

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. 1

Translated by
Nasiruddin Al-Khattab

Edited by
Huda Al-Khattab



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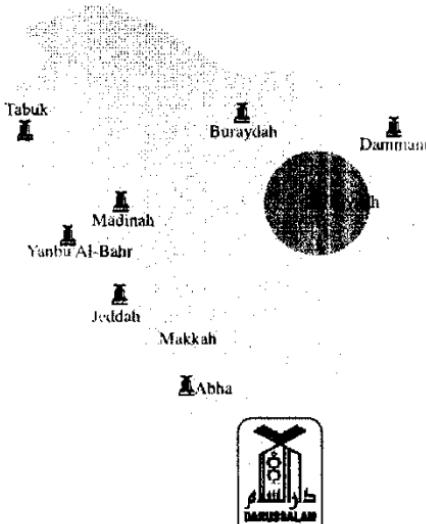
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**Musnad
Imam Ahmad bin Hanbal (رضي الله عنه)**

{ 164-241 AH - 780-855 CE }



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ENGLISH TRANSLATION OF

Musnad Imam Ahmad bin Hanbal (رضي الله عنه)

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

Volume 1. (Hadith 1 to 1380)

Ahadeeth Edited, Researched and Referenced by
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the Most Gracious, the Most Merciful*

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Publisher's Note



One of the noblest and the most important aims of Darussalam is to publish books of *hadeeths* (Prophetic narrations). From the very first day of its inception, Darussalam desired to publish translations of books of *hadeeths* along with translations of the meanings of the Qur'an in important languages of the world.

By the grace of Allah, Darussalam has completed twenty-five years and during these long years, we have published, by the grace of Allah, as many as fourteen hundred books. We started with Riyadhus-Saliheen, which we translated into English and other languages, followed by Bulughul-Maram. Then we published, in quick succession, English translations of the six canonical books of *hadeeths* (Al-Bukhari, Muslim, Abu Dawood, At-Tirmidhi, Ibn Majah and An-Nasa'i) in 38 volumes - a momentous and pioneering achievement admired by lovers of *hadeeths* worldwide. This was a unique achievement in Islamic history in that this was the first time the six canonical books of *hadeeths* were published along with their English translations.

The four Sunan books (Abu Dawood, At-Tirmidhi, Ibn Majah and An-Nasa'i) were also documented, referenced, graded and accompanied by footnotes (where necessary).

In the meantime, many a friend of mine asked me to publish the English translation of Musnad Imam Ahmad, the largest collection of *hadeeths*. In fact, I had already pledged to Allah that if I stayed longer in Saudi Arabia, I would surely undertake this work as soon as I got a chance to do it. The Musnad of Imam Ahmad is a reliable and authoritative work containing over twenty seven thousand (27,000) *hadeeths*. The execution of this project was no easy task. In fact, the project exceeded our resources but we relied on Allah and started the work.

The most important part of this work was to research, document, reference, and authenticate the Arabic text of Musnad Ahmad. To this end, we formed a committee of eminent *hadeeth* scholars in Pakistan, who prepared a methodology to fulfill the task after prolonged consultations. Of special note among these scholars are Shaikh Irshadul-Haq Athari, Hafiz Mas'ood 'Alam, and Hafiz Muhammad Sharif. Under the supervision of these distinguished scholars an eight-member committee drawn from the *hadeeth* section of the Lahore branch of Darussalam Research Centre set about researching, referencing and authenticating the text of Imam Ahmad's Musnad and finally completed this task, by the grace of Allah.

- The following are the distinctive features of this momentous work:
- The words of the Prophet have been highlighted within brackets.
- Each *hadeeth* is accompanied by a commentary determining its degree of authenticity, i.e., detailing whether it is authentic, weak, and so on.
- We have specified and referenced which narrations of the Musnad are also found in Al-Bukhari and Muslim.
- To authenticate the text further, we have compared the texts of *hadeeths* as found in Al-Mawsoo'atul-Hadeethiyyah researched and published in 45 volumes by Mu'assasatur-Risalah with those of the Maimaniyyah manuscript - the oldest manuscript, and one highly esteemed by scholars - as well as with other authoritative versions. In the course of our authentication, we identified volume and page numbers of the Maimaniyyah manuscript and specified where and in what way the Maimaniyyah manuscript differs from our version, in footnotes.

- The verses of the Qur'an occurring in the texts of *hadeeths* have been placed within decorative brackets and referenced.
- Each *hadeeth* is accompanied by words, *raji'* (refer) and *unzur* (see) followed by *hadeeth* numbers indicating where that particular *hadeeth* has already occurred and where it will occur again.
- Another distinctive mark of the Darussalam version setting it apart from other current versions is that we have identified *Ziyadat* (the additional *hadeeth* which Imam Ahmad's son, Abdullah, narrated from persons other than his father) and *Wijadat* (the *hadeeth* which Imam Ahmad collected and wrote from other sources), by means of special signs preceding the *hadeeth* number. Moreover, we have also identified the narrations jointly shared by Imam Ahmad and his teacher or some other narrator.

Those signs are:

- the sign indicating *Ziyadat*
- the sign indicating *Wijadat*
- The sign indicating narrations jointly shared by Imam Ahmad and his teacher or any other narrator.
- Points and pauses (symbols of stops or *rumooz waqf*) have been given according to the specific style of writing (*manhaj khatti*) followed by Darussalam.

The scholars who contributed to the completion of this great project are Shaikh Khalid bin Basheer, Shaikh Qari Khubaib Ahmad, Shaikh Uthman Muneeb, Shaikh Hafiz Muhammad Asif Iqbal, Shaikh Mukhtar Ahmad Ziya', Shaikh Ghulam Murtaza, Shaikh Abdur-Ra'oof, and Shaikh Muhammad Ibrahim. They deserve thanks on behalf of Darussalam and the readers in general and we ask Allah to reward them for their efforts, *Ameen*. Mention should also be made of Hafiz Abdul-Azeem Asad, the Director of the Lahore branch of Darussalam, and his team of devoted workers. Without their untiring efforts, this project could not have seen the light of day. I am indebted to all the people who contributed one way or the other to the completion of this monumental and blessed project.

The English translation of this book of *hadeeths* was, no doubt, a difficult and laborious task which was undertaken by Br. Nasir Khattab, a resident of Canada, who has been affiliated to the Darussalam Research Center for the past eighteen years. Translating *hadeeths* of the Prophet is a highly sensitive matter and no easy job, and Br. Nasir Khattab, with his extensive experience in this field, having already translated several books of *hadeeths* into English, fulfilled the task to the best of his ability. The editing was done by Sister Huda Khattab, who completed her part of the job with great diligence and devotion.

At present, in the first stage of the project, we are publishing the first three volumes of Musnad Ahmad. In the following three or four years we hope to complete, Allah willing, the entire project, numbering about 18 volumes in all. We have tried our best to translate the *hadeeths* in a simple, easy to understand language because our aim is to reach as large a number of people as possible. Our prayer is that they benefit by it and practice what they learn.

We ask Allah to make this collection of *hadeeths*, which is the most comprehensive of its kind, an invaluable asset for the *Ummah*, a means of their salvation in the Hereafter, and count it among our good deeds on the Day of Judgment. *Ameen*.

Abdul-Malik Mujahid
Servant of the Qur'an and *Sunnah*
Managing Director, Darussalam,
Riyadh, Saudi Arabia
May 2012.



الحمد لله رب العالمين ، والصلوة والسلام على أشرف الأنبياء والمرسلين ، النبي المصطفى والرسول الخاتم محمد بن عبد الله ، الذي أحيى الله به عورته القلوب ، وأنصاره ما السبيل للسلوكين ، وعلى الله وصحبه الأطهار ، صلاة وسلاماً ما تعاقب الليل والنهار ، أما بعد : فإن الله عز وجل قد اختار من عباده خيرة العلماء الأنذار ، وخصهم بنقل السنة البربرية وحملهم سبباً في حفظها ، مصطفى الحديث التي ﷺ : « يحمل هذا العلم من كل خلف هنوله ، ينونون عنه تحرير الفتاوى ، والتحال المطلبين ، وتأويل المأهلين » ، فكان هنا من فضله سبحانه على هذه الأمة أن حفظ لها دينها الله الحمد على ظهير الإنعام ، وكان على رأس هؤلاء الأئمة المسؤول الصحابة والأئمّة ، الذين تلقوا الوحي من النبي رسول الله ﷺ ، وأخذوا عنه ستة كفاحاً من غير واسطة ولا ترجمان ، ونقلوها إلى من يذلّهم من التابعين مع الحفظ والإتقان ، فقلّلوا التبعون إلى من يعلّمهم ، حتى جاء زمان التصنيف والتلدوين ، فلذون أئمة الحديث الجرامي والمسانيد والفتني حرضاً على حفظ الحديث رسول الله ﷺ ، فلم يدعوا متقولاً عن النبي ﷺ إلا دونوه مع العناية بمعرفة رجال الحديث ، ليتميز المتلقوں بالآنساد الصحيح .

وإن من أعظم ملوكات السنة وكتب الحديث : «المسند» للإمام أحمد بن حنبل، وقد رتبه على مسالك الصحابة متقدماً بالمعنى، يشير فيه بيان لكتابهم وما يلزمه لحفظ حديث رسول الله .

وقد أثني على مسند الإمام أحمد الطماء والمخشنون ، فقد أدى الملاحظ أبو موسى
الملحق كتاباً في مصاديق المسند ، قال فيه : وهذا الكتاب أصل كبير ، ومرجع وثيق
لأصحاب الحديث ، انتقى من حديث كثيرون ، ومسنونات وأفراز ، توصله إماماً ومحضنا ،
وعند النازار علماً ومستند .



الرقم : ٢٠١٧/٣٥٦
التاريخ : ٢٠١٧/٣/٢٤
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لم أخرج بيده عن عبد الله بن محدث بن حبيب أنه قال : قلت لأبي رحمة الله تعالى :
لم كررت وضع الكتب وقد عملت المستند ؟ فقال : عملت هذا الكتاب إيماناً ، إذا
احلف الناس في سنة رسول الله ﷺ رجم إليه .

وقال المخالف ابن كثير في المختصر علوم الحديث : وكذلك يوجد في مسنن الإمام أحمد من الأسانيد والمتون شيء كثيرة مما يولزى كثيراً من أحاديث مسلم ، بل والبحاري أيضاً ، ولبس عندهما ولا عند أحدٍ ، بل لم يخرج أحدٌ من أصحاب الكتب الأربعية ، وهم أبو داود والفرموزي والمسائي وابن ماجة .

وقال الشيخ أحمد هاكر معلقاً على كلام ابن كثير في الباعث المheet : للمسند
لإمام أحمد بن حنبل هو خدتنا أعظم دوافعين السنة . وفيه أحاديث صحاح كثيرة لم
يخرج في الكتب السنة ، كما قال الحافظ ابن كثير .

ولما كان مسند الإمام أحمد بهذه المكانة العالمية عند علماء الحديث ، فقد قام
الإخوة في مكتبة دار السلام الدولي بترجمته إلى اللغة الإنجليزية ، وهو مஹر عزه غالسة
كبيرة في إصدار سنة التي ~~هي~~ للناطرين بهذه اللغة ، وبيان الجمود الذي قلمها أئمة الإسلام
لحفظ السنة والتزود عنها .

سأل الله عز وجل أن يبارك في تلميذه زيدان برفع مئار المسنة والدين ، وأن يستعملنا في طاعته وتقواه .

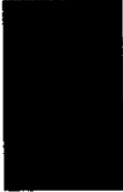
الدعاة الإسلامية والأوقاف
والدعوة والإرشاد

صالح بن عبد العزيز بن محمد آل الشيخ



Foreword

by Shaikh Salih bin Abdul-Aziz
bin Muhammad Al ash-Shaikh

Praise be to Allah, the Lord of the Worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, the Chosen Prophet and Messenger, Muhammad bin `Abdullah, through whose call Allah brought hearts to life and through which He illuminated the path for the seekers, and upon his family and Companions, blessings and peace as long as night and day alternate.

To proceed:

Allah, may He be glorified and exalted, chose from among His slaves the best of the scholars and gave them the special mission of conveying the Prophet's *Sunnah*. He made them a means of preserving it, in confirmation of the *hadeeth* of the Prophet ﷺ:

"This knowledge will be carried and conveyed by the most upright, who will protect it against the distortions of those who go to extremes, the efforts of those who seek to fabricate lies and the misinterpretation of the ignorant."

It is by His grace to this *Ummah* (Muslim nation) that He has preserved its religion; to Him be praise for the greatness of His blessings. First and foremost among these upright scholars are the noble Companions (*Sahabah*), who learned the Revelation from the lips of the Messenger of Allah ﷺ and they learned his *Sunnah* directly from him without any

intermediary; then they conveyed it in a precise and accurate manner to those who came after them of the Followers (*Tabi'een*). Then the *Tabi'een* transmitted it to those who came after them, until there came the time of writing down and documenting, when the Imams of *hadeeth* compiled the books known as *Jami's*, *Musnads* and *Sunans*, out of keenness to preserve the narrations of the Messenger of Allah ﷺ. They did not omit anything that had been transmitted from the Prophet ﷺ but they recorded it, paying a great deal of attention to finding out about the narrators of the *hadeeth*, so as to distinguish and highlight those *hadeeths* that had been narrated with *Saheeh isnads* (sound chains of narrators).

One of the greatest compilations of the *sunnah* and books of *hadeeth* is the *Musnad* by Imam Ahmad bin Hanbal, which is organised into compilations of the *hadeeths* narrated by each Companion (*Sahabi*), starting with the 'asharah mubashsharah ("the ten who were promised Paradise"). This highlights their status and the efforts they made to preserve the *hadeeths* of the Messenger of Allah ﷺ.

The scholars and *muhaddiths* praised the *Musnad* of Imam Ahmad. Al-Hafiz Abu Moosa al-Madeeni wrote a book in which he highlighted the great features of the *Musnad*. In his book he said: "This book is an important source and trustworthy reference for the scholars of *hadeeth*, as he (Imam Ahmad) selected from the large number of *hadeeths* he came across and the plentiful reports he heard, and he put a great deal of effort into making it a prominent, leading and reliable source. When disputing an issue, it is a refuge and a source of help."

Then he (al-Madeeni) narrated a report with his chain of narrators going back to 'Abdullah bin Ahmad bin Hanbal, according to which he said: "I said to my father (ﷺ): 'Why were you reluctant to write any books, but you compiled the *Musnad*?' He said: 'I compiled this book to be a reference; if people differ concerning the *Sunnah* of the Messenger of Allah ﷺ, they may refer to it.'"

Al-Hafiz Ibn Katheer said in *Ikhtisar 'Uloomil-Hadeeth*: "... In the *Musnad* of Imam Ahmad there are a great many *isnads* and texts that are

very much at the level of the *hadeeths* of Muslim and even those of al-Bukhari too, but they are not to be found in their books or one of them, and in fact were not narrated by any of the authors of the four books, namely Abu Dawood, at-Tirmidhi, an-Nasa'i and Ibn Majah."

Shaikh Ahmad Shakir said, commenting on the words of Ibn Katheer in al-Ba'ithul-Hatheeth: "The Musnad by Imam Ahmad bin Hanbal is, in our view, the greatest compilation of *Sunnah*; it contains many Saheeh *hadeeths* that are not narrated in any of the six books, as al-Hafiz Ibn Katheer said."

As the Musnad of Imam Ahmad is held in such high esteem by the scholars of *hadeeth*, our brothers at Darussalam Publishers have undertaken to translate it into English. This is a very beneficial project that will contribute to conveying the *Sunnah* of the Prophet ﷺ to speakers of that language and highlight the great efforts made by the Imams of Islam to preserve and protect the *Sunnah*.

I ask Allah, may He be glorified and exalted, to bless these efforts and raise the banner of the *Sunnah* and of Islam, and to help us to obey and fear Him.

May Allah send blessings and peace upon our Prophet Muhammad and his family and Companions.

Minister of Islamic Affairs,
Endowments, Call and Guidance
Saudi Arabia
Salih bin Abdul-Aziz bin Muhammad Al ash-Shaikh

Brief

Biography

of Imam Ahmad bin Hanbal (رضي الله عنه)

Author of al-Musnad (164-241 AH)

Name and lineage

He is the Shaikhul-Islam, one of the prominent scholars, Ahmad bin Muhammad bin Hanbal ash-Shaibani. He was originally from Baghdad. His grandfather Hanbal was one of the supporters of the Abbasid cause, and was the governor of Sarkhas during the Umayyad period. His father Muhammad was a soldier. His tribe was Shaiban, which was known for courage and chivalry. Imam Ahmad was descended from a pure Arabic lineage that coincided with the lineage of the Prophet ﷺ in Nizar bin Ma'dd bin 'Adnan, from (the clan of) Bakr bin Wa'il. His mother was Safiyyah bint Maimoonah, who was also from the tribe of Shaiban, from the clan of Banu 'Amir.

Imam Ahmad was born and raised in Baghdad. He was born in Rabee'ul-Awwal 164 AH. His father Muhammad died young at the age of thirty, and Imam Ahmad was raised as an orphan, which is the reason why he learned to be self-reliant from childhood.

His study of *hadeeth* and his shaikhs

When he finished his primary education (the *kuttab*) and reached the age of fourteen, he began to attend study circles at a higher level of education (in the *deewan*). Then he began to focus on studying *hadeeth* in

179 AH. First of all he studied with Imam Abu Yoosuf al-Qadi. He missed out on studying with Ibnul-Mubarak when he came to Baghdad (he did not meet him because Ibnul-Mubarak had already departed on a campaign against the Byzantines). And he remained close to Hushaim bin Basheer until the latter died (183 AH). In this study circle he also heard of the death of Imam Malik. Then he went to Koofah where he became famous as an authority on reports narrated from Hushaim. He memorised all the books of Wakee', and was held in high esteem by Imam Wakee'. He left for Basrah in 186 AH, where he wrote down three hundred thousand *hadeeths* from Bahz bin Asad (d.197 AH) and 'Affan (d.220 AH). The narrator said: I think he said: and Rawh bin 'Ubadah (d.205 AH). He travelled to the Hijaz in 191 AH and returned to Basrah in 194 AH, where he attended the circle of Sa'eed al-Qattan. Then he went to Wasit, where he learned from Imam Yazeed bin Haroon. He returned to Makkah in 197 AH, where he led a study circle in Masjid al-Khaif and issued many fatwas there when Ibn 'Uyainah was still alive.

His narration of *hadeeth* and *fatwas*

By the time he reached his forties, in 204 AH, he was a prominent figure in the fields of *hadeeth* and *fatwas*, and people began to travel to learn from him. His last journey was in 209 AH, after which he did not leave Baghdad until the time of the *mihnah* (testing) came.

His testing (*mihnah*) concerning the issue of whether the Qur'an was created

Imam Ahmad continued to narrate *hadeeth* and issue *fatwas* until 218 AH, when the caliph al-Ma'moon declared his view that the Qur'an was created and issued orders that the scholars be tested concerning their opinions on this issue. But Imam Ahmad remained steadfast in his view that the Qur'an is the words of Allah and was not created. He was taken to al-Ma'moon in chains, but when he reached ar-Raqqah, news came of the death of al-Ma'moon (218 AH). He was succeeded by the caliph al-Mu'tasim, and Imam Ahmad remained in prison in Baghdad until the death

of al-Mu'tasim in 227 AH. al-Mu'tasim was succeeded by al-Wathiq, who revived the practice of testing scholars with regard to the issue of whether the Qur'an was created. Imam Ahmad isolated himself from people and stayed in his house, not going out to pray or for any other purpose, until al-Wathiq died (232 AH). Two years after al-Mutawakkil became caliph, he issued orders that the testing of scholars be stopped, and he began asking the scholars of *hadeeth* to come to Samarra' to hold study circles in which they would teach *hadeeth*. Imam Ahmad came to Samarra' in 235 AH, but al-Mutawakkil ordered him to go back to Baghdad.

Imam Ahmad had stopped teaching *hadeeth* since al-Wathiq became caliph (225 AH approx.); he did not narrate any *hadeeth* except to his two sons. During this period he was free to narrate this great book, al-Musnad, to his two sons, Salih and 'Abdullah, and his paternal cousin Hanbal bin Ishaq, between the years 225-227 AH. It is known that no one heard the Musnad in its entirety except these three.

In 227 AH, al-Mutawakkil summoned Imam Ahmad to Samarra' again, but the Imam realised that he would be detained there (i.e., he would be forced to remain in the city). He was distressed by that, but as he had no choice but to go to him, he refused to buy a house or to teach *hadeeth*; he had made a promise to Allah that he would not narrate any *hadeeth* in complete form until he met Him, and he did not make an exception from this promise even for his two sons. He began to wish for death; he would say, clenching his fist: "If my soul were in my hands, I would have released it," then he would open his fist. This does not mean that he gave up completely on discussing issues of knowledge; rather he spent the rest of his life discussing *fiqh*, reports and the biographies of narrators, until his death. (Quoted from Tahqeeq al-Musnad, Introduction, P38-45).

Among the things he said when he was being tested during the *milmah* was: "If the scholar remains silent on the grounds of dissimulation (*taqiyyah*), and the ignorant do not know, when will the truth be manifested?"

Imam ash-Shafi'i said: Ahmad bin Hanbal was a leading scholar in many fields: in *hadeeth*, in *fiqh*, in Qur'an, in asceticism, in piety and in knowledge of the *Sunnah*."

'Abdul-Malik al-Maimooni used to say: "My eyes never saw anyone better than Ahmad bin Hanbal, and I have never seen anyone among the scholars of *hadeeth* who shows more respect for the sacred limits of Allah and the *Sunnah* of His Prophet, if (a report) is proven to be saheeh. And I have never seen anyone more keen to follow (the *Sunnah*) than him."

Al-Marwadhi said: "I said to Ahmad: 'How are you this morning?' He said: 'How would anyone be whose Lord is demanding that he carry out the obligatory duties, and his Prophet is demanding that he follow the *Sunnah*, and the two angels are demanding that he mend his ways, and his nafs is demanding that he follow its whims and desires, and Iblees is demanding that he commit immoral actions, and the angel of death is watching and waiting to take his soul, and his dependents are demanding that he spend on their maintenance?'"

His methodology in issuing *fatwas*

As he (ﷺ) said: "There is no choice but the *Sunnah* and following it. And analogy should only be based on comparing something to an established principle (a precedent from the time of the Prophet ﷺ). But to come to the principle and demolish it and then say this is by analogy - on what basis are you making your analogy?" In other words, he (ﷺ) would reject the idea of analogy and object to it if it was not based on a sound proven precedent.

His respect for the scholars of *hadeeth* is reflected in the following quotation from him: "Whoever holds the scholars of *hadeeth* in high esteem, the Messenger of Allah (ﷺ) will hold him in high esteem; whoever looks down on them will have no value in the eyes of the Messenger of Allah (ﷺ), because the scholars of *hadeeth* are the most knowledgeable about the way of the Messenger of Allah (ﷺ)." From the comments of His Excellency Dr. 'Abdullah bin 'Abdul-Muhsin at-Turki in *Tahqeeq al-Musnad*, p. 17-18.

Ibnul-Qayyim described the main foundation on which Imam Ahmad based his *fatwas*: The texts (Qur'an and Sunnah), then the *fatwas* of the *Sahabah*, then selecting one of the views of the *Sahabah* if they differed, then following a *mursal* or *da'eef hadeeth* (which in his view were valid and were categories of *hasan hadeeths*). Then if he did not find any text concerning the issue, or any opinion of the *Sahabah* or one of them, or any *mursal* or *da'eef* report, he would resort to the fifth option, which is analogy, and he would use it when necessary.

His shaikhs and those who learned from him

His shaikhs numbered two hundred and eighty-odd, as was stated by adh-Dhahabi. He listed sixty-six people who learned from him, and he referred to others when he said: And a great many others besides them (Siyar, 11/181). Then he mentioned his senior students who wrote down from him numerous *fatwas* on various issues in many volumes, of whom there were approximately fifty, including al-Marwadhi, al-Athram, Ibn Hani', al-Kawsaj, Abu Talib, his son Salih bin Ahmad and his brother, their cousin Hanbal, Abu Dawood as-Sijistani and Isma'eel bin 'Umar as-Sijzi al-Hafiz. Abu Bakr al-Khallal narrated what these scholars had recorded of the opinions and *fatwas* of Ahmad, and wrote about one hundred of Ahmad's companions. (as-Siyar by adh-Dhahabi).

His death

He was ill for nine days, as al-Marwadhi said, and he died in the morning on 12 Rabee'ul-Awwal 241 AH in Baghdad, where he was buried. He was seventy-seven years old. His funeral was attended by many, as 'Abdul-Wahhab al-Waraq said: "We have never heard of a gathering like it, in the Jahiliyyah or in Islam. The best estimate is one million mourners, and we estimate that the number of women around the graves was sixty thousand." It is through gatherings like this that truth is established, as Imam ad-Daraqutni narrated from Sahl bin Ziyad, who said: I heard 'Abdullah bin Ahmad say: "I heard my father say: 'Say to the followers of innovation: the judge between us and you is the day of funerals.'"

Eulogies and testimony of the scholars concerning him

An-Nawawi narrated in Tahdheebul-Asma' wal-Lughat, as did adh-Dhahabi in Siyar A'lamun-Nubala', from Qutaibah bin Sa'eed that he said: "When Ath-Thawri died, piety died; when ash-Shafi'i died, proper adherence to the *Sunnah* died; when Ahmad died, innovation (*bid'ah*) emerged."

Ibn Ma'een said: ``The people wanted us to be like Ahmad bin Hanbal. No, by Allah! We are not as strong as Ahmad and we are not strong enough to follow the way of Ahmad.'' Ahmad bin Hanbal baina mihnatid-Deen wa mihnatid-Dunya, Ahmad ar-Roomi, p. 15.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

رَبِّ يَسِّرْ وَأَعِنْ يَا كَرِيمُ، وَضَلَّلَ اللَّهُ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَشَّلَّمَ

مُسْنَدُ أَبِي بَكْرٍ الصَّدِيقِ

Musnad Abu Bakr Siddeeq [1/2]

1. It was narrated that Qais said: Abu Bakr ﷺ stood up and praised and glorified Allah, then he said: O people, you recite this verse: "O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. We heard the Messenger of Allah say: "If the people see evil and do not change it, soon Allah will send His punishment upon them all."

Comments: [Its isnad is saheeh]

١- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَخْمَدَ بْنُ مُحَمَّدٍ بْنُ خَتَّابٍ، قَالَ: حَدَّثَنِي أَبِي أَخْمَدَ بْنَ مُحَمَّدٍ بْنَ خَتَّابٍ بْنَ هَلَالٍ بْنَ أَسَدٍ، مِنْ كِتَابِهِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثَمَّةَ، قَالَ: أَخْبَرَنَا إِشْتَاعِيلُ - يَعْنِي ابْنَ أَبِي حَالَدٍ - عَنْ قَيْسٍ، قَالَ: قَامَ أَبُو بَكْرٍ وَهُوَ فَحِيدُ اللَّهِ وَأَئْتَنِي عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَفْرَغُونَ هَذِهِ الْأُيُّوبَ: «يَا أَيُّهَا الَّذِينَ مَاءَمُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَعْلَمُونَ مَنْ حَلَّ إِذَا أَعْنَدَمُوكُمْ» (المائدah: ١٠٥)، وَإِنَّا سَيَعْنَا رَسُولَ اللَّهِ وَهُوَ حَبْلُهُ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوُا الْمُنْكَرَ فَلَمْ يُتَبِّعُوهُ، أَوْ شَكَّ أَنْ يَعْمَلُهُ اللَّهُ يَعْقِيَهُ».

[انظر: ١٦، ٢٩، ٣٠]

تخریج: إسناده صحيح.

2. It was narrated that 'Ali said: If I heard a *hadeeth* from the Messenger of Allah ﷺ, Allah benefitted me as He willed thereby. If someone else told me something from him I would ask him to swear, and if he swore I would believe him. Abu

٢- حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مَسْعُورٌ وَشَيْبَانُ، عَنْ عُمَانَ بْنِ الْمُغَيْرَةِ الْقَفْنِيِّ، عَنْ عَلَيِّ بْنِ رَبِيعَةِ الْوَالِيِّ، عَنْ أَسْمَاءَ بْنِ الْحَكْمَمِ سَمِيعَتُ مِنْ رَسُولِ اللَّهِ وَهُوَ حَبْلُهُ حَدَّثَنَا تَعْنِي اللَّهُ

Bakr told me - and Abu Bakr told the truth - that he heard the Prophet say: "There is no man who commits a sin, then does wudoo' and does it well - Mis'ar said: and prays; Sufyan said: then prays - two rak'ahs and asks Allah, may He be glorified and exalted, for forgiveness but He will forgive him."

Comments: [Its isnad is saheeh]

بِمَا شَاءَ مِنْهُ، وَإِذَا حَدَّثَنِي عَنْهُ عَشْرِي
أَسْتَخْلِفُهُ، فَإِذَا حَلَّ لِي صَدَقَتْهُ، وَإِنْ أَبَا
بَكْرٍ بْنَهُ حَدَّثَنِي - وَصَدَقَ أَبُو بَكْرٍ - أَنَّ اللَّهَ
سَمِعَ الْبَيْانَ قَالَ: «مَا مِنْ رَجُلٍ يَذْكُرُ ذَنْبًا
فَيَتَوَضَّأُ فَيُحِسِّنُ الْوُضُوءَ - قَالَ مُشْعِرًا:
وَيَصْلِي، وَقَالَ شَفَّاعًا - : ثُمَّ يُصْلِي رَكْعَتَيْنِ،
فَيَسْتَغْفِرُ اللَّهُ عَزَّ وَجَلَّ إِلَّا غَيْرَهُ». [انظر:]

[٤٧، ٤٨]

تغريب: إسناده صحيح.

3. It was narrated that al-Bara' bin 'Azib said: Abu Bakr & bought a saddle from 'Azib for thirteen dirhams, then Abu Bakr said to 'Azib: Tell al-Bara' to carry it to my house. He said: No, not until you tell us what happened when the Messenger of Allah <ﷺ> went out and you were with him. Abu Bakr said: We started our journey at the beginning of the night and we hastened for one day and one night, until it was midday. I looked into the distance to see whether there was anywhere to seek shade, and I saw a rock, so I went to it and it had a little shade. I smoothed the ground for the Messenger of Allah <ﷺ> and spread a garment of camel hair for him, and said: Lie down and rest, O Messenger of Allah. So he lay down, and I went out to see if I could spot anyone looking for us. Then I saw a shepherd and I said: Who do you belong to, O boy? He said: To a man of Quraish. He

- حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ أَبُو سَعِيدٍ - يَعْنِي
الْعَنْقَرِي - قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي
إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: اسْتَرَى
أَبُو بَكْرٍ مِنْ عَازِبٍ سَرْجَاجًا بِنَلَاثَةٍ عَشَرَ دِرْهَمًا.
قَالَ: فَقَالَ أَبُو بَكْرٍ لِعَازِبٍ: مُرِّ الْبَرَاءَ
فَلَيَخْمُلُهُ إِلَى مَنْزِلِي. فَقَالَ: لَا، حَتَّى تُحَدِّثَنَا
كَيْفَ صَنَعْتَ جِنَّ حَرَّ خَرَجَ رَسُولُ اللَّهِ ﷺ،
وَأَنْتَ مَعْنَاهُ؟ قَالَ: فَقَالَ أَبُو بَكْرٍ: خَرَجْنَا
فَأَذْلَجْنَا، فَأَخْتَنَا يَوْمًا وَلَيْلَتَنَا، حَتَّى
أَظْهَرْنَا، وَقَامَ قَائِمُ الظُّورَةِ، فَضَرَبَ
يَعْصَرِي: هَلْ أَرَى ظِلًّا نَأْوِي إِلَيْهِ؟ فَإِذَا أَنَا
بِصَخْرَةٍ، فَأَهْوَيْتُ إِلَيْهَا، فَإِذَا بَيْهَ ظِلْلَهَا،
فَسُوِّيَتْ لِرَسُولِ اللَّهِ ﷺ، وَفَرَّشَتْ لَهُ فَرْسَةٌ،
وَقُلْتُ: اضْطَجِعْ يَا رَسُولَ اللَّهِ، فَاضْطَجَعَ،
ثُمَّ خَرَجْتُ أَنْظُرْ: هَلْ أَرَى أَحَدًا مِنْ
الْطَّلَبِ؟ فَإِذَا أَنَا (١/٣) يَرَاعِي غَمْ، فَقُلْتُ:
لِمَنْ أَنْتَ يَا غَلَامْ؟ فَقَالَ: لِرَجُلٍ مِنْ
قُرْشَى... فَسَمَّاهُ فَمَرَقَّهُ، فَقُلْتُ: هَلْ فِي

mentioned his name and I recognised it. I said: Is there any milk in your sheep? He said: Yes. I said: Will you milk some for me? He said: Yes. I told him to do that, so he caught a sheep, then I told him to brush the dust from its teat, then to brush the dust off his hands. I had a small vessel with me on the neck of which was a cloth. He milked a little bit of milk for me and I poured it into the vessel until it cooled down. Then I came to the Messenger of Allah ﷺ. When I reached him, he had already woken up. I said: Drink, O Messenger of Allah. He drank until I was pleased, then I said: Is it time to move on? So we moved on and the people were coming after us but none of them caught up with us except Suraqah bin Malik bin Ju'shum, who was riding a horse of his. I said: O Messenger of Allah, someone has caught up with us. He said: "Do not be afraid, for Allah is with us." When he got close to us, and there was no more between us and him than the length of a spear or two or three spears, I said: O Messenger of Allah, this pursuer has caught up with us; and I wept. He said: "Why are you weeping?" I said: I am not weeping for myself; rather I am weeping for you. The Messenger of Allah ﷺ prayed against him [the pursuer] and said: "O Allah, protect us from him by whatever means You will." Then his horse's legs sank into the solid ground up to its

عَنْكَ مِنْ لَبِنِ؟ قَالَ: نَعَمْ. قَالَ: فَلَمْ: هَلْ أَنْتَ حَالِبٌ لِي؟ قَالَ: نَعَمْ. قَالَ: فَأَمْرَتُهُ فَاغْتَلَ شَاةً بِنَهَا، ثُمَّ أَمْرَتُهُ فَنَفَضَ ضَرَعَهَا مِنَ الْغَبَارِ، ثُمَّ أَمْرَتُهُ فَنَفَضَ كَثْبَهُ مِنَ الْغَبَارِ، وَتَعَيَّنَ إِذَا وَجَدَهُ فَوِيهَا حِزْقَةً، فَحَلَبَ لِي كَثْبَهُ مِنَ الْلَّبِنِ، فَصَبَبَتُ عَلَى الْقَدْحِ حَتَّى بَرَدَ أَسْقَلَهُ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَوَافَاهُ وَقَدْ اسْتَيْقَطَ، فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ فَشَرَبَ حَتَّى رَضِيَّتْ، ثُمَّ قُلْتُ: هَلْ أَنِي الرَّجِيلُ. قَالَ: فَارْتَحَلْنَا، وَالْقَوْمُ يَطْلُبُونَا، فَلَمْ يُدْرِكْنَا أَحَدٌ مِنْهُمْ إِلَّا سُرَاقَةً بْنَ مَالِكَ بْنَ جَعْشَمَ عَلَى فَرَسِهِ لَهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا الطَّلْبُ فَدَلِحْنَا. قَالَ: «لَا تَخْرُجْ إِنَّ اللَّهَ مَعَنَا» حَتَّى إِذَا دَنَّا مَنْ فَكَانَ يَسْتَأْتِي فَدَرْ رُمْجَ أَوْ رُمْحَيْنِ أَوْ ثَلَاثَةَ، قَالَ: فَلَمْ: يَا رَسُولَ اللَّهِ، هَذَا الطَّلْبُ فَدَلِحْنَا. وَبَكَيْتُ، قَالَ: «لَمْ تَبْكِي؟» قَالَ: فَلَمْ: أَمَا وَاللَّهِ مَا عَلَى تَفْسِي أَبْكِي، وَلَكِنْ أَبْكِي عَلَيْكَ. قَالَ: فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «اللَّهُمَّ اكْفِنَا بِمَا شَيْئْنَا». فَسَاحَتْ قَوَاعِدُ فَرَسِهِ إِلَى بَطْنِهِ فِي أَرْضِ صَلِيدِ، وَوَأْتَهُ عَنْهَا، وَقَالَ: يَا مُحَمَّدُ، فَدَعَ عَلَيْتُ أَنْ هَذَا عَنْكَ، فَادْعُ اللَّهَ أَنْ يُنْجِيَنِي مِمَّا أَنَا فِيهِ، فَوَاللَّهِ لَأَعْمَلَ عَلَى مَنْ وَرَانِي وَمِنَ الطَّلْبِ، وَهَذِهِ كَنَاتِي فَحَدَّدْ مِنْهَا سَهْمَانِي، فَإِنَّ سَهْمَرْ يَابِنِي وَغَمِيَّ فِي مَوْضِعِ كَذَا وَكَذَا، فَحَدَّدْ مِنْهَا حَاجَنِكَ، قَالَ: فَقَالَ رَسُولُ اللَّهِ

belly, and he fell off it. He said: O Muhammad, I know that this is because of you; pray to Allah to save me from my predicament, and by Allah I shall divert away from you any one who is behind me of those who are seeking you. Here is my quiver, take one arrow. You are going to pass by some camels and sheep of mine in such and such a place, take whatever you need from them. The Messenger of Allah ﷺ said: "I have no need of it." The Messenger of Allah ﷺ prayed for him and he was released, and he went back to his companions. The Messenger of Allah ﷺ and I continued on our way until we came to Madinah, where the people met him. They came out on the road and on the roofs, and a lot of servants and children crowded the road saying: *Allahu Akbar*, the Messenger of Allah ﷺ has come, Muhammad has come. The people disputed as to who he would stay with. The Messenger of Allah ﷺ said: "Tonight I will stay with Banun-Najjar, the maternal uncles of 'Abdul-Muttalib, to honour them thereby." The next morning, he went where he was instructed. Al-Bara' bin 'Azib said: The first of the Muhajireen to come to us was Mus'ab bin 'Umair, the brother of Banu 'Abdud-Dar. Then Ibn Umm Maktoom, the blind man and brother of Banu Fihir, came to us. Then 'Umar bin al-Khattab رضي الله عنه came to us with twenty riders and we said: What happened to the

رسول الله ﷺ؟ فاطلق، فرجع إلى أصحابه. ومضى رسول الله ﷺ، وأنا معه حتى قدمنا المدينة، فلقاء الناس، فخرجو في الطريق، وعلى الأجاجير، فاستد الخدم والصبيان في الطريق يقولون: الله أكبر، جاء رسول الله ﷺ، جاء محمد. قال: وتناثر القوم أيهم ينزل عليه، قال: فقال رسول الله ﷺ: [أنزل اللائمة علىبني التجار، أحوال عبد المطلب، لأكرمههم بذلك] فلما أصبح عذراً حيث أمر. قال البراء بن عازب: أول من كان قدمنا علينا من المهاجرين مصعب بن عمر أخو بيبي عبد الدار، ثم قدمنا علينا ابن أم مكتوم الأغمي أخو بيبي فهير، ثم قدم علينا عمر بن الخطاب في عشرين راكباً، فقلنا: ما فعل رسول الله ﷺ؟ فقال: هو على أثري، ثم قدمنا رسول الله ﷺ وأبو بكر معاً. قال البراء: ولم يقدم رسول الله ﷺ حتى قرأ سورة من المفصل. قال إسرايل: وكان البراء من الأنصار من بيبي حارقة.

[انظر: ٥٠]

تخرج: إسناد صحيح. خ: (٣٦١٥) م: (٢٠٠٩).

Messenger of Allah ﷺ? He said: He is behind me. Then the Messenger of Allah ﷺ came and Abu Bakr was with him. Al-Bara' said: the Messenger of Allah ﷺ did not come until I had read some soorahs from *al-Mufassal* [*Al-Mufassal* is that portion of the Qur'an which goes from Qaf to an-Nas]. Isra'eel said: al-Bara' was one of the Ansar from Banu Harithah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3615) and Muslim (2009)].

4. It was narrated from Abu Bakr that the Prophet ﷺ sent him with Soorat Bar'a'ah (*at-Tawbah*) to the people of Makkah, to say that no *mushrik* should perform *Hajj* after this year and no one should circumambulate the Ka'bah naked, and no one would enter Paradise except a Muslim; whoever had a covenant with the Messenger of Allah ﷺ for a specific time, it would last until the stated time, and Allah is free from (all) obligations to the *Mushrikoon* and so is His Messenger (cf. 9:3). He went around doing that for three days, then [the Prophet ﷺ] said to 'Ali: "Go and catch up with him; send Abu Bakr back to me and you convey it." So he did that. And when Abu Bakr came to the Prophet ﷺ, he wept and said: O Messenger of Allah, is there something the matter with me? He said: "There is nothing but good, but I was instructed that no one should convey it except me or a man from my family."

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

٤- حَدَّثَنَا وَكِيعُ قَالَ : قَالَ إِشْرَائِيلُ : قَالَ أَبُو إِسْحَاقَ : عَنْ رَبِيدَ بْنِ بَيْتَنَ ، عَنْ أَبِي بَكْرٍ : أَنَّ النَّبِيَّ ﷺ بَعْثَةَ بِرَاءَةَ الْأَهْلِ مَكَّةَ : لَا يَتَعَجَّعُ بَعْدَ الْعَامِ مُشْرِكٌ ، وَلَا يَطُوفُ بِالنَّيْتَ عُزْيَانٌ ، وَلَا يَذْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ ، مَنْ كَانَ بِيَتِهِ وَبَيْنَ رَسُولِ اللَّهِ ﷺ مُدَّةً ، فَأَجْلَهُ إِلَى مُدَّيْهِ ، وَاللَّهُ بَرِيٌّ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ . قَالَ : فَسَارَ بِهَا تَلَاثًا ، ثُمَّ قَالَ لِعَلَيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ : «الْحَقَّ فَرِدٌ عَلَيْهِ أَبَا بَكْرٍ ، وَيَلْغُهَا أَنْتُ» قَالَ : فَقَعَلَ ، قَالَ : فَلَمَّا قَدِيمَ عَلَى النَّبِيِّ ﷺ أَبُو بَكْرٍ بَكَى ، قَالَ : يَا رَسُولَ اللَّهِ ، حَدَّثَ فِي شَيْءٍ ؟ قَالَ : «مَا حَدَّثَ فِيَكَ إِلَّا خَيْرٌ ، وَلَكِنْ أَمِرْتُ أَنْ لَا يَلْهُنَّ إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي» .

تخریج: إسناده ضعيف لعلل، وسيأتي في
مسند علي مختصرًا برقم: (٥٩٤) وهو المحفوظ.

5. It was narrated that Awsat said: Abu Bakr addressed us and said: The Messenger of Allah ﷺ stood last year where I am standing. Abu Bakr wept, then he said: Ask Allah to keep you safe and sound, for no one is given anything better, after certainty of faith, than well-being. And you should be truthful, for that goes with righteousness and they lead to Paradise. And beware of lying, for that goes with immorality and they lead to Hell. Do not envy one another, do not bear grudges against one another, do not sever ties with one another, do not turn away from one another; be brothers as Allah has commanded you."

Comments: [A saheeh isnad]

6. Rifa'ah bin Rafi' said: I heard Abu Bakr as-Siddeeq say on the *minbar* of the Messenger of Allah ﷺ: I heard the Messenger of Allah ﷺ say, and Abu Bakr wept when he remembered the Messenger of Allah ﷺ, then he recovered and said: I heard the Messenger of Allah ﷺ say, in this hot weather last year: "Ask Allah for forgiveness, well-being and certainty of faith in the Hereafter and in this world."

Comments: [Its isnad is hasan]

٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ
عَنْ زَيْدِ بْنِ حُمَيْرٍ، عَنْ سُلَيْمَانَ بْنِ عَامِرٍ، عَنْ
أَوْسَطٍ قَالَ: حَطَّبْتَا أَبُوكَثْرَ، فَقَالَ: قَامَ رَسُولُ
اللَّهِ ﷺ مَقَامِي هَذَا عَامَ الْأَوَّلِ، وَبَكَى أَبُوكَثْرَ،
فَقَالَ أَبُوكَثْرٌ: سُلُّوا اللَّهُ الْعَفَافَةَ _ أَوْ
قَالَ: الْعَافِيَةَ _ فَلَمْ يُؤْتُ أَحَدٌ قُطْ بَعْدَ الْيَقِينِ
أَفْضَلَ مِنَ الْعَافِيَةِ _ أَوِ الْمَعَافَةِ _ عَلَيْكُمْ
بِالصَّدِيقِ فَإِنَّهُ مَعَ الْبَرِّ، وَهُمَا فِي الْجَنَّةِ، وَإِنَّكُمْ
وَالْكَذِبَتُ فَإِنَّهُ مَعَ الْمُجُورِ، وَهُمَا فِي النَّارِ، وَلَا
تَخَادُدُوا، وَلَا تَبَاغِضُوا، وَلَا تَنَاطِعُوا، وَلَا
تَنَاهِرُوا، وَلَا تَرْكُنُوا إِلَيْهَا كَمَا أَمْرَكُمُ اللَّهُ.

[انظر: ١٧، ٣٤، ٤٤]

تخریج: إسناده صحيح.

٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَأَبُو
عَامِرٍ قَالَا: حَدَّثَنَا زُهَيرٌ - يَعْنِي ابْنَ مُحَمَّدٍ
- عَنْ عَبْدِ اللَّهِ - يَعْنِي ابْنَ مُحَمَّدٍ بْنِ
عَقْبَيْلٍ. عَنْ مَعَاذِ بْنِ رِفَاعَةِ بْنِ رَافِعٍ
الْأَنْصَارِيِّ، عَنْ أَبِيهِ رِفَاعَةِ بْنِ رَافِعٍ، قَالَ:
سَيَغْتَلُ أَبَا بَكْرَ الصَّدِيقَ هُنَّ يَقُولُ عَلَى مِثْبَرِ
رَسُولِ اللَّهِ ﷺ: سَيَغْتَلُ رَسُولُ اللَّهِ ﷺ
يَقُولُ، فَبَكَى أَبُوكَثْرٌ حِينَ ذَكَرَ رَسُولُ اللَّهِ
ﷺ، ثُمَّ سُرِّيَ عَنْهُ، ثُمَّ قَالَ: سَيَغْتَلُ
رَسُولُ اللَّهِ ﷺ يَقُولُ فِي هَذَا الْقِطْعَةِ عَامَ
الْأَوَّلِ: «سُلُّوا اللَّهُ الْعَفْوَ وَالْعَافِيَةَ، وَالَّذِينَ
فِي الْآخِرَةِ وَالْأَوَّلِ».

تخریج: إسناده حسن.

7. It was narrated from Abu Bakr as-Siddeeq that the Prophet ﷺ said: "The siwak is cleansing to the mouth and pleasing to the Lord."

Comments: [Saheeh Ighairihi (because of corroborating reports)]

تخریج: صحيح لغيره، وهذا سند رجاله ثقات، إلا أن فيه انقطاعاً، والد ابن أبي عتیق لم يسمع من أبي بكر.

8. It was narrated from Abu Bakr as-Siddeeq that he said to the Messenger of Allah ﷺ: Teach me a *du'a* that I may say in my prayer. He said: "Say: O Allah, I have wronged myself greatly and no one forgives sins but You; grant me forgiveness from You and have mercy on me for You are the Oft Forgiving, Most Merciful."

Comments: [Its *isnad* is saheeh, al-Bukhari (834) and Muslim (2705)]

9. It was narrated from 'A'ishah that Fatimah and al-'Abbas came to Abu Bakr seeking their inheritance from the Messenger of Allah ﷺ. At that time they were asking for his land at Fadak and his share of Khaibar. Abu Bakr said to them: I heard the Messenger of Allah ﷺ say: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity. Rather the family of Muhammad may take their provision from these

- حَدَّثَنَا أَبُو كَامِلٍ قَالَ: حَدَّثَنَا حَمَادًا - يَعْنِي ابْنَ سَلَمَةَ - عَنْ ابْنِ أَبِي عَتْيَقٍ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرِ الصَّدِيقِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «السُّؤالُ مَطْهَرَةٌ لِلْفَقِيمِ، مَرْضَاةٌ لِلرَّبِّ» [انظر: ٦٢]

- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا الْيَثُّ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَيْبٍ عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، عَنْ (١) / (٤) أَبِي بَكْرِ الصَّدِيقِ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلَيَّ دُعَاءً أَذْعُو بِهِ فِي صَلَاةِي، أَقُلُّ: الَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظَلَمْتُ كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عَنْدِكَ، وَأَرْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّاجِحُ». [انظر: ٢٨] وَ قَالَ يُونُسُ: كَبِيرًا.

حدَّثَنَا حَسَنُ الأَشْيَبُ عَنْ ابْنِ لَهِبَةَ قَالَ: كَبِيرًا.

تخریج: إسناده صحيح، خ: (٨٣٤) م: (٢٧٠٥)

- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَغْمُرُ عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ فَاطِمَةَ وَالْعَبَّاسَ أَتَيْتَ أَبَا بَكْرٍ، يَلْتَمِسَانِ مِرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ، وَهُمَا حَسِيبَتِهِمْ يَطْلُبَانِ أَرْضَهُ مِنْ فَدَكَ، وَسَهْمَهُ مِنْ حَسِيبَ، فَقَالَ لَهُمْ أَبُو بَكْرٍ: إِنِّي سَيَغُثُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُورَثُ، مَا تَرَكْتَنَا صَدَقَةً، إِنَّمَا يَأْكُلُ الْمُحَمَّدِ فِي هَذَا الْمَالِ» وَإِنِّي

properties." By Allah, I will not change any of the charity of the Messenger of Allah ﷺ from how it was at the time of the Messenger of Allah ﷺ, and I will do the same with it as the Messenger of Allah ﷺ did.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4035) and Muslim (1759)]

10. Abu Hurairah said: I heard Abu Bakr as-Siddeeq on this *minbar* saying: I heard the Messenger of Allah ﷺ on this day last year - then Abu Bakr wept, then he said: I heard the Messenger of Allah ﷺ say: "You will not be given anything, after the word of sincerity (i.e., the *Shahadah*), like well-being, so ask Allah for well-being."

Comments: *Saheeh lighairihi* (*saheeh* because of corroborating evidence)]

والله، لا أدع أمراً رأيت رسول الله ﷺ يفعله فيه إلا صنعته. [انظر: ٢٥، ٥٥، ٥٨] تخرج: إسناده صحيح، خ: (٤٠٣٥) م: (١٧٥٩)

١٠- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُفْرِيُّ قَالَ: حَدَّثَنَا حَيْوَةُ بْنُ شَرَيْعَةَ قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ الْحَارِثَ يَقُولُ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ أَبَا بَكْرَ الصَّدِيقَ مُهَمَّهُ عَلَى هَذَا الْمَيْتَرِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ فِي هَذَا الْيَوْمِ مِنْ عَامِ الْأَوَّلِ، ثُمَّ اسْتَغْفَرَ أَبُو بَكْرٍ وَبَكَى، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَمْ تُؤْتُوا شَيْئاً بَعْدَ كَلِمَةِ الْإِخْلَاصِ مِثْلِ الْعَافِيَةِ، فَاسْأَلُوا اللَّهَ الْعَافِيَةَ.

تخرج: حديث صحيح لغيره، عبد الملك بن الحارث مترجم في التاريخ الكبير للبخاري: /٥، ٤٠٩، والجرح والتعديل: /٥، ٣٤٦، وذكره ابن حبان في الثقات: /٥، ١١٧ وقد توبع.

11. It was narrated from Anas that Abu Bakr told him: I said to the Prophet ﷺ when he was in the cave - on one occasion he said: when we were in the cave :- If one of them looks at his feet, he will see us beneath his feet.

He said: "O Abu Bakr, what do you think of two, of whom Allah is the third?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3653) and Muslim (2381)]

12. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ said: "The Dajjal will

١١- حَدَّثَنَا عَمَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا نَاثِيٌّ عَنْ أَنْسٍ: أَنَّ أَبَا بَكْرَ حَدَّثَنَا قَالَ: قُلْتُ لِلشَّيْءِ وَهُوَ فِي النَّارِ وَقَالَ مَرْأَةٌ: وَتَحْنُّ فِي النَّارِ لَوْ أَنَّ أَخْدَمْتُ نَظَرَ إِلَيْيَ قَدَمِي لَأَبْصَرَنَا تَحْنَ قَدَمِيَّةَ. قَالَ: فَقَالَ: «يَا أَبَا بَكْرٍ مَا ظَلَكَ بِإِثْنَيْنِ اللَّهُ ثَالِثُهُمَا».

تخرج: إسناده صحيح، خ: (٣٦٥٣) م: (٢٣٨١)

١٢- حَدَّثَنَا رَوْحَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَرْوَةَ عَنْ أَبِي الْيَّاحِ، عَنْ الْمُغَيْرَةِ بْنِ سُبْعَيْ، عَنْ

emerge from a land in the east called Khurasan and he will be followed by peoples whose faces are like hammered shields."

Comments: [Its isnad is saheeh]

عَمْرُو بْنُ حُرَيْثٍ، عَنْ أَبِي بَكْرِ الصَّدِيقِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَّ الدَّجَاجَ يَخْرُجُ مِنْ أَرْضِ الْمَشْرِقِ يُقَاتَلُ لَهَا: خُرَاسَانٌ، يَتَبَعُهُ أَفْوَامٌ كَانَ وُجُوهُهُمُ الْمَجَانُ الْمُطَرَّفَةُ» [انظر: ٢٣]

تخریج: إسناده صحيح.

13. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ said: "No miser, cheater, traitor or person who mistreats his slaves will enter Paradise. The first to knock at the gates of Paradise will be the slaves, if they fulfil their duties towards Allah and towards their masters properly."

Comments: [Its isnad is da'eef because of the weakness of Sadaqah bin Moosa and Farqad As-Sabakhi]

١٣ - حَدَّثَنَا أَبُو سَعِيدٍ مَؤْلَى بْنِ هَابِشٍ قَالَ: حَدَّثَنَا حَدَّثَةُ بْنُ مُوسَى صَاحِبُ الدِّقِيقِ عَنْ فَرِيقِهِ، عَنْ مَرْءَةِ بْنِ شَرَاجِيلَ، عَنْ أَبِي بَكْرِ الصَّدِيقِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَدْخُلُ الْجَنَّةَ بَخِيلٌ، وَلَا تَخْبُثُ، وَلَا حَائِنٌ، وَلَا سَيِّئُ الْمُلْكَةَ، وَأَوْلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ الْمُكْلُومُونَ، إِذَا أَخْسَنُوا فِيمَا يَتَّهِمُ وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ، وَبَيْنَ مَا يَتَّهِمُ وَبَيْنَ مَا يَهِمُ». [انظر: ٣١، ٣٢]

تخریج: إسناده ضعيف لضعف صدقة بن موسى وفرقد السخي.

14. It was narrated that Abut-Tufail said: When the Messenger of Allah ﷺ died, Fatimah sent word to Abu Bakr saying: Are you the heir of the Messenger of Allah ﷺ or are his family? He said: No; rather his family (are his heirs). She said: Where is the share of the Messenger of Allah ﷺ? Abu Bakr said: I heard the Messenger of Allah ﷺ say: "If Allah grants some wealth to a Prophet, then takes his soul, He grants it to the one who took charge after him." So I have decided to give the benefit of it to

١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ - وَسَيِّدُهُ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ الْوَلِيدِ بْنِ جَمِيعٍ، عَنْ أَبِي الطَّفْلِينَ، قَالَ: لَمَّا قِضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَتْ فَاطِمَةُ إِلَيْهِ أَبِي بَكْرٍ: أَنْتَ وَرَثَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَمْ أَهْلُهُ؟ قَالَ: لَا، بَلْ أَهْلُهُ. قَالَتْ: فَأَيْنَ سَهْمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: فَتَالَ أَبُو بَكْرٍ: إِنِّي سَيِّدُتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَطْعَمَ تَبَّاعَ طُغْمَةً، ثُمَّ قَبَضَهُ جَعَلَهُ لِلَّذِي يَقُولُ مِنْ بَعْدِهِ»

the Muslims. She said: That is fine, and you know best what you heard from the Messenger of Allah ﷺ. Muhaqalah

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

15. It was narrated that Abu Bakr as-Siddeeq said: One day the Messenger of Allah ﷺ got up and prayed *Fajr*, then he sat until the forenoon, then the Messenger of Allah ﷺ smiled. Then he sat where he was until he had prayed *Zuhra*, *'Asr* and *Maghrib*, and he did not speak until he had prayed *'Isha'*. Then he got up and went to his family. The people said to Abu Bakr: Why don't you ask the Messenger of Allah ﷺ what is the matter? He did something today that he never did before. So he asked him and he said: "Yes; I was shown what is to come of this world and the Hereafter. The earlier and later generations were gathered in one place and the people got terrified because of that. They went to Adam ﷺ when the sweat was about to reach their mouths, and they said: O Adam, you are the father of mankind and Allah, may He be glorified and exalted, chose you. Intercede for us with your Lord. He said: I am in the same position as you. Go to your father after your father, to Nooh, "Allah chose Adam, Nooh (Noah), the family of Ibraheem (Abraham) and the family of 'Imran above the 'Alameen (mankind and jinn) (of their times)" [Al 'Imran 3:33].

فَرَأَيْتُ أَنْ أَرْدِهُ عَلَى الْمُسْتَلِبِينَ. قَالَ:

فَأَنْتَ، وَمَا سَيِّفْتَ مِنْ رَسُولِ اللَّهِ بِكَلْمَةٍ أَغَلَمْ.

تغريب: إسناده حسن.

١٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِشْحَاقَ الطَّالِقَانِيُّ
قَالَ: حَدَّثَنِي الْقَضْرُ بْنُ شَمْرِيلَ الْمَازِرِيُّ قَالَ:
حَدَّثَنِي أَبُو نَعَامَةَ، قَالَ: حَدَّثَنِي أَبُو هُنَيْدَةَ
الْبَرَاءُ بْنُ نَوْفَلَ عَنْ وَالَّذِي أَعْلَمُ، عَنْ
حَدِيفَةَ، عَنْ أَبِي بَكْرِ الصَّدِيقِ عَنْهُ، قَالَ:
أَضْبَغَ رَسُولُ اللَّهِ بِكَلْمَةٍ دَأَتْ يَوْمَ فَصَلَى
الْغَدَاءَ، ثُمَّ جَلَسَ حَتَّى إِذَا كَانَ مِنَ الْصُّحْنِ
ضَجَّكَ رَسُولُ اللَّهِ بِكَلْمَةٍ، ثُمَّ جَلَسَ مَكَانَةً
حَتَّى صَلَى الْأَوَّلَيْ وَالْعَصْرَ وَالْمَغْرِبَ، كُلَّ
ذَلِكَ لَا يَتَكَلَّمُ، حَتَّى صَلَى الْعِشَاءَ الْآخِرَةَ،
ثُمَّ قَامَ إِلَى أَهْلِهِ، فَقَالَ النَّاسُ لِأَبِي بَكْرٍ: أَلَا
تَسْأَلُ رَسُولَ اللَّهِ بِكَلْمَةً مَا شَاءَتْ؟ صَنَعَ الْيَوْمَ
شَيْئًا لَمْ يَصْنَعْهُ قُطُّ، قَالَ: فَسَأَلَهُ، فَقَالَ:
«عَمَّ، عَرَضَ عَلَيَّ مَا هُوَ كَائِنٌ مِنْ أَمْرِ
الَّذِي، وَأَمْرُ الْأَجْرَةِ، فَجَمِيعُ الْأَوَّلُونَ
وَالْآخِرُونَ يَصْبِعُونَ وَاجِدٌ، فَفَطَعَ النَّاسُ
بِذَلِكَ، حَتَّى انْطَلَقُوا إِلَى آدَمَ عَلَيْهِ السَّلَامُ،
وَالْعَرْقُ يَكَادُ يَلْجِمُهُمْ، فَقَالُوا: يَا آدَمَ، أَنْتَ
أَبُو الْبَشَرِ، وَأَنْتَ اضْطَفَانُ اللَّهِ عَزَّ وَجَلَّ،
إِنْ شَفَعْتَ لَنَا إِلَى رَبِّنَا، قَالَ: فَدَقَّ لَقِبُتُ مِثْلَ
الَّذِي لَقِيْتُمْ، انْطَلَقُوا إِلَى أَيْكُمْ بَعْدَ أَيْكُمْ،
إِلَى نُوحٍ ۝ إِنَّ اللَّهَ أَمْسَكَ مَاءَمَ وَتُوْكَ وَمَا
إِنْزَاهِمَ وَمَا عَمَرَ عَلَى الْمَلَكِيَّنَ ۝ (آل

Then they will go to Nooh ﷺ and will say: Intercede with your Lord for us, for Allah chose you and answered your supplication, and He did not leave one of the disbelievers on the Earth (cf. 71:26). He will say: I am not the one you want; go to Ibraheem ﷺ for Allah, may He be glorified and exalted, took him as a close friend (*khaleel*). So they will go to Ibraheem but he will say: I am not the one you want; go to Moosa ﷺ, for Allah, may He be glorified and exalted, spoke directly to him (cf. 4:164). But Moosa ﷺ will say: I am not the one you want; go to 'Eesa Ibn Maryam, for he healed those born blind and the lepers, and he brought forth the dead. But 'Eesa will say: I am not the one you want; go to the leader of the sons of Adam, for he is the first one for whom the earth is split on the Day of Resurrection. Go to Muhammad, for he will intercede for you with your Lord, may He be glorified and exalted. Then (the Prophet) will go and Jibreel ﷺ will come to his Lord and Allah, may He be glorified and exalted, will say: Give him permission and give him the glad tidings of Paradise. Jibreel will take him and he will fall down in prostration for a week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intercession will be accepted. So he will raise

عمران: ٣٣) قَالَ: فَيَنْطَلِقُونَ إِلَى نُوحٍ عَلَيْهِ السَّلَامُ، فَيَقُولُونَ: اشْفَعْ لَنَا إِلَى رَبِّكَ، قَالَتْ اضْطَفَاكَ اللَّهُ وَاسْتَجَابَ لَكَ فِي دُعَايِكَ، وَلَمْ يَدْعُ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذِيَارًا، فَيَقُولُ: لَيْسَ ذَكْرُمِي عِنْدِي، انْطَلِقُوا إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ اتَّحَدَهُ خَلِيلًا، فَيَنْطَلِقُونَ إِلَى إِبْرَاهِيمَ، فَيَقُولُ: لَيْسَ ذَكْرُمِي عِنْدِي، وَلَكِنَّ انْطَلِقُوا إِلَى مُوسَى عَلَيْهِ السَّلَامُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ كَلَمَةً تَكْلِيمًا، فَيَقُولُ مُوسَى عَلَيْهِ السَّلَامُ: لَيْسَ ذَكْرُمِي عِنْدِي، وَلَكِنَّ انْطَلِقُوا إِلَى عِيسَى ابْنِ مَرْيَمَ، فَإِنَّهُ يُبَرِّئُ الْأَكْمَةَ وَالْأَبْرَصَ وَيُخْبِي الْمَوْتَى، فَيَقُولُ عِيسَى: لَيْسَ ذَكْرُمِي عِنْدِي، وَلَكِنَّ انْطَلِقُوا إِلَى سَيِّدِ وَلَدِ آدَمَ، فَإِنَّهُ أُولُو مِنْ تَشْقُّ عَنِ الْأَرْضِ يَوْمَ الْقِيَامَةِ، انْطَلِقُوا إِلَى مُحَمَّدٍ ﷺ، فَيَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ عَزَّ وَجَلَّ. قَالَ: فَيَنْطَلِقُ، فَيَأْتِي جِبْرِيلَ عَلَيْهِ السَّلَامُ رَبَّهُ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِذْنَنَّ لَهُ، وَشَرِّهُ بِالْجَنَّةِ. قَالَ: فَيَنْطَلِقُ بِهِ جِبْرِيلُ فَيَخْرُجُ سَاجِدًا قَدْرَ جُمُوعَةِ وَقَوْمٍ اللَّهُ عَزَّ وَجَلَّ: ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ، وَقُلْ يُسْمِعْ، وَاشْفَعْ شَفْعَكَ، قَالَ: فَيَرْفَعُ رَأْسَهُ، فَإِذَا نَظَرَ إِلَى رَبِّهِ عَزَّ وَجَلَّ، خَرَّ سَاجِدًا قَدْرَ جُمُوعَةِ أَخْرَى، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعْ، وَاشْفَعْ شَفْعَكَ، قَالَ: فَيَنْتَهِ لِيَقْعَدُ سَاجِدًا، فَيَأْخُذُ جِبْرِيلَ عَلَيْهِ السَّلَامَ بِصَبْعَيْهِ فَيَقْعُدُ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ مِنَ الدُّعَاءِ

his head, and when he looks at his Lord, may He be glorified and exalted, he will fall down in prostration for another week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intersession will be accepted. He will start to fall down in prostration again, but Jibreel (peace be upon him) will take hold of his upper arms and Allah, may He be glorified and exalted, will inspire him to offer a supplication such as no human being was ever inspired with. He will say: "O Lord, You created me as the leader of the sons of Adam, and no boast; the first one for whom the earth is split on the Day of Resurrection, and no boast; there will come to my Cistern more people than there can be between San'a' and Ailah (Eilat)." Then it will be said: Call the Siddeeqs so that they might intercede. Then it will be said: Call the Prophets. So one Prophet will come with a group, and another Prophet will come with five or six people, and another Prophet will come with nobody. Then it will be said: Call the martyrs so that they might intercede for whoever they want. When the martyrs do that, Allah, may He be glorified and exalted, will say: I am the Most Merciful of those who show mercy; I admit to My Paradise anyone who does not associate anything with Me.

شَيْئًا لَمْ يَتَسَخِّهُ عَلَىٰ بَشِّرٍ قَطُّ، فَيَقُولُ: أَيْ رَبٌّ، خَلَقْتَنِي سَيِّدٌ وَلَدٌ آدَمٌ، وَلَا فَخْرٌ، وَأَوْلُ مَنْ تَسَقَّطَ عَنِ الْأَرْضِ يَوْمَ الْقِيَامَةِ، وَلَا فَخْرٌ، حَتَّىٰ إِنَّهُ لَيَرِدُ عَلَيَّ الْحَوْضَ أَكْثَرَ مِمَّا تَبَيَّنَ صَنَاعَةُ أَوْلَيْهِ، ثُمَّ يَقَالُ: اذْعُوا الصَّدِيقِينَ فَيَسْعَمُونَ، ثُمَّ يَقَالُ: اذْعُوا الْأَئِمَّةَ، قَالَ: فَيَعْلَمُهُ النَّبِيُّ وَمَمْعَةُ الْمُصَابَّةِ، وَالنَّبِيُّ وَمَمْعَةُ الْخَمْسَةِ وَالسَّنَةِ، وَالنَّبِيُّ وَلَيْسَ مَمْعَةً أَخَدٌ، ثُمَّ يَقَالُ: اذْعُوا الشَّهِيدَاتِ فَيَسْعَمُونَ لِعَنِ أَرَادُوا، قَالَ: إِنَّمَا فَعَلْتُ الشَّهِيدَاتِ ذَلِكَ، قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَرَحْمَ الرَّاجِحِينَ، أَدْخِلُوا جَنَّتِي مَنْ كَانَ لَا يُشْرِكُ بِي شَيْئًا، قَالَ: فَيَدْخُلُونَ الْجَنَّةَ، قَالَ: ثُمَّ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: افْتَرُوا فِي التَّارِيَخِ: هَلْ تَلْقَيْنَ مِنْ أَخِدِ عَمَلٍ خَيْرًا قَطُّ؟ قَالَ: فَيَجِدُونَ فِي التَّارِيَخِ رَجُلًا، فَيَقُولُ لَهُ: هَلْ عَمِلْتَ خَيْرًا قَطُّ؟ فَيَقُولُ: لَا، غَيْرَ أَنِّي كُنْتُ أَسْمَاعُ النَّاسَ فِي النَّبِيِّ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَشْيَحُوا لِعَبْدِي كَإِشْمَاجِهِ إِلَى عَبِيدِيِّ، ثُمَّ يُخْرِجُونَ مِنَ التَّارِيَخِ رَجُلًا، فَيَقُولُ لَهُ: هَلْ عَمِلْتَ خَيْرًا قَطُّ؟ فَيَقُولُ: لَا، غَيْرَ أَنِّي كُنْتُ أَمْرَثُ وَلَدِي: إِنَّمَا يَمْتَأَلُ فَآخِرُونِي بِالْتَّارِيَخِ، ثُمَّ اطْهَرُونِي حَتَّىٰ إِنَّمَا كُنْتُ مِثْلَ الْكُنْدِلِ، فَادْعُوْنِي بِي إِلَى الْبَغْرِيرِ، فَادْرُوْنِي فِي الرِّبَّعِ، فَوَاللَّهِ لَا يَتَشَبَّهُ عَلَيَّ رَبُّ الْعَالَمَيْنِ أَبَدًا، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ مَخَافِقَتِكَ، قَالَ: فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: افْتَرَزْ

So they will enter Paradise. Then Allah, may He be glorified and exalted, will say: Look in Hell; can you find anyone who ever did anything good? And they will find a man in Hell, and He will say to him: Did you ever do anything good? He will say: No, except that I was easy-going with people in buying and selling. And Allah, may He be glorified and exalted, will say: Be easy-going with My slave as he was easy-going with My slaves. Then they will bring a man out of Hell and He will say to him: Did you ever do anything good? He will say: No, except that I instructed my sons: When I die, burn me with fire, then grind me until I am like kohl powder. Then take me to the sea and scatter me in the wind, for by Allah the Lord of the Worlds will never be able to punish me. Allah, may He be glorified and exalted, will say: Why did you do that? He will say: For fear of You. And Allah, may He be glorified and exalted, will say: Look at the kingdom of the greatest king and you will have the like thereof and ten times as much. He will say: Are You making fun of me when You are the Sovereign? He (the Prophet ﷺ) said: "That is what I was smiling at, at the time of the forenoon."

Comments: [Its isnad is *hasan*].

16. Qais said: Abu Bakr stood up and praised and glorified Allah, then he said: O people, you recite

إلى مُلْك أَنْعَمْ مَلِكٍ، فَإِنَّ لَكَ مِثْلَهُ وَعَشْرَةً أَمْتَالِهِ، قَالَ: فَيَقُولُ: لَمْ تَسْخَرْ بِي وَأَنْتَ الْمَلِكُ؟ قَالَ: وَذَلِكَ الَّذِي ضَحَّيْتُ مِنْهُ مِنَ الْفُخْسِيِّ.

تغريب: إسناده حسن.

١٦ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا زُبَيْرٌ - يَعْنِي ابْنَ مُعَاوِيَةَ - قَالَ: حَدَّثَنَا

this verse: "O you who believe! Take care of your own selves. If you follow the (right) guidance..." [al-Mâ'idah 5:105], but you do not interpret it properly. I heard the Messenger of Allah ﷺ say: "If the people see evil and do not change it, soon Allah will send His punishment upon them all." He [Qais] said: I heard Abu Bakr say: O people, beware of lying, for lying is contrary to faith.

Comments: [Its isnad is saheeh]

إِشْمَاعِيلُ بْنُ أَبِي حَالِدٍ، قَالَ: حَدَّثَنَا قَيْمُونَ،
قَالَ: قَامَ أَبُو يَكْرِبٍ، فَتَحَمَّدَ اللَّهُ عَزَّ وَجَلَّ،
وَأَتَسْأَلُ عَلَيْهِ، فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ
تَفْرَوْنَ هَذِهِ الْآيَةَ: ۝هُنَا أَيُّهَا الَّذِينَ آمَنُوا
عَلَيْكُمْ أَنْتُسْكُمْ لَا يَصْرُكُمْ مِنْ ضَلَالٍ إِذَا
اهْتَدَيْتُمْ ۝ إِلَى آخرِ الْآيَةِ. (المائدة: ۱۰۵)
وَإِنَّكُمْ تَضَعُونَهَا عَلَى غَيْرِ مَوْضِعِهَا، وَإِنِّي
سَيِّغْتُ رَسُولَ اللَّهِ ۝ يَقُولُ: إِنَّ النَّاسَ إِذَا
رَأَوْا الْمُنْكَرَ، لَا يُبَيِّنُونَهُ، أَوْ شَكَّ اللَّهُ أَنَّ
يَعْمَلُهُمْ بِعَقَابِهِ. (راجع: ۱)

قَالَ: وَسَيِّغْتُ أَبَا يَكْرِبٍ يَقُولُ: يَا أَيُّهَا النَّاسُ،
إِنَّكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ مُجَابَتُ الْلَّامَانِ.

تخریج: إسناده صحيح.

17. It was narrated from Awsat bin Isma'eel al-Bajali that he heard Abu Bakr, when the Prophet ﷺ had passed away, saying: The Messenger of Allah ﷺ stood last year in this place where I am standing. Then Abu Bakr wept, then he said: "You must adhere to the truth, for with it comes righteousness and they both lead to Paradise. And you must beware of lying, for with it comes immorality and they both lead to Hell. Ask Allah to keep you safe and sound, for no one is given anything, after certain faith (yaqeen) that is better than being kept safe and sound." Then he said: "Do not sever ties with one another, do not turn your backs on one another, do not bear

۱۷ - حَدَّثَنَا هَاشِمٌ، قَالَ: حَدَّثَنَا شُبَّهٌ،
قَالَ: أَخْبَرَنِي يَزِيدُ بْنُ حُمَيْرٍ، قَالَ: سَيِّغْتُ
شَيْئَمَ بْنَ عَامِرٍ - رَجُلًا مِنْ جِنَاحِي - يُحَدِّثُ
عَنْ أُوْسَطِ بْنِ إِشْمَاعِيلَ بْنِ أُوْسَطِ الْبَجْلِيِّ،
يُحَدِّثُ عَنْ أَبِي يَكْرِبٍ: أَنَّهُ سَيِّغَ حِينَ تُؤْفَقِي
رَسُولُ اللَّهِ ۝، قَالَ: قَامَ رَسُولُ اللَّهِ ۝
عَامَ الْأَوَّلِ مَقَامِي هَذَا - ثُمَّ قَالَ:
عَلَيْكُمْ بِالصَّدقَةِ فَإِنَّهُ مَعَ الْبَرِّ، وَهُمَا فِي
الْجَنَّةِ، وَإِنَّكُمْ وَالْكَذِبَ فَإِنَّهُ مَعَ الْفَجُورِ،
وَهُمَا فِي النَّارِ، وَسَلُوا اللَّهَ الْمُعَافَاةَ، فَإِنَّهُ لَمْ
يُؤْتَ رَجُلٌ بَعْدَ الْيَقِنِ شَيْئًا خَيْرًا مِنَ
الْمُعَافَاةِ، ثُمَّ قَالَ: لَا تَقْاطِعُوا، وَلَا
تَذَرِّبُوا، وَلَا تَبَاغِضُوا، وَلَا تَحَاسِدُوا،
وَلَا تُخْوِنُوا عِبَادَ اللَّهِ إِخْرَانًا. (راجع: ۵)

grudges against one another, do not envy one another, and be, O slaves of Allah, brothers."

Comments: [Its isnad is saheeh]

18. It was narrated that Humaid bin 'Abdur-Rahman said: When the Messenger of Allah ﷺ died, Abu Bakr was in some other area of Madinah. He came and uncovered his face and kissed him, and said: May my father and mother be sacrificed for you; how good you look in life and in death. Muhammad ﷺ has died, by the Lord of the Ka'bah... Then Abu Bakr and 'Umar came together to the people. Abu Bakr spoke and did not omit anything that was revealed concerning the Ansar or that the Messenger of Allah ﷺ had said concerning them but he mentioned it. And he said: You know that the Messenger of Allah ﷺ said: "If the people were to walk in one direction and the Ansar were to walk in another, I would walk in the direction of the Ansar." I know, O Sa'd, that the Messenger of Allah ﷺ said, when you were sitting here: "Quraish are to be in charge of this affair (Islam), so the righteous people are but followers of the righteous of (Quraish), and the wrongdoers among the people are but followers of the wrongdoers of (Quraish)." Sa'd said to him: You have spoken the truth: we are advisers and you are leaders.

Comments: [Saheeh lighayrihi (saheeh because of corroborating evidence)]

تخریج: إسناده صحيح.

١٨ - حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاؤِدَ بْنِ عَبْدِ اللَّهِ الْأَوْدِيِّ، عَنْ حُمَيْدَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: تُوفِيَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ فِي طَائِفَةِ مِنَ الْمَدِينَةِ، قَالَ: فَجَاءَ فَكَشَفَ عَنْ وَجْهِهِ فَقَبَّلَهُ، وَقَالَ: فَدَى لَكَ أَبِي وَأُمِّي، مَا أَطْيَكَ حَيَاوَاتِنَا، ماتَ مُحَمَّدٌ وَرَبُّ الْكَعْبَةِ... فَذَكَرَ الْحَدِيثَ، قَالَ: فَانْطَلَقَ أَبُو بَكْرٍ وَعُمَرُ يَتَقَوَّدُهُانِ حَتَّى أَتَوْزُمْ، فَكَلَّمَ أَبُو بَكْرٍ، وَلَمْ يَتَرَكْ شَيْئًا أَتَرَى فِي الْأَنْصَارِ وَلَا ذَكْرَهُ رَسُولُ اللَّهِ ﷺ مِنْ شَائِهِمْ، إِلَّا وَذَكْرُهُ، وَقَالَ: وَلَقَدْ عَلِمْنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: هَذِهِ سَلَكُ النَّاسُ وَادِيَّا، وَسَلَكَتِ الْأَنْصَارُ وَادِيَّا، سَلَكْتُ وَادِيَّيِ الْأَنْصَارِ، وَلَقَدْ عَلِمْتُ يَا سَعْدُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَأَنْتَ قَاعِدٌ: «فَرِيشْ وَلَا هَذَا الْأَمْرُ، فَبَرِّ النَّاسِ تَبَعُ لِيَرِهِمْ، وَفَاجِرُهُمْ تَبَعُ لِنَافِرِهِمْ». قَالَ: فَقَالَ لَهُ سَعْدٌ: صَدَقْتَ نَحْنُ الْأُورَزَاءُ، وَأَنْتُمُ الْأَمْرَاءُ.

تخریج: صحيح لغیره، لشواهد وهو مرسلاً، فإن حميد بن عبد الرحمن الحميري تابعي ولم يدرك أبا بكر ولا عمر، ولم يصرح هنا بذلك من حدته.

19. It was narrated that Talhah bin 'Abdullah bin 'Abdur-Rahman bin Abi Bakr as-Siddeeq said: I heard my father say that his father heard Abu Bakr saying: I said to the Messenger of Allah ﷺ: O Messenger of Allah, are we striving for something that has already been decided or is it something to be decided as events unfold? He said: "Rather it is for something that has already been decided." I said: So why should we strive, O Messenger of Allah? He said: "Each person will be enabled to do that for which he has been created."

Comments: [Hasan lighairihi (hasan because of corroborating evidence)]

20. It was narrated that az-Zuhri said: A man among the Ansar who was a man of knowledge told me that he heard 'Uthman bin 'Affan (may Allah have mercy on him) narrate that some of the Companions of the Prophet ﷺ, when the Prophet ﷺ died, grieved so much that some of them were almost unaware of what was going on around them. 'Uthman said: I was one of them. Whilst I was sitting in the shade of a small fort, 'Umar passed by me and greeted me, and I did not realise that he had passed me or greeted me. 'Umar went to Abu Bakr and said to him: Do you think it is right that I passed by 'Uthman and greeted him and he did not return my greeting? He and Abu Bakr came, when Abu Bakr had been appointed caliph

١٩ - حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشَ، قَالَ: حَدَّثَنَا الطَّافُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنِي رَجُلٌ مِّن أَهْلِ الْبَصْرَةِ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ قَالَ: سَمِعْتُ أَبِي يَذْكُرُ أَنَّ أَبَانِه سَمِعَ (٦/١) أَبَا بَكْرٍ وَهُوَ يَقُولُ: قُلْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ، أَنْقَمْتُ عَلَى مَا فُرِغَ مِنْهُ، أَوْ عَلَى أَمْرٍ مُؤْتَمِرٍ؟ قَالَ: «قُلْ عَلَى أَمْرٍ فَذُفْرَغَ مِنْهُ» قَالَ: فَلَمَّا قَوِيمَ الْعَمَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «كُلُّ مُبَشِّرٍ لِمَا خُلِقَ لَهُ».

تخریج: حسن لغيره، وهذا استاد ضعيف لجهالة الراوي عن طلحة بن عبيد الله.

٢٠ - حَدَّثَنَا أَبُو الْيَمَانَ، قَالَ: أَخْبَرَنَا شَعِيبٌ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي رَجُلٌ مِّن الْأَنْصَارِ مِنْ أَهْلِ الْبَقْوَةِ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَانَ - رَحْمَةُ اللَّهِ - يَحْدُثُ: أَنَّ رِجَالًا مِّن أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَثُوا عَلَيْهِ، حَتَّى كَادُ بَعْضُهُمْ يُؤْمِنُونَ - قَالَ عُثْمَانُ: وَكُنْتُ مِنْهُمْ - فَيَسْأَلُ أَنَا جَالِسٌ فِي ظَلِيلِ أَطْمَمِ مِنَ الْأَطَامِ مَرَّ عَلَيَّ عُمَرُ هـ، فَسَلَّمَ عَلَيَّ، فَلَمْ أَشْعُرْ أَنَّهُ مَرَّ وَلَا سَلَّمَ، فَانْطَلَقَ عُمَرُ حَتَّى دَخَلَ عَلَى أَبِي بَكْرٍ هـ، فَقَالَ لَهُ: مَا يَعْجِبُكَ أَنِي مَرَرْتُ عَلَى عُثْمَانَ، فَسَلَّمَتُ عَلَيْهِ فَلَمْ يَرُدْ عَلَيَّ السَّلَامَ؟ وَأَقْبَلَ هُوَ وَأَبُو بَكْرٍ فِي وَلَائِيَةِ أَبِي بَكْرٍ هـ، حَتَّى سَلَّمَ عَلَيَّ جَمِيعًا، ثُمَّ قَالَ أَبُو بَكْرٍ: حَاجَنِي أَحَوْكَ عُمَرُ، فَذَكَرَ أَنَّهُ مَرَّ عَلَيْكَ، فَسَلَّمَ فَلَمْ تَرُدْ

and they both greeted me. Then Abu Bakr said: Your brother 'Umar came to me and told me that he passed by you and greeted you but you did not return his greeting; what made you do that? I said: I did not do that. 'Umar said: Yes, by Allah, you did that, but you have too much pride, O Banu Umayyah. I said: By Allah, I did not realise that you had passed me or greeted me. Abu Bakr said: 'Uthman is telling the truth; is something bothering you? I said: Yes. He said: What is it? 'Uthman said: Allah, may He be glorified and exalted, has caused His Prophet ﷺ to die before we could ask him how we can save ourselves. Abu Bakr said: I asked him about that. [Uthman] said: I went to him and said: May my father and mother be sacrificed for you, you were more deserving to ask it. Abu Bakr said: I said: O Messenger of Allah, what is salvation? The Messenger of Allah ﷺ said: "Whoever accepts this word from me that I asked my uncle to say but he rejected it, it is salvation for him."

Comments: [A *marfoo'* hadeeth which is *saheeh* because of other similar reports]

21. It was narrated that Yazeed bin Abi Sufyan said: Abu Bakr said, when he sent me to Syria: O Yazeed, you have relatives and you may give them precedence in allocating positions of authority; that is the most serious thing I fear for you, because the Messenger of Allah ﷺ said: "Whoever is

عليه السلام، فما الذي حملتك على ذلك؟
قال: قلت: ما فعلت، فقال عمر: بلى
والله لقد فعلت، ولكنها عيّنتكم يا بني
أمّة، قال: قلت: وما شعرت أنك
مرزّت بي ولا سلّمت، قال أبو بكر: صدق
عثمان، وقد شفّلك عن ذلك أمراً؟ قلت:
أجل، قال: ما هو؟ فقال عثمان: الله توفى
الله عزوجلّ بنيه قبل أن شأته عن نجاة
هذا الأمر، قال أبو بكر: قد سأله عن ذلك،
قال: فهمت إليه قلت له: يابي أنت وأمي،
أنت أحق بها، قال أبو بكر: قلت: يا رسول
الله! ما نجاه هذا الأمر؟ فقال رسول الله
ﷺ: «من قيل مني الكلمة التي عرضت على
عني فردها على فيهي له نجاة». [انظر: ٢٤]

تخيّر: المعرفون منه صحيح بشواهده،
رجاله ثقات رجال الشيّخين غير الرجال الذي
روي عنه الزهري.

٢١ - حدثنا يزيد بن عبد ربيه، قال: حدثنا
بيه بن الوليد، قال: حدثني شيخ من قريش
عن رحاء بن حمزة، عن جنادة بن أبي أمية،
عن يزيد بن أبي شفيان، قال: قال أبو بكر
ﷺ: حين يغتني إلى الشام: يا يزيد، إن لك
فراتة عيّنت أن توزرهم بالاتارة، وتلك أكبر

appointed in charge of any affairs of the Muslims and appoints over them anyone by way of favouritism, the curse of Allah be upon him and Allah will not accept any obligatory or *nafila* prayer from him until he admits him to Hell. And whoever allows anyone to transgress the sacred limits set by Allah has transgressed the sacred limits of Allah unlawfully, and on him will be the curse of Allah and Allah will forsake him."

Comments: [Its *isnad* is *da'eef* because an old man of Quraish (in the *isnad*) is unknown]

22. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ said: "I have been granted seventy thousand who will enter Paradise without being brought to account; their faces will be like the moon on the night when it is full and their hearts will be as the heart of one man. I asked my Lord, may He be glorified and exalted, for more and He gave me more, with each one another seventy thousand." Abu Bakr as-Siddeeq said: I thought that that referred to the people living in towns and included some of those living on the edge of the wilderness.

Comments: [Its *isnad* is *da'eef* because a narrator is unknown]

23. It was narrated that Ibn 'Umar said: I heard Abu Bakr say: The Messenger of Allah ﷺ said: "Whoever does an evil deed will be requited for it in this world."

Comments: [A *saheeh hadeeth* because of its *isnads* and other similar reports]

ما أخافُ عَلَيْكَ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٍ قَالَ: مَنْ وَلَيَّ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئاً فَأَمْرَ عَلَيْهِمْ أَحَدَا مُحَابَةً فَعَلَيْهِ لَئِنَّ اللَّهَ لَا يَقْبَلُ اللَّهُ مِنْهُ ضَرْفًا وَلَا عَذْلًا حَتَّى يُدْجِلَهُ جَهَنَّمَ، وَمَنْ أَعْطَ أَحَدًا حِصْنَ اللَّهِ فَقَدْ أَنْهَكَ فِي حِصْنِ اللَّهِ شَيْئاً يُغَيِّرُ حَقَّهُ، فَعَلَيْهِ لَئِنَّ اللَّهَ أَوْ قَالَ: تَبَرَّأْتُ مِنْ ذِمَّةِ اللَّهِ عَزَّ وَجَلَّ.

تخریج: إسناده ضعیف لجهالة الشیخ من قریش.

٤٤ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا الْمَشْعُوْبِيُّ، قَالَ: حَدَّثَنِي بَكْرُ بْنُ الْأَخْسَى عَنْ رَجُلٍ، عَنْ أَبِي بَكْرِ الصَّدِيقِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٍ: «أَغْطِيْتُ سَبْعِينَ أَلْفَانِيْدَلْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ، وَجُوْهُرُهُمْ كَالْقَرْنَيْرَ لَيْلَةَ الْبَرْدِ، وَقُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، فَأَشْتَرَدْتُ رَبِّيْ عَزَّ وَجَلَّ، فَرَأَيْتُ مَعَ كُلِّ رَاجِدٍ سَبْعِينَ أَلْفَانَ»، قَالَ أَبُو بَكْرٍ هُنْدِيُّ: فَرَأَيْتُ أَنَّ ذَلِكَ آتٍ عَلَى أَهْلِ الْقَرَى، وَمُصِيبٌ مِنْ حَافَاتِ الْبَرَادِيِّ.

تخریج: إسناده ضعیف لجهالة الرجل
الراوی عن أبي بکر، والمسعودی اخنطاط.

٤٥ - حَدَّثَنَا عَبْدُ الرَّوَّاهِ بْنُ عَطَاءٍ عَنْ زَيْنَ الْجَحَّاصِ، عَنْ عَلَيِّ بْنِ زَيْنِدٍ، عَنْ مُجَاهِدٍ، عَنْ أَبْنَيْنِ عَمَّرَ قَالَ: سَمِّيَتْ أَبَا بَكْرٍ بِيَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٍ: «مَنْ يَعْمَلُ سُوءاً يُجْزَى بِهِ فِي الدُّنْيَا». [انظر: ٦٨، ٦٩، ٧٠، ٧١]

تخریج: صحيح بطرقه وشواهدہ، وهذا إسناد ضعیف لضعف زیاد الجھاص و علی بن زید.

24. 'Uthman bin 'Affan narrated that when the Messenger of Allah ﷺ died, some of the Companions of the Prophet ﷺ grieved for him so much that they were almost unaware of what was going on around them. 'Uthman said: I was one of them... and he narrated a *hadeeth* similar to that of Abul-Yaman from Shu'aib.

Comments: [Salieeh because of other similar reports]

25. 'Urwa bin az-Zubair narrated that 'A'ishah, the wife of the Prophet ﷺ, told him that Fatimah, the daughter of the Messenger of Allah ﷺ, asked Abu Bakr, after the death of the Messenger of Allah ﷺ, to give her her share of inheritance from that which the Messenger of Allah ﷺ had left behind, of the *fai'* that Allah had bestowed upon him. Abu Bakr said to her: The Messenger of Allah ﷺ said: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity." Fatimah (ؓ) got angry and kept away from Abu Bakr ﷺ, and she continued to do so until she died. Fatimah lived for six months after the Messenger of Allah ﷺ, and she used to ask Abu Bakr for her share of that which the Messenger of Allah ﷺ had left behind of Khaibar and Fadak, and his charitable endowments in Madinah, but Abu Bakr refused to give her that. He said: I will not

٤- حدثنا يعقوب: حدثنا أبي عن صالح، قال: قال ابن شهاب: أخبرني رجل من الأنصار غير مئهم: أن الله سمع عثمان بن عفان يحدث: أن رجالاً من أصحاب النبي ﷺ حين توفي رسول الله ﷺ خرجن عليه، حتى كاد يضطّم أن يُوشِّسَ. قال عثمان: فكنت منهم... فذكر معنى حديث أبي العمán عن شعبٍ. [راجع: ٢٠٠]

تخریج: المروي منه صحيح بشواهدہ، رجاله ثقات غير الرجل الذي روی عنه الزهری.

٥- حدثنا يعقوب، قال: حدثنا أبي عن صالح: قال ابن شهاب: أخبرني عزوة بن الرثيم: أن عائشة زوج النبي ﷺ أخبرته: أن فاطمة بنت رسول الله ﷺ سأله أبا بكر بعد وفاة رسول الله ﷺ أن يقسم لها ميراثها مما ترك رسول الله ﷺ مما أفاء الله عليه، فقال لها أبو بكر: إن رسول الله ﷺ قال: «لا نورث، ما تركنا صدقة» فقضىت فاطمة، عليها السلام، فهجّرها أبا بكر ﷺ، فلم تزل مهاجرة حتى توفيت، قال: وعانت بعد وفاة رسول الله ﷺ ستة أشهر، قال: وكانت فاطمة رضي الله عنها تسأله أبا بكر تنصيبها مما ترك رسول الله ﷺ من خير وقدك، وصدقتك بالمدحية، فأبي أبو بكر عليها ذلك، وقال: لست تاري شيئاً كان رسول الله ﷺ يعمّل به إلا عمّلت به، إني أخشى إن ترك شيئاً من أمرو أن أزيجه، فاما صدقتك بالمدحية

stop doing something that the Messenger of Allah ﷺ used to do; rather I will continue to do it. I am afraid that if I give up something that he did, I will go astray. As for his charitable endowment in Madinah, 'Umar gave it to 'Ali and 'Abbas, but 'Ali took most of it. As for Khaibar and Fadak, 'Umar kept them and said: They are the charitable endowment of the Messenger of Allah ﷺ and were spent on his responsibilities and on emergencies. They were to be cared for by whoever became caliph, and this remains the case until today.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3092) and Muslim (1759)]

26. It was narrated from 'A'ishah that she recited this line of poetry when Abu Bakr was dying:

A white man by whose face rain may be sought, a refuge for orphans and protection for widows.

Abu Bakr said: By Allah, that refers to the Messenger of Allah ﷺ.

Comments: [Its *isnad* is *da'eef* because of the weakness of 'Ali bin Zaid bin Jud'an]

تخریج: إسناد ضعیف لضعف علی بن زید وهو ابن جدعان.

27. Ibn Juraij said: My father told me that the Companions of the Prophet ﷺ did not know where to bury the Prophet ﷺ until Abu Bakr said: I heard the Messenger of Allah ﷺ say: "A Prophet is not to be buried except where he died." So they removed his bed and dug a grave for him beneath his bed.

فَدَفَقْهَا عُمَرُ إِلَى عَلَيْهِ وَعَبَاسٍ، فَعَلَبَهُ عَلَيْهَا عَلَيْهِ وَأَنَا خَيْرٌ وَفَدَكُ فَأَمْسَكَهُمَا عُمَرُ هُنَّا صَدَقَةً رَسُولُ اللَّهِ ﷺ وَقَالَ: هُنَّا لِحُقُوقِ الَّذِي تَعْرُوهُ، وَتَوَاتِهِ، وَأَمْرُهُمَا إِلَى سَنَنِ وَلِيِّ الْأَمْرِ. قَالَ: فَهُمَا عَلَى ذَلِكَ الْأَيْمَنَ [راجع: ٩]

تخریج: إسناده صحيح، خ: (٢٠٩٢)، م: (١٧٥٩).

-٢٦- حَدَّثَنَا حَسْنُ بْنُ مُوسَى وَعَنْ أَنَّا: حَدَّثَنَا حَمَادَةً بْنَ سَلَمَةَ عَنْ عَلَيْهِ بْنِ زَيْدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّهَا تَمَنَّتْ بِهَذَا الْأَيْتَ وَأَبُو بَكْرٍ هُنَّا يَقْضِي: وَأَيْتَنَّ يُشَتَّقُ الْقَمَامُ بِرَجْهِهِ رَبِيعُ الْيَتَامَى عِصْمَةً لِلْأَرَامِلِ. قَالَ أَبُو بَكْرٍ هُنَّا: ذَلِكَ وَاللَّهُ رَسُولُ اللَّهِ ﷺ.

تخریج: إسناده ضعیف لضعف علی بن زید وهو ابن جدعان.

-٢٧- حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنِي أَبْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبِي: أَنَّ أَصْحَابَ الشَّيْءِ لَمْ يَذْرُوا أَيْنَ يَقْبِرُونَ الشَّيْءَ ﷺ، حَتَّى قَالَ أَبُو بَكْرٍ هُنَّا: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَّ يَقْبِرَ نَبِيًّا إِلَّا حَيْثُ يَمُوتُ». فَأَخْرَجُوا فَرَاشَةً، وَخَفَرُوا لَهُ تَحْتَ فَرَاشَةِهِ.

Comments: [A *qawi* (strong) *hadeeth* because of other *isnads*; this *isnad* is *da'eef* because it is *mungati'* (interrupted)]

28. It was narrated from Abu Bakr as-Siddeeq that he said to the Messenger of Allah ﷺ: Teach me a *du'a* that I may say in my prayer. He said: "Say: O Allah, I have wronged myself greatly and no one forgives sins except You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful."

Comments: [Its *isnad* is *sahih*, al-Bukhari (834) and Muslim (2705)]

29. It was narrated that Qais said: Abu Bakr stood up and praised and glorified Allah, then he said: O people, you recite this verse: "O you who believe! Take care of your own selves..." [al-Ma'idah 5:105] until he reached the end of the verse. But if the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all. But I heard the Messenger of Allah ﷺ say: "If the people..." And on another occasion he said: We heard the Messenger of Allah...

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

30. It was narrated that Abu Bakr as-Siddeeq said: O people, you recite this verse: "O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and

تخيّب]: حديث قوي بطرقه، وهذا إسناد ضعيف لانقطاعه، وابن جرير: هو عبد الملك ابن عبدالعزيز بن جرير، ووالده لم يدرك أبا بكر، على لدن نبه.

٢٨ - حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا أَبْنُ ثَمَّةَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَفْرَوْنَ بْنِ الْعَاصِ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ: أَلَّا قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَّمْنِي دُعَاءً أَنْغُلُهُ فِي صَلَاتِي، قَالَ: «فُلْ: اللَّهُمَّ إِنِّي طَلَّمْتُ تَقْبِي ظَلَّمًا كَبِيرًا، وَلَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَازْحَفْنِي إِنْكَ أَنْتَ الْغَفُورُ الرَّاجِيمُ». [راجع: ٨]

تخيّب: إسناده صحيح، خ: (٨٣٤) م: (٥٢٧٥)

٢٩ - حَدَّثَنَا حَمَادَ بْنُ أَسَمَّةَ قَالَ: أَخْبَرَنَا إِشْمَاعِيلُ، عَنْ قَيْسٍ قَالَ: قَامَ أُبُو بَكْرٍ فَحَمَدَ اللَّهَ وَأَتَّقَنَ غَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ: حَتَّى أَتَى عَلَى آخِرِ الْآيَةِ (المائدة: ١٠٥) أَلَا وَإِنَّ النَّاسَ إِذَا رَأَوُا الظَّالِمَ لَمْ يَأْخُذُوا عَلَى يَدِهِ، أَوْ شَكَّ اللَّهُ أَنْ يَعْمَلُهُمْ بِعَيْاهِ، أَلَا وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ النَّاسَ . . .» وَقَالَ مَرْأَةٌ أُخْرَى: وَإِنَّمَا سَمِعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . . . [راجع: ١]

تخيّب: إسناده صحيح.

٣٠ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا إِشْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسٍ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ: قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ: (المائدة:

all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. I heard the Messenger of Allah ﷺ say: "If the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all."

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

31. It was narrated from Farqad as-Sabakhi and 'Affan said: Hammam told us: Farqad told us from Murrah at-Tayyib from Abu Bakr as-Siddeeq that the Prophet ﷺ said: "No one who mistreats his slaves will enter Paradise."

Comments: [Its *isnad* is *da'eef* (weak) because of the weakness of Farqad as-Sabakhi]

32. It was narrated from Farqad as-Sabakhi from Murrah at-Tayyib from Abu Bakr as-Siddeeq that the Prophet ﷺ said: "No one will enter Paradise who is treacherous, miserly, reminds people of his favours or mistreats his slaves. The first to enter Paradise will be the slave, if he obeys Allah and obeys his master."

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

33. It was narrated from 'Amr bin Huraith that Abu Bakr as-Siddeeq recovered from a sickness and went out to the people. He apologised for something and said: We did not intend anything but good. Then he said: The Messenger of Allah ﷺ told us: "The Dajjal will emerge

١٠٥) وَإِنِّي سَيْغُثُ رَسُولَ اللَّهِ بِكُلِّ شَيْءٍ يَقُولُ : إِنَّ النَّاسَ إِذَا رَأَوُا الظَّالِمَ ، فَلَمْ يَأْخُذُوا عَلَى يَدِيهِ أَوْشَكَ أَنْ يُعَذِّبُهُمُ اللَّهُ بِعَقَابِهِ .

[راجع: ١١]

تغريـج: إسناده صحيح.

٣١ - حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هَمَّامٌ عَنْ فَرِيقِ السَّبِيجِيِّ . وَعَنْهُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا فَرِيقٌ عَنْ مُرَّةِ الطَّيِّبِ ، عَنْ أَبِي بَكْرِ الصَّدِيقِ عَنِ النَّبِيِّ بِكُلِّ شَيْءٍ قَالَ: لَا يَدْخُلُ الْجَنَّةَ سَيِّئَ الْمُلْكَةِ . [راجع: ١٢]

تغريـج: إسناده ضعيف لضعف فرقـد السـبـيجـيـ.

٣٢ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا صَدَقَةُ بْنُ مُوسَى عَنْ فَرِيقِ السَّبِيجِيِّ ، عَنْ مُرَّةِ الطَّيِّبِ ، عَنْ أَبِي بَكْرِ الصَّدِيقِ عَنِ النَّبِيِّ بِكُلِّ شَيْءٍ قَالَ: لَا يَدْخُلُ الْجَنَّةَ حَبْ ، وَلَا تَجْلِيلٌ ، وَلَا مَنَانٌ ، وَلَا سَيِّئَ الْمُلْكَةُ ، وَأَوْلُ سَنَّ يَدْخُلُ الْجَنَّةَ الْمُمْلُوكُ إِذَا أَطَاعَ اللَّهَ وَأَطَاعَ سَيِّدَهُ .

تغريـج: إسناده ضعيف كسابقه.

٣٣ - حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ عَنْ أَبِي الْتَّيَّاحِ ، عَنْ الْمُغَfirَةَ بْنِ شَيْبَعِ ، عَنْ عَمِّرِو بْنِ حُرَيْثَ : أَنَّ أَبَا بَكْرِ الصَّدِيقِ عَنْ أَفَاقِ مِنْ مَرْضَةِ لَهُ ، فَخَرَجَ إِلَى النَّاسِ فَأَعْتَدَ رِيشَيْهِ ، وَقَالَ: مَا أَرَدْنَا إِلَّا الْخَيْرَ ، ثُمَّ قَالَ:

from a land in the East called Khurasan and he will be followed by people with faces like hammered shields."

Comments: [Its isnad is saheeli]

34. It was narrated that Yazeed bin Khumair said: I heard Sulaim bin 'Amir, a man from Homs who met the Companions of the Messenger of Allah ﷺ, say - on one occasion he said: I heard Awsat al-Bajali narrate from Abu Bakr as-Siddeeq ﷺ, he said: I heard him addressing the people - and on another occasion he said: when he was appointed as caliph - he said: The Messenger of Allah ﷺ stood last year where I am standing. Abu Bakr wept and said: "I ask Allah for pardon and well-being, for people are never given anything, after certainty of faith, that is better than well being. You should be truthful, for it leads to Paradise, and beware of lying, for it goes with immorality, and they lead to Hell. Do not sever ties with one another, do not hate one another, do not envy one another, do not turn your backs on one another; be brothers, as Allah, may He be glorified and exalted, has enjoined you."

Comments: [Its isnad is saheeli]

35. It was narrated from 'Asim from Zirr from 'Abdullah that Abu Bakr and 'Umar gave him the glad tidings that the Messenger of Allah said: "Whoever would like to recite the Qur'an fresh as it was revealed,

حدثنا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّ الدَّجَانَ يَخْرُجُ مِنْ أَرْضِ الْمَشْرِقِ يُقَاتَلُ لَهَا: حُرَاسَانٌ، يَتَبَعُهُ أَقْوَامٌ كَانُوا جُوْهُهُمُ الْمَجَانُ الْمُطْرَفَةُ. [راجع: ١٢]

تخریج: إسناده صحيح.

-٣٤- حدثنا روح قال: حدثنا شعبة، عن زيد بن خمير قال: سمعت شليم بن عامر رجلاً من أهل حمص وكان قد أدرك أصحاب النبي ﷺ وقال مراتاً: سمعت أوسط البخل عن أبي بكر الصديق عليهما السلام قال: سمعته يخطب الناس - وقال مراتاً: حين استخلفه فقال: إن رسول الله ﷺ قام عام الأول متأملي هذا - وبكى أبو بكر قائلًا: أسان الله العفو والعافية، فإن الناس لم يعطوا بعد القيدين شيئاً خيراً من العافية، وعليكم بالصدق فإنه في الجنة، وفيهاكم والذنب، فإنه مع الفجور، وهم في النار، ولا تقاوموا، ولا تبغضوا، ولا تحاسدوا، ولا تذابحوا، وكونوا إخواناً كما أمركم الله عز وجل. [راجع: ٥]

تخریج: إسناده صحيح.

-٣٥- حدثنا يحيى بن آدم قال: حدثنا أبو بكر - يعني ابن عباس - عن عاصم، عن زر، عن عبد الله: أَنَّ أَبَا بَكْرٍ وَعَمِّ بَشَّارَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ سَرَّهُ أَنْ يَتَرَأَّسَ

let him recite it according to the recitation of Ibn Umm 'Abd."

Comments: [Its isnad is hasan]

36. 'Umar bin al-Khattab narrated that the Prophet ﷺ said... a similar report, in which he said: crisp or fresh.

Comments: [Its isnad is saheeh]

37. It was narrated from Muhammad bin Jubair bin Mut'im that 'Uthman said: I wish that I had asked the Messenger of Allah ﷺ what would save us from what the Shaitan whispers into our hearts. Abu Bakr said: I asked him about that and he said: "What can save you from that is to say what I told my uncle to say but he did not say it."

Comments: [Saheeh lighairihi and its isnad is da'eef because it is interrupted]

تغريب: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، محمد بن جبیر بن مطعم لم يسمع من عمان، وأبو الحويرث مختلف فيه.

38. It was narrated from al-Hasan that Abu Bakr ﷺ addressed the people and said: The Messenger of Allah ﷺ said: "O people, the people are not given anything better in this world than certainty of faith and well-being, so ask Allah, may He be glorified and exalted, for them."

Comments: [Saheeh lighairihi and its isnad is da'eef because it is interrupted]

القرآن غصاً كمَا أُنزِلَ، فَلَيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدٍ». [انظر: ٤٢٥٥]
تغريب: إسناده حسن.

٣٦ - حَدَّثَنَا يَحْيَى بْنُ أَبِيهِمْ: حَدَّثَنَا أَبُو بَكْرٍ وَبَرِيزِيدُ ابْنُ عَبْدِ الْعَزِيزِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَمْرَ بْنِ الْخَطَّابِ هُنَّ عَنِ التَّبَّيِّنِ مِثْلُهُ، قَالَ: غَصاً أَزْرَطْنَا. [انظر: ١٧٥]

٣٧ - حَدَّثَنَا أَبُو سَعِيدِ مَوْلَى تَبَّيِّنِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَسَعِيدُ بْنُ شَلَّمَةَ (٨/١) عَنْ أَبِيهِ الْحَتَّامِ عَنْ عَمْرُو بْنِ أَبِيهِ عَمْرُو، عَنْ أَبِيهِ الْحَوَّارِبِ، عَنْ مُحَمَّدِ بْنِ جَبَرِ بْنِ مُطَمِّنِ أَنَّ عُثْمَانَ هُنَّ قَالَ: تَمَسَّكْتُ أَنْ أَخْوَنَ سَائِرَ رَسُولَ اللَّهِ هُنَّ قَالَ: مَاذَا يَنْجِيَنَا مَا يُلْقِي الشَّيْطَانُ فِي أَنفُسِنَا؟ قَالَ أَبُو بَكْرٍ: فَذَسَّأَنَا عَنْ ذَلِكَ، قَالَ: «يَنْجِيَكُمْ مِنْ ذَلِكَ أَنْ تَشْوِلُوا مَا أَمْرَزْتُ بِهِ عَمَّيْ أَنْ يَشُوَّلَهُ قَلْمَنْ يَقْلَمْ». [راجع: ٢٠]

تغريب: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبا بكر هنّ مختلف فيهم، رَسُولُ اللَّهِ هُنَّ قَالَ: «أَيَّهَا النَّاسُ إِنَّ النَّاسَ لَمْ يُنْظَرُوا فِي الدُّنْيَا خَيْرًا مِنَ الْأُبْقَيْنِ وَالْمُعَافَةِ، فَسَلُّوهُمَا اللَّهُ عَزَّ وَجَلَّ». [راجع: ٥]

تغريب: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، الحسن البصري لم يدرك أبا بكر.

39. It was narrated that Ibn 'Abbas said: When they wanted to dig a grave for the Messenger of Allah ﷺ, Abu 'Ubaidah bin al-Jarrah used to dig graves in the manner of the people of Makkah and Abu Talhah Zaid bin Sahl used to dig graves for the people of Madinah, and he would make a niche in the side of the grave. Al-'Abbas called two men and said to one of them, Go to Abu 'Ubaidah; and to the other he said, Go to Abu Talhah. O Allah, choose for Your Messenger. The one who had been sent to Abu Talhah found him, so he came and dug a grave with a niche in its side for the Messenger of Allah ﷺ.

Comments: [Saheeh bishawahidihi]

تخریج: حديث صحيح بشواهد، وهذا إسناد ضعف لضعف حسين بن عبد الله.

40. 'Uqbah bin al-Harith said: I went out with Abu Bakr رضي الله عنه following 'Asr prayer a few days after the death of the Prophet ﷺ, and 'Ali رضي الله عنه was walking beside him. He passed by al-Hasan bin 'Ali who was playing with some boys. Abu Bakr رضي الله عنه carried him on his shoulder, saying: May my father be sacrificed for him, the one who looks like the Prophet ﷺ and does not look like 'Ali. He said: And 'Ali smiled.

Comments: [Its isnad is saheeh, al-Bukhari (3542)]

41. It was narrated from Jabir from 'Abdur-Rahman bin Abza that Abu Bakr رضي الله عنه said: I was sitting with the Prophet ﷺ when Ma'iz bin Malik came and confessed (to

٣٩ - حدثنا يعقوب بن إبراهيم: حدثنا أبي، عن ابن إسحاق قال: وحدثني حسين بن عبد الله، عن عكرمة مؤذن ابن عباس، عن ابن عباس رضي الله عنهما قال: لما أرادوا أن يخفروا لرسول الله ﷺ، وكان أبو عبيدة بن الجراح يضرع كهف أهل مكة، وكان أبو طلحة زيد بن سهيل يخفر لأهل المدينة فكان يلحد، فدعا العباس زجيئن، فقال لأحديهما: أذهب إلى أبي عبيدة، وللآخر: أذهب إلى أبي طلحة، اللهم جز لرسولك. قال: فوجده صاحب أبي طلحة أبا طلحة أبا طلحة فجاء به، فلحد لرسول الله ﷺ. [انظر: ٢٣٥٧]

٤٠ - حدثنا محمد بن عبد الله بن الزبير: حدثنا عمر بن سعيد عن ابن أبي مليكة: أخبرني عقبة بن الحارث، قال: خرجت مع أبي بكر رضي الله عنه من صلاة العصر بعد وفاة النبي ﷺ يلتأم، وعليه عتبة السلام يمشي إلى جهة، فمرّ بحسين بن علي يلتقي مع غلامان، فاختتمله على رقبته وهو يقول: وابني شيبة النبي ليس شيبها يعلمي. قال: وعليه يضحك.

تخریج: إسناده صحيح، خ: (٣٥٤٢)

٤١ - حدثنا أسود بن عامر: حدثنا إسرايل عن جابر، عن عامر، عن عبد الرحمن بن أبيه، عن أبي بكر قال: كُنت عند النبي

adultery) in his presence once, and he sent him away. Then he came and admitted it in his presence a second time and he sent him away. Then he came and admitted it in his presence a third time and he sent him away. I said to him: If you confess a fourth time, he will stone you. Then he admitted it the fourth time, so he detained him and asked about him, and they said: We do not know anything but good about him. Then he ordered that he be stoned.

Comments: [Saheeh lighairihi, but this isnad is da'eef because of the weakness of Jabir al-Ju'fi].

42. It was narrated that Rafi' at-Ta'i, Abu Bakr's companion during the campaign of as-Salasil, said: I asked him about how they came to swear allegiance to Abu Bakr ﷺ and he said - when telling him about what the Ansar said and what Abu Bakr ﷺ said to them and what 'Umar bin al-Khattab ﷺ said to the Ansar when he reminded them that he had led them in prayer on the instructions of the Messenger of Allah ﷺ when he was sick: They swore allegiance to me because of that and I accepted it from them, but I was concerned that there would be turmoil that would lead to apostasy.

Comments: [Its isnad is jayyid]

43. It was narrated from Wahshi bin Harb that Abu Bakr ﷺ appointed Khalid bin al-Waleed as commander to fight the apostates and he said: I heard the Messenger of Allah ﷺ say: "What a good

جاءَ جَاهِلَتَا، فَجَاءَ مَاعِزُ بْنُ مَالِكٍ فَاغْتَرَفَ عَنْهُمْ مَرَّةً فَرَدَّهُ، ثُمَّ جَاءَ فَاغْتَرَفَ عَنْهُمْ ثَانَةً فَرَدَّهُ، ثُمَّ جَاءَ فَاغْتَرَفَ ثَالِثَةً فَرَدَّهُ، فَلَقِيَهُمْ لَهُ: إِنَّكُمْ إِنِّي أَغْتَرْتُ الرَّأْيَةَ رَجَمْتُكُمْ، قَالَ: فَاغْتَرَفْتُ الرَّأْيَةَ، فَجَسَسْتُ، ثُمَّ سَأَلَ عَنْهُمْ قَالُوا: مَا تَعْلَمُ إِلَّا خَبِيرًا قَالَ: فَأَمَرْتُ بِرَجْمِهِمْ.

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

42- حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: أَخْبَرَنِي يَزِيدُ بْنُ سَعِيدٍ بْنُ ذِي عَضُوانَ الْعَنْصَرِيَّ عَنْ عَبْدِ الْمُلْكِ بْنِ عُمَيْرٍ الْلَّهُجَمِيِّ، عَنْ رَافِعِ الطَّابَنِيِّ رَفِيقِ أَبِي بَكْرٍ فِي غَرْوَةِ السَّلَاسِلِ، قَالَ: وَسَأَلَهُ عَمَّا قَبْلَ مِنْ يَتَعَظَّمُونَ، قَالَ _ وَهُوَ يُحَدِّثُهُ عَمَّا تَحَمَّلَتْ بِهِ الْأَنْصَارُ وَمَا كَلَّمَهُمْ بِهِ، وَمَا كَلَّمَ بِهِ عُمَرَ بْنَ الْخَطَّابِ الْأَنْصَارِيَّ، وَمَا ذَكَرَهُمْ بِهِ مِنْ إِيمَانِهِمْ إِنَّهُمْ بِأَمْرِ رَسُولِ اللَّهِ ﷺ فِي مَرْضِيهِ: بَيَانُونِي لِذَلِيلٍ، وَقَلَّتْهَا مِنْهُمْ وَتَحْوَفَتْ أَنْ تَكُونُ فِتْنَةً، وَتَكُونُ بَعْدَهَا رِدَّةً.

تخریج: إسناده حيد.

43- حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي وَخَشِيُّ بْنُ حَزِيبٍ بْنُ وَخَشِيٍّ بْنُ حَزِيبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ وَخَشِيُّ بْنِ حَزِيبٍ: أَنَّ أَبَا بَكْرٍ هُمْ عَفَدُ لِخَالِدِ بْنِ الْوَلِيدِ عَلَى قِتَالِ أَهْلِ

slave of Allah and member of the tribe Khalid bin al-Waleed is! [He is] one of the swords of Allah that Allah, may He be glorified and exalted, has unsheathed against disbelievers and hypocrites."

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

الرَّوْدَةُ وَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«نَعَمْ عَبْدُ اللَّهِ وَأَخُو الْكَشِيرَةِ خَالِدُ بْنُ الْوَلِيدِ،
وَسَمِعْتُ مِنْ شَيْوُفَ اللَّهِ سَلَّمَ اللَّهُ عَزَّ وَجَلَّ عَلَى
الْكُفَّارِ وَالْمُنَافِقِينَ».

تخریج: حديث صحيح بشواهد، وهذا إسناد ضعيف، حرب بن وحشی لم يرو عنه غير ابنه وحشی، فهو مجهول في الرواية وإن كان معروفاً في السب.

44. Mu'awiyah bin Salih narrated from Sulaim bin 'Amir al-Kala'i, that Awsat bin 'Amr said: I came to Madinah one year after the death of the Messenger of Allah ﷺ and I found Abu Bakr addressing the people. He said: The Messenger of Allah ﷺ stood before us last year... and he wept and struggled to speak three times, then he said: O people, ask Allah for well-being, for no one is given, after certainty of faith, anything like well being and nothing worse than doubt after disbelief. You should be truthful, for it guides to righteousness and they lead to Paradise. Beware of lying, for it guides to immorality and they both lead to Hell.

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

٤٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا
مَعَاوِيَةَ - يَعْنِي ابْنَ صَالِحَ - عَنْ سَلَيْمَ بْنِ
عَامِرِ الْكَلَاعِيِّ، عَنْ أُوْسَطَ بْنِ عَفْرَوْ قَالَ:
قَدِيمَتِ الْمَدِيَّةِ بَعْدَ وَفَاتَ رَسُولُ اللَّهِ ﷺ
بِسْتَةَ، فَالْقَيْثُ أَبَا بَكْرٍ يَخْطُبُ النَّاسَ، قَالَ:
فَامْرَأَ فِينَا رَسُولُ اللَّهِ ﷺ غَامِ الْأَوَّلِ، فَخَتَّمَهُ
الْعَبْرَةُ ثَلَاثَ مِرَاءً، ثُمَّ قَالَ: «إِنَّ أَيْمَانَهَا
النَّاسُ، سُلُوا اللَّهُ الْمُعَافَاهُ، فَإِنَّهُ لَمْ يُؤْتَ
أَحَدًا مِثْلَ يَقِينِي بَعْدَ مُعَافَاهَةً، وَلَا أَشَدُّ مِنْ رِبَيْةَ
بَعْدَ كُفْرٍ، وَعَلَيْكُمْ بِالصَّدْقِ، فَإِنَّهُ يَهْدِي إِلَى
الْأَبْرَارِ، وَهُمَا فِي الْجَنَّةِ، وَإِنَّكُمْ وَالْكَذَّابُ،
فَإِنَّهُ يَهْدِي إِلَى الْفَجُورِ، وَهُمَا فِي النَّارِ».

[راجع: ٥]

تخریج: إسناده حسن.

٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مُيسَرٍ أَبُو سَعْدٍ
الصَّاغَانِيُّ الْمَكْفُوفُ: حَدَّثَنَا هِشَامُ بْنُ عَزْرَوَةَ
عَنْ أَيْمَهُ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أَبَا بَكْرٍ هُوَ
لَمَّا حَضَرَهُ الْمُوْفَاهُ، قَالَ: أَيُّ يَوْمٍ هَذَا؟
قَالُوا: يَوْمُ الْأَئْمَنِينَ. قَالَ: فَإِنْ مِثْ مِنْ لَيْلَتِي،

tomorrow to bury me, for the dearest of days and nights to me is that which is closest to the Messenger of Allah ﷺ.

فَلَا تُنْظِرُوا بَيْنَ النَّهَارِ، فَإِنَّ أَحَبَّ الْأَيَّامِ
وَاللَّيْلَى إِلَيَّ أَقْرَبُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

تغريب: إسناد ضعيف لضعف محمد بن ميسير.

Comments: [Its *isnad* is weak because of the weakness of Muhammad bin Muyassar].

46. It was narrated that Abu 'Ubaidah said: Abu Bakr ﷺ stood up, one year after the death of the Messenger of Allah ﷺ and said: The Messenger of Allah ﷺ stood where I am standing last year and said: "Ask Allah for well-being, for no one is given anything better than well-being. And you should be truthful and righteous, for they lead to Paradise. Beware of lying and immorality, for they lead to Hell."

Comments: [*Saheeh lighairihi*. This *isnad* is weak because it is interrupted]

47. 'Ali ﷺ said: If I heard something from the Messenger of Allah ﷺ, Allah would benefit me thereby as He willed. Abu Bakr told me - and Abu Bakr spoke the truth - he said: The Messenger of Allah ﷺ said: "There is no Muslim who commits a sin then does *wudoo'* and prays two *rak'ahs* then asks Allah for forgiveness for that sin, but He will forgive him." And he recited these two verses: "And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful" [an-Nisa' 4:110]

"And those who, when they have committed *Fahishah* (illegal sexual

٤٦ - حَدَّثَنَا وَكِبِيعُ عَنْ سُفيَّانَ: حَدَّثَنَا عَمْرُو
ابْنُ مُرْرَةَ عَنْ أَبِي عَبِيدَةَ قَالَ: قَامَ أَبُو بَكْرَ بَعْدَ مَوْتِ
وَفَاءِ رَسُولِ اللَّهِ ﷺ بِعَامٍ، قَالَ: قَامَ رَسُولُ
اللَّهِ ﷺ مَقَامِي عَامَ الْأُولَى، قَالَ: مَسْلُوا اللَّهَ
الْعَاقِيَّةَ، فَإِنَّهُ لَمْ يُنْطِعْ عَبْدَ شَيْخًا أَفْضَلَ مِنَ
الْعَاقِيَّةِ، وَعَلَيْكُمْ بِالصَّدْقَ وَالْإِيمَانِ فَإِنَّهُمَا فِي
الْجَنَّةِ، وَإِنَّكُمْ وَالْكُفَّارُ وَالْفَجُورُ، فَإِنَّهُمَا فِي
النَّارِ». [راجع: ٥]

تغريب: صحيح لغيره، وهذا إسناد ضعيف
لانتفاسه، أبو عبيدة لم يدرك أبو بكر.

٤٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا
شَعْبَةُ عَنْ عُثْمَانَ بْنِ الْمُغَfirَةِ قَالَ: سَمِعْتُ
(٩/١) عَلَيْهِ بْنَ رَبِيعَةَ مِنْ بَنِي أَسَدِ، يَحْدُثُ
عَنْ أَشْنَاءِ أَوْ ابْنِ أَشْنَاءَ مِنْ بَنِي فَزَارَةَ،
قَالَ: قَالَ عَلَيْهِ: كُنْتُ إِذَا سَمِعْتُ مِنْ
رَسُولِ اللَّهِ ﷺ شَيْئًا لَقَعَنِي اللَّهُ يَعْلَمُ أَنَّ
يَنْقُضُنِي مِنْهُ، وَحَدَّثَنِي أَبُوبَكْرُ، وَضَدَّ أَبُوبَكْرَ،
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ
مُسْلِمٍ يَذْبَبُ ذَبَابًا ثُمَّ يَتَوَضَّأُ فَيَصْلِي رَثْعَانَينِ،
ثُمَّ يَسْتَغْفِرُ اللَّهَ لِذَلِكَ الذَّنْبِ، إِلَّا غَفَرَ لَهُ»
وَقَرَأَ مَا تَبَيَّنَ الْأَيْتَيْنِ: «وَمَنْ يَعْمَلْ سُوءًا أَوْ
يَظْلِمْ نَسْلَهُ ثُمَّ يَسْتَغْفِرُ اللَّهَ يَجْدِدُ اللَّهُ غَفْرَانًا

intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know" [Al 'Imran 3:135]

Comments: [Its isnad is saheeh]

48. Shu'bah said: I heard 'Uthman from the family of Abu 'Aqeel ath-Thaqafi say - -but he said: Shu'bah said: And he recited one of these two verses: "whosoever works evil, will have the recompense thereof" [an-Nisa' 4:110] or "And those who, when they have committed *Fahishah* (illegal sexual intercourse)... " [Al 'Imran 3:135].

Comments: [Its isnad is saheeh]

49. 'Umar said: Abu Bakr addressed us and said: The Messenger of Allah ﷺ stood among us last year and said: "Nothing is shared out among the people that is better than well-being after certainty of faith. Verily, truthfulness and righteousness lead to Paradise and verily lying and immorality lead to Hell."

Comments: [Saheeh lighairihi. Its isnad is da'eef because it is interrupted]

تخریج: صحيح لغیره، وإنساده ضعیف لانقطاعه، حمید بن عبد الرحمن لم يدرك عمر بن الخطاب.

50. Al-Bara' said: When the Messenger of Allah ﷺ came from Makkah to Madinah, the Messenger of Allah ﷺ got thirsty. They passed by a herd of sheep. Abu Bakr as-Siddeeq said: I took a cup and

رجيماً» (النساء : ١١٠)، «وَالَّذِينَ إِذَا
فَعَلُوا فَاجْتَنَّ أَزْوَاجَهُمْ أَنْفَسَهُمْ» (آل
عمران : ١٣٥) [راجع: ٢]

تخریج: إسناده صحيح.

٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهٌ
قَالَ: سَمِعْتُ عُثْمَانَ مِنْ آلِ أَبِي عَقِيلِ التَّقِيفِيِّ
... إِلَّا أَنَّهُ قَالَ: قَالَ شُبَّهٌ: وَقَرَأَ إِلَّهَى
هَاتَيْنِ الْآيَتَيْنِ: «مَنْ يَعْمَلْ شَوْءًا يُجْزَى بِهِ»
(النساء : ١٢٣)، «وَالَّذِينَ إِذَا فَعَلُوا فَاجْتَنَّهُ»
(آل عمران : ١٣٥). [راجع: ٢]

تخریج: إسناده صحيح.

٤٩ - حَدَّثَنَا يَهْرُبُ بْنُ أَسَدٍ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ
قَالَ: سَمِعْتُ فَتَاهَةً يُخَدِّثُ عَنْ حَمِيدِ بْنِ عَبْدِ
الرَّحْمَنِ: أَنَّ عَمْرَ قَالَ: إِنَّ أَبَا بَكْرٍ هُوَ خَطَّبَنَا،
فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِيهَا عَامَ أَوَّلَ،
فَقَالَ: أَلَا إِنَّهُ لَمْ يَقْسِمْ بَيْنَ النَّاسِ شَيْئًا أَفْضَلَ
مِنَ الْمَعْافَاهُ بَعْدَ الْتَّقْيَنِ، أَلَا إِنَّ الصَّدَقَ وَالْأَيْرَ
فِي الْجَنَّةِ، أَلَا إِنَّ الْكَبِيرَ وَالْفَجُورَ فِي النَّارِ.
[راجع: ٥]

تخریج: صحيح لغیره، وإنساده ضعیف لأنقطعه، حمید بن عبد الرحمن لم يدرك عمر بن الخطاب.

٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهٌ
قَالَ: سَمِعْتُ أَبَا إِشْعَاعَ يَقُولُ: سَمِعْتُ الْبَرَاءَ
قَالَ: لَمَّا أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةَ إِلَى
الْمَدِينَةِ عَطَشَ رَسُولُ اللَّهِ ﷺ، فَرَأَوْهُ بِرَاعِي

milked a cupful of milk for the Messenger of Allah ﷺ. I brought it to him and he drank until I was pleased.

Comments: [Its isnad is saheeh, al-Bukhari (3908) and Muslim (2009)]

51. Abu Hurairah said: Abu Bakr said: O Messenger of Allah, teach me something that I may say in the morning and in the evening and when I go to bed. He said: "Say: O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen - or he said: O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth - Lord and Sovereign of all things, I bear witness that there is no god but You; I seek refuge in You from the evil of my own self and the evil of the Shaitan and the shirk to which he calls people."

Comments: [Its isnad is saheeh]

52. It was narrated that Ya'la bin 'Ata' said: I heard 'Amr bin 'Asim bin 'Abdullah... a similar report.

Comments: [Its isnad is saheeh]

53. It was narrated from Abu Bakr as-Siddeeq that he delivered a khutbah and said: O people, you recite this verse but you quote it inappropriately: "O you who believe! Take care of your own-selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that

غشم، قال أبو بكر الصديق: فأخذت قدحًا فلحت فيه لرسول الله ﷺ كعبة من لبى، فأتيته به، فقربت حتى رضي. [راجع: ٣٩٠٨ م: ٢٠٠٩]

تخریج: [سناده صحيح، خ: (٣٩٠٨) م: (٢٠٠٩)]

٥١- حدثنا يهز: حدثنا شعبة: أخبرني يعلى بن عطاء قال: سمعت عمرو بن عاصم يقول: سمعت أبا هريرة يقول: قال أبو بكر: يا رسول الله، علمي شيئاً أقوله إذا أضبهت، وإذا أنسنت و إذا أخذت منصبي. قال: قل: اللهم فاطر السموات والأرض، عالم الغيب والشهادة - أو قال: اللهم عالم الغيب والشهادة، فاطر السموات والأرض - رب كل شيء ومليكه، أشهد أن لا إله إلا أنت، أعود بك من شر نفسي، وشر الشيطان وشركوه. [انظر: ٦٣، ٥٢]

تخریج: [سناده صحيح].

٥٢- حدثنا عفان: حدثنا شعبة عن يعلى بن عطاء قال: سمعت عمرو بن عاصم بن عبد الله... ذكر مغناة. [راجع: ٥١]

تخریج: [سناده صحيح، وهو مكرر ماقبله].

٥٣- حدثنا محمد بن جعفر: حدثنا شعبة عن إسماعيل، قال: سمعت قيس بن أبي حازم يحدث عن أبي بكر الصديق، أنه خطب فقال: يا أيها الناس، إنكم تقرؤون هذه الآية، وتضعونها على غير ما وضعتها الله: «يا أيها الذين آمنوا عليكم أقوسكم لا

Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. I heard the Messenger of Allah ﷺ say: "If the people see evil and do not denounce it, soon Allah will send His punishment upon them all."

Comments: [Its isnad is saheeh]

54. It was narrated that Abu Barzah al-Aslami said: A man spoke harshly to Abu Bakr as-Siddeeq رضي الله عنه. Abu Barzah said: Shall I strike his neck? He [Abu Bakr] rebuked him and said: That is not for any one after the Messenger of Allah ﷺ.

Comments: [Its isnad is saheeh]

55. It was narrated from 'Urwah bin az-Zubair that 'A'ishah the wife of the Prophet ﷺ told him: Fatimah the daughter of the Messenger of Allah ﷺ sent word to Abu Bakr as-Siddeeq رضي الله عنه, asking for her inheritance from the Messenger of Allah ﷺ, of the *fai'* that Allah had granted to him in Madinah and Fadak, and what was left of the *khumus* of Khaibar. Abu Bakr said: The Messenger of Allah ﷺ said: "We (Prophets) are not to be inherited from and whatever we leave behind is charity. Rather the family of Muhammad may take their provision from this wealth." By Allah, I will not change any of the charity of the Messenger of Allah ﷺ from how it was at the

يَصْرُكُمْ مِنْ ضَلَالٍ إِذَا اهْتَدَيْتُمْ» (المائدة: ١٠٥) سَيَقَتُ رَسُولُ اللَّهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوُا الْمُنْكَرَ يَتَّهِمُونَ، فَلَمْ يُنكِرُوهُ، بُوشِكُ أَنْ يَعْمَمُ اللَّهُ بِعِقَابٍ». [راجع: ٦]
تخریج: إسناده صحيح.

٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ تَوْبَةِ الْعَنْتَرِيِّ قَالَ: سَمِعْتُ أَبَا سَوَارِ الْقَاضِيَّ يَقُولُ: عَنْ أَبِي بَرْزَةَ الْأَشْلَمِيِّ قَالَ: أَغْلَظَ رَجُلٌ لِأَبِي بَكْرِ الصَّدِيقِ، قَالَ: فَقَالَ أَبُو بَرْزَةَ: أَلَا أَخْرِبُ عُقْدَهُ؟ فَاتَّهَرَهُ وَقَالَ: مَا هِيَ لِأَخْرِبَ بَعْدَ رَسُولِ اللَّهِ ﷺ. تخریج: إسناده صحيح.

٥٥ - حَدَّثَنَا حَمَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي عَفِيلٌ عَنْ ابْنِ شَهَابٍ، عَنْ عَزْرَوَةَ بْنِ الرَّبِيعِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا رَوِيَّةِ الْبَرِيِّ بَشَّابَ أَنَّهَا أَخْبَرَتْهُ: أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ أَرْسَلَتْ إِلَيْهِ أَبِي بَكْرِ الصَّدِيقِ رضي الله عنه، تَسَأَلَهُ مِيراثَهَا مِنْ رَسُولِ اللَّهِ ﷺ مِمَّا أَفاءَ اللَّهُ عَلَيْهِ بِالْمَدِيَّةِ وَفَدَكَ، وَمَا يَقِنُ مِنْ خُمُسٍ خَيْرٍ، فَقَالَ أَبُو بَكْرٌ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ الْمُحَمَّدُ فِي هَذَا الْمَالِ» وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَلَا عَمَلَنَّ فِيهَا بِمَا عَيْلَ بِهِ رَسُولُ اللَّهِ ﷺ. فَأَبَى أَبُو

time of the Messenger of Allah ﷺ, and I will do the same with it as the Messenger of Allah ﷺ did. So Abu Bakr refused to give anything of it to Fatimah, and Fatimah was upset with Abu Bakr because of that. Abu Bakr said: By the One in Whose hand is my soul, the relatives of the Messenger of Allah ﷺ are dearer to me than my own relatives. As for the dispute between me and you concerning this wealth, I did not deviate from the truth concerning them and I will not leave anything that I saw the Messenger of Allah ﷺ do but I will do it the way he did it.

Comments: [Its isnad is saheeh, al-Bukhari (4240) and Muslim (1759)]

56. It was narrated that Asma' bin [sic] al-Hakam al-Fazari said: I heard 'Ali say: If I heard a *hadeeth* from the Messenger of Allah ﷺ, Allah benefitted me as He willed thereby. If someone else told me something from him I would ask him to swear, and if he swore I would believe him. Abu Bakr told me - and Abu Bakr told the truth - that he heard the Prophet ﷺ say: "There is no believer who commits a sin, then does *wudoo'* and does it well and prays two *rak'ahs* and asks Allah, may He be glorified and exalted, for forgiveness but Allah will forgive him." Then he recited the verse: "And those who, when they have committed *Fahishah* (illegal sexual intercourse) or wronged themselves..." [Al 'Imran 3:135].

Comments: [Its isnad is saheeh]

يُنْكِرُ أَنْ يَذْهَنَ إِلَى فَاطِمَةَ مِنْهَا شَيْئًا، فَوَجَدَتْ فَاطِمَةَ عَلَى أَبِيهِ يُنْكِرُ فِي ذَلِكَ، وَقَالَ أَبُوهُ بَكْرٍ: وَالَّذِي نَفْسِي بِيَدِي، لِقَرَابَةِ رَسُولِ اللَّهِ، (١٠/١) أَحَبُّ إِلَيَّ أَنْ أَصِيلَ مِنْ قَرَابَتِي، وَأَمَا الَّذِي شَجَرَ بَيْنِي وَبَيْتِكُمْ مِنْ هَذِهِ الْأَمْوَالِ فَإِنِّي لَمْ أَلِ فِيهَا عَنِ الْحَقِّ، وَلَمْ أَثْرُكَ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ يَعْلَمُ بِعِصْمَتِهِ فِيهَا إِلَّا حَسْنَتْهُ. [راجع: ٩]

تَعْرِيف: إِسْنَادُهُ صَحِيحٌ، خ: (٤٢٤٠) م: (١٧٥٩)

٥٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُورَعَّاتَةَ: حَدَّثَنَا عُمَانُ بْنُ أَبِي زُرْعَةَ عَنْ عَلِيٍّ بْنِ رَبِيعَةَ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ قَالَ: سَمِعْتُ غَيْرًا قَالَ: كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ يَعْلَمُ بِحَدِيثِنَا تَقْعِنِي اللَّهُ يَمْنَأْ أَنْ يَتَعْقِنِي مِنْهُ، وَإِذَا حَدَّثْنِي غَيْرِي اشْتَخَلَّتْهُ، فَإِذَا حَلَفَ لِي صَدَقَهُ وَحَدَّثْنِي أَبُورَعَّاتَةَ، وَصَدَقَ أَبُورَعَّاتَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ يَعْلَمُ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ يَذْنِبُ ذَنْبًا فَيَتَوَضَّأُ فَيُخِسِّنُ الطُّهُورَ، ثُمَّ يَصْلِي رَكْعَتَيْنِ فَيَتَغْفِرُ اللَّهُ إِلَّا غَفَرَ اللَّهُ لَهُ» ثُمَّ تَلَاهَا: «وَالَّذِينَ إِذَا فَعَلُوا فَاجِهَةً أَوْ ظَلَمُوا أَنفُسَهُمْ» (آل عمران: ٢). [راجع: ١٣٥]

تَعْرِيف: إِسْنَادُهُ صَحِيقٌ.

57. It was narrated that Zaid bin Thabit said: Abu Bakr was sent for me when many of the people of al-Yamamah were killed. Abu Bakr said: O Zaid bin Thabit, you are a wise young man and we trust you; you used to write down the Revelation for the Messenger of Allah ﷺ. Seek out the Qur'an and collect it.

Comments: [Its isnad is saheeh, al-Bukhari (4986)]

58. It was narrated from 'A'ishah that Fatimah and al-'Abbas came to Abu Bakr, seeking their inheritance from the Messenger of Allah ﷺ. At that time they were seeking his land in Fadak and his share of Khaibar. Abu Bakr said to them: I heard the Messenger of Allah ﷺ say: "We (Prophets) are not to be inherited from and whatever we leave behind is charity. Rather the family of Muhammad ﷺ may take their provision from this wealth." By Allah, I will not leave anything that I saw the Messenger of Allah ﷺ do with it but I will do it too.

Comments: [Its isnad is saheeh, al-Bukhari (4035) and Muslim (1759)]

59. It was narrated that Ibn Abi Mulaikah said: It was said to Abu Bakr: O khaleefah (caliph) of Allah. He said: I am the khaleefah (lit. successor) of the Messenger of Allah ﷺ and I am pleased with that.

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

٥٧ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا أَبْنُ شَهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ السَّيَّاقِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ هُنْكَلَ أَهْلَ الْيَمَاتَةِ، فَقَالَ أَبُو بَكْرٍ: يَا زَيْدَ بْنَ ثَابِتٍ، إِنَّكَ غَلَامٌ شَابٌ عَاقِلٌ لَا تَنْهَمُكَ، فَذَكَرْتَ تَكْثِيرَ الْوَحْيِ لِرَسُولِ اللَّهِ ﷺ، فَتَسْعَى
الْقُرْآنَ فَاجْمَعْنَاهُ. [انظر: ٢٦]

تخریج: إسناده صحيح، خ: (٤٩٨٦).

٥٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمُرٌ عَنِ الْأَثْرَيِّ عَنْ عُرْوَةَ، عَنْ غَائِشَةَ: أَنَّ فَاطِمَةَ وَالْأَبْنَاسَ أَتَيْتَا أَبَا بَكْرَ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ، وَهُمَا جِبْرِيلُ بْنُ طَلْبَانَ أَرْضَهُ مِنْ فَدَكَ، وَسَهْمَهُ مِنْ حَيْرَ، فَقَالَ لَهُمَا أَبُو بَكْرٍ: إِنِّي سَعَيْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُورِثُ مَا تَرَكْتَ صَدَقَةً، وَإِنَّمَا يَأْكُلُ الْمُحَمَّدُ بَلَهُ فِي هَذَا الْتَّابِلِ»، وَإِنِّي وَاللَّهِ لَا أَدْعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَضَعُفَهُ فِيهِ إِلَّا ضَعْفَتُهُ. [راجع: ٩]

تخریج: إسناده صحيح، خ: (٤٠٣٥)، م: (١٧٥٩).

٥٩ - حَدَّثَنَا مُوسَى بْنُ دَاؤَدَ: حَدَّثَنَا نَافِعٌ - يَعْنِي أَبْنَ عَمْرٍ - عَنْ أَبْنِ أَبِي مَلِيْكَةَ قَالَ: قَبْلَ لِأَبِي بَكْرٍ: يَا خَلِيقَةَ اللَّهِ، فَقَالَ: أَنَا خَلِيقُ رَسُولِ اللَّهِ ﷺ، وَأَنَا رَاضٍ بِهِ.
[انظر: ٦٤]

تخریج: إسناده ضعيف لانقطاعه، فإن ابن أبي مليكة لم يدرك أبا بكر.

60. It was narrated from Abu Salamah that Fatimah said to Abu Bakr: Who will inherit from you if you die? He said: My children and my wife. She said: Then why can't we inherit from the Prophet ﷺ? He said: I heard the Prophet ﷺ say: "The Prophet is not to be inherited from." But I will sponsor those whom the Messenger of Allah ﷺ used to sponsor and I will spend on those on whom the Messenger of Allah ﷺ used to spend.

Comments: [Saheeh lighairihi; Abu Salamah did not meet Abu Bakr]

61. It was narrated from Abu Barzah al-Aslami that he said: We were with Abu Bakr as-Siddeeq when he was conducting some business of caliphate and he got very angry with one of the Muslims. When I saw that I said: O khaleefah of the Messenger of Allah, shall I strike his neck? When I mentioned killing him, he changed the subject completely. When we parted, Abu Bakr as-Siddeeq sent word to me after that and said: O Abu Barzah, what did you say? I said: I have forgotten what I said; remind me. He said: Don't you remember what you said? I said: No, by Allah. He said: Do you remember, when you saw me get angry with that man, you said: Shall I strike his neck, O khaleefah of the Messenger of Allah? Don't you remember that? Would you really have done that? I said: Yes, by

٦٠ - حَدَّثَنَا عَفَّانُ : حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ: أَنَّ فَاطِمَةَ قَالَتْ لِأَبِي بَكْرٍ: مَنْ يَرِثُكَ إِذَا مِتَّ؟ قَالَ: وَلِيَدِي وَأَهْلِي. قَالَتْ: فَمَا لَنَا لَا نَرِثُ الَّذِي يَرِثُ؟ قَالَ: سَمِعْتَ النَّبِيَّ يَقُولُ: إِنَّ الَّذِي لَا يُورَثُ وَلَكِنِي أَغُولُ مِنْ كَانَ رَسُولُ اللَّهِ يَعْوُلُ، وَأَنْقُنُ عَلَى مَنْ كَانَ رَسُولُ اللَّهِ يَعْنِي يَنْقُنُ. [انظر: ٧٩]

تخریج: حدیث صحيح لغيره، وأبو سلمة لم يدرك أبا بكر، لكن سیانی الحديث موصولاً برقم: (٧٩).

٦١ - حَدَّثَنَا عَفَّانُ : حَدَّثَنَا يَزِيدُ بْنُ زُرْبَعَ، حَدَّثَنَا يُوسُفُ بْنُ عَيْبَدٍ عَنْ حُمَيْدِ بْنِ هَلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُطَرْفَ بْنِ الشَّخْرِ، أَنَّهُ حَدَّثَنَاهُ: عَنْ أَبِي بَرَّةَ الْأَشْتَمِيِّ أَنَّهُ قَالَ: كُنَّا عَنْدَ أَبِي بَكْرِ الصَّدِيقِ فِي عَمَلٍ، فَغَضِبَ عَلَى رَجُلٍ مِنَ الْمُنْبَلِيْنَ، فَاشْتَدَّ غَصْبُهُ عَلَيْهِ جِدًا، فَلَمَّا رَأَيْتُ ذَلِكَ قُلْتُ: يَا خَلِيفَةَ رَسُولِ اللَّهِ، أَضْرِبْ عَنْهُهُ؟ فَلَمَّا ذَكَرْتُ الْقَتْلَ صَرَفَ عَنْ ذَلِكَ الْحَدِيثِ أَجْمَعَ إِلَيْهِ عَيْنُ ذَلِكَ مِنَ التَّنْخُوِ، فَلَمَّا تَرَقَّبْنَا أَرْسَلَ إِلَيْهِ بَعْدَ ذَلِكَ أَبُو بَكْرَ الصَّدِيقَ، فَقَالَ: يَا أَبَا بَرَّةَ، مَا قُلْتَ؟ قَالَ: وَسَبَبْتُ الَّذِي قُلْتَ، قُلْتُ: ذَكَرْنِيهِ. قَالَ: أَمَا تَذَكَّرُ مَا قُلْتَ؟ قَالَ: قُلْتُ: لَا وَاللَّهِ. قَالَ: أَرَأَيْتَ حِينَ رَأَيْتَنِي غَضِبْتُ عَلَى الرَّجُلِ قُلْتَ: أَضْرِبْ عَنْهُهُ يَا خَلِيفَةَ رَسُولِ اللَّهِ؟ أَمَا تَذَكَّرُ ذَلِكَ؟ أَوْكَنْتَ قَاعِدًا ذَلِكَ؟ قَالَ: قُلْتُ: نَعَمْ

Allah. If you order me to do it now, I will do it. He said: Woe to you! By Allah, that is not for anyone after Muhammad ﷺ.

Comments: [Its isnad is qawi]

62. Abu Bakr as-Siddeeq رضي الله عنه said: The Messenger of Allah ﷺ said: "The siwak is purifying for the mouth and pleasing to the Lord."

Comments: [Saheeh lighairilhi]

وَاللَّهُ، وَالآنِ إِنْ أَمْرَتَنِي فَعَلَتْ. قَالَ: وَيَحْكُمُ
أُو: وَيَلْكَ- إِنْ يَلْكَ وَاللَّهُ مَا هِيَ لِأَخْدِي بَعْدَ
مُحَمَّدٍ ﷺ. [راجع: ٥٤]

تخریج: إسناده قوى.

62- حَدَّثَنَا عَنْبَانُ قَالَ: حَدَّثَنَا حَمَادَ بْنُ
سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَيْنَيْقَةَ عَنْ أَبِيهِ
قَالَ: إِنَّ أَبَا بَكْرَ الصَّدِيقَ ﷺ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «السِّوَاكُ مَطْهَرٌ لِلْفَمِ،
مَرْضَأً لِلرَّبَّ». [راجع: ٧]

تخریج: صحيح لغیره، وهذا إسناد فيه انقطاع، والد ابن أبي عینیق لم يسمع من أبي بکر.

63. Abu Hurairah رضي الله عنه said: Abu Bakr said: O Messenger of Allah, tell me something I may say in the morning and in the evening. He said: "Say: 'O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of all things, I bear witness that there is no god but You, I seek refuge in You from the evil of my own self and the evil of the Shaitan and the shirk to which he calls.'" And he told him to say it in the morning and in the evening and when going to bed.

Comments: [Its isnad is saheeh]

63- حَدَّثَنَا عَنْبَانُ قَالَ: حَدَّثَنَا شَعْبَةُ عَنْ
يَعْنَى بْنِ عَطَاءِ قَالَ: سَوْفَتُ عُمَرَ وَبْنَ عَاصِمَ
ابْنِ عَبْدِ اللَّهِ قَالَ: سَوْفَتُ أَبَا هُرَيْرَةَ يَقُولُ:
قَالَ أَبُورَبَرْ: يَا رَسُولَ اللَّهِ، قُلْ لِي شَيْئًا
أَقُولُهُ إِذَا أَضْبَحْتَ وَإِذَا أَسْبَثْتَ، قَالَ: «قُلْ:
اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرُ السَّمَاوَاتِ
وَالْأَرْضِ، رَبُّ كُلِّ (١١/١) شَيْءٍ وَمَلِكُهُ،
أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ
شَيْءٍ، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكُو، وَأَمْرَهُ أَنْ
يَقُولَهُ إِذَا أَضْبَحَ وَإِذَا أَسْبَثَ، وَإِذَا أَخْدَ

مضجعَهُ. [راجع: ٥١]

تخریج: إسناده صحيح.

64- حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا نَافِعُ بْنُ
عُمَرَ الْجُمَجُوِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ:
قَبْلَ لِأَبِي بَكْرٍ: يَا خَلِيفَةَ اللَّهِ. قَالَ: فَقَالَ: بْنُ
خَلِيفَةِ مُحَمَّدٍ ﷺ، وَأَنَا أَرْضَى بِهِ. [راجع: ٥٩]

64. It was narrated that 'Abdullah bin Abi Mulaikah said: It was said to Abu Bakr: O khaleefah of Allah. He said: Rather [I am] the khaleefah (lit. successor) of Muhammad ﷺ, and I am pleased with that.

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

65. It was narrated that Ibn Abi Mulaikah said: The halter fell from the hand of Abu Bakr as-Siddeeq . He struck the foreleg of his she-camel to make her kneel down, and they said to him: Why did you not tell us to pass it to you? He said: My beloved the Messenger of Allah ﷺ instructed me not to ask the people for anything.

Comments: [Hasan lighairihi; this isnad is da'eef]

تخریج: إسناد ضعیف لانقطاعه، فان ابن أبي مليکة لم يدرك أبا بکر.

٦٥- حَدَّثَنَا مُوسَى بْنُ دَاؤِدَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْمُؤْمَلِ عَنْ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: كَانَ رَبُّنَا سَقَطَ الْخَطَامُ مِنْ يَدِ أَبِي بَكْرٍ الصَّدِيقِ، قَالَ: قَصَرَتِ الْيَدُ بِذَرَاعِ تَاقِهِ فَسَخَّنَهَا تَيَاهَدَّهُ، قَالَ: قَالُوا لَهُ: أَفَلَا أَمْرَنَا نُتَاوِلَكُمْ؟ قَالَ: إِنَّ جِئْنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَنِي أَنْ لَا أَسْأَلَ النَّاسَ شَيْئًا.

تخریج: حسن لغيره، وهذا إسناد ضعیف، عبد الله بن المؤمل ضعیف، وابن أبي مليکة لم يدرك أبا بکر.

66. It was narrated from Abu 'Ubaidah that Abu Bakr stood up one year after the death of the Messenger of Allah ﷺ and said: The Messenger of Allah ﷺ stood among us last year and said: "The son of Adam has not been given anything better than well-being, so ask Allah for well-being. You should be truthful and righteous, for they lead to Paradise, and you should beware of lying and immorality, for they lead to Hell."

Comments: [Saheeh lighairihi; this isnad is da'eef because it is interrupted]

67. It was narrated from Abu Hurairah that the Prophet ﷺ said: "I have been commanded to fight the people until they say *La ilaha illallah*, and if they say it then their blood and wealth are safe from me, except in cases dictated

٦٦- حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا شَعْبَانُ عَنْ غَنْوِي بْنِ مَرْءَةَ، عَنْ أَبِي عَيْنَةَ - عَنْ أَبِي بَكْرٍ - قَالَ: قَامَ أَبُورَبَحْرَيْنَ يَقْدَمُ وَفَاءَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْامَ، قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْامَ أَوْلَى، قَالَ: إِنَّ ابْنَ آدَمَ لَمْ يُغْنِ شَيْئًا أَفْضَلَ مِنْ الْحَافِيَةِ، فَاسْأَلُوا اللَّهَ الْغَافِيَةَ، وَعَلَيْكُمْ بِالصَّدِيقِ وَالْبَرِّ فَإِنَّهُمَا فِي الْجَنَّةِ، وَإِنَّكُمْ وَالْكُفَّارَ وَالْفَجُورَ فَإِنَّهُمَا فِي الظَّرَّارَةِ». [راجع: ٥]

تخریج: صحيح لغيره، وهذا إسناد ضعیف لانقطاعه، أبو عینة لم يدرك أبا بکر.

٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ يَهْيَةَ قَالَ: أَخْبَرَنَا شَعْبَانُ بْنُ حُسْنَيْنَ عَنِ الرُّهْبَارِيِّ، عَنْ عَيْبَدِ اللَّهِ ابْنِ عَيْبَدِ اللَّهِ بْنِ عَيْبَةَ بْنِ مَسْعُودَةَ، عَنْ أَبِي هُرَيْزَةَ عَنِ الْجَيْشِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَمْرَزْتُ أَنْ أَقْاتِلُ

by *sharee'ah*, and their reckoning is with Allah." When some people apostatized, 'Umar said to Abu Bakr: Will you fight them when you heard the Messenger of Allah ﷺ say such and such? Abu Bakr رضى الله عنه said: By Allah, I will not separate prayer and *zakah*, and I shall certainly fight anyone who separates them. So we fought them alongside him and we realised that that was the right thing to do.

Comments: [A *saheeh hadeeth*, al-Bukhari (6924) and Muslim (20)]

تخریج: حديث صحيح، خ: (٦٩٢٤) م: (٢٠)، سفیان حسین و تقویه إلا فی روایة عن الزہری، وقد توبیع.

68. It was narrated that Abu Bakr bin Abi Zuhair said: I was told that Abu Bakr said: O Messenger of Allah, how could we be in a good state after this verse: "It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof" [an-Nisa' 4:123]? Will we be punished for every bad deed we do? There Messenger of Allah ﷺ said: "May Allah forgive you, O Abu Bakr, do you not fall sick? Do you not get exhausted? Do you not feel sad? Don't calamities befall you?" He said: Of course. He said: "That is the recompense you are given."

Comments: [Saheeh bituruqih wa shawahidihi]

69. Ibn Abi Khalid told us, from Abu Bakr bin Abi Zuhair - I think he said: Abu Bakr said: O

اللَّاسَنْ حَتَّى يَشُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا غَصَّمُوا مِنْيَ دِمَاءُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقْهَا، وَجِسَابُهُمْ عَلَى اللَّهِ». قَالَ: فَلَمَّا كَانَتِ الرُّدْدَةُ قَالَ عُمَرُ لِأَبِي بَكْرٍ: فَقَاتِلُهُمْ، وَقَدْ سَمِعْتَ رَسُولَ اللَّهِ يَقُولُ كَذَّا وَكَذَّا؟ قَالَ: فَقَاتَلَ أَبُو بَكْرٍ: وَاللَّهُ لَا أُفْرِقُ بَيْنَ الصَّلَاةِ وَالرِّزْقَةِ، وَلَا فَارِقَ مِنْ فَرَقَ بَيْنَهُمَا. قَالَ: فَقَاتَلْنَا مَعَهُ، فَرَأَيْنَا ذَلِكَ رَشْدًا.

[انظر: ١١٧، ٢٢٩، ٢٣٥]

٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَبِي بَكْرٍ بْنِ أَبِي زُهَيرٍ، قَالَ: أَخْبَرْتُ أَنَّ أَبَا يَأْبَا يَأْبِي زُهَيرٍ قَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّالِحُ بَعْدَ هَذِهِ الْآيَةِ: «لَئِنْ يَأْمَنَكُمْ وَلَا أَمْانِي أَمْلِ الْكِتَابِ مَنْ يَعْمَلْ شَوْءًا يُعْزِزَ بِهِ» (النساء: ١٢٢) فَكُلُّ شَوْءٍ عَيْلَنَا جُزِيَّنَا بِهِ؟ فَقَالَ رَسُولُ اللَّهِ يَقُولُ: «غَفَرَ اللَّهُ لَكَ يَا أَبَا يَأْبَا يَأْبِي زُهَيرٍ، أَلَنْتَ تَمَرِضُ؟ أَلَنْتَ تَنْصُبُ؟ أَلَنْتَ تَخْرُنُ؟ أَلَنْتَ تُصْبِيْكَ الْأَوْاءِ؟» قَالَ: بَلَى، قَالَ: «فَهُوَ مَا تُجَزِّوْنَ بِهِ». [انظر: ٧١، ٧٠، ٦٩]

تخریج: حديث صحيح بطرقه وشهاداته، وهذا إسناد ضعيف لانتقطاعه بين أبي بكر بن أبي زهير وبين أبي بكر الصديق، ثم إن أبو بكر بن أبي زهير متور.

٦٩ - حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَمَالِدَ عَنْ أَبِي بَكْرٍ بْنِ أَبِي زُهَيرٍ، أَطْهَرَهُ قَالَ

Messenger of Allah, how could we be in a good state after this verse? He said: "May Allah have mercy on you, O Abu Bakr. Do you not fall sick? Do you not feel sad? Don't calamities befall you? Do you not...?" He said: Of course. He said: "That is for that."

Comments: [Saheeh although this isnad is da'eef like the previous one]

70. It was narrated that Abu Bakr ath-Thaqafi said: Abu Bakr said: O Messenger of Allah, how could we be in a good state after this verse: "whosoever works evil, will have the recompense thereof" [an-Nisa' 4:123]?... and he narrated the same hadeeth.

Comments: [Saheeh although this isnad is da'eef like the previous one]

71. It was narrated that Abu Bakr bin Abi Zuhair ath-Thaqafi said: When the verse "It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof" [an-Nisa' 4:123] was revealed, Abu Bakr ﷺ said: O Messenger of Allah, will we receive recompense for every bad deed we do? The Messenger of Allah ﷺ said: "May Allah have mercy on you, O Abu Bakr. Do you not become exhausted? Do you not feel sad? Don't calamities befall you? This is the recompense that you receive."

Comments: [Saheeh although this isnad is da'eef like the previous one]

أبو بكر: يا رسول الله، كيفت الصلاحة بعد هذه الآية؟ قال: «يرحمك الله يا أبا بكر، ألسنت تمرض؟ ألسنت تخزن؟ ألسنت تصيبك الألواه؟ ألسنت ...؟» قال: بلـى، قال: «فإن ذاك يذاك». [راجع: ٦٨]

تخریج: صحيح، وإسناده ضعيف كسابقه.

٧٠- حدثنا يعقوب بن عبيدة: حدثنا إسماعيل بن أبي بكر الثقفي قال: قال أبو بكر: يا رسول الله، كيفت الصلاحة بعد هذه الآية: «من يعمل سوءاً يُجزَّ به» (الناء: ١٢٣) .. فذكر الحديث. [راجع: ٦٨]

تخریج: صحيح، وإسناده ضعيف كسابقه.

٧١- حدثنا ابن أبي خالد عن أبي بكر بن أبي زعير الثقفي، قال: لما ترثكت: «ليس بآمانيكم ولا آمالني أهل الكتاب من يعمل سوءاً يُجزَّ به» (الناء: ١٢٣) قال: أبو بكر: يا رسول الله، إنما تختارى بكل سوء تعلمته؟ فقال رسول الله ﷺ: «يرحمك الله يا أبا بكر، ألسنت تنصب؟ ألسنت تخزن؟ ألسنت تصيبك الألواه؟ فهذا ما تُجزونَ به». [راجع: ٦٨]

تخریج: صحيح، وإسناده ضعيف كسابقه.

72. It was narrated from Anas bin Malik that Abu Bakr wrote to them saying: These are the types of charity (zakah) that the Messenger of Allah ﷺ made obligatory upon the Muslims and which Allah, may He be glorified and exalted, enjoined upon the Messenger of Allah ﷺ. Whoever among the Muslims is asked to pay it in the proper manner, let him give it; whoever is asked for more than that, let him not give it. For less than twenty-five camels, for each five, one sheep (should be given). If the number reaches twenty-five, then one she-camel in its second year (should be given), up to thirty-five. If there is no she-camel in its second year, then a he-camel in its third year (may be given). If the number reaches thirty-six, then a she-camel in its third year (should be given), up to forty-five. If the number reaches forty-six, then a she-camel in its fourth year that has been bred to a stallion camel should be given, up to sixty. If the number reaches sixty-one, then a she-camel in its fifth year (should be given), up to seventy-five. If the number reaches seventy-six, then two she-camels in their second year (should be given), up to ninety. If the number reaches ninety-one, then two she-camels in their fourth year that have been bred to a stallion camel should be given, up to one hundred and twenty. If the number is more than one hundred and twenty, then for every forty

72- حدثنا أبو كامل: حدثنا حماد بن سلمة قال: أخذت هذا الكتاب من ثمامنة بن عبد الله بن أنس، عن أنس بن مالك: أن أبا بكر كتب لهم: إن هذه فرائض الصدقة التي فرض رسول الله ﷺ على المسلمين، التي أمر الله عز وجل بها رسول الله ﷺ، فمن شيلها من المسلمين على وجهها فليعطيها، ومن شيل فوق ذلك فلا يعطيه، فيما دون خمس وعشرين من الأيل ففي كل خمس ذردة شاة، فإذا بلغت خمساً وعشرين ففيها ابنة مخاض إلى خمس وتلاتين، فإن لم تكن ابنة مخاض فابن لبون ذكر، فإذا بلغت سنتين وتلاتين ففيها ابنة لبون إلى خمس (١٢/١) وأربعين، فإذا بلغت سنتين وأربعين ففيها جمدة طرفة الفحل إلى سنتين، فإذا بلغت إحدى وسبعين ففيها جمدة الفحل إلى عشرين وستمائة، فإذا زادت على عشرين ومائتين ففي كل أربعين ابنة لبون، وفي كل خمسمائين جمدة، فإذا تلقيت أشنان الأيل في فرائض الصدقات، فمن بلغت عددها صدقة الجمدة وليس عددها جمدة وعدها شاتين إن أشترتنا له، أو عشرين درهماً. ومن بلغت عددها صدقة الجمدة وليس عددها إلا جمدة فإنها تقبل منه، ويعطيه

camels, a she-camel in its third year should be given and for every fifty a she-camel in its fourth year. If the ages of the camels for *zakah* differ, if what is due is a she-camel in its fifth year but he does not own such a camel, but he has a she-camel in its fourth year, then that will be accepted from him and he should add to it two sheep, if available, or twenty dirhams. If what is due from him is a she-camel in its fourth year and he only has a she-camel in its fifth year, it should be accepted from him and the *zakah*-collector should give him back twenty dirhams or two sheep. If what is due from him is a she-camel in its fourth year, but he does not have such a camel and he has a she-camel in its third year, then it should be accepted from him and he should add to it two sheep, if available, or twenty dirhams. If what is due from him is a she-camel in its second year, but he only has a he-camel in its third year, then it should be accepted from him and nothing should be added to it. If he has only four camels, no *zakah* is due unless the owner wants to give it. With regard to *zakah* on sheep in the pasture, if there are forty sheep, then one sheep is due as *zakah*, up to one hundred and twenty sheep. If there is one more than that, then two sheep are due, up to two hundred. If there is one more than that, then three sheep are due, up to three hundred. If there is one more than that, then for every

المصدق عشرين درهماً أو شاتين، ومن بلغت عنده صدقة الحجّة وليست عنده وعندة إثنتين لبؤن، فإنها تقبل منه ويجعل معها شاتين إن أشترينا له، أو عشرين درهماً. ومن بلغت عنده صدقة العتبة لبؤن، وليست عنده إلا حجة فإنها تقبل منه، وتقطعه المصدق عشرين درهماً أو شاتين، ومن بلغت عنده صدقة العتبة لبؤن، وليست عنده العتبة لبؤن وعندة أية مخاض، فإنها تقبل منه، ويجعل معها شاتين إن أشترينا له، أو عشرين درهماً. ومن بلغت عنده إلا ابن لبؤن ذكر فإنه مخاض وليس عنده إلا ابن لبؤن ذكر فإنه يقبل منه وليس متة شيء، ومن لم يكن عنده إلا أربعة من الأيل، فليس فيها شيء إلا أن يشاء زبها. وفي صدقة الغنم في سائمه إذا كانت أربعين، ففيها شاة إلى عشرين ومتة، فإذا زادت زادت ففيها شاتان إلى مائتين، فإذا زادت واحدة، ففيها ثلاثة شيئاً إلى ثلاثة مائة، فإذا زادت ففي كل مائة شاة، ولا تؤخذ في الصدقة هرمة ولا ذات عوار، ولا تيسن إلا أن يشاء المصدق، ولا يجتمع بين متفرق، ولا يفرق بين مجتمع حشية الصدقة، وما كان من خليلتين فإنهما يتراجعان بهما بالسوية، وإذا كانت سائمة الرجول ناقصة من أربعين شاة واحدة، فليس فيها شيء إلا أن يشاء زبها. وفي الرقة زنة الغنم، فإذا لم يكن المال إلا تسعين ومتة

hundred sheep, one sheep is due. No toothless or defective sheep should be taken as *zakah* and neither should a ram, unless the one who is giving allows that. Separate flocks should not be put together and flocks should not be divided so as to avoid or reduce *zakah*. If there are two partners [and the *zakah*-collector comes and takes *zakah*], they should settle the matter between them on a fair basis. If a man's flock is grazing, if it is one less than forty, then no *zakah* is due on it unless the owner wants to give it. On silver the *zakah* is one quarter of one tenth; if the wealth is only one hundred and ninety dirhams, then no *zakah* is due on it unless the owner wants to give it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1448)]

73. 'Abdur-Razzaq said: The people of Makkah say: Ibn Juraij learned the prayer from 'Ata' and 'Ata' learned it from Ibn az-Zubair and Ibn az-Zubair learned it from Abu Bakr and Abu Bakr learned it from the Prophet ﷺ. I have never seen anyone who prays better than Ibn Juraij.

Comments: [This is a report praising Ibn Juraij and is not a *hadeeth*; this was stated by Ahmad Shakir]

74. It was narrated from Salim from Ibn 'Umar that 'Umar said: Hafsa bint 'Umar became the widow of Khunais or Hudhaifah bin Hudhaifah - 'Abdur-Razzaq was not certain. He was one of the

دُرْهَم، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَتَّسَعَ زِيَّهَا.
[انظر: ١٤٤٨، ١٤٥٠، ١٤٥١، ١٤٥٣]

[١٤٥٥، ٢٣٨٧، ٣١٠٦، ٦٩٥٥]

تخریج: إسناده صحيح، خ: (١٤٤٨).

٧٣- حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَفْلَ مَكَّةَ
يَقُولُونَ: أَخْدَ ابْنُ جُرَيْجَ الصَّلَاةَ مِنْ عَطَاءِ
وَأَخْدَهَا عَطَاءً مِنْ ابْنِ الرَّئِيْسِ، وَأَخْدَهَا ابْنُ
الرَّئِيْسِ مِنْ أَبْيَ بَكْرٍ، وَأَخْدَهَا أَبْوَ بَكْرٍ مِنْ
ابْنِ الْمُحَاجِّ، مَا رَأَيْتُ أَحَدًا أَخْسَى صَلَاةً مِنْ
ابْنِ جُرَيْجَ.

تخریج: هذا أثر وليس حدیثاً. وهو في
الثناء على صلاة ابن جریج وأنه يحسن أداءها
على ما أخذ عملاً عن عطاءه. قاله أحمد شاکر.

٧٤- حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا مَغْمُرٌ
عَنِ الزَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، عَنْ
عُمَرَ قَالَ: تَائِبَتْ حَفْصَةُ بْنِتُ عُمَرَ مِنْ حُكْمِيْسِ
بْنِ حُدَيْدَةَ أَوْ حُدَيْنَةَ - شَكَّ عَبْدُ الرَّزَاقِ -

Companions of the Prophet ﷺ who were present at Badr, and he died in Madinah. I met 'Uthman bin 'Affan and offered Hafsah to him in marriage. I said: If you wish, I will marry Hafsah to you. He said: I will think about it. A few days passed, then he met me and said: I do not want to get married at present. 'Umar said: Then I met Abu Bakr and I said: If you wish, I will marry Hafsah the daughter of 'Umar to you. He did not give any response to me, and I was more upset with him than with 'Uthman. A few days passed, then the Messenger of Allah ﷺ proposed marriage to her and he gave her in marriage to him. Abu Bakr met me and said: Perhaps you felt upset with me when you offered Hafsah to me in marriage and I did not give you any response? I said: Yes. He said: Nothing prevented me from giving you an answer when you offered her to me in marriage except that I heard the Messenger of Allah ﷺ mention her and I did not want to disclose the private matters of the Messenger of Allah ﷺ. If he had not married her, I would have married her.

Comments: [Its isnad is saheeh, al-Bukhari (5129)]

75. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ said: "No one who mistreats his slaves will enter Paradise." A man said: O Messenger of Allah, didn't you tell us that this *ummah* is the greatest in numbers of

وكان من أصحاب النبي ﷺ ممن شهد بدراً، فتولى بالمدينه، قال: فلقيت عثمان بن عمار، فعرضت عليه حفصة، قلت: إن شئت أنكحناك حفصة، قال: سأنتظر في ذلك، فلقيت ليالي، فلقيتني، فقال: ما أريد أن أتزوج زوجي هذا، قال عمر: فلقيت أبي بكر، قلت: إن شئت أنكحناك حفصة ابنة عمر، فلم يرجع إلي شيئاً، فكتبت أوجد عليه مبني على عثمان، فلقيت ليالي، فخطبها إلى رسول الله ﷺ، فأنكحناها إياها، فلقيت أبو بكر فقال: لعلك وحدت على حين عرضاً على حفصة فلم أرجع إليك شيئاً؟ قال: قلت: نعم، قال: فإنه لم يمتنعني أن أزوجه إليك شيئاً حين عرضاًها على إلا أنت سمعت رسول الله ﷺ يذكرها، ولم أكن لأغشني برأ رسول الله ﷺ ولو تركها نكحها. [انظر:

٤٠٠٥، ٥١٢٢، ٥١٤٥]

تغريب: إسناده صحيح، خ: (٥١٢٩)

٧٥ - حدثنا إسحاق بن سليمان قال: سمعت المغيرة بن مسلم أبا سلمة، عن فرقيد السعدي، عن مرمي الطيب، عن أبي بكر الصديق، قال: قال رسول الله ﷺ: لا يدخل الجنة سبع الملائكة، فقال رجل: يا

slaves and orphans? He said: "Yes, so treat them kindly as you treat your children and feed them from what you eat." They said: What could benefit us in this world, O Messenger of Allah? He said: "A good horse which you keep ready for fighting for the sake of Allah and a slave to take care of you. If he prays (becomes Muslim), then he is your brother, if he prays, then he is your brother."

رَسُولُ اللَّهِ، أَتَيْنَ أَخْبَرْتَنَا أَنَّ هَذِهِ الْأُمَّةَ أَكْثَرُ الْأُمَّمِ مَفْلُوْكِينَ وَأَئْنَامًا؟ قَالَ: «بَلَى، فَأَكْثُرُهُمْ كَرَامَةً أُولَادُكُمْ، وَأَطْعَمُوهُمْ مِمَّا تَأْكُلُونَ» قَالُوا: فَمَا يَقْعُدُنَا فِي الدُّنْيَا إِلَّا يَا رَسُولَ اللَّهِ؟ قَالَ: «فَرْسٌ صَالِحٌ تَرْبِيْطُهُ شَاقِلٌ عَلَيْهِ فِي سَبِيلٍ (۱۳/۱) اللَّهُ، وَمَفْلُوكٌ يَكْفِيكَ، إِنَّمَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُوَ أَخْرُوكَ، إِنَّمَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُوَ أَخْرُوكَ.

تخریج: إسناده ضعیف لضعف فرقہ السجی

Comments: [Its isnad is da'eef because of the weakness of Farqad as-Sabakhi]

76. Ibn as-Sabbaq said that Zaid bin Thabit told him that Abu Bakr sent for him to tell him that a large number of people at al-Yamamah had been killed. He found 'Umar with him and Abu Bakr said: 'Umar has come to me and told me that casualties were heavy at al-Yamamah among the Muslims who knew the Qur'an by heart, and I am afraid that more heavy casualties may take place among the Muslims who know the Qur'an by heart on other battlefields and a large part of the Qur'an may be lost. I ['Umar] think that you [Abu Bakr] should issue instructions that the Qur'an be collected. I said to 'Umar: How can I do anything that the Messenger of Allah ﷺ did not do? He said: By Allah, it is a good thing. And he kept urging me to do that until Allah opened my heart to it and I came around to 'Umar's point of view. Zaid said: And 'Umar was sitting with him,

٧٦ - حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ السَّبَّاقِ قَالَ: أَخْبَرَنِي زَيْنُ الدِّينُ بْنُ ثَابِتٍ: أَنَّ أَبَا بَكْرٍ أَرْسَلَ إِلَيْهِ مَقْتُلَ أَهْلِ الْيَمَامَةِ، فَإِنَّمَا عُمَرَ عِنْهُ، فَقَالَ أَبُو يُونُسُ: إِنَّ عُمَرَ أَتَانِي، فَقَالَ: إِنَّ النَّفَلَ قَدْ اسْتَحْرَرَ بِأَهْلِ الْيَمَامَةِ مِنْ قُرْآنِ الْقُرْآنِ مِنَ الْمُسْلِمِينَ، وَأَنَا أَخْشَى أَنْ يَسْتَحْرِرَ الْقُتْلُ بِالْقُرْآنِ فِي الْمَوَاطِنِ فَيَنْهَا قُرْآنَ كَبِيرَ لَا يُوْغَعِي، وَإِنِّي أَرَى أَنَّ تَأْمُرَ بِجَمْعِ الْقُرْآنِ، فَقَلَّتْ لِعْنَرَ: وَكَفَّ أَقْنَلَ شَيْئًا لَمْ يَسْتَحْرِرْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: هُوَ وَاللَّهِ خَيْرٌ، فَلَمْ يَزُلْ يَرْاجِعُنِي فِي ذَلِكَ حَتَّى شَرَحَ اللَّهُ بِذَلِكَ صَدْرِي، وَرَأَيْتُ فِيهِ الَّذِي رَأَى عُمَرٌ، قَالَ زَيْنُ الدِّينُ: وَعُمَرُ عِنْهُ شَابٌ عَاقِلٌ لَا تَهْمُكُ، وَقَدْ نَهَى بَكْرٌ: إِنَّكَ شَابٌ عَاقِلٌ لَا تَهْمُكُ، وَقَدْ نَهَى تَكْثُبُ الْوَحْيِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاجْمَعَهُ. قَالَ زَيْنُ الدِّينُ: فَوَاللَّهِ لَنْ كَلَّفْنِي نَقْلَ جَبَلٍ مِنَ الْجَبَالِ

not speaking. Abu Bakr said: You are a wise young man and we trust you. You used to write down the revelation for the Messenger of Allah ﷺ, so collect it. Zaid said: By Allah, if they had ordered me to move a mountain, that would not have been more difficult for me than what they instructed me to do of collecting the Qur'an. I said: How can you do anything that the Messenger of Allah ﷺ did not do?

Comments: [Its isnad is saheeh, al-Bukhari (4986)]

77. It was narrated that Ibn 'Abbas said: When the Messenger of Allah ﷺ died and Abu Bakr was appointed as caliph, al-'Abbas disputed with 'Ali concerning some things that the Messenger of Allah ﷺ had left behind. Abu Bakr said: It is something that the Messenger of Allah ﷺ left the way it is and I am not going to introduce any changes to it. When 'Umar was appointed as caliph, they referred the dispute to him and he said: It is something that Abu Bakr did not change and I am not going to change it. When 'Uthman was appointed as caliph, they referred the dispute to him and 'Uthman remained quiet and lowered his head. Ibn 'Abbas said: I was afraid that he ('Uthman) would take it back so I struck al-'Abbas between his shoulders and said: O my father, I insist that you give it to 'Ali. So he gave it to him.

Comments: [Its isnad is saheeh]

ما كان يأتيني على مائة أرببي به من جمع القرآن، فقلت: كيف تعلمون شيئاً لم يعلم رسول الله ﷺ؟ [راجع: ٥٧] (٤٩٨٦)

تخریج: إسناده صحيح، خ: (٤٩٨٦)

٧٧ - حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ: حَدَّثَنَا أَبُو عَوَادَةَ عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ عُثْرَةَ مَوْلَى الْعَبَاسِ، عَنْ أَبِي عَبَّاسٍ قَالَ: لَمَّا قِضَى رَسُولُ اللَّهِ ﷺ وَاسْتَخْلَفَ أَبُو بَكْرًا، تَحَاصَّ الْعَبَاسُ عَلَيْهِ فِي أَشْيَاءَ تَرَكَهَا رَسُولُ اللَّهِ ﷺ، فَقَالَ أَبُو بَكْرٌ: شَيْءٌ تَرَكْتَهُ رَسُولُ اللَّهِ ﷺ، فَلَمْ يُعْرِكْهُ فَلَا أُخْرِكُهُ. فَلَمَّا اسْتَخْلَفَ عُثْرَةً الْخَصْنَاءَ إِلَيْهِ، قَالَ: شَيْءٌ لَمْ يُعْرِكْهُ أَبُو بَكْرٌ فَلَمْ يُخْرِكْهُ، قَالَ: فَأَشْكَكْتُ عُثْرَانَ وَنَكَّسَ رَأْسَهُ، قَالَ أَبُو كَعْبٍ الْعَبَاسُ: فَخَيَّبْتُ أَنَّ يَأْخُذُهُ، فَقَرَبَتْ يَدِي بَيْنَ كَفَّيِ الْعَبَاسِ، فَقُلْتُ: يَا أَبَتِ، أَقْسَمْتُ عَلَيْكَ إِلَّا سَلَّمَتُ لِتَلِيِّ، قَالَ: فَسَلَّمَهُ لَهُ.

تخریج: إسناده صحيح.

78. It was narrated that 'Asim bin Kulaib said: An old man of Quraish, from Banu Taim, told me: So and so, and So and so told me - and he listed six or seven, all of whom were from Quraish, one of whom was 'Abdullah bin az-Zubair, - and said: Whilst we were sitting with 'Umar, 'Ali and al-'Abbas came in, and they had been raising their voices. 'Umar said: Stop, O 'Abbas! I know what you are going to say. You are going to say: He (the Prophet ﷺ) is the son of my brother and I should have half of the wealth. And I know what you are going to say, O 'Ali. You are going to say: His daughter is married to me and she should have half of the wealth. This is what the Messenger of Allah ﷺ had, and we saw how he managed it. Then Abu Bakr took charge of it after him, and he dealt with it in the same way as the Messenger of Allah ﷺ had dealt with it. Then I took charge after Abu Bakr and I swear by Allah that I will strive my best to deal with it as the Messenger of Allah ﷺ and Abu Bakr dealt with it. Then he said: Abu Bakr told me and he swore by Allah that he was telling the truth, that he heard the Prophet ﷺ say: "The Prophet is not to be inherited from; rather his estate is to go to the poor and needy Muslims." And Abu Bakr told me and swore by Allah that he was telling the truth, that the Prophet ﷺ said: 'No Prophet dies until he has been led in prayer by one of his *ummah*.' This is what was in the possession of the

78- حَدَّثَنَا يَحْيَى بْنُ حَمَادَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ كُلَّيْبٍ، قَالَ: حَدَّثَنِي شَيْخٌ مِنْ قُرَيْشٍ مِنْ بَنِي تَيْمَ قَالَ: حَدَّثَنِي فُلَانٌ وَفُلَانٌ وَفُلَانٌ، قَعْدَ سَيَّهَ أَوْ سَبَّةَ كُلُّهُمْ مِنْ قُرَيْشٍ، فِيهِمْ عَبْدُ اللَّهِ بْنُ الرَّبِيعِ قَالَ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ عَمَرَ إِذَا دَخَلَ عَلَيْهِ وَالْعَسَاسُ، قَدِ ارْتَقَعَتْ أَصْوَاتُهُمَا، فَقَالَ عَمَرٌ: مَهْ يَا عَبَاسُ، قَدْ عَلِمْتُ مَا تَقُولُ، تَقُولُ: أَبْنُ أَخِي، وَلَيْ شَطَرُ الْمَالِ، وَقَدْ عَلِمْتُ مَا تَقُولُ يَا عَلِيَّ، تَقُولُ: ابْنَتِي يَحْيَى، وَلَهَا شَطَرُ الْمَالِ، وَقَدْ رَأَيْنَا مَا كَانَ فِي يَدِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَدْ رَأَيْنَا كَيْفَ كَانَ يَضْعَفُ فِيهِ، فَوَلَيْهِ أَبُو بَكْرٍ مِنْ يَعْدِو، فَعَمِلَ فِيهِ بِعَمَلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ وَلَيْتُهُ مِنْ بَعْدِ أَبِي بَكْرٍ، فَأَخْلَفَ بِاللَّهِ لَأَجْهَدَنَّ أَنْ أَعْمَلَ فِيهِ بِعَمَلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبِي بَكْرٍ. ثُمَّ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ وَحَلَّفَ بِاللَّهِ إِنَّهُ صَادِقٌ - أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ النَّبِيَّ لَا يُرَوِّثُ، وَإِنَّمَا يَرِثُهُ فِي فَقَرَاءِ الْمُشْلِبِينَ وَالْمُسَاكِينِ، وَحَدَّثَنِي أَبُو بَكْرٍ وَحَلَّفَ بِاللَّهِ إِنَّهُ صَادِقٌ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ النَّبِيَّ لَا يَثْوِتُ حَتَّى يَؤْمِنَ بِعَصْرِ أَشْتِيَّ. وَهَذَا مَا كَانَ فِي يَدِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَدْ رَأَيْنَا كَيْفَ يَضْعَفُ فِيهِ، فَإِنْ شِئْنَا أَغْطِيَنَا كَمَا يَتَمَلَّا فِيهِ بِعَمَلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبِي بَكْرٍ حَتَّى أَدْفَعَهُ إِلَيْنَا، قَالَ: فَخَلُوا ثُمَّ جَاءُوكُمْ، فَقَالَ الْعَبَاسُ: أَدْفَعُهُ إِلَيْ عَلِيٍّ، فَلَيْسَ قَدْ طَبِّطَنَا بِهِ لَهُ.

Messenger of Allah ﷺ and we saw how he dealt with it. If you wish, I will give it to you to manage it in the same way as the Messenger of Allah ﷺ and Abu Bakr did, so that I can put it under your control. They discussed it privately, then they came and al-'Abbas said: Give it to 'Ali, for I am happy for him to take control of it.

Comments: [Saheeh lighairihi]

79. It was narrated from Abu Hurairah that Fatimah (رضي الله عنها) came to Abu Bakr and 'Umar to ask for her inheritance from the Messenger of Allah ﷺ. They said: We heard the Messenger of Allah ﷺ say: "I am not to be inherited from."

Comments: [Its isnad is hasan]

80. It was narrated that Qais bin Abi Hazim said: I was sitting with Abu Bakr as-Siddeeq, the successor of the Messenger of Allah ﷺ, one month after the death of the Prophet ﷺ and he was telling a story, then the call went out among the people, "As-salatu jami'ah (prayer is about to begin)," and it was the first time that this call of "as-salatu jami'ah" went out to the people. The people gathered and he ascended the *minbar*, which was something that was made for him to deliver speeches, and it was the first speech he gave in Islam. He praised and glorified Allah, then he said: O people, I wish that someone else could have taken care of this for me, for if you compare my way to the way of your Prophet ﷺ, I

تخریج: صحيح لغیره دون قوله: «إن النبي لا يموت حتى يؤمِّه بعض أمته» وهذا إسناد ضعيف لجهالة الشيخ من قریش.

٧٩- حدثنا عبد الوهاب بن عطاء قال: أخبرنا محمد بن عمرو، عن أبي سلمة، عن أبي هريرة: أن فاطمة رضي الله عنها جاءت أبياً يكفر وعمر، تطلب ميراثها من رسول الله ﷺ، فقال: إننا سمعنا رسول الله ﷺ يقول: «إنى لا أورث». [راجع: ٦٠]

تخریج: إسناده حسن.

٨٠- حدثنا هاشم بن القاسم قال: حدثنا عيسى - يعني ابن المسمى - عن قيس بن أبي حازم قال: إني لخالس عند أبي بكر الصديق خليفة رسول الله ﷺ، بعد وفاة النبي ﷺ (١٤) شهر، فذكر قصة، فنودي في الناس: أن أول صلاة جماعة، وهي أول صلاة في المسلمين نودي بها: أن الصلاة جماعة، فاجتمع الناس، فصعد العبر، شيئاً شيئاً لئلا يخطب عليه، وهي أول خطبة خطبها في الإسلام، قال: فحمد الله وأثنى عليه. ثم قال: يا أيتها الناس، ولزدذت أن هذا كفائيه غيري، ولئن أخذتوني يسلئني لكم ما أطيافها، إن كان لمعضوماً من الشيطان وإن كان تبتل علىه الوحوش من السماء.

cannot be like him, for he was protected from the *shaitan* and the revelation used to come to him from heaven.

Comments: [Its *isnad* is *da'eef* because of the weakness of Eesa bin al-Musayyab]

81. It was narrated that Mujahid said: Abu Bakr as-Siddeeq said: The Messenger of Allah ﷺ commanded me to say, in the morning, in the evening and when I went to bed at night: "O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, You are the Lord and Sovereign of all things. I bear witness that there is no god but You alone with no partner or associate, and that Muhammad is Your slave and Your Messenger. I seek refuge in You from the evil of my own self and the evil of the *shaitan* and the *shirk* to which he calls, and lest I wrong myself or wrong another Muslim."

Comments: [Hasan *lighairihi*, and its *isnad* is weak]

٨١ - حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ: حَدَّثَنَا شَيْطَانٌ عَنْ لَيْلَتِهِ، عَنْ مُحَاذِيدٍ قَالَ: قَالَ أَبُو بَكْرٍ الصَّدِيقُ: أَمْرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُولَ إِذَا أَضَبَحْتُ، وَإِذَا أَمْسَيْتُ، وَإِذَا أَخَذْتُ مَضْحِمِي مِنَ اللَّيلِ: «اللَّهُمَّ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ رَبُّ كُلِّ شَيْءٍ وَمَلِكُهُ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشَرِّكِهِ، وَأَنْ أَفْرِغَ عَلَى نَفْسِي سُوءًا، أَوْ أَجْرِهَ إِلَى مُسْلِمٍ».

تخریج: حسن لغيره، وهذا إسناد ضعيف، لبث ضعيف، ومجاهد لم يدرك أبا بكر.

آخر منشد في بحث الصديق

End of Musnad Abu Bakr as-Siddeeq

مسند عمر بن الخطاب

Musnad 'Umar bin Al-Khattab

82. It was narrated that Harithah said: Some people from Syria came to 'Umar and said: We have acquired wealth and horses and slaves, and we want to pay zakah on them as a purification. He said: I shall do what my two predecessors did. He consulted the Companions of Muhammad ﷺ, among whom was 'Ali, and 'Ali said: It is good, provided it does not become a regular tax that is taken from them after you are gone.

Comments: [Its isnad is saheeh]

٨٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَيْانَ، عَنْ أَبِي إِشْحَاقَ، عَنْ حَارِثَةَ قَالَ: جَاءَ نَاسٌ مِّنْ أَهْلِ الشَّامِ إِلَى عُمَرَ، فَقَالُوا: إِنَّا فَدَ أَصْبَنَا أَمْوَالًا وَخَيْلًا وَرِيقًا لِّتُبْعِثَ أَنْ يَكُونُ لَنَا فِيهَا زَكَاةً وَطَهُورًا. قَالَ: مَا فَعَلَهُ صَاحِبَيَ الْفَتْيَةِ فَتَبَرَّأَ. وَاشْتَارَ أَصْحَابَ مُحَمَّدٍ بِهِ، وَفِيهِمْ عَلَيْهِ، فَقَالَ عَلَيْهِ: هُوَ حَسَنٌ، إِنَّ لَمْ يَكُنْ جِزْيَةً رَاتِيَةً يُؤْخَذُونَ بِهَا مِنْ بَعْدِكَ. [انظر: [٢١٨]]

تخریج: إسناده صحيح.

83. It was narrated from Abu Wa'il that as-Subayy bin Ma'bad was a Bedouin Taghlibi Christian who became Muslim. He asked: Which deed is best? He was told: jihad for the sake of Allah, may He be glorified and exalted. He wanted to go for jihad, but it was said to him: Have you done Hajj? He said no. So it was said to him: Go for Hajj and 'Umrah, then go for jihad. So he set out and when he was in al-Hawa'it, he entered ihram for both Hajj and 'Umrah together. Zaid bin Soohan and Salman bin Rabee'ah saw him and said: He is more astray than his camel, or he is no more guided than his camel. He went

٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ أَبِي زَائِلٍ: أَنَّ الصَّبَيِّ بْنَ تَغْبِيْرَةَ كَانَ نَصَارَائِيَ تَعْلِيَّةً أَغْرِيَاهُ فَأَسْلَمَ، فَسَأَلَ: أَيُّ الْعَمَلِ أَنْفَلُ؟ قَبِيلَ لَهُ: الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ. فَأَرَادَ أَنْ يَجْاهِدَ، قَبِيلَ لَهُ: حَجَّجَتْ؟ فَقَالَ: لَا. قَبِيلَ: لَمْ يَعْتَمِرْ، ثُمَّ جَاهَدَ. فَانْطَلَقَ حَتَّى إِذَا كَانَ بِالْمَوَانِيْطِ أَهْلَ بِهِمَا جَوِيْعًا، فَرَأَهُ زَيْدُ بْنُ صُورَحَانَ وَسَلْمَانُ بْنُ رَبِيعَةَ، فَقَالَا: لَهُ أَضَلُّ مِنْ جَهَلِهِ، أَوْ: مَا هُوَ بِأَهْدَى مِنْ نَاتِيَّهُ، فَانْطَلَقَ إِلَى عُمَرَ هُنَّا، فَأَخْبَرَهُ بِقَوْلِهِمَا، فَقَالَ: هُدِيْتَ لِسُنْنَتِ نَبِيِّكَ هُنَّا. قَالَ الْحَكَمُ: ثَلَثْ لِأَبِي زَائِلٍ: حَدَّثَكَ الصَّبَيِّ؟

to 'Umar and told him what they had said. He said: You have been guided to the *Sunnah* of your Prophet ﷺ. Al-Hakam said: I said to Abu Wa'il: Did as-Subayy tell you that? He said: Yes.

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

84. 'Amr bin Maimoon said: 'Umar led us in praying *Fajr* in Jam', then he stood up and said: The *mushrikoon* used not to depart until the sun rose, but the Messenger of Allah ﷺ differed from them and moved on before the sun rose.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1684)]

فَقَالَ: نَعَمْ. [انظر: ١٦٩، ٢٢٧، ٢٥٤، ٣٧٩، ٢٥٦]

تخریج: إسناده صحيح.

٨٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَبَّهُ عَنْ أَبِي إِسْحَاقِ قَالَ: سَمِعْتُ عَمْرًا بْنَ مَيْمُونَ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنًا عُمَرَ يَجْعَلُ الصُّبْحَ، ثُمَّ وَقَاتُوا وَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِضُّلُونَ حَتَّى تَطْلُعَ الشَّمْسُ، وَإِنَّ رَسُولَ اللَّهِ يَعْلَمُ خَالقَهُمْ: ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [انظر: ٣٨٥، ٣٥٨، ٢٩٥، ٢٧٥، ٢٠٠]

تخریج: إسناده صحيح، خ: (١٦٨٤)

85. 'Asim bin Kulaib said: My father said: I told Ibn 'Abbas and he said: What is so amazing about that? When 'Umar called the prominent shaikhs among the Companions of Muhammad ﷺ, he would call me with them and say: Do not speak until they have spoken. He called us one day or one night and said: The Messenger of Allah ﷺ said about *Lailatal-Qadr* what you know, so seek it in the odd numbered nights of the last ten nights; on which odd-numbered night do you think it is?

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

٨٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَنْ الْوَاجِدِ بْنِ زِيَادٍ قَالَ: حَدَّثَنَا عَاصِمٌ بْنُ كُلَّيْبٍ قَالَ: قَالَ أَبِي: فَحَدَّثَنِي يَهُ ابْنَ عَبَّاسٍ قَالَ: وَمَا أَغْرَبْتُكَ مِنْ ذَلِكَ؟ كَانَ عُمَرُ هُنْدَهُ إِذَا دَعَا الْأَشْيَاعَ بِنْ أَشْخَابِ مُحَمَّدٍ دَعَانِي مَهْمَهْ، قَالَ: لَا تَكُلُّمْ حَتَّى يَتَكَلَّمُوا، قَالَ: فَدَعَانَا ذَاثَ بَيْمَ - أَوْ ذَاثَ لَيْلَةً - قَالَ: إِنَّ رَسُولَ اللَّهِ يَعْلَمُ قَالَ: فَلَائِمُوهَا فِي الْعُشْرِ الْأَوَاخِرِ وَثُرَّا، فَقَوْيَ أَيَ الْوَيْرُ تَرَوْنَهَا؟. [انظر: ٢٩٨]

تخریج: إسناده قوي.

86. Shu'bah said: I heard 'Asim bin 'Amr al-Bajali narrate from one of those who asked 'Umar bin

٨٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَبَّهُ قَالَ: سَمِعْتُ عَاصِمَ بْنَ عَمْرِو الْبَجَلِي

al-Khattab: We have come to you to ask you about three things: A man's *nafل* prayer in his house, *ghusl* in the case of *janabah*, and what it is appropriate for a man to do with his wife when she is menstruating. He said: Are you magicians? You have asked me about something that no one has asked me about since I asked the Messenger of Allah ﷺ about it, and he said: "A man's *nafل* prayer in his house is light, so whoever wishes, let him illuminate his house." And he said with regard to *ghusl* in the case of *janabah*: "Let him wash his private parts, then do *wudoo'*, then pour water over his head three times." And he said concerning the menstruating woman: "The [husband may enjoy] whatever is above the *izar* (waist wrapper)."

Comments: [Its *isnad* is *da'eef* because the man from whom 'Asim bin 'Amr narrated it is unknown]

87. It was narrated from Ibn 'Umar that he said: I saw Sa'd bin Abi Waqqas wiping over his *khuffain* in Iraq when he did *wudoo'* and I objected to that. When we met with 'Umar bin al-Khattab, he said to me: Ask your father about what you objected to me doing of wiping over my *khuffain*. I mentioned that to him and he said: If Sa'd tells you something, do not object to it, for the Messenger of Allah ﷺ used to wipe over his *khuffain*.

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

يُحَدِّثُ عَنْ رَجُلٍ مِّنَ الْقَوْمِ الَّذِينَ سَأَلُوا عَمَرَ أَبْنَ الْخَطَّابِ، فَقَالُوا لَهُ: إِنَّمَا أَتَيْنَاكَ سَأْلَكَ عَنْ ثَلَاثَةِ: عَنْ صَلَاةِ الرَّجُلِ فِي بَيْتِ تَطْوِعَمًا، وَعَنِ الْغُشْلِ مِنَ الْجَنَابَةِ، وَعَنِ الرَّجُلِ مَا يَصْلُحُ لَهُ مِنْ امْرَأَتِهِ إِذَا كَانَتْ حَائِضًا. قَالَ: أَشْعَارٌ أَشْعَارٌ؟ لَقَدْ سَأَلْتُ مَنِي عَنْ شَيْءٍ مَا سَأَلْتَنِي عَنْهُ أَحَدٌ مُنْذَ سَأَلْتُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «صَلَاةُ الرَّجُلِ فِي بَيْتِهِ تَطْوِعُهَا نُورٌ، فَمَنْ شَاءَ نَوَّرَ بَيْتَهُ» وَقَالَ فِي الْغُشْلِ مِنَ الْجَنَابَةِ: «يَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ، ثُمَّ يَغْسِلُ عَلَى رَأْسِهِ ثَلَاثَةَ» وَقَالَ فِي الْحَائِضِ: «لَهُ مَا فَوْقَ الْإِلَازَارِ».

تخریج: إسناده ضعيف لجهة الرجل الذي روی عنه عاصم. قوله: «يغسل فرجه ثم يتوضأ... له ما فوق الإزار» صحيح بالشواهد.

Comments: [Its *isnad* is *da'eef* because the man from whom 'Asim bin 'Amr narrated it is unknown]

٨٧ - حَدَّثَنَا قُتْبَيْةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبْنُ لَهِيَةَ عَنْ أَبِي النَّضِيرِ، عَنْ أَبِي سَلْمَةَ، عَنْ أَبْنِ عَمَرٍ، أَنَّهُ قَالَ: رَأَيْتُ سَعْدَ بْنَ أَبِي وَقَاصِينَ يَمْسَحُ عَلَى حُفَيْهِ بِالْعِرَاقِيِّ جِبِنَ يَتَوَضَّأُ، فَأَنْكَرْتُ ذَلِكَ عَلَيْهِ، قَالَ: فَلَمَّا اجْمَعْنَا عَنْهُ عَمَرَ بْنِ (١٥/١) الْخَطَّابِ، قَالَ لِي: سَلِّ أَبَاكَ عَمَّا أَنْكَرْتُ عَلَيَّ مِنْ مَسْحِ الْحُفَيْنِ. قَالَ: فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: إِذَا حَدَّثَكَ سَعْدٌ بِشَيْءٍ فَلَا تَرُدْ عَلَيْهِ، فَإِنَّ رَسُولَ اللَّهِ كَانَ يَمْسَحُ عَلَى الْحُفَيْنِ. [انظر: ٢٣٧]

تخریج: إسناده حسن.

88. It was narrated from 'Abdullah bin 'Umar, from Sa'd bin Abi Waqqas that the Messenger of Allah ﷺ used to wipe over his *khuuffain*. 'Abdullah bin 'Umar asked 'Umar about that and he said: Yes, if Sa'd narrates something to you from the Messenger of Allah ﷺ, do not ask anyone else about it.

Comments: [Its *isnad* is *sahih*, al-Bukhari (202)]

- ٨٨ - حَدَّثَنَا هَارُونُ بْنُ مَقْرُوْفٍ قَالَ: حَدَّثَنَا أَبْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْخَارِبِ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَسَحَ عَلَى الْحَجَبَيْنِ وَأَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍ سَأَلَ عَمْرَ عَنْ ذَلِكَ، قَالَ: تَعْمَلْ إِذَا حَدَّثْتَ سَعْدَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئاً فَلَا تَسْأَلْ عَنْهُ غَيْرَهُ.

تخریج: إسناده صحيح، خ: (٢٠٢)

89. It was narrated from Ma'dan bin Abi Talhah that 'Umar bin al-Khattab delivered a *khutbah* on Friday, and he mentioned the Prophet of Allah ﷺ and Abu Bakr. He said: I saw a dream that I can only interpret as meaning that my death is near; I saw as if a rooster pecked me twice, and I was told that it was a red rooster. I told this dream to Asma' bint 'Umais, the wife of Abu Bakr ؓ, and she said: You will be killed by a Persian man. The people are asking me to appoint a successor, but Allah will not cause His religion and His caliphate, with which He sent His Prophet ﷺ, to be lost. If death comes to me soon, then the caliphate is to be decided by these six men with whom the Messenger of Allah ﷺ was pleased when he died. Whichever of them you swear allegiance to, then listen to him and obey. I know that some people will object to this matter. I have fought them with my own hands in the defence of Islam.

- ٨٩ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا مَنَامُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا شَاهَدٌ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْعَطْفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةِ الْيَعْمَرِيِّ: أَنَّ عَمْرَ بْنَ الْخَطَّابِ قَامَ عَلَى الْمِبْرَرِ يَوْمَ الْجُمُعَةِ، فَحَمِدَ اللَّهَ وَأَشْتَرَ عَلَيْهِ، ثُمَّ ذَكَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ رَأَيْتُ رُؤْيَا لَا أَرَاهَا إِلَّا لِحُضُورِ أَجْلِي؛ رَأَيْتُ كَانَ دِيْكَا تَقْرَبِي تَقْرَبَتِي، قَالَ: وَذَكَرَ لِي أَنَّهُ يُكَلِّمُ أَخْمَرَ، فَقَصَصْتُهُ عَلَى أَشْمَاءَ بَنْتِ عَمِيْسٍ امْرَأَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا، قَنَاثَ: يَقْتُلُكَ رَجُلٌ مِنَ الْعَجَمِ. قَالَ: وَإِنَّ النَّاسَ يَأْمُرُونِي أَنْ أَشْخُلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُصِيبَ دِيْنَهُ وَخِلَافَتَهُ الَّتِي بَعَثَ بِهَا نَبِيًّا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَإِنْ يَعْجَلَ بِي أَمْرٌ فَإِنَّ الشُّورَى فِي هُؤُلَاءِ النَّبِيِّينَ الَّذِينَ مَاتُتْ نُبُعُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَنْهُمْ راضٍ، فَمَنْ يَا يَعْلَمُ مِنْهُمْ، فَأَسْهَمُوا لَهُ وَأَطْبِعُوا، وَإِنِّي أَغْلَمُ أَنَّ أَنَا سَيْطَعُونَ لِي هَذَا الْأَمْرُ، أَنَا قَاتِلُهُمْ يَدِي

They are the enemies of Allah and misguided *kafirs*. By Allah, I am not leaving behind anything that my Lord instructed me to do and I came to the position of caliphate on that basis that is more important to me than *kalalah*. By Allah, the Prophet of Allah ﷺ never emphasised any issue to me since I accompanied him more than the issue of *kalalah*, until he poked me in the chest with his finger and said: "Is not *ayatas-saif* (the verse of summer, i.e., it was revealed in summer), which appears at the end of *Sooratan-Nisa'*, sufficient for you?" If I live I will issue a decree that will be so clear that those who read the Qur'an and those who do not read it will be able to make decisions concerning it. I call upon Allah to bear witness over the governors of the regions, for I only sent them to be just and to teach the people their religion and the *Sunnah* of the Prophet ﷺ and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant, this onion and garlic. I remember the Messenger of Allah ﷺ, if he noticed their smell coming from a man in the mosque, he would issue orders that he taken out from the mosque to al-Baqee'. Whoever must eat them, let him cook them to death."

He said: He addressed the people on Friday and was attacked on Wednesday.

Comments: [Its *isnad* is *sahih*, Muslim (567)]

هُنْدُو عَلَى الْإِسْلَامِ، أُولَئِكَ أَعْدَاءُ اللَّهِ الْكَفَّارُ
الصَّلَالُ. وَإِنَّمَا اللَّهُ، مَا أَنْزَكُ فِيمَا عَاهَدَ إِلَيْيَ
رَبِّي فَأَشْتَخْلَقَنِي شَيْئًا أَهْمَّ إِلَيْيَ مِنَ الْكَلَالَةِ،
وَإِنَّمَا اللَّهُ، مَا أَغْلَظَ لِي تَبَيْنَ اللَّهُ كَفَّافٌ فِي
شَيْئٍ مُنْدَ صَحَّبَتْهُ أَشَدُّ مَا أَغْلَظَ لِي فِي شَأْنٍ
الْكَلَالَةِ، حَتَّىٰ طَعَنَ يَاضِبِيعَ فِي صَدَرِي،
وَقَالَ: «تَكْفِيكَ آتَهُ الصَّيْفُ، الَّتِي تَرَكْتُ فِي
آجِرِ شُورَةِ السَّيَاءِ» وَإِنِّي إِنْ أَعْشَنْ فَسَاقِي
فِيهَا بِقَضَاءِ يَعْلَمُهُ مِنْ يَقِيرًا وَمَنْ لَا يَقِيرًا. وَإِنِّي
أَشْهُدُ اللَّهَ عَلَى أَمْرَاءِ الْأَمْسَارِ أَنِّي إِنَّمَا
يَعْتَهِمُ لِيَعْلَمُوا النَّاسُ دِينَهُمْ، وَيَبْيَثُوا لَهُمْ سَهَّةَ
نَبِيِّهِمْ كَفَافٌ، وَيَرْفَعُوا إِلَيَّ مَا غَمِّيَ عَلَيْهِمْ. ثُمَّ
إِنَّكُمْ أَتَهَا النَّاسُ تَأْكُلُونَ مِنْ شَجَرَتَيْنِ لَا
أَرَاهُمَا إِلَّا حَيَّيْتِنِي: هَذَا الْثُومُ وَالبَصْلُ،
وَإِنَّمَا اللَّهُ، لَقَدْ كُنْتُ أَرَى تَبَيْنَ اللَّهُ كَفَّافٌ يَجِدُ
رِيحَهُمَا مِنَ الرَّجُلِ فَيَأْمُرُ بِهِ، فَيُؤْخُذُ بِيَدِهِ
فَيُخْرُجُ بِهِ مِنَ الْمَسْجِدِ حَتَّىٰ يُؤْتَى بِهِ الْبَقِيعَ،
فَمَنْ أَكَلَهُمَا لَا بُدَّ فَلَيَبْيَثُهُمَا طَبَّاخًا. قَالَ:
فَخَطَبَ النَّاسُ يَوْمَ الْجُمُعَةِ، وَأُصِيبَ يَوْمَ
الْأَرْبَعَاءِ. [انظر: ١٧٩، ١٨٦، ٣٤١]

تَعْرِيف: إِسْنَادٌ صَحِيفٌ، م: (٥٦٧)

90. It was narrated that 'Abdullah bin 'Umar said: az-Zubair, al-Miqdad bin al-Aswad and I went out to our property in Khaibar to take care of it. When we got there, we dispersed, each man going to his property. I was attacked under cover of night when I was sleeping on my bed and my arms were dislocated at the elbows. In the morning, my two companions were called and they came and asked me: Who did this to you? I said: I do not know. They treated my arms then they brought me to 'Umar who said: This is the work of some Jews. Then he stood and addressed the people, and said: O people, the Messenger of Allah ﷺ made a deal with the Jews of Khaibar on the basis that we could expel them whenever we want. They have attacked 'Abdullah bin 'Umar and dislocated his arms, as you heard about their attack on the Ansari before him. We do not doubt that they are the ones who did it, as we have no other enemy but them. Whoever has property in Khaibar, let him go there, for I am going to expel the Jews. Then he expelled them.

Comments: [Its *isnad* is *hasan*, al-Bukhari (2730)]

91. It was narrated from Abu Hurairah that whilst 'Umar bin al-Khattab was delivering the *khutbah* on Friday, a man came and 'Umar said: Why are you coming late to the prayer? The man said: As soon as I heard the call, I did *wudoo'*. He said: Did you not also hear that the

٩٠- حَدَّثَنَا يَعْقُوبُ : حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي نَافِعٌ مَوْلَى عَبْدِ اللَّهِ ابْنِ عُمَرَ، قَالَ: خَرَجْتُ أَنَا وَالرَّبِيعُ وَالْمِقْدَادُ بْنُ الْأَشْوَدِ إِلَى أَمْوَالِنَا بِخَيْرٍ نَعَادِهَا، فَلَمَّا قَدِمْنَا هَنَّرَقْنَا فِي أَمْوَالِنَا، قَالَ: فَعِدْتِي عَلَيَّ تَحْتَ اللَّيْلِ، وَأَنَا نَائِمٌ عَلَى فِرَاشِي، فَقُدِّعْتُ يَدَيِّي مِنْ مِرْقَقِي، فَلَمَّا أَضَبَحْتُ اسْتُضْرِبَ عَلَيَّ صَاجِبَاتِي، فَأَتَيْنِي، فَسَأَلَانِي عَمَّنْ صَنَعَ هَذَا بِكَ؟ قَلَّتْ لَا أَذْرِي، قَالَ: فَاضْلَعَا مِنْ يَدِيِّي، ثُمَّ قَدِيمُوا بِي عَلَى عُمَرَ، فَقَالَ: هَذَا عَمَلُ يَهُودَ ثُمَّ قَامَ فِي النَّاسِ حَطِيبِيَا، فَقَالَ: أَئْهَا النَّاسُ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَامِلَ يَهُودَ خَيْرَ عَلَى أَنَّهُ نُخْرِجُهُمْ إِذَا شِئْنَا، وَقَدْ عَدُوا عَلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، فَنَدَعُوهُ يَدِيهِ كَمَا يَلْعَكُمُ، مَعَ عَذَوتِهِمْ عَلَى الْأَنْصَارِيَّ قَبْلَهُ، لَا تُشَكُّ أَنَّهُمْ أَضَبَاهُمْ، لَئِنْ كَانَ هُنَاكَ عَدُوًّا غَيْرُهُمْ، فَمَنْ كَانَ لَهُ مَالٌ بِخَيْرِ فَلْيَلْعَمْ بِهِ، فَإِنَّمَا مُخْرِجُ يَهُودَ فَأَخْرَجَهُمْ.

تعریف: [إسناده حسن، ح: (٢٧٣٠)]

٩١- حَدَّثَنَا حَمْزَةُ بْنُ مُوسَى وَحُسْنَةُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَنَاهُ هُوَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ، فَقَالَ عُمَرُ: لِمَ تَحْسِسُونَ عَنِ الصَّلَاةِ؟

Messenger of Allah ﷺ said: "Before one of you goes to *Jumu'ah*, let him do *ghusl*?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (882) and Muslim (845)]

فَقَالَ الرَّجُلُ: مَا مُرِّ إِلَّا أَنْ سَمِعْتَ النَّدَاءَ
فَتَوَضَّأْتَ. قَالَ: أَيْضًا أَوْلَمْ شَمَعْوَا أَنَّ
رَسُولَ اللَّهِ يَقُولُ: إِذَا رَأَيْتَ أَحَدًا مُّبَرِّئًا
الْجُمُعَةَ فَلَا يُغَشِّيْلُهُ. [انظر: ٢١٩، ٣١٩]

[٤٠٨٢] تخریج: إسناده صحيح، خ: (٨٨٢) م: (٨٤٥)

92. It was narrated that Abu 'Uthman said: A letter came to us from 'Umar when we were in Azerbaijan (in which it said): O 'Utbah bin Farqad, beware of luxury, the clothing of the *mushrikeen* and wearing silk, for the Messenger of Allah ﷺ forbade us to wear silk and said, "Except this much," and the Messenger of Allah ﷺ held up two fingers to us.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5829) and Muslim (2069)]

٩٢ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى قَالَ:
حَدَّثَنَا زَهْيَةُ قَالَ: حَدَّثَنَا عَاصِمُ الْأَخْوَلُ عَنْ
أَبِي عَمْرَانَ قَالَ: جَاءَنَا بِكَاتِبٍ عَمَرَ هَبَّهُ وَتَعْنَى
بِأَدَرِيجَانَ: يَا عَبْدَهُ بْنَ فَرِيقَدَ، وَإِيَّاكُمْ وَالْتَّعَمَ،
وَزَرَّيْ أَهْلَ الشَّرْكَ، وَلَبُوسَ الْحَرَرِ، فَلَمَّا رَأَى رَسُولَ
اللَّهِ يَقُولُ لَهُمْ نَهَاكُمْ عَنْ لَبُوسِ الْحَرَرِ، وَقَالَ: إِلَّا
مَكْدَدًا، وَرَفَعَ لَهُ رَسُولُ اللَّهِ يَقُولُ إِيْسَعْبِيَّةَ.

[٢٤٢، ٢٤٣، ٣٥٦، ٣٥٧] انظر: (٢٤٢، ٢٤٣، ٣٥١)

تخریج: إسناده صحيح، خ: (٥٨٢٩) م: (٢٠٦٩)

93. It was narrated from Abu Sinan al-Du'ali that he entered upon 'Umar bin al-Khattab with whom there was a group of the earliest Muhajireen. 'Umar sent for a basket that had been brought to him from Iraq, in which there was a ring. One of his sons took it and put it in his mouth. 'Umar took it from him, then 'Umar wept and those who were with him said: Why are you weeping when Allah has granted victory to you and caused you to prevail over your enemies and granted you joy? 'Umar said: I heard the Messenger of Allah ﷺ say: "Accumulation of worldly luxuries does not become available

٩٣ - حَدَّثَنَا حَسْنُ قَالَ: حَدَّثَنَا ابْنُ لَهِيَعَةَ:
حَدَّثَنَا أَبُو الْأَشْوَدَ: أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ عَبْدِ
الرَّحْمَنِ بْنَ لَيْسَةَ يَحْدُثُ عَنْ أَبِي سَيَّانِ
الدُّولِيِّ: أَنَّهُ دَخَلَ عَلَى عَمَرَ بْنَ الْخَطَّابِ
وَعِنْدَهُ نَفْرٌ مِّنَ الْمُهَاجِرِينَ الْأَوَّلِينَ، فَأَرْسَلَ
عَمَرُ إِلَى سَقْطَةِ أَبِي يَهُوْرٍ مِّنْ قُلْمَةِ مِنَ الْعَرَاقِ،
فَكَانَ فِيهِ خَاتَمٌ، فَأَخْدَهُ بَعْضُ بَنِيهِ فَأَذْخَلَهُ فِي
فِيهِ، فَأَنْزَعَهُ عَمَرُ مِنْهُ، ثُمَّ بَكَى عَمَرُ هَهُ،
فَقَالَ لَهُ مَنْ عِنْدَهُ: لِمَ تَبْكِي وَقَدْ فَتَحَ اللَّهُ
لَكَ، وَأَظْهَرَكَ عَلَى عَدُوكَ، وَأَتَرَ عَيْنَكَ؟
فَقَالَ عَمَرُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ
يَقُولُ: «لَا تُفْتَحُ الدُّنْيَا عَلَى أَحَدٍ إِلَّا أَنْقَى

to any people but Allah, may He be glorified and exalted, stirs up among them enmity and hatred until the Day of Resurrection, and that concerns me."

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Lahee'ah and Muhammad bin 'Abdur-Rahman bin Labeebah]

94. It was narrated from 'Abdullah bin 'Umar, that his father said: I asked the Messenger of Allah ﷺ what one of us should do if he becomes *junub* then wants to sleep before doing *ghusl*. The Messenger of Allah ﷺ said: "Let him do *wudoo'* as for prayer, then he may go to sleep."

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

95. It was narrated that 'Abdullah bin 'Abbas said: I heard 'Umar bin al-Khattab say: When 'Abdullah bin Ubayy died, the Messenger of Allah ﷺ was called to offer the funeral prayer for him, and when he stood by the deceased and was about to offer the prayer for him, I went and stood before him and said: O Messenger of Allah, (will you offer the funeral prayer) for the enemy of Allah who said such and such? and I listed what he had done. And the Messenger of Allah ﷺ was smiling, until when I had said too much, he said: "Move away from me, O 'Umar, for I was given the choice and I have chosen. It was said: 'Whether you (O

الله عز وجل بيتهن العداوة والبغضاء إلى
نوم القيمة، وأنا أشفق من ذلك.

تخریج: إسناده ضعیف لضعف ابن لهيعة و
محمد بن عبد الرحمن بن لیہة.

٩٤ - حدثنا يعقوب: حدثنا أبي عن أبي إسحاق: حدثني نافع عن عبد الله بن عمر، عن أبيه قال: سأله رسول الله ﷺ: كيف يضئ أحدهما إذا هو أتيت، ثم أراد أن ينام قبل أن يغسل؟ قال: فقام رسول الله ﷺ: «لتسوا وضوء للصلوة ثم ليتم». [انظر: ١٠٥، ١٦٥]

[٣٥٩، ٢٣٥، ٢٦٣، ٢٦٦، ٢٢٥]

تخریج: إسناده حسن.

٩٥ - حدثنا يعقوب: حدثنا أبي عن ابن إسحاق: حدثني الزهرى عن عبد الله بن عبد الله بن عتبة بن شعورى، عن عبد الله ابن عباس قال: سمعت عمر بن الخطاب يقول: لمن تؤتى عبد الله بن أبي، دعوه رسول الله ﷺ للصلوة عليه، فقام إليه، فلما وقف عليه بريء الصلاة تحولت حتى فتحت في صدره، فقللت: يا رسول الله، أعلى عدو الله عبد الله بن أبي القاتل نوركما وكذا - يعذد أيامه - قال: ورسول الله ﷺ يتبرئ، حتى إذا أكثرت عليه، قال: «أحرز عني يا عمر، إنني لخيرت فاخترت، وقد قيل: «استغفِر لهم أو لا تستغفِر لهم إن

Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them - (and even) if you ask seventy times for their forgiveness - Allah will not forgive them' [at-Tawbah 9:80]. If I knew that by asking for forgiveness more than seventy times they would be forgiven, I would have done that.' He said: Then he offered the funeral prayer for him, and walked with him (his bier), and stood by his grave until the burial was completed. He said: I was astounded that I had spoken so audaciously to the Messenger of Allah ﷺ; Allah and His Messenger know best. By Allah, it was not long before these two verses were revealed: "And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were *Fasiqoon* (rebellious, - disobedient to Allah and His Messenger)." [at-Tawbah 9:84].

So after that the Messenger of Allah ﷺ did not offer the funeral prayer for any hypocrite or stand by his grave until he passed away.

Comments: [Its *isnad* is *hasan*, al-Bukhari (1366)]

96. 'Abdullah bin 'Umar used to say: If a man has only one garment, let him wrap it around his waist and then pray, for I heard 'Umar bin al-Khattab say that, and he said: Do not wrap it around the whole body if it is only one garment, as the Jews do.

تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ
 (التوبه: ٨٠) لَوْ أَغْلَمُ أَنِّي إِنْ رَدَثُ عَلَى
 السَّبْعِينَ غُفرَ لَهُ لَرِدَثُ. قَالَ: ثُمَّ صَلَّى
 عَلَيْهِ، وَمَسَّى مَعْهُ، فَقَامَ عَلَى قَبْرِهِ حَتَّى فُرِغَ
 بِهِ. قَالَ: فَعَجَبَ لِي وَجَرَأَتِي عَلَى رَسُولِ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَسُولَهُ أَغْلَمُ. قَالَ: قَوَّالَهُ
 مَا كَانَ إِلَّا تَسِيرًا حَتَّى نَزَّلْتُ هَاتَانِ الْآيَتَيْنِ:
 «وَلَا تُصلِّ عَلَى أَخْدِ مِنْهُمْ مَاتَ أَنْدَادًا وَلَا
 تُثْمِنْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ
 وَمَاتُوا وَهُمْ فَاسِقُونَ» (التوبه: ٨٤)، فَمَا
 صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَهُ عَلَى مُنَافِقِ، وَلَا
 قَامَ عَلَى قَبْرِهِ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ.

تخریج: إسناده حسن، خ: (١٣٦٦)

٩٦- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ أَبِي
 إِشْحَاقَ كَمَا حَدَّثَنِي عَنْهُ نَافِعَ مَؤْلَاهُ قَالَ:
 كَانَ عَنْدَ اللَّهِ بْنَ عَمْرَ بَشَّارَ بْنَ عَمْرَ بَشَّارَ: إِذَا لَمْ يَكُنْ
 لِلرَّجُلِ إِلَّا تَوْبَةٌ وَاجِدٌ، فَلَا تَرْزُقْ بِهِمْ لِيُصْلِلُ،
 فَإِنَّمَا سَمِّنَتْ عَمْرَ بْنَ الخطَّابِ بِقُولِ دَلِكَ،

Nafi' said: If I tell you that he attributed that to the Messenger of Allah ﷺ, I hope that I would not be lying.

Comments: [Its isnad is *hasan*]

وَيَقُولُ: لَا تَأْتِحُوا بِالثَّوْبِ إِذَا كَانَ وَحْدَةً
كَمَا نَفَعَ الْيَهُودُ. قَالَ نَافِعٌ: وَلَوْ فَلَّتْ لَكَ:
إِنَّهُ أَشَدَّ ذِلْكَ إِلَى رَسُولِ اللَّهِ ﷺ، تَرَجَّحْتُ
أَنْ لَا أَكُونَ كَذِبْتُ. [انظر: ٦٣٥٦]

تغريب: [اسناده حسن]

97. It was narrated that 'Uqbah bin 'Amir said: 'Umar told me that he heard the Messenger of Allah ﷺ say: "Whoever dies believing in Allah and the Last Day, it will be said to him: 'Enter Paradise from whichever of the eight gates of Paradise you wish.'"

Comments: [Hasan lighairihi; this isnad is *da'eef*]

٩٧ - حَدَّثَنَا مُؤْمِلٌ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا
زَيَادُ بْنُ مَخْرَاقٍ عَنْ شَهْرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ
قَالَ: حَدَّثَنِي عُمَرُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «مَنْ مَاتَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ،
فَلِلَّهِ أَدْخُلُ الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ
الْمُمْكِنَةِ ثَلَاثَةَ». [انظر: ٤٦٤]

تغريب: حسن لغيره، وهذا إسناد ضعيف، مؤمل سيء الحفظ تابعه الطيالي، وشهر وشهـ جماعة والأكثر على تضعيـنه.

98. It was narrated that Mujahid said: A man struck a son of his with a sword and killed him. The matter was referred to 'Umar and he said: Were it not that I heard the Messenger of Allah ﷺ say, "No father should be executed in retaliation for killing his son," I would have executed you before you left.

Comments: [Hasan lighairihi, and in its isnad is interrupt]

٩٨ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: أَخْبَرَنَا
جَعْفَرٌ - يَعْنِي الْأَخْمَرَ - عَنْ مُجَاهِدٍ قَالَ: حَذَفَ رَجُلٌ ابْنًا
لَهُ بِسْبَبِ فَقْتَلَهُ، فَرُفِعَ إِلَى عُمَرَ، فَقَالَ: لَوْلَا
أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُقَادُ
الْوَالِدُ مِنْ وَلَدِهِ» لَقْتَلْتُكَ قَبْلَ أَنْ تَبْرُجَ.

تغريب: حسن لغيره، وهذا الإسناد فيه انقطاع، مجاهد لم يدرك عمر بن الخطاب.

99. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar look at the Black Stone and say: By Allah, were it not that I saw the Messenger of Allah ﷺ kiss you, I would not have kissed you. Then he kissed it.

٩٩ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا زُهْبَرٌ عَنْ
شَيْبَانَ الْأَعْمَشِ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ عَائِسِيِّ بْنِ
رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ نَظَرَ إِلَى الْحَجَرِ، فَقَالَ:
أَنَا وَاللَّهِ لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ (١٧/١)
يَقْبِلُكَ مَا قَبَلْتُكَ. ثُمَّ قَبَّلَهُ. [انظر: ١٧٦، ٣٢٥]

Comments: [Its isnad is saheeh, al-Bukhari (1597) and Muslim (1270).]

100. It was narrated from 'Abdullah bin as-Sa'di that he came to 'Umar bin al-Khattab during his caliphate and 'Umar said to him: Was I not told that you do work for people, then when you are given your wages you do not accept it? I said: Yes. 'Umar said: Why do you do that? I said: I have horses and slaves, and I am well off. I want my work to be an act of charity towards the Muslims. 'Umar said: Do not do that, for I wanted to do the same as you want to do. The Prophet ﷺ would give me some payment and I would say: Give it to one who is more in need of it than me. One day he gave me something and I said: Give it to one who is more in need of it than me. The Prophet ﷺ said: "Take it, keep it, and give it in charity. Whatever of this wealth comes to you when you are not hoping for it or asking for it, accept it, but if it does not come to you, do not hope for it."

Comments: [Its isnad is saheeh, al-Bukhari (7163) and Muslim (1045)]

101. Rabee'ah bin Darraj narrated that 'Ali bin Abi Talib prayed two *nafl rak'a*s after 'Asr on the road to Makkah, and 'Umar saw him and got angry with him, then he said: By Allah, I am certain that the Messenger of Allah ﷺ forbade that.

تخریج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠)

١٠٠ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شَعِيبٌ عَنِ الرَّهْبَرِيِّ، قَالَ: أَخْبَرَنِي الشَّافِعِيُّ بْنُ يَزِيدَ ابْنُ أُخْتِ نَبِيرٍ: أَنَّ حَوْرَيْطَ بْنَ عَبْدِ الْمَزَّارِ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ السَّنْدِيِّ أَخْبَرَهُ أَنَّهُ قَدِيمٌ عَلَى عُمَرَ ابْنِ الْحَطَابِ فِي خِلَاقِهِ، فَقَالَ لَهُ عُمَرُ: أَنْمَ أَخْدُثُ أَنْكَ تَلَى مِنْ أَعْمَالِ النَّاسِ أَغْمَالًا، فَإِذَا أَغْطَيْتُ الْعَمَالَةَ كَيْفَهَا؟ قَالَ: فَلَمْ: بَلَى، فَقَالَ عُمَرُ: فَمَا تُرِيدُ إِلَى ذَلِكَ؟ قَالَ: فَلَمْ: إِنَّ لِي أَفْرَاشًا وَأَغْمَالًا، وَأَنَا بِخَيْرٍ، وَأَرِيدُ أَنْ تَكُونَ عَلَيَّ شَانِيَّتِي حَدَّفَةً عَلَى الْمُسْلِمِينَ، فَقَالَ عُمَرُ: فَلَا تَعْلَمُ، فَلَيْسَ قَدْ كُنْتُ أَرَدْتُ الَّذِي أَرَدْتُ، فَكَانَ الَّذِي يَعْطِيَنِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ أَقْرَبَ إِلَيْهِ بَنِي، حَتَّى أَعْطَانِي مَرَةً مَالًا، فَلَمْ: أَعْطِهُ أَقْرَبَ إِلَيْهِ مَنِي، قَالَ: فَقَالَ لَهُ الَّذِي يَعْلَمُ: «خَذْهُ كَمْوَلَهُ، وَصَدِقْنَاهُ، فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَاعِلٍ، فَخُلِّهُ، وَمَا لَاهُ، فَلَا تُشْفِهَ نَسْكَكَ». [انظر: ٢٧٩، ٢٨٠]

تخریج: إسناده صحيح، خ: (٧١٦٣) م: (١٤٥٠)

١٠١ - حَدَّثَنَا سَكْنُونُ بْنُ نَافِعِ الْبَاهِلِيِّ قَالَ: حَدَّثَنَا صَالِحٌ عَنِ الرَّهْبَرِيِّ قَالَ: حَدَّثَنِي رَبِيعَةُ ابْنُ دَرَاجٍ: أَنَّ عَلَيَّ بْنَ أَبِي طَالِبٍ سَبَعَ بَعْدَ الْعَضْرِ رَكْعَتَيْنِ فِي طَرِيقِ مَكَّةَ، فَرَأَهُ عُمَرُ فَنَعَيَّطَ عَلَيْهِ، ثُمَّ قَالَ: أَمَا وَاللَّهِ لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ يَعْلَمُ تَقْرِيبَهَا. [انظر: ١٠٦]

Comments: [Its isnad is da'eef]

102. It was narrated from a man of Quraish from Banu Sahm, that a man among them who was called Majidah said: I had a fight with a slave and he bit my ear and took a piece out of it, or I bit his ear and took a piece out of it. When Abu Bakr came to us for *Hajj*, our case was referred to him, and he said: Take them to 'Umar bin al-Khattab, and if the one who caused the injury has reached puberty, let retaliation be taken. When we were brought to 'Umar, he examined us and said: Yes, this one has reached the age where retaliation may be sought. Call a copper for me. When he mentioned the copper, he said: I heard the Messenger of Allah ﷺ say: "I gave a slave to my maternal aunt and I hope that Allah will bless him for her, and I told her not to let him be a copper, a butcher or a goldsmith."

Comments: [Its isnad is da'eef because the man of Banu Sahm is unknown]

103. It was narrated from a man from Banu Sahm, from Ibn Majidah as-Sahmi, that he said: Abu Bakr led us on *Hajj*, during his caliphate, and he mentioned the same *hadeeth*.

Comments: [Its isnad is da'eef like the *hadeeth* above].

104. It was narrated that Abu Sa'eed said: 'Umar addressed the

تخریج: إسناده ضعيف لعلل.

١٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ يَقْوُبٍ عَنْ رَجُلٍ مِّنْ قُرَيْشٍ مِّنْ بَنْيِ سَهْمٍ، عَنْ رَجُلٍ وَمِنْهُ يُقَالُ لَهُ: مَاجِدَةُ، قَالَ: عَارَضْتُ غُلَامًا بِسَكَّةٍ فَعُصَرَ أَذْنِي فَقَطَعَ مِنْهَا - أَزْعَجْتُ أَذْنَهُ فَقَطَعَ مِنْهَا - فَلَمَّا قَدِمَ عَلَيْنَا أَبُو بَكْرٍ هُنَّا رُفِعْنَا إِلَيْهِ، قَالَ: انْطَلَقُوا بِهَا إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَإِنَّ كَانَ الْجَارُ بَلَغَ أَنْ يَقْتَصِرْ مِنْهُ، فَلْيَقْتَصِرْ. قَالَ: فَلَمَّا تَهَيَّأْتُ بِنَا إِلَى عُمَرَ، نَظَرَ إِلَيْنَا قَالَ: نَعَمْ، فَدَبَّلَعَ هَذَا أَنْ يَقْتَصِرْ مِنْهُ، أَذْعُوا لِي حَجَاجًا. فَلَمَّا ذُكِرَ الْحَجَاجُ، قَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: وَقَدْ أَغْطَبْتُ خَائِنَي غُلَامًا وَأَنَا أَزْجُو أَنْ يَتَارَكَ اللَّهُ لَهَا فِيهِ، وَقَدْ تَهَيَّأْتُ أَنْ تَجْعَلَهُ حَجَاجًا أَوْ قَصَابًا أَوْ صَابِقًا». [انظر: ١٠٣]

تخریج: إسناده ضعيف لجهالة الرجل من بني سهم، وجهالة ماجدة.

١٠٣ - حَدَّثَنَا يَقْوُبٌ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ، قَالَ: وَحَدَّثَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ رَجُلٍ مِّنْ بَنْيِ سَهْمٍ، عَنْ ابْنِ مَاجِدَةِ السَّهْمِيِّ، أَنَّهُ قَالَ: حَجَّ عَلَيْنَا أَبُو بَكْرٍ فِي حِلَافَيْهِ ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٠٢]

تخریج: إسناده ضعيف كسابقه.

١٠٤ - حَدَّثَنَا عَبْدَةُ بْنُ حُمَيْدٍ عَنْ دَاؤُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ

people and said: Allah, may He be glorified and exalted, granted whatever concessions He willed to His Prophet ﷺ, and the Prophet of Allah ﷺ has passed away, so complete Hajj and 'Umrah as Allah has commanded you, and guard the chastity of these women.

Comments: [Its isnad is saheeh, Muslim (1217)].

105. It was narrated from Ibn 'Umar, that 'Umar bin al-Khattab ﷺ said: The Messenger of Allah ﷺ was asked: Can a man go to sleep when he is *junub*? He said: "Yes, if he does *wudoo'*".

Comments: [Its isnad is saheeh]

106. It was narrated from Rabee'ah bin Darraj, that 'Ali ﷺ prayed two *rak'ahs* after 'Asr, and 'Umar got angry with him and said: Don't you know that the Messenger of Allah ﷺ used to forbid this?

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

107. Shuraih bin 'Ubaid narrated that 'Umar bin al-Khattab ﷺ said: I went out looking for the Messenger of Allah ﷺ before I became Muslim, and I found that he had reached the mosque before me. I stood behind him and he started to recite Sooratal-Haqqah, and I was amazed by the way in which the Qur'an was composed. I said: By Allah, this man is a poet

فَالْيَوْمَ خَطَبَ عُمَرُ النَّاسَ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ رَحَمَنَ لِتَبَيَّنَ مَا شَاءَ، وَإِنَّ رَبَّ الْأَوْلَى
بِكُلِّ شَيْءٍ فَذَادَ مَضِيَ لِسَبِيلِهِ، فَأَبْتَأْمُوا الْحَجَّ وَالْعُمْرَةَ
كَمَا أَمْرَكُمُ اللَّهُ عَزَّ وَجَلَّ، وَحَصَّنُوا فُرُوجَ
هَنَّهُ النِّسَاءُ. [انظر: ٣٦٩]

تخریج: إسناده صحيح، م: (١٢١٧)

١٠٥ - حَدَّثَنَا عَبْدَةُ بْنُ حَمْيَدٍ: حَدَّثَنِي عَبْدُ
اللَّهِ بْنُ عَمْرَةَ عَنْ نَافِعٍ، عَنْ أَبِيهِ عَمْرَةَ، عَنْ
عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِئَلُ رَسُولُ اللَّهِ
بِكُلِّ شَيْءٍ: أَيْرَقْدُ الرَّجُلُ إِذَا أَجْنَبَ؟ قَالَ: «أَتَعْمَنُ
إِذَا تَوَضَّأَ». [راجع: ٩٤]

تخریج: إسناده صحيح.

١٠٦ - حَدَّثَنَا الْمَخْسُونُ بْنُ يَحْيَى قَالَ: أَخْبَرَنَا أَبْنُ
الْمَبَارِكِ قَالَ: حَدَّثَنَا نَعْمَرُ عَنِ الرَّهْمَنِيِّ، عَنْ
رَبِيعَةَ بْنِ دَرَاجٍ: أَنَّ عَلَيْهِ اللَّهُ صَلَّى بَعْدَ الْعُشْرِ
رَكْعَتَيْنِ، كَتَبَ اللَّهُ عَلَيْهِ عَمْرَةً، وَقَالَ: أَمَا عَلِمْتُ أَنَّ
رَسُولَ اللَّهِ كَانَ يَنْهَا عَنْهَا. [راجع: ١٠١]

تخریج: إسناده ضعيف لانقطاعه.

١٠٧ - حَدَّثَنَا أَبُو الْمُغَيْرَةَ: حَدَّثَنَا صَفَوَانَ:
حَدَّثَنَا شُرِيقُ بْنُ عَبْدِ الدُّجَانِ قَالَ: قَالَ عُمَرُ بْنُ
الْخَطَّابِ: تَرَجَّمْتُ أَنْعَرَضُ رَسُولَ اللَّهِ
فَبَلَّ أَنْ أَسْلِمَ، فَوَجَدْنَاهُ فَلَمْ يَتَبَيَّنِي إِلَى
الْمُسْنِدِ، فَقَمَتْ خَلْفُهُ، فَأَسْفَلَتْ سُورَةَ
الْحَمَّةَ، فَجَعَلْتُ أَغْبَبَ مِنْ تَأْلِيفِ الْقُرْآنِ،
قَالَ: فَقُلْتُ: هَذَا وَاللَّهُ شَاعِرٌ كَمَا قَالَ
فُرَيْشٌ، قَالَ: فَقَرَأَ: «إِنَّهُ لِقَوْلِ رَسُولِ كَرِيمٍ

as Quraish said. Then he recited: "That this is verily, the word of an honoured Messenger [i.e. Jibreel (Gabriel) or Muhammad which he has brought from Allah]. It is not the word of a poet, little is that you believe!" [al-Haqqah 69:40-41]. I said: (He is a) soothsayer. He said: "Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down from the Lord of the 'Alameen (mankind, jinn and all that exists). And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allah). We surely would have seized him by his right hand (or with power and might), And then We certainly would have cut off his life artery (aorta). And none of you could have withheld Us from (punishing) him..." [al-Haqqah 69:42-47].

He said: Then I felt an overwhelming attraction to Islam.

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

108. It was narrated from Shuraih bin 'Ubaid and Rashid bin Sa'd and others that when 'Umar bin al-Khattab reached Sargh, he was told that there was a widespread plague in Syria. He said: I have heard that there is a severe plague in Syria. I said: If my time comes, and Abu 'Ubaidah bin al-Jarrah is still alive, I appoint him as my successor. And if Allah asks me why I appointed him as my successor to lead the *ummah* of Muhammad ﷺ, I will say: I heard

٥ وَمَا هُوَ بِقُولٍ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ^{٤٠}
 (الحقة: ٤٠، ٤١) قَالَ: قُلْتُ: كَاهِنٌ،
 ٥ قَالَ: «وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَا تَدَكَّرُونَ^{٤١}
 تَشْرِيفٌ مِنْ رَبِّ الْعَالَمَيْنَ ٥ وَلَوْ تَقُولَ عَلَيْنَا
 بِخَصَّ الْأَفَوَيْلِ ٥ لَا حَذَنَا مِنْهُ بِالْجَيْنِ ٥ شَهَدَ
 لَقَطَنَنَا مِنْهُ الْوَرَيْنَ ٥ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ
 حَاجِزِينَ^{٤٢} إِلَى آخِرِ الشُّورَةِ (الحقة: ٤٢)
 ٤٧ قَالَ: فَوْقَعَ الْإِسْلَامُ فِي قَلْبِي كُلُّ^{٤٣} (١١)
 ١٨ مَوْقِعِ.

تخریج: إسناد ضعيف لانقطاعه، شریع
 ابن عبید لم يدرك عمر.

١٠٨ - حَدَّثَنَا أَبُو الْمُتَهَيْرَةَ وَعَصَمُ بْنُ خَالِدٍ
 قَالَ: حَدَّثَنَا صَفَوَانُ، عَنْ شُرَيْحِ بْنِ عَبَيْدٍ
 وَرَابِيدَةَ بْنِ شَعْدَ وَغَيْرِهِمَا، قَالُوا: لَمَّا بَلَغَ
 عُمَرَ بْنَ الْخَطَّابِ شُرَغَ حَدْثٌ أَنْ يَالِشَّامَ وَيَأْتِي
 شَبِيْدَةً، قَالَ: يَلْعَنِي أَنْ يَشَدَّ الْوَبَاءَ فِي
 الشَّامَ، قَلَّتْ: إِنْ أَذْرَكَنِي أَجْلِي، وَأَبُو
 عَيْتَدَةَ بْنَ الْجَرَاحِ حَتَّى، اسْتَخْلَفَهُ، قَالَ
 سَائِلُنِي اللَّهُ: لَمَّا اسْتَخْلَفْتَهُ عَلَى أُمَّةِ مُحَمَّدٍ
 بِعَلَيْهِ السَّلَامُ؟ قَلَّتْ: إِنِّي سَمِعْتُ رَسُولَكَ ﷺ يَقُولُ:

Your Messenger ﷺ say: "Every Prophet has a close confidant and my close confidant is Abu 'Ubaidah bin al-Jarrah." The people objected to that, and said: What about the prominent figures of Quraish? meaning Banu Fihir. Then he said: If my time comes, and Abu 'Ubaidah has died, then I appoint Mu'adh bin Jabal as my successor, and if my Lord, may He be glorified and exalted, asks me why I appointed him as my successor, I will say: I heard Your Messenger say: "He will be gathered on the Day of Resurrection as a leader of scholars."

Comments: [Hasan lighairith]

109. It was narrated from Sa'eed bin al-Musayyab that 'Umar bin al-Khattab said: A boy was born to the brother of Umm Salamah, the wife of the Prophet ﷺ, and they called him al-Waleed. The Prophet ﷺ said: "You have called him by the name of your pharaoh, for there will be among this *ummah* a man who is called al-Waleed and he will be worse to them than Pharaoh was to his people."

Comments: [Its isnad is da'eef]

110. It was narrated that Ibn 'Abbas said: Some men of good character, among whom was 'Umar, testified before me, and the best of them in my view was 'Umar, that the Prophet of Allah ﷺ used to say: "There is no prayer after 'Asr prayer until the sun sets, and there

"إِنْ لَكُلَّ نَبِيٍّ أَمْيَنَا وَأَمْبَيْنِي أَبُو عَيْدَةُ بْنُ الْجَرَاحِ" فَانْكَرَ النُّؤُمُ ذَلِكَ، وَقَالُوا: مَا بَالُ عَلَيْنِي قُرْيَشٌ؟ – يَعْنُونَ نَبِيًّا فَغَيْرَهُ – ثُمَّ قَالَ: فَإِنْ أَذْرَكَنِي أَجْلِي، وَمَنْ تُؤْفَى أَبُو عَيْدَةُ، اسْتَخْلَفْتُ مَعَاذَ بْنَ جَبَلَ، فَإِنْ سَأَلَنِي رَبِّي عَزَّ وَجَلَّ: لِمَ اسْتَخْلَفْتَهُ؟ قَلَّتْ: سَعَيْتُ رَسُولَكَ هَذِهِ يَقُولُ: إِنَّهُ يُخْسِرُ يَوْمَ الْقِيَامَةِ بَيْنَ يَدَيِ الْعَلَمَاءِ تَبَّأْنَةً".

تخریج: حسن لغيره، وهذا إسناد رجاله ثقات إلا أن شریع بن عیید وراشد بن سعد لم يدرك عمر.

109. حَدَّثَنَا أَبُو الْمُغَيْرَةَ: حَدَّثَنَا ابْنُ عَيَّاشِ فَال: حَدَّثَنِي الْأَوْزَاعِيُّ وَغَيْرُهُ عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: وُلِدَ لِأَخِي أُمِّ سَلَمَةَ رَوْجُ الَّبَّيِّنِ يَكُلُّ غَلَّامٌ فَسَمَّهُ الْوَلِيدُ، فَقَالَ الَّبَّيِّنِ: «سَمَّيْتُهُ بِإِسْمَاءٍ فَرَأَيْتُكُمْ، لِيَكُونَ فِي هَذِهِ الْأُمَّةِ رَجُلٌ يَقَالُ لَهُ الْوَلِيدُ، لَهُ شَرٌّ عَلَى هَذِهِ الْأُمَّةِ مِنْ فِرْعَوْنَ لِقَوْمِهِ».

تخریج: إسناده ضعیف، سعید بن المیسیب لم يسمعه من عمر.

110. حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا أَبْيَانُ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبْنِ عَيَّاسٍ قَالَ: شَهَدَ عَنِي رِجَالٌ مَرْضِيُونَ فِيهِمْ عُمَرُ، وَأَرْضَاهُمْ عَنِي رَعْمٌ: أَنَّ رَبِّ اللَّهِ يَعَزِّزُهُ كَانَ يَقُولُ: «لَا صَلَاةَ بَعْدَ صَلَاةِ الْعَصْرِ حَتَّى تَغُرُّ الصَّمْرُ، وَلَا صَلَاةَ بَعْدَ صَلَاةِ الصَّبْرِ حَتَّى

is no prayer after *Fajr* prayer until the sun rises."

Comments: [Its *isnad* is *sahih*, al-Bukhari (581) and Muslim (826)]

111. It was narrated from al-Harith bin Mu'awiyah al-Kindi, that he travelled to meet 'Umar bin al-Khattab and ask him about three things. He came to Madinah and 'Umar asked him: What brought you here? He said: (I came) to ask you about three things. He said: What are they? He said: A woman and I may be in a confined space and the time for prayer comes, but if we both pray she will be standing next to me, and if she prays behind me she will have to go out of the space. 'Umar said: Put a cloth to serve as a screen between you and her, and let her pray alongside you if you wish. (And I asked) about the two *rak'ahs* after 'Asr and he said: The Messenger of Allah ﷺ told me not to do them. He said: (And I asked) about stories (for preaching), because they wanted me to tell them stories. He said: Whatever you want. It was as if he did not want to tell him not to do that. He said: I only wanted to follow what you say. He said: I am afraid that if you tell them stories (for preaching), you will think that you are better than them, then you will tell them stories and think that you are better than them, until you imagine that you are as far above

نَطَّلَعَ الشَّمْسُ». [انظر: ١٣٠، ٢٧٠، ٢٧١، ٣٦٤، ٣٥٥]

تخریج: إسناده صحيح، خ: (٨٢٦) م: (٥٨١)

١١١ - حَدَّثَنَا أَبُو الْعَيْرَةِ: حَدَّثَنَا صَفَوَانَ
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ بْنُ نُفَيْرٍ عَنْ
الْعَارِثِ بْنِ مَعَاوِيَةَ الْكَنْدِيِّ: أَنَّ رَبِّهِ إِلَى
عُمَرَ بْنِ الْخَطَّابِ يَسْأَلُهُ عَنْ تَلَاثٍ يَحْلَلُ،
قَالَ: فَقِيمُ الْمَدِينَةِ، فَسَأَلَهُ عُمَرُ: مَا أَفْدَمْكُ?
قَالَ: لِأَشْأَلَكَ عَنْ تَلَاثٍ يَحْلَلُ، قَالَ: وَمَا
مَنَّ؟ قَالَ: رُبِّيَا كُنْتُ أَنَا وَأَنْزَاهًا فِي يَسَاءَ
ضَيْقٍ، تَخْضُرُ الصَّلَاةُ، فَإِنْ صَلَّيْتُ أَنَا
وَهِيَ، كَانَتْ يَحْدَانِي، وَإِنْ صَلَّيْتُ خَلْفِي،
خَرَجْتُ مِنَ الْبَيْتِ، فَقَالَ عُمَرُ: تَشْرُّبُ يَبْنَكَ
وَيَبْنَهَا يَنْوُبُ، ثُمَّ تُصْلِي يَحْدَانِكَ إِنْ شِئْتَ.
وَعَنِ الرَّكْعَيْنِ بَعْدَ الْعَضْرِ فَقَالَ: تَهَانِي
عَنْهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: وَعَنِ الْقَصْصِ،
فَإِنَّهُمْ أَرَادُونِي عَلَى الْقَصْصِ، فَقَالَ: مَا
شِئْتَ، كَانَهُ عَرَةً أَذْلَى يَمْتَهِنُهُ، قَالَ: إِنَّمَا أَرَدْتُ
أَنْ أَتَهْبِي إِلَى قَوْلِكَ، قَالَ: أَخْتَى عَلَيْكَ أَنْ
تُصْلِي فَتَرْتَقِعَ عَنْهُمْ فِي نَفْسِكَ، ثُمَّ تَقْصِي
فَتَرْتَقِعَ، حَتَّى يُعَيَّلَ إِلَيْكَ أَنَّكَ فَوْقَهُمْ بِمَتْرَلَةٍ
الثُّرَى، فَيَضْعَكَ اللَّهُ تَحْتَ أَفْدَامِهِمْ يَوْمَ
الْقِيَامَةِ يَقْدِرُ ذَلِكَ.

تخریج: إسناده حسن.

them as the Pleiades, then Allah will put you that far beneath their feet on the Day of Resurrection.

Comments: [Its isnad is hasan]

112. 'Abdullah bin 'Umar narrated that 'Umar bin al-Khattab said: I heard the Messenger of Allah ﷺ say: "Allah, may He be glorified and exalted, forbids you to swear by your fathers." 'Umar said: By Allah, I never swore by them since I heard the Messenger of Allah ﷺ forbid it, and I never uttered (such words) whether I was swearing an oath or describing someone else doing so.

Comments: [Its isnad is saheeh, al-Bukhari (6647) and Muslim (1646)]

113. It was narrated from 'Umar bin al-Khattab ﷺ and Hudhaifah bin al-Yaman ﷺ that the Prophet ﷺ did not take zakah on horses or slaves.

Comments: [Saheeh lighairihi; this isnad is da'eef]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، أبو بكر بن سعد لم يدرك عمر وحديفة.

114. It was narrated from Ibn 'Umar that 'Umar bin al-Khattab addressed us in al-Jabiyyah, and said: The Messenger of Allah ﷺ stood before us as I am standing before you, and said: "I urge you to show respect to my Companions, then those who come after them, then those who come after them; then lying will become so widespread that a man will start to

١١٢ - حَدَّثَنَا يَشْرُبُ بْنُ شَعِيبَ بْنُ أَبِي حَمْزَةَ قَالَ: حَدَّثَنِي أَبِي عَنِ الرَّوْهَنِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرَةَ أَخْبَرَهُ أَنَّ عَمْرَةَ بْنَ الْحَطَابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ تَخْلُفُوا بِأَيْمَانِكُمْ قَالَ عَمْرَةَ مَا حَلَفْتُ بِهَا مَنْدُ سَمِعْتُ رَسُولَ اللَّهِ نَهِيَ عَنْهَا، وَلَا تَكْنَلْتُ بِهَا ذَاكِرًا وَلَا آثِرًا.

تخریج: إسناده صحيح، خ: (٦٦٤٧) م: (١٦٤٦)

١١٣ - حَدَّثَنَا أَبُو الْيَمَانَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَبْدِ اللَّهِ عَنْ رَاشِدٍ بْنِ سَعْدٍ، عَنْ عَمْرَةَ بْنِ الْحَطَابِ وَحَدِيثَةَ بْنِ الْيَمَانِ: أَنَّ النَّبِيَّ ﷺ لَمْ يَأْخُذْ مِنَ الْخَيْلِ وَالرَّوْقِيقِ صَدَقَةً.

تخریج: صحيح لغيره، وهذا إسناد ضعيف، أبو بكر بن سعد لم يدرك عمر وحديفة.

١١٤ - حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ - بْنُ عَنْيَى ابْنِ الْمُبَارِكِ: أَخْبَرَنَا مُحَمَّدُ بْنُ سُوقَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي عَمْرَةَ: أَنَّ عَمْرَةَ بْنَ الْحَطَابِ حَطَبَ بِالْجَابِيَّةِ قَالَ: قَامَ فِيهَا رَسُولُ اللَّهِ ﷺ مَتَّا مِنْ فِيْكُمْ، قَالَ: اسْتَرْضُوا بِأَصْحَابِي خَيْرًا، ثُمَّ الَّذِينَ يَلْوَثُهُمْ، ثُمَّ الَّذِينَ يَلْوَثُونَهُمْ، ثُمَّ يَقْسِمُونَ الْكِتَابَ

give testimony before he is asked to do so. Whoever among you wants to attain a spacious abode in Paradise, let him adhere to the *jama'ah* (main body of Muslims), for the *Shaitan* is with the one who is alone, but he is further away from two. And no one of you should be alone with a woman for the *Shaitan* will be the third one present. The one who is pleased with his good deeds and upset by his bad deeds is a believer."

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

115. Hakeem bin 'Umair and Damrah bin Habeeb said: 'Umar bin al-Khattab said: Whoever would like to see the way of the Messenger of Allah ﷺ, let him look at the way of 'Amr bin al-Aswad.

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

116. It was narrated that Ibn 'Abbas said: 'Umar said: We were with the Messenger of Allah ﷺ on a journey and a man said: No, by my father. Another man said: "Do not swear by your fathers." I turned and saw that it was the Messenger of Allah ﷺ.

Comments: [*Saheeh lighairihi*; this *isnad* is *da'eef*]

117. 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood told us that Abu Hurairah said: When the

حَتَّىٰ إِنَّ الرَّجُلَ لَيَتَبَدَّىءُ بِالشَّهَادَةِ قَبْلَ أَنْ يُسْأَلَهَا، فَمَنْ أَرَادَ مِنْكُمْ بَخْيَةَ الْجَنَّةِ فَلْيَتَرْمِ الْجَمَاعَةَ، فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ، وَهُوَ مِنَ الْاِثْنَيْنِ أَبْعَدُ. لَا يَخْلُونَ أَحَدُكُمْ بِامْرَأَةٍ، فَإِنَّ الشَّيْطَانَ تَائِلُهُمَا، وَمَنْ سَرَّهُ حَسَّنَةٌ وَسَاءَتْهُ سَيِّئَةٌ، فَهُوَ مُؤْمِنٌ".

تخریج: إسناده صحيح.

115 - حَدَّثَنَا أَبُو الْيَمَانُ: حَدَّثَنَا أَبُو بَكْرٍ (١٩/١) عَنْ حَكِيمِ بْنِ عَمْرَيْنَ وَضَمْرَةَ بْنِ حَبِيبٍ قَالَا: قَالَ عَمْرُ بْنُ الْخَطَّابِ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى هَذِي رَسُولِ اللَّهِ ﷺ فَلْيَنْظُرْ إِلَى هَذِي عَمْرِو بْنِ الْأَشْوَدِ.

تخریج: إسناده ضعيف لانقطاعه، حكيم بن عمبر وضمرة لم يدرك عمر، وأبو بكر وهو ابن عبدالله بن مريم - ضعيف.

116 - حَدَّثَنَا أَبُو سَعِيدٍ مَؤْلَى تَبَّيْ هَاشِمٌ قَالَ: حَدَّثَنَا زَائِدٌ: حَدَّثَنَا سِمَاكٌ عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَيَّاسٍ قَالَ: قَالَ عَمْرُ: كُلُّ مَنْ مَعَ رَسُولِ اللَّهِ ﷺ فِي رَجْبٍ، فَقَالَ رَجُلٌ: لَا وَآبِي، فَقَالَ رَجُلٌ: «لَا تَحْلِفُوا بِاِبْنَائِكُمْ» فَلَفَّقَ فَيْدَا مُؤْنَةً رَسُولُ اللَّهِ ﷺ. [انظر: ٢٤٠، ٢٤١، ٢٩١]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة فيها اضطراب، خ: (٦٦٤٧) م: (١٦٤٦)

117 - حَدَّثَنَا عَصَمُ بْنُ خَالِدٍ وَأَبُو الْيَمَانَ قَالَا: أَخْبَرَنَا شَعِيبٌ بْنُ أَبِي حَمْرَةَ عَنْ

Messenger of Allah ﷺ died and Abu Bakr رضي الله عنه became (caliph) after him, and some of the Arabs apostatized, 'Umar رضي الله عنه said: O Abu Bakr, how can you fight the people when the Messenger of Allah ﷺ said: "I have been ordered to fight the people until they bear witness that there is no god except Allah. Whoever bears witness that there is no god except Allah has protected his wealth and his life from me, except in cases dictated by Islamic law, and their reckoning will be with Allah"? Abu Bakr رضي الله عنه said: By Allah I shall certainly fight the one who separates prayer and zakah, for zakah is what is due from wealth. By Allah, whoever withholds from me a goat that they used to give (in zakah) to the Messenger of Allah ﷺ, I shall fight them for withholding it. 'Umar said: By Allah, as soon as I realized that Allah had opened the heart of Abu Bakr to fighting, I realized that it was the right thing to do.

الزهري، قال: حَدَّثَنَا غَيْبُ اللَّهِ بْنُ عَبْدِ اللَّهِ
ابْنُ عَبْتَةَ بْنِ مَسْعُودٍ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَّا
تُؤْفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ، وَكَانَ أَبُو بَكْرَ يَغْدِهُ،
وَكَفَرَ مَنْ كَفَرَ مِنَ الْمَرْبِ، قَالَ عُمَرُ: يَا أَبَا
بَكْرَ، كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ: أَمِرْتُ أَنْ أَقْاتِلَ النَّاسَ حَتَّى يَقُولُوا:
لَا إِلَهَ إِلَّا اللَّهُ، فَقَنَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ،
فَقَدْ عَصَمَ بْنِ مَالَهُ وَنَفْسُهُ إِلَّا بِحَقِّهِ وَجِنَاحَهُ
عَلَى اللَّهِ؟ قَالَ أَبُو بَكْرٍ: وَاللَّهِ لَا أَقْاتِلُنَّ -
قَالَ أَبُو الْتَّمَانَ: لَا أَقْاتِلُنَّ - مَنْ فَرَّ بَيْنَ
الصَّلَاةِ وَالرَّكَأَةِ، فَإِنَّ الرَّكَأَةَ حَثُّ الْمَالِ،
وَاللَّهُ لَوْ مَنْعَنِي عَنَاقًا كَانُوا يُؤْدِونَهَا إِلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ، لَفَانَتُهُمْ عَلَى مَنْعِهَا. قَالَ
عُمَرُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ عَزَّ
وَجَلَّ فَذَ شَرَحَ ضَذَرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَتَرَكَ
أَنَّهُ الْحَقُّ. [راجع: ٦٧]

تخریج: إسناده صحيح، خ: (١٣٩٩) م: (٢٠)

Comments: [Its isnad is saheeh , al-Bukhari (1399) and Muslim (20)]

118. It was narrated from 'Umar bin al-Khattab that the Messenger of Allah ﷺ said: "There is no prayer after Fajr prayer until the sun rises, or after 'Asr prayer until the sun sets."

Comments: [Saheeh lighairihi; this isnad is da'eef because it is interrupted]

١١٨- حَدَّثَنَا أَبُو الْمُغَيْرَةَ: حَدَّثَنَا الْأَوْزَاعِيُّ:
حَدَّثَنَا عَمْرُو بْنُ شَعْبَنَ عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرُو بْنِ الْعَاصِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ:
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ قَالَ: لَا صَلَاةَ بَعْدَ صَلَاةِ
الصُّبْحِ إِلَى طُلُوعِ الشَّمْسِ، وَلَا بَعْدَ الْعَصْرِ
حَتَّى تَغْيِبَ الشَّمْسُ. [انظر: ١١٠]

تخریج: صحيح لنیره، وهذا إسناد ضعيف لانقطاعه، عمرو بن شعيب لم يدرك عبدالله بن عموه بن العاص.

119. It was narrated from 'Urwah bin Mugheeth al-Ansari, that 'Umar bin al-Khattab ﷺ said: The Prophet ﷺ ruled that the owner of a mount is more entitled to ride on the front part of it.

Comments: [Hasan lishawahidihu]

تعریف: حديث حسن لشواهد، عتبة بن تميم والوليد بن عامر روی عنهمما غير واحد، وذکرها ابن حبان في الثقات.

120. It was narrated that Humrah bin 'Abd Kulal said: 'Umar bin al-Khattab travelled to Syria for the second time and when he approached it, he and those who were with him heard that the plague was widespread therein. His companions said to him: Go back and do not enter it, for if you enter it when (the plague) is in it, we do not think that you should leave it. So he set off, heading back to Madinah, and he stopped to rest at the end of that night. I was the closest of the people to him, and when he woke up, I woke up with him and followed him, and I heard him say: They turned me away from Syria after I had got close to it because the plague was there. It would be a good idea to go to Madinah and finish some work that I have to do there, then I will go and enter Syria and stay in Homs, for I heard the Messenger of Allah ﷺ say: "On the Day of Resurrection, Allah will resurrect from it seventy thousand without

١١٩ - حدثنا الحكم بن نافع : حدثنا ابن عياش عن أبي سفيان عن عتبة بن تيم ، عن الوليد ابن عامر البريبي ، عن عروة بن مفيض الأنصاري ، عن عمر بن الخطاب قال : فضى الشيبي رض : أن صاحب الدائمة أحق بتصديرها .

١٢٠ - حدثنا أبو تمام الحكم بن نافع : حدثنا أبو بكر بن عبد الله عن راشد بن سعيد ، عن حمراء بن عبد كلال قال : سار عمر بن الخطاب إلى الشام بعد ميسير الأول كان إليها ، حتى إذا شارتها ، بلغه ومن معه أن الطاغون فاش فيها ، فقال له أصحابه : ارجع ولا تقم عليه ، فلما تراها وفروا بها لم تر لك الشخص عنها . فانصرف راجعا إلى المدينة ، فعرس من ليله بذلك ، وأنا أقرب القوم منه ، فلما أتيت ، ابنتي متة في أثره ، فسمعته يقول : زدوني عن الشام بعد أن شارفت عليه ، لأن الطاغون فيه ، إلا وما منصرفي عنه بمؤخر في أحلي ، وما كان قدوسي منه يمكلي عن أحلي ، إلا وإن قد قدمت المدينة ففرغت من حاجات لا بد لي منها فيها ، لقد سرت حتى أدخل الشام ، ثم أتيت حمنص ، فلما سمعت رسول الله ﷺ يقول : «تینئن الله منها يوم القيمة سبعين ألفا لا حساب ولا عذاب عليهم ، بنتهم فيما بين الرثيئين وحاططها في البرز الأخرم منها » .

any reckoning or punishment, and their place of resurrection will be between the olive trees and the garden at al-Barth al-Ahnar near (Homs)."

Comments: [Its *isnad* is *da'eef* because of the weakness of Abu Bakr bin 'Abdullah and Humrah bin Abd Kulal]

121. It was narrated from 'Uqbah bin 'Amir that he went out with the Messenger of Allah ﷺ on the campaign to Tabook, and one day the Messenger of Allah ﷺ sat talking to his companions and said: "Whoever gets up when the sun has risen and does *wudoo'* and does it well, then stands and prays two *rak'ahs*, his sins will be forgiven him and he will be as his mother bore him." 'Uqbah bin 'Amir said: I said: Praise be to Allah Who has blessed me by enabling me to hear this from the Messenger of Allah ﷺ. 'Umar bin al-Khattab ﷺ, who was sitting in front of me, said to me: Are you surprised by this? The Messenger of Allah ﷺ said something even more amazing than this before you came. I said: What was it, may my father and mother be sacrificed for you? 'Umar said: The Messenger of Allah ﷺ said: "Whoever does *wudoo'* and does it well, then lifts his gaze towards heaven and says, 'I bear witness that there is no god but Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger,' the eight gates of Paradise will be opened for him

تخریج: إسناده ضعیف لضعف أبي بکر بن عبد الله و حمزة بن عبد کلال.

١٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ تَزِيدَ: حَدَّثَنَا حَمْيَةُ: أَخْبَرَنَا أَبْرُو عَقْبَلٌ عَنْ أَبْنِ عَمِّهِ، عَنْ عَقْبَةَ بْنِ عَامِرٍ: أَنَّهُ تَرَخَّ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ تَبُوكَ، فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْدُثُ أَصْحَابَهُ فَقَالَ: مَنْ قَامَ إِذَا اشْتَقَّتِ النَّفْسُ فَتَوَضَّأَ، فَأَخْسَنَ الرُّوضَةَ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ، غَيْرَ لَهُ حَطَاطِيَّةٍ، فَكَانَ كَمَا وَلَدَتْهُ أُمُّهُ. قَالَ عَقْبَةُ بْنُ عَامِرٍ: قَلَّتْ: الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي أَنْ أَشْتَعَنَّ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ لِي عُمَرُ بْنُ الْحَسَنِ، وَكَانَ تَجَاهِي جَالِسًا: أَنْجِبْتَ مِنْ هَذَا فَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ تَوَضَّأَ فَأَخْسَنَ الرُّوضَةَ، ثُمَّ رَفَعَ نَظَرَهُ إِلَى السَّمَاءِ فَقَالَ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَلَا خَدَّةَ لَهُ شَرِيكٌ لَهُ، وَأَشْهُدُ أَنَّ مُحَمَّدًا عَبْدُ رَسُولِهِ، فَتُنْهَى لَهُ ثَمَانِيَّةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ (٢٠/١) مِنْ أَيْمَنِهَا شَاءَ».

تخریج: صحيح لغيره إلا الشطر الأول.
وقوله: (ثم رفع نظره إلى السماء) ضعيف ليس له شاهد، وهذا إسناد ضعيف لجهالة ابن عم أبي عقبة.

and he may enter by whichever of them he wishes."

Comments: [Saheeh lighairihi; this isnad is da'eef because the cousin of Abu 'Aqeel is unknown]

122. It was narrated that al-Ash'ath bin Qais said: I visited 'Umar and he reached out and hit his wife. He said: O Ash'ath, learn from me three things that I learned from the Messenger of Allah ﷺ: Do not ask a man why he hit his wife, do not sleep until after you pray Witr - and I forgot the third thing.

Comments: [Its isnad is da'eef because 'Abdur-Rahman al-Musli is unknown]

١٢٢ - حَدَّثَنَا شَلِيمَانُ بْنُ دَاوُدَ - يَعْنِي أَبِي دَاوُدَ الطَّالِبِيَّ - قَالَ: حَدَّثَنَا أَبُو عَزَّازَةَ عَنْ دَاوُدَ الْأَوْذِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْمُسْلِيِّ، عَنْ الْأَشْعَثِ بْنِ قَيْسٍ قَالَ: ضَفَّتْ عَمْرَةَ فَتَنَوَّلَ أَمْرَأَةٌ فَضَرَبَهَا، وَقَالَ: يَا أَشْعَثَ، اخْفَظْ عَنِّي تَلَاقِيَ حَفْظَتِيَّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَسْأَلِ الرَّجُلَ فِيمَ ضَرَبَ امْرَأَةً، وَلَا تَسْأَلِ إِلَّا عَلَى وَثِرِّهِ وَتَبَيَّنِ التَّالِيَّةَ.

تخریج: إسناده ضعیف لجهة عبد الرحمن المسلي.

123. 'Abdullah bin az-Zubair said: I heard 'Umar bin al-Khattab ﷺ say in his khutbah that he heard the Messenger of Allah ﷺ say: "Whoever wears silk in this world will not be clothed with it in the Hereafter."

Comments: [A saheeh hadeeth]

١٢٣ - حَدَّثَنَا عَبْدُ الصَّمْدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا زَيْرِيَّ - يَعْنِي الرَّشِيقَ - عَنْ مَعَاذَةَ، عَنْ أُمِّ عَمْرُو بْنِ عَبْدِ اللَّهِ، أَنَّهَا سَمِعَتْ عَبْدَ اللَّهِ بْنَ الرَّبِّيِّ يَقُولُ: سَمِعْتُ عَمْرَةَ بْنَ الْخَطَّابِ يَقُولُ فِي حُكْمِهِ: أَنَّهَا سَمِعَتْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ يَلْبِسِ الْعَرِيرَ فِي الدُّنْيَا، فَلَا يَكُسَّاهُ فِي الْآخِرَةِ». [انظر: ٢٥١، ٢٦٩]

تخریج: حديث صحيح، أم عمرو ابنة عبد الله بن الزبير روى لها البخاري تعليقاً والنسائي.

124. It was narrated that Jabir said: 'Umar bin al-Khattab ﷺ told me: I heard the Prophet ﷺ say: "A rider will travel through the streets of Madinah, then he will say: There used to be many believers here."

Comments: [Hasan lighairihi; and this isnad is da'eef]

١٢٤ - حَدَّثَنَا يَحْيَى بْنُ إِشْحَاقَ: حَدَّثَنَا أَبْنُ لَهِيَةَ عَنْ أَبِي الرَّبِّيِّ، عَنْ جَابِرٍ قَالَ: أَخْبَرَنِي عَمْرُونَ بْنَ الْخَطَّابِ قَالَ: سَمِعْتُ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَيَسِيرُ الرَّاكِبُ فِي جَنَابَاتِ الْمَدِينَةِ، ثُمَّ يَقُولُ: لَقَدْ كَانَ فِي هَذَا حَاضِرٌ مِنَ الْمُؤْمِنِينَ كَثِيرٌ».

فَإِنَّ أَبِي أَخْمَدَ بْنَ حَتَّىٰ: وَلَمْ يَجُزْ بِهِ حَسْنٌ
الْأَشْيَاءُ جَاهِرًا.

تخریج: حسن لغیره، وهذا إسناد ضعیف، ابن لهيعة سیء الحفظ، وأبو الزیر رمی بالتدليس.

125. Al-Qasim bin Abil-Qasim as-Saba'i narrated from a preacher who was addressing the troops in al-Qustanteeniyah, that he heard him narrate that 'Umar bin al-Khattab ﷺ said: O people, I heard the Messenger of Allah ﷺ say: "Whoever believes in Allah and the Last Day, let him not sit at a table where alcohol is being passed around; whoever believes in Allah and the Last Day, let him not enter a bathhouse unless he is wearing a waist wrapper; and whoever (among women) believes in Allah and the Last Day, let her not enter bathhouses (at all)."

Comments: [Hasan lighairihi; this isnad is da'eef because the preacher who addressed the troops is unknown]

126. It was narrated from 'Uthman bin 'Abdullah, i.e. Ibn Suraqah, that 'Umar bin al-Khattab ﷺ said: I heard the Messenger of Allah ﷺ say: "Whoever shades the head of a fighter (*mujahid*), Allah will shade him on the Day of Resurrection; whoever equips a fighter until he has all that he needs, will have a reward equal to his until he dies (Yoomus said: or returns); whoever builds a mosque in which the Name of Allah, may He be exalted, is remembered,

١٢٥ - حَدَّثَنَا هَارُونُ: حَدَّثَنَا أَبْنُ وَقْبٍ:
حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ عُمَرَ بْنَ
الشَّابِ حَدَّثَهُ: أَنَّ الْقَاسِمَ بْنَ أَبِي الْقَاسِمِ
السَّبَائِي حَدَّثَهُ: عَنْ قَاصِنَ الْأَجْنَادِ
بِالْمَسْطَطِيَّةِ، أَنَّهُ سَمِعَهُ يَعْدِلُ أَنَّ عُمَرَ بْنَ
الْخَطَّابَ قَالَ: يَا أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ، فَلَا يَقْعُدُ عَلَىٰ مَا يَدَرِّ
عَلَيْهَا الْخَمْرُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ، فَلَا يَدْخُلُ الْحَمَّامَ إِلَّا يَبَارِ، وَمَنْ
كَانَتْ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْخُلُ
الْحَمَّامَ».

تخریج: حسن لغیره، وهذا إسناد ضعیف
لجهالة قاصن الأجناد.

١٢٦ - حَدَّثَنَا أَبُو سَلَفةَ الْغُزَاعِيُّ: أَخْبَرَنَا
لَيْثٌ وَبَوْسُ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ بْنِ عَبْدِ
اللَّهِ بْنِ أَسَمَّةَ بْنِ الْهَادِ، عَنْ الْوَلِيدِ بْنِ أَبِي
الْوَلِيدِ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ - يَتَّهِي أَبْنُ
سَرَاقَةَ - عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَطْلَ رَأْسَ غَازٍ،
أَطْلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَمَنْ جَهَرَ غَازِيَّاً حَتَّىٰ
يَسْقُلَ، كَانَ لَهُ مِثْلُ أَجْرِهِ حَتَّىٰ يَمُوتُ - قَالَ
بَوْسُ: أَوْ يَرْجِعُ - وَمَنْ بَئَيْلَ اللَّهِ مَسِيْداً

Allah will build for him a house in Paradise.”

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح، عثمان بن عبد الله بن سراقة - وهو ابن بنت عمر - مختلف في إدراكه
جده عمر، وهو ثقة من رجال البخاري.

127. Salman bin Rabee'ah said: I heard 'Umar say: The Messenger of Allah ﷺ shared out (some booty) and I said: O Messenger of Allah, others are more deserving of this than them: *ahlus-suffah*. The Messenger of Allah ﷺ said: "You are giving me the choice of having you ask importunately or regard me as a miser, and I am not a miser."

Comments: [Its isnad is saheeh, Muslim (1056)]

128. It was narrated that 'Umar bin al-Khattab said: I saw the Messenger of Allah ﷺ do *wudoo'* after minor impurity and he wiped over the *khuffain*.

Comments: [Saheeh lighairihi; this isnad is da'eef because of the weakness of Yazid bin Abi Ziyad]

129. It was narrated from Abu Rafi' that 'Umar bin al-Khattab was leaning on Ibn 'Abbas, and Ibn 'Umar and Sa'eed bin Zaid were with him. He said: You should note that I have not said anything about *kalalah* and I have not appointed anyone to succeed me. Whoever of Arab captives are present when I die, are to be freed

يُذكَرُ فيه أَسْمَ اللَّهِ تَعَالَى، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

١٢٧ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ شَبَّابَنَ الْأَغْشِ، عَنْ شَقِيقِ، عَنْ سَلْمَانَ ابْنِ رَبِيعَةَ قَالَ: سَبَقْتُ عُمَرَ يَقُولُ: قَسَمَ رَسُولُ اللَّهِ بِكُلِّ قِسْمٍ، فَقَلَّتْ: يَا رَسُولَ اللَّهِ، لَغَيْرِ هُؤُلَاءِ أَحَقُّ مِنْهُمْ: أَهْلُ الصَّمَدَةِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ بِكُلِّ قِسْمٍ: إِنَّكُمْ تُخَيِّرُونِي بَيْنَ أَنْ تَسْأَلُونِي بِالْفُخْشِ، وَبَيْنَ أَنْ تُبْخَلُونِي، وَلَئِنْتُ بِنَاجِلٍ». [انظر: ٢٢٤]

تخریج: إسناده صحيح، م: (١٠٥٦)

١٢٨ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا خَالِدٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَوْ عَنْ جَدِيهِ، عَنْ عُمَرَ بْنِ الخطَّابِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ بِكُلِّ قِسْمٍ بَعْدَ الْحَدِيثِ تَوَضَّأَ وَمَسَحَ عَلَى الْحُفْقَنِ». [انظر: ٢١٦، ٢٤٣، ٣٨٧]

تخریج: صحيح لغيره، وهذا إسناد ضعيف
ضعف يزيد بن أبي زياد وعاصم بن عبد الله.

١٢٩ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادَ بْنَ سَلَمَةَ عَنْ عَلَيْنِ بْنِ زَيْدٍ، عَنْ أَبِي رَافِعٍ: أَنَّ عُمَرَ بْنَ الخطَّابِ كَانَ مُشَبَّهًا إِلَى ابْنِ عَبَّاسٍ، وَعِنْهُ ابْنُ عُمَرَ وَسَعِيدُ بْنُ زَيْدٍ، فَقَالَ: أَغْلَمُوا أَبِي لَمْ أَقْلُ فِي الْكَلَّاتِ شَيْئًا، وَلَمْ أَشْخِفُ مِنْ بَعْدِي أَحَدًا، وَلَمْ مَنْ أَدْرَكَ وَفَاتِي مِنْ سَبِّي

although they are among the wealth of Allah, may He be glorified and exalted. Sa'eed bin Zaid said: Why don't you suggest a man among the Muslims so that the people may follow your advice? Abu Bakr did that and the people followed his advice and trusted him. 'Umar said: I have noticed too much greed and ambition, and I will leave this matter to be decided by these six people with whom the Messenger of Allah ﷺ was pleased when he died. Then 'Umar said: If one of the two men were still alive, I would have referred to this matter to him and I would have trusted him: Salim the freed slave of Abu Hudhaifah and Abu 'Ubaidah bin al-Jarrah.

Comments: [Its isnad is da'eef because of the weakness of 'Ali bin Zaid bin Jud'an]

130. It was narrated that Ibn 'Abbas said: Some righteous men, including 'Umar - and the most righteous of them in my view was 'Umar - confirmed when I was present that the Messenger of Allah ﷺ said: "There is no prayer after *Fajr* until the sun rises and there is no prayer after 'Asr until the sun sets."

Comments: [Its isnad is saheeh, al-Bukhari (581) and Muslim (826)]

131. It was narrated from Ibn 'Abbas that 'Umar bin al-Khattab رضي الله عنه held onto the corner of the Ka'bah and said: I know that you are only a stone; if I had not seen

الغربِ، فهؤلئك حُرّ من مال الله عَزَّ وَجَلَّ، فقال سعيد بن زيد: أبا إِنَّكَ لَنْ أَشْرَتْ بِرَجْلِي مِنَ الْمُسْلِمِينَ، لَا تَأْتِنَكَ النَّاسُ، وَقَدْ قَعَلَ ذَلِكَ أَبُو بَكْرٍ وَأَتَتْهُ النَّاسُ. فقال عمر: قَدْ رَأَيْتُ مِنْ أَصْحَابِي جِرْحًا سَيِّتاً، وَإِنِّي جَاعِلُ هَذَا الْأَمْرَ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٌ، ثُمَّ قَالَ عَمْرٌ: لَوْ أَذْكَرْتُ أَحَدَ رَجُلَيْنِ، ثُمَّ جَعَلْتُ هَذَا الْأَمْرَ إِلَيْهِ لَوْفَتْ يَدُهُ سَالِمٌ مَوْلَى أَبِي حَيْنَةَ، وَأَبُو عَيْثَةَ بْنَ الْجِرَاءِ.

تخریج: إسناده ضعيف لضعف علي بن زيد - وهو ابن جدعان -.

١٣٠ - حَدَّثَنَا عَمَّانُ: حَدَّثَنَا قَمَّامٌ: حَدَّثَنَا قَاتِدَةُ: حَدَّثَنِي أَبُو الْعَالَيْةِ عَنْ أَبْنِ عَبَّاسٍ، قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ فِيهِمْ عَمْرٌ وَأَرْضَامُّهُ عِنْدِي (٢١/١) عَمْرٌ - : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةٌ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا صَلَاةٌ بَعْدَ الظَّهِيرَ حَتَّى تَغْرِبَ الشَّمْسُ». [رابع: ١٠١]

تخریج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦)

١٣١ - حَدَّثَنَا عَمَّانُ: حَدَّثَنَا وَهَبَّبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمَّانَ بْنِ خَتَّمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ عَمْرَ بْنَ الخطَّابِ

my Beloved kiss you or touch you, I would not have touched you or kissed you. "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow" [al-Ahzab 33:21].

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

132. 'Ammar bin Abi 'Ammar told us that 'Umar bin al-Khattab ﷺ said: The Messenger of Allah ﷺ saw a ring of gold on a man's hand and he said: "Throw it away," so he threw it away and acquired a ring of iron. He said: "This is even worse." Then he acquired a ring of silver, and he did not say anything.

Comments: [Hasan *lighairihi*; this *isnad* is *da'eef* because it is interrupted]

133. It was narrated from Zirr that 'Abdullah said: When the Messenger of Allah ﷺ died, the Ansar said: A leader from among us and a leader from among you. 'Umar went to them and said: O Ansar, do you not know that the Messenger of Allah ﷺ ordered Abu Bakr to lead the people in prayer? Which of you would like himself to be given precedence over Abu Bakr? The Ansar said: We seek refuge with Allah from being given precedence over Abu Bakr.

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

134. It was narrated from Jabir that 'Umar bin al-Khattab ﷺ told him that he saw a man doing *wudoo'* for prayer, and he missed an area the size of a fingernail on

أَكَبَ عَلَى الرُّثْكَنِ، قَالَ: إِنِّي لَا أَعْلَمُ أَنَّكَ حَجَرًا، وَلَوْلَمْ أَرَ جَنِي قَبْلَكَ أَوْ اسْتَلْمَكَ، مَا اسْتَلْمَكَ وَلَا قَبْلَكَ «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُشْوَةً حَسَنَةً» (الأحزاب: ٢١).

تخریج: [إسناده قوي.]

١٣٢ - حَدَّثَنَا عَطَانٌ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَارٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي يَدِ رَجُلٍ خَاتَمًا مِنْ ذَهَبٍ، قَالَ: «أَلَيْهِ ذَاهِلًا؟» قَالَ رَجُلٌ، قَتَحَّمَ بِخَاتَمٍ مِنْ حَدِيدٍ، قَالَ: «ذَا شَرَّ مِنْهُ» قَتَحَّمَ بِخَاتَمٍ مِنْ فِضَّةٍ، فَسَكَتَ عَنْهُ.

تخریج: حسن لغيره، وهذا إسناد ضعيف لأنقطعاه، عمار بن أبي عمار لم يدرك عمر.

١٣٣ - حَدَّثَنَا مُعاوِيَةُ بْنُ عُمَرٍ وَحَدَّثَنَا زَائِدٌ: حَدَّثَنَا عَاصِمٌ وَحُسَيْنُ بْنُ عَلَيْهِ عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زَرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتِ الْأَنْصَارُ: مَنْ أَمِيرٌ وَمِنْكُمْ أَمِيرٌ. فَأَنَّا لَهُمْ عُمَرٌ، قَالَ: يَا مُغْتَسِرَ الْأَنْصَارِ، أَلَيْسَ تَنَلَّمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَمَرَ أَبَا بَكْرَ أَنْ يُؤْمِنَ النَّاسُ؟ فَأَيُّكُمْ تَطْبِقُ نَفْسَهُ أَنْ يَتَقَدَّمَ أَبَا بَكْرًا؟ قَالَتِ الْأَنْصَارُ: نَمُوذِجُ اللَّهَ أَنْ تَقَدَّمَ أَبَا بَكْرًا. [انظر: ٣٧٦٥، ٣٨٤٢]

تخریج: [إسناده حسن.]

١٣٤ - حَدَّثَنَا مُوسَى بْنُ دَاؤَدَ: حَدَّثَنَا أَبْنُ لَهِيَةَ عَنْ أَبِي الرُّثْبَرِ، عَنْ جَابِرٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَخْبَرَهُ: أَنَّهُ رَأَى رَجُلًا تَوَضَّأَ

the top of his foot. The Prophet ﷺ saw him and said: "Go back and do your *wudoo'* properly." So he went back and did *wudoo'* then he prayed.

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح، عبدالله بن لهيعة - وإن كان سيء الحفظ - توبع. م: (٢٤٣)

لِلصَّلَاةِ، فَرَأَكَ مَوْضِعَ طُفْرٍ عَلَى ظَهِيرَ قَدْمِيهِ، فَأَبْصَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «اْرْجِعْ فَأَخْبِرْ وُضُوئِكَ» فَرَجَعَ فَتَوَضَّأَ ثُمَّ صَلَّى.

[انظر: ١٥٣]

135. It was narrated from Farrookh the freed slave of 'Uthman that 'Umar - who at that time was the caliph - went out to the mosque and saw some food that had been put out. He said: What is this food? They said: It is food that has been brought to us. He said: May Allah bless it and the one who brought it. It was said: O Ameer al-Mu'mineen, it has been hoarded. He said: Who hoarded it? They said: Farrookh the freed slave of 'Uthman and so and so the freed slave of 'Umar. He sent for them and summoned them and said: What made you hoard the food of the Muslims? They said: O Ameer al-Mu'mineen, we buy it with our own wealth and sell it. 'Umar said: I heard the Messenger of Allah ﷺ say: "Whoever hoards food from the Muslims, Allah will smite him with bankruptcy or leprosy." At that Farrookh said: O Ameer al-Mu'mineen, I promise to Allah and to you that I will not hoard food again. As for the freed slave of 'Umar, he said: We buy it with our own wealth and sell it. Abu Yahya said: I saw the freed slave of 'Umar with leprosy.

١٣٥ - حَدَّثَنَا أَبُو سَعِيدٍ مَؤْلَى بْنَ هَاشِمٍ: حَدَّثَنَا الْمُهَمَّدُ بْنُ زَافِعَ الطَّاطِرِيُّ بَصْرِيُّ: حَدَّثَنِي أَبُو يَحْيَى - رَجُلٌ مِنْ أَهْلِ مَكَّةَ - عَنْ فَرُوعَخِ مَؤْلَى عُثْمَانَ: أَنَّ عُمَرَ - وَهُوَ يُوَمِّلُهُ أَمِيرُ الْمُؤْمِنِينَ - خَرَجَ إِلَى الْمَسْجِدِ فَرَأَى طَعَامًا مُتَشَوِّرًا، فَقَالَ: مَا هَذَا الطَّعَامُ؟ قَالُوا: طَعَامُ جُلْبَ إِلَيْنَا، قَالَ: بَارِكُ اللَّهُ فِيهِ وَفِيمَنْ جَلَبَهُ. قَيْلَ: يَا أَمِيرَ الْمُؤْمِنِينَ، فَإِنَّهُ قَدْ احْتَكَرَ، قَالَ: وَمَنْ احْتَكَرَهُ؟ قَالُوا: فَرُوعَخُ مَؤْلَى عُثْمَانَ، وَفُلَانٌ مَؤْلَى عُمَرَ، فَأَزْسَلَ إِلَيْهِمَا فَدَعَاهُمَا، فَقَالَ: مَا حَمَلْتُمَا عَلَى احْتِكَارِ طَعَامِ الْمُسْلِمِينَ؟ قَالَا: يَا أَمِيرَ الْمُؤْمِنِينَ، نَشَرِي يَأْمُولَنَا وَنَبْيَعُ. فَقَالَ عُمَرُ: سَعَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمُسْلِمِينَ طَعَامَهُمْ ضَرَبَةُ اللَّهِ بِالْأَفْلَاسِ أَوْ بِنَحْدَامِهِ، فَقَالَ فَرُوعَخُ عِنْدَ ذَلِكَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَعْاهَدُ اللَّهَ وَأَعْاهَدُكَ، أَنْ لَا أَغُوَّثُ فِي طَعَامِ أَبِدَا، وَأَمَا مَؤْلَى عُمَرَ، فَقَالَ: إِنَّمَا نَشَرِي يَأْمُولَنَا وَنَبْيَعُ. قَالَ أَبُو يَحْيَى: فَلَقَدْ رَأَيْتُ مَؤْلَى عُمَرَ مَجْدُومًا.

Comments: [Its *isnad* is *da'eef* because Abu Yahya al-Makki and Farrookh the freed slave of 'Uthman are unknown]

136. 'Abdullah bin 'Umar said: I heard 'Umar say: The Prophet ﷺ used to give me things and I would say: Give it to one who has more need of it than me. Then one time he gave me some wealth and I said: Give it to one who has more need of it than me. The Prophet ﷺ said: "Take it and keep it or give it in charity. Whatever of this wealth comes to you when you are not hoping for it or asking for it, take it, otherwise do not hanker after it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7164) and Muslim (1045)]

137. It was narrated from Salim, that his father said: I heard 'Umar say: The Messenger of Allah ﷺ used to give me things... and he mentioned a similar *hadeeth*.

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

138. It was narrated that 'Umar bin al-Khattab said: I was in good spirits one day and kissed (my wife) when I was fasting. I came to the Prophet ﷺ and said: I have done something serious: I kissed (my wife) when I was fasting. The Messenger of Allah ﷺ said: "What do you think if you rinse your mouth with water when you are fasting?" I said: There is nothing wrong with it. The

تخریج: إسناده ضعيف لجهة أبي بحى المكي وفروخ مولى عثمان.

١٣٦ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ عَنِ الرَّهْبَرِيِّ: حَدَّثَنَا سَالِمٌ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: كَانَ النَّبِيُّ يُعْطِيُ الْعَطَاءَ، فَأَقُولُ: أَعْطِيَ أَقْتَرَ إِلَيْهِ مِنِّي، حَتَّىْ أَغْطَانِي مَرَّةً مَالَّا، فَقُلْتُ: أَعْطِيَ أَقْتَرَ إِلَيْهِ مِنِّي، فَقَالَ النَّبِيُّ يُعْطِيُ الْعَطَاءَ، حَذَّلَهُ رَسُولُهُ وَنَصَّافَ بِهِ، فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَحَذَّلَهُ، وَمَا لَأَ، فَلَا شَيْءَةَ تَهْسِلُكَ». [راجع: ١٠٠]

تخریج: إسناده صحيح، خ: (٧١٦٤) م: (١٠٤٥)

١٣٧ - حَدَّثَنَا هَارُونُ: حَدَّثَنَا ابْنُ وَقِبِّ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: كَانَ رَسُولُ اللَّهِ يُعْطِيُ الْعَطَاءَ .. فَلَمَّا كَرِمَ مَعْنَاهُ.

تخریج: إسناده صحيح كتابه.

١٣٨ - حَدَّثَنَا حَاجَاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي بَكْرَيْرُ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ الْأَنْصَارِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ عُمَرَ بْنِ الْحَطَّابِ، قَالَ: هَشِّيْتُ يَوْمًا فَهَبَّتُ وَأَنَا صَائِمٌ، فَأَتَيْتُ النَّبِيَّ يُعْطِيُ الْعَطَاءَ، فَقُلْتُ: صَنَعْتُ اِلَيْكُمْ أَمْرًا عَظِيمًا، فَبَلَّتْ وَأَنَا صَائِمٌ، فَقَالَ رَسُولُ اللَّهِ يُعْطِيُ الْعَطَاءَ: «أَرَأَيْتَ لَوْ تَمَضِمضَتْ يَمَاءَ

Messenger of Allah ﷺ said:
"Then why (are you worried)?"

Comments: [Its isnad is saheeh]

139. It was narrated that Abul-Aswad said: I came to Madinah and found that sickness was occurring in it and death was widespread. I sat with 'Umar bin al-Khattab and a funeral passed by him. People spoke well of the deceased and 'Umar said: It is guaranteed. Then another funeral passed by and people spoke well of the deceased and 'Umar said: It is guaranteed. Then a third funeral passed by and people spoke badly of the deceased and 'Umar said: It is guaranteed. Abul-Aswad said: What is guaranteed, O Ameer al-Mu'mineen? He said: I am saying what the Messenger of Allah ﷺ said: "Any Muslim in whose favour four people testify, Allah will admit him to Paradise." We said: And three? He said: "And three." We said: And two? He said: "And two." Then we did not ask him about one.

Comments: [Its isnad is saheeh, al-Bukhari (2643)]

140. It was narrated that 'Umar said: We went on a campaign with the Messenger of Allah ﷺ during Ramadan and the conquest took place in Ramadan, and we broke the fast in both cases.

Comments: [A qawi hadeeth]

تخریج: حديث قوي، عبد الله بن لهيعة سمي الحنفظ، لكن رواه عنه قبية بن سعيد، ورواية
قبية عنه صالحة معتبر بها.

وأنت ضائعاً؟ فلَمْ: لا يَأْتِي بِذَلِكَ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «فَقَبِيمُ؟»، [انظر: ٣٧٢]

تخریج: إسناده صحيح.

١٣٩ - حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ذَاوُدُ
يَعْنَى ابْنَ أَبِي الْفَرَّاتِ - عَنْ عَبْدِ اللَّهِ بْنِ بُرْيَدَةَ،
عَنْ أَبِي الْأَشْوَدِ أَنَّهُ قَالَ: أَتَيْتُ الْمَدِينَةَ فَوَاقَتْهَا
وَقَدْ وَقَعَ فِيهَا مَرَضٌ، فَهُمْ (٢٢/١) يَمْتَوْنُ
مُؤْتَمِراً ذَرِيعَاً، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ
بِهِ، فَقَرَأَتِي بِهِ جَنَازَةً فَأَثْبَتَ عَلَى صَاحِبِهَا خَيْرًا،
فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مَرَّ بِأَخْرَى فَأَثْبَتَ عَلَى
صَاحِبِهَا خَيْرًا، فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مَرَّ
بِالثَّالِثَةِ فَأَثْبَتَ عَلَيْهَا شَرًّا، فَقَالَ عُمَرُ: وَجَبَتْ،
فَقَالَ أَبُو الْأَشْوَدِ: مَا وَجَبَتْ بِإِمْرِ الْمُؤْمِنِينَ؟
قَالَ: فَلَمْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: أَيْمَانًا
مُسْلِمٍ شَهِدَ لَهُ أَزْيَعَةٌ بِخِنْرٍ أَذْخَلَهُ اللَّهُ الْجَنَّةَ
قَالَ: فَلَمْنَا: وَنَلَاثَةً؟ قَالَ: فَقَالَ: «وَنَلَاثَةً»
قَالَ: فَلَمْنَا: وَأَثْنَانِ، قَالَ: «وَأَثْنَانِ» قَالَ: ثُمَّ لَمْ
نَشَأْلَهُ عَنِ الْأَوْاجِدِ. [انظر: ٢٠٤، ٣١٨، ٣٨٩]

تخریج: إسناده صحيح، خ: (٢٦٤٣).

١٤٠ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيَعَةَ:
حَدَّثَنَا بَكْرٌ عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ عُمَرَ
قَالَ: غَرَّنَا مَعَ رَسُولِ اللَّهِ فِي رَمَضَانَ، وَالْفَتَحُ
فِي رَمَضَانَ، فَأَفْطَرْنَا فِيهِمَا. [انظر: ١٤٢]

تخریج: حديث قوي، عبد الله بن لهيعة سمي الحنفظ، لكن رواه عنه قبية بن سعيد، ورواية
قبية عنه صالحة معتبر بها.

141. Al-Ghadban bin Hanzalah said that his father Hanzalah bin Nu'aim came in a delegation to 'Umar, and when a member of the delegation passed by him, 'Umar would ask him where he was from. Then my father passed by him and he asked him: Where are you from? He said: From 'Anazah. He said: I heard the Messenger of Allah ﷺ say: "A tribe from there will be wronged but they will prevail."

Comments: [Its isnad is da'eef because al-Ghadban bin Hanzalah and his father are unknown]

142. It was narrated from 'Umar bin al-Khattab رضي الله عنه that he said: We went out on two campaigns with the Messenger of Allah ﷺ during the month of Ramadan, the day of Badr and the conquest (of Makkah), and we broke the fast in both cases.

Comments: [A qawi hadeeth]

١٤١ - حَدَّثَنَا أَبُو سَعِيدٍ مَؤْلَى بْنِ هَاشِمٍ: حَدَّثَنَا الْمُتَشَّنُ بْنُ عَوْفَ الْمُتَرْثِي بَطْرُوشٌ قَالَ: أَتَبَأْنِي الْغَضَّابُ بْنُ حَنْظَلَةَ أَنَّ أَبَاهُ حَنْظَلَةَ بْنَ هُبَيْمٍ وَقَدَ إِلَى عُمَرَ، لَكَانَ عُمَرُ إِذَا مَرَ بِهِ إِنْسَانًا مِنَ الْوَفِيدِ سَأَلَهُ مَنْ هُوَ، حَتَّى مَرَ بِهِ أَبِي فَسَالَةَ: مَنْ أَنْتَ؟ قَالَ: مَنْ عَزَّزَهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «خَيْرٌ مِنْ هَامَنَا مَبْنَى عَلَيْهِمْ مَنْصُورُونَ».

تغريب: إسناده ضعيف لجهالة الغضبان بن حنظلة وأبيه.

١٤٢ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَيْبٍ عَنْ مَعْنَى: أَنَّهُ سَأَلَ سَعِيدَ بْنَ الْمُسَبِّبَ عَنِ الصَّيَامِ فِي السَّعْدِ، فَحَدَّثَهُ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: عَرَوْنَا مَعَ رَسُولِ اللَّهِ غَرْوَيْنِ فِي شَهْرِ رَمَضَانَ: يَوْمَ بَذْرٍ وَيَوْمَ النَّفْعِ، فَأَفْطَرْنَا فِيهِمَا. [راجع: ١٤٠]

تغريب: حديث قوي، عبدالله بن لهيمة سي، الحفظ، لكن رواه عنه قيبة بن سعيد، ورواية قيبة عنه صالحة معتبر بها.

143. It was narrated from 'Umar bin al-Khattab رضي الله عنه that the Messenger of Allah ﷺ said: "The thing I fear most for my ummah is every hypocrite who speaks with knowledge."

Comments: [Its isnad is qawi]

١٤٣ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا ذِئْلُمُ بْنُ عَزْوَانَ عَنْهُ: حَدَّثَنَا مَيْمُونُ الْكُرْدِيُّ: حَدَّثَنِي أَبُو عُمَانَ التَّهَدِيُّ عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ يَقُولُ: «إِنَّ أَخْوَافَ مَا أَخَافُ عَلَى أَمْتَي كُلُّ مُتَاقِ عَلَيْهِ الْلَّسَانِ». [انظر: ٣١٠]

تغريب: إسناده قوي.

144. It was narrated from Salim bin 'Abdullah that he was with Maslamah bin 'Abdul-Malik in the land of the Byzantines, and they found some stolen booty with a man's goods. He asked Salim bin 'Abdullah and he said: 'Abdullah bin 'Umar told me from 'Umar that the Messenger of Allah ﷺ said: "If you find stolen booty with a man, then burn it - and I think he said: and beat him." So he took his property out to the market and found a *Mushaf* among his goods. He asked Salim, who said: Sell it, and gave its price in charity.

تخریج: إسناده ضعیف لضعف صالح بن محمد بن زائد.

Comments: [Its *isnad* is *da'eef* because of the weakness of Salih bin Muhammad bin Za'ida]

145. It was narrated from 'Umar that the Prophet ﷺ used to seek refuge with Allah from five things: from miserliness, cowardice, the tribulations of the heart (grudges, envy, bad attitude and bad beliefs), the torment of the grave and old age.

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

١٤٤- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا صَالِحُ بْنُ مُحَمَّدٍ بْنُ زَيْنَدَةَ عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ: أَنَّهُ كَانَ مَعَ مَسْلَمَةَ بْنِ عَبْدِ الْمَلِكِ فِي أُرْضِ الرُّومِ، فَوُجِدَ فِي مَتَاعِ رَجُلٍ غَلُولٍ، فَسَأَلَ سَالِمَ بْنَ عَبْدِ اللَّهِ، فَقَالَ: حَدَّثَنِي عَبْدُ اللَّهِ عَنْ عُمَرَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ وَجَدْتُمْ فِي مَتَاعِهِ غَلُولًا فَأَخْرِفُوهُ» قَالَ: وَأَخْتَبَهُ قَالَ: وَاضْرِبُوهُ». قَالَ: فَأَخْرَجَ مَتَاعَهُ فِي الشَّوَّقِ، قَالَ: فَوُجِدَ فِيهِ مُضْحَنًا، فَسَأَلَ سَالِمًا، فَقَالَ: بِعْدَهُ، وَضَدَّهُ شَمَائِهِ.

تخریج: إسناده ضعیف لضعف صالح بن محمد بن زائد.

١٤٥- حَدَّثَنَا أَبُو سَعِيدٍ وَحُسَيْنُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقِ، عَنْ عُمَرِ بْنِ مَيْمُونٍ، عَنْ عُمَرَ: أَنَّ الَّذِي كَانَ يَتَعَوَّدُ مِنْ خَمْسٍ: مِنَ الْبَخْلِ وَالْجُنُونِ وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ، وَسُوءِ الْعُمَرِ.

[انظر: ٣٨٨]

تخریج: إسناده صحيح.

١٤٦- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا أَبُنْ لَهِيَةَ قَالَ: سَمِعْتُ عَطَاءَ بْنَ دِينَارٍ، عَنْ أَبِي يَزِيدَ الْحَوَلَانِيِّ: أَنَّهُ سَمِعَ قَضَالَةَ بْنَ عَبْدِ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الشَّهَدَاءُ ثَلَاثَةٌ: رَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ لَقِيَ الْعَدُوَّ، فَصَدَّقَ اللَّهَ تَحْتَ قَبْلِهِ، فَذَلِكَ الَّذِي يَرْفَعُ إِلَيْهِ النَّاسُ أَعْنَافُهُمْ يَوْمَ

١٤٦. Faddalah bin 'Ubaid said: I heard 'Umar bin al-Khattab say that he heard the Messenger of Allah ﷺ say: "The martyrs are three: a man who believes and has good faith, who meets the enemy and shows sincerity to Allah until he is killed - he is the one to whom people will raise their heads on the Day of Resurrection" - and the

Messenger of Allah ﷺ raised his head until his hat or 'Umar's hat fell off -; "and a man who is a believer and has good faith, who meets the enemy and it is as if his skin was beaten with the thorns of an acacia tree, then a stray arrow comes and kills him - he will be in the second rank; and a man who is a believer and has good faith, but he mixes good and bad deeds, and he meets the enemy and shows sincerity to Allah until he is killed - he will be in the third rank."

Comments: [Its *isnad* is *da'eef* because Abu Yazeed al-Khawlani is unknown]

147. It was narrated from 'Umar that the Messenger of Allah ﷺ said: "No father is to be killed in retaliatory punishment for killing his son." And the Messenger of Allah ﷺ said: "The one who inherits loyalty (*wala'* - loyalty of a freed slave) also inherits his wealth."

Comments: [A *hasan hudeeth*]

148. 'Umar bin al-Khattab ﷺ said: I heard the Messenger of Allah ﷺ say: "No father is to be killed in retaliatory punishment for killing his son."

Comments: [A *hasan hadeeth*]

149. It was narrated from 'Umar bin al-Khattab ﷺ that he said: I saw the Messenger of Allah ﷺ do *wudoo'*, washing each part once.

الْقِيَامَةِ - وَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ حَتَّى
وَقَعَتْ قَلْشَوَةُ أَوْ قَلْشَوَةُ عُمَرَ - وَرَجُلٌ
مُؤْمِنٌ جَيْدٌ الْإِيمَانُ لَقِيَ الْعَدُوَّ، فَكَاتَمًا
يُضَرِّبُ جَلَدَهُ يُشَوِّكُ الطَّطْعَ، أَتَاهُ سَهْمٌ عَرَبَ
فَقَتَلَهُ، هُوَ فِي الدَّرَجَةِ الثَّانِيَةِ، وَرَجُلٌ مُؤْمِنٌ
جَيْدٌ الْإِيمَانُ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا،
لَقِيَ الْعَدُوَّ فَضَدَّقَ اللَّهُ حَتَّى قُتِلَ، فَذَلِكَ فِي
الدَّرَجَةِ الثَّالِثَةِ» [انظر: ١٥٠]

تخریج: إسناد ضعیف لجهالت أبي بزید الخولانی.

147 - حَدَّثَنَا أَبُو شَبِّيْدَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
لَهِيَّةَ: حَدَّثَنَا عَمْرُو بْنُ شَعْبَنَ عَنْ أَبِيهِ، عَنْ
حَدْوَهُ، عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يُقَاتَدُ
وَالْأَدْمَنْ وَالْأَدْمَدْ». وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَرِثُ الْمَالَ
مَنْ يَرِثُ الْوَلَاءَ». [انظر: ١٤٨، ٣٢٤، ٣٤٦]

تخریج: حديث حسن، عبدالله بن لهيّة -
وإن كان سيء الحفظ - قد توبع.

148 - حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهِيَّةَ:
حَدَّثَنَا عَمْرُو بْنُ شَعْبَنَ عَنْ أَبِيهِ، عَنْ عَبْدِ
اللَّهِ بْنِ عَمْرَو قَالَ: قَالَ عُمَرُ بْنُ الْحَطَابِ:
سَيِّفَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُقَاتَدُ لَوْلَدِ
(٢٣/١) مِنْ وَالِيدَ». [راجع: ١٤٧]

تخریج: حديث حسن كسابه.

149 - حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهِيَّةَ:
حَدَّثَنَا الصَّحَافُكَ بْنُ شُرْخَيلَ عَنْ زَيْدِ بْنِ
أَشْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْحَطَابِ

Comments: [Saheeh lighairihi]

أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوْضِيْهَ مَرْءَةً
مَرْءَةً. [انظر: ١٥١]

تخریج: صحیح لغیره، عبد الله بن لهیمة تابعه رشد بن بن سعد وهو من يعتبر بحدیثه.

150. Fadalah bin 'Ubaid said: I heard 'Umar bin al-Khattab ﷺ say: I heard the Messenger of Allah ﷺ say: "The martyrs are four: a man who believes and has good faith, who meets the enemy and shows sincerity to Allah until he is killed - he is the one at whom people will look like this" - and he raised his head until the hat of the Messenger of Allah ﷺ or 'Umar's hat fell off. "The second is a man who is a believer and has good faith, who meets the enemy and it is as if his back was beaten with the thorns of an acacia tree, then a stray arrow comes and kills him - he will be in the second rank. The third is a man who is a believer, but he mixes good and bad deeds, and he meets the enemy and shows sincerity to Allah until he is killed - he will be in the third rank. The fourth is a believing man who transgresses against himself by committing a great deal of evil deeds and sins, who meets the enemy and shows sincerity to Allah until he is killed - he will be in the fourth rank."

Comments: [Its isnad is da'eef]

151. It was narrated from 'Umar bin al-Khattab ﷺ from the Prophet ﷺ that he did *wudoo'* in the year of Tabook, washing each part once.

١٥٠- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا أَبْنُهُ
لَهِيَّمَةُ عَنْ عَطَاءِ بْنِ وَبَنَارٍ، عَنْ أَبِيهِ يَزِيدِ
الْخُولَانِيِّ قَالَ: سَمِعْتُ فَضَالَةَ بْنَ عَبْدِ
بَشْوَلٍ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ هُنَّ يَقُولُونَ:
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الشَّهِيدَاءُ
أَرْبَعَةٌ: رَجُلٌ مُؤْمِنٌ جَيْدُ الْإِيمَانِ لَقِيَ الْعَدُوَّ
فَصَدَّقَ اللَّهُ فَقْتِلَ، فَذَلِكَ الَّذِي يَنْظُرُ النَّاسُ
إِلَيْهِ هَكَذَا - وَرَفَعَ رَأْسَهُ حَتَّى سَقَطَ فَلَنْشُوَةٌ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ فَلَنْشُوَةٌ عُمَرٌ - وَالثَّانِي:
رَجُلٌ مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَانَمَا يُضْرِبُ ظَهِيرَهُ
بِشَوْكِ الْطَّلْعِ، جَاءَهُ سَهْمٌ غَرَبَ فَقَتَلَهُ، فَذَلِكَ
فِي الدَّرْجَةِ الثَّالِثَةِ. وَالثَّالِثُ: رَجُلٌ مُؤْمِنٌ
خَلَطَ عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ
فَصَدَّقَ اللَّهُ عَزَّ وَجَلَّ حَتَّى قُتِلَ، فَذَلِكَ فِي
الدَّرْجَةِ الثَّالِثَةِ. وَالرَّابِعُ: رَجُلٌ مُؤْمِنٌ أَشَرَّفَ
عَلَى نَفِيْهِ إِنْزَافًا كَثِيرًا، لَقِيَ الْعَدُوَّ، فَصَدَّقَ
اللَّهُ حَتَّى قُتِلَ، فَذَلِكَ فِي الدَّرْجَةِ الرَّابِعَةِ».
[راجع: ١٤٦]

تخریج: إسناد ضعیف لجهالة أبي يزيد
الخولاني.

١٥١- حَدَّثَنَا يَحْيَى بْنُ عَيْلَانَ: حَدَّثَنَا رِشْدُوْنَ
أَبْنُ سَعْدٍ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْعَافِيَّ، عَنْ
زَيْدِ بْنِ أَشْلَامَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ

Comments: [Saheeh lighairihii]

هَذِهِ عَنْ رَسُولِ اللَّهِ : أَنَّهُ تَوَضَّأَ عَامَ تُوبَكَ وَاحِدَةً
وَاحِدَةً. [١٤٩]

تخریج: صحيح لغیره، رشید بن سعد - على ضعفه - توبع.

152. It was narrated from Jabir that 'Umar bin al-Khattab ﷺ told him that he heard the Messenger of Allah ﷺ say: "The people of Makkah will leave and no one will come to it - or no one will come to it except a few - then it will be filled and built up, then they will leave it and never return to it."

Comments: [Its isnad is da'eef because of the weakness of Ibn Lahee'ah]

153. It was narrated from Jabir that 'Umar bin al-Khattab ﷺ told him that the Messenger of Allah ﷺ saw a man doing wudoo' to pray Zuhra, and he missed a spot the size of a toenail. The Messenger of Allah ﷺ saw him and said: "Go back and do your wudoo' properly." So he went back and did wudoo', then he prayed.

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح، ابن لهيعة قد توبع. م: (٢٤٣).

154. It was narrated from 'Umar that the Messenger of Allah ﷺ said: "Do not praise me as the Christians praised 'Eesa bin Maryam ﷺ. I am no more than the slave of Allah and His Messenger."

Comments: [A saheeh hadeeth, al-Bukhari (2462) and Muslim (1691)]

١٥٢ - حَدَّثَنَا حَسْنٌ: حَدَّثَنَا ابْنُ لَهِيَةَ :
حَدَّثَنَا أَبُو الرَّثِيْرٍ عَنْ جَابِرٍ: أَنَّ عُمَرَ بْنَ
الْخَطَّابِ مَهِ أَخْبَرَهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى
يَقُولُ: «سَيَخْرُجُ أَهْلُ مَكَّةَ ثُمَّ لَا يَعْتَرِفُ بِهَا -
أَوْ لَا يَعْتَرِفُ بِهَا إِلَّا قَبْلَ - ثُمَّ تَعْتَلُهُ وَتُبْنِيُّ،
ثُمَّ يَخْرُجُونَ مِنْهَا فَلَا يَمْوُدُونَ فِيهَا أَبَدًا».

تخریج: إسناده ضعيف لضعف ابن لهيعة
وندلیس أبي الزہیر.

١٥٣ - حَدَّثَنَا الْحَسْنُ: حَدَّثَنَا ابْنُ لَهِيَةَ :
حَدَّثَنَا أَبُو الرَّثِيْرٍ عَنْ جَابِرٍ: أَنَّ عُمَرَ بْنَ
الْخَطَّابِ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى
رَجُلًا تَوَضَّأَ لِصَلَاةِ الظَّهَرِ، فَتَرَكَ مَوْضِعَ طَهْرِ
عَلَى ظَهَرِ قَدَمِهِ، فَأَبْصَرَهُ رَسُولُ اللَّهِ صَلَّى،
فَقَالَ: «إِذْ جِئْنَ فَأَخْسِنْ وُضُوْكَهُ» فَرَجَعَ
تَوَضَّأَ، ثُمَّ صَلَّى. [١٣٤]

تخریج: حديث صحيح، ابن لهيعة قد توبع. م: (٢٤٣).

١٥٤ - حَدَّثَنَا هَشَمٌ قَالَ: زَعَمَ الرَّهْرَهِيُّ عَنْ
عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتَّبَةَ بْنِ مَسْعُودَ،
عَنْ ابْنِ عَيَّاسٍ، عَنْ عُمَرَ: أَنَّ رَسُولَ اللَّهِ
صَلَّى قَالَ: «لَا تُطْرُونِي كَمَا أَطْرَتِ الْمُسَارَى
عَيْنِي ابْنَ مَرْيَمَ، فَإِنَّا أَنَا عَبْدُ اللَّهِ
وَرَسُولُهُ». [انظر: ١٦٤، ٢٤٦٢] [٣٣١]

تخریج: حديث صحيح، خ: (٢٤٦٢) م: (١٦٩١).

155. It was narrated that Ibn 'Abbas said: This verse was revealed when the Messenger of Allah ﷺ was preaching secretly in Makkah: "And offer your *Salah* (prayer) neither aloud nor in a low voice" [al-Isra' 17:110]. He said: When he led his Companions in prayer, he raised his voice reciting the Qur'an, and when the *mushrikeen* heard that, they reviled the Qur'an, the One Who revealed it and the one to whom it was sent. Then Allah said to His Prophet ﷺ: "And offer your *Salah* (prayer) neither aloud" i.e., when reciting, lest the *mushrikeen* hear and revile the Qur'an; "nor in a low voice" that your Companions cannot hear the Qur'an, so that they can learn it from you; "but follow a way between."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4722) and Muslim (446)]

156. It was narrated from Ibn 'Abbas that 'Umar bin al-Khattab delivered a speech - on one occasion, Hushaim said: addressed us. - He praised and glorified Allah, then he mentioned stoning and said: Do not be diverted away from it, for it is one of the *hadd* punishments of Allah. The Messenger of Allah ﷺ stoned [adulterers], and we stoned [them] after he was gone. Were it not that some may say that 'Umar added something to the Book of Allah, may He be glorified and exalted, that is not part of it, I would have written it in some place in the *Mushaf*. 'Umar bin al-

١٥٥ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبْيُونِي شَرِيرٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: تَرَكَهُمُ الَّذِي وَرَسُولُ اللَّهِ يَصْلَاتُهُ مُتَّوَارٌ بِمَكَّةَ: «وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا» (الإِسْرَاءِ: ١١٠) قَالَ: كَانَ إِذَا صَلَّى بِأَضْحَابِهِ رَفِيقَ صَنْوَاهُ بِالْقُرْآنِ، قَالَ: فَلَمَّا سَمِعْ ذَلِكَ الْمُشْرِكُونَ سَبُوا الْقُرْآنَ، وَمَنْ اتَّرَّهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ: «وَلَا تَجْهَرْ بِصَلَاتِكَ» أَنِي بِقِرَاءَتِكَ فَيَسْمَعُ الْمُشْرِكُونَ، فَيَسْبُوا الْقُرْآنَ «وَلَا تُخَافِتْ بِهَا» عَنْ أَضْحَابِكَ فَلَا تُسْبِعُهُمُ الْقُرْآنَ، حَتَّى يَأْخُذُوهُ عَنْكَ «وَابْتَغِ بَيْنَ ذَلِكَ سِبِيلًا». (الإِسْرَاءِ: ١١٠). [انظر: ١٨٥٣]

تخریج: إسناده صحيح، خ: (٤٧٢٢) م: (٤٤٦).

١٥٦ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَلَيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: حَطَبْتُ عُمَرَ بْنَ الْحَطَابِ - وَقَالَ هُشَيْمٌ مَرَّةً: حَطَبْنَا - فَحَمِدَ اللَّهُ تَعَالَى وَأَثْنَى عَلَيْهِ، فَذَكَرَ الرَّجْمَ، قَالَ: لَا تُخَدِّعْنِي عَنْهُ، فَإِنَّهُ حَدَّ مِنْ حُدُودِ اللَّهِ، أَلَا إِنَّ رَسُولَ اللَّهِ يَصْلَاتُهُ قَدْ رَاجَمَ، وَرَاجَمَنَا بَعْدَهُ، وَلَئِنْ لَآتُنَّهُ أَنْ يَقُولَ قَائِلُونَ: زَادَ عُمَرُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ مَا لَيْسَ مِنْهُ، لَكَبَّتْهُ فِي نَاحِيَةِ الْمُضَخَّفِ، شَهِدَ عُمَرُ بْنَ الْحَطَابِ - وَقَالَ هُشَيْمٌ مَرَّةً: وَعَبَدَ الرَّحْمَنَ بْنَ عَزِيفٍ وَقَلَانَ وَقَلَانَ - أَنَّ رَسُولَ اللَّهِ يَصْلَاتُهُ قَدْ رَاجَمَ

Khattab testified - and on one occasion Hushaim said: and 'Abdur-Rahman bin 'Awf and So and so and So and so [also testified] - that the Messenger of Allah ﷺ stoned [adulterers] and we stoned [them] after he was gone. But there will come people after you who do not believe in stoning, or in the Dajjal, or intercession, or the torment of the grave, or that people will be brought out of Hell after they have been burned in it.

Comments: [Its isnad is da'eef because of the weakness of 'Ali bin Zaid bin Jud'an]

157. It was narrated that Anas said: 'Umar said: I agreed with my Lord on three matters. I said: O Messenger of Allah, why don't we take the Maqam of Ibraheem as a place of prayer? Then the verse was revealed: "And take you (people) the Maqam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bah] as a place of prayer" [al-Baqarah 2:125]. And I said: O Messenger of Allah, both righteous people and evildoers enter upon your wives, so why don't you tell them to observe hijab? Then the verse of hijab was revealed. And the wives of the Messenger of Allah ﷺ got together as a result of the jealousy between them, and I said to them, "It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you" [at-Tahreem 66:5], and it was revealed like that.

وَرَجَّمُنَا مِنْ بَعْدِهِ، أَلَا وَإِنَّهُ سَيَكُونُ مِنْ تَغْيِيرِكُنْ
قَوْمٌ يَكْذِبُونَ بِالرَّجْمِ، وَبِالدَّجَاهِ، وَبِالشَّفَاعَةِ،
وَبِعَذَابِ الْقَبْرِ، وَيَقُولُونَ يُخْرَجُونَ مِنَ النَّارِ بَعْدَمَا
أَتَحْشُوا. [انظر: ١٩٧، ٣٢٢، ٣٩١]

تغريب: إسناده ضعيف لضعف علي بن زيد، والشطر الأول صحيح كما سبأني برقم: (٣٩١) و (١٩٧).

١٥٧ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حَمَدٌ عَنْ أَنَسٍ
قال: قَالَ عُمَرُ: وَاقْتَلْتُ رَبِّي فِي ثَلَاثَةِ
قُلُّتْ: يَا رَسُولَ اللَّهِ، (١) لَوْ أَتَحْكَلْنَا مِنْ
مَقَامِ إِبْرَاهِيمَ مُصْلَى) (البقرة: ١٢٥) وَقُلْتَ:
يَا رَسُولَ اللَّهِ، إِنَّ نِسَاءَكَ يَدْخُلُ عَلَيْهِنَ الْبُرُّ
وَالْفَاجِرُ، فَلَمَّا أَمْرَتُهُنَّ أَنْ يَخْتَجِرْنَ؟ فَقَرَأَ اللَّهُ
الْحِجَابُ، وَاجْتَمَعَ عَلَى رَسُولِ اللَّهِ ﷺ
نِسَاءُهُ فِي الْغَيْرَةِ، فَقُلْتُ أَنْهُنَّ: (عَسَى رَبُّهُ إِنْ
طَلَّقَنِي أَنْ يَبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنِّ)
(التحريم: ٥) قَالَ: فَقَرَأَ كَذَلِكَ. [انظر:
١٦٠، ٢٥٠]

تغريب: إسناده صحيح، خ: (٤٠٢).

Comments: [Its isnad is saheeh, al-Bukhari (402)]

158. It was narrated from al-Miswar bin Makhramah that 'Umar bin al-Khattab said: I heard Hisham bin Hakeem bin Hizam reciting Sooratal-Furqan and he recited some words differently from how the Prophet of Allah had taught it to me. I wanted to argue with him, but I was praying. When I finished, I said: Who taught you this recitation? He said: The Messenger of Allah ﷺ. I said: You are lying; by Allah, this is not how the Messenger of Allah ﷺ taught it to you. I took him by the hand and brought him to the Messenger of Allah ﷺ, and said: O Messenger of Allah, you taught me how to recite Sooratal-Furqan, and I heard this man reciting some words in a way that was not the way you taught them to me. The Messenger of Allah ﷺ said: "Recite it, O Hisham." He recited it as he recited it before. The Messenger of Allah ﷺ said: "Thus it was revealed." Then he said: "Recite it, O 'Umar." So I recited it and he said: "Thus it was revealed." Then the Messenger of Allah ﷺ said: "The Qur'an has been revealed in seven different ways."

Comments: [Its isnad is saheeh, al-Bukhari (2419) and Muslim (818)]

159. It was narrated that 'Umar said: I saw the Messenger of Allah ﷺ feeling the pain of hunger and not being able to find enough to

١٥٨ - حَدَّثَنَا عَبْدُ الْأَغْلَى بْنُ عَبْدِ الْأَغْلَى
عَنْ مَعْنَى، عَنْ الرَّغْوِيِّ، عَنْ عُرْوَةَ بْنِ
الرَّبِيعِ، عَنِ الْمُسْوَرِ بْنِ مَحْمَدَ: أَنَّ عُرْوَةَ بْنَ
الْخَطَّابِ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بْنَ
جِزَامَ يَقْرَأُ شُورَةَ الْفُرْقَانِ، فَقَرَأَ فِيهَا حُرُوفًا
لَمْ يَكُنْ تَبَيَّنَ اللَّهُ أَفْرَأَيْهَا، قَالَ: فَأَرَدْتُ أَنْ
أَسَاوِرَهُ وَأَنَا فِي الصَّلَاةِ؛ فَلَمَّا فَرَغَ، قُلْتُ:
مَنْ أَفْرَأَكَ هَذِهِ الْفِرَاءَ؟ قَالَ: رَسُولُ اللَّهِ
ﷺ، قُلْتُ: كَذَبْتَ، وَاللَّهُ مَا مَكَنَّا أَفْرَأَكَ
رَسُولُ اللَّهِ ﷺ، فَأَخْذَتُ بِيَدِهِ أَغْوَدَهُ،
فَانظَلَّتْ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ، قُلْتُ: يَا
رَسُولَ اللَّهِ، إِنَّكَ أَفْرَأَتَنِي شُورَةَ الْفُرْقَانِ،
وَإِنِّي سَمِعْتُ هَذَا يَقْرَأُ فِيهَا، حُرُوفًا لَمْ يَكُنْ
أَفْرَأَنِيهَا، قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْرَأَ يَا
هِشَامُ، قَرَأَ كَمَا كَانَ قَرَأً، قَالَ رَسُولُ اللَّهِ
ﷺ: «عَمَّا أَنْزَلْتَ» ثُمَّ قَالَ: «أَفْرَأَ يَا عُرْوَةَ
فَقَرَأَتْ، قَالَ: «عَمَّا أَنْزَلْتَ» ثُمَّ قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى سَبْعةِ
أَخْرُفِ». [انظر: ٢٧٧]

نَخْرِيج: إِسْنَادُهُ صَحِيفٌ، خ: (٢٤١٩) م: (٨١٨).

١٥٩ - حَدَّثَنَا عَمْرُو بْنُ الْهَبَّامَ: حَدَّثَنَا شَفَعَةُ
عَنْ سَمَالِكِ بْنِ حَرْبٍ، عَنْ الْعَمَانِيِّ بْنِ بَشِيرٍ،
عَنْ عُرْوَةَ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ

fill his stomach of inferior quality dates.

Comments: [Saheeh hadeeth, its isnad is hasan]

يُنْقِرُ مَا يَجِدُ مَا يَنْكِلُ بِهِ بَطْنَةً مِنَ الدَّقَلِ

[انظر: ٣٥٣]

تخریج: حديث صحيح، واسناده حسن، م: (٢٩٧٨)

160. It was narrated that Anas said: 'Umar said: I agreed with my Lord, may He be glorified and exalted, in three matters - or my Lord agreed with me in three matters. I said: O Messenger of Allah, why don't you take the Maqam of Ibraheem as a place of prayer? Then Allah revealed the verse: "And take you (people) the Maqam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bah] as a place of prayer" [al-Baqarah 2:125]. And I said: Why don't you tell the Mothers of the Believers to observe hijab, for both righteous people and evildoers enter upon you? Then the verse of hijab was revealed. And I heard something about the Mothers of the Believers, so I talked to them and told them: You should stop bothering the Messenger of Allah ﷺ, or Allah will replace you with wives who are better than you and are Muslims. Then I came to one of the Mothers of the Believers and she said: O 'Umar, is it the case that the Messenger of Allah ﷺ cannot admonish his wives so that you come and admonish them? So I stopped, then Allah, may He be glorified

١٦٠- حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ ـ هـ: وَافَقْتُ رَبِّي عَزَّ وَجَلَّ فِي تَلَاثَـ أَوْ وَاقْفَتُ رَبِّي فِي تَلَاثَـ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ اتَّخَذْتَ الْمَقَامَ مُضْلِلًا؟ قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُضْلِلًا» (البقرة: ١٢٥) وَقُلْتُ: لَوْ حَجَبْتُ عَنْ أُمَّهَاتِ الْمُؤْمِنِينَ، فَإِنَّهُ يَدْخُلُ عَلَيْكُمُ الْبُرُّ وَالْفَاجِرُ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ الْحِجَابَ، قَالَ: وَبَلَّتِي عَنْ أُمَّهَاتِ الْمُؤْمِنِينَ شَيْءٌ، فَأَسْفَرْتِهِنَّ، أَفُولُ لَهُنَّ: لَتَكُنْنَ عَنْ رَسُولِ اللَّهِ ـ هـ أَوْ لَيَبْلُلَهُ اللَّهُ يَكُنْ أَرْوَاجَاهُ خَيْرًا مِنْكُمْ مُسْلِمَاتٍ، حَتَّى أَتَيْتُ عَلَى إِخْدَى أُمَّهَاتِ الْمُؤْمِنِينَ، فَقَالَتْ: يَا عُمَرُ، أَمَا فِي رَسُولِ اللَّهِ ـ هـ مَا يَعْظِمُ نِسَاءً حَتَّى يُعْظَمُنَّ؟ فَكَتَفْتُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «عَسَى رَبُّهُ إِنْ طَلَّقَكُمْ أَنْ يَبْلُلَهُ أَرْوَاجَاهُ خَيْرًا مِنْكُمْ مُسْلِمَاتٍ قَاتَابَهُ» الْأَيَّةُ (التحريم: ٥).

[راجع: ١٥٧]

تخریج: إسناده صحيح، خ: (١٥٣٤).

and exalted, revealed the verse: "It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you Muslims (who submit to Allah), believers, obedient (to Allah)...". [at-Tahreem 66:5].

Comments: [Its isnad is saheeh, al-Bukhari (1534)]

161. Ibn 'Abbas said: I heard 'Umar bin al-Khattab ﷺ say: I heard the Messenger of Allah ﷺ say, when he was in al-'Aqeeq: "Last night someone came to me from my Lord and said: Pray in this blessed valley and say, 'I intend to do 'umrah with Hajj.'" Al-Waleed said: i.e., in Dhul-Hulaifah.

Comments: [Its isnad is saheeh, al-Bukhari (402)]

162. Malik bin 'Aws bin al-Hadathan heard 'Umar bin al-Khattab ﷺ say: The Messenger of Allah ﷺ said - and on one occasion Sufyan said: ['Umar] heard the Messenger of Allah ﷺ say: "Gold for silver is riba unless it is exchanged on the spot [lit. 'this for that'], wheat for wheat is riba unless it is exchanged on the spot, barley for barley is riba unless it is exchanged on the spot, dates for dates is riba unless it is exchanged on the spot."

Comments: [Its isnad is saheeh, al-Bukhari (2134) and Muslim (1586)]

163. Abu 'Ubaid said: I was present at Eid with 'Umar, and he

١٦١ - حَدَّثَنَا الْوَلِيدُ بْنُ مُشْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: أَنَّ يَحْمَى بْنَ أَبِي كَبِيرٍ حَدَّثَنَا عَنْ عَبْرَةَ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ وَهُوَ بِالْعَقِيقَيْنِ يَقُولُ: أَتَأْنِي اللَّيْلَةَ أَبِي مِنْ رَبِّي فَقَالَ: صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ، وَقُلْ: عُمَرَةٌ فِي حَجَّةٍ» قَالَ الْوَلِيدُ: يَعْنِي ذَا الْحُلَيْفَةَ.

تخریج: إسناده صحيح، خ: (٤٠٢).

١٦٢ - حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، سَمِعَ مَالِكَ ابْنَ أُوسٍ بْنَ الْحَدَّاثَيْنِ، سَمِعَ عُمَرَ بْنَ الْخَطَّابَ يَقُولُ: قَالَ رَسُولُ اللَّهِ يَقُولُ وَقَالَ سُفْيَانُ مَرَّةً: سَمِعَ رَسُولَ اللَّهِ يَقُولُ: «الذَّهَبُ بِالْوَرْقِ رِبَّا إِلَّا هَاءَ وَهَاءَ، وَالْأَبْرُ بِالْأَبْرِ رِبَّا إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبَّا إِلَّا هَاءَ وَهَاءَ، وَالثَّمُرُ بِالثَّمُرِ رِبَّا إِلَّا هَاءَ وَهَاءَ». [انظر: ٣١٤، ٢٣٨].

تخریج: إسناده صحيح، خ: (٢١٣٤) م: (١٥٨٦).

١٦٣ - حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، سَمِعَ أَبَا عَبَّيدَ قَالَ: شَهِدْتُ الْجَيْدَ مَعَ عُمَرَ، فَبَدَا بِالصَّلَاةِ

started with the prayer before the *khuṭbah*. He said: The Messenger of Allah ﷺ forbade fasting on these two days. The day of *al-Fitr* is the day when you break your fast, and on the day of *al-Adha*, eat the meat of your sacrifices.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1990) and Muslim (1137)]

164. It was narrated that 'Umar said: The Messenger of Allah ﷺ said: "Do not praise me as the Christians praised 'Eesa Ibn Maryam ﷺ. I am no more than a slave, so say: His slave and His Messenger."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

165. It was narrated from Ibn 'Umar, from 'Umar ﷺ, that he asked the Prophet ﷺ: Can one of us sleep when he is *junub*? He said: "He may do *wudoo'* and sleep if he wishes." On one occasion Sufyan said: "Let him do *wudoo'* and sleep."

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

166. It was narrated from Zaid bin Aslam, from his father that 'Umar gave a horse (to a man for *jihad*) for the sake of Allah, then he saw it or one of its foals being offered for sale, and he wanted to buy it. He asked the Prophet ﷺ about it and he said: "Leave it, and it (its reward) will come to you or you will have them all

قبل الخطبة، و قال: إِنَّ رَسُولَ اللَّهِ يَنْهَا عَنِ
صِيَامِ هَذَيْنِ الْيَوْمَيْنِ، أَمَّا يَوْمُ الْفِطْرِ فَقَطَرُكُمْ مِنْ
صَوْمَكُمْ، وَأَمَّا يَوْمُ الْأَضْحَى فَكُلُوا مِنْ لَحْمِ
شَبِيكُمْ. [انظر: ٢٤٢، ٢٢٥، ٢٢٤] [١٩٩٠: ١١٣٧]

تغريب: إسناده صحيح، خ: (١٩٩٠) م: (١١٣٧)

١٦٤ - حَدَّثَنَا سُفِيَّانُ عَنِ الرَّهْبَرِيِّ، عَنْ عَبْدِ
اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَفْيَةَ، عَنْ ابْنِ عَبَّاسِ،
عَنْ عُمَرَ هُبَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ يَنْهَا عَنِ
تُطْرُونِي كَمَا أَطْرَبَ النَّصَارَى عَيْسَى ابْنُ
مَرْيَمَ، فَلَمَّا أَتَى عَبْدُهُ، قَوْلُوا: عَبْدُهُ وَرَسُولُهُ.

[راجع: ١٥٤]

تغريب: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١).

١٦٥ - حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارِ،
عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ هُبَّهُ: أَنَّهُ سَأَلَ النَّبِيِّ
يَنْهَا: (٢٥/١) أَيْنَمَا أَحَدُنَا وَمَرْجُبُتُ؟ قَالَ:
«يَنْرَضًا وَيَنَمُ إِنْ شَاءَ». وَقَالَ سُفِيَّانُ مَرْءَةً:
«يَلْتَرَضًا وَلَيَنَمُ». [راجع: ٩٤]

تغريب: إسناده صحيح.

١٦٦ - حَدَّثَنَا سُفِيَّانُ عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ
أَبِيهِ: أَنَّ عُمَرَ هُبَّهُ حَمَلَ عَلَى فَرْسٍ فِي سَبِيلِ
اللَّهِ، فَرَآهَا أُزْ يَقْضَى نَكَاجَهَا يَمْيَاعَ، فَأَرَادَ
شِرَاءً، فَسَأَلَ النَّبِيِّ يَنْهَا عَنْهَا، فَقَالَ: «إِنْ كُنَّا
نُؤَافِكَ، أُزْ تَلَقَّهَا جَوِيعًا» وَقَالَ مَرْءَةً: فَنَهَا،
وَقَالَ: «لَا تَشْرُهْ وَلَا تَمْذَدْ فِي صَدَقَتِكَ».
[انظر: ٢٥٨، ٢٨١، ٣٨٤]

(i.e., the reward of all of them).'' On one occasion he said: He told him not to (buy it) and he said: "Do not buy it and do not take back your charity."

Comments: [Its isnad is saheeh, al-Bukhari (1490) and Muslim (1620)]

167. It was narrated from 'Umar رض, conveyed from the Prophet ص - on one occasion, Sufyan said: from the Prophet ص - that he said: "Follow Hajj with 'Umrah and 'Umrah with Hajj, for doing that will eliminate poverty and sin as the bellows eliminate dross."

Comments: [Saheeh lighairihi; this isnad is da'eef because of the weakness of 'Asim bin 'Ubaidullah]

168. 'Umar said: I heard the Messenger of Allah ص say: "Deeds are but by intentions and each man will have but that which he intended. If a man's migration was for the sake of Allah, then his migration was for that for which he migrated, but if his migration was to achieve some worldly aim or to take some woman in marriage, his migration was for that for which he migrated."

Comments: [Its isnad is saheeh, al-Bukhari (1) and Muslim (1907)]

169. It was narrated that Abu Wa'il said: as-Subayy bin Ma'bad said: I was a Christian man and I became Muslim, and I entered ihram for both Hajj and 'Umrah (together). Zaid bin Soohan and Salman bin Rabee'ah heard me

تخریج: إسناده صحيح، خ: (١٤٩٠) م: (١٦٢٠).

١٦٧ - حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ، عَنْ غَبْرَيْلَةِ الْمَوْلَى، عَنْ غَبْرَيْلَةِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ يَخْدُثُ عَنْ عُمَرَ رض، يَلْتُغُ بِهِ التَّبَّيْنَ رض - وَقَالَ سُفْيَانُ مَرَأَةً: عَنِ التَّبَّيْنَ رض - قَالَ: «تَابُعُوا بَيْنَ الْحَجَّ وَالْعُمْرَةِ، فَإِنَّ مَاتَابَةَ يَتَّهِمُونَ بِالْفَرْقَ وَالذُّنُوبِ كَمَا يَتَّهِمُ الْكِبِيرُ الْخَبَثَ».

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف عاصم بن عياد الله.

١٦٨ - حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمِ التَّبَّيْنِ، عَنْ عَلْقَمَةَ بْنِ وَقَاسِيَنَ قَالَ: سَيَغْتَ عُمَرَ رض يَقُولُ: سَيَغْتَ رَسُولُ اللَّهِ ص يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّتَّةِ، وَلِكُلِّ امْرِئٍ تَمَّا تَنَوَّى، فَمَنْ كَانَ هَاجِرَةً إِلَى اللَّهِ عَزَّ وَجَلَّ، فَهِاجِرَةً إِلَى مَا هَاجَرَ إِلَيْهِ، وَمَنْ كَانَ هَاجِرَةً إِلَيْنَا يُهِاجِرُ إِلَيْهَا، أَوْ امْرَأَةً يَتَكَبَّهَا، فَهِاجِرَةً إِلَى مَا هَاجَرَ إِلَيْهَا».

[انظر: ٣٠٠]

تخریج: إسناده صحيح، خ: (١) م: (١٩٠٧)

١٦٩ - حَدَّثَنَا سُفْيَانُ عَنْ عَبْدَةَ بْنِ أَبِي لَبَّاَةَ، عَنْ أَبِي وَالِيلِ قَالَ: قَالَ الصَّبَّيُّ بْنُ مَقْبِدٍ: كُنْتُ رَجُلًا تَعْرِيَّا فَأَنْلَمْتُ، فَأَهْلَكَ بِالْحَجَّ وَالْعُمْرَةِ، فَسَعَيْتَ رَبِيدَ بْنَ صُورَخَانَ

when I was entering *ihrām* for both and said: He is more astray than his people's camel. Their words wounded me greatly, so I went to 'Umar and told him. He turned to them and criticised them, then he turned to me and said: You have been guided to the *Sunnah* of your Prophet ﷺ, you have been guided to the *Sunnah* of your Prophet ﷺ.

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

170. It was narrated from Ibn 'Abbas: 'Umar was told - and on one occasion he said: 'Umar heard that Samurah was selling alcohol and he said: May Allah destroy Samurah. The Messenger of Allah ﷺ said: "May Allah curse the Jews; He forbade animal fat to them, so they rendered it and sold it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2223) and Muslim (1582)]

171. It was narrated that 'Umar bin al-Khattab رضي الله عنه said: The wealth of Banu an-Nadeer was among the *fai'* that Allah bestowed upon His Messenger ﷺ, for which the Muslims made no expedition with either cavalry or camelry (cf. al-Hashr 59:6). It was only for the Messenger of Allah ﷺ and he used to spend from it on his family's annual expenses - and on one occasion he said: his annual food supply - and what was left he spent on horses and weapons in preparation for *jihad* for the

وَسَلَّمَانُ بْنُ زَيْدَةَ، وَأَنَا أَهْلٌ لِيَهُمَا، فَقَالَ: لَهُذَا أَضَلُّ مِنْ تَعْبِيرِ أَهْلِهِ، فَكَانَتْ حِمْلَةً عَلَيَّ يَكْلِمُهُمَا جَبَلُ، فَقَبِضْتُ عَلَى عُمَرَ، فَأَخْبَرْتُهُ، فَأَقْبَلَ عَلَيْهِمَا فَلَامَهُمَا، وَأَقْبَلَ عَلَيَّ، فَقَالَ: هُدْيَتْ لِسُلَيْمَانَ الْتَّبَّاعِ، هُدْيَتْ لِشَوَّانَ الْتَّبَّاعِ [راجع: [٨٣] قال عبدة: قال أبو وائل: كثيراً ما ذَهَبْتُ أَنَا وَمَشْرُوقٌ إِلَى الصَّبَّى شَأْلَهُ عَنْهُ.]

تخریج: [إسناده صحيح.]

١٧٠. حَدَّثَنَا سُفِيَّانُ عَنْ عُمَرِو، عَنْ طَاؤِسٍ، عَنْ أَبْنَيْ عَبَّاسٍ: ذُكِرَ لِعُمَرَ أَنَّ سَمْرَةَ - وَقَالَ مَرْءَةٌ: بَلَغَ عُمَرَ هُدْيَتْ أَنَّ سَمْرَةَ - بَاعَ خَمْرًا، قَالَ: قَاتَلَ اللَّهُ سَمْرَةَ، إِنَّ رَسُولَ اللَّهِ يَنْهَا قَالَ: لَعْنَ اللَّهِ الْيَهُودَ، حُرِمَتْ عَلَيْهِمُ الْشُّحُونُ فَجَمَلُوهَا فَبَاعُوهَا].

تخریج: [إسناده صحيح، خ: (٢٢٢٣) م: (١٥٨٢)].

١٧١. حَدَّثَنَا سُفِيَّانُ عَنْ عُمَرِو وَعَفَّمِيرَ، عَنْ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أُوْسٍ بْنِ الْحَدَّاثَيْنِ، عَنْ عُمَرِ بْنِ الْحَطَّابِ هُدْيَتْ قَالَ: كَانَتْ أَمْوَالُ بَنِي التَّصْبِيرِ مِمَّا أَقَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوْجِبِ الْمُسْلِمُونَ عَلَيْهِ يَخْلِيلُ، وَلَا رِكَابٌ، فَكَانَتْ لِرَسُولِ اللَّهِ يَنْهَا خَالِصَةً، وَكَانَ يُنْفَقُ عَلَى أَهْلِهِ مِنْهَا نَفْقَةُ سَتَّةِ سَنَةٍ وَقَالَ مَرْءَةٌ: قُوَّتْ سَتَّةٌ - وَمَا يَقْتِي جَعَلَهُ فِي الْكُرَاعِ وَالسَّلَاحِ عَلَّةً فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ.

تخریج: [إسناده صحيح، خ: (٢٩٤) م: (١٧٥٧)].

sake of Allah, may He be glorified and exalted.

Comments: [Its isnad is saheeh, al-Bukhari (2904) and Muslim (1757)]

172. It was narrated that Malik bin Aws said: I heard 'Umar say to 'Abdur-Rahman bin 'Awf, Talhah, az-Zubair and Sa'd: We adjure you by Allah, by Whom heaven and earth are sustained, did you know that the Messenger of Allah said: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity." They said: By Allah, yes.

Comments: [Its isnad is saheeh]

173. It was narrated from 'Umar bin al-Khattab ﷺ that the Messenger of Allah ﷺ said: "The child belongs to the (husband or master of the) woman."

Comments: [Saheeh lighairilhi]

174. It was narrated that Ya'la bin Umayyah said: I said to 'Umar bin al-Khattab ﷺ: "And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salah (the prayer) if you fear that the disbelievers may put you in trial (attack you)" [an-Nisa' 4:101]. But now the people are safe. He said: I wondered the same thing as you are wondering, and I asked the Messenger of Allah ﷺ about that. He said: "It is a charity that Allah has bestowed upon you, so accept His charity."

١٧٢ - حَدَّثَنَا سُفِيَّانُ عَنْ عَمِّرٍو، عَنْ الرَّهْبَرِيِّ،
عَنْ مَالِكِ بْنِ أُوْسٍ قَالَ: سَوْفَتْ عَمِّرٌ هُنَّ يَقُولُ
لِعِبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَطَلْحَةَ وَالرَّبِيعَ وَسَعْدَ:
تَشَدَّدُكُمْ بِاللَّهِ الَّذِي تَقْوُمُ السَّمَاءُ وَالْأَرْضُ بِهِ،
أَغْلَبْتُمُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّا لَا نُورِثُ،
مَا تَرَكْنَا صَدَقَةً» قَالُوا: اللَّهُمَّ نَعَمْ. [انظر:
١٤٠٦، ١٣٩١، ٤٢٥، ٣٤٩، ٣٣٦، ١٧٨١، ١٦٥٨، ١٥٥٠،
١٧٨٢.]

تخریج: إسناده صحيح كسابقه.

١٧٣ - حَدَّثَنَا سُفِيَّانُ عَنْ ابْنِ أَبِي بَرِيدَ، عَنْ
أَبِيهِ، عَنْ عَمِّرٍو بْنِ الْخَطَّابِ هُنَّ: أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «الْوَلْدُ لِلْمَرْأَةِ».

تخریج: حديث صحيح لغيره، أبو بريدة
السکی والد عبد الله لم يرو عنه غير ابنته
عبد الله، وذكره ابن حبان في «الثقات».

١٧٤ - حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا ابْنُ جَرِيجَ عَنْ
ابْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَاتِيَّهُ، عَنْ يَعْنَى
ابْنِ أُمَّةَهُ قَالَ: سَأَلَتْ عَمِّرٍو بْنَ الْخَطَّابَ هُنَّ،
قَلَّتْ: «لَئِنْ عَلِمْتُمْ جُنَاحَ أَنْ تَقْصُرُوا مِنْ
الصَّلَاةِ إِنْ جَعْلْتُمْ أَنْ يَقْسِمُكُمُ الَّذِينَ كَفَرُوا»
(النساء: ١٠١) وَقَدْ أَمَنَ اللَّهُ النَّاسَ! فَقَالَ لِي
عَمِّرٍ: عَجِبْتُ مِمَّا عَجِبْتُ مِنْهُ، فَسَأَلَتْ رَسُولَ
اللَّهِ ﷺ عَنْ ذَلِكَ، قَالَ: «صَدَقَةٌ تَصْدِقُ اللَّهَ بِهَا
عَلَيْكُمْ، فَاقْبِلُوا صَدَقَتَهُ» [انظر: ٢٤٤، ٢٤٥]

نخريج: [سانده صحيح، م: (٦٨٦)].

Comments: [Its *isnad* is *saheeh*, Muslim (686)]

175. It was narrated from Qais bin Marwan that he came to 'Umar and said: I have come from Koofah, O Ameer al-Mu'mineen, and I left behind in it a man who dictates the *Mushaf* from memory. 'Umar got exceedingly angry and said: Who is he, woe to you? He said: 'Abdullah bin Mas'ood. 'Umar began to calm down, and went back to normal, then he said: Woe to you, I do not know of anyone who is more qualified to do that than him, and I will tell you about that. The Messenger of Allah ﷺ used to stay up at night talking with Abu Bakr ؓ, discussing some affairs of the Muslims. He stayed up talking with him one night, and I was with him. The Messenger of Allah ﷺ went out, and we went out with him, and we saw a man standing and praying in the mosque. The Messenger of Allah ﷺ listened to his recitation, and as soon as we recognised him the Messenger of Allah ﷺ said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd." Then the same man sat and offered supplication (*du'a'*) and the Messenger of Allah ﷺ started saying to him: "Ask, you will be given; ask, you will be given." 'Umar said: By Allah, I shall go to him tomorrow and tell him the

١٧٥ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ وَهُوَ يَعْرَفُهُ - قَالَ أَبُو مُعَاوِيَةَ: وَحَدَّثَنَا الْأَعْمَشُ عَنْ حَيْثَمَةَ، عَنْ قَيْسِ بْنِ مَرْوَانَ: أَنَّهُ أَتَى عُمَرَ بْنَ الْخَطَّابِ - قَالَ: حِثْ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الْكُفَّارِ، وَتَرَكَ بِهَا رَجُلًا يُمْلِي الْمَصَاجِفَ عَنْ ظَهِيرَةِ قَلْبِهِ، فَعَصَبَ وَاتَّفَعَ حَتَّى كَادَ يَنْلَا (٢٦/١) مَا يَئِنَ شَفَتِي الرَّخْلِ، قَالَ: وَمَنْ هُوَ وَيَحْكُ؟ قَالَ: عَبْدُ اللَّهِ بْنُ مَشْعُورٍ، فَمَا زَالَ يُعْطِنُهُ وَيُسْرِئِي عَنْهُ الْفَضْبُ، حَتَّى غَادَ إِلَى حَالِهِ الَّتِي كَانَ عَلَيْهَا. ثُمَّ قَالَ: وَيَحْكُ، وَاللَّهِ مَا أَغْلَمَهُ بِقَيْمَنَةِ النَّاسِ أَحَدُهُ هُوَ أَحَقُّ بِذَلِكَ مِنِّي، وَسَأَخْدُلُكَ عَنْ ذَلِكَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَرَأُلُ يَسْمُرُ عَنْهُ أَبِي بَكْرٍ مِنَ الْلَّيْلَةِ كَذَلِكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَإِنَّهُ سَمَرَ عَنْهُ دَاثَ لَيْلَةً، وَأَنَا مَعَهُ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ، وَخَرَجْنَا مَعَهُ، فَإِذَا رَأَمْلَ قَائِمَ بِعَصْلِي فِي الْمَسْجِدِ، فَقَامَ رَسُولُ اللَّهِ ﷺ يَسْتَعْفِفُ قِرَاءَتَهُ، فَلَمَّا كَذَلِكَ أَنْ تَعْرِفَهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ رَطْبًا كَمَا أَنْزَلَ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أَمْ عَبْدِي». قَالَ: ثُمَّ جَلَسَ الرَّجُلُ يَذْمُرُ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَقُولُ لَهُ: «سَلِّنْ شَطْلَةَ، سَلِّنْ شَطْلَةَ» قَالَ عُمَرُ بْنُ الْخَطَّابِ: قُلْتَ: وَاللَّهِ لَأَغْدُرَنَّ إِلَيْهِ فَلَا يُبَشِّرُنَّهُ، قَالَ: فَمَذَدُوذَتِ إِلَيْهِ لَأُبَشِّرَهُ فَوَجَدْتُ أَبَا بَكْرٍ فَذَ

glad tidings. I went to him the next morning to tell him the glad tidings, and I found that Abu Bakr had beaten me to it and given him the glad tidings. By Allah, I never competed with him to do good but he beat me to it.

Comments: [Two saheeh isnads]

176. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar kissing the Black Stone and saying: I am kissing you and I know that you are just a stone; if I had not seen the Messenger of Allah ﷺ kissing you, I would not have kissed you.

Comments: [Its isnad is saheeh, al-Bukhari (1597) and Muslim (1270)]

177. It was narrated that Jabir bin Samurah said: 'Umar addressed the people in al-Jabiyyah, and said: The Messenger of Allah ﷺ stood as I am standing and said: "Treat my Companions kindly, then those who come after them, then those who come after them. Then there will come people who will swear oaths before being asked to swear and will give testimony before being asked to give testimony. Whoever among you would like to attain the best place in Paradise, let him adhere to the *jamia'ah* (the main body of Muslims), for the Shaitan is with one and he is further away from two. No man should be alone with a woman because the Shaitan will be the third one present.

سَبَقْنِي إِلَيْهِ قَبْرَةُ، وَلَا وَاللَّهُ مَا سَابَقْتُ إِلَى
خَيْرٍ قَطُّ إِلَّا سَبَقْنِي إِلَيْهِ. [انظر: ١٧٨، ٢٢٨، ٢٦٥]
[٢٦٧، ٢٦٥]

تخریج: إسناده صحيحان.

١٧٦ - حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الأَعْشَشُ
عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ
عُمَرَ هُنَّ يَقْبَلُ الْحَجَرَ، وَيَقُولُ: إِنِّي لَأَقْبِلُكَ
وَأَغْلَمُكَ أَنْكَ حَجَرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ
يَقْبَلُكَ لَمْ أَقْبِلُكَ. [راجع: ٩٩]

تخریج: إسناده صحيح، خ: (١٥٩٧) م: (١٤٧٠)

١٧٧ - حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ
عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: حَطَبَ عُمَرُ
النَّاسَ بِالْجَابِيَّةِ، قَالَ: إِنَّ رَسُولَ اللَّهِ
فَامِّ فِي مِثْلِ مَقَامِي هَذَا، قَالَ: أَخْبَرْتُُمُ
أَصْحَاحِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ
يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ يَحْلِفُ أَحَدُهُمْ عَلَى
الْيَتِيمِ قَبْلَ أَنْ يُسْتَخْلَفَ عَلَيْهَا، وَيَشْهُدُ عَلَى
الشَّهَادَةِ قَبْلَ أَنْ يُسْتَهْنَدَ، فَمَنْ أَحَبَّ مِنْكُمْ
أَنْ يَتَالِي بِخُبُورَةِ الْجَنَّةِ، فَلَيَلِزِمُ الْجَمَاعَةَ،
فَإِنَّ الشَّيْطَانَ مَعَ الْوَاجِدِ وَهُوَ مِنَ الْأَنْتَيْنِ
أَبْعَدُ، وَلَا يَخْلُوَنَّ رَجُلٌ بِإِمْرَأَةٍ، فَإِنَّ تَائِثَهُمَا
الشَّيْطَانُ، وَمَنْ كَانَ مِنْكُمْ شَرِّهُ حَسْنَتَهُ
وَشَوْءُهُ سَيِّئَهُ، فَهُوَ مُؤْمِنٌ. [راجع: ١١٤]

Whoever feels pleased when he does a good deed and feels bad when he does an evil deed is a believer."

Comments: [A saheeh hadeeth]

178. It was narrated that 'Umar said: The Messenger of Allah ﷺ used to stay up at night talking with Abu Bakr ﷺ, discussing some affairs of the Muslims, and I was with him.

Comments: [Its isnad is saheeh]

179. It was narrated that Ma'dan bin Abi Talhah said: 'Umar said: I never asked the Messenger of Allah ﷺ about anything more than I asked him about *kalalah*, until he poked me in the chest with his finger and said: "Is not *ayatus-saif* (the verse of summer, i.e., it was revealed in summer), which appears at the end of *Sooratan-Nisa'*, sufficient for you?"

Comments: [Its isnad is saheeh, Muslim (567)]

180. It was narrated from 'Umar that the Prophet ﷺ said: "The deceased is tormented in his grave because of the wailing over him."

Comments: [Its isnad is saheeh, al-Bukhari (1292) and Muslim (927)]

181. It was narrated that 'Abdullah, the freed slave of Asma' bint Abi Bakr, said: Asma'

تخریج: حديث صحيح، رحالة ثقات غير أنه اختلف فيه على عبد الملك بن عمير، لكثرة اختلاف الثقات عنه في الإسناد.

١٧٨ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: كَانَ رَسُولُ اللَّهِ يَكْتُبُ يَسْمُرُ عِنْدَ أَبِي بَكْرٍ الْمَلَائِكَةَ كُلَّكُمْ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَأَنَا مَعْنَاهُ. [راجع: ١٧٥]

تخریج: إسناده صحيح.

١٧٩ - حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ، عَنْ قَاتَدَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: مَا سَأَلْتُ رَسُولَ اللَّهِ عَنْ شَيْءٍ أَكْثَرَ مِمَّا سَأَلْتَهُ عَنِ الْكُلَّالَةِ، حَتَّىٰ طَعَنْ بِإِضْبَابِهِ فِي صَدْرِي، وَقَالَ: «تَكْفِيكَ أَبَّهُ الصَّفِيفُ الَّذِي فِي أَخْرِ شُورَةِ النَّسَاءِ». [راجع: ٨٩]

تخریج: إسناده صحيح، م: (٥٦٧).

١٨٠ - حَدَّثَنَا يَحْيَىَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَاتَدَةُ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبْنِ عُمَرَ، عَنْ عُمَرَ عَنِ التَّبَّيِّنِ قَالَ: «الْمَيْتُ يُعَذَّبُ فِي قَبْرِهِ بِالنَّيَاحَةِ عَنِيهِ». [انظر: ٢٤٧، ٣٦٦، ٣٥٤، ٢٩٤، ٢٦٤] [٩٢٧]

تخریج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

١٨١ - حَدَّثَنَا يَحْيَىَ عَنْ عَبْدِ الْمَلِكِ: حَدَّثَنَا عَبْدُ اللَّهِ مُؤْلَى أَشْمَاءَ قَالَ: أَزْسَلْتِي أَشْمَاءَ

sent me to 'Abdullah bin 'Umar, and she said: I have heard that you regard three things as *haram*: borders on garments, saddle cloths made of bright red cloth, and fasting the whole of Rajab. 'Abdullah said to me: As for what you have mentioned about Rajab, what about one who fasts continually? As for what you said about borders on garments, I heard 'Umar bin al-Khattab say: I heard the Messenger of Allah ﷺ say: "Whoever wears silk in this world will not wear it in the Hereafter."

Comments: [Its *isnad* is *saheeh*, Muslim (2069)]

182. It was narrated that Anas said: We were with 'Umar between Makkah and Madinah, and we looked for the new crescent moon. I was sharp sighted and I saw it, and I started saying to 'Umar: Don't you see it? He said: I will see it when I am lying in my bed. Then he started telling us about the people of Badr. He said: the Messenger of Allah ﷺ was showing us the places where they would fall (in battle), saying: "This is where So and so will fall in battle tomorrow, if Allah wills; this is where So and so will fall in battle tomorrow, if Allah wills." And they started to fall in those places. I said: By the One Who sent you with the truth, they did not miss those places; they fell in those places. Then he ordered that they be thrown into a well, and he went to them and

إلى ابن عمر: أَنَّهُ بَلَغَهَا أَنَّكُمْ تُحِرِّمُ أَشْياءً ثَلَاثَةً: الْعَلَمَ فِي التَّوْبِ، وَمِيزَةُ الْأَزْجُونَ، وَصُنُومُ رَجَبٍ كُلُّهُ، فَقَالَ: أَتَنَا مَا ذَكَرْتَ مِنْ صُنُومِ رَجَبٍ، فَكَيْفَ يَمْنَعُ يَضْرُومُ الْأَيَّدِ؟ وَأَمَّا مَا ذَكَرْتَ مِنْ الْعَلَمِ فِي التَّوْبِ، فَإِنِّي سَعَيْتُ عَنْمَرًا يَقُولُ: سَعَيْتُ رَسُولَ اللَّهِ يَقُولُ: مَنْ لَيْسَ الْخَرِيرَ فِي الدُّنْيَا لَمْ يَلْتَهِ فِي الْآخِرَةِ».

تخریج: إسناده صحيح، م: (٢٠٦٩).

١٨٢ - حَدَّثَنَا يَحْيَى بْنُ سَعْدٍ، أَنَّهُ سَأَلَهُ حَدَّثَنَا سَلَيْمَانُ بْنُ الْمُغَيْرَةِ: حَدَّثَنَا ثَابِتُ عَنْ أَنَسِهِ قَالَ: كُنَّا مَعَ عَمِرَ يَقُولُ يَبْيَنْ مَكَّةَ وَالْمَدِينَةَ، فَتَرَاهُمَا الْهَلَالَ، وَكُنَّتْ حَدِيدَ الْبَصَرِ قَرَائِبَهُ، فَجَعَلْتُ أَغْوَلُ لِعْنَرَهُ: أَمَا تَرَاهَا؟ قَالَ: سَأَرَاهُ وَأَنَا مُسْتَلِّي عَلَى فَرَاشِي. ثُمَّ أَخْدَى يُحَدِّثُنَا عَنْ أَهْلِ بَدْرٍ، قَالَ: إِنْ كَانَ رَسُولُ اللَّهِ يَقُولُ لَيْرِبَنَا مَضَارِعَهُمْ بِالْأَمْسِ، يَقُولُ: «هَذَا مَضَرَعٌ فُلَانٍ غَدَّا، إِنْ شَاءَ اللَّهُ تَعَالَى، وَهَذَا مَضَرَعٌ فُلَانٍ عَدَّا، إِنْ شَاءَ اللَّهُ تَعَالَى» قَالَ: فَجَعَلُوا يَضْرِبُونَ عَلَيْهَا، قَالَ: مَلَكُ: وَالَّذِي بَتَّكَ بِالْحَقِّ مَا أَحْطَلُوكُمْ يَقُولُ، كَانُوكُمْ يُضْرِبُونَ عَلَيْهَا، ثُمَّ أَمْرَ بِهِمْ فَطَرَمُوا فِي بَيْرٍ، فَانْطَلَقُ إِلَيْهِمْ، فَقَالَ: «يَا فُلَانُ، يَا فُلَانُ، خَلْ (٢٧/١) وَجَدْتُمْ مَا وَعَدْتُمُ اللَّهَ حَقًّا، فَإِنِّي وَجَدْتُ مَا وَعَدْنِي اللَّهُ حَقًّا» قَالَ

said: "O So and so, O So and so, did you find what Allah promised you to be true? For I found what Allah promised me to be true." 'Umar said: O Messenger of Allah, are you speaking to people who are now dead? He said: "You do not hear what I am saying any better than they do, but they cannot answer."

Comments: [Its *isnad* is *saheeh*, Muslim (2873)]

183. 'Amr bin Shu'aib narrated, from his father, that his grandfather said: When 'Amr came back, Banu Ma'mar came to him and they referred their dispute with him concerning the *wala'* of their sister to 'Umar. 'Umar ﷺ said, I will judge between you according to what I heard from the Messenger of Allah ﷺ. I heard him say: "What the son or father acquires goes to his agnates, no matter who they are." So he ruled in our favour.

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

184. It was narrated that Yahya bin Ya'mar and Humaid bin 'Abdur-Rahman al-Himyari said: We met 'Abdullah bin 'Umar and discussed the divine decree (*al-qadar*) and what others said concerning it. He said: When you go back to them, say: Ibn 'Umar has nothing to do with you and you have nothing to do with him - three times. Then he said: 'Umar bin al-Khattab ﷺ told me that whilst they were sitting with the Prophet ﷺ, a man came to him walking, with a handsome face

عَمْرٌ: يَا رَسُولَ اللَّهِ، أَتَكُلُّ فَوْنَى فَذَ جَيْبُوا؟
قَالَ: مَا أَثْنَمْ يَأْشِعَ لِنَا أَفْوُلُ مِنْهُمْ، وَلَكِنْ
لَا يَسْتَطِعُونَ أَنْ يُجِيبُوا.

تخریج: إسناده صحيح، م: (٢٨٧٣).

١٨٣ - حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا شَيْعَةُ الْمُعْلَمٍ:
حَدَّثَنَا عَمْرُو بْنُ شَعْبَنَ عَنْ أَبِيهِ، عَنْ جَدِّهِ
قَالَ: فَلَمَّا رَجَعَ عَمْرُو جَاءَ بْنُ مَعْمَرَ بْنَ
حَبِيبٍ يُخَاصِّمُهُ فِي وَلَاءِ أَخْجَهُمْ إِلَى عَمْرٍ
ابْنِ الْخَطَّابِ ﷺ، قَالَ: أَنْتُمْ يَتَكَبَّرُونَ بِمَا
تَسْبِيْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَخْرَزَ
الْوَلَدُ أَوِ الْوَالِدُ، فَهُوَ لِعَصَبَيْهِ مِنْ كَانَ» فَقَضَى
لَنَا يَهٍ.

تخریج: إسناده حسن.

١٨٤ - قَرِأتُ عَلَى يَحْيَىٰ بْنِ سَعِيدٍ عَنْ عُمَانَ بْنِ
عِنَابٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَرِيْدَةَ عَنْ يَحْيَىٰ
ابْنِ يَعْمَرَ وَحَمِيدَ بْنِ عَبْدِ الرَّحْمَنِ الْجَمْرَيِّ
قَالَ: لَقِيَ عَبْدُ اللَّهِ بْنَ عَمْرَ، فَذَكَرَنَا الْقَدَرَ،
وَمَا يَقُولُونَ فِيهِ، قَالَ: إِذَا رَجَعْتُمْ إِلَيْهِمْ،
فَقُولُوا: إِنَّ ابْنَ عَمْرَ مِنْكُمْ بَرِيْ؛ وَأَنْتُمْ مِنْهُ بَرِيْ؛
ثَلَاثَ مَرَّاتٍ - ثُمَّ قَالَ: أَتُبَرِّئُنِي عَمْرُ بْنُ
الْخَطَّابِ ﷺ أَنْتُمْ يَتَكَبَّرُونَ هُمْ جُلُوسٌ - أَوْ قُمُودٌ -
عِنْدَ الْبَيْتِ ﷺ، جَاءَهُ رَجُلٌ يَمْشِي، حَسَنُ
الْوَجْهِ، حَسَنُ الشَّعْرِ، عَلَيْهِ تِيَابٌ بَيَاضٌ، فَنَظَرَ

and hair, wearing white clothes. The people looked at one another (as if to say): We do not know this man and he does not look like a traveller. Then he said: O Messenger of Allah, shall I come to you? He said: "Yes." So he came and put his knees against his knees and his hands on his thighs and said: What is Islam? He said: "To testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to give zakah, to fast Ramadan and to go on pilgrimage to the House." He said: What is faith (eeman)? He said: "To believe in Allah, His angels, Paradise and Hell, resurrection after death and the divine decree, all of it." He said: What is ihsan? He said: "To strive for the sake of Allah as if you see Him, and even though you do not see Him, He sees you." He said: When will the Hour come? He said: "The one who is asked about it does not know more than the one who is asking." He said: What are its portents? He said: "When the destitute, barefoot, naked shepherds compete in constructing lofty buildings, and the slave women give birth to their masters." Then he said: "Call the man to me." They looked for him but they saw no trace of him. Two or three days passed, then he said: "O Ibn al-Khattab, do you know who that was who asked about such and such?" He said: Allah and His Messenger know best. He said: "That was Jibreel who came to teach you your religion." A man from Juhainah or Muzainah

الْقَوْمُ بِعَضُّهُمْ إِلَى بَعْضٍ: مَا تَعْرِفُ هَذَا، وَمَا هَذَا بِصَاحِبِ شَفَّرٍ. ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، أَيْكَ؟ قَالَ: «تَعْمَ» فَجَاءَ فَوَضَعَ رُكْبَيْهِ عَنْ رُكْبَيْهِ، وَيَدَيْهِ عَلَى فَخَدَيْهِ، فَقَالَ: مَا إِلَّا إِلَهٌ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَعْتَمِدُ الصَّلَاةُ، وَتُؤْتَيِ الرِّزْكَةُ، وَتَصُومُ رَمَضَانَ، وَتَسْجُنُ الْيَتَامَةَ، فَقَالَ: فَمَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَا لَيْكُمْ، وَالْجَنَّةَ وَالثَّارِ، وَالْبَغْثُ بَعْدَ الْمَوْتِ، وَالْقَنْدَرُ كُلُّهُ». قَالَ: فَمَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَشْفَلَ اللَّهَ كَائِنَكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»، قَالَ: فَمَنِي السَّاعَةُ؟ قَالَ: «مَا الْمَسْنُولُ عَنْهَا يَأْغِلُّ مِنَ السَّائِلِ»، قَالَ: فَمَا أَشْرَاطُهَا؟ قَالَ: «إِذَا الْمَرْأَةُ الْحُفَّةُ الْعَالَةُ بِرَغَاءِ الشَّاءِ تَطَارِلُوا فِي الْبَيْتَانِ، وَوَلَدَتِ الْإِمَاءَ أَرْبَابَهُنَّ»، قَالَ: ثُمَّ قَالَ: «عَلَيَّ الرِّجْلُ» فَطَلَبَهُ فَلَمْ يَرِوْا شَيْئًا، فَمَكَثَ يَوْمَيْنِ أَوْ ثَلَاثَةَ، ثُمَّ قَالَ: «يَا ابْنَ الْخَطَّابِ، أَتَنْدُو مِنَ السَّائِلِ عَنْ كَذَّا وَكَذَّا؟» قَالَ: اللَّهُ وَرَسُولُهُ أَغْلَمُ، قَالَ: «ذَاكَ جِبْرِيلُ بْنَ حَمْمَنَ يَعْلَمُكُمْ وَيَنْكُمْ». قَالَ: وَسَأَلَهُ رَجُلٌ مِنْ جَهِيْنَةَ أُوْ مِنْ مُرْيَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ، فِيمَ تَعْمَلُ، أَفِي شَيْءٍ قَدْ خَلَا أَوْ مَضَى، أَفِي شَيْءٍ يُسْتَأْنَفُ الْآنَ؟ قَالَ: «فِي شَيْءٍ قَدْ خَلَا، أَوْ مَضَى» فَقَالَ رَجُلٌ، أَنْ يَغْضُلُ الْقَوْمَ: يَا رَسُولَ اللَّهِ، فِيمَ تَعْمَلُ؟ قَالَ: «أَهْلُ الْجَنَّةِ يَسْرُونَ لِعَقْلِ أَهْلِ الْجَنَّةِ، وَأَهْلُ الثَّارِ يَسْرُونَ لِعَقْلِ أَهْلِ الثَّارِ»، قَالَ: يَخْتَى قَالَ: هُوَ هَكَذَا.

[انظر: ١٩١، ٣٦٧، ٣٦٨]

asked him: O Messenger of Allah, what are we striving for? Is it something that is already decided or is it something that is evolving right now? He said: "For some- thing that is already decided." The man or one of the people said: O Messenger of Allah, then why should we strive? He said: "The people of Paradise will be enabled to do the deeds of the people of Paradise and the people of Hell will be enabled to do the deeds of the people of Hell." Yahya said: And that is how it is.

Comments: [Its isnad is saheeh, Muslim (8)]

185. Abul-Hakam said: I asked Ibn 'Abbas about *nabeedi* made in earthenware jars. He said: The Messenger of Allah ﷺ forbade *nabeedi* made in earthenware jars or gourds, and he said: Whoever would like to regard as *haram* that which Allah, may He be exalted, and His Messenger forbade, let him regard *nabeedi* as *haram*. He said: and I asked Ibn az-Zubair and he said: The Messenger of Allah ﷺ forbade gourds and earthenware jars. He said: I asked Ibn 'Umar and he narrated from 'Umar that the Prophet ﷺ forbade gourds and varnished jars. My brother narrated to me from Abu Sa'eed that the Messenger of Allah ﷺ forbade earthenware jars, gourds, varnished jars, unripe dates, and dried dates.

Comments: [Its isnad is saheeh]

186. It was narrated from Ma'dan bin Abi Talhah that 'Umar bin al-Khattab ﷺ delivered

تخریج: إسناده صحيح، م: (٨).

١٨٥ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي سَلَمَةُ ابْنُ كَهْبِنَى قَالَ: سَمِعْتُ أَبَا الْحَكَمَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسِ اللَّهَ عَزَّ وَجَلَّ عَنْ تَبْيَانِ الْجَرْزِ فَقَالَ: نَهَى رَسُولُ اللَّهِ عَزَّ وَجَلَّ عَنْ تَبْيَانِ الْجَرْزِ وَالدُّبَابِ، وَقَالَ: مَنْ سَرَّهُ أَنْ يُحْرَمَ مَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ، فَلَمْ يُحْرِمْ الْبَيْضَادَ، قَالَ: وَسَأَلْتُ ابْنَ الرَّبِيعَ، فَقَالَ: نَهَى رَسُولُ اللَّهِ عَزَّ وَجَلَّ عَنِ الدُّبَابِ وَالْجَرْزِ، قَالَ: وَسَأَلْتُ ابْنَ عُمَرَ، فَحَدَّثَ عَنْ عُمَرَ اللَّهَ عَزَّ وَجَلَّ أَنَّ الْبَيْضَادَ نَهَى عَنِ الدُّبَابِ وَالْمَرْقَفِ، قَالَ: وَحَدَّثَنِي أَخْرَى عَنْ أَبِي سَعِيدٍ: أَنَّ رَسُولَ اللَّهِ عَزَّ وَجَلَّ نَهَى عَنِ الْجَرْزِ وَالدُّبَابِ، وَالْمَرْقَفِ وَالْبَيْضَادِ وَالثَّمَرِ، [انظر: ٢٦٠، ٣٦٠]

تخریج: إسناده صحيح، وحدث أبى سعيد (هو الخدي) إسناده صحيح.

١٨٦ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، أَنَّ سَالِمَةَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَاتَادَةُ عَنْ سَالِمَةِ بْنِ أَبِي الْجَعْدِ، عَنْ

a khutbah one Friday, and he mentioned the Prophet of Allah ﷺ and Abu Bakr رضي الله عنهما. He said: I dreamt that a rooster pecked me twice, and I can only interpret it as meaning that my death is near, and there are people who are telling me I should appoint someone to be my successor, but Allah will not cause His religion and the caliphate, with which He sent His Prophet ﷺ, to be lost. If death comes to me soon, then the caliphate is to be decided by these six men with whom the Messenger of Allah ﷺ was pleased when he died. Whichever of them you swear allegiance to, then listen to him and obey. I know that some people will object to this matter. I have fought them with my own hands in the defence of Islam. If they do that, then they are the enemies of Allah and misguided kafirs. I am not leaving behind anything more important to me than *kalalah*. The Messenger of Allah ﷺ never emphasised any issue to me since I accompanied him more than the issue of *kalalah*, and I did not ask him about anything more than I asked him about *kalalah*, until he poked me in the chest with his finger and said: "O 'Umar, is not *ayatus-saif* (the verse of summer, i.e., it was revealed in summer), which appears at the end of Soorat an-Nisa', sufficient for you?" If I live I will issue a decree that will be so clear that those who read the Qur'an and those who do not read

مَعْدَانَ بْنَ أَبِي طَلْحَةَ: أَنَّ عُمَرَ هُوَ خَطَبَ يَوْمَ جُمُعَةَ، فَذَكَرَ نَبِيَّ اللَّهِ هُوَ، وَذَكَرَ أَبَا بَكْرَ هُوَ، وَقَالَ: إِنِّي لَدُنْ رَأَيْتُ كَأَنِّي دِيكًا فَذَقَرْتَنِي تَقْرِيْتَنِي، وَلَا أَرَاهُ إِلَّا لِخُضُورِ أَجَلِي، وَإِنَّ أَفْوَامًا يَأْمُرُونِي أَنْ أَشْتَخْلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنْ لِي ضَيْعَةَ بَيْهُ، وَلَا جُلْفَتَهُ، وَالَّذِي يَعْتَقِدُ بِهِ نَبِيَّ هُوَ، فَإِنَّ عَجْلَلِي أَمْرٌ فَالْجُلْفَةُ شُورَى بَيْنَ هُمْلَاءِ السَّنَّةِ الَّذِينَ تُؤْفَنُ رَسُولُ اللَّهِ هُوَ وَهُوَ عَنْهُمْ رَاضٍ، وَإِنِّي لَدُنْ عَلِمْتُ أَنَّ قَوْمًا سَيْطَرُونَ فِي هَذَا الْأَمْرِ أَنَا ضَرِبُتُهُ بِيَدِي هَذِهِ عَلَى الْإِسْلَامِ، فَإِنْ تَعْلَمُوا، فَأُولَئِكَ أَعْدَاءُ اللَّهِ الْكَفِرُهُ الظَّلَالُ. وَإِنِّي لَا أَدْعُ بِغَيْرِي شَيْئًا أَهْمَّ إِلَيَّ مِنَ الْكَلَالَةِ، وَمَا أَعْلَمُ لِي رَسُولُ اللَّهِ هُوَ فِي شَيْءٍ مُنْدَ صَاحِبَتْهُ مَا أَعْلَمُ لِي فِي الْكَلَالَةِ، وَمَا رَاجَعَتْهُ (٢٨/١) فِي شَيْءٍ مَا رَاجَعَتْهُ فِي الْكَلَالَةِ، حَتَّى طَعَنَ يَاصِبَعِي فِي صَدْرِي، وَقَالَ: «بَا عُمُرِّ، أَلَا تَكْنِيَكَ أَيْهُ الصَّيْفَ الَّذِي فِي آخِرِ سُورَةِ النِّسَاءِ؟» فَإِنَّ أَعِشْ أَفْضُ فِيهَا قَصْيَةً يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَشْهِدُكَ عَلَى أَمْرَاءِ الْأَمْصارِ، فَإِنَّمَا يَعْتَقِمُ لِي لِتَلْمِذُوا النَّاسَ وَيَتَهَمُّ، وَشَتَّهَ تَبَيِّنُمْ، وَيَقْسِمُوا فِيهِمْ فَيَهُمْ، وَيَقْبِلُوا غَلَبَتِهِمْ، وَيَزْفَعُوا إِلَيْ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ. أَيْهَا النَّاسُ، إِنَّكُمْ تَأْكُلُونَ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَبِيْتَهُمْ، لَقَدْ رَأَيْتَ رَسُولَ اللَّهِ هُوَ إِذَا وَجَدَ رِبَخَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ أَمْرَ بِهِ، فَأَخْذَ بِهِ، فَأَخْرَجَ إِلَى الْتَّبَيْعِ، وَمَنْ أَكَلَهُمَا فَلَيَبْتَهَمَا طَبَّخَا. [راجٍ: ٨٩]

it will be able to make decisions concerning it. Then he said: O Allah, I call upon You to bear witness over the governors of the regions, for I only sent them to teach the people their religion and the *Sunnah* of their Prophet and to divide the *fai'* among them and to be just to them and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant. I remember the Messenger of Allah ﷺ, if he noticed their smell coming from a man in the mosque, he would issue orders that he taken by the hand and led out to al-Baqee'. Whoever must eat them, let him cook them to death."

Comments: [Its *isnad* is *sahih*, Muslim (567)]

187. It was narrated that Jabir bin 'Abdullah said: I heard 'Umar bin al-Khattab say to Talhah bin 'Ubaidullah: Why do I see you looking unkempt and dusty since the Messenger of Allah ﷺ died? Perhaps you were upset about your cousin becoming caliph? He said: Allah forbid! I am the most unlikely among you to feel like that. I heard the Messenger of Allah ﷺ say: "I know a word which, if a man says it when dying, his soul will find rest and provision when it comes out from his body and it will be light for him on the Day of Resurrection." I did not ask the Messenger of Allah ﷺ about it and he did not tell me it. This is what has been

تغريب: إسناد صحيح، م: (٥٦٧).

١٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ تُبَيْرَ عَنْ مُحَاجِلِهِ، عَنْ عَامِرٍ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ عَمَرَ ابْنَ الْخَطَّابِ هُنَّ يَقُولُ لِطَلْحَةَ بْنِ عَبْدِ اللَّهِ: مَا لَيْ أَرَكَ فَذَ شَعْتُ وَأَغْبَرْتُ مَنْذُ تُوفِيَ رَسُولُ اللَّهِ هُنَّ يَقُولُ؟ لَعَلَّكَ سَاءَكَ يَا طَلْحَةُ إِمَارَةُ ابْنِ عَمَّكَ؟ قَالَ: مَعَادُ اللَّهِ، إِنِّي لَأَجِدُكُمْ أَنْ لَا أَفْعَلَ ذَاكَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ هُنَّ يَقُولُ: «إِنِّي لَأَعْلَمُ كِلَمَةً لَا يَقُولُهَا رَجُلٌ عِنْدَ حَضَرَةِ النَّوْتَرِ إِلَّا وَجَدَ رُوحًا لَهَا رَوْحًا حِينَ تَخْرُجُ مِنْ جَسَدِهِ، وَكَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ» فَلَمْ أَسْأَلْ رَسُولَ اللَّهِ هُنَّ يَقُولُ عَنْهَا، وَلَمْ يُخَرِّنِي بِهَا، فَذَلِكَ الَّذِي دَخَلَنِي، قَالَ عَمَرُ هُنَّ يَقُولُ: فَمَا أَعْلَمُهُمَا، قَالَ: فَإِلَهُ الْحَمْدُ، قَالَ: فَمَا هِيَ؟ قَالَ: هِيَ الْكِلَمَةُ

upsetting me. 'Umar said: I know what it is. He said: To Allah be praise! What is it? He said: It is the word that he said to his uncle: *La ilaha illallah*. Talhah said: You are right.

Comments: [This *hadeeth* is *saheeh bituruqili* and its *isnad* is *da'eef* because of the weakness of Mujalid]

188. It was narrated that Tariq bin Shihab said: A Jewish man came to 'Umar and said: O Ameer al-Mu'mineen, you read a verse in your Book which, if it had been revealed to us Jews, we would have taken that day as a festival. He said: Which verse is it? He said: The verse: "This day, I have perfected your religion for you, completed My Favour upon you" [al-Ma'idah 5:3]. 'Umar said: By Allah, I know the day on which this was revealed to the Messenger of Allah ﷺ and the hour at which it was revealed to the Messenger of Allah ﷺ, on the afternoon of 'Arafah on a Friday.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (45) and Muslim (3017)]

189. It was narrated from Abu Umamah bin Sahl bin Hunayf that a man shot an arrow at another man and killed him, and he had no heir except a maternal uncle. Abu 'Ubaidah bin al-Jarrah wrote to 'Umar concerning that and he wrote back saying that the Prophet ﷺ said: "Allah and His Messenger are the guardians of the one who has no guardian, and the maternal uncle is the heir of the one who has no heir."

الْتَّيْ قَالَهَا لِعَمِّهِ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ طَلَحَةُ:
صَدَقَتْ. [انظر: ٢٥٢، ١٣٨٤، ١٣٨٦]

تخریج: حديث صحيح بطرقه، وهذا إسناد ضعيف لضعف مجالد.

١٨٨ - حَدَّثَنَا جَعْفَرُ بْنُ عَوْنَى: حَدَّثَنَا أَبُو عُمَيْرٍ عَنْ قَيْسِ بْنِ شُلَيْمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: جَاءَ رَجُلٌ مِّنَ الْيَهُودِ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّكُمْ تَقْرَءُونَ آيَةً فِي كِتَابِكُمْ لَنَا عَلَيْنَا مَعْتَدِلُ الْيَهُودُ تَرَأَتْ، لَا تَحْدِثُنَا ذَلِكَ الْيَوْمَ عِيدًا، قَالَ: وَأَيُّ آيَةٍ هِيَ؟ قَالَ: فَرَأَهُ عَزًّا وَجَلًّا: «الْيَوْمَ أَكْلَمْتُ لَكُمْ دِينَكُمْ وَأَنْتَمْ عَلَيْكُمْ يَنْهَايَةً» (المائدة: ٣) قَالَ: فَقَالَ عَمْرُ بْنُ عَيْنَى: وَاللَّهِ إِنِّي لَأَغْنَمُ النَّوْمَ الَّذِي تَرَأَتْ عَلَى رَسُولِ اللَّهِ ﷺ، وَالشَّاعَةَ الَّتِي تَرَأَتْ فِيهَا عَلَى رَسُولِ اللَّهِ ﷺ، عَيْنَيْهَا عَرَقَةً فِي يَوْمِ جُمُوعَةٍ. [انظر: ٢٧٢]

تخریج: إسناده صحيح، خ: (٤٥) م: (٣٠١٧).

١٨٩ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْخَارِبِ بْنِ عَيَّاشِ بْنِ أَبِي رَيْعَةِ، عَنْ حَكِيمِ بْنِ حَكِيمٍ بْنِ عَبَادِ بْنِ حَنْيَفَ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ بْنِ حَنْيَفَ: أَنَّ رَجُلًا رَمَيَ رَجُلًا بِسَهْمٍ قَتَلَهُ، وَلَيْسَ لَهُ وَارِثٌ إِلَّا خَالٌ، فَكَتَبَ فِي ذَلِكَ أَبُو عَيْنَةَ بْنَ الْجَرَاحِ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَكَتَبَ أَنَّ الَّتِي بِالْمَوْلَى لَهُ وَالْخَالِ وَارِثٌ مَّنْ لَا وَارِثٌ لَهُ». [انظر: ٣٢٣]

Comments: [Its isnad is *hasan*.]

190. It was narrated from 'Umar bin al-Khattab ﷺ that the Prophet ﷺ said: "O 'Umar, you are a strong man. Do not crowd others to touch the Black Stone, lest you harm the weak. If you find a gap, then touch it, otherwise turn to face it and say *La ilaha illallah, and Allahu akbar.*"

Comments: [A *Hasan* hadeeth]

تخریج: إسناده حسن.

١٩٠ - حَدَّثَنَا شَيْعَانُ عَنْ أَبِيهِ يَعْقُوبَ الْعَبْدِيِّ قَالَ: سَمِعْتُ شَيْخًا يَمْكُّهُ فِي إِمَارَةِ الْحَجَاجِ يُحَدِّثُ عَنْ عُمَرَ بْنِ الْخَطَّابِ هُوَ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا عُمَرُ، إِنَّكَ رَجُلٌ قَوِيٌّ، لَا تُرَاخِمْ عَلَى الْحَجَرِ فَتُؤْذِي الصَّعِيفَ، إِنْ وَجَدْتَ خَلْوَةً فَاسْتَأْمِنْهُ، وَإِنْ فَاسْتَغْلِلْ فَهَلْلُ وَكَبْرٌ».

تخریج: حديث حسن، الشيخ الذي روی عنه أبو يعقوب مجهول، وسماه سفيان بن عيينة: عبد الرحمن بن نافع بن عبد الحارث، والحديث مرسل.

191. It was narrated from 'Umar that Jibreel ﷺ said to the Prophet ﷺ: What is faith (*eeman*)? He said: "To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad." Jibreel said to him: You have spoken the truth. He said: We were amazed that he asked him and then confirmed his answers as being correct. The Prophet ﷺ said: "That was Jibreel, who came to teach you your religion."

Comments: [Its isnad is *sahih*, Muslim (8)]

192. It was narrated from 'Asim bin 'Umar that his father said: The Messenger of Allah ﷺ said: "When the night comes from here and the day departs from here, it is time for the fasting person to

١٩١ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا كَهْمَسٌ عَنْ ابْنِ بُرْيَةَ، عَنْ يَعْقِيْنَ بْنِ يَعْقُوبَ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ هُوَ أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِلنَّبِيِّ ﷺ: مَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرَسُولِهِ، وَالْيَوْمِ الْآخِرِ، وَبِالْقُدْرَةِ خَيْرٍ وَشَرٍّ» قَالَ لَهُ جِبْرِيلُ: صَدَقْتَ، قَالَ: فَعَجِبْنَا مِنْهُ بِتَنَاهُ وَبِصَدْقَتِهِ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «ذَلِكَ جِبْرِيلُ، أَتَأْخُذُ يَعْلَمُكُمْ مَعَالِمَ دِينِكُمْ». [راجع: ١٨٤]

تخریج: إسناده صحيح، م: (٨).

١٩٢ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هَشَامُ بْنُ عَزْرَةَ عَنْ أَبِيهِ، عَنْ عَاصِمٍ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَفَلَ اللَّيْلُ - وَقَاتَ مَرْءَةً: جَاءَ اللَّيْلُ - مِنْ هَاهُنَا، وَذَهَبَ النَّهَارُ

break his fast," meaning the east and the west.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1954) and Muslim (1100)]

193. It was narrated that 'Abdur-Rahman bin Abi Laila said: I was with 'Umar and a man came to him and said: I have seen the new moon, the new moon of Shawwal. 'Umar said: O people, break the fast. Then he went to a vessel in which there was water and did *wudoo'*, and he wiped over his *khuffain*. A man said: By Allah, O Ameer al-Mu'mineen, I only came to you to ask about this. Did you see any one else do this? He said: Yes, one who was better than me and the best of the *ummah*. I saw Abul-Qasim ﷺ do the same as I have done, when he was wearing a Syrian *jubbah* with tight sleeves; he put his hand under the *jubbah*. Then 'Umar prayed *Maghrib*.

Comments: [Its *isnad* is *da'eef* because of the weakness of 'Abdul-A'la ath-Tha'abi]

194. It was narrated from Jabir bin 'Abdullah that 'Umar bin al-Khattab ﷺ said: The Prophet of Allah ﷺ did not prohibit lizard (meat), but he found it off-putting.

Comments: [*Saheeh lighairihi*; Qatadah had never heard from Sulaiman Al-Yashkuri, and Muslim (1950)]

بن هاهتنا، فَقَدْ أَفْطَرَ الصَّائِمُ يَعْنِي الْمَشْرِقَ وَالْمَغْرِبَ. [انظر: ٢٣١، ٢٣٨، ٣٨٣]

تخریج: إسناده صحيح، خ: (١٩٥٤) م: (١١٠٠)

١٩٣ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِسْرَائِيلُ بْنُ يُوسْفَ عَنْ عَبْدِ الْأَعْلَى التَّقِيِّ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى قَالَ: كُنْتُ مَعَ عُمَرَ هَذِهِ، فَأَتَاهُ رَجُلٌ، قَالَ: إِنِّي رَأَيْتُ الْهَلَالَ هَلَالَ شَوَّالٍ، قَالَ عُمَرُ هَذِهِ: يَا أَهْلَهَا النَّاسُ، أَفْطَرُوا، ثُمَّ قَامَ إِلَى مَعْنَى فِيهِ (٢٩/١) مَاءَ قَنْوَاصًا، وَمَسَخَ عَلَى خَمْرٍ، قَالَ الرَّجُلُ: وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَتَيْتُكَ إِلَّا لِأَنْشَأْنَكَ عَنْ هَذَا، أَفَرَأَيْتَ غَيْرَكَ فَعَلَمَ؟ قَالَ: نَعَمْ خَيْرًا مِنِّي، وَخَيْرُ الْأُمَّةِ، رَأَيْتُ أَبَا القَاسِمِ يَعْلَمُ مَمْلِكَةَ مَنْ كُلَّتْ، وَعَلَيْهِ جُمَيْهُ شَامِيَّةُ الْكَعْبَيْنِ، فَأَدْخَلَ يَدَهُ مِنْ تَحْتِ الْجَبَّةِ، ثُمَّ صَلَّى عُمَرُ الْمَغْرِبَ. [انظر: ٣٠٧]

تخریج: إسناده ضعيف لضعف عبد الأعلى التعلبي وعدم سماع عبدالرحمن بن أبي ليلي من عمر.

١٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَيِّدُ عَنْ قَنَادَةَ، عَنْ سُلَيْمَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ هَذِهِ قَالَ: إِنَّ اللَّهَ يَعْلَمُ لَمْ يُحَرِّمِ الضَّبَّ، وَلَكِنَّهُ فَدَرَهُ. وَقَالَ غَيْرُ مُحَمَّدٍ: عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ. [انظر: ١٤٧٤٠]

تخریج: صحيح لغيره، قنادة لم يسمع من سليمان البشكري. م: (١٩٥٠).

195. It was narrated from 'Umar that he asked the Prophet ﷺ for permission to do 'Umrah and he gave him permission and said: "O my brother, do not forget us in your supplication." And he said later in Madinah: "O my brother, include us in your supplication." 'Umar said: I would not like to have instead of that everything on which the sun rises, because of him saying: "O my brother."

Comments: [Its isnad is da'eef because of the weakness of 'Asim bin 'Ubaidullah]

196. It was narrated from 'Umar that he said to the Prophet ﷺ: What do you think about what we are striving for: is it something already decided or something that is evolving now or something new? He said: "It is something already decided." 'Umar said: Then why don't we rely on what is already decided? He said: "Strive, O son of al-Khattab, for everyone will be helped; whoever is one of the people of bliss will strive for that bliss and whoever is one of the people of doom will strive for that doom."

Comments: [Hasan lighairihi; this isnad is da'eef because of the weakness of 'Asim bin 'Ubaidullah]

197. 'Abdur-Rahman bin 'Awf narrated that 'Umar bin al-Khattab ﷺ addressed the people and he heard him say: Some people say: what is this stoning? In the Book of Allah it mentions flogging. But the Messenger of Allah ﷺ stoned [adulterers] and

١٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَاصِمٍ بْنِ عَبْدِ اللَّهِ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُمَرَ هُنَّةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَشَادَهُ فِي الْعُمَرَةِ فَأَذَنَ لَهُ وَقَالَ: «يَا أَخِي، لَا تَشْتَهِي مِنْ دُعَائِكَّ» وَقَالَ يَنْهَا فِي الْمُدِيَّةِ: «يَا أَخِي، أَشَرِكْنَا فِي دُعَائِكَّ» قَالَ عُمَرُ هُنَّةَ: مَا أُحِبُّ أَنْ لَيْ بِهَا مَا طَلَّعَتْ عَلَيْهِ السَّمْسُ، لِقَوْلِهِ: «يَا أَخِي».

تخریج: إسناده ضعيف لضعف عاصم بن عبد الله.

١٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ وَحَجَّاجَ قَالَ: سَمِعْتُ شَعْبَةَ عَنْ عَاصِمٍ بْنِ عَبْدِ اللَّهِ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ هُنَّةَ أَنَّهُ قَالَ لِلَّهِيَّ هُنَّةَ: أَرَيْتَ مَا تَعْمَلُ فِي، أَنْذَرْ فُرَغَ مِنْهُ، أَوْ فِي شَيْءٍ مُبْتَدَأٍ أَوْ أَنْبَرْ مُبْتَدَعًّ؟ قَالَ: «فِيمَا قَدْ فُرَغَ مِنْهُ» قَالَ عُمَرُ هُنَّةَ: أَلَا تَتَكَبَّلُ؟ قَالَ: «أَغْفِلْ يَا ابْنَ الْخَطَّابِ، فَكُلْ مُبْتَرْ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيَتَعَمَّلُ لِلسَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقاَءِ، فَيَتَعَمَّلُ لِلشَّقاَءِ».

تخریج: حسن لنobre، وهذا إسناد ضعيف لضعف عاصم بن عبد الله.

١٩٧ - حَدَّثَنَا هُنَيْمٌ: أَخْبَرَنَا الرَّهْرَيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْيَةَ بْنِ مَسْعُودَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَزْفٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ هُنَّةَ خَطَبَ النَّاسَ، فَسَيِّدُهُمْ يَقُولُ: أَلَا وَإِنَّ أَنَاسًا يَقُولُونَ: مَا بَالُ الرَّبِّيْمِ؟ فِي كِتَابِ اللَّهِ

we stoned [them] after him. Were it not that some people would say that 'Umar added something to the Book of Allah that is not part of it, I would have written it the way it was revealed.

Comments: [Its isnad is saheeh, al-Bukhari (2462) and Muslim (1691)]

198. It was narrated from Ibn as-Simt that he came to some land called Doomeen, eighteen miles from Homs, and prayed two *rak'ahs*. I [the narrator] said to him: Are you praying two *rak'ahs*? He said: I saw 'Umar bin al-Khattab in Dhul-Hulaifah praying two *rak'ahs* and I asked him (about that). He said: I am only doing what I saw the Messenger of Allah ﷺ do.

Comments: [Its isnad is saheeh, Muslim (692)]

199. It was narrated that Ibn 'Umar said: One of the Companions of the Messenger of Allah ﷺ entered the mosque on a Friday, when 'Umar bin al-Khattab ﷺ was addressing the people. 'Umar said: What time is this? He said: O Ameer al-Mu'mineen, I have just come from the marketplace. I heard the call and I did not do anything more than *wudoo'*. 'Umar ﷺ said: *Wudoo'* too! You know that the Messenger of Allah ﷺ used to enjoin *ghusl*!

Comments: [Its isnad is saheeh, al-Bukhari (878) and Muslim (845)]

الجلد! وقد رَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَهُ، وَلَوْلَا أَنْ يَتَوَلَّ قَاتِلُونَ أَوْ يَتَكَلَّمُ مُتَكَلِّمُونَ: أَنْ عَمَرَ زَادَ فِي كِتَابِ اللَّهِ مَا لَيْسَ بِهِ، لَأَتَبَثَّهَا كَمَا تَرَكَتْ. [راجع: ١٥٦]

تخریج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١)

١٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
قَالَ: سَمِعْتُ تَرِيدَ بْنَ حُمَيْرَ يَحْدُثُ عَنْ حَبِيبِ
ابْنِ عَيْدَةِ، عَنْ جَعْفَرِ بْنِ نَافِرٍ، عَنْ ابْنِ السُّمْطِ:
إِنَّمَا أَنْتَ أَرْضًا يَقُولُ لَهَا: دُوَمِينُ، مِنْ جَمِيعِ عَلَى
رَأْسِ شَانِيَةِ عَشَرَ مِيلًا، فَصَلَّى رَكْعَتَيْنِ، فَقُلْتُ
لَهُ: أَتَصْلِي رَكْعَتَيْنِ؟ قَالَ: رَأَيْتُ عَمَرَ بْنَ
الْخَطَابَ هُنْدِيَ الْحَلَيقَةَ يَصْلِي رَكْعَتَيْنِ فَسَأَلْتُهُ،
قَالَ: إِنَّمَا أَفْعَلَ كَمَا رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ
قَالَ: قَتَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [٢٠٧]

تخریج: إسناده صحيح، م: (٦٩٢)

١٩٩ - قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ:
مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ سَالِيمِ بْنِ عَبْدِ
اللَّهِ، عَنْ ابْنِ عَمَرٍ قَالَ: دَخَلَ رَجُلٌ مِنْ
أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ
الْجُمُوعَةِ، وَعَمَرُ بْنُ الْخَطَابَ هُنْدِيَ يَخْطُبُ
النَّاسَ، قَالَ عَمَرُ: أَيْهَا سَاعِةً هَذِهِ؟ قَالَ: يَا
أَبِي الْمُؤْمِنِينَ، اقْتَلْتُ مِنَ الشَّوْقِ، فَسَمِعْتُ
النَّدَاءَ، فَمَا زَدْتُ عَلَى أَنْ تَوَضَّأْتُ. قَالَ عَمَرُ
هُنْدِيَ: وَالْوُضُوءُ أَيْضًا، وَقَدْ عِلِّمْتُ أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ بِالثَّنَلِ!؟ [راجع: ٩١]

تخریج: إسناده صحيح، خ: (٨٧٨) م: (٨٤٥)

200. It was narrated that 'Umar bin al-Khattab said: The *mushrikeen* used not to move on from Jam' (Muzdalifah) until the sun rose over (the mountain of) Thabeer. The Prophet ﷺ differed from them and moved on before the sun rose.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3838)]

201. Jabir bin 'Abdullah said: 'Umar bin al-Khattab told me that he heard the Messenger of Allah (ﷺ) say: "I shall certainly expel the Jews and Christians from the Arabian Peninsula so that I will not leave anyone but Muslims."

Comments: [Its *isnad* is *saheeh*, Muslim (1767)]

202. It was narrated from Salim from his father that whilst 'Umar bin al-Khattab was addressing the people on a Friday, one of the companions of the Messenger of Allah (ﷺ) came in. 'Umar called out to him: What time is this? He said: I was busy today and I did not go back to my family when I heard the call to prayer, so I did no more than doing *wudoo*'. 'Umar said: Just *wudoo*', when you know that the Messenger of Allah (ﷺ) used to enjoin *ghusl*?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (878) and Muslim (845)]

203. 'Abdullah bin 'Abbas said: 'Umar bin al-Khattab told me: On the day of Khaibar, a group of the

أبي إسحاق، عن عمرو بن ميمون، عن عمر ابن الخطاب: قال: كان المشركون لا يهضون من جمع حتى شرق الشفق على ثير، فحالفهم النبي ﷺ، فأفاض قبل أن تطلع الشمس. [راجع: ٨٤]

تخيّر: إسناد صحيح، خ: (٢٨٣٨).

٢٠١ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ حُرَيْجٍ: حَدَّثَنِي أَبُو الرَّبِيعُ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ بَشْرَوْلَ: أَخْبَرَنِي عَمْرُ بْنُ الْحَطَابِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَقُولُ: «الْأَخْرِجُنَ الْيَهُودَ وَالْمَصَارِيِّينَ مِنْ جَزِيرَةِ الْأَرْبَابِ، حَتَّى لَا يَدْعُ إِلَّا مُشْلِمًا».

تخيّر: إسناد صحيح، م: (١٧٦٧).

٢٠٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمُورُ عَنِ الرَّهْبَانِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ عَمْرَ بْنَ الْحَطَابِ بَشَّرَنِيَّا هُوَ قَائِمٌ يَحْطُبُ يَوْمَ الْجُمُعَةِ، فَدَخَلَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ يَقُولُ: فَنَادَاهُ عَمْرُ بْنُ الْحَطَابِ أَيْهَا سَاعَةً هَذِهِ؟ فَقَالَ: إِنِّي شَغَلْتُ الْيَوْمَ، فَلَمْ أَنْقِبْ إِلَى أَهْلِي حَتَّى سَبَغْتُ النَّذَاءَ، فَلَمْ أَرِدْ عَلَى أَنْ تَوَضَّأَتْ. فَقَالَ عَمْرُ بْنُ الْحَطَابِ: (٣٠) الرُّؤْسُوَةُ أَيْضًا، وَقَدْ عَلِمْتُمْ وَفِي مَوْضِعٍ آخَرَ: وَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ يَقُولُ كَانَ يَأْمُرُ بِالْفُلْلِ. [راجع: ١٩٩]

تخيّر: إسناد صحيح، خ: (٨٧٨) م: (٨٤٥).

٢٠٣ - حَدَّثَنَا خَالِدُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَمْرِمَةَ - يَعْنِي ابْنَ عَمَارَ - حَدَّثَنِي سِيَّمَاكَ

companions of the Prophet ﷺ came and said: So and so has been martyred, So and so has been martyred, until they came to a man and said, So and so has been martyred, but the Messenger of Allah ﷺ said: "No, I saw him in the Fire because of a cloak or 'aba'ah that he stole from the war booty." Then the Messenger of Allah ﷺ said: "O son of al-Khattab, go and call out to the people that no one will enter Paradise except the believers." So I went out and called to them, saying: "No one will enter Paradise except the believers."

Comments: [Saheeh Hadeeth, its isnad is hasan, Muslim (114)]

204. It was narrated that Abul-Aswad ad-Deeli said: When I came to Madinah, sickness was occurring in the city and they were dying quickly. I sat with 'Umar bin al-Khattab (رضي الله عنه) and a funeral passed by. Good things were said about (the deceased) and 'Umar (رضي الله عنه) said: It is due. Then another (funeral) passed by; good things were said about (the deceased) and he said: It is due. Then a third funeral passed by; bad things were said about the deceased and 'Umar said: It is due. I said: What is due, O Ameer al-Mu'mineen? He said: I said what the Messenger of Allah ﷺ said: "Any Muslim in whose favour four people testify, Allah

الخطبى أبو رُمَيْلٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَاسٍ: حَدَّثَنِي عَمْرُ بْنُ الْخَطَّابِ هُنَّا قَالَ: لَمَّا كَانَ يَوْمُ خَيْرٍ أَقْبَلَ نَفَرٌ مِّنْ أَشْخَابِ النَّبِيِّ ﷺ، فَقَالُوا: فَلَانْ شَهِيدٌ، فَلَانْ شَهِيدٌ، حَتَّى مَرَوَا عَلَى رَجُلٍ، فَقَالُوا: فَلَانْ شَهِيدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلَّا، إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ عَلَيْهَا، أَوْ غَيْبَاءً» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْخَطَّابَ، اذْفَبْتَ فَنَادَ فِي النَّاسِ: أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ» قَالَ: فَخَرَجْتُ فَنَادَيْتُ: أَلَا إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ.

[انظر: ٣٢٨]

تخریج: حدیث صحیح، واسناده حسن.
م: (١١٤)

٢٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا دَاوُدْ
يَعْنِي أَبْنَ أَبِي الْفُرَّاتِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
بُرْنَدَةَ، عَنْ أَبِي الْأَشْوَدِ الدَّبِيلِيِّ قَالَ: أَتَيْتُ
الْمَدِينَةَ وَنَذَّ وَقَعَ بِهَا مَرْضٌ، فَهُمْ يَمْوَنُونَ
مَوْنًا ذَرِيعًا، فَجَلَّسْتُ إِلَيْهِ عَمْرُ بْنِ الْخَطَّابِ
هُنَّا، فَمَرَأَتِيهِ جَنَازَةً، فَأَثْنَيْتُ عَلَى صَاحِبِهَا
خَيْرٍ، فَقَالَ عَمْرُ هُنَّا: وَجَبَتْ. ثُمَّ مُرَّ
بِأَخْرَى، فَأَثْنَيْتُ عَلَى صَاحِبِهَا خَيْرٍ، فَقَالَ:
وَجَبَتْ، ثُمَّ مُرَّ بِالثَّالِثَةِ، فَأَثْنَيْتُ عَلَى صَاحِبِهَا
شَرًّا، فَقَالَ عَمْرُ هُنَّا: وَجَبَتْ. فَقُلْتُ: وَمَا
وَجَبَتْ يَا أَبْيَرَ الْمُؤْمِنِينَ؟ قَالَ: فَلَمْ كَمَا قَالَ
رَسُولُ اللَّهِ ﷺ: «أَيُّهَا مُسْلِمٌ شَهَدَ لَهُ أَرْبَعَةٌ
خَيْرٌ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ». قَالَ: فَلَكَ: أَوْ

will admit him to Paradise." We said: Or three? He said: "Or three." We said: Or two? He said: "Or two." Then we did not ask him about one.

Comments: [Its *isnad* is *sahih*, al-Bukhari (2643)]

205. Abu Tameem al-Jaishani said: 'Umar bin al-Khattab heard the Messenger of Allah (ﷺ) say: "If you were to put your trust in Allah as you should, you would be given provision like the birds: they go out hungry in the morning and come back with full bellies in the evening."

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

206. It was narrated from Abu Hurairah from 'Umar bin al-Khattab that the Messenger of Allah (ﷺ) said: "Do not sit with the people who deny *al-qadar*, or initiate any discussion with them." 'Abdur-Rahman said on one occasion: I heard the Messenger of Allah (ﷺ) say.....

Comments: [Its *isnad* is *da'eef* because Hakeem bin Shareek al-Hudhali is unknown]

207. It was narrated from Ibn as-Samt that he went out with 'Umar to Dhul-Hulaifah and he prayed two *rak'ahs*. I [the narrator] asked him about that and he said: I am only doing what I saw the Messenger of Allah (ﷺ) do.

ثلاثة؟ قال: «أو ثلاثة» فقلنا: أو اثنان؟ قال: «أو اثنان» ثم لم تسألة عن الواحد.
[راجع: ١٣٩]

تخریج: إسناده صحيح، خ: (٢٦٤٣).

٢٠٥- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا حَيْثُونَ: أَخْبَرَنِي بَكْرُ بْنُ عَفْرَوْ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ هُبَيْرَةَ يَقُولُ: إِنَّهُ سَمِعَ أَبَا تَمِيمَ الْجَيْشَانِيَ يَقُولُ: سَمِعَ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: إِنَّهُ سَمِعَ تَبَيَّنَ اللَّهَ بَلَّهَ يَقُولُ: «إِنَّكُمْ تَوَلَُّونَ عَلَى اللَّهِ حَقَّ تَوْلِيهِ، لَرَفِقُكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَنْدُو خَمَاصًا وَتَرُوْخَ يَطَانًا». [انظر: ٣٧٣، ٣٧٠]

تخریج: إسناده قوي.

٢٠٦- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُوبَ: حَدَّثَنِي عَطَاءُ بْنُ دِينَارٍ عَنْ حَكِيمِ بْنِ شَرِيكِ الْهَذَلِيِّ، عَنْ تَحْمِيِّ بْنِ مَيْمُونِ الْحَضْرَمِيِّ، عَنْ رَبِيعَةِ الْجَرَشِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ يَقُولُ: «لَا تُجَالِسُوا أَهْلَ الْقَدَرِ وَلَا تُقْتَلُهُمْ». وَقَالَ أَبُو عَبْدِ الرَّحْمَنِ مَرَّةً: سَمِعْتُ رَسُولَ اللَّهِ بَلَّهَ.

تخریج: إسناده ضعيف لجهالة حكيم بن شريك الهذلي.

٢٠٧- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شُعْبَةُ عَنْ تَبَرِيدَ بْنِ حُمَيْرَةِ الْهَمَدَانِيِّ أَبِي عُمَرَ قَالَ: سَمِعْتُ حَبِيبَ بْنَ عَيْنِيَّ، يُحَدِّثُ عَنْ جُعْبَرَ بْنِ نَفِيرَ، عَنْ أَبِي السَّمْطِ: أَنَّهُ تَرَجَّعَ مَعَ عُمَرَ يَقُولُ إِلَى

Comments: [Its isnad is saheeh, Muslim (692)]

ذِي الْحَجَّةِ فَصَلَّى رَبُّنَا، فَسَأَلَهُ عَنْ ذَلِكَ،
فَقَالَ: إِنَّمَا أَضْطَعُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ.
[راجع: ١٩٨]

تخریج: إسناده صحيح، م: (٦٩٢)

٢٠٨ - حَدَّثَنَا أَبُو بُرْجُ قُرَادٌ: أَخْبَرَنَا عَمَرُ مَعْمَرٌ
أَبْنُ عَمَارٍ: حَدَّثَنَا سَيِّدُ الْحَنْفِيُّ أَبُو رُمَيْلٍ:
حَدَّثَنِي أَبْنُ عَبَّاسٍ: حَدَّثَنِي عَمَرُ بْنُ الْحَطَّابِ
قَالَ: لَمَّا كَانَ يَوْمُ نَبْرٍ، قَالَ: نَظَرَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَصْحَابِهِ وَهُنَّ تَلَاثُ مَائَةٍ وَيَفْتَ،
وَنَظَرَ إِلَى الْمُشْرِكِينَ فَإِذَا هُمْ أَلْفٌ وَيَنْدَادَةُ،
فَاسْتَقْبَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَبْلَةَ، ثُمَّ مَدَ يَدَيْهِ، وَعَلَيْهِ
رِدَاؤُهُ، وَإِزَارَةُ، ثُمَّ قَالَ: «اللَّهُمَّ أَيْنَ مَا
وَعَدْتَنِي؟ اللَّهُمَّ أَتْجِزِّلِي مَا وَعَنْتَنِي، اللَّهُمَّ
إِنَّكَ إِنْ تُهْلِكَ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ
الْإِسْلَامِ، فَلَا تُعْبُدُ فِي الْأَرْضِ أَبْدًا» قَالَ:
فَمَا زَالَ يَسْتَغْبِثُ رَبَّهُ عَزَّ وَجَلَّ، وَيَدْعُوهُ حَتَّى
سَقَطَ رِدَاؤُهُ، فَأَتَاهُ أَبُو بَكْرٌ هُنْهُ، فَأَخْدَدَ رِدَاءَهُ
فَرَدَاهُ ثُمَّ التَّرَمَّهُ مِنْ وَرَائِهِ، ثُمَّ قَالَ: يَا نَبِيَّ
اللَّهِ أَكَذَّكَ مُنَادِيَكَ رَبِّكَ، فَإِنَّهُ سَيَنْجُزُ لَكَ
مَا وَعَدْتَكَ، وَأَنْزُلَ اللَّهُ عَزَّ وَجَلَّ: «إِذَا
سَتَغْبِثُنَّكَ لَكُمْ فَاسْتَجِبْ لَكُمْ إِنْ مُسْتَكِمْ
إِنَّكَ مِنَ الْمَكِيدَ شَرِيفَ» (الأنفال: ٩).

208. Ibn 'Abbas narrated that 'Umar bin al-Khattab said: On the day of Badr, the Messenger of Allah (ﷺ) looked at his companions and they were three hundred and some, then he looked at the *mushrikeen* and saw that they were one thousand or more. The Prophet of Allah (ﷺ) turned to face the *qiblah*, then he stretched forth his hands, wearing his upper and lower garment, and he said: "O Allah, where is Your promise to me? O Allah, accomplish for me what You have promised me! O Allah, if this small band of Muslims is destroyed, You will never be worshipped on earth." He kept beseeching his Lord, calling out to Him, until his upper garment fell from his shoulders. Abu Bakr came to him, picked up his upper garment and put it on him. Then he embraced him from behind and said: O Prophet of Allah, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you. Then Allah revealed the words: "(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one

another) in succession” [al-Anfal 8:9]. On that day when the armies met (in battle), Allah, may He be glorified and exalted, defeated the *mushrikeen*; seventy of their men were killed and seventy were taken captive. The Messenger of Allah (ﷺ) consulted Abu Bakr, 'Ali and 'Umar (concerning the prisoners). Abu Bakr said: O Prophet of Allah, they are our cousins, kinsmen and brothers. I think that you should accept a ransom for them, which will strengthen us against the *kuffar*, and perhaps Allah will guide them to Islam and they will become a support to us. The Messenger of Allah (ﷺ) said: “What do you think, O son of al-Khattab?” I said: No, by Allah. I do not think as Abu Bakr thinks. I think that you should hand So and so - a relative of 'Umar's - over to me so that I may strike his neck. You should hand 'Aqeel over to 'Ali so that he may strike his neck, and you should hand over So and so to Hamzah (his brother) so that he may strike his neck, so that Allah will know that we have no mercy in our hearts towards the *mushrikeen*; these are their prominent figures and leaders. But the Messenger of Allah (ﷺ) inclined towards the view of Abu Bakr, and he did not incline towards what I said, and accepted ransoms from them. The next day, I came to the Prophet (ﷺ) and found him with Abu Bakr, and they were both weeping. I said: O Messenger of

بَكْرٌ هُنَّا: يَا نَبِيَ اللَّهِ، هُؤُلَاءِ بُنُوْعُ الْعَمَّ
وَالْأَنْشِيَّةِ وَالْأَخْرَانِ، فَإِنِّي أَرَى أَنْ تَأْخُذَ
مِنْهُمُ الْفَدِيَّةَ، فَيَكُونُ مَا أَخْدَنَا مِنْهُمْ فُوْزًا لَنَا
عَلَى الْكُفَّارِ، وَعَسَى (٣١/١) اللَّهُ أَنْ يَهْدِيهِمْ
فَيَكُونُونَ لَنَا عَضْدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«مَا تَرَى يَا ابْنَ الْحَطَّابِ؟» قَالَ: قُلْتُ:
وَاللَّهِ مَا أَرَى مَا رَأَى أَبُو بَكْرٌ هُنَّا، وَلَكِنِّي
أَرَى أَنْ تُمْكِنَنِي مِنْ فُلَانٍ - فَرِبَّا لِعُمَرَ -
فَأَضْرَبَ عَنْهُ، وَتُمْكِنَنِي عَلَيْهِ مِنْ عَقِيلٍ
فَيَضْرِبَ عَنْهُ، وَتُمْكِنَنِي حَفْرَةً مِنْ فُلَانٍ،
أَجِيبُهُ، فَيَضْرِبَ عَنْهُ حَتَّى يَعْلَمَ اللَّهُ أَنَّهُ لَيَسْتُ
فِي قُلُوبِنَا هَوَادَةً لِلْمُشْرِكِينَ، هُؤُلَاءِ
صَنَادِيدُهُمْ وَأَيْمَانُهُمْ وَفَاقِدُهُمْ فَهُوَ رَسُولُ
اللَّهِ مَا قَالَ أَبُو بَكْرٌ هُنَّا، وَلَمْ يَهُوْ مَا قُلْتُ،
فَأَخَذَ مِنْهُمُ الْفِداءَ، فَلَمَّا أَنْ كَانَ مِنَ الْفِداءِ
قَالَ عَمْرٌ هُنَّا: عَذَّرْتُ إِلَى النَّبِيِّ ﷺ، فَإِذَا
هُوَ فَاعِدٌ وَأَبُو بَكْرٌ هُنَّا وَإِذَا هُمَا يَتَكَبَّلُانِ
فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي مَاذَا يَتَكَبَّلُ
أَنْتَ وَصَاحِبِكَ؟ فَقَالَ وَجَدْتُ بِكَاهَ بَكَاهَ بَكَاهَ،
وَإِنَّ لَمْ أَجِدْ بِكَاهَ تِيَّا تِيَّا لِكَاهَ كَاهَا، قَالَ:
فَقَالَ النَّبِيِّ ﷺ: «الَّذِي عَرَضَ عَلَيَّ عَذَابَكُمْ أَذْنَى مِنْ
مِنَ الْفِداءِ، لَقَدْ عَرَضَ عَلَيَّ عَذَابَكُمْ أَذْنَى مِنْ
هَذِهِ الشَّجَرَةِ» لِشَجَرَةِ فَرِبَّةٍ وَأَنْزَلَ اللَّهُ عَزَّ
وَجَلَّ: «مَا كَاتَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَشَرَّ حَتَّى
يُنْجِكَ فِي الْأَرْضِ» لَوْلَا كَيْنَتِي مِنَ اللَّهِ سَبِقَ
لَكُمْ فِيمَا أَحْدَثْتُمْ» (الأنفال: ٦٨، ٦٧) مِنَ
الْفِداءِ، ثُمَّ أَحْلَلْتُهُمُ الْعَنَائِمَ، فَلَمَّا كَانَ يَوْمُ

Allah, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allah (ﷺ) said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown your punishment as close as this tree" - a tree that was close to the Prophet of Allah (ﷺ). Then Allah revealed the words:

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took." [al-Anfal 8:67-68] - i.e., referring to the ransom. Then booty was permitted to them, and when the day of Uhud came the following year, they were punished for what they had done of taking the ransom on the day of Badr. Seventy of them were killed and the Companions of the Prophet deserted him; his front tooth was broken and the helmet on his head was broken, and blood flowed down his face, and Allah revealed the words: "When a single disaster smites you,

أَخْبِرْ مِنَ الْعَامِ الْمُقْبَلِ عَوْقِبُوا بِمَا حَسَبُوكُمْ يَوْمٌ
بَذَرْ مِنْ أَخْدِيْهِمُ الْفَيَّادَ، فَقَتِيلَ مِنْهُمْ سَبْعُونَ،
وَفَرَّ أَصْحَابُ الشَّيْءِ كَثِيرٍ عَنِ الْكَيْنَةِ
وَكَبِيرَتْ رَبَاعِيَّتِهِ، وَعُشِّيَّتْ الْيَنْضَةُ عَلَى
رَأْسِهِ، وَسَالَ الدَّمُ عَلَى وَجْهِهِ، وَأَنْزَلَ اللَّهُ
تَعَالَى: ﴿فَلَوْلَا أَسْبَقْنَاكُمْ شُعْبَيْةً مَذْ أَصْبَمْ
مَنْتَهِيَّا فَلَمْ أَنْ هَدَأْقَلْ مَوْ مِنْ عِنْدِ أَنْقَسْكُمْ إِنَّ
اللَّهُ عَلَى كُلِّ شَيْءٍ وَقَدِيرٌ﴾ (آل عمران: ١٦٥)

بِأَخْدِيْكُمُ الْفَيَّادَ. [انظر: ٢٢١]

تخریج: إسناد حسن، م: (١٧٦٣)

although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves (because of your evil deeds).' And Allah has power over all things" [Al 'Imran 3:165].

Comments: [Its *isnad* is *hasan*, (Muslim (1763)]

209. It was narrated that 'Umar bin al-Khattab (رضي الله عنه) said: We were with the Messenger of Allah (ﷺ) on a journey, and I asked him about something three times but he did not answer me. I said to myself, May your mother be bereft of you, O son of al-Khattab, you spoke to the Messenger of Allah (ﷺ) three times and he did not answer you. So I got on my mount and went on ahead, fearing that something had been revealed concerning me. Then I heard someone calling out: O 'Umar! Where is 'Umar? I went back, thinking that something had been revealed concerning me, and the Prophet (ﷺ) said: "Yesterday a soorah was revealed to me that is dearer to me than this world and everything in it: 'Verily, We have given you (O Muhammad ﷺ) a manifest victory. That Allah may forgive you your sins of the past and the future' [al-Fath 48:1-2].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4177)]

210. It was narrated that Ibn al-Hawtakiyyah said: Some food was brought to 'Umar bin al-Khattab and he called a man to join him, but he said, I am fasting. ['Umar] said: What fast are you

٢٠٩ - حَدَّثَنَا أَبُو ثُورٍ : حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ هَذِهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ هَذِهِ فِي سَفَرٍ، قَالَ: فَسَأَلْتُهُ عَنْ شَيْءٍ ثَلَاثَ مَرَاتٍ فَلَمْ يَرْدِدْ عَلَيَّ، قَالَ: فَنَفَلْتُ لِنفْسِي: إِنِّي لَكُنْتُ أَمْكَنْ يَا ابْنَ الْخَطَّابِ، تَرَوْتُ رَسُولَ اللَّهِ هَذِهِ ثَلَاثَ مَرَاتٍ فَلَمْ يَرْدِدْ عَلَيْكِ، قَالَ: فَرَبِّكُنْتُ رَاجِلَيْ: فَقَنَدَمْتُ مَخَافَةً أَنْ يَكُونَ تَرَوْلَ فِي شَيْءٍ، قَالَ: فَإِذَا أَنَا بِمُكَادِيَ نَادَيَ: يَا عُمَرُ، أَنِّي عُمَرُ؟ قَالَ: فَرَجَعْتُ، وَأَنَا أَظُنُّ أَنَّهُ تَرَوْلَ فِي شَيْءٍ، قَالَ: فَقَالَ النَّبِيُّ هَذِهِ: «تَرَأَتِي عَلَيَّ الْبَارِحةَ شُورَةً هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا» هَذِهِ فَتَحَاهُ لَكَ فَشَاهَ مُبِينًا ۝ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقْدَمْ مِنْ ذَنِبِكَ وَمَا تَأْخِرَ» (الفتح: ٢٠١)

نَحْرِيع: إِسْنَادُهُ صَحِحٌ، خ: (٤١٧٧)

٢١٠ - حَدَّثَنَا أَبُو الْثَّمْرِ : حَدَّثَنَا الْمَسْمُوْدِيُّ عَنْ حَكِيمِ بْنِ جَبَّابٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ ابْنِ الْمُؤْتَكِيَّةِ قَالَ: أَنِّي عُمَرُ بْنُ الْخَطَّابِ هَذِهِ بِطَعَامٍ، فَدَعَاهُ إِلَيْهِ رَجُلًا، فَقَالَ: إِنِّي صَائِمٌ،

observing? Were it not for fear of adding or subtracting something, I would have narrated to you a *hadeeth* from the Prophet (ﷺ), when the Bedouin brought him a rabbit; rather send for 'Ammar. When 'Ammar came, he said: Were you there on the day when the Bedouin brought the rabbit to the Messenger of Allah (ﷺ)? ('Ammar) said: Yes. [Umar] said: I saw blood on it, but he (the Prophet (ﷺ)) said: "Eat it." (The Bedouin) said: I am fasting. (The Prophet (ﷺ)) said: "What fast are you observing?" He said: The beginning and end of the month. He said: "If you want to fast, then fast the thirteenth, fourteenth and fifteenth (of the month)."

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

211. It was narrated that Masrooq bin al-Ajda' said: I met 'Umar bin al-Khattab and he said: Who are you? I said: Masrooq bin al-Ajda'. 'Umar said: I heard the Messenger of Allah (ﷺ) saying, "Al-Ajda' is a devil [i.e. the word Al-Ajda' has a bad meaning]; rather you are Masrooq bin 'Abdur-Rahman. 'Amir said: I saw his name written in the Deewan: Masrooq bin 'Abdur-Rahman. I said: What is this? He said: This is what 'Umar (ﷺ) called me.

Comments: [Its *isnad* is *da'eef* because of the weakness of Mujalid bin Sa'eed]

لَمْ قَالَ: وَأَيُّ الصِّيَامِ تَصُومُ؟ لَوْلَا كَرَاهِيَّةُ أَنْ أَزِيدَ أَوْ أَنْقُصَ لَحْدَثُكُمْ بِعَدِيبَتِ الْبَيْنِ^ج جِينَ جَاءَهُ الْأَغْرَابِيُّ بِالْأَرْبَبِ، وَلَكِنْ أَزِيلُوا إِلَى عَمَارٍ، فَلَمَّا جَاءَ عَمَارًا، قَالَ: أَشَاهِدُ أَنَّ رَسُولَ اللَّهِ^ج يَوْمَ جَاءَهُ الْأَغْرَابِيُّ بِالْأَرْبَبِ؟ قَالَ: نَعَمْ، فَقَالَ: إِنِّي رَأَيْتُ بِهَا ذَمًا، فَقَالَ: «كُلُّوْهَا» قَالَ: إِنِّي صَانِمٌ قَالَ: «وَأَيُّ الصِّيَامِ تَصُومُ؟» قَالَ: أَوَّلُ الشَّهْرِ وَآخِرُهُ، قَالَ: إِنْ كُنْتَ صَانِمًا فَصُمِّ النَّلَاثُ عَشْرَةً، وَالْأَرْبَعَ عَشْرَةً، وَالْخَيْسَ عَشْرَةً».

تخریج: حسن بشواهدہ، وهذا إسناد ضعیف، المسمودی كان قد اختلط، ورواية أبي النصر عنه بعد الاختلاط، وحکیم بن جیر ضعیف لكنه توبیع، وابن الحوتکیة لم يرو عنه سوی موسی بن طلحة.

٢١١ - حَدَّثَنَا أَبُو النَّضِيرُ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ: أَخْبَرَنَا عَامِرٌ عَنْ مَشْرُوقَ بْنِ الْأَجْدَعِ قَالَ: لَقِيَتْ عُمَرَ بْنَ الْخَطَّابِ^{هـ}, فَقَالَ لَيْ: مَنْ أَنْتَ؟ قُلْتَ: مَشْرُوقُ بْنُ الْأَجْدَعِ, فَقَالَ عُمَرُ^{هـ}: سَمِيَتُ رَسُولُ اللَّهِ^ج يَقُولُ: «الْأَجْدَعُ شَيْطَانٌ» وَلَكِنَّكَ مَشْرُوقُ بْنُ عَبْدِ الرَّحْمَنِ. قَالَ عَامِرٌ: فَرَأَيْتُهُ فِي الدِّيْوَانِ مُكْتُوبًا: مَشْرُوقُ بْنُ عَبْدِ الرَّحْمَنِ, قُلْتُ: مَا هَذَا؟ فَقَالَ: هَذَا سَمَانِي عُمَرُ^{هـ}.

تخریج: إسناده ضعیف لضعف مجالد بن سعید.

212. It was narrated from 'Umar bin al-Khattab that the Prophet (ﷺ) forbade 'azl (coitus interruptus) with a free woman, except with her permission.

Comments: [Its isnad is da'eef; because of the weakness of 'Abdullah bin Lahee'ah]

٢١٢ - حَدَّثَنَا إِسْحَاقُ بْنُ عَسَىٰ: حَدَّثَنَا أَبْرَاهِيمُ
لَهِيَةَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ الزُّهْرِيِّ، عَنْ
مُحَرَّرِ بْنِ أَبِي هُرَيْرَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ
الْخَطَّابِ هُدَى: أَنَّ الَّتِي يَعْلَمُهُ تَهْوَى عَنِ الْغَرَبِ
عَنِ الْمُرْجَأِ إِلَّا يَأْذَنُهَا.

تخریج: إسناده ضعيف لضعف عبدالله بن لهيعة.

213. It was narrated from Zaid bin Aslam that his father said: I heard 'Umar say: If I live until next year, no city will be conquered but I shall divide it among them (the troops) as the Messenger of Allah (ﷺ) divided Khaibar.

Comments: [A saheeh hadceeth; this isnad is hasan, al-Bukhari (2334)]

٢١٣ - حَدَّثَنَا أَبْوَ عَامِرٍ عَبْدَ الْمُلِكِ بْنَ عَمْرِو
قَالَ: حَدَّثَنَا هِشَامٌ - يَعْنِي ابْنَ سَعْدٍ عَنْ زَيْدِ بْنِ
أَشْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ هُدَى يَقُولُ:
لَئِنْ عَشْتُ إِلَى هَذَا الْعَامِ الْمُقْبَلِ، لَا يَقْتَصُ
لِلنَّاسِ قَرِيبَةً (١١٣/١١) إِلَّا قَسَمْتُهَا بَيْنَهُمْ كَمَا قَسَمَ
رَسُولُ اللَّهِ هُدَى خَيْرَتِهِ، [انظر: ٢٨٤]

تخریج: حديث صحيح، وهذا إسناد حسن، خ: (٢٣٣٤)

214. It was narrated from Ibn 'Abbas that 'Umar (رضي الله عنه) said: I was with the Prophet (ﷺ) on a campaign, and I swore (an oath), No, by my father! A man called out from behind me: "Do not swear by your fathers." And I saw that it was the Prophet (ﷺ).

Comments: [Saheeh lighairihi and its isnad is da'eef, al-Bukhari (6647)
Muslim (1646)]

٢١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّبِيعِيِّ:
حَدَّثَنَا إِسْرَائِيلُ عَنْ سِيمَاكِ، عَنْ عِكْرَمَةَ، عَنْ
ابْنِ عَبَّاسٍ، عَنْ عُمَرَ هُدَى قَالَ: كُنْتُ مَعَ
الَّتِي هُدَى فِي غَرَّاقٍ، فَحَلَقْتُ: لَا وَأَبِي،
فَهَفَقَ بِي رَجْلٌ مِنْ خَلْفِي، فَقَالَ: لَا
تَخْلُقُوا بِإِيمَانِكُمْ فَإِنَّا هُوَ الَّتِي هُدَى.

[راجع: ١١٦]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، روایة سماک عن عكرمة فيها اضطراب، خ: (٦٦٤٧) م: (٦٦٤٦).

215. It was narrated that 'Umar said: If I live, *in sha Allah*, I shall certainly expel the Jews and Christians from the Arabian Peninsula.

٢١٥ - حَدَّثَنَا أَبْوَ أَخْمَدَ الرَّبِيعِيِّ: حَدَّثَنَا
سُقْنَانُ عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ، عَنْ عُمَرَ
هُدَى قَالَ: لَئِنْ عَشْتُ إِنْ شَاءَ اللَّهُ، لَاخْرَجْنَ

Comments: [Its *isnad* is *saheeh*, Muslim (1767)]

216. It was narrated that 'Umar said: I saw the Messenger of Allah (ﷺ) wiping over his leather slippers (when doing *wudoo*).

Comments: [*Saheeh lighairihi*; this *isnad* is *da'eef* because of the weakness of Shareek]

217. It was narrated that Sayyar bin al-Ma'roor said: I heard 'Umar giving a *khutbah*, and he said: The Messenger of Allah (ﷺ) built this mosque and we, the *Muhajireen* and *Ansar*, were with him. If it gets too crowded, then let one of you prostrate on his brother's back. And he saw people (on one occasion) praying in the street and said: Pray in the mosque.

Comments: [A *saheeh hadeeh*]

218. It was narrated from Harithah bin Mudarrib that he did *Hajj* with 'Umar bin al-Khattab (رضي الله عنه). The nobles of Syria came to him ['Umar] and said: O Ameer al-Mu'mineen, we have acquired slaves and mounts, so take charity from our wealth in order to purify us thereby, and it

الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْمَرْبِبِ.
[راجع: ٢٠١]

تخریج: إسناده صحيح، م: (١٧٦٧).

٢١٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤْدَ أَبُو دَاؤْدَ:
حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ بْنِ عَيْدَ اللَّهِ، عَنْ
أَبِيهِ، عَنْ عُمَرَ هَذِهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْسُخُ عَلَى الْخَنْثَيْنِ. [راجع: ١٢٨]

تخریج: صحيح لغيره، وهذا إسناد ضعيف
لضعف شريك، وعاصم بن عبيدة الله، وعبيدة الله بن
عاصم بن عمر والد عاصم لم يدرك جده عمر.

٢١٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤْدَ أَبُو دَاؤْدَ: حَدَّثَنَا
سَلَامٌ - يَعْنِي أَبَا الْأَخْوَصِ - عَنْ سَمَاكِ ابْنِ
خَرْبٍ، عَنْ سَيَّارِ بْنِ الْمَغْرُورِ قَالَ: سَمِعْتُ
عُمَرَ هَذِهِ يَخْطُبُ وَهُوَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى
لَهُ وَسَلَّمَ هَذَا الْمَسْجِدُ وَتَحْرُمُ مَعْنَاهُ الْمُهَاجِرُونَ
وَالْأَنْصَارُ، فَإِذَا اشْتَدَ الرِّحَامُ فَلَا يَسْجُدُ الرَّجُلُ
مِنْكُمْ عَلَى ظَهْرِ أَخِيهِ، وَرَأَى قَوْمًا يُصْلُوُنَّ فِي
الطَّرِيقِ، قَالَ: صَلُوا فِي الْمَسْجِدِ.

تخریج: حديث صحيح، سيار بن معروف
وأن لم يرو عنه غير سماك، ولم يوثقه غير ابن
حيان - قد توبع.

٢١٨ - قَرَأْتُ عَلَى يَحْيَى بْنِ سَعِيدٍ: رَهْبَرٌ
قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حَارِثَةَ بْنِ
مُضْرِبٍ: أَنَّهُ حَجَّ مَعَ عُمَرَ بْنِ الْخَطَّابِ هَذِهِ،
فَأَنَّهَا أَشْرَافُ أَهْلِ الشَّامِ، قَالُوا: يَا أَمِيرَ
الْمُؤْمِنِينَ، إِنَّا أَصْبَنَا رَقِيقًا وَذَوَابًّا، فَحَدَّثَنِي
أَمْوَالِنَا صَدَقَةً تُطْهِرُنَا بِهَا، وَتَكُونُ لَنَا زَكَاةً،

will be *zakah* for us. He said: This is something that the two who came before me did not do; I shall wait until I ask the Muslims.

Comments: [A *saheeh hadith*]

تغريب: حديث صحيح، زهير روى عن أبي إسحاق السعدي بعد ما تغير، لكنه توبع.

219. It was narrated from Jabir bin 'Abdullah that 'Umar bin al-Khattab said: The Messenger of Allah (ﷺ) said: "If I live, I shall certainly expel the Jews and Christians from the Arabian Peninsula, until I leave only Muslims there."

Comments: [Its *isnad* is *saheeh* according to the conditions of Muslim]

220. It was narrated from 'Umar bin al-Khattab (رضي الله عنه) - and 'Abdullah said: My father attributed it to the Prophet (ﷺ) - that he said: "Whoever misses any part of his regular portion of Qur'an or prayer at night, and recites it between *Fajr* and *Zuhra*, it will be as if he recited it that night."

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

نقائـل: هـذـا شـئـٰ لـم يـقـلـلـه اللـّـدـان كـانـا مـن قـبـلـي وـلـكـنـ انتـظـرـوا حـتـى أـشـأـلـ الـمـسـلـمـيـنـ.

[راجع: ٨٢]

٢١٩ - حـدـثـنـا رـوـحـ وـمـؤـمـلـ قـالـ: حـدـثـنـا سـقـيـانـ التـّـوـرـيـ عـنـ أـبـي الرـّـبـيـ، عـنـ جـاـبـرـ بـنـ عـبـدـ الـّـلـهـ: أـنـ عـمـرـ بـنـ الـّـخـطـابـ هـنـهـ قـالـ: قـالـ رـسـوـلـ الـّـلـهـ سـلـيـلـ: لـمـ يـكـفـيـ لـأـخـرـجـ الـهـنـودـ وـالـصـارـىـ منـ جـزـيـرـةـ الـقـرـبـ، حـتـىـ لـأـتـرـكـ فـيـهـ إـلـاـ مـسـلـمـاـ». [راجع: ٢٠١].

تغريب: [إسناده صحيح، م: (١٧٦٧)].

٢٢٠ - حـدـثـنـا عـتـابـ بـنـ زـيـادـ: حـدـثـنـا عـبـدـ الـّـلـهـ - يـغـيـيـ أـبـنـ الـّـمـبـازـكـ -: أـخـبـرـنـا يـوـسـعـ عـنـ الرـّـهـيـيـ، عـنـ الشـافـيـ بـنـ تـيزـيدـ وـعـبـدـ الـّـلـهـ بـنـ غـبـيدـ الـّـلـهـ بـنـ عـتـبةـ، عـنـ عـبـدـ الرـّـحـمـنـ بـنـ عـبـدـ، عـنـ عـمـرـ بـنـ الـّـخـطـابـ هـنـهـ قـالـ عـبـدـ الـّـلـهـ: وـقـدـ بـلـغـ يـهـ أـبـي إـلـىـ الـّـسـيـيـ هـنـهـ قـالـ: مـنـ فـاتـهـ شـئـٰ مـنـ وـرـدـوـ - أـوـ قـالـ: مـنـ جـزـيـهـ - مـنـ الـلـيلـ فـقـرـأـهـ مـاـ بـيـنـ صـلـوةـ الـقـبـرـ إـلـىـ الـفـطـرـ، فـكـانـتـا فـرـأـهـ مـنـ لـيـلـيـهـ. [انظر: ٣٧٧].

تغريب: [إسناده صحيح، م: (٧٤٧)].

٢٢١ - حـدـثـنـا أـبـو ثـورـ قـرـادـ: حـدـثـنـا عـكـرـمـةـ أـبـنـ عـمـارـ: حـدـثـنـا سـمـاـلـ الـّـخـثـيـيـ أـبـو زـمـيلـ: حـدـثـنـيـ أـبـنـ عـبـاسـ رـضـيـنـ الـّـلـهـ عـنـهـمـاـ: حـدـثـنـيـ عـمـرـ هـنـهـ قـالـ: لـمـ كـانـ يـوـمـ بـنـيـ، قـالـ: نـظـرـ

that they were one thousand or more. The Prophet of Allah (ﷺ) turned to face the *qiblah*, then he stretched forth his hands, wearing his upper and lower garment, and he said: "O Allah, where is Your promise to me? O Allah, accomplish for me what You have promised me! O Allah, if this small band of Muslims is destroyed, You will never be worshipped on earth." He kept beseeching his Lord, calling out to Him, until his upper garment fell from his shoulders. Abu Bakr came to him, picked up his upper garment and put it back on him. Then he embraced him from behind and said: O Prophet of Allah, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you. Then Allah revealed the words: "(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one another) in succession'" [al-Anfal 8:9]. On that day when the armies met (in battle), Allah, may He be glorified and exalted, caused the *mushrikeen* to be defeated; seventy of their men were killed and seventy were taken captive. The Messenger of Allah (ﷺ) consulted Abu Bakr, 'Ali and 'Umar (concerning the prisoners). Abu Bakr said: O Prophet of Allah, they are our cousins, kinsmen and brothers. I think that you should

الَّتِي يَنْهَا إِلَى أَصْحَابِهِ وَهُمْ تَلَاثَ مِائَةٌ
وَيَنْهِيْفُ . وَنَظَرَ إِلَى الْمُشْرِكِينَ فَإِذَا هُمْ أَفْ
وَزِيَادَةً، فَأَسْتَبَّلَ الَّتِي يَنْهَا الْقِبْلَةَ، ثُمَّ مَدَّ
يَدِيهِ، وَعَلَيْهِ رِدَاءُهُ وَإِزارُهُ، ثُمَّ قَالَ: «اللَّهُمَّ
أَئِنِّي مَا وَعَدْتَنِي؟ اللَّهُمَّ أَنْجِزْ مَا وَعَدْتَنِي،
اللَّهُمَّ إِنْ شَهِلَّ هَذِهِ الْمُصَاصَةُ مِنْ أَنْهِلِ
الْإِسْلَامِ فَلَا تُبْنِدَ فِي الْأَرْضِ أَبَدًا» قَالَ: فَمَا
زَالَ يَسْتَغْفِرُ رَبَّهُ، وَيَدْعُوهُ حَتَّى سَطَطَ رِدَاءُهُ،
فَأَتَاهُ أَبُو بَكْرٍ فَأَخْدَدَ رِدَاءَهُ [فَرَدَاهُ، ثُمَّ افْرَمَهُ]
مِنْ وَرَاهِهِ، ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ، كَذَلِكَ
مُنَاشِثَكَ رَبِّكَ، فَإِنَّهُ سَيَنْجِزُ لَكَ مَا وَعَدَكَ
وَأَنْزَلَ اللَّهُ تَعَالَى: «إِذَا تَشْفَعُونَ رَبِّكُمْ
فَاسْتَجِابَ لَكُمْ أَنِّي مُمْدُّكُمْ بِإِنْفِ بَنِ
الْمُتَلَاقِيَّةِ مُرْدِفِينَ» (الأنفال: 9). فَلَمَّا كَانَ
يَوْمُ الْيَمِينِ، وَالْقَنَّا فَهَرَبَ اللَّهُ الْمُشْرِكِينَ، فُقِيلَ
مِنْهُمْ سَبْعُونَ رَجُلًا، وَأَبْرَرَ مِنْهُمْ سَبْعُونَ
رَجُلًا، فَأَسْتَشَارَ رَسُولُ اللَّهِ يَنْهَا أَبَا بَكْرٍ
وَعَلِيًّا وَعُمَرَ، فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ،
هُؤُلَاءِ بَنُو الْفَمِ وَالْعَشِيرَةِ وَالْأَخْوَانِ، فَإِنِّي
أَرَى أَنْ تَأْخُذَ مِنْهُمُ الْفِداءَ، فَيَكُونُ مَا أَخْدَنَا
مِنْهُمْ فُوَّةً لَنَا عَلَى الْكُفَّارِ، وَعَنِّي اللَّهُ عَزَّ
وَجَلَّ أَنْ يُنْدِيَهُمْ فَيَكُونُونَ لَنَا عَضْدًا، فَقَالَ
رَسُولُ اللَّهِ يَنْهَا: «مَا تَرَى يَا ابْنَ النَّحَاطَبِ،
فَقَالَ: قُلْتُ: وَاللَّهِ مَا أَرَى مَا رَأَى أَبُو بَكْرٍ،
وَلَكَبِي أَرَى أَنْ تُمْكِنَنِي مِنْ فَلَانِ - قَرِيبَ
لِعُنْتَرَ - فَأَضْرِبَ عُنْقَهُ، وَتُمْكِنَ عَلِيًّا مِنْ عَقِيلَ
فَيَضْرِبَ عُنْقَهُ، وَتُمْكِنَ حَمْرَةً مِنْ فَلَانِ،

accept a ransom for them, which will strengthen us against the *kuffar*, and perhaps Allah will guide them to Islam and they will become a support to us. The Messenger of Allah (ﷺ) said: "What do you think, O son of al-Khattab?" I said: No, by Allah. I do not think as Abu Bakr thinks. I think that you should hand So and so - a relative of 'Umar's - to me so that I may strike his neck. You should hand 'Aqeel over to 'Ali so that he may strike his neck, and you should hand over So and so to Hamzah (his brother) so that he may strike his neck, so that Allah will know that we have no mercy in our hearts towards the *mushrikeen*; these are their prominent figures and leaders. But the Messenger of Allah (ﷺ) inclined towards the view of Abu Bakr, and he did not incline towards what I said, and accepted ransoms from them. The next day, I came to the Prophet (ﷺ) and found him with Abu Bakr, and they were both weeping. I said: O Messenger of Allah, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allah (ﷺ) said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown your punishment as close as this tree" - a tree that was close to the Prophet of Allah (ﷺ).

أجيه، فيضرب عنقها، حتى يعلم الله أنه ليس في قلوبنا هواة للمشركيين، هؤلاء صناديدهم وأئتمهم وقادتهم. فهو رسول الله يبيح ما قال أبو بكر ولم يهفو ما قلت، فأخذتهم النساء. فلما كان من الغد، (١) ٢٢) قال عمر عليه: عذوت إلى النبي يبتليه، فإذا هو قاعد وأبو بكر، وإذا هما يبكيان، قلت: يا رسول الله، أخبرني ماذا يكيل أنت وضاحيك؟ فإن وجدت بكاءه بكاءً بكائي، وإن لم أجد بكاء تبائلاً ليكاينكم، قال: قال النبي يبتليه: «الذي عرض على أصحابك من النساء، ولقد عرض على عذابكم أذى من هذه الشجرة». لشجرة قريبة - وأنزل الله تعالى: «ما كانت لبي أن يكون له، أسرى حتى يشترى في الأرض» إلى قوله: «لستم فيما أخذتم» (الأفال: ٦٨، ٦٧) من النساء، ثم أخل لكم الغنائم. فلما كان يوم أحد من العام الميلادي موقعاً بما صنعوا يوم ينبر من أخذهن النساء، قتيل متهم سبعون، وفر أصحاب النبي يبتليه عن النبي يبتليه، وسرث رياعيته، وهشمته التبضة على رأسه، وسال الدم على وجهه، فأنزل الله: «أو لئن أصيبرتكم مُؤيپية» إلى قوله: «إن الله على كل شئ قويّ» (آل عمران: ١٦٥) يأخذكم النساء. [راجع: ٢٠٨]

تغريب: حديث صحيح، وإسناده حسن.
م: (١٧٦٣).

Then Allah revealed the words: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took." [al-Anfal 8:67-68] - i.e., referring to the ransom. Then booty was permitted to them, and when the day of Uhud came the following year, they were punished for what they had done of taking the ransom on the day of Badr. Seventy of them were killed and the Companions of the Prophet deserted him; his front tooth was broken and the helmet on his head was broken, and blood flowed down his face, and Allah revealed the words: "When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves (because of your evil deeds).' And Allah has power over all things" [Al 'Imran 3:165].

Comments: [A *Saheeh hadeeth* its *isnad* is *hasan*; Muslim (1763).]

222. It was narrated that Ibn 'Abbas said: I was eager to ask 'Umar about the two wives of the

222 - حَدَّثَنَا عَبْدُ الرَّزْاقٍ : أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي

Prophet ﷺ concerning whom Allah said, "If you two (wives of the Prophet ﷺ) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)" [at-Tahreem 66:4], until 'Umar went for Hajj and I went with him. When we were partway there, 'Umar turned aside and I turned aside with him, bringing the jug. He relieved himself, then he came to me and I poured water onto his hands, and he did *wudoo'*. I said: O Ameer al-Mu'mineen, who are the two wives of the Prophet ﷺ of whom Allah said: "If you two (wives of the Prophet ﷺ) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes)" [at-Tahreem 66:4]? 'Umar said: How strange of you, O Ibn 'Abbas! [az-Zuhri said: By Allah, he did not like the question, but he did not conceal anything] He said: They were Hafsah and 'Aishah. Then he started to narrate the *hadeeth* and said: We people of Quraish were a people who dominated women, but when we came to Madinah we found a people who were dominated by their women, and our women started to learn from their women. My house was among Banu Umayyah bin Zaid in al-'Awali. One day I got angry with my wife, and she argued with me. I did not like her to argue with me, but she said: Do

تَوْرِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ أَزُلْ حَرِيصاً
عَلَى أَنْ أَسْأَلَ عَمَرَ بْنَ الْخَطَّابِ عَنِ
الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
اللَّهُ تَعَالَى: «إِنْ تُوَبَا إِلَى اللَّهِ فَلَذِكْرَ سَعْتَ
ثُلُوكَكُمْ» (التحريم: ٤) حَتَّى سَعَ عَمَرُ هُنَّهُ
وَحَجَبَتْ مَعَهُ، فَلَمَّا كُنَّا يَغْضُبُ الطَّرِيقَ عَذَّلَ
عَمَرُ هُنَّهُ وَعَذَّلَتْ مَعَهُ بِالْإِدَاؤَةِ، فَتَبَرَّزَ ثُمَّ
أَنْتَيْ، فَسَكَبَتْ عَلَى يَدِيهِ قَوْصَاءً، قَلَّتْ: يَا
أَمِيرَ الْمُؤْمِنِينَ، مِنَ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ تَعَالَى: «إِنْ تُوَبَا إِلَى اللَّهِ
فَلَذِكْرَ سَعْتَ ثُلُوكَكُمْ»؟ فَقَالَ عَمَرُ هُنَّهُ: وَاعْجَبَ
لَكَ يَا ابْنَ عَبَّاسٍ! – قَالَ الرَّوْهَرِيُّ: كَرَّةٌ
وَاللَّهُ، مَا سَأَلَهُ عَنْهُ وَلَمْ يَكُنْهُ عَنْهُ – قَالَ:
هِيَ حَصْنَةٌ وَعَائِشَةُ، قَالَ: ثُمَّ أَخَذَ يَشْوَقُ
الْحَدِيثَ، قَالَ: كُنَّا مُغَنِّرُ فُرِيشَ قَوْمًا تَلَبِّي
النِّسَاءَ، فَلَمَّا قَرِئَنَا الْمِدِيَّةَ وَجَدْنَا قَوْمًا
تَلَبِّيَهُمْ يَسْأَلُهُمْ، فَلَفِيقَ يَسَاوِنَا يَتَلَمَّنُونَ وَنِ
يَسَانِيهِمْ، قَالَ: وَكَانَ مَتَّزِلِي فِي بَيْنِ أُمِّيَّةِ بْنِ
رَبِيدٍ بِالْعَوَالِيِّ، قَالَ: فَتَضَبَّتْ يَوْمًا عَلَى
أَمْرَأَيِّي، فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ
تُرَاجِعُنِي، قَنَّاَتْ: مَا تُنْكِرُ أَنْ أُرَاجِعَكَ،
فَوَاللَّهِ إِنْ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
إِنْدَاهُنَّ الْيَوْمَ إِلَى اللَّيلِ، قَالَ: فَانْطَلَقْتُ
فَدَخَلْتُ عَلَى حَصْنَةَ، قَلَّتْ: أُرَاجِعِينَ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ؟ قَالَ: نَعَمْ، قُلْتُ: وَتَنْهَجُرَةَ
إِنْدَاهُنَّ الْيَوْمَ إِلَى اللَّيلِ؟ قَالَ: نَعَمْ،
قُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْكُنْ وَخَبِرَ،

you not like me to argue with you? By Allah, the wives of the Prophet (ﷺ) argue with him, and one of them will forsake him all day until night comes. I went and entered upon Hafsah, and I said: Do you argue with the Messenger of Allah (ﷺ)? She said: Yes. I said: Does one of you forsake him all day until night comes? She said: Yes. I said: Any one of you who does that is doomed and lost. Does any one of you feel assured that Allah will not be angry with her because of the anger of His Messenger (ﷺ), for then she will be doomed? Do not argue with the Messenger of Allah (ﷺ) and do not ask him for anything. Ask me for whatever you want. And do not be misled by the fact that your neighbour is more beautiful than you and more beloved to the Messenger of Allah (ﷺ) than you - referring to 'A'ishah. And 'Umar said: I had a neighbour among the Ansar. We used to take turns to go down to the Messenger of Allah (ﷺ). He would go down one day and I would go down the next. He would bring me the news of the Revelation and other things, and I would do likewise. We were saying that Ghassan were shoeing their horses to attack us. My friend went down, then he came to me at night and knocked on my door, then he called out to me. I went out to him and he said: Something terrible has happened! I said: What? Have

أَقْنَمْتُ إِخْدَانِكَ أَنْ يَقْضِيَ اللَّهُ عَلَيْهَا لِيَقْضِيَ
رَسُولِهِ، فَإِذَا هِيَ قَدْ هَلَّتْ؟ لَا تُرَاجِعِي
رَسُولَ اللَّهِ وَلَا تَشَأْلِيهِ شَيْئًا، وَسَلِّيَنِي مَا
بَدَا لَكَ، وَلَا يَمْرِئْكَ أَنْ كَانَتْ جَارِتِكَ هِيَ
أُوسمَّ وَأَحْبَبَ إِلَى رَسُولِ اللَّهِ وَلِيَقْضِيَ مَنْكَ
بِرُيدُ عَائِشَةَ هُنَّا... قَالَ: وَكَانَ لِي جَارٌ مِنَ
الْأَنْصَارِ، وَكُنَّا نَتَنَاهُبُ التِّرْزُولَ إِلَى رَسُولِ
اللَّهِ هُنَّا، فَتَرَزَّلْ يَوْمًا، وَأَنْزَلْ يَوْمًا، فَتَأْسَيَنِي
يَخْبِرُ الْوَزْنِيْ وَغَيْرِهِ، وَاتِّيَهُ بِمَثِيلِ ذَلِكَ، قَالَ:
وَكُنَّا نَتَحَدَّثُ أَنَّ عَشَانَ ثَبَّلَ الْغَيْلَ لِيَتَرَوَنَا،
فَتَرَزَّلْ صَاحِبِيْ يَوْمًا، ثُمَّ أَتَانِي عِسَاءُ فَقَرَبَ
بِيَابِيْ، ثُمَّ نَادَانِي فَخَرَجْتُ إِلَيْهِ، قَالَ: حَدَّثَتْ
أَمْرًا عَظِيمًا. فَقُلْتُ وَمَادَا، أَخَاهَتْ عَشَانُ؟
قَالَ: لَا، بَلْ أَغْظَمُ مِنْ ذَلِكَ وَأَطْوَلُ، طَلَقَ
الرَّسُولُ يَسَّاهَةً. فَقُلْتُ: قَدْ خَابَتْ حَفْصَةُ
وَخَسِيرَتْ، قَدْ كَثُرَ أَطْلُنْ هَذَا كَافِيَا. حَتَّى إِذَا
صَلَّيْتُ الصَّبْرَيْ شَدَّدَتْ عَلَيَّ تِيَابِيْ، ثُمَّ تَرَزَّلْ
فَدَخَلْتُ عَلَى حَفْصَةَ وَهِيَ تَبْكِيْ، فَقُلْتُ:
أَطْلَقْتُكَ رَسُولُ اللَّهِ هُنَّا قَالَ: لَا أَذْرِي،
هُنَّ هَذَا مُعْتَدِلُ فِي هَذِهِ الْمَسْرُورَةِ. فَأَتَيْتُ
عَلَامَتَاهُ أَشْوَدَ، فَقُلْتُ: اسْتَأْذِنْ لِعَمْرَ،
فَدَخَلَ الْغَلَامُ ثُمَّ خَرَجَ إِلَيَّ، قَالَ: قَدْ
ذَكَرْتُكَ لَهُ فَصَمَّتْ. فَأَنْلَقْتُ حَتَّى أَتَيْتُ
الْمُبَتَّرَ، فَإِذَا عَنْدَهُ رَغْفَ جُلُوسٌ يَبْكِيْ
بِعَنْصِرِهِمْ، فَجَلَّسْتُ قَبْلَاهُ، ثُمَّ عَلَبَنِي مَا أَجِدُ،
نَأْتَيْتُ الْغَلَامَ، شَقَّتْ: اسْتَأْذِنْ لِعَمْرَ، فَدَخَلَ
ثُمَّ خَرَجَ عَلَيَّ، قَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَّتْ.

Ghassan come? He said: No, it is more terrible than that and worse. The Prophet (ﷺ) has divorced his wives! I said: Hafsah is doomed and lost! I thought that this would happen. Then when I had prayed *Fajr*, I got dressed, then I went down and entered upon Hafsah, who was weeping. I said: Has the Messenger of Allah (ﷺ) divorced you? She said: I do not know. He has secluded himself in this loft. I went to a black slave of his and said: Ask for permission for 'Umar to enter. He went in, then he came out to me and said: I mentioned you to him but he did not say anything. I went away and came to the minbar, where I sat down. By it was a group of people, some of whom were weeping. I sat for a little while, then I could not bear it any longer, so I went to the slave and said: Ask for permission for 'Umar to enter. He went in, then he came out to me and said: I mentioned you to him but he did not say anything. I turned to leave, then the slave called me and said: Go in, he has given you permission. So I went in and greeted the Messenger of Allah (ﷺ) with *salam*. He was resting on a reed mat that had left marks on his side. I said: O Messenger of Allah, have you divorced your wives? He looked up at me and said, "No." I said: *Allah Akbar!* If you had seen us, O Messenger of Allah, we Quraish were a people who dominated women, but

فَحَرَجْتُ فَجَلَسْتُ إِلَى الْمِنْبَرِ، ثُمَّ غَلَّبَنِي مَا أَجِدُ، فَأَتَيْتُ الْغَلَامَ، قَلَّتْ: أَشْتَادُونَ لِمَرْءَةٍ، فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ، فَقَالَ: قَدْ ذَكَرْتُ لَهُ قَصْمَتَ فَوَلَّتُ مُدَبِّرًا، فَإِذَا الْغَلَامُ يَذْعُونِي، فَقَالَ: ادْخُلْ، فَقَدْ أَذِنَ لَكَ. فَدَخَلْتُ، فَقَلَّتْ عَلَى رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ مُتَكَبِّرٌ عَلَى (٣٤/١) زَمِيلٍ حَسِيرٍ - وَ حَدَّثَنَا يَعْفُوُبُ فِي حَدِيثِ ضَالِّ قَالَ: رُمَالٌ حَسِيرٌ - قَدْ أَتَرَ فِي جَنَّةٍ، قَلَّتْ: أَطْلَقْتَ يَا رَسُولَ اللَّهِ يَسَاءَكَ؟ فَرَفَعَ رَأْسَهُ إِلَيَّ وَقَالَ: «لَا»، قَلَّتْ: اللَّهُ أَكْبَرُ، لَوْ رَأَيْتَنَا يَا رَسُولَ اللَّهِ، وَكُنَّا مُغْسَرٌ فَرِيشٌ قَوْمًا تَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ يَسَاوُهُمْ، فَتَفَقَّقَ يَسَاوُنَا يَتَعَلَّمُنَّ مِنْ يَسَايِهِمْ، فَعَضَّبَتْ عَلَى امْرَأَيِّنِي تَبَوَّنَّا فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ: مَا تُكِبِّرُ أَنْ أَرْجِعَكَ؟ فَوَاللَّهِ إِنَّ أَزْوَاجَ رَسُولِ اللَّهِ ﷺ لَيُرَاجِعُنَّهُ، وَتَهْجُرُهُ إِذَا هَمَ النَّوْمُ إِلَى اللَّيْلِ. قَلَّتْ: قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْهُنَّ وَخَسِيرٌ، أَفَتَأْمُرُ إِذَا هَمَنْ أَنْ يَعْصِيَ اللَّهَ عَلَيْهَا لِيَقْسِبُ رَسُولِهِ، فَإِذَا هِيَ قَدْ هَلَكَتْ؟ فَبِسْمِ رَسُولِ اللَّهِ ﷺ، قَلَّتْ: يَا رَسُولَ اللَّهِ، فَدَخَلْتُ عَلَى حَفْصَةَ، قَلَّتْ: لَا يَئِرُكَ أَنْ كَانَتْ جَارِتُكَ هِيَ أَوْسَمَ وَأَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنِّي، فَبِسْمِ أَخْرَى، قَلَّتْ: أَشَأْيُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَئِمْ»، فَجَلَسْتُ، فَرَفَقْتُ رَأْسِي فِي الْبَيْتِ، فَوَاللَّهِ مَا رَأَيْتُ فِيهِ شَيْئًا

when we came to Madinah we found a people who were dominated by their women, and our women started to learn from their women. I got angry with my wife one day, and she started to argue with me. I did not like her to argue with me, but she said: Do you not like me to argue with you? By Allah, the wives of the Prophet (ﷺ) argue with him, and one of them will forsake him all day until night comes. I said: Any one of them who does that is doomed and lost. Does one of them feel assured that Allah will not be angry with her because of the anger of His Messenger (ﷺ), then she will be doomed? The Messenger of Allah (ﷺ) smiled. I said: O Messenger of Allah, I entered upon Hafsah and I said: Do not be misled by the fact that your neighbour (i.e 'Aa'ishah) is more beautiful than you and more beloved to the Messenger of Allah (ﷺ) than you. The Messenger of Allah (ﷺ) smiled again. I said: O Messenger of Allah, may I speak to you freely? He said: "Yes." So I sat down and looked around the room, and by Allah, I did not see anything in it to please the eye except three hides. I said: Pray to Allah, O Messenger of Allah, to make life prosperous for your *ummah*, for He has made life prosperous for the Persians and Romans, but they do not worship Allah, may He be glorified and exalted. He

بِرُّ الْبَصَرِ إِلَّا أَكْبَهَ نَلَادَةً، قَلَّتْ: اذْعُ يَا رَسُولَ اللَّهِ أَنْ يُوَسِّعَ عَلَى أَمْيَكَ، فَقَدْ وُسِّعَ عَلَى فَارِسَنَ وَالرُّومَ، وَهُمْ لَا يَعْبُدُونَ اللَّهَ. فَأَشْتَوَى جَالِسًا، ثُمَّ قَالَ: «أَفِي شَكٍ أَنْتَ يَا ابْنَ الْحَطَابِ؟ أَوْ لَكَنْ قَوْمٌ عَجَّلُتْ لَهُمْ طَيَّابَتُهُمْ فِي الْحَيَاةِ الدُّنْيَا» قَلَّتْ: اسْتَغْفِرُ لِي يَا رَسُولَ اللَّهِ. وَكَانَ أَقْسَمَ أَنْ لَا يَدْخُلَ عَلَيْهِنَّ شَهْرًا مِنْ شِدَّةِ مَزْجِدَيْهِ عَلَيْهِنَّ، حَتَّى عَائِبَةُ اللَّهِ عَزَّ وَجَلَّ. [انظر: ٢٣٩] (١٤٧٩)

تَحْرِيْج: إِسْنَادٌ صَحِيحٌ، خ: (٨٩) م: (٢٣٩).

sat up straight and said: "Are you doubting, O son of al-Khattab? They are people whose good things have been hastened for them in this world." I said: Pray for forgiveness for me, O Messenger of Allah. He had sworn that he would not enter upon them for a month, because he was so annoyed with them, until Allah rebuked him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (89) and Muslim (1479)]

223. It was narrated that 'Abdur-Rahman bin 'Abdul-Qari said: I heard 'Umar bin al-Khattab (رضي الله عنه) say: When the Revelation came down to the Messenger of Allah (صلوات الله عليه)، a sound could be heard near his face like the buzzing of bees. We waited a while, then he turned to face the *qiblah* and raised his hands, then he said: "O Allah, give us more (blessing) and do not give us less; honour us and do not humiliate us; give to us and do not deprive us; give precedence to us and do not give others precedence over us; be pleased with us and make us pleased." Then he said: "Ten verses have been revealed to me; whoever adheres to them will enter Paradise." Then he recited to us: "Successful indeed are the believers" [al-Mu'minoon 23:1] until he completed the ten verses.

Comments: [Its *isnad* is *da'eef* because Yoonus bin Sulaim is unknown]

224. It was narrated from Abu 'Ubaid the freed slave of 'Abdur-Rahman bin 'Awf that he was present on *Eid* with 'Umar bin al-

شَهِيدَنَا عَنْدَ الرَّبِّاقِ: أَخْبَرَنِي يُونُسُ بْنُ تَرِيدَ الْأَلَيَّيْنِ
عَنْ أَبْنَى شَهَابٍ، عَنْ عَمْرَوَةَ بْنِ الرُّبِّيِّ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ عَنْدَ الْقَارِيِّ: سَوْفَتْ عَمْرَ
ابْنَ الْخَطَّابَ هُنَّ يَقُولُ: كَانَ إِذَا نَزَلَ عَلَى
رَسُولِ اللَّهِ بِكِهِ الْوَخْنَى يُشَفَّعُ عَنْهُ وَجْهَهُ دَوِيَّ
كَدَوِيَّ النَّحْلِ، فَمَكَثَنَا سَاعَةً، فَاسْتَقْبَلَ الْقَبْلَةَ
وَرَفَعَ يَدَيْهِ، قَالَ: «اللَّهُمَّ زِدْنَا وَلَا تَنْضَنْنا،
وَأَكْثِرْنَا وَلَا تُهْنِنَا، وَأَغْطِنْنَا وَلَا تَخْرِنْنَا،
وَأَتْبِعْنَا وَلَا تُؤْزِنْنَا عَلَيْنَا، وَارْضُ عَنَّا وَأَرْضِنَا»
لَمْ قَالَ: «اللَّهُ أَنْرَأَنَا عَلَيَّ عَشْرَ آيَاتٍ، مِنْ
أَقْمَاهُنَّ دَخْلَ الْجَنَّةِ» لَمْ قَرَأْ عَلَيْنَا: «فَذَلِكَ
الْمُؤْمِنُونَ» حَتَّى خَتَمَ الْعَشْرَ آيَاتٍ.

تخریج: إسناده ضعيف لجهالة يونس بن سليم.

٢٢٤ - حَدَّثَنَا عَنْدَ الرَّبِّاقِ: أَخْبَرَنَا مَعْمَرَ عَنْ
الْأَنْهَرِيِّ، عَنْ أَبِي عَبِيدَةِ مَوْلَى عَبْدِ الرَّحْمَنِ
ابْنِ عَوْنَبِ: أَللَّهُ شَهَدَ الْوَيْدَ مَعَ عَمْرَ بْنِ

Khattab (رض). He [‘Umar] prayed before delivering the khutbah, with no *adhan* or *iqamah*. Then he gave the khutbah and said: O people, the Messenger of Allah (ﷺ) forbade fasting on these two days (i.e., the two *Eids*). On the first of them you break your fast and celebrate your festival, and on the second you eat from the meat of your sacrifices.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1990) and Muslim (1137)]

225. It was narrated that Sa’d Abu ‘Ubaid, the freed slave of ‘Abdur-Rahman bin Azhar, said: I was present at *Eid* with ‘Umar bin al-Khattab... and he mentioned a similar *hadeeth*.

Comments: [A *Saheeh hadeeth* its *isnad* is *hasan*]

226. It was narrated from Ibn ‘Umar that ‘Umar (رض) kissed the Black Stone, then he said: I know that you are only a stone. Were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you.

Comments: [A *Saheeh hadeeth*. This *isnad* is *da’eef* because of the weakness of ‘Abdullah bin ‘Umar al-‘Umari]

227. It was narrated from Abu Wa’il that a man who was a Christian and was known as as-Subayy bin Ma’bad became Muslim and wanted to go for *jihad*. It was said to him: Start

الخطاب به، فضلًا قبل أن يخطب بلا أدان
ولَا إقامة، ثم خطب فقال: يا أئمّة النّاسِ،
إنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ هذِينِ
الْيَوْمَيْنِ، أَمَّا أَحَدُهُمَا، فَيَوْمُ فِطْرِكُمْ مِنْ
صِيَامِكُمْ وَعِيدُكُمْ، وَأَمَّا الْآخَرُ، فَيَوْمُ تَأْكُلُونَ
فِيهِ مِنْ شَكْرِكُمْ. [راجع: ١٦٢]

تخریج: إسناده صحيح، خ: (١٩٩٠) م: (١١٣٧)

٢٢٥ - حَدَّثَنَا يَقْتُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدٍ
ابْنِ إِشْحَاقَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعْدِ أَبِي
عَبْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْفَرَ قَالَ:
شَهِدْتُ الْبَيْضَ مَعَ عُمَرَ بْنَ الْخَطَّابِ
فَذَكَرَ الْحَدِيثَ. [راجع: ١٦٣]

تخریج: حديث صحيح كسابقه، وإسناده حسن.

٢٢٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا عَبْدُ اللَّٰهِ
ابْنُ عُمَرَ عَنْ نَافِعٍ، عَنْ أَبِي عُمَرَ:
أَنَّ عُمَرَ
بَشَّقَ قَبْلَ الْحِجَّةِ، ثُمَّ قَالَ: قَدْ غَلَبْتُ الْكَ
حِجَّرَ، وَلَوْلَا أَبِي رَأْيَتْ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ
سَلَامًا قَبْلَكُمْ. [انظر: ٢٢٩]

تخریج: حديث صحيح، وهذا إسناد
ضعف لضعف عبد الله بن عمر العمري، لكنه
قد توبع. خ: (١٥٩٧) م: (١٢٧٠).

٢٢٧ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنِي سَيَّارٌ عَنْ أَبِي
وَأَبِيلٍ: أَنَّ رَجُلًا كَانَ نَصْرَانِيًّا يُقَالُ لَهُ:
الصَّيْئَنُ بْنُ مَعْنَى، أَشْلَمَ فَارِزَادَ الْجِهَادَ فَقَبِيلَ
لَهُ: ابْنًا بِالْحَجَّ، فَأَتَى الْأَشْعَرِيَّ، فَأَمَرَهُ أَنْ

with *Hajj*. So he went to al-Ash'ari, who told him to enter *ihram* for *Hajj* and '*Umrah* together. So he did that, and whilst he was reciting the *Talbiyah*, Zaid bin Soohan and Salman bin Rabee'ah passed by him, and one of them said to the other: This one is more misguided than his family's camel. As-Subayy heard them and that upset him. When he arrived he went to 'Umar and told him about that. 'Umar (رضي الله عنه) said to him: You have been guided to the *Sunnah* of your Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He [the narrator] said: On another occasion I heard him say: You have been helped to follow the *Sunnah* of the Prophet.

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

228. It was narrated from 'Alqamah that 'Umar (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was staying up late one night with Abu Bakr, discussing some issue of the Muslims, and I was with him.

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

229. It was narrated that 'Abdullah bin Sarjis said: I saw the bald one, meaning 'Umar (رضي الله عنه), kiss the [Black] Stone and say: I am kissing you and I know that you are only a stone and cannot bring any benefit or ward off any harm; were it not that I saw the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) kiss you, I would not have kissed you.

يُهَلِّ بِالْمُقْتَرَةِ وَالْحَجَّ جَمِيعًا، فَفَعَلَ، قَيْتَنَا
هُوَ يَأْتِي إِذْ مَرَّ بِزِيدَ بْنِ صُورَخَانَ وَسَلْمَانَ بْنَ
رَبِيعَةَ، فَقَالَ أَخْدُهُمَا لِصَاحِبِهِ: لَهُذَا أَخْلَى
مِنْ يَعْبُرُ أَهْلَهُ، فَسَمِعَهَا الصَّدِيقُ، فَكَبَرَ ذَلِكَ
عَلَيْهِ، فَلَمَّا قَدِمَ أَتَى عُمَرَ فَذَكَرَ ذَلِكَ لَهُ،
فَقَالَ لَهُ عُمَرُ هُنَّهُ: هُدْيَتْ لِسْتَهُ تَبَّعَكَ. قَالَ:
وَسَيِّئَتْ مَرَأَةُ أُخْرَى يَقُولُ: وَقَتَ لِسْتَهُ تَبَّعَكَ.

[راجع: ٨٣]

تخریج: إسناده صحيح.

٢٢٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عُمَرَ هُنَّهُ قَالَ:
كَانَ رَسُولُ اللَّهِ يَسْمُرُ عِنْدَ أَبِي بَكْرٍ هُنَّهُ
الْأَئِمَّةَ كَذَلِكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ،
وَأَنَا مُقْتَرَةٌ. [راجع: ١٧٥]

تخریج: إسناده صحيح.

٢٢٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمُ
الْأَخْرُولُ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِنَ قَالَ: رَأَيْتُ
الْأَصْبَلَيْعَ - يَعْنِي عُمَرَ هُنَّهُ - يَقْبَلُ (٣٥/١)
الْحَجَرَ وَيَقُولُ: إِنِّي لَأَقْبِلُكَ، وَأَغْلَمُ أَنَّكَ حَجَرٌ
لَا تَنْتَعُ وَلَا تَنْضُرُ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ
يَقْبِلُكَ لَمْ أَقْبِلُكَ. [انظر: ٣٦١]

تخریج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1270)]

230. It was narrated from Ibn 'Umar, from 'Umar [that he said:] I said: O Messenger of Allah, can one of us go to sleep when he is *junub*? He said: "Yes, if he does *wudoo*."

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

231. It was narrated that 'Umar bin al-Khattab (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه) said: "When night comes and day departs, and the sun sets, then (it is time to) break your fast."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1954) and Muslim (1100)]

232. It was narrated that Nafi' bin 'Abdul-Harith met 'Umar bin al-Khattab in 'Usfan, when he was his governor in Makkah. 'Umar asked: Whom have you appointed as your deputy over the people of the valley? He said: I have appointed Ibn Abza over them. 'Umar said: Who is Ibn Abza? Nafi' said: One of our freed slaves. 'Umar said: Have you appointed a freed slave over them? Nafi' said: He has great knowledge of the Book of Allah, is well versed in the rules of inheritance (*al-fara'id*) and is a (good) *qadi* (judge). 'Umar said: Indeed your Prophet (صلوات الله عليه) said, "Allah raises some people (in status) by means of this Book and brings others low by means of it."

Comments: [Its two *isnads* are *saheeh*, Muslim (817)]

٢٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ : حَدَّثَنَا عَيْنَدُ اللَّهِ عَنْ نَافِعٍ ، عَنْ أَبْنَى عُمَرَ ، عَنْ عُمَرَ هُنَّ قُلْتُ : يَا رَسُولَ اللَّهِ ، أَيْرَقْدُ أَحَدَنَا وَهُوَ جُنْبٌ ؟ قَالَ : « تَعَمْ إِذَا تَوَضَأْ ». [راجع: ٩٤]

تخریج: إسناده صحيح.

٢٢١ - حَدَّثَنَا أَبْنُ نُعَيْرٍ : أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ عَاصِمٍ ، عَنْ عُمَرَ بْنِ الْخَطَّابِ هُنَّ قُلْتُ : إِذَا أَقْبَلَ اللَّيلُ وَأَدْبَرَ النَّهَارُ وَغَانِبَتِ السَّمْنُ فَقَدْ أَطْرَطَتْ ». [راجع: ١٩٢]

تخریج: إسناده صحيح، خ: (١٩٥٤) م: (١١٠٠).

٢٢٢ - حَدَّثَنَا أَبُو كَامِلٍ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ شَعْدِي : حَدَّثَنَا أَبْنُ شَهَابٍ . (ح) وَحَدَّثَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا مَعْنَى عَنْ الزُّهْرَى الْمَعْنَى ، عَنْ أَبِي الطَّفَلِ عَامِرِ بْنِ وَاثِلَةَ : أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِبِ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ هُنَّ بُعْثَانٌ ، وَكَانَ عُمَرُ هُنَّ اسْتَعْمَلَهُ عَلَى مَكْثَةٍ ، فَقَالَ لَهُ عُمَرُ هُنَّ : مَنْ اسْتَحْلَفْتَ عَلَى أَقْلَى الْوَادِيِّ ؟ قَالَ : اسْتَحْلَفْتُ عَلَيْهِمْ أَبْنَى أَبِرَى . قَالَ : وَمَا أَبْنَى أَبِرَى ؟ فَقَالَ : رَجُلٌ مِنْ مَوَالِيَتَا . فَقَالَ عُمَرُ هُنَّ : اسْتَحْلَفْتُ عَلَيْهِمْ مَوْلَى ! فَقَالَ : إِنَّهُ قَارِئُ لِكِتَابِ اللَّهِ ، غَالِمٌ بِالْقَرَائِصِ فَاضِ ، فَقَالَ عُمَرُ هُنَّ : أَمَا إِنْ يَبْيَكُمْ هُنَّ فَمَّا قَالَ : إِنَّ اللَّهَ يَرْفَعُ بِهِمَا الْكِتَابِ أَقْوَاماً ، وَيَضْعُ بِهِ آخْرِينَ ». [٨١٧]

تخریج: إسناده صحيحان، م: (٨١٧).

233. It was narrated that Abul-Bakhtari said: 'Umar said to Abu 'Ubaidah bin al-Jarrah: Stretch out your hand so that I may give my allegiance to you, for I heard the Messenger of Allah (ﷺ) say: "You are the trustee of this *ummah*." Abu 'Ubaidah said: I will not put myself ahead of someone whom the Messenger of Allah (ﷺ) told to lead us in prayer and he led us in prayer until he [the Messenger of Allah (ﷺ)] died.

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

234. It was narrated that 'Umar bin al-Khattab (رضي الله عنه) said: The Messenger of Allah (ﷺ) shared out (some wealth) and I said: By Allah, O Messenger of Allah, others deserved to have it more than these people. He said: "They gave me the choice of having them ask importunately or regard me as a miser, and I am not a miser."

Comments: [Its *isnad* is *saheeh*, Muslim (1056)]

235. It was narrated from Ibn 'Umar that 'Umar (رضي الله عنه) asked the Prophet (ﷺ): Can one of us sleep if he is *junub*? He said: "Yes, if he does *wudoo'* as for prayer."

Comments: [*Saheeh* because of corroborating evidence]

٢٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ قَضِيلٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ شَعْبَنَى عَنْ مُسْلِمِ الْجَطَّانِ، عَنْ أَبِي الْبَخْرِيِّ قَالَ: قَالَ عُمَرُ هُنَّ لِأَبِي عَيْنَةَ ابْنِ الْجَرَاجِ: ابْسُطْ يَدَكَ حَتَّى أَبْا يَمَكَ، فَإِنَّى سَيَغْتَ رَسُولُ اللَّهِ يَقُولُ: أَنْتَ أَبْنَى هَذِهِ الْأُمَّةِ». قَالَ أَبُو عَيْنَةَ: مَا كُنْتُ لِأَقْتَلَمْ بَيْنَ يَدَيِّ رَجُلٍ أَمْرَهُ رَسُولُ اللَّهِ يَقُولُ أَنْ يُؤْتَنَا، فَأَمَّا حَتَّى نَاتِ.

تخریج: إسناده ضعیف لانقطاعه، أبو البخاری لم يدرك عمر.

٢٣٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفيَانُ عَنِ الْأَعْمَشِ، عَنْ شَبَّيْقِ بْنِ سَلَمَةَ، عَنْ سَلَمَةَ ابْنِ زَبِيعَةَ، عَنْ عُمَرَ هُنَّ لِأَبِي عَيْنَةَ قَالَ: قَسَمَ رَسُولُ اللَّهِ يَقُولُ قَسْمَةً، فَقَسَّمَ: يَا رَسُولَ اللَّهِ، لَعْنَدِهِمْ هُؤُلَاءِ أَحَقُّ مِنْهُمْ، فَقَالَ الرَّئِيْسُ يَقُولُ: «إِنَّهُمْ حَيْرَوْنِي بَيْنَ أَنْ يَسْأَلُونِي بِالْفُحْشِ أَوْ يَبْخَلُونِي، فَلَمَّا يَنْأِلُهُ». [راجع: ١٢٧]

تخریج: إسناده صحيح، م: (١٠٥٦).

٢٣٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ عَمْرَةَ عَنْ تَافِعٍ، عَنْ ابْنِ عَمْرَةَ: أَنَّ عُمَرَ هُنَّ سَأَلَ الرَّئِيْسَ يَقُولُ: أَيْتُمْ أَخْدُنَا وَمُؤْخِذُنَا؟ قَالَ: «أَنَّمَّا، وَيَتَوَضَّأُ وَضُوءُ الْمَلَّةِ».

[راجع: ٩٤]

تخریج: صحيح لغیره، عبد الله بن عمر العرمي شیخ عبدالرزاق - وإن كان ضعیفًا - توبیع.

236. It was narrated from Ibn 'Umar that 'Umar asked the Prophet (ﷺ)... a similar hadceeth.

Comments: [Its isnad is saheeh]

237. It was narrated that Nafi' said: Ibn 'Umar saw Sa'd bin Malik wiping over his leather slippers. Ibn 'Umar said: Is it you doing this? Sa'd said: Yes. They both went to 'Umar and Sa'd said to 'Umar, Give my brother's son a *fatwa* with regard to wiping over leather slippers. 'Umar said, When we were with our Prophet (ﷺ) we used to wipe over our leather slippers. Ibn 'Umar said: Even if that is after one has defecated and urinated? He said: Yes, even if that is after one has defecated and urinated. Nafi' said: After that, Ibn 'Umar would wipe over them and not take them off, and he did not give a time limit for that. I told that to Ma'mar and he said: Ayyoob told me something similar from Nafi'.

Comments: [Its isnad is saheeh]

238. Malik bin Aws bin al-Hadathan said: I exchanged some silver for gold with Talhah bin 'Ubaidullah, and he said: Wait for me until our storekeeper comes from al-Ghabah. 'Umar bin al-Khattab heard that and said: No, by Allah! Do not leave him until you take your exchange from him, for I heard the Messenger of

٢٣٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُوبَ، عَنْ نَافِيِّ، عَنْ أَبْنَى عُمَرَ: أَنَّ عُمَرَ هُوَ سَأَلَ النَّبِيَّ يَسْأَلُهُ.. مِثْلَهُ.. [رَاجِع: ٩٤]

تخریج: إسناده صحيح.

٢٣٧ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا عَبْدُ اللَّهِ أَبْنَى عُمَرَ، عَنْ نَافِيِّ قَالَ: رَأَى أَبْنَى عُمَرَ سَعْدَ أَبْنَى مَالِكَ تَمْسَحُ عَلَى حُذْفَيْنِ، قَالَ أَبْنَى عُمَرَ: وَإِنْ كُنْتُ لَتَقْتَلُونَنِي هَذَا؟ قَالَ سَعْدٌ: نَعَمْ، فَاجْتَمَعَا عَنْدَ عُمَرَ هُوَ، قَالَ سَعْدٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَفَ أَبْنَى أَخِي فِي الْمَسْجِدِ عَلَى الْحُذْفَيْنِ، قَالَ عُمَرُ هُوَ: كُنْتَ وَتَخْرُجُ مَعَنِّنَا تَمْسَحُ عَلَى حِقَافَتِنَا، قَالَ أَبْنَى عُمَرَ هُوَ: وَإِنْ جَاءَ مِنَ الْغَائِطِ وَالْبَوْلِ؟ قَالَ عُمَرُ هُوَ: نَعَمْ، وَإِنْ جَاءَ مِنَ الْغَائِطِ وَالْبَوْلِ، قَالَ نَافِيِّ: فَكَانَ أَبْنَى عُمَرَ يَنْدَدُ ذَلِكَ تَمْسَحَ عَلَيْهِمَا مَا لَمْ يَخْلُعْهُمَا، وَمَا يُوقَتُ لِذَلِكَ وَقْتاً، فَحَدَّثَنِي مَعْمَراً، قَالَ: حَدَّثَنِي أَيُوبَ عَنْ نَافِيِّ مِثْلَهُ.

[راجع: ٨٧]

تخریج: إسناده صحيحان.

٢٣٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ الرَّمْرَمِيِّ: أَخْبَرَنِي مَالِكُ بْنُ أَوْبِسِ بْنِ الْحَدَّادِ، قَالَ: صَرَّفْتُ عَنْهُ حَلْسَةَ بْنِ عَبْيَدِ اللَّهِ وَرِبَّا يَنْدَغُ، قَالَ: أَنْظِرْنِي حَتَّى يَأْتِنَا عَلَيْنَا مِنَ الْغَائِطِ، قَالَ: قَسْمِعَهَا عُمَرُ بْنُ الْخَطَّابِ هُوَ، قَالَ: لَا وَاللَّهِ، لَا تُفَارِقْهُ حَتَّى تَشْرُفَنِي بِهِ

Allah (ص) say: "Gold for silver is *riba* unless it is 'here, take this' and 'here, take this' [i.e., exchanged on the spot]."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2134) and Muslim (1586)]

239. It was narrated that 'Ubaidullah bin 'Abdullah bin 'Utba said: When the apostates apostatised at the time of Abu Bakr, 'Umar said: How can you fight the people, O Abu Bakr, when the Messenger of Allah (ص) said: "I have been commanded to fight the people until they say *La ilaha illallah* (There is no god but Allah), and whoever says *La ilaha illallah*, his wealth and his life are protected from me except in cases dictated by Islamic law, and his reckoning will be with Allah"? Abu Bakr said: By Allah, I will most certainly fight those who separate prayer and *zakah*, for *zakah* is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah (ص), I will certainly fight them for withholding it. 'Umar bin al-Khattab said: By Allah, as soon as I saw that Allah had opened Abu Bakr's heart to the idea of fighting, I knew that he was right.

Comments: [A *saheeh hadeeth*]

240. It was narrated that Ibn 'Abbas said: 'Umar said: I was walking with a group of people

صرفة، فلأني سمعت رسول الله ﷺ يقول: «الذهب بالنورى ربنا إلا هاء وهاء».

[راجع: ١٦٦٢]

تخریج: إسناده صحيح، خ: (٢١٣٤) م: (١٥٨٦).

٢٣٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّضْهُرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَنْتَةَ قَالَ: لَمَّا ارْتَدَ أَفْلَلَ الرُّدُّةَ فِي زَمَانِ أَبِي بَكْرٍ، قَالَ عُمَرُ: كَيْفَ تَقْاتِلُ النَّاسَ يَا أبا بَكْرٍ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: أَمْرَتُ أَنْ أَقْاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا: لَا إِلَهَ إِلَّا (٣٦/١) اللَّهُ، فَقَدْ عَصَمُوْ مِنِي دِيَمَاعُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقْهَا، وَجِنَاحُهُمْ عَلَى اللَّهِ؟» فَقَالَ أَبُو بَكْرٍ هُوَ: وَاللَّهِ لَا يَأْتِي مَنْ فَرَقَ بَيْنَ الصَّلَاةِ وَالرَّكَأَةِ، فَلَمَّا الرَّكَأَةَ حَفَّ أَنْتَابِ، وَاللَّهُ لَوْ مَتَّعْنِي عَنْهَا كَانُوا يُؤْذِنُونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لِغَائِلَتِهِمْ عَنِيهَا. قَالَ عُمَرُ هُوَ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ هُوَ لِلْقِتَالِ، فَعَرَفْتُ أَنَّ الْحَقَّ [راجع: ١١٧]

تخریج: حديث صحيح، رواية عبد الله بن عبد الله بن عتبة عن عمر مرسلاً، وقد تقدم موسولاً برقم: (١١٧)، خ: (٢٠) م: (١٣٩٩).

٢٤٠ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عَكِيرَةَ، عَنْ أَبِي عَبَّاسِ

during a campaign I went on with the Messenger of Allah (ﷺ) and I swore an oath, saying, No, by my father. A man behind me rebuked me for that and said: "Do not swear by your fathers." I turned around and saw that it was the Messenger of Allah (ﷺ).

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

241. It was narrated that 'Umar (ؑ) said: The Messenger of Allah (ﷺ) heard me swearing an oath by my father and said: "Allah forbids you to swear by your fathers." 'Umar said: By Allah, I never swore by my father after that, whether saying it myself or narrating what someone else had said.

Comments: [Its isnad is saheeh, al-Bukhari (6647) and Muslim (1646)]

242. It was narrated from 'Umar (ؑ) that the Messenger of Allah (ﷺ) granted a concession allowing silk the width of two fingers.

Comments: [Its isnad is saheeh]

243. It was narrated that Abu 'Uthman said: We were with 'Utbah bin Farqad and 'Umar (ؑ) wrote to him about things he narrated from the Prophet (ﷺ). Among the things he wrote was that the Messenger of Allah (ﷺ)

قال: ثالث عمر: كنّت في ركب أبيه في غزوة مع النبي ﷺ، فحلفت، فقلّت: لا وأبى، فتهنّي رجّل من خلفي، وقال: «لا تحلفوا بآباءكم» قال: فلّلت، فإذا أنا برسول الله. [راجع: ١١٦]

تخریج: صحيح لغيره، وهذا إسناد ضعيف. رواية سماك عن عكرمة فيها اضطراب. خ: (٦٦٤٧) م: (٦٦٤٦).

٢٤١ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا عُمَرُ عَنِ الْهُرْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ هُنْدَرَيِّ قَالَ: سَمِعْتِي رَسُولَ اللَّهِ هُنْدَرَيِّ وَأَنَا أَخْلِفُ بِأَبِيهِ، فَقَالَ: إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ» قَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَّتْ بِهَا بَعْدَ ذَاكِرًا وَلَا آتِرًا. [راجع: ١١٢]

تخریج: إسناده صحيح، خ: (٦٦٤٧) م: (٦٦٤٦).

٢٤٢ - حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ: حَدَّثَنَا خَالِدُ عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ عُمَرَ هُنْدَرَيِّ: أَنَّ رَسُولَ اللَّهِ هُنْدَرَيِّ رَخَصَ فِي الْخَرِيرِ فِي إِصْبَاعَيْنِ. [راجع: ٩٢]

تخریج: إسناده صحيح، خ: (٥٨٢٩) م: (٢٠٦٩).

٢٤٣ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا التَّئِيْثِيُّ، عَنْ أَبِي عُثْمَانَ قَالَ: كُنَّا مَعَ عَبْدَةَ بْنِ فَرَقَدَ فَكَتَبَ إِلَيْهِ عُمَرُ هُنْدَرَيِّ بِأَشْيَايَةِ يُحَدَّثُهُ عَنِ الْبَئِيْرِ هُنْدَرَيِّ فَكَانَ فِيمَا كَتَبَ إِلَيْهِ أَنَّ رَسُولَ اللَّهِ هُنْدَرَيِّ قَالَ: «لَا يُنْهِيُ الْخَرِيرَ فِي الدُّنْيَا إِلَّا مِنْ

said: "No one wears silk in this world except one who will not wear it in the Hereafter, except this much," and he gestured with his two fingers, the forefinger and the middle finger. Abu 'Uthman said: I thought this referred to the edging of the *tayalisah* (a shawl-like garment) when we first saw the *tayalisah*.

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

244. It was narrated that Ya'la bin Umayyah said: I said to 'Umar bin al-Khattab: People are shortening the prayer today, and Allah says: "If you fear that the disbelievers may put you in trial (attack you)" [an-Nisa' 4:101]. But that time [i.e., time of fear] has gone. He said: I wondered the same thing as you are wondering, and I asked the Messenger of Allah (ﷺ) about that. He said: "It is a charity that Allah has bestowed upon you, so accept His charity."

Comments: [Its *isnad* is *saheeh*, Muslim (686).]

245. 'Abdur-Razzaq told us, Ibn Juraij told us, I heard 'Abdur-Rahman bin 'Abdullah bin Abi 'Ammar narrate... and he mentioned [the same report].

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

246. It was narrated that 'Umar bin al-Khattab said: The last thing to be revealed was the verse on *riba*, but the Messenger of Allah

لَيْسَ لَهُ فِي الْأُخْرَةِ مِنْهُ شَيْءٌ إِلَّا مَكَنَّا وَقَالَ
إِلَيْهِمْ أَنَّهَا أَرْزَارُ الطَّيَالِسَةِ حِينَ رَأَيْتُمُ
الطَّيَالِسَةَ.

تخریج: إسناده صحيح كتابه.

٢٤٤ - حَدَّثَنَا يَحْيَى بْنُ أَبِي جُرَيْجٍ: حَدَّثَنِي
عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ عَنْ
عَبْدِ اللَّهِ بْنِ بَاتِيهِ، عَنْ يَعْلَى بْنِ أُمَّةِ قَالَ:
فَلَمَّا لَمَرَّ بْنُ الْحَطَابٍ هُوَ إِنْصَارُ النَّاسِ
الصَّلَاةَ الْيَوْمَ وَإِنَّمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: «إِنَّ
عِنْدَكُمْ أَنْ يَقْرَئُوكُمُ الَّذِينَ كَفَرُوا» (النساء: ١٠١)
فَقَدْ ذَهَبَ ذَلِكَ الْيَوْمَ فَقَالَ: عَجِبْتُ مِمَّا
عَجِبْتُ مِنْهُ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ وَقَالَ
فَقَالَ: «صَدَقَتْ تَصَدِّقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبِلُوا
صَدَقَةً». [راجع: ١٧٤]

تخریج: إسناده صحيح، م: ٦٨٦.

٢٤٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا أَبُونَا
جُرَيْجٌ: سَيِّغَتْ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ
أَبِي عَمَّارٍ يُحَدِّثُ فَذَكَرَهُ. [راجع: ١٧٤]

تخریج: إسناده صحيح كتابه.

٢٤٦ - حَدَّثَنَا يَحْيَى بْنُ أَبِي عَرْوَةَ:
حَدَّثَنَا فَتَاهَةُ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: قَالَ

(ﷺ) passed away and did not discuss it with us. So give up riba and doubtful things.

Comments: [Hasan]

عَسْرٌ هُنَّا: إِنَّ أَجْرَ مَا نَزَّلَ مِنَ الْقُرْآنِ إِلَيْهِ الرَّبِّ
وَإِنَّ رَسُولَ اللَّهِ هُنَّا فِي ضَيْقٍ وَلَمْ يَفْسُرْهَا فَدَعُرَا
الرَّبِّ وَالرَّبِّيَّةَ. [انظر: ٣٥٠]

تخریج: حسن، سعید بن المیب ادرك
عسر ولم يسمع منه.

247. It was narrated from 'Umar that the Prophet (ﷺ) said: "The deceased is tormented in his grave because of the wailing for him."

Comments: [Its isnad is saheeh, al-Bukhari (1292) and Muslim (927)]

٢٤٧ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا
فَقَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبْنِ عُمَرَ،
عَنْ عُمَرَ هُنَّا، عَنِ النَّبِيِّ هُنَّا قَالَ: «الْمَيْتُ
يُعَذَّبُ فِي قَبْرِهِ بِالنَّيَّاحَةِ عَلَيْهِ». [راجع: ١٨٠] (٩٢٧)

تخریج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

248. It was narrated from 'Umar (٤٦) that the Prophet (ﷺ) said: "The deceased is tormented because of his family's crying for him."

Comments: [Its isnad is saheeh]

٢٤٨ - حَدَّثَنَا يَحْيَى عَنْ عَبْيَدِ اللَّهِ: أَخْبَرَنِي
نَافِعٌ عَنْ أَبْنِ عُمَرَ، عَنْ عُمَرَ هُنَّا، عَنِ النَّبِيِّ
هُنَّا قَالَ: «يُعَذَّبُ الْمَيْتُ يُكَاءَ أَهْلِهِ عَلَيْهِ».

تخریج: إسناده صحيح كسابقه.

249. It was narrated that Yahya said: I heard Sa'eed bin al-Musayyab (say) that 'Umar (٤٦) said: Beware of neglecting the verse of stoning, lest someone say, We do not find two hadd punishments in the Book of Allah, for I saw the Prophet (ﷺ) stone [adulterers] and we stoned [adulterers] too.

Comments: [Saheeh, al-Bukhari (2462) and Muslim (1691)]

٢٤٩ - حَدَّثَنَا يَحْيَى عَنْ يَحْيَى عَنْ سَعِيدِ
بْنِ الْمُسَيْبِ: أَنَّ عَسْرَ هُنَّا سَوْفَتْ
أَنْ تَهْلِكُوكُوا عَنْ آئِيَ الرَّجُمِ [وَأَنْ يَثُولَ قَابِلَ]
لَا تَجِدُ حَدَّيْنِ فِي كِتَابِ اللَّهِ فَقَدْ رَأَيْتَ النَّبِيَّ
هُنَّا قَدْ رَجَمَ وَقَدْ رَجَمْنَا. [انظر: ٣٠٢]

تخریج: صحيح، سعید بن المیب لم
يسمع من عمر، خ: (٢٤٦٢) م: (١٦٩١).

250. It was narrated that Anas said: 'Umar said: My opinion coincided with that of my Lord in three matters and my Lord confirmed my opinion in three matters. I said: O Messenger of Allah, why don't you take Maqam

٢٥ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا حَمَيْدٌ عَنْ أَنَسِ
قَالَ: قَالَ عُمَرُ هُنَّا: وَاقْتَضَى رَبِّي فِي ثَلَاثٍ أَوْ
وَاقْتَضَى رَبِّي فِي ثَلَاثٍ - قُلْتَ: يَا رَسُولَ اللَّهِ،
لَوْ تَحْكَمْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصْلَى؟ قَاتَلَ

Ibraheem as a place of prayer? Then Allah revealed the words: "And take you (people) the *Maqam* (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) *ﷺ* stood while he was building the Ka'bah] as a place of prayer" [al-Baqarah 2:125]. And I said: O Messenger of Allah, both righteous and immoral people enter upon you; why don't you tell the Mothers of the Believers to observe *hijab*? Then Allah revealed the verse of *hijab*. And I heard that the Prophet *(ﷺ)* had rebuked some of his wives, so I sought permission to speak to the Mothers of the Believers, then I entered upon them and said to each one of them: By Allah, either you stop, or Allah will give His Messenger (wives) who are better than you. I went to one of his wives and she said: O 'Umar, don't you think that the Messenger of Allah *(ﷺ)* is able to exhort his wives? Why are you exhorting them? Then Allah revealed the words: It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you" [at-Tahreem 66:5]

Comments: [It *isnad* is *Saheeh*, al-Bukhari (4483)].

251. Abu Dhabyan told us: I heard 'Abdullah bin az-Zubair say: Do not let your women wear silk, for I heard 'Umar narrate from the Prophet *(ﷺ)* that he said: "Whoever wears silk in this world will not wear it in the Hereafter." And 'Abdullah bin az-Zubair added his own words:

الله: «وَأَنْجَدُوا بْنَ مَقَامِ إِبْرَاهِيمَ مُصْلَّى» (البقرة: ١٢٥)، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ يَدْخُلُ عَلَيْكَ الرِّثْرِ وَالْفَاجِرِ فَلَمَّا أَمْرَتُ أُمَّهَاتَ الْمُؤْمِنِينَ بِالْحِجَابِ، قَاتَلَنِي اللَّهُ أَعْلَمُ الْجِهَابِ، وَلَمَّا قَاتَلْتُهُنَّ بِالْمُعَايَةِ الشَّيْءَ بِعَصْنِي بَعْضَ نِسَائِي قَالَ: فَإِشْتَرَقْتُ أُمَّهَاتَ الْمُؤْمِنِينَ فَدَخَلْتُ عَلَيْهِنَّ فَعَلَتْ أَشْتَرَقْتُهُنَّ وَاحِدَةً وَاحِدَةً: وَاللَّهُ لَنِي اَنْتَهَيْتُ وَإِلَّا لَيَدَلَّ اللَّهُ رَسُولُهُ خَيْرًا مِنْكُمْ، قَالَ: فَأَتَيْتُهُنَّ عَلَى بَعْضِ نِسَائِي قَالَتْ: يَا عُمَرُ أَمَا فِي رَسُولِ اللَّهِ وَلَا مَا يَعْلَمُ بِنَاسَهُ حَتَّى تَكُونَ (١) ٣٧ أَنْتَ تَعْظِمُهُنَّ قَاتَلَنِي اللَّهُ عَزَّ وَجَلَّ عَسْنِي رَبِّهِ، إِنْ طَلَقْتُكَ أَنْ يَدْلِلَهُ، أَرَوَاهَا خَيْرًا مِنْكُمْ*)

(التحرير: ٥). [راجع: ١٥٧]

تخریج: إسناده صحيح، خ: (٤٤٨٣).

٢٥١ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي أَبُو ذِئْبَانَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الرَّبِّيِّ يَقُولُ: لَا تُلْبِسْوْنَ بَنَاءَكُمُ الْخَرِيرَ، فَلَمَّا سَمِعْتُ عُمَرَ هُنَّهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ لِمَنْ الْخَرِيرَ فِي الدُّنْيَا لَمْ يُلْبِسْهُ فِي الْآخِرَةِ» وَقَالَ عَبْدُ اللَّهِ بْنُ الرَّبِّيِّ مِنْ عِنْدِهِ: وَمَنْ لَمْ

And whoever does not wear it in the Hereafter will not enter Paradise. Allah says: "and their garments therein will be of silk" [Fatir 35:33].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5828) and Muslim (2069)]

252. It was narrated that ash-Sha'bi said: 'Umar passed by Talhah, and he narrated a similar report. He said: 'Umar passed by Talhah and saw him looking worried. He said: Perhaps you are upset because your cousin was appointed (as caliph)? - referring to Abu Bakr. He said: No, but by Allah, I heard the Messenger of Allah (ﷺ) say: "I know a word which, if a man says it when he is dying, it will be light in the record of his deeds, or he will find comfort in it at the time of death." 'Umar said: I will tell you of it; it is the word that he wanted his paternal uncle to say, the testimony that there is no god but Allah. He said: It is as if a great burden has been lifted from me. He said: You are right. If he had known anything better than it, he would have instructed him to say it.

Comments: [A *hadeeth* which is *saheeh* when all its *isnads* are taken together]

253. It was narrated that Ya'la bin Umayyah said: I did *tawaf* with 'Umar bin al-Khattab (رضي الله عنهما), and when he was at the corner which is next to the door after the [Black] Stone, I took his hand in

نبشة في الآخرة لم يدخل الجنة قال الله تعالى: «وَلَا هُمْ فِيهَا حَرِيرٌ» (فاطر: ٣٣).

[راجع: ١٢٢]

تخرج: إسناده صحيح. خ: (٥٨٢٨) م: (٢٠٦٩).

٢٥٢ - حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ: حَدَّثَنَا عَامِرٌ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ عَنْ رَجُلٍ، عَنْ الشَّعْبِيِّ قَالَ: مَرَّ عُمَرُ بِطَلْحَةَ فَذَكَرَ مَعْنَاهُ قَالَ: مَرَّ عُمَرُ بِطَلْحَةَ فَرَأَهُ مُهْتَمًّا، قَالَ: لَعْلَكَ سَاعَكَ إِمَارَةُ ابْنِ عَمْكَ قَالَ: يَغْنِي أَبَا بَكْرٍ هُنَّ بَنِي عَمِّي قَالَ: لَا، وَلَكِنِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنِّي لَأَغْلِمُ كُلَّمَةٍ لَا يَمْلُؤُهَا الرَّجُلُ عَنْدَ مَوْتِهِ إِلَّا كَانَتْ نُورًا فِي صِحِيفَتِهِ أَوْ وَجَدَ لَهَا رَوْحًا عَنْدَ الْمَوْتِ» قَالَ عُمَرُ: أَنَا أَخْبِرُكَ بِهَا، هِيَ الْكَلِمَةُ الَّتِي أَرَادَ بِهَا عَمَّةً: شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: فَكَانَتْ كَلِمَةً كَيْفَ عَنِي غُطَّةً، قَالَ: صَدَقَتْ لَنِي عَلِمَ كُلَّمَةً هِيَ أَفْضَلُ مِنْهَا لَأَمْرَةً بِهَا.

[راجع: ١٨٧]

تخرج: حديث صحيح بطرق، عامر بن شراحيل الشعبي لم يدرك عمر، وقد تقدم موصولاً برقم: (١٨٧).

٢٥٣ - حَدَّثَنَا يَحْيَى عَنْ ابْنِ حُرْبَيْجِ: حَدَّثَنِي شَلِيمَانُ بْنُ عَيْقَنِي عَنْ عَبْدِ اللَّهِ بْنِ بَاتِيَّهِ، عَنْ يَعْلَمَيْنِ بْنِ أُمَّةَ قَالَ: طَفَّتْ مَعَ عُمَرَ بْنِ الْحَطَّابِ هُنَّا، فَلَمَّا كُنْتُ عَنْدَ الرُّئْنِ الَّذِي

order to touch (the corner). He said: Didn't you do *tawaf* with the Messenger of Allah (ﷺ)? I said: Yes. He said: Did you see him touch it? I said: No. He said: Then forget about it, for in the Messenger of Allah you have a good example.

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

بَلِي الْبَابَ مِمَّا يَلِي الْحَجَرَ أَخْدُثُ بِيَدِهِ
لِيُشْتَلِمُ، قَالَ: أَمَا طَفَّتْ مَعَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَلَمَّا قَالَ: بَلِي، قَالَ: فَهَلْ رَأَيْتَ
بِيُشْتَلِمَهُ؟ فَلَمَّا قَالَ: لَا، قَالَ: فَأَنْذِلْ عَنْكَ فَإِنَّ
لَكَ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُشْوَةً حَسَنَةً.
[انظر: ٣٢٣]

تخریج: إسناده صحيح.

254. As-Subayy bin Ma'bad was a man from (the tribe of) Banu Taghib. He said: I was a Christian, then I became Muslim. I thought long and hard, and decided to enter *ihram* for *Hajj* and '*'Umrah*. I passed by Salman bin Rabee'ah and Zaid bin Soohan in al-'Udhaib, and one of them said: Are you doing both of them? His companion said to him: Let him be; he is more misguided than his camel! He [as-Subayy] said: It was as if my camel was on my shoulders [i.e., because he was so upset by their words]. I went to 'Umar (ؑ) and told him about that. 'Umar said to me: They did not say anything (that matters); you have been guided to the *Sunnah* of your Prophet (ﷺ).

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

255. It was narrated from 'Umar that he said: O Messenger of Allah, I vowed during the *Jahiliyyah* to observe *i'tikaf* for one night in al-Masjid al-Haram. He said to him: "Fulfil your vow."

٢٥٤- حَدَّثَنَا يَحْيَى عَنْ الأَعْمَشِ: حَدَّثَنَا
شَيْقَنْ: حَدَّثَنِي الصَّبُّيُّ بْنُ مَعْبُودٍ، وَكَانَ رَجُلًا
مِنْ بَنَي تَنْبِيبٍ، قَالَ: كُنْتُ نَضَرَانِي
فَأَشْلَمْتُ، فَأَنْجَهْتُ، فَلَمْ آلَ، فَأَهْلَكْتُ
بِحَجَّةٍ وَعُمْرَةً، فَمَرَرْتُ بِالْمَدِينَةِ عَلَى سَلْمَانَ
ابْنِ رَبِيعَةَ وَزَيْدَ بْنِ صَوْحَانَ، قَالَ أَخْدُثُ
أَبِيهِمَا جَمِيعًا؟ قَالَ لَهُ ضَاجِبَةً: دَغْهُ، فَلَهُ
أَصْلُ مِنْ بَعْرَةٍ. قَالَ: فَكَانَتْنَا بَعْرَيِّي عَلَى
عُنْقِي، فَأَتَيْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَذَكَرْتُ ذَلِكَ لَهُ،
قَالَ لِي عُمَرُ: إِنَّهُمَا لَمْ يَقُولَا شَيْئًا، هُدِيتُ
لِشَيْءٍ بِيَدِكَ بِهِ، [راجع: ٨٣]

تخریج: إسناده صحيح.

٢٥٥- حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنَا
نَافِعٌ عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا
رَسُولَ اللَّهِ، إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ
أَعْتَكَفَ فِي الْمَسْجِدِ الْعَرَامِ لَيْلَةً، قَالَ لَهُ:
«فَأَوْفِ بِنَذْرِكَ». [انظر: ٤٧٠٥]

Comments: [Its isnad is saheeh, al-Bukhari (2042) and Muslim (1656)]

256. It was narrated that Subayy bin Ma'bad al-Taghlibi said: I had recently converted from Christianity and I wanted to go for *jihad* or for *Hajj*. I went to a man of my people whose name was Hudaim, and asked him, and he told me to do *Hajj*. So I did *qiran* (*Hajj* and '*Umrah* together).

Comments: [Its isnad is saheeh]

257. It was narrated that 'Umar said: The prayer when travelling is two *rak'ahs*, the prayer of [*Eid*] *ul-Adha* is two *rak'ahs*, the prayer of [*Eid*] *ul-Fitr* is two *rak'ahs* and the prayer of *Jumu'ah* is two *rak'ahs*, complete not shortened, as stated by Muhammad (ﷺ). Sufyan said: On one occasion Zubaid said: I think he was narrating it from 'Umar. 'Abdur-Rahman said: Without a doubt. Yazeed - i.e., bin Haroon bin Abi Laila - said: I heard 'Umar (رضي الله عنه).

Comments: [A saheeh hadeeth]

تخریج: [سناده صحيح، خ: (٢٠٤٢) م: (١٦٥٦)].

- ٢٥٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفيَّانُ عَنْ مُنْصُورٍ، عَنْ أَبِي وَإِيلِي عَنْ ضَيْفِي بْنِ مَعْبُودِ التَّغْلِيَّيِّ قَالَ: كُنْتُ حَدِيثَ عَهْدِ بَيْضَارِيَّةَ، فَأَرْدَثُتُ الْجَهَادَ أَوِ الْحَجَّ، فَأَتَيْتُ رَجُلًا مِنْ قَوْمِي يُقَالُ لَهُ: هَذِئُنِي، فَسَأَكُونُ فَآمِرَنِي بِالْحَجَّ، فَقَرَأْتُ بَيْنَ الْحَجَّ وَالْعُمَرَةِ... فَلَذِكْرَهُ». [راجع: ٨٣]

تخریج: [سناده صحيح]

- ٢٥٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفيَّانُ وَعَبْدُ الرَّحْمَنِ عَنْ سُفيَّانَ، عَنْ زُبَيدَ الْأَيَامِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عُمَرَ هَشَّهَ قَالَ: صَلَاةُ الشَّفَرِ رَكْعَانٌ وَصَلَاةُ الْأَضْحَى رَكْعَانٌ وَصَلَاةُ الْفِطْرِ رَكْعَانٌ وَصَلَاةُ الْجُمُعَةِ رَكْعَانٌ تَمَامٌ غَيْرُ قَصْرٍ عَلَى لِسَانِ مُحَمَّدٍ هَشَّهَ.

قَالَ سُفيَّانُ: وَقَالَ زُبَيدٌ مَرْءَةً: أَرَاهُ عَنْ عُمَرَ هَشَّهَ.

قَالَ عَبْدُ الرَّحْمَنِ: عَلَى غَيْرِ وَجْهِ الشَّكِّ.

وَقَالَ يَرِيدُ - يَعْنِي أَبْنَ هَارُونَ - : أَبْنَ أَبِي لَيْلَى قَالَ: سَمِعْتُ عُمَرَ هَشَّهَ.

تخریج: حديث صحيح، روایة عبد الرحمن بن أبي ليلى عن عمر مرسلاً، لكنه بين الواسطة بينهما عند غير الإمام أحمد، وهو كعب بن عجرة، فصح الإسناد بذكر كعب.

258. It was narrated from Zaid bin Aslam from his father from 'Umar (رضي الله عنه)، that he found a horse that he had given to someone (for *jihad*) for the sake of Allah being offered for sale in the marketplace, and he wanted to buy it. He asked the Prophet (ﷺ) [about that] and he

- ٢٥٨ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هَشَّامُ بْنُ شَعْبَدٍ عَنْ زَيْدٍ أَبْنَ أَشْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ هَشَّهَ: أَللَّهُ وَجَدَ فَرَسًا كَانَ حَمَلَ عَلَيْهَا فِي سَبِيلِ اللَّهِ ثُبَّاعُ فِي السُّوقِ، فَأَرَادَ أَنْ يَشْرَبَهَا، فَسَأَلَ النَّبِيَّ بِيَثَّةَ، فَنَهَاهُ وَقَالَ: «لَا تَمُوذِّنْ فِي صَدَقَتِكَ». [راجع: ١٦٦]

told him not to do that and said: "Do not take back your charity."

Comments: [A *Saheeh hadith* and its *isnad* is *hasan*, al-Bukhari (1490) and Muslim (1620)]

259. It was narrated that Qais said: I saw 'Umar (رضي الله عنه) with a leafless palm branch in his hand, and he was telling the people sit to down, saying: Listen to the words of the successor of the Messenger of Allah (رسول الله). A freed slave of Abu Bakr (رضي الله عنه), whose name was Shadeed, brought the document and read it to the people. He said: Abu Bakr (رضي الله عنه) says: Listen to and obey what is in this document, for by Allah I am very sincere towards you. Qais said: And I saw 'Umar (رضي الله عنه) after that on the minbar.

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

260. It was narrated that 'Imran as-Sulami said: I asked Ibn 'Abbas (رضي الله عنهما) about *nabeedi*, and he said: The Messenger of Allah (رسول الله) forbade *nabeedi* made in earthenware jars and gourds. Then I met Ibn 'Umar and asked him, and he told me - I think it was from 'Umar (رضي الله عنه) - that the Prophet (رسول الله) forbade *nabeedi* made in earthenware jars and gourds. Sufyan was not sure. Then I met Ibn az-Zubair and asked him, and he said: The Messenger of Allah (رسول الله) forbade *nabeedi* made in earthenware jars and gourds.

Comments: [A *saheeh hadith*]

261. It was narrated from 'Ubaid bin Adam, Abu Maryam and Abu Shu'aib that 'Umar bin al-Khattab

نَخْرِيج: حَدِيث صَحِيف، وَإِسْنَاده حَسَنٌ.
خ: (١٤٩٠) م: (١٦٢٠).

٢٥٩- حَدَّثَنَا وَكِبْرُّ عَنْ أَبِي حَمَالِدِ، عَنْ قَيْسٍ فَالْيَهُوَ رَأَيْتُ عُمَرَ هُنْدِيَ وَبِنْدِيَ عَسِيبَ تَخْلِي، وَهُنْرُ يُخْلِي النَّاسَ يَقُولُ: اشْمَعُوا لِقَوْلِ خَلِيقَةِ رَسُولِ اللَّهِ هُنْدِيَ، فَجَاءَ مُؤْمِنٌ لِأَبِي بَكْرٍ هُنْدِيَ - يَقُولُ لَهُ شَدِيدٌ - يَصْحِيفَهُ فَقَرَأَهَا عَلَى النَّاسِ، فَقَالَ: يَقُولُ أَبُو بَكْرٍ هُنْدِيَ: اشْمَعُوا وَأَطِيعُوا لِمَنْ فِي هَذِهِ الْمُجِيقَةِ، فَوَاللَّهِ مَا أَوْتُكُمْ، قَالَ قَيْسٌ: فَرَأَيْتُ عُمَرَ هُنْدِيَ بَعْدَ ذَلِكَ عَلَى الْمُبَشِّرِ.

نَخْرِيج: إِسْنَاده صَحِيف.

٢٦٠- حَدَّثَنَا مُؤْمِنٌ: حَدَّثَنَا سُفِيَانُ عَنْ (٣٨/١) سَلَمَةَ، عَنْ عُمَرَ الْمُلَمِّيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ فَقَالَ: نَهَى رَسُولُ اللَّهِ هُنْدِيَ عَنِ النَّبِيِّ الْجَرِّ وَالدُّبَابِ، فَلَقِيَتْ ابْنَ عُمَرَ فَسَأَلَهُ فَأَخْبَرَهُ فِيمَا أَطْلَنَ عَنْ عُمَرَ هُنْدِيَ: أَنَّ النَّبِيِّ هُنْدِيَ نَهَى عَنِ النَّبِيِّ الْجَرِّ وَالدُّبَابِ - شَكَ سُفِيَانَ - قَالَ: فَلَقِيَتْ ابْنَ الرَّبِيعِ، فَسَأَلَهُ قَالَ: نَهَى رَسُولُ اللَّهِ هُنْدِيَ عَنِ النَّبِيِّ الْجَرِّ وَالدُّبَابِ، [راجع: ١٨٥]

نَخْرِيج: حَدِيث صَحِيف، مُؤْمِنٌ وَإِنْ كَانَ سَيِّ، الْحَفْظُ - قَدْ تَوَبَ.

٢٦١- حَدَّثَنَا أَنْسُوْدُ بْنُ غَامِرٍ: حَدَّثَنَا حَمَادٌ بْنُ سَلَمَةَ عَنْ أَبِي سَيَّانِ، عَنْ عَيْنِدِ بْنِ آدَمَ

(٤٥) was in al-Jabiyah and he mentioned the conquest of Baitul-Maqdis (Jerusalem). Then Abu Salamah said: Abu Sinan told me, from 'Ubaid bin Adam that he said: I heard 'Umar bin al-Khattab (٤٦) say to Ka'b: Where do you think I should pray? He said: If you listen to me, you will pray behind the rock and all of al-Quds (Jerusalem) will be in front of you. 'Umar (٤٧) said: You are suggesting something similar to the Jewish way; rather I shall pray where the Messenger of Allah (ﷺ) prayed. He went forward to the *qiblah* and prayed, then he came and spread his upper garment and swept the place, collecting garbage in his upper garment, and the people swept it too.

Comments: [Its isnad is *da'eef* because of the weakness of Abu Sinan]

262. It was narrated that 'Umar (٤٨) said: I asked the Messenger of Allah (ﷺ) about *kalalah* and he said: "The verse that was revealed in summer is sufficient for you." He said: Had I asked the Messenger of Allah (ﷺ) about it, that would have been dearer to me than having red camels.

Comments: [*Saheeh* because of corroborating evidence]

263. It was narrated from 'Umar (٤٩) that he went to the Prophet (ﷺ) and said: Sometimes I become *junub*. He told him to wash his

وأبى مريم وأبى شعيب: أنَّ عُمَرَ بْنَ الخطَّابِ هُوَ كَانَ يَالْجَائِيَة... فَذَكَرَ فَتَحَ بَيْتَ الْمَقْدِسِ. قَالَ: نَقَالَ أَبُو سَلَمَةَ: فَعَدَّنِي أَبُو سَيَّانُ عَنْ عَبْيَدِ بْنِ آدَمَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الخطَّابِ هُوَ يَقُولُ لِكَفِيفٍ: أَيْنَ تُرِيَ أَنْ أَصْلِي؟ قَالَ: إِنْ أَخْذَتْ عَنِي صَلَيْتَ خَلْفَ الصَّخْرَةِ، فَكَانَتِ الْقُدْسُ كُلُّهَا بَيْنَ يَدَيْكَ، فَقَالَ عُمَرُ هُوَ: شَاهِيْتُ الْيَهُودِيَّةَ، لَا، وَلَكِنْ أَصْلِي حَيْثُ صَلَى رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَدِمَ إِلَى الْقِبْلَةِ، فَصَلَّى، ثُمَّ جَاءَ فَبَسَطَ رِدَاءَهُ فَكَسَرَ الْكُنْسَةَ فِي رِدَائِهِ، وَكَسَرَ الثَّانِ.

تخریج: إسناده ضعیف لضعف أبي سنان وهو عیسی بن سنان الحنفی.

٢٦٢ - حَدَّثَنَا أَبُو لُعْبٍ: حَدَّثَنَا مَالِكٌ - يَعْنِي أَبْنَى مَغْوِلٍ - قَالَ: سَمِعْتُ الْقَضِيلَ بْنَ عَفْرَوْعَ عَنْ إِبْرَاهِيمَ، عَنْ عُمَرَ هُوَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْكَلَالَةِ قَالَ: تَكْفِيكَ آتَيْتَ الصَّيْفَ» قَالَ: لَأَنْ أَمُورُنَا سَأَلْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ عَنْهَا أَحْبَثَ إِلَيَّ مِنْ أَنْ يَكُونَ لِي حُمْرَةً الثَّمَمِ. [راجع: ١٨٦]

تخریج: صحيح لغيره، وهذا سند رجاله ثقات (لا أن إبراهيم - التخعي - لم يدرك عمر). م: ٥٦٧

٢٦٣ - حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْيَدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْيَدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنَى عُمَرَ، عَنْ عُمَرَ هُوَ: أَلَّا أَتَى الْبَيْ

private parts and do *wudoo'* as for prayer (i.e., then go to sleep, and do *ghusl* before Fajr).

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

فَقَالَ: إِنَّهُ تُصِيبُنِي الْجَنَابَةُ، فَأَمْرَهُ أَنْ
يغْسِلَ ذَكْرَهُ، وَيَتَوَضَّأْ وَضْوَءُهُ لِلصَّلَاةِ.

[راجع: ٩٤]

تخریج: إسناده صحيح.

264. It was narrated that Qaza'ah said: I said to Ibn 'Umar: Is the deceased tormented because of the weeping of this living one? He said: 'Umar narrated to me from the Messenger of Allah (ﷺ), and I did not lie when narrating from 'Umar, and 'Umar did not lie when narrating from the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

265. It was narrated that 'Umar bin al-Khattab (رضي الله عنه) said: When Abu Bakr and I were with him, the Messenger of Allah (ﷺ) passed by 'Abdullah bin Mas'ood, when he was reciting [in prayer]. He stood and listened to his recitation, then 'Abdullah bowed and prostrated, and the Messenger of Allah (ﷺ) said: "Ask, you will be given; ask, you will be given." Then the Messenger of Allah (ﷺ) went away and said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him learn it from Ibn Umm 'Abd." Then I went at night to 'Abdullah bin Mas'ood to tell him the good news of what the Messenger of Allah (ﷺ) had said, and when I knocked on the door - or he said: when he heard my voice - he said: What brings you

٢٦٤ - حَدَّثَنَا عَمَانُ: حَدَّثَنَا هَمَامٌ عَنْ قَنَادَةَ،
عَنْ فَزْعَةَ قَالَ: قُلْتُ لِابْنِ عُمَرَ: يَعْذِبُ اللَّهُ
هَذَا الْمَيِّتُ يَبْكِيَهُ هَذَا الْحَيُّ؟ فَقَالَ: حَدَّثَنِي
عُمَرُ هُنَّهُ عَنْ رَسُولِ اللَّهِ هُنَّهُ مَا كَذَبْتُ عَلَى
عُمَرَ هُنَّهُ، وَلَا كَذَبَ عُمَرُ هُنَّهُ عَلَى رَسُولِ
اللَّهِ هُنَّهُ. [راجع: ١٨٠]

تخریج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

٢٦٥ - حَدَّثَنَا عَمَانُ: حَدَّثَنَا عَبْدُ الْواحِدِ بْنُ
زَيَادٍ: حَدَّثَنَا الْحَسْنُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا
إِبْرَاهِيمُ عَنْ عَلْقَمَةَ، عَنْ الْقَرْمَعَ، عَنْ قَيْسِ أَوْ
ابْنِ قَيْسٍ - رَجُلٌ مِنْ جُفُونِيَّ - عَنْ عُمَرَ بْنِ
الْخَطَّابِ هُنَّهُ قَالَ: مَرَّ رَسُولُ اللَّهِ هُنَّهُ - وَأَنَا
مَعْنَهُ - وَأَبْوَ بَكْرٍ عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
وَهُنْ يَشْرَأُ، فَقَامَ فَتَسْمَعَ قِرَاءَتَهُ، ثُمَّ رَأَعَ عَبْدُ
اللَّهِ، وَسَجَدَ، قَالَ: فَقَالَ رَسُولُ اللَّهِ هُنَّهُ:
«سَلْ نُطْهَةَ، سَلْ نُطْهَةَ» قَالَ: ثُمَّ مَضَى
رَسُولُ اللَّهِ هُنَّهُ وَقَالَ: «مَنْ سَرَّهُ أَنْ يَقْرَأَ
الْقُرْآنَ غَصْنًا كَمَا أَثْرَى، فَلَيَقْرَأْهُ مِنْ ابْنِ أَمْ
عَبْدٍ» قَالَ: فَأَذْلَجْتُ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
لِأَبْشِرَهُ بِهَا قَالَ رَسُولُ اللَّهِ هُنَّهُ، قَالَ: فَلَمَّا
ضَرَبْتُ الْبَابَ - أَوْ قَالَ: لَمَّا سَمِعَ صَوْتِي -

here at this time? I said: I have come to tell you the glad tidings of what the Messenger of Allah (ﷺ) said. He said: Abu Bakr beat you to it. I said: If he did that, he is always ahead in doing righteous deeds. We never competed in doing good deeds but Abu Bakr beat us to it.

Comments: [Its isnad is saheeh]

266. It was narrated that Usair bin Jabir said: When the people of Yemen came, 'Umar started asking people in the group, Is there anyone among you from Qaran, until he came to [the tribe of] Qaran and said: Who are you? They said: Qaran. Umar's reins - or Uwais's reins - fell and one of them picked them up and gave them to the other. 'Umar recognized him and said: What is your name? He said: I am Uwais. ['Umar] said: Do you have a mother? [Uwais] said: Yes. ['Umar] said: Did you have any whiteness [leprosy]? He said: Yes, but I prayed to Allah, may He be glorified and exalted, and He took it away, except for an area the size of a dirham near my navel, so that I would remember my Lord. 'Umar (ﷺ) said to him: Pray for forgiveness for me. He said: Rather you should pray for forgiveness for me; you are the Companion of the Messenger of Allah (ﷺ). 'Umar (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "The best of the Tabi'een will be a man called Uwais who has a mother, and he had some

قال: ما جاءتكَ هنالكَ الساعة؟ قُلْتُ: جِئْتُ
لَا شَرِيكَ بِمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
قَالَ: فَذَبَّحْتَ أَبْوَيْ بْنَ كَثِيرٍ.
قُلْتُ: إِنْ يَفْعَلْ فَإِنَّهُ سَبَّاقٌ
بِالْحَيْزَرَاتِ، مَا اشْبَقْنَا خَيْرًا قَطُّ إِلَّا سَبَقْنَا
إِلَيْهَا أَبْوَيْ بْنَ كَثِيرٍ. [راجع: ١٧٥]

تخریج: إسناده صحيح.

٢٦٦ - حَدَّثَنَا عَنَّانٌ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ
عَنْ سَعِيدِ الْجُزَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ
أَسْيَرِ بْنِ حَمَّارِ بْنِ حَمَّارٍ قَالَ: لَئَنَّ أَقْبَلَ أَهْلُ الْبَشَرِ
جَنَّلَ غَمْرًا شَيْئًا بِشَتَّرِي الرَّفَاقِ، فَيَقُولُ: هُلْ
فِيهِمْ أَحَدٌ مِنْ قَرْبَنِ؟ حَتَّى أَتَى عَلَى قَرْبَنِ،
فَقَالَ: مَنْ أَنْتَمْ؟ قَالُوا: قَرْبَنُ، فَوَقَعَ زَمَانٌ
غَمْرًا، أَوْ زِقَامٌ أُوْيَسِيٌّ، فَتَأَوَّلَهُ أَوْ تَأَوِّلُ
ـ أَخْدَعْنَا الْأَخْرَى، فَعَرَفَهُ، فَقَالَ غَمْرٌ: مَا
أَشْفَكْتَ؟ قَالَ: أَنَا أُوْيَسٌ. فَقَالَ: هَلْ لَكَ
وَالدَّةُ؟ قَالَ: نَعَمْ. قَالَ: فَهَلْ كَانَ بِكَ
الْبَيْاضُ شَيْئًا؟ قَالَ: نَعَمْ، فَذَعَوْتُ اللَّهَ عَزَّ
وَجَلَّ فَأَذْعَنَهُ عَنِي إِلَّا مَوْضِعُ الدَّرْهَمِ بِنِ
سُرَيْبِيِّ لِأَذْكُرَ بِهِ زَيْنِي. قَالَ لَهُ غَمْرٌ: هَلْ
أَشْتَغَفَلَنِي. قَالَ: أَنْتَ أَخْنَى أَنْ تَشْتَغِلَنِي،
أَنْتَ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ـ: إِنِّي سَبَقْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ
خَيْرُ النَّابِعِينَ رَجُلٌ يُقَالُ لَهُ: أُوْيَسٌ، وَلَهُ
وَالدَّةُ، وَكَانَ بِهِ بَيْاضٌ فَدَعَاهُ اللَّهُ عَزَّ وَجَلَّ
فَأَذْهَبَهُ عَنِهِ إِلَّا مَوْضِعُ (٣٩/١) الدَّرْهَمِ فِي
سُرَيْبِيِّ» فَأَشْتَغَفَ لَهُ، ثُمَّ دَخَلَ فِي غَمَارِ

whiteness, then he prayed to Allah, may He be glorified and exalted, and He took it away, except for an area the size of a dirham near his navel." So he prayed for forgiveness for him, then he disappeared in a group of people and no one knew where he ended up. Then he (Uwais) came to Koofah. We used to gather in a circle, remembering Allah, and he would sit with us, and when he spoke of Allah, his words would have an impact on us like that of no one else. And he quoted the *hadeeth*...

Comments: [Its *isnad* is *saheeh*, Muslim (2542)]

267. It was narrated from Qais or Ibn Qais, a man from Ju'fi, from 'Umar bin al-Khattab (رضي الله عنه)... and he mentioned a *hadeeth* similar to that of 'Affan.

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

الناس، فلم يذر أين وقع، قال: فقدمه الكوقة قال: وكذا نجتمع في حلقة، فذكر الله، وكان يجلس معنا، فكان إذا ذكر هو وقع خديجه من قلوبنا موقعا لا يقع حديث غيره... فذكر الحديث.

تخریج: إسناده صحيح، م: (٢٥٤٢).

267 - حدثنا عبد الملك بن أبي الشوارب: حدثنا عبد الواحد بن زياد: حدثنا الحسن ابن عبيدة الله عن إبراهيم، عن القراء، عن قيس أو ابن قيس - راحل من جعفري - عن عمر بن الخطاب (رضي الله عنه)، فذكر نحو حديث عفان. [راجع: ١٧٥]

تخریج: إسناده صحيح.

268. It was narrated from Anas that 'Umar bin al-Khattab said, when Hafsa lamented for him: O Hafsa, did you not hear the Messenger of Allah (ﷺ) say: "The one who is lamented for will be tormented"? And Suhaib lamented for him, and 'Umar said: O Suhaib, do you not know that "the one who is lamented for will be tormented"?

268 - حدثنا عفان: حدثنا خماد بن سلمة: حدثنا ثابت، عن أنس: أن عمر بن الخطاب (رضي الله عنه) لما عوّلت عليه حصة، فقال: يا حصة، أما سمعت النبي ﷺ يقول: «المعول عليه يعذب» قال: وعوّل ضهيب، فقال عمر: يا ضهيب، أما علمت أن المعول عليه يعذب.

تخریج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧)

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

269. It was narrated from Umm 'Amr the daughter of 'Abdullah that she heard 'Abdullah bin az-Zubair narrate that he heard 'Umar bin al-Khattab (رضي الله عنه) delivering a *khutbah*. He [Umar] said: The Messenger of Allah (صلوات الله عليه) said: "Whoever wears silk in this world will not wear it in the Hereafter."

Comments: [A *saheeh hadith*]

٢٦٩- حَدَّثَنَا عَفَانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ
حَدَّثَنَا يَزِيدُ الرُّشْكُ عَنْ مُعَاوَةَ، عَنْ أُمِّ عَفْرَوِ
أُبْنَةِ عَلِيِّ اللَّهِ، أَنَّهَا سَمِعَتْ عَبْدَ اللَّهِ بْنَ الرَّبِيعِ
يَحْدُثُ أَنَّ اللَّهَ سَمِعَ عُمَرَ بْنَ الْخَطَّابَ
يَحْكُمُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ
لَيْسَ الْحَرِيرَ فِي الدُّنْيَا، فَلَا يَكُنْهَا فِي
الْآخِرَةِ». [راجع: ١٢٣]

تخریج: حديث صحيح، ألم عمرو ابنة عبد الله روى لها البخاري تعليقاً والنساني.

270. It was narrated that Ibn 'Abbas said: Good men, among whom was 'Umar bin al-Khattab, and the best of them in my view is 'Umar, testified before me that the Messenger of Allah (صلوات الله عليه) said: "There is no prayer after two prayers: after *Fajr* until the sun has risen, and after *'Asr* until the sun has set."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (581) and Muslim (826)]

٢٧٠- حَدَّثَنَا عَفَانُ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا
قَاتَادَةُ: حَدَّثَنَا أَبُو الْعَالِيَّةَ عَنْ أَبْنَى عَبَّاسٍ
حَدَّثَنِي رِجَالٌ مَرْضِيُونَ فِيهِمْ عُمَرُ هـ - وَقَالَ
عَفَانُ مَرَّةً: شَهِدَ عَنِي رِجَالٌ مَرْضِيُونَ
وَأَرَضَاهُمْ عَنِي عُمَرُ هـ - أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا صَلَاةَ بَعْدَ صَلَاتَيْنِ بَعْدَ الصُّبْحِ
حَتَّى نَطْلُعَ الشَّمْسُ، وَبَعْدَ الظَّهَرِ حَتَّى تَغْرِبَ
الشَّمْسُ». [راجع: ١١٠]

تخریج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦).

271. Qatadah narrated a similar report from Abul-'Aliyah from Ibn 'Abbas: Good men testified...

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

٢٧١- حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبْنَى: حَدَّثَنَا قَاتَادَةُ
عَنْ أَبِي الْعَالِيَّةِ، عَنْ أَبْنَى عَبَّاسٍ، يُمْثِلُ هَذَا:
شَهِدَ عَنِي رِجَالٌ مَرْضِيُونَ. [راجع: ١١٠]

تخریج: إسناده صحيح، وانظر ماقبله.

272. It was narrated from Tariq bin Shihab that the Jews said to 'Umar: You recite a verse which, if it had been revealed among us, we would have taken that day as a festival. 'Umar said: I know where it was revealed, on what

٢٧٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفيَانُ
عَنْ قَيْسِيِّ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ:
أَنَّ الْيَهُودَ قَالُوا لِعُمَرَ هـ: إِنَّكُمْ تَقْرَءُونَ آيَةً
لَوْ أُرْزِكْتُ فِيهَا لَأَتَحْكَمُ ذَلِكَ الْيَوْمَ عَيْنًا،

day it was revealed and where the Messenger of Allah (ﷺ) was when it was revealed. It was revealed on the day of 'Arafah, when the Messenger of Allah (ﷺ) was standing in 'Arafah. Sufyan said: I am not sure whether it was a Friday or not, i.e., "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion" [al-Ma'idah 5:3].

Comments: [Its isnad is saheeh, al-Bukhari (4606) and Muslim (3017)]

273. It was narrated that Abu Moosa said: I came to the Messenger of Allah (ﷺ) when he was in al-Batha' and he said: "What did you enter *ihran* for?" I said: I have entered *ihran* for the same as the Prophet (ﷺ) did. He said: "Have you brought a sacrificial animal?" I said: No. He said: "Circumambulate the House and go between as-Safa and al-Marwah, then exit *ihran*." So I circumambulated the House and went between as-Safa and al-Marwah, then I went to a woman of my people and she combed my hair and washed my head. I used to give *fatwas* on that basis during the caliphate of Abu Bakr (رضي الله عنه) and 'Umar. During one season when I was performing *Hajj*, a man came to me and said: You do not know the latest *fatwa* of Ameer al-Mu'mineen concerning the *Hajj*. I said: O people, if we gave a *fatwa*, Ameer al-Mu'mineen is coming to

فَقَالَ: إِنِّي لَا عُلِمْتُ حِينَ أَنْزَلْتُ، وَأَنِّي يَوْمَ
أَنْزَلْتُ، وَأَنِّي رَسُولُ اللَّهِ جِئْنَ أَنْزَلْتُ،
أَنْزَلْتُ يَوْمَ عَرَفةَ وَرَسُولُ اللَّهِ وَاقْتَ
بِعْرَفَةَ - قَالَ شَيْخُانُ: وَأَشْكُ يَوْمَ جُمُعَةَ أَوْ لَا
يَعْلَمُ - يَعْلَمُ الْيَوْمَ أَكْتَلْتُ لَكُمْ وَيَكْتُمْ وَأَنْتُمْ عَلَيْكُمْ
يَعْلَمُ وَرَضِيَتُ لَكُمْ إِنْتَمْ وَيَنْهَا (المائدة: ٢).

[راجع: ١٨٨]

تخریج: [سناده صحيح، خ: (٤٦٠٦) م: (٣٠١٧)]

٢٧٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفيَّانُ
عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَيْبَابٍ،
عَنْ أَبِي مُوسَى قَالَ: قَدِيمٌ عَلَى رَسُولِ اللَّهِ
وَمُؤْمِنٌ بِالْبَطْحَاءِ فَقَالَ: «بِمِ أَمْلَكْتَ؟»
قَلَّتْ: يَاهَلَّلِي كَاهَلَلِي الشَّيْءَ يَكْتُمْ، فَقَالَ:
«هَلْ شَفَتْ مِنْ هَذِهِ؟» قَلَّتْ: لَا، قَالَ:
«طَفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ أَتَيْتَ
فَطَقْتَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ أَتَيْتَ
إِمْرَأَةً مِنْ قَوْمِكَ مَسْطَشَتِي وَغَسَّلَتْ رَأْسِي،
فَكُنْتُ أَفْتَنِي النَّاسُ بِذَلِكَ بِإِمَارَةِ أَبِي بَكْرٍ
وَإِمَارَةِ عُمَرَ بِهِ فَأَتَيْتُ لَقَانِمَ فِي الْمُؤْسِمِ إِذْ
جَاءَنِي رَجُلٌ فَقَالَ: إِنَّكَ لَا تَعْدِي مَا أَخْدَثَ
أَمِيرُ الْمُؤْمِنِينَ فِي شَأنِ الشُّكْرِ فَقَلَّتْ: أَثْبَأَ
النَّاسُ مِنْ كُنَّا أَفْتَنَاهُ فَتَبَأَّهَا أَمِيرُ الْمُؤْمِنِينَ
قَادِمٌ عَلَيْكُمْ فِيهِ فَأَتَمْرَأُوا، فَلَمَّا قَوِيمَ قَلَّتْ: مَا
هَذَا الَّذِي قَدْ أَخْدَثَتْ فِي شَأنِ الشُّكْرِ؟ قَالَ:
إِنْ تَأْخُذْ بِكِتابِ اللَّهِ تَعَالَى، فَإِنَّ اللَّهَ تَعَالَى

you, so follow him in performing Hajj. When he came I said: What is this thing that you have introduced to the rituals [of Hajj]? He said: We see in the Book of Allah that Allah, may He be exalted, says: "And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the *Hajj* and *'Umrah* (i.e. the pilgrimage to Makkah) for Allah" [al-Baqarah 2:196], and if we follow the *Sunnah* of our Prophet, he did not exit *ihram* until he offered the sacrifice.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1559) and Muslim (1221)]

274. It was narrated that Suwaid bin Ghafalah said: I saw 'Umar kiss the [Black] Stone and say: I know that you are a stone and cannot cause harm or bring benefit, but I saw Abul-Qasim (ﷺ) show respect to you.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1271)]

275. It was narrated that 'Amr bin Maimoon said: 'Umar (رضي الله عنه) said [and 'Abdur-Razzaq said: I heard 'Umar (رضي الله عنه)]: The *mushrikeen* used not to depart from Jam' until the sun had risen on (the mountain of) Thabeer ['Abdur-Razzaq said:], and they used to say, Shine, Thabeer, so that we may leave quickly. So the Prophet (ﷺ) differed from them and departed before the sun rose.

قال: «وَلَمْ يَأْتُوا لِحْجَةَ وَالْمَهْرَةَ فَوْءِ» (القراءة: ١٩٦)
وَإِذَا نَأْخُذُ إِسْنَادَ تَبَيَّنَتْ لَنَا بَعْدَهُ، فَإِنَّهُ لَمْ يَجِدْ حَثَّ
نَحْرَ الْأَنْهَى.

تخریج: إسناده صحيح، خ: (١٥٥٩) م: (١٢٢١).

٢٧٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَغْلَى، عَنْ سُوَيْدِ بْنِ غَنَّمَةَ قَالَ: رَأَيْتُ عُمَرَ هُنْدِيَ يَقْبَلُ الْحَجَرَ وَيَقُولُ: إِنِّي لَا أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ وَلَكِنِّي رَأَيْتُ أَبَا الْمَاتِسِ يَكْتُبُ حَقِيقَةً. [انظر: ٣٨٢]

تخریج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧١).

٢٧٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ وَعَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِيهِ إِشْحَانِي، عَنْ عَبْرُو بْنِ مَتْمُونَ قَالَ: قَالَ عُمَرُ هُنْدِيَ - قَالَ عَبْدُ الرَّزَاقِ سَمِعْتُ عُمَرَ هُنْدِيَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يَفْضُلُونَ مِنْ جَمِيعِ حَتَّى تُنْزَقِ الشَّمْسُ عَلَى ثَبِيرٍ - قَالَ عَبْدُ الرَّزَاقِ: وَكَانُوا يَقُولُونَ أَشْرَقَ ثَبِيرٍ كَيْمَا نُغْبِرُ - يَعْنِي فَعَالَهُمْ الْثَّبِيرُ فَنَدَعَ (٤٠/١) قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [راجع: ٨٤]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1684)]

276. It was narrated that Ibn 'Abbas said: 'Umar (رضي الله عنه) said: Allah, may He be exalted, sent Muhammad (صلوات الله عليه وسلم) and sent down the Book to him. Among that which was revealed to him was the verse of stoning. We recited it and understood it. But I fear that with the passage of time, some people will say: We do not find the verse of stoning in the Book of Allah, and as a result an obligation that Allah revealed will be forsaken. Stoning is the due punishment in the Book of Allah for those who commit *zina*, both men and women, if they have been married and if proof is established, or there is a pregnancy or a confession.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

277. 'Umar bin al-Khattab said: I heard Hisham bin Hakeem reciting Sooratul-Furqan in prayer in a manner other than I recited it, and the Messenger of Allah (صلوات الله عليه وسلم) had taught it to me. I caught him by his garment and brought him to the Messenger of Allah (صلوات الله عليه وسلم), and said: O Messenger of Allah, I heard this man reciting Sooratul-Furqan in a manner other than you taught it to me. The Messenger of Allah (صلوات الله عليه وسلم) said: "Recite it." He recited it in the manner in which I had heard him recite, and the Messenger of Allah

تخریج: إسناده صحيح، خ: (١٦٨٤).

٢٧٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا مَالِكٌ عَنِ الزَّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنَى عَبْدِمِيْسِ قَالَ: قَالَ عُمَرُ هَذِهِ: إِنَّ اللَّهَ تَعَالَى يَعْتَقِدُ مُحَمَّدًا وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ فِيمَا أَنْزَلَ اللَّهُ عَلَيْهِ الرَّحْمَمَ، قَرَأْنَا بِهَا، وَعَقْلَنَاهَا وَوَعْنَاهَا، فَأَخْشَى أَنْ يَطْوُلَ بِالْتَّائِسِ عَهْدَهُ، فَقَوْلُوا: إِنَّا لَا نَجِدُ آتَيْهِ الرَّحْمَمَ، فَتَشَرَّكَ فِي رِبْضَةِ أَنْزَلَهَا اللَّهُ، وَإِنَّ الرَّحْمَمَ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَوَّ إِذَا أَخْصَرَ مِنَ الرِّجَالِ وَالنِّسَاءِ إِذَا قَامَتِ الْبَيْتَةَ، أَوْ كَانَ الْحَبْلُ أَوْ الْأَغْرِيفُ. [راجع: (١٥٤)].

تخریج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١).

٢٧٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنِ الزَّهْرِيِّ، عَنْ عُزْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِمِيْسِ، عَنْ عَمَّرِ بْنِ الْخَطَّابِ هَذِهِ: قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي الصَّلَاةِ عَلَى غَيْرِ مَا أَفْرَوْهَا، وَكَانَ رَسُولُ اللَّهِ هَذِهِ أَفْرَأَنِيهَا، فَأَخْدُثُ بِشَوِيهِ، فَذَهَبَتْ بِهِ إِلَى رَسُولِ اللَّهِ هَذِهِ، قَلَّتْ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَفْرَأَنِيهَا. قَالَ: «أَفْرَأْ» قَرَأَ الْتَّرَاءَةَ الَّتِي سَمِعْنَاهَا مِنْهُ، قَالَ: «هَكَذَا أَنْزَلْتَ» ثُمَّ قَالَ

(ﷺ) said: "Thus it was revealed." Then he said to me: "Recite it." So I recited it and he said: "Thus it was revealed. This Qur'an has been revealed in seven modes of recitation, so recite whatever is easy for you."

Comments: [Its isnad is saheeh, al-Bukhari (2419) and Muslim (818)]

278. It was narrated that al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari heard 'Umar (ﷺ) say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furqan... and he mentioned a similar hadeeth.

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

279. It was narrated that 'Abdullah bin as-Sa'di said: 'Umar (ﷺ) said to me: Haven't I been told that you do certain tasks for the state, then when you are given payment you do not accept it? He said: Yes. He said: Why do you do that? He said: I am well off and I have slaves and horses; I want my work to be a charity to the Muslims. He said: Do not do that, for I used to do what you are doing, and the Messenger of Allah (ﷺ) would give me payment, and I would say: Give it someone who is more in need of it than me. And he said: Whatever of this wealth comes to you when you are not hoping for it or asking for it, take

لبي: «اقرأ لفراً لفراً، فقال: هكذا أنيت، إن هذا القرآن أنيل على سبعة آخر فما قرءوا ما تيسر». [راجع: ١٥٨]

تخریج: إسناده صحيح، خ: (٢٤١٩) م: (٨١٨).

- ٢٧٨ - حدثنا عبد الرزاق: أخبرنا مغمر عن الزهرى، عن عروة، عن المسور بن مخرمة وعبد الرحمن بن عبد القارى: أنهما سمعا عمر رضي الله عنه يقول: مررت ب Hickam بن حكيم بن جرام يقرأ سورة الفرقان... فذكر معناه.

[راجع: ١٥٨]

تخریج: إسناده صحيح كسابقه.

- ٢٧٩ - حدثنا عبد الرحمن: حدثنا عبد الله ابن المبارك عن مغمر، عن الزهرى، عن السائب بن زيد، عن عبد الله بن السعدي قال: قال لي عمر رضي الله عنه: ألم أحدثك أنك تلي من أعمال الناس أغفالا، فإذا أعطيت العمال لمن تقبلها؟ قال: نعم. قال: فما شرطت إلى ذلك؟ قال: أنا غنى، لي أبىد ولبي أغراض، أريد أن يكون عملي صدقة على المسلمين. قال: لا شغل، فإني كنت أفعل مثل الذي تفعل، كان رسول الله ﷺ يعطيني العطاء فأقول: أعطيه من هنأ أفقر إليه مني. فقال: «خذله، فلما أذن نعمة، وإنما أذ ضيق به، وما أتاكم الله من هذا المال،

it, otherwise do not hanker after it."

Comments: [Its isnad is saheeh, al-Bukhari (7163) and Muslim (1045)]

280. It was narrated that as-Sa'ib bin Yazeed said: 'Umar met 'Abdullah bin as-Sa'di... and he mentioned a similar report, but he said: "Give it in charity," and he said: "Do not hanker after it."

Comments: [Its isnad is saheeh]

281. It was narrated that 'Umar bin al-Khattab (رضي الله عنه) said: I gave a horse for the sake of Allah, but its owner neglected it. I thought that he would sell it for a cheap price, but I said to myself, not until I ask the Messenger of Allah (رسول الله) about that. He said: "Do not buy it even if he gives it to you for a dirham, for the one who takes back his charity is like the dog that goes back to its vomit."

Comments: [Its isnad is saheeh, al-Bukhari (1490) and Muslim (1620)]

282. It was narrated that Abu 'Ubaid, the freed slave of Ibn Azhar, said: I attended Eid with 'Umar bin al-Khattab (رضي الله عنه). He came and prayed, then he stood and addressed the people saying: These are two days when the Messenger of Allah (رسول الله) forbade fasting, the day when you break your fast and the other day, when you eat from your sacrifices.

وَأَنْتَ عَيْرُ مُشْرِفٍ لَهُ وَلَا سَائِلٌ فَحَدَّدْنَا

وَمَالًا، فَلَا تُتَبَعِّهُ نَفْسَكَ». [راجع: ١٠٠]

تخریج: إسناده صحيح، خ: (٧٦٣) م: (١٤٤٥).

-٢٨٠- حَدَّدْنَا عَبْدُ الرَّزَاقِ: حَدَّدْنَا مَعْنَى عَنِ الْغَمْرِيِّ، عَنِ الشَّافِعِيِّ بْنِ زَيْدٍ قَالَ: أَقْرَئِي عَمْرَ
عَبْدَ اللَّهِ بْنِ السَّعْدِيِّ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: «تَصَدَّقَ بِهِ، وَلَا تُتَبَعِّهُ نَفْسَكَ». [راجع: ١٠٠]

تخریج: إسناده صحيح كابقه.

-٢٨١- حَدَّدْنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ زَيْدِ
ابْنِ أَشْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الخطَّابِ هـ
قَالَ: حَمَلْتُ عَلَى فَرْسٍ فِي سَبِيلِ اللَّهِ، فَأَضَاعَهُ
صَاحِبُهُ، فَأَرَدْتُ أَنْ أَبْتَاغَهُ وَظَنَّتُ أَنَّهُ يَأْتِي
بِرُّخَصٍ، فَلَمَّا كَانَ: حَتَّى أَشَأَنَّ رَسُولَ اللَّهِ ﷺ،
قَالَ: «لَا تَتَبَعِّهُ، وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ الَّذِي
يَتَعُودُ فِي صَدَقَيْهِ كَالْكَلْبِ يَتَوَدُّ فِي قَنْيَةِ».

[راجع: ١٦٦]

تخریج: إسناده صحيح، خ: (١٤٩٠) م: (١٦٢٠)

-٢٨٢- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ، عَنِ
ابْنِ شَيْبَابٍ، عَنْ أَبِيهِ عَبْيَدِ مَوْلَى ابْنِ أَزْمَرِ أَنَّهُ
قَالَ: شَهِدْنَا الْجَيْدَ مَعَ عُمَرَ بْنِ الخطَّابِ هـ،
فَجَاءَ نَصْلَى، ثُمَّ أَنْصَرَهُ، فَعَطَّلَ النَّاسَ،
قَالَ: إِنَّ هَذَيْنِ يَوْمَيْنِ تَهْنَئُ رَسُولُ اللَّهِ ﷺ عَنْ
صِيَامِهِمَا: يَوْمُ فَطْرِكُمْ مِنْ صِيَامِكُمْ، وَالآخَرُ
يَوْمُ تَأْكُلُونَ فِيهِ مِنْ شُكْرِكُمْ. [راجع: ١٦٣]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1990) and Muslim (1137)]

283. It was narrated that Salim bin 'Abdullah said: 'Umar was a man of protective jealousy, and when he went out to pray, 'Atikah bint Zaid would follow him, although he did not like her going out, but he did not like to stop her. He used to narrate that the Messenger of Allah (ﷺ) said: "If your womenfolk ask you for permission to pray [in the mosque], do not prevent them."

Comments: [A *saheeh hadeehi*]

284. It was narrated that 'Umar said: Were it not for the coming generations of the Muslims, I would not have conquered any town but I would have divided it as the Messenger of Allah (ﷺ) divided Khaibar.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2334)]

285. It was narrated that Abul-'Ajfa' as-Sulami said: I heard 'Umar say: Do not make women's dowries expensive, do not make women's dowries expensive, for had this been a sign of honour in this world or piety before Allah, the first one of you to do it would have been the Prophet (ﷺ). The Messenger of Allah (ﷺ) did not give any of his wives, and none of his daughters were given, any more than twelve *Ooqiyahs* [as a

تخریج: إسناده صحيح، خ: (١٩٩٠) م: (١١٣٧)

٢٨٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يَحْيَىٰ
ابْنِ أَبِي إِشْحَاقَ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ
قَالَ: كَانَ عُمَرُ رَجُلًا غَيْرًا، فَكَانَ إِذَا خَرَجَ
إِلَى الصَّلَاةِ اتَّبَعَهُ عَابِرَةً ابْنَةً زَيْدٍ، فَكَانَ
يَكْرَهُ خُرُوجَهَا، وَيَكْرَهُ مَنْهَا، وَكَانَ يُحَدِّثُ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا أَسْتَأْذِنْتُكُمْ
يَسْأُلُوكُمْ إِلَى الصَّلَاةِ فَلَا تَمْنَعُوهُنَّ.

تخریج: حديث صحيح، سالم بن عبد الله
ابن عمر لم يدرك جده، وفي الباب عن ابن
عمر عند البخاري: (٨١٥) ومسلم: (٤٤٢).

٢٨٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ زَيْدٍ
ابْنِ أَشْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ هـ قَالَ: لَوْلَا
آخِرُ الْمُسْلِمِينَ مَا فُيَحِّثُ فَرِيَةً إِلَّا قَسَمْتُهَا كَمَا
قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرَهُ.
[٢١٣] [راجع: (٢٢٢٤)].

تخریج: إسناده صحيح، خ: (٢٢٢٤).

٢٨٥ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا سَلَمَةُ بْنُ
عَلْقَمَةَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: نُبَشِّرُ عَنْ
أَبِي الْمَفْعَوِيِّ السُّلَيْمَى قَالَ: سَمِعْتُ عُمَرَ هـ
يَقُولُ: أَلَا لَا تَنْهُوا صُدُقَ النِّسَاءِ، فَإِنَّهَا لَوْ كَانَتْ
مَكْرُمَةً فِي الدُّنْيَا، أَوْ تَعْزَى عِنْدَ اللَّهِ، كَانَ
أَوْلَأَكُمْ بِهَا الْبَيْعَ هـ، تَأْصِلُقَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ امْرَأَةً مِنْ نِسَائِهِ، وَلَا أَضِيقَتْ امْرَأَةً مِنْ

dowry]. And a man will go to great trouble in order to offer a high dowry to his wife. - On one occasion he said: A man would pay his wife a high dowry until he feels resentment towards her and says: You cost me everything I own, even the string to tie a waterskin and hang it up. He [the narrator] said: I was a young Arab boy with a non-Arab mother, and I did not know what a "string" was. ['Umar] said: And another thing, you say of one who is killed in your campaigns and dies that So and so was killed as a martyr, and So and so died as a martyr. But perhaps he loaded the back of his mount with gold and silver for the purpose of trading. So do not say that; rather say what the Prophet [or what Muhammad] (ﷺ) said: "Whoever is killed or dies for the sake of Allah will be in Paradise."

Comments: [A saheeh hadeeth]

286. It was narrated that Abu Firas said: 'Umar bin al-Khattab (رضي الله عنه) gave a speech and said: O people, we used to know you when the Prophet (ﷺ) was among us and revelation was coming down to him; Allah would tell us about you. But now the Prophet (ﷺ) has passed away and revelation has ceased, and now the way to judge you is this: whoever among you shows us good conduct, we will think well of him and love him; whoever among you shows us bad conduct, we will think badly of him and hate him

بناته أكثر من تنتي عشرة أوصية، وإن الرجل ليتسلى بصنفه امرأته - و قال مرأة : وإن الرجل ليغلى بصنفه امرأته - حتى تكون لها عداوة في نفسه، وحتى يقول : كافت إليك علن القرية. قال : وكف عن علاماً عريضاً مولانا لم أذر ما علقت القرية. قال : وأخرى ثقلونها لمن قيل في معاييركم وممات : قيل فلان شهداً، أو مات فلان شهيداً، ولعله أن يكون قد أوفى عجز ذاته أو ذف راجليه ذهباً، أو زرقاً يلتقط الحجارة، لا ثقلوا ذاتهم، ولكن ثقلوا كما قال النبي أو كما قال محسن : من قيل أو مات في سبيل الله، فهو في الجنة». [انظر : ٢٨٧ ، ٣٤٠]

تخرج: حديث صحيح، ظاهر إسناده الانقطاع بين محمد بن سيرين وبين أبي العلاء، لكن قد وصل الإسناد بتصريح ابن سيرين بالسماع من أبي العلاء عند المؤلف برقم: (٣٤٠).

- ٢٨٦ - حدثنا إسحاق: أخبرنا الجريري
شعيبد عن أبي نصرة، عن أبي فراس قال:
خطب عمر بن الخطاب هـ فقال: يا أبناء
الناس، ألا إنما كنا نعيركم إذ بين
ظهر علينا النبي ﷺ، فإذا يئول الموتى، فإذا
يئول الله من أخباركم، ألا وإن النبي ﷺ
قد انطلق، وقد انقطع الموتى، وإنما نعرفكم
بما تقول لكم، من أظهر منكم خيراً طلاقاً به
خيراً وأختبرناه عليه، ومن أظهر لنا شراً طلاقاً
به شراً وأبغضناه عليه، سراً بركتم وبغي

for that, and whatever is in your hearts is between you and your Lord. There was a time when I used to think that whoever learned the Qur'an, seeking thereby Allah and (the reward that) is with Him, would be rewarded in the Hereafter, but some men learned Qur'an seeking that which is with people. So seek Allah by learning Qur'an and by your good deeds. By Allah, I do not send my workers to strike you or seize your wealth; rather I send them to you to teach you your religion and *Sunnah*; whoever has done to him something other than that, let him refer it to me, for by the One in Whose hand is my soul, I shall surely grant him retaliation. 'Amr bin al-'As stood up and said: O Ameer al-Mu'mineen, do you think if one of the Muslims was in charge of some people and he disciplined one of them, would you allow that one to settle the score with him? He said: Yes, by the One in Whose hand is the soul of 'Umar, I would most certainly allow him to settle the score with him. I saw the Messenger of Allah ﷺ do that with regard to himself. But do not strike the Muslims and thus humiliate them, and do not keep them away from their wives on campaign for too long and thus expose them to temptation. Do not withhold from them their due rights and cause them to rebel; and do not make them camp in an area with a lot of trees, because that will cause them to be scattered.

Comments: [Its *isnad* is *da'eef* because Abu Firas is unknown]

ربّكُمْ، أَلَا إِنَّهُ قَدْ أَنِّي عَلَيْ حِسْنٍ وَأَنِّي أَخْبِثُ
أَنَّ مَنْ قَرَأَ الْقُرْآنَ بُرِيدَ اللَّهُ وَمَا عِنْدَهُ، فَقَدْ
خُجِّلَ إِنِّي بِأَخْرَوْهُ أَلَا إِنَّ رِجَالًا قَدْ قَرَءُوهُ
بُرِيدُونَ بِهِ مَا عِنْدَ النَّاسِ، فَأَرِيدُوا اللَّهُ
بِقَرَاءَتِكُمْ، وَأَرِيدُوهُ بِأَعْمَالِكُمْ، أَلَا إِنِّي وَاللَّهُ
مَا أُرْسِلَ عَنِّي إِلَيْكُمْ لِتُضْرِبُوا أَئْشَارَكُمْ،
وَلَا لِتَأْخُذُوا أَمْوَالَكُمْ، وَلَكُنْ أُرْسِلُهُمْ إِلَيْكُمْ
لِيَعْلَمُوْكُمْ دِينَكُمْ وَسُنْنَكُمْ، فَمَنْ فَعَلَ بِهِ شَيْءٌ
سُوَى ذَلِكَ فَلَيَرْفَعَهُ إِنِّي، فَرَأَيْتَ نَفْسِي يَبْدُو
إِذَا لَأْفَصَّهُ مِنْهُ، فَوَرَبَ عَمْرُو بْنُ الْعَاصِ،
فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَوْرَأْتَ إِنْ كَانَ
رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى رَعِيَّةٍ، فَأَدَبَ بِعَضَّ
رَعِيَّةٍ، أَيْنَكَ لِمُفْتَصِّهِ مِنْهُ، قَالَ: إِنِّي وَاللَّهُ
لَئِنْ عَمَرَ يَبْدُو، إِذَا لَأْفَصَّهُ مِنْهُ، أَلَا لَا
أَفَصَّهُ مِنْهُ، وَقَدْ رَأَيْتَ رَسُولَ اللَّهِ يَقْصُّ
مِنْ نَفْسِهِ؟ أَلَا لَا تَضْرِبُوا الْمُسْلِمِينَ
فَتَنْلُوْهُمْ، وَلَا تُجْمَرُوهُمْ فَتَفْتَنُوهُمْ، وَلَا
تَسْعُوهُمْ خُوْفَهُمْ فَتَكْرُوهُمْ، وَلَا تُنْتَلُوْهُمْ
الْغَيْاضَ فَتَضْيَعُوهُمْ.

تَحْرِيْج: إِسْنَادٌ ضَعِيفٌ لِجَهَالَةِ أَبِي فَرَاسِ
وَهُوَ النَّبِيُّ. وَالشَّطَرُ الْأَوَّلُ مِنَ الْحَدِيثِ فِي
الْبَخَارِيِّ: (٢٦٤١) مُخَصَّراً.

287. It was narrated that 'Abul-'Ajfa' as-Sulami said: I heard 'Umar say: Do not make women's dowries expensive,... and he mentioned the same *hadeeth*.

Comments: [A *saheeh hadeeth*. It is a repeat of no. 285]

٢٨٧ - حَدَّثَنَا إِسْمَاعِيلُ مَرْءَةُ أُخْرَىٰ : أَخْبَرَنَا سَلْمَةُ بْنُ عَلْقَمَةَ عَنْ مُحَمَّدٍ بْنِ سَبِيرِينَ قَالَ : بَعْثَتْ عَنْ أَبِي الْعَجَفَاءِ قَالَ : سَيَغْتَعَلُ عُمَرُ هُنْ يَقُولُ : أَلَا لَا تُنْهِلُوا صُدُقَ النِّسَاءِ .. فَذَكَرَ الْحَدِيثَ . [راجع : ٢٨٥] قَالَ إِسْمَاعِيلُ : وَذَكَرَ أَئُوبَ وَهَشَامَ وَابْنَ عَزِيزٍ عَنْ مُحَمَّدٍ ، عَنْ أَبِي الْعَجَفَاءِ ، عَنْ عُمَرَ هُنْ تَحْوَى مِنْ حَدِيثِ سَلْمَةَ ، إِلَّا أَنَّهُمْ قَالُوا : لَمْ يَقُلْ مُحَمَّدٌ : بَعْثَتْ عَنْ أَبِي الْعَجَفَاءِ .

تخریج: حديث صحيح، وهو مكرر: (٢٨٥).

288. It was narrated that 'Abdullah bin Abi Mulaikah said: I was sitting beside Ibn 'Umar, and we were waiting for the funeral of Umm Aban bint 'Uthman bin 'Affan. 'Amr bin 'Uthman was also present. Ibn 'Abbas came, led by a guide, who told him where Ibn 'Umar was. He came and sat beside me, so I was between them, and we heard a voice from inside the house. Ibn 'Umar said: I heard the Messenger of Allah (ﷺ) say: "The deceased is tormented because of the crying of his family." He said: And 'Abdullah understood it as general in meaning. Ibn 'Abbas said: We were with Ameer al-Mu'mineen 'Umar until we came to some arid land, where we found a man who had halted in the shade of a tree. He said to me: Go and find out for me who that man is. I went and found that it was Suhaib. I came back to

٢٨٨ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنَا أَئُوبُ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ : كُنْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ ، وَأَنْحَى نَتَطِيلُ جَنَازَةً أُمَّ أَبِانَ ابْنَةَ عُمَّانَ بْنِ عَفَانَ ، وَعِنْدَهُ عُمَرُ بْنُ عُمَّانَ ، فَجَاءَ أَبْنُ عَبَّاسٍ يَقُولُهُ قَائِدًا ، قَالَ : فَأَرَاهُ أَخْبَرَهُ يَسْكَانُ أَبْنَ عُمَرَ ، فَجَاءَ حَتَّىٰ جَلَسَ إِلَى جَنَبِي وَكُنْتُ بِيَمِنِهِ ، فَإِذَا صَوَّتْ مِنَ الدَّارِ ، قَالَ أَبْنُ عُمَرَ : سَيَغْتَعَلُ رَسُولُ اللَّهِ يَقُولُ : إِنَّ الْمَتَّ مُعَذَّبٌ بِيَكَاهِ أَهْلِهِ عَلَيْهِ فَأَرْسَلَهُ عَبْدُ اللَّهِ مُرْسَلًا ، قَالَ أَبْنُ عَبَّاسٍ : كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ هُنْ ، حَتَّىٰ إِذَا كُنْتُ بِالْبَيْدَاءِ إِذَا هُوَ يَرْجِلُ نَازِلًا فِي طَلْ شَجَرَةَ ، قَالَ لِي : انْطَلِقْ فَاقْلُمْ مَنْ ذَلِكَ . فَانْطَلَقْتُ فَإِذَا هُوَ صَهِيبٌ ، فَرَجَعْتُ إِلَيْهِ ، قَلَّتْ : إِنَّكَ أَمْرَنِي أَنْ أَغْلَمَ لَكَ مَنْ ذَلِكَ ، وَإِنَّهُ صَهِيبٌ . قَالَ : مُرْوَهُ فَلَيُلْعَنْ بِنَا . قَلَّتْ :

him and said: You told me to find out for you who that man is; it is Suhaib. He said: Tell him to join us. I said: He has his family with him. He said: Even if he has his family with him [and perhaps Ayyoob said on one occasion: Tell him to join us]. When we came to Madinah, it was not long before Ameer al-Mu'mineen [Umar] was attacked. Suhaib came, saying: O my brother, O my friend! 'Umar said: Do you not know, or have you not heard, that the Messenger of Allah (ﷺ) said: "The deceased is tormented because of some of his family's crying." 'Abdullah understood it as general in meaning, but 'Umar said: some of [their] weeping. I went to 'Aishah, and I told her what Ibn 'Umar had said. She said: No, by Allah, the Messenger of Allah (ﷺ) did not say, "The deceased is tormented because of the weeping of anyone." Rather he said: "Allah increases the torment of the *kafir* because of his family's weeping, and that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep; 'And no bearer of burdens shall bear another's burden' [Al-An'am 6:164]." Ayyoob said: Ibn Abu Mulaikah said: al-Qasim bin Muhammad told me: When 'Aishah heard what 'Umar and Ibn 'Umar had said, she said: You are narrating to me from two who are not liars and are not to be suspected of being liars, but one may mishear.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1287) and Muslim (927,928)]

إِنَّ مَعَهُ أَهْلَهُ قَالَ: وَإِنْ كَانَ مَعَهُ أَهْلَهُ -
وَرَبِّمَا قَالَ أَيُّوبُ: مَرْءَةٌ فَتَلَعَّثَ بِنَاهِ - فَلَمَّا
بَلَغْنَا الْمَدِيْنَةَ لَمْ يَلْبِسْ أَبِيرُ الْمُؤْمِنِينَ أَنْ
أَصْبَحَ، فَجَاءَ صَهْبَتْ فَقَالَ: وَآخَاهُ، وَآخَاهُ -
صَاحِبَاهُ - فَقَالَ عُمَرُ: أَلَمْ تَعْلَمْ أَلَمْ تَشْمَعْ - أَنْ
أَنْ قَالَ أَوْ لَمْ تَعْلَمْ، أَوْ لَمْ تَشْمَعْ - أَنْ
رَسُولُ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيْتَ لَيَعْذَبُ
بِعَضٍ بِنَكَاءِ أَهْلِهِ عَلَيْهِ؟ فَأَمَّا عَنْهُ اللَّهِ
فَأَرْسَلَهَا مُرْسَلَةً، وَأَمَّا عُمَرُ فَقَالَ: «يَعْصِي
بِنَكَاءً». فَأَتَيْتُ عَائِشَةَ فَذَكَرْتُ لَهَا قَوْلَ عُمَرَ،
فَقَالَتْ: لَا وَاللَّهِ، مَا قَالَهُ رَسُولُ اللَّهِ ﷺ، أَنَّ
الْمَيْتَ لَيَعْذَبُ بِنَكَاءً (٤٢/١) أَخِيدُ، وَلَكِنْ
رَسُولُ اللَّهِ ﷺ قَالَ: «إِنَّ الْكَافِرَ لَيَرِدُهُ اللَّهُ عَزَّ
وَجَلَّ بِنَكَاءَ أَغْلِيَهُ عَذَابًا» وَإِنَّ اللَّهَ لَهُ أَحْسَنُكَ
وَأَنْتَكَ، «وَلَا يُرِدُ وَارِدَةً وَذَلِكَ الْغَرِيْبُ» (الأنعام:
١٦٤). قَالَ أَيُّوبُ: وَقَالَ ابْنُ أَبِي مُلَيْكَةَ:
خَدَّتِي الْقَاسِمُ قَالَ: لَمَّا بَلَغَ عَائِشَةَ قَوْلَ عُمَرَ
وَابْنَ عُمَرَ قَالَتْ: إِنْكُمْ لَتَحْتَلُونِي عَنْ غَيْرِ
كَافِرَيْنَ وَلَا مُكَذِّبَيْنَ، وَلَكِنَّ الشَّمْعَ يُخْطِي.
[انظر: ٢٩٠]

تخریج: إسناده صحيح، خ: ١٢٨٧
ومابعدها م: (٩٢٨، ٩٢٧).

289. 'Abdullah bin Abi Mulaikah narrated... and he mentioned a *hadeeth* similar to that of Ayyoob, except that he said: Ibn 'Umar said to 'Amr bin 'Uthman, when he was facing him: Why don't you tell them not to weep? For the Messenger of Allah (ﷺ) said: "The deceased is tormented because of his family's weeping for him."

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

290. 'Abdullah bin Abi Mulaikah said: A daughter of 'Uthman bin 'Affan died in Makkah and Ibn 'Umar and Ibn 'Abbas attended her funeral. I was sitting between them and Ibn 'Umar said to 'Amr bin 'Uthman, who was facing him: Why don't you tell them not to weep? For I heard the Messenger of Allah (ﷺ) say: "The deceased is tormented because of his family's weeping for him." And he mentioned a *hadeeth* similar to that of Isma'eel from Ayyoob from Ibn Abu Mulaikah.

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

291. It was narrated that Ibn 'Abbas said: 'Umar (﴿﴾) said: I was marching with a group of people on a campaign with the Messenger of Allah, and I swore, saying: No, by my father. A man behind me called out: "Do not swear by your fathers." I turned around and saw it was the Messenger of Allah (ﷺ).

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

-٢٨٩- حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلِيقَةَ... فَذَكَرَ مُعْنَى حَدِيثِ أَيُوبَ إِلَّا أَنَّهُ قَالَ: فَقَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لِعَمْرِو بْنِ عُمَانَ وَهُوَ مُوَاجِهُهُ: أَلَا تَنْهَى عَنِ الْبَكَاءِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الْمَيْتَ لَيَعْذَبُ يُكَاهُ أَهْلَهُ عَلَيْهِ». [انظر: ٢٩٠]

تخریج: اسناده صحيح کتابه.

-٢٩٠- حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلِيقَةَ قَالَ: ثُوَفِيتَ ابْنَةً لِعَمْرَانَ بْنِ عُمَانَ بِمَكَّةَ، فَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ، وَإِنِّي لِجَالِسٍ بِيَمِنِهِمَا، فَقَالَ ابْنُ عُمَرَ لِعَمْرِو بْنِ عُمَانَ وَهُوَ مُوَاجِهُهُ: أَلَا تَنْهَى عَنِ الْبَكَاءِ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيْتَ لَيَعْذَبُ يُكَاهُ أَهْلَهُ عَلَيْهِ». فَذَكَرَ ثَعْوَدُ حَدِيثَ إِشْمَاعِيلَ عَنْ أَيُوبَ، عَنْ ابْنِ أَبِي مُلِيقَةَ.

تخریج: اسناده صحيح کتابه.

-٢٩١- حَدَّثَنَا حُسْنِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سَمَالِكِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ ابْنُ عُمَرَ ﷺ: كُنْتُ فِي رَجْبٍ أَسِيرُ فِي غَزَّةِ مَعَ رَسُولِ اللَّهِ ﷺ فَحَانَتْ، فَقُلْتُ: لَا وَأَبِي، فَهَنَّئَ بِي رَجُلٌ مِنْ خَلْفِي: «لَا تَحْلِفُوا بِآبَائِكُمْ» فَالْقُلْتُ، فَإِذَا هُوَ رَسُولُ اللَّهِ ﷺ. [راجع: ١١٦]

تخریج: صحيح لغره، وهذا اسناد ضعيف، روایة سماك عن عكرمة فيها اضطراب، خ: (١٦٤٧)، م: (١٦٤٦).

292. It was narrated that Malik bin Aws bin al-Hadathan said: 'Umar would swear an oath three times, saying: By Allah, no one has more right to this wealth than anyone else, I have no more right to it than anyone else; there is no Muslim who does not have a share in this wealth, except a slave, but it is to be divided according to our categories in the light of the Book of Allah and our closeness to the Messenger of Allah (ﷺ). Thus it is to be given on the basis of a man's efforts for the sake of Islam, his seniority in Islam, his support for Islam, and his need. By Allah, if I live, a shepherd in the mountains of San'a' will get his share of that wealth when he is tending his flock.

Comments: [Its isnad is da'eef]

٢٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مُيَثِّرِ أَبْو سَنْدِ الْصَّاغَانِيُّ : حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدٍ بْنِ عَفْرَوْ بْنِ عَطَاءٍ، عَنْ مَالِكٍ بْنِ أَوْسٍ أَبْنَى الْحَدَّثَانِ قَالَ: كَانَ عُمَرُ يَخْلُفُ عَلَى أَيْمَانِ ثَلَاثَتِ، يَقُولُ: وَاللَّهِ مَا أَحَدٌ أَحَقُّ بِهَذَا الْمَالِ مِنْ أَحَدٍ، وَمَا أَنَا أَيْحَى بِهِ مِنْ أَحَدٍ، وَاللَّهُ مَا مِنْ الْمُسْلِمِينَ أَحَدٌ إِلَّا وَلَهُ فِي هَذَا الْمَالِ نَصِيبٌ إِلَّا عَنْدَنَا مَنْلُوْكًا، وَلَكُنَا عَلَى مَنَازِلِنَا مِنْ كِتَابِ اللَّهِ، وَكُنَّنَا مِنْ رَسُولِ اللَّهِ ﷺ، فَالرَّجُلُ وَبِلَادُهُ فِي الْإِسْلَامِ، وَالرَّجُلُ وَقَدْمَهُ فِي الْإِسْلَامِ، وَالرَّجُلُ وَحَاجَتُهُ، وَاللَّهُ لَئِنْ بَقِيَتْ لَهُمْ لَائِنَيْنِ الرَّاعِي بِجَلِيلِ صَنْعَاهُ حَظْهُ مِنْ هَذَا الْمَالِ وَهُوَ يَرْغُبُ مَكَانَةً.

تخریج: إسناده ضعيف لعننة محمد بن إسحاق.

293. Abul-Mukhariq Zuhair bin Salim narrated that 'Umair bin Sa'd al-Ansari was appointed by 'Umar as governor of Hims... and he mentioned the *hadeeth*. 'Umar said to Ka'b: I am going to ask you about something, so do not hide it from me. [Ka'b] said: By Allah I will not hide anything I know. 'Umar said: What do you fear most for the *ummah* of Muhammad (ﷺ)? He said: Misleading leaders. 'Umar said: The Messenger of Allah (ﷺ) told me about that in private and informed me of it.

Comments: [Its isnad is da'eef]

٢٩٣ - حَدَّثَنَا عَبْدُ الْقَدُوسِ بْنُ الْحَجَاجِ : حَدَّثَنَا صَوْفَانُ: حَدَّثَنِي أَبُو الْمُخَارِقِ زَهْرَيُّ بْنُ سَالِمٍ: أَنَّ عُمَيرَ بْنَ سَعِيدَ الْأَنْصَارِيَّ كَانَ وَلَاهُ عُمَرُ جُنْقَنْ ... فَذَكَرَ الْحَدِيثَ. قَالَ عُمَرُ يَقُولُ لِكَعْبٍ: إِنِّي أَشَأْلُكَ عَنْ أُمْرٍ فَلَا تَكْتُمْنِي. قَالَ: وَاللَّهِ لَا أَكْتُمُكَ شَيْئًا أَغْلَمُهُ. قَالَ: مَا أَخْرُفُ شَيْئًا تَحْوِهُ عَلَى أُمَّةِ مُحَمَّدٍ ﷺ؟ قَالَ: أَيْتَهُ مُضِلِّيْنِ. قَالَ عُمَرُ: صَدَقْتَ، قَدْ أَسْرَ دَلِيلَكَ إِلَيَّ وَأَغْلَمْنِيهِ رَسُولُ اللَّهِ ﷺ.

تخریج: إسناده ضعيف لضعف ذهير بن سالم ولم يسمع من عمر.

294. Salim said: I heard 'Abdullah bin 'Umar say: 'Umar said: Send me a doctor to examine this wound of mine. So they sent for an Arab doctor who gave 'Umar *nabeedh*, and the *nabeedh* was mixed with blood when it came out of the stab wound that was beneath his navel. I [Ibn 'Umar] called another doctor from among the *Ansar*, from the tribe of Banu Mu'awiyah. He gave him milk to drink and it came out of the wound solid and white. The doctor said to him: O Ameer al-Mu'mineen, give your final instructions. 'Umar said: The man from Banu Mu'awiyah has spoken the truth. If you had said anything else I would not have believed you. The people wept for him when they heard that, but he said: Do not weep for us; whoever wants to weep, let him leave. Did you not hear what the Messenger of Allah (ﷺ) said? He said: "The deceased is tormented by his family's weeping for him." Because of that, 'Abdullah did not approve of any weeping if one of his sons or anyone else died.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

295. It was narrated that 'Amr bin Maimoon said: I heard 'Umar bin al-Khattab say: The people of *Jahiliyyah* used not to move on from Jam' until they saw the sun shining on (the mountain of) Thabeer, and they would say: Shine Thabeer, then we will move on swiftly. So the Messenger of Allah (ﷺ) moved on before the sun rose.

٢٩٤- حَدَّثَنَا يَعْنُوْبُ : حَدَّثَنَا أَبِي عَنْ صَالِحِ
فَالْأَبْنَى بْنِ شَهَابٍ : قَالَ سَالِمٌ : نَسِيْنَتُ عَنْدَ اللَّهِ
أَبْنَى عَمْرَ هَذِهِ يَقُولُ : قَالَ عَمْرٌ هَذِهِ : أَرْسَلُوا إِلَيَّ
طَبِيبًا يَنْظُرُ إِلَى جُرْجِي هَذَا . قَالَ : فَأَرْسَلُوا إِلَيَّ
طَبِيبًا مِنَ الْغَرَبِ ، فَسَقَى عَمْرَ هَذِهِ نَيْدًا ، نَشَبَّهَ
الشَّيْدَ بِاللَّدْ جَنَّ خَرَجَ مِنَ الطَّعْنَةِ الَّتِي تَحْتَ
السَّرَّةِ ، قَالَ : فَدَعَوْتُ طَبِيبًا آخَرَ مِنَ الْأَنْصَارِ مِنَ
بَنِي مُعَاوِيَةَ ، فَسَقَاهُ لَنَا ، فَخَرَجَ الْبَنْ منَ الطَّعْنَةِ
صَلَّدَا أَيْضًا ، قَالَ لَهُ الطَّبِيبُ : يَا أَمِيرَ
الْمُؤْمِنِينَ ، اغْهَدْ . قَالَ عَمْرٌ : صَدَّقَنِي أَخْوَيِ
مُعَاوِيَةَ ، وَلَوْ فَلَتْ غَيْرَ ذَلِكَ كَلَّذِكَ . قَالَ : فَيَكِنِي
عَلَيْهِ الْقَوْمُ جِئْ سَمِعُوا ذَلِكَ ، قَالَ : لَا يَكُونُوا
عَلَيْنَا ، مَنْ كَانَ بِأَيْمَانِ فَلَيَخْرُجْ ، أَلَمْ تَشْمَعُوا مَا
قَالَ رَسُولُ اللَّهِ هَذِهِ ؟ قَالَ : «يُعَذَّبُ الْمَيِّتُ بِكَاءَ
أَهْلِهِ عَلَيْهِ». فَمِنْ أَجْلِ ذَلِكَ كَانَ عَنْدَ اللَّهِ لَا يَقْرَأُ
أَنْ يَكِنِي عَنْهُ عَلَى هَالِكِ مِنْ وَلِيَوْ وَلَا غَيْرِهِمْ .
[راجع: ١٨٠]

تخریج: إسناد صحيح، خ: (١٢٩٢) م: (٩٢٧).

٢٩٥- حَدَّثَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا التَّوْرَيْ
عَنْ أَبِي إِسْحَاقَ ، عَنْ غَمْرَوْ بْنِ مَيْمُونَ قَالَ :
نَسِيْنَتُ عَمْرَ بْنَ الْخَطَابِ هَذِهِ يَقُولُ : كَانَ
أَهْلُ الْجَاهِلِيَّةِ لَا يُبَيِّضُونَ مِنْ جَمِيعِ حَتَّى يَرَوُا
الشَّمْسَ عَلَى ثَبَرٍ وَكَانُوا يَقُولُونَ : أَشْرَقَ ثَبَرٌ
عَنَّا نَعْيِرُ ، فَأَفَاضَ رَسُولُ اللَّهِ هَذِهِ قَبْلَ طَلُوعِ
الشَّمْسِ . [راجع: ٨٤]

Comments: [Its *isnad* is *sahih*, al-Bukhari (1684)]

296. It was narrated from al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari that they heard Umar bin al-Khattab say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furqan during the lifetime of the Messenger of Allah (ﷺ). I listened to his recitation and he was reciting in a manner different from the way in which the Messenger of Allah (ﷺ) had taught me to recite it. I was about to interrupt him whilst he was praying, but I waited until he finished his prayer, and then I tied his garment around his neck. I said to him: Who taught you this soorah that you are reciting? He said: The Messenger of Allah (ﷺ) taught it to me. I said to him: You are lying by Allah! He taught me this soorah that you recited. I brought him to the Messenger of Allah (ﷺ) and said, 'O Messenger of Allah, I heard this man reciting Sooratal-Furqan in a way different to the way you taught it to me, and you taught me Sooratal-Furqan. The Prophet (ﷺ) said: Let him go, O 'Umar! Recite it, O Hisham. So he recited it to him as I had heard him recite it. The Messenger of Allah (ﷺ) said, "Thus it was revealed." Then he said to me, "Recite it," so I recited it and he said, "Thus it was revealed." Then the Messenger of Allah (ﷺ) said: "This Qur'an has been revealed in

تخریج: إسناده صحيح، خ: (١٦٨٤).

٢٩٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الْأَمْرِيِّ، عَنْ عَزْرَةَ، عَنِ الْمَسْوِرِ بْنِ مَعْمَرَةَ وَعَبْدِ الرَّحْمَنِ بْنِ (٤٣/١) عَبْدِ الْقَارِيِّ أَهْمَاءَ سِيمَعًا عَمْرَ هَمَّهُ يَقُولُ: مَرَرْتُ بِهِشَامَ بْنَ حَكِيمَ بْنَ حَرَامَ يَقْرَأُ سُورَةَ الْفُرْقَانَ فِي حَيَاةِ رَسُولِ اللَّهِ يَسْلِمُ، فَاسْتَمْعَتْ قِرَاءَتُهُ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يَقْرِئُهَا رَسُولُ اللَّهِ يَسْلِمُ، فَكَذَّبَ أَنَّ أَسَاوِرَهُ فِي الصَّلَاةِ، فَنَظَرَتْ حَتَّى سَلَمَ فَلَمَّا سَلَمَ، لَبَّيَةً بِرِدَائِهِ، فَقَلَّتْ: مَنْ أَفْرَأَكَ هَذِهِ السُّورَةُ الَّتِي تَقْرُؤُهَا؟ قَالَ: أَفْرَأَيْهَا رَسُولُ اللَّهِ يَسْلِمُ. قَالَ: فَلَمْ تَهُمْ كَذَّبَتْ، فَوَاللَّهِ إِنَّ الَّتِي يَقْرِئُهُ أَفْرَأَنِي هَذِهِ السُّورَةُ الَّتِي تَقْرُؤُهَا. قَالَ: فَانطَّلَقَ أَفْوَهُ إِلَى الَّتِي يَسْلِمُ، فَقَلَّتْ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانَ عَلَى حُرُوفٍ لَمْ تَقْرِئُهَا، وَأَنْتَ أَفْرَأَنِي سُورَةَ الْفُرْقَانَ! فَقَالَ الَّتِي يَسْلِمُ: «أَرْسِلْهُ يَا عُمَرَ، أَفْرَأَ يَا هِشَامَ» فَقَرَأَ عَلَيْهِ الْقِرَاءَةُ الَّتِي سَمِعْتُهُ، فَقَالَ الَّتِي يَسْلِمُ: «عَكَدَ أَنْزَلَتْ، ثُمَّ قَالَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «أَفْرَأَ يَا عُمَرَ» فَقَرَأَتِ الْقِرَاءَةُ الَّتِي أَفْرَأَيْهِ رَسُولُ اللَّهِ يَسْلِمُ، فَقَالَ: «عَكَدَ أَنْزَلَتْ» ثُمَّ قَالَ رَسُولُ اللَّهِ يَسْلِمُ: «إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَخْرُوفِ، فَأَفْرَمُوا بِهِ مَا يَشَاءُ». [راجع: ١٥٨].

تخریج: إسناده صحيح، خ: (٢٤١٩) م: (٨١٨).

seven different ways, so recite it in the way that is easiest for you.””

Comments: [Its isnad is saheeh, al-Bukhari (2419) and Muslim (818)]

297. It was narrated from al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari that they heard Umar bin al-Khattab say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furqan during the lifetime of the Messenger of Allah (ﷺ). I listened to his recitation and he was reciting in a way different from the way in which the Messenger of Allah (ﷺ) had taught me to recite it. I was about to interrupt him whilst he was praying, but I waited until he said the *tasleem*, and when he had said the *tasleem*,... and he narrated a similar report.

Comments: [Its isnad is saheeh]

298. It was narrated that Ibn 'Abbas said: 'Umar (ؑ) said: The Messenger of Allah (ﷺ) said: "Whoever among you is seeking *Lailatul-Qadr*, let him seek it in the odd-numbered nights of the last ten days [of Ramadan]."

Comments: [Its isnad is qawi]

299. It was narrated from Ibn 'Umar that it was said to 'Umar: Why don't you appoint a successor? He said: If I do not do that, one who is better than me did not do it either, namely the Messenger of Allah (ﷺ); if I do that, one who is better than me did it too, namely Abu Bakr (ؓ).

٢٩٧ - حَدَّثَنَا الْحَكَمُ بْنُ تَافِعَ: أَخْبَرَنَا شَعِيبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُزْرَةُ عَنْ حَدِيثِ الْمُبَشِّرِ بْنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْحَطَّابَ يَقُولُ: سَوْفَتْ هَشَامُ بْنُ حَكِيمٍ بْنِ جَرَامَ يَقْرَأُ سُورَةَ الْفُرقَانَ فِي حَيَاةِ النَّبِيِّ ﷺ فَاسْتَمَعَ لِقُرْءَانِهِ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرَئَنِيهَا رَسُولُ اللَّهِ ﷺ، فَكَذَّبَ أَسْتَوْرَهُ فِي الصَّلَاةِ، فَنَظَرَتْ حَتَّى سَلَمَ، فَلَمَّا سَلَّمَ .. فَذَكَرَ مَغْنَاهُ. [راجع: ١٥٨]

تخریج: إسناده صحيح كسابقه.

٢٩٨ - حَدَّثَنَا حُسْنِي بْنُ عَلَيٍّ عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَاسٍ قَالَ: قَالَ عُمَرُ : قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ مِنْكُمْ مُلْتَسِمًا لِتَلَةَ الْقَدْرِ، فَلَيَنْتَسِمَ فِي الْعَشْرِ الْأُواخِرِ وَتُرَأِ. [راجع: ٨٥]

تخریج: إسناده قوي.

٢٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَسِيرٍ: حَدَّثَنَا هَشَامُ ابْنُ عُزْرَةَ عَنْ أَبِيهِ، عَنْ ابْنِ عَمْرَ: أَنَّ عُمَرَ هَدَى قَيْلَ لَهُ: أَلَا تَشْخُصُ؟ فَقَالَ: إِنَّ أَنْزُلَ، فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي: رَسُولُ اللَّهِ ﷺ، وَإِنَّ أَشْتَهِيفُ، فَقَدْ اشْتَهَى مَنْ هُوَ خَيْرٌ مِنِّي: أَبُو بَكْرٍ . [انظر: ٣٣٢]

Comments: [Its isnad is saheeh, al-Bukhari (7218) and Muslim (1823)]

300. 'Alqamah bin Waqqas al-Laithi said that he heard 'Umar bin al-Khattab (رضي الله عنه) addressing the people, and he said: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "Action is but by intention and each person will have but that which he intended. So whoever migrated for the sake of Allah and His Messenger, then his migration was for the sake of Allah and His Messenger; whoever migrated for some worldly purpose or for the sake of a woman whom he could marry, his migration was for the purpose for which he migrated."

Comments: [Its isnad is saheeh, al-Bukhari (1) and Muslim (1907)]

301. It was narrated from 'Umar bin al-Khattab (رضي الله عنه) that he said: Wear *izars* and *rida's* and wear shoes, but take off boots and pants; throw away the stirrups and jump onto your mounts. You should wear rough clothes and practise archery, and keep away from luxury and the dress of the non-Arabs. Beware of silk, for the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade it and said: "Do not wear silk except this much" - and the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ) gestured with two fingers.

Comments: [Its isnad is saheeh, al-Bukhari (5829) and Muslim (2069)]

302. It was narrated from Sa'eed bin al-Musayyab that 'Umar bin al-Khattab (رضي الله عنه) said: Beware of

تخریج: إسناده صحيح، خ: (٧٢١٨) م: (١٨٢٣).

٣٠٠ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ: أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَلْقَمَةَ ابْنِ وَقَاصِ الْلَّهِيَّ يَقُولُ: إِنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ هُنَّا وَهُوَ يُخْطَبُ النَّاسُ، وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّمَا الْغَمْلُ بِالْيَتَامَةِ، وَإِنَّمَا لِأَمْرِيَّ مَا تَوَى، فَمَنْ كَانَ هَاجَرَ إِلَيَّهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، وَمَنْ كَانَ هَاجَرَ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، أَوْ امْرَأً يَتَرَوَّجُهَا، فَهِيَ هَاجَرَتْ إِلَيْهِ مَا هَاجَرَ إِلَيْهَا». [راجع: ١٦٨]

تخریج: إسناده صحيح، خ: (١) م: (١٩٠٧).

٣٠١ - حَدَّثَنَا يَزِيدُ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي عُمَرَ الْهَيْدَنِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ هُنَّا أَنَّهُ قَالَ: اثْرُرُوا وَارْتُدُوا، وَاتَّبِعُوا وَاقْلُوا الْخَفَافَ وَالسَّرَّاويلَاتِ، وَأَلْقُوا الرُّكْنَ وَازْرُوا نَرْوًا، وَعَلِيَّكُمْ بِالْمَعْدَنَيَّةِ، وَارْتُمِوا الْأَغْرَاضَ، وَذَرُوا الشَّنْعَمَ وَزَرِيَّ الْعَجْمَ، وَإِيَّاكُمْ وَالْحَرِيرَ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ نَهَى عَنْهُ وَقَالَ: «لَا تَلْتَسِوا مِنَ الْحَرِيرِ إِلَّا مَا كَانَ هَكَذَا» وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى صَبْعَتِهِ». [راجع: ٤٢]

تخریج: إسناده صحيح، خ: (٥٨٢٩) م: (٢٠٦٩).

٣٠٢ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى عَنْ سَعِيدِ بْنِ الْمُسَيْبِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ هُنَّا قَالَ: إِيَّاكُمْ

overlooking the verse of stoning and (do not let) anyone say: 'We do not find two *hadd* punishments in the Book of Allah, for I saw the Messenger of Allah (ﷺ) stone [adulterers] and we stoned [them] after he was gone.

Comments: [Saheeh, al-Bukhari (2462) and Muslim (1691)]

303. Al-'Awwam narrated: an old man who was guarding the coast told me: I met Abu Salih, the freed slave of 'Umar bin al-Khattab (رضي الله عنه) and he said: 'Umar bin al-Khattab (رضي الله عنه) told us that the Messenger of Allah (ﷺ) said: "There is no night in which the sea does not approach the land three times and ask Allah for permission to flood it, but Allah, may He be glorified and exalted, restrains it."

Comments: [Its isnad is da'eef]

304. It was narrated that Anas bin Seereen said: I asked Ibn 'Umar about his wife whom he divorced. He said: I divorced her when she was menstruating, and I told 'Umar about that, and he told the Prophet (ﷺ), who said: "Tell him to take her back, then when she becomes pure, he may divorce her when she is pure." He said: So I took her back, then I divorced her when she was pure. I said: Was that divorce that you gave her when she was menstruating counted as such?" He said: Why wouldn't I count it? It must be counted even if I failed and acted foolishly.

أَنْ تَهْلِكُوا عَنْ آتِيَ الرَّجْمِ، وَأَنْ يَقُولَ قَاتِلٌ: لَا تَجِدُ حَدِينَ فِي كِتَابِ اللَّهِ، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ يَهْلِكُ رَجَمَ، وَرَجَمْنَا بَعْدَهُ. [راجع: ٢٤٩]

تغريب: صحيح، سعيد بن المسيب لم يسمع من عمر، خ: (٢٤٦٢)، م: (١٦٩١).

٣٠٣ - حدثنا يزيد: أخبرنا العوام: حدثني شيخ كان مرابطاً بالساحل، قال: لقيتُ أبا صالح مولى عمر بن الخطاب، فقال: حدثنا عمر بن الخطاب وهو عن رسول الله يهلك آلة قال: «لَيْسَ مِنْ لَيْلَةِ إِلَّا وَاللَّهُ يُشَرِّفُ بِهَا ثَلَاثَ مَرَاتٍ عَلَى الْأَرْضِ، يَشَاءُ اللَّهُ فِي أَنْ يَتَضَعَّ غَلَّتِهِمْ، فَيَكْتُلُ اللَّهُ عَزَّ وَجَلَّ».

تغريب: إسناده ضعيف لجهالة الشيخ الذي روى عنه العوام بن حوشب، وأبو صالح مجاهول أيضاً.

٣٠٤ - حدثنا يزيد: أخبرنا عبد الملك عن أنس بن سيرين، (٤٤/١) قال: قُلْتُ لِإِنْبِنِ عَمْرٍ هُوَ: حدثني عن طلاقك امْرَأْكَ، قال: طلاقها وهي حائض، قال: فَذَكَرْتُ ذَلِكَ لِعَمْرَ بْنِ الْخَطَّابِ هُوَ، فَذَكَرَهُ لِلنَّبِيِّ يَهْلِكُ النَّبِيَّ فَقَالَ النَّبِيُّ يَهْلِكُ: «مُؤْمِنٌ فَلَيُرَاجِعَهَا، فَإِذَا طَهَرَتْ، فَلَيُطْلَقْهَا فِي طَهِيرَهَا» قال: قُلْتُ لَهُ: هَلْ أَعْدَدْتُ إِلَيْيَكَ طلاقها وهي حائض؟ قال: فَمَا لِي لَا أَعْدَدْ بِهَا وَإِنْ كُنْتُ قَدْ عَجَزْتُ وَاسْتَحْمَطْتُ. [انظر: ٥٢٦٨]

تغريب: إسناده صحيح، خ: (٥٢٥٢)، م: (١٤٧١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5252) and Muslim (1471)]

305. It was narrated that Abul-'Ala' ash-Shami said: Abu Ummamah put on a new garment, and when it reached his collarbone he said: Praise be to Allah Who has clothed me with that which conceals my 'awrah and with which I may beautify myself in my life. Then he said: I heard 'Umar bin al-Khattab (رضي الله عنه) say: The Messenger of Allah (ﷺ) said: "Whoever gets a new garment, and puts it on and says, when it reaches his collarbone, 'Praise be to Allah Who has clothed me with that which conceals my 'awrah and with which I may beautify myself in my life,' then takes the garment that is worn out - or that he took off - and gives it in charity, will be in the care of Allah, may He be exalted, and under the protection of Allah in life and in death, in life and in death, in life and in death."

Comments: [Its *isnad* is *da'eef*, because Abul-'Ala' Ash-Shami is unknown]

306. It was narrated from Ibn 'Umar that 'Umar bin al-Khattab (رضي الله عنه) said: I asked the Messenger of Allah (ﷺ): O Messenger of Allah, if one of us wants to sleep before doing *ghusl* when he is *junub*, what should he do? He said: "Let him do *wudoo'* as for prayer, then sleep."

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

٣٠٥ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَصْبَحَ عَنْ أَبِيهِ الْعَلَاءِ الشَّامِيِّ قَالَ: لَيْسَ أَبُو أُمَّةً تَوَّلَّا جَبِيدًا، فَلَمَّا بَلَغَ تَرْفُوتَهُ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجْمَلُ بِهِ فِي حَيَايِي، ثُمَّ قَالَ: سَيِّفْتُ عُمَرَ بْنَ الْحَطَّابِ هَذِهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ شَجَدَ تَوْلَيْنَا فَلَبِسَهُ، فَقَالَ جِينَ يَتَلَعَّثُ تَرْفُوتَهُ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجْمَلُ بِهِ فِي حَيَايِي، ثُمَّ عَمَدَ إِلَى النَّوْبِ الَّذِي أَخْلَقَ - أَوْ قَالَ: أَلْقَى - فَكَصَدَقَ بِهِ، كَانَ فِي ذِيَّةِ اللَّهِ وَفِي جَوَارِ اللَّهِ، وَفِي كَتَبِ اللَّهِ حَيَا وَمَيَاتَا، حَيَا وَمَيَاتَا، حَيَا وَمَيَاتَا».

تخریج: إسناده ضعيف لجهالة أبي الملا الشامي.

٣٠٦ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ نَافِعٍ، عَنْ أَبِيهِ عُمَرَ، عَنْ عُمَرَ بْنِ الْحَطَّابِ هَذِهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْدُنَا إِذَا أَرَادَ أَنْ يَنْامَ وَهُوَ جُنْبٌ، كَيْنَتِي يَضْطَعُ قَلْبُ أَنْ يَشْتَهِي؟ قَالَ: «يَنْوَضُ أَوْسُورَهُ لِلصَّلَاةِ ثُمَّ يَنْامُ».

[راجع: ٩٤]

تخریج: إسناده حسن.

307. It was narrated that 'Abdur-Rahman bin Abi Laila said: I was with al-Bara' bin 'Azib and 'Umar bin al-Khattab (رضي الله عنهما) in al-Baqee', looking for the new moon, when a rider came and was met by 'Umar (رضي الله عنهما), who said: Where have you come from? He said: From the Bedouins. He said: Have you sighted the moon? He said: Yes. 'Umar said: *Allah Akbar!* Verily one man's (testimony) is enough for the Muslims. Then 'Umar got up and did *wudoo'*, and he wiped over his leather slippers, then he prayed *Maghrib*. Then he said: This is what I saw the Messenger of Allah (صلى الله عليه وسلم) do. Abun-Nadr said: He was wearing a *jubbah* with tight sleeves, and he brought his arm out from beneath it and wiped over his leather slippers.

Comments: [Its *isnad* is *da'eef*, because of the weakness of Abdul-A'la Ath-Tha'labi]

308. It was narrated that Abu Labeed said: A man called Bairah bin Asad went out from Tahiyah, migrating [*hijrah*], and he reached Madinah a few days after the Messenger of Allah (صلى الله عليه وسلم) died. 'Umar (رضي الله عنهما) saw him and realized he was a stranger, so he said to him: Who are you? Are you from Oman? He said: Yes. He took him by the hand and brought him to Abu Bakr (رضي الله عنهما) and said: This man is from the land of which I heard the Messenger of Allah (صلى الله عليه وسلم) saying: "I know a land called Oman at the edge of the sea; in it is a tribe of the Arabs who, if my envoy goes to them, they will not shoot arrows or throw stones at him."

- ٣٠٧ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا وَزْقَاءُ. وَأَبْوُ النَّضْرِ قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ عَبْدِ الْأَعْلَى التَّعْلَيِّيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كُنْتُ مَعَ الْبَرَاءِ بْنِ غَازِبٍ وَعَمْرُ بْنِ الْخَطَّابِ فِي الْقِبْعَيْنِ يَنْظُرُ إِلَى الْهَلَالِ، فَأَقْبَلَ رَأْيْكَ، فَلَمَّا هَبَّ عَمْرُ هَبَّ قَالَ: مَنْ أَنْتَ جَئْنَتْ؟ قَالَ: مِنَ النَّفَرِ، قَالَ: أَغْلَقْتَ؟ قَالَ: نَعَمْ، قَالَ عَمْرُ هَبَّ: اللَّهُ أَكْبَرُ! إِنَّمَا يَكْفِي الْمُسْلِمِينَ الرَّجُلُ. ثُمَّ قَامَ عَمْرُ هَبَّ فَتَوَضَّأَ، فَسَسَحَ عَلَى تَحْفِيْةٍ، ثُمَّ صَلَّى الْمَغْرِبَ، ثُمَّ قَالَ: مَكَانًا رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعَّ. قَالَ أَبُو النَّضْرِ: وَعَلَيْهِ جَيْهَةُ ضَيْقَةِ الْكُمَمِينِ، فَأَخْرَجَ يَدَهُ مِنْ تَحْبِيْهَا وَسَسَحَ. [راجع: ١٩٣]

تخریج: إسناده ضعیف لضعف عبد الأعلى التعلیی، وعبد الرحمن بن أبي لیلی لم یسمع من عمر.

- ٣٠٨ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا جَرِيرُ: أَخْبَرَنَا الرَّبِيعُ بْنُ الْخَرِيجَيْتِ، عَنْ أَبِي لَيْلَى قَالَ: خَرَجَ رَجُلٌ مِنْ طَاجِيْنَيْهِ مُهَاجِرًا، يَقَالُ لَهُ: بَرِيْخُ بْنُ أَبِي إِيَّامٍ، فَرَأَاهُ عَمْرُ هَبَّ فَقِيلَ لَهُ غَرِيبٌ، قَالَ لَهُ: مَنْ أَنْتَ؟ قَالَ: مِنْ أَهْلِ عَمَانَ. قَالَ: مِنْ أَهْلِ عَمَانَ؟ قَالَ: نَعَمْ. قَالَ: فَأَخْذَ يَدَهُ فَأَذْخَلَهُ عَلَى أَبِي بَكْرٍ هَبَّ، قَالَ: هَذَا مِنْ أَهْلِ الْأَرْضِ الَّتِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنِّي لَأَعْلَمُ أَرْضًا يُقَاتَلُ لَهَا: عَمَانُ، يَنْصُصُ بِنَاحِيَّهَا الْبَحْرُ، يَهَا حَيٌّ مِنَ الْعَرَبِ لَوْ أَنَّا هُمْ رَسُولِي مَا رَمَوْهُ إِسْهَمْ وَلَا حَجَرٌ».

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

309. It was narrated from Ibn 'Umar that 'Umar (رضي الله عنه) - and I think he attributed it to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) - said: "Allah, may He be blessed and exalted - says: 'Whoever humbles himself before Me like that'" - and he turned his palm down towards the ground like that, very close to the ground - "I will raise him in status like this" - and he turned his palm up towards the heaven and raised his hand like that.

Comments: [Its isnad is saheeh]

310. It was narrated that Abu 'Uthman an-Nahdi said: I was sitting beneath the minbar of 'Umar (رضي الله عنه) when he was addressing the people, and he said in his khutbah: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "What I fear the most for this ummah is every knowledgeable hypocrite with a smooth tongue."

Comments: [Its isnad is qawi]

311. It was narrated from Muslim bin Yasar al-Juhani that 'Umar bin al-Khattab was asked about this verse: "And (remember) when your Lord brought forth from the Children of Adam, from their loins" [al-A'raf 7:172]. 'Umar (رضي الله عنه) said: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) being asked about it and the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

تخریج: إسناده ضعيف لانقطاعه، أبو لبید
لم يدرك عمر ولا أبا بكر. وبشهاد للمرفوع منه
حديث أبي بزرة الأسلمي يأتي برقم: (١٩٧٧١).

٣٠٩ - حَدَّثَنَا تَرِيدُ: أَخْبَرَنَا عَاصِمُ بْنُ مُحَمَّدٍ
عَنْ أَبِيهِ، عَنْ أَبْنَى عُمَرَ، عَنْ عُمَرَ
قَالَ: لَا أَغْلَلُهُ إِلَّا رَفَعَهُ - قَالَ: «يَقُولُ اللَّهُ
يَكْرَأَكَ وَتَعَالَى: مَنْ تَوَاضَعَ لِي هَكَذَا - وَجَعَلَ
تَرِيدُ بَاطِنَ كُفُوَءًا إِلَى الْأَرْضِ، وَأَذْنَانَاهُ إِلَى
الْأَرْضِ رَفَعَهُ هَكَذَا - وَجَعَلَ بَاطِنَ كُفُوَءًا إِلَى
الشَّمَاءِ، وَرَفَقَهَا نَحْوُ السَّمَاءِ».

تخریج: إسناده صحيح.

٣١٠ - حَدَّثَنَا تَرِيدُ: أَخْبَرَنَا دَيْلُمُ بْنُ عَزْوَانَ
الْعَبَّارِيُّ: حَدَّثَنَا مَيْمُونُ الْكُرْدِيُّ عَنْ أَبِيهِ
عُمَّانَ التَّهَدِيِّ قَالَ: إِنِّي لِجَالِسٍ نَحْتَ مِنْتَرِي
عُمَرَ - وَهُوَ يَخْطُبُ النَّاسَ، فَقَالَ فِي
خُطْبَتِهِ: سَمِعْتُ رَسُولَ اللَّهِ يَسْأَلُ: «إِنَّ
أَخْوَافَ مَا أَخَافُ عَلَى هَذِهِ الْأُمَّةِ كُلُّ مُنَافِقٍ
عَلَيْهِ اللَّسَانِ». [راجع: ١٤٣]

تخریج: إسناده قوي.

٣١١ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مَالِكُ (ج)
وَحَدَّثَنَا إِنْسَحَاقُ: أَخْبَرَنِي مَالِكٌ. قَالَ أَبُو عَبْدِ
الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَخْمَدَ: وَحَدَّثَنَا مُضْعِفُ
الرَّبِّيرِيُّ: حَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَبِيهِ
أُبَيْسَةَ: أَنَّ عَبْدَ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ
زَيْدِ بْنِ الْحَطَابِ هُوَ أَخْبَرَهُ، عَنْ مُسْلِمِ بْنِ
يَسَارِ الْجَهْنَمِيِّ: أَنَّ عُمَرَ بْنَ الْحَطَابِ هُوَ سَيِّلٌ

"Allah created Adam, then He passed His right hand over his loins and brought forth from him his offspring and said: I have created these for Paradise and they will do the deeds of the people of Paradise. Then He passed (His hand) over his loins and brought forth from him his offspring and said: I have created these for Hell and they will do the deeds of the people of Hell." A man said: O Messenger of Allah, why then should we strive? The Messenger of Allah (ﷺ) said: "When Allah creates a person for Paradise, He causes him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise and is admitted to Paradise thereby. And when He creates a person for Hell, He causes him to do the deeds of the people of Hell until he dies doing one of the deeds of the people of Hell and is admitted to Hell thereby."

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

312. It was narrated from Salim bin 'Abdullah bin 'Umar (رضي الله عنهما) from his father that one of the companions of the Messenger of Allah (ﷺ) entered the mosque one Friday when 'Umar bin al-Khattab was standing and addressing the people. 'Umar said: What time is this? He said: O Ameer al-Mu'mineen, I came back from the market and as soon as I heard the call to prayer, I did no more than *wudoo'* and came here. 'Umar said: Just *wudoo'*, when you

عَنْ هَذِهِ الْأَيْةِ: «إِذَا أَخَذَ رِبْكَ مِنْ نَبِيِّ آدَمَ مِنْ ظُهُورِهِمْ دُرَيَّاتِهِمْ» الْأَيْةُ (الأعراف: ١٧٢) فَقَالَ عُمَرُ بْنُهُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبْلَيْلَ عَنْهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهَرَةً بِيمِينِهِ، وَاسْتَخْرَجَ مِنْهُ ذُرَيْةً، فَقَالَ: خَلَقْتَ (٤٥/١) هُؤُلَاءِ لِلْجَنَّةِ وَيَعْمَلُ أَهْلُ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهَرَةً فَاسْتَخْرَجَ مِنْهُ ذُرَيْةً، فَقَالَ: خَلَقْتَ هُؤُلَاءِ لِلنَّارِ وَيَعْمَلُ أَهْلُ النَّارِ يَعْمَلُونَ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ قَيْمِ الْعَمَلِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ يَعْمَلُ أَهْلَ الْجَنَّةِ، حَتَّىٰ يَمُوتَ عَلَىٰ عَمَلٍ يَعْمَلُ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ، فَيَذْخُلُهُ بِهِ الْجَنَّةَ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ يَعْمَلُ أَهْلَ النَّارِ، حَتَّىٰ يَمُوتَ عَلَىٰ عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ، فَيَذْخُلُهُ بِهِ النَّارَ». تخریج: صحيح لغیره، وهذا إسناد ضعیف، مسلم بن يسار لم يسمع من عمر، ثم انه في عداد المجهولین.

٣١٢- حَدَّثَنَا مَالِكُ بْنُ أَسْيَسْ عَنْ أَبْنِ شِهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ، وَعُمَرُ بْنُ الْحَاطِبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يَخْطُبُ، فَقَالَ عُمَرُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيْهَا سَاعَةً هَذِهِ؟ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، اتَّلَّثْتُ مِنَ الشَّوْقِ، فَسَمِعْتُ النَّذَاءَ، فَمَا زَدْتُ عَلَىٰ أَنْ تَوَضَّأَتْ فَأَقْبَلْتُ. فَقَالَ عُمَرُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْوُضُوءُ

know that the Messenger of Allah (ﷺ) used to enjoin us to do ghusl?

Comments: [Its isnad is saheeh, al-Bukhari (878) and Muslim (845)]

313. It was narrated that Ya'la bin Umayyah said: I circumambulated [the Ka'bah] with 'Umar bin al-Khattab (رضي الله عنه) and he touched the corner. Ya'la said: I was next to the House and when I reached the western corner which is next to the Black Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren't you going to touch it? He said: Did you not do *tawaf* with the Messenger of Allah (ﷺ)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said: No. He said: Don't you have a good example in him? I said: Yes indeed. He said: Then stop bothering about that.

Comments: [A saheeh hadith]

314. It was narrated that Malik bin Aws bin al-Hadathan said: I brought some *dinars* of mine and wanted to exchange them. Talhah bin 'Ubaidullah met me and we agreed to an exchange. Then he took them and said: Wait until my storekeeper comes - Abu 'Amir said: From *al-Ghabah* (a place). And he said concerning it: All of it should be 'Take this' and 'take this' [i.e., exchanged on the spot]. - I asked 'Umar bin al-Khattab (رضي الله عنه) about that and he said: I heard the Messenger

أَيْضًا؟ وَقَدْ عِلِّمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُنَا بِالْعُثُلِ [راجع: ١٩٩]

تخریج: إسناده صحيح، خ: (٨٧٨) م: (٨٤٥).

-٣١٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ حُرَيْبَجْ: أَخْبَرَنِي سَلِيمَانُ بْنُ عَيْبَقَ عنْ عَبْدِ اللَّهِ بْنِ بَاتِيهِ، عَنْ بَعْضِ بَنِي يَعْلَى، عَنْ يَعْلَى بْنِ أَمِيَّةَ قَالَ: طَلَّتْ مَعَ عُمَرَ بْنِ الْخَطَّابِ هُنَّا، فَاسْتَأْلَمَ الرُّكْنَ، قَالَ يَعْلَى: فَكُنْتُ مَمَّا تَلَى الْبَيْتِ، فَلَمَّا طَلَّتِ الرُّكْنُ الْغَرْبِيُّ الَّذِي يَلِي الْأَشْوَدَ، حَرَزَتْ بِيَدِي لِتَسْتَلِمَ، قَالَ: مَا شَانْكَ؟ فَقُلْتَ: أَلَا تَسْتَلِمُ؟ قَالَ: أَلَمْ تَنْظُفْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقُلْتَ: بَلَى. قَالَ: أَفَرَأَيْتَ يَسْتَلِمُ هَذِينِ الرُّكْنَيْنِ الْغَرْبِيَّيْنِ؟ قَالَ: فَقُلْتَ: لَا. قَالَ: أَفَلَيْسَ لَكَ فِيهِ أُشْوَةٌ حَسَنَةٌ؟ قَالَ فَقُلْتَ: بَلَى. قَالَ: فَأَنْذِلْنِي عَنْكَ. [راجع: ٢٥٣]

تخریج: حديث صحيح، وجهة بعض بنی يعلی لا تضر، فقد روی عبد الله بن بايه هذا الحديث عن يعلی بن أمية دون واسطة.

-٣١٤- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ وَأَبُو عَامِرٍ قَالَا: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ مَالِكٍ ثُنِيَّ أُوسِ ابْنِ الْحَدَّاثَيْنِ قَالَ: جِئْتُ بِذَنَابِرِيَّ لِي فَأَرَدْتُ أَنْ أَصْرِفَهَا، فَلَقِيَنِي طَلْحَةُ بْنُ عَبْدِ اللَّهِ، فَأَصْطَرَّهَا وَأَخْدَمَهَا، قَالَ: حَشِّي يَجِيءُ خَازِنِي - قَالَ أَبُو عَامِرٍ: مِنَ الْغَایِةِ، وَقَالَ فِيهَا كُلُّهَا: هَاءُ وَهَاءُ - قَالَ: فَسَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ هُنَّا عَنْ ذَلِكَ، قَالَ: سَوْفَ يَرَوْنَ اللَّهَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْدَّهْبُ بِالْوَرْقِ رِبَا إِلَّا هَاءُ وَهَاءُ،

of Allah (ﷺ) say: "Silver for gold is *riba*, unless it is exchanged on the spot; wheat for wheat is *riba*, unless it is exchanged on the spot; barley for barley is *riba*, unless it is exchanged on the spot; dates for dates is *riba* unless it is exchanged on the spot."

Comments: [Its isnad is *saheeh*, al-Bukhari (2134) and Muslim (1586)]

315. It was narrated from Sa'eed bin al-Musayyab that 'Umar (ؑ) said: The Messenger of Allah (ﷺ) said: "The deceased is tormented because of the weeping of his family over him."

Comments: [*Saheeh*, al-Bukhari (1292) and Muslim (927)]

316. It was narrated that 'Adi bin Hatim said: I came to Umar bin al-Khattab with some of my people and he started giving to each man of Tayy two thousand, and he ignored me. I tried to come in front of him and he turned away from me, then I came from the direction he was facing and he turned away from me. Then I said: O Ameer al-Mu'mineen, do you recognize me? He smiled and leaned backwards, then he said: Yes, by Allah! I know that you believed when they disbelieved, and you came when they turned away, and you remained loyal when they betrayed. The first *sadaqah* (*zakah*) that brightened the face of the Messenger of Allah (ﷺ) and the faces of his Companions was the *sadaqah* of Tayy that you brought to the Messenger of Allah

وَالْبُرْ بِالْبَرِّ رِبَا إِلَّا هَاءَ وَهَاتَ، وَالشَّعْبَرِ
بِالشَّعْبَرِ رِبَا إِلَّا هَاءَ وَهَاتَ، وَالثَّمُرِ بِالثَّمُرِ رِبَا
إِلَّا هَاءَ وَهَاتَ». [راجع: ١٦٢: (٢١٣٤) م: (١٥٨٦)]

تخيّر: إسناد صحيح، خ: (٢١٣٤) م: (١٥٨٦)

-٣١٥- حَدَّثَنَا عَطْيَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ
عَنِ الرَّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسْبِطِ أَنَّ عُمَرَ
تَحْتَهُ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
قَالَ: إِنَّ الْمَيِّتَ
يُعَذَّبُ بِنَكَاءِ أَهْلِهِ عَلَيْهِ». [انظر: ٣٣٤]

تخيّر: صحيح، سعد بن المسيب لم
يسعد من عمر، خ: (١٢٩٢) م: (٩٢٧)

-٣١٦- حَدَّثَنَا بَكْرُ بْنُ عَيْنَى: حَدَّثَنَا أَبُو
عَيْنَةَ عَنِ الْمُغَfirَةِ، عَنِ الشَّعْبَرِيِّ، عَنْ عَدِيِّ
ابْنِ حَاتِمٍ قَالَ: أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
أَنَّا يَمِّنْ قَوْمِيِّ، فَجَعَلَ نَفْرَضَ لِلرَّجُلِ مِنْ
طَهِّيٍّ فِي الْأَنْتِينِ وَيَغْرِضُ عَنِّي، قَالَ: فَاسْتَقْبِلْنَاهُ،
فَأَغْرَضَ عَنِّي، ثُمَّ أَتَيْنَاهُ مِنْ جَيَابِ وَجْهِهِ فَأَغْرَضَ
عَنِّي، قَالَ: فَقَلَّتْ يَا أَبِيرَ الْمُؤْمِنِينَ، أَغْرَفْنِي؟
قَالَ: فَصَاحَكَ حَتَّى اسْتَلَمَى لِفَنَاءِ، ثُمَّ قَالَ:
نَعَمْ، وَاللَّهِ إِنِّي لَأَغْرِفُكَ، أَمْسَكْتُ إِذْ كَثُرُوا
وَأَقْبَلْتُ إِذْ أَذْبَرُوا، وَوَقَيْتُ إِذْ غَزَرُوا، وَإِنَّ أَوَّلَ
صَدَقَةَ يَسْقَطُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
أَضْحَاهِيهِ صَدَقَةً طَيِّبَةً، جَئْتُ بِهَا إِلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ، ثُمَّ أَخَذَ بِعَنْدِنِي، ثُمَّ قَالَ: إِنَّا فَرَضْنَا لِقَوْمٍ
أَخْفَقْتُ يِهِمُ الْمَاقَةَ، وَهُمْ مَنَّا عَشَّا بِرِّهُمْ، لِمَا
بَيْنَهُمْ مِنَ الْحَدُوقِ.

(述). Then he began to apologize, then he said: I am only giving to people who are extremely poor and they are the leaders of their tribes and have responsibilities.

Comments: [Saheeh, because of corroborating evidence, al-Bukhari (1605)]

317. It was narrated from Zaid bin Aslam, from his father who said: I heard 'Umar bin al-Khattab (述) say: Why are we running now and uncovering our shoulders [in *tiwaf*], when Allah has caused Islam to prevail and has eliminated *kufir* and its people? Whatever the case, we will never give up something that we did at the time of the Messenger of Allah (述).

Comments: [Saheeh because of corroborating evidence; this isnad is *hasan*, al-Bukhari (1605)]

318. It was narrated that Abul-Aswad al-Deeli said: When I came to Madinah, sickness was occurring in the city. Abdus-Samad said: They were dying quickly. I sat with 'Umar bin al-Khattab (述) and a funeral passed by. Good things were said about (the deceased) and 'Umar (述) said: It is due. Then another (funeral) passed by; good things were said about (the deceased) and he said: It is due. Then another funeral passed by; bad things were said about the deceased and 'Umar said: It is due. I said: What is due, O Ameer al-Mu'mineen? He said: I say what the Messenger of Allah (述) said: "Any Muslim in whose favour four people testify, Allah will admit him to Paradise." We said: Or three? He

تخریج: صحيح لغیره، خ: (١٦٠٥).

- ٣١٧ - حَدَّثَنَا عَبْدُ الْمُلِكِ بْنُ عَمْرُو: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ أَبِيهِ قَالَ: سَيَقُطُّ عُمَرُ بْنُ الْخَطَّابِ هُنَّ يَقُولُونَ: فِيمَا الرَّمَلَانُ الْأَنَّ، وَالْكَشْفُ عَنِ الْمَنَاكِبِ، وَقَدْ أَطَأَ اللَّهُ الْإِسْلَامَ، وَنَقَى الْكُفْرَ وَأَغْلَهُ، وَمَعَ ذَلِكَ لَا نَدْعُ شَيْئًا كُنَّا نَفْعِلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

تخریج: صحيح لغیره، وهذا إسناد حسن، خ: (١٦٠٥).

- ٣١٨ - حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَّاتِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: عَفَّانُ عَفَّانُ: عَنْ ابْنِ بُرَيْدَةَ - عَنْ أَبِي الأَسْوَدِ الدَّيْلِيِّ قَالَ: أَتَيْتُ الْمَدِيْرَةَ، وَقَدْ وَقَعَ بِهَا مَرْضٌ - قَالَ عَبْدُ الصَّمَدِ: فَقُمْ بِمَوْتَنَّ مَوْتَنَّ ذُرِيعَا - فَجَلَّسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ هُنَّ فَرَرَتْ يَدُهُ جَاهِزَةً، فَأَثْنَيَ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ (٤٦/١) عُمَرُ: وَجَبَتْ، ثُمَّ مَرَّ بِأَخْرَى فَأَثْنَيَ عَلَيْهَا خَيْرٌ فَقَالَ: وَجَبَتْ، ثُمَّ مَرَّ بِأَخْرَى فَأَثْنَيَ عَلَيْهَا شَرٌّ، فَقَالَ عُمَرُ هُنَّ: وَجَبَتْ، فَقَالَ أَبُو الْأَسْوَدِ: فَلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا وَجَبَتْ؟ فَقَالَ: فُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّمَا مُشْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ إِلَّا أَذْهَلَهُ اللَّهُ الْجَنَّةَ» قَالَ: فُلْنَا: وَتَلَّاتُهُ؟ قَالَ: «وَتَلَّاتُهُ»

said: "Or three." We said: Or two? He said: "Or two." Then we did not ask him about one.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1368)]

319. Abu Hurairah said: Whilst 'Umar bin al-Khattab (رضي الله عنه) was delivering a *khutbah*, a man came and sat down. 'Umar said: Why are you coming late to *Jumu'ah*? The man said: O Ameer al-Mu'mineen, as soon as I heard the call I did *wudoo'*, then I came. 'Umar (رضي الله عنه) said: Only *wudoo*? Didn't you hear the Messenger of Allah (صلى الله عليه وسلم) say: "When one of you goes to *Jumu'ah*, let him do *ghusl*"?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (882) and Muslim (845)]

فَلَمَّا : وَاثْنَانِ؟ قَالَ : «وَاثْنَانِ» قَالَ : وَلَمْ تَشَأْهُ
عَنِ الْوَاجِدِ. [رَاجِعٌ : ١٣٦٩]

تَحْرِيْجٌ : إِسْنَادٌ صَحِيحٌ ، خ : (١٣٦٨).

٣١٩ - حَدَّثَنَا عَبْدُ الصَّمَدِ : حَدَّثَنَا حَرْبٌ - يَعْنِي
ابْنَ شَدَادٍ - : حَدَّثَنَا يَخْنَى : حَدَّثَنَا أَبُو سَلَمَةَ :
حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ : يَعْنِي أَبُو سَلَمَةَ مُعْنَى بْنَ الْخَطَّابِ
هُوَ يَخْطُبُ إِذْ جَاءَ رَجُلٌ فَجَلَسَ، فَقَالَ عُمَرُ : لِمَ
تَحْبِسُونَ عَنِ الْجَمَعَةِ؟ فَقَالَ الرَّجُلُ : يَا أَمِيرَ
الْمُؤْمِنِينَ، مَا هُوَ إِلَّا أَنْ سَبَقْتُ النَّذَاءَ
فَتَوَضَّأْتُ، ثُمَّ أَقْبَلْتُ. فَقَالَ عُمَرُ : وَأَيْضًا!
أَلَمْ تَشْمَعُوا رَسُولَ اللَّهِ يَعْلَمُ؟ [رَاجِعٌ : ٩١]

تَحْرِيْجٌ : إِسْنَادٌ صَحِيحٌ ، خ : (٨٤٥) م : (٨٨٢)

320. Abu Salamah narrated that Abu Hurairah (رضي الله عنه) told him that whilst 'Umar was delivering the *khutbah*... and he narrated a similar report.

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

٣٢٠ - حَدَّثَنَا عَبْدُ الصَّمَدِ : حَدَّثَنِي أَبِي : حَدَّثَنَا
الْحُسَيْنُ السُّلَمِيُّ : حَدَّثَنَا يَخْنَى : أَخْبَرَنِي أَبُو
سَلَمَةَ : أَنَّ أَبَا هُرَيْرَةَ هُوَ أَخْبَرَهُ : أَنَّ عُمَرَ هُوَ
يَعْنِي يَخْطُبُ .. فَذَكَرَهُ . [رَاجِعٌ : ٩١]

تَحْرِيْجٌ : إِسْنَادٌ صَحِيحٌ كَسَابِقِهِ .

321. It was narrated from 'Imran bin Hittan, according to what Harb thinks, who asked Ibn 'Abbas (رضي الله عنه) about silk garments. He said: Ask 'A'ishah about that. So he asked 'A'ishah and she said: Ask Ibn 'Umar (رضي الله عنه). So he asked Ibn 'Umar (رضي الله عنه), and he said: Abu Hafs told me that the Messenger of Allah (صلى الله عليه وسلم) said: "Whoever wears silk in this world will have no share of it in the Hereafter."

٣٢١ - حَدَّثَنَا عَبْدُ الصَّمَدِ : حَدَّثَنَا حَرْبٌ :
حَدَّثَنَا يَخْنَى عَنْ عُمَرَانَ بْنِ حِطَّانَ - فِيمَا
يَخْسِبُ حَرْبٌ - : أَنَّهُ سَأَلَ أَبْنَ عَبَّاسٍ عَنْ
لَبْوِسِ الْخَرِيرِ، فَقَالَ : سَلْ عَنْهُ عَائِشَةَ، فَسَأَلَ
عَائِشَةَ فَقَالَتْ : سَلْ أَبْنَ عُمَرَ، فَسَأَلَ أَبْنَ
عُمَرَ، فَقَالَ : حَدَّثَنِي أَبُو حَفْصٍ أَنَّ رَسُولَ
اللَّهِ يَعْلَمُ قَالَ : أَفَنْ لَيْسَ الْخَرِيرُ فِي الدُّنْيَا فَلَا
خَلَقَ لَهُ فِي الْآخِرَةِ . [انظر : ٣٤٥]

Comments: [Its *isnad* is *sahih*, al-Bukhari (5835)]

322. It was narrated from Humaid bin 'Abdur-Rahman al-Himyari that Ibn 'Abbas said in Basrah: I was the first one to come to 'Umar (رضي الله عنه) when he was stabbed. He said: Learn from me three things, for I fear that the people will not come to me (before I die). As for me, I did not pass any judgement regarding *kalalah* and I did not appoint any successor to be in charge of the people after me, and every slave of his ['Umar's] will be free. The people said to him: Appoint a successor. He said: Whatever I do, it was done by someone better than me. If I leave the people to decide their affairs, the Prophet of Allah (صلوات الله عليه) did that, and if I appoint someone, one who is better than me did that, namely Abu Bakr (رضي الله عنه). I said to him: Receive the glad tidings of Paradise; you accompanied the Messenger of Allah (صلوات الله عليه), your companionship with him was long; you were appointed in charge of the believers and you showed strength and fulfilled the trust. He said: As for your glad tidings to me of Paradise - 'Affan [another narrator] said: No by Allah besides Whom there is no god - if I had the entire world and all that is in it, I would give it as a ransom from the terror of what lies before me, even before knowing the outcome. As for what you say about me being in charge of the believers' affairs, by Allah I wish

تخریج: إسناده صحيح، خ: (٥٨٣٥).

-٣٢٢ - حدثنا يحيى بن حماد وعمران قالا: حدثنا أبو عوانة عن داود بن عبد الله الأوزبي، عن حميد بن عباس بالبصرة قال: أنا أول من أتي عمر به حين طعن، فقال: احفظ غني ثلاثة، فإني أخاف أن لا يذركني الناس: أمّا أنا فلم أفع في الكلابة فداء، ولم أشخلف على الناس خليفة، وكل مسلوكه له عيش. فقال له الناس: اشخلف، فقال: أي ذلك أفعل فقد فعله من هو خير مني، إن أدع إلى الناس أمرهم، فقد تركه ربّي الله عليه الصلاة والسلام، وإن أشخلف، فقد اشخلف من هو خير مني: أبو بكر. فلئن له: أبيز بالجنة، صاحب رحمة الله عليه، فأطلقت سحبته، وقلت أمر المؤمنين قويت وأديت الأمانة. فقال: أمّا تشيرك إياتي بالجنة، فوالله لئن ألي - قال عنان: فلا والله الذي لا إله إلا هو، لئن ألي - الدنيا بما فيها لافتني به من هوى ما أمامي قبل أن أغسل الخبر، وأمّا قوله في أمر المؤمنين فوالله لوردث أن ذلك كفافاً، لا لي ولا على، وأمّا ما ذكرت من ضعفية ربّي الله عليه فذلك.

تخریج: إسناده صحيح.

that I could get out of it without gaining or losing anything. As for what you said about me accompanying the Prophet of Allah (ﷺ), that is true.

Comments: [Its isnad is saheeh]

323. It was narrated that Abu Ummah bin Sahl said: 'Umar wrote to Abu 'Ubaidah bin al-Jarrah [saying]: Teach your children swimming and teach your fighters archery. (After that) they used to practise archery frequently, then a stray arrow came and killed a boy, and no one knew where it came from; he was under the care of his maternal uncle. Abu 'Ubaidah wrote to 'Umar about that [asking]: To whom should I pay his *diyah*? 'Umar (رضي الله عنه) wrote back telling him that the Messenger of Allah (ﷺ) used to say: "Allah and His Messenger are the *mawla* (guardian) of the one who has no *mawla*, and the maternal uncle is the heir of the one who has no heir."

Comments: [Its isnad is hasan]

324. It was narrated that 'Umar bin al-Khattab said: I heard the Messenger of Allah (ﷺ) say: "The loyalty (*wala*) of a freed slave (to his former master) is passed on to the one who inherits his wealth, father or son."

Comments: [Its isnad is hasan]

325. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar (رضي الله عنه) go to the Black Stone and say: By Allah, I know that you are a

٣٢٣- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَعْبَانُ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيَّاشٍ، عَنْ حَكِيمٍ بْنِ
حَكِيمٍ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ قَالَ: كَتَبَ
عُمَرَ هَذِهِ إِلَى أَبِي عَيْنَةَ بْنِ الْجَرَاحِ: أَنْ
عَلَمُوا غَلَّانَكُمُ الْعَوْمَ، وَمَقَاتِلَكُمُ الرَّمْيِ.
فَكَانُوا يَخْتَلِفُونَ إِلَى الْأَغْرَاضِ، فَجَاءَهُمْ
عَزْبٌ إِلَى عَلَامٍ فَقَتَلَهُ، فَكَتَبَ فِيهِ أَبُو عَيْنَةَ
وَكَانَ فِي حَجَرٍ خَالِ لَهُ، فَكَتَبَ فِيهِ أَبُو عَيْنَةَ
إِلَى عُمَرَ، فَكَتَبَ إِلَيْهِ عُمَرَ هَذِهِ: إِنَّ رَسُولَ
اللهِ ﷺ كَانَ يَقُولُ: «اللَّهُ وَرَسُولُهُ مَوْلَى مَنْ
لَا مَوْلَى لَهُ، وَالخَالُ وَارِثُ مَنْ لَا وَارِثَ
لَهُ». [راجع: ١٨٩]

تخریج: إسناده حسن.

٣٢٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدٍ: أَخْبَرَنَا أَبْنَ
لَهْيَةَ عَنْ عَمْرُو بْنِ شَعْبَنَ، عَنْ أَبِيهِ، عَنْ
جَدِّهِ، عَنْ عُمَرَ بْنِ الْحَطَابِ هَذِهِ قَالَ: سَمِعْتَ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَرَثُ الْوَلَاءَ مَنْ وَرَثَ
النَّفَارَ مِنْ وَالِيدٍ أَوْ وَلِيدٍ». [راجع: ١٤٧]

تخریج: إسناده حسن.

٣٢٥- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْيَدٍ: حَدَّثَنَا
الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَابِسٍ بْنِ رَبِيعَةَ
قَالَ: رَأَيْتُ عُمَرَ هَذِهِ أَتَى الْحَجَرَ فَقَالَ: أَمَا

stone and cannot cause harm or bring benefit. Were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you. Then he leant down and kissed it.

Comments: [Its *isnad* is *sahih*, al-Bukhari (1597) and Muslim (1270)]

326. Dujain Abul-Ghusn, who was from Basrah, said: I came to Madinah and met Aslam, the freed slave of 'Umar bin al-Khattab (رضي الله عنه). I said: Tell me (a report) from 'Umar. He said: I cannot; I am afraid that I will add or subtract something. If we said to 'Umar, Tell us something from the Messenger of Allah (ﷺ), he would say: I am afraid that I may add or subtract a letter. The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me will be in Hell."

Comments: [*Sahih* because of corroborating evidence; this *isnad* is *da'eeef*, because of the weakness of Dujain bin Thabit]

327. It was narrated that 'Umar said: The Messenger of Allah (ﷺ) said: "Whoever says in a market-place, 'There is no god but Allah alone, with no partner or associate; His is the dominion, to Him all praise is due, all goodness is in His hand, He grants life and death and He has power over all things,' Allah will record for him one thousand thousand good deeds and will erase from him one thousand thousand bad deeds, and will build a house for him in Paradise."

Comments: [Its *isnad* is *da'eeef jiddan* (very weak)]

وَاللَّهُ أَنِي لَا غَلَمْ أَنِكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ
وَلَنُولَا أَنِي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبْلَكَ مَا
قَبْلَكَ، ثُمَّ دَنَا فَقَبْلَهُ. [راجع: ٩٩]

تخریج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠)

٣٢٦ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا حَمَّادٌ أَبُو
الْقَضَى بَصَرِيُّ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَلَقِيَتِ
أَنَّ لَمَّا مَوَلَى عَمَرَ بْنَ الْخَطَّابِ (٤٧/١) هـ،
قَتَلْتُ: حَذَّنِي عَنْ عُمَرَ، قَالَ: لَا أَسْتَطِعُ
أَخْافَ أَنْ أَزِيدَ أَوْ أَنْقَصَ، كُنَّا إِذَا قَلَّتْ لِعْنَرَ
هـ: حَدَّثَنَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: لَا أَخَافَ
أَنْ أَزِيدَ حَرْفًا أَوْ أَنْقَصَ، إِنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «مَنْ كَذَّبَ عَلَيَّ فَهُوَ فِي النَّارِ».

تخریج: صحيح لغيره، وهذا إسناد ضعيف
لضعف دجين بن ثابت، ومن الحديث متواتر.

٣٢٧ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ
عَنْ عَمْرِو بْنِ دِينَارٍ مَوْلَى آلِ الزَّبَرِ، عَنْ سَالِمٍ،
عَنْ أَبِيهِ، عَنْ عُمَرَ هـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ قَالَ فِي سُوقٍ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يَبْدُو
الْحَمْدُ، يُخْبِي وَيُؤْبِي وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
كَتَبَ اللَّهُ لَهُ بِهَا أَلْفَ أَلْفِ حَسَنَةٍ، وَمَحَا عَنْهَا
أَلْفَ أَلْفِ سَيِّئَةٍ، وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ».

تخریج: إسناده ضعيف جداً، عمرو بن دينار قبره من آل الزبير منكر الحديث.

328. 'Umar bin al-Khattab (رضي الله عنه) said: On the day of Khaibar, a group of the companions of the Messenger of Allah (صلوات الله عليه وآله وسليمه) said: So and so is a martyr, So and so is a martyr, until they passed by a man and said: So and so is a martyr. The Messenger of Allah (صلوات الله عليه وآله وسليمه) said: "No; I saw him being dragged to Hell because of a cloak that he stole from the booty. Go out and call out to the people, 'No one will enter Paradise except the believers.'" So I went out and called out: No one will enter Paradise except the believers.

Comments: [Its *isnad* is *hasan*, Muslim (114)]

329. It was narrated from Sa'd bin 'Ubaidah, from Ibn 'Umar, that 'Umar (رضي الله عنه) said: No, by my father. The Messenger of Allah (صلوات الله عليه وآله وسليمه) said: "Stop it! Whoever swears by anything other than Allah has committed an act of *shirk*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6647) and Muslim (1646)]

330. It was narrated from Nafi' that 'Umar (رضي الله عنه) added to the mosque the area between the pillar and the enclosure, and 'Uthman (رضي الله عنه) added [something to the mosque]. 'Umar said: Were it not for the fact that I heard the Messenger of Allah (صلوات الله عليه وآله وسليمه) say: "We want to extend our mosque," I would not have added anything to it.

Comments: [Its *isnad* is *da'eef*, because of the weakness of Abdullah]

-٣٢٨- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عَكْرَمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زَمِيلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ: حَدَّثَنِي عَمَرُ بْنُ الْخَطَّابِ هَذِهِ قَالَ: لَمَّا كَانَ يَوْمُ خَيْرٍ أَفْلَى نَفْرٌ مِّنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ يَقُولُونَ: فُلَانُ شَهِيدٌ، وَفُلَانُ شَهِيدٌ، حَتَّىٰ يَمْرُوا بِرَجْلِهِ، فَقَالُوا: فُلَانُ شَهِيدٌ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «إِنَّمَا، إِنِّي رَأَيْتُهُ يُجْزَى إِلَى النَّارِ فِي عَبَّاْةِ عَلَّهَا، أُخْرُجُ يَا عَمَرُ، فَنَادَ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ» فَخَرَجَ فَنَادَهُ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ.] [راجع: ٢٠٣]

نَفْرِيْج: إِسْنَادُ حَسَنٍ، م: (١١٤).

-٣٢٩- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِشْرَائِيلُ: حَدَّثَنَا سَعِيدُ بْنُ مَشْرُوقٍ عَنْ سَعِيدِ بْنِ عَيْدَةَ، عَنْ أَبْنِ عُمَرَ، عَنْ عُمَرِ هَذِهِ أَنَّهُ قَالَ: لَا وَأَبِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «مَنْ إِنَّهُ مِنْ حَلْفِ إِشْرَائِيلَ دُونَ اللَّهِ، فَقَدْ أَشْرَكَهُ».

نَفْرِيْج: إِسْنَادُ صَحِيحٍ، خ: (٦٦٤٧) م: (٦٦٤٦).

-٣٣٠- حَدَّثَنَا حَمَادُ الْخَيَاطُ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ تَافِعٍ: أَنَّ عُمَرَ هَذِهِ رَازَدَ فِي الْمَنَجِدِ مِنَ الْأَسْطَوَانَةِ إِلَى الْمَقْصُورَةِ، وَرَازَدَ عَنْمَانَ، وَقَالَ عُمَرُ هَذِهِ: لَوْلَا أَنِّي سَعَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يَقُولُ: «لَيَغْيِي نَرِيدُ فِي مَسْجِدِنَا» مَا رَازَدُ فِيهِ.

نَفْرِيْج: إِسْنَادُ ضَعِيفٍ لِصَعْفَ عبدِ الله، وهو ابن عمر العمري.

331. It was narrated from 'Umar that he said: Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth, and He sent down with him the Book. One of the things that were revealed to him was the verse of stoning. The Messenger of Allah (ﷺ) stoned [adulterers] and we stoned [them] after him. Then he said: We used to recite, "Do not forsake your real father (and attribute yourself to someone else), for this is an act of *kufr* if you do that, or it is an act of *kufr* to forsake your real father (and attribute yourself to someone else)." And the Messenger of Allah (ﷺ) said: "Do not praise me as the son of Maryam was praised; rather I am a slave, so say: His slave and His Messenger." Perhaps Ma'mar said: "As the Christians praised the son of Maryam."

Comments: [Its *isnad* is *sahih*, al-Bukhari (2462) and Muslim (1691)]

332. It was narrated from Salim from Ibn 'Umar that he said to 'Umar (رضي الله عنهما): I heard the people saying something so I decided that I should talk to you. They are saying that you are not going to appoint a successor. He lowered his head for a while, then he looked up and said: Allah, may He be glorified and exalted, will protect His religion. If I do not appoint a successor, the Messenger of Allah (ﷺ) did not appoint a successor either; if I do appoint a successor, Abu Bakr (رضي الله عنهما) appointed a successor. By Allah, once he mentioned the Messenger of Allah

٣٣١ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْبَرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتْبَةَ ابْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ هَذِهِ اللَّهُ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّداً بِالْحَقِّ، وَأَنْزَلَ مَعَهُ الْكِتَابَ، فَكَانَ مِمَّا أُنْزِلَ عَلَيْهِ آيَةُ الرَّجْمِ، فَرَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَمْنَا بَعْدَهُ ثُمَّ قَالَ: فَدَّ كُنَّا نَفَرْأُ: (وَلَا تَرْغِبُوا عَنِ آبَائِكُمْ فَإِنَّهُ كُفُرٌ بِكُمْ - أَوْ: إِنَّ كُفُرًا يَكُنُّمْ - أَنْ تَرْغِبُوا عَنِ آبَائِكُمْ). ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تُطْرُوْنِي كَمَا أَطْرَيْتُ ابْنَ مَرْيَمَ، وَإِنَّمَا أَنَا عَبْدٌ فَقُولُوا: عَبْدُ رَسُولِهِ». [راجع: ١٥٤] وَرَبِّنَا قَالَ مَعْمَرٌ: «كَمَا أَطْرَبْتُ التَّضَارَى ابْنَ مَرْيَمَ».

تخریج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١)

٣٣٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عَمْرَ هَذِهِ اللَّهُ قَالَ لِعُمَرَ هَذِهِ: إِنِّي سَمِعْتُ النَّاسَ يَقُولُونَ مَقَالَةً فَالْيَكْ أَنْ أَغْوِلَهَا لَكَ: رَعَمُوا أَنْكَ عَيْنَ مُسْتَخْلِفٍ. فَوَضَعَ رَأْسَهُ سَاعَةً، ثُمَّ رَفَعَهُ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْفَظُ دِينَهُ، وَإِنِّي إِنْ لَا أَسْتَخْلِفُ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَسْتَخْلِفْ، وَإِنْ أَسْتَخْلِفُ فَإِنَّ أَبَا بَكْرِ هَذِهِ قَدْ أَسْتَخْلَفْتُ. قَالَ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ ذَكَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرِ هَذِهِ، فَعَلِمْتُ أَنَّهُ لَمْ يَكُنْ يَعْدِلُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْدَى، وَأَنَّهُ عَيْنُ مُسْتَخْلِفٍ. [راجع: ٢٩٩]

(ﷺ) and Abu Bakr, I realized that he was not going to regard anyone else as equal to the Messenger of Allah (ﷺ) and that he was not going to appoint a successor.

Comments: [Its *isnad* is *sahehi*, al-Bukhari (7218) and Muslim (1823)]

333. It was narrated from Malik bin Aws that al-Hadathan said: 'Umar (رضي الله عنه) sent word to me... and he mentioned the *hadeeth*. I said to you [both]: The Messenger of Allah (صلى الله عليه وسلم) said: "We are not to be inherited from and what we leave behind is charity."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

334. It was narrated that Ibn al-Musayyab said: When Abu Bakr (رضي الله عنه) died, people wept for him. 'Umar (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وآله وسليمه) said: "The deceased is tormented because of the weeping of the living."

Comments: [Saheeh; al-Bukhari (1292) and Muslim (927)]

335. It was narrated that Abu Hurairah (رضي الله عنه) said: When the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) died and some people apostatised, 'Umar bin al-Khattab (رضي الله عنه) said: O Abu Bakr, how can you fight the people, when the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "I have been commanded to fight the people until they say *La ilaha illallah* (There is no god but Allah), and whoever says *La ilaha illallah*, his wealth and his life are protected

تخریج: استاده صمیح، خ: (۷۲۱۸) م: (۱۸۲۳)

٣٢٣ - حَدَّثَنَا عَبْدُ الرَّزْقِ: حَدَّثَنَا مَعْمَرٌ عَنِ
الْأَزْعَمِيِّ، عَنْ مَالِكِ بْنِ أُوْسٍ بْنِ الْحَدَّانِ
قَالَ: أَرْسَلْتُ إِلَيْهِ عُمَرَ فَهُوَ قَدَّرَ الْخَدِيدَ.
فَقُلْتُ لَهُمَا: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
نُورَتُ، مَا تَرَكْنَا صَدَقَةً. [١٧٢] (راجٍ: [١٧٢])

تخریج: استناده صحیح، خ: (٤٢٩٠٤) م: (١٧٥٧).

٣٣٤ - حَدَّثَنَا عَبْدُ الرَّزْقِ: حَدَّثَنَا مَعْمُورٌ عَنِ
الْزُّهْرِيِّ، عَنْ أَبِي الْمُسِيَّبِ قَالَ: لَمَّا مَاتَ
أَبُو بَكْرٍ شَهِدَ بِكَيْفَيَةِ عَلَيْهِ، فَقَالَ عُمَرُ: إِنَّ رَسُولَ
اللهِ يَعْلَمُ كُلَّ شَيْءٍ قَالَ: إِنَّ الْمَيِّتَ يُعَذَّبُ بِيُنْكَاءِ
الْعَكْيِ». [راجٗ: ٣١٥]

تخریج: صحيح، ابن الصیب لم یسع
من عمر، خ: (١٢٩٢) م: (٩٢٧).

٣٢٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا زَيْنَ
عَنْ مَعْنَى، عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
عَبْدِ اللَّهِ بْنِ عَبْتَةَ، عَنْ أَبِي هُرَيْرَةَ هُوَ قَالَ:
لَمَّا تُؤْفَى رَسُولُ اللَّهِ وَكُفَّارٌ مِّنْ كُفَّارِ قَالَ:
قَالَ عُمَرُ بْنُ الْخَطَّابِ هُوَ (٤٨) يَا أَبَا
بَكْرٍ، كَيْفَ تَقْبَلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمْرَى أَنْ أَقْبَلَ النَّاسَ حَتَّى يَقُولُوا:
لَا إِلَهَ إِلَّا اللَّهُ»، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ

from me, and his reckoning will be with Allah"? Abu Bakr said: I will most certainly fight those who separate prayer and zakah, for zakah is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah (ﷺ), I will certainly fight them for withholding it. 'Umar (ؓ) said: By Allah, as soon as I saw that Allah had opened Abu Bakr's heart to the idea of fighting, I knew that he was right.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1399) and Muslim (20)]

336. It was narrated that 'Umar said: The Messenger of Allah (ﷺ) said: "We are not to be inherited from; what we leave behind is charity."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

337. It was narrated that Malik bin Aws said: 'Umar (ؓ) sent for me... and he mentioned a similar *hadeeth*. He said: The wealth of Banun-Nadeer was among the *fai'* that Allah granted to His Messenger for which the Muslims made no expedition with either cavalry or camelry (cf. al-Hashr 59:6). He allocated some of it for his family's maintenance for one year, and what was left he spent on horses and weapons in preparation for *jihad* for the sake of Allah, may He be glorified and exalted.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

فَقَدْ غُضِّمَ مِنِي مَا لَهُ وَنَفْسِهِ، وَجِئْتَهُ عَلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ أَبُو بَكْرٍ هُنَّ الْأَفَابِلُ مِنْ فَرَقَيْ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، إِنَّ الرَّأْيَةَ حَقُّ الْمَالِ، وَاللَّهُ لَوْ مَتَّشُونِي عَنَّا فَكَانُوا يُؤْذُونَهَا إِلَى رَسُولِ اللَّهِ سَلَّمَ لِقَاتَلُوكُمْ عَلَيْهَا، فَقَالَ عُمَرُ هُنَّهُمْ وَاللَّهُ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ بِالْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ. [راجع: ١١٧]

تخریج: [إسناده صحيح، خ: (١٣٩٩) م: (٢٠)].

-٣٣٦- حَدَّثَنَا سُفْيَانُ عَنْ عَفْرُو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ، عَنْ عُمَرَ هُنَّهُمْ قَالَ رَسُولُ اللَّهِ سَلَّمَ: إِنَّ لَا نُورَتُ مَا تَرَكُنَا صَدَقَةً. [راجع: ١٧٢]

تخریج: [إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧)].

-٣٣٧- حَدَّثَنَا سُفْيَانُ عَنْ عَفْرُو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ هُنَّهُمْ... فَذَكَرَ الْحَدِيثَ، وَقَالَ: إِنَّ أَمْوَالَ بَنِي النَّضِيرِ كَانَتْ مَمَّا أَفاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوْجِفْ عَلَيْهِ الْمُسْلِمُونَ بِخَيْلٍ وَلَا بِرِّ تَابِ، فَكَانَ يُفْقَدُ عَلَى أَهْلِهِ مِنْهَا نَفَقَةٌ سَبْتَهُ، وَمَا يَهْنِ جَمِيلَهُ فِي الْكَرَاعِ وَالسَّلَاحِ عُدَّهُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ. [راجع: ١٧١]

تخریج: [إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧)].

338. It was narrated from 'Asim bin 'Umar from his father that the Prophet ﷺ said: "When night comes and day departs and the sun sets, the fasting person may break his fast."

Comments: [Its isnad is saheeh, al-Bukhari (1954) and Muslim (1100)]

339. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I wanted to ask 'Umar (رضي الله عنه) something but I did not find a chance, so I waited for two years. Then when we were in Marraz-Zahran, he went to relieve himself, then he came after relieving himself and I poured water for him. I said: O Ameer al-Mu'mineen, who are the two women who helped one another against the Messenger of Allah (ﷺ)?^[1] He said: 'Aishah and Hafsa (رضي الله عنه).

Comments: [Its isnad is saheeh, al-Bukhari (4914) and Muslim (1479)]

340. It was narrated from Ibn Seereen, who heard it from Abul-'Ajfa' [who said:] I heard 'Umar (رضي الله عنه) say: Do not make women's dowries too expensive, for if it were a sign of honour in this world or a sign of piety in the Hereafter, the most likely of you to do it would have been the Prophet ﷺ. But he did not give

٣٣٨ - حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ، عَنْ أَبِيهِ،
عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ أَبِيهِ أَنَّ الْيَهُ بْنَ عَلَى
قَالَ: إِذَا أَفْلَلَ اللَّيلُ، وَأَذَّرَ النَّهَارُ، وَغَرَبَتِ
الشَّمْسُ، فَنَذَّلَ أَفْطَرَ الصَّائِمُ». [راجع: ١٩٢: ١٩٥٤] م: (١١٠٠)

٣٣٩ - حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَىٰ - يَعْنِي ابْنَ سَعِيدٍ -
عَنْ عَبْدِهِ بْنِ حَبِيبٍ، عَنْ ابْنِ عَبَاسٍ قَالَ: أَرَدْتُ
أَنْ أَسْأَلَ عُمَرَ - فَمَا رَأَيْتُ مُؤْسِماً، فَمَكَثْتُ
سَهْنَيْنِ فَلَمَّا كُتُبَ الظَّهَرَانِ، وَذَهَبَ لِيَقْضِي
حَاجَتَهُ، فَجَاءَ وَدَعَ قَضِيَ حَاجَتَهُ، فَلَمَّا هُنْجَ
عَلَيْهِ مِنَ الْمَاءِ، قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنْ
الْمَرْأَتَيْنِ الْكَانَتِ نَظَاهِرَتِا عَلَى رَسُولِ اللَّهِ^ﷺ؟
قَالَ: عَائِشَةُ وَحَفْصَةُ. [راجع: ٢٢٢: ٤٩١٤] م: (١٤٧٩)

تخریج: إسناده صحيح، خ: (٤٩١٤) م: (١٤٧٩).

٣٤٠ - حَدَّثَنَا سُفْيَانُ عَنْ أُبُوبَتِ، عَنْ ابْنِ
سَبِيرِيْنَ سَوْمَدَهُ مِنْ أَبِي الْعَجَفَاءِ: سَمِعْتُ عُمَرَ
- يَقُولُ: لَا تُنْهَلُوا ضُدُّ النَّسَاءِ، فَإِنَّهَا لَوْ
كَانَتْ مَكْرُمَةً فِي الدُّنْيَا، أَوْ تَقْرَى فِي
الْآخِرَةِ، لَكَانَ أَوْلَاهُمْ بِهَا الْيَئُونَ؛ مَا
أَنْجَحَ سَيِّنَا مِنْ بَنَائِهِ وَلَا يَسْأَلُو فَوْقَ اثْتَنِي

[1] As mentioned in the Qur'an: "If you two (wives of the Prophet ﷺ) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes); but if you help one another against him (Muhammad ﷺ), then verily, Allâh is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers" [at-Tahreem 66:3].

any of his daughters in marriage or marry any of his wives for more than twelve *Ooqiyah*. Furthermore, you say during your campaigns: So and so was killed as a martyr, So and so died as a martyr, but perhaps he loaded his mount's back with gold and silver, hoping to do trade. So do not say that; rather say as Muhammad (ﷺ) said: "Whoever died for the sake of Allah is in Paradise."

Comments: [Its isnad is *qaawi*]

341. It was narrated from Ma'dan bin Abi Talhah al-Yamari that 'Umar (ؑ) stood up to deliver a *khutbah*. He praised and glorified Allah, then he mentioned the Prophet of Allah (ﷺ) and Abu Bakr (ؓ), then he said: "I have seen a dream, in which I saw myself being pecked by a rooster twice, and I think it signals my death. The people are telling me to appoint a caliph after me. Allah will not cause His caliphate or His religion to be lost, or that with which He sent His Prophet. If I die, then the caliphate is to be decided by a council of these six men with whom the Messenger of Allah (ﷺ) was pleased when he died, then whichever of them you swear allegiance to, listen to him and obey. I know that there are some men who will seek to undermine this matter, and I have fought them with these two hands of mine in support of Islam. If they do that, then those are the

عشرة وفية، وأخرى تقولونها في مغاريكم: قيل فلان شهيداً، مات فلان شهيداً، ولهم أن يكون قد أوفى عجز ذاته أو دف راحلته ذهباً وفضة، يتغنى التجاراة، فلا تقولوا ذاكُمْ، ولكن قولوا كما قال محمد: «من قيل في سبيل الله فهو في الجنة».

[٢٨٥]

تخریج: إسناده قوي.

٣٤١ - حدثنا محمد بن جعفر: حدثنا سعيد ابن أبي غزوة، أمّهُ على عن قنادة، عن سالم بن أبي الحميد الغطائني، عن معاذان ابن أبي طلحة التميمي: أنَّ عمرَ هبَّ قام خطيباً، فَحَمِدَ اللَّهَ وَأَشَّى عَلَيْهِ، وَذَكَرَ نَبِيَّ اللَّهِ هَبَّ وَأَبَا يَكْرِي هَبَّ، ثُمَّ قَالَ: إِنِّي رَأَيْتُ رُؤْيَا: كَانَ وِبِكَا تَقْرَبُنِي تَقْرَبَتِينِ، وَلَا أَرَى ذَلِكَ إِلَّا لِحُضُورِ أَجْلِي، وَإِنِّي نَاسًا يَأْمُرُونِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ عَزَّ وَجَلَ لَمْ يَكُنْ لِيُضِيعَ خِلَافَتَهُ وَوَيْهَ، وَلَا الَّذِي بَعَثَ يَوْمَ نَبِيٍّ، فَإِنْ عَجِلَ بِي أَمْرٌ فَالخِلَافَةُ شُورَى فِي هُوَلَاءِ الرُّفْطِ السُّنَّةِ الَّذِينَ تُؤْمِنُونَ بِرَسُولِ اللَّهِ هَبَّ وَهُوَ عَنْهُمْ رَاضٍ، فَإِنَّهُمْ بَايِعُتُمُ لَهُ فَاشْتَعِنُو لَهُ وَأَطِيعُو، وَقَدْ عَرَفْتُ أَنَّ رِجَالًا سَيْطَعُونَ فِي هَذَا الْأَمْرِ، وَإِنِّي فَاتَّلَعْتُمْ بِيَدِي هَذِهِ عَلَى الْإِسْلَامِ، فَإِنْ قَعْلُو فَأُولَئِكَ أَعْذَاءُ اللَّهِ الْكَفِرَةِ الصَّلَالُ. وَإِنِّي وَاللَّهِ مَا أَدْعُ بِغَيْرِ شَيْئٍ هُوَ أَهْمُ إِلَيَّ مِنْ أَمْرِ الْخَلَائِفَةِ، وَلَقَدْ

enemies of Allah, the misguided disbelievers. By Allah, I am not leaving behind anything of more concern to me than *kalalah*. I asked the Prophet of Allah (ﷺ) about it and he never spoke to me in such a harsh manner as he did with regard to that, to such an extent that he poked me in the chest or side with his hand or his finger and said: "O 'Umar! The verse at the end of Soorat an-Nisa' that was revealed in summer is sufficient for you." If I live, I will pass a judgement concerning it that no one who reads Qur'an or who does not read Qur'an will dispute. Then 'Umar said: O Allah, bear witness concerning the governors of the regions; I sent them to teach the people their religion and the *Sunnah* of their Prophet, and to divide the *fai'* among them, and to judge between them on a fair basis, and whatever they found difficult they were to refer to me. Then he said: O people, you eat two plants that I think are nothing but distasteful, this garlic and onion. At the time of the Messenger of Allah (ﷺ), I would see that if the smell of these things was found on a man, he would be taken by the hand and led out to al-Baqee'. Whoever must eat them, let him cook them to death. 'Umar (رضي الله عنه) said this in a *khutbah* on Friday, and was stabbed on Wednesday 26 Dhul-Hijjah.

Comments: [A saheeh hadeeth]

سَأَلْتُ رَبِّي اللَّهَ عَنْهَا، فَمَا أَغْلَظَ لِي فِي شَيْءٍ
لَطُّ مَا أَغْلَظَ لِي فِيهَا، حَتَّى طَعَنَ بِنِي - أَوْ
يَاضِبُّهُ - فِي صَدْرِي - أَوْ جَنْبِي - وَقَالَ:
«يَا عُمَرُ، تَكْفِيكَ الْأُمَّةُ الَّتِي تَرَكْتُ فِي
الصَّيْقَبِ، الَّتِي فِي أَجِيرِ سُورَةِ النِّسَاءِ»، وَإِنِّي
إِنْ أَعْشَنْ أَفْضَلَ فِيهَا قَضِيَّةً لَا يَخْتَلِفُ فِيهَا
أَحَدٌ يَثْرَا الْقُرْآنَ أَوْ لَا يَثْرَا الْقُرْآنَ. ثُمَّ قَالَ:
اللَّهُمَّ إِنِّي أَشْهُدُكَ عَلَى أَمْرَاءِ الْأَمْصارِ، فَلَيَنِي
بِعِتْهُمْ يَعْلَمُونَ النَّاسَ بِيَنْهُمْ، وَسُنْتَ تَبِعُهُمْ،
وَيَقْسِمُونَ فِيهِمْ فِيهِمْ، وَيَعْدِلُونَ عَلَيْهِمْ، وَمَا
أَشْكَلَ عَلَيْهِمْ يَرْفَعُونَهُ (٤٩/١) إِلَيَّ. ثُمَّ قَالَ:
يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَأْكُلُونَ مِنْ شَجَرَتَيْنِ لَا
أَرَاهُمَا إِلَّا خَيْرَتَيْنِ: هَذَا التُّومُ وَالبَصْلُ، لَقَدْ
كُثُرَ أَرَى الرَّجُلَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُوَجِّدُ رِيمَهُ مِثْهُ، فَيُرَدِّدُ بِيَدِهِ حَتَّى يُخْرِجَ بِهِ
إِلَى الْبَيْعِ، فَمَنْ كَانَ أَكَلَهُمَا لَا بُدُّ، فَلِيَنْهُمَا
طَبَخًا. قَالَ: فَخَطَبَ بِهَا عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَوْمَ
الْجُمُوعَةِ، وَأَصَبَّ يَوْمَ الْأَزْيَاءِ، لِأَزْبَعِ لَيَالِي
بَقِيَّتِ مِنْ ذِي الْحِجَّةِ. [راجع: ٨٩]

تَحْرِيْج: حَدِيثٌ صَحِّحٌ، سَعِيدُ بْنُ أَبِي
عَروَةَ اخْتَلَطَ، وَقَدْ تَوَعَّ، م: (٥٦٧).

342. It was narrated from Abu Moosa that 'Umar (رضي الله عنه) said: It was the Sunnah of the Messenger of Allah (ﷺ), i.e., *tamattu'* (in Hajj), but I am afraid that they will have intimate relations with them (their wives) beneath the *Arak* trees, then they will bring them for *Hajj*.

Comments: [A *saheeh hadeeth*, Muslim (1222)]

تخریج: صحيح، م: (١٢٢٢)، حجاج بن أرطاة مدلس وقد عنون، ويأتي بأسناد صحيح من طریق شعبة برقم: (٣٥١).

343. It was narrated that 'Umar (رضي الله عنه) said: I saw the Messenger of Allah (ﷺ) doing *wudoo'* after relieving himself, and wiping over his leather slippers (*khuff*), then praying.

Comments: [Saheeh lighairihi, and its *isnad* is *da'eef* because of the weakness of Yazeed bin Ziyad and Asim bin 'Ubaidullah]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زيد وعااصم بن عبید الله.

344. It was narrated that Simak said: I heard 'Iyad al-Ash'ari say: I was present at al-Yarmook and we had five commanders over us: Abu 'Ubaidah bin al-Jarrah, Yazeed bin Abi Sufyan, Ibn Hasanah, Khalid bin al-Waleed and 'Iyad - and this 'Iyad was not the one who narrated reports to Simak. - 'Umar (رضي الله عنه) said: If fighting occurs, then your commander is Abu 'Ubaidah. So we wrote to him, saying: We are facing death; and we asked him for reinforcements. He wrote to us, saying: I have received your letter asking for reinforcements and I can tell you about who has the greatest support and the most ready troops:

- ٣٤٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: وَأَخْبَرَنِي خَشِيمٌ عَنِ الْحَجَاجِ بْنِ أَرْطَاءَ، عَنِ الْحَكَمِ ابْنِ عَيْنَةَ، عَنْ عَمَارَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ: أَنَّ عُمَرَ هَذِهِ قَالَ: هِيَ شَهْرُ رَسُولِ اللَّهِ ﷺ - يَعْنِي الْمُتَّعَةَ - وَلَكِنِي أَشَكُ أَنْ يَعْرُشُوا بِهِنْ تَحْتَ الْأَرْاكِ، ثُمَّ يَرْوُحُوا بِهِنْ حُجَّاجًا. [انظر: ٣٥١]

- ٣٤٣ - حَدَّثَنَا عَلَيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَاصِمٍ بْنِ عَيْدِ اللَّهِ، عَنْ أَبِيهِ أَوْ جَدِّهِ - الشَّكُّ مِنْ يَزِيدَ عَنْ عُمَرَ هَذِهِ قَالَ: رَأَيْتَ رَسُولَ اللَّهِ ﷺ تَوْضِيًّا بَعْدَ الْحَدِيثِ، وَمَسَحَ عَلَى حُقْفِيَّةِ وَصَلَّى. [راجع: ١٢٨]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زيد وعااصم بن عبید الله.

- ٣٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّةُ عَنْ سِيمَاكٍ قَالَ: سَمِعْتُ عِيَاضًا الْأَشْعَرِيَّ قَالَ: شَهَدْتُ الْيَرْمُوكَ، وَعَلَيْنَا خَمْسَةُ أَمْرَاءٍ: أَبُورِ عَيْنَةَ بْنِ الْحَرَاجَ، وَيَزِيدُ بْنَ أَبِي شَيْبَانَ، وَابْنَ حَسَنَةَ، وَخَالِدَ بْنَ الْوَلِيدِ، وَعِيَاضَ - وَلَيْسَ عِيَاضُ هَذَا بِالَّذِي حَدَّثَ سِيمَاكًا - قَالَ: وَقَالَ عُمَرُ هَذِهِ: إِذَا كَانَتْ قَاتِلُكُمْ أَبُورِ عَيْنَةَ، قَالَ: فَكَتَبْنَا إِلَيْهِ: إِنَّهُ قَدْ جَاءَ إِلَيْنَا الْمَوْتُ، وَاسْتَمْدَدْنَا، فَكَتَبَ إِلَيْنَا: إِنَّهُ قَدْ جَاءَنَاكُمْ كِتَابُكُمْ شَتَّى دُونِيَّةِ، وَلَيْسَ أَدُلُّكُمْ عَلَى مَنْ هُوَ أَعَزُّ نَضْرًا وَأَخْضَرُ جَنْدًا: اللَّهُ

Allah, may He be glorified and exalted; ask Him for support, for Muhammad ﷺ was caused to prevail on the day of Badr with fewer than your numbers. When this letter of mine reaches you, fight them without referring back to me. So we fought them, and we defeated them, pursuing and killing them for four parasangs, and we acquired wealth (booty). They discussed the issue (of booty) and 'Iyad suggested to us that we should give ten for every head. And Abu 'Ubaidah said: Who will compete with me (in a horse race)? A young man said: I will, if you don't get angry. Then he beat him, and I saw the two braids of Abu 'Ubaidah flying as he raced behind him on an Arabian horse.

Comments: [Its isnad is hasan]

345. It was narrated that 'Ali bin Zaid said: I came to Madinah and entered upon Salim bin 'Abdullah, and I was wearing a silk *jubbah*. Salim said to me: What are you doing with this garment? I heard my father narrate from 'Umar bin al-Khattab ﷺ that the Messenger of Allah ﷺ said: "Silk is only worn by one who has no share [in the Hereafter].

Comments: [*Saheeh*, because of the corroborating evidence, and its isnad is *da'eef* because of the weakness of Ali bin Zaid bin Jud'an, al-Bukhari (5835) and Muslim (2069)]

346. It was narrated from 'Amr bin Shu'aib from his father that his grandfather said: A man killed his (own) son deliberately and the

غَرْ وَجَلَ، فَانسَتِصْرُوهُ، فَإِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ
عَصَرَ يَوْمَ بَدْرٍ فِي أَقْلَى مِنْ عَدَيْكُمْ، فَإِذَا أَتَكُمْ
كِتَابِي هَذَا فَقَاتِلُوهُمْ وَلَا تُرَاجِعُونِي. قَالَ:
فَقَاتَلْنَاهُمْ فَهَزَّ مَنَاهُمْ وَقَاتَلْنَاهُمْ أَرْبَعَ فَرَاسِيَخَ،
قَالَ: وَأَصْبَأْنَا أَمْوَالًا، فَشَارُورُوا فَأَشَارَ عَلَيْنَا
عِيَاضُ أَنْ نُعْطِيَنِ عَنْ كُلِّ رَأسٍ عَشَرَةً. قَالَ:
وَقَالَ أَبُو عَيْنَةَ: مَنْ يُرَاهِيَنِ؟ فَقَالَ شَابٌ:
أَنَا إِنْ لَمْ تَفْضِبْ. قَالَ: فَسَبَقْهُ، فَرَأَيْتُ
عَفِيقَيْنِي أَبِي عَيْنَةَ تَنْزَانِ وَمُؤْرِخَ حَلْفَةَ عَلَى
فَرَسِ عَرَبِيِّيِّ.

تخریج: إسناده حسن.

٣٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَكْرَمٍ: أَخْبَرَنَا عَيْنَةُ
عَنْ عَلَيِّ بْنِ زَيْدٍ قَالَ: قَيْمَتُ الْقَلِيبَةِ،
فَلَدَّلْتُ عَلَى سَالِمٍ بْنِ عَبْدِ اللَّهِ وَعَلَيَّ جُبَّةٌ
خَرَّ، فَقَالَ لِي سَالِمٌ: مَا تَضَعُنَّ بِهِذِهِ النِّيَابِ؟
سَوْفَتْ أَبِي يُحَدِّثُ عَنْ عُمَرَ بْنِ الْخَطَّابِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّمَا يَلْبَسُ الْخَرِيرَ
مِنْ لَا خَلَاقَ لَهُ». (راجع: ٣٢١)

تخریج: صحيح لغيره، وهذا إسناد ضعيف
لضعف علي بن زيد بن جدعان، خ: (٥٨٣٥)
م: (٢٠٦٩)

٣٤٦ - حَدَّثَنَا أَبُو الْمُتَنَبِّرِ إِسْمَاعِيلُ بْنُ عُمَرَ
أَرَأَهُ عَنْ حَجَّاجٍ، عَنْ عَمْرُو بْنِ شَعْبَيْنِ، عَنْ
أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَتَلَ رَجُلٌ ابْنَةَ عَمِّهَا،

case was referred to 'Umar bin al-Khattab (رضي الله عنه)، who ruled that the murderer should pay one hundred camels [as *diyali*]: thirty three-year-old she-camels, thirty four-year-old she-camels and forty five-year-old she-camels. He said: And the killer does not inherit anything. Were it not that I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say, "No father is to be killed in retaliation for his son," I would have executed you.

Comments: [A *hasan hadeeth*]

347. It was narrated that 'Amr bin Shu'aib said: 'Umar (رضي الله عنه) said: Were it not that I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say, "The killer gets nothing (from the estate of the one he murdered)," I would have included you among the heirs. And he called the maternal uncle of the one who had been killed and gave the camels to him.

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

348. It was narrated from Mujahid bin Jabr... and he mentioned the same *hadeeth*. He said: 'Umar (رضي الله عنه) took thirty three-year-old she-camels, thirty four-year-old she-camels and forty she camels between the ages of five and eight years, all of which were pregnant, then he called the brother of the one who had been killed and gave them to him, not to his father. And he said: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "The killer gets nothing."

فُرِفعَ إِلَى عُمَرَ بْنِ الْخَطَّابِ هُنَّا فَجَعَلَ عَلَيْهِ مِائَةً مِنَ الْأَبْلَى: تَلَاثِينَ حِقَّةً، وَتَلَاثِينَ جَدْعَةً، وَأَرْبَعِينَ شَيْئَةً، وَقَالَ: لَا يَرِثُ الْفَاعِلُ، وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ هُنَّا يَقُولُ: لَا يُقْتَلُ وَالَّذِي يُرْتَدُهُ لَقْتَلَكُ.

[راجع: ١٤٧]

تخریج: حديث حسن، حجاج بن أرطاة مدلس، وقد توبيع.

٣٤٧ - حَدَّثَنَا هُشَيْمٌ وَبِرِيدٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَفْرَوْنَ بْنِ شَعْبَنْ قَالَ: قَالَ عُمَرُ هُنَّا: لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ هُنَّا يَقُولُ: «لَيْسَ لِفَاعِلٍ شَيْئَةً» لَوْرَثَكَ قَالَ: وَدَعَا أَخَا الْمَقْتُولِ فَأَغْطَاهُ الْأَبْلَى.

تخریج: حسن لغيره، وهذا إسناد ضعيف لا نقطاعه، عمرو بن شعيب لم يدرك عمر.

٣٤٨ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِشْحَاقِ: حَدَّثَنِي عَنْدُ اللَّهِ بْنِ أَبِي تَجِيْحٍ وَعَفْرَوْنَ بْنِ شَعِيبٍ، كِلَّا هُمَا عَنْ مُجَاهِدِ بْنِ جَبَرٍ... فَذَكَرَ الْحَدِيثَ، وَقَالَ: أَخَدَ عُمَرَ هُنَّا مِنَ الْأَبْلَى تَلَاثِينَ حِقَّةً، وَتَلَاثِينَ جَدْعَةً، وَأَرْبَعِينَ شَيْئَةً إِلَى بَازِلٍ عَامِهَا كُلُّهَا خَلِفَةً، قَالَ: ثُمَّ دَعَا أَخَا الْمَقْتُولِ فَأَغْطَاهُمَا إِيَّاهُ دُونَ أَبِيهِ، وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ هُنَّا يَقُولُ: «لَيْسَ لِفَاعِلٍ شَيْئَةً»

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

349. It was narrated that Malik bin Aws bin al-Hadathan said: al-'Abbas and 'Ali came to 'Umar (رضي الله عنه) with a dispute. Al-'Abbas said: Judge between me and this one. And the people said: Judge between them, judge between them. He said: I shall not judge between them; they know that the Messenger of Allah (صلى الله عليه وسلم) said: "We are not to be inherited from; what we leave behind is charity."

Comments: [Its *isnad* is *saiheeh*, al-Bukhari (2904) and Muslim (1757)]

350. It was narrated from Ibn al-Musayyab that 'Umar (رضي الله عنه) said: One of the last verses to be revealed was the verse on *riba*, and when the Messenger of Allah (صلى الله عليه وسلم) died, he had not explained it. So avoid *riba* and any dubious matter.

Comments: [Hasan]

351. It was narrated from Abu Moosa that he used to advise people to do *tamattu'* (in Hajj). A man said to him: Do not rush in giving *fatwas*, for you do not know what Ameer al-Mu'mineen has decided with regard to *Hajj*. When he met him later on, he asked him and 'Umar said: I know that the Prophet (صلى الله عليه وسلم) did it and his Companions did it, but I

تخریج: حسن لغیره، وهذا إسناد ضعيف لأنقطعه، مجاهد بن جبر لم يدرك عمر، وانظر ما قبله.

٣٤٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَبُو بُرْضَةَ عَنْ عُكْرَمَةَ بْنَ حَالِيدٍ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَّثَانِ قَالَ: جَاءَ النَّبَاسُ وَعَلَيْهِ عَائِيهِمَا الشَّلَامَ إِلَى عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ يَخْتَصِمَانِ، فَقَالَ الْعَبَاسُ: أَفْضَلُ بَنِيَّنِي وَبَيْنَ هَذَيَا الْكَدَّا كَدَا. فَقَالَ التَّالِسُ: أَفْضَلُ بَنِيَّهُمَا، أَفْضَلُ بَنِيَّهُمَا. قَالَ: لَا أَفْصِلُ بَنِيَّهُمَا، فَذَعِلَّمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا نُورُثُ مَا تَرَكْنَا صَدَقَةً». [راجع: ١٧٢]

تخریج: إسناده صحيح، خ: (٢٩٠٤) م: (١٧٥٧)

٣٥٠ (٥٠) - حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَبِي أَبِي عُرُوبَةَ، عَنْ فَتَنَةَ، عَنْ أَبِي الْمُسَيَّبِ: أَنَّ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: إِنَّ مِنْ آخِرِ مَا نَزَّلَ إِلَيْهِ الرِّبَا، وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُؤْفَنِي وَلَمْ يُفَسِّرْهَا، فَدَعَوْنَا الرِّبَا وَالرِّبَا. [راجع: ٢٤٦]

تخریج: حسن، سعيد بن المسيب لم يسمع من عمر.

٣٥١ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْحُكْمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى: أَنَّهُ كَانَ يُفْتَنُ بِالْمُلْتَعِةِ، فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ يَعْصِي فُتَيَّاكَ، فَإِنَّكَ لَا تَنْدِري مَا أَخْدَتَ أَمِيرَ الْمُؤْمِنِينَ فِي التُّلُكِ بَعْدَكَ. حَتَّى لَفِيهِ بَعْدٌ،

do not like [the people] to have intercourse with [their wives] beneath the *arak* trees and go out to *Hajj* with their heads dripping [from *ghusl*].

Comments: [Its *isnad* is *saheeh*, Muslim (1222)]

352. It was narrated that 'Abdur-Rahman bin 'Awf said: 'Umar bin al-Khattab ﷺ did *Hajj* and wanted to deliver a speech to the people. 'Abdur-Rahman bin 'Awf said: The uneducated people are gathered around you, so delay it until you come to Madinah. When he came to Madinah, I got close to him when he was on the minbar and I heard him saying: Some people are saying, Why should we stone [adulterers]? In the book of Allah it only mentions flogging. But the Messenger of Allah ﷺ stoned [adulterers] and we stoned [them] after him. Were it not that people would say, You have inserted something into the Book of Allah that is not part of it, I would have inserted it as it was revealed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2462) and Muslim (1691)]

353. It was narrated that Simak bin Harb said: I heard an-Nu'man - i.e., bin Basheer - say: 'Umar ﷺ mentioned what the people had acquired of worldly gains and said: I saw the Messenger of Allah ﷺ remaining curled up [with hunger pangs] all day, unable to

فَسَأَلَهُ، قَالَ عُمَرُ ﷺ: قَدْ عِلِّمْتُ أَنَّ الْبَيْتَ
قَدْ فَعَلَهُ وَأَصْحَابَهُ، وَلَكِنِي تَرَكْتُ أَنْ
يَظْلُلُوا بَعْدَ مَعْرِيبِينَ فِي الْأَرَاكِ، ثُمَّ
بَرُوْحُونَ بِالْحَجَّ تَقْطُرُ رُؤْسَهُمْ.

تخریج: إسناده صحيح، م: (١٢٢٢).

٣٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَاجُ قَالَا: حَدَّثَنَا شَعْبٌ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ بْنَ عَوْفِ
بْنِ عَبَّاسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ
بْنِ عَوْفٍ قَالَ: حَجَّ عُمَرُ بْنُ الْخَطَّابِ هُنَّا
أُنْ يَخْطُبُ النَّاسُ خُطْبَةً، قَالَ عَبْدُ الرَّحْمَنِ
بْنُ عَوْفٍ: إِنَّهُ قَدْ اجْتَمَعَ عَنْكَ زَعَانُ
النَّاسِ، فَأَخْرَجَ ذَلِكَ حَشْنَى ثَانِيَ الْمَدِينَةِ، فَلَمَّا
قَدِمَ الْمَدِينَةَ دَنَوْتُ مِنْ فَرِيَّبَا مِنَ الْمِيَرِ،
فَسَمِعْتُهُ يَقُولُ: وَإِنَّ نَاسًا يَقُولُونَ: مَا بَالُ
الرَّجُنِ، وَإِنَّمَا فِي كِتَابِ اللَّهِ الْجَلَدُ؟ وَقَدْ
رَأَمْ رَسُولَ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ، وَلَوْلَا أَنْ
يَقُولُوا: أَبْيَثَ فِي كِتَابِ اللَّهِ مَا لَيْسَ فِيهِ،
لَا يَبْلِغُهَا كُمَا أُنْزِلَتْ. [انظر: ٣٩١]

تخریج: إسناده صحيح، خ: (٢٤٦٢) م: (١٦٩١).

٣٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَاجُ قَالَا: حَدَّثَنَا شَعْبٌ، عَنْ سِيمَالِيِّ بْنِ حَزَبٍ قَالَ:
سَمِعْتُ الْقَمَانَ - يَقْتَنِي ابنُ تَشِيرَ - يَخْطُبُ
قَالَ: ذَكَرَ عُمَرُ ﷺ مَا أَصَابَ النَّاسَ مِنَ الدُّنْيَا؟
قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْلُلُ الْيَوْمَ
يَلْتَهِي مَا يَجِدُ دَفْلًا يَمْلأُ بِهِ بَطْنَهُ. [راجع: ١٥٩]

find even the worst type of dates with which to fill his stomach.

Comments: [A *Saheeh hadeeth* and its *isnad* is *haṣan*, Muslim (2978)]

354. It was narrated from Ibn 'Umar, from his father, that the Prophet (ﷺ) said: "The deceased is tormented in his grave because of being wailed over." Al-Hajjaj said: "...because of the wailing over him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1292) and Muslim (927)]

355. It was narrated that Qatadah said: I heard Rufai' Abul-'Aliyah narrate from Ibn 'Abbas: A man told me - Shu'bah said: I think he said: one of the Companions of the Prophet (ﷺ) - The most admired of them to me is Umar bin al-Khattab (رضي الله عنه): The Messenger of Allah (ﷺ) forbade praying at two times: after 'Asr until the sun sets and after Fajr until the sun rises.

تخریج: حديث صحيح، وإسناده حسن، م: (٢٩٧٨).

٣٥٤- حدثنا محمد بن جعفر: حدثنا شعبة، وسراجون قال: حدثني شعبة قال: سمعت قادة يحدث عن سعيد بن المسيب، عن ابن عمر، عن أبيه عن النبي ﷺ قال: «الميت يُعدّ في قبره بما نفع عليه» وقال حجاج: «بالساجة عليه». [راجع: ١٨٠]

تخریج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

٣٥٥- حدثنا محمد بن جعفر: حدثنا شعبة عن قادة قال: سمعت رفينا أبو المالية يحدث عن ابن عباس: حدثني رجال قال شعبة: أخبيه قال: من أصحاب النبي ﷺ قال: وأغjemهم إلى عمر ابن الخطاب ﷺ: أن رسول الله ﷺ نهى عن الصلاة في ساعتين: بعده الفجر حتى تغرب الشمس، وبعده الصبح حتى تطلع. [راجع: ١١٠]

تخریج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (581) and Muslim (826)]

356. It was narrated that Qatadah said: I heard Abu 'Uthman an-Nahdi say: The letter of 'Umar came to us when we were in Adhrabeejan with 'Utbah bin Farqad, or in Syria, (saying): The Messenger of Allah (ﷺ) forbade silk except so much - two fingers. Abu 'Uthman said: We had no doubt that he meant silk borders.

٣٥٦- حدثنا محمد بن جعفر: حدثنا شعبة، وسراجون قال: حدثني شعبة عن قادة قال: سمعت أبو عمّان التهوي قال: جاءنا كتاباً عمر ونحوه بأذريجان مع عبدة بن فرقان أز بالشام: أمّا بعد، فإن رسول الله ﷺ نهى عن الحرير إلا مكنا، أضبئين. قال أبو عمّان: فما عتنَا إلا الله الأغلام. [راجع: ٩٢]

Comments: [Its isnad is saheeh, al-Bukhari (5828) and Muslim (2069)]

357. It was narrated that Qatadah said: I heard Abu 'Uthman an-Nahdi say: The letter of 'Umar came to us...

Comments: [Its isnad is saheeh]

358. It was narrated that 'Amr bin Maimoon said: 'Umar (رضي الله عنه) prayed Fajr when he was in Jam'. Abu Dawood said: We were with 'Umar in Jam', and he said: The *mushrikoon* used not to move on until the sun rose, and they would say: Shine, (Mount) Thabeer. The Prophet of Allah (صلى الله عليه وسلم) differed from them and moved on before the sun rose.

Comments: [Its isnad is saheeh, al-Bukhari (1684)]

359. It was narrated that 'Abdullah bin Deenar said: I heard Ibn 'Umar say: 'Umar (رضي الله عنه) asked the Messenger of Allah (صلى الله عليه وسلم): If I become *junub* at night; what should I do? He said: "Wash your private part then do *wudoo*' then go to sleep."

Comments: [Its isnad is saheeh, al-Bukhari (287) and Muslim (306)]

360. It was narrated that Salamah bin Kuhail said: I heard Abul-Hakam said: I asked Ibn 'Umar about earthenware jars and he narrated to us from 'Umar (رضي الله عنه)

تخریج: إسناده صحيح، خ: (٥٨٢٨) م: (٢٠٦٩).

- ٣٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَفْرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَاجُ وَأَبُو دَاوُدَ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَنَادَةَ قَالَ: سَيِّفْتُ أَبَا عُثْمَانَ التَّهِيَّيَّ قَالَ: جَاءَنَا بِكِتَابٍ غَمْرَ.

تخریج: إسناده صحيح كسابقه.

- ٣٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَفْرٍ: حَدَّثَنَا شُعْبَةُ وَأَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي إِشْحَاقَ، عَنْ عُمَرِ بْنِ مَقْبُونَ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّيْخُ وَهُوَ يَجْمِعُ - قَالَ أَبُو دَاوُدَ: كُنَّا مَعَ عُمَرَ يَجْمِعُ - فَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُبَيِّضُونَ حَتَّى تَطْلُعَ الشَّمْسُ، وَيَقُولُونَ: أَشْرَقَ ثَبِيرٌ، وَإِنَّ رَبَّ اللَّهِ يَعْلَمُ خَالَّهُمْ فَأَفَأَضَنْ قَبْلَ طَلْوِيِّ الشَّمْسِ. [راجع: ٨٤].

تخریج: إسناده صحيح، خ: (١٦٨٤).

- ٣٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَفْرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ: سَيِّفْتُ ابْنَ عُمَرَ يَقُولُ: سَأَلَ عُمَرَ هُنَّ رَسُولُ اللَّهِ فَقَالَ: تُصِيبُنِي الْجَاهِيَّةُ مِنَ اللَّيلِ، فَمَا أَضْنَعُ؟ قَالَ: أَغْسِلْ ذَكْرَكَ، ثُمَّ تَوَضَّأْ، ثُمَّ ارْفُهْ. [٥٥٦، ٥٣١٤، ٥٤٤٢، ٥٤٩٧، ٥٩٦٧].

تخریج: إسناده صحيح، خ: (٢٨٧) م: (٣٠٦).

- ٣٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَفْرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كَهْلَنَ قَالَ: سَيِّفْتُ أَبَا الْحَكْمَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْجَرْ، فَهَدَّنَا

that the Messenger of Allah forbade (making *nabeedh* in) earthenware *jars*, gourds, and varnished jars.

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

عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ تَهَنَّهَ عَنِ الْحَرْزِ، وَعَنِ الدُّبَابِ، وَعَنِ الْمُرْفَقِ.

[راجع: ١٨٥]

تخریج: إسناده صحيح.

361. It was narrated that 'Abdullah bin Sarjis said: I saw the bald one - meaning 'Umar bin al-Khattab (رضي الله عنه) - kissing the Black Stone and saying: I know that you are only a stone, but I saw the Messenger of Allah (صلوات الله عليه) kiss you.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1597) and Muslim (1270)]

٣٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ الْأَخْوَلِ، (٥١/٥١) عَنْ عَبْدِ اللَّهِ ابْنِ سَرْجِسَ قَالَ: رَأَيْتُ الْأَصْلَيْعَ - يَقْبَلُ عَمَرَ بْنَ الْخَطَّابِ هُنَّهُ - يَقْبَلُ الْحَجَرَ وَيَقُولُ: أَمَا إِنِّي أَغْلَمُ أَنَّكَ حَجَرٌ، وَلَكِنْ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُكَ. [راجع: ٢٢٩]

تخریج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠).

362. It was narrated that Juwairiyah bin Qudamah said: I did *Hajj* and I came to Madinah the year 'Umar was stabbed. He gave a speech and said: I dreamt that a red rooster pecked me once or twice - Sh'u'bah was not certain - and what happened was that he was stabbed. The people were given permission to enter upon him. The first ones to enter upon him were the Companions of the Prophet (صلوات الله عليه)، then the people of Madinah, then the people of Syria. Then permission was given to the people of Iraq, and I was among those who entered upon him. Every time people entered upon him, they praised him and wept. When we entered upon him, he had wrapped his stomach with a black turban cloth, and

٣٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَيَقْتُلُ أَبَا جَمْرَةَ الصُّبَيْعَيْ يُحَدَّثُ عَنْ جُوزِيَّةَ بْنِ فُدَامَةَ قَالَ: حَجَجْتُ فَأَتَيْتُ الْمَدِينَةَ الْعَامَ الَّذِي أُصِيبَ فِيهِ عُمَرَ هُنَّهُ، قَالَ: فَخَطَّبَ فَقَالَ: إِنِّي رَأَيْتُ كَانَ دِيَكَ أَخْمَرَ تَقْرِيْبَيْ شَرَةَ أَوْ لَفَرَتَيْنِ - شُعْبَةُ الشَّائِكُ - فَكَانَ مِنْ أَمْرِهِ أَنَّهُ طَعَنَ، فَأَوْدَنَ لِلنَّاسِ عَلَيْهِ، فَكَانَ أُولَئِكَ مَنْ دَخَلَ عَلَيْهِ أَضْحَابُ النَّبِيِّ ﷺ، ثُمَّ أَهْلُ الْمَدِينَةِ، ثُمَّ أَهْلُ الشَّامِ، ثُمَّ أَهْلُ الْعِرَاقِ، فَدَخَلْتُ فِيمَنْ دَخَلَ، قَالَ: فَكَانَ ثُلَّمَا دَخَلَ عَلَيْهِ قَوْمٌ أَنْتُوا عَلَيْهِ وَبَكَوْا. قَالَ: فَلَمَّا دَخَلْنَا عَلَيْهِ، قَالَ: وَقَدْ عَصَبَ بَطْلَهُ بِعِمَامَةِ سَوْدَاءَ، وَاللَّدُمْ يَسِيلُ، قَالَ: فَقَلَّتَا: أَوْصَنَا، قَالَ: وَمَا سَأَلَهُ التَّوْصِيَّةُ

blood was flowing. We said: Give us some advice; and no one asked him for advice except us. He said: You have to adhere to the Book of Allah, for you will never go astray so long as you follow it. We said: Advise us. He said: I urge you to be kind to the *Muhajireen*, for the people will increase in number and they will decrease. And I advise you to be kind to the *Ansar*, for they are the people of Islam with whom Islam sought refuge. And I advise you to be kind to the Bedouin, for they are your origin and your strength. And I advise you be kind to the non-Muslim people under your rule (*ahlidh-dhimmah*), for they have a covenant with your Prophet and they give you a source of income. You may leave now. And he did not say any more to us than these words. Muhammad bin Ja'far said: Shu'bah said: Then after that I asked him and he said concerning the Bedouin: I advise you to be kind to the Bedouin, for they are your brothers and the enemy of your enemy.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3162)]

363. It was narrated that Juwairiyah bin Qudamah said: I did *Hajj* and I came to Madinah the year 'Umar was stabbed. He gave a speech and said: I dreamt that a red rooster pecked me once or twice - Shu'bah was not certain - and only a week later, he was stabbed. And he mentioned a similar report,

أَخْدُ عَيْرَنَا، قَالَ: عَلَيْكُمْ بِكِتَابِ اللَّهِ،
فَإِنَّكُمْ لَنْ تَضِلُّوا مَا أَبْغَنْتُمُوهُ، قَلَّنَا: أَوْصَنَا،
قَالَ: أَوْصِيكُمْ بِالْمُهَاجِرِينَ، فَإِنَّ النَّاسَ
سَيَكْثُرُونَ وَيَقْلُونَ، وَأَوْصِيكُمْ بِالْأَنْصَارِ،
فَإِنَّهُمْ شَغْلُ الْإِسْلَامِ الَّذِي لَجَأَ إِلَيْهِ،
وَأَوْصِيكُمْ بِالْأَعْرَابِ، فَإِنَّهُمْ أَضَلُّكُمْ
وَمَادَنَّكُمْ، وَأَوْصِيكُمْ بِأَهْلِ دُمَيْتُكُمْ، فَإِنَّهُمْ
غَهْدَنِيْكُمْ، وَرِزْقُ عِنَالِكُمْ، قُوْمُوا عَنِيْ.
قَالَ: فَمَا رَأَدْنَا عَلَى هُؤُلَاءِ الْكَلِمَاتِ، قَالَ
مُحَمَّدُ بْنُ جَعْفَرٍ: قَالَ شَعْبَةُ: ثُمَّ سَأَلَهُ بَعْدَ
ذَلِكَ، قَالَ فِي الْأَعْرَابِ: وَأَوْصِيكُمْ
بِالْأَعْرَابِ، فَإِنَّهُمْ إِخْرَانُكُمْ، وَغَدُوْ عَدُوْكُمْ.

تخریج: إسناده صحيح، خ: (٣١٦٢).

- ٣٦٣ - حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا شَعْبَةُ:
سَمِعْتُ أَبَا جَمْرَةَ الصُّبَيْرِيَّ يُحَدِّثُ عَنْ
جُوبِرِيَّةَ بْنِ قُدَامَةَ قَالَ: حَجَجْتُ فَأَتَيْتُ
الْمَدِينَةَ الْعَامَ الَّذِي أُصِيبَ فِيهِ عُمَرُ رَضِيَ اللَّهُ عَنْهُ
قَالَ: فَخَطَّبَ قَالَ: إِنِّي رَأَيْتُ كَانَ دِيْكَا
أَحْمَرَ نَفْرَنِي نَفَرَةً أَوْ نَفَرَتِي شَعْبَةُ الشَّافِعِ

except that he said: And I advise you be kind to the non-Muslim people under your rule (*ahludh-dhimmah*), and honour the covenant of your Prophet. Then I asked him after that and he said concerning the Bedouin: I advise you to be kind to the Bedouin, for they are your brothers and the enemy of your enemy.

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

364. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: Some men of good character, among whom was 'Umar, who is the best of them in my view, testified in my presence that the Messenger of Allah (ﷺ) forbade praying after *Fajr* prayer until the sun rose, and after *'Asr* prayer until it (the sun) set.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (581) and Muslim (826)]

— قال: فَمَا لِكَ إِلَّا جُمِعْتَهُ حَتَّىٰ طُبِّنَ..
فَذَكَرَ مَذْكُورٌ، إِلَّا أَنَّهُ قَالَ: وَأُوصِيكُمْ بِإِحْمَلِ
ذَمَّتِكُمْ، فَإِنَّهُمْ ذَمَّةٌ لَّيْسُوكُمْ: قَالَ شَعْبٌ: ثُمَّ
سَأَلَهُ بَعْدَ ذَلِكَ، فَقَالَ فِي الْأَغْرَابِ:
وَأُوصِيكُمْ بِالْأَغْرَابِ، فَإِنَّهُمْ إِخْرَانُكُمْ،
وَأَعْذُّوْكُمْ عَذْوَنُكُمْ.

تخریج: إسناده صحيح كسابقه.

364. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ
وَعَنْدَ الْوَهَابِ عَنْ سَعِيدٍ، عَنْ فَتَاهَةَ، عَنْ أَبِي
الْعَالِيَةِ، عَنْ أَبْنَىٰ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ
قَالَ: شَهِدَ عَنِي رِجَالٌ مَرْضِيُونَ فِيهِمْ عُمَرٌ،
وَأَرْضَاهُمْ عَنِي عُمَرٌ: أَنَّ رَسُولَ اللَّهِ ﷺ
نَهَىٰ عَنْ صَلَاةٍ بَعْدَ صَلَاةِ الصُّبْحِ حَتَّىٰ تَطْلُعَ
الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّىٰ تَغْرُبَ.

[راجع: ١١٠]

تخریج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦).

365. It was narrated from Suwaid bin Ghafalah that 'Umar addressed the people in al-Jabiyyah and said: The Messenger of Allah (ﷺ) forbade wearing silk except the width of two fingers or three or four - and he gestured with his hand.

Comments: [A *saheeh hadeethi*]

365. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ
عَنْ فَتَاهَةَ، عَنْ الشَّفِيفِيِّ، عَنْ سُوَيْدِ بْنِ
غَفَّلَةَ: أَنَّ عُمَرَ هُنَّ خَطَبَ النَّاسَ بِالْجَابِيَّةِ،
فَقَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ لِبْسِ الْحَرِيرِ
إِلَّا مَوْضِعٌ أَضْبَاعَنِ، أَوْ ثَلَاثَةَ، أَوْ أَرْبَعَةَ،
وَأَشَارَ بِيَدِهِ.

تخریج: حديث صحيح، وسماع محمد بن جعفر من سعيد بن أبي عروبة مختلف فيه: أقبل
الاختلاط أم بعده؟ خ: (٥٨٢٨) م: (٢٠٧٩).

366. It was narrated from Ibn 'Umar, from 'Umar, that the Prophet (ﷺ) said: "The deceased is tormented in his grave because of the wailing over him."

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح، سمع محمد بن جعفر من سعيد بن سعيد، سمع عيسى بن عبد الله بن عمير، عن عمير أنه أتى النبي قال: «الْمَيْتُ يُذَبِّ فِي قَبْرِهِ مِمَّا نَيَّعَ عَلَيْهِ». [راجع: ١٨٠] وقد تواتر، خ: (١٢٢٢) م: (٩٢٧).

367. Ibn 'Umar said: 'Umar bin al-Khattab (رض) told me: Whilst we were with the Messenger of Allah (ﷺ) one day, a man came to us whose garment was exceedingly white and whose hair was exceedingly black, and we did not see any signs of travel on him, and none of us knew who he was. He came and sat before the Prophet (ﷺ), resting his knees against his and placing his hands on his thighs. He said: O Muhammad, tell me about Islam: what is Islam? The Messenger of Allah (ﷺ) said: "Islam means to bear witness that there is no god except Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to pay zakah, to fast Ramadan and to perform pilgrimage to the House (the Ka'bah), if you have the means." He said: You have spoken the truth. He ('Umar) said: It amazed us, how he questioned him and said that he had spoken the truth. He said: Tell me about faith (Eeman). He said: "Faith is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and to believe in al-qadar (the

٣٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ ثَاتَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ ابْنِ عَمِيرَ، عَنْ عَمِيرَ هُنَّا أَنَّ النَّبِيَّ قَالَ: «الْمَيْتُ يُذَبِّ فِي قَبْرِهِ مِمَّا نَيَّعَ عَلَيْهِ». [راجع: ١٨٠]

٣٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا كَهْمَسٌ عَنْ ابْنِ بُرْيَنَةَ، وَيَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا كَهْمَسٌ عَنْ ابْنِ بُرْيَنَةَ، عَنْ يَحْيَى ابْنِ يَعْمَرَ سَمِعَ ابْنَ عَمِيرَ قَالَ: حَدَّثَنِي عَمِيرُ ابْنُ الْخَطَّابَ هُنَّا قَالَ: يَتَمَّا تَحْنُ ذَاتَ يَوْمٍ عِنْدَ نَبِيِّ اللَّهِ يَسَعَ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ يَنْأِيَ الشَّيْبِ، شَدِيدُ سَوَادِ الشَّمْرِ، لَا يُرَى - قَالَ يَزِيدُ: لَا تَرَى - عَلَيْهِ أَثْرُ الشَّفَرِ، وَلَا يَعْرِفُهُ مَنْ أَحَدُ، حَتَّى جَلَسَ إِلَى نَبِيِّ اللَّهِ يَسَعَ، فَأَسْنَدَ رُكْبَتِيهِ إِلَى رُكْبَتِيهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخَدَيْهِ. ثُمَّ قَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ، مَا الْإِسْلَامُ؟ قَالَ: «الإِسْلَامُ أَنْ شَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقْبِيمُ الصَّلَاةِ، وَتَؤْتِيمُ الرَّزْكَةِ، وَتَضْوِمَ رَمَضَانَ، وَتَسْجُنَ النَّيْلَ إِنْ اشْتَطَتْ إِلَيْهِ سَبِيلًا» قَالَ: صَدَقْتُ. قَالَ: فَعِجِّلْنَا لَهُ يَسَانَهُ وَيُصْدِقُهُ. قَالَ: ثُمَّ قَالَ: أَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَالْقُدُورِ كُلُّهُ خَيْرٍ وَشَرٌّ» قَالَ: صَدَقْتُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، مَا الْإِحْسَانُ؟ - قَالَ يَزِيدُ: - أَنْ

divine will and decree), both good and bad." He said: You have spoken the truth. He said: Tell me about *ihsan*: what is *ihsan*? - Yazeed said: - "It is to worship Allah as if you can see Him, for although you cannot see Him, He sees you." He said: Tell me about the Hour. He said: "The one who is asked about it does not know more than the one who is asking." He said: Then tell me about its signs. He said: "When the slave woman gives birth to her mistress, and when you see the barefoot, naked, destitute shepherds competing in the construction of lofty buildings." He ['Umar] said: Then he went away. He ['Umar] waited for a while - Yazeed said: three (days). Then he (the Prophet ﷺ) said to me: "O 'Umar, do you know who that questioner was?" I said: Allah and His Messenger know best. He said: "That was Jibreel, who came to you to teach you your religion."

Comments: [Its isnad is *Saheeh*, Muslim (8)]

368. Ibn 'Umar said: 'Umar (ﷺ) told us: We were sitting with the Messenger of Allah (ﷺ)... and he mentioned the same *hadeeth*, except that he said: No signs of travel were to be seen on him. And he said: 'Umar said: I waited for three (days), then the Messenger of Allah (ﷺ) said: "O 'Umar..."

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

تَبَدَّلَ اللَّهُ كَائِنَكَ تَرَاءُ، فَإِنْ لَمْ تَكُنْ تَرَاءُ فَإِنَّهُ
يَرَاهُكَ». قَالَ: فَأَخْبَرْتِنِي عَنِ السَّاعَةِ. قَالَ: «مَا
الْمُتَوَلِّ عَنْهَا يَأْتِلُمُ بِهَا» (٥٢/١) مِنْ
السَّائِلِ». قَالَ: فَأَخْبَرْتِنِي عَنْ أَمَارَاتِهَا. قَالَ:
«أَنَّ يَلِدَ الْأُمَّةَ رَبِّتَهَا، وَأَنَّ تَرَى الْحَفَّةَ الْعَرَاءَ
بِرَعَاءِ الْثَّمَاءِ يَتَطَلَّبُونَ فِي الْبَيْانِ». قَالَ: ثُمَّ
أَنْطَلَقَ، قَالَ: فَلَبِثْتُ مَلِيئًا — قَالَ يَزِيدُ: ثَلَاثًا
— قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عُمَرُ، أَتَدْرِي
مِنِّي السَّائِلُ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
قَالَ: «فَإِنَّهُ جَرِيلُ أَنَّا مُمْ يَعْلَمُكُمْ دِينَكُمْ».
[راجعاً: ١٨٤]

[١٨٤ : راجع]

^٨ تخریج: اسناده صحیح، م: (۸).

٣٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا كَهْمَنُ
عَنْ عَبْدِ اللَّهِ بْنِ بُرْيَةَ، عَنْ تَحْتِي بْنِ يَعْمَرَ،
سَمِيعِ ابْنِ عُمَرَ قَالَ: حَدَّثَنَا عُمَرُ هُنَّا قَالَ: كُلُّا
جَلُوْسًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيثَ،
إِلَّا أَنَّهُ قَالَ: وَلَا يُرِي عَلَيْهِ أَثْرَ السَّفَرِ۔ وَقَالَ:
قَالَ عُمَرُ هُنَّا: فَلَيْسَ تَلَانَا، فَقَالَ لِي رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا عُمَرُ». [رَاجِعٌ: ١٨٤]

تخریج: اسناده صحیح کابقه.

369. It was narrated that Abu Nadrah said: I said to Jabir bin 'Abdullah: Ibn az-Zubair (رضي الله عنه) forbids *tamattu'* (in hajj) and Ibn 'Abbas enjoins it. He said to me: I knew about this issue. We did *tamattu'* with the Messenger of Allah (ﷺ). - 'Affan said: And with Abu Bakr - then when 'Umar (رضي الله عنه) became Caliph, he addressed the people and said: The Qur'an is still the Qur'an and the Messenger of Allah (ﷺ) is the Messenger. There were two *mut'ahs* at the time of the Messenger of Allah (ﷺ): one of them was the *mut'ah* of *Hajj* (i.e., *tamattu'*) and the other was *mut'ah* with women.

Comments: [Its *isnad* is *saheeh*, Muslim (1217)]

370. It was narrated from Abu Tameem that he heard 'Umar bin al-Khattab (رضي الله عنه) say: I heard the Prophet (ﷺ) say: "If you truly put your trust in Allah, He would provide for you as He provides for the birds: they go out with empty stomachs and come back with full stomachs."

Comments: [A *saheeh hadeeeth*]

371. It was narrated that Ibn as-Sa'idi al-Maliki said: 'Umar bin al-Khattab (رضي الله عنه) appointed me in charge of the *zakah*, and when I had finished with it and handed it over to him, he ordered that I be given some remuneration. I said: I only did it for the sake of Allah

: ٣٦٩- حَدَّثَنَا يَهْرُبُ. قَالَ: وَحَدَّثَنَا عَمَانُ فَلَا: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَنَادَةُ، عَنْ أَبِي نَضْرَةِ قَالَ: قُلْتُ لِجَابِرِ بْنِ عَبْدِ اللَّهِ: إِنَّ ابْنَ الرَّبِّ يَهْبِطُ عَنِ الْمُسْتَعْنَةِ وَإِنَّ ابْنَ عَبَّاسَ يَأْمُرُ بِهَا قَالَ: فَقَالَ لِي: عَلَى يَدِي جَوَى الْخَدِيدَةِ، تَمَنَّيْتَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ أَبِي بَكْرٍ - فَلَمَّا وَلِيَ عُمَرُ شَهِدَ خَطَبَ النَّاسَ، فَقَالَ: إِنَّ الْقُرْآنَ هُوَ الْقُرْآنُ، وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ هُوَ الرَّسُولُ، وَإِنَّهُمَا كَانَتَا مُتَنَعِّشَانِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ إِحْدَاهُمَا مُتَنَعِّشَةُ النَّجْحَةِ، وَالْأُخْرَى مُتَنَعِّشَةُ النِّسَاءِ.

تخریج: إسناده صحيح، (م: ١٢١٧).

: ٣٧٠- حَدَّثَنَا حَاجَاجٌ: أَخْبَرَنَا ابْنُ لَهِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمِ أَبْنَاءِ سَمْعَ عُمَرَ بْنِ الْخَطَابِ يَهْبِطُ عَنِ الْمُسْتَعْنَةِ: سَبَقْتُ الشَّيْءَ يَهْبِطُ عَنِ الْمُسْتَعْنَةِ يَقُولُ: «لَوْ أَكْنُمْ تَوْكِلَتُمْ عَلَى اللَّهِ حَقُّ تَوْكِلِيهِ، لَرَزَقْتُمْ كَمَا يَرْزُقُ الطَّيْرُ، تَغْدُو خَحَاصًا، وَتَرْوِحُ بِطَانًا». [راجع: ٢٠٥]

تخریج: حديث صحيح، عبد الله بن لهيـةـ وإن كان سبيـلـ الحفـظـ تـوـبـعـ.

: ٣٧١- حَدَّثَنَا حَاجَاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ عَنْ بُشَيرِ بْنِ سَعِيدٍ، عَنْ ابْنِ السَّاعِدِيِّ الْمَالِكِيِّ أَنَّهُ قَالَ: أَسْتَعْمَلُنِي عُمَرُ ابْنُ الْخَطَابِ عَلَى الصَّدَقَةِ، فَلَمَّا قَرِئْتُ مِنْهَا وَأَذْيَنْهَا إِلَيْهِ أَمْرَ لِي بِعَمَالَةٍ، قُلْتُ لَهُ: إِنَّمَا

and my reward is with Allah. He said: Take what is given to you. I was appointed to do some work at the time of the Messenger of Allah (ﷺ) and he gave me some remuneration, and I said the same as you have said, but the Messenger of Allah (ﷺ) said to me: "If you are given something without asking for it, then take it and give some in charity."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7163) and Muslim (1045)]

372. It was narrated from 'Umar bin al-Khattab (رضي الله عنه) that he said: I got excited one day and kissed [my wife] when I was fasting. I came to the Messenger of Allah (ﷺ) and said: Today I have done a horrible thing: I kissed [my wife] when I was fasting. The Messenger of Allah (ﷺ) said: "What do you think if you rinse your mouth with water when you are fasting?" I said: There is nothing wrong with that. The Messenger of Allah (ﷺ) said: "Then why [are you worried]?"

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

373. 'Abdullah bin Hubairah said: I heard Abu Tameem al-Jaishani say: I heard 'Umar bin al-Khattab (رضي الله عنه) say: I heard the Messenger of Allah (ﷺ) say: "If you really put your trust in Allah, He would provide for you as He provides for the birds. Do you not see that they go out with empty stomachs and come back with full stomachs?"

عَمِلْتُ لِلَّهِ وَأَخْرِيَ عَلَى اللَّهِ قَالَ: حُذْنَا أَغْطِيَتْ، فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ يَعْلَمُ فَعَمَلَنِي، فَقُلْتُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللَّهِ يَعْلَمُ: إِذَا أَغْطِيَ شَيْئًا مِنْ غَيْرِ أَنْ تَشَأَّ، فَكُلْ وَتَضَدْ». [راجع: ١٠٠ (٧١٦٢) م: ١٠٤٥]

٣٧٢ - حَدَّثَنَا حَجَاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي بَكْرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ الْأَنْصَارِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ عُمَرَ بْنِ الْحَطَابِ هُنَّا أَنَّهُ قَالَ: مَسْتَشِتُ يَوْمًا، فَقَبَّلْتُ وَأَنَا صَائِمٌ، فَأَتَيْتُ رَسُولَ اللَّهِ يَعْلَمَ، فَقُلْتُ: صَفَّقْتُ الْيَوْمَ أَمْرًا عَظِيمًا، فَبَثَّتْ وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ يَعْلَمُ: «أَرَأَيْتَ لَنْ تَمْضِضَتِ يَمَاءُ وَأَنْتَ صَائِمٌ؟» فَقُلْتُ: لَا بَأْسَ بِذَلِكَ. فَقَالَ رَسُولُ اللَّهِ يَعْلَمُ: «فَقَبِيمٌ». [راجع: ١٣٨]

تخریج: إسناده صحيح.

٣٧٣ - حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُهَيْرَةَ قَالَ: سَمِعْتُ أَبَا تَوِيمَ الْجَيْشَانِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْحَطَابِ هُنَّا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَعْلَمَ يَقُولُ: «لَوْ أَنْكُمْ كُشِّمْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَنَّ تَغْدُرُ خِمَاصًا وَتَرُوْخَ بِطَانًا؟». [راجع: ٢٠٥]

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح، عبدالله بن لهيعة
قد تربيع.

374. It was narrated that Ibn Ya'mar said: I said to Ibn 'Umar: We travel to different countries and we meet people who say there is no *qadar* (divine decree). Ibn 'Umar said: If you meet them, tell them that 'Abdullah bin 'Umar has nothing to do with them and they have nothing to do with him - three times. Then he started narrating: Whilst we were with the Messenger of Allah (ﷺ), there came a man... and he described his appearance. The Messenger of Allah (ﷺ) said: Come closer, so he came closer. He said: Come closer, so he came closer. He said: Come closer, so he came closer, until his knees were nearly touching [the Prophet's] knees. Then he said: O Messenger of Allah, tell me what is faith [or: about faith]. He said: "To believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in *al-qadar*." - Sufyan said: I think he said: "... both good and bad." He said: What is Islam? He said: "To establish prayer, pay *zakah*, perform pilgrimage to the House, to fast Ramadan and to do *ghusl* in the case of *janabah*." For all of that, he [the stranger] said: You are right, you are right. The people said: We never saw any man show more respect to the Messenger of Allah (ﷺ) than this man did. It was as if he was teaching the Messenger of Allah (ﷺ). Then he said: O Messenger of

٣٧٤ - حَدَّثَنَا أَبُو نُعْمَانٌ: حَدَّثَنَا سُفِيَّانُ عَنْ عَلْقَمَةَ بْنِ مَرْئِيَةَ، عَنْ سُلَيْمَانَ بْنِ بُرْيَةَ، عَنْ أَبْنَى يَغْمَرَ قَالَ: فَلَمَّا لَمَّا كَانَ عَمَرٌ: إِنَّا نَسَافِرُ فِي الْأَفَاقِ، فَلَقِيَ قَوْمًا يَقُولُونَ: لَا قَدَرٌ، فَقَالَ أَبْنَى عَمَرٌ: إِذَا لَقَيْتُمُونَمَا تَخِبِّرُوهُمْ أَنْ عَنْ اللَّهِ بْنَ عَمَرَ مِنْهُمْ يَرِيُّهُ، وَأَنَّهُمْ مِنْهُ بُرَآهُ - ثَلَاثَةَ - ثُمَّ أَشَأَ يُحَدِّثُ: يَتَّمَّ تَحْنُّعُ عَنْ رَسُولِ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ فَذَكَرَ مِنْ هَبَطَتِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذْنُهُ» فَدَنَّا، حَتَّىٰ كَادَ رُكُوبُهُ تَمَسَّكَ بِرُكْبَتِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي مَا الْإِيمَانُ؟ - أَوْ عَنِ الْإِيمَانِ - قَالَ: «تُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرَسُولِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنُ بِالْفَتْرَةِ» - ثُمَّ قَالَ سُفِيَّانُ: أَرَاهُمْ قَالَ: تَحْنُّعُهُ وَشَرَوْهُ - قَالَ: فَمَا الْإِسْلَامُ؟ قَالَ: «إِقَامُ الصَّلَاةِ، وَإِيتَاءُ الرِّزْكَ، وَسُجُونُ الْبَيْتِ، وَصِيَامُ شَهْرِ رَمَضَانَ، وَغُشْلُ مِنَ الْجَنَابَةِ» كُلُّ ذَلِكَ قَالَ: صَدَقْتَ صَدَقْتَ. قَالَ الْقَوْمُ: مَا رَأَيْنَا رَجُلًا أَشَدَّ (١/١٥٣) تَوْقِيرًا لِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا، كَانَهُ يَعْلَمُ رَسُولَ اللَّهِ ﷺ. ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الْأَخْسَانِ، قَالَ: «أَنْ تَعْبُدَ اللَّهَ - أَوْ تَعْبُدَهُ - كَائِنَكَ تَرَاهُ، فَإِنْ لَا تَرَاهُ فَإِنَّهُ بِرَاهُ» كُلُّ ذَلِكَ تَقُولُ: مَا رَأَيْنَا رَجُلًا أَشَدَّ تَوْقِيرًا لِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا، فَيَقُولُ:

Allah, tell me about *ihsan*. He said: "It is to worship Allah as if you see Him, for even if you do not see Him, He sees you." For all of that we said: We never saw any man show more respect to the Messenger of Allah (ﷺ) than this man did; he said: You are right, you are right. He said: Tell me about the Hour. He said: "The one who is asked about it does not know more about it than one who is asking." He said: You are right. He said it several times, and we never saw any man show more respect to the Messenger of Allah (ﷺ) than this man did. Then he left. Sufyan said: I heard that the Messenger of Allah (ﷺ) said: "Look for him," but they did not find him. He said: "That was *Jibreel* who came to you to teach you your religion. He never came to me in any form but I recognised him, except for this form."

Comments: [Its *isnad* is *saheeh*, Muslim (8)]

375. It was narrated that Ibn Ya'mar said: I asked Ibn 'Umar - or a man asked him: We travel in this land and we meet people who say, There is no *qadar* (divine decree). Ibn 'Umar said: If you meet those people, tell them that 'Abdullah bin 'Umar has nothing to do with them and they have nothing to do with him - he said it three times. Then he told us: Whilst we were with the Messenger of Allah (ﷺ), a man came and said: O Messenger of Allah, may I draw closer? He

صَدَقْتَ صَدَقْتَ. قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ،
قَالَ: مَا الْمُسْتَوْلُ عَنْهَا يَأْغِلُّ بِهَا مِنَ
السَّاعَةِ؟ قَالَ: فَقَالَ: صَدَقْتَ. قَالَ ذَلِكَ
مَرَازًا، مَا رَأَيْنَا رَجُلًا أَشَدَّ تَنْوِيرًا بِرَسُولِ اللَّهِ
عَلَيْهِ السَّلَامُ مِنْ هَذَا، ثُمَّ وَلَى. قَالَ سُفِيَّانُ: قَبَلَنِي
أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْكَبِيسُونَ» فَلَمْ
يَجِدُوهُ، قَالَ: «هَذَا جِبْرِيلٌ جَاءَكُمْ يُعْلَمُونَ
وَيَعْلَمُونَ، مَا أَتَانِي فِي صُورَةٍ إِلَّا عَرَفْتُهُ، غَيْرِ
هَذِهِ الصُّورَةِ». [راجع: ١٨٤]

تَحْرِيْج: إِسْنَادٌ صَحِيحٌ، م: (٨).

٣٧٥ - حَدَّثَنَا أَبُو أَخْمَدٍ: حَدَّثَنَا سُفِيَّانُ عَنْ
عَلْقَمَةَ بْنِ مَرْدَى، عَنْ شَيْمَانَ بْنِ بُرْيَدَةَ، عَنْ
ابْنِ يَعْمَرَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ، أَوْ سَأَلْتَهُ
رَجُلًا: إِنَّا نَسِيرُ فِي هَذِهِ الْأَرْضِ فَنَلَقُ قَوْمًا
يَقُولُونَ: لَا قَدَرَ، فَقَالَ ابْنُ عُمَرَ: إِذَا لَقَيْتُ
أُولَئِكَ قَاتِلِرِهِمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَنْهَا
بِرِيَّةَ وَهُمْ مِنْهَا بُرَاءَ - قَالَهَا ثَلَاثَ مَرَاتٍ -
ثُمَّ أَتَشَأَ بِحَدَّثَنَا قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ
اللَّهِ عَلَيْهِ السَّلَامُ، فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ،

said: "Come closer." So he came a little closer, then he said: O Messenger of Allah, may I come closer? He said: "Come closer." So he came a little closer, then he said: O Messenger of Allah, may I come closer? He said: "Come closer." So he came a little closer until his knees were almost touching the knees of the Messenger of Allah (ﷺ). Then he said: O Messenger of Allah, what is faith? - and he mentioned a similar report.

Comments: [Its isnad is saheeh like the previous report]

376. It was narrated that 'Umar bin al-Khattab (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Whoever shades the head of a warrior, Allah will shade him on the Day of Resurrection; whoever equips a warrior until he is fully equipped, will have a reward like his; whoever builds a mosque in which the Name of Allah is mentioned, Allah will build for him a house in Paradise."

Comments: [A saheeh hadeeth]

أَذْنُو؟ فَقَالَ: «إِذْنُهُ» فَدَعَا رَتْنَةً، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، أَذْنُو؟ فَقَالَ: «إِذْنُهُ» فَدَعَا رَتْنَةً، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ أَذْنُو؟ فَقَالَ: «إِذْنُهُ» فَدَعَا رَتْنَةً حَتَّىٰ كَادَتْ أَنْ تَمْسَرْ رُكْبَتَاهُ فَرَسُولُ اللَّهِ يَسْلُكُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا إِيمَانُ؟... فَذَكَرَ مَعْنَاهُ. [راجع: ١٨٤]

تخریج: إسناده صحيح كسابقه.

٣٧٦ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى الْأَشْبَحُ : حَدَّثَنَا التَّولِيدُ بْنُ أَبِي التَّولِيدِ عَنْ عُمَرَ بْنِ الْحَسَنِ بْنِ سَرَاقَةَ الْعَدَوِيِّ، عَنْ عُمَرَ بْنِ الْحَسَنِ بْنِ سَرَاقَةَ الْعَدَوِيِّ : قَالَ رَسُولُ اللَّهِ يَسْلُكُهُ: «مَنْ أَطْلَلَ رَأْسَ غَارَ أَظْلَلَهُ يَوْمَ الْحِيَاةِ، وَمَنْ جَهَزَ غَارِيَا حَتَّىٰ يَسْتَقِلَ بِجَهَارِهِ، كَانَ لَهُ مِثْلُ أَجْرِهِ، وَمَنْ بَنَ مَسْجِدًا يُذَكَّرُ فِيهِ اسْمُ اللَّهِ، بَنَ اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ». [راجع: ١٢٦]

تخریج: حديث صحيح، عبدالله بن لهيعة قد توبع، وفي إدراك عثمان بن عبد الله بن سراقة لعمر بن الخطاب حلاف.

377. It was narrated that Umar bin al-Khattab (رضي الله عنه) - 'Abdullah said: My father attributed it to the Prophet (ﷺ) - said: "Whoever misses any part of his *wird* or portion (of prayer or Qur'an) at night and reads it between *Fajr* prayer and *Zuhr*, it will be as if he read it at night."

٣٧٧ - حَدَّثَنَا عَنَّابٌ - يَعْنِي ابْنَ زِيَادَ - حَدَّثَنَا عَنْدُ اللَّهِ - يَعْنِي ابْنَ الْمَازَرِيِّ - أَخْبَرَنَا يُوسُفُ عَنِ الزَّهْرِيِّ، عَنِ السَّائِبِ بْنِ بَزِيرَدٍ وَعَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتَّبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ - يَعْنِي ابْنَ الْمَازَرِيِّ - قَالَ عَبْدُ اللَّهِ: وَقَدْ يَلْعَجُ بِهِ أَبِي إِلَى

Comments: [Its isnad is saheeh, Muslim (747)]

الثانية - قال: «من فاتته شئعة من وردو - أذ قال: من جزئيه - من الليل فقرأه ما بين صلاة الفجر إلى الظهر، فكاننا قرأه من ليلته». [راجعاً: ٢٢٠]

تخریج: إسناده صحيح، م: ٧٤٧.

٣٧٨ - حديث خلف بن أبي تobilid: حدثنا إسرايل عن أبي إسحاق، عن أبي ميسرة، عن عمر بن الخطاب عليهما السلام قال: لما نزلتْ تغريمُ الخمر، قال: اللهمَّ بِيَنَّ لَنَا فِي الْخَمْرِ يَتَّبَعُنَا شَفَاءٌ، فَرَأَتْ هَذِهِ الْآيَةُ الَّتِي فِي سُورَةِ الْبَقَرَةِ: «إِنَّا لَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهَا إِنْ شَاءَ كَبِيرٌ» (البقرة: ٢١٩) قال: فدعوني عمر عليهما السلام، فقرأَتْ عليه، فقال: اللهمَّ بِيَنَّ لَنَا فِي الْخَمْرِ يَتَّبَعُنَا شَفَاءٌ، فَرَأَتْ الْآيَةَ الَّتِي فِي سُورَةِ النَّسَاءِ: «إِنَّمَا الظَّمَانُ لَا تَقْرِبُوا الْكَسْلَةَ وَأَشْدَدُ مُسْكَرَى» (النساء: ٤٣) فكان مُنادي رسول الله صلى الله عليه وسلم إذا أقام الصلاة نادى: أَنْ لَا يَقْرَبَنَّ الصَّلَاةَ سَكْرَانٌ، فدعوني عمر عليهما السلام، فقرأَتْ عليه فقل: اللهمَّ بِيَنَّ لَنَا فِي الْخَمْرِ يَتَّبَعُنَا شَفَاءٌ، فَرَأَتْ الْآيَةَ الَّتِي فِي المائدة، فدعوني عمر عليهما السلام، فقرأَتْ عليه فلما بلغ: «فَهَلْ أَنْتُمْ مُشْتَهِونَ» (المائدة: ٩١) قال: فقال عمر عليهما السلام: انتهينا، انتهينا.

تخریج: إسناده صحيح.

378. It was narrated that 'Umar bin al-Khattab said: Before the prohibition of *khamr* was revealed, 'Umar said: O Allah, give us a clear ruling on *khamr*. Then the verse which is in Soorat al-Baqarah was revealed: "They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: 'In them is a great sin...'" [al-Baqarah 2:219]. 'Umar was summoned and it was recited to him. He said: O Allah, give us a clear ruling on *khamr*, and the verse which is in Soorat an-Nisa' was revealed: "O you who believe! Approach not As-Salah (the prayer) when you are in a drunken state..." [an-Nisa' 4:43]. When the *iqamah* for prayer was given, the caller of the Messenger of Allah ﷺ would call out: Do not approach the prayer drunk. 'Umar was summoned and it was recited to him. He said: O Allah, give us a clear ruling on *khamr*, and this verse was revealed then Umar was summoned and recited to him when he reached "So, will you not then abstain?" [al-Ma'idah 5:91]. Then 'Umar said: We abstain, we abstain.

Comments: [Its isnad is saheeh]

379. It was narrated from Subayy bin Ma'bad that he was a Taghlbi Christian, then he became Muslim and asked which deed is best? He was told: *Jihad* for the sake of Allah, may He be glorified and exalted. He wanted to go for *jihad*, but he was asked: Have you done *Hajj*? He said: No. It was said to him: Do *Hajj* and '*Umrah*', then go for *jihad*. So he entered *ihram* for both of them together, then he met Zaid bin Soohan and Salman bin Rabee'ah who said: He is more misguided than his camel, or he is no more guided than his camel. He went to 'Umar (ﷺ) and told him what they had said, and he said: You have been guided to the *Sunnah* of your Prophet (ﷺ), or to the *Sunnah* of the Messenger of Allah (ﷺ).

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

380. It was narrated that Hisham said: My father told me that 'Umar bin al-Khattab (ﷺ) said to the [Black] Stone: You are only a stone; were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you. Then he kissed it.

Comments: [A *saheeh hadeeth*]

381. It was narrated from Hisham, from his father, that 'Umar (ﷺ) came to the [Black] Stone and said: I know that you are only a stone and you cannot cause harm or bring benefit. Were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not

٣٧٩ - حَدَّثَنَا عَمَانُ: حَدَّثَنَا شُبْرَيْهُ عَنِ الْحَكَمِ، عَنْ أَبِي وَائِلٍ، عَنْ صُبَيْرِ بْنِ مَعْبُودٍ: أَنَّهُ كَانَ تَضَرَّى تَضَرِّيَ، فَأَسْأَلَهُ، قَالَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ فَقَيْلَ لَهُ: الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ. فَأَرَادَ أَنْ يُجَاهِدَ، فَقَيْلَ لَهُ: أَحْجَجْتَ؟ قَالَ: لَا. فَقَيْلَ لَهُ: حُجَّ وَأَغْمِرْ، ثُمَّ جَاهَدَ. فَأَهْلَ بِهِمَا جَوِيعًا، فَوَاقَ زَيْدَ بْنَ صُوحَانَ وَسَلْمَانَ بْنَ رَبِيعَةَ، فَقَالَا: هُوَ أَصْلُ مِنْ نَاقِيَهُ - أَوْ مَا هُوَ بِأَنْدَى مِنْ جَمِيلِهِ - فَانْطَلَقَ إِلَى عُمَرَ هَذِهِ فَأَخْبَرَهُ بِتَوْلِيهِمَا، فَقَالَ: فُرِيَتْ لِشَنَّهُ تَبَكَّهُ، أَوْ لِشَنَّهُ رَسُولُ اللَّهِ بَكَّهُ. [راجع: ٨٣]

تخریج: اسناده صحيح.

٣٨٠ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي: أَنَّ عُمَرَ هَذِهِ قَالَ لِلْحَجَرِ: إِنَّمَا أَنْتَ حَجَرٌ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ يَبْكِيْكَ [١] (٥٤) مَا قَبَّلْتَكَ، ثُمَّ قَبَّلَهُ، [انظر: ٣٨١]

تخریج: حديث صحيح، عروة بن الزبير والد هشام لم يدرك عمر، خ: (١٥٩٧) م: (١٢٧١)

٣٨١ - حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمَرَ هَذِهِ أَتَى الْحَجَرَ فَقَالَ: إِنِّي لَا أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَصْرُّ وَلَا تَتَنَعَّ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ يَبْكِيْكَ مَا قَبَّلْتَكَ، قَالَ: ثُمَّ قَبَّلَهُ، [راجع: ٣٨٠]

have kissed you. Then he kissed it.

تخریج: صحيح کتابتہ.

Comments: [A repeat of the previous report]

382. It was narrated from Suwaïd bin Ghafalah that 'Umar (ﷺ) kissed it and touched it, then he said: I saw Abul-Qasim (ﷺ) show respect to you - meaning the Black Stone.

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

383. It was narrated from 'Asim bin 'Umar that his father said: The Messenger of Allah (ﷺ) said: "When night comes from here and day departs from here, the fasting person may break his fast."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1954) and Muslim (1100)]

تخریج: إسناده صحيح، خ: (١٩٥٤) م: (١١٠٠).

384. It was narrated that 'Umar (ﷺ) said: The Messenger of Allah (ﷺ) said: "The likeness of the one who takes back his charity is that of one who goes back to his vomit."

Comments: [A *Saheeh hadeeeth* and its *isnad* is *hasan*, al-Bukhari (1490) and Muslim (1620)]

٣٨٢- حَدَّثَنَا وَكِيعُ : حَدَّثَنَا سُنْيَانُ عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ الْأَعْلَى، عَنْ شُوَيْدِ بْنِ عَمْرَةَ : أَنَّ عُمَرَ هُدَى قَبْلَهُ وَالنَّزَفَةَ، ثُمَّ قَالَ: رَأَيْتُ أَبَا الْقَاسِمِ يَكْ حَفِيَّا - تَعْنِي الْحَجَرَ . [راجع: ٢٧٤]

تخریج: إسناده صحيح، وانظر ماقبله.

٣٨٣- حَدَّثَنَا وَكِيعُ : حَدَّثَنَا هَشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ اللَّيْلُ مِنْ هُنَّا، وَدَعَبَ النَّهَارُ مِنْ هُنَّا، فَقَدْ أَنْظَرَ الصَّائِمُ» . [راجع: ١٩٢]

تخریج: إسناده صحيح، خ: (١٩٥٤) م: (١١٠٠).

٣٨٤- حَدَّثَنَا وَكِيعُ : حَدَّثَنَا هَشَامَ بْنَ سَعْدَ عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ هُدَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثْلُ الَّذِي يَعُودُ فِي صَدَقَتِهِ كَمَثْلُ الَّذِي يَعُودُ فِي قَنْبَتِهِ» . [راجع: ١٦٦]

تخریج: حديث صحيح، وإسناده حسن، خ: (١٤٩٠) م: (١٦٢٠).

385. It was narrated that 'Umar (ﷺ) said: The people of Jahiliyyah used not to move on from Jam' until they said: Shine, Thabeer, so that we may move on quickly. When the Messenger of Allah (ﷺ) came, he differed from them and he used to move on from Jam' before sunrise, like the time when people who delay *Fajr* usually pray.

٣٨٥- حَدَّثَنَا وَكِيعُ عَنْ سُنْيَانَ، عَنْ أَبِيهِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونَ، عَنْ عُمَرَ هُدَى قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ لَا يَبْيَضُونَ مِنْ جَمْعٍ حَتَّى يَقُولُوا: أَشْرِقْ تَبِرُّ كَيْمَا تُغْرِيْ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ خَالَفُوهُمْ، فَكَانَ يَذْكُرُ مِنْ جَمْعٍ مَقْدَارَ صَلَاةِ الْمُسْفِرِينَ بِصَلَاةِ الْعِدَاءِ، قَبْلَ طُلُوعِ الشَّمْسِ . [راجع: ٨٤]

Comments: [Its isnad is saheeh, al-Bukhari and Muslim (1684)]

386. It was narrated from Ibn Abu Mulaikah, who heard Ibn 'Abbas (رضي الله عنه) say: 'Umar (رضي الله عنه) said to me: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "The deceased is tormented because of the weeping of his family over him."

Comments: [A Saheeh hadeeth and its isnad is hasan, al-Bukhari (1287) and Muslim (927)]

387. It was narrated that Ibn 'Umar said: 'Umar (رضي الله عنه) said: I saw the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) wipe over his leather slippers (khuff) whilst travelling.

Comments: [Its isnad is da'eef because of the weakness of Asim bin Ubaidullah]

388. It was narrated from 'Umar (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to seek refuge with Allah from miserliness, cowardice, the torment of the grave, the feebleness of old age and diseases of the heart (such as envy, hatred, and wrong 'aqeedah). Wakee' said: And diseases of the heart means dying. Wakee' said: And turmoil (fitnah) from which he has not repented.

Comments: [Its isnad is saheeh]

389. It was narrated that 'Abdullah bin Buraidah said: 'Umar (رضي الله عنه) sat where the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to sit, in a place where funerals passed by. A funeral

تخریج: إسناده صحيح، خ: (١١٨٤).

٣٨٦ - حَدَّثَنَا وَكَيْعُونَ: حَدَّثَنَا رَبَاحُ بْنُ أَبِي مَفْرُوفٍ عَنْ أَبِي مُلَكَةَ سَعِيدِ ابْنِ عَبَاسٍ يَقُولُ: قَالَ لِي عُمَرُ هـ: سَعَيْتُ رَسُولَ اللَّهِ يَخْلِيلَهُ يَقُولُ: إِنَّ الْمَيْتَ لَيَعْذَبُ بِيَكَاءَ أَهْلِهِ عَلَيْهِ. [راجع: ٢٨٨]

تخریج: حديث صحيح، وإسناده حسن، خ: (٩٢٧) م: (١٢٨٧).

٣٨٧ - حَدَّثَنَا وَكَيْعُونَ عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ، عَنْ سَالِيمٍ، عَنْ أَبِي عُمَرَ يَقُولُ: قَالَ عُمَرُ هـ: أَنَا رَأَيْتُ رَسُولَ اللَّهِ يَخْلِيلَهُ يَنْسَخُ عَلَى حُفَيْدٍ فِي السَّقَرِ. [راجع: ١٢٨]

تخریج: حديث صحيح لغيره، وهذا إسناد ضعيف لضعف عاصم بن عبد الله واخضراه.

٣٨٨ - حَدَّثَنَا وَكَيْعُونَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَفْرَوِ بْنِ مَيْمُونٍ، عَنْ عُمَرَ هـ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَدَّدُ مِنَ الْبَخْلِ وَالْجُنُونِ، وَعَذَابِ الْقُنْبِرِ، وَأَزْدَلِ الْعُمُرِ، وَقُنْبَرِ الصَّدْرِ. [راجع: ١٤٥] قَالَ وَكَيْعُونَ: فَتَنَّهُ الصَّدْرُ: أَنْ يَمُوتَ الرَّجُلُ، وَذَكَرَ وَكَيْعُونَ الْبَيْتَةَ لَمْ يُثْبِتْ مِنْهَا.

تخریج: إسناده صحيح.

٣٨٩ - حَدَّثَنَا وَكَيْعُونَ: حَدَّثَنِي عُمَرُ بْنُ الْوَلِيدِ الشَّنَثِي عَنْ عَبْدِ اللَّهِ بْنِ بُرْيَدَةَ قَالَ: جَلَسَ عُمَرُ هـ: مَجْلِسًا كَانَ رَسُولُ اللَّهِ يَخْلِيلُهُ

passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said: This man was the most dishonest of people. He said: The most dishonest of people is the one who tells the most lies about Allah, and the next worst is the one who is dishonest with his soul in his body. They said: What do you think if four people testify? He said: It is due. They said: Or three? He said: If they are three, it is due. They said: Or two? He said: It is due, and if I had asked about one, that would have been dearer to me than red camels. It was said to 'Umar: Is this something that you are saying on the basis of your own opinion or is it something that you heard from the Messenger of Allah (ﷺ)? He said: No; rather it is something that I heard from the Messenger of Allah (ﷺ).

Comments: [A saheeh hadeeth, al-Bukhari (2643)]

390. It was narrated that 'Abayah bin Rifa'ah said: 'Umar (رضي الله عنه) heard that when Sa'd built the palace, he said: Now there will be no more noise. 'Umar sent Muhammad bin Maslamah to him, and when he arrived he took out some kindling and lit a fire, and he bought some wood for a

ثُمَّ عَلَيْهِ الْخَاتِمُ، قَالَ: فَمَرُوا بِجَنَازَةٍ فَأَتَتْهَا
خَيْرًا، فَقَالَ: وَجَبَتْ. ثُمَّ مَرُوا بِجَنَازَةٍ فَأَتَتْهَا
خَيْرًا، فَقَالَ: وَجَبَتْ. ثُمَّ مَرُوا بِجَنَازَةٍ فَقَالُوا
فَقَالُوا: هَذَا كَانَ أَكْذَبُ النَّاسِ. فَقَالَ: إِنَّ
أَكْذَبَ النَّاسِ أَكْذَبُهُمْ عَلَى اللَّهِ، ثُمَّ الَّذِينَ
يُلُوِّنُهُمْ مِنْ أَكْذَبَ عَلَى رُوْجَهِ فِي جَسَدِهِ،
قَالَ: قَالُوا: أَرَأَيْتَ إِذَا شَهِدَ أَرْبَعَةٌ؟ قَالَ: وَجَبَتْ،
وَجَبَتْ، قَالُوا: وَثَلَاثَةٌ؟ قَالَ: وَجَبَتْ، وَلَأَنَّ أَكْثَرَ
قَالُوا: وَأَفْئَنِينَ؟ قَالَ: وَجَبَتْ، وَلَأَنَّ أَكْثَرَ
فُلُكُّ وَاجِدًا أَحَبُّ إِلَيَّ مِنْ حُمْرَ التَّعْمَ، قَالَ:
فَقَبِيلَ لِلْمُرَّ هُنَّ: هَذَا شَيْءٌ تَقُولُهُ بِرَأْيِكَ أَمْ
شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: لَا،
بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. [راجع: ١٣٩]

تخریج: حديث صحيح، خ: (٢٦٤٣)
عبد الله بن بريدة لم يدرك عمر، بينما أبو
الأسود الدولى كما تقدم برقم: (١٣٩) باستاد
صحیح.

٣٩٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفيَانُ
عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ قَالَ: بَلَغَ عُمَرَ
هُنَّ أَنَّ سَعْدًا لَمَّا تَبَّى الْقُضَرُ، قَالَ: انْقَطَعَ
الصُّوْبَىُّ، فَبَتَّ إِلَيْهِ مُحَمَّدُ بْنُ مَشْلَمَةَ، فَلَمَّا
قَدِمَ أَخْرَجَ زَنْدَهُ، وَأَوْزَى نَارَهُ، وَابْتَاعَ حَطَّبًا
بِدِرْزَمِهِ، وَقَبِيلَ لِسَعْدِ: إِنَّ رَجُلًا فَعَلَ كَذَّا

dirham. It was said to Sa'd: A man has done such and such. He said: That is Muhammad bin Maslamah. He went out to him and swore by Allah that he never said that. He said: We will convey from you what you have said and we will do as we were instructed. So he burned the door. Then he [Sa'd] offered some supplies (to the envoy) but he refused. He left at midday and went to 'Umar (ﷺ), and he went and came back within nineteen days. He said: Were it not that I think well of you, I would have thought that you did not convey my message. He said: Yes I did convey it; he conveys his *salam* and apologises, and he swore by Allah that he did not say that. He said: Did he give you any provisions? He said: No. He said: What prevented you from supplying [sufficient] provisions to me yourself? He said: I did not want to instruct that you be given the cold whilst I had the hot [i.e., I could not have given you what you wanted of food and enjoyed plentiful food myself], when around me are the people of Madinah who are starving, for I heard the Messenger of Allah (ﷺ) say: "No man should eat his fill when his neighbour is going without."

Comments: [A *Saheeh hadeeth*]

آخر مسند عمر بن الخطاب

End of the Musnad of 'Umar bin al-Khattab

وَكَذَا، فَقَالَ: ذَاكَ مُحَمَّدٌ بْنُ مَسْلَمَةَ، فَخَرَجَ إِلَيْهِ فَحَلَفَ بِاللَّهِ مَا قَالَهُ، فَقَالَ: تُؤْذِنِي عَنْكَ الَّذِي تَقُولُهُ وَتَفْعَلُ مَا أَمِرْتَنَا بِهِ، فَأَخْرَقَ النَّبَاتَ، ثُمَّ أَقْبَلَ يَغْرِضُ عَلَيْهِ أَنْ يُرْوَدَهُ فَأَبَى، فَخَرَجَ تَقْدِيمَ عَلَى عُمَرَ هُنَّهُ، فَهَجَرَ إِلَيْهِ، فَسَارَ ذَهَابَهُ وَرُجُوعَهُ تَسْعَ عَشَرَةَ، فَقَالَ: لَوْلَا حُسْنُ الظَّنِّ بِكَ لَرَأَيْنَا أَنَّكَ لَمْ تُؤْذِنْنَا، قَالَ: بَلَى، أَرْسَلْتَ يَقْرَأُ السَّلَامَ، وَيَغْتَرِرُ، وَيَخْلِفُ بِاللَّهِ مَا قَالَهُ، قَالَ: فَهَلْ رَوَدَكَ شَيْئًا؟ قَالَ: لَا، قَالَ: فَمَا مَنَعَكَ أَنْ تُرْوَدَنِي أَنْتَ؟ قَالَ: إِنِّي كَرِهُتُ أَنْ أَمْرَ لَكَ فَيَكُونَ لَكَ الْأَبْرَدُ، وَيَكُونَ لِي الْحَارُ، وَحَزَلِي أَهْلُ الْمَدِينَةِ قَدْ قَلَّهُمُ الْحَوْمُ، وَقَدْ (٥٥/١) سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَشْبَعُ الرَّجُلُ دُونَ تَجَارِهِ».

نَسْخَة: حَدِيثٌ صَحِيفٌ، وَرِوَايَةُ عَبَّادِ بْنِ رَفَعَةَ عَنْ عَمَرَ مَرْسَلَةً.

حَدِيثُ السَّقِيقَةِ

The *hadeeth* of as-Saqeefah

391. It was narrated from 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood that Ibn 'Abbas told him that 'Abdur-Rahman bin 'Awf went back to where he had halted. Ibn 'Abbas said: I used to recite to 'Abdur-Rahman bin 'Awf, and he found me waiting for him. That was in Mina during the last *Hajj* performed by 'Umar bin al-Khattab (رض). 'Abdur-Rahman bin 'Awf said: A man came to 'Umar bin al-Khattab and said: So and so is saying: If 'Umar (رض) dies, I will swear allegiance to So and so. 'Umar (رض) said: I will stand before the people today and warn them against these people who want to deprive them of their rights. 'Abdur-Rahman said: I said: O Ameer al-Mu'mineen, do not do that, for the *Hajj* season brings together the riffraff and rabble among the people, and most of the people who gather around and listen to you will be of that type. If you stand before the people, I am afraid that you will say something that they will spread and not understand it properly or interpret it properly. Rather wait until you come to Madinah, for it is the land of *Hijrah* and the *Sunnah*, and you will meet the most knowledgeable and noble people there, and you

٣٩١ - حَدَّثَنَا إِسْحَاقُ بْنُ عَيْضَى الطَّبَانُ
حَدَّثَنَا مَالِكُ بْنُ أَسِيْرٍ: حَدَّثَنِي ابْنُ شَهَابٍ
عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتَّبَةَ بْنِ
مُسْعُودٍ: أَنَّ ابْنَ عَبَّاسَ أَخْبَرَهُ: أَنَّ عَبْدَ
الرَّحْمَنَ بْنَ عَوْفَ رَجَعَ إِلَى رَحْلِهِ، قَالَ ابْنُ
عَبَّاسِ: وَكُنْتُ أُقْرِئُ عَبْدَ الرَّحْمَنَ بْنَ عَوْفَ،
فَوَجَدْنِي، وَأَنَا أَنْتَزِرُهُ، وَذَلِكَ يَعْنِي فِي أَخْرِ
حَجَّةَ حَجَّجَهَا عُمَرُ بْنُ الْخَطَّابِ (رض)، قَالَ عَبْدُ
الرَّحْمَنَ بْنَ عَوْفَ: إِنَّ رَجُلًا أَتَى عُمَرَ بْنَ
الْخَطَّابِ (رض)، فَقَالَ: إِنَّ فُلَانًا يَقُولُ: لَوْ مَدَّ
مَاتَ عُمَرُ بِأَيْمَنِ فُلَانًا، فَقَالَ عُمَرُ (رض): إِنِّي
قَائِمُ الْغَشْيَةِ فِي النَّاسِ فَمُعَذَّرُهُمْ هُؤُلَاءِ
الرَّهْطِ الَّذِينَ يُرِيدُونَ أَنْ يَعْصِبُوهُمْ أَمْرُهُمْ،
قَالَ عَبْدُ الرَّحْمَنِ: قَلَّتْ: يَا أَمِيرَ الْمُؤْمِنِينَ،
لَا تَقْعُلْ، فَإِنَّ الْمَوْسِمَ يَجْمَعُ رَعَاعَ النَّاسِ
وَغَوَّغَاهُمْ، وَإِنَّهُمُ الَّذِينَ يَغْلِبُونَ عَلَى
مَجْلِسِكَ إِذَا قُمْتَ فِي النَّاسِ، فَأَخْشَى أَنْ
تَثُولَ مَقَالَةً يَطْبِرُ بِهَا أُولَئِكَ فَلَا يَعْوَهَا، وَلَا
يَضْعُوْهَا عَلَى مَوَاضِعِهَا، وَلَكِنْ حَتَّى تَنْدَمِ
الْمَدِيْنَةُ، فَإِنَّهَا دَارُ الْهِجْرَةِ وَالشَّتَّى، وَتَخَلُّصَ
يَعْلَمَاءُ النَّاسِ وَأَشْرَافُهُمْ، فَقُولُوا مَا قُلَّ
مُتَنَكِّنًا، فَيَعْوَهُنَّ مَقَالَتَكَ، وَيَضْمُونُهَا
مَوَاضِعِنَا، فَقَالَ عُمَرُ (رض): لَيْسَ قَدِيمُتِ الْمَدِيْنَةِ

can say what you want to say with confidence; they will understand what you say and will interpret it correctly. 'Umar (رضي الله عنه) said: If I reach Madinah safe and sound, I shall certainly talk to the people there in the first speech I deliver. When we came to Madinah at the end of Dhul-I Jijjah, it was a Friday. I set out early. 'Umar did not care at what time he went out, because he did not pay attention to heat and cold and so on. I found Sa'eed bin Zaid at the right-hand corner of the *minbar*; he had got there before me. I sat down next to him, with my knee touching his knee, and it was not long before 'Umar (رضي الله عنه) came. When I saw him, I said: He will certainly speak today on this *minbar* and say something that no one ever heard before. Sa'eed bin Zaid objected to that and said: What do you think he will say that no one said before? 'Umar (رضي الله عنه) sat on the *minbar*, and when the *mu'dhdhin* fell silent, he stood up and praised and glorified Allah as He deserves, then he said: To proceed. O people, I am going to tell you something that it has been decreed I should say. I do not know, perhaps it may signal my death. So whoever understands it and remembers it, let him narrate it to others wherever his mount takes him; whoever does not understand it, it is not permissible for him to tell lies about me. Allah, may He be blessed and exalted, sent Muhammad (صلوات الله عليه وسلم) with the truth and revealed the Book to him;

سالنا صالحًا لأكملنَّ بها النَّاسَ فِي أُولَئِكَ الْأَفْرَمَةِ. فَلَمَّا قَدِمْنَا الْمَدِينَةَ فِي عَقْبَ ذِي الْحِجَّةِ، وَكَانَ يَوْمُ الْجُمُعَةِ، عَجَلَتِ الرَّوَاحَةُ ضَكَّةً الْأَغْنَى - فَلَمَّا لَمَّا صَلَّى الْمَالِكُ، وَمَا ضَكَّةً الْأَغْنَى؟ قَالَ: إِنَّهُ لَا يَتَابِي أَيْ سَاعَةً خَرَجَ، لَا يَغْرِفُ الْحَرَقَ وَأَثْرَدَ وَتَحْوَى هَذَا فَوَجَدْنَا سَعِيدَ بْنَ رَبِيعَ عِنْدَ رُكْنِ الْمَبَرِّ الْأَيْمَنِ فَدَسَّبَنِي، فَجَلَّسَ جَدَاءَ تَحْكُمَ رُكْبَتِي رُكْبَتِهِ، فَلَمَّا أَشَّبَتِ أَنْ طَلَعَ عُمَرُ هُنَّهُ، فَلَمَّا رَأَيْتَهُ قُلْتَ: لِيَقُولُنَّ الْغَيْثِيَّةَ عَلَى هَذَا الْمَبَرِّ مَقَالَةً مَا قَالَهَا عَلَيْهِ أَحَدٌ قَبْلَهُ، قَالَ: فَأَنْكَرَ سَعِيدَ بْنَ رَبِيعَ ذَلِكَ، فَقَالَ: مَا عَنِيتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ أَحَدٌ؟ فَجَلَّسَ عُمَرُ هُنَّهُ عَلَى الْمَبَرِّ، فَلَمَّا سَكَتَ الْمُؤْدَنُ قَامَ، فَأَتَيْتَهُ عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَا بَعْدُ، أَيُّهَا النَّاسُ، فَإِنِّي قَائِلٌ مَقَالَةً فَقُلْرَ لِي أَنْ أَفُلَّهَا، لَا أَذْرِي لَعْلَهَا بَيْنَ يَدَيِّ أَجْلِي، فَمَنْ وَعَاهَا وَعَنَّهَا فَلِيَحْدُثَ بِهَا حَيْثُ اتَّهَثَ بِهِ رَاجِلَهُ، وَمَنْ لَمْ يَعْهَا فَلَا أَجِلُّ لَهُ أَنْ يَكْبِدَ عَلَيَّ: إِنَّ اللَّهَ يَبْارَكُ وَتَعَالَى بَعْثَ مُحَمَّداً بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ وَكَانَ مِمَّا أَنْزَلَ عَلَيْهِ أَهْلُ الرَّاجِمِ، فَقَرَأَنَاها وَوَعَيْناها، وَرَاجَمَ رَسُولَ اللَّهِ يَسِّيرًا، وَرَاجَمْنَا بَعْدَهُ، فَأَخْشَى إِنْ طَافَ بِالنَّاسِ زَمَانٌ أَنْ يَثُولَ قَائِلٌ: لَا نَجِدُ آيَةً الرَّاجِمِ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَيَضْلُّوا بِرَبِيعَةِ قَدَّ أَنْزَلَهَا اللَّهُ عَزَّ وَجَلَّ، فَالْرَّاجِمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَانَ إِذَا أَخْصَنَ مِنْ

among the things that were revealed to him was the verse of stoning [adulterers]. We read it and understood it; the Messenger of Allah (ﷺ) stoned [adulterers] and we stoned [adulterers] after him. But I fear that with the passage of time, some people will say: We do not find the verse of stoning in the Book of Allah, thus they will go astray by forsaking an obligation that Allah revealed. Stoning is the due punishment in the Book of Allah for those who commit *zina*, both men and women, if they have been married and if proof is established, or there is a pregnancy or a confession. And we used to recite: Do not claim to be the offspring of anyone other than your fathers, as it is disbelief (or ingratitude) on your part to claim to be the offspring of anyone other than your fathers. Verily the Messenger of Allah (ﷺ) said: "Do not praise me excessively as 'Eesa, the son of Maryam, was praised; rather I am the slave of Allah, so say: the slave of Allah and His Messenger." I have heard that some among you are saying: If 'Umar (رضي الله عنه) dies, I shall swear allegiance to So and so. No man should deceive himself by saying that the oath of allegiance to Abu Bakr was given suddenly and it was successful. There is no doubt that this is the case, but Allah, may He be glorified and exalted, saved the people from its bad consequences and there is no one among you today who has the qualities of Abu

الرّجالي والنساء إذا قامت أسيئته أو الحبل أو الإغتراف، لا وإنما قد كنا نقرأ: لا تزغبوا عن آباءكم فإنَّ كُفَّاراً يُكْنِمُونَ أنَّ تزغبوا عن آباءكم. لا وإنَّ رَسُولَ اللَّهِ وَرَسُولَهُ قَالَ: «لَا نُطْرُو نَبِيًّا كَمَا أَطْرَى عِيسَى ابْنُ مَرْيَمَ، فَإِنَّمَا أَنَا أَعْبُدُ اللَّهَ، فَقَوْلُوا: عَنْدَ اللَّهِ وَرَسُولِهِ» وَقَدْ بَلَغَنِي أَنْ قَاتِلًا مِنْكُمْ يَقُولُ: لَوْ قَدْ ماتَ غَمْرًا، بَأْيَقْتَ فُلَانًا، فَلَا يَعْتَرَفُ أَمْرُهُ أَنْ يَقُولَ: إِنَّ يَقْتَلَةَ أَبِي بَكْرٍ هُوَ كَانَ فَلَقَةً، أَلَا وَقَاتَلَهَا كَانَتْ كَذِيلَكَ، إِلَّا أَنَّ اللَّهَ عَزَّ وَجَلَّ وَقَاتَلَ شَرَّهَا، وَلَيْسَ فِيهِمُ الْبَيْزُ مِنْ تَقْطُعٍ إِلَيْهِ الْأَعْنَاقُ مِثْلُ أَبِي بَكْرٍ هُوَ، أَلَا وَإِنَّهُ كَانَ مِنْ حَبْرَنَا جِينَ ثُوفَّيَ رَسُولُ اللَّهِ وَقَاتَلَهُ أَنَّ عَلِيًّا وَالرَّبِيعَ، وَمَنْ كَانَ مَعَهُمَا، تَخَلَّفُوا فِي بَيْتِ فَاطِمَةَ هُبَيْتَ رَسُولِ اللَّهِ وَرَسُولَهُ، وَتَخَلَّفَتْ عَنِ الْأَنْصَارِ بِأَجْمِعِهَا فِي سَقِيفَةِ بَيْتِ سَاعِدَةَ، وَاجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ، فَقُلْتَ لَهُ: يَا أَبَا بَكْرٍ، انْطَلَقْ بِنَا إِلَى إِخْرَاجِنَا مِنِ الْأَنْصَارِ، فَانْطَلَقْنَا تَوْهُمْ حَتَّى لَقَيْنَا رَجُلَيْنِ صَالِحَيْنِ، فَذَكَرَا لَنَا الَّذِي صَنَعَ الْقَوْمَ، فَقَالَا: أَئِنْ تُرِيدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ؟ فَقُلْتَ: تُرِيدُ إِخْرَاجَنَا هُؤُلَاءِ مِنِ الْأَنْصَارِ، فَقَالَا: لَا عَلَيْكُمْ أَنْ لَا تَقْرِبُوهُمْ، وَافْضُوا أَمْرَكُمْ يَا مَعْشَرَ الْمُهَاجِرِينَ، فَقُلْتَ: وَاللَّهِ لَنَأْتِهِمْ. (٥٦/١) فَانْطَلَقْنَا حَتَّى جِنَاحَهُمْ فِي سَقِيفَةِ بَيْتِ سَاعِدَةَ، فَإِذَا هُمْ مُجْتَمِعُونَ، وَإِذَا بَيْنَ طَهْرَانِهِمْ رَجُلٌ مُزَمَّلٌ، فَقُلْتَ: مَنْ هَذَا؟

Bakr (رض). What happened to us when the Messenger of Allah (ﷺ) died was that 'Ali, az-Zubair and those who were with them stayed behind in the house of Fatimah, the daughter of the Messenger of Allah (ﷺ), and all the *Ansar* stayed behind and gathered in *Saqeefat Banu Sa'idah*, whilst the *Muhajireen* gathered around Abu Bakr (رض). I said to him: O Abu Bakr, let us go to our brothers, the *Ansar*. So we set out, looking for them, then we were met by two righteous men who told us what the people had done, and said: Where are you going, O *Muhajireen*? I said: We are looking for these brothers of ours, the *Ansar*. They said: You should not go near them; do whatever you have already decided, O *Muhajireen*. I said: By Allah, we will go to them. So we carried on until we came to them in *Saqeefat Banu Sa'idah*, where we found them gathered and among them was a man wrapped up [in a garment]. I said: Who is this? They said: Sa'd bin 'Ubada. I said: What is the matter with him? They said: He is sick. After we sat down, their spokesman stood up and praised and glorified Allah, may He glorified and exalted, as He deserves, then he said: To proceed. We are the supporters (*Ansar*) of Allah and the majority of the Muslim army. You, O *Muhajireen*, are a small group among us. Some of you came to us, wanting to deny who we are and prevent us from attaining a position of authority. When he fell silent, I wanted to present a speech that I had prepared

قالوا: سعد بن عبادة، قلت: ما له؟ قالوا: وجع، فلما جلسنا قام خطيبهم فأنهى على الله عز وجل بما هو أهله، وقال: أبا بعده فنحن أنصار الله عز وجل، وكنيسة الإسلام، وأنت يا مفتخر المهاجرين رهط منا، وقد ذقت ذلة متكتم يربدون أن تخزلونا من أصلنا، ويختضونا ويختضونا من الأمان. فلما سكت أردت أن أتكلم، وثبتت قد روزت مقالة أعجبتني، أردت أن أقولها بين يدي أبي بكر هذه، وقد كنت أداري منه بعض الحد، وهو كان أخلي مني وأوقر، فقال أبو بكر هذه: على رسيلك. فكرهت أن أغضبه، وكان أعلم مني وأوقر، والله ما ترك من كلام أحببته في تزويري إلا قالها في بيته وأفضل، حتى سكت، فقال: أبا بعده، فما ذكرتم من خير فائض أهله، وتم شغف العرب هذا الأمر إلا لهذا الحبي من فريش، هم أوسط العرب نسباً وذراً. وقد رضيتك لكم أحد هذين الرجلين أيهما شئت. وأخذ بيدي وبيد أبي عبيدة بن الجراح، فلم أخرب إلى من أن أتأمر على قوم فهم أبو بكر هذه، إلا أن تغير نفسى عند الموت، فقال قائل من الأنصار: أنا جذنباً المحكك، وعذيبها المرجع، من أمير ومنكم أمير يا مفتخر فريش - قلت لمالك:

and that I liked in front of Abu Bakr (رضي الله عنه). I used to avoid provoking him and he was more forbearing and more dignified than me. But Abu Bakr (رضي الله عنه) said: Wait a while. I did not like to make him angry, and he was more knowledgeable and more dignified than me. By Allah, he did not omit any word that I liked in the speech I had prepared but he said something like it or better, speaking spontaneously, until he finished speaking. Then he said: To proceed. Whatever you have mentioned about your achievements and virtues, is correct. The Arabs would not acknowledge the leadership of anyone except someone from this tribe of Quraish, for they are the best of the Arabs in lineage and location. I am pleased to suggest to you one of these two men, whichever of them you want. Then he took hold of my hand and the hand of Abu 'Ubaidah bin al-Jarrah, and I disliked nothing of what he had said apart from this, for by Allah, I would rather have my neck struck for no sin on my part than to become the leader of people among whom was Abu Bakr (رضي الله عنه), unless my own self suggested something at the time of death. One of the Ansar said: I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree [i.e., a noble]; [I suggest] a ruler from among us and a ruler from among you, O Quraish. - I [the narrator] said to Malik: What does 'I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree'

ما معنى: أَنَا جُذِيلُهَا الْمُحَكَّمُ، وَعَذِيلُهَا
الْمُرْجَبُ؟ قَالَ: كَانَهُ يَقُولُ: أَنَا ذَاهِيلُهَا -
قَالَ: وَكُثُرَ اللَّغْطُ، وَارْتَفَعَ الْأَصْوَاتُ،
حَتَّى خَيَّثَ الْإِخْلَافَ، فَقَلَّتْ: ابْشِطْ يَدَكَ
يَا أَبَا بَكْرٍ، فَبَسَطَ يَدَهُ قَبَائِعَهُ، وَبَاهِيَةُ
الْمُهَاجِرُونَ، ثُمَّ بَاهِيَةُ الْأَنْصَارِ وَرَزَقُونَا عَلَى
سَعْدٍ بْنِ عَبَادَةَ، فَقَالَ قَائِلٌ مِنْهُمْ: فَتَلَمَّ
سَعْدًا، فَقَلَّتْ: قَتَلَ اللَّهُ سَعْدًا. وَقَالَ عُمَرُ
بْنُ الْخَطَّابِ: أَمَا وَاللَّهِ مَا وَجَدْنَا فِيمَا حَضَرْنَا أَمْرًا
هُوَ أَفْرَى مِنْ مُبَايَعَةِ أَبِي بَكْرٍ هُنَّ
خَيْشِنَا إِنْ فَارَقْنَا الْقَوْمَ، وَلَمْ تَكُنْ بَيْعَةُ
أَنْ يُخْدِلُونَا بَعْدَنَا بَيْعَةً، فَإِنَّا أَنْ تَنْأِيهُمْ عَلَى مَا لَا
تَرْضَى، وَإِنَّا أَنْ نُخَالِفُهُمْ فَيَكُونُونَ فِيهِ فَسَادٌ،
فَمَنْ يَأْتِي بِأَبْرَى عَنْ عَيْنِ مُشَوَّرَةِ الْمُسْلِمِينَ فَلَا
بَيْعَةُ لَهُ، وَلَا بَيْعَةُ لِلَّذِي يَأْتِي بِتَغْرِيَةٍ أَنْ يُفْتَلَ.
قَالَ مَالِكُ: وَأَخْبَرَنِي أَبْنُ شَهَابٍ عَنْ غُرْزَةِ
أَبْنِ الرَّثِيرِ: أَنَّ الرَّجُلَيْنِ الَّذِيْنِ لَيْتَاهُمَا:
عُوَيْنِي بْنُ سَاعِدَةَ، وَمَقْنِي بْنُ عَبْدِيِّ. قَالَ أَبْنُ
شَهَابٍ: وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَبِّبِ: أَنَّ
الَّذِي قَالَ: أَنَا جُذِيلُهَا الْمُحَكَّمُ وَعَذِيلُهَا
الْمُرْجَبُ: الْجَنَابُ بْنُ الْمُنَابِرِ. [راجع: ٣٣١: ٢٤٦٢] م: ٧٨٩١)

تَحْرِيْج: إِسْنَادٌ صَحِيحٌ، خ: ٢٤٦٢) م:

mean? He said: It is as if he is saying, I am the smart one who has the answer. - Then there was a great deal of clamour and raised voices, to such an extent that I feared there would be a conflict, so I said: Hold out your hand, O Abu Bakr. So he held out his hand and I swore allegiance to him, and the *Muhajireen* swore allegiance to him, then the *Ansar* swore allegiance to him. Thus we surrounded Sa'd bin 'Ubadah. One of them said: You have killed Sa'd. I said: May Allah kill Sa'd! And 'Umar (رضي الله عنهما) said: By Allah, we never encountered any problem greater than the swearing of allegiance to Abu Bakr (رضي الله عنهما). We were afraid that if we left the people without having sworn allegiance to anyone, they might swear allegiance after we were gone, so we would either follow in their footsteps and swear allegiance to someone we were not pleased with, or we would disagree with them and that would cause trouble. If anyone swears allegiance to a leader without consulting the Muslims, there is no allegiance for him and no allegiance to the one who swore allegiance to him, lest both of them be killed.

Malik said: Ibn Shihab told me, from 'Urwah bin az-Zubair, that the men whom they met were 'Uwaim bin Sa'idah and Ma'n bin 'Adiyy. Ibn Shihab said: Sa'eed bin al-Musayyab told me that the one who said, I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree, was al-Hubab bin al-Mundhir.

Comments: [Its isnad is saheeh, al-Bukhari (2462) and Muslim (1691)]

392. It was narrated from Yahya bin Sa'eed that he heard Anas bin Malik say: The Messenger of Allah (ﷺ) said: "Shall I not tell you of the best tribe of the Ansar? Banun-Najjar, then Banu 'Abdul-Ashhal, then Banul-Harith bin al-Khazraj, then Banu Sa'idah." and he said: "In each tribe of the Ansar there is goodness."

Comments: [Its isnad is saheeh, al-Bukhari (5300) and Muslim (2511)]

393. It was narrated that Ibn 'Umar (رضي الله عنهما) said: The Messenger of Allah (ﷺ) said: "The two parties to a transaction have the option (of cancelling it) so long as they have not parted or there is a condition which gives the option to cancel."

Comments: [Its isnad is saheeh, al-Bukhari (2107) and Muslim (1531)]

394. It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) forbade selling the offspring of the offspring that is still in the womb of a camel.

Comments: [Its isnad is saheeh, al-Bukhari (2143) and Muslim (1514)]

395. It was narrated that Ibn 'Umar (رضي الله عنهما) said: We used to buy and sell foodstuff at the time of the Messenger of Allah (ﷺ), and he would send someone to tell us to transfer the food from the place

٣٩٢ - حَدَّثَنَا إِشْحَاقُ بْنُ عَيْسَىٰ : أَخْبَرَنَا مَالِكٌ عَنْ يَعْنَىٰ بْنِ سَعِيدٍ أَنَّهُ سَمِعَ أَنَّ بْنَ مَالِكٍ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : «أَلَا أَخْبَرْكُمْ بِتَبَيْرٍ دُورِ الْأَنْصَارِ؟ بَنْيُ التَّحْجَارِ، ثُمَّ بَنْيُ عَبْدِ الْأَشْهَلِ، ثُمَّ بَنْلَحَارِثُ بْنِ الْحَزَرْجَ، ثُمَّ بَنْيُ سَاعِدَةَ» وَقَالَ : «فِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ». [انظر: ١٣١٢٥]

تخریج: إسناده صحيح، خ: (٥٣٠٠) م: (٢٥١١).

٣٩٣ - حَدَّثَنَا إِشْحَاقُ بْنُ عَيْسَىٰ : حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنْ أَبِي عُمَرٍ ﷺ : قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «الْمُمْبَاعَانِ بِالْجِنَارِ مَا لَمْ يَعْرِفَا، أَوْ يَكُونُ النَّبِيُّ جِنَارًا». [انظر: ٦٠٦، ٤٤٨٤، ٥٤١٨، ٥١٥٨]

تخریج: إسناده صحيح، خ: (٢١٠٧) م: (١٥٣١).

٣٩٤ - حَدَّثَنَا إِشْحَاقُ بْنُ عَيْسَىٰ : أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنْ أَبِي عُمَرٍ ﷺ : أَنَّ رَسُولَ اللَّهِ ﷺ تَهَنَّى عَنْ بَيْعِ حَيْلِ الْحَبَلَةِ. [انظر: ٤٤٩١، ٤٦٤٠، ٥٣٠٧، ٥٤٦٦، ٥٥١٠]

تخریج: إسناده صحيح، خ: (٢١٤٣) م: (١٥١٤).

٣٩٥ - حَدَّثَنَا إِشْحَاقُ بْنُ عَيْسَىٰ : أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنْ أَبِي عُمَرٍ ﷺ : قَالَ : كُلَّا تَبَاعُ الطَّعَامَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ، فَيَعْتَمِثُ عَلَيْنَا مَنْ يَأْمُرُنَا بِتَقْلِيلِهِ مِنَ الْمَكَانِ الَّذِي ابْتَعَنَا فِيهِ إِلَى

we have bought it to another place before selling it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2123) and Muslim (1527)]

396. It was narrated that Ibn 'Umar (رضي الله عنهما) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Whoever buys foodstuff should not sell it until he takes possession of all of it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2126) and Muslim (1526)]

397. It was narrated from Ibn 'Umar (رضي الله عنهما) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "If a person frees his share of a slave, and has enough money to pay the full price of the slave, a fair price should be worked out for the slave, and his partners should be given their shares, then he may free the slave, otherwise he has freed only what he has freed."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2522) and Muslim (1501)]

398. It was narrated that Sa'eed said: I said to Ibn 'Umar (رضي الله عنهما): What about a man who engaged in *li'an* with his wife? He said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would separate them - and he mentioned the *hadeeth*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5312) and Muslim (1493)]

مکان سواه قبلاً أن يَبْعَدَهُ . [انظر: ٤٦٣٩]

[٤٧١٦، ٥٩٢٤، ٦١٩١، ٦٢٧٥]

تخریج: إسناده صحيح، خ: (٢١٢٢) م: (١٥٢٧)

- ٣٩٦ - حَدَّثَنَا إِنْحَاجُ بْنُ عَيْنَى: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنْ أَبِى عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ ابْتَاعَ طَعَامًا، فَلَا يَبْعَدْهُ حَتَّى يَشْرُفِيهُ». [انظر: ٤٧٣٦، ٥٣٠٩]

تخریج: إسناده صحيح، خ: (٢١٢٦) م: (١٥٢٦)

- ٣٩٧ - حَدَّثَنَا إِنْحَاجُ بْنُ عَيْنَى: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنْ أَبِى عُمَرَ هُنْدِيَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَعْنَى شَرِيكًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَا يَلْعُبُ مَمْنَ الْعَبْدِ، فَإِنَّهُ يُقْوَمُ قِيمَةً عَدِيلًا، فَيُعْطَى شُرِيكَاؤُهُ (٥٧/١) حَفَّهُمْ، وَعَنَّقَ عَلَيْهِ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْنَى مَا أَعْنَى». [انظر: ٤٤٥١، ٤٦٣٥، ٥١٥٠، ٥٤٧٤]

[٦٤٥٣، ٦٢٧٩، ٦٠٣٨، ٥٩٢٠، ٥٨٢١]

تخریج: إسناده صحيح، خ: (٢٥٢٢) م: (١٥٠١)

- ٣٩٨ - حَدَّثَنَا شَفِيَّاً عَنْ أَبِي بَطْرُونَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قُلْتُ لِابْنِ عُمَرَ هُنْدِيَّ: رَجُلٌ لَا يَعْنَى امْرَأَةً، قَالَ: فَرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .. وَذَكَرَ الْحَدِيثَ . [انظر: ٤٤٧٧، ٤٩٤٥]

تخریج: إسناده صحيح، خ: (٥٣١٢) م: (١٤٩٣)

مسند عثمان بن عفان

Musnad 'Uthman bin 'Affan

399. It was narrated that Yazeed said: Ibn 'Abbas (رضي الله عنه) said to us: I said to 'Uthman bin 'Affan: What made you take *al-Anfal*, which is one of *al-Mathani* (the seven long *soorahs*), and *Bara'ah*, which is one of *al-Mi'een* (*soorahs* with one hundred verses or thereabouts), and put them next to one another and not write - Ibn Ja'far said: A line between them saying *Bismillahir-Rahmanir-Raheem* - and you put them with the seven long ones? What made you do that? 'Uthman (رضي الله عنه) said: Sometimes many *soorahs* would be revealed (incomplete) to the Messenger of Allah (صلوات الله عليه وآله وسلامه عليه)، and when something was revealed he would call one of the scribes to write it down for him and say: "Put this in the *soorah* in which such and such is mentioned"; and verses would be revealed to him and he would say, "Put these verses in the *soorah* in which such and such is mentioned"; and a verse would be revealed to him and he would say: "Put this verse in the *soorah* in which such and such is mentioned." *Al-Anfal* was one of the first *soorahs* to be revealed in Madinah and *Bara'ah* was one of the last *soorahs* of the Qur'an, and the stories and content of the two *soorahs* were

٣٩٩ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا يَزِيدُ الْقَارِبِيُّ. قَالَ أَبِي أَخْمَدَ بْنَ حَبْلٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَوْفٌ غَنْ يَزِيدَ قَالَ: قَالَ لَنَا ابْنُ عَبَّاسٍ: قُلْتُ لِعُثْمَانَ بْنَ عَفَانَ هـ: مَا حَمَلْتُمْ عَلَى أَنْ غَمَدْتُمْ إِلَى الْأَنْقَالِ وَهِيَ مِنَ الْمَثَانِي، وَإِلَى بَرَاءَةٍ، وَهِيَ مِنَ الْمَبْشِنِ، فَقَرَرْتُمْ بِيَتْهَمَّا، وَلَمْ تَكْتُبَا - قَالَ ابْنُ جَعْفَرٍ: بِيَتْهَمَّا - سَطْرًا: يَسِّمِ اللَّهُ الرَّحْمَنَ الرَّجِيمَ، وَوَضَعْتُمُوهَا فِي السَّبْعِ الطُّوْلِ، تَا حَمَلْتُمْ عَلَى ذَلِكَ؟ قَالَ عُثْمَانَ هـ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مِمَّا يَأْتِي عَلَيْهِ الرَّمَانُ يَنْزَلُ عَلَيْهِ مِنَ السُّورِ دَوَاتُ الْعَدَدِ، وَكَانَ إِذَا أُنْزَلَ عَلَيْهِ الشَّيْءُ يَدْعُو بِعَضِّ مَنْ يَكْتُبُ عَنْهُ يَقُولُ: «ضَمُّوا هَذَا فِي الْسُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا» وَيَنْزَلُ عَلَيْهِ الْأَيَّاتُ فَيَقُولُ: «ضَمُّوا هَذِهِ الْأَيَّاتِ فِي الْسُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا» وَيَنْزَلُ عَلَيْهِ الْأَيَّةُ، فَيَقُولُ: «ضَمُّوا هَذِهِ الْأَيَّةَ فِي الْسُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا» وَكَانَتِ الْأَنْقَالُ مِنْ أَوَّلِي مَا أُنْزَلَ بِالْمَدِيَّةِ، وَبِرَاءَةُ مِنْ آخِرِ الْقُرْآنِ، فَكَانَتْ قِصْطَهَا شَبَهَهَا بِقِصْطِهَا، فَقَبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَبْيَنْ لَنَا أَنَّهَا مِنْهَا، وَظَنَّتْ أَنَّهَا مِنْهَا، فَمِنْ كُمْ قَرَبَتْ

similar. Then the Messenger of Allah (ﷺ) passed away without having stated clearly to us that it was part of it, but we thought that it was, hence I put them together and I did not put between them the line *Bismillahir-Rahmanir-Raheem*. Ibn Ja'far said: I put it with the seven long ones.

Comments: [Its isnad is da'eef and its content is munkar]

400. It was narrated from Hisham bin 'Urwah: My father told me that Humran told him: 'Uthman (رضي الله عنه) did *wudoo'* in *al-Balat* (a paved area in Madinah) then he said: I shall tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ). Were it not for a verse in the Book of Allah, I would not have told you it. I heard the Prophet (ﷺ) say: "Whoever does *wudoo'* and does it well, then goes in and prays, his sins between that prayer and the next will be forgiven, until he prays [the second prayer]."

Comments: [Its isnad is saheeh, al-Bukhari (160) and Muslim (227)]

401. It was narrated from Aban bin 'Uthman (رضي الله عنه) from his father that the Prophet (ﷺ) said: "The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [Its isnad is saheeh, Muslim (1409)]

402. It was narrated that Ibn Harmalah said: I heard Sa'eed [i.e., Ibn al-Musayyab] say: 'Uthman

بَيْنَهُمَا، وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرًا: يَسِمُ الْأَرْحَمَنَ الرَّجِيمَ. قَالَ ابْنُ جَعْفَرٍ: وَوَضَعْنَا فِي الشُّبُّ الطُّولِ. [انظر: ٤٩٩]

تخریج: إسناده ضعیف و مته منکر.

-٤٠٠ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامِ بْنِ عَزْرَةَ: أَخْبَرَنِي أَبِي: أَنَّ حُمَرَانَ أَخْبَرَهُ قَالَ: تَوَضَّأَ عُثْمَانُ هُنَّ عَلَى الْبَلَاطِ، ثُمَّ قَالَ: لَا حَدَّثْنَا كُحْدِيَّا سَيِّفَتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَوْلَا آتَاهُ فِي كِتَابِ اللَّهِ مَا حَدَّثْنَاهُ مُؤْمِنًا سَيِّفَتُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ تَوَضَّأَ فَأَخْسَنَ الْأُوْضُرَةَ ثُمَّ دَخَلَ فَصَلَّى، غَيْرَهُ لَمْ يَأْتِهِ وَيَبْلَغَ الصَّلَاةَ الْأُخْرَى حَتَّى يُصْلِبَهَا». [انظر: ٤٥٩]

تخریج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧)

-٤٠١ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مَالِكٍ: حَدَّثَنِي نَافِعٌ عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُحْرِمُ لَا يَنْكِحُ وَلَا يُنْكِحُ وَلَا يَنْحُطُ» [انظر: ٤٦٢، ٤٦٦، ٤٩٢، ٤٩٦، ٥٣٤]

[٥٣٥]

تخریج: إسناده صحيح، م: (١٤٠٩).

-٤٠٢ - حَدَّثَنَا يَحْيَى بْنُ ابْنِ حَرْمَةَ قَالَ: سَيِّفَتْ سَعِيدًا - يَقْنِي ابْنَ الْمُسَيَّبَ - قَالَ:

(٤٥) went out for *Hajj*, then when he was partway there, it was said to 'Ali (ؑ): He [‘Uthman] has forbidden *tamattu'* [doing ‘Umrah then exiting *ihram* until *Hajj*]. 'Ali (ؑ) said to his companions: When he sets out, set out too. And 'Ali and his companions entered *ihram* with the intention of doing ‘Umrah and 'Uthman (ؑ) did not say anything to him about that. 'Ali (ؑ) said to him: Have I not been told that you forbade *tamattu'* by doing ‘Umrah first? He said: Of course. 'Ali said: Did you not hear that the Messenger of Allah (ﷺ) did *tamattu'*? 'Uthman said: Of course.

Comments: [Saheeh hadeeth, al-Bukhari (1569) and Muslim (1223)]

403. It was narrated from 'Uthman that the Messenger of Allah (ﷺ) did *wudoo'* washing each part of the body three times.

Comments: [A *hadeeth* that is *saheeh* because of corroborating evidence]

404. It was narrated from Abu Anas that 'Uthman (ؑ) did *wudoo'* in *al-Maq'a'id*, washing each part of the body three times. Some of the Companions of the Messenger of Allah (ﷺ) were with him. He said: Didn't you see the Messenger of Allah (ﷺ) do *wudoo'* like this? They said: Yes.

Comments: [Its *isnad* is *saheeh*, Muslim (2301)]

405. It was narrated that 'Uthman (ؑ) said: The Messenger of Allah (ﷺ) said: "The best of

خرج عثمان بن عفان خاجا، حتى إذا كان يغتصب الطريق قبل لعله رضوان الله عليهما: إله قد نهى عن التمتع بالعمراء إلى الحجج، فقال عليه عليه لا أضخاه: إذا ارتحل فارتحلوا، فأهل علي وأصحابه يعمرأة، فلم يكلمه عثمان بن عفان في ذلك، فقال له علي عليه: ألم أخير أنت نهيت عن التمتع؟ قال: بل، قال: فلم تسمع رسول الله تَمَّعْ؟، قال بل. [انظر: ٤٢٤]

تخریج: صحيح، خ: (١٥٦٩) م: (١٢٢٣)، ابن حرمدة مختلف فيه، روى له مسلم حدثنا واحداً في القوت متابعة.

٤٠٣ - حَدَّثَنَا وَكِبُّعُ عَنْ إِسْرَائِيلَ، عَنْ عَامِرِ بْنِ شَبَقِيِّ، عَنْ أَبِي وَائِلٍ، عَنْ عُثْمَانَ هُنْدِيَّاً: أَنَّ رَسُولَ اللَّهِ تَعَظِّمَا تَوَضَّأَ ثَلَاثَةَ ثَلَاثَةً. [انظر: ٦٦٨٤]

تخریج: حديث صحيح لغيره، عامر بن شقيق ضعفه ابن معين وذكرة ابن حبان في «النقائص».

٤٠٤ - حَدَّثَنَا وَكِبُّعُ: حَدَّثَنَا سُفِيَّانَ عَنْ أَبِي الْقَضَى، عَنْ أَبِي أَسِئَةِ: أَنَّ عُثْمَانَ هُنْدِيَّاً بِالْمَقَاعِيدِ تَوَضَّأَ ثَلَاثَةَ ثَلَاثَةً، وَعَنْدَهُ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ تَعَظِّمَا، قَالَ: أَيُّهُمْ هَكَذَا رَأَيْتُمْ رَسُولَ اللَّهِ تَعَظِّمَا يَتَوَضَّأُ؟ قَالُوا: نَعَمْ. [انظر: ٤٨٧، ٤٨٨]

تخریج: إسناده صحيح، م: (٢٣٠).

٤٠٥ - حَدَّثَنَا وَكِبُّعُ: حَدَّثَنَا سُفِيَّانَ وَعَبْدُ الرَّحْمَنِ عَنْ سُفِيَّانَ، عَنْ عَلْقَمَةَ بْنِ مَرْيَدٍ،

you is the one who learns Qur'an and teaches it."

Comments: [Its *isnad* is *sahih*, al-Bukhari (5028)]

406. It was narrated that 'Uthman (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Whoever does *wudoo'* as Allah, may he be glorified and exalted, has commanded him, the prescribed prayers will be an expiation for [whatever sins he commits] between them."

Comments: [Its *isnad* is *sahih*, Muslim (231)]

407. Abu Sahlah narrated that 'Uthman (رضي الله عنه) said, on the Day of the House when he was besieged: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave me advice and I promised to comply with it, so I shall bear it with patience. Qais said: People thought that it was that day (when he was killed).

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

408. It was narrated from 'Uthman bin 'Affan (رضي الله عنه) - 'Abdur-Razzaq said: from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) - that he said: "Whoever prays 'Isha' and *Fajr* prayer in congregation, it is as if he spent the night in prayer (*qiyaamul-lail*).'' 'Abdur-Rahman said: Whoever prays 'Isha' in congregation, it is as if he spent half the night in prayer, and whoever prays *Fajr* in congregation, it is as if he spent the entire night in prayer.

عن أبي عبد الرحمن، عن عثمان بن أبي عبيدة قال: قال رسول الله : «أفضلكم من تعلم القرآن وعلمه». [انظر: ٤١٢، ٤١٣، ٥٠٠]

تخریج: إسناده صحيح، خ: (٥٠٢٨).

٤٠٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ جَامِعِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ حُمَرَانَ بْنَ أَبَانَ يَخْدُثُ عَنْ عُثْمَانَ بْنِ عَفَانَ قَالَ: قَالَ رَسُولُ اللَّهِ : «مَنْ أَتَمَ الْوُضُوءَ كَمَا أَمْرَأَ اللَّهُ عَزَّ وَجَلَّ، فَالصَّلَاةُ الْمُكْتُوبَاتُ كُفَّارَاتٌ لِمَا تَيَّهَ».

[انظر: ٤٧٣، ٤٧٤، ٥٠٣]

تخریج: إسناده صحيح، م: (٢٣١).

(٤٠٧) ٤٠٧ - حَدَّثَنَا وَكِيعُ عَنْ إِشْتَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: قَالَ قَيْسٌ: فَحَدَّثَنِي أَبُو سَهْلَةُ: أَنَّ عُثْمَانَ بْنَ عَفَانَ قَالَ يَوْمَ الدَّارِ حِينَ حُصْرَ: إِنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ عَاهَدَ إِلَيَّ، فَأَنَا صَابِرٌ عَلَيْهِ. قَالَ قَيْسٌ: فَكَانُوا يَرْوَنُهُ ذَلِكَ الْيَوْمَ.

[انظر: ٥٠١]

تخریج: إسناده حسن.

٤٠٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُقِيَانُ وَعَبْدُ الرَّزَاقِ قَالَا: حَدَّثَنَا سُقِيَانُ عَنْ عُثْمَانَ أَبْنِ حَكِيمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ عُثْمَانَ بْنِ عَفَانَ بْنِ هِيَةَ، قَالَ عَبْدُ الرَّزَاقِ: عَنِ النَّبِيِّ قَالَ: «مَنْ صَلَّى صَلَاةَ الْعِشَاءِ وَالظَّهِيرَةِ فِي جَمَاعَةٍ، فَهُوَ كَفِيَّاً لِيَلَيْهِ» وَقَالَ عَبْدُ الرَّحْمَنِ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَهُوَ كَفِيَّاً لِيَلَيْهِ».

Comments: [Its *isnad* is *saheeh*, Muslim (656)]

وَمَنْ صَلَّى الصُّبْحَ فِي جَمَائِعَةِ فَهُوَ كَفِيَامٌ لِّيَلَةً». [انظر: ٤٠٩، ٤٩١]

تخریج: باستاده صحيح، م: (٦٥٦).

409. It was narrated from 'Uthman bin 'Affan (رض) that the Prophet (ﷺ) said: "Whoever prays 'Isha' in congregation is like one who spent half the night in prayer, and whoever prays Fajr in congregation is like one who spent the entire night in prayer."

Comments: [A *hadeeth saheeh*]

٤٠٩ - حَدَّثَنَا عَبْدُ الْمَالِكِ بْنُ عَمْرُو: حَدَّثَنَا عَلَيْهِ أَبْنُ الْمُبَارِكِ عَنْ يَخْنَى - يَعْنِي أَبْنَ أَبِي كَثِيرٍ - عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عُثْمَانَ بْنِ عَفَانَ هُنَّ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَائِعَةِ فَهُوَ كَمَنْ قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَائِعَةِ فَهُوَ كَمَنْ قَامَ اللَّيْلَ كُلُّهُ». [راجع: ٤٠٨]

تخریج: حديث صحيح كسابقه، وهذا سند فيه انقطاع، محمد بن إبراهيم التميمي لم يدرك عثمان بن عفان.

410. 'Ata' bin Farrookh, the freed slave of the Qurashis, narrated that 'Uthman (رض) bought some land from a man and the man did not seek payment for it. Then he met him and he said to him: What prevented you from coming and taking your money? He said: You were unfair to me; I never met anyone but he blamed me. 'Uthman said: Is this the reason? He said: Yes. 'Uthman said: Then choose between your land or your money. Then 'Uthman said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, admitted to Paradise a man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [A *hadeeth* that is *hasan* because of corroborating evidence].

٤١٠ - حَدَّثَنَا إِشْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يُونُسُ - يَعْنِي أَبْنَ عَيْدَنَ - حَدَّثَنِي عَطَاءُ بْنُ فَرُوعَ مَوْلَى الْقَرْشَيْنِ: أَنَّ عُثْمَانَ هُنَّ اشْتَرَى مِنْ رَجُلٍ أَرْضًا، فَأَنْطَأَ عَلَيْهِ، فَقَالَ لَهُ: مَا مُنْتَعُكَ مِنْ قُبْضِ مَالِكٍ؟ قَالَ: إِنَّكَ غَبَشْتَنِي، فَمَا أَلْقَى مِنَ النَّاسِ أَحَدًا إِلَّا وَهُوَ يَلْوُمُنِي. قَالَ: أَوْ ذَلِكَ يُمْنَعُكَ؟ قَالَ: نَعَمْ، قَالَ فَأَخْرَجَ بَيْنَ أَرْضِكَ وَمَالِكَ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَذْخَلَ اللَّهُ عَزَّ وَجَلَّ الْجَنَّةَ رَجُلًا كَانَ سَهْلًا مُشْرِنِيَا وَبَانِيَا وَقَاضِيَا وَمُنْتَضِيَا». [انظر: ٤١٤، ٤٨٥، ٥٠٨]

تخریج: حسن لغيره، وله شاهد من حديث جابر في صحيح البخاري: (٢٠٧٦) وغيره، عطاء بن فروخ روى عنه أثناان، ولم يوثقه غير ابن حبان، وذكر علي بن المديني في «العلل» أنه لم يلق عثمان.

411. It was narrated that 'Alqamah said: I was with Ibn Mas'ood when he was with 'Uthman (رضي الله عنه). 'Uthman (رضي الله عنه) said to him: Do you still feel any desire towards women? When women were mentioned, Ibn Mas'ood said: Come closer, 'Alqamah. I was a young man (at that time). 'Uthman (رضي الله عنه) said to him: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came out to some young men of the *Muhajireen* and said: "Whoever among you has the means to get married, let him do so, for it is more effective in lowering the gaze and guarding chastity; whoever cannot (do that), then fasting is a shield for him."

Comments: [A *saieeh hadeeth*]

411 - ٤١١ حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ مَعْشِرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ : كُنْتُ مَعَ ابْنِ مَشْعُودٍ هُوَ وَهُوَ عِنْدَ عُثْمَانَ هُوَ قَالَ لَهُ عُثْمَانُ : مَا يَقِنُ لِلنِّسَاءِ مِنْكَ ؟ قَالَ : فَلَمَّا ذُكِرَتِ النِّسَاءُ ، قَالَ ابْنُ مَشْعُودٍ : إِذْنُ يَا عَلْقَمَةَ ، قَالَ : وَأَنَا رَجُلٌ شَابٌ ، قَالَ عُثْمَانُ هُوَ : حَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى فَتِيَّةِ الْمُهَاجِرِينَ ، قَالَ : مَنْ كَانَ مِنْكُمْ ذَا طَوْلِ فَلَيْتَرَوْجُ ، فَإِنَّهُ أَغْضَى لِلظَّرْفِ ، وَأَخْضَى لِلْفَرْجِ ، وَمَنْ لَا ، فَإِنَّ الصَّوْمَ لَهُ وِجَاءًا .

تغريب: صحيح محفوظ من حديث ابن مسعود الآتي برقم: (٣٥٩٢)، وقد وهم أبو معاشر في جعل هذا الحديث عن عثمان بن عفان.

412. It was narrated from 'Uthman bin 'Affan (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The best of you is the one who teaches Qur'an or learns it." Muhammad bin Ja'far and Hajjaj said: Abu 'Abdur-Rahman said: That is what made me sit in this place (i.e., become a teacher). Hajjaj said: Shu'bah said: Abu 'Abdur-Rahman did not hear (it) from 'Uthman (رضي الله عنه) or from 'Abdullah, but he heard it from 'Ali (رضي الله عنه). My father said and Bahz said: (It was narrated from) Shu'bah who said: 'Alqamah bin Marthad told me: "The best of you is the one who learns Qur'an and teaches it."

Comments: [Its *isnad* is *saieeh*, al-Bukhari (5028)]

٤١٢ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْرَ وَحَجَاجُ ، قَالُوا : حَدَّثَنَا شَعْبَةُ ، قَالَ : سَيِّدُ عَلْقَمَةَ بْنَ مَرْئِيٍّ يُحَدِّثُ عَنْ سَعْدِ بْنِ عَبْدِ الرَّحْمَنِ السَّلَمِيِّ ، عَنْ عُثْمَانَ بْنِ عَفَانَ هُوَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ خَيْرَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ أَوْ تَعْلَمُهُ . قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَاجُ : قَالَ : فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ : فَذَاكَ الَّذِي أَعْذَنِي هَذَا الْمَقْعَدَ . قَالَ حَجَاجُ : قَالَ شَعْبَةُ : وَلَمْ يَسْمَعْ أَبُو عَبْدِ الرَّحْمَنِ مِنْ عُثْمَانَ هُوَ . وَلَا مِنْ عَبْدِ اللَّهِ وَلَكِنْ نَدْ سَمِعَ مِنْ عَلَيْهِ هُوَ ، قَالَ أَبِي : وَقَالَ بَهْرٌ : عَنْ شَعْبَةَ قَالَ عَلْقَمَةُ بْنُ مَرْئِي أَخْبَرَنِي ، وَقَالَ : « خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَمَهُ ». [٤٠٥]

تغريب: إسناده صحيح، خ: (٥٠٢٨).

413. 'Affan told us: Shu'bah told us: 'Alqamah bin Marthad told me... and he said in it: "Whoever learns the Qur'an or teaches it."

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

414. It was narrated that 'Amr bin Deenar said: I heard a man narrate from 'Uthman bin 'Affan (ع) from the Prophet (ﷺ) who said: "A man was easy-going when buying and selling, and when paying his dues and asking for what he was owe then he will enter Paradise."

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

415. It was narrated from Aban from 'Uthman (ع) that he called for water and did *wudoo'*: he rinsed his mouth and nose, then he washed his face three times, his arms three times each, and wiped his head and the tops of his feet, then he smiled and said to his companions: Aren't you going to ask me what made me smile? They said: What made you smile, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (ﷺ) call for water near this spot, then he did *wudoo'* as I have done it, then he smiled and said: "Aren't you going to ask me what made me smile?" They said: What made you smile, O Messenger of Allah? He said: "If a person calls for (water for) *wudoo'*, then he washes his face, Allah will remove from him every sin that he committed

٤١٣ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَعْبَةُ: أَخْبَرَنِي عَلَيْهِمْ بْنُ مَرْئِي وَقَالَ فِيهِ: «مَنْ تَعْلَمَ الْقُرْآنَ أَوْ عَلِمَهُ». [راجع: ٤٠٥]

تخریج: إسناده صحيح كسابقه.

٤١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَاجُ قَالَ: حَدَّثَنَا شَعْبَةُ عَنْ عُمَرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ رَجُلًا يُحَدِّثُ عَنْ عُثْمَانَ بْنِ عَفَّانَ هُدًى عَنِ النَّبِيِّ وَهُدًى قَالَ: «كَانَ رَجُلٌ سَمِعَ بِأَيْمَانِهِ وَمُبْتَأِعًا، وَقَاعِيْنَا وَمُقْتَضِيَا، فَدَخَلَ الْجَنَّةَ». [راجع: ٤١٠]

تخریج: حسن لغيره، وهذا إسناد ضعيف لجهالة الذي روى عنه عمرو بن دينار، ويحمل أن يكون عطاء بن فروخ.

٤١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدُ عَنْ فَتَادَةَ، عَنْ مُسْلِمٍ بْنِ يَسَارٍ، عَنْ حُمَرَانَ ابْنِ أَبِيَّانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ هُدًى: أَللَّهُ ذَعَا بِنَاءَ فَتَوْضَأَ وَمَضْمَضَ وَأَشَنَّشَ، ثُمَّ غَسَلَ وَخَنَّهَ ثَلَاثَةَ، وَذِرَاعَيْهِ ثَلَاثَةَ، وَمَسَحَ بِرَأْسِهِ وَظَهَرِ قَدَمَيْهِ، ثُمَّ ضَحَكَ، فَقَالَ لِأَصْحَاحِيْدِ: أَلَا تَسْأَلُونِي عَمَّا أَضْحَكَنِي؟ فَقَالُوا: بِمَ ضَحَكْتَ يَا أَوْبِرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتَ رَسُولَ اللَّهِ هُدًى ذَعَا بِنَاءَ قَرِيبًا مِنْ هَذِهِ الْبَعْثَةِ، فَتَوْضَأَ كَمَا تَوَضَّأَ، ثُمَّ ضَحَكَ، فَقَالَ: «أَلَا تَسْأَلُونِي مَا أَضْحَكَنِي؟» فَقَالُوا: مَا أَضْحَكَنِي يَا رَسُولَ اللَّهِ؟ فَقَالَ: «إِنَّ الْعَذَابَ إِذَا ذَعَا بِوَضُوءِ فَغَسَلَ وَخَنَّهُ، حَطَ اللَّهُ عَنْهُ كُلَّ خَطِيْبَةَ أَصَابَهَا بِوَجْهِهِ، فَإِذَا غَسَلَ ذِرَاعَيْهِ كَانَ كَذَلِكَ، وَإِنْ مَسَحَ بِرَأْسِهِ (٥٩/١)

with his face; when he washes his arms, the same applies; when he wipes his head, the same applies; when he purifies his feet, the same applies."

Comments: [Saheeh because of corroborating evidence]

416. It was narrated from al-Hasan bin Sa'd, the freed slave of Hasan bin 'Ali, that Rabah said: My masters married me to a Roman slave girl of theirs. I was intimate with her and she bore me a boy who was black like me and I named him 'Abdullah. Then I was intimate with her again and she bore me a boy who was black like me, and I named him 'Ubaidullah. Then she was corrupted by a Roman slave of my masters, whose name was Yuhanas and he spoke to her in their language. Then she gave birth to a boy who looked like a lizard (i.e., was very fair). I said to her: What is this? She said: He is the child of Yohannas. So we referred the case to Ameer al-Mu'mineen 'Uthman (رضي الله عنه) - Mahdi said: I think he said: And he asked them both - and they confessed. He said: Will you agree to me passing judgement between you according to the judgement of the Messenger of Allah (ﷺ)? He said: The Messenger of Allah (ﷺ) ruled that the child be attributed to the (husband of the) woman, and the fornicator gets nothing. Mahdi said: and I think he said: He flogged her and him, and they were both slaves.

Comments: [Its isnad is da'eef because Rabah is unknown]

كذلك، وإذا طهر فلم يُطهِّر كان كذلك». [انظر: ٤٣٠، ٤٧٦، ٥٥٣]

تخریج: صحيح لغيره، فتادة لم يسمع من مسلم بن بسّار فيما قاله يحيى القبطان وأبو حاتم.

٤١٦ - حَدَّثَنَا بَهْرَ: أَخْبَرَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْنَوْبِ عَنِ الْحَسَنِ بْنِ سَعْدٍ مَوْلَى حَسَنٍ بْنِ عَلَيٍّ، عَنْ رَبَاحٍ قَالَ: رَوَجَنِي أَمْلَى أُمَّةً لَهُمْ رُومِيَّةً، فَوَقَعْتُ عَلَيْهَا فَوَلَدْتُ لِي غُلَامًا أَشَوَّدَ مِثْلِي، فَسَمِّيَّهُ عَبْدَ اللَّهِ، ثُمَّ وَقَعْتُ عَلَيْهَا فَوَلَدْتُ لِي غُلَامًا أَشَوَّدَ مِثْلِي فَسَمِّيَّهُ عَبْدَ اللَّهِ، ثُمَّ طِينَ لَهَا غُلَامًا لِأَهْلِي رُومِيَّ يَقَالُ لَهُ: يُوْحَنَّسُ، فَرَأَطَنَهَا بِلِسَانِهِ، قَالَ: فَوَلَدْتُ غُلَامًا كَائِنَةَ وَرَغْمَةَ مِنَ الْوَرْغَانِ، فَقُلْتُ لَهَا: مَا هَذَا؟ قَالَ: هُوَ لِيُوْحَنَّسُ، قَالَ: فَرُفِعْتَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ بْنِ عَفَانَ، قَالَ مَهْدِيُّ: أَخْبَرَهُ قَالَ: سَأَلَهُمَا فَأَعْتَرْتُهُ - فَقَالَ: أَتَرْضِيَانَ أَنْ أَقْضِيَنِي بِتِنْكُمَا بِعَصَابَةِ رَسُولِ اللَّهِ بِكُلِّهِ؟ قَالَ: فَإِنَّ رَسُولَ اللَّهِ بِكُلِّهِ قَضَى أَنَّ الْوَلَدَ لِلْمَرْأَةِ، وَلِلْعَاهِرِ الْحَجَرِ، قَالَ مَهْدِيُّ وَأَخْبَرَهُ قَالَ: جَلَدَهَا وَجَلَدَهُ، وَكَانَا مَنْلُوكَيْنِ. [انظر: ٤١٧، ٤٦٧، ٥٠٢]

تخریج: إسناده ضعيف لجهالة رباح وللنرجوع شاهد من حديث أبي هريرة متفق عليه.

417. It was narrated from Rabah... he mentioned a similar *hadeeth*. He said: I took them to Ameer al-Mu'mineen 'Uthman bin 'Affan (رضي الله عنهما), who said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ruled that the child be attributed to (the husband of) the woman... and he mentioned a similar report.

Comments: [Its *isnad* is *da'eef* and it is a repeat of the previous report]

418. It was narrated that Humran said: 'Uthman (رضي الله عنهما) called for water when he was in al-Maq'a'id. He poured some on his right hand and washed it, then he put his right hand in the vessel and washed his hands three times, then he washed his face three times, and he rinsed his mouth and nose; he washed his arms up to the elbows three times, then he wiped his head, then he washed his feet up to the ankles three times. Then he said: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "Whoever does *wudoo'* as I have done *wudoo'*, then prays two *rak'ahs* in which he does not let his mind wander, will be forgiven his previous sins.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (159) and Muslim (226)]

419. It was narrated from Humran, the freed slave of 'Uthman, that he saw 'Uthman (رضي الله عنهما) call for a vessel,... and he mentioned a similar report.

Comments: [A *Saheeh hadeeth* and it is repeat of the previous report]

٤١٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْعَانُ أَبْوَ مُحَمَّدٍ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ أَبْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْنَوبَ عَنِ الْحَسْنِ بْنِ سَعْدٍ، عَنْ رَبَاحٍ... فَذَكَرَ الْحَدِيثَ. قَالَ: فَرَقْعَتْهُمَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ بْنِ عَفَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، قَالَ: إِنَّ رَسُولَ اللَّهِ تَعَالَى قَضَى أَنَّ الْوَلَدَ لِلْفِرَاشِ... فَذَكَرَ مِثْلًا. [راجع: ٤١٦]

تغريب: إسناده ضعيف كسابقه.

٤١٨ - حَدَّثَنَا أَبْوَ كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ - يَقْتَنِي أَبْنُ سَعْدٍ... حَدَّثَنَا أَبْنُ شَيْهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدٍ، عَنْ حُمَرَانَ قَالَ: دَعَا عُثْمَانَ بْنَ يَمَاءَ وَمُؤْمِنَةً عَلَى الْمَقَاعِدِ، فَسَكَبَ عَلَى يَمِينِهِ فَغَسَلَهَا، ثُمَّ أَذْخَلَ يَمِينَهُ فِي الْأَنَاءِ فَغَسَلَ كُنْدِيَّ تَلَاقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مِرَارٍ، وَمَضْمَضَ وَانْشَطَرَ، وَغَسَلَ يَمِينَهُ إِلَى الْيَمِينِ ثَلَاثَ مِرَارٍ، ثُمَّ مَسَحَ يَمِينَهُ، ثُمَّ غَسَلَ يَمِينَهُ إِلَى الْكَعْبَيْنِ ثَلَاثَ مِرَارٍ، ثُمَّ قَالَ: سَبَقْتُ رَسُولَ اللَّهِ تَعَالَى يَقُولُ: «مَنْ تَوَضَّأَ نَحْرًا وَضُوْنِي هَذَا، ثُمَّ صَلَى رَكْعَتَيْنِ لَا يَحْدُثُ نَفْسَهُ فِيهِمَا، عَفَرَ اللَّهُ لَهُ مَا نَقَدَّمَ مِنْ ذَنْبِهِ». [انظر: ٤١٩، ٤٢١، ٤٢٨]

تغريب: إسناده صحيح، خ: ١٥٩ (م: ٢٢٦).

٤١٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَضْرِ الرَّمْذَنِيِّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شَيْهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدٍ، عَنْ حُمَرَانَ مَوْلَى عُثْمَانَ: أَنَّ رَأَى عُثْمَانَ بْنَ عَلِيٍّ دَعَا يَلَانِي... فَذَكَرَ نَحْوَهُ.

تغريب: حديث صحيح وهو مكرر ما قبله، وهذا إسناد ضعيف إبراهيم بن نصر ضعفه بل كذبه بعضهم.

420. It was narrated that Abu Salamah bin 'Abdul-Rahman said: 'Uthman (رضي الله عنه) looked out from the house when he was under siege and said: I adjure by Allah anyone who was present with the Messenger of Allah (صلوات الله عليه عليه)، on the day of *Hira'*, when the mountain shook beneath his feet; he kicked it with his foot and said: "Be still, *Hira'*, there is no one on you but a Prophet, a Siddeeq or a martyr," and I was with him. And some men testified to what he said. Then he said: I adjure by Allah anyone who was present with the Messenger of Allah (صلوات الله عليه عليه) on the day of *Bai'atul-Ridwan*, when he had sent me to the *mushrikeen*, the people of Makkah; he said, "This is my hand and this is the hand of 'Uthman," and he swore allegiance on my behalf. And some men testified to what he said. Then he said: I adjure by Allah anyone who was present when the Messenger of Allah (صلوات الله عليه عليه) said: "Who will expand the mosque by incorporating this house into it, in return for a house in Paradise?" and I bought it with my wealth and expanded the mosque by incorporating it into it. And some men testified to what he said. Then he said: I adjure by Allah anyone who saw the Messenger of Allah (صلوات الله عليه عليه) on the day of the army of hardship (i.e., *Tabook*), when he said: "Who will spend today a spending that will be accepted by Allah?" and I

٤٢٠ - حَدَّثَنَا أَبُو قَطْنَنَ : حَدَّثَنَا ثُوْنُسُ - يَعْنِي ابْنَ أَبِي إِسْحَاقَ - عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: أَشْرَقَ عَمَّانَ هُنَّ مِنْ الظَّفَرِ، وَهُوَ مَخْضُورٌ، قَالَ: أَشْدُ بِاللَّهِ مِنْ شَهَدَ رَسُولُ اللَّهِ يَعْلَمُ يَوْمَ حِزَاءَ إِذْ اهْتَرَ الْجَبَلَ فَرَكَلَهُ يَقْدِمُهُ، ثُمَّ قَالَ: «إِنَّكُنْ جَرَاءُ، لَئِنْ عَلِيْكُمْ إِلَّا تَبَيَّنَ أَوْ صَدِيقٌ أَوْ شَهِيدٌ» وَأَنَا مَعَهُ؟ فَأَشْتَدَ لَهُ رِجَالٌ. قَالَ: أَشْدُ بِاللَّهِ مِنْ شَهَدَ رَسُولُ اللَّهِ يَعْلَمُ يَوْمَ بَيْعَةِ الرَّضْوَانِ إِذْ تَعْتَشِي إِلَى الْمُشْرِكِينَ، إِلَى أَغْلِبِ مَكَّةَ، قَالَ: «هَذِهِ يَدِي، وَهَذِهِ يَدُ عَمَّانَ»، قَبَاعِي لِي؟ فَأَشْتَدَ لَهُ رِجَالٌ. قَالَ: أَشْدُ بِاللَّهِ مِنْ شَهَدَ رَسُولُ اللَّهِ يَعْلَمُ يَوْمَ بَيْعَةِ الْمَسْجِدِ يَبْيَتُ فِي الْجَنَّةِ؟ فَأَبْتَعَثَهُ مِنْ مَالِي فَوَسَعَتْ بِهِ الْمَسْجِدُ؟ فَأَشْتَدَ لَهُ رِجَالٌ. قَالَ: وَأَشْدُ بِاللَّهِ مِنْ شَهَدَ رَسُولُ اللَّهِ يَعْلَمُ يَوْمَ خَيْشُ الْمُشَرِّكَةِ، قَالَ: «مَنْ يَنْقُضُ الْيَوْمَ نَفْقَةَ مُنْقَبَّةَ؟» فَجَهَزَ رِضْفَ الْجَنَّيْنِ مِنْ مَالِي؟ قَالَ: فَأَشْتَدَ لَهُ رِجَالٌ. وَأَشْدُ بِاللَّهِ مِنْ شَهَدَ رُومَةً يَبَاعُ مَاؤُهَا ابْنَ السَّبِيلِ، فَأَبْتَعَثَهُ مِنْ مَالِي، فَأَبْتَعَثَهُ لِابْنِ السَّبِيلِ؟ قَالَ: فَأَشْتَدَ لَهُ رِجَالٌ. [أنظر: ٥١١]

تخریج: حديث صحيح، أو سلعة بن عبدالرحمن مختلف في ساعته من عثمان، لكن صحيح أحمد شاكر سماعه منه.

equipped half of the army with my wealth. And some men testified to what he said. Then he said: I adjure by Allah anyone who saw the water of Roomah (a well) being sold to wayfarers, then I bought it with my own wealth and gave it to wayfarers for free." And some men testified to what he said.

Comments: [A saheeh hadeeth]

421. It was narrated that Humran bin Aban said: I saw 'Uthman bin 'Affan (رضي الله عنه) do *wudoo'*. He poured water onto his hands three times and washed them, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right arm up to the elbow three times, then the left arm likewise, then he wiped his head, then he washed his right foot three times, then the left foot likewise. He said: I saw the Messenger of Allah (صلوات الله عليه) do *wudoo'* similar to what I just did, then he said: "Whoever does *wudoo'* as I just did, then prays two *rak'ahs* without letting his mind wander, his previous sins will be forgiven."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (159) and Muslim (226)]

422. It was narrated that Nubaih bin Wahb said: 'Umar bin 'Ubaidullah sent word to Aban bin 'Uthman (رضي الله عنه), (to ask) whether he could apply something to his eyes when he was in *ihram* - or (to ask) what he could apply to his eyes when he was in *ihram*. He sent word back to him telling him that

٤٢١ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزَّهْرِيِّ، عَنْ عَطَاءَ بْنِ يَرِيدَ الْلَّيْتَيِّ، عَنْ حُمَرَانَ بْنِ أَبِيَّنَ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَانَ يَحْمِسِصُ تَوْضَأً، فَأَفْرَغَ عَلَى تَدْبِيَةِ ثَلَاثَةِ فَعَسَلَهُمَا، ثُمَّ مَضْمِضَ وَاسْتَثْرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَةَ، ثُمَّ غَسَلَ يَدَهُ الْيَمِنَى إِلَى الْمِرْزَقِ ثَلَاثَةَ، ثُمَّ اسْتَرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ قَدْمَهُ الْيَمِنَى ثَلَاثَةَ، ثُمَّ اسْتَرَى مِثْلَ ذَلِكَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ تَوْضَأً تَخْرُوا مِنْ وُضُونِي هَذَا، ثُمَّ قَالَ: «مَنْ تَوْضَأَ وَضُوئِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غَيْرَ لَهُ مَا تَقْدِمُ مِنْ ذَلِكِ». [راجع: ٤١٨]

تخریج: إسناده صحيح، خ: (١٥٩) م: (٢٢٦).

٤٢٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبْيَوبَ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ قَالَ: أَرْسَلَ عُثْمَانَ بْنَ عَبْيَدِ اللَّهِ إِلَيْ (٦٠/١) أَبِيَّنَ أَبْنَى عُثْمَانَ: أَيْكَحْلُ عَيْنَيْهِ وَهُوَ مُخْرِمٌ؟ أَزْبَأَيْ شَيْءٍ يَكْحَلُهُمَا وَهُوَ مُخْرِمٌ؟ فَأَرْسَلَ إِلَيْهِ أَنْ يُضْمَدُهُمَا بِالصَّبِيرِ، فَإِنَّى سَيَقْتُ عُثْمَانَ

he could apply aloes to them, and I heard 'Uthman bin Affan (رضي الله عنه) narrating that from the Messenger of Allah (ص).

Comments: [Its *isnad* is *saheeh*, Muslim (1204)]

423. It was narrated from 'Uthman bin 'Affan that the Prophet (ص) said: "Whoever knows that prayer is an obligatory duty will enter Paradise."

Comments: [Its *isnad* is *da'eef*, because Abdul-Malik bin Ubaid is unknown]

ابن عفان هـ يُحَدِّثُ ذلِكَ عَنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . [انظر: ٤٦٥، ٤٩٤، ٤٩٧]

تخریج: إسناده صحيح، م: (١٢٠٤).

٤٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرَةَ: حَدَّثَنَا عُثْمَانُ بْنُ عَمْرَةَ: حَدَّثَنَا عُثْمَانُ بْنُ عَمْرَةَ عَنْ حَدِيرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَفَّانَ هـ أَنَّ حُمَرَانَ بْنَ أَبِي أَبَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ هـ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ عَلِمَ أَنَّ الصَّلَاةَ حَقٌّ وَاجِبٌ، دَخَلَ الْجَنَّةَ».

تخریج: إسناده ضعيف لجهة عبد الملك بن عبيد.

424. It was narrated that Sa'eed bin al-Musayyab said: 'Uthman went for *Hajj*, and when he was halfway there, 'Ali was informed that 'Uthman had told his companions not to do *tamattu*'. 'Ali said to his companions: When he sets out, set out too. 'Ali and his companions entered *ihram* for '*Umrah*', and 'Uthman did not say anything to them. 'Ali said: Have I not been told that you have forbidden *tamattu*? Didn't the Messenger of Allah (ص) do *tamattu*? He (the narrator) said: I do not know what answer 'Uthman (رضي الله عنه) gave.

Comments: [A *hadeeth saheeh*, Muslim (1223)]

٤٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُعَذِّبِي: حَدَّثَنِي أَبُو مَقْشِرٍ - يَعْبُدُ الْبَرَاءَ وَاسْمُهُ يُوسُفُ بْنُ بَرِيزَةَ: حَدَّثَنَا ابْنُ حَرْمَلَةَ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: حَجَّ عُثْمَانُ هـ حَتَّى إِذَا كَانَ فِي بَقِيعَ الْطَّرِيقِ أَخْبَرَ عَلَيَّ هـ أَنَّ عُثْمَانَ هـ تَهْنَى أَصْحَابَهُ عَنِ التَّمَئُنِ بِالْعُمْرَةِ وَالْحَجَّ، فَقَالَ عَلَيَّ لِأَصْحَابِهِ: إِذَا رَأَيْتُمْ قَرُونَ حَوْا، فَأَهْلِ عَلَيَّ وَأَصْحَابَهُ بِعُمْرَةِ، فَلَمْ يَكُلُّهُمْ عُثْمَانُ، فَقَالَ عَلَيَّ هـ: أَلَمْ أَخْبَرْ أَنَّكَ تَهْنَى عَنِ التَّمَئُنِ، أَلَمْ يَتَنَعَّمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: فَمَا أُبَرِّي مَا أَجْبَاهُ عُثْمَانُ هـ . [راجع: ٤٠٢]

تخریج: صحيح، م: (١٢٢٣)، ابن حرملا مختلف فيه، روى له مسلم حدثنا واحداً في الفتوت متابعة.

425. It was narrated that Malik bin Aws bin al-Hadathan said: 'Umar bin al-Khattab (رضي الله عنه) sent for me, and whilst I was like that, his freed slave Yarfa' came and said: 'Uthman, 'Abdur-Rahman, Sa'd and az-Zubair bin al-'Awwam are here - (the narrator) said: I do not know whether he mentioned Talhah or not - and they are asking for permission to enter upon you. He said: Let them in. Then after a while, (Yarfa') came and said: al-'Abbas and 'Ali are asking permission to enter upon you. He said: Let them in. When al-'Abbas came in, he said: O Ameer al-Mu'mineen, judge between me and this one. They had a dispute at that time concerning the *fai'* (booty) that Allah had granted to His Messenger of the wealth of Banun-Nadeer. The people said: Judge between them, O Ameer al-Mu'mineen, and relieve each one of his opponent, for their dispute has gone on too long. 'Umar (رضي الله عنه) said: I adjure you by Allah, by Whose Leave heaven and earth exist, do you know that the Messenger of Allah (صلوات الله عليه) said, "We are not to be inherited from; what we leave behind is charity"? They said: He did say that. He said: I shall tell you about that *fai'*; Allah, may He be glorified and exalted, gave something exclusively to His Prophet (صلوات الله عليه) that He did not give to anyone else. And he quoted the verse: "And what Allah gave as booty (*Fai'*) to His Messenger

٤٢٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا عَمْرُ عَنِ الْرَّهْبَرِيِّ، عَنْ مَالِكِ بْنِ أُووْسٍ بْنِ الْحَدَّاثَانَ قَالَ: أُرْسَلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ هـ، فَبَيْنَا أَنَا نَكْلِيَّ إِذْ جَاءَهُ مَوْلَاهُ يَرْفَأِ، قَالَ: هَذَا عَمَّانٌ وَعَبْدُ الرَّحْمَنِ وَشَعْدُ وَالرَّبِيعُ بْنُ الْعَوَامِ - قَالَ: وَلَا أَدْرِي أَذْكُرْ طَلْحَةً أَمْ لَا يَسْتَأْتِنُونَ عَلَيْكَ. قَالَ: الْمَذْنُ لَهُمْ. ثُمَّ مَكَثَ سَاعَةً ثُمَّ جَاءَ، قَالَ: هَذَا الْعَبَاسُ وَعَلَيْهِ يَسْتَأْتِنُونَ عَلَيْكَ. قَالَ: الْمَذْنُ لَهُمَا. فَلَمَّا دَخَلَ الْعَبَاسُ، قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَفْضِّي يَنْهِي وَبَيْنَ هَذَا وَهُمَا جِبْرِيلُ يَخْصِمُنَّ فِيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَمْوَالِ بَنِي التَّقْبِيرِ، قَالَ الْأَنْوَمُ: أَفْضِّي يَنْهِي مَا يَأْمُرُ الْمُؤْمِنِينَ، وَأَرْجِعْ كُلَّ وَاحِدٍ مِنْ صَاحِبِهِ، فَقَدْ طَالَ حُصُومُهُمَا. قَالَ عُمَرُ هـ: أَشْدُكُمُ اللَّهُ الَّذِي يَأْذِي تَقْوُمَ السَّمَوَاتِ وَالْأَرْضِ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ هـ قَالَ: «لَا تُورَثُ مَا تَرَكْنَا صَدَقَةً»؟ قَالُوا: قَدْ قَالَ ذَلِكَ. وَقَالَ لَهُمَا مِثْلَ ذَلِكَ، قَالَا: تَعْمَلُونَ فَإِنِّي سَأُخْبِرُكُمْ عَنْ هَذَا الْقَيْءِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ خَصَّ نَبِيَّهُ مِنْهُ بِشَيْءٍ لَمْ يُعْطِهِ غَيْرُهُ، قَالَ: «وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ وَمِنْهُ فَمَا أَوْجَفْتَ عَلَيْهِ مِنْ حَيْلٍ وَلَا دِكَابٍ» (الحجر: ٦) وَكَانَتْ لِرَسُولِ اللَّهِ هـ خَاصَّةً، وَاللَّهُ مَا احْتَارَهَا دُونَكُمْ، وَلَا اشْتَأْرَ بِهَا عَلَيْكُمْ، لَقَدْ سَمِّنَهَا بِنَكُمْ، وَبَئَثَهَا فِي كُمْ، حَتَّى يَقِنُ مِنْهَا هَذَا الْمَالُ، فَكَانَ يُنْفَقُ عَلَى أَهْلِهِ مِنْهُ سَنَةً، ثُمَّ

(Muhammad ﷺ) from them - for this you made no expedition with either cavalry or camelry" [al-Hashr 59:6]. He said: 'This was exclusively for the Messenger of Allah ﷺ and by Allah, he did not keep it to himself in exclusion of you and he did not prefer himself over you with regard to it. Rather he gave it to you and divided it among you until there was nothing left of it except this property. He spent on his family's needs from this property for one year, then he took what was left and regarded it as the property of Allah. When the Messenger of Allah ﷺ passed away, Abu Bakr said: "I am the successor of the Messenger of Allah ﷺ, I shall deal with it as the Messenger of Allah ﷺ dealt with it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2904) and Muslim (1757)]

426. It was narrated from 'Uthman that he saw a funeral and stood up for it and said: I saw the Messenger of Allah ﷺ see a funeral and stand up for it.

Comments: [*Saheeh*, because of corroborating evidence and its *isnad* is *da'eef*, because Yahya bin Sulaim is unknown]

يَجْعَلُ مَا يَقْرِئُ مِنْهُ مَجْعَلَ مَالِ اللَّهِ، فَلَمَّا
فِيضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
وَلَّهُ رَسُولُ اللَّهِ بَعْدَهُ، أَغْمَلُ فِيهَا يَمًا
كَانَ يَغْمَلُ رَسُولُ اللَّهِ بَعْدَهُ فِيهَا.

[راجع: ١٧٢] [٢٩٠٤] م: تخریج: إسناده صحيح، خ: (١٧٥٧).

٤٢٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِشْمَاعِيلُ أَبْوَ
مَعْمَرٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ الطَّافِيَّ عَنْ
إِشْمَاعِيلَ بْنِ أَمِيرٍ، عَنْ مُوسَى بْنِ عَمْرَانَ بْنِ
مَتَّاجَ، عَنْ أَبِيَّ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ
أَنَّهُ رَأَى جَنَازَةً فَقَامَ لَهَا، وَقَالَ: رَأَيْتَ
رَسُولَ اللَّهِ بَعْدَهُ رَأَى جَنَازَةً فَقَامَ لَهَا. [انظر:

٤٧٥، ٤٩٥، ٥٢٩]

تخریج: صحيح لنبره، وهذا إسناد ضعيف لضعف يحيى بن سليم.

427. It was narrated that Abu 'Ubaid said: I saw 'Ali and 'Uthman (رضي الله عنهما) on the day of (*Eid*) *al-Fitr* and (*Eid*) *al-Adha*; they prayed, then when they finished

٤٢٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي
بَكْرٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا أَبْنُ
أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ،

they reminded the people. I heard them saying: The Messenger of Allah (ﷺ) forbade fasting on these two days.

Comments: [Its isnad is saheeh]

عَنْ أَبِي غَيْثٍ قَالَ: شَهِدْتُ عَلَيْهِ وَعُثْمَانَ، فِي يَوْمِ الْفَطْرِ وَالثَّخْرِ يُصْلِيَانِ، ثُمَّ يَتَصَرَّفَا، فَذَكَرَا النَّاسَ، فَسَمِعُهُمَا رَسُولُ اللَّهِ يَسْأَلُهُمَا عَنْ صَوْمِ هَذَيْنِ الْيَوْمَيْنِ.
[انظر: ٤٣٥، ٥١٠]

تخریج: إسناده صحيح.

428. It was narrated from 'Ata' bin Yazeed al-Junda'i that he heard Humran the freed slave of 'Uthman bin 'Affan (رضي الله عنهما), say: I saw Ameer al-Mu'mineen 'Uthman do *wudoo'*; he poured water onto his hands three times, then he rinsed his nose three times and rinsed his mouth three times... and he mentioned the *hadeeth*, similar to the *hadeeth* of Ma'mar.

Comments: [Its isnad is saheeh, al-Bukhari (159) and Muslim (226)]

٤٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرْجِيَعٍ: حَدَّثَنِي ابْنُ شَهَابٍ، عَنْ عَطَاءَ بْنِ يَزِيدَ الْجَنْدِعِيِّ: أَنَّهُ سَمِعَ حُمَرَانَ مَوْلَى عُثْمَانَ بْنَ عَثَانَ هَذَا، قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ هَذَا يَتَوَضَّأُ، فَأَهْرَاقَ عَلَى يَدَيْهِ تَلَاثَ مِرَارٍ، ثُمَّ اسْتَشَرَ تَلَاثَةً، وَمَضَمَضَ تَلَاثَةً... وَذَكَرَ الْحَدِيثَ مِثْلَ مَقْعِدِ حَدِيثِ مَقْعِدٍ. [راجع: ٤١٨]

تخریج: إسناده صحيح، خ: (١٥٩) م: (٢٢٦).

429. It was narrated from one of the *Ansar*, from his father, that 'Uthman (رضي الله عنهما) said: Shall I not show you how the Messenger of Allah (ﷺ) did *wudoo*? They said: Yes. So he called for water, and he rinsed his mouth three times and his nose three times, and he washed his face and arms three times, and he wiped his head and washed his feet three times. Then he said: You should know that the ears are part of the head. Then he said: I have tried to do *wudoo* for you as the Messenger of Allah (ﷺ) did it.

Comments: [A *Saheeh* *hadeeth*. This isnad is *da'eef* (weak)]

٤٢٩ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْجُرْجِيُّيُّ عَنْ عَزْرَوَةَ بْنِ قَبِيْصَةَ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ أَبِيهِ أَنَّ عُثْمَانَ هَذَا قَالَ: أَلَا أَرِيْكُمْ كَيْفَ كَانَ وُضُوءُ رَسُولِ اللَّهِ يَسْأَلُهُ؟ قَالُوا: بَلَى، فَذَعَّا (١) / (٦) بِيَمَاءٍ، فَتَمَضَّمَضَ تَلَاثَةً، وَاشْتَرَتَ تَلَاثَةً، وَغَسلَ وجْهَهُ تَلَاثَةً، وَفِرَاعَنَهُ تَلَاثَةً تَلَاثَةً، وَسَسَحَ بِرَأْسِهِ، وَغَسلَ قَدَمَيْهِ، ثُمَّ قَالَ: فَذَحَرَيْتُ أَنَّ الْأَذْنَيْنِ مِنَ الرَّأْسِ، ثُمَّ قَالَ: كُلُّمُ وُضُوءِ رَسُولِ اللَّهِ يَسْأَلُهُ. [انظر: ٥٥٤]

تخریج: حديث صحيح، ولقول عثمان: (الأذنان من الرأس) شواهد مرفوعة، وهذا الإسناد ضعيف لجهالة الرجل من الأنصار وأبيه.

430. It was narrated that Humran bin Aban said: We were with 'Uthman bin 'Affan (رضي الله عنهما); he called for water and did *wudoo'*. When he had finished his *wudoo'*, he smiled and said: Do you know why I smiled? He said: The Messenger of Allah (صلوات الله عليه وسلم) did *wudoo'* as I just did *wudoo'*, then he smiled and said: "Do you know why I smiled?" We said: Allah and His Messenger know best. He said: "If a person does *wudoo'* and completes his *wudoo'*, then he starts to pray and completes his prayer, he will come out of his prayer free of sin as he came out of his mother's womb."

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

٤٣٠ - حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا عَوْفُ الْأَغْرَابِيُّ عَنْ مَعْبِدِ الْجَهَنَّمِ، عَنْ حُمَرَانَ بْنَ أَبَانَ قَالَ: كُنَّا عِنْدَ عُثْمَانَ بْنَ عَفَّانَ هُنَّا، فَدَعَا بِنَاءَ فَتَرَضاً، فَلَمَّا فَرَغَ مِنْ وُضُوهُ تَبَشَّمَ، فَقَالَ: هَلْ تَذَرُونَ مِمَّا ضَحِّكْتُ؟ قَالَ: فَقَالَ: تَوَضَّأْ رَسُولُ اللَّهِ هُنَّا كَمَا تَوَضَّأْتُ، ثُمَّ تَبَشَّمَ، ثُمَّ قَالَ: «هَلْ تَذَرُونَ مِمَّا ضَحِّكْتُ؟» قَالَ: فَلَّمَّا الَّهُ وَرَسُولُهُ أَغْلَمُ، قَالَ: «إِنَّ الْعَبْدَ إِذَا تَوَضَّأَ فَأَتَئَ وُضُوءَهُ، ثُمَّ دَخَلَ فِي صَلَاةِ فَأَتَئَ صَلَاةَ، خَرَجَ مِنْ صَلَاةِهِ كَمَا خَرَجَ مِنْ بَطْنِ أَمْوَالِهِ مِنَ الذُّنُوبِ». [راجع: ٤١٥]

تغريب: إسناده صحيح.

431. It was narrated that Qatadah said: I heard 'Abdullah bin Shaqeeq say: 'Uthman (رضي الله عنهما) forbade *tamattu'* and 'Ali enjoined it. 'Uthman (رضي الله عنهما) said something and 'Ali (رضي الله عنهما) said to him: You know that the Messenger of Allah (صلوات الله عليه وسلم) did that. 'Uthman (رضي الله عنهما) said: Yes, but we were in a state of fear [at that time]. Shu'bah said: I said to Qatadah: What were they afraid of? He said: I do not know.

Comments: [Its *isnad* is *saheeh*, Muslim (1223)]

٤٣١ - حَدَّثَنَا رَوْحُ: حَدَّثَنَا شَعْبَةُ عَنْ قَنَادَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَقِيقَ يَقُولُ: كَانَ عُثْمَانُ هُنَّا يَنْهَا عَنِ الْمُنْتَعَةِ، وَعَلَيْهِ هُنَّا يَأْمُرُ بِهَا، فَقَالَ لَهُ عُثْمَانُ هُنَّا قَوْلًا، فَقَالَ لَهُ عَلَيْهِ هُنَّا: لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ هُنَّا فَعَلَ ذَلِكَ؟ قَالَ عُثْمَانُ هُنَّا: أَجَلْ، وَلَكُنَّا كُنَّا حَافِظِينَ. [انظر: ما كَانَ حَوْفُهُمْ؟ قَالَ: لَا أَذْرِي.]

تغريب: إسناده صحيح، م: ١٢٢٣).

432. It was narrated that Qatadah said: 'Abdullah bin Shaqeeq said: 'Uthman used to forbid *mut'ah* (of Hajj, i.e., *tamattu'*) and 'Ali used to enjoin it. 'Uthman said something to 'Ali, then 'Ali said: You know

٤٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ قَنَادَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقَ: كَانَ عُثْمَانُ هُنَّا يَنْهَا عَنِ الْمُنْتَعَةِ، وَعَلَيْهِ هُنَّا يَأْمُرُ بِهَا، فَقَالَ عُثْمَانُ هُنَّا لِعَلَيْهِ قَوْلًا، ثُمَّ قَالَ

that we did *tamattu'* with the Messenger of Allah (ﷺ). He said: Yes, but we were in a state of fear then.

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

عَلَيْهِ السَّلَامُ: لَقَدْ عَلِمْتُ أَنَّا فَدَ تَمَثَّلَنَا مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَجَلُ، وَلَكُمْ كُلُّ خَافِفٍ.

[راجح: ٤٣١]

تَخْرِيج: إسناده صحيح كسابقه.

433. It was narrated that 'Abdullah bin az-Zubair said: 'Uthman bin 'Affan (رضي الله عنهما) said, speaking from his minbar: I am going to tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ); nothing kept me from telling it to you except the fact that I care for you. I heard the Messenger of Allah (ﷺ) say: "Standing guard for one night for the sake of Allah, may He be exalted, is better than a thousand nights spent in prayer and [a thousand] days spent fasting."

Comments: [*Hasan*, and its *isnad* is *da'eef* because of the weakness of Mus'ab bin Thabit]

434. It was narrated that 'Uthman bin 'Affan (رضي الله عنهما) said: I heard the Messenger of Allah (ﷺ) say: "Whoever builds a mosque for the sake of Allah, may He be glorified and exalted, Allah will build something like it for him in Paradise."

Comments: [Its *isnad* is *Saheeh*, al-Bukhari (450) and Muslim (533)]

٤٢٣ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ثَمَّةُ مُصْبِبٍ عَنْ مُصْبِبٍ ابْنِ ثَابِتٍ بْنِ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ قَالَ: قَالَ: عَثْمَانُ بْنُ عَفَانَ هُوَ وَهُوَ يَخْطُبُ عَلَى مِنْبَرِهِ إِذَا مُهَاجِنُوكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ مَا كَانَ يَسْتَعْنِي أَنْ أُحَدِّثُكُمْ إِلَّا الضَّرُّ عَلَيْكُمْ، وَإِنَّمَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَرَّبَةٌ فِي سَبِيلِ اللَّهِ تَعَالَى أَفْضَلُ مِنْ الْفَلَلَةِ لَيْلَةً يَنْامُ لَيْلَاهَا، وَيُصَامُ نَهَارُهَا». [انظر: ٤٦٣]

تَخْرِيج: حديث حسن، وهذا إسناد ضعيف لصفت مصعب بن ثابت، ولانقطاع بينه وبين عثمان.

٤٣٤ - حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ أَبُو بَكْرِ الْحَنْفِيَّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ لَبِيبٍ، عَنْ عَثْمَانَ بْنِ عَفَانَ هُوَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ غَرَّ وَجَلَّ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ». [انظر: ٥٠٦]

تَخْرِيج: إسناده صحيح، خ: (٤٥٠) م: (٥٣٣).

٤٣٥ - حَدَّثَنَا عَثْمَانُ بْنُ عَمْرٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ بْنِ عَبْدِ اللَّهِ بْنِ قَارَاطِيَّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ بْنِ أَرْهَرَ قَالَ: رَأَيْتُ عَلَيْهِ هُوَ وَعَثْمَانَ يُصْلِيَانِ

435. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I saw 'Ali (رضي الله عنهما) and 'Uthman (رضي الله عنهما) praying on the day of *al-Fitr* and the day of *al-Adha*, then they reminded the

people. And I heard them say: The Messenger of Allah (ﷺ) forbade fasting on these two days. And I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) forbade anything of the sacrificial meat to be left after three days.

Comments: [Its isnad is saheeh]

يَوْمُ النُّطْرِ وَالْأَضْحَى، ثُمَّ يَنْصِرُ فَانِي يُذَكِّرُ انَّ النَّاسَ، قَالَ: وَسَمِعْتُهُمَا يَقُولُانِي: إِنَّ رَسُولَ اللَّهِ يَنْهَا عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ.
[راجع: ٤٢٧] قَالَ: وَسَمِعْتُ عَلَيْهِمْ يَقُولُونِي:
نَهَا رَسُولُ اللَّهِ يَنْهَا أَنْ يَقْرَئَ مِنْ سُكْحَمْ
عِنْدَكُمْ شَيْءاً بَعْدَ تَلَاقِهِ.

تخریج: إسناده صحيح.

436. It was narrated that Muhammad bin 'Abdullah bin Abi Maryam said: I entered upon Ibn Darah, the freed slave of 'Uthman, and he heard me rinsing my mouth. He said: O Muhammad! I said: Here I am. He said: Shall I not tell you about the *wudoo'* of the Messenger of Allah (ﷺ)? I saw 'Uthman when he was in *al-Maq'a'id*. He called for water for *wudoo'*, then he rinsed his mouth three times, rinsed his nose three times, washed his face three times, washed his arms three times, wiped his head three times and washed his feet, then he said: Whoever would like to see how the Messenger of Allah (ﷺ) did *wudoo'*, this is how the Messenger of Allah (ﷺ) did *wudoo'*.

Comments: [Its isnad is hasan]

437. It was narrated that Abu Umamah bin Sahl said: We were with 'Uthman when he was under siege in the house. He went to the entrance of the house, from which his words could be heard in *al-Balat*. He went to that entrance, then came out to us and said:

٤٣٦ - حَدَّثَنَا صَفَوَانُ بْنُ عَبْيَى عَنْ مُحَمَّدِ
ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَزِيزٍ قَالَ: دَخَلْتُ عَلَى
ابْنِ دَارَةَ مَوْلَى عُثْمَانَ، قَالَ: قَسَوْتَنِي
أَمْضِيقُمْ، قَالَ: فَقَالَ: يَا مُحَمَّدُ، قَالَ:
فَقُلْتُ: لَيْسَكَ. قَالَ: أَلَا أُخْبِرُكَ عَنْ وُضُوءِ
رَسُولِ اللَّهِ يَنْهَا؟ قَالَ: رَأَيْتُ عُثْمَانَ هُوَ
بِالْمَقَاعِدِ دَعَا بِوُضُوءِ، فَمَضَمضَ تَلَانِي،
وَاتَّسَقَ تَلَانِي، وَغَسلَ وَجْهَهُ تَلَانِي، وَيَرَاهُ
تَلَانِي تَلَانِي، وَمَسَحَ بِرَأسِهِ تَلَانِي، وَغَسلَ
قَدَمَيْهِ، ثُمَّ قَالَ: مَنْ أَحَبَ أَنْ يَنْظُرَ إِلَى
وُضُوءِ رَسُولِ اللَّهِ يَنْهَا، فَهَذَا وُضُوءُ رَسُولِ
اللَّهِ يَنْهَا.

تخریج: إسناده حسن.

٤٣٧ - حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ وَعَفَانَ،
الْمَعْنَى قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي أَمَاءَةَ بْنِ سَهْلٍ
قَالَ: كُنَّا مَعَ عُثْمَانَ هُوَ وَهُوَ مُخْصُورٌ فِي
الْدَّارِ، فَدَخَلَ مَذْخَلًا كَانَ إِذَا دَخَلَهُ يَشْمَعُ

They were threatening to kill me just now. We said: Allah will suffice you against them, O Ameer al-Mu'mineen. He said: Why would they kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible (to shed) the blood of a Muslim except in three cases: if a man disbelieves after becoming Muslim, or commits zina after being married, or kills someone and is executed in return." By Allah, I have never wished to change my religion after Allah guided me; I never committed zina either during the Jahiliyyah or in Islam; and I have never killed anyone. So why would they kill me?

Comments: [Its isnad is saheeh]

438. Abu Umamah bin Sahl bin Hunaif narrated: I was with 'Uthman (رضي الله عنه) in the house when he was under siege. We would enter through an entrance... and he narrated a similar hadeeth. And he said: I heard the Messenger of Allah (ﷺ) say:... and he narrated a similar hadeeth.

Comments: [Its isnad is saheeh]

439. It was narrated that Salim bin Abul-Ja'd said: 'Uthman (رضي الله عنه) called some of the Companions of the Messenger of Allah (ﷺ), among whom was 'Ammar bin Yasir, and said: I am going to ask

كلامه من على الألّاط، قال: فَدَخَلَ ذَلِكَ الْمَدْخَلَ وَخَرَجَ إِلَيْنَا، فَقَالَ: إِنَّهُمْ يَتَوَعَّدُونِي بِالْفَتْلَى أَنَا. قَالَ: فُلْنَا: يَخْيِكُهُمُ اللَّهُ يَا أَبِيرَ الْمُؤْمِنِينَ، قَالَ: وَيَمْ يَقْتُلُونِي؟ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: لَا يَحْلُّ ذَمَّ اثْرَى مُسْلِمٍ إِلَّا يَأْخُذُهُ ثَلَاثَةٌ: رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، أَوْ رَأَى بَعْدَ إِحْصَانِيهِ، أَوْ قَاتَلَ (٦٢/١) نَفْسًا فَيَقْتُلُ بِهَا» فَوَاللَّهِ مَا أَحِبْتُ أَنْ لِي يَدِينِي بِذَلِلٍ مُذْهَانِي اللَّهُ، وَلَا رَأَيْتُ فِي جَاهِلِيَّةِ وَلَا فِي إِسْلَامٍ قُطُّ، وَلَا قَاتَلَ نَفْسًا، فَيَمْ يَقْتُلُونِي؟ [انظر: ٤٣٨، ٤٥٢، ٤٦٨، ٥٠٩]

تخریج: اسناده صحيح.

٤٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِبِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا أُبُو أَمَامَةَ بْنُ سَهْلٍ أَبْنَى حَنْيفٍ قَالَ: إِنِّي لَمَعَ عُثْمَانَ هُنَّهُ فِي الدَّارِ وَهُوَ تَحْضُورٌ، وَقَالَ: كُلُّا تَذَخُّلٌ مَذَخَلًا... فَذَكَرَ الْحَدِيثَ مِثْلَهُ، وَقَالَ: فَذَكَرَ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ... فَذَكَرَ الْحَدِيثَ مِثْلَهُ أَوْ تَشْوِهً. [راجع: ٤٣٧]

تخریج: اسناده صحيح، وانظر ماقبله.

٤٣٩ - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا الْقَاسِمُ - يَعْنِي أَبْنَى الْفَضْلِ - حَدَّثَنَا عَمْرُو بْنُ مُرَأَةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ: دَعَا عُثْمَانَ هُنَّنَا مِنْ أَصْحَابِ رَسُولِ اللَّهِ يَقُولُ، فِيهِمْ

you something and I would like you to be honest with me. I adjure you by Allah, do you know that the Messenger of Allah (ﷺ) used to give Quraish precedence over all people and he gave precedence to Banu Hashim over all of Quraish? The people fell silent, then 'Uthman said: If I had the keys of Paradise in my hand, I would have given them to Banu Umayyah [his own clan] so that they could all, down to the last man, enter it. Then he sent for Talhah and az-Zubair. And 'Uthman (ﷺ) said: Should I tell you about him - i.e. Ammar? I was walking with the Messenger of Allah (ﷺ), who was holding my hand, and we were walking in al-Batha', until he came to where his [Ammar's] father and mother were being tortured. 'Ammar's father said: O Messenger of Allah, are we going to be like this forever? The Prophet (ﷺ) said to him: "Be patient." Then he said: "O Allah, forgive the family of Yasir, and You have already done so."

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

440. It was narrated from 'Uthman bin 'Affan (ﷺ) that the Messenger of Allah (ﷺ) said: 'Everything apart from the shade of a house, a sack of bread, a garment to cover his 'awrah and water, anything more than that the son of Adam has no right to.'

Comments: [Its isnad is da'eef]

عَمَّارُ بْنُ يَاسِرٍ، قَالَ: إِنِّي سَائِلُكُمْ، وَإِنِّي أَحِبُّ أَنْ تَضَدُّونِي: لَشَدَّتُكُمُ اللَّهُ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْثِرُ مُرِيشًا عَلَى سَابِرِ النَّاسِ، وَيُؤْثِرُ بَنِي هَاشِمٍ عَلَى سَابِرِ قُرَيْشٍ؟ فَسَأَلَ الْقَوْمَ، قَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ: لَوْ أَنِّي بَيْدِي مَفَاتِيحَ الْجَنَّةِ لَأَغْطِنُهَا بَنِي أُمَّةٍ حَتَّى يَدْخُلُوا مِنْ عِنْدِ آخِرِهِمْ: بَعْثَتْ إِلَى طَلْحَةَ وَالزُّبَيرِ، قَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ: أَلَا أَحِذْكُمَا عَنْهُ - يَعْنِي عَمَّارًا - أَبْلَثْتُ مَعَ رَسُولِ اللَّهِ ﷺ أَيْدِي يَتَّمِي تَمَسُّشَ فِي الْبَطْحَاءِ، حَتَّى أَتَى عَلَى أَبِيهِ وَأُمِّهِ وَعَلَيْهِ يَعْدُونَ، قَالَ أَبُو عَمَّارٍ: يَا رَسُولَ اللَّهِ، الدَّهْرُ هَكَذَا؟ قَالَ لَهُ النَّبِيُّ ﷺ: «أَضَبْرِ» ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِأَلِّي يَاسِرٍ وَقَدْ فَعَلْتُ».

تخريج: إسناده ضعيف لأنقطاعه، سالم بن أبي الجعد لم يدرك عثمان. وقوله: (اللهم اغفر لآل ياسر...) شاهد صحيح من حديث جابر.

٤٤٠ - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبُ بْنُ السَّابِقِ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنِي حُمَرَانَ، عَنْ عُثْمَانَ بْنِ عَفَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْأَكْلُ شَيْءٌ سَوَى ظَلْ بَيْتَ، وَجِلْفَ الْخُزُنَ، وَتَوْبَ بُوَارِي عَوْرَتَهُ، وَالْكَوَافِرَ، فَمَا فَضَلَ عَنْ هَذَا فَلَيْسَ لِأَنْ آدَمَ فِيهِنَّ حُكْمٌ».

تخريج: إسناده ضعيف وهو منكر.

441. It was narrated that an old man of Thaqeef - Humaid said that he was righteous - said that his paternal uncle told him that he saw 'Uthman (رضي الله عنه) sitting at the second door of the mosque of the Messenger of Allah (ﷺ). He called for a shoulder [of an animal] and ate its meat, then he got up and prayed, without doing *wudoo*'. Then he said: I sat where the Prophet (ﷺ) sat and I ate what the Prophet (ﷺ) ate, and I did what the Prophet (ﷺ) did.

Comments: [Saheeh because of corroborating evidence]

442. It was narrated that Abu Salih, the freed slave of 'Uthman, said: I heard 'Uthman in Mina saying: O people, I shall tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ). He said: "Standing guard on the border for one day for the sake of Allah is better than one thousand ordinary days, so let a man stand on guard at the border as much as he wants." [Uthman] said: Have I conveyed [the message]? They said: Yes. He said: O Allah, bear witness.

Comments: [A *hasan hadeeth*]

443. 'Abdullah bin 'Abdur-Rahman bin Abi Dhubab narrated from his father that 'Uthman bin 'Affan (رضي الله عنه) prayed four *rak'ahs* in Mina and the people objected to that. He said: O people, I have taken a wife in Makkah since I came here, and I heard the Messenger of Allah (ﷺ) say: "Whoever takes a wife in

٤٤١ - حَدَّثَنَا عَنْ أَبِيهِ بَكْرٍ : حَدَّثَنَا حُمَيْدٌ الطَّوَّيلُ عَنْ شَيْخٍ مِنْ تَقِيفٍ - ذَكَرَهُ حُمَيْدٌ بِصَلَاحٍ - ذَكَرَ أَنَّ عَمَّةً أُخْبَرَهُ : أَنَّهُ رَأَى عُثْمَانَ أَبْنَى عَفَانَ هُنَّ جَلَسَ عَلَى الْبَابِ الثَّالِثِ مِنْ مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَدَعَا بِكَتِيفٍ تَعْرِفُهَا ، ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ ، ثُمَّ قَالَ : جَلَسْتُ مَحْلِسِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَكْتَثَرْتُ مَا ضَنَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . [انظر : ٥٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لجهة الشيخ من تقيف وعمه.

٤٤٢ - حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بْنِ هَاشِمٍ : حَدَّثَنَا أَبْنُ نَهْيَةَ : حَدَّثَنَا زُهْرَةُ بْنُ مَعْنَى عَنْ أَبِي صَالِحٍ مَوْلَى عُثْمَانَ أَنَّهُ حَدَّثَهُ قَالَ : سَمِعْتُ عُثْمَانَ يَوْمَ يَقُولُ : يَا أَيُّهَا النَّاسُ ، إِنِّي أَخْتَكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ أَلْفِ يَوْمٍ فِيمَا سِواهُ ، فَلَيَرْبِطْ أَمْرُؤٌ كَيْفَ شَاءَ» مَلَ بَلَغْتُ ؟ قَالُوا : نَعَمْ . قَالَ : اللَّهُمَّ اشْهُدْ . [انظر : ٤٧٧ ، ٤٧٨]

تخريج: حديث حسن، عبدالله بن نهية قد توبع.

٤٤٣ - حَدَّثَنَا أَبُو سَعِيدٍ - يَعْنِي مَوْلَى بْنِ هَاشِمٍ : حَدَّثَنَا عَكْرِمَةَ بْنَ إِبْرَاهِيمَ الْبَاهْلِيَّ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنُ أَبِي دَبَابٍ عَنْ أَبِيهِ : أَنَّ عُثْمَانَ بْنَ عَفَانَ هُنَّ صَلَّى يَعْنِي أَرْبَعَ رَجُلَاتٍ ، فَأَنْكَرَهُ النَّاسُ عَلَيْهِ فَقَالَ : يَا أَيُّهَا النَّاسُ ، إِنِّي تَأْمَلُ بِمَكَّةَ مُذْ قَدِمْتُ ،

a city should offer the prayer of one who is a resident (i.e., in full).

Comments: [Its isnad is da'eef because 'Ikrimah bin Ibraheem is unknown]

444. Sa'eed bin al-Musayyab said: I heard 'Uthman (ﷺ) delivering a khutbah from the minbar. He said: I used to buy dates from one of the Jewish clans who were called Banu Qainuqa', and sell them at a profit. News of that reached the Messenger of Allah (ﷺ) who said: "O 'Uthman, when you buy, take your dues with nothing extra, and when you sell, give (the other party's) dues with nothing less."

Comments: [A hasan hadeeeth]

445. Moosa bin Wardan narrated from Sa'eed bin al-Musayyab from 'Uthman bin 'Affan (ﷺ)... and he mentioned a similar report.

Comments: [Hasan, it is repeat of the report above]

446. It was narrated from Aban bin 'Uthman that his father said: The Messenger of Allah (ﷺ) said: "Whoever says 'In the Name of Allah, with Whose name nothing on earth or in heaven can cause harm, and He is the All-Hearing, All-Knowing,' nothing will harm him."

Comments: [Its isnad is hasan]

وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَأْهَلَ فِي بَلْدَةٍ فَلْيَصِلْ صَلَةَ الْمُقِيمِ». [انظر: ٥٥٩]

تخریج: إسناده ضعیف لجهالت عکرمة بن ابراهیم وعبدالرحمن بن أبي ذیاب.

٤٤٤ - حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بْنِ هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيَةَ: حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبِ يَقُولُ: سَمِعْتُ عُثْمَانَ هِيَ يَخْطُبُ عَلَى الْمِبَرِّ، وَهُوَ يَقُولُ: كُنْتُ أَبْتَاعُ الشَّرَّ مِنْ نَطْنَى مِنَ الْيَهُودِ يَقَالُ لَهُمْ: يَوْمَ قِيَمَاتُكُمْ، فَأَبْيَضُهُ يُرِينُهُ، كَلَّمَ ذَلِكَ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ عُثْمَانَ، إِذَا أَشْتَرَتْ فَاقْتُلْ، وَإِذَا يَفْتَحْ فَكِلْ». [انظر: ٤٤٥، ٥٦٠]

تخریج: حديث حسن، فإنه من قديم حدیث ابن لهیة.

٤٤٥ - حَدَّثَنَا يَحْيَى بْنُ إِشْحَاقَ: حَدَّثَنَا أَبْنُ لَهِيَةَ: حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ عُثْمَانَ بْنِ عَفَانَ هِيَ... فَذَكَرَ مِثْلَهُ.

تخریج: حسن، هو مكرر ماقبله.

٤٤٦ - حَدَّثَنَا عَيْدُ بْنُ أَبِي فُرَّةَ: حَدَّثَنَا أَبْنُ أَبِي الرَّزَادِ عَنْ أَبِيهِ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ: بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اشْبَوْ شَيْءٍ؛ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (٦٣/١) وَهُوَ السَّمِيعُ الْغَنِيمُ، لَمْ يَضُرْهُ شَيْءٌ». [انظر: ٤٧٤، ٥٢٨]

تخریج: إسناده حسن.

447. It was narrated from Hurman bin Aban that 'Uthman bin 'Affan (رضي الله عنه) said: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "I know a word which no one says, sincerely from the heart, but he will be forbidden to the Fire." 'Umar bin al-Khattab (رضي الله عنه) said to him: I will tell you what it is: it is the word of *al-ikhlas* by means of which Allah, may He be blessed and exalted, caused Muhammad (صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his companions to prevail and it is the word of *taqwa* that the Prophet of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) urged his uncle Abu Talib to say when he was dying, the testimony that there is no god but Allah.

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

448. Abu Salamah narrated that 'Ata' bin Yasar told him that Zaid bin Khalid al-Juhani told him that he asked 'Uthman bin 'Affan (رضي الله عنه): What do you think if a man has intercourse with his wife but does not ejaculate? 'Uthman (رضي الله عنه) said: He should do *wudoo'* as for prayer and wash his private part. And 'Uthman (رضي الله عنه) said: I heard it from the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); I asked 'Ali bin Abi Talib, az-Zubair bin 'Ubaidullah and Ubayy bin Ka'b about that, and they told him to do the same.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (179) and Muslim (347)]

٤٤٧ - حَدَّثَنَا عَنْ الْوَهَابِ الْحَفَافِ: حَدَّثَنَا سَعِيدٌ عَنْ قَاتِدَةَ، عَنْ مُسْلِمِ بْنِ يَسَارِ، عَنْ حُمَرَانَ بْنِ أَبِيَّ: أَنَّ عُثْمَانَ بْنَ عَفَانَ هُنَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَا يَقُولُهَا عَنْدَ حَقًّا مِّنْ قَلْبِي إِلَّا حُرْمَمْ عَلَى الْأَثْرِ» فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ هُنَّ أَنَا أَحَدُكُمْ مَا هِيَ؟ هِيَ كَلِمَةُ الْإِحْلَاصِ الَّتِي أَرْمَهَا اللَّهُ تَبَارَكَ وَتَعَالَى بِهَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ، وَهِيَ كَلِمَةُ التَّقْوَى الَّتِي أَلَّا صَنَعَنِيهَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمَّا أَبَا طَالِبٍ عَنْدَ الْمَوْتِ: شَهَادَةً أَنَّ لَا إِلَهَ إِلَّا اللَّهُ.

تخریج: إسناده قوي.

٤٤٨ - حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْحُسَيْنُ - يَعْنِي الْمُعْلَمُ - عَنْ يَحْيَى - يَعْنِي ابْنِ أَبِي كَثِيرٍ - أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عَطَاءَ بْنَ يَسَارٍ الْجَعْمَانِ أَخْبَرَهُ: أَنَّ زَيْدَ بْنَ خَالِدَ الْجَعْمَانِ أَخْبَرَهُ: أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَانَ هُنَّ فَلَمْ: أَرَيْتَ إِذَا جَاءَتْ امْرَأَةٌ وَلَمْ يَمْنَ؟ فَقَالَ عُثْمَانُ: يَتَرَضَّا كَمَا يَتَرَضَّ لِلصَّلَاةِ، وَيَعْشِلُ ذَرَرَهُ، وَقَالَ عُثْمَانُ هُنَّ سَوْفَتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَسَأَلَتْ عَنْ ذَلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ هُنَّ، وَالرَّبِيعَ بْنَ الْعَوَامِ، وَطَلْحَةَ بْنَ عَبْدِ اللَّهِ، وَأُبَيِّ بْنَ كَعْبٍ، فَأَمْرَوْهُ بِذَلِكَ.

[انظر: ٤٥٨]

تخریج: إسناده صحيح، خ: (١٧٩) م: (٣٤٧). وهذا الحديث منسوخ بحديث أبي بن كعب وأنبي هربية وعائشة.

449. 'Ubaid bin Abi Qurrah said: I heard Malik bin Anas say: "We raise whom We will in degrees" [al-An'am 6:83]. He said: [i.e.] by means of knowledge. I said: Who told you that? He said: Zaid bin Aslam said that.

Comments: [The *isnad* of this report going back to Zaid bin Aslam is *saheeh*]

450. It was narrated that 'Uthman bin 'Affan (ؑ) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, I prayed but I do not know whether I did an even number [of *rak'ahs*] or an odd number. The Messenger of Allah (ﷺ) said: "Beware lest the Shaitan toy with you in your prayer. Whoever among you prays and does not know whether he did an even number [of *rak'ahs*] or an odd number, let him prostrate twice, for that will complete his prayer."

Comments: [Hasan and its *isnad* is *da'eef* because it is interrupted]

451. It was narrated that Masarrah bin Ma'bad said: Yazeed bin Abi Kabshah led us in praying 'Asr, then he turned to us after the prayer and said: I prayed with Marwan bin al-Hakam and he did two prostrations like these, then he turned to us and told us that he prayed with 'Uthman (ؑ), who narrated from the Prophet (ﷺ)... and he mentioned a similar report.

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

٤٤٩ - حَدَّثَنَا عَبْيُدُ بْنُ أَبِي فُرَّةَ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنْسٍ يَقُولُ: «تَرَقَّعَ دَرَجَتِي مَنْ شَاءَ» (الأنعام: ٨٣) قَالَ: بِالْعِلْمِ، قَوْلَتْ: مَنْ حَدَّثَكَ؟ قَالَ: زَعَمَ ذَلِكَ زَيْدُ بْنُ أَشْلَمَ.

تخریج: ليس ذا بحدث إنما هو أثر عن زید بن اسلم التایعی، وإنستاده صحيح.

٤٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ: حَدَّثَنَا مَسْرِعَةُ بْنُ مَعْبِدٍ عَنْ زَيْدِ بْنِ أَبِي كَبِيْرَةَ، عَنْ عَثَمَانَ بْنِ عَفَّانَ هـ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي صَلَّيْتُ قَلْمَأْدِي أَشْفَعَتْ أَمْ أَوْتَرَتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّاهِي وَأَنْ يَتَلَعَّبَ بِكُمْ الشَّيْطَانُ فِي صَلَاتِكُمْ، مَنْ صَلَّى مِنْكُمْ قَلْمَأْدِي أَشْفَعَ أَوْ أَوْتَرَ، فَلْيَسْجُدْ سَجْدَتَيْنِ، فَإِنَّهُمَا تَمَامُ صَلَاتِهِ».

تخریج: حسن، وهذا إسناد ضعيف بالانقطاع، بزید بن أبي كبیرة لم يسمعه من عثمان، والواسطة بينهما مروان كما في الرواية التالية.

٤٥١ - حَدَّثَنَا يَخْنَى بْنُ مَعْبِنٍ وَزَيْدًا بْنُ أَبْيَاثٍ قَالَا: حَدَّثَنَا سَوَارٌ أَبُو عُمَارَةِ الرَّمْلِيِّ عَنْ مَسْرِعَةِ بْنِ مَعْبِدٍ قَالَ: صَلَّى بِنَا زَيْدٌ بْنُ أَبِي كَبِيْرَةَ الْفَضْرِ، فَأَنْصَرَفَ إِلَيْنَا بَعْدَ صَلَاتِهِ، فَقَالَ: إِنِّي صَلَّيْتُ مَعَ مَرْوَانَ بْنِ الْحَكْمِ، فَسَجَدَ مِثْلَ هَاتَيْنِ السَّجْدَتَيْنِ، ثُمَّ انْصَرَفَ إِلَيْنَا فَأَعْلَمْنَا أَنَّهُ صَلَّى مَعَ عَثَمَانَ هـ، وَحَدَّثَ عَنِ النَّبِيِّ ﷺ ... فَذَكَرَ مِثْلَهُ تَحْوَةً.

تخریج: إسناده حسن.

452. It was narrated from Nafi', from Ibn 'Umar, that 'Uthman (ع) looked out at his companions when he was under siege and said: Why do you want to kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible to shed the blood of a Muslim man except in one of three cases: a man who commits *zina* after being married, so he is to be stoned; or a man who killed deliberately (committed murder), so he is to be killed in retaliation; or a man who apostatised after having become Muslim, so he is to be executed." By Allah, I never committed *zina* either during the *Jahiliyyah* or in Islam; I never killed anyone such that my life should be taken in retaliation; and I never apostatised since I became Muslim. I bear witness that there is no god but Allah and that Muhammad is His slave and His Messenger.

Comments: [Hasan]

453. It was narrated from Abu Dharr that he came and asked permission to enter upon 'Uthman bin 'Affan (ع). He gave him permission and he had a stick in his hand. 'Uthman (ع) said: O Ka'b, 'Abdur-Rahman has died and left behind wealth. What do you think of him? He said: If he paid the dues of Allah, then that is fine. Abu Dharr raised his stick and struck Ka'b, and said: I heard the Messenger of Allah (ﷺ) say: "I would not like to have this mountain in gold and spend it (for the sake of Allah) and Allah

452 - حَدَّثَنَا إِسْحَاقُ بْنُ سَلَيْمانَ قَالَ: سَمِعْتُ مُغِيرَةَ بْنَ مُسْلِمٍ أَبَا سَلَمَةَ يَذْكُرُ عَنْ مَطْرِ، عَنْ نَافِعٍ، عَنْ أَبْنَى عُمَرَ هُوَ أَنَّ عُثْمَانَ هُبَشَرَ عَلَى أَصْحَابِهِ وَهُوَ مَخْضُورٌ فَقَالَ: عَلَامَ تَعْتَلُونِي؟ فَلَيْسَ سَمِعْتَ رَسُولَ اللَّهِ يَقُولُ: لَا يَجِدُ قَدْمًا امْرِيَّ مُسْلِمٍ إِلَّا يَأْخُذُنِي تَلَاثَتْ: رَجُلٌ زَوَّى بَعْدَ إِحْصَابِهِ فَعَلَيْهِ الرَّاجْمُ، أَوْ قُتِلَ عَمَدًا فَعَلَيْهِ الْقَوْدُ، أَوْ ارْتَدَّ بَعْدَ إِسْلَامِهِ فَعَلَيْهِ الْقَتْلُ، فَوَاللَّهِ مَا زَيْنَتْ فِي جَاهْلِيَّةِ وَلَا إِسْلَامً، وَلَا فَتَّأْتُ أَحَدًا فَأَقِيدُهُ ثَمَسِيَّتَهُ، وَلَا ارْتَدَّتْ مِنْ أَشْفَعْتُ، إِنِّي أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. [راجع: ٤٣٧]

تخریج: حسن، مطر الورف - وإن تكلموا في حفظه - حسن الحديث في المتابعات والشواهد.

453 - حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهْبَةَ: حَدَّثَنَا أَبُو قَبْلٍ قَالَ: سَمِعْتُ مَالِكَ بْنَ عَبْدِ اللَّهِ الرِّبَابِيَّ يَحْدُثُ عَنْ أَبِي ذَرٍ: أَنَّهُ جَاءَ يَسْتَأْذِنُ عَلَى عُثْمَانَ بْنِ عَفَانَ هُبَشَرَ، فَأَذَنَ لَهُ وَبَيْدَهُ عَصَاءُ، فَقَالَ عُثْمَانَ هُوَ: يَا كَتَبُ، إِنَّ عَبْدَ الرَّحْمَنِ تُؤْفَى وَتَرَكَ مَالًا، فَمَا تَرَى فِيهِ؟ فَقَالَ: إِنْ كَانَ يَصْلُ فِيهِ حُرْرَ اللَّهِ فَلَا يَأْسُ عَلَيْهِ، فَرَفَعَ أَبُو ذَرٍ عَصَاءً، فَضَرَبَ كَعْبًا، وَقَالَ: سَمِعْتَ رَسُولَ اللَّهِ يَقُولُ: إِنَّمَا أُحِبُّ لَوْ أَنْ لِي هَذَا الْجِيلَ ذَهَبَ

accept it from me, and leave behind six Ooqiyah of it." I adjure you by Allah, O 'Uthman, did you hear him? - [He said it] three times. He said: Yes.

Comments: [Its isnad is da'eef because Ibn Lahee'ah is da'eef and Malik bin Abdullah is unknown]

454. It was narrated that Hani', the freed slave of 'Uthman, (رضي الله عنه) said: 'Uthman (رضي الله عنه) used to stand by a grave and weep until his beard became wet. It was said to him: You remember Paradise and Hell and you do not weep, but you weep for this? He said: The Messenger of Allah (ﷺ) said: "The grave is the first stage of the Hereafter. If one is saved from it (i.e., its torments), then what comes after it is easier than it. But if one is not saved from it (i.e., its torments), then what comes after it is worse." And the Messenger of Allah (ﷺ) said: By Allah, I have never seen any frightening scene but the grave is more frightening than it."

Comments: [Its isnad is saheeh]

455. It was narrated from Hisham bin 'Urwah from his father from Marwan, and we have no reason to suspect him, who said: 'Uthman (رضي الله عنه) suffered a nosebleed in the year of the nosebleed, (which was so bad that) he stayed behind from Hajj and gave his final instructions (because he thought he was going to die). A man of Quraish entered upon him and said: Appoint a

أَتَقْعِدُهُ وَيَقْبَلُ مِنِّي، أَذْرُ خَلْفِي مِنْهُ سِتَّ أَوْاقِيْ
أَشْدُكَ اللَّهُ يَا عُثْمَانَ، أَسْيَعْتُهُ_ ثَلَاثَ
مَرَاتٍ_ قَالَ: نَعَمْ.

تغريب: إسناده ضعيف لضعف ابن لهيعة
وجهاله مالك بن عبد الله.

٤٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يَحْمَى بْنُ
مَعْيَنٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: حَدَّثَنِي
عَبْدُ اللَّهِ ابْنُ بَجْرِيْ الْقَاصِدُ، عَنْ كَانِيْ تَوْلِيَ
عُثْمَانَ هَذِهِ قَالَ: كَانَ عُثْمَانَ هَذِهِ إِذَا وَقَتَ
عَلَى قَبْرِ بَكَى، حَتَّى يَبْلُلِ لِحَيَّتِهِ، فَقَبَلَ لَهُ:
تَذَكَّرُ الْجَنَّةُ وَالثَّارُ فَلَا تَبْكِي، وَتَبْكِي مِنْ
هَذَا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
أَوَّلَ مَنَازِلَ الْآخِرَةِ، فَإِنَّ يَتْبَعَ مِنْهُ فَمَا بَعْدَهُ
أَسْيَرُ مِنْهُ، وَإِنَّ لَمْ يَتْبَعْ مِنْهُ فَمَا بَعْدَهُ أَشَدُ
مِنْهُ» قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ (٦٤/١)
«وَاللَّهُ تَعَالَى رَأَيْتُ مَنْطَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْطَعَ
مِنْهُ».

تغريب: إسناده صحيح.

٤٥٥ - حَدَّثَنَا زَكَرِيَّاً بْنُ عَدَى: حَدَّثَنَا عَلَيُّ بْنُ
مُسْبِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ
مَرْوَانَ - وَمَا إِحْمَالُهُ يَتَّهَمُ عَلَيْنَا - قَالَ:
أَصَابَ عُثْمَانَ هَذِهِ رُغْافُ سَنَةِ الرُّعَافَ، حَتَّى
تَخَلَّفَ عَنِ الْحَجَّ وَأَوْضَى، فَدَخَلَ عَلَيْهِ رَجُلٌ
مِنْ قُرَيْشٍ، قَالَ: اسْتَخْلُفْ. قَالَ: وَقَالُوا؟
قَالَ: نَعَمْ. قَالَ: مَنْ هُوَ؟ قَالَ: فَسَكَتَ،
قَالَ: لَمْ دَخَلْ عَلَيْهِ رَجُلٌ آخَرُ قَالَ لَهُ مِنْلَ مَا

successor. He said: Are they suggesting that? He said: Yes. He said: Who are they suggesting? The man kept quiet. Then another man entered upon him and said something similar to what the first man said, and he gave the same response. Then 'Uthman (ﷺ) said: Are they suggesting az-Zubair? He said: Yes. He said: By the One in Whose hand is my soul, indeed he is the best among them as far as I know, and the most beloved of them to the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh]

456. 'Abdullah told us: Suwaid told us: 'Ali bin Mus-hir told us a similar report, with his isnad.

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح، سويد - وإن كان فيه كلام - قد تابعه زكريا بن عدي في الحديث الذي فيه.

457. It was narrated that Moosa bin 'Imran bin Mannah said: Aban bin 'Uthman (ﷺ) saw a funeral and stood up for it. He said: 'Uthman bin 'Affan (ﷺ) saw a funeral and stood up for it, then he narrated that the Messenger of Allah (ﷺ) saw a funeral and stood up for it.

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

تخریج: حسن لغيره، وهذا إسناد ضعيف، زكريا بن أبي زكريا مترجم في التمجيل، وقال عنه: مجيول.

458. It was narrated from Zaid bin Khalid al-Juhani that he asked 'Uthman bin 'Affan (ﷺ): What do you think if a man has intercourse

قال له الأول، وردد عليه نحو ذلك، قال: فقال عثمان بن عفان: قلوا: الرَّبِّ؟ قال: نعم. قال: أما واللَّذِي تَقْبِي بِيَدِهِ، إِنْ كَانَ تَحْتَهُمْ مَا عَلِمْتُ، وَأَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ ﷺ.

[انظر: ٤٥٦]

تخریج: إسناده صحيح، خ: (٣٧١٧).

٤٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَوَّيْدٌ: حَدَّثَنَا عَلَيُّ بْنُ مُسْبِرٍ يَاشَنَادِي مِثْلًا.

[راجع: ٤٠٠]

تخریج: حديث صحيح، سويد - وإن كان فيه كلام - قد تابعه زكريا بن عدي في الحديث الذي فيه.

٤٥٧ - حَدَّثَنَا زَكْرِيَاً بْنُ أَبِي زَكْرِيَاً: حَدَّثَنَا يَحْيَى بْنُ شَلَّيْهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُبَيِّ عَنْ مُوسَى ابْنِ عِمْرَانَ بْنِ مَتَّاْحٍ قَالَ: رَأَى أَبَاهُ بْنَ عُثْمَانَ جَنَّازَةَ قَتَّامَ لَهَا، وَقَالَ: رَأَى عُثْمَانَ بْنَ عَفَّانَ يَهُدِّي جَنَّازَةَ قَتَّامَ لَهَا، ثُمَّ حَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى جَنَّازَةَ فَقَاتَ لَهَا. [راجع: ٤٢٦]

تخریج: حسن لغيره، وهذا إسناد ضعيف، زكريا بن أبي زكريا مترجم في التمجيل، وقال عنه: مجيول.

٤٥٨ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ، عَنْ زَيْدِ بْنِ خَالِدٍ

with his wife but does not ejaculate? 'Uthman (رضي الله عنه) said: Let him do *wudoo'* as for prayer, and wash his private part. And 'Uthman (رضي الله عنه) said: I heard it from the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). I asked 'Ali bin Abi Talib (رضي الله عنهما), az-Zubair, Talhah and Ubayy bin Ka'b about that and they told him to do the same thing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (179) and Muslim (347)]

الجهة أخباره: أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ قَالَ: قُلْتُ: أَرَيْتَ إِذَا جَاءَكَ الْجَمَعَ امْرَأٌ وَلَمْ يُغْسِلْ ذَكْرَهُ، قَالَ: وَقَالَ عُثْمَانُ لِلصَّلَاةِ وَيُغْسِلُ ذَكْرَهُ، قَالَ: وَقَالَ عُثْمَانُ هُدَى: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ عَلَيْهِ بُنْ أَبِي طَالِبٍ وَالرَّبِيعَ وَطَلْحَةَ وَأُبَيَّ بْنَ كَعْبٍ، فَأَمْرَوْهُ بِذَلِكَ. [راجع: ٤٤٨]

تخریج: إسناده صحيح، خ: (١٧٩) م: (٣٤٧). وهو منسوخ.

459. Mu'adh bin 'Abdur-Rahman narrated that Humran bin Aban told him: I came to 'Uthman bin 'Affan (رضي الله عنهما) when he was sitting in al-Maq'a'id. He did *wudoo'* and did it well, then he said: I saw the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when he was in this place; he did *wudoo'* and did it well, then he said: "Whoever does *wudoo'* as I have done, then goes to the mosque and prays two *rak'ahs*, his previous sins will be forgiven." And he said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Do not become complacent."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (227)]

٤٥٩ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا شَيْعَانُ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّبَّيِّنِ قَالَ: أَخْبَرَنِي مَعَاذُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ حُمَرَانَ بْنَ أَبِي أَبَانَ أَخْبَرَهُ قَالَ: أَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ وَهُوَ جَالِسٌ فِي الْمَقَابِدِ، فَتَوَضَّأَ فَأَخْسَنَ الْوُضُوءَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْمَجْلِسِ تَوَضَّأَ فَأَخْسَنَ الْوُضُوءَ، ثُمَّ قَالَ: مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي هَذَا، ثُمَّ أَتَى الْمَسْجِدَ، فَرَكَعَ فِيهِ رَكْعَيْنِ غَيْرِهِ مَا تَنَاهَمْ مِنْ ذَلِكَ وَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَلَا تَغْرِرُوا». [انظر: ٤٧٨، ٤٨٣، ٥١٦]

تخریج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧)

460. 'Ubaidullah bin Muhammad bin Hafs bin 'Umar at-Taimi said: I heard my father say: I heard my paternal uncle 'Ubaidullah bin 'Umar bin Moosa say: I was with Sulaiman bin 'Ali (رضي الله عنهما) and an old man of Quraish came in. Sulaiman said: Look at the old man, give him

٤٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنَ حَفْصٍ بْنَ عُمَرَ التَّبَّيِّنِ قَالَ: سَمِعْتُ أَبِي بَشْرَ قَوْلُ: سَمِعْتُ عَمِي عَبْدَ اللَّهِ بْنَ عُمَرَ بْنَ مُوسَى بَشْرَ قَوْلُ: كُنْتُ عِنْدَ شَيْعَانَ بْنَ عَلَيَّ، فَدَخَلَ شَيْخٌ مِنْ قُرَيْشٍ، قَالَ شَيْعَانُ: انظِرْ الشَّيْخَ، فَأَعْفَدْتُمْ مَقْدِنًا صَالِحًا، فَإِنَّ قُرَيْشَيْ شَحُّا. قُلْتُ: أَيُّ الْأَبْرَيزِ

a good seat, for Quraish have a right. I said: O Ameer, shall I not tell you a *hadeeth* that has reached me from the Messenger of Allah (ﷺ)? He said: Yes. I said to him: I have heard that the Messenger of Allah (ﷺ) said: "Whoever humiliates Quraish, Allah will humiliate him." He said: Subhanallah, how good this is. Who told you this? I said: Rabee'ah bin Abi 'Abdur-Rahman told me, from Sa'eed bin al-Musayyab, from 'Amr bin 'Uthman bin 'Affan (ؑ) who said: My father said to me: O my son, if you are put in a position of authority over the people, then honour Quraish, for I heard the Messenger of Allah (ﷺ) say: "Whoever humiliates Quraish, Allah will humiliate him."

Comments: [*Hasan* because of corroborating evidence]

461. It was narrated from 'Uthman bin 'Affan (ؑ): 'Abdullah bin az-Zubair said to him when he was besieged: I have camels that I have prepared for you; do you want to go to Makkah, then whoever wants to see you can come and see you? He said: No; I heard the Messenger of Allah (ﷺ) say: "A ram of Quraish whose name is 'Abdullah will seek to commit profanity and wrongdoing in Makkah; he will have half of the burden of mankind's sins."

Comments: [Its *isnad* is *da'ref* and its text is *munkar* (odd); it is virtually fabricated]

462. It was narrated from 'Uthman bin 'Affan (ؑ) that the Messenger of Allah (ﷺ) said:

أَلَا أَحَدُكُمْ خَدِيْثًا بَلَغَنِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟
قَالَ: بَلَى، قَالَ: فَلَمْ تَلْعَنْهُ؟ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَهَانَ فَرِيْشَةً أَهَانَ اللَّهَ
قَالَ: سُبْحَانَ اللَّهِ مَا أَحْسَنَ هَذَا! مَنْ خَدَيْتَ خَدَيْهِ؟ قَالَ: فَلَمْ
أَخْرَجْتَهُ، غَنْ سَعِيدَ بْنَ الْمُسَيْبِ، غَنْ عَسْرَوَ
أَبِي عَثَمَانَ بْنَ عَفَانَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ لِي أَبِي: يَا
نَبِيَّ، إِنَّ وَلِيَتِ مَنْ أَمْرَ النَّاسَ شَيْئًا فَأَكْرَمَ
فَرِيْشَةً، فَلَمَّا سَمِعَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
مَنْ أَدْنَى فَرِيْشَةً أَهَانَ اللَّهَ.

تخریج: حسن لغيره، محمد بن حفص
والله عبد الله وعمه عبد الله بن عمر لم يوثقاها
غير ابن حبان.

٤٦١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبْيَانَ الْوَرَاقِ: حَدَّثَنَا
بَعْثَوبُ عَنْ جَعْفَرِ بْنِ أَبِي الْمُغَيْرَةِ، عَنْ أَبِي
الْأَبْرَى، عَنْ عُثَمَانَ بْنِ عَفَانَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ لَهُ عَبْدُ
اللَّهِ بْنُ الرَّبِيعِ حِينَ حُصِيرَ: إِنَّ عَنِي نَحَايَتُهُ
أَعْدَدْتُهُ لَكَ، فَهَلْ لَكَ أَنْ تَنْحُولَ إِلَيَّ مَكَانَهُ
فِيَأْتِيكَ مَنْ أَرَادَ أَنْ يَأْتِيكَ؟ قَالَ: لَا، إِنِّي
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«يُلْحِدُ بِسَكَّةٍ
تَبَشَّرُ مَنْ فَرِيْشَ، اسْمَهُ عَبْدُ اللَّهِ، عَلَيْهِ وَلْ

[نصف أزواء النَّاسِ].» [انظر: ٤٨٢، ٤٨١]

تخریج: استاده ضعيف. ومنته منكر شبه موضوع.

٤٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ
قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ مَطْرِ، وَعَلَى بْنِ حَكِيمٍ.

"The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [A *saheeh hadeeth*, Muslim (1409)]

عن نافع، عن نبيه بن وقہب، عن أبيأن بن عثمان
ابن عفان، عن عثمان بن عفان رض، أن رسول
الله صلی اللہ علیہ وسَّلَتْ قال: «لا ينكح المحرم ولا ينكح ولا
يُنْكَحُ». [راجع: ٤١٠]

تخریج: حديث صحيح، م: (١٤٠٩)، إسناده من طريق: على بن حکیم صبح، ومطر
الرواق - وإن كان فيه كلام - قد توبع.

463. It was narrated that 'Abdullah bin az-Zubair said: 'Uthman bin 'Affan (رض) said, speaking from his minbar: I am going to tell you a *hadeeth* that I heard from the Messenger of Allah (صلی اللہ علیہ وسَّلَتْ; nothing kept me from telling it to you except the fact that I care for you. I heard the Messenger of Allah (صلی اللہ علیہ وسَّلَتْ say: "Standing guard for one night for the sake of Allah, may He be exalted, is better than a thousand nights spent in prayer and [a thousand] days spent fasting."

Comments: [Hasan, and its *isnad* is *da'eef* because Mus'ab bin Thabit is unknown]

464. It was narrated from 'Uthman bin 'Affan (رض) that the Prophet (صلی اللہ علیہ وسَّلَتْ said: "Whoever dies knowing that there is no god but Allah will enter Paradise."

Comments: [Its *isnad* is *saheeh*, Muslim (26)]

٤٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
كَهْتَسٌ: حَدَّثَنَا مُضْعِفٌ بْنُ ثَابِتٍ عَنْ عَبْدِ
اللَّهِ بْنِ الرَّبِيعِ قَالَ: قَالَ عُثْمَانُ رض: وَهُوَ
يَخْطُبُ عَلَى (٦٥/١) وَتَبَرُّ: إِنِّي مُحَدِّثُكُمْ
حَدِيثًا شَوْفَتَهُ مِنْ رَسُولِ اللَّهِ صلی اللہ علیہ وسَّلَتْ, لَمْ يَكُنْ
يَشْتَهِي أَنْ أَحَدَنُكُمْ بِهِ إِلَّا الصُّرُفِ بِكُمْ, إِنِّي
سَمِعْتُ رَسُولَ اللَّهِ صلی اللہ علیہ وسَّلَتْ يَقُولُ: «حَرَسُ لَيْلَةَ
فِي سِيلِ اللَّهِ أَفْعُلُ مِنْ أَنْفَلِ لَيْلَةٍ يَقَامُ لَيْلَاهَا
وَيَصَامُ نَهَارُهَا». [راجع: ٤٣٢]

تخریج: حسن، وهذا إسناد ضعيف لضعف
صعب بين ثابت.

٤٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ
قَالَ: سَمِعْتُ خَالِدًا عَنْ أَبِي يَسِيرِ الْقَتَنِيِّ, عَنْ
حُمَرَانَ بْنِ أَبِيأنَّ, عَنْ عُثْمَانَ بْنِ عَفَّانَ رض عَنْ
الشَّيْخِ صلی اللہ علیہ وسَّلَتْ قَالَ: «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ دَخْلُ الْجَنَّةِ». [انظر: ٤٩٨]

تخریج: إسناده صحيح، م: (٢٦)

465. Nubaih bin Wahb narrated that the eye of 'Umar bin 'Ubaicullah became inflamed when he was in *ihram*, and he wanted to apply kohl to it, but

٤٦٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ:
حَدَّثَنَا أَبْرُوْبَ بْنُ مُوسَى: حَدَّثَنِي نَبِيَّهُ بْنُ
وَقْبَ: أَنَّ عُمَرَ بْنَ عَبِيدِ اللَّهِ بْنِ مَعْمَرَ رَمَدَثَ

Aban bin 'Uthman (ع) forbade him to do that and told him to apply aloes to it. He said that 'Uthman (ع) narrated from the Messenger of Allah (ﷺ) that he had done that.

Comments: [Its isnad is saheeh, Muslim (1204)]

466. It was narrated from Nubaih bin Wahb that 'Umar bin Ubaidullah wanted to arrange a marriage for his son when he was in *ihram*, but Aban forbade him to do that and said that 'Uthman narrated that the Messenger of Allah (ﷺ) said: "The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [Its isnad is saheeh, Muslim (1409)]

467. It was narrated that Rabah said: My masters married me to a Roman slave girl of theirs and she bore me a black boy. Then she fell in love with a Roman slave whose name was Yuhannas, and he spoke to her in their language. Then she got pregnant. She had borne me a child who was black like me, then she gave birth to a boy who looked like a lizard (i.e., was very fair). I said to her: What is this? She said: He is the child of Yuhannas. I asked Yuhannas and he admitted it. I went to 'Uthman bin 'Affan (ع) and told him about that. He sent for them and asked them, then he said: I will pass judgement between you according to the judgement of the Messenger

عَنْهُ وَهُوَ مُخْرِمٌ، فَأَرَادَ أَنْ يَكْحُلُهَا، فَقَالَهُ
أَبَانُ بْنُ عُثْمَانَ، وَأَمْرَهُ أَنْ يُضَمِّدَهَا بِالصَّبِيرِ،
وَرَأَعَمَ أَنَّ عُثْمَانَ هُدَى حَدَّثَ عَنْ رَسُولِ اللَّهِ،
اللَّهُ فَعَلَ ذَلِكَ. [راجع: ٤٢٢]

تخریج: [اسناده صحيح، م: ١٢٠٤].

٤٦٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ:
حَدَّثَنَا أَبُوبَّ بْنُ مُوسَى، عَنْ سُيُّونَ بْنِ وَهْبٍ:
أَنَّ عُمَرَ بْنَ غَيْثَيْدِ اللَّهِ أَرَادَ أَنْ يَرْتَجِعَ إِلَيْهِ وَهُوَ
مُخْرِمٌ فَقَالَهُ أَبَانُ، وَرَأَعَمَ أَنَّ عُثْمَانَ هُدَى حَدَّثَ
عَنْ رَسُولِ اللَّهِ قَالَ: «الْمُخْرِمُ لَا يَنْكُحُ
وَلَا يُنْكِحُ». [راجع: ٤٠١]

تخریج: [اسناده صحيح، م: ١٤٠٩].

٤٦٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ
قَالَ: شَمِقْتُ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنَ أَبِي
يَعْقُوبَ يَحْدُثُ عَنْ زَيَّاْحٍ قَالَ: رَوَجَنِي أَهْلِي
أَمَةُ أَهْمَهُ رُومَيْهُ، وَلَدَتْ لِي غُلَامًا أَشْوَدَ،
فَعَلَقْتُهَا عَبْدُ رُومَيْهِ يُقَالُ لَهُ: يُوْحَسْ فَجَعَلَ
بِرَاطِنَهَا بِالرُّومَيْهِ، فَحَمَّلَتْ، وَقَدْ كَانَتْ
وَلَدَتْ لِي غُلَامًا أَشْوَدَ مِثْلِي، فَجَاءَتْ يَغْلَامٌ
وَكَانَهُ وَرَغْهُ مِنَ الْوَرْعَانِ، فَقَلَّتْ لَهَا: مَا
هَذَا؟ قَالَتْ: هُوَ مِنْ يُوْحَسْ. فَسَأَلَتْ
يُوْحَسْ فَاغْزَفَ، فَأَكَبَتْ عُثْمَانَ بْنَ عَفَّانَ
هُدَى، فَذَكَرَتْ ذَلِكَ لَهُ، فَأَرْسَلَ إِلَيْهِمَا
فَسَأَلَهُمَا، ثُمَّ قَالَ: سَأَنْصِبُ بَيْنَكُمَا بِقَضَاءِ
رَسُولِ اللَّهِ قَالَ: «الْوَلَدُ لِلْفَرَاشِ، وَالْمَعَاهرِ

of Allah (述): the child is to be attributed to the (husband of the) woman, and the fornicator gets nothing. He attributed the child to me and flogged them both. Then later on she gave birth to a black child.

Comments: [Its *isnad* is *da'eef* because Rabah is unknown]

468. It was narrated that Abu Umamah bin Sahl said: I was with 'Uthman (ﷺ) in the house when he was under siege. We would go into an entryway where, when we entered it, we could hear what the people were saying in *al-Balat*. 'Uthman (ﷺ) entered it one day for some reason, then he came out with his face flushed and said: They were threatening to kill me just now. We said: Allah will suffice you against them, O Ameer al-Mu'mineen. He said: Why would they kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible to shed the blood of a Muslim man except in one of three cases: a man who disbelieved after having become Muslim, or a man who committed *zina* after being married, or a man who killed a person not in retaliation of murder. But by Allah, I never committed *zina* either during the *Jahiliyyah* or in Islam.. I never wanted to change my religion since Allah, may He be glorified and exalted, guided me, and I never killed anyone. So why do they want to kill me?"

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

الْحَجَرُ' فَأَتَتْهُ بِي، قَالَ: فَجَلَدَهُمَا،
فَوَلَدَتْ لَيْ بَعْدَ عَلَانِي أَشْوَدَّ. [راجع: ٤١٦]
تخریج: إسناد ضعیف لجهة رواج.

٤٦٨ - حَدَثَنَا عَفَانُ: حَدَثَنَا حَمَادَ بْنُ زَيْدٍ:
حَدَثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ
قَالَ: كُنْتُ مَعَ عُثْمَانَ ﷺ فِي الدَّارِ وَهُوَ
مَخْضُورٌ قَالَ: وَكُنْتُ نَذْهَلُ مَذْهَلًا إِذَا ذَهَلْنَا
سَمِعْنَا كَلَامًا مِنْ عَلَى الْبَلَاطِ، قَالَ: فَذَهَلَ
عُثْمَانُ يَوْمًا لِحَاجَةٍ، فَخَرَجَ إِلَيْنَا مُتَبَعِّدًا لَوْلَاهُ
قَالَ: إِنَّهُمْ يَتَوَعَّدُونِي بِالْفَتْلَى أَنْفًا. قَالَ:
نَعَّلَ: يَعْكِي كُلُّهُمُ اللَّهُ يَا أَبِي الْمُؤْمِنِينَ، قَالَ:
قَالَ: وَيَمْ يَقْتُلُونِي؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّهُ لَا يَحْلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا
فِي إِحْدَى ثَلَاثَاتٍ: رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، أَوْ
رَجُلٌ يَعْدِدُ إِحْصَانِي، أَوْ قُتِلَ نَسْنَاءٌ بِعِنْدِ نَسْنَسٍ
فَوَاللَّهِ مَا زَرَيْتُ مِنْ جَاهِلِيَّةٍ وَلَا إِسْلَامٍ قُطُّ,
وَلَا شَمَائِلَ أَبَدًا يَدِينِي مُدْهَنِي اللَّهُ عَزَّ
وَجَلَّ، وَلَا قَتَلَنِي قَتَنَا، وَيَمْ يَقْتُلُونِي؟

[راجع: ٤٣٧]

تخریج: إسناد صحيح.

469. It was narrated that 'Amir bin Sa'd said: Husain bin Abi Waqqas said: I heard 'Uthman bin 'Affan (رضي الله عنه) say: What prevented me from narrating from the Messenger of Allah (ﷺ) was not the fact that I was not the most knowledgeable of his Companions about what he said, but I bear witness that I heard him say: "Whoever says something about me that I did not say, let him take his place in Hell." And he said: Husain was the most aware of his companions of what he said.

Comments: [Its isnad is *hasan*]

470. It was narrated that Abu Salih, the freed slave of 'Uthman bin 'Affan (رضي الله عنه) said: I heard 'Uthman (رضي الله عنه) say on the *minbar*: O people, I concealed from you a *hadeeth* that I heard from the Messenger of Allah (ﷺ) for fear that you would scatter away from me, then I thought that I should tell it to you, and let each one choose for himself what he thinks is best. I heard the Messenger of Allah (ﷺ) say: "Guarding the border for one day for the sake of Allah is better than a thousand other days doing other deeds."

Comments: [Its isnad is *hasan*]

471. It was narrated that 'Uthman bin 'Affan (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "There is no Muslim who leaves his house, intending to travel or otherwise, and says when leaving: 'In the Name of Allah, I believe in Allah, I seek the protection of Allah, I put

٤٦٩ - حَدَّثَنَا إِسْحَاقُ بْنُ عَيْسَىٰ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرَّنَادِ (ح) وَمُرْتَجَعٌ وَحْسِينٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي الرَّنَادِ عَنْ أَبِيهِ، عَنْ غَامِرِ ابْنِ سَعْدٍ - قَالَ حَسِينٌ: ابْنُ أَبِي وَقَاصٍ - قَالَ: سَمِعْتُ عَمَّانَ بْنَ عَفَّانَ هَذِهِ يَقُولُ: مَا يَمْنَعُنِي أَنْ أَحْدَثَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا أَكُونُ أَوْعَنِي أَصْحَابِهِ عَنْهُ، وَلَكِنِي أَشْهَدُ لَسْبِيَّتِهِ يَقُولُ: «مَنْ قَالَ عَلَيَّ مَا لَمْ أَفْلَ فَلَيَسْتَأْمُنُ مَقْعِدَةً مِنَ الْأَرْضِ». زَوْلَ حُسْنِي: أَوْعَنِي صَحَابِيَّهُ عَنْهُ.

تخریج: إسناده حسن والحديث متواتر.

٤٧٠ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي زَهْرَةُ بْنُ مَعْبُدِ الْقُرَشِيِّ، عَنْ أَبِي صَالِحٍ مَوْلَى عُشَّانَ بْنِ عَفَّانَ هَذِهِ قَالَ: سَمِعْتُ عَمَّانَ هَذِهِ يَقُولُ عَلَى الْمُبَتَّرِ: أَيُّهَا النَّاسُ، إِنِّي كَفَّرْتُكُمْ حَدِيثِنَا سَمْعَتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَغْرِيْكُمْ عَنِّي، ثُمَّ بَدَا لِي أَنْ أَحَدَنَّكُمْهُ لِيَخْتَارَ إِنْرِزَةً يَنْسِبُهُ مَا بَدَأَ لَهُ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «رِبَاطٌ يَوْمٌ فِي سَيِّلِ اللَّهِ تَعَالَى خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ مِنَ الْمَنَازِلِ». [راجع: ٤٤٢]

تخریج: إسناده حسن.

٤٧١ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا أَبُو جَعْفَرِ الْإِزَاعِيِّ عَنْ عَبْدِ الْغَنِيِّ بْنِ عُمَرَ، عَنْ صَالِحِ ابْنِ كَيْسَانَ عَنْ رَجُلٍ، عَنْ عُشَّانَ بْنِ عَفَّانَ هَذِهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ مُتَّلِّمٍ يَخْرُجُ مِنْ بَيْتِهِ يُرِيدُ سَفَرًا أَوْ غَيْرَهُ فَقَاتَ

my trust in Allah, there is no strength and no power except with Allah,' but he will be granted the goodness of that going out, and the evil of that going out will be diverted from him."

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف لجهة الرجل الذي روی عنه صالح بن کیسان.

472. It was narrated that 'Uthman (رض) said: I saw the Messenger of Allah ﷺ doing *wudoo'*. He washed his face three times and his hands three times, and he wiped his head and washed his feet.

Comments: [A *Saheeh hadeeth*; this isnad is da'eef]

تخریج: حديث صحيح، وهذا إسناد ضعیف، العجاج مدلس وقد عنن، وعطاء لم يدرك عنوان.

473. Abu Sahrarah Jami' bin Shaddad told me that he said: I heard Humran bin Aban tell Abu Burdah in the mosque of Basrah, when I was standing next to him, that he heard 'Uthman bin 'Affan (رض) narrating from the Prophet ﷺ that he said: "Whoever does *wudoo'* properly as enjoined by Allah, may He be glorified and exalted, the five prayers will be an expiation for whatever comes in between them."

Comments: [Its isnad is saheeh, Muslim (231)]

474. It was narrated that Aban bin 'Uthman said: I heard 'Uthman bin 'Affan (رض) say: The Messenger of Allah ﷺ said:

(٦٦/١) حين تخرج: بِسْمِ اللَّهِ، أَمْنَتْ
بِاللَّهِ، اغْتَصَبْتُ بِاللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، إِلَّا رُزْقٌ خَيْرٌ ذَلِكَ
الْمُخْرِجُ، وَضَرِفَ عَنْهُ شُرُّ ذَلِكَ الْمُخْرِجِ.

٤٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ
أَبِي بَكْرٍ الْمُقْدَمِي: حَدَّثَنَا حَمَادَ بْنُ زَيْدٍ عَنِ
الْحَجَّاجِ، عَنْ عَطَاءٍ، عَنْ عُثْمَانَ هُنْدَلَ قَالَ:
رَأَيْتُ رَسُولَ اللَّهِ يَعِظُ تَوَضُّعًا فَعَسَلَ وَجْهَهُ
ثَلَاثَةً، وَنَدَيْهِ ثَلَاثَةً، وَمَسَحَ بِرَأْسِهِ، وَغَسلَ
رِجْلَيْهِ غَسْلًا. [انظر: ٥٢٧]

٤٧٣ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ قَالَ:
أَخْبَرَنِي أَبُو صَحْرَةُ جَامِعُ بْنُ شَدَادٍ قَالَ:
سَمِعْتُ حُمَرَانَ بْنَ أَبِي أَبَانَ يُحَدِّثُ أَبِي بُرْدَةَ فِي
مَسْجِدِ الْبَصْرَةِ، وَأَنَا قَائِمٌ مَعَ اللَّهِ سَمِعْ
عُثْمَانَ بْنَ عَفَانَ هُنْدَلَ يُحَدِّثُ عَنِ النَّبِيِّ يَسْأَلُهُ أَنَّهُ
قَالَ: «مَنْ أَتَمَ الْوُضُوءَ كَمَا أَمْرَهُ اللَّهُ عَزَّ
وَجَلَّ، فَالظَّلَوَاتُ الْخَمْسُ كَفَارَاتٌ لِمَا
يَتَّهَمُ». [راجع: ٤٠٦].

تخریج: إسناده صحيح، م: (٢٣١).

٤٧٤ - حَدَّثَنَا سُرَيْبٌ: حَدَّثَنَا أَبْنُ أَبِي الرَّنَادِ عَنِ
أَبِيهِ، عَنْ أَبِي أَبَانَ بْنِ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ
ابْنَ عَفَانَ هُنْدَلَ، وَهُوَ يَقُولُ: قَالَ رَسُولُ اللَّهِ يَسْأَلُ:

"Whoever says at the beginning of the day or the beginning of the night, 'In the Name of Allah with Whose name nothing on earth or in heaven can cause harm, and he is the All-Hearing, All-Knowing,' three times, nothing will harm him during that day or that night."

Comments: [Its isnad is *hasan*]

475. It was narrated from Yazeed bin Mawhab that 'Uthman (رضي الله عنه) said to Ibn 'Umar (رضي الله عنه): Judge between the people. He said: I will not judge between two people or lead two men in prayer. Did you not hear the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say, "Whoever seeks refuge with Allah has indeed sought refuge with a powerful one"? 'Uthman (رضي الله عنه) said: Yes I did. He said: Then I seek refuge with Allah lest you appoint me to some post. So 'Uthman (رضي الله عنه) let him off and said: Do not tell anyone else about this.

Comments: [*Hasan* because of corroborating evidence; this isnad is *da'eef* because of the weakness of Abu Sinan]

476. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Whoever does *wudoo'* and does *wudoo'* well, his sins come out of his body, even from beneath his nails."

Comments: [Its isnad is *saheeh*, Muslim (245)]

477. It was narrated from Abu Salih, the freed slave of 'Uthman (رضي الله عنه), that 'Uthman (رضي الله عنه) said: O

«مَنْ قَالَ فِي أَوَّلِ يَوْمِهِ، أَوْ فِي أَوَّلِ لَيْلَتِهِ: إِنَّمَا اللَّهُ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، لَمْ يَبْصُرْهُ شَيْءٌ فِي ذَلِكَ الْيَوْمِ، أَوْ فِي تِلْكُ الْلَّيْلَةِ». [راجع: ٤٤٦]

تخریج: إسناده حسن.

٤٧٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ: أَخْبَرَنَا أَبُو سَيَّانَ بْنُ عَنْ يَزِيدَ بْنِ مَوْقِبٍ أَنَّ عُمَّارَ بْنَ هِشَامَ قَالَ لِابْنِ عُمَرَ هُنَّ الْأَفْضَلُ بَيْنَ النَّاسِ. فَقَالَ: لَا أَفْضِي بَيْنَ الْأَثْنَيْنِ، وَلَا أَؤْمِنُ بِرَجُلَيْنِ، أَمَا سَمِعْتَ الْيَتَمَ يَقُولُ: «مَنْ عَادَ بِاللَّهِ فَقَدَ عَادَ بِمَعْوَادٍ؟». قَالَ عَفَّانُ هُنَّ بَنَى. قَالَ: فَإِنِّي أَغُورُ بِاللَّهِ أَنْ تَسْتَعْمِلَنِي. فَأَعْغَاهُ، وَقَالَ: لَا تُحْبِزْ بِهِنَا أَحَدًا.

تخریج: حسن لغيره، وهذا إسناده ضعيف
ضعف أبي سنان.

٤٧٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الرَّاِجِدِ بْنُ زِيَادٍ عَنْ عُمَّارَ بْنِ حَكِيمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَكِبِرِ عَنْ حُمَرَانَ، عَنْ عُمَّارَ بْنِ عَفَّانَ هُنَّ الْأَفْضَلُ بَيْنَ النَّاسِ. قَالَ: مَنْ تَوَضَّأَ فَأَخْسَنَ الْوُضُوءَ، خَرَجَتْ حَطَابَيَةٌ مِنْ جَسَدِهِ، حَتَّى تَعْرُجَ مِنْ نَحْبِ أَطْفَارِهِ». [راجع: ٤١٥]

تخریج: إسناده صحيح، م: (٢٤٥).

٤٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُوِيدُ بْنُ سَعِيدٍ سَنَةً سِتٍّ وَعَشْرِينَ: حَدَّثَنَا رَشِيدُ بْنُ

people, move on in the middle of the day, for I am moving on in the middle of the day. So the people moved on in the middle of the day. Then he said: O people, I shall tell you a *hadeeth* of which I have not spoken since I heard it from the Messenger of Allah (ﷺ) until this day. The Messenger of Allah (ﷺ) said: "Guarding the border for one day for the sake of Allah is better than a thousand other days, so let a man guard the border as much as he wants." Have I conveyed the message to you? They said: Yes. He said: O Allah, bear witness.

Comments: [A *hasan* *hadeeth*, but this *isnad* is *da'eef*]

478. It was narrated that Humran said: 'Uthman was sitting in *al-Maq'a'id*. He called for water and did *wudoo'*, then he said: I saw the Messenger of Allah (ﷺ) doing *wudoo'* in this place where I am sitting, then he said: "Whoever does *wudoo'* as I have done, then gets up and prays two *rak'ahs*, his previous sins will be forgiven." And the Messenger of Allah (ﷺ) said: "Do not become complacent."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (227)]

تغلي عن رُهْبَةَ بْنِ مَقْبِدٍ، عَنْ أَبِي صَالِحِ مَؤْلِي عُثْمَانَ أَنَّ عُثْمَانَ هُنَّا قَالَ: أَيُّهَا النَّاسُ هَجَرُوا فِي نَيْلٍ مَهْجُورٌ فَهَجَرَ النَّاسُ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ، إِنِّي مُحَدَّثُكُمْ بِخَدْيَبَتِي مَا تَكَلَّمُتْ بِهِ مُنْذَ سَبْعَتْ رَسُولُ اللَّهِ يَسْأَلُكُمْ، إِلَى يَوْمِي هَذَا، قَالَ رَسُولُ اللَّهِ يَسْأَلُكُمْ: «إِنْ رَبَطْتِ يَوْمَ بِسَوَادٍ سَبِيلَ اللَّهِ أَفْضَلُ مِنْ أَنْفَقْتِ يَوْمَ بِمَا سِوَادٍ فَلَيَرْبِطْ أَمْرُكُ حَيْثُ شَاءَ» هَلْ بَلَغْتُمْ؟ قَالُوا: نَعَمْ، قَالَ: اللَّهُمَّ اشْهُدْ. [راجع: ٤٤٢]

تغريج: حديث حسن، وهذا إسناد ضعيف، سعيد بن سعيد مختلف فيه، ورسدين بن سعد ضعيف.

٤٧٨ - حَدَّثَنَا أَبُو الْمُعْبَرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الشَّيْبَيِّ: حَدَّثَنِي شَيْقَيْ بْنُ سَلَمَةَ عَنْ حُمَرَانَ قَالَ: كَانَ عُثْمَانُ هُنَّا قَاعِدًا فِي الْمَقَابِدِ، فَدَعَا بِرَوْضَةٍ فَتَوَضَّأَ، ثُمَّ قَالَ: رَأَيْتَ رَسُولَ اللَّهِ يَسْأَلُكُمْ تَوَضَّأَ فِي مَقْبِدِي هَذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ مِثْلَ وَضْرِبِي هَذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، غَيْرَ لَهُ مَا تَقَدَّمَ مِنْ ذَبْبِي» وَقَالَ رَسُولُ اللَّهِ يَسْأَلُكُمْ: «لَا تَعْتَرِوا». [راجع: ٤٥٩]

تغريج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

٤٧٩ - حَدَّثَنَا أَبُو الْمُعْبَرَةِ: حَدَّثَنَا أَرْطَاءُ - يَعْنِي أَبْنَ الْمُنْتَرِ - أَخْبَرَنِي أَبُو غُوبَنِ الْأَنْصَارِيُّ أَنَّ عُثْمَانَ بْنَ عَفَانَ هُنَّا قَالَ لِابْنِ مَشْعُودٍ: هَلْ أَنْتَ مُتَبَّعٌ عَمَّا بَلَغْنِي عَنْكَ؟

479. Abu 'Awn al-Ansari narrated that 'Uthman bin 'Affan (رض) said to Ibn Mas'ood: Are you going to give up what I heard about you? He was apologetic, then 'Uthman (رض) said: Woe to

you! I heard and remembered and it is not as you heard; the Messenger of Allah (ﷺ) said: "A leader will be killed and a criminal will commit a crime." I am the one who will be killed, not 'Umar (رضي الله عنه); rather 'Umar (رضي الله عنه) was killed by one man, but a group of people will kill me.

Comments: [Its isnad is da'ef]

فَاعْتَدْرُ بَعْضَ الْعُذْرِ، فَقَالَ عُثْمَانُ وَيَخْكُ، إِنِّي قَدْ سَمِعْتُ وَحْفِظْتُ، وَلَيْسَ كَمَا سَمِعْتُ، أَنَّ رَسُولَ اللَّهِ قَالَ: «سَيُقْتَلُ أَمِيرُ وَيَتَرِي مُتَزِّرٌ وَإِنِّي أَنَا الْمُقْتُولُ، وَلَيْسَ عَمَرُ إِلَّا قُتِلَ عَمَرٌ وَاجِدٌ، وَإِنَّهُ يُجْتَمِعُ عَلَيَّ.

تخریج: إسناده ضعيف، أبو عون الانصاری لم يوثقه غير ابن حبان وروابطه عن عشان مرسلة.

480. 'Uthman bin 'Affan (رضي الله عنه) said to his nephew: Did you meet the Messenger of Allah (ﷺ)? He said: No, but there reached me of his knowledge and certainty of faith that which would reach a virgin in her seclusion. He [‘Uthman] recited the *tashahhud* then he said: Verily Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth and I was one of those who responded to (the call of) Allah and His Messenger, and I believed in that with which Muhammad (ﷺ) was sent. Then I migrated twice, and I also attained the honour of becoming the son-in-law of the Messenger of Allah (ﷺ); I swore allegiance to the Messenger of Allah (ﷺ), and by Allah, I never disobeyed him or betrayed him until Allah, may He be glorified and exalted, took his soul in death.

Comments: [Its isnad is saheeh, al-Bukhari (3696)]

481. It was narrated from al-Mugheerah bin Shu'bah that he entered upon 'Uthman (رضي الله عنه) when he was under siege and said: You are the leader of the people and

٤٨٠ - حَدَّثَنَا يَثْرَبُ بْنُ شَعْبَيْ: حَدَّثَنِي أَبِي عَن الرَّهْبَرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزَّيْنِ أَنَّ عَيْنَدَ اللَّهِ بْنَ عَدَى بْنَ الْجِيَارِ أَخْبَرَهُ أَنَّ عُثْمَانَ بْنَ عَنَانَ قَالَ لَهُ: ابْنُ أَخِي، أَدْرَكْتَ رَسُولَ اللَّهِ قَالَ: فَلَمْ يَكُنْ لَّهُ؟ قَالَ: فَلَمْ يَكُنْ لَّهُ: لَا، وَلَكِنْ خَلَصَ إِلَيَّ مِنْ عِلْمِهِ وَالْيَقِينِ مَا يَخْلُصُ إِلَيَّ الْعَذْرَاءِ فِي سَيْرِهِ، قَالَ: فَتَشَهَّدُ، ثُمَّ قَالَ: أَمَا بَعْدُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّدًا بِالْحَقِّ فَكُنْتُ مِنْ اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ، وَأَمَّا بَعْدُ بَعَثَ بِهِ مُحَمَّدًا، ثُمَّ هَاجَرَتُ الْهِجْرَيْنِ كَمَا (٦٧/١) قُلْتُ، وَبَيْنَتْ صَهْرَ رَسُولِ اللَّهِ قَالَ، وَبَيْنَتْ رَسُولَ اللَّهِ قَالَ، فَوَاللَّهِ مَا وَجَلَ، [انظر: ٥٦١]

تخریج: إسناده صحيح، خ: (٣٦٩٦).

٤٨١ - حَدَّثَنَا عَلَيْيَ بْنُ عَيَّاشِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: وَأَخْبَرَنِي الْأَوْزَاعِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمُلِكِ بْنِ مَرْوَانَ، أَنَّهُ حَدَّثَنِي عَنِ الْمُغَرَّبِ

there has befallen you what you see. I am going to suggest to you three options; choose one of them. Either go out and fight them, because you have numbers and strength, and you are in the right and they are in the wrong; or we will make another door for you other than the door where they are, then you can mount your animal and go to Makkah, for they will not try to kill you there; or go to Syria, for the people of Syria are good people and among them is Mu'awiyah. 'Uthman (رضي الله عنه) said: As for going out and fighting, I will never be the first successor of the Messenger of Allah (ﷺ) to shed blood among his *ummah*; as for going out to Makkah because they will never try to kill me there, I heard the Messenger of Allah say, "A man of Quraish will commit profanity in Makkah and half the punishment of the world will be upon him", and I will never be that one; as for going to Syria, because they are the people of Syria and Mu'awiyah is among them, I shall never leave the land to which I migrated, where I am close to the Messenger of Allah (ﷺ).

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

482. It was narrated from Ibn al-Mubarak... and he mentioned the same *hadeeth*, and said "will commit profanity."

Comments: [A *da'eef hadeeth* it is repeat of the previous *hadeeth*]

483. It was narrated from Mu'adh bin 'Abdur-Rahman at-Taimi, from Humran the freed

ابن شعبة: أَنَّهُ دَخَلَ عَلَى عَثَمَانَ هُنَّا، وَهُوَ مَخْضُورٌ، فَقَالَ: إِنَّكَ إِمَامُ الْعَامَةِ، وَقَدْ نَزَلَ بِكَ مَا تَرَى، وَإِنِّي أَغْرِضُ عَلَيْكَ حِصَالًا ثَلَاثَةً، اخْتَرْ إِحْدَاهُنَّ: إِمَّا أَنْ تَخْرُجَ فَتَنَاهِلُهُمْ، فَإِنَّ مَعْكَ عَدْدًا وَقُوَّةً، وَأَنْتَ عَلَى الْحُقْقَ، وَهُمْ عَلَى الْبَاطِلِ، وَإِمَّا أَنْ تَخْرُجَ لَكَ بَابًا يَسُرِّي إِلَيْكَ الْأَبْطَلِيِّ، وَهُمْ عَلَى الْحُقْقَ، فَتَقْتُلُهُمْ إِنْ كُنْتَ مُمْكِنًا، فَإِنَّهُمْ لَنْ يَسْتَحْلُوكُ وَأَنْتَ بِهَا، وَإِمَّا أَنْ تَلْتَحِقْ بِالشَّامِ، فَإِنَّهُمْ أَهْلُ الشَّامِ، وَفِيهِمْ مَعَاوِيَةٌ. فَقَالَ عَثَمَانَ هُنَّا: أَمَّا أَنْ أَخْرُجَ فَأَتَأْتِلُهُمْ، فَلَنْ أَكُونَ أَوَّلَ مَنْ خَلَقَ رَسُولُ اللَّهِ ﷺ فِي أَمْرِي بِسْتَكِ الدَّمَاءِ، وَأَمَّا أَنْ أَخْرُجَ إِلَى مَكَّةَ فَإِنَّهُمْ لَنْ يَسْتَحْلُونِي بِهَا، فَإِنِّي سَيُمْكِنُ رَسُولُ اللَّهِ ﷺ بِقَوْلِ: «يُلْحِدُ رَجُلٌ مِّنْ قُرْيَشٍ بِمَكَّةَ، يَكُونُ عَلَيْهِ نَصْفُ عَذَابِ الْعَالَمَ» فَلَنْ أَكُونَ أَنَا إِلَيْهِ، وَأَمَّا أَنَّ الْحُقْقَ بِالشَّامِ فَإِنَّهُمْ أَهْلُ الشَّامِ، وَفِيهِمْ مَعَاوِيَةٌ، فَلَنْ أَفَارِقَ دَارَ هِجْرَتِي، وَمُجاوِرَةً رَسُولِ اللَّهِ ﷺ . [راجع: ٤٦٦]

تخريج: إسناده ضعيف لانقطاعه، محمد بن عبد الملك لم يثبت سماعه من المخبر.

٤٨٢ - حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ عَنْ أَبْنِ الْمُبَارَكِ...
فَذَكَرَ الْحَدِيثَ وَقَالَ: «يُلْحِدُ». [انظر: ٤٦١]

تخريج: ضعيف كسابقه، ابن المبارك: هو عبد الله، وهو يرويه عن الأوزاعي.

٤٨٣ - حَدَّثَنَا حَجَاجٌ وَيُوسُفُ قَالَا: حَدَّثَنَا لَيْثٌ.
قَالَ حَجَاجٌ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَيْبٍ عَنْ عَبْدِ

slave of 'Uthman (رض), from 'Uthman (رض), that he said: I heard the Messenger of Allah (ﷺ) say: "Whoever does *wudoo'* and does it properly, then goes and offers an obligatory prayer, his sins will be forgiven."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (160) and Muslim (227)]

الله بن أبي سلمة ونافع بن جعير بن مطعيم، عن معاذ بن عبد الرحمن الشامي، عن حمران مؤلى عثمان، عن عثمان عليه السلام قال: سمعت رسول الله ص يقول: «من توضأ فأشنع الوضوء، ثم مس إلى صلاة مكتوبة فصل لها، غير له ذمة».

[راجع: ٤٥٩]

تخریج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

484. It was narrated that Humran said: 'Uthman (رض) did *ghusl* every day since he became Muslim. I brought water for him one day to do *wudoo'* for prayer. After he did *wudoo'*, he said: I wanted to tell you a *hadeeth* that I heard from the Messenger of Allah (ﷺ). Then I decided not to tell it to you. al-Hakam bin al-'As said: O Ameer al-Mu'mineen, if it is enjoining us to do good we will do it and if it is warning us of a bad thing we will avoid it. He said: I will tell it to you: the Messenger of Allah (ﷺ) did *wudoo'* in this manner, then he said: "Whoever does *wudoo'* in this manner and does it well, then goes and prays, bowing and prostrating properly, it (the prayer) will expiate his sins between that prayer and the next, unless he does something serious" i.e., major sin.

Comments: [A *Saheeh hadeeth*, Muslim (228) and this *isnad* is *hasan*]

485. It was narrated that 'Uthman bin 'Affan (رض) said: I heard the Messenger of Allah (ﷺ) say: "Allah admitted to Paradise a

٤٨٤ - حدثنا عثمان: حدثنا أبو عوانة عن عاصم، عن المسئل، عن موسى بن طلحة، عن حمران قال: كان عثمان عليه السلام يغسل كلي يوم مرأة مدد أشلاء، فلما توضأ قال: إني أردت أن أحذكم للصلاة، فلما توضأ قال: إني أردت أن أحذكم بتحريث سمعتة من رسول الله ص، ثم قال: بذالى لي أن لا أحذكم. فقال الحكم بن أبي العاص: يا أمير المؤمنين، إن كان خيرا فاذد به، أو شرًا فتنبيه. قال: فقال: فإني محدثكم به: توضأ رسول الله ص هذا الوضوء، ثم قال: «من توضأ هذا الوضوء، فأشنع الوضوء، ثم قام إلى الصلاة، فأنعم رُكوعها وسجودها، فكررت عنه ما بيدها وبين الصلاة الأخرى، ما لم يحصل مقتلة» يعني: كبيرة.

تخریج: حديث صحيح، م: (٢٢٨)، وهذا إسناد حسن.

٤٨٥ - حدثنا عثمان: حدثنا حماد بن سلمة عن يونس، عن عطاء بن فروخ، عن عثمان بن عثمان عليه السلام قال: سمعت رسول الله ص يقول:

man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [A *hasan hadeeth*]

486. It was narrated from 'Ikrimah bin Khalid: a man from Madinah told me that the *mu'adhdhin* gave the call to 'Asr prayer and 'Uthman (رضي الله عنه) called for water and purified himself, then he said: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "Whoever purifies himself as he has been enjoined and prays as he has been enjoined, his sins will be expiated." Then he called four of the Companions of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to testify to that, and they testified that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had said that.

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

487. It was narrated that Busr bin Sa'eed said: 'Uthman (رضي الله عنه) came to *al-Maqā'id* and called for water for *wudoo'*. He rinsed his mouth and nose, then he washed his face three times, then he washed his hands three times each, then he wiped his head and (washed) his feet three times each. Then he said: I saw the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) doing *wudoo'* like this. O people, isn't that true? They said: Yes - i.e., a group of the Companions of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who were with him.

أَدْخَلَ اللَّهُ الْجَنَّةَ رَجُلًا كَانَ سَهْلًا: قَاضِيَا
وَمُقْتَضِيَا، وَبَائِعًا وَمُسْتَرِّيَا». [راجع: ٤١٠]

تخریج: حديث حسن، عطاء بن فروخ روی عن عثماں، ولئن یوثقہ غیر ابن حبان، وذکر علی بن المديني فی «العلل» أنه لم یقلق عثمان.

٤٨٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَادَةَ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ عَكْرَمَةَ بْنِ خَالِدِهِ: حَدَّثَنِي زَجْلُ مِنْ أَهْلِ الْمَدِينَةِ: أَنَّ الْمُؤْمَنَ أَذْكَرَ إِصْلَامَ الْعَصْبِ، قَالَ: فَدَعَا عُثْمَانَ بْنَ بَطْهُورٍ فَتَطَهَّرَ، قَالَ: ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَسْأَلُ يَتَّوْلُ: «مَنْ تَطَهَّرَ كَمَا أَمْرَ، وَصَلَّى كَمَا أَمْرَ، فَكَفَرَتْ عَنْهُ ذُنُوبُهُ»، فَأَشْتَهَدَ عَلَى ذَلِكَ أَرْبَعَةً مِنْ أَصْحَابِ رَسُولِ اللَّهِ يَسْأَلُهُ، قَالَ: فَشَهَدُوا لَهُ بِذَلِكَ عَلَى الَّتِي يَسْأَلُهُ.

تخریج: حسن لغیره، وله شاهد من حديث أبي أيوب الآتي، برقم: (٢٣٥٩٥)، وهذا إسناد ضعيف، إبراهيم بن المهاجر فيه لين، والرجل من أهل المدينة مجہول.

٤٨٧- حَدَّثَنَا أَبْنُ الْأَشْعَاعِيِّ: حَدَّثَنَا أَبْنُ عَنْ شُفَّيْأَنَ، عَنْ سَالِمِ أَبْنِ التَّفْرِيِّ، عَنْ يُشَّرِّ بْنِ سَعِيدٍ قَالَ: أَتَى عُثْمَانَ الْمَقَاعِدَ، فَدَعَا بِرَضْوَهُ، فَتَقْصِمَضَ وَاشْتَشَّ، ثُمَّ غَسلَ وَجْهَهُ ثَلَاثَةَ، وَتَذَلَّيَ ثَلَاثَةَ ثَلَاثَةَ، ثُمَّ مَسَحَ بِرَأْسِهِ وَرِجْلَيْهِ ثَلَاثَةَ، ثَلَاثَةَ، ثُمَّ قَالَ: رَأَيْتَ رَسُولَ اللَّهِ يَسْأَلُهُ مَكَانًا يَتوَضَّأُ، يَا هَؤُلَاءِ أَكَذَّكُ؟ قَالُوا: نَعَمْ. لَقِرَرَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ يَسْأَلُهُ عِنْدَهُ. [راجع: ٤٠٤]

Comments: [A *Saheeh hadeth*, its *isnad* is *hasan*, Muslim (230)]

488. It was narrated from 'Uthman bin 'Affan (رضي الله عنه) that he called for water and did *wudoo'* in *al-Maq'a'id*. He did *wudoo'*, washing each part three times, then he said to the Companions of the Messenger of Allah (رسول الله): Did you see the Messenger of Allah (رسول الله) doing (*wudoo'*) like this? They said: Yes.

Comments: [A *Saheeh hadeth* and its *isnad* is *qawi*]

تخریج: حدیث صحیح، واسناده حسن، م: (۲۳۰).

٤٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا شَفَيْيَانَ: حَدَّثَنِي سَالِمٌ أَبُو التَّضَرِّ عَنْ بُشَّرِ بْنِ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ هُنَّا (٦٨/١) أَنَّهُ دَعَا بِنَاءَ فَقَوْضًا عِنْدَ الْمَقَاعِدِ، فَقَوْضًا ثَلَاثَةَ ثَلَاثَةَ، ثُمَّ قَالَ لِأَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَلْ رَأَيْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْ هَذَا؟ قَالُوا: نَعَمْ. [راجع: ٤٠٤] قَالَ أَبِي: هَذَا الْعَدَيْنِي كَانَ يَمْكُّ مُسْتَقْبَلَيِ ابْنِ عَيْنَيْهِ.

تخریج: حدیث صحیح کتابه، واسناده قوی.

489. It was narrated that Humran bin Aban, the freed slave of 'Uthman bin 'Affan (رضي الله عنه), said: I saw 'Uthman bin 'Affan (رضي الله عنه) call for water at the door of the mosque. He washed his hands, then he rinsed his mouth, and took water into his nose and blew it out; then he washed his face three times, then he washed his hands up to the elbows three times, then he wiped his head. Then he passed his hands over the outside of his ears, then passed them over his beard, then he washed his feet up to the ankles three times. Then he stood and prayed two *rak'ahs*. Then he said: I have done *wudoo'* for you as I saw the Messenger of Allah (رسول الله) do *wudoo'*, then I prayed two *rak'ahs* as I saw him do. When the Messenger of Allah (رسول الله) had finished praying his two *rak'ahs*, he said: "Whoever does *wudoo'* as

٤٨٩ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِبِ التَّبَيِّنِي عَنْ مُعاذِ بْنِ عَبْدِ الرَّحْمَنِ التَّبَيِّنِي، عَنْ حُمَرَانَ بْنِ أَبِي أَنَّ مَؤْلَى عُثْمَانَ بْنِ عَفَّانَ هُنَّا قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ هُنَّا ذِعَا بِرُوضَةٍ وَهُوَ عَلَى بَابِ الْمَسْجِدِ، فَعَسَلَ يَدَيْهِ، ثُمَّ مَضَمَّنَ، وَاشْتَقَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَاتٍ، ثُمَّ غَسَلَ يَدَيْهِ إِلَى الْبَرْفَقَيْنِ ثَلَاثَ مَرَاتٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، وَأَمْرَأَ يَدَيْهِ عَلَى ظَاهِرِ أَذْيَهِ، ثُمَّ مَرَّ بِهِمَا عَلَى لِحَيَّهِ، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَاتٍ، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ قَالَ: تَوَضَّأْتُ لَكُمْ كَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ، ثُمَّ رَكَعَتْ رَكْعَتَيْنِ كَمَا رَأَيْتُهُ رَكَعَتَيْهِ: قَالَ: هَلْ رَأَيْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِنَّ فَرَغَ مِنْ رَكْعَتَيْهِ؟ قَالَ: نَعَمْ. قَالَ: فَإِذَا رَأَيْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِنَّ فَرَغَ مِنْ رَكْعَتَيْهِ، فَلَا تَوَضَّأْ.

I have done, then prays two *rak'ahs* in which he does not let his mind wander, will be forgiven whatever sins came between that and his previous prayer."

Comments: [A *Saheeh hadith* and its *isnad* is *hasan*].

490. It was narrated that Shaqeeq said: 'Abdur-Rahman bin 'Awf met al-Waleed bin 'Uqbah. Al-Waleed said to him: Why do I see you keeping away from Ameer al-Mu'mineen 'Uthman (ﷺ)? 'Abdur-Rahman said to him: Tell him that I did not flee on the day of 'Ainain - 'Asim said: The day of Uhud - and I did not stay behind on the day of Badr, and I did not turn away from the way of 'Umar (ﷺ). So he went and told that to 'Uthman (ﷺ), who said: As for his saying that he did not flee on the day of 'Ainain, how could he shame me for a fault for which Allah has pardoned me and said: "Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitan* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them" [Al 'Imran 3:155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruqayyah, the daughter of the Messenger of Allah (ﷺ), when she was dying, and the Messenger of Allah (ﷺ) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (ﷺ) was present. As for his saying that he

رَكَعَ رَبْعَيْنِ لَا يُحَدِّثُ فِيهَا نَفْسَهُ، غَيْرَهُ
مَا كَانَ بِنَفْسِهِ وَبَيْنَ صَلَاتَيْهِ بِالْأَمْسِ".

[راجع: ٤٥٩]

تخریج: حدیث صحیح کتابہ، واستادہ حسن.

٤٩٠ - حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرُو: حَدَّثَنَا زَائِدُهُ عَنْ عَاصِمٍ، عَنْ شَيْقَيْنَ قَالَ: لَقِيَ عَبْدَ الرَّحْمَنَ ابْنَ عَوْفِ الْوَلِيدِ بْنَ عَفْئَةَ، فَقَالَ لَهُ الْوَلِيدُ: مَا لِي أَرَاكَ قَدْ جَعَوْتُ أُمِيرَ الْمُؤْمِنِيْنَ عُشَّانَ؟ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: أَبْلَغْتُهُ أَنِّي لَمْ أَفِرْ يَوْمَ عَيْنَيْنِ - قَالَ عَاصِمٌ: يَقُولُ: يَوْمَ أَخْدَى وَلَمْ أَتَخَلَّفْ يَوْمَ بَدْرٍ، وَلَمْ أَتَرْكْ شَهَادَةَ عُمَرَ هـ. قَالَ: فَانْطَلَقَ فَجَبَرَ ذَلِكَ عُشَّانَ هـ، قَالَ: أَمَّا قَوْلُهُ: إِنِّي لَمْ أَفِرْ يَوْمَ عَيْنَيْنِ، فَكَيْفَ يُعَبِّرُنِي بِذَلِكِ وَقَدْ عَنَ اللَّهِ عَنْهُ، فَقَالَ: هُلَيْنِ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْقِيَامَةِ الْجَمِيعَانِ إِنَّا أَسْزَاهُمُ الشَّيْطَانُ يَسْعِيُنَّ مَا كَسَّوْا وَلَكَذَ عَنَّا اللَّهُ عَنْهُمْ» (آل عمران: ١٥٥)، وَأَمَّا قَوْلُهُ: إِنِّي تَخَلَّفْتُ يَوْمَ بَدْرٍ، فَإِنِّي كُنْتُ أَمْرَضُ رُقَيَّةَ بْنَتَ رَسُولِ اللَّهِ ﷺ حَتَّى مَاتَتْ، وَقَدْ ضَرَبَ لِي رَسُولُ اللَّهِ ﷺ بِسَهْمِيْ، وَمَنْ ضَرَبَ لَهُ رَسُولُ اللَّهِ ﷺ بِسَهْمِهِ فَقَدْ شَهَدَ، وَأَمَّا قَوْلُهُ: إِنِّي لَمْ أَتَرْكْ شَهَادَةَ عُمَرَ هـ فَإِنِّي لَا أُطِيقُهَا وَلَا هُوَ، فَأَيْهُ فَحَدَّثَنَّهُ بِذَلِكَ.

[انظر: ٥٥٦]

تخریج: استادہ حسن.

did not turn away from the way of 'Umar (رضي الله عنهما), I cannot bear it and not even he could bear it. Go and tell him that.

Comments: [Its isnad is *hasan*]

491. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: Whoever prays 'Isha' in congregation, it will be like spending half the night in prayer (*qiyam*) and whoever prays 'Isha' and *Fajr* in congregation, it will be like spending the whole night in prayer."

Comments: [Its isnad is *saheeh*, Muslim (656)]

492. It was narrated that Nubaih bin Wahb said: Ibn Ma'mar wanted to marry his son to the daughter of Shaibah bin Jubair. So he sent me to Aban bin 'Uthman who was the Ameer of *Hajj*. I came to him and said to him: Your brother wants to arrange his son's marriage and wants you to witness it. He said: I think you are no more than an ill-mannered Iraqi. The pilgrim in *ihram* should not get married or arrange a marriage. Then he narrated a similar report from 'Uthman (رضي الله عنهما) and attributed it to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Comments: [Its isnad is *saheeh*, Muslim (1409)]

493. It was narrated from Humran, the freed slave of 'Uthman (رضي الله عنهما) that 'Uthman did *wudoo'* in *al-Maq'a'id*; he washed each part of the body three times

٤٩١ - حَدَّثَنَا إِشْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي سَهْلٍ - يَعْنِي عَثَمَانَ بْنَ حَكِيمٍ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ عَنْ عَثَمَانَ بْنِ عَفَانَ هُنَّا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَائِعَةِ كَانَ كَيْمَانِ يَضْبِطُ لَيْلَةً، وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجْرَ فِي جَمَائِعَةِ كَانَ كَيْمَانِ يَضْبِطُ لَيْلَةً». [راجع: ٤٠٨]

تخریج: إسناده صحيح، م: (٦٥٦).

٤٩٢ - حَدَّثَنَا إِشْمَاعِيلُ: حَدَّثَنَا أَبُو بُرْضَةَ عَنْ تَافِي، عَنْ تَبَيْهِ بْنِ وَهْبٍ قَالَ: أَرَادَ أَبُو مَغْمِرَ أَنْ يُنْكِحَ ابْنَةَ ابْنَةِ تَبَيْهِ بْنِ حُمَيْدٍ، فَعَيْنَى إِلَى أَبَانَ بْنِ عَثَمَانَ وَهُوَ أَبِيرُ الْمُؤْمِنِ، فَأَبَيْتَهُ، فَقَلَّتْ لَهُ: إِنَّ أَخَاهُ أَرَادَ أَنْ يُنْكِحَ ابْنَتَهُ، فَأَرَادَ أَنْ يُنْهَدِهَ ذَاهِكًا. فَقَالَ: أَلَا أَرَاهُ عِرَاقِيًّا جَاقِيًّا، إِنَّ الْمُنْهَرِمَ لَا يُنْكِحُ وَلَا يُنكِحُ، ثُمَّ حَدَّثَ عَنْ عَثَمَانَ هُنَّا يَوْلِي يَرْقَعَةً. [راجع: ٤٠١]

تخریج: إسناده صحيح، م: (١٤٠٩).

٤٩٣ - حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ حُمَرَانَ مَوْلَى عَثَمَانَ هُنَّا: أَنَّ عَثَمَانَ نَوَّاضًا بِالْمَقَابِدِ، فَغَسَّلَ ثَلَاثَةَ ثَلَاثَةَ، وَقَالَ:

and said: I heard the Messenger of Allah (ﷺ) say: "Whoever does *wudoo'* as I have done then gets up to pray, his sins will fall away, i.e., from his face, his hands, his feet and his head."

Comments: [Its *isnad* is *sahieh*, al-Bukhari (160) and Muslim (277)]

494. It was narrated that Nubaih bin Wahb said: 'Umar bin 'Ubaidullah bin Ma'mar had a problem in his eyes. He sent word to Aban bin 'Uthman (أبان بن عثمان) - Sufyan said: He was the Ameer (of Hajj) - to ask what he should do. He said: Apply aloes to them, for I heard 'Uthman (أبي عثمان) narrate that from the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *sahieh*, Muslim (1204)]

495. It was narrated from Aban bin 'Uthman (أبان بن عثمان) that he saw a funeral coming towards him. When he saw it, stood up and said: I saw 'Uthman (أبي عثمان) do that and he told me that he saw the Prophet (ﷺ) do that.

Comments: [*Sahieh* because of corroborating evidence; this *isnad* is *du'eef* because Sa'eed bin Maslamah is weak]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف سعيد بن مسلمة.

496. It was narrated from 'Aban bin 'Uthman (أبان بن عثمان) from 'Uthman (أبي عثمان), who attributed it to the Prophet (ﷺ), that [the latter] said: "The pilgrim in *ihram* should not get married or propose marriage."

تسبّب رسول الله ﷺ به يقول: «مَنْ تَوَضَّأَ وُضُوئِي هَذَا، ثُمَّ قَامَ إِلَى الصَّلَاةِ، سَقَطَتْ حَطَاطِيَّاهُ» يَعْنِي مِنْ وَجْهِهِ وَيَدَيْهِ وَرِخَائِيهِ وَرَأْسِهِ. [راجع: ٤٠٠]

تخریج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

٤٩٤- حدثنا سفيان بن عيينة عن أثيوب بن موسى، عن أبيه بن وهب قال: أشتكى عمر ابن عبد الله بن عمر عينيه، فارسل إلى أباي بن عثمان - قال سفيان: وهو أمير - ما يصنع بهما؟ قال: قال: ضمدهما بالصبر، فإلي سفيان عثمان وهو يحدث ذلك عن رسول الله ﷺ. [راجع: ٤٦٥]

تخریج: إسناده صحيح، م: (١٢٠٤).

٤٩٥- حدثنا عبد الله: حدثني الحكم بن موسى أبو صالح: حدثنا سعيد بن مسلمة عن إسماعيل بن أمية، عن موسى بن عمراً ابن مثاح، عن أبيي بن عثمان: الله رأى جنارة مُثيلة، فلما رأها قام، وقال: رأيت عثمان يفعل ذلك، وأخبرني الله رأى التي يفعله. [راجع: ٤٢٦]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف سعيد بن مسلمه.
٤٩٦- حدثنا سفيان عن أثيوب بن موسى، عن أبيه بن وهب، عن أبيي بن عثمان، عن عثمان يبلغ به النبي ﷺ قال: «لَا ينكح المحرّم ولا يخطب». [راجع: ٤٠١]

تخریج: [اسناده صحيح، م: (١٤٩)].

Comments: [Its isnad is saheeh, Muslim (1409)]

497. It was narrated from Aban bin 'Uthman (رضي الله عنه) that he narrated from 'Uthman (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وسلم) granted a concession, or said concerning the pilgrim in *ihrām*, if he has a problem in his eyes, that he may apply aloes to them.

Comments: [Its isnad is saheeh, Muslim (1204)]

498. It was narrated that 'Uthman (رضي الله عنه) said: "Whoever dies knowing that there is no God but Allah will enter Paradise."

Comments: [Its isnad is saheeh, Muslim (26)]

٤٩٧ - حَدَّثَنَا سُقِيَّاً عَنْ أَبِي يُوبَ بْنِ مُوسَى بْنِ عَمْرُو بْنِ سَعِيدٍ، عَنْ نَبِيِّهِ بْنِ وَقِبِّ رَجُلٍ مِّنَ الْمَجْيَةِ، عَنْ أَبِي أَبَانَ بْنِ عُثْمَانَ أَنَّهُ حَدَّثَ عَنْ عُثْمَانَ قَالَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ رَحْصَنَ، أَوْ قَالَ فِي الْمُحْرِمِ إِذَا اشْتَكَى عَيْنَهُ أَنْ يَضْمَدَهَا بِالصَّبِيرِ. [راجع: (٤٢٢)].

تخریج: [اسناده صحيح، م: (١٢٠٤)].

٤٩٨ - حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدِ الْحَدَّادِ، عَنِ الْوَلِيدِ أَبِي يَثْرَةَ، عَنْ حُمَرَانَ، عَنْ عُثْمَانَ هَذِهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ وَهُوَ يَقُلُّ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، دَخَلَ الْجَنَّةَ. [راجع: (٤٦٤)].

تخریج: [اسناده صحيح، م: (٢٦)].

٤٩٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ: حَدَّثَنِي تَرِيدُ الْفَارَسِيُّ: حَدَّثَنَا أَبْرَعُ بْنُ عَبَّاسٍ قَالَ: قُلْتُ لِعُثْمَانَ: مَا حَسِلْكُمْ غَلَى أَنْ عَدَدُنَا إِلَى سُورَةِ الْأَنْفَالِ وَهُنَّ مِنَ الْمُتَنَاهِينَ، وَإِلَى سُورَةِ بَرَاءَةَ وَهُنَّ مِنَ الْأَبْيَنِينَ، فَقَرَرْتُمْ بَيْنَهُمَا، وَلَمْ تَكْتُبَا بَيْنَهُمَا سُطْرَ يَسِّمُ اللَّهُ الرَّحْمَنَ الرَّحِيمَ، فَوَضَعْتُمُوهَا فِي السَّيْنَ الطَّوْلِ، فَمَا حَمَلْتُمْ عَلَى ذَلِكَ؟ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ الرَّهْمَانُ وَهُوَ يَتَوَلَّ عَلَيْهِ مِنَ الشَّوَّرِ دَوَاتِ الْعَنْدِ، فَكَانَ إِذَا أَتَوْلَ عَلَيْهِ الشَّيْءُ دَعَا بِعَضِ مِنْ يَكْتُبُ لَهُ، فَيَقُولُ: «اضْعُوا هَذِهِ فِي

499. Ibn 'Abbas (رضي الله عنه) told us: I said to 'Uthman bin 'Affan: What made you take al-Anfal, which is one of the Mathani and Bara'ah, which is one of *al-mi'een*, and put them next to one another and not write - Ibn Ja'far said: A line between them saying *Bismillahir-Rahmanir-Raheem* - and put it with the seven long ones? What made you do that? 'Uthman (رضي الله عنه) said: Sometimes many soorahs would be revealed (incomplete) to the Messenger of Allah (صلوات الله عليه وسلم), and when something was revealed he would call one of the scribes to write it down for him and say: "Put this in the soorah in which such and such is mentioned"; and

verses would be revealed to him and he would say, "Put these verses in the soorah in which such and such is mentioned"; and a verse would be revealed to him and he would say: "Put this verse in the soorah in which such and such is mentioned." Al-Anfal was one of the first soorahs to be revealed in Madinah and Bara'ah was one of the last soorahs of the Qur'an, and the content of the two soorahs was similar. Then the Messenger of Allah (ﷺ) passed away without having stated clearly to us that it was part of it, but we thought that it was, hence I put them together and I did not put between them the line *Bismillahir-Rahmanir-Raheem*, and I put it with the seven long ones.

Comments: [Its isnad is Da'eef]

500. It was narrated from 'Uthman (رضي الله عنه) that the Prophet (ﷺ) said: "The best of you are those who learn Qur'an and teach it."

Comments: [Its isnad is saheeh, al-Bukhari (5028)]

501. Abu Sahlah narrated that 'Uthman (رضي الله عنه) said on the day of the house when he was under siege: The Prophet (ﷺ) solemnly advised me and I shall follow his advice with patience. Qais said: They thought it (his advice) was about that day.

الشورة التي يذكر فيها كذا وكذا «إذا أتيت عليه الآيات، قال: «ضموا هذه الآيات في الشورة التي يذكر فيها كذا وكذا» وإذا أتيت عليه الآية، قال: «ضموا هذه الآية في الشورة التي يذكر فيها كذا وكذا» وكانت الآيات من أولئك ما نزل بالمدينة، وكانت براءة من أواخر ما أتى من القرآن، قال: فكانت قصتها شبيها بقصتها، فلما آتاه منها، وقضى رسول الله ﷺ ولم يتبّع لتأتها منها، فمن أجل ذلك قرأت بيتهما، ولم أكتب بيتهما سطرا: يسِّمُ اللَّهُ الرَّحْمَنُ الرَّجِيمُ، ووضعتها في السُّبْعِ الطُّولِ.]

[راجع: ٣٩٩]

تغريب: إسناد ضعيف، ومته منكر.

٥٠٠ - حدثنا يحيى بن سعيد عن شعبان وشعبة، عن علامة بن مرقد، عن سفيان عيادة، عن أبي عبد الرحمن، عن عثمان رضي الله عنه عن النبي ﷺ؛ قال: شعبان: «أفضلكم»، وقال شعبة: «خيركم من تعلم القرآن وعلمه». [راجع: ٤١٢]

تغريب: إسناد صحيح، خ: (٥٠٢٨).

٥٠١ - حدثنا وكيع عن إسحاق بن أبي صالح قال: قال قيس: فحدثني أبو شهلا: أن عثمان قال يوم الدار حين حصر: إن النبي ﷺ عهد إليّ عهدا، فانا صابر عليه. قال قيس: فكانوا يرون ذلك التزم. [راجع: ٤٠٧]

Comments: [Its isnad is *hasan*]

502. It was narrated from al-Hasan bin Sa'd that Rabah said: My masters married me to a Roman slave girl of theirs. I was intimate with her and she bore me a boy who was black like me and I named him 'Abdullah. Then I was intimate with her again and she bore me a boy who was black like me, and I named him 'Ubaidullah. My masters had a Roman slave whose name was Yuhannas, who spoke to her in his language, i.e. the Roman language. Then he was intimate with her and she bore him a boy who was red like a lizard. I said to her: What is this? She said: He is the child of Yuhannas. So we referred the case to Ameer al-Mumineen 'Uthman (ﷺ) and they both confessed. He said: Will you agree to me passing judgement between you according to the judgement of the Messenger of Allah (ﷺ)? He said: The Messenger of Allah (ﷺ) ruled that the child be attributed to the (husband of the) woman. And he flogged them.

Comments: [Its isnad is *da'eef* because Rabah is unknown]

503. It was narrated that Jami'bin Shaddad said: I heard Humran bin Aban telling Abu Burdah in the mosque that he heard 'Uthman bin 'Affan (ﷺ) narrate from the Prophet (ﷺ) that he said: "Whoever does *wudoo'* properly as enjoined by Allah, the prescribed prayers will be expiations for whatever comes between them."

تخریج: إسناده حسن.

٥٠٢ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مَهْدِيُّ بْنُ مَهْمُونَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بَعْقُوبَ، عَنْ الْحَسَنِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي رَبَاحٌ قَالَ: رَوَّجَنِي مُؤْلَيْ جَارِيَةً رُومِيَّةً، فَوَقَعْتُ عَلَيْهَا فَوَلَدْتُ لِي غُلَامًا أَشَوَّدَ مِثْلِي، فَسَمِّيَتُهُ عَبْدَ اللَّهِ، ثُمَّ طَبَّنَ لِي غُلَامًا رُومِيًّا - قَالَ: حَسِيبَةُ قَالَ: لِأَهْلِي رُومِيٍّ - يَقَالُ لَهُ: يُوْحَنْسُ، فَرَأَطَنَهَا يُلْسَانِي - يَتَبَّعُنِي بِالرُّومِيَّةِ - فَوَقَعَ عَلَيْهَا فَوَلَدْتَ لَهُ غُلَامًا أَحْمَرَ، كَمَّهُ وَرَغْهُ مِنَ الْوَرْعَانِ، فَقُلْتُ لَهَا: مَا مَدَّا؟ فَقَالَتْ: هَذَا مِنْ يُوْحَنْسَ، فَأَفَرَأَيْتَنِي إِلَى عُثْمَانَ بْنِ عَفَانَ ﷺ، وَأَفَرَأَيْتَنِي إِلَى سَعْدِ بْنِ عَبْدِ الرَّحْمَنِ، إِنْ شِئْتُ فَصَبِّنْتُ بِيَكُنْمَ بِقَضِيَّةِ رَسُولِ اللَّهِ ﷺ، إِنْ رَسُولُ اللَّهِ ﷺ فَقَضَى: أَنَّ الْوَلَدَ لِلْفَرَاشِ. قَالَ: حَسِيبَةُ قَالَ: وَجَلَّدَهُمَا. [راجع: ٤١٦]

تخریج: إسناده ضعيف لجهالة رباح، وللمروء شاهد من حديث أبي هريرة متفق عليه.

٥٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَنْفِرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِعَ بْنِ شَدَّادٍ قَالَ: سَمِّيَتْ حُمَرَانَ بْنَ أَبَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي الْمَسْجِدِ: أَنَّهُ سَمِّيَ عُثْمَانَ بْنَ عَفَانَ يُحَدِّثُ عَنِ الْبَيْنَ بِكَلَّةِ أَنَّهُ قَالَ: مَنْ أَتَمَ الْوُضُوءَ كَمَا أَمْرَهُ اللَّهُ، فَالصَّلَاةُ الْمَكْتُوبَاتُ كَفَارَاتٌ لِمَا يَتَهَمَّ. [راجع: ٤٠٦]

Comments: [Its *isnad* is *saheeh*, Muslim (231)]

504. It was narrated that Simak bin Harb said: I heard 'Abbad bin Zahir Abu Ruwa' say: I heard 'Uthman (رضي الله عنه) delivering a *khutbah* in which he said: By Allah, I accompanied the Messenger of Allah (صلوات الله عليه) whilst travelling and not travelling; he used to visit our sick, attend our funerals, go out on campaign with us and comfort us with whatever means he could. Some people tell me about him and perhaps none of them ever saw him.

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

505. Sa'eed bin al-Musayyab said: I saw 'Uthman (رضي الله عنه) sitting in *al-Maq'a'id*. He called for food that had been touched by fire and ate it, then he got up to pray; he prayed, then 'Uthman (رضي الله عنه) said: I sat where the Messenger of Allah (صلوات الله عليه) sat and I ate the food that the Messenger of Allah (صلوات الله عليه) ate and I offered the prayer that the Messenger of Allah (صلوات الله عليه) offered.

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

506. It was narrated from Mahmood bin Labeed that 'Uthman (رضي الله عنه) wanted to build (an extension to) the mosque of Madinah, but the people objected to that and wanted to leave it as it was. 'Uthman (رضي الله عنه) said: I heard the Messenger of Allah (صلوات الله عليه) say: "Whoever builds a mosque for the

تخریج: إسناده صحيح، م: (٢٣١).

٤٥٠٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ عَبَادَ بْنَ زَاهِرٍ أَبَا رُوَاعِ قَالَ: سَمِعْتُ عُثْمَانَ هِيَخْطُبُ، فَقَالَ: إِنَّا وَاللَّهِ قَدْ صِحْبَنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ وَالْحُضْرَ، وَكَانَ يُغْزُ مَرْضَانًا، وَيَتَّبَعُ جَنَائِزَنَا، وَيَغْزِنَا مَعْنَا، وَيُؤَاسِي بِالْقَلِيلِ وَالْكَثِيرِ، وَإِنَّ نَاسًا يُغْلِمُونِي بِهِ، عَسَى أَنْ لَا يَكُونُ أَحَدُهُمْ رَاهِ قَطُّ.

تخریج: إسناده حسن.

٤٥٠٥- حَدَّثَنَا الْوَلِيدُ بْنُ مُشْلِمٍ: حَدَّثَنِي شَعْبَةُ أَبْوَا شَيْهَةَ قَالَ: سَمِعْتُ عَطَاءَ الْخَرَاسَانِيَّ يَقُولُ: سَمِعْتُ سَعِيدَ بْنَ الْمُسْنِبَ يَقُولُ: رَأَيْتُ عُثْمَانَ قَاعِدًا فِي الْمَقَابِدِ، فَدَعَا بِطَعَامٍ بِمَا مَسَّتَهُ النَّارُ، فَأَكَهُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ فَصَلَّى، ثُمَّ قَالَ عُثْمَانُ: قَعَدْتُ مُقْدَدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَكَلْتُ طَعَامَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

تخریج: إسناده حسن.

٤٥٠٦- حَدَّثَنَا الصَّحَافُكُ بْنُ مَخْلُودٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي عَنْ مَخْمُودِ بْنِ لَبِيدٍ: أَنَّ عُثْمَانَ أَرَادَ أَنْ يَبْنِي مَسْجِدَ الْمَدِينَةِ، فَكَرِهَ النَّاسُ ذَلِكَ، وَأَخْبَرُوا أَنَّ يَدْعُوهُ عَلَى هَيْثَةِ، فَقَالَ عُثْمَانُ هِيَ: سَمِعْتُ رَسُولَ

sake of Allah, Allah will build for him a house like it in Paradise."

Comments: [Its isnad is saheeh, al-Bukhari (450) and Muslim (533)]

507. It was narrated that 'Uthman bin 'Affan (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Whoever tells a lie about me deliberately, let him take up his abode in Hell."

Comments: [Its isnad is saheeh]

الله يكفيه يقول: «مَنْ تَبَّى مَسْجِدًا لِلَّهِ، تَبَّى

الله لَهُ بَيْتًا فِي الْجَنَّةِ مِثْلًا». [راجع: ٤٣٤]

تخریج: إسناده صحيح، خ: (٤٥٠) م: (٥٣٣).

٥٠٧- حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمُجِيدِ أَبُو
بَكْرٍ الْحَنْفيَ: حَدَّثَنَا عَبْدُ الْخَوَمِيدِ بْنُ جَعْفَرٍ
عَنْ أَبِيهِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ عُثْمَانَ
ابْنِ عَفَّانَ هُنَّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«مَنْ تَعْمَدَ عَلَيَّ كَذِبًا فَلَيَتَوَأْلِمَ بَيْتًا فِي النَّارِ».

تخریج: إسناده صحيح.

٥٠٨- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا يُوسُفُ: حَدَّثَنَا
عَطَاءُ بْنُ فُرُوخَ مَوْلَى الْقَرْشَبِينَ عَنْ عُثْمَانَ بْنِ
عَفَّانَ هُنَّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اَذْجَلُ اللَّهُ
رَجُلًا الْجَنَّةَ كَانَ سَهْلًا: مُسْتَرِّيًا، وَبَانِيًّا،
وَفَاضِيًّا، وَمُفْتَضِيًّا». [راجع: ٤١٠]

تخریج: حسن لغيره، وله شاهد من حديث
جابر في الصحيح البخاري: (٢٠٧٦)، وغيره.
عطاء بن فروخ لم يلو عثمان. وانظر: (٤١٠).

٥٠٩- حَدَّثَنَا سُلَيْمانُ بْنُ حَرْبٍ: حَدَّثَنَا
حَمَادٌ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي
أُمَّاتَةِ بْنِ سَهْلٍ بْنِ حُنَيْفٍ قَالَ: كُنَّا مَعَ عُثْمَانَ
وَهُوَ مُخْضُورٌ فِي الدَّارِ، قَالَ: وَلِمَ يَقْتُلُونِي؟
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَجْلِي مَمْ
بَعْدَ إِشْلَامِهِ، أَوْ زَانَ بَعْدَ إِسْتَهْانِهِ، أَوْ قُتِّلَ

فَقُتِّلَ بِهَا». [راجع: ٤٣٧]

تخریج: إسناده صحيح.

509. It was narrated that Abu Umamah bin Sahl bin Hunayf said: We were with 'Uthman when he was besieged in the house. He said: Why would they kill me? I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "It is not permissible (to shed) the blood of a Muslim except in three cases: if a man disbelieves after becoming Muslim, or commits zina after being married, or kills someone and is executed in retaliation."

Comments: [Its isnad is saheeh]

510. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I saw 'Ali and 'Uthman (رضي الله عنهما) on the day of (*Eid al-Fitr*) and (*Eid al-Adha*); they prayed, then when they finished they reminded the people. I heard them saying: The Messenger of Allah (رسولنا) forbade fasting on these two days. He said: And I heard 'Ali say: The Messenger of Allah (رسولنا) forbade anything of the sacrificial meat to be left after three days.

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

٥١٠- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أَبْنُ أَبِي ذَرٍّ عَنْ سَعِيدِ بْنِ خَالِدٍ بْنِ عَبْدِ اللَّهِ بْنِ قَارِبَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ قَالَ: رَأَيْتُ عَلَيْهِ وَعُثْمَانَ مَا يُصْلِيَانِ يَوْمَ الْفِطْرِ وَالْأَضْحَى، لَمْ يَنْتَصِرْ فَإِنْ يَذْكُرَا إِنَّ النَّاسَ، قَالَ: وَسَمِعْتُهُمَا يَقُولَا: إِنَّ رَسُولَ اللَّهِ يَنْهَا نَهَا عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ. قَالَ: وَسَمِعْتُ عَلَيْهِ يَقُولُ: نَهَا رَسُولُ اللَّهِ أَنْ يَنْهَى مِنْ شَيْءِكُمْ عِنْدَكُمْ شَيْءٌ بَغْدَلَاتٍ. [راجع: ٤٢٧]

تخریج: إسناده صحيح.

511. Al-Ahnaf said: We set out for *Hajj* and passed by Madinah. Whilst we were in our camp, someone came to us and said: The people are in a panic in the mosque. My companion and I set out, and we found some people gathered around a group in the mosque. I pushed through them until I got to (that group), where I found 'Ali bin Abi Talib, az-Zubair, Talhah and Sa'd bin Abi Waqqas. Soon 'Uthman came walking and said: Is 'Ali here? They said: Yes. He said: Is az-Zubair here? They said: Yes. He said: Is Talhah here? They said: Yes. He said: Is Sa'd here? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (رسولنا) said: "Whoever buys the date-drying place of (the tribe of) Banu So

٥١١- حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا أَبُو عَزَّازَةَ: حَدَّثَنَا حُصَيْنٌ عَنْ عَفْرَوْ بْنِ جَاقَانَ قَالَ: قَاتَلَ الْأَخْنَفُ: انْطَلَقْنَا حُجَّاجًا، فَمَرَرْنَا بِالْمَدِينَةِ، فَيَقِنَّا نَحْنُ فِي مَرْلِنَا إِذْ جَاءَنَا آتٍ، فَقَاتَلَ النَّاسُ مِنْ فَرْعَنِ فِي الْمَسْجِدِ. فَانْطَلَقْنَا أَنَا وَصَاحِبِي، فَإِذَا النَّاسُ مُجْتَمِعُونَ عَلَى نَفْرَتِ فِي الْمَسْجِدِ قَالَ: فَتَحَلَّلُوهُمْ حَتَّى فُمِثُ عَلَيْهِمْ فَإِذَا عَلَيْهِ بْنُ أَبِي طَالِبٍ وَالرَّبِيعِ وَطَلْحَةَ وَسَعْدَ بْنَ أَبِي وَقَاصِ، قَالَ: فَلَمْ يَكُنْ ذَلِكَ يَأْشِرَعَ مِنْ أَنْ جَاءَ عُثْمَانَ يَمْشِي فَقَالَ: أَهَاهُنَا عَلَيْهِ؟ قَالُوا: نَعَمْ، قَالَ: أَهَاهُنَا الرَّبِيعِ؟ قَالُوا: نَعَمْ، قَالَ: أَهَاهُنَا طَلْحَةَ؟ قَالُوا: نَعَمْ، قَالَ: أَهَاهُنَا سَعْدَ قَالُوا: نَعَمْ. قَالَ: أَشْدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ يَنْهَا نَهَا قَالَ: «مَنْ يَتَابَ

and-so, Allah will forgive him," so I bought it and went to the Messenger of Allah and said: I have bought it; he said: "Add it to our mosque and the reward for that will be yours"? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) said: "Who will buy the well of Roomah?" so I bought it for such and such and went to the Messenger of Allah (ﷺ) and said: I have bought it - meaning the well of Roomah, and he said: "Make it a water source for the Muslims and the reward for that will be yours"? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) looked at the faces of the people on the day of the army of hardship (Tabook) and said: "Whoever equips these men, Allah will forgive him," so I equipped them until they were not without even reins or ropes? They said: By Allah, yes. He said: O Allah, bear witness; O Allah, bear witness; O Allah, bear witness. Then he left.

Comments: [A Saheeh hadeeth]

512. It was narrated that one of the family of Ya'la bin Umayyah said: Ya'la said:I circumambulated [the Ka'bah] with 'Uthman (رضي الله عنه) and he touched the corner. Ya'la said: I was next to the House and when I reached the western corner which is next to the Black

بِرْزَنَدَ بْنِي فَلَمْ يَغْفِرْ اللَّهُ لَهُ فَابْتَغَنَهُ، فَأَبَيَتْ رَسُولُ اللَّهِ قَلْقَلْتُ: إِنِّي قَدْ ابْتَغَنَهُ، فَقَالَ: «أَجْعَلْهُ فِي مَسْجِدِنَا وَأَجْرُهُ لَكَ» قَالُوا: نَعَمْ، قَالَ: أَشْدُدْكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ: «مَنْ يَتَنَعَّمْ بِرُوْفَةٍ؟» فَابْتَغَنَهَا يَكْدَأْ وَكَدَأْ، فَأَبَيَتْ رَسُولُ اللَّهِ قَلْقَلْتُ: إِنِّي قَدْ ابْتَغَهَا، يَعْنِي بِرُوْفَةَ رُومَةَ، فَقَالَ: «أَجْعَلْهَا سِقَايَةً لِلْمُسْلِمِينَ وَأَجْرُهَا لَكَ» قَالُوا: نَعَمْ، قَالَ: أَشْدُدْكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ: نَظَرَ فِي وُجُوهِ الْقَوْمِ يَوْمَ جَيْشِ الْعَسْرَةِ، فَقَالَ: «مَنْ يَجْهَرُ هُؤُلَاءِ غَفَرَ اللَّهُ لَهُ» فَجَهَرُهُمْ، حَتَّىٰ مَا يَقْدُونَ حَطَّامًا وَلَا عَنَالًا؟ قَالُوا: اللَّهُمَّ نَعَمْ، قَالَ: اللَّهُمَّ اشْهُدْ، اللَّهُمَّ اشْهُدْ، لَمْ اَنْضَرَفَ، [راجع: ٤٢٠]

تخریج: حديث صحيح، عمرو بن جاوان لم يرو عنه غير حصين، ولم يذكره أحد في الثقات غير ابن حبان.

٥١٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا أَبْنُ جُرَيْجٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ عَيْنِي عَنْ عَبْدِ اللَّهِ بْنِ بَزِيرٍ، عَنْ تَعْضِي بْنِي يَعْلَى بْنِ أُمَيَّةَ قَالَ: قَالَ يَعْلَى: طَفَّتْ مَعَ عَثْمَانَ، (٧١/١)

فَاسْتَلْمَتَا الرُّكْنَينَ، قَالَ يَعْلَى: فَكُنْتُ مِمَّا يَلِي

Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren't you going to touch it? He said: Did you not do *tawaf* with the Messenger of Allah (ﷺ)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said: No. He said: Don't you have a good example in him? I said: Yes indeed. He said: Then stop bothering about that.

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

513. Abu 'Aqeel narrated that he heard al-Harith, the freed slave of 'Uthman, say: 'Uthman sat down one day and we sat down with him. The *mu'adhdhin* came to him and 'Uthman called for water in a vessel which I thought would contain one *mudd*. He did *wudoo'*, then he said: I saw the Messenger of Allah (ﷺ) doing *wudoo'* as I have just done it, then he said: "Whoever does *wudoo'* as I have just done, then gets up and prays *Zuhr*, will be forgiven for (whatever sins he committed) between it and *Fajr*; then (if he) prays 'Asr, he will be forgiven for (whatever sins he committed) between it and *Zuhr*; then if he prays *Maghrib*, he will be forgiven for (whatever sins he committed) between it and 'Asr; then if he prays '*Isha'*, he will be forgiven for (whatever sins he committed) between it and *Maghrib*. Then he may spend the night indulging in physical

البيت، فلما بلغنا الرئيْس العَرَبِيَّ الَّذِي يَلْبِي
الأسْوَدَ، جَرَّبْتُ بِيَهِ لِيُسْتَمِعَ، فَقَالَ: مَا
شَأْتَكَ؟ فَقَلَّتْ: أَلَا تَسْتَمِعُ؟ قَالَ: فَقَالَ: أَلَمْ
تَنْظُفْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
أَرْأَيْتَهُ يَسْتَلِمُ هَذِينَ الرُّئُسَيْنِ الْعَرَبِيَّيْنِ؟ فَقَلَّتْ:
أَلَا. قَالَ: أَفَلَمْ يَكُنْ فِيهِ أَشْوَةٌ حَسِنَةٌ؟ فَقَلَّتْ:
يَلْكِي. قَالَ: فَانْتَدِ عَلَيْكَ. [راجِم: ٢٥٣]

تغريب: حديث صحيح لغيره. وهذا إسناد ضعيف، فإن بعض بنى يعلى بن أمية مجهول لا يعرف.

٥١٣- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْخَفْرِيُّ : حَدَّثَنَا حَيْوَةُ أَخْبَرَنَا أَبُو عَفِيلَ أَبُو هُنَّةَ سَمِعَ النَّارِثَ مَوْلَى عُثْمَانَ يَقُولُ : جَلَسَ عُثْمَانُ يَوْمًا وَجَلَسَنَا مَعَهُ ، فَجَاءَهُ الْمُؤْمِنُ ، فَذَعَا بِمَاءٍ فِي إِناءٍ ، أَطْهَرَهُ سَبِّكُونَ فِي مَدْ ، فَتَوَضَّأَ ، ثُمَّ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ تَوَضَّأًا وَضُوْبِيَّهُ هَذَا ، ثُمَّ قَالَ : «وَمَنْ تَوَضَّأَ وَضُوْبِيَّهُ هَذَا ، ثُمَّ قَامَ فَصَلَّى صَلَاةَ الظَّهِيرَةِ ، غَيْرَ لَهُ مَا كَانَ بِيَتْهَا وَبَيْنَ الصَّبْرَيْنِ ، ثُمَّ صَلَّى الْعَظْرِ ، غَيْرَ لَهُ مَا بِيَتْهَا وَبَيْنَ صَلَاةَ الظَّهِيرَةِ ، ثُمَّ صَلَّى الْمَغْرِبَ ، غَيْرَ لَهُ مَا بِيَتْهَا وَبَيْنَ صَلَاةَ الْعَظْرِ ، ثُمَّ صَلَّى الْعِشَاءَ غَيْرَ لَهُ مَا بِيَتْهَا وَبَيْنَ صَلَاةَ الْمَغْرِبِ ، ثُمَّ لَعِلَّهُ أَنْ يَبْيَطَ يَتَمَرَّعُ لِيَتَهُ ، ثُمَّ إِنْ قَامَ فَتَوَضَّأَ وَصَلَّى الصَّبْرَيْنِ غَيْرَ لَهُ مَا بِيَتْهَا وَبَيْنَ صَلَاةَ الْعِشَاءِ ، وَهُنَّ الْحَسَنَاتُ يُدْهِنُنَّ السَّيِّئَاتِ ». قَالُوا : هَذِهِ الْحَسَنَاتُ ، فَمَا الْبَاقِيَاتُ يَا عُثْمَانَ ؟ قَالَ : هُنَّ لَا إِلَهَ إِلَّا

pleasure, then if he gets up and does *wudu'* and prays *Fajr*, he will be forgiven for (whatever sins he committed) between it and *'Isha'*. These are the good deeds that remove the evil deeds (cf. 11:114)."

They said: These are the good deeds, but what are the good righteous deeds that last (cf. 18:46), O 'Uthman? He said: They are (the words) *La ilaha illallah, wa subhanallah wal-hamdu lillah wallahu akbar, wa la hawla wa la quirwata illa Billah* (There is no god but Allah, glory be to Allah, praise be to Allah, Allah is Most Great and there is no power and no strength except with Allah).

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

514. 'A'ishah, the wife of the Prophet (ﷺ), and 'Uthman narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (ﷺ) when he was lying down on his bed, wearing the cover of 'A'ishah. He gave permission to Abu Bakr (to enter) when he was like that, and he fulfilled his need then he went away. Then 'Umar asked for permission to enter and he gave him permission (to enter) when he was like that, and he fulfilled his need then he went away. 'Uthman said: Then I asked permission to enter and he sat up and said to 'A'ishah: "Cover yourself properly." I fulfilled my need then I went away. 'A'ishah said: O Messenger of Allah, why did I not see you stirring for Abu

الله، وسبحان الله، والحمد لله، والله أكبير، ولا حول ولا قوة إلا بالله.

تخریج: إسناده حسن.

٥١٤ - حَدَّثَنَا حَبْرَاجُونَ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي عَقْبَيْلُ عَنْ أَبْنَى شَهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدِ أَبْنِ الْعَاصِ: أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ أَنَّ أَبَا عَائِشَةَ رَوَيَ الشَّيْءَ وَعَمْنَانَ حَدَّثَاهُ أَنَّ أَبَا بَكْرَ هُنَّا اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَصَّبَهُ عَلَى فِرَاشِهِ، لَا يُسْرِطُ مِرْطَ عَائِشَةَ، فَأَذَنَ لِأَبِي بَكْرٍ هُنَّا وَهُنَّا كُلُّكُمْ، فَقَضَى إِلَيْهِ خَاجَتَهُ، ثُمَّ أَنْصَرَفَ، ثُمَّ اسْتَأْذَنَ عُمَرَ هُنَّا، فَأَذَنَ لَهُ وَفَرَغَ عَلَى يَدِكَ الْعَالَمِ، فَقَضَى إِلَيْهِ خَاجَتَهُ، ثُمَّ أَنْصَرَفَ، قَالَ عَمْنَانُ هُنَّا: ثُمَّ اسْتَأْذَنَتْ عَلَيْهِ، فَجَلَّ، وَقَالَ عَائِشَةَ: «أَجْمَعَيْتُ عَلَيْكَ شَيْأَكَ» فَقَضَيْتُ إِلَيْهِ خَاجَتِي، ثُمَّ أَنْصَرَفَتْ. قَالَتْ عَائِشَةَ: يَا رَسُولَ اللَّهِ، مَا لِي لَمْ أَرْكَ فَرَغْتُ لِأَبِي بَكْرٍ وَعُمَرَ، كَمَا

Bakr and 'Umar as you did for 'Uthman? The Messenger of Allah (ﷺ) said: " 'Uthman is a shy man, and I was afraid that if I gave him permission to enter when I was in that state, he would not tell me of his need." Al-Laith said: Some people said: The Messenger of Allah (ﷺ) said to 'A'ishah (رضي الله عنها): "Should I not feel shy before a man before whom the angels feel shy?"

Comments: [Its isnad is saheeh, Muslim (2402)]

515. Sa'eed bin al-'As narrated that 'Uthman and 'A'ishah narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (ﷺ) when he was lying down on his bed, wearing the cover of 'A'ishah. And he narrated a hadeeth similar to that of 'Uqail.

Comments: [Its isnad is saheeh]

فَرَغَتْ لِعْلَمَانَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عُثْمَانَ رَجُلٌ حَيْيٌ وَإِنِّي خَشِيتُ إِنْ أُذْتَ لَهُ عَلَىٰ تِلْكَ الْحَالِ، أَنْ لَا يَتَلَقَّ إِلَيَّ فِي حَاجَةٍ». وَقَالَ الْلَّاِثُ: وَقَالَ جَمَاعَةُ النَّاسِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَائِشَةَ: «أَلَا أَشْخَبُ مَمْنُ يَشْخَبُ مِنَ الْمُلَائِكَةِ».

[انظر: ٥١٥]

تخریج: إسناده صحيح، م: (٢٤٠٢).

٥١٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، قَالَ أَبْنُ شَهَابٍ: أَخْبَرَنِي يَخْبِي بْنُ سَعِيدٍ بْنِ الْعَاصِ: أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ: أَنَّ عُثْمَانَ وَعَائِشَةَ حَدَّثَاهُ: أَنَّ أَبَا بَكْرَ هُنَّ اسْتَأْذَنَ عَلَىٰ رَسُولِ اللَّهِ ﷺ وَمَوْرِكَ مُضطَجِعًا عَلَىٰ فِرَاشِهِ، لَأَسْرِي مِرْطَ عَائِشَةَ...

[٥١٤] فَذَكَرَ مَقْتَنِي حَدِيثَ عَقِيلٍ. [راجع: ٥١٤]

تخریج: إسناده صحيح، وانظر ما قبله.

516. It was narrated from Humran, the freed slave of 'Uthman, that 'Uthman bin 'Affan said: I heard the Messenger of Allah (ﷺ) say: "Whoever does *wudoo'* and does it properly, then goes to offer an obligatory prayer and offers it, his sins will be forgiven."

Comments: [Its isnad is saheeh, al-Bukhari (160) and Muslim (227)]

٥١٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدِ بْنِ أَبِي حَيْبٍ، عَنْ عَبْدِ اللَّهِ - يَعْنِي أَبْنَ أَبِي سَلْمَةَ - وَنَافِعَ بْنَ جُبَيرٍ بْنَ مُطْعَمٍ، عَنْ حُمَرَانَ مَوْلَىٰ عُثْمَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ هُنَّ قَالُوا: سَبَغَتْ رَسُولُ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَطَّأَ فَأَسْعَغَ الْوُضُوءَ، ثُمَّ مَنَّى إِلَىٰ ضَلَّةٍ مَّكْتُوبَةٍ فَضَلَّاًهَا، غَيْرَ لَهُ ذَبَّةٌ».

[راجعاً: ٤٨٣]

تخریج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

517. It was narrated that Abu Hurairah (رضي الله عنه) said: 'Uthman (رضي الله عنه) went to Makkah for Hajj. The wife of Muhammad bin Ja'far bin Abi Talib entered upon him (i.e., her husband) and he spent the night with her. Then the next morning, he (i.e., Muhammad bin Ja'far) came out smelling of perfume and wearing a wrapper saturated with safflower dye. He caught up with the people in weariness before they set out. When 'Uthman saw him, he rebuked him and expressed disapproval, saying: Are you wearing something dyed with safflower when the Messenger of Allah (صلوات الله عليه) forbade that? 'Ali bin Abi Talib (رضي الله عنه) said to him: The Messenger of Allah (صلوات الله عليه) did not forbid it to him or you; he only forbade it to me.

Comments: [Its isnad is da'eef because of the weakness of Ubaidullah bin Abdur Rahman and Ubaidullah bin Abdullah is unknown]

518. Aban bin 'Uthman said: 'Uthman said: I heard the Messenger of Allah (صلوات الله عليه) say: "Do you think, if there was a river in the courtyard of one of you and he washed himself in it five times each day, would any dirt remain on him?" They said: Nothing (would remain on him). He said: "The (five daily) prayers take away sins as water takes away dirt."

Comments: [Its isnad is saheeh]

٥١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرَّزِيزِ: حَدَّثَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ بْنِ مَوْهِبٍ - أَخْبَرَنِي عَمِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ مَوْهِبٍ، عَنْ أَبِيهِ هُرَيْرَةَ هُنَّ قَالُوا: رَاحَ عَمْنَانُ هُنَّ إِلَى مَكَّةَ حَاجًا، وَدَخَلَتْ عَلَى مُحَمَّدٍ بْنِ جَعْفَرٍ نَّبِيِّ أَبِيهِ طَالِبًا امْرَأَهُ، فَقَاتَ مَعْنَاهَا حَتَّى أَضْبَعَ، ثُمَّ عَدَا عَلَيْهِ رَذْعُ الطَّيْبِ، وَيَمْلَخَةُ مَعْضَفَرَةُ مُفْدَمَةُ، فَأَذْرَكَ النَّاسُ يَمْلَئُ قَبْلَ أَنْ يَرْجُوْهُوا، فَلَمَّا رَأَهُ عَمْنَانُ اتَّهَرَ وَأَفْتَ، وَقَالَ: أَتَلْبَسُ الْمُعَضَّفَرَ وَتَنَدَّ تَنَدَّ عَنْهُ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ لَهُ عَلَيِّ بْنُ أَبِيهِ طَالِبٍ هُنَّ إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَهْمِهِ وَلَا إِلَيْكَ، إِنَّمَا تَهَانِي. تخریج: إسناده ضعيف لضعف عبیدالله بن عبد الرحمن وجهة عبیدالله بن عبد الله.

٥١٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِيهِ وَأَبُو خَيْرَتَهُ قَالَ: حَدَّثَنَا يَعْقُوبُ: قَالَ أَبِيهِ فِي حَدِيثِهِ قَالَ: أَخْبَرَنَا ابْنُ أَخِي ابْنِ شَهَابٍ وَقَالَ أَبُو خَيْرَتَهُ: حَدَّثَنِي عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي صَالِحُ بْنُ (١٦) ٧٢) عَبْدِ اللَّوْبِنِ أَبِيهِ فَرِوَةَ: أَنَّ عَامِرَ بْنَ سَعْدَ بْنَ أَبِيهِ وَقَاعِصَ الْأَخْبَرِ: أَنَّهُ سَمِعَ أَبَانَ بْنَ عَمْنَانَ يَقُولُ: قَالَ عَمْنَانُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَبَتْ لَوْ كَانَ يَفْنَاءُ أَحَدِكُمْ تَهْرُبُهُ يَغْرِي، يَعْتَشِلُ مِنْهُ كُلُّ يَوْمٍ خَمْسَ مَرَاثِتٍ، مَا كَانَ يَفْنَى مِنْ ذَرَرِهِ» «قَالُوا: لَا شَيْءَ، قَالَ: إِنَّ الصَّلَوَاتِ تُذَهِّبُ الذَّنْبَ كَمَا يُذَهِّبُ الْمَاءَ الدَّرَنَ». تخریج: إسناده صحيح.

519. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (ﷺ) said: "Whoever betrays the Arabs will never receive my intercession or attain my love."

Comments: [Its isnad is da'eef jiddan (very weak)]

٥١٩- قال أبو عبد الرحمن: وجدت في كتاب أبي: حدثنا محمد بن بشير: حدثني ابن عبد الله بن عبد الله بن الأشود عن حضير ابن عمر، عن مخارق بن عبد الله بن جابر الأحمربي، عن طارق بن شهاب، عن عثمان بن عفان قال: قال رسول الله ﷺ: «من غرّ العرب لم يدخل في شفاعتي، ولم تلئه موذني».

تخریج: إسناده ضعيف جداً، حسین بن عمر ضعفة أحمد وقال: إنه كان يكذب وقال البخاري: منكر الحديث وقال مسلم: مترون الحديث.

520. It was narrated from 'Uthman that the Messenger of Allah (ﷺ) said: "The hornless animal will settle the score with the horned one on the Day of Resurrection."

Comments: [A Saheeh hadeeth because of corroborating evidence; this isnad is da'eef because of the weakness of Hajjaj bin Nusair]

٥٢٠- حدثنا عبد الله: حدثني عباس بن محمد وأبو يحيى البزار قال: حدثنا حاجاج ابن نصیر: حدثنا شعبة عن العوام بن مراحيم من بيته قيس بن عمدة، عن أبي عثمان التهويي، عن عثمان: أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْجِنَّةَ تَكْفُرُ مِنَ الْقُرْنَاءِ يَوْمَ الْقِيَمةِ».

تخریج: حديث صحيح لغيره، وهذا إسناد ضعيف لضعف حاجاج بن نصیر.

521. Al-Hasan narrated: I saw 'Uthman enjoining, in his khutbah, the killing of dogs and the slaughter of pigeons.

Comments: [Its isnad is da'eef because of the weakness of Mubarak bin Fadalah]

٥٢١- حدثنا عبد الله: حدثنا شیان بن أبي شيبة: حدثنا مبارك بن فضاله: حدثنا الحسن قال: شهدت عثمان يأمر في خطبة بقتل الكلاب وذبح الحمام.

تخریج: إسناده ضعيف لضعف مبارك بن فضالة.

522. It was narrated that Umm Moosa said: 'Uthman was the most handsome of people.

Comments: [Its isnad is hasan]

٥٢٢- حدثنا عبد الله: حدثني عثمان بن أبي شيبة: حدثنا حرير عن معيرة، عن أم موسى قالت: كان عثمان من أجمل الناس.

تخریج: إسناده حسن.

523. Ibraheem bin Sa'd narrated: My father narrated that his father said: I was praying and a man passed in front of me; I tried to stop him but he insisted. I asked 'Uthman bin 'Affan (about that) and he said: It does not affect you, O son of my brother.

Comments: [Saheeh]

تخریج: صحيح، سوید بن سعید - وإن كان فيه كلام - قد توبع.

524. Ibraheem bin Sa'd narrated: My father narrated that his father said: 'Uthman said: If you find in the Book of Allah, may He be glorified and exalted, that you should put my feet in fetters, then do that.

Comments: [Saheeh]

تخریج: صحيح، سوید بن سعید قد توبع.

525. It was narrated from 'Ubaidullah bin Abi Rafi', the freed slave of the Messenger of Allah (ﷺ), from 'Ali bin Abi Talib (ﷺ), that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him, and said: "This is the place of standing, and all of 'Arafah is a place of standing." Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." Then he came to al-Muzdalifah and put two prayers together, then he stood in al-Muzdalifah in a place called Quzah, with al-Fadl bin al-'Abbas riding behind him, and he said: "This is the place of standing and all of Muzdalifah is a place of standing." Then he moved on at an unhurried pace and the people

٥٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُوِيدُ بْنُ سَعْدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ: كُنْتُ أَصْلَى، فَمَرَ رَجُلٌ بَيْنَ يَدَيِّي، فَمَنَعْتُهُ فَأَبَى، فَسَأَلْتُ عَمَّانَ بْنَ عَفَانَ، قَالَ: لَا يَضُرُكَ يَا ابْنَ أَخِي.

٥٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُوِيدُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ: قَاتَلْتُ عَشَّانَ: إِنْ وَجَدْتُمْ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ أَرْ تَصْمُوا رِجْلِي فِي الْقِبْلَةِ، فَضَعُوهَا.

تخریج: صحيح، سوید بن سعید قد توبع.

٥٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الْبَصْرِيَّ: حَدَّثَنَا الْمُغَиْرَةُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ الْمَعْخُورُومِيُّ: حَدَّثَنِي أَبِي عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ عَنْ زَيْدِ بْنِ عَلَيِّ بْنِ حُسْنَيْنَ، عَنْ أَبِيهِ عَلَيِّ بْنِ حُسْنَيْنَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ بِعَرْقَةٍ وَهُوَ مُرْدِفٌ أَسَامَةَ بْنَ زَيْدٍ، فَقَالَ: «هَذَا المَوْقِفُ، وَكُلُّ عَرْقَةٍ مَوْقِفٌ» ثُمَّ دَعَعَ بِيَسِيرِ الْمَنَّ، وَجَعَلَ النَّاسَ يَضْرِبُونَ يَبِينَا وَشِسَالًا، وَهُوَ يَنْتَهِي وَيَقُولُ: «السَّكِينَةُ أَئْهَا النَّاسُ» حَتَّى جَاءَ الْمُزْدَلِفَةُ، وَجَمَعَ بَيْنَ الصَّلَائِينَ، ثُمَّ وَقَفَ بِالْمُزْدَلِفَةِ، فَوَقَفَ عَلَى قُرْحَ، وَأَزْدَفَ النَّضْلَ

started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." he quoted the *hadeeth* at length.

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

ابن الباس، وقال: «هذا الموقف، وكل مذلة موقف ثم دفع وجعل يسر العنق، والناس يصررون تبينا وشمالا، وهو يتنيت ويقول: «الشيبة أليها الناس الشيبة...» وذكر الحديث بطوله. [انظر: ٥٦٢]

تخریج: إسناده حسن.

526. It was narrated from Muslim Abu Sa'eed, the freed slave of 'Uthman bin 'Affan, that 'Uthman bin 'Affan manumitted twenty slaves, and called for some pants and put them on; he had never worn them before, either during the *Jahiliyyah* or in Islam. And he said: I saw the Messenger of Allah ﷺ in a dream last night, and I saw Abu Bakr and 'Umar (رضي الله عنهما), and they said to me: Be patient, for you will break your fast with us tomorrow. Then he called for a *Mushaf* and opened it, and he was killed with it in front of him.

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

527. It was narrated that 'Uthman said: I saw the Messenger of Allah ﷺ do *wudoo'*: he washed his face three times and his hands three times, and he washed his arms three times each, and wiped his head, and washed his feet thoroughly.

Comments: [A *Saheeh* *hadeeth*, this *isnad* is *da'eef*]

٥٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُثْمَانَ بْنَ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي الْيَقُوبِ الْعَنْبَرِيُّ عَنْ أَبِيهِ، عَنْ مُنْلِمٍ أَبِي سَعِيدٍ مَوْلَى عُثْمَانَ بْنِ عَفَانَ: أَنَّ عُثْمَانَ بْنَ عَفَانَ أَغْتَقَ عِشْرِينَ مَلْوُكًا، وَدَعَا بِسَرَاوِيلَ فَشَدَّهَا عَلَيْهِ، وَلَمْ يَلْبِسْهَا فِي جَاهِلِيَّةٍ وَلَا إِسْلَامَ، وَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ الْبَارِحَةَ فِي الْمَنَامِ، وَرَأَيْتُ أَبَا بَكْرَ وَعُمَرَ، وَإِنَّهُمْ قَاتُلُوا لِي: اضْبِرْ، فَإِنَّكَ تُنْظَرُ عِنْدَنَا الْقَابِلَةَ. ثُمَّ دَعَا بِمُضْخِفٍ فَتَسَرَّهُ بَيْنَ يَدَيْهِ، فَقُتِلَ وَهُوَ بَيْنَ يَدَيْهِ.

تخریج: إسناده صحيح، قاله أحمد شاكر.

٥٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقْدَمِيُّ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنِ الْحَجَاجِ، عَنْ عَطَاءٍ، عَنْ عُثْمَانَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، فَعَسَلَ وَجْهَهُ ثَلَاثَةَ، وَيَدَيْهِ ثَلَاثَةَ، وَعَسَلَ ذِرَاعَيْهِ ثَلَاثَةَ، وَمَسَحَ بِرَأْسِهِ، وَعَسَلَ رِجْلَيْهِ ثَلَاثَةَ. [راجع: ٤٧٢]

تخریج: حديث صحيح، وهذا إسناد ضعيف، الحجاج مدنس وقد عنن، وعطاء لم يدرك عثمان.

528. It was narrated from Aban bin 'Uthman, from 'Uthman, that the Prophet (ﷺ) said: "Whoever says, 'In the Name of Allah with Whose name nothing on earth or in heaven can cause harm, and he is the All-Hearing, All-Knowing,' three times, will not be struck unawares by calamity until night comes, and whoever says it in the evening will not be struck unawares by calamity until morning comes, in sha' Allah."

Comments: [Hasan]

٥٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسُ بْنُ عَيَّاضٍ عَنْ أَبِيهِ مَوْذُودٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ أَبَائَهُ أَبْنِ عُثْمَانَ، عَنْ عُثْمَانَ: أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّمَا قَالَ بِشَمِ اللَّهِ الَّذِي لَا يَقْسُرُ مَعَ اشْيَاءِ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمُؤْمِنُ الشَّيْعَبِ الْعَلِيمِ، ثَلَاثَ مَرَاتٍ، لَمْ تَجْعَاهُ فَاجْتَهَ بِلَاءً حَتَّى اللَّيلِ، وَمَنْ قَالَهَا جِئْنَ يُسْبِي، لَمْ تَجْعَاهُ فَاجْتَهَ بِلَاءً حَتَّى يُضْبَعَ إِنْ شَاءَ اللَّهُّ. [راجع: ٤٤٦]

تخریج: حسن، وانظر: (٤٤٦).

529. It was narrated from Aban bin 'Uthman that he saw a funeral coming. When he saw it he stood up and said: I saw 'Uthman doing that and he told me that he saw the Prophet (ﷺ) doing that.

Comments: [Saheeh because of corroborating evidence; this isnad is da'ef because of the weakness of Sa'eed bin Maslamah]

٥٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا الْحَكْمُ بْنُ عُوسَى: حَدَّثَنَا سَعِيدُ بْنُ مُسْلِمَةَ عَنْ إِشْمَاعِيلَ أَبْنَ أَبِيَّةَ، عَنْ مُوسَى بْنِ عِمْرَانَ (١/٧٣) بْنِ مَنَّاحَ، عَنْ أَبَائَهُ أَبْنِ عُثْمَانَ: أَنَّ رَأَى جَنَازَةً مُقْبَلَةً، فَلَمَّا رَأَاهَا قَامَ، قَالَ: رَأَيْتُ عُثْمَانَ يَسْعُلُ ذَلِكَ، وَخَبَرَنِي أَنَّهُ رَأَى النَّبِيَّ ﷺ يَسْعُلُهُ. [راجع: ٤٢٦]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف سعيد بن مسلمة.

530. It was narrated from 'Amr bin 'Uthman bin 'Affan that his father said: The Messenger of Allah (ﷺ) said: "Sleeping early in the day leads to withholding of provision."

Comments: [Its isnad is da'ef jiddan, virtually mawdoo' (fabricated)]

٥٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو يَأْرَاهِيمَ التَّرْجُمَانِيُّ: حَدَّثَنَا إِشْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ أَبِيهِ فَرُوقَةَ، عَنْ مُحَمَّدِ بْنِ يُوشَنَّ، عَنْ عَثْرَوْ بْنِ عُثْمَانَ بْنِ عَطَانَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّبَّاحُ شَمَّعُ الرَّزْقِ».

[انظر: ٥٣٣]

تخریج: إسناده ضعيف جداً شبه موضوع.

531. It was narrated from Ibraheem bin 'Abdullah bin Farrookh that his father said: I saw 'Uthman bin 'Affan (ﷺ) buried in his clothes soaked with his blood; he was not washed.

Comments: [Its isnad is da'eef because of the weakness of Ma'boob bin Muhriz and Ibraheem bin Abdullah is unknown]

532. It was narrated from Mihjan the freed slave of 'Uthman, that 'Uthman said: I heard the Messenger of Allah (ﷺ) say: "Allah will shade with His shade on the Day when there is no shade but His a person who gave more time to a debtor who was in difficulty or waived a debt for one who had a lot of debts."

Comments: [Its isnad is da'eef jiddan]

تخریج: إسناده ضعیف لضعف محبوب بن محرز و جهالة ابراهيم بن عبدالله.

533. It was narrated from 'Amr bin 'Uthman bin 'Affan that his father said: The Messenger of Allah (ﷺ) said: "Sleeping early in the morning leads to withholding of provision."

Comments: [Its isnad is da'eef jiddan (very weak), virtually ma'wdoon (fabricated)]

534. It was narrated from Aban bin 'Uthman, from his father, that the Prophet (ﷺ) said: "The pilgrim

٥٣١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي شَرِيكُ بْنُ يُوسُفَ: حَدَّثَنَا مَحْبُوبُ بْنُ مُحْرِزَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ فَرْوَخَ، عَنْ أَبِيهِ قَالَ: شَهِدْتُ عُثْمَانَ بْنَ عَفَانَ هُنَّ دُفَنُ فِي تِبَابِهِ يَدِمَائِهِ، وَلَمْ يُغَسَّلْ.

تخریج: إسناده ضعیف لضعف محبوب بن محرز و جهالة ابراهيم بن عبدالله.

٥٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو يَحْيَى الْأَبْرَارُ مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا الْحَسَنُ أَبْنُ يَشْرِيفَ بْنِ سَلْمَ الْكُوفِيُّ: حَدَّثَنَا الْعَبَاسُ بْنُ الْقَضْلِ الْأَنْصَارِيُّ عَنْ هَشَامِ بْنِ زَيَادِ الْقَرْشِيِّ، عَنْ أَبِيهِ، عَنْ مُخْجَنِ مُؤْلَى عُثْمَانَ، عَنْ عُثْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «أَظَلَّ اللَّهُ عَبْدًا فِي طَلَّهِ يَوْمَ لَا ظَلَّ إِلَّا ظَلَّهُ»: أَنْظَرْ مُغَيْرًا، أَوْ تَرَكَ لِغَارِمَ».

تخریج: إسناده ضعیف جداً، يعني عنه حدیث أبي هریرة في جامع الترمذی (١٣٠٦).

٥٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي يَحْيَى بْنُ عُثْمَانَ - يَعْنِي الْحَبْرِيَّ - أَبُو زَكْرَيَا. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَاشَ عَنْ رَجُلٍ فَدَ سَمَاءَ، عَنْ مُحَمَّدٍ بْنِ يُوسُفَ، عَنْ غَمْرُو بْنِ عُثْمَانَ بْنِ عُثَّانَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّبَحةُ تَمْنَعُ الرَّزْقَ». [راجع: ٥٣٠]

تخریج: إسناده ضعیف جداً شبه موضوع.

٥٣٤ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مَالِكٍ: حَدَّثَنِي نَافِعٌ عَنْ نُعَيْبِ بْنِ وَهْبٍ، عَنْ أَبَانِ بْنِ

in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [Its *isnad* is *saheeh*, Muslim (1409)]

535. It was narrated from Nafi': Nubaih bin Wahb told me: 'Umar bin 'Ubaidullah bin Ma'mar proposed marriage on behalf of his son to the daughter of Shaibah bin 'Uthman. He sent me to Aban bin 'Uthman, who was the leader of the *Hajj*, and he [Aban] said: I think he must be a Bedouin. "The pilgrim in *ihram* should not get married or arrange a marriage." 'Uthman (ﷺ) told me that from the Prophet (ﷺ), and Nubaih told me something similar from his father.

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

536. It was narrated that Na'ilah bint al-Faraqisah, the wife of 'Uthman bin 'Affan (ﷺ), said: Ameer al-Mu'mineen 'Uthman felt sleepy and had a brief nap. When he woke up, he said: The people will certainly kill me. I said: No, in sha Allah it will not go that far; your people will only ask you for an explanation. He said: I saw the Messenger of Allah (ﷺ) in my dream, and Abu Bakr and 'Umar, and they said: You will break your fast with us tonight.

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

عُثْمَانَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُحْرِمُ لَا يَنكِحُ، وَلَا يُنكَحُ، وَلَا يَخْطُبُ».

[راجع: ٤٠١]

تخریج: إسناده صحيح، م: (١٤٠٩)

٥٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمَقْدِمِيِّ: حَدَّثَنَا حَمَادَةُ بْنُ زَيْدٍ عَنْ أُبُوبَتْ. عَنْ نَافِعٍ، حَدَّثَنِي شَيْبَةُ بْنُ وَهْبٍ قَالَ: يَعْنِي ثَمَرُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ، وَكَانَ يَخْطُبُ بْنَ شَيْبَةَ بْنَ عُثْمَانَ عَلَى ابْنِهِ، فَأَرْسَلَ إِلَى أَبَانَ بْنَ عُثْمَانَ وَعَوَّى عَلَى النَّوْبِسِ، قَالَ: أَلَا أَرْأُ أَغْرِيَتْ، إِنَّ الْمُحْرِمَ لَا يَنكِحُ وَلَا يُنكَحُ، أَخْبَرَنِي بِذَلِكَ عُثْمَانَ بْنَ شَيْبَةَ بْنَ عُثْمَانَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [٤٠١]

تخریج: إسناده صحيح كسابقه.

٥٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا زُهْرَةُ بْنُ إِشْحَاقَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ زِيَادِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ هَلَابٍ أَنَّهُ وَكَيْعَ، عَنْ نَابِلَةَ بْنِ الْقَرَافِصَةِ، امْرَأَهُ عُثْمَانَ بْنَ عَفَّانَ، قَالَتْ: لَعْنَ أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ فَأَغْنَقَهُ، فَاسْتَيقَطَ، قَالَ: لَيَثْلَثَنِي الْئَوْمُ. قَلَّتْ: كَلَّا إِنْ شَاءَ اللَّهُ، لَمْ يَلْغُ ذَاكَ، إِنْ رَعَيْتَ اسْتَعْجُولَكَ. قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَنَامِي وَأَبَا بَكْرٍ وَعُثْمَانَ هُمَا قَالُوا: لَنْ تَطْرُ عَنِّي الْيَوْمَ.

تخریج: إسناده ضعيف، ولبعضه شاهد تقدم برقم: (٥٢٦).

وَمِنْ أَخْبَارِ عُثْمَانَ بْنِ عَفَّانَ

537. It was narrated that al-Hasan bin Abil-Hasan said: I entered the mosque and I saw 'Uthman bin 'Affan (ﷺ) reclining on his *rida'*. Two water carriers came to him and he judged between them. Then I came to him and looked at him; he was a handsome man with marks of smallpox on his face and his arms were covered with hair.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abul-Miqdam]

تخریج: إسناده ضعیف لضعف ابی المقدم - واسمه هشام بن زیاد - القرشی.

538. Umm Ghurab narrated that Bunannah said: 'Uthman never dyed his hair.

Comments: [Its *isnad* is *da'eef* because Umm Ghurab is unknown]

539. Waqid bin 'Abdullah at-Tameemi narrated from someone who saw 'Uthman bin 'Affan with his teeth covered with gold.

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

تخریج: إسناده ضعیف لإبهام الراوی الذي رأى عثمان.

540. It was narrated that Moosa bin Ta'hah said: I heard 'Uthman bin 'Affan (ﷺ), when he was on the *minbar* and the *mu'adhdhin* was giving the *iqamah* (call immediately preceding the prayer), asking the people about their news and business.

Comments: [Sahieeli]

٥٣٧ - حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنِي زَيَادُ بْنُ أَبْوَبْ: حَدَّثَنَا هُشَيْمٌ قَالَ: رَأَمْتُ أَبْوَ الْمِقْدَامَ عَنِ الْحَسَنِ بْنِ أَبِي الْخَسِنِ قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِذَا أَنَا عِثْمَانُ بْنُ عَفَّانَ هُنْكِبُ عَلَى رِدَائِهِ، فَأَتَاهُ سَقَاعَانِ يَعْتَصِمَايَ إِلَيْهِ، فَقَضَى بَيْنَهُمَا، ثُمَّ أَتَيْتُهُ فَطَرَثَ إِلَيْهِ، فَإِذَا رَجُلٌ حَسَنُ الْوَجْهِ، بِوَجْهِهِ نَكَاثٌ جُدَرِيٌّ، وَإِذَا شَعْرَةٌ فَدَّ كَسَا فِرَاغِيَّهُ.

٥٣٨ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي أُمُّ عَرَابٍ عَنْ بُنَائَةَ فَالْأَنْتَ: مَا حَصَبَ عُثْمَانَ قَطَّ.

تخریج: إسناده ضعیف لجهالة أم غراب.

٥٣٩ - حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنِي عَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِبِيُّ: حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الرَّنَادِ: حَدَّثَنِي وَأَقْدَمُ بْنُ عَنْدُ اللَّهِ التَّمِيُّبِيُّ عَنْ مَنْ رَأَى عُثْمَانَ بْنَ عَفَّانَ حَبَّبَ أَسْنَانَهُ بِلَهَبٍ.

تخریج: إسناده ضعیف لإبهام الراوی الذي رأى عثمان.

٥٤٠ - حَدَّثَنَا هُشَيْمٌ بْنُ بُشَيْرٍ إِمْلَاهٌ: قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الْأَسْدِيُّ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ هُنْكِبَ عَلَى الْمِيَتِرِ، وَالْمُؤَذِّنُ يُقِيمُ الصَّلَاةَ، وَهُوَ يَسْتَخْبِرُ النَّاسَ، بَشَّأْتُهُمْ عَنْ أَخْبَارِهِمْ وَأَشْعَارِهِمْ.

تخریج: صحيح.

541. It was narrated from as-Sa'ib bin Yazeed that 'Uthman (رضي الله عنه) prostrated in Soorat Sad.

Comments: [Saheeh]

542. Is it was narrated from Ibraheem bin 'Abdullah - i.e. Ibn Farrookh - that his father said: I offered the *Eid* prayer behind 'Uthman (رضي الله عنه) and he said the *takbeer* seven times and five times [i.e., in the first and second *rak'ahs*, respectively].

Comments: [Its *isnad* is *da'eef* because of the weakness of Mahboob bin Muhriz and Ibraheem bin Abdullah is unknown]

543. Al-Hasan mentioned 'Uthman's extreme shyness and said: If he was in a room with the door closed, and he took off his garment to pour water on himself, shyness prevented him from standing up straight.

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

544. Umayyah bin Shibli and others said: 'Uthman held the position of caliph for twelve years and the turmoil lasted for five years.

Comments: [Its *isnad* is *munqati'* (interrupted)]

545. It was narrated that Abu Ma'shar said: 'Uthman (رضي الله عنه) was killed on the eighteenth of Dhul-

٥٤١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوِيدُ بْنُ سَعِيدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ عَنْ ابْنِ شَهَابٍ، عَنْ السَّائِبِ بْنِ زَرِيدٍ: أَنَّ عُثْمَانَ هَذِهِ سَجَدَ فِي صِنْعَانَ.

تخریج: صحيح، سوید بن سعید متابع.

٥٤٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْبُجَنْ بْنُ يُوسُفَ: حَدَّثَنَا مَحْبُوبُ بْنُ مُخْرِزٍ يَتَابُعُ الْقَوَارِبِ الْمُوْفِيَةِ يَقُولُ، كَذَا قَالَ سُرَيْبُجَنْ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ - يَعْنِي ابْنَ فَرْوَحَ - عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ عُثْمَانَ هَذِهِ الْعِيَادَةِ، فَكَبَرَ سَعْيَا وَخَمْسَا.

تخریج: إسناده ضعيف لضعف محبوب بن محرز وجهاته إبراهيم بن عبد الله.

٥٤٣- حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا سَالِمُ أَبُو جَمِيعٍ: حَدَّثَنَا الْحَسْنُ، وَذَكَرَ عُثْمَانَ هَذِهِ وَشِدَّةَ (٧٤/١) حَيَاوَيْهِ فَقَالَ: إِنْ كَانَ لَكُمُونَ فِي الْأَيْتَ وَالْأَبَابِ عَلَيْهِ مُعْلَقٌ، فَمَا يَصْنَعُ عَنْهُ التَّوْبَ لِيَفِيضَ عَلَيْهِ الْمَاءُ، يَمْنَعُهُ الْكَبَاءُ أَنْ يُقْبِمَ ضَلَّةً.

تخریج: إسناده صحيح. قاله أحمد شاكر.

٥٤٤- حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَالِدِ الْصَّعَانِيُّ: حَدَّثَنِي أُمِيَّةُ بْنُ شَبِيلٍ وَغَيْرُهُ قَالُوا: وَلَيْ عُثْمَانَ يَتَنَاهُ عَشْرَةَ، وَكَانَتِ الْيَتَاهَةُ خَمْسَ بَيْنَ.

تخریج: إسناده منقطع، أمية بن شبل قال عنه أحمد شاكر: «ولا يمكن أن يكون أدرك عثمان ولا غيره من الصحابة».

٥٤٥- حَدَّثَنَا إِسْحَاقُ بْنُ عَيْسَى بْنِ الطَّيَّبِ عَنْ أَبِي مَعْشِرٍ قَالَ: وَقُتِلَ عُثْمَانُ هَذِهِ يَوْمَ

Hijrah 35 AH. His caliphate lasted twelve years less twelve days.

Comments: [Its *isnad* is *munqati'* (interrupted), Abu Ma'shar is *da'eef*]

تخریج: إسناده مقطوع، أبو معشر ضعیف، ولم يدرك عثمان.

546. Abu 'Uthman narrated that 'Uthman (ﷺ) was killed in the middle of the days of *al-tashreeq*.

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

الْجُمُعَةُ، يَعْلَمُ أَعْشَرَهُ مُضْطَرٌ مِّنْ ذِي الْحِجَّةِ،
سَنَةُ حَمْسٍ وَثَلَاثَيْنَ، وَكَانَتْ بِحَلَافَةِ شَيْنَى
عَشْرَةُ سَنَةٍ إِلَّا اثْنَيْ عَشَرَ يَوْمًا.

٥٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
مُعاذٍ: حَدَّثَنَا مُعْقِرُ بْنُ سَلَيْمَانَ قَالَ: قَاتَلَ
أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ: أَنَّ عُثْمَانَ هُوَ قُتْلَ
فِي أُوستَطِي أَيَّامِ التَّشْرِيفِ.

تخریج: إسناده صحيح.

547. Qatadah narrated that 'Uthman was killed when he was ninety years old or eighty-eight years old.

Comments: [Its *isnad* is *munqati'* (interrupted)]

٥٤٧ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا أَبُو
هَلَالٍ: حَدَّثَنَا فَقَادَةُ: أَنَّ عُثْمَانَ قُتْلَ وَهُوَ ابْنٌ
يُشْعِينَ سَنَةً، أَوْ تَمَانَ وَثَلَاثَيْنَ.

تخریج: إسناده مقطوع، قادة لم يدرك عثمان.

548. It was narrated that Abul-'Aliyah said: We were guarding the door of 'Uthman (ﷺ) for the first ten days of [Dhu'l-Hijjah].

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

٥٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي جَعْفُرُ بْنُ
مُحَمَّدٍ بْنِ قُضْيَلٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا أَبُو
خَلْدَةَ عَنْ أَبِي الْعَالِيَةِ قَالَ: كُنَّا بِبَابِ عُثْمَانَ
هُوَ فِي عَشْرِ الأَضْحَى [انظر: ٥٥١]

تخریج: إسناده صحيح.

549. It was narrated that Qatadah said: az-Zubair offered the funeral prayer for 'Uthman (ﷺ) and buried him in accordance with his instructions.

Comments: [Its *isnad* is *munqati'*]

550. It was narrated that 'Abdullah bin Muhammad bin 'Aqeel said: 'Uthman (ﷺ) was killed in 35 AH and the *fitnah* (turmoil) lasted for

٥٤٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ
فَقَادَةِ قَالَ: صَلَّى الرَّبِيعُ عَلَى عُثْمَانَ هُوَ
وَدَفَنَهُ، وَكَانَ أَوْصَى إِلَيْهِ.

تخریج: إسناده مقطوع، قادة لم يدرك عثمان.

٥٥٠ - حَدَّثَنَا زَكَرِيَّا بْنُ عَدَى عَنْ عَبْدِ اللَّهِ
ابْنِ غَمْرَوْ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَفَيْفٍ
قَالَ: قُتِلَ عُثْمَانَ هُوَ سَنَةُ خَمْسٍ وَثَلَاثَيْنَ،

five years including four months of al-Hasan's rule.

Comments: [Its isnad is mutqati']

تخریج: استاده منقطع، عبدالله بن محمد بن عقل لم يدرك عثمان. قاله أحمد شاكر.

551. It was narrated that Abul-'Aliyah said: We were guarding the door of 'Uthman (ع) for the first ten days of [Dhul-Hijjah].

Comments: [Its isnad is saheeh]

552. It was narrated from Zaid bin Aslam that his father said: I saw 'Uthman (ع) on the day he was besieged in the place where funerals were held; if a stone were to be thrown it would not have landed anywhere but on a man's head. And I saw 'Uthman (ع) look out of the window beside the place where Jibreel (ع) once stood, and he said: O people, is Talhah among you? They kept quiet. Then he said: O people, is Talhah among you? They kept quiet. Then he said: O people, is Talhah among you? Talhah bin 'Ubaidullah stood up and 'Uthman (ع) said to him: Are you there? I did not think that you would be in a group of people, hearing me call you three times and not answering me. I adjure you by Allah, O Talhah, do you remember the day when you and I were with the Messenger of Allah (ص) in such and such a place, and none of his Companions were with him except you and I? He said: Yes. ['Uthman said:] And the Messenger of Allah (ص) said to you: "O Talhah, there is no Prophet

فكانت الفتنة خمسة سينين، منها أربعة أشهر
للحشين بـ.

٥٥١- حَدَّثَنَا أَبُو عُثْمَانَ: حَدَّثَنَا أَبُو حَلْدَةَ عَنْ
أَبِي الْعَالِيَّةِ قَالَ: كُنَّا بِبَابِ عُثْمَانَ هـ فِي
عَشْرِ الْأَضْحَى. [راجع: ٥٤٨]

تخریج: استاده صحيح.

٥٥٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
عُمَرَ التَّوَارِيْيِ: حَدَّثَنِي الْقَاسِمُ بْنُ الْحَكْمَ
ابْنُ أَوْسٍ الْأَنْصَارِيِ: حَدَّثَنِي أَبُورِغَةُ
الرَّزْقِيُ الْأَنْصَارِيُ، مِنْ أَهْلِ الْمَدِيْنَةِ، عَنْ زَيْدِ
ابْنِ أَشْلَمَ، عَنْ أَبِيهِ قَالَ: شَهَدْتُ عُثْمَانَ هـ يَوْمَ
حُبُورِهِ فِي مَوْضِعِ الْجَنَابَةِ، وَلَوْلَا أَنَّقِيَ حَجَرً لَمْ
يَقْعُدْ إِلَّا عَلَى رَأْسِ رَجُلٍ، قَرَأَيْتُ عُثْمَانَ هـ
أَشْرَفَ مِنَ الْخَوْجَةِ الَّتِي تَلَى تَقَامِ جَنَابَةِ
السَّلَامِ. قَالَ: أَيْهَا النَّاسُ، أَفِيكُمْ طَلْحَةُ؟
فَسَكَنُوا، ثُمَّ قَالَ: أَيْهَا النَّاسُ، أَفِيكُمْ طَلْحَةُ؟
فَسَكَنُوا ثُمَّ قَالَ: أَيْهَا النَّاسُ، أَفِيكُمْ طَلْحَةُ؟
فَقَامَ طَلْحَةُ بْنُ عَبْدِ اللَّهِ، قَالَ لَهُ عُثْمَانَ هـ:
إِلَّا أَرَاكَ هَاهُنَا؟ مَا كُنْتُ أَرَى أَنَّكَ تَكُونُ فِي
جَمَاعَةِ شَمْعَ يَنْدَانِي أَجْرَ ثَلَاثَ مَرَاتٍ ثُمَّ لَا
تَجْعِي. أَشْدُكَ اللَّهُ يَا طَلْحَةُ، تَذَكَّرْ يَوْمَ كُنْتُ
أَنَا وَأَنْتَ مَعَ رَسُولِ اللَّهِ هـ فِي مَوْضِعِ كَذَا
وَكَذَا، لَيْسَ مَعَكُمْ أَحَدٌ مِنْ أَصْحَابِهِ غَيْرِي
وَغَيْرِكُمْ؟ قَالَ: نَعَمْ. قَالَ لَكَ رَسُولُ اللَّهِ هـ:

but he had a companion from among his *ummah* who will be with him in Paradise, and this 'Uthman bin 'Affan (رضي الله عنهما) - meaning me - "is that companion who will be with me in Paradise." Talhah said: By Allah, yes [I remember that]. Then he went away.

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

553. It was narrated from Humran bin Aban that he saw 'Uthman (رضي الله عنهما) do *wudoo'* one day; he rinsed his mouth and his nose, and he washed his face three times... and he narrated a *hadeeth* from the Prophet (صلوات الله عليه وسلم) similar to the *hadeeth* of Ibn Ja'far from Sa'eed.

Comments: [Saheeh because of corroborating evidence]

"يا طلحة، إله ليس من بيتي إلا وعنة من أصحابي
رفيق من أمي معة في الجنة، وإن عثمان بن عفان
له هذا - يعني - رفيقي معن في الجنة". قال
طلحة: اللهم، نعم، ثم انصرف.

تخریج: إسناده ضعیف لضعف القاسم بن
الحکم، وأبو عبادة الزرقی متوفی.

٥٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَاسُ بْنُ الْوَلِيدِ التَّرْسِيُّ: حَدَّثَنَا يَرِيدُ بْنُ زُرْبَعٍ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا فَتَاهَةُ عَنْ مُسْلِمٍ بْنِ يَسَارٍ، عَنْ حُمَرَانَ بْنَ أَبَانَ: أَنَّهُ شَهِدَ عَثْمَانَ هَذِهِ تَوْضَأَ يَوْمًا، فَمَضْمِضَ وَاشْتَقَ، وَغَسَلَ وَجْهَهُ ثَلَاثَةً.. وَحَدَّثَ عَنِ النَّبِيِّ ﷺ تَحْوِيَةً حَدِيثَ ابْنِ جَعْفَرٍ عَنْ سَعِيدٍ. [راجع: ٤١٥]

تخریج: صحیح لغیره، فتاده لم یسمع من مسلم بن یسار.

554. It was narrated from one of the *Ansar* that his father said: I was standing with 'Uthman bin 'Affan (رضي الله عنهما) and he said: Shall I not tell you how the Messenger of Allah (صلوات الله عليه وسلم) did *wudoo'*? We said: Yes indeed. He called for water and washed his face three times, rinsed his mouth and nose three times, then he washed his hands up to the elbow three times, then he wiped his head and his ears, and washed his feet three times. Then he said: This is how the Messenger of Allah (صلوات الله عليه وسلم) did *wudoo'*.

Comments: [A *Saheeh* *hadeeth*, this *isnad* is *da'eef* because of a man and his father from *Ansar* are unknown]

٥٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ يَقِيَّةَ الْوَاسِطِيُّ: أَخْبَرَنَا حَالِدٌ - يَعْنِي ابْنَ عَبْدِ اللَّهِ - عَنْ الْجُرَيْرِيِّ، عَنْ عُزْرَوَةَ بْنِ قَبِيسَةَ، عَنْ رَجُلٍ مِّنَ الْأَنْصَارِ، عَنْ أَبِيهِ قَالَ: كُنْتُ فَائِتًا عِنْدَ عَثْمَانَ بْنَ عَفَانَ هَذِهِ فَقَالَ: أَلَا أَبْتَكُمْ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَوْضُأُ؟ قَلَّا: لَنِي. فَدَعَاهُ يَقِيَّةُ، فَغَسَلَ وَجْهَهُ ثَلَاثَةً، وَمَضْمِضَ وَاشْتَقَ ثَلَاثَةً، ثُمَّ غَسَلَ يَدَيْهِ إِلَى مِرْقَبِيَّهُ ثَلَاثَةً، ثُمَّ مَسَحَ يَرْأِسِهِ وَأَذْنِيَّهُ، وَغَسَلَ رِجْلَيْهِ ثَلَاثَةً، ثُمَّ قَالَ: هَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَوْضُأُ.

تخریج: حدیث صحیح، وهذا إسناد ضعیف لجهة الرجل من *الأنصار* وأیه.

555. It was narrated that Thumamah bin Hazn al-Qushairi said: I was present at the house (of 'Uthman) on the day 'Uthman (رضي الله عنه) was killed. He looked out at them and said: Call for me your two companions who incited you against me. They were called for him and he said: I adjure you by Allah, do you know that when the Messenger of Allah (ﷺ) came to Madinah, the mosque got too crowded for its people and he said: "Who will buy this piece of land with his own wealth and use it like the rest of the Muslims (i.e., donate it to the Muslims and share it with them) and he will have something better than it in Paradise?" So I bought it with my own wealth and donated it to the Muslims, but now you are preventing me from praying two *rak'ahs* in it! Then he said: I adjure you by Allah, do you know that when the Messenger of Allah (ﷺ) came to Madinah, there was no well good for drinking from except (the well of) Roomah. The Messenger of Allah (ﷺ) said: "Who will buy it with his own wealth and his bucket will be like that of the Muslims (i.e., donate the well to the Muslims and share it with them) and he will have something better than it in Paradise." So I bought it with my own wealth, but now you are preventing me from drinking from it. Then he said: Do you know that I am the one who equipped the army of hardship

٥٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ بْنِ عَلَيِ الْمُقَدَّسِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَتَصَارِيُّ: حَدَّثَنَا هَلَالُ بْنُ جَعْفَرٍ عَنِ الْجَزَرِيِّ، عَنْ ثَمَامَةَ بْنِ حَزَنِ الْقُشَّايرِيِّ قَالَ: شَهَدْتُ الدَّارَ يَوْمَ أُصِيبَ عَثَمَانَ بْنَ فَاطِلَّعَ عَلَيْهِمْ اطْلَاعَةً، قَالَ: أَذْعُورُ لِي صَاحِبِكُمُ الَّذِينَ أَبْكَمْتُمْ عَلَيَّ. فَدُعِيَ لَهُ قَالَ: تَدْعُوكُمُ اللَّهُ، (٢٥/١٤) أَتَعْلَمُ أَنَّ رَسُولَ اللَّهِ يَعِيشُ لَمَّا قَيَّمَ الْمَدِينَةَ خَارِقًا الْمَسْجِدَ بِأَشْلِيهِ، قَالَ: «مَنْ يَشْرِي هَذِهِ الْبَقَعَةَ مِنْ خَالِصِ مَالِهِ، فَيَكُونُ فِيهَا كُلُّ الْمُسْلِمِينَ، وَلَهُ خَيْرٌ مِنْهَا فِي الْجَنَّةِ» فَاشْرَيْتُهَا مِنْ خَالِصِ مَالِيِّ، فَجَعَلْتُهَا بَيْنَ الْمُسْلِمِينَ، وَأَتَتْنَا تَنْتَهِيَةَ أَنْ أَضْلِلَ فِيهِ رَكَعَتَيْنِ. ثُمَّ قَالَ: أَنْدُمُ اللَّهُ أَتَعْلَمُ أَنَّ رَسُولَ اللَّهِ يَعِيشُ لَمَّا قَيَّمَ الْمَدِينَةَ لَمْ يَكُنْ فِيهَا بِإِنْ يَسْتَعْذِثَ مِنْهُ إِلَّا زُوْمَةً، قَالَ رَسُولُ اللَّهِ يَعِيشُ فِيهَا مِنْ خَالِصِ مَالِهِ، فَيَكُونُ ذُلُّهُ فِيهَا كُلُّ الْمُسْلِمِينَ، وَلَهُ خَيْرٌ مِنْهَا فِي الْجَنَّةِ» فَاشْرَيْتُهَا مِنْ خَالِصِ مَالِيِّ، فَأَتَتْنِي تَنْتَهِيَةَ أَنْ أَشْرَبَ مِنْهَا. ثُمَّ قَالَ: هَلْ تَلْمَوْنَ أَنِي صَاحِبُ حَيْثِ الْعُشْرَةِ؟ قَالُوا: اللَّهُمَّ تَعَمَّ [٤٢٠]. راجع:

تغريب: حديث صحيح، واستاده حسن.

(i.e., the army that went on the campaign of Tabook)? They said: By Allah, yes.

Comments: [A *Saheeh hadith* and its *isnad* is *hasan*]

556. It was narrated that Shaqeeq said: 'Abdur-Rahman bin 'Awf met al-Waleed bin 'Uqbah. Al-Waleed said to him: Why do I see you keeping away from Ameer al-Mu'mineen 'Uthman (ﷺ)? 'Abdur-Rahman said to him: Tell him that I did not flee on the day of 'Ainain - 'Asim said: The day of Uhud - and I did not stay behind on the day of Badr, and I did not turn away from the way of 'Umar (ﷺ). So he went and told that to 'Uthman (ﷺ), who said: As for his saying that he did not flee on the day of 'Ainain, how could he shame me for a fault for which Allah has pardoned me and said: "Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them" [Al 'Imran 3:155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruqayyah, the daughter of the Messenger of Allah (ﷺ), when she was dying, and the Messenger of Allah (ﷺ) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (ﷺ) was present.... and he quoted the *hadith* at length to the end.

Comments: [Its *isnad* is *hasan*, and it is a repeat of 490]

٥٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَأَبْوَاهُ خَيْرَتَةُ قَالَ: حَدَّثَنَا مَعَاوِيَةُ بْنُ عَمْرُو: حَدَّثَنَا زَائِدٌ عَنْ عَاصِمٍ، عَنْ شَعِيقٍ قَالَ: لَقِيَ عَبْدَ الرَّحْمَنَ بْنَ عَوْفَ الْوَلِيدِ بْنَ عَقْبَةَ، فَقَالَ لَهُ الْوَلِيدُ: مَا لَيْ أَرَاكَ قَدْ جَفَوْتُ أَبِيرَ الْمُؤْمِنِينَ عَمَّانَ ﷺ؟ قَالَ عَبْدُ الرَّحْمَنِ: أَئِلَّا... فَذَكَرَ الْحَدِيثَ، وَأَمَّا قَوْلُهُ: إِنِّي تَخَلَّفْتُ يَوْمَ بَدرٍ، فَإِنِّي كُنْتُ أُمْرَضُ رُقَيَّةَ بْنَتَ رَسُولِ اللَّهِ ﷺ حَتَّىٰ مَاتَتْ، وَقَدْ ضَرَبَ لِي رَسُولُ اللَّهِ ﷺ بِسَهْمٍ، وَمَنْ ضَرَبَ لَهُ رَسُولُ اللَّهِ ﷺ بِسَهْمٍ فَقَدْ شَهَدَ... فَذَكَرَ الْحَدِيثَ بِطُولِهِ إِلَىٰ آخِرِهِ.

[راجع: ٤٩٠]

تخریج: إسناده حسن.

557. It was narrated that Abu Wa'il said: I said to 'Abdur-Rahman bin 'Awf: How could you swear allegiance to 'Uthman (ﷺ) and not to 'Ali (ﷺ)? He said: It is not my fault. I started with 'Ali and said: I swear allegiance to you in accordance with the Book of Allah, the *Sunnah* of His Messenger, and the way of Abu Bakr and 'Umar (ﷺ). He said: As much as I can. Then I offered it to 'Uthman (ﷺ) and he accepted it.

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

٥٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سَفِيَّانُ بْنُ وَكِيعٍ: حَدَّثَنِي قَيْصَرٌ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشِ، عَنْ عَاصِمٍ، عَنْ أَبِي وَاثِلٍ قَالَ: قُلْتُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: كَيْفَ يَأْتِيْنُ عُثْمَانَ وَتَرَكْتُمْ عَلَيْهِ؟ قَالَ: مَا ذَنَّبَ؟ فَذَبَّأْتُ يَعْلَمِيْ فَقُلْتُ: أَبِيْكُ عَلَىْ كِتَابِ اللَّهِ وَشَهَادَةِ رَسُولِهِ وَبِسِيرَةِ أَبِي بَكْرٍ وَعُمَرَ. قَالَ: فَقَالَ: فِيمَا اسْتَطَعْتُ. قَالَ: ثُمَّ عَرَضْتُهَا عَلَىْ عُثْمَانَ هُنَّا، فَقَبِيلَهَا.

تخریج: استاده ضعیف لضعف سفیان بن وکیع.

558. It was narrated that Abu Salih, the freed slave of 'Uthman bin 'Affan (ﷺ) said: I heard 'Uthman (ﷺ) say on the *minbar*: O people, I concealed from you a *hadeeth* that I heard from the Messenger of Allah (ﷺ) for fear that you would scatter away from me, then I thought that I should tell it to you, and let each one choose for himself what he thinks is best. I heard the Messenger of Allah (ﷺ) say: "Guarding the border for one day for the sake of Allah is better than a thousand other days doing other deeds."

Comments: [A *hasan hadeeth*]

559. 'Abdullah bin 'Abdur-Rahman bin Abi Dhubbab narrated... a similar *hadeeth*.

Comments: [Its *isnad* is *da'eef*; it is a repeat of 442]

٥٥٨ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا لَيْثٌ: حَدَّثَنَا زُمْرَةُ بْنُ مَعْنَدِ الْقَرَشِيِّ عَنْ أَبِي صَالِحٍ مَوْلَى عُثْمَانَ هُنَّا هُنَّا قَالَ: سَمِعْتُ عُثْمَانَ يَشُولُ عَلَى الْمُبَتَّئِ: أَيْهَا النَّاسُ، إِنِّي كَتَمْتُكُمْ حَدِيثًا سَيِّئَتْهُ مِنْ رَسُولِ اللَّهِ هُنَّا، كَرَاهِيَّةَ نَفْرِيَّكُمْ غَنِيَّ، ثُمَّ بَدَا لِي أَنْ أُخْدِثَكُمْهُ، لِخَاتَرَ أَمْرِيْ بِلَشِبِيهِ مَا بَدَأَ لَهُ، سَمِعْتُ رَسُولَ اللَّهِ هُنَّا يَقُولُ: إِرْبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِي سِنَارِيَّ. [راجح: ٤٤٢]

تخریج: حدیث حسن.

٥٥٩ - حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بْنِ هَاشِمٍ: حَدَّثَنَا عَنْكِمَةُ بْنُ إِبْرَاهِيمَ بَاهْلِيٌّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ، وَذَكَرَهُ [راجح: ٤٤٢]

تخریج: استاده ضعیف لجهالة عکرمة بن ابراهیم وعبدالرحمون بن أبي ذباب.

560. Sa'eed bin al-Musayyab said: I heard 'Uthman (رضي الله عنه) delivering a khutbah from the minbar. He said: I used to buy dates from one of the Jewish clans who were called Banu Qainuqa', and sell them at a profit. News of that reached the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who said: "O 'Uthman, when you buy, take your dues with nothing extra, and when you sell, give (the other party's) dues with nothing less."

Comments: [A Hasan hadeeth]

٥٦٠ - حَدَّثَنَا أَبُو سَعِيدٍ، حَدَّثَنَا أَبْنُ لَهِيَةَ أَخْبَرَنَا مُوسَى بْنُ وَرَدَانَ قَالَ: سَيِّئَتْ سَعِيدٌ أَبْنُ الْمُسَيْبَ يَقُولُ: سَيِّئَتْ عُمَانَ يَخْطُبُ عَلَى الْجَبَرِ وَهُوَ يَقُولُ: كُنْتُ أَبْنَاعُ الشَّمْرَ مِنْ بَطْنِ مِنَ الْيَهُودِ، يَقُولُ لَهُمْ: بُشِّرُونَ قَيْنَاعَ، فَأَيْمَهُ يَرْجِعُ الْأَضْعَى، فَلَمَّا دَلَّكَ الْسَّيْرَ يَغْتَلُهُ، قَالَ: «يَا عُمَانَ، إِذَا اشْتَرَيْتَ فَاقْتُلْ، وَإِذَا بِعْتَ فَكِلْ». [راجع: ٤٤٤]

تخریج: حديث حسن، فإنه من قديم
حديث ابن لهيعة.

561. 'Ubaidullah bin 'Adiyy bin al-Khiyar narrated that 'Uthman (رضي الله عنه) said to him: Verily Allah, may He be glorified and exalted, sent Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with the truth and I was one of those who responded to (the call of) Allah and His Messenger, and I believed in that with which Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent. Then I migrated twice, and I also attained the honour of becoming the son-in-law of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); I swore allegiance to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and by Allah, I never disobeyed him or betrayed him until Allah, may He be glorified and exalted, took his soul in death.

Comments: [Its isnad is saheeh, al-Bukhari (3696)]

٥٦١ - حَدَّثَنَا يَشْرُبُ بْنُ شَعِيبٍ بْنُ أَبِي حَمْزَةَ، حَدَّثَنِي أَبِي عَنِ الزَّهْرِيِّ: حَدَّثَنِي عَزْرُوَةُ بْنُ الرَّبِيعِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَدَيِّ بْنِ الْخَيَارَ أَخْبَرَهُ: أَنَّ عُمَانَ بْنَ هِبَةَ قَالَ لَهُ: إِنَّ اللَّهَ قَدْ بَعَثَ مُحَمَّداً عَلَيْهِ الصَّلَاةَ وَالسَّلَامَ بِالْحَقِّ، فَكُنْتُ مِنْ اسْتَجَابَ لِلَّهِ وَإِرْسَالِهِ وَأَمِنَّ بِمَا بَعَثَ يَوْمَ مُحَمَّداً عَلَيْهِ الصَّلَاةَ وَالسَّلَامَ، ثُمَّ هَاجَرَتِي الْهَجْرَتَيْنِ، وَلَمْ يَكُنْ صِفْرَ رَسُولَ اللَّهِ وَلَمْ يَكُنْ وَبَانَتِي رَسُولَ اللَّهِ وَلَمْ يَكُنْ فَوَاللَّهِ مَا عَصَمْتُ، وَلَا غَشْتُهُ، حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ.

[راجع: ٤٨٠]

تخریج: إسناد صحيح، خ: (٣٦٩٦).

مشند علي بن أبي طالب

Musnad Ali Ibn Abi Talib [1/2]

562. It was narrated that 'Ali bin Abi Talib (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood in 'Arafah and said: "This is the place of standing and all of 'Arafah is a place of standing." He moved on when the sun set, then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people started rushing right and left. He turned to them and said: "Calmly, O people." Then he came to Jam' and led them in praying two prayers, *Maghrib* and *Isha'*. Then he stayed all night until morning came, then he came to Quzah and stood at Quzah, and said: "This is the place of standing and all of Jam' is a place of standing." Then he moved on until he came to Muhassir, where he stood, then he struck his she-camel and she trotted until he crossed the valley, then he reined her in. Then he put al-Fadl behind him (on his mount) and carried on until he came to the *Jamrah*. He stoned it, then he came to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." He [the narrator] said: A young woman of Khath'am asked him: My father is an old man and has become senile; he

٥٦٢ - حَدَّثَنَا أَبُو أَخْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أَبْنُ الرَّئِيْسِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ بْنِ عَيَّاشٍ بْنِ أَبِي رَبِيعَةَ، عَنْ زَيْنِ بْنِ عَلَيْهِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زَافِعٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ هَذَا وَقْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرْفَةَ، فَقَالَ: «هَذَا الْمَوْقِفُ، وَعَرْفَةُ كُلُّهَا مَوْقِفٌ» وَأَفَاضَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَرْدَفَ أُسَاطِيرَةً، فَجَعَلَ يُعْيَقُ عَلَى بَعِيرَةٍ، وَالثَّامِنُ يَضْرِبُونَ يَوْمَنَا وَشَمَائِلًا، يَلْتَبِسُ إِلَيْهِمْ وَيَقُولُ: «الشَّكِيرَةُ أَيْهَا النَّاسُ!» ثُمَّ أَتَى جَمِيعًا فَصَلَّى بِهِمُ الصَّلَاتَيْنِ: الْمَغْرِبُ وَالْعِشَاءُ، ثُمَّ بَاتَ حَتَّى أَضَيَّعَ، ثُمَّ أَتَى فُرْخَ، فَوَقَّتَ عَلَيْهِ فُرْخَ، ثُمَّ أَتَى الْمَوْقِفُ، وَجَمَعَ كُلُّهَا مَوْقِفٌ» ثُمَّ سَارَ حَتَّى أَتَى مُحَسَّرًا فَوَقَّتَ عَلَيْهِ فَقَرَعَ نَاقَةَ، فَجَبَتْ حَتَّى جَازَ الْوَادِيِّ، ثُمَّ حَبَسَهَا (٧٦/١) ثُمَّ أَرْدَفَ الْفَضْلَ، وَسَارَ حَتَّى أَتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَى الْمَنْتَرِ، فَقَالَ: «هَذَا الْمَنْتَرُ، وَمَنِ كُلُّهَا مَنْتَرٌ»، قَالَ: وَانْشَفَتْهُ جَارِيَةٌ شَابَةٌ مِنْ خَنْقَمَ، لَقَالَتْ: إِنَّ أَبِي شَيْخٍ كَبِيرًا قَدْ أَنْدَى، وَقَدْ أَذْرَكَهُ فَرِيقَةُ اللَّوِّ في النَّحْعَ، فَهَلْ يُخْزِيَ عَنْهُ أَنْ أُوذِيَ عَنْهُ؟ قَالَ: نَعَمْ فَأَدَى عَنْ أَبِيكَ قَالَ: وَقَدْ لَوَى عَنْ

has lived until Allah made *Hajj* obligatory. Will it be acceptable if I perform *Hajj* on his behalf? He said: "Yes; perform *Hajj* on behalf of your father." And he twisted al-Fadl's neck (to turn his face away). Al-'Abbas said to him: O Messenger of Allah, why did you twist the neck of your cousin? He said: "I saw a young man and a young woman and I was not certain that they would be safe from the Shaitan." Then a man came to him and said: O Messenger of Allah, I shaved my head before offering a sacrifice. He said: "Offer your sacrifice, there is no problem." Then another man came to him and said: O Messenger of Allah, I did *tawafal-ifadah* before shaving my head. He said: "Shave your head or cut your hair, there is no problem." Then he came to the Ka'bah and circumambulated it, then he came to *Zanizam* and said: "O Banu 'Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself."

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

563. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "The urine of a boy is to be sprinkled with water and the urine of a girl is to be washed." Qatadah said: That is if they are not yet eating solid food; if they are eating solid food then their urine is to be washed in both cases.

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

الغسل، فقال له الغيّاس: يا رسول الله! لم تؤتني عشاني ابن عمك؟ قال: «رأيت شاباً وشابة فلم أمن الشيطان عليهما». قال: ثم جاءه رجل، فقال: يا رسول الله! حلفت قيل أن أحضر، قال: «أحضر ولا حرج». ثم أتاه آخر، فقال: «أخلص أو فخر ولا حرج». ثم أتى النبي فطاف به، ثم أتى زمزم، فقال: «يا بني عبد المطلب! سقاياتكم، ولو لا أن يغليكم الناس عليها لترغث بها».

نخريج: إسناده حسن.

٥٦٣ - حدثنا عبد الصمد بن عبد الوارث: حدثنا هشام عن قتادة، عن أبي حرب بن أبي الأسود، عن أبيه، عن علي قال: قال رسول الله ﷺ: «بئول الغلام يُضخّع عليه، وبئول الجارية يُغسل». قال قتادة: هذا ما نبطعهما، فإذا طبعتا غسل بواهتما.

نخريج: إسناده صحيح.

564. It was narrated from 'Ubaidullah bin Abi Rafi', the freed slave of the Messenger of Allah (ﷺ), from 'Ali bin Abi Talib (رضي الله عنهما), that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him, and said: "This is the place of standing, and all of 'Arafah is a place of standing." Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." Then he came to al-Muzdalifah between the two prayers, then he stood in al-Muzdalifah and he stood at Quzah, with al-Fadl bin 'Abbas riding behind him, and he said: "This is the place of standing and all of Muzdalifah is a place of standing." Then he moved on at an unhurried pace and the people started rushing right and left. He turned to them and said: "Calmly, calmly, O people." He came to Mu'hassir and struck his mount, and it trotted until he left (the valley) then he resumed his original pace until he (came and) stoned the *Jamrah*. Then he went to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." Then a young woman from Khath'am came and said: My father is an old man and has become senile; he has lived until Allah made *Hajj* obligatory, but he cannot do it. Will it be acceptable if I perform *Hajj* on his behalf? The Messenger of Allah (ﷺ) said: "Yes." And he started turning the

564 - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَخْمَدُ بْنُ عَبْدِ الْحَمْدَنَةِ الْضَّرِيْ: حَدَّثَنَا الْعَبْرِيْةُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ: حَدَّثَنِي أَبِي عَبْدِ الرَّحْمَنِ بْنُ الْحَارِثِ عَنْ زَيْدِ بْنِ عَلَيِّ بْنِ حُسْنِي بْنِ عَلَيِّ، عَنْ أَبِيهِ عَلَيِّ بْنِ حُسْنِي، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ هُنَّا: أَنَّ الَّتِي
كَفَّتْ بِعَرَفةَ وَهُوَ مُرِدٌ أَسَامَةُ بْنُ زَيْدٍ، قَالَ: «هَذَا المَوْقِفُ، وَكُلُّ عَرَفةَ مَوْقِفٌ» ثُمَّ دَفَعَ بِسِيرِ الْعَنْقِ، وَجَعَلَ النَّاسَ يَضْرِبُونَ يَوْمًا وَشَمَائِلًا، وَهُوَ يَلْتَهِتُ وَيَقُولُ: «السَّكِينَةُ أَيُّهَا النَّاسُ! السَّكِينَةُ أَيُّهَا النَّاسُ!» حَتَّى جَاءَ
الْمَزْدَلِفَةَ، وَجَمَعَ بَيْنَ الصَّلَائِينَ، ثُمَّ وَقَفَ بِالْمَزْدَلِفَةِ، فَوَقَفَ عَلَى قُرْحَ، وَأَرْدَفَ النَّفْسَ
ابْنَ عَبَّاسَ، وَقَالَ: «هَذَا المَوْقِفُ، وَكُلُّ
الْمَزْدَلِفَةِ مَوْقِفٌ» ثُمَّ دَفَعَ وَجَعَلَ بِسِيرِ الْعَنْقِ،
وَالنَّاسُ يَضْرِبُونَ يَوْمًا وَشَمَائِلًا، وَهُوَ يَلْتَهِتُ
وَيَقُولُ: «السَّكِينَةُ أَيُّهَا النَّاسُ!»
حَتَّى جَاءَ مُحَسْرًا فَقَرَعَ رَاجِلَتَهُ فَخَبَثَ، حَتَّى
خَرَجَ، ثُمَّ عَادَ لِسَيْرِهِ الْأَوَّلِ، حَتَّى رَمَى
الْجَمَرَةَ، ثُمَّ جَاءَ الْمَنْحَرَ قَالَ: «هَذَا
الْمَنْحَرُ، وَكُلُّ مَنِي مَنْحَرٌ». ثُمَّ جَاءَهُهُ امْرَأَةٌ
شَاهِيَّةٌ مِنْ خَثَّامَ، قَالَتْ: إِنَّ أَبِيهِ شَيْخٌ كَبِيرٌ،
وَقَدْ أَفْنَدَ، وَأَدْرَكَهُ فَرِيْضَةُ اللَّهِ فِي الْحَجَّ،
وَلَا يَسْتَطِعُ أَذَاءَهَا، فَيَغْزِيَ عَنْهُ أَنَّ أَوْدِيَهَا
عَنْهُ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَمْ»، وَجَعَلَ
يَضْرِفُ وَجْهَ الْفَضْلِ بْنِ عَبَّاسٍ عَنْهَا. ثُمَّ أَتَاهُ

face of al-Fadl bin al-'Abbas away from her. Then a man came to him and said: I stoned the *Jamrah* and did *tawafal-ifadah* and put on my ordinary clothes, but I did not shave my head. He said: "No problem, go ahead and shave your head." Then another man came to him and said: I stoned the *Jamrah* and shaved my head and put on my ordinary clothes, but I did not offer the sacrifice. He said: "No problem, go ahead and offer the sacrifice." Then the Messenger of Allah ﷺ did *tawafal-ifadah*, then he called for a bucket of *Zamzam* water and drank from it and did *wudoo'*. Then he said: "Draw water, O Banu 'Abdul-Muttalib. Were it not that you would be overwhelmed, I would have drawn water myself." Al-'Abbas said: O Messenger of Allah, why did I see you turning your cousin's face away? He said: "I saw a young man and a young woman and I feared that the *Shaitan* might tempt them."

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

565. It was narrated that 'Ali said: When the Messenger of Allah ﷺ recited *ruqyah* for a sick person, said: "Remove the hardship and suffering, Lord of mankind, and grant healing, for You are the Healer and there is no healing except Your healing; (grant) healing which does not leave any sickness behind."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef* (weak) *isnad* because of the weakness of Al-Harith Al-A'war]

رَجُلٌ فَقَالَ: إِنِّي رَمَيْتُ الْجَمْرَةَ، وَأَفْضَلْتُ
وَلَبِسْتُ وَلَمْ أَخْلُقْ. قَالَ: «فَلَا حَرَجَ
فَأَخْلُقْ». ثُمَّ آتَاهُ رَجُلٌ آخَرُ، فَقَالَ: إِنِّي
رَمَيْتُ وَلَحْقَتُ وَلَبِسْتُ وَلَمْ أَتُغْزِرْ. فَقَالَ: «لَا
حَرَجَ فَأَتُغْزِرْ». ثُمَّ أَفَاضَ رَسُولُ اللَّهِ ﷺ
فَدَعَا بِسْجُلٍ مِنْ مَاء زَمْزَمَ، فَتَرَبَّتْ مِنْهُ
وَتَوَضَّأَ، ثُمَّ قَالَ: «اَنْزِعُوا يَا بَنِي عَبْدِ
الْمُطَّلِبِ! فَلَوْلَا أَنْ تُغْلِبُوا عَلَيْهَا لَتَرَعَتْ».
قَالَ الْعَبَاسُ: يَا رَسُولَ اللَّهِ! إِنِّي رَأَيْتُ
تَضِرُّفَ وَجْهَ ابْنِ أَخِيكَ؟ قَالَ: «إِنِّي رَأَيْتُ
غُلَامًا شَابًا، وَجَارِيَةً شَابَةً، فَخَبَثَتْ عَلَيْهِمَا
الشَّيْطَانُ». [راجع: ٥٢٥]

تخریج: إسناده حسن.

٥٦٥ - حَدَّثَنَا أَبُو سعيد مَؤْلَى بْنُ هَاشِمٍ:
حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ
الْحَارِيثِ، عَنْ عَلَيِّي قَالَ: كَانَ رَسُولُ اللَّهِ
ﷺ إِذَا عَوَدَ مَرِيضًا قَالَ: «أَذْهِبِ الْبَأْسَ،
رَبُّ النَّاسِ! اشْفِ أَنْتَ الشَّافِي، لَا شَفَاءَ إِلَّا
شَفَاؤُكَ، شَفَاءٌ لَا يُعَادُ سَقَمًا».

تخریج: صحيح لغيره، وهذا إسناد
ضعيف، لضعف الحارث الأعور.

566. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consulting the believers, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

567. It was narrated from 'Amr bin Sulaim that his mother said: Whilst we were in Mina, I saw 'Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) said: "These days are for eating and drinking, so no one should fast these days." And he went around to the people on his camel, shouting that.

Comments: [A *sahih* *hadeeth*]

٥٦٦ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْخَارِبِ، عَنْ عَلَيِّ
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا كُنْتُ مُؤْمِنًا
أَخْدَى دُونَ مَشْوَرَةِ الْمُؤْمِنِينَ، لَأَمْرَزَ ابْنَ أُمِّ
عَبْدٍ»، [انظر: ٧٣٩، ٨٤٦، ٨٥٢]

تخریج: إسناد ضعیف لضعف الحارث الأعور.

٥٦٧ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ
سَلْمَةَ بْنِ أَبِي الْحَسَنِ مَدْبُرٍ مَوْلَى لَآلِ عُمَرَ:
حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ: عَنْ عَمْرُو
ابْنِ سُلَيْمَ، عَنْ أُمِّهِ قَالَ: يَئِنَّا تَخْرُجُ بِمَيْتَ
إِذَا عَلَيَّ بْنُ أَبِي طَالِبٍ هُنْدَهُ يَقُولُ: إِنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ هَذِهِ أَيَّامٌ أَكْلُ وَشَرِبُ،
فَلَا يَصُومُهَا أَخْدُ». وَاتَّبَعَ النَّاسُ عَلَى جَمِيلِهِ
يَضْرُبُ بِذَلِكَ، [انظر: ٨٢٤، ٨٢١]

تخریج: حديث صحيح، والظاهر أنه سقط في هذا الموضع عبدالله بن أبي سلمة بين يزيد بن عبدالله وبين عمرو بن سليم.

568. It was narrated that 'Ali (ﷺ) said, attributing it to the Prophet (ﷺ): "Whoever tells a lie about his dream will be commanded to tie a grain of barley on the Day of Resurrection."

Comments: [*Sahih* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Abdul-Ala]

٥٦٨ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ:
حَدَّثَنَا عَدْدُ الْأَغْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ،
عَنْ عَلَيِّ هُنْدَهُ وَرَفَعَهُ قَالَ: «مَنْ كَذَبَ فِي
خَلْمِهِ، ثُلَّفَ عَقْدَ شَعِيرَةَ يَوْمٍ (٧٧)
الْقِيَامَةِ». [انظر: ٦٩٤، ٦٩٩، ٧٨٩، ١٠٨٩، ١٠٨٨، ١٠٧٠]

تخریج: صحيح لغيره، وهذا إسناد ضعیف لضعف عبدالاعلى.

569. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray the two *rak'ahs* of *Fajr* when the *iqamah* was given.

٥٦٩ - حَدَّثَنَا أَبُو سَعِيدٍ وَحَسْنَيْ بْنُ مُحَمَّدٍ
قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقِ، عَنْ
الْخَارِبِ، عَنْ عَلَيِّ هُنْدَهُ قَالَ: كَانَ رَسُولُ اللَّهِ

Comments: [Its isnad is da'eef because of the weakness of Al-Harith]

يُصْلِي رَكْعَتِي الْفَجْرِ عَنِ الْإِقَامَةِ، [انظر:]
٦٥٩، ٧٦٤، ٨٨٤، ٩٢٩

تخریج: إسناده ضعیف، لضعف الحارث، وهو ابن عبدالله الأعور.

570. It was narrated that 'Abdullah bin Nujayy said: 'Ali said: There was a time before dawn when I would ask to enter upon the Messenger of Allah (ﷺ). If he was praying, he would say *Subhan Allah* to me, and that was my permission to enter; if he was not praying, he would give me permission to enter.

Comments: [Its isnad is da'eef]

٥٧٠- حَدَّثَنَا أَبُو سَعِيدٍ : حَدَّثَنَا عَبْدُ الْوَاحِدِ
ابْنُ زَيْدَ الْقَنْبِيِّ : حَدَّثَنَا عَمَارَةُ بْنُ الْقَعْدَاءِ عَنِ
الْحَارِثِ بْنِ يَرِيدَ الْعَكْلِيِّ، عَنْ أَبِي رُزْعَةَ، عَنْ
عَبْدِ اللَّهِ بْنِ تُحَجِّيَ قَالَ: قَالَ عَلَيْهِ: كَانَتْ لِي
سَاحِفَةٌ مِنَ السَّحْرِ أَذْخُلُ فِيهَا عَلَى رَسُولِ اللَّهِ
بِهِ، فَإِنْ كَانَ قَاتِلًا يُصْلِي، سَيِّئَ بِي، فَكَانَ
ذَاكَ إِذْنَهُ لِي، وَإِنْ لَمْ يَكُنْ يُصْلِي، أَذْنَ لِي.
[انظر:] ٥٩٨، ٦٤٧، ٦٠٨

571. It was narrated from 'Ali bin Husain that his father said: I heard 'Ali say: The Messenger of Allah (ﷺ) came to me when Fatimah and I were sleeping, and that was at the time before dawn. He stood at the door and said, "Why don't you get up and pray?" I answered him: O Messenger of Allah, our souls are in the hand of Allah and if He wills, He will wake us up. The Messenger of Allah (ﷺ) went back and did not say anything else (to me), but I heard him, as he was leaving, strike his hand against his thigh and say: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its isnad is saheeh, al-Bukhari (7347) and Muslim (775)]

٥٧١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ
عَبْدِ اللَّهِ بْنِ أَبِي كَرِيمَةِ الْحَرَاثِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ
سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّجِيمِ، عَنْ زَيْدِ بْنِ أَبِي
أَنْبَسَةِ عَنْ أَبِي الزُّهْرَى، عَنْ عَلَيِّ بْنِ حُسَيْنٍ، عَنْ
أَبِيهِ قَالَ: سَمِعْتُ عَلَيْهَا يَقُولُ: أَتَانِي رَسُولُ اللَّهِ
بِهِ وَأَنَا نَائِمٌ وَفَاقِطَةُ، وَذَلِكَ مِنَ السَّحْرِ، حَتَّى
قَامَ عَلَى النِّيَابِ، قَالَ: «أَلَا نُصْلِوُنَّ؟» قَلَّتْ
مُجِيبَاهُ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّمَا نُؤْشِنُ بِيَدِ اللَّهِ،
فَإِذَا شَاءَ أَنْ يَعْتَنَا بِعَنْتَنَا. قَالَ: فَرَجَعَ رَسُولُ اللَّهِ
بِهِ وَلَمْ يَرْجِعْ إِلَيَّ الْكَلَامَ، فَسَعَيْتُهُ حِينَ وَلَيَ
يَقُولُ: وَضَرَبَ يَدَهُ عَلَى فَخِيلِهِ: «وَلَكَ الْإِنْكَانُ
أَكْثَرَ شَيْءٍ وَجَدَلًا» (الكهف: ٥٤).

572. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) and his wife used to do *ghusl* from the same vessel.

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Al-Harith]

573. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) sent me to Yemen, and we came to some people who had built a trap for a lion. They began to push one another, and one man fell, so he grabbed onto another one, who then grabbed onto another one, until all four of them ended up in the trap and the lion wounded them. Then a man came and killed the lion with a spear, and they all died of their wounds. The next of kin of the first man went to the next of kin of the last man, and they took out weapons to fight, then 'Ali came to them straight away and said: Do you want to fight one another when the Messenger of Allah (ﷺ) is still alive? I will judge between you, and if you agree then that is the verdict, otherwise keep away from one another until you go to the Prophet (ﷺ) and he will be the one who judges between you, then whoever transgresses after that will have no right. Collect from the tribes of those who fell into the hole one quarter of the *diyah* [blood money], one third of the *diyah*, one half of the *diyah* and a complete *diyah*. For the first man (who fell in) there will be

٥٧٢- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِشْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلَيِّ فَالِّ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَهْلُهُ يَغْتَسِلُونَ مِنْ إِنَاءٍ وَاحِدٍ.

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف الحارث.

٥٧٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سِيَّاسٌ عَنْ حَشْنِي، عَنْ عَلَيِّ فَالِّ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ، فَأَنْهَيْتُ إِلَى قَوْمٍ قَدْ تَوَّرُّ زُبُّرَةً يَلْأَسِنَدُ، فَبَيْتَنَا هُمْ كَذَلِكَ يَتَذَاقُفُونَ إِذْ سَقَطَ رَجُلٌ، فَتَعَلَّقُ بِرَجُلٍ يَتَخَرَّ، ثُمَّ تَعَلَّقُ بِرَجُلٍ بَعْدَهُ، حَتَّى صَارُوا فِيهَا أَرْبَعَةَ، فَجَرَحَهُمُ الْأَسْدُ، فَأَنْهَيْتُ لَهُ رَجُلٌ بِحَرْبَةٍ فَفَتَلَهُ، وَمَاتُوا مِنْ جِرَاجِتِهِمْ كُلُّهُمْ، فَقَاتَمُوا أَوْلَيَاءَ الْأُوَلَى إِلَى أُولَيَاءِ الْأَجْرِ، فَأَخْرَجُوا السَّلَاحَ يَتَشَتَّلُوا، فَتَأَمَّلُمْ عَلَيَّ عَلَى تَبَيَّنِهِ ذَلِكَ، فَقَالَ: تُرِيدُونَ أَنْ تَنْتَلِوْا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ؟ أَنِي أَفْضِيُّ يَتَكَبَّرُمْ قَصَاءَ إِذْ رَضِيمْ فَهُوَ الْفَضَاءُ، وَإِلَّا حَبْزَ بَعْضَكُمْ عَنْ بَعْضٍ حَتَّى تَأْتُوا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَكُونُ هُوَ الَّذِي يَقْضِي بِيَنْكُمْ، فَمَنْ عَدَ بَعْدَ ذَلِكَ فَلَا حَقَّ لَهُ، اجْمَعُوا مِنْ قَبَائِلِ الَّذِينَ حَضَرُوا الْبَرَّ رَبِيعَ الدَّيْرَةِ، وَلَلَّثَّ الدَّيْرَةِ وَنَصْفَ الدَّيْرَةِ، وَالدَّيْرَةِ كَامِلَةً، فَلِلَّأَوَّلِ الرَّبِيعِ، لِلَّثَّ الدَّيْرَةِ مِنْ فُورَقَهُ، وَلِلَّثَّانِي ثُلُثَ الدَّيْرَةِ، وَلِلَّثَالِثِي نَصْفَ الدَّيْرَةِ، فَأَنْهَيْنَا أَنْ يَرْضَوْا، فَأَتَوْا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَامَ إِبْرَاهِيمَ، فَقَضَوْا عَلَيْهِ الْقِضَاءَ، فَقَالَ: أَنَا أَفْضِيُّ يَتَكَبَّرُمْ وَآخْتَنِي، فَتَقَالَ رَجُلٌ مِنْ

one quarter, because he caused the death of the one who came after him; for the second one there is one third of the *diyah*; and for the third one there is half of the *diyah*. They refused to accept that, so they went to the Prophet (ﷺ) when he was at *Maqam Ibraheem* and told him the story, and he said: "I will judge between you." One of the people said: 'Ali has already passed judgement. They told him about it and the Messenger of Allah (ﷺ) approved it.

Comments: [Its *isnad* is *da'eef* because of the weakness of Hanash]

574. It was narrated from Hanash that 'Ali (ؑ) said: The fourth one gets the *diyah* [blood money] in full.

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

575. It was narrated from 'Ali bin Abi Talib (ؑ) that the Prophet (ﷺ) came to him and Fatimah at night and said "Why don't you get up and pray?" I said: O Messenger of Allah, our souls are in the hand of Allah and if He wills to wake us up, He will wake us up. The Messenger of Allah (ﷺ) left when I said that to him and I heard him, as he was leaving, strike his hand against his thigh and say: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7347) and Muslim (775)]

القسم: إِنَّ عَلَيْنَا فَضْلًا فِيهَا، فَقَضُوا عَلَيْهِ
الْبِصَةَ، فَأَجَازَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
[١٣١٠، ١٠٦٣]

تخریج: إسناد ضعیف لضعف حش،
وهو ابن المعتمر.

٥٧٤- حَدَّثَنَا يَهْرُبْ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا
سِمَاكٌ عَنْ حَشْ: أَنَّ عَلَيْنَا قَالَ: وَلِلرَّبِيعِ
الْدِيْنِ كَامِلَةً.

تخریج: إسناد ضعیف سابقه.

٥٧٥- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: كَتَبَ إِلَيَّ نُكْبَةَ
ابْنِ سَعِيدٍ: كَتَبَ إِلَيْكَ بِخَطِيٍّ، وَخَتَمَ
الْكِتَابَ بِخَاتَمِي، يَذَكُّرُ أَنَّ الْلَّئِنَّ بْنَ سَعِيدَ
حَدَّثَنُّمْ عَنْ عُقْلِيٍّ، عَنْ الزُّهْرِيِّ، عَنْ عَلَيِّ
ابْنِ الْحَسَنِ: أَنَّ الْحَسَنَ بْنَ عَلَيٍّ حَدَّثَهُ عَنْ عَلَيِّ
ابْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ طَرَقَ وَفَاطِمَةَ فَقَالَ:
«أَلَا مُصْلَوْنَ؟» قَلَّتْ: يَا رَسُولَ اللَّهِ إِنَّا أَشْفَقْنَا
بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَتَعَذَّتْنَا. وَانْصَرَفَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ تَلْتُ لَهُ ذَلِكَ، كُمْ سَبْعَةَ وَمُؤْمِنْ
يَضْرِبُ فَجَدَهُ، وَيَقُولُ: «وَلَكَ أَيْكَنْ أَكْتَرْ شَفْوَةً
جَلَّا» (الكهف: ٥٤). [راجع: ٥٧١]

تخریج: إسناد صحيح. خ: (٧٣٤٧)، م: (٧٧٥).

576. It was narrated from 'Ali bin Husain, from his father, from his grandfather, that the Messenger of Allah (ﷺ) took Hasan and Husain (عليهما السلام) by the hand and said: "Whoever loves me and loves these two and their father and their mother will be with me at my level on the Day of Resurrection."

Comments: [Da'eef because of the weakness of Ali bin Ja'far]

٥٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي تَضْرُبُ بْنُ عَلَيْهِ الْأَزْدِيُّ: أَخْبَرَنِي عَلَيْهِ بْنُ جَعْفَرٍ بْنُ مُحَمَّدٍ بْنِ عَلَيْهِ بْنِ الْحُسَيْنِ بْنِ عَلَيْهِ: حَدَّثَنِي أَخْيُو مُوسَى ابْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرٍ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلَيْهِ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ أَخَدَ بْنَ حَسَنٍ وَحَسَنَ، فَقَالَ: «مَنْ أَحَبَّنِي وَأَحَبَّ هَذِينَ، وَأَبَاهُمَا، وَأَهْمَاهَا، كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ».

تخریج: ضعیف لضعف علی بن جعفر بن محمد.

577. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "No woman should be married and become a co-wife to her paternal aunt or her maternal aunt."

Comments: [A Saheeh because of corroborating evidence and its isnad is da'eef because of the weakness of Ibn Lahee'ah]

٥٧٧ - حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ السَّيَّئِيُّ، عَنْ عَبْدِ اللَّهِ (٧٨/١) بْنِ زُرَيْرِ الْعَافِيِّ، عَنْ عَلَيْهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ: «لَا تُنْكِحُ الْمَرْأَةَ عَلَى عَمِّهَا، وَلَا عَلَى خَالِتِهَا».

تخریج: صحيح لغيره، وهذا إسناد ضعیف لضعف ابن لهیة.

578. It was narrated that 'Abdullah bin Zurair said: I entered upon 'Ali bin Abi Talib (عليه السلام) - Hasan said: On the day of (Eid) al-Adha - and he brought some khazeerah (a dish made from small pieces of meat, broth and flour) to us. I said: May Allah guide you! Why don't you make a dish for us from these ducks, for Allah, may He be glorified and exalted, has blessed us with a great deal of bounty. He said: O son of Zurair, I heard the Messenger of Allah (ﷺ) say: "It is not permissible for the caliph to take more from the wealth of Allah than two dishes:

٥٧٨ - حَدَّثَنَا حَسَنُ وَأَبُو سَعِيدٍ مَؤْلَى بْنِ هَاشِمٍ قَالَا: حَدَّثَنَا ابْنُ لَهِيَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرٍ، أَنَّهُ قَالَ: دَخَلْتُ عَلَى عَلَيْهِ بْنِ أَبِيهِ طَالِبًّا - قَالَ حَسَنٌ: يَوْمُ الْأَضْحَى - قَرَبَ إِلَيْنَا حَبْرٌ، قَالَ: أَصْلَحْتَ اللَّهَ، لَوْ قَرَبْتَ إِلَيْنَا مِنْ هَذَا الْبَطَ - يَعْنِي الْوَرَأَ - فَإِنَّ اللَّهَ عَزَّ وَجَلَ عَزَّ أَكْثَرُ الْخَيْرِ. قَالَ: يَا ابْنَ زُرَيْرًا إِنِّي سَيَغُثُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ يَقُولُ: «لَا يَجُلُّ لِلْحَلِيقَةِ مِنْ مَالِ اللَّهِ إِلَّا قَضَتَانِ: قَضَمَهُ يَأْكُلُهَا هُوَ وَأَهْلُهُ، وَقَضَمَهُ يَضْعُهَا بَيْنَ يَدَيِ النَّاسِ».

one from which he and his family eat and one that he offers to the people."

Comments: [Its isnad is da'eef because of the weakness of Ibn Lahee'ah]

579. It was narrated that 'Ali (عليه السلام) said: I have never had an eye infection since the Prophet (ﷺ) spat in my eye."

Comments: [Its isnad is hasan]

580. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) used to pray Witr at the beginning of the night and in the middle and at the end, then he persisted in praying it at the end of the night.

Comments: [Its isnad is qawi]

تخریج: إسناد ضعیف، لضعف ابن لهيعة.

٥٧٩- حَدَّثَنَا مُعْتَدِلُ بْنُ شَلَّامَانَ عَنْ أَبِيهِ، عَنْ نَعْبِرَةَ، عَنْ أُمِّ مُوسَى، عَنْ عَلَيِّ قَالَ: مَا رَمَدْتُ مُنْذَ تَقْلِيلِ الْبَيْتِ بِكَلِيلٍ فِي غَنْجَيِ.

تخریج: إسناده حسن.

٥٨٠- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلًا: حَدَّثَنَا مُطَرَّفٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلَيِّ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوْرِثُ فِي أَوَّلِ الْلَّيْلَيْنِ، وَفِي وَسْطِهِ، وَفِي آخِرِهِ، ثُمَّ يَتَّبَعُهُ الْوَيْرَثُ فِي آخِرِهِ. [انظر: ٦٥٣، ٨٢٥]

[١١٥٢، ١٢١٥، ١٢١٨، ١٢٦٠]

تخریج: إسناده قوي.

581. It was narrated from Husain, from his father, that the Prophet (ﷺ) said: "Do not stare at lepers, and if you speak to them, let there be a distance of a spear between you and them."

Comments: [Its isnad is da'eef]

٥٨١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو إِبْرَاهِيمَ التَّرْجُمَانِيُّ: حَدَّثَنَا الْفَرْجُ بْنُ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ غَمْرَوْ بْنِ عُشَّانَ، عَنْ أُمِّهِ نَافِطَةِ بْنِ حَسَنَيْنِ، عَنْ حَسَنَيْنِ، عَنْ أَبِيهِ، عَنِ الْبَيْتِ بِكَلِيلٍ قَالَ: «لَا تُدِيمُوا النَّظَرَ إِلَى الْمُجَدَّدِيْنَ، وَإِذَا كَلَمْتُمُوهُمْ، فَلَا يَكُنْ وَيَتَّهِمُونَ قَبْدَ رُمْحٍ».

تخریج: إسناده ضعیف لعلل.

٥٨٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي تَكْرِيْمَةَ الْمُؤْنَدِيْمِيِّ: حَدَّثَنَا هَارُوذُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْفَاسِمُ بْنُ عَنْ عَنْ رَحْمَنٍ عَنْ مُحَمَّدِ ابْنِ عَلَيِّ، عَنْ أَبِيهِ، عَنْ عَلَيِّ قَالَ: قَالَ أَبِي

582. It was narrated that 'Ali said: The Prophet (ﷺ) said to me: "O 'Ali, do wudoo' properly even if it is difficult for you; do not consume charity; do not mate a donkey with a horse; and do not sit with astrologers."

Comments: [Hasan because of corroborating evidence; this is a weak *isnad* because of the weakness of Haroon bin Muslim]

الثاني يبيه: «يا علي! أتبين الموضوع وإن شئْ علَيْكُ، وَلَا تَأْكُلِ الصَّدَقَةَ، وَلَا تُنْهِيَ الخَيْرَ عَنِ الْخَيْرِ، وَلَا تُجَالِسِ أَصْحَابَ التُّجُومِ».

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف هارون بن مسلم، وعلي بن الحسين والد محمد بن علي الباقي لم يدرك حده علي بن أبي طالب.

583. It was narrated that an-Nazzal bin Sabrah said: A jug of water was brought to 'Ali (ﷺ) when he was in ar-Rahbah. He took a handful of water and rinsed his mouth and nose, and wiped his face, forearms and head. Then he drank whilst standing, then he said: This is the *wudoo'* of one who has not broken his *wudoo'*. I saw the Messenger of Allah (ﷺ) do this.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5616)]

٥٨٣ - حدثنا محمد بن فضيل عن الأعمش، عن عبد الملك بن ميسرة، عن الزرالي بن سبيرة قال: أتيت عليًّا بخوز من ماء وهو في الرحمة، فأخذ كذا من ماء فمضمض، وأشسلش، ومسخ وجهه، وذراعيه، ورأسه، ثم شرب وهو قائم، ثم قال: هذا وضوء من ماء يحيى، هكذا رأيت رسول الله ﷺ فعل.

تخریج: إسناده صحيح، ح: (٥٦١٦).

584. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [*Saheeh* because of corroborating evidence]

تخریج: صحيح لغيره، حبيب مدلس، وقد ععن، والحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

585. It was narrated from 'Ali (عليه السلام) that he said: "The last words of the Messenger of Allah (ﷺ) were: "Prayer, prayer! And fear Allah with regard to what your right hands possess [i.e., female slaves]."

Comments: [Hadeeth *saheeh* and its *isnad* is *hasan*]

٥٨٤ - حدثنا محمد بن فضيل عن الأعمش، عن حبيب، عن ثعلبة، عن عليٍّ قال: قال رسول الله ﷺ: «من كذب على معمداً فليتبوأ مقعدة من النار». [راجع: ٣٢٦]

تخریج: صحيح لغيره، حبيب مدلس، وقد ععن، وال الحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

٥٨٥ - حدثنا محمد بن فضيل: حدثنا العبرة عن أم موسى، عن عليٍّ قال: كان آخر كلام رسول الله ﷺ: «الصلوة الصلاة، اثروا الله فيما ملكت أيمانكم». [انظر: ٢٦٤٨٣]

تخریج: حديث صحيح، وهذا إسناد حسن.

586. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (رسولنا) forbade me to put my ring on the forefinger or the one next to it.

Comments: [Its isnad is saheeh]

٥٨٦- حَدَّثَنَا مُحَمَّدُ بْنُ فَضْلٍ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى، عَنْ عَلَيِّ قَالَ: نَهَانِي رَسُولُ اللَّهِ أَنْ أَجْعَلَ خَاتَمِي فِي هَذِهِ السَّبَّاحَةِ، أَوْ أَنْ تَلِيهَا. [انظر: ١١٢٤]

تغريب: إسناد صحيح.

587. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: Then I saw 'Ali bin Abi Talib (عليه السلام) after that on the day of Eid; he started with the prayer before the *khutbah* and he prayed with no *adhan* or *iqamah*. Then he said: I heard the Messenger of Allah (رسولنا) forbidding (the people) to leave any of the meat of their sacrifice after three days.

Comments: [Its isnad is saheeh, al-Bukhari (5573) and Muslim (1969)]

588. It was narrated from 'Ali (عليه السلام) that the Prophet (رسولنا) gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce.

Comments: [Its isnad is da'eef because of the weakness of Muhammad bin Ubaidullah bin Abu Rafi']

٥٨٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْمَرٌ: أَخْبَرَنَا الرَّهْبَرُ، عَنْ أَبِي عَبْدِهِ مَؤْنَى عَنْ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: ثُمَّ شَهَدْتُ عَلَيَّ بْنَ أَبِي طَالِبٍ يَعْدِ ذَلِكَ يَوْمَ عِيدٍ، يَدْأَبُ إِلَى الصَّلَاةِ قَبْلَ الْحُطْبَةِ، وَصَلَّى إِلَّا أَذَانٌ وَلَا إِقَامَةٌ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ أَنَّهُ يَنْهَا أَنْ يُمْسِكَ أَحَدًا مِنْ نُسُكِهِ شَيْئًا فَوْقَ ثَلَاثَةِ أَيَّامٍ. [راجع: ٤٣٥]

تغريب: إسناد صحيح. خ: (٥٥٧٣)، م: (١٩١٩).

٥٨٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي شَرِيقُ بْنُ يُوشَنَ: حَدَّثَنَا عَلَيِّ بْنُ هَاشِمٍ -يَعْنِي ابْنَ التَّبَرِيدِ- عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عُمَرَ بْنِ عَلَيِّ بْنِ حُسْنَيِّ، عَنْ أَبِيهِ، عَنْ عَلَيِّ: أَنَّ النَّبِيَّ أَنَّهُ خَيْرٌ لِنِسَاءَ الدُّنْيَا وَالْآخِرَةِ، وَلَمْ يُحِيرْهُنَّ الطَّلاقَ.

تغريب: إسناد ضعيف لضعف محمد بن عبد الله بن أبي رافع.

589. 'Ali bin Hashim bin al-Bareed narrated a similar report and said: He gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce.

٥٨٩- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنَاهُ يَحْمَى بْنُ أَئِبْهُ: حَدَّثَنَا عَلَيِّ بْنُ هَاشِمٍ بْنُ التَّبَرِيدِ، فَذَكَرَ مِثْلَهُ، وَقَالَ: خَيْرٌ لِنِسَاءٍ بَيْنَ الدُّنْيَا وَالْآخِرَةِ، وَلَمْ يُحِيرْهُنَّ الطَّلاقَ. [راجع: ٥٨٨]

Comments: [Its isnad is da'eef]

590. It was narrated from Zaid bin 'Ali bin al-Husain from his father that his grandfather said: The Messenger of Allah (ﷺ) said: "Whoever is killed defending his wealth is a martyr."

Comments: [A saheeh hadeeth; this isnad is hasan]

تخریج: إسناده ضعیف، وهو مكرر ماقبله.

٥٩٠- حَدَّثَنَا أَبُو يُوشَّفُ الْمُؤَذِّبُ يَقُولُ
جَارُنَا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ
الْعَزِيزِ بْنِ الْمُطَلِّبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْخَابِرِ، عَنْ زَيْدِ بْنِ عَلَيِّ بْنِ الْمُخْتَنِينَ،
عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ (٧٩/١): «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ
شَهِيدٌ».

تخریج: حديث صحيح، وإسناده حسن.

٥٩١- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدَى عَنْ
سَعِيدِهِ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَانَ، عَنْ
عَبْدِهِ، عَنْ عَلَيِّ : أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ
الْأُخْرَاجِ: «إِنَّ اللَّهَ يُؤْتِهِمْ وَقْيُوزَهُمْ نَارًا
كَمَا شَغَلُنَا عَنِ الصَّلَاةِ حَتَّى آتَيْتُ الشَّمْسَ».

تخریج: إسناده صحيح. خ: (٤٥٣٢)، م: (٦٢٧).

592. It was narrated that 'Ali said to Ibn 'Abbas (رض): The Messenger of Allah (ﷺ) forbade *mut'ah* marriage and the meat of domestic donkeys at the time of Khaibar.

Comments: [Its isnad is saheeh, al-Bukhari (5115) and Muslim (1407)]

٥٩٢- حَدَّثَنَا سُعْدَيْاً عَنِ الْوَهْرَيِّ، عَنِ الْحَسِينِ
وَعَبْدِ اللَّهِ أَبْنَيِّ مُحَمَّدِ بْنِ عَلَيِّ، عَنْ أَبِيهِما-
وَكَانَ حَسَنُ أَرْضَاهُمَا فِي أَنْفُسِنَا- أَنَّ عَلَيَّ قَالَ
لَا يَنْعَسِي رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ رَسُولَ اللَّهِ
ﷺ نَهَا عَنِ يَنْكَاحِ الْمُتْعَنَّةِ، وَعَنِ لُحُومِ الْحُمُرِ
الْأَهْلِيَّةِ زَمَنَ حَبِيرٍ. [انظر: ١٢٠٤، ٨١٢]

تخریج: إسناده صحيح. خ: (٥١١٥)، م: (١٤٠٧).

593. It was narrated that 'Ali (رض) said: The Messenger of Allah (ﷺ) instructed me to share out the meat of his sacrifice and to be in charge of it, and to share out its skin and blankets, and he instructed me not

٥٩٣- حَدَّثَنَا سُعْدَيْاً عَنْ عَبْدِ الْكَرِيمِ، عَنْ
مُجَاهِدِهِ، عَنْ أَبِي لَيْتَى، عَنْ عَلَيِّ قَالَ: أَمْرَنِي
رَسُولُ اللَّهِ ﷺ أَنْ أَفْسُمَ بُذْلَةَ أَقْوَمَ عَلَيْهَا، وَأَنْ
أَفْسُمَ جُلُودَهَا وَجِلَالَهَا، وَأَمْرَنِي أَنْ لَا أُغْطِي

to give the butcher anything of it and said: "We will give him something ourselves."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1717) and Muslim (1317)]

594. It was narrated from Zaid bin Uthai', a man from Hamdan: We asked 'Ali (ع): With what were you sent, i.e., on the day the Prophet (ﷺ) sent you with Abu Bakr (ع) for *Hajj*? He said: I was sent with four things: No one will enter Paradise except a believing soul; no one should circumambulate the Ka'bah naked; whoever had a covenant with the Prophet (ﷺ), it would remain in effect until the agreed time; and the *mushrikeen* were not to perform *Hajj* with the Muslims after that year.

Comments: [A *saheeh hadeeth*]

595. It was narrated from 'Ali (ع): Muhammad (ﷺ) ruled that debts must be paid before carrying out bequests, but you read the will before debts are paid off. [And he ruled] that sons from the same mother inherit from one another, but sons from different mothers do not.

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith]

596. It was narrated that 'Ali (ع) said: The Prophet (ﷺ) said: "I will not give to you and leave *ahlus-suffah* suffering from hunger." On one occasion he said: "I shall not give you a servant and leave *ahlus-suffah* suffering from hunger."

الجائز منها شيئاً، وقال: إنْخُلْ نَعْطِيهِ مِنْ عِنْدِنَا». [انظر: ٨٩٤، ٨٩٧، ١٠٢، ١٠٣، ١١٠٠، ١١٠١]

[١٣٢٥، ١٣٢٦، ١٣٢٧، ١٢٠٩، ١٢٠١]

تخریج: إسناده صحيح. خ: (١٧١٧)، م: (١٣١٧).

٥٩٤- حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ ابْنِ أَبْيَعَ - رَجُلٌ مِنْ هَمْدَانَ - قَالَ: سَأَلْنَا عَلَيْهِ: بِأَيِّ شَيْءٍ يُعْثَرُ؟ يَعْنِي يَوْمَ يَقُولُ اللَّهُمَّ يَعْلَمُ مَعَ أَبِي بَكْرٍ فِي الْحَجَّةِ، قَالَ: يُعْثَرُ بِأَزْنَعٍ: لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْرُ مُؤْمِنًا، وَلَا يَطْرُفُ بِالْأَيْمَنِ غَرِبَانًا، وَمَنْ كَانَ يَنْتَهِ وَبَيْنَ الْيَمَنِ وَغَرِبَانَ فَعَنْهُ إِلَى مَذْدِيَةِ، وَلَا يَسْجُنُ الْمُشْرِكَوَنَ وَالْمُنْتَسِبُونَ بَعْدَ عَامِهِمْ هَذَا». [انظر: ١٢٩٧]

تخریج: حديث صحيح بشواهد، وهذا إسناد فيه عنمة أبي إسحاق.

٥٩٥- حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ: قَضَى مُحَمَّدٌ: أَنَّ الدَّيْنَ قَبْلَ الْوُصْيَةِ، وَأَنَّمَا تَفَرُّوْنَ الْوُصْيَةَ قَبْلَ الدُّرْنِ، وَأَنَّ أَعْيَانَ بَنِي الْأَمْرَاءَ يَتَوَارَثُونَ دُونَ نَبِيِّ الْعَلَّابِ. [انظر: ١٢٢٢، ١٠٩١]

تخریج: إسناده ضعيف، لضعف الحارث وهو الأعور.

٥٩٦- حَدَّثَنَا سُفِيَّانُ عَنْ غَطَّاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَلَيِّ: قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا أُعْطِيُكُمْ وَأَدْعُ أَهْلَ الصَّفَةِ تَلَوِّي بُطُونَهُمْ مِنَ الْجُوعِ». وَقَالَ مَرْأَةٌ: «لَا أُخْدِمُكُمَا وَأَدْعُ أَهْلَ الصَّفَةِ تَلَوِّي». [انظر: ٨٣٨]

Comments: [Its isnad is qawi]

597. Muhammad bin 'Ali Abu Ja'far told us: My paternal uncle told me, from his father, that he saw the Messenger of Allah (ﷺ) doing *sa'y* between as-Safa and al-Marwah in the *Mas'a*, lifting up his garment which reached to his knees.

Comments: [Its isnad is hasan]

تخریج: إسناده قوي.

٥٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ الْقَطْرَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْعَجَابِ: أَخْبَرَنِي حَرْبُ أَبْو شَفَيَّاً الْمَقْتَرِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ أَبُو جَعْفَرٍ: حَدَّثَنِي عَمِّي، عَنْ أَبِيهِ: أَللَّهُ رَأَى رَسُولَ اللَّهِ يَعْلَمُ يَسْعَى بَيْنَ الصَّنَاءِ وَالْمَرْوَةِ فِي الْمَسْعَى كَائِنًا عَنْ تَوْبَةِ، فَذَلِكَ لِمَنْ يَأْتِي إِلَيَّ رُكْبَتِيَّهُ.

تخریج: إسناده حسن.

٥٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ الْمَبَارِكِ عَنْ يَحْيَى بْنِ أَبْيَوبَ، عَنْ عَبْدِ اللَّهِ بْنِ رَحْبَرٍ، عَنْ عَلِيٍّ بْنِ بَرِيدَ عَنْ الْقَاسِمِ، عَنْ أَبِي أَمَامَةَ قَالَ: قَالَ عَلِيٌّ: كُنْتُ آتِيَ الشَّيْءَ فَأَشَأْتُهُ، فَإِنْ كَانَ فِي صَلَاةٍ سَبَعَ، وَإِنْ كَانَ فِي غَيْرِ صَلَاةٍ أَذِنَ لِي.

تخریج: إسناده مسلسل بالضعفاء.

٥٩٩ - حَدَّثَنَا شَفَيَّاً عَنْ مُطَرِّبٍ، عَنْ الشَّعْبِيِّ، عَنْ أَبِي جُعْدَيْنَةَ قَالَ: سَأَلْتُهُ عَلَيْهَا: هَلْ عِنْدَكُمْ مِنْ رَسُولِ اللَّهِ يَعْلَمُ شَيْءًا بَعْدَ الْقُرْآنِ؟ قَالَ: لَا وَاللَّهِ قَلَقُ الْحَبَّةُ، وَبِرَا الشَّمْسَةُ، إِلَّا فَهُمْ يُؤْتِيُهُ اللَّهُ عَزَّ وَجَلَّ رَجُلًا فِي الْقُرْآنِ، أَوْ مَا فِي الصَّحِيفَةِ. قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: الْعَقْلُ، وَبِكَاهُ الْأَسِيرِ، وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ. [انظر: ٦١٥]

تخریج: إسناده صحيح. خ: (٦٩٠٣).

598. It was narrated that Abu Umarah said: 'Ali (عليه السلام) said: I used to come to the Prophet (ﷺ) and ask permission to enter. If he was praying, he would say *Subhanallah*, and if he was not praying, he would give me permission to enter.

Comments: [Its isnad is a chain of weak narrators]

599. It was narrated that Abu Juhaifah said: We asked 'Ali (عليه السلام): Do you have something from the Messenger of Allah (ﷺ) apart from the Qur'an? He said: No, by the One Who split the seed and created the soul, except the understanding that Allah, may He be glorified and exalted, helps a person to acquire of the Qur'an or what is in the document. I said: What is in the document? He said: *Diyah* (blood money), ransom of prisoners and no

Muslim should be killed in retaliation for a *kafir*.

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

600. 'Ubaidullah bin Abi Rafi' said: I heard 'Ali (رضي الله عنه) say: The Messenger of Allah (ﷺ) sent me, az-Zubair and al-Miqdad, and he said: "Go to the garden of Khakh, where you will find a woman riding a camel with whom there is a letter, and take it from her." We set out, with our horses galloping, until we reached that garden, and there we found the woman. We said: Give us the letter. She said: I do not have any letter. We said: Either you give us the letter or we will remove your clothes. So she brought it out from her braided hair, and we took it and brought it to the Messenger of Allah (ﷺ), and in it (was written): From Hatib bin Abi Balta'ah to some of the *mushrikeen* of Makkah, telling them about some of the plans of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "O Hatib, what is this?" He said: Do not be hasty in judging me, O Messenger of Allah. I am a man who was attached to Quraish but I was not one of them. The *Muhajireen* who are with you have relatives who will protect their families in Makkah, and I wanted, as I have no blood ties among them, to do them a favour so that they would protect my family. I did not do it out of *kufur* or because I apostatized from my religion, or because I approved of *kufur* after

٦٠٠ - حَدَّثَنَا سُفيَّانُ عَنْ عَمِّرٍو قَالَ: أَخْبَرَنِي حَسْنُ بْنُ مُحَمَّدٍ بْنُ عَلَىٰ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي رَافِعٍ - وَقَالَ مَرْءَةٌ: إِنَّ عَبْدَ اللَّهِ بْنَ أَبِي رَافِعٍ أَخْبَرَهُ - أَنَّهُ سَبَعَ عَلَيْهِ يَقُولُ: بَعْتُنِي رَسُولُ اللَّهِ يَقُولُ أَنَا وَالرَّبِّيْرُ وَالْمَقْدَادُ، فَقَالَ: «أَنْطَلَقُوا حَتَّىٰ تَأْتُوا رَوْضَةَ حَارِخٍ، فَإِنَّ يَهَا طَعْبَيْنَ مَعْهَا كِتَابٌ، فَخُذُوهُ مِنْهَا». فَأَنْطَلَقُتَا تَعَادَى بَنَا حَتَّىٰ أَتَيْنَا الرَّوْضَةَ، فَإِذَا نَعْنَى بِالظَّبِيعَيْنِ، قُلْنَا: أَخْرِجِي الْكِتَابَ. قَالَتْ: مَا مَعِي مِنْ كِتَابٍ. قُلْنَا: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُلْقِيَنَّ الْكِتَابَ. قَالَ: فَأَخْرَجْنَا الْكِتَابَ مِنْ عَفَاصِهَا، فَأَحَدَدْنَا الْكِتَابَ، فَأَتَيْنَا يَهِ رَسُولَ اللَّهِ يَقُولُ، فَإِذَا فِيهِ: مِنْ حَاطِبٍ بْنِ أَبِي بَلْقَعَةَ إِلَىٰ نَاسٍ مِنَ الْمُشْرِكِينَ يُمْكَنُ، يُخْرِجُهُمْ بِعَصْرِ أَمْرِ رَسُولِ اللَّهِ يَقُولُ، فَقَالَ رَسُولُ اللَّهِ يَقُولُ: «يَا حَاطِبُ! مَا هَذَا؟» قَالَ: لَا تَعْجَلْ عَلَيَّ، إِنِّي كُنْتُ أَمْرًا مُلْصَقاً فِي قُرْيَشٍ، وَلَمْ أَكُنْ مِنْ أَنْسَيْهَا. وَكَانَ مِنْ كَانَ مَعَكَ (١٨٠/١) مِنَ الْمُهَاجِرِينَ، لَهُمْ قَرَابَاتٌ يَتَحْمُونَ أَهْلَهُمْ يُمْكَنُ، فَأَحْبَبْتُ إِذَا فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَخَذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي. وَمَا فَعَلْتُ ذَلِكَ كُفُراً وَلَا ازْنِدَاداً عَنْ دِينِي، وَلَا رَضَا بِالْكُفُرِ بَعْدَ الإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ يَقُولُ: «إِنَّهُ قَدْ صَدَقْتُمْ» فَقَالَ عُمَرُ: دَعْنِي

becoming Muslim. The Messenger of Allah (ﷺ) said: "He has told you the truth." 'Umar (رضي الله عنه) said: O Messenger of Allah, let me strike the neck of this hypocrite. He said: "He was present at Badr, and you do not know, perhaps Allah looked upon the people of Badr and said: 'Do what you wish, for I have forgiven you.'"

Comments: [Its isnad is saheeh, al-Bukhari (3007) and Muslim (2494)]

601. It was narrated from Moosa bin Salim Abu Jahdam that Abu Ja'far told him, from his father, that 'Ali (رضي الله عنه) told them that the Messenger of Allah (ﷺ) forbade three things to me, and I (the narrator) do not know whether that was only for him or for everyone: He forbade garments made from a blend of linen and silk, red saddle cloths and reciting Qur'an whilst bowing.

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

602. It was narrated from al-Hasan bin Zaid bin Hasan: My father told me, from his father, that 'Ali (رضي الله عنه) said: I was with the Prophet (ﷺ) when Abu Bakr and 'Umar (رضي الله عنهما) came and he said: "O 'Ali, these two are the leaders of the middle aged people of Paradise and its youth, after the Prophets and Messengers."

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

أضربت عَنْكَ هَذَا الْمُنَافِقِ فَقَالَ: «إِنَّهُ قَدْ شَهِدَ بِذَرَاءَ، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ قَدْ اطْلَعَ إِلَى أَهْلِ بَدْرٍ فَقَاتَ: أَعْمَلُوا مَا شِئْتُمْ، فَقَدْ عَفَّتُ لَكُمْ».

[انظر: ٨٢٧، ١٠٩٠، ١٠٨٣، ٣٠٠٧].

تخریج: إسناده صحيح. خ: (٣٠٠٧)، م: (٢٤٩٤).

٦٠١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي حَاجَاجُ بْنُ يُوسُفَ الشَّاعِرُ: حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَطَاءِ بْنِ السَّائبِ، عَنْ مُوسَى بْنِ سَالِمٍ أَبِي جَهْضُومٍ: أَنَّ أَبَا جَعْفَرَ حَدَّثَهُ، عَنْ أَبِيهِ: أَنَّ عَلَيْهِ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَهَانَى عَنْ ثَلَاثَةِ - قَالَ: فَمَا أَذْرَى لَهُ خَاصَّةً، أَمْ لِلنَّاسِ عَامَّةً - تَهَانَى عَنِ الْقُسْبَى، وَالْمُبَيْرَةِ، وَأَنَّ أَقْرَأَ وَأَنَا رَايْعٌ. [انظر: ٧١٠]

تخریج: حسن لغيره، وهذا إسناده ضعيف. عطاء بن السائب قد اختلط هو متقطع. فإن علي بن الحسين والد أبي جعفر الباقر لم يدرك جده علي بن أبي طالب.

٦٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنِي وَهْبُ بْنُ يَعْيَةَ الْوَاسِطِيِّ: حَدَّثَنَا عُمَرُ بْنُ يُوسَفَ - يَعْنِي الْجَمَامِيَّ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الْيَسَامِيِّ، عَنِ الْحَسَنِ بْنِ زَيْدِ بْنِ حَسَنٍ: حَدَّثَنِي أَبِيهِ، عَنْ أَبِيهِ، عَنْ عَلَيِّ قَالَ: كُنْتُ عِنْدَ السَّيِّدِ، فَأَقْبَلَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ: «يَا عَلَيَّ! هَذَا سَيِّدُنَا كَهُولُ أَهْلِ الْجَنَّةِ وَشَبَابُهَا بَعْدَ السَّيِّدِ وَالْمُرْسَلِينَ».

تخریج: حدیث صحیح، وهذا إسناد حسن.

603. It was narrated from Ibn Abu Najeeh, from his father, from a man who heard 'Ali (ع) say: I wanted to propose marriage to the daughter of the Messenger of Allah (ﷺ), but I thought: I have nothing, so how could it be? Then I remembered how he upheld ties of kinship and his kindness and generosity, so I asked him for his daughter's hand in marriage. He said: "Do you have anything?" I said: No. He said: "Where is the Hutmahiyah shield that I gave you on such and such a day?" I said: I have it. He said: "Then give it to her."

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

604. It was narrated from 'Ali (ع) that Fatimah came to the Prophet (ﷺ) to ask him for a servant. He said: "Shall I not tell you of something that is better for you than that? Say *Subhanallah* thirty-three times, *Allahu Akbar* thirty-three times and *Alhamdulillah* thirty-three times; one of them thirty-four times."

Comments: [Its *isnad* is *sahih*, al-Bukhari (5362) and Muslim (2727)]

تخریج: إسناده صحيح، خ: (٥٣٦٢)، م: (٢٧٢٧).

605. It was narrated from Muhammad bin al-Hanafiyyah, that his father said: The Messenger of Allah (ﷺ) said: "Allah loves the believing slave who falls into sin a great deal and repents a great deal."

٦٠٣ - أَخْبَرَنَا سُفِيَّانُ عَنْ ابْنِ أَبِي تَجْيِحٍ، عَنْ أَبِيهِ، عَنْ رَجُلٍ سَمِعَ عَلَيْهِ يَقُولُ: أَرَدْتُ أَنْ أَخْطَبَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَتَهُ، فَقُلْتُ: مَا لِي مِنْ شَيْءٍ فَكَيْنَ؟ ثُمَّ ذَكَرْتُ صِلَّتَهُ وَعَابَدَتَهُ، فَخَطَبْتُهَا إِلَيْهِ فَقَالَ: «فَلَمْ لَكَ مِنْ شَيْءٍ؟» قُلْتُ: لَا، قَالَ: «فَأَنِّي دَرْعُكَ الْحُطْمِيَّةُ الَّتِي أَعْطَيْتُكَ يَوْمَ كَذَّا وَكَذَّا». قَالَ: هِيَ عَنِّي. قَالَ: «فَأَعْطَيْنَاهَا» قَالَ: فَأَعْطَيْتُهَا إِيَّاهَا».

تخریج: حسن لغيره، وهذا إسناد ضعيف
لجهالة الرجل الذي سمع عليه.

٦٠٤ - حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زِيَّدٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَئَلَى، عَنْ عَلَيِّ: أَنَّ فَاطِةَ أُنَيْتِ الَّتِي يَقُولُ لَهُ تَسْخِيمُهُ، فَقَالَ: «أَلَا أَذْلُكُ عَلَى مَا هُوَ خَيْرٌ لَكَ مِنْ ذَلِكَ؟»: ثُبَّجَنِي ثَلَاثًا وَثَلَاثَيْنَ، وَتَكَبَّرَنِي ثَلَاثًا وَثَلَاثَيْنَ، وَتَحْمِدَنِي ثَلَاثًا وَثَلَاثَيْنَ، أَحَدُهَا أَرْبَعًا وَثَلَاثَيْنَ. [انظر: ٧٤٠، ٨٣٨، ١٢٢٩، ١١٤٤، ١١٤١]

٦٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ الْأَغْلَى ابْنُ حَمَادَ التَّرْمِيِّ: حَدَّثَنَا دَاؤُدُّ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مَشْلَمَةُ الرَّازِيِّ عَنْ أَبِيهِ غَمْرِو الْبَجْلَى، عَنْ عَبْدِ الْمَلِكِ بْنِ

Comments: [Its isnad is *da'eef jidla'*; it is virtually fabricated]

شُفَيْلَانَ التَّقْفِيَ، عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلَىٰ، عَنْ مُحَمَّدِ ابْنِ الْمَتَهِيَّةِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمُفْتَنَ التَّوَابَ». [انظر: ٨١٠].

تخریج: إسناده ضعیف جداً شبه موضوع.

606. It was narrated that 'Ali (عليه السلام) said: I was a man who emitted a great deal of *madhi*, but I felt too shy to ask the Prophet (ﷺ) about that because of the position of his daughter, so I told al-Miqdad bin al-Aswad to ask him, and he said: "Let him wash his private part and do *wudoo'*!"

Comments: [Its isnad is *sahih*, al-Bukhari (132) and Muslim (303)]

٦٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ تَمْبَرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمُتَنَبِّرِ، عَنْ مُحَمَّدِ بْنِ عَلَىٰ، عَنْ عَلَيِّهِ قَالَ: كُنْتُ رَجُلًا مَذَاء، فَكُنْتُ أَشْتَجِي أَنْ أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَكَانِ ابْنِي، فَأَمْرَتُ الْمُقْدَادَ فَسَأَلَهُ، قَالَ: «يَغْبِيلُ ذَكْرَهُ وَيَتَوَضَّأُ». [انظر: ١٠٧١، ١٠٢٨، ١٠٠٩، ٦٦٢، ٦٦٨]

تخریج: إسناده صحيح، خ: (١٤٢)، م: (٣٢٣).

607. It was narrated from Abu Hurairah and from 'Ubaidullah bin Abi Rafi', from his father, from 'Ali (عليه السلام), that they [Abu Hurairah and 'Ali] said: The Prophet (ﷺ) said: "Were it not that it would be too difficult for the *ummah*, I would have commanded them to use the *siwak* at the time of every prayer."

Comments: [A *sahih hadeehi*]

٦٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَفْيَةُ بْنُ مُكْرَمٍ الْكُوفِيُّ: حَدَّثَنَا يُوسُفُ بْنُ بَكْرِيٍّ: حَدَّثَنَا مُحَمَّدُ ابْنِ إِسْحَاقَ عَنْ شَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِيهِ هُرَيْرَةَ، وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي زَيْدٍ، عَنْ أَبِيهِ، عَنْ عَلَيِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْلَا أَنْ أَشْتَرُ عَلَىٰ أُمَّتِي، لَأَمْرَتُهُمْ بِالسُّوَالِكُلْ ضَلَّةً». [انظر: ٩٦٧، ٩٦٨]

تخریج: - حدیث صحيح، محمد بن إسحاق مدلس، وقد عنعن، وسيأتي برقم: (٩٦٨)
.... عن ابن إسحاق حدیث عین عبدالرحمن بن يسار....

608. It was narrated that 'Abdullah bin Nujayy said: 'Ali (عليه السلام) said: I used to enter upon the Messenger of Allah (ﷺ) twice, by night and by day. If I entered upon him and he was praying, he

٦٠٨ - حَدَّثَنَا أَبْرَارُ بْنُ عَيَّاشٍ: حَدَّثَنَا مُغَيْرَةُ بْنُ مَقْسُمٍ: حَدَّثَنَا الْحَارِثُ الْعَلَكيُّ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْرٍ قَالَ: قَالَ عَلَيْهِ: كَانَ لِي مِنْ رَسُولِ اللَّهِ مَذْخَلَانِ بِاللَّيْلِ وَالنَّهَارِ،

would clear his throat. I came to him one night and he said: "Do you know what the angel did this night? I was praying and I heard some movement in the house. I went out and I saw Jibreel (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He said: All night I have been waiting for you. In your house there is a dog and I could not enter. We do not enter the house in which there is a dog or a person who is *junub* or a statue."

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

609. It was narrated that 'Ali bin Abi Talib (عَلَيْهِ الْبَرَكَاتُ) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade sacrificing an animal with its ears slit from the front, an animal with its ears slit from the back, an animal whose ears are slit in two lengthwise, an animal with a round hole in its ear, and an animal with its nose [or ear or lip] cut off.

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

610. It was narrated that 'Ali (عَلَيْهِ الْبَرَكَاتُ) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "No prayer should be offered after 'Asr unless the sun is bright and still high."

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

611. It was narrated that 'Ali (عَلَيْهِ الْبَرَكَاتُ) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade me to recite Qur'an whilst bowing, or to wear gold rings,

وَكُنْتُ إِذَا دَخَلْتُ عَلَيْهِ وَمُؤْمِنًا تَتَخَطَّ، فَأَتَيْتُهُ ذَاتَ لَيْلَةٍ، قَالَ: «أَتَنْزِرِي مَا أَخْدَثَ الْمَلَكُ الْأَلِيلَةِ؟» كُنْتُ أَصْلَى فَسَيَقْتَلُ خَشْفَةً فِي الدَّارِ، فَخَرَجْتُ فَإِذَا جِبْرِيلُ عَلَيْهِ السَّلَامُ، قَالَ: مَا زَلْتُ هَذِهِ الْأَلِيلَةَ أَنْتَظِرُكَ، إِنَّ فِي بَيْتِكَ كُلُّهُ، فَلَمْ أَسْتَطِعُ الدُّخُولَ، وَإِنَّ لَا تَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا جُنْبٌ وَلَا يَمْثَالٌ». [راجع: ٥٧٠]

تخریج: إسناده ضعیف لعل.

٦٠٩ - حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَاشَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُرَبِيعَ بْنِ التَّعْمَانِ الْهَمْدَانِيِّ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَضْحَى بِالْمُقَابَلَةِ، أَوْ يَمْدَأِرَةً، أَوْ شَرْقَاءً، أَوْ خَرْقَاءً، أَوْ جَدْعَاءً، [انظر: ١٢٧٥، ١٠٦١، ٨٥١]

تخریج: حسن، وهذا إسناد ضعیف، أبو بکر بن عیاش سماعه من أبي إسحاق ليس بذلك القوی، وأبو اسحاق لم يسمع هذا الحديث من شریع بن النعمان.

٦١٠ - حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مُنْصُورٍ، عَنْ هَلَالٍ، عَنْ وَهْبِ بْنِ الْأَجْدَعِ، عَنْ عَلَيِّ قَالَ: قَالَ (٨١/١) رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُصْلِي بَنَدَ الْعَضْرِ إِلَّا أَنْ تَكُونَ الشَّمْسُ يَضْاءً مُرْتَبَعَةً».

[انظر: ١١٩٤، ١٠٧٦، ١٠٧٣]

تخریج: إسناده صحيح. قاله أحمد شاکر.

٦١١ - حَدَّثَنَا يَحْيَى بْنُ سَعْدِيٍّ عَنْ أَبْنَيْنِ عَجْلَانَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ

garments made of a blend of linen and silk, or garments dyed with safflower.

Comments: [Hadeeth saheeh; its isnad is hasan, Muslim (280,2078)]

تخریج: حدیث صحیح، واسناده حسن، م: (٢٠٧٨، ٤٨٠).

612. It was narrated that 'Abdur-Rahman bin Abi Laila said: Abu Moosa came to al-Hasan bin 'Ali to visit him when he was sick. 'Ali (ؑ) said: Have you come to visit him or to gloat? He said: No, I have come to visit him because he is sick. 'Ali (ؑ) said to him: Since you have come to visit him because he is sick, I heard the Messenger of Allah (ﷺ) say: "If a man visits his Muslim brother when he is sick, he is walking amongst the fruits of Paradise until he sits down, and when he sits down he is covered with mercy. If it is morning, seventy thousand angels will send blessings upon him until evening, and if it is evening, seventy thousand angels will send blessings upon him until morning."

Comments: [Saheeh but mawqoof]

613. It was narrated from 'Ali bin Abi Talib (ؑ) that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him and said: "This is a place of standing and all of 'Arafah is a place of standing." then he moved on at a measured pace and the people were rushing right and left. He turned to them and said: "Calmly, O people;

حُتَّينَ عَنْ أَبِيهِ، عَنْ أَبْنَى عَبَّاسِ، عَنْ عَلَيِّ
قَالَ: تَهَانِي رَسُولُ اللَّهِ يَعْلَمُ أَنْ أَفْرَاً وَأَنَا
رَاكِعٌ، وَعَنْ خَاتَمِ الدَّقَبِ، وَعَنْ الْقَسْيِ
وَالْمَنْعَشْفِ. [راجع: ٦٠١]

تخریج: حدیث صحیح، واسناده حسن، م: ٦١٢ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا أَنَّ أَعْمَشَ
عَنِ الْحَكَمِ بْنِ عُثَيْيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي لَئَلَى قَالَ: جَاءَ أَبُو مُوسَى إِلَى الْحَسَنِ
ابْنِ عَلَيِّ يَعْوَدُهُ، فَقَالَ لَهُ عَلَيِّ: أَغَدَنَا جِئْتَ
أَمْ شَاءْنَا؟ قَالَ: لَا، بَلْ غَائِدًا. قَالَ: فَقَالَ
لَهُ عَلَيِّ: إِنْ كُنْتَ جِئْتَ غَائِدًا، فَإِنِّي سَعَيْتُ
رَسُولَ اللَّهِ يَعْلَمُ يَقُولُ: إِذَا عَادَ الرَّجُلُ أَخَاهُ
الْمُسْلِمَ مَشَّى فِي حِزْرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ،
فَإِذَا جَلَسَ عَمَرَةُ الرَّحْمَةِ، فَإِنْ كَانَ عَذْوَةً
صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُسْبِيَ،
وَإِنْ كَانَ مَسَاءً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ
حَتَّى يُضْبَحَ». [انظر: ١١٦٦، ٧٥٤، ٧٠٢]

تخریج: صحیح موقعاً، وخالف فی وقده
ورفعه، بالوقف أصح.

تخریج: حدیث عبد الله: حَدَّثَنَا شُوَيْدُ بْنُ
سَعِيدٍ فِي سَيْرَةِ سَيْرَةِ وَعِشْرِينَ وَمِائَتَيْنِ: حَدَّثَنَا
مُشْلِمُ بْنُ خَالِدِ الرَّئِيْسِ - قَالَ أَبُو عَبْدِ
الرَّحْمَنِ: قُلْتُ لِشُوَيْدِ: وَلِمَ سُمِّيَ الرَّئِيْسُ؟
قَالَ: كَانَ شَدِيدَ السُّوَادِ - عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ عَلَيِّ بْنِ الْحُسَيْنِ،
عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ

calmly, O people." When he came to al-Muzdalifah, he put two prayers together, then he stood in al-Muzdalifah with al-Fadl bin 'Abbas riding behind him. Then he stopped in Quzah and said: "This is the place of standing, and all of al-Muzdalifah is a place of standing." Then he moved on at a measured pace, and the people were rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." When he stopped in Mu'hassir, he struck his mount and it trotted until it left the valley. Then he continued until he came to the Janrah, then he went to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice."... and he mentioned a hadith like that of Ahmad bin 'Abdah from al-Mugheerah bin 'Abdur-Rahman.

Comments: [A hasan hadeeth]

علي بن أبي طالب : أنَّ رَسُولَ اللَّهِ وَقَاتَ بِعْرَفَةَ، وَهُوَ مُرْدُفٌ أَسَامَةَ بْنَ زَيْدَ، فَقَالَ : «هَذَا مَوْقِفٌ، وَكُلُّ عَرَفَةَ مَوْقِفٌ» ثُمَّ دَفَعَ فَجَعَلَ يَسِيرُ الْعَنْقَ، وَالنَّاسُ يَسِيرُونَ بَيْنَ وَشَمَاءِ، وَهُوَ يَتَنَبَّئُ وَيَقُولُ : «الشَّكِيَّةُ أَئْيَاهَا النَّاسُ» حَتَّى جَاءَ الْمُزَدَّلِفَةَ، فَجَمَعَ بَيْنَ الصَّلَائِتِينَ ثُمَّ وَقَاتَ بِالْمُزَدَّلِفَةَ، فَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسَ، ثُمَّ وَقَاتَ عَلَى فَرْخَ، فَقَالَ : «هَذَا الْمَوْقِفُ، وَكُلُّ الْمُزَدَّلِفَةَ مَوْقِفٌ» ثُمَّ دَفَعَ، فَجَعَلَ يَسِيرُ الْعَنْقَ، وَالنَّاسُ يَسِيرُونَ بَيْنَ وَشَمَاءِ، وَهُوَ يَتَنَبَّئُ وَيَقُولُ : «الشَّكِيَّةُ أَئْيَاهَا النَّاسُ» فَلَمَّا وَقَاتَ عَلَى مُحَسِّرِ الشَّكِيَّةِ أَئْيَاهَا النَّاسُ» فَلَمَّا وَقَاتَ عَلَى مُحَسِّرِ فَرْعَاجِلَةَ فَجَعَلَتِ يَهُ، حَتَّى خَرَجَتِ مِنَ الْوَادِيِّ، ثُمَّ سَارَ بِيَرَتَهُ، حَتَّى أَتَى الْجَمَرَةَ، ثُمَّ دَخَلَ الْمَنْحَرَ، فَقَالَ : «هَذَا الْمَنْحَرُ، وَكُلُّ مَنْ هُنْخِرُ» ... فَذَكَرَ مِثْلَ حَدِيثِ أَحْمَدَ بْنِ عَبْدَةَ، عَنْ جَبَرِيلِ بْنِ عَبْدِ الرَّحْمَنِ، وَمِثْلَ أَوْ تَخْوَهُ . [راجع: ٥٦٤، ٥٦٢، ٥٢٥]

تخریج: حدیث حسن، سوید بن سعید و مسلم بن خالد قد توبعا.

614. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "No one hates the Arabs except a hypocrite."

Comments: [Its isnad is da'eef because of the weakness of Isma'eel bin Ayyash and Zaid bin Jabeerah]

٦١٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْمَاعِيلُ أَبْوَ مَعْمِرٍ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشَ عَنْ زَيْدِ بْنِ جَبَرَةَ، عَنْ دَاؤُدَ بْنِ الْحُصَيْنِ، عَنْ عَبْدِ اللَّهِ أَبْنِ أَبِي رَافِعٍ، عَنْ عَلَيِّ قَالَ : قَالَ رَسُولُ اللَّهِ وَيَسِيرُ الْمَرْبَطَ إِلَّا مُنَافِقٌ» .

تخریج: إسناده ضعيف لضعف إسماعيل بن عياش وزيد بن جبارة.

615. It was narrated from Ibraheem at-Taimi that his father said: 'Ali bin Abi Talib addressed us and said: Whoever claims that we have something that we recite apart from the Book of Allah and this document in which are the ages of camels [to be given as *diyah* or blood money] and rulings concerning injuries, is lying. And in it the Prophet (ﷺ) said: "Madinah is sacred, the area between 'Air and Thawi. Whoever commits any offence, or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any obligatory or *nafil* act of worship from him. Whoever claims to belong to someone other than his father or to belong to someone other than his masters (who manumitted him), upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any *nafil* or obligatory act of worship from him. Protection granted by any Muslim is binding upon all of them, and may be given by the humblest of them."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3172) and Muslim (1370)]

616. It was narrated that Suwaid bin Ghafalah said: 'Ali (عليه السلام) said: When I narrate to you from the Messenger of Allah (ﷺ), it would be dearer to me to be thrown down from the sky than to tell lies about him. But if I narrate to you from anyone else, then I am a

٦١٥ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ،
عَنْ إِبْرَاهِيمَ التَّمِيميِّ، عَنْ أَبِيهِ قَالَ: حَطَّبَنَا
عَلَيْنَا فَقَالَ: مَنْ رَأَعَمْ أَنَّنَا شَيْئاً نَفَرُوهُ إِلَى
كِتَابِ اللَّهِ وَهُنْدِيَ الصَّحِيفَةَ - صَحِيقَةُ فِيهَا
أَشْتَانُ الْأَبْلَى وَأَشْيَاءُ مِنَ الْجَرَاحَاتِ، فَقَدْ
كَتَبَ، قَالَ: وَفِيهَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْنَيْ إِلَى نَوْرٍ، فَمَنْ
أَخْدَثَ فِيهَا حَدَّثَنَا أَوْ آتَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ
اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَتَبَلَّلُ اللَّهُ
مِنْهُ يَوْمَ الْقِيَامَةِ عَذْلًا وَلَا صَرْفًا، وَمَنْ ادْعَى
إِلَى غَيْرِ أَبِيهِ أَوْ تَوَلَّ غَيْرَ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ
اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَتَبَلَّلُ اللَّهُ
مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَذْلًا، وَذَمَّةُ
الْمُسْلِمِينَ وَاحِدَةٌ، يَشْتَغِي بِهَا أَذْنَافُهُمْ».

[انظر: ١٠٣٧، وأيضاً: ٥٩٩، ٩٥٩]

تخریج: إسناده صحيح. خ: (٣١٧٢)، م: (١٣٧٠).

٦١٦ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ حَمَّةَ، عَنْ سُوَيْدِ بْنِ عَفَّةَ قَالَ: قَالَ
عَلَيْهِ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ خَدِيْبَا
فَلَا كُنْ أَبْخَرَ مِنَ السَّمَاءِ أَحْبَبُ إِلَيَّ مِنْ أَنْ
أَكْلِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ عَنْ غَيْرِهِ فَإِنَّمَا أَنَا

warrior and war is deceit. I heard the Messenger of Allah (ﷺ) say: "There will emerge at the end of time people who are young in age and immature. They will speak like the best of people but their faith will go no deeper than their throats. Wherever you encounter them, kill them, for killing them brings to the one who kills them reward with Allah on the Day of Resurrection."

Comments: [Its isnad is saheeh, al-Bukhari (6930) and Muslim (1066)]

617. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said on the day of al-Ahzab: "They distracted us from the middle prayer, 'Asr prayer. May Allah fill their graves and houses with fire." Then he offered it between the two evening prayers, *Maghrib* and *Isha'*.

Comments: [Its isnad is saheeh, Muslim (627)]

618. It was narrated that Muhaimad Ibn al-Hanafiyyah said concerning 'Ali (عليه السلام): He was a man who emitted a great deal of *madhi* (prostatic fluid), but he felt too shy to ask the Prophet (ﷺ) about *madhi*. He said to al-Miqdad: Ask the Messenger of Allah (ﷺ) for me about *madhi*. So he asked him, and the Messenger of Allah (ﷺ) said: "Let him do *wudoo'* for that."

Comments: [Its isnad is saheeh, al-Bukhari (132) and Muslim (303)]

رَجُلٌ مُخَارِبٌ، وَالْحُرْبُ حَذْفَةٌ، سَعْيٌ
رَسُولُ اللَّهِ يَقُولُ: «يَخْرُجُ فِي أَنْجَى الزَّمَانِ
أَقْوَامٌ أَخْدَادُ الْأَسْنَانِ، سُفَهَاءُ الْأَخْلَامِ،
يَقُولُونَ مِنْ قَوْلٍ خَيْرٍ الْبَرِّيَّةِ، لَا يُجَاوِزُ
إِيمَانَهُمْ حَنَاجِرَهُمْ، فَإِنَّمَا لَتَيْمُورُهُمْ
فَاقْتُلُوهُمْ، فَإِنْ قَتَلْتُمُ أَجْرًا لَعْنَ قَتْلِهِمْ يَوْمَ
الْقِيَامَةِ». [انظر: ٩١٢، ١٠٨٦]

تَحْرِير: إِسْنَادٌ صَحِيحٌ. خ: (٦٩٣٠)، م: (١٠٦٦).

٦١٧ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ مُسْلِمٍ، عَنْ شُبَيْرِ بْنِ شَكْلٍ، عَنْ عَلَيِّ هَشَّادٍ:
قَالَ: قَالَ رَسُولُ اللَّهِ يَقُولُ يَوْمَ الْأَخْرَابِ:
«شَغَلُونَا عَنْ (٨٢/١) صَلَاةِ الْفُرْسَطِيِّ، صَلَاةِ
الْعَصْرِ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبَيْوَاهُمْ نَارًا» ثُمَّ
صَلَّاهَا بَيْنَ الْعَشَائِرِ: بَيْنَ الْمُغَرِّبِ وَالْعِشَاءِ.
[٥٩١]

[راجع: ٦٢٧]. تَحْرِير: إِسْنَادٌ صَحِيحٌ. م: (٦٢٧).

٦١٨ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ الْمُتَنَبِّرِ أَبِي يَعْلَمٍ، عَنْ مُحَمَّدِ ابْنِ
الْحَنْتَيَّةِ، عَنْ عَلَيِّ قَالَ: كَانَ رَجُلًا مَذَاءً،
فَاسْتَخَرَ أَنْ يَسْأَلَ النَّبِيَّ يَقُولُ عَنْ الْمَذَى،
قَالَ: قَالَ لِلْمِقْدَادَ: سُلْ لِي رَسُولَ اللَّهِ يَقُولُ
عَنِ الْمَذَى. قَالَ: فَسَأَلَهُ، قَالَ: قَالَ رَسُولُ
اللَّهِ يَقُولُ: «فِيهِ الْوُضُوءُ». [راجع: ٦٠٦]

تَحْرِير: إِسْنَادٌ صَحِيقٌ. خ: (١٣٢)، م: (٣٠٣).

619. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) forbade a man to recite Qur'an whilst bowing or prostrating.

Comments: [Its isnad is *Saheeh*, Muslim (480, 2078) and this is a *da'eef isnad* because of the weakness of Al-Harith Al-A'war]

620. It was narrated that 'Ali said: I said: O Messenger of Allah, why do you choose to get married from among Quraish and you ignore us? He said: "Have you anybody to suggest?" I said: Yes, the daughter of Hamzah. The Messenger of Allah (ﷺ) said: "She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding."

Comments: [Its isnad is *saheeh*, Muslim (1446)]

621. It was narrated that 'Ali said: One day the Messenger of Allah (ﷺ) was sitting with a stick in his hand, with which he was hitting the ground. He raised his head and said: "There is no soul among you but his place in Paradise or Hell is known." They said: O Messenger of Allah, why should we strive? He said: "Keep striving, for everyone will be helped to do that for which he was created. 'As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in *Al-Husna*⁽¹⁾ We will

٦١٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ تَعْمِيرٍ : حَدَّثَنَا حَبْيَاجُ
عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَىٰ قَالَ:
نَبِيُّ رَسُولُ اللَّهِ يَعْلَمُ أَنْ يَفْرَأَ الرَّجُلُ وَهُوَ رَاجِعٌ أَوْ
سَاجِدٌ. [انظر: ٧١٠، ١٢٤٤]

تخریج: إسناده صحيح. م: (٤٨٠، ٢٠٧٨).
وهذا إسناد ضعيف لضعف العارض الأعور.

٦٢٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ
سَعْدِ بْنِ عَبْيَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ
الشَّلَمِيِّ، عَنْ عَلَىٰ قَالَ: قُلْتُ: يَا رَسُولَ
اللَّهِ! مَا لَكَ تَنَوُّقُ فِي قُرْبَنِ وَتَدْعَنِ؟ قَالَ:
«وَعِنْدَكُمْ شَيْءٌ؟» قَالَ: قُلْتُ: نَعَمْ، ابْنَةُ
خَمْرَةَ. قَالَ: «إِنَّهَا لَا تَجِلُّ لِي، هِيَ ابْنَةُ
أَبِي جِيِّ من الرَّصَاعِةِ». [انظر: ٩١٤، ١٣٨، ١٠٩٩]

[١٣٥٨، ١٠٩٩]

تخریج: إسناده صحيح. م: (١٤٤٦).

٦٢١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ سَعْدِ بْنِ عَبْيَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ
الشَّلَمِيِّ، عَنْ عَلَىٰ قَالَ: كَانَ رَسُولُ اللَّهِ يَعْلَمُ
ذَاتَ يَوْمِ حَالَتِا، وَفِي يَدِهِ عُودٌ يَنْكُثُ بِهِ، وَ
قَالَ: قِرَفَعَ رَأْسَهُ فَقَالَ: «مَا مَنَّكَ مِنْ نَفْسٍ
إِلَّا وَقَدْ غَلَمْتُ لَهَا مِنَ الْجَنَّةِ وَالثَّارِ» قَالَ:
فَقَالُوا: يَا رَسُولَ اللَّهِ! فَلَمْ نَعْمَلْ؟ قَالَ:
«أَعْمَلُوا، فَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ»: «فَأَئْتَا مِنْ
لِيُّسْرَىٰ وَأَمَّا مِنْ بَخْلٍ وَاشْتَغَلَى وَكَدَّبَ

⁽¹⁾ *Al-Husna*: The Best (i.e. either *La ilaha illallah*: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise).

make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husna*, We will make smooth for him the path for evil. [al-Lail 92:5-10].”

بالْحَسْنَىٰ وَ فَسِيْرُهُ لِلْعُسْرَىٰ^٤» (الليل: ٥-١٠، [انظر: ١٠٦٧، ١٠٦٨، ١٠٦٩، ١١١٠، ١٣٤٩، ١١٨١]

تخریج: [استاده صحيح. خ: (٤٩٤٦)، م: (٢٦٤٧)].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4946) and Muslim (2647)]

622. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) sent out an expedition and appointed a man of the *Ansar* to lead it. When they went out, he (the man in charge) got upset with them for some reason and said to them: Didn't the Messenger of Allah (ﷺ) instruct you to obey me? They said: Yes. He said: Bring firewood. Then he called for fire and lit it, then he said: I insist that you enter it. The people thought of entering it, but then a young man among them said: You fled to the Messenger of Allah (ﷺ) from the Fire; do not rush (to enter it) until you meet the Prophet (ﷺ), then if he orders you to enter it, enter it. They went back to the Prophet (ﷺ) and told him about that. He said to them: "If you had entered it you would never have come out of it; obedience is only with regard to that which is right and proper."

٦٢٢ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَخْمَشُ عَنْ سَعْدِ بْنِ عَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الثَّلَمِيِّ، عَنْ عَلَيِّ قَالَ: يَعْثَثُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيرَةً، وَاسْتَقْعَدَ عَلَيْهِمْ رَجُلًا بْنَ الْأَنْصَارِ، قَالَ: فَلَمَّا حَرَّجُوا، قَالَ: وَجَدَ عَلَيْهِمْ فِي شَيْءٍ، قَالَ: فَقَالَ لَهُمْ: أَئِنَّمَا فَدَ أَمْرَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُطِيعُنِي؟ قَالَ: قَالُوا: بَلَى. قَالَ: فَقَالَ: اجْمِعُوكُمْ حَطَبًا. ثُمَّ دَعَا بَنَارًا فَاضْرَفَهَا فِيهِ، ثُمَّ قَالَ: غَرَّمْتُ عَلَيْكُمْ لَذَّخْلُنَّهَا، قَالَ: فَهُمُ الْقَوْمُ أَنْ تَذَّخِلُوهُمَا، قَالَ: فَقَالَ لَهُمْ شَاثَ بْنَتِهِمْ: إِنَّمَا فَرَزَّمْتُ إِلَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّارِ، فَلَا تَغْجُلُوا حَتَّى تَلْقَوْا الشَّيْءَ بِهِ، إِنَّمَا أَمْرَكُمْ أَنْ تَذَّخِلُوهُمَا فَإِذَخُلُوهُمَا. قَالَ: فَرَجَعُوا إِلَى الشَّيْءِ بِهِ، فَأَخْبَرُوهُ، فَقَالَ لَهُمْ: «لَوْ ذَهَبْتُمُوهَا مَا خَرَجْتُمْ مِنْهَا أَبَدًا، إِنَّمَا الطَّاغَةُ فِي الْمُغَرُوفِ». [انظر: ١٠٩٥، ١٠٦٥، ١٠١٨، ٧٢٤]

تخریج: [استاده صحيح. خ: (٤٣٤٠)، م: (١٨٤٠)].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4340) and Muslim (1840)]

623. Waqid bin 'Amr bin Sa'd bin Mu'adh said: I saw a funeral among Banu Salimah so I stood up. Nafi' bin Jubair said to me: Sit down, and

٦٢٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ ابْنِ عَمْرُو قَالَ: حَدَّثَنِي وَأَقْدَمْتُ بْنُ عَمْرُو بْنِ سَعْدٍ بْنِ مَعَاذٍ، قَالَ: شَهِدْتُ جَنَازَةً فِي يَمِي

I will tell you something decisive about this: Mas'ood bin al-Hakam az-Zuraqi told me that he heard 'Ali bin Abi Talib (رضي الله عنه) in Rahbatal-Koofah saying: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) told us to stand up for funerals; then later on he remained seated and told us to remain seated.

Comments: [A saheeh hadith and its isnad is Hasan, Muslim (962)]

شِلْمَةَ، قَفَتْ، فَقَالَ لِي تَافِعُ بْنُ جَيْرَةَ: أَجْلِسْ، فَإِنِّي سَأْخِرُكَ فِي هَذَا يَتَّبِعُ: حَدَّثَنِي مُشْعُودُ بْنُ الْحَكَمِ الرَّوْقَيِّ، أَنَّهُ سَمِعَ عَلَيَّ بْنَ أَبِي طَالِبٍ بِرِجْلِهِ الْكُوفَةَ، وَهُوَ يَشَوِّلُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَنَا بِالْقِيَامِ فِي الْجِنَازَةِ، ثُمَّ جَلَّ بَعْدَ ذَلِكَ وَأَمْرَنَا بِالْجُلُوسِ. [انظر: ١١٦٧، ٦٣١، ١٠٩٤]

تخریج: حدیث صحيح، وهذا إسناد حسن. م: (٩٦٢).

624. It was narrated from Huzain Abu Sasan ar-Raqashi that some people from Koofah came to 'Uthman (رضي الله عنه) and told him what al-Waleed had done - i.e., drinking alcohol. 'Ali spoke to him about that and he said: Here is your cousin; carry out the *hadd* punishment on him. He said: O Hasan, get up and flog him. He said: You are not able to do that; appoint someone else for this. He said: Rather you are too weak and helpless. Get up, O 'Abdullah bin Ja'far. So 'Abdullah began to strike him and 'Ali counted until he reached forty. Then he said: Stop - or: That's enough - The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave forty lashes and Abu Bakr gave forty lashes, and 'Umar completed it and made it eighty. And all are *Sunnah*.

Comments: [Its isnad is saheeh, Muslim (1707)]

625. It was narrated that Ibn 'Abbas (رضي الله عنه) said: 'Ali entered upon me in my house and called for water for *wudoo'*. I brought him a wooden vessel that held a *mudd* or

٦٢٤ - حَدَّثَنَا إِشْمَاعِيلُ عَنْ سَعِيدِ بْنِ أَبِي غَرْوَةَ، عَنْ عَبْدِ اللَّهِ الدَّانَاجَ، عَنْ حُضَيْنِ أَبِي سَاسَانِ الرَّقَاشِيِّ قَالَ: إِنَّهُ قَدِيمٌ نَاسٌ مِنْ أَهْلِ الْكُوفَةِ عَلَى عُثْمَانَ، فَأَخْبَرُوهُ بِمَا كَانَ مِنْ أَمْرِ الْوَلِيدِ - أَيُّ بَشِّرِيَ الْحَمْرَ - فَكَلَمَهُ عَلَيَّ فِي ذَلِكَ، فَقَالَ: دُونَكَ ابْنَ عَمْكَ، فَاقْتَمَ عَلَيْهِ الْحَدَّ. قَالَ: يَا حَسْنَ! قُمْ فَاجْلِدْهُ قَالَ: نَأَيْتُ مِنْ هَذَا فِي شَيْءٍ، وَلَمْ هَذَا غَيْرَكَ. قَالَ: بَلْ ضَغَتْ وَوَهَنَتْ وَعَجَزَتْ، قُمْ يَا عَبْدَ اللَّهِ ابْنَ جَعْفَرٍ فَجَعَلَ عَبْدَ اللَّهِ يَضْرِبُهُ، وَيَعْدُ عَلَيْهِ، حَتَّى يَلْعَمْ أَرْبَعِينَ، ثُمَّ قَالَ: أَنْبِئْكَ أَوْ قَالَ: كُنْتَ جَلَّدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ، وَأَبْوَ بَعْدِ أَرْبَعِينَ، وَكَمَلْهَا عُمُرُ ثَمَانِينَ، وَكُلُّ شَيْءٍ. [انظر: ١١٨٤، ١٢٣٠]

تخریج: إسناده صحيح. م: (١٧٠٧).

٦٢٥ - حَدَّثَنَا إِشْمَاعِيلُ: حَدَّثَنَا مُحَمَّدُ بْنُ إِشْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ طَلْحَةَ بْنُ يَرِيدَ بْنِ رَكَانَةَ عَنْ عَبْدِ اللَّهِ الْخَوَلَانِيِّ، عَنْ ابْنِ

thereabouts and put it in front of him. He had urinated and he said: O Ibn 'Abbas, shall I not do *wudoo'* for you as the Messenger of Allah (ﷺ) did *wudoo'*? I said: Yes, may my father and mother be sacrificed for you. He said: A vessel was placed before him and he washed his hands, then he rinsed his mouth, and took water into his nose and blew it out. Then he took water in his hands and splashed it onto his face, putting his thumbs at the top of his ears. He did that three times. Then he took a handful of water in his right hand and poured it over his forehead, then he let it drip on his face. Then he washed his right hand up to the elbow three times, then his other hand likewise. Then he wiped his head and the backs of his ears. Then he scooped up water with two hands and poured it onto his feet, with sandals on his feet, then he turned his foot over (to wash it), then he did the same with the other foot. I said: With his sandals on? He said: With his sandals on. I said: With his sandals on? He said: With his sandals on. I said: With his sandals on? He said: With his sandals on.

Comments: [Its isnad is *hasan*]

626. It was narrated from 'Abeedah that 'Ali (ﷺ) mentioned the Khawarij and said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you

عَبَّاسٌ قَالَ: دَخَلَ عَلَيَّ عَلَيْهِ بَشَّيْ، فَدَعَا بِوَضُوءِهِ، فَجِئْنَا بِقَبْبِ يَأْخُذُ الْمَدَّ أَوْ قَرِيبَهُ، حَتَّى وُضِعَ بَيْنَ يَدَيْهِ، وَقَدْ بَالَّ، فَقَالَ: يَا ابْنَ عَبَّاسٍ! أَلَا أَتَوْصَّلُ لَكَ وُضُوءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَلَّتْ: بَلَّ، فَذَاكَ أَبِي وأُمِّي. قَالَ: فَوُضِعَ لَهُ إِنَاءً، فَفَتَّلَ يَدَيْهِ، ثُمَّ مَضْمَضَ، فَضَكَّ بِهِمَا وَجْهَهُ، وَأَلْقَمَ إِيمَانَهُ مَا أَقْبَلَ مِنْ أَدْنَيْهِ، قَالَ: ثُمَّ عَادَ فِي مِثْلِ ذَلِكَ تَلَانَّا، ثُمَّ أَخْدَ كَعْنًا مِنْ مَاءِ يَدِهِ الْيَمِّيْ، فَأَفْرَغَهَا عَلَى نَاصِيَّهِ، ثُمَّ أَرْسَلَهَا تَسْبِيلَ عَلَى وَجْهِهِ، ثُمَّ غَلَّ يَدَهُ الْيَمِّيْ إِلَى الْبَرْقَقِيِّ تَلَانَّا، ثُمَّ يَدَهُ الْأُخْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ وَأَدْنَيْهِ مِنْ ظُهُورِهِنَا، ثُمَّ أَخْدَ بِكَثِيرِهِ مِنَ النَّاءِ، فَضَكَّ بِهِمَا عَلَى قَنَمِيْهِ وَفِيهِمَا النَّعْلُ، ثُمَّ قَلَّهَا بِهَا، ثُمَّ عَلَى الرَّجْلِ الْأُخْرَى مِثْلِ ذَلِكَ. قَالَ: فَقُلْتُ: وَفِي التَّعْلَيْنِ؟ قَالَ: وَفِي التَّعْلَيْنِ. قُلْتُ: وَفِي التَّعْلَيْنِ؟ قَالَ: وَفِي التَّعْلَيْنِ. قُلْتُ: وَفِي التَّعْلَيْنِ؟ قَالَ: وَفِي التَّعْلَيْنِ.

تخریج: إسناده حسن.

٦٢٦ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَبْيُوبُ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلَيِّهِ قَالَ: دُكَرَ الْخَوَارِجُ فَقَالَ: فِيهِمْ مُخْدِجُ الْيَدِ أَوْ مُوَدَّنُ الْيَدِ، أَوْ مُنْدَنُ الْيَدِ لَوْلَا أَنْ تَبَطَّلُوا لَحَدَّثْتُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى

what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from Muhammad (ﷺ)? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

627. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) would teach us Qur'an so long as he was not junub.

Comments: [Its isnad is hasan]

628. It was narrated that 'Ali (عليه السلام) said: I said: O Messenger of Allah, when you send me on a mission, should I go and do what you tell me to do (with no delay) or witness and find out what someone who is not there cannot find out? He said: "Witness and find out what someone who is not there cannot find out."

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

629. Mansoor said: I heard Rib'i say: I heard 'Ali (عليه السلام) say: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, for whoever tells lies about me will enter the Fire."

Comments: [Its isnad is saheeh]

لسان مُحَمَّدٍ. قَلْتُ: أَنْتَ شَوَّافُهُ مِنْ مُحَمَّدٍ؟
قَالَ: إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ! إِي
وَرَبِّ الْكَعْبَةِ! [انظر: ٧٣٥، ٩٤٢، ١٢٢٤، ٩٨٨، ٩٨٣
] [١٢٣٢]

تخریج: [إسناده صحيح. م: (١٠٦٦).]

٦٢٧ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا شُعْبَةُ عَنْ
عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ
عَلَيْهِ قَالٌ: كَانَ رَسُولُ اللَّهِ يَقْرِئُنَا الْقُرْآنَ
مَا لَمْ يَكُنْ جُنُبًا. [انظر: ٦٣٩، ٨٤٠،
] [١١٢٣، ١٠١١]

تخریج: [إسناده حسن.]

٦٢٨ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شَفَيْانَ:
حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلَيْهِ بْنِ أَبِي
طَالِبٍ، عَنْ عَلَيْهِ قَالٌ: قَلْتُ: يَا رَسُولَ اللَّهِ!
إِذَا بَعْثَتِنَا أُكُونُ كَالسَّكُونِ الْمُخْتَمَةِ، أَمِ الشَّاهِدُ
بَرَى مَا لَا يَرَى الْغَائِبُ؟ قَالَ: «الشَّاهِدُ بَرَى
مَا لَا يَرَى الْغَائِبُ». [انظر: ١٨٤٢]

تخریج: حسن لغيره، وهذا إسناد منقطع،
محمد بن عمر - بن علي بن أبي طالب - لم يدرك جده.

٦٢٩ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، حَدَّثَنَا مُنْضُورٌ
قَالَ: سَيِّفُتْ رَبِيعًا قَالَ: سَيِّفُتْ عَلَيْنَا يَقُولُ:
قَالَ رَسُولُ اللَّهِ يَقْرِئُ: «لَا تَكُونُوا عَلَيَّ، فَإِنَّهُ
مَنْ يَكْذِبُ عَلَيَّ، يَلْعَجُ النَّارَ». [انظر: ٦٣٠،
] [١٢٩٢، ١٠٠١، ١٠٠٠]

تخریج: [إسناده صحيح، والحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١).]

630. It was narrated that Rib'i bin Hirash said: I heard 'Ali say: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, for whoever tells lies about me will enter the Fire."

Comments: [A continuous report]

٦٣٠ - حَدَّثَنَا حُسْنِي: حَدَّثَنَا شُبَّهُ عَنْ مُنْصُورٍ، عَنْ رَبِيعِي بْنِ جَرَاشٍ قَالَ: سَمِعْتُ عَلَيْهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ : «لَا تَكْبِرُوا عَلَيَّ، فَإِنَّمَا مَنْ يَكْبِرُ عَلَيَّ، يُلْجِئُ النَّارَ».

تخریج: حدیث متواتر، وهو مکرر ماقبله.

631. It was narrated that 'Ali (ؑ) said: We saw the Messenger of Allah (ﷺ) standing so we stood, then we saw him remain seated so we remained seated [i.e., when a funeral passed by].

Comments: [Its *isnad* is *saheeh*, Muslim (926)]

632. It was narrated from 'Ali (ؑ) from the Prophet (ﷺ): "The angels do not enter a house in which there is a *junub* person or an image or a dog."

Comments: [*Saheeh* because of corroborating evidence]

٦٣١ - حَدَّثَنَا يَحْيَى عَنْ شُبَّهٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَكِّرِ عَنْ مُشْفُودٍ بْنِ الْحَكَمِ، عَنْ عَلَيْهِ قَالَ: قَدْ رَأَيْنَا رَسُولَ اللَّهِ ﷺ قَاتِلَ قَاتِلَنَا، وَقَعَدَ فَقَعَدْنَا. [راجٍ: ٦٣٠]

تخریج: إسناده صحيح. م: (٩٦٢).

٦٣٢ - حَدَّثَنَا يَحْيَى عَنْ شُبَّهٍ: حَدَّثَنِي عَلَيْهِ ابْنُ مُدْرِيكٍ عَنْ أَبِي زُرْعَةَ، عَنْ ابْنِ نُجَيِّ، عَنْ أَبِيهِ، عَنْ عَلَيِّ عَنْ الشَّيْبِيِّ ﷺ : «لَا تَذَلِّلُ الْمَلَائِكَةَ يَئِنَا فِيهِ جُنْبٌ، وَلَا صُورَةً، وَلَا كُلْبٌ». [انظر: ٦٤٧، ٨١٥، ١١٧٢]

تخریج: صحيح لغيره، دون ذكر الجب، وهذا إسناد ضعيف لعلل.

633. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) forbade sacrificing an animal with a broken horn or a cut-off ear.

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

٦٣٣ - حَدَّثَنَا يَحْيَى عَنْ هَشَامٍ: حَدَّثَنَا فَتَادَهُ عَنْ حُرَيْرَيِّ بْنِ كُلَّيْبٍ، عَنْ عَلَيِّ قَالَ: تَهْمَيِّزْ رَسُولُ اللَّهِ ﷺ أَنْ يُضْحِي بِعَضْبَاءَ الْقَرْنَى وَالْأَدْنَى. [انظر: ٧٩١، ١٠٤٨، ١٠٦٦، ١١٥٨، ١٢٩٣، ١٢٩٤]

[١٢٩٤]

تخریج: إسناده حسن.

634. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) forbade gourds and varnished jars.

٦٣٤ - حَدَّثَنَا يَحْيَى عَنْ شَفَيْانَ: حَدَّثَنِي شَلَيْمَانُ عَنْ إِبْرَاهِيمِ الشَّيْمِيِّ، عَنْ الْحَارِثِ بْنِ

Comments: [Its isnad is saheeh, al-Bukhari (5594) and Muslim (1994)]

سَوِيْدٌ، عَنْ عَلَيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ
عَنِ الدُّبَابِ وَالْمَرْقَفِ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ:
سَمِعْتُ أَبِي ثَوْلُ: لَئِنْ بَلَّكُوْفَةَ عَنْ عَلَيِّ
خَدِيْبَ أَصْنَعَ مِنْ هَذَا. [انظر: ١١٨٠]

تخریج: إسناده صحيح. خ: (٥٥٩٤)، م: (١٩٩٤).

635. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) cursed ten: the one who consumes riba, the one who pays it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the one who withholds zakat, the one who does tattoos and the one for whom tattoos are done.

٦٣٥ - حَدَّثَنَا يَحْنَى عَنْ مُحَاجِلِي: حَدَّثَنِي عَامِرٌ عَنِ
الْخَارِبِ. عَنْ عَلَيِّ قَالَ: لَئِنْ رَسُولُ اللَّهِ ﷺ
عَشَرَةً: أَكْبَلَ الرِّبَا، وَمُؤْكِلُهُ، وَكَايَتُهُ، وَشَاهِدُهُ،
وَالْخَالَ، وَالْخَلَلُ لَهُ، وَمَائِعَ الصَّدَقَةِ،
وَالْوَائِشَةِ، وَالْمُسْتَوْشِفَةِ. [انظر: ٦٧١، ٦٦٠،
٧٢١، ٨٤٤، ٩٨٠، ١٢٨٩، ١٣٦٤]

تخریج: حسن لغيره، وهذا إسناد ضعيف
لضعف الحارث الأعور.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

636. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) sent me to Yemen when I was young. I said: You are sending me to people among whom things happen and I do not know how to judge. He said: "Allah will guide your tongue and make your heart steadfast." And I never doubted any judgement I passed between two people after that.

٦٣٦ - حَدَّثَنِي يَحْنَى عَنِ الْأَعْمَشِ، عَنْ عُمَرِ
ابْنِ مَرْءَةَ، عَنْ أَبِي الْبَخْرِيِّ، عَنْ عَلَيِّ قَالَ:
بَعْثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ وَأَنَا حَدِيثُ
السَّنَّ. قَالَ: قُلْتُ: تَبَعْثُنِي إِلَى قَوْمٍ يَكُونُ بَيْنَهُمْ
أَخْدَاثٌ، وَلَا عِلْمَ لِي بِالْقَضَاءِ؟ قَالَ: إِنَّ اللَّهَ
سَيِّدِي اسْنَاكَ، وَيَبْلُغُ فَلَيْكَ. قَالَ: فَمَا
شَكِكْتُ فِي قَضَاءِ بَيْنَ الشَّيْنِ تَقْدُ. [انظر: ٦٦٦]

Comments: [A saheeh hadeethi and its isnad is da'eef]

تخریج: حديث صحيح، وهذا إسناد ضعيف، أبو البخاري لم يسمع من علي شيئاً.

637. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) passed by me when I was in pain and I was saying: O Allah, if my time has come then grant me

٦٣٧ - حَدَّثَنِي يَحْنَى عَنْ شُعْبَةَ: حَدَّثَنَا عُمَرُ بْنُ
مَرْءَةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ قَالَ: مَرَّ بِي
رَسُولُ اللَّهِ ﷺ وَأَنَا وَجْعٌ، وَأَنَا أَقُولُ: اللَّهُمَّ إِنْ

relief; if it has not yet come then raise me in status; and if this is a trial then grant me patience. He said: "What did you say?" I repeated it to him, then he nudged me with his foot and said: "What did you say?" I repeated it to him and he said: "O Allah, grant him well being or heal him." And I never suffered that pain again after that.

Comments: [Its isnad is hasan]

638. It was narrated that 'Ali (عليه السلام) said: I was ill and the Messenger of Allah (ﷺ) passed by me... And he mentioned a similar report, except that he said: "O Allah, grant him well being; O Allah, heal him."

Comments: [Its isnad is hasan]

639. It was narrated that 'Abdullah bin Salim said: Two men and I came to 'Ali (عليه السلام), who said: The Messenger of Allah (ﷺ) was relieving himself, then he came out and recited Qur'an and ate meat with us. Nothing prevented or stopped him from reciting Qur'an except janabah.

Comments: [Its isnad is hasan]

640. It was narrated that 'Ali (عليه السلام) said: I heard the Messenger of Allah (ﷺ) say: "The best women (of her time) was Maryam bint 'Imran, and the best woman (of her time) is Khadeejah."

كان أجيبي قد حضر فارثني، وإن كان آجلاً، فارثني، وإن كان بلاء فصبرني. قال: «ما قلت؟» فأعذث علني، فصربي بيرخلي، فقال: «ما قلت؟» قال: فأعذث علني، فقال: «اللهم عافية، (١) أو أشفيه» قال: فما اشتكيت ذلك

الزعج بعد. [انظر: ٦٣٨، ٨٤١، ١٠٥٧]

تخریج: إسناده حسن.

٦٣٨ - حدثنا عفان: حدثنا شعبة عن عمرو ابن مُرّة قال: سمعت عبد الله بن سلمة، عن علي عليهما السلام ... ذكر مفتاه، ثم بي رَسُولُ الله ﷺ ... ذكر مفتاه، إلا أن الله قال: «اللهم عافية، اللهم اشفها». [راجع: ٦٣٧]

تخریج: إسناده حسن، وانظر ماقبله.

٦٣٩ - حدثنا يحيى عن شعبة: حدثني عمرو ابن مُرّة، عن عبد الله بن سلمة قال: أتيت على علي أنا ورجلان، فقال: كان رسول الله ﷺ يغوص حاجته، ثم يخرج فقرأ القرآن، وبأكمل معنا اللهم، ولا يخرج زورياً قال: يحيى من القرآن شيء ليس

الجنابة. [انظر: ٨٤١، ١٠١١، ١١٢٣]

تخریج: إسناده حسن.

٦٤٠ - حدثنا عبد الله بن نمير: حدثنا هشام عن أبيه، عن عبد الله بن جعفر، عن علي قال: سمعت رسول الله ﷺ يقول: «خير نسائنا مريم بنت عمران، وخير نسائنا خديجة». [انظر: ٩٣٨، ١١٠٩، ١٢١٢]

تخریج: [إسناده صحيح، خ: (٣٤٢٢)، م: (٢٤٣٠)]

٦٤١ - حَدَّثَنَا أَبْنُ ثُمَيرٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ أَبِي عَبْدِ الرَّحِيمِ الْكِنْدِيِّ، عَنْ زَادَةَ أَبِي عُمَرِ قَالَ: سَوْفَتْ عَلَيْهِ فِي الرَّخْبَةِ وَهُوَ يَشَدُّ النَّاسَ: مَنْ شَهَدَ رَسُولَ اللَّهِ بِكُلِّيَّةِ يَوْمِ عَدِيرٍ خُمُّ، وَهُوَ يَقُولُ مَا قَالَ؟ فَقَاتَمَ ثَلَاثَةَ عَشَرَ رَجُلًا، فَتَشَهَّدُوا أَنَّهُمْ سَيِّغُوا رَسُولَ اللَّهِ وَهُوَ يَقُولُ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهٌ».

تخریج: [صحیح لغیره، و منته متوار، وهذا
بسند ضعیف لجهة أبي عبدالرحیم الکندي]

٦٤٢ - حَدَّثَنَا أَبْنُ ثُمَيرٍ: حَدَّثَنَا الأَعْمَشُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زَرْبَنْ حُبَيْشٍ قَالَ: قَالَ عَلَيْهِ: وَاللَّهِ إِنَّهُ لَيْمَدَ عَهْدَ إِلَيْ رَسُولِ اللَّهِ بِكُلِّيَّةِ: أَنَّهُ لَا يَبْعَضُنِي إِلَّا مُنَافِقٌ، وَلَا يُحْسِنُ إِلَّا مُؤْمِنٌ. [انظر: (١٠٦٢، ٧٣١)]

تخریج: [إسناده صحيح، م: (٧٨)]

٦٤٣ - حَدَّثَنَا أَبُو أَسَاطِةَ: أَخْبَرَنَا زَائِدَةَ حَدَّثَنَا عَطَاءً بْنَ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلَيِّ قَالَ: جَهَرَ رَسُولُ اللَّهِ بِكُلِّيَّةِ فَاطِلَةً فِي حَجَّمِيِّ، وَتَبَرِّيَّةِ، وَوِسَادَةِ أَدَمَ حَشُونَهَا لِفُ الْأَذْجَرِ. [انظر: (٧١٥، ٨٣٨، ٨٥٣)]

تخریج: [إسناده قوي]

٦٤٤ - حَدَّثَنَا أَشْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ثُعْيَمُ أَبْنُ حَكِيمِ الْمَدَانِيِّ عَنْ أَبِي مَرْزَمٍ، عَنْ

Comments: [Its isnad is saheeh, al-Bukhari (3432) and Muslim (2430)]

641. It was narrated that Zadhan Abu 'Umar said: I heard 'Ali in ar-Rahbah, when he was adjuring the people and asking who had been present with the Messenger of Allah (ﷺ) on the day of Ghadeer Khumm when he said what he said. Thirteen men stood up and testified that they had heard the Messenger of Allah (ﷺ) say: "If I am a person's mawla^[1], 'Ali is also his mawla."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because Abu Abdur Raheem Al-Kindi is unknown]

642. It was narrated that Zirr bin Hubaish said: 'Ali (ﷺ) said: By Allah, one of the things that the Messenger of Allah (ﷺ) promised me was that no one would hate me except a hypocrite and no one would love me except a believer.

Comments: [Its isnad is saheeh, Muslim (78)]

643. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with idhikhir fibres.

Comments: [Its isnad is qawi]

644. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) and I set out and came to the Ka'bah. The

^[1] The word *mawla* refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's *mawla* means giving the right of inheritance to the new *mawla*.

Messenger of Allah (ﷺ) said to me: "Sit down," and he climbed onto my shoulders. I went to stand up with him, but he saw that I was weak. So he got down and the Prophet of Allah (ﷺ) sat down for me and said: "Climb onto my shoulders." So I climbed on to his shoulders and he stood up with me. I felt that if I had wanted to, I could have reached the edge of the sky. I climbed up onto the top of the House, where there was a statue of brass or copper. I started shaking it right and left, forwards and backwards until, when I had managed to loosen it, the Messenger of Allah (ﷺ) said to me: "Throw it down." I threw it down and it broke like a glass bottle. Then I came down and the Messenger of Allah (ﷺ) and I ran and hid among the houses lest any of the people see us.

Comments: [Its isnad is da'eef because Abu Maryam Ath-Thaqafi is unknown and Nu'aim bin Hakeem is unknown]

645. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "The Mahdi is one of us, Ahlal-Bait (the Prophet's family) and Allah will prepare him in one night."

Comments: [Its isnad is da'eef]

تخریج: إسناد ضعیف، ابراهیم بن محمد ابن الحنفیة لم یوثقه غیر العجلی وابن حبان، ویسین العجلی فی نظر.

646. It was narrated that 'Abdur-Rahman bin Abi Laila said: I heard Ameer al-Mu'mineen 'Ali (عليه السلام) say: I met with Fatimah (عليها السلام), al-'Abbas and Zaid bin Harithah

عليه السلام، قال: انطلقت أنا والثئي بطيحة حتى أتيت الكعبة، فقام لي رسول الله ﷺ: «الجلس» وصعد على منكبي، فلهمت لأنهض به، فرأى مئي ضفاف، فنزل، وجلس لي النبي ﷺ وقال: «اصعد على منكبي» قال: فصعدت على منكبي، قال: فنهض بي، قال: فإنه يختل إلى أني لو شئت ليلت أعلى السماء، حتى صعدت على أليت، وعلية تمثال صغير أو نحاس، فجعلت أراويله عن يديه وعنه شماله، وبين يديه ومن خلفه، حتى إذا الشمكت منه قال لي رسول الله ﷺ: «اقيف به» فقلعت به، فكسر كما تكسر القوارير، ثم رأيت، فانطلقت أنا ورسول الله ﷺ تشتبه حتى توازينا بالبيوت، خشية أن يلقانا أحد من الناس. [انظر: ١٣٠٢]

تخریج: إسناد ضعیف، لجهالة أبي مریم التفی و ضعف نعیم بن حکیم.

645 - حدثنا فضل بن ذكين: حدثنا ياسين الجعيلي عن إبراهيم بن محمد ابن الحنفية، عن أبيه، عن علي قال: قال رسول الله ﷺ: «المهدي من أهل أليت، يُصلحه الله في ليله».

تخریج: إسناد ضعیف، ابراهیم بن محمد ابن الحنفیة لم یوثقه غیر العجلی وابن حبان، ویسین العجلی فی نظر.

646 - حدثنا محمد بن عثیم: حدثنا هاشم ابن البرید عن حسین بن میمون، عن عبد الله بن عبد الله قاضی الری، عن عبد

in the presence of the Messenger of Allah (ﷺ). Al-'Abbas said: O Messenger of Allah, I have grown old and my bones have grown weak, and I need more sustenance. If you see fit, O Messenger of Allah, to order such and such measure of food for me, then do so. The Messenger of Allah (ﷺ) said: "We will do it." Fatimah said: O Messenger of Allah, if you see fit to order that I be given what you have given to your paternal uncle, then do so. The Messenger of Allah (ﷺ) said: "We will do it." Then Zaid bin Harithah said: O Messenger of Allah, you gave me land from which I made my livelihood, then you took it back; if you see fit to return it to me, then do so. The Messenger of Allah (ﷺ) said: "We will do that." I said: O Messenger of Allah, if you see fit to put me in charge of the use of share of the *khumus* that Allah has decreed for us in His Book, I shall divide it whilst you are still alive so that no one will dispute it with me after you are gone. The Messenger of Allah (ﷺ) said: "We will do that." And the Messenger of Allah (ﷺ) appointed me in charge of it and I divided it during his lifetime. Then Abu Bakr (رضي الله عنه) put me in charge of it and I divided it during his lifetime. Then 'Umar put me in charge of it and I divided it during his lifetime until the last year of 'Umar's reign, when a great deal of wealth came to him.

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

الرَّحْمَنُ بْنُ أَبِي لَيْلَى قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ يَقُولُ: اسْتَمْعَتُ أَنَا وَفَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا وَالْعَبَاسُ وَزَيْدُ بْنُ حَارِثَةَ عَنْ رَسُولِ اللَّهِ يَسْأَلُهُ، فَقَالَ النَّبِيُّ: يَا رَسُولَ اللَّهِ! كَبِيرٌ سَيِّدُ، وَرَوِيقٌ عَظِيمٌ، وَكَثُرَتْ مُؤْتَهِنَةٌ، فَإِنْ رَأَيْتَ يَا رَسُولَ اللَّهِ أَنْ تَأْمُرَ لِي بِكُلِّ شَيْءٍ وَكَذَا وَشَتَّاً مِنْ طَعَامٍ فَافْعُلْ. فَقَالَ رَسُولُ اللَّهِ يَسْأَلُهُ: «تَفْعَلُ» فَقَالَتْ فَاطِمَةُ: يَا رَسُولَ اللَّهِ! إِنْ رَأَيْتَ أَنْ تَأْمُرَ لِي كَمَا أَمْرَتْ لِي عَمِّكَ فَافْعُلْ. فَقَالَ رَسُولُ اللَّهِ يَسْأَلُهُ: «تَفْعَلُ ذَلِكَ» ثُمَّ قَالَ زَيْدُ بْنُ حَارِثَةَ: يَا رَسُولَ اللَّهِ! كُنْتُ أَغْلِطُنِي أَرْضًا كَانَتْ مَعِيشَتِي مِنْهَا، ثُمَّ قُصْنَتْهَا، فَإِنْ رَأَيْتَ أَنْ تَرْدَهَا عَلَيَّ فَافْعُلْ. فَقَالَ رَسُولُ اللَّهِ يَسْأَلُهُ: «تَفْعَلُ ذَلِكَ». قَالَ: فَقُلْتُ أَنَا: يَا رَسُولَ اللَّهِ! إِنْ رَأَيْتَ أَنْ تُؤْتَنِي هَذَا الْحَقُّ الَّذِي جَعَلَهُ اللَّهُ لَنَا فِي كِتَابِهِ مِنْ هَذَا الْخُمُسِ، فَأَفْسِمُهُ فِي حَيَايَهِ كَيْ لَا يُنَازِعَنِي أَحَدٌ بَعْدَ ذَلِكَ». فَقَالَ رَسُولُ اللَّهِ يَسْأَلُهُ: «تَفْعَلُ ذَلِكَ» فَوَلَّنِيهِ رَسُولُ اللَّهِ يَسْأَلُهُ (٨٥/١)، فَقَسَمْتُهُ فِي حَيَايَهِ، ثُمَّ وَلَّنِيهِ أَبُو بَكْرٍ فَقَسَمْتُهُ فِي حَيَايَهِ، ثُمَّ وَلَّنِيهِ عُمَرُ فَقَسَمْتُهُ فِي حَيَايَهِ، حَتَّى كَانَتْ آخِرُ سَنَةِ مِنْ بَيْنِي عُمَرُ، فَإِنَّهُ أَنَّهُ مَالٌ كَثِيرٌ.

تخریج: إسناده ضعیف، حسین بن میمون
لیس معروف قل من روی عنہ، قال البخاری:
هو حدیث لم یتابع عليه.

647. It was narrated from 'Abdullah bin Nujayy al-Hadrami that his father said: 'Ali (رضي الله عنه) said to me: I had a status with the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that no one else had. I used to come to him every morning before dawn and greet him with *salam* until he cleared his throat. One night I came in and greeted him with *salam*. I said: Peace be upon you, O Prophet of Allah. He said: "Wait a moment, O Abu Hasan, until I come out to you." When he came out to me, I said: O Prophet of Allah, has someone upset you? He said: "No." I said: Why did you not speak to me in the past, but you spoke to me tonight? He said: "I heard a sound in the room and said: 'Who is this?' He said: 'I am Jibreel.' I said: 'Come in.' He said: 'No; come out to me.' When I came out he said: 'In your house there is something that no angel will enter so long as it is there.' I said: 'I did not know, O Jibreel.' He said: 'Go and look.' So I opened the door and I did not find anything apart from a puppy that al-Hasan had been playing with. I said: 'I did not find anything except a puppy.' He said: 'There are three things, no angel will enter so long as one of them is in the house: a dog, major impurity or an image of an animate being.'"

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

648. It was narrated from 'Abdullah bin Nujayy from his father that he travelled with 'Ali (رضي الله عنه) - he was the one who carried his vessel for *wudoo'*. When he

٦٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْبَدٍ، حَدَّثَنَا شُرَخِيلُ بْنُ مُذْرِيكَ الْجُعْنَوِيُّ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْرِ الْخَضْرَوِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ لِي تَكُنْ لِأَخْدِي مِنَ الْخَلَاقِ، إِنِّي كُنْتُ أَتَيْهُ كُلَّ سَحْرٍ فَأَسْلِمْ عَلَيْهِ حَتَّى يَتَسَعَّ، وَإِنِّي جَئْنُتُ ذَاتَ لَيْلَةٍ فَسَلَّمْتُ عَلَيْهِ، قَلَّتُ: السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ! قَالَ: «عَلَى رِسْلِكَ يَا أَبَا حَسِينِ حَتَّى أُخْرُجَ إِلَيْكَ» فَلَمَّا خَرَجَ إِلَيْهِ قَلَّتُ: يَا نَبِيَّ اللَّهِ! أَغْصَبْتَ أَهْدِي؟ قَالَ: «لَا» قَلَّتُ: فَمَا لَكَ لَمْ تَكْلِمْنِي فِيمَا مَصَّتْ حَتَّى كَلَمَنِي اللَّيْلَةِ؟ قَالَ: «إِنِّي سَمِعْتُ فِي الْحُجْرَةِ حَرَقَةً، قَلَّتُ: مَنْ هَذَا؟ قَالَ: أَنَا جِبْرِيلُ. قَلَّتُ: ادْخُلْ، قَالَ: لَا، اخْرُجْ إِلَيْهِ فَلَمَّا خَرَجْتُ قَالَ: إِنِّي فِي شَيْءٍ شَيْئًا لَا يَدْخُلُهُ مَلْكُ مَا دَامَ فِيهِ. قَلَّتُ: مَا أَغْلَمْتُ يَا جِبْرِيلُ. قَالَ: أَدْفَعْ فَانْطُرْ. فَسَعَتْ النَّبِيَّ فَلَمْ أَجِدْ فِيهِ شَيْئًا غَيْرَ جَزْوِ كَلْبٍ كَانَ يَلْمُعُ بِهِ الْحَسَنُ، قَلَّتُ: مَا وَجَدْتُ إِلَّا جَزْوًا. قَالَ: إِنَّهَا ثَلَاثَ لَنْ يَلْمَعَ مَلْكُ مَا دَامَ فِيهَا أَبَدًا وَاجِدٌ مِنْهَا: كَلْبٌ، أَوْ جَنَابَةٌ، أَوْ صُورَةٌ رُوحٌ». [راجع: ٦٣٢، ٦٠٨]

تخریج: اساده ضعیف لعل.

٦٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ عَيْبَدٍ، حَدَّثَنَا شُرَخِيلُ بْنُ مُذْرِيكَ عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْرِ، عَنْ أَبِيهِ: أَنَّهُ سَارَ مَعَ عَلَيْهِ، وَكَانَ صَاحِبَ

reached Neenawa on his way to Siffeen, 'Ali (عليه السلام) called out: Be patient, Abu 'Abdullah; be patient, Abu 'Abdullah, on the banks of the Euphrates. I said: What did he say? He said: I entered upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) one day and his eyes were flowing with tears. I said: O Prophet of Allah, has someone upset you? Why are your eyes flowing with tears? He said: "No, but Jibreel left me a while ago. He told me that al-Husain would be killed on the banks of the Euphrates. And he said: 'Would you like to smell his dust (the dust of the land where he will fall)?' I said: Yes. He stretched out his hand and picked up a handful of dust and gave it to me, and I could not help but weep."

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

649. It was narrated from al-Khadir bin al-Qawwas from Abu Sukhailah who said: 'Ali (عليه السلام) said: Shall I not tell you of the best verse in the Book of Allah, may He be exalted, that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) told to us? [It is:] "And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much" [ash-Shoora 42:30]. [He said:] "I will explain it to you, O 'Ali. 'And whatever of misfortune befalls you', be it sickness or punishment or trials in this world, 'it is because of what your hands have earned'. And Allah is too generous to double the punishment in the Hereafter. Whatever Allah pardons in this

يُظْهِرُهُ، فَلَمَّا حَادَى نَبَوَى وَهُوَ مُنْطَلِقٌ إِلَى صِفَنَ، قَنَدَى عَلَيْهِ: اضِرِّ أَبَا عَبْدِ اللَّهِ! اضِرِّ أَبَا عَبْدِ اللَّهِ! يُشَطِّ الْفَرَّاتِ. قَلَّتْ: وَمَنَادِي؟ قَالَ: دَخَلْتُ عَلَى الَّذِي يَكْتُبُ ذَاتَ يَوْمِ وَغَيْرِهِ تَهْيَصَانِ، قَلَّتْ: يَا نَبِيَّ اللَّهِ! أَعْصَبَكَ أَحَدٌ، مَا شَاءَ عَيْتَكَ تَهْيَصَانِ؟ قَالَ: «بَلْ قَالَ: «بَلْ قَالَ: مِنْ عَنْدِي جِبْرِيلُ قَبْلُ، فَعَدَثَنِي أَنَّ الْحُسَيْنَ يُقْتَلُ يُشَطِّ الْفَرَّاتِ» قَالَ: فَقَالَ: «فَلَمْ لَكَ إِلَيْ أَنْ أَشِمَّكَ مِنْ تُرْبَيْهِ؟» قَالَ: «أَقْلَتْ: تَعْنِمْ، فَمَدَ يَدَهُ، فَقَبَضَ قَبْضَةً مِنْ تُرْبَابَ فَأَعْطَانِيهَا، فَلَمْ أَمْلِكْ عَيْتَيْ أَنْ فَاضَّا». ﴿كُلُّ أَمْلِكْ عَيْتَيْ أَنْ فَاضَّا﴾.

تخریج: استاده ضعیف كالذی قبله.

٦٤٩ - حَدَّثَنَا مَرْوَانُ بْنُ مَعَاوِيَةَ الْفَزَارِيِّ: أَخْبَرَنَا الأَزْهَرُ بْنُ رَاشِدِ الْكَاهِلِيُّ عَنِ الْحَاضِرِ أَبْنِ الْمَوَاسِ، عَنْ أَبِي شَحِيلَةَ قَالَ: قَالَ عَلَيْهِ: أَلَا أَخْبِرُكُمْ بِأَفْضَلِ آتِيَّةٍ فِي كِتَابِ اللَّهِ تَعَالَى حَدَّثَنَا إِبْرَاهِيمُ رَسُولُ اللَّهِ ﷺ: هُمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُ أَيْدِيكُمْ وَيَغْنُو عَنِ كَثِيرٍ» (الشورى: ٣٠) «وَسَأَفْسِرُ عَنِ الَّكَيْدِ عَلَيْهِ: مَا أَصَابَكُمْ مِنْ مَرَضٍ، أَوْ عُشُورِيَّةً، أَوْ بَلَاءً فِي الدُّنْيَا، فِيمَا كَسَبْتُ أَيْدِيكُمْ، وَاللَّهُ تَعَالَى أَكْرَمُ مِنْ أَنْ يَتَنَزَّلَ عَلَيْهِمُ الْعُقُوبَةُ فِي الْآخِرَةِ، وَمَا عَنَّ اللَّهِ تَعَالَى عَنْهُ فِي الدُّنْيَا، فَاللَّهُ تَعَالَى أَخْلَمُ مِنْ أَنْ يَعُودَ بَعْدَ عَفْوِهِ». [انظر: ٧٧٥، ١٣٦٥]

world, He is too forbearing to retract His pardon."

Comments: [Its isnad is da'eef]

650. It was narrated that 'Asim bin Damrah said: I asked 'Ali (ع) about the *nafl* prayers of the Prophet (ﷺ) during the day. He said: You are not able for that. We said: Tell us and we will do as much of it as we can. He said: When the Messenger of Allah (ﷺ) prayed *Fajr*, he would wait until the sun would rise from there, meaning in the east, as high as it is at the time of '*Asr* there, meaning in the west. Then he would get up and pray two *rak'ahs*. Then he would wait until the sun rose as high there, meaning in the east, as it is at the time of *Zuhr* there, meaning in the west; then he would pray four *rak'ahs*, and four before *Zuhr* when the sun passed the meridian, and four afterwards, and four before '*Asr*. He would separate each two *rak'ahs* with *salams* upon the angels who are close to Allah, the Prophets, the believers and the Muslims who follow them. 'Ali (ع) said: That is sixteen *rak'ahs* which the Prophet (ﷺ) offered as *nafl* prayers during the day, but there are very few who offer them regularly. Wakee' narrated: my father said: Habeeb bin Abi Thabit said to Abu Ishaq when he narrated this to him: O Abu Ishaq, this *hadeeth* of yours is worth this mosque filled with gold.

Comments: [Its isnad is qawi]

تخریج: استاده ضعیف لعل.

٦٥٠ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُحَمَّدٌ بْنُ عَاصِمٍ بْنُ ضَمْرَةَ وَأَبِيهِ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْتُ أَبِيهِ عَلَيْهِ عَنْ تَطْوِعِ الشَّيْءِ بِكَلَّهِ بِالنَّهَارِ، فَقَالَ: إِنَّكُمْ لَا تُطْبِقُونَهُ. قَالَ: فَمَا: أَخْبَرْنَا يَهُدِّي نَاجِدًا مِنْهُ مَا أَطْلَقْنَا. قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْفَجْرَ أَمْهَلَ حَتَّى إِذَا كَانَ الشَّمْسُ مِنْ هَذِهِنَا - يَعْنِي مِنْ قِبْلِ الْمَشْرِقِ - مِقْدَارَهَا مِنْ صَلَاةِ الْعَصْرِ مِنْ هَاهُنَا - يَعْنِي مِنْ قِبْلِ الْمَشْرِقِ - قَامَ فَصَلَّى رَكْعَيْنِ، ثُمَّ يَمْهُلُ حَتَّى إِذَا كَانَتِ الْشَّمْسُ مِنْ هَاهُنَا - يَعْنِي مِنْ قِبْلِ الْمَشْرِقِ - وَمِقْدَارَهَا مِنْ صَلَاةِ الظَّهِيرَةِ مِنْ هَاهُنَا - يَعْنِي مِنْ قِبْلِ الْمَشْرِقِ - قَبْلَ الظَّهِيرَةِ إِذَا زَالَتِ الشَّمْسُ، وَرَكْعَيْنِ بَعْدَهَا، وَأَرْبَعًا قَبْلَ الْعَصْرِ، يَغْصِلُ بَيْنَ كُلِّ رَكْعَيْنِ بِالشَّلِيمِ عَلَى الْمَلَائِكَةِ الْمُقْرَبَينَ، وَالثَّيَّبَيْنِ وَمَنْ تَعْهَمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ. قَالَ: قَالَ عَلَيْهِ: يُلْكِسْ سَيْرَةً رَكْعَةً تَطْوِعُ رَسُولَ اللَّهِ بِكَلَّهِ بِالنَّهَارِ، وَقَلْ مَنْ يُنَادَى مَعْنَاهُنَا. [انظر: ٦٨٢، ٨٨٥، ١٢٠٢، ١٢٥٢، ١٢٥٨، ١٢٠٣، ١٢٠٨، ١٢٤٢، ١٢٧٥] حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ قَالَ: قَالَ حَبِيبُ بْنُ أَبِيهِ ثَابِتٍ لِأَبِيهِ إِسْحَاقَ جِئَ حَدِيثُهُ: يَا أَبا إِسْحَاق! يَشَوِي حَدِيثَكَ هَذَا مِنْ مَسْجِدِكَ ذَهَبًا.

تخریج: استاده قوي.

651. It was narrated that 'Ali (ع) said: At different times of the night the Messenger of Allah (ﷺ) prayed *Witr*: at the beginning, in the middle and at the end. Then he settled on praying *Witr* at the end of the night.

Comments: [A *qawi hadeeth* and its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

تخریج: حديث قوي، وهذا إسناد ضعيف لضعف العارض الأعور.

652. It was narrated that 'Ali (ع) said: *Witr* is not an essential like regular prayer, but it is a *Sunnah* that was established by the Messenger of Allah (ﷺ).

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

٦٥١ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ وَحَسَنٌ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقِ، عَنْ الْخَارِبِ، عَنْ عَلَيِّ قَالَ: مِنْ كُلِّ الَّذِي قَدْ أُوتَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَوَّلِهِ، وَأُوْسَطِهِ، وَآخِرِهِ (٨٦/١) فَكُنْتَ الْوَتَرَ آخِرَ اللَّيْلِ. [راجع: ٥٨٠]

٦٥٢ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُبَّانٌ عَنْ أَبِي إِشْحَاقِ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: الْوَتَرُ لَيْسَ يَحْشِمُ مِثْلَ الصَّلَاةِ، وَلَكِنَّ شَهَدَ سَهْلًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [انظر: ٧٦١]

تخریج: إسناده قوي.

653. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) prayed *Witr* at the beginning of the night and at the end and in the middle. And in the end he settled on praying *Witr* just before dawn.

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

٦٥٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِشْحَاقِ! عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: أُوتَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَوَّلِ الَّلَّيْلِ، وَآخِرِهِ، وَأُوْسَطِهِ، فَأَتَاهُ وِتْرَةٌ إِلَى الشَّهْرِ. (راجع: ٥٨٠)

تخریج: إسناده قوي.

654. It was narrated that 'Ali said: I remember the day of Badr, when we were seeking shelter with the Messenger of Allah (ﷺ) and he was the closest of us to the enemy and the most courageous of the people on that day.

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

٦٥٤ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقِ: عَنْ خَارِبَةَ بْنِ مُضْرِبٍ، عَنْ عَلَيِّ قَالَ: لَقِدْ رَأَيْنَا يَوْمَ بَدْرٍ وَنَخْنَ نَلُوذُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ أَقْرَبُنَا إِلَى الْعُدُوِّ، وَكَانَ مِنْ أَشَدِ النَّاسِ يَوْمَئِذٍ بَأْسًا. [انظر: ١٠٤٢، ١٣٤٧]

تخریج: إسناده صحيح.

655. It was narrated that 'Ali (ع) said: A Bedouin came to the Prophet (ﷺ) and said: O Messenger of Allah,

٦٥٥ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ الْمُلِكِ بْنُ مُسْلِمٍ الْحَنْفِي عَنْ أَبِيهِ، عَنْ عَلَيِّ قَالَ: جَاءَ أَغْرِيَابِي إِلَى

what if we are in the desert and a little wind comes out of one of us? The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, not too shy to tell the truth. If one of you does that, let him do *wudoo'*. And do not approach women in their back passage [and once he said: in their anuses]."

Comments: [Its *isnad* is *da'eef* because of the weakness of Muslim bin Salam]

656. It was narrated that 'Ubaidullah bin 'Iyad bin 'Amr al-Qari said: 'Abdullah bin Shaddad came and entered upon 'A'ishah (رضي الله عنها) when we were sitting with her, as he was returning from Iraq during the time when 'Ali was murdered. She said to him: O 'Abdullah bin Shaddad, will you tell me the truth about what I am going to ask you? Tell me about these people whom 'Ali (رضي الله عنه) killed. He said: Why shouldn't I tell you the truth? She said: Tell me about them. He said: When 'Ali (رضي الله عنه) corresponded with Mu'awiyah and the two arbitrators gave their verdict, eight thousand of the pious rebelled against him and camped in a land called Haroora', near Koofah. They criticised him and said: You have taken off a chemise that Allah caused you to wear and a title that Allah gave to you, then you went ahead and asked people to issue a decree concerning the religion of Allah. There is no ruling except the ruling of Allah, may He be

الله سبحانه، فقال: يا رسول الله! إنا نخون بالنادرة فتخرج من أحدينا الرؤحة؟ فقال رسول الله سبحانه: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَسْتَحِي مِنَ الْحُقْقَى، إِذَا قَعَ أَحَدُكُمْ فَلَيَوْضُأْ، وَلَا تَأْتُوا النِّسَاءَ فِي أَغْبَارِهِنَّ» وَقَالَ مَرَّةً: «فِي أَدْبَارِهِنَّ».

تغريب: إسناده ضعيف لضعف مسلم بن سلام، والقطعه الأخيرة: «لا تأتوا النساء في أدبارهن» صحية بشواهدها.

٦٥٦ - حدثنا إسحاق بن عيسى الطيّب: حدثني يحيى بن سليم عن عبد الله بن عثمان بن خثيم، عن عبد الله بن عياض ابن عمرو القاري قال: جاء عبد الله بن شداد فدخل على عائشة، وتحنّ عندهما جلوس، مترجمة من العراقي تالي قيل عليه، قالت له: يا عبد الله بن شداد! هل أنت صادقٍ عمما أنساك عنك؟ ثم حذاني عن هؤلاء القوم الذين قتلتهم على، قال: وما لي لا أشدّك؟ قالت: فعذبني عن قضيتم، قال: فإنّ علياً لما كاتب مقاومة، وحكم الحكّمين، خرج عليه ثمانية آلاف من الناس، فنزلوا بأرض يقال لها: حررواء من جانب الكوفة، وإنهم عتبوا عليه فقالوا: اسلخت من قبصي ألسنك الله تعالى، وأسم سماك الله تعالى به، ثم انطلقت فحكّمت في دين الله، فلا حكم إلا لله تعالى. فلما أن بلغ علياً ما عتبوا عليه،

exalted. When 'Ali (رضي الله عنه) heard about their criticism of him and the reason why they had split from him, he told his caller not to admit anyone but those who had memorised the Qur'an. When the house was filled with people who had memorised the Qur'an, he called for a large Mushaf and put it front of him, and he started tapping it with his hand, saying: O Mushaf, tell the people. The people called out: O Ameer al-Mu'mineen, how could you ask it? It is only ink and paper, but we could speak on the basis of what we understand from it. What do you want? He said: These companions of yours who rebelled, between me and them is the Book of Allah, and Allah says in His Book concerning a woman and a man: "If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation." [an-Nisa' 4:35]. The ummah of Muhammad is more important with regard to life and sanctity than a woman and a man. They got angry with me when I wrote a document between me and Mu'awiyah and wrote 'Ali bin Abi Talib [without adding the title Ameer al-Mu'mineen]. But Suhaib bin 'Amr came to us when we were with the Messenger of Allah (ﷺ) at al-Hudaibiyyah, when he made a peace deal with Quraish, and the Messenger of Allah (ﷺ) wrote, "In the Name of Allah, the Most

وَفَارِفُوهُ عَلَيْهِ، فَأَمَرَ مُؤْذِنًا قَادِنَ: أَنْ لَا يَدْخُلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ إِلَّا رَجُلٌ قَدْ حَمَلَ الْقُرْآنَ. فَلَمَّا أَنْ امْتَلَأَتِ الدَّارُ مِنْ قُرْاءِ النَّاسِ، دَعَا بِمُضْخِنِبِ إِيمَانِ عَظِيمٍ، فَوَضَعَهُ بَيْنَ يَدَيْهِ، فَجَعَلَ يَصْكُحُ بِيَدِهِ وَيَقُولُ: أَيُّهَا الْمُضْخَفُ! حَدَّثَ النَّاسَ، فَنَادَاهُ النَّاسُ قَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا تَنْسَأُ عَنْهُ إِنْمَا هُوَ مَذَادٌ فِي وَقَيْ، وَنَحْنُ نَكْلُمُ بِمَا رُوِيَّا مِنْهُ، فَمَاذَا تُرِيدُ؟ قَالَ: أَصْحَابُكُمْ هُؤُلَاءِ الَّذِينَ خَرَجُوا، بَيْتِي وَبَيْتُهُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ، يَقُولُ اللَّهُ تَعَالَى فِي كِتَابِهِ فِي امْرَأَةٍ وَرَجُلٍ: «وَإِذْ جَفَّتِ شَاقِقَتِ يَنْهِمَا فَابْعَثْتُ حَكَمَكُمْ مِنْ أَهْلِهِ، وَحَكَمَكُمْ مِنْ أَهْلِهِ إِنْ يُرِيدَا إِلْسِنَكُمْ يُوقِنُ اللَّهُ يَتَّهِمُهُ» (النساء: ٣٥)، فَأَمَّةُ مُحَمَّدٍ أَعْظَمُ دَمًا وَحُرْمَةً مِنْ امْرَأَةٍ وَرَجُلٍ، وَقَمُوا عَلَيَّ أَنْ يَكْتُبَ مَعَاوِيَةً، كَتَبَ عَلَيَّ بْنُ أَبِي طَالِبٍ، وَقَدْ جَاءَنَا سُهْلَ بْنَ عَمْرُو، وَلَعِنَ مَعْ رَسُولِ اللَّهِ بِالْحُدَيْبِيَّةِ، حِينَ صَالَحَ قَوْمَهُ قُرَيْشًا، فَكَتَبَ رَسُولُ اللَّهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَقَالَ سُهْلٌ: لَا تَكْتُبْ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَقَالَ: كَيْفَ تَكْتُبْ؟ فَقَالَ: أَكْتُبْ: بِاسْمِكَ اللَّهُمَّ، فَقَالَ رَسُولُ اللَّهِ بِسْمِ اللَّهِ: «فَأَكْتُبْ مُحَمَّدًا رَسُولًا اللَّهِ بِسْمِهِ»، فَقَالَ: لَوْ أَغْلَمُ أَنَّكَ رَسُولُ اللَّهِ بِسْمِهِ لَمْ أَخْرَفْكَ. فَكَتَبَ: هَذَا مَا صَالَحَ مُحَمَّدًا بْنَ عَبْدِ اللَّهِ قُرَيْشًا. يَقُولُ اللَّهُ تَعَالَى فِي كِتَابِهِ: «لَئِنْ كُنْتُمْ فِي رَسُولِ اللَّهِ أَشْوَأُ

Gracious, the Most Merciful." Suhail said: Do not write, In the Name of Allah, the Most Gracious, the Most Merciful. He said: What should we write? He said: Write: "In Your Name, O Allah." The Messenger of Allah (ﷺ) said: Write: "Muhammad the Messenger of Allah." He [Suhail] said: If I knew that you were the Messenger of Allah, I would not have opposed you. So he wrote: This is what was agreed by Muhammad bin 'Abdullah with Quraish. And Allah says in His Book: "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day" [al-Ahzab 33:21]. So 'Ali sent 'Abdullah bin 'Abbas (رضي الله عنهما) to them and I went out with him until we reached the middle of their camp. Ibnu'l-Kawwa' stood up and addressed the people, saying: O bearers of the Qur'an, this is 'Abdullah bin 'Abbas (رضي الله عنهما). Whoever does not know him, I know of the Book of Allah what can tell you about him. He is one of those concerning whom the words "they are a quarrelsome people" [az-Zukhruf 43:58] were revealed. Tell him to go back to the one who sent him and do not discuss the Book of Allah with him. Their spokesmen stood up and said: By Allah, we will discuss the Book of Allah. If he says something sound and true that we recognise we will follow him, and if he says something false we will

حَسَنَهُ لَمْ كَانَ يَرْجِعُهُ اللَّهُ وَلَيَوْمَ الْآتِيَهُ
 (الأحزاب: ٢١). فَبَعَثَ إِلَيْهِمْ عَلَيْهِ عَبْدُ اللَّهِ
 ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَخَرَجُتْ مَعَهُ
 حَتَّى إِذَا تَوَسَّلُنَا عَشْكُرُهُمْ، قَامَ ابْنُ الْكَوَافِرِ
 يَخْطُبُ النَّاسَ، فَقَالَ: يَا حَمَّةَ الْقُرْآنِ! إِنَّ
 هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا،
 فَمَنْ لَمْ يَكُنْ يَعْرِفَهُ فَأَنَا أَعْرِفُهُ مِنْ كِتَابِ اللَّهِ
 مَا يَعْرِفُهُ بِهِ، هَذَا مِنْ نَزَلَ فِيهِ وَفِي قَوْمِهِ:
 «قَوْمٌ حَصِيمُونَ» (الزخرف: ٥٨)، فَرَدَوْهُ إِلَى
 صَاحِبِهِ، وَلَا تُواضِعُوهُ كِتَابَ اللَّهِ. فَقَامَ
 حَطَبَلَوْهُمْ فَقَالُوا: وَاللَّهِ لَنْ تُواضِعُنَّهُ كِتَابَ
 اللَّهِ، فَإِنْ جَاءَ يَحْقِّقْ تَعْرِفَهُ لِتَشْبِهَنَّهُ، وَإِنْ جَاءَ
 يَنْاطِلُ لِتَبْكِتَهُ يَنْاطِلُهُ. فَوَاضَعُوا (٨٧/١)
 اللَّهُ كِتَابَ ثَلَاثَةَ أَيَّامٍ، فَرَجَعَ مِنْهُمْ أَرْبَعَةَ
 آلَافَ كُلُّهُمْ تَائِبٌ، فِيهِمُ ابْنُ الْكَوَافِرِ، حَتَّى
 أَدْخَلَهُمْ عَلَيْهِ الْكُوْكَفَةَ فَبَقَتْ عَلَيْهِ إِلَى
 بَعْيَاهُمْ، فَقَالَ: فَقَدْ كَانَ مِنْ أَمْرِنَا وَأَمْرِ النَّاسِ
 مَا فَقَدْ رَأَيْنَا، فَقَبَوْا حَيْثُ شِئْنَ حَتَّى تَجْتَمِعَ
 أَمْرُهُمْ مُحَمَّدٌ، يَتَبَّأَ وَيَتَبَّكُرُ أَنْ لَا تَشْفِكُوا ذَمَّا
 حَرَاماً، أَوْ تَظْلِمُوا سِيَّلاً، أَوْ تَظْلِمُوا ذَمَّةً،
 فَإِنَّكُمْ إِنْ قَعْلَتُمْ فَقَدْ تَبَدَّلْتُمْ إِلَيْكُمُ الْحَرْبُ عَلَى
 سَوَاءٍ، إِنَّ اللَّهَ لَا يُجْبِي الْخَائِفِينَ. فَقَاتَلَ لَهُ
 عَائِشَةَ: يَا ابْنَ شَدَاداً! فَقَدْ قَاتَلُهُمْ! فَقَالَ:
 وَاللَّهِ مَا بَعَثْتُ إِلَيْهِمْ حَتَّى قَطَّعُوا السَّبِيلَ،
 وَسَفَكُوا الدَّمَ، وَاسْتَحْلَلُوا أَهْلَ الدُّمَّةِ.
 فَقَاتَلَ: أَللَّهُ؟ قَالَ: أَللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
 لَقَدْ كَانَ. قَاتَلَ: فَمَا شَيْءَ بَلَغَنِي عَنْ أَهْلِ

reject his false argument. So they discussed the Book with 'Abdullah for three days, and four thousand of them recanted and all of them repented, including Ibnu'l-Kawwa'. He took them to 'Ali in Koofah, and 'Ali sent word to the rest of them, saying: You know the turmoil between us and our opponents. Stay wherever you wish until the *ummah* of Muhammad (ﷺ) is united. The deal between us and you is that you should not shed any blood that it is forbidden to shed or commit acts of banditry on the roads or do wrong to any non-Muslim under Muslim protection. If you do that, we will declare war, for Allah does not love those who betray. 'A'ishah (ﷺ) said: O Ibn Shaddad, did he kill them? He said: By Allah, no sooner had he sent this message to them but they committed acts of banditry, shed blood and regarded it as permissible to harm *ahludh-dhimmah* (non-Muslims living under Muslim protection). She said: Do you swear by Allah? He said: I swear by Allah besides Whom there is no other god that this is what happened. She said: I have heard that the people of Iraq are talking and saying *dhuth-thuda*, *dhuth-thuda* [i.e., the one with a deformed arm that looks like a breast]. He said: I saw him and I was with 'Ali (ﷺ) when he was examining the slain. He called the people and said: Do you know this one? How many of them came and said: I saw him praying in the

العربي يتحذّلُونَ؟ يَقُولُونَ: دُو الثَّنَيِّ، وَدُو
الثَّنَدِيِّ. قَالَ: قَدْ رَأَيْتُهُ، وَفَعَلَتْ مَعَ عَلَيْهِ
فِي الْفَتْلَى، فَدَعَا التَّاسِ فَقَالَ: أَغْرِفُونَ
هَذَا؟ فَمَا أَكْثَرَ مَنْ جَاءَ يَقُولُ: قَدْ رَأَيْتُهُ فِي
مَسْجِدِ بَنِي فَلَانِ يُصْلِي، وَرَأَيْتُهُ فِي مَسْجِدِ
بَنِي فَلَانِ يُصْلِي، وَلَمْ يَأْتُوا فِيهِ يُبَيِّنُ يُعْرَفُ
إِلَّا ذَلِكَ. قَالَتْ: فَمَا قَوْلُ عَلَيْهِ حِينَ قَامَ عَلَيْهِ
كَمَا يَزَّعُمُ أَهْلَ الْعِرَاقِ؟ قَالَ: سَمِعْتُهُ يَقُولُ:
صَدَقَ اللَّهُ وَرَسُولُهُ. قَالَتْ: هَلْ سَمِعْتَ مِنْهُ
أَنَّهُ قَالَ غَيْرَ ذَلِكَ؟ قَالَ: اللَّهُمَّ لَا، قَالَتْ:
أَجْلُ صَدَقَ اللَّهُ وَرَسُولُهُ، يَرْحَمُ اللَّهُ عَلَيْهِ إِنَّهُ
خَادُّ مِنْ كَلَامِهِ لَا يَرَى شَيْئًا يَعْجَبُهُ إِلَّا قَالَ:
صَدَقَ اللَّهُ وَرَسُولُهُ، فَيَدْهَبُ أَهْلُ الْعِرَاقِ
يَكْذِبُونَ عَلَيْهِ، وَيَزِيدُونَ عَلَيْهِ فِي الْحَدِيثِ.

تخریج: إسناده حسن.

mosque of Banu So and so, and I saw him praying in the mosque of Banu So and so. And there was no proof of who he was except that. She said: What did 'Ali (ﷺ) say when he stood over him, as the people of Iraq claim? He said: I heard him say: Allah and His Messenger spoke the truth. She said: Did you hear him say anything other than that? He said: No, by Allah. She said: Yes, Allah and His Messenger spoke the truth. May Allah have mercy on 'Ali (ﷺ); it was his habit, if he saw something he liked, to say: Allah and His Messenger spoke the truth. But the people of Iraq fabricated lies against him and added words to what he said.

Comments: [Its isnad is hasan]

657. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) was at a funeral and he said: "Which of you will go to the city and not leave in it any idol but he will break it, or any grave but he will level it, or any image but he will spoil it?" A man said: "I will, O Messenger of Allah." So he went, but he was afraid of the people of the city, so he came back. 'Ali (ﷺ) said: I will go, O Messenger of Allah. He said: "Go." So he went then he came back and said: O Messenger of Allah, I did not leave in it any idol but I broke it, or any grave but I levelled it, or any image but I spoiled it. The Messenger of Allah (ﷺ) said: "Whoever goes back to doing any of that has disbelieved in what was revealed to

٦٥٧ - حَدَّثَنَا مُعاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُعْبَةَ، عَنْ الْحَكْمَمِ، عَنْ أَبِي مُحَمَّدِ الْهَذَلِيِّ، عَنْ غَلِيلِيْ: قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَاحَةَ، فَقَالَ: «أَيُّكُمْ يَنْطَلِقُ إِلَى الْمَدِينَةِ فَلَا يَدْعُ بِهَا وَنَّا إِلَّا كَسْرَةً، وَلَا فَيْرًا إِلَّا سُوَادَةً، وَلَا صُورَةً إِلَّا لَطَخَهَا؟» فَقَالَ رَجُلٌ: أَنَا يَا رَسُولَ اللَّهِ. فَأَنْطَلَقَ، فَهَبَ أَهْلَ الْمَدِينَةَ فَرَجَعَ، فَقَالَ عَلَيْهِ: أَنَا أَنْطَلَقَ يَا رَسُولَ اللَّهِ. قَالَ: «فَأَنْطَلَقَ» فَأَنْطَلَقَ ثُمَّ رَجَعَ، فَقَالَ: يَا رَسُولَ اللَّهِ! لَمْ أَدْعُ بِهَا وَنَّا إِلَّا كَسْرَةً، وَلَا فَيْرًا إِلَّا سُوَادَةً، وَلَا صُورَةً إِلَّا لَطَخَهَا. ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ عَادَ لِصُنْعَةِ شَيْءٍ مِّنْ هَذَا، فَقَدْ كَفَرَ بِمَا أُنزَلَ عَلَى مُحَمَّدٍ»، ثُمَّ قَالَ: «لَا تَكُونُنَّ فَتَانًا وَلَا مُخْتَالًا، وَلَا

Muhammad." Then he said: "Do not be a cause of division or show off or be a merchant except a good one, for those are the ones who are lagging behind in good deeds."

Comments: [Its isnad is da'eef because Abu Muwarri' is unknown]

658. It was narrated from al-Hakam that a man from Basra whom the people of Basra called Abu Muwarri' and the people of Koofah called Abu Muhammad, said: The Messenger of Allah (ﷺ) was at a funeral... and he mentioned a similar *hadeeth*, but he did not say that 'Ali said: "or any image but he will smear something over it." And he said: I did not come to you, O Messenger of Allah, until I did not leave any image but I spoiled it." And he said: "Do not be a cause of division or show off."

Comments: [Its isnad is da'eef because Abu Muwarri' is unknown and it is repeat of previous report]

659. It was narrated from 'Ali that the Prophet (ﷺ) used to pray Witr when the *adhan* was given and he prayed two *rak'ahs* when the *iqamah* was given.

Comments: [Its isnad is da'eef]

تغريب: إسناده ضعيف، شريك وهو ابن عبدالله القاضي، مسيء الحفظ، والحارث وهو ابن عبدالله الأعور ضعيف.

660. It was narrated from al-Harith that one of the Companions of the Prophet (ﷺ) - he said: There is no doubt that it was 'Ali (ؑ) - said: The Messenger of Allah (ﷺ)

تاجراً إلأ تاجراً خيراً، فإن أولئك هم
المُشْبِّعُونَ بِالْمَقْرُلِ». [انظر: ٧٤١، ٨٨١]
[١١٧٧، ١١٧٦، ١١٧٥]

تخریج: إسناده ضعیف لجهالة أبي الموزع، وقصة طمس الصورة وتسويه القبر المشرف، ستائی بایسناد صحيح برقم: (٧٤١).

٦٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
عَنِ الْحَكَمِ، عَنْ رَجُلٍ مِّنْ أَهْلِ الْبَصْرَةِ قَالَ:
وَيَكُونُونَ أَهْلُ الْبَصْرَةِ أَبَا مُرَّعَ، قَالَ: وَأَهْلُ
الْكُوفَةِ يَكُونُونَ يَائِي مُحَمَّدٍ، قَالَ: كَانَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَاهَرَةٍ فَذَكَرَ الْحَدِيثَ، وَلَمْ
يَقُلْ: عَنْ عَلَيِّ. وَقَالَ: «وَلَا صُورَةً إِلَّا
طَلَخَهَا». قَالَ: مَا أَتَيْتُكَ يَا رَسُولَ اللَّهِ حَتَّى
لَمْ أَذْعُ شُورَةً إِلَّا طَلَخَهَا. وَقَالَ: «لَا تَكُنْ
فَقَاتِنًا وَلَا سُخْنَاتِلًا». [راجعاً: ٦٥٧]

نخريج: إستاده ضعيف لجهة أبيه
السورة، وهو مكرر ماقيله.

٦٥٩- حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْفَيَّاسِ: حَدَّثَنَا
شَرِيكٌ عَنْ أَبِي إِسْحَاقِ، عَنْ الْحَارِثِ، عَنْ
عَلَيِّ عَنِ الشَّيْخِ جَعْلَةَ قَالَ: كَانَ يُوَرِّي عِنْدَ الْأَذَانِ،
وَيُصْلِي الرَّكْعَيْنِ عِنْدَ الْإِقَامَةِ. [رَاجِعٌ: ٥٦٩]

٦٦٠ - حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ: حَدَّثَنَا أَبُو جَعْفَرٍ
- يَعْنِي الرَّازِيَ - عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ الشَّعْبِيِّ، عَنِ الْمَاجَرِثِ، عَنْ رَجُلٍ مِنْ

cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the one who does tattoos, the one for whom tattoos are done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing.

Comments: [*Hasan* because of corroborating evidence; this is a weak *isnad*]

661. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "O 'Ali, if you are appointed in charge after I am gone, then expel the people of Najran from the Arabian Peninsula."

Comments: [Its *isnad* is *da'eef jiddan* (very weak) because of the weakness of Qais]

تخریج: إسناده ضعيف جداً لضعف قیس - وهو ابن الربيع الأسدی الكوفی - وأشعث بن سوار.

662. It was narrated that 'Ali (عليه السلام) said: I was a man who emitted a great deal of *madhi* (prostatic fluid). I asked the Messenger of Allah (ﷺ) (about that) and he said: "As for *mani* (semen), *ghusl* is due for it; as for *madhi* (prostatic fluid), *wudoo'* is due for it."

Comments: [A *sahih hadeeth*; this is a *da'eef isnad* because of the weakness of Yazeed bin Abi Ziyad Al-Hashmi]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد الهاشمي.

663. It was narrated from 'Ali (عليه السلام) that the Messenger of Allah (ﷺ) forbade raising the voice when reciting Qur'an before or after 'Isha' and causing others to make mistakes in recitation when praying.

أصحاب النبي - قال: لا أشك إلا أنَّه علىٰ -
قال: لعنة رسول الله يحيىٰ أكل الرّبا، وموكله،
وشاخصه، وفاحشه، والواشمة، والمستوشمة،
والمحالل، والمحالل له، ومما ينفع الصدقة، وكان
ينهى عن التوحّد. [راجع: ٦٣٥]

تخریج: حسن لغيره، وهذا إسناد ضعيف،
أبو جعفر سی، الحفظ، والحارث الأعور ضعيف.

661. حدثنا خلف: حدثنا قيس عن
الأشعث بن سوار، عن عدي بن ثابت، عن
أبي طبيان، عن عليٰ قال: قال رسول الله
ﷺ : «يا عليٰ! إنْ أنتَ وليتَ الأمرَ بعدي،
فآخرُ أهلِ نجرانَ مِنْ جزيرةِ العربِ».

662. حدثنا خلف: حدثنا أبو حفص - يعني
الرازي - وحالده - يعني الطحان - عن يزيد بن
أبي زياد، عن عبد الرحمن بن أبي ليلى، عن
عليٰ بن أبي طالب قال: كُنْتُ رجلاً مَذَاء،
فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «أَمَا الْمُنْتَهِ فِيهِ
الْعُشْلُ، وَأَمَا الْمُنْدُعُ فِيهِ الْوُصُوءُ». [انظر:
٩٧٧، ٨٩٣، ٨٩١، ٨٩٠، ٨٧٩]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد الهاشمي.
663. حدثنا خلف: (٨٨/١) حدثنا حالد عن
مطريب، عن أبي إسحاق، عن الحارث، عن
عليٰ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَا أَنْ يرْفَعَ الرَّجُلُ

Comments: [Hasan lighairihi; this is a da'eef isnad]

صَوْتُهُ بِأَفْرَارِهِ قَبْلَ الْعَشَاءِ وَيَعْدُهَا، يُنْلَطُ
أَصْحَابَهُ وَهُمْ يُصْلُوْنَ. [انظر: ٧٥٢، ٨١٧]

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف العاشر الأعور.

664. It was narrated from Abu Burdah bin Abi Moosa that 'Ali said: The Prophet (ﷺ) said: "Ask Allah, may He be exalted, for guidance and proper aim. When asking for guidance, think of directions when travelling, and when asking for proper aim, think of aiming an arrow."

Comments: [Its isnad is saheeh]

٦٦٤- حَدَّثَنَا خَلْفٌ: حَدَّثَنَا خَالِدٌ عَنْ عَاصِمٍ
أَنَّ كُلَّبَ، عَنْ أَبِي بُرَدَةَ، عَنْ أَبِي مُوسَىٰ:
أَنَّ عَلَيَّ قَالَ: قَالَ النَّبِيُّ ﷺ: «سُلِ اللَّهُ
تَعَالَى الْهُدَى وَالسَّدَادَ، وَادْكُنْ بِالْهُدَى
هَذَا يَنْكُ الطَّرِيقَ، وَادْكُنْ بِالسَّدَادِ شَبِيدَكِ
السَّهْمَ». [انظر: ١١٢٤، ١١٦٨]

تخریج: إسناده صحيح.

665. It was narrated from Katheerun-Nawwa' that 'Abdullah bin Mulail said: I heard 'Ali (عليه السلام) say: I heard the Messenger of Allah (ﷺ) say: "There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen chiefs, advisers and nobles: seven from Quraish and seven from among the Muhajireen."

Comments: [Its isnad is da'eef because of the weakness of Katheer An-Nawwa' and Abdullah bin Mulail]

٦٦٥- حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ عَنْ
اللَّهِ: وَسَيِّمَتْهُ أَنَا مِنْ مُحَمَّدٍ بْنِ الصَّبَّاحِ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ زَكَرِيَّاً عَنْ كَثِيرِ النَّوَاءِ، عَنْ غَبِيدِ
اللَّهِ بْنِ مُلَيْلٍ قَالَ: سَيِّفْتُ عَلَيَّ يَقُولُ: سَيِّفْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ مِنْ تَبِيْ كَانَ قَبْلِي
إِلَّا قَدْ أَغْطَيْتُ سَبْعَةَ قُبَّابَاءَ وَزُرَّاءَ نُجَيَّبَاءَ، وَإِنِّي
أَعْطَيْتُ أَرْبَعَةَ عَشَرَ وَزِيرًا قَبِيَّاً نَجِيَّبَاءَ، سَبْعَةَ مِنْ
قُرَيْشٍ، وَسَبْعَةَ مِنَ الْمُهَاجِرِينَ». [انظر:
١٢٧٤، ١٢٦٣، ١٢٦٢]

تخریج: إسناده ضعيف لضعف كثير النواء وعبدالله بن مليل.

666. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) sent me to Yemen and I said: O Messenger of Allah, are you sending me to people who are older than me to judge between them? He said: "Go, for Allah, may He be exalted, will make

٦٦٦- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ
عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضْرِبٍ،
عَنْ عَلَيَّ قَالَ: بَعْثَنِي رَسُولُ اللَّهِ ﷺ إِلَيَّ
الْيَمَنِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ تَبْعَثُنِي
إِلَى قَوْمٍ هُمْ أَسْنُ مِنِّي لَا قْضَى يَتَّهَمُونَ. قَالَ:

your tongue steadfast and guide your heart."

Comments: [Its isnad is saheeh]

«أذهبت، فإنَّ اللَّهَ تَعَالَى سَيِّئَاتُ لِسَانِكَ،
وَبَهْدِي قَلْبَكَ». [انظر : ١٢٤٢]

تخریج: إسناده صحيح.

667. It was narrated that 'Ali (ﷺ) said: The zakah camels passed by the Messenger of Allah (ﷺ). He lay his hand on a hair on the side of a camel and said: "I have no more right to this hair than any Muslim."

Comments: [Hasan because of corroborating reports; this is a da'eef isnad because Amr bin Ghuzayy and his uncle Ilba' are unknown]

٦٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرَّئِسِ: حَدَّثَنَا أَبَانُ - يَعْنِي ابْنَ عَبْدِ اللَّهِ - : حَدَّثَنِي عَمْرُو ابْنُ غُرْبِي: حَدَّثَنِي عَمِي عَلْيَاءُ عَنْ عَلَيِّ قَالَ: مَرَثَ إِيلُ الصَّدْقَةَ عَلَى رَسُولِ اللَّهِ ﷺ، قَالَ: فَأَهْمَرَ يَدِهِ إِلَى وَتَرَةٍ مِّنْ جِنْبِ تَعِيرٍ، قَالَ: «مَا أَنَا بِأَحَقٍ بِهَذِهِ الْوَتَرَةِ مِنْ رَجُلٍ مِّنَ الْمُسْلِمِينَ».

تخریج: حسن بشواهدہ، وهذا إسناد ضعيف لجهالة عمرو بن غزی وعمه علیاء.

668. It was narrated that 'Ali bin Abi Talib (ﷺ) said: Whilst we were praying with the Messenger of Allah (ﷺ), he left whilst we were standing there, then he came back with his head dripping and led us in prayer. Then he said: "I remembered that I was junub when I got up to pray and had not done ghusl. Whoever hears a sound in his stomach or is in the state I was in, let him go and relieve himself or do ghusl, then come back to his prayer."

Comments: [Its isnad is da'eef because of the weakness of Ibn Lahee'ah]

٦٦٨ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا أَبْنُ لَهِيَةَ: حَدَّثَنَا الْحَارِثُ بْنُ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ زُرْبَرِ الْغَافِقِيِّ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: يَعْلَمُنَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ نُصَلِّي، إِذَا أَنْزَفَ وَسَرَّنَا قِيَامًا، ثُمَّ أَقْبَلَ وَرَأْسُهُ يَشْطُرُ، فَصَلَّى لَنَا الصَّلَاةُ، ثُمَّ قَالَ: «إِنِّي ذَكَرْتُ أَنِّي كُنْتُ جُبَّاً جِنْ فُثُّ إِلَى الصَّلَاةِ لَمْ أَتَشْكِلُ، فَمَنْ وَجَدَ مِنْكُمْ فِي بَطْوَهِ رِزْءًا، أَوْ كَانَ عَلَيْهِ مِثْلُ مَا كُنْتُ عَلَيْهِ، فَلْيَضْرِفْ حَتَّى يَقْرَأَ مِنْ حَاجِيَةِ، أَوْ عَشِلِيَّةِ، ثُمَّ يَعُودُ إِلَى صَلَائِيَّةِ». [انظر : ٦٦٩ - ٧٧٧]

تخریج: إسناده ضعيف لضعف ابن لهیة، وانظر حديث أبي هریرۃ الصحيح في المسند: ٢ / ٣٣٨، ففيه أن انصراه کان قبل الدخول في الصلاة.

669. It was narrated from 'Abdullah bin Zurair from 'Ali (ﷺ)... and he narrated a similar report.

Comments: [Its isnad is da'eef; it is a repeat of the report above]

٦٦٩ - حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا أَبْنُ لَهِيَةَ عَنِ الْحَارِثِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ زُرْبَرِ، عَنْ عَلَيِّ ... ذَكَرَ مِثْلَهُ.

تخریج: إسناده ضعيف، وهو مكرر ماقبله.

670. Ziyad bin Abi Ziyad narrated: I heard 'Ali bin Abi Talib (رضي الله عنه) adjure the people and say: "I adjure you by Allah, did any Muslim man hear the Messenger of Allah (ﷺ) say what he said on the day of Ghadeer Khumm? And twelve men who had been at Badr stood up and testified.

Comments: [Saheeh because of corroborating evidence]

671. It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah (ﷺ) cursed the one who pays riba, the one who consumes it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done.

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

672. Abu Katheer, the freed slave of the *Ansar*, narrated: I was with my master 'Ali bin Abi Talib (رضي الله عنه) when the people of an-Nahrawan were killed, and it was as if the people were upset about their being killed. 'Ali (رضي الله عنه) said: O people, the Messenger of Allah (ﷺ) told us about people who would pass out of the faith like the arrow passes through the prey, then they will never come back to it until the arrow comes back to the string of the bow. And the sign of that is that there would be a black man among them who had a deformed arm: one of his arms would be like the

٦٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الرَّبِيعُ
- يَعْنِي أَبْنَ أَبِي صَالِحِ الْأَشْلَمِيِّ - حَدَّثَنِي زَيَادٌ
بْنُ أَبِي زَيَادٍ: سَمِعْتُ عَلَيِّ بْنَ أَبِي طَالِبٍ يَشَدُّ
النَّاسَ، قَالَ: أَنْشَدَ اللَّهَ رَجُلًا مُنْلِمًا سَمِعَ
رَسُولُ اللَّهِ يَقُولُ يَوْمَ غَدِيرِ خُمُّ مَا قَالَ، فَقَامَ
أَثْنَا عَشَرَ يَدِيرًا فَشَهَدُوا.

تخریج: صحيح لغيره، ومن الحديث صحيح مشهور.

٦٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا
إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقِ، عَنْ الْحَارِثِ، عَنْ
عَلَيِّ قَالَ: لَعْنَ رَسُولِ اللَّهِ صَاحِبِ
الرِّبَا، وَآتَكُلُّهُ، وَكَاتِبِهِ، وَشَاهِدِيهِ، وَالْمُسْجِلِّ،
وَالْمُحَلَّلِ لَهُ، [راجع: ٦٣٥].

تخریج: صحيح لغيره، وهذا إسناد ضيف لضعف الحارث الأعور.

٦٧٢ - حَدَّثَنَا أَبُو سَعِيدٍ مَؤْلَى بْنِ خَاشِمٍ:
حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُنْسِلِمِ الْعَيْنَيِّ: حَدَّثَنَا أَبُو
كَثِيرٍ مَؤْلَى الْأَنْصَارِ قَالَ: كُنْتُ مَعَ سَيِّدِي مَعَ
عَلَيِّ بْنِ أَبِي طَالِبٍ حِيثُ قُتِلَ أَهْلُ النَّهْرَوَانِ،
فَكَانَ النَّاسُ وَجَدُوا فِي أَنْفُسِهِمْ مِنْ قُتْلِهِمْ،
قَالَ عَلَيِّ: يَا أَيُّهَا النَّاسُ! إِنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ حَدَّثَنَا بِأَقْوَامٍ يَعْرُفُونَ مِنَ الدِّينِ كَمَا
يَعْرُفُ الشَّهْمُ مِنَ الرَّبِيعِ، ثُمَّ لَا يَرْجِعُونَ فِيهِ
أَبَدًا، حَتَّى يَرْجِعَ الشَّهْمُ عَلَى فُوقِهِ، وَإِنَّ أَيَّةَ
ذَلِكَ أَنَّ فِيهِمْ رَجُلًا أَنْوَءَ مُخْدَاجَ الْيَدِ،
إِنْدَى يَدِيهِ كَنْدَى الْمَرْأَةِ، لَهَا حَلْمَةٌ كَحْلَمَةٌ

breast of a woman, with a nipple like the nipple on a woman's breast, around which are seven coarse hairs. Look for him, for I think he must be among them. So they looked for him and they found him on the bank of the river, lying beneath the slain. They brought him out and 'Ali (ﷺ) said: *Allah Akbar!* Allah and His Messenger spoke the truth. He was holding an Arabian bow of his; he took it in his hand and started poking the man's deformity with it and said: Allah and His Messenger spoke the truth. The people said *Allah Akbar* when they saw that and they rejoiced and no longer felt upset.

Comments: [A saheeh hadeeth, this is a *da'eef isnad*, Muslim (1066)]

673. It was narrated that 'Ali (ﷺ) said: "The Muslim has the right to six acts of kindness from his fellow Muslim: he should greet him with *salam* when he meets him; he should say '*Yarhamukallah* (may Allah have mercy on you) when he sneezes; he should visit him when he is sick; he should respond to him when he invites him; he should attend his funeral when he dies; he should love for him what he loves for himself; and he should be sincere towards him when he is not present."

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

674. It was narrated from Abu Ishaq from al-Harith... and he narrated a similar report with the same *isnad*.

Comments: [Hasan because of corroborating evidence; it is a repeat of the report above]

ثدي المرأة، حوله سبع هبات، فالثيمورة
فإنني أراهم فيهم. فالثيمورة، فوجدوه إلى شفيف
الشهر تحت القتلى، فأخرجوه، فلما رأى علي
قال: الله أكبير، صدق الله ورسوله، وإن
لم يقتل قوساً له عريته، فأخذها بيده، فجعل
يطعن بها في مخدحه وقول: صدق الله
ورسوله، وكثير الناس حين رأوه وأشتبهوا،
وذهب عنهم ما كانوا يجدون. [راجع:
٦٦٦، ٦٢٦، ٧٠٦]

تخریج: حدیث صحیح. م: (١٠٦٦)، وهذا
إسناد ضعیف لجهالة ابی کثیر مولی الانصار.

٦٧٣ - حديثنا أبو سعيد: حدثنا إسرائيل (١)
٨٩ - عن أبي إسحاق، عن الحارث، عن علي
قال: قال رسول الله ﷺ : (ال المسلم على
المسلم من المعروف بيت: يسلم عليه إذا
لقنه، ويشهد إذا عطس، ويعود إذا مرض،
ويحيى إذا دعا، ويشهد إذا توفي، ويحيى
ما يحيى بنفسه، وينصرح له بالغيبة).

تخریج: حسن لغیره، وهذا إسناد ضعیف
لضعف العارث الأعور.

٦٧٤ - حديثنا حسين: حدثنا إسرائيل عن أبي
إسحاق، عن الحارث.. فذكر نحوه ياشتوه ومتناه.

تخریج: حسن لغیره، وهو مكرر ما قبله.

675. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "The Hour will not begin until one of my Companions is sought as a lost thing is sought and cannot be found."

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

676. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said on the day of Badr: "Whoever you can capture of Banu 'Abdul-Muttalib, capture him [and do not kill him], for they were forced to come out."

Comments: [Its isnad is saheeh]

677. It was narrated from 'Ali (عليه السلام) that the Prophet (ﷺ) said: "And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!" [al-Waqi'ah 56:82]. He said: "Your shirk is when you say, 'We were given rain by such-and-such a star.'"

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

678. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) used to pray Witr reciting nine soorahs from al-Mufassil. Aswad said: In the first rak'ah he would recite "The mutual rivalry (for piling up of worldly things) diverts you" [at-Takathur 102] and "Verily, We have sent it (this Qur'an) down in the Night of Al-Qadr (Decree)"

٦٧٥- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْخَارِبِ، عَنْ عَلَيِّ فَالْأَنْصَارِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُنَسَّ رَجُلٌ مِنْ أَصْحَابِي كَمَا نَلَّسَ أَزْبَقَنِي الصَّالِحَةُ، فَلَا يُوجَدُ». [انظر: ٧٢٠]

تخریج: إسناده ضعيف لضعف الحارث الأعور.

٦٧٦- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِبَةَ بْنِ مُضْرِبٍ، عَنْ عَلَيِّ فَالْأَنْصَارِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ نَدِيرٍ: «مَنِ اسْتَطَعْتُمْ أَنْ تَأْبِرُوا مِنْ نَبِيٍّ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُمْ خَرَجُوا كَرْهًا».

تخریج: إسناده صحيح.

٦٧٧- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا عَبْدُ الْأَغْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْشَّلْمِيِّ، عَنْ عَلَيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَجَعَلُوكُمْ رِزْقَكُمْ أَنْتُمْ تَكْلِبُونَ» (الواقعة: ٨٢) قَالَ: شِرْكَكُمْ «مُطْرَنَا بِتَوْكِيدَةٍ وَكَذَّا، يَتَجْمِعُ كَذَا وَكَذَا».. [انظر: ١٠٨٧، ٨٤٩، ٨٥٠]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى على الشلمي.

٦٧٨- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الرَّبِيْرِ وَأَشْوَدُ بْنُ عَامِرٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْخَارِبِ، عَنْ عَلَيِّ فَالْأَنْصَارِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتِي بَشِّعَ سُورَةَ الْأَنْفَلِ. قَالَ أَشْوَدُ: يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى: «أَلَهُنَّكُمْ الْكَافِرُ»، وَ«إِنَّا أَنْزَلْنَاهُ فِي

[al-Qadr 97] and "When the earth is shaken with its (final) earthquake" [az-Zalzalah 99]. In the second *rak'ah* he would recite "By Al-'Asr (the time)" [al-'Asr 103] and "When there comes the Help of Allah (to you, O Muhammad) (عَلَيْكَ) against your enemies and the Conquest (of Makkah)" [an-Nasr 95] and "Verily, We have granted you (O Muhammad) (عَلَيْكَ) Al-Kawthar (a river in Paradise)" [al-Kawthar 108]. In the third *rak'ah* he would recite "Say (O Muhammad) (عَلَيْكَ) to these *Mushrikoon* and *Kafiroon*): "O Al-Kafiroon (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)!" [al-Kafiroon 109] and "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!" [al-Masad 109] and "Say (O Muhammad) (عَلَيْكَ): "He is Allah, (the) One" [al-Ikhlas 112].

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Harith Al-A'war]

679. It was narrated from 'Ali that a slave woman of theirs committed *zina* and became pregnant. 'Ali went to the Prophet (ﷺ) and told him. He said: "Leave her until she gives birth, then flog her."

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

يَأَلِهَةُ الْقَنْدِ، وَإِذَا زَلَّتِ الْأَرْضُ زَلَّا لَهَا)،
وَفِي الرَّئْسَةِ الثَّانِيَةِ وَالْعَضْرِ: وَإِذَا جَاءَهُ
نَصْرٌ أَللَّهُ وَالْمُصْطَحُ، وَإِذَا أَغْلَيْتَكَ
الْكَوْزَرَ، وَفِي الرَّئْسَةِ الثَّالِثَةِ: «فَلَمْ يَأْتِي
الْكَبِيرُونَ»، وَ«بَنَتْ يَدَّاً أَبِي لَهَبٍ وَّتَّبَ»،
وَ«فَلَمْ هُوَ اللَّهُ أَحَدٌ». [انظر: ٦٨٥]

تخریج: إسناده ضعيف لضعف الحارث الأعرور.

٦٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ:
سَعْفَتْ عَبْدُ الْأَغْلَى يَحْدُثُ عَنْ أَبِي جَمِيلَةِ،
عَنْ عَلَىٰ: أَنَّ أَمَّةَ لَهُمْ رَأَتْ، فَحَمِلَتْ، فَأَتَى
عَلَيْهِ الْيَتَمُّ بِيَتِهِ فَأَخْبَرَهُ، فَقَالَ لَهُ: «ذَعْهَا حَتَّىٰ
تَلِدَ» أَوْ تَقْسَعَ، ثُمَّ اجْلَذُهَا.. [انظر: ٧٣٦]

[١٢٣، ١١٤٢، ١١٣٨]

تخریج: حسن لنیرہ، وهذا إسناد ضعيف لضعف عبد الأعلى الشعابی.

680. It was narrated that Zirr bin Hubaish said: Ibn Jurmoor asked for permission to enter upon 'Ali (عَلَيْهِ السَّلَامُ). He said: Who is this? They

٦٨٠ - حَدَّثَنَا هَاشِمٌ وَحَسْنٌ قَالَا: حَدَّثَنَا شَيْبَانُ
عَزْ عَاصِمٌ، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: اسْتَأْذَنَ أَبْنَىٰ
بِرْمُومُزَ عَلَىٰ عَلَيْهِ السَّلَامُ، فَقَالَ: مَنْ هَذَا؟ قَالُوا: أَبْنَىٰ

said: Jurmooz is asking for permission to enter upon you. He said: Let him in; let the killer of az-Zubair enter the Fire. I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair."

Comments: [Its isnad is *hasan*]

681. It was narrated that Zirr bin Hubaish said: Ibn Jurmooz asked for permission to enter upon 'Ali (ؑ) when I was with him. 'Ali (ؑ) said: Give the killer of Ibn Safiyyah the tidings of Hell. Then 'Ali (ؑ) said: I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair." I heard Sufyan say: A disciple is a supporter.

Comments: [Its isnad is *hasan*]

682. It was narrated from 'Ali (ؑ) that the Messenger of Allah (ﷺ) used to pray at the time of the forenoon (*duha*).

Comments: [Its isnad is *qawi*]

683. It was narrated from Jareer bin Hayyan from his father that 'Ali (ؑ) said: I shall send you on the same mission as the Messenger of Allah (ﷺ) sent me: Level every grave and destroy every idol.

Comments: [Its isnad is *da'eef jiddan* because of the weakness of Yoonus bin Khabbab]

تخریج: إسناده ضعيف جداً لضعف یونس بن خباب، وأصل الحديث صحيح من حديث جیان بن حصین أبي الہجاج الأسدی. وسیانی برقم: (۷۴۱).

جُرْمُوز يَشْتَأْذُ. قَالَ: ادْنُوا لَهُ، لِيَدْخُلْ فَائِلَ
الرَّبِيعِ التَّارِ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: إِنَّ
كُلَّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَ الرَّبِيعِ. [انظر:
[۶۸۱، ۷۹۹، ۸۱۳]

تخریج: إسناده حسن.

۶۸۱ - حَدَّثَنَا مَعاوِيَةُ بْنُ عَمْرِو: حَدَّثَنَا زَائِدُ
عَنْ عَاصِمٍ، عَنْ زَرْ بْنِ حَبِيبٍ قَالَ: أَشْتَأْذَنُ
ابْنَ جُرْمُوزٍ عَلَى عَلَيِّ وَأَتَأَ عَنْهُ، فَقَالَ
عَلَيِّ: شَرُّ فَائِلَ ابْنِ صَبَيْهِ بِالنَّارِ، ثُمَّ قَالَ
عَلَيِّ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: إِنَّ
كُلَّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَ الرَّبِيعِ. [راجع:
[۶۸۰] قَالَ عَبْدُ اللَّهِ: قَالَ أَبِي: سَمِعْتُ
شَفَيَّاً يَقُولُ: الْحَوَارِيُّ النَّاصِرُ.

تخریج: إسناده حسن، وانظر ماقبله.

۶۸۲ - حَدَّثَنَا شَيْعَانُ بْنُ دَاؤِدَ: أَخْبَرَنَا شُعْبَةُ
عَنْ أَبِي إِسْحَاقَ: سَمِعَ عَاصِمَ بْنَ حَمْرَةَ،
عَنْ عَلَيِّ: أَنَّ رَسُولَ اللَّهِ كَانَ يُصْلِي مِنَ
الضَّحْكِ. [راجع: ۶۵۰]

تخریج: إسناده قوي.

۶۸۳ - حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَادَ
بْنُ عَنْيَى ابْنِ سَلَمَةَ - عَنْ يُونُسَ بْنِ حَبَّابٍ، عَنْ
جَرِيرِ بْنِ حَيَّانَ، عَنْ أَبِيهِ: أَنَّ عَلَيِّاً قَالَ: أَبْعَثُكَ
فِيمَا بَعَثَنِي رَسُولُ اللَّهِ يَقُولُ: أَمَرْتَنِي أَنْ أُسْوِي كُلَّ
قَبْرٍ، وَأَطْبِسَ كُلَّ صَمَمٍ. [انظر: ۸۸۹، ۷۴۱]

تخریج: إسناده ضعيف جداً لضعف یونس بن خباب، وأصل الحديث صحيح من حديث جیان بن حصین أبي الہجاج الأسدی. وسیانی برقم: (۷۴۱).

684. It was narrated from Muhammad bin 'Ali that his father said: The Messenger of Allah (ﷺ) had a large head, big eyes, long eyelashes, reddish eyes, a thick beard, and a pinkish colour. When he walked he would lean forward as if he was walking uphill, and when he turned he would turn with his whole body. And he had large hands and feet.

Comments: [Its isnad is *hasan*]

685. It was narrated from 'Ali (ع) that the Prophet (ﷺ) used to pray *Witr* with three *rak'ahs*.

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

تخریج: حسن لغیره، وهذا إسناد ضعيف لضعف الحارث الأعور.

686. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) recited Qur'an after minor impurity before touching water. And perhaps Isra'el said: [It was narrated] from a man, from 'Ali (ع), from the Prophet (ﷺ).

Comments: [Its isnad is *da'eef* because *al-Harithul-A'war* is *da'eef*]

687. It was narrated that Mujahid said: 'Ali said: I set out and came to a garden and [the owner hired me to draw water] - a date for a bucket. I drew water until I filled my palm [with dates]. Then I went to the water and drank from it. Then I came to the Prophet (ﷺ) and gave him some of the dates to eat, and I ate some of them.

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

تخریج: إسناده ضعيف لضعف شریک، وهو ابن عبد الله القاضی.

684- حدثنا يُوسُفٌ: حدثنا حماد عن عبد الله ابن محمد بن عقبة، عن محمد بن علي، عن أبي قال: كان رسول الله ﷺ صاحم الرأس، عظيم العينين، مدبب الأشفار، مشرب العينين بحمراء، كث اللحية، أزهر اللون، إذا مس تكماً ظلتما يمشي في ضعفه، وإذا أقتلت ثقته جسمها، شئ الكثرين والآدميين.

تخریج: إسناده حسن.

685- حدثني أنسُدُّ بْنُ عَامِرٍ: أخْبَرَنَا أَبُو بَكْرٍ عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَىٰ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوَثِّبُ يَلَاثَةَ.

تخریج: حسن لغیره، وهذا إسناد ضعيف لضعف الحارث الأعور.

686- حدثنا أنسُدُّ (٩٠/١) أنسُدُّ: حدثنا إسرايل عن أبي إسحاق، عن الحارث، عن علي قال: فَرَأَ رَسُولُ اللهِ ﷺ بَعْدَ مَا أَخْذَثَ، قَبْلَ أَنْ يَمْسَسْ مَاءً. [راجع: ٦٢٧] وَرَبِّنَا قَالَ إسرايل: عَنْ رَجُلٍ، عَنْ عَلَىٰ عَنْ النَّبِيِّ ﷺ.

تخریج: إسناده ضعيف لضعف الحارث الأعور.

687- حدثنا أنسُدُّ: حدثنا شریک عن موسی الصفیر الطحان، عن مجاهد قال: قال علي: خرجت فأتيت خاططاً، قال: فقال: ذلو وتمرة. قال: فتدليت حتى ملأت كفي، ثم أتيت الماء فاشتبثت. يعني: شربت ثم أتيت النبي ﷺ، فأشبعته بعضه، وأكلت أنا بعضاً.

[انظر: ١١٣٥]

688. It was narrated that 'Ali (عليه السلام) said: A man came to the Prophet (ﷺ) and said: I vowed to sacrifice my she-camel and to do such and such. He said: "As for your she-camel, sacrifice it. But as for such and such, it is from the Shaitan."

Comments: [Its isnad is da'eef because Jaber is da'eef]

تخریج: إسناده ضعیف لضعف جابر، وهو ابن بزید الحنفی.

689. It was narrated that a man from Banu Asad said: 'Ali bin Abi Talib (عليه السلام) came out to us and they asked him about Witr. He said: The Messenger of Allah (ﷺ) commanded us to pray Witr at this time. O Ibn an-Nabbah, give the adhan - or, say the iqamah.

Comments: [Its isnad is da'eef]

٦٨٨ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ مُحَمَّدِ بْنِ عَلَيٍّ، عَنْ أَبِيهِ، عَنْ عَلَيٍّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنِّي نَدَرْتُ أَنْ أَنْجِرَ نَاتَّيِ وَكَيْتَ وَكَيْتَ. قَالَ: أَمَّا نَاقْلُكَ فَأَنْجِرْهَا، وَأَمَّا كَيْتَ وَكَيْتَ فَقِينَ الشَّيْطَانَ).

٦٨٩ - حَدَّثَنَا أَبُو تُورِجَ - يَعْنِي قُرَاذَا - أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي الْتَّبَاحِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي الْهَذَلِيِّ يُحَدِّثُ عَنْ رَجُلٍ مِنْ بَنِي أَسْدٍ قَالَ: خَرَجَ عَنِّي أَبُو عَلَيٍّ بْنُ أَبِي طَالِبٍ، فَسَأَلْوَهُ عَنِ الْوَتْرِ، قَالَ: قَالَ: أَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُؤْتِرَ هَذِهِ السَّاعَةَ، تُؤْتِبْ يَا أَبْنَ الْتَّبَاحِ! أَوْ أَدْنَ، أَوْ أَقِيمْ. [انظر: ٨٦٢، ٨٦١]

تخریج: إسناده ضعیف لجهالت الرجل من بنی أسد الراری عن علي.

690. It was narrated that 'Ali (عليه السلام) said: The Prophet (ﷺ) said to me: "When two disputants come to you, do not listen to the words of the first one until you have also listened to the words of the other, then you will know how to judge." And 'Ali (عليه السلام) said: Since then I have continued to be a good judge.

Comments: [Hasan because of corroborating evidence]

تخریج: حسن لغيره، حثـشـ وإن كان فيه ضعـفـ قد توبـعـ.

691. It was narrated that 'Ali (عليه السلام) said: When the Prophet (ﷺ) wanted to travel he would say: "By Your help, O Allah, I move

٦٩١ - حَدَّثَنَا أَبُو التَّضَرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو سَلَامَ عَبْدُ الْمَلِكِ بْنُ مُسْلِمٍ الْحَقِيقِيِّ عَنْ عَمْرَانَ بْنِ طَيَّبَ، عَنْ حُكَيْمِ بْنِ سَعْدِ

about and by Your help I travel and by Your help I walk."

Comments: [Its isnad is da'eef because Imran bin Zabyan is da'eef]

أبي بخشى، عن علي قال: كان النبي إذا أراد سفراً قال: «اللهم إبك أضول، وبك أحوال، وبك أسيء». [انظر: ١٢٩٦]

تخریج: إسناده ضعیف لضعف عمران بن طیان الحنفی الکوفی.

692. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was treated with cupping and he ordered me to pay the copper his fee.

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

٦٩٢ - حَدَّثَنَا أَبُو التَّنْفِيرِ هَاشِمٌ وَأَبُو ذَوْدَرَ قَالَا: حَدَّثَنَا وَرْقَاءٌ عَنْ عَبْدِ الْأَغْلَى التَّنْفِيرِيِّ عَنْ أَبِي حَمِيلَةَ، عَنْ عَلَيِّ قَالَ: أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَمَرَنِي أَنْ أُعْطِيَ الْحَجَّاجَ أُخْرَجَهُ، [انظر: ١١٢٩، ١١٣٠، ١١٣٦]

تخریج: حسن لنیرہ، وهذا إسناد ضعیف لضعف عبدالاعلى الشعابی.

693. It was narrated that 'Ali bin Abi Talib (عليه السلام) wanted me to bring him something on which to write, by means of which his *ummah* would not be misguided after he was gone. 'Ali said: I was afraid that he would die (before I could bring it). I said: I can memorise and understand. He said: "I urge you to pray and pay zakah and to be kind to those whom your right hands possess."

Comments: [Its isnad is da'eef because Nu'aim bin Yazeed is unknown]

694. It was narrated from 'Ali bin Abi Talib (عليه السلام) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Whoever tells a lie about seeing me in his dream will be ordered to tie a grain of barley on the Day of Resurrection."

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

٦٩٣ - حَدَّثَنَا بَكْرُ بْنُ عَيْنَ الرَّأْبِيِّ: حَدَّثَنَا عُمَرُ بْنُ النَّضْلِ عَنْ نَعِيمِ بْنِ يَزِيدٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَمَرَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَكْبُرٍ فِيهِ مَا لَا تَبْلِغُ أُمَّةَ مِنْ بَعْدِهِ، قَالَ: فَخَيَّبْتُ أَنْ تَقُولَنِي تَفْسِيْهُ، قَالَ: ثُلِّكَ: إِنِّي أَخْنَظُ وَأَعِي. قَالَ: «أُوصِي بِالصَّلَاةِ، وَالرَّزْكَةِ، وَمَا مَلَكْتُ أَيْمَانَكُمْ». [راجع: ٥٨٥]

تخریج: إسناده ضعیف لجهالة نعیم بن یزید.

٦٩٤ - حَدَّثَنَا حُجَّيْنٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَغْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَّبَ عَلَيَّ فِي حُلْمِهِ، كَلَّفَ عَنْهُ شَعِيرَةُ يَوْمِ الْيَمَامَةِ، [راجع: ٥٦٨]

تخریج: صحيح لنیرہ، وهذا إسناد ضعیف لضعف عبدالاعلى الشعابی.

695. It was narrated that 'Ali bin Abi Talib said: The Messenger of Allah (ﷺ) said: "After I am gone there will be a dispute or something; if you can adopt a peaceful stance, then do so."

Comments: [Its isnad is da'eef because Iyas bin Amr is unknown]

٦٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِي: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ - يَعْنِي التَّمِيرِيَّ - : حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَحْيَى عَنْ إِيَّاسِ بْنِ عَمْرُو الْأَشْلَمِيِّ، عَنْ غَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ سَيَكُونُ تَغْيِيرٌ لِلْجُلْفَ، أَوْ أَمْرٌ، فَإِنْ اشْتَقَتْ أَنْ تَكُونَ السُّلْطَنُ، فَاقْتُلْ.

تخریج: إسناده ضعیف لجهة إیاس بن عمرو.

696. It was narrated that 'Ali (عليه السلام) said: Allah, may He be glorified and exalted, called war deceit on the lips of His Prophet. Zahmawaih said in his hadeeth: on the lips of your Prophet.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

٦٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْوَزَّاكَانِيُّ وَإِسْمَاعِيلُ بْنُ مُوسَى الشَّدِّيُّ: وَحَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى رَحْمَوْيَهُ قَالُوا: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ ذِي حُدَّانَ، عَنْ عَلَيِّ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ سَمَّ الْعَرَبَ عَلَى لِسَانِ نَبِيِّهِ: حَدْعَةً. قَالَ رَحْمَوْيَهُ فِي حَدِيثِهِ: عَلَى لِسَانِ نَبِيِّكُمْ. [راجع: ٦١٦]

تخریج: حدیث صحيح، وهذا إسناد ضعیف، لجهة سعید بن ذی حدان ثم هو لم يدرك علیاً وشريك سیء الحفظ. ومنن الحديث صحيح، عند أحمد والبخاري ومسلم من حدیث جابر.

697. It was narrated from Sa'eed bin Dhu Huddan: I was told by someone who heard 'Ali say: War is deceit, on the lips of your Prophet (ﷺ).

Comments: [A saheeh hadeeth; this is a da'eef isnad]

٦٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَعِيَّادَ اللَّهِ بْنُ عَمْرَ الْقَوَابِرِيِّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْيَيِّ عَنْ سُلَيْمَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ ذِي حُدَّانَ: حَدَّثَنِي مَنْ سَمِعَ عَلَيَا يَقُولُ: الْعَرَبُ حَدْعَةٌ لِسَانِ نَبِيِّكُمْ. [انظر: ١٠٣٤]

تخریج: حدیث صحيح، وهذا إسناد ضعیف کسابقه.

698. It was narrated from 'Ali (عليه السلام) that the Prophet (ﷺ) was given a suit of pure silk. He sent it to me

٦٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ عَبَّادَ: حَدَّثَنَا

and I went to him in the evening wearing it. I recognised anger on the face of the Messenger of Allah (ﷺ) so I shared it among my womenfolk.

Comments: [Its isnad is saheeh, al-Bukhari (2614) and Muslim (2071)]

تخریج: إسناده صحيح. خ: (٢٦١٤)، م: (٢٠٧١)، والمراد بقوله: «بین نسائي» بین النواطم، أي فاطمة بنت النبي وفاطمة بنت الأسد والدة علي، وفاطمة بنت حمزة.

699. It was narrated from 'Ali bin Abi Talib (عليه السلام) - Sufyan said: I think he attributed it to the Prophet (ﷺ) - he said: "Whoever tells a lie about seeing me in his dream will be ordered on the Day of resurrection to tie a grain of barley." Abu Ahmad said: I think it is from the Prophet (ﷺ).

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

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبدالاعلى.

700. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) used to continue his fast until before dawn.

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

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف عبدالاعلى التعلی.

701. It was narrated that 'Ali bin Abi Talib (عليه السلام) said: The Messenger of Allah (ﷺ) taught me to say, if calamity befell me: "There is no god but Allah, the Forbearing the Most Generous; glory be to Allah, blessed be Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the Worlds."

شُعْرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَسْرُورَةَ: سَمِعَ رَبِيعَ
ابْنَ وَهْبٍ عَنْ عَلَيِّ: أَنَّ النَّبِيَّ ﷺ أَعْيَثَ لَهُ حُلَّةً
سِيرَاءً، فَأَرْسَلَ إِلَيْهَا، فَرَأَتْهُ بِهَا، فَعَرَفَتْ فِي
وَجْهِ رَسُولِ اللَّهِ ﷺ الضَّبْطَ، قَالَ: (٩١/١)
فَقَسَمْتُهَا بَيْنَ نِسَائِيَّ. [انظر: ١٣١٥، ٧٥٥]

٦٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الرَّوِيدِ وَأَبُو أَخْمَدَ
الرَّثَبِيُّ قَالَ: حَدَّثَنَا سُفِينٌ عَنْ عَبْدِ
الْأَغْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ بْنِ
أَبِي طَالِبٍ - قَالَ سُفِينٌ: لَا أَغْلَمُ إِلَّا فَذَ
رَفَعَهُ - قَالَ: أَمْنٌ كَذَبَ فِي حُلَمِهِ، كُلْتُ يَوْمَ
الْقِيَامَةِ عَقْدَ شَعِيرَةً. قَالَ أَبُو أَخْمَدَ: قَالَ:
أَرَاهُ عَنِ النَّبِيِّ ﷺ . [راجع: ٥٦٨]

٧٠٠ - حَدَّثَنَا حُجَّيْنُ بْنُ الْمُؤْمِنِ: حَدَّثَنَا
إِسْرَائِيلُ عَنْ عَبْدِ الْأَغْلَى، عَنْ أَبِي عَبْدِ
الرَّحْمَنِ، عَنْ عَلَيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يُوَاصِلُ إِلَى الشَّحْرِ. [انظر: ١١٩٥]

٧٠١ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَسَانَةُ بْنُ رَبِيعٍ عَنْ
مُحَمَّدِ بْنِ كَعْبِ الْقَرَاطِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
شَدَّادَ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ
عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: عَلِمْتِي رَسُولَ اللَّهِ
ﷺ إِذَا تَرَزَّلَ بِي كَرِبَ أَنَّ أَثْوَرَ: «لَا إِلَهَ إِلَّا
اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ، وَبَارَكَ

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

702. Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali (when he was sick). 'Ali (رضي الله عنه) came in and said: Have you come to visit him (because he is sick), O Abu Moosa, or is it just a (social) visit? He said: No, O Ameer al-Mu'mineen; rather I have come to visit him (because he is sick). 'Ali (رضي الله عنه) said: I heard the Messenger of Allah (صلوات الله عليه وآله وسلامه) say: "No Muslim visits his fellow Muslim when he is sick but seventy thousand angels send blessings upon him from morning until evening, and Allah grants him a stream in Paradise." [The narrator] said: O Ameer al-Mu'mineen, what is a stream? He said: The channel that waters palm trees.

Comments: [A *hasan hadeeth*]

703. It was narrated that Zaid bin Wahb said: 'Ali (رضي الله عنه) came to some of the people of Basrah who were Khawarij, among whom was a man called al-Ja'd bin Ba'jah. He said to him: Fear Allah, O 'Ali, for you are going to die. 'Ali (رضي الله عنه) said: Rather I am going to be killed by a blow on this that will soak this - meaning his beard (would be soaked by blood from his head), a certain covenant and divine decree, And surely, he who invents a lie (against Allah) will fail miserably (cf 20:61). Then (the man) criticised 'Ali for the way he was dressed. He

الله رب العرش العظيم، والحمد لله رب العالمين. [انظر: ٧٢٦]

تخریج: حديث صحيح، وهذا إسناد حسن.
 ٧٠٢ - حَدَّثَنَا عَبْدَةُ بْنُ حُمَيْدٍ: حَدَّثَنِي ثُوْبَرِ بْنُ أَبِي فَاجِةَ عَنْ أَبِيهِ، قَالَ: غَادَ أَبُو مُوسَى الْأَشْعَرِيُّ الْحَسَنَ بْنَ عَلَيْ، قَالَ: فَدَخَلَ عَلَيْهِ، قَنَالَ: أَغَابِدًا چَتْ يَا أَبَا مُوسَى أَمْ رَاهِيْ؟ قَنَالَ: يَا أَمِيرَ الْمُؤْمِنِيْنَ! لَا، بَلْ عَانِدًا، قَنَالَ عَلَيْهِ: وَلَيْ سَوَعْتُ رَسُولَ اللَّهِ يَسِيْرَةً يَتَوَلُّ: «مَا عَادَ مُسْلِمًا مُمِلِّمًا إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ، وَمَنْ جِئَنْ يُضِيْعُ إِلَيْ أَنْ يُنْصِيْ، وَجَعَلَ اللَّهُ تَعَالَى لَهُ خَرِيقًا فِي الْجَنَّةِ». قَالَ: قَنَالَ: يَا أَمِيرَ الْمُؤْمِنِيْنَ! وَمَا الْخَرِيفُ؟ قَالَ: الشَّافِيَّةُ الَّتِي شَنَنَتِ الْخَلْلَ. [راجع: ٦١٢]

تخریج: حديث حسن، لكن الصحيح وفقه، وهذا إسناد ضعيف لضعف ثوبير بن أبي فاجة.
 ٧٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَلَيْهِ بْنُ حَكِيمِ الْأَوْذِيِّ: أَخْبَرَنَا شَرِيكُ عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: قَدِمَ عَلَى عَلَيْهِ ثُومٌ مِنْ أَهْلِ الْقَصْرَةِ مِنَ الْخَوَارِجِ، فِيهِمْ رَجُلٌ يَقَالُ لَهُ: الْجَعْدُ بْنُ بَنْجَةَ، قَنَالَ لَهُ: اتَّوْ اللَّهُ يَا عَلَيْ! فَإِنَّكَ مَيْتٌ. قَنَالَ عَلَيْهِ: بَلْ مَقْتُولٌ، ضَرَبَهُ عَلَى هَذَا تَخْضُبَ هَلْوَةً يَتَنَحِي لِيَخْتِيَّ مِنْ رَأْسِيْ عَهْدَ مَعْهُودَ، وَنَفْسَةً مَنْضِيَّ، وَقَدْ خَاتَتْ مِنْ افْتَرَى. وَعَانِيَةً غَيْرِ لِيَاسِيَّ، قَنَالَ: مَا لَكُمْ وَلِيَاسِيَّ، هُوَ أَبْعَدُ

said: What does the way I am dressed have to do with you? It is furthest removed from arrogance and it is more appropriate for the Muslim to follow my example.

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

704. It was narrated that al-Harith bin Abdullah al-A'war said: I said: Ameer al-Mu'mineen will certainly come and I shall certainly ask him about what I heard tonight. After 'Isha' I came to him and entered upon him... and he narrated the *hadeeth*. Then he said: I heard the Messenger of Allah ﷺ say: "Jibreel (عليه السلام) came to me and said: 'O Muhammad, your *ummah* will differ after you are gone.' I said to him: 'What is the solution, O Jibreel?' He said: 'The Book of Allah, may He be exalted, by means of which Allah will destroy every tyrant. Who-ever clings to it will be saved and whoever abandons it will be doomed.' He said it twice. 'Verily, this (the Qur'an) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). And it is not a thing for amusement' [at-Tariq 86:13-14]. It does not wear out from being repeated and its wonders never end; in it is news of what came before you, judgement of what happens among you, and foretelling of what will happen after you are gone."

Comments: [Its *isnad* is *da'eef* because Harith Al-A'war is weak]

من الكثيرون، وأجدر أن يفتدي بي المسلمون.

[انظر: ٨٠٢، ١٠٧٨]

تخریج: استاده ضعیف لضعف شریک،
وهو ابن عبدالله التخumi.

٧٠٤- حَدَّثَنَا يَقْتُلُوبُ: حَدَّثَنَا أَبِي عَنْ أَبِنِ إِسْحَاقَ قَالَ: وَذَكَرَ مُحَمَّدُ بْنُ كَعْبِ الْقُرَاطِيِّ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ الْأَغْوَرِ، قَالَ: فَلَمَّا
لَمَّا: لَاتَّيْنَ أَمِيرَ الْمُؤْمِنِينَ، فَلَأَسَأَنَّهُ عَمَّا سَوْفَتِ النَّيْشَيَّةُ. قَالَ: فَجَئْتُهُ بَعْدَ الْعِشَاءِ فَدَخَلْتُ عَلَيْهِ... فَذَكَرَ الْحَدِيثَ. قَالَ: ثُمَّ قَالَ: سَيَغُطُّ رَسُولُ اللَّهِ يَقُولُ: «أَتَانِي
جِبْرِيلُ عَلَيْهِ السَّلَامُ، قَنَالَ: يَا مُحَمَّدُ! إِنَّ
أَمَّكَ مُخْلِقَتِي بِنَدِيكَ. قَالَ: فَلَمَّا تَهَّأَنَّ
الْمَخْرُجُ يَا جِبْرِيلُ؟ قَالَ: قَنَالَ: كِتَابُ اللَّهِ
تَعَالَى، يَبْقِيُهُمُ اللَّهُ كُلُّ جَهَنَّمَ، مَنِ اعْصَمَ
يَهُ تَجَاهَ، وَمَنْ تَرَكَهُ هَلَكَ مَرَّيْنَ. قَوْلَ
لَفْلَلَ، وَلَيْسَ بِالْهَزَلِ، لَا تَخْلِقُهُ الْأَنْشَرُ،
وَلَا تَقْنَى أَغْرِيَّهُ، فِيهِ تَبَأَّ مَا كَانَ يَبْلُكُمْ،
وَفَضَلَّ مَا يَنْتَكُمْ، وَخَبَرَ مَا هُوَ كَائِنٌ بَعْدَكُمْ.

تخریج: استاده ضعیف لضعف العارث الأعور وانتقطاع بين محمد بن إسحاق ومحمد ابن كعب القراطي.

705. It was narrated from 'Ali bin Husain, from his father, that his grandfather 'Ali bin Abi Talib (رضي الله عنه) said: The Messenger of Allah (ﷺ) entered upon me and Fatimah (رضي الله عنهما) one night and woke us up for prayer, then he went back to his house and prayed for a while at night. He did not hear any sound from us, so he came back to us and woke us up, saying: "Get up and pray." I sat up, rubbing my eyes, and said: By Allah, we will not offer any prayers but what is decreed for us. Our souls are in the hand of Allah: if He wills, He will wake us up. The Messenger of Allah (ﷺ) turned away saying, as he struck his hand against his thigh, "We will not offer any prayers but what is decreed for us, we will not offer any prayers but what is decreed for us. 'But, man is ever more quarrelsome than anything' [al-Kahf 18:54]."

Comments: [A saheeh hadith and its isnad is hasan]

706. It was narrated that Zaid bin Wahb said: When the Khawarij rebelled and fought in an-Nahrawan, 'Ali (رضي الله عنه) stood before his companions and said: These people have shed blood that it is forbidden to shed and have raided the flocks of the people. They are the closest of the enemy to you, but if you go to your enemy, I am afraid that these people may attack what you leave behind. I heard the Messenger of Allah (ﷺ) say: "Some rebels will emerge from my ummah; your prayer will be as nothing compared to their prayer,

٧٠٥ - حَدَّثَنَا يَعْقُوبُ : حَدَّثَنَا أَبِي عَنْ أَبِي إِسْحَاقَ : حَدَّثَنِي حَكِيمُ بْنُ حَكِيمٍ بْنُ عَبَادَ بْنِ حُنَيفٍ، عَنْ مُحَمَّدٍ بْنِ مُتَلِّمٍ بْنِ عَبْدِ اللَّهِ بْنِ شَهَابٍ، عَنْ عَلَيِّ بْنِ حُسْنَى عَنْ أَيْمَدَ، عَنْ جَدِّهِ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ : دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعَلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا مِنَ الظَّلَلِ ، فَأَيْقَظَنَا بِالصَّلَاةِ، قَالَ : ثُمَّ رَجَعَ إِلَيْنَا، فَصَلَّى هُوَنَا مِنَ الظَّلَلِ، قَالَ : فَلَمْ يَسْمَعْ لَنَا جَسَا ، قَالَ : فَرَجَعَ إِلَيْنَا، فَأَيْقَظَنَا وَقَالَ : «فُومَا فَصَلَّى»، قَالَ : فَجَلَسْتُ وَأَنَا أَغْرِكُ عَيْنَيِّ وَأَفُولُ : إِنَّا وَاللَّهِ مَا نُصْلِي إِلَّا مَا كُتِبَ لَنَا، إِنَّا أَنْشَأْنَا بِيَدِ اللَّهِ، فَإِذَا شاءَ أَنْ يَعْنَتَنَا بَعْدَنَا فَقُولُ رَسُولُ اللَّهِ ﷺ وَهُوَ يَقُولُ، وَيَضْرِبُ بِيَدِهِ عَلَى فَخِذهِ : «مَا نُصْلِي إِلَّا مَا كُتِبَ لَنَا، مَا نُصْلِي إِلَّا مَا كُتِبَ لَنَا!» وَكَذَّ الْكَذَنْ أَكْثَرُ شَفَوْ جَلَالٌ^(٥٤) (الكهف: ٥٤).

تخریج: حديث صحيح و إسناده حسن.

٧٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ : حَدَّثَنَا أَخْمَدُ بْنُ جَوَيْلٍ أَبُو يُوسُفَ : أَخْبَرَنَا يَحْيَى بْنُ عَبْدِ الْمُزْلِكِ بْنُ حُمَيْدٍ بْنِ أَبِي عَيْنَةَ عَنْ عَبْدِ الْمُكَبِّلِ أَبْنِ أَبِي سُلَيْمَانَ، عَنْ سَلَمَةَ بْنِ ُمَهْنِلٍ، عَنْ زَيْدَ بْنِ وَهْبٍ قَالَ : لَمَّا خَرَجَتِ الْخَوَارِجُ بِالثَّهْرَوَادِ قَامَ عَلَيْهِ فِي أَضْحَابِهِ، قَالَ : إِنَّ هُؤُلَاءِ الْقَوْمَ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ، وَأَغْرَوُوا فِي سُرْجِ النَّاسِ، وَهُمْ أَفْرَطُ الْعَدُوِّ إِلَيْكُمْ، وَإِنْ تَسْبِرُو إِلَى عَدُوكُمْ أَنَا أَخَافُ أَنْ

and your fasting will be as nothing compared to their fasting, and your recitation will be as nothing compared to their recitation. They will recite the Qur'an, thinking that it is in their favour, but it will be against them; it will go no further than their throats. They will pass out of Islam as the arrow passes out of the prey. The sign of that is that among them will be a man who has an upper arm but no forearm, and on it will be something like the nipple of a breast, on which will be some white hairs." If the army that fights them knew what reward they will have, as spoken on the lips of their Prophet, they would cease striving and rely on that. March forth in the Name of Allah. And he narrated the *hadeeth* at length.

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

707. It was narrated that 'Abdullah bin az-Zubair said: We were with 'Uthman bin 'Affan in al-Juhfah, and with him were a group of people from Syria, among whom was Habeeb bin Maslamah al-Fihri. 'Uthman said, when joining '*'Umrah* to *Hajj* (*tamattu'*) was mentioned to him: It is more perfect for *Hajj* and '*'Umrah* that they should not be done together in the months of *Hajj*. If you delay this '*'Umrah* so that you visit this House twice, that will be better, for Allah, may He be exalted, has bestowed a great deal of good. 'Ali bin Abi Talib (رض) was at the bottom of the valley, feeding a camel of his. He

يَخْلُفُكُمْ هُؤُلَاءِ فِي (٩٢/١) أَغْفَابِكُمْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَسْأَلُهُ يَقُولُ: «تَخْرُجُ خَارِجَةٌ مِّنْ أُمَّةٍ، لَّيْسَ صَلَاتُكُمْ إِلَى صَلَاتِهِمْ بِشَيْءٍ، وَلَا قِرَاءَتُكُمْ إِلَى قِرَاءَةِهِمْ بِشَيْءٍ، يَقُولُونَ الْقُرْآنَ يَخْبُوْنَ أَلَّا لَهُمْ وَهُوَ عَلَيْهِمْ، لَا يُجَاوِرُ حَاجِرَهُمْ، يَمْرُغُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُغُ الشَّهْمُ مِنَ الرَّوْبَةِ»، وَإِنَّ ذَلِكَ أَنَّ فِيهِمْ رَجُلًا لَّهُ عَضْدٌ وَلَيْسَ لَهَا ذَرَاعٌ، عَلَيْهَا مِثْلُ حَلْمَةِ النَّذِي، عَلَيْهَا شَعَرَاتٌ بِيَضِّنْ. لَوْ يَعْلَمُ الْجَيْشُ الَّذِي يُصِيبُهُمْ مَا لَهُمْ عَلَى لِسَانِنَ تَبَيَّنُمْ لَا تَكُلُوا عَلَى الْغَنْمِ، فَيُبَرِّوْنَا عَلَى اسْمِ اللَّهِ... فَذَكَرَ الْحَدِيثَ بِطَرْوِيلِهِ.

[راجع: ٦٧٢]

تخریج: ابناده قری. م: (١٠٦٦).

٧٠٧ - حَدَّثَنَا يَعْنُوبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي يَحْنَى بْنُ عَبَادَ بْنُ عَبْدِ اللَّهِ ابْنِ الرَّبِيعِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ قَالَ: وَاللَّهِ إِنَّا لَمَعَ عُثْمَانَ بْنَ عَفَانَ بِالْجَمْعَةِ، وَقَعَدَ رَمْطُ مِنْ أَهْلِ الشَّامِ، فِيهِمْ خَبِيبُ بْنُ مُسْلِمَةَ الْفَهْرِيِّ، إِذْ قَالَ عُثْمَانُ وَذَكَرَ لَهُ الْمُئْتَنِي بِالْعُمْرَةِ إِلَى الْحِجَّةِ: إِنَّ أَنْتَ لِلْحِجَّةِ وَالْعُمْرَةِ أَنْ لَا يَكُونَا فِي أَسْهُمِ الْخَجَّ، فَلَنُزِّلَ أَحْرَمُهُمْ هَذِهِ الْعُمْرَةَ حَتَّى تَرْوُرُوا هَذَا الْبَيْتَ زَوْرَتِينِ كَانَ أَنْصَلَ، فَإِنَّ اللَّهَ تَعَالَى قَدَّ وَسَعَ فِي الْخَيْرِ. وَعَلَيْهِ بْنُ أَبِي طَالِبٍ يَبْطَرِ

heard about what 'Uthman had said, and he came and stood over 'Uthman (ﷺ) and said: Do you want a *Sunnah* that was established by the Messenger of Allah (ﷺ) and a concession that Allah, may He be exalted, granted to people in His Book to be restricted for them and to forbid it to them? It is for the one who needs it and for the one whose home is remote. Then he entered *ihram* for *Hajj* and '*Umrah* together. 'Uthman (ﷺ) turned to the people and said: Did I forbid it? I did not forbid it; rather it was only an opinion that I suggested. Whoever wants to follow it may do so and whoever wants to ignore it may do so.

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

708. It was narrated from Mas'ood bin al-Hakam al-Ansari az-Zuraqi, from his mother, that she told him: It is as if I can see 'Ali bin Abi Talib (ﷺ), riding the white mule of the Messenger of Allah (ﷺ), when he stood at the mountain pass of the *Ansar* during the Farewell Pilgrimage and said: O people, the Messenger of Allah (ﷺ) says: "These are not the days of fasting; rather they are days of eating, drinking and remembering Allah."

Comments: [A *saheeh hadeeth* and its *isnad* is *hasan*]

709. It was narrated from 'Abdullah bin Shaddad: Sa'd bin al-Hadi said: I heard 'Ali (ﷺ) say: I never heard the Prophet (ﷺ) mention his father and mother together (in the phrase "may my father and mother be sacrificed

الواي يغليت بغيرا له، قال: بلعه الذي قال عثمان، فأقبل حتى وقف على عثمان فقال: أعمدتك إلى سنته سنتها رسول الله صلى الله عليه وسلم، ورخصة رخص الله تعالى بها للعباد في كتابه، تضيق عليهم فيها، وتتفى عنها، وقد كانت لبني الحاجة ولنائي الدار. ثم أهل يحجّة وعمرّة معا، فأقبل عثمان على الناس، فقال: وهل نهيت عنها؟ إني لم أنه عنها، إنما كان رأيا أشرت به، فمن شاء أخذ به ومن شاء ترك.

تخرج: إسناده حسن.

- ٧٠٨ - حدثنا يعقوب: حدثنا أبي عن ابن إسحاق: حدثني عبد الله بن أبي سلمة عن مسعود بن الحكم الأنصاري، ثم الرزقي، عن أمّه أنها حدثته قالت: لكاني أنظرت إلى علي بن أبي طالب وهو على يعلمه رسول الله صلى الله عليه وسلم، حين وقف على شعب الأنصار في حجّة الوداع، وهو يقول: إنّها النّاس! إنّ رسول الله صلى الله عليه وسلم: إنّها ليست ب أيام صيام، إنّها هي أيام أكل وشرب وذكري». [راجع: ٥٦٧]

تخرج: حديث صحيح، وإسناده حسن.

- ٧٠٩ - حدثنا يعقوب وسند قالا: حدثنا أبي عن أبيه، عن عبد الله بن شداد قال سعد: ابن الأفاد: سمعت عليا يقول: ما سمعت النبي يجتمع أبا وأمة لأحد، غير سعد بن

for you") for anyone except Sa'd bin Abi Waqqas. I heard him say on the day of Uhud: "Shoot, O Sa'd, may my father and mother be sacrificed for you!"

Comments: [Its *isnad* is *sahih*, al-Bukhari (4059) and Muslim (2411)]

710. Ibraheem bin 'Abdullah bin Hunain narrated that his father said: I heard 'Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) forbade me, but I do not say that he forbade you, to wear gold rings, to wear garments made of a blend of linen and silk or garments dyed with safflower, and to recite Qur'an whilst bowing. He gave me a suit of pure silk and I went out wearing it, and he said: "O 'Ali, I did not give it to you to wear it." So I went back to Fatimah (رضي الله عنها) and gave it to her to hold an edge of it, so she took hold of it to fold it with me, but I tore it in two. She said: May your hands be rubbed with dust, O son of Abu Talib! What have you done? I said to her: The Messenger of Allah (ﷺ) forbade me to wear it. Wear it and give it to your womenfolk.

Comments: [A *sahih hadeeeth*]

أبي وفاص، فلَيْ سِعْنَةٌ يَقُولُ يَوْمَ أُخْدِي:
ازْمَ يَا سَعْدًا! إِذَاكَ أَبِي وَأُمِّي». [انظر:
١٢٥٧، ١١٤٧، ١٠١٧]

تخریج: إسناده صحيح. خ: (٤٠٥٩)، م: (٢٤١١).

٧١٠ - حَدَّثَنَا يَقْرُبُ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُسْنَى عَنْ أَبِيهِ قَالَ: سِعْنَةُ عَلَيَّ بْنُ أَبِي طَالِبٍ يَقُولُ: نَهَايِي رَسُولُ اللَّهِ لَا أَقُولُ: نَهَاكُمْ عَنْ تَحْمِلِ الدُّعْبِ، وَعَنْ تُبْرِي الْفَسْرِيِّ وَالْمُعْضَفِيِّ، وَقِرَاءَةِ الْقُرْآنِ وَأَنَا زَانِعٌ، وَكَسَانِي حَلَّةٌ مِنْ سِيرَاءَ فَخَرَجْتُ فِيهَا، قَالَ: «يَا عَلَيَّ! إِنِّي لَمْ أَكُنْ كَمَا يَنْبَسِّهَا». قَالَ: فَرَجَعْتُ بِهَا إِلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَغْطَبَنِي نَاجِيَّهَا، فَأَخَذَتْ بِهَا لِتَطْوِيْهَا فِيْيِ، فَتَسْقَفَتْهَا يَتَبَتَّئِينِ، قَالَ: فَقَالَتْ: تَرِبَتْ يَدَاكَ يَا ابْنَ أَبِي طَالِبٍ! مَاذَا صَنَعْتَ؟ قَالَ: فَلَمَّا لَهَا: نَهَايِي رَسُولُ اللَّهِ عَنْ لَبِسِهَا، فَلَبِسَيْ وَأَكْسَيْ بِسَاعَةٍ. [انظر:
٩٢٤، ١٠٤٣، ١٠٤٤، ١٠٩٨]

تخریج: حديث صحيح، وانظر الشرط الأول في م: (٢٠٧٨).

٧١١ - حَدَّثَنَا سَرِيعُ بْنُ الْعَمَانَ: حَدَّثَنَا أَبُورَعَانَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ لِكُمْ: إِذَا غَنَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، فَهَاتُوا صَدَقَةَ الرَّقِيقِ: مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا،

711. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "I have relieved you of zakah on horses and slaves, so give zakah on silver: for every forty dirhams, one dirham. There is no zakah on one hundred and ninety, but if it

reaches two hundred, then five dirhams are due (in zakah)."

Comments: [A saheeh hadeeth]

وَلَيْسَ فِي تَشْعِينَ وَمَا لَهُ شَيْءٌ، فَإِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا خَمْسَةُ دَرَاهِمٍ». [انظر: ٩١٣، ١٢٦٧، ١٢٣٣]

تخریج: صحيح، أبو عوانة وإن روی عن أبي إسحاق بعد تغیره، لكن قد تابعه غير واحد.

712. It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah (ﷺ) said to me: "Shall I not teach you some words that if you say them, you will be forgiven, even though you are already forgiven: 'There is no god but Allah, the Forbearing, the Most Generous; there is no god but Allah, the Most High, the Almighty. Glory be to Allah, Lord of the seven heavens and Lord of the mighty Throne; praise be to Allah the Lord of the Worlds.'"

Comments: [A hasan hadeeth]

٧١٢ - حَدَّثَنَا أَبُو أَخْمَدُ الْزَّيْرِيُّ: حَدَّثَنَا عَلَيُّ ابْنُ صَالِحٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرِي وَبْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَيْمَةَ، عَنْ عَلَيِّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أَعْلَمُكُمْ بِكَلِمَاتٍ إِذَا قُلْتُهُنَّ غَيْرُكُمْ لَكُمْ، مَنْعَمَّةٌ مَعْفُوزٌ لَكُمْ: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ الشَّيْعُ، وَرَبُّ الْعَرْشِ الْعَظِيمُ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». [انظر: ١٣٦٣]

تخریج: حديث حسن، عبدالله بن سلمة قد توبع.

713. It was narrated that Abu Tihya said: When Ibn Muljim struck 'Ali (رضي الله عنه)، 'Ali said: Do with him what the Messenger of Allah (ﷺ) wanted to be done with a man who wanted to kill him. He said: "Kill him, then burn him."

Comments: [Its isnad is da'eef because Shareek is da'eef]

٧١٣ - حَدَّثَنَا أَبُو أَخْمَدَ: حَدَّثَنَا (٩٣/١) شَرِيكٌ عَنْ عُمَرَانَ بْنِ طَيْبَانَ، عَنْ أَبِي تَخْيَى قَالَ: لَئَنَّ ضَرَبَ أَبْنَى مُلْجِمَ عَلَيْهِ الضَّرَّةَ، قَالَ عَلَيْهِ: افْتُلُوا بِهِ كَمَا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَنْقُلَ بِرَجْلِ أَرَادَ قَتْلَهُ، فَقَالَ: «أَقْتُلُوهُ، ثُمَّ حَرْفُوهُ».

تخریج: إسناده ضعيف لضعف شريك - وهو ابن عبدالله التخعي - وعمران بن طيبان.

714. It was narrated from Nu'aim bin Dijajah that he said: Abu Mas'ood 'Uqbah bin 'Amr al-Ansari entered upon 'Ali bin Abi Talib (رضي الله عنه) and 'Ali said to him: Are you the one who says that in one hundred years time there will be on earth no eye that blinks?

٧١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سَانِقٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مُنْصُورٍ، عَنْ الْمُنْهَاجِيِّ ابْنِ عُمَرِي، عَنْ نُعَيْمَ بْنِ دِجَاجَةَ، أَنَّهُ قَالَ: دَخَلَ أَبُو مَسْعُودَ عَفْبَةً بْنَ عَفْرَوْنَ الْأَصَارِيِّ عَلَى عَلَيِّ بْنِ أَبِي طَالِبٍ فَقَالَ لَهُ عَلَيِّ: أَنْتَ

Rather the Messenger of Allah (ﷺ) said: "In one hundred years time, there will be no eye that blinks left on earth of those who are alive today." By Allah, there is great hope for this *ummah* after one hundred years.

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

الَّذِي تَقُولُ: لَا يَأْتِي عَلَى النَّاسِ مِائَةُ سَنَةٍ
وَعَلَى الْأَرْضِ غَيْرُ نَطْرِفِ؟ إِنَّمَا قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّدَ
وَعَلَى الْأَرْضِ غَيْرُ نَطْرِفِ مِنْ هُنَّ حَيٌّ
الْيَوْمَ. وَاللَّهُ إِنَّ رَحْمَةَ اللَّهِ أَكْبَرُ بَعْدَ مِائَةٍ

عَامٍ. [انظر: ٧١٨، ١١٨٧]

تغريب: إسناده قوي، عبدالله بن سلمة قد نوع.

715. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with *idlikhir*. Abu Sa'eed said: Palm fibres.

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

٧١٥ - حَدَّثَنَا مَعَاوِيَةُ بْنُ عَمْرُو وَأَبُو سَعِيدٍ
قَالَا: حَدَّثَنَا زَائِدًا عَنْ عَطَابِ بْنِ السَّابِقِ،
عَنْ أَبِيهِ، عَنْ عَلَيِّهِ قَالَ: جَهَزَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ فَاطِمَةَ رَجِيْنِ اللَّهِ عَنْهَا فِي خَمْرِيلٍ،
وَقَرْبَةٍ، وَوِسَادَةً أَدْمَ حَشُونَهَا إِذْجَرٍ. قَالَ أَبُو
سَعِيدٍ: لَيْفٌ. [راجع: ٦٤٣، وانظر: ٨٥٣]

تغريب: إسناده قوي.

716. It was narrated from Salimah and Mujalid, from ash-Sha'bī, that they heard him narrate that 'Ali said, concerning a woman from Koofah who he had flogged on Thursday and stoned on Friday: I flogged her in accordance with the Book of Allah and stoned her in accordance with the *Sunnah* of the Prophet of Allah (ﷺ).

Comments: [A *saheeh* *hadeeth*; its men are *thiqat*]

٧١٦ - حَدَّثَنَا حُسْنِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا
شُعْبَةُ، عَنْ سَلْمَةَ وَالْمُجَالِدِ، عَنِ الشَّعْبِيِّ،
أَهْمَنَا سِبْعَاهُ يُحَدِّثُ: أَنَّ عَلَيَّ جِنْ رَجَمَ
الْمَرْأَةَ مِنْ أَهْلِ الْكُوفَةِ، ضَرَبَهَا يَوْمَ
الْحَوْيِينِ، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ، وَقَالَ:
أَجْلَدْهَا بِكِتَابِ اللَّهِ، وَأَرْجَمْهَا بِسُنْنَتِ
اللَّهِ. [انظر: ٨٣٩، ٩٤١، ٩٤٢، ٩٧٨، ١١٨٥]

[١٣١٧، ١٢١٠، ١١٩٠]

تغريب: حديث صحيح، رجاله ثقات من طريق سلمة، وأما مجالد فضعف، روی له مسلم
منقولاً وأصحاب السنن. وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد.

717. It was narrated from 'Ali bin Abi Talib (عليه السلام) that when the Messenger of Allah (ﷺ) stood up

٧١٧ - حَدَّثَنَا سَائِنَانُ بْنُ ذَارَةَ: حَدَّثَنَا عَنْ
الرَّحْمَنِ - يَعْنِي أَبِي الرَّنَادِ - عَنْ مُوسَى

to offer the prescribed prayer, he would say *Allah Akbar* and raise his hands to shoulder height; he did the same when he finished reciting and wanted to bow, and he did it when he raised his head from bowing. He did not raise his hands when sitting in any part of his prayer, but when he stood up following the two prostrations, he raised his hands in the same manner and said *Allah Akbar*.

Comments: [Its isnad is hasan]

ابن عقبة، عن عبد الله بن القفضل بن عبد الرحمن بن قلبي بن ربيعة بن الحارث بن عبد المطلب النهاشمي، عن عبد الرحمن الأعرج، عن عبد الله بن أبي رافع، عن علي بن أبي طالب عن رسول الله ﷺ: أَنَّهَا كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمُكْتُوبَةِ كَبِيرًا، وَرَفَعَ يَدَيْهِ حَذْوَنِكِيهِ، وَيَضْطَعُ مِثْلَ ذَلِكَ إِذَا فَضَى قِرَاءَتَهُ وَأَدَّاَتْهُ أَنْ يَرْكَعَ، وَيَقْسِنُهُ إِذَا دَعَّ رَأْسَهُ مِنَ الرُّكُوعِ، وَلَا يَرْكَعُ يَدَيْهِ فِي شَيْءٍ مِّنْ صَلَاتِهِ وَهُوَ قَاعِدٌ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ، وَكَبِيرًا.

تخریج: إسناده حسن.

718. It was narrated from Nu'aim bin Dijajah that he said: Abu Mas'ood 'Uqbah bin 'Amr al-Ansari entered upon 'Ali bin Abi Talib (رض) and 'Ali said to him: Are you the one who says that in one hundred years time there will be no soul left on earth? Rather the Messenger of Allah (رس) said: "In one hundred years time, there will be no soul left on earth of those who are alive today." By Allah, there is great hope for this *ummah* after one hundred years.

Comments: [Its isnad is qawi]

٧١٨- حَدَّثَنَا عَلَيْهِ بْنُ حَفْصٍ: أَخْبَرَنَا وَزْقَاءُ عَنْ مَنْصُورٍ عَنْ الْمِنْهَالِ، عَنْ نُعْمَانِ بْنِ دِجَاجَةَ قَالَ: دَخَلَ أَبُو مَسْعُودَ عَلَيْهِ قَالَ: أَنْتَ الْفَاطِلُ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَأْتِي عَلَى التَّأْسِ مَا تَهُدُهُ عَامٌ وَعَلَى الْأَرْضِ تَقْسِنُ مَتْهُوسَةٌ؟ إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَأْتِي عَلَى التَّأْسِ مَا تَهُدُهُ عَامٌ وَعَلَى الْأَرْضِ تَقْسِنُ مَتْهُوسَةٌ مَّمَّنْ هُوَ حَيٌّ الْتَّوْمُ. وَإِنَّ رَحْمَةَ الْأَمَّةِ بَعْدَ الْمِنْهَالِ. [راجع: ٧١٤]

تخریج: إسناده قوي.

719. It was narrated that 'Ali bin Abi Talib (رض) said: On Friday, the devils emerge to try to push the people to the markets, and they have banners with them. The angels sit at the doors of the

٧١٩- حَدَّثَنَا عَلَيْهِ بْنُ إِنْسَحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ: حَدَّثَنَا التَّحْجَاجُ بْنُ أَرْطَاءَ عَنْ عَطَاءِ الْخُرَاسَانِيِّ: أَنَّهَا حَدَّثَنَا عَنْ مُؤْلَى الْمُرْأَيِّ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: إِذَا كَانَ يَوْمُ الْجُمُعَةِ

mosques, writing down people's names according to their status: the one who comes early, the one who prays, and the one who comes after him, until the *imam* comes out. Whoever is close to the *imam* and is silent or listens, and does not engage in idle talk, will have a twofold reward. The one who is further away from the *imam* but is silent or listens, and does not engage in idle talk will have one reward. The one who is close to the *imam* but engages in idle talk and does not keep silent or listen will have a twofold burden of sin. The one who is further away from the *imam* and engages in idle talk and does not keep silent and listen will have one burden of sin. And the one who says, Be quiet, has spoken, and the one who speaks has no *Jumu'ah*. Then he said: This is what I heard your Prophet (ﷺ) say.

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

720. It was narrated that 'Ali (عليه السلام) said: The Prophet (ﷺ) said: "The Hour will not begin until one of my Companions will be sought as a lost item is sought, but he will not be found."

Comments: [Its *isnad* is *da'eef* because Al-Harith Al-A'war is *da'eef*]

721. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) cursed the one who pays *riba*, the one who consumes it, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her

خرج الشياطين يربثون الناس إلى أشواقهم، وَمَعْنَمُ الرِّبَايَاتِ، وَتَقْدُمُ الْمَلَائِكَةُ عَلَى أَبْوَابِ الْمَسَاجِدِ يَكْتُبُونَ النَّاسَ عَلَى قَدْرِ مَنَازِلِهِمْ: الشَّابِقُ، وَالْمُصْلِيُّ، وَالَّذِي يَلِيهِ، حَتَّى يَخْرُجَ الْإِمَامُ، فَمَنْ ذَنَا مِنَ الْإِمَامِ فَأَنْصَتَ، وَاسْتَمْعَ وَلَمْ يَلْعُ، كَانَ لَهُ يَكْلَانِي مِنَ الْأَجْزِيرِ، وَمَنْ نَأَى عَنْهُ فَأَسْتَمْعَ وَأَنْصَتَ وَلَمْ يَلْعُ، كَانَ لَهُ يَكْفُلَ مِنَ الْأَجْزِيرِ، وَمَنْ ذَنَا مِنَ الْإِمَامِ فَلَعَنَاهُ وَلَمْ يَنْصِبْ وَلَمْ يَسْتَمِعْ، كَانَ عَلَيْهِ يَكْلَانِي مِنَ الْوِزْرِ، وَمَنْ نَأَى عَنْهُ فَلَعَنَاهُ وَلَمْ يَنْصِبْ وَلَمْ يَسْتَمِعْ، كَانَ عَلَيْهِ يَكْفُلَ مِنَ الْوِزْرِ، وَمَنْ قَالَ: صَدَّهُ فَقَدْ تَكَلَّمَ، وَمَنْ تَكَلَّمَ فَلَا جُمْعَةَ لَهُ». ثُمَّ قَالَ: فَكَذَا سَمِعْتُ تَبَكَّمْ.

نحویح: إسناده ضعیف لجهالة مولی امرأة عطا.

٧٢٠- حدثنا خلف بن الوليد: حدثنا إسرايل عن أبي إسحاق، عن الحارث، عن علي قال: قال النبي ﷺ: «لا تقوم الساعة حتى يُلْسِنَ الرَّجُلُ مِنْ أَصْحَابِي كَمَا تُلْسِنُ الصَّالِحُ، فَلَا يُوجَدُ». [راجع: ٦٧٥]

نحویح: إسناده ضعیف لضعف الحارث الأعر.

٧٢١- حدثنا خلف بن الوليد: حدثنا إسرايل عن أبي إسحاق، عن الحارث، عن علي قال: لعن رسول الله ﷺ صاحب الربا، وآكله، وشاهديه، والمحلل، والمحلل له. [راجع: ٦٣٥]

first husband, and the one for whom that is done.

تخریج: حسن لغیره، وهذا استاد ضعیف
لضعف المحدث الأعور.

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

722. Abu Ishaq said: I heard Hubairah say: I heard 'Ali (عليه السلام) say: The Messenger of Allah (صلوات الله عليه وسلم) forbade - or the Messenger of Allah (صلوات الله عليه وسلم) forbade me - to wear gold rings or garments made of a blend of linen and silk, and to use red saddle cloths.

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

٧٢٢ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ قَالَ: سَيَقُولُ مُهِمَّةً يَقُولُ: سَيَقُولُ عَلَيْنَا يَقُولُ: (٩٤/١) نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ نَهَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ خَاتَمِ الْمَحَبَّ، وَالْقَسْبِيِّ، وَالْمِيشَرَةِ. [انظر: ٨١٦، ٩٨١]

[١١٥٩، ١١١٣، ١١٠٢، ١٠٤٩]

تخریج: استاده حسن.

723. It was narrated from 'Ali bin Abi Talib (عليه السلام) that the Prophet (صلوات الله عليه وسلم) said: "Blood money will be paid for the *mukatab* (a slave with a contract of manumission) commensurate with as much as he had paid off."

Comments: [Saheeh]

٧٢٣ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُحْيَيْتُ: حَدَّثَنَا أَبُوبُشَّارُ عَنْ عَكْرَمَةَ، عَنْ عَلَيْنَا يَقُولُ أَبُو طَالِبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُؤْذَى الْمُخَاتَبُ بِقَدْرِ مَا أَذْهَى». [انظر: ٨١٨]

تخریج: صحيح.

724. It was narrated from 'Ali that the Messenger of Allah (صلوات الله عليه وسلم) sent out an army and appointed a man in charge of them. He lit a fire and said: Enter it. Some people wanted to enter it, but others said: This is what we wanted to flee from. That was mentioned to the Messenger of Allah (صلوات الله عليه وسلم) and he said to those who had wanted to enter it: "If you had entered it you would have remained in it until the Day of Resurrection." He said some kind words to the others, then he said: "There is no obedience in that which involves disobedience

٧٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ رَبِيعِ الْأَيَّامِيِّ، عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ جِئْنَا وَأَمْرَ عَلَيْهِمْ رَجُلًا، فَأَوْتَدَ نَارًا فَقَالَ: ادْخُلُوهَا. فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا، وَقَالَ آخَرُونَ: إِنَّمَا فَرَزَنَا وَمِنْهَا. فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلْتُمُوهَا لَمْ تَرَأْلُو فِيهَا إِلَى يَوْمِ الْقِيَامَةِ». وَقَالَ لِلآخَرِينَ قَوْلًا حَسَنًا، وَقَالَ: «لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ». [راجع: ٦٢٢]

towards Allah; obedience is only with regard to that which is right and proper."

تخریج: اسناده صبح، خ: (۷۲۵۷)، م: (۱۸۴۰).

Comments: [Its isnad is saheeh, al-Bukhari (7257) and Muslim (1840)]

725. It was narrated that 'Ali (رضي الله عنه) said: 'Umar bin al-Khattab (رضي الله عنه) said to the people: What do you think about what we have with us that is left over from this wealth? The people said: O Ameer al-Mu'mineen, we kept you away from your family, your land and your trade; it is yours. He said to me: What do you think? I said: That they have suggested something to you. He said: Speak. I said: Why do you want to opt for uncertainty rather than certainty? He said: Stop talking like that. I said: Yes, by Allah, I will stop. Do you remember when the Prophet of Allah (صلوات الله عليه وسلم) sent you to collect zakah, and you went to al-Abbas bin 'Abdul-Muttalib (رضي الله عنه) and he withheld something from you? There was some misunderstanding between you and you said to me: Come with me to the Prophet (صلوات الله عليه وسلم), but we found him feeling low, so we went back. Then the next morning we came to him and we found him in a good mood, so you told him what had happened and he said to you: "Don't you know that a man's uncle is like his father?" We told him what we had seen of his low mood the day before and what we saw of his good mood on the second day, and he said: "You came to me on the first day when I

٧٢٥ - حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ؛ حَدَّثَنَا أَبِي سَعِيدٍ الْأَغْمَشَ يَحْدُثُ عَنْ عَمْرُو بْنِ مَرْدَةَ عَنْ أَبِي الْجَخْرِيِّ، عَنْ عَلَيِّ قَالَ: قَالَ عَمْرُو بْنُ الْجَطَّابِ لِلنَّاسِ: مَا تَرَوْنَ فِي قَضْيَةِ فَقْسَلٍ عَنْنَا مِنْ هَذَا النَّاسِ؟ فَقَالَ النَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ! فَذَكَرْنَاكَ عَنْ أَهْلِكَ وَصَنِيعِكَ وَبِخَارِيَّكَ، فَهُوَ لَكَ، فَقَالَ لِي: مَا تَقْتُلُ أَنْتَ؟ فَقُلْتُ: فَذَكَرْنَاكَ عَنِّيْكَ، فَقَالَ لِي: مَا أَفْلَى، فَقُلْتُ: لِمَ تَجْعَلُ يَقِينِكَ ظَنًّا؟ فَقَالَ: أَفْلَى، فَقُلْتُ: أَجْلُ، وَاللَّهُ أَلْأَخْرَجَنِّ مِنْهُ، أَتَذَكَّرُ جِئْنَ بِعَنْكَ يَئِيْلَ اللَّهِ يَعْلَمُ شَاعِيْلَاهُ، فَأَنْتَ إِنْسَانٌ بْنَ عَبْدِ الْمُطَّبِ فَمَنْعَكَ صَدَقَتْهُ، فَكَانَ يَتَكَبَّرُ شَيْئًا فَقُلْتُ لِي: انْطَلِقْ معي إِلَى الشَّيْءِ يَعْلَمُهُ، فَوَجَدْنَا خَارِيَّاً، فَرَجَعْنَا، ثُمَّ غَدَوْنَا عَلَيْهِ فَوَجَدْنَاهُ طَيِّبَ التَّقْسِ، فَأَخْبَرْتُهُ بِالَّذِي صَعَّبَ، فَقَالَ لَكَ: أَمَا عَلِمْتُ أَنَّ غَمَ الرَّجُلِ صَنْرُ أَيْهَ؟ وَذَكَرْنَا لَهُ أَنَّ الَّذِي رَأَيْنَا مِنْ خُوْرَهُ فِي الْيَوْمِ الْأَوَّلِ، وَالَّذِي رَأَيْنَا مِنْ طَيِّبِ نَسْيِهِ فِي الْيَوْمِ الثَّالِثِ، فَقَالَ: «إِنَّكُمَا أَنْتَمَايَنِي فِي الْيَوْمِ الْأَوَّلِ وَقَدْ يَقْنِي عَنِيْدِي مِنَ الصَّدَقَةِ وَيَنْزَانِ، فَكَانَ الَّذِي رَأَيْتُمَا مِنْ خُوْرِي لَهُ، وَأَنْتَمَايَنِي الْيَوْمِ وَقَدْ وَجْهْتُهُمَا، فَذَاكَ الَّذِي

still had two dinars of the *zakah* left over, and what you saw of my low mood was because of that. And when you came to me today, I had given them [to someone] and that is why you saw me in a good mood." 'Umar (رضي الله عنه) said: By Allah, you are speaking the truth; I should be grateful to you in this world and in the Hereafter.

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

726. It was narrated that 'Ali bin Abi Talib (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) taught me some words and told me to say them if some distress or hardship befell me: "There is no god but Allah, the Most Generous, the Forbearing, glory be to Him. Blessed be Allah, Lord of the mighty Throne and praise be to Allah the Lord of the Worlds.

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

727. It was narrated that 'Ali (رضي الله عنه) said: I heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "Whoever leaves a space the size of a hair when doing *ghusl* for *janabah* and does not make water reach it, Allah will punish him with such and such in the Fire." 'Ali (رضي الله عنه) said: From that time I disliked my hair.

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

تخریج: إسناده مرفوعاً ضعيف، عطاء بن الساب اختلط بأخره، وعامة من رفع عنه هذا الحديث، فإنما رواه عنه بعد اختلاطه.

728. It was narrated from Muhammad bin 'Ali, Ibn al-Hanafiyyah, from his father, that

رَأَيْنَا مِنْ طَبِّ نَفْسِي». قَالَ عَمْرٌ:

صَدَقْتُ، وَاللَّهُ أَشْكُرُ لَكَ الْأُولَى وَالْآخِرَةِ.

تخریج: إسناده ضعيف لانقطاعه، أبو البخاري - واسمه سعيد بن فروز - لم يدرك علينا و «أن عم الرجل صنو أبيه» له شاهد صحيح من حديث أبي هريرة في صحيح مسلم وغيره.

726. حدثنا يُونُسُ: حدثنا أَيْتُ عن أَبِي عَجَلَانَ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرَاطِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَادَوْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: لَقَنَنِي رَسُولُ اللَّهِ بِكَلِمَاتِهِ مُؤْلَأَ الْكَلِمَاتِ، وَأَمْرَنِي إِنْ تَرَكْ بِي كَرْبَلَأَوْ شِدَّةَ أَنْ أَغْلَقَهُنِّي: «لَا إِلَهَ إِلَّا اللَّهُ الْكَرِيمُ الْخَلِيمُ، سُبْحَانَهُ، وَبَتَارِكَ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». [راجع: ٧٠١]

تخریج: حديث صحيح، وهذا إسناد حسن.

727. حدثنا حَسَنُ بْنُ مُوسَى: حدثنا حَمَادُ بْنُ سَلَمَةَ عَنْ عَطَاءَ بْنِ الشَّابِبِ، عَنْ زَادَةَ، عَنْ عَلَيِّ قَالَ: سَمِعْتُ النَّبِيَّ بِكَلِمَاتِهِ يَقُولُ: «مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَنَاحَةِ لَمْ يُبْصِرْهَا مَاءً، فَقَلَ اللَّهُ تَعَالَى بِهِ كَذَا وَكَذَا مِنَ النَّارِ». قَالَ عَلَيِّ: فَوْنَ

تَمَّ عَادِيَّتْ شَعْرِي. [انظر: ١١٢١، ٧٩٤]

تخریج: إسناده مرفوعاً ضعيف، عطاء بن الساب اختلط بأخره، وعامة من رفع عنه هذا الحديث، فإنما رواه عنه بعد اختلاطه.

728. حدثنا حَسَنُ بْنُ مُوسَى: حدثنا حَمَادُ

عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ

he said: The Prophet (ﷺ) was shrouded in seven pieces of cloth.

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف لغیر عبد الله بن محمد بن عقبة به، ولمخالفته الحديث الصحيح الذي رواه البخاري: (١٢٦٤)، ومسلم: (٩٤١) من حديث عائشة (إن رسول الله ﷺ كُفِنَ في ثلاثة أنواف . . .).

729. It was narrated from 'Ali bin Abi Talib that when the Messenger of Allah (ﷺ) got up to pray, he would say *takbeer*, and start the prayer by saying: "I have turned my face in submission to the One who originated the heavens and the earth, as a monotheist and a Muslim, and I am not one of the *mushrikeen*. Verily, my *Salah* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alameen (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am one of the Muslims [Abun-Nadr said: and I am the first of the Muslims]. O Allah, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. Guide me to the best of conduct, for none can guide to that except You and divert from me bad conduct, for no one can divert it from me except You. Blessed and exalted are You, I seek Your forgiveness and I repent to You." When he bowed, he said: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews

ابن علی ابن الحفیظ، عن أبيه قال: كُفِنَ
الرَّبُّ فِي سَبْعَةِ أَنْوَافٍ. [انظر: ٨٠١]

٧٢٩ - حدثنا أبو سعيد: حدثنا عبد العزيز
ابن عبد الله الماجشون: حدثنا عبد الله بن
الفضل والماجشون عن الأعرج، عن عبد الله بن
الله بن رافع، عن علي بن أبي طالب : أنَّ
رسول الله ﷺ كان إذا كبر اسْتَخْفَفَ، ثمَّ
قال: «وجهت وجهي للذي فطر السموات
والأرض حينما مُلِمْتُ، وما أنا من
المُشْرِكِينَ، إِنَّ صَلَاتِي وَنُكْحِي وَمَعْنَاتِي
وَمَقَامِي لِلَّهِ رَبِّ الْعَالَمَيْنَ، لَا شَرِيكَ لَهُ
وَبِذِلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ - وَقَالَ أبو
النَّضِير: وأنا أولُ الْمُسْلِمِينَ - اللَّهُمَّ لَا إِلَهَ
إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظلمت
نفسي، واغترفت بذنبي، فأغفر لي ذنبي
تحببنا، لَا ينفِرُ الدُّنْوَبُ إِلَّا أَنْتَ، واغنيتني
لَا أَخْسِنُ الْأَخْلَاقِ، لَا يهدى لِأَخْسِنَهَا إِلَّا
أَنْتَ، وَاضْرِفْ عَيْنِي سَيْئَتِها، لَا يَضْرُفُ (١)
٩٥ - عَيْنِي سَيْئَتِها إِلَّا أَنْتَ، تَبَرَّكَتْ وَتَعَالَيْتَ،
أَنْتَفِرْتُكَ وَأَنْوَبْتُ إِلَيْكَ». وكان إذا رأَعَ قَالَ:
«اللَّهُمَّ لَكَ رَكِعْتُ، وَبِكَ آمَنْتُ، وَلَكَ
أَسْلَمْتُ، خَشِعْتُ لَكَ شَفَعِي وَبَصْرِي وَمُحْنِي
وَبَعْطَامِي وَعَصَبِي». وإذا رأَعَ رَأْسَهُ مِنَ الرُّؤْمَةِ
قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ
الْحَمْدُ، مِنْ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْهَا،

submit to You." When he rose from bowing he said: "Allah hears those who praise Him. Our Lord, to You be praise, filling the heavens, the earth and that which is between them and filling whatever else You will besides." When he prostrated he said: "O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it, shaped it and gave it a good shape, and opened its hearing and sight. Blessed be Allah, the Best of creators." Then he after said the *salam* at the end of the prayer: "O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One Who brings forward and the One Who puts back, there is no god but You."

Comments: [Its *isnad* is *saheeh*, Muslim (771)]

730. It was narrated that Ibn al-Hanafiyyah said: 'Ali (عليه السلام) said: O Messenger of Allah, if I have a son after you are gone, I will call him by your name and give him your *kunyah*. He said: "Yes." That was a concession from the Messenger of Allah (صلوات الله عليه عليه) to 'Ali.

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

731. It was narrated that 'Ali (عليه السلام) said: The Prophet (صلوات الله عليه عليه) assured me: No one will love you but a believer and no one will hate you but a hypocrite.

وَبِإِلَهٍ مَا شِئْتَ مِنْ شَيْءٍ بَعْدًا». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ أَمْتَسَتْ، وَلَكَ أَسْلَمَتْ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ فَصَوَرَهُ فَأَخْسَنَ صَوْرَةً، فَشَقَّ شَعْمَهُ وَصَرَّهُ، فَتَبَارَكَ اللَّهُ أَخْسَنُ الْخَالِقِينَ». فَإِذَا سَلَّمَ مِنَ الصَّلَاةِ قَالَ: اللَّهُمَّ اغْفِرْ لِي مَا فَدَّمْتُ وَمَا أَخْرَثْتُ، وَمَا أَشَرَّتُ وَمَا أَغْلَثْتُ، وَمَا أَشْرَقْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ النَّقِيدُ وَأَنْتَ الْمُؤْخِرُ، لَا إِلَهَ إِلَّا أَنْتَ». [انظر: ٨٠٣، ٨٠٤، ٨٠٥، ٩٦٠]

تخریج: إسناده صحيح. م: (٧٧١).

٧٣٠ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا نَفْطُرٌ عَنِ الْمُنْذِرِ، عَنْ أَبْنَى الْحَنْفِيَّةِ قَالَ: قَالَ عَلَيُّ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ وُلِدَ لِي بَعْدَكَ وَلَدٌ أَسْتَبِّنُ بِإِسْمِكَ، وَأَسْتَبِّنُ بِإِسْمِكَ؟ قَالَ: «عَمَّ». فَكَانَتْ رُحْصَةً مِنْ رَسُولِ اللَّهِ يَعْلَمُ لِعَلَيْهِ.

تخریج: إسناده صحيح.

٧٣١ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِيَّ بْنِ ثَابِتٍ، عَنْ زَرِّ بْنِ حُبَيْشٍ، عَنْ عَلَيِّ قَالَ: عَاهَدَ إِلَيَّ الشَّيْءَ يَعْلَمُهُ: أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ، وَلَا يُعْضُّكَ إِلَّا مُنَافِقٌ.

Comments: [Its isnad is saheeh, Muslim (78)]

732. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears [when selecting an animal for sacrifice]

Comments: [Its isnad is hasan]

تخریج: إسناده صحيح، م: (٧٨).

- ٧٣٢ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفيَّانُ عَنْ سَلَمَةَ، عَنْ حُجَّيَّةَ، عَنْ عَلَيِّ فَالْأَنْصَارِيِّ قَالَ: أَمْرَنَا رَسُولُ اللَّهِ يَسْأَلُكُمْ أَنْ تُشَتَّرِفُ الْعَيْنَ وَالْأَذْنَ. [انظر: ٧٣٤، ٨٢٦، ٨٥١، ١٠٢١، ١٣١٢، ١٣٠٩، ١٠٢٢]

تخریج: إسناده حسن.

733. It was narrated that Marwan bin al-Hakam said: We were walking with 'Uthman (ع) and saw a man entering ihram for both ['umrah and Hajj]. 'Uthman (ع) said: Who is this? They said: 'Ali. He said: Do you not know that I have forbidden this? He said: Yes, but I will not give up the advice of the Messenger of Allah (ﷺ) for your opinion.

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

734. It was narrated that Hujayyah said: A man asked 'Ali (ع) about (sacrificing) a cow. He said: (It may be sacrificed) on behalf of seven people. He said: (What about a cow with) a broken horn? He said: It doesn't matter. He said: (What if it is) lame? He said: If it can reach the place of sacrifice, then slaughter it. The Messenger of Allah (ﷺ) commanded us to examine the eyes and ears.

Comments: [Its isnad is hasan]

735. It was narrated from 'Abeedah that 'Ali (ع) said: The Messenger of Allah (ﷺ) said:

- ٧٣٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ مُسْلِمٍ الْأَنْطَيْنِيِّ، عَنْ عَلَيِّ بْنِ الْأَنْسَيْنِ، عَنْ مَرْوَانَ بْنِ الْحَكْمَ قَالَ: كُنَّا تَسْبِيرُ مَعَ عَمَّانَ، فَإِذَا رَأَيْلَكَيْ بِعِمَّا جَوَيْتَ، قَالَ عَمَّانُ: مَنْ هَذَا؟ فَقَالُوا: عَلَيِّ، قَالَ: أَلَمْ تَلْعَمْ أَنِّي قَدْ نَهَيْتُ عَنْ هَذَا؟ قَالَ: بَلَى، وَلَكِنْ لَمْ أَكُنْ لِأَدْعُ قَوْنَ رَسُولُ اللَّهِ يَسْأَلُكُمْ أَنْ تُشَتَّرِفُ الْعَيْنَ وَالْأَذْنَ. [انظر: ١١٣٩]

تخریج: إسناده صحيح، خ: (١٥٦٣).

- ٧٣٤ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفيَّانُ عَنْ سَلَمَةَ ابْنِ كَهْلَلِ، عَنْ حُجَّيَّةَ قَالَ: سَأَلَ رَجُلٌ عَلَيْهِ عَنِ الْبَقْرَةِ؟ قَالَ: عَنْ سَبْعَةِ، قَالَ: مَكْسُوَةُ الْقَرْبَنِ؟ قَالَ: لَا يَضُرُّكُ. قَالَ: الْغَزِّجَاءِ؟ قَالَ: إِذَا بَلَّتَ الْكَنْسَكَ فَاقْذِفْ، أَمْرَنَا رَسُولُ اللَّهِ يَسْأَلُكُمْ أَنْ تُشَتَّرِفُ الْعَيْنَ وَالْأَذْنَ. [راجع: ٧٣٢]

تخریج: إسناده حسن.

- ٧٣٥ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَبِيبُ بْنُ حَازِمٍ وَأَبُو عَمْرُو بْنِ الْعَلَاءِ عَنْ أَبِي سَبِيلِينِ: سَمِعَاهُ عَنْ

"There will emerge some people among whom is a man with a defective arm, or an incomplete arm, or a small arm." If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. 'Abeedah said to 'Ali (ﷺ): Did you hear that from the Messenger of Allah (ﷺ)? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah.

عَيْدَةُ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
إِنَّهُرُجُ فَرْوَمْ فِيهِمْ رَجُلٌ مُؤْدَنُ الْأَيْدِيْ أَوْ مَثْدُونُ
الْأَيْدِيْ أَوْ مُحْدَنُجُ الْأَيْدِيْ. وَلَوْلَا أَنْ تَبَطَّرُوا لَأَيْمَانُكُمْ
بِمَا وَعَدَ اللَّهُ الَّذِينَ يَتَلَوَّهُمْ عَلَى إِسْلَامِ نَبِيِّهِ ﷺ.
فَالْعَيْدَةُ: قُلْتُ لِعَلَيِّ أَنْتَ شَوْفَنَهُ مِنْ رَسُولِ اللَّهِ
ﷺ؟ قَالَ: إِنِّي وَزَبَ الْكَعْبَةَ، إِنِّي وَزَبَ الْكَعْبَةَ،
إِنِّي وَزَبَ الْكَعْبَةَ. [راجع: ٦٢٦]

تخریج: إسناده صحيح. م: (١٠٦٦).

Comments: [Its isnad is saheeh, and Muslim (1066)]

736. It was narrated from 'Ali (ﷺ) that a servant of the Prophet (ﷺ) committed an immoral action and the Prophet (ﷺ) wanted me to carry out the *hadd* punishment on her. I went to her and found that the [post partum] bleeding had not yet ended. So I went to him and told him, and he said: "When her bleeding ends, carry out the *hadd* punishment on her. Carry out the *hadd* punishments on those whom your right hands possess (i.e., slave women)."

٧٣٦ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَفَيْاً عَنْ عَبْدِ
الْأَعْلَى التَّنْبَيِّ، عَنْ أَبِي جَبَّائِهِ الطَّفْهَرِيِّ، عَنْ
عَلَيِّ: أَنَّهُرَاجَمَا لِلَّهِيَّ بِلَهَ أَخْتَهُ، فَأَمْرَيَ
الَّهِيَّ بِلَهَ أَنَّ أَقِيمَ عَلَيْهَا الْحَدَّ، فَأَقْتَلَهَا فَوَجَدَهَا
لَمْ تَحْجُفْ مِنْ دَوْهَا، فَأَتَيْهَا، فَأَخْبَرَهُ، فَقَالَ: إِذَا
جَعَلْتَ مِنْ دَوْهَا فَأَقِيمْ عَلَيْهَا الْحَدَّ، أَقِيمْ الْحَدُودَ
عَلَى مَا مَلَكْتَ أَيْمَانُكُمْ». [راجع: ٦٧٩]

تخریج: حسن لنیره، وهذا إسناد ضعيف
لضعف عبد الأعلى الثعلبي.

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

737. It was narrated that 'Ali (ﷺ) said: I used to think that the bottom of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping the top of his feet.

٧٣٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي
إِسْحَاقِ، عَنْ عَبْدِ الْخَيْرِ، عَنْ عَلَيِّ قَالَ: كُنْتُ أَرَى
أَنَّ بَاطِنَ الْقَدْمَيْنِ أَحَقُّ بِالْمُسْنِعِ مِنْ ظَاهِرِهِمَا، حَتَّى
رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسِحُ عَلَى ظَاهِرِهِمَا. [انظر:]

[١٦٦٤، ١٠١٥، ١٠١٤، ٩١٨، ٩١٧]

Comments: [A *saheeh hadeeth*, when all its *isnads* are taken into consideration]

تخریج: حديث صحيح بمجموع طرقه، والأعمش كان مضطرباً في حديث أبي إسحاق،
وأنصار الدارقطني في «العلل» إلى الاختلاف في سند الحديث ومتنه.

738. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) forbade us to mate a donkey with a mare.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted between Salim bin Abul-Ja'd and Ali bin Abu Talib]

739. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consulting (the believers), I would have appointed Ibn Umm 'Abd ('Abdullah bin Mas'ood)."

Comments: [Its isnad is da'eef]

740. 'Ali narrated that Fatimah complained to the Prophet (ﷺ) about marks left on her hands from making dough. Some female captives were brought to the Prophet (ﷺ) and she went to ask him for a servant, but she did not find him so she came back. Then he came to us when we had gone to bed. I went to get up, but he said: "Stay where you are." He came and sat down, and I could feel the coolness of his feet. And he said: "Shall I not tell you of something that is better for you than a servant? When you go to your bed, say *Subhan Allah* thirty-three times, *Alhamdulillah* thirty-three times and *Allah Akbar* thirty-four times."

Comments: [Its isnad is saheeh, al-Bukhari (3113) and Muslim (2727)]

٧٣٨- حَدَّثَنَا وَكِبْيَعُ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ التَّقِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْعَقْدِ، عَنْ عَلَيِّ قَالَ: تَهَانَ رَسُولُ اللَّهِ يَعْلَمُ أَنْ تُنْزِي جِمَارًا عَلَى فَرَسٍ. [انظر: ٧٦٦، ١١٠٨]

تخریج: صحيح لغیره، وهذا إسناد ضعیف بالانقطاع بين سالم بن أبي العقد وعلي بن أبي طالب.

٧٣٩- حَدَّثَنَا وَكِبْيَعُ عَنْ سُفْيَانَ، عَنْ أَبِي إِشْحَاقِ عَنِ الْخَارِثِ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْلَمُ: الَّوْ اسْتَخَلَقْتُ أَخْدًا عَنْ غَيْرِ مُشَوَّرَةٍ، لَا اسْتَخَلَقْتُ ابْنَ أُمِّ عَبْدٍ. [راجع: ٥٦٦]

تخریج: إسناده ضعیف لضعف العارث بن عبدالله الأعور.

٧٤٠- حَدَّثَنَا وَكِبْيَعُ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: حَدَّثَنَا عَلَيُّ: أَنَّ فَاطِمَةَ شَكَّتْ إِلَى الَّذِي يَعْلَمُ (٩٦/١) أَثْرَ الْعَجَبِينَ فِي بَيْنَهَا، فَأَتَى الشَّيْءُ يَعْلَمُ سَبْعَةَ شَاهَةَ خَادِمًا، فَلَمْ تَجِدْهُ، فَرَجَعَتْ، قَالَ: فَأَتَانَا وَقَدْ أَخْدَنَا مَضَاجِعَنَا، قَالَ: فَلَمَّا كُنْتُ لِأَقُومُ، قَالَ: «مَكَانَكُمَا»، فَجَاءَ حَتَّى جَلَسَ حَتَّى وَجَدَتْ بَرَدَةً قَدْمِيهِ، قَالَ: «أَلَا أَذْكُرُكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ خَادِم؟ إِذَا أَخْدَنَا مَضَاجِعَكُمَا سَبَخْتُمَا اللَّهَ ثَلَاثَةَ وَثَلَاثَيْنَ، وَحَمِدْتُمَا ثَلَاثَةَ وَثَلَاثَيْنَ، وَكَبَرْتُمَا أَرْبَعاً وَثَلَاثَيْنَ». [راجع: ٦٠٤]

تخریج: إسناده صحيح. خ: (٣١١٣)، م: (٢٧٢٧)

741. It was narrated that Abul-Hayyaj al-Asadi said: 'Ali said to me: I shall send you on the same mission as the Messenger of Allah (ﷺ) sent me: do not leave any image without erasing it or any built-up grave without levelling it.

Comments: [Its isnad is saheeh, Muslim (969)]

742. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) liked this soorah: "Glorify the Name of your Lord, the Most High" [al-A'la:87].

Comments: [Its isnad is da'eef]

743. It was narrated that 'Ali (عليه السلام) said: Three people came to the Prophet (ﷺ) and one of them said: O Messenger of Allah, I had one hundred dinars and I gave ten of them in charity. The next one said: O Messenger of Allah, I had ten dinars and I gave one of them in charity. The next one said: I had one dinar and I gave one-tenth of it in charity. The Messenger of Allah (ﷺ) said: "You are all the same in reward, for each of you gave one tenth of his wealth."

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف لضعف ثوبیر بن أبي فاختة.

744. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) had large hands and feet and big joints.

Comments: [Hasan because of corroborating evidence]

٧٤١- حدثنا وَكِيعُ: حَدَّثَنَا سُفيانُ عَنْ حَبِّ، عَنْ أَبِي رَاهِيلٍ، عَنْ أَبِي الْهَيَاجِ الْأَسْدِيِّ قَالَ: قَالَ لِي عَلَيْهِ أَبْعَثْكَ عَلَى مَا تَعْشَى عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ أَنْ لَا تَذَعْ يَمْنَالًا إِلَّا طَمَسْتَهُ، وَلَا قَبْرًا مُشْرِقًا إِلَّا سُوَيْنَهُ. [راجع: ٦٨٣]

تخریج: إسناده صحيح. م: (٩٧٩).

٧٤٢- حدثنا وَكِيعُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ ثُوْبَرِيِّ ابْنِ أَبِي فَاجِةَ، عَنْ أَبِيهِ، عَنْ عَلَيْهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ هَذِهِ الشَّوَّرَةَ: «تَسْجُنَ أَمَّةً تَرِكَ الْأَخْلَقَ». *

تخریج: إسناده ضعیف لضعف ثوبیر بن أبي فاختة.

٧٤٣- حدثنا وَكِيعُ: حَدَّثَنَا سُفيانُ عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيْهِ قَالَ: جَاءَ نَلَّاتُهُ تَقْرَبُ إِلَى الشَّيْءِ بِدِيَارِهِ، فَقَالَ أَخْدُمُهُ: يَا رَسُولَ اللَّهِ! كَانَتْ لِي مائَةُ دِيَارٍ، فَتَصَدَّقَتْ مِنْهَا بِعَشْرَةِ دِيَارٍ. وَقَالَ الْأُخْرَى: يَا رَسُولَ اللَّهِ! كَانَ لِي عَشْرَةُ دِيَارٍ، فَتَصَدَّقَتْ مِنْهَا بِدِيَارٍ. وَقَالَ الْأُخْرَى: يَا رَسُولَ اللَّهِ! كَانَ لِي دِيَارٌ، فَتَصَدَّقَتْ بِعَشْرِهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّكُمْ فِي الْآخِرَةِ سَوَاءٌ، كُلُّكُمْ تَصَدَّقُ بِعَشْرِ مَالِهِ». [انظر: ٩٣٥]

تخریج: إسناده ضعیف لضعف الحارث الأعور، وعنهما أبي إسحاق.

٧٤٤- حدثنا وَكِيعُ: حدثنا المشعوبي وَمُشْعَرٌ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ هُرْمَزَ، عَنْ نَافِعِ بْنِ جَعْفَرٍ بْنِ مُطْعِمٍ، عَنْ عَلَيْهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ شَنَّ الْكَفَّيْنِ وَالْأَقْدَمَيْنِ، ضَحْكَ الْكَرَادِيسِ. [انظر: ٧٤٦]

تخریج: حسن لغیره، عثمان بن عبد الله لم يرو عنه غير الم Saunders و مسعودي ومصر بن قدام، وقال النسائي: ليس بذلك، وذكره ابن حبان في الثقات.

745. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صلوات الله عليه) said: "If two disputants sit before you, do not speak until you have listened to the second one as you listened to the first."

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

746. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صلوات الله عليه) was neither tall nor short; he had a large head, a big beard and large hands and feet. His face had a reddish colour; he had a long thin line of hair from the top of his chest to his navel; and he had large joints. When he walked, he walked energetically as if walking downhill. I never saw anyone like him before or since.

Comments: [Hasan because of corroborating evidence]

747. It was narrated that 'Ali (عليه السلام) said: Chosroes gave a gift to the Messenger of Allah (صلوات الله عليه) and he accepted it from him; Caesar gave a gift to the Messenger of Allah (صلوات الله عليه) and he accepted it from him; the kings gave him gifts and he accepted them from them.

Comments: [Its isnad is da'eef because of the weakness of Thuwair bin Abu Fakhitah]

تخریج: إسناد ضعيف لضعف ثوير بن أبي فاختة، وأخذ الهدية من المشركين بقصد تأنيتهم وتاليتهم على الإسلام ثابت عنه في غير ما حديث هي في «صحيح البخاري» في الهبة، باب قبول الهدية من المشركين، وفي «صحيح مسلم» (٢٤٦٩).

٧٤٥- حَدَّثَنَا وَكِيعُ عَنْ شَرِيكِ، عَنْ سِمَالِكِ، عَنْ حَنْشِيَّ، عَنْ عَلَيَّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا جَلَسْتُمْ إِلَيْكُمْ الْخَضْمَانِ، فَلَا تَكُونُمْ حَتَّى تَسْمَعَ مِنَ الْآخَرِ، كَمَا سَمِعْتُ مِنَ الْأُولَى». [راجٍ: ٦٩٠]

تخریج: حسن لغیره وهذا إسناد ضعيف لضعف شريك وحسن.

٧٤٦- حَدَّثَنَا وَكِيعُ: أَخْبَرَنَا الْمَشْعُودِيُّ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ هُرَمْزَ، عَنْ نَافِعِ بْنِ جَيْبَرِيَّ، عَنْ مُطَلِّبِ، عَنْ عَلَيَّ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِالظَّوِيلِ وَلَا بِالْقَصِيرِ، ضَحْمُ الرَّأْسِ وَاللَّخْيَةِ، شَنْ الْكَعْنَ وَالْقَدْمَيْنِ، مُشَرَّبٌ وَجَهْنَمَ حَمْرَةً، طَوِيلُ الْمُسْرِيَّةِ، ضَحْمُ الْكَرَادِيسِ، إِذَا تَسْمَى تَكُونُ مِنْ تَكْلُوا كَائِنًا يَنْهَطُ مِنْ ضَبٍّ، لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ». [راجٍ: ١٨٤]

تخریج: حسن لغیره كسامقه، وسماع وكيع من الم Saunders قبل الاختلاط.

٧٤٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ ثُوَيْرِيَّ ابْنِ أَبِي فَاجْتَةَ، عَنْ أَبِيهِ، عَنْ عَلَيَّ قَالَ: أَعْذَنِي يَسْرَى لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُبِّلَ وَهُنَّ، وَأَعْذَنِي لَهُ قَبْصُرٌ فَقُبِّلَ مِنْهُ، وَأَهَدَثَ لَهُ السُّلُوكُ فَقُبِّلَ مِنْهَا . [انظر: ١٢٣٥]

748. It was narrated that Shuraih bin Hanu' said: I asked 'A'ishah about wiping over the *khuff* (leather slippers) and she said: Ask 'Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (ﷺ). So I asked 'Ali (رض) and he said: The Messenger of Allah (ﷺ) said: "For the traveller, three days and nights; for the one who is not travelling, one day and night."

Comments: [A saheeh hadeeth]

تخریج: صحيح. م: (٢٧٦). الحجاج مدلس و عنون، وقد يوحي.

749. A similar report was narrated from 'Ali (رض) from the Prophet (ﷺ).

Comments: [A saheeh hadeeth]

٧٤٨- حدثنا تيزيد عن الحجاج عن الحكم، عن القاسم بن مخيبرة، عن شرنيع بن هاني، قال: سألك عائشة عن المنهج، فقالت: سل عبيدا، فإنه أعلم بهذه ميّزني، كان يسافر مع رسول الله ﷺ. قال: فسألت عبيدا فقال: قال رسول الله ﷺ: «المسافر ثلاثة أيام ولهمهن، والممتع يوم وليله». [انظر: ٧٨٠، ٩٠٦، ١٢٧٧، ١٢٤٥، ١١٢٦، ١١١٩، ٩٤٩]

٧٤٩- حدثنا تيزيد عن الحجاج، عن أبي إسحاق، عن علي بن ربيعة، عن علي عن النبي ﷺ بمثله.

تخریج: صحيح. وانظر ماقبله.

750. It was narrated that 'Abdullah bin Zurair al-Ghafiqi said: I heard 'Ali (رض) say: The Messenger of Allah (ﷺ) held some gold in his right hand and some silk in his left hand, then he raised his hands and said: "These two are *haram* for the males of my *ummah*."

Comments: [Saheeh because of corroborating evidence]

تخریج: صحيح لشهادته، وقد سقط من الاستاد «أبو أفلح الهمданى» بين عبدالعزيز وبين عبدالله ابن زرير، وسيأتي الحديث في المستند برقم: (٩٣٥) وفيه أبو أفلح هذا.

751. It was narrated from 'Ali (رض) that the Prophet (ﷺ) used to say at the end of his *Witr*: "O Allah, I seek refuge in Your pleasure from Your wrath, I seek refuge in Your forgiveness from

٧٥٠- حدثنا تيزيد: أخبرنا محمد بن إسحاق عن تيزيد بن أبي حبيب، عن عبد العزيز بن أبي الصعبة، عن عبد الله بن دوزير الغافقي، قال: سمعت عبيدا يقول: أخذ رسول الله ﷺ ذئباً بيبيه، وحريراً بشماله، ثم رفع يدهما يديه، فقال: «هذان حرام على ذكرى أمتي». [انظر: ٩٣٥]

تخریج: صحيح لشهادته، وقد سقط من الاستاد «أبو أفلح الهمدانى» بين عبدالعزيز وبين عبدالله ابن زرير، وسيأتي الحديث في المستند برقم: (٩٣٥) وفيه أبو أفلح هذا.

٧٥١- حدثنا تيزيد: أخبرنا حماد بن سلمة عن هشام بن عمري، عن عبد الرحمن بن الخطاب ابن هشام، عن علي: أن النبي ﷺ كان يقول في آخر وثراه: «اللهم إني أغور برضاك من

Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself."

Comments: [Its isnad is *qawi*]

752. It was narrated from 'Ali (ؑ) that the Messenger of Allah (ﷺ) forbade the people to raise their voices over one another when reciting Qur'an between *Maghrib* and *Isha'*.

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

753. It was narrated that 'Ali bin Rabee'ah said: I saw 'Ali (ؑ) when a mount was brought to him to ride. When he put his foot in the stirrup, he said: *Bismillah* (in the Name of Allah). When he got on it, he said: Glory be to the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. Then he said *alhamdulillah* three times and *Allahu Akbar* three times, then he said: Glory be to You, there is no god but You. I have indeed wronged myself, so forgive me. Then he smiled, and I said: Why are you smiling, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (ﷺ) do what I have done, then he smiled and I said: Why are you smiling, O Messenger of Allah? He said: "The Lord is marvels at His slave when

سَخْطَكَ، وَأَغْرُدُ بِعَفَافِكَ مِنْ عَفْوِكَ،
وَأَغْرُدُ بِكَ مِنْكَ، لَا أَخْصِي نَّهَاءً عَلَيْكَ، أَنْتَ
كَمَا أَنْتَ عَلَى تَقْيِيكَ». [انظر: ٩٥٧، ١٢٩٥]

تخریج: إسناده قوي.

٧٥٢ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا (٩٧/١)
خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ نَطْرِيفِ، عَنْ أَبِي
إِشْحَاقَ، عَنْ الْحَارِبِ، عَنْ عَلَيِّ: أَنَّ رَسُولَ
اللَّهِ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَهْنَى أَنْ يَهْنَى الْقَوْمُ بِنَصْرِهِمْ عَلَى بَعْضِ
بَيْنَ الْمَغْرِبِ وَالْمَشَاءِ بِالْقُرْآنِ. [راجع: ٦٦٣]

تخریج: حسن لغيره، وهذا إسناد ضعيف
لضعف الحارث الأعور.

٧٥٣ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ
اللَّهِ عَنْ أَبِي إِشْحَاقَ، عَنْ عَلَيِّ بْنِ رَبِيعَةَ
قَالَ: رَأَيْتُ عَلَيَا أُنْيَ بِيَدِيَّةَ لِيَرْكَبَا، فَلَمَّا
وَضَعَ رِجْلَهُ فِي الرَّكَابِ قَالَ: يَسِّمِ اللَّهُ، فَلَمَّا
اَشْتَوَى عَلَيْهَا قَالَ: الْحَمْدُ لِلَّهِ، شَبَّحَانَ الَّذِي
سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى
رَبِّنَا الْمُقْبَلُونَ، ثُمَّ حَمَدَ اللَّهَ ثَلَاثَةَ، وَكَبَّرَ
ثَلَاثَةَ، ثُمَّ قَالَ: سَبَّحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ، فَذَكَرَ
ظَلَمَتْ تَقْبِيَ فَاغْزَى لِي. ثُمَّ صَرِحَ، قَلَّتْ:
مِمْ صَرِحْتَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ
رَسُولَ اللَّهِ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَعَلَ مِثْلَ مَا فَعَلْتُ، ثُمَّ
صَرِحَ، قَلَّتْ: مِمْ صَرِحْتَ يَا رَسُولَ اللَّهِ؟
قَالَ: «يَعْجَبُ الرَّبُّ مِنْ عَبْدِهِ إِذَا قَالَ: رَبُّ
أَغْزَى لِي، وَيَقُولُ: عَلِمَ عَنِي اللَّهُ لَا يَعْلَمُ
الذُّنُوبَ غَيْرِي». [انظر: ٩٣٠، ١٠٥٦]

he says, 'Lord forgive me,' and He says: 'My slave knows that no one forgives sins but Me.'"

Comments: [Hasan because of corroborating evidence]

754. It was narrated from 'Abdullah bin Yasar that 'Amr bin Huraiyah visited al-Hasan bin 'Ali (عليه السلام) [when he was sick]. 'Ali said to him: Are you visiting al-Hasan [during his sickness] when you feel what you feel? He said to him: You are not my Lord, to direct my heart as you will. 'Ali (عليه السلام) said: That does not prevent us from giving you advice. I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "There is no Muslim who visits his [sick] brother, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes. 'Amr said to him: What do you say about walking in front of or behind the bier at a funeral? 'Ali (عليه السلام) said: The superiority of walking behind it over walking in front of it is like the superiority of offering a prescribed prayer in congregation over offering the prayer alone. 'Amr said: But I saw Abu Bakr and 'Umar (رضي الله عنهما) walking in front of the bier. 'Ali (عليه السلام) said: They did not like to embarrass the people.

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

755. It was narrated that 'Ali bin Abi Talib (عليه السلام) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave me a suit of

تخریج: حسن لغيره، شریک سین الحفظ، وقد توبع، وأبو إسحاق دله فحذف منه رجلين يینه ویین علی بن ریعة.

٧٥٤- حَدَّثَنَا زَيْدُ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ يَعْلَمِي بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ أَنَّ عَفْرُو بْنَ حُرَيْثَ عَادَ الْحَسَنَ بْنَ عَلَيْهِ فَقَالَ لَهُ عَلَيْهِ: أَتَعْوِذُ بِالْحَسَنِ وَقَوْنَيْكَ مَا فِيهَا؟ فَقَالَ لَهُ عَمْرُو: إِنَّكَ لَشَتَ بِرَبِّي فَتَصْرُفْ قَلْبِي حَيْثُ شِئْتَ. قَالَ عَلَيْهِ: أَمَا إِنْ ذَلِكَ لَا يَمْتَنَنُ أَنْ تُؤْدِي إِلَيْكَ الصِّحَّةَ، تَمْغِيْتَ رَسُولَ اللَّهِ يَقْرَأُ بِهِ يَقُولُ: «مَا مِنْ مُسْلِمٍ عَادَ أَخَاهُ إِلَّا ابْتَقَتَ اللَّهُ لَهُ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلِّوْنَ عَلَيْهِ مِنْ أَيِّ سَاعَاتِ النَّهَارِ كَانَ حَتَّى يُضَيِّعَ، وَمِنْ أَيِّ سَاعَاتِ اللَّيلِ كَانَ حَتَّى يُضَيِّعَ». قَالَ لَهُ عَمْرُو: وَكَيْفَ تَقُولُ فِي الْمَسْيِيْرِ مَعَ الْجِنَارَةِ: بَيْنَ يَدِيهَا أَوْ خَلْفِهَا؟ فَقَالَ عَلَيْهِ: إِنَّ فَضْلَ الْمَسْيِيْرِ مِنْ خَلْفِهَا عَلَى يَدِيهَا، كَفَضْلِ صَلَاةِ الْمُكْتُورَةِ فِي جَمَاعَةٍ عَلَى الْوُحْدَةِ. قَالَ عَمْرُو: فَإِنِّي رَأَيْتُ أَبَا تَكْرِيرٍ وَعَمَّرَ يَسْتَبِيَانَ أَمَامَ الْجِنَارَةِ. قَالَ عَلَيْهِ: إِنَّهُمَا إِنْ كَرِحَا أَنْ يُحْرِجَا النَّاسَ، [انظر: ٩٥٥]

تخریج: حسن، وهذا إسناد ضعيف لجهالة عبد الله بن يسار.

٧٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَسْرَةَ، عَنْ زَيْدِ بْنِ

pure silk and I went out wearing it. But I saw anger on his face, so I tore it and divided it among my womenfolk.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5840) and Muslim (2071)]

تخریج: [استاده صحيح، خ: (٥٨٤٠)، م: (٢٠٧١)].

756. 'Abdullah bin Shaqiq said: 'Uthman (رضي الله عنه) forbade 'tamattu' [in Hajj] and 'Ali (رضي الله عنه) enjoined it. 'Uthman said to 'Ali: You do such and such. Then 'Ali (رضي الله عنه) said: You know that we did 'tamattu' with the Messenger of Allah (صلوات الله عليه). ['Uthman] said: Yes, but we were afraid.

Comments: [Its *isnad* is *saheeh*, Muslim (1223)]

وَفِيْ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَسَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُلَّةً سِيرَاءً، فَخَرَجْتُ فِيهَا، فَرَأَيْتُ الْعَصْبَ فِي وَجْهِهِ، قَالَ: فَشَقَقْتُهَا بَيْنَ

كَسَانِي. [راجع: ٦٩٨]

٧٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ قَنَادَةَ قَالَ: قَالَ عَبْدُ اللَّهِ مِنْ شَقِيقٍ: كَانَ عُثْمَانَ يَئْتِي عَنِ الْمُسْتَقْعَدِ، وَعَلِيُّ تَأْمِرُ بِهَا، فَقَالَ عُثْمَانَ لِعَلِيٍّ: إِنَّكَ كُذَّا وَكَذَّا. ثُمَّ قَالَ عَلِيُّ: أَلَقْدَ عِلْمَتُ أَنَّا فَدَّتْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: أَجْلَ

وَلَكُنَا كُنَّا خَابِيَّينَ. [راجع: ٤٣٢]

تخریج: [استاده صحيح، م: (١٢٢٣)].

757. It was narrated from 'Ali bin Abi Talib (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه) said concerning the nursing infant: "Sprinkle water on the urine of a boy and wash the urine of a girl." Qatadah said: This applies so long as they are not eating solid food; if they are eating solid food, then it is to be washed in both cases.

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

٧٥٧ - حَدَّثَنَا مُعَاذُ بْنُ جَنَامَ: حَدَّثَنِي أَبِي عَنْ قَنَادَةَ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَشْوَدِ، عَنْ أَبِي الْأَنْزُدِ الدَّيْلِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الرَّصِيعِ: يَنْصُعُ بَوْلُ الْعَلَامِ، وَيَنْسُلُ بَوْلُ الْجَارِيَّةِ. قَالَ قَنَادَةُ: وَهَذَا مَا لَمْ يَطْعَمَا الطَّفَّالَ، فَإِذَا طَعَمَا غُسْلًا جَمِيعًا. [راجع: ٥٦٣]

تخریج: [استاده صحيح].

758. It was narrated from 'Ali (رضي الله عنه) that the Prophet (صلوات الله عليه) said: "No one (truly) believes until he believes in four things: until he believes that there is no god but Allah and that I am the Messenger of Allah Who sent me with the truth, and until he believes in the resurrection after

٧٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ مُنْضُورٍ، عَنْ رَبِيعِي بْنِ جِرَاشٍ. عَنْ عَلِيِّ بْنِ الْأَبِي بَكْرٍ أَنَّهُ قَالَ: «لَا يُؤْمِنُ عَنْدَهُ حَسَنٌ يُؤْمِنُ بِأَرْبَعَ: حَسَنٌ يَشَهِّدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَعْتَنِي بِالْحَقِّ، وَحَسَنٌ

death, and until he believes in the divine will and decree."

Comments: [Its isnad is Saheeh]

759. It was narrated from 'Ali (عليه السلام) that he came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: Abu Talib has died. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Go and bury him." 'Ali said: He died a *mushrik*. He said: "Go and bury him." 'Ali said: When I had buried him, I came back to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and he said: "Do *ghusl*!"

Comments: [Its isnad is Saheeh]

760. It was narrated that 'Ali bin Abi Talib (عليه السلام) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) instructed me to sell two slaves who were brothers, so I sold them and separated them. I told the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about that and he said: "Go and find them and take them back, and do not sell them except together."

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

تخریج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، سعيد بن أبي عروبة لم يسمع من الحكم ابن عتبة شيئاً.

761. It was narrated that 'Ali (عليه السلام) said: Witr is not a must like regular prayer, but it is a *Sunnah* that was established by the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Comments: [Its isnad is qawi]

يؤمن بالبعث بعد الموت، وحتى يؤمن بالقدر".

تخریج: إسناده صحيح، قاله أحمد شاكر.

٧٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقِ قَالَ: سَمِعْتُ نَاجِيَةَ بْنَ كَفِيرٍ يُحَدِّثُ عَنْ عَلَيْهِ: أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ أَبَا طَالِبٍ مَاتَتْ مَاتَ شُرِيكًا. قَالَ: «أَذْهَبْ فَوَارِه». قَالَ: إِنَّهُ مَاتَ شُرِيكًا. قَالَ: «أَذْهَبْ فَوَارِه». قَالَ: فَلَمَّا وَارَتْهُ رَجَعَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ لَهُ: «أَعْتَسْلِ». [انظر: ١٠٩٣، ٨٠٧]

تخریج: إسناده صحيح، قاله أحمد شاكر.

٧٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ - يعنـي ابن أبي عروبة - عـنـ الـحـكـمـ بـنـ عـتـبـةـ، عـنـ عـبـدـ الرـحـمـنـ بـنـ أـبـيـ لـيـلـيـ، عـنـ عـلـيـ بـنـ أـبـيـ طـالـبـ قـالـ: أـمـرـتـنـيـ رـسـوـلـ اللـهـ صـلـىـ اللـهـ عـلـيـهـ وـسـلـلـمـ أـذـنـ لـأـبـيـ غـلامـيـ أـخـوـيـنـ، فـعـلـمـهـمـاـ وـفـرـقـتـ بـيـنـهـمـاـ، فـذـكـرـتـ ذـلـكـ لـلـنـبـيـ صـلـىـ اللـهـ عـلـيـهـ وـسـلـلـمـ (٩٨/١) قـالـ: «أـذـرـهـمـاـ فـأـرـجـعـهـمـاـ، وـلـأـتـعـفـمـ إـلـاـ جـمـيـعاـ». [انظر: ١٠٤٥]

تخریج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، سعيد بن أبي عروبة لم يسمع من الحكم ابن عتبة شيئاً.

٧٦١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شَفَّاعٌ عَنْ أَبِي إِسْحَاقِ، عَنْ عَاصِمٍ بْنِ ضَمْرَةَ، عَنْ عَلَيْهِ قَالَ: لَئِنْ أَوْتَ بِخَمْ كَهْبَيْةَ الصَّلَاةِ، وَلَكِنْ سُنَّةَ سَنَّهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . [راجع: ٦٥٢]

تخریج: إسناده قوي.

762. It was narrated that 'Ali (عليه السلام) said: The Prophet (ﷺ) used to wake up his family during the last ten (nights) of Ramadan.

Comments: [Its isnad is *hasan*]

٧٦٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شَيْطَانٌ وَشَعْبَةُ إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلَىٰ قَالَ: كَانَ النَّبِيُّ يُوقَظُ أَمْلَهُ فِي الْغَنْوِيِّ الْأُوَّلِيِّ مِنْ رَمَضَانَ。[انظر: ١١٠٣، ١١٥٨، ١١٥٣، ١١١٤، ١١٠٥، ١١١٥]

[١١٥٣، ١١١٤، ١١٠٥، ١١١٥]

تخریج: إسناده حسن.

763. It was narrated from Muhammad bin 'Ali that he heard 'Ali bin Abi Talib (عليه السلام) say: The Messenger of Allah (ﷺ) said: "I have been given that which was not given to any of the other Prophets." We said: O Messenger of Allah, what is it? He said: "I have been supported (against the enemy) with fear, I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my *ummah* has been made the best of nations."

Comments: [Its isnad is *hasan*]

٧٦٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زُقَيرٌ عَنْ عَبْدِ اللَّهِ - يَعْنِي ابْنَ مُحَمَّدٍ - بْنَ عَفَيْلٍ، عَنْ مُحَمَّدِ بْنِ عَلَىٰ قَالَ: أَنَّهُ سَمِعَ عَلَىٰ بْنَ أَبِي طَالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ يَسْأَلُهُ : أَعْطَيْتُ مَا لَمْ يُنْطَ أَخْدَ مِنَ الْأَئِمَّةِ فَقَلَّا: يَا رَسُولَ اللَّهِ! مَا هُوَ؟ قَالَ: تُصْرِّثُ بِالرُّغْبَ، وَأَعْطَيْتُ مَنْتَابَ الْأَرْضِ، وَسَمَّيْتُ أَحْمَدَ، وَجَعَلْتُ الرَّبَابَ لِي طَهُورًا، وَجَعَلْتُ أَمْتَيْ خَيْرَ الْأَمْمِ。[انظر: ١٣٦٢]

تخریج: إسناده حسن.

764. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) used to pray *Witr* at the time of the *adhan* and pray two *rak'ahs* of *Fajr* at the time of the *iqamah*.

Comments: [Its isnad is *da'eef* because of the weakness of Al-Harith Al-A'war]

٧٦٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَىٰ قَالَ: كَانَ رَسُولُ اللَّهِ يَسْأَلُهُ عَنْهُ عِنْدَ الْأَذَانِ، وَيَصْلِي رَكْعَتِي التَّغْرِيْرِ عِنْدَ الْإِقَامَةِ。[راجع: ٥٦٩]

تخریج: إسناده ضعيف لضعف الحارث الأعور.

765. It was narrated from 'Ali (عليه السلام) from the Prophet (ﷺ): We spoke of the Dajjal in the presence of the Prophet (ﷺ) when he was sleeping. He woke up, with his face red, and said: "There is something else I fear more for you," and he mentioned something.

٧٦٥ - حَدَّثَنَا أَبُو الْتَّفْرِيرِ: حَدَّثَنَا الْأَشْجَعِيُّ عَنْ شَيْطَانَ، عَنْ جَاهِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْرَةَ، عَنْ عَلَىٰ عَنِ النَّبِيِّ يَسْأَلُهُ قَالَ: ذَكَرْنَا الدَّجَالَ عِنْدَ النَّبِيِّ يَسْأَلُهُ وَهُوَ نَائِمٌ، فَأَشْيَطَ مُخْمَرًا لَوْهُ، فَقَالَ: «غَيْرُ ذَلِكَ أَخْوَفُ لِي عَلَيْكُمْ». ذَكَرَ كَلِمَةً.

Comments: [Its isnad is da'eef because of the weakness of Jabir Al-Ju'fi]

766. It was narrated that 'Ali (عليه السلام) said: A male or female mule was given to the Messenger of Allah (ﷺ) as a gift. I said: What is this? He said: "A mule." I said: Where does it come from? He said: "From mating a male donkey with a mare, and this is what is produced." I said: Should we mate [a donkey] with [a mare]? He said: "No; this is only done by those who do not know."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Shareek and Ali bin Alqamah is unknown]

767. It was narrated that 'Ali (عليه السلام) said: When I asked permission to enter upon the Messenger of Allah (ﷺ), if he was praying he would say *Subhan Allah*, and if not he would give permission.

Comments: [Its isnad is da'eef]

768. It was narrated from 'Ali (عليه السلام) that the Messenger of Allah (ﷺ) came to the place of sacrifice in Mina and said: "This is the place of sacrifice, and all of Mina is a place of sacrifice."

Comments: [Its isnad is hasan]

تخریج: إسناده ضعیف لضعف حابر الجعفی.

٧٦٦- حدثنا يحيى بن آدم: حدثنا شريك عن عثمان بن أبي زرعة، عن سالم بن أبي الجعد، عن علي بن علقمة، عن علي قال: أهدي برسول الله صلَّى اللهُ عَلَيْهِ وَسَلَّمَ بغل، أو بغلة، فقلت: ما هذا؟ قال: «بغل، أو بغلة» قلت: ومن أي شيء هر؟ قال: «يتحمل الحمار على المفرس، فنخرج بيتهما هذا» قلت: أفلا نحمل فلانا على فلانة؟ قال: «لا، إنما يفعل ذلك الذين لا يعلمون». [انظر: ٧٨٥، ١٣٥٩]

تخریج: صحيح لغيره، وهذا إسناد ضعیف لضعف شريك وجهة علي بن علقمة.

٧٦٧- حدثنا يحيى بن آدم: حدثنا ابن مبارك عن يحيى بن أبيوت، عن عبد الله بن رحيم، عن علي بن زيد، عن القاسم، عن أبي أمامة، عن علي قال: كنت إذا استأذنت على رسول الله صلَّى اللهُ عَلَيْهِ وَسَلَّمَ إذ كان في صلاة سبع، وإن كان غير ذلك أذن. [راجع: ٥٩٨]

تخریج: وإسناده مسلسل بالضعفاء.

٧٦٨- حدثنا يحيى بن آدم عن سفيان بن عبيد، عن عبد الرحمن بن الحارث، عن زيد بن علي، عن أبيه، عن عبد الله بن أبي رافع، عن علي: أن رسول الله صلَّى اللهُ عَلَيْهِ وَسَلَّمَ أتى المئزر يعني، فقال: «هذا المئزر، ومتى كلها مئزر». [راجع: ٥٦٢]

تخریج: إسناده حسن.

769. It was narrated that 'Ali (رض) said: When al-Hasan was born, I named him Harb [which means war], then the Messenger of Allah (ﷺ) came and said: "Show me my son; what did you name him?" We said: Harb. He said: "Rather he is Hasan." When al-Husain was born, I named him Harb, then the Messenger of Allah (ﷺ) came and said: "Show me my son; what did you name him?" We said: Harb. He said: "Rather he is Husain." When the third one was born, I named him Harb. The Prophet (ﷺ) came and said: "Show me my son; what did you name him?" I said: Harb. He said: "Rather, he is Muhammud." Then he said: "I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushabbir."

Comments: [Shaikh Al-Bani graded it *da'eef* in his book *da'eefah* (3706)]

770. It was narrated that 'Ali (رض) said: When we left Makkah, the daughter of Hamzah followed us, crying: O uncle, O uncle. I took her by the hand and gave her to Fatimah and said: Here is your cousin. When we came to Madinah, Ja'far, Zaid bin Harithah and I disputed concerning her. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me - meaning Asma' bint 'Umais. Zaid said: She is the daughter of my brother. I said: I took her and she is the daughter of my paternal uncle. The Messenger of Allah (ﷺ) said: "As for you, O Ja'far, you resemble

٧٦٩ - حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ هَانِيِّ بْنِ هَانِيِّ، عَنْ عَلَيِّ قَالَ: لَئِنْ وُلِدَ الْجَنُّ سَمَّيْهُ حَرْبًا، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَرَوْنِي اتَّبِعِي، مَا سَمَّيْتُمُوهُ؟» قَالَ: فَلَمْ يَفْتَأِلْ: حَرْبًا قَالَ: «بَلْ هُوَ حَسَنٌ» فَلَمَّا وُلِدَ الْجَنُّ سَمَّيْهُ حَرْبًا، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَرَوْنِي اتَّبِعِي، مَا سَمَّيْتُمُوهُ؟» قَالَ: فَلَمْ يَفْتَأِلْ: حَرْبًا قَالَ: «بَلْ هُوَ حَسَنٌ» فَلَمَّا وُلِدَ الْجَنُّ سَمَّيْهُ حَرْبًا، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَرَوْنِي اتَّبِعِي، مَا سَمَّيْتُمُوهُ؟» قَالَ: فَلَمْ يَفْتَأِلْ: حَرْبًا قَالَ: «بَلْ هُوَ مُحَمَّدٌ» ثُمَّ قَالَ: «سَمَّيْتُهُمْ بِأَشْمَاءِ وَلَدَهَاوْنَ: شَبَرٌ، وَشَبَّيرٌ، وَمَهْبَرٌ». (انظر: [٩٥٣])

تخریج: ضعفه الشيخ الألباني في الصعنة (٢٧٠٦)، هاني بن هاني مجهر.

٧٧٠ - حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ هَانِيِّ بْنِ هَانِيِّ وَهَبْرَةَ ابْنِ يَرِيمَ، عَنْ عَلَيِّ قَالَ: لَئِنْ خَرَجْنَا مِنْ مَكَّةَ أَتَبَعْنَا ابْنَةَ حَمْزَةَ نُوَادِي: يَا عَمْ، يَا عَمْ. قَالَ: فَتَأْوَلْنَاهَا يَدْعَاهَا، فَدَفَعْتُهَا إِلَى فَاطِمَةَ، فَلَمْ يَفْتَأِلْ: دُوْلَكَ ابْنَةَ عَمْكَ. قَالَ: فَلَمَّا قَدِمْنَا الْمَدِيَّةَ اخْتَصَنَنَا فِيهَا أَنَا وَجَعْفَرُ وَرَيْدُ بْنُ حَارِثَةَ، فَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَهَا عَنِي يَغْنِي أَشْمَاءَ بْنَتَ عَمِّيْسِ - وَقَالَ زَيْدٌ: ابْنَةُ أَخِي. وَلَمْ يَفْتَأِلْ: أَنَا أَخَذْنَاهَا وَهِيَ ابْنَةُ عَمِّي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَّا أَنْتَ يَا جَعْفَرًا فَأَشَبَّهُتْ خَلْقَيْ وَخَلْقِي، وَأَمَّا أَنْتَ يَا عَلِيًّا!

me in appearance and attitude. As for you, O 'Ali, you are of me and I am of you. As for you, O Zaid, you are our brother and our freed slave. The girl should be with her maternal aunt, for the maternal aunt is [like] a mother." I said: O Messenger of Allah, why don't you marry her? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is hasan]

771. It was narrated that 'Ali (عليه السلام) said: I heard a man praying for forgiveness for his parents, who were *mushrikeen*. I said: Would a man pray for forgiveness for his parents when they are *mushrikeen*? He said: Didn't Ibraheem pray for forgiveness for his father? I mentioned that to the Prophet (صلوات الله عليه وآله وسلامة) and the words "It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the *Mushrikoon*, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibraheem's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allah, he dissociated himself from him" [at-Tawbah 9:113-114] were revealed. He [the Prophet (صلوات الله عليه وآله وسلامة)] said: "[That was] when he died."

Comments: [Its isnad is hasan]

فَمَنِي وَأَنَا مِنْكَ، وَأَمَّا أُنْتَ يَا زَيْدُ! فَأَخْوَنَا
وَقُوْلَانَا، وَالْجَارِيَةُ عِنْدَ حَائِنَاهَا، فَإِنَّ الْحَالَةَ
وَالْذَّهَرَةَ قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَا
تَرَوْجُّهَا؟ قَالَ: إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ.
[انظر: ٨٥٧، ٩٣١].

تخریج: إسناده حسن. هاتى وهبيرة حدثهما
حسن لمعاقبة أحدهما للأخر.

٧٧١- حَدَّثَنَا يَحْيَى بْنُ أَدَمَ حَدَّثَنَا سُفِيَّانُ
عَنْ أَبِي إِشْحَاقِ، عَنْ أَبِي الْعَبْدَلِيِّ، عَنْ عَلَيِّ
قَالَ: سَمِعْتُ رَجُلًا يَسْتَغْفِرُ لِأَبْوَيْهِ وَهُمَا
مُشْرِكَانِ، قَلْتُ: أَيْسَتَغْفِرُ الرَّجُلُ لِأَبْوَيْهِ
وَهُمَا مُشْرِكَانِ؟، قَالَ: أَوْلَمْ يَسْتَغْفِرُ إِبْرَاهِيمُ
لِأَبِيهِ؟ فَذَكَرَ ذَلِكَ لِلَّهِ تَعَالَى، فَرَوَى: «مَا
كَانَ لِلَّهِي وَاللَّهِ كَانَتْ أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ» إِلَى قَوْلِهِ: «تَرَأَ مِنْهُ» (التوبه:
١١٤، ١١٣) قَالَ: «لَمَّا مَاتَ». فَلَا أَذْرِي
فَالله سُفِيَّانُ، أَوْ قَالَهُ إِسْرَائِيلُ، أَوْ هُوَ فِي
الْحَدِيثِ: «لَمَّا مَاتَ». [انظر: ١٠٨٥]

تخریج: إسناده حسن.

772. Iyas bin 'Amir narrated: I heard 'Ali bin Abi Talib (رضي الله عنه) say: The Messenger of Allah (صلوات الله عليه) used to offer *nafl* prayers at night when 'A'ishah was lying between him and the *qiblah*.

Comments: [Its *isnad* is *hasan* on the basis of other reports]

773. It was narrated from Hajjaj: I heard 'Ali (رضي الله عنه) say: The Messenger of Allah (صلوات الله عليه) said: "If there was only one day left of this world, Allah, may He be glorified and exalted, would send a man from us [Ahlu'l-Bait] to fill it with justice as it was filled with injustice." Abu Nu'aim said: "A man from me." He said: On one occasion I heard him narrate it from Habeeb from Abut-Tufail from 'Ali (رضي الله عنه) from the Prophet (صلوات الله عليه)."

Comments: [The both *isnads* are *Saheeh* and said it Ahmad Shakir]

774. It was narrated that 'Ali (رضي الله عنه) said: al-Hasan most closely resembles the Messenger of Allah (صلوات الله عليه) in the chest and head, and al-Husain most closely resembles the Prophet (صلوات الله عليه) in what is lower than that.

Comments: [Al-Bani graded it *da'eef* in the *da'eef* of Sunan At-Tirmidhi (4050)]

775. It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه) said: "Whoever commits a sin in this world and is punished therein, Allah is too generous to

772- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُوسَى
ابْنُ أَيُوبَ: حَدَّثَنِي عَنِ إِيَّاسٍ بْنِ عَامِرٍ:
سَمِعْتُ عَلَيْهِ بْنَ أَبِي طَالِبٍ يَقُولُ: كَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْتَغْشِي مِنَ الظَّلَلِ، وَعَائِشَةَ
مُعْتَرِضَةَ بَيْتِهِ وَبَيْنَ الْقَبْلَةِ.

تخریج: إسناده حسن في الشواهد.

773- حَدَّثَنَا حَجَاجٌ وَأَبُو ثَعْبَانَ قَالَا: حَدَّثَنَا
فِطْرٌ عَنِ الْقَاسِمِ بْنِ أَبِي بَرَّةَ، عَنْ أَبِي
الْطَّفْلِ؛ قَالَ حَجَاجٌ: سَمِعْتُ عَلَيْهِ يَقُولُ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ لَمْ يَقِنْ مِنَ الدُّنْيَا
إِلَّا يَوْمٌ، لَبَعَثَ اللَّهُ عَزَّ وَجَلَّ رَجُلًا مِنَّا،
يَمْلَأُهَا عَذْلًا كَمَا مُلِئَتْ جَوَارِزًا». قَالَ أَبُو
ثَعْبَانَ: «رَجُلًا مِنِّي». قَالَ: وَسَمِعْتُهُ مَرَّةً يَذَكُرُهُ
عَنْ حَبِيبٍ، عَنْ أَبِي الطَّفْلِ، عَنْ عَلَيْهِ عَنْ
الَّتِي يَكْتُبُ.

تخریج: إسناده صحيحان، قاله أحمد شاكر.

774- حَدَّثَنَا حَجَاجٌ: حَدَّثَنِي إِسْرَائِيلُ عَنْ
أَبِي إِسْحَاقَ، عَنْ خَانِي، عَنْ عَلَيْهِ قَالَ:
الْحَسَنُ أَشَبُّ النَّاسِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ
الصُّدُورِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشَبُّ النَّاسِ
بِالشَّيْءِ بَيْنَهُ مَا كَانَ أَشَفَلَ مِنْ ذَلِكَ.

تخریج: ضعفه الألباني في ضعيف سن
الترمذني: (٤٠٥٠).

775- حَدَّثَنَا حَجَاجٌ: قَالَ يُونُسُ بْنُ أَبِي
إِسْحَاقَ: أَخْبَرَنِي عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي
جُحَيْفَةَ، عَنْ عَلَيْهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

repeat His punishment of His slave [in the Hereafter]; whoever commits a sin in this world and Allah conceals it and pardons him, Allah is too generous to retract His pardon when He has granted it.”

Comments: [Its isnad is hasan]

“مَنْ أَذْنَبَ فِي الدُّنْيَا ذَنْبًا فَعُوْقَبَ بِهِ، فَاللَّهُ أَعْدَلُ مِنْ أَنْ يُعَذِّبَ عَوْنَوْتَهُ عَلَى عَبْدِهِ، وَمَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَسَرَّ اللَّهُ عَلَيْهِ وَعَنْهُ فَاللَّهُ أَكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ؛ قَدْ عَنَّا غَنَّةً». [راجع: ٦٤٩]

تخریج: إسناده حسن.

776. It was narrated that Habbah bin al-'Urani said: I saw 'Ali (ؑ) smiling on the *minbar* and I never saw him smile more than that, [so broadly that] his eyeteeth appeared. Then he said: I remember what Abu Talib said. Abu Talib came to us when I was with the Messenger of Allah (ﷺ) and we were praying in Batn Nakhlah. He said: What are you two doing, O son of my brother? The Messenger of Allah (ﷺ) called him to Islam, but he said: There is nothing wrong with what you are doing (or saying), but by Allah you will never get my buttocks higher than me. And ['Ali] smiled in amazement at what his father said. Then he said: O Allah, I do not know that there is a slave of Yours in this nation who worshipped You before me except Your Prophet - and he said it three times. [Then he said:] I prayed seven years before the people prayed.

Comments: [Its isnad is da'eef jiddan]

777. It was narrated that 'Ali bin Abi Talib said: The Messenger of

٧٧٦ - حَدَّثَنَا أَبُو سَعِيدٍ مَؤْلِمٍ تَبَّاعِي هَاهِشِيمٌ: حَدَّثَنَا يَحْيَى بْنُ سَلَمَةَ - يَقْنِي ابْنُ كَهْبِيلَ - قَالَ: سَمِعْتُ أَبِي يُحَمَّدَ عَنْ حَبَّةِ الْمَرْبَزِيِّ قَالَ: رَأَيْتُ عَلَيْهَا ضَحْكًا عَلَى الْمُبَرَّ لَمْ أَرَهُ ضَحْكًا أَكْثَرَ مِنْهُ، حَتَّى بَدَأْتُ نَوَاجِدُهُ، ثُمَّ قَالَ: ذَكَرْتُ قَوْلَ أَبِي طَالِبٍ؛ ظَهَرَ عَلَيْنَا أَبُو طَالِبٍ، وَأَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَنَحْنُ نُصَلِّي بِطَهْرٍ نَحْلَةً، فَقَالَ: مَاذَا تَضَعَّنَّ يَا ابْنَ أَخِي؟ فَذَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْإِسْلَامِ، فَقَالَ: مَا بِالَّذِي تَضَعَّنَّ بِأَسْنَانِكَهْبِيلِ؟ أَفَ بِالَّذِي تَهُولَانِ بِأَسْنَانِكَهْبِيلِ؟ وَلَكِنْ وَاللَّهِ لَا تَعْلُوْنِي أَشْتَيْ أَبَدًا. وَضَحْكًا تَعْجَبًا لِقُولِي أَبِيهِ، ثُمَّ قَالَ: اللَّهُمَّ لَا أَغْرِفُ أَنَّ عَنِّي لَكَ مِنْ هَذِهِ الْأُمَّةِ عَبْدَكَ قَبْلِي غَيْرَ قَبْلِكَ - ثَلَاثَ مِرَادٍ يَ لَقَدْ صَلَّيْتُ قَبْلَ أَنْ يُصَلِّي النَّاسُ سَبْعًا. [النظر: ١١٩١، ١١٩٢]

تخریج: إسناده ضعيف جداً، يحيى بن سلمة بن كهيل متوك الحديث، وحمة العرنبي ضعيف أيضاً.

٧٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي، وَأَكْثَرُ عَلَيْهِ - إِنْ

Allah (ﷻ) led us in prayer. He left then he came back, and his head was dripping with water, and he led us in prayer. Then he said: "I led you in prayer just now when I was *junub*. Whoever is in the state I was in or hears a sound in his stomach, let him do what I did."

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Lahee'ah]

شَاءَ اللَّهُ أَنِّي سَبَقْتُهُ مِنْهُ: حَدَّثَنَا أَبُو سَعِيدٍ
مَؤْلَمٌ بْنِ هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيَةَ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ عَنْ عَبْدِ اللَّهِ بْنِ
رُوزِيرِ الْغَافِقِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ:
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَاهُ رَسُولُ اللَّهِ يَعْلَمُ بِمَا فَانْصَرَفَ، ثُمَّ
جَاءَ وَرَأَهُ يَطْهُرُ مَاءَ، فَصَلَّى بِنَاهُ، ثُمَّ قَالَ:
إِنِّي صَلَّيْتُ إِلَيْكُمْ آتِيَّاً وَآتَيْتُ جُنْبَ، فَمَنْ أَصَابَهُ
مِثْلُ الَّذِي أَصَابَنِي، أَوْ وَجَدَ رِزْقًا فِي بَطْوِيهِ،
فَلَيَضْنَعَ مِثْلُ مَا صَنَعْتُ. [راجع: ٦٦٨]

تخریج: استاده ضعیف لضعف ابن لهیة. وانظر حدیث أبي هریرة الصحیح في المسند: ٢/ ٣٣٩، ٣٣٩ فیہ أن انصرافه كان قبل الدخول في الصلاة.

778. It was narrated that 'Abdur-Rahman bin Abi Laila said: My father used to chat at night with 'Ali, and 'Ali used to wear summer clothes in the winter and winter clothes in the summer. It was said to him: Why don't you ask him [about that]? He asked him and he said: The Messenger of Allah (ﷻ) sent for me when I had a sore eye on the day of Khaibar. I said: O Messenger of Allah, my eye is sore. He spat in my eye and said: "O Allah, take away heat and cold from him." And I have never felt any heat or cold since that day. And he [the Prophet (ﷻ)] said: "I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away." The Companions of the Prophet (ﷻ) hoped for it, but he gave it to me.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ibn Abu laila Shaikh of Wakee']

٧٧٨ - حَدَّثَنَا وَكِيعٌ عَنْ أَبْنِ أَبِي لَيْلَى، عَنْ
الْمُهَنَّدِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى
قَالَ: كَانَ أَبِي يَسْمُرُ مَعَ عَلَيْهِ، وَكَانَ عَلَيْهِ
بِلْسُونٍ تِبَابُ الصَّيْقَبِ فِي السَّنَاءِ، وَتِبَابُ
الشَّنَاءِ فِي الصَّيْقَبِ، فَقَبَّلَ لَهُ: لَوْ سَأَلْتَهُ؟
فَسَأَلَهُ شَهَادَةً: إِنَّ رَسُولَ اللَّهِ يَعْلَمُ بِعَتَّ إِلَيَّ
وَآتَيْتُ أَزْمَدَ الْعَيْنِ يَوْمَ خَيْرٍ، فَقَلَّتْ: يَا رَسُولَ
اللَّهِ! إِنِّي أَزْمَدُ الْعَيْنِ. قَالَ: فَقَبَّلَ فِي عَيْنِي
وَقَالَ: «اللَّهُمَّ أَهْبِطْ عَنِ الْحَرَّ رَالْبَرْدَ» فَمَا
وَجَدْتُ حَرًّا وَلَا بَرْدًا مُنْذُ يَوْمِيَّدِي، وَقَالَ:
لَا يَغْطِيَ الرَّأْيَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ
الَّهُ وَرَسُولُهُ، لَيْسَ بِمُرَارٍ» فَتَسَرَّفَ لَهَا أَصْحَابُ
الَّبَيْتِ يَعْلَمُهُ، فَأَغْطَاهُمْ بِهَا. [انظر: ١١١٧]

تخریج: استاده ضعیف لضعف ابن لهیة لیلی شیخ وکیع، وهو محمد بن عبدالرحمن بن أبي لیلی.

779. It was narrated that 'Ali (ع) said: I was sitting with the Prophet (ﷺ) and 'Ammar came and asked for permission to enter. He said: "Let him in; welcome to the good and purified one."

Comments: [Its isnad is *Saheeh*, Ahmad Shakir said it]

780. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the *khuff* (leather slippers) and she said: Ask 'Ali (ع). I asked him and he said: Three days and nights - i.e., for the traveller - and one day and night for one who is not travelling.

Comments: [Its isnad is *saheeh*, Muslim (276)]

781. It was narrated that Shuraih bin Hani' said: 'Ali told me to wipe over the *khuff* (leather slippers).

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

782. It was narrated that Tariq bin Shihab said: I saw 'Ali (ع) saying on the *minbar*: By Allah, we have no book we read to you except the Book of Allah, may He be exalted, and this document - which was attached to his sword - that I took from the Messenger of Allah (ﷺ), in which are the rates of *zakah*. It was attached to a sword that had iron adornments, or he said, that had iron rings.

٧٧٩- حَدَّثَنَا وَكِيعٌ : حَدَّثَنَا سُفْيَانُ قَالَ: أَبُو إِسْحَاقٍ
 (١٠٠/١) عَنْ هَانِيِّ بْنِ هَانِيٍّ، عَنْ عَلَيِّ قَالَ: حَدَّثَ
 جَالِسًا سَنْدَ الْتَّيْمَةَ فَجَاءَ عَمَّارٌ، فَأَشَأَذَنَ لِقَاءً:
 «اَئْتُمُوا لِهِ، مَرْجِعًا بِالصَّيْبِ الْمُطَيْبِ». [انظر: ٩٩٩،
 ١٠٣٣، ١٠٧٩، ١١٦٠]

تخریج: إسناده صحيح، قاله أحمد شاکر.

٧٨٠- حَدَّثَنَا أَبُو سَعِيدٍ مَؤْلَى بْنِ هَاشِمٍ:
 حَدَّثَنَا سُعْدَةُ عَنِ الْحَكَمِ وَغَيْرِهِ عَنِ الْقَاسِمِ بْنِ
 مُخْبِرَةَ، عَنْ شُرَفَيْعِ بْنِ هَانِيٍّ قَالَ: سَأَلَتْ
 عَائِشَةَ عَنِ الْمَسْعَحِ عَلَى الْخَفْيَنِ، فَقَالَتْ: مَلْ
 عَلَيْهِ، فَسَأَلَهُ قَاتَلَ: تَلَّاثَةُ أَيَّامٍ وَلَيَلَيْوَنَّ، يَعْنِي
 لِلْمَسَافِرِ، وَيَوْمٌ وَلَيْلَةٌ لِلْمُقَبِّمِ. [راجع: ٧٤٨]

تخریج: إسناده صحيح، م: (٢٧٦)

٧٨١- حَدَّثَنَا أَبُو الْأَشْجَعِيٍّ: حَدَّثَنَا أَبُو عَنْ
 سُفْيَانَ، عَنْ عَنْدَةَ بْنِ أَبِي لَيْلَةَ، عَنِ الْقَاسِمِ
 أَبِي مُخْبِرَةَ، عَنْ شُرَفَيْعِ بْنِ هَانِيٍّ قَالَ: أَمْرَنِي
 عَلَيَّ أَنْ أَمْسَحَ عَلَى الْخَفْيَنِ. [راجع: ٧٨٠]

تخریج: إسناده حسن، وانظر ما قبله.

٧٨٢- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَرِيكُ
 عَنْ مُخَارِقِي، عَنْ طَارِيقِ بْنِ شَهَابٍ قَالَ:
 شَهِدْتُ عَلَيْهِ وَهُوَ يَقُولُ عَلَى الْمُبَتَّرِ: وَاللَّهِ مَا
 عَنِّنَا كِتَابٌ تَقْرُؤُهُ عَلَيْكُمْ إِلَّا كِتَابُ اللَّهِ
 تَعَالَى، وَهَذِهِ الصَّحِيحَةُ - مَعْلَمَةٌ يَسِيفُهُ أَخْذَنَاهَا
 مِنْ رَسُولِ اللَّهِ بِطَلاقٍ، فِيهَا قَرَائِضُ الصَّدَقَةِ.
 مَعْلَمَةٌ يَسِيفُهُ لَهُ جَلَّتْهُ حَدِيدٌ، أَوْ قَالَ: بِتَكْرَاهَهُ
 حَدِيدٌ. [انظر: ٢٩٨، ٨٧٤، ٩٦٢]

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Shareek]

783. 'Abdullah bin al-Harith bin Nawfal al-Hashimi said: Abul-Harith was in charge of some of the affairs of Makkah at the time of 'Uthman. 'Uthman (رضي الله عنه) came to Makkah and 'Abdullah bin al-Harith said: I welcomed 'Uthman in the camp at Qudaid. The people of the oasis caught a partridge and cooked it in water and salt, then they cut it into pieces to make *thareed*, and we offered it to 'Uthman and his companions, but they refused to eat it. 'Uthman said: It is game that I did not catch and I did not order it to be caught; it was caught by people who are not in *ihram*, and they have offered it to us, so there is nothing wrong with it. 'Uthman said: Who can say something about this issue? They said: 'Ali. So he sent for 'Ali (رضي الله عنه), who came to him. 'Abdullah bin al-Harith said: It is as if I can see 'Ali when he came, brushing some leaves off his hands. 'Uthman said to him: Game that we did not catch and we did not order it to be caught; it was caught by people who are not in *ihram* and they offered it to us, so there is nothing wrong with it. 'Ali got angry and said: I adjure any man who was present with the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when the meat of an onager was brought and the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "We are people who are in *ihram*; give it

تخریج: صحيح لغيره، وهذا إسناد ضعيف
لضعف شریک.

٧٨٣ - خَدَّنَا هَاشِمٌ: خَدَّنَا سُلَيْمَانُ - يَعْنِي
ابن الْعَبِيرَقَ - عَنْ عَلَيِّ بْنِ رَبِيدٍ، خَدَّنَا عَبْدُ
اللَّهِ بْنُ الْحَارِثَ بْنَ تَوْفَلَ الْهَاشِمِيِّ، قَالَ:
كَانَ أَبِي الْحَارِثَ عَلَى أَمْرٍ مِنْ أَمْرُورِ مَكَّةَ فِي
زَمْنِ عُثْمَانَ، فَأَقْبَلَ عُثْمَانٌ إِلَيْهِ مَكَّةَ، فَقَالَ
عَبْدُ اللَّهِ بْنُ الْحَارِثِ: فَاسْتَفْتَنِي عُثْمَانَ
بِالْتَّرْكِ يُقْدِيمَ، فَاضْطَادَ أَهْلُ الْمَاءِ حَجَّاً،
فَطَبَحَتَاهُ بَيْنَاءٌ وَمِلْعَ، فَجَعَلْنَاهُ عَرَاقًا لِلثَّرِيدِ،
فَقَدِمْنَاهُ إِلَى عُثْمَانَ وَأَضْحَاهِهِ، فَامْسَكُوا،
فَقَالَ عُثْمَانُ: صَيْدٌ لَمْ أَضْطَدْهُ، وَلَمْ نَأْمِرْ
بِصَيْدِهِ، اخْطَادَهُ قَوْمٌ حِلْ فَأَطْعَمُونَاهُ، فَمَا
يَأْسُ؟ فَقَالَ عُثْمَانُ: مَنْ يَقُولُ فِي هَذَا؟
فَقَالُوا: عَلَيْيَ. فَبَعْثَ إِلَيْهِ فَجَاءَ، قَالَ
عَبْدُ اللَّهِ بْنُ الْحَارِثِ: فَكَانَى أَنْظَرَ إِلَيْهِ عَلَيْيَ
جِينَ جَاهَ وَهُوَ يَحْثُ الْحَبَطَ عَنْ كَثِيرٍ، فَقَالَ
لَهُ عُثْمَانُ: صَيْدٌ لَمْ نَضْطَدْهُ وَلَمْ نَأْمِرْ بِصَيْدِهِ،
أَخْطَادَهُ قَوْمٌ حِلْ فَأَطْعَمُونَاهُ، فَمَا يَأْسُ؟
قَالَ: فَعَضَبَ عَلَيْيَ وَقَالَ: أَشْدُ اللَّهُ رَجُلًا
شَهِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِينَ أَتَيَ بِيَقَائِمَةِ حِمَارٍ
وَخِشْ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ قَوْمَ
خِرْمَ، فَأَطْعَمُوهُ أَهْلُ الْجِيلِ، قَالَ: فَتَهَدَّ أَنَا
عَشَرَ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ
قَالَ عَلَيْيَ: أَشْدُ اللَّهُ رَجُلًا شَهِدَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِينَ أَتَيَ بِيَقِيصِ النَّعَامِ، فَقَالَ رَسُولُ اللَّهِ

to people who are not in *ihran*.'' Twelve of the Companions of the Messenger of Allah (ﷺ) bore witness to that. Then 'Ali said: I adjure by Allah, any man who was present with the Messenger of Allah (ﷺ) when some ostrich eggs were brought and the Messenger of Allah (ﷺ) said: "We are people who are in *ihran*; give them to people who are not in *ihran*.'' Fewer than twelve men bore witness. Then 'Uthman turned away from the food and entered his tent, and that food was eaten by the people of the oasis.

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

784. It was narrated from 'Abdullah bin al-Harith that his father prepared food for 'Uthman. He said: It is as if I can see the partridge in pieces in the bowls. Then a man came and said that 'Ali (عليه السلام) was objecting to this. So he sent for 'Ali, whose hands were dusty because he had been knocking down leaves (to feed to the camels) and he said: You disagree with us a great deal. 'Ali said: I am reminding of Allah those who were present with the Prophet (ﷺ) when the meat of an onager was brought to him when he was in *ihran*, and he said: "We are in *ihran*; give it to people who are not in *ihran*.'' Some men stood up and testified to that. Then he said: I am reminding of Allah any man who was present with the Prophet (ﷺ) when five ostrich eggs were brought to him and he said: "We are in *ihran*; give

يشهد: «إِنَّ قَوْمًا حُرْمَةً، أَطْعَمُوهُ أَهْلُ الْجَلِّ»
قال: فَشَهَدُوا نَحْنُمِنَ الْمُعْدَةِ مِنَ الْأَثْنَيْ عَشْرَ، قَالَ: فَكَتَبَ عُثْمَانُ وَرَكَّةً عَنِ الطَّعَامِ، فَدَخَلَ رَحْلَةً، وَأَكَلَ ذَلِكَ الطَّعَامَ أَهْلُ الْمَاءِ.
[انظر: ٧٨٤، ٨١٤، ٨٣٠]

تخریج: حسن لغيره، وهذا إسناد ضعيف
لعلي بن زيد بن جدعان، وثبت جواز أكل
الصيد للمحرم إذا صاده الحلال وأهداه للمحرم
في صحيح البخاري: (١٨٢١).

٧٨٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي هُذَيْهُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَلَيُّ بْنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ: أَنَّ أَبَاهُ وَلَيْهِ طَعَامٌ عُثْمَانَ، قَالَ: فَكَانَ أَنْظَرَ إِلَى الْحَجَلِ حَوَالَيِ الْجَفَانِ، فَجَاءَ رَجُلٌ فَقَالَ: إِنِّي عَلَيَّ يَكْرَهُ هَذَا، فَبَعَثَ إِلَيْهِ عَلَيٍّ وَهُوَ مُلْطَخٌ يَدَنِيهِ بِالْحَبْطِ، قَالَ: إِنَّكَ لَكَثِيرُ الْخَلَافِ عَلَيْنَا، فَقَالَ عَلَيٍّ: أَذْكُرُ اللَّهَ مِنْ شَهِيدِ النَّبِيِّ ﷺ أَتَيْ بِعَجْزٍ جَمَارٍ وَخَنِيٍّ وَهُوَ مُحْرَمٌ، فَقَالَ: «إِنَّا مُحْرِمُونَ، فَأَطْعَمُوهُ أَهْلُ الْجَلِّ» فَقَامَ رِجَالٌ فَسَهَدُوا، ثُمَّ قَالَ: أَذْكُرُ اللَّهَ رَجُلًا شَهِيدًا لِأَنِّي بِخَمْسٍ بِضَاتِّ: بَيْضٍ نَعَامٍ، فَقَالَ: «إِنَّا مُحْرِمُونَ، فَأَطْعَمُوهُ أَهْلُ الْجَلِّ» فَقَامَ رِجَالٌ فَسَهَدُوا، فَقَامَ عُثْمَانُ فَدَخَلَ فُسْطَاطَةً، وَتَرَكُوا الطَّعَامَ عَلَى أَهْلِ الْمَاءِ.

[راجع: ٧٨٣]

them to people who are not in *ihram*." And some men stood up and testified. Then 'Uthman stood up and went into his tent, and they left the food for the people of the oasis.

Comments: [*Hasan* because of corroborating evidence]

785. It was narrated from 'Ali bin Abi Talib that he said: A mule was given to the Messenger of Allah ﷺ as a gift, and we said: O Messenger of Allah, what if we mate donkeys with our mares, then we will have something like this? The Messenger of Allah ﷺ said: "That is only done by those who do not know."

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

تخریج: حسن لغیره، وانظر ماقبله.

٧٨٥ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا أَبُو حَيْثَمٍ - يَعْنِي أَبْنَى سَعْدٍ - عَنْ يَزِيدَ بْنِ أَبِي حَيْثَمٍ، عَنْ أَبِي الْحَيْثَمِ، عَنْ عَبْدِ اللَّهِ بْنِ رُزْرِيْنِ الْعَافِيِّيِّ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ، قَالَ: أَهْدَيْتِ لِرَسُولِ اللَّهِ بَعْلَةً بَعْلَةً، فَقُلْنَا: يَا رَسُولَ اللَّهِ لَوْ أَنْزَلْنَا الْحُمْرَ عَلَى خَيْلِنَا فَجَاءَنَا يَمِثِّلُ هَذِهِ؟ فَقَالَ رَسُولُ اللَّهِ بَعْلَةً : إِنَّمَا يَفْعُلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ». [راجع: ٧٦٦]

تخریج: إسناده صحيح

٧٨٦ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا أَبُو حَيْثَمَةَ: حَدَّثَنَا أَبُو إِشْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: إِنَّ الْوَتْرَ لَئِنْ يَحْشُمْ، وَلَكِنَّهُ شَهَدَ مِنْ رَسُولِ اللَّهِ بَعْلَةً، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَتَرْ يُحِبُّ الْوَتْرَ. [راجع: ٦٥٢]

786. It was narrated that 'Ali (ؑ) said: *Witr* is not a must, but it is a *Sunnah* from the Messenger of Allah ﷺ and Allah, may He be glorified and exalted, is One and loves that which is odd numbered.

Comments: [*Saheeh*]

تخریج: صحيح، أبو حيتمة- وإن كان سماعه من أبي إسحاق بعد الاختلاط- قد توبع.

787. It was narrated that the freed slave of 'Abdullah bin al-Harith said: I did '*Umrah* with 'Ali bin Abi Talib (ؑ) at the time of 'Umar - or at the time of 'Uthman. He stayed with his sister Umm Hani' bint Abi Talib, and when he had finished his '*Umrah* he went back, and water was prepared for him and he washed himself. When he had

(١٠١/١) ٧٨٧ - حَدَّثَنَا يَعْنُوْبُ: حَدَّثَنَا أَبِي عَنْ أَبْنَى إِشْحَاقَ: حَدَّثَنِي أَبِي إِشْحَاقَ بْنَ يَسَارِ، عَنْ مَقْسُمٍ أَبِي الْقَاسِمِ مَوْلَى عَبْدِ اللَّهِ أَبْنَى الْحَارِثِ بْنِ نَوْفَلَ، عَنْ مَوْلَاهُ عَبْدِ اللَّهِ أَبْنَى الْحَارِثِ قَالَ: الْمُتَمَرِّثُ مَعَ عَلَيِّ بْنِ أَبِي طَالِبٍ فِي زَمَانِ عُمَرَ، أَوْ زَمَانِ عُمَانَ، فَتَرَأَّلَ

finished washing himself, some of the people of Iraq entered upon him and said: O Abu Hasan, we have come to you to ask you about something we would like you to tell us about. He said: I think al-Mugheerah bin Shu'bah is telling you that he was the last of the people to speak to the Messenger of Allah (ﷺ). They said: Yes, we have come to ask you about that. He said: The last of the people to speak to the Messenger of Allah (ﷺ) was Qutham bin al-'Abbas.

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

788. It was narrated that Buraid bin Asram said: I heard 'Ali (عليه السلام) say: A man of *Ahlus-Suffah* died and left behind two *dinars* or two *dirhams*. The Messenger of Allah (ﷺ) said: "Two brands of iron; offer the funeral prayer for your companion."

Comments: [This is a *da'eef isnad* because Utaibah and Buraid bin Asram are unknown]

789. It was narrated from 'Ali (عليه السلام), from the Prophet (ﷺ), that he said: "Whoever lies about his dreams deliberately will be ordered to tie a grain of barley on the Day of Resurrection."

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *daee'f* because of the weakness of Abdul-A'la]

790. It was narrated from 'Ali bin Abi Talib (عليه السلام) that he said: My ears heard and my heart understood

على أخيه أم هانئ بنت أبي طالب، فلما
فرغ من عمرته رجع فُسِّكَ له غُسل
فاغسل، فلما فرغ من غسله دخل عليه نفر
من أهل العراق، فقالوا: يا أبا حسن!
جيئناك نسألك عن أمير نجح أن تحيطنا عنه.
قال: أطع المغيرة بن شعبة يحدّثكم الله كان
أخذ الناس عهداً برسول الله ﷺ؟ قالوا:
أجل، عن ذلك جئناك نسألك. قال: أخذت
الناس عهداً برسول الله ﷺ قسم بن العباس.

تخریج: إسناده حسن.

- ٧٨٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبْيَةُ عَنْ بُرْيَى بْنِ أَصْرَمَ
قَالَ: سَيَغُثُّ عَلَيْهَا يَقُولُ: مَاكَ رَجُلٌ مِّنْ
أَهْلِ الصَّفَةِ، وَتَرَكَ دِيَارَيْنِ، أَوْ دِرْعَيْنِ،
فَقَالَ رَسُولُ اللَّهِ ﷺ: كَيْتَانَ، صَلُّوا عَلَى
صَاحِبِكُمْ». [انظر: ١١٥٥، ١١٥٦، ١١٥٧]

تخریج: إسناده ضعيف لجهالة عبة وبريد بن أصرم.

- ٧٨٩ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا
عَبْدُ الْأَعْلَى الشَّلَيْلِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ
السَّلَمِيِّ، عَنْ عَلَيِّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ
السَّلَمِيِّ، قَالَ: مَنْ كَذَّبَ فِي الرُّؤْيَا مُتَعَمِّداً، كُلَّفَ عَنِ
شَيْءٍ يَوْمَ الْقِيَامَةِ». [راجع: ٥٦٨]

تخریج: صحيح لغيره، وهذا إسناد ضعيف
لضعف عبد الأعلى.

- ٧٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ
سَلَيْمَانَ لُوَيْنَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ عَنْ

from the Messenger of Allah (ﷺ): "The people follow Quraish: the righteous ones follow their righteous ones and the evil ones follow their evil ones."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Muhammad bin Jabir Al-Yamami]

791. It was narrated from 'Ali bin Abi Talib (عليه السلام) that the Prophet (ﷺ) forbade (as a sacrifice) any animal that had lost most of its ear or horn. He [the narrator] said: I asked Sa'eed bin al-Musayyab and he said: Half or more.

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

792. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) entered upon me when I was sleeping on the mattress. Al-Hasan or al-Husain asked for a drink, so the Prophet (ﷺ) went to a young sheep and milked it, then al-Hasan came to him and the Prophet (ﷺ) told him to wait. Fatimah said: O Messenger of Allah, it is as if he is the dearer of the two to you? He said: "No, but he asked for a drink first." Then he said: "You and I and these two and this one who is sleeping will be in the same place on the Day of Resurrection."

Comments: [Its *isnad* is *da'eef jiddan* because of the weakness of Qais bin Ar-Rabee']

عَنْ أَنَفْلِكَ بْنِ عُمَيْرٍ، عَنْ عُمَارَةَ بْنِ رُوْبِيَّةَ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: سَوَّمَتْ أَذْنَانِي وَوَعَاهَ فَلَيْبِي، مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ تَبَعَّ صَالِحُهُمْ تَبَعَّ لِصَالِحِهِمْ، وَشَرَّارُهُمْ تَبَعَّ لِشَرَّارِهِمْ». [انظر: ١٦٩٢٨، ٧٣٠٦]

تخریج: صحيح لغیره، وهذا إسناد ضعیف لضعف محمد بن جابر الیمامی.

-٧٩١ - حَدَّثَنَا عَنَّا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا ثَنَادٌ: حَدَّثَنَا رَجُلٌ مِنْ بَنِي سَدُوسٍ يَقَالُ لَهُ: حُرَيْثَ بْنَ كُلَيْبٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ: أَنَّ اللَّهَ يَعِلْمُ لَهُمْ عَنْ عَضْبَاءِ الْأَذْنِ وَالْقَرْنَى. قَالَ: فَأَكْلَتْ سَعِيدَ بْنَ الْمُسْبِطَ، قَالَ: الْفَضْلُ فَمَا فَوْقَ ذَلِكَ. [راجع: ٦٣٣]

تخریج: إسناده حسن.

-٧٩٢ - حَدَّثَنَا عَنَّا: حَدَّثَنَا مُعاَذُ بْنُ مُعَاذٍ: حَدَّثَنَا قَيْثَرُ بْنُ الرَّابِيعِ عَنْ أَبِي الْوَقَدَّامِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَزْرِقِ، عَنْ عَلَيِّ بْنِ قَالَ: دَخَلَ فَاجَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ تَبَعَّهُمَا، فَاسْتَشْفَى الْحَسْنُ أَوِ الْحُسْنَيْنِ، قَالَ: فَقَامَ الشَّيْءُ يَعْلَمُ إِلَى شَأْنِ لَنَا بَكِيءٍ، فَخَلَبَهَا فَدَرَثَ، فَاجْتَمَعَ الْحَسْنُ، فَجَاءَهُ الشَّيْءُ يَعْلَمُ، فَقَالَ: فَاطِمَةُ: يَا رَسُولَ اللَّهِ! كَائِنَهُ أَجْهَمُهَا إِلَيْكَ؟ قَالَ: «لَا، وَلَكِنَّهُ اسْتَشْفَى قَبْلَهُ» ثُمَّ قَالَ: «إِنِّي وَبَيْنَكَ وَهَذِئِنَ وَهَذَا الرَّأْيَدَ، فِي مَكَانٍ وَاجِدُ يَوْمَ الْقِيَامَةِ». [١٦٩٢٩]

تخریج: إسناده ضعیف جداً لضعف قيس ابن الربيع واضطرابه في الحديث.

793. It was narrated that 'Ali (رضي الله عنه) said: The Prophet (ﷺ) said: "I went out when the moon rose as if it was half of a dish." Then he said: Tonight is Lailatul-Qadr.

Comments: [A saheeh hadeeth, its isnad is da'eef because of the weakness of Hudaij]

٧٩٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ لُؤْيَنْ: حَدَّثَنَا حَدِيقَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَذِيفَةَ، عَنْ عَلَىٰ قَالَ: قَالَ النَّبِيُّ ﷺ: «خَرَجْتُ جِنْ بَرَغَ الْقَمَرَ كَائِنَهُ فَلَمْ يَجِدْهُ، قَنَّا: الْلَّيْلَةُ لِيَلَةُ الْقَدْرِ».

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف حديث.

794. It was narrated from Zadhan that 'Ali (رضي الله عنه) said: I heard the Prophet (ﷺ) say: "Whoever leaves a space the size of a hair on his side when doing ghusl for janabah and does not make water reach it, Allah will punish him with such and such of fire." 'Ali (رضي الله عنه) said: From that time I disliked my head (i.e., hair).

Comments: [Its isnad is da'eef]

٧٩٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَطَاءُ بْنُ السَّابِقُ، عَنْ زَادَانَ: أَنَّ عَلَىٰ بْنَ أَبِي طَالِبٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِّنْ جَسِيدِهِ مِنْ جَنَاحَةٍ لَمْ يُصْبِحَا الْمَاءُ، فُعِلَّ بِهِ كَذَا وَكَذَا مِنَ النَّارِ». قَالَ عَلَىٰ: فَيَسِّرْ تَمَّ عَادِيَتْ رَأْسِيِّ، فَمَنْ تَمَّ عَادِيَتْ رَأْسِيِّ. [راجع: ٧٢٧]

تخریج: إسناده ضعيف مرفوعاً، عطاء بن السائب احتلط باخرين، وعامة من رفع عنه هذا الحديث، فإنما رواه عنه بعد اختلاطه.

795. It was narrated from Zadhan that 'Ali bin Abi Talib (رضي الله عنه) drank whilst standing and the people looked at him as if they found it odd. He said: What are you looking at? If I drink whilst standing, I saw the Prophet (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Prophet (ﷺ) drink whilst sitting.

Comments: [Its isnad is hasan]

٧٩٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادُ عَنْ عَطَاءَ ابْنِ السَّابِقِ، عَنْ زَادَانَ: أَنَّ عَلَىٰ بْنَ أَبِي طَالِبٍ شَرِبَ قَائِمًا، فَتَظَرَّفَ إِلَيْهِ السَّابِقُ كَائِنُهُمْ أَنْكَرُوهُ، قَنَّا: مَا تَنْظَرُونَ؟ إِنَّ أَشْرَبَ قَائِمًا، فَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَشْرِبُ قَائِمًا، وَإِنَّ أَشْرَبَ قَاعِدًا، فَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَشْرِبُ قَاعِدًا. [انظر: ٩١٦، ١١٢٥، ١١٢٨، ١١٤٠، ١٢٢٢، ٧٩٧]

تخریج: إسناده حسن.

796. It was narrated from Muhammad bin 'Ali (رضي الله عنه)، that his father said: The Messenger of

٧٩٦- حَدَّثَنَا عَفَّانُ وَحَسْنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَادٌ عَنْ عَبْدِ اللَّهِ يَقْنِي ابْنَ مُحَمَّدٍ بْنِ

Allah (ﷻ) had a large head, big eyes with long eyelashes, reddish eyes, a thick beard, a pinkish colour and large hands and feet; when he walked, it was as if he was walking uphill - al-Hasan said: He leaned forward - and when he turned, he turned with his whole body.

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

عَبَّادٌ - عَنْ مُحَمَّدِ بْنِ عَلَيْهِ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَخْمُ الرَّأْسِ، عَظِيمُ الْعَيْنَيْنِ، هَدِيبُ الْأَسْنَابِ - قَالَ حَسَنٌ: الشَّفَارِيُّ مُشَرِّبُ الْعَيْنَيْنِ يَحْمَرُهُ، كَثُرَتُ الْلَّغْيَةُ، أَزْهَرَتُ الْلَّوْنَ، شَنَّ الْكَثْنَيْنِ وَالْقَدْمَيْنِ، إِذَا مَسَّنَا يَمْشِي فِي صَعْدَةٍ - قَالَ حَسَنٌ: تَكْفَأْ - وَإِذَا أَنْتَمْتَ النَّفَثَةَ جَمِيعًا. [راجع: ٦٨٤]

تخریج: إسناده حسن.

797. It was narrated from Rib'i bin Hirash that 'Ali bin Abi Talib (رض) stood up to deliver a speech in ar-Rahbah. He praised and glorified Allah, then he said what Allah willed that he should say, then he called for a vessel of water. He rinsed his mouth, washed himself, and drank what was left over whilst standing. Then he said: I heard that one of you dislikes drinking whilst standing. This is the *wudoo'* of one who has not broken his *wudoo'*. And I saw the Messenger of Allah do this.

Comments: [Saheeh because of corroborating evidence; this is a *hasan isnad*]

٧٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا (١٠٢/١) أَبُو عَبِيدَةَ بْنَ فُضَيْلَ بْنِ عَيَاضٍ وَقَالَ لَهُ: هُوَ اشْبِي وَكُشَّبِي: حَدَّثَنَا مَالِكُ بْنُ شَعْبَرٍ - يَقْرَئُ أَيْنَ الْجَمْسِ - حَدَّثَنَا فُرَاتُ بْنُ أَخْنَفَ حَدَّثَنَا أَبِي، عَنْ رَبِيعِي بْنِ جَرَاشِ: أَنَّ عَلَيْهِ بْنَ أَبِي طَالِبٍ قَامَ خَطِيبًا فِي الرَّأْيَةِ، فَعَيَّدَ اللَّهَ وَأَنَّهُ عَلَيْهِ، ثُمَّ قَالَ مَا شَاءَ اللَّهُ أَنْ يَتَوَلَّ، ثُمَّ دَعَا بِكُورَزٍ مِنْ نَاءٍ فَتَضَمَّنَ مِنْهُ، وَتَمَّعَ، وَشَرَبَ قَضْلَ كُورَزَهُ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: بَلَغْنِي أَنَّ الرَّجُلَ مِنْكُمْ يَكْرَهُ أَنْ يَشَرِّبَ وَهُوَ قَائِمٌ، وَهَذَا وُضُوءٌ مِنْ لَمْ يُحَدِّثُ، وَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَّ مَكَنَّا. [راجع: ٥٨٣]

تخریج: حديث صحيح لغيره، وهذا إسناد حسن.

798. It was narrated that Tariq said: 'Ali (رض) addressed us and said: We have nothing of the Revelation - or he said: nothing written from the Messenger of Allah (ﷻ) - except what is in the Book of Allah and this document attached to my sword. - [The

٧٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَزَّاكِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَارِقِي، عَنْ طَارِقٍ قَالَ: خَطَبَنَا عَلَيْهِ، فَقَالَ: مَا عَنَّنَا شَيْءٌ مِنَ الْوَحْيِ - أَوْ قَالَ: مَا كُتِبَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَّا مَا فِي كِتَابِ اللَّهِ،

narrator said:] He was wearing a sword with an iron adornment. - In it are the rates of zakah.

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

799. It was narrated from Zirr bin Hubaish that it was said to 'Ali: The killer of az-Zubair is at the door. He said: Let the killer of the son of Safiyyah enter the Fire. I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair."

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

800. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) gave me two slaves who were brothers, and I sold one of them. The Messenger of Allah (ﷺ) said: "What happened to the two slaves?" I said: I have sold one of them. The Messenger of Allah (ﷺ) said: "Get him back."

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

لانتقطاعه، ميمون بن أبي شيب لم يدرك علياً

801. It was narrated from Muhammad bin 'Ali, Ibn al-Hanafiyyah, that the Prophet (ﷺ) was shrouded in seven pieces of cloth.

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

وَقَدْرُهُ الصَّحِيقَةُ الْمَفْرُوْتَةُ يَسْتَنْدُ إِلَيْهِ وَعَلَيْهِ
سَيْفُ جَلَّتْ حَدِيدٌ وَفِيهَا فَرَائِضُ الصَّدَقَاتِ.

[راجع: ٧٨٢]

تخریج: حسن لغيره، وهذا إسناد ضعيف
لضعف شریک.

٧٩٩ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا
عَاصِمٌ بْنُ بَهْدَلَةَ، عَنْ زَرِّ بْنِ حُبَيْشٍ أَنَّ عَلَيْهَا
فِيلَ لَهُ: إِنْ قَاتَلَ الرَّبِيعَ عَلَى الْبَابِ، فَقَاتَلَ:
لِيَذْهُلَ قَاتِلُ ابْنِ صَفِيَّةَ النَّارِ، سَيَعْتَمِدُ رَسُولُ
اللَّهِ صلوات الله عليه وآله وسلامه يَقُولُ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَإِنَّ
الرَّبِيعَ حَوَارِيًّا». [راجع: ٦٨٠]

تخریج: إسناده حسن.

٨٠٠ - حَدَّثَنَا عَفَّانُ وَإِسْحَاقُ بْنُ عَيْسَى قَالَا: حَدَّثَنَا
حَمَادٌ بْنُ سَلَمَةَ عَنِ الْحَجَاجِ، عَنِ
الْحُكْمَ، عَنْ مَمْوُنِ بْنِ أَبِي شَيْبٍ، عَنْ عَلَيِّ
قَالَ: وَهَبَ لِي رَسُولُ اللَّهِ صلوات الله عليه وآله وسلامه غَلَامَيْنِ أَخْوَيْنِ،
فَيَقُولُ أَحَدُهُمَا، فَقَاتَلَ رَسُولُ اللَّهِ صلوات الله عليه وآله وسلامه: «إِنَّمَا قَاتَلَ
الْغَلَامَيْنِ!» فَيَقُولُ: يُقْتَلُ أَحَدُهُمَا، فَقَاتَلَ رَسُولُ
اللَّهِ صلوات الله عليه وآله وسلامه: «رُدَّهُ». [راجع: ٧٦٠]

تخریج: حسن لغيره، وهذا إسناد ضعيف
وليس هو بذلك، والحجاج مدنس وقد عنون.

٨٠١ - حَدَّثَنَا عَفَّانُ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا
حَمَادٌ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ -
قَاتَلَ عَفَّانُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَقِيلٍ -
عَنْ مُحَمَّدٍ بْنِ عَلَيٍّ ابْنِ الْحَقِيقَةِ، عَنْ أَبِيهِ أَنَّ
الَّتِي صلوات الله عليه وآله وسلامه كُفِنَ فِي سَبْعَةِ أَنْوَابٍ. [راجع: ٧٢٨]

تخریج: إسناده ضعیف لفرد عبدالله بن عقیل به، ولمخالفة الحديث الصحيح الذي رواه البخاری: (١٦٦٤)، ومسلم: (٩٤١)، من حديث عائشة: «إِنَّ رَسُولَ اللَّهِ كَفَنَ فِي ثَلَاثَةِ أَنْوَابٍ».

802. It was narrated that Fadalah bin Abi Fadalah al-Ansari - and Abu Fadalah was one of the people of Badr - said: I went out with my father to visit 'Ali bin Abi Talib (رض) when he was sick and had become very ill. My father said to him: What is keeping you here? If you die, there will be no one to take care of your (burial) except the Bedouin of Juhainah. It is better for you to be carried to Madinah, then if you die, your companions will take care of you and offer the funeral prayer for you. 'Ali (رض) said: The Messenger of Allah (رس) promised me that I would not die until I am appointed leader, then this - meaning his beard - will be dyed from the blood of this - meaning his head. Then he was killed, and Abu Fadalah was killed fighting alongside 'Ali on the day of Siffah.

Comments: [Its isnad is da'eef because Fadalah bin Abu Fadalah is unknown]

803. It was narrated from 'Ali bin Abi Talib that when the Messenger of Allah (رس) started to pray, he would say *takbeer*, then say: "I have turned my face in submission to the One Who originated the heavens and the earth, as a monotheist and I am not one of the *mushrikeen*. Verily, my *Salah* (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alameen (mankind, jinn and all that exists).

٨٠٢ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا
مُحَمَّدٌ - يَعْنِي ابْنَ رَاهِيدٍ - عَنْ عَبْدِ اللَّهِ بْنِ
مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ فَضَّالَةَ بْنِ أَبِي فَضَّالَةَ
الْأَنْصَارِيِّ - وَكَانَ أَبُو فَضَّالَةَ مِنْ أَهْلِ بَدْرٍ -
قَالَ: خَرَجْتُ مَعَ أَبِي عَابِدًا لِعَلَيِّ بْنِ أَبِي
طَالِبٍ مِنْ مَرَضٍ أَصَابَهُ، تَشَلَّ مِنْهُ، قَالَ:
فَقَالَ لَهُ أَبِي: مَا يُعِينُكَ فِي مَثْرِكَ هَذَا، لَوْ
أَصَابَكَ أَجْلُكَ لَمْ يَلِكَ إِلَّا أَغْرَابُ جَهَنَّمَ؟
تُحَمَّلُ إِلَى الْمَدِينَةِ، فَإِنْ أَصَابَكَ أَجْلُكَ وَلَيْكَ
أَضْحَابُكَ وَصَلُوْا عَلَيْكَ. فَقَالَ عَلَيِّ: إِنَّ
رَسُولَ اللَّهِ كَفَنَ عَهْدَ إِلَيَّ أَنْ لَا أَمُوتَ حَسَنَ
أُوْمَرَ، ثُمَّ تُحَضَّبَ هَذِهِ - يَعْنِي لِحِينَهُ - مِنْ
دَمِ هَذِهِ - يَعْنِي هَامَتَهُ - فَقُتِلَ، وَقُتِلَ أَبُو
فَضَّالَةَ مَعَ عَلَيِّ يَوْمَ صَفِيفٍ.

تخریج: إسناده ضعیف لجهالة فضالة بن أبي فضالة.

٨٠٣ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَبْدُ
الْعَزِيزَ - يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ - عَنْ
عَمِّهِ الْمَاجِشُونَ بْنِ أَبِي سَلَمَةَ، عَنْ الْأَغْرَجِ،
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلَيِّ بْنِ أَبِي
طَالِبٍ: أَنَّ الَّذِي يَعْلَمُ كَانَ إِذَا أَسْقَنَهُ الصَّلَاةَ
يَكْبَرُ، ثُمَّ يَقُولُ: «وَجَهْتُ وَخَوَبَيْ لِلَّذِي فَطَرَ
السَّمَاوَاتِ وَالْأَرْضَ حَيْفَا وَمَا أَنَا مِنْ
الْمُشْرِكِينَ، إِنَّ صَلَاةَ وَسُكُونَ وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمَيْنَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ

He has no partner. And of this I have been commanded, and I am the first of the Muslims. O Allah, You are the Sovereign, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. O Allah, guide me to the best of conduct, for none can guide to that except You; divert from me the worst of conduct, for none can divert it except You. Here I am at Your service, all goodness is in Your hand and evil cannot be attributed to You. My existence is due to You and my return is to You. Blessed and exalted are You, I seek Your forgiveness and I repent to You." When he bowed, he said: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews submit to You." When he rose from bowing he said: "Allah hears the one who praises Him. O Allah our Lord, to You be praise, filling the heavens, filling the earth, filling that which is between them and filling whatever else You will besides." When he prostrated he said: "O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it and gave it shape and gave it the best of shapes, and opened its hearing and sight.

أَمْرَتُ وَأَنَا أَوْلُ الْمُسْتَأْنِدِينَ، اللَّهُمَّ أَنْتَ الْمُبِيكُ
لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي، وَأَنَا عَبْدُكَ، ظَاهِنُ
شَفَاعِي، وَاغْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي
جَمِيعًا، لَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنْتَ، اهْدِنِي
لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَخْسِنِهَا إِلَّا أَنْتَ،
اضْرِفْ عَنِّي سَيِّئَاتِهَا لَا يَضْرِفُ عَنِّي سَيِّئَاتِهَا إِلَّا
أَنْتَ، لِيَكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدِكَ،
وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بْنُكَ وَإِلَيْكَ، تَبَارَكْتُ
وَتَعَالَيْتُ، أَشْتَغَفْكَ وَأَتُوْبُ إِلَيْكَ". وَإِذَا رَكِعَ
قَالَ: «اللَّهُمَّ لَكَ رَكِعْتُ، وَبِكَ آمَّثُ، وَلَكَ
أَشْلَمْتُ، حَسْنَعَ لَكَ سَمْعِي وَبَصَرِي وَمُحْسِنْ
وَعَظَامِي وَعَصَبِي». وَإِذَا رَفَعَ رَأْسَهُ قَالَ: «سَمِيعُ
اللهِ لِيَنْ حِمَةُ، رَبِّنَا وَلَكَ الْحَمْدُ، مِنْ
السَّمَاوَاتِ وَالْأَرْضِ وَمَا يَنْهَمَا، وَمِنْ مَا
بَيْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ
لَكَ سَجَدْتُ، وَبِكَ آمَّثُ، وَلَكَ أَشْلَمْتُ،
سَجَدْ وَجْهِي لِلَّذِي خَلَقَهُ، وَصَوْرَةً فَأَخْسَنَ
صُورَةً، فَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَبَتَارَكَ اللهُ
أَحْسَنُ الْحَالَاتِينَ». وَإِذَا قَرَأَ مِنَ الصَّلَاةِ وَسَلَّمَ
قَالَ: «اللَّهُمَّ اغْفِرْ لِي مَا فَدَمْتُ وَمَا أَخْرَثْتُ،
وَمَا (١٠٣/١) أَشْرَرْتُ وَمَا أَغْلَثْتُ، وَمَا
أَشْرَقْتُ. وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُفْقَدُونْ
وَأَنْتَ الْمُؤْخَرُ، لَا إِلَهَ إِلَّا أَنْتَ». حَدَّثَنَا عَبْدُ
اللَّهِ: قَالَ: بَلَغْنَا عَنْ إِسْحَاقَ بْنِ رَاهْوَيْهِ، عَنِ
الضَّرِيرِ بْنِ شَمْيَلٍ، أَنَّهُ قَالَ فِي هَذَا الْحَدِيثِ:
وَالشَّرُّ لَيْسَ إِلَيْكَ» قَالَ: لَا يَقْرَبُ بِالشَّرِّ
إِلَيْكَ. [راجع: ٧٢٩]

Blessed be Allah, the Best of creators." When he had finished praying he said: "O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One who brings forward and the One Who puts back, there is no god but You." 'Abdullah said: We heard from Ishaq bin Rahawayh, from an-Nadr bin Shumail, that he said concerning this *hadeeth*, instead of, "evil cannot be attributed to You," he said: Evil cannot be used to draw close to You.

Comments: [Its *isnad* is *saheeh*, Muslim (771)]

804. It was narrated from 'Ali bin Abi Talib (رضي الله عنهما), from the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), that when he began to pray, he said *takbeer*, then he said, "I have turned my face," - and he narrated a similar report, except that he said "and divert from me the worst of conduct."

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

تخریج: [إسناده صحيح. م: (٧٧١)].

٨٠٤- حدثنا حجاج: حدثنا عبد العزيز عن عم الماجشون بن أبي سلمة، عن عبد الرحمن الأعرج، عن عبيد الله بن أبي رافع، عن علي بن أبي طالب عن رسول الله ﷺ: ألم كان إذا افتتح الصلاة كبيرة، ثم قال: «وجهت وجهي... فذكر مثله، إلا ألم قال: «واصرف عن سيتها». [راجع: ٧٢٩، ٨٠٣]

تخریج: [إسناده صحيح، انظر ماقبله].

805. A similar report was narrated from al-Araj, from 'Ubaidullah bin Abi Rafi', from 'Ali bin Abi Talib (رضي الله عنهما), from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

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

٨٠٥- حدثنا حجاج: حدثنا عبد العزيز عن عبد الله بن القفضل الهاشمي، عن الأعرج، عن عبيد الله بن أبي رافع، عن علي بن أبي طالب عن الشيـء مثله. [راجع: ٨٠٤]

تخریج: [إسناده صحيح، انظر ماقبله].

806. Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, narrated that he heard 'Ali bin Abi Talib (ﷺ) say: The Messenger of Allah (ﷺ) said: "It is not permissible for any Muslim man to have any meat left from his sacrifice after three days."

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

٨٠٦ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبْنُ أَخِي أَبْنِ شَهَابٍ عَنْ عَمِّهِ: أَخْبَرَنِي أَبُو عَيْنَدِي مُؤْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرٍ: أَنَّهُ سَمَعَ عَلَيَّ أَبْنَ أَبِي طَالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِأَمْرِي مُسْلِمٌ أَنْ يُضْيَغَ فِي تَبَيْهِ بَعْدَ ثَلَاثَةِ مِنْ لَحْمٍ نُشْكِهِ شَيْئًا». [راجع: ٥٨٧]

تخریج: إسناده قوي.

807. It was narrated that 'Ali (ﷺ) said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the old man, has died. He said: "Go and bury him, then do not do anything until you come to me." So I went and buried him, then I came to him and he said: "Go and do *ghusl*, then do not do anything until you come to me." So I did *ghusl*, then I came to him and he offered *du'a'* for me, and I would not be happy if I had red and black camels instead of that. [The narrator] said: And 'Ali (ﷺ) used to do *ghusl* when he had washed a deceased person.

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

٨٠٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَاسِ: حَدَّثَنَا الْحَسْنُ بْنُ تَرِيدَ الْأَصْمُ قَالَ: سَمِعْتُ الشَّدِيَّ إِسْمَاعِيلَ يَذَكُّرُهُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلَمِيِّ، عَنْ عَلَيِّ قَالَ: لَمَّا تُوفِيَ أَبُو طَالِبٍ أَتَيْتُ الَّذِي يَكُلُّهُ، فَقُلْتُ: إِنَّ عَنْكَ الشَّيْخَ فَذَمَّاتٍ. قَالَ: «إِذْهَبْ قَوَارِبَهُ، ثُمَّ لَا تُحَدِّثْ شَيْئًا حَتَّى تَأْتِيَنِي». قَالَ: قَوَارِبِهِ ثُمَّ أَتَيْتُهُ، قَالَ: «إِذْهَبْ فَاغْتَسِلْ، ثُمَّ لَا تُحَدِّثْ شَيْئًا حَتَّى تَأْتِيَنِي». قَالَ: فَاغْتَسَلْتُ ثُمَّ أَتَيْتُهُ، قَالَ: فَدَعَا لِي بِدَعْوَاتِ مَا يَسْرِيَنِي أَنْ لِي بِهَا حُمْرَ التَّعْمَ وَشُوَدَّهَا. قَالَ: وَكَانَ عَلَيَّ إِذَا غَشَّلَ الْمَيْتَ اغْتَسَلَ.

[راجع: ٧٥٩]

تخریج: إسناده صحيح، قاله أحمد شاكر.

٨٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَزْكَانِيِّ فِي سَنَةِ سَبْعَ وَعَشْرِينَ وَمَا تَقْرَبَنِي: حَدَّثَنَا أَبُو عَقِيلٍ يَحْمَنْ بْنُ الْمُتَّكِّلِ: وَحَدَّثَنَا مُحَمَّدُ بْنُ شَلَيْهَانَ لُونِيْنَ فِي سَنَةِ أَرْبَعِينَ وَمَا تَقْرَبَنِي: حَدَّثَنَا أَبُو عَقِيلٍ يَحْمَنْ بْنُ

808. It was narrated from Ibraheem bin Hasan bin Hasan bin 'Ali bin Abi Talib (ﷺ), from his father, that his grandfather said: 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: "At the end of time, there will appear people who are called ar-Rafidah because they reject (*yarfudoona*) Islam."

Comments: [Its isnad is da'eef jiddan]

المُتَوَكِّلُ عَنْ كَثِيرِ التَّوَاءِ، عَنْ إِبْرَاهِيمَ بْنِ حَسَنٍ
ابن حسن بن علي بن أبي طالب، عن أبيه،
عَنْ جَدِّه قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: قَالَ
رَسُولُ اللَّهِ ﷺ: «يَظْهُرُ فِي أَخِيرِ الزَّمَانِ قَوْمٌ
يُسَمُّونَ الرَّافِضَةَ، يُرْفَضُونَ الْإِسْلَامَ».

تخریج: إسناده ضعیف جداً لصحف يحيى بن المترکل وكثير التواء.

809. 'Ali (ؑ) said: I used to go to the Prophet (ﷺ) and ask permission to enter. If he was praying, he would say *Subhan Allah*, and if he was not praying, he would give me permission to enter.

Comments: [Its isnad is da'eef jiddan]

٨٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبُو كُرَيْبٍ
مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبْنُ مَبَارِكٍ عَنْ
يَحْيَى بْنِ أَبِي ثُوبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ رَزْحَرِ، عَنْ
عَلِيٍّ بْنِ أَبِي تَرِيدٍ، عَنْ الْقَاسِمِ، عَنْ أَبِي
أَنَاثِةَ قَالَ: قَالَ عَلِيٌّ: كُنْتُ أَتَيُ الَّذِي يَكْتُلُ
فَأَشْتَأْذُنُ، فَإِنْ كَانَ فِي صَلَاةٍ سَبْعَ، وَإِنْ كَانَ
فِي غَيْرِ صَلَاةٍ أَذْنَ لِي. [راجع: ٥٩٨]

تخریج: إسناده مسلسل بالضعفاء.

810. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah (ﷺ) said: "Allah loves the slave who falls into sin a great deal and repents a great deal."

Comments: [Its isnad is da'eef jiddan]

٨١٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ الْأَعْلَى
ابن حماد: حَدَّثَنَا دَاؤُدُّ بْنُ عَبْدِ الرَّحْمَنِ
الْعَطَّارُ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُشَلَّمَةُ الرَّازِيُّ
عَنْ أَبِي عَمْرُو الْجَلِيلِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ
سُفْيَانَ التَّقِيِّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ
عَلِيٍّ، عَنْ مُحَمَّدِ أَبْنِ الْحَنْفِيَّةِ، عَنْ أَبِيهِ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى يُحِبُّ
الْعَبْدَ الْمُتَّصَنِّ التَّوَابَ». [راجع: ٦٠٥]

تخریج: إسناده ضعیف جداً شبه موضوع.

811. It was narrated that 'Ali bin Abi Talib (ؑ) said: When the issue of *madhi* bothered me a great deal, I told al-Miqdad to ask the Messenger of Allah (ﷺ) about

٨١١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ
جَعْفَرٍ الْوَزَّاكِيُّ: أَخْبَرَنَا أَبُو شَهَابٍ الْحَنَاطِيُّ
عَبْدُ رَبِّهِ بْنُ نَافِعٍ عَنْ الْحَجَاجِ بْنِ أَرْطَاءَ، عَنْ

it, and he said: "Wudoo' is due for it." He felt shy [to ask about this matter] because of Fatimah.

Comments: [Saheeh because of corroborating evidence]

أَبِي يَعْلَمِ، عَنْ مُحَمَّدِ ابْنِ الْخَنْجَرِيِّ، عَنْ عَلَيِّ
ابْنِ أَبِي طَالِبٍ قَالَ: لَمَّا أَغْتَانِي أَمْرُ النَّذِي
أَمْرَتُ الْمُنْذَادَ أَنْ يَسْأَلَ عَنْهُ رَسُولَ اللَّهِ ﷺ،
فَقَالَ: «إِنَّهُ الْوُصُوْءُ». اشْتَهِيَّاً مِّنْ أَجْلِ
فَاطِمَةَ. [راجع: ٦١٨]

تخریج: صحيح لغيره، وهذا إسناد في الحجاج بن أرطاة وهو مدلس، وقد عنون.

812. It was narrated from 'Ali (عليه السلام) that on the day of Khaibar, the Prophet (ﷺ) forbade *mut'ah* marriage and the flesh of donkeys.

Comments: [Saheeh]

٨١٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي
بَكْرٍ الْقَدِيمِيُّ: حَدَّثَنَا حَمَادَ بْنُ زَيْدٍ: حَدَّثَنَا
مَعْمَرٌ عَنِ الرَّهْبَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ
عَلَيِّ، عَنْ عَلَيِّ: أَنَّ النَّبِيَّ ﷺ نَهَى يَوْمَ حَمِيرٍ
عَنِ الْمُنْتَعَةِ، وَعَنْ لُحُومِ الْحَمِيرِ. [راجع: ٥٩٢]

تخریج: صحيح. خ: (٥١١٥)، م: (١٤٠٧)، وهذا إسناد في انتقطاع عبد الله بن محمد بن علي لم يدرك جده علي بن أبي طالب.

813. It was narrated from Zirr that it was said to 'Ali (عليه السلام): The killer of az-Zubair is at the door. 'Ali said: The killer of the son of Safiyyah will certainly enter the Fire. I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair bin al-Awwam."

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

٨١٣ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَادَ - يَنْهِي أَبْنَ
سَلَمَةَ - عَنْ عَاصِمٍ، عَنْ زَيْدٍ: أَنَّ عَلَيَا قَبْلَ
هُ: إِنَّ فَاتِئَ الرَّبِّيْرِ عَلَى النَّبِيِّ. فَقَالَ عَلَيِّ:
لَيَأْخُلَنَّ فَاتِئَلِ ابْنَ صَفِيَّةَ النَّارَ، سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «إِلَكُلِّ نَبِيٍّ حَوَارِيٌّ، وَإِنَّ
حَوَارِيَ الرَّبِّيْرِ مِنَ الْمَوْاْمِ». [راجع: ٦٨٠]

تخریج: إسناده حسن.

814. It was narrated from 'Abdullah bin al-Harith bin Nawfal that 'Uthman bin 'Affan (عليه السلام) halted at Qudaid and a partridge was brought to him in a bowl with its legs uppermost. He sent word to 'Ali (عليه السلام), who was feeding a camel of his, and he came with the leaves

٨١٤ (١٠٤/١) - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادَ
ابْنُ شَلَمَةَ: أَخْبَرَنَا عَلَيِّ بْنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ
ابْنِ الْحَارِثِ بْنِ نَوْفَلٍ: أَنَّ عُشَمَانَ بْنَ عَفَانَ
تَرَأَلَ ثَدِيدًا، فَأَتَى بِالْحَجَلِ فِي الْجِنَانِ شَائِلَةً
بِأَرْجُلِهَا، فَأَرْسَلَ إِلَيْهِ عَلَيِّ وَهُوَ يَضْفَرُ بَعْرَأً

dropping from his hands. 'Ali refrained from eating it and the people also refrained. 'Ali said: Who here is from Ashja'? Do you know that a Bedouin brought some ostrich eggs and the meat of an onager to the Prophet (ﷺ) and he said: "Feed them to your family, for we are in *ihram*"? They said: Yes indeed. Then 'Uthman turned away from his seat and said: We cannot have it then.

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

815. It was narrated from 'Ali (عليه السلام), from the Prophet (ﷺ), that he said: "The angels do not enter a house in which there is a dog or an image."

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

816. Abu Ishaq told us: I heard Hubairah say: I heard 'Ali (عليه السلام) say: The Messenger of Allah (ﷺ) forbade me to wear gold rings or garments made from a blend of linen and silk, or to use red saddle cloths.

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

817. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) forbade a man to raise his voice in reciting the Qur'an before and

لَهُ، فَعَاءٌ وَالْخَيْطُ يَتَحَاثَّ مِنْ يَدَنِي، فَأَفْسَدَ عَلَيْيَ، وَأَفْسَدَ النَّاسَ، فَقَالَ عَلَيْ: مِنْ هَمَّا مِنْ أَشْجَعَ؟ هَلْ تَعْلَمُونَ أَنَّ النَّبِيَّ يَتَحَاجَّ بَعْضَ جَمَاعَةَ أَغْرِيَ بِيَسْتَصْبَاتُ نَعَمْ، وَتَسْبِيرَ وَخْشِ، فَقَالَ: «أَطْعَنْهُنَّ أَهْلَكَ، فَإِنَا حُرُم» قَالُوا: بَلَى. فَتَوَزَّعَ عَمَانُ عَنْ سَرِيرِهِ، وَتَرَزَّلَ، فَقَالَ: خَبَّثَ عَلَيْنَا. [راجع: ٧٨٣]

تخریج: حسن لغيره، وهذا إسناد ضعيف
لضعف علي بن زيد بن جدعان، أكل الصيد
للمحرم إذا صاده الحال وأهداه للمحرم في
صحح البخاري: (١٨٢١).

٨١٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَعْبَةُ: أَخْبَرَنِي عَلَيْهِ بْنُ مُذْرِكَ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَفْرَوْ بْنَ حَمْرَيْرٍ يَحْدُثُ عَنْ عَبْدِ اللَّهِ بْنِ نُعَيْرِي، عَنْ أَبِيهِ، عَنْ عَلَيِّ، عَنْ النَّبِيِّ يَقُولُ: أَنَّهُ قَالَ: «لَا تَذَكُّلُ الْمُلَائِكَةَ يَتَّبَعُوكَ فِي كُلِّكَ وَلَا ضُورَةً». [راجع: ٦٣٢]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لعلل.

٨١٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَعْبَةُ: أَخْبَرَنِي أَبُو إِشْحَاقَ: سَمِعْتُ هُبَيْرَةَ قَالَ: سَمِعْتُ عَلَيْهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ يَقُولُ - أَوْ نَهَا نَبِيَّ رَسُولُ اللَّهِ يَقُولُ - عَنْ حَاتَّمِ الدَّهْبِ، وَالْأَيْتَمِيِّ، وَالْمَيْرَةِ. [راجع: ٧٢٢]

تخریج: إسناده حسن.

٨١٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا خَالِدٌ - يَعْنِي الطَّحَانَ - حَدَّثَنَا مُطْرَقٌ عَنْ أَبِي إِشْحَاقِ، عَنْ الْحَارِبِ، عَنْ عَلَيِّ قَالَ: نَهَى رَسُولُ اللَّهِ يَقُولُ أَنَّ يَرْفَعَ

after 'Isha', lest he cause his companions to make a mistake in their prayer."

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

818. It was narrated from 'Ali bin Abi Talib (رض) that the Prophet (ﷺ) said: "Blood money will be paid for the mukatab (a slave with a contract of manumission) commensurate with as much as he had paid off."

Comments: [Saheeh]

819. It was narrated from 'Ali (رض) that when the Messenger of Allah (ﷺ) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibre, two millstones, a waterskin and two earthenware jars.

Comments: [Its isnad is qawi]

820. It was narrated from al-Hasan bin Sa'd, from his father, that Yuhannas and Safiyyah were two of the captives of the khumus. Safiyyah committed zina with one of the men of the khumus and gave birth to a child who was claimed by both the fornicator and Yuhannas. They referred the dispute to 'Uthman, who referred them to 'Ali bin Abi Talib. 'Ali said: I shall pass judgement between them as the Messenger of Allah (ﷺ) passed judgement: the child belongs to (the husband) of the women and the fornicator gets nothing. And he gave them fifty lashes each.

الرَّجُلُ ضُوْتَهُ بِالْقُرْآنِ قَبْلَ الْعِنْمَةِ وَبَعْدَهَا، يُعَلِّمُ أَصْحَابَهُ فِي الصَّلَاةِ. [راجع: ٦٦٣]

تخریج: حسن لغیره، وهذا إسناد ضعیف لضعف العارض الأعور.

٨١٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهِبْطُ: حَدَّثَنَا أَبُوبَعْرَمَةَ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُؤْدِي الْمُكَاتَبُ بِنَذْرِ مَا أَدَى». [راجع: ٧٢٣]

تخریج: صحيح.

٨١٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادًا: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلَيِّ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ زَوْجَةً فَاطِمَةَ بَعْثَتْ مَعَهَا بِخَمِيلَةٍ وَوِسَادَةً مِنْ أَدِيمٍ كَشُوهًا لِيفً، وَرَحَبَيْنَ وَسِقَاءً وَجَرَيْنَ. [انظر: ٨٣٨]

تخریج: إسناده قوي.

٨٢٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادُ بْنُ شَلَّمَةَ: أَخْبَرَنَا حَجَاجُ عَنْ الْحَسَنِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ يُحَسِّنَ وَضَفِيفَةَ كَانَا مِنْ سَبِّيِ الْحُمْسِ، فَرَأَتْ صَفِيفَةَ يَرْجُلَ مِنْ الْحُمْسِ، فَوَلَدَتْ عَلَامًا فَأَدَّاهَا الرَّأْيَ وَيُحَسِّنُ، فَاخْتَصَمَا إِلَى عُثْمَانَ، فَرَفَعُوهُمَا إِلَى عَلِيٍّ أَبِي طَالِبٍ، فَقَالَ عَلَيُّ: أَقْضِيَ فِيهَا بِعَصَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، الْوَلَدُ لِلْفَرَاشِ، وَلِلْعَافِرِ الْحَمَرِ، وَجَلَّدُهُمَا خَمْسِينَ خَمْسِينَ. [راجع: ٤١٦]

تخریج: إسناده ضعیف لجهالة سعد بن عبد والد الحسن وتدلیس الحجاج، ولالمعروف شاهد من حدیث أبي هریرة في البخاری: (٦٨١٨)، ومسلم: (١٤٥٨).

Comments: [Its isnad is da'eef, because Sa'd bin Ma'bad is unknown]

821. It was narrated from 'Amr bin Sulaim az-Zuraqi that his mother said: We were in Mina and we heard someone shouting that the Messenger of Allah (ﷺ) was saying: "Do not fast, for these are days of eating and drinking." She said: I lifted the edge of the tent and saw that the one who was shouting was 'Ali bin Abi Talib.

Comments: [Its isnad is saheeh]

٨٢١- حَدَّثَنَا يَحْيَى بْنُ عَيْلَانَ: حَدَّثَنَا الْمُقْضِلُ بْنُ فَضَالَةَ: حَدَّثَنِي يُوَيْدُ بْنُ عَبْدِ اللَّهِ أَبْنُ أَبِي سَلَمَةَ عَنْ عَمْرُو بْنِ شَلَبِي الرُّزْقِيِّ، عَنْ أُمِّهِ قَالَتْ: كُنَّا يَمْتَنَّ، فَإِذَا صَائِحٌ يَصْبِرُ: أَلَا إِنَّ رَسُولَ اللَّهِ يَكْتُبُ: «أَلَا تَعْشُونَ فِيهَا أَيَّامًا أَكْلُ وَشَرُبٍ». قَالَتْ: فَرَفِعْتُ أَطْنَابَ الْفَسْطَاطِ، فَإِذَا الصَّائِحُ عَلَيْهِ أَبْنُ أَبِي طَالِبٍ. [انظر: ٨٤٤]

تخریج: إسناده صحيح.

822. It was narrated from 'Ali that al-'Abbas bin 'Abdul-Muttalib asked the Prophet about paying zakah in advance and he gave him a concession allowing him to do that.

Comments: [Its isnad is hasan]

٨٢٢- حَدَّثَنَا سَعِيدُ بْنُ مُنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ أَبْنُ زَكْرِيَّاً عَنْ حَجَّاجِ بْنِ دِيَارٍ، عَنْ الْحَكْمَ، عَنْ حُجَّةَ بْنِ عَدِيٍّ، عَنْ عَلَيٍّ: أَنَّ الْعَبَاسَ بْنَ عَبْدِ الْمُطَلِّبِ سَأَلَ أَبِي هُرَيْرَةَ فِي تَعْجِيلِ صَدَقَةٍ قَبْلَ أَنْ تَحْلَّ، فَرَخَّصَ لَهُ فِي ذَلِكَ.

تخریج: إسناده حسن.

823. It was narrated that Ibn 'Abbas said: 'Ali bin Abi Talib said: I sent al-Miqdad bin al-Aswad to the Messenger of Allah (ﷺ) to ask him about the *madhi* that comes out of a man: how should he deal with it? The Messenger of Allah (ﷺ) said: "Do *wudoo'* and sprinkle water on your private part."

Comments: [Its isnad is saheeh, Muslim (303)]

٨٢٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَخْمَدُ بْنُ عَسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَعْرُومَةُ بْنُ بَكْرٍ عَنْ أَبِيهِ شَلَبِيَّ أَبْنِ يَسَارٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ عَلَيٌّ أَبْنُ أَبِي طَالِبٍ: أَرْسَلْتُ الْمِقْدَادَ بْنَ الْأَنْوَدَ إِلَى رَسُولِ اللَّهِ يَكْتُبُ، فَسَأَلَهُ عَنِ الْمَدِّيِّ يَخْرُجُ مِنِ الْإِنْسَانِ، كَيْنَتْ يَنْقُلُ بِهِ؟ قَالَ رَسُولُ اللَّهِ يَكْتُبُ: «تَوَاضُّا، وَانْصَغَّ فِرْجُكَ». [انظر: ٨٧٠]

تخریج: إسناده صحيح. م: (٣٠٣).

824. It was narrated from 'Amr bin Sulaim az-Zuraqi, from his mother, that she said: Whilst we were in Mina, I saw 'Ali bin Abi Talib (رضي الله عنه) on a camel, saying: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) says: "These are days of eating and drinking, so no one should fast." And he followed the people [to convey this message].

Comments: [Its isnad is saheeh]

٨٢٤ - حَدَّثَنَا قَيْبَيْهُ بْنُ سَعْيِدٍ: حَدَّثَنَا لَيْثٌ بْنُ سَعْدٍ عَنْ أَبْنَيِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَمْرُو بْنِ سَلَيْمَ الرَّزْقِيِّ، عَنْ أَمْمَةِ أَنَّهَا قَالَتْ: يَبْتَغُنَا نَحْنُ يَمْتَنِي إِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى جَمِيلٍ وَهُوَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ يَقُولُ: إِنَّ هَذِهِ أَيَّامٌ طَعْمٌ وَشَرِبٌ، فَلَا يَصُومُنَّ أَحَدٌ فَأَشْمَعَ النَّاسَنَ [راجع: ٥٦٧]

تخریج: إسناده صحيح.

825. It was narrated from 'Ali (رضي الله عنه) that he said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed Witr at all times of the night, at the beginning, in the middle and at the end, and finally he prayed Witr at the end of the night.

Comments: [Its isnad is qawi]

٨٢٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَبُو إِسْحَاقَ أَبْنَائِي عَيْنَ مَرَّةً قَالَ: سَمِعْتُ عَاصِمَ أَبْنَ ضَمْرَةَ عَنْ عَلِيٍّ، أَنَّهُ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ أَوْرِيهِ (١٠٥/١) وَأَوْسَطِيهِ، وَآخِرِهِ، وَأَنْتَهِي وَثِرَةً إِلَى آخِرِ اللَّيْلِ [راجع: ٥٨٠]

تخریج: إسناده قوي.

826. Hujayyah bin 'Adiyy, a man from Kindah, said: I heard a man ask 'Ali (رضي الله عنه): I bought this cow to offer it as a sacrifice. He said: [It may be offered] on behalf of seven people. He said: [What if something is wrong with] the horn? He said: It does not matter. He said: [What if it is] lame? He said: If it can reach the place of sacrifice, then sacrifice it. Then he said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded us to check the eyes and ears.

Comments: [Its isnad is hasan]

827. Sa'd bin 'Ubaidah said: Abu 'Abdur-Rahman as-Sulami and Hibban bin 'Atiyyah had a

٨٢٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: سَلَمَةُ ابْنُ كَهْبِيلِ أَبْنَائِي قَالَ: سَمِعْتُ حُجَّيَّةَ بْنَ عَدِيٍّ - رَجُلًا مِنْ يَنْدَةَ - قَالَ: سَمِعْتُ رَجُلًا سَأَلَ عَلِيًّا، قَالَ: إِنِّي أَشَرَّبْتُ هَذِهِ الْبَرَّةَ لِلأَسْخَنِ؟ قَالَ: عَنْ سَبْعَةِ، قَالَ: الْقَرْنُ؟ قَالَ: لَا يَضُرُكَ، قَالَ: الْعَرْجُ؟ قَالَ: إِذَا بَلَغَتِ الْمَسْكَ، ثُمَّ قَالَ: أَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْأَذْنَ [راجع: ٧٣٢]

تخریج: إسناده حسن.

٨٢٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا حُصَيْنٌ، حَدَّثَنِي سَعْدُ بْنُ عَبِيدَةَ قَالَ: ثَنَاءَ

dispute. 'Abdur-Rahman said to Hibban: I know what made your companion - meaning 'Ali (ع) - audacious. He said: What is it, may you be bereft of your father? He said: Something I heard 'Ali (ع) say. He said: The Messenger of Allah (ﷺ) sent me, az-Zubair and Abu Marthad on a mission, and we were all horsemen. He said: "Go to Rawdat Khakh, for there you will find a woman who has a letter with her from Hatib bin Abi Balta'ah to the mushrikeen; bring it to me." So we went on our horses until we caught up with her where the Messenger of Allah (ﷺ) had told us, travelling on a camel of hers. He [Hatib] had written to the people of Makkah, telling them about the march of the Messenger of Allah (ﷺ). We said to her: Where is the letter you have with you? She said: I do not have any letter. We made her camel kneel down and searched her luggage for it, but we did not find anything. My two companions said: We do not see any letter with her. I said: You know that the Messenger of Allah (ﷺ) did not tell a lie. Then I swore: By the One by Whom oaths are sworn, you will give us the letter or we will remove your clothes. She stretched out her hand to her girdle, which was wrapped around her, and brought out the letter. I brought it to the Messenger of Allah (ﷺ) and they said: O Messenger of Allah, he has betrayed Allah and His

أبو عبد الرحمن الشافعى وجانب ابن عصبة،
 فقال أبو عبد الرحمن ليجان: قد علمت ما
 الذى جرأ صاحبك يعني عليا - قال: فما
 هو لا أبي لك؟ قال: قول شمعة يقوله،
 قال: يعني رسول الله ﷺ والرثى وأبا
 مربك، وكنا فارس، قال: «انطلقا حتى
 تلعلوا روضة خاخ، فإن فيها امرأة معها
 صحبة من حاطب بن أبي بلتعة إلى
 المشركين، فأوثقها بها» فانطلقا على أفراسنا
 حتى أدركناها حيث قال لنا رسول الله ﷺ،
 تبرىء على بغير لها، قال: وكان كتب إلى
 أهل مكة يمسيرون رسول الله ﷺ، فقلنا لها:
 أين الكتاب الذي معك؟ قالت: ما معنى
 كتاب، فاتخنا بها بغيرها، فابتغينا في
 رحابها، فلم نجد فيو شيئا، فقال صاحبنا:
 ما نرى معها كتابا، فقلت: لقد علمنا ما
 كذب رسول الله ﷺ، ثم حلفت: والله
 أحلف به لئن لم تخرجي الكتاب لأجردك.
 فآهوك إلى حجزتها وهي مختبزة بكتابه،
 فآخرحت الصحبة، فأنوثا بها رسول ﷺ
 الله، فقالوا: يا رسول الله! قد خان الله
 وزوجته المؤمنين، دعني أضرب عنقها.
 قال: «يا حاطب! ما حملك على ما
 ستفت؟» قال: يا رسول الله! والله ما بي
 أن لا أكون مؤمنا بالله وزوجه، ولكلبي
 أردت أن تكون لي عند القوم يدفع الله
 بها عن أهلي ومالى، ولم يكن أحد من

Messenger and the believers; let me strike his neck. He said: "O Hatib, what made you do what you did?" He said: O Messenger of Allah, by Allah, it is not that I do not believe in Allah and His Messenger, but I wanted to do a favour for the people by means of which Allah might protect my family and my property, for every one of your Companions has some of his people there through whom Allah will protect his family and his property. He said: You have spoken the truth; do not say anything to him but good." 'Umar said: O Messenger of Allah, he betrayed Allah and His Messenger and the believers, let me strike his neck. He said: "Is he not one of the people of Badr? How do you know? Perhaps Allah looked upon them and said: 'Do what you like, for Paradise is guaranteed for you.'" 'Umar's eyes filled with tears and he said: Allah, may He be exalted, and His Messenger know best.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3081) and Muslim (2494)]

828. Sa'eed bin 'Abdullah al-Juhani narrated that Muhammad bin 'Umar bin 'Ali bin Abi Talib told him, from his father, from his grandfather 'Ali bin Abi Talib (عليه السلام) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Three things, O 'Ali, you should not delay. They are: prayer when the time comes, funerals when the bier is there, and a single woman, if she finds a compatible match."

أصحابك إلا له هناك من قومه من يدفع الله تعالى به عن أخيه وماله. قال: «صدقت، فلا تقولوا له إلا خيراً، فقال عمر: يا رسول الله! إنا قد خان الله ورسوله والمؤمنين، دعني أضرب عنك. قال: أولئك من أهل بدر؟ وما يذكرك تعل الله عز وجل اطلع عليهم، فقال: أعملوا ما شئتم، فقد وجدت لكم الجنة، فاغرورقت علينا عمر وقال: الله تعالى ورسوله أغلم. [راجع: ٦٠٠]

تغريب: إسناد صحيح. خ: (٣٠٨١)، م: (٢٤٩٤).

-٨٢٨ - حذتنا هارون بن معروف قال: عبد الله وسيعنه أنا من هارون، أخينا ابن وحب: حذني سعيد بن عبد الله الجهنمي: أنَّ مُحَمَّدَ بن عمر بن علي بن أبي طالب حذنه، عن أبيه، عن جده علي بن أبي طالب: أنَّ رسول الله ﷺ قال: «ثلاثة يا علي! لا تؤخرهن: الصلاة إذا أئتها، والجنازة إذا حضرتها، والأيم إذا وجدت نفها». عليه السلام

Comments: [Its isnad is da'eef because of the Sa'eed bin Abdullah is unknown]

829. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to wear red, and to recite Qur'an whilst bowing and prostrating.

Comments: [A Saheeh Hadeeth and it is a da'eef isnad because of the weakness of Muhammad bin Abdur Rahman bin Abu Laila and Abdul-Kareem]

تخریج: إسناده ضعیف لجهالت سعید بن عبد الله الجھنی.

٨٢٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو دَاوُدَ الْمُبَارَكِيُّ مُلِيمَانُ بْنُ مُحَمَّدٍ، جَازُ خَلْفَ النَّبِيِّ: حَدَّثَنَا أَبُو شَهَابٍ عَنْ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ أَبْنِ تَوْقِيلٍ، عَنْ أَبْنِ عَبَّاسٍ، عَنْ عَلَيِّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّنْبِ، وَعَنْ تُبْسِ الْخَمْرَاءِ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ. [راجع: ٦١١]

تخریج: حديث صحيح، وهذا إسناد ضعیف لضعف محمد بن عبدالرحمن بن أبي ليلى وعبدالکریم، ویشیر أن يكون نهیه عن لبس الحمرا، معناه النہی عن المعنصر.

830. It was narrated that 'Ali bin Abi Talib (عليه السلام) said: Some game meat was brought to the Prophet (ﷺ) when he was in *ihram*, and he did not eat it.

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

٨٣٠- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُمَرَانُ بْنُ مُحَمَّدٍ بْنُ أَبِي لَيْلَى عَنْ أَبِيهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ أَبْنِ الْحَارِثِ، عَنْ أَبْنِ عَبَّاسٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَتَيَ الَّذِي يَكْلُمُ بِلْحَمِ صَبَدٍ وَهُوَ مُحْرِمٌ، فَلَمْ يَأْكُلْهُ. [راجع: ٧٨٣]

تخریج: حسن لغيره، وهذا إسناد ضعیف ک سابقه، وثبت جواز أكل الصيد للمحرم إذا صاده الحال وأهداه للمحرم في صحيح البخاري: (١٨٢١).

831. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) forbade me to wear a blend of linen and silk, to use red saddle cloths, to wear clothes dyed with safflower and to recite Qur'an whilst bowing or prostrating.

Comments: [A Saheeh Hadeeth; this is a da'eef isnad because of the weakness of Ibn Abu Laila and Abdul-Kareem]

٨٣١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ عَيْنِي أَبْنِ مُحَمَّدِ الْمُحَاوِرِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَجْلَيْعَ عَنْ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبْنِ عَبَّاسٍ، عَنْ عَلَيِّ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْقِرَاءَةِ الْقَيْقَى وَالْمَيَاضِ وَالْمَعْضَفِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ وَالرَّجُلُ رَاكِعٌ أَوْ سَاجِدٌ. [راجع: ٨٢٩]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن أبي لبل وعبد الكريم.

832. It was narrated that Zirr bin Hubaish said: 'Abdullah bin Mas'ood said: We differed concerning a soorah of the Qur'an and said: (It is) thirty-five verses or thirty-six. We went to the Messenger of Allah ﷺ and found 'Ali ﷺ conversing with him. We said: We have differed concerning the recitation. The face of the Messenger of Allah ﷺ turned red and 'Ali ﷺ said: The Messenger of Allah ﷺ is telling you to recite it as you were taught.

Comments: [Its isnad is hasan]

٨٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو مُحَمَّدٍ سَعِيدُ بْنُ مُحَمَّدِ الْجَرْمَيِّ، قَدِمَ عَلَيْنَا مِنَ الْكُوفَةِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْأُمُوَيِّ عَنِ الْأَعْمَشِ، عَنْ عَاصِمٍ، عَنْ زَرِّ بْنِ حُبَيْشٍ (ح) قَالَ (١٠٦/١) عَنْ عَاصِمٍ، عَنْ زَرِّ بْنِ سَعِيدِ بْنِ يَحْيَى بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ عَاصِمٍ، عَنْ زَرِّ بْنِ حُبَيْشٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: تَمَارَنَا فِي سُورَةِ مِنَ الْقُرْآنِ، فَقُلْنَا: حَمْسٌ وَثَلَاثُونَ آيَةً، سِتُّ وَثَلَاثُونَ آيَةً، قَالَ: فَانطَلَقْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَوَجَدْنَا عَلَيْهِ يُنَاجِيهِ، قُلْنَا: إِنَّا اخْلَفْنَا فِي الْقِرْاءَةِ، فَاحْمَرَّ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ عَلَيْهِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكُمْ أَنْ تَقْرُؤُوا كَمَا عَلَّمْنَا. [٣٩٨١]

تخریج: إسناده حسن.

833. It was narrated from Zirr bin Hubaish that Abu Juhaifah said: I heard 'Ali ﷺ say: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr. Then he said: Shall I not tell you of the best of this *ummah* after Abu Bakr? [It is] 'Umar ﷺ.

Comments: [Its isnad is hasan]

٨٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ التَّرْمِذِيُّ: حَدَّثَنَا حَمَادٌ عَنْ عَاصِمٍ (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ الْقَوَارِبِيُّ: حَدَّثَنَا حَمَادٌ، قَالَ الْقَوَارِبِيُّ فِي حَدِيثِهِ: حَدَّثَنَا عَاصِمٌ بْنُ أَبِي التَّجْوِيدِ عَنْ زَرِّ بْنِ يَحْيَى بْنِ حُبَيْشٍ - عَنْ أَبِي جُعْدَةَ قَالَ: سَوْفَتُ عَلَيْهِ أَنْ يَقُولُ: أَلَا أَخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدِيَّهَا؟ أَبُو بَكْرٍ، لَمْ قَالَ: أَلَا أَخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدِيَّهَا؟ أَبِي بَكْرٍ؟ عُمَرٌ. [انظر: ٨٧١]

تخریج: إسناده حسن.

834. It was narrated that Wahb as-Suwa'i said: 'Ali ﷺ addressed us and said: Who is the best of this

٨٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو صَالِحٍ هَدِيَّةُ بْنُ عَبْدِ الْوَهَابِ بِمَكَّةَ: حَدَّثَنَا مُحَمَّدٌ

ummah after its Prophet? I said: You, O Ameer al-Mu'mineen. He said: No; the best of this *ummah* after its Prophet is Abu Bakr, then 'Umar (رضي الله عنهما), and it would not be far-fetched to suggest that tranquillity was uttered on the lips of 'Umar (رضي الله عنهما).

Comments: [Its isnad is *qawi*]

ابن عبد الطافبي: حَدَّثَنَا يَحْيَى بْنُ أَبِيرْتِ الْجَلْوَسِيُّ عَنِ الشَّعْبِيِّ، عَنْ وَهْبِ السُّوَانِيِّ قَالَ: خَطَّبَنَا عَلَيْهِ فَقَالَ: مَنْ خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَنِيَّهَا؟ فَقُلْتُ: أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: لَا، خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَنِيَّهَا أَبُو بَكْرٍ، ثُمَّ عُمَرَ، وَمَا تُبَدِّلُ أَنَّ السَّكِينَةَ تَطَوُّعُ عَلَى لِسَانِ عُمَرَ. [راجع: ٨٢٣]

تخریج: إسناده قوي، وانظر ما قبله وما بعده.

835. Abu Juhaifah - whom 'Ali used to call Wahb al-Khair - said: 'Ali (رضي الله عنهما) said: O Abu Juhaifah, shall I not tell you of the best of this *ummah* after its Prophet? I said: Yes indeed. He [Abu Juhaifah] said: And I did not think that anyone was better than him. He [Ali] said: The best of this *ummah* after its Prophet is Abu Bakr, and after Abu Bakr it is 'Umar, and after both of them there is a third one - but he did not name him.

Comments: [Its isnad is *saheeh*]

- ٨٣٥ - حَدَّثَنَا إِنْسَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ - يَعْنِي الْعَنَانِي الْأَشْلَانِيِّ - عَنِ الشَّعْبِيِّ: حَدَّثَنِي أَبُو جَعْفَرَةَ الَّذِي كَانَ عَلَيْهِ يُسَمِّيهِ: وَهْتَ الْخَيْرِ. قَالَ: قَالَ عَلَيْهِ: يَا أَبَا جَعْفَرَةَ! أَلَا أَخْبِرُكَ بِأَفْضَلِ هَذِهِ الْأُمَّةِ بَعْدَنِيَّهَا؟ قَالَ: قُلْتُ: بَلَى. قَالَ: وَلَمْ أَكُنْ أَرَى أَنَّ أَحَدًا أَفْضَلُ مِنْهُ، قَالَ: أَفْضَلُ هَذِهِ الْأُمَّةِ بَعْدَنِيَّهَا أَبُو بَكْرٍ، وَبَعْدَ أَبِي بَكْرٍ عُمَرَ، وَبَعْدَهُمَا أَخْرَى ثَالِثًا. وَلَمْ يَسْمُمْ.

تخریج: إسناده صحيح.

836. It was narrated that Abu Juhaifah said: 'Ali (رضي الله عنهما) said: The best of this *ummah* after its Prophet is Abu Bakr, and after Abu Bakr it is 'Umar (رضي الله عنهما), and if I wanted to tell you of the third one, I could do so.

Comments: [A *saheeh hadeeth*]

- ٨٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكُ عَنْ أَبِي إِسْحَاقِ، عَنْ أَبِي جَعْفَرَةِ قَالَ: قَالَ عَلَيْهِ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَنِيَّهَا أَبُو بَكْرٍ، وَبَعْدَ أَبِي بَكْرٍ عُمَرَ، وَلَوْ شِئْتُ أَخْبِرُكُمْ بِالثَّالِثِ لَقُلْتُ.

تخریج: حديث صحيح، شريك سعيد الحفظ، لكن للحديث طرق أخرى تقوية.

837. 'Awn bin Abi Juhaifah said: My father was part of the police force of 'Ali (رضي الله عنهما). He stood beneath

- ٨٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مَزَاجِمٍ: حَدَّثَنَا خَالِدُ الرَّيَّاثِ: حَدَّثَنِي

the *minbar* and told me that he, meaning 'Ali (ع), ascended the *minbar* and praised and glorified Allah and sent blessings upon the Prophet (ﷺ), and he said: The best of this *ummah* after its Prophet is Abu Bakr, and the second is 'Umar (ع). And he said: Allah puts goodness wherever He wants.

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

838. It was narrated from 'Ali (ع) that when the Messenger of Allah (ﷺ) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibres, two millstones, a waterskin and two earthenware jars. 'Ali said to Fatimah one day: By Allah, I have brought water until I felt a pain in my chest. He said: Some captives have been brought to your father; go and ask him for a servant. She said: And I, by Allah, have ground flour until my hands became sore. So she went to the Prophet (ﷺ) and he said: "What brings you here, O my daughter?" She said: I have come to greet you; and she felt too shy to ask him, so she went back. 'Ali said: What happened? She said: I felt too shy to ask him. So we went together and I said: O Messenger of Allah, by Allah I have brought water until I started to feel pain in my chest. And Fatimah said: I have ground flour until my hands hurt. Allah has brought you plenty of captives, so give us a servant. The Messenger of Allah (ﷺ) said: "By

غُنُونْ بْنُ أَبِي جُحَيْفَةَ قَالَ: كَانَ أَبِي مِنْ شُرَطَةِ عَلَيٍّ، وَكَانَ تَحْتَ الْمِنْبَرِ، فَحَلَّتِي أَنَّهُ صَبَدَ الْمِنْبَرَ - يَعْنِي عَلَيْهَا - فَخَوْفَهُ اللَّهُ تَعَالَى وَأَنَّهُ عَلَيْهِ، وَصَلَّى عَلَى النَّبِيِّ ﷺ، وَقَالَ: حَيْرٌ هَذِهِ الْأُمَّةُ بَعْدَ تَبَاهِي أَبُو بَكْرٍ، وَالثَّانِي عُمَرُ، وَقَالَ: يَجْعَلُ اللَّهُ تَعَالَى الْخَيْرَ حَيْثُ أَحْبَّ.

تخریج: إسناده قوي.

٨٣٨ - حَدَّثَنَا عَنْهُانُ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائبِ عَنْ أَبِيهِ، عَنْ عَلَيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا زَوَّجَهُ فَاطِمَةَ بَعْثَ مَعَهُ بِخَيْمَةٍ وَوِسَادَةً مِنْ أَدَمَ حَشُورًا لِفَتَّ، وَرَحِينَ وَسِنَاءَ وَجَرِينَ، قَالَ عَلَيٍّ لِفَاطِمَةَ ذَاتِ يَوْمٍ: وَاللَّهِ لَقَدْ سَوْتُ حَتَّى لَقِدْ اشْتَكَيْتُ صَدْرِي، قَالَ: وَقَدْ جَاءَ اللَّهُ أَبَاكَ بِسَنِي، فَادْعُنِي فَاسْتَخْدِمِي. قَالَتْ: وَأَنَا وَاللَّهِ قَدْ طَحَنْتُ حَتَّى مَجَلتَ يَدَايِ. قَاتَتِ النَّبِيِّ ﷺ، قَالَ: «مَا جَاءَ إِلَكَ أَيْ بُنْيَةٌ؟» قَالَتْ: جِئْتُ لِأَسْلِمَ عَلَيْكَ. وَاسْتَخَيَتْ أَنَّ شَأْلَهُ وَرَجَعَتْ، قَالَ: مَا فَعَلْتِ؟ قَالَتْ: اشْتَخَيَتْ أَنَّ أَسْأَلَهُ. فَأَتَيْنَاهُ جَمِيعاً، قَالَ عَلَيٍّ: يَا رَسُولَ اللَّهِ وَاللَّهِ لَقَدْ سَوْتُ حَتَّى اشْتَكَيْتُ صَدْرِي، وَقَالَتْ فَاطِمَةُ: قَدْ طَحَنْتُ حَتَّى مَجَلتَ يَدَايِ، وَقَدْ جَاءَكَ اللَّهُ يَسِّنِي وَسَعَةً فَأَخْدِمُنَا. قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ لَا أُغَلِّكُمَا وَأَدْعُ أَهْلَ الصَّفَةِ تَطْرَزِ بُطُونَهُمْ، لَا أَجِدُ مَا أَنْفَقُ عَلَيْهِمْ، وَلَكِنِّي

Allah, I will not give it to you and leave *ahlus-suffah* starving when I have nothing to spend on them. Rather I will sell them (the captives) and spend the price on (*ahlus-suffah*).” So they went back. Then the Prophet (ﷺ) came, when they were under the cover which, if it covered their heads, it left their feet bare, and if it covered their feet, it left their heads bare. They wanted to get up, but he said: “Stay where you are.” And then he said: “Shall I not tell you of something that is better than what you asked for?” They said: Yes. He said: “(It is) words that Jibreel (عليه السلام) taught me.” He said: “Following every prayer, glorify Allah ten times, and praise Him ten times and magnify Him ten times. And when you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times.” He said: By Allah, I never omitted that from the time the Messenger of Allah (ﷺ) taught it to me. Ibnul-Kawwa’ said to him: Not even on the night of Siffeen? He said: May Allah cause your doom, O people of Iraq! Yes, not even on the night of Siffeen.

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

839. It was narrated from ash-Sha’bi that ‘Ali (عليه السلام) flogged Shurahah on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and stoned her in accordance with the *Sunnah* of the Messenger of Allah (ﷺ).

أَيُعْهُمْ وَأَنْتُنْ غَانِيْمَ أَنْتَاهُمْ فَرَجَعَا،
فَأَنَاهُمَا الَّذِيْنَ يَكْسِبُونَ وَقَدْ دَخَلَا فِي قَطْنِيْهِمَا،
إِذَا عَطَّتْ رُؤُوْسَهُمَا تَكَشَّفَتْ أَقْدَامُهُمَا وَإِذَا
غَطَّيَا أَقْدَامُهُمَا تَكَشَّفَتْ رُؤُوْسَهُمَا، فَتَرَاهُ
قَوْلًا: «مَكَانَكُمَا» ثُمَّ قَوْلًا: أَلَا أَخْبِرُكُمَا بِخَيْرٍ
مِمَّا سَأَلْتُمَانِي؟ قَوْلًا: بَلَى. قَوْلًا: «كَلِمَاتٍ
عَلَمَنِيهِنَّ جِبْرِيلُ عَلَيْهِ السَّلَامُ، قَوْلًا: تُسْبِحَانَ
فِي دُبْرِ كُلِّ صَلَاةٍ عَشْرًا، (١٠٧/١)، وَتَحْمِدَانِ
عَشْرًا، وَتَكْبِرَانِ عَشْرًا، وَإِذَا أَوْتَنَا إِلَيْهِ
فِرَاشَكُمَا تَسْبِحَا تَلَاثًا وَتَلَاثَيْنَ، وَاحْمَدَا تَلَاثَةَ
وَتَلَاثَيْنَ، وَكَبَرَا أَوْتَعَا وَتَلَاثَيْنِ». قَوْلًا: قَوْلَ اللَّهِ
مَا تَرْكُتُهُنَّ مُنْذُ عَلَمَنِيهِنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
قَوْلًا: قَوْلًا لَهُ ابْنُ الْكَوَاءِ: وَلَا لِنَّهُ صِفَيْنَ؟
قَوْلًا: قَاتَلُوكُمُ اللَّهُ بِاَهْلِ الْمَرْأَةِ، نَعَمْ، وَلَا
لِنَّهُ صِفَيْنَ. [راجع: ٥٩٦، ٦٤٣]

نَحْرِيْج: إِسْنَادٌ حَسَنٌ.

٨٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهٌ
عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ الشَّعْبِيِّ: أَنَّ عَلَيْهِ
جَلَدَ شَرَاحَةَ يَوْمَ الْخَوْبِينِ، وَرَجَمَهَا يَوْمَ
الْجُمُوعَةِ، وَقَوْلًا: أَبْجَلْدُهَا بِكِتَابِ اللَّهِ،
وَأَزْجُمْهَا بِسُنْنَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ٧١٦]

Comments: [Its isnad is saheeh]

840. It was narrated that 'Abdullah bin Salimah said: I entered upon 'Ali bin Abi Talib along with two other men, one man from among my people and another from Banu Asad - I think - and he sent us on an errand and said: You are strong people, so use your strength to serve your religion. Then he went to the outhouse and relieved himself. Then he came out and took a handful of water and washed himself with it. Then he started reciting Qur'an. Then it was as if he realised that we found that strange, so he said: The Messenger of Allah (ﷺ) used to relieve himself, then come out and recite Qur'an and eat meat with us. Nothing came between him and the Qur'an except *janabah*.

Comments: [Its isnad is hasan]

841. It was narrated that 'Ali bin Abi Talib (عليه السلام) said: I fell sick and the Messenger of Allah (ﷺ) passed by me when I was saying: O Allah, if my time has come then grant me relief; if it has not yet come then raise me in status; and if this is a trial then grant me patience. The Messenger of Allah (ﷺ) said: "What did you say?" He repeated to him what he had said, and he nudged him with his foot and said: "O Allah, grant him well being" or "O Allah, heal him." - Shu'bah was not certain. He [Ali]

تخریج: إسناده صحيح، وفي خـ: (٦٨١٢) وهو مختصر بقصة الرجم دون الجلد.

-٨٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَا وَزَجْلَانٌ: رَجُلٌ مِنْ قَوْمِيِّ وَرَجُلٌ مِنْ نَبِيٍّ أَسْأَلُ أَخِيَّ فَبَعْهُمَا وَجْهًا، وَقَالَ: أَمَا إِنْكُمَا عَلِيًّاجَانٌ، فَعَالِجَا عَنْ دِينِكُمَا. ثُمَّ دَخَلَ الْمَخْرُجَ فَضَى حَاجَتَهُ، ثُمَّ خَرَجَ حَفْنَةً مِنْ مَاءٍ فَصَمَّحَ بِهَا، ثُمَّ جَعَلَ يَقْرَأُ الْقُرْآنَ، قَالَ: فَكَاهَهُ رَبَّا أَنْكَرَنَا ذَلِكَ، ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ يَقْرَأُ يَقْضِي حَاجَتَهُ، ثُمَّ يَخْرُجُ فَيَقْرَأُ الْقُرْآنَ، وَيَأْكُلُ مَعْنَى اللَّهِمَّ، وَلَمْ يَكُنْ يَسْجُدُ عَنِ الْقُرْآنِ شَيْءٌ، لَيْسَ الْجَنَابَةَ.

[راجع: ٦٣٩]

تخریج: إسناده حسن.

-٨٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ شَايِئاً فَقَرَرَ بِي رَسُولُ اللَّهِ يَقْرَأُ وَأَنَا أَقُولُ: اللَّهُمَّ إِنْ كَانَ أَجْلِي قَدْ حَضَرَ فَأَرْخِنِي، وَإِنْ كَانَ مَتَّخِرًا فَارْفَعْنِي، وَإِنْ كَانَ بَلَاءً فَصَرِّبْنِي، فَقَالَ رَسُولُ اللَّهِ: «كَنْتَ قُلْتَ؟» فَأَعْاذَ عَلَيْهِ مَا قَالَ، قَالَ: فَصَرِّبْهُ بِرَجْلِهِ وَقَالَ: «اللَّهُمَّ غَايِهِ، أَوِ اللَّهُمَّ اشْفِهِ» شَكَ شَعْبَةُ قَالَ: فَمَا اشْتَكَيْتُ وَجَعِي ذَلِكَ بَعْدًا. [راجع: ٦٣٧]

تخریج: إسناده حسن.

said: And I never suffered that sickness again after that.

Comments: [Its isnad is *hasan*]

842. It was narrated that 'Ali (ﷺ) said: *Witr* is not a must like (obligatory) prayer, but it is *Sunnah*, so do not omit it. Shu'bah said: I found it written with me: And the Messenger of Allah (ﷺ) prayed *Witr*.

Comments: [Its isnad is *qawi*]

٨٤٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ: سَوْفَتْ عَاصِمَ بْنَ ضَمْرَةَ يُحَدِّثُ: عَنْ عَلَيِّ قَالَ: لَيْسَ الْوَتْرُ بِخَطْمِ الصَّلَاةِ، وَلَكِنَّهُ شَهْرٌ فَلَا تَذَغُورُهُ. قَالَ شُعْبَةُ: وَوَجَدْتُ مَكْتُوبًا عَنِي: وَقَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ. [رَاجِعٌ: ٦٥٢]

تخریج: إسناده قوي.

843. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) told me to offer a sacrifice on his behalf, and I will continue to offer a sacrifice on his behalf for ever.

Comments: [Its isnad is *da'eef* because *Abul-Hasna'* is unknown]

٨٤٣- حَدَّثَنَا أَبْرَاهِيمُ بْنُ عَامِرٍ: أَخْبَرَنَا شَرِيكُ عَنْ أَبِي الْحَسَنَاءِ، عَنْ الْحَكْمَ، عَنْ حَشْنَ، عَنْ عَلَيِّ قَالَ: أَمْرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَضْحِيَ عَنْهُ، فَأَنَا أَضْحِيَ عَنْهُ أَبَدًا. [انظر: ١٢٨٦، ١٢٧٩]

تخریج: إسناده ضعيف لجهة أبي الحسان، وضعف شريك.

844. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos and the woman who gets tattoos done for adornment, the one who withholds *zakah*, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. And he forbade wailing (for the deceased).

Comments: [*Saheeh*, because of corroborating evidence; this is a *da'eef* isnad because of the weakness of Jabir Al-Ju'fi and Al-Harith al-A'war]

٨٤٤- حَدَّثَنَا عَبْدُ الرَّزْقِ: أَخْبَرَنَا سُقِيَانُ عَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ قَالَ: لَعْنَ رَسُولِ اللَّهِ ﷺ أَكِلِ الرِّبَا، وَمُوْكِلُهُ، وَشَاهِدُهُ، وَكَاتِبُهُ، وَالْوَائِسَةَ، وَالْمُسْتَوْسِيَّةَ لِلْمُحْسِنِ، وَمَانِعَ الصَّدَقَةِ، وَالْمُجْلِ وَالْمُحَلَّ لَهُ، وَكَانَ يَنْهَا عَنِ التَّوْحِيدِ. [رَاجِعٌ: ٦٣٥]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي والحارث الأعور.

845. It was narrated that 'Ali (عليه السلام) said: I used to come to the Messenger of Allah (ﷺ) every morning. If he cleared his throat, I would enter, and if he remained silent, I would not enter. He came out to me (on one occasion) and said: "Something happened last night. I heard some movement in the house, then I saw Jibreel (جبريل). I said: 'What prevented you from entering the house?' He said: 'In the house there is a dog.' I went in and I saw a puppy belonging to al-Hasan beneath a chair of ours. He [Jibreel] said: 'The angels do not enter a house if there are three things in it: a dog or an image or a person who is junub.'"

Comments: [Its isnad is da'eef]

846. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consultation, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

847. It was narrated that 'Ali said: I was a man who emitted a great deal of madhi. I asked the Prophet (ﷺ) and he said: "If you ejaculate, then do ghusl for janabah, and if you do not ejaculate, then do not do ghusl."

Comments: [Hasan because of corroborating evidence]

٨٤٥ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا سُقِيَانُ عَنْ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْرٍ، عَنْ عَلَيِّ قَالَ: كُنْتُ أَتَيْ رَسُولَ اللَّهِ يَعْلَمُ كُلَّ غَدَاء، فَإِذَا شَخَّصَ دَخَلْتُ، وَإِذَا سَكَنَ لَمْ أَذْعُلْ، قَالَ: فَعَرَجَ إِلَيَّ فَقَالَ: «حَدَّثَ الْيَارِخَةَ أَمْرٌ، سَمِعْتُ شَخَّصَتَهُ فِي الدَّارِ، فَإِذَا أَنَا بِجَبَرِيلِ عَلَيْهِ السَّلَامُ، فَقُلْتُ: مَا مَنَعَكَ مِنْ دُخُولِ الْيَتِ؟ فَقَالَ: فِي الْيَتِ كُلْبٌ. قَالَ: فَلَدَخَلْتُ، فَإِذَا جَزَوْ لِلْخَسْنِ شَخَّتْ كُرْبَيْلِ لَنَا» قَالَ: فَقَالَ: «إِنَّ الْمَلَائِكَةَ لَا يَدْخُلُونَ الْيَتِ إِذَا كَانَ فِيهِ تَلَاثٌ: كُلْبٌ، أَوْ صُورَةً، أَوْ جُنْبٌ». [راجع: ٦٠٨، ٥٧٠]

تخریج: إسناده ضعيف لعلل.

٨٤٦ - حَلَّتْنَا مُوسَى بْنُ دَاؤَدْ: حَدَّثَنَا رَهْبَرٌ عَنْ مُنْصُورِ بْنِ الْمُغَتَبِرِ، عَنْ أَبِي إِشْحَاقِ، عَنْ الْخَارِثِ الْأَغْوَرِ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْلَمُ: «إِنَّكُنْتُ مُؤْمِنًا أَحَدًا مِنْ أَمْقَنِي مِنْ غَيْرِ مُشَوَّرَةٍ، لَأَمْرَتُ عَلَيْهِمْ ابْنَ أَمْ عَيْدٍ». [راجع: ٥٦٦]

تخریج: إسناده ضعيف لضعف العارض الأعور.

٨٤٧ - حَلَّتْنَا أَبُو أَخْمَدَ: حَدَّثَنَا زِرَامُ بْنُ سَعِيدِ التَّبَّيِّنِ عَنْ جَوَابِ التَّبَّيِّنِ، عَنْ يَزِيدِ بْنِ شَرِيكٍ - يَعْنِي التَّبَّيِّنِ، عَنْ عَلَيِّ قَالَ: كُنْتُ رَجُلًا مَذَاء، فَسَأَلْتُ الَّتِي يَعْلَمُ؟ فَقَالَ: «إِذَا خَدَفْتَ فَأَغْتَسِلُ مِنَ الْجَنَاحَةِ، وَإِذَا لَمْ تَكُنْ حَاجَةً فَلَا تَغْتَسِلْ». [راجع: ٨٦٨، ٦٦٢]

تخریج: حسن لغیره، جواب بن عبد الله التميمي في مقال.

848. It was narrated that Tariq bin Ziyad said: We went out with 'Ali to the Khawarij, and he fought them and killed them. Then he said: Look, for the Prophet of Allah (ﷺ) said: "There will emerge people who speak the truth but it will not go further than their throats; they will pass out of the truth as the arrow passes through the prey. Their sign is that among them will be a black man with a deformed hand, with black hairs on his hand." If it is him, you will have killed the worst of people, and if it is not him, you will have killed the best of people." We wept, then he said: Go and look. So we looked, and we found the one with the deformity. We fell down in prostration and 'Ali fell down in prostration with us, but he said: "They speak the word of truth."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because Tariq bin Ziyad Al-Koofi is unknown]

849. It was narrated from 'Ali (ؑ) that the Prophet (ﷺ) said: "And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!" [al-Waqi'ah 56:82]; you say, 'We were given rain by such-and-such a star.'"

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

تخریج: صحيح لغیره، وهذا إسناد ضعيف لضعف عبدالاعلى الثعلبي.

850. It was narrated from 'Ali, in a *marfoo'* report: "And instead (of thanking Allah) for the provision

- ٨٤٨ - حَدَّثَنَا الْوَلِيدُ بْنُ الْقَاسِمِ بْنُ الْوَلِيدِ الْهَمْدَانِيُّ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ عَبْدِ الْأَعْلَى - عَنْ طَارِقِ بْنِ زَيَادٍ قَالَ: خَرَجْنَا مَعَ عَلَيْهِ إِلَى الْخَوَارِجِ فَقَاتَلُوكُمْ، ثُمَّ قَالَ: أَنْظُرُوكُمْ، فَإِنَّ نَبِيَّ اللَّهِ يَعْلَمُهُ قَالَ: إِنَّهُ (١٠٨/١) سَيَخْرُجُ قَوْمٌ يَكْلُمُونَ بِالْحَقِّ لَا يَجُوزُ حَلْقُهُمْ، يَخْرُجُونَ مِنَ الْحَقِّ كَمَا يَخْرُجُ الشَّهْمُ مِنَ الرَّمَيَةِ، يَسِمَّاهُمْ أَنَّ مِنْهُمْ رَجُلًا أَشَوَّدَ مُخْدَنَةَ النَّبِيِّ، فِي يَدِهِ شَعَرَاتٌ سُودَةُ إِنْ كَانَ هُوَ فَقَدْ فَتَّلَشَ شَرَّ النَّاسِ، وَإِنْ لَمْ يَكُنْ هُوَ فَقَدْ فَتَّلَشَ خَيْرَ النَّاسِ. فَبَكَيْنَا، ثُمَّ قَالَ: اطْلُبُوا. فَنَظَّلْنَا تَوْجِذَنَةَ الْمُخْدَنِ، فَخَرَزْنَا شُجُودًا، وَخَرَّ عَلَيْهِ مَعْنَانًا سَاجِدًا، غَيْرَ أَنَّهُ قَالَ: «يَكْلُمُونَ بِكَلْمَةِ الْحَقِّ».

[راجع: ٦٧٢، ١٢٥٥]

تخریج: حديث صحيح، م: (١٠٦٦)، وهذا إسناد ضعيف لجهة طارق بن زياد الكوفي.

- ٨٤٩ - حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ عَلَيْهِ السَّلَامُ قَالَ: رَسُولُ اللَّهِ يَعْلَمُ: «وَتَكَبُّلُوكُمْ رَدْفَكُمْ» يَقُولُ: شُكْرُكُمْ «أَنْتُمْ تَكَبُّلُونَ» تَقُولُونَ: مُطْرُنَا يَتَوَهَّ كَذَا وَكَذَا، يَنْجِمُ كَذَا وَكَذَا». [راجع: ٦٧٧]

تخریج: صحيح لغیره، وهذا إسناد ضعيف لضعف عبدالاعلى الثعلبي.

- ٨٥٠ - حَدَّثَنَا مُؤْمَلٌ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ

He gives you” [al-Waqi’ah 56:82]. Mu’ammal said: I said to Sufyan: Isra’eel narrated it in a *marfoo’* report (i.e., attributed to the Prophet ﷺ). He said: Boys, boys.

Comments: [Saheeh because of corroborating evidence. This is a *da’eef isnad* like the one above]

851. It was narrated that ‘Ali (ؑ) said: The Messenger of Allah (ﷺ) commanded us to examine the eyes and ears [of sacrificial animals] and not to sacrifice one that was blind in one eye, or *al-muqabalah*, or *mudabarah*, or *sharqa*, or *kharqa*. Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is *al-muqabalah*? He said: One that has the edge of its ears cut. I said: What is *al-mudabarah*? He said: One whose ears are slit from the back. I said: What is *al-sharqa*? He said: One whose ears are slit in two lengthwise. I said: What is *al-kharqa*? He said: One that has a round hole in its ear as a distinguishing mark.

Comments: [Hasan; this is a *da’eef isnad*]

852. It was narrated that ‘Ali (ؑ) said: The Messenger of Allah (ﷺ) said: “If I were to appoint anyone of my *ummah* to a position of authority without consultation, I would have appointed Ibn Umm ‘Abd (Abdullah bin Mas’ood).”

Comments: [Its *isnad* is *da’eef*]

رَفِعَهُ: «يَقْتَلُونَ يَرْقَمُونَ» قَالَ مُؤْمِنٌ: فَلَمْ
يَكُنْ يَقْتَلُونَ إِنَّ إِسْرَائِيلَ رَفِعَهُ قَالَ: صَيَّانُ،
صَيَّانُ. [راجع: ٨٤٩]

تخریج: صحيح لغيره كسابقه.

٨٥١ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا زَهْيرٌ:
حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شَرِيفِ بْنِ الْعَمَانِ -
قَالَ أَبُو إِسْحَاقَ: وَكَانَ رَجُلٌ صَدِيقٌ -، عَنْ
عَلَيِّ قَالَ: أَمْرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَشَرِّفَ
الْعَنْ وَالْأَدْنَ، وَأَنْ لَا نُضْحِي بِعَوَزَاءِ، وَلَا
مُقَابِلَةَ، وَلَا مُدَابِرَةَ، وَلَا شَرْفَاءَ، وَلَا خَرْفَاءَ.
قَالَ زَهْيرٌ: فَلَمْ لَأْبِي إِسْحَاقَ: أَذْكُرْ
عَظِيمَيْهِ؟ قَالَ: لَا، فَلَمْ: مَا الْمُعَابِدَةُ؟ قَالَ:
يُنْطَلِعُ طَرْفُ الْأَدْنِ، فَلَمْ: مَا الْمُدَابِرَةُ؟
قَالَ: يُنْطَلِعُ مُؤَخِّرُ الْأَدْنِ، فَلَمْ: مَا الشَّرْفَاءُ؟
قَالَ: تُشَقِّي الْأَدْنَ. فَلَمْ: مَا الْخَرْفَاءُ؟ قَالَ:
تُخْرِقُ أَذْنَهَا السَّنَةُ. [راجع: ٦٠٩، ٧٣٢]

تخریج: حسن. وهذا إسناد ضعيف، زهير
سمع من أبي إسحاق بعد تغیره.

٨٥٢ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا زَهْيرٌ:
حَدَّثَنَا مُنْصُورُ بْنُ الْمُعَمِّرِ عَنْ أَبِي إِسْحَاقِ،
عَنْ الْحَارِيثِ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«لَوْ كُنْتُ مُؤْمِنًا أَخْدُمْ مِنْ أُمَّتِي عَنْ غَيْرِ
مَشْوَرَةٍ مِنْهُمْ، لَأَمْرُثُ عَنْهُمْ ابْنَ أُمٍّ عَبْدٍ». [٨٤٦]

تخریج: إسناده ضعيف لضعف الحارث الأعور.

853. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah ﷺ gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with palm fibres - Mu'awiyah said: *idhkhir*.

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

- ٨٥٣ - حَدَّثَنَا أَبُو سَعِيدُ الْمَوْلَى تَبَّى هَاشِمٌ وَمَعَاوِيَةُ بْنُ عَمْرُو قَالَا: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلَيِّ قَالَ: جَهَزَ رَسُولُ اللَّهِ ﷺ فَاطِمَةَ فِي خَمِيلٍ، وَفَرِيزَةٍ، وَوِسَادَةً مِنْ أَدَمَ حَثُّوْهَا لِيفًّا قَالَ مَعَاوِيَةُ إِذْخِرْ. قَالَ أَبِيهِ: وَالْأَخْوَيْهُ: الْقَطِيفَةُ الْمُخْلَلَةُ.
[راجع: ٧١٥]

تخریج: [إسناده قوي]

854. It was narrated that Hani' bin Hani' said: 'Ali (عليه السلام) said: al-Hasan most resembles the Messenger of Allah (رسولنا) between the navel and the head, and al-Husain most resembles him in what is lower than that.

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

- ٨٥٤ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ هَانِئِ بْنِ هَانِئٍ قَالَ: قَالَ عَلَيِّ: الْحَسَنُ أَشَبَّ بِرَسُولِ اللَّهِ ﷺ مَا بَيْنَ الصَّنْدَلِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشَبَّ مَا أَشْفَلَ مِنْ ذَلِكَ.
[راجع: ٧٧٤]

تخریج: [إسناده صحيح، قاله أحمد شاكر]

855. It was narrated that Abut-Tufail said: We said to 'Ali: Tell us of something that the Messenger of Allah (رسولنا) told you in secret. He said: He did not tell me anything in secret that he concealed from the people, but I heard him say: "May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who gives refuge to an offender, may Allah curse the one who curses his parents and may Allah curse the one who changes the boundary markers."

Comments: [Its *isnad* is *qawi*, Muslim (1978)]

- ٨٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِيهِ شَيْءَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَخْمَرَ عَنْ مُضْبُورِ بْنِ حَيَّانَ، عَنْ أَبِيهِ الطَّفْلِيِّ قَالَ: قُلْنَا لِعَلِيٍّ: أَخْبَرْنَا بِسَيِّدِ أَسْرَهِ إِلَيْكَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا أَسْرَ لِي شَيْئًا كَفْفَهُ التَّاسِنَ، وَلَكِنْ سَبِّهَ يَقُولُ: «لَعْنَ اللَّهِ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعْنَ اللَّهِ مَنْ أَوَى مُعْدِيَّاً، وَلَعْنَ اللَّهِ مَنْ لَعَنَ وَالَّذِي هُوَ، وَلَعْنَ اللَّهِ مَنْ غَيَّرَ نُخُومَ الْأَرْضِ - يَعْنِي الْمَنَازِ». [انظر: ١٢٠٧، ٩٥٤، ٨٥٨]

تخریج: [إسناده قوي، م: (١٩٧٨)].

856. It was narrated that 'Ali (عليه السلام) said: I was a man who emitted a great deal of *madhi*, and if I emitted *madhi* I would do *ghusl*. I told al-Miqdad to ask the Prophet (صلوات الله عليه وسلم) about it. He smiled and said: "Wudoo' is due for that."

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

٨٥٦ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِي بْنِ هَانِي، عَنْ عَلَيِّ قَالَ: كُنْتُ رَجُلًا مَذَاءً فَإِذَا أَمْدَنْتُ اغْتَسَلْتُ، فَأَمْرَتُ الْمِنَادَةَ فَسَأَلَ النَّبِيَّ ﷺ، فَضَحِّكَ وَقَالَ: «فِيهِ الْوُضُوءُ».

[راجع: ٦١٨، ٧٦٩]

تخریج: إسناده ضعيف، هانی بن هانی مجهول.

857. It was narrated that 'Ali (عليه السلام) said: I came to the Prophet (صلوات الله عليه وسلم), along with Ja'far and Zaid. He said to Zaid: "You are my *mawla*," and Zaid hopped with joy. He said to Ja'far: "You resemble me in appearance and attitude." And he hopped with joy behind Zaid. And he said to me: "You are of me and I am of you." And I hopped behind Ja'far.

Comments: [Its *isnad* is *da'eef* because Hani' bin Hani' is unknown]

٨٥٧ - حَدَّثَنَا أَشْوَدُ - يَعْنِي ابْنَ عَامِرٍ - أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِي بْنِ هَانِي، عَنْ عَلَيِّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَجَعَفَرَ وَرَزِيدَ، قَالَ: فَقَالَ لِرَزِيدِ: «أَنْتَ مَوْلَايَ» فَضَحِّكَ، قَالَ: وَقَالَ لِجَعَفَرِ: «أَنْتَ أَشْبَهَتْ خَلْقِي وَخَلْقِي» قَالَ: فَضَحِّكَ وَرَأَهُ رَزِيدُ، قَالَ: وَقَالَ لِي: «أَنْتَ مِنِّي وَأَنَا مِنْكَ» قَالَ: فَضَحِّكَ وَرَأَهُ جَعَفَرُ. [راجع: ٧٧٠، ٧٦٩]

تخریج: إسناده ضعيف لجهالة هانی بن هانی.

858. It was narrated that Mansoor bin Hayyan said: I heard 'Amir bin Wathilah say: it was said to 'Ali bin Abi Talib (عليه السلام): Tell us of something that the Messenger of Allah (صلوات الله عليه وسلم) told you in secret. He said: The Messenger of Allah (صلوات الله عليه وسلم) did not say anything to me in secret and conceal it from the people, but I heard him say: "May Allah curse the one who reviles his parents, may Allah curse the one who changes the boundary markers, and may Allah curse the one who gives refuge to an offender."

٨٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو الشَّفَّاعَةَ عَلَيْهِ بْنُ الْحَسَنِ بْنِ سُلَيْمانَ: حَدَّثَنَا سُلَيْمانُ بْنُ حَيَّانَ عَنْ مَنْصُورِ بْنِ حَيَّانَ قَالَ: سَمِعْتُ عَامِرَ بْنَ وَابْلَةَ قَالَ: قَبِيلٌ لِعَلِيِّ بْنِ أَبِي طَالِبٍ: أَخْبَرَنَا يَشْعِيُّ وَأَسْرَ إِلَيْكَ رَسُولُ اللَّهِ ﷺ، قَالَ: مَا أَسْرَ إِلَيَّ رَسُولُ اللَّهِ ﷺ شَيْئًا وَنَكِّمَةً التَّاسِ، وَلَكِنْ سَمِعْتَهُ يَقُولُ: «الَّهُمَّ اللَّهُ مَنْ سَبَّ وَالَّذِي هُوَ، وَلَعَنَ اللَّهُ مَنْ مَنَّ عَيْرَ تُحُومُمِ الْأَرْضِ، وَلَعَنَ اللَّهُ مَنْ أَوْى مُخِيدًا».

[راجع: ٨٥٥]

Comments: [Its isnad is qawi, Muslim (1978)]

859. It was narrated that 'Ali (عليه السلام) said: It was said: O Messenger of Allah, who should be appointed in charge after you are gone? He said: "If you appoint Abu Bakr, you will find him trustworthy and uninterested in worldly gains, seeking the Hereafter. If you appoint 'Umar, you will find him strong and trustworthy and not fearing the blame of anyone for the sake of Allah. If you appoint 'Ali - which I do not think you will do - you will find him a guide and guided; he will take you on the straight path."

Comments: [Its isnad is da'ee]

860. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (عليه السلام) came out to us and said: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has enjoined Witr, and this is the time to pray Witr. O Ibnun-Nabbah, give the call to prayer.

Comments: [Its isnad is da'eef]

861. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (عليه السلام) came out to us when the mu'adhdhin gave the call to Fajr prayer and said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has enjoined us to pray Witr and this is the time for it. Then he said: Give the iqamah for prayer, O Ibnun-Nawwahah.

تخریج: [إسناده قوي، م: (١٩٧٨)].

-٨٥٩- حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ أَبِي (١٠٩/١) جَعْفَرٍ - يَعْنِي الْفَرَاءَ - عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْنَدَ بْنِ يَتَّيْعَ، عَنْ عَلَيِّ فَالْأَخْرَى قَالَ: قَيلَ: يَا رَسُولَ اللَّهِ! مَنْ يُؤْمِنُ بِعَذَابِكَ؟ قَالَ: إِنَّ تُؤْمِنُوا أَبَا بَكْرٍ، تَجْدُوهُ أَمِينًا، رَاهِدًا فِي الدُّنْيَا، رَاغِبًا فِي الْآخِرَةِ، وَإِنْ تُؤْمِنُوا بِعَذَابِ قَوْمِيَّا مِنْ أَمِينًا، لَا يَخَافُ فِي اللَّهِ لَزْمَةً لِأَيِّمْ، وَإِنْ تُؤْمِنُوا عَلَيْهِ - وَلَا أَرَاكُمْ فَاعْلَمُ - تَجْدُوهُ مَاهِيَّا، يَأْخُذُ بِكُمُ الطَّرِيقَ الْمُسْتَقِيمَ.

تخریج: [إسناده ضعيف لعلل].

-٨٦٠- حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ رَجُلًا مِنْ عَزَّةَ يُحَدِّثُ عَنْ رَجُلٍ مِنْ بَنْي أَسْدٍ قَالَ: خَرَجَ عَلَيْنَا عَلَيِّ فَقَالَ: إِنَّ التَّيَّاحَ يَكْتُلُ أَمْرَ بِالْوَرِثَةِ، يَبْتَئِلُ وِتْرَهُ هَذِهِ السَّاعَةِ، يَا ابْنَ النَّبَّاحِ! أَذْنُ أَوْ نَوْبَتْ. [راجع: ٦٨٩]

تخریج: [إسناده ضعيف لجهالة الرجل من بنى أسد].

-٨٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي التَّيَّاحِ: حَدَّثَنِي رَجُلٌ مِنْ عَزَّةَ، عَنْ رَجُلٍ مِنْ بَنْي أَسْدٍ قَالَ: خَرَجَ عَلَيَّ حِينَ نَوْبَتِ الْمُنْوَبُ لِصَلَاةِ الضَّبْحِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ يَكْتُلُ أَمْرَنَا نَوْبَتَهُ، فَبَتَ لَهُ هَذِهِ السَّاعَةِ، ثُمَّ قَالَ: أَقِمْ يَا ابْنَ النَّوَّاجِ.

[راجع: ٦٨٩]

Comments: [Its isnad is da'eef]

862. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (عليه السلام) came out to us... and he mentioned a hadeeth similar to that of Suwaid bin Sa'eed: I was with 'Umar (رضي الله عنهما) when he was covered with his garment.

Comments: [Its isnad is da'eef]

863. It was narrated from 'Ali (عليه السلام) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade wearing rings on this or this - the middle finger and the index finger. Jabir - i.e., al-Ju'fi - said: It is the middle finger, no doubt about it.

Comments: [Its isnad is qawi]

864. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade offering an animal that has lost a horn or ear as a sacrifice.

Comments: [A hasan hadeeth its isnad is da'eef because of the Weakness of Jabir Al-Ju'fi]

تخریج: حديث حسن، وهذا إسناد ضعيف لضعف جابر الجعفی، وعبدالله بن نجیع إلى الصعف أقرب ثم هو لم يسمع من علي.

865. It was narrated that 'Ali (عليه السلام) said: Abu Bakr used to recite in a low voice when he recited, and 'Umar (رضي الله عنهما) recited in a loud voice. When 'Ammar (رضي الله عنهما) recited, he would recite some from one soorah and some from another. That was mentioned to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and

تخریج: إسناده ضعيف كسابقه.

- ٨٦٢ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شُبَّابَةُ عَنْ أَبِي التَّيْحَانِ: سَمِعْتُ عَنْ أَبِي اللَّوِيْبِ بْنِ أَبِي الْهَذَلِيْلِ الْعَنْتَرِيِّ يُحَدِّثُ عَنْ رَجُلٍ مِّنْ تَهْرِيْبِ قَالَ: حَرَّجَ عَلَيْنَا عَلَيْهِ... فَذَكَرَ تَخْرُجَ حَدِيثِ شُعْبَيْدِ بْنِ سَعِيدٍ: ثُنْثَ عَنْدَ عَمَّارٍ وَهُوَ مُسْجَنٌ فِي تَوْبِيهِ. [انظر: ٨٦٧]

تخریج: إسناده ضعيف كسابقه.

- ٨٦٣ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُبَّابَةُ عَنْ عَاصِمٍ أَبْنِي كَلْبٍ قَالَ: سَمِعْتُ أَبَا يُرْدَةَ يُحَدِّثُ عَنْ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَهْرِيْبَ فِي ذَي أُوْذَنِهِ: الْوُسْطِيُّ وَالشَّبَّابِيُّ. وَقَالَ جَابِرٌ يَعْنِي الْجُعْفَنِيُّ: هُوَ الْوُسْطِيُّ لَا شَكَ فِيهَا. [انظر: ١٢٩١: ١١٦٨]

تخریج: إسناده قوي..

- ٨٦٤ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِنْزَارِيُّ عَنْ جَابِرٍ، عَنْ عَنْ أَبِي إِنْزَارٍ، عَنْ عَلَيْهِ قَالَ: تَهْرِيْبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ يُضَعَّفَ بِعَفْيَهِ الْقَرْنِ وَالْأَدْنِ. [راجع: ٦٣٣]

تخریج: حديث حسن، وهذا إسناد ضعيف لضعف جابر الجعفی، وعبدالله بن نجیع إلى الصعف أقرب ثم هو لم يسمع من علي.

- ٨٦٥ - حَدَّثَنَا عَلَيْهِ بْنُ بَخْرٍ: حَدَّثَنَا عَبْيَسَ بْنُ بُؤْسَ: حَدَّثَنَا رَجَبُرِيَاً عَنْ أَبِي إِشْحَاقِ، عَنْ خَانِيَّ بْنِ خَانِيِّ، عَنْ عَلَيْهِ قَالَ: كَانَ أَبُو بَخْرٍ يُخَافِتُ بِصَوْتِهِ إِذَا قَرَأَ، وَكَانَ عَمَّارُ يَخْجُهُ بِقِرَاءَتِهِ، وَكَانَ عَمَّارٌ إِذَا قَرَأَ يَأْخُذُ مِنْ هَذِهِ

he said to Abu Bakr (رضي الله عنهما): "Why do you recite in a low voice?" He said: Because the One with Whom I am conversing can hear. He said to 'Umar (رضي الله عنهما): "Why do you recite out loud?" He said: To scare the *Shaitan* and awaken those who are asleep. He said to 'Ammar: "Why do you recite some from one *soorah* and some from another?" He said: Do you hear me mixing with it something that is not part of it? He said: "No." Then he said: "All of it is good."

Comments: [Its *isnad* is *da'eef* and Hani' bin Hani' is unknown]

866. It was narrated that Ibn 'Umar (رضي الله عنهما) said: (The body of) 'Umar bin al-Khattab (رضي الله عنهما) was placed between the *minbar* and the grave, and 'Ali came and stood before the rows. He said: Here he is, three times. Then he said: May the mercy of Allah be upon you; there is no one among the creation of Allah with whose record of deeds I would more like to meet Allah, apart from the Prophet (صلوات الله عليه وآله وسلامه عليه)، than the one who lies here, covered with this garment.

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

تخریج: حسن لغیره، وهذا استاد ضعیف لضعف أبي معاشر نجح وانظر مابعده.

867. It was narrated from 'Awn bin Abi Juhaifah that his father said: I was with 'Umar (رضي الله عنهما) when he was lying covered with his garment after he had passed away. 'Ali (رضي الله عنهما) came and lifted the cloth from his face, then he said: May the mercy of Allah be upon

الشّورَةِ وَهَذِهِ، فَذَكَرَ ذَلِكَ لِشَيْءٍ يُخَلِّهُ، فَقَالَ
لِأَبِي بَكْرٍ: «لِمَ تُخَافِتُ؟» قَالَ: إِنِّي لَا شَمِعَ
مِنْ أَنْجَاجِي. وَقَالَ لِعُمَرَ: «لِمَ تُجَهِّزُ
بِقَرَاءَتِكَ؟» قَالَ: أُفْرُغُ الشَّيْطَانَ وَأُوْقَطُ
الْوَسْنَانَ. وَقَالَ لِعَمَّارٍ: «لِمَ تَأْخُذُ مِنْ هَذِهِ
الشّورَةِ وَهَذِهِ؟» قَالَ: أَتَشَعَّبُ أَخْلُطُ بِهِ تَأْسِيْسَهُ؟ قَالَ: «لَا» قَالَ: فَكُلُّهُ طَيِّبٌ

تخریج: إسناده ضعیف، هانی بن هانی
محظوظ، وأبو إسحاق تغير بأخره، رواية زکريا
عنه بعد تغيره.

866- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ
جَعْفَرِ الْوَزْكَانِيِّ: حَدَّثَنَا أَبُو مَعْشَرٍ تَحْمِيْجُ
الْمَدِينَيِّ مَوْلَى تَبَّيٍّ هَاشِمٌ عَنْ نَافِعٍ، عَنْ أَبِي
عُمَرَ قَالَ: وُضِعَ عُمَرُ بْنُ الْخَطَّابِ بَيْنَ الْمَسْرِيِّ
وَالْقَبْرِيِّ، فَجَاءَ عَلَيْهِ حَسَنٌ قَاتَمَ بْنَ يَكْدَيِّ
الصَّفْوَيِّ فَقَالَ: هُوَ هَذَا - ثَلَاثَ مَرَأَتِ - لَمْ
قَالَ: رَحْمَةُ اللَّهِ عَلَيْكَ، مَا مِنْ خَلْقِ اللَّهِ
تَعَالَى أَحَدٌ أَحَبُّ إِلَيَّ مِنْ أَنَّ الْقَاءَ يَصْحِيفَهُ
عَلَيْهِ تَوْبَةً. [انظر: ٨٦٧]

تخریج: حسن لغیره، وهذا استاد ضعیف لضعف أبي معاشر نجح وانظر مابعده.

867- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُوِيدُ بْنُ
سَعِيدِ الْهَرَوِيِّ: حَدَّثَنَا يُونُسُ بْنُ أَبِي يَغْفُورِ
عَنْ عَوْنَ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ:
كُنْتُ عِنْدَ عُمَرَ وَهُوَ مُسَجِّلٌ بِتَوْبَةٍ قَدْ قَضَى
تَحْبِيْهَ، فَجَاءَ عَلَيْهِ فَكَلَّفَ النَّزْبَ عَنْ وَجْهِهِ،

you, Abu Hafs, for by Allah there is no one left, after the Messenger of Allah (ﷺ), with whose record of deeds I would more like to meet Allah with than your record.

Comments: [Hasan because of corroborating evidence]

تخریج: حسن لغیره، سوید بن سعید و یونس بن ابی المتابعات والشواهد وانظر ماقبله.

868. It was narrated that 'Ali bin Abi Talib (ﷺ) said: I was a man who emitted a great deal of *madhi* and I started to do *ghusl* in the winter, until the skin of my back became cracked. I mentioned that to the Prophet (ﷺ), or it was mentioned to him, and he said: "Do not do that. If you see *madhi*, then wash your private part and do *wudoo'* as for prayer, but if water gushes out, then do *ghusl*."

Comments: [Its isnad is saheeh]

869. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a great deal of *madhi*, so I asked the Prophet (ﷺ), or he was asked about that, and he said: "For *madhi* do *wudoo'* and for *mani* do *ghusl*."

Comments: [A saheeh hadith]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

870. 'Ali (ﷺ) said: I was a man who emitted a great deal of *madhi*, and I told a man to ask the Prophet (ﷺ) about that. He said: 'Wudoo' should be done for that."

ئمَّ قال: رَحْمَةُ اللَّهِ عَلَيْكَ يَا أَبَا خَنْصِي،
فَوَاللَّهِ مَا يَقْرَئُ بَعْدَ رَسُولِ اللَّهِ ﷺ أَحَدَ أَحَبِّ
إِلَيْيَ مِنْ أَنَّ الَّذِي اللَّهُ تَعَالَى يَصْحِفُهُ مِنْكَ.

[راجع: ٨٦٦]

-٨٦٨- حَدَّثَنَا عَيْدَةُ بْنُ حُمَيْدَ التَّيْمِيُّ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي دَكَنٌ عَنْ حُصَيْنِ بْنِ فَيْضَةَ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ رَجُلًا مَذَاءً، فَجَعَلْتُ أَغْتَسِلُ فِي الشَّاءِ حَتَّى شَفَقَ ظَهْرِيُّ، قَالَ: فَذَكَرْتُ ذَلِكَ لِلَّهِ تَعَالَى أَوْ ذَكَرْتُ لَهُ، قَالَ: فَقَالَ: لَا تَتَعَلَّ، إِذَا رَأَيْتَ الْمَذَاءَ فَاغْتَسِلْ ذَكْرَكَ، وَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، فَإِذَا فَصَحَّتِ الْمَاءُ فَاغْتَسِلْ.

[انظر: ١٠٢٨، ١٢٣٨]

تخریج: إسناده صحيح.

-٨٦٩- حَدَّثَنَا عَيْدَةُ بْنُ حُمَيْدَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي (١١٠/١) زِيَادَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْثٍ، عَنْ عَلَيِّ قَالَ: كُنْتُ رَجُلًا مَذَاءً، فَسَأَلْتُ النَّبِيَّ ﷺ أَوْ سَيْنَ عَنْ ذَلِكَ، فَقَالَ: فِي الْمَذَاءِ الْوُضُوءُ، وَفِي الْمَتَّى الْغُسلُ.

[راجع: ٦٦٢]

-٨٧٠- حَدَّثَنَا عَيْدَةُ: حَدَّثَنِي شُلَيْمَانُ الْأَغْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِي عَبْيَسٍ قَالَ: قَالَ عَلَيِّ: كُنْتُ رَجُلًا

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

تخریج: إسناده صحيح. م: (٣٠٣) وانظر ما تقدم برقم: (٨٢٣) وفيه أن الرجل الذي أمره أن يسأل النبي هو المقداد بن الأسود.

871. It was narrated that Abu Juhaifah said: 'Ali (عليه السلام) addressed us and said: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr as-Siddeeq. Then he said: Shall I not tell you of the best of this *ummah* after its Prophet and after Abu Bakr? He said: [It is] 'Umar.

Comments: [Its isnad is hasan]

مَذَاء، فَأَمْرَتْ رَجُلًا فَسَأَلَ النَّبِيَّ سَلَّمَ عَنْهُ،
فَقَالَ: «فِيهِ الْوُضُوءُ». [راجع: ٨٢٣]

٨٧١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ سَلَيْمانَ لَوْيَنْ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ غَاصِمٍ، عَنْ زَرْ، عَنْ أَبِي جُعْفَرٍ قَالَ: حَطَبَنَا عَلَيَّ فَقَالَ: أَلَا أَخْبِرُكُمْ بِخَيْرٍ هَذِهِ الْأُمَّةُ بَعْدَنِيَّاهَا؟ أَبُو بَكْرٍ، ثُمَّ قَالَ: أَلَا أَخْبِرُكُمْ بِخَيْرٍ هَذِهِ الْأُمَّةُ بَعْدَنِيَّاهَا وَبَعْدَ أَبِي بَكْرٍ؟ فَقَالَ: غَمْرٌ. [راجع: ٨٣٣]

تخریج: إسناده حسن.

872. It was narrated that Abul-Ghareef said: Some water for *wudoo'* was brought to 'Ali (عليه السلام). He rinsed his mouth and nose three times, and washed his face three times, and washed his hands and forearms three times. Then he wiped his head, then he washed his feet. Then he said: This is how I saw the Messenger of Allah (ﷺ) do *wudoo'*. Then he recited some Qur'an. Then he said: This is for the one who is not *junub*; as for the one who is *junub*, no - (he should not recite), not even one verse.

Comments: [Its isnad is hasan]

873. It was narrated that Zirr bin Hubaish said: 'Ali (عليه السلام) wiped his head in *wudoo'* until it was about to start dripping, and he said: This

٨٧٢- حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ: حَدَّثَنِي عَامِرُ ابْنُ السَّمْطَ عنْ أَبِي الْغَرِيفِ قَالَ: أَتَيْتُ عَلَيْهِ بِوَضُوءَ، لَمْ يَضْصَدْ وَلَمْ يَشْتَقْ ثَلَاثَةَ، وَعَسَلَ وَجْهَهُ ثَلَاثَةَ، وَعَسَلَ يَدَيْهِ وَزَارَعَيْهِ ثَلَاثَةَ ثَلَاثَةَ، ثُمَّ مَسَحَ بِرَأْيِهِ، ثُمَّ عَسَلَ رِجْلَيْهِ، ثُمَّ قَرَأَ شِيتَانَ مِنَ الْقُرْآنِ، ثُمَّ قَالَ: «هَذَا لِمَنْ يَئِنْ يُنْبِئُ، فَأَمَّا الْجُنُبُ فَلَا، وَلَا آتَهُ».

تخریج: إسناده حسن.

٨٧٣- حَدَّثَنَا مَزْوَانُ بْنُ مَعَاوِيَةَ الْقَزَارِيَّ: حَدَّثَنَا زَيْعَةُ بْنُ عَبْدَةَ الْكَنَانِيَّ عَنْ الْمِنْهَابِ بْنِ غَمْرَوْ، عَنْ زَرْ بْنِ حُبَيْشٍ قَالَ: مَسَحَ عَلَيَّ

is how I saw the Messenger of Allah (ﷺ) do wudoo'.

Comments: [Its isnad is saheeh]

رأَسَهُ فِي الْوُضُوءِ حَتَّى أَرَادَ أَنْ يَغْطِرُ،
وَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ يَعْلَمُ بِتَوْضَأِهِ.

تخریج: إسناده صحيح.

874. It was narrated that Tariq - i.e., bin Shihab - said: I heard 'Ali (عليه السلام) say: We do not have any book that we read to you except what is in the Qur'an and what is in this document - a document that was in the sheath of a sword that he was wearing, which had an adornment of iron. - I took it from the Messenger of Allah (ﷺ) and in it are the rates of zakah.

Comments: [Hasan lighairihi; this isnad is da'eef because of the weakness of Shareek]

٨٧٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي ابْنِ عَمْرَانَ التَّوَسِيُّ: حَدَّثَنَا شَرِيكُ عَنْ مُحَاوِرِي، عَنْ طَارِقٍ - يَعْنِي ابْنَ شَهَابٍ - قَالَ: سَوْفَتُ عَلَيْهَا يَقُولُ: مَا عِنْدَنَا كِتَابٌ تَقْرَئُهُ عَلَيْكُمْ إِلَّا مَا فِي الْقُرْآنِ، وَمَا فِي هَذِهِ الصَّحِيفَةِ صَحِيفَةٌ كَانَتْ فِي قُرْبَابِ سَيِّفٍ كَانَ عَلَيْهِ، جَلَّتْهُ حَدِيدٌ - أَخْدَثَنَا مِنْ رَسُولِ اللَّهِ يَعْلَمُ، فِيهَا فَرَائِضُ الصَّدَقَةِ. [راجع: ٧٨٢]

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك.

875. It was narrated that 'Ali (عليه السلام) said: Part of the Sunnah in prayer is to put one hand over the other beneath the navel.

Comments: [Its isnad is da'eef]

٨٧٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَيْمانَ الْأَسْدِيِّ لُؤْلُؤَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَيْدَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِشْحَاقَ عَنْ زَيْدِ بْنِ زَيْدِ السُّوَانِيِّ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلَيِّ قَالَ: إِنَّ مِنَ السُّنَّةِ فِي الصَّلَاةِ وَضُعِّفَ الْأَكْفَافُ عَلَى الْأَكْفَافِ تَحْتَ السُّرَّةِ.

تخریج: إسناده ضعيف لضعف عبد الرحمن بن إسحاق، وجهاته زياد بن زيد السواني.

876. It was narrated that 'Abd Khair said: 'Ali (عليه السلام) taught us the wudoo' of the Messenger of Allah (ﷺ). The slave poured water onto his hands and he rubbed them until they were clean. Then he put his hand in the small vessel and rinsed his mouth and nose, and he washed his face three times and his arms up to the elbows

٨٧٦- حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا عَبْدُ الْمُلِكِ بْنُ سَلْيَنَهُ الدَّانِيِّ، عَنْ عَبْدِ خَيْرٍ قَالَ: عَلِمْنَا عَلَيْهِ وُضُوءَ رَسُولِ اللَّهِ يَعْلَمُ، فَصَبَّ الْغَلَامُ عَلَى يَدَيْهِ حَتَّى أَشَاهَمَا، ثُمَّ أَذْخَلَ يَدَهُ فِي الرُّكُوبِ، فَمَضَضَ وَاشْتَقَقَ، وَغَسَّلَ وَجْهَهُ ثَلَاثَةَ ثَلَاثَاتٍ، وَذَرَاعَيْهِ إِلَى الْمِرْقَفَيْنِ ثَلَاثَاتٍ

three times. Then he put his hand in the vessel and touched the bottom of it with his hand, then he took it out and wiped his other hand with it. Then he wiped his head with his palms once, then he washed his feet up to the ankles three times each. Then he took a little bit of water in his hand and drank it. Then he said: This is how the Messenger of Allah (ﷺ) used to do *wudoo*.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

877. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "O people of the Qur'an, pray *Witr*, for Allah, may He be glorified and exalted, is One and loves that which is odd numbered."

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

تَلَانًا، ثُمَّ أَذْخَلَ يَدَهُ فِي الرَّكْوَةِ فَقَعَمَ أَنفَقَاهَا بِيَدِهِ، ثُمَّ أَخْرَجَهَا فَمَسَحَ بِهَا الْأُخْرَى، ثُمَّ مَسَحَ بِكَفِيهِ رَأْسَهُ مَرَّةً، ثُمَّ عَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ تَلَانًا تَلَانًا، ثُمَّ اعْتَرَفَ هُنَّةً مِنْ مَاءِ بِكَفِيهِ فَشَرَبَهُ، ثُمَّ قَالَ: هَذَا كَمَا كَانَ رَسُولُ اللَّهِ سَلَّمَ يَتَوَضَّأُ. [انظر: ٩١٠، ٩٢٨، ١٠٠٨]

تخریج: صحيح لغیره و اسناده حسن.

٨٧٧ - حَدَّثَنَا عَلَيْهِ بْنُ بَحْرٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّاً عَنْ أَبِي إِشْحَاقِ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ فَالْمَقْبَرَةِ قَالَ: قَالَ رَسُولُ اللَّهِ سَلَّمَ: «يَا أَهْلَ الْقُرْآنِ أُوتُرُوا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَتَرَتْ يُجْبِثُ الْوَتْرَ». [انظر: ١٢١٤، ١٢٢٥، ١٢٢٦، ١٢٢٨]

تخریج: اسناده قوي.

٨٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيِّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ يَتَانَ، عَنْ غَامِرٍ، عَنْ أَبِي جُحَيْنَةَ قَالَ: قَالَ عَلَيِّ بْنُ أَبِي طَالِبٍ: أَلَا أَخْبُرُكُمْ بِخَيْرٍ مَذُونٍ الْأُمَّةَ بِمَذْدِيَّهَا؟ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ رَجُلٌ آخَرُ. [راجع: ٨٣٣]

تخریج: اسناده صحيح.

٨٧٩ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مَالِكُ بْنُ مَغْوِلٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ الْحَمْدَةِ، عَنْ عَلَيِّ وَعَنْ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْنَةَ، عَنْ عَلَيِّ وَعَنْ عَوْنَبِنِ أَبِي جُحَيْنَةَ عَنْ أَبِيهِ، عَنْ

878. It was narrated that Abu Juhaifah said: 'Ali bin Abi Talib said: Shall I not tell you of the best of this *ummah* after its Prophet? Abu Bakr, then 'Umar, then another man.

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

879. It was narrated from 'Ali that he said: The best of this *ummah* after its Prophet is Abu Bakr; the best of it after Abu Bakr is 'Umar; and if I wanted, I could name the third one.

Comments: [Its isnads are saheeh; its men are *thiqat*]

عليه أَنَّهُ قَالَ: خَيْرٌ هَذِهِ الْأُمَّةُ بَعْدَنِيهَا أَبُو بَكْرٌ،
وَخَيْرُهَا بَعْدَ أَبِي بَكْرٍ عُمَرُ، وَلَوْ شِئْتُ سَمِّيَتِ
الثَّالِثَةَ. [راجع: ٨٧٨]

تخریج: أسانیده صحاح، وانظر ماقبله.

880. It was narrated from Abu Juhaiyah: I heard 'Ali (ﷺ) say: The best of this *ummah* after its Prophet are Abu Bakr and 'Umar (ﷺ), and if I wanted, I could tell you of the third one.

Comments: [Its isnad is saheeh]

-٨٨٠- حَدَّثَنَا سُفِيَّانُ بْنُ عُيُّونَةَ عَنْ أَبِي حَمَادِ (ح) وَأَبُو مُعاوِيَةَ: حَدَّثَنَا إِشْتَاعِيلُ عَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ سَمِّعْتُ عَلَيْهَا يَقُولُ:
خَيْرٌ هَذِهِ الْأُمَّةُ بَعْدَنِيهَا أَبُو بَكْرٌ وَعُمَرُ، وَلَوْ شِئْتُ لَحَدَّثْتُكُمْ بِالثَّالِثَةِ. [راجع: ٨٧٩]

تخریج: إسناده صحيح، وانظر ماقبله.

881. It was narrated that 'Ali (ﷺ) said that the Prophet (ﷺ) sent him to Madinah and told him to level the graves.

Comments: [Hasan because of corroborating evidence; this is a *da'eef* isnad because Abu Muhammad Al-Hudhalī is unknown]

-٨٨١- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ (١١١/١) عَامِرٌ: حَدَّثَنَا
شَعْبَةُ قَالَ: الْحَكْمُ أَخْبَرَنِي عَنْ أَبِي مُحَمَّدٍ، عَنْ
عَلَيِّ قَالَ: بَعَثَهُ الرَّبِيعُ بِرَبِيعِ الْأَوَّلِ إِلَى الْمَدِينَةِ، فَأَمَرَهُ أَنْ
يُسَرِّيَ الْقُبُورَ. [راجع: ٦٥٧]

تخریج: حسن لغيره، وهذا إسناد ضعيف
لجهالة أبي محمد الهمذاني الرواذي عن علي.

882. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me to Yemen. I said: O Messenger of Allah, you are sending me to people who are older than me, and I am young and do not know how to judge. He put his hand on my chest and said: "O Allah, make his tongue steadfast and guide his heart. O 'Ali, when two disputants sit before you, do not judge between them until you listen to the second one as you listened to the first. If you do that, the verdict will become clear to

-٨٨٢- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ
عَنْ سِيَّارِيِّ، عَنْ حَنْشَلٍ، عَنْ عَلَيِّ قَالَ:
يَعْتَنِي رَسُولُ اللَّهِ بِرَبِيعِ الْأَوَّلِ إِلَى الْيَمَنِ، قَالَ:
فَقُلْتُ: يَا رَسُولَ اللَّهِ! يَعْتَنِي إِلَى قَوْمٍ أَسْنَ
مِنِّي، وَأَنَا حَدِيثٌ لَا أُبَصِّرُ النَّضَاءَ؟ قَالَ:
فَوَضَعَ يَدَهُ عَلَى صَدْرِي وَقَالَ: «اللَّهُمَّ كُثُّ
لِسَانَهُ، وَاهِدْ قَلْبَهُ. يَا عَلَيَّ! إِذَا جَلَسْتَ إِلَيْكَ
الْمُحْضَمَانَ فَلَا تَنْهَضْ بَيْنَهُمَا حَتَّى تَسْمَعَ مِنَ
الْآخَرِ كَمَا سَمِعْتَ مِنَ الْأَوَّلِ، فَإِنَّكَ إِذَا

you." 'Ali said: I never got confused about any judgement after that or doubted a verdict after that.

Comments: [*Hasan* because of corroborating evidence]

883. It was narrated that 'Ali (عليه السلام) said: When this verse was revealed - "And warn your tribe (O Muhammad (صلوات الله عليه وآله وسلام) of near kindred" [ash-Shu'ara' 26:214] - the Prophet (صلوات الله عليه وآله وسلام) gathered his family together. Thirty people gathered and ate and drank. Then he said to them: "Who could take care of my debts and promises for me, and he will be with me in Paradise and will be my successor among my family?" A man - Shareek did not name him - said: O Messenger of Allah, you are like an ocean; who could do that? Then he offered that to the members of his family and 'Ali (عليه السلام) said: I will.

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

تخریج: إسناده ضعیف لضعف شریک بن عبد الله التخعي وعباد بن عبدالله الأسدی.

884. It was narrated that 'Ali (عليه السلام) said: The Prophet (صلوات الله عليه وآله وسلام) used to pray *Witr* at the time of the *adhan* and pray two *rak'ahs* at the time of the *iqamah*.

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

تخریج: إسناده ضعیف لضعف شریک والحارث الأعور.

885. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صلوات الله عليه وآله وسلام) used to pray sixteen *rak'ahs* during the day.

فَقُلْتَ ذَلِكَ تَبَيَّنَ لَكَ النَّصَاءُ. قَالَ: فَمَا اخْتَلَفَ عَلَيَّ قَضَاءٌ بَعْدُ، أَوْ مَا أَشْكَلَ عَلَيَّ قَضَاءٌ بَعْدُ. [راجع: ٦٩٠]

تخریج: حسن لغیره، شریک وحسن قد تویعا.

883- حَدَّثَنَا أَشْوَدُ بْنُ غَامِرٍ: حَدَّثَنَا شَرِيكُ عَنِ الْأَعْمَشِ، عَنِ الْمُتَهَابِ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ الْأَسْدِيِّ، عَنْ عَلَيِّ قَالَ: لَمَّا تَرَكَ هَذِهِ الْأُيُّوبَ: «وَأَنِيرَ عَمَّا تَرَكَ الْأَقْرَبِينَ» (الشعراء: ٢١٤)، قَالَ: جَمِيعُ الْبَيْهِيَّةِ مِنْ أَهْلِ بَيْهِ، فَاجْتَمَعَ تَلَاثُونَ، فَأَكْلُوا وَشَرِبُوا، قَالَ: فَقَالَ لَهُمْ: «مَنْ يَضْمَنْ عَنِي دَيْبِي وَمَوَاعِدِي، وَيَكُونُ تَعِي فِي الْجَنَّةِ، وَيَكُونُ خَلِيقِي فِي أَهْلِي؟» فَقَالَ رَجُلٌ - لَمْ يُسْمِّ شَرِيكَ -: يَا رَسُولَ اللَّهِ! أَنْتَ كُنْتَ بَخْرًا، مَنْ يَقْتُومُ بِهَذَا؟ قَالَ: ثُمَّ قَالَ لِآخَرَ: قَالَ: فَعَرَضَ ذَلِكَ عَلَى أَهْلِ بَيْهِ، فَقَالَ عَلَيْهِ: أَنَا.

تخریج: إسناده ضعیف لضعف شریک بن عبد الله التخعي وعباد بن عبدالله الأسدی.

884- حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا شَرِيكُ عَنْ أَبِي إِشْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ: أَنَّ الْئَيَّاهِ كَانَ يُؤْتَى عِنْدَ الْأَذَانِ، وَيُصْلَى الرَّعْتَيْنِ عِنْدَ الْإِقَامَةِ. [راجع: ٥٦٩]

تخریج: إسناده ضعیف لضعف شریک والحارث الأعور.

885- حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا شَرِيكُ عَنْ أَبِي إِشْحَاقَ، عَنْ غَاصِمٍ، عَنْ عَلَيِّ قَالَ: كَانَ رَسُولُ اللَّهِ يُصْلَى بِالنَّهَارِ سِتَّ عَشْرَةَ رَكْعَةً. [راجع: ٦٥٠]

Comments: [Saheeh]

تخریج: صحيح، شریک - وإن كان سی،
الحفظ - قد توبع.

886. It was narrated from 'Ali bin Abi Talib that the Messenger of Allah (ﷺ) used to ride a donkey whose name was 'Ufair.

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

٨٨٦- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الرَّازِيُّ: حَدَّثَنَا سَلْمَةُ بْنُ الْفَضْلِ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقِ عَنْ يَزِيدِ بْنِ أَبِي حَيْبٍ، عَنْ مَرْقُدٍ أَبْنِ عَبْدِ اللَّهِ الْأَيْمَنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ زُرْبَرِ الْعَافِيِّيِّ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْكَبُ حِمَارًا اسْمُهُ عَفِيرٌ.

تخریج: صحيح، وهذا إسناد ضعيف، سلمة بن الفضل مختلف فيه ومحمد بن إسحاق مدلس
وقد عنون.

887. It was narrated from 'Ali bin Abi Talib that the Prophet (ﷺ) said: "The anus, for the eye [in another version of this report, it says: 'The eye, for the anus...', which sounds more apt], is like the string that ties up a waterskin; whoever goes to sleep, let him do wudoo!"

Comments: [Its isnad is da'eef]

٨٨٧- حَدَّثَنَا عَلَيُّ بْنُ بَخْرٍ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ الْجَنْصَيِّ: حَدَّثَنِي الْوَضِينُ بْنُ عَطَاءٍ عَنْ مَخْنُوطِ بْنِ عَلْقَشَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِدِ الْأَرْدَدِيِّ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ عَنْ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ اللَّهَ وَكَلَّا لِلْعَيْنِ، فَمَنْ نَامَ فَلَيَتَوْضَأْ.

تخریج: إسناده ضعيف لتدليس بقية بن الوليد الحنصي، والوضين بن عطاء مختلف فيه.
وعبد الرحمن بن عائد حديثه عن علي مرسلا.

888. It was narrated that 'Ali said: When I killed Marhab, I brought his head to the Prophet (ﷺ).

Comments: [Its isnad is da'eef jiddan (very weak); it is a chain of da'eef (weak) narrators]

٨٨٨- حَدَّثَنَا حُسْنِيُّ بْنُ الْحَسَنِ الْأَشْفَرُ: حَدَّثَنِي أَبْنُ قَابُوسَ بْنِ أَبِي طَيَّبَ الْجَنْجَيِّ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلَيِّ بْنِ جَدِّهِ قَالَ: لَمَّا قُتِّلَ مَرْحَبًا جِئْتُ بِرَأْسِهِ إِلَى النَّبِيِّ ﷺ.

تخریج: إسناده ضعيف جداً مسلسل بالضعفاء.

889. It was narrated from Jareer bin Hayyan, from his father, that 'Ali (ﷺ) said to his father: I shall certainly send you on the same mission as the Messenger of Allah

٨٨٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَبَّيْنَ أَبْوَ مُحَمَّدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلْمَةَ: أَخْبَرَنَا يُوسُفُ بْنُ حَبَّابٍ عَنْ جَوَيْرِ بْنِ حَيَّانَ، عَنْ أَبِيهِ أَنَّ

(ع) sent me: level every grave and destroy every idol.

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

عَلَيْهِ قَالَ لِأَكْيَهِ: لَا بَعْثَنَّ فِيمَا بَعْثَنَّ فِيهِ
رَسُولُ اللَّهِ ﷺ: أَنْ أَسْوِي كُلَّ قَبْرٍ، وَأَنْ
أَطْمِسَ كُلَّ صَمْرٍ. [راجع: ٦٨٣، ٧٤١]

تغريب: إسناده ضعيف جداً لضعف يونس بن خباب، وأصل الحديث صحيح، وانظر: (٧٤١)

890. It was narrated that 'Abdur-Rahman bin Abi Laila said: I heard 'Ali (ع) say: I was a man who emitted a lot of *madhi*. I asked the Prophet (ﷺ) [about that] and he said: "Wudoo' should be done for that."

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

٨٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِشْمَاعِيلُ بْنُ إِشْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَزِيدِ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ:
سَمِعْتُ عَلَيْهِ يَقُولُ: كُنْتُ رَجُلًا مَذَاءً، فَسَأَلَتْهُ النِّيَّةُ، فَقَالَ: «فِيهِ الْوُضُوءُ». [راجع: ٦٦٢]

تغريب: حديث صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

891. It was narrated that 'Ali (ع) said: I was a man who emitted a lot of *madhi*. I asked the Prophet (ﷺ) [about that] and he said: "Wudoo' should be done for that and *ghusl* should be done for *mani*."

Comments: [Saheeh]

٨٩١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهُنْ بْنُ نَعْمَةَ الْوَابِطيِّ: أَخْبَرَنَا خَالِدٌ عَنْ يَزِيدِ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلَيْهِ قَالَ: كُنْتُ رَجُلًا مَذَاءً، فَسَأَلَتِهِ النِّيَّةُ، فَقَالَ: «فِيهِ الْوُضُوءُ، وَفِي الْمَنِيِّ الْغُشْلُ». [راجع: ٨٩٠]

تغريب: صحيح، وانظر ماقبله.

892. Ibn Abu Laila narrated from Ibn al-Asbahani from his grandmother, who was a concubine of 'Ali (ع), that she said: 'Ali (ع) said: I was a man who fell asleep easily, and when I had prayed *Maghrib*, and was covered with my garment, I would sleep, then - Yahya bin Sa'eed said: I would sleep before *Isha'*. I asked the Messenger of Allah (ﷺ) about that and he granted me a concession.

٨٩٢ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْأَمْرَوِيِّ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنِ ابْنِ الْأَصْبَهَانِيِّ، عَنْ جَدِّهِ لَهُ وَكَانَتْ سُرِيَّةُ لِيَلِيَّ، قَالَ: قَالَ عَلَيْهِ: كُنْتُ رَجُلًا نَّوْمًا، وَكُنْتُ إِذَا صَلَّيْتُ الْمَغْرِبَ وَعَلَيَّ شَابِيْ يَنْمُّ ثَمَّ - قَالَ يَخْتَنِي بْنُ سَعِيدِ: فَإِنَّمَا قَبْلَ الْعَسَاءِ، فَسَأَلَتْ رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ، فَرَأَخْصَنَّ لِي.

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف، ابن أبي طالب -
وهو محمد بن عبد الرحمن - میء الحفظ، وجده
ابن الأصبهانی لا تعرف.

893. It was narrated that 'Ali (ؑ) said: I was a man who emitted a lot of *madhi*. I asked the Messenger of Allah (ﷺ) about that and he said: "For *madhi*, *wudoo'* should be done and for *mani*, *ghusl* should be done."

Comments: [Saheeh]

تخریج: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْبَانَ أَبْوَ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُنْثِلٍ - يَعْنِي أَبَا زَيْدَ الْقَشْمِيَّ - حَدَّثَنَا زَيْدُ بْنُ أَبِي لَيْلَى، عَنْ عَلَيِّ قَالَ: عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، (۱۱۲/۱) فَسَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «فِي الْمَذِي الْوُضُوءُ، وَفِي الْمُنْيَ الْغُشْلُ». [راجع: ۶۶۲].

تخریج: صحيح، وهذا إسناد ضعیف لضعف بزيد بن زياد .

894. It was narrated from 'Ali (ؑ) that the Prophet (ﷺ) sent his sacrificial animal with him and told him to give its meat, skin and blankets in charity.

Comments: [Saheeh; this is a *hasan isnad*]

تخریج: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ الْأَبْلَيِ مُحَمَّدُ بْنُ عَمْرُو بْنِ الْقَبَاسِ: حَدَّثَنَا عَبْدُ الرَّحَمَنِ بْنُ أَبِي لَيْلَى أَبُوبَ عَنْ عَبْدِ الْكَرِيمِ وَابْنِ أَبِي تَجِيْحٍ عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ قَالَ: أَنَّ النَّبِيَّ ﷺ بَعَثَ مَعَهُ بِهِنْدِيَّةً، فَأَمْرَهُ أَنْ يَتَصَدَّقَ بِلُحُومِهَا وَجَلُودِهَا وَأَجْلِيَّهَا. [راجع: ۵۹۳].

تخریج: صحيح، وهذا إسناد حسن، خ: (۱۷۱۷)، م: (۱۳۱۷).

895. It was narrated that 'Ali (ؑ) said: The Prophet (ﷺ) came first, followed by Abu Bakr, and the third one was 'Umar (ؑ). Then turmoil (*fitnah*) struck us; Allah will pardon whomever He will.

Comments: [Saheeh because of corroborating evidence]

تخریج: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: ذَكَرَ خَلْفُ الْأَنْصَارِ حَوْشَبَ عَنْ أَبِي إِسْحَاقِ، عَنْ عَبْدِ الْخَمْرِ، عَنْ عَلَيِّ قَالَ: سَبَقَ النَّبِيَّ ﷺ، وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُوبَكْرٍ، وَثَلَّتْ عُمَرُ، ثُمَّ حَطَّنَا - أَوْ أَصَابَنَا - فَتَنَّ، يَغْفُلُ اللَّهُ عَمَّنْ يَشَاءُ. [انظر: ۱۰۲۰].

تخریج: صحيح لغيره، أبو إسحاق تغير باخرة، وسماع خلف منه لا يعرف قبل التغير أم بعده.

896. Shuraih - i.e., bin 'Ubaid - said: The people of Syria were mentioned in the presence of 'Ali bin Abi Talib (ﷺ) when he was in Iraq. They said: Curse them, O Ameer al-Mu'mineen. He said: No; I heard the Messenger of Allah (ﷺ) say: "The *abdal* (people who are close to Allah) will be in Syria, and they will be forty men. Every time one of them dies, Allah will replace him with another man. By virtue of them rain is sent and through them victory is achieved against the enemy and punishment is warded off from the people of Syria."

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

897. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me with the sacrificial animals and said: "Do not give the butcher any of it."

Comments: [A *saheeh hadeeth*, al-Bukhari (1717) and Muslim (1317)]

تخریج: حديث صحيح، خ: (١٧١٧)، م: (١٣١٧). سوید بن سعید قد توبع.

898. It was narrated from Ibn Abu Mulaikah that he heard Ibn 'Abbas say: When 'Umar bin al-Khattab (ﷺ) was placed on his bier, the people gathered around him, praying and invoking blessings upon him before [the bier] was lifted up, and I was among them. No one alarmed me except a man who seized me by the shoulder from behind. I

٨٩٦- حدثنا أبو المغيرة: حدثنا صفوان: حدثني شرنيع - يعني ابن عبيده - قال: ذكر أهل الشام عند علي بن أبي طالب وهم بالعراق، فقالوا: العتهم يا أمير المؤمنين! قال: لا، إني سمعت رسول الله ﷺ يقول: «الأبدال يكُونون بالشام، وهم أربعون رجلاً، كلما مات رجل أبدل الله مكانة رجلاً، يُشَيَّعُ بهم الغيث، ويُتَصَرَّرُ بهم على الأعداء، ويُضَرِّفُ عن أهل الشام بهم العذاب».

تخریج: إسناده ضعيف لانقطاعه، شریع ابن عبید لم يدرك علیاً، وحديث الباب باطل عن رسول الله ﷺ.

٨٩٧- حدثنا عبد الله: حدثني سعيد بن سعيد الهروي: حدثني يعني بن زكريا بن أبي زائدة عن ابن حرمي، عن الحسن بن مسلم، عن مجاهد، عن عبد الرحمن بن أبي ليلى، عن علي قال: يعني رسول الله ﷺ في الدنيا، قال: «لا تُعطِي الجائز منها شيئاً». [راجع: ٥٩٣]

تخریج: حديث صحيح، خ: (١٧١٧)، م: (١٣١٧). سوید بن سعید قد توبع.

٨٩٨- حدثنا علي بن إسحاق: أخبرنا عبد الله - يعني ابن المبارك - أخبرنا عمر بن سعيد بن أبي حسين، عن ابن أبي ملينكة أنة سمع ابن عباس يقول: وضع عمر بن الخطاب على سريره، فتكلمه الناس يدعونه ويصلونه قبل أن يُنْفَعَ، وأنا فيهن، فلم يُغْنِي إلا رجل قد أحَدَ يُنكِّبِي من ورائي،

turned and saw that it was 'Ali bin Abi Talib (رض). He prayed for mercy for 'Umar (رض), then he said: You have not left behind anyone more dear to me, with the like of whose deeds I would hope to meet Allah, than you. By Allah, I think that Allah will most certainly join you to your two companions, and that is because I often heard the Messenger of Allah (ﷺ) saying, "Abu Bakr, 'Umar and I went; Abu Bakr, 'Umar and I came in; Abu Bakr, 'Umar and I went out." So I think that Allah will most certainly join you to them.

Comments: [Its isnad is saheeh, al-Bukhari (3685) and Muslim (2389)]

899. It was narrated from Abu Umamah that 'Ali bin Abi Talib (رض) told him that he used to go to the Prophet (ﷺ). He said: If I found him praying, he would say *tasbeeh* and I would enter, and if he was not praying, he would give me permission to enter.

Comments: [Its chain of weak narrator]

900. 'Ali bin Husain narrated that Husain bin 'Ali (رض) told him that 'Ali bin Abi Talib (رض) told him that the Prophet (ﷺ) came to him and Fatimah, the daughter of the Prophet (ﷺ), at night and said: "Why don't you get up and pray?" I [Ali] said: O Messenger of Allah, indeed our souls are in the hand of Allah; if He wants to wake us up He will wake us up.

فَأَنْتُمْ فِي أَنْتَ هُوَ عَلَيُّ بْنُ أَبِي طَالِبٍ، تَكْرَمُهُ عَلَى عُمَرَ قَنَال: مَا حَلَقْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَقْرَأَ اللَّهَ تَعَالَى بِمِثْلِ عَمَلِكَ، وَإِنَّ اللَّهَ إِذْ كُنْتَ لَأَطْلُنَ لِيَجْعَلَنَّ اللَّهُ مَعَ صَاحِبِكَ، وَذَلِكَ أَنِّي كُنْتُ أَغْيِرَ أَنْ أَشْمَعَ رَسُولَ اللَّهِ يَقُولُ: «فَدَعْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرَ، وَدَعَاهُمَا أَنَا وَأَبُو بَكْرٍ وَعُمَرٌ، وَدَعَاهُمَا أَنَا وَأَبُو بَكْرٍ وَعُمَرٌ» وَإِنْ كُنْتَ لَأَطْلُنَ لِيَجْعَلَنَّ اللَّهُ مَعَهُمَا.

تخریج: إسناده صحيح، خ: (٣٦٨٥)، م: (٢٢٨٩).

٨٩٩- حَدَّثَنَا عَلَيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَنْ اللَّهِ: أَخْبَرَنَا يَحْيَى بْنُ أَبْيَوبَ عَنْ عَبْدِ اللَّهِ ابْنِ رَجْحَرٍ، عَنْ عَلَيِّ بْنِ بَرِيدَةَ، عَنْ الْقَاسِمِ، عَنْ أَبِي أَمَامَةَ: أَنَّ عَلَيًّا بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّهُ كَانَ يَأْتِي النَّبِيَّ ﷺ قَالَ: فَكُنْتُ إِذَا وَجَدْتُهُ يُصْلِي سَبَعَ فَلَمْ يَلْمِ بِكُنْ يُصْلِي أَذْنَهُ.[راجع: ٥٩٨].

تخریج: إسناده مسلسل بالضفاء.

٩٠٠- حَدَّثَنَا أَبُو الْيَمَانَ: أَخْبَرَنَا شَعِيبُ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلَيُّ بْنُ حُسَيْنٍ: أَنَّ حُسَيْنَ ابْنَ عَلَيٍّ أَخْبَرَهُ: أَنَّ عَلَيًّا بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ طَرَقَهُ وَفَاطِمَةَ ابْنَتَ النَّبِيِّ ﷺ لَيْلَةً، قَنَال: «أَلَا نُصْلِيَانِ؟» قَلَّتْ: يَا رَسُولَ اللَّهِ! إِنَّمَا أَنْفَسْتَهُ يَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَعْنَتَهُ بَعْنَتَهُ، فَأَنْصَرَفَ جِينَ قُلَّتْ ذَلِكَ،

He left when I said that and did not say anything back to me. Then I heard him say, whilst he was turning away and striking his thigh: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its isnad is saheeh, al-Bukhari (7347) and Muslim (775)]

901. 'Ali bin Husain (عليه السلام) narrated that his father, Husain bin 'Ali (عليه السلام) told him that 'Ali bin Abi Talib (عليه السلام) told him that the Messenger of Allah (صلوات الله عليه وسلم) came to him and Fatimah at night... and he mentioned a similar report.

Comments: [Its isnad is saheeh]

902. It was narrated that 'Ali bin Abi Talib (عليه السلام) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "Allah is Kind and loves kindness, and He rewards for kindness in a way that He does not reward for harshness."

Comments: [A hadeeth that is *hasan* when joined with other reports]

تخریج: حديث حسن في الشواهد، عبدالله بن وهب وأبو خليفة كل منهما مقبول، وله شاهد من حديث عائشة عند مسلم برقم: (٢٥٩٣).

903. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "Whoever narrates a *hadeeth* from me thinking it to be false, is the worst of liars."

Comments: [Its isnad is saheeh]

وَلَمْ يُرْجِعْ إِلَيْ شَيْئًا، ثُمَّ سَوْفَتْهُ وَهُوَ مُؤْلَى
يَضْرِبُ فَجَدَهُ يَقُولُ: «وَكَانَ الْإِحْسَنُ أَكْثَرَ
شَيْءٍ وَجَدَلًا».

تخریج: إسناده صحيح، خ: (٧٣٤٧)، م: (٧٧٥).

٩٠١ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحِ
قَالَ أَبْنُ شَهَابٍ: أَخْبَرَنِي عَلَيْهِ بْنُ حُسْنَى: أَنَّ
أَبَاهُ حُسْنَى بْنَ عَلَيْهِ أَخْبَرَهُ: أَنَّ عَلَيْهِ بْنَ أَبِي
طَالِبٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ يَكْتُلُ طَرَقَهُ فَوْ
وَفَاطِمَةَ... فَذَكَرَ مِثْلَهُ. [راجع: ٩٠٠].

تخریج: إسناده صحيح، وانظر ما قبله.

٩٠٢ - حَدَّثَنَا عَلَيْهِ بْنُ بَعْدِرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ كَيْسَانَ قَالَ أَبِي: - سَيِّدُنَا
يُحَمَّدُ - عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ، عَنْ أَبِيهِ، عَنْ
أَبِي خَلِيفَةَ، عَنْ عَلَيْهِ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ
رَسُولُ اللَّهِ يَكْتُلُ: «إِنَّ اللَّهَ رَفِيقُ الْرُّفِيقِ،
وَمُنْعِظِي عَلَى الرَّفِيقِ مَا لَا يُعْظِي عَلَى الْمُعْنَقِ».

تخریج: حديث حسن في الشواهد، عبدالله بن وهب وأبو خليفة كل منهما مقبول، وله شاهد من حديث عائشة عند مسلم برقم: (٢٥٩٣).

٩٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَنْتَانُ بْنُ مُحَمَّدٍ بْنِ
أَبِي (١١٣/١) شَيْئَةً: حَدَّثَنَا أَبْنُ قُضْبَلٍ عَنْ
الْأَغْمَشِ، عَنْ الْحَكْمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
لَيْلَى، عَنْ عَلَيْهِ قَالَ: قَالَ رَسُولُ اللَّهِ يَكْتُلُ: «مَنْ
حَدَّثَنِي خَوْيِي يَرُى أَنَّهُ كَذَبٌ، فَهُوَ أَحْدُ الْكَاذِبِينَ».

تخریج: إسناده صحيح.

904. It was narrated from 'Abeedah that 'Ali (رضي الله عنه) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (صلوات الله عليه وآله وسالم) to those who kill them. I said: Did you hear that from Muhammad (صلوات الله عليه وآله وسالم)? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

905. It was narrated that 'Ali (رضي الله عنه) said: When this verse "And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)" [Al-'Imran 3:97] was revealed, they said: O Messenger of Allah, is it every year? He remained silent. Then they said: Is it every year? He remained silent. Then they said: Is it every year? He said: "No. If I said yes, it would be obligatory." Then Allah revealed the words: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble" [al-Ma'idah 5:101] up to the end of the Ayah.

Comments: [A saheeh hadeeth, its isnad is da'eef]

906. It was narrated that Shuraih bin Hani' said: I asked 'Aishah about wiping over the khuffain [leather slippers]. She said: Go to

٩٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقْدَمِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَئْبُوبَ وَهَشَامَ، عَنْ مُحَمَّدٍ، عَنْ عَيْنَةَ أَنَّ عَلَيْهَا ذَكَرٌ أَهْلَ الْهَرَوَانِ، قَالَ: فِيهِمْ رَجُلٌ مُؤْمِنٌ الْيَدِ - أَوْ مُتَذَوْدِنُ الْيَدِ، أَوْ مُخْدَجُ الْيَدِ - لَوْلَا أَنْ يَبْطِرُوا لِتَبَاتُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. قَالَتْ لِيَهُ: أَنْتَ سَبِيعُهُ؟ قَالَ: إِي وَرَبِّ الْكَوْنَةِ.

تخریج: إسناده صحيح، م: (١٠٦٦).

٩٠٥ - حَدَّثَنَا مُنْصُورُ بْنُ وَزَدَانَ الْأَسْدِيُّ: حَدَّثَنَا عَلَيْهِ بْنُ عَبْدِ الْأَعْلَى عَنْ أَبِيهِ، عَنْ أَبِي الْبَخْرِيِّ، عَنْ عَلَيِّ قَالَ: لَمَّا تَرَكَتْ هَذِهِ الْآيَةَ: «وَلَيَرَوُ عَلَى النَّاسِ جُمُوعٌ الْبَيْتَ مِنْ أَسْطَاعَ إِلَيْهِ سَبِيلًا» (آل عمران: ٩٧) قَالُوا: يَا رَسُولَ اللَّهِ! أَفِي كُلُّ عَامٍ؟ فَسَكَتَ، قَالُوا: أَفِي كُلُّ عَامٍ؟ فَسَكَتَ، قَالَ: ثُمَّ قَالُوا: أَفِي كُلُّ عَامٍ؟ قَالَ: «لَا، وَلَوْ قُلْتَ: تَعْمَلُ، لَوْجَبَتْ» فَأَنْزَلَ اللَّهُ تَعَالَى: «إِنَّمَا الْأَوْكَافَ مَا تَمَلَّقُوا لَا تَتَنَاهُ عَنِ الْأَشْيَاءِ إِنْ تَبْدِلْ لَكُمْ تَسْوِيمَكُمْ» إِلَى آخِرِ الْآيَةِ. (المائدة: ١٠١) [انظر: ٢٣٠٤].

تخریج: حديث صحيح بالشواهد، وهذا إسناد ضعيف، عبد الأعلى الثعلبي ضعيف، وفيه انقطاع أيضاً، أبو البخاري لم يسمع علية.

٩٠٦ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَعْشَشُ عَنْ الْحَكَمَ، عَنْ الْقَاسِمِ بْنِ مُخْيَرَةَ، عَنْ شُرَيْبَعْ أَبْنِ هَارِبٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمُشَحِّ،

'Ali (ﷺ), for he knows more about that than me. So I went to 'Ali (ﷺ) and asked him about wiping over the *khuffain*. He said: The Messenger of Allah (ﷺ) used to tell us to wipe over the *khuffain* for one day and night, and for the traveller it is three [days and nights].

Comments: [Its *isnad* is *sahih*, Muslim (276)]

907. Yazeed told us: Hajjaj narrated to us and attributed it to the Prophet (ﷺ).

Comments: [*Saheeh*]

908. It was narrated from 'Abd Khair: I heard 'Ali (ﷺ) say: Shall I not tell you of the best of this *ummah* after the Messenger of Allah (ﷺ)? It is Abu Bakr and 'Umar (ﷺ).

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

909. It was narrated that 'Abd Khair al-Hamdani said: I heard 'Ali (ﷺ) say on the *minbar*: Shall I not tell you of the best of this *ummah* after its Prophet? Then he mentioned Abu Bakr. Then he said: Shall I not tell you of the second one? Then he mentioned 'Umar (ﷺ). Then he said: If I wished, I could tell you of the third one. And he kept quiet. We thought that he meant himself. I

قالت: أَتَ عَلِيٌّ، فَهُوَ أَغْنَمُ بِذَلِكَ مِنِي.
قال: فَأَتَيْتُ عَلِيًّا فَسَأَلَهُ عَنِ الْسَّجْنِ عَلَى
الْخُفَّيْنِ، قَالَ: فَقَالَ: كَانَ رَسُولُ اللَّهِ
يَأْمُرُنَا أَنْ نَسْعَ غَلَى الْخُفَّيْنِ يَوْمًا وَلَيْلَةً،
وَلِلْمُسَافِرِ ثَلَاثَةً. [راجع: ٧٤٨]

تخریج: [إسناده صحيح، م: (٢٧٦)،
وانظر ما بعده.]

٩٠٧ - حدثنا يزيد: أخبرنا حجاج روى.
[راجع: ٧٤٨، ٩٠٦].

تخریج: [صحيح، م: (٢٧٦)، الحجاج
مدلس، وقد توبع، وانظر ما قبله.]

**٩٠٨ - حدثنا عبد الله: حدثني نصر بن علي
الأزدي: حدثنا بشير بن المفضل عن شعبة،
عن حبيب بن أبي ثابت، عن عبد خير:
سمِعْتُ عَلِيًّا يَقُولُ: أَلَا أَخْبِرُكُمْ بِخَيْرِ هَذِهِ
الْأُمَّةِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ أَبُو بَكْرٍ وَعُمَرُ.**

[راجع: ٨٣٣]

تخریج: [إسناده صحيح.]

**٩٠٩ - حدثنا عبد الله بن عون: حدثنا مبارك
ابن سعيد آخر سفيان عن أبيه عن حبيب بن
أبي ثابت، عن عبد خير الهمданى قال:
سمِعْتُ عَلِيًّا يَقُولُ عَلَى الْمِسْبَرِ: أَلَا أَخْبِرُكُمْ
بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ قَالَ: فَذَكَرَ أَبَا
بَكْرٍ، ثُمَّ قَالَ: أَلَا أَخْبِرُكُمْ بِالثَّانِي؟ قَالَ:
فَذَكَرَ عُمَرَ، ثُمَّ قَالَ: لَوْ شِئْتُ لَأَبْلَغَكُمْ
بِالثَّالِثِ، قَالَ: وَسَكَتَ، فَرَأَيْتَ أَنَّهُ يَغْنِي نَفْسَهُ،**

[the narrator] said: Did you hear him say that? He said: Yes, by the Lord of the Ka'bah, otherwise may they [his ears] go deaf.

Comments: [Its isnad is qawi]

910. It was narrated from 'Ali (عليه السلام) that he washed his hands three times, rinsed his mouth and nose three times, washed his face three times, and said: This is the *wudoo'* of the Messenger of Allah (رسول الله عليه السلام).

Comments: [A hasan hadeeth]

فقلت: أنت سمعته يقول هذا؟ قال: نعم ورب الكعبة، وإنما صفتا. [راجع: ٩٠٨]

تخریج: إسناده قوي، وانظر ماقبله.

٩١٠ - ٩١١. حدثنا عبد الله: حدثنا إسحاق بن إسماعيل: حدثنا منبه بن عبد الملك بن سليم: حدثنا أبي عبد الملك بن سليم عن عبد خبر، عن علي أنه عَشَلَ كفيه ثلاثة، وَعَصْمَضَ وَاشْتَقَّ ثلاثة، وَعَشَلَ وَجْهَهُ ثلاثة، وَقالَ: هذا وَصْوَرُ رَسُولِ اللَّهِ ﷺ. [راجع: ٨٧٦]

تخریج: حديث حسن، مسند - وإن في حديثه ابن - متتابع.

911. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (رسول الله عليه السلام) said on the day of al-Ahzab: "They distracted us from the middle prayer, Asr prayer. May Allah fill their graves and houses with fire." Then he prayed [Asr] between the two evening prayers, between *Maghrib* and *Isha'*. Abu Mu'awiyah said on one occasion: i.e., between *Maghrib* and *Isha'*.

Comments: [Its isnad is saheeh, and Muslim (627)]

912. 'Ali said: When I narrate to you from the Messenger of Allah (رسول الله عليه السلام), it would be dearer to me to be thrown down from the sky than to tell a lie about him. But if I narrate from someone else, then I am a warrior and war is deceit. I heard the Messenger of Allah (رسول الله عليه السلام) say: "There will emerge at the end of time people who are young in age and immature, but their speech

٩١١ - ٩١٢. حدثنا أبو معاوية: حدثنا الأغمس عن مُنْلِمِ بْنِ صَبَّاحٍ، عَنْ شُبَيْرِ بْنِ شَكْلٍ، عَنْ عَلَيِّ فَالْأَخْرَابِ: شَعَلُونَا عَنِ الصَّلَاةِ الْوَسْطَى صَلَاةَ الْعَصْرِ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبَيْتَهُمْ نَارًا" قال: ثُمَّ صَلَّاهَا بَيْنَ الْمَيَاءِيْنَ بَيْنَ الْمَغْرِبِ وَالْمَيَاءِ. وَقَالَ أَبُو مُعاوِيَةَ مَرَّةً: يَغْنِي بَيْنَ الْمَغْرِبِ وَالْمَيَاءِ. [راجع: ٦١٧]

تخریج: إسناده صحيح، م: (٦٢٧).

٩١٢. حدثنا أبو معاوية: حدثنا الأغمس عن خبيثة، عن سعيد بن عقبة قال: قال علي: إذا حدثكم عن رسول الله ﷺ حديثا، فلأن آخر من السماء أحب إلى من أن أكذب عليه، وإذا حدثكم عن غيره، فإنما أنا رجل محارب، والمحرب خدعة، سيفعل رسول الله ﷺ يقول: يخرج في آخر الزمان قوماً أخذوا الأنسان،

will be like the best of people. But their faith will not go any further than their throats. Wherever you encounter them, then kill them, for killing them brings to the one who kills them reward on the Day of Resurrection."

Comments: [Its isnad is saheeh, al-Bukhari (6930) and Muslim (1066)]

913. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "I have relieved you of zakah on horses and slaves, and there is no zakah on anything less than two hundred (dirhams)."

Comments: [Saheeh]

914. It was narrated that 'Ali said: I said: O Messenger of Allah, why do I see you choose a wife from among Quraish and you ignore us? He said: "Have you anyone to suggest?" I said: Yes, the daughter of Hamzah. The Messenger of Allah (ﷺ) said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is saheeh, Muslim (1446)]

915. It was narrated that 'Ikrimah said: I moved on from Muzdalifah with al-Husain bin 'Ali (عليه السلام) and I kept hearing him say the Talbiyah until he stoned Jamratul-'Aqabah. I asked him (about that) and he said: I moved on from Muzdalifah with my father and I kept hearing him say

سُفَهَاءُ الْأَخْلَامِ، يَثْوِلُونَ مِنْ قَوْلِ خَيْرِ الْبَرِّيَّةِ،
لَا يُجَاوِزُ إِيمَانَهُمْ حَتَّى جَرَمُهُمْ، فَإِنَّمَا لَيَقِنُونَهُمْ
فَاقْتُلُوهُمْ، فَإِنْ قَتَلُوكُمْ أَجْرٌ لِمَنْ قَاتَلَهُمْ يَوْمَ
الْقِيَامَةِ». [راجع: ٦١٦]

تخریج: إسناده صحيح، خ: (٦٩٣٠)، م: (١٠٦٦).

٩١٣- حَدَّثَنَا أَبْنُ ثُمَّرٍ: حَدَّثَنَا الأَعْمَشُ عَنْ
أَبِي إِسْحَاقِ، عَنْ غَاصِبِ بْنِ صَمْرَةَ، عَنْ عَلَيِّ
عَنْ النَّبِيِّ ﷺ قَالَ: «لَذِكْرُ عَنْقُوتُ لَكُمْ عَنْ
الْخَيْلِ وَالرِّقْبَيْنِ، وَلَيْسَ فِيمَا دُونَ (١١٤/١)
وَمَا تَبَيَّنَ زَكَاةً». [راجع: ٧١١].

تخریج: صحيح، الأعمش قد توبع.

٩١٤- حَدَّثَنَا أَبْنُ ثُمَّرٍ: حَدَّثَنَا الأَعْمَشُ عَنْ
سَعْدِ بْنِ عَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ
عَلَيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا لِي أَرَاكَ
تَنْوُقُ فِي قُرْبَتِي وَتَنْدَعْنَا؟ قَالَ: «وَعَنْكَ
شَيْءٌ؟» قُلْتُ: بِنْتُ حَمْزَةَ، قَالَ: هِيَ بِنْتُ
أَخِي مِنَ الرَّضَاعَةِ. [راجع: ٦٢٠].

تخریج: إسناده صحيح، م: (١٤٤٦).

٩١٥- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِنِ
إِسْحَاقِ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ عَكْرِمَةَ
قَالَ: أَفْضَلُ مَعَ الْحُسَنَيْنِ بْنِ عَلَيِّ مِنَ
الْمُزَدَّلَفَةِ، فَلَمْ أَرَلْ أَشْنَعَهُ يَلَّيْ حَتَّى
جَمْرَةُ الْعَقْيَةِ، نَسَائِهِ، قَالَ: أَفْضَلُ مَعَ أَبِي
مِنَ الْمُزَدَّلَفَةِ، فَلَمْ أَرَلْ أَشْنَعَهُ يَلَّيْ حَتَّى

the Talbiyah until he stoned Jamratul-'Aqabah. I asked him (about that) and he said: I moved on from Muzdalifah with the Prophet (ﷺ) and I kept hearing him say the Talbiyah until he stoned Jamratul-'Aqabah.

Comments: [Its isnad is *hasan*]

916. It was narrated that Maisarah said: I saw 'Ali (عليه السلام) drinking whilst standing. I said to him: Are you drinking whilst standing? He said: If I drink whilst standing, I saw the Messenger of Allah (ﷺ) drinking whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drinking whilst sitting.

Comments: [*Hasan* because of corroborating evidence]

917. It was narrated from 'Abd Khair that 'Ali (عليه السلام) said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping the top (of his feet).

Comments: [*Saheeh* because of corroborating evidence]

تغريب: صحيح لغيره، والأعمش كان مضطرباً في حديث أبي إسحاق، وأشار الدارقطني في «المعلم» إلى الاختلاف في سند الحديث وموته. وانظر ما بعده.

918. It was narrated from Ibn 'Abd Khair that his father said: I saw 'Ali (عليه السلام) do *wudoo'*, and he washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (ﷺ) wash the tops of his feet, I would have thought that the bottoms of the feet were more deserving of being washed.

رَمَى جَمْرَةَ الْعُقبَةِ، فَسَأَلَهُ قَوْنَانٌ: أَفَقْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ مِنَ الْمُزَدَّلِفَةِ، فَلَمَّا أَرَلَ أَسْمَعَهُ يُلَيْيَ حَتَّى رَمَى جَمْرَةَ الْعُقبَةِ. [انظر: ١٢٣٤]

تغريب: إسناده حسن، محمد بن إسحاق صرح بالتحديث عند أبي يعلى والبيهقي.

٩١٦- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءَ بْنِ السَّائِبِ، عَنْ مَيْسَرَةَ قَوْنَانَ: رَأَيْتُ عَلَيْهِ يَشْرُبُ قَائِمًا، قَوْنَانٌ: تَقْلِيْتُ لَهُ: تَشْرُبُ قَائِمًا؟! قَوْنَانٌ: إِنَّ أَشْرَبَ قَائِمًا، فَقَدْ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ يَشْرُبُ قَائِمًا، وَإِنَّ أَشْرَبَ قَاعِدًا، فَقَدْ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ يَشْرُبُ قَاعِدًا. [انظر: ١١٢٥]

تغريب: حسن لغيره، ابن فضيل - وإن كان روى عن عطاء بعد الاختلاط - قد توبع.

٩١٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِشْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي إِشْحَاقِ، عَنْ عَبْدِ الْخَيْرِ، عَنْ عَلَيِّ قَوْنَانٌ: كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ بِالْمُسْنَعِ مِنْ ظَاهِرِهِمَا، حَتَّىٰ وَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ يَفْسَحُ ظَاهِرَهُمَا. [راجع: ٧٣٧]

تغريب: صحيح لغيره، والأعمش كان مضطرباً في حديث أبي إسحاق، وأشار الدارقطني في «المعلم» إلى الاختلاف في سند الحديث وموته. وانظر ما بعده.

٩١٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِشْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي السَّوْدَاءِ، عَنْ أَنَّ عَبْدَ الْخَيْرِ، عَنْ أَبِيهِ قَوْنَانٌ: رَأَيْتُ عَلَيْهِ تَوَضَّأَ، فَتَسَلَّمَ ظُهُورُ قَمَمِيَّةٍ، وَقَوْنَانٌ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ يَغْسِلُ ظُهُورَ قَمَمِيَّةٍ، لَقُلْتُ أَنَّ بُطُونَهُمَا أَحَقُّ بِالْقُشْلِ. [راجع: ٩١٧]

Comments: [Its isnad is saheeh]

919. It was narrated from 'Abd Khair, that 'Ali (ﷺ) said: This is the *wudoo'* of the Messenger of Allah (ﷺ). Then he did *wudoo'* washing each part three times.

Comments: [Its isnad is saheeh]

تخریج: إسناده صحيح، وانظر ماقبله.

٩١٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِشْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْحَسْنُ بْنُ عَفْيَةَ أَبُو كِيرَانَ، عَنْ عَبْدِ الْخَمْرِ، عَنْ عَلَيِّ قَالَ: هَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ. ثُمَّ تَوَضَّأَ تَلَقَّا تَلَقَّا. [راجع: ٨٧٦]

تخریج: إسناده صحيح.

٩٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ فَضْلَلٍ: حَدَّثَنَا مُغِيرَةُ عَنْ أُمِّ مُوسَى قَالَتْ: سَيِّئَتْ عَلَيَّ يَتُولُّ أَمْرَ السَّيِّدِ بَلَّهِ أَبْنَ مَسْعُودٍ، فَصَعِدَ عَلَى شَجَرَةِ أُمَّرَةٍ أَنَّ يَأْتِيَهُ مِنْهَا يَشْنَى، فَنَظَرَ أَصْحَابُهُ إِلَى سَاقِي عَبْدِ اللَّهِ بْنِ مَسْعُودٍ جِينَ صَعِدَ الشَّجَرَةَ، فَضَحِّكُوا مِنْ حُمُرَشَةِ سَاقِيِّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَضَعُكُونَ؟ لَرِجُلٌ عَبْدُ اللَّهِ أُتُّقْلُ فِي الْمِيزَانِ يَوْمَ الْقِيَامَةِ مِنْ أَحَدٍ». [انظر: ٣٩٩١].

تخریج: صحيح لغيره، وهذا إسناد حسن.

920. It was narrated that Umm Moosa said: I heard 'Ali (ﷺ) say: The Prophet (ﷺ) instructed Ibn Mas'ood to climb up a tree and he told him to bring him something from it, and his Companions looked at the shins of 'Abdullah bin Mas'ood when he climbed the tree and laughed at how thin his shins were. The Messenger of Allah (ﷺ) said: "Why are you laughing? The leg of 'Abdullah will be heavier in the Balance on the Day of Resurrection than (Mount) Uhud."

Comments: [Saheeh because of corroborating evidence; this is a *hasan isnad*]

921. It was narrated from 'Ali (ﷺ) that he said on the day of the battle of the Camel: The Messenger of Allah (ﷺ) did not promise us anything on which we might base a claim of succession, rather it is something that we thought of ourselves, then Abu Bakr was appointed as his successor; may the mercy of Allah be upon Abu Bakr, for he did well and remained steadfast. Then 'Umar was appointed as his successor; may the mercy of Allah be upon 'Umar,

٩٢١ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ رَجُلٍ، عَنْ عَلَيِّ أَبْنَيْهِ قَالَ يَوْمَ الْجَمْلِ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَعْهُدْ إِلَيْنَا عَهْدًا نَّأْخُذُ بِهِ فِي إِمَارَةٍ، وَلَكِنَّ شَيْءًا رَأَيْنَاهُ مِنْ قِبَلِ أَنْفُسِنَا، ثُمَّ اسْتُخْلَفَ أَبُو بَكْرٍ، رَحْمَةُ اللَّهِ عَلَى أَبِي بَكْرٍ، فَأَقَامَ وَاسْتَقَامَ، ثُمَّ اسْتُخْلَفَ عُمَرٌ، رَحْمَةُ اللَّهِ عَلَى عُمَرٍ، فَأَقَامَ وَاسْتَقَامَ حَتَّى ضَرَبَ الدَّيْنَ بِجَرَانِهِ.

تخریج: إسناده ضعيف لجهالة الرجل الذي روی عن علي.

for he did well and remained steadfast, until the religion of Islam became well established.

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

922. It was narrated that 'Ali (ع) said: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr, and the best of it after Abu Bakr is 'Umar. Then Allah puts goodness wherever He wills.

Comments: [A *saheeh hadeeth*]

٩٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهُبْ بْنُ يَقِيهِ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ عَنْ عَطَاءٍ - يَعْنِي أَبْنَ النَّابِتِ - عَنْ عَبْدِ الْخَبِيرِ، عَنْ عَلَيِّ قَالَ: أَلَا أَخْبُرُكُمْ بِخَيْرٍ هَذِهِ الْأُمَّةُ بَعْدَ نَبَّاهَا؟ أَبُو بَكْرٍ، وَخَيْرُهَا بَعْدَ أَبِي بَكْرٍ: عُمَرٌ، ثُمَّ يَجْعَلُ اللَّهُ الْخَيْرَ حَيْثُ أَحَبُّ. [راجع: ٨٣٣]

تخریج: حديث صحيح، خالدا لواسطي سماعه من عطاء بعد الاختلاط، لكن تابع عطاء حسین بن عبد الرحمن، وهو ثقة.

923. It was narrated from al-Hakam, from someone who heard 'Ali (ع) and Ibn Mas'ood say: The Messenger of Allah (ﷺ) issued a judgement on the basis of one being the neighbour of the other.

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

924. It was narrated that 'Ali bin Abi Talib (ع) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to wear a blend of linen and silk, to recite Qur'an when bowing and prostrating and to wear clothes dyed with safflower.

Comments: [Its *isnad* is *saheeh*, Muslim (2078)]

٩٢٣ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُنْبَانُ عَنْ مَضْوِرٍ، عَنْ الْحَكْمِ، عَمِّنْ سَمِعَ عَلَيْهَا وَابْنَ مَشْعُودٍ يَقُولُانِ: قَضَى رَسُولُ اللَّهِ ﷺ بِالْجَوَارِ. تخریج: حسن لغيره، وهذا إسناد ضعيف لجهالة الرواية عن علي وابن مسعود.

٩٢٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْبَرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُبَيْنِ، عَنْ أَبِيهِ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الشَّتْمِ بِاللُّغْبِ، وَعَنِ لِيَاسِ الْقَسِّيِّ، وَعَنِ الْقِرَاءَةِ فِي الرُّكْبَعِ وَالشَّجُورِ، وَعَنِ لِيَاسِ الْمُعَضَّرِ. [راجع: ٧١٠].

تخریج: إسناده صحيح. م: (٢٠٧٨).

925. It was narrated that 'Ali (ع) said: Three people came to the Messenger of Allah (ﷺ) and one of them said: I had one hundred

٩٢٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ أَبِي إِسْخَاقِ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ قَالَ: جَاءَ تَلَاثَةٌ نَفَرُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ

Ooqiyahs and I spent ten *Ooqiyah* (in charity). The next one said: I had one hundred *dinars* and I spent ten *dinars* (in charity). The next one said: I had ten *dinars* and I spent one *dinar* (in charity). The Prophet (ﷺ) said: "You are equal in reward, for each of you gave one tenth of his wealth in charity."

Comments: [Its *isnad* is *da'eef* because of the weakness of al-Harith al-A'war]

926. It was narrated from al-Musayyab bin 'Abd Khair that his father said: 'Ali (ؑ) stood up and said: The best of this *ummah* after its Prophet are Abu Bakr and 'Umar, then we got involved in matters which Allah will judge as He wills.

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

927. It was narrated that 'Ali said: *Witr* is not a must like the obligatory prayers, but it is a *Sunnah* established by the Messenger of Allah (ﷺ).

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

928. It was narrated from 'Ali that the Prophet (ﷺ) did *wudoo'* washing each part three times.

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

أحدُمْ: كَانَتْ لِي مِائَةُ أُوقِيَّةٍ، فَنَقَصَتْ مِنْهَا عَشْرَةُ أَوْاقِيَّةٍ. وَقَالَ الْآخَرُ: كَانَتْ لِي مِائَةٌ دِينَارٌ فَنَصَدَقَتْ مِنْهَا عَشْرَةُ دِينَارٍ. وَقَالَ الْآخَرُ: كَانَتْ لِي عَشْرَةُ (١١٥/١) دِينَارٍ فَنَصَدَقَتْ مِنْهَا بِدِينَارٍ. فَقَالَ الرَّبِيعُ (عليه السلام): أَنْتُمْ فِي الْأَجْرِ سَوَاءٌ، كُلُّ إِنْسَانٍ مِنْكُمْ نَصَدَقُ بِعُشْرِ مَالِهِ». [راجع: ٧٤٣].

تخریج: إسناده ضعيف لضعف المحدث الأعور.

-٩٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهُبْ بْنُ يَقِيَّةَ الرَّأِبِيِّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ حُصَيْنٍ، عَنْ الْمُسْبِبِ بْنِ عَبْدِ اللَّهِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: قَامَ عَلَيَّ فَقَالَ: خَيْرٌ هَذِهِ الْأُمَّةُ بَعْدَ تَبَاهِي أَبُو بَكْرٍ وَعُمَرٍ، وَإِنَّا فَدَ أَحَدَنَا بِعَذَابِهِ أَحَدَنَا بِعَذَابِهِ اللَّهُ تَعَالَى فِيهَا مَا شَاءَ. [راجع: ٩٢٢].

تخریج: إسناده صحيح.

-٩٢٧ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمُورُ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَاقِ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ فَقَالَ: لَيْسَ الْوَتْرُ يَحْشُمُ كَهْيَةَ الْمُكْتُوبَةِ، وَلَكِنَّهُ سُنَّةَ سَنَّةِ رَسُولِ اللَّهِ (ﷺ). [راجع: ٦٥٢].

تخریج: إسناده قوي.

-٩٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنُ عَمَارٍ: حَدَّثَنَا النَّافِعُ الْجَزَمِيُّ عَنْ سُفْيَانَ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ خَيْرٍ، عَنْ عَلَيِّ: أَنَّ الرَّبِيعَ (عليه السلام) تَوَضَّأَ ثَلَاثَةَ ثَلَاثَةً. [انظر: ٩٤٥، ٩٩٨، ١١٣٣، ١١٩٨، ١١٩٩، ١٣٢٤، ١٣٢٧].

تخریج: إسناده صحيح.

929. It was narrated from 'Ali that the Prophet (ﷺ) used to pray Witr at the time of the adhan.

Comments: [Its isnad is da'eef because of the weakness of al-Harith al-A'war]

930. It was narrated from 'Ali bin Rabee'ah: 'Abdur-Razzaq said: Someone who saw 'Ali when he rode told me: When he put his foot in the stirrup, he said: *Bismillah* (in the Name of Allah). When he got on it, he said: *al-Hamdu Lillah* (praise be to Allah). Then he said: "Glory be to the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny [az-Zukhruf 43:13-14]". Then he said *al-hamdu Lillah* three times and *Allahu Akbar* three times, then he said: O Allah, there is no god but You. I have wronged myself, so forgive me; no one forgives sins but You. Then he smiled, and it was said: What made you smile, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (ﷺ) do what I have done and say what I have said, then he smiled and we said: What made you smile, O Messenger of Allah? He said: "I was amazed at the slave when he said 'there is no god but You. I have wronged myself, so forgive me; no one forgives sins but You,' and he knows that no one forgives sins but He."

Comments: [Hasan, because of corroborating evidence]

٩٢٩- حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقِ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتِي عِنْدَ الْأَذَانِ». [راجع: ٥٦٩]

تخریج: إسناده ضعيف لضعف الحارث الأعرور.

٩٣٠- حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرُ عَنْ أَبِي إِسْحَاقِ، عَنْ عَلَيِّ بْنِ رَبِيعَةَ قَالَ مَرَّةً: قَالَ عَبْدُ الرَّزَاقِ: وَأَكْثَرُ ذَكَرَ يَقُولُ: أَخْبَرَنِي مِنْ شَهِيدٍ عَلَيْهِ جِئْنَ رَكِبَ، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ: يَسِّمِ اللَّهُ، فَلَمَّا اسْتَوَى قَالَ: الْحَمْدُ لِلَّهِ، ثُمَّ قَالَ: «سُبْحَانَ الَّذِي سَحَرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَى رَبِّنَا لَمُتَّقِلِّبُونَ» (الرَّحْمَن: ١٤، ١٣). ثُمَّ حَمَدَ ثَلَاثَةَ وَكَبَرَ ثَلَاثَةَ، ثُمَّ قَالَ: اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ، طَلَّمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. ثُمَّ ضَرَبَ، قَالَ: فَقِيلَ: مَا يُضْحِكُكَ يَا أَيُّوبَ الْمُؤْمِنِ؟ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ مَا فَعَلْتُ، وَقَالَ مِنْ مَا فَلْتُ، ثُمَّ ضَرَبَ، قَالَ: مَا يُضْحِكُكَ يَا نَبِيَّ اللَّهِ؟ قَالَ: «الْأَبْيَدُ» أَوْ قَالَ: عَجِبْتُ لِلنَّبِيِّ إِذَا قَالَ: لَا إِلَهَ إِلَّا أَنْتَ، طَلَّمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، يَعْلَمُ اللَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا هُوَ». [راجع: ٧٥٣]

تخریج: حسن لغيره، أبو إسحاق دلسه
محذف منه رجلين بينه وبين علي بن ربيعة.

931. It was narrated from 'Ali that the daughter of Hamzah followed them, crying: O uncle, O uncle. 'Ali took her by the hand and said to Fatimah (ع): Here is your cousin; look after her. 'Ali, Zaid and Ja'far disputed concerning her. Ali said: I took her and she is the daughter of my paternal uncle. 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. The Messenger of Allah (ﷺ) ruled that she be given to her maternal aunt and said: "The maternal aunt is like the mother." Then he said to 'Ali: "You are of me and I am of you." And he said to Ja'far: "You resemble me in appearance and attitude." And he said to Zaid: "You are our brother and our freed slave." 'Ali (ع) said to him: O Messenger of Allah, why don't you marry the daughter of Hamzah? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is *hasan*]

932. It was narrated from 'Ali (ع) that he said: The best of this *ummah* after its Prophet are Abu Bakr and 'Umar (رض).

Comments: [Its isnad is *sahih*]

933. It was narrated from 'Ali (ع) that he said: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr, then 'Umar.

Comments: [Its isnad is *sahih* like the *hadeeth* above]

٩٣١ - حَدَّثَنَا حَجَاجُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقِ، عَنْ هَانِيِّ بْنِ هَانِيِّ وَهُبَيْرَةَ بْنِ تَرِيمَ، عَنْ عَلَيِّ: أَنَّ ابْنَةَ حَمْزَةَ تَعْتَهُمْ ثَانِيَّ: يَا عَمًّا يَا عَمًّا فَكَانَ لَهَا عَلَيِّ فَأَخَذَ بِهَا، وَقَالَ لِفَاطِلَةَ: دُونِكِ ابْنَةَ عَمْكِ فَحَوَّلَهَا. فَأَخْتَصَمَ بِهَا عَلَيِّ، وَرَيْدُ، وَجَعْفَرٌ. قَالَ عَلَيِّ: أَنَا أَخْدُنَهَا وَهِيَ ابْنَةُ عَمِّي. وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتِهَا تَعْتَهِي. وَقَالَ رَيْدُ: ابْنَةُ أَخِي. فَقَضَى بِهَا رَسُولُ اللَّهِ ﷺ إِلَيْهَا، وَقَالَ: «الْخَالَةُ يَمْتَزِلُهُ الْأُمُّ»، ثُمَّ قَالَ لِعَلَيِّ: «أَنْتَ مِنِي وَأَنَا مِنْكَ» وَقَالَ لِجَعْفَرٍ: «أَشْبَهَتْ خَلْفِي وَخُلْقِي» وَقَالَ رَيْدُ: «أَنْتَ أَخْوَنَا وَمَوْلَانَا» قَالَ لَهُ عَلَيِّ: يَا رَسُولَ اللَّهِ! أَلَا تَرْوَجُ ابْنَةَ حَمْزَةَ؟ قَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [راجع: ٧٧٠].

تخریج: إسناده حسن، حجاج هو ابن محمد المصممي الأعور.

٩٣٢ - حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ عَنْ أَبِي إِشْحَاقِ، عَنْ عَبْدِ حَبْرٍ، عَنْ عَلَيِّ: حَبْرٌ هُنُو الْأُمَّةُ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرٍ. [راجع: ٩٠٨].

تخریج: إسناده صحيح.

٩٣٣ - حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَشَعْبَةَ، عَنْ حَبْرٍ بْنِ أَبِي ثَابَتٍ، عَنْ عَبْدِ حَبْرٍ، عَنْ عَلَيِّ اَنَّهُ قَالَ: أَلَا أَبْتَكُمْ بِحَبْرٍ هُنُو الْأُمَّةُ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، ثُمَّ عُمَرٌ. [راجع: ٩٣٢].

تخریج: اسناده صحيح کاپھ.

934. It was narrated from 'Ali (ؑ): Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr, and the second is 'Umar (ؓ). And if you wish, I shall name the third. Abu Ishaq said: 'Abd Khair made it clear so that you would not have any doubts concerning what 'Ali (ؑ) said.

Comments: [A *Hadeeth saheeh* and its *isnad* is *da'eef*]

تخریج: حدیث صحیح، وهذا اسناد ضعیف، سوید بن سعید الھروی فیه مقال، والصی فی ضعف يتحمل، وسوید وصی قد توبعا.

935. It was narrated from Ibn Zurair that he heard 'Ali bin Abi Talib (ؑ) say: The Prophet (ﷺ) took some silk in his right hand and some gold in his left hand, then he said: "These two are forbidden for the males of my *ummah*."

Comments: [Saheeh because of corroborating evidence]

تخریج: صحیح لشواهدہ، وانظر رقم: (٧٥٠)، ذاك منقطع وهذا متصل، أبو أفلح روی عن اثنان، ووفه العجلی، وقال الذہبی: صدوق، وقال ابن حجر: مقبول.

936. It was narrated from 'Ali bin Abi Talib (ؑ) that he said: We went out with the Messenger of Allah (ﷺ) and when we were in the Harrah, at as-Suqya (a halting place between Makkah and Madinah) which belonged to Sa'd bin Abi Waqqas, the Messenger of Allah (ﷺ) said: "Bring me some water for *wudoo'*." When he had done *wudoo'* he stood up and turned to face the *qiblah*, then he said *takbeer*, then he

٩٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوِيدُ بْنُ سَعِيدٍ: حَدَّثَنَا الصَّفَيُّ بْنُ الْأَشْعَثِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلَيِّ: أَلَا أَتَتْكُمْ بِخَيْرٍ هَذِهِ الْأُمَّةُ بَعْدَنِيَّهَا؟ أَبُو بَكْرٌ، وَالثَّانِي عُمَرٌ، وَالثَّالِثُ شَيْثٌ الْأَنْصَارِيُّ. قَالَ أَبُو إِسْحَاقَ: فَتَهَجَّاهَا عَبْدُ خَيْرٍ لِكُنِّيَّ لَا يَسْتَرُوا فِيمَا قَالَ عَلَيْهِ. [راجع: ٩٣٢].

٩٣٥ - حَدَّثَنَا حَجَاجٌ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَيْبٍ عَنْ أَبِي الصُّعْدَةِ، عَنْ رَجُلٍ مِنْ هَمْدَانَ يَقَالُ لَهُ: أَبُو أَفْلَحٍ، عَنْ أَبِي زَرْبَرِ: أَنَّهُ سَمِعَ عَلَيِّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ النَّبِيَّ يَكْتُلُ أَخَذَ حَرَبَرًا فَجَعَلَهُ فِي يَمِينِهِ، وَأَخَذَ دَهْبًا فَجَعَلَهُ فِي شَمَائِلِهِ، ثُمَّ قَالَ: «إِنَّ هَذِئِينَ حَرَامٌ عَلَى دُخُورِ أَمَّيِّ». [راجع: ٧٥٠].

تخریج: صحیح لشواهدہ، وانظر رقم: (٧٥٠)، يعنى المُبَرِّي - عَنْ عَمْرُو بْنِ شَيْثٍ الْأَرْقَيِّ، عَنْ عَاصِمٍ بْنِ عَفْرَوْ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ قَالَ: حَرَجَنَا مَعَ رَسُولِ اللَّهِ يَكْتُلُ حَتَّى إِذَا كَتَلَ بِالْحَرَّةِ بِالسُّقْيَا الَّتِي كَاتَلَ بِسَعْدِ بْنِ أَبِي وَقَاصِ، قَالَ رَسُولُ اللَّهِ ﷺ: (١١٦/١) «الشُّونِي بِضُوءِ». فَلَمَّا تَوَضَّأَ قَامَ

said: O Allah, Ibraheem was Your slave and Your close friend; he prayed for blessing for the people of Makkah. I am Muhammad, Your slave and Your Messenger; I am praying to You for the people of Madinah - bless their *mudd* and *sa'* [weights and measures] as You blessed the people of Makkah, double the blessing You bestowed upon the people of Makkah, a twofold blessing."

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

937. An old man of Banu Tameem said: 'Ali (رضي الله عنه) addressed us - or he said: 'Ali said: There will come a difficult time when the rich man will hold fast to that which is in his hand although he was not enjoined to do that. Allah says: "And do not forget liberality between yourselves" [al-Baqarah 2:237]. The evil [people] will be elevated and good people will be humiliated. And those who are under compulsion (of force or necessity) will be bought from. The Prophet (ﷺ) forbade forced sales, transactions based on ambiguity and selling crops before they have ripened.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abu Amir al-Muzani and Shaikh of Banu Tamim is unknown]

938. It was narrated that 'Ali bin Abi Talib (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "The best woman (of her time) was Khadeejah and the best woman (of her time) was Maryam."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3432) and Muslim (2430)]

فَاسْتَغْفِلَ الْفَقِيلَةَ، ثُمَّ كَبَرَ، ثُمَّ قَالَ: «اللَّهُمَّ إِنَّ إِبْرَاهِيمَ كَانَ عَبْدَكَ وَخَلِيلَكَ دَعَا لِأَهْلِ مَكَّةَ بِالْأَبْرَكِ، وَأَنَا مُحَمَّدٌ عَبْدُكَ وَرَسُولُكَ أَذْعُوكَ لِأَهْلِ الْمُنَبِّيَّةِ أَنْ تُبَارِكَ لَهُمْ فِي مُنْهَنٍ وَصَاعِبِهِمْ، مِثْلِي مَا بَارَكْتَ لِأَهْلِ مَكَّةَ، مَعَ الْأَبْرَكَةِ بَرَكَتَنِي».

تغريب: إسناده صحيح.

٩٣٧ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو عَامِرُ الْمُزَانِيُّ: حَدَّثَنَا شَيْخٌ مِنْ بَنِي تَمِيمٍ قَالَ: حَطَّبَنَا عَلَيْهِ - أَوْ قَالَ: قَالَ عَلَيْهِ - يَأْتِي عَلَى النَّاسِ زَمَانٌ عَصُوضٌ، يَعْصُ الْمُؤْمِنِ عَلَى مَا فِي يَدِيهِ، قَالَ: وَلَمْ يُؤْمِنْ بِذِلِّكَ، قَالَ اللَّهُ عَزَّ وَجَلَّ: «وَلَا تَسْأَلُ النَّفَلَ بِتَنَكُّمِكَ» (البقرة: ٢٢٧) وَيَنْهَا الْأَشْرَارُ، وَيُسْتَدَلُّ الْأَخْيَارُ، وَيَنْتَابُ الْمُضْطَرُونَ، قَالَ: وَقَدْ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ تَبْغِيَةِ الْمُضْطَرِّينَ، وَعَنْ تَبْغِيَةِ الْغَرَرِ، وَعَنْ تَبْغِيَةِ الشَّرَّةِ قَبْلَ أَنْ تُدْرِكَ.

تغريب: إسناده ضعيف لضعف الصحف أبا عامر المزاني وجهة الشيخ من بنى تميم.

٩٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو حَيْثَةَ رَهْبَرُ بْنُ حَزَبٍ: حَدَّثَنَا وَكِيعٌ (ح) وَ حَدَّثَنَا إِشْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَائِهَا

خديجة وخير نسائها مريم». [راجع: ٦٤٠].

تخریج: إسناده صحيح، خ: (٣٤٢٢)، م: (٢٤٣٠).

939. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings and red garments, and to recite Qur'an when bowing and prostrating.

Comments: [A *Saheeh Hadeeth*, this is a *da'eef isnad*]

٩٣٩ - حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنَا أَبُو دَاوُدَ الْمُبَارِكِيُّ شُلَيْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو شَهَابٍ عَنْ أَبِي أَيْلَى، عَنْ عَنْ عَنْدَ الْكَرِيمِ، عَنْ عَنْدَ اللَّهِ بْنِ الْحَارِثِ بْنِ تَوْقِلٍ، عَنْ أَبْنَ عَبَاسٍ، عَنْ عَلَيْهِ قَالَ: نَهَانِي رَسُولُ اللَّهِ عَنْ خَاتَمِ الدُّّعَبِ، وَعَنْ لُبْسِ الْحَمْرَاءِ، وَعَنْ الْفَرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ. [راجع: ٨٢٩].

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن أبي ليلى و عبد الكريم، ويشهه أن يكون نبيه عن ليس الحرام معناه النهي عن المعصفر.

940. It was narrated from 'Ali (عليه السلام): I heard the Messenger of Allah (ﷺ) say: "The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up and from the insane until he regains his sanity."

Comments: [*Saheeh* because of corroborating evidence]

٩٤٠ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ عَنْ الْحَسَنِ، عَنْ عَلَيْهِ سَيْفُتُ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «رُفِعَ الْقَلْمَنْ عَنْ ثَلَاثَةِ: عَنِ الصَّغِيرِ حَتَّى يَئُلِّغَ، وَعَنِ النَّاَئِمِ حَتَّى يَسْتَيْقِطَ، وَعَنِ الْمُصَابِ حَتَّى يُكَشَّفَ عَنْهُ». [٧١٦]

تخریج: صحيح لغيره، الحسن البصري لم يسمع من علي.

٩٤١ - حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ عَنِ الشَّعْبِيِّ قَالَ: أَتَيْ عَلَيَّ بِرَأْيِ مُخْصَنْ، فَجَلَّدَهُ يَوْمَ الْحَمِيسِ مَا تَأَلَّهَ، ثُمَّ رَجَمَهُ يَوْمَ الْجُمُعَةِ فَقَبِيلَ لَهُ: جَسَّسَتْ عَلَيْهِ حَدِيدَنْ؟ فَقَالَ: جَلَّدَهُ بِكِتَابِ اللَّهِ، وَرَجَمَهُ بِسُنْتَ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ. [راجع: ٧١٦].

تخریج: إسناده صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة رجم المرأة دون الجلد.

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

942. It was narrated that ash-Sha'bi said: A freed slave woman of Sa'eed bin Qais, who was married and had committed an immoral action, was brought to 'Ali. He gave her one hundred lashes then he stoned her. Then he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Its isnad is sahehi]

943. It was narrated that 'Abd Khair said: I saw 'Ali (ﷺ) call for water for *wudoo'*. Then he wiped himself thoroughly with it and wiped the tops of his feet, then he said: This is the *wudoo'* of one who has not broken his *wudoo'*. Then he said: Were it not that I saw the Messenger of Allah (ﷺ) wipe the tops of his feet, I would have thought that the bottom of the feet were more deserving of being wiped. Then he drank the left over *wudoo'* water whilst standing, then he said: Where are those who claim that no one should drink whilst standing?

Comments: [A hasan hadeeth]

944. It was narrated from 'Ali bin Abi Talib (ﷺ) that he described the Prophet (ﷺ) and said: He had a large head, a reddish white complexion, a large beard, large joints and large hands and feet. He had a long line of hair running from his chest to his navel and the hair on his head was thick and slightly wavy. He used to lean

٩٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي حَدَّثَنَا
مُهَمَّمٌ وَأَبْوَابُ إِبْرَاهِيمَ الْمُعَقَّبُ عَنْ مُهَمَّمٍ:
أَخْبَرَنَا حُسْنِي عَنِ الشَّعْبِيِّ قَالَ: أَتَيْتُ عَلَيَّ
إِمَوْلَةً لِسَعْيَدِ بْنِ قَيْسٍ مُخْصَّةً فَذَكَرَتْ،
قَالَ: فَضَرَبَهَا مائةً، ثُمَّ رَجَمَهَا، ثُمَّ قَالَ:
جَلَّدْنَاهَا بِكِتَابِ اللَّهِ، وَرَجَمْنَاهَا بِسُنْنَةِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ]. [راجع: ٩٤١]

تخریج: إسناده صحيح، وانظر ماقبله.

٩٤٣ - حَدَّثَنَا إِشْحَاقُ بْنُ يُوسُفَ عَنْ شَرِيكِ،
عَنِ السُّدُّيِّ، عَنْ عَبْدِ الْجَنْبَرِ قَالَ: رَأَيْتُ عَلَيْهِ
دُعَا بِمَا يُتَوَضَّأُ، فَتَسَعَ بِهِ تَمَسْحًا، وَمَسَحَ
عَلَى ظَهِيرَةِ قَدْمَيْهِ، ثُمَّ قَالَ: هَذَا وُضُوءٌ مَنْ لَمْ
يُخْدِثْ، ثُمَّ قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ عَلَى ظَهِيرَةِ قَدْمَيْهِ رَأَيْتُ أَنْ يُطْرُوْهُمَا
أَحَقُّ. ثُمَّ شَرَبَ فَضْلَ وَضُورِهِ وَهُوَ قَائِمٌ، ثُمَّ
قَالَ: أَيْنَ الَّذِينَ يَرْغُمُونَ اللَّهَ لَا يَتَبَغِي لِأَحَدٍ
أَنْ يَشْرَبَ قَائِمًا؟!. [راجع: ٧٣٧]

تخریج: حديث حسن، شريك - وإن كان
سيء الحفظ - قد توبع.

٩٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَلَيَّ بْنُ
حَكِيمٍ وَأَبْوَابُ بَكْرٍ بْنِ أَبِي شَبَّيَةَ وَإِسْمَاعِيلَ بْنِ
بَشْتَ الشَّدَّيِّ قَالَ: أَخْبَرَنَا شَرِيكُ عَنْ عَبْدِ
الْمَلِكِ بْنِ عَمِيرٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ
مُطْعَمٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ وَضَعَ
النَّبَيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَ عَظِيمَ الْهَامَةِ، أَيْضَّاً

forward when walking as if he was walking uphill, and he was neither tall nor short. I have never seen anyone like him (ﷺ) before or since. 'Ali bin Hakeem said in his *hadeeth*: 'Ali bin Abi Talib (ﷺ) described the Messenger of Allah (ﷺ) to us. He said: He had a large head and beautiful, slightly wavy hair.

Comments: [Hasan because of corroborating evidence]

945. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) did *wudoo'* washing each part three time.

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

946. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) was neither short not tall; he had a large head, wavy hair, a big beard and a reddish complexion. There was a long line of hair running from his chest to his navel. He had large joints and large hands and feet. When he walked, he walked energetically as if walking down-hill. I have never seen anyone like him before or since.

Comments: [Hasan because of corroborating evidence]

مُشَرِّبًا حُمْرَةً، عَظِيمَ الْلَّحْيَةِ، ضَخْمَ الْكَرَادِيسِ، شَنْكَنِ الْكَفَنِ وَالْقَدَمَيْنِ، طَوِيلَ الْمَسْرُبَةِ، كَبِيرَ شَعْرِ الرَّأْسِ رَجْلَهُ، يَتَكَبَّلُ فِي مُشَبِّبِهِ كَائِنًا يَتَحدَّرُ فِي صَبَبِ، لَا طَوِيلَ، وَلَا قَصِيرٌ، لَمْ أَرْ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ. وَقَالَ عَلَيْهِ بْنُ حَكِيمٍ فِي خَوَبِيَّهِ: وَضَفَّ لَنَا عَلَيْهِ أَبْنَى أَبْنَى طَالِبٍ رَسُولُ اللَّهِ ﷺ، قَالَ: كَانَ ضَخْمَ الْأَنْهَامَةَ، حَسَنَ الشَّعْرَ رَجْلَهُ. [راجع: ٧٤٤].

تخریج: حسن لغیره، شريك التخمي قد توبع.

٩٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أَبْنُ عَمَّارٍ: حَدَّثَنَا النَّافِعُ الْجَزَمِيُّ عَنْ سُفِيَانَ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الْخَبِيرِ، عَنْ عَلَيِّ أَنَّ الْبَيْتَ تَوَضَّأَ تَلَاثًا تَلَاثًا. [راجع: ٩٢٨].

تخریج: إسناده صحيح.

٩٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرِيعُ بْنُ يُوسُفَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْأَمْوَيِّ عَنْ أَبْنِ جُرَيْجٍ، عَنْ صَالِحِ بْنِ سَعِيدٍ - أَوْ سَعِيدِ - عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطَعِّمٍ، عَنْ عَلَيِّ - قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا قَصِيرٌ وَلَا طَوِيلٌ، (١١٧/١) عَظِيمَ الرَّأْسِ رَجْلَهُ، عَظِيمَ الْلَّحْيَةِ، مُشَرِّبًا حُمْرَةً، طَوِيلَ الْمَسْرُبَةِ، عَظِيمَ الْكَرَادِيسِ، شَنْكَنِ الْكَفَنِ وَالْقَدَمَيْنِ، إِذَا تَكَبَّلَ كَائِنًا يَهْبِطُ فِي صَبَبِ، لَمْ أَرْ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ. [راجع: ٩٤٤].

تخریج: - حسن لغیره، ابن جریح مدلس وقد عننته، صالح بن سعد روی عنه جمع و ذکره ابن حبان في الثقات، وقد توبعا.

947. It was narrated that Nafi' bin Jubair bin Mut'im said: 'Ali (عليه السلام) was asked about how the Prophet (ﷺ) looked. He said: He was not short and not tall, and he had a reddish colour and beautiful, slightly wavy hair. He had large joints and large hands, a large head and a long line of hair running from his chest to his navel. When he walked, he walked energetically as if he was walking downhill. I have never seen anyone like him (ﷺ) before or after.

Comments: [Hasan because of corroborating evidence]

٩٤٧- حَدَّثَنَا عَنْ أَبِي الْمُتَكَبِّرِ عَلَيْهِ بْنُ الْحَسَنِ بْنُ سَلَيْمانَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَخْمَرُ سَلَيْمانُ بْنُ حَيَّانَ عَنْ حَجَاجِ، عَنْ عُشَّانَ، عَنْ أَبِي عَبْدِ اللَّهِ الْمُكَبِّرِ، عَنْ نَافِعٍ أَبْنِي جَعْفَرٍ بْنِ مُطْعِمٍ قَالَ: سَمِئَلُ عَلَيْهِ عَنْ صَدَقَةِ الْيَهُودِيِّ، قَالَ: لَا قَصِيرٌ، وَلَا طَوِيلٌ، مُشَرِّبٌ لَوْلَاهُ حُمْرَةً، حَسَنٌ الشَّعْرُ رَجْلَهُ، ضَحْمُ الْكَرَادِيسِ، شَنَّ الْكَنْبَنِ، ضَحْمُ الْهَامَةِ، طَوِيلُ الْمُشَرِّبِ، إِذَا مَشَى تَكَفَّأَ كَائِنَاتٍ يَتَحَدَّرُ مِنْ صَبَبٍ، لَمْ أَرْ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ.

[راجع: ٩٤٦]

نخريج: حسن لغيرة، وانظر ماقبله.

948. It was narrated that 'Ali (عليه السلام) said: When we came to Madinah we ate from its fruits and did not feel comfortable in it, and we became ill. The Prophet (ﷺ) was trying to find out about the well of Badr, and when we heard that the mushrikeen had come, the Messenger of Allah (ﷺ) marched to Badr, and Badr was a well. We got there before the mushrikeen and we found two of their men, a man from Quraish and a freed slave of 'Uqbah bin Abi Mu'ait. As for the Qurashi, he managed to escape, but we caught the freed slave of 'Uqbah and started asking him: How many are the people? He said: By Allah, they are great in number and powerful. When he said that, the Muslims began to beat him and they brought him to

٩٤٨- حَدَّثَنَا حَجَاجٌ: حَدَّثَنَا إِشْرَاعِيلُ عَنْ أَبِي إِسْحَاقِ، عَنْ حَارِثَةِ بْنِ مُقْرِبٍ، عَنْ عَلَيِّ قَالَ: لَمَّا قَدِمْنَا الْمَدِينَةَ أَضَبَنَا مِنْ ثَمَارِهَا، فَاجْتَنَبَنَا وَأَصَابَنَا بِهَا وَعَنْكُنَا، وَكَانَ الْيَهُودِيُّ يَتَحَبَّرُ عَنْ بَدْرٍ، فَلَمَّا بَلَغْنَا أَنَّ الْمُشَرِّبِينَ فَدَ أَفْلَوْا، سَارَ رَسُولُ اللَّهِ بِكَلَّهِ إِلَى بَدْرٍ، وَبَدْرٌ يَتَرَ، فَبَقَبَنَا الْمُشَرِّبِينَ إِلَيْهَا، فَوَجَدْنَا فِيهَا رَجُلَيْنِ مِنْهُمْ، رَجُلًا مِنْ قُرْبَشَةِ، وَمَوْلَى لَعْقَبَةِ بْنِ أَبِي مُعْبَطٍ، فَأَمَّا الْقُرْبَشِيُّ فَانْتَلَكَ، وَأَمَّا مَوْلَى لَعْقَبَةَ فَأَخْدَنَاهُ، فَجَعَلْنَا نَقْوُلُ لَهُ: كَمِ الْقَوْمُ؟ فَيَقُولُ: هُمْ وَاللَّهُ كَثِيرٌ عَدُدُهُمْ، شَدِيدُ بَأْسُهُمْ. فَجَعَلَ الْمُسْلِمُونَ إِذَا قَالَ ذَلِكَ ضَرِبُوهُ، حَتَّى اتَّهَوْا بِهِ إِلَى الْيَهُودِيِّ فَقَالَ لَهُ: «كَمِ الْقَوْمُ؟» قَالَ: هُمْ وَاللَّهُ

the Prophet (ﷺ), who said: How many are the people? He said: By Allah, they are great in number and powerful. The Prophet (ﷺ) tried hard to make him tell him how many they were, but he refused. Then the Prophet (ﷺ) asked him: How many camels do they slaughter? He said: Ten each day. The Messenger of Allah (ﷺ) said: They are one thousand; each camel is for one hundred men. Then a shower of rain fell on us at night and we rushed to seek shelter beneath the trees and leather shields, sheltering from the rain. The Messenger of Allah (ﷺ) spent the night calling upon his Lord, may He be glorified and exalted, saying: "O Allah, if You cause this band to be destroyed, You will never be worshipped." When dawn came, he called out: "Prayer, O slaves of Allah!" And the people came from beneath the trees and shields and the Messenger of Allah (ﷺ) led us in prayer and encouraged us to fight. Then he said: "The army of Quraish is beneath this red outcrop of the mountain." When the people drew close to us, and we stood in ranks facing one another, we saw one of their men, riding a red camel of his, going around among the people. The Messenger of Allah (ﷺ) said: "O 'Ali, call Hamzah for me" - as he was the closest of them to the *mushrikeen* - and said "Who is the one on the red camel and what is he saying to them?" Then the Messenger of Allah (ﷺ) said: "If

كثيرون عذّلُهم، شدِيدٌ بأشْعُمْ. فَجَهَّدَ الرَّبُّ أَنْ يُخْرِجَهُمْ مِنْهُمْ، فَأَبَى، ثُمَّ إِذَا النَّبِيُّ سَأَلَهُ: كَمْ يَنْتَهُونَ مِنَ الْجُزُرِ؟ فَقَالَ: عَشْرًا كُلَّ يَوْمٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: الْقَوْمُ أَلْفٌ، كُلُّ جُزُورٍ لِيَمَّةٍ وَتَبَعَّهَا. ثُمَّ إِنَّهُ أَصَابَنَا مِنَ اللَّيلِ طَشْ مِنْ مَطْرٍ، فَانْطَلَقْنَا تَحْتَ الشَّجَرِ وَالْحَجَفِ لِنَسْتَأْلِمْ تَحْتَهَا، مِنَ الْمَطَرِ، وَبَاتَ رَسُولُ اللَّهِ ﷺ يَدْعُونَا رَبَّهُ عَزَّ وَجَلَّ، وَيَقُولُ: «اللَّهُمَّ إِنَّكَ إِنْ تُهْلِكَ هَذِهِ الْفَتَّةَ لَا تُغْبِدَ» قَالَ: فَلَمَّا أَنْ طَلَعَ النَّجْرُ نَادَى: «الصَّلَاةُ عِبَادُ اللَّهِ» فَجَاءَ النَّاسُ مِنْ تَحْتَ الشَّجَرِ وَالْحَجَفِ، فَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ وَحَرَضَ عَلَى الْقِتَالِ، ثُمَّ قَالَ: «إِنَّ جَمِيعَ قُرْبَانِي تَحْتَ هَذِهِ الصَّلَوةِ الْحَمْرَاءِ مِنَ الْجَبَلِ» فَلَمَّا دَنَّ الْقَوْمُ مِنَ وَاصْفَاقَنَا مُهَمْ، إِذَا رَجَلٌ مِنْهُمْ عَلَى جَمِيلِهِ أَخْحَرَ يَسِيرُ فِي الْقَوْمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ! تَادِ لِي حَمْزَةُ - وَكَانَ أَقْرَبُهُمْ مِنَ الْمُشْرِكِينَ - مَنْ صَاحِبُ الْجَمِيلِ الْأَخْحَرِ؟ وَمَاذا يَقُولُ لَهُمْ؟» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ يَكُونُ فِي الْقَوْمِ أَحَدٌ يَأْمُرُ بِخَيْرٍ، فَعَسَى أَنْ يَكُونَ صَاحِبُ الْجَمِيلِ الْأَخْحَرِ» فَجَاءَ حَمْزَةُ فَقَالَ: هُوَ عَنْتَ بْنُ رَبِيعَةَ، وَهُوَ يَنْهَا غَيْرُ الْقِتَالِ، وَيَقُولُ لَهُمْ: يَا قَوْمًا! إِنِّي أَرَى قَوْمًا مُسْتَبِتِينَ لَا تَصِلُونَ إِلَيْهِمْ وَفِيهِمْ خَيْرٌ، يَا قَوْمًا! اغْصِبُوهَا الْيَوْمَ بِرَأْسِي، وَقُولُوا: يَجِئُ عَنْتَ بْنُ رَبِيعَةَ، وَقَدْ عِلِمْتُ أَنِّي لَسْتُ بِأَجْيَبِكُمْ. فَسَمِعَ ذَلِكَ أَبُو جَهْلَ فَقَالَ: أَنْتَ

there is anyone among the people who is enjoining good, then perhaps it is the one on the red camel." Hamzah came and said: He is 'Utbah bin Rabee'ah, and he is telling them not to fight; he is saying to them: O people, I can see people who are going to fight to the death and you will never be able to harm them, because it will cost you too dear to do so. O people, put the blame on me and say: 'Utbah bin Rabee'ah is a coward, although you know that I am not the most cowardly among you. Abu Jahl heard that and said: Are you saying this? By Allah, if anyone else said this I would have insulted him; you are filled with fear. 'Utbah said: Do you mean me, O you with the whistling rear end (i.e., one who breaks wind a great deal because of fear)? Today you will know which of us is the coward. Then 'Utbah and his brother Shaibah and his son al-Waleed stepped forward in a display of courage and said: Who will come out to fight in single combat? Six young men of the *Anṣar* stepped forward, but 'Utbah said: We do not want these; let some of our cousins of Banu 'Abdul-Muttalib come out. The Messenger of Allah (ﷺ) said: "Get up, O Ali; get up, O Hamzah; get up, O 'Ubaidah bin al-Harith bin 'Abdul-Muttalib." Allah caused 'Utbah and Shaibah, the two sons of Rabee'ah, and al-Waleed bin

يَقُولُ هَذَا؟ وَاللَّهُ لَوْ غَيْرُكَ يَقُولُ هَذَا لِأَعْضُفُتُمْ، فَدَلَّأْتُ رِئَنَكَ حَوْفَكَ رُعَبَا. فَقَالَ عَنْتَبَةُ: إِنَّمَا تُعَذِّرُ يَا مُصْفَرَ اشْتَوْ؟ سَتَلَمْ أَيْمَنَ الْجَبَانُ. قَالَ: فَبَرَّ عَنْتَبَةُ وَأَحْمَوْ شَيْبَةُ وَابْنَةُ الْوَلِيدِ حَمِيمَةُ، فَقَالُوا: مَنْ يَأْرِزُ؟ فَخَرَجَ فَتَيَّةٌ مِنَ الْأَنْصَارِ سَيْنَةُ، فَقَالَ عَنْتَبَةُ: لَا تُرِيدُ هُؤُلَاءِ، وَلَكِنْ يَتَارِذُنَا مِنْ بَنِي عَمْتَنَا، مِنْ بَنِي عَبْدِ الْمُطَلِّبِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ يَا عَلَيْهِ! وَقُمْ يَا حَمْزَةُ! وَقُمْ يَا عَيْدَةُ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَلِّبِ!» فَقَتَلَ اللَّهُ تَعَالَى عَنْتَبَةَ وَشَيْبَةَ ابْنَيِ زَيْبَعَةَ، وَالْوَلِيدَ بْنَ عَنْتَبَةَ، وَخَرَجَ عَيْدَةُ، فَقَتَلَنَا مِنْهُمْ سَبْعِينَ، وَأَسْرَنَا سَبْعينَ، فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ تَصِيرُ بِالْعَتَاسِ بْنِ عَبْدِ الْمُطَلِّبِ أَبِيسِرًا، فَقَالَ عَيْدَةُ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا وَاللَّهِ مَا أَسْرَنِي، لَقَدْ أَسْرَنِي رَجُلٌ أَجْلَحُ، مِنْ أَخْسَنِ النَّاسِ وَجْهًا عَلَى فَرِسِ أَلْبَقَ، مَا أَرَاهُ فِي الْقَوْمِ. فَقَالَ الْأَنْصَارِيُّ: أَنَا أَسْرَنَهُ يَا رَسُولَ اللَّهِ. فَقَالَ: «إِنْكُنْ، فَقَدْ أَيَّدْتُكُنَّ اللَّهُ تَعَالَى بِمَلَكَ تَحْرِيمٍ» فَقَالَ عَلَيْهِ: فَأَسْرَنَا وَأَسْرَنَا مِنْ بَنِي عَبْدِ الْمُطَلِّبِ الْعَتَاسَ وَعَقِيلًا، وَنَزَفَ بْنَ الْحَارِثِ.

تخریج: إسناده صحيح.

'Utbah, to be killed and 'Ubaidah was wounded. We killed seventy of them and captured seventy. A short Ansari man brought al-'Abbas bin 'Abdul-Muttalib as a captive, and al-'Abbas said: O Messenger of Allah, by Allah, this is not the one who captured me; I was captured by a bald man who was one of the most handsome of people, who was riding a piebald horse, but I do not see him among the people. The Ansari said: I captured him, O Messenger of Allah. He said: "Be quiet! Allah, may He be exalted, supported you with a noble angel." 'Ali (ﷺ) said: We took prisoners, and from among Banu 'Abdul-Muttalib, we captured al-'Abbas, 'Aqeel and Nawfal bin al-Harith.

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

949. It was narrated from al-Miqdam bin Shuraih, that his father said: I asked 'A'ishah: Tell me about a man among the Companions of the Prophet (ﷺ) whom I can ask about wiping over the *khuffain*. She said: Go to 'Ali (ﷺ) and ask him, for he stayed close to the Prophet (ﷺ). So I went to 'Ali (ﷺ) and asked him, and he said: The Messenger of Allah (ﷺ) told us to wipe over our *khifaf* when we travelled.

Comments: [*Saheeh* because of corroborating evidence]

950. It was narrated that Sa'eed bin Wahb and Zaid bin Yuthay' said: 'Ali adjured the people at ar-Rahbah, saying: Whoever heard

٩٤٩ - حَدَّثَنَا حَمَاجُ : حَدَّثَنَا شَرِيكٌ عَنِ الْمَقْدَامَ بْنِ شُرَيْحٍ ، عَنْ أَبِيهِ قَالَ : سَأَلْتُ عَانِيَةً (١١٨/١) ، فَقَوْلَتْ : أَخْبَرَنِي بِرَجُلٍ مِّنْ أَصْحَابِ الَّذِي كَفَى اللَّهُ عَنِ الْمُنْسَخِ عَلَى الْخَفَّيْنِ . فَقَاتَ : أَبْتَ عَلَيْهِ تَسْلِمًا ، فَإِنَّهُ كَانَ يَلْزُمُ الَّذِي كَفَى . قَالَ : فَأَتَيْتُ عَلَيْهِ كَسَالَةً ، فَقَالَ : أَمْرَنَا رَسُولُ اللَّهِ كَفَى بِالْمُنْسَخِ عَلَى خَفَافِنَا إِذَا سَافَرْنَا . [رَاجِعٌ : ٧٤٨]

تخریج: صحيح لغیره، م: (٢٧٦)، شریک النخعی قد توبع.

٩٥٠ - حَدَّثَنَا عَنْدُ اللَّهِ : حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ الْأَوَدِيُّ : أَخْبَرَنَا شَرِيكٌ عَنْ أَبِيهِ إِشْعَاعِيٍّ ،

the Messenger of Allah (ﷺ) speak on the day of Ghadeer Khumm, let him stand up. And (of the people) around Sa'eed, six men stood up, and (of the people) around Zaid, six men stood up, and they testified that they had heard the Messenger of Allah (ﷺ) say to 'Ali (ؑ) on the day of Ghadeer Khumm: "Isn't it Allah Who is closer to the believers?" They said: Yes. He said: "O Allah, if I am a person's *mawla* (friend and supporter) then 'Ali is also his *mawla*; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Comments: [Saheeh because of corroborating evidence]

951. A *hadeeth* like that of Abu Ishaq was narrated from 'Amr Dhi Murr, i.e., from Sa'eed and Zaid, and he added to it: "and support those who support him, and forsake those who forsake him."

Comments: [Its *isnad* is *da'eef* because 'Amr dhi Murr is unknown]

تخریج: إسناده ضعیف لجهالة عمرو ذي مز، وأبو إسحاق قد تغير.

952. A similar report was narrated from Abut-Tufail from Zaid bin Arqam from the Prophet (ﷺ).

Comments: [Saheeh because of corroborating evidence]

تخریج: صحيح لغیره، شریک سی، الحفظ و حبیب بن أبي ثابت مدلس وقد عنون، لكن قد تبعها.

953. It was narrated that 'Ali (ؑ) said: When al-Hasan was born, the Messenger of Allah (ﷺ) came and said: "Show me my son; what

عَنْ سَعِيدِ بْنِ وَهْبٍ وَعَنْ زَيْدِ بْنِ يُمَيْعِ فَالْأَلِّ:
نَشَدَ عَلَيْهِ النَّاسُ فِي الرُّخْبَةِ: مَنْ سَمِعَ رَسُولَ
اللَّهِ يَقُولُ يَوْمَ عَدِيرٍ حُمُّ إِلَّا قَامَ. قَالَ:
فَقَامَ مِنْ قَبْلِ سَعِيدٍ سَيِّدٍ، وَمِنْ قَبْلِ زَيْدٍ سَيِّدٍ،
فَتَهَدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ يَقُولُ يَقُولُ
لِعَلَيْهِ يَوْمَ عَدِيرٍ حُمُّ: «إِنَّ اللَّهَ أَوْلَى
بِالْمُؤْمِنِينَ» قَالُوا: بْنَى، قَالَ: «اللَّهُمَّ مَنْ
كُنْتُ مَوْلَاهُ فَمَلِئْتُ مَوْلَاهًا، اللَّهُمَّ وَالَّهُمَّ مَنْ
وَالَّهُ، وَغَاءِدَ مَنْ غَادَاهُ». (أنظر: ٩٥١)

تخریج: صحيح لغیره، شریک قد تبع.

٩٥١- حَدَّثَنَا عَنْدَ اللَّهِ: حَدَّثَنَا عَلَيْهِ بْنُ
حَكِيمٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ
عُمَرٍ وَذِي مُرْ بِعْلٍ حَدَّثَ أَبِيهِ إِسْحَاقَ،
يَعْنِي عَنْ سَعِيدٍ وَزَيْدٍ، وَرَازَدَ فِيهِ: «وَانْصُرْ مَنْ
نَصَرَهُ، وَانْهُذْ مَنْ حَذَّلَهُ».

تخریج: إسناده ضعیف لجهالة عمرو ذي مز، وأبو إسحاق قد تغير.

٩٥٢- حَدَّثَنَا عَنْدَ اللَّهِ: حَدَّثَنَا عَلَيْهِ أَخْبَرَنَا
شَرِيكٌ عَنْ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِيهِ
ثَابِتٍ، عَنْ أَبِيهِ الطَّفْلِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ،
عَنِ النَّبِيِّ يَعْلَمُ مِثْلَهُ.

تخریج: صحيح لغیره، شریک سی، الحفظ و حبیب بن أبي ثابت مدلس وقد عنون، لكن قد تبعها.

٩٥٣- حَدَّثَنَا حَجَاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِيهِ
إِسْحَاقَ، عَنْ هَانِيِّ بْنِ هَانِيِّ، عَنْ عَلِيِّ قَالَ:
لَمَّا وُلِدَ الْحَسَنُ جَاءَ رَسُولُ اللَّهِ يَعْلَمُ، فَقَالَ:

did you name him?" I said: I named him Harb [which means "war"]. He said: "Rather he is Hasan." When al-Husain was born, he said: "Show me my son; what did you name him?" I said: I named him Harb. He said: "Rather he is Husain." When the third one was born, the Prophet (ﷺ) said: "Show me my son; what did you name him?" I said: Harb. He said: "Rather, he is Muhassin." Then he said: "I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushabbir."

Comments: [Shaikh Al-Bani graded, it da'eef in *Ad-da'eefah* (3706)]

954. It was narrated that Abutufail said: 'Ali was asked: Did the Messenger of Allah (ﷺ) tell you anything that was only for you? He said: He did not tell us anything that was only for us without telling all other people, except that which is in the sheath of this sword of mine. He brought out a document on which it was written: "May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who steals the boundary markers, may Allah curse the one who curses his father and may Allah curse the one who gives refuge to an offender."

Comments: [Its isnad is saheeh, Muslim (1978)]

955. It was narrated from 'Amr bin Huraith that he visited Hasan [when he was sick] and 'Ali was with him. 'Ali (عليه السلام) said: Are you

"أُرْوَني أَنِّي، مَا سَمِّيْتُهُ؟" قَلَّتْ: سَمِّيَتْهُ حَرْبًا. قَالَ: «بَلْ هُوَ حَسَنٌ» فَلَمَّا وُلِدَ الْحُسَيْنُ قَالَ: "أُرْوَني أَنِّي، مَا سَمِّيْتُهُ؟" قَلَّتْ: سَمِّيَتْهُ حَرْبًا. قَالَ: «بَلْ هُوَ حَسَنٌ» فَلَمَّا وُلِدَ الْثَالِثُ جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: "أُرْوَني أَنِّي، مَا سَمِّيْتُهُ؟" قَلَّتْ: حَرْبًا، قَالَ: «بَلْ هُوَ مُحَسِّنٌ» ثُمَّ قَالَ: «سَمِّيَتْهُمْ بِاسْمَاءٍ وَلَدَ هَارُونَ شَرِّ وَشَيْرٍ وَمُشَبِّرٍ». [راجع: ٧٦٩].

تخریج: ضعفه الشیخ الألبانی في الفضعۃ (٣٧٠٦)، هانی بن هانی مجھول.

٩٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ: سَمِّيَتْ الْقَابِسَةُ بْنُ أَبِي بَرَّةَ يُحَدِّثُ: عَنْ أَبِي الطَّفْلِيِّ قَالَ: شَيْلٌ عَلَيْهِ: هَلْ خَصَّكُمْ رَسُولُ اللَّهِ بِكُلِّ شَيْءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ بِكُلِّ شَيْءٍ؛ لَمْ يَعْمَلْ بِهِ النَّاسُ كَافَةً، إِلَّا مَا كَانَ فِي قَرْبِ سَيِّبِي هَذَا. قَالَ: فَأَخْرَجَ صَحِيفَةً مَكْتُوبَ فِيهَا: «لَعَنَ اللَّهِ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهِ مَنْ سَرَقَ مَنَارَ الْأَرْضِ، وَلَعَنَ اللَّهِ مَنْ لَعَنَ وَالْدَادَ، وَلَعَنَ اللَّهِ مَنْ آتَى مُحْدَثًا». [راجع: ٨٥٥].

تخریج: إسناده صحيح، م: (١٩٧٨).

٩٥٥- حَدَّثَنَا يَهْرُبُ وَعَفَانُ قَالَا: حَدَّثَنَا حَمَادٌ بْنُ شَلَّمَةَ عَنْ يَعْنَى بْنِ عَطَاءٍ - قَالَ عَفَانُ:

visiting Hasan [during his sickness] when you feel what you feel? He said to him: Yes; you are not the Lord of my heart, to direct it as you will. 'Ali (ؑ) said: That does not prevent me from giving you advice. I heard the Messenger of Allah ﷺ say: "There is no Muslim who visits a [sick] Muslim, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes."

Comments: [Hasan, and its *isnad* is *da'eef* because Abdullah bin Yasar is unknown]

قالَ: أَخْبَرَنَا يَعْلَى بْنُ عَطَاءٍ - عَنْ عَبْدِ اللَّهِ
ابْنِ يَسَارٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، أَنَّهُ عَادَ
حَسَنًا، وَعِنْهُ عَلَيُّ، فَقَالَ عَلَيُّ: أَتَعُودُ
لَشَّتَ بِرَبِّ قَلْبِي فَتَصْرُفَهُ حَيْثُ شِئْتَ. فَقَالَ:
أَمَا إِنْ ذَلِكَ لَا يَمْتَنِي أَنْ أُؤْذِنَ إِلَيْكَ
الصَّبِيحةَ، سَيِّغْتَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «مَا
مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا إِلَّا ابْتَعَثَ اللَّهُ تَبَارَكَ
أَنْفُسَ مَالِكٍ يُصْلِلُونَ عَلَيْهِ أَيِّ سَاعَةٍ مِنَ النَّهَارِ
كَانَتْ حَتَّى يُضْعَفَ». [راجع: ٦١٢].

تخریج: حسن، وهذا إسناد ضعيف لجهة
عبد الله بن يسار.

956. It was narrated from al-Hasan al-Basri, from 'Ali (ؑ) that the Prophet ﷺ said: "The Pen has been lifted from three: from the sleeper until he wakes up, from the crazy - or insane- one until he comes back to his senses, and from the minor until he grows up."

Comments: [Saheeh because of corroborating evidence]

٩٥٦ - حَدَّثَنَا بَهْرٌ وَحَدَّثَنَا عَفَانٌ قَالَا: حَدَّثَنَا
فَمَمَّا عَنْ فَتَاهَةَ، عَنْ الْحَسَنِ الْبَصَرِيِّ، عَنْ
عَلَيِّ: أَنَّ الْبَيْعَ ﷺ قَالَ: «رُوعَ الْفَلَمُ عَنْ
ثَلَاثَةَ: عَنِ الظَّاهِرِ حَتَّى يَسْتَقِطَ، وَعَنِ الْمَعْنُوِّ
أَوْ قَالَ: الْمَجْنُونُ - حَتَّى يَنْقُلُ، وَعَنِ
الصَّبِيرِ حَتَّى يَشْبَثُ». [راجع: ٩٤٠].

تخریج: صحيح لغيره، الحسن البصري لم
يسمع من علي.

957. It was narrated from 'Ali (ؑ) that the Messenger of Allah ﷺ used to say at the end of his Witr: "O Allah, I seek refuge in Your pleasure from Your wrath; I seek refuge in Your pardon from Your punishment; I seek refuge with You from You. I cannot

٩٥٧ - حَدَّثَنَا بَهْرٌ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا
حَمَادٌ - قَالَ بَهْرٌ: قَالَ: أَخْبَرَنَا هِشَامُ بْنُ
عَفْرَوْنَ الْقَزَارِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْخَارِثِ نَبْرَهِ الْمَخْزُومِيِّ، عَنْ عَلَيِّ:
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي آخِرِ وِتْرٍ:

praise You enough; You are as You have praised Yourself."

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

«اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخْطِكَ، وَأَعُوذُ
بِسْعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا
أُخْصِي ثَنَةً عَلَيْكَ، أَنْتَ كَمَا أَشَّيَّتَ عَلَى
نَفْسِكَ». [راجع: ٧٥١]

تخریج: إسناده قوی.

958. It was narrated from Ibn Abi Laila: I heard 'Ali (ؑ) say: A suit made of silk was brought to the Prophet (ﷺ). He sent it to me and I put it on, then I saw displeasure in his face, and he told me to divide it between the women as head covers.

Comments: [Saheeh because of corroborating evidence; its *isnad* is *hasan*, al-Bukhari (2614) and Muslim (2071)]

٩٥٨ - حَدَّثَنَا عَنْ اللَّهِ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ
مُحَمَّدٍ بْنِ عَمْرُو بْنِ الْعَبَّاسِ الْأَبْهَلِيِّ: حَدَّثَنَا
أَبُو دَاوُدٍ: حَدَّثَنَا شَعْبَةُ: أَخْبَرَنِي أَبُو يَشْرِيكُ:
سَمِعْتُ نَجَاهِيدًا يُحَدِّثُ عَنْ أَبِي لَيْلَى:
سَمِعْتُ عَلَيْا يَقُولُ: أَتَيْتُ النَّبِيَّ بِحَلْلَةٍ
خَرِيرٍ، فَبَعْثَتْ يَهُوا إِلَيَّ فَلَمْسَهَا، فَرَأَيْتَ
الْكَرْأَبَيَّةَ فِي وَجْهِهِ، فَأَمْرَنِي، فَأَطْرَهَا /١١٩
/١٦٩) حُمُرًا بَيْنَ النَّسَاءِ. [راجع: ٦٩٨]

تخریج: صحيح لغيره، إسناده حسن، خ: (٢٦١٤)، م: (٢٠٧١).

959. It was narrated from Abu Hassan that 'Ali (ؑ) would give instructions for something to be done, then they would come and say: We did such and such. And he would say: Allah and His Messenger spoke the truth. Al-Ashtar said to him: What you say is becoming widespread among the people. Is it something that the Messenger of Allah (ﷺ) advised you to say? 'Ali (ؑ) said: The Messenger of Allah (ﷺ) did not advise me to say anything to the exclusion of other people, except something I heard from him and it is written in a document in the sheath of my sword. They kept on at him until he

٩٥٩ - حَدَّثَنَا بَهْرَ: حَدَّثَنَا هَمَامٌ: أَخْبَرَنِي
قَنَادِهَ عَنْ أَبِي حَسَانَ: أَنَّ عَلَيْهِ كَانَ يَأْمُرُ
بِالْأَمْرِ فَيُؤْتَى، فَيَقَالُ: فَقَدْ فَعَلْنَا كَذَا وَكَذَا.
فَيَقُولُ: صَدَقَ اللَّهُ وَرَسُولُهُ. قَالَ: فَقَالَ لَهُ
الْأَشْتَرُ: إِنَّ هَذَا الَّذِي تَقُولُ فَقَدْ تَشَعَّ فِي
النَّاسِ، أَفَقَرِئَتْ عَهْدَهُ إِلَيْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?
قَالَ عَلَيْهِ: مَا عَهْدَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا
خَاصَّةً دُونَ النَّاسِ، إِلَّا شَيْئًا سَمِعْتُهُ مِنْهُ،
فَهُوَ فِي صَجِيفَةٍ فِي قِرَابِ سَقِيفَةٍ. قَالَ: فَلَمْ
يَرَالوْلَا يَهُوَ أَخْرَجَ الصَّجِيفَةَ، قَالَ: فَإِذَا
فِيهَا: «مَنْ أَخْدَثَ حَذَّنَا، أَوْ آتَى مُخْدِنَا،
فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ،

took out a document, in which it said: "Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah and the angels and all the people; no *nafل* or obligatory act of worship will be accepted from him." And in it was said: "Ibraheem declared Makkah to be a sanctuary and I declare Madinah to be a sanctuary; the area between its two lava fields and all of its territory is sacred. Its grasses are not to be cut, and its game is not to be disturbed, and its lost property is not to be picked up except by the one who announces it, and no tree is to be cut in it, except what a man needs to feed his camel. And no weapon is to be carried in it for fighting." And in it was said: "All the believers are equal in respect of blood [i.e., their lives are of equal value]. The protection offered by the least among them is to be honoured. They should be united as one against their enemies. A believer is not to be killed (in retaliation) for a disbeliever, nor one who has a covenant during the covenant.

Comments: [Saheeh because of corroborating evidence]

960. It was narrated from 'Ali bin Abi Talib (عليه السلام) that the Prophet (ﷺ) used to say when he bowed: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. You are my Lord. My hearing, my sight, my brain, my bones and my sinews submit to You. Whatever my feet carry is for Allah, the Lord of the Worlds."

لَا يُقْتَلُ مِنْهُ صَرْفٌ وَلَا عَذْلٌ». قَالَ: وَإِذَا
فِيهَا: إِنَّ إِبْرَاهِيمَ حَرَامٌ مَكَّةُ، وَإِنِّي أَحْرَمُ
الْمَدِينَةَ، حَرَامٌ مَا بَيْنَ حَرَبَتَهَا وَجِمَاهَا كُلُّهُ،
لَا يُخْتَلِّي خَلَاهَا، وَلَا يَنْتَهِي ضَيْدَهَا، وَلَا
تُنْقَطِّ لَعْنَهَا، إِلَّا لِمَنْ أَشَارَ بِهَا، وَلَا تُقْطَعُ
مِنْهَا شَجَرَةٌ إِلَّا أَنْ يَغْلِظَ رَجُلٌ بَعِيرَةً، وَلَا
يُخْمَلُ فِيهَا السَّلَاحُ لِيَقْتَالَ». قَالَ: وَإِذَا فِيهَا:
«الْمُؤْمِنُونَ تَنَكَّافُ دِمَاؤُهُمْ وَتَسْعَى بِذِمَّهُمْ
أَذْنَاهُمْ، وَهُمْ يَدْعُ عَلَى مَنْ سَوَّاهُمْ، أَلَا لَا
يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ».
[انظر: ٩٩١، ٩٩٣، ١٢٩٧].

تخریج: صحيح لغیره، أبو حاتم الاعرج
روايته عن علي مرسلا.

- ٩٦٠ - حَدَّثَنَا رَوْحَةُ: حَدَّثَنَا أَبْنُ حُرَيْبَيْجَ: أَخْبَرَنِي مُوسَى بْنُ عَفْعَةَ عَنْ عَبْدِ اللَّهِ بْنِ
الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ
اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ :
أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى قَالَ: «اللَّهُمَّ لَكَ
رَأَكْتُ، وَبِكَ آمَتُ، وَلَكَ أَسْلَمْتُ، أَنَّ
رَبِّي خَشَعَ سَمْعِي وَبَصَرِي وَمُخْيِي وَعَظِيمِي

Comments: [Its isnad is saheeh, Muslim (771)]

وَعَصْبِيٍّ، وَمَا اسْتَلَثْ بِهِ فَدَمِيٍّ، لِلَّهِ رَبِّ
الْعَالَمِينَ». [راجع: ٧٢٩].

تغريب: إسناد صحيح، م: (٧٧١).

961. It was narrated that 'Abdur-Rahman bin Abi Laila said: I saw 'Ali (عليه السلام) in ar-Rahbah, adjuring the people, (saying): I adjure by Allah anyone who heard the Messenger of Allah (رسول الله) say on the day of Ghadeer Khumm: "If I am a person's *mawla* (friend and supporter) then 'Ali is also his *mawla*", to stand up and testify. 'Abdur-Rahman said: And twelve men who had been at Badr stood up. It is as if I can see one of them. And they said: We bear witness that we heard the Messenger of Allah (رسول الله) say on the day of Ghadeer Khumm: "Am I not closer to the believers than their own selves and my wives are their mothers?" We said: Yes indeed, O Messenger of Allah. He said: "If I am a person's *mawla* (friend and supporter) then 'Ali is also his *mawla*; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Comments: [Hasan because of corroborating evidence; this is a *da'eeef isnad*, because of the weakness of Yazeed bin Abu Ziyad]

962. It was narrated that Tariq bin Shihab said: I saw 'Ali (عليه السلام) on the *minbar*, delivering a speech, wearing a sword that had an adornment of iron, and I heard him say: By Allah, we do not have any book that we recite to you except the Book of Allah, may He be

٩٦١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
عُمَرَ الْقَوَارِبِيُّ: حَدَّثَنَا يُوسُفُ بْنُ أَرْقَمَ:
حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي لَيْلَى قَالَ: شَهَدْتُ عَلَيْهِ فِي الرَّحْيَةِ يَشَدُّ
النَّاسَ: أَنْشَدَ اللَّهُ تَعَالَى سَعْيَ رَسُولِ اللَّهِ
يَقُولُ يَوْمَ غَدِيرِ خُمْ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ
مَوْلَاهٌ» لَئِنْ قَامَ فَتَهَدَّ. قَالَ عَبْدُ الرَّحْمَنِ:
فَقَامَ أَنَا عَسْرَ بْنَرِبَّا، كَانَيْ أَنْظَرْ إِلَيَّ
أَحَدِيهِمْ، فَقَالُوا: نَشَهِدُ أَنَا سَمِعْنَا رَسُولَ اللَّهِ
يَقُولُ يَوْمَ غَدِيرِ خُمْ: «أَلَنْتُ أُولَئِي
إِلَمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، وَأَرَوَاجِي أَمْهَاتِهِمْ؟»
فَقَلَّتْ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «فَمَنْ كُنْتُ
مَوْلَاهُ فَعَلَيْهِ مَوْلَاهٌ، اللَّهُمَّ وَالِّي مَنْ وَالِّي،
وَغَادَ مَنْ غَادَهُ». [انظر: ٩٦٤].

تغريب: حسن لغيره، وهذا إسناد ضعيف
لضعف يزيد بن أبي زياد.

٩٦٢- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكُ
عَنْ مُحَارِبِي، عَنْ طَارِقِ بْنِ شَهَابٍ قَالَ:
رَأَيْتُ عَلَيْهِ عَلَى الْوَتَبِ يَخْطُبُ، وَعَلَيْهِ سَيْفٌ
جَلْيَةٌ حَدِيدٌ، فَسَمِعْتَهُ يَقُولُ: وَاللَّهِ مَا عِنْدَنَا
كِتَابٌ تَقْرُؤُهُ عَلَيْكُمْ إِلَّا كِتَابُ اللَّهِ تَعَالَى

exalted, and this document that the Messenger of Allah (ﷺ) gave to me. In it are the rates of *zakah*. He said: [This was] a document that was attached to his sword.

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

963. It was narrated that Malik bin 'Umair said: I was sitting with 'Ali (ع) and Sa'sa'ah bin Soohan came in and greeted him, then he said: O Ameer al-Mu'mineen, forbid to us that which the Messenger of Allah (ﷺ) forbade you. He said: He forbade us to use gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade us to wear a blend of linen and silk, to use red saddle cloths, silk and gold jewellery. Then he said: The Messenger of Allah (ﷺ) gave me a suit of silk and I went out wearing it so that people would see me wearing a garment that the Messenger of Allah (ﷺ) had given to me. The Messenger of Allah (ﷺ) saw me and told me to take it off, so I sent one piece to Fatimah and I tore the other and shared it out among his wives.

Comments: [*Saheeh* because of corroborating evidence and Ali bin Asim is *da'eef*]

964. Simak bin 'Ubaid bin al-Waleed al-'Absi said: I entered upon 'Abdur-Rahman bin Abi Laila, who told me that he heard 'Ali (ع) say in ar-Rahbah: I adjure by Allah any man who heard the Messenger of Allah (ﷺ) and was

وهذه الصريحية، أعطانيها رسول الله ﷺ، فيها فرائض الصدقة. قال: بصريحة معلنة في سنته. [راجع: ٧٨٢].

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف شريك.

٩٦٣ - حدثنا علي بن عاصم: أخبرنا إسماعيل بن سمعي عن مالك بن عمير قال: كُنْتَ قَاعِدًا عِنْدَ عَلَىٰ قَالَ: فَجَاءَ ضَعْفَةً بْنُ صُوَحَانَ فَسَلَّمَ، ثُمَّ قَامَ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَهْنَا عَمَّا تَهَاكَ عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: تَهَاكَ عَنِ الدَّبَّاءِ، وَالْحَتَّمِ، وَالْمَزَفَّتِ، وَالْقَبَرِ، وَتَهَاكَ عَنِ الْقَسَّيِ، وَالْبَيْرَةِ الْحَمْرَاءِ، وَعَنِ التَّرْبِيرِ، وَالْجَلْقَى الْعَقِبِ، ثُمَّ قَالَ: كَتَانِي رَسُولُ اللَّهِ ﷺ حَلَّةً مِنْ حَرِيرٍ، فَخَرَجْتُ فِيهَا لِيَرَى الْأَنْسُ غَلَىٰ كِشْوَةَ رَسُولِ اللَّهِ ﷺ، قَالَ: فَرَأَيْتَ رَسُولَ اللَّهِ ﷺ، فَأَمْرَنِي بِتَرْعِيمِهَا، فَأَرْسَلْتُ يَا خَدَّهُمَا إِلَىٰ فَاطِمَةَ، وَتَقَّى الْأُخْرَى بَيْنِ يَسَايِهِ. [انظر: ١١٦٢].

تخریج: صحيح لغيره، علي بن عاصم ضعيف، وقد توبع.

٩٦٤ - حدثنا عبد الله: حدثنا أَخْمَدُ بْنُ عُمَرَ الرَّبِيعِيُّ: حدثنا زيدُ بْنُ الْحُجَابِ: حدثنا الْوَلِيدُ ابْنُ عَفَّةَ بْنِ يَزَارِ الْعَسْبِيِّ: حدثني سماكُ بْنُ عَبْدِ ابْنِ الْوَلِيدِ ابْنِ أَبِي لَيْلَى، فَحَدَّثَنِي أَنَّهُ شَهِدَ عَلَيْهِ فِي الرُّجْبةِ

present on the day of Ghadeer Khumm to stand up, and no one is to stand up except those who saw him. Twelve men stood up and said: We saw and heard him when he took him by the hand and said, "O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy, support those who support him and forsake those who forsake him." Everyone stood up except three. He prayed against them and his supplication against them was fulfilled.

Comments: [*Hasan* because of corroborating evidence, apart from the phrase "support those who support him and forsake those who forsake him"; this is a *da'eef isnad*]

965. It was narrated that 'Abdur-Rahman bin Abi Laila said: When 'Ali bin Abi Talib (ﷺ) heard the *mu'dhidhin* giving the *adhan*, he used to repeat after him. When he said, I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, 'Ali (ﷺ) would say: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, and that those who deny Muhammad are the liars.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

966. It was narrated that Shuraih bin Hani' said: I asked 'Aishah about wiping over the *khuffain* (leather slippers) and she said: Ask 'Ali bin Abi Talib (ﷺ), for he used

فَالْأَنْشَدُ اللَّهُ رَجُلًا سَمِعَ رَسُولَ اللَّهِ ﷺ
وَشَهِدَهُ يَوْمَ غَيْرِ حُمَّ إِلَّا قَامَ، وَلَا يَقُولُ إِلَّا مَنْ
فَدَ رَاهَ، فَقَامَ اثْنَا عَشَرَ رَجُلًا، قَالُوا: فَمَنْ رَأَيْتَهُ
وَسَمِعْتَهُ حَيْثُ أَخْذَ يَدَوْيَ يَقُولُ: «اللَّهُمَّ وَالَّهُ مَنْ
وَالَّهُ، وَغَادَ مَنْ غَادَهُ، وَانْصَرَ مَنْ نَصَرَهُ،
وَاجْلَدَ مَنْ خَذَلَهُ» فَقَامَ إِلَّا لَلَّهُ لَمْ يَقُولُوا، فَدَعَا
عَلَيْهِمْ، فَأَصَابَتْهُمْ دَعْوَتُهُ. [راجع: ٩٥٠]

تخریج: حسن لغیره، دون قوله: اوانصر من نصره واخلد من خذله» وهذا إسناد ضعيف لجهة الوليد بن عتبة وسماع بن عبید.

٩٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ
الْمِنْهَالِ أَخْنُو حَجَّاجَ بْنِ (١٢٠/١) مِنْهَالِ:
حَدَّثَنَا عَبْدُ الْوَالِيدِ بْنُ زَيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
إِسْحَاقَ: حَدَّثَنِي أَبُو سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي لَيْلَى قَالَ: كَانَ عَلَيْهِ بْنُ أَبِي طَالِبٍ إِذَا
سَمِعَ الْمُؤْذِنَ يَؤْذِنُ قَالَ كَمَا يَقُولُ، فَإِذَا قَالَ:
أَنْهَدْ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدْ أَنْ مُحَمَّدًا
رَسُولُ اللَّهِ ﷺ، قَالَ عَلَيْهِ: أَنْهَدْ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ، وَأَشْهَدْ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ،
وَأَنَّ الَّذِينَ جَحَدُوا مُحَمَّدًا هُمُ الْكَاذِبُونَ.

تخریج: إسناد ضعيف لضعف عبد الرحمن ابن إسحاق الواسطي، وأبو سعيد لم تبيه.

٩٦٦ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ:
حَدَّثَنِي الْحَكَمُ عَنْ الْقَاسِمِ بْنِ مُخْبِرَةَ، عَنْ
شُرَيْبَةَ بْنِ هَانِبٍ قَالَ: سَأَلَتْ غَائِشَةَ رَضِيَ اللَّهُ

to travel with the Messenger of Allah (ﷺ). So I asked him and he said: For the traveller (the *khuffain* may be wiped over) for three days and nights and for the one who is not travelling, one day and night. Yahya said: He - meaning *Shu'bah* - used to attribute it to the Prophet (ﷺ), then he stopped doing that.

عنها عن المتن على المُخْفَى، قَالَتْ: سَلْ عَلَيْهِ أَبِي طَالِبٍ، فَإِنَّهُ كَانَ يُسَاوِرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَسَأَلَتْهُ، فَقَالَ: لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٌ وَلِلْمُسَافِرِ، وَلِلْمُتَمِيمِ يَوْمٌ وَلَيْلَةً. قَالَ يَحْيَى: وَكَانَ يَزْتَهَرُ شَفَاعَةً شَفَاعَةً ثُمَّ تَرَكَهُ. [راجع: ٧٤٨].

تخریج: إسناده صحيح، م: (٢٧٦).

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

967. It was narrated that Abu Hurairah said: I heard the Messenger of Allah (ﷺ) say: Were it not that it would be too difficult for my *ummah*, I would have commanded them to use the *siwak* at every time of prayer, and I would have delayed '*Isha'* until the first third of the night had passed, because when the first third of the night has passed, Allah, may He be exalted, descends to the first heaven and stays there until dawn comes, and someone says: Is there anyone asking so that he might be given? Is there anyone praying so that he might be answered? Is there any sick person asking for healing so that he might be healed? Is there any sinner asking for forgiveness, so that he might be forgiven?

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because Ata' al-Madani is unknown]

968. A *hadeeth* like that of Abu Hurairah was narrated from 'Ali bin Abi Talib (رضي الله عنه) from the Prophet (ﷺ).

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

٩٦٧ - حَدَّثَنَا يَغْنُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِشْحَاقَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْرِبُ عَنْ عَطَاءِ مَوْلَى أُمِّ الْمُسِيَّةِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَوْلَا أَنْ أَشْعَرَ عَلَى أُمَّتِي لَأَمْرَنَاهُمْ بِالسُّوَالِكَ عَنْ كُلِّ صَلَاةٍ، وَلَا حَرَجَ عَنَّهُمْ الْأَخْرَجَةُ إِلَى ثُلُثِ الظَّلَلِ الْأَوَّلِ، فَإِنَّهُ إِذَا تَضَى ثُلُثُ الظَّلَلِ الْأَوَّلِ هَبَطَ اللَّهُ تَعَالَى إِلَى السَّمَاءِ الدُّنْيَا، فَلَمْ يَرْزُقْ هَنَاكَ حَتَّى يَطْلُعَ النَّفَرُ، فَيَقُولُ قَابِلٌ: أَلَا سَائِلٌ يَنْطَلِقُ، أَلَا دَاعٌ يُجَابُ، أَلَا سَقِيمٌ يَسْتَشْفِي، أَلَا مُذَنبٌ يَسْتَغْفِرُ فَيُغَفَّرُ لَهُ».

تخریج: حسن لنیرہ، وهذا إسناد ضعيف لجهالة عطاء المدنی مولی ام صیہ.

٩٦٨ - حَدَّثَنَا يَغْنُوبُ: حَدَّثَنَا أَبِي عَنْ إِشْحَاقَ: حَدَّثَنِي عَمِي عَبْدُ الرَّحْمَنِ بْنُ يَسَارٍ عَنْ عَبِيدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ أَبِيهِ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ عَنِ الْبَيْهَقِيِّ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ.

تخریج: إسناده حسن

969. It was narrated that 'Ali (ع) was asked about *Witr* and whether it was obligatory. He said: It is not like the obligatory prayer, but it is a *Sunnah* that was done by the Messenger of Allah (ﷺ) and his Companions, and they continued doing it until the end of their lives.

Comments: [A *qawi* hadith]

٩٦٩- حَدَّثَنَا أَبُو مُعاوِيَةَ: حَدَّثَنَا الْحَجَاجُ عَنْ أَبِي إِشْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيْهِ قَالَ: سَمِّلَ عَنِ الْوَتْرِ، أَوْاجِبَهُ هُوَ؟ قَالَ: أَمَا كَالْفَرِيقَةَ فَلَا، وَلَكِنَّهَا سُنَّةً صَنَعَهَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ خَلَقُوهَا عَلَى ذَلِكَ. [راجع: ٦٥٢]

تخریج: حدیث قوی، والحجاج قد توبع.

970. It was narrated from 'Ali (ع) that he called for a jug of water, then he said: Where are those who say that they dislike drinking whilst standing? He took it and drank whilst standing, then he did a light *wudoo'* and wiped over his shoes, then he said: This is the *wudoo'* of the Messenger of Allah (ﷺ) for one who is pure and has not broken his *wudoo'*.

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

٩٧٠- حَدَّثَنَا أَبْنُ الْأَشْجَعِيِّ: حَدَّثَنَا أَبِي عَنْ سَفِيَّانَ، عَنِ النَّدَيِّ، عَنْ عَبْدِ الْخَفِيفِ، عَنْ عَلَيْهِ: أَنَّهُ دَعَا بِكُوزٍ مِّنْ مَاءٍ، ثُمَّ قَالَ: أَبْنَ هُؤُلَاءِ الَّذِينَ يَرْتَمِيُونَ أَنَّهُمْ يَكْرَهُونَ الشَّرَبَ قَائِمًا؟ قَالَ: فَأَخْدُهُ فَشَرِبَ وَهُوَ قَائِمٌ، ثُمَّ تَوَضَّأَ وَضُوءًا خَيِّفًا، وَمَسَحَ عَلَى نَفْلِيَّهُ، ثُمَّ قَالَ: هَكَذَا وَضُوءُ زَوْلِ اللَّهِ ﷺ لِلظَّاهِرِ مَا لَمْ يُحْدِثْ. [راجع: ٩٤٣]

تخریج: استناده حسن.

971. It was narrated from 'Ali (ع) that he did *wudoo'* washing each part three times and he drank the water left over from his *wudoo'*, then he said: This is what I saw the Messenger of Allah (ﷺ) do.

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

٩٧١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سَفِيَّانُ: حَدَّثَنَا أَبُو إِشْحَاقَ عَنْ أَبِي حَيَّةَ بْنِ قَيْسٍ، عَنْ عَلَيْهِ: أَنَّهُ تَوَضَّأَ تَلَاثًا تَلَاثًا، وَشَرِبَ فَضْلَ وَضُوئِهِ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَّ. [انظر: ١٠٢٥، ١٠٤٦، ١٠٥٠، ١٢٧٣، ١٣٥٠، ١٣٦٠، ١٣٥١]

تخریج: استناده حسن.

972. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) said: "If one of you sneezes, let

٩٧٢- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيْهِ بْنُ مُسْهِرٍ عَنْ أَبِي

him say, Praise be to Allah the Lord of the Worlds, and let those who are around him say: May Allah have mercy on you, and let him say, May Allah guide you and rectify your condition."

Comments: [Hasan because of corroborating evidence].

تغريب: حسن لغيره، ابن أبي ليلى سيء الحفظ، لكن للحديث طريق آخر عن علي يحسن بها.

973. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "If one of you sneezes, let him say, Praise be to Allah in all situations, and let those who are around him say: May Allah have mercy on you, and let him reply, May Allah guide you and rectify your condition."

Comments: [Hasan because of corroborating evidence; see the report above]

974. It was narrated that 'Abd Khair said: 'Ali bin Abi Talib (عليه السلام) came out to us when we were in the mosque and said: Where is the one who was asking about Witr? Those among us who had started the first *rak'ah* added a second to it so as to make it even, then we gathered around him and he said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to pray Witr at the beginning of the night, then he prayed Witr in the middle of the night, then he settled on praying Witr at this time. He said: That was when dawn was breaking.

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

أبي ليلى، عن عيسى، عن عبد الرحمن بن أبي ليلى، عن علي عليه السلام قال: قاتل رسول الله ﷺ: «إذا عطس أحدهم فليقل: الحمد لله، ولتفعل من حواله: يرحمك الله، ولتفعل هو: يهديك الله ويصلح بالكلم». [انظر: ٩٩٥].

تغريب: حسن لغيره، ابن أبي ليلى سيء الحفظ، لكن للحديث طريق آخر عن علي يحسن بها.

٩٧٣ - حدثنا عبد الله: حدثنا داود بن عمرو الصبي: حدثنا منصور بن أبي الأسود عن ابن أبي ليلى، عن الحكم أو عيسى - شئ منصور - عن عبد الرحمن بن أبي ليلى، عن علي عليه السلام قال: قاتل رسول الله ﷺ: «إذا عطس أحدهم فليقل: الحمد لله على كل حال، ولتفعل له من عنده: يرحمك الله، ولتفعل عليهم: يهديك الله ويصلح بالكلم». [راجع: ٩٧٢].

تغريب: حسن لغيره، وانظر ماقبله.

٩٧٤ - حدثنا عثمان بن الربيع: حدثنا أبو إسرائيل عن السدي، عن عبد خير قال: خرج علينا علي بن أبي طالب وتعذر في المسجد، فقال: أين الشائل عن الوتر؟ فصرخ كان مينا في ركبة شفع إليها أخرى حتى اجتمعنا إليه، فقال: إن رسول الله ﷺ كان يوتر في أول الليل، ثم أوتر في وسطه، ثم أتى الوتر في هذه الساعة. قال: وذلك عند طلوع الفجر. [راجع: ٥٨٠].

تغريب: حسن لغيره، وهذا إسناد ضعيف لضعف أبي إسرائيل.

975. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali when he was sick. 'Ali (ﷺ) said to him: Are you visiting him because he is sick, or is this a social visit? Abu Moosa said: Rather I have come to visit him because he is sick. 'Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Whoever visits a sick person in the morning, seventy thousand angels will go out with him, all of them praying for forgiveness for him, until evening comes, and he will have a garden in Paradise. And whoever visits a sick person in the evening, seventy thousand angels will go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise.

Comments: [Hasan; but the correct view is that it is *mawqoof*]

976. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali bin Abi Talib (ﷺ) when he was sick. 'Ali (ﷺ) said to him: Have you come to visit him because he is sick or is it a social visit? He said: No; rather I have come to visit him because he is sick. 'Ali (ﷺ) said: There is no Muslim who visits a sick person, but seventy thousand angels go out with him, all of them praying for forgiveness for him. If he went out in the morning [they continued to do that] until evening comes, and he will have a garden in Paradise. If he goes out in the evening, seventy thousand angels

٩٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ تَرِيدَ: حَدَّثَنَا شَعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ قَالَ: عَادَ أَبُو مُوسَى الْأَشْعَرِيُّ (١٢١/١) الْحَسَنَ بْنَ عَلَيِّ، فَقَالَ لَهُ عَلَيِّ: أَغَايَنَا جِئْتَ أَمْ رَاهِيًّا؟ فَقَالَ أَبُو مُوسَى: بَلْ جِئْتَ غَايَانَا. فَقَالَ عَلَيِّ: سَيِّئَتْ رَسُولُ اللَّهِ يَقُولُ: أَمْنٌ عَادَ مَرِيضًا بَكْرًا شَيْءَةً سَبَعُونَ أَلْفَ مَلَكًا، كُلُّهُمْ يَسْتَغْفِرُ لَهُ حَتَّى يُمْسِيَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَإِنْ عَادَ مَسَاءً شَيْءَةً سَبَعُونَ أَلْفَ مَلَكًا، كُلُّهُمْ يَسْتَغْفِرُ لَهُ حَتَّى يُضْبِحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ». [راجع: ٦١٢].

تخریج: حسن، إلا أن الصحيح وقه كما تقدم برق: (٦١٢). وهذا إسناد ضعيف لجهالة عبدالله بن نافع الهاشمي.

٩٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ قَالَ: عَادَ أَبُو مُوسَى الْأَشْعَرِيُّ الْحَسَنَ بْنَ عَلَيِّ بْنَ أَبِي طَالِبٍ، فَقَالَ لَهُ عَلَيِّ: أَغَايَنَا جِئْتَ أَمْ رَاهِيًّا؟ قَالَ: لَا، بَلْ جِئْتَ غَايَانَا. قَالَ عَلَيِّ: أَمَا إِنَّهُ مَا مِنْ مُسْلِمٍ يَمْرُدُ مَرِيضًا إِلَّا خَرَجَ مَعَهُ سَبَعُونَ أَلْفَ مَلَكًا، كُلُّهُمْ يَسْتَغْفِرُ لَهُ، إِنْ كَانَ مُضِيَّا حَتَّى يُمْسِيَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَإِنْ كَانَ مُضِيَّا خَرَجَ مَعَهُ سَبَعُونَ أَلْفَ مَلَكًا، كُلُّهُمْ يَسْتَغْفِرُ لَهُ حَتَّى يُضْبِحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ». [راجع: ٩٧٥].

تخریج: حسن، وانظر ماقبله.

go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise."

Comments: [Hasan, see the report above]

977. It was narrated that 'Ali (ع) said: I was a man who emitted a great deal of *madhi*. I asked the Messenger of Allah (ﷺ) about that and he said: "For *madhi*, do *wudoo'* and for *mani* do *ghusl*."

Comments: [Saheeh and its *isnad* is da'eef because of the weakness of Yazeed bin Abu Ziyad]

تخریج: صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زیاد.

978. It was narrated from Mujalid that 'Amir said: Sharahah had a husband who was absent in Syria. She became pregnant and her former master brought her to 'Ali bin Abi Talib (ع) and said: This one has committed *zina*. She admitted it, so he gave her one hundred lashes on Thursday and stoned her on Friday; he dug a hole for her to her navel, and I was present. Then he said: Stoning is a *Sunnah* established by the Messenger of Allah (ﷺ). If anyone saw her do it, the first one to throw a stone should be the one who witnessed it; he should give his testimony and follow his testimony with his stone. But she admitted it, so I will be the first one to stone her. He threw a stone at her, then the people stoned her and I was among them. By Allah, I was among those who killed her.

Comments: [Saheeh]

٩٧٧ - حَدَّثَنَا شَيْعَانُ أَبْوَ مُحَمَّدٍ: حَدَّثَنَا عَنْ الْعَزِيزِ بْنِ مُنْظَمٍ - يَعْنِي أَبِي زَيْدَ الْقُشْمَلِيَّ - حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ثَلَى، عَنْ عَلَىٰ قَالَ: كُنْتُ رَجُلًا مَذَاءً، فَسَأَلْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامَ عَنْ ذَلِكَ، فَقَالَ: «فِي الْمُسْتَدِي الْوُضُوءِ، وَفِي الْمَنِيِّ الْغَسْلِ». [راجع: ٨٩٣].

٩٧٨ - حَدَّثَنَا يَعْنِي بْنُ سَعِيدٍ عَنْ مُجَالِدٍ: حَدَّثَنَا عَامِرٌ قَالَ: كَانَ لِسَرَاحَةَ رَوْحَ غَائِبٍ بِالشَّامِ، وَإِنَّهَا حَمَّتْ، فَجَاءَ بِهَا مَوْلَانَاهُ إِلَى عَلَىٰ بْنِ أَبِي طَالِبٍ فَقَالَ: إِنَّ هَذِهِ رَبَتْ، فَأَعْرَفْتُ، فَجَلَّدَهَا يَوْمَ الْخَمِيسِ مَا تَرَهُ، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ، وَسَخَّرَ لَهَا إِلَى الشَّرَةِ وَأَنَا شَاهِدٌ، ثُمَّ قَالَ: إِنَّ الرَّجُمَ شَهَدَ لَهَا رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ، وَلَوْ كَانَ شَهِيدًا عَلَى هَذِهِ أَحَدٌ لَكَانَ أَوَّلَ مَنْ يَرْزِمِي، الشَّاهِدُ يَشَهِّدُ، ثُمَّ يَتَبَعَ شَهَادَتَهُ حَجَرَةً، وَلَكِنَّهَا أَفَرَثَتْ، فَأَنَا أَوَّلُ مَنْ رَمَاهَا. فَرَمَاهَا بِحَجَرٍ، ثُمَّ رَمَى النَّاسُ، وَأَنَا فِيهِمْ، قَالَ: فَكُنْتُ وَاللَّهِ فِيمَ قُتِلَّهَا. [راجع: ٧١٦].

تخریج: صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد، وهذا إسناد ضعيف لضعف مجالد.

979. It was narrated from Muhammad bin 'Ubaidullah, from his father, that his paternal uncle said: 'Ali (عليه السلام) was asked: Can a man ride his sacrificial animal? He said: There is nothing wrong with it; the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to pass by men who were walking, and he would tell them to ride his sacrificial animals, i.e. the Prophet's sacrificial animals. He said: And there is nothing you could follow that is better than the *Sunnah* of your Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Comments: [*Hasan* because of corroborating evidence; this is a *da'ef isnad* because Muhammad bin Ubaidullah is unknown]

980. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) cursed *riba*, the one who pays it, the two who witness it, the one who writes it down, the one who withholds *zakah*, the woman who does tattoos and the woman who gets tattoos done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. He said: And he used to forbid wailing (for the deceased).

Comments: [*Hasan* because of corroborating evidence; this is a *da'ef isnad* because of the weakness of al-Harith al-A'war]

981. It was narrated that 'Ali (عليه السلام) said: Purple saddle cloths and wearing a blend of linen and silk and gold rings were forbidden. Muhammad said: I mentioned that to my brother Yahya bin Seereen and he said: Did you not hear this? Yes, and borders of silk brocade.

٩٧٩ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَيِّهِ، عَنْ عَمِّهِ قَالَ: قَالَ عَلَيْهِ وَسَلَّلَ يَرْكَبُ الرَّجُلُ هَذِهِ؟ فَقَالَ: لَا يَأْسِنُ بِهِ، ثُمَّ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْرُّ بِالرَّجَالِ يَمْشُونَ فِي أُمُّهُمْ يَرْكُبُونَ هَذِهِ، هَذِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: وَلَا تَمْشُونَ شَيْئًا أَفْضَلَ مِنْ سُنْتَهُ يَبْكُمْ.

تخریج: حسن لغیره، وهذا إسناد ضعیف
لحالة محمد بن عبید الله.

٩٨٠ - حَدَّثَنَا يَحْيَى بْنُ شَعِيدٍ عَنْ إِسْمَاعِيلَ: حَدَّثَنَا عَامِرٌ عَنْ الْحَارِثِ، عَنْ عَلَيِّهِ قَالَ: لَعَنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكِلَ الرَّبَّا، وَمُطْبِمَةُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ، وَمَانِعُ الصَّدَقَةِ، وَالْوَالِشَّمَةِ، وَالْمُؤْشُومَةِ، وَالْخَالَ، وَالْمُحَلَّلُ لَهُ، قَالَ: وَكَانَ يَهْنَى عَنِ التَّوْحِيدِ. [راجع: ٦٢٥]

تخریج: حسن لغیره، وهذا إسناد ضعیف
لضعف الحارث الأعور.

٩٨١ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ عَيْدَةَ، عَنْ عَلَيِّهِ قَالَ: نَهَى عَنْ مَيَاثِيرِ الْأَرْجُوانِ، وَلُبْسِ الْقُسْيِ، وَخَاتِمِ الذَّهَبِ. قَالَ مُحَمَّدٌ: فَذَكَرْتُ ذَلِكَ لِأَخْيَرِ يَحْيَى بْنِ سَبِيرَيْنَ، فَقَالَ: أَوْلَمْ تَسْتَغْفِرَ هَذَا؟ تَسْتَغْفِرَ، وَكَفَافُ الدِّينَاجِ. [راجع: ٧٢٢]

Comments: [Its isnad is saheeh]

982. It was narrated that 'Abeedah said: 'Ali (عليه السلام) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (صلوات الله عليه وسلم) to those who kill them. I said: Did you hear that from him? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

983. It was narrated that 'Abeedah said: When 'Ali killed the people of an-Nahrawan he said: Look for him. And they found him in a ditch lying beneath the slain. They brought him out and 'Ali (عليه السلام) came to his companions and said: If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (صلوات الله عليه وسلم) to those who kill them. I said: Did you hear that from the Messenger of Allah (صلوات الله عليه وسلم)? He said: Yes, by the Lord of the Ka'bah.

Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]

984. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "I have relieved you of zakah on horses and slaves. And on

تخریج: إسناده صحيح.

٩٨٢ - حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرَ الْقَوَارِبِيُّ: حَدَّثَنَا حَمَادَ بْنُ زَيْدٍ: أَخْبَرَنَا أَبْيُوبُ عَنْ مُحَمَّدٍ، عَنْ عَيْدَةَ قَالَ: ذَكَرَ عَلَيْهِ أَهْلُ النَّهْرَوَانِ، فَقَالَ: فِيهِمْ رَجُلٌ مُوَذَّنُ الْيَدِ أَوْ مُذَنُونُ الْيَدِ، أَوْ مُخْدَجُ الْيَدِ لَوْلَا أَنْ تَبَطَّرُوا لَتَبَأْكُوكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. قَالَ: قُلْتَ: أَنْتَ سَمِعْتَ مِنْهُ؟ قَالَ: إِنِّي وَرَبُّ الْكَفَيْةِ. [راجع: ٦٢٦].

تخریج: إسناده صحيح. م: (١٠٦٦).

٩٨٣ - حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَادَ بْنُ يَحْيَى الْأَبْيَعُ: حَدَّثَنَا ابْنُ عَزِيزٍ عَنْ مُحَمَّدٍ، عَنْ عَيْدَةَ قَالَ: لَمَّا قُتِلَ عَلَيْهِ أَهْلُ النَّهْرَوَانِ، قَالَ: الْمُسِيْرُ. فَوَجَدُوهُ فِي حُفْرَةٍ تَحْتَ الْأَنْتَلِيِّ، فَاسْتَخْرَجُوهُ، وَأَثْبَلُوهُ عَلَى أَضْحَابِهِ، فَقَالَ: لَوْلَا أَنْ تَبَطَّرُوا لَأَخْبَرُوكُمْ مَا وَعَدَ اللَّهُ مَنْ يَقْتُلُ مُؤْلَأً عَلَى لِسَانِ مُحَمَّدٍ. قُلْتَ: أَنْتَ سَمِعْتَ مِنْ رَسُولِ اللَّهِ بِئْسَ؟ قَالَ: إِنِّي وَرَبُّ الْكَفَيْةِ. [راجع: ٩٨٢].

تخریج: صحيح لغيره، وهذا إسناد حسن، وانظر ما قبله.

٩٨٤ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا حَجَاجُ عَنْ أَبِي إِسْحَاقَ، عَنْ الْخَارِبِ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَنَّتُ لَكُمْ عَنْ صَدَقَةٍ

silver (the *zakah*) is one quarter of one tenth.

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

985. It was narrated that 'Ali (عليه السلام) said: If you are told a *hadeeth* from the Messenger of Allah (ﷺ), then think of it in the most guided, the best and the most pious manner.

Comments: [*Saheeh*; and its *isnad* is *da'eef* because it is interrupted]

تخریج: صحيح، وهذا إسناد ضعيف للانقطاع، أبو البخtri لم يدرك عليا، بينما أبو عبد الرحمن السلمي كما في الحديث الذي بعد هذا.

986. It was narrated that 'Ali (عليه السلام) said: If you are told a *hadeeth* from the Messenger of Allah (ﷺ), then think of it in the best, most guided and most pious manner.

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

الْخَيْلَ وَالرِّقْبَ، وَفِي الرُّؤْفَةِ زَيْغُ (١٢٢/١)
عُشْرِهَا». [راجع: ٧١١].

تخریج: صحيح لغيره، وإسناد ضعيف
لضعف الحارث الأعور.

٩٨٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَغْمَشُ
عَنْ عَمْرُو بْنِ مَرْءَةَ، عَنْ أَبِي الْبَخْرِيِّ، عَنْ
عَلَيِّ قَالَ: إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ
حَدِيثًا، فَظُلُّوا بِهِ الَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ
أَهْنَاهُ، وَالَّذِي هُوَ أَنْقَى. [انظر: ٩٨٦].

تخریج: صحيح، وهذا إسناد ضعيف للانقطاع، أبو البخtri لم يدرك عليا، بينما أبو عبد الرحمن السلمي كما في الحديث الذي بعد هذا.

٩٨٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مَسْعِرِ
حَدَّثَنَا عَمْرُو بْنُ مَرْءَةَ عَنْ أَبِي الْبَخْرِيِّ، عَنْ
أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ قَالَ: إِذَا حَدَّثْتُمْ
عَنْ رَسُولِ اللَّهِ
حَدِيثًا، فَظُلُّوا بِهِ الَّذِي
أَهْنَاهُ، وَأَنْقَاهُ، وَأَهْدَاهُ، وَأَنْقَاهُ. [انظر: ١٠٣٩،
١٠٩٢، ١٠٨٠]

تخریج: إسناده صحيح.

٩٨٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَفَعْبَةُ عَنْ
عَمْرُو بْنِ مَرْءَةَ، عَنْ أَبِي الْبَخْرِيِّ، عَنْ أَبِي عَبْدِ
الرَّحْمَنِ السُّلْطَنِيِّ، عَنْ عَلَيِّ قَالَ: إِذَا حَدَّثْتُمْ عَنْ
رَسُولِ اللَّهِ
حَدِيثًا، فَظُلُّوا بِرَسُولِ اللَّهِ
أَهْنَاهُ، وَأَنْقَاهُ، وَأَهْدَاهُ، وَخَرَجَ عَلَيْهِ عَلَيْهِ حِينَ
ثَوَّبَ الْمُتَوَّبُ، فَقَالَ: أَيْنَ السَّائِلُ عَنِ الْوَرْثَةِ؟
هَذَا جِئْنُ وَفِرْخَسْنَ. [راجع: ٩٨٦].

تخریج: إسناده صحيح، وانظر ماقبله.

987. It was narrated that 'Ali (عليه السلام) said: If you are told a *hadeeth* from the Messenger of Allah (ﷺ), then think of the Messenger of Allah (ﷺ) in the best, most pious and most guided manner. 'Ali (عليه السلام) came out to us when the *mu'adhdhiin* was giving the call to prayer and said: Where is the one who was asking about *Witr*? This time for *Witr* is good.

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

988. It was narrated from 'Abeedah that 'Ali (عليه السلام) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (صلوات الله عليه وسلم) to those who kill them. I said: Did you hear him? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

989. Malik bin 'Urfutah told me: I heard 'Abd Khair say: I was with 'Ali and a chair and a stone vessel of water were brought. He washed his hands three times, his face three times, his forearms three times, and he wiped his head - Yahya described it: he started at the front of his head and moved to the back. And he said: I do not know whether he brought his hands back to the front or not - and he washed his feet. Then he said: Whoever would like to see the *wudoo'* of the Messenger of Allah (صلوات الله عليه وسلم), this is the *wudoo'* of the Messenger of Allah (صلوات الله عليه وسلم). Abu 'Abdur-Rahman said: Shu'bah made a mistake with this; rather it was narrated from Khalid bin 'Alqamah, from 'Abd Khair.

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

990. It was narrated that 'Ali (عليه السلام) said: We thought that it was *Fajr*, but the Messenger of Allah (صلوات الله عليه وسلم)

٩٨٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ بْنِ عَلَيِّ الْمُقْدَمِيِّ: حَدَّثَنَا حَمَادٌ - يَعْنِي أَبْنَ رَبِيدٍ - عَنْ أَيُوبَ وَهَشَامَ، عَنْ مُحَمَّدٍ، عَنْ عَيْدَةَ: أَنَّ عَلَيْهِ دَكْرًا أَهْلَ النَّهْرَوَانَ، قَالَ: فِيهِمْ رَجُلٌ مُؤْدُنٌ إِلَيْهِ أَوْ مَنْدُونٌ إِلَيْهِ، أَوْ مُخْدِجٌ إِلَيْهِ - لَوْلَا أَنْ يَتَطَرَّوْا لِبَأْنَكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ يَشْتَأْنُهُمْ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ لِعَلِيٍّ: أَنْتَ سَيِّفَتُهُ؟ قَالَ: إِي وَرَبِّ الْكَنْتَيْةِ. [راجع: ٩٠٤].

تخریج: إسناده صحيح. م: (١٠٦٦).

٩٨٩- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شَعْبَةَ: حَدَّثَنِي مَالِكُ بْنُ عَزْلَةَ: سَيِّفَتُ عَبْدُ خَبْرٍ قَالَ: كُنْتُ عِنْدَ عَلَيِّ فَأَتَيْنِي بِكُنْسِيٍّ وَتَوْرِ، قَالَ: فَعَسَلَ كَفَيْهِ ثَلَاثَةً، وَوَجْهَهُ ثَلَاثَةً، وَذِرَاعَيْهِ ثَلَاثَةً، وَمَسَحَ بِرَأْسِهِ - وَصَفَ يَحْيَى: فَبَدَا بِمُقْدَمِ رَأْسِهِ إِلَى مُؤْخِرِهِ، وَقَالَ: وَلَا أَدْرِي أَرَدَ يَدَهُ أَمْ لَا - وَعَسَلَ بِرَجْلَيْهِ، ثُمَّ قَالَ: مَنْ أَحَبَ أَنْ يَنْظُرَ إِلَى وُضُوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَهَذَا وُضُوءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ٨٧٦]. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا أَخْطَأَ فِي شَعْبَةَ، إِنَّمَا هُوَ عَنْ حَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَبْرٍ.

تخریج: إسناده صحيح.

٩٩٠- حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنِي أَبُو إِشْحَاقَ التَّرْمِذِيِّ: حَدَّثَنَا الْأَشْجَعُ عَنْ سُعْيَانَ، عَنْ

said: "It is 'Asr prayer" - meaning the middle prayer.

Comments: [A saheeh hadeeth]

عاصم، عن زر بن حبيش، عن عبيدة الشلماني، عن علي قال: كنا نزأها الفجر، فقال رسول الله ﷺ: «هي صلاة التضر» يعني: صلاة الوسطي. [انظر: ٩٩٤، ١٣١٤].

تخریج: حدیث صحيح، أبو إسحاق الترمذی - وهو إبراهیم بن أبي الليث نصر - ضعفوه بل کذبه بعضهم.

991. It was narrated from 'Ali (عليه السلام) that the Messenger of Allah (صلوات الله عليه) said: "The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant."

Comments: [Saheehi because of corroborating evidence]

تخریج: صحيح لغیره، أبو حسان الأعرج روايته عن علي مرسلة.

992. It was narrated from Yoosuf bin Mas'ood, from his grandmother, that a man passed by them on a camel in Mina during the days of *at-Tashreeq* (saying): These are days of eating and drinking. I asked who he was and they said: 'Ali bin Abi Talib.

Comments: [A Saheeh Hadeeth]

٩٩١ - حدثنا عبد الله: حدثني عبيد الله بن عمر التواريبي: حدثنا محمد بن عبد الواحد بن أبي حزم: حدثنا عمر بن عامر عن قادة، عن أبي حسان، عن علي: أنَّ رسول الله ﷺ قال: «المؤمنون نكافة بما هم»، وهم يدْعى على من سواهم، يشنعوا بذمتهما أذنامُهُم، ألا لا يقتل مؤمن بكافر، ولا دُوْغَه في عهده». [راجع: ٩٥٩]

993. It was narrated that Qais bin 'Ubād said: I set out with al-Ashtar to go to 'Ali (عليه السلام). We said: Did the Prophet of Allah (صلوات الله عليه) tell you something that he did not tell to all

٩٩٢ - حدثنا يحيى عن يحيى بن سعيد، عن يوسف بن مشعوذ، عن جديه: أَنَّ رَجُلًا مَرَ بهم على تعبير بوضعة يحيى في أيام التشريق: إِنَّهَا أيام أكل وشرب. فَسَأَلَتْ عَنْهُ، قَالُوا: على بن أبي طالب. [راجع: ٨٠٧]

تخریج: حدیث صحيح، يوسف بن مسعود روی عنه اثنان، وذکرہ ابن حبان فی الثقات، وقد توبیع.

٩٩٣ - حدثنا يحيى: حدثنا سعيد بن أبي غزوة عن قادة، عن الحسن، عن قيس بن عباد قال: انطلقت أنا وأأشتر إلى علي

the people? He said: No, except what is in this document. He [the narrator] said: A document in the sheath of this sword. In it was said: "The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant. Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah, the angels and all the people."

Comments: [Its isnad is saheeh]

994. It was narrated from 'Ali (عليه السلام) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said on the day of al-Khandaq: "They distracted us from the middle prayer until the sun set - or until the sun was about to set. May Allah fill their stomachs - or their graves - with fire."

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)]

995. It was narrated from 'Ali (عليه السلام) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "If one of you sneezes, let him say: Praise be to Allah in all situations. Let others say to him: May Allah have mercy on you. And let him say: May Allah guide you and rectify your condition." I said to him: Is it from Abu Ayyoob? He said: 'Ali (عليه السلام).

تَقَلَّنَا: هَلْ عَاهَدْ إِلَيْكَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئاً لَمْ يَعْهُدْ إِلَيْ النَّاسِ عَامَةً؟ قَالَ: لَا، إِلَّا مَا فِي كِتَابِي هَذَا. قَالَ: وَكِتَابٌ فِي قِرَابِ سَيِّدِنَا، فَإِذَا فِيهِ: «الْمُؤْمِنُونَ تَكَافَأُ دِمَاءُهُمْ، وَهُمْ يُذْعَنُونَ مِنْ سِوَاهُمْ، وَيَسْعَى بِذَمَّهُمْ أَذْنَاهُمْ، إِلَّا لَا يَنْتَلِ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ، مَنْ أَخْدَثَ حَدَّنَا، أَوْ أَوْيَ مُعْذِنَا، فَعَلَيْهِ لِعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ». [راجع: ٩٩١].

تخریج: إسناده صحيح.

٩٩٤- حَدَّثَنَا يَحْيَى عَنْ هِشَامَ، عَنْ مُحَمَّدٍ، عَنْ عَبْيَةَ، عَنْ عَلَيْ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ الْخَنْدِقِ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَرَبَتِ الشَّمْسُ - أَوْ كَانَتِ الشَّمْسُ أَنْ تَغْرِبَ -، مَلَأَ اللَّهُ أَجْوَافَهُمْ - أَوْ قُبُورَهُمْ - نَارًا». [راجع: ٥٩١].

تخریج: إسناده صحيح. خ: (٤٤٣)، م: (٦٢٧).

٩٩٥- حَدَّثَنَا يَحْيَى عَنْ أَبِي أَبِي لَيْلَى: حَدَّثَنِي أَجَيْ عَنْ أَبِي، عَنْ عَلَيْ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلَيَتَلِ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ خَالٍ، وَلَيَقُلْ لَهُ: يَرْحَمُكُمُ اللَّهُ، وَلَيَقُلْ هُوَ: يَمْدِيكُمُ اللَّهُ وَيُضْلِعُ بِالْكُمْ». فَقَلَّتْ لَهُ: عَنْ أَبِي أَبِي لَيْلَى. [راجع: ٩٧٢].

Comments: [Hasan because of corroborating evidence]

996. It was narrated that 'Ali (عليه السلام) said: Fatimah (عليها السلام) complained about the marks left on her hands from grinding flour. We came to the Prophet (عليه السلام) and I said: O Messenger of Allah, Fatimah is complaining to you about the marks left on her hands from grinding flour and she is asking you for a servant. He said: "Shall I not tell you about something that is better for you than a servant?" and he told us, when going to sleep, to say thirty-three and thirty-three and thirty-four of *tasbeeh*, *tahmeed* and *takbeer*.

Comments: [Its isnad is *qawi*]

997. It was narrated that 'Ali (عليه السلام) said: When the Messenger of Allah (عليه السلام) bowed, if a glass of water were placed on his back it would not spill.

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

تخریج: حسن لغيره، ابن أبي ليلى سی، الحفظ وند توبع.

(٩٩٦) ١٢٣/١ - حَدَّثَنَا عَنْ أَنَّ اللَّهَ حَدَّثَنِي أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ يَحْيَى بْنُ سَعْدِ الْقَطَانَ: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ عَنْ أَبْنَاءِ عَوْنَ، عَنْ مُحَمَّدٍ، عَنْ عَيْدَةَ، عَنْ عَلَيِّ قَالَ: اشْتَكَتْ إِلَيَّ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا تَعْجَلَ يَدَيْهَا مِنَ الطَّخْنِ، فَأَتَيْنَا النَّبِيَّ بِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ فَاطِمَةُ تَشْتَكِي إِلَيْكَ مَجْلَ يَدَيْهَا مِنَ الطَّخْنِ، وَسَأَلْتُكَ خَادِمًا. فَقَالَ: «أَلَا أَذْكُمْ عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ؟» فَأَمَرْنَا عِنْدَ مَنَامِنَا بِثَلَاثَتِ وَثَلَاثَيْنَ، وَثَلَاثَتِ وَثَلَاثَيْنَ، وَأَرْبَعَ وَثَلَاثَيْنَ، مِنْ تَشْبِيهٍ وَتَعْبِيدٍ وَتَنْكِيرٍ.

تخریج: إسناده قوي.

(٩٩٧) - حَدَّثَنَا عَنْ أَنَّ اللَّهَ قَالَ: وَجَدْتُ فِي كِتَابِ أَبِي قَالَ: أُخْبِرْتُ عَنْ سَيْنَانَ بْنِ هَارُونَ: حَدَّثَنَا بَيْانٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ بِهِ إِذَا رَأَكَنَ لَوْ وُضِعَ فَلَمْ يَمْسِ مِنْ مَاءٍ عَلَى ظَهِيرَهِ لَمْ يُهَرَّقْ.

تخریج: إسناده ضعيف لجهالة الشيخ الذي روی عنه أحمد، ولضعف سنان بن هارون.

998. It was narrated that 'Ali (عليه السلام) did *wudoo*; he rinsed his mouth three times and his nose three times from one handful of water, and he washed his face three times, then he put his hand in the vessel, then he wiped his head

(٩٩٨) - حَدَّثَنَا عَنْ أَنَّ اللَّهَ حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكُ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلَيِّ قَالَ: تَوَضَّأَ فَمَضَّفَ ثَلَاثَةَ، وَاسْتَشْقَثَ ثَلَاثَةَ مِنْ كَفَّ وَاحِدَيْهِ، وَغَسلَ وَجْهَهُ ثَلَاثَةَ، ثُمَّ أَذْخَلَ يَدَهُ

and washed his feet. Then he said: This is the *wudoo'* of your Prophet.

Comments: [*Saheeh* because of corroborating evidence]

999. It was narrated from 'Ali (ع) that 'Ammar asked permission to enter upon the Prophet (ﷺ) and he said: "The good one, the purified one."

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

1000. It was narrated that Rib'i said: I heard 'Ali (ع) say: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, because whoever tells a lie about me will enter Hell." Hajjaj said: I said to Shu'bah: Did he meet 'Ali? He said: Yes; he narrated it to me from 'Ali. And he did not say he heard it.

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

تخریج: إسناده صحيح، والحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

1001. It was narrated from Rib'i bin Hirash that he heard 'Ali (ع) deliver a *khutbah*; he said: The Messenger of Allah (ﷺ) said... and he narrated a similar report.

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

في الرَّوْكَةِ، تَسْخَحُ رَأْسَهُ، وَغَسِّلَ رِخْنَتِهِ، ثُمَّ قَالَ: هَذَا وُضُوءُ يَكُمْ بَنْتَ عَلِيٍّ. [راجع: ٨٧٦].

تخریج: صحيح لغيره، شریک التخیی قد توبع.

٩٩٩. حَدَّثَنَا يَحْيَى عَنْ شَعْبَةَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ هَانِي بْنِ هَانِيِّ، عَنْ عَلِيٍّ: أَنَّ عَمَّارًا اشْتَادَ عَلَى الَّذِي يَقُولُ، قَالَ: «الْطَّيْبُ الْمُطَيْبُ». [راجع: ٧٧٩].

تخریج: إسناده صحيح، قاله أحمد شاكر.

١٠٠٠. حَدَّثَنَا يَحْيَى - يَعْنِي أَبْنَ سَعِيدٍ - عَنْ شَعْبَةَ (ح) وَحَدَّثَنَا حَجَّاجُ: أَخْبَرَنَا شَعْبَةُ عَنْ مُنْصُورٍ - قَالَ يَحْيَى: قَالَ: حَدَّثَنِي مُنْصُورٌ - عَنْ رَبِيعِي قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ يَقُولُ: «لَا تَنْكِبُوا عَلَيَّ، فَإِنَّمَا مَنْ يَكْنِبُ عَلَيَّ يُلْعَنُ النَّارَ». [راجع: ٦٢٩]. قَالَ حَجَّاجُ: قُلْتُ لِشَعْبَةَ: هَلْ أَذْكُرُ عَلِيًّا؟ قَالَ: نَعَمْ، حَدَّثَنِي عَنْ عَلِيٍّ، وَلَمْ يَقُلْ: سَمِعْ.

تخریج: إسناده صحيح، والحديث متواتر، خ

١٠٠١. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ مُنْصُورٍ، عَنْ رَبِيعِي بْنِ حِرَاشٍ أَنَّهُ سَمِعَ عَلِيًّا يَنْهَاكُ بِيَقُولُ: قَالَ رَسُولُ اللَّهِ يَقُولُ ... فَذَكَرَ مِثْلَهُ [راجع: ١٠٠٠].

تخریج: إسناده صحيح، وال الحديث متواتر،
وانظر ماقبله.

١٠٠٢. حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبْنُ جُرَيْجَ: أَخْبَرَنِي حَسْنُ بْنُ مُنْلِمٍ وَعَبْدُ الْكَرِيمِ: أَنَّ

to be in charge of the sacrificial animals, and he instructed him to distribute all of his sacrifice: its meat, its skin and its blankets, and not to give the butcher any of it.

Comments: [Its isnad is saheeh, al-Bukhari (1717) and Muslim (1317)]

تخریج: إسناده صحيح، خ: (١٧١٧)، م: (١٣١٧).

1003. It was narrated from 'Abdul -Kareem - and he narrated the same hadeeth. And he said: We will pay his wages ourselves.

Comments: [Its isnad is saheeh]

مجاهدنا أخبرهما: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَخْبَرَهُ: أَنَّ عَلَيْنَا أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أَمْرَهُ أَنْ يَقْتُومَ عَلَى بُنْدِيهِ، وَأَمْرَهُ أَنْ يَقْسِمَ بُنْدَهُ كُلُّهَا: لُحُومَهَا، وَجُلُوْهَا، وَجِلَانَهَا، وَلَا يُعْطِي فِي جُزَارَبَهَا مِنْهَا شَيْئاً. [راجع: ٥٩٣].

١٠٠٣ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَبْدِ الْكَرِيمِ... فَذَكَرَ الْحَدِيثَ. وَقَالَ: «تَحْمِلُ نُطْبِيهِ مِنْ عِنْدِنَا الْأَجْرَ». [راجع: ١٠٠٢].

تخریج: إسناده صحيح، وانظر ما قبله.

1004. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (رسول الله) forbade me to wear gold rings, to recite Qur'an whilst bowing, and (to wear) a blend of linen and silk or clothes dyed with safflower.

Comments: [A saheeh hadeeth, its isnad is hasan]

١٠٠٤ - حَدَّثَنَا يَحْيَى بْنُ أَبْنِ عَجْلَانَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُمَيْدٍ عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ، عَنْ عَلَيِّ قَالَ: نَهَايَ رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الدَّهْبِ، وَأَنَّ أَفْرَا وَأَنَا رَاعِي، وَعَنِ الْقَسْيِ، وَالْمَعْضَفِ. [راجع: ٦٦١].

تخریج: حديث صحيح، وإسناده حسن، م: (٤٨٠) و(٤٧٨) و(٢٠٧٨).

1005. It was narrated from an-Nazzal bin Sabrah that when 'Ali (عليه السلام) prayed Zuhra, he called for a vessel of water in ar-Rahbah and drank whilst standing. Then he said: Some men dislike this, but I saw the Messenger of Allah (رسول الله) do what you have seen me do. Then he wiped himself with what was left over and said: This is the wudoo' of one who has not broken his wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

١٠٠٥ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي شَعْبَةُ عَنْ عَبْدِ الْمُلْكِ بْنِ مَيْسَرَةَ، عَنِ التَّرَالِ بْنِ سَبْرَةَ: أَنَّ عَلَيْنَا صَلَّى الطَّهُورَ دَعَاءً يَكُونُ مِنْ مَاءِ فِي الرُّحْبَةِ، فَشَرِبَ رَهْوَ قَائِمًا، ثُمَّ قَالَ: إِنَّ رَجَالًا يَكْرَهُونَ هَذَا، وَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْلَمُ كَالَّذِي رَأَيْتُمُونِي فَعَلْتُ، ثُمَّ تَسَعَ بِعَصْلِهِ وَقَالَ: «هَذَا وُضُوءٌ مَنْ لَمْ يُخْدِثْ». [راجع: ٥٨٣].

تخریج: إسناده صحيح، خ: (٥٦١٦).

1006. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah ﷺ said: "The key to prayer is purification; entering it is takbeer and exiting it is tasleem."

Comments: [Saheeh because of corroborating evidence; its isnad is hasan].

1007. Al-Hasan bin 'Uqbah Abu Kibr al-Muradi told us: I heard 'Abd Khair say: 'Ali said: Shall I not show you the wudoo' of the Messenger of Allah ﷺ? Then he did wudoo' washing each part three times.

Comments: [Saheeh]

1008. 'Abdul-Malik bin Sal' said: 'Abd Khair used to lead us in Fajr prayer, and he said: One day we prayed Fajr behind 'Ali (رضي الله عنه) and when he said the salam he got up and we got up with him. Then he walked until he reached ar-Rahbah where he sat down and leaned his back against the wall. Then he raised his head and said: O Qanbar, bring me the scoop and the big vessel. Then he said to him: Pour (the water). So he poured water for him. He washed his hands three times, then he put his right hand in the vessel and rinsed his mouth and nose three times. Then he put his hand in the vessel and washed his face three times. Then he put his right hand in the vessel and washed his right arm three times, then he washed his left arm three times. And he said:

١٠٠٦ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفيَانُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ مُحَمَّدٍ ابْنِ الْحَنْفِيَّةِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَفْتَاحُ الصَّلَاةِ الطَّهُورُ، وَتَخْرِيمُهَا التَّكْبِيرُ، وَتَعْلِيلُهَا التَّشْلِيمُ». [١٠٧٢].

تخریج: صحيح لغیره، واسناده حسن.

١٠٠٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْحَسَنُ بْنُ عَفْيَةَ أَبُو كَبْرَانَ الْمُرَادِيَّ: سَمِعْتُ غَنْدَ خَيْرَ بْنَ شَوْلَ: قَالَ عَلَيْهِ: أَلَا أَرِيْكُمْ وُضُوءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ ثُمَّ تَوَضَّأَ ثَلَاثَةً ثَلَاثَةً. [راجع: ٩١٩].

تخریج: إسناده صحيح.

١٠٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِنْسَاعِيلُ: حَدَّثَنَا مُسْهِرٌ بْنُ عَبْدِ الْمُكْلِبِ بْنِ سَلْعَ: حَدَّثَنَا أَبِي عَبْدِ الْمُكْلِبِ بْنِ سَلْعَ قَالَ: كَانَ عَبْدُ خَيْرٍ يَؤْمِنُ فِي الْفَجْرِ، فَقَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَجْرَ حَلَفَ عَلَيْهِ، فَلَمَّا سَلَّمَ قَامَ وَقَفَتْنَا يَوْمًا الْفَجْرَ حَلَفَ عَلَيْهِ، فَلَمَّا سَلَّمَ قَامَ وَقَفَتْنَا مَعْنَى، فَجَاءَ يَنْهَا حَتَّى اتَّهَى إِلَى الرَّحِيْبَةِ، نَجَّلَسَ وَأَسْنَدَ ظَهِيرَةً إِلَى الْحَارِبَةِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: يَا فَقِيرًا! الَّذِي يَالِرُّؤْفَةَ (١٢٤/١)، وَالظَّنْبَتِ، ثُمَّ قَالَ لَهُ: صَبَّ، فَصَبَ عَلَيْهِ، فَعَسَلَ كَفَّهُ ثَلَاثَةً، وَأَذْخَلَ كَفَّهُ الْيَمِينَ فَمَضْمَضَ وَانْتَشَقَ ثَلَاثَةً، ثُمَّ أَذْخَلَ كَفَّهُ الْيَمِينَ فَعَسَلَ وَجْهَهُ ثَلَاثَةً، ثُمَّ أَذْخَلَ كَفَّهُ الْيَمِينَ فَعَسَلَ ذِرَاعَهُ الْأَيْمَنَ ثَلَاثَةً، ثُمَّ غَسَلَ ذِرَاعَهُ الْأَيْمَنَ ثَلَاثَةً، فَقَالَ: هَذَا وُضُوءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[راجع: ٨٧٦].

This is the *wudoo'* of the Messenger of Allah (ﷺ).

Comments: [A *hasan hadeeth*]

1009. 'Ali said: I was a man who emitted a great deal of *madhi* and I felt too shy to ask the Prophet (ﷺ) [about that] because of his daughter, so I told al-Miqdad to ask him and he said: "Let him wash his private part and testicles and do *wudoo'*."

Comments: [A *saheeh hadeeth*]

1010. It was narrated from Ibn al-Hanafiyyah that 'Ali (ﷺ) told al-Miqdad to ask the Prophet (ﷺ) about *madhi* and he said: "Let him do *wudoo'*."

Comments: [Its *isnad* is *saheeh*, Muslim (303)]

1011. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) would relieve himself, then eat meat with us and recite Qur'an, and nothing stopped him or prevented him (from reciting Qur'an) except *janabah*.

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

1012. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) used to pray two *rak'ahs* following every prescribed prayer except *Fajr* and '*Asr*. 'Abdur-Rahman said: after every prayer.

تخریج: حديث حسن، مسہر متابع.

١٠٠٩ - حدثنا وَكِيعُ: حدثنا هشام بْنُ عُزْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَ عَلَيْهِ: كُنْتُ رَجُلًا مَذَاءً، وَكُنْتُ أَشْجِي أَنْ أَسْأَلَ النَّبِيَّ ﷺ لِمَكَانِ ابْنِي، فَأَمْرَتُ الْمُقْدَادَ فَسَأَلَهُ، فَقَالَ: «يُغْسِلُ ذَكْرَهُ وَأَنْتَ بِهِ وَيَتَوَضَّأُ». [انظر: ١٠٣٥].

تخریج: حديث صحيح، ورواية عروة بن الرییر عن علي مرسلا، وانظر ما بعده.

١٠١٠ - حدثنا وَكِيعُ: حدثنا الأعمشُ عَنْ مُنْذِرِ أَبِي يَعْنَى، عَنْ أَبِينِ الْحَنْفِيَّةِ أَنَّ عَلَيْهَا أَمْرَ الْمُقْدَادَ، فَسَأَلَ النَّبِيَّ ﷺ عَنِ الْمَذَى، فَقَالَ: «يَتَوَضَّأُ». [راجع: ٦١٨].

تخریج: إسناده صحيح. م: (٣٠٣).

١٠١١ - حدثنا وَكِيعُ عَنْ شُبَّةَ، عَنْ عَمْرِو بْنِ مُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلْمَةَ، عَنْ عَلَيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْضِي الْحَاجَةَ، فَيَأْكُلُ مَعَنَا اللَّحْمَ، وَيَقْرَأُ الْقُرْآنَ، وَلَمْ يَكُنْ يَخْرِجْهُ - أَوْ يَنْجُجْهُ - إِلَّا الجَنَابَةَ. [راجع: ٦٣٩].

تخریج: إسناده حسن.

١٠١٢ - حدثنا وَكِيعُ وَعَبْدُ الرَّحْمَنِ عَنْ شَيْبَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ غَاصِبِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصْلِي عَلَى إِثْرِ كُلِّ صَلَاةٍ مُكْتُوبَةٍ رَكْعَتَيْنِ.

Comments: [Its isnad is qawi]

1013. It was narrated that 'Ali said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (ﷺ) wiping their tops.

Comments: [A saheeh hadeeth]

إِلَّا الْفَجْرُ وَالْعَضْرُ. وَقَالَ عَبْدُ الرَّحْمَنِ: فِي
ذَبْرٍ كُلُّ صَلَاةٍ. [انظر: ١٢١٧، ١٢٢٦].

تخریج: إسناده قوي.

١٠١٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ
إِسْمَاعِيلَ وَأَبُو حَيْمَةَ فَالْأَنْجَوِيَّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا
الْأَغْمَشُ عَنْ أَبِي إِسْحَاقِ عَنْ عَبْدِ الْخَيْرِ، عَنْ
عَلَيْهِ قَالَ: كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدْمَيْنِ أَحَوْ
بِالْأَنْجَسِ مِنْ ظَاهِرِهِمَا، حَتَّى رَأَيْتُ رَسُولَ اللَّهِ
بِكُلِّ يَمْسَعٍ ظَاهِرَهُمَا. [راجع: ٧٣٧].

تخریج: حديث صحيح، والأعشن كان مضطرباً في حديث أبي إسحاق.

1014. It was narrated from Ibn 'Abd Khair that his father said: I saw 'Ali (ﷺ) doing *wudoo'*. He washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (ﷺ) washing the tops of his feet I would have thought that the bottoms of the feet were more deserving of being washed.

Comments: [Its isnad is saheeh]

1015. On another occasion, Sufyan told us: I saw 'Ali (ﷺ) doing *wudoo'*, and he wiped the top of them [the feet].

Comments: [Its isnad is saheeh]

١٠١٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا سُفِينَيْانُ عَنْ أَبِي السَّوَادِ، عَنْ
ابْنِ عَبْدِ الْخَيْرِ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلَيْهِ تَوْضَأَ،
فَعَسَلَ ظُهُورَ قَدْمَيْهِ، وَقَالَ: لَوْلَا أَنِّي رَأَيْتُ
رَسُولَ اللَّهِ بِكُلِّ يَمْسَعٍ يَعْسِلُ ظُهُورَ قَدْمَيْهِ، لَظَّتَّ أَنَّ
بُطُونَهُمَا أَحَقُّ بِالْقَنْلِ. [راجع: ٩١٨].

تخریج: إسناده صحيح.

١٠١٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ:
حَدَّثَنَا سُفِينَيْانُ مَرَّةً أُخْرَى قَالَ: رَأَيْتُ عَلَيْهِ
تَوْضَأَ، فَمَسَحَ ظُهُورَهُمَا. [راجع: ١٠١٤].

تخریج: إسناده صحيح، وهو مكرر ماقبله.

1016. It was narrated that 'Ali (ﷺ) said: This is the *wudoo'* of the Messenger of Allah (ﷺ), then he did *wudoo'* washing each part three times.

١٠١٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْحَسَنُ بْنُ
عَثْيَةَ أَبْوَ كَبِيرَانَ عَنْ عَبْدِ الْخَيْرِ، عَنْ عَلَيْهِ قَالَ

Comments: [Its isnad is saheeh]

- يعني -: هذا وضوء رسول الله ﷺ، ثم
ثواباً ثالثاً. [راجع: ٩١٩].

تخریج: إسناده صحيح.

1017. It was narrated that 'Ali (عليه السلام) said: I never heard the Messenger of Allah (ﷺ) say "May my father and mother be sacrificed for you" to anyone except Sa'd bin Malik. I heard him say to him on the day of Uhud: "Shoot, Sa'd, may my father and mother be sacrificed for you!"

Comments: [Its isnad is saheeh, al-Bukhari (2905) and Muslim (2411)].

١٠١٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُعْدًا عَنْ سَعْدٍ ابْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادَ، عَنْ عَلَيِّ قَالَ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ أَحَدًا بِأَبْوَيْهِ إِلَّا سَعْدًا بْنَ مَالِكَ، فَإِنِّي سَمِعْتُهُ يَقُولُ لَهُ يَوْمَ أُخْدِي: «إِذْ سَنَدْتُ إِلَيْكَ أَبِي وَأُمِّي». [راجع: ٧٠٩].

تخریج: إسناده صحيح، خ: (٢٩٠٥)، م: (٢٤١١).

1018. It was narrated that 'Ali (عليه السلام) said: The Prophet (ﷺ) sent out an expedition and appointed over them a man of the Ansar, and commanded them to listen to him and obey. They made him angry about something, so he said: Gather firewood for me. So they gathered firewood, then he said: Light a fire. So they lit a fire, then he said: Didn't the Messenger of Allah (ﷺ) command you to listen to me and obey? They said: Yes indeed. He said: Then enter it (the fire). They looked at one another and said: We only fled to the Messenger of Allah (ﷺ) because of the Fire. They continued talking until his anger dissipated and the fire went out. When they came to the Prophet (ﷺ) they told him about that and he said: "If they had

١٠١٨ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلَّيْبِيِّ، عَنْ عَلَيِّ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيرَةً، وَأَمَرَهُمْ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوهُ، قَالَ: فَأَغْضَبُوهُ فِي شَيْءٍ، فَقَالَ: اجْمِعُوهُ لِي خَطْبًا. فَجَمِعُوهُ خَطْبًا. ثُمَّ قَالَ: أَوْقَدُوهُ تَارًا. فَأَوْقَدُوهُ لَهُ تَارًا، قَالَ: أَلَمْ يَأْمُرْكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تَسْمَعُوا لِي وَتُطِيعُوهُ؟ قَالُوا: بَلَى قَالَ: فَادْخُلُوهَا. قَالَ: فَنَظَرَ بَعْضُهُمْ إِلَيْيَنِي، قَالُوا: إِنَّمَا فَرَزَنَا إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَخْلِ الْتَّارِ. فَكَانُوا كَذَلِكَ إِذْ سَكَنَ عَصْبَةً، وَطَفَقَتِ التَّارُ، قَالَ فَلَمَّا قَدِمُوا عَلَى النَّبِيِّ ﷺ ذَكَرُوا ذَلِكَ لَهُ، قَالَ: الَّذِي دَخَلُوهَا مَا خَرَجُوا مِنْهَا، إِنَّمَا الطَّاغَةُ فِي الْمَعْرُوفِ». [راجع: ٦٢٢].

entered it they would never have come out of it; obedience is only in that which is right and proper."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4340) and Muslim (1840)]

1019. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) forbade me to wear a ring on this or this. 'Abdur-Razzaq said: meaning his forefinger and middle finger.

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

تخریج: إسناده صحيح. خ: (٤٣٤٠)، م: (١٨٤٠).

١٠١٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُعْيَانَ، وَعَبْدِ الرَّزَاقِ: أَخْبَرَنَا سُعْيَانُ عَنْ عَاصِمٍ - يَعْنِي ابْنَ كُلَيْبٍ - ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلَيِّ قَالَ: نَهَى نَبِيُّ رَسُولُ اللَّهِ ﷺ أَنْ أَجْعَلَ الْخَاتَمَ فِي هَذِهِ أَوْ فِي هَذِهِ، قَالَ عَبْدُ الرَّزَاقِ: لِأَضْبَعِيهِ: السَّبَابَةُ وَالْأُونَسَطُ. [انظر: ١١٢٤]

تخریج: إسناده قوي.

1020. It was narrated that Qais al-Kharifi said: I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) came first, followed by Abu Bakr, and the third one was 'Umar (ؑ). Then turmoil (*fitnah*) struck us, and that is what Allah, may He be glorified and exalted, willed. Abu 'Abdur-Rahman said: My father said regarding the words, then turmoil (*fitnah*) struck us: He ['Ali] was showing modesty thereby.

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

١٠٢٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُعْيَانَ، عَنْ أَبِي هَاتِيمَ الْقَاسِمِ بْنِ كَبِيرٍ، عَنْ قَيْسِ الْخَارِفِيِّ قَالَ: سَيَغْتَلُ عَلَيْهَا يَقُولُ: سَيَقْتَلُ رَسُولُ اللَّهِ ﷺ، وَصَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ عَمَرُ ثُمَّ حَبَطَنَا - أَوْ أَصَابَنَا - فِتْنَةً فَمَا شاءَ اللَّهُ جَلَّ جَلَالُهُ. [انظر: ١١٠٧، ١٢٥٦، ١٢٥٩]. قَالَ (١٢٥١/١): أَبُو عَبْدِ الرَّحْمَنِ: قَالَ أَبِي: قَوْلُهُ: (ثُمَّ حَبَطَنَا فِتْنَةً) أَرَادَ أَنْ يَتوَاضَعَ بِذَلِكَ.

تخریج: إسناده حسن.

1021. It was narrated from Hujayyah bin 'Adiyy that a man asked 'Ali (ؑ) about [sacrificing] a cow. He said: [It may be sacrificed] on behalf of seven people. He said: [What about] its horns? He said: It does not matter. He said: [What

١٠٢١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُعْيَانَ وَشُعْبَةَ وَحَمَادَ بْنِ سَلَمَةَ، عَنْ سَلَمَةَ بْنِ كَهْبٍ، عَنْ حُجَّةَ بْنِ عَيْدٍ: أَنْ رَجُلًا سَأَلَ عَلَيْهَا عَنِ الْبَقَرَةِ، قَالَ: عَنْ سَبْعَةِ، قَالَ:

about] one that is lame? He said: If it can reach the place of sacrifice [then sacrifice it]. He said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears.

Comments: [Its isnad is hasan]

1022. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin 'Adiyy say: I heard 'Ali bin Abi Talib (عليه السلام), when a man asked him... and he narrated the same hadith.

Comments: [Its isnad is hasan like the one above]

1023. It was narrated that 'Ali (عليه السلام) said: There were no horsemen among us on the day of Badr apart from al-Miqdad. I could not see any of us who was not asleep, apart from the Messenger of Allah (ﷺ) who remained praying beneath a tree and weeping until morning.

Comments: [Its isnad is saheeh]

1024. It was narrated that 'Ali said: If I carried out the *hadd* punishment on a man and he died, I would not feel upset, except in the case of *khainr*; if (such a man) died, I would pay the *diyah* (to his family) because the Messenger of Allah (ﷺ) did not prescribe it (did not specify a particular number of lashes).

Comments: [Its isnad is saheeh, al-Bukhaari (6778) and Muslim (1707)]

الثَّرْنُ؟ قَالَ: لَا يَضُرُّكَ، قَالَ: فَالغَزِيَّةُ،
قَالَ: إِذَا بَلَغَتِ الْمُشْتَكَ، قَالَ: وَأَمْرَنَا
رَسُولُ اللَّهِ بِكِفَاحٍ أَن نَسْتَشْرِفَ الْعَيْنَ وَالْأَذْنَ.
[راجع: ٧٣٢]

تخریج: إسناده حسن.

١٠٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شَعْبَةُ عَنْ سَلَمَةَ بْنِ كَهْبٍ قَالَ: سَمِعْتُ
حُجَّةَ بْنَ عَدِيَّ قَالَ: سَمِعْتُ عَلَيْهِ بْنَ أَبِي
طَالِبٍ وَسَأَلَهُ رَجُلٌ... فَذَكَرَ الْحَدِيثَ.
[راجع: ١٠٢١]

تخریج: إسناده حسن كسابقه.

١٠٢٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ
شَعْبَةَ، عَنْ أَبِي إِشْحَاقَ، عَنْ حَارِثَةَ بْنِ
مُضْرِبٍ، عَنْ عَلَيِّ قَالَ: مَا كَانَ فِينَا فَارِسٌ يَوْمَ
بَنْرٍ غَيْرُ الْمُقْدَادِ، وَلَقَدْ رَأَيْنَا وَمَا فِينَا إِلَّا
نَائِمٌ، إِلَّا رَسُولُ اللَّهِ بِكِفَاحٍ تَحْتَ شَجَرَةَ يُصْلِيَ،
وَيَنْكِي، حَتَّى أَضْبَعَ... [انظر: ١١٦١].

تخریج: إسناده صحيح.

١٠٢٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سَعْيَانَ، عَنْ
أَبِي حَصِينٍ، عَنْ عُمَرِ بْنِ سَعِيدٍ، عَنْ عَلَيِّ
قَالَ: مَا مِنْ رَجُلٍ أَقْمَتْ عَلَيْهِ حَدْنَاتٍ فَأَجِدُ
فِي نَفْسِي إِلَّا الْخَمْرُ، فَإِنَّهُ لَنْ مَاتَ لَوْدَيْتُهُ، لَأَنَّ
الشَّيْءَ لَمْ يَسْتَهِي... [انظر: ١٠٨٤].

تخریج: إسناده صحيح، خ: (٦٧٧٨)، م: (١٧٠٧).

1025. It was narrated from 'Ali (عليه السلام) that the Messenger of Allah (ﷺ) used to do *wudoo'* washing each part three times.

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

١٠٢٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا مُسْتَبَانٌ
عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلَيِّ:
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَوَضَّأُ ثَلَاثَةً.
[راجع: ٩٧١].

تخریج: إسناده صحيح.

1026. It was narrated that 'Ali (عليه السلام) said: I was a man who emitted a great deal of *madhi* and the daughter of the Messenger of Allah (ﷺ) was married to me, so I told a man to ask him [about that] and he said: "Do *wudoo'* and wash it off."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (269)]

١٠٢٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ زَائِدَةَ بْنِ
فُذَامَةَ، عَنْ أَبِي حَصِينِ الْأَسْدِيِّ وَابْنِ أَبِي
لَكْبِيرٍ: حَدَّثَنَا زَائِدَةُ: أَخْبَرَنَا أَبُو حَصِينِ
الْأَسْدِيِّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ
قَالَ: كُنْتُ رَجُلًا مَذَاءً، وَكَانَتْ تَخْتَبِي ابْنَةُ
رَسُولِ اللَّهِ ﷺ، فَأَمْرَزْتُ رَجُلًا فَسَأَلَهُ، فَقَالَ:
تَوَضَّأْ وَأَغْبَلْهُ». [انظر: ١٠٧١]

تخریج: إسناده صحيح. ح: (٢٦٩).

1027. It was narrated that 'Abd Khair said: We prayed *Fajr* then we went to him [Ali] and sat with him. He called for (water) for *wudoo'* and a small vessel of water and a large vessel were brought. He emptied the small vessel into his right hand and washed his hands three times, rinsed his mouth three times and rinsed his nose three times, using one handful of water each time. Then he washed his face three times and his forearms three times each. Then he put his hand in the small vessel and wiped his head with both hands together once. Then he washed his feet three times each. Then he said: This is the *wudoo'* of your Prophet (ﷺ), so learn it.

١٠٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرِ الْوَزَّاكِيَّ: أَخْبَرَنَا شَرِيكُ عَنْ خَالِدِ بْنِ
عَلْقَمَةَ، عَنْ عَبْدِ حَمِيرٍ قَالَ: صَلَّيْنَا الْعَدَدَةَ
فَأَتَيْنَاهُ فَجَلَسْنَا إِلَيْهِ فَلَعْنَاهُ بِوْضُوهُ، فَأَتَيْنَاهُ بِرَكْوَةَ
فِيهَا مَاءٌ وَطَبَتْ، قَالَ: فَأَفْرَغَ الرَّكْوَةَ عَلَى
يَدِهِ الْيُمْنَى، فَعَسَلَ يَدَيْهِ ثَلَاثَةً، وَمَنْضَضَ
ثَلَاثَةً، وَاسْتَشَرَ ثَلَاثَةً، يَكْفُ ثَكْ، ثُمَّ عَسَلَ
وَجْهَهُ ثَلَاثَةً، وَفِرَاعِنَهُ ثَلَاثَةً ثَلَاثَةً، ثُمَّ وَضَعَ
يَدَهُ فِي الرَّكْوَةَ فَمَسَخَ بِهَا رَأْسَهُ يَكْفُهُ جَمِيعًا
مَرَّةً وَاحِدَةً، ثُمَّ عَسَلَ رِخْلَيْهِ ثَلَاثَةً ثَلَاثَةً، ثُمَّ
قَالَ: هَذَا وَضُوءٌ يَمْكُمُ بِهِ فَاغْلَمُوهُ.
[راجع: ٩٢٨].

Comments: [Saheeh because of corroborating evidence]

1028. It was narrated that 'Ali (ع) said: I was a man who emitted a great deal of madhi, so I asked the Prophet (ﷺ) and he said: "If you see madhi then do wudoo' and wash your private part, and if you see water gushing then do ghusl." I [the narrator] mentioned that to Sufyan and he said: I heard that from Rukain.

Comments: [Its isnad is saheeh]

1029. Mu'awiyah and Ibn Abi Bakair told us: Za'idah told us: ar-Rukain bin ar-Rabee' bin 'Ameelah al-Fazari told us... and he mentioned a similar report, and they said: water gushing. And Ibn Abu Bakair told us: Za'idah told us, and he also said, gushing.

Comments: [Its isnad is saheeh]

1030. It was narrated that 'Ali (ع) said: Shall I not tell you of the best of this *ummah* after its Prophet (ﷺ)? [It is] Abu Bakr, then the best of it after Abu Bakr is 'Umar (ع), then Allah puts goodness wherever He wills.

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح، خالد الواسطي سماعه من عطاء بعد الاختلاط، لكن نابع عطاء حسین بن عبدالرحمٰن، وهو ثقة.

1031. It was narrated that 'Abd Khair said: 'Ali (ع) said, when he finished with the people of

تخریج: صحيح لغيره، شريك النخعي قد توبع.

١٠٢٨ - حدثنا عبد الرحمن: حدثنا زائدة، عن الرئيسي بن الربيع، عن حصين بن قيسة، عن علي قال: كنت رجلاً مذلة، فسألت النبي عليه السلام، فقال: «إذا رأيت المذلة فتوصاً واغسل ذكرك، وإذا رأيت فضخ الماء فاغسل». فذكرته لسفيان، فقال: قد سمعته من رئيسي. [راجع: ٨٦٨].

تخریج: إسناده صحيح.

١٠٢٩ - حدثنا معاوية وابن أبي بكر قال: حدثنا زائدة: حدثنا الرئيسي بن الربيع بن عويلة الفزاري... فذكر مثله، وقال: فضخ الماء. وحدثنا ابن أبي بكر: حدثنا زائدة وقال: فضخ، أيضاً. [راجع: ١٠٢٨].

تخریج: إسناده صحيح، وانظر ما قبله.

١٠٣٠ - حدثنا عبد الله: حدثني وفب بن يقنة: أخبرتنا خالد عن عطاء - يعني ابن الساب - عن عبد حمْرَى، عن علي قال: ألا أخيركم يحيى هذه الأمة بعد تباهي؟ أبو بكر، ثم حيزها بعد أبي بكر عمر ثم يجعل الله الخير حيث أحب. [راجع: ٩٢٢].

تخریج: حديث صحيح، خالد الواسطي سماعه من عطاء بعد الاختلاط، لكن نابع عطاء حسین بن عبدالرحمٰن، وهو ثقة.

١٠٣١ - حدثنا عبد الله: حدثني أبو بشر عبد الواحد البصري: حدثنا أبو عوانة عن خالد بن

Basrah: The best of this *ummah* after its Prophet (ﷺ) is Abu Bakr, and after Abu Bakr it is 'Umar, then we got involved in matters which Allah will judge as He wills.

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

1032. It was narrated from al-Musayyab bin 'Abd Khair, that his father said: 'Ali (عليه السلام) stood up and said: The best of this *ummah* after its Prophet (ﷺ) is Abu Bakr, and 'Umar, then we got involved in matters which Allah will judge as He wills.

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

عَلَقْمَةَ، عَنْ عَبْدِ حَمْرَىٰ قَالَ: قَالَ عَلَيَّ لَمَّا فَرَغَ مِنْ أَهْلِ الْبَصْرَةِ: إِنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَنِي وَبَعْدَ أَبْوَيْ بَكْرٍ، وَبَعْدَ أَبْيَ بَكْرٍ عُمَرٌ، وَأَخْدَثَنَا أَخْدَثًا بَضْئَعَ اللَّهِ فِيهَا مَا شَاءَ. [راجع: ٩٢٦]

تخریج: إسناده صحيح.

١٠٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهُبْ نُبْ يَقِيَةُ الْوَاسِطِيُّ: أَخْبَرَنَا حَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ حُصَيْنٍ، عَنْ الْمُسْتَبَّ بْنِ عَبْدِ حَمْرَىٰ، عَنْ أَبِيهِ قَالَ: قَامَ عَلَيَّ فَقَالَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَنِي أَبْوَيْ بَكْرٍ، وَعُمَرٌ، وَإِنَّا فَدَ أَخْدَثَنَا بَعْدَ أَخْدَثًا يَقْضِي اللَّهُ فِيهَا مَا شَاءَ.

[راجع: ١٠٣١].

تخریج: إسناده صحيح.

1033. It was narrated that 'Ali (عليه السلام) said: 'Ammar came and asked permission to enter upon the Prophet (ﷺ) and he said: "Let him in; welcome to the good one, the purified one."

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

١٠٣٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِشْحَاقٍ، عَنْ هَانِئِ بْنِ هَانِئٍ، عَنْ عَلَيِّ قَالَ: جَاءَ عَمَّارٌ يَسْتَأْذِنُ عَلَى التَّبَّىٰ (١٢٦/١) فَقَالَ: «اَللَّهُوَّ لَهُ، مَرْجَبًا بِالْعَيْبِ الْمُطَيِّبِ». [راجع: ٧٧٩].

تخریج: إسناده صحيح، قاله أحمد شاكر.

١٠٣٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِشْحَاقٍ، عَنْ سَعِيدِ بْنِ ذِي حَدَّانِ: حَدَّثَنِي مَنْ سَمِعَ عَلَيْهَا يَقُولُ: سَمِيَ رَسُولُ اللَّهِ بِالْحَرْبِ حَدْعَةً. [راجع: ٦٩٧].

تخریج: حديث صحيح، وهذا إسناد ضعيف، لجهالة سعيد بن ذي حدان، وجهالة من سمع علياً، ومن الحديث صحيح.

1034. It was narrated from Sa'eed bin Dhi Huddan: Someone who heard 'Ali (عليه السلام) told me that he said: The Messenger of Allah (ﷺ) called war deceit.

Comments: [A *Saheeh Hadeeth*; this is a *da'eef isnad*]

1035. It was narrated from Hisham: My father told me that 'Ali (عليه السلام) said to al-Miqdad: Ask the Messenger of Allah (ﷺ) about a man who gets close to a woman and emits *madhi*, for I am too shy to ask him because his daughter is married to me. The Messenger of Allah (ﷺ) said: "Let him wash his private part and testicles, and do *wudoo*!"

Comments: [A saheeh hadeeth]

1036. It was narrated that 'Ali (عليه السلام) said: They distracted us on the day of al-Ahzab from 'Asr prayer, until I heard the Messenger of Allah (ﷺ) say: "They distracted us from the middle prayer, 'Asr prayer. May Allah fill their graves and houses or stomachs with fire."

Comments: [Its *isnad* is saheeh, Muslim (627)]

1037. It was narrated that 'Ali (عليه السلام) said: We have nothing except the Book of Allah, may He be exalted, and this document from the Prophet (ﷺ): Madinah is a sanctuary from 'A'ir to Thawr; whoever commits an offence in it or gives refuge to an offender, may the curse of Allah, the angels and all the people be upon him and no obligatory or *nafsi* act of worship will be accepted from him." And he said: "Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of

١٠٣٥ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي: أَنَّ عَلَيْهِ قَالَ لِلْمُقْدَادِ: سَلِّ رَسُولُ اللَّهِ عَنِ الرَّجُلِ يَدْنُو مِنَ الْمَرْأَةِ فِينِي، فَإِنِّي أَشْتَغِبُ مِنْهُ لِأَنَّ ابْنَتَهُ عَنِي. قَالَ رَسُولُ اللَّهِ: «عَفِيلُ ذَكْرَهُ وَأَنْتَ بِهِ وَيَوْمًا». [راجع: ٩٠٠]. [١٠٠٩]

تخریج: حدیث صحيح، روایة عروة بن الزبر عن علي مرسلا.

١٠٣٦ - حَدَّثَنَا عَنْ الرَّحْمَنِ عَنْ سُفِيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضَّحْيَ، عَنْ شَبَّابِ بْنِ شَكْلِ، عَنْ عَلَيْهِ قَالَ: شَتَّلُونَا يَوْمَ الْأَخْرَابِ عَنْ ضَلَّةِ الْعَضْرِ حَتَّى سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «شَتَّلُونَا عَنْ ضَلَّةِ الْوَشْطِيِّ، ضَلَّةِ الْعَضْرِ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبَيْوَاهُمْ وَأَجْوَافُهُمْ نَارًا».

تخریج: إسناده صحيح. م: (٦٢٧)

١٠٣٧ - حَدَّثَنَا عَنْ الرَّحْمَنِ عَنْ سُفِيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ، عَنْ أَبِيهِ، عَنْ عَلَيْهِ قَالَ: مَا عِنْدَنَا شَيْءٌ إِلَّا كِتَابُ اللهِ تَعَالَى، وَهَذِهِ الصَّحِيقَةُ عَنِ الْئِيَّ: «الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَنْيَرٍ إِلَى ثَوْرٍ، مَنْ أَخْدَثَ فِيهَا حَدَّثَنَا أَوْ آتَى مُحَدَّثًا، فَعَلَيْهِ لَعْنَةُ اللهِ، وَالْمَلَائِكَةُ وَالثَّالِثُونَ أَجْمَعُونَ، لَا يُشَفِّلُ مِنْهُ عَذْلٌ وَلَا صَرْفٌ» وَقَالَ: «ذَمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْتَرَ مُسْلِمًا، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالثَّالِثِينَ أَجْمَعِينَ، لَا يُشَفِّلُ مِنْهُ صَرْفٌ وَلَا عَذْلٌ، وَمَنْ تَوَلَّ فَوْمًا يَغْنِرُ إِذْنِ

Allah, the angels and all the people, and Allah will not accept from him any *nafل* or obligatory act of worship. Whoever takes people as *mawla* without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and Allah will not accept from him any *nafل* or obligatory act of worship.”

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1870) and Muslim (1370)]

1038. It was narrated that 'Ali (ع) said: I said: O Messenger of Allah, why do I see you marrying from Quraish and you do not marry from among us? He said: “Do you have someone?” I said: The daughter of Hamzah. He said: “She is the daughter of my brother through breastfeeding.”

Comments: [Its *isnad* is *saheeh*, Muslim (1446)]

1039. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali said: If I tell you a *hadeeth* from the Messenger of Allah (ﷺ), then think of the Messenger of Allah (ﷺ) in the best, the most guided and the most pious manner.

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

مَوَالِيهِ فَعَلَيْهِ لَغْةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ
أَجْمَعِينَ، لَا يُقْبِلُ مِنْهُ صَرْفٌ وَلَا عَذْلٌ». [٦١٥]

تَحْرِيْج: إسْنَادٌ صَحِيحٌ، خ: (١٨٧٠)، م: (١٣٧٠).

١٠٣٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنَ عَنْ سُفيَانَ، عَنْ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عَبْدِهِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَرَاكَ تَنَوَّعُ فِي فُرْشَتِكَ، وَتَذَعَّنَا أَنْ تَرْوِيْجَ إِلَيْنَا؟ قَالَ: «وَزِينَدْكَ شَيْءٌ» قَالَ: قُلْتُ: إِنَّهَا حَمْرَةٌ. قَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [٦٢٠]. (راجع: ٦٢٠).

تَحْرِيْج: إسْنَادٌ صَحِيحٌ، م: (١٤٤٦).

١٠٣٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنَ: حَدَّثَنَا شُبَّابُهُ عَنْ عَفْرَوْ بْنِ مَرْدَةَ، عَنْ أَبِي الْبَخْرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ قَالَ: قَالَ عَلَيِّ : إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ بِكَلِمَاتٍ حَدِيثًا، فَظُلِّمُوا بِرَسُولِ اللَّهِ بِكَلِمَاتٍ أَهْنَاهُ وَأَهْنَاهُ وَأَهْنَاهُ. [٩٨٦]. (راجع: ٩٨٦).

تَحْرِيْج: إسْنَادٌ صَحِيحٌ.

١٠٤٠ - حَدَّثَنَا وَكِبِيرٌ عَنْ سُفيَانَ وَشُبَّابٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَبِيرٍ، عَنْ عَلَيِّ : أَنَّهُ قَالَ: أَلَا أَبْتَلُكُمْ بِخَيْرٍ هَذِهِ الْأَمْمَةِ بَعْدَ تَبَاهِيَّهُمْ؟ أَبُو بَكْرٌ، ثُمَّ عُمَرٌ. [٩٣٣]. (راجع: ٩٣٣).

Comments: [Its isnad is saheeh]

1041. It was narrated from Ali concerning the verse "You are only a warner, and to every people there is a guide" [ar-Ra'd 13:7]: The Messenger of Allah (ﷺ) said: "The warner and the guide is a man from Banu Hashim."

Comments: [Its isnad is da'eef, and there is something odd in its text]

تخریج: إسناده صحيح.

١٠٤١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمَّانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُطَلْبُ بْنُ زَيَادٍ عَنِ الشَّدِيْقِ، عَنْ عَبْدِ الْحَمِيرِ، عَنْ عَلِيٍّ فِي قَوْلِهِ: «إِنَّمَا أَنَا مُنذِّرٌ وَلَكُلُّ قَوْمٍ هَادِيٌ» (الرعد: ٧) قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُنذِّرُ، وَالْهَادِي رَجُلٌ مِّنْ بَنْيِ هَاشِمٍ».

تخریج: إسناده ضعيف، وفي منه نكارة.

1042. It was narrated that 'Ali said: When the fighting grew intense on the day of Badr, we sought shelter by drawing close to the Messenger of Allah (ﷺ), who was one of the strongest of the people, and no one was closer to the mushrikeen than him.

Comments: [Its isnad is saheeh]

١٠٤٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُقْرِبٍ، عَنْ عَلِيٍّ قَالَ: لَمَّا حَضَرَ النَّاسُ يَوْمَ بَدْرٍ اتَّقَيْنَا بِرَسُولِ اللَّهِ ﷺ، وَكَانَ مِنْ أَشَدِ النَّاسِ، مَا كَانَ - أَوْ: لَمْ يَكُنْ - أَحَدٌ أَقْرَبٌ إِلَى الْمُشْرِكِينَ مِنْهُ. [راجع: ٦٥٤].

تخریج: إسناده صحيح.

1043. It was narrated from 'Ali bin Abi Talib (رض) that the Messenger of Allah (ﷺ) forbade garments made from a blend of linen and silk, or garments dyed with safflower, wearing gold rings and reciting Qur'an whilst bowing.

Comments: [Its isnad is saheeh, Muslim (2078)]

١٠٤٣ - فَرَأَتْ عَلَى عَبْدِ الرَّحْمَنِ: عَنْ مَالِكٍ عَنْ نَافِعٍ. وَحَدَّثَنَا إِسْحَاقُ - يَعْنِي ابْنَ عَيْسَى - أَخْبَرَنِي مَالِكٌ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُسْنَى - قَالَ إِسْحَاقُ: عَنْ أَبِيهِ - عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لَبِسِ الْقُسْرِ، وَالْمُعْضَفِرِ، وَعَنْ تَحْمِمِ الدَّقِبِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّثُوعِ. [راجع: ٧١٠].

تخریج: إسناد حديث إسحاق بن عيسى صحيح، وإسناد عبد الرحمن بن مهدي فيه انقطاع، إبراهيم بن عبدالله بن حنين لم يسمع من علي، م: (٢٠٧٨).

1044. It was narrated from Ibraheem bin Fulan bin Hunain, that his grandfather Hunain said: 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear garments dyed with safflower, or garments made from a blend of linen and silk, or gold rings, and reciting Qur'an whilst bowing.

Comments: [Saheeh]

١٠٤٤ - حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنَا أَبِي وَابْنُهُ خَيْرَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَبْيُوبُ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ فُلَانَ بْنِ حُنَيْنَ، عَنْ جَدِّهِ حُنَيْنٍ قَالَ: قَالَ عَلَيْهِ الْمَهْدَى: نَهَى اللَّهُ عَنِ الْمُعْصَيْرِ، وَعَنِ الْأَقْسَى، وَعَنِ الْخَاتَمِ الْمَذْهَبِ، وَعَنِ الْفِرَاءَةِ فِي الرُّثْكَوْعِ. قَالَ أَبْيُوبُ: أَوْ قَالَ: أَنْ أَفْرَأَ وَأَنَا رَاكِنٌ. [راجع: ١٠٤٣]. قَالَ أَبُو خَيْرَةَ فِي حَدِيثِهِ: حَدَّثَتْ أَنَّ إِسْمَاعِيلَ رَجَعَ (عَنْ جَدِّهِ حُنَيْنٍ).

تخریج: صحيح، وذكر حنين فيه غير محفوظ، وانظر ما قبله.

1045. It was narrated from 'Ali that he said: The Messenger of Allah (ﷺ) told me to sell two slaves who were brothers, so I sold them and separated them. I mentioned that to the Prophet (ﷺ) and he said: "Go and take them back, and only sell them together; do not separate them."

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

١٠٤٥ - حَدَّثَنَا عَنْدُ الْوَهَابِ عَنْ سَعِيدٍ، عَنْ رَبِيعٍ، عَنْ الْحَكَمِ بْنِ عَيْشَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَبَّى، عَنْ عَلَيِّ، أَنَّهُ قَالَ: أَمْرَنِي رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ (١٢٧/١) أَنْ أَبْيَعَ عَلَامَيْنِ أَخْوَيْنِ، فَيَعْتَهُمَا فَقَرْفَتْ بَيْنَهُمَا، فَذَكَرْتُ ذَلِكَ لِلثَّبَيْرِيِّ عَلَيْهِ السَّلَامُ، فَقَالَ: «أَدْرِكْهُمَا فَأَرْجِعَهُمَا، وَلَا تَبْعَهُمَا إِلَّا جَمِيعًا، وَلَا تُفْرِقَ بَيْنَهُمَا».

تخریج: حسن لنبره، وإسناده ضعيف لجهالة الرجل الراوي عن الحكم.

1046. It was narrated that Abu Hayyah said: I saw 'Ali (عليه السلام) doing wudoo'. He washed his hands until they were clean, then he rinsed his mouth three times, then he rinsed his nose three times; he washed his face three times and his forearms three times; he wiped his head and washed his feet up to the

١٠٤٦ - حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنَا حَلْفُ بْنُ هَنَامَ الْبَرَّارِ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلَيَا بَيْوَضًا، فَتَسْلَى كَفَّيْهِ حَتَّى أَنْقَامَتَا، ثُمَّ مَضْمَضَ ثَلَاثَةِ، ثُمَّ اسْتَشْقَثَ ثَلَاثَةِ، وَغَسلَ

ankles. And he took the leftover water and drank it whilst standing. Then he said: I wanted to show you how the Messenger of Allah (ﷺ) did *wudoo*'.

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

وَجْهِهِ ثَلَاثَةٍ، وَذِرَاعِيهِ ثَلَاثَةٍ، وَمَسَحَ بِرُأْسِهِ،
وَغَسلَ قَدَمَيْهِ إِلَى الْكَعْنَيْنِ، وَأَخْدَى فَضْلَ
طَهُورِهِ فَشَرَبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: أَخْيَثَ
أَنْ أَرِيكُمْ كِيفَ كَانَ طَهُورُ رَسُولِ اللَّهِ يَعْلَمُ.

[راجع: ٩٧١]

تخریج: اسناده حسن.

1047. 'Abd Khair narrated a *hadceeth* like that of Abu Hayyah from 'Ali, except that 'Abd Khair said: When he finished his *wudoo*', he took some of the leftover water in his hand and drank it.

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

١٠٤٧ - حَدَّثَنَا عَبْدُ الْهَبَّابِ: حَدَّثَنَا خَلْفُ بْنُ
هِشَامِ التَّبَارِ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي
إِسْحَاقِ قَالَ: وَدَكَرَ عَبْدُ الْهَبَّابِ عَنْ عَلَيِّ مِثْلَ
حَدِيثِ أَبِي حَيَّةَ؛ إِلَّا أَنَّ عَبْدَ الْهَبَّابَ قَالَ: كَانَ
إِذَا فَرَغَ مِنْ طَهُورِهِ أَخْدَى بِكَفَّيْهِ مِنْ فَضْلِ
طَهُورِهِ، فَشَرَبَ. [راجع: ٨٧٦]

تخریج: اسناده صحيح.

1048. It was narrated from Jurayy bin Kulaib, that he heard 'Ali (عليه السلام) say: The Messenger of Allah (ﷺ) forbade sacrificing an animal that has lost most of its horn or ear. Qatadah said: I mentioned that to Sa'eed bin al-Musayyab and he said: [That refers to] one that has lost half or more (of its horn or ear).

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

١٠٤٨ - حَدَّثَنَا عَنْ الْوَهَّابِ قَالَ: سُلَيْمَانُ سَعِيدُ
عَنْ الْأَعْضَبِ: هَلْ يُصْحَّى بِهِ؟ فَأَخْبَرَنَا عَنْ
قَنَادَةَ، عَنْ حُرَيْثَ بْنِ كُلَيْبٍ، رَجُلٍ مِنْ قَوْمِهِ: أَنَّهُ
سَمِعَ عَلَيْهَا يُقْرَأُ: نَهَى رَسُولُ اللَّهِ يَعْلَمُ أَنَّهُ
يَأْعَضُ الْفَرَنِ وَالْأَذْنِ. [راجع: ٦٣٣]. قَالَ
قَنَادَةَ: فَلَمَّا حَرَثْتُ ذَلِكَ لِتَسْعِيدِ بْنِ الْمُسَيَّبِ، قَالَ:
الْأَعْضَبُ: الْأَضْفُ فَأَكْتَرَ مِنْ ذَلِكَ.

تخریج: اسناده حسن.

1049. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear gold rings, to wear garments made from a blend of linen and silk, and to use red saddlecloths.

١٠٤٩ - حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي
إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلَيِّ قَالَ: نَهَى
رَسُولُ اللَّهِ يَعْلَمُ عَنِ التَّخْتُمِ بِالْذَّهَبِ، وَعَنِ
لُبْسِ الْقَسْبِ وَالْمَيَافِيرِ. [راجع: ٧٢٢]

Comments: [Its isnad is *hasan*]

1050. It was narrated that Abu Hayyah said: I saw 'Ali urinate in ar-Rahbah. (Then) he called for water and did *wudoo'*. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he stood up and drank from the leftover water, then he said: I saw the Messenger of Allah (ﷺ) do what you have seen me do, and I wanted to show it to you.

Comments: [Its isnad is *hasan*]

تخریج: إسناده حسن.

١٠٥٠ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ. وَعَنْ الرَّازِيقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقِ عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ قَالَ رَأَيْتُ عَلَيَّ بَالَّا فِي الرُّحْبَةِ، وَدَعَا بِنَاءَ فَتَوْضَأَ فَعَسَلَ كَفَنِيَ ثَلَاثَةَ، وَمَضْمَضَ وَاتَّسَقَ ثَلَاثَةَ، وَغَسَلَ وَجْهَهُ ثَلَاثَةَ، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثَةَ ثَلَاثَةَ، وَمَسَحَ يَرْأِسِهِ، وَغَسَلَ قَدَمَيْهِ ثَلَاثَةَ ثَلَاثَةَ، ثُمَّ قَالَ فَشَرِبَ مِنْ فَضْلِ وَضُوْبِهِ، ثُمَّ قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ كَانَذِي رَأَيْتُمْنِي فَعَلْتُ، فَأَرَدْتُ أَنْ أُرِيكُمُورُهُ. [راجع: ٩٧١].

تخریج: إسناده حسن.

1051. It was narrated that Ibraheem an-Nakha'i said: 'Alqamah bin Qais struck this *minbar* and said: 'Ali (ﷺ) addressed us from this *minbar*; he praised and glorified Allah, and said what Allah willed that he should say, and he said: The best of this *ummah* after the Messenger of Allah (ﷺ) is Abu Bakr, then 'Umar, may Allah be pleased with them both. Then we got involved in events and Allah will decide concerning that.

Comments: [Its isnad is *qaawi*]

١٠٥١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو صَالِحٍ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا شِهَابُ بْنُ جَرَاشِ: حَدَّثَنِي الْحَجَّاجُ بْنُ دِينَارٍ عَنْ أَبِي مَعْنَى، عَنْ إِبْرَاهِيمَ التَّحْمِيِّ قَالَ: ضَرَبَ عَلْقَمَةُ بْنُ قَيْسٍ هَذَا الْمُبَتَّرُ وَقَالَ: تَحْطِبْنَا عَلَيْهِ عَلَى هَذَا الْمُبَتَّرِ، تَحْمِدَ اللَّهَ وَأَنْتَ عَلَيْهِ، وَذَكَرَ مَا شَاءَ اللَّهُ أَنْ يَذَكُرَ، وَقَالَ: إِنَّ خَيْرَ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ، ثُمَّ عُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، ثُمَّ أَخْدَثَ بَعْدَهُمَا أَخْدَاثًا يَقْعُبِي اللَّهُ بِنَاهَا. [راجع: ١٠٣١].

تخریج: إسناده قوي.

1052. It was narrated that 'Abd Khair said: I heard 'Ali (ﷺ) say: The best of this *ummah* after its Prophet is Abu Bakr, then 'Umar,

١٠٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو صَالِحٍ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا شِهَابُ بْنُ جَرَاشِ: أَخْبَرَنِي يُونُسُ بْنُ حَبَابٍ عَنِ الْمُسَيَّبِ بْنِ عَبْدِ

may Allah be pleased with them both.

Comments: [Its *isnad* is *da'eef* because of the weakness of Yoonus bin Khabbab]

تخریج: اسناده ضعیف لضعف یونس بن خباب، لکن صح الاثر من طریق آخر عن المسیب تقدم برقم: (٩٢٦).

1053. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) was neither short nor tall; he had a large head and beard, large hands and feet, large joints, a reddish face, and a long line of hair from his chest to his navel. When he walked he walked energetically, as if lifting his feet from a rock. I have never seen anyone like him before or since, may the blessings and peace of Allah be upon him.

Comments: [Hasan because of corroborating evidence]

خَيْرٌ، عَنْ عَبْدِ الْخَيْرِ قَالَ: سَمِعْتُ عَلَيْهِ يَقُولُ: إِنَّ خَيْرَ هَذِهِ الْأُمَّةِ يَعْدُ شَيْهَةً أَبُو بَكْرٍ، ثُمَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. [راجع: ٩٢٦].

١٠٥٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُجَمِّعٌ بْنُ يَحْمَى عَنْ عَبْدِ الْلَّوِيْنِ عُمَرَانَ الْأَنْصَارِيِّ، عَنْ عَلَيِّيٍّ، وَالْمَسْعُودِيِّ عَنْ عُثْمَانَ بْنِ عُثْمَانَ بْنِ هُرْمَزَ، عَنْ نَافِعِ بْنِ جُعْنَيْرٍ، عَنْ عَلَيِّيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بِالقصِيرِ وَلَا بِالطَّوِيلِ، ضَحْمَ الرَّأْسِ وَاللَّحْيَةِ، شَنَنَ الْكَكْيَنَ وَالْقَدْمَيْنَ، ضَحْمَ الْكَرَادِيسِ، مُشَرِّبًا وَجْهَهُ حُمْرَةً، طَوِيلَ الْمُشْرِبَةِ، إِذَا مَسَى تَكَفَّلَ تَكَفُّلًا، كَائِنًا يَتَلَلَّ مِنْ ضَحْمِهِ، لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ.

[راجع: ٩٢٦]

وَقَالَ أَبُو النَّضِيرِ: الْمُشْرِبَةُ، وَقَالَ أَبُو تُعْيِمِ: الْمُشْرِبَةُ، وَقَالَ: كَائِنًا يَتَحَطُّ مِنْ صَبَبِ، وَقَالَ أَبُو قَطْنِ: الْمُشْرِبَةُ، وَقَالَ يَرِيدُ: الْمُشْرِبَةُ.

تخریج: حسن لغیره، اسناد حديث وكیع عن المسعودی محتمل للتحسین، وأما عبد الله بن عمران الأنصاری فإنه في عداد المجهولین، بینه وبين علي رجل غير مسمی، كما ذکره ابن أبي حاتم وغيره.

1054. It was narrated that Abu Juhaifah said: I thought that 'Ali (عليه السلام) was the best of the people after the Messenger of Allah (ﷺ)... and he quoted the *hadeeth*. I said: No by Allah, O Ameer al-Mu'mineen; I did not think that any of the Muslims after the Messenger of Allah (ﷺ) was better than you. He

١٠٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو صَالِحَ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا شَيْهَةُ بْنُ خَرَاشِ: حَدَّثَنَا التَّحْجَاجُ بْنُ دِيَنَارٍ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي جُحَيْفَةَ قَالَ: كُنْتُ أَرَى أَنَّ عَلَيْهِ أَفْضَلُ النَّاسِ يَعْدُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ... فَذَكَرَ الْحَدِيثَ، قُلْتَ: لَا وَاللَّهِ يَا أَمِيرَ

said: Shall I not tell you of the best of the people after the Messenger of Allah? I said: Yes. He said: Abu Bakr (رض). Then he said: Shall I not tell you of the best of the people after the Messenger of Allah (ﷺ) and Abu Bakr? I said: Yes. He said: 'Umar (رض).

Comments: [Its isnad is *gawi*]

الْمُؤْمِنِينَ، إِنِّي لَمْ أَكُنْ أَرَى أَنَّ أَحَدًا مِنَ الْمُسْلِمِينَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ مِنْكُمْ. قَالَ: أَفَلَا أَخْذُكَ بِأَنْفُسِ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: فَلَمْ: بَلَى، قَالَ: أَفَلَا أَخْبِرُكَ بِخَيْرِ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (١٢٨/١) بَخْرٍ؟ فَلَمْ: بَلَى، قَالَ: عُمَرُ، [راجع: ٨٣٤].

تخریج: اسناده قروی.

1055. 'Abdul-Malik bin Sal' told us: from 'Abd Khair: I heard him say: 'Ali (رض) stood on the *minbar* and mentioned the Messenger of Allah (ﷺ). He said: The Messenger of Allah (ﷺ) died and Abu Bakr (رض) was appointed as his successor, and he did what he had done and followed in his footsteps, and persisted in doing so until Allah, may He be glorified and exalted, took his soul in death. Then 'Umar (رض) was appointed as his successor and he did what they had done and followed in their footsteps, and persisted in doing so until Allah, may He be glorified and exalted, took his soul in death.

Comments: [Its isnad is *hasan*]

1056. It was narrated that 'Ali bin Rabee'ah said: I rode behind 'Ali (رض). When he put his foot in the stirrup, he said: Bismillah (in the Name of Allah). When he got on his mount, he said: *Al-Hamdu Lillah*. "Glory be to the One Who has placed this (transport) at our service and we ourselves would

١٠٥٥ - حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنِي سُرِينُجُ بْنُ يُوسُنَ: حَدَّثَنَا مَوْاْنُ الْمَزَارِيُّ: أَخْبَرَنَا عَنْدُ الْمُلِكِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ الْخَبْرِ قَالَ: سَمِعْتَ بِقَوْلٍ: قَامَ عَلَيَّ عَلَى الْمُبِيرِ، فَذَكَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَيُضَرِّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَخْرٍ فَعِيلَ بِعَمَلِهِ، وَسَارَ بِسِيرَتِهِ، حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى ذَلِكَ، ثُمَّ اسْتَحْلَفَ عُمَرَ عَلَى ذَلِكَ فَعِيلَ بِعَمَلِهِمَا، وَسَارَ بِسِيرَتِهِمَا، حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى ذَلِكَ، [انظر: ١٠٥٩].

تخریج: اسناده حسن.

١٠٥٦ - حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلَيِّ بْنِ رَبِيعَةَ قَالَ: كُنْتُ رَذْفَ عَلَيْهِ هَذِهِ، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اشْتَوَى قَالَ: الْحَمْدُ لِلَّهِ، «شَبَّحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُفْرِنِينَ ۝ وَإِنَّا إِلَى رَبِّنَا الْمُتَقْبِلُونَ» ۝ - وَقَالَ

not have been capable of that, and to our Lord is our final destiny” [az-Zukhruf 43:13, 14]. Abu Sa’eed, the freed slave of Banu Hashim, said: Then he said *al-hamdu lillah* three times and *Allahu Akbar* three times, then he said *Subhan Allah* three times. Then he said: There is no god but You. Then he [the narrator] went back to the *hadeeth* of Wakee’ and said: Glory be to You, I have wronged myself, so forgive me; no one forgives sins but You. Then he smiled, and I said: What made you smile? He said: I was riding behind the Messenger of Allah (ﷺ), and he did what you have seen me do, then he smiled and I said: What made you smile, O Messenger of Allah? He said: “Allah, may He be blessed and exalted, says: How remarkable is My slave; He knows that no one forgives sin except Me.”

Comments: [Hasan because of corroborating evidence]

1057. It was narrated that ‘Ali said: I fell sick and the Prophet (ﷺ) came to me when I was saying: O Allah, if my time has come then grant me relief; if it has not yet come then heal me or grant me well being; and if this is a trial then grant me patience. He said: “What did you say?” I repeated it to him, then he touched me with his hand and said: “O Allah, heal him” or “grant him well being.” And I never suffered that sickness again after that.

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

أبو سعيد مؤذن بنى هاشم: ثُمَّ حِيَدَ اللَّهُ تَلَاقَتَا، وَاللَّهُ أَكْبَرُ تَلَاقَتَا، ثُمَّ قَالَ: سُبْحَانَ اللَّهِ تَلَاقَتَا، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا أَنْتَ. ثُمَّ رَجَعَ إِلَى حَدِيثِ وَكِيعٍ - سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. ثُمَّ ضَحِيكَ، قُلْتَ: مَا يُضْحِيكُكَ؟ قَالَ: كُنْتُ رِدْفًا لِرَسُولِ اللَّهِ ﷺ، فَفَعَلَ كَالَّذِي رَأَيْتَنِي فَعَلْتُ، ثُمَّ ضَحِيكَ، قُلْتَ: يَا رَسُولَ اللَّهِ! مَا يُضْحِيكُكَ؟ قَالَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: عَجَبٌ لِعَبْدِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي». [راجع: ٧٥٣].

تخریج: حسن لغیره، أبو إسحاق دلسه
محذف منه رجلین بینه وبين علي بن ربيعة.

١٠٥٧ - حَدَّثَنَا وَكِيعٌ عَنْ شَعْبَةَ، عَنْ عَمْرِو بْنِ مُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَيْمَةَ، عَنْ عَلَيِّ اشْتَكَيْتُ، فَاتَّابَنِي الشَّيْءُ بِعِلْمٍ وَأَنَا أَقُولُ: إِنَّهُمْ إِنْ كَانَ أَجْلِي قَدْ حَضَرَ فَأَرْجُنُهُ، وَإِنْ كَانَ مُتَأْخِرًا فَأَشْفِنُهُ - أَوْ غَافِنُهُ - وَإِنْ كَانَ بَلَاءً فَصَرَبْنِي. فَقَالَ النَّبِيُّ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: فَأَعْذَثْتُ عَلَيْهِ، قَالَ: فَسَسَعَ بِيَدِهِ، ثُمَّ قَالَ: إِنَّهُمْ أَشْفَوْ - أَوْ غَافِفُهُ - قَالَ: فَمَا اشْتَكَيْتُ وَجْهِي ذَاكَ بَعْدًا. [راجع: ٦٣٧].

تخریج: إسناده حسن.

1058. It was narrated from 'Ali (عليه السلام) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to wake his family up during the last ten (nights of Ramadan).

Comments: [Its isnad is *hasan*]

١٠٥٨ - حَدَّثَنَا وَكِيعُ عَنْ شَفَيَّاً، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلَيِّ : أَنَّ الَّتِي يَكُونُ بُوقُطُ أَهْلَهُ فِي الْعُشْرِ . [راجع: ٧٦٢].

تخریج: اسناده حسن.

1059. It was narrated that 'Abd Khair said: I heard 'Ali (عليه السلام) say: Allah took His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the best way any Prophet was ever taken, then Abu Bakr (رضي الله عنه) was appointed as his successor and he did what the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had done and followed the *Sunnah* of his Prophet; and 'Umar (رضي الله عنه) was appointed and did likewise.

Comments: [Its isnad is *hasan*]

١٠٥٩ - حَدَّثَنَا عَنْ اللَّهِ : حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْهَةَ : حَدَّثَنَا أَبْنُ نُعَيْرٍ عَنْ عَبْدِ الْمَلِكِ أَبْنِ سَلْعَةَ، عَنْ عَبْدِ الْخَبِيرِ قَالَ: سَمِعْتُ عَلَيْهِ يَقُولُ: قَبْضَ اللَّهِ تَعَالَى عَلَى خَيْرٍ مَا قُبِضَ عَلَيْهِ تَبَيَّنَ مِنَ الْأَنْبَاءِ عَلَيْهِمُ السَّلَامُ، مَنْ اسْتَخْلَفَ أَبُو بَكْرٍ فَعَمِلَ بِعَمَلِ رَسُولِ اللَّهِ تَعَالَى وَسُئَلَ تَبَيَّنَهُ، وَعَمِرٌ كَذَلِكَ . [راجع: ١٠٥٥].

تخریج: اسناده حسن.

1060. It was narrated that 'Abd Khair said: I heard 'Ali (عليه السلام) saying on the *minbar*: The best of this *ummah* after its Prophet are Abu Bakr and 'Umar, and if I wanted to name the third one, I would name him. A man said to Abu Ishaq: They are saying that you say they were the best in evil. He said: Are you a Haroori (i.e Khariji)?!

Comments: [Saheeh because of corroborating evidence]

١٠٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ : حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى رَجُلُهُ : حَدَّثَنَا عَمْرُ بْنُ مُجَاشِعَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الْخَبِيرِ قَالَ: سَمِعْتُ عَلَيْهِ يَقُولُ عَلَى الْمُبَتَّرِ: خَيْرٌ هَذِهِ الْأُمَّةُ بَعْدَ تَبَيَّنَ أَبُو بَكْرٍ وَعَمِرٌ رَضِيَ اللَّهُ عَنْهُمْ، وَلَوْ بَثَثْتُ أَنْ أُسْمِيَ الثَّالِثَ لَتَسْمَيْهُ . [راجع: ٩٣٤].

فَقَالَ رَجُلٌ لِأَبِي إِسْحَاقَ: إِنَّهُمْ يَقُولُونَ: إِنَّكَ تَقُولُ أَفْضَلُ فِي الشَّرِّ . فَقَالَ: أَخْرُورِي؟!

تخریج: صحيح لغيره، وانظر: (٩٣٤).

1061. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) instructed us to check the eyes and ears, and not to sacrifice any animal whose ears are slit in two lengthwise, any animal that

١٠٦١ - حَدَّثَنَا وَكِيعُ عَنْ إِسْرَائِيلَ، وَعَلَيِّ بْنِ صَالِحٍ عَنْ أَبِي إِسْحَاقَ، عَنْ شُرَفَيْحِ بْنِ التَّعَمَانَ، عَنْ عَلَيِّ : أَمَرْنَا رَسُولُ اللَّهِ تَعَالَى أَنْ تُشَتَّرِفَ الْعَيْنُ وَالْأَذْنُ، وَلَا تُضْخَنِي

has a round hole in its ear as a distinguishing mark, any animal that has the edge of its ears cut, or any animal whose ears were slit from the back.

Comments: [Hasan]

1062. It was narrated that 'Ali (عليه السلام) said: The Prophet (ﷺ) promised me, no one would love me except a believer and no one would hate me except a hypocrite.

Comments: [Its isnad is saheeh, Muslim (78)]

1063. It was narrated from Hanash al-Kinani that some people in Yemen dug a trap for a lion, and (the lion) fell into it. The people gathered around, and one man fell in. He grabbed hold of another, then the other one grabbed hold of another, until four men had fallen in. They (their families) disputed concerning that until they took up arms against one another. 'Ali (عليه السلام) said: Would you kill two hundred for four? Rather I shall judge among you and if you accept it, all well and good. For the first one, one quarter of the diyah; for the second one, one third of the diyah; for the third one, half of the diyah, and for the fourth one, the (entire) diyah. They did not accept his verdict, so they went to the Prophet (ﷺ) and he said: I shall judge among you. He was told about the verdict of 'Ali (عليه السلام) and he approved of it.

Comments: [Its isnad is da'eef because of the weakness of Hanash]

يشرقاً، ولا يخرقاً، ولا مقابلة، ولا مذابحة. [راجع: ٦٠٩، ٨٥١]

تخریج: حسن، أبو إسحاق لم يسمع هذا الحديث من شریح بن النعمان.

١٠٦٢ - حدثنا وکیع: حدثنا الأعمش عن عدی بن ثابت، عن زر بن حبیش، عن علی قال: عهد إلى الشیء بعلمه: «الله لا يجرب إلا مؤمن، ولا يتغاضب إلا متألق». [راجع: ٧٣١].

تخریج: إسناده صحيح، م: (٧٨).

١٠٦٣ - حدثنا وکیع: حدثنا خماد بن سلمة عن سماک بن حرب، عن حتشی الکنائی: أَنْ قُوْمًا بِالْيَمَنِ حَفَرُوا رُؤْيَةً لِأَسْبَدٍ، وَقَعَ فِيهَا، فَتَكَبَّلَ النَّاسُ عَلَيْهِ، فَوَقَعَ فِيهَا رَجُلٌ فَتَعْلَقَ بِآخَرٍ، ثُمَّ تَعْلَقَ الْآخَرُ بِآخَرٍ، حَتَّى كَانُوا فِيهَا أَرْبَعَةً، فَتَارَعَ فِي ذَلِكَ حَتَّى أَخَدَ السَّلَاحَ بِتَضْهِيمٍ لِيَعْصِي، فَقَالَ لَهُمْ عَلَيْ: أَتَقْتِلُنَّ مَا تَبَيَّنَ فِي أَرْبَعَةٍ؟ وَلَكِنْ سَأَنْصِي بِتَكْمِيلِ بَقِيَاءٍ إِنْ رَضِيَتُمُوهُ: لِلْأَوَّلِ رُبْعُ الدِّيَةِ، وَلِلثَّانِي ثُلُثُ الدِّيَةِ، وَلِلثَّالِثِ نِصْفُ الدِّيَةِ، وَلِلرَّابِعِ الدِّيَةُ. فَلَمْ يَرْضُوا بِتَضْاهِيَهُ فَأَتَوْهُ النَّبِيَّ ﷺ، فَقَالَ: «سَأَنْصِي بِتَكْمِيلِ بَقِيَاءٍ» قال: فَأَخْبَرَ بِتَضْاهِيَهُ عَلَيَّ فَأَبْجَزَهُ. [راجع: ٥٧٣].

تخریج: إسناده ضعيف لضعف حتش.

1064. It was narrated that Abul-Hayyaj said: 'Ali (عليه السلام) said to me - and 'Abdur-Rahman said: 'Ali (عليه السلام) said to Abul-Hayyaj -: I am sending you on the same mission as the Messenger of Allah (صلوات الله عليه وسلم) sent me: do not leave any raised grave without levelling it or any image without erasing it.

Comments: [Its *isnad* is *saheeh*, Muslim (969)]

1065. It was narrated from 'Ali that the Prophet (صلوات الله عليه وسلم) said: "There is no obedience to any human being if it involves disobedience to Allah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4340) and Muslim (1840)]

1066. It was narrated that Qatadah said: I heard Jurayy bin Kulaib narrate that 'Ali (عليه السلام) said: The Messenger of Allah (صلوات الله عليه وسلم) forbade [for sacrifice] any animal that was missing most of its ear or horn. I asked Sa'eed bin al-Musayyab: What does missing most of its ear or horn mean? He said: When half or more [of an animal's ear or horn] is missing.

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

1067. It was narrated that 'Ali (عليه السلام) said: We were at a funeral in Baqee' al-Gharqad, and the Messenger of Allah (صلوات الله عليه وسلم) came to us. He sat down and we sat down around him. He had a stick and he started to hit the

(١٢٩/١) ١٠٦٤ - حَدَّثَنَا رَجِيبٌ وَعَنْهُ الرَّحْمَنُ عَنْ سُعِيَانَ، عَنْ حَبِيبٍ، عَنْ أَبِيهِ وَائِلٍ، عَنْ أَبِيهِ الْهَيَاجَ قَالَ: قَالَ لِي عَلَيْهِ - وَقَالَ عَنْدَ الرَّحْمَنِ: إِنَّ عَلَيَّ قَالَ لِأَبِيهِ الْهَيَاجَ - أَبْعَثْتُكَ عَلَى مَا بَعَثْنِي عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْ لَا تَنْدَعَ قَبْرًا مُشْرِفًا إِلَّا سُوئِتْهُ، وَلَا يَمْلَأَ إِلَّا طَمْسَتْهُ. [راجع: ٧٤١].

تغريب: إسناده صحيح، م: (٩٦٩).

١٠٦٥ - حَدَّثَنَا عَنْدَ الرَّحْمَنِ: حَدَّثَنَا سُعِيَانَ عَنْ رَبِيعَيْهِ، عَنْ سَعِيدِ بْنِ عَبْيَةَ، عَنْ أَبِيهِ عَنْدَ الرَّحْمَنِ، عَنْ عَلَيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا طَاغَةَ لِيَشْرِ فِي مَعْصِيَةِ اللَّهِ». [٦٢٢].
تغريب: إسناده صحيح، خ: (٤٣٤٠)، م: (١٨٤٠).

١٠٦٦ - حَدَّثَنَا عَنْدَ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شَعْبَةُ عَنْ قَاتَدَةَ قَالَ: سَمِعْتُ جُرَيْئِ بْنَ كُلَّيْبَ يُحَدِّثُ عَنْ عَلَيِّ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ غَضِبِ الْأَذْنِ وَالْقَرْنِ. [راجع: ٦٣٣].

قال: فَسَأَلَ شَعِيدَ بْنَ الْمُسَبِّبِ: مَا الْعَضْبُ؟ قَالَ: النَّضْفُ فِيمَا قَوْقَ ذَلِكَ.

تغريب: إسناده حسن.

١٠٦٧ - حَدَّثَنَا عَنْدَ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ عَبْيَةَ، عَنْ أَبِيهِ عَنْدَ الرَّحْمَنِ، عَنْ عَلَيِّ قَالَ: كُنَّا مَعَ جَنَازَةً فِي بَيْعِ الْمَرْقَدِ، فَأَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ

ground with it, then he lifted his gaze and said: "There is no one among you, no living soul, but Allah has decreed its place in Paradise or Hell, and it has been decreed whether it is doomed or blessed." The people said: O Messenger of Allah, shouldn't we rely on our destiny and stop striving? Then whoever is one of the blessed, will end up blessed, and whoever is one of the doomed, will end up doomed. The Messenger of Allah (ﷺ) said: "Rather you should strive, for everyone is helped (to do their deeds): the doomed are helped to do the deeds of the doomed and the blessed are helped to do the deeds of the blessed." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in *Al-Husna*.^[1] We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husna* We will make smooth for him the path for evil" [al-Lail 92:5-10].

Comments: [Its isnad is *Saheeh*, al-Bukhari (1362) and Muslim (2647)]

1068. It was narrated that 'Ali (ؑ) said: We were at a funeral in Baqee' al-Gharqad - and he narrated a similar report.

Comments: [Its isnad is *saheeh*]

وَجَلَّسْنَا حَوْلَهُ، وَمَعْنَهُ مِنْخَرَةٌ يَنْكُثُ بِهَا، ثُمَّ رَفَعَ بَصَرَهُ، فَقَالَ: «مَا مِنْكُمْ مِنْ نَفْسٍ مَّفْوَسَةٍ إِلَّا وَقَدْ كُتِبَ مَقْدُومًا مِنَ الْجَنَّةِ وَالنَّارِ، إِلَّا وَقَدْ كُتِبَ شَفَقَةً أَوْ سَعِيدَةً»، فَقَالَ النَّزَمُ: يَا رَسُولَ اللَّهِ! أَفَلَا تَنْكُثُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ، فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى السَّعَادَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الشَّفَقَةِ فَسَيَصِيرُ إِلَى الشَّفَقَةِ؟، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أَعْلَمُ، فَكُلُّ مُسِيرٍ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّفَقَةِ فَإِنَّهُ يَسِيرُ لِعَمَلِ الشَّفَقَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَسِيرُ لِعَمَلِ السَّعَادَةِ»، ثُمَّ قَرَأَ: «فَإِنَّمَا مَنْ أَغْطَى وَاتَّقَى وَصَدَقَ بِالْحُسْنَى وَسَيَرِزُهُ لِلْيُمْرَى وَإِنَّمَا مَنْ بَخَلَ وَاشْتَغَلَ بِالْحُسْنَى وَكَذَبَ بِالْحُسْنَى وَسَيَرِزُهُ لِلْعُشَرَى»، (اللليل: ١٠-٥) [راجع: ٦٢١].

تَحْرِيق: إِسْنَادُهُ صَحِيحٌ، خ: (١٣٦٢)، م: (٢٦٤٧).

١٠٦٨ - حَدَّثَنَا زَيْنُ الدِّينُ عَبْدُ اللَّهِ الْبَكَائِيُّ: حَدَّثَنَا مَنْصُورٌ عَنْ سَعِيدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ قَالَ: كُلُّ مَنْ مَعَ جَنَاحَةً فِي بَقِيعَ الْغَرَقَفِ... فَذَكَرَ مَعْنَاهُ، [راجع: ١٠٦٧].

تَحْرِيق: إِسْنَادُهُ صَحِيحٌ، وَهُوَ مَكْرُرٌ مَاقِلٌ.

^[1] *Al-Husna*: The Best (i.e. either *La ilaha illAllah*: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]

1069. It was narrated from 'Ali (عليه السلام) that the Messenger of Allah (رسوله) used to fast on the day of 'Ashoora' and enjoined others to do so.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the weakness of Jabir al-Ju'fi]

تغريب: حسن لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

1070. It was narrated from Abu 'Abdur-Rahman, from 'Ali (عليه السلام), that the Prophet (رسوله) said: "Whoever tells a lie about his eyes (i.e., claims to have seen something in his dream that he did not see) will be commanded to tie the two ends of a grain of barley on the Day of Resurrection."

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

1071. It was narrated from 'Ali (عليه السلام) that he said: I was a man who emitted a great deal of madhi but I felt too shy to ask the Messenger of Allah (رسوله) about it because his daughter was married to me, so I told a man to ask him and he said: "For that, do wudoo'!"

Comments: [Its isnad is saheeh]

١٠٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو كُرْبَلَةَ الْهَمْدَانِيُّ: حَدَّثَنَا مَعَاوِيَةُ بْنُ هِشَامَ عَنْ سُفْيَانَ التَّوْرِيِّ، عَنْ جَابِرٍ، عَنْ سَعْدِ بْنِ عَبْيَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيٍّ: أَنَّ رَسُولَ اللَّهِ يَكْتُلُ كَانَ يَصُومُ يَوْمَ عَاشُورَاءَ، وَيَأْمُرُ بِهِ.

تغريب: حسن لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

١٠٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنَا خَلَفُ بْنُ هِشَامَ الْبَزَارِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيٍّ عَنِ النَّبِيِّ قَالَ: «مَنْ كَذَبَ عَلَى عَبْيَةَ، كُلَّفَ يَوْمَ الْقِيَامَةِ عَنْدَنَا بَيْنَ طَرْفَيِّ شَعِيرَةَ». [راجع: ٥٦٨].

تغريب: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى.

١٠٧١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَخْرٍ عَبْدُ الْوَاحِدِ بْنِ عَيَّاثَ الْبَصْرِيِّ. وَحَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عُمَرَ وَسُفْيَانُ بْنُ وَكِيعٍ. وَحَدَّثَنَا أَخْمَدُ بْنُ مُحَمَّدٍ بْنِ أَبْيَوبَ قَاتِلُوا: حَدَّثَنَا أَبُو بَخْرٍ بْنِ عَيَّاشَ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلَبِيِّ، عَنْ عَلَيِّ أَنَّهُ قَالَ: كُنْتُ رَجُلًا مَذَاءً، فَاسْتَخْيَيْتُ أَنْ أَشَأَ رَسُولَ اللَّهِ قَالَ: إِنَّ ابْنَتَهُ كَانَتْ عَنِيدًا، فَأَمْرَزَ رَجُلًا فَسَأَلَهُ، فَقَالَ: «بَنْتُ الْوَضُوءِ». [راجع: ١٠٢٦].

تغريب: إسناده صحيح.

١٠٧٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ مُحَمَّدٍ بْنِ

1072. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (رسوله) said: "The key to prayer is

wudoo', entering it is takbeer and exiting it is tasleem."

Comments: [Its isnad is hasan]

الْحَقِيقَيْهُ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَنَتَّ الصَّلَاةُ الرُّوضَهُ، وَنَحْرِسُهَا الْكَبِيرُ، وَنَحْلِيلُهَا التَّشِيمُ». [راجع: ١٠٠٦].

تخریج: إسناده حسن.

1073. It was narrated from 'Ali (عليه السلام) from the Prophet (ﷺ) that he said: "Do not pray after 'Asr unless you pray when the sun is still high."

Comments: [A Saheeh Hadeeth]

١٠٧٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُقِيَانَ، وَشَعْبَهُ عَنْ مَقْصُورٍ، عَنْ هَلَالٍ، عَنْ وَهْبِ بْنِ الْأَجْدَعِ، عَنْ عَلَيِّ عَنِ النَّبِيِّ ﷺ: «لَا تُصْلُوا بَعْدَ الْعَصْرِ إِلَّا أَنْ تُصْلُوا وَالشَّمْسُ مُرْتَعِهٌ». [راجع: ٦١٠].

تخریج: حديث صحيح.

1074. It was narrated that 'Ali (عليه السلام) said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the old man, has died. He said: "Go and bury him, then do not do anything about his affairs until you come to me." So I went and buried him, then I came to him and he said: "Go and do ghusl, then do not do anything until you come to me." So I did ghusl, then I came to him and he offered du'a' for me, and I would not be happy if I had red and black camels instead of that. Ibn Bakkar said in his hadeeth: as-Suddi said: And 'Ali (عليه السلام) used to do ghusl when he had washed a deceased person.

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

١٠٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى رَحْمَوْيَهُ، وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكَارٍ، وَحَدَّثَنَا إِسْمَاعِيلُ أَبُو مَغْمَرٍ وَسَرِيعُ بْنُ يُوسُفَ قَالُوا: حَدَّثَنَا الْحَسَنُ بْنُ بَرِيدَ الأَصْمَهُ - قَالَ أَبُو مَغْمَرٍ مَوْلَى قُرْبَشِ - قَالَ: أَخْبَرَنِي السُّدَيْهُ وَقَالَ رَحْمَوْيَهُ فِي حَدِيثِهِ: قَالَ: سَمِعْتُ الشَّدَّيَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلَّيِ، عَنْ عَلَيِّ قَالَ: لَمَّا تُوفِيَ أَبُو طَالِبٍ أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ عَمَكَ الشَّيْخَ قَدْ ماتَ. (١٣٠/١) قَالَ: «إِذْهَبْ فَوَارِهِ، وَلَا تُحَدِّثْ مِنْ أُمَرَهُ شَيْئًا حَتَّى تَأْتِيَهُ» فَوَارِهُ ثُمَّ أَتَيْتُهُ، فَقَالَ: «إِذْهَبْ فَأَغْسِلْ، وَلَا تُحَدِّثْ شَيْئًا حَتَّى تَأْتِيَهُ» فَأَغْسِلْتُهُ ثُمَّ أَتَيْتُهُ، فَدَعَاهُ لِي بِدَعْوَاتِ مَا يَشْرُبُ يَهْنَ حُمْرَ النَّعَمَ وَسُودَهَا. [راجع: ٨٠٧].

وَقَالَ أَبُو بَكَارٍ فِي حَدِيثِهِ: قَالَ السُّدَيْهُ: وَكَانَ عَلَيَّ هُنَّ إِذَا غَسَلَ مِنْهَا اغْتَسَلَ.

تخریج: إسناده صحيح، قاله أحمد شاكر.

1075. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

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

تغريب: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الشعبي، لكن من الحديث صحيح متواتر، خ: (١٠٦)، م: (في المقدمة): (١).

1076. It was narrated from 'Ali (عليه السلام) from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said: "Do not pray after 'Asr unless you pray when the sun is still high." Sufyan said: I do not know whether he meant in Makkah or anywhere else.

Comments: [Its isnad is saheeh]

1075- حدثنا عبد الله: حدثنا عبد الأعلى بن حماد الترسبي: حدثنا أبو عوانة عن عبد الأعلى، عن أبي عبد الرحمن، عن علي قال: قال رسول الله ﷺ : «من كذب على متماماً فليس من النار». [راجع: ٥٨٤].

1076- حدثنا إشحاق بن يوسف: أخبرنا سفيان عن أبي إشحاق، عن عاصم، عن علي عن النبي ﷺ قال: «لا تصلوا بعد العضر، إلا أن تصلوا والشمس مرتئها» قال سفيان: فما ذري يمكّنني أو يغيرها!!! [راجع: ٦١٠].

تغريب: إسناده صحيح.

1077. It was narrated from 'Ali that Ukadir Doomah gave the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) a suit or a garment of silk. He ['Ali] said: He gave it to me and said: Divide it among the women for head covers.

Comments: [Its isnad is saheeh, al-Bukhari (2614) and Muslim (2071)]

1077- حدثنا وكيع: حدثنا مشعر عن أبي عون، عن أبي صالح الحقبي، عن علي أن أكبر دوامة أهوى للنبي ﷺ حللة أو ثوب حرير، قال: فاعطانيه و قال: «شققة خمرا بين الشوأة». [انظر: ١١٧١].

تغريب: إسناده صحيح، خ: (٢٦١٤)، م: (٢٠٧١).

1078. It was narrated that 'Abdullah bin Sabu' said: I heard 'Ali say: Verily this (his beard) will be soaked from this (his head, i.e., from blood flowing from a wound to the head). What

1078- حدثنا وكيع: حدثنا الأعمش عن سالم بن أبي الجعد، عن عبد الله بن سمع قال: سمعت عليا يقول: لتخضب هذه من هذا فما يتغطر بي الأشقي؟ قالوا: يا أمير المؤمنين!

is this wretch waiting for? They said: O Ameer al-Mu'mineen, tell us who he is so that we can annihilate his family. He said: By Allah, then you would be killing because of me people who are not involved in my killing. They said: Appoint a successor for us. He said: No, but I will leave you as the Messenger of Allah (ﷺ) left you. They said: What will you say to your Lord when you come to Him? - on one occasion, Wakee' said: When you meet Him - He said: I will say: O Allah, You left me with them as long as You wanted, then You took me to Yourself and You are still with them; if You will You can cause their affairs to be sound and if You will You can cause their affairs to be corrupt.

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

1079. It was narrated that 'Ali (عليه السلام) said: We were with the Prophet (ﷺ) when 'Ammar came and asked for permission to enter. He said: "Let him in, welcome to the good one and purified one."

Comments: [Its *isnad* is *Saheeh*, Ahmad Shakir said it]

1080. It was narrated that 'Ali bin Abi Talib (عليه السلام) said: If I tell you a *hadeeth* from the Messenger of Allah (ﷺ), then think of him in the best manner, the most guided manner and the most pious manner.

فَأَخْبَرْنَا يَهُوَيْرُ عَزِيزٌ. قَالَ: إِذَا تَأْلَمَ الْمُقْتُلُونَ بِي غَيْرِ قَاتِلِي. قَالُوا: فَأَشْخَلْفُ عَلَيْنَا. قَالَ: لَا، وَلِكُنْ أَثْرَكُمْ إِلَى مَا تَرَكُمُ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٍ. قَالُوا: فَمَا تَقُولُ لِرَبِّكَ إِذَا أَتَيْتَهُ؟ - وَقَالَ وَكِيعٌ مَرَّةً: إِذَا لَقِيْتُهُ؟ - قَالَ: أَعُولُ: اللَّهُمَّ تَرْكَتِي فِيهِمْ مَا بَدَلَ لَكَ، ثُمَّ قَبضْتِي إِلَيْكَ وَأَنْتَ فِيهِمْ، فَإِنْ شِئْتَ أَضْلَعْتَهُمْ، وَإِنْ شِئْتَ أَفْسَدْتَهُمْ. [انظر: ١٣٤].

تخریج: حسن لغيره، وهذا إسناد ضعيف
لجهة عبدالله بن سبع.

١٠٧٩ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقِيِّ، عَنْ هَانِيِّ بْنِ هَانِيِّ، عَنْ عَلَيِّ قَالَ: كُنَّا جُلُوسًا عِنْدَ الْبَيْتِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٍ، فَجَاءَهُ عَمَّارٌ فَأَشْخَلَنَا، فَقَالَ: «إِذْنُوا لَهُ، مَرْجِبًا بِالظَّبَابِ». [راجع: ٧٧٩].

تخریج: إسناده صحيح، قال: أحمد شاكر.
١٠٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانَ عَنْ أَبِي الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَحْرَيِّ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: إِذَا حَدَّثْنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٍ حَدِيثًا، فَظَاهَرَ يَوْمَ

Comments: [Saheeh because of corroborating evidence]

الَّذِي هُوَ أَهْيَا، وَالَّذِي هُوَ أَهْدَى، وَالَّذِي
هُوَ أَنْقَى. [انظر: ١٠٨١].

تغريب: صحيح لغيره، إلا أنه مرسلاً، أبو البخtri روايته عن علي مرسلاً، لكن السند الذي
بعده موصولاً.

1081. A similar report was narrated from Abu 'Abdur-Rahman as-Sulami from 'Ali.

Comments: [Its isnad is saheeh]

١٠٨١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا
جَرِيرٌ عَنْ الْأَعْمَشِ، عَنْ عَمْرُو بْنِ مُرْعَةَ، عَنْ أَبِي
الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ
عَلَيِّ بْنِ مُثَلَّهٖ. [راجع: ٩٨٦]

تغريب: إسناده صحيح.

1082. It was narrated from 'Ali (عليه السلام) that he said: If you are told a hadeeth from the Messenger of Allah (رسول الله)، then think of him in the most guided manner, the most pious manner and the best manner.

Comments: [Its isnad is hasan]

١٠٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَخْمَدُ بْنُ
مُحَمَّدٍ بْنُ أَبْيَوبَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ
عَنْ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عَبْيَةَ، عَنْ أَبِي
عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلَيِّ أَبْنَاهُ قَالَ: إِذَا
حُدِّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ بِحَدِيثٍ، فَطَّافُوا بِهِ
الَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَنْقَى، وَالَّذِي
هُوَ أَهْيَا. [راجع: ١٠٨٢]

تغريب: إسناده حسن، وهو مكرر ماقبله.

1083. It was narrated that Abu 'Abdur-Rahman as-Sulami said: I heard 'Ali (عليه السلام) say: The Messenger of Allah (رسول الله) sent Abu Marthad, az-Zubair bin al-Awwam and me on a mission, and we were all horsemen. He said: "Go out until you come to Rawdat Khakh." This is how Ibn Abu Shaibah said it: "Khakh." Ibn Numair said in his hadeeth: "Rawdat such and such." And Ibn Numair said: 'Affan told us: Khalid told us: from Husain... a similar report. He said "Rawdat Khakh."

١٠٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَانَ قَالَ:
حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنِ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ سَعْدِ بْنِ عَبْيَةَ، عَنْ أَبِي عَبْدِ
الرَّحْمَنِ السُّلَمِيِّ قَالَ: سَمِعْتُ عَلَيْهِ يَقُولُ:
بَعْنَيِّ رَسُولُ اللَّهِ ﷺ وَأَبَا مَرْتَدَ وَالرَّبِيعَ بْنَ
الْعَوَامَ - وَكُلُّنَا فَارِسٌ - قَالَ: «اَنْطَلَّوْا حَتَّى
تَأْتُو رَوْضَةَ خَاخِ». كَذَّا قَالَ ابْنُ أَبِي شَيْبَةَ:
«خَاخِ»، وَقَالَ ابْنُ نُعْمَانَ فِي حَدِيثِهِ: «رَوْضَةَ كَذَا

Comments: [Its isnad is Hasan]

وَكَذَّا». وَقَالَ أَبْنُ تُمِيرٍ: وَحَدَّثَنَا عَفَانُ: حَدَّثَنَا
خَالِدٌ عَنْ حُصَيْنٍ مِثْلَهُ، قَالَ: «رَوَضَةُ خَابِخٍ».

تخریج: إسناده حسن.

1084. It was narrated that 'Umair bin Sa'eed said: 'Ali (عليه السلام) said: If I carried out the *hadd* punishment on a man and he died, I would not feel upset, except in the case of one who drank *khamr*; if (such a man) died, I would pay the *diyah* (to his family) because the Messenger of Allah (صلوات الله عليه) did not prescribe it (did not specify a particular number of lashes).

Comments: [Its isnad is saheeh, al-Bukhari (6778) and Muslim (1707)]

1085. It was narrated from Abul-Khaleel that 'Ali (عليه السلام) said: I heard a man asking for forgiveness for his parents and they were *mushrikeen*. I said: Are you asking for forgiveness for your parents when they are *mushrikeen*? He said: Didn't Ibraheem ask for forgiveness for his father when he was a *mushrik*? I mentioned that to the Prophet (صلوات الله عليه) and these verses were revealed: "It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the *Mushrikoon*" [at-Tawbah 9:113-114]. 'Abdur-Rahman said: And Allah revealed [the words]: "And Ibraheem's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father)".

Comments: [Its isnad is hasan]

١٠٨٤ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مَسْعُورٌ وَسُفيانٌ
عَنْ أَبِي حَصِيبٍ، عَنْ عُثْرَةَ بْنِ سَعْدِيْهِ قَالَ:
قَالَ عَلَيْهِ: مَا كُنْتُ لِأَفِيمَ عَلَى رَجُلٍ حَدًّا
فَيُمُوتُ فَأَجِدُ فِي نَفْسِي وَهُنَّ إِلَّا صَاحِبَ
الْحُمْرَ، فَلَوْ ماتَ وَدَيْهُ، وَرَأَدَ سُقْفَيْهِ: وَدَلِكَ
أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتَهِنْ. [راجع: ٨٢٧].

تخریج: إسناده صحيح، خ: (٦٧٧٨)، م: (١٧٠٧).

١٠٨٥ - حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ (ج) وَحَدَّثَنَا
عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ أَبِي
إِشْحَاقٍ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلَيْهِ قَالَ:
سَبَعَتْ رَجُلًا يَسْتَغْفِرُ (١٣١/١) لِأَبْوَاهِهِ،
وَهُمَا مُشْرِكَانِ، فَقُلْتَ: أَلَيْسَ قَدْ اسْتَغْفَرَ إِبْرَاهِيمَ
لِأَبِيهِ وَهُوَ مُشْرِكٌ؟ قَالَ: فَذَكَرْتُ ذَلِكَ لِلشَّيْءِ
يُبَلِّغُ، فَرَأَتِهِ: هَذَا كَاتِ لِلَّئِنِي وَاللَّيْكَ مَا مَسَّنَا
أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ» إِلَى آخر الآياتِ.
(التوبه: ١١٣، ١١٤) قَالَ عَبْدُ الرَّحْمَنِ:
فَأَنْزَلَ اللَّهُ: هَذَا كَاتِ لِتِسْقَافَ إِبْرَاهِيمَ
لِأَبِيهِ إِلَّا عَنْ مَوْعِدَتِهِ وَعَدَهَا إِيَّاهُ» (التوبه:
١١٤). [راجع: ٧٧١].

تخریج: إسناده حسن.

1086. It was narrated that Suwaid bin Ghafalah said: 'Ali (ع) said: If I tell you a *hadeeth* from the Messenger of Allah (ﷺ), then being thrown down from heaven is dearer to me than telling a lie about him. But if I tell you something that is between me and you, then war is deceit. I heard the Messenger of Allah (ﷺ) say: "Some people will emerge at the end of time who are young in age and foolish. They will speak the best of words, they will recite Qur'an but it will not go any further than their throats. 'Abdur-Rahman said: Their faith will not go any further than their throats. They will pass out of the faith as the arrow passes out of the prey. If you meet them then kill them, for in killing them there will be for the one who kills them reward with Allah, may He be glorified and exalted, on the Day of Resurrection." 'Abdur-Rahman said: "If you meet them, then kill them, for killing them will bring to those who kill them reward on the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3611) and Muslim (1066)]

1087. It was narrated from 'Ali (ع) that the Prophet (ﷺ) said: "And have ye made it your livelihood' i.e., your gratitude 'that you should declare it false?' [al-Waqi'ah 56:82]." Then he said: "(That is when) you say, 'We were given rain by such-and-such a star.'"

١٠٨٦ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ وَعَبْدُ الرَّحْمَنِ عَنْ سُعْيَانَ، عَنْ الْأَعْمَشِ، عَنْ خَيْرَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلَيْهِ : إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ وَكَلَّا حِدِيثًا، فَلَأَنَّ أَخْرَى مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَجْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا يَنْبَغِي وَيَنْتَكُمْ فَإِنَّ الْحَرْبَ خَدْعَةٌ سَمِغَتْ رَسُولُ اللَّهِ وَكَلَّا حِدِيثًا يَقُولُ: «يَخْرُجُ قَوْمٌ فِي أَخْرِ الزَّمَانِ أَخْدَاثُ الْأَسْنَانِ سُنْهَاهُ» - وَقَالَ عَبْدُ الرَّحْمَنِ: أَشْفَاهُ - الْأَخْلَامُ يَتَشَوَّلُونَ مِنْ قَبْلِ خَيْرِ التَّبَرِيِّ، يَقْرَئُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ - قَالَ عَبْدُ الرَّحْمَنِ: لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ - يَمْرُغُونَ مِنَ الدِّينِ كَمَا يَمْرُغُ السَّهَمُ مِنَ الرَّمِيَّةِ، فَإِذَا لَقِيْمُوْهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فَقْتَلَهُمْ أَجْرًا لِمَنْ قَتَلَهُمْ عَنْدَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ» قَالَ عَبْدُ الرَّحْمَنِ: «فَإِذَا لَقِيْمُوْهُمْ فَاقْتُلُهُمْ، فَإِنَّ فَقْتَلَهُمْ أَخْرَى لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ». [راجع: ٦١٦]

تغريب: إسناده صحيح، خ: (٣٦١١)، م: (١٠٦٦).

١٠٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ عَنْ الْيَمِّيِّ وَكَلَّا قَالَ: «وَجَعَلُوا رِزْقَكُمْ كَهْرَبَةً: شَكَرَكُمْ، (أَنْكُمْ تَكْبِرُونَ) قَالَ: تَقُولُونَ مُطِيرَنَا يَنْؤِي كَذَا وَكَذَا». [راجع: ٦٧٧]

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

1088. It was narrated that 'Ali said - I think he attributed it to the Prophet ﷺ -: "Whoever tells a lie about his dream will be ordered to tie a grain of barley on the Day of Resurrection."

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

1089. It was narrated from 'Ali (عليه السلام) that the Prophet ﷺ said: "Whoever lies about his dream deliberately, let him take his place in Hell."

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

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبدالاعلى الشعبي.

١٠٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا قَيْصَرٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَغْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ - قَالَ: أَزْدَهْ رَفْقَةً - قَالَ: «مَنْ كَذَبَ فِي حُلْمِهِ، كُلَّفَ عَنْهُ شَعِيرَةً يَوْمَ الْقِيَامَةِ». [راجع: ٥٦٨].

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبدالاعلى.

١٠٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمُقْرِئِ الْأَبْاهِلِيِّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَغْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلَيِّ عَنِ الْبَيْهِيِّ وَقَالَ: «مَنْ كَذَبَ فِي الرُّؤْيَا مُتَعَمِّدًا، فَلَيَبْرُأْ مَقْعِدَهُ مِنَ النَّارِ». [راجع: ١٠٨٨].

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبدالاعلى.

1090. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah ﷺ sent me, az-Zubair and Abu Marthad on a mission, and we were all horsemen. He said: "Set out until you reach Rawdat Khakh" - this is how Abu 'Awanah said it - "and there you will find a woman who has a letter from Hatib bin Abi Balta'ah to the mushrikeen." And he quoted the hadeeth at length.

Comments: [Its isnad is saheeh]

١٠٩٠ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا حُصَيْنٌ: حَدَّثَنِي سَعْدُ بْنُ عَبْيَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلَيِّ قَالَ: بَعْنَتِي رَسُولُ اللَّهِ وَالرَّبِّ وَالرَّبِّ وَأَبَا مَرْتَدَ - وَكُلُّنَا فَارِسٌ - قَالَ: «إِنْطَلَقُوا حَتَّى تَلْعَرُوا رَوْضَةَ حَاجَ - كَذَا قَالَ أَبُو عَوَانَةَ - فَإِنَّ فِيهَا امرأةً مَعْنَاهَا صَحِيقَةً مِنْ حَاطِبِ بْنِ أَبِي بَكْرَةِ إِلَى الْمُشْرِكِينَ».. وَذَكَرَ الْحَدِيثَ بِطُولِهِ. [راجع: ٨٢٧].

تخریج: إسناده صحيح.

1091. It was narrated that 'Ali (ع) said: The Prophet (ﷺ) ruled that debts must be paid before carrying out bequests, and you recite the words, "after payment of legacies he (or she) may have bequeathed or debts" [an-Nisa' 4:12]. Brothers from the same mother and father inherit from one another, but brothers from different mothers do not.

Comments: [Its isnad is da'eef]

1092. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali said: If I narrate to you a hadeeth from the Messenger of Allah (ﷺ), then think of him in the best manner, the most guided manner, the most pious manner.

Comments: [Its isnad is saheeh]

1093. It was narrated that 'Ali said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the misguided old man, has died. He said: "Go and bury him, and do not do anything until you come to me." So I went and buried him. Then he told me to do *ghusl*, then he prayed for me, offering supplications that I would not like to have anything else instead of them.

Comments: [Its isnad is Saheeh]

1094. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) stood up for funerals, so we

١٠٩١ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا سُقْيَانُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ الْخَارِثِ، عَنْ عَلَيْهِ قَالَ: قَضَى الَّذِي يَلْهُ بِالدِّينِ قَبْلَ الْوَصِيَّةِ، وَأَتَمَ ثَفَرَوْنَ: «مَنْ يَقْدِمْ وَصَلَوةً يُوصِيكَ بِهَا أَوْ دَيْرَ؟» (السَّاءَ: ١٢)، وَأَنَّ أَغْنَيَانَ بَنِي الْأَمْ بَيْتَ وَارَوْنَ لَوْنَ بَنِي الْعَلَّاتِ. [راجع: ٥٩٥].

تخریج: إسناده ضعیف، لضعف الحارث الأعور.

١٠٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو حَيْثَمَةَ رَمَضَانُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ أَعْمَشِي، عَنْ عُمَرِ بْنِ مَرْدَهَ، عَنْ أَبِي الْبَخْرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ قَالَ: قَالَ عَلَيْهِ: إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ يَعْلَمُ حَدِيثَنَا، فَقُطِّعُوا بِهِ الْدِيْرُ هُوَ أَهْيَا، وَالَّذِي هُوَ أَهْنَى، وَالَّذِي هُوَ أَنْقَى. [راجع: ٩٨٦].

تخریج: إسناده صحيح.

١٠٩٣ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا سُقْيَانُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَلَيْهِ قَالَ: لَمَّا مَاتَ أَبُو طَالِبٍ أَتَيْتُ الَّذِي يَلْهُ بِالدِّينِ فَقُلْتُ: إِنَّ عَمَّكَ الشَّيْخَ الضَّالَّ قَدْ مَاتَ، فَقَالَ: «انْطَلِقْ، فَوَارِهٖ وَلَا تُخْدِثْ شَيْئًا حَتَّى تَأْتِيَنِي»، قَالَ: فَانْطَلَقْتُ فَوَارِهٖ، فَأَمْرَنِي فَأَعْسَلْتُ، ثُمَّ دَعَا لِي بِدَعْوَاتِ مَا أُحِبُّ أَنْ لَيْ بَهِنَّ مَا عَرَضَ مِنْ شَيْءٍ. [راجع: ٧٥٩].

تخریج: إسناده صحيح، قاله أحمد شاكر.

١٠٩٤ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ مَسْنُودِ بْنِ الْحَكَمِ، عَنْ

stood up; then he sat down, so we sat down.

Comments: [Its isnad is saheeh, Muslim (962)]

1095. It was narrated from 'Ali that the Prophet ﷺ said: "There is no obedience to any created being if it involves disobedience to Allah, may He be glorified and exalted."

Comments: [Its isnad is saheeh, al-Bukhari (7257) and Muslim (1840)]

1096. It was narrated that Sa'eed bin al-Musayyab said: 'Ali (عليه السلام) said: I said: O Messenger of Allah, shall I not tell you about the most beautiful girl of Quraish? He said: "Who is she?" I said: The daughter of Hamzah. He said: "Don't you know that she is the daughter of my brother through breastfeeding? Allah has forbidden (for marriage) through breastfeeding that which He has forbidden through blood ties."

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

1097. It was narrated that 'Ali said: The Messenger of Allah ﷺ said: "I have relieved you of zakah on horses and slaves, but bring one quarter of one tenth, for every forty dirhams, one dirham."

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

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

عليه قال: قَامَ رَسُولُ اللَّهِ ﷺ لِلْجَنَاحَةِ، فَقَمْنَا، ثُمَّ جَلَسَ فَجَلَسْنَا. [راجع: ٦٢٣].

تخریج: إسناده صحيح، م: (٩٦٢).

١٠٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرَ الْقَوَارِبِيِّ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفِيَّانَ، عَنْ رَبِيعَيْدِ، عَنْ سَعِيدِ بْنِ عَبْيَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ، عَنْ عَلَى عَنْ النَّبِيِّ ﷺ قَالَ: «لَا طَاعَةَ لِمَخْلُوقٍ فِي مُنْفَصِيَّةِ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٧٢٤].

تخریج: إسناده صحيح، خ: (٧٢٥٧)، م: (١٨٤٠).

١٠٩٦ - حَدَّثَنَا وَكِيعٌ: (١٣٢/١) حَدَّثَنَا سُفِيَّانَ عَنْ عَلَى بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسْبِبِ قَالَ: قَالَ عَلَيْهِ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: أَلَا أَذْكُرُ عَلَى أَجْمَلِ نَسَاءٍ فِي قُرْيَشٍ؟ قَالَ: «وَمَنْ هِيَ؟» قُلْتُ: ابْنَةُ حَمْزَةَ، قَالَ: «أَمَا عَلِمْتَ أَنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ؟، إِنَّ اللَّهَ حَرَمَ مِنَ الرَّضَاعَةِ مَا حَرَمَ مِنَ النَّسَبِ». [راجع: ١٠٣٨].

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف علي بن زيد، وهو ابن جدعان.

١٠٩٧ - حَدَّثَنَا وَكِيعٌ عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقِ، عَنْ الْخَارِبِ، عَنْ عَلَى، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ عَنَوْتُ لَكُمْ عَنْ صَدَقَةِ الْحَيْلَ وَالرَّقِيقِ، وَلَكُنْ هَائِلُوا رُبْعَ الْعُשُورِ مِنْ كُلِّ أَرْبَعِينِ دِرْهَمًا بِرَهْمَمًا». [راجع: ٩٨٤].

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

1098. It was narrated from 'Abdullah bin Hunain: I heard 'Ali (عليه السلام) say: The Messenger of Allah (ﷺ) forbade me - but I do not say that he forbade you - to wear clothes dyed with safflower and gold rings.

Comments: [Its isnad is *hasan*, Muslim (2078)]

١٠٩٨ - حَدَّثَنَا وَكِبْرَى وَعُمَانُ بْنُ عَمْرَ قَالَ: حَدَّثَنَا أَسَامَةُ بْنُ زَيْدٍ، قَالَ وَكِبْرَى: قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ حُתَّى، وَقَالَ عُمَانُ بْنُ عَبْدِ اللَّهِ بْنِ حُتَّى: سَمِعْتُ عَلَيَا يَقُولُ: تَهَاجِي رَسُولُ اللَّهِ - وَلَا أَقُولُ: تَهَاجِمُ - عَنِ الْمُعْضَفِي وَالثَّخِيمِ بِالدَّهْبِ. [راجع: ٢٧١٠].

تخریج: إسناده حسن، م: (٢٠٧٨).

1099. It was narrated from 'Ali: I said: O Messenger of Allah, why do you marry from Quraish and not from us? He said: "Do you have anyone?" I said: The daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is *saheeh*, Muslim (1446)]

١٠٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَى: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عَبْيَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَرَأَكَ تَنَوَّفُ فِي فُرَشِي وَتَذَعَّنَا؟ قَالَ: أَعْنَدْكَ شَيْءٌ؟ قُلْتُ: إِبْرَهَ حَمْرَةً. قَالَ: هِيَ إِبْرَهُ أَخِي مِنَ الرَّضَاعَةِ. [راجع: ٦٢].

تخریج: إسناده صحيح، م: (١٤٤٦).

1100. It was narrated from 'Ali (عليه السلام) that when the Prophet (ﷺ) slaughtered the sacrificial animals, he ordered me to give their meat, skins and saddle blankets in charity.

Comments: [Its isnad is *saheeh*, al-Bukhari (1717) and Muslim (1317)]

١١٠٠ - حَدَّثَنَا وَكِبْرَى: حَدَّثَنَا سَيْفُ بْنُ شَلَّمَانَ الْمُكَيْنُ عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ: أَنَّ النَّبِيَّ ﷺ لَمَّا تَحَرَّ الْبَدْنَ أَمْرَنِي أَنْ أَصْدِقَ بِلَحْوِهَا وَجُلُودِهَا وَجِلَالِهَا. [راجع: ٥٩٣].

تخریج: إسناده صحيح، خ: (١٧١٧)، م: (١٣١٧).

1101. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) ordered me not to give the butcher any part of it for his work.

Comments: [Its isnad is *saheeh*]

١١٠١ - حَدَّثَنَا وَكِبْرَى: قَالَ: رَأَدْ شَفِيَانَ. وَعَنْ الرَّحْمَنِ عَنْ شَفِيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ، قَالَ: أَمْرَنِي رَسُولُ اللَّهِ ﷺ أَنْ لَا أُغْطِي الْجَازِرَ مِنْهَا عَلَى جِزَارِهَا شَيْئًا. [انظر: ١٣٢٦].

تخریج: إسناده صحيح، وانظر ما قبله.

1102. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear rings of gold, to use red saddle pads, to wear garments made from a blend of linen and silk, and *nabeedi* made from barley.

Comments: [Its isnad is *hasan*]

1103. It was narrated that 'Ali said: When the last ten days of Ramadan came, the Messenger of Allah (ﷺ) would wake up his family and tighten his *izar*. It was said to Abu Bakr: What does tightening the *izar* mean? He said: Keeping away from women.

Comments: [Its isnad is *hasan*]

1104. It was narrated from 'Ali that the Prophet (ﷺ) used to wake up his family during the last ten nights of Ramadan.

Comments: [Its isnad is *hasan*]

1105. It was narrated that 'Ali said: When the last ten nights of Ramadan came, the Messenger of Allah (ﷺ) used to tighten his *izar* and wake his wives up.

Comments: [Its isnad is *hasan*]

١١٠٢ - حَدَّثَنَا عَنْ أَبِيهِ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِيهِ شَيْعَةً: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِيهِ إِشْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلَيِّ، قَالَ: أَتَهَانَنِي رَسُولُ اللَّهِ يَعْلَمُ عَنْ حَائِمَ الدَّهَبِ، وَعَنِ الْمُبَيْرَةِ، وَعَنِ الْقَسْيِ، وَعَنِ الْجَعْدَةِ. [راجع: ٧٢٢].

تخریج: إسناده حسن.

١١٠٣ - حَدَّثَنَا عَنْ أَبِيهِ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ عَيَّاشِ عَنْ أَبِيهِ إِشْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلَيِّ، قَالَ: كَانَ رَسُولُ اللَّهِ يَعْلَمُ إِذَا دَخَلَ الْعَشْرَ أَيْقَظَ أَهْلَهُ، وَرَفَعَ الْمِيزَرَ، قَيلَ لِأَبِيهِ بَكْرٍ: مَا رَفَعَ الْمِيزَرَ؟ قَالَ: اغْتَرَلَ النِّسَاءَ. [راجع: ٧٦٢].

تخریج: إسناده حسن.

١١٠٤ - حَدَّثَنَا عَنْ أَبِيهِ: حَدَّثَنِي أَبُو خَيْرَةَ، حَدَّثَنَا عَنْ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ سُفْيَانَ، وَشَعْبَةَ وَإِشْرَاعِيلَ، عَنْ أَبِيهِ إِشْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلَيِّ: أَنَّ الرَّبِيعَ يَعْلَمُ كَانَ يُوقَطُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. [راجع: ١١٠٣].

تخریج: إسناده حسن، وانظر ماقبله.

١١٠٥ - حَدَّثَنَا عَنْ أَبِيهِ: حَدَّثَنِي يُوسُفُ الصَّفَارِ مَؤْلِي بْنِ أُمِّيَّةَ وَشُفَيْيَانَ بْنَ وَكِيعَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشِ عَنْ أَبِيهِ إِشْحَاقَ، عَنْ هُبَيْرَةَ بْنِ تَرِيمَ، عَنْ عَلَيِّ، قَالَ: كَانَ رَسُولُ اللَّهِ يَعْلَمُ إِذَا دَخَلَ الْعَشْرَ الْأَوَاخِرَ شَدَّ الْمِيزَرَ، وَأَيْقَظَ نِسَاءَ. قَالَ أَبُونِي وَكِيعَ: رَفَعَ الْمِيزَرَ. [راجع: ١١٠٣].

تخریج: إسناده حسن، وهو مكرر ماقبله.

1106. It was narrated that 'Ali bin Abi Talib said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears [of animals for sacrifice].

Comments: [Its isnad is *hasan*]

١١٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ بَكَارٍ مُؤْلَى تَبَّيْ نَبِيُّ هَاشِمٍ: حَدَّثَنَا أَبُو وَكِيعُ الْجَرَائِحُ بْنُ مَلِيقٍ عَنْ أَبِي إِسْحَاقِ الْهَمْدَانِيِّ، عَنْ هُبَيرَةَ بْنِ بَرِيرَةَ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ، قَالَ: أَمْرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُشَتَّرِفَ الْعَيْنَ وَالْأَذْنُ فَصَاعِدًا. [راجع: ٧٣٢]

تخریج: إسناده حسن.

1107. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) came first, Abu Bakr came second and 'Umar came third. Then we got involved in turmoil, and it is up to Allah to judge.

Comments: [Its isnad is *hasan*]

١١٠٧ - حَدَّثَنَا وَكِيعٌ عَنْ سُقْفَانَ، عَنْ أَبِي هَاشِمٍ بْنِ كَثِيرٍ، عَنْ قَيْسِ الْخَارِقِيِّ، عَنْ عَلَيِّ بَنْ أَبِي بَكْرٍ، قَالَ: سَبَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَصَلَّى أَبُو بَكْرٍ، وَلَئِنْ شِئْتُ عُمَرَ، ثُمَّ جَبَطَنَا فِتْنَةً، فَهُوَ مَا شَاءَ اللَّهُ [.] . [١٠٢٠]. [راجع: ١٠٢٠]

تخریج: إسناده حسن.

1108. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) forbade us to mate a donkey with a mare.

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

تخریج: صحيح لغيره، وهذا إسناد ضعيف، رواية سالم بن أبي الجعد عن علي مرسلة.

١١٠٨ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُقْفَانٌ عَنْ عُثْمَانَ التَّقِيِّ، عَنْ سَالِمٍ بْنِ أَبِي الْعَقْدِ، عَنْ عَلَيِّ بَنْ أَبِي هَاتَانِ التَّبَّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ نُزُرِي جَنَارًا عَلَى فَرَسٍ. [راجع: ٧٦٦].

تخریج: صحيح لغيره، وهذا إسناد ضعيف، رواية سالم بن أبي الجعد عن علي مرسلة.

1109. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "The best woman of her time was Khadeejah and the best woman of her time was Maryam bint Imran."

Comments: [Its isnad is *saheeh*, al-Bukhari (3432) and Muslim (2430)]

١١٠٩ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هَنَامُ بْنُ عُزَّوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلَيِّ بَنْ أَبِي رَحْمَةَ: «خَيْرُ نِسَائِهَا خَدِيجَةُ، وَخَيْرُ نِسَائِهَا مَرْيَمُ بْنُتُّ عُمَرَ» . [٦٤٠]. [راجع: ٦٤٠]

تخریج: إسناده صحيح، خ: (٣٤٣٢)، م: (٢٤٣٠).

1110. It was narrated that 'Ali (ﷺ) said: We were sitting with the Prophet (ﷺ) at a funeral - I [the narrator] think he said in Baqee' al-Gharqad - and he struck the ground (with a stick), then he lifted his head and said: "There is no one among you but Allah has decreed his place in Paradise or his place in Hell." We said: O Messenger of Allah, shouldn't we rely on that? He said: "No; rather strive, for each will be enabled [to do the appropriate deeds]." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in *Al-Husna*.^[11] We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husna* (See the footnote of the Verse No. 6). We will make smooth for him the path for evil" [al-Lail 92:5-10].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4947) and Muslim (2647)]

1111. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) said: "Seek *Lailatul-Qadr* in the last ten nights of Ramadan, and if you miss anything, make sure you do not miss the last seven nights."

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

١١١٠ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عَبْيَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلَّيْمِيِّ، عَنْ عَلَيِّ قَالَ: كُنَّا جَلُوْسًا مَعَ النَّبِيِّ ﷺ فِي جَنَازَةٍ - أَرَاهُ قَالَ: يَتَبَعَّيْعَ الْغَرْقَدِ - قَالَ: فَنَكَّتْ فِي الْأَرْضِ، ثُمَّ رَأَى رَأْسَهُ، فَقَالَ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كَثَبَ مَقْعُدَهُ مِنَ الْجَنَّةِ وَمَقْعُدُهُ مِنَ النَّارِ» (١٣٣/١) قَالَ: فَلَمَّا: يَا رَسُولَ اللَّهِ أَفَلَا تَتَكَبَّرُ؟ قَالَ: «لَا، اغْمَلُوا، فَكُلُّ مُسِيرٍ، ثُمَّ قَرَأَ: «فَإِنَّمَا مِنْ أَغْنَى وَأَقْنَى وَصَدَقَ بِالْحُسْنَى وَفَسَيْرَةَ لِلْيَتَّرِى وَأَمَّا مَنْ يَجْلِلُ وَاسْتَغْنَى وَكَذَبَ بِالْحُسْنَى وَفَسَيْرَةَ لِلْعُنَزَّرِى» (الليل: ١٠-٥). [راجع: ٦٢١].

تخریج: استاده صبح، خ: (٤٩٤٧)، م: (٢٦٤٧).

١١١١ - حَدَّثَنَا عَذْدُ اللَّهِ: حَدَّثَنِي شُورِيدُ بْنُ شَعِيْدٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ الْحَسَنِ الْهَلَالِيُّ عَنْ أَبِي إِشْحَاقٍ، عَنْ هَبَّيْرَةَ بْنِ تَرِيمٍ، عَنْ عَلَيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَطْلُبُوا لِيَلَةَ الْقُدرِ فِي الْعِشْرِ الْأَوَاخِرِ، فَإِنْ غَلَبْتُمْ فَلَا تُمْلِبُوا عَلَى الشَّيْءِ الْبَوَاقِي». [١]

^[11] *Al-Husna*: The Best (i.e. either *La ilaha illallah*: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]

تخریج: صحيح لغیره، وهذا إسناد ضعیف، سوید بن سعید ضعیف، وعبدالحمد بن الحسن الہلائی مختلف فیه.

1112. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "No one truly believes until he believes in four things: he believes in Allah, he believes that Allah sent me with the truth, he believes in the resurrection after death, and he believes in the divine decree, both good and bad."

Comments: [Its isnad includes a man who is not known]

تخریج: إسناده فيه رجل مبهم، وقد مضى برقم: (٧٥٨) عن ربعي بن حراش عن علي" دون واسطة الرجل المبهم، وصحح إسناد أحمد شاکر.

1113. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) forbade gold rings, wearing garments made from a blend of linen and silk, and red saddle pads.

Comments: [Its isnad is hasan]

١١١٢ - حَدَّثَنَا وَبِعْدُهُ: حَدَّثَنَا سُفيَّانُ عَنْ مُنْصُورٍ، عَنْ رَبِيعِيْ بْنِ حِرَاشٍ، عَنْ رَجُلٍ، عَنْ عَلَيِّ بْنِ أَبِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْمُؤْمِنَ بَعْدَ خَتْنَى يُؤْمِنُ بِأَرْبَعَةِ يُؤْمِنُ بِاللَّهِ، وَأَنَّ اللَّهَ يَعْلَمُ بِالْحَقِّ، وَيُؤْمِنُ بِالْبَغْثَ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدْرِ خَيْرَهُ وَشَرِّهِ.

١١١٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِشْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ عَبَادَ: حَدَّثَنَا شُبَّابُهُ: أَخْبَرَنِي أَبُو إِشْحَاقٍ عَنْ هُبَيْرَةَ، عَنْ عَلَيِّ بْنِ أَبِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ خَاتَمِ الْذَّهَبِ، وَعَنْ ثُبُرِ الْقَتْنَى، وَعَنْ الْمَيْرَةِ، [راجع: ٧٢٢].

تخریج: إسناده حسن.

1114. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) used to wake his family up during the last ten nights of Ramadan and tie up his *izar*.

Comments: [Its isnad is hasan]

١١١٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُتَّهِّدِ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَبَادَ: حَدَّثَنِي أَبُو إِشْحَاقٍ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلَيِّ بْنِ أَبِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوقِطُ أَهْلَهُ فِي الْعَشْرِ الْأَوْاخِرِ، وَيَرْفَعُ الْمِئَرَ. [راجع: ٧٦٢].

تخریج: إسناده حسن.

1115. It was narrated from 'Ali (ؑ) that the Messenger of Allah (ﷺ) used to wake up his family

١١١٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي شَرِيفُ بْنُ يُوسُفَ: حَدَّثَنَا سَلْمُ بْنُ فُتَيْهَ عَنْ شُبَّابِهِ

during the last ten nights of Ramadan.

Comments: [Its isnad is *hasan*]

1116. It was narrated that Hubairah bin Yareem said: We were with 'Ali and he called a son of his who was called 'Uthman and he had a lock of hair.

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

1117. It was narrated that 'Abdur-Rahman bin Abi Laila said: My father used to stay up at night with 'Ali, and 'Ali used to wear summer clothes in winter and winter clothes in summer. It was said to me: Why don't you ask him about that? So I asked him and he said: The Messenger of Allah (ﷺ) sent for me on the day of Khaibar and I had sore eyes, so I said: O Messenger of Allah, I have sore eyes. He spat in my eye and said: "O Allah, take away from him heat and cold." And I have never felt heat or cold since then. And he said: "I shall send out a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away." The people hoped to be the one, and he sent 'Ali (ﷺ).

Comments: [Its isnad is *da'eef* because of the weakness of Ibn Abu Laila the Shaikh of Wakee']

1118. It was narrated from 'Ali (ﷺ) that he said - 'Ali bin Hakeem said in his *hadeeth*: Do you not

وَإِشْرَاعِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلَيِّ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّدَ كَانَ يُوْقِطُ أَمْلَهُ فِي الْقُشْرِ . [راجع: 1114]

تخریج: إسناده حسن، وهو مكرر ماقبله.

1116- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَلَيْهِ بْنُ حَكِيمِ الْأَوْدِيِّ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ: كُنَّا مَعَ عَلَيِّ، فَدَعَا أَبْنَاهُ لَهُ يُقَالُ لَهُ: عُثْمَانُ، لَهُ دُؤَبَةٌ.

تخریج: إسناده ضعيف، شريك النخعي سيء الحفظ.

1117- حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْمُنْهَابِ بْنِ عَفْرَوْ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ أَبِي يَسْمُرُ مَعَ عَلَيِّ، فَكَانَ عَلَيِّ يَلْبَسُ ثِيَابَ الصَّيفِ فِي الشَّتَاءِ، وَثِيَابَ الشَّتَاءِ فِي الصَّيفِ، فَقَبَلَ لِي: لَوْ سَأَلْتَهُ عَنْ هَذَا؟ فَسَأَلْتَهُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّدَ بَعْثَ إِلَيَّ، وَأَنَا أَرْمَدُ، يَوْمَ خَيْرٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِلَيَّ رَمَدٌ، فَنَقَلَ فِي عَيْنِي وَقَالَ: «اللَّهُمَّ أَذْهِبْ عَنِّي الْحَرَّ وَالْبَرَدَ» فَمَا وَجَدْتُ حَرًّا وَلَا بَرَدًا بَعْدُ، قَالَ: وَقَالَ: «لَا يَعْنَى رَجُلًا يُجْهِهُ اللَّهُ وَرَسُولُهُ، وَيُجْهِ اللَّهُ وَرَسُولُهُ، لَيْسَ يُفَرَّارِ». قَالَ: فَشَرَفَ لَهَا النَّاسُ. قَالَ: فَبَعْثَ عَلَيْهَا . [راجع: 778]

تخریج: إسناده ضعيف لضعف ابن أبي ليلى شيخ وكيع، وهو محمد بن عبد الرحمن بن أبي ليلى.

1118- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو السَّرِّيِّ كَنَّا دُبُّنَ السَّرِّيِّ: حَدَّثَنَا شَرِيكٌ. وَحَدَّثَنَا عَلَيِّ

feel protective jealousy when your womenfolk go out; and Hannad said in his *hadeeth*: Do you not feel ashamed when they go out? - I have heard that your womenfolk go out in the marketplaces, crowding with the rough men.

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

ابن حكيم الأوزي: أخبرنا شريك عن أبي إسحاق، عن هبيرة، عن علي قال على بن حكيم في حديثه: أما تغارون أن تخربن نساوكم؟ وقال هناد في حديثه: لا تنتحبن أن تغارون، فإنه بلغني أن نساءكم يخرجن في الأشواقي يُاجحن العلوج.

تخریج: إسناده ضعیف لضعف شريك القاضی.

1119. It was narrated from Shuraih bin Han'ah that he asked 'Aishah (رض) about wiping over the *khuffain* (leather slippers). She said: Ask 'Ali (رض) about that, for he used to go out on campaign with the Messenger of Allah (ﷺ). So he asked him and he said: "For the traveller, three days and nights; for one who is not travelling, one day and night." It was said to Muhammad: Did he attribute it to the Prophet (ﷺ)? He said: He thought that it was *marfoo'* [attributed to the Prophet] but he was afraid to say so.

Comments: [Its *isnad* is *saheeh*, Muslim (276)]

1120. It was narrated that ash-Sha'bī said: Muhammad (ﷺ) cursed the one who consumes *riba*, the one who pays it, the one who writes it down, the one who witnesses it, the woman who does tattoos and the woman who gets tattoos done. Ibn 'Awn said: Except in the case of illness? He said: Yes. [And he continued]:... the one who marries a woman and divorces her so that she

١١١٩ - خدثنا محمد بن جعفر: خدثنا شعبة عن الحكيم قال: سيفت القاسم بن مخيره يحدث عن شريح بن هانئ: الله سأل عائشة رضي الله عنها عن المنشى على الحففين، فقالت: سل عن ذلك علياً، فإنه كان يزور مع رسول الله عليه السلام. فقال: للمسافر ثلاثة أيام ولهمهن، ولمنعم يوم وليله. [راجع: ٧٤٨].

قيل لمحمد: كان يزوره؟ فقال: إنه كان يزوره الله مرفوع، ولكته كان يهابه.

تخریج: إسناده صحيح، م: (٢٧٦).

١١٢٠ - خدثنا محمد بن أبي عدي عن ابن عون، عن الشعبي قال: لعن محمد أكل الربا، وموكله، وكاتبه، وشاهده، والواشمة والمشنوشة - قال ابن عون: قلت: إلا من ذاء؟ قال: نعم - والحال والمحلل له، ومانع الصدقه. وقال: وكان ينهى عن التوحش، ولم يقل: لعن. قلت: من حدثك؟ قال: الحارث الأغوار الهمدانى. [راجع: ٩٨٠].

becomes permissible for her first husband, and the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing [for the dead]. He did not say curse. I said: Who told you? He said: al-Harith al-A'war al-Hamdani.

Comments: [Its *isnad* is *da'eef* because of the weakness of al-Harith al-A'war]

1121. It was narrated that 'Ali (عليه السلام) said: I heard the Messenger of Allah (ﷺ) say: Whoever leaves a space the size of a hair when [doing *ghusl* for *janabah*] and does not pour water on it, such and such will be done to him in the Fire. 'Ali said: From that time I hated my hair, as you can see.

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

تخریج: إسناده ضعیف لضعف الحارث الأعور، وظاهر هذا الحديث الإرسال، وتقدم برقم: ٩٨٠). أنه من حديث الشعبي عن الحارث عن علي.

- ٢١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَاجِ التَّاجِيِّ وَمُحَمَّدُ بْنُ أَبْيَانَ بْنِ عَمْرَانَ الْوَابِطِيُّ قَالَا: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ - وَهَذَا لَقَطُ مُحَمَّدُ بْنُ أَبْيَانَ - عَنْ عَطَاءِ بْنِ السَّائبِ، عَنْ رَأْدَانَ، عَنْ عَلَيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «مَنْ تَرَكَ مَوْضِعَ شَعْرَةَ مِنْ جَنَابَتِهِ لَمْ يُصِبْهَا الْمَاءُ، فَعُلِّمْ بِهِ كَذَّا وَكَذَّا مِنَ النَّارِ». قَالَ عَلَيِّ: قَوْنُ ثُمَّ غَادِيْتُ شَعْرِيَ كُنْتَ نَرَوْنَ. [راجع: ٧٢٧].

تخریج: إسناده ضعیف مرفوعاً، عطاء بن السائب اختلف بأخره، وعامة من رفع عنه هذا الحديث، فإنما رواه عنه بعد اختلاطه.

1122. It was narrated that 'Ali (عليه السلام) said: The Prophet (ﷺ) had a large head, a reddish complexion, large hands and feet, a large beard, a long line of hair from his chest to his navel, and large joints. He walked as if going downhill, energetically. He was neither short nor tall. I have never seen anyone like him before or since.

Comments: [*Hasan* because of corroborating evidence]

(١٣٤/١) - ١١٢٢ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ أَبْنِ عُمَيْرٍ. قَالَ شَرِيكٌ: قُلْتُ لَهُ: عَمَّنْ يَا أَبَا عُمَيْرٍ؟ عَمَّنْ حَدَّدَهُ؟ قَالَ: عَنْ نَافِعِ بْنِ جُيَيْرٍ عَنْ أَبِيهِ، عَنْ عَلَيِّ قَالَ: كَانَ الَّذِي يَكُلُّ صَخْمَ الْهَاقَةِ، مُشْرِبًا حُمْرَةً، شَرْبَ الْكَنْتَنِ وَالْقَنْدَنِ، صَخْمَ الْكَرَادِيسِ يَمْشِي فِي صَبَبٍ يَنْكَنُ فِي الْمِشَيَّةِ، لَا قَصِيرٌ وَلَا طَوِيلٌ، لَمْ أَرِ

قِيلَةَ مِثْلِهِ وَلَا يَغْدِهِ. [راجع: ٩٤٤].

تخریج: حسن لغيره، شريك النخعي قد توبع.

1123. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) used to teach us the Qur'an so long as he was not *junub*.

Comments: [Hasan because of corroborating evidence]

تخریج: حسن لغیره، ابن أبي نلیلی - وهو محمد بن عبد الرحمن - قد تبوع.

1124. It was narrated that Abu Burdah bin Abi Moosa said: I was sitting with my father when 'Ali came and stood next to us and said *salam*. Then he discussed some issues of the people with Abu Moosa. Then 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said to me: "Ask Allah for guidance in the sense of directions when travelling and ask Allah for proper aim in the sense of aiming an arrow." And the Messenger of Allah (ﷺ) forbade me to wear a ring on this or this - the forefinger or the middle finger. He was standing and I did not know which of the two fingers it was. And the Messenger of Allah (ﷺ) forbade me to use red saddle cloths or to wear garments made from a blend of linen and silk. We said to him: O Ameer al-Mu'mineen, what is the red saddle cloth? He said: Something that women make for their husbands to put on their mounts. We said: What are garments made from a blend of linen and silk? He said: Cloth that comes to us from Syria, with wide silken stripes in a twisted shape like citrons. Abu Burdah said: When I saw the garment that is called as-Sabani [from a place in

١١٢٣- حدثنا أبو معاوية: حدثنا ابن أبي ليلى
عن عمرو بن مُرّة، عن عبد الله بن سلامة، عن
عليّ قال: كان رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يقرئ القرآن ما
لم يكن جنباً. [راجع: ٦٢٧].

١١٢٤ - حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ : أَخْبَرَنَا عَاصِمٌ
أَبْنُ كُلَّبِ الْجَرْمِيِّ ، عَنْ أَبِي بُرْدَةَ نَبْرَةَ نَبْرَةِ أَبِي
مُوسَى قَالَ : كُنْتُ جَالِسًا مَعَ أَبِي ، فَجَاءَ عَلَيْيَّ ،
فَقَاتَ عَلَيْنَا قَسْلَمٌ ، ثُمَّ أَمْرَأَ أَبَا مُوسَى يَأْمُورُ مِنْ
أُمُورِ النَّاسِ ، قَالَ : ثُمَّ قَالَ عَلَيْيَّ : قَالَ لِي
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « سَلِّلِ اللَّهُ الْهُدَى وَأَنْتَ تَغْنِي
بِذَلِكَ هَذَا يَوْمُ الْطَّرِيقِ ، وَإِشَارَ إِلَى اللَّهِ الشَّهَادَةِ وَأَنْتَ
تَغْنِي بِذَلِكَ شَهِيدَكَ الشَّهَمَ ». وَنَهَانِي رَسُولُ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَجْعَلَ خَاتَمِي فِي هَذِهِ أَوْ هَذِهِ
السَّيَّاهَةِ وَالْوَشَطِّيِّ . قَالَ : فَكَانَ قَائِمًا ، فَمَا
أَذْرَى فِي أَيْمَهَا . قَالَ : وَنَهَانِي رَسُولُ اللهِ صَلَّى
عَنِ الْمِبْرَةِ ، وَعَنِ الْفَسْتِيَّةِ . قُلْنَا لَهُ : يَا أَبِي
الْمُؤْمِنِينَ ! وَأَيُّ شَيْءٍ الْمِبْرَةُ ؟ قَالَ : شَيْءٌ
يَضْطَعُهُ النَّسَاءُ لِيَعْوَلَهُنَّ عَلَى رَحَالِهِنَّ . قَالَ :
فُلْنَا : وَمَا الْفَسْتِيَّةُ ؟ قَالَ : تِيَابُ تَأْتِينَا مِنْ قِبْلِ
الشَّامِ مُصْلَعَةً ، فِيهَا أَمْتَالُ الْأَنْزَجِ . قَالَ : قَالَ
أَبُو بُرْدَةَ : فَلَمَّا رَأَيْتُ السَّبَيِّ عَرَفْتُ أَنَّهَا هِيَ .

تخریج: استاده قوی، م: (۲۰۷۸).

North Africa], I realised that this is what it was.

Comments: [Its isnad is qawi]

1125. It was narrated that Maisarah and Zadhan said: 'Ali (ﷺ) drank whilst standing, then he said: If I drink whilst standing, I saw the Messenger of Allah (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drink whilst sitting.

Comments: [Hasan because of corroborating evidence]

١١٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَقَبْ بْنُ يَعْيَةَ الْوَاسِطِيِّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ عَطَاءَ بْنِ السَّابِقِ، عَنْ مَيْسِرَةَ وَرَادَانَ قَالَا: شَرِبَ عَلَيْهِ هُنَّ قَائِمًا، ثُمَّ قَالَ: إِنَّ أَشَرَبَ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ يَشْرِبُ يَشْرِبَ قَائِمًا، إِنَّ أَشَرَبَ جَالِسًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ يَشْرِبُ يَشْرِبُ جَالِسًا. [راجع: ٧٩٥]

تخریج: حسن لغیره، خالد بن عبد الله الواسطي روی عن عطاء بعد الاختلاط لكنه توبی.

1126. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) allowed three days and nights for the traveller and one day and night for one who is not travelling (i.e., with regard to wiping over the khuffain or leather slippers)

Comments: [Its isnad is saheeh, Muslim (276)]

١١٢٦ - حَدَّثَنَا إِشْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا شُبَّانُ وَعَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُقْيَانُ عَنْ عَمْرُو بْنِ قَيْسِ، عَنْ الْحَكَمِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدِهِ، عَنْ شُرَيْحِ بْنِ هَانِعٍ، عَنْ عَلَيِّ هُنَّ قَائِمًا: جَعَلَ رَسُولُ اللَّهِ يَلْمُسُ لِلْمُسَافِرِ ثَلَاثَةَ أَيَّامًَ وَلِلْمُتَهَنِّ، وَلِلْمُقْبِيْمِ يَوْمًا وَلَيْلَةً. [راجع: ٧٤٨].

تخریج: اسناده صحيح، م: (٢٧٦).

1127. It was narrated from 'Awn bin Abi Juhaifah that his father said: 'Ali (ﷺ) said: If I narrate to you a *hadeeth* from the Messenger of Allah (ﷺ), then being thrown from heaven to earth is dearer to me than attributing to the Messenger of Allah (ﷺ) something that he did not say. However, war is deceit.

Comments: [Its isnad is saheeh, al-Bukhari (6930) and Muslim (1066)]

١١٢٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شَعْبَةُ عَنْ عَوْنَانِ بْنِ أَبِي جَحْيَةَ، عَنْ أَبِي يُونُسٍ قَالَ: قَالَ عَلَيْهِ إِنَّا حَدَّثْنَاهُ عَنْ رَسُولِ اللَّهِ حَدِيدًا، فَلَمَّا أَقْعَدَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ أَحْبَ إِلَيَّ مِنْ أَنْ أَفُولَ عَلَى رَسُولِ اللَّهِ مَا لَمْ يَقُلُّ، وَلَكِنَّ الْحَرْبَ حَدْعَةً. [راجع: ٦٦٦].

تخریج: اسناده صحيح، خ: (٦٩٣٠)، م: (١٠٦٦).

1128. It was narrated from Zadhan that 'Ali bin Abi Talib (ﷺ) drank whilst standing and the people looked at him and found that strange. 'Ali (ﷺ) said: Why are you looking at me like that? If I drink whilst standing, I saw the Messenger of Allah (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drink whilst sitting.

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

1129. It was narrated from 'Ali (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping and he gave the cupper his fee.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Abdul-A'la Ath-Thalabi]

تخریج: حسن لغیره، وهذا إسناد ضعف لضعف عبد الأعلى الشعبي.

1130. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) was treated with cupping and he instructed me to give the cupper his fee.

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

١١٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَجَاجِ: حَدَّثَنَا حَمَادُ بْنُ سَلْمَةَ عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ زَادَانَ: أَنَّ عَلَيَّ بْنَ أَبِي طَالِبٍ شَرِبَ قَائِمًا، فَنَظَرَ النَّاسُ فَأَنْكَرُوا ذَلِكَ عَلَيْهِ، فَقَالَ عَلَيَّ: مَا تَنْظَرُونَ؟ إِنَّ أَشَرَبَ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ يَشْرِبُ قَائِمًا، وَإِنَّ أَشَرَبَ قَاعِدًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ يَشْرِبُ قَاعِدًا. [راجع: ٧٩٥].

تخریج: إسناده حسن.

١١٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو حَفْصٍ عَمْرُو بْنُ عَلَيِّ: حَدَّثَنَا أَبُو دَاوُدُ: أَخْبَرَنِي وَرَقَاءُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي حَمِيلَةَ، عَنْ عَلَيِّ: أَنَّ رَسُولَ اللَّهِ يَحْتَجِمُ وَأَعْطِي الْحَجَامَ أُجْرَهُ. [راجع: ٦٩٢].

تخریج: حسن لغیره، وهذا إسناد ضعف لضعف عبد الأعلى الشعبي.

١١٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو حَيْثَمَةَ: حَدَّثَنَا هَاشِمٌ بْنُ الْفَارِسِ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَتَحْدَثَنِي عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا أَبُو دَاوُدَ قَالَا: حَدَّثَنَا وَرَقَاءُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي حَمِيلَةَ، عَنْ عَلَيِّ قَالَ: الْحَجَامَ رَسُولُ اللَّهِ يَحْتَجِمُ، وَأَمْرَنِي فَأَعْطَيْتُ الْحَجَامَ أُجْرَهُ. [راجع: ١١٢٩].

تخریج: حسن لغیره، وهذا إسناد ضعيف، وانظر ماقبله.

1131. It was narrated that 'Ali (ﷺ) said: Khadeejah asked the Prophet (ﷺ) about two children of hers who had died during the

١١٣١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُحَمَّدٍ بْنِ عُثْمَانَ، عَنْ زَادَانَ، عَنْ عَلَيِّ قَالَ:

Jahiliyyah. The Messenger of Allah (ﷺ) said: "They are in Hell." When he saw that she was upset, he said: "If you saw where they are now, you would hate them." She said: O Messenger of Allah, about my child from you? He said: "He is in Paradise." Then the Messenger of Allah (ﷺ) said: "The believers and their children will be in Paradise and the *mushrikeen* and their children will be in Hell." Then the Messenger of Allah (ﷺ) recited: "And those who believe and whose offspring follow them in Faith, - to them shall We join their offspring..." [at-Toor 52:25].

Comments: [Its *isnad* is *da'eef* because Muhammad bin Uthman is unknown]

1132. It was narrated from 'Ali (عليه السلام) that the Prophet (ﷺ) was sitting at one of the crossing points of the ditch on the day of al-Khandaq and he said: "They distracted us from the middle prayer until the sun set. May Allah fill their bellies and their houses with fire."

Comments: [Its *isnad* is *saheeh*, Muslim (627)]

1133. 'Abd Khair said: 'Ali sat after praying *Fajr* in ar-Rahbah, then he said to his slave: Bring me water for *wudoo'*. The slave brought him a vessel in which there was water and another, large, vessel. 'Abd Khair said: We were sitting and looking at him. He took the vessel in his right hand and tilted it over his left hand, then he washed both hands. Then he took

سأّلتْ خديجةُ النبِيَّ ﷺ عَنْ وَلَدَيْنِ مَا تَأْتِيَ فِي
الْجَاهِلِيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُمَا فِي
الثَّارِ» قَالَ: قَلَّمَا رَأَى الْكَرَاهِةَ فِي وَجْهِهَا
قَالَ: «لَوْ رَأَيْتَ مَكَانَهُمَا لَأَبْنَضَتَهُمَا» (١٢٥)
قالَ: «فِي الْجَهَنَّمِ» قَالَ: ثُمَّ قَالَ رَسُولُ اللَّهِ
ﷺ: «إِنَّ الْمُؤْمِنِينَ وَأُولَادَهُمْ فِي الْجَهَنَّمِ، وَإِنَّ
الْمُشْرِكِينَ وَأُولَادَهُمْ فِي الثَّارِ» ثُمَّ قَرَأَ رَسُولُ
اللَّهِ ﷺ: «وَالَّذِينَ آمَنُوا وَاتَّبَعُتُمْ دُرُرِّيْهُمْ
بِإِيمَانِ الْكُفَّارِ يُهُمْ دُرُرِّيْهُمْ» [الطور: ٢١]

تخریج: إسناده ضعیف، لجهالة محمد بن عثمان.

١١٣٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ
شَعْبَةَ، عَنْ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ
عَلَيِّ : أَنَّ النَّبِيَّ كَانَ قَاعِدًا يَوْمَ الْخَنْقَةِ عَلَى
فُرْصَةٍ مِنْ فُرْصَ الْخَنْقَةِ، فَقَالَ: «شَغَلُونَا عَنِ
الصَّلَاةِ الْعُسْطَى، حَتَّى غَابَتِ الشَّمْسُ، مَلَأَ
اللَّهُ بُطُونَهُمْ وَبَيْوَاهُمْ نَارًا». [انظر: ١٣٠٦]

تخریج: إسناده صحيح، م: (٦٢٧).

١١٣٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ : حَدَّثَنَا رَأْيَدَةُ بْنُ
فَدَامَةَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، حَدَّثَنَا عَبْدُ حَبَّيرٍ
قَالَ: جَلَسَ عَلَيَّ بَعْدَمَا صَلَّى الْفَغْرَةِ فِي
الْرَّجَبِ، ثُمَّ قَالَ لِعَلَامِهِ: النَّبِيُّ يَطْهُرُ. فَأَنَّهُ
الْعَلَامُ يَأْتِيَ فِيهِ مَاءً وَطَسْتَ - قَالَ عَبْدُ حَبَّيرٍ:
وَأَنْحَنَ جُلُوسَهُ تَنْتَظِرُ إِلَيْهِ - فَأَخْدَى بِيَمِينِهِ الْأَنَاءَ
فَأَنْهَاهُ عَلَى يَدِهِ الْيُسْرَى، ثُمَّ عَسَلَ كَفِيهِ، ثُمَّ

the vessel in his right hand and poured water over his left hand, then he washed both hands. He did that three times. 'Abd Khair said: Throughout that, he did not put his hand in the vessel until he had washed it three times. Then he put his right hand in the vessel and washed his mouth, and rinsed his nose with his left hand. He did that three times. Then he put his right hand in the vessel and washed his face three times. Then he washed his right arm up to the elbow three times, then he washed his left arm up to the elbow three times. Then he put his right hand in the vessel until it was immersed, then he lifted it with whatever water was on it, and he wiped his head with both hands, once. Then he poured water with his right hand three times on his right foot, then he washed it with his left hand. Then he poured water with his right hand on his left foot, then he washed it with his left hand three times. Then he put his right hand in the vessel and scooped up a handful of water and drank. Then he said: This is the *wudoo'* of the Prophet of Allah (ﷺ); whoever would like to see the *wudoo'* of the Prophet of Allah (ﷺ), this is his *wudoo'*.

Comments: [Its isnad is saheeh]

1134. It was narrated from 'Ali that on the day of al-Ahzab, the Prophet (ﷺ) said: "O Allah, fill their houses and graves with fire

أخذ بيده اليمنى الإناء، فاغرغ على يده اليسرى، ثم عشل كفه، فقلة ثلاثة مرات - قال عبد خير: كل ذلك لا يدخل يدك في الإناء حتى يغسلها ثلاثة مرات - ثم أدخل يدك اليمنى في الإناء، فمضمض وانشنت وتنثر بيده اليسرى، فعل ذلك ثلاثة مرات، ثم أدخل يدك اليمنى في الإناء، فعشل وجهك ثلاثة مرات، ثم عشل يدك اليمنى ثلاثة مرات إلى المروق، ثم عشل يدك اليمنى في الإناء حتى عمرها الماء، ثم رفعها بما حملت من الماء ثم سحّرها بيده اليسرى، ثم مسح رأسه بيده اليمنى مرتين، ثم صب بيده اليمنى ثلاثة مرات على قدميه اليمنى، ثم غسلها بيده اليسرى، ثم صب بيده اليمنى على قدميه اليسرى، ثم غسلها بيده اليسرى ثلاثة مرات، ثم أدخل يدك اليمنى فترف بكتفيه فترثب، ثم قال: هذا طهور النبي الله، فمن أحب أن ينظر إلى طهور النبي الله فهذا طهوره. [راجع: ٩٢٨]

تخرج: إسناد صحيح.

١١٣٤ - حدثنا عبد الوهاب عن سعيد، عن قنادة، عن أبي حسان الأعرج، عن عبيدة السلماني، عن علي أن النبي ﷺ قال يوم

as they distracted us from the middle prayer until the sun set.”

Comments: [Its isnad is saheeh]

الأَخْرَابِ: «اللَّهُمَّ امْلأْ يَوْنَهُمْ وَقْبَرَهُمْ نَارًا كَمَا شَغَلْنَا عَنْ صَلَةِ الْوَسْطَى، حَتَّى آتَيْتَ النَّاسَ». [راجع: ٥٩١]

تخریج: إسناده صحيح، خ: (٤٥٣)، م: (٦٢٧).

1135. It was narrated that Mujahid said: ‘Ali (رض) said: I got very hungry once in Madinah, so I went out to look for work in ‘Awali al-Madinah. I saw a woman who had collected some mud and I thought that she wanted to add water to it. So I made a deal with her, for each bucket one date. I brought sixteen buckets full, until it left marks on my hands, then I went to the water and drank some. Then I came to her and opened my hands in front of her like this - Isma’eel spread his hands and put them together - and she counted out sixteen dates for me. Then I came to the Prophet (ﷺ) and told him, and he ate some of them with me.

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

1136. It was narrated that Abu Jameelah at-Tuhawi said: I heard ‘Ali (رض) say: The Messenger of Allah (ﷺ) was treated with cupping, then he said to the copper when he was finished: How much do you pay to your masters? He said: Two sa’s. He ordered that one sa’ be waived, and he told me to give him one sa’.

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

١١٣٥ - حَدَّثَنَا إِشْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبْيُوبُ عَنْ مُجَاهِدٍ قَالَ: قَالَ عَلَيْهِ: جَعْتُ مَرَةً بِالْمَدِينَةِ جُوَمَّا شَبِيدَا، فَخَرَجْتُ أَطْلَبُ الْعَمَلَ فِي عَرَالِي الْمَدِينَةِ، فَإِذَا أَنَا يَامِرْأَةً قَدْ جَعَتْ مَلَرَا، فَقَسَّتْهَا تُرِيدُ بَلَهُ، فَأَتَيْتُهَا فَقَاطَعْتُهَا كُلَّ ذُنُوبِ عَلَى نَفْرَةِ، فَمَدَّتْ سَيَّةً عَشَرَ ذُنُوبًا، حَتَّى مَجَلَّتْ يَدَاهِي، ثُمَّ أَتَيْتُ النَّاءَ فَأَصْبَثْتُهُ مَهَ، ثُمَّ أَتَيْتُهَا فَتَلَتْ: إِبْكَهُ هَكَذَا بَيْنَ يَدَيْهَا - وَبَسَطَ إِشْمَاعِيلُ يَدَيْهِ وَجَعَمَهُمَا - فَعَدَّتْ لِي سَيَّةً عَشَرَةَ نَفَرَةً، فَأَتَيْتُ الرَّبِيعَ فَأَخْبَرَهُ، فَأَكَلَ تَعْيَيْهَا. [راجع: ٦٨٧]

تخریج: إسناده ضعيف لانقطاعه، مجاهد ابن جبر لم يسمع عليه.

١١٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا رَوْكِيُّ: وَحَدَّثَنَا سُقِيَانُ بْنُ رَوْكِيٍّ: حَدَّثَنَا أَبِي عَنْ أَبِي جَنَابٍ، عَنْ أَبِي جَمِيلَةَ الطَّهْوَرِيِّ قَالَ: سَمِعْتُ عَلَيْهِ يَقُولُ: اخْتَمْ رَسُولُ اللَّهِ بَيْكَهُ، ثُمَّ قَالَ لِلْمَحْجَمَ حِينَ فَرَغَ: «كُمْ تَحْرِاجُكَ؟» قَالَ: صَاغَانِ. فَوَضَعَ عَنْهُ صَاغَانِ، وَأَمْرَنِي فَأَغْطِسْتُهُ صَاغَانِ. [راجع: ٦٩٢]

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف أبي جناب.

1137. It was narrated from 'Ali (عليه السلام): A female servant of the Prophet (ﷺ) committed zina and he ordered me to carry out the hadd punishment on her. I found that her (postpartum) bleeding had not yet stopped, so I went to him and told him about that, and he said: "When the bleeding stops, then carry out the hadd punishment on her. Carry out the hadd punishment on those whom your right hands possess." This is the version of Ishaq bin Isma'eel.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because Abdul-A'la is da'eef]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى التعلبي.

1138. It was narrated that 'Ali (عليه السلام) said: The Prophet (ﷺ) was told about a slave woman of his who had committed an immoral action... and he narrated the hadeeth.

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

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى التعلبي، وانظر ما قبله.

1139. It was narrated from Marwan bin Al-Hakam that he said: I saw 'Ali and 'Uthman (عليهما السلام) between Makkah and Madinah. 'Uthman was telling people not to do tamattu' or join them together (Hajj and 'Umrah, i.e., qiran). When 'Ali (عليه السلام) saw that, he entered ihram for both of them together and said: Here I am for 'Umrah and Hajj together. 'Uthman (عليه السلام) said: You see me telling the people not to do that

١١٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِشْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعُ عَنْ سُقْيَانَ (ج) وَحَدَّثَنِي أَبُو حَيْثَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا شُبَيْرُ عَنْ عَبْدِ الْأَغْلَى التَّعْلَبِيِّ، عَنْ أَبِي جَوْهَرَةَ، عَنْ عَلَيِّ: أَنَّ خَادِمًا لِلَّهِ يَكْرَهُ فَجَرَتْ، فَأَمْرَنِي أَنْ أَقِيمَ عَلَيْهَا الْحَدْدَ فَوَجَدْنَاهَا لَمْ تَجْفَ مِنْ ذِمَّهَا، فَاتَّهَى فَذَكَرَتْ لَهُ، قَالَ: إِذَا حَفَّتْ مِنْ ذِمَّهَا فَأَقِيمْ عَلَيْهَا الْحَدْدَ، أَيْمُوا الْحُدُودَ عَلَى مَا مَلَكْتْ أَنْسَائُكُمْ. وَهَذَا لَفْظُ حَدِيثِ إِشْحَاقَ بْنِ إِسْمَاعِيلَ. [راجع: ٦٧٩].

١١٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو يَكْرَهِ بْنُ أَبِي شَبَّيَةَ وَالْعَبَاسِ بْنَ الْوَلِيدِ التَّرْسِيِّ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ عَبْدِ الْأَغْلَى، عَنْ أَبِي جَوْهَرَةَ، عَنْ عَلَيِّ قَالَ: أَخْبَرَ الرَّبِيعِ يَكْرَهُ بِأَمْرِهِ فَجَرَتْ... فَذَكَرَ الْحَدِيثَ. [راجع: ١١٣٧].

١١٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَيْرُ عَنِ الْحَكْمِ، عَنْ عَلَيِّ بْنِ الْمُحَمَّدِينَ، عَنْ (١) /١٣٦ مَرْوَانَ بْنِ الْحَكْمَ أَنَّهُ قَالَ: شَهِدْتُ عَلَيْهِ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ، وَعُثْمَانُ يَنْهَا عَنِ الْمُنْتَهَى، وَأَنَّ يُجْمَعَ بَيْنَهُمَا، فَلَمَّا رَأَى ذَلِكَ عَلَيَّ أَهْلَ بَيْنَهُمَا، قَالَ: لَيْكَ يَعْمَرْهُ وَتَحْجُّهُ مَقَا. قَالَ عُثْمَانُ: تَرَانِي أَنْهَا النَّاسَ عَنْهُ، وَأَنَّ

and you do it? He said: I will not give up a *Sunnah* of the Messenger of Allah (ﷺ) for the opinion of anyone among the people.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari (1563)]

1140. It was narrated from Maisarah: I saw 'Ali (ؑ) drinking whilst standing and I said: Do you drink whilst standing? He said: if I drink whilst standing, I saw the Messenger of Allah (ﷺ) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (ﷺ) drink whilst sitting.

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

تفعله؟ قال: لم أكن أدع شَيْءَ رَسُولَ اللَّهِ يَعْلَمُ
لَقَرِيبٍ أَحَدٍ مِّنَ النَّاسِ. [راجع: ٧٣٣].

تخریج: إسناده صحيح، خ: (١٥٦٣).

1140. حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَإِسْحَاقَ
بْنُ إِسْتَأْعِيلَ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عَطَاءَ
بْنِ السَّابِقِ. وَ حَدَّثَنَا عَبْدُ اللَّهِ قَالَ وَ حَدَّثَنِي
سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عِمَرَانُ بْنُ غَيْثَةَ
جَمِيعًا، عَنْ عَطَاءَ بْنِ السَّابِقِ، عَنْ مَيْسِرَةَ:
رَأَيْتُ عَلَيْهِ شَرِبَ قَائِمًا، تَقَلَّتْ شَرِبَ وَأَتَتْ
قَائِمٌ؟ قَالَ: إِنَّ أَشَرَبَ قَائِمًا، فَقَدْ رَأَيْتَ
رَسُولَ اللَّهِ يَعْلَمُ يَشْرِبُ قَائِمًا، وَإِنَّ أَشَرَبَ
فَاعْدًا فَقَدْ رَأَيْتَ رَسُولَ اللَّهِ يَعْلَمُ يَشْرِبُ قَاعِدًا.
[راجع: ١١٢٥].

تخریج: إسناده حسن.

1141. It was narrated that Al-Hakam said: I heard Ibn Abu Laila [say]: 'Ali told us that Fatimah (ؑ) complained about the marks of the millstone on her hand. Some captives were brought to the Prophet (ﷺ), so she went but did not find him. She met 'A'ishah (ؑ) and told her (why she had come). When the Prophet (ﷺ) came, 'A'ishah (ؑ) told him that Fatimah (ؑ) had come to her. The Prophet (ﷺ) came when we had gone to bed. We went to get up, but the Prophet (ﷺ) said: "Stay where you are." He sat between us and I felt the coolness of his feet on my

1141. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَبَّابُ
عَنِ الْحَكَمِ قَالَ: سَوَيْتُ ابْنَ أَبِي لَيْلَى:
حَدَّثَنَا عَلَيْهِ أَنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا
اشْتَكَتْ مَا تَلَقَى مِنْ أَثْرِ الرَّحْنِ فِي يَدِهَا،
وَأَتَتِيَ الْيَتِيمَ بِكَلَامِ سَنِيٍّ، فَأَنْطَلَقَتْ فَلَمْ تَجِدْهُ،
وَلَقِيَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَخْبَرَتْهَا،
فَلَمَّا جَاءَ النَّبِيُّ بِكَلَامِ أَخْبَرَتْهُ عَائِشَةَ بِمَحْيِيٍّ
فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا إِلَيْهَا، فَجَاءَ النَّبِيُّ وَقَدْ
أَخْدَنَا مَضَاجِعَنَا، فَلَهَبَنَا لِنُثُورَمْ، فَقَالَ النَّبِيُّ
بِكَلَامِهِ: «عَلَى مَكَانِكُمَا» فَقَعَدْ بَيْنَنَا حَتَّى وَجَدْتُ
بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، فَقَالَ: «أَلَا أَعْلَمُكُمَا

chest. He said: "Shall I not tell you of something that is better than what you asked for? When you go to your bed, magnify Allah thirty-four times, glorify Him thirty-three times and praise Him thirty-three times. This is better for you than a servant."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3705) and Muslim (2727)]

1142. It was narrated from 'Ali (عليه السلام) that he said: The Messenger of Allah (ﷺ) sent me to a black slave woman of his who had committed *zina*, to carry out the *hadd* punishment of flogging on her. I found that she was still bleeding (postpartum) so I went to the Prophet (ﷺ) and told him about that. He said to me: "When she recovers from her *nifas* (postpartum bleeding), give her fifty lashes. Abur-Rabee' said in his *hadceeth*:... I told the Prophet (ﷺ) and he said: "When her bleeding stops, then give her the *hadd* punishment." Then he said: "Carry out the *hadd* punishments."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef* because Abdul-A'la is *da'eef*]

تخریج: صحيح لغیره، وهذا إسناد ضعيف لضعف عبد الأعلى الشعبي.

1143. It was narrated from 'Abdullah bin Muhammad bin 'Umar bin 'Ali, from his father, from his grandfather, that 'Ali (عليه السلام) used to travel until the sun set, and when it got dark he would halt and pray *Maghrib*, then he would pray '*Isha'* straight afterwards. Then he

خَيْرًا مِمَّا سَأَلْنَا؟ إِذَا أَخْدَنَا مَضَاجِعَكُمَا أَنْ
تُكَبِّرَا اللَّهَ أَزْبَقَا وَتَلَاثَيْنَ، وَتُسَبِّحَا ثَلَاثَيْنَ
وَتَلَاثَيْنَ، وَتَحْمِدَاهُ ثَلَاثَيْنَ وَتَلَاثَيْنَ، فَهُوَ خَيْرٌ
لَكُمَا مِنْ خَادِمٍ". [راجع: ٧٤٠].

تخریج: إسناده صحيح، خ: (٣٧٥٠)، م: (٢٧٢٧).

**١١٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ
بَكَارٍ مَوْلَى بْنِ هَاشِمٍ وَأَبُو الرَّبِيعِ الزَّمْرَانِيِّ
فَالَا: حَدَّثَنَا أَبُو وَكِيعَ الْجَرَاحَ بْنُ مَلِيقٍ عَنْ
عَبْدِ الْأَعْلَى الشَّعْبَانِيِّ، عَنْ أَبِي جَوْهَرٍ، عَنْ
عَلَيْهِ - وَقَالَ أَبُو الرَّبِيعِ فِي حَدِيثِهِ: عَنْ
مَبْتَرَةَ أَبِي جَوْهَرَةَ، عَنْ عَلَيْهِ - أَنَّهُ قَالَ:
أَرْسَلَنِي رَسُولُ اللَّهِ يَسْأَلُنِي إِلَى أَمْمَةِ لَهُ سَوْدَاءَ
رَأَتِ لِأَجْلِذَهَا الْحَدَّ، قَالَ: فَوَجَدْنَاهَا فِي
دِمَائِهَا، فَأَتَيْتُ النَّبِيَّ يَسْأَلُهُ فَأَخْبَرَهُ بِذَلِكَ،
فَقَالَ لِي: «إِذَا تَعَالَتْ مِنْ يَنْسَابِهَا، فَأَجِلْذُهَا
خَمْسِينَ». وَقَالَ أَبُو الرَّبِيعِ فِي حَدِيثِهِ: قَالَ:
فَأَخْبَرَتُ النَّبِيَّ يَسْأَلُهُ، فَقَالَ: «إِذَا جَفَّتْ مِنْ
دِمَائِهَا فَحُدَّهَا» ثُمَّ قَالَ: «أَقِيمُوا الْحُدُودَ».**

تخریج: صحيح لغیره، وهذا إسناد ضعيف لضعف عبد الأعلى الشعبي.

**١١٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ عَبْدِ اللَّهِ بْنِ
مُحَمَّدٍ بْنِ عُمَرَ بْنِ عَلَيْهِ، عَنْ أَبِيهِ، عَنْ
حَدَّهُ: أَنَّ عَلَيْهَا كَانَ يَسِيرُ حَتَّى إِذَا غَرَبَتِ
الشَّمْسُ وَأَظْلَمَ، نَزَّلَ فَصَلَّى الْمَغْرِبَ، ثُمَّ**

would say: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its isnad is jayyid]

صلى العشاء على أثريها، ثم يقول: هكذا رأيت رسول الله ﷺ يفعل.

تخریج: إسناده جيد.

1144. Al-Hakam said: I heard Ibn Abu Laila [say] that 'Ali (عليه السلام) told them that Fatimah (عليها السلام) complained to her father about the marks she got on her hand from the millstone... and he mentioned a hadeeth similar to that of Muhammad bin Ja'far from Shu'bah.

Comments: [Its isnad is saheeh, al-Bukhari (3705) and Muslim (2727)]

١١٤٤ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا الْحَكَمُ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى أَنَّ عَلَيْهِ حَدَّثَهُمْ أَنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا شَكَّ إِلَى أَيْمَانِهَا مَا تَلَقَى مِنْ يَدِيهَا مِنَ الرَّحْيِ... فَذَكَرَ مَعْنَى حَدِيثِ مُحَمَّدٍ بْنِ جَعْفَرٍ عَنْ شُعْبَةَ. [راجع: ١١١٤].

تخریج: إسناده صحيح، خ: (٣٧٥)، م: (٢٧٢٧).

1145. It was narrated that 'Amr bin Murrah said: I heard Abul-Bakhtari At-Ta'i say: Someone who heard 'Ali (عليه السلام) told me that he said: When the Messenger of Allah (ﷺ) sent me to Yemen, I said: Are you sending me when I am young and I do not know much about judging? The Messenger of Allah (ﷺ) struck my chest and said: Go, for Allah, may He be glorified and exalted, will make your tongue steadfast and guide your heart." He said: I never found it difficult to judge between two people.

Comments: [Saheeh because of corroborating evidence]

١١٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرُو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا الْبَخْرِيِّ الطَّائِئَ قَالَ: أَخْبَرَنِي مِنْ سِبْعِ عَلَيْهَا يَشْوُلُ: لَمَّا بَعَدْنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، قَلَّتْ: تَبَعَّدْتُ وَأَنَا رَجُلُ حَدِيثِ النَّبِيِّ، وَلَيْسَ لِي عِلْمٌ بِكَثِيرٍ مِنَ الْقَضَاءِ؟ قَالَ: فَصَرَّبَ صَدِيرِي رَسُولُ اللَّهِ ﷺ وَقَالَ: «إِذْعَفْتَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ شَبَّيَ لِسَائِكَ، وَيَهْدِي قَلْبَكَ». قَالَ: فَمَا أَعْنَى نِيَّتي قَضَاءَ بَيْنَ أَنْتَكَ وَبَيْنِي. [راجع: ٦٦٦، ١٣٦].

تخریج: صحيح لغيره، وهذا إسناد ضعيف لجهالة الواسطة بين أبي البخاري وبين علي.

1146. It was narrated that Sa'eed bin Al-Musayyab said: 'Ali and 'Uthman (عليهما السلام) met in 'Usfan. 'Uthman was telling the people not to do 'tamattu' or 'Umrah. 'Ali (عليه السلام) said: Why do you want to forbid

١١٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ قَالَ: اجْتَمَعَ عَلَيْهِ وَعَنْمَانَ رَضِيَ اللَّهُ عَنْهُمَا بِعَشْفَانَ، فَكَانَ عُثْمَانُ يَنْهَا عَنِ الْمُنْتَعَةِ

something that the Messenger of Allah (ﷺ) did? 'Uthman (رضي الله عنه) said: Leave us alone.

Comments: [Its isnad is saheeh, al-Bukhari (1569) and Muslim (1223)]

1147. It was narrated that Sa'd bin Ibraheem said: I heard 'Abdullah bin Shaddad say: 'Ali (رضي الله عنه) said: I never saw the Messenger of Allah (ﷺ) mention both of his parents for anyone except Sa'd bin Malik. On the day of Uhud he started saying: "Shoot, may my father and mother be sacrificed for you!"

Comments: [Its isnad is saheeh, al-Bukhari (4059) and Muslim (2411)]

1148. It was narrated from Abu Harb bin Abil-Aswad, from Abul-Aswad - Abu Khaithamah said in his hadeeth: Ibn Abul-Aswad from his father - that 'Ali (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: The urine of a nursing boy may be sprinkled with water and the urine of a nursing girl is to be washed." Qatadah said: This is if the infant is not yet eating solid food; if the infant is eating solid food, it is to be washed in both cases.

Comments: [Its isnad is saheeh]

أو المُعْرَة، فَقَالَ عَلَيْهِ : مَا تُرِيدُ إِلَى أَمْرِ فَتَنَّهُ
رَسُولُ اللَّهِ يَنْهَا نَهَا؟ فَقَالَ عَنْتَانُ :
دَعْنَا مِنْكَ . [راجع: ٤٠٢].

تخریج: [استاده صحيح، خ: ١٥٧٩)، م: ١٢٢٣].

١١٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ .
وَحَجَّاجٌ : أَخْبَرَنَا شَعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ :
تَسْعَتْ عَنْدَ اللَّهِ بْنَ شَدَّادَ وَيَقُولُ : قَالَ عَلَيْهِ : مَا
رَأَيْتَ رَسُولَ اللَّهِ يَنْهَا؟ (١٣٧) جَمِيعَ أَبْرُورِهِ لِأَكْثَرِ
عَيْنِ سَعْدِ بْنِ مَالِكٍ ، فَإِنَّهُ يَوْمَ أَخْبَدَ جَمِيعَ يَقُولُ :
«أَزِمْ فِذَكَرَ أَبِي وَأُمِّي». [راجع: ٧٠٩].

تخریج: [استاده صحيح، خ: ٤٠٥٩)، م: ٢٤١١].

١١٤٨ - حَدَّثَنَا عَنْدُ اللَّهِ : حَدَّثَنِي أَبِي وَعِيَّبٍ
الْوَلُو بْنُ عَمْرَ الْقَوَارِبِيِّ وَمُحَمَّدُ بْنُ أَبِي تَكْرِي
الْمَقْدِي وَمُحَمَّدُ بْنُ بَشَارٍ بَنْتَارَ قَالُوا : حَدَّثَنَا
مَعَاذُ بْنُ هَنَامَ قَالَ : حَدَّثَنِي أَبِي وَحَدَّثَنِي
أَبُو خَيْثَةَ : حَدَّثَنَا عَنْدُ الصَّمَدِ وَمَعَاذُ عَنْ
هَنَامَ ، عَنْ قَاتَدَةَ ، عَنْ أَبِي حَرْبِ بْنِ أَبِي
الْأَسْوَدِ ، عَنْ أَبِي الْأَسْوَدِ - وَقَالَ أَبُو خَيْثَةَ
فِي حَدِيثِهِ : أَبْنُ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ - ،
عَنْ عَلَيْهِ : أَنَّ رَسُولَ اللَّهِ قَالَ : «تَبَوَّلَ
الْعَلَامُ الرَّضِيعُ يُنْضَحُ ، وَبَوَّلُ الْعَارِيَةِ يُغَسلُ» .
قَالَ قَاتَدَةُ : وَهَذَا مَا لَمْ يَطْعَمَا الطَّعَامَ ، فَإِذَا
طَيِّبَمَا غَيْلاً حَيْيَا . [راجع: ٥٦٣].

قَالَ عَنْدُ اللَّهِ : وَلَمْ يَذْكُرْ أَبُو خَيْثَةَ فِي حَدِيثِهِ
قَوْلَ قَاتَدَةَ .

تخریج: إسناده صحيح.

1149. It was narrated from 'Ali bin Abi Talib (رض) that the Messenger of Allah (ﷺ) said concerning the nursing infant: "Sprinkle water on the urine of a boy and wash the urine of a girl." Qatadah said: This is so long as they are not eating solid food; if they are eating solid food, both are to be washed.

Comments: [Its *isnad* is *saheeh*, it is a repeat of the report above]

1150. It was narrated that 'Ali (رض) said: The Messenger of Allah (ﷺ) said on the day of Al-Ahzab: "They distracted us from the middle prayer until the sun set. May Allah fill their graves with fire and their houses - or their stomachs - Shu'bah was not sure whether it was houses or stomachs.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

١١٤٩ - حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي الأَسْوَدِ الدَّبَابِيِّ [عَنْ أَبِيهِ]، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الرَّضِيعِ: «نَفْسُحْ بَوْلَ الْعَلَامِ، وَيُنْسَلُ بَوْلُ الْجَارِيَةِ». قَالَ قَتَادَةُ: وَهَذَا مَا لَمْ يَطْعَنَا الطَّعَامُ، إِذَا طَعَمَا غُبْلًا جَوِيعًا. [راجع: ٥٦٣].

تخریج: إسناده صحيح كسابقه.

١١٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَاتَادَةَ عَنْ أَبِي حَسَنَ الْأَعْرَجِ، عَنْ عَيْبَةَ، عَنْ عَلَيِّ قَاتَادَةَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَخْرَابِ: «شَفَّلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى آتَيْتُ الشَّمْسَ، مَلَّ اللَّهُ قُبُورَهُمْ نَارًا، وَبَيْتَهُمْ - أَوْ بَطْوَهُمْ» شَكَ شُعْبَةُ فِي الْبَيْتِ وَالْبَطْوَنِ. [راجع: ٥٩١].

تخریج: إسناده صحيح، خ: (٤٥٣٢)، م: (٦٢٧).

1151. It was narrated from 'Abeedah, that 'Ali (رض) said: The Messenger of Allah (ﷺ) said on the day of Al-Ahzab: "They distracted us from the middle prayer until the sun set. May Allah fill their graves and houses - or stomachs - with fire." He (the narrator) was not sure whether it was houses or stomachs. As for graves, there is no doubt about that.

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

١١٥١ - حَدَّثَنَا حَجَاجٌ: حَدَّثَنِي شُعْبَةُ قَاتَادَةَ: سَمِعْتُ قَاتَادَةَ قَاتَادَةَ قَاتَادَةَ يُحَدِّثُ عَنْ عَيْبَةَ، عَنْ عَلَيِّ قَاتَادَةَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَخْرَابِ: «شَفَّلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى آتَيْتُ الشَّمْسَ، مَلَّ اللَّهُ قُبُورَهُمْ وَبَيْتَهُمْ - أَوْ بَطْوَهُمْ - نَارًا». شَكَ شُعْبَةُ فِي الْبَيْتِ وَالْبَطْوَنِ، فَأَنَّ الْقُبُورَ فَلَيْسَ فِيهِ شَكٌ.

[راجع: ١١٤٩، ١١٥٠].

تخریج: إسناده صحيح، وانظر ماقبله.

1152. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صلوات الله عليه) prayed *Witr* at all times of the night, at the beginning, in the middle and at the end, but in the end his *Witr* was at the end of the night.

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

١١٥٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيْهِ قَالَ: مِنْ كُلِّ اللَّيْلِ أَوْتَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ أُولِيهِ، وَأُوستَطِهِ، وَآخِرِهِ، وَأَنْتَهِيَ وَرَثْرَةُ إِلَى آخِرِهِ. [راجع: ٥٨٠].

تخریج: إسناده قوي.

1153. It was narrated from 'Ali (عليه السلام) that the Prophet (صلوات الله عليه) used to wake his family during the last ten nights of Ramadan.

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

١١٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلَيْهِ قَالَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوقَطُ أَهْلَهُ فِي الْعَشْرِ الْأُواخِرِ مِنْ رَمَضَانَ. [راجع: ٧٦٢].

تخریج: إسناده حسن.

1154. It was narrated from 'Ali (عليه السلام) that the Prophet (صلوات الله عليه) was given a (*hullah*) suit of silk, and he gave it to me [Ali]. 'Ali (عليه السلام) said: I went out wearing it, and the Prophet (صلوات الله عليه) said: "I do not like for you what I do not like for myself." And he told me to cut it up for my womenfolk, for head covers, between Fatimah and his paternal aunt.

Comments: [Its *isnad* is *Saheeh*, al-Bukhari (2614) and Muslim (2071)]

١١٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلَيْهِ قَالَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْدَيْتُ لَهُ حَلَّةً مِنْ حَرَبِ فَكَسَانِيهَا، قَالَ عَلَيْهِ قَوْحَجَتُ فِيهَا، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَئِنْ أَرْضَى لَكَ مَا أَكْرَهَ لِتَقْبِي» قَالَ: فَأَمْرَنِي نَسْقَفْتُهَا بَيْنَ يَنْتَائِي حُمُراً: بَيْنَ فَاطِمَةَ وَعَمِّي. [راجع: ٦٩٨].

تخریج: إسناده صحيح، خ: (٢٦١٤)، م: (٢٠٧١).

1155. It was narrated that Buraid bin Asram said: I heard 'Ali (عليه السلام) say: A man from among *Ahlus-Suffah* died and it was said: O Messenger of Allah, he has left behind a *dinar* and a *dirham*. He said: "Two brands. Offer the funeral prayer for your companion."

١١٥٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ عَيْنَدِ بْنِ جَنَابٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمانَ: حَدَّثَنَا عَيْنَدٌ - وَهُوَ الضَّرِيرُ -، عَنْ بُرَيْدَةِ بْنِ أَصْرَمَ، قَالَ: سَمِعْتُ عَلَيْهَا يَقُولُ: ماتَ رَجُلٌ مِنْ أَهْلِ الصَّفَةِ، فَقَبِيلَ: يَا رَسُولَ اللَّهِ! تَرَكَ

Comments: [Its isnad is da'eef because Utaibah and Buraid bin Asram is unknown]

ديتاراً ويرهمنا. فقال: «كتاب، صلوا على صاحبكم». [راجع: ٧٨٨].

تخریج: إسناده ضعيف لجهالة عتبة وبريد بن أصرم.

1156. Habban bin Hilal told us: Ja'far told us... and he narrated a similar report.

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

١١٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي أَبُو حَيْثَمَةَ: حَدَّثَنَا حَبَّانُ بْنُ هَلَالٍ: حَدَّثَنَا حَقْفُرٌ... فَذَكَرَ مِثْلَهُ، تَحْوَهُ. [راجع: ١١٥٥].

تخریج: إسناده ضعيف كسابقه.

1157. It was narrated that Qatadah said: I heard Jurayy bin Kulaib say: I heard 'Ali (عليه السلام) say: The Messenger of Allah (رسول الله) forbade (sacrificing) an animal that had lost most of its horn or ear. Qatadah said: I asked Sa'eed bin Al-Musayyab: What does lost most of its ear mean? He said: If it has lost half or more of it.

Comments: [Its isnad is hasan]

١١٥٧ - حَدَّثَنَا حَجَاجٌ: حَدَّثَنِي شَغْبَةُ عَنْ قَاتَدَةَ قَالَ: سَمِعْتُ جُرَيْيَ بْنَ كُلَيْبَ يَقُولُ: سَمِعْتُ عَلَيْهَا يَقُولُ: نَهَى رَسُولُ اللَّهِ عَنْ عَصْبِ الْقَرْنِ وَالْأَذْنِ. قَالَ قَاتَدَةُ: قَاتَدُ سَعِيدُ بْنُ الْمُسَيَّبِ، قَالَ: قُلْتُ: مَا عَصْبُ الْأَذْنِ؟ قَالَ: إِذَا كَانَ النُّضْفُ أَوْ أَكْثَرُ مِنْ ذَلِكَ. [راجع: ٦٣٣].

تخریج: إسناده حسن.

1158. It was narrated from Jurayy bin Kulaib that he heard 'Ali (عليه السلام) say: The Messenger of Allah (رسول الله) forbade sacrificing an animal that had lost most of its horn or ear. Qatadah said: I mentioned that to Sa'eed bin Al-Musayyab and he said: Yes, the one that has lost half or more of that.

Comments: [Its isnad is hasan like the report above]

١١٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدُ عَنْ قَاتَدَةَ، عَنْ جُرَيْيَ بْنِ كُلَيْبٍ: أَنَّهُ سَمِعَ عَلَيْهَا يَقُولُ: نَهَى رَسُولُ اللَّهِ عَنْ بَعْضِهِ يَأْعَضِبُ الْقَرْنِ وَالْأَذْنِ. قَالَ قَاتَدَةُ: فَذَكَرْتُ ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: نَعَمْ، الْعَضْبُ: النُّضْفُ، أَوْ أَكْثَرُ مِنْ ذَلِكَ. [راجع: ١١٥٧].

تخریج: إسناده حسن كسابقه.

1159. It was narrated from 'Ali (عليه السلام) that the Prophet (رسول الله) forbade, or forbade me ['Ali], red saddle

١١٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَغْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلَيْ: أَنَّ

cloths, garments made from a blend of linen and silk, and gold rings.

Comments: [Its isnad is hasan]

1160. It was narrated from 'Ali (عليه السلام) that 'Ammar asked for permission to enter upon the Prophet (ﷺ) and he said: "The good one, the purified one, let him in."

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

1161. It was narrated that 'Ali (عليه السلام) said: I remember us on the night of Badr; there was no one among us who was not sleeping, except the Messenger of Allah (ﷺ) who prayed facing a tree and offered supplication until morning came, and there was no horseman among us on the day of Badr except Al-Miqdad bin Al-Aswad.

Comments: [Its isnad is saheeh]

1162. Malik bin 'Umair said: Zaid bin Soohan came to 'Ali (عليه السلام) and said: Tell me what the Messenger of Allah (ﷺ) forbade to you. He said: He forbade me to use green glazed pitchers, gourds and hollowed out stumps, and *nabeedi* made with barley, and gold rings, as well as silk, garments made from a blend of linen and silk, and red saddle cloths. He said: The Messenger of Allah (ﷺ) was given a suit of silk and he gave it to me. I

الّيَنِي بِكُلِّ تَهْنِي - أَوْ تَهَانِي - عَنِ الْمُبَيِّرَةِ
وَالْقَسِّيِ، وَخَاتَمُ الدَّهَبِ. [راجع: ٧٢٢].

تخریج: إسناده حسن.

١١٦٠(١٣٨/١) - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُبَّهٌ عَنْ أَبِي إِشْحَاقٍ، عَنْ هَانِيٍّ بْنِ
هَانِيٍّ، عَنْ عَلَيٍّ: أَنَّ عَمَّارًا اسْتَأْذَنَ عَلَى
الّيَنِي بِكُلِّ تَهْنِي، قَالَ: «الْطَّيْبُ الْمُطَيْبُ، الْأَذْنُ
لِهِ». [راجع: ٧٧٩].

تخریج: إسناده صحيح، قاله أحمد شاكر.

١١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهٌ
عَنْ أَبِي إِشْحَاقٍ قَالَ: سَمِعْتُ خَارِمَةَ بْنَ
مُضْرِبٍ يَحْدُثُ عَنْ عَلَيٍّ قَالَ: لَقِدْ رَأَيْنَا لَيْلَةَ
بَدْرٍ، وَمَا مِنَ إِنْسَانٍ إِلَّا نَائِمٌ، إِلَّا رَسُولَ اللَّهِ
بِكُلِّهِ، فَإِنَّمَا كَانَ يُصَلِّي إِلَى شَجَرَةٍ، وَيَدْعُ
حَتَّى أَضَبَّغَ، وَمَا كَانَ مِنَّا فَارِسٌ يَوْمَ بَدْرٍ غَيْرَ
الْيَقْنَادِ بْنِ الْأَشْوَدِ. [راجع: ١٠٢٣].

تخریج: إسناده صحيح.

١١٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهٌ
عَنْ إِسْمَاعِيلَ بْنِ سَمِيعٍ: حَدَّثَنِي مَالِكُ بْنُ
عُمَيْرٍ قَالَ: جَاءَ زَيْدُ بْنُ صُوْحَانَ إِلَى عَلَيٍّ،
قَالَ: حَدَّثَنِي مَا تَهَاجَ عَنْهُ رَسُولُ اللَّهِ بِكُلِّهِ.
قَالَ: تَهَاجَ عَنِ الْحَتْمِ، وَالْدُّبُّاَءِ، وَالْعَبِيرِ،
وَالْجِعَةِ، وَعَنْ خَاتَمِ الدَّهَبِ - أَوْ قَالَ:
خَلْقَةِ الدَّهَبِ - وَعَنِ الْعَرِيرِ، وَالْقَسِّيِ،
وَالْمُبَيِّرَةِ الْحَمْرَاءِ. قَالَ: وَأَهْدَيْتُ لِرَسُولِ اللَّهِ

went out wearing it, then he took it and gave it to Fatimah or to his paternal aunt. Isma'eel said that.

Comments: [Its isnad is qawi]

يَكُلُّهُ حَمْلَهُ حَرِيرٌ فَكَسَانِيهَا، فَخَرَجَتْ فِيهَا، فَأَخْدَهَا، فَأَعْطَاهَا فَاطِمَةُ أُوْعَمَّةُ. إِشْمَاعِيلٌ يَقُولُ ذَلِكَ. [راجع: ٩٦٣]

تخریج: إسناده قوي.

1163. Yoonus told us, 'Abdul-Wahid told us, with the same isnad and meaning, except that he said: Sa'sa'ah bin Soohan came to 'Ali (ﷺ),

Comments: [Its isnad is qawi]

١١٦٣ - حَدَّثَنَا يُوشُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ... فَذَكَرَهُ يَا شَنَادُو وَقَعْنَاهُ إِلَّا أَنَّهُ قَالَ: جَاءَ صَفَصَعَةُ بْنُ سُوْخَانَ إِلَى عَلَيِّهِ الْحَمْدُ. [راجع: ٩٦٢، ١١٦٢].

تخریج: إسناده قوي.

1164. It was narrated that Husain Al-Muzani said: 'Ali bin Abi Talib (ﷺ) said on the minbar: O people, I heard the Messenger of Allah (ﷺ) say: "Nothing interrupts prayer except breaking wudoo'." I will not be embarrassed about that which the Messenger of Allah (ﷺ) was not embarrassed about. He said: "Breaking wudoo' means breaking wind silently or loudly."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because Hibban bin Ali is da'eef and Husain al-Mazani is unknown]

1165. Buraid bin Asram said: I heard 'Ali (ﷺ) say: A man from among ahlus-suffah died, and he left behind a dinar and a dirham. It was said: O Messenger of Allah, he left behind a dinar and a dirham. He said: "Two brands; offer the funeral prayer for your companion."

Comments: [Its isnad is da'eef because Utaibah and Buraid bin Asram are unknown]

١١٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَخَارٍ: حَدَّثَنَا جَبَانُ بْنُ عَلَيٍّ عَنْ صِرَارِ بْنِ مُرَّةَ، عَنْ حُصَيْنِ الْمَزَنِيِّ قَالَ: قَالَ عَلَيُّ بْنُ أَبِي طَالِبٍ عَلَى الْمُبَرِّ: أَئْبَاهَا النَّاسُ! إِنِّي سَبَعْتُ رَسُولَ اللَّهِ يَكُلُّهُ يَقُولُ: «لَا يَقْطَعُ الصَّلَاةُ إِلَّا الْعَدْثُ»، لَا أَشْتَخِبُكُمْ وَمَا لَأَيْسَخِبَ مِنْهُ رَسُولُ اللَّهِ يَكُلُّهُ، قَالَ: «وَالْحَدْثُ أَنْ يَسْقُوا أَوْ يَضْرِطُ». [١١٦٥]

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف جبان بن علي وجهة حصن المزني.

١١٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي قَطْنُ بْنُ سُبَيْرٍ أَبُو عَبَادِ الدَّارِعِ: حَدَّثَنَا عَفَّرُ بْنُ سَلِيمَانَ: حَدَّثَنَا عَتَيْبَةُ الضَّرِيرِ: حَدَّثَنَا يَرْبِيدُ بْنُ أَصْرَمَ قَالَ: سَبَعْتُ عَلَيَّ يَقُولُ: ماتَ رَجُلٌ مِنْ أَهْلِ الصَّفَةِ، وَتَرَكَ دِينَارًا وَدِرْهَمًا، فَقَبَيلٌ: يَا رَسُولَ اللَّهِ! تَرَكَ دِينَارًا وَدِرْهَمًا. «فَقَالَ: كَيْتَانٌ، صَلُّوا عَلَى صَاحِبِكُمْ». [راجع: ٧٨٨].

تخریج: إسناده ضعيف لجهة عتيبة وبريد بن أصرم.

1166. It was narrated from a man among the Ansar, from 'Ali (عليه السلام), that the Prophet (ﷺ) said: "Whoever visits a sick person is walking amongst the fruits of Paradise. When he sits with him he is covered with mercy, and when he leaves him, seventy thousand angels are appointed to pray for forgiveness for him that day."

Comments: [*Hasan*, and the saheeh version is *mawqoof*. This is a *da'eeef isnad* because the Ansari man is unknown]

1167. 'Ali (عليه السلام) said: I saw the Messenger of Allah (ﷺ) stand for a funeral, so we stood, and I saw him remain seated, so we remained seated.

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

1168. It was narrated that 'Asim bin Kulaib said: I heard Abu Burdah say: I heard 'Ali bin Abi Talib (عليه السلام) say: The Messenger of Allah (ﷺ) said: "Say: O Allah, I ask You for guidance and proper aim. When you ask for guidance, think of directions when travelling, and when you ask for proper aim, think of aiming an arrow." And he forbade - or forbade me - to wear garments made from a blend of linen and silk, to use red saddle cloths, or to wear a ring on the forefinger or middle finger.

١١٦٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي يَكْرِنِ الْمُقْدَمِي: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ - يَعْنِي ابْنَ أَبِي الْحُسَامِ: حَدَّثَنَا مُسْلِمٌ بْنُ أَبِي مَرْيَمَ عَنْ رَجُلٍ مِّنَ الْأَنْصَارِ، عَنْ عَلَيِّ: أَنَّ الَّذِي يَكْتُلُ قَالَ: أَمْنٌ عَادٌ مَرِيضًا مَشَّ في جِرَافِ الْجَنَّةِ، فَإِذَا جَلَسَ عَنْدَهُ اسْتَقْبَلَهُ فِي الرَّحْمَةِ، فَإِذَا خَرَجَ مِنْ عَنْدِهِ وَكَلَ بِهِ سَبْعُونَ أَلْفَ مَلِكٍ يَسْتَغْفِرُونَ لَهُ ذَلِكَ الْأَيْمَمُ». [راجع: ٦١٢].

تخریج: حسن، وال الصحيح وقهه وهذا إسناد ضعیف لجهة الرجل من الأنصار.

١١٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحْجَاجُ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُكَبِّرَ قَالَ: سَمِعْتُ مَسْنُورَةَ بْنَ الْحَكَمَ قَالَ: سَمِعْتُ عَلَيَا - قَالَ حَجَاجُ: قَالَ: حَدَّثَنَا عَلَيْهِ - قَالَ: رَأَيْتُ رَسُولَ اللَّهِ يَكْتُلُ قَامَ فِي جَنَّاتَةِ فَقَمْنَا، وَرَأَيْتُهُ قَعْدَ فَقَعَدْنَا. [راجع: ٦٣١].

تخریج: إسناده صحيح، م: (٩٦٢).

١١٦٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ بْنِ كَلْبٍ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ قَالَ: سَمِعْتُ عَلَيَّ بْنَ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَكْتُلُ: قُلْ: إِلَهُمْ إِنِّي أَسْأَلُكُ الْهُدَى وَالسَّدَادَ، وَادْكُنْ بِالْهُدَى هَذَا يَكُونُ الطَّرِيقَ، وَادْكُنْ بِالسَّدَادِ تَشْدِيدَكَ السَّهْمَ»، قَالَ: وَتَهَمَّ - أَوْ تَهَانِي - عَنِ الْفَسْقِيِّ وَالْأَبْيَرِيِّ، وَعَنِ الْخَائِمِ فِي السَّبَابِيَّةِ، أَوْ الْوُسْطَى. [راجع: ١١٢٤].

Comments: [Its isnad is qawi, Muslim (2078)]

1169. It was narrated that Abu 'Awn said: I heard Abu Salih say: 'Ali said: I mentioned the daughter of Hamzah (as a potential spouse) to the Messenger of Allah (ﷺ) and he said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is saheeh]

1170. It was narrated that 'Ali (عليه السلام) said: We were with the Messenger of Allah (ﷺ) at a funeral, and he said: "Who will go to Madinah and not leave any grave without levelling it, or any image without smearing it, or any idol without breaking it?" A man stood up and said: I will. Then he felt afraid of the people of Madinah, so he sat down. 'Ali (عليه السلام) said: So I went, then I came back and said: O Messenger of Allah, I did not leave any grave in Madinah but I levelled it, or any image but I smeared it, or any idol but I broke it. He said: "Whoever goes back to doing any of that has disbelieved in what Allah revealed to Muhammad. O 'Ali, do not be a cause of division - or he said: a show-off - or a merchant, except a good merchant, for they are the ones who procrastinate in doing good deeds."

Comments: [Its isnad is da'eef because 'Abul-Muwarri' is unknown]

تخریج: إسناده قوي، م: (٢٠٧٨).

١١٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي غُزَيْلٍ قَالَ: سَمِعْتُ أَبَا صَالِحَ قَالَ: قَالَ عَلَيَّ ذَكَرْتُ ابْنَةَ حَمْزَةَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ».

تخریج: إسناده صحيح.

١١٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو دَاوُدُ الْأَبْتَارِيُّ شَائِقَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو شَهَابٍ عَنْ شَعْبَةَ، عَنْ الْحَكْمَ، عَنْ أَبِي الْمُورَّعِ، عَنْ عَلَيَّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةٍ، فَقَالَ: «مَنْ يَأْتِي التَّدِيَّةَ فَلَا يَدْعُ قَبْرًا إِلَّا سَوَاءً، وَلَا صُورَةً إِلَّا طَلَحَهَا، وَلَا وَثَنًا إِلَّا كَسْرَةً؟»، قَالَ: فَقَامَ رَجُلٌ، فَقَالَ: أَنَا. ثُمَّ هَبَ أَهْلَ الْمَدِيَّةَ فَجَلَّسَ، قَالَ عَلَيَّ: فَانطَلَقْتُ، ثُمَّ جِئْتُ نَفْثَتَ: يَا رَسُولَ اللَّهِ! لَمْ أَدْعُ بِالْمَدِيَّةِ قَبْرًا إِلَّا سَوَاءً، وَلَا صُورَةً إِلَّا طَلَحَهَا، وَلَا وَثَنًا إِلَّا كَسْرَةً، قَالَ: فَقَالَ: «مَنْ غَادَ فَصَنَعَ شَيْئًا مِنْ ذَلِكَ، فَقَدْ (١٣٩/١) كَثُرَ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ، يَا عَلَيَّ! لَا تَكُونَنَّ فَتَانًا أَوْ قَالَ: مُخْتَالًا - وَلَا تَأْجِرَا إِلَّا تَأْجِرَ الْخَيْرِ، فَإِنَّ أُولَئِكَ هُمُ الْمُسْتَوْفُونَ فِي الْعَمَلِ». [راجع: ٦٥٧]

تخریج: إسناده ضعيف لجهالة أبي المورع، وقصة طمس الصورة وتسوية القبر المشرف مضت بإسناد صحيح، برقم: (٧٤١).

1171. It was narrated that Abu Salih said: I heard 'Ali (رضي الله عنه) say: A suit of silk was given to the Messenger of Allah (ﷺ) and he sent it to me. I went out wearing it, and the Messenger of Allah (ﷺ) was so angry that I could see anger on his face. He said: "I did not give it to you to wear it." Then he told me to divide it among my womenfolk.

Comments: [Its isnad is saheeh, al-Bukhari (2614) and Muslim (2071)]

تخریج: [إسناد صحيح، خ: ٢٦١٤)، م: ٢٠٧١]

1172. It was narrated from 'Ali (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "The angels do not enter a house in which there is an image or a person who is *junub* or a dog."

Comments: [Saheeh because of corroborating evidence]

تخریج: صحيح لغيره، دون ذكر الجنب، وهذا إسناد ضعيف لعمل.

1173. It was narrated from an-Nazzal bin Sabrah that he saw 'Ali (رضي الله عنه) pray *Zuhra*, then he sat in ar-Rahbah to listen to people and see what they needed. When the time for 'Asr came, a stone vessel was brought to him. He took a scoop of water and wiped his hands, forearms, face, head and feet, then he drank the leftover water whilst standing. Then he said: Some people dislike drinking whilst standing, but the Messenger of Allah (ﷺ) did what I have done, and this is the *wudoo'* of one who has not broken his *wudoo'*.

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

١١٧١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي عَوْنَى، عَنْ أَبِي صَالِحٍ قَالَ: سَمِعْتُ عَلَيْهَا قَالَ: أَمْرَيْتُ إِرْسَوْلَ اللَّهِ يَعْلَمُهُ شَهْرَةَ، فَبَعْثَتْ إِلَيْهَا إِلَيَّ رَسُولُ اللَّهِ يَعْلَمُهُ فَخَرَجْتُ فِيهَا، فَعَصَبَ رَسُولُ اللَّهِ يَعْلَمُهُ حَتَّى رَأَيْتُ الْمُقْبَضَ فِي وَجْهِهِ، قَالَ: إِنِّي لَمْ أُغْطِكُهَا لِتَلْبِسَهَا، قَالَ: فَأَمْرَنِي، فَأَطْرَهَا بَيْنَ يَنْسَائِي. [راجع: ١٠٧٧].

١١٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَلَيِّ بْنِ مُذْدِرٍ، عَنْ أَبِي زُزَفَةَ، عَنْ عَبْدِ اللَّهِ بْنِ تَجْيَى، عَنْ أَبِيهِ، عَنْ عَلَيِّ بْنِ الْيَقِينِ يَعْلَمُهُ قَالَ: «الْمَلَائِكَةُ لَا تَدْخُلُ بَيْتًا فِي صُورَةٍ وَلَا جُنْبٌ وَلَا كُلْبٌ». [راجع: ٦٣٢].

تخریج: صحيح لغيره، دون ذكر الجنب، وهذا إسناد ضعيف لعمل.

١١٧٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَبْدِ الْمُلِكِ بْنِ مَيْسَرَةَ، عَنْ التَّرَازِيلِ بْنِ سَبِيرَةَ: أَنَّهُ شَهِدَ عَلَيْهَا صَلَى الظَّهَرَ، ثُمَّ جَلَسَ فِي الرَّخْبَةِ فِي حَوَاجِنَ الثَّاَسِ، فَلَمَّا حَضَرَتِ الْعَصْرُ أَتَى بِتَوْرٍ، فَأَخَذَ حَفَّةَ تَوَاءَ، فَمَسَحَ يَدَيْهِ وَذِرَاعَيْهِ وَوَجْهَهُ وَرَأْسَهُ وَرِجْلَيْهِ، ثُمَّ شَرَبَ فَضْلَهُ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: إِنَّ نَاسًا يَكْرَهُونَ أَنْ يَسْرُبُوا وَهُمْ قِيَامٌ، وَإِنَّ رَسُولَ اللَّهِ يَعْلَمُهُ صَنَعَ كَمَا صَنَعَ، وَهَذَا وُضُوءٌ مَنْ لَمْ يُحِيدِثْ. [راجع: ٥٨٣].

تخریج: [إسناد صحيح، خ: ٥٦١٦].

1174. An-Nazzal bin Sabrah said: I heard 'Ali (ع)... and he narrated a similar *hadeeth*, except that he said: An earthenware jar with a handle was brought to him.

Comments: [Its *isnad* is *saheeh*, like the report above]

1175. It was narrated that 'Ali (ع) said that the Prophet (ﷺ) sent him to Madinah and ordered him to level the graves.

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

1176. It was narrated from Abu Muhammad Al-Hudhali, from 'Ali bin Abi Talib (ع) that the Messenger of Allah (ﷺ) sent a man of the Ansar to level every grave and spoil every idol. He said: O Messenger of Allah, I do not like to enter the houses of my people. So he sent me, and when I came back he said: "O 'Ali, do not be a cause of division, or a show-off, or a merchant, except a good merchant, for they are the ones who procrastinate - or who are lagging behind - in doing good deeds."

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

1177. It was narrated from a man among the people of Basrah - whom the people of Basrah called 'Abu Muwarri' whilst the people of Koofah called him Abu Muhammad

١١٧٤ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَعْبَةُ: أَخْبَرَنَا عَنْ النَّبِيلِ بْنِ مَيْسِرَةَ قَالَ: سَمِعْتُ الرَّضَاءَ بْنَ شَبَرَةَ قَالَ: سَمِعْتُ عَلَيْهِ... فَذَكَرَ مَقْتَاهُ، إِلَّا أَنَّهُ قَالَ: أَنِي يَكُوْزُ. [راجع: ١١٧٣]

تخریج: اسناده صحيح کتابته.

١١٧٥ - حَدَّثَنَا أَشْرَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَعْبَةُ قَالَ: الْحَكَمُ أَخْبَرَنِي عَنْ أَبِي مُحَمَّدٍ، عَنْ عَلَيِّ قَالَ: بَعْثَةُ الرَّبِيعِ يَكُوْزُ إِلَى الْقِدْبِيَّةِ، فَأَمَرَهُ أَنْ يُسْوِيَ الْقُبُورَ. [راجع: ٦٥٧]

تخریج: حسن لغيره، وهذا اسناد ضعيف لجهالة أبي محمد الہذلي.

١١٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا حَمَادٌ - يَعْنِي ابْنَ سَلْمَةَ - أَخْبَرَنَا حَجَاجُ بْنُ أَرْظَادَةَ عَنِ الْحَكَمِ بْنِ عَتَيْبَةَ، عَنْ أَبِي مُحَمَّدِ الْهَذَلِيِّ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ يَكُوْزُ بَعْثَةً رَجُلًا مِنَ الْأَنْصَارِ أَنْ يُسْوِيَ كُلَّ قَبْرٍ، وَأَنْ يَلْطُخَ كُلَّ صَمْرٍ، قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَخَرُهُ أَنْ أَذْخُلَ بَيْتَ قَوْمِيِّ. قَالَ: فَأَرْسَلْنِي، فَلَمَّا جَاءَهُ قَالَ: «يَا عَلَيْهِ! لَا تَكُونَنَّ فَقَاتًا، وَلَا مُخْكَالًا، وَلَا تَأْجِرَا إِلَّا تَاجِرًا خَيْرٍ، فَإِنَّ أُولَئِكَ مُسْوَفُونَ - أَوْ مَسْبُوفُونَ - فَهُوَ الْمُتَلِّ». [راجع: ١١٧٥]

تخریج: اسناده ضعيف، وانظر ماقبله.

١١٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنِ الْحَكَمِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَضْرَةِ - قَالَ: وَأَهْلُ الْبَضْرَةِ يُكَوْنُونَ: أَبَا مُؤْرَعٍ، قَالَ: وَكَانَ

- said: The Messenger of Allah (ﷺ) was at a funeral... and he mentioned a *hadeeth* similar to that of Abu Dawood from Abu Shihab.

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

أهْلُ الْكُوفَةِ يُكْتَرُنَّ بِأَبِي مُحَمَّدٍ - قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي جَنَارَةٍ... فَذَكَرَ تَحْوِيَةً حَدِيثَ أَبِي دَاوُدَ عَنْ أَبِي شَهَابٍ. [راجع: ١١٧٠].

تخریج: إسناده ضعیف، وانظر ما قبله.

1178. 'Abd Khair said: I saw 'Ali (ؑ) when a chair was brought to him and he sat on it, then an earthenware jug - Hajjaj said: A stone vessel - of water was brought to him. He washed his hands three times; rinsed his mouth three times and his nose with one scoop of water; he washed his face three times and washed his forearms three times - Hajjaj said: three times each - and he placed his hands in the vessel, then he wiped his head - Hajjaj said: he gestured with his hands from the front of his head to the back. He said: I do not know whether he brought them back to the front of his head or not. And he washed his feet three times - Hajjaj said: three times each - then he said: Whoever would like to see the *wudoo'* of the Messenger of Allah (ﷺ), this is the *wudoo'* of the Messenger of Allah (ﷺ).

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

1179. It was narrated that Abul-Wadi' said: I saw 'Ali (ؑ) when he killed the people of an-Nahrawan. He said: Look for the deformed one. They looked for him among the slain and said: We cannot find him. He said: Go back and look again, for by Allah I did not lie and I was not told a lie. So

١١٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ وَحْجَاجُ قَالَ: حَدَّثَنِي شَبَّةُ قَالَ: سَمِعْتُ مَالِكَ بْنَ عَرْفَةَ قَالَ: سَمِعْتُ عَبْدَهُ خَيْرًا، قَالَ: رَأَيْتُ عَلَيْهَا أَنِي بِكُرْبَيْ، فَقَعَدَ عَلَيْهِ، ثُمَّ أَتَيَ بِكُورَزٍ - قَالَ حَجَّاجٌ: يَتَوَرُّ مِنْ مَاءٍ - قَالَ: فَقَسَلَ يَدَيْهِ ثَلَاثَةً، وَمَضَصَّنَ ثَلَاثَةً مَعَ الْإِنْشَاقِ بِمَاءٍ وَاحِدٍ، وَغَسَلَ وَجْهَهُ ثَلَاثَةً، وَغَسَلَ ذَرَاعَيْهِ ثَلَاثَةً - قَالَ حَجَّاجٌ: ثَلَاثَةً ثَلَاثَةً يَدَيْهِ وَاحِدَةً، وَرَضَعَ يَدَيْهِ فِي التُّورِ، ثُمَّ مَسَحَ رَأْسَهُ - قَالَ حَجَّاجٌ: فَأَشَارَ يَدَيْهِ مِنْ مَقْدَمِ رَأْسِهِ إِلَى مُؤْخِرِ رَأْسِهِ، قَالَ: وَلَا أَذْرِي أَرَدَهَا إِلَى مَقْدَمِ رَأْسِهِ أَمْ لَا - وَغَسَلَ رِجْلَيْهِ ثَلَاثَةً - قَالَ حَجَّاجٌ: ثَلَاثَةً ثَلَاثَةً ثُمَّ قَالَ: مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى طُهُورِ رَسُولِ اللَّهِ ﷺ، فَهَذَا طُهُورُ رَسُولِ اللَّهِ ﷺ. [راجع: ٩٨٩].

تخریج: إسناده صحيح.

١١٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا جَمِيلُ بْنُ مُرَأَةَ عَنْ أَبِي الْوَضِيءِ، قَالَ: شَهَدْتُ عَلَيْهَا حَيْثُ قُتِلَ أَهْلُ النَّهْرَوَانَ، قَالَ: الْكَسُوا لِيَ الْمُحْدَجَ، فَطَلَبُوهُ فِي الْقَتْلَى، قَالُوا: لَئِنْ تَجِدُهُ، قَالَ: ارْجِعوا فَالْكَسُوا، فَوَاللَّهِ مَا

they went back and looked for him. That happened several times, and each time he swore by Allah, saying: I did not lie and I was not told a lie. Then they went out and they found him beneath the slain, lying in the mud. They brought him out, and brought him [to 'Ali]. Abul-Wadi' said: It is as if I can see him: an Abyssinian with one arm ending in something like the breast of a woman, on which there are hairs like the hair on the tail of a jerboa.

Comments: [Its isnad is saheeh]

1180. It was narrated from 'Ali (عليه السلام) that the Messenger of Allah (رسول الله) forbade gourds and varnished jars.

Comments: [Its isnad is saheeh, al-Bukhari (5594) and Muslim (1994)]

1181. It was narrated from 'Ali (عليه السلام) from the Prophet (رسول الله) that he was at a funeral. He started hitting the ground with a stick and said: "There is no one among you but Allah has decreed his place in Hell or his place in Paradise." They said: O Messenger of Allah, shouldn't we rely on that? He said: "No; rather strive, for each will be enabled [to do the appropriate deeds]. Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna."^[1]

كذبنا ولا كذبنا. فرجعوا فطلبوه، فردد ذيتك مراراً، كل ذلك يخالف بالله: ما كذبنا ولا كذبنا، فانطلقوا، فوجدوه تخت القتل في طين فاشترجوه، فجيء به، فقال أبو الوادي: فكان أنتظر إلى: خبشي عليه ثديي قد طلق إحدى يديه، مثل ثدي المرأة، عليهما شعرات مثل شعرات تكون على ذئب اليربوع.
[انظر: ١١٩٧، ١١٨٨].

تخریج: استاده صحيح.

١١٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : (١٤٠ / ١)
حَدَّثَنَا شَعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ التَّبَّيِّنِ عَنْ
الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلَيٍّ : أَنَّ رَسُولَ اللَّهِ
نَهَى عَنِ الدُّبَابِ وَالْمُرَقَّبِ. [راجع: ٦٣٤].

تخریج: استاده صحيح، خ: (٥٥٩٤)، م: (١٩٩٤).

١١٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ
عَنْ سُلَيْمَانَ، عَنْ سَعْدِ بْنِ عَبْدِهِ، عَنْ أَبِي عبدِ
الرَّحْمَنِ السَّلَمِيِّ، عَنْ عَلَيٍّ عَنِ النَّبِيِّ : أَلَّا
يَكُنْ فِي جَنَّةٍ، فَأَخَذَ عُودًا يَنْكُثُ فِي
الْأَرْضِ، قَالَ: «إِنَّمَا يَنْكُثُ مِنْ أَخْدِ إِلَّا قَدْ
كُبِّ مَقْعِدَةً مِنَ النَّارِ، أَوْ مِنَ الْجَنَّةِ». قَالُوا: يَا
رَسُولَ اللَّهِ! أَفَلَا نَتَكَبِّلُ؟ قَالَ: «أَعْمَلُوا فَكُلُّ
مُسْتَرٍ: «فَإِمَّا مَنْ أَغْطَى وَأَنْتَ أَوْ وَصَدَقَ
بِالْحُسْنَى أَوْ فَسَيْرَةً لِلْيُسْرَى أَوْ وَأَمَّا مَنْ يَخْلُ

[1] *Al-Husna*: The Best (i.e. either *La ilaha illallah*: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]

We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husna, We will make smooth for him the path for evil" [al-Lail 92:5-10]. Shu'bah said: Mansoor bin al-Mu'tamir narrated it to me and I did not object to the *hadeeth* of Sulaiman at all.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7552) and Muslim (2647)]

1182. It was narrated that 'Ali (ﷺ) said: I felt too shy to ask the Prophet (ﷺ) about *madhi* because of Fatimah (رضي الله عنها)، so I told Al-Miqdad bin Al-Aswad and he asked the Prophet (ﷺ) about that. He said: "Wudoo' should be done for that."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (132) and Muslim (303)]

وَاسْتَئْنَىٰ ۝ وَكَدَّ بِالْحُسْنَىٰ ۝ فَسَيَسْرُهُ
لِلْعَسْرَىٰ ۝» (الليل: ١٠٥-١٠٦). قَالَ شَعْبَةُ
وَحَدَّثَنِي يَهُ مَنْصُورُ بْنُ الْمَقْتُورِ، قَلَمْ أَنْكَرَ إِنْ
حَدِيثَ سُلَيْمَانَ شَيْئًا. [راجع: ٦٢١، ٧٥٥٢، م: ٢٦٤٧].
تَخْرِيج: إِسْنَادُهُ صَحِيحٌ، خ: (٧٥٥٢)، م:
(٢٦٤٧).

١١٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ
قَالَ: سَمِعْتُ سُلَيْمَانَ يُحَدِّثُ عَنِ الْمُتَنَبِّرِ
الثُّورِيِّ، عَنْ مُحَمَّدِ بْنِ عَلَيٍّ، عَنْ عَلَيٍّ قَالَ:
إِشْتَهَيْتُ أَنْ أَسْأَلَ الْبَيْهَىَ بْنَ الْمَدْيَى مِنْ
أَجْلِ قَاطِنَةِ رَضِيَ اللَّهُ عَنْهَا، فَأَمَرْتُ الْمَقْدَادَ
ابْنَ الْأَشْوَدَ، فَسَأَلَ عَنْ ذَلِكَ الْبَيْهَىَ بْنَ الْمَدْيَى
فَقَالَ: «فِيهِ الْوُضُوءُ». [راجع: ٦١٨].

تَخْرِيج: إِسْنَادُهُ صَحِيقٌ، خ: (١٣٢)، م: (٣٠٣).

1183. It was narrated from Al-Hasan that 'Umar bin Al-Khattab wanted to stone an insane woman, but 'Ali said to him: You do not have the right to do that. He said: I heard the Messenger of Allah (ﷺ) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the child until he reaches adolescence, and from the insane person until he recovers, or comes to his senses." So 'Umar (رضي الله عنه) pardoned her.

Comments: [*Saheeh* because of corroborating evidence]

1184. It was narrated that Huzain said: Testimony was given against or Husain al-Waleed bin 'Uqbah

١١٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدُ
عَنْ قَنَادَةَ، عَنْ الْحَسْنِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ
أَرَادَ أَنْ يَرْجُمَ مَجْنُونَةَ، قَالَ لَهُ عَلَيٌّ: مَا لَكَ
ذَلِكَ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنَ يَقُولُ: «رُقِعَ
الْقَلْمَنْ عَنْ ثَلَاثَةَ: عَنِ النَّايمِ حَتَّىٰ يَسْتَيْطِعَ، وَعَنِ
الطَّفْلِ حَتَّىٰ يَخْتَلِمَ، وَعَنِ الْمَجْنُونِ حَتَّىٰ يَرَأً، أَوْ
يَقْلِلَ»، فَأَذْرَأَ عَنْهَا عُمَرَ. [راجع: ٩٤٠].

تَخْرِيج: صَحِيقٌ لِغَيْرِهِ، وَالْحَسْنُ الْبَصْرِيُّ
لَمْ يَسْمَعْ مِنْ عَمَرٍ وَلَا مِنْ عَلَيٍّ.

١١٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
سَعِيدٌ عَنْ عَبْدِ اللَّهِ الدَّانَاجَ، عَنْ حُسْنَىٰ

before 'Uthman, that he drank alcohol. 'Ali spoke to 'Uthman about him and he said: Here is your cousin; flog him. He said: Get up, O Hasan (and flog him). He said: What do you have to do with this man? Let someone other than you do that. He said: Rather you felt incapable and weak. Get up, O 'Abdullah bin Ja'far, and flog him. 'Ali (ﷺ) started counting, and when he reached forty he said: That's enough - or: Stop - The Messenger of Allah (ﷺ) gave forty lashes, and Abu Bakr gave forty lashes, and 'Umar completed it, making it eighty. And all are *Sunnah*.

Comments: [Its *isnad* is *saheeh*, Muslim (1707)]

1185. It was narrated from ash-Sha'bī that Sharahah al-Hamdanīyyah came to 'Ali (ؑ) and said: I have committed *zina*. He said: Perhaps you are jealous, or perhaps you dreamt something, or perhaps you were forced? But each time she said: No. So he flogged her on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the *Sunnah* of the Prophet of Allah (ﷺ).

Comments: [A *saheeh hadeeth*]

1186. It was narrated that 'Ubaid, the freed slave of 'Abdur-Rahmān bin 'Awf, said: I saw 'Ali (ؑ) say: I heard the Messenger of Allah (ﷺ) forbid anyone to keep any of the meat of his sacrificial animal for more than three days.

قَالَ: شَهِدَ عَلَى الْوَلِيدِ بْنِ عُثْمَانَ أَنَّهُ شَرِبَ الْحَمْرَ، فَكَلَمَ عَلَيْهِ عُثْمَانَ فِيهِ، قَنَالَ: دُونَكَ ابْنَ عَمْكَ فَاجْلَدْنَاهُ. قَنَالَ: فَمِنْ يَا حَسْنَ! قَنَالَ: مَا لَكَ وَلَيْهَا؟ وَلَمْ هَذَا غَيْرُكَ. قَنَالَ: بَلْ عَجَزْتَ وَوَهْنَتَ وَصَعَفْتَ، فَمِنْ يَا عَنْدَ اللَّهِ بْنَ جَعْفَرٍ! فَجَلَدْنَاهُ، وَعَدَ عَلَيْهِ فَلَمَّا كَلَمَ أَرْبَعِينَ، قَالَ: حَسْنِيْكَ - أَوْ أَمْسِكَ - جَلَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ، وَأَمْسَكَ بِكُرْ أَرْبَعِينَ، وَكَمَّلَهَا عُمُرُ ثَمَانِينَ، وَكُلُّ سُنَّةٍ.

[راجع: ٦٢٤].

تخریج: إسناده صحيح، م: (١٧٠٧).

1185 - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدُ عَنْ فَتَادَةَ، عَنِ الشَّعْبِيِّ: أَنَّ شَرَاحَةَ الْهَمْدَانِيَّةَ أَتَتْ عَلَيْهَا فَقَاتَتْ: إِنِّي زَيَّتُ. قَنَالَ: لَعْلَكَ غَيْرِيِّ، لَعْلَكَ رَأَيْتَ فِي مَنَامِكَ، لَعْلَكَ اشْتَكَيْتَ؟ فَكَلَمَ ثَقُولُ: لَا، فَجَلَدَهَا يَوْمَ الْحِمِيسِ وَرَجَمَهَا يَوْمَ الْجُمُعَةِ، وَقَالَ: جَلَدْنَاهَا بِكِتابِ اللَّهِ، وَرَجَمْنَاهَا بِسُسْطَنِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ٧١٦].

تخریج: حديث صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد.

1186 - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْمَرٌ: أَخْبَرَنَا الرُّهْبَرِيُّ عَنْ أَبِي عَيْنَيْدِ مَوْلَى عَنْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: شَهِدَتْ عَلَيْهَا قَالَ: سَبَقْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْنَهِي أَنْ يُمْسِكَ أَحَدُ مِنْ شُكَّهِ شَيْئًا فَزُوقَ ثَلَاثَةَ أَيَّامٍ. [راجع: ٤٣٥].

Comments: [Its isnad is saheeh]

1187. It was narrated that Nu'aim bin Dijajah al-Asadi said: I was with 'Ali (عليه السلام), and Abu Mas'ood entered upon him and he said to him: O Farrokh, are you the one who says that in one hundred years time there will be on earth no eye that blinks? You are mistaken. Rather the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "In one hundred years time, there will be no eye that blinks left on earth of those who are alive today." By Allah, the time of prosperity and ease for this *ummah* will be after one hundred years.

Comments: [Its isnad is qawi]

تغريب: إسناده صحيح.

١١٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو حَيْمَةَ رُكَيْبُ بْنُ حَرْبٍ وَسَفِيَانُ بْنُ وَكِيعٍ بْنُ الْجَرَاءِ حَدَّثَنَا حَرِيرٌ عَنْ مَضْوِرٍ، عَنْ الْمُنَهَّالِ ابْنِ عَمْرُو، عَنْ تَعْمِيمِ بْنِ دِجَاجَةِ الْأَسْدِيِّ قَالَ: كُنْتُ عِنْدَ عَلِيٍّ فَلَدَخَلَ عَلَيْهِ أَبُو مَشْعُودَ، فَقَالَ لَهُ: يَا فَرُوعَ: أَنْتَ الْفَارِقُ: لَا يَأْتِي عَلَى النَّاسِ مَا يَتَّهِي سَنَةٌ وَعَلَى الْأَرْضِ عَيْنٌ تَطْرِفُ؟ أَخْطَطْتَ اسْتَكَ الْحُمْرَةَ! إِنَّمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَأْتِي عَلَى النَّاسِ مَا يَتَّهِي سَنَةٌ، وَعَلَى الْأَرْضِ عَيْنٌ تَطْرِفُ يَمْنَ هُوَ الْيَوْمُ حَيٌّ» وَإِنَّمَا رَحْمَةُ هَذِهِ الْأُمَّةِ وَفَرَجُهَا بَعْدَ الْمِائَةِ. [راجع: ٧١٤].

تغريب: إسناده قوي.

1188. It was narrated that Abul-Wadi' said: I saw 'Ali when he killed the people of an-Nahrawan. He said: Look for the deformed one among the slain. They said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie. And they brought him out from beneath the slain. Abul-Wadi' said: It is as if I can see him, an Abyssinian with one of his hands like the breast of a woman, on which were hairs like the tail of a jerboa.

Comments: [Its isnad is saheeh]

١١٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمَقَدَّمِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا حَمِيلُ بْنُ مُرَّةَ عَنْ أَبِي الْوَضِيِّ، قَالَ: شَهَدْتُ عَلَيْهَا حِينَ قُتِلَ أَهْلُ الْهَمْرَوَانِ قَالَ: الَّتِي شَوَّا الْمُسْخَدَجَ فِي الْقَتْلَى. قَالُوا: لَمْ تَجِدْهُ، قَالَ: أَطْلُبُهُ، فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُذِبْتُ، حَتَّى أَشْتَرِجُوهُ مِنْ تَحْتِ الْقَتْلَى، قَالَ أَبُو الْوَضِيِّ: فَكَانَ أَنْظَرَ إِلَيْهِ: حَبَشَيٌّ إِخْدَنِي يَدْنِي مِثْلُ نَدِيَ الْمَرْأَةِ، عَلَيْهَا شَعَرَاتٌ مِثْلُ ذَنَبِ الْيَرْبُوعِ. [راجع: ١١٧٩].

تغريب: إسناده صحيح.

1189. Yazeed bin Abi Salih narrated that Abul-Wadi' 'Abbad told him: We were heading for Koofah with 'Ali bin Abi Talib (ﷺ) and when we were two of three days away from Haroora', many people drifted away from us. We mentioned that to 'Ali (ﷺ) and he said: Do not worry about them, for they will come back.... And he narrated the *hadeeth* at length. He said: 'Ali bin Abi Talib (ﷺ) praised Allah and said: My close friend told me that the leader of these people would be a man with a deformed arm like a breast on which would be some hairs like the tail of a jerboa. They looked for him but they did not find him. We came to him and said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie - three times. We said: We did not find him. Then 'Ali came himself and started saying: Turn this one over, turn this one over, until a man of Koofah came and said: Here he is. 'Ali (ﷺ) said: *Allahu Akbar!* Is there anyone who could tell you who his father was? The people started saying: This is Malik, this is Malik. And 'Ali (ﷺ) said: Whose son is he?

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

1190. It was narrated from ash-Sha'bi that 'Ali (ﷺ) said to Sharahah: Perhaps you were forced? Perhaps your husband came to you? Perhaps... perhaps...? She said: No. He said: When she gave birth to

١١٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي حَجَاجُ بْنُ يُوسُفَ الشَّاعِرُ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي صَالِحٍ: أَنَّ أَبَا الْوَصِيِّ عَبَادًا حَدَّهُ: أَنَّهُ قَالَ: كُنَّا غَامِدِينَ إِلَى الْكُوْفَةِ مَعَ عَلَيِّ بْنِ أَبِي طَالِبٍ، فَلَمَّا بَلَغْنَا مَسِيرَةَ لَيْلَتَيْنِ أَوْ تَلَاثَيْنَ مِنْ (١٤١/١) حَرْوَاءَ شَدَّ مِنَّا نَاسٌ كَثِيرٌ، فَذَكَرَنَا ذَلِكَ لِعَلِيٍّ، قَالَ: لَا يَهُولُكُمْ أَمْرُهُمْ، فَإِنَّهُمْ سَيِّرُجُونُ... فَذَكَرَ الْحِدْبَةَ بِطَرْلِهِ، قَالَ: فَحَمِدَ اللَّهَ عَلَيِّ بْنِ أَبِي طَالِبٍ وَقَالَ: إِنَّ خَلِيلِي أَخْبَرَنِي أَنَّ قَابِدَهُ هُؤُلَاءِ رَجُلٌ مُخْلِجٌ إِلَيْهِ، عَلَى حَلْمَةِ نَذِي شَعْرَاتِ كَانَهُنَّ ذَبَّاحُ الْبَرِّيُّونَ. فَالْتَّسْهُوَةُ فَلَمْ يَجِدُوهُ، فَأَتَيْنَاهُ، فَقُلْنَا: إِنَّا لَمْ نَجِدُهُ. قَالَ: فَالْتَّسْهُوَةُ، فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُلِبْتُ - تَلَاثَةً - فَقُلْنَا: لَمْ نَجِدْهُ. فَجَاءَ عَلَيِّ بِتَقْسِيهِ، فَجَعَلَ يَقُولُ: افْلِبُوا ذَا، افْلِبُوا ذَا. حَتَّى جَاءَ رَجُلٌ مِنَ الْكُوْفَةِ، قَالَ: هُوَ ذَا. قَالَ عَلَيِّ: اللَّهُ أَكْبَرُ، لَا يَأْتِيْكُمْ أَحَدٌ يُخَيِّرُكُمْ مِنْ أُبُوْهُ؟ فَجَعَلَ النَّاسُ يَقُولُونَ: هَذَا مَالِكُ، هَذَا مَالِكُ. يَقُولُ عَلَيِّ: أَبْنُ مَنْ هُوَ؟ [راجع: ١١٧٩].

نَحْرِيْج: إِسْنَادِ حَسَنٍ.

١١٩٠ - حَدَّثَنَا بَهْرٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا سَلَمَةُ بْنُ كَعْبَيْلٍ عَنِ الشَّعْبِيِّ: أَنَّ عَلِيًّا قَالَ لِشَرَاهَةَ: لَعَلَّكَ اشْتَكِرْهَتِي، لَعَلَّ رَوْجَكَ أَتَابَكَ، لَعَلَّكَ، لَعَلَّكَ؟ قَالَ: لَا، قَالَ: فَلَمَّا

what was in her womb, he flogged her then he stoned her. It was said to him: You flogged her then you stoned her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the *Sunnah* of the Messenger of Allah (ﷺ).

Comments: [A *saheeh hadith*]

1191. It was narrated that Habbah al-'Urani said: I heard 'Ali (عليه السلام) say: I was the first man to pray with the Messenger of Allah (ﷺ).

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

تخریج: إسناده ضعیف، سلمة بن کھل متروک الحديث وحجه العربی ضعیف.

1192. It was narrated that Habbah al-Urani said: I heard Ali (عليه السلام) say: I was the first who prayed with the Messenger of Allah (ﷺ).

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

وَضَعَتْ مَا فِي بَطْنِهَا جَلَدَهَا، ثُمَّ رَجَمَهَا،
فَقَالَ لَهُ: جَلَدْتَهَا، ثُمَّ رَجَمْتَهَا؟ قَالَ: جَلَدْتَهَا
بِكِتابِ اللَّهِ، وَرَجَمْتَهَا بِسُنْنَةِ رَسُولِ اللَّهِ ﷺ.
[راجع: ۷۱۶].

تخریج: حديث صحيح، وفي خ: (٦٨١٢)،
وهو مختصر بقصة الرجم دون الجلد.

1191 - حدثنا يزيد: أخبرنا شعبة عن سلمة
ابن كھل، عن خبأ الغزني قال: سمعت
عليه يقول: أنا أول رجل صلى مع رسول
الله ﷺ. [راجع: ۷۷۶]

تخریج: إسناده ضعیف، سلمة بن کھل متروک الحديث وحجه العربی ضعیف.
- حدثنا محمد بن جعفر: حدثنا شعبة
وتحجاج عن شعبة، عن سلمة بن کھل،
قال: سمعت خباء الغزني قال: سمعت علياً
يقول: أنا أول من صلى مع رسول الله ﷺ.
[راجع: ۱۱۹۱].

تخریج: إسناده ضعیف ک سابقه.

1193. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said:... Then I was present with 'Ali. He prayed before delivering the *kutbah*, with no *adhan* or *iqamah*, then he delivered the *khutbah*. He said: O people, the Messenger of Allah (ﷺ) forbade eating from your sacrificial animals after three days, so do not eat from them after today.

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

- حدثنا عبد الرزاق: أخبرنا مغمر
عن الزهراني، عن أبي عبيد مؤذن عبد
الرحماني بن عزيب، قال:... ثم شهدته مع
علي، فصلى قبل أن يخطب بـلا آذان ولا
إقامة، ثم خطب، فقال: يا أئمها الناس! ا
إن رسول الله ﷺ قد نهى أن تأكلوا
نسكعكم بعد ثلاثة أيام، فلا تأكلوها بعد.

[راجع: ٤٣٥]

تخریج: إسناده صحيح.

1194. It was narrated from 'Ali (عليه السلام), from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said: "Do not pray after 'Asr, unless you pray when the sun is still high."

Comments: [A *Saheeh Hadeeth*]

1195. It was narrated from Muhammad bin 'Ali, from 'Ali (عليه السلام), that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to fast continually from pre-dawn to pre-dawn.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Abdul-A'la Ath-Tha'labi]

1196. It was narrated that Muhammad bin 'Ali said: Some people came to 'Ali (عليه السلام) and complained about 'Uthman's tax collector. My father said to me: Take this letter to 'Uthman and tell him: The people are complaining about your tax collector, and this is the instruction of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about collecting zakah; tell them to follow it. So I went to 'Uthman and told him about that. He (the narrator) said: If he [Ali] had wanted to say anything about 'Uthman, he would have said it on that occasion - i.e., saying something bad.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3111)]

1197. Yazeed bin Salih told us that Abul-Wadi' told him that he said: We were heading towards

١١٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
عَنْ مُنْضُورٍ، عَنْ هَلَالِ بْنِ يَسَافِيِّ، عَنْ وَهْبِ
ابْنِ الْأَجْدَعِ، عَنْ عَلَيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ
قَالَ: «لَا تُصْلُوْا بَعْدَ الْعَصْرِ، إِلَّا أَنْ تُصْلُوا
وَالشَّمْسُ مُرْتَفِعَةً». [راجع: ٦١٠].

تخریج: حديث صحيح.

١١٩٥- حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا إِسْرَائِيلُ
عَنْ غَبْدِ الْأَغْلَى، عَنْ مُحَمَّدِ بْنِ عَلَيِّ، عَنْ
عَلَيِّ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوَاصِلُ مِنَ السَّحْرِ
إِلَى السَّحْرِ. [راجع: ٧٠٠].

تخریج: حسن لغيره، وهذا إسناد ضعيف
ضعف عبد الأعلى التميمي.

١١٩٦- حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا أَبْنُ عَيْنَيَةَ
عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ مُنْذِرِ التَّوْرِيِّ، عَنْ
مُحَمَّدِ بْنِ عَلَيِّ قَالَ: جَاءَ إِلَيْ عَلَيِّ تَاسِ مِنَ
النَّاسِ، فَشَكَوْا شَعَّةً عَنْهُمَا، قَالَ: فَقَالَ لِي
أَبِي: ادْهُبْ بِهَذَا الْكِتَابِ إِلَى عُمَانَ فَقُلْ
لَهُ: إِنَّ النَّاسَ فَدَ شَكَوْا شَعَّاتِكَ، وَهَذَا أَمْرٌ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّدَقَةِ، فَمَرْعُمُهُمْ فَلَيَأْخُذُوا
بِهِ، قَالَ: فَلَوْ كَانَ ذَاكِرًا عُمَانَ يُشَيِّعُهُ ذَلِكَ لَهُ
قَالَ: فَلَوْ كَانَ ذَاكِرًا عُمَانَ يُشَيِّعُهُ ذَلِكَ لَهُ
يُؤْمِنُهُ، يَعْنِي يُسْوِيهِ.

تخریج: إسناده صحيح، خ: (٣١١١).

١١٩٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي حَجَاجُ بْنُ
الشَّاعِرِ: حَدَّثَنِي عَبْدُ الصَّمْدِ بْنُ عَبْدِ

Koofah with 'Ali bin Abi Talib (ﷺ)... and he mentioned the *hadeeth* about the man with the deformity. 'Ali said: By Allah, I did not lie and I was not lied to - three times. Then 'Ali said: My close friend told me that there are three brothers of the jinn; this is the oldest of them, the second has a lot of followers around him and the third is somewhat weak.

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

تخریج: إسناده حسن، هو مكرر (١١٨٩). قوله: «أما إن خليلي... لم يرد إلا في هذا الحديث.

1198. It was narrated that 'Abd Khair said: We prayed *Fajr*, then we sat with 'Ali bin Abi Talib (ﷺ). He called for water for *wudoo'*, then he washed his hands three times, rinsed his mouth twice from one handful, then he washed his face three times, then he washed his forearms, then he washed his feet three times. Then he said: This is the *wudoo'* of your Prophet (ﷺ), so learn it.

Comments: [*Hasan*]

1199. It was narrated that 'Abd Khair said: We came to 'Ali (ﷺ) when he had prayed. He called for a jug, then he rinsed his mouth three times, and rinsed his nose three times. He rinsed his mouth from the hand that held the water. And he washed his face three times, his right arm three times and his left arm three times. Then he said: Whoever would like to know how the

الوارث: حَدَّثَنَا يَرْبُدُ بْنُ صَالِحٍ أَنَّ أَبَا الْوَضِيِّ عَبْدًا حَدَّثَهُ اللَّهُ قَالَ كُنَّا عَامِدِينَ إِلَى الْكُفُوْقَةِ مَعَ عَلَيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فَذَكَرَ حَدِيثَ الْمُخْدِجِ قَالَ عَلَيَّ فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُنْيَتُ ثَلَاثَةِ قَالَ عَلَيَّ أَمَا إِنْ خَلَلَيِّ أَخْبَرْتَنِي ثَلَاثَةِ إِخْرَوْهُ مِنَ الْجِنِّ هَذَا أَكْبَرُهُمْ وَالثَّانِي لَهُ جَمْعٌ كَبِيرٌ وَالثَّالِثُ فِيهِ ضَفْفٌ [راجع: ١١٨٩].

١١٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى رَحْمَوْيَهُ حَدَّثَنَا شَرِيكُ بْنُ حَالِدٍ بْنِ عَلْقَمَةَ عَنْ عَبْدِ الْحَمِيرِ قَالَ صَلَّيْتَا الْعَدَاءَ فَجَلَسْتَ إِلَيْ عَلَيِّ بْنِ أَبِي طَالِبٍ فَدَعَا بِوْضُوَءِهِ فَقَسَلَ يَدَيْهِ ثَلَاثَةِ وَمَضْصَضَ مَرَقَّتَنِ مِنْ كَفِ وَاجِدِ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَةِ ثُمَّ غَسَلَ ذِرَاعَيْهِ، ثُمَّ غَسَلَ قَدَمَيْهِ ثَلَاثَةِ ثُمَّ قَالَ هَذَا وَضُوْءُكُمْ فَاغْلَمُوا [راجع: ٩٢٨].

تخریج: حسن، شريك التخيي قد توبع.

١١٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا أَبُو بَغْرِيْبٍ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حَالِدِ بْنِ عَلْقَمَةَ عَنْ عَبْدِ الْحَمِيرِ قَالَ أَتَيْتَا عَلَيَّ وَفَدَضْلَيْ فَدَعَا بِكُوزٍ ثُمَّ تَمَضَضَ ثَلَاثَةِ وَاشْتَشَقَ ثَلَاثَةِ ثُمَّ تَمَضَضَ مِنَ الْكَفِ الَّذِي يَأْخُذُ وَغَسَلَ وَجْهَهُ ثَلَاثَةِ ثُمَّ وَيَدَهُ ثَلَاثَةِ وَيَدَهُ الشَّمَالِ ثَلَاثَةِ ثَلَاثَةِ ثُمَّ قَالَ مَنْ شَرَّهُ أَنْ يَقْلِمَ وَضُوْءَ رَسُولِ اللَّهِ ﷺ فَهَهُ هَذَا [راجع: ٩٢٨].

Messenger of Allah (ﷺ) did *wudoo'*, this is it.

Comments: [Saheeh]

1200. It was narrated that Abu Ma'mar said: We were with 'Ali (ؑ) when a funeral passed by him and some people stood up for it. 'Ali (ؑ) said: Who told you to do this? They said: Abu Moosa. He said: The Messenger of Allah (ﷺ) only did that once, following the example of the People of the Book, but when he was forbidden to do it, he stopped.

Comments: [Saheeh]

1201. It was narrated that 'Ali bin Abi Talib (ؑ) said: I got an old she-camel as booty on the day of Badr, and the Messenger of Allah (ﷺ) gave me another she-camel. One day, I made them kneel at the door of a man from among the Ansar, intending to carry *idhkhir* [a kind of grass] on them to sell it - and there was a goldsmith of Banu Qainuqa' with me - so that I could use the money to give a wedding feast for my marriage to Fatimah. Hamzah bin 'Abdul-Muttalib was drinking in that house. Hamzah attacked them with his sword, cutting off their humps and cutting open their flanks, then he took out their livers. I said to Ibn Shihab: Did he take out anything from their humps? He said: He cut off their humps and took them away. 'Ali said: I looked at a sight that shocked me. I went to the Prophet (ﷺ), and Zaid

تخریج: صحيح، أبو بحر البکراوی- وإن
كان فيه ضعف- قد توبع.

١٢٠٠ - حدثنا عبد الرزاق: أخبرنا سفيان
عن ثابت، عن مجاهد، عن أبي معمير قال:
كنا مع علي فمر به جنائز، فقال
لها ناس، فقال علي: من أفاركم هذه؟
فتلاؤ: أبو موسى، قال إنما قتل ذلك
رسول الله ﷺ مرأة، فكان يتسبّب بأهل
الكتاب، فلما نهى انتهى.

تخریج: صحيح، لوث ضعيف وقد توبع.

١٢٠١ - حدثنا عبد الرزاق: أخبرنا ابن
خربيج: حدثني ابن شهاب عن علي بن
حسين بن علي، عن أبيه حسين بن علي،
عن علي بن أبي طالب قال: قال علي:
أصبت شارقاً مع رسول الله ﷺ في المعتمد
نوم بدر، وأنطاني رسول الله ﷺ شارقاً
آخر، فائتهما يوماً عند باب زجل من
الأنصار، وأنا أريد أن أحمل عليهما إذخرًا
لأبيه، وعمي صانع من بي قيقاع لأشعرين
في على وليمة فاطمة، وحمراء بن عبد
المطلب يشرب في ذلك البيت، ثار إلهما
حمراء بالشيف، فجب أنتهيا وينظر
حواصرهما، ثم أخذ من أثوابهما. ثُلث
لابن شهاب: ومن النساء؟ قال: جب
أنتهيا، فذهب بها. قال: فنظرت إلى
منظر أقطعني، فاتتني اللهم وعند زيد

bin Harithah was with him, and I told him what had happened. He went out, accompanied by Zaid, and I went with him. He entered upon Hamzah and expressed his anger to him. Hamzah looked up and said: Are you anything more than the slaves of my father? The Messenger of Allah (ﷺ) backed off until he departed from them. That was before the prohibition on alcohol.

Comments: [Its isnad is saheeh, al-Bukhari (2375) and Muslim (1979)]

1202. It was narrated that 'Asim bin Damrah said: Some of the companions of 'Ali (ؑ) said: Why don't you tell us about the voluntary prayers that the Messenger of Allah (ﷺ) offered during the day? 'Ali (ؑ) said: By Allah, you cannot do it. They said to him: Tell us about it and we will take whatever we are able to do.... then he quoted the hadeeeth at length.

Comments: [Its isnad is qawi]

ابن حارثة، فأخبرتهما الخبر، فخرج وهمه زيد، فانطلق معه فدخل على حمزة، فتعيّط عليه، فرُفع حمزة بصرة فقال: هل أنت إلا عبد لأبي! فرجع رسول الله ﷺ يُمْهِلُ حتى يخرج عنهم، وذلك قبل تحرير الحسين.

تخریج: إسناده صحيح، خ: (٢٣٧٥)، م: (١٩٧٩).

١٢٠٢ - حدثنا عبد الله: حدثني أبو بكر بن أبي شيبة: حدثنا أبو الأখوص عن أبي إشحاق، عن عاصم بن ضمرة قال: قال ناس من أصحاب عليٍ يعلقونه: لا تحدثوا بصلة رسول الله ﷺ بالنهار والطلع. فقال عليٌ: إنكم والله لا تطيرونها. قاتلوا له: أخبرنا بها تأخذ منها ما أطقتنا... فذكر الحديث بطروله. [راجع: ٦٥٠]

تخریج: إسناده قوي.

1203. It was narrated from 'Ali (ؑ) that he was asked about the (voluntary) prayers of the Messenger of Allah (ﷺ) during the day. He said: He used to pray sixteen rak'ahs. When the sun was as high there as it is at the time of 'Asr there, he would pray two rak'ahs. When the sun was as high there as it is at the time of Zuhra there, he would pray two rak'ahs. He would pray four rak'ahs before Zuhra and two rak'ahs after Zuhra,

١٢٠٣ - حدثنا عبد الله: حدثنا أبو كامل الجحدري فضيل بن الحسين إبلة على من كتبه: حدثنا أبو عوانة عن أبي إشحاق، عن عاصم بن ضمرة، عن عليٍ أنه سُئل عن صلاة رسول الله ﷺ بالنهار، فقال: كان يُصلِّي سبعة عشرة ركبة، قال: يُصلِّي إذا كانت الشمس من خاها كهفيها من هامها كصلاة العضر ركعتين، وكان يُصلِّي إذا

and he would pray four *rak'ahs* before 'Asr.

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

كَانَتِ الشَّمْسُ مِنْ هَامِنَا كَهِيَتِهَا مِنْ هَامِنَا
كَضْلَاءُ الظَّفَرِ أَرْبَعَ رَكَعَاتٍ، وَكَانَ يَصْلِي قَبْلَ
الظَّفَرِ أَرْبَعَ رَكَعَاتٍ، وَيَنْدَعُ الظَّفَرِ رَكْعَيْنِ
وَقَبْلَ الْعَصْرِ أَرْبَعَ رَكَعَاتٍ. [راجع: ١٢٠٢].

تخریج: إسناده قوي، وانظر ما قبله.

1204. It was narrated from al-Hasan and 'Abdullah, the sons of Muhammad bin 'Ali, from their father Muhammad bin 'Ali that he heard his father, 'Ali bin Abi Talib (عليه السلام)، say to Ibn 'Abbas, when he heard that he had permitted *mut'ah* marriage with women - 'Ali bin Abi Talib (عليه السلام) said to him: The Messenger of Allah (صلوات الله عليه) forbade it on the day of Khaibar and [he also forbade] the flesh of donkeys.

Comments: [Its *isnad* is *sahih*, al-Bukhari (5115) and Muslim (1407)]

١٢٠٤ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا مَعْمَرٌ
عَنِ الرَّمْرَمِيِّ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنِيِّ
مُحَمَّدٍ بْنِ عَلَيِّ، عَنْ أَيِّهِمَا مُحَمَّدٌ بْنِ عَلَيِّ:
أَنَّهُ سَمِعَ أَبَاهُ عَلَيِّ بْنَ أَبِي طَالِبٍ قَالَ لِإِنَّ
عَنَّا، وَبِلَمَّا أَتَاهُ رَجُلٌ فِي مَتْهَةِ السَّنَاءِ،
قَنَالَ لَهُ عَلَيِّ بْنَ أَبِي طَالِبٍ: إِنَّ رَسُولَ اللَّهِ
بِكِيلَةٍ فَلَمْ تَهِنْ عَنْهَا يَوْمَ خَيْرٍ، وَعَنْ لَحْومِ
الْحُمْرِ الْأَهْمَىٰ. [راجع: ٥٩٢].

تخریج: إسناده صحيح، خ: (٥١١٥)، م: (١٤٠٧).

1205. It was narrated from 'Ali (عليه السلام) that he did *wudoo'* washing each part three times, then he wiped his head, then he drank the water left over from his *wudoo'*. Then he said: Whoever would like to see the *wudoo'* of the Messenger of Allah (صلوات الله عليه)، let him look at this.

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

١٢٠٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ سُفِيَّانَ، عَنْ
أَبِي إِشْحَاقَ، عَنْ أَبِي حَيَّةِ بْنِ قَيْمٍ، عَنْ
عَلَيِّ: أَنَّهُ تَوَضَّأَ ثَلَاثَةَ ثَلَاثَةً، ثُمَّ سَمَحَ رَأْسَهُ،
ثُمَّ شَرِبَ قَلْبَ وَضُوِّيهِ، ثُمَّ قَالَ: مَنْ سَرَّهُ
أَنْ يَنْظُرَ إِلَى وُضُوءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَيَنْظُرْ إِلَى
هَذَا. [راجع: ٩٧١].

تخریج: إسناده حسن.

1206. It was narrated that 'Abdullah bin Mulail said: I heard 'Ali (عليه السلام) say: Each Prophet was given seven advisers from his nation and the Prophet (صلوات الله عليه) was given fourteen advisers from his

١٢٠٦ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا سُفِيَّانُ
عَنْ شَيْخِهِ لَهُمْ يَقَالُ لَهُ: سَالِمٌ، عَنْ عَبْدِ اللَّهِ
ابْنِ مُلَيْلٍ قَالَ: سَمِعْتُ عَلَيْهَا يَقُولُ: أَغْطِي
كُلُّ نَبِيٍّ سَبْعَةَ نُجَباءَ مِنْ أُمَّهِ، وَأَغْطِي النَّبِيِّ

ummah, among them Abu Bakr and 'Umar (رضي الله عنهم).

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَرْبَعَةُ عَشَرَ تَجَيِّبًا مِنْ أُمَّةٍ، وَنَهُمْ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا. [رَاجِعٌ : ٦٦٥].

تخریج: إسناده ضعیف لعل.

1207. It was narrated that Qais bin 'Ubud said: We were with 'Ali (عليه السلام) and when he saw any event or reached the top of a hill or went down in a valley, he said: Glory be to Allah; Allah and His Messenger spoke the truth. I said to a man of Banu Yashkur: Let us go to Ameer al-Mu'mineen and ask him why he says, Allah and His Messenger spoke the truth. So we went to him and we said: O Ameer al-Mu'mineen, when you see any event or reach the top of a hill or go down into a valley, you say: Allah and His Messenger spoke the truth. Did the Messenger of Allah (رسوله) instruct you exclusively to say that? He turned away from us but we persisted in asking. When he realised that, he said: By Allah, the Messenger of Allah (رسوله) did not tell me anything exclusively that he did not tell to other people, but the people attacked 'Uthman bin 'Affan (رضي الله عنه) and killed him, and there were people who were worse than me in action and attitude concerning him. Then I thought that I was most deserving of this position, so I accepted it. And Allah knows best whether we are right or wrong.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ali bin Zaid bin Jud'an]

1208. It was narrated that 'Asim bin Damrah said: We asked 'Ali (عليه السلام) about the voluntary prayers of the

عَنْ عَلَيِّي بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادَةَ قَالَ: كُنَّا مَعَ عَلَيِّي فَكَانَ إِذَا شَهِدَ مَسْهُدًا، أَوْ أَشْرَقَ عَلَى أَكْمَةٍ، أَوْ هَبَطَ وَادِيًّا قَالَ: سُبْحَانَ اللَّهِ، صَدَقَ اللَّهُ وَرَسُولُهُ، فَلَمَّا لَرَجَلٌ مِنْ تَبِي يَشْكُرُ: انْطَلَقَ بِنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ حَتَّى نَسْأَلَهُ عَنْ قَوْلِهِ: صَدَقَ اللَّهُ وَرَسُولُهُ. قَالَ: فَانْطَلَقْنَا إِلَيْهِ، قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! رَأَيْنَاكَ إِذَا شَهِدْتَ مَسْهُدًا، أَوْ هَبَطْتَ وَادِيًّا، أَوْ أَشْرَقْتَ عَلَى أَكْمَةَ قُلْتَ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَهَلْ عَهِدَ رَسُولُ اللَّهِ إِلَيْكَ شَيْئًا فِي ذَلِكَ؟ قَالَ: فَأَغْرَضَ عَنَّا وَالْحَخْنَةَ عَلَيْهِ، فَلَمَّا رَأَى ذَلِكَ قَالَ: وَاللَّهِ مَا عَهِدْتَ إِلَيَّ رَسُولُ اللَّهِ بِسْمِ اللَّهِ عَنْهُمَا إِلَّا شَيْئًا عَهِدْتُ إِلَى النَّاسِ، وَلَكِنَّ النَّاسَ (١٤٣/١) وَقَعُوا عَلَى عَمَّانَ فَقَتَلُوهُ، فَكَانَ غَيْرِي فِيهِ أَشْرَأً حَالًا وَفَلَمَا مَنَّ، ثُمَّ إِنَّمَا رَأَيْتُ أَنِّي أَحَثُهُمْ بِهَذَا الْأَمْرِ، فَوَبَثَتْ عَنِّي، قَالَ اللَّهُ أَعْلَمُ أَصَبَّتَا أَمْ أَخْطَلَتَا. [أنظر: ١٢٧١].

تخریج: إسناده ضعیف لضعف علي بن زید وهو ابن جدعان.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَدَّثَنَا إِشْحَاقُ بْنُ إِسْمَاعِيلَ وَأَبُورَخَيْرَهُ قَالَ: حَدَّثَنَا وَكِيعُ عَنْ

Prophet (ﷺ) during the day. 'Ali said: That was sixteen voluntary *rak'ahs* that the Messenger of Allah (ﷺ) did during the day, and it is very rare for anyone to persist in doing that. Wakee' told us: And my father said: Habeeb bin Abi Thabit said: O Abu Ishaq, I would not like to have gold as much as would fill this mosque in return for this *hadeeth* of yours.

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

سُفِيَّانُ، عَنْ أَبِي إِشْحَاقَ، وَحَدَّثَنِي أَبِي : حَدَّثَنَا سُفِيَّانُ وَإِسْرَائِيلُ عَنْ أَبِي إِشْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْتُهُ عَنْ تَطْرُعِ الظَّيْنِ بِالْمَهَارِ؟ قَالَ: قَالَ عَلَيْهِ: إِنَّكَ سَيَّتْ عَشْرَةً رَّكْعَةً تَطْرُعُ رَسُولَ اللَّهِ بِالْمَهَارِ، وَقَلَّ مَنْ يَدْوِمُ عَلَيْهَا]. [راجع: ٦٥٠]

حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي : حَدَّثَنَا وَبِعْرَجَ قَالَ: وَقَالَ أَبِي : قَالَ حَبِيبُ بْنُ أَبِي ثَابِتٍ: يَا أَبا إِشْحَاقِ! مَا أَحِبُّ أَنْ لَيْ بِخَدِيقَتِكَ هَذَا مِيلٌ، مَسْجِدِكَ هَذَا ذَهَبًا.

تخریج: إسناده قوي.

1209. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) told me to take care of his sacrificial animals and to give their skins and blankets in charity.

Comments: [Its *isnad* is *sahih*, al-Bukhari (1717) and Muslim (1317)]

١٢٠٩ - حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي أَبِي تَجْيِحٍ، عَنْ مُحَاجِدٍ، عَنْ أَبِي زَيْنَدٍ، عَنْ عَلَيِّ عَلَيِّ قَالَ: أَمْرَنِي رَسُولُ اللَّهِ بِكِيدَنِ أَنْ أُتُومَ عَلَى بَذْنِي، وَأَنْ أَضْدَقَ بِخُلُودِهَا وَجَلَالِهَا.

[راجع: ٥٩٣]

تخریج: إسناده صريح، خ: (١٧١٧)، م: (١٣١٧).

1210. It was narrated that 'Amir said: Shurahah became pregnant and her husband was absent. Her former master took her to 'Ali, and 'Ali (عليه السلام) said to her: Perhaps your husband came to you or perhaps someone forced you against your will? She said: No. And she admitted *zina*. So 'Ali (عليه السلام) flogged her on Thursday and I was present, and he stoned her on Friday and I was present. He ordered that a hole be dug for her up to her navel, then he said:

١٢١٠ - حَدَّثَنَا يَخْنَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ: أَخْبَرَنَا مُجَالِدٌ عَنْ عَامِرٍ قَالَ: حَمَلَتْ شَرَاحَةً، وَكَانَ رَوْجُهَا غَائِيَّا، فَانْطَلَقَ إِلَيْهَا مُؤْلَاهَا إِلَى عَلَيِّ، فَقَالَ لَهَا عَلَيِّ: أَتَلْعَلُ رَوْجِكَ خَاءِكَ، أَوْ لَعَلَّ أَخْتَدُكَ لَعَلَّيِّ نَسْبِكَ، قَالَتْ: لَا، وَأَفَرَأَتْ بِالزَّنَنَ، فَجَلَدَهَا عَلَيِّ يَوْمَ الْخَوَمِيِّ أَنَا شَاهِدُهُ، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ وَأَنَا شَاهِدُهُ، فَأَمَرَ بِهَا، فَخَفَرَ لَهَا إِلَى السُّرَّةِ، ثُمَّ قَالَ: إِنَّ الرَّاجِمَ سُلْطَانٌ

Stoning is the way of the Messenger of Allah (ﷺ). The verse of stoning was revealed but those who used to read it and other verses of the Qur'an died in al-Yamamah.

Comments: [Its *isnad* is *da'eef* because of the weakness of Mujalid]

1211. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "If two men come to you for judgement, do not rule in favour of the first one until you listen to what the other one says, then you will know how to judge." He said: Since then I became a good judge.

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

1212. 'Abdullah bin Ja'far narrated that he heard 'Ali (عليه السلام) say: I heard the Messenger of Allah (ﷺ) say: "The best woman of her time was Maryam bint 'Imran and the best woman of her time was Khadeejah."

Comments: [Its *isnad* is *sahih*, al-Bukhari (3432) and Muslim (2430)]

1213. It was narrated from 'Ali (عليه السلام) that the Prophet (ﷺ) said: "Whoever would like his lifespan to be extended, his provision to be increased and a bad death to be warded off from him, let him fear Allah and uphold his ties of kinship."

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

رسول الله ﷺ، وقد كانت ترثي آية الرجم، فهلكَ مَنْ كَانَ يُفْرِّغُهَا وَآتَا مِنَ القرآنِ بِالْيَمَامَةَ. [راجع: ٧١٦].

تخریج: إسناده ضعيف لضعف مجالد، وفي الخبر أقوال منكرة، وانظر: (٧١٦).

1211 - حدثنا حميد بن علي عن زائدة، عن سباتك، عن حني، عن علي قال: قال رسول الله ﷺ : إِذَا تَقَاضَى إِلَيْكَ رَجُلًا، فَلَا تُثْضِلْ لِأَوَّلِ حَقِّيْ ثَسْعَ مَا يَقُولُ الْآخَرُ، تَرَى كَيْنَ تَقْضِيْ. قال: فَمَا زِلتَ بَعْدَ قاضياً. [راجع: ٦٩٠].

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف حنش.

1212 - حدثنا محمد بن يشر: حدثنا هشام ابن عروة عن أبيه: أَنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرَ حَدَّثَهُ أَنَّهُ سَمِعَ عَلَيْهَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا مَرْيَمُ بْنُتُ عِمْرَانَ، وَخَيْرُ

نِسَائِهَا خَدِيجَةُ». [راجع: ٦٤٠].

تخریج: إسناده صحيح، خ: (٣٤٣٢)، م: (٢٤٣٠).

1213 - حدثنا عبد الله: حدثنا محمد بن عباد: حدثنا عبد الله بن معاذ - يعني الصناعي - عن مغيرة، عن أبي إسحاق، عن عاصم بن ضمرة، عن علي عن النبي ﷺ قال: «مَنْ سَرَّهُ أَنْ يُمْدَدَّلَهُ فِي عُمُرِهِ، وَيُوَسَّعَ لَهُ فِي رِزْقِهِ، وَيُدْفَعَ عَنْهُ مِنْهُ الشَّوْءِ، فَلْيَقُولْ اللَّهُ وَلِيَصِلْ رَجْمَهُ».

تخریج: إسناده قوي.

1214. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صلوات الله عليه) said: "Allah, may He be glorified and exalted, is One and loves that which is odd-numbered, so pray Witr, O people of the Qur'an."

Comments: [Its isnad is qawi]

١٢١٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو حَيْمَةَ:
حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِشْحَاقَ، عَنْ
عَاصِمٍ بْنِ ضَرْمَةَ، عَنْ عَلَيْ فَالْ قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْوَتْرَ،
فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ!». [راجع: ٨٧٧].

تخریج: إسناده قوي.

1215. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صلوات الله عليه) prayed Witr at all times of the night, at the beginning, in the middle and at the end, then in the end he settled on praying Witr at the end of the night.

Comments: [Its isnad is qawi]

١٢١٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَيْشَةُ اللَّهُ نِعْ
غَمْرُ الْقَوَارِبِيُّ: حَدَّثَنِي يَزِيدُ بْنُ زُرْبَعَ:
حَدَّثَنِي شَعْبَةُ عَنْ أَبِي إِشْحَاقَ، عَنْ عَاصِمٍ بْنِ
ضَرْمَةَ، عَنْ عَلَيْ فَالْ قَالَ: مِنْ كُلِّ اللَّيلِ قَذَ أَوْتَرَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ مِنْ أَوْلِهِ، وَأُوْسَطِهِ، وَآخِرِهِ،
وَأَنْتَهِي وَرَءَةً إِلَى آخِرِ الْمَلِيلِ». [راجع: ٥٨٠].

تخریج: إسناده قوي.

1216. It was narrated from 'Ali (عليه السلام) that the sun was eclipsed, and 'Ali (عليه السلام) led the people in prayer. He recited Ya-Seen or something similar, then he bowed for as long as a soorah, then he raised his head and said: Allah hears the one who praises Him. Then he stood for as long as the soorah, calling upon Allah and magnifying Him. Then he bowed again, for as long as his recitation. Then he said: Allah hears the one who praises Him, and he stood up again for as long as the soorah. Then he bowed for a similar length of time again, until he had bowed four times. Then he said: Allah hears the one who praises Him. Then he prostrated. Then he stood up for the second rak'ah, in which he did the same as

١٢١٦ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيرٌ:
حَدَّثَنَا الْحَسْنُ بْنُ الْحَمْرَ: حَدَّثَنَا الْحَكْمَ بْنُ
عَيْشَةَ عَنْ رَجُلٍ يُدْعَى حَنْتَنًا، عَنْ عَلَيْ فَالْ قَالَ:
كَسَبَتِ الشَّفْرُونُ فَصَلَّى عَلَيْ لِلنَّاسِ، فَقَرَأَ
«يَسْ» أَوْ تَحْوِلَةً، ثُمَّ رَكَعَ تَحْوِلَةً مِنْ قَدْرِ
سُورَةٍ، ثُمَّ رَكَعَ رَأْسَهُ فَقَالَ: سَمِعَ اللَّهُ لِمَنْ
خَيْرَهُ، ثُمَّ قَامَ قَدْرَ السُّورَةِ يَدْعُو وَيَكْبُرُ، ثُمَّ
رَكَعَ قَدْرَ قِرَاءَتِهِ أَيْضًا، ثُمَّ قَالَ: سَمِعَ اللَّهُ
لِمَنْ خَيْرَهُ، ثُمَّ قَامَ أَيْضًا قَدْرَ السُّورَةِ، ثُمَّ
رَكَعَ قَدْرَ ذَلِكَ أَيْضًا، حَتَّى صَلَّى أَرْبَعَ
رَكَعَاتٍ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ خَيْرَهُ، ثُمَّ
سَجَدَ، ثُمَّ قَامَ إِلَى الرَّكْعَةِ الثَّالِثَةِ فَقَعَلَ كَعْلَةً
فِي الرَّكْعَةِ الْأُولَى، ثُمَّ جَلَسَ يَدْعُو وَيَرْغَبُ،

he had done in the first *rak'ah*. Then he sat, calling upon Allah and beseeching Him, until the eclipse ended, then he told them that this is what the Messenger of Allah ﷺ did.

Comments: [Its *isnad* is *da'eef* because of the weakness of Hanash]

1217. It was narrated that 'Ali said: The Prophet ﷺ did not offer any (obligatory) prayer but he prayed two *rak'ahs* after it.

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

1218. It was narrated that 'Ali said: The Messenger of Allah ﷺ used to pray *Witr* at the beginning of the night, in the middle and at the end, then he settled on praying *Witr* at the end of the night.

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

1219. It was narrated that Abu 'Abdur-Rahman said: I heard 'Ali ﷺ say: The Messenger of Allah ﷺ said: "When a person sits in the place where he prayed after praying, the angels send blessings upon him, and their blessings upon him are: O Allah, forgive him, O Allah have mercy on him. And if he sits waiting for the prayer, the angels send blessings upon him, and their blessings

حتى انكشفت الشمس، ثم حذّهم أن رسول الله ﷺ كذلك فعل.

تغريب: إسناده ضعيف لضعف حشر، وفي مسلم: (٩٠٨) عن ابن عباس قال: صلوا رسول الله حين كشفت الشمس، ثم ان ركعت، في أربع سجادات، وعن علي مثل ذلك.

1217 - حديث عبد الله: حذّني أبو خيثمة: حذّنا جرير و Muhammad bin Fushayl عن مطرّب، عن أبي إسحاق، عن عاصم بن ضمرة، عن علي قال: كان النبي ﷺ لا يصلّي صلاة إلا صلّى بعدها ركعتين. [راجع: ١٠١٢]

تغريب: إسناده قوي.

1218 - حديث عبد الله: حذّني أبو خيثمة: حذّنا محمد بن فضيل عن مطرّب، عن أبي إسحاق، (١٤٤/١) عن عاصم بن ضمرة، عن علي قال: كان رسول الله ﷺ يوتر يومئذ أولاً للثانية، وفي أوسطه، وفي آخره، ثم بيت له الوتر في آخره. [راجع: ٥٨٠]

تغريب: إسناده قوي.

1219 - حديث يحيى بن آدم: حذّنا إبرائيل عن عطاء بن السائب، عن أبي عبد الرحمن قال: سمعت عليه يقول: قال رسول الله ﷺ: "إِنَّ الْمُبَدِّلَ إِذَا جَلَسَ فِي مُصَلَّةٍ بَعْدَ الصَّلَاةِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَصَلَّاهُمْ عَلَيْهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، وَإِنْ جَلَسَ يَتَنَظَّرُ الصَّلَاةَ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

upon him are: O Allah, forgive him, O Allah have mercy on him.

Comments: [Hasan because of corroborating evidence]

وَضَلَّلُهُمْ عَلَيْهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ
اَرْحَمْهُ». [انظر: ١٢٥١].

تخریج: حسن لغيره، عطاء بن السائب قد اخْتَلط.

1220. It was narrated that 'Ali said: *Witr* is not a must, but it is a *Sunnah* that was established by the Messenger of Allah (ﷺ).

Comments: [Saheeh because of corroborating evidence]

١٢٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَلَيْهِ بْنُ حَكِيمَ الْأَوْذِيِّ: أَخْبَرَنَا شَرِيكُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: الرَّوْرِيُّ لَيْسَ بِحَثْمٍ وَلَكِنَّهُ سَنَّهَا رَسُولُ اللَّهِ ﷺ. [راجع: ٦٥٢].

تخریج: صحيح لغيره، شريك قد توبع.

1221. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said on the day of al-Khandaq: "What is wrong with them? May Allah fill their houses and graves with fire as they distracted us from the middle prayer until the sunset."

Comments: [Its isnad is Saheeh, al-Bukhari (4533) and Muslim (627)]

١٢٢١ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامُ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْخَنْدَقِ: «مَا لَهُمْ، مَلَّ اللَّهُ بِيُورَتَهُمْ وَقُبُورَهُمْ نَازِرًا كَمَا حَبَسْنَا عَنْ صَلَوةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ». [راجع: ٥٩١].

تخریج: إسناده صحيح، خ: ٤٥٣٣)، م: (٦٢٧).

1222. It was narrated that 'Ali (عليه السلام) said: You recite: "after the payment of legacies he may have bequeathed or debts" [an-Nisa' 4:12]. The Messenger of Allah (ﷺ) ruled that debts must be paid before carrying out bequests. [And he ruled] that sons from the same father and mother inherit from one another, but sons from different mothers (but the same father) do not. A man inherits from his brother through his father and mother but not from his brother through his father only.

١٢٢٢ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا زَكَرِيَّاً عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ قَالَ: إِنَّكُمْ تُثْرِئُونَ هُنَّا بَعْدَ وَصِيَّةٍ تُؤْصِلُ إِلَيْهَا أَوْ دَيْنَهَا» (النساء: ١٢)، وَإِنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالَّذِينِ قَبْلَ الْوَصِيَّةِ، وَأَنَّ أَبْنَاءَ بْنِي الْأُمَّةِ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَاءِ، يَرِثُ الرَّجُلُ أَخَاهُ لِأَبِيهِ، وَأُمَّهُ دُونَ أَجِيجِهِ لِأَبِيهِ. [راجع: ٥٩٥].

تخریج: إسناده ضعيف لضعف الحارث الأعور.

Comments: [Its isnad is da'eef because of the weakness of al-Harith al-A'war]

1223. It was narrated that an-Nazzal bin Sabrah said: A vessel of water was brought to 'Ali and he drank whilst standing, then he said: I have heard that some people dislike it if one of them drinks whilst standing. But I saw the Messenger of Allah (ﷺ) do what I have done. Then he took some of the water and wiped himself. Then he said: This is the *wudoo'* of one who has not broken his *wudoo'*.

Comments: [Its *isnad* is *Saheeh*, al-Bukhari (5616)]

1224. It was narrated that 'Abeedah said: 'Ali said to the people of an-Nahrawan: Among them is a man with a defective arm - or an incomplete arm, or a deformed arm. If you could exercise restraint I would have told you what Allah promised on the lips of His Prophet (ﷺ) to those who kill them. 'Abeedah said: I said to 'Ali (ﷺ): Did you hear him? He said: Yes, by the Lord of the Ka'bah; and he swore this oath three times.

Comments: [Its *isnad* is *saheeh*, Muslim (1066)]

1225. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Allah is One and loves that which is odd numbered, so pray *Witr*, O people of the Qur'an."

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

١٢٢٣ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مِسْعَرٌ عَنْ عَبْدِ الْمُلْكِ بْنِ مَيْسَرَةَ، عَنِ التَّرَالِ بْنِ سَبْرَةَ قَالَ: أَتَنِي عَلَيْيِ بِإِنَاءِ مِنْ مَاءِ، فَشَرِبْتُ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: إِنَّهُ بِلِقَنِي أَنَّ أَفْوَاتِنَا يَكْرَهُونَ أَنْ يَشْرِبَ أَخْدُهُمْ وَمَوْ قَائِمٌ، وَقَدْ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ فَعَلَ مِثْلَ مَا فَعَلْتَ. ثُمَّ أَخَذَ مِنْ فَمَسَحَ، ثُمَّ قَالَ: هَذَا وُضُوءٌ مَنْ لَمْ يُحَدِّثْ.

[راجع: ٥٨٣]

تخریج: استاده صبح، خ: (٥٦١٦).

١٢٢٤ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامُ عَنْ مُحَمَّدٍ، عَنْ عَبْدَةَ قَالَ: قَالَ عَلَيْيِ لِأَهْلِ النَّهْرَوَانِ: يَمْتَهِنُ رَجُلٌ مَتَهُونُ الْيَدُ - أَوْ مُؤْذَنُ الْيَدِ، أَوْ مُخْدَجُ الْيَدِ - لَوْلَا أَنْ تَبَطِّرُوا لَأَنَّكُمْ مَا قَصَى اللَّهُ عَلَى لِيَسَانِنِي لِيَسْتَقْتَلُوكُمْ: قَالَ عَبْدَةُ: قَتَلْتُ لِعَلَيْيِ: أَنْتَ سَمِعْتَهُ؟ قَالَ: نَعَمْ وَرَبُّ الْكَعْبَةِ. يَحْلِفُ عَلَيْهَا تَلَاثَةً. [راجع: ٦٢٦].

تخریج: استاده صبح، م: (١٠٦٦).

١٢٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ يُحِبُّ الْوَوْزُرَ، فَأَوْزِبُوا يَا أَهْلَ الْقُرْآنِ.

[راجع: ٨٧٧]

تخریج: استاده قوي.

1226. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) used to pray two *rak'ahs* following every prescribed prayer, except *Fajr* and *'Asr*.

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

١٢٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعُ: حَدَّثَنَا سُقِيَانُ عَنْ أَبِي إِسْحَاقِ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ السَّلْوَلِيِّ، عَنْ عَلَيِّ قَالَ: كَانَ رَسُولُ اللَّهِ يَعْصِي يُصْلِي عَلَى أَثْرِ كُلِّ صَلَاةٍ مَنْكُوبَةٍ رَكْعَتَيْنِ، إِلَّا الصَّجْرَ وَالْعَصْرَ. [راجع: ١٠١٢].

تخریج: استاده قوي.

1227. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) did not offer any prayer after which *(nafl)* prayer may be offered, but he prayed two *rak'ahs* after it.

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

١٢٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرُ وَمُحَمَّدُ بْنُ فُضَيْلٍ بْنُ غَزَّانَ عَنْ مُطَرِّبٍ، عَنْ أَبِي إِسْحَاقِ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: كَانَ رَسُولُ اللَّهِ يَعْصِي يُصْلِي صَلَةً بَعْدَهَا رَكْعَتَيْنِ. [راجع: ١٢١٧].

تخریج: استاده قوي.

1228. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "Allah is One and loves that which is odd numbered, so pray *Witr*, O people of the Qur'an."

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

١٢٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرُ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقِ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ: إِنَّ اللَّهَ وَتَرِ يُحِبُّ الْوَتْرَ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ!». [راجع: ٨٧٧].

تخریج: استاده قوي.

1229. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) came to us one night and put his foot between me and Fatimah, and he taught us what to say when we went to bed: Thirty-three *tasbeehah*, thirty-three *tahmeedah* and thirty-four *takbeerah*. 'Ali said: I never

١٢٢٩ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْعَوَامُ عَنْ عَمِرِو بْنِ مُؤَمَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ قَالَ: أَتَانَا الشَّيْءُ يَعْلَمُ ذَاتَ لَيْلَةٍ حَتَّى وَضَعَ قَدَمَهُ بَيْنِ وَقِيقَ فَاطِمَةَ، فَعَلَمْنَا مَا تَقُولُ إِذَا أَخْدُنَا مَضَاجِعَنَا: ثَلَاثَةٌ

omitted it after that. A man said to him: Not even on the night of Siffeen? He said: Not even on the night of Siffeen.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3705) and Muslim (2727)]

تخریج: إسناده صحيح، خ: (٣٧٠٥)، م: (٢٧٢٧).

1230. It was narrated from Hudain bin al-Mundhir bin al-Harith bin Wa'lah that al-Waleed bin 'Uqbah led the people in *Fajr* prayer and he prayed four *rak'ahs*. Then he turned to them and said: Shall I give you more?! The matter was referred to 'Uthman, who ordered that he be flogged. 'Ali said to al-Hasan bin 'Ali: Get up, O Hasan, and flog him. He said: What does that have to do with you? 'Ali said: Rather you are incapable and weak; get up, O 'Abdullah bin Ja'far and flog him. So 'Abdullah bin Ja'far got up and flogged him, and 'Ali kept count. When he reached forty, he said to him: Stop. Then he said: The Messenger of Allah (ﷺ) gave forty lashes for drinking alcohol, Abu Bakr gave forty lashes, as did 'Umar at the beginning of his caliphate. Then 'Umar completed it, making it eighty. And all of it is *Sunnah*.

Comments: [Its *isnad* is *saheeh*, Muslim (1707)].

1231. It was narrated from 'Ali bin Abi Talib (عليه السلام) that a slave woman of the Prophet (ﷺ) gave birth to an illegitimate child. The Prophet (ﷺ) sent me to carry out the *hadd* punishment, but I found that her

وَلَلَّا يَنْ شَيْخَةَ، وَلَلَّا يَنْ وَلَلَّا يَنْ تَحْمِيدَةَ،
وَأَرْبَعَا وَلَلَّا يَنْ تَكْبِيرَةَ، قَالَ عَلَيْهِ: فَمَا
تَرَكْتُهَا بَعْدَ؟ قَالَ لَهُ رَجُلٌ: وَلَا لَيْلَةَ صِفَنَ؟
قَالَ: وَلَا لَيْلَةَ صِفَنَ. [راجع: ٧٤٠].

تخریج: إسناده صحيح، خ: (٣٧٠٥)، م: (٢٧٢٧).

1230. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سَعِيدُ
ابْنُ أَبِي عَرْوَةَ عَنْ عَبْدِ اللَّهِ الدَّانِاجِ، عَنْ
حُصَيْنِ بْنِ الْمُتَدِّرِ بْنِ الْحَارِثِ بْنِ وَغْلَةَ: أَنَّ
الْوَلِيدَ بْنَ عَثْمَةَ صَلَى بِاللَّهِ الصَّلَوةَ أَرْبَعَةَ،
ثُمَّ التَّفَتَ إِلَيْهِمْ قَالَ: أَرِيدُكُمْ؟ فَرُفِعَ ذَلِكَ
إِلَى ثَمَّانَةَ، فَأَمَرَ بِهِ أَنْ يُجْلَدَ، قَالَ عَلَيْهِ
الْمُحَسِّنُ بْنُ عَلَيْهِ: فُمْ يَا حَسَنُ! فَاجْلَدْهُ.
قَالَ: وَفِيمَا أَنْتَ وَذَالِكُ؟ قَالَ عَلَيْهِ: بَلْ
عَجْزُكَ وَوَهْنُكَ، فُمْ يَا عَبْدَ اللَّهِ بْنَ (١)
١٤٥ جَعْفَرَ فَاجْلَدْهُ، قَاتَمَ عَبْدَ اللَّهِ بْنَ جَعْفَرَ
فَجَلَدْهُ، وَعَلَيْهِ يَمْدُ، فَلَمَّا بَلَغَ أَرْبَعِينَ قَالَ
لَهُ: أَنْتِكَ، ثُمَّ قَالَ: ضَرَبَ رَسُولُ اللَّهِ
فِي الْخَمْرِ أَرْبَعِينَ، وَضَرَبَ أَبُو بَكْرٍ أَرْبَعِينَ،
وَعُمَرُ ضَدَّهُ مِنْ بَلَاقِهِ، ثُمَّ أَتَهَا عُمَرُ
ثَمَائِينَ، وَكُلُّ شَيْءٍ. [راجع: ٦٢٤].

تخریج: إسناده صحيح، م: (١٧٠٧).

1231. حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شَيْعَانُ بْنُ سَعِيدٍ
عَنْ عَبْدِ الْأَغْلَى التَّلْمِيِّ، عَنْ أَبِي جَوْهَرَةَ،
عَنْ عَلَيْهِ بْنِ أَبِي طَالِبٍ: أَنَّ حَارِيَةَ اللَّئِي^{بَشَّرَ}
تُفَسِّتَ مِنَ الزَّنَنَ، فَأَرْسَلَنِي الَّذِي^{بَشَّرَ} لِأَقِيمَ

postpartum bleeding had not stopped. So I went back to the Prophet (ﷺ) and told him, and he said to me: "When her postpartum bleeding stops, give her the *hadd* punishment of flogging." Then he said: "Carry out the *hadd* punishment on those whom your right hands possess."

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

1232. It was narrated that 'Ali (عليه السلام) said: *Witr* is not a must, but it is a *Sunnah* that the Messenger of Allah (ﷺ) established, so pray *Witr*, O people of the Qur'an.

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

عليها الحد، فوجذبها في الدم لم يجف
عنه، فرجعت إلى النبي عليه فأخبرته، فقال
لي: «إذا جفت الدم عنها، فاجلذها الحد».
ثم قال: «أقيموا الحدود على ما ملئت
أينماكم». [راجع: ٦٧٩].

تغريب: حسن لغيره، وهذا إسناد ضعيف
لضعف عبد الأعلى التعلبي.

**1232 - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمْرُو بْنُ
مُحَمَّدٍ بْنِ يُكْثِيرِ التَّقِيدِ: حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ دَاؤَدَ
الْخَرْبِيَّ عَنْ عَلَيِّ بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقِ،
عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: إِنَّ الْوَتْرَ
لَيْسَ بِخَشْنٍ، وَلَكِنَّهُ سُلْطَانٌ لَرْسَلِ اللَّهِ
فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ». [راجع: ٦٥٢].**

تغريب: إسناده قوي.

**1233 - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ
الْوَلِيدِ التَّرْسِيِّ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو
إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ:
قَالَ رَسُولُ اللَّهِ
«عَمِّرْتُ لَكُمْ عَنِ الْحَيَّلِ
وَالرَّقِيقِ، فَأَدُّوا صَدَقَةَ الرَّقِيقِ مِنْ كُلِّ أَرْبَعِينِ يَرْبَعِينَ
دِرْهَمًا، وَلَيْسَ فِي تِسْعِينَ وَمِائَةِ شَيْءٍ، فَإِذَا بَلَغْتَ
مِائَتِينِ فَفِيهَا خَمْسَةُ دَرَاهِمَ». [راجع: ٧١١].**

تغريب: صحيح، أبو عوانة وإن روى عن أبي إسحاق بعد تغير، لكن قد تابعه غير واحد.

1234. It was narrated that 'Ali bin Damrah said: 'Ali (عليه السلام) was asked about the prayer of the Messenger of Allah (ﷺ). He said: He used to pray sixteen *rak'ahs* at night.

**1234 - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ
الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي إِسْحَاقِ،
عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سُلِّلْ عَلَيَّ عَنْ**

Comments: [Its isnad is qawi]

صلوة رسول الله ﷺ، قال: كان يُسئلني من اللئل سَيْ عَشْرَةَ رَمَضَانَةً. [راجع: ٦٥٠].

تخریج: إسناده قوی، غير أن قوله فيه: «من الليل» خطأ، والصحيح «من النهار» انظر رقم: ١٦٤٢ و ٦٥٠.

1235. It was narrated that 'Ali bin Abi Talib (ﷺ) said: Chosroes gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him, and Caesar gave a gift to the Messenger of Allah (ﷺ) and he accepted it from him. The kings gave him gifts and he accepted them from them.

Comments: [Its isnad is da'eef because of the weakness of Thuwair bin Abu Fakhitah]

1236. It was narrated from 'Ali that the Messenger of Allah (ﷺ) forbade visiting the graves, (some types of) vessels, and keeping the sacrificial meat after three days. Then he said: "I used to forbid you to visit the graves, but now visit them, for they remind you of the Hereafter. And I forbade you to drink from (certain types of) vessels, but now drink from them, but avoid everything that causes intoxication. And I forbade you to keep the sacrificial meat after three days, but now keep it as long as you wish."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Ali bin Zaid and Rabee'ah bin an-Nabighah and his father are unknown]

1237. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) forbade visiting graves... and he narrated a similar report, except

١٢٣٥ - حَدَّثَنَا زَيْدٌ: أَخْبَرَنَا إِسْرَائِيلُ بْنُ يُوسُفَ عَنْ ثُوبَنِ بْنِ أَبِي فَاجْتَةَ، عَنْ أَبِيهِ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَهْذَى يَكْشَرِي لِرَسُولِ اللَّهِ ﷺ مِنْهُ، وَأَهْذَى قَيْصَرُ لِرَسُولِ اللَّهِ ﷺ، فَقُتِلَ مِنْهُ، وَأَهْذَبَ الْمُلُوكُ، فَقُتِلَ مِنْهُمْ. [راجع: ٧٤٧].

تخریج: إسناده ضعيف لضعف ثوبن بن أبي فاجحة، وأخذ الہدیة من المشرکین لقصد تأییهم وتتألیفہم على الاسلام ثابت عنه

١٢٣٦ - حَدَّثَنَا زَيْدٌ: أَخْبَرَنَا حَمَادَ بْنُ سَلْمَةَ عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ رَبِيعَةَ بْنِ التَّابِعَةِ، عَنْ أَبِيهِ، عَنْ عَلَيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ زِيَارَةِ الْقُبُورِ، وَعَنِ الْأَوْعَيْةِ، وَأَنَّ تَحْسِنَ لِحُومَ الْأَصَاحِيِّ بَعْدَ تَلَاقِبِهِ، لَمْ قَالَ: إِنِّي كُنْتُ تَهَبِّتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزَوْرُوهَا، فَإِنَّهَا تَذَكَّرُكُمُ الْأَجْرَةُ، وَتَهَبِّتُكُمْ عَنِ الْأَوْعَيْةِ فَأَشْرِبُوا فِيهَا، وَاجْتَبَيْوَا كُلَّ مَا أَسْكَرَ، وَتَهَبِّتُكُمْ عَنِ الْحُومِ الْأَصَاحِيِّ أَنْ تَحْسِنُوهَا بَعْدَ تَلَاقِبِهِ، فَأَخْبَرُوكُمْ مَا بَدَا لَكُمْ".

تخریج: صحيح لغیره، وهذا إسناد ضعيف لضعف علي بن زید ولجهالة ربيعة بن التابعة وأبیه.

١٢٣٧ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادَ بْنُ سَلْمَةَ: أَخْبَرَنَا عَلَيُّ بْنُ زَيْدٍ عَنْ رَبِيعَةَ بْنِ

that he said: "and beware of every intoxicant."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad like the report above]

الثانية، عن أبيه، عن علي قال: نهى رسول الله صلى الله عليه وسلم عن زيارة القبور... فدعا معاذة، إلا أنه قال: «وليائكم وكلكم مشكرا».

تخریج: صحیح لغیره، وهذا استاد ضعیف کساپه.

1238. It was narrated that 'Ali said: I was a man who emitted a great deal of *madhi*, but I felt too shy to ask the Messenger of Allah (ﷺ) because of his daughter, so I told Al-Miqdad to ask the Messenger of Allah (ﷺ) about a man who finds *madhi*. He said: "That is the water of the male, and every male has water, so let him wash his private part and testicles and do *wudoo'* as for prayer."

Comments: [Hasan because of corroborating evidence]

1239. It was narrated from Hanash Abul-Mutamir that 'Ali (عليه السلام) sent his chief of police on a mission and said: I am sending you on a mission as the Messenger of Allah (ﷺ) sent me: Do not leave any grave without levelling it or any statue without knocking it down.

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

1240. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "For [crops] that are irrigated by rainfall, one tenth is due [as zakah]; for [crops] that are irrigated by means of ropes and buckets, one half of one tenth is due.

١٢٣٨ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكُ عَنِ الرَّجْبِيْنَ بْنِ الرَّبِيعِ، عَنْ حُصَيْنِ بْنِ قَيْصَرَةِ، عَنْ عَلَيِّ قَالَ: كُنْتُ رَجُلًا مَذَاءً، فَانْتَهَيْتُ أَنْ أَشَأَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَخْلِ ابْنِي، فَأَمْرَنْتُ الْمَقْدَادَ، فَسَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ يَجِدُ الْمَذَاءَ؟ فَقَالَ: «ذَلِكَ مَاءُ الْمَخْلِ، وَلِكُلِّ فَخْلٍ مَاءٌ». فَلَيَغْبُلْ ذَكْرَهُ وَأَنْتِي، وَلَيَتَرَضَّ وَضُوَءُهُ بِاللَّصْلَاءِ». [راجع: ٨٦٨].

تخریج: حسن لغیره، شریک التخیی قد توبع.

١٢٣٩ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَشْعَثُ بْنُ سَوَارٍ عَنِ ابْنِ أَشْرَعَ، عَنْ حَنْشَلِيْ أَبِي الْمُعْتَمِرِ: أَنَّ عَلَيَا يَعْتَدُ صَاحِبَ شُرَطِهِ فَقَالَ: أَبْتَلُكَ لِمَا بَعْتَنِي لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَدْعُ قَبْرًا إِلَّا سُوْرَةَ، وَلَا يَمْثُلًا إِلَّا وَضْعَةً. [انظر: ١٢٨٤].

تخریج: صحیح لغیره، وهذا استاد ضعیف لضعف أشعث بن سوار وحسن.

١٢٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَبِي إِسْحَاقِ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فِيمَا سَقَتِ النَّسَاءُ فَتَهُ الْعُثْرُ، وَمَا سُقِيَ بِالْعَزْبِ وَالْأَدَلَّةِ فَتَهُ نَصْفُ الْعُثْرِ».

Comments: [A saheeh hadeeth]

قالَ أَبُو عَبْدِ الرَّحْمَنِ: فَحَدَّثَنَا أَبُو يَحْيَى بْنُ عَمَّانَ، عَنْ حَرِيرٍ، فَأَنْكَرَهُ جِدًا، وَكَانَ أَبُو لَا يَحْدُثُنَا عَنْ مُحَمَّدٍ بْنَ سَالِمٍ لِصَفَعِيَّةِ عَنْهُ، وَإِنَّكَارَهُ لِحَدِيثِهِ.

تخریج: حديث صحيح، واسناد هذا مرفوعا ضعيف لضعف محمد بن سالم الهمданی.

1241. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) used to pray sixteen rak'ahs at night apart from the prescribed prayers.

Comments: [Its isnad is qawi, apart the words 'at night', which are a mistake]

١٢٤١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ - يَعْنِي الرَّازِيَ - عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي إِشْحَاقَ، عَنْ غَاصِبِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ يَعْلَمُ يُصْلِي مِنَ اللَّيلِ سِتُّ عَشْرَةَ رَكْعَةً سَوْيَ الْمُكْتُوبَةِ. [راجع: ١٢٣٤].

تخریج: إسناده قوي، غير أن قوله فيه: «من الليل» خطأ، وانظر ما بعده.

1242. It was narrated that 'Asim bin Damrah said: We came to 'Ali bin Abi Talib (عليه السلام) and said: O Ameer al-Mu'mineen, why don't you tell us about the voluntary prayer of the Messenger of Allah (ﷺ)? He said: Who among you can do that? They said: We will take what we can do. He said: The Messenger of Allah (ﷺ) used to pray sixteen rak'ahs during the day apart from the prescribed prayers.

Comments: [Its isnad is qawi like the report above]

١٢٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بْنُ عَمَّارٍ: أَخْبَرَنَا عَبْدُ الرَّحِيمِ الرَّازِيَ عَنْ رَجَبِيَّةِ بْنِ أَبِي زَائِدَةَ وَالْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي إِشْحَاقَ، عَنْ غَاصِبِ بْنِ ضَمْرَةَ قَالَ: أَتَيْنَا عَلَيْنَا أَبِي طَالِبٍ فَقَلَّا: يَا أَمِيرَ الْمُؤْمِنِينَ! أَلَا تُحَدِّثُنَا عَنْ صَلَوةِ رَسُولِ اللَّهِ يَعْلَمُ تَطْوِيعَهُ؟ فَقَالَ: وَآتِنُوكُمْ يُطِيقُهُ؟ قَالُوا: نَأْخُذُ مِنْهُ مَا أَطْلَنَا. قَالَ: كَانَ رَسُولُ اللَّهِ يَعْلَمُ يُصْلِي مِنَ النَّهَارِ سِتُّ عَشْرَةَ رَكْعَةً سَوْيَ الْمُكْتُوبَةِ. [راجع: ١٢٤١، ٦٥٠].

تخریج: إسناده قوي كسابقه.

1243. It was narrated from 'Ali that the Prophet (ﷺ) said: "I have relieved you of zakah on horses and slaves, so give one quarter of one tenth."

١٢٤٣ - حَدَّثَنَا تَرِيدُ: أَخْبَرَنَا شَفِيَّاً وَشَرِيكَ عَنْ أَبِي إِشْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيٍّ عَنِ الْيَهُودِيِّ قَالَ: «عَفَوْتُ لَكُمْ عَنْ صَدَقَةِ الْخَلِيلِ وَالرَّقِيقِ، فَأَدُوا رُبْعَ الْعُشُورِ». [راجع: ٩٨٤].

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

1244. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to me: "O 'Ali, I love for you what I love for myself and I hate for you what I hate for myself. Do not recite Qur'an whilst bowing or whilst prostrating; do not pray with your hair twisted or braided and gathered up on the head, for that is the place where the Shaitan sits; do not sit like a dog between the two prostrations [putting the feet up and sitting on them]; do not play with the pebbles; do not lay your forearm along the ground; do not prompt the imam; do not wear gold rings; do not wear garments made from a blend of linen and silk; and do not ride on red saddle cloths."

Comments: [This is a da'eef isnad]

1245. It was narrated that Shuraih bin Hani' said: I came to 'A'ishah (عَلَيْهَا السَّلَامُ) to ask her about the khuffain (leather slippers). She said: Go to Ibn Abi Talib, for he used to travel with the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). So I went to him and asked him, and he said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) set three days and nights for the traveller and one day and night for one who is not travelling.

Comments: [Its isnad is saheeh, Muslim (276)]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

1244 - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِسْرَائِيلُ بْنُ يُوسُفَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلَيِّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا عَلَيَّ! إِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، وَأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي، لَا تَقْرَأْ وَأَنْتَ رَاكِعٌ، وَلَا وَأَنْتَ سَاجِدٌ، وَلَا تُصَلِّ وَأَنْتَ عَاقِضٌ شَغْرِنَكَ، فَإِنَّهُ كُفُلُ الشَّيْطَانِ، وَلَا تُشْعِرْ بَيْنَ السَّجْدَتَيْنِ، وَلَا تَعْبِثْ بِالْحَصْنِ، وَلَا تَشْرِشْ ذَرَاعَيْكَ، وَلَا تَفْتَحْ عَلَى الْإِمَامِ، وَلَا تَحْتَمْ بِالْذَّمَبِ، وَلَا تَبْسِرْ الْقَسْيَ، وَلَا تَرْكَبْ عَلَى الْمَيَاثِيرِ». [راجع: ٦١٩]

تخریج: هذا إسناد ضعيف لضعف الحارث الأعور، ثم هو منقطع، أبو إسحاق لم يسمعه من الحارث.

1245 - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عُمَرِ بْنِ قَيْسٍ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ أَبْنِ مُخْبِرَةَ، عَنْ شُرَيْبَةِ بْنِ هَالِبٍ: قَالَ: أَتَيْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَسْأَلَهَا عَنِ الْحَقِيقَةِ، فَقَالَتْ: عَلَيْكَ يَا أبا طَالِبٍ فَاسْأَلْهُ، فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلَهُ، فَقَالَ: جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَيَّامٍ وَلِيَأْتِيهِنَّ لِلْمُسَافِرِ، وَتَوْمًا وَلِيَأْتِهِ لِلْمُقْبِرِ. [راجع: ٧٤٨]

تخریج: إسناده صحيح، م: ٢٧٦).

1246. It was narrated that Shutair bin Shakal al-'Absi said: I heard 'Ali (ع) say: On the day of al-Ahzab, we prayed 'Asr between Maghrib and 'Isha'. The Prophet (ﷺ) said: "They distracted us from the middle prayer, 'Asr prayer, may Allah fill their graves and stomachs with fire."

Comments: [Its isnad is saheeh, Muslim (627)]

١٢٤٦ - حَدَّثَنَا عَبْدُ الرَّزْقِيُّ: أَخْبَرَنَا شَيْبَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحْنِ، عَنْ شُبَيْرِ ابْنِ شَكْلِ الْعَبْسِيِّ، قَالَ: سَمِعْتُ عَلَيْهِ يَقُولُ: لَمَّا كَانَ يَوْمُ الْأَخْرَابِ صَلَّيْنَا الْمُضْرَبَ بَيْنَ الْمَغْرِبِ وَالْإِشْعَاعِ، فَقَالَ النَّبِيُّ ﷺ: «شَلَّوْنَا عَنِ الصَّلَاةِ الْوُسْطَىِ صَلَاةَ الْعَصْرِ، مَلَأَ اللَّهُ قُبُورَهُمْ وَأَجْوَاهُمْ نَارًا».

[راجع: ٧٤٨]

نحوين: إسناده صحيح، م: (٦٢٧).

1247. It was narrated from 'Ali (ع) that the Prophet (ﷺ) said: "Jibreel (عليه السلام) came to me but did not enter upon me." The Prophet (ﷺ) said to him: "What prevented you from entering?" He said: We do not enter a house in which there is an image or urine.

Comments: [Its isnad is da'eef jiddan]

١٢٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ أَبْوَ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا الْحَسَنُ بْنُ دَكْوَانَ عَنْ عَمْرُو بْنِ خَالِدٍ، عَنْ حَبِيبٍ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمٍ بْنِ ضَمْرَةَ، عَنْ عَلَيِّي عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَانِي جِبْرِيلُ عَلَيَّ السَّلَامُ، فَلَمْ يَذْخُلْ عَلَيَّ» فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا مَنَعَكَ أَنْ تَذْخُلَ؟» قَالَ: إِنَّا لَا نَذْخُلُ بَيْتًا يَهْوَى صُورَةً وَلَا بَوْلًا.

[انظر: ١٢٧٠]

نحوين: إسناده ضعيف جداً، الحسن بن دكوان ليس بالقوي، وعمرو بن خالد الفرضي متوفى.

1248. It was narrated from 'Ali bin Abi Talib (ع) that the Prophet (ﷺ) said: "Jibreel (عليه السلام) came to me and greeted me." And he narrated a similar hadith.

Comments: [Its isnad is da'eef jiddan]

١٢٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنَا شَيْبَانُ مَرْءَةً أُخْرَى: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ حُسَيْنِ ابْنِ دَكْوَانَ، عَنْ عَاصِمٍ بْنِ ضَمْرَةَ، عَنْ حَبَّةَ ابْنِ أَبِي حَبَّةَ، عَنْ عَاصِمٍ بْنِ ضَمْرَةَ، عَنْ عَلَيِّي ابْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَانِي جِبْرِيلُ عَلَيَّ السَّلَامُ يُسَلِّمُ عَلَيَّ...» فَذَكَرَ الْحَدِيثَ مُثْلَهُ، تَحْوِهُ.

[راجع: ١٢٤٧]

فَالْأَبُو عَبْدُ الرَّحْمَنِ: وَكَانَ أَبِي لَا يَحْدُثُ
عَنْ عَمِّهِ بْنِ خَالِدٍ، يَعْنِي كَانَ حَدِيثُهُ لَا
يَسْوَى عَنْهُ شَيْئًا.

تخریج: إسناده ضعیف جداً من أجل عمرو بن خالد، وجہة بن أبي جہة لم تقف له على ترجمة.

1249. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said to me: "Do not let your thigh show, and do not look at the thigh of another person, living or dead."

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

تخریج: صحيح لغيره، وهذا إسناد ضعیف لانقطاعه، حبیب بن ابی ثابت مدلس وقد عنن، و هو لم يسع من عاصم بن ضمرة شيئاً.

1250. It was narrated that 'Ali (ؑ) said: I said to Fatimah: Why don't you go to the Prophet (ﷺ) and ask him for a servant, for grinding corn and work have exhausted you. She said: Come with me. So I went with her and we asked him, and the Prophet (ﷺ) said: "Shall I not tell you of something that is better for you than that? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times. That is one hundred on the lips and one thousand in the Balance." 'Ali (ؑ) said: I never omitted that after I heard it from the Prophet (ﷺ). A man said: Not even on the night of Siffen? He said: Not even on the night of Siffen.

١٢٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
عُمَرَ الْقَوَارِبِيِّ: حَدَّثَنِي بَرِيدُ أَبْنَ خَالِدَ الْبَشَرِيِّ
الْمَرْبِيِّ: حَدَّثَنَا أَبْنُ جُرْنِيِّ: أَحْبَرَنِي حَبِيبُ بْنُ
أَبِي ثَابِتٍ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ:
قَالَ لِي رَسُولُ اللَّهِ ﷺ: لَا تُبَرِّ فِي خَذَنَكَ، وَلَا
تَنْظُرْ إِلَى فَجِيلَخَيْ وَلَا مَيْتَ.

١٢٥٠ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ وَحُسْنِيُّ وَأَبُو
أَخْمَدَ الرَّبِيِّيِّ قَالُوا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي
إِسْحَاقَ، عَنْ هَبِيرَةَ بْنِ تَرِيمَ، عَنْ عَلَيِّ قَالَ:
قُلْتُ لِفَاطِمَةَ: لَوْ أَتَيْتَ السَّيِّدَ بَيْهَى فَسَأْلُهُ
خَادِمًا، فَقَدْ أَجْهَدَكَ الطَّخْنُ وَالْعَمَلُ؟ - قَالَ
حُسْنِيُّ: إِنَّهُ قَدْ جَهَدَكَ الطَّخْنُ وَالْعَمَلُ -
وَكَذَلِكَ قَالَ أَبُو أَخْمَدَ، قَالَتْ: فَانطَلَقَ مَعِي.
قَالَ: فَانطَلَقْتُ مَعَهَا فَسَأَلَاهَا، قَالَ النَّبِيُّ
ﷺ: «أَلَا أَذْلِكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ
ذَلِكَ؟ إِذَا أَوْتَنَا إِلَيْ فَرَاشَكُمَا، فَسَبَحَا اللَّهُ
ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَاهُ ثَلَاثًا وَثَلَاثِينَ،
وَبَرَأَاهُ أَرْبَعًا وَثَلَاثِينَ، فَبَلَكَ مِائَةً عَلَى
الْلَّهِ السَّمَاءِ (١٤٧/١) وَأَلْفَ فِي الْمِيزَانِ». قَالَ
عَلَيِّ: مَا تَرَكْتُهَا بَعْدَ مَا سَمِعْتُهَا مِنَ النَّبِيِّ.

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

سَلَّمَ قَاتَلَ رَجُلٌ : وَلَا يَلِهَ صِفَيْنَ؟ قَالَ : وَلَا
يَلِهَ صِفَيْنَ. [راجع: ١٢٢٩]

تغريب: حديث صحيح، وهذا إسناد حسن.

1251. It was narrated that 'Ata' bin as-Sa'ib said: I entered upon Abu 'Abdur-Rahman as-Sulami who had prayed *Fajr* and was sitting in the mosque. I said: Why don't you go to your bed, for it will be more comfortable for you? He said: I heard 'Ali (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "Whoever pray *Fajr*, then sits in the place where he has prayed, the angels will send blessings upon him and their blessings upon him will be: 'O Allah, forgive him; O Allah, have mercy on him.' And whoever waits for the prayer, the angels will send blessings upon him and their blessings upon him will be: 'O Allah, forgive him; O Allah, have mercy on him.'"'

١٢٥١ - حَدَّثَنَا حُسْنِيُّ بْنُ مُحَمَّدٍ : حَدَّثَنَا
إِشْرَاعِيلُ عَنْ عَطَاءَ بْنِ السَّابِقِ قَالَ : دَخَلَتْ
عَلَى أَبِي عَبْدِ الرَّحْمَنِ السُّلَامِيِّ وَقَدْ حَلَّ
الْفَجْرُ , وَهُوَ جَالِسٌ فِي الْمَسْجِدِ , فَقَلَّتْ لَهُ
قُمَّتْ إِلَى فِرَاشِكَ كَانَ أُوْطَأَ لَكَ , قَالَ :
سَمِعْتُ عَلَيْهَا يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ
يَقُولُ : مَنْ صَلَّى الْفَجْرَ ثُمَّ جَلَسَ فِي
مُضَلَّةٍ صَلَّى عَلَيْهِ الْمَلَائِكَةُ , وَصَلَّاَتُهُمْ
عَلَيْهِ : اللَّهُمَّ اغْفِرْ لَهُ ، اللَّهُمَّ ارْحَمْهُ ، وَمَنْ
يَتَنَزَّلُ الصَّلَاةَ صَلَّى عَلَيْهِ الْمَلَائِكَةُ ،
وَصَلَّاَتُهُمْ عَلَيْهِ : اللَّهُمَّ اغْفِرْ لَهُ ، اللَّهُمَّ
اَرْحَمْهُ . [راجع: ١٢١٩].

تغريب: حسن لغيره، عطاء بن السابق قد اخطأ.

Comments: [Hasan because of corroborating evidence]

1252. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Duha* when the sun was as high in the east as it is in the west at the time of 'Asr prayer.

١٢٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ : حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ
عَنْ اللَّهِ بْنِ عُمَرَ : حَدَّثَنَا الْمُعَاوِيَ عَنْ فَضْلِ بْنِ
مَرْوُقٍ , عَنْ أَبِي إِسْحَاقِ , عَنْ عَاصِمِ بْنِ ضَمْرَةَ ,
عَنْ عَلَيِّ قَالَ : صَلَّى رَسُولُ اللَّهِ
الصَّحَّى جِينَ
كَانَتِ الشَّمْسُ مِنَ الْمَشْرِقِ مِنْ مَكَانِهَا مِنَ
الْمَغْرِبِ صَلَّةَ الْعَصْرِ . [راجع: ٦٥٠].

تغريب: إسناده قوي.

1253. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever asks people to give

١٢٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ : حَدَّثَنِي مُحَمَّدُ بْنُ
يَحْيَى بْنُ أَبِي سَمِيَّةَ : حَدَّثَنَا عَبْدُ الصَّمَدِ :

him when he is independent of means is asking for more red hot stones of Hell." They said: What does independent of means mean? He said: "Having sufficient food for the evening (dinner)."

Comments: [Its isnad is da'eef jiddan because Hasan bin Dhakwan is da'eef]

تخریج: إسناده ضعیف جداً، حسن بن ذکوان ضعیف، وهو لم يسمع من حیب بن أبي ثابت، بينما عمرو بن خالد القرشی المتهم بالكذب.

1254. It was narrated from 'Ali (عليه السلام) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade every wild animal that has fangs and every bird that has talons, the price of dead meat, the flesh of donkeys, the wages of a prostitute, the stud fee of the stallion and purple saddle cloths.

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

حدَثَنِي أَبِي : حَدَّثَنَا حَسْنُ بْنُ دَخْوَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ ، عَنْ عَلَيِّ فَقَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ شَأْنَ مَسْأَلَةً عَنْ ظَهِيرٍ عَنِّي ، اسْتَكْثَرَ بِهَا مِنْ رَضْبَ جَهَنَّمَ». قَالُوا : مَا ظَهِيرٌ عَنِّي ؟ فَقَالَ : غَشَاءٌ ثَلَاثَةً .

1254 - 1255 - حَدَّثَنَا عَبْدُ اللَّهِ : حَدَثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ الصَّمَدِ: حدَثَنِي أَبِي : حدَثَنَا حَسْنُ بْنُ دَخْوَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ ، عَنْ عَلَيِّ : أَنَّ الرَّئِيْسَ يَكْتَلُ نَهَى عَنْ كُلِّ ذِي نَابِ مِنَ الْمُسْبِعِ ، وَكُلُّ ذِي مَحْلِبٍ مِنَ الطَّيْرِ ، وَعَنْ ثَمَنِ الْمَيْتَةِ ، وَعَنْ لَحْمِ الْحُمُرِ الْأَهْلِيَّةِ ، وَعَنْ مَهْرِ الْبَغْيِ ، وَعَنْ عَثْبِ الْفَحْلِ ، وَعَنْ الْمَيَاثِيرِ الْأَزْجُونَ .
تخریج: إسناده ضعیف جداً كسابقه.

1255. It was narrated that Tariq bin Ziyad said: 'Ali marched to an-Nahrawan and killed the Khawarij. Then he said: Look, for the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "There will come a people who will speak the word of truth but it will not go any further than their throats; they will pass out of Islam as the arrow passes out of the prey. Their sign - or among them - will be a black man with a deformed arm, on which there are black hairs. If he is among them, then

1255 - حدَثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى ، عَنْ طَارِقِ بْنِ زَيَادٍ فَقَالَ : سَارَ عَلَيَّ إِلَى الْمَهْرَوَانَ فَقُتِلَ الْمَخَارِجُ ، فَقَالَ : اطْلُبُوا إِنَّ الرَّئِيْسَ يَكْتَلُ الْمَخَارِجَ قَوْمًا يَكْتَلُمُونَ بِكَلِمَةِ الْحَقِّ لَا يُجَاوِرُ حُلُوقَهُمْ ، يَمْرُّوْنَ مِنَ الْإِسْلَامِ كَمَا يَمْرُّ السَّهْمُ مِنَ الرَّوْمَيَّةِ ، سِيَامُهُمْ - أَوْ فِيهِمْ - رَجُلٌ أَشْوَدُ مُحْدِجِ الْيَدِ ، فِي يَدِهِ شَعَرَاتٌ سُودَاءُ ، إِنْ كَانَ فِيهِمْ فَقَدْ ثَلَمُ شَرَّ النَّاسِ ، وَإِنْ لَمْ يَكُنْ فِيهِمْ ،

you will have killed the worst of people; if he is not among them, then you will have killed the best of people." Then we found the one with the deformity, and we fell down in prostration and 'Ali fell down in prostration with us.

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

1256. It was narrated that 'Amr bin Sufyan said: A man gave a speech when 'Ali (ﷺ) prevailed on the day of Basrah, and 'Ali said: This speaker does not know what he is talking about. The Messenger of Allah (ﷺ) came first, Abu Bakr came second and 'Umar came third. Then we got involved in turmoil after they were gone, and Allah will judge concerning it as He wills.

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

1257. It was narrated from Abu Salih al-Hanafi that it was said to 'Ali and Abu Bakr on the day of Badr: Jibreel is with one of you and Mika'el is with the other, and Israfeel, a mighty angel, is present at the fight - or he said: is present in the ranks.

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

1258. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) prayed four [rak'ahs] before *Zuhir*.

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

فقد قاتلتم خير الناس». قال: ثم إننا وجدنا المخدج، قال: فخررتنا شجوداً وحرّ على ساجدنا معنا. [راجع: ٨٤٨].

تخریج: حسن لغیره، وهذا إسناد ضعیف لجهالة طارق بن زياد الکوفی.

١٢٥٦ - حَدَّثَنَا أَبُو نُعْمَانْ: حَدَّثَنَا شَرِيكُ عَنْ الْأَشْوَدِ بْنِ قَبَيسٍ، عَنْ عَمْرِو بْنِ سُفْيَانَ قَالَ: حَطَبَ رَجُلٌ يَوْمَ الْبَصْرَةِ حِينَ ظَهَرَ عَلَيْهِ عَلَيْهِ: هَذَا الْحَطِيبُ الشَّخْشَعُ، سَبَقَ رَسُولَ اللَّهِ بِكِتْمٍ، وَصَلَّى أَبُو بَكْرٍ، وَلَمَّا حَمَّلَهُمْ بَعْدَهُمْ، يَضْعِفُ اللَّهُ فِيهَا مَا شَاءَ. [راجع: ١٠٢٠].

تخریج: حسن لغیره، وهذا إسناد ضعیف لضعف شریک وجهالة عمرو بن سفیان التکفی.

١٢٥٧ - حَدَّثَنَا أَبُو نُعْمَانْ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي عَوْنَانْ، عَنْ أَبِي صَالِحِ الْحَنْفِيِّ، عَنْ عَلَيِّ قَالَ: قَيلَ لِعَلَيِّ وَلِأَبِي بَكْرٍ يَوْمَ بَدْرٍ: مَعَ أَحْدَوْكُمَا جِبْرِيلُ، وَمَعَ الْآخَرِ مِيكَائِيلُ، وَإِسْرَافِيلُ مَلْكُ عَظِيمٍ يَشَهِّدُ الْقِتَالَ، أَوْ قَالَ: يَشَهِّدُ الصَّفَّ.

تخریج: إسناده صحيح.

١٢٥٨ - حَدَّثَنَا أَبُو نُعْمَانْ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلَيِّ: أَنَّ الَّذِي كَانَ مَعَ أَبِي زَيْنَالا قَبْلَ الظَّهَرِ. [راجع: ٦٥].

تخریج: إسناده قوي.

1259. It was narrated that Qais al-Kharifi said: I heard 'Ali (ع) say on this *minbar*: The Messenger of Allah (ﷺ) came first, Abu Bakr (رضي الله عنه) came second and 'Umar came third; then we got involved in turmoil, and it was what Allah willed.

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

١٢٥٩ - حَدَّثَنَا أَبُو نَعْمَانْ : حَدَّثَنَا سُفْيَانُ عَنِ الْقَاسِمِ بْنِ كَثِيرٍ أَبِي هَاشِمٍ بَيْاعِ السَّابِرِيِّ ، عَنْ قَيْسِ الْحَارِفِيِّ ، قَالَ : سَمِعْتُ عَلَيْهَا يَقُولُ عَلَى هَذَا الْمِيقَاتِ : سَبَقَ رَسُولُ اللَّهِ بَنَجْلَةَ ، وَصَلَّى أَبُو بَكْرَ وَثَلَاثَ عَمَرَ ، ثُمَّ حَبَطْنَا فِتْنَةً - أَوْ أَصَابَنَا فِتْنَةً - فَكَانَ مَا شَاءَ اللَّهُ . [راجع: ١٠٢٠].

تخریج: إسناده حسن.

1260. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) prayed *Witr* at all times of the night, at the beginning, in the middle and at the end. Then in the end his *Witr* was at the end of the night.

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

١٢٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ : حَدَّثَنَا يَخْتَى بْنُ عَبْدُوْلِهِ أَبُو مُحَمَّدٍ مُؤَلَّى بْنِي هَاشِمٍ : حَدَّثَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقَ ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ ، عَنْ عَلَيِّ قَالَ : مِنْ كُلِّ اللَّيْلِ فَدَأْوَرَ رَسُولُ اللَّهِ بَنَجْلَةَ : مِنْ أَوَّلِهِ ، وَأُوْسَطِهِ ، وَآخِرِهِ ، وَانْتَهَى وِيَرْهُ إِلَى آخِرِ الْلَّيْلِ . [راجع: ٥٨].

تخریج: إسناده حسن.

1261. It was narrated that 'Ali (ع) said: The Prophet (ﷺ) used to pray eight *rak'ahs* of voluntary prayer and during the day twelve *rak'ahs*.

Comments: [Sa'eed bin Khuthaim and Fudail bin Marzooq both are reliable and mistaken]

١٢٦١ - حَدَّثَنَا عَبْدُ اللَّهِ : حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا سَعِيدُ بْنُ خُثَيمٍ أَبُو مَعْمَرِ الْهَلَالِيِّ : حَدَّثَنَا فَضْلَلِ بْنُ مَرْزُوقٍ عَنْ أَبِي إِسْحَاقَ ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ ، عَنْ (١٤٨/١) عَلَيِّ قَالَ : كَانَ النَّبِيُّ بَنَجْلَةَ يُصلِّي مِنَ التَّقْلُعِ ثَمَانِيَ رَكَابٍ وَبِالثَّاهِرِ تِسْعَيْ عشرَةَ رَكْعَةً . [راجع: ١٢٠٨].

تخریج: سعيد بن خثيم وفضيل بن مرزوق صدوقان يهمن، وقد روی عن أبي إسحاق بأسانيد أصح من هذا، فذكروا تطوع النبي ﷺ بالنهار ست عشرة رکعة.

1262. It was narrated that 'Asim bin Damrah as-Salooli said: 'Ali (ع) said: Verily, *Witr* is not a must like your prescribed prayers, but the Messenger of Allah (ﷺ) prayed *Witr*, then he said: "Pray *Witr*, O

١٢٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَنَدِلِ وَسُونِدِ بْنُ سَعِيدٍ جَبِيعًا فِي سَنَةِ سِتٍ وَعَشْرِينَ وَمَا تَتَنَزَّلُ فَالا : حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ ، عَنْ عَاصِمِ بْنِ

people of the Qur'an. Pray Witr, for Allah is One and loves that which is odd numbered."

Comments: [A qawi hadeeth]

صَمْرَةُ السَّلْوَلِيَّ قَالَ: قَالَ عَلَيْهِ : أَلَا إِنَّ الرَّبَّرَ
لَيْسَ بِحَتْمٍ أَصَلَّا يَكُمُ الْمُسْكُنُوَةَ وَلَكِنَّ رَسُولَ
اللَّهِ يَعْلَمُ أَوْتَرَ، ثُمَّ قَالَ: «أَوْتَرُوا يَا أَهْلَ
الْقُرْآنِ! أَوْتَرُوا فَإِنَّ اللَّهَ وَثُرُّ يُحِبُّ الْوَتَرَ». وَهَذَا
لِفَظُّ حَدِيثِ عَبْدِ اللَّهِ بْنِ صَنْدِلٍ، وَمَعْنَاهُمَا
وَاحِدٌ. [راجع: ٦٥٢ ، ٨٧٧].

تغريب: حديث قوي، عبدالله بن صندل وسويبد بن سعيد قد تربعا.

1263. It was narrated that Katheer bin Naft' an-Nawwa' said: I heard 'Abdullah bin Mulail say: I heard 'Ali (ؑ) say: The Messenger of Allah (ﷺ) said: "There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen: Hamzah, Ja'far, 'Ali, Hasan, Husain, Abu Bakr, 'Umar, al-Miqdad, Hudhaifah, Salman, 'Ammar and Bilal."

Comments: [Its isnad is da'eef]

١٢٦٣ - حَدَّثَنَا أَبُو نُعْمَانَ: حَدَّثَنَا فَطْرُ عَنْ كَثِيرِ
ابْنِ نَافِعِ التَّوَاءِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُلَيْلِ،
قَالَ: سَمِعْتُ عَلَيْهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ يَعْلَمُ:
«إِنَّهُ لَمْ يَكُنْ قَاتِلِيَّ إِلَّا قَدْ أَغْطَيْنَاهُ سَبْعَةَ رُقَبَاءَ
نَجَّابَةً وَرَزَاءً، وَلَيْلَيْ أَغْطَيْتُ أَرْبَعَةَ عَشَرَ
حَمْزَةً، وَجَعْفَرَ، وَعَلَيْ، وَحَسَنَ، وَحُسَيْنَ،
وَأَبْيَرَ بَكْرَ، وَعَمْرَ، وَالْمِقْدَادَ، وَحَدِيفَةَ،
وَسَلْمَانَ، وَعَمَّارَ، وَبَلَالَ». [راجع: ٦٦٥].

تغريب: إسناده ضعيف لضعف كثير التوء وعبد الله بن مليل.

1264. It was narrated that 'Abd Khair said: I saw 'Ali (ؑ) doing *wudoo'* and wiping over his shoes. Then he said: "If I had not seen the Messenger of Allah (ﷺ) doing what you have seen me do, I would have thought that the bottoms of the feet were more deserving of being wiped than their tops.

Comments: [Saheeh because of corroborating evidence]

1265. It was narrated that 'Ali (ؑ) said: No *zakah* is due on wealth until one year has passed.

١٢٦٤ - حَدَّثَنَا أَبُو نُعْمَانَ: حَدَّثَنَا يُوسُفُ عَنْ
أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ قَالَ: رَأَيْتُ عَلَيْهِ
تَوْضَأًا، وَمَسَحَ عَلَى الْعَلَقَيْنِ، ثُمَّ قَالَ: لَوْلَا
أَنِّي رَأَيْتُ رَسُولَ اللَّهِ فَعَلَ كَمَا رَأَيْتُمُونِي
فَعَلَتْ، لَرَأَيْتُ أَنْ بَاطِنَ الْقَدْمَيْنِ هُوَ أَحَقُّ
بِالْمَسْحِ مِنْ ظَاهِرِهِ. [راجع: ٧٣٧].

تغريب: صحيح لنغيره، وانظر (٧٣٧).

١٢٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمَّانُ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ،

Comments: [A saheeh hadeeth]

عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: لَيْسَ فِي مَالِ رَجَأَهُ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ.

تخریج: حديث صحيح، شریک - وإن كان سبيء الحفظ - متابع.

1266. It was narrated that 'Asim bin Damrah said: I said to al-Hasan bin 'Ali: The Shi'ah claim that 'Ali (عليه السلام) will return! He said: Those liars are lying. If we knew that, his wives would not have got married and we would not have divided his estate.

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

1267. It was narrated from 'Ali (عليه السلام) that the Messenger of Allah (ﷺ) said: "I have exempted you with regard to horses and slaves; no zakah is due on them."

Comments: [Its isnad is jayyid]

١٢٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُمَرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: فَلْمَنِي لِلْخَسْنَى بْنِ عَلَيِّ: إِنَّ الشَّيْعَةَ يَرْعَمُونَ أَنَّ عَلَيَّاً يَرْجِعُ! قَالَ: كَذَبَ أُولَئِكَ الْكَذَابُونَ، لَوْ غَلَّمْنَا ذَاكَ مَا تَرَوْجُ نِسَاؤُهُ، وَلَا قَسْمَنَا مِيرَاثَهُ.

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف شریک.

١٢٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ أَبْيَوبَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي فَلَدَ عَقْوَثَ لَكُمْ عَنِ الْحَيَّ وَالرَّقِيقِ، وَلَا صَدَقَةَ فِيهِمَا». [راجع: ٧١١].

تخریج: إسناده جيد.

١٢٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّافِدُ: حَدَّثَنَا عَمْرُو بْنُ عُمَرَ الرَّفِيقُ: حَدَّثَنَا حَفْصَنْ أَبُو عَمَرٍ عَنْ كَثِيرِ بْنِ زَادَانَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَرَا الْقُرْآنَ فَأَسْطَهَرَهُ، شُفِعَ فِي عَشَرَةِ مِنْ أَهْلِ بَيْتِهِ فَدَّ وَجَبَتْ لَهُمُ الْكُثُرُ». [انظر: ١٢٧٨].

1268. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "Whoever reads Qur'an and learns it by heart, he will be granted intercession for ten of his family for whom Hell was due."

Comments: [Its isnad is da'eef jiddan because of the weakness of 'Amr bin Uthman and Hafs bin Abu Umar al-Qari and Katheer bin Zadhan is unknown]

تخریج: إسناده ضعيف جداً لضعف عمرو بن عثمان الرقي وحفص أبي عمر القاري، ولهجالة كثیر بن زادان.

1269. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صلوات الله عليه) said: "I have exempted horses and slaves from zakah."

Comments: [Its isnad is qawi]

١٢٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ إِشْكَابِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَيْنَةَ: حَدَّثَنِي أَبِي عَنْ الْأَغْمَشِ، عَنْ أَبِي إِشْحَاقِ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَفَوْتُ عَنِ الْحَبَلِ وَالرَّقِبِ فِي الصَّدَقَةِ». [راجع: ٧١١].

نحو: إسناده قوي.

1270. It was narrated from 'Ali (عليه السلام) that Jibreel came to the Prophet (صلوات الله عليه) and said: "We do not enter a house in which there is an image or a dog." And the dog belonging to al-Hasan was in the house.

Comments: [Its isnad is da'eef jiddam]

١٢٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو سَلْمٍ خَلِيلُ بْنُ سَلْمٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ عُمَرِ بْنِ خَالِدٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ: أَنَّ جِبْرِيلَ أَتَى الرَّبِيعَ يَوْمَهُ، قَالَ: «إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ شَوْرَةٌ أَوْ كَلْبٌ» وَكَانَ الْكَلْبُ لِلْحَسَنِ فِي الْبَيْتِ. [راجع: ٦٣٢، ١٢٤٧].

نحو: إسناده ضعيف جداً، عمرو بن خالد متهم بالكذب، وحسن بن ذكوان ضعيف.

1271. It was narrated that Qais bin 'Ubad said: I said to 'Ali: Do you think that this decision of yours to leave [Madinah] is something that the Messenger of Allah (صلوات الله عليه) recommended to you to do, or is it something that you decided yourself? He said: Why are you asking this question? I said: For the sake of our religion. He said: The Messenger of Allah (صلوات الله عليه) did not recommend me to do anything with regard to this; rather it is something I decided myself.

Comments: [Its isnad is saheeh]

١٢٧١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِشْمَاعِيلُ أَبُو مَعْنَمٍ: حَدَّثَنَا ابْنُ عَلَيَّ عَنْ يُوسُفَ، عَنِ الْحَسَنِ، عَنْ قَيْمِي بْنِ عَبَادٍ، قَالَ: قُلْتُ لِعَلَيِّ: أَرَأَيْتَ مَسِيرَكَ هَذَا، غَمْدَ عَهْدَ إِلَيْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَمْ رَأَيْتَ رَأْيَتِي؟ قَالَ: مَا تُرِيدُ إِلَيْ هَذَا؟ قُلْتُ: دِينَنَا دِينَنَا. قَالَ: مَا عَهْدَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَيْءٍ، وَلَكِنْ رَأَيْتَ رَأْيَتِي. [راجع: ١٢٠٧].

نحو: إسناده صحيح.

1272. It was narrated that 'Ali (عليه السلام) said: al-Mugheerah bin Shu'bah had a spear, and when we went out with the Messenger of Allah (ﷺ) on a campaign, he would take it with him and stick it in the ground. And the people would pass by him and give him a ride. I said: When I go to the Prophet (ﷺ) I will tell him. He said: If you do that, no one will pick up a lost item.

Comments: [Its isnad is hasan]

1273. It was narrated that Abu Hayyah bin Qais said: 'Ali (عليه السلام) did wudoo', each part three times, then he drank the left over water. Then he said: This is how I saw the Messenger of Allah (ﷺ) do wudoo'.

Comments: [Its isnad is hasan]

1274. It was narrated that Salim bin Abi Hafsa said: A man narrated to me from 'Abdullah bin Mulail that he said: I heard 'Ali (عليه السلام) say: Each Prophet was given seven nobles, but your Prophet was given fourteen nobles, including Abu Bakr, 'Umar, 'Abdullah bin Mas'ood and 'Ammar bin Yasir.

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

1275. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears (of sacrificial

1272 - حَدَّثَنَا أَبُو أَخْمَدٍ: حَدَّثَنَا سَفِيَّانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْحَلَيلِ، عَنْ عَلَيِّ قَالَ: كَانَ لِلْمُغَيْرَةِ بْنِ شَعْبَةَ رُمْعٌ، فَكُنَّا إِذَا خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَّةٍ خَرَجْنَا مَعَهُ، فَيَرْكُثُهُ قَيْمُرُ النَّاسِ عَلَيْهِ يَخْجُلُونَهُ، فَقُلْنَا: لَئِنْ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأُخْبِرَهُ، قَالَ: إِنَّكَ إِنْ فَعَلْتَ لَمْ تُرْفَعْ صَالَةً».

تخریج: استاده حسن.

1273 - حَدَّثَنَا أَبُو أَخْمَدٍ: حَدَّثَنَا سَفِيَّانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ بْنِ قَيْسٍ، قَالَ: تَوَضَّأَ عَلَيَّ تَلَانَّا تَلَانَّا، ثُمَّ شَرِبَ فَضَلَّ رَسُولُهُ، ثُمَّ قَالَ: فَكَذَّا (١٤٩/١) رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأًا».

[راجع: ٩٧١].

تخریج: استاده حسن.

1274 - حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامَ: حَدَّثَنَا سَفِيَّانُ عَنْ سَالِمٍ بْنِ أَبِي حَفْصَةَ قَالَ: بَلَغْنِي عَنْ عَبْدِ اللَّهِ بْنِ مُلَيْلٍ، فَقَدَرْتُ إِلَيْهِ، فَوَجَدْنُهُ فِي جَنَازَةٍ، فَخَدَّبَهُ رَجُلٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُلَيْلٍ قَالَ: سَمِعْتُ عَلَيْهِ يَقُولُ: أَغْطِيَ كُلُّ نَبِيٍّ سَبْعَةَ نُجَاهَاءَ، وَأَعْطِيَ يَمْكُمْ أَرْبَعَةَ عَشَرَ نَجِيَّاً، يَمْكُمْ أَبُو بَكْرٍ، وَعُمَرَ، وَعَبْدُ اللَّهِ بْنَ مَسْعُودٍ، وَعَمَارَ بْنَ يَاسِرٍ».

[راجع: ٦٦٥].

تخریج: استاده ضعيف لعل.

1275 - حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ: حَدَّثَنَا زُعْمَرٌ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْبِ بْنِ

animals), and told us not to sacrifice any that is one-eyed, or any *muqabalah*, *mudabarrah*, *sharqa'* or *khargha'*. Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is *al-muqabalah*? He said: One that has the edge of its ears cut. I said: What is *al-mudabarrah*? He said: One whose ears are slit from the back. I said: What is *ash-sharqa'*? He said: One whose ears are slit in two lengthwise. I said: What is *al-khargha'*? He said: One that has a round hole in its ear as a distinguishing mark.

Comments: [Hasan; this is a *da'eef isnad*]

1276. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: I heard 'Ali (ع) say: The Messenger of Allah (ﷺ) forbade keeping the meat of sacrificial animals after three days.

Comments: [Saheeh because of corroborating evidence]

تخریج: حسن، وهذا إسناد ضعيف، زهیر سمع من أبي أسحاق بعد تغیره.

الثعلبان۔ قالَ وَكَانَ رَجُلٌ صِدِيقٌ - عَنْ عَلَيْهِ أَمْرَنَا رَسُولُ اللَّهِ ﷺ أَنْ تَشَفِّرَ الْعَيْنَ وَالْأَذْنَ، وَأَنْ لَا تُضْعِنَ بِعُورَةَ، وَلَا مُقَابَلَةَ، وَلَا مُدَابِرَةَ، وَلَا شَرْقَةَ، وَلَا خَرْقَةَ. قَالَ رَهْبَرٌ: فَقُلْتُ لِأَبِي إِسْحَاقَ: أَذْكُرْ عَصَبَاءَ؟ قَالَ: لَا، فَقُلْتُ: مَا الْمُقَابَلَةَ؟ قَالَ: هِيَ الَّتِي يُقْطَعُ طَرْفُ أَذْنِهَا. قَالَ: فَالْمُدَابِرَةَ؟ قَالَ: الَّتِي يُقْطَعُ مُؤْخَرُ الْأَذْنِ. قَالَ: فَمَا الْخَرْقَةَ؟ قَالَ: الَّتِي يُشَقُّ أَذْنَهَا. قَالَ: فَمَا الْخَرْقَةَ؟ قَالَ: الَّتِي تَخْرِقُ أَذْنَهَا السَّمَّةَ. [راجع: ٦٠٩].

١٢٧٦ - حَدَّثَنَا يَرِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَيْعَانُ بْنُ حُسْنِيْنَ عَنِ الرَّهْبَرِيِّ، عَنْ أَبِي غَيْبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَزِيزٍ قَالَ: سَمِعْتُ عَلَيْهِ يَقُولُ: نَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَعْسِيْنَا لُحُومَ الْأَصَاحِيِّ بَعْدَ ثَلَاثَةِ [٤٣٥].

تخریج: صحيح لغيره، سفيان بن حسین ثقة في غير الزهری باتفاقهم.

1277. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah (ع) about wiping over the *khuffain*. She said: Ask 'Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (ﷺ). So I asked 'Ali (ع) and he said: The Messenger of Allah (ﷺ) said: "For one who is not travelling, one day and night; and for the traveller, three days and nights."

١٢٧٧ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا الْحَجَاجُ بْنُ أَرْطَاءَ عَنِ الْحُكْمِ، عَنْ الْقَاسِمِ بْنِ مُخَيْرَةَ، عَنْ شُرَيْبِ بْنِ هَانِئٍ: قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ الْمَنْعِ عَلَى الْعُفُّينِ، فَقَالَتْ: سَلْ عَلَيْهِ فَهُوَ أَعْلَمُ بِهَذَا مِنِّي، هُوَ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُ عَلَيْهِ ثَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْمُقْبِمِ يَوْمٌ وَلَيْلَةً، وَلِلْمُسَافِرِ ثَلَاثَةٌ أَيَّامٌ وَلَيَالِيهِنَّ». [راجع: ٧٤٨].

Comments: [Saheeh]

تخریج: صحیح، م: (٢٧٦)، الحجاج مدلس، وقد توبع.

1278. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever learns the Qur'an and learns it by heart, Allah will admit him to Paradise and will grant him intercession for ten of his family, all of whom were due for Hell."

Comments: [Its isnad is da'eef jiddan]

١٢٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ بَكَارِ: حَدَّثَنَا حَفْصُ بْنُ سَلِيمَانَ - يَعْنِي أَبَا عُمَرَ الْقَارِئِ - عَنْ كَثِيرِ بْنِ زَادَةَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَىِ بْنِ أَبِي طَالِبٍ فَالْأَخْرَى: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعْلَمَ الْقُرْآنَ فَأَسْطَهِرَهُ وَحَفِظَهُ، أَذْخِلَهُ اللَّهُ الْجَنَّةَ، وَشَفَعَهُ فِي عَشَرَةِ مِنْ أَهْلِ بَيْتِهِ، كُلُّهُمْ قَدْ وَجَبَتْ لَهُمُ النَّارُ». [١٢٦٨]. [راجع: ١٢٦٨]

تخریج: إسناده ضعیف جداً لضعف حفص بن سليمان القاری، وجهاة کثیر بن زادان.

1279. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed me to sacrifice two rams on his behalf, and I like to do that. Muhammad bin 'Ubaid al-Muharibi said in his *hadeeth*: He sacrificed two rams, one on behalf of the Prophet (ﷺ) and one on behalf of himself. Something was said to him (concerning that) and he said: He ordered me to do it and I will never omit to do it.

Comments: [Its isnad is da'eef because Abul-Hasna is unknown]

١٢٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْيَدِ الْمُهَارِبِيِّ فَالْأَخْرَى: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْحَسَنَاءَ، عَنْ الْحَكْمَ، عَنْ حَنْشِي، عَنْ عَلَىِ فَالْأَخْرَى: قَالَ أَمْرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَضْخِنَ عَنْهُ يَكْتَبْنِي، فَلَمَّا أُحِبَّ أَنْ أَفْعَلَهُ.

وَقَالَ مُحَمَّدُ بْنُ عَبْيَدِ الْمُهَارِبِيِّ فِي حَدِيثِهِ: ضَحَى عَنْهُ يَكْتَبْنِي: وَاجْدَ عَنِ الَّتِي يَكْتَبُهُ، وَالْأُخْرَى عَنْهُ، فَقَبِيلَ لَهُ: قَالَ أَمْرَنِي فَلَا أَدْعُهُ أَبَدًا. [٨٤٣]. [راجع: ٨٤٣]

تخریج: إسناده ضعیف لجهالة أبي الحسان وضعف شريك.

1280. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me as a judge and said: "If two disputants come to you, do not pass judgement against one of them until you hear what the other has to say, then the right verdict will become clear to you."

١٢٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحْرِزُ بْنُ عَوْنَى بْنِ أَبِي عَوْنَى: حَدَّثَنَا شَرِيكٌ عَنْ سَمَائِكَ، عَنْ حَنْشِي، عَنْ عَلَىِ فَالْأَخْرَى: قَالَ: يَعْتَنِي رَسُولُ اللَّهِ ﷺ قَاضِيَا، قَالَ: «إِذَا جَاءَكَ الْحَضْمَانِ فَلَا تَنْقِضْ عَلَى أَخِيهِمَا حَتَّى

Comments: [Hasan because of corroborating evidence]

تَسْمَعُ مِنَ الْأَخْرِ، فَإِنَّهُ يَبْيَنُ لَكَ الْقَضَاءِ.
[راجع: ٦٩٠].

تغريب: حسن لغيره، وهذا إسناد ضعيف لضعف شريك وحش.

1281. It was narrated that 'Ali (عليه السلام) said: The Prophet (ﷺ) sent me to Yemen as a judge. I said: Are you sending me to people when I am young and have no knowledge of judging? He placed his hand on my chest and said: "May Allah make you steadfast and help you to get it right. If two disputants come to you, do not pass judgement in favour of the first one until you listen to what the other one has to say. That is more helpful and will enable you to reach the correct verdict." Since then I have become a (good) judge.

Comments: [Hasan because of corroborating evidence]

١٢٨١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو الرَّبِيعُ
الزَّمْرَانِيُّ: وَحَدَّثَنَا عَلِيُّ بْنُ حَكِيمِ الْأَوْرَدِيِّ.
وَحَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرَكَانِيُّ. وَحَدَّثَنَا زَكَرِيَّا
ابْنُ يَحْيَى رَحْمَوْنِيُّ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنِ
رَزَارَةِ الْحَاضِرِيِّ. وَحَدَّثَنَا دَاوُدُ بْنُ عَمِيرِ الضَّبِيِّ،
قَالُوا: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ حَنْشِيِّ، عَنْ
عَلِيٍّ قَالَ: بَعْثَنِي الشَّيْءُ يَعْلَمُ إِلَى الْيَمَنِ فَأَعْصَيْتُهُ،
فَقُلْتُ: تَبَعَّنِي إِلَى قَوْمٍ وَأَنَا حَدَّثُ السُّنْنَ، وَلَا
عْلَمْ لِي بِالْقَضَاءِ؟ فَوَضَعَ يَدَهُ عَلَى صَدْرِي،
فَقَالَ: «بَلَّكَ اللَّهُ وَسَدَّكَ، إِذَا جَاءَكَ الْحَضَنَانِ
فَلَا تَنْهَضْ بِلِلْأَوْلِ حَتَّى تَسْمَعَ مِنَ الْآخِرِ، فَإِنَّهُ
أَجَدْرُ أَنْ يَبْيَنَ لَكَ الْقَضَاءِ» قَالَ: فَمَا زِلْتُ فَاعِصِيًّا.
[راجع: ١٢٨٠].

وَهَذَا لَفْظُ حَدِيثِ دَاوُدَ بْنِ عَمِيرِ الضَّبِيِّ،
وَيَنْهَا مِنْ أَنْ يَعْلَمَ كُلَّاً مَا مِنْ يَعْصِي.

تغريب: حسن لغيره، وانظر ماقبله.

1282. It was narrated that 'Ali bin Abi Talib (عليه السلام) said: The Prophet (ﷺ) sent me as a judge to Yemen... and he narrated the *hadeeth*. He said: "Allah will make your heart steadfast and guide your mind and heart."... and he mentioned the *hadeeth*.

Comments: [Hasan because of corroborating evidence]

١٢٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ
شَلَيْمَانَ لُؤْيَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَاهِيرَ عَنْ
سِمَاكٍ، عَنْ حَنْشِيِّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ
قَالَ: بَعْثَنِي الشَّيْءُ يَعْلَمُ إِلَى الْيَمَنِ... فَذَكَرَ
الْحَدِيثَ، قَالَ: «إِنَّ اللَّهَ مُبْتَدِئُ قَلْبِكَ، وَهَادِ
فُؤَادَكَ»... فَذَكَرَ الْحَدِيثَ. [راجع: ١٢٨١].

تغريب: حسن لغيره، وانظر ماقبله.

1283. A similar report was narrated from 'Ali (ع).

Comments: [Hasan because of corroborating evidence]

١٢٨٣ - قَالَ لُورِينْ : وَحَدَّثَنَا شَرِيكُ عَنْ سِمَاَكٍ، عَنْ حَشِّي، عَنْ عَلَيْهِ عَنْ (١٥٠/١) أَسْنَى بَنْجَانِي يُوَثِّلُ مَنْتَهَا. [راجع: ١٢٨٢].

تخریج: حسن لغيره، وانظر ماقبله.

1284. It was narrated from 'Ali that he sent his chief of police and said: Do you know what mission I am sending you on? It is the same mission as the Messenger of Allah (ﷺ) sent me: To erase every image and level every grave.

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

١٢٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ الْقُوَّارِبِرِيُّ: حَدَّثَنَا الشَّكْنُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الأَشْعَثُ بْنُ سَوَادِيْرَ عَنْ أَنَّ أَشْوَعَ، عَنْ حَشِّي الْكَنَانِيِّ، عَنْ عَلَيِّهِ أَنَّهُ بَعَثَ عَامِلًا شُرَطَيْهِ، فَقَالَ لَهُ: أَتَبُرِّي عَلَى مَا أَبْعَثْتُ؟ عَلَى مَا يَعْتَشِي عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّ أَنْتَ حَلُّ يَنْهَايَةً - صُورَةً، وَأَنَّ أَسْوَى كُلَّ قَبْرٍ. [راجع: ١٢٣٩].

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف الأشعث بن سوار وحسن الكناني.

1285. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) said: "If two men come to you for judgement, do not judge in favour of the first one until you listen to what the other one says, then you will know how to judge."

Comments: [Hasan because of corroborating evidence]

١٢٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي: وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا حُسْنَى بْنُ عَلَيِّهِ عَنْ زَائِدَةَ، عَنْ سِمَاَكٍ، عَنْ حَشِّي، عَنْ عَلَيِّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا تَقَاضَى إِلَيْكَ رَجُلٌانِ، فَلَا تَقْضِي لِلْأَوَّلِ حَتَّى تَشْمَعَ مَا يَقُولُ الْآخَرُ، فَإِنَّكَ سَوْفَ تَرَى كَيْفَ تَقْضِي». [راجع: ٦٩٠].

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف حسن.

1286. It was narrated that Hanash said: I saw 'Ali (ع) sacrificing two rams and I said to him: What is this? He said: The Messenger of Allah (ﷺ) told me to offer a sacrifice on his behalf.

Comments: [Its isnad is da'eef because 'Abul-Hasna' is unknown and Shareek is da'eef]

١٢٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمَّانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكُ عَنْ أَبِي الْحَسَنَاءَ، عَنْ الْحَكَمِ، عَنْ حَشِّي قَالَ: رَأَيْتُ عَلَيَا يُصْحِي يَكْبِشَيْنِ، فَقُلْتُ لَهُ: مَا هَذَا؟ قَالَ: أَوْصَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَصْحِي عَنْهُ. [راجع: ١٢٧٩].

تعریج: اسناد ضعیف لجهالة أبي الحسنة وضعف شریک.

1287. It was narrated from 'Ali (عليه السلام) that when the Prophet (ﷺ) sent him with Bara'ah (*Soorat at-Taubah*), he said: O Prophet of Allah, I am not eloquent or a good speaker. He said: "I have no choice but to go myself or send you with it." 'Ali said: If that is the case, I have no choice but to go. He said: "Go, and Allah will make your tongue steadfast and guide your heart." Then he placed his hand over his mouth.

Comments: [*Hasan* because of corroborating evidence]

1288. It was narrated from 'Ali (عليه السلام) from the Prophet (ﷺ) that he said on the day of Uhud: "They distracted us from the middle prayer until the sun set. May Allah fill their graves, houses and stomachs with fire."

Comments: [*Saheeh* because of corroborating evidence, al-Bukhari (4533) and Muslim (627)]

1289. It was narrated from 'Ali (عليه السلام) that he said: The Messenger of Allah (ﷺ) cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos, the woman who has tattoos done, the one who marries a woman and divorces her so that she becomes permissible for

١٢٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرٍ: حَدَّثَنَا عُمَرُ بْنُ حَمَادٍ عَنْ أَسْبَاطِ بْنِ نَضْرٍ، عَنْ سَمَالِكَ، عَنْ حَنْشَلَ، عَنْ عَلَيِّ: أَنَّ النَّبِيَّ ﷺ جَاءَ حِينَ بَعْثَةِ بِرَاءَةَ، فَقَالَ: يَا نَبِيَّ اللَّهِ إِنِّي لَئِنْتُ بِاللَّهِ مُسْلِمٌ وَلَا بِالْعَطَبِ، قَالَ: «مَا بُدُّ أَنْ أَذْهَبَ بِهَا أَنَا، أَوْ تَذَهَّبَ بِهَا أَنْتَ؟» قَالَ: فَإِنْ كَانَ وَلَا بُدُّ فَسَأَذْهَبُ أَنَا، وَتَهَدِي فَلَكَ» قَالَ: فَإِنْ ثُمَّ وَضَعَ يَدَهُ عَلَى فِيهِ.

تعریج: حسن لنبره، حسن الكانی قد توبع.

١٢٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ: أَنَّ عَاصِمَ بْنَ بَهْدَلَةَ قَالَ: سَيَغْتَرُ زَرْدَا يَحْدُثُ عَنْ عَلَيِّ عَنْ النَّبِيِّ ﷺ، يَوْمَ أُحْدِي: «شَغَلُونَا عَنْ صَلَاةِ الْوُشْطَى حَتَّى آتَيْتُ الشَّمْسَ، مَلَّا اللَّهُ قُبُورَهُمْ وَبَيْوَهُمْ وَبَطْوَهُمْ نَارًا». [راجع: ٥٩١، ٦١٧].

تعریج: صحيح لنبره، خ: (٤٥٣٣)، م: (٦٢٧)، جابر الجعفي قد توبع عند غير المؤلف.

١٢٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ قَالَ: سَيَغْتَرُ الشَّفَعِيُّ يَحْدُثُ عَنْ الْحَارِبَ، عَنْ عَلَيِّ أَنَّهُ قَالَ: لَعْنَ رَسُولِ اللَّهِ أَكْلَ الرِّبَا، وَمُوْكَلَهُ، وَشَاهِدَنِي، وَكَاتِبَهُ، وَالْوَالِيَّةَ، وَالْمُتَوَشَّمَةَ، وَالْمُجَلَّ، وَالْمُحَلَّ لَهُ، وَمَانِعَ الصَّدَقَةِ، وَنَهَى عَنِ التَّزِيرِ. [راجع: ٦٣٥].

her first husband, and the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing [for the dead].

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Jabir al-Ju'fi and al-Harith al-A'war]

1290. It was narrated that 'Ali (ؑ) said: I used to spend a little time with the Messenger of Allah (ﷺ) at night, during which Allah, may He be glorified and exalted, benefited me as He willed. The Messenger of Allah (ﷺ) said: "The angels do not enter a house in which there is an image or a dog or a person who is *junub*." He said: "I looked and found a puppy belonging to al-Hasan bin 'Ali beneath the bed, so I took it out."

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

1291. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) forbade me to put the ring on the middle finger.

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

1292. It was narrated from Rib'i bin Hirash that he heard 'Ali (ؑ) deliver a *khutbah*, saying: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, for the one who tells lies about me will enter Hell."

Comments: [Its *isnad* is *sahih*, al-Bukhari (106)]

نخريج: حسن لغيره، وهذا إسناد ضعيف
لضعف جابر الجعفي والحارث الأعور.

١٢٩٠ - حدثنا محمد بن جعفر: حدثنا شعبة عن جابر قال: سمعت عبد الله بن نجاشي يحدث، عن علي قال: كانت لي ساعة من رسول الله ﷺ من الليل يتفقني الله عز وجل بما شاء أن يتفقني بها، قال: فقال رسول الله ﷺ: «لا تدخل الملائكة بيته صورة ولا كلب ولا جن» قال: «فنظر فرأى جريراً للحسين بن علي تخت الشير، فأخبرته». [راجع: ٦٠٨]

نخريج: إسناد ضعيف لعله.

١٢٩١ - حدثنا محمد بن جعفر: حدثنا شعبة عن جابر قال: سمعت أبا بردة يحدث عن علي قال: نهاني رسول الله ﷺ أن أضع الخاتم في الوسط. [راجع: ١١٦٨]

نخريج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

١٢٩٢ - حدثنا محمد بن جعفر: حدثنا شعبة عن منصور، عن ربيعي بن جراس: أنه سمع علياً يخطب، يقول: قال رسول الله ﷺ: «لا تكذبوا علياً، فإنه من يكذب علياً يلقي النار». [راجع: ١٠٠١]

نخريج: إسناد صحيح، والحديث متواتر،
خ: (١٠٦)، م: (في المقدمة): (١).

1293. It was narrated from Qatadah that he heard Jurayy bin Kulaib narrate that he heard 'Ali (ع) say: The Messenger of Allah (ﷺ) forbade (sacrificing an animal that) had lost most of its horn or ear.

Comments: [Its isnad is *hasan*]

١٢٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ
ابْنُ عَمْرٍو الْقَزَارِيُّ: حَدَّثَنَا خَالِدُ بْنُ
الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَنَادَةَ أَنَّهُ سَمِعَ
جُرَيْرَ بْنَ كُلَّيْبَ يُحَدِّثُ: أَنَّهُ سَمِعَ عَلَيْهِ
يَقُولُ: تَهْنِي رَسُولَ اللَّهِ ﷺ عَنْ عَصْبَاءِ الْقَزْنِ
وَالْأَذْنِ. [راجع: ٦٦٣].

تخریج: إسناده حن.

1294. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) forbade sacrificing any animal that had lost most of its horn or ear.

Comments: [Its isnad is *Hasan*]

١٢٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو حَيْثَمَةَ:
حَدَّثَنَا عَبْدَةُ بْنُ شَلَيْمَانَ عَنْ سَعِيدِ، عَنْ
قَنَادَةَ، عَنْ جُرَيْرِ بْنِ كُلَّيْبِ الْتَّهْفِيِّ، عَنْ عَلَيْهِ
قَالَ: تَهْنِي رَسُولَ اللَّهِ ﷺ أَنْ يُضْحِي
يَأْغُضِبِ الْقَزْنِ وَالْأَذْنِ. [راجع: ١٢٩٣].

تخریج: إسناده حن كسابقه.

1295. It was narrated from 'Ali (ع) that the Prophet (ﷺ) used to say at the end of his *Witr*: "O Allah, I seek refuge in Your pleasure from Your wrath, I seek refuge in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself."

Comments: [Its isnad is *qawi*]

١٢٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمَ بْنَ
الْحَجَّاجِ التَّاجِيِّ: حَدَّثَنَا حَمَادُ بْنُ سَلْمَةَ عَنْ
هِشَامِ بْنِ عَمْرُو الْقَزَارِيِّ، عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ الْحَارِثِ بْنِ هِشَامَ، عَنْ عَلَيِّ بْنِ أَبِي
طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي
آخِرِ وِثْرَةٍ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضاكَ مِنْ
سَخْطِكَ، وَمُعْنَافِكَ مِنْ عَقْرَبِكَ، وَأَعُوذُ بِكَ
مِنْكَ، لَا أُحِصِّنِي نَاءٌ عَلَيْكَ، أَنْتَ كَمَا
أَثْبَتَ عَلَى نَفْسِكَ». [راجع: ٧٥١].

تخریج: إسناده قوي.

1296. It was narrated from 'Ali (ع) that the Messenger of Allah (ﷺ), when he wanted to travel, would say: "O Allah, by Your

١٢٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَضْرُ بْنُ
عَلَيِّ الْأَزْدِيِّ: أَخْبَرَنِي أَبِي عَنْ أَبِي سَلَامٍ

power I charge at the enemy, by Your power I ward off the plot of the enemy and by Your power I march to the enemy."

Comments: [Its isnad is da'eef because of the weakness of Imran bin Zabyan]

عبد الملك بن مسلم (١٥١/١) بن سلام، عن عمران بن طبيان، عن حكيم بن سفيان، عن علي: أنَّ رَسُولَ اللَّهِ يَعْلَمُ كَيْفَ كَانَ إِذَا أَرَادَ شَرَّاً قَالَ: «اللَّهُمَّ يَكُ أَصْوُلُ، وَيَكُ أَحُولُ، وَيَكُ أَسْبِرُ». [راجع: ٦٩١].

تخریج: إسناده ضعیف لضعف عمران بن طبيان.

1297. It was narrated that 'Ali (عليه السلام) said: When ten verses of *Bar'a'ah* (*Soorat at-Tawbah*) were revealed to the Prophet (ﷺ), he called Abu Bakr (رضي الله عنه) and sent him to recite them to the people of Makkah. Then the Prophet (ﷺ) called me and said to me: "Catch up with Abu Bakr (رضي الله عنه) and wherever you meet him, take the document from him and take it to the people of Makkah and read it to them." I caught up with him at al-Juhfah and took the letter from him. Abu Bakr (رضي الله عنه) went back to the Prophet (ﷺ) and said: O Messenger of Allah, has something been revealed concerning me? He said: "No, but Jibreel came to me and said: No one should do this for you except you or a man of your [family]."

Comments: [Its isnad is da'eef because of the weakness of Muhammad bin Jabir]

1298. It was narrated that al-Harith bin Suwaid said: It was said to 'Ali (عليه السلام): Did your Messenger say anything to you only that was not for the people in general? He said: The Messenger of Allah (ﷺ)

١٢٩٧ - حدثنا عبد الله: حدثنا محمد بن سليمان لوين: حدثنا محمد بن جابر عن سمايك، عن حشني، عن علي قال: لما نزلت عشر آيات من براءة على النبي ﷺ، دعا النبي ﷺ أبا بكر فبعثه إليها ليقرأها على أهل مكة، ثم دعاني النبي ﷺ، فقال لي: «اذرك أبا بكر! فحيثما لحقته فخذ الكتاب منه، فاذهبت به إلى أهل مكة، فاقرأه عليهم» فلحقته بالجحافة، فأخذت الكتاب منه ورجعت أبو بكر إلى النبي ﷺ، فقال: يا رسول الله! نزل فيك شيء؟ قال: «لا، ولكن جبريل جاءني، فقال: لمن يؤدي عثك إلا أنت، أو رجل مثلك». [راجع: ٤، ٥٩٤].

تخریج: إسناده ضعیف لضعف محمد بن جابر، وحنش بن المعتمر، ومتنه منکر، والصواب ما أخرجه البخاري برقم: (٤٦٥٦).

١٢٩٨ - حدثنا محمد بن جعفر: حدثنا شعبة عن سليمان، عن إبراهيم التبياني، عن الحارث بن سعيد قال: قيل لعلي: إنَّ رَسُولَكُمْ كَانَ يَخْصُّكُمْ بِشَيْءٍ دُونَ النَّاسِ

did not say anything to us only that he did not say to the people, except something in the sheath of this sword of mine. He took out a document on which there was something about the ages of camels [for zakah] and in it was said: "Madinah is sacred, the area between Thawr and 'A'ir. Whoever commits an offence or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any *nafل* or obligatory act of worship from him. Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any *nafل* or obligatory act of worship from him. Whoever takes people as *mawla*^[1] without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any *nafل* or obligatory act of worship from him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3172) and Muslim (1370)]

1299. It was narrated from 'Ali (ع) from the Prophet (ﷺ) that he said on the day of al-Ahzab: "They distracted us from the

غَامَةً؟ قَالَ: مَا حَصَنَا رَسُولُ اللَّهِ بَلَّهُ بَيْنَهُ
لَمْ يَحُصَ النَّاسُ، إِلَّا يُشَنِّي فِي قَرَابِ سَقِيفِي
هَذَا، فَأَخْرَجَ صِحِيقَةً فِيهَا شَيْءٌ مِنْ أَسْنَانِي
الْأَبِيلِ، وَفِيهَا: إِنَّ الْمَدِينَةَ حَرَمٌ مِمَّا تَبَيَّنَ لَنَا
إِلَى غَيْرِهِ، مَنْ أَخْدَثَ فِيهَا حَدْنًا أَوْ آوَى
مُخْدِنًا، فَإِنَّ عَلَيْهِ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ
أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا
عَذْلٌ، وَذَمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ
مُشْلِنِيَّ فَعَلَيْهِ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ
أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا
عَذْلٌ، وَمَنْ تَوَلَّ مَوْلَى يُغَيِّرُ إِذْنَهُمْ فَعَلَيْهِ لَعْنَةَ
اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ
يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَذْلٌ. [راجع: ٦١٥].

تعریف: استاده صحيح، خ: (٣١٧٢)، م: (١٣٧٠).

١٢٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهٌ
عَنْ سُلَيْمَانَ، عَنْ أَبِي الصُّخْدَرِ، عَنْ شَيْبَرِ بْنِ

^[1] The word *mawla* refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's *mawla* means giving the right of inheritance to the new *mawla*.

middle prayer, 'Asr prayer, until the sun set; may Allah fill their graves and houses - or their graves and bellies - with fire." Shu'bah said: "May Allah fill their graves and houses - or their graves and bellies - with fire": I do not know whether this is part of the *hadeeth* or is not part of the *hadeeth*; I am not certain about it.

Comments: [Its *isnad* is *saheeh*, Muslim (627)]

1300. It was narrated from Yoosuf bin Mazin that a man asked 'Ali (ع): O Ameer al-Mu'mineen, describe the Messenger of Allah (ﷺ) to us. He said: He was not very tall, a little above average height. When he came with people he would stand out among them. He was very white, with a large head, a bright face, long eyelashes and large hands and feet. When he walked, he walked with energy, as if going downhill. It was as if the sweat on his face was pearls; I have never seen anyone like him before or since, may my father and mother be sacrificed for him (ع).

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

تخریج: إسناده ضعیف لانقطاعه، يوسف بن مازن لم يدرك علياً، و خالد بن خالد مجهول.

1301. It was narrated from 'Ali (ع) that it was said to him: Describe the Prophet (ﷺ) to us. He said: He was not very tall... and he mentioned a similar report.

شَكَلُ، عَنْ عَلَيِّ عَنِ الْيَهِيْ بْنِ أَبِي قَاتِلَةَ أَنَّهُ قَالَ يَوْمَ الْأُخْرَى: «حَبَسْوَنَا عَنْ صَلَاةِ الْوُضُعْنِيْ، صَلَاةِ الْعَصْرِ، حَتَّىٰ غَرَبَتِ الشَّفَنُ، مَلَّا اللَّهُ قُبُورَهُمْ وَبَيْوَهُمْ – أَوْ قُبُورَهُمْ وَبَطْوَهُمْ – نَارًا». [راجع: ٦٦٧].

قال شعبة: «مَلَّا اللَّهُ قُبُورَهُمْ وَبَيْوَهُمْ – أَوْ قُبُورَهُمْ وَبَطْوَهُمْ – نَارًا» لا أدرى أفي الحديث هو أم ليس في الحديث؟ أشك فيه.

تخریج: إسناده صحيح، م: (٦٦٧).

١٣٠٠. حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا نَضْرُ بْنُ عَلَيِّ: حَدَّثَنَا ثُوْبَنُ بْنُ قَيْسٍ: حَدَّثَنَا خَالِدُ بْنُ قَيْسٍ عَنْ يُوسُفَ بْنِ مَازِنٍ: أَنَّ رَجُلًا سَأَلَ عَلَيْنَا قَوْلًا: يَا أَمِيرَ الْمُؤْمِنِينَ! أَنْتَ لَنَا رَسُولُ اللَّهِ ﷺ، صَفَةُ لَنَا. قَوْلًا: كَانَ لَيْسَ بِالظَّاهِرِ طُولًا، وَفَوْقَ الرِّتْبَةِ، إِذَا جَاءَ مَعَ النَّوْمِ عَمَرْهُمْ، أَيْضًا شَدِيدُ الْوَرْضَعِ، ضَخْمُ الْهَامَةِ، أَغْرَى أَبْلَجَ، هَدِيبُ الْأَشْفَارِ، شَنَّ الْكَفَنِينَ وَالْقَدَمِينَ، إِذَا مَسَىٰ يَقْلُعُ كَانَهُ يَسْخَدُ فِي صَبَبٍ، كَانَ الْفَرَقَ فِي وَسْهَهُ الْلَّوْلُوَّ، لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ، يَأْبِي وَأَمِي [راجع: ٩٤٤].

تخریج: إسناده ضعیف لانقطاعه، يوسف بن مازن لم يدرك علياً، و خالد بن خالد مجهول.

١٣٠١. حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيْ: حَدَّثَنَا ثُوْبَنُ بْنُ قَيْسٍ: حَدَّثَنَا خَالِدُ بْنُ قَيْسٍ عَنْ يُوسُفَ بْنِ مَازِنٍ عَنْ رَجُلٍ، عَنْ عَلَيِّ أَنَّهُ قَالَ لَهُ: أَنْتَ لَنَا

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

1302. It was narrated that 'Ali (ﷺ) said: There were idols on top of the Ka'bah, and I wanted to lift up the Prophet (ﷺ) so he could reach them, but I could not do it. So he lifted me up, and I started smashing them, and if I had wanted to I could have touched the sky.

Comments: [Its isnad is da'eef because Abu Maryam is unknown and Nu'aim bin Hakeem is da'eef]

1303. 'Ali bin Abi Talib (ﷺ) narrated that the Messenger of Allah (ﷺ) said: "Some people will pass out of Islam as the arrow passes out of the prey. They will recite the Qur'an but it will go no further than their collarbones. Glad tidings to the one who kills them and they kill him. Their sign will be a man with a deformed arm."

Comments: [A Saheeh Hadeeth, Muslim (1066); this is a da'eef isnad like the previous report]

1304. It was narrated from 'Ali (ﷺ) that the wife of al-Waleed bin 'Uqbah came to the Prophet (ﷺ) and said: O Messenger of Allah, al-Waleed hits me. - Nasr bin 'Ali said in his hadeeth: she complained about him. - He said: "Tell him: He [the Prophet (ﷺ)] has given me protection." 'Ali said: It was not

البيهقي، فقال: كان ليس بالذاهب طولا.. فذكر مثله سواه. [راجع: ١٣٠٠]. تخریج: إسناده ضعیف کتابه.

١٣٠٢ - حدثنا عبد الله: حدثني نصر بن علي: حدثنا عبد الله بن داود عن نعيم بن حكيم، عن أبي مريم، عن علي قال: كان على الكعبة أضمام، فذهب لأخمل النبي ﷺ إليها، فلما أشطئني فحملني فجعلت أنفعها، ولو شئت ليلت النساء. [راجع: ٦٤٤].

تخریج: إسناده ضعیف لجهة أبي مريم التقى وضعف نعيم بن حكيم.

١٣٠٣ - حدثنا عبد الله: حدثني أبو خيثمة: حدثنا شباتة بن سوار: حدثني نعيم بن حكيم: حدثني أبو مريم: حدثنا علي بن أبي طالب: أن رسول الله ﷺ قال: «إن قوما ينحرفون من الإسلام كما يمرون الشهم من الرمية، يقررون القرآن لا يجاورُ تراقيهم، طوبى لمن قاتلهم وقتلوا، علامتهم رجال مخدج اليد». [راجع: ٨٤٨].

تخریج: حدیث صحیح، م: (١٠٦٦)، وهذا إسناد ضعیف کتابه.

١٣٠٤ - حدثنا عبد الله: حدثني نصر بن علي وعبيد الله بن عمر، قال: حدثنا عبد الله بن داود عن نعيم بن حكيم، عن أبي مريم، عن علي: أن امرأة الوليد بن عقبة أتت النبي ﷺ، فقالت: يا رسول الله! إن الوليد يضرُّها - وقال نصر بن علي في

long before she came back and said: He only hit me more. He took a piece of his garment and gave it to her and said: "Tell him: The Messenger of Allah (ﷺ) has given me protection." It was not long before she came back and said: He only hit me more. He raised his hands and said: "O Allah, punish al-Waleed; he has wronged me twice."

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

حدىٰه: شَكُورٌ _ قَالَ: «فُولِي لَهُ: فَذَ أَجَارِيٍ»، (١٥٢/١) قَالَ عَلَيْهِ: فَلَمْ تَبْثِ إِلَّا سَبِّرَا حَتَّىٰ رَجَعَتْ، فَقَالَتْ: مَا زَادَنِي إِلَّا ضَرَبَنَا، فَأَخَذَهُ مُذْنِبًا مِنْ نُوْبِهِ لَدَقْعَهَا إِلَيْهَا، وَقَالَ: «فُولِي لَهُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ وَسَلَّمَ قَدْ أَجَارِيٍ»، فَلَمْ تَبْثِ إِلَّا سَبِّرَا حَتَّىٰ رَجَعَتْ، فَقَالَتْ: مَا زَادَنِي إِلَّا ضَرَبَنَا، فَرَقَعَ يَدِيهِ وَقَالَ: «اللَّهُمَّ عَلَيْكَ الْوَلِيدُ، أَتَيْتَ بِي مَرْتَبَيْنِ»، وَهَذَا لَظْهُ حَدِيثُ الْقَوَارِيرِيِّ، وَمَعْنَاهُمَا وَاجِدٌ. [انظر: ١٣٠٥]

تخریج: إسناده ضعيف كسابقه، وانظر ما بعدة.

1305. It was narrated from 'Ali that the wife of al-Waleed bin 'Uqbah came to the Messenger of Allah (ﷺ), complaining about al-Waleed and saying that he hit her.... and he narrated the same hadeeth.

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

١٣٠٥ - حَدَثَنَا عَبْدُ اللَّهِ: حَدَثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو حَيْمَةَ قَالَا: حَدَثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا نَعِيمُ بْنُ حَكِيمٍ عَنْ أَبِي مَرْتَبَيْمِ، عَنْ عَلَيْهِ: أَنَّ امْرَأَ الْوَلِيدِ بْنِ غُبَّةَ جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَكُورِيَ الْوَلِيدَ، أَنَّهُ يَضْرِبُهَا... فَذَكَرَ الْحَدِيثَ. [راجع: ١٣٠٤]

تخریج: إسناده ضعيف كسابقه.

1306. It was narrated from 'Ali (رض), from the Prophet (ﷺ) that on the day of al-Ahzab he was at one of the crossing points of the ditch and he said: "They distracted us from the middle prayer until the sun set; may Allah fill their graves and their houses - or their bellies and their houses - with fire."

Comments: [Its isnad is saheeh, Muslim (627)]

١٣٠٦ - حَدَثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَثَنَا شَبَّابُ عَنِ الْحَكِيمِ، عَنْ يَعْمَىنِ بْنِ الْجَزَّارِ، عَنْ عَلَيِّهِ عَنِ الرَّبِيعِ بْنِ أَبِي أَنَّ اللَّهَ كَانَ يَوْمَ الْأَخْرَابِ عَلَى فُرْسَةٍ مِنْ فِرَاصِ الْخَنْقَنِ، فَقَالَ: «شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَىِ، حَتَّىٰ غَرَبَتِ الشَّمْسُ، مَلَّ اللَّهُ فُورَّهُمْ وَبَيْوَهُمْ - أَوْ بَطْوَهُمْ وَبَيْوَهُمْ - نَارًا». [راجع: ١١٣٢].

تخریج: إسناده صحيح، م: (٦٢٧).

1307. It was narrated that Abut-Tufail said: 'Ali (عليه السلام) was asked: Did the Messenger of Allah (ﷺ) say anything to you exclusively? He said: The Messenger of Allah (ﷺ) did not say anything to us exclusively that he did not say to all the people, except what is in the sheath of this sword of mine. He took out a document on which was written: "May Allah curse the one who offers a sacrifice to anyone other than Allah; may Allah curse the one who steals the boundary markers; may Allah curse the one who curses his father; may Allah curse the one who gives refuge to an offender."

Comments: [Its *isnad* is *saheeh*, Muslim (1978)]

1308. It was narrated from 'Ali bin Abi Talib (عليه السلام) that the Messenger of Allah (ﷺ) said on the day of al-Ahzab: "O Allah, fill their houses and their graves with fire, as they distracted us from the middle prayer until the sun set."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

نحوين: إسناده صحيح، م: (١٩٧٨).

1309. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin 'Adiyy say: I heard 'Ali bin Abi Talib (عليه السلام), when a man asked him about a cow. He said: [It may be sacrificed] on behalf of seven. He asked him about the animal that is lame. He said: If it can reach the place of sacrifice [then sacrifice it]. He was asked

١٣٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ أَبِي بَرَّةَ يُحَدِّثُ: عَنْ أَبِي الطَّفْلِيْنَ قَالَ: شَيْلَ عَلَيْهِ: هَلْ حَصَّمْ رَسُولُ اللَّهِ يَكْتَبُ يَشَاءُ؟ فَقَالَ: مَا حَصَّنَا رَسُولُ اللَّهِ يَكْتَبُ يَشَاءُ؛ لَمْ يَمْعِدْ يَهُ التَّأْسَ كَافَّةً، إِلَّا مَا كَانَ فِي قِرَابِ سَبِيقِهِ هَذَا. قَالَ: فَأَخْرَجَ صِحِّيَّةً فِيهَا مَكْتُوبٌ: «لَعْنَ اللَّهِ مَنْ ذَبَحَ لِيَتَرَ اللَّهُ، لَعْنَ اللَّهِ مَنْ سَرَقَ مَنَازِ الأَرْضِ، وَلَعْنَ اللَّهِ مَنْ لَعَنَ وَالَّذِي، وَلَعْنَ اللَّهِ مَنْ آوَى مُحِدِّثَنَا». [راجع: ٩٥٤].

نحوين: إسناده صحيح، م: (١٩٧٨).

١٣٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا سَعِيدُ عَنْ فَتَادَةَ، عَنْ أَبِي حَسَانَ الْأَعْرَجِ، عَنْ عَيْدَةَ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ يَكْتَبُ قَالَ يَوْمَ الْأَحْزَابِ: «اللَّهُمَّ إِنَّا يُبَوِّهُمْ وَقُبُورَهُمْ نَارًا، كَمَا شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى آتَيْتَ الشَّمْسَ». [راجع: ٥٩١].

نحوين: إسناده صحيح، خ: (٤٥٣٢)، م: (٦٢٧).

١٣٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كَهْبِيلَ قَالَ: سَمِعْتُ حَجَّيَةَ بْنَ عَدَيِّ قَالَ: سَمِعْتُ عَلَيَّ بْنَ أَبِي طَالِبٍ وَسَأَلَهُ رَجُلٌ عَنِ الْأَفْرَةِ، فَقَالَ: عَنْ سَبْعَةِ وَسَأَلَهُ عَنِ الْأَغْرِيْجِ؟ فَقَالَ: إِذَا بَلَغَتِ الْمُنْسَكَ. وَسَأَلَهُ عَنِ الْقَرْنِ؟ فَقَالَ: لَا يَضُرُّهُ.

about the horn. He said: It doesn't matter. And 'Ali said: The Messenger of Allah (ﷺ) instructed us to check the eye and ear.

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

1310. It was narrated from Hanash bin al-Mu'tamir that 'Ali (ﷺ) was in Yemen and they dug a trap for a lion. One man came and fell into it; he grabbed onto another, who grabbed onto another, who grabbed onto another, until there were four of them. The lion wounded them, and some of them died in the pit and some of them were taken out and then died. They disputed about that until they took up arms (against one another). 'Ali (ﷺ) came to them and said: Woe to you! Would you kill two hundred people for four men? Come and I will judge between you; if you accept it (all well and good), otherwise refer the matter to the Prophet (ﷺ). He ruled that one quarter of the *diyah* should be given for the first one, one third of the *diyah* for the second one, half of the *diyah* for the third one and the complete *diyah* for the fourth one. Some of them accepted it and some of them did not like it. And he imposed the *diyah* on the tribes of the people who had crowded one another in that place. So they referred the matter to the Prophet (ﷺ). Bahz said: Hammad said: I think he said: He was reclining, then he sat up and said: "I shall judge between you." Then he was told that 'Ali (ﷺ) had issued such

وَقَالَ عَلَيْهِ: أَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَشَفِّرَ الْعَيْنَ وَالْأُذْنَ. [راجع: ١٠٢٢].

تغرييغ: إسناده حسن.

١٣١٠ - حَدَّثَنَا بَهْرَ وَعَفَّانُ التَّمْنَى فَالْأَنْ
حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ: أَخْبَرَنَا سِمَانُكَ عَنْ
حَنْشَ بْنِ الْمُعْتَدِلِ: أَنَّ عَلَيْهِ كَانَ بِالْيَمَنِ،
فَاخْتَرُوا رُبْيَةً لِلْأَسْدِ، فَجَاءَ حَتَّى وَقَعَ فِيهَا
رَجُلٌ، وَتَعْلَقَ بِآخَرَ، وَتَعْلَقَ الْآخَرُ بِآخَرَ،
وَتَعْلَقَ الْآخَرُ بِآخَرَ، حَتَّى صَارُوا أَرْبَعَةَ،
فَجَرَ حَمْمُ الْأَسْدِ فِيهَا، فَيَتَهَمُّمُ مِنْ مَاتَ فِيهَا،
وَمِنْهُمْ مِنْ أَخْرِيَنَ قَاتَلُوكُمْ، قَالَ: فَتَنَازَعُوا فِي
ذَلِكَ حَتَّى أَخْدُوا السَّلَاحَ، قَالَ: فَأَنَّا نَعْلَمُ عَلَيْهِ
قَتَالَ: وَنِلَكُمْ تَنَطَّلُونَ مَا تَنَطَّلَ إِنْ شَاءَ فِي شَاءَ
أَرْبَعَةَ أَنْاسَيْ - تَعَالَوْا أَقْضَى بِتَنَكُّمْ بِقَضَاءِ، فَلَمْ
رَضِيْمُ بِهِ، وَإِلَّا فَارْتَعَمُوا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
قَالَ: فَقَضَى لِلْأَوَّلِ رُبْيَةَ دِيْتَهُ، وَلِلثَّالِثِ ثُلَّةَ
دِيْتَهُ، وَلِلثَّالِثِ يَضْفَرَ دِيْتَهُ، وَلِلرَّابِعِ الدِّيْةَ
كَامِيلَةَ، قَالَ: فَرَضَيْ بِتَنَعْصُمْ وَكَرَّةَ بِتَنَعْصُمْ،
وَجَعَلَ الدِّيْةَ عَلَى قَبَائِلِ الْأَذِينِ اِذْدَهَمُوا.
قَالَ: فَارْتَعَمُوا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ بَهْرَ:
قَالَ حَمَادَ: أَخْبَرَهُ قَالَ: كَانَ مُتَكَبِّراً فَاخْتَرَ
قَالَ: «سَأَفْضِيَ بِتَنَكُّمْ بِقَضَاءِ» قَالَ: فَأَخْبَرَ
أَنَّ عَلَيْهَا قَضَى بِكَدَّا وَكَدَّا، قَالَ: فَأَنْفَضَى
قَضَاءُهُ، قَالَ عَفَّانُ: «سَأَفْضِيَ بِتَنَكُّمْ». [راجع: ٥٧٤].

تغرييغ: إسناده ضعيف لضعف حنش بن المعمتم.

and such a verdict, and he approved of it, 'Affan said: 'I shall judge between you.

Comments: [Its isnad is da'eef because of the weakness of Hanash bin al-Mu'tamir]

1311. It was narrated from 'Ali that the Prophet (ﷺ) said on the day of Ghadeer Khumm: "If I am a person's *mawla* (*friend and supporter*) then 'Ali is also his *mawla*." And the people added after that: "So take as friends those who take him as a friend and take as enemies those who take him as an enemy."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef because of the weakness of Nu'aim bin Hakeem and Abu Maryam is unknown]

1312. It was narrated from Hujayyah bin 'Adiyy that 'Ali (ﷺ) was asked about a cow and he said: [It may be sacrificed] on behalf of seven people. He was asked about the cow with a broken horn and he said: It does not matter. He was asked about a lame animal, and he said: If it can reach the place of sacrifice [then sacrifice it]. Then he said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears.

Comments: [Its isnad is hasan]

1313. It was narrated that Ibn A'bud said: 'Ali bin Abi Talib (ﷺ) said to me: O son of A'bud, do you know what the rights of the food are? I said: What are its rights, O son of Abu Talib? He said: To say: In the Name of Allah; O Allah, bless for us what You have provided for us. Do you

١٣١١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي تَعْمِيمُ بْنُ حَكِيمٍ: حَدَّثَنِي أَبُو مَرْتَمِ، وَرَجُلٌ مِنْ جُلَسَاءِ غَلَقِي، عَنْ عَلَيِّ: أَنَّ الرَّبِيعَ يَكُلُّهُ قَالَ يَوْمَ غَدَرِيَ حُمْ: «مَنْ كُنْتُ مَوْلَاهُ فَكُلْيُّ مَوْلَاهُ». قَالَ فَرَادَ التَّأْمِنَ يَغْدُ: «وَالَّذِي مَنْ وَالَّهُ، وَعَادَ مَنْ عَادَاهُ». [راجع: ٩٥٠]

تخریج: صحيح لغیره، وهذا إسناد ضعيف
لضعف نعيم بن حكيم ولجهالة أبي مریم.

١٣١٢ - حَدَّثَنَا بَهْرَ بْنُ أَسْدٍ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ: أَخْبَرَنَا سَلَمَةُ بْنُ كُهْنَلٍ، عَنْ حُجَّةَ بْنِ عَدِيٍّ: أَنَّ عَلَيَا سُلَيْلَ عَنِ الْقَبْرَةِ، فَقَالَ: عَنْ سَبِيقَةِ سُلَيْلٍ عَنِ الْمَكْحُوشَةِ الْقَرْنِ، فَقَالَ: لَا يَأْمُنُ سُلَيْلَ عَنِ الْعَرْجَ، فَقَالَ: مَا يَلْقَتُ الْمَنْكَرُ. ثُمَّ قَالَ: أَمْرَنَا رَسُولُ اللَّهِ يَعْلَمُ أَنَّ نَسْتَرِفَ الْعَيْنَيْنِ (١٥٣/١) والآذَنَيْنِ. [راجع: ٧٣٢]

تخریج: إسناده حسن.

١٣١٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ الْوَلِيدِ الْأَزْرِيِّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زَيْدٍ: حَدَّثَنَا سَعِيدُ الْجُرَيْثِيُّ عَنْ أَبِي الْوَرْدِ، عَنْ أَبْنِ أَعْبُدٍ، قَالَ: قَالَ لِي عَلَيُّ بْنُ أَبِي طَالِبٍ: يَا أَبْنَ أَعْبُدٍ! هَلْ تَدْرِي مَا حَوْلَ الطَّعَامِ؟ قَالَ: فُلْتُ: وَمَا حَفَّهُ يَا أَبْنَ أَبِي

know how to express gratitude when you have finished eating? I said: What is gratitude for it? He said: To say: Praise be to Allah Who has fed us and given us to drink. Then he said: Shall I not tell you about me and Fatimah (رضي الله عنها)? She was the daughter of the Messenger of Allah (ص) and she was one of the dearest of his family to him, and she was my wife. She worked with the millstone until the millstone left marks on her hand, and she brought water with a bucket until the bucket left marks on her chest. She took care of the house until her garment became dusty and she lit a fire under the pot until her garment became dirty, and she suffered hardship because of that. Some female captives - or servants - were brought to the Messenger of Allah (ص), and I said to her: Go to the Messenger of Allah (ص) and ask him for a servant to relieve you of the hardship you are in. So she went to the Messenger of Allah (ص) and she found some servants with him, then she came back and did not ask him for one.... and he narrated the *hadeeth*.... and he [the Messenger of Allah (ص)] said: "Shall I not tell you of something that is better for you than a servant? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirty-four times. She stuck her head out and said: I am content with Allah

طالب؟ قال: تقول: بِسْمِ اللَّهِ، الَّهُمَّ باركْ لَنَا فِيمَا رَزَقْتَنَا. قال: وَتَثْرِي مَا شُكْرُهُ إِذَا فَرَغْتَ؟ قال: قُلْتَ: وَمَا شُكْرُهُ؟ قال: تَثْوِلُ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا. ثمَّ قال: أَلَا أَخْبُرُكَ عَنِّي وَعَنْ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهُمَا؟ كَانَتْ ابْنَةً رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَتْ مِنْ أَكْرَمِ أَهْلِهِ عَلَيْهِ، وَكَانَتْ رَوْجِيَّةً، فَعَجَرَتْ بِالرَّحْمَى حَتَّى أَتَرَ الرَّحْمَى يَنْدَهَا، وَاشْتَقَتْ بِالنُّورِيَّةِ حَتَّى أَتَرَتِ الْفَرِيَّةَ يَنْتَهَرَا، وَقَعَتْ الْيَتَمَّ حَتَّى اغْبَرَتْ يَتَاهَا، وَأَوْقَدَتْ نَحْتَ الْيَنْدِرِ حَتَّى دَنَسَتْ يَتَاهَا، فَاصَابَهَا مِنْ ذَلِكَ ضُرُّ، فَقَدِيمَ عَلَى رَسُولِ اللَّهِ يَسْتَغْفِرُ - أَوْ خَدَمُ - قال: قُلْتُ لَهَا: اتَطْلَقِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَاسْأَلِيهِ خَادِمًا تَقْبِيكَ حَرَّ مَا أَنْتِ فِيهِ. فَانْظَلَقَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَدَمًا - أَوْ خَدَامًا - فَرَجَعَتْ وَلَمْ تَشَأْ... فَذَكَرَ النَّبِيُّ، فَقَالَ: «أَلَا أَذْلِكَ عَلَى مَا هُوَ خَيْرٌ لِكَ مِنْ خَادِمٍ؟ إِذَا أَوْتَتِ إِلَى فِرَاشِكَ سَبْعِيَّ تِلَاثَةً وَتِلَاثِينَ، وَاحْمَدِي تِلَاثَةً وَتِلَاثِينَ، وَكَبِيرِي أَرْبَعاً وَتِلَاثِينَ» قال: فَأَخْرَجَتْ رَأْسَهَا، فَقَالَتْ: رَضِيْتُ عَنِ اللَّهِ وَرَسُولِهِ، مَرَّتِينَ. فَذَكَرَ مِثْلَ حَدِيثِ ابْنِ عَلَيْهِ عَنِ الْجَرَبِيِّ أَوْ نَحْوَهُ. [راجع: ٨٣٨، ١٢٢٩، ١٢٥٠].

نَحْرِيجُ: إِسْنَادٌ ضَعِيفٌ لِجَهَالَةِ ابْنِ أَعْبَدِ،
وَاسْمُهُ عَلَيْهِ.

and His Messenger, twice. And he narrated a *hadith* like that of Ibn 'Ulayyah from al-Jurairi or similar to it.

Comments: [Its *isnad* is *da'eef* because Ibn A'bud is unknown and his name is Ali]

1314. It was narrated that 'Abeedah said: We used to think that the middle prayer was *Fajr* prayer. Then 'Ali (عليه السلام) told us that on the day of al-Ahzab they fought and were distracted from 'Asr prayer. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "O Allah, fill their graves with fire - or fill their bellies with fire - as they kept us from the middle prayer." Then on that day we realised that the middle prayer was 'Asr prayer.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

١٣١٤ - حَدَّثَنَا يَهْرُبُزُ: حَدَّثَنَا هَمَامٌ عَنْ قَنَادَةَ، عَنْ أَبِي حَشَانَ، عَنْ عَبْدَةَ قَالَ: كُنَّا نَرَى أَنَّ صَلَوةَ الْوُسْطَى صَلَوةً الصُّبْحِ، قَالَ: فَحَدَّثَنَا عَلَيْهِ أَنَّهُمْ يَوْمَ الْأَخْرَابِ اتَّقْتَلُوا، وَجَهَشُونَا عَنْ صَلَوةِ الْعَضْرِ، قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ امْلأْ قُبُورَهُمْ نَارًا أَوْ امْلأْ بُطُونَهُمْ نَارًا» كَمَا حَسِّنُونَا عَنْ صَلَوةِ الْوُسْطَى، قَالَ: فَعَرَفْنَا يَوْمَئِذٍ أَنَّ صَلَوةَ الْوُسْطَى صَلَوةً الْعَضْرِ.

[راجع: ٥٩١].

تخریج: إسناده صحيح، خ: (٤٤٣٣)، م: (٦٢٧).

1315. It was narrated from 'Ali (عليه السلام) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent him a suit of silk, and he put it on and went out to the people, then he recognised anger on his [the Prophet's] face, and he [the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)] instructed him to cut it up and divide it among his womenfolk.

١٣١٥ - حَدَّثَنَا يَهْرُبُزُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَنْ الْمَلِكِ بْنِ مَيْسَرَةَ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَلَيْهِ أَنَّ النَّبِيَّ ﷺ بَعَثَ إِلَيْهِ حُلَّةً مَيْسَرَةً، فَلَبِسَهَا وَخَرَجَ عَلَى الْقَوْمِ، فَعَرَفَ الْفَضْبَ في وَجْهِهِ، فَأَمَرَهُ أَنْ يُسْقِفَهَا بَيْنَ نِسَائِهِ. [راجع: ٦٩٨].

تخریج: إسناده صحيح، خ: (٢٦١٤)، م: (٢٠٧١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2614) and Muslim (2071)]

1316. It was narrated that 'Abdul-Malik bin Maisarah said: I heard an-Nazzal bin Sabrah say: I saw 'Ali (عليه السلام) praying *Zuhr*, then he sat to listen to the people's needs. When the time for 'Asr came, a stone vessel of water was brought to him. He took a

١٣١٦ - حَدَّثَنَا يَهْرُبُزُ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ بَعْدَ شُبْرَةَ قَالَ: رَأَيْتُ عَلَيْهِ صَلَوةَ الظَّهَرِ، ثُمَّ قَدَّمَ لِي حَرَائِيجَ النَّاسِ، فَلَمَّا حَضَرَتِ الْعَضْرُ أَتَيَ بِتَوْرَةٍ مِنْ مَاءٍ، فَأَخْدَلَ مِنْهَا كَفًا، فَقَسَّمَ وَنِيهَةً

handful from it and wiped his face, forearms, head and feet. Then he took the leftover water and drank it whilst standing, and he said: Some people dislike this, but I saw the Messenger of Allah (ﷺ) do it. And this is the *wudoo'* of one who has not broken his *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5616)]

1317. It was narrated from ash-Sha'bi that 'Ali (عليه السلام) said to Sharahah: Perhaps you were forced? Perhaps your husband came to you? Perhaps...? She said: No. When she gave birth, he flogged her then he stoned her. It was said to him: Why did you flog her then stone her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the *Sunnah* of the Messenger of Allah (ﷺ).

Comments: [*Saheeh*]

1318. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "The best of you are those who learn Qur'an and teach it."

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

وَدَرَاعِيهِ وَرُأْسِهِ وَرِجْلَيْهِ، ثُمَّ أَخَذَ فَضْلَهُ فَشَرِبَ ثَائِمًا وَقَالَ: إِنَّ نَاسًا يَكْرَهُونَ هَذَا، وَقَدْ رَأَيْتَ رَسُولَ اللَّهِ يَعِزِّزُهُ بَعْلَهُ، وَهَذَا وُضُوءٌ مَّنْ لَمْ يُحِدِّثْ. [راجع: ٥٨٣].

تخریج: إسناده صحيح، خ: (٥٦١٦).

١٣١٧ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ سَلَمَةَ بْنِ كَعْبِيلٍ، عَنْ الشَّفَعِيِّ: أَنَّ عَلِيًّا قَالَ بِشَرَاخَةَ: لَعَلَّكَ اسْتَخِفْتِي، لَعَلَّ زَوْجَكَ أَنْتَكَ، لَعَلَّكَ؟ قَالَتْ: لَا، فَلَمَّا وَضَعْتَ جَلَدَهَا، ثُمَّ رَجَمَهَا، فَقَبِيلَ لَهُ: لَمْ جَلَدْنَاهَا، ثُمَّ رَجَمْنَاهَا؟ قَالَ: جَلَدْنَاهَا بِكِتابِ اللَّهِ، وَرَجَمْنَاهَا بِسُنْنَةِ رَسُولِ اللَّهِ يَعِزِّزُهُ. [راجع: ٧١٦].

تخریج: صحيح وفي خ: (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد.

١٣١٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ الْحَسَنِينِ. وَحَدَّثَنَا مُحَمَّدُ بْنُ عَيْدَيْدِ ابْنِ جَنَابٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ النَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ يَعِزِّزُهُ: «جِيَارُكُمْ مَمَّنْ تَعْلَمُ الْقُرْآنَ وَعَلِمَهُ». [راجع: ٤٤٥].

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف عبدالرحمن بن إسحاق وجهة النعمان بن سعد.

1319. It was narrated that Abu Wa'il said: A man came to 'Ali (عليه السلام) and said: O Ameer al-Mu'mineen, I am unable to pay

١٣١٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو عَيْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ الْقُرْشِيِّ، عَنْ سَيَّارٍ أَبِي

off my contract of manumission; help me. 'Ali (رض) said: Shall I not tell you some words that the Messenger of Allah (ﷺ) taught me, then if you owe debts as great as Mount Seer in dinars, Allah will pay it off for you? He said: Yes indeed. He said: Say: O Allah, suffice me with what You have permitted so that I have no need of what You have forbidden, and make me independent of anyone other than You by Your grace.

Comments: [Its isnad is da'eef because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

1320. It was narrated that 'Ali (رض) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my ummah in its early mornings."

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

الحَكْمُ، عَنْ أَبِي وَائِلَ قَالَ: أَتَى عَلَيْهَا رَجُلٌ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنِّي عَجَزْتُ عَنْ مَكَانِي فَأَعُنِّي. فَقَالَ عَلَيْهِ: أَلَا أَعْلَمُكَ كَلِمَاتٍ غَلَّتِي بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ، لَوْ كَانَ عَلَيْكَ مِثْلُ جَنِيلِ صَبَرِ ذَانِيزِ لَأَذَاهَ اللَّهُ عَنْكَ؟ قَلَّتْ: بَلِي، قَالَ: قُلْ: إِنَّ اللَّهَ أَكْفَنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنَنِي بِنَضْلِكَ عَمَّنْ سِواكَ.

تخریج: إسناده ضعيف لضعف عبد الرحمن ابن إسحاق الواسطي.

١٣٢٠ - حَدَّثَنَا عَنْدَ اللَّهِ: حَدَّثَنَا أَبُو كَامِيلِ الْجَخْدَرِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرِ الْمَقْدِمِيُّ وَرَوْخُ ابْنِ عَبْدِ الْمُؤْمِنِ الْمَقْرَبِيُّ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَيْنِدِ بْنِ جَسَابٍ وَعَيْنِدِ اللَّهِ بْنِ عَمْرِ الْقَوَارِبِيُّ قَالُوا: حَدَّثَنَا عَبْدُ الرَّاجِدِ بْنُ زَيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِشْحَاقَ عَنْ النَّعْمَانِ بْنِ سَعْدٍ، عَنْ (١٥٤/١) عَلَيْهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ «إِنَّ اللَّهَ يَأْرِكُ لِأَمْنِي فِي بَكْرِهَا». [انظر: ١٣٢٣، ١٣٢٩، ١٣٣١، ١٣٢٩]

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف عبد الرحمن بن إسحاق الواسطي وجهاه النعمان بن سعد.

1321. It was narrated from 'Asim bin Kulaib: Abu Burdah bin Abi Moosa told me: I was sitting with Abu Moosa when 'Ali (رض) came to us and stood over Abu Moosa and told him to do something concerning the people. 'Ali (رض) said: The Messenger of Allah (ﷺ)

١٣٢١ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ كُلَّيْبٍ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي مُوسَى، فَأَتَانَا عَلَيْهِ قَفَامٌ عَلَى أَبِي مُوسَى، فَأَمْرَهُ بِأَنْفُرِ مِنْ أَفْرِ النَّاسِ، قَالَ: قَالَ عَلَيْهِ: قَالَ لِي

said to me: "Say: 'O Allah, guide me and correct my aim.' When you ask for guidance, think of directions when travelling, and when you think of proper aim, think of aiming an arrow." And he forbade me to put my ring on this - and Abu Burdah pointed to his forefinger or middle finger. 'Asim said: I am the one who got confused as to which of them he meant - and he forbade me to use red saddle cloths and garments made from a blend of linen and silk. Abu Burdah said: I said to Ameer al-Mu'mineen: What are red saddle cloths and what are garments made from a blend of linen and silk? He said: As for red saddle cloths, that is something that women used to make for their husbands to put on their mounts. And as for garments made from a blend of linen and silk, they were garments that came to us from Syria or Yemen - 'Asim was not sure - which contained silk in a twisted shape like citrons. Abu Burdah said: When I saw the garment that is called as-Sabani [from a place in North Africa], I realised that this is what it was.

Comments: [Its isnad is qawi]

1322. It was narrated that an-Nu'man bin Sa'd said: A man said to 'Ali: O Ameer al-Mu'mineen, what month do you advise me to fast after Ramadan? He said: I have never heard anyone ask about this after a man asked the Messenger of Allah (ﷺ): O Messenger of Allah, what

رَسُولُ اللَّهِ ﷺ: قَلَ: اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي، وَادْكُرْ بِالْهُدَى هَدَايَتَكَ الطَّرِيقَ، وَادْكُرْ بِالسَّلَادِ تَشِيدَ الرَّهْمَمِ" وَهَنَانِي أَنْ أَجْعَلْ خَاتِمِي فِي هَذِهِ وَأَهْوَى أَبُو بُرْدَةَ إِلَى السَّبَابِيَّةِ أَوِ الْوُسْطَى – قَالَ عَاصِمٌ: أَنَا الَّذِي أَشَبَّهَ عَنِي أَيْتَهُمَا عَنِي – وَهَنَانِي عَنِ الْمُبَيَّرَةِ، وَالْقُسْيَةِ. قَالَ أَبُو بُرْدَةَ: قَتَلْتُ لِأَمْبِيرَ الْمُؤْمِنِينَ: مَا الْمُبَيَّرَةُ، وَمَا الْقُسْيَةُ؟ قَالَ: أَمَا الْمُبَيَّرَةُ: شَيْءٌ كَانَتْ تَضْفَعُهُ النَّاسَ يَتَعَوَّلُهُنَّ لِيَجْعَلُونَهُ عَلَى رِحَالِهِمْ، وَأَمَا الْقُسْيَةُ: فَثَيَّبَتْ كَانَتْ تَأْتِيَنَا مِنَ الشَّامِ أَوِ الْيَمَنِ – شَكَ عَاصِمٌ – فِيهَا حَرَبٌ، فِيهَا أَمْنًا الْأَوْرُجُ. قَالَ أَبُو بُرْدَةَ: فَلَمَّا رَأَيْتُ السَّبَابِيَّ عَرَفْتُ أَنَّهَا هِيَ.

[راجع: ١١٢٤]

تخریج: إسناده قوي.

١٣٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ الْجَنْهَارِ أَخْرَ حَجَاجٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِشْحَاقَ عَنْ الْعُثَمَانِ بْنِ سَعْدٍ قَالَ: قَالَ رَجُلٌ لِعَلِيٍّ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَئِ شَهْرٌ تَأْمُرُنِي أَنْ أَصُومَ بَعْدَ رَمَضَانَ؟ قَالَ: مَا سَيِّفْتُ أَحَدًا سَأَلَ

month do you advise me to fast after Ramadan? He said: "If you want to fast any month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive (more) people."

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف لضعف عبد الرحمن بن اسحاق الواسطي وجہالة التعمان بن سعد.
وفي سلم: (١١٦٣)، عن أبي هریرة مرفوعاً: «أفضل الصيام بعد رمضان شهر الله المحرم».

1323. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my *ummah* in its early mornings."

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

عَنْ هَذَا بَعْدَ رَجُلٍ سَأَلَ رَسُولَ اللَّهِ وَسَأَلَهُ عَنِ الْمُؤْمِنِينَ، قَالَ: يَا رَسُولَ اللَّهِ أَئِي شَهْرٌ تَأْمُرُنِي أَنْ أَصُومَ بَعْدَ رَمَضَانَ؟ قَالَ: إِنْ كُنْتَ صَائِمًا شَهْرًا بَعْدَ رَمَضَانَ فَصُومُ الْمُحَارَمَ، فَإِنَّهُ شَهْرُ اللَّهِ، وَفِيهِ يَوْمٌ تَابَ عَلَى قَوْمٍ، وَيَتُوبُ فِيهِ عَلَى قَوْمٍ». [انظر: ١٣٢٥]

1322- حَدَّثَنَا عَنْدَ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. وَحَدَّثَنِي عَمْرُو الْأَقْدَمُ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضْلَلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ التَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ وَسَأَلَهُ أَنْ يُبَكِّرَهَا: «اللَّهُمَّ بَارِكْ لِأَمْمِي فِي بُكُورِهَا». [راجع: ١٣٢٠]

تخریج: حسن لغيره، وهذا إسناد ضعیف کسابقه.

1324. It was narrated that 'Abd Khair said: I came to 'Ali (ﷺ) and he had prayed. He called for water for *wudoo'*. We said: What is he going to do with water when he has just prayed? He can only want to teach us something. A large vessel and a small vessel were brought to him. He lifted the small vessel and poured water over his hand and washed it three times. Then he dipped his hand in the vessel and rinsed his mouth and nose three times, and he did that from the same handful of water that he had taken. Then he

١٣٢٤- حَدَّثَنَا عَنَّانُ، أَرَاهُ عَنْ أَبِي عَوَانَةَ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَبِيرٍ قَالَ: أَتَيْتُ عَلَيْهِ وَقَدْ صَلَّى، فَدَعَا بِطَهُورٍ، فَقَلَّتْ: مَا يَصْنَعُ بِالظَّهُورِ وَقَدْ صَلَّى؟ مَا يُرِيدُ إِلَّا أَنْ يَعْلَمَنَا. فَأَتَيْتُ بِطَهُورٍ إِلَيْهِ، فَرَأَيْتُ الْأَنَاءَ فَصَبَّ عَلَى يَدِيهِ، فَعَسَلَهَا ثَلَاثَةً، ثُمَّ غَسَلَ يَدَهُ فِي الْأَنَاءِ، فَمَضَمَضَ وَانْتَشَرَ ثَلَاثَةً، ثُمَّ تَضَمَّضَ وَنَتَشَرَ مِنَ الْكَفَّ الَّذِي أَخْدَهُ مِنْهُ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَةً، وَغَسَلَ يَدَهُ الْيُمْنَى ثَلَاثَةً، وَيَدَهُ الشَّمَائِلَ ثَلَاثَةً، ثُمَّ جَعَلَ يَدَهُ فِي الْمَاءِ،

washed his face three times, his right arm three times and his left arm three times. Then he put his hand in the water and wiped his head once. Then he washed his right foot three times and his left foot three times. Then he said: Whoever would like to learn the *wudoo'* of the Messenger of Allah (ﷺ), this is it.

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

1325. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) instructed me to take care of his sacrificial animals and to give their meat, skins and blankets in charity, and not to give the butcher anything from them. He said: "We will give him something ourselves."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1717) and Muslim (1317)]

تخریج: إسناده صحيح، خ: (١٧١٧)، م: (١٣١٧).

1326. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) instructed me... a similar report, except that he did not say, "We will give him something ourselves."

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

فَسَعَ يَرْأِسِي مَرَّةً وَاحِدَةً، ثُمَّ عَشَلَ رِجْلَهُ الْيُمْنَى ثَلَاثَةً، وَرِجْلَهُ الشَّمَاءَنَ ثَلَاثَةً، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَتَلَمَّظَ طُورَ رَسُولِ اللَّهِ ﷺ، فَهُوَ هَذَا. [راجع: ١١٩٩].

تخریج: إسناده صحيح.

١٣٢٥ - حَدَّثَنَا مُعَاذٌ: أَخْبَرَنَا زَهْرَيُّ بْنُ مُعَاوِيَةَ أَبْوَ حَيْثَمَةَ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ مُحَاجِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ قَالَ: أَمْرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُقُومَ عَلَى بَذِيَّهَا، وَأَنْ أَتَصَدِّقَ بِلَحْوِهَا وَجِلْدِهَا وَأَجْلَلِهَا، وَأَنْ لَا أُغْطِي الْجَازِرَ مِنْهَا، قَالَ: لَخْرُ نُفْطِيَّهُ مِنْ عَيْنِنَا. [راجع: ٥٩٣].

تخریج: إسناده صحيح، خ: (١٧١٧)، م: (١٣١٧).

١٣٢٦ - حَدَّثَنَا شَفِيَّانُ التَّوْرِيُّ عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُحَاجِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ قَالَ: أَمْرَنِي رَسُولُ اللَّهِ ﷺ ... مِثْلَ هَذَا، إِلَّا أَنَّهُ لَمْ يَقُلْ: لَخْرُ نُفْطِيَّهُ مِنْ عَيْنِنَا. [راجع: ١١٠١، ١٣٢٥].

تخریج: إسناده صحيح، وانظر ما قبله.

١٣٢٧ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا مَمَّامُ: أَخْبَرَنَا فَنَادِهَ عَنْ أَبِي حَيَّانَ، عَنْ عَيْنَةِ السَّلْمَانِيِّ، عَنْ عَلَيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ الْأَحْزَابِ: «إِنَّ اللَّهَ يُبَرِّئُهُمْ وَقُبُورَهُمْ نَارًا، كَمَا حَبَّسْنَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَابَتِ

الشمس. "May Allah fill their houses and graves with fire, as they kept us from the middle prayer until the sun set."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4533) and Muslim (627)]

الشمس». أو قال: «حتى أبى الشمس»
إحدى الكلمتين. [راجع: ٥٩١]

تخریج: إسناده صحيح، خ: (٤٥٢٣)، م: (٦٢٧).

1328. It was narrated that a woman who had committed *zina* was brought to 'Umar bin al-Khattab (رضي الله عنه)، and he ordered that she be stoned. They took her to stone her, and were met by 'Ali (رضي الله عنه) who said: What is this? They said: She committed *zina*, and 'Umar ordered that she be stoned. 'Ali took her from them and sent them back. They went back to 'Umar (رضي الله عنه) who said: Why have you come back? They said: 'Ali (رضي الله عنه) sent us back. He said: 'Ali has only done this because of something he knows. So he sent for 'Ali who was somewhat angry. He said: Why did you send these people back? He said: Didn't you hear the Messenger of Allah (صلوات الله عليه) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the minor until he grows up and from the insane until he comes to his senses." 'Umar said: Yes I did. 'Ali (رضي الله عنه) said: This is the insane woman of the tribe of Banu So and so. Perhaps he came to her when she was in that state. 'Umar said: I do not know. He ['Ali] said: And I do not know. And he did not stone her.

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

1329. It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه) said: "O Allah, bless my *ummah* in its early mornings."

١٣٢٨ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادٌ عَنْ عَطَاءِ
ابْنِ الشَّابِ، عَنْ أَبِي ظَبَيَانَ الْجَنْبِيِّ: أَنَّ
عُمَرَ بْنَ الْخَطَّابِ أُتِيَ بِأَمْرَأَةٍ لَدُّ رَثَتْ، فَأَمْرَرَ
بِرَجْمِهَا، فَلَمَّا بَهَا لَيْزَجُمُوهَا، فَلَقِيَهُمْ عَلَيْهِ
فَقَالَ: مَا هَذِهِ؟ قَالُوا: رَثَتْ، فَأَمْرَرَ عَمَرَ
بِرَجْمِهَا، فَأَنْتَرَعَهَا عَلَيَّ مِنْ أَيْدِيهِمْ وَرَدَّهُمْ:
فَرَجَعُوا إِلَى عُمَرَ فَقَالَ: مَا رَدَّكُمْ؟ قَالُوا:
رَدَنَا عَلَيْهِ، قَالَ: مَا فَعَلَ هَذَا عَلَيَّ إِلَّا لِيَسْأَلَ
فَدَعَ عَلَيْهِ، فَأَرْسَلَ إِلَيَّ عَلَيْهِ فَخَاجَهُ وَهُوَ شَيْءٌ
الْمُعْضِبِ، فَقَالَ: مَا لَكَ رَدَنَتْ هُؤُلَاءِ؟
قَالَ: أَمَا سَيَغْتَرِي رَسُولُ اللَّهِ ﷺ
يَقُولُ: «رُبِّيَ الْقَلْمَنْ عَنْ ثَلَاثَةِ: عَنِ النَّاسِ حَتَّى
يَسْتَيْظِطُ، وَعَنِ الصَّنِيرِ حَتَّى يَكْبِرَ، وَعَنِ
الْمُبْتَلِي حَتَّى يَغْفِلُ؟». قَالَ: بَلَى، قَالَ عَلَيْهِ:
فَإِنَّ هَذِهِ مُبْتَلَاهُ بْنِي فُلَانِ، فَلَعْنَاهُ أَتَاهَا وَهُوَ
بِهَا، فَقَالَ عُمَرُ: لَا أَذْرِي، قَالَ: وَأَنَا لَا
أَذْرِي، فَلَمْ يَرْجِمُهَا. [انظر: ١٣٦٢].

تخریج: صحيح لغيره، هذا إسناد مقطع،
أبو ظبيان لم يدرك عمر.

١٣٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيْهِ بْنُ مُسْبِحٍ: وَحَدَّثَنِي
رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ

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

زياد عن عبد الرحمن بن إسحاق، عن التعمان بن سعيد، عن علي قال: قال رسول الله : «اللهم بارك لأئتي في بيورها». [راجع: ١٣٢٠].

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف عبد الرحمن بن إسحاق، ولجهالة النعمان ابن سعد.

1330. It was narrated from 'Ali bin Abi Talib and attributed to the Prophet (ﷺ), that the Prophet (ﷺ) forbade reciting Qur'an whilst bowing and said: "When you bow, then proclaim the might of Allah, and when you prostrate, offer supplication, for it is more likely that you will receive an answer."

Comments: [Hasan because of corroborating evidence; this is a weak isnad like the one above]

١٣٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ عَمْرٍ الْقَوَادِيرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ التَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلَى بْنِ أَبِي طَالِبٍ رَفِعَةَ: أَنَّهُ تَهَىَ أَنْ يَقْرَأَ الْقُرْآنَ وَهُوَ رَايْعٌ، وَقَالَ: إِذَا رَكَعْتُمْ فَقَطَّعْتُمُ اللَّهَ، وَإِذَا سَجَدْتُمْ فَأَذْعَوْتُمْ، فَتَعَيَّنَ أَنْ يُسْتَجِابَ لَكُمْ.

[انظر: ١٣٣٧، ١٩٠٠].

تخریج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

1331. It was narrated that 'Ali (ؑ) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my ummah in its early mornings."

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

١٣٣١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو مَقْمَرٍ: حَدَّثَنِي عَلَى بْنُ مُسْهِرٍ وَأَبُو مَعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ التَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلَى بْنِ أَبِي طَالِبٍ رَفِعَةَ قَالَ: قَالَ رَسُولُ اللَّهِ : «اللَّهُمَّ بَارِكْ لِأَئْتِي فِي بَيُورِهَا». [راجع: ١٣٢٩، ١٣٢٠].

تخریج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

1332. It was narrated that Muhammad said: 'Abeedah said: I only narrated what I heard from him. Muhammad said: 'Abeedah swore to us three times and 'Ali swore to him, saying: If you could show restraint, I would have told you what Allah has promised on

١٣٣٢ - حَدَّثَنَا أَبْنُ أَبِي عَبْدِيٍّ عَنْ أَبِي عَوْنَ، عَنْ مُحَمَّدٍ قَالَ: قَالَ عَبْدِيَّةَ: لَا أَحَدَنُكَ إِلَّا مَا سَبَقْتُ مِنْهُ. قَالَ مُحَمَّدٌ: فَخَلَقْتَ لَنَا عَبْدِيَّةَ ثَلَاثَ بَرَاءَ، وَخَلَقَ لَهُ عَلَيَّ، قَالَ: قَالَ: لَوْلَا أَنْ شَبَطُوا لِتَبَأْنُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ

the lips of Muhammad ﷺ to those who kill them. He said: Then I said: Did you hear that from him? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah. Among them was a man with a deformed arm or a defective arm. I think he said: or an incomplete arm.

Comments: [Its isnad is saheeh, Muslim (1066)]

1333. An-Nu'man bin Sa'd narrated: We were sitting with 'Ali (ﷺ) and he recited this verse: "The Day We shall gather the *Muttaqoon* (the pious) unto the Most Gracious (Allah), like a delegation (presented before a king for honour)" [Maryam 19:85]. He said: No, by Allah they will not be gathered on their feet, the delegation will never be gathered on their feet. Rather (they will be gathered) on she-camels the like of which mankind has never seen, on which are saddles of gold. They will ride them until they knock at the gates of Paradise.

Comments: [Its isnad is da'eef]

1334. It was narrated that 'Ikrimah said: I stood with al-Husain and I kept hearing him say, *Labbaika, labbaika*, until he stoned the *Jamrah*. I said: O Abu 'Abdullah, what is this *talbiyah*? He said: I heard 'Ali bin Abi Talib (ﷺ) reciting the *talbiyah* until he reached the *Jamrah*, and he told me that the Messenger of Allah (ﷺ) recited the *talbiyah* until he reached it.

يَقْتُلُهُمْ عَلَى لِسَانِ مُحَمَّدٍ. قَالَ: فَلَمْ: أَلَّا تَسْمِعَهُ مِنْهُ؟ قَالَ: إِنِّي وَرَبُّ الْكَعْبَةِ! إِنِّي وَرَبُّ الْكَعْبَةِ! إِنِّي وَرَبُّ الْكَعْبَةِ! فِيهِمْ رَجُلٌ مُخْدِجُ الْأَيْدِي، أَوْ مُثْدُونُ الْأَيْدِي. أَخْسَبَهُ قَالَ: أَوْ مُؤْدُنُ الْأَيْدِي. [راجع: ٦٢٦].

تخریج: إسناده صحيح، م: (١٠٦٦).

١٣٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بْنُ سَعْيِدٍ: أَخْبَرَنَا عَلَيْهِ بْنُ مُسْبِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ: حَدَّثَنَا النَّعْمَانُ بْنُ سَعْيِدٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ عَلَيِّ فَقَرَأَ فِيهِ الْآيَةَ: «يَوْمَ تَخْشَرُ السَّقَيْنَ إِلَى الرَّجْنَيْنِ وَذَدًا» (مریم: ٨٥) قَالَ: لَا، وَاللَّهِ مَا عَلَى أَرْجَلِهِمْ يُخْسِرُونَ، وَلَا يُخْسِرُ الْوَفْدُ عَلَى أَرْجَلِهِمْ، وَلَكِنْ يُنْوِي لَمْ يَرِدُ الْخَلَائِقُ مِنْهُمَا رَحَائِلَ مِنْ ذَعْبٍ، فَيَرْكَبُونَ عَلَيْهَا حَتَّى يَضْرِبُوا أَبُوابَ الْجَنَّةِ.

تخریج: إسناده ضعيف لضعف عبد الرحمن بن إسحاق الواسطي، وجهة النعمان بن سعد.

١٣٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي أَبَادُ بْنُ صَالِحٍ عَنْ عَكْرَمَةَ قَالَ: وَقَتَّ مَعَ الْحُسَنَيْنِ، فَلَمْ أَرْزَلْ أَشْمَاءَ يَقُولُ: لَيْكَ لَيْكَ، حَتَّى رَمَيَ الْجَمَرَةَ، فَقَتَّ: يَا أَبَا عَبْدِ اللَّهِ! مَا هَذَا إِلَّا هَلَالٌ؟ قَالَ: سَمِعْتُ عَلَيْهِ بْنَ أَبِي طَالِبٍ يُهَلِّ حَتَّى اسْتَهِنَ إِلَى الْجَمَرَةِ، وَحَدَّثَنِي: أَنَّ رَسُولَ اللَّهِ يَعْلَمُ أَهْلَ حَتَّى اسْتَهِنَ إِلَيْهَا. [راجع: ٩١٥].

تخریج: إسناده حسن.

Comments: [Its isnad is hasan]

1335. It was narrated that 'Ali (عليه السلام) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, tell me of a month that I can fast after Ramadan. The Messenger of Allah (ﷺ) said: "If you want to fast a month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive more people."

Comments: [Its isnad is da'eef because of the weakness of Abdur-Rahman and An-Nu'man bin Sa'd is unknown]

تخریج: إسناده ضعيف لضعف عبدالرحمن بن إسحاق، ولجهالة النعمان بن سعد.

1336. It was narrated that 'Ali (عليه السلام) said: Some people of Quraish came to the Prophet (ﷺ) and said: O Muhammad, we are your neighbours and allies, and some of our slaves have come to you who have no interest in religion or in learning; rather they have fled from our farms and property, so give them back to us. He said to Abu Bakr (رضي الله عنه): "What do you say?" He said: They are telling the truth; they are your neighbours. And the Prophet's expression changed. Then he said to 'Umar: What do you say? 'Umar said: They are telling the truth; they are your neighbours and your allies. And the Prophet's expression changed.

Comments: [Its isnad is da'eef because of the weakness of Shareek An-Nakha'i]

1337. It was narrated from 'Ali (عليه السلام) that a man asked him: Can I recite Qur'an when bowing and

١٣٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي رُهْبَرُ أَبْوَا خَيْمَةَ: حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ النَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلَيِّ قَالَ: أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا، قَالَ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِشَهْرِ أَصْوَمَةِ بَعْدِ رَمَضَانَ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ كُنْتَ صَائِمًا شَهْرًا بَعْدَ رَمَضَانَ فَصُومُ الْمُحَرَّمَ، فَإِنَّ شَهْرَ اللَّهِ، وَفِيهِ يَوْمٌ تَابَ فِيهِ عَلَى قَوْمٍ، وَيَنْتَابُ فِيهِ عَلَى آخَرِينَ». [راجع: ١٣٢٢].

١٣٣٦ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ مُنْظُورٍ، عَنْ دِينِي، عَنْ عَلَيِّ قَالَ: جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَاسًا مِنْ قُرَيْشٍ، قَالُوا: يَا مُحَمَّدًا! إِنَّا جِرَانُكَ وَحَلْقَاؤُكَ، وَإِنَّ نَاسًا مِنْ عَبْدِنَا قَدْ أَتَوْكَ أَتَيْسَ يَهُمْ رَغْبَةً فِي الدِّينِ، وَلَا رَغْبَةً فِي الْفَتْوَى، إِنَّمَا فَرَوْا مِنْ ضَيْاعَنَا وَأَمْوَالِنَا، فَارْدُدُوهُمْ إِلَيْنَا. قَالَ لِأَبِي بَكْرٍ: «مَا تَقُولُ؟» قَالَ: صَدَقُوا إِنَّهُمْ جِرَانُكَ. قَالَ: تَعَذِّرْ وَجْهُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَمْ قَالْ لِعَزَّرَ: «مَا تَقُولُ؟» قَالَ: صَدَقُوا إِنَّهُمْ لِجِرَانِكَ وَحَلْقَاؤُكَ. تَعَذِّرْ وَجْهُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

تخریج: إسناده ضعيف لضعف شريك التخعي.

١٣٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ سَعِيدٌ سَعِيدٌ سَعِيدٌ وَمَا تَيْنَ: أَخْبَرَنَا

prostrating? 'Ali said: The Messenger of Allah (ﷺ) said: "I have been forbidden to recite Qur'an when bowing and prostrating. When you bow, then proclaim the might of Allah, and when you prostrate, offer supplication, for it is more likely that you will receive an answer."

Comments: [Hasan because of corroborating evidence; this is a weak *isnad*]

تخریج: حسن لغیره، وهذا إسناد ضعيف لصف عبد الرحمن بن إسحاق، ولجهة النعمان ابن سعد.

1338. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "In Paradise there are chambers the inside of which can be seen from the outside and the outside can be seen from the inside." A Bedouin said: O Messenger of Allah, who are they for? He said: "For the one who speaks kind words, feeds people and prays to Allah at night when people are asleep."

Comments: [Hasan because of corroborating evidence; this is a weak *isnad* like the report above]

تخریج: حسن لغیره، وهذا إسناد ضعيف كسابقه.

1339. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "O Allah, bless my *ummah* in its early mornings."

Comments: [Hasan because of corroborating evidence; this is a weak *isnad*]

عليه بن مُنْهَرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ،
عَنْ الثَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلَيِّ قَالَ: سَأَلَهُ
رَجُلٌ: أَفَرَا فِي الرُّثُونَ وَالسُّجُودِ؟ فَقَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: إِنِّي نُبَيِّثُ أَنَّ أَفَرَا فِي
الرُّثُونَ وَالسُّجُودِ، فَإِذَا رَكَعْتُمْ فَقَطَّلُوْا اللَّهَ،
وَإِذَا سَجَدْتُمْ فَاجْتَهَدُوا فِي الْمُشَائِلَةِ، فَقَيْنُ
أَنْ يُسْتَجَابَ لَكُمْ». [راجع: ١٣٣٠].

1338- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَبَادُ بْنُ
يَعْقُوبَ (١٥٦/١) الْأَسْدِيُّ أَبُو مُحَمَّدٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ،
عَنْ الثَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلَيِّ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: إِنَّ فِي الْجَنَّةِ لَعْرَفًا يُرَى
بُطُورُهَا مِنْ ظُهُورِهَا، وَظُهُورُهَا مِنْ بُطُورِهَا»
فَقَالَ أَغْرَاهِي: يَا رَسُولَ اللَّهِ لِمَنْ هِيَ؟ قَالَ:
«لِمَنْ أَطَابَ الْكَلَامُ، وَأَطْعَمَ الطَّعَامُ، وَضَلَّ
لِلَّهِ بِاللَّيلِ وَالنَّاسُ يَنْامُ». [أنظر: ٦٦١٥].

1339- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي رَوْحُ بْنُ
عَبْدِ الْمُؤْمِنِ الْمُفْرِيِّ: حَدَّثَنَا عَبْدُ الْوَاجِدِ بْنُ
زَيَادٍ، وَحَدَّثَنِي عَبَادُ بْنُ يَعْقُوبَ الْأَسْدِيُّ:
حَدَّثَنَا أَبْنُ فُضَيْلٍ، جَيَّبًا عَنْ عَبْدِ الرَّحْمَنِ
أَبْنِ إِسْحَاقَ، عَنْ الثَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلَيِّ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ
لِأُمَّةِ فِي بَكُورِهَا». [راجع: ١٣٢٠].

تخریج: حسن لغیره، وهذا إسناد ضعیف ک سابقه.

1340. It was narrated that 'Abdullah bin Sabu' said: 'Ali (عليه السلام) addressed us and said: By the One Who split the seed and created the soul, this (his beard) will be soaked from this (his head, i.e., his beard would be soaked with blood from a wound in his head). He said: Tell us who he is. By Allah, we will eliminate him - or we will eliminate his family. He said: I adjure you by Allah not to kill anyone except the one who kills me. They said: If you know that, then appoint a successor. He said: No, rather I shall leave you as the Messenger of Allah (رسول الله) left you.

Comments: [Its isnad is *da'eef* because 'Abdullah bin Sabu' is unknown and between Salamah bin Kuhail and 'Abdullah bin Sabu' is interrupted]

1341. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali (عليه السلام) addressed us and said: O people, carry out the *hadd* punishments on your slaves, both those who have been married and those who have not been married, for a slave woman of the Messenger of Allah (رسول الله) committed *zina* and the Messenger of Allah (رسول الله) ordered me to carry out the *hadd* punishment on her. I went to her and found that she was still bleeding following childbirth, and I was afraid that if I flogged her she would die. So I went to the Messenger of Allah (رسول الله) and told him about that, and he said: "You have done well."

Comments: [Its isnad is *sahih*, Muslim (1705)]

١٣٤٠ - حدثنا أشود بن عامر: أخبرنا أبو بكر عن الأعمش، عن سلمة بن كهيل، عن عبد الله ابن سعي قال: خطبنا على فقال: والذى فلق الحبة وبرأ السمة، تتحضى هذه من هذه. قال: قال الناس: فاغلمنا من هو؟ والله ليبرئه أو ليبرئ غير قاتلي. قلوا: إن كنت قد علمني ذلك اشتغلت إذا. قال: لا، ولكن أكلكم إلى ما وكلكم إلى رسول الله . [راجع: ١٠٧٨]

تخریج: إسناد ضعیف لجهالة عبد الله بن سعی و لانقطاع بين سلمة بن كهيل وبين عبد الله بن سعی.

١٣٤١ - حدثنا شيمان بن داود: أخبرنا زائدة عن السدي، عن سعد بن عبيدة، عن أبي عبد الرحمن الشامي قال: خطبنا على قال: يا أئمها الناس! أقيموا على أقوائكم الحدود، من أحسن منهم، ومن لم يحسن، فإن أمة لرسول الله زلت، فامرني رسول الله أن أقيم عليها الحد، فائتها فإذا هي خلوة عبد بن سعی، فآتته رسول الله ، فذكرت ذلك له، فقال: أحسنت. [راجع: ٦٧٩]

تخریج: إسناد صحيح، م: (١٧٥٥).

1342. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) sent me to Yemen. I said: You are sending me to people who are older than me for me to judge between them. He said: "Go, for Allah will guide your heart and make your tongue steadfast."

Comments: [Its isnad is saheeh]

١٣٤٢ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضْرِبٍ، عَنْ عَلَيْهِ قَالَ: يَعْتَشِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ، قَلَّتْ: إِنَّكَ تَعْتَشِي إِلَى قَوْمٍ وَهُمْ أَشَدُّ مِنِّي لِأَقْفَى يَتَّهَمُ. قَالَ: «اذْعُبْ فَإِنَّ اللَّهَ سَيَهْدِي ثُلْبَكَ، وَيَبْلُغُ لِسَانَكَ». [راجع: ٦٦٦].

تخریج: إسناده صحيح.

1343. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) said: "In Paradise there is a market in which nothing is bought or sold except images of men and women. If a man likes an image he will enter into it (i.e. it will become his). And in [Paradise] there is a gathering of *al-hoorul-'Een* who raise their voices; no created being has ever seen the like of it. They say: 'We are the eternal ones who will never die; we are the ones who are content and will never be discontent; we are the joyful ones who will never be wretched. Fortunate is he who is for us and we are for him.'"

Comments: [Its isnad is da'eef because of the weakness of Abdur Rahman bin Ishaq and An-Nu'man bin Sa'd is unknown]

١٣٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْمَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ إِسْحَاقَ، عَنْ التَّعْمَانَ بْنِ سَعْدٍ، عَنْ عَلَيْهِ قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ فِي الْجَنَّةِ سُوقًا مَا فِيهَا بَيْعٌ وَلَا شِرَاةً، إِلَّا الصُّورَ مِنَ النِّسَاءِ وَالرِّجَالِ، فَإِذَا اشْتَهَى الرَّجُلُ صُورَةً دَخَلَ فِيهَا، وَإِنَّ فِيهَا لِمَجْمَعاً لِلْحُورِ الْعَيْنِ يَرْقَنُ أَصْوَاتُهَا لَمَّا تَرَى الْخَلَائِقَ مِثْلَهَا، قَالُوا: تَخْرُجُ الْخَالِدَاتُ فَلَا تَبْدِي، وَتَخْرُجُ الرَّاضِيَاتُ فَلَا تَسْخُطُ، وَتَخْرُجُ التَّاعِمَاتُ فَلَا تَبُؤُسُ، فَطَوَّبَ لِمَنْ كَانَ لَهُ وَرَكَّنَ لَهُ». [١٣٤٤].

تخریج: إسناده ضعيف لضعف عبد الرحمن بن إسحاق ولجهالة التuman بن سعد.

1344. It was narrated that 'Ali (ع) said: The Messenger of Allah (ﷺ) said: "In Paradise there is a market..." and he narrated the same *hadeeth*, except that he said: "If a man desires an image he will enter it." And he said: "In it there is a gathering of *al-hoorul-'Een*

١٣٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي زُهْرَةُ أَبُو حَيْثَمَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ عَلَيْهِ قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ فِي الْجَنَّةِ سُوقًا...» فَذَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ: «فَإِذَا اشْتَهَى

who raise their voices" ... and he narrated a similar report.

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

تخریج: استاده ضعیف لضعف عبدالرحمن بن اسحاق، ثم هو مقطوع بين عبدالرحمن وبين علي، وانظر ماقبله.

1345. It was narrated from 'Ali (عليه السلام) that he did *wudoo'* washing each part three times, then he wiped his head, then he drank the leftover water. Then he said: Whoever would like to see the *wudoo'* of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), let him look at this.

Comments: [Its isnad is hasan]

الرَّجُلُ صُورَةً دَخَلَهَا قَالَ: «وَفِيهَا مُجَمَّعٌ الْحُورُ الْعَيْنُ يَرْقَنُ أَضْوَانًا...» فَذَكَرَ مِثْلَهُ.

[راجع: ١٢٤٣].

تخریج: استاده ضعیف لضعف عبدالرحمن بن اسحاق، ثم هو مقطوع بين عبدالرحمن وبين علي، وانظر ماقبله.

١٣٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي الْبَلْخِيُّ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةِ بْنِ قَيْسٍ، عَنْ عَلَيْ: أَنَّهُ تَوَضَّأَ ثَلَاثَةَ ثَلَاثَةَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ شَرَبَ فَضْلَ وَضُوئِيَّ، ثُمَّ قَالَ: مَنْ سَرَّ أَنْ يُنْظَرَ إِلَى وُضُوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَيُنْظَرْ إِلَى هَذَا. [راجع: ٩٧١].

تخریج: استاده حسن.

1346. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: 'At the end of time, there will be people who recite Qur'an but it will go no further than their collarbones; they will pass out of Islam as the arrow passes out of the prey. Fighting them is a duty upon every Muslim.'

Comments: [Saheeh because of corroborating evidence]

١٣٤٦ - حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا إِشْرَابِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سُوِيدِ بْنِ غَفَّلَةَ، عَنْ عَلَيْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُكَوُّنُ فِي أَخْرَى الزَّمَانِ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِرُ تَرَاقِيَّهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّمَاءُ مِنَ الرَّبِيعَةِ، فَتَاهُمْ حَقًّا عَلَى كُلِّ مُسْلِمٍ». [راجع: ١٠٨٦].

تخریج: صحيح لغيره، روی يوسف بن أبي اسحاق عن أبي سعيد بن غفلة أبا قيس الأودي.

1347. It was narrated that 'Ali (عليه السلام) said: When the fighting intensified and the two sides met in battle, we sought shelter with the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and no one was closer to the enemy than him.

١٣٤٧ - حَدَّثَنَا أَبُو كَاتِبٍ: حَدَّثَنَا رَهْبَرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حَارَثَةَ بْنِ الْمُضَرِّبِ، عَنْ عَلَيْ. حَدَّثَنَا يَحْيَى بْنُ أَدَمَ وَأَبْيَرُ الظَّفَرِ: حَدَّثَنَا رَهْبَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ

Comments: [Its isnad is saheeh]

خارثة بن مضرّب، عن علی قال: كُنَّا إِذَا
أَخْمَرَ الْبَأْسُ، وَلَقِيَ الْقَوْمُ الْقَوْمَ، اتَّقَنَّا
بِرَسُولِ اللَّهِ، فَمَا يَكُونُ مِنْ أَحَدٍ أَذْنَى
مِنَ الْقَوْمِ مِنْهُ. [راجع: ٦٥٤].

تخریج: استاده صحيح.

1348. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah ﷺ stood at 'Arafah and said: "This is the place of standing and all of 'Arafah is a place of standing." Then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people were urging their camels on, right and left. He did not turn to them, but he said: "Calmly, O people." Then he came to Jam' and offered two prayers there - i.e., *Maghrib* and *Isha'*. Then he stayed there all night, and when morning came he stood at Quzah, and said: "This is Quzah. This is the place of standing and all of Jam' is a place of standing." Then he moved on and when he came to Muhassir, he struck his she-camel and she trotted until he crossed the valley, then he reined her in and put al-Fadl behind him (on his mount). He carried on until he came to the *Jamrah*. He stoned it, then he came to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." Then a young woman of Khath'am came to him and said: My father is an old man and has become senile; he has lived

١٣٤٨ - حَدَّثَنَا (١٥٧/١) يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيَّاشَ، عَنْ زَيْدِ بْنِ عَلَيٍّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلَيٍّ قَالَ: وَقَاتَ رَسُولُ اللَّهِ بِعِرْقَةَ، فَقَالَ: «هَذَا الْمَوْقِفُ وَعَرْقَةُ كُلُّهَا مَوْقِفٌ» ثُمَّ أَرْدَفَ أَسَامَةَ، فَجَعَلَ يَعْنَى عَلَى نَاقِهِ وَالنَّاسُ يَضْرِبُونَ الْأَبْلَى بِيَمِنِهِ وَشِمَاءِهِ، لَا يَلْتَقِي إِلَيْهِمْ وَيَقُولُ: «السَّيْكَةَ أَهْلَهَا النَّاسُ» وَدَفَعَ جِينَ غَابَتِ الشَّشِنَ، فَأَتَى جَمِيعًا، فَصَلَّى بِهَا الصَّلَاتَيْنِ - يَغْنِي الْمَغْرِبَ وَالْمَشَاءَ - ثُمَّ بَاتَ بِهَا، فَلَمَّا أَضْبَحَ وَقَاتَ عَلَى فُرْخَ، فَقَالَ: «هَذَا فُرْخٌ، وَهُوَ الْمَوْقِفُ، وَجَمِيعُ كُلُّهَا مَوْقِفٌ» قَالَ: ثُمَّ سَارَ، فَلَمَّا أَتَى مُحَرَّرًا فَرَعَاهَا فَجَبَّتْ، حَتَّى جَازَ الْوَادِي، ثُمَّ حَسَبَهَا وَأَرْدَفَ النَّضَلَ، ثُمَّ سَارَ حَتَّى أَتَى الْجَمْرَةَ فَرَقَاهَا، ثُمَّ أَتَى الْمَنْحرَ، فَقَالَ: «هَذَا الْمَنْحرُ، وَمِنْ كُلُّهَا مَنْحرٌ». ثُمَّ أَتَهُ امْرَأَةٌ شَابَةٌ مِنْ خَنْقَمَ، فَقَاتَهُ: إِنَّ أَبِي شِيْعَةَ قَدْ أَنْذَدَ، وَقَدْ أَذْرَكَهُ فِي ضَيْضَةَ اللَّهِ فِي الْحِجَّةِ، فَهَلْ يُخْرِي أَنْ أَسْعَعَ عَنْهُ؟ قَالَ: «نَعَمْ، فَادْعِ أَبِيكَ» قَالَ:

until Allah made *Hajj* obligatory. Will it be acceptable if I perform *Hajj* on his behalf? He said: "Yes; perform *Hajj* on behalf of your father." And he turned al-Fadl's neck. Al-'Abbas said to him: O Messenger of Allah, why did you turn the neck of your cousin? He said: "I saw a young man and a young woman and I was afraid that the *Shaitan* [might tempt] them." A man came to him and said: O Messenger of Allah, I did *tawaful-ifadah* before shaving my head. He said: "Go ahead and shave your head or cut your hair, there is no problem." And he came to Zamzam and said: "O Banu 'Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself."

Comments: [Its isnad is *hasan*.]

1349. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali (ع) took me by the hand and we set out walking until we sat down on the banks of the Euphrates. 'Ali (ع) said: The Messenger of Allah (ﷺ) said: "There is no living soul but Allah has already decreed whether it is doomed or blessed." A man stood up and said: O Messenger of Allah, why should we strive? He said: "Strive, for each person will be helped to do that for which he was created." Then he recited this verse: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes

وَلَوْيَ عَنِ الْفَضْلِ، فَقَالَ لَهُ الْمُبَارِسُ: يَا رَسُولَ اللَّهِ! مَا لَكَ لَوْنَتَ عَنِ ابْنِ عَمِّكَ؟ قَالَ: «رَأَيْتُ شَابًا وَشَابَةً، فَجَنَّتُ الشَّيْطَانُ عَلَيْهِمَا». قَالَ: وَأَنَاهَ رَجُلٌ، فَقَالَ: أَفَضَّلُ قَبْلَ أَنْ أَخْلِقَ؟ قَالَ: «فَاخْلُنِ أَوْ قَصْرُ، وَأَخْرُجْ». قَالَ: وَأَتَى زَمْرَدَ، فَقَالَ: «يَا بَنِي عَبْدِ الْمُطَّلِبِ! سَقَايَتُكُمْ، لَوْلَا أَنْ يَغْلِبُكُمُ النَّاسُ عَلَيْنَا لَتَرْغَثُ». [راجع: ٥٦٢].

تخریج: إسناده حسن.

١٣٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِهِ: حَدَّثَنَا خَاشِمٌ - يَعْنِي ابْنَ الْبَرِيدِ - عَنْ إِسْمَاعِيلِ الْحَنْفيِ، عَنْ مُتَلِّمِ الْبَطِينِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَيْمِيِّ قَالَ: أَخَذَ بَيْدِي عَلَيَّ هُنَّهُ فَانْتَلَقْنَا تَشْيِي، حَتَّى جَلَّسْنَا عَلَى شَطْفِ الْقَرَابَاتِ، فَقَالَ عَلَيْهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَفْسٍ مَتَّهُوسَةٌ إِلَّا قَدْ سَبَقَ لَهَا مِنَ اللَّهِ شَفَاءً أَوْ سَعَادَةً». فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! فِيمَ إِذَا نَعْمَلُ؟ قَالَ: «أَعْمَلُوا فَكُلُّ مُبِيرٍ لِمَا خَلَقَ اللَّهُ، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: (فَإِمَّا مَنْ أَعْطَى وَإِمَّا مَنْ وَصَدَّقَ بِالْحُسْنَى ۝ فَسَيِّرُهُ

in Al-Husna, We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient, and belies Al-Husna, We will make smooth for him the path for evil" [al-Lail 92:5-10].

Comments: [Its isnad is *qawi*]

1350. It was narrated that Abu Hayyah al-Wadi'i said: I saw 'Ali (عليه السلام) urinate in ar-Rahbah, then he called for water and did *wudoo*. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he said: I saw the Messenger of Allah (صلوات الله عليه) do as you have seen me do.

Comments: [Its isnad is *hasan*]

1351. It was narrated from 'Ali (عليه السلام) that the Prophet (صلوات الله عليه) did *wudoo* washing each part three times.

Comments: [Its isnad is *hasan*]

1352. It was narrated that Abu Hayyah said: I saw 'Ali (عليه السلام) do *wudoo*. He washed his hands thoroughly, then he washed his face three times and his forearms three times; then he wiped his head, then he washed his feet up to the ankles. Then he stood up and drank the leftover *wudoo*'

لليثري ٥ وَ أَنَا بَخْلَ وَ اشْتَهَى ٥ وَ كَذَّبَ
بِالْحُسْنَى ٥ فَسَبَّرَهُ لِلْعُسْرَى ٦ (الليل: ٥-١٠). [راجع: ٦٢١].
تغريب: إسناده قوي.

١٣٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ
أَبِي إِسْحَاقِ، عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ قَالَ:
رَأَيْتُ عَلَيْهِ بَالَّا فِي الرَّحْبَةِ، ثُمَّ دَعَاهُ بِتَاءَ
قَوْضَأً، فَقَسَّلَ كَفَّيْهِ ثَلَاثَةَ، وَتَمَضَّضَ
وَاشْتَهَى ثَلَاثَةَ، وَغَسَّلَ وَجْهَهُ ثَلَاثَةَ، وَغَسَّلَ
ذَرَاعَيْهِ ثَلَاثَةَ، وَمَسَحَ بِرَأْسِهِ وَغَسَّلَ قَدَمَيْهِ
ثَلَاثَةَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَعَلَ كَمَا ذَرَأَيْتُمْنِي فَعَلْتُ. [راجع: ٩٧١].

تغريب: إسناده حسن.

١٣٥١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي زُهيرُ أَبْنِي
خَيْمَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُقِيَانَ، عَنْ
أَبِي إِسْحَاقِ، عَنْ أَبِي حَيَّةَ، عَنْ عَلَيِّ: أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ ثَلَاثَةَ ثَلَاثَةَ. [راجع: ١٣٥٠].

تغريب: إسناده حسن، وانظر ماقبله.

١٣٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي
إِسْحَاقِ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلَيَّ
تَوَضَّأً، فَأَتَقَرَّ كَفَّيْهِ، ثُمَّ غَسَّلَ وَجْهَهُ ثَلَاثَةَ،
وَذَرَاعَيْهِ ثَلَاثَةَ، وَمَسَحَ بِرَأْسِهِ، ثُمَّ غَسَّلَ
قَدَمَيْهِ إِلَى الْكَفَّيْنِ، ثُمَّ قَامَ فَشَرِبَ فَقْسَلَ

water. Then he said: I wanted to show you the *wudoo'* of the Messenger of Allah (ﷺ).

Comments: [Its isnad is hasan]

1353. Abu Matar al-Basri - who met 'Ali (ع) - narrated that 'Ali bought a garment for three dirhams and when he put it on he said: Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my 'awrah. Then he said: This is what I heard the Messenger of Allah (ﷺ) say.

Comments: [Its isnad is da'eef because of the weakness of Al-Mukhtar bin Nafi' and Abu Matar is unknown]

1354. It was narrated that Abu Hayyah al-Hamdani said: 'Ali bin Abi Talib (رضي الله عنه) said: Whoever would like to see the *wudoo'* of the Messenger of Allah (ﷺ), let him look at me. He did *wudoo'* washing each part three times, then he wiped his head, then he drank the leftover water.

Comments: [Its isnad is hasan]

1355. It was narrated from Abu Matar that he saw 'Ali go to a young boy and buy a chemise from him for three *dirhams*. He put it on, and when it reached his wrists and ankles he said: Praise be to Allah Who has provided me with a garment with which to

وَضُوئِهِ، ثُمَّ قَالَ: إِنَّمَا أَرَدْتُ أَنْ أُرِيَّكُمْ طَهُورًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجٍ: ١٠٤٦].

نحویح: إسناده حسن.

١٣٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوِيدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ عَنِ الْمُخَاتِرِيِّ أَبْنِ نَافِعٍ: حَدَّثَنِي أَبُو مَطْرِ الْبَصْرِيُّ - وَكَانَ قَدْ أَذْرَكَ عَلَيْهَا - أَنَّ عَلَيْهَا اسْتَرَى نُوبَا يَلْأَاتِيَةً دَرَّاهِمَ، فَلَمَّا لَبِسَهُ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مِنَ الرِّيَاضِ مَا أَتَجْمَلُ بِهِ فِي النَّاسِ، وَأَوْابِرِي بِهِ عَوْرَتِي، ثُمَّ قَالَ: هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ يَسْأَلُ يَهُودَ [.] [١٣٥٥]

تخریج: إسناده ضعیف لضعف المختار بن
نافع، ولجهالة أبي مطر البصري.

١٣٥٤ - حَدَّثَنَا عَنْ اللَّهِ: حَدَّثَنِي سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدِ الْفَرَشِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شَفَيْاً عَنْ أَبِي إِسْحَاقِ، عَنْ أَبِي حَيَّةِ الْهَمَدَانِيِّ قَالَ: قَالَ عَلَيْهِ بْنُ أَبِي طَالِبٍ: مَنْ سَرَّهُ أَنْ يَنْتَظِرَ إِلَى وُضُوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلْيَنْتَظِرْ إِلَيْهِ. قَالَ: فَقَوْنَاصًا ثَلَاثَةَ ثَلَاثَاتٍ، ثُمَّ مَسْخَ بِرَأْسِهِ، ثُمَّ شَرِبَ فَفَضَلَ وَضْرِبَهُ. [راجم: ٩٧١]

نحوی: اسنادہ حسن۔

١٣٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْدٍ: حَدَّثَنَا مُحَمَّدُ
بْنُ يَافِعَ الْمَهْارَ، عَنْ أَبِي مَطْرٍ: أَنَّ رَأَى عَلَيْهِ
أَنَّهُ غَلَّامًا حَدَّثَنَا، فَأَشْتَرَى مِنْهُ قَيْصِمًا بِثَلَاثَةَ
دَرَاهِيمَ، وَلَيْسَ إِلَى مَا بَيْنَ الرُّضْعَيْنِ إِلَى
الْكَعْبَيْنِ، يَقُولُ وَلَيْسَ: الْحَمْدُ لِلَّهِ الَّذِي

beautify myself before the people and cover my 'awrah. It was said: Is this something you say yourself or are you narrating it from the Prophet of Allah (ﷺ)? He said: This is something that I heard the Messenger of Allah (ﷺ) say when putting on a garment: "Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my 'awrah."

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

1356. It was narrated that Abu Matar said: Whilst we were sitting with Ameer al-Mu'mineen 'Ali in the mosque, at Babur-Rahbah, a man came and said: Show me the *wudoo'* of the Messenger of Allah (ﷺ). This was at the time of the meridian. ['Ali] called Qanbar and said: Bring me an earthenware jug of water. He washed his hands and face three times, and rinsed his mouth three times, putting one of his fingers in his mouth. He rinsed his nose three times, washed his forearms three times, and wiped his head once. - [The narrator] said: moving his hands from the sides of his face to the back of his head. And [he washed] his feet up to the ankles three times, and his beard was dripping onto his chest. Then he took a sip of water after doing *wudoo'*, and said: Where is the one who was asking about the *wudoo'* of the Messenger of Allah (ﷺ)? This is how the *wudoo'* of the Prophet of Allah (ﷺ) was.

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

رَزَقَنِي مِنَ الرِّياشِ مَا أَتَجْعَلُ بِهِ فِي النَّاسِ،
وَأَوْارِي بِهِ عَوْرَتِي. فَقَالَ: هَذَا شَيْءٌ تَرَوْيِيهِ
عَنْ نَفْسِكَ، أَوْ عَنْ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? قَالَ: هَذَا
شَيْءٌ سَيِّفَتْهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (١٥٨/١)
يَقُولُهُ عِنْدَ الْكُبْسَةِ: «الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي
مِنَ الرِّياشِ مَا أَتَجْعَلُ بِهِ فِي النَّاسِ، وَأَوْارِي
بِهِ عَوْرَتِي». [راجع: ٣٠٥، ١٣٥٣]

تخریج: إسناد ضعيف لصحف المختار بن نافع، ولجهالة أبي مطر المصري.

1356 - حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ: حَدَّثَنَا مُحْتَارٌ
عَنْ أَبِي مَطْرٍ قَالَ: بَثَّنَا نَحْنُ جُلُوسًا مَعَ أَبِيرِ
الْمُؤْمِنِينَ عَلَيْهِ فِي الْمَسْجِدِ عَلَى بَابِ الرَّحْبَةِ
جَاهَ رَجُلٌ، فَقَالَ: أَرْبَنِي وُضُوءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
— وَهُوَ عِنْدَ الرِّزْوَال — فَدَعَا فَتَرَزَا، فَقَالَ: الشَّيْءُ
يُكَوِّزُ مِنْ مَاءٍ، فَنَسَلَ كَعْنَيْ وَوَجْهَهُ ثَلَاثَةَ،
وَتَمَضْصَمَ ثَلَاثَةَ، فَأَدْخَلَ بَعْضَ أَصَابِعِهِ فِي
فَيِّهِ، وَأَشْتَشَّ ثَلَاثَةَ وَغَشَّلَ ذِرَاعَيْهِ ثَلَاثَةَ،
وَسَخَّرَ رَأْسَهُ وَاحِدَةً، فَقَالَ: دَاجِلُهُمَا مِنَ
الْوَجْهِ، وَحَاجِرُهُمَا مِنَ الرَّأْسِ، وَرَجَلُهُمَا إِلَى
الْكَعْبَيْنِ ثَلَاثَةَ، وَلِحَيْئَهُ تَهَطُّلُ عَلَى صَدْرِهِ، ثُمَّ
حَسَا خَنْوَةً بَعْدَ الْوُضُوءِ، ثُمَّ قَالَ: أَيْنَ السَّائِلُ
عَنْ وُضُوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? كَذَّا كَانَ وُضُوءُ
نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ٦٢٥، ٨٧٦].

تخریج: إسناد ضعيف كسابقه.

1357. It was narrated that Ibn Shaddad said: I heard 'Ali (ع) say: I never heard the Messenger of Allah (ﷺ) mention his father and mother together for anyone except Sa'd. Abu Nu'aim said: mention his parents together.

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

1358. It was narrated that 'Ali (ع) said: I said: O Messenger of Allah, why do you marry from Quraish and you do not marry from among us? He said: "Do you have anyone?" I said: Yes, the daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

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

1359. It was narrated that 'Ali bin Abi Talib (ع) said: A mule was given to the Prophet (ﷺ) as a gift. Some of his Companions said: Why don't we get animals like this? He said: "Do you want to mate a donkey with a mare? That is only done by those who do not know."

Comments: [Saheeh because of corroborating evidence].

تخریج: صحيح لغیره، عبدالله بن لهیعة سی، الحفظ لکه توبیع.

1360. It was narrated that Abu Hayyah said: 'Ali (ع) said: Shall I not show you how the Prophet of Allah (ﷺ) used to do wudoo'? We

١٣٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْيَدٍ وَأَبُو نُعْمَانَ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِنِ شَدَّادٍ قَالَ: سَيِّئَتْ عَيْنَيْكُمْ فَقُولُوا: مَا سَيِّئَتْ رَسُولُ اللَّهِ يَجْمِعُ أَبَاهُ وَمَأْمَةً لِأَخِيهِ إِلَّا يَسْتَغْفِرَ أَبُوكُمْ فَقَالَ أَبُوكُمْ: أَبْوَيْهِ لِأَخِيهِ (راجع: ٧٠٩).
تخریج: إسناده صحيح، خ: (٤٠٨)، م: (٢٤١١).

١٣٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْيَدٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عَبْيَةَ، عَنْ أَبِي عَبْيَدِ الرَّحْمَنِ، عَنْ عَلَيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ تَنَوُّقُ فِي قُرْبَيْشٍ وَلَا تَزَوُّجُ إِلَيْنَا؟ قَالَ: «وَزَعْدَلَكُمْ شَيْءٌ؟» قَالَ: قُلْتُ: نَعَمْ، أَبْتَهَ حَمْزَةَ، قَالَ: «إِنَّكَ ابْنَةَ أَخِي مِنَ الرَّضَاعَةِ». (راجع: ٦٢٠).

تخریج: إسناده صحيح، م: (١٤٤٦).

١٣٥٩ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيَةَ: حَدَّثَنَا زَيْدُ بْنُ أَبِي حَيْبٍ عَنْ أَبِي الْحَسِيرِ، عَنْ عَبْدِ اللَّهِ بْنِ دُرْدَرٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَخْبَرْتُ لِلشَّيْءِ بِمَا تَعْلَمَ فَرَكِبَهَا، فَقَاتَ بِنَصْرٍ أَخْسَاحَاهُ: لَوْ أَخْذَنَا هَذَا! قَالَ: «أَتَرِيدُونَ أَنْ تُنْزِلُوا الْحَوَّارَ عَلَى الْحَيْلِ؟ إِنَّمَا يَقْتَلُ ذَلِكَ الَّذِينَ لَا يَقْلَمُونَ». (راجع: ٧٨٥).

تخریج: صحيح لغیره، عبدالله بن لهیعة سی، الحفظ لکه توبیع.

١٣٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ بْنِ بُكْرٍ التَّافِدُ: حَدَّثَنَا الْعَلَاءُ بْنُ مَلَالِي الرَّقِيقُ: حَدَّثَنَا عَبْيَدُ اللَّهِ بْنُ عَمْرُو عَنْ زَيْدِ بْنِ

said: Yes indeed. He said: Bring me a large vessel and a small vessel of water. He washed his hands three times; took water into his nose three times and blew it out three times; and he washed his face three times; he washed his arms up to the elbows three times; he wiped his head three times; and he washed his feet three times.

Comments: [Its isnad is hasan]

1361. It was narrated Muhammad bin Ali al-Akbar that he heard his father Ali bin Abi Talib say: The Messenger of Allah (ﷺ) said: "I have been given four thing that which was not given to any of the other Prophets." I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my *ummah* has been made the best of nations."

Comments: [Its isnad is hasan]

تخریج: إسناده حسن، و تقدم برقم: (٧٦٣) إلا أنه ذكر هناك في الحديث الخامسة، وهي قوله: «نصرت بالرعب».

1362. It was narrated from Abu Zabyan that 'Ali (عليه السلام) said to 'Umar: O Ameer al-Mu'mineen, did you not hear the Messenger of Allah (ﷺ) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the minor until he grows up and from the insane until he comes to his senses"?

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

أبي أنيسه، عن أبي إسحاق، عن أبي حيّة قال: قَالَ عَلَيْهِ : أَلَا أُرِيكُمْ كَيْفَ كَانَ رَبُّ الْوَّالِدَاتِ يَتَوَضَّأُ؟ فَلَقَرَأَ بَلَى، قَالَ: فَأَتُوْنَيْ بِطَنْتِي وَتَوَرِي مِنْ مَاءً، فَعَسَلَ يَدَيْنِي ثَلَاثَةً، وَأَشْتَشَّ نَلَاثَةً، وَأَشْتَرَثَ نَلَاثَةً، وَعَسَلَ وَجْهَنِي ثَلَاثَةً، وَأَغْسَلَتِي إِلَى الْمِرْقَبَيْنِ ثَلَاثَةً، وَمَسَخَ بِرَأْسِي ثَلَاثَةً، وَعَسَلَ رِخْلَيْهِ ثَلَاثَةً. [راجع: ٩٧١].

تخریج: إسناده حسن.

1361 - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ بْنَ أَبِي الْحَنْتَامِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَقِيلٍ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ الْأَكْبَرِ: أَنَّ اللَّهَ سَعَى أَبَاهُ عَلَيْهِ أَبُو طَالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ : «أُعْطِيْتُ أَرْبَعًا لَمْ يَعْطَهُنِي أَحَدٌ مِنْ أَنْبِيَاءِ اللَّهِ: أُعْطِيْتُ مَقَابِيحَ الْأَرْضِ، وَسُمِّيْتُ أَخْمَدًا، وَجُعِلَ التَّرَابُ لِي طَهُورًا، وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَّمِ». [راجع: ٧٦٣].

تخریج: إسناده حسن، و تقدم برقم: (٧٦٣) إلا أنه ذكر هناك في الحديث الخامسة، وهي قوله: «نصرت بالرعب».

1362 - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَزَّلَ عَطَاءَ بْنَ الشَّابِبِ، عَنْ أَبِي طَبَّانَ: أَنَّ عَيْنَيْهِ قَالَ لِعُمَرَ: يَا أَبِي الرَّؤْمَيْنَ! أَمَا سَيَعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رُفِعَ الْقَلْمَنْ عَنْ ثَلَاثَةَ: عَنِ الْأَنَامِ حَتَّى يَسْتَقِظَ، وَعَنِ الصَّنَبِ حَتَّى يَكْبَرَ، وَعَنِ الْمُبْلَلِ حَتَّى يَعْقُلَ؟». [راجع: ١٢٢٨].

تخریج: صحيح لنغيره، وهذا إسناد منقطع، أبو طبيان لم يدرك عمر.

1363. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "Shall I not teach you some words which, if you say them you will be forgiven, even though you are already forgiven: There is no god but Allah, Most High, the Almighty; there is no god but Him, the most Forbearing, the Most Generous; glory be to Allah, Lord of the Mighty Throne; praise be to Allah, Lord of the Worlds."

Comments: [A Hasan Hadeeth]

1364. It was narrated from 'Ali (عليه السلام) that the Messenger of Allah (ﷺ) cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the woman who does tattoos and the woman who has tattoos done, and the one who withholds *zakah*. And he forbade wailing (for the deceased).

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

1365. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (ﷺ) said: "Whoever commits a sin in this world and is punished for it, Allah is too just to repeat His punishment for His slave. And whoever commits a sin in this world and Allah conceals it for him and pardons him, Allah is too kind to retract any pardon that He has granted."

١٣٦٣ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِشْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي إِلَيْهِ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أَعْلَمُكُمْ كَلِمَاتٍ إِذَا قَلَّتْ عُفْرَ لَكُ، عَلَى اللَّهِ مَغْفُورٌ لَكُ: لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ، لَا إِلَهَ إِلَّا هُوَ الْخَلِيمُ الْكَرِيمُ، شَبَّحَنَ اللَّهُ رَبَّ الْعَرْشِ الْعَظِيمِ، احْمَدَ لِلَّهِ رَبِّ الْعَالَمِينَ». [راجع: ٧١٢]

تخریج: حديث حسن.

١٣٦٤ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ أَكْلِ الرَّبَّا، وَمَوْكِلَةَ، وَشَاهِدَيْهِ، وَكَاتِبَةَ، وَالْمُحَلَّ وَالْمُحَلَّ لَهُ، وَالْوَالِيَّةَ وَالْمُتَوَشِّمَةَ. [١٥٩/١] وَمَانِعَ الصَّدَقَةِ، وَنَهَى عَنِ التَّوْزِعِ. [راجع: ٦٣٥].

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

١٣٦٥ - حَدَّثَنَا حَجَاجٌ قَالَ: يُوسُفُ بْنُ أَبِي إِشْحَاقَ: أَخْبَرَنِي عَنْ أَبِي إِشْحَاقِ، عَنْ أَبِي جَحَفْرَةَ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَذْتَ فِي الدُّنْيَا ذَنْبًا فَعُوْرَقَ بِهِ، فَاللَّهُ أَعْذُلُ مِنْ أَنْ يَتَّبِعَ عُوْرَتَهُ عَلَى عَنْدِهِ، وَمَنْ أَذْتَ ذَنْبًا فِي الدُّنْيَا فَسَطَّرَ اللَّهُ عَلَيْهِ وَعَنَّاهُ عَنْهُ. فَاللَّهُ أَكْرَمُ مِنْ أَنْ يَبْعُدَ فِي شَيْءٍ قَدْ عَنَّاهُ». [راجع: ٧٧٥].

Comments: [Its isnad is *hasan*]

1366. It was narrated that an-Nazzal bin Sabrah said: We prayed *Zuhr* with 'Ali (ع), then he went to a gathering that he used to hold in ar-Rahbah. He sat and we sat around him, then the time for 'Asr came. A vessel (of water) was brought to him. He took a handful from it and rinsed his mouth and nose, and he wiped his face and forearms, and he wiped his head, and he wiped his feet. Then he stood up and drank what was left over in the vessel. Then he said: I have been told that some men dislike anyone to drink whilst standing, but I saw the Messenger of Allah (ص) do what I have done.

Comments: [Its isnad is *saheeh*, al-Bukhari (5616)]

1367. It was narrated from Muhammad bin Ka'b al-Qurazi that 'Ali (ع) said: I remember when I was with the Messenger of Allah (ص) and I tied a rock to my stomach because of hunger, and now my *zakah* is forty thousand.

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

تخریج: إسناده ضعیف لانقطاعه، محمد بن کعب القرطی لم يسمع من علی، وشريك التخيی سی، الحفظ.

1368. It was narrated from 'Ali (ع)... and he mentioned the same *hadeeth*, and said in it: The *zakah* of my wealth is forty thousand dinars.

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

تخریج: إسناده حسن.

١٣٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو حَيْثَمَةَ.
وَحَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا خَرِيرٌ
عَنْ مُنْصُورٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ
الثَّالِي بْنِ سَبْرَةَ قَالَ: صَلَّيْنَا مَعَ عَلَيِ الظَّهَرِ،
فَأَنْطَلَقَ إِلَى مَجْلِسِهِ لَهُ يَجْلِسُ فِي الرَّاحِةِ، فَقَدِمَ
وَعَدَنَا حَوْلَهُ، ثُمَّ حَضَرَتِ الْعَصْرُ، فَأَتَيْنَا بِإِنَاءِهِ،
فَأَخْذَ مِنْهُ كُنْدًا، فَمَضَمَضَ وَأَشْتَشَّ، وَمَسَحَ
بِوَجْهِهِ وَدَرَاعِيهِ، وَمَسَحَ بِرَأْسِهِ، وَمَسَحَ
بِرِجْلِهِ، ثُمَّ قَامَ فَشَرِبَ فَضْلَ إِنَاءِهِ، ثُمَّ قَالَ: إِنِّي
حَدَّثْتُ أَنَّ رِجَالًا يَكْرُمُونَ أَنْ يَشْرِبَ أَهْدَافُمْ
وَهُوَ قَائِمٌ، إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَّ كَمَا
فَعَلَّتْ. [راجع: ٥٨٢].

تخریج: إسناده صحيح، خ: (٥٦١٦).

١٣٦٧ - حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكُ عَنْ
عَاصِمِ بْنِ كُلَيْبٍ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرَاطِيِّ:
أَنَّ عَلَيْهِ قَالَ: لَقِدْ رَأَيْتِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَإِنِّي لَأَرْبِطُ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُرْعَى، وَإِنَّ
ضَدَقِي الْيَوْمَ لَأَرْبِعُونَ أَلْفًا. [انظر: ١٣٦٨].

تخریج: إسناده ضعیف لانقطاعه، محمد بن کعب القرطی، وشريك التخيی سی، الحفظ.

١٣٦٨ - حَدَّثَنَا أَنَسُوْدُ: حَدَّثَنَا شَرِيكُ عَنْ عَاصِمِ
ابْنِ كُلَيْبٍ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرَاطِيِّ، عَنْ
عَلَيْهِ... فَذَكَرَ الْحَدِيثَ، وَقَالَ فِيهِ: وَإِنَّ ضَدَقَةَ
مَالِيِّ لَتَلْعُبُ أَرْبِيعَنَ أَلْفَ دِينَارًا. [راجع: ١٣٦٧].

تخریج: إسناده ضعیف كما في المقدمة.

1369. It was narrated that 'Ali (عليه السلام) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to me: "Do not follow one glance with another; you may be allowed the first but not the second."

Comments: [Hasan because of corroborating evidence]

١٣٦٩ - حَدَّثَنَا يَحْيَى بْنُ إِشْحَاقَ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ مُحَمَّدٍ بْنِ إِشْحَاقَ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ، عَنْ سَلَمَةَ بْنِ أَبِي الطَّفْلِيِّ، عَنْ عَلَيِّ فَالَّتِي قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُتَبِّعُ النَّظَرَ النَّظَرَ، فَإِنَّ الْأُوَّلَى لَكَ، وَيَسِّرْتَ لَكَ الْآخِرَةَ».

تخریج: حسن لغيره، وهذا إسناد ضعيف محمد بن إسحاق مدلس وقد عنون.

1370. It was narrated that 'Ali (عليه السلام) said: When al-Hasan was born, I named him Hamzah. When al-Husain was born, I named him after his paternal uncle Ja'far. Then the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) called me and said: "I have been commanded to change the names of these two." I said: Allah and His Messenger know best. And he named them Hasan and Husain.

Comments: [Its isnad is hasan]

١٣٧٠ - حَدَّثَنَا زَكَرِيَاً بْنَ عَدَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَمْرُو عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ مُحَمَّدٍ بْنِ عَلَيِّ، عَنْ عَلَيِّ فَالَّتِي قَالَ: لَمَّا وُلِدَ الْحَسَنُ سَمَّاهُ حَمْزَةَ، فَلَمَّا وُلِدَ الْحُسَيْنُ سَمَّاهُ يَعْمَهُ جَعْفَرٌ، قَالَ: فَذَغَّانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنِّي أُمِرْتُ أَنْ أُغَيِّرَ اسْمَ هَذَيْنِ» فَقُلْتُ: اللَّهُ وَرَسُولُهُ أَغْلَمُ، فَسَمَّاهُمَا حَسَنًا وَحُسَيْنًا. [راجع: ٧٦٩].

تخریج: إسناده حسن.

1371. It was narrated that 'Ali (عليه السلام) gathered - or the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) called - Banu 'Abdul-Muttalib, among whom were some people all of whom liked to eat lamb and drink large amounts of water. He made a *mudd* of food for them, and they ate until they were full. And the food remained as it was, as if it had not been touched. Then he called for a vessel, and they drank until their thirst was quenched, and the drink remained as it was, as if it had not been drunk from.

١٣٧١ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغَيْرَةِ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِدٍ، عَنْ عَلَيِّ فَالَّتِي قَالَ: جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوْ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَنِي عَبْدِ الْمُطَّلِبِ، فِيهِمْ رَفْطٌ كُلُّهُمْ يَأْكُلُ الْجَنَدَةَ، وَيَشْرُبُ التَّرَقَ، قَالَ: فَصَنَعَ لَهُمْ مُدَّاً مِنْ طَعَامٍ، فَأَكَلُوا حَتَّى شَبِّوْا، قَالَ: وَبَقَى الطَّعَامُ كَمَا هُوَ كَمَّا لَمْ يُسْمَى، ثُمَّ دَعَا بِمَاءٍ، فَشَرِبُوا حَتَّى رَوُوا، وَبَقَى الشَّرَابُ كَمَّا لَمْ يُسْمَى أَوْ لَمْ يُشَرِّبْ، قَالَ: «إِنَّمَا يَنْبَغِي عَبْدِ

Then he said: "O Banu 'Abdul-Muttalib, I have been sent to you in particular and to all the people in general. You have seen this sign. Which of you will swear allegiance to me, pledging to be my brother and companion?" Not one of them stood up for him, but I [‘Ali] stood up, and I was the youngest of the people. He said: "Sit down." He said that three times, and each time I stood up for him and he said to me, "Sit down." Then the third time he put his hand on mine.

Comments: [Its isnad is da'eef because Rabee'ah bin Najiz is unknown]

1372. It was narrated from 'Ali (عليه السلام) that he drank whilst standing, then he said: This is how I saw the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

الْمُطَلِّبُ! إِنِّي بَعْثَتُ لَكُمْ خَاصَّةً، وَإِلَى النَّاسِ بِعَامَّةٍ، وَقَدْ رَأَيْتُمْ مِنْ هَذِهِ الْآيَةِ مَا رَأَيْتُمْ، فَإِنَّكُمْ يَرَيْنِي عَلَى أَنْ يَكُونَ أَجِنِّي وَصَاحِبِي؟» قَالَ: فَلَمْ يَقُمْ إِلَيْهِ أَحَدٌ، قَالَ: فَقَمْتُ إِلَيْهِ، وَكُنْتُ أَصْنَرُ الْقَوْمَ، قَالَ: فَقَالَ: «الْجِلْسُ» قَالَ: ثَلَاثَةِ مَرَاتٍ، كُلُّ ذَلِكَ أَثْرُومُ إِلَيْهِ، فَيَقُولُ لِي: «الْجِلْسُ» حَتَّى كَانَ فِي الثَّالِثَةِ ضَرَبَ بِيَدِي عَلَى يَدِي.

نَفْرِيْج: إِسْنَادٌ ضَعِيفٌ لِجَهَالَةِ رَبِيعَةَ بْنَ نَاجِذَ.

١٣٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا أَبْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الْمُلْكِ بْنِ مَيْسَرَةَ، عَنْ التَّرَالِ بْنِ سَبِيرَةَ، عَنْ عَلَيِّ: أَنَّهُ شَرَبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[راجع: ٥٨٣]

نَفْرِيْج: إِسْنَادٌ صَحِيفٌ، خ: (٥٦١٦).

1373. It was narrated from 'Ali bin Abi Talib (عليه السلام) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to him: "O 'Ali, you have a treasure in Paradise and you are with two horns of this *ummah*. Do not follow one glance with another; you may be allowed the first but not the second."

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

١٣٧٣ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ التَّبِيجِيِّ، عَنْ سَلَمَةَ بْنِ أَبِي الطَّفْلِينَ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ: أَنَّ الرَّبَّ قَالَ لَهُ: يَا عَلَيُّ! إِنَّ لَكَ كَثِيرًا مِنَ الْجَنَّةِ، وَإِنَّكَ ذُو قَرْبَتِهَا، فَلَا تُشَعِّبُ النَّظَرَةَ، فَإِنَّمَا لَكَ الْأُولَى وَلَيْسَ لَكَ الْآخِرَةَ.

[راجع: ١٣٦٩]

نَفْرِيْج: حَسْنٌ لِغَيْرِهِ، وَهَذَا إِسْنَادٌ ضَعِيفٌ، مُحَمَّدٌ بْنُ إِسْحَاقَ مَدْلُوسٌ وَقَدْ عَنَّنَ.

1374. It was narrated that 'Ali (ع) said: When the Messenger of Allah (ﷺ) slaughtered his sacrificial animals, he slaughtered thirty with his own hand and told me to slaughter the rest. Then he said: "Share out their meat, skins and blankets among the people, but do not give the butcher any of it."

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

١٣٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي تَجْيِحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ قَالَ: لَمَّا تَحَرَّ رَسُولُ اللَّهِ بِكُلِّ بُدْنِهِ تَحَرَّ (١٦٠/١) يَتَوَدَّ ثَلَاثَيْنَ، وَأَمْرَتِي فَتَخَرَّتْ سَابِرَاهَا، وَقَالَ: «أَفَبِمِنْ لَحْوِهَا بَيْنَ النَّاسِ وَجُلُودِهَا وَجِلَانِهَا، وَلَا تُعْطِيَنَ جَازِرًا مِنْهَا شَيْئًا». [انظر: ٣٣٥٩]

تخریج: إسناده ضعیف لأنقطعاعه، محمد بن إسحاق مدلس وقد عنده بیه و ابن أبي تجیح فيه رجل مبهم كما في رواية برقم: (٢٣٥٩) ثم هو مخالف لما في صحيح مسلم: (١٢١٨) حيث حديث جابر: «..... فتح ثلاثاً وستين بیده ثم اعطی علیاً، فتح ماغر».

1375. It was narrated that Abu Ishaq said: I heard 'Asim bin Damrah say: We asked 'Ali (ع) about the prayer of the Messenger of Allah (ﷺ) during the day and he said: You cannot do that. We said: Whoever among us is able to do it [will do it]. He said: When the sun was as high there as it is there the time of 'Asr, he prayed two *rak'ahs*. When the sun was as high there as it is there at the time of Zuhr, he prayed four *rak'ahs*. He prayed four *rak'ahs* before Zuhr and two afterwards, and [he prayed] four *rak'ahs* before 'Asr, separating each two *rak'ahs* with the greeting (*tasleem*) upon the angels who are close to Allah, the Prophets, and those who follow them of the believers and the Muslims.

Comments: [Its isnad is qawi]

١٣٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ صَمْرَةَ يَقُولُ: سَأَلْنَا عَلَيْهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ بِكُلِّ الْتَّهَارِ، فَقَالَ: إِنَّكُمْ لَا تُطِيقُونَ ذَلِكَ، قُلْنَا: مَنْ أَطْلَقَ مِنْ ذَلِكَ. قَالَ: إِذَا كَانَتِ الشَّمْسُ مِنْ هَامِنَا كَهْيَنِهَا مِنْ هَامِنَا عَنْدَ الظَّهِيرِ صَلَّى أَرْبَعاً، وَيَصْلِي قِيلَ الظَّهِيرِ أَرْبَعاً وَيَعْدَهَا رَكْعَتَيْنِ، وَقَلْلَ الْعَضْرِ أَرْبَعاً، وَيَنْصُلُ بَيْنَ كُلَّ رَكْعَتَيْنِ بِالشَّلَامِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالثَّمَيْنِ، وَمَنْ تَبَعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ. [راجع: ٦٥٠]

تخریج: إسناده قوي.

١٣٧٦ - قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي سُرْبَجُ ابْنُ يُوسُفَ أَبُو الْحَارِثَ: حَدَّثَنَا أَبُو حَفْصٍ

the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him." Then he said: Two types of men will be doomed because of me: one who loves me and goes to extremes and praises me for that which I do not have, and one who hates me and his hatred of me makes him tell lies against me.

Comments: [Its *isnad* is *da'eef* because of the weakness of Al-Hakam bin Abdul-Malik al-Qurashi and Rabee'ah bin Najiz is unknown]

1377. It was narrated that 'Ali bin Abi Talib (ﷺ) said: The Messenger of Allah (ﷺ) called me and said: "You are like 'Eesa (in some way); the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him." Two types of men will be doomed because of me: one who loves me and praises me and exaggerates about me, saying things that I do not have; and the one who hates me and his hatred of me makes him tell lies against me. Verily, I am not a prophet and I do not receive revelation; rather I act in accordance with the Book of Allah and the *Sunnah* of His Prophet (ﷺ) as much as I can. Whatever I command you to do of obedience to Allah, it is your duty to obey me whether you like it or not.

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

الأكابر عن الحكم بن عبد الملك، عن الحارث ابن حصيرة، عن أبي صادق عن ربيعة بن ناجد، عن علي قال: قال لي النبي ﷺ: «فيك مثل من عيسى، أبغضته اليهود حتى بعثوا أمّة، وأحببته الصارى حتى أنزلوه بالمنزلة التي ليس به». ثم قال: «يُهلك في رجلاً: محب مُطرد يقرئني بما ليس في، ومبغض يحمله شفاني على أن يهبني». [أنظر: ١٣٧٧].

تخریج: إسناده ضعيف لضعف الحكم بن عبد الملك الفرضي، وجهة ربيعة بن ناجد.

١٣٧٧ - حدثنا عبد الله: حدثني أبو محمد سليمان بن وكيع بن الجراح بن مليح: حدثنا خالد بن مخلد: حدثنا أبو عبلان الشيباني عن الحكم بن عبد الملك، عن الحارث بن حصيرة، عن أبي صادق، عن ربيعة بن ناجد، عن علي بن أبي طالب قال: «عانيا رسول الله ﷺ، فقال: «إن فيك من عيسى مثلاً، أبغضته اليهود حتى بعثوا أمّة، وأحببته الصارى حتى أنزلوه بالمنزلة التي ليس به». ألا وإنّه يهلك في الشفان: محب مطرد يقرئني بما ليس في، ومبغض يحمله شفاني على أن يهبني، ألا إنّي لست بيتي ولا يوحى إلي، ولكلّي أعمل بكلّ كتاب الله وسورة نبأ ما استطعت، فما أمرتكم من طاعة الله، ففعّل عينكم طاعتي فيما أحببتم وكيفتم». [راجع: ١٣٧٦].

تخریج: إسناده ضعيف كسابته.

1378. It was narrated from 'Asim bin Kulaib, that his father said: I was sitting with 'Ali (ع) and he said: I entered upon the Messenger of Allah (ﷺ) and there was no one with him except 'A'ishah (ؑ), and he said: "O son of Abu Talib, how would you be with people of such and such a type?" I said: Allah and His Messenger know best. He said: "Some people will emerge from the East who recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

Comments: [Its isnad is jayyid]

1379. 'Asim bin Kulaib narrated that his father said: I was sitting with 'Ali (ع) when a man wearing travelling clothes entered upon him. He asked for permission to enter upon 'Ali (ع) when he was speaking to the people, so he was distracted from him. 'Ali (ع) said: I entered upon the Messenger of Allah (ﷺ) and 'A'ishah (ؑ) was with him. He said to me: "How will you be with people of such and such a type?" I said: Allah and His Messenger know best. Then he repeated it, and I said: Allah and His Messenger know best. He said: "Some people will emerge from the east who will recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of

١٣٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو حَيْثَمَةَ رُهْبَرُ بْنُ حَزَبٍ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكَ الْمَرْنَيِّ، عَنْ عَاصِمٍ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ عَلَيْنِ فَقَالَ: إِنِّي دَخَلْتُ عَلَى رَسُولِ اللَّهِ وَكَانَ وَيْسَنْ عِنْدَهُ أَحَدٌ إِلَّا عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقَالَ: «يَا ابْنَ أَبِي طَالِبٍ! كَفَّئْتَ أَنْتَ وَقَوْمَكُنَا وَكَذَا؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَوْمٌ يَخْرُجُونَ مِنَ الْمَشْرِقِ يَقْرَءُونَ الْقُرْآنَ، لَا يُجَاوِرُ تَرَاقِيَّهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرْوِقُ الشَّهْمِ مِنَ الرَّمَيَّةِ، فِيمِنْهُمْ رَجُلٌ مُخْدَجُ الْيَدِ، كَانَ يَدْعُ نَدْعَى حَبَشَيَّةَ». [أنظر: ١٣٧٩].

تخریج: إسناده جيد، وانظر مابعده.

١٣٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: حَدَّثَنَا عَاصِمٌ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ عَلَيْهِ، إِذْ دَخَلَ عَلَيْهِ رَجُلٌ عَلَيْهِ ثِيَابُ الشَّفَرِ، فَاسْتَأْذَنَ عَلَى عَلَيْهِ وَهُوَ يَكْلُمُ النَّاسَ، فَعَلَّ عَنْهُ، فَقَالَ عَلَيْهِ: إِنِّي دَخَلْتُ عَلَى رَسُولِ اللَّهِ وَعِنْدَهُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقَالَ لِي: «كَيْنَتْ أَنْتَ وَقَوْمُكُنَا وَكَذَا؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، ثُمَّ عَادَ، قَالَ: «فَوْمٌ يَخْرُجُونَ مِنَ قِبْلِ الْمَشْرِقِ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِرُ تَرَاقِيَّهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ الشَّهْمِ مِنَ الرَّمَيَّةِ، فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ،

the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

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

كَانَ يَدَهُ يَدِيْ حَبْشَيَّةً. أَنْسَدْتُمْ بِاللَّهِ هَلْ أَخْبَرْتُكُمْ أَنَّهُ فِيهِمْ؟... فَذَكَرَ الْحَدِيثُ بِطُولِهِ.

[راجع: ١٣٧٨]

تخریج: إسناده جيد، وانظر ماقبله.

1380. It was narrated that Abu Hayyah al-Wadi'i and 'Amr Dhu Murr said: We saw 'Ali (عليه السلام) doing *wudoo'*. He washed his hands and rinsed his mouth and nose - he said: I am not sure about rinsing the mouth and nose three times, and whether he mentioned it or not - and he washed his face three times, and his arms three times, washing each one three times, and he wiped his head and his ears. Then he took a handful of water and wiped his head with it, then he stood up straight and drank the leftover water. Then he said: This is how the Prophet (صلوات الله عليه وسلم) used to do *wudoo'*.

Comments: [Hasan because of corroborating evidence; its *isnad* is *da'ef* because of the weakness of Sutyan bin Wakee']

١٣٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سَفِيَّانُ بْنُ وَكِيعِ بْنِ الْجَرَاءِ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، عَنْ أَبِيهِ إِشْتَاقَ، عَنْ أَبِيهِ حَيَّةَ الْوَادِيعِيِّ، وَعَمْرِو ذَبِيْرَهُ، قَالَ: أَضَرَّنَا عَلَيْهِ تَوْصِيَّةً، فَقَسَّلَ يَدَيْهِ، وَمَضْطَصَنَ وَاسْتَشْقَ - قَالَ: وَأَنَا أَشْكُ فِي الْمُضْطَصَنِ وَالْإِشْتَاقِ ثَلَاثَةَ، ذَكَرَهَا أَمْ لَا؟ - وَغَشَّلَ وَجْهَهُ ثَلَاثَةَ، وَيَدَيْهِ ثَلَاثَةَ، كُلُّ وَاحِدَةٍ مِنْهُمَا ثَلَاثَةَ، وَسَسَحَ بِرَأْسِهِ وَأَذْنَبِهِ؛ قَالَ أَحَدُهُمَا: ثُمَّ أَخَذَ غَرْفَةَ فَمَسَحَ بِهَا رَأْسَهُ، ثُمَّ قَامَ قَائِمًا، فَشَرَبَ فَضْلَ وَضُونِيهِ، ثُمَّ قَالَ: فَكَذَا كَانَ الشَّيْءُ يَتَوَسَّأُ. [راجع: ٩٧١].

تخریج: حسن لغيره، وإسناده ضعيف لضعف سفيان بن وکيع وقد تزويج، وعمرو ذومز مجهول وتابعه هنا أبو حية الواديي.

آخر مشند أمير المؤمنين علي

End of the Musnad of Ameer al-Mu'mineen 'Ali bin Abi Talib



