابن عباس.

2716. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وسلم) was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1835) and Muslim (1202)]

2717. Ibn 'Abbas (رضي الله عنه) narrated that the Messenger of Allah (صلوات الله عليه وسلم) said: "Jibreel (عليه السلام) taught me the Qur'an with one mode of recitation but I asked him to recite it in another way and I kept asking him for more and he taught me more, until he ended up teaching me seven modes of recitation."

Comments: [Its *isnad* is *saheeh*]

٢٧١٦ - حَدَّثَنَا أَبُو سَلَمَةَ الْخَزَاعِيُّ قَالَ: أَخْبَرَنَا لَيْثٌ عَنْ أَبِي الرَّبِيعِ، عَنْ عَطَاءَ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ وَهُوَ مُخْرِمٌ. [راجع: ٢٦٦٦]

تخریج: [إسناده صحيح. خ: (١٨٣٥)، م: (١٢٠٢)]

٢٧١٧ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبْنُ أَحْيَى أَبْنَ شَيْهَابَ عَنْ عَمِّهِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبْنَ عَبَّاسٍ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى تَحْرِفٍ، فَرَاجَعَهُ، فَلَمْ أَرَأْنَ أَسْتَرِيدَهُ، وَيَزِيدُنِي، حَتَّى اتَّهَى إِلَى سَبْعَةِ أَخْرَفِهِ. [راجع: ٢٢٧٥]

تخریج: [إسناده صحيح.]

2718. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "The best number for companionship is four, the best number for an expedition is four hundred and the best number for an army is four thousand." And the Messenger of Allah (صلوات الله عليه وسلم) said: "People will never be defeated due to being too few in number if their number reaches twelve thousand."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

2719. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man set out and two men followed him, and

٢٧١٨ - حَدَّثَنَا يُوسُفُ: حَدَّثَنَا جِبَانُ بْنُ عَلِيٍّ: حَدَّثَنَا عَقِيلُ بْنُ حَالِدٍ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبْنَ عَبَّاسٍ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَيْرُ الْأَصْحَاحِ أَرْبَعَةُ وَخَيْرُ السَّرَايَا أَرْبَعمَائِةُ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ» قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَنْ يُغْلَبَ قَوْمٌ عَنْ قَلْبٍ يَلْعُونَ أَنْ يَكُونُوا أَثْنَيْ عَشَرَ آلَافًا». [راجع: ٢٦٨٢]

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف جبان بن علي.

٢٧١٩ - حَدَّثَنَا زَكَرِيَّاً بْنُ عَدِيٍّ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَكْرِمَةَ، عَنْ أَبْنَ

another man followed them, saying: Go back, go back, until he sent them back. Then he caught up with the first man and said: These two were two devils, and I kept on at them until I sent them back. When you go to the Prophet (ﷺ), convey our *salams* to him and tell him that I am collecting their *zakah*; if it was good for him we would have sent it to him. When the man came to Madinah, he told the Prophet (ﷺ) about that, and as a result of that, the Messenger of Allah (ﷺ) forbade travelling alone.

Comments: [Its *isnad* is *saheeh*]

2720. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) used to pray Witr with three (*rak'ahs*), reciting "Sabbih isma Rabbikal-A'la (Glorify the Name of your Lord, the Most High) [al-A'la 87], "Qul ya ayyuhal-kafiroon (Say (O Muhammad (ﷺ)) to these *Mushrikoon* and *Kafiroon*): O Al-Kafiroon (disbelievers)" [al-Kafiroon 109] and "Qul Huwallahu Ahad (Say (O Muhammad (ﷺ)):"He is Allah, (the One)" [al-Ikhlas 112].

Comments: [A *saheeh hadeeeth*]

2721. It was narrated that Fatimah bint Husain said: I heard Ibn 'Abbas (رضي الله عنه) say: The Messenger of Allah (ﷺ) forbade us to stare at lepers.

Comments: [Its *isnad* is *da'eef*]

عَبَّاسٌ قَالَ: خَرَجَ رَجُلٌ مِنْ حَبْرَيْرَ، فَأَتَيْهُ
رَجُلٌ وَآخَرُ يَتَّلَوْهُمَا، يَقُولُ: ازْجِعَا
ازْجِعَا، حَتَّى رَدَدُوهُمَا، ثُمَّ لَجَقَ الْأَرْضَ فَقَالَ:
إِنَّ هَذِينَ شَيْطَانَانِ، وَإِنِّي لَمْ أَرْزُلْ بِهِمَا حَتَّى
رَدَدُوهُمَا، فَإِذَا أَتَيْتَ رَسُولَ اللَّهِ ﷺ فَأَفْرَغْتَهُ
السَّلَامَ، وَأَخْبَرْتَهُ أَنَّهَا فِي جَمِيعِ
صَدَاقَاتِنَا، وَلَوْ كَانَتْ تَضْلُلُ لَهُ لَيَعْتَنَّ بِهَا إِلَيْهِ.
فَقَالَ: فَلَمَّا قَدِيمَ الرَّجُلُ الْمَدِينَةَ، أَخْبَرَ النَّبِيَّ
وَيَقِيلُ، فَعِنْدَ ذَلِكَ نَهَى رَسُولُ اللَّهِ ﷺ عَنِ
الْحَلْوَةِ. [راجع: ٢٥١٠]

تخریج: إسناده صحيح

- ٢٧٢٠ - حَدَّثَنَا إِشْحَاقُ بْنُ عَيسَى: حَدَّثَنَا
شَرِيكُ عَنْ أَبِي إِشْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ،
عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُؤْتِي
بِثَلَاثَةِ: ۝سَبِّحْ أَسْمَهُ رَبِّكَ الْأَعْلَى ۝، وَ ۝فَلْ يَكُنْ
الْكَافِرُونَ ۝، وَ ۝فَلْ هُوَ اللَّهُ أَكْبَرُ ۝. [انظر:
[٣٥٣١، ٢٧٢٦، ٢٧٧٦، ٢٩٠٦]

تخریج: حدیث صحيح، شریک سی، الحفظ، قد توبع.

- ٢٧٢١ - حَدَّثَنَا إِشْحَاقُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ
ابْنُ أَبِي الرَّنَادِ عَنْ مُحَمَّدٍ مِنْ آلِ عَمْرُو بْنِ
عُثْمَانَ، عَنْ فَاطِمَةَ بِنْتِ حُسْنِي قَالَتْ: سَبَقْتُ
ابْنَ عَبَّاسٍ يَقُولُ: نَهَا رَسُولُ اللَّهِ ﷺ أَنْ نُدِيمَ
الظَّرَفَ إِلَى الْمُجَدِّمِينَ. [راجع: ٢٠٧٥]

تخریج: إسناده ضعیف، محمد بن عمرو بن عثمان وفي هذا الحديث اضطراب.

2722. It was narrated that Ibn 'Abbas (رض) said: Whilst the Messenger of Allah (ﷺ) was in the house of one of his wives, he lay down his head and slept, and he smiled in his sleep. When he woke up, one of his wives said to him: You smiled in your sleep; what made you smile? He said: "I am amazed by people among my *ummah* who will travel by sea to face the enemy, striving in *jihad* for the sake of Allah." And he said many good things about them.

Comments: [Its *isnad* is *da'eef*]

٢٧٢٢ - حَدَّثَنَا إِشْحَاقُ - هُوَ ابْنُ عَيْسَىٰ : حَدَّثَنِي مُحَمَّدُ بْنُ ثَابِتَ الْعَبْدِيُّ عَنْ جَلَّةَ بْنِ عَطِيَّةَ، عَنْ إِشْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِبِ، عَنْ أَبْنِ عَيْسَىٰ قَالَ: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ تَعْصِيِ نَسَائِهِ، إِذْ وَضَعَ رَأْسَهُ فِي مَنَامِهِ، فَصَرَحَ كَمِ فِي مَنَامِهِ، فَلَمَّا اسْتَيقَظَ قَالَتْ لَهُ امْرَأَةٌ مِّنْ نَسَائِهِ: لَقَدْ ضَرَبْتَ فِي مَنَامِكَ، فَمَا أَضْحَكَكَ؟ قَالَ: «أَغْرَجْتُ مِنْ نَاسٍ مِّنْ أَمْمِي يَرْكَبُونَ هَذَا الْبَحْرَ هُوَ الْعَدُوُّ، يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ فَذَكَرَ لَهُمْ خَيْرًا كَثِيرًا».

تخریج: إسناده ضعیف، محمد بن ثابت ضعیف، والقصة صحیح من حدیث انس وغیره،
خ: (٢٧٨٨)، م: (١٩١٢).

2723. It was narrated that Ibn 'Abbas (رض) said: When the Messenger of Allah (ﷺ) wanted to set out on a journey, he said: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person's absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning. O Allah, make the distance short for us and make the journey easy for us."

Comments: [Hasan, because corroborating evidence and its *isnad* is *da'eef*]

2724. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) turned to face Uhud and said: "By the One in Whose hand is my

٢٧٢٣ - حَدَّثَنَا إِشْحَاقُ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ سَيِّدِكَ بْنِ حَزْبٍ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَيْسَىٰ قَالَ: كَانَ رَسُولُ (٣٠٠/١) اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَخْرُجَ فِي سَفَرٍ قَالَ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيلُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَغُرُورُ بِكَ مِنَ الصُّبُوتِ فِي السَّفَرِ، وَالْكَاتِبِ فِي الْمُتَقَبِّلِ، اللَّهُمَّ أَفِضْ لَنَا الْأَرْضَ، وَهَرُونَ عَلَيْنَا السَّفَرُ». [راجع: ٢٣١]

تخریج: حسن لغیره، وهذا إسناد ضعیف،
رواية سماک عن عكرمة مضطربة.

٢٧٢٤ - حَدَّثَنَا عَفَانَ وَأَبُو سَعِيدِ الْعَنْصَرِيَّ قَالَ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هَلَالُ بْنُ حَبَابَةَ عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَيْسَىٰ: أَنَّ الرَّئِيْسَ

soul, I would not like Uhud to be turned into gold for the family of Muhammad and I spend it for the sake of Allah, and leave behind two dinars of it the day I die, except two dinars that I set aside to pay off debts, if there are any." Then he died, and he did not leave behind any dinars or dirhams, or any slaves, male or female; and he left behind his shield which was being held in pledge by a Jewish man for thirty sa's of barley.

Comments: [Its isnad is qawi]

2725. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) used to pray Witr with three (rak'ahs), reciting "Sabbihisma Rabbikal-A'la (Glorify the Name of your Lord, the Most High) [al-A'la 87], "Qul ya ayyuhal-kafiroon (Say (O Muhammad ﷺ) to these Mushrikoon and Kafiroon); O Al-Kafiroon (disbelievers)" [al-Kafiroon 109] and "Qul Huwallahu Ahad (Say (O Muhammad ﷺ) "He is Allah, (the) One)" [al-Ikhlas 112].

Comments: [Saheeh]

2726. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) used to pray Witr with three (rak'ahs)... and he narrated a similar report.

Comments: [Its isnad is saheeh]

2727. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Kill the one who does it and the one to whom

theft is committed," فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ يَتِيهُ، مَا يَتَرَشِّحُ أَنْ أَخْدَى يَتَوَلُّ لِأَنْ مُحَمَّدٌ ذَهَبَ أَنْفُقَهُ فِي سَبِيلِ اللَّهِ، أَمْوَاتُ يَوْمَ الْمَوْتِ أَدْعُونَ مِنْ دِيْنَارَيْنِ، إِلَّا دِيْنَارَيْنِ أَعْدَهُمَا لِدِيْنَارٍ إِنْ كَانَ تَمَاتَ، وَمَا تَرَكَ دِيْنَارًا وَلَا دِرْهَمًا، وَلَا غَنِيًّا وَلَا وَلِيَّدَةً، وَتَرَكَ دِرْغَةً مَزَهُونَةً عِنْدَ يَهُودِيٍّ عَلَى ثَلَاثِينَ صَاعًا مِنْ شَعْبِيرٍ. [انظر: ٢٧٤٣، وراجع: ٢١٠٩]

تخریج: إسناده قوي.

- ٢٧٢٥ - حَدَّثَنَا حُسْنِيُّ بْنُ مُحَمَّدٍ وَأَبُو أَخْمَدَ الرَّبِيعِيُّ قَالَ: حَدَّثَنَا شَرِيكُ وَحَجَاجٌ قَالَا: حَدَّثَنَا شَرِيكُ عَنْ أَبِي إِشْحَاقٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتِي بُوْتِرَيْ بِلَلَّادِ: «تَسْجَعْ أَشَرْ رَيْكَ الْأَعْلَى»، وَ«فَلَمْ يَكُنْهَا الْكَبِيرَيْنِ»، وَ«فَلَمْ هُوَ اللَّهُ أَحَدٌ». [راجع: ٢٧٢٠]

تخریج: صحيح، شریک سی، الحفظ، لكنه تویع.

- ٢٧٢٦ - حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتِي بُوْتِرَيْ بِلَلَّادِ.. فَذَكَرَ مَثَلًا. [راجع ما قبله]

تخریج: إسناده صحيح.

- ٢٧٢٧ - حَدَّثَنَا أَبُو القَاسِمِ بْنُ أَبِي الرَّنَادِ قَالَ: أَخْبَرَنِي أَبْنُ أَبِي حَبِيبٍ عَنْ دَاؤَدَ بْنِ

الْحَصَنِينَ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَقْتُلُوا الْفَاعِلَ وَالْمُفْعُولُ بِهِ، فِي عَمَلٍ قَرِيمٍ لُوطِي، وَالْهِيَّةَ وَالْوَاقِعَ عَلَى الْهِيَّةِ، وَمَنْ وَقَعَ عَلَى ذَاتِ مَحْرَمٍ فَاقْتُلُوهُ». [انظر: ٢٧٣٢]

Comments: [Its isnad is *da'eef* because Ibn Abu Habeebah is *da'eef*]

تخریج: إسناده ضعیف، لضعف ابن أبي حبیبة وداد بن الحصنین غیر ثقة عن عکرمة. والجملة الثالثة لها شاهد من حديث البراء بن عازب بایناد حسن.

2728. It was narrated that Ibn 'Abbas (رض) said: When the Messenger of Allah (ﷺ) sent out his army, he would say: "Go out in the Name of Allah, fighting for the sake of Allah those who disbelieve in Allah. Do not be treacherous, do not steal from the war booty, do not mutilate (the enemy slain), and do not kill children or those who dwell in hermitages (i.e., monks)."

Comments: [Saheeh because of corroborating evidence; this is a *da'eef* isnad because of the weakness of Ibn Abu Habeebah]

٢٧٢٨ - حدثنا أبو القاسم بن أبي الرزدان قال: أخبرني ابن أبي حبيبة عن داود بن الحصنين، عن عكرمة، عن ابن عباس قال: كان رسول الله ﷺ إذا بعث جيوشه قال: «اخرجموا باسم الله تعالى ثقاتلوا في سبيل الله من كفر بالله، لا تذيروا، ولا تغلوا، ولا تقتلوا، ولا تشنعوا الولاذان، ولا أصحاب الصوابع». [راجع: ١٩٦٧، ٢٢١٦]

تخریج: صحيح لغيره، وهذا إسناد ضعیف، لضعف ابن أبي حبیبة وداد بن الحصنین ضعیف عن عکرمة.

2729. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) used to teach us in the event of fever or pain to recite: "In the Name of Allah the Great, I seek refuge with Allah the Almighty from the evil of a vein gushing with blood and the evil of the heat of the Fire."

Comments: [Its isnad is *da'eef* like the previous report]

٢٧٢٩ - حدثنا أبو القاسم قال: أخبرني ابن أبي حبيبة عن داود بن الحصنين، عن عكرمة، عن ابن عباس قال: كان رسول الله ﷺ يعلمنا من الحمى والأوجاع: «بِسْمِ اللَّهِ الْكَبِيرِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ، مِنْ شَرِّ عَرَقٍ نَّعَارٍ، وَمِنْ شَرِّ حَرَّ النَّارِ».

تخریج: إسناده ضعیف كسابقه.

7230. It was narrated from Ibn 'Abbas (رضي الله عنه) that a platter of *thareed* was brought to the Prophet (ﷺ) and he said: "Eat from the edges and do not eat from the middle, for the *barakah* descends in the middle."

Comments: [Its *isnad* is *hasan*]

٢٧٣٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا شَعْبَةُ عَنْ عَطَاءِ بْنِ السَّائبِ، عَنْ سَعِيدِ الْبَجْرَيْرِ، عَنْ أَبْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْضِي عَصْبَعَةً مِنْ ثَرِيدٍ، فَقَالَ: «كُلُوا مِنْ حَوْلِهَا، وَلَا تَأْكُلُوا مِنْ وَسْطِهَا، فَإِنَّ أَفْرَكَتُمُ الْبَرَّةَ تَثُولُ فِي وَسْطِهَا». [راجع: ٢٤٣٩]

تخریج: إسناده حسن.

2731. It was narrated from Ibn 'Abbas (رضي الله عنه) that on the Day of Sacrifice, the Messenger of Allah (ﷺ) was asked about a man who shaved his head before stoning the *Jamrah*, or offered a sacrifice, and other cases of doing one ritual before or after another, and the Messenger of Allah (ﷺ) would say: "No problem, no problem."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٢٧٣١ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَبَّيلَ يَوْمَ التَّحْرِيرِ عَنْ رَجْلٍ حَلَقَ قَبْلَ أَنْ يَرْجِيَ، أَوْ تَنْحَرَ، أَوْ ذَبَحَ، وَأَشْبَاهَ هَذَا فِي الْتَّقْبِيِّ وَالثَّانِيِّ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا خَرَجَ، لَا خَرَجَ». [راجع: ١٨٥٧]

تخریج: حديث صحيح، وهذا إسناد حسن.

2732. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Whoever you find doing the action of the people of Loot, kill the one who does it and the one to whom it is done."

Comments: [Da'eef]

٢٧٣٢ - حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرُو بْنِ أَبِي عَمْرُو، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ وَجَدَ نَمَوْةً يَعْمَلُ عَمَلَ قَوْمٍ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ وَالْمُفْقُولَ بِهِ». [راجع: ٢٧٢٧]

تخریج: ضعيف، وهذا الحديث من منكرات عمرو بن أبي عمرو.

2733. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said concerning the one who has intercourse with an animal: Kill the one who does it and the one to whom it is done.

٢٧٣٣ - حَدَّثَنَا عَبْدُ الْوَهَابٍ قَالَ: أَخْبَرَنَا عَبَادُ بْنُ نَسْرُورٍ عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ قَالَ فِي الَّذِي يَأْتِي

Comments: [Its isnad is da'eef]

النَّهِيَّةُ: اتَّقُوا النَّفَاعَ وَالْمُنْعَوْلَ بِهِ.

[راجع: ٢٤٢٠]

تخریج: إسناده ضعیف، عباد بن منصور ضعیف، لسو حفظه، وتدايسه، وتغیره.

2734. It was narrated from Ibn 'Abbas (رض) that an Anṣari man insulted one of the forefathers of al-'Abbas who lived at the time of Jahiliyyah, and al-'Abbas slapped him. His people came and said: By Allah we will certainly slap him [al-'Abbas] as he slapped him [our man], and they took up arms. News of that reached the Messenger of Allah (ﷺ), so he ascended the *minbar* and said: "O people, who among the people of this world is dearest to Allah?" They said: You are. He said: "al-'Abbas is of me and I am of him, so do not revile our dead lest you offend our living." The people came and said: O Messenger of Allah, we seek refuge with Allah from your anger.

Comments: [Its isnad is da'eef]

2735. It was narrated from Mujahid that the people were circumambulating the Ka'bah and Ibn 'Abbas (رض) was sitting and had a crooked stick with him. The Messenger of Allah (ﷺ) said: "O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allah)]]" [Al 'Imran

٢٧٣٤ - حَدَّثَنِي حَجَّيْنُ بْنُ الْمُشَّىٰ: حَدَّثَنَا إِشْرَائِيلُ عَنْ عَبْدِ الْأَغْلَىٰ، عَنْ أَبْنِ جُبَيْرٍ، عَنْ أَبِي الْعَبَّاسِ كَانَ فِي الْجَاهِلِيَّةِ، فَلَطَمَهُ الْمَبَاسُ، فَجَاءَ قَوْمُهُ، قَالُوا وَاللَّهِ لَنْ لَطَمْتَهُ كَمَا لَطَمْتَهُ، فَلَمِسُوا السَّلَاحَ، فَلَمَّا دَلَّكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَصْعَدَ الْمِنْبَرَ، فَقَالَ: «أَئْهَا النَّاسُ، أَئِي أَهْلُ الْأَرْضِ أَكْرَمُ عَلَى اللَّهِ؟» قَالُوا: أَنْتَ. قَالَ: فَإِنَّ الْمَبَاسَ مِنِّي، وَأَنَا مِنْهُ، فَلَا تَسْبُوا أَمْوَالَنَا تَسْرُدُوا أَخْيَاءَنَا، فَجَاءَ الْقَوْمُ، قَالُوا: يَا رَسُولَ اللَّهِ، نَعُوذُ بِاللَّهِ مِنْ عَذَابِكَ.

تخریج: إسناده ضعیف، عبدالاً على ضعیف، والنھی عن سب الاموات ثابت من حديث عائشة وغيرها.

٢٧٣٥ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا (٣٠١/١) شَعْبٌ قَالَ: سَمِعْتُ سُلَيْمَانَ عَنْ مُجَاهِدٍ: أَنَّ النَّاسَ كَانُوا يَطْعُونُونَ بِالْبَيْتِ، وَأَبْنِ عَبَّاسٍ بِحَالِهِ مَعْنَى مَخْجَنٍ، فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَأْتِيَ أَلَّيْنَ مَأْمُواً أَتَقْتُلُهُ اللَّهُ حَقٌّ تَقْتَلُهُ، وَلَا تَمْوِي أَلَّا وَأَنْتُمْ تُشْلِعُونَ» (آل عمران: ١٠٢) وَلَزَمَ أَنْ قَطْرَةً مِنَ الرَّقْوُمْ فُطِرَتْ، لِأَمْرَتْ عَنِ الْأَرْضِ عَيْشَهُمْ، فَتَكَبَّرَ مَنْ لَيْسَ لَهُ طَعَامٌ إِلَّا الرَّقْوُمُ؟». [انظر: ٣١٣٦]

3:102]. [Then he said:] "If a drop of *Zaqqoom* were to be dropped on the earth, it would make the lives of the people of this world bitter, so how about those who have no food other than *az-Zaqqoom*?"

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

2736. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya."

Comments: [Its *isnad* is *da'eef*]

تخریج: إسناده صحيح.

٢٧٣٦ - حدثنا رفع: حدثنا حماد بن سلمة عن علي بن زيد، عن يوسف بن مهران، عن ابن عباس: أن رسول الله ﷺ قال: «ما من أحد من الناس إلا وقذ أحطأ، أو هم بخطيئة، ليس يحيى بن زكريا». [انظر: ٢٢٩٤، وراجع: ٢٩٤٣]

تخریج: إسناده ضعيف، لضعف علي بن زيد وليس يوسف بن مهران.

2737. It was narrated that Ibn 'Abbas (رضي الله عنه) said: By Allah, the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not fast any month in full except Ramadan. When he fasted, he would fast until one would think, By Allah, he will never stop fasting. And he would refrain from fasting until one would think, By Allah, he will never fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1971) and Muslim (1157)]

2738. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to trim his moustache and your father Ibraheem used to trim his moustache before him.

Comments: [Its *isnad* is *da'eef*]

٢٧٣٧ - حدثنا يحيى بن حماد قال: أخبرنا أبو عوانة عن أبي بشر، عن سعيد بن جعير، عن ابن عباس قال: والله ما صام رسول الله ﷺ شهراً كاماً لفط، غير رمضان، وكان إذا صام، صام حتى يقول القائل: والله لا يفطر، ويفطر إذا أفتر، حتى يقول القائل: والله لا يصوم.

[انظر: ٢٩٤٧، وراجع: ١٩٩٨]

تخریج: إسناده صحيح، خ: (١٩٧١). م: (١١٥٧).

٢٧٣٨ - حدثنا يحيى بن أبي بكر: حدثنا حسن ابن صالح عن سمايك، عن عكرمة، عن ابن عباس قال: كان رسول الله ﷺ يقص شاربه، وكان أبوكم إبراهيم من قيله يقص شاربه.

تخریج: إسناده ضعيف، سمايك عن عكرمة مضطرب الحديث.

2739. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Do not boast about your forefathers who died during the time of Jahiliyyah, for by the One in Whose hand is my soul, what the dung beetle rolls with its nose is better than your forefathers who died in Jahiliyyah."

Comments: [Its isnad is saheeh]

٢٧٣٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤِدَ: حَدَّثَنَا هِشَامٌ - يَعْنِي الدَّسْتُوائِيَّ - عَنْ أَبُوبَتْ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَفْخِرُوا بِآبَائُكُمُ الَّذِينَ مُؤْتَوْا فِي الْجَاهِلِيَّةِ، فَوَاللَّهِ الَّذِي تَفْسِي بِتَدْبِي، لَمَّا يُدْهِمُهُ الْجَعْلُ بِمُنْخَرِيْهِ، خَيْرٌ مِّنْ آبَائُكُمُ الَّذِينَ مُؤْتَوْا فِي الْجَاهِلِيَّةِ».

تخریج: إسناده صحيح.

2740. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to pray Witr with three rak'ahs.

Comments: [Saheeh]

٢٧٤٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤِدَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ التَّهَشِّلِيَّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتِ، عَنْ يَحْيَى بْنِ الْجَزَارِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوَتِّرُ بِثَلَاثَةَ [٢٧١٤]. [راجع: ٢٧١٤]

تخریج: صحيح، وقد اضطرب فيه على يحيى بن الجزار، فروى عنه عن ابن عباس، وأخرى عن أم سلمة، وثالثة عن عائشة.

2741. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man said: O Messenger of Allah, is Hajj every year? He said: "Rather it is one Hajj required of each person. If I said yes, it would be (obligatory) every year."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

٢٧٤١ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤِدَ أَبُو دَاؤِدَ قَالَ: أَخْبَرَنَا شَرِيكُ عَنْ سِيمَاكِ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، الْحَجُّ كُلُّ عَامٍ؟ قَالَ: «بَلْ حَجَّةُ عَلَى كُلِّ إِنْسَانٍ، وَلَوْ قُلْتَ: نَعَمْ، كُلُّ عَامٍ، لَكَانَ كُلُّ عَامٍ». [راجع: ٢٦٦٣]

تخریج: حديث صحيح، وهذا إسناد ضعيف، شريك سيء الحفظ لكنه توبع. وسماك في روايته عن عكرمة اضطراب.

2742. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "I have been given five things that were not given to any Prophet before me, and I do not say that to boast. I

٢٧٤٢ - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُنْظَمٍ: حَدَّثَنَا يَزِيدُ عَنْ مَقْسُمٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أُغْطِيْتُ خَمْسًا لَمْ يُعْطَهُنَّ أَيُّهُ قَبْلِيِّ، وَلَا

have been sent to all people, the red and the black; I have been supported with fear the distance of one month's travel; war booty has been permitted to me, and it was not permitted to anyone before me; the earth has been made a place of prostration and a means of purification for me; and I have been given the (blessing of) intercession, but I have delayed it for my *ummah*, and it will be for those who do not associate anything with Allah.

Comments: [Hasan; this is a *da'eef isnad*]

2743. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) looked at Uhud and said: "By the One in Whose hand is the soul of Muhammad, I would not like Uhud to be turned to gold for the family of Muhammad and I spend it for the sake of Allah, then on the day I die I have two dinars left of it, unless I have set them aside to pay debts." Then he died and he did not leave behind dinars or dirhams, or male or female slaves; he left behind his shield which was held in pledge with a Jewish man for thirty *sa's* of barley.

Comments: [Its *isnad* is *saheeh*]

2744. It was narrated from Ibn 'Abbas (رضي الله عنه) that 'Umar entered upon the Messenger of Allah (ﷺ), when he was lying on a reed mat that had left marks on his side, and he said: O Prophet of Allah, why don't you have furnishings that are more comfortable than

أَقْوَلُهُنَّ فَخِرًا: بُعْثِتُ إِلَى النَّاسِ كَافَةً،
الْأَحْمَرُ وَالْأَسْوَدُ، وَبُصِرْتُ بِالرُّغْبِ مَسِيرَةَ
شَهْرٍ، وَأَجْلَتُ لِي الْغَنَائِمُ، وَلَمْ تَحُلْ لِأَحَدٍ
قَتْلِي، وَجَعَلْتُ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا،
وَأَعْطَيْتُ الشَّفَاعَةَ، فَأَخْرَجْتُهَا لِأَمْتَى، فَهَيَّ
لِمَنْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا. [راجع: ٢٢٥٦]

تخریج: حسن، وهذا إسناد ضعيف، لضعف
برید.

٢٧٤٣ - حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا ثَابِتٌ:
حَدَّثَنَا هِلَالٌ عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ
الَّذِي يَكْتُلُ نَفْرَ إِلَى أَخِدٍ قَقَانَ: «وَالَّذِي نَفْسُ
مُحَمَّدٍ يَبْدِيهِ، مَا يَبْرُئُنِي أَنْ أَخْدَا لِيَلِيْ مُحَمَّدٍ
ذَهَّاً أَنْفُقَهُ فِي سَبِيلِ اللَّهِ، أَمْوَاتُ يَوْمَ الْمَوْتِ
وَعَنِيْيِ مِنْهُ دِيْنَارَانِ، إِلَّا أَنْ أَعْدِهِمَا لِدِيْنِيْ».
قَالَ: فَمَا تَرَكَ دِيْنَارًا وَلَا دِرْهَمًا، وَلَا
عَبْدًا وَلَا وَلِيدَةً، وَتَرَكَ يَرْعَهُ رَهْنًا عِنْدَ
يَهُودِيِّ يَثْلَاثِينَ صَاعًا مِنْ شَعْبَرٍ. [راجع:
٢٧٢٤]

تخریج: إسناده صحيح.

٢٧٤٤ - حَدَّثَنَا عَبْدُ الصَّمِيدِ وَأَبْيُونُ سَعِيدٍ وَعَفَّانَ
قَالُوا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالٌ عَنْ
عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَكْتُلُ
ذَخْلَ عَلَيْهِ عُمَرُ، وَهُوَ عَلَى حَصِيرٍ فَذَأْتَ فِي
جَبَّيْهِ، قَقَانَ: يَا نَبِيَّ اللَّهِ، لَوْ أَتَعْذَّبْتُ فِرَاشاً

this? He said: "What do I have to do with this world? The likeness of me and this world is that of a rider who travels on a summer day, then seeks shade beneath a tree for a while during the day, then he moves on and leaves it."

Comments: [Its isnad is saheeh]

2745. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) fought an enemy, and he did not finish with them until he delayed 'Asr until after its time had passed. When he realized that, he said: "O Allah, those who kept us from the middle prayer, fill their houses with fire and fill their graves with fire," and words to that effect.

Comments: [Its isnad is saheeh]

2746. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) prayed Qunoot every day for an entire month, at Zuhra, 'Asr, Maghrib, 'Isha' and Fajr, at the end of every prayer. When he said, "Sami' allahu liman hamidah" in the final rak'ah, he would pray against them, against a clan of Banu Sulaim, against Ril, Dhakwan and Usayyah, and those who were behind him would say Ameen. He sent (envoys) to them, to call them to Islam, and they killed them. 'Affan said in his hadeeth: And 'Ikrimah said: This was the beginning of Qunoot.

Comments: [Its isnad is saheeh]

أَوْتَرَ مِنْ هَذَا؟ قَالَ: مَا لِي وَلِلّهُ تَبَارَكَ وَتَعَالَى؟ مَا مَثَلِي
وَمَثَلِي الدُّنْيَا، إِلَّا كَرَابِ سَارَ فِي يَوْمٍ
صَافِبٍ، فَاسْتَطَلَ تَحْتَ شَجَرَةَ سَاغَةَ مِنْ
نَهَارٍ، ثُمَّ رَاحَ وَرَرَكَهَا.

تخریج: إسناده صحيح.

٢٧٤٥ - حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا ثَابِتُ:
حَدَّثَنَا هَلَالٌ عَنْ عَمْرِمَةَ، عَنْ أَبْنَ عَبَّاسٍ
قَالَ: قَاتَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَدُوًا، فَلَمْ يَفْرُغْ مِنْهُمْ
حَتَّى أَخَرَ الْعَصْرَ عَنْ وَقْتِهَا، فَلَمَّا رَأَى ذَلِكَ
قَالَ: «اللَّهُمَّ مَنْ حَبَّسْتَنَا عَنِ الصَّلَاةِ
أُولَئِكَ بَيْتَهُمْ نَارًا، وَأَمْلَأْ قُبُورَهُمْ
نَارًا» وَنَحْرَ ذَلِكَ. [راجع: ٥٩١]

تخریج: إسناده صحيح.

٢٧٤٦ - حَدَّثَنَا عَبْدُ الصَّمِيدِ وَعَفَانُ قَالَا:
حَدَّثَنَا ثَابِتُ: حَدَّثَنَا هَلَالٌ، عَنْ عَمْرِمَةَ، عَنْ
أَبْنَ عَبَّاسٍ قَالَ: قَتَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا
مُسْتَأْنِدًا فِي الطَّهْرِ، وَالْعُصْرِ، وَالْمَغْرِبِ،
وَالْمَسَاءِ، وَالصَّبْرِ، فِي دُبْرِ كُلِّ صَلَاةٍ، إِذَا
قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، (٣٠٢/١) مِنْ
الرَّئِعَةِ الْأُخِيرَةِ، يَذْعُو عَلَيْهِمْ، عَلَى حَتَّى مِنْ
نَبِيٍّ شَلَّمَ، عَلَى رَغْلِ وَدَكْوَانَ وَعَصَيَّةَ،
وَيُؤْمِنُ مَنْ حَلَقَهُ، أَرْسَلَ إِلَيْهِمْ يَذْعُوهُمْ إِلَى
الإِسْلَامِ، فَقَتَلُوهُمْ. قَالَ عَفَانُ فِي حَدِيثِهِ:
قَالَ: وَقَالَ عَمْرِمَةَ: هَذَا كَانَ يَفْتَحُ الْفُتوَتِ.

تخریج: إسناده صحيح.

2747. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) forbade every animal that has fangs and every bird that has talons.

Comments: [Its *isnad* is *saheeh*, Muslim (1934)]

٢٧٤٧ - حَدَّثَنَا شَيْعَانُ بْنُ دَاؤِدْ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا الْحَكَمُ وَأَبُو يَشْرِ عَنْ مَتِيمُونَ أَبْنَ مَهْرَانَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ كُلِّ ذِي نَابِ منَ السَّبَاعِ، وَكُلِّ ذِي مَخْلِبٍ مِنَ الطَّيْرِ. [راجع: ٢١٩٢] تحرير: إسناده صحيح. م: (١٩٣٤)

2748. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to say: "O Allah, to You have I submitted, in You have I believed, in You have I put my trust, to You have I turned in repentance, with Your help have I fought my adversaries. I seek refuge in Your glory - there is no god but You - from Your sending me astray, for You are the Ever-Living Who does not die, but jinn and men die."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7383) and Muslim (2717)]

٢٧٤٨ - حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا أَبِي حَدَّثَنَا حُسْنِي: حَدَّثَنَا أَبْنُ بُرْيَدَةَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ يَعْفُورَ عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَشْتَرْتُ، وَبِكَ أَشْتَرْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَتَّمَتُ، وَبِكَ تَحَاضَّتُ، أَغُورُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُضْلِلَنِي، أَنْتَ الْجَئِي الَّذِي لَا تُؤْمِنُ، وَالْجِئُ وَالْأَنْسُ يَمْوُلُونَ». تحرير: إسناده صحيح. خ: (٧٣٨٣)، م: (٢٧١٧)

2749. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Dimad al-Azdi came to Makkah and saw the Messenger of Allah (ﷺ), and some young boys were following him (Dimad). He said: O Muhammad, I am suffering from possession. The Messenger of Allah (ﷺ) said: "Praise be to Allah, we seek His help and forgiveness, and we seek refuge with Allah from the evil of our own selves. Whomsoever Allah guides, none can send astray and whomsoever He sends astray, none can guide. I bear witness that

٢٧٤٩ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حَفْصَ أَبْنُ عَيَّاثَ: حَدَّثَنَا دَاؤِدُ بْنُ أَبِي هِنْدٍ عَنْ عَفْرَوْ بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَوْمٌ ضَمَادُ الْأَزْدِي مَكَّةَ، فَرَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَبَعَّوْهُ، فَقَالَ: يَا مُحَمَّدُ، إِنِّي أَغَالِبُ مِنَ الْجِنُونِ! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْحَمْدَ لِلَّهِ، تَسْعِيهِ وَتَسْتَغْفِرُهُ، وَتَنْهَوْدُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا مَنْ يَهْدِي اللَّهُ، فَلَا مُضِلٌّ لَهُ، وَمَنْ يُضْلِلُ فَلَا يَهْدِي لَهُ، وَأَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَّهُ لَا

there is no god but Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger." He said: Repeat these words to me. Then he said: I have heard poetry, geomancy and sorcery, but I have never heard anything like these words. They are so eloquent that they are like the middle of the sea (in beauty). And I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. He became Muslim, and the Messenger of Allah (ﷺ) said when he became Muslim: "On your behalf and on behalf of your people?" He said: Yes, on my behalf and on behalf of my people. Then after that, an expedition of the Prophet's Companions passed by his people, and some of them took something from them, a vessel or something else. They said: This is from Dimad's people; give it back. So they gave it back.

Comments: [Its *isnad* is *saheeh*, Muslim (868)]

2750. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Ummul-Fadl, the daughter of al-Harith brought Umm Habeebah bint 'Abbas and put her in the lap of the Messenger of Allah (ﷺ), and she (the child) urinated. Ummul-Fadl snatched her up and smacked her between her shoulders, then she took her away. The Messenger of Allah (ﷺ) said: "Give me a cup of water." And he poured it over the spot where she had urinated, then he said: "Pour water over the urine [on the ground]."

شريك له، وأشهد أنَّ مُحَمَّداً عَبْدَهُ وَرَسُولَهُ
قال: فقال: رَدَ عَلَيْهِ هَذِهِ الْكَلِمَاتِ. قَالَ: ثُمَّ
قال: لَقَدْ سَمِعْتُ الشِّعْرَ، وَالْعِيَافَةَ،
وَالْكَهَانَةَ، فَمَا سَمِعْتُ مِثْلَ هَذِهِ الْكَلِمَاتِ،
لَقَدْ بَلَغْنَ قَامُوسَ النَّحْرِ، وَإِنِّي أَشْهُدُ أَنَّ لَا
إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ
وَرَسُولُهُ. فَأَشْلَمَ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ حِينَ
أَسْلَمَ: «عَلَيْكَ وَعَلَى قَوْمِكَ؟» قَالَ: فقال:
نَعَمْ، عَلَيَّ وَعَلَى قَوْمِي. قَالَ: فَمَرَثَ سَرِيرَةَ مِنْ
أَصْحَابِ الرَّبِّ ﷺ بَعْدَ ذَلِكَ بِقَوْمِهِ، فَاصَابَ
بَعْضُهُمْ مِنْهُمْ شَيْئاً؛ إِذَا وَجَدُوا أَنَّهُ غَيْرَهَا، فَقَالُوا:
هَذِهِ مِنْ قَوْمِ ضِمَادٍ، رُدُودًا. قَالَ: فَرَدُودُهَا.
[انظر: ٣٢٧٥]

تخریج: إسناده صحيح. م: (٨٦٨).

- ٢٧٥. - حَدَّثَنَا أَبُو جَعْفَرُ الْمَدَانِيُّ قَالَ:
أَخْبَرَنَا عَبَادُ بْنُ الْعَوَامِ عَنْ مُحَمَّدٍ بْنِ
إِشْحَاقَ: حَدَّثَنَا حُسْنِيُّ بْنُ عَبْدِ اللَّهِ عَنْ
عَكْرِمَةَ، عَنْ ابْنِ عَبَاسٍ قَالَ: جَاءَتْ أُمُّ
الْفَضْلِ ابْنَةُ الْحَارِثِ يَوْمَ حَيَّةَ بْنِ عَبَاسٍ،
فَوَضَعَتْهَا فِي جَنِيرِ رَسُولِ اللَّهِ ﷺ، فَبَالَّتْ،
فَأَخْلَجَنَاهَا أُمُّ الْفَضْلِ، ثُمَّ لَكَمَتْ بَيْنَ كَعْبَيْهَا،
ثُمَّ احْتَاجَنَاهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«أُعْطِينِي قَدَحًا مِنْ مَاءٍ» فَصَبَّهُ عَلَى مَبَالِهَا،

Comments: [Its isnad is da'eef]

ئُمَّ قَالَ: «أَشْكُوا الْمَاءَ فِي سَبِيلِ الْبَوْلِ».

[راجع: ٥٦٣]

تخریج: إسناده ضعیف، حبیب بن عبد الله ضعیف.

2751. Ikrimah the freed slave of Ibn 'Abbas (رض) said: Ibn 'Abbas (رض) said: I prayed beside the Prophet (ﷺ). 'A'ishah was behind us, praying with us, and I was beside the Prophet (ﷺ), praying with him.

Comments: [Saheeh, because of corroborating evidence; this is a hasan isnad]

٢٧٥١ - حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَنْجِ: أَخْبَرَنِي زِيَادٌ: أَنَّ فَرَّغَةَ مَوْلَى لِعَبْدِ الْقَيْسِ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: صَلَّيْتُ إِلَى جَنْبِ الَّذِي وَعَاهَشَهُ خَلَقْنَا تُصْلِي مَعْنًا، وَأَنَا إِلَى جَنْبِ الَّذِي أَصْلَيْتُ مَعَهُ.

تخریج: صحيح لغيره، وهذا إسناد حسن.

2752. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) forbade ambiguous sales. Ayyoob said: Yahya explained ambiguous sales by saying: Ambiguous sales include selling what the diver is going to bring up, selling a rebellious slave, selling a lost camel, selling what is in the wombs of *an'am* animals (camels, cows, sheep), selling metal that is still in its rock, selling what is in the udders, unless it is measured out.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٢٧٥٢ - حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا أَيُوبُ بْنُ عَبْتَةَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ عَنْ بَيْعِ الْغَرَرِ.

[راجع: ٩٣٧]

قَالَ أَيُوبُ: وَقَسَرَ يَحْيَى بَيْعَ الْغَرَرِ، قَالَ: إِنَّ مِنَ الْغَرَرِ ضَرْبَةَ الْغَابِسِ، وَبَيْعُ الْغَرَرِ الْعَبْدُ الْأَيْقَنُ، وَبَيْعُ الْبَيْعِ الشَّارِدُ. وَبَيْعُ الْغَرَرِ مَا فِي بُطُونِ الْأَنْعَامِ، وَبَيْعُ الْغَرَرِ ثُرَابُ الْمَعَاوِنِ. وَبَيْعُ الْغَرَرِ مَا فِي ضُرُوعِ الْأَنْعَامِ، إِلَّا بِكَيْنِلِ.

تخریج: صحيح لغيره، وهذا إسناد ضعیف، أیوب بن عبته ضعیف.

2753. It was narrated that Ibn 'Abbas (رض) said: I saw the Messenger of Allah (ﷺ) prostrating with his arms held away from his body, and I saw the whiteness of his armpits.

٢٧٥٣ - حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِشْحَاقَ، عَنْ الشَّوَّمِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ سَاجِدًا مُخْرَبًا، حَتَّى رَأَيْتُ بَيْاضَ إِبْلِيهِ.

[راجع: ٢٤٠٥]

Comments: [Saheeh because of corroborating evidence]

2754. It was narrated that Ibn 'Abbas (رض) said: The *talbiyah* of the Prophet (ﷺ) was: "Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner."

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad*]

2754. It was narrated that Ibn 'Abbas (رض) said: Some cheese was brought to the Messenger of Allah (ﷺ) during a military campaign and he said: "Where was this made?" They said: In Persia, and we think that there is something from *maitah* [an animal that was not slaughtered properly] in it. He said: "Stick the knife in it, mention the Name of Allah and eat."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

2456. It was narrated that Ibn 'Abbas (رض) said: 'Umar came to the Prophet (ﷺ) when he was in a storage room of his and said: Peace be upon you, O Messenger of Allah, peace be upon you, may 'Umar come in?

Comments: [Its *isnad* is saheeh]

تغريب: صحيح لغيره، شريك سي، الحفظ لكنه توبيع وأربد لم يرو عنه غير أبي إسحاق.

٢٧٥٤ - حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا شَرِيكُ عَنْ أَبِيهِ إِسْحَاقَ، عَنِ الصَّحَّاْكِ، عَنْ أَبْنَى عَبَّاسِ قَالَ: كَانَتْ تَلِيَّةُ النَّبِيِّ ﷺ: «إِنَّكَ اللَّهُمَّ لَكَ تَكَبَّرْتَ لَا شَرِيكَ لَكَ لَكَ، إِنَّ الْحَمْدَ وَالْعَزْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ». [راجٍ: ٢٤٠٤]

تغريب: صحيح لغيره. وهذا إسناد ضعيف، شريك سي، الحفظ والضحاك لم يسمع من ابن عباس.

٢٧٥٥ - حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا شَرِيكُ عَنْ جَابِرٍ، عَنْ عَنْكَرَمَةَ، عَنْ أَبْنَى عَبَّاسِ قَالَ: أَبْنَى النَّبِيِّ ﷺ بِجُنَاحِهِ فِي غَرَّاءٍ، فَقَالَ: «أَبْنَى صُبْغَتْ هَذِهِ؟» قَالُوا: يُفَارِسُونَ، وَتَخْنُونَ تُرَى أَنَّهُ يُجْعَلُ فِيهَا مِنْتَةً». فَقَالَ: «أَطْعُنُوا فِيهَا (١) / (٣٠٣) بِالشَّكِينِ، وَادْكُرُوا اسْمَ اللَّهِ وَكُلُوا». [راجٍ: ٢٠٨٠]

ذكره شريك مرة أخرى، فزاد فيه: فجعلوا يضربونها بالعصي.

تغريب: حسن لغيره، وهذا إسناد ضعيف، شريك سي، الحفظ وجابر ضعيف.

٢٤٥٦ - حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا الْحَسَنُ - بْنُ عَنْ أَبِيهِ، عَنْ سَلَمَةَ بْنِ كُهْبِلِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَى عَبَّاسِ قَالَ: جَاءَ عُمَرُ إِلَيْهِ النَّبِيِّ ﷺ وَهُوَ فِي مَشْرِيَّةِ لَهُ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ

عَنْكُمْ، أَيْنَدْخُلُ عُمَرُ؟ [انظر: ٢٩٩٢]

[٢٢٢] وراجع:

تخریج: إسناده صحيح.

2757. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "If you have a dispute concerning the road, then make it seven cubits, then build, and if one neighbour asks another to let him use his wall (as a support), he should let him do so."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2758. It was narrated that Ibn 'Abbas (رض) said: When the Prophet (ﷺ) conquered Makkah, he stayed there for seventeen days, praying two rak'ahs [in the obligatory prayers that are four rak'ahs for one who is not travelling].

Comments: [A saheeh hadeeth; this is a da'eef isnad]

2759. It was narrated from Ibn 'Abbas (رض), who attributed it to the Prophet (ﷺ): "If a man's slave woman bears him a child, she becomes free when he dies." Or he said: "after he dies."

Comments: [Hasan; this is a da'eef isnad]

تخریج: حسن، وهذا إسناد ضعيف، شریک سیء الحفظ، لكنه توبیع وحسین بن عبد الله ضعیف.

2760. It was narrated that Ibn 'Abbas (رض) said: I saw the Prophet (ﷺ) praying in a single

- ٢٧٥٧ حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا شَرِيكُ عَنْ سِمَائِكَ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا اخْتَلَقْتُمْ فِي الطَّرِيقِ، فَلَمْعُوا سَبْعَ أَذْرُعَ، ثُمَّ ابْتَوَا، وَمَنْ سَأَلَ جَارَهُ أَنْ يَذْعُمَ عَلَى حَارِطِهِ، فَلَيَذْعُمْهُ». [راجع: ٢٠٩٨]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، شریک سیء الحفظ لكنه توبیع ورواية سماع عن عکرمة مضطربة.

- ٢٧٥٨ حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا شَرِيكُ عَنْ أَبْنِ الْأَصْبَحِيَّةِ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: لَمَّا فَتَحَ النَّبِيُّ ﷺ مَكَّةَ، أَقَامَ فِيهَا سَبْعَ عَشْرَةً يُصْلِي رَجُلَيْنِ. [راجع: ١٩٥٨]

تخریج: حديث صحيح، وهذا إسناد ضعيف، شریک سیء الحفظ، لكنه توبیع.

- ٢٧٥٩ حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا شَرِيكُ عَنْ حُسْنَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ رَفِيقَهُ، قَالَ: «مَنْ وَلَدَتْ مِنْهُ أُمَّةً، فَهُنَّ مُعْتَدَلُونَ عَنْ دُبُرِ مِنْهُ». أَوْ قَالَ: «بَعْدَهُ». [انظر: ٢٩١٠، ٢٩٣٧]

- ٢٧٦٠ حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا شَرِيكُ عَنْ حُسْنَيْنِ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ:

garment, wrapping himself in it, protecting himself in it from the coldness or heat of the ground.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

رأى النبي ﷺ يُصلّى في ثوب واحد
مُتوسحاً به، يُتّبِعه بِصُوله بَرَدَ الأرض
وَخَرَّها. [راجع: ٢٢٢٠]

تخریج: حسن لغیره، وهذا إسناد ضعيف،
شريك سی، الحفظ، وحسن ضعيف.

2761. It was narrated from Ibn 'Abbas (رض) that a Bedouin came to the Prophet (ﷺ) and spoke eloquently and the Prophet (ﷺ) said: "In eloquence there is (an impact like that of) magic and in some poetry there is wisdom."

Comments: [Saheeh because of corroborating evidence]

٢٧٦١- حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَمَائِلِ بْنِ حَرْبٍ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَى عَبَّاسِ: أَنَّ أَغْرَابِيَا جَاءَ إِلَى النَّبِيِّ ﷺ، فَكَلَّمَ بِكَلَامِ بَيْنِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنَ الْبَيْانِ سُخْرَةً، وَإِنَّ مِنَ الشِّفَرِ حُكْمًا.»

[راجع: ٢٤٢٤]

تخریج: صحيح لغیره، وهذا إسناد ضعيف، روایة سماک عن عکرمة مضطربة.

2762. It was narrated that Ibn 'Abbas (رض) said: A group of Quraish gathered in the Hijr and swore an oath by al-Lat and al-'Uzza, and by Manat the third one, and Na'ilah and Isaf, [saying]: If we see Muhammad, we will go to him as one man, and will not leave him until we kill him. Then his daughter Fatimah (رض) came weeping, and entered upon the Messenger of Allah (ﷺ) and said: These people of Quraish have sworn an oath against you, that if they see you, they will come to you as one man and kill you, and there is no one among them who will not have a share in your killing. He said: "O my daughter, bring me water for wudoo'." Then he did wudoo' and entered upon them in the mosque,

٢٧٦٢- حَدَّثَنَا إِسْحَاقُ بْنُ عَيْشَى: حَدَّثَنَا يَحْيَى بْنُ شَلَّيْمَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَى عَبَّاسِ قَالَ: إِنَّ الْمُتَلَّا مِنْ قُرْيَشٍ اجْتَمَعُوا فِي الْحِجْرِ، فَتَعَاهَدُوا بِاللَّاتِ وَالْأُزْرَى، وَمَنَّةَ الْأَلْيَةِ الْأُخْرَى، وَنَائِلَةَ وَإِسَافِ: لَوْ قَدْ رَأَيْتَ مُحَمَّداً، لَقَدْ فَعَلْنَا إِلَيْهِ قِيَامَ رَجْلٍ وَاحِدٍ، فَلَمْ تَفَارِفْ حَتَّى فَتَلَّهُ. فَأَقْبَلَتِ ابْنَةُ فَاطِمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا بَكِيَ، حَتَّى دَخَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: هَؤُلَاءِ الْمُلَأُ مِنْ قُرْيَشٍ، لَقَدْ تَعَاهَدُوا عَلَيْكَ، لَوْ قَدْ رَأَوْكَ، لَقَدْ فَاعَاهُدُوا عَلَيْكَ فَقَتَلُوكَ، فَلَمْ يَتَّهِمْ رَجْلٌ إِلَّا قَدْ عَرَفَ نَصِيبَهُ مِنْ دَوْلَكَ. فَقَالَ: «يَا بُنْيَةَ أُرْبَيِ وَضُوَّةَ» فَتَوَهَّمَ، ثُمَّ

and when they saw him they said: Here he is. Then they lowered their gaze, i.e., fell asleep, and their chins sunk onto their chests. They stayed where they were and did not look up at him, and the Messenger of Allah (ﷺ) came and stood over them. He took a handful of dust and said, "May these faces be made ugly!", Then he threw it at them and no one was hit by that dust but he was among those who were slain as *kafirs* on the day of Badr.

Comments: [Its *isnad* is *hasan*]

دَخَلَ عَلَيْهِمُ الْمَسْجِدَ، فَلَمَّا رَأَوْهُ، قَالُوا:
هَا هُوَ ذَا، وَخَفَضُوا أَبْصَارَهُمْ، وَسَقَطَتْ
أَذْقَانُهُمْ فِي صُدُورِهِمْ، وَعِقِرُوا فِي
مَحَاجِلِهِمْ، فَلَمْ يَرْفَعُوا إِلَيْهِ بَصَرًا، وَلَمْ يَقْنُمْ
إِلَيْهِ مِنْهُمْ رَجُلٌ، فَأَقْبَلَ رَسُولُ اللَّهِ
حَتَّى قَامَ عَلَى رُءُوسِهِمْ، فَأَخَذَ قَبْضَةً مِنَ
الثَّرَابِ فَقَالَ: «شَاهِتُ الْوُجُوهَ» ثُمَّ حَصَبَهُمْ
بِهَا، فَمَا أَصَابَ رَجُلًا مِنْهُمْ مِنْ ذَلِكَ
الْحَصَى حَصَى إِلَّا قُتِلَ يَوْمَ بَدْرٍ كَافِرًا.

[انظر: ٣٤٨٥]

تخریج: إسناده حسن.

2763. Ibn 'Abbas (رض) said: I was seated behind the Prophet (ﷺ) on his mount and he said to me: "O boy, I will teach you some words: be mindful of Allah and Allah will take care of you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah. The pens have been lifted and the pages have dried. If the nation wanted to benefit you with anything that Allah has not decreed for you, they would never be able to do that, and if they wanted to harm you with anything that Allah has not decreed for you, they would never be able to do it.

Comments: [A *saheeh hadith*]

٢٧٦٣ - حَدَّثَنَا يَحْيَى بْنُ إِشْحَاقَ: حَدَّثَنَا
ابْنُ لَهِيَةَ عَنْ نَافِعِ بْنِ يَزِيدٍ: أَنَّ أَبْنَى بْنَ
الْمُحَاجِجَ حَدَّثَهُ: أَنَّ حَنَشًا حَدَّثَهُ: أَنَّ ابْنَ
عَبَاسِ حَدَّثَهُ قَالَ: كُنْتُ رِدْفَ الْئَيْمَنِ
فَقَالَ لِي: «يَا غُلَامُ، إِنِّي مُحَدِّثُكَ حَدِيثًا،
احْفَظِ اللَّهَ يَحْفَظُكَ، احْفَظِ اللَّهَ تَجْدِهَ
تُجَاهِهَكَ، إِذَا سَأَلْتَ فَاسْأُلِ اللَّهَ، وَإِذَا
اسْتَعْنَتِ، فَاسْتَعِنْ بِاللَّهِ، فَقَدْ رُفِعَتِ
الْأَقْلَامُ، وَجَفَّتِ الْكُتُبُ، فَلَوْ جَاءَتِ الْأُمَّةُ
يَتَعَوَّلُكَ يَشْيُءُ لَمْ يَكُنْهِ اللَّهُ غَرَّ وَجَلَ لَكَ،
لَمَا اسْتَطَاعْتِ، وَلَوْ أَرَادَتِ أَنْ تَنْزُكَ يَشْيُءُ
لَمْ يَكُنْهِ اللَّهُ لَكَ، مَا اسْتَطَاعْتِ». [راجع:
٢٦٦٩، وانظر: ٢٨٠٣]

تخریج: حديث صحيح، ابن لهيجة سی، الحفظ لكن رواه عنه ابن المقرئ، وهو من روی
عنه قبل احتراق كتبه، ثم هو متتابع.

2764. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه) used to go out to pass water, then he would wipe his hands with dust. I would say: O Messenger of Allah, water is close to you. He would say: "How do I know? I may never reach it." On another occasion Yahya said: I was with the Messenger of Allah (صلوات الله عليه) and he went out and passed water, then he did *tayammum*, and it was said to him: Water is close to us.

Comments: [Hasan]

تخریج: حسن، ابن لهبیة سیء الحفظ، لكن رواه عنه ابن المبارك، وداویته عنه صالحة.

2765. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلوات الله عليه) offered five prayers in Mina.

Comments: [Its *isnad* is *saheeh*]

2766. The Messenger of Allah (صلوات الله عليه) was optimistic and not superstitious, and he liked good names.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because Laith bin Abu Sulaim is *da'eef*]

تخریج: صحيح لنیره، وهذا إسناد ضعيف، لضعف لیث بن أبي سلیم.

2767. It was narrated from Ibn 'Abbas (رضي الله عنه) that he saw 'Abdullah bin al-Harith praying, and his hair was braided and tied up at the back. He went and started to undo it, and he did not object to that. Then (when he finished

2764 - حدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ وَمُوسَى بْنُ دَاؤِدَ قَالَا: حَدَّثَنَا ابْنُ لَهْبَيْةَ عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، قَالَ يَحْيَى: عَنِ الْأَغْرِجِ، وَلَمْ يَقُلْ مُوسَى: عَنِ الْأَغْرِجِ، عَنْ حَشْشِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ فَيَهْرِقُ النَّمَاءَ فَيَتَمَسَّخُ بِالثَّرَابِ، فَأَقُولُ: يَا رَسُولَ اللَّهِ، إِنَّ النَّمَاءَ مِنْكَ قَرِيبٌ. قَالَ: «مَا أَذْرِي، لَعَلَّيْ لَا أَبْلُغُهُ» قَالَ يَحْيَى مَرْأَةً أُخْرَى: كُنْتَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَخَرَجَ، فَأَهْرَاقَ النَّمَاءَ، فَبَيْسَمَ، فَقَبَلَ لَهُ: إِنَّ النَّمَاءَ مِنَّا قَرِيبٌ. [راجع: ٢٦١٤]

تخریج: حسن، ابن لهبیة سیء الحفظ، لكن رواه عنه ابن المبارك، وداویته عنه صالحة.

2765 - حدَّثَنَا أَشْوَدُ بْنُ غَامِرٍ قَالَ: أَخْبَرَنَا أَبُو كُذِيْنَهُ عَنِ الْأَغْمَشِ، عَنِ الْحَكْمَ، عَنْ مَقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الرَّبِيعَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَفَسَ صَلَوَاتِ يَمِنِي. [راجع: ٢٧٠٠]

تخریج: إسناده صحيح.

2766 - حدَّثَنَا أَشْوَدٌ: حدَّثَنَا هُرَيْمٌ عَنْ لَيْثٍ، عَنْ عَكْرِمَةَ، (١/ ٣٠٤) عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَقَاعِدُ وَلَا يَتَطَيَّبُ، وَيَعْجِجُ الْإِسْمُ الْحَسَنُ. [راجع: ٢٢٢٨]

تخریج: صحيح لنیره، وهذا إسناد ضعيف، لضعف لیث بن أبي سلیم.

2767 - حدَّثَنَا يَحْيَى بْنُ عَبَّاسَ: حدَّثَنَا وَشَدِينُ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ ابْنِ الْأَشْجَعِ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصْلِي وَرَأْسَهُ مَغْتُوصَ مِنْ وَرَائِهِ، فَقَامَ وَرَأَاهُ وَجْهَنَ يَحْلُمُ

praying) he turned to Ibn 'Abbas and said: What do you have to do with my hair? He said: I heard the Messenger of Allah (ﷺ) say: "The likeness of this one is that of a man who prays with his hands tied behind his back."

Comments: [A saheeh hadeeth]

2768. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "Avoid drinking from green glazed pitchers, gourds and varnished jars; drink from water-skins."

Comments: [A saheeh hadeeth and its isnad is da'eef]

تخریج: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2769. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book, and the mushrikeen wanted the Persians to prevail against the Byzantines, because they were idol-worshippers. The Muslims mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said to him: "They will certainly be defeated." Abu Bakr mentioned that to them and they said: Let us set a deadline: if they prevail, you will have such and such, and if we prevail, we will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned

وأقرَّ له الآخرُ، ثُمَّ أقبلَ إلى ابْنِ عَبَّاسٍ فَقَالَ: مَا لَكَ وَرَأَيْتِ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «إِنَّمَا مَثُلَ هَذَا، كَمَلَ الَّذِي يُصْلِي وَهُوَ مَكْتُوفٌ». [انظر: ٢٩٠٢، ٢٩٠٣]

تخریج: حديث صحيح، م: (٤٩٢)، رشدين ضعيف، لكنه نوع.

2768. - حَدَّثَنِي مُعاوِيَةُ بْنُ عَمْرُو قَالَ: حَدَّثَنَا زَابِيَةُ: حَدَّثَنَا سِمَاكُ بْنُ حَزَبٍ عَنْ عَمَّرَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَبَيْوَا أَنْ تَشْرِبُوْا فِي الْحَتْمِ، وَالدَّبَاءِ، وَالْمُرْفَتِ، وَاشْرِبُوْا فِي السَّقَاءِ». [راجع: ٢٦٠٧، ٢٤٠٦]

وَانْظُرْ: [٢٤٧٦]

تخریج: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2769. - حَدَّثَنِي مُعاوِيَةُ: حَدَّثَنَا أَبُو إِنْحَاقَ عَنْ سُقِيَانَ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْمُسْلِمُونَ يُجْتَوْنَ أَنْ تَظْهَرَ الرُّومُ عَلَى فَارِسَ، لَا هُمْ أَهْلُ كِتَابٍ، وَكَانَ الْمُشْرِكُونَ يُجْتَوْنَ أَنْ تَظْهَرَ فَارِسٌ عَلَى الْرُومِ، لَا هُمْ أَهْلُ أُوْثَانٍ، فَذَكَرَ ذَلِكَ الْمُسْلِمُونَ لِأَبِي بَكْرٍ، فَذَكَرَ أَبُو بَكْرٍ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَمَا إِنْهُمْ سَيِّئَمُونَ» فَذَكَرَ ذَلِكَ أَبُو بَكْرٍ لَهُمْ، فَقَالُوا: اجْعَلْ بَيْتَنَا وَبَيْتَكَ أَجْلًا، فَإِنْ ظَهَرُوا، كَانَ لَكَ كَذَا وَكَذَا، وَإِنْ ظَهَرُنَا كَانَ لَنَا كَذَا وَكَذَا فَاجْعَلْ بَيْتَهُمْ أَجْلًا حَمْسَ سِينَ، فَلَمْ يَظْهَرُوا، فَذَكَرَ

that to the Prophet (ﷺ) and he said: "Why didn't you make it within ten years?" - Sa'eed said: Less than ten years -. Then the Byzantines prevailed after that. That is what Allah said:

1. Alif-Lam-Meem.
2. The Romans have been defeated
3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.
4. Within three to nine years [ar-Room 30:1-4].

And the Byzantines were defeated, then they prevailed after that. "The decision of the matter, before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians)" [ar-Room 30:4]. He said: The Muslims will rejoice at the victory granted by Allah.

Comments: [Its *isnad* is *saheeh*]

2770. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said: The Prophet (ﷺ) said: "Two believers met at the gate of Paradise, a rich believer and a poor believer, who had been in this world. The poor man was admitted to Paradise and the rich man was detained for as long as Allah willed, then he was admitted to Paradise, where he met the poor man who said: O my brother, what

ذلِكَ أَبُو بْكَرٍ لِّلَّهِي بِسْمِهِ، فَقَالَ: «أَلَا جَعَلْتَ أَرْأَهُ قَالَ: دُونَ الْعَشْرِ» - قَالَ: وَقَالَ سَعِيدٌ: الْبُضْعُ مَا دُونَ الْعَشْرِ - قَالَ: فَظَاهَرَتِ الرُّؤُمُ بَعْدَ ذَلِكَ، فَذلِكَ قَوْلُهُ ثَمَانِيٌّ: «الَّتِي ۝ عَلِيَّتِ الرُّؤُمُ ۝ فِي أَنَّى الْأَرْبَعِينَ وَهُمْ يَنْتَهُونَ ۝ بَعْدَ عَلَيْهِمْ سَبْطَيْكُ ۝ فِي يَصْعِبِ رِسْكٍ» - قَالَ: فَعَلِيَّتِ الرُّؤُمُ، ثُمَّ عَلِيَّتْ بَعْدُ، قَالَ: «إِلَهُ الْأَمْرُ مِنْ قَبْلٍ وَمِنْ بَعْدٍ وَيَوْمَئِذٍ يَفْرَخُ الْمُؤْمِنُونَ ۝ يَتَسْرِي اللَّهُ» قَالَ: يَفْرَخُ الْمُؤْمِنُونَ يَتَسْرِي اللَّهُ. [راجع: ٢٤٩٥]

تعریف: ابن ساده صحیح.

٢٧٧٠ - حَدَّثَنَا حُسْنِيُّ: حَدَّثَنَا دُونِيُّدُ عَنْ سَلْمٍ ابْنِ بَشِيرٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ بِسْمِهِ: «الْقَنْقَى مُؤْمِنًا عَلَى بَابِ الْجَنَّةِ، مُؤْمِنٌ غَيْرِهِ، وَمُؤْمِنٌ فَقِيرٌ، كَانَا فِي الدُّنْيَا، فَأُذْجِلَ الْفَقِيرُ الْجَنَّةَ، وَجُنِسَ الْقَنْقَى مَا شَاءَ اللَّهُ أَنْ يُعْجِزَ، ثُمَّ أُذْجِلَ الْجَنَّةَ، فَلَقِيَهُ الْفَقِيرُ، فَقَوْلُهُ: أَيُّ أَخِي، مَاذَا

kept you? By Allah, you were detained so long that I feared for you. He said: O my brother, I was detained after you (moved on) in a terrible, harsh way, and I could not reach you until I sweated so much that if a thousand camels who had all eaten a bitter plant drank it, they would be able to quench their thirst from that sweat.

Comments: [Its isnad is da'eef]

2771. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers, hollowed-out stumps and varnished jars, and he forbade mixing dates once they begin to ripen (*balh*) with unripe dates that have begun to take on a red or yellow colour (*zahw*). I said: O Ibn 'Abbas, what do you think about a man who makes his *nabeedh* in his green earthenware jar that is like a bottle, and he drinks it at night? He said: No, refrain from what the Messenger of Allah (ﷺ) forbade to you.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

2772. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) came, after he had been ill, and circumambulated the House on a camel. He had with him a crooked stick, and every time he passed by it (the Black Stone), he touched it with it. When he had finished his *tawaf*, he dismounted and prayed two *rak'ahs*.

حَبَّنِكَ؟ وَاللَّهُ لَقِدْ احْتِسَتْ حَتَّىٰ جَفَّ
عَلَيْكَ. فَيَقُولُ: أَنِي أَخِي، إِنِي حُسِنْتُ بِمَذَلَّةٍ
مَحِسَّنَا قَطِيعًا كَرِبَاهَا، وَمَا وَصَلْتُ إِلَيْكَ حَتَّىٰ
سَأَلَّ مِنِي مِنَ الْعَرْقِ، مَا لَوْ زَرَّةُ أَلْفٌ تَبِيرِ
كُلُّهَا آكِلَّهُ حَضِي لَصَدَرَتْ عَنْهُ رِوَاءً».

تخریج: إسناده ضعيف، دوید مجہول.

٢٧٧١ - حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا تَزِيدُ
ابْنَ عَطَاءَ عَنْ حَبِيبٍ - يَعْنِي ابْنَ أَبِي عَمْرَةَ -
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ
اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ
الدُّنْيَا، وَالْحَتْمِ، وَالْكَبِيرِ، وَالْمُرْفَقِ، وَأَنِ
يُخْلَطُ الْبَلْحُ بِالرَّهْوِ. [راجع: ٢٤٩٩]

قَالَ: قُلْتُ: يَا ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا:
أَرَأَيْتَ الرَّجُلَ يَجْعَلُ تَبِيَّدَةً فِي حَرَّةٍ حَضْرَاءَ،
كَانَهَا قَارُورَةً، وَيَسْرَهُ مِنَ الْلَّيلِ؟ قَالَ:
لَا، أَنْتَ هُوَ عَمَّا نَهَاكُمْ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
تخریج: حديث صحيح، وهذا إسناد ضعيف،
اضعف تزید بن عطاء وقد توبع.

٢٧٧٢ - حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا تَزِيدُ -
يَعْنِي ابْنَ عَطَاءَ - عَنْ تَزِيدَ - يَعْنِي ابْنَ أَبِي زِيَادٍ -
عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ قَدِ اشْتَكَى، قَطَافَ
بِالْبَيْتِ عَلَى تَبِيرِ، وَمَقْعَدٍ مِنْجَنِ، كُلُّمَا مَرَّ عَلَيْهِ
إِسْلَامَهُ بِهِ، فَلَمَّا فَرَغَ مِنْ طَوَافِهِ، أَنَّا فَصَلَّى
رَكْعَتَيْنِ. [راجع: ١٨٤١]

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

2773. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) said: "No man should lie with another man (under the same cover) and no woman should lie with another woman (under the same cover)."

Comments: [A *saheeh hadeeth*]

تخریج: حديث صحيح، وهذا إسناد ضعيف، لضعف بزید بن عطاء ويزید بن أبي زياد.

تخریج: حديث صحيح، وهذا إسناد ضعيف، لضعف بزید بن عطاء ويزید بن أبي زياد.

2773 - حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سَمَاكِ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَأْتِي الرَّجُلُ الرَّجُلَ، وَلَا النِّسَاءُ النِّسَاءَ». [انظر:

[٢٨٧٢، و مرسلاً برقم: ٢٨٧١]

2774. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the prohibition on alcohol was revealed, they said: O Messenger of Allah, what about those who have died and who used to drink alcohol? Then the verse was revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93].

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

2775. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the *qiblah* was changed, it was said: O Messenger of Allah, (what about) those who died and who used to pray facing Jerusalem? Then the words were revealed: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

2774 - حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سَمَاكِ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَّلَ تَحْرِيمُ الْخَمْرِ، قَالُوا: يَا رَسُولَ اللَّهِ، الَّذِينَ مَاتُوا وَهُمْ يَشْرِبُونَ الْخَمْرَ، فَتَرَكَ: «لَيْسَ عَلَى الَّذِينَ مَاتُوا وَعَسُوا أَقْتَلِعَتْ جُنُاحٌ فِيهَا طَمِيرًا» إِلَى آخِرِ الآية (المائدة: ٩٣) [راجع: ٢٠٨٨]

تخریج: صحيح لغيره. وهذا إسناد ضعيف، روایة سماك عن عكرمة مضطربة.

2775 - حَدَّثَنَا خَلْفُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سَمَاكِ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: لَمَّا حُوَّلَتِ الْقِبَلَةِ قَبْلَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الَّذِينَ مَاتُوا وَهُمْ يُصْلَوُنَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ: «وَمَا كَانَ اللَّهُ لِيُضِيعَ (١٤٣) إِيمَانَكُمْ» (البقرة: ٣٠٥ / ١) [راجع: ٢٦٩١]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، روایة سماك عن عكرمة مضطربة.

2776. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) used to pray Witr with three (rak'ahs), reciting "Sabbih isma Rabbikal-A'la (Glorify the Name of your Lord, the Most High) [al-A'la 87], "Qul ya ayyuhal-kafiroon (Say (O Muhammad (ﷺ)) to these *Mushrikoon* and *Kafiroon*): O Al-Kafiroon (disbelievers)" [al-Kafiroon 109] and "Qul Huwallahu Ahad (Say (O Muhammad (ﷺ))): "He is Allah, (the One)" [al-Ikhlas 112].

Comments: [A saheeh hadeeth]

2777. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) said: "I have been commanded to prostrate on seven bones: the forehead, - and he pointed to his nose - the two hands, the two knees and the toes, and not to tuck up my garment or hair."

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

- ٢٧٧٦ - حَدَّثَنَا شَرِيكُ عَنْ مُحَوَّلٍ، عَنْ مُسْلِمِ الْبَطْرَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبْدَ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ يَكْتُلُ بُوْرِيْ بِلَاثَ: «سَجِّلْ أَسْرَ رَبِّكَ الْأَنْعَمَ» وَ «فَلْ يَكْتُلَ الْكَافِرُونَ» وَ «فَلْ هُوَ اللَّهُ أَحَدٌ». [راجع: ٢٧٢٠]

تخریج: حديث صحيح، شريك سی، الحفظ، لكنه توبع.

- ٢٧٧٧ - حَدَّثَنَا يَحْيَى بْنُ إِشْحَاقَ قَالَ: أَخْبَرَنَا وَهِبْتُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَلْوَسَ عَنْ أَبِيهِ، عَنْ أَبِي عَبْدَ اللَّهِ قَالَ: أَمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَغْطِمِ الْجَهَةِ - وَأَشَارَ يَدِهِ إِلَى أَنفِهِ - وَالنَّذْنِيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْأَصْبَاعِ، وَلَا أَكْفُ النَّيْابَاتِ، وَلَا الشَّعْرَ. [راجع: ١٩٢١]

تخریج: استاده صحيح. خ: (٨٠٩)، م: (٤٩٠).

2778. Abu Nadrah narrated: Ibn 'Abbas (رض) was on this *minbar* and he said: The Messenger of Allah (ﷺ) sought refuge with Allah following every prayer from four things. He would say: "O Allah, I seek refuge with You from the torment of the grave; O Allah, I seek refuge with You from the torment of Hell; O Allah, I seek refuge with You from trials and tribulations (*fitan*) both visible

- ٢٧٧٨ - حَدَّثَنَا يَحْيَى بْنُ إِشْحَاقَ: حَدَّثَنَا الْبَرَاءُ بْنُ عَبْدِ اللَّهِ الْقَنْوَنِيُّ مِنْ أَنْقَيْهِمْ قَالَ: سَوْفَتُ أَبَا نَضْرَةَ يُحَدِّثُ قَالَ: كَانَ رَسُولُ عَبْدِ اللَّهِ يَكْتُلُ بُوْرِيْ بِلَاثَ: كَانَ رَسُولُ اللَّهِ يَكْتُلُ بُوْرِيْ بِلَاثَ كُلَّ صَلَاةً مِنْ أَرْبَعَ: يَكْتُلُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَزْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَتْنَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ،

and invisible; O Allah, I seek refuge with You from the *fitnah* of the one-eyed liar (the *Dajjal*)."

Comments: [Its *isnad* is *saheeh*]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْأَغْوَى
الْكَدَابِ». [راجع: ٢٦٦٧]

تخریج: إسناده صحيح، خ: (٤٢٥٧)، م: (١٢٦٦).

2779. It was narrated from Ibn 'Abbas (رض) from the Prophet (ﷺ): "Whoever is killed striving to ward off an injustice done to him is a martyr."

Comments: [*Saheeh* because of corroborating evidence; but it is *munyati'* (interrupted)]

٢٧٧٩- حَدَّثَنَا مُوسَى بْنُ دَوَادَ قَالَ: حَدَّثَنَا
إِبْرَاهِيمَ بْنَ سَعْدٍ عَنْ أَبِيهِ، عَنْ أَبْنَ عَبَّاسٍ
عَنِ النَّبِيِّ ﷺ: «مَنْ قُتِلَ دُونَ مَظْلَمَةٍ، فَهُوَ
شَهِيدٌ». [راجع: ٥٩٠]

تخریج: صحيح لغيره، وهذا إسناد منقطع،
والد إبراهيم لم يسمع من ابن عباس.

2780. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) sent his letter to Chosroes with a man and instructed him to give it to the ruler of Bahrain, and the ruler of Bahrain gave it to Chosroes. When he read it, he tore it up. He [the narrator] said: I think Ibn al-Musayyab said: The Messenger of Allah (ﷺ) prayed against them, that they would be utterly torn apart.

Comments: [Its *isnad* is *saheeh*]

٢٧٨٠- حَدَّثَنَا مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ
سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ أَبْنِ شَهَابٍ:
أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ أَبْنَ
عَبَّاسٍ أَخْبَرُهُ: أَنَّ النَّبِيِّ ﷺ بَعَثَ بِكَتَابِهِ إِلَى
كَسْرَى مَعَ رَجُلٍ، وَأَمْرَهُ أَنْ يَذْقُنَهُ إِلَى عَظِيمِ
الْبَحْرَيْنِ، فَذَاقَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كَسْرَى،
فَلَمَّا قَرَأَهُ خَرَقَهُ قَالَ: فَحَبِّتُ: أَنَّ أَبْنَ
الْمُسَيْبِ قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ
أَنْ يُمَرِّقُوا كُلَّ مُمَرَّقٍ [راجع: ٢١٨٤]

تخریج: إسناده صحيح، خ: (٦٤).

2781. It was narrated that Ibn 'Abbas (رض) said: I prayed behind the Messenger of Allah (ﷺ) and I saw him holding his arms away from his body, and I saw the whiteness of his armpits.

Comments: [*Saheeh* because of corroborating evidence]

٢٧٨١- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ:
حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِيهِ إِسْحَاقَ، عَنِ
الْتَّمِيمِيِّ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: تَدَبَّرْتُ صَلَةَ
رَسُولِ اللَّهِ ﷺ فَرَأَيْتُهُ مُحَوِّيَا، فَرَأَيْتُ بَيْاضَ
إِنْطِينَ. [راجع: ٢٧٥٣]

تخریج: صحيح لغيره، التميمي لم يرو عنه غير أبي إسحاق.

2782. It was narrated from Ibn 'Abbas (رضي الله عنه) that when the Messenger of Allah (صلوات الله عليه وسلم) halted at Marraz-Zahran during his 'umrah, news reached the Companions of the Messenger of Allah (صلوات الله عليه وسلم) that Quraish were saying: They have no energy because they are so lean. His Companions said: How about if we slaughter some of our mounts, and eat their meat and drink its broth, then tomorrow when we enter upon the people, we will have some energy? He said: "Do not do that; rather gather what you have in your sacks." So they collected it and spread it out on leather mats, then they ate until they were full, and each of them took some to put in his sack. Then the Messenger of Allah (صلوات الله عليه وسلم) set off and entered the mosque, then he sat near the Hija and uncovered his right shoulder, then he said: "The people should not see any sign of weakness in you." Then he touched the Corner, then he started (tawaf) and when he disappeared from sight after the Yemeni corner, he walked until he reached the corner where the Black Stone is. Quraish said: They are not content just to walk; they are as lively as gazelles! He did that in three circuits, and it was Sunnah. Abut-Tufail said: Ibn 'Abbas (رضي الله عنه) told me that the Prophet (صلوات الله عليه وسلم) did that during the Farewell Pilgrimage.

Comments: [Its isnad is qawi]

٢٧٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ رَجَبِيَا - عَنْ عَبْدِ اللَّهِ - يَعْنِي ابْنَ عُمَرَ - عَنْ أَبِي الطَّفْلِيِّ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَمَّا نَزَّلَ مِنَ الظَّهَرَانِ فِي عُمْرَةِهِ، بَلَغَ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: أَنَّ قُرَيْشًا تَقُولُ: مَا يَتَبَاعَثُونَ مِنَ الْعَجَبِ، فَقَالَ أَصْحَابُهُ: لَوْ أَنْتُمْ رَجُلًا مِنْ ظَهَرِنَا، فَأَكُلُّنَا مِنْ لَحْمِهِ، وَحَسْنُونَا مِنْ مَرْقِهِ، أَضْبَحْنَا عَنْدَنَا جِينَ نَدْخُلُ عَلَى الْقَوْمِ وَبِنَا جَنَاحَةً؟ قَالَ: «لَا تَنْقُلُوا، وَلَكُنْ أَجْمَعُوا لَيْ مِنْ أَرْوَادِكُمْ» فَجَمَعُوا لَهُ، وَبَسَطُوا الْأَنْطَاعَ، فَأَكَلُوا حَتَّى تَوَلَّوا، وَحَتَّى كُلُّ وَاجِدٍ مِنْهُمْ فِي جَرَابِهِ، ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ حَتَّى دَخَلَ الْمَسْجِدَ، وَقَعَدَتْ قُرَيْشٌ تَحْرُكُ الْجِبْرِ، فَاضْطَبَّعَ بِرَدَائِهِ، ثُمَّ قَالَ: «لَا يَرَى الْقَوْمُ فِيْكُمْ عَيْزَةً» فَاسْتَأْتَ الرَّئْنَ، ثُمَّ دَخَلَ حَتَّى إِذَا تَقَبَّلَ بِالرَّئْنِ الْيَمَانِيِّ، سَقَى إِلَى الرَّئْنِ الْأَشْوَدِ، فَقَاتَ قُرَيْشٌ: مَا يَرْضَوْنَ بِالْمَسْنَى، أَهْمَمُهُمْ لَيَتَفَرَّوْنَ نَقْرَ الطَّيَّاءِ، فَفَعَلَ ذَلِكَ ثَلَاثَةَ أَطْوَافٍ، فَكَانَتْ سُنَّةً. قَالَ أَبُو الطَّفْلِيِّ: وَأَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ فَعَلَ ذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [راجع: ٢٢٢٠]

تخریج: إسناده قوي.

2783. It was narrated that Ibn 'Abbas (رض) said: A beautiful woman used to pray behind the Messenger of Allah (ﷺ). Some of the people would go forward to stand in the front row so as not to see her, and some would lag behind to stand in the back row, and when they bowed they would look from under their armpits. Then Allah revealed concerning her the words: "To Us are known those of you who hasten forward, and those who lag behind" [al-Hijr 15:24].

Comments: [Its *isnad* is *da'eef* and its *matn* (text) is *munkar* (objectionable)]

2784. It was narrated from Ibn 'Abbas (رض) that a Jewish woman gave the Messenger of Allah (ﷺ) some poisoned mutton. He sent word to her, asking: "What made you do what you did?" She said: I wanted, if you were a Prophet, that Allah would tell you about it, and if you were not a Prophet then I would have rid the people of you. When the Messenger of Allah (ﷺ) felt any pain because of that, he would be treated with cupping. On one occasion he travelled, and when he entered *ihram*, he felt some pain because of that and was treated with cupping.

Comments: [Its *isnad* is *saheeh*]

2785. Katheer bin 'Abdullah bin 'Amr bin 'Awf al-Muzani narrated from his father, from his grandfather, that the Messenger of Allah

٢٧٨٣ - حَدَّثَنَا سُرِيْجُ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ عَفْرَوْنَ بْنَ مَالِكِ الْكُرْبَى، عَنْ أَبِي الْجَوْزَاءِ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: كَانَتْ امْرَأَةً حَسْنَاءَ تُصْلَى خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَكَانَ بَعْضُ النَّفَرِ يَسْتَقْدِمُ فِي الصَّفَّ الْأَوَّلِ لِتَلَاهَا يَرَاهَا، وَيَسْتَأْجِرُ بَعْضَهُمْ حَتَّى يَكُونَ فِي الصَّفَّ الْمُؤْخَرِ، فَإِذَا رَأَعَنْ نَظَرَ مِنْ تَحْتِ إِنْطِيَّهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي شَأْنِهَا: «وَلَقَدْ عَلِمْنَا الشَّتَّارِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الشَّتَّارِينَ» (الحجر: ٢٤).

تخریج: إسناده ضعيف ومتنا منكر، عمرو بن مالك الكري لا يوثر توسيعه عن غير ابن حبان.

٢٧٨٤ - حَدَّثَنَا سُرِيْجُ: حَدَّثَنَا عَبَادُ عَنْ جَلَالِ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ امْرَأَةً مِنَ الْهُنْدِ أَهْدَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاةً مَسْمُومَةً، فَأَرْسَلَ إِلَيْهَا، فَقَالَ: «مَا حَمَلْتَ عَلَى مَا صَنَعْتِ؟» قَالَتْ: أَخْبَيْتُ أَوْ أَرَدْتُ إِنْ كُنْتَ تَبْيَأُ فَإِنَّ اللَّهَ يَسْطِيلُكَ عَلَيْهِ، وَإِنْ لَمْ تَكُنْ تَبْيَأُ أُرْبِحُ النَّاسَ مِنْكِ! قَالَ: وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَجَدَ مِنْ ذَلِكَ شَيْئًا أَخْتَجَمْ، (١/٣٠٦) قَالَ: فَسَافَرَ مَرَّةً، فَلَمَّا أَخْرَمَ وَجَدَ مِنْ ذَلِكَ شَيْئًا، فَأَخْتَجَمْ.

تخریج: إسناده صحيح.

٢٧٨٥ - حَدَّثَنَا حُشَيْرٌ: حَدَّثَنَا أَبُو أُوقَسٍ: حَدَّثَنَا كَثِيرٌ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ عَوْفٍ الْمُرْنَيِّ عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ

(ﷺ) allocated to Bilal bin al-Harith al-Muzani the mines of al-Qabaliyyah, both the upper and lower part and where the land is suitable for cultivation, and he did not give him anything that rightfully belonged to any Muslim. And the Prophet (ﷺ) wrote a document for him: "In the Name of Allah, the Most Gracious, the Most Merciful. This is what Muhammad the Messenger of Allah has given to Bilal bin al-Harith al-Muzani: he has given him the mines of al-Qabaliyyah, both the upper and lower part, and where the land is suitable for cultivation, and he has not given him anything that rightfully belongs to any Muslim."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

2786. A similar report was narrated from Ibn 'Abbas (رض) from the Prophet (ﷺ).

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

تخریج: حسن لغيره، وهذا إسناد ضعيف، أبو أويس ضعيف من جهة حفظه.

2787. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) and his Companions did 'Umrah from Ji'ranah; they trotted around the House three times and walked four times.

Comments: [Its *isnad* is *qawi*]

2788. It was narrated from 'Ikrimah, from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ)

أقطع بلال بن الحارث المزني معاون القبلة: جلسيها وغوريها، وحيث يصلح للزرع من قديس، ولم يعطه حق مسلم، وكتب له النبي ﷺ: بسم الله الرحمن الرحيم، هذا ما أعطي محمد رسول الله بلال بن الحارث المزني، أعطاه معاون القبلة: جلسيها وغورتها، وحيث يصلح للزرع من قديس، ولم يعطه حق مسلم".

تخریج: حسن لغيره، وهذا إسناد ضعيف، أبو أويس فيه كلام من جهة حفظه.

٢٧٨٦ - حدثنا حسين: حدثنا أبو أويس قال: حدثني ثور بن زيد مؤمن بي الدليل بن بكر بن إيناثة عن عكرمة، عن ابن عباس عن النبي ﷺ مثله.

تخریج:

٢٧٨٧ - حدثنا سريج ويونس قالا: حدثنا حماد - يعني ابن سلمة - عن عبد الله بن عمّان، عن أبي الطفيل، عن ابن عباس: أن رسول الله ﷺ وأصحابه اعتمروا من جعرانة، فرملوا بالبيت ثلاثة، ومشوا أربعاً. [راجع: ٢٢٢٠]

تخریج: إسناده قوي.

٢٧٨٨ - حدثنا سريج: حدثنا حماد - يعني ابن سلمة - عن عطاء العطار، عن عكرمة،

said: "Let him give a dinar in charity, and if he cannot find a dinar, then half a dinar."

Comments: [Saheeh mawqoof; this is a da'ef jiddan isnad]

عن ابن عباس : أَنَّ رَسُولَ اللَّهِ قَالَ :
يَتَصَدَّقُ بِدِينَارٍ ، فَإِنْ لَمْ يَجِدْ دِينَارًا ، فَيَضْعِفُ
دِينَارًا .

تخریج: صحيح موقوفاً، وهذا إسناد ضعيف جداً.

2789. It was narrated from Kuraib that Ummul-Fadl bint al-Harith sent him to Mu'awiyah in Syria. He said: So I came to Syria and did her errand, then the month of Ramadan began when I was in Syria, and we saw the new moon on the night before Friday. Then I came to Madinah at the end of the month and 'Abdullah bin 'Abbas (رض) asked me about the new moon. He said: When did you see the new moon? I said: We saw it on the night before Friday. He said: Did you see it? I said: Yes and the people saw it and fasted, and Mu'awiyah fasted. He said: But we saw it on the night before Saturday, we will carry on fasting until we complete thirty days or we see it [the new moon of Shawwal]. I said: Is not the sighting and fasting of Mu'awiyah sufficient for you? He said: No; this is the command of the Prophet (ﷺ).

Comments: [Its isnad is saheeh]

2790. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "If Allah wills good for a person, He gives him knowledge and understanding of religion."

Comments: [Its isnad is saheeh]

٢٧٨٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ ذَوْدُ الْهَاثِبِيُّ :
حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ جَعْفَرٍ - قَالَ :
أَخْبَرَنِي مُحَمَّدٌ - يَعْنِي ابْنَ أَبِي حُرْمَةَ - عَنْ
كُرَيْبٍ : أَنَّ أُمَّ الْفَضْلَ بْنَ الْخَارِبَ بَعْثَتْ إِلَى
مُعَاوِيَةَ بِالشَّامِ ، قَالَ : فَقَدِيمْتُ الشَّامَ ، فَقَضَيْتُ
حَاجَجَهَا ، وَأَشْهَدَ عَلَيْ زَمْقَانَ ، وَأَنَا بِالشَّامِ ،
فَرَأَيْنَا الْهِلَالَ لَيْلَةَ الْجُمُعَةِ ، ثُمَّ قَدِيمَتِ الْمَيْدِيَّةِ
فِي آخِيرِ الشَّهِيرِ ، فَسَأَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسَ ،
ثُمَّ ذَكَرَ الْهِلَالَ ، قَالَ : مَنْ رَأَيْتُمُ الْهِلَالَ ؟
فَقُلْتُ : رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ . فَقَالَ : أَنْتُ رَأَيْتَهُ ؟
فَقُلْتُ : نَعَمْ ، وَرَاهَ النَّاسُ وَضَامُوا ، وَضَامَ
مُنَاوِيَّةً . قَالَ : لَكُنَّ رَأَيْنَاهُ لَيْلَةَ الشَّبِّ ، فَلَا
لَيْلَالَ نَضُومُ حَتَّى تُكْبَلَ ثَلَاثَيْنَ أَوْ نَرَاهُ . فَقُلْتُ :
أَوْلَأَ تَكْتُنِي بِرُؤُونِي مُعَاوِيَةَ وَصَيَّابِيَّةَ ؟ فَقَالَ : لَا ،
هَذَّذَا أَمْرُ النَّبِيِّ ﷺ .

تخریج: إسناده صحيح، م: (١٠٨٧).

٢٧٩٠ - حَدَّثَنَا سُلَيْمَانُ قَالَ : أَخْبَرَنَا إِسْمَاعِيلُ
قَالَ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ
عَنْ أَبِيهِ ، عَنْ ابْنِ عَبَّاسٍ : أَنَّ النَّبِيِّ ﷺ قَالَ :
مَنْ يُرِيدُ اللَّهُ بِهِ خَيْرًا يُعْنَهُ فِي الدِّينِ .

تخریج: إسناده صحيح.

2791. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to turn right and left in his prayer without twisting his neck.

Comments: [Its isnad is saheeh]

٢٧٩١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ: حَدَّثَنَا القُضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ قَالَ: حَدَّثَنِي ثُورٌ عَنْ عَكْرَمَةَ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْتَمِسُ فِي صَلَاتِهِ يَوْمًا وَشَمَالًا، وَلَا يَلْوِي عُنْقَةً.

تخریج: إسناده صحيح.

2792. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his Companions did 'Umrah from Ji'ranah, and they wrapped their rida's (upper garments) under their arms. Yoonus said: And they threw (the ends) over their left shoulders.

Comments: [Its isnad is qawi]

٢٧٩٢ - حَدَّثَنَا شُرَيْحٌ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَادٌ - يَعْنِي أَبْنَ سَلْمَةَ - عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرُوا مِنْ جِهَةِ الْمَدِينَةِ، فَاضْطَبَعُوا أَرْدِيَتَهُمْ تَحْتَ أَطْبَاطِهِمْ. حَدَّثَنَا يُونُسُ: جَعَلُوا أَرْدِيَتَهُمْ، قَالَ يُونُسُ: وَقَدْ فُرِّهَا عَلَى عَوَاقِفِهِمُ الْيُشَرَّى.

تخریج: إسناده قوي.

2793. It was narrated from Ibn 'Abbas (رضي الله عنه) that Quraish said: Muhammad and his companions have been exhausted by the fever of Yathrib. When the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came in the year he did 'umrah, he said to his Companions: "Trot around the House three times to show the mushrikeen your strength." And when they did that, Quraish said: They are not exhausted by it.

Comments: [Its isnad is saheeh]

٢٧٩٣ - حَدَّثَنَا شُرَيْحٌ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَادٌ - يَعْنِي أَبْنَ سَلْمَةَ - عَنْ أَبِي طَهْبٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ فَرِيشَةَ قَالَتْ: إِنَّ مُحَمَّدًا وَأَصْحَابَهُ قَدْ وَهَتَّهُمْ حَمَى يُثْرِبُ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعَاوِي الَّذِي اعْتَمَرَ فِيهِ، قَالَ لِأَصْحَابِهِ: «أَرْمُلُوا بِإِلَيْتِكُمْ ثَلَاثًا لِيَرِي الْمُشْرِكُونَ قُوَّتُكُمْ» فَلَمَّا رَمَلُوا، قَالَ فَرِيشَةُ: مَا وَهَتَّهُمْ. [راجع: ٢٦٣٩]

تخریج: إسناده صحيح.

2794. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Jibreel took Ibraheem to Jamratul-Aqabah,

٢٧٩٤ - حَدَّثَنَا يُونُسُ: أَخْبَرَنَا حَمَادٌ عَنْ عَطَاءَ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ

where the *Shaitan* appeared to him; he struck him with seven pebbles and he sank into the ground. Then he took him to *al-Janiratal-Wusta*, where the *Shaitan* appeared to him; he struck him with seven pebbles and he sank into the ground. Then he came to *al-Jamratul-Quswa* [the furthest *Jamrah*] where the *Shaitan* appeared to him; he struck him with seven pebbles and he sank into the ground. Then he came to *al-Jamratul-Quswa* [the furthest *Jamrah*] where the *Shaitan* appeared to him; he struck him with seven pebbles and he sank into the ground. And when Ibraheem wanted to slaughter his son Ishaq, [the latter] said to his father: O my father, tie me up so that I will not shake, lest my blood come on you when you slaughter me. So he tied him up, but when he took out the blade and wanted to slaughter him, a call came from behind him: "O Abraham! You have fulfilled the dream" [as-Saffat [37:104,105].

Comments: [Its *isnad* is *da'eef*]

2795. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The Black Stone came from Paradise and it was whiter than snow, until the sins of the people of *shirk* turned it black."

Comments: [Its *isnad* is *da'eef*]

تخریج: إسناده ضعيف، عطاء بن الساب
اختلط.

جُبِيرٌ دَهَبَ يَابْرَاهِيمَ إِلَى جَمْرَةِ الْعَقْبَةِ،
فَعَرَضَ لَهُ الشَّيْطَانُ، فَرَمَاهُ بِسَبْعِ حَصَبَاتٍ،
فَسَأَخَ، ثُمَّ أَتَى بِهِ الْجَمْرَةِ الْوُسْنَى، فَعَرَضَ
لَهُ الشَّيْطَانُ، فَرَمَاهُ بِسَبْعِ حَصَبَاتٍ، فَسَأَخَ،
ثُمَّ أَتَى بِهِ الْجَمْرَةِ الْقَصْوَى، فَعَرَضَ لَهُ
الشَّيْطَانُ، فَرَمَاهُ بِسَبْعِ حَصَبَاتٍ، فَلَمَّا
أَرَادَ إِبْرَاهِيمَ أَنْ يَدْبَعَ ابْنَهُ إِسْحَاقَ، قَالَ
لِإِبْرَاهِيمَ: يَا أَبَتِ، أُوْقِنُّ لَا أُضْطَرِبُ، فَيَتَضَعَّ
عَلَيْكَ (٣٠٧/١) مِنْ ذَمِّي إِذَا دَعَتَنِي.
فَشَدَّهُ، فَلَمَّا أَخَدَ الشَّرْقَةَ فَأَرَادَ أَنْ يَدْبَعَهُ،
نُودِيَ مِنْ خَلْفِهِ: «أَنْ يَا إِبْرَاهِيمُ ۝ ۝
صَدَقْتَ الرُّؤْيَا» (الصفات: ١٠٥، ١٠٤)

[راجع ٢٧٠٧]

تخریج: إسناده ضعيف، عطاء بن الساب
اختلط.

2795 - حَدَّثَنَا يُوسُفُ: حَدَّثَنَا حَمَادٌ عَنْ
عَطَاءَ بْنِ السَّائبِ، عَنْ سَعِيدِ بْنِ جُبِيرٍ، عَنْ
ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ، وَكَانَ أَشَدَّ بَيَاضًا
مِنَ النَّلْجِ، حَتَّى سَوَدَهُ طَهَّارًا أَهْلَ السَّرِّكِ».

تخریج: إسناده ضعيف لاختلاط عطاء، قوله: "الحجر الأسود في الجنة" صحيح شواهد.

2796. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The [Black] Stone will be raised on the Day of Resurrection with two eyes with which to see and a tongue with which to speak, and it will testify

2796 - حَدَّثَنَا يُوسُفُ: حَدَّثَنَا حَمَادٌ عَنْ عَبْدِ
اللَّهِ بْنِ عُثْمَانَ بْنِ حُشَيْمٍ، عَنْ سَعِيدِ بْنِ
جُبِيرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيَعْنَشَ الْحَجَرُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانٌ

for everyone who touched it with due respect."

Comments: [Its isnad is *qawi*]

يَصِرُّ بِهِمَا، وَلِسَانٌ يَنْطَقُ بِهِ، وَيَشْهُدُ عَلَى
مَنْ اسْتَلَمَ بِحَقِّهِ.

تخریج: إسناده قوي.

2797. Abdullah bin 'Uthman bin Khuthaim told us... and he mentioned [a similar report] except that he said: "The *Rukn* (Corner) will be raised"

Comments: [A *saheeh hadeeth*]

٢٧٩٧ - حَدَّثَنَا مُؤْمِلٌ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ عَمَّارٍ بْنُ حُشَيْمٍ، فَذَكَرَهُ إِلَّا أَنَّهُ
قَالَ: «يَعْثُرُ الرُّوْثُ».

تخریج: حديث صحيح.

2798. It was narrated that Ibn 'Abbas (رض) said: "I was commanded to use the *miswak*, until I thought that Qur'an or Revelation would be sent down to me concerning it." The Prophet ﷺ said that.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*]

٢٧٩٨ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ
عَنْ أَبِي إِسْحَاقِ، عَنْ التَّبِيِّمِيِّ، عَنْ أَبْنِ
عَبَّاسٍ قَالَ: «لَقَدْ أُمِرْتُ بِالسَّوَاكِ، حَشِّيَّ
رَأَيْتُ اللَّهَ سَيِّئَ عَلَيَّ بِهِ قُرْآنًا، أَوْ وَحْيًا»
الثَّيِّبَيْلِيُّ بِكِيلَةُ فَائِلُ هَذَا. [راجع: ٢١٢٥]

تخریج: حسن لغيره، وهذا إسناد ضعيف،
التعيي في عداد المجهولين.

2799. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) used to recite in *Fajr* prayer on Friday, *Alif-Lam-Meem Tanzeel* (*Soorat as-Sajdah*) and *Hal ata 'alal-insan heenun minad-dahr* (*Soorat al-Insan*).

Comments: [A *saheeh hadeeth*]

٢٧٩٩ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ
عَنْ أَبِي إِسْحَاقِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ
ابْنِ عَتَّابٍ : أَنَّ الثَّيِّبَيْلِيَّ كَانَ يَقْرَأُ فِي صَلَاةِ
الْفَجْرِ مِنْ يَوْمِ الْجُمُعَةِ: «الاتَّهُو تَهِيلُ»
الْسَّجْدَةُ وَ «هَلْ أَنْتَ عَلَى الْإِسْكَنِ بِيَنِ
الْأَذْغَرِ». [راجع: ٢٤٥٧]

تخریج: حديث صحيح.

2800. It was narrated from Shu'bah, the freed slave of Ibn 'Abbas: When Ibn 'Abbas (رض) did *ghusl* in the case of *janabah*, he would scoop water with his right hand onto his left and wash it seven times before putting it into the vessel. On one occasion he forgot

٢٨٠٠ - حَدَّثَنَا زَيْدُ بْنُ هَارُونَ: أَخْبَرَنَا أَبْنُ
أَبِي ذَئْبٍ عَنْ شَعْبَةَ مَوْلَى أَبْنِ عَبَّاسٍ: أَنَّ أَبْنَ
عَبَّاسٍ كَانَ إِذَا أَغْشَلَ مِنَ الْجَنَاحَيْهِ أَفْرَغَ بِيَدِهِ
الْيَمِينِ عَلَى الْيَمِينِيِّ، فَعَسَلَهَا سَبْعًا، قَبْلَ أَنْ
يَذْسِحَهَا فِي الْأَنَاءِ، فَتَسَبَّيَ مَرَّةً كُمْ أَفْرَغَ عَلَى

how many times he had scooped water onto his hand, so he asked me [Shu'bah]: How many times did I scoop water? I said: I do not know. He said: May you be bereft of your mother! Why don't you know? Then he did *wudoo'* as for prayer, then he poured water over his head and body. He said: This is how the Messenger of Allah (ﷺ) used to purify himself, i.e., do *ghusl*.

Comments: [Saheeh because of corroborating evidence]

2801. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When Allah, may He be glorified and exalted, revealed the words, "And warn your tribe (O Muhammad ﷺ) of near kindred" [ash-Shu'ara 26:214], the Prophet (ﷺ) went to as-Safa and climbed it, then he called out, "Ya sabahah!" (a cry of alarm). The people gathered around him; some men came themselves, and others sent envoys (to find out what was happening). The Messenger of Allah (ﷺ) said: "O Banu 'Abdul-Muttalib, O Banu Fihir" and so on (calling each clan). "Do you think that if I told you there was a cavalry at the bottom of this mountain, wanting to attack you, would you believe me?" They said: Yes. He said: "I am a warner to you ahead of a severe punishment." Abu Lahab said: May you perish for the rest of the day! Did you call us only for this? Then Allah, may He be glorified and exalted, revealed the words: "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!" [al-Masad 111:1].

يَدِهِ، فَسَأَلَنِي: كَمْ أَفْرَنْتُ؟ قَلَّتْ: لَا
أَذْرِي، قَالَ: لَا أُمَّ لَكَ، وَلَمْ لَا تَذْرِي؟ ثُمَّ
تَوَضَّأَ وَضْوَةً لِلصَّلَاةِ، ثُمَّ يُبَيِّضُ الْمَاءَ عَلَى
رَأْسِهِ وَجَسَدِهِ، قَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ
يَعْلَمُ بِتَطَهُّرِهِ، يَعْنِي يَتَسْبِيلُ.

تَحْرِيقٌ: صَحِيحٌ لِغَيْرِهِ، دُونَ قَوْلِهِ: «فَسَلَّمَهَا
سَيِّدًا»، وَهَذَا إِسْنَادٌ ضَعِيفٌ، شَعْبَةُ بْنُ دِينَارٍ سَيِّدُ
الْحَفْظِ.

٢٨٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ تَمِيرٍ عَنِ الْأَعْمَشِ،
عَنْ عَفْرَوْ بْنِ مَرْءَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «وَلَذِكْرِ
عَبْرَتْكَ الْأَقْرَبَاتِ» (الشِّعْرَاءُ: ٢١٤) قَالَ: أَتَى
إِلَيْهِ يَعْلَمُ الصَّفَا، فَصَعَّدَ عَلَيْهِ، ثُمَّ نَادَى: «يَا
صَبَا حَاكَاهُ» فَاجْتَمَعَ النَّاسُ إِلَيْهِ، يَبْيَنُ رَجُلٌ يَحْيِي
إِلَيْهِ، وَيَبْيَنُ رَجُلٌ يَعْثُثُ رَسُولَهُ، قَالَ رَسُولُ
اللَّهِ يَعْلَمُ: «يَا بَنِي عَبْدِ الْمُطَلِّبِ، يَا تَبَّيْ فَهِيرُ، يَا
تَبَّيْ، يَا تَبَّيْ، أَرَأَيْتُمْ لَوْ أَخْرَجْتُكُمْ أَنْ خَلَّا
بِسَقْعَهُ هَذَا الْجَبَلُ، تُرِيدُ أَنْ تُغَيِّرَ عَلَيْكُمْ،
صَدَقَمُونِي؟» قَالُوا: نَعَمْ. قَالَ: «فَإِنِّي نَذِيرٌ
لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ» قَالَ أَبُو لَهَبٍ: يَا
لَكَ سَائِرَ الْيَوْمِ، أَمَا دَعَوْتَنَا إِلَّا لِهَذَا؟ قَالَ
اللَّهُ عَزَّ وَجَلَّ: «لَيَكُنْ يَدَاهَا لِهَبَرٍ وَتَبَّةً»

(المد: ١). (راجع: ٢٥٤٤)

تَحْرِيقٌ: إِسْنَادٌ صَحِيحٌ، ح: (٤٩٧١)، م: (٢٠٨).

Comments: [Its isnad is saheeh, al-Bukhari (4971) and Muslim (208)]

2802. It was narrated that Ibn Jurajj said: 'Ikrimah the freed slave of Ibn 'Abbas told me that Ibn 'Abbas told him: The Prophet (ﷺ) shared out some sheep among his Companions on the Day of Sacrifice and said: "Slaughter them for your 'Umrah, for they will be sufficient for that." And Sa'd bin Abi Waqqas got a male goat.

٢٨٠٢ - حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ أَبِي جُرَيْجٍ قَالَ: أَخْبَرَنِي عَنْكُمْ مَوْلَى أَبْنِ عَبَّاسٍ رَعْمٌ: أَنَّ أَبْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسَمَ عَمَّا تَوَمَ الظَّهِيرَةَ فِي أَصْحَابِهِ وَقَالَ: «اذْبُحُوهَا لِعُمْرَتِكُمْ، فَإِنَّهَا تُخْزِي عَنْكُمْ» فَأَصَابَتْ سَعْدَ بْنَ أَبِي وَقَاصِ شَيْسٍ .
تخریج: إسناده صحيح.

Comments: [Its isnad is saheeh]

2803. It was narrated from Ibn 'Abbas (رضي الله عنه) that he was riding behind the Prophet (ﷺ), who said: "O young boy, shall I not tell you of some words by which Allah may benefit you?" I said: Of course. He said: "Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him in front of you. Acknowledge Him at times of ease and He will acknowledge you (and help you) at times of hardship. If you ask, ask of Allah; if you seek help, seek help from Allah. The Pen has been lifted with regard to what will be, so if all of mankind wanted to benefit you with something that Allah has not decreed for you, they will not be able to do it, and if they wanted to harm you with something that Allah has not decreed for you, they will not be able to do it. Know that there is a great deal of good in patiently bearing what is disliked,

٢٨٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا كَهْفَمُ بْنُ الْحَسَنِ عَنِ الْحَجَّاجِ بْنِ الْفَرَافِصَةِ - قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَآتَنَا فَدْ رَأْيَتُهُ فِي طَرِيقٍ، فَسَأَلَمُ عَلَيَّ، وَآتَنَا صَيْئَ - رَفِعَهُ إِلَيَّ أَبْنِ عَبَّاسٍ، أَوْ أَشَنَّهُ إِلَيَّ أَبْنِ عَبَّاسٍ. قَالَ: وَحَدَّثَنَا هَمَّامُ بْنُ يَحْيَى أَبُو عَبْدِ اللَّهِ صَاحِبُ الْبَصَرِيِّ، أَشَنَّهُ إِلَيَّ أَبْنِ عَبَّاسٍ. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ لَهِيَةَ وَنَافِعَ بْنُ يَزِيدَ الْمَضْرِيَّانِ عَنْ قَيْسِ بْنِ الْحَجَّاجِ، عَنْ حَنْشِ الصَّنْعَانِيِّ، عَنْ أَبْنِ عَبَّاسٍ - وَلَا أَخْنُطُ خَدِيثَ بَعْضِهِمْ مِنْ بَعْضٍ - أَللَّهُ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَا غَلَمُّ أَوْ يَا غَلَمُّ أَلَا أَعْلَمُكَ كَلِمَاتٍ يَنْتَعَكَ اللَّهُ بِهِنَّ؟» فَقَالَ: بَلَى. قَالَ: «اَحْفَظْ اللَّهُ يَحْفَظُكَ، اَحْفَظْ اللَّهُ تَحْفِذُهُ أَمَّا مَاكَ، تَعْرَفُ إِلَيْهِ فِي الرَّخَاءِ، يَعْرِفُكَ فِي الشَّدَّةِ، وَإِذَا سَأَلْتَ، فَاسْأَلِ اللَّهَ، وَإِذَا

victory comes with patience and relief comes with distress and with hardship comes ease."

Comments: [A *saheeh hadeeth*]

اشتَقْتَ فَاسْتَقِنْ بِاللَّهِ، قَدْ جَفَ الْقَلْمُ بِمَا
هُوَ كَابِنُ، فَلَوْ أَنَّ الْخَلْقَ كُلُّهُمْ جَيْبِيْاً أَرَادُوا
أَنْ يَتَعَوَّكُ شَيْئاً لَمْ يَكُنْهُ اللَّهُ عَلَيْكَ، لَمْ
يَقْدِرُوا عَلَيْهِ، وَإِنْ أَرَادُوا أَنْ يَصْرُوكُ شَيْئاً
لَمْ يَكُنْهُ اللَّهُ عَلَيْكَ، لَمْ يَقْدِرُوا عَلَيْهِ، وَأَغْلَمْ
أَنْ فِي الصَّرْرِ عَلَى مَا تَكْرَهُ خَيْرًا كَثِيرًا، وَأَنْ
الصَّرْرُ مَعَ الصَّرْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكُرْبِ،
(٣٠٨/١) وَأَنَّ مَعَ الصَّرْرِ نُشْرًا.

تخریج: حديث صحيح.

2804. It was narrated that Ibn 'Abbas (رض) said: I came with some boys of Banu 'Abdul-Muttalib, riding a donkey, when the Prophet (ﷺ) was praying. We let the donkey loose to graze in front of him, and he did not interrupt his prayer. And two young girls of Banu 'Abdul-Muttalib came racing, and the Prophet (ﷺ) separated them, but he did not interrupt his prayer. And a lamb fell in front of him and he did not interrupt his prayer.

Comments: [A *hasan hadeeth*]

٢٨٠٤ - حَدَّثَنَا الأَشْجَعِيُّ: حَدَّثَنَا أَبِي عَنْ
سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيلٍ، عَنْ الْحَسَنِ
الْعَرَبِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا
وَغَلَامٌ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حَمَارٍ،
وَالثَّيْرَ بِهِ فِي الصَّلَاةِ، قَالَ: فَأَرْخَيْنَا بَيْنَ
أَيْدِينَا نَزْعَنِي، فَلَمْ يَقْطُعْ. قَالَ: وَجَاءَتِ
جَارِيَتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ سَسَّيَانَ، فَقَرَعَ
الثَّيْرَ بِهِ بَيْنَهُمَا، فَلَمْ يَقْطُعْ، وَسَقَطَ جَذْنِي،
فَلَمْ يَقْطُعْ.

تخریج: حديث حسن.

2805. It was narrated from Ibn 'Abbas (رض) that one of the wives of the Prophet (ﷺ) did *ghusl* following *janabah*. Then the Prophet (ﷺ) came and did *ghusl* with her left over water. She said: I did *ghusl* from it. The Messenger of Allah (ﷺ) said: "Nothing makes water *najis* (impure)."

Comments: [Saheeh because of corroborating evidence]

٢٨٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ قَالَ:
حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ، عَنْ عُكْرَمَةَ، عَنْ
ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ نِسَاءِ الَّتِي
أَشْتَقَتْ مِنْ جَنَابَةِ، فَجَاءَتِ الَّتِي
مِنْ فَضْلِهَا، فَقَالَتْ: إِنِّي أَغْشَلْتُ مِنْهُ. قَالَ
رَسُولُ اللَّهِ ﷺ: إِنَّ الْمَاءَ لَا يَنْجَسِّهُ شَيْءٌ.

تخریج: صحيح لغيره.

2806. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Nothing makes water *najis* (impure)."

Comments: [Saheeh because of corroborating evidence]

٢٨٠٦ - حَدَّثَنَا وَكَبِيعُ عَنْ سُعْدَيْنَ، عَنْ سَيْمَالِيْكِ ابْنِ حَرْبٍ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمَاءُ لَا يَتَجَسَّمُ شَيْئًا». [راجع: ٢١٠٠]

تخریج: صحيح لغیره، وهو مكرر: (٢١٠٠).

2807. A similar report was narrated from Ibn 'Abbas (رض).

Comments: [Shaykh Ahmad Shakir said: This is an explanation of the previous *isnad*]

٢٨٠٧ - قَالَ أَبِي فِي حَدِيثِهِ: حَدَّثَنَا يَهُ وَكَبِيعُ فِي الْمُصَنَّبِ عَنْ سُعْدَيْنَ، عَنْ سَيْمَالِيْكِ، عَنْ عَكْرِمَةَ، ثُمَّ جَعَلَهُ بَعْدَ عَنْ ابْنِ عَبَّاسٍ.

تخریج: قال الشيخ أحمد شاکر: هذا بيان للإسناد السابق.

2808. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "'Umrah in Ramadan is equivalent to Hajj.'

Comments: [A saheeh hadeeth; this is a *da'eef isnad*]

٢٨٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ تَمِيرٍ: حَدَّثَنَا أَبِي لَيْلَى عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْعُمَرَةُ فِي رَمَضَانَ تَفْدِيلٌ حَجَّةٌ». [راجع: ٢٠٢٥]

تخریج: حديث صحيح، وهذا سند ضعيف لسوء حفظ ابن أبي ليلى.

2809. A similar report was narrated from Ibn 'Abbas (رض) from the Prophet (ﷺ).

Comments: [A saheeh hadeeth]

٢٨٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ تَمِيرٍ قَالَ: وَأَخْبَرَنَا حَجَّاجُ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ.

تخریج: حديث صحيح.

2810. It was narrated that Sa'eed bin Abil-Hasan said: A man came to Ibn 'Abbas (رض) and said: O Abul-Abbas, I am a man who makes these images. What do you advise me with regard to them? He said: Come closer. So he came closer, and he said: Come closer. So he came closer, until he placed his hand on his head. He said: I will tell you what I heard from the Messenger of Allah (ﷺ). He

٢٨١٠ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ يَحْيَى - يَقْوِي ابْنَ أَبِي إِشْحَاقٍ - ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: جَاءَ رَجُلٌ إِلَيْهِ ابْنُ عَبَّاسٍ، قَالَ: يَا أَبَا الْعَبَّاسِ، إِنِّي رَجُلٌ أَصْرَرُ هَذِهِ الصُّورَ، وَأَضْنَنُ هَذِهِ الصُّورَ، فَأَقْتَنَتِ فِيهَا؟ قَالَ: أَذْنُ مِنِّي. فَلَذَا مِنْهُ قَالَ: أَذْنُ مِنِّي. فَلَذَا مِنْهُ، حَتَّى وَضَعَ يَدَهُ عَلَى

said: "Every image-maker will be in the Fire, and every image he made will be given a soul and will punish him in Hell." If you must do that, then make trees and that which has no soul.

Comments: [Its isnad is saheeh, Muslim (2110)]

رأييه، قال: أتباكَ بما سمعت من رسول الله ﷺ؟ سمعت رسول الله ﷺ، يقول: «كُلُّ مُصَوّرٍ فِي التَّارِ، يُعْجَلُ لَهُ بِكُلِّ صُورَةٍ صَوْرَهَا تَفْسِنْ تَعْذِيْهُ فِي جَهَنَّمَ» فَإِنْ كُنْتَ لَا بُدَّ فَاعْلِمْ، فَاجْعَلِ الْشَّجَرَ وَمَا لَا تَفْسِنْ لَهُ.

[راجع: ١٨٦٦، ٢١٦٢، وانظر: ٣٣٩٤].

تخریج: إسناده صحيح، م: (٢١١٠).

2811. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas (رض), asking him about five things. Ibn 'Abbas said: People are saying that Ibn 'Abbas is corresponding with the Harooriyah (i.e. the Khawarij). Were it not for (fear of) concealing knowledge, I would not have written to him. Najdah wrote to him (saying): Tell me, did the Messenger of Allah (ﷺ) take women on campaigns with him? Did he give them a share (of the booty)? Did he kill children? At what point is an orphan no longer considered to be such? And about the khumus - who is it for? Ibn 'Abbas wrote to him saying: The Messenger of Allah (ﷺ) did take women on campaigns with him so that they might treat the wounded, and they were not given any share, but they were given something from the booty. The Messenger of Allah (ﷺ) did not kill children, so do not kill children, unless you have knowledge such as al-Khadir had about the boy whom he killed, so you kill the *kafir* and leave the believer. And you wrote

٢٨١١ - حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونِ الرَّغْفَارِيِّيُّ قال: حَدَّثَنِي جَعْفَرٌ عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرَيْمَرَ قَالَ: كَتَبَ نَجْدَةً إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خَمْسٍ يَخْلَالِي، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ النَّاسَ يَرْعَمُونَ أَنَّ ابْنَ عَبَّاسٍ يَكَابِيْهِ الْحَرُورِيَّةَ، وَلَوْلَا أَنِّي أَخَافُ أَنْ أُكْثِمَ عَلَيْنِي لَمْ أَكْتُبْ إِلَيْهِ. كَتَبَ إِلَيْهِ نَجْدَةً: أَمَا بَعْدُ، فَأَخْرِزْنِي: هَلْ كَانَ رَسُولُ اللهِ ﷺ يَغْزُو بِالنِّسَاءِ مَعَهُ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ يَسْهُمْ؟ وَهَلْ كَانَ يَقْتُلُ الصَّيْبَانَ؟ وَمَمَّا يَقْضِي بِهِمْ الْيَتَمَّ؟ وَأَخْرِزْنِي عَنِ الْخَمْسِ لِمَنْ هُوَ؟ فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ كَانَ يَغْزُو بِالنِّسَاءِ مَعَهُ، فَيَنْدَوِينَ الْمَرْضَى، وَلَمْ يَكُنْ يَضْرِبُ لَهُنَّ يَسْهُمْ، وَلَكِنَّهُ كَانَ يَخْذِيْهِنَّ مِنَ الْغَنِيمَةِ، وَإِنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصَّيْبَانَ، وَلَا يَقْتُلُ الصَّيْبَانَ إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْحَاضِرُ مِنَ الصَّيْبَانِ الَّذِي قَتَلَهُ، فَقَتَلَ الْكَافِرَ، وَتَدَعَ الْمُؤْمِنَ، وَكَتَبَ شَائِئِي عَنِ شَيْءِ الْيَتَمِّ مَمَّا يَقْضِي بِهِ وَلَعْمَرِي إِنَّ الرَّجُلَ تَبَثُّ لِحْيَتَهُ وَهُوَ ضَعِيفُ الْأَخْذِ

and asked me when the orphan is no longer considered to be such. Indeed, a man's beard may grow but he may still be incapable of getting his due from others, but when he can look after his affairs like other people, then he is no longer regarded as an orphan. And with regard to the *khunus* and who it is for, we used to think that it was for us, but our people have denied it to us.

Comments: [A *saheeh hadeeth*, Muslim (1812)]

2812. It was narrated from 'Abdullah bin 'Abbas (رضي الله عنه) that when the Messenger of Allah (صلوات الله عليه وسلم) got up to pray in the middle of the night, he would say: "O Allah, to You be all praise; You are the Light of the heavens and the earth and all that are in them. To You be all praise; You are the Sustainer (and Maintainer) of the heavens and the earth and all that are in them. To You be all praise; You are the Lord of the heavens and the earth and all that are in them. To You be all praise; You are the Truth, Your word is true, Your promise is true, the meeting with You is true, Paradise is true, Hell is true, and the Hour is true. O Allah, to You I submit, in You I believe, in You I put my trust, to You I repent, with Your help I dispute, and to You I refer for judgement. So forgive me all that I have done and all that is remaining, all that I have done in secret and all I have done openly. You are my God, there is no god but You."

Comments: [Its *isnad* is *saheeh*, Muslim (769)]

لتشبيه، فإذا كان يأخذ لتشبيه من صالح ما يأخذ الناس، فقد ذهب أثيم، وأمام الحسن
فإنا نحن نرى الله لنا فائي ذلك علينا فؤمانا.
[راجع ٢٢٣٥، ٢٩٤١].

تخریج: حدیث صحیح، م: (١٨١٢).

٢٨١٢ - قرأت على عبد الرحمن: مالك عن أبي الربي التمكي، عن طاوس، عن عبد الله بن عباس: أن رسول الله ﷺ كان إذا قام إلى الصلاة من جوف الليل، يقول: «اللهم لك الحمد، أنت نور السموات والأرض ومن فيها، ولَكَ الْحَمْدُ، أَنْتَ فِيَّ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَزُعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَهَنَّمُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالشَّاعِرُ حَقٌّ، الْهَمَّ لَكَ أسلمت، وبِكَ آمنت، وَعَلَيْكَ توكّلت، وإليك أتبت، وبِكَ تخاصمت، وإليك حاكمت، فاغفر لي ما فدّمت وأخّرت، وأشرّت وأغتنمت، أنت إلهي، لا إله إلا أنت». [راجع ٢٧١٠]

تخریج: إسناده صحیح، م: (٧٦٩).

2813. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) used to pray on a small mat of palm fibre.

Comments: [Saheeh because of corroborating evidence]

٢٨١٣ - (٣٠٩) حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ رَأْيَدَةَ وَعَبْدُ الصَّمَدِ: حَدَّثَنَا رَأْيَدَةَ عَنْ سِمَاكِ، عَنْ عِكْرَمَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عَلَى الْخُمُرَةَ. [راجع: ٢٤٢٦]

تخریج: صحيح لغیره.

2814. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "Some poetry is wisdom and some eloquence is magic."

Comments: [Saheeh because of corroborating evidence]

٢٨١٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ، عَنْ عِكْرَمَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ الشَّرِّ حُكْمًا، وَإِنَّ مِنَ الْبَيْانِ سُخْرَةً». [راجع: ٢٤٢٤]

تخریج: صحيح لغیره.

2815. It was narrated from 'A'ishah and Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) delayed *tawaf* on the Day of Sacrifice until night.

Comments: [Its isnad is da'eef]

٢٨١٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي الزَّبِيرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَخَرَ الطَّوَافَ يَوْمَ التَّحْرِيرِ إِلَى اللَّيلِ. [راجع: ٢٦١٢]

تخریج: إسناده ضعیف، أبو الزبیر موصوف بالدلیل وقد ععن، وفي سماعه من ابن عباس وعاشه نظر.

2816. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "May Allah curse the one who offers a sacrifice to anything other than Allah. May Allah curse the one who changes the boundary markers. May Allah curse the one who pushes a blind man off the road. May Allah curse the one who reviles his father. May Allah curse the one who claims to belong to someone other than his masters. May Allah curse the one who does the action of the people of Loot, may Allah curse the one who does

٢٨١٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ زُهْرَى، عَنْ عُمَرٍو - يَعْنِي ابْنَ أَبِي عُمَرٍو - عَنْ عِكْرَمَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَعَنَ اللَّهِ مَنْ دَبَّعَ لِغَيْرِ اللَّهِ، لَعَنَ اللَّهِ مَنْ غَيَّرَ تُحُومَ الْأَرْضِ، وَلَعَنَ اللَّهِ مَنْ تَكَبَّهَ الْأَنْعَمَى عَنِ السَّبِيلِ، وَلَعَنَ اللَّهِ مَنْ سَبَّ وَالِدَهُ، وَلَعَنَ اللَّهِ مَنْ تَوَلَّ غَيْرَ مَوَالِيهِ، وَلَعَنَ اللَّهِ مَنْ عَمِلَ عَمَلَ قَوْمٍ لُوطٍ، وَلَعَنَ اللَّهِ مَنْ عَمِلَ عَمَلَ قَوْمٍ لُوطٍ». [راجع: ١٨٧٥]

the action of the people of Loot; may Allah curse the one who does the action of the people of Loot."

Comments: [Its isnad is *jayyid*; its men are the men of *as-Saheeh*]

2817. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) forbade blowing onto food and drink.

Comments: [Its isnad is *saheeh*]

تخریج: إسناده جيد، رجاله رجال الصحيح.

٢٨١٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدَىٰ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْكَبِيرِ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَىٰ عَبَّاسٍ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ النَّفَخِ فِي الطَّعَامِ وَالشَّرَابِ。[راجع: ١٩٠٧]

تخریج: إسناده صحيح.

2818. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "No man who believes in Allah and His Messenger hates the Ansar but Allah and His Messenger will hate him."

Comments: [Its isnad is *saheeh*, al-Bukhari (3783) and Muslim (75)]

٢٨١٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُلَيْمَانَ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَىٰ عَبَّاسٍ عَنْ أَبْنَىٰ شَيْبَانَ قَالَ: لَا يُبَغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ، أَوْ إِلَّا أَبْغَضَ اللَّهُ وَرَسُولَهُ۔

تخریج: إسناده صحيح، خ: (٣٧٨٣)، م: (٧٥).

2819. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "On the night on which I was taken on the Night Journey, the next morning I was in Makkah and I was in a state of shock, for I knew that the people would not believe me." He sat on his own away from the people, feeling sad. Then the enemy of Allah Abu Jahl passed by him; he came and sat close to him and said to him, like one who is mocking: Did something happen? The Messenger of Allah (ﷺ) said: "Yes." He said: What was it? He said: "I was taken on a journey last

٢٨١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَفِيقُهُ أَبْنُىٰ شَيْبَانَ قَالَ: حَدَّثَنَا عَوْفٌ عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ أَبْنَىٰ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَمَّا كَانَ لَيْلَةُ أَشْرِيَ بِي، وَأَضْبَحْتُ بِمَكَّةَ، فَلَمَّا قَطَعْتُ بِأَشْرِيَ، وَعَرَفْتُ أَنَّ النَّاسَ عَدُوُّ اللَّهِ أَبْوَ جَهْلٍ، فَجَاءَهُ حَتَّىٰ جَلَسَ إِلَيْهِ، فَقَالَ لَهُ كَالْمُسْتَبْزِي: هَلْ كَانَ مِنْ شَيْءٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ»، قَالَ: مَا هُوَ؟ قَالَ: «إِنَّهُ أَشْرِي بْنِ الْيَتَمَّةِ»، قَالَ: إِلَى أَيْنَ؟ قَالَ: «إِلَى بَيْتِ الْمَقْبِسِ»، قَالَ: ثُمَّ أَضْبَحْتَ

night." He said: Where to? He said: "To Baital-Maqdis (Jerusalem)." He said: Then you found yourself among us this morning?! He said: "Yes." He [Abu Jahl] did not show that he did not believe him, for fear that he might deny what he said if he called the people to come and listen to him. He said: Do you think if I call your people that you will tell them what you told me? The Messenger of Allah (ﷺ) said: "Yes." So he said: Come, O Banu Ka'b bin Lu'ayy. All the people came to him and sat with them both, and he said: Tell your people what you told me. The Messenger of Allah (ﷺ) said: "I was taken on a journey last night." They said: Where to? He said: "To Baital-Maqdis (Jerusalem)." They said: Then you found yourself among us this morning?! He said: "Yes." Some of them clapped (as a sign of disbelief) and some put their hands on their heads in astonishment at what they thought to be lies. They said: Can you describe the mosque to us? Among the people were some who had travelled to that land and had seen the mosque. The Messenger of Allah (ﷺ) said: "I started to describe it, and I kept describing it until I reached a point where I was not sure. Then the mosque was brought whilst I was looking on, and it was placed closer (to me) than the house of 'Iqal - or 'Uqail - and I described it whilst I was looking at it, and I described things I had not remembered." The people said: As

يَبْيَنْ طَهْرَانِتَا؟ قَالَ: «نَعَمْ» قَالَ: فَلَمْ يُرِهِ اللَّهُ تَعَالَى يَكْدِبْهُ، مَخَافَةً أَنْ يَجْحَدَهُ الْحَدِيثُ إِنْ دَعَا قَوْمَهُ إِلَيْهِ، قَالَ: أَرَأَيْتَ إِنْ دَعَرْتُ قَوْمَكَ تُحَدِّثُهُمْ مَا حَدَّثْتِي؟ فَقَالَ رَسُولُ اللَّهِ تَعَالَى: «نَعَمْ». فَقَالَ: هَيَّا مَغْشَرَتِي كَعْبَ بْنِ لُؤْيَ، حَتَّى قَالَ: فَالْتَّعَفَضَتِ إِلَيْهِ الْمَحَاجِلُ، وَجَاءُوا حَتَّى جَلَسُوا إِلَيْهِمَا، قَالَ: حَدَّثْ قَوْمَكَ يَمَا حَدَّثْتِي. فَقَالَ رَسُولُ اللَّهِ تَعَالَى: «إِنِّي أَسْرِي بِي الْبَلْلَةَ» قَالُوا: إِلَى أَيْنَ؟ قَالَ: «إِلَى بَيْتِ الْمَقْدِسِ» قَالُوا: ثُمَّ أَضْبَحْتَ بَيْنَ طَهْرَانِتَا؟ قَالَ: «نَعَمْ» قَالَ: فَمَنْ بَيْنَ مُضْفِقَتِي، وَمَنْ بَيْنَ وَاضِعِ يَدِهِ عَلَى رَأْسِي، مُتَعْجِبًا لِكَذِبِ رَأْعَمْ؟ قَالُوا: وَهَلْ تُشْطِيعُ أَنْ تَتَعَنَّتِ الْمَسْجِدَ؟ وَفِي الْقَوْمِ مَنْ قَدْ سَافَرَ إِلَى ذَلِكَ الْبَلْلَةِ، وَرَأَى الْمَسْجِدَ، فَقَالَ رَسُولُ اللَّهِ تَعَالَى: «فَدَهْبَتِ أَنْتُ، فَمَا زِلتِ أَنْتُ حَتَّى الْتَّبَسَ عَلَيَّ بَعْضُ التَّئَتِ» قَالَ: «فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ حَتَّى وُضِعَ دُونَ دَارِ عَتَالٍ - أَوْ عَتَيلٍ - فَنَعَثَهُ، وَأَنَا أَنْظُرُ إِلَيْهِ» قَالَ: «وَكَانَ مَعَ هَذَا نَعْثَ لَمْ أَخْفَطْهُ» قَالَ: فَقَالَ الْقَوْمُ: أَمَّا النَّعْثُ، فَوَاللَّهِ لَقَدْ أَصَابَ.

تَحْرِيْج: إِسْنَادٌ صَحِيحٌ، خ: (٣٨٨٦)، م: (١٧٠).

for the description, by Allah he is right."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3886) and Muslim (170)]

2820. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه) said: "When Pharaoh said 'I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe' [Yoonus 10:90], Jibreel said to me: 'O Muhammad, if only you could have seen me when I took some mud of the sea and stuffed it into his mouth lest he attain mercy.'"

Comments: [Its *isnad* is *da'eef*]

٢٨٢٠ - حَدَّثَنَا شَلِيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ بْنُ سَلَمَةَ عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ ابْنِ مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا قَاتَ فِرْعَوْنَ: «إِمَّا تَأْتِيَ إِلَيَّ أَنْتَ لَا إِلَهَ إِلَّا إِلَيَّ تَأْتِيَتْ يَهُوَ بِنْ كَبِيلٍ» (يونس: ٩٠) قَالَ: قَالَ لِي جِبْرِيلُ: يَا مُحَمَّدُ، لَوْ رَأَيْتَنِي وَقَدْ أَخْذَتْ حَالًا مِّنْ حَالِ الْجَحْرِ، فَدَسَّيْتُهُ فِي فَيْهِ مَخَافَةً أَنْ تَنْالَهُ الرَّحْمَةُ.

[راجع: ٢٢٠٣]

نحوه: استاده ضعيف، علي بن زيد ضعيف، ويوسف بن مهران لم يرو عنه غير علي بن زيد، وهو لين الحديث، والأصح وفقه.

2821. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه) said: "On the night on which I was taken on the Night Journey (*Isra'*), a beautiful fragrance came to me. I said: 'O Jibreel, what is this beautiful fragrance?' He said: 'This is the fragrance of the hairdresser of Pharaoh's daughter and her children.' I said: 'What is their story?' He said: 'Whilst she was combing the hair of Pharaoh's daughter one day, the iron comb fell from her hand and she said, "Bismillah (in the Name of Allah)." The daughter of Pharaoh said: "My father?" She said: "No. My Lord and the Lord of your father is Allah." She said: "I will tell him about that." She said: "Yes." So she

٢٨٢١ - حَدَّثَنَا أَبُو عُمَرَ الضَّرِيرُ: أَخْبَرَنَا حَمَادٌ بْنُ سَلَمَةَ عَنْ عَطَاءَ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي أُشْرِيَ بِي فِيهَا، أَتَتْ عَلَيَّ رَائِحَةً طَيِّبَةً، فَقُلْتُ: يَا جِبْرِيلُ، مَا هَذِهِ الرَّائِحَةُ الطَّيِّبَةُ؟ فَقَالَ: هَذِهِ رَائِحَةُ مَاشِطَةِ ابْنَةِ فِرْعَوْنَ وَأَوْلَادِهَا». قَالَ: قُلْتُ: «وَمَا شَأْنُهَا؟» قَالَ: بَيْنَا هِيَ تَمْسِطُ ابْنَةَ فِرْعَوْنَ ذَاتَ يَوْمٍ، إِذْ سَقَطَتِ الْبَذَرِيَّ مِنْ يَدِهَا، فَقَالَتْ: يَسْمُ اللَّهُ، وَلَكِنْ رَبِّي وَرَبُّ أَبِيكَ اللَّهُ». قَالَتْ: أَخْبِرْهُ (٣١٠/١) بِذَلِكَ! قَالَتْ: نَعَمْ. فَأَخْبَرَهُ

told him and he summoned her and said: "O So and so, do you have a Lord other than me?" She said: "Yes, my Lord and your Lord is Allah." He ordered that a cow-shaped vessel made of copper be heated up, then he ordered that she and her children be thrown into it. She said: "I have a request to make of you." He said: "What is your request?" She said: "I would like my bones and my children's bones to be gathered together in one cloth and buried." He said: "I will grant you that." He ordered that her children be thrown into it in front of her, one by one, until they came to the last one who was an infant boy who was still being breastfed. It was as if she wavered because of him, but he said: "O mother, go ahead, for the punishment of this world is easier to bear than the punishment of the Hereafter." So she went ahead." Ibn 'Abbas said: Four infants spoke: 'Eesa Ibn Maryam (ع)، the companion of Jurajj, the witness of Yoosuf and the son of the hair-dresser of Pharaoh's daughter.

Comments: [Its isnad is hasan]

2822. It was narrated from Ibn 'Abbas (رض) that when the Messenger of Allah (ص) was taken on the Night Journey (*Isra'*), a beautiful fragrance came to him.... and he narrated a similar report.

Comments: [Its isnad is hasan like the previous report]

فَدَعَاهَا، قَالَ: يَا فُلَانَةً، وَإِنْ لَكَ رَبٌّ غَيْرِي؟ قَالَتْ: نَعَمْ، رَبِّي وَرَبُّكَ اللَّهُ. فَأَمَرَ بِقَرْفَةِ مِنْ تُحَاسِ فَأَخْمَسَهُ، ثُمَّ أَمَرَ بِهَا أَنْ تَلْقَى هِيَ وَأَوْلَادُهَا فِيهَا، قَالَتْ لَهُ: إِنَّ لِي إِلَيْكَ حَاجَةً. قَالَ: وَمَا حَاجَتْكَ؟ قَالَتْ: أُحِبُّ أَنْ تَجْمَعَ عَظَمَيِّي وَعَظَمَاتِي فِي تُوبَ وَاجِدَ، وَتَذَفَّقَةً. قَالَ: ذَلِكَ عَلَيْنَا مِنَ الْحَقِّ. قَالَ: فَأَمَرَ بِأَوْلَادِهَا فَأَلْقَوْا بَيْنَ يَدَيْهَا، وَاجِدًا وَاجِدًا إِلَى أَنْ اتَّهَى ذَلِكَ إِلَى صَبِيِّ لَهَا مُرْضِعَ، كَانَهَا تَقَاعِسَتْ مِنْ أَجْلِهِ، قَالَ: يَا أُمَّةً، افْتَحِي، فَإِنَّ عَذَابَ الدُّنْيَا أَهُونُ مِنْ عَذَابِ الْآخِرَةِ، فَاقْتَحَمْتَ. قَالَ: قَالَ ابْنُ عَبَّاسٍ: تَكَلَّمُ أَزْبَعَةُ صِنَارٍ: عَسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَصَاحِبُ جُرْجِيجَ، وَشَاهِدُ يُوسُفَ، وَابْنُ مَاشِطَةَ ابْنَةِ فِرْعَوْنَ.

تخریج: إسناده حسن.

٢٨٢٢ - حَدَّثَنَا عَقْلَانُ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِرِ عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَهُ أُشْرِيَ بِهِ مَرْأَتُ بِهِ رَائِحَةً طَيِّبَةً... فَذَكَرَ تَحْوَةً.

تخریج: إسناده حسن كسابقه.



