

English Translation of

Jāmi‘
At-Tirmidhi

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Compiled by:

Imām Hāfiẓ Abū ‘Eisā Mohammad
Ibn ‘Eisā At-Tirmidhi

Volume 5

From Hadith no. 2606 to 3290

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Volume 5



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the Most Gracious, the Most Merciful*

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In the Name of Allāh the Most Beneficent the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

38. The Chapters On Faith From The Messenger Of Allāh ﷺ

Chapter 1. What Has Been Related About “I Have Been Ordered To Fight The People Until They Say: *Lā Ilāha Illallāh*”

2606. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “I have been ordered to fight the people until they say *Lā Ilāha Illallāh*,” and if they say that, then their blood and wealth will be protected from me, except what it makes obligatory upon them, and their reckoning is up to Allāh.” (*Sahīh*)

There are narrations on this topic from Jābir, Abū Sa‘eed and Ibn ‘Umar.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

Tarīkh: وَأَخْرَجَهُ مُسْلِمُ، إِلَيْهِمْ، بَابُ الْأَمْرِ بِقَتْالِ النَّاسِ حَتَّىٰ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ... إِلَعْ، ح: ٢١: مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ * وَفِي الْبَابِ عَنْ جَابِرٍ [يَأْتِي: ٣٤١] وَأَبِي سَعِيدٍ [لَمْ أَجِدْهُ] وَابْنِ عُمَرَ [الْبَخَارِيِّ، ح: ٢٥٠ وَمُسْلِمٍ، ح: ٢٢].

Comments:

Illā bi-Haqqaḥa: Translated as ‘Except what makes it obligatory upon them’ is that if a crime is committed after embracing Islam which is financially and physically punishable according to Islamic Law, he will get punished accordingly, and he cannot escape the legal punishment just by being a Muslim.

(المعجم ٣٨) - أبواب الإيمان

عن رسول الله ﷺ (التحفة ٣٤)

(المعجم ١) - بَابُ مَا جَاءَ أُمْرُتُ
أَنْ أَفَاتِلَ النَّاسَ حَتَّىٰ يَقُولُوا:
لَا إِلَهَ إِلَّا اللَّهُ (التحفة ١)

٢٦٠٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعاوِيَةَ
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ
أَفَاتِلَ النَّاسَ حَتَّىٰ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ،
فَإِذَا قَاتَلُوهَا عَصَمُوا مِنِّي دِمَاءُهُمْ وَأَمْوَالُهُمْ إِلَّا
بِحَقِّهَا وَجِسَابُهُمْ عَلَى اللَّهِ».
وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي سَعِيدٍ وَابْنِ
عُمَرَ .

[قال أبو عيسى:] هذا حديث حسن
صحيح.

2607. Abū Hurairah said: “When the Messenger of Allāh ﷺ died and Abū Bakr became the *Khalifah* after him, whoever disbelieved from the Arabs disbelieved, so ‘Umar bin Al-Khaṭṭāb said to Abū Bakr: ‘How will you fight the people while the Messenger of Allāh has said: ‘I have been ordered to fight the people until they say *Lā Ilāha Illallāh*, and if they say that, then their blood and wealth will be protected from me, except what it makes obligatory upon them, and their reckoning is up to Allāh?’ So Abū Bakr said: ‘By Allāh I will fight whoever differentiates between *Salāt* and *Zakāt*. For indeed, *Zakāt* is the right due upon wealth. And by Allāh! If they withhold even (camel) tethers which they used to give to the Messenger of Allāh ﷺ I will fight them for withholding it.’ So ‘Umar bin Al-Khaṭṭāb said: ‘By Allāh! I saw that Allāh had opened Abū Bakr’s chest to fighting, so I knew that it was correct.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

Shu‘aib bin Abū Hamzah reported it similarly from Az-Zuhri, from ‘Ubaidullāh bin ‘Abdullāh bin Utbah from Abū Hurairah. ‘Imrān Al-Qaṭṭān reported this *Hadīth* from Ma’mar from Az-Zuhri, from Anas bin Mālik, from Abū Bakr, but this narration is mistaken; ‘Imrān has been contradicted in narrating from Ma’mar.

٢٦٠٧ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا الْيَثْعَبُ عَنْ عُقَيْلِ، عَنْ الرُّهْرِيِّ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُؤْفَى رَسُولُ اللَّهِ ﷺ وَاسْتُخْلَفَ أَبُو بَكْرٍ بَعْدَهُ كَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِي مَالُهُ وَنَفْسُهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِي مَالُهُ وَنَفْسُهُ إِلَّا بِحَقِّهِ وَجَسَابَهُ عَلَى اللَّهِ؟ فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ! لَا يُقْاتَلُ مَنْ فَرَقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حُقُّ الْمَالِ. وَاللَّهُ لَنْ مَعْنَوِي عِقَالًا كَانُوا يُؤْدُونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لِقَاتَلُوكُمْ عَلَى مَنْعِهِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

[قال أبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ.

وَهَكَذَا رَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ الرُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ. وَرَوَى عُمَرَانُ الْقَطَّانُ هَذَا الْحَدِيثَ عَنْ مَعْمَرٍ، عَنِ الرُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي بَكْرٍ، وَهُوَ حَدِيثُ خَطَّابٍ. وَقَدْ خُولِفَ عُمَرَانُ فِي رِوَايَتِهِ عَنْ مَعْمَرٍ.

تخریج: متفق عليه، وأخرجه البخاري، الاعتصام بالكتاب والسنّة، باب الاقداء بسنن رسول الله ﷺ، ح: ٧٢٨٤، ٧٢٨٥ ومسلم، ح: ٢٠ عن قتيبة به.

Comments:

After the demise of the Noble Prophet ﷺ, three types of people appeared among the tribes from Al-Madinah.

1. Those who became apostates and believed in a new false prophet or deviated from Islam and returned to the time of pre-Islamic era and waited for the Muslims way of life and strategies after the Prophet's demise.
2. Some remained on *Tawhid* (the Oneness of Allāh) and on regular prayers but they denied the obligation of *Zakāt*.
3. Some maintained *Tawhid*, regular prayers and *Zakāt* but they denied paying *Zakāt* to the Caliph. There was no disagreement in fighting against the apostates, as the first two groups were disbelievers, therefore collectively they all were called disbelievers.

Chapter 2. What Has Been Related About The Statement Of The Prophet ﷺ: "I Have Been Ordered To Fight The People Until They Say: Lā Ilāha Illallāh And Establish The Salāt."

2608. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "I have been ordered to fight the people until they bear witness to *Lā Ilāha Illallāh*, and that Muḥammad is His servant and Messenger, and they face our *Qiblah*, eat our slaughtered (meat), and perform our *Salāt*. And if they do that, then their blood and wealth will be unlawful for us, except with its due right. For them shall be whatever is for the Muslims, and they shall be obliged with that with which the Muslims are obliged." (*Sahih*)

There are narrations on this topic from Mu‘ādh bin Jabal and Abū Hurairah.

[Abū ‘Eisā said:] This *Hadīth* is

(المعجم ٢) - بَابُ مَا جَاءَ فِي قَوْلِ السَّيِّدِ عَلِيهِ أَمْرٌ أَنْ أَفَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ وَيَقِيمُوا الصَّلَاةَ» (التحفة ٢)

٢٦٠٨ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالِقَانِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكُ: حَدَّثَنَا حُمَيْدُ الطَّوَّيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَلِيهِ أَمْرٌ أَنْ أَفَاتِلَ النَّاسَ حَتَّى يَشْهُدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنْ يَسْتَقْبِلُوا قِبْلَتَنَا، وَيَأْكُلُوا ذِيَّتَنَا، وَأَنْ يُصَلُّوا صَلَاتَنَا، فَإِذَا فَعَلُوا ذَلِكَ حُرِّمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا، لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَى الْمُسْلِمِينَ».

وَفِي الْبَابِ عَنْ مَعَاذِ بْنِ جَبَلِ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ

Hasan Ṣaḥīḥ Gharīb from this route. Yahyā bin Ayyūb reported it similarly from Ḥumaid from Anas.

صَحِّحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رَوَاهُ
يَحْيَى بْنُ أَيُوبَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ تَحْوَهُ.

تخریج: وأخرجه البخاري، الصلاة، باب فضل استقبال القبلة، ح: ٣٩٢ من حديث ابن المبارك به وهو في مسنده، ح: ٢٥٥ ورواه أبو داود، ح: ٢٦٤١ عن سعيد بن يعقوب به * وفي الباب عن معاذ بن جبل [ابن ماجه، ح: ٧٢] وأبي هريرة [ابن ماجه، ح: ٧١].

Comments:

This *Hadīth* also explains the same purpose just like the previous ones that whomever we fight it is just for the sake of religion and guiding the people to the Truth by bringing them out of disbelief, polytheism and ignorance. As these were the apparent symbols of Faith and Islam in that time and atmosphere that a person bore witness of the Word of Islam, offered prayers according to way of Muslims, directed his face towards Ka'bah in prayer and ate of meat slaughtered according to the way of the Muslims; therefore the Messenger of Allāh mentioned these acts. It does not mean at all that Islam consists of only these few things; and that whoever follows only these few acts but still wants to deny *Zakāt* or *Hajj* and wants to believe in a new prophet, he will still be treated as a Muslim!

Chapter 3. What Has Been Related About “Islām Is Based Upon Five.”

(المعجم ٣) - بَابُ مَا جَاءَ بُنْيَ الإِسْلَامُ
عَلَى خَمْسٍ (التحفة ٣)

2609. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Islām is based upon five: the testimony of *Lā Ilāha Illallāh*, and that Muḥammad is the Messenger of Allāh, the establishment of the *Salāt*, giving the *Zakāt*, fasting (the month of) Ramadān, and performing *Hajj* to the House.” (*Saḥīḥ*)

There is something on this topic from Jarīr bin ‘Abdullāh.

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

Similar to this has been reported through other routes from Ibn ‘Umar from the Prophet ﷺ. Su‘air bin Al-Khims is trustworthy

٢٦٠٩ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سَعْيِرِ بْنِ الْخَمْسِ
التَّوَيِّمِيِّ، عَنْ حَيْبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبْنِ
عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنْيَ الإِسْلَامُ
عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ، وِإِقَامُ الصَّلَاةِ، وِإِيتَاءُ
الرَّكَأَةِ وَصَوْمُ رَمَضَانَ، وَحَجَّ الْبَيْتِ».
وَفِي الْبَابِ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ.
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ
صَحِّحُ.

وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ، عَنْ أَبْنِ عُمَرَ
عَنِ النَّبِيِّ ﷺ تَحْوُ هَذَا. وَسَعْيِرُ بْنُ الْخَمْسِ

according to the people of *Hadith*.

(Another chain with similar narration) from ‘Ikrimah bin Khālid Al-Makhzūmī from Ibn ‘Umar from the Prophet ﷺ.

[Abū ‘Eisā said:] This *Hadith* is *Hasan Ṣaḥīḥ*.

تخریج: [صحيح] وانظر الحديث الآتي في نفس الرقم * وفي الباب عن جریر بن عبد الله [أحمد: ٤/٣٦٣، ٣٦٤] * حديث حنظلة بن أبي سفیان: متفق عليه، البخاري، ح: ٨، مسلم، ح: ١٦. ٢٢/١٦.

Comments:

The real meaning of Islam is to surrender oneself to someone and to obey him by all means. The Religion sent by and brought by His messenger i.e., Islamic Code of Life and Way of Living is named Islam because by following this a servant surrenders himself fully to Allāh, and he accepts His obedience and total submission.

Chapter 4. What Has Been Related About Jibril Describing *Imān* and Islām to the Prophet ﷺ

2610. ‘Abdullāh bin Burāiда narrated from Yaḥyā bin Ya‘mūr who said: “The first person to speak about *Al-Qadr* was Ma‘bad Al-Juhānī.” He said: “Humaid bin ‘Abdur-Rahmān Al-Ḥimyārī and I went out until we reached Al-Madīnah, and we said: ‘If we could only meet someone among the Companions of the Prophet ﷺ so we could ask him about what those people have innovated.’” [He said:] “So we met him – meaning ‘Abdullāh bin ‘Umar – while he was leaving the *Masjid*.” [He said:] “My companion and I were on either side of him.” [He said:] “I thought my companion was going to leave the speaking to me so I

يَقْهُمْ عِنْدَ أَهْلِ الْحَدِيثِ .
حَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا وَكِبْعَ : عَنْ حَنْظَلَةَ
ابْنِ أَبِي سُفْيَانَ الْجُمَحْرِيِّ ، عَنْ عِكْرِمَةَ بْنَ حَالِيلٍ
الْمَخْزُومِيِّ ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ تَحْوِةً .
[قَالَ أَبُو عَيْسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

(المعجم ٤) - بَابُ مَا جَاءَ فِي وَضْفِ
جِبْرِيلَ لِلنَّبِيِّ ﷺ إِلَيْمَانَ وَإِلَاسْلَامَ
(التحفة ٤)

٢٦١٠ - حَدَّثَنَا أَبُو عَمَارِ الْحُسَيْنِ بْنِ
خُرَيْثَ الْخَزَاعِيِّ : حَدَّثَنَا وَكِبْعَ عَنْ كَهْمَسِ بْنِ
الْحَسَنِ ، عَنْ عَبْدِ اللَّهِ بْنِ بُرِيَّةَ ، عَنْ يَحْيَى
ابْنِ يَعْمَرَ قَالَ : أَوْلُ مَنْ تَكَلَّمَ فِي الْقَدَرِ مَعْبُدُ
الْجَهْنَمِيُّ قَالَ : خَرَجْتُ أَنَا وَحَمِيدُ بْنُ عَبْدِ
الرَّحْمَنِ الْجَمِيرِيُّ حَتَّى أَتَيْنَا الْمَدِينَةَ ، فَقَلَّا :
لَوْ لَقِيْنَا رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَسَأَلَنَا
عَمَّا أَحْدَثَ هُؤُلَاءِ الْقَوْمُ [قَالَ :] فَلَقِيْنَاهُ ،
يَعْنِي عَبْدَ اللَّهِ بْنَ عُمَرَ وَهُوَ خَارِجٌ مِنَ
الْمَسْجِدِ ، [قَالَ :] فَأَكْتَفَيْتُهُ أَنَا وَصَاحِبِي
[قَالَ :] فَظَاهَرَتْ أَنَّ صَاحِبِي سَيَكُلُ الْكَلَامَ
إِلَيَّ ، فَقُلْتُ : يَا أَبَا عَبْدِ الرَّحْمَنِ ! إِنَّ قَوْمًا

said: ‘O Abū ‘Abdur-Rahmān! There is a group of people who recite the Qur’ān and seek knowledge, and they claim that there is no *Al-Qadar*, and that the affair is left to chance.’ He said: “Whenever you meet those people, then tell them that I am not of them and they are not of me. By the One Whom ‘Abdullāh swears by! If one of them were to spend gold the like of Uhud (mountain) in charity, it would not be accepted from him until he believes in *Al-Qadr*; the good of it and the bad of it.” He said: “Then he began to narrate, he said: “Umar bin Al-Khaṭṭāb said: “We were with the Messenger of Allāh when a man came with extremely white garments, and extremely black hair. He had no appearance of traveling visible on him, yet none of us recognized him. He came until he reached the Prophet ﷺ. He put his knees up against his knees, and then said: ‘O Muḥammad! What is *Imān*?’ He said: ‘To believe in Allāh, His Angels, His Books, His Messengers, the Day of Judgement, and *Al-Qadar*, the good of it and the bad of it.’ He said: ‘Then what is Islam?’ He said: ‘Testifying to *Lā Ilāha Illallāh*, and that Muḥammad is His servant and Messenger; establishing the *Salāt*, giving the *Zakāt*, performing *Hajj* to the House, and fasting (the month of) Ramadān.’ He said: ‘Then what is *Ihsān*?’ He said ‘That (is) you worship Allāh as if you see Him, and although you do not see Him,

يُقْرَأُونَ الْقُرْآنَ وَيَتَغَفَّرُونَ الْعِلْمَ، وَيَرْتَمُونَ أَنْ لَا قَدَرَ، وَأَنَّ الْأَمْرَ أُنْفُ قَالَ: فَإِذَا لَقِيْتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي مِنْهُمْ بَرِيءٌ، وَأَنَّهُمْ مِنْ بُرَاءَةِ اللَّهِ إِنَّمَا يَحْلِفُ بِهِ عَنْدَ اللَّهِ لَوْ أَنَّ أَحَدَهُمْ أَنْفَقَ مِثْلَ أَحَدٍ ذَهَبَا مَا قُبِلَ ذَلِكَ مِنْهُ حَتَّى يُؤْمِنَ بِالْعَلَمِ خَيْرِهِ وَشَرِهِ قَالَ: ثُمَّ أَنْشَأَ يُحَدِّثُ، فَقَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَجَاءَ رَجُلٌ شَدِيدُ بِيَاضِ الشَّيْبِ شَدِيدُ سَوَادِ الشَّفَرِ، لَا يُرَى عَلَيْهِ أَثْرُ الشَّفَرِ، وَلَا يُعْرَفُ مِنْ أَحَدٍ حَتَّى أَنَّ النَّبِيَّ ﷺ، فَأَلْزَقَ رُكْبَتَهُ بِرُكْبَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدًا مَا الإِيمَانُ؟ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكَتْبِهِ وَرَسُولِهِ وَالْيَوْمِ الْآخِرِ، وَالْقَدْرِ خَيْرِهِ وَشَرِهِ قَالَ: فَمَا الْإِسْلَامُ، قَالَ: شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحَجَّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ قَالَ: فَمَا الْإِحْسَانُ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَائِنَكَ تَرَاهُ، فَإِنْ لَمْ تَتْرَأْهُ فَإِنَّهُ بِرَاكَ قَالَ: فِي كُلِّ ذَلِكَ يَقُولُ لَهُ صَدَقَتْ قَالَ: فَعَجَّبَنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ: فَمَتَّ السَّاعَةُ؟ قَالَ: مَا الْمَسْئُولُ عَنْهَا يَأْعَلَمُ مِنَ السَّائِلِ، قَالَ: فَمَا أَمَارْتُهَا؟ قَالَ: أَنْ تَلِدَ الْأَمْمَةَ رَبِّهَا، وَأَنْ تَرَى الْحُفَّةَ الْعَرَاءَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ قَالَ: عُمَرُ: فَلَقِيْتِي النَّبِيَّ ﷺ بَعْدَ ذَلِكَ بِثَلَاثَةِ، فَقَالَ: يَا عُمَرُ! هَلْ تَدْرِي مِنَ السَّائِلِ؟ ذَلِكَ جِبْرِيلُ أَنَا كُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ.

He certainly sees you.' He said: 'For all of those he replied to him: 'You have told the truth.'" He said: "So we were amazed at him, he would ask, and then tell him that he is telling the truth. He said: 'Then when is the Hour?' He ﷺ said: 'The one being asked knows no more than the questioner.' He said: 'Then what are its signs?' He said: 'That the slave woman gives birth to her master, and that the naked, poor, and bare-footed shepherds rival each other in the height of the buildings.'" 'Umar said: "Then the Prophet ﷺ met me three days after that and said: 'O 'Umar! Do you know who the questioner was? It was Jibril. He came to teach you about the matters of your religion.'" (*Sahih*)

(Another chain) with similar in meaning.

(Another chain) with similar in meaning.

There are narrations on this topic from Talḥah bin 'Ubaidullāh, Anas bin Mālik and Abū Hurairah.

[Abū 'Eisā said:] This *Hadīth* is *Sahīh Hasan*. Similar to this has been reported through other routes [from 'Umar]. And this *Hadīth* has been reported from Ibnu 'Umar from the Prophet ﷺ; but what is correct is that it is from Ibnu 'Umar, from 'Umar from the Prophet ﷺ.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ بِهَذَا إِلْسَنَادِ نَحْوَهُ يَعْنَاهُ.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّقِيِّ: حَدَّثَنَا مُعاَذُ بْنُ [مَعَاذٍ] عَنْ كَهْمَسٍ بِهَذَا إِلْسَنَادِ نَحْوَهُ يَعْنَاهُ.

وَفِي الْبَابِ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ وَأَنْسِ ابْنِ مَالِكٍ وَأَبِي هُرَيْرَةَ.

[فَالْأَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ نَحْوُ هَذَا [عَنْ عُمَرَ]. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَالصَّحِيحُ هُوَ عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه مسلم، الإيمان، باب بيان الإيمان والإسلام والإحسان ووجوب الإيمان بإثبات قدر الله سبحانه وتعالى . . . إلخ، ح: ٨ من حديث وكيع به * وفي الباب عن طلحة بن عبيد الله [البخاري، ح: ٤٦ ومسلم، ح: ١١] وأنس بن مالك [مسلم، ح: ١٢: ١٢] وأبي هريرة [البخاري، ح: ٥٠ مسلم، ح: ٩].

Comments:

The Noble Prophet stated five things in answer to the questioner, in this *Hadīth*; and one of these is *Imān* (Faith). The literal meaning of *Imān* is to believe someone's words to be true relying on his trust; and in Islamic terminology it means: whatever the Messenger of Allāh told us about the realities which are beyond the limits of our senses, instrumental approach, comprehension and perception, and what he brought to us from Allāh as knowledge and guidance, to confirm him in these matters and to accept them to be true is called *Imān*.

Chapter 5. What Has Been Related Linking The Obligations To *Imān*

2611. Ibn ‘Abbās said: “A delegation of ‘Abdul-Qais came to the Messenger of Allāh ﷺ and said: ‘We are a tribe from Rabi‘ah, and we cannot come to you except during the sacred months. So order us with something that we can take from you, and then we call those who are behind us to it.’ So he ﷺ said: ‘I order you with four things: To believe in Allāh,’ then he explained it to them: ‘To testify to *Lā Ilāha Illallāh*, and that I am the Messenger of Allāh; to establish the *Salāt*, to give the *Zakāt*, and to give the *Khumus* from the spoils of war that you gain.”” (*Sahīh*)

(Another chain) with similar narration from the Prophet ﷺ.

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

Abū Jamrah Ad-Duba‘i's (a narrator in the chain) name is *Naṣr bin ‘Imrān*. *Shu‘bah* also reported it from *Abū Jamrah* but he added: “Do you know what *Imān* is? To testify to *Lā Ilāha Illallāh*, and that I am the Messenger of Allāh,” and

(المعجم ٥) - بَابُ مَاجَاءِ فِي إِضَافَةِ
الْفُرَائِصِ إِلَى الْإِيمَانِ (الصفحة ٥)

٢٦١١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبَادُ بْنُ عَبَّاسٍ عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِيمٌ وَقَدْ عَبَدَ الْقَنْصِيرَ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: إِنَّا هَذَا الْحَيَّ مِنْ رَبِيعَةِ وَلَسْنَاتِ نَصْلِ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمَرَّنَا يَشْيَعٌ تَأْخُذُهُ عَنْكَ وَنَذْعُو إِلَيْهِ مَنْ وَرَأَنَا، فَقَالَ: أَمْرُكُمْ يَأْرِبُونِ: إِيمَانُ بِاللَّهِ، ثُمَّ فَسَرَّهَا لَهُمْ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الرَّكَاءِ، وَأَنْ تُؤْدُوا خُمُسَ مَا عَيْمَتُمْ». حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ مِنْهُ.

[قال أبو عيسى:] هذا حديث حسن صحيح. وأبو جمرة الضبعي اسمه نصر بن عمران. وقد روى شعبة عن أبي جمرة أيضا، وزاد فيه. أتذرون ما الإيمان؟ شهادة أن لا إله إلا الله وأني رسول الله، فذكر الحديث. سمعت قتيبة بن سعيد يقول: ما

then he mentioned the *Hadīth*.

I heard Qutaibah bin Sa'eed say: "I have not seen the likes of these four great *Fuqahā'*: Mālik bin Anas, Laith bin Sa'd, 'Abbād bin 'Abbād Al-Muhallabī and 'Abdul-Wahhāb Ath-Thaqafī." Qutaibah said: "We used to be happy to return every day from 'Abbād bin 'Abbād with two *Hadīth*." 'Abbād bin 'Abbād is among the sons of Al-Muhallab bin Abī Ṣufrah.

تخریج: متفق عليه، وأخرجه البخاري، مواقيت الصلاة، باب قول الله تعالى: ﴿مَنِيبُنَا إِلَيْهِ وَأَتَقُوهُ وَأَقِيمُوا الصلاة وَلَا نَكُونُنَا مِنَ الْمُشْرِكِينَ﴾، ح: ٥٢٣ عن قبية ومسلم، ح: ١٧ من حديث عباد به.

Comments:

The Messenger of Allāh ﷺ, while explaining the reality of *Imān*, also mentioned the practical deeds along with the declaration of *Imān* and Messenger-hood, which is a proof that the compulsory duties are also the part of *Imān* and they are included in it. No one can have perfect *Imān* without practical deeds. Imām At-Tirmidhī reported this *Hadīth* briefly and its full version is in *Sahīh Al-Bukhārī*.

Chapter 6. Regarding The Completion Of Faith, Its Increasing And Decreasing

2612. 'Aishah narrated that the Messenger of Allāh ﷺ said: "Indeed among the believers with the most complete faith is the one who is best in conduct, and the most kind to his family." (*Da'i*)

There are narrations on this topic from Abū Hurairah and Anas bin Mālik.

[Abū 'Eisā said:] This *Hadīth* is *Hasan* [*Sahīh*]; we do not know of Abū Qilābah hearing from 'Aishah. Abū Qilābah reported *Aḥādīth* other than this one from 'Abdullāh bin Yazid – 'Aishah's foster son –

رأيْتُ مِثْلَ هُؤُلَاءِ الْفُقَهَاءِ الْأَشْرَافِ الْأَرْبَعَةِ:
مَالِكَ بْنَ أَنَسٍ وَاللَّيْثَ بْنَ سَعْدٍ وَعَبَادَ بْنَ
عَبَادَ الْمُهَلَّبِيِّ وَعَنْدَ الرَّوَهَابِ التَّقْفِيِّ. قَالَ
قُبَيْطَةُ: كُنَّا نَرْضَى أَنْ تَرْجَعَ كُلُّ يَوْمٍ مِنْ عِنْدِ
عَبَادَ بْنِ عَبَادٍ بِحَدِيثَيْنِ. وَعَبَادَ بْنُ عَبَادٍ هُوَ
مِنْ وَلَدِ الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ.

(المعجم ٦) - بَابٌ : فِي اسْتِكْمَالِ
الإِيمَانِ وَالزِّيَادَةِ وَالنَّقْصَانِ (التحفة ٦)

٢٦١٢ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْيَعَ الْبَغْدَادِيُّ :
أَخْبَرَنَا إِشْمَاعِيلُ بْنُ عُلَيْهِ: حَدَّثَنَا حَالِدُ
الْحَدَّادُ عَنْ أَبِي قَلَبَةَ، عَنْ عَائِشَةَ قَالَتْ:
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مَنْ أَكْمَلَ الْمُؤْمِنِينَ
إِيمَانًا أَخْسَسَهُمْ خُلُقًا وَأَطْفَلُهُمْ بِأَهْلِهِ».
وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنَسِ بْنِ
مَالِكٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
[صَحِيحٌ] وَلَا تَعْرِفُ لِأَبِي قَلَبَةَ سَمَاعًا مِنْ
عَائِشَةَ. وَقَدْ رَوَى أَبُو قَلَبَةَ عَنْ عَبْدِ اللَّهِ بْنِ

from 'Āishah.

Abū Qilābah's name is 'Abdullāh bin Zaid Al-Jarmī.

Ibn Abī 'Umar narrated to us (he said): "Sufyān bin 'Uyainah narrated to us, he said: 'Ayyub As-Sakhtiyānī mentioned Abū Qilābah, then said: "By Allāh! He was among the insightful *Fuqahā'*."

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٤٧ / ٢٠ عن إسماعيل بن علية، والنمساني في الكبير، ح ٩٥٤ من حديث خالد الحذاء به وأبو قلابة لم يسمع من عائشة وللحديث شواهد كثيرة دون قوله: "وألطفهم" وانظر، ح ٣٨٩٥ * وفي الباب عن أبي هريرة [تقديم: ١١٦٢] وأنس بن مالك [تقديم: ٢٥٩٣] * أثر أيوب السختياني: لم أجده.

Comments:

It is known from this *Hadīth* that as much are the good manners of a Muslim, his generosity and kindness towards his family, his *Imān* will be perfect and increases to the same extent; and as much as there is a shortcoming and deficiency to the same extent his *Imān* will be imperfect. It proves the increase and decrease in *Imān*, and the *Imān* of all people is not equal.

2613. Abū Hurairah narrated that the Messenger of Allāh ﷺ delivered a *Khuṭbah* in which he exhorted them, then he said: "O women! Give charity for you are the majority of the people of the Fire." A woman among them said: "And why is that O Messenger of Allāh?" He said: "Because of your cursing so much," – meaning your ungratefulness towards your husbands. He said: "And I have not seen any among those lacking in intellect and religion who are more difficult upon people possessing reason and insight than you." A woman among them said: "And what is the deficiency of her intellect and religion?" He said: "The testimony of two women among you is like the testimony of

تَرِيدَ - رَضِيَعْ لِعَائِشَةَ - عَنْ عَائِشَةَ عَيْرَ هَذَا
الْحَدِيثِ.

وَأَبُو قَلَّابَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ زَيْدَ الْجَرْمَوْيِ .
حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ
عَيْنَةَ قَالَ ذَكَرَ أَيُوبُ السَّخْتِيَانِيَ أَبَا قَلَّابَةَ
فَقَالَ: كَانَ وَاللهِ مِنَ الْفُقَهَاءِ ذُوِي الْأَلْبَابِ .

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٤٧ / ٢٠ عن إسماعيل بن علية، والنمساني في الكبير، ح ٩٥٤ من حديث خالد الحذاء به وأبو قلابة لم يسمع من عائشة وللحديث شواهد كثيرة دون قوله: "وألطفهم" وانظر، ح ٣٨٩٥ * وفي الباب عن أبي هريرة [تقديم: ١١٦٢] وأنس بن مالك [تقديم: ٢٥٩٣] * أثر أيوب السختياني: لم أجده.

٢٦١٣ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ هُرَيْمُ بْنُ مِسْعَرِ الْأَرْدِيِ التَّرْمِذِيُّ : حَدَّثَنَا عَبْدُ العَزِيزِ
ابْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ
خَطَبَ النَّاسَ فَوَعَظَهُمْ ثُمَّ قَالَ: «يَا مَعْشَرَ
النِّسَاءِ تَصَدَّقْنَ فَإِنَّكُنَّ أَكْثَرَ أَهْلِ النَّارِ»،
فَقَالَتْ امْرَأَةٌ مِنْهُنَّ: وَلِمَ ذَاكَ يَا رَسُولَ اللَّهِ؟
قَالَ: «لِكُثْرَةِ لَعْنَكُنَّ»، يَعْنِي وَكُفْرَكُنَّ الْعَشِيرَةِ
قَالَ: «وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ
أَعْلَمَ لِذَوِي الْأَلْبَابِ وَذَوِي الرَّأْيِ مِنْكُنَّ».
قَالَتْ امْرَأَةٌ مِنْهُنَّ: وَمَا نُقَصَانُ عَقْلَهَا وَدِينَهَا؟
قَالَ: «شَهَادَةُ امْرَأَتَيْنِ مِنْكُنَّ بِشَهَادَةِ رَجُلٍ،
وَنُقَصَانُ دِيْنِكُنَّ الْحَيْضُورُ، فَتَمَكُّثُ إِحْدَىكُنَّ
الثَّلَاثَ وَالْأَرْبَعَ لَا تُصْلَى» . وَفِي الْبَابِ عَنْ

a man, and the deficiency in your religion is menstruation, because one of you will go three or four days without performing *Salāt*.” (*Sahīh*)

There are narrations on this topic from Abū Sa‘eed and Ibn ‘Umar.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh* [from this route].

تخریج: [إسناده صحيح] وأخرجه ابن خزيمة، ح: ١٠٠٠ من حديث عبدالعزيز الدراوردي به ورواه مسلم، ح: ١٣٢/٨٠ من طريق آخر عن أبي هريرة به معلقاً * وفي الباب عن أبي سعيد [مسلم، ح: ١٣٢/٨٠] وابن عمر [مسلم، ح: ٧٩/١٣٢].

Comments:

A woman in the state of menses cannot perform prayer nor can she observe fasting. After passing the menstruation period she makes up the missed fasts but the missed prayers are not required to be made up. Prayer is a good deed, due to the reason of the prayers being missed, *Imān* of a woman remains deficient. This proves that the *Imān* increases by performing good deeds and acts of obedience abundantly, and it decreases due to the acts of disobedience.

2614. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Faith has seventy-some doors, the lowest of which is removing something harmful from the road, and its highest is the statement ‘*Lā Ilāha Illallāh*.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Suhail bin Abī Ṣalīḥ narrated it this way, “from ‘Abdullāh bin Dīnār, from Abū Ṣalīḥ from Abū Hurairah.”

‘Umārah bin Ghaziyyah narrated this *Hadīth* from Abū Ṣalīḥ, from Abū Hurairah from the Prophet ﷺ, that he said: “Faith has sixty-four doors.”

This was narrated to us by Qutaibah (he said): “Bakr bin Muḍar narrated to us from

أبي سعيد وابن عمر .
[قال أبو عيسى:] هذا حديث حسن
صحيح [من هذا الوجه].

٢٦١٤ - حَدَّثَنَا أَبُو كُرْبَةُ: حَدَّثَنَا وَكِيعُ
عَنْ سُفْيَانَ، عَنْ سُهْلِ بْنِ أَبِي صَالِحٍ، عَنْ
عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الإِيمَانُ
بَضْعٌ وَسَبْعُونَ بَابًا فَأَذْنَاهَا إِمَاطَةً الْأَذَى عَنِ
الطَّرِيقِ، وَأَرْفَعُهَا قَوْلًا لَا إِلَهَ إِلَّا اللَّهُ».
[قال أبو عيسى:] هذا حديث حسن
صحيح. وهكذا روى سهيل بن أبي صالح
عن عبد الله بن دينار، عن أبي صالح، عن
أبي هريرة. وروى عمارة بن غريب هذا
الحديث عن أبي صالح، عن أبي هريرة عن
النبي ﷺ قال: «الإيمان أربعة وستون باباً».
حدثنا بذلك قتيبة: حدثنا بكراً بن مضر

'Umārah bin Ghaziyyah, from Abū Sāliḥ, from Abū Hurairah from the Prophet ﷺ.

عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه مسلم، الإيمان، باب بيان عدد شعب الإيمان وأفضلها وأدنها . . . إلخ، ح: ٢٥ من حديث سهيل، والبخاري، ح: ٩، من حديث عبدالله بن دينار به * حديث عمارة بن غزية: أخرجه أحمد: ٣٧٩ / ٢ وسنته صحيح.

Comments:

The narration agreed by *Al-Bukhārī* and *Muslim* has the word 'branch' instead of 'door'; it tells that the likeness of *Imān* is like a tree, it has a various big and small parts, it is the root and trunk on which it stands, in case of cutting the trunk the life of the tree will come to an end.

Chapter 7. What Has Been Related About "Al-Hayā'" (Modesty) Is Part Of Faith"

(المعجم ٧) - بَابُ مَا جَاءَ: «أَنَّ الْحَيَاءَ مِنَ الْإِيمَانِ» (التحفة ٧)

2615. Ibn 'Umar narrated that the Messenger of Allāh passed by a man and he was chastising his brother about modesty, so the Messenger of Allāh said: "Al-Hayā' is part of faith." (*Sahih*)

In his narration of it, Ahmad bin Manī' said: "The Prophet ﷺ heard a man chastising his brother about modesty."

[He said:] This *Hadīth* is *Hasan Sahīh*.

There are narrations on this topic from Abū Hurairah, [Abū Bakrah and Abū Umāmah].

٢٦١٥ - حَدَثَنَا أَبْنُ أَبِي عُمَرَ وَأَخْمَدُ بْنُ مَنْعِ الْمَعْنَى وَاحِدٌ قَالَا: حَدَثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِرَجُلٍ وَهُوَ يَعْظُمُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ مِنَ الْإِيمَانِ» قَالَ أَخْمَدُ بْنُ مَنْعِ في حَدِيثِهِ: إِنَّ الْبَيْتَ ﷺ سَمِعَ رَجُلًا يَعْظُمُ أَخَاهُ فِي الْحَيَاءِ. [قَالَ:] هَذَا حَدِيثُ حَسْنٌ صَحِيفٌ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ [وَأَبِي بَكْرَةَ وَأَبِي أُمَامَةَ].

تخریج: متفق عليه، وأخرجه مسلم، أيضاً، ح: ٣٦ من حديث سفيان بن عيينة والبخاري، ح: ٢٤ من حديث الزهري به * وفي الباب عن أبي هريرة [تقدماً ٢٠٠٩] وأبي بكرة [ابن ماجه، ح: ٤١٨٤] وأبي أمامة [تقدماً ٢٠٢٧].

Comments:

Al-Hayā', translated as bashfulness, shyness and modesty, is a great branch of *Imān*, it is a means to strengthen and support *Imān*; because bashfulness means "the soul gets strained or the nature gets stressed for Committing a sin". Therefore the Prophet prevented a companion from rebuking his brother concerning bashfulness and modesty.

Chapter 8. What Has Been Related About The Sacredness Of *Salāt*

2616. Mu‘ādh bin Jabal narrated: “I accompanied the Prophet ﷺ on a journey. One day I was near him while we were moving so I said: ‘O Messenger of Allāh! Inform me about an action by which I will be admitted into Paradise, and which will keep me far from the Fire.’ He said: ‘You have asked me about something great, but it is easy for whomever Allāh makes it easy: Worship Allāh and do not associate any partners with him, establish the *Salāt*, give the *Zakāt*, fast Ramaḍān and perform *Hajj* to the House.’ Then he said: ‘Shall I not guide you to the doors of good? Fasting is a shield, and charity extinguishes sins like water extinguishes fire – and a man’s praying in the depths of the night.’” He said: “Then he recited: ‘Their sides forsake their beds to call upon their Lord.’ Until he reached: ‘What they used to do.’^[1] Then he said: ‘Shall I not inform you about the head of the entire matter, and its pillar, and its hump?’ I said: ‘Of course O Messenger of Allāh!’ He said: ‘The head of the matter is Islām, its pillar is the *Salāt*, and its hump is *Jihād’*. Then he said: ‘Shall I not inform you about what governs all of that?’ I said: ‘Of course O Messenger of Allāh!’” He ﷺ said:

(المعجم ٨) - بَابُ مَا جَاءَ فِي حُرْمَةِ
الصَّلَاةِ (التحفة ٨)

٢٦١٦ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَعَاذِ الصَّنْعَانِيُّ عَنْ مَعْمِرٍ، عَنْ عَاصِمٍ أَبْنِ أَبِي التَّحْجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ مَعَاذِ أَبْنِ حَبْلَى قَالَ: كُنْتُ مَعَ الرَّبِيعَ الْكَلِيلَ فِي سَفَرٍ فَأَضَبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيَبْعِدُنِي عَنِ النَّارِ، قَالَ: «لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسِيرُهُ اللَّهُ عَنْهُ: تَبْعُدُ اللَّهُ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتَقْبِيمُ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَسْجُنَ الْحَمِيرَ: الصَّوْمُ جُنَاحٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطَايَا كَمَا يُطْفِئُ المَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ» قَالَ: ثُمَّ تَلَّ سَاجِاقَ جُنُوبِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ^{﴿يَمْلَوْكٌ﴾} [١٧] حَتَّى يَلْغَى بَلَغَ^{﴿يَمْلَوْكٌ﴾} [السجدة: ١٦، ١٧] ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ»: قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «رَأْسُ الْأَمْرِ إِلَلَهُمْ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجَهَادُ». ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِمَلَكِ ذَلِكَ كُلُّهِ» قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «فَأَخْذَ بِلِسَانِهِ» قَالَ: «كَفَ عَلَيْكَ هَذَا». قُلْتُ: يَا نَبِيَّ اللَّهِ! وَإِنَّا

[1] As-Sajdah 32:16,17.

"So he grabbed his tongue. He said: 'Restrain this.' I said: 'O Prophet of Allāh! Will we be taken to account for what we say?' He said: 'May your mother grieve your loss O Mu‘ādh! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought?'" (*Hasan*)

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

تخریج: [حسن] وأخرجه ابن ماجه، الفتنة، باب كف اللسان في الفتنة، ح: ٣٩٧٣ عن محمد بن أبي عمر به وللحديث شواهد.

Comments:

The Noble Prophet ﷺ told us in this *Hadīth* about the status and virtues of the important and fundamental principles, and about their good effects and results, that the deeds that will be a means to enter paradise are hard, but they are easy for whom Allāh makes them easy and bestows ability to perform them, because no deed is possible without the assistance of Allāh.

2617. *Abū Sa‘eed* narrated that the Messenger of Allāh ﷺ said: "If you see a man who comes to the *Masjid* then bear witness to his faith. Because Allāh, the Exalted, says: Only those who believe in Allāh, and the Last Day, and establish the *Salāt*, and give the *Zakāt* (should) maintain the *Masājid* until the end of the *Āyah*.^[1] (*Da‘if*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharib*.

تخریج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ١٥٠٢ من حديث ابن وهب وابن ماجه، ح: ٨٠٢ من طريق آخر عن عمرو بن العاص به كما سيأتي: ٣٠٩٣ وصححه ابن حبان، ح: ٣١٠ والحاكم: ٢/ ٣٣٢ ووافقه الذهبي * وانظر، ح: ٢٠٣٣ لعلته.

لَمْ يَأْخُذُونَ بِمَا نَكَلُونَ يَوْمَ يُنَزَّلُ الْكِتَابُ أَمْكَنْ يَا مُعَادُ! وَهُنَّ يُكْثِرُونَ النَّارَ عَلَى وُجُوهِهِمْ، أَوْ عَلَى مَنَاجِرِهِمْ، إِلَّا حَصَادُ الْأَسْتِيْمِ".
[قالَ أَبُو عَيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِحٌ.

٢٦١٧ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عُمَرِ بْنِ الْحَارِثِ، عَنْ دَرَاجِ أَبِي السَّمْعَمِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الرَّجُلَ يَتَعَاهِدُ الْمَسَاجِدَ فَاسْهُدُوا لَهُ بِالإِيمَانِ» فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: «إِنَّمَا يَعْمَلُ مَسَاجِدُ اللَّهِ مَنْ مَاءَنَ بِاللَّهِ وَالْيَوْمَ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَمَا نَهَا الرَّزْكَةُ» الآية [التوبه: ١٨].

[قالَ أَبُو عَيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

^[1] At-Tawbah 9:18.

Comments:

Looking after a mosque is apparently its construction and participating actively in its maintenance. But the real care of a mosque is performing prayers in congregation; and love for a mosque, close ties and contact with it is a symbol and sign of *Imān*, and these tasks cannot take place without *Imān*.

Chapter 9. What Has Been Related About Abandoning The Salāt

2618. Jābir narrated that the Prophet ﷺ said: “Between disbelief and faith is abandoning the *Salāt*.” (*Sahīh*)

(المعجم ٩) - بَابُ مَا جَاءَ فِي تَرْكِ
الصَّلَاةِ (التحفة ٩)

٢٦١٨ - حَدَّثَنَا قَتْبِيَّةُ: حَدَّثَنَا جَرِيرٌ وَأَبُو
مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ
جَاهِرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَ الْكُفْرِ
وَالإِيمَانِ تَرْكُ الصَّلَاةِ».

تخریج: وأخرج جماعة مسلم، الإيمان، باب بيان إطلاق اسم الكفر على من ترك الصلاة، ح: ٨٢.
من حديث جرير به.

Comments:

Salāt (prayer) is such a symbol and fundamental deed of religion and it is connected with the reality of *Imān* to such a depth that a Muslim who abandons it enters the fold of disbelief. So the prayer is a deed that makes a distinction between disbelief and *Imān*, and he who abandons the prayer goes out of the fold of *Imān*.

2619. Al-A'mash narrated similar to the previous chain and said: “Between a slave (of Allāh) and *Shirk* or disbelief is abandoning the *Salāt*.” (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. Abū Sufyān's name is Talhah bin Nafī'.

٢٦١٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَسْبَاطُ بْنُ
مُحَمَّدٍ عَنِ الْأَعْمَشِ يَهُدَا إِلَيْهِ نَحْوُهُ
[وَقَالَ: «بَيْنَ الْعَبْدِ وَبَيْنَ الشَّرِكَ أَوِ الْكُفْرِ
تَرْكُ الصَّلَاةِ»].

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ
صَحِيحٌ. وَأَبُو سُفْيَانَ اسْمُهُ طَلْحَةُ بْنُ نَافِعٍ.
تخریج: [صحیح] انظر الحديث السابق.

2620. Jābir narrated that the Messenger of Allāh ﷺ said: “Between a slave (of Allāh) and disbelief is abandoning the *Salāt*.” (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. Abū Az-Zubair's (a narrator in the chain) name is

٢٦٢٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكِيعٌ عَنْ
سُفْيَانَ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَاهِرٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ
الصَّلَاةِ».

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ

Muhammad bin Muslim bin Tadrus.

صَحِّحُ، وَأَبُو الزُّبَيرِ اسْمُهُ مُحَمَّدُ بْنُ مُسْلِمٍ
ابن تدرُسَ.

تَخْرِيج: [صَحِّحٌ] وَأَخْرِجَهُ أَبُو دَاوُدُ، السَّنَةُ، بَابٌ: فِي رَدِ الْإِرْجَاءِ، ح: ٤٦٧٨ مِنْ حَدِيثِ
وَكِيعٍ وَسَلَمٍ، ح: ٨٢٣ مِنْ حَدِيثِ أَبِي الرَّزِيرِ بْنِ هَارِثَةَ.

2621. ‘Abdullāh bin Burāiда narrated from his father, that the Messenger of Allāh ﷺ said: “The covenant between us and them is the *Salāt*, so whoever abandons it he has committed disbelief.” (*Sahīh*)

There are narrations on this topic from Anas and Ibn ‘Abbās.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Gharīb*.

٢٦٢١ - حَدَّثَنَا أَبُو عَمَّارُ الْحُسَينُ بْنُ حُرَيْثٍ وَيُوسُفُ بْنُ عِيسَى قَالَا: حَدَّثَنَا
الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَينِ بْنِ وَاقِدٍ ح:

وَحَدَّثَنَا أَبُو عَمَّارٍ [الْحُسَينُ بْنُ حُرَيْثٍ]
وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا عَلَيُّ بْنُ
الْحُسَينِ بْنِ وَاقِدٍ عَنْ أَبِيهِ [قَالَ، ح.]

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَلَيٍّ بْنُ الْحَسَنِ
الشَّقِيقِيُّ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا
عَلَيُّ بْنُ الْحَسَنِ بْنُ شَقِيقٍ عَنِ الْحُسَينِ بْنِ
وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَهْدُ الَّذِي يَئْتِنَا وَيَبْيَنُهُمْ
الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ». وَفِي الْبَابِ
عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ:
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٌ

صَحِّحٌ غَرِيبٌ.

تَخْرِيج: [إِسْنَادٌ صَحِّحٌ] وَأَخْرِجَهُ النَّسَائِيُّ: ١/١، ٢٣٢، ٢٣١، ح: ٤٦٤ (الصَّلَاة)، بَابُ الْحُكْمِ
فِي تَارِكِ الصَّلَاةِ) عَنِ الْحُسَينِ بْنِ حُرَيْثٍ بْنِ حَوْلَةَ بْنِ مَاجِهَ، ح: ١٠٧٩ مِنْ حَدِيثِ عَلَيِّ بْنِ الْحَسَنِ
ابْنِ شَقِيقٍ بْنِ مَاجِهَ، ح: ٢٥٥ وَالحاكم: ٦/١، ٧ وَوَافِقُهُ الْذَّهَبِيُّ * وَفِي الْبَابِ عَنِ
أَنَسٍ [ابْنِ مَاجِهَ، ح: ١٠٨٠] وَابْنِ عَبَّاسٍ [أَبُو بَلْعَلَى: ٤/٢٣٦، ح: ٢٣٤٩].

Comments:

This *Hadīth* tells that he who embraces Islam, is as if he signs a treaty that he will perform prayers regularly and consciously, therefore whoever abandons the prayer, he violates this treaty and promise, and he follows a path of disbelief.

2622. ‘Abdullāh bin Shaqīq Al-‘Uqaylī said: “The Companions of Muḥammad ﷺ didn’t consider leaving anything to be disbelief except for *Salāt*. (*Sahīh*)

[Abū ‘Eisā said:] I heard Abū Muṣ‘ab Al-Madānī say: “Whoever said: ‘Faith is merely statements’ then he should be told to repent, and he either repents or his neck should be severed.”

Comments:

If one denies the legality and obligation of the prayer, according to the consensus of the *Ummah* he/she is a disbeliever; and if one believes the legality of the prayer but he does not pray merely because of slackness and negligence, he is in disbelief too. Yet this is not such a disbelief, according to the majority, due to which he/she will dwell in the Hell forever and he will not enter paradise even after bearing the chastisement; according to Imām Al-Bukhārī this is a minor disbelief as opposed to the real disbelief, i.e., it is lesser than the real disbelief due to which a person will dwell in the Hell forever.

Chapter 10. The *Hadīth*: “He Has Tasted The Sweetness Of Faith” And The *Hadīth*: “There Are Three Things For Which Whomever Has Them Then He Has Tasted The Sweetness Of Faith”

2623. Al-‘Abbās bin ‘Abdul-Muṭṭalib narrated that he heard the Messenger of Allāh ﷺ say: “Whoever is pleased with Allāh as (his) Lord, and Islam as (his) religion, and Muḥammad as (his) Prophet, then he has tasted the sweetness of faith.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

٢٦٢٢ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا يَشْرُبُ بْنُ الْمُفَضَّلِ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقِ الْعَقِيلِيِّ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ لَا يَرَوْنَ شَيْئًا مِنَ الْأَعْمَالِ تَرَكُهُ كُفْرٌ غَيْرُ الصَّلَاةِ.

[Qāl ʻAbū ʻIȳsī]: سَمِعْتُ أَبَا مُضَعْبَ الْمَدْنَيِّ يَقُولُ: مَنْ قَالَ: إِيمَانٌ قَوْلٌ يُسْتَكَبُ فَإِنْ تَابَ وَإِلَّا ضُرِبَ عَنْهُ.

تخریج: [إسناده صحيح] وله طريق آخر عند الحاکم: ٧/١.

(المعجم ١٠) - بَابُ [حدیث «ذاق طَعْمَ الإِيمَانِ» وَحدیث «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ طَعْمَ الإِيمَانِ»]
(التحفة ١٠)

٢٦٢٣ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا الْلَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَامِرٍ بْنِ سَعْدٍ [بْنِ أَبِي وَقَاصِيٍّ]، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبِّهِ وَبِالْإِسْلَامِ دِينَهِ وَبِمُحَمَّدٍ نَبِيًّا».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيفٌ.

تخریج: وأخرجه مسلم، الإيمان، باب الدليل على أن من رضي بالله ربًا وبالإسلام ديناً و... إلخ، ح: ٣٤ من حديث يزيد بن عبد الله بن الهداء.

Comments:

Inclining not to anyone's lordship except Allāh's, not to accept any other way of life except that of Islam, and to accept the Prophet hood and Messenger ship of Muḥammad ﷺ from the depth of the heart is such a deed that it is tasty and delicious like the nourishing food, similarly the result of a good deed also has the same taste. If a Muslim does not realise the taste of *Imān*, it then means that his relation with Allāh, the Messenger and Islam is merely customary and by birth, or just intellectual and theological, the heart is not adhering to it.

2624. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "There are three things for which whomever has them, then he has tasted the sweetness of faith: The one for whom Allāh and His Messenger are more beloved to than anything else; whoever loves someone and he does not love him except for the sake of Allāh, and whoever hates to return to disbelief after Allāh has saved him from it, just as he hates to be thrown into fire." (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Qatādah reported it from Anas bin Mālik from the Prophet ﷺ.

٢٦٢٤ - حَدَّثَنَا أَبُو عَيْنَةَ عَنْ أَبِيهِ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيِّ عَنْ أَبِيهِ عَوْبَدٍ، عَنْ أَبِيهِ قَلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنْ فِيهِ وَجَدَ بِهِنَ طَعْمَ الإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءُ لَا يُحِبُّ إِلَّا اللَّهُ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفَّرِ بَعْدَ إِذْ أَنْقَدَهُ اللَّهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقْدَفَ فِي النَّارِ».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيفٌ. وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ ﷺ.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان خصال من اتصف بهن وجد حلاوة الإيمان، ح: ٤٣ عن محمد بن أبي عمر والبخاري، ح: ١٦ من حديث عبد الوهاب التقفي به وحديث قتادة: متفق عليه والبخاري، ح: ٢١ ومسلم، ح: ٤٣.

Comments:

One's being pleased and delighted by performing good deeds and abandoning evil deeds is a taste and sweetness of *Imān*. Such desire and interest in the matters of religion, as a hunger is cured from food and thirst from cool water, only that person will gain who has absorbed in himself the love of Allāh and the Messenger and he loves Allāh and His Messenger more than anything that is dearer to him.

Chapter 11. What Has Been Related About ‘The Adulterer Does Not Commit Adultery While He Is A Believer’

2625. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The adulterer is not a believer while he is committing adultery, and the thief is not a believer while he is stealing, but there is a chance for repentance; (if he repents, Allāh will accept the repentance).” (*Sahīh*)

There are narrations on this topic from Ibn ‘Abbās, ‘Āishah, ‘Abdullāh bin Abī Awfā.

[Abū ‘Eisā said:] The *Hadīth* of Abū Hurairah is a *Hasan Sahīh Ghariib Hadīth* from this route.

It has been reported from Abū Hurairah from the Prophet ﷺ that he said: “If a worshipper commits adultery then faith leaves him, so it remains above his head like a shadow, then if he leaves that action the faith returns to him.”

It was reported that Abū Ja‘far Muḥammad bin ‘Alī said: “In this is a departure from faith to Islām.”

Through other routes, it has been reported that the Prophet ﷺ said about adultery and theft: “Whoever does any of that then the penalty (for the crime) is implemented upon him, that will be an atonement for his sin. And whoever does any of that, and Allāh covers it for him then, it is up to Allāh, the Exalted – if He wishes, He punishes him on the Day of Judgement, and if He

(المعجم ١١) - بَابُ [مَا جَاءَ] لَا يَرْزُنِي

الرَّازِنِي وَهُوَ مُؤْمِنٌ (التحفة ١١)

٢٦٢٥ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْبِعٍ : حَدَّثَنَا عَبْيَةُ بْنُ حُمَيْدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَرْزُنِي الرَّازِنِي [جِينَ يَرْزُنِي] وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ [جِينَ يَسْرِقُ] وَهُوَ مُؤْمِنٌ وَلَكِنَ التَّوْبَةَ مَعْرُوضَةٌ .

وَفِي الْبَابِ عَنْ أَبْنِ عَبَّاسٍ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى .

[قَالَ أَبُو عِيسَى]: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثُ حَسَنٍ صَحِيحٍ غَرِيبٍ مِنْ هَذَا الْوَجْهِ . وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا رَأَيْتَ الْمُنْذُ خَرَجَ مِنَ الْإِيمَانِ فَكَانَ فَوْقَ رَأْسِهِ كَالظَّلَّةِ، فَإِذَا خَرَجَ مِنْ ذَلِكَ الْعَمَلِ عَادَ إِلَيْهِ الْإِيمَانُ .

رُوِيَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيِّ أَهْنَهُ قَالَ: فِي هَذَا خُرُوجٌ عَنِ الْإِيمَانِ إِلَى الْإِسْلَامِ .

وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ النَّبِيِّ ﷺ أَهْنَهُ قَالَ فِي الرِّزْنَا وَالسَّرِقَةِ: «مَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَأَقِيمْ عَلَيْهِ الْحُدُُدَ، فَهُوَ كَفَارَةُ ذَنْبِهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَرَّهُ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ تَعَالَى، إِنْ شَاءَ عَذَابُهُ يَوْمَ الْقِيَامَةِ وَإِنْ شَاءَ غَفَرَ لَهُ». رَوَى ذَلِكَ عَلَيُّ بْنُ أَبِي طَالِبٍ وَعَبَادَةُ بْنُ الصَّاصِيَّ وَخَزِيمَةُ بْنُ نَابِيٍّ تَابَتْ عَنِ النَّبِيِّ ﷺ .

wishes, He forgives him.” This was narrated by ‘Alī bin Abī Ṭālib, ‘Ubādah bin Aṣ-Ṣāmit and Khuzaymah bin Thābit from the Prophet ﷺ.

تخریج: متفق عليه، وأخرجه البخاري، الحدود، باب إثم الزناة وقول الله تعالى: ﴿وَلَا يُنْزَنُ﴾، ح: ٦٨١٠ ومسلم، ح: ١٠٤/٥٧ من حديث الأعمش به * وفي الباب عن ابن عباس [البخاري، ح: ٦٧٨٢] وعائشة [أحمد: ٦/١٣٩] وعبد الله بن أبي أوفى [أحمد: ٤/٣٥٢] * حديث: “إذا زنى العبد ... إلخ” وأخرجه أبو داود، ح: ٤٦٩٠ باختلاف يسير وسنده صحيح وصححه الحاكم على شرط الشيخين: ١/٢٢ وافقه الذهبي وأثر أبي جعفر محمد بن علي * وحديث علي [يأتي: ٢٦٢٦] وعبادة بن الصامت [تقدم: ١٤٣٩] وخزيمة بن ثابت [أحمد: ٥/٢١٤] . [٢١٥]

Comments:

Adultery, stealing — and in the light of other narrations — alcoholism, killing, manslaughter, looting, robbery, dishonesty, illegal killing are such bad and evil deeds that their perpetrator remains deprived of perfect and real *Imān*; there is a saying in every language that if one has a low and small quality, it is regarded next to nothing and it is negated totally.

2626. ‘Alī bin Abū Ṭālib narrated that the Prophet ﷺ said: “Whoever is penalized (for a crime) then his punishment has been hastened for him in the world, for Allāh is more just than to double the punishment upon His slave in the Hereafter. And whoever does a punishable act and then Allāh covers it for him and forgives him, then Allāh is more kind than to recount something which He has already forgiven.”

(*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* [*Sahīh*]. This is the saying of the people of knowledge, and I do not know anyone who made *Takfir* of anyone for adultery, theft or drinking intoxicants.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الحدود، باب الحد كفارة، ح: ٢٦٠٤ من

٢٦٢٦ - حَدَّثَنَا أَبُو عِيَّةَ بْنُ أَبِي السَّفَرِ [وَاسْمُهُ]: أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ [الْكُوفِيُّ قَالَ]: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ [عَنْ] يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقِ الْهَمْدَانِيِّ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَصَابَ حَدًا فَعُجَّلَ عُوْبِتُهُ فِي الدُّنْيَا، فَاللَّهُ أَعْدَلُ مِنْ أَنْ يُثْنِي عَلَى عَبْدِهِ الْعُوْبَةَ فِي الْآخِرَةِ، وَمَنْ أَصَابَ حَدًا فَسَتَرَهُ اللَّهُ عَلَيْهِ وَعَفَا عَنْهُ، فَاللَّهُ أَكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَّ عَنْهُ».

[قَالَ أَبُو عِيَّةَ]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صَحِيحٌ]. وَهَذَا قَوْلٌ أَهْلِ الْعِلْمِ لَا نَعْلَمُ أَحَدًا كَفَرَ أَحَدًا بِالرِّزْنَا وَالسَّرِقَةِ وَشُرُبِ الْحَمَرِ.

Hadith al-Hujaj bin Muhammad beh Wadhaqha al-Hakim: ١/٧ ووافقه الذهبي * أبو إسحاق عنون.

Comments:

Committing sins and evils one does not become a disbeliever. If a person is out of the fold of Islam and joins the disbelievers because of committing these disobediences and sins, then there is no need to inflict the prescribed punishment, and so he will be the dweller of Hell forever.

Chapter 12. What Has Been Related [About] "The Muslim Is The One From (the Harm Of) Whose Tongue And Hand (Other) Muslims Are Safe."

2627. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The Muslim is the one from (the harm of) whose tongue and hand (other) Muslims are safe, and the believer is the one with whom the people trust their blood and their wealth." (*Sahih*)

[Abū ‘Eisā said: This *Hadīth* is *Hasan Sahīh*.]

It has been related that the Prophet ﷺ was asked: "Which of the Muslims is the most virtuous?" He said: "From (the harm of) whose tongue and hand (other) Muslims are safe." [There are narrations on this topic from Jābir, Abū Mūsā and ‘Abdulah bin ‘Amr regarding this topic].

تخریج: [صحيح] وأخرجه النسائي: ٨/٤٩٩٨، ح: ١٠٥، باب صفة المؤمن عن قبیة به وصححه ابن حبان (الإحسان): ١٨٠ والحاکم: ١/١٠ على شرط مسلم ووافقه الذهبي * ابن عجلان عنون وللحديث شواهد كثيرة وهو بها صحيح * وفي الباب عن جابر [مسلم، ح: ٤١] وأبي موسى [يأتي: ٢٦٢٨] وعبد الله بن عمرو [البخاري، ح: ١٠ ومسلم، ح: ٤٠].

Comments:

An adjective made of the root of the verb is a proof that the person had this adjective, name or title, because of performing the act of the verb; i.e., only that person has the right to be called a Muslim if other Muslims are safe from

(المعجم ١٢) - بابٌ مَا جاءَ [في أَنَّ]
«المُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ
وَيَدِهِ» (التحفة ١٢)

٢٦٢٧ - حَدَّثَنَا قُبِيَّةُ: حَدَّثَنَا الْلَّيْثُ عَنْ
ابْنِ عَجْلَانَ، عَنِ التَّعْقِيْعَ [بْنِ حَكِيمَ]، عَنْ
أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ
مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَّهُ النَّاسُ
عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ».

[قال أبو عيسى: هذا حديث حسن
صحيح]. وَيُرَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سُئِلَ:
أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ» [وفي الباب عَنْ
جاَبِرِ وَأَبِي مُوسَى وَعَبْدِ اللَّهِ بْنِ عَمْرِو].

his tongue and hand. The tongue and hand are named exceptionally because the troubles and harms are mostly relevant to these two, and the believer is one above that, since it is not everyone that feels safe from his tongue and hand, that they trust.

2628. Abū Mūsā Al-Ash'arī narrated that the Prophet ﷺ was asked: “Which of the Muslims is most virtuous?” He said: “The one from (the harm of) whose tongue and hand (other) Muslims are safe.” (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Sahīh Gharib* [*Hasan*] as a narration of Abū Mūsā Al-Ash'arī from the Prophet ﷺ.

There are narrations on this topic from Jābir, Abū Mūsā, and 'Abdullāh bin 'Amr. The *Hadīth* of Abū Hurairah is a *Hasan Sahīh Hadīth*.

٢٦٢٨ - حَدَّثَنَا يَدْلِكُ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوَهْرِيُّ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرَيْدَةَ، عَنْ جَدِّهِ أَبِي بُرَدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ الَّتِي يَحْلِمُ شَيْئًا أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ [حَسْنٌ] مِنْ حَدِيثِ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ. وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي مُوسَى وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

تخریج: متفق عليه، تقدم: ٢٥٠٤ عن الجوهری به.

Chapter 13. What Has Been Related About “Islām Began As Something Strange And It Will Return To Being Something Strange”

2629. 'Abdullāh bin Mas'ud narrated that the Messenger of Allāh ﷺ said: “Indeed Islām began as something strange and it will return to being strange as it began. So *Tūba* is for the strangers.” (*Sahīh*)

There are narrations on this topic from Sa'd, Ibn 'Umar, Jābir, Anas and 'Abdullāh bin 'Amr.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib Sahīh* as a narration of Ibn Mas'ud, and we only know of it as a narration of Hafṣ bin Ghayyāth from Al-'Amash. And Abū

(المعجم ١٣) - بَابُ مَا جَاءَ أَنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا

(التحفة ١٣)

٢٦٢٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصٌ ابْنُ غَيَاثٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ».

وَفِي الْبَابِ عَنْ سَعِيدٍ وَابْنِ عُمَرَ وَجَابِرٍ وَأَنَسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسْنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ، وَإِنَّمَا

Al-Āḥwas's name is 'Awf bin Mālik bin Nadlah Al-Jushamī (narrators in the chain), and Ḥafṣ was the only one who narrated it.

تَخْرِيج: [صَحِيفَةٌ] وَأَخْرَجَهُ أَبْنَاءُ مَاجِهِ، الْفَتْنَ، بَابُ بَدْءِ الْإِسْلَامِ غَرِيبًا، ح: ٣٩٨٨ مِنْ حَدِيثِ حَفْصٍ بْنِ غَيَاثٍ عَنِ الْأَعْمَشِ. وَأَبُو الْأَخْوَصِ اسْمُهُ عَوْفُ بْنُ مَالِكٍ بْنِ نَضْلَةَ الْجُحْشِيِّ، تَفَرَّدَ بِهِ حَفْصٌ.

حَفْصٌ بْنِ غَيَاثٍ بْنِ عَوْفٍ وَتَابِعُهُ أَبُو خَالِدٍ سَلِيمَانَ بْنِ حَيَانَ وَصَحَّحَهُ الْبَغْوَيُ فِي شَرْحِ السَّنَةِ: ١١٨١/٢٣٢ وَغَيْرُهُ * وَفِي الْبَابِ عَنْ سَعْدٍ [أَحْمَدٌ: ١/١٨٤] وَابْنِ عُمَرَ [مُسْلِمٌ، ح: ١٤٦] وَجَابِرَ [الطَّحاوِي] فِي مُشْكَلِ الْأَتَارِ: ١/٣٩٨ وَالْبَيْهَقِيُّ فِي الرَّهْدِ الْكَبِيرِ، ح: ١٩٨] وَأَنَّسَ [ابْنِ مَاجِهِ، ح: ٣٩٨٧] وَعَبْدَ اللَّهِ بْنِ عُمَرَ [أَحْمَدٌ: ٢/١٢٢، ١٧٧].

2630. Kathīr bin 'Abdullāh bin 'Amr bin 'Awf bin Zaid bin Milhāh narrated from his father, from his grandfather that the Messenger of Allāh ﷺ said: "Indeed the religion will creep into the Hijāz just like a snake creeps into its hole, and the religion will cling to the Hijāz just like the female mountain goat cling, to the peak of a mountain. Indeed the religion began as something strange and it will return to being strange. So Tūba is for the strangers who correct what the people have corrupted from my Sunnah after me." (*Da'iif*)

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

٢٦٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي أُونِيسِ: حَدَّثَنِي كَثِيرٌ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ عَوْفٍ بْنِ زَيْدٍ بْنِ مُلْحَمَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الدِّينَ لَيَأْرُرُ إِلَى الْجَهَازِ كَمَا تَأْرُرُ الْحَيَّةُ إِلَى جُحْرِهَا، وَلَيَعْقِلَنَّ الَّذِينَ فِي الْجَهَازِ مَقْلَلَ الْأُرْوَةِ مِنْ رَأْسِ الْجَبَلِ، إِنَّ الدِّينَ بَدَأَ غَرِيبًا وَيَرْجِعُ غَرِيبًا فَطُوبِي لِلْغَرَبَاءِ الَّذِينَ يُصْلِحُونَ مَا أَفْسَدُوا النَّاسُ مِنْ بَعْدِي مِنْ سُتْنَتِي». قَالَ أَبُو عَبِيسَى: هَذَا حَدِيثٌ حَسَنٌ [صَحِيفَةٌ].

تَخْرِيج: [إِسْنَادٌ ضَعِيفٌ جَدًّا] وَأَخْرَجَهُ أَبْنُ عَدِيٍّ: ٦/٢٠٨٠ مِنْ حَدِيثِ إِسْمَاعِيلِ بْنِ أَبِي أُونِيسِ به * كَثِيرٌ بْنُ عَبْدِ اللَّهِ: ضَعِيفٌ جَدًّا مِنْهُمْ بِالْكَذْبِ.

Chapter 14. What Has Been Related About The Signs Of The Hypocrite

2631. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The sign of a hypocrite is that whenever he speaks he lies, and

(المعجم ١٤) - بَابُ [مَا جَاءَ] فِي عَلَامَةِ الْمُنَافِقِ (الصفحة ١٤)

٢٦٣١ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلَيْهِ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ قَيْسٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي

whenever he makes a promise he does not fulfill it, and if he is entrusted he betrays.” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharib* as a narration of Al-‘Alā’. It has been reported through other routes from *Abū Hurairah* from the Prophet ﷺ.

There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Anas and Jābir.

(Another chain) from *Abū Hurairah* that the Prophet ﷺ said similarly with the same meaning.

[*Abū ‘Eisā* said: This is a *Sahīh Hadīth*.] *Abū Suhail* is the paternal uncle of Mālik bin Anas, and his name is Nāfi‘ bin Mālik bin Abī ‘Āmir Al-Asbahī Al-Khawlānī.

هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتَمِنَ خَانَ». [قال أبو عبيدة:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ مِنْ حَدِيثِ الْعَلَاءِ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَنْسٍ وَجَابِرٍ. حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ أَبِي سَهْلٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْمُوذٌ [بِمَعْنَاهُ]. [قال أبو عبيدة:] هَذَا حَدِيثٌ صَحِيحٌ. وَأَبُو سَهْلٍ هُوَ عَمُ مَالِكٍ بْنِ أَنْسٍ وَاسْمُهُ نَافِعٌ بْنُ مَالِكٍ بْنُ أَبِي عَامِرٍ الْأَصْبَحِيُّ الْخَوَلَانِيُّ.

تخريج : وأخرجه مسلم، الإيمان، باب خصال المتفاق، ح: ٥٩ من حديث يحيى بن محمد ابن قيس به ورواه البخاري، ح: ٣٣ ومسلم من طريق آخر عن أبي هريرة رضي الله عنه كما سيأتي * وفي الباب عن عبدالله بن مسعود [جعفر الفريابي في صفة المتفاق، ح: ٧ وسنده صحيح] وأنس، [أبو يعلى: ١٢٦/٧، ح: ٤٠٩٨] وجابر [ابن حبان، ح: ٦١ و البخاري في التاريخ الكبير: ٨/٣٨٥، ٣٨٦] * حديث إسماعيل بن جعفر: متفق عليه، البخاري، ح: ٣٣ ومسلم، ح: ٥٩ . ١٠٧/٥٩ .

Comments:

Hypocrisy is of two types:

1. Hypocrisy in Faith, it is a real and actual hypocrisy and this is the one that the Qur’ān makes mention of. Its meaning is that Islam is uttered verbally only, while the heart denies its truth and opposes it. This hypocrisy is the worst and meanest type of disbelief. Allāh Almighty says regarding this state of hypocrisy: “Verily, the hypocrites will be in the lowest depth of the Fire” (4:145).
2. A practical hypocrisy where bad habits and evil characteristics are named hypocrisy, the objective of giving them such names is to urge their avoidance and deterrence.

2632. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “There are four things that whoever has them, then he is a hypocrite, and

٢٦٣٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَفَيَّاً، عَنْ

whoever has one attribute from among them, then he has an attribute of hypocrisy, until he leaves it: Whoever lies whenever he speaks, he does not fulfill whenever he promises, he is vulgar whenever he argues, and whenever he makes an agreement he proves treacherous." (*Sahih*)

He said: This *Hadīth* is *Hasan Sahīh*.

According to the people of knowledge, this only means the hypocrisy of action, and during the time of the Messenger of Allāh ﷺ there was only hypocrisy of rejection (in the hearts). Similar to this has been narrated from Al-Hasan Al-Baṣrī regarding this, he said: "Hypocrisy is of two types: the hypocrisy of action and the hypocrisy of rejection."

(Another chain) with similar narration.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَرْبَعَةُ مَنْ كُنَّ فِيهِ كَانَ مُدْفِقًا وَإِنْ كَانَتْ فِيهِ حَضْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ حَضْلَةً مِنَ النَّفَاقِ حَتَّى يَدْعَهَا: مَنْ إِذَا حَدَثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ غَدَرَ».

[قال:] هَذَا حَدِيثُ حَسَنٌ صَحِيْحٌ .
وَإِنَّمَا مَعْنَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ بِنَافَقُ
الْعَمَلِ، وَإِنَّمَا كَانَ بِنَافَقِ التَّكْذِيبِ عَلَى عَهْدِ
رَسُولِ اللَّهِ ﷺ . هَكُذا رُوِيَ عَنِ الْحَسَنِ
الْبَصْرِيِّ شَيْئًا مِنْ هَذَا [أَنَّهُ قَالَ: التَّقَافُ
بِنَافَاقِ الْعَمَلِ وَبِنَافَاقِ التَّكْذِيبِ].
حَدَّثَنَا الْحَسَنُ بْنُ عَلَيْهِ الْخَلَالُ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ ثُمَيرٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ
ابْنِ مُرَّةَ يَهْدَا إِلَيْهَا نَحْوَهُ .
[قال أبو عيسى:] وَهَذَا حَدِيثُ حَسَنٌ
صَحِيْحٌ .

تخریج: متفق عليه، وأخرجه البخاري، الإيمان، باب علامات المتناقض، ح: ٣٤ ومسلم، ح: ٥٨ من حديث سفيان الثوري به.

Comments:

Three characteristics are proof of real [practical] hypocrisy, if the fourth one is present too, it will then be the sign of complete hypocrisy, and such a person will be a real hypocrite. Both *Aḥādīth* prove five characteristics of a hypocrite: 1. telling lies, 2. dishonesty, 3. breaking a treaty, 4. breaking a promise and 5. swearing and the use of abusive language. Breaking a promise and breaking a treaty is one thing, therefore some narrations have the version ‘breaking a treaty’ and some have ‘breaking a promise’. ‘Swearing and abusive language’ is included in ‘telling lies’. If these characteristics become a daily habit, it will then be hypocrisy, and if committed occasionally it will be sin and disobedience.

2633. Zaid bin Arqam narrated that the Messenger of Allāh ﷺ said: “Whenever a man makes a promise and he intends to fulfill it, but he does not fulfill it, then there is no burden upon him.” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, its chain is not strong. ‘Alī bin ‘Abdul-‘Alā’ is trustworthy, Abū An-Nu‘mān is unknown and Abū Waqqās is unknown.

٢٦٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ شَارِرٍ : حَدَّثَنَا أَبُو عَامِرٍ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَلَيِّ ابْنِ عَبْدِ الْأَعْلَى ، عَنْ أَبِي النُّعْمَانَ ، عَنْ أَبِي وَقَاصِ ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : إِذَا وَعَدَ الرَّجُلُ وَيَنْوي أَنْ يَفْعِلْ فَلَمْ يَفْعِلْ فَلَا جُنَاحَ عَلَيْهِ . [قال أبا عيسى:] هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادَهُ بِالْقَوِيِّ . عَلَيِّ بْنِ عَبْدِ الْأَعْلَى ثُقَّةٌ وَأَبُو النُّعْمَانِ مَجْهُولٌ وَأَبُو وَقَاصِ مَجْهُولُ .

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الأدب، باب في العدة، ح: ٤٩٩٥ من حديث أبي عامر به.

Chapter 15. What Has Been Related That ‘Verbally Abusing A Muslim Is Disobedience’

2634. Ibn Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “A Muslim’s fighting his brother is disbelief, and verbally abusing him is disobedience.” (*Sahīh*)

There are narrations on this topic from Sa‘d and ‘Abdullāh bin Mughaffal.

[Abū ‘Eisā said:] The *Hadīth* of Ibn Mas‘ūd is a *Hasan Sahīh Hadīth*. It has been reported from ‘Abdullāh bin Mas‘ūd from other routes.

(المعجم ١٥) - بَابُ مَا جَاءَ سَبَابُ الْمُسْلِمِ فُسُوقٌ (التحفة ١٥)

٢٦٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِّيْعَ : حَدَّثَنَا عَبْدُ الْحَكِيمِ بْنُ مَنْصُورِ الْوَاسِطِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «قِتَالُ الْمُسْلِمِ أَخَاهُ كُفْرٌ وَسَبَابُهُ فُسُوقٌ» . وَفِي الْبَابِ عَنْ سَعْدٍ وَعَبْدِ اللَّهِ بْنِ مُعْنَى .

[قال أبا عيسى:] حديث ابن مسعود حديث حسن صحيح. وقد روی عن عبد الله ابن مسعود من غير وجه.

تخریج: [صحیح] وأخرجه النسائي: ٤١١٣، ح: ١٢٢/٧ (تحريم الدم، باب قتال المسلم) من حديث عبد الملك بن عمير به وللحديث شواهد كثيرة منها الحديث الآتي * وفي الباب عن سعد (بن أبي وقار) [ابن ماجه، ح: ٣٩٤١] وعبد الله بن مغفل [الطبراني في الأوسط: ٤١٣/١، ح: ٧٣٨].

Comments:

Even fighting with a Muslim is disbelief, but not such a disbelief that ousts one from the fold of Islam; Muslims' fighting with each other is against Islam and *Imān* and it is an act of disbelief. Therefore avoiding it is an essential demand of *Imān*.

2635. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Verbally abusing a Muslim is disobedience and fighting him is disbelief." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. [And the meaning of this *Hadīth*: "Fighting him is disbelief" does not refer to the disbelief that is equal to apostasy from Islām. The proof for this is that it has been reported that the Prophet ﷺ said: "Whoever is killed on purpose, then those responsible for the one killed have a choice, if they want, they can kill him, and if they want, they can forgive him."]

While if killing was disbelief, it would be obligatory. It has been reported from Ibn 'Abbās, Tawūs, 'Atā' and others among the people of knowledge that they said: "It is a disbelief below disbelief, and a sin below sin."]

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان قول النبي ﷺ: "سباب المسلم فسوق وقتاله كفر"، ح: ٦٤ من حديث سفيان الثوري والبخاري، ح: ٤٨ من حديث زيد به * حديث: "من قتل معمداً ... إلخ"، تقدم: ١٣٨٧ وهو حديث حسن.

Chapter 16. What Has Been Related About The One Who Accuses His Brother Of Disbelief

2636. Ad-Dhahāk narrated that the Prophet ﷺ said: "It is not for a slave (of Allāh) to vow about

٢٦٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا وَكَبِيعٌ عَنْ سُفْيَانَ، عَنْ رُبِيدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقَتَالُهُ كُفْرٌ».

[قال أبو عيسى:] هذا حديث حسن صحيح. [وَمَعْنَى هَذَا الْحَدِيثِ: «قَالَ اللَّهُ كُفْرٌ لَيْسَ بِهِ كُفْرًا مِثْلَ الْإِرْتِدَادِ عَنِ الْإِسْلَامِ وَالْحَجَّةُ فِي ذَلِكَ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قُتِلَ مُتَعَمِّدًا فَأَوْلَاهُ الْمَقْتُولُ بِالْخِيَارِ إِنْ شَاءُوا قَتَلُوا فَتَلُوا وَإِنْ شَاءُوا عَفَوُا وَلَوْ كَانَ الْقَتْلُ كُفْرًا لَوْجَبَ؛ وَقَدْ رُوِيَ عَنْ أَبْنِ عَبَّاسٍ وَطَاؤِسٍ وَعَطَاءٍ وَغَيْرِهِ وَاحِدٌ مِنْ أَهْلِ الْعِلْمِ قَالُوا: كُفْرٌ دُونَ كُفْرٍ وَفُسُوقٌ دُونَ فُسُوقٍ].

(المعجم ١٦) - بَابُ مَا جَاءَ فِيمَنْ رَمَى أَخَاهُ بِكُفْرٍ (التحفة ١٦)

٢٦٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْيَعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الْأَزْرَقُ عَنْ هِشَامٍ

something he does not possess, and cursing a believer is like killing him, and whoever accuses a believer of disbelief, then it is like he has killed him, and whoever kills himself with something, then Allāh will punish him with whatever he killed himself with on the Day of Judgement.” (*Sahīh*)

There are narrations on this topic from *Abū Dharr* and *Ibn ‘Umar*.

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

الدَّسْتَوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قَلَبَةَ، عَنْ ثَابِتَ بْنِ الضَّحَّاكِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى الْعَبْدِ تَذَرُّ فِيمَا لَا يَمْلِكُ، وَلَا عَنِ الْمُؤْمِنِ كَفَّاتِهِ، وَمَنْ قَدَّفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَفَّاتِهِ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَهُ اللَّهُ بِمَا قُتِلَ بِهِ نَفْسَهُ يَوْمَ الْقِيَامَةِ». وَفِي الْبَابِ عَنْ أَبِي ذَرٍ وَابْنِ عُمَرَ [قالَ أَبُو عَيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج : متفق عليه، وأخرجه مسلم، الإيمان، باب بيان غلط تحريم قتل الإنسان نفسه ...
 الح، ح: ١١٠ من حديث هشام الدستوائي والبخاري، ح: ٦٠٤٧ من حديث يحيى بن أبي كثير به
 * وفي الباب عن أبي ذر [البخاري، ح: ٦١١] وابن عمر [يأتي: ٢٦٣٧].

Comments:

As killing someone is a crime and offence, likewise is cursing and criticising someone, so calling a Muslim ‘disbeliever’ is a crime like killing; committing suicide is also a sin, and a person who does so will be punished with the same weapon that he had used to commit suicide.

2637. *Ibn ‘Umar* narrated that the Prophet ﷺ said: “Whoever says to his brother ‘disbeliever’ then it will have settled upon one of them.” (*Sahīh*)

This *Hadīth* is *Hasan Sahīh Gharīb* and the meaning of ‘(*Bā*)’ is settled.

٢٦٣٧ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَئِمَّا رَجُلٌ قَالَ لِأَخِيهِ كَافِرٌ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا». هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ]. وَمَعْنَى قَوْلِهِ بَاءَ: يَعْنِي أَقْرَأَ.

تخريج : متفق عليه، وأخرجه البخاري، الأدب، باب من أكفر أخاه بغير تأويل فهو كما قال، ح: ٦١٠٤ من حديث مالك ومسلم، ح: ٦٠ من حديث عبدالله بن دينار به وهو في الموطأ للإمام مالك رحمه الله: ٩٨٤ / ٢ نحو المعنى.

Comments:

It is an extreme criminal offence to call a Muslim ‘disbeliever’; and one of the two definitely fall victim to it, either the addressed person will certainly become a disbeliever, or the caller is not safe from the bad consequence of what he said.

Chapter 17. What Has Been Related About Whoever Dies While He Bears Witness To *Lā Ilāha Illallāh*

2638. As-Sunābihī narrated from ‘Ubādah bin As-Ṣāmit, he said: “I entered upon him while he was dying, so I cried, and he said: ‘There now, why are you crying? For by Allāh, if I am a martyr, then I will bear witness for you, and if I am granted intercession I will intercede for you, and if I can I will benefit you,’ then he said: ‘By Allāh! There is no *Hadīth* which I heard from the Messenger of Allāh ﷺ which is good for you but I narrated it to you, except for one – and I shall narrate it to you today, while I am near death. I heard the Messenger of Allāh ﷺ say: ‘Whoever testifies to *Lā Ilāha Illallāh* and that Muḥammad is the Messenger of Allāh, then Allāh has forbidden the Fire to him.’” (*Sahīh*)

There are narrations on this topic from Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Tālḥah, Jābir, Ibn ‘Umar and Zāid bin Khālid.

[He said: I heard Ibn Abī ‘Umar say: “I heard Ibn ‘Uyainah say: ‘Muhammad bin ‘Ajlān (a narrator in the chain) was trustworthy and reliable in *Hadīth*.]

As-Sunābihī is ‘Abdur-Rahmān bin ‘Usailah, Abū ‘Abdullāh.

Abū ‘Eisā said: This *Hadīth* is *Hasan Sahīh Gharib* from this route.

It has been related from Az-Zuhri

(المعجم ١٧) - بَابُ [مَا جَاءَ] فِيمَنْ
يَمُوتُ وَهُوَ يَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
(التحفة ١٧)

٢٦٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْلَّيْثُ عَنْ
ابْنِ عَجْلَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَيَّانَ،
عَنْ ابْنِ مُحَمَّرِيزِ عَنِ الصُّنَابِيجِيِّ، عَنْ عَبَادَةَ
ابْنِ الصَّامِتِ أَنَّهُ قَالَ: دَخَلْتُ عَلَيْهِ وَهُوَ فِي
الْمَوْتِ فَبَكَيْتُ فَقَالَ: مَهْلًا لِمَ تَبْكِي، فَوَاللَّهِ!
لَئِنِ اسْتَشْهِدْتُ لَا شَهَدَنَّ لَكَ، وَلَئِنْ شُفِعْتُ
لَا شَفَعْنَّ لَكَ، وَلَئِنْ اسْتَطَعْتُ لَا نَفَعَنَّكَ، ثُمَّ
قَالَ: وَاللَّهِ! مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ
اللَّهِ ﷺ لَكُمْ فِيهِ خَيْرٌ إِلَّا حَدَّثْنَاهُ إِلَّا حَدَّثَنَا
وَاحِدًا وَسَأَحْدَثُنَاهُ الْيَوْمَ، وَقَدْ أَجِيطَ
بِنَسْبِيِّ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ
شَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
حَرَمَ اللَّهُ عَلَيْهِ التَّارِ».

وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ
وَعَلَيِّ وَطَلْحَةَ وَجَابِرَ وَابْنِ عُمَرَ وَرَبِيعَ بْنِ
خَالِدٍ. [قَالَ: سَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ:
سَمِعْتُ ابْنَ عَيْنَةَ يَقُولُ: مُحَمَّدٌ بْنُ عَجْلَانَ
كَانَ يَقْتَلُ مَأْمُونًا فِي الْحَدِيثِ].
وَالصُّنَابِيجِيُّ هُوَ عَبْدُ الرَّحْمَنِ بْنُ عُسَيْنَةَ
أَبُو عَنْدِ اللَّهِ. [قَالَ أَبُو عَيْنَةَ]: [هَذَا حَدِيثُ
حَسَنٍ صَحِيحٍ غَرِيبٍ مِنْ هَذَا الْوَجْهِ
وَقَدْ رُوِيَ عَنِ الزُّهْرِيِّ أَنَّهُ سُئِلَ عَنْ قَوْلِ
الشَّيْءِ ﷺ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ
الْجَنَّةَ»، فَقَالَ: إِنَّمَا كَانَ هَذَا فِي أَوَّلِ

that he was asked about the statement of the Prophet ﷺ: "Whoever says *Lā Ilāha Illallāh*, will enter paradise," so he said: "That was only in the beginning of Islam before the revelation of the obligations, and the commands and prohibitions."

[*Abū ‘Eisā* said:] According to some of the people of knowledge, the meaning of this *Hadīth* is that the people of *Tawhīd* will enter Paradise, even if they are punished in the Fire because of their sins, so they will not dwell eternally in the Fire.

It has been related from [‘Abdullāh] bin Mas’ūd, Abū Dharr, ‘Imrān bin Hūsain, Jābir bin ‘Abdullāh, Ibn ‘Abbās, Abū Sa‘eed Al-Khudrī and Anas bin Mālik that the Prophet ﷺ said: "A group of people from the people of *Tawhīd* will come out of the Fire and enter Paradise."

This is what has been reported from Sa‘eed bin Jubair, Ibrāhīm An-Nakha‘ī, and others among the *Tābi‘īn* – and it has been reported through other routes from Abū Hurairah, from the Prophet ﷺ – regarding the explanation of the *Ayah*: And those who disbelieve will wish that they were Muslims.^[1] They said: "When the people of *Tawhīd* are taken out from the Fire and admitted into Paradise, those who disbelieved will wish that they had been Muslims."

الإسلام قَلَّ نُزُول الفَرَائِضِ وَالْأَمْرِ وَالنَّهِيِّ .
[قالَ أَبُو عِيسَى :] وَجَهَ هُذَا الْحَدِيثُ
عِنْ بَعْضِ أَهْلِ الْعِلْمِ، أَنَّ أَهْلَ التَّوْحِيدِ
سَيَدْخُلُونَ الْجَنَّةَ، وَإِنْ عَذَّبُوا بِالنَّارِ بِذُنُوبِهِمْ
فَإِنَّهُمْ لَا يُخَلَّدُونَ فِي النَّارِ .

وَقَدْ رُوِيَ عَنْ [عَبْدِ اللَّهِ] بْنِ مَسْعُودٍ وَأَبِي
ذِرٍ وَعَمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ
وَأَبْنِ عَبَّاسٍ وَأَبِي سَعِيدِ الْخُدْرِيِّ وَأَبْنِ [بْنِ
مَالِكٍ] عَنِ السَّيِّدِ عليه السلام [أَنَّهُ] قَالَ: «سَيَخْرُجُ
قَوْمٌ مِنَ النَّارِ مِنْ أَهْلِ التَّوْحِيدِ وَيَدْخُلُونَ
الْجَنَّةَ» .

وَهَكُذَا رُوِيَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَإِبْرَاهِيمَ
النَّحْعَنِيِّ وَغَيْرِهِ وَاحِدٌ مِنَ التَّائِبِينَ [وَقَدْ رُوِيَ
مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ السَّيِّدِ عليه السلام]
فِي تَفْسِيرِ هَذِهِ الْآيَةِ: «رُبَّمَا يَوْمَ الدِّينَ
كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ» [الحجر: ٢٤]
قَالُوا: إِذَا أُخْرِجَ أَهْلُ التَّوْحِيدِ مِنَ النَّارِ
وَأُدْخِلُوا الْجَنَّةَ يَوْمَ الدِّينَ كَفَرُوا لَوْ كَانُوا
مُسْلِمِينَ .

^[1] *Al-Hijr* 15:2.

تخریج: وأخرجه مسلم، الإيمان، باب الدليل على أن من مات على التوحيد دخل الجنة قطعاً، ح: ٢٩ عن قتيبة به * وفي الباب عن أبي بكر [أحمد: ٦/١] وعمر [أحمد: ٦٣/١] وعثمان [مسلم، ح: ٢٦] وعلى [الطبراني في الأوسط: ٣٤٢/١، ح: ٥٧٨] وطلحة [ابن ماجه، ح: ٣٧٩٥] وجابر [مسلم، ح: ٩٣] وابن عمر [الطبراني في الأوسط: ٣٤٨/٢، ح: ١٦٠] وزيد بن خالد [النسائي في عمل اليوم والليلة، ح: ١١١١، ١١١٠] * قول ابن عبيدة صحيح عنه * وروى عن عبد الله بن مسعود [تقديم: ٢٥٩٥] وأبي ذر [تقديم: ٢٥٩٦] وعمران بن حصين [تقديم: ٢٦٠٠] وجابر [ابن عبدالله [البخاري. ح: ٦٥٥٨ ومسلم، ح: ١٩١ وأحمد: ٣٢٥/٣] وابن عباس [أحمد: ١/٢٨١] وأبي سعيد الخدري [تقديم: ٢٥٩٨] وأنس بن مالك [تقديم: ٢٥٩٣].

Comments:

In this *Hadith*, the meaning of declaration of *Tawhid* and the truth of the Messenger is to accept the call of Islam fully from the heart and to follow it; in other words, it may be said thus that the declaration of *Tawhid* and Messengerhood include the complete religion of Islam. Doubtlessly, he who embraces the religion of *Tawhid* from the heart truly, he will enter paradise.

2639. ‘Abdullāh bin ‘Amr bin Al-‘Āṣ narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh will distinguish a man from my *Ummah* before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, then He will say: ‘Do you deny any of this? Have those who recorded this wronged you?’ He will say: ‘No, O Lord!’ He will say: ‘Do you have an excuse?’ He will say: ‘No, O Lord!’ So He will say: ‘Rather you have a good deed with us, so you shall not be wronged today.’” Then He will bring out a card (*Bitāqah*); on it will be: “I testify to *Lā Ilāha Illallāh*, and I testify that Muhammad is His servant and Messenger.” He will say: ‘Bring your scales.’ He will say: ‘O Lord! What good is this card next to these scrolls?’ He will say: ‘You shall not be wronged.’ He said: ‘The scrolls will be put on a pan (of

٢٦٣٩ - حَدَّثَنَا سُوَيْدُ بْنُ نَضِيرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ لَيْثِ بْنِ سَعْدٍ: حَدَّثَنِي عَامِرٌ بْنُ يَحْيَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمَعَافِرِيِّ ثُمَّ الْحُبْلَيِّ قَالَ: سَمِعْتُ عَنْ اللَّهِ أَبْنَ عَمِّرٍو بْنِ الْعَاصِ يَقُولُ: سَوْفَتُ رَسُولُ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ سَيُخَلِّصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيَسْتَرُ عَلَيْهِ تِسْعَةَ وَتِسْعِينَ سِجْلًا، كُلُّ سِجْلٍ مِثْلُ مَدَّ الْبَصَرِ ثُمَّ يَقُولُ: أَتَنْكِرُ مِنْ هَذَا شَيْئًا؟ أَظَلَّمَكَ كَتَبِي الْحَافِظُونَ؟ يَقُولُ: لَا، يَا رَبَّ! يَقُولُ: أَفَلَكَ عَذْرٌ؟ يَقُولُ: لَا، يَا رَبَّ! يَقُولُ: بَلَى، إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّ لَا ظُلْمَ عَلَيْكَ امْبَيْمَ، فَيُخْرِجُ بِطَافَةً فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، يَقُولُ: اخْضُرْ وَزِنَكَ، يَقُولُ: يَا رَبَّ! مَا هَذِهِ الْبِطَافَةُ مَعَ هَذِهِ

the scale), and the card on (the other) pan; the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allāh.”” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

(Another chain) with similar in meaning. The *Bitāqah* is a small piece (of paper).

السِّجَلَاتُ؟ فَقَالَ: فَإِنَّكَ لَا تُظْلِمُمْ. قَالَ: فَتُؤْرَضُ السِّجَلَاتُ فِي كَفَةٍ وَالْيَطَافَةُ فِي كَفَةٍ فَطَاشَتِ السِّجَلَاتُ وَنَقَلَتِ الْيَطَافَةُ، وَلَا يَقُلُّ مَعَ اسْمِ اللَّهِ شَيْءٌ». .

[قال أبو عيسى:] هذا حديث حسن غريب.
حدثنا قبيه: حدثنا ابن لهيعة عن عمير
ابن يحيى بهذا الأسناد نحوه بمعناه،
والبطافة: القطعة.

تخریج: [إسناده صحيح] وأخرجه أحمد: ٢١٣ / ٢ من حديث ابن المبارك به وهو في الزهد
له (زوائد نعيم)، ح: ٣٧١ وصححه الحاکم: ٦ / ١، ٥٢٩ وافقه الذهبي، ورواه ابن ماجه،
ح: ٤٣٠٠ من حديث الليث بن سعد به.

Comments:

If a person embraces Islam out of sincerity of the heart, all his sins are forgiven because of it; the phrase of declaration of Faith is the phrase that is declared on the tongue along with the sincerity of the heart at the very first time to come out of disbelief and polytheism to enter the fold of Islam. On the Day of Judgement, the person will be shown, at the time of weighing the deeds, the result of the ‘Phrase of Oneness’ that the previous sins of his entire life will become weightless and ineffective.

Chapter 18. What Has Been Related About The Splitting That Will Occur In This *Ummah*

2640. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The Jews split into seventy-one sects, or seventy-two sects, and the Christians similarly, and my *Ummah* will split into seventy-three sects.” (*Hasan*)

There are narrations on this topic from Sa‘d, and ‘Abdullāh bin ‘Amr and ‘Awf bin Mālik.

[Abū ‘Eisā said:] The *Hadīth* of Abū Hurairah is a *Hasan Sahīh Hadīth*.

(المعجم ١٨) - باب [ما جاء في]
افتراق هذه الأمة (التحفة ١٨)

٢٦٤٠ - حدثنا الحسين بن حرثة أبو عممار: حدثنا الفضل بن موسى عن محمد
ابن عمرو، عن أبي سلمة، عن أبي هريرة
أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَفَرَّقَ الْيَهُودُ عَلَى إِخْدَى وَسَبْعِينَ فِرْقَةً، أَوْ أَنْتَنِينَ وَسَبْعِينَ فِرْقَةً
وَالْمَصَارِى مِثْلَ ذَلِكَ، وَتَفَرَّقَ أُمَّتِي عَلَى ثَلَاثَ وَسَبْعِينَ فِرْقَةً».

وفي الناب عن سعد وعبد الله بن عمرو
وعوف بن مالك.

[قالَ أَبُو عِيسَىٰ : حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثُ حَسَنٍ صَحِيحٌ .]

تخریج: [إسناده حسن] وأخرجه أبو داود، السنة، باب شرح السنة، ح: ٤٥٩٦ وابن ماجه، ح: ٣٩٩١ من حديث محمد بن عمرو به وصححه ابن حبان، ح: ١٨٣٤ والحاکم: ١٢٨ على شرط مسلم وواقه النهي (!) * وفي الباب عن سعد [عبد بن حميد، ح: ١٤٨] وعبد الله بن عمرو [يأتي: ٢٦٤١] وعوف بن مالك [ابن ماجه، ح: ٣٩٩٢].

2641. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “What befell the children of Isrā’il will befall my *Ummah*, step by step, such that if there was one who had intercourse with his mother in the open, then there would be someone from my *Ummah* who would do that. Indeed the children of Isrā’il split into seventy-two sects, and my *Ummah* will split into seventy-three sects. All of them are in the Fire except one sect.” He said: “And which is it O Messenger of Allāh?” He said: “What I am upon and my Companions.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ghariib*, and explanatory, and we do not know of its like except through this route.

تخریج: [إسناده ضعيف] وأخرجه الحاکم: ١٢٩ من حديث سفيان الثوري به، ابن أئم

٢٦٤١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيَّلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفِيَّانَ [الثُورِيِّ]، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْنَادَ بْنِ أَنْعَمَ الْأَفْرِيقِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِيْوَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَأْتِنَّ عَلَىٰ أُمَّتِي مَا أَتَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ حَذْوَ النَّعْلِ بِالنَّعْلِ حَتَّىٰ إِنْ كَانَ مِنْهُمْ مَنْ أَتَىٰ أُمَّةً عَلَيْهَا لَكَانَ فِي أُمَّتِي مَنْ يَضْسُعُ ذَلِكَ وَإِنْ بَنِي إِسْرَائِيلَ تَنَزَّقُتْ عَلَىٰ ثَيَّبَيْنِ وَسَبْعِينَ مِلَّةً، وَتَنَقَّرُ أُمَّتِي عَلَىٰ ثَلَاثَ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي التَّارِيْخِ إِلَّا مِلَّةً وَاحِدَةً»، قَالَ: وَمَنْ هِيَ يَا رَسُولُ اللَّهِ قَالَ: «مَا أَنَا عَلَيْهِ وَأَصْحَابِيِّ».

[قالَ أَبُو عِيسَىٰ : هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ، مُفَسَّرٌ لَا تَنْرَفُ مِثْلُ هَذَا إِلَّا مِنْ هَذَا الْوَجْهِ .]

تخریج: [إسناده ضعيف] وأخرجه الحاکم: ١٢٩ من حديث سفيان الثوري به، ابن أئم

2642. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh said: “Indeed Allāh, the Blessed and Exalted, created His creation in darkness, then He cast His Light upon them, so whoever is touched by that light he is guided, and whoever is not, he goes astray. It is

٢٦٤٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَرْفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشِيٍّ عَنْ يَحْيَىٰ بْنِ أَبِي عَمْرِيْوَهِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ قَالَ: سَعَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرِيْوَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَىٰ

for this reason that I say that the pens have dried with Allah's knowledge." (*Sahih*)

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

خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ، فَأَلْقَى عَلَيْهِمْ مِنْ نُورِهِ،
فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى، وَمَنْ
أَخْطَأَهُ ضَلَّ، فَلِذَلِكَ أَقُولُ: جَفَّ الْقَلْمُ عَلَى
عِلْمِ اللَّهِ». .

[قال أبو عيسى :] هَذَا حَدِيثٌ حَسَنٌ .

تخریج: [صحيح] * إسماعيل بن عیاش تابع الأوزاعی، عند الحاکم: ١/٣٠ وصححه
وافقه الذھبی ورواه أحمدر: ٢/١٧٦ من حديث عبد الله بن الدیلمی وللحديث طرق عند ابن حبان،
ح: ١٨١٢ والحاکم وغيرهما * هذا الحديث لم یذكره المزی في تحفة الأشراف.

2643. Mu‘ādh bin Jabal narrated that the Messenger of Allah ﷺ said: "Do you know what Allah's right upon His slaves is?" I said: "Allah and His Messenger know best." He said: "His right upon them is that they worship Him alone and do not associate any partners with Him." He said: "And do you know what their right over Allah is if they do that?" I said: "Allah and His Messenger know best." He said: "That He will not punish them." (*Sahih*)

This *Hadīth* is *Hasan Sahīh*.

It has been reported through other routes from Mu‘ādh bin Jabal.

٢٦٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ:
حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سَفِيَّانُ عَنْ أَبِي
إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَيْمُونَ، عَنْ مُعاذِ بْنِ
جَبَلَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْتُرِي مَا
حَقُّ اللَّهِ عَلَى الْعِبَادِ؟ فَقَلَّتْ: اللَّهُ وَرَسُولُهُ
أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّهُ عَلَيْهِمْ أَنْ يَبْعَدُوهُ وَلَا
يُشْرِكُوا بِهِ شَيْئًا»: قَالَ: «فَكَنْدِرِي مَا حَقُّهُمْ
عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ
أَعْلَمُ، قَالَ: «أَنْ لَا يَعْذِبَهُمْ». .

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

وَقَدْ رُوِيَ مِنْ عَنْ وَجْهِهِ عَنْ مُعاذِ بْنِ
جَبَلِ .

Comments:

To worship Allah and to abandon polytheism is in fact to accept the Islamic life and adhere to it, because the greatest and clearest difference between Islam and disbelief is *Tawhid* (the servitude to Allah) and the abandonment of *Shirk*. So those who perform these deeds will fulfill the rights due to Allah and consequently escape punishment.

تخریج: متقد عليه وأخرجه البخاری، الجهاد والسير، باب اسم الفرس والحمار، ح: ٢٨٥٦
ومسلم، ح: ٣٠ من حديث أبي إسحاق به وهو في مسند أبي داود الطیالسی، ح: ٥٦٥ عن شعبة
وسلام عن أبي إسحاق به.

2644. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Jibril came to me and gave me glad tidings, that whoever dies without associating anything with Allāh, then he will enter Paradise." I said: "Even if he commits adultery and theft?" He said: "Yes." (*Sahīh*)

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

There is something on this topic from Abū Ad-Dardā'.

٢٦٤٤ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا
أَبُو دَاؤِدَ: أَبْنَاءِنَا شَعْبَةُ عَنْ حَبِيبِ بْنِ أَبِي
ثَابِتٍ وَعَبْدِ الْعَزِيزِ بْنِ رُقَيْبٍ وَالْأَعْمَشِ.
كُلُّهُمْ سَمِعُوا زَيْدَ بْنَ وَهْبٍ، عَنْ أَبِي ذَرٍّ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَانِي جِبْرِيلُ فَبَشَّرَنِي
أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ.
فَقُلْتُ: وَإِنْ زَانَ وَإِنْ سَرَقَ؟ قَالَ: نَعَمْ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.]

وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ.

تخریج: متفق عليه، وأخرجه البخاري، باب ذكر الملائكة صلوات الله عليهم، ح ٣٢٢٢ من حديث شعبة ومسلم، الزكاة، باب الترغيب في الصدقة، ح ٣٣/٩٤: من حديث عبد العزيز بن رفيع به وهو في مسند أبي داود الطیالسي، ح: ٤٤٤ بلفظ: "يا أبا ذر بشر الناس أنه من قال: لا إله إلا الله دخل الجنة" * وفي الباب عن أبي الدرداء [أحمد: ٤٤٢/٦ والنسائي في عمل اليوم والليلة، ح: ١١٢٤].

Comments:

The meaning of not committing *Shirk* is the confession of *Tawḥid* and its practice, and he who believes in the religion of *Tawḥid* from the heart, will enter paradise; as its detail has previously passed.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

39. The Chapters On Knowledge From The Messenger Of Allāh ﷺ

Chapter 1. When Allāh Wants Good For A Slave, He Gives Him Understanding In The Religion

2645. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “For whomever Allāh wants good, he gives him understanding in the religion.” (*Sahīh*)

There are narrations on this topic from ‘Umar, Abū Hurairah and Mu‘awiyah. This *Hadīth* is *Hasan Sahīh*.

(المعجم ٣٩) - **أبواب العلم**

عن رَسُولِ اللَّهِ ﷺ (التحفة ٣٥)

(المعجم ١) - **بَابٌ : إِذَا أَرَادَ اللَّهُ بِعْدِ
خَيْرًا فَقَهَهُ فِي الدِّينِ** (التحفة ١)

٢٦٤٥ - حَدَثَنَا عَلَيُّ بْنُ حُجْرٍ: حَدَثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ
سَعِيدٍ بْنِ أَبِي هُنْدٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ:
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا
يُفَقِّهُهُ فِي الدِّينِ».

وَفِي الْبَابِ عَنْ عُمَرَ وَأَبِي هُرَيْرَةَ
وَمَعَاوِيَةَ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تَحْرِيق: [إسناده صحيح] وأخرجه أحمد: ٣٠٦ / ١ و[الطبراني في الأوسط: ٤ / ١٧٥، ح: ٣٣١٢] وأبي هريرة [ابن ماجه، ح: ٢٢٠].
وَمَعَاوِيَة [البخاري، ح: ٧١ ومسلم، ح: ٩٨ / ١٠٣٧].

Comments:

Deep understanding and quick comprehension is called ‘*Fiqh*’, through which a person reaches the goal and core of a matter. A believer’s comprehension and deep understanding is a grant and favor of Allāh, and only that person gets it with whom Allāh promises abundant good.

(المعجم ٢) - **بَابُ فَضْلِ طَلَبِ الْعِلْمِ**

(التحفة ٢)

٢٦٤٦ - حَدَثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَثَنَا
أَبُو أَسَمَّةَ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،

2646. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever takes a path upon which

to obtain knowledge, Allāh makes the path to Paradise easy for him.” (*Sahīh*)

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

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَلَكَ طَرِيقًا يَتَوَسَّطُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ».

[Qāl’ Abū ‘Iȳsī]: هَذَا حَدِيثٌ حَسَنٌ.

Takhrij: وأخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن، وعلى الذكر، ح: ٢٦٩٩ من حديث أبي أسماء به.

Comments:

The means and sources of entering Paradise are correct belief and good deeds, and the authenticity of belief and deeds dependent on correct knowledge; therefore the knowledge mentioned in this *Hadīth* is that of the Book and *Sunnah*, and to achieve this one has to leave one's home.

2647. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Whoever goes out seeking knowledge, then he is in Allāh’s cause until he returns.” (*Da’īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*. Some of them reported it without it being *Marfū‘*.

٢٦٤٧ - حَدَّثَنَا نَصْرُ بْنُ عَلَيٍّ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْعَتَكِيُّ عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنِ الرَّئِيعِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَيِّلِ اللَّهِ حَتَّى يَرْجِعَ».

[Qāl’ Abū ‘Iȳsī]: هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ. وَرَوَاهُ بَعْضُهُمْ فَلَمْ يَرْفَعْهُ.

Takhrij: [إسناده ضعيف] وأخرجه الطبراني في الصغير: ١٣٦ من حديث نصر بن علي به وأشار المنذري إلى أنه حسن (الترغيب والترحيب: ١٠٥/١) * الربيع وأبو جعفر وخالد: كلهم حسن الحديث في غيره أنكر عليه ولكن قال ابن حبان في ترجمة الربيع بن أنس: والناس يتقوون حدشه ما كان من روایة أبي جعفر عنه لأن فيها اضطراب كثير (التفقات: ٤/٢٢٨).

Comments:

The means of preaching and spreading the religion of Islam, protecting and defending it is knowledge. So working and striving hard to achieve it, bearing hardship and adversity for its sake is also a form of *Jihād* in the path of Allāh.

2648. ‘Abdullāh bin Sakhbarah narrated from Sakhbarah, that the Prophet ﷺ said: “Whoever seeks knowledge, he is atoning for what has passed (of sins while doing so).” (*Da’īf*)

[Abū ‘Eisā said:] The chain of

٢٦٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حَمَيْدٍ الرَّازِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُعَلَّى: حَدَّثَنَا زَيْادُ بْنُ خَيْثَمَةَ عَنْ أَبِي دَاوُدَ، عَنْ عَبْدِ اللَّهِ ابْنِ سَخْبَرَةَ، عَنْ سَخْبَرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ طَلَبَ الْعِلْمَ كَانَ كَفَارَةً لِمَا مَضَى».

narration of this *Hadīth*' is weak. Abū Dāwud's (a narrator in the chain) name is Nufāt Al-A'mā, he was graded weak in *Hadīth*, and we do not know of much from 'Abdullāh bin Sakhbarah nor from his father.

تخریج: [إسناده ضعیف جداً] وأخرجه الدارمي: ١٣٩/٥٦٧، ح عن محمد بن حمید به *

Comments:

True knowledge is a means of getting rid of the mistakes and sins committed in the previous days of life, and knowledge urges for repentance and to seek forgiveness by creating fear of Allāh regarding one's evil deeds; repenting and seeking forgiveness is a channel of pardon and forgiveness for all types of sins.

Chapter 3. What Has Been Related About Concealing Knowledge

2649. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever is asked about some knowledge that he knows, then he conceals it, he will be bridled with bridle of fire." (*Hasan*)

There is something on this topic from Jābir and 'Abdullāh bin 'Amr. [Abū 'Eisā said:] The *Hadīth* of Abū Hurairah is *Hasan*.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب من سئل عن علم فكتمه، ح ٢٦١ من حديث عمارة بن زادان به وصححه ابن حبان، ح ٩٥، وللحديث شواهد كثيرة * وفي الباب عن جابر [ابن ماجه، ح ٢٦٣] وعبد الله بن عمرو [ابن حبان، ح ٩٦] والحاكم: ١٠٢/١.

Comments:

The true objective of seeking knowledge is to propagate and spread it and to make the unmindful aware of it, and a knowledgeable person who keeps quiet at an opportunity where he should speak and he does not tell the truth, he deserves such punishment that his tongue is to be reined, because he bridled himself with the rein of silence and quietness.

[قال أبو عيسى:] هذَا حَدِيثٌ ضَعِيفٌ إِلَّا إِسْنَادًا. أَبُو دَاوُدْ أَسْمُهُ نُفَيْعُ الْأَعْمَى، يُضَعِّفُ فِي الْحَدِيثِ وَلَا نَعْرِفُ لِعَبْدِ اللَّهِ بْنِ سَخْبَرَةَ كَيْرَ شَيْءٍ وَلَا لِأَبِيهِ.

تخریج: [إسناده ضعیف جداً] وأخرجه الدارمي: ١٣٩/٥٦٧، ح عن محمد بن حمید به *

(المعجم ٣) - بَابُ مَا جَاءَ فِي كِتَمَانِ الْعِلْمِ (التحفة ٣)

٢٦٤٩ - حَدَّثَنَا أَخْمَدُ بْنُ بُدَيْنِ بْنِ قُرَيْشٍ الْيَامِيُّ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ عَنْ عُمَارَةَ بْنِ زَادَانَ، عَنْ عَلَيِّ بْنِ الْحَكَمِ، عَنْ عَطَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سُئِلَ عَنْ عِلْمٍ ثُمَّ كَتَمَهُ الْجِمْ يَوْمَ الْقِيَامَةِ يُلْجَاهُ مِنْ تَارِ».

وَفِي الْبَابِ عَنْ جَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرِو. [قال أبو عيسى:] حديث أبي هريرة حديث حسن.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب من سئل عن علم فكتمه، ح ٢٦١ من حديث عمارة بن زادان به وصححه ابن حبان، ح ٩٥، وللحديث شواهد كثيرة * وفي الباب عن جابر [ابن ماجه، ح ٢٦٣] وعبد الله بن عمرو [ابن حبان، ح ٩٦] والحاكم: ١٠٢/١.

Chapter 4. What Has Been Related About Exhortation Regarding One Who Seeks Knowledge

2650. Abū Hārūn [Al-'Abdī] said: "We went to Abū Sa'eed and he said: 'Welcome with the exhortation of the Messenger of Allāh ﷺ.' [1] Indeed the Prophet ﷺ said: "Surely, the people are followers of you, and men will certainly come to you from the regions of the earth to gain understanding in the religion. So when they come to you exhort them with good." (*Da'y*)

[Abū 'Eisā said:] 'Alī bin 'Abdullāh said: "Yahyā bin Sa'eed said: 'Shu'bah considered Abū Hārūn [Al-'Abdī] to be weak.'" Yahyā [bin Sa'eed] said: "And Ibn 'Awn did not stop reporting from Abū Hārūn Al-'Abdī until he died."

Abū Hārūn's name is 'Ummārah bin Juwain.

تخریج: [إسناده ضعيف جداً] وأخرجه ابن ماجه، المقدمة، باب الوصاة بطلبة العلم، ح ٢٤٩ من حديث سفيان الثوري به * أبو هارون ضعيف جداً متهم.

Comments:

Students should be treated kindly and affectionately, they should be educated lovingly and by dedicated hard work, and they should get full supervision and care.

2651. Abū Hārūn [Al-'Abdī] narrated from Abū Sa'eed Al-Khudrī that the Prophet ﷺ said: "Men will come to you from the direction of the east to learn. So when they come to you then exhort them to good." He said: "When

(المعجم ٤) - بَابُ مَا جَاءَ فِي
الاسْتِيচَاءِ بِمَنْ يَطْلُبُ الْعِلْمَ (التحفة ٤)

٢٦٥٠ - حَدَّثَنَا سُفِيَّانُ بْنُ وَكِيعٍ : حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفِيَّانَ، عَنْ أَبِي هَارُونَ [الْعَبْدِيِّ] قَالَ: كُنَّا نَأْتِي أَبَا سَعِيدَ قَيْقَوْلُ: مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللَّهِ ﷺ إِنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ النَّاسَ لَكُمْ تَعْلَمُ وَإِنَّ رِجَالًا يَأْتُوكُمْ مِنْ أَفْطَارِ الْأَرْضِ يَتَفَقَّهُونَ فِي الدِّينِ، فَإِذَا أَتَوكُمْ فَاقْسِنُوا بِهِمْ خَيْرًا".
[قالَ أَبُو عِيسَى]: قَالَ عَلَيُّ بْنُ عَبْدِ اللَّهِ: قَالَ يَحْيَى بْنُ سَعِيدٍ: كَانَ شَعْبَةُ يُضَعِّفُ أَبَا هَارُونَ الْعَبْدِيَّ. قَالَ يَحْيَى [بْنُ سَعِيدٍ]: وَمَا زَالَ أَبْنُ عَوْنَانِ يَرْوِي عَنْ أَبِي هَارُونَ الْعَبْدِيِّ حَتَّى ماتَ.

وَأَبُو هَارُونَ اسْمُهُ عَمَارَهُ بْنُ جُوَيْنِ.

٢٦٥١ - حَدَّثَنَا قُبَيْلَةُ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ النَّبِيِّ ﷺ قَالَ: «يَأْتِيکُمْ رِجَالٌ مِنْ قِبْلِ الْمَشْرِقِ يَتَعَلَّمُونَ، فَإِذَا جَاءُوكُمْ فَاقْسِنُوا بِهِمْ خَيْرًا». قَالَ: فَكَانَ أَبُو سَعِيدٍ

[1] *Waṣīyah* has been given a general translation, while the implication is "the will of Allāh's Messenger ﷺ" that is, he does not leave any inheritance, but rather knowledge, and those who came to the Companions to seek that legacy are its heirs.

Abū Sa‘eed saw us he would say: ‘Welcome with the exhortation of the Messenger of Allāh, may the peace and blessings of Allāh be upon him and his family.’” (*Da‘īf*)

He said: We do not know of this *Hadīth* except as a narration of Abū Hārūn Al-‘Abdī from Abū Sa‘eed Al-Khudrī.

تخریج: [إسناده ضعیف جدًا] وأخرجه الخطیب: ٣٨٧ / ١٤ من حديث أبي هارون العبدی به
وانظر الحديث السابق لعلته.

Chapter 5. What Has Been Related About Knowledge Leaving

2652. ‘Abdullāh bin ‘Amr bin Al-‘Āṣ narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh does not take away knowledge by removing it from the people, but He takes away knowledge by taking the scholars, until there remains no scholar and the people begin to ask ignorant leaders, so they give their verdict without knowledge. They will go astray and lead the people astray.” (*Sahīh*)

There are narrations on this topic from ‘Aishah and Ziyād bin Labid.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Az-Zuhrī has reported this *Hadīth* from ‘Urwah, from ‘Abdullāh bin ‘Amr, and (also) from ‘Urwah from ‘Aishah from the Prophet ﷺ, and it is similar to this.

تخریج: متفق عليه، وأخرجه مسلم، العلم، باب رفع العلم وقبضه، وظهور الجهل والفتن في آخر الزمان، ح: ٢٧٣ من حديث عبدة والبخاري، ح: ١٠٠ من حديث هشام بن عروة به * وفي الباب عن عائشة [يأتي بعده: ٢٦٥٢ ب] وزياد بن لبيد [ابن ماجه، ح: ٤٤٨ والترمذى، ح: ٥٩٠٨] * حديث الزهرى: أخرجه النسائي في الكبرى، ح: ٥٩٠٨.

إذا رأانا قال: مرحباً بوصيحة رسول الله صلى الله عليه وسلم.

قال: وهذا حديث لا نعرفه إلا من حديث أبي هارون العبدى عن أبي سعيد الخدري.

(المعجم ٥) - باب ما جاء في ذهاب العلم (التحفة ٥)

٢٦٥٢ - حديث هارون بن إسحاق الهمدانى: حديث عبدة بن سليمان عن هشام ابن عروة، عن أبيه، عن عبد الله بن عمرو ابن العاص قال: قال رسول الله ﷺ: «إن الله لا يقبض العلم انتزاعاً يتزاوجه من الناس، ولكن يقبض العلم يقبضه العلماء، حتى إذا لم يترك عالماً اتَّخذ الناس رؤوساً جهالاً فسلعوا فأفتووا بغير علم فضلوا وأضلوا».

وفي الباب عن عائشة وزياد بن لبيد. [قال أبو عيسى:] هذا حديث حسن صحيح. وقد روى هذا الحديث الزهرى عن عروة، عن عبد الله بن عمرو، وعن عروة، وعن عائشة عن النبي ﷺ مثل هذا.

تخریج: متفق عليه، وأخرجه مسلم، العلم، باب رفع العلم وقبضه، وظهور الجهل والفتن في آخر الزمان، ح: ٢٧٣ من حديث عبدة والبخاري، ح: ١٠٠ من حديث هشام بن عروة به * وفي الباب عن عائشة [يأتي بعده: ٢٦٥٢ ب] وزياد بن ليد [ابن ماجه، ح: ٤٤٨ والترمذى، ح: ٥٩٠٨] * حديث الزهرى: أخرجه النسائي في الكبرى، ح: ٥٩٠٨.

Comments:

In this *Hadīth*, there is a great urge and advocacy for the Muslims that they should value and honor their God-conscious scholars, the people should get maximum benefit from them, otherwise the time may be near that they will be deprived of this favor.

2653. Jubair bin Nufair narrated from Abū Ad-Dardā' who said: "We were with the Prophet ﷺ when he raised his sight to the sky, then he said: 'This is the time when knowledge is to be taken from the people, until what remains of it shall not amount to anything.' So Ziyād bin Labīd Al-Anṣārī said: 'How will it be taken from us while we recite the Qur'ān. By Allāh we recite it, and our women and children recite it?' He (ﷺ) said: 'May you be bereaved of your mother O Ziyād! I used to consider you among the *Fuqahā'* of the people of Al-Madīnah. The Tawrah and Injil are with the Jews and the Christians, but what do they avail of them?'" Jubair said: "So I met 'Ubādah bin Aṣ-Ṣāmit and said to him: 'Have you not heard what your brother Abū Ad-Dardā' said?' Then I informed him of what Abū Ad-Dardā' said. He said: 'Abū Ad-Dardā' spoke the truth. If you wish, we shall narrate to you about the first knowledge to be removed from the people: It is *Khushū'*, soon you will enter the congregational *Masjid*, but not see any man in it with *Khushū'*." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. Mu'awiyah bin Ṣalīḥ (a narrator in the chain) is

٢٦٥٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ صَالِحٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ أَبْنِ نُقَيْرٍ، عَنْ أَبِيهِ جُبَيْرٍ بْنِ نُقَيْرٍ، عَنْ أَبِيهِ الدَّرْدَاءِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَشَخَصَ يَصَارُهُ إِلَى السَّمَاءِ، ثُمَّ قَالَ: «هَذَا أَوَانٌ يُخْتَلِسُ الْعِلْمُ مِنَ النَّاسِ حَتَّى لَا يَقْدِرُوا مِنْهُ عَلَى شَيْءٍ». فَقَالَ زِيَادُ بْنُ لَبِيدِ الْأَنْصَارِيُّ: كَيْفَ يُخْتَلِسُ مِنَّا، وَقَدْ قَرَأْنَا الْقُرْآنَ فَوَاللهِ لِقُرْآنَهُ، وَلَقُرْنَتَهُ نِسَاءُنَا وَأَبْنَائُنَا؟ قَالَ: «تَكِلْتَ أُمَّكَ يَا زِيَادُ! إِنْ كُنْتَ لَا تَعْدُكَ بِنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ: هَذِهِ التَّوْرَاهُ وَالْإِنْجِيلُ عِنْدَ الْيَهُودَ وَالنَّصَارَى فَمَاذَا تُخْتِنِي عَنْهُمْ؟» قَالَ جُبَيْرٌ: فَلَقِيتُ عُبَادَةَ بْنَ الصَّابِرِ فَقُلْتُ: أَلَا تَسْمَعُ [إِلَى] مَا يَسُولُ أَخُوكَ أَبُو الدَّرْدَاءِ؟ فَأَخْبَرْتُهُ بِالَّذِي قَالَ أَبُو الدَّرْدَاءِ: قَالَ: صَدَقَ أَبُو الدَّرْدَاءِ إِنْ شِئْتَ لَا حَدَّتْكَ بِأَوْلَ عِلْمٍ يُرْفَعُ مِنَ النَّاسِ: الْحُشُونُ، يُوشِكُ أَنْ تَدْخُلَ مَسْجِدَ الْجَامِعِ فَلَا تَرَى فِيهِ رَجُلًا خَائِشًا. [قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ]. وَمُعَاوِيَةُ بْنُ صَالِحٍ يَقُولُ عِنْدَ أَهْلِ الْحَدِيثِ: وَلَا نَعْلَمُ أَحَدًا تَكَلَّمُ فِيهِ غَيْرُ يَحْسَنِ أَبْنِ سَعِيدِ الْقَطَانِ. وَقَدْ رُوِيَ عَنْ مُعَاوِيَةِ بْنِ صَالِحٍ نَحْوُ هَذَا، وَرَوَى بَعْضُهُمْ هَذَا

trustworthy according to the people of *Hadīth*, and we do not know of anyone who criticized him except for Yāḥyā bin Sa‘īd Al-Qatṭān. Similar to this has been reported (by others) from Mu‘āwiyah bin Ṣalīḥ, and some of them reported this *Hadīth* from ‘Abdur-Rahmān bin Jubair bin Nufair, from his father, from ‘Awf bin Mālik from the Prophet ﷺ.

الْحَدِيثَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ بْنِ
نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ عَنْ
النَّبِيِّ ﷺ.

تخریج: [إسناده صحيح] وأخرجه الحاکم: ۹۹ / ۱ من حديث عبد الله بن صالح به وصححه وافقه الذهبي وهو في مسند الدارمي، ح: ۲۹۴ * حديث عبد الرحمن بن جبير عن أبيه عن عوف: أخرجه أحمد: ۲۶ / ۲۶، ۲۷ والنسائي في الكبرى، ح: ۵۹۰۹ وابن حبان، ح: ۱۱۵ وصححه الحاکم: ۹۸، ۹۹ وافقه الذهبي.

Comments:

Religious knowledge will gradually come to an end by the death of religious scholars, even though the Qur'an will yet exist, but the people will not act upon it. The real and true purpose of knowledge is to act accordingly, when knowledge is not practised, as if it is ignorance instead of knowledge. Were knowledge true and firm it would be practised. Knowledge brings fear and consciousness to a man regarding Allāh and the result of fear is humbleness and humility i.e. lowness and submission.

Chapter 6. About One Who Seeks The World With His Knowledge

2654. Ibn Ka'b bin Mālik narrated from his father that he heard the Messenger of Allāh ﷺ saying: "Whoever seeks knowledge to contend with the scholars, or to use it to argue with the fools, and to have the people's faces turn towards him, then he shall be admitted to the Fire." (*Daīf*)

[Abū ‘Eīsa said:] This *Hadīth* is *Gharib*, we do not know of it except from this route. Ishāq bin Yāḥyā bin Ṭalhah is not that strong according to them (the scholars of *Hadīth*), he was criticized due to

(المعجم ۶) - بَابٌ : فِيمَنْ يَطْلُبُ
بِعِلْمِ الدُّنْيَا (التحفة ۶)

۲۶۵۴ - حَدَّثَنَا أَبُو الْأَشْعَثِ أَخْمَدُ بْنُ
الْمَقْدَامِ الْعَجْلَيُّ الْبَصْرِيُّ : حَدَّثَنَا أُمِّيَّةُ بْنُ
خَالِدٍ : حَدَّثَنَا إِسْحَاقُ بْنُ يَحْيَى بْنِ طَلْحَةَ :
حَدَّثَنِي أَبْنُ كَعْبٍ بْنُ مَالِكٍ عَنْ أَبِيهِ، قَالَ :
سَوْمَتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «مَنْ طَلَبَ
الْعِلْمَ لِيُجَاهِي بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِي بِهِ
السُّفَهَاءَ وَيَضْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَذْخَلَهُ
اللَّهُ النَّارَ».]

[قال أبا عيسى:] هذا حديث غريب لا
نعرفه إلا من هذا الوجه. وإسحاق بن يحيى

his memory.

ابن طلحة لَنْسَ بِذَكَرِ الْقَوِيِّ عَنْهُمْ، تَكُلُّمُ
فِيهِ مِنْ قِيلٍ حِفْظِهِ.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ٣٢٦ / ١ من حديث أبي الأشعث به * إسحاق
ابن يحيى: ضعيف (تقريب) وللحديث شواهد ضعيفة عند ابن ماجه، ح: ٢٥٣ وغیره.

Comments:

True purpose of religious knowledge is its spread and preaching, and to achieve the pleasure and bliss of Allāh by acting upon it, so that a person secures salvation and success in the Hereafter.

2655. Ibn ‘Umar narrated that the Prophet ﷺ said: “Whoever learns knowledge for other than (the sake of) Allāh, or intends by it other than Allāh, then let him take his seat in the Fire.” (*Da’if*)

[There is something on this topic from Jābir].

[Abū ‘Eisā said: This *Hadīth* is *Hasan Gharīb*, we do not know of it as a narration of Ayyūb except through this route.]

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب الانتفاع بالعلم والعمل به، ح: ٤٥٨ من حديث محمد بن عباد به * وفي الباب عن جابر [ابن ماجه، ح: ٢٥٤] * خالد بن دريك لم يدرك ابن عمر.

Chapter 7. What Has Been Related About The Encouragement To Convey What Is Heard

2656. ‘Abdur-Rahmān bin Abān bin ‘Uthmān narrated from his father who said: “Zaid bin Thābit left to go to Marwān during the middle of the day. We said: ‘He did not send for him [during] this hour except to ask him about something.’ So we got up to ask him, and he said: ‘Yes, he asked us

٢٦٥٥ - حَدَّثَنَا عَلَيْهِ بْنُ نَصَرِ بْنُ عَلَيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادَ الْهَنَائِيُّ: حَدَّثَنَا عَلَيْهِ بْنُ الْمُبَارَكَ عَنْ أَيُوبَ السَّخْتَنَائِيِّ، عَنْ خَالِدِ بْنِ دُرْبَلِكَ، عَنْ أَبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَعْلَمَ عِلْمًا لِغَيْرِ اللَّهِ أَوْ أَرَادَ بِهِ غَيْرَ اللَّهِ فَلْيَبْتَوِأْ مَقْعِدَهُ مِنَ النَّارِ» [وَفِي الْبَابِ عَنْ جَابِرٍ].

[قالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ لَا تَعْرِفُهُ مِنْ حَدِيثِ أَيُوبَ إِلَّا مِنْ هَذَا الْوَجْهِ].

(المعجم ٧) - بَابُ [مَا جَاءَ] فِي الْحَثِّ
عَلَى تَبْلِيغِ السَّمَاعِ (التحفة ٧)

٢٦٥٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاؤَدَ: حَدَّثَنَا شُعبَةُ: أَخْبَرَنِي عُمَرُ بْنُ سُلَيْمَانَ مِنْ وَلَدِ عُمَرَ بْنِ الْمَخَطَّابِ. قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبْيَانَ بْنَ عُثْمَانَ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: خَرَجَ زَيْدُ بْنُ ثَابِتٍ مِنْ عِنْدِ مَرْوَانَ نِصْفَ النَّهَارِ، قُلْنَا: مَا بَعَثَ إِلَيْهِ

about something we heard from the Messenger of Allāh ﷺ. I heard the Messenger of Allāh ﷺ saying: "May Allāh gladden a man who hears a *Hadīth* from us, so he memorizes it until he conveys it to someone else. Perhaps he carries the *Fiqh* to one who is more understanding than him, and perhaps the one who carries the *Fiqh* is not a *Faqīh*." (*Sahīh*)

There is something on this topic from ‘Abdullāh bin Mas‘ūd, Mu‘ādh bin Jabal, Jubair bin Muṭ‘im Abū Ad-Dardā’, and Anas. [Abū ‘Eisā said:] The *Hadīth* of Zaid bin Thābit is a *Hasan Hadīth*.

تخریج: [إسناده صحيح] وأخرجه أبو داود السجستاني، العلم، باب فضل نشر العلم، ح: ٣٦٦٠ من حديث شعبة به وصححه ابن حبان، ح: ٧٢ والبصيري وله شواهد عند الحاكم: /١٨٧، ٨٨ وغيره * وفي الباب عن عبد الله بن مسعود [يأتي: ٢٦٥٨ ، ٢٦٥٧] ومعاذ بن جبل [الطبراني في الأوسط: ٤٠٠، ح: ٦٧٧٧] وجبير بن مطعم [ابن ماجه، ح: ٢٣١] وأبي الدرداء [الدارمي، ح: ٢٣٦] وأنس [ابن ماجه، ح: ٢٣٦].

Comments:

Preaching about *Hadīth* and its spread is a source of its revival, prosperity and life, therefore he who preaches, transmits and spreads it, has the right that Allāh will keep him delighted and pleased.

2657. Simāk bin Ḥarb said: "I heard ‘Abdur-Raḥmān bin ‘Abdullāh bin Mas‘ūd narrating from his father who said: 'I heard the Messenger of Allāh ﷺ saying: 'May Allāh gladden a man who hears something from us, so he conveys it as he heard it. Perhaps the one it is conveyed to is more understanding than the one who heard it.'" (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. [It has been reported from ‘Abdul-Mālik bin ‘Umair

[في] هذه الساعة إلّا لشئء يسأله عَنْهُ، فَقَمَّنا فَسَأَلْنَاهُ، فَقَالَ: نَعَمْ، سَأَلْنَا عَنْ أَشْياء سَمِعْنَاها مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَصَرَ اللَّهُ امْرَأً سَمِعَ مِنَ حَدِيثِنَا فَحَفَظَهُ حَتَّى يُلْعَغَ غَيْرَهُ، فَرُبَّ حَامِلٍ فُقَهَ إِلَى مَنْ هُوَ أَفَقَهَ مِنْهُ، وَرُبَّ حَامِلٍ فِيهِ لَيْسَ بِفَقِيقِهِ». وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَمَعَاذِ بْنِ جَبَلٍ وَجَبَرِ بْنِ مُطْعِمٍ وَأَبِي الدَّرْدَاءِ وَأَنَسِ .

[قالَ أَبُو عَيسَى:] حَدِيثُ زَيْدِ بْنِ ثَابِتَ حَدِيثٌ حَسَنٌ.

تخریج: [إسناده صحيح] وأخرجه أبو داود السجستاني، العلم، باب فضل نشر العلم، ح: ٣٦٦٠ من حديث شعبة به وصححه ابن حبان، ح: ٧٢ والبصيري وله شواهد عند الحاكم: /١٨٧، ٨٨ وغيره * وفي الباب عن عبد الله بن مسعود [يأتي: ٢٦٥٨ ، ٢٦٥٧] ومعاذ بن جبل [الطبراني في الأوسط: ٤٠٠، ح: ٦٧٧٧] وجبير بن مطعم [ابن ماجه، ح: ٢٣١] وأبي الدرداء [الدارمي، ح: ٢٣٦] وأنس [ابن ماجه، ح: ٢٣٦].

2657 - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنَّبَانَا شُعْبَةَ عَنْ سِيمَاكَ بْنِ حَرْبٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَصَرَ اللَّهُ امْرَأً سَمِعَ مِنَ شَيْئًا فَلَعْنَهُ كَمَا سَمِعَهُ فَرُبَّ مُلْكٍ أَوْعَى مِنْ سَامِعٍ».

[قالَ أَبُو عَيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَقَدْ رَوَاهُ عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ عَنْ

from 'Abdur-Rahmān bin 'Abdullāh].

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، المقدمة، باب من بلغ علمًا، ح: ٢٣٢ من حديث شعبة به وصححه ابن جبان، ح: ٧٦٧٤.

Comments:

Hadith is to be narrated exactly in its true version without any omission and addition, making an addition into it by oneself and attributing it to the Prophet is an illegal act and a heinous crime.

2658. ['Abdul-Mālik bin 'Umair narrated from 'Abdur-Rahmān bin 'Abdullāh bin Mas'ūd that he narrated from his father, from the Prophet ﷺ who said: "May Allāh beautify a man who hears a saying of mine, so he understands it, remembers it, and conveys it. Perhaps he carries the *Fiqh* to one who has more understanding than him. There are three with which the heart of a Muslim shall not be deceived: Sincerity in deeds for Allāh, giving *Nasīḥah* to the *A'immah* of the Muslims, and sticking to the *Jamā'ah*. For indeed the call is protected from behind them."] (*Sahīh*)

تخریج: [صحيح] وأخرجه البيهقي في دلائل النبوة: ١/٢٣ من حديث سفيان (بن عيينة) به وانظر الحديث السابق.

Chapter 8. What Has Been Related About The Gravity Of Lying Against The Messenger Of Allāh ﷺ

2659. 'Abdullāh [bin Mas'ūd] narrated that the Messenger of Allāh ﷺ said: "Whoever lies upon me, then let him take his seat in the Fire." (*Sahīh*)

٢٦٥٨ - [حدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَنْضَرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي فَوَعَاهَا وَحَفِظَهَا وَبَلَّهَا، فَرَبِّ حَامِلٍ فَقُوِّى إِلَى مَنْ هُوَ أَقْهَمُ مِنْهُ. ثَلَاثٌ لَا يُغَلِّ عَلَيْهِنَّ قَلْبٌ مُسْتَلِمٌ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَمُنَاصَحَّةُ أَئِمَّةِ الْمُسْلِمِينَ، وَلُزُومُ جَمَاعِهِمْ، فَإِنَّ الدَّعْوَةَ تُحِيطُ مِنْ وَرَائِهِمْ».]

(المعجم ٨) - بَابُ [مَا جَاءَ] فِي تَعْظِيمِ الْكَذِبِ عَلَى رَسُولِ اللَّهِ ﷺ (التحفة ٨)

٢٦٥٩ - حَدَّثَنَا أَبُو هِشَامُ الرَّفَاعِيُّ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلَيَبْرُأُ مَقْعَدَهُ مِنَ النَّارِ».

تخریج: [صحیح] وله شاهد تقدم: ۲۲۵۷.

2660. ‘Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: “Do not lie upon me, for indeed whoever lies upon me, he will be admitted into the Fire.”

There are narrations on this topic from Abū Bakr, ‘Umar, ‘Uthmān, Az-Zubair, Sa‘eed bin Zaid, ‘Abdullāh bin ‘Amr, Anas, Jābir, Ibn ‘Abbās, Abū Sa‘eed, ‘Amr bin ‘Anbasah, ‘Uqbah bin ‘Āmir, Mu‘awiyah, Buraidah, Abū Mūsā, Abū Umāmah, ‘Abdullāh bin ‘Umar, Al-Munqā’ and Aws Ath-Thaqafī. (*Sahīh*)

[Abū ‘Eisā said:] The *Hadīth* of ‘Alī bin Abī Ṭālib is *Hasan Sahīh*. ‘Abdur-Rahmān bin Mahdi said: “Mansūr bin Al-Mu’tamir is the most trustworthy of the people of Al-Kūfah.” Waki‘ said: “Ribi‘ī bin Khirāsh did not utter any lie in Islām.”

٢٦٦٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الفَزَارِيُّ ابْنُ ابْنَةِ السُّدَّيْ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ رِبْيَيْ ابْنِ حِرَاشَ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ كَذَّبَ عَلَيَّ يَلْجُ النَّارَ».

وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَالرَّضِيرِ وَسَعِيدِ بْنِ زَيْدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرِو وَأَسَسِ وَجَاهِيرَ وَابْنِ عَيَّاسِ وَأَبِي سَعِيدِ وَعَمْرِو وَابْنِ عَبْسَةَ وَعَقْبَةَ بْنِ عَامِرٍ وَمُعَاوِيَةَ وَبَرِيدَةَ وَأَبِي مُوسَى وَأَبِي أُمَّامَةَ وَعَبْدِ اللَّهِ بْنِ عُمَرَ وَالْمُنْتَعِنَ وَأَوْسِ الشَّقَفيِّ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَلَيِّ بْنِ أَبِي طَالِبٍ، حَدِيثُ حَسَنٍ صَحِيحٌ. قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدَى: مَنْصُورُ بْنُ الْمُعْتَمِرُ أَتَبْتَ أَهْلَ الْكُوفَةَ. وَقَالَ وَكِيعٌ: لَمْ يَكُنْ رِبْيَيْ ابْنُ حِرَاشَ فِي الإِسْلَامِ كَذَبَهُ.

تخریج: [صحیح] وهو متفق عليه، وأخرجه البخاري، العلم، باب اثم من كذب على النبي ﷺ، ح: ١٠٦ ومسلم، ح: ١ من حديث منصور به * وفي الباب عن أبي بكر [أبو يعلى: ٧٥/١: ٧٥] وعمر [أحمد: ٤٦/١: ٤٦] وعثمان [أحمد: ٦٥/١: ٦٥] والظبي [البخاري، ح: ١٠٧: ١٠٧] وسعيد ابن زيد [أبو يعلى: ٩٦٦/٢: ٩٦٦] وعبد الله بن عمرو [يأتي: ٦٦٩/٦٦٩] وأنس [يأتي: ٦٦١/٦٦١] وجابر [ابن ماجه، ح: ٣٣: ٣٣] وابن عباس [يأتي: ٢٩٥١/٢٩٥١] وأبي سعيد [ابن ماجه، ح: ٣٧: ٣٧] وعمرو بن عبسة [ابن ماجه، ح: ٣٣: ٣٣] وأبي سعيد [ابن عباس [يأتي: ٢٩٥١/٢٩٥١] وعقبة بن عامر [أحمد: ٧٠/٧٠: ٧٠] وعقبة بن عامر [أحمد: ١٥٩/٤: ١٥٩] وعواوية [أحمد: ٤/٤: ٤] وبريدة [ابن عدي: ١٣٧١/١٣٧١] وأبي موسى (الناطق مالك بن عبدة) [أحمد: ٤/٤: ٤] وأبي أمامة [ابن الجوزي في مقدمة الموضوعات: ٨٦/٨٦: ٨٦] وعبد الله بن عمر المقنع [البخاري في التاريخ الكبير: ١٣٧٢/١٣٧٢] وأبي سعد [أبي سعد: ٧/٥٣: ٥٣] وغيرهما] وأوس الثقفي [ابن عدي: ١/٢٤: ٢٤].

2661. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Whoever lies upon me” – I think he said – “purposely, then let him take his seat in the Fire.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb Sahīh* from this route, as a narration of Az-Zuhri from Anas bin Mālik. This *Hadīth* has been reported through other routes from Anas from the Prophet ﷺ.

تخریج: [صحيح] وأخرجه ابن ماجه، المقدمة، باب التغليظ في تعمد الكذب على رسول الله ﷺ، ح: ٣٢ من حديث الليث بن سعد به.

Comments:

Something attributed to the Prophet becomes a part of religion, and when he did not utter that, it is as if a saying of a person or that of others was made part of religion, mixing non-religious acts into the religion is unlawful and a heinous offence. Therefore its punishment is severe, i.e., it will cause the person to dwell in Hell.

Chapter 9. What Has Been Related About Whoever Reports A *Hadīth* Which He Knows Is A Lie

2662. Al-Mughīrah bin Shu‘bah narrated that the Prophet ﷺ said: “Whoever narrates a *Hadīth* from me which he knows is a lie, then he is one of the liars.”^[1] (*Sahīh*)

There are narrations on this topic from ‘Alī bin Abī Tālib and Samurah.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

Shu‘bah reported this *Hadīth* from

٢٦٦١ - حَدَّثَنَا قُتْيَةُ: حَدَّثَنَا الْلَّيْثُ بْنُ سَعْدٍ عَنْ ابْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَّبَ عَلَيَّ - حَسِيبَتْ أَنَّهُ قَالَ: مُتَعَمِّدًا - فَأَنْبَيْتُهُ أَنَّهُ مِنَ النَّارِ».

[قَالَ أَبُو عِيسَى]: [هَذَا حَدِيثُ حَسَنٍ عَرِيبٍ صَحِيفٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الرُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ].

الله ﷺ، ح: ٣٢ من حديث الليث بن سعد به.

(المعجم ٩) - بَابُ [مَا جَاءَ] فِي مَنْ رَوَى حَدِيثًا وَهُوَ يُرَى أَنَّهُ كَذِبٌ (التحفة ٩)

٢٦٦٢ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدَىً: حَدَّثَنَا سُفِينٌ عَنْ حَسِيبٍ ابْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونَ بْنِ أَبِي شَيْبٍ، عَنِ الْمُعْبِرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَدَّثَ عَنِي حَدِيثًا وَهُوَ يُرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ».

وَفِي الْبَابِ عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ وَسَمِرَةَ.

^[1] “Liars” is recited in the plural form in this version, while in others it is in the dual, meaning “two liars,” that is one who initiated it and one who spread it.

Al-Hakam, from 'Abdur-Rahmān bin Abī Lailā, from Samurah from the Prophet ﷺ. Al-A'mash and Ibn Abī Lailā reported it from Al-Hakam, from 'Abdur-Rahmān bin Abī Lailā, from 'Alī, from the Prophet ﷺ. It is as if the *Hadīth* of 'Abdur-Rahmān bin Abī Lailā, from Samurah is more correct according to the people of *Hadīth*.

He said: I asked 'Abdullāh bin 'Abdūr-Rahmān, 'Abdū Muḥammad^[1] about the *Hadīth* of the Prophet ﷺ: "Whoever narrates a *Hadīth* from me which he knows is a lie, then he is one of the liars." I said to him: "If someone reports a *Hadīth* and he knows that its chain of narration is mistaken, do you fear that he falls under this *Hadīth* of the Prophet ﷺ, or when people report a *Mursal Hadīth*, and some of them mention a chain for it, or alter its chain, does this case fall under this *Hadīth*?" He said: "No. This *Hadīth* only refers to when a man reports a *Hadīth* and that *Hadīth* is not known to have any source from the Prophet ﷺ, yet he narrates it. In this case I fear that he falls under this *Hadīth*." (*Sahih*)

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيقٌ .

وَرَوَى شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ سَمْرَةَ عَنِ النَّبِيِّ ﷺ هَذَا الْحَدِيثُ، وَرَوَى الأَعْمَشُ وَابْنُ أَبِي لَيْلَى عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ عَنِ النَّبِيِّ ﷺ. وَكَانَ حَدِيثَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ سَمْرَةَ عِنْدَ أَهْلِ الْحَدِيثِ أَصَحُّ. قَالَ : سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ أَبَا مُحَمَّدٍ، عَنْ حَدِيثِ النَّبِيِّ ﷺ : «مَنْ حَدَثَ عَنِي حَدِيثًا وَهُوَ يُرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبِينَ» فَلَمْ لَهُ : مَنْ رَوَى حَدِيثًا وَهُوَ يَعْلَمُ أَنَّ إِسْنَادَهُ خَطَأً أَيْخَافُ أَنْ يَكُونَ قَدْ دَخَلَ فِي حَدِيثِ النَّبِيِّ ﷺ، أَوْ إِذَا رَوَى النَّاسُ حَدِيثَنَا مُرْسَلًا، فَإِسْنَادُهُ بَعْضُهُمْ أَوْ قَلَبَ إِسْنَادَهُ يَكُونُ قَدْ دَخَلَ فِي هَذَا الْحَدِيثِ؟ فَقَالَ : لَا، إِنَّمَا مَعْنَى هَذَا الْحَدِيثِ إِذَا رَوَى الرَّجُلُ حَدِيثًا وَلَا يُعْرَفُ لِذَلِكَ الْحَدِيثُ عَنِ النَّبِيِّ ﷺ أَصْلُ فَحَدَثَ بِهِ فَأَخَافُ أَنْ يَكُونَ قَدْ دَخَلَ فِي هَذَا الْحَدِيثِ.

تخریج: وأخرجه مسلم، مقدمة، باب: ١، قبل، ح: ١: وابن ماجه، ح: ٤١: من حديث سفيان الثوري به وتابعه شعبة * وفي الباب عن علي بن أبي طالب [ابن ماجه، ح: ٣٨] وسمرة [مسلم، مقدمة، باب: ١: من حديث شعبة عن الحكم عن عبد الرحمن بن أبي ليلى عنه به] * حدیث الأعمس عن الحكم: [أخرجه ابن ماجه، ح: ٤٠] وابن أبي ليلى عنه [ابن ماجه، ح: ٣٨].

^[1] Ad-Dārimī.

Chapter 10. What Saying Has Been Prohibited Regarding The *Hadīth* Of The Prophet ﷺ

2663. ‘Ubaidullāh bin Abū Rāfi‘ narrated from Abū Rāfi‘ and others, from the Prophet ﷺ who said: “Let me not find one of you reclining on his couch when a command I ordered, or a prohibition from me comes to him, and he says: ‘I do not know. What we find in the Book of Allāh, we follow it.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Sahīh*]. Some of them reported it from Sufyān from Ibn Al-Munkadir, from the Prophet ﷺ in *Mursal* form. And, (also from) Sālim Abū An-Nadr, from ‘Ubaidullāh bin Abū Rāfi‘, from his father from the Prophet ﷺ. When Ibn ‘Uyainah reported this *Hadīth* from them separately, he would distinguish between the narrations of Muḥammad bin Al-Munkadir and Sālim Abū An-Nadr, and when he combined them, he would narrate it like this.

Abū Rāfi‘ is the freed slave of the Prophet ﷺ, and his name is Aslam.

تخریج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب: في لزوم السنة، ح: ٤٦٠٥ وابن ماجه، ح: ١٣: من حديث سفيان بن عيينة به وصححه ابن حبان، ح: ٩٨: والحاكم: ١٠٨/١، ١٠٩ على شرط الشيخين ووافقه الذهبي.

Comments:

This *Hadīth* tells us that turning away from an authentic *Hadīth* with a claim that its order is not found in the Qur’ān is unlawful; how can it then be right to ignore the authentic *Aḥādīth* just for the sake of opinions and views of the *A’imma*.

2664. Al-Miqdām bin Ma’dikarib narrated that the Messenger of

(المحجم ١٠) - بابُ مَا نَهَىٰ عَنْهُ أَنْ يُقَالَ
عِنْدَ حَدِيثِ رَسُولِ اللَّهِ ﷺ (التحفة ١٠)

٢٦٦٣ - حَدَّثَنَا فُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَسَالِمِ أَبِي النَّضْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِي رَافِعٍ وَغَيْرِهِ رَفِعَهُ قَالَ: لَا أَلْفَيْنَ أَحَدَكُمْ مُتَكَبِّلًا عَلَى أَرِيكَتِي يَأْتِيهِ أَمْرٌ مِمَّا أَمْرَتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ: لَا أَدْرِي، مَا وَجَدْنَا فِي كِتَابِ اللَّهِ ابْعَدَنَا».

[قال أبو عيسى:] هذا حديث حسن [صحيح]. وروى بعضهم عن سفيان بن عيينة المunkadir عن النبي ﷺ مرسلاً؛ وسالم أبي النضر، عن عبيد الله بن أبي رافع، عن أبيه عن النبي ﷺ. وكان ابن عيينة إذا روى هذا الحديث على الانفراد بين حديث محمد بن المunkadir من حديث سالم أبي النضر، وإذا جمعهما روى هكذا.

وأبو رافع مؤلِّي النبي ﷺ اسمه أسلم.

٢٦٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْرَيْ: حَدَّثَنَا مَعَاوِيَةُ بْنُ

Allāh ﷺ said: "Lo! Soon a *Hadīth* from me will be conveyed to a man, while he is reclining on his couch, and he says: 'Between us and you is Allāh's Book. So whatever we find in it that is lawful, we consider it lawful, and whatever we find in it that is unlawful, we consider it unlawful.' Indeed whatever the Messenger of Allāh ﷺ made unlawful, it is the same as what Allāh made unlawful." (*Hasan*)

[*Abū 'Eisā* said:] This *Hadīth* is [*Hasan*] *Gharīb* from this route.

صالح عن الحسن بن جابر الخوبي، عن المقدام بن معد يكرب قال: قاتل رسول الله ﷺ: «ألا هل عسى رجل يبلغه الحديث عني وهو متذكر على أريكته، فيقول: بيتنا ويتذكر كتاب الله، فما وجدنا فيه حلالاً اشتغلناه، وما وجدنا فيه حراماً حرمناه. وإن ما حرم رسول الله ﷺ كما حرم الله». [قال أبو عيسى:] هذَا حَدِيثٌ [حسن] غَرِيبٌ مِّنْ هَذَا الْوَجْهِ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب تعظيم حديث رسول الله ﷺ والتغليظ على من عارضه، ح: ۱۲ من حديث معاوية بن صالح به وصححة الحاکم: ۱۰۹/۱.

Comments:

It is necessary to research and investigate to find out about a narration, whether it is a saying of the Prophet or not, as the scholars of *Hadīth* used to do, but once it has been proven to be a saying of the Messenger of Allāh ﷺ, it will be disbelief to criticize it or to reject it.

Chapter 11. What Has Been Related About It Being Disliked To Write Down Knowledge

2665. *Abū Sa'eed Al-Khudrī* said: "We sought permission from the Messenger of Allāh ﷺ for writing but he did not permit us." (*Sahih*)

[*Abū 'Eisā* said:] This *Hadīth* has been reported from *Zaid bin Aslam* via other routes as well. *Hammām* reported it from *Zaid bin Aslam*.

(المعجم ۱۱) - باب [ما جاءَ] في
گراہیہ کتابۃ العلم (التحقیق ۱۱)

٢٦٦٥ - حَدَّثَنَا سُعْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا [سُعْيَانُ] بْنُ عُيَيْنَةَ عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ أَبِيهِ، عَنْ عَطَاءَ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: اشْتَدَّنَا النَّبِيُّ ﷺ فِي الْكِتَابَةِ فَلَمْ يَأْذِنْ لَنَا.

[قال أبو عيسى:] وقد روی هذا الحديث من غير هذا الوجه أيضاً عن زيد بن أسلم. رواه همام عن زيد بن أسلم.

تخریج: وأخرجه مسلم، الزهد، باب الثبت في الحديث، وحكم كتابة العلم، ح: ۳۰۴ من حديث زيد بن أسلم به.

Comments:

(1) In the beginning, the number of the scribes was very few, so the Prophet ﷺ wanted them to pay their full attention to write the Qur'ān and not to be engaged in any other writing. (2) As the number of scribes increased and they had well-versed training, the distinction between the Qur'ān and the *Hadīth* became possible, he ﷺ then gave permission to write the *Hadīth* as well; as it will be mentioned in the following chapter.

Chapter 12. What Has Been Related About Permitting That

2666. Abū Hurairah said: "There was a man among the *Anṣār* who would sit with the Messenger of Allāh ﷺ, and he would listen to the *Aḥādīth* of the Prophet ﷺ and he was amazed with them but he could not remember them. So he complained about that to the Messenger of Allāh ﷺ. He said: 'O Messenger of Allāh! I listen to your *Aḥādīth* and I am amazed but I can not remember them.' So the Messenger of Allāh ﷺ said: 'Help yourself with your right hand' and he motioned with his hand as if writing." (*Da'y*)

There is something on this topic from 'Abdullāh bin 'Amr.

[Abū 'Eisā said:] The chain for this *Hadīth* is not that strong. I heard Muḥammad bin Ismā'īl saying: "Al-Khalīl bin Murrah (a narrator in the chain) is *Munkar* in *Hadīth*."

تخریج: [إسناده ضعیف] وأخرجه ابن عدی: ٣٦/١ من حديث الخلیل بن عدی: وَأَخْرَجَهُ أَبُو عَسَى: ٣٦٤٦ ح: ضعیف (تقریب) ویحیی بن أبي صالح مجھول (أیضاً) * وفي الباب عن عبدالله بن عمرو [أبو داود، ح: ٣٦٤٦].

2667. Abū Hurairah narrated that the Messenger of Allāh gave an address. So he mentioned a story in

(المعجم ١٢) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِيهِ (التحفة ١٢)

٢٦٦٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْلَّبِثُ عَنِ الْخَلِيلِ بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يَجْلِسُ إِلَى رَسُولِ اللَّهِ ﷺ، فَيَسْمَعُ مِنَ النَّبِيِّ ﷺ الْحَدِيثَ فَيَعْجِزُهُ وَلَا يَحْفَظُهُ، فَشَكَى ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي لَا سَمَعْتُ مِنْكَ الْحَدِيثَ فَيَعْجِزُنِي وَلَا أَخْفَظُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَعِنْ بِيَمِينِكَ» وَأَوْمَأَ بِيَدِهِ الْحَطَّ.

وفي الباب عن عبد الله بن عمرو. [قال أبو عيسى:] هذا حديث ليس إسناده بذلك القائم. وسمعت محمد بن إسماعيل يقول: الخليل بن مرة منكر الحديث.

٢٦٦٧ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَمَحْمُودُ ابْنُ عَيْلَانَ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ

the *Hadīth*, and *Abū Shāh* said: ‘Have it written for me O Messenger of Allāh!’ So the Messenger of Allāh ﷺ said: ‘Write it for *Abū Shāh*.’” (*Sahīh*)

There is a story along with the *Hadīth*.

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Ṣahīh*. *Shaibān* has narrated a similar narration from *Yahyā bin Abī Kathīr*.

تخریج: متفق عليه، وأخرجه البخاري، اللقطة، باب: كيف تعرف لقطة أهل مكة، ح: ٢٤٣٤ عن يحيى بن موسى ومسلم، ح: ١٣٥٥ من حديث الوليد بن مسلم به.

Comments:

Banū Khuzā‘ah killed a man of *Banū Laith* in retaliation to take the revenge of their man whom *Banū Laith* had killed. So on the occasion of the conquest of Makkah, the Prophet delivered a sermon concerning this, its detail is in the chapter, “The writing of knowledge” of *Sahīh Al-Bukhārī* (no. 112).

2668. *Hammām bin Munabbih* narrated that he heard *Abū Hurairah* say: “None of the Companions of the Messenger of Allāh ﷺ narrated more *Aḥādīth* from him than me, except ‘Abdullāh bin ‘Amr. For, he used to write them down and I did not write.” (*Sahīh*)

الأوزاعي، عن يحيى بن أبي كثير، عن أبي سلمة، عن أبي هريرة أن النبي ﷺ خطبَ فدَّكرَ قصَّةً في الحديث فقال أبو شاء: اكتبوا لي يا رسول الله! فقال له رسول الله ﷺ: اكتبوا لأبي شاء».

وفي الحديث قصَّةً.

[قال أبو عيسى:] هذا حديث حسن صحيح. وقد روى شِيَّانُ عن يحيى بن أبي كثير مثل هذا.

تخریج: متفق عليه، وأخرجه البخاري، اللقطة، باب: كيف تعرف لقطة أهل مكة، ح: ٢٤٣٤ عن يحيى بن موسى ومسلم، ح: ١٣٥٥ من حديث الوليد بن مسلم به.

٢٦٦٨ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ وَهْبِ بْنِ مُنْبِهِ، عَنْ أَخِيهِ وَهُوَ هَمَّامُ بْنُ مُنْبِهِ، قَالَ: سَوْعَתْ أَبَا هُرَيْرَةَ يَقُولُ: «لَيْسَ أَحَدُ مِنْ أَصْحَاحِ رَسُولِ اللَّهِ ﷺ أَشَّرَ حَدِيثًا عَنْ رَسُولِ اللَّهِ ﷺ مِنِي إِلَّا عَنْدَ اللَّهِ بْنَ عَمْرُو فَإِنَّهُ كَانَ يَكْتُبُ وَكُنْتُ لَا أَكْتُبُ».

[قال أبو عيسى:] هذا حديث حسن صحيح. وَهَبْ بْنُ مُنْبِهِ عَنْ أَخِيهِ، هُوَ هَمَّامُ بْنُ مُنْبِهِ.

تخریج: وأخرجه البخاري، العلم، باب كتابة العلم، ح: ١١٣ من حديث سفيان بن عيينة به.

Chapter 13. What Has Been Related About Narrations From The Children Of Isrā'il

2669. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “Convey from me, even if it be an Āyah, and narrate from the Children of Isrā'il, and there is no harm. And whoever lies upon me purposely, then let him take his seat in the Fire.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(Another chain) from the Prophet ﷺ with similar. This *Hadīth* is *Sahīh*.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْحَدِيثِ عَنْ بَنِي إِسْرَائِيلَ (التحفة ١٣)

٢٦٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَابِتِ بْنِ تَوْبَانَ الْعَابِدِ الشَّامِيِّ، عَنْ حَسَانَ بْنِ عَطِيَّةَ، عَنْ أَبِي كَبِشَةَ السَّلْوَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَلَّغُوا عَنِّي وَلَوْ آتَيْهِ، وَحَدَّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ. وَمَنْ كَذَّبَ عَلَيَّ مُتَعَمِّدًا فَأَنْبَيْهُ مَقْعَدَهُ مِنَ النَّارِ».

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ.
حدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَانَ بْنِ عَطِيَّةَ، عَنْ أَبِي كَبِشَةَ السَّلْوَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

وهَذَا حَدِيثٌ صَحِيحٌ.

تَخْرِيج: وأخرجه البخاري، أحاديث الأنبياء، باب ما ذكر عن بنى إسرائيل، ح: ٣٤٦١ من حديث حسان بن عطيه به، ورواه عن أبي عاصم الصحاك بن مخلد عن الأوزاعي به.

Comments:

Reporting from the Children of Israel such incidents and stories for the purpose of good advice and admonition that are not contrary to the reason and Islamic texts, and also to tell about it being an Israeli narration, there is no harm in it; but there is no need to derive rules and laws from these narrations.

Chapter 14. What Has Been Related About ‘The One Who Leads To Good Is Like The One Who Does It’

2670. Anas bin Mālik narrated: “A man came to the Prophet ﷺ to get a mount, but he ﷺ did not have anything to mount him on with

(المعجم ١٤) - بَابُ مَا جَاءَ أَنَّ الدَّالَّ عَلَى الْخَيْرِ كَمَا عَلَى لِهِ (التحفة ١٤)

٢٦٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ: حَدَّثَنَا أَخْمَدُ بْنُ شَيْبَرٍ عَنْ شَيْبِ بْنِ بِشَرٍ، عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ: أَتَى النَّبِيُّ ﷺ

him. So he was lead to another person to give him a mount. He came to the Prophet ﷺ to inform him about that and he said: ‘Whoever leads to good, he is like the one who does it.’” (*Sahih*)

There is something on this topic from Abū Mas‘ūd [Al-Badrī] and Buraiyah.

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route, as a narration of Anas from the Prophet ﷺ.

تخریج : [صحيح] سنده حسن وللحديث شواهد كثيرة منها الحديث الآتي * شیبیب بن بشر حسن الحديث، انظر تسهیل الحاجة، ح: ٢٧٧٥ * وفي الباب عن أبي مسعود البدری [یاتی: ٢٦٧١] وبریدة [أحمد: ٣٥٧ / ٥].

Comments:

The performance of good deeds is a result of knowledge and acquaintance, so a person guiding to a good deed shares equal reward to the one who practises it.

2671. Abū Mas‘ūd Al-Badrī narrated that a man came to the Prophet ﷺ looking for a mount, he said: ‘Mine has been ruined.’ So the Messenger of Allāh ﷺ said: ‘Go to so-and-so.’ So he went to him and he gave him a mount. The Messenger of Allāh ﷺ said: ‘Whoever leads to good, then for him is the same reward as the one who does it – or – who acts upon it.’” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

Abū ‘Amr Ash-Shaibānī’s (a narrator in the chain) name is Sa‘d bin Iyās. Abū Mas‘ūd Al-Badrī’s name is ‘Uqbah bin ‘Amr.

(Another chain) from the Prophet ﷺ with similar. He said: “The

رَجُلٌ يَسْتَحِمِلُهُ، فَلَمْ يَجِدْ عِنْدَهُ مَا يَعْهُدُهُ فَدَلَّهُ عَلَى أَخْرَ فَحَمَلَهُ فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ فَقَالَ: إِنَّ الدَّائِلَ عَلَى الْخَيْرِ كَفَاعِلِهِ». وفي الباب عن أبي مسعود [البدری] وبریدة.

[قال أبو عيسى:] هذا حديث غريب من هذا الوجه من حديث أنس عن النبي ﷺ.

تخریج : [صحيح] سنده حسن وللحديث شواهد كثيرة منها الحديث الآتي * شیبیب بن بشر حسن الحديث، انظر تسهیل الحاجة، ح: ٢٧٧٥ * وفي الباب عن أبي مسعود البدری [یاتی: ٢٦٧١] وبریدة [أحمد: ٣٥٧ / ٥].

٢٦٧١ - حَدَّثَنَا مَحْمُودُ بْنُ عَنْلَانَ:
حدثنا أبو داؤد: أربأنا شعبة عن الأعمش
قال: سمعت أبا عمرو الشيباني، يحدث عن
أبي مسعود البدرى أن رجلاً أتى النبي ﷺ
يستحمله، فقال: إنه قد أبدع بي. فقال
رسول الله ﷺ: «أئت فلاناً»، فأتاه فحمله،
فقال رسول الله ﷺ: «من ذل على خير فله
مثل أجر فاعليه» - أو قال: - عامله».

[قال أبو عيسى:] هذا حديث حسن
صحيح. وأبو عمرو الشيباني اسمه سعد بن
إياس، وأبو مسعود البدرى اسمه عقبة بن
عمرو.

حدثنا الحسن بن علي الخلال: حدثنا عبد

same reward as the one who does it." And the narrator did not had any doubt in it.

الله بنُ نُميرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ تَحْوِهُ وَقَالَ: «إِمْثُلْ أَجْرَ فَاعْلِهِ» وَلَمْ يُسْكَنْ فِيهِ.

تخریج: وأخرجه مسلم، الإمارة، باب فضل إعانة الغازى في سبيل الله بمركب وغيره ...
الخ، ح: ١٨٩٣ من حديث شعبة به وهو في مسند أبي داود الطیالسي، ح: ٦١١.

2672. Abū Mūsā Al-Ash‘arī narrated that the Prophet ﷺ said: "Intercede, and you will be rewarded, and Allāh will fulfill what He wills upon the tongue of His Prophet." (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. As for Buraid bin ‘Abdullāh bin Abī Burdah bin Abī Mūsā (a narrator in the chain), *Ath-Thawrī* and Sufyān bin ‘Uyainah reported from him. Buraid’s *Kunya* is Abū Burdah [also, and he is from Al-Kūfah and is trustworthy in *Hadīth*; *Shu‘bah*, *Ath-Thawrī*, and Ibn ‘Uyainah reported from him] he is Ibñ Abī Mūsā Al-Ash‘arī.

٢٦٧٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ، وَالْحَسَنُ بْنُ عَلَىٰ وَعِيرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرَيْدَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «اْشْفَعُوا وَلَا تُؤْجِرُوا وَلَا يُئْضِي اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ صَحِيحُ وَبَرِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى قَدْ رَوَى عَنْهُ الثُّورِيُّ وَسُفْيَانُ بْنُ عَيْنَةَ وَبَرِيدُ يُكَنُّ أَبَا بُرْدَةَ [أَيْضًا وَهُوَ كُوفِيٌّ ثَقَةُ فِي الْحَدِيثِ رَوَى عَنْهُ شُعْبَةُ وَالْغَوْرِيُّ وَابْنُ عَيْنَةَ] هُوَ ابْنُ أَبِي مُوسَى الْأَشْعَرِيِّ.

تخریج: متفق عليه، وأخرجه البخاري، الأدب، باب قول الله تعالى: «من يشفع شفاعة حسنة يكن له نصيب منها»، ح: ٦٠٢٨ من حديث أبيأسامة ومسلم، ح: ٢٦٢٧ من حديث برید ابن عبدالله به.

Comments:

Interceding for a needy person is a matter of reward and virtuousness, whether the intercession is granted or not, thus he ﷺ advised about it being a source of good deed. This *Hadīth* also tells us that the Messenger of Allāh would always act according to the Will and desire of Allāh, and only the lawful intercession should be accepted.

2673. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: "No soul is wrongfully taken except that some of the burden of its blood is upon the son of Ādām, because he was

٢٦٧٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّزَاقِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ

the first to institute murder.”

‘Abdur-Razzāq said: “The first to commit murder.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(Another route) with this chain and it is similar in meaning, he said: “To commit murder.”

تخریج: متفق عليه، وأخرجه البخاري، الاعتصام بالكتاب والسنّة، باب إثم من دعا إلى ضلاله، أو سنّ سنة سيّئة ... إلخ، ح: ١٦٧٧ ومسلم، ح: ٧٣٢١ و ٧٣٢١ من حديث سفيان الثوري به.

Comments:

The two sons of Adam, Hābil and Qābil, offered sacrifice in the Name of Allāh, Hābil’s sacrifice was accepted due to his sincerity and good intention, whereas Qābil burnt in the fire of jealousy and he killed Hābil; thus he introduced a wrong act for the people to come, consequently he also shares the burden of crime and sin of any murder.

Chapter 15. Whoever Calls To Guidance And Is Followed, Or To Misguidance

2674. [Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever calls to guidance, then he receives the reward similar to the reward of whoever follows him, without that diminishing anything from their rewards. And whoever calls to misguidance, then he receives of sin similar to the sins of those who followed him, without that diminishing anything from their sins.”] (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: وأخرجه مسلم، العلم، باب من سن سنّة حسنة أو سيّئة، ومن دعا إلى هدى أو ضلاله، ح: ٢٦٧٤ عن علي بن حجر به.

نَفْسٌ تُقْتَلُ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ كَفْلٌ مِنْ دَمَهَا وَذَلِكَ لِأَنَّهُ أَوْلُ مَنْ أَسْرَى الْقَتْلَ، وَقَالَ عَبْدُ الرَّزَاقِ: سَنَّ الْقَتْلِ.

[قال أبو عيسى:] هذا حديث حسن صحيح.
حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنِ الْأَعْمَشِ بِهِذَا الْإِسْنَادِ تَحْوِهُ بِمَعْنَاهُ قَالَ: سَنَّ الْقَتْلِ.

(المعجم ١٥) - بَابُ: فِيمَنْ دَعَا إِلَى هُدَى فَاتَّبَعَ أَوْ إِلَى ضَلَالٍ (التحفة ١٥)

٢٦٧٤ - [حَدَّثَنَا عَلَيُّ بْنُ حُجْرَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَعَا إِلَى هُدَىٰ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْوَرِ مَنْ يَتَّبِعُهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أَجْوَرِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالٍ كَانَ عَلَيْهِ مِنَ الْأَثْمِ مِثْلُ آثَامِ مَنْ يَتَّبِعُهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَارِهِمْ شَيْئًا»].

[قال أبو عيسى:] هذا حديث حسن صحيح.

Comments:

He who works actively for good and betterment, i.e., he who calls for the practice of the Qur'ān and the *Sunnah* by means of writing, literature, compilation, publication, its spread and propagation, preaching and exhortation, education and teaching, as long as these objects will remain and serve the purpose and the people will keep benefiting from it, the person who initiated and performed such activities will also gain the reward. A person who calls for the activities contrary to the Book, the *Sunnah* and the *Shari'ah* by any means, and he who works actively for innovation and error, so long as these evils are practised, the introducer will be equally responsible for this crime and sin, like Qābil.

2675. Ibn Jarīr bin 'Abdullāh narrated from his father that the Messenger of Allāh ﷺ said: "Whoever starts a good tradition which is followed, then for him is a reward, and the likes of the rewards of whoever follows him, there being nothing diminished from their rewards. And whoever starts a bad tradition which is followed, then for him is the sin, and the likes of the sins of whoever follows him, there being nothing diminished from their sins." (Sahih)

There is something on this topic from Hudhaifah.

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

It has been related similar to this narration through other routes from Jarīr bin 'Abdullāh, from his father from the Prophet ﷺ. It has also been related from 'Ubaidullāh bin Jarīr, from his father from the Prophet ﷺ.

٢٦٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعٍ : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ : حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ، عَنْ ابْنِ جَرِيرٍ بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « مَنْ سَنَ سَنَةً خَيْرٌ فَأَتَيْتُهُ عَلَيْهَا فَلَهُ أَجْرُهُ وَمَثُلُ أَجْوَرِهِ مَنْ اتَّبَعَهُ غَيْرُ مَنْفُوصٍ مَنْ أَجْوَرُهُمْ شَيْئًا ، وَمَنْ سَنَ سَنَةً شَرًّا فَأَتَيْتُهُ عَلَيْهَا ، كَانَ عَلَيْهِ وِزْرُهُ وَمِثْلُ أَوْزَارِهِ مَنْ اتَّبَعَهُ غَيْرُ مَنْفُوصٍ مَنْ أَوْزَارِهِمْ شَيْئًا ». وَفِي الْبَابِ عَنْ حُذَيْفَةَ . [قَالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسَنٍ صَحِحُّ . وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَرِيرٍ ابْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ تَحْوُ هَذَا . وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِيهِ عَنْ النَّبِيِّ ﷺ . وَقَدْ رُوِيَ عَنْ عَبْيِدِ اللَّهِ بْنِ جَرِيرٍ ، عَنْ أَبِيهِ عَنْ النَّبِيِّ ﷺ أَيْضًا .

تخریج: [صحیح] وأخرجه مسلم، ح: ٧٠ / ١٠١٧ من حديث عبد الملك بن عمیر به * وفي الباب عن حذيفة [أحمد: ٥ / ٣٨٧].

Comments:

A good practice and better way is only that which is according to the Book

and *Sunnah*, he who performs good deeds first will also share the reward of those who performed it after seeing him. Evil way and wrong practice is that which is contrary to the teachings and laws of religion. The first performer of sin, evil and innovation will be responsible for the sins of those after him, who adopted his evil practice.

Chapter 16. What Has Been Related About Adhering To The *Sunnah* And Staying Away From Innovation

2676. Al-‘Irbād bin Sāriyah narrated: “One day after the morning *Salāt*, the Messenger of Allāh ﷺ exhorted us to the extent that the eyes wept and the hearts shuddered with fear. A man said: ‘Indeed this is a farewell exhortation. [So what] do you order us O Messenger of Allāh?’ He said: ‘I order you to have *Taqwā* of Allāh, and to listen and obey, even in the case of a Ethiopian slave. Indeed, whomever among you lives, he will see much differences. Beware of the newly invented matters, for indeed they are astray. Whoever among you sees that, then he must stick to my *Sunnah* and the *Sunnah* of the rightly guided *Khulafā*,’ cling to it with the molars.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Similar to this was reported by Thawr bin Yazid, from Khālid bin Ma‘dān, from ‘Abdur-Rahmān bin ‘Amr As-Sulamī, from Al-‘Irbād bin Sāriyah from the Prophet ﷺ. That was narrated to us by Al-Hasan bin ‘Alī Al-Khallāl and more than one, they said: (And he mentioned the same).

Al-‘Irbād bin Sāriyah’s *Kunyah* is

(المعجم ١٦) - بَابُ [مَا جَاءَ فِي] الْأَخْذِ
بِالسُّلْطَةِ وَاجْتِنَابِ الْبِدْعَةِ (التحفة ١٦)

٢٦٧٦ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا
بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَحِيرَ بْنِ [سَعْدٍ], عَنْ
خَالِدِ بْنِ مَعْدَانَ, عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرِو
السُّلَمِيِّ, عَنْ الْعَرْبَاضِ بْنِ سَارِيَةَ قَالَ:
وَعَظَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا بَعْدَ صَلَاةِ الْغَدَاءِ
مَوْعِظَةً تَلَيْعَةً دَرَفَتْ مِنْهَا الْعَيْنُونَ وَوَجَلَتْ مِنْهَا
الْقُلُوبُ فَقَالَ رَجُلٌ: إِنَّ هَذِهِ مَوْعِظَةً مُؤْدِعٌ
[فِيمَاذَا] تَعْهُدُ إِلَيْنَا يَا رَسُولَ اللَّهِ؟ قَالَ:
أُوصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعُ وَالطَّاعَةُ وَإِنْ
عَبْدٌ حَبْشَيٌّ فَإِنَّهُ مَنْ يَعْشُ مِنْكُمْ يَرَى اخْتِلَافًا
كَثِيرًا، وَإِنَّكُمْ مُمْحَدَّنَاتُ الْأُمُورِ، فَإِنَّهَا
ضَلَالَةٌ فَمَنْ أَذْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْكُمْ بِسْتَيْ
وَسْتَهُ الْخَلْفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُوا
عَلَيْهَا بِالنَّوَاجِذِ .

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رَوَى ثَوْرُ بْنُ تَرِيدَ عَنْ خَالِدِ بْنِ
مَعْدَانَ, عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرِو السُّلَمِيِّ,
عَنْ الْعَرْبَاضِ بْنِ سَارِيَةَ عَنِ الْمَقْبِرَةِ تَحْوِي
هَذَا. حَدَّثَنَا بِلَلِكَ الْحَسَنُ بْنُ عَلَيٰ الْخَلَالُ
وَغَيْرُهُ وَاحِدٌ قَالُوا: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ثَوْرِ
أَبْنِ تَرِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ

Abū Nājīh. Similar to this *Hadīth* has been related from Hujr bin Hujr, from ‘Irbaḍ bin Sāriyah from the Prophet ﷺ.

الرَّحْمَنُ بْنُ عَمْرُو السُّلَيْمِيُّ، عَنِ الْعَرْبَاضِ
أَبْنِ سَارِيَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

وَالْعَرْبَاضُ بْنُ سَارِيَةَ يُكَفَّى أَبَا نَجِيجَ.
وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ حُبْرِ بْنِ حُبْرٍ،
عَنْ عَرْبَاضِ بْنِ سَارِيَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: [صحيح] وأخرجه أبو داود، السنّة، باب في لزوم السنّة، ح: ٤٦٠٧ من حديث ثور ابن يزيد عن خالد بن معدان به وسنته صحيح وصححة ابن حبان، ح: ١٠٢ والحاكم: ٩٥/١ والذهبی وغيرهم.

Comments:

When the disputes and disagreements are rife, at that time adhere to my practice which is the Book and the *Sunnah*; hold fast unto the rightly guided caliph who will follow only my practice and footsteps, and the ground of his way of life will be the texts of the Book and the *Sunnah*, wherefrom he will get the *Shari‘ah* law.’ This also proves that the practice and way of life of the rightly guided caliphs particularly the first four caliphs: Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī was according to the good example of the Prophet ﷺ.

2677. Kathīr bin ‘Abdullāh [and he is Ibn ‘Amr bin ‘Awf Al-Muzanī], narrated from his father, from his grandfather that the Prophet ﷺ said to Bilāl bin Al-Hārith: “Know.” He said: “I am ready to know O Messenger of Allāh.” He ﷺ said: “That indeed whoever revives a *Sunnah* from my *Sunnah* which has died after me, then for him is a reward similar to whoever acts upon it without diminishing anything from their rewards. And whoever introduces an erroneous innovation which Allāh is not pleased with, nor His Messenger, then he shall receive sins similar to whoever acts upon it, without that diminishing anything from the sins of the people.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. Muḥammad bin ‘Uyainah is

٢٦٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَيْنَةَ عَنْ مَرْوَانَ
أَبْنِ مُعاوِيَةَ [الْفَزَارِيُّ]، عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ
[هُوَ أَبْنُ عَمْرُو بْنِ عَوْفِ الْمُزَنِيِّ]، عَنْ أَبِيهِ،
عَنْ جَدِّهِ أَنَّ السَّيِّدَ ﷺ قَالَ لِيَلَالِ بْنِ
الْحَارِثِ: «أَعْلَمُ». قَالَ: أَعْلَمُ يَا رَسُولَ اللَّهِ
قَالَ: إِنَّهُ مَنْ أَحْيَا سُنْنَةَ مِنْ سُنْنِي قَدْ أُمِيتَ
بَعْدِي فَإِنَّ لَهُ مِنَ الْأَجْرِ مِثْلُ مَنْ عَمِلَ بِهَا مِنْ
غَيْرِ أَنْ يَنْقُضَ مِنْ أَجْوَرِهِمْ شَيْئًا، وَمَنْ ابْتَدَأَ
بِدُعَةَ ضَلَالَةٍ لَا يَرْضَاهَا اللَّهُ وَرَسُولُهُ كَانَ عَلَيْهِ
مِثْلُ آثَامِ مَنْ عَمِلَ بِهَا لَا يَنْقُضُ ذَلِكَ مِنْ
أَوْزَارِ النَّاسِ شَيْئًا».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ
وَمُحَمَّدُ بْنُ عَيْنَةَ، هُوَ مِصْيَاصِيُّ شَامِيُّ، وَكَثِيرٌ

Al-Miṣṣīṣī, from Ash-Shām, and Kathīr bin ‘Abdullāh is Ibn ‘Amr bin ‘Awf Al-Muzānī.

بْنُ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرُو بْنِ عَوْفٍ الْمُزَانِيُّ .

تخریج: [إسناده ضعیف جداً] وأخرجه ابن ماجه، المقدمة، باب من أحیا سنة قد أمت، ح: ٢٠٩ من حديث كثير بن عبد الله به وهو ضعیف جداً كما تقدم: ٢٦٣٠ .

2678. Anas bin Mālik narrated: “The Messenger of Allāh ﷺ said to me: ‘O my son! If you are capable of (waking up in) the morning and (ending) the evening, while there is nothing of deception in your heart for anyone, then do so.’ Then he said to me: ‘O my son! That is from my *Sunnah*. Whoever revives my *Sunnah* then he has loved me. And whoever loved me, he shall be with me in Paradise.’” (*Da’if*)

And there is a lengthy story along with the *Hadīth*.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. Muḥammad bin ‘Abdullāh Al-Anṣārī is trustworthy, and his father is trustworthy. ‘Alī bin Zaid (narrators in the chain) is truthful, but he sometimes narrates something in *Marfū‘* form when others narrate it in *Mawqūf* form. I heard Muḥammad bin Bash-shār saying: “Abū Al-Walīd said: ‘Shu‘bah said: ‘Alī bin Zaid narrated to us – and he would narrate in *Marfū‘* form – and we do not know any narration of Sa‘eed bin Al-Musayyab from Anas except this *Hadīth* in its entirety.

‘Abbād [bin Maisarah] Al-Minqarī reported this *Hadīth* from ‘Alī bin Zaid from Anas, and he did not

٢٦٧٨ - حَدَّثَنَا مُسْلِمُ بْنُ حَاتِمٍ الْأَنْصَارِيُّ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ أَيْهِ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا بُنَيَّ إِنَّ قَدْرَتْ أَنْ تُضْبِحَ وَتُمْسِيَ لَئِنْ فِي قَلْبِكَ غُشٌّ لِأَحَدٍ فَاقْتُلْ»، ثُمَّ قَالَ لِي: «يَا بُنَيَّ وَذَلِكَ مِنْ سُنْتِي، وَمَنْ أَحْيَا سُنْتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِي فِي الْجَنَّةِ». وَفِي الْحَدِيثِ قِصَّةً طَوِيلَةً .

[Qāl Abū ‘Ubaydī: [هذا حديث حسن] غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ ثَقِيقٌ وَأَبُوهُ ثَقِيقٌ. وَعَلَيِّ بْنِ زَيْدٍ صَدُوقٌ إِلَّا أَنَّهُ رِبِّيَا تَرَفَّعَ الشَّيْءُ الَّذِي يُوْقَفُ عَيْرَهُ وَسَمِعْتُ مُحَمَّدَ بْنَ بَشَّارَ يَقُولُ: قَالَ أَبُو الْوَلِيدِ: قَالَ شُعْبَةُ: حَدَّثَنَا عَلَيِّ بْنِ زَيْدٍ، وَكَانَ رَفِاعًا وَلَا نَعْرُفُ لِسَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَنَسِ رِوَايَةً إِلَّا هَذَا الْحَدِيثُ بِطُولِهِ. وَقَدْ رَوَى عَبَادٌ [بْنُ مَيْسَرَةً] الْمِنْقَرِيُّ هَذَا الْحَدِيثَ عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ أَنَسِ وَلَمْ يَذْكُرْ فِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ .

[Qāl Abū ‘Ubaydī: [وَذَكَرْتُ بِهِ مُحَمَّدَ بْنَ إِسْمَاعِيلَ، فَلَمْ يَعْرِفْهُ وَلَمْ يَعْرِفْ لِسَعِيدِ بْنِ

mention "from Sa'eed bin Al-Musayyab" in it.

[Abū 'Eisā said:] I conferred with Muḥammad bin Ismā'il about it, but he did not know it, nor did he know of Sa'eed bin Al-Musayyab reporting this *Hadīth*, or any other *Hadīth* from Anas bin Mālik. Anas bin Mālik died during the year ninety-three, and Sa'eed bin Al-Musayyab died two years after him, in the year ninety-five.

المُسَيْبِ عَنْ أَئْسٍ هَذَا الْحَدِيثُ وَلَا غَيْرَهُ
وَمَاتَ أَئْسُ بْنُ مَالِكٍ سَنَةً ثَلَاثَ وَتِسْعَيْنَ،
وَمَاتَ سَعِيدُ بْنُ الْمُسَيْبِ بَعْدَ بَسْتَيْنِ مَاتَ
سَنَةً خَمْسَ وَتِسْعَيْنَ.

تخریج: [إسناده ضعیف] وأخرجه الطبراني في الصغير: ٣٢/٢، ٣٣ من حديث مسلم بن حاتم الأنصاري به مطولاً وقال: "تفرد به مسلم الأنصاري وكان ثقةً" ويأتي طرفه: * ٢٦٩٨: على ابن زيد بن جدعان: ضعیف مشهور.

Chapter 17. Regarding Refraining From What Was Prohibited By The Messenger Of Allāh ﷺ

2679. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Leave me with what I left you. When I narrate a *Hadīth* to you, then take it from me. The people before you were only destroyed by their excessive questioning and disagreeing with their Prophets."

(*Sahīh*)

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

(المعجم ١٧) - بَابٌ : فِي الْإِنْتِهَاءِ عَمَّا
نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ (التحفة ١٧)

٢٦٧٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مَعَاوِيَةَ
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ كُونَيْ
مَا تَرَكْتُكُمْ، فَإِذَا حَدَّثْتُكُمْ فَخُدُوا عَنِّي، فَإِنَّمَا
هَلَكَ مَنْ كَانَ فَلَّكُمْ بِكَثْرَةِ سُؤالِهِمْ
وَاحْتِلَافِهِمْ عَلَى آنِيَائِهِمْ».
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: وأخرجه مسلم، الفضائل، باب توقیره ﷺ، وترك إكثار سؤاله عما لا ضرورة إليه ... إلخ، ح: ١٣١/١٣٣٧ بعد، ح: ٢٣٥٧ من حديث أبي معاوية الضرير به ورواه البخاري، ح: ٧٢٨٨ من طريق آخر عن أبي هريرة.

Comments:

This *Hadīth* proves that opposing the saying of the Messenger of Allah ﷺ after having knowledge of it is a reason of *Ummah*'s destruction and devastation. In these days, we see with our open eyes that the Muslim nation has fallen into a deep pit of regret because of ignoring their religion.

Chapter 18. What Has Been Related About The Scholar Of Al-Madinah

2680. Abū Ṣāliḥ reported a narration from Abū Hurairah: “It shall soon be that people are beating the livers of camels^[1] seeking knowledge. But they will not find anyone more knowledgeable than a scholar of Al-Madīnah.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*, it is a narration of Ibn ‘Uyainah. It has been reported that Ibn ‘Uyainah said about this when he was asked about the scholar of Al-Madīnah, he said that it is Mālik bin Anas.

Ishāq bin Mūsā said: “I heard Ibn ‘Uyainah say: ‘He is Al-‘Umari, Az-Zāhid.’ His name is ‘Abdul-‘Azīz bin ‘Abdullāh. I heard Yahyā bin Mūsā saying: “Abdur-Razzāq said: ‘He is Mālik bin Anas.’” [As for Al-‘Umari, his name is ‘Abdul-‘Azīz bin ‘Abdullāh of the children of ‘Umar bin Al-Khaṭṭāb].^[2]

تخریج: [إسناده ضعيف] وأخرجه الحمیدي، ح: ١١٥٥ واحمد: ٢٩٩ عن سفیان بن عیینة به وصرح بالسماع وصححه ابن حبان، ح: ٢٣٠٨ والحاکم: ١/٩٠، ٩١ على شرط مسلم، ووافقه الذهبی * ابن جریح وأبو الزیر عننا وله شواهد منقطع عند ابن عبد البر في الانتقاء، ص: ٢٠.

Comments:

The city of Al-Madīnah was a central and focal point for the knowledge of the Book and the *Sunnah* during the time of the noble Companions and the

(المعجم ١٨) - باب ما جاء في عالم
المدينة (التحفة ١٨)

٢٦٨٠ - حَدَّثَنَا الْحَسْنُ بْنُ الصَّبَّاجِ الْبَزَارُ،
وَإِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبْنِ جُرَيْجٍ، عَنْ أَبِي الرُّبِّيرِ،
عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رِوَايَةً: يُوشِكُ
أَنْ يَضْرِبَ النَّاسُ أَكْبَادَ إِلَيْلَ يَطْلُبُونَ الْعِلْمَ فَلَا
يَجِدُونَ أَحَدًا أَغْلَمَ مِنْ عَالِمِ الْمَدِينَةِ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ
صَحِيحٌ، وَهُوَ حَدِيثُ ابْنِ عُيَيْنَةَ. وَقَدْ رُوِيَ
عَنْ ابْنِ عُيَيْنَةَ أَنَّهُ قَالَ فِي هَذَا: [شَيْلَ] مَنْ
عَالِمُ الْمَدِينَةِ؟ فَقَالَ: إِنَّهُ مَالِكُ بْنُ أَنَسِ.

[وَقَالَ إِسْحَاقُ بْنُ مُوسَى]: وَسَمِعْتُ ابْنَ
عُيَيْنَةَ قَالَ: هُوَ الْعَمَرِيُّ الرَّاهِدُ وَاسْمُهُ عَبْدُ
الْعَزِيزِ بْنُ عَبْدِ اللَّهِ وَسَمِعْتُ يَحْيَى بْنَ مُوسَى
يَقُولُ: قَالَ عَبْدُ الرَّزَاقِ: هُوَ مَالِكُ بْنُ أَنَسِ
وَالْعَمَرِيُّ: هُوَ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ مِنْ
وَلَدِ عَمَرِ بْنِ الْخَطَّابِ].

تخریج: [إسناده ضعيف] وأخرجه الحمیدي، ح: ١١٥٥ واحمد: ٢٩٩ عن سفیان بن عیینة به وصرح بالسماع وصححه ابن حبان، ح: ٢٣٠٨ والحاکم: ١/٩٠، ٩١ على شرط مسلم، ووافقه الذهبی * ابن جریح وأبو الزیر عننا وله شواهد منقطع عند ابن عبد البر في الانتقاء، ص: ٢٠.

[١] Meaning that they are hastening and traveling upon them.

[٢] Hāfiẓ Ibn Hajar considered it incorrect that it refers to ‘Abdul-‘Azīz, saving in the biography of ‘Abdullāh the son of this ‘Abdul-‘Azīz, that he - ‘Abdullāh is this Al-‘Umari Az-Zāhid. See *At-Taqrīb* and *At-Tahdhīb*, and the narration from Ishāq bin Mūsā from Ibn ‘Uyainah; its chain is *Ṣaḥīḥ*. So take note, and the same is the case of what he narrated from ‘Abdur-Razzāq.

great Successors. Imām Mālik was such a personality in his time that he attracted people from all across the Muslim world.

Chapter 19. What Has Been Related About the Superiority Of *Fiqh* Over Worship

2681. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “The *Faqīh* is harder on *Ash-Shaiṭān* than a thousand worshippers.” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route, as a narration of Al-Walīd bin Muslim.

تخریج: [إسناده ضعيف جداً] وأخرجه ابن ماجه، المقدمة، باب فضل العلماء والبحث على طلب العلم، ح ٢٢٢ من حديث الوليد بن مسلم به * روح بن جناح ضعفه الجمهور واتهمه ابن حبان وغيره.

Comments:

A dedicated worshipper who does not have firm knowledge, the benefit of his worship is restricted to his own self, and also it is easy for the Satan to misguide him; while a learned jurist does not only correct himself and is safe from the illusion of the Satan, but also he protects others against the plots, conspiracy and errors of the devil, and he guides them correctly by teaching the issues of religion.

2682. Qais bin Kathīr said: “A man from Al-Madīnah came to Abū Ad-Dardā’ when he was in Dimashq. So he said: ‘What brings you O my nephew?’ He replied: ‘A *Hadīth* has reached me which you have narrated from the Messenger of Allāh ﷺ.’ He said: ‘You did not come for some need?’ He said: ‘No.’ He said: ‘Did you come for trade?’ He said: ‘No.’ ‘I did not come except seeking this *Hadīth*.’ So he said: ‘Indeed, I heard the

(المعجم ١٩) - بَابُ [مَا جَاءَ] فِي
فضل الفقيه على العبادة (التحفة ١٩)

٢٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ :
حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى : حَدَّثَنَا الْوَلِيدُ - هُوَ
ابْنُ مُسْلِمٍ - : حَدَّثَنَا رَوْحُ بْنُ جَنَاحٍ عَنْ
مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «قَيْمَةُ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ» .
[قالَ أَبُو عَيسَى]: هَذَا حَدِيثٌ غَرِيبٌ وَلَا
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. مِنْ حَدِيثِ الْوَلِيدِ
ابْنِ مُسْلِمٍ .

تخریج: [إسناده ضعيف جداً] وأخرجه ابن ماجه، المقدمة، باب فضل العلماء والبحث على طلب العلم، ح ٢٢٢ من حديث الوليد بن مسلم به * روح بن جناح ضعفه الجمهور واتهمه ابن حبان وغيره.

٢٦٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ خَدَاشِ
الْبَغْدَادِيُّ : حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ :
حَدَّثَنَا عَاصِمُ بْنُ رَجَاءَ بْنِ حَمْيَةَ، عَنْ قَيْمَسِ
ابْنِ كَبِيرٍ قَالَ: قَدِمَ رَجُلٌ مِنَ الْمَدِينَةِ عَلَى
أَبِي الدَّرْدَاءِ وَهُوَ يَدْمَشِقُ فَقَالَ: مَا أَفْمَلَكَ يَا
أَخِي؟ فَقَالَ: حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ
رَسُولِ اللَّهِ ﷺ، قَالَ: أَمَا جِئْتَ لِحَاجَةٍ؟
قَالَ: لَا. قَالَ: أَمَا قَدِمْتَ لِتِجَارَةٍ؟ قَالَ:

Messenger of Allāh ﷺ saying: "Whoever takes a path upon which he seeks knowledge, then Allāh makes a path to Paradise easy for him. And indeed the angels lower their wings in approval to the one seeking knowledge, Indeed forgiveness is sought for the knowledgeable one by whomever is in the heavens and whomever is in the earth, even the fish in the waters. And superiority of the scholar over the worshipper is like the superiority of the moon over the rest of the celestial bodies. Indeed the scholars are the heirs of the Prophets, and the Prophets do not leave behind Dīnār or Dirham. The only legacy of the scholars is knowledge, so whoever takes from it, then he has indeed taken the most able share."^[1] (*Daīf*)

[Abū ‘Eisā said:] We do not know of this *Hadīth* except through the narration of ‘Āsim bin Rajā’ bin Haiwah, and to me, its chain is not connected. This is how Maḥmūd bin Khidāsh narrated this *Hadīth* to us. While this *Hadīth* has only been related from ‘Āsim bin Rajā’ bin Haiwah, from Dāwud bin Jamil, from Kathīr bin Qais, from Abū Ad-Dardā’ from the Prophet ﷺ. This is more correct than the narration of Maḥmūd bin Khidāsh. [Muhammad bin Ismā‘il saw this as more correct].

لَا، قَالَ: مَا جِئْتُ إِلَّا فِي طَلَبِ هَذَا الْحَدِيثِ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَلَكَ طَرِيقًا يَتَغَيَّرُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رَضِيَ لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالَمَ لَيُسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحِيَاتُ فِي النَّاءِ، وَفَضَلَ الْعَالَمَ عَلَى الْعَادِيِّ، كَفَضَلَ الْقَمَرَ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ وَرَبَّةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُؤْتُوا دِينَارًا وَلَا يَرْهَمُوا، إِنَّمَا وَرَأَوْا الْعِلْمَ، فَمَنْ أَحَدَ بِهِ فَقَدْ أَحَدَ بِحَظْ وَافِرٍ.

[Qāl Abū ‘Iyūsī:] وَلَا نَعْرِفُ هَذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيْوَةَ، وَنَيْسَنَ إِسْنَادُهُ عِنْدِي بِمُتَصِّلٍ، هَكَذَا حَدَّثَنَا مَحْمُودُ بْنُ خَدَاشٍ هَذَا الْحَدِيثُ وَإِنَّمَا يُرْوَى هَذَا الْحَدِيثُ عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيْوَةَ، عَنْ دَاؤَدَ بْنِ جَمِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ، عَنْ أَبِي الدَّرْدَاءِ عَنْ التَّبَّيِّ بِكَلَّةٍ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مَحْمُودِ بْنِ خَدَاشٍ [وَرَأَيْتَ مُحَمَّدَ بْنَ إِسْمَاعِيلَ هَذَا أَصَحًّ].

^[1] Whatever it contains is also narrated in other authentic *Aḥādīth*. See Chapter 10 in the Book of Knowledge of *Sahih Al-Bukhārī*, no. 2685 which follows, 2856 *Al-Bukhārī*, 2643 of *At-Tirmidhī*, and this *Hadīth* - Al-Hāfiẓ said there are chains to strengthen it - in *Fath Al-Bārī*, chapter 10 of the Book of Knowledge, and it was graded *Sahīh* by *Shaikh Al-Albānī*.

تخریج: [إسناده ضعیف] وصححه ابن حبان (الإحسان): ٨٨ وللحديث شواهد ضعیفة *
حدیث عاصم بن رجاء عن داود بن جمیل: رواه ابن ماجه، ح: ٢٢٣ وأبو داود، ح: ٣٦٤١، داود
وکثیر ضعیفان.

Comments:

Although the light of stars is dim in the presence of the moon light, yet the light of the moon is not its own, it is the reflected light from the sun; similarly the knowledge of the scholars is extracted from the light of Prophethood (i.e. Qur'ān and the Sunnah) due to it being radiant and glittering.

2683. Ibn Ashwa‘ narrated from Yazīd bin Salamah Al-Ju‘fī, he said: “Yazīd bin Salamah said: ‘O Messenger of Allāh! I heard so many narrations from you that I am afraid the last of them will cause me to forget the first of them. So narrate a statement to me that will encompass them.’ So he said: ‘Have Taqwā of Allāh with what you learn.’” (*Da‘īf*)

[Abū ‘Eisā said:] The chain for this *Hadīth* is not connected, it is *Mursal* in my view. To me, Ibn Ashwa‘ did not see Yazīd bin Salamah. Ibn Ashwa‘s name is Sa‘eed bin Ashwa‘

تخریج: [إسناده ضعیف لانقطاعه] وأخرجہ الطبرانی فی الکبیر: ٢٤٢/٢٢، ح: ٦٣٣ من
حدیث هناد بن السری به وهو فی الزهد له: ٤٦٦/٢، ح: ٩٣٦ * ابن أشوع هو سعید بن عمرو بن
أشوع.

Comments:

The extract and a full outcome of the whole religion is *Taqwā*, for this objective the Prophets, Messengers and the Books were sent; and *Taqwā* is to refrain from any kind of major and minor sins, it big and small.

2684. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Two things will not be together in a hypocrite: Good manners, and *Fiqh* in the religion.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharib*. We do not know of this

٢٦٨٣ - حَدَّثَنَا هَنَّادُ: حَدَّثَنَا أَبُو الأَخْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبْنِ أَشْوَعَ، عَنْ يَزِيدِ بْنِ سَلَمَةَ الْجُعْفَرِيِّ قَالَ: قَالَ يَزِيدُ بْنُ سَلَمَةَ: يَا رَسُولَ اللَّهِ! إِنِّي [قَدْ] سَمِعْتُ مِنْكَ حَدِيثًا كَثِيرًا أَخَافُ أَنْ يُنْسِي أَوْلَهُ آخِرَهُ. فَحَدَّثْتُنِي بِكَلِمَةٍ تَكُونُ جِمَاعًا، قَالَ: أَتَيْتَ اللَّهَ فِيمَا تَعْلَمْ .

[قَالَ أَبُو عَيسَى]: هَذَا حَدِيثُ لَنِسَ إِسْنَادُهُ بِمُتَّصِّلٍ [وَهُوَ عِنْدِي مُرْسَلٌ، وَلَمْ يُدْرِكْ عِنْدِي أَبْنِ أَشْوَعَ يَزِيدَ بْنَ سَلَمَةَ، وَابْنُ أَشْوَعَ اسْمُهُ سَعِيدُ بْنُ أَشْوَعَ .

٢٦٨٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا خَلْفُ ابْنُ أَبْيَوبَ الْعَامِرِيِّ عَنْ عَوْفٍ، عَنْ أَبْنِ سَبِيلِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (خَصَّلَتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ: حُسْنُ سَمْتٍ، وَلَا فَقْهٌ فِي الدِّينِ).

Hadīth as a narration of ‘Awf except through the narration of this Shaikh, Khalaf bin Ayyūb Al-‘Āmirī. I have not seen anyone reporting from him other than [Abū Kuraib] Muḥammad bin Al-‘Alā’, and I do not know how he is.^[1]

[قال أبو عيسى:] هذا حديث غيري، ولا نعرف هذا الحديث من حديث عوف إلا من الحديث هذا الشيخ خلف بن أيوب العميري، ولم أر أحداً يروي عنه غيره [أبي كريّب] محمد بن العلاء، ولا أدرى كيف هو؟

تخریج: [إسناده ضعیف] وأخرجه العقيلي في الضعفاء: ٢٤/٢ من حديث أبي كريب محمد ابن العلاء به وله شواهد ضعيفة عند ابن المبارك (الزهد، ح ٤٥٩) والقضاعي وغيرهما * خلف ابن أيوب روى عنه أحمد بن حنبل وجماعة وهو صدوق مبتاع حديث عن عوف وقيس بمناقير.

Comments:

The Noble Prophet ﷺ meant that a believer should develop these two characteristics in himself, the heart and the tongue of a hypocrite do not agree and tally with each other; therefore these characteristics are not found in a hypocrite.

2685. Abū Umāmah Al-Bāhili narrated: “Two men were mentioned before the Messenger of Allāh ﷺ. One of them a worshipper, and the other a scholar. So the Messenger of Allāh ﷺ said: ‘The superiority of the scholar over the worshipper is like my superiority over the least of you.’ Then the Messenger of Allāh ﷺ said: ‘Indeed Allāh, His Angels, the inhabitants of the heavens and the earths – even the ant in his hole, even the fish – say *Salāt* upon the one who teaches the people to do good.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ghariṣ Sahīh*. [He said:] I heard Abū ‘Ammār Al-Husain bin Huraithah Al-Khuza’ī saying: “I heard Al-Fudail bin ‘Iyād saying:

٢٦٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَغْلَى [الصَّنْعَانِيُّ]: حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءً: حَدَّثَنَا الْوَلِيدُ بْنُ جَوَيْلٍ: حَدَّثَنَا الْفَاسِمُ أَبُو عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ الْبَاهْلِيِّ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ رَجُلٌ رَجُلٌ رَسُولُ اللَّهِ: «فَضُلُّ الْعَالَمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَذْنَكُمْ»، ثُمَّ قَالَ رَسُولُ اللَّهِ: «إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَاوَاتِ وَالْأَرْضِينَ حَتَّى النَّمَلَةَ فِي جُحْرِهَا وَحَتَّى الْحَوْتَ لَيَصِلُونَ عَلَى مَعْلِمِ النَّاسِ الْخَيْرَ».

[قال أبو عيسى:] هذا حديث حسن غير صحيح. [قال:] سمعت أبا عمارة الحسين بن حرب الغزاعي يقول: سمعت

[1] See *As-Sahihah* no. 278 where it was graded *Sahih*.

The scholar who works in teaching is regarded a great man in the domain of the heavens.”

الفَضَلُّ بْنُ عَيَاضٍ يَقُولُ: عَالِمٌ عَامِلٌ مُعْلِمٌ
يُدْعَى كَبِيرًا فِي مَلْكُوتِ السَّمَاوَاتِ.

تخریج: [إسناده حسن] وأخرجه الطبراني في الكبير: ٢٧٨/٨، ح: ٧٩١١ من حديث سلمة ابن رجاء به * الوليد بن جميل: حسن الحديث، تسهيل الحاجة، ح: ٣٧٢٥ وأثر فضيل بن عياض: صحيح عنه.

Comments:

It is proven from these *Aḥādīth* that the knowledge of which the virtues and merits are mentioned in the *Aḥādīth* is the knowledge of the Book, the *Sunnah* and Islam.

2686. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “The believer will never be satisfied with the good he hears, until he ends up in Paradise.” (*Daīf*)

This *Hadīth* is *Hasan Gharīb*.

٢٦٨٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِي الشَّيْبَانِي
البَصْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرُو
ابْنِ الْحَارِثِ، عَنْ دَرَاجٍ، عَنْ أَبِي الْهَيْمَمَ، عَنْ
أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ:
«لَنْ يَسْتَيْعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ حَتَّى يَكُونَ
مُسْتَهَاهَ الْجَنَّةِ» هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ.

تخریج: [إسناده ضعيف] وأخرجه الحاكم وأبو نعيم في أخبار أصبهان: ١/٢٣٦ من حديث ابن وهب به وصححه ابن حبان، ح: ٣٨٥ والحاكم: ٤/١٣٠ وواقهه الذهبي * انظر، ح: ٢٠٣٣ لعلته.

Comments:

A believer remains a student of knowledge until his death, and he is never full with the struggle and desire for the knowledge of religion; his end is Paradise, Allāh Willing!

2687. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The wise statement is the lost property of the believer, so wherever he finds it, then he is more worthy of it.” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. Ibrāhīm bin Al-Fadl [Al-Madānī] Al-Makhzūmī is weak in *Hadīth* [due to his memory].

٢٦٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمَرَ بْنُ الْوَلِيدِ
الْكَنْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ عَنْ إِبْرَاهِيمَ
ابْنِ الْفَضْلِ، عَنْ سَعِيدِ الْمَقْبِرِيِّ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَلْمَةُ
الْحَكِيمَةُ صَالَةُ الْمُؤْمِنِ، فَحَيْثُ وَجَدَهَا فَهُوَ
أَحَقُّ بِهَا».

[قال أبو عيسى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَإِبْرَاهِيمُ بْنُ
الْفَضْلِ [المَدَنِيُّ] الْمَخْزُومِيُّ ضَعِيفٌ فِي
الْحَدِيثِ [مِنْ قِبَلِ حَفْظِهِ].

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، الزهد، باب الحکمة، ح: ٤١٦٩ من حديث
ابن نمير به.

Comments:

In the creation and nature of human, the passion of obedience and submission is planted, which is the origin and source of every good and righteousness; but because of worldly benefits, objectives and lusts it becomes neglectful of good and righteousness, whereas the demand of its nature and habit is to accept everything that is good and perfect.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

23. The Chapters On Seeking Permission And On Manners From The Messenger Of Allāh ﷺ

(المعجم ٤٠) - أبواب الاستئذان
والأداب عن رسول الله ﷺ
(التحفة ٣٦)

Chapter 1. What Has Been Reported About Spreading The *Salām*

2688. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I inform you about a matter which if you do it, then you will love one another? Spread the *Salām* among each other.” (*Sahīh*)

There are narrations on this topic from ‘Abdullāh bin Salām, Shuraiḥ bin Hāni from his father, ‘Abdullāh bin ‘Amr, Al-Barā’, Anas and Ibn ‘Umar.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: وأخرجه مسلم، الإيمان، باب بيان أنه لا يدخل الجنة إلا المؤمنون ... إلخ، ح: ٥٤ من حديث أبي معاوية الضرير به * وفي الباب عن عبد الله بن سلام [تقديم: ٢٤٨٥] وشريح ابن هانئ عن أبيه [البخاري في الأدب المفرد، ح: ٨١١] وعبد الله بن عمرو [تقديم: ١٨٥٥] والبراء [يأتي: ٢٧٢٦] وأنس [البيهقي في شعب الإيمان، ح: ٣٣٦٧] وابن عمر [ابن ماجه، ح: ٣٢٥٢].

(المعجم ١) - باب ما جاء في إفشاء
السلام (التحفة ١)

٢٦٨٨ - حَدَّثَنَا هَنَّادُ: حَدَّثَنَا أَبُو مَعَاوِيَةَ
عَنِ الْأَغْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي
نَفَسَى بِيدهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا،
وَلَا تُؤْمِنُوا حَتَّى تَحَبُّوا، أَلَا أَدُكُّمُ عَلَى أَمْرٍ
إِذَا أَتْنَمْ فَعَلْمُوْهُ تَحَابِيْتُمْ؟ أَفْشُوا السَّلَامَ
بَيْنَكُمْ».

وَقَوْيَ الْتَّابِ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامَ وَشُرَيْحَ
ابْنِ هَانَيَّةِ، عَنْ أَبِيهِ وَعَبْدِ اللَّهِ بْنِ عَمْرَو
وَالْبَرَاءِ وَأَنْسِ وَابْنِ عُمَرَ.

[قال أبا عيسى:] هذا حديث حسن
صحيح.

Comments:

It is proven from this *Hadīth* that the Faith, for which is the good news and promise of entry to Paradise, is not merely the utterance of this phrase, it is in fact so comprehensive that the mutual love and compassion of the people of Faith is also a part of it.

Chapter 2. What Has Been Mentioned About The Virtue Of The *Salām*

2689. ‘Imrān bin Ḥuṣain narrated: “A man came to the Prophet ﷺ and said: ‘*As-Salāmu ‘Alaikum* (Peace be upon you).’” [He said:] “So the Prophet ﷺ said: ‘Ten.’ Then another came and he said: ‘*As-Salāmu ‘Alaikum Wa Rahmatullāh* (Peace be upon you, and the mercy of Allāh).’ So the Prophet ﷺ said: ‘Twenty.’ Then another came and said: ‘*As-Salāmu ‘Alaikum Wa Rahmatullāhi Wa Barakātuh* (Peace be upon you, and the mercy of Allāh, and His blessings).’ So the Prophet ﷺ said: ‘Thirty.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Sahīh*] *Gharīb* from this route, as a narration of ‘Imrān bin Ḥuṣain.

There is something on this topic from Abū Sa‘eed, ‘Alī and Sahl bin Ḥunaif.

(المعجم ٢) - بَابُ مَا ذُكِرَ فِي فَضْلِ السَّلَامِ (التحفة ٢)

٢٦٨٩ - حَدَثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ وَالْحُسَينُ بْنُ مُحَمَّدٍ الْجُرَيْفِيُّ الْبَلْخِيُّ، قَالَا: حَدَثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ جَعْفَرٍ بْنِ سَيِّدَنَا الْضَّيْعِيِّ، عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءٍ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، [قَالَ: فَقَالَ النَّبِيُّ ﷺ: «عَشْرُ»، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «عَشْرُونَ»، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَقَالَ النَّبِيُّ ﷺ: ثَلَاثُونَ].

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عُمَرَانَ بْنِ حُصَيْنٍ. وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَعَلَيْهِ وَسَهْلٍ أَنْ حَنِيفَ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: كيف السلام، ح: ٥١٩٥ عن محمد بن كثير به وقواه الحافظ في فتح الباري: ٦/١١: وله شاهد عند ابن حبان (الإحسان): ٤٩٣؛ * وفي الباب عن أبي سعيد [لم أجده] وعلى [البزار (كشف الأستار): ٤١٨/٢: ، ح: ٢٠٠١: وابن السندي، ح: ٢٢٢] وسهل بن حنيف [عبد بن حميد، ح: ٤٧٠: والطبراني في الكبير: ٧٦/٦، ح: ٥٥٦٣:].

Comments:

All civilised and well-mannered nations of the world have particular customary words which they use to express love, kindness, emotion, honor

and good wishes, as they meet and encounter each other; and also to entertain, familiarise and please the person. For example: the Hindus say, 'Namaste' or 'Ram Ram'; the people of Europe in the morning say 'Good Morning' and in the evening 'Good Evening' etc. But the special phrase that Islam chose and assigned for the purpose '*As-Salāmu 'Alaikum*' is a phrase of love, kindness, honor and greatness, better than this cannot ever be imagined.

Chapter 3. What Has Been Related About That Seeking Permission Is Three Times

2690. Abū Sa'eed narrated: "Abū Mūsā sought permission to enter upon 'Umar. He said: '*As-Salāmu 'Alaikum* (Peace be upon you). May I enter?' 'Umar said: 'Once.' Then he was silent for some time. Then he said: '*As-Salāmu 'Alaikum* (Peace be upon you). May I enter?' 'Umar said: 'Twice.' Then he was silent for some time. Then he said: '*As-Salāmu 'Alaikum* (Peace be upon you). May I enter?' So 'Umar said: 'Three times.' Then he (Abū Mūsā) left. 'Umar said to the gate-keeper: 'What did he do?' He replied: 'He left.' He said: Bring him to me.' So when he came, 'Umar said to him: 'What is this that you have done?' He said: 'The *Sunnah*.' He said: 'The *Sunnah*? By Allāh! You had better bring me proof or a witness to clarify this, or I will do this or that to you.'" He said: "So he came to us while we were sitting with the *Anṣār*. He said: 'O people of the *Anṣār*! Are you not the most knowledgeable people about the *Aḥādīth* of the Messenger of Allāh ﷺ? Did the Messenger of Allāh ﷺ not say: "Seeking permission is to be done

(المعجم ٣) - بَابُ مَا جَاءَ فِي الاستئذان ثلاثةً (التحفة ٣)

٢٦٩٠ - حَدَّثَنَا سُفيَّا بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ. فَقَالَ: السَّلَامُ عَلَيْكُمْ أَذْخُلُ؟ فَقَالَ عُمَرُ: وَاحِدَةً، ثُمَّ سَكَتَ سَاعَةً، ثُمَّ قَالَ: السَّلَامُ عَلَيْكُمْ أَذْخُلُ؟ فَقَالَ عُمَرُ: يُشَانِ، ثُمَّ سَكَتَ سَاعَةً، فَقَالَ: السَّلَامُ عَلَيْكُمْ أَذْخُلُ؟ فَقَالَ عُمَرُ: ثَلَاثٌ، ثُمَّ رَجَعَ، فَقَالَ عُمَرُ لِلْبَوَابِ: مَا صَنَعَ؟ قَالَ: عَلَيَّ يُه. فَلَمَّا جَاءَهُ قَالَ: مَا هَذَا الَّذِي صَنَعْتَ، قَالَ: السَّنَةُ. قَالَ: مَا هَذَا الَّذِي كَانَتْنِي عَلَى هَذَا بِرْهَانٍ [أَوْ بَيْنَهُ] أَوْ لَا فَعَلْنَ يُكَ، قَالَ: فَاتَّانَا وَنَحْنُ رُفْقَةً مِنَ الْأَنْصَارِ، فَقَالَ: يَا مَغْسِرَ الْأَنْصَارِ! أَلَشْتُمْ أَعْلَمَ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ؟ أَلَمْ يَقُلْ رَسُولُ اللَّهِ ﷺ: «الاستئذان ثلاثة»، فَإِنْ أُذْنَ لَكَ وَلَا فَازِجْعَ؟ فَجَعَلَ اللَّوْمُ يُمَازِحُونَهُ، قَالَ أَبُو سَعِيدٍ: ثُمَّ رَفَعَ رَأْسِي إِلَيْهِ قَلْتُ: مَا أَصَابَكَ فِي هَذَا مِنَ الْمُقْوَبَةِ، فَأَنَا شَرِيكُكَ قَالَ: فَاتَّى عُمَرَ فَأَخْبَرَهُ بِذَلِكَ،

three times. Either you are permitted, or otherwise leave.”? The people began joking.” Abū Sa‘eed said: “Then I raised my head toward him and said: ‘Whatever punishment you are afflicted with because of this, then I shall be your partner in it.’” So he went to ‘Umar to inform him about it, and ‘Umar said: “I did not know about this.” (*Sahih*)

There are narrations on this topic from ‘Alī and Umm Ṭāriq the freed slave of Sa‘d.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

Al-Jurairī’s name is Sa‘eed bin Iyās, his *Kunyah* is Abū Mas‘ūd. Others besides him also reported this from Abū Nadrah. Abū Nadrah Al-‘Abdī’s name is Al-Mundhir bin Mālik bin Quṭā‘ah.

تخریج: وأخرجه مسلم، الآداب، باب الاستئذان، ح: ٢١٥٣ ب من حديث سعيد بن إیاس الجریری به وأصله عند البخاري، ح: ٦٢٤٥ من حديث أبي سعيد * وفي الباب عن علي [إیاس] أجدہ و أم طارق مولاۃ سعد [أحمد: ٣٧٨ / ٦].

Comments:

It is known through various *Aḥādīth* that the right procedure to seek permission of entry to meet one is that first he should say ‘*Assalāmu Alaikum*’, thereafter he should ask for entry. If he did not get an answer, he should do so a second time, in case of not receiving a reply he should say ‘*Assalāmu Alaikum*’ a third time and seek permission; if there is no reply even the third time, then he should go back.

2691. Ibn ‘Abbās narrated that ‘Umar bin Al-Khaṭṭāb said: “I sought permission (to enter) from the Messenger of Allāh ﷺ three times, then he permitted me.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. Abū Zumail’s (a

فَقَالَ عُمَرُ: مَا كُنْتُ عِلْمِتُ بِهِنَا .
وَفِي الْبَابِ عَنْ عَلَيِّ وَأُمِّ طَارِقٍ مَوْلَةَ
سَعْدٍ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَالْجُرَيْرِيُّ اسْمُهُ سَعِيدُ بْنُ إِيَّاسٍ
يُكَنَّى أَبَا مَسْعُودٍ وَقَدْ رَوَى هَذَا عَيْرَةً أَيْضًا
عَنْ أَبِي نَضْرَةَ، وَأَبُو نَضْرَةَ الْعَبْدِيُّ اسْمُهُ
الْمُنْذِرُ بْنُ مَالِكٍ بْنِ فُطَّعَةَ .

٢٦٩١ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا
عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عَكْرَمَةُ بْنُ عَمَّارِ:
حَدَّثَنِي أَبُو زُمَيلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ:
حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: اسْتَأْذِنْتُ عَلَى
رَسُولِ اللَّهِ ﷺ ثَلَاثَةَ فَأَذِنَ لِي .

narrator) name is Simāk Al-Hanafī. To us, ‘Umar only rebuked Abū Mūsā, when he reported (from the Prophet ﷺ) that he ﷺ said: “Seeking permission is to be done three times. Either you are permitted, or otherwise leave,” for ‘Umar had sought permission from the Prophet ﷺ three times, and he admitted him, and he did not know about what Abū Mūsā narrated from the Prophet ﷺ saying: “Either you are permitted, or otherwise leave.”

تخریج: وأخرجه مسلم، ح: ١٤٧٩ من حديث عمر بن يونس مطولاً وهذا مختصر منه جداً، ورواه البخاري، ح: ٨٩ من حديث ابن عباس.

Comments:

‘Umar ﷺ, following his own incident, wanted to grant him permission after the third time but he went back; the incident of ‘Umar is of the time when the Prophet ﷺ had *Iylā* with his wives, and he ﷺ stayed on his own on the balcony.

Chapter 4. What Has Been Related About How To Return The *Salām*

2692. Abū Hurairah narrated: “A man entered the *Masjid* and performed *Salāt* while the Messenger of Allāh ﷺ was sitting at the back of the *Masjid*. Then he came to greet him, so the Messenger of Allāh ﷺ said: ‘*Wa ‘Alaikum* (and upon you); go back and pray for indeed you have not prayed.’” And he mentioned the *Hadīth* in its entirety. (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. Yāhya bin Sa‘eed Al-Qatṭān reported this *Hadīth* from ‘Ubaidullāh bin ‘Umar from Sa‘eed Al-Maqburī. So he said: “From his father, from Abū Hurairah.” [And

[قال أبو عيسى:] هذا حديث حسنٌ غريبٌ. وأبُو زمِيلِ اسْمُهُ سِمَاكُ الْحَفَنِي، وَإِنَّمَا أَنْكَرَ عُمَرَ، إِنْدَنَا، عَلَى أَبِي مُوسَى حِينَ رَوَى [عَنِ النَّبِيِّ ﷺ] أَنَّهُ قَالَ: «الْاسْتِئذَانُ ثَلَاثٌ فَإِذَا أُذِنَ لَكَ وَإِلَّا فَارْجِعْ»، وَقَدْ كَانَ عُمَرُ اسْتَأذَنَ عَلَى النَّبِيِّ ﷺ ثَلَاثًا فَأُذِنَ لَهُ، وَلَمْ يَكُنْ عِلْمَ هَذَا الَّذِي رَوَاهُ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنْ أُذِنَ لَكَ وَإِلَّا فَارْجِعْ».

(المعجم ٤) - بَابُ [مَا جَاءَ] كَيْفَ رُدَّ السَّلَامُ (التحفة ٤)

٢٦٩٢ - حَدَثَنَا إِشْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ تَمَرِّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ سَعِيدِ الْمَقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلَ رَجُلٌ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ، ارْجِعْ فَصَلَّى فَإِنَّكَ لَمْ تُصَلِّ». فَذَكَرَ الْحَدِيثَ بِطُولِهِ.

[قال أبو عيسى:] هذا حديث حسنٌ وروى يَحْيَى بْنُ سَعِيدِ الْقَطَانِ هَذَا عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ الْمَقْبِرِيِّ فَقَالَ: عَنْ

he did not mention, “to greet him” in it and he said: ‘And upon you.’] The narration of Yahyā bin Sa‘eed is more correct.

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [وَلَمْ يَذْكُرْ فِيهِ فَسْلَمَ عَلَيْهِ وَقَالَ: «وَعَلَيْكَ». قَالَ:] وَحَدِيثٌ يَحْمِي أَبْنَ سَعِيدٍ أَصَحُّ.

تخریج: وأخرجه البخاري، الاستئذان، باب من رد فقال: عليك السلام، ح: ٦٢٥١ عن إسحاق بن منصور به وله طريق آخر عند مسلم، ح: ٣٩٧ والبخاري، ح: ٧٥٧.

Comments:

The version of *Al-Bukhārī* and *Muslim* is ‘*Wa ’Alaikas-Salām*’ which tells that the reply to salutation begins with ‘*Wa*’ (and). Saying *Salām* is *Sunnah* and answering it is compulsory.

Chapter 5. What Has Been Related About Conveying The *Salām*

2693. Abū Salamah narrated that ‘Āishah narrated to him that the Messenger of Allāh ﷺ said to her: “Indeed Jibril has sent *Salām* to you.” She said: “And upon him be peace and the mercy of Allāh and His blessings.” (*Sahih*)

There is something on this topic from a man from Banū Numair from his father, from his grandfather.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

Az-Zuhri also reported it from Abū Salamah from ‘Āishah.

(المعجم ٥) - بَابُ [مَا جَاءَ] فِي تَبْلِيغِ السَّلَامِ (التحفة ٥)

٢٦٩٣ - حَدَّثَنَا عَلَيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ زَكَرِيَّاً بْنِ أَبِي رَائِدَةَ، عَنْ عَامِرٍ [الشَّعْبِيِّ]: حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ عَائِشَةَ حَدَّثَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهَا: «إِنَّ جِبْرِيلَ يُفْرِنُكِ السَّلَامَ»، قَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. وَفِي الْبَابِ عَنْ رَجُلٍ مِنْ بَنِي نَمِيرٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِحٌ.

وَقَدْ رَوَاهُ الزُّهْرِيُّ أَيْضًا عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ.

تخریج: وأخرجه البخاري، الاستئذان، باب: إذا قال: فلان يقرئك السلام، ح: ٦٢٥٣ ومسلم، ح: ٢٤٤٧ من حديث زكريا به * وفي الباب عن رجل من بنى نمير عن أبيه عن جده [أبو داود، ح: ٢٩٣٤].

Comments:

If one sends *Salām* to an absent person, this *Salām* should be conveyed and it should be answered too. The answer to *Salām* should be given in the best form and it is better if the conveyer is also included in response to *Salām*. [*Tuhfat Al-Ahwadhi*, vol. 3, p. 386]

Chapter 6. What Has Been Related About The Superiority Of The One Who Initiates The Salām

2694. Abū Umāmah said: “They said: ‘O Messenger of Allāh! When two men meet, which of them initiates the *Salām*? ’ He said: ‘The nearest of them to Allāh.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. He said: Muḥammad said: “Abū Farwah Ar-Rahāwī is *Muqārib* (average) in *Hadīth*, except that his son Muḥammad bin Yazid reports *Munkar* narrations from him.”

(المعجم ٦) - بَابُ [مَا جَاءَ] فِي فَضْلِ الَّذِي يَبْدأُ بِالسَّلَامِ (التحفة ٦)

٢٩٩٤ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرَةَ: أَخْبَرَنَا قُرَآنُ بْنُ تَمَامِ الْأَسْدِيُّ عَنْ أَبِي فَرَوَةَ الرَّهَاوِيِّ يَزِيدَ بْنِ سِتَّانَ، عَنْ شُعْبَيْنِ بْنِ عَامِرٍ، عَنْ أَبِي أُمَامَةَ قَالَ: قَيلَ: يَا رَسُولَ اللَّهِ! الرَّجُلَانِ يَلْتَقِيَانِ أَيْهُمَا يَبْدأُ بِالسَّلَامِ؟ قَالَ: أَوْلَاهُمَا بِاللَّهِ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسْنٌ. قَالَ: مُحَمَّدٌ أَبُو فَرَوَةَ الرَّهَاوِيِّ مُفَارِبُ الْحَدِيثِ إِلَّا أَنَّ ابْنَهُ مُحَمَّدٌ بْنَ يَزِيدَ يَرْوِي عَنْهُ مَنَّاكِيرًا.

تَبْرِيج: [صَحِيفَ] وَرَوَاهُ أَبُو دَاوُدُ، الْأَدَبُ، بَابٌ: فِي فَضْلِ مِنْ بَدْءِ الْسَّلَامِ، ح: ٥١٩٧ مِنْ طَرِيقِ آخَرَ عَنْ أَبِي أُمَامَةَ بْنِ يَزِيدَ.

Comments:

Saying *Salām* first is a symbol of a heart being pure of the iniquity of pride and arrogance. Only that person tries to be first in saying *Salām* who is a seeker of Allāh’s Nearness and Mercy.

Chapter 7. What Has Been Related About It Being Disliked To Gesture With The Hand When Giving The Salām

2695. ‘Amr bin Shu‘aib narrated from his father, from his grandfather that the Messenger of Allāh ﷺ said: “He is not one of us who resembles other than us, nor who resembles the Jews nor the Christians. For indeed greeting of the Jews is the pointing of the finger, and the greeting of the Christians is waving with the hand.” (*Da‘if*)

[Abū ‘Eisā said:] The chain for

(المعجم ٧) - بَابُ [مَا جَاءَ] فِي كَرَاهِيَّةِ إِشَارَةِ الْيَدِ فِي السَّلَامِ (التحفة ٧)

٢٦٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيَعَةَ عَنْ عَمْرِو بْنِ شَعْبَنَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَئِنَّ مِنْ تَشَبَّهَ بِعِينَنَا لَا تَشَبَّهُوا بِالْيَهُودِ وَلَا بِالنَّصَارَى، فَإِنَّ تَشَبَّهُمُ الْيَهُودُ إِلَشَارَةً بِالْأَصَابِعِ، وَتَشَلِيمَ النَّصَارَى إِلَشَارَةً بِالْأَكْفَّ».

[قال أبو عيسى:] هَذَا حَدِيثُ إِشَادَةٍ ضَعِيفٍ، وَرَوَاهُ ابْنُ الْمُبَارَكِ هَذَا الْحَدِيثُ

this *Hadith* is weak. Ibn Al-Mubārak reported this *Hadith* from Ibn Lahi'ah but he did not narrate it in *Marfū'* form.

عَنْ أَبْنِ لَهِيَةَ فَلَمْ يَرْفَعْهُ.

تخریج: [إسناده ضعیف] ورواه ابن الجوزی في العلل المتأخرة: ٢٣٤ / ٢، ح: ١٢٠١ من طریق الترمذی به ابن لهیة مدلس وعن شعبہ شوادیت للحدیث شوادیت ضعیفة عند الطبرانی في الأوسط: ٨ / ١٨٤، ح: ٧٣٧٦ والنسائی فی الکبری، ح: ١٠١٧٢ وغیرهما.

Comments:

Making a gesture of *Salām* merely with fingers, palm, or nodding with the head is not right, but if the hand is sometimes waved along with the wording '*Assalāmu Alaikum*', it will be right and it will not be regarded as imitation; or making gesture is also allowed if verbal response is impossible, for example: if one is unable to speak or one is offering prayer etc. [*Tuhfat Al-Ahwadhi*, vol. 3 p. 386]

Chapter 8. What Has Been Related About Giving The *Salām* To The Young

2696. Sayyār said: "I was walking with Thābit Al-Bunānī. He passed by some boys, so he said *Salām* to them. Then Thābit said: 'I was with Anas when he passed by some boys and gave the *Salām* to them, and Anas said: I was with the Prophet ﷺ when he passed by some boys and he gave the *Salām* to them.'" (*Sahīh*)

[Abū 'Eisā said:] This *Hadith* is *Sahīh*. More than one narrator reported it from Thābit Al-Bunānī, and it has been reported through other routes from Anas.

(Another chain) from Anas, from the Prophet ﷺ with similar meaning.

تخریج: متفق عليه، وأخرجه البخاری، الاستئذان، باب التسلیم على الصبيان، ح: ٦٢٤٧، ومسلم، ح: ٢١٦٨ من حدیث شعبہ به وحدیث قتيبة رواه النسائی فی عمل الیوم والليلة، ح: ٣٢٩ وسنده حسن.

(المعجم ٨) - بَابُ مَا جَاءَ فِي التَّسْلِيمِ عَلَى الصَّبِيَّانِ (التحفة ٨)

٢٦٩٦ - حَدَّثَنَا أَبُو الْحَطَابِ زَيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَنَّابٍ سَهْلُ بْنُ حَمَادٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارٍ قَالَ: كُنْتُ أَمْشِي مَعَ ثَابِتَ الْبَنَانِيَّ فَمَرَّ عَلَى صَبِيَّانَ فَسَلَّمَ عَلَيْهِمْ، فَقَالَ ثَابِتٌ: كُنْتُ مَعَ أَنَسِي فَمَرَّ عَلَى صَبِيَّانَ فَسَلَّمَ عَلَيْهِمْ، فَقَالَ أَنَسُ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَمَرَّ عَلَى صَبِيَّانَ فَسَلَّمَ عَلَيْهِمْ. [قال أبا عيسى:] هـذا حدیث صحيح.

ورواه غير واحد عن ثابت، وروي من غير ثابت، عن أنس.

تخریج: متفق عليه، وأخرجه البخاری، الاستئذان، باب التسلیم على الصبيان، ح: ٦٢٤٧، ومسلم، ح: ٢١٦٨ من حدیث شعبہ به وحدیث قتيبة رواه النسائی فی عمل الیوم والليلة، ح: ٣٢٩ وسنده حسن.

Comments:

Saying *Salām* to someone who is younger than oneself is a sign of love, affection, kindness, benevolence and compassion for them, and it is a proof of a person's humbleness and gentleness; and thus they also learn the etiquettes of Islamic meeting and greeting.

Chapter 9. What Has Been Related About Giving The *Salām* To Women

2697. Asmā' bint Yazīd narrated that the Messenger of Allāh ﷺ passed through the *Masjid* one day, and a group of women were sitting, so he motioned his hand with the *Salām* – 'Abdul-Ḥamīd (one of the narrators) gestured with his hand. (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. Aḥmad bin Ḥanbal said: "There is nothing wrong with the narration of 'Abdul-Ḥamīd bin Bahrām from *Shahr* bin Hawshab." Muḥammad [bin Ismā'īl] said: "*Shahr* is *Hasan* in *Hadīth*." And he strengthened his case, he said: "Only Ibn 'Awn criticized him. Then he reported from Hilāl bin Abī Zainab from *Shahr* bin Hawshab."

Abū Dāwud [Al-Maṣāḥīfi Al-Balkhī] narrated to us (he said): "An-Nadr bin Shumail narrated to us that Ibn 'Awn said: 'They stabbed *Sharh*.' " Abū Dāwud said: "An-Nadr said: 'They stabbed him – meaning they reviled him.' " And they only reviled him because he worked for the *Sultān*.

تخریج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في السلام على النساء، ح: ٥٢٠٤ وابن ماجه، ح: ٣٧٠١ من حديث شهر بن حوشب به وتابعه مهاجر الانصاري عند البخاري في الأدب المفرد * قول ابن عون: صحيح عنه والصواب في شهر أنه حسن الحديث.

(المعجم ٩) - باب ما جاء في التسليم على النساء (التحفة ٩)

٢٦٩٧ - حَدَّثَنَا سُوِيدٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ أَنَّهُ سَمِعَ شَهْرَ بْنَ حَوْشَبَ يَقُولُ: سَمِعْتُ أَسْمَاءَ بْنَتَ يَزِيدَ تُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ فِي الْمَسْجِدِ يَوْمًا وَعُصِبَةً مِنَ النِّسَاءِ قَعُودًا فَأَلْوَى بِيَدِهِ بِالْتَّسْلِيمِ. وَأَشَارَ عَبْدُ الْحَمِيدِ بِيَدِهِ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ.
قَالَ أَخْمَدُ بْنُ حَنْتِيلَ: لَا يَأْسُ بِحَدِيثِ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ عَنْ شَهْرِ بْنِ حَوْشَبِ وَقَالَ مُحَمَّدُ [بْنُ إِسْمَاعِيلَ]: شَهْرٌ حَسَنٌ الْحَدِيثُ.
وَفَوَّى أَمْرَهُ، وَقَالَ: إِنَّمَا تَكَلَّمُ فِيهِ ابْنُ عَوْنَى.
ثُمَّ رَوَى عَنْ هَلَالِ بْنِ أَبِي زَيْنَبٍ عَنْ شَهْرِ بْنِ حَوْشَبِ.

حَدَّثَنَا أَبُو دَاوُدَ [المَصَاحِفُ بِلْخَيْ]:
حَدَّثَنَا التَّضُرُّ بْنُ شُمَيْلٍ عَنْ ابْنِ عَوْنَى، قَالَ:
إِنَّ شَهْرًا نَزَكَوْهُ. قَالَ أَبُو دَاوُدَ: قَالَ التَّضُرُّ:
نَزَكَوْهُ أَيْ طَعْنَوْا فِيهِ. وَإِنَّمَا طَعْنَوْا فِيهِ لَأَنَّهُ
وَلِيَ أَمْرَ السُّلْطَانِ.

Comments:

The Prophet ﷺ gestured along with the words of *Salām*. It is proven through various *Aḥādīth* that if there is no danger of *Fitnah* (temptation, ill-doubt, slander etc.), then a man may say *Salām* to a woman, or to say *Salām* to a group of women, or a woman saying *Salām* to a group of men, provided there is no danger of *Fitnah* and a risk of being accused.

Chapter 10. What Has Been Related About Giving The *Salām* When Entering The House

2698. Anas narrated: “The Messenger of Allāh ﷺ said to me: ‘O my little son! When you enter upon your family then give the *Salām*, it will be a blessing for you and upon the inhabitants of your house.’” (*Da’īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Gharīb*.

(المعجم ١٠) - بَابُ [مَا جَاءَ] فِي
الْتَّسْلِيمِ إِذَا دَخَلَ بَيْتَهُ (التحفة ١٠)

٢٦٩٨ - حَدَّثَنَا أَبُو حَاتِمُ الْأَنْصَارِيُّ
الْبَصْرِيُّ مُسْلِمُ بْنُ حَاتِمٍ : أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ
اللهِ الْأَنْصَارِيُّ عَنْ أَبِيهِ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ
سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: قَالَ أَنَسٌ: قَالَ لِي
رَسُولُ اللهِ ﷺ: «يَا مُسَيْبَ! إِذَا دَخَلْتَ عَلَى أَهْلِكَ
رَسِّلْمٍ يَكُونُ بِرَبَّةٍ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ». .
[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسْنٌ
صَحِحٌ غَرِيبٌ.]

تخریج: [إسناده ضعیف] وتقدم طرفه: ٢٦٧٨.

Comments:

Allāh stated teaching about the etiquettes of entering houses: “But when you enter the houses, greet one another with a greeting from Allāh, blessed and good.” [Sūrah *An-Nūr* 24:61]

Chapter 11. What Has Been Related About The *Salām* Before Talking

2699. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “The *Salām* is before talking.”

With this chain it has been reported that the Prophet ﷺ said: “Do not invite anyone to the food until the *Salām* is given.” (*Da’īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Munkar*, we do not know of it except through this route. I heard

(المعجم ١١) - بَابُ [مَا جَاءَ] فِي
السَّلَامِ قَبْلَ الْكَلَامِ (التحفة ١١)

٢٦٩٩ - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ
الْبَغْدَادِيُّ: حَدَّثَنَا سَعِيدُ بْنُ زَكَرِيَاً عَنْ عَبْسَةَ
ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ زَادَانَ، عَنْ
مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ
قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «السَّلَامُ قَبْلَ
الْكَلَامِ». وَبِهَذَا إِلْسَانَادُ عَنِ النَّبِيِّ ﷺ قَالَ:

Muhammad saying: "Anbasah bin 'Abdur-Rahmān is weak in *Hadīth*, gone, and Muhammad bin Zādhān is *Munkar* in *Hadīth*."

«لَا تَدْعُوا أَحَدًا إِلَى الطَّعَامِ حَتَّى يُسْلِمَ». **[قال أبو عيسى:** هَذَا حَدِيثٌ مُنْكَرٌ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ [وَسَعَيْتُ مُحَمَّدًا يَقُولُ: عَبْسَةُ بْنُ عَبْدِ الرَّحْمَنِ ضَعِيفٌ فِي الْحَدِيثِ ذَاهِبٌ وَمُحَمَّدُ بْنُ زَادَانَ مُنْكَرُ الْحَدِيثِ].

تخریج: [إسناده ضعیف جداً] وأخرجه ابن عدی: ٢١٠ من حديث الفضل بن الصباح به * عن عبّسة نقدم حاله: ١٨٥٦، ومحمد بن زادان: متروك (تقرب) والسلام قبل الكلام صحيح بأدلة كثيرة، انظر سنن أبي داود، ح: ٢٧١٠، ٥١٧٦، ١٧٧ والترمذی، ح: ٢٧١٠ وغيرهما.

Comments:

This is the requirement of Islamic manners of meeting, that the supplication of peace (*Salām*) is made right in the beginning, mutual love and affection is expressed, and the blessing is gained by making mention of the Name of Allāh in the beginning.

Chapter 12. What Has Been Related About It Being Disliked To Give The *Salām* To The *Dhimmī*

2700. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Do not precede the Jews and the Christians with the *Salām*. And if one of you meets them in the path, then force them to its narrow portion."^[1] (*Sahīh*)

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

تخریج: وأخرجه مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام، وكيف يرد عليهم، ح: ٢١٦٧: عن قتيبة به.

Comments:

Saying *Salām* is a means to express honor and respect to others and paying respect and honor to the non-believers, thus, is not correct; if a disbeliever comes across a path, he should not be given the right of way rather he should be forced to walk on the side of the road so that he does not regard himself honorable and respectable.

^[1] See no. 1602 and 1603.

(المعجم ١٢) - بَابُ مَا جَاءَ فِي
الشَّنَلِيمِ عَلَى أَهْلِ الدِّمَةِ (التحفة ١٢)

٢٧٠٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ
ابْنُ مُحَمَّدٍ عَنْ سُهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا
تَبْدَأُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ فَإِذَا لَقَيْتُمْ
أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضَيْقَهِ». **[قال أبو عيسى:** هَذَا حَدِيثٌ حَسَنٌ صَحِيفٌ.]

عليهم، ح: ٢١٦٧: عن قتيبة به.

2701. ‘Āishah narrated that a group of Jews entered upon the Prophet ﷺ and they said: “*As-Sāmu ‘Alaik*” (death be upon you). So the Prophet ﷺ said: “*Wa ‘Alaik* And upon you.” So ‘Āishah said: “I said: [Rather] upon you be death and the curse.” So the Prophet ﷺ said: “O ‘Āishah! Indeed Allāh loves gentleness in every matter.” ‘Āishah said: “Did you not hear what they said?” He said: “And I replied: ‘And upon you.’”^[1] (*Sahih*)

There are narrations on this topic from Abū Baṣrah Al-Ghfārī, Ibn ‘Umar, Anas and Abū ‘Abdur-Rahmān Al-Juhanī.

[Abū ‘Eisā said:] The *Hadīth* of ‘Āishah is a *Hasan Sahīh Hadīth*.

تخریج: متفق عليه، وأخرجه البخاري، استابة المرتدین والمعاذنین وقتالهم، باب: إذا عرض الذمي أو غيره بسب النبي ﷺ ولم يصرح ... إلخ، ح ٦٩٢٧: ح ٢١٦٥ من حديث سفيان بن عيينة به * وفي الباب عن أبي بصرة الغفاري [أحمد: ٦/ ٣٩٨ و ٣٩٩] والبخاري في الأدب المفرد، ح ١١٠٢ والنمساني في عمل اليوم والليلة، ح ٣٨٨: [وأبن عمر تقدم: ١٦٠٣] وأنس [يأتي: ٣٣١٠ وابن ماجه، ح: ٣٦٩٧] وأبي عبد الرحمن الجهمي [ابن ماجه، ح: ٣٦٩٩].

Comments:

When the people of the Book would say *Salām* to the Prophet they would say ‘*Sām*’ in stead *Salām*. So he would respond with ‘*Alaikum*’ [upon you] or he said: ‘*Wa Alaikum*’ [and upon you].

Chapter 13. What Has Been Related About Giving The *Salām* To A Gathering In Which There Are Muslims And Others

2702. Usāmah bin Zaid narrated that the Prophet ﷺ passed by a gathering in which the Muslims and

٢٧٠١ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَحْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ عَنِ الرُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَهْطًا مِنَ الْيَهُودِ دَخَلُوا عَلَى النَّبِيِّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ»، فَقَالَتْ عَائِشَةُ: فَقُلْتُ: [بَلْ] عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ، فَقَالَ النَّبِيُّ ﷺ: «يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرُّقْبَ فِي الْأَمْرِ كُلُّهُ». قَالَتْ عَائِشَةُ: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «فَذُقْلُتُ: عَلَيْكُمْ». وفي الباب عن أبي بصرة الغفاري وابن عمر وآنس وأبي عبد الرحمن الجهمي. قال أبو عيسى: [حديث عائشة حديث حسن صحيح .

(المعجم ١٣) - بَابُ مَا جَاءَ فِي السَّلَامِ عَلَى مَجْلِسٍ فِيهِ الْمُسْلِمُونَ وَغَيْرُهُمْ (التحفة ١٣)

٢٧٠٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ

^[1] Meaning if they said this or that, I have returned with its like.

the Jews were mixed, so he gave the *Salām* to them. (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

عَرْوَةُ أَنَّ أُسَامَةَ بْنَ زَيْدَ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ مَرَّ بِمَجْلِسٍ وَفِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْيَهُودِ فَسَلَّمَ عَلَيْهِمْ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيفٌ.

تخریج: متفق عليه، وأخرجه مسلم، الجهاد، باب: في دعاء النبي ﷺ، وصبره على أذى المنافقين، ح: ١٧٩٨ من حديث عبد الرزاق والبخاري، ح: ٦٢٥٤ من حديث معمر به.

Comments:

In a mixed gathering of Muslims and disbelievers, *Salām* will be given for the respect of Muslims.

Chapter 14. What Has Been Related About The Rider Giving The *Salām* To The One Walking

2703. Al-Hasan narrated from *Abū Hurairah* that the Prophet ﷺ said: “The rider gives the *Salām* to the walking person, and the walking person to the sitting person and the few to the many.”

Ibn Al-Muthanna added in his narration: “And the young one gives the *Salām* to the elder.” (*Sahīh*)

There are narrations on this topic from ‘Abdur-Rahmān bin Shībāl, Faḍālah bin ‘Ubāid and Jābir.

[*Abū ‘Eisā* said:] This *Hadīth* has been reported through other routes from *Abū Hurairah*, Ayyūb As-Sikhtiyānī, Yūnus bin ‘Ubāid and ‘Alī bin Zāid said: “Al-Hasan did not hear from *Abū Hurairah*.”

عَرْوَةُ أَنَّ أُسَامَةَ بْنَ زَيْدَ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ مَرَّ بِمَجْلِسٍ وَفِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْيَهُودِ فَسَلَّمَ عَلَيْهِمْ.

[قال أبو عيسى:] هَذَا حَدِيثٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ. وَقَالَ أَيُوبُ السَّخْنَيَانِيُّ وَيُونُسُ بْنُ عُيَيْدٍ، وَعَلَيُّ بْنُ زَيْدٍ: إِنَّ الْحَسَنَ لَمْ يَشْمَعْ مِنْ أَبِي هُرَيْرَةَ.

تخریج: [صحیح] وأخرجه أحمد: ٢٠٥١٠ عن روح به ورواه البخاري، ح: ٦٢٣٢ ومسلم، ح: ٤٢٨ من حديث أبي هريرة به * وفي الباب عن عبد الرحمن بن شبل [أحمد: ٣/٤٤٤] والبخاري في الأدب المفرد، ح: ٩٩٢ وفضلة بن عبيد [يأتي: ٢٧٠٥] وجابر [البخاري في الأدب المفرد، ح: ٩٨٣ وابن حبان، ح: ١٩٣٥].

Comments:

This *Hadīth* specifies the people and establishes a rule, who should say *Salām* first; a rider will say *Salām* to the walking one, it will create the sense of humbleness and humility, a walking person will say *Salām* to the sitting one because he is the one who is coming, a smaller number of people will say *Salām* to the larger number of people in their respect, and the young would demonstrate politeness and respect by saying *Salām* to an elder.

2704. Hammām bin Munabbih narrated from Abū Hurairah that the Prophet ﷺ said: "The young one gives the *Salām* to the elder, the one passing by to the one sitting and the few to the many." (*Sahīh*)

[He said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: وأخرجه البخاري، الاستئذان، باب تسلیم القليل على الكثیر، ح: ٦٢٣١ من حديث ابن المبارك به.

2705. Fadālah bin ‘Ubaid narrated that the Messenger of Allāh ﷺ said: "The horseman gives *Salām* to the walking person, the walking person to the one standing and the few to the many." (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Abū ‘Alī Al-Janbī's (a narrator in the chain) name is ‘Amr bin Mālik.

تخریج: [إسناده حسن] وأخرجه أحمد: ١٩٦ من حديث حبيرة بن شريح، والنمسائي في عمل اليوم والليلة، ح: ٣٣٨ من حديث أبي هانئ به وصححه ابن حبان، ح: ١٩٣٦ * عبدالله هو ابن المبارك.

Chapter 15. What Has Been Related About Giving The *Salām* When Standing And [When] Sitting

2706. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:

٢٧٠٤ - حَدَّثَنَا سُوِيدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمَبَارِكَ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامٍ ابْنِ مُبَيِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: "يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ".
[قال:] وهذا حديث حسن صحيح.

الله: حَدَّثَنَا حَبِيْرَةُ بْنُ شَرِيعٍ: أَخْبَرَنِي أَبُو هَانِئٍ [اسْمُهُ حُمَيْدٌ بْنُ هَانِئٍ] الْحَوَلَانِيُّ عَنْ أَبِي عَلِيِّ الْجَنْبِيِّ، عَنْ فَضَالَةَ بْنِ عَيْنِيْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "يُسَلِّمُ الْفَارِسُ عَلَى الْمَاشِيِّ، وَالْمَاشِيُّ عَلَى الْقَائِمِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ".
[قال أبو عيسى:] هذا حديث حسن صحيح.

وَأَبُو عَلِيِّ الْجَنْبِيِّ اسْمُهُ عَمْرُو بْنُ مَالِكٍ.
تخریج: [إسناده حسن] وأخرجه أحمد: ١٩٦ من حديث حبيرة بن شريح، والنمسائي في عمل اليوم والليلة، ح: ٣٣٨ من حديث أبي هانئ به وصححه ابن حبان، ح: ١٩٣٦ * عبدالله هو ابن المبارك.

(المعجم ١٥) - باب [ما جاء في]
الشَّسْلِيمِ عِنْدَ الْقِيَامِ وَ[عِنْدَ] الْقُعُودِ
(التحفة ١٥)

٢٧٠٦ - حَدَّثَنَا قُتَيْبَةَ: حَدَّثَنَا الْلَّيْثُ عَنْ أَبْنِ عَجْلَانَ، عَنْ سَعِيدِ الْمَقْبِرِيِّ، عَنْ أَبِي

"When one of you arrives at the gathering, then give the *Salām*, and if he is given a place to sit, then let him sit. Then when he stands, let him give the *Salām*, the first is not more worthy than the last."

(*Hasan*)

[*Abū Eīsā* said:] This *Hadīth* is *Hasan*. This *Hadīth* has also been reported from *Ibn 'Ajlān* from *Sa'eed Al-Maqbūrī*, from his father, from *Abū Hurairah* from the Prophet ﷺ.

هُرِيْزَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اتَّهَىْ أَحَدُكُمْ إِلَى مَجْلِسٍ فَلْيَسْلُمْ، فَإِنْ بَدَا لَهُ أَنْ يَخْلِسَ فَلْيَجْلِسْ، ثُمَّ إِذَا قَامَ فَلْيَسْلُمْ فَلَيَسْتَأْتِيَ الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ».

[Qāl: أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنْ أَبْنَى عَجْلَانَ أَيْضًا عَنْ سَعِيدِ الْمَقْبِرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرِيْزَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٣٦٩ عن قتيبة وأبو داود، ح: ٥٢٠٨ من حديث ابن عجلان به وصح بالسمع عند أحمد: ٢٣٠ / ٢ وصححة ابن حبان (الإحسان): ٤٩٤ وهو مخرج في مستند الحميدي بتحقيقي، ح: ١١٧١.

Comments:

The *Salām* should be said both when joining and leaving a meeting, both are important and essential; it has reward and righteousness and also the supplication for good and peace.

Chapter 16. What Has Been Related About Seeking Permission To Enter From In Front Of The House.

2707. *Abū Dharr* narrated that the Messenger of Allāh ﷺ said: "Whoever lifts the curtain so that his sight enters the house before he was given permission, and he sees the nakedness of its inhabitants, then he has done something punishable which was not lawful for him to do. If it were that when he gazed into it, he was facing a man who lanced his eyes, there would be nothing wrong with him doing so. But if a man passes by a door that has no cover over it, and it is not closed and he looks, then there

(المعجم ١٦) - بَابُ [مَا جَاءَ فِي]
الاستئذان قبلة البيت (التحفة ١٦)

٢٧٠٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبْنُ لَهِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبْلِيِّ، عَنْ أَبِي ذَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَشَفَ سِرْرًا فَأَذْخَلَ بَصَرَهُ فِي الْبَيْتِ قَبْلَ أَنْ يُؤْذَنَ لَهُ فَرَأَى عَوْرَةَ أَهْلِهِ، فَقَدْ أَتَى حَدًّا لَا يَحْلُّ لَهُ أَنْ يَأْتِيهِ: لَوْ أَنَّهُ حِينَ أَذْخَلَ بَصَرَهُ اسْتَقْبَلَهُ رَجُلٌ فَفَقَأَ عَيْنَيْهِ مَا عَيَّبَتْ عَيْنَيْهِ، وَإِنْ مَرَّ رَجُلٌ عَلَى بَابِ لَا سِرْرَ لَهُ غَيْرَ مُغْلَى فَنَظَرَ فَلَا خَطِيئَةَ عَلَيْهِ، إِنَّمَا الْخَطِيئَةُ عَلَى أَهْلِ الْبَيْتِ». وَفِي الْبَابِ

is no sin on him, the sin is only on the inhabitants of the house.” (*Da’if*)

There are narrations on this topic from Abū Hurairah and Abū Umāmah.

[Abū ‘Eisā said:] This *Hadīth* is *Gharib*, we do not know of it like this except as a narration of Ibn Lahī‘ah. Abū ‘Abdur-Rahmān Al-Hubuli’s name is ‘Abdullāh bin Yazid.

تخریج: [إسناده ضعیف] وأخرجه أحمد: ١٥٣/٥ من حديث ابن لهيعة به وعنن * وفي الباب عن أبي هريرة [البخاري، ح: ٦٩٠٢ وMuslim، ح: ٢١٥٨ وأبو داود، ح: ٥١٧٢، ٥١٧٣]. وأبي أمامة [أحمد: ٤٥٠/٥، ٢٦١، ٢٦٠، ٢٥٠].

Comments:

The inhabitants of the house should keep their door closed and the door should have a curtain hung down; the person seeking permission should not stand in front of the door, he should seek permission rather standing on a side, he should not open the door or lift the curtain away before having been given the permission, lest he should see the household.

Chapter 17. Whoever Gazed Into A People’s Home Without Their Permission

2708. Anas narrated that the Prophet ﷺ was in his house when a man looked in at him, so he lunged toward him with an arrow head, so the man backed up. (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: وأخرجه البخاري، الديات، باب من أخذ حقه أو اقتضى دون السلطان، ح: ٦٨٨٩ من حديث حميد الطويل به وصرح بالسماع.

2709. Sahl bin Sa‘d As-Sā‘idī narrated that a man peeked in on the Messenger of Allāh ﷺ, in one

عن أبي هريرة وأبي أمامة. قال أبو عيسى: [هذا حديث غريب لا تعرفه مثل هذا إلا من حديث ابن لهيعة. وأبو عبد الرحمن الجبلي اسمه عبد الله بن يزيد.]

(المعجم ١٧) - باب من اطلع في دار قوم بغیر إذنهم (التحفة ١٧)

٢٧٠٨ - حديثنا بندار: حدثنا عبد الوهاب الشفقي عن حميد، عن أنس: أن النبي ﷺ كان في بيته فاطلع عليه رجل فاهوى إليه يمسّص فتأخر الرجل. قال أبو عيسى: [هذا حديث حسن صحيح.]

٢٧٠٩ - حديثنا ابن أبي عمر: حدثنا سفيان عن الزهراني، عن سهل بن سعيد

of the apartments of the Prophet ﷺ, while the Prophet ﷺ had a *Midrāh* (an iron comb) with which he was scratching his head. So the Prophet ﷺ said: "If I knew that you were looking then I would have poked your eyes with it. Seeking permission has only been enjoined because of the sight." (*Sahih*)

There is something on this topic from Abū Hurairah.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: متفق عليه، وأخرجه مسلم، الأدب، باب تحريم النظر في بيت غيره، ح: ٢١٥٦ عن محمد بن أبي عمر والبخاري، ح: ٦٤١ من حديث سفيان بن عيينة به * وفي الباب عن أبي هريرة [البخاري، ح: ٦٩٠٢ ومسلم، ح: ٢١٥٨].

Comments:

A person, whether a male or female, is sometimes in such a position at home that it is not allowed for anybody to look at him/her in that position; therefore the *Shari‘ah* imposed this rule on every person, to ask permission before entering one's own house and also that of others.

Chapter 18. What Has Been Related About Giving The *Salām* Before Seeking Permission To Enter

2710. ‘Amr bin Abī Sufyān narrated that ‘Amr bin ‘Abdullāh bin Ṣafwān informed him, that Kaladah bin Hanbal had informed him, that Ṣafwān bin Umayyah sent him to bring some milk, colostrum, and *Daghābis*^[1] to the Prophet ﷺ while he was in the upper valley. (He said): "I entered upon him without seeking permission nor giving *Salām*. The Prophet ﷺ said: 'Go back and say: *As-Salāmu*

السَّائِعِي أَنَّ رَجُلًا اطْلَعَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جُحْرٍ فِي حُجْرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مِدْرَاهٍ يَحْكُمُ بِهَا رَأْسَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُ لَطَعْنَتُ بِهَا فِي عَيْنِكَ، إِنَّمَا جَعْلَ الْاسْتِئْذَانَ مِنْ أَجْلِ الْبَصَرِ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ: [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١٨) - بَابُ [مَا جَاءَ فِي]
الشَّتْلِيمَ قَبْلَ الْاسْتِئْذَانِ (التحفة ١٨)

٢٧١٠ - حَدَثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَثَنَا رَوْحُ بْنُ عَبَادَةَ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ أَنَّ عُمَرَوْ بْنَ عَبْدِ اللَّهِ بْنَ صَفْوَانَ أَخْبَرَهُ أَنَّ كَلَدَةَ بْنَ حَنْثِيلَ أَخْبَرَهُ: أَنَّ صَفْوَانَ بْنَ أُمِّيَّةَ بَعْثَهُ إِلَيْنِي وَلَبَاءَ وَضَعَابِسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْغُلِي الرَّوَادِيَ، قَالَ: فَدَخَلْتُ عَلَيْهِ وَلَمْ أَسْتَأْذِنْ، وَلَمْ أَسْلَمْ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «اْرْجِعْ فَقْلَ: السَّلَامُ عَلَيْكُمْ»

^[1] *Daghābis* is the plural of *Daghbūs*. They say it is the small snake-cucumber, or, an herb resembling asparagus with a base like grass which is drizzled with vinegar and oil when eaten.

'Alaikum, may I enter?" And that was after Ṣafwān had accepted Islam." (*Hasan*)

'Amr said: "Umayyah bin Ṣafwān (also) informed me of this *Hadīth*, but he did not mention that he actually heard it from Kaladah."

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of Ibn Juraij. Abū 'Āsim also reported it from Ibn Juraij similarly. [And *Daghābīs* refers to herbs which are eaten.]

تخریج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: كيف الاستئذان، ح: ٥١٧٦ من حديث روح به.

Comments:

Safwān bin Umayyah was the brother of Kaladah bin Hanbal from the mother's side, and he was also the son of a notorious enemy of Islam and of the Messenger ﷺ, Umayyah bin Khalf, who eventually embraced Islam on the occasion of the conquest of Makkah, then he sent a gift to the Prophet, and he told of a practical way of meeting to the gift bringer, in accordance to Islam.

2711. Jābir narrated: "I sought permission to enter upon the Prophet ﷺ regarding a debt my father owed, so he said: 'Who is this?' I said: 'Me.' He said: 'Me, me.' As if he disliked that." (*Sahīh*)
[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*.

٢٧١١ - حدثنا شويف بن نصر: أخبرنا عبد الله بن المبارك: حدثنا شعبة عن محمد ابن المنكير، عن جابر قال: استأذنت على النبي ﷺ في دين كان على أبي، فقال: «من هذا؟» فقلت: أنا، فقال: «أنا أنا؟!» كأنه كره ذلك.

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: متفق عليه، وأخرجه البخاري، الاستئذان، باب: إذا قال: من ذا؟ فقال: أنا، ح: ٦٢٥٠ ومسلم، ح: ٢١٥٥ من حديث شعبة به.

Comments:

If a visitor cannot be recognised by the voice, and he is asked about identification, he should tell his name, because saying 'me' is not an identification or an introduction.

أَذْحُلُ؟ وَدِلْكَ بَعْدَ مَا أَشْلَمَ صَفْرَانُ. قَالَ عَمْرُو: وَأَخْبَرَنِي بِهَذَا الْحَدِيثِ أُمِّيَّ بْنُ صَفْرَانَ. وَلَمْ يَقُلْ سَمِعْتُهُ مِنْ كَلَةً. [قال أبو عيسى:] هذا حديث حسن عَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ جُرَيْجِ. وَرَوَاهُ أَبُو عَاصِمٍ أَيْضًا عَنْ ابْنِ جُرَيْجِ مِثْلَ هَذَا [وضعايس]: هُوَ حَشِيشٌ يُؤْكَلُ.

Chapter 19. What Has Been Related About It Being Disliked To Return From A Journey To Ones Family At Night

2712. Jābir narrated that the Prophet ﷺ prohibited them from returning to the women from a journey during the night. (*Sahīh*)

There are narrations on this topic from Anas, Ibn 'Umar and Ibn 'Abbās.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. It has been reported through other routes from Jābir from the Prophet ﷺ. It has been reported that Ibn ‘Abbās said: “The Prophet ﷺ prohibited them from returning to the women from a journey at night.” He said: “So two men returned (during the night) after the Messenger of Allāh ﷺ had prohibited it, and each of them found a man with his wife.”

(المعجم ١٩) - بَابُ [مَا جَاءَ] فِي كَرَاهِيَّةٍ
طُرُوقُ الرَّجُلِ أَهْلُهُ لَيْلًا (التحفة ١٩)

٢٧١٢ - أَخْبَرَنَا أَحْمَدُ بْنُ مَنْدِعٍ : حَدَّثَنَا سَفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ ، عَنْ يَحْيَى التَّنْزِيِّ ، عَنْ جَابِرٍ : أَنَّ النَّبِيَّ ﷺ أَهْمَلَهُمْ أَنْ يَطْرُفُوا النِّسَاءَ لَيْلًا . وَفِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ :

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسْنٌ صَحِيفٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرٍ
عَنِ النَّبِيِّ ﷺ. وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ :
أَنَّ النَّبِيِّ ﷺ نَهَا هُمْ أَنْ يَطْرُفُوا النِّسَاءَ لِنَلَا .
قَالَ : فَطَرَقَ رَجُلٌ بَعْدَ تَهْيَى رَسُولُ اللهِ ﷺ ،
فَوَجَدَ كُلُّ وَاحِدٍ مِنْهُمَا مَعَ امْرَأَتِهِ رَجُلًا .

نَحْرِيْج: [صَحِّيْح] وَأَخْرَجَهُ أَحْمَدُ: ٣٠٨ / ٣ عن سَفِيَّانَ بْنَ عَيْنَةَ بْنَ عَيْنَةَ وَتَابِعِهِ شَعْبَةَ وَجَمَاعَةَ وَصَحَّحَهُ ابْنُ حَبَّانَ (الإِحْسَان): ٢٧٠٢ وَرَوَاهُ الْبَخَارِيُّ، ح: ٥٤٣ وَمُسْلِمُ، الْإِمَارَةُ، ح: ٧١٥ بَعْدَ، ح: ١٩٢٨ مِنْ حَدِيثِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ بْنِ عَيْنَةَ * وَفِي الْبَابِ عَنْ أَنْسٍ [الْبَخَارِيُّ، ح: ١٨٠٠] وَمُسْلِمٌ، ح: ١٩٢٨] وَابْنِ عُمَرَ [أَحْمَدُ: ١٠٤ / ٢] وَابْنِ عَبَّاسٍ [الْدَّارَمِيُّ، ح: ٤٥٠] وَابْنِ خَزِيمَةَ [فَتْحُ الْبَارِيِّ، ح: ٣٤١ / ٩].

Comments:

If a person is returning from a long journey and the wife is not aware of his return, he should then not come home at night, because righteous ladies do not adorn and beautify themselves while the husband is on a journey. If the husband arrives suddenly and the wife is untidy, her clothes are unclean, hair is dishevelled it might create dislike in his heart, but if the arrival is known then there is no harm.

Chapter 20. What Has Been Related About *Tatrib* When Writing

2713. Jābir narrated that the Messenger of Allāh ﷺ said: “When one of you writes something, then let him *Yutarrib* it, for that is more conducive to the need.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Munkar*, we do not know of it to be from Abū Az-Zubair except through this route. [He said:] To me, Hamzah is Ibn ‘Amr An-Nuṣaibī (a narrator in the chain), and he is weak in *Hadīth*.

تخریج: [إسناده ضعیف جداً] * حمزة بن عمرو النصيبي متوك متهم وله طریق آخر عند ابن ماجه، ح: ٣٧٧٤ وسند ضعیف جداً.

Comments:

The purpose is that the letter should be smeared with dust to dry the ink after having been written, lest the words should get effaced by folding or rolling and reading it will be hard. If the reading of a letter is impossible, how can it then be replied to?

Chapter 21. The *Hadīth*: “Put The Pen On Your Ear”

2714. Zaid bin Thābit narrated: “I entered upon the Messenger of Allāh ﷺ while there was a scribe in front of him, and I heard him saying: ‘Put the pen on your ear, for that is more conducive to the scribe remembering.’” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharib*, we do not know of it except through this route, and it is a weak chain. Muhammad bin Zadhān and ‘Anbasah bin ‘Abdur-Rahmān (narrators in the chain)

(المعجم ٢٠) - باب ما جاء في ترتيب الكتاب (التحفة ٢٠)

٢٧١٣ - حدثنا محمود بن عيلان: حدثنا شباباً عن حمزة، عن أبي الزبير، عن جابر: أن رسول الله ﷺ قال: «إذا كتب أحدكم كتاباً فلينثره فإنه أئمّة للحاجة».

[قال أبو عيسى:] هذا حديث منكر لا نعرفه عن أبي الزبير إلا من هذا الوجه. [قال:] وحمزة هو عندي ابن عمرو النصيبي وهو ضعيف في الحديث.

تخریج: [إسناده ضعیف جداً] * حمزة بن عمرو النصيبي متوك متهم وله طریق آخر عند ابن ماجه، ح: ٣٧٧٤ وسند ضعیف جداً.

(المعجم ٢١) - باب [حديث «ضع القلم على أذنك»] (التحفة ٢١)

٢٧١٤ - حدثنا قتيبة: أخبرنا عبد الله بن الحارث عن عتبة، عن محمد بن زادان، عن أم سعيد، عن زيد بن ثابت قال: دخلت على رسول الله ﷺ وبيه يديه كاتب فسمعته يقول: «ضع القلم على أذنك فإنه أذكر للمملي».

[قال أبو عيسى:] هذا حديث غريب لا نعرفه إلا من هذا الوجه وهو إسناد ضعيف، ومحمد بن زادان وعتبة بن عبد الرحمن

are both weak in *Hadīth*.

يُضَعِّفَانِ فِي الْحَدِيثِ.

تَخْرِيج: [إسناده ضعيف جداً] وأخرجه ابن سعد ٣٥٩/٢ من حديث عتبة بن عبد الرحمن القرشي به ومن طريق الترمذى أورده أن الجوزي في الموضوعات: ٢٥٩/١ وانظر، ح: ٢٦٩٩ لحال عتبة ومحمد بن زاذان وللحديث شاهدان ضعيفان جداً عند أبي نعيم في أخبار أصبهان: ٢٣٧ والدليلمي وغيرهما في سديهما متهماً.

Chapter 22. What Has Been Related About Learning Syrian

(المعجم ٢٢) - بَابُ [مَا جَاءَ] فِي
تَعْلِيمِ السُّرْيَانِيَّةِ (التحفة ٢٢)

2715. Zaid bin Thābit narrated: “The Messenger of Allāh ﷺ ordered me to learn some statements from the writings of the Jews for him, and he said: ‘For indeed by Allāh! I do not trust the Jews with my letters.’” He said: “Half of a month did not pass before I learned it for him.” He said: “After I learned it, when he ﷺ wanted to write to the Jews I would write it to them, and when they wrote to him I would read their letters to him.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

It has been reported through other routes from Zaid bin Thābit. Al-A‘mash reported it from Thābit bin ‘Ubaid [Al-Anṣārī], from Zaid bin Thābit, who said: “The Messenger of Allāh ﷺ ordered me to learn Syrian.”

تَخْرِيج: [إسناده حسن] وأخرجه أبو داود، العلم، باب رواية حديث أهل الكتاب، ح: ٣٦٤٥ من حديث عبد الرحمن بن أبي الزناد به وعلقه البخاري، ح: ٧١٩٥.

Comments:

This *Hadīth* proves that it is permissible to learn the language of the non-Muslims to understand their letters, messages and writings, and such type of individuals should be educated, trained and financed for the national cause and benefits; non-Muslims cannot be trusted at all, regardless of how they seem to be well-wishers!

٢٧١٥ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزَّنَادِ عَنْ أَبِيهِ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ زَيْدِ بْنِ ثَابِتٍ قَالَ: أَمْرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَعَلَّمَ لَهُ كَلِمَاتٍ مِنْ كِتَابٍ يَهُودَ وَقَالَ: إِنِّي وَاللَّهِ مَا أَمْنُ يَهُودَ عَلَى كِتَابِيِّ، قَالَ: فَمَا مَرَّ بِي نَصْفُ شَهْرٍ حَتَّى تَعْلَمَهُ لَهُ، قَالَ: فَلَمَّا تَعْلَمَهُ كَانَ إِذَا كَتَبَ إِلَيْهِ يَهُودَ كَتَبْتُ إِلَيْهِمْ، وَإِذَا كَتَبُوا إِلَيْهِ قَرَأْتُ لَهُ كِتَابَهُمْ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَّ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ زَيْدِ بْنِ ثَابِتٍ، وَقَدْ رَوَاهُ الْأَعْمَشُ عَنْ ثَابِتِ بْنِ عَبْيَدِ الْأَنْصَارِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: أَمْرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَعَلَّمَ السُّرْيَانِيَّةَ.

تَخْرِيج:

[إسناده حسن] وأخرجه أبو داود، العلم، باب رواية حديث أهل الكتاب، ح: ٧١٩٥.

Chapter 23. Regarding The Letters To The Idolaters

2716. Anas bin Mālik narrated: “Before he died, the Messenger of Allāh ﷺ had written to *Kisra*, Caesar, An-Najāshī, and to every tyrant calling them to Allāh. This An-Najāshī is not the one that the Prophet ﷺ performed the funeral *Salāt* for.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Gharīb*.

(المعجم ٢٣) - بَابُ : فِي مُكَابَةِ
الْمُشْرِكِينَ (التحفة ٢٣)

٢٧١٦ - حَدَّثَنَا يُوسُفُ بْنُ حَمَادٍ
البصري: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ
قَتَّادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
كَتَبَ قَبْلَ مَوْتِهِ إِلَى كِسْرَى وَإِلَى قِيَصَرَ، وَإِلَى
الشَّجَاشِيِّ وَإِلَى كُلِّ جَبَارٍ يَدْعُوهُمْ إِلَى اللَّهِ،
وَيَسِّرْ بِالشَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ [النبي ﷺ].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تخریج: وأخرجه مسلم، الجهاد، باب: كتب النبي ﷺ إلى ملوك الكفار يدعوهم إلى
الإسلام، ح ١٧٧٤ عن يوسف بن حماد به.

Comments:

It is known from this *Hadīth* that the disbelievers should be invited to Islam by writing as well. The Muslim rulers should invite the non-Muslim rulers to Islam, not necessarily on a one to one basis. This work may be performed by sending them authentic Islamic literature as a gift.

Chapter 24. What Has Been Related About How One Is To Write To The People Of *Shirk*

2717. Ibn ‘Abbās narrated that Abū Sufyān bin Ḥarb informed him that Hiraql had sent for him while he was with a party of the Quraish, and they were trading in *Ash-Shām*, so they went to him.” And he mentioned the *Hadīth* and said: “Then he called for the letter of the Messenger of Allāh ﷺ to be read, and it said in it: ‘In the Name of Allāh, the Merciful, the Beneficent. From Muḥammad, Allāh’s slave and His Messenger, to Hiraql the leader of Rome. Peace be upon whoever follows the

(المعجم ٢٤) - بَابُ [مَا جَاءَ] كَيْفَ
يُكْتَبُ إِلَى أَهْلِ الشَّرْكِ (التحفة ٢٤)

٢٧١٧ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ الْمِبَارِكِ: حَدَّثَنَا يُونُسُ عَنْ
الرَّهْبَرِيِّ، قَالَ: أَخْبَرَنِي عَيْنُدُ اللَّهِ بْنُ عَبْدِ اللَّهِ
ابْنِ عَتَّيَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ: أَنَّ أَبَا
سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ
فِي نَفَرٍ مِنْ قُرْيَشٍ، وَكَانُوا تُجَارًا بِالشَّامِ
فَأَتَوْهُ. وَذَكَرَ الْحَدِيثَ قَالَ: ثُمَّ دَعَا بِكِتَابٍ
رَسُولِ اللَّهِ ﷺ، فَقَرَأَهُ فَإِذَا فِيهِ: «بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ
إِلَى هِرَقْلَ عَظِيمِ الرُّؤُمِ، السَّلَامُ عَلَى مَنِ اتَّبَعَ

guidance. To proceed:” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Abū Sufyān’s name is Šakhr bin Harb.

الهُدَى، أَمَّا بَعْدُ .

[Qāl ۖ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيْحٌ . وَأَبُو سَقِيْانَ اسْمُهُ صَحْرُ بْنُ حَرْبٍ . تخریج: متفق عليه، وأخرجه البخاري، الاستئذان، باب: كيف يكتب الكتاب إلى أهل الكتاب، ح: ٦٢٦٠ من حديث ابن المبارك ومسلم، ح: ١٧٧٣ من حديث الزهرى به.

Comments:

This *Hadīth* is a guide that when writing a letter to a disbeliever, his position and status is to be considered, but the Islamic greeting ‘*As-Salāmu Alaiکum*’ will not be written for him, rather ‘peace be upon whoever follows the guidance’ will be written.

Chapter 25. What Has Been Related About Putting A Seal On A Letter

2718. Anas bin Mālik narrated: “When the Prophet of Allāh ﷺ wanted to write to the foreigners it was said to him: ‘The foreigners do not accept a letter unless it has a seal. So he had a ring made.’ He said: ‘It is as if I am now looking at its whiteness in his hand.’ (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي خَتْمِ الْكِتَابِ (التحفة ٢٥)

٢٧١٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مَعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَنَادَةَ، عَنْ أَسِّسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَرَادَ نَبِيُّ اللَّهِ ﷺ أَنْ يَكْتُبَ إِلَى الْعَجَمِ، قَبِيلَ لَهُ: إِنَّ الْعَجَمَ لَا يُبْلِوْنَ إِلَّا كِتَابًا عَلَيْهِ خَاتَمٌ فَاصْطَبَّنَعْ خَاتَمًا . قَالَ: «فَكَانَ أَنْظَرُ إِلَى بَيَاضِهِ فِي كَفَوٍ» .

[Qāl ۖ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيْحٌ .

تخریج: وأخرجه مسلم، اللباس والزينة، باب: في اتخاذ النبي ﷺ خاتماً، لما أراد أن يكتب إلى العجم، ح: ٥٧/٢٠٩٢ من حديث معاذ بن هشام به ورواه البخاري، ح: ٦٥ من حديث قنادة به.

Comments:

For making a letter trustworthy, any reliable method may be adopted that can be trusted and relied upon; the methods of this reliability and trust may vary during various eras.

Chapter 26. How To Give the *Salām*

2719. Al-Miqdād bin Al-Aswad said: “Two of my companions and I went and presented ourselves to

(المعجم ٢٦) - بَابُ: كَيْفَ السَّلَامُ (التحفة ٢٦)

٢٧١٩ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ: حَدَّثَنَا

the Companions of the Prophet ﷺ, for our hearing and sight had gone from suffering (hunger and thirst). But there was no one who would accept us. So we went to the Prophet ﷺ and he brought us to his family where there were three goats. The Prophet ﷺ said: 'Milk these.' We milked them, and each person drank his share, and we put aside a share for the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ came during the night and gave the *Salām* such that it would not wake the sleeping person, and the one who was awake could hear it. Then he went to the *Masjid* to perform *Salāt*. Then he went for his drink and drank it." (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: وأخرجه مسلم، الأشربة، باب إكرام الفیض وفضل إشاره، ح: ٢٠٥٥ من حديث سلیمان بن المغيرة به.

Comments:

This *Hadīth* tells about the Prophet's hospitality, etiquettes of night prayer and the way of saying *Salām*, it should not be so aloud that it awakens the sleeping ones and not so low that an awake person cannot hear.

Chapter 27. What Has Been Related About It Being Disliked To Give The *Salām* To The One Who Is Urinating

2720. Ibn ‘Umar narrated that a man gave the *Salām* to the Prophet ﷺ while he was urinating, but the Prophet ﷺ did not return the *Salām* to him." (*Sahīh*)

(Another chain) with similar meaning.

There are narrations on this topic from ‘Alqamah bin Al-Faghwā’,

ثابت البُنَانِيُّ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ الْمُقْدَادِ بْنِ الْأَسْوَدَ قَالَ: أَفْبَلْتُ أَنَا وَصَاحِبَانِ لِي قَدْ ذَهَبْتُ أَشْمَاعَنَا وَأَبْصَارُنَا مِنَ الْجَهَدِ، فَجَعَلْنَا نَعْرِضُ عَلَى أَصْحَابِ النَّبِيِّ ﷺ فَيُسَمِّ فَيُسَمِّ أَحَدٌ يَقْبَلُنَا، فَأَتَيْنَا النَّبِيِّ ﷺ فَأَتَى بِنَا أَهْلُهُ فَإِذَا ثَلَاثَةً أَعْتَرَ فَقَالَ النَّبِيُّ ﷺ: «اخْتَلِّوْهَا هَذَا الَّذِينَ» وَكُنَّا نَحْنُ لِيَقْظَانَ ثُمَّ أَتَيْنَاهُ فِي شَرِبَةٍ: إِنْسَانٌ نَصِيبُهُ وَنَرْفَعُ لِرَسُولِ اللَّهِ ﷺ نَصِيبَهُ، فَيَجِيءُ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ فَيُسَلِّمُ شَلِيمًا لَا يُوقِطُ النَّائِمَ، وَيُسْمِعُ الْيَقْظَانَ ثُمَّ يَأْتِي بِالْمَسْجِدِ فَيَصْلِي، ثُمَّ يَأْتِي شَرَابَهُ فِي شَرِبَةٍ. [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ التَّسْلِيمِ عَلَى مَنْ يَبُولُ (التحفة ٢٧)

٢٧٢٠ - حَدَّثَنَا بُنْدَارٌ وَنَصْرُ بْنُ عَلَيٍّ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الرُّبِيَّيِّ عَنْ سُفِيَّانَ، عَنِ الصَّحَّافِ بْنِ عُثْمَانَ، عَنْ تَافِعٍ، عَنْ أَبِي عُمَرٍ أَنَّ رَجُلًا سَلَّمَ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَلَمْ يَرُدْ عَلَيْهِ النَّبِيُّ ﷺ يَعْنِي السَّلَامَ. حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْيَسَابُورِيُّ:

Jābir, Al-Barā' and Al-Muhājir bin Qunfudh.

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

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ، عَنْ الصَّحَّाकِ بْنِ عُثْمَانَ بِهَذَا الإِسْنَادِ نَحْوُهُ. وَفِي الْبَابِ عَنْ عَلْقَمَةَ بْنِ الْفَغْوَاءِ وَجَابِرِ وَالْبَرَاءِ وَالْمَهَاجِرِ بْنِ قُتْبَيْدٍ.

[Qāl ʻAbū ʻUyṣī :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: وأخرجه مسلم، الحیض، باب التیم، ح: ١١٥ / ٣٧٠ من حديث سفيان الثوری به وتقدم: ٩٠ * وفي الباب عن علقة بن الفغواه [الطحاوی في معانی الآثار: ١/ ٤٥] وجابر [ابن ماجه، ح: ٣٥٢] والبراء [مجمع الزوائد: ١/ ٢٧٦] والمهاجر بن فتفد [أبو داود، ح: ١٧:].

Comments:

This *Hadīth* is evidence that a urinating person should not say *Salām*, and if someone else says *Salām* he should not reply in this position; the same *Hadīth* is also reported in the Book of Purification.

Chapter 28. What Has Been Related About It Being Disliked To Say: “*Alaikas-Salām*” When Initiating The Greeting

2721. Abū Tamīmah Al-Hujaimī narrated from a man among his people, who said: “I went looking for the Prophet ﷺ but I was not able to find him. So I sat down, and then I saw a group of people, and he was among them, but I did not recognize him. He was settling some matter between them so when he was finished, some of them stood up with him and they were saying: ‘O Messenger of Allāh.’ When I saw that, I said: ‘*Alaikas-Salām* (upon you be peace) O Messenger of Allāh! *Alaikas-Salām* (upon you be peace) O Messenger of Allāh! *Alaikas-Salām* (upon you be peace) O Messenger of Allāh!’ He replied: ‘Indeed “*Alaikas-Salām* (upon you be peace)” is the

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يَقُولَ عَلَيْكَ السَّلَامُ مُبْتَدِئًا (التحفة ٢٨)

٢٧٢١ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللهِ، حَدَّثَنَا خَالِدُ الْحَدَّاءَ عَنْ أَبِي تَمِيمَةَ الْهَجَيْبِيِّ، عَنْ رَجُلٍ مِنْ قَوْمِهِ قَالَ: طَلَبْتُ النَّبِيَّ ﷺ فَلَمْ أَفِدْ عَلَيْهِ فَجَسَّنْتُ فَإِذَا نَفَرَ هُوَ فِيهِمْ، وَلَا أَعْرِفُهُ وَهُوَ يُصْلِحُ بَيْنَهُمْ فَلَمَّا فَرَغَ قَامَ مَعْهُ بَعْضُهُمْ، قَالُوا: يَا رَسُولَ اللهِ! فَلَمَّا رَأَيْتُ ذَلِكَ، قُلْتُ: عَلَيْكَ السَّلَامُ يَا رَسُولَ اللهِ، عَلَيْكَ السَّلَامُ يَا رَسُولَ اللهِ، قَالَ: إِنَّ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللهِ، قَالَ: السَّلَامُ تَحْيَةُ الْمَيِّتِ، ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ: إِذَا لَقِيَ الرَّجُلُ أَخَاهُ الْمُسْلِمَ فَلْيَقُلْ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، ثُمَّ رَدَ عَلَيَّ النَّبِيَّ ﷺ قَالَ: وَعَلَيْكَ وَرَحْمَةُ اللهِ، وَعَلَيْكَ

greeting for the dead.' Then he came toward me and said: 'When a man meets his Muslim brother then he should say: "As-Salāmu 'Alaikum Wa Rahmatullāhi Wa Barakātuh (peace be upon you, and the mercy and blessings of Allāh)." Then the Prophet ﷺ responded to my greeting, he said: 'And may Allāh's mercy be upon you, and may Allāh's mercy be upon you, and may Allāh's mercy be upon you.'" (*Sahīh*)

[Abū 'Eisā said:] Abū Ghifār reported this *Hadīth* from Abū Tamīmah Al-Hujaimī, from Abū Juraī Jābir bin Sulaim Al-Hujaimī, who said: "I went to the Prophet ﷺ" and he mentioned the rest of the *Hadīth*.

Abū Tamīmah's name is Ṭarīf bin Mujaḍil.

تخریج: [إسناده صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٣١٩ من حديث خالد الحناء مختصرًا، وأبو داود، ح: ٤٠٨٤ من حديث أبي تميم به واسمه طریف بن مجالد وصححه الحافظ في الفتح: ٥/١١٦ وله طريق آخر عند ابن حبان، ح: ٨٦٦ وغيره.

Comments:

In the light of *Shari'ah*, 'Assalāmu 'Alaikum' is said to both, alive and dead alike; as the Prophet would say 'may peace be upon you, O the people of the house of the believing nation!'

2722. Abū Ghifār Al-Muthanna bin Sa'eed At-Tā'i narrated from Abū Tamīmah Al-Hujaimī from Jābir bin Sulaim who said: "I went to the Prophet ﷺ and I said: 'Alaikas-Salām (upon you be peace)' so he replied: 'Do not say "Alaikas-Salām" rather say As-Salāmu 'Alaik.'" And he mentioned the story in its entirety. (*Sahīh*)

This *Hadīth* is *Hasan Sahīh*.

وَرَحْمَةُ اللهِ، وَعَلَيْكَ وَرَحْمَةُ اللهِ.

[قَالَ أَبُو عِيسَى :] وَقَدْ رَوَى هَذَا الْحَدِيثَ أَبُو غَفارٍ عَنْ أَبِي تَمِيمَ الْهُجَيْمِيِّ، عَنْ أَبِي جُرَيْجِ جَاهِرِ بْنِ سُلَيْمَ الْهُجَيْمِيِّ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيثَ، وَأَبُو تَمِيمَ اسْمُهُ طَرِيفُ بْنُ مُجَالِدٍ.

٢٧٢٢ - حَدَثَنَا يَزِيدُ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَلُ: حَدَثَنَا أَبُو أَسَامَةَ عَنْ أَبِي غَفارٍ الْمُشَنِّي بْنِ سَعِيدِ الطَّائِيِّ، عَنْ أَبِي تَمِيمَ الْهُجَيْمِيِّ، عَنْ جَاهِرِ بْنِ سُلَيْمَ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: عَلَيْكَ السَّلَامُ فَقَالَ: «أَكَنْ تَقُولُ عَلَيْكَ السَّلَامُ، وَلَكِنْ قُلِّ: السَّلَامُ عَلَيْكَ» وَذَكَرَ قِصَّةَ طَوِيلَةً. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، اللباس، باب ما جاء في إسبال الإزار، ح: ٤٠٨٤ من حديث أبي غفار به مطولاً وانظر الحديث السابق وله طريق آخر عن أبي تميمة، صححه الحاکم: ١٨٦/٤ ووافقه الذهبي.

Comments:

This long incident is mentioned in chapter ‘lowering the lower garment’ in *Sunan Abū Dāwūd*, in which he told Jābir bin Sulaim many instructions and manners.

2723. Anas bin Mālik narrated: “When the Messenger of Allāh ﷺ would give the *Salām* he would do so three times, and when he would say a statement, he would say it three times.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb Sahīh*.

٢٧٢٣ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ : أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ : حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُنْتَى : حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللهِ [ابنِ أَنَسِ بْنِ مَالِكٍ] ، عَنْ أَنَسِ بْنِ مَالِكٍ : أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثَةً ، وَإِذَا تَكَلَّمَ بِكَلْمَةٍ أَعَادَهَا ثَلَاثَةً .

[فَإِنَّ أَبْوَءِيَّاً : هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ صَحِيحٌ .]

تخریج: وأخرجه البخاري، الاستئذان، باب التسلیم والاستئذان ثلثاً، ح: ٦٢٤٤ عن إسحاق بن منصور عنه.

Comments:

Saying the *Salām* three times is a *Salām* for seeking permission, when he ﷺ would ask someone's permission and he could not hear the *Salām* the first time, or he did not answer for some reason, he ﷺ would then say the *Salām* a second time, in case of not getting an answer for the second time, he would say the *Salām* third time, if still there was no answer he would go back and he did not say the *Salām* more than that.

Chapter 29. Regarding The Three Who Came To The Sitting Of The Prophet ﷺ And The Hadīth That They Would Sit In The Gathering Wherever They Wound Up At

(المعجم ٢٩) - بَابٌ : [في الثَّلَاثَةِ الَّذِينَ أُفْبِلُوا فِي مَجْلِسِ النَّبِيِّ وَحَدِيثِ جُلُوسِهِمْ فِي الْمَجْلِسِ حَبْثَ أَنْتَهُوا] [التحفة ٢٩]

2724. Abū Wāqid Al-Laiṭhī narrated: “The Messenger of Allāh ﷺ was sitting in the *Masjid* and the people were with him when three people came. Two of them came near the Messenger of Allāh ﷺ

٢٧٢٤ - حَدَّثَنَا الْأَنْصَارِيُّ : حَدَّثَنَا مَعْنُونٌ : حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ ، عَنْ أَبِي مُرَّةَ [مَوْلَى عَقِيلٍ بْنِ أَبِي طَالِبٍ] ، عَنْ أَبِي وَاقِدِ الْلَّيْثِيِّ : أَنَّ رَسُولَ اللهِ

and one went away. When the two stopped at the Messenger of Allāh ﷺ they said the *Salām*. One of them saw an opening in the circle so he sat there. As for the other one, he sat behind them, and the other one went way in the rear. When the Messenger of Allāh ﷺ had finished, he said: ‘Shall I inform you about the three people? As for one of them, he took himself to Allāh so Allāh took to him. The other, he was shy so Allāh (had mercy) on him. As for the other one, he turned away, so Allāh turned away from him.’” (*Sahih*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

Abū Wāqid Al-Laithī’s name is *Al-Hārith* bin ‘Awf, and *Abū Murrah* is the freed slave of *Umm Hāni’* bint *Abī Ṭalib*. His name is *Yazīd* and it is said that he was actually the freed slave of *Aqil* bin *Abī Ṭalib*.

تخرج: متفق عليه، وأخرجه البخاري، العلم، باب من قعد حيث ينتهي به المجلس ... إلخ، ح: ٦٦ ومسلم، ح: ٢١٧٦ من حديث مالك به وهو في الموطأ: ٩٦٠ / ٢: (يعني).

Comments:

This *Hadīth* tells us that sitting in the religious gatherings is a means of nearness to Allāh and it yields abundant rewards and virtuousness. The one of the three, who saw some space in the circle and filled it and sat nearer to the person in charge of the gathering, he achieved more nearness to Allāh; as for the second person, when he saw no space in the circle, he felt ashamed for bothering people and creating disturbance in the gathering, or he was ashamed of leaving the meeting, or he walked away a little and then came back; but as for the third person, he went away and he did not join the gathering at all, so he became deprived of the reward and good.

2725. Jābir bin Samurah narrated: “When we went to the Prophet ﷺ,

جَاءَنَا يَسِّمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ، وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرُوا، فَأَقْبَلَ اثْنَانٌ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَذَهَبَ وَاحِدٌ، فَلَمَّا وَقَفَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَائِمًا أَحْدَهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَأَدْبَرَ ذَاهِبًا، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَلَا أُخِرِّكُمْ عَنِ النَّفَرِ الْثَلَاثَةِ؟ أَمَّا أَحْدُهُمْ فَأَوَى إِلَى اللَّهِ فَأَوَاهَ اللَّهُ، وَأَمَّا الْآخَرُ فَاسْتَحْيَاهُ فَاسْتَحْيَاهُ اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَغْرَضَ فَأَغْرَضَ اللَّهُ عَنْهُ».

[قال أبو عيسى:] هذا حديث حسن صحيح. وأبو واقد الليبي اسمه الحارث بن عوف وأبو مرة مؤلأم هانيء بنت أبي طالب، وأشمه يزيد ويقال: مؤلأم عقيل بن أبي طالب.

٢٧٢٥ - حَدَّثَنَا عَلَيْهِ بْنُ حُجْرَةَ: حَدَّثَنَا شَرِيكٌ عَنْ سَمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ

each of us would sit wherever he wound up at.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Sahīh*] *Gharib*. Zuhair bin Mu’awiyah has [also] reported it from Simāk.

سَمْرَةَ قَالَ: كُنَّا إِذَا أَتَيْنَا النَّبِيَّ ﷺ جَلَسْ أَحَدُنَا حِثْ يَتَهَيِّهِ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَفَدَ رَوَاهُ زُهَيرُ بْنُ مُعَاوِيَةَ عَنْ سِمَاكٍ [أَيْضًا].

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الأدب، باب: في التحلق، ح: ٤٨٢٥ من حديث شريك القاضی به عنن وحديث زهیر بن معاویة لم أجده وللحديث شواهد، وحديث شريك وصححه ابن حبان (الإحسان): ٦٣٩٩.

Comments:

It is known from this *Hadīth* that one should sit in a gathering wherever a place is available; unnecessarily stepping over the people's necks or making someone get up from his place or to bother others is not right.

Chapter 30. What Has Been Related About What Is Required For Gatherings In The Road

2726. Shu‘bah narrated: “From Abū Ishaq, from Al-Barā’ – and he did not hear it from him – the Messenger of Allāh ﷺ passed by some people from the *Anṣār* while they were sitting in the road. He said: ‘If you people must do this, then return the *Salām*, assist the wronged, and give directions to the one who is on the route.’” (*Sahīh*)

There are narrations on this topic from Abū Hurairah and Abū Shuraih Al-Khuza‘ī.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Gharib*].

تخریج: [صَحِيحٌ] وأخرجه أَحْمَدٌ: ٢٨٢/٤، ٢٩١، ٣٠١ من حديث شعبة به وتابعه إسرائيل وصححه ابن حبان، ح: ١٩٥٣ وللحديث شواهد عند البخاري، ح: ٦٢٢٩، ١٤٢١ وغيره * وفي الباب عن أبي هريرة [أبو داود، ح: ٤٨١٦، ومتنا] وأبي شريح الخزاعي [أحمد: ٣٨٥/٦].

Comments:

This *Hadīth* guides that sitting on the pathways unnecessarily is not allowed,

(المعجم (٣٠) - بَابُ مَا جَاءَ مَا عَلَى
الْجَالِسِ فِي الطَّرِيقِ (التحفة (٣٠)

٢٧٢٦ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا
أَبُو دَاؤُودَ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ
الْبَرَاءِ وَلَمْ يَسْمَعْهُ مِنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ
بِنَاسٍ مِنَ الْأَنْصَارِ وَهُمْ جُلُوسٌ فِي الطَّرِيقِ،
فَقَالَ: إِنْ كُنْتُمْ لَا بُدَّ فَاعْلِمُنَّ فَرُدُوا السَّلَامَ
وَأَعْيُنُوا الْمَظْلُومَ وَاهْدُوا السَّيْلَ.

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي شُرَيْحِ
الْخَزَاعِيِّ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
[غَرِيبٌ].

شريح الخزاعي [أحمد: ٣٨٥/٦].

but if it is unavoidable, due to some reason, then it demands some manners, of which only three are mentioned here: a: Answering those who say *Salām*; b: If any wrongdoing is noticed against someone, it should be stopped and the victim should be helped; c: If one asks for directions or one is lost, he should be guided and told the route.

Chapter 31. What Has Been Related About Hand Shaking

2727. Al-Barā' bin 'Āzib narrated that the Messenger of Allāh ﷺ said: "No two Muslims meet each other and shake hands, except that Allāh forgives them before they part." (*Da'iif*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Abū Iṣhāq from Al-Barā’. This *Hadīth* has been reported from Al-Barā’ through other routes. [Al-Ajlah (a narrator in the chain) is Ibn ‘Abdullāh bin Ḥujayyah bin ‘Adī Al-Kindī].

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الأدب، باب: في المصاحفة، ح: ٥٢١٢ وابن ماجه، ح: ٣٧٠٣ من حديث ابن نمير به وللحديث شواهد كثيرة أبو إسحاق عنعن.

Comments:

Musāfahah is derived from *Safhah* which means ‘palm of hand’; Islamically it means joining or touching two palms with each other. This is also a way to express love, delight, respect and honor at the time of meeting, that hands are shaken warmly when offering the Islamic greeting, and it fulfills the mentioned objectives of the Islamic greeting.

2728. Anas bin Mâlik narrated that a man said: "O Messenger of Allâh! When a man among us meets his brother or his friend should he bow to him?" He said: "No." He said: "Should he embrace him and kiss him?" He said: "No." He said: "Should he

المُصَافَحة (التحفة ٣١)

٢٧٢٧ - حَدَّثَنَا سُعْيَانُ بْنُ وَكِيعٍ، وَ إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ نُعْمَانَ عَنِ الْأَجْلَحِ، عَنْ أَبِي إِسْحَاقِ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَذْكُرُ يَوْمَيْهِنَ فَيَتَصَافَّهُ إِلَّا عَفَرَ اللَّهُ لَهُمَا قَلَّا أَنْ يَتَغَرَّبَا».

[قالَ أَبُو عِيسَىٰ :] وَهَذَا حَدِيثُ حَسَنُ
غَرِيبٌ مِّنْ حَدِيثِ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ ،
وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ عَيْنِ وَجْهٍ عَنِ
الْبَرَاءِ [وَالْأَجْلَحُ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ حُجَّةَ
ابْنِ عَدَى الْكَنْدِيِّ] .

٢٧٢٨ - حَدَّثَنَا سُوِيدُ: حَدَّثَنَا عَبْدُ اللهِ:
حَدَّثَنَا حَنْظَلَةُ بْنُ عَبْيَدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ الرَّاجُلُ مَنَّا
يُلْقَى أَخَاهُ أَوْ صَدِيقَهُ أَيْتَنِي لَهُ؟ قَالَ: «لَا»،
قَالَ: فَيُلْتَرْمُهُ وَيُقْبَلُهُ قَالَ: «لَا»، قَالَ: فَيَأْخُذُ

take his hand and shake it?" He said: "Yes." (*Da'iif*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، الأدب، باب المصالحة، ح: ٣٧٠٢ من حديث حنظلة بن عبیدالله به وهو ضعیف كما في التقریب وغيره ولبعض الحديث شواهد ولكنها ضعیفة.

Comments:

This *Hadīth* proves that bowing is not allowed when meeting, and if bowing when greeting is not allowed, how then can it be permissible to touch the knees and feet.

2729 Qatādah narrated that he asked Anas bin Mālik: "Did the Companions of the Messenger of Allāh ﷺ use to shake each other's hand?" He said, "Yes."

[*Abū ‘Eisā* said:] "This *Hadīth* is *Hasan Sahīh*."

تخریج: وأخرجه البخاري، الاستئذان، باب المصالحة، ح: ٦٢٦٣ من حديث همام به.

Comments:

The *Hadīth* of Abu Dāwūd informs that the people of Yemen particularly had the good habit of shaking hands, from which the Companions learnt and the Prophet ﷺ also commanded to do so; hands may be shaken at every meeting.

2730. Ibn Mas‘ūd narrated that the Prophet ﷺ said: "Taking hold of the hand is from the completeness of the greeting." (*Da'iif*)

[There are narrations on this topic from Al-Barā' and Ibn ‘Umar].

[*Abū ‘Eisā* said:] This *Hadīth* is *Gharīb*. We do not know of it except as a narration of Yahyā bin Sulaim from Sufyān. I asked Muhammad bin Ismā‘il about this *Hadīth* and he did not consider it to be preserved. He (*Abū ‘Eisā*) said: "To me, he only meant the *Hadīth* of Sufyān, from Manṣūr from Khaithamah, from someone who

يُبَدِّيهُ وَيُصَافِحُهُ، قَالَ: «نَعَمْ».

[قال أبو عيسى:] هذا حديث حسن.

٢٧٢٩ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكَ: كَلَّا كَانَتِ الْمُصَافَحَةُ فِي أَصْحَابِ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ.

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: وأخرجه البخاري، الاستئذان، باب المصالحة، ح: ٦٢٦٣ من حديث همام به.

٢٧٣٠ - حَدَّثَنَا أَخْمَدُ بْنُ عَبْدَةَ الصَّبِيِّ: حَدَّثَنَا يَحْيَى بْنُ شَلَيْمَ الطَّافِيِّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ خَيْثَمَةَ، عَنْ رَجُلٍ، عَنْ أَبْنَيْ مَسْعُودٍ عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ تَمَّ إِلَّا أَخْدُ بِالْيَدِ».

[وفي الباب عن البراء وأبن عمر].

[قال أبو عيسى:] وهذا حديث غريب. ولا تعرفه إلا من حديث يحيى بن شليم، عن سفيان. وسألت محمد بن إسماعيل عن هذا الحديث، فلم يعده محفوظاً، وقال: إنما أرآه عندي حديث سفيان، عن منصور،

heard from Ibn Mas'ūd, from the Prophet ﷺ who said: 'There is no conversing at night except for the one who has performed *Salāt* or the traveler.'" Muḥammad said: The *Hadīth*: "Taking hold of the hand is from the completeness of the greeting" was only related from Mansūr, from Abū Ishāq, from 'Abdur-Rahmān bin Yazīd or someone else."

تخریج: [إسناده ضعیف] وأخرجه ابن عدی في الكامل: ٢٦٧٦ من حديث أَحْمَدَ بْنَ مَسْعُودٍ وَابْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ * رجل مجهول * وفي الباب عن البراء [يشير إلى حديث أَحْمَدَ بْنَ مَسْعُودٍ وَابْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ] * حديث: "لا سر إلّا لمصل أو مسافر ... إلخ": تقدم تحت، ح: ١٦٩، وأثر عبد الرحمن بن يزيد وغيره: ضعيف، أبو إسحاق عنون.

2731. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: "From the completeness of visiting the ill is that one of you place his hand on his forehead" – or he said – "on his hand, and ask him how he is. And shaking hands completes your greetings among each other." (*Da'i*)

[Abū 'Eisā said:] This chain is not strong. Muḥammad said: "'Ubaidullāh bin Zahr is trustworthy, and 'Alī bin Yazīd is weak.' Al-Qāsim is Ibn 'Abdur-Rahmān and his *Kunyah* is Abū 'Abdur-Rahmān. He is trustworthy. He was the freed slave of 'Abdur-Rahmān bin Khālid bin Yazīd bin Mu'āwiya, and Al-Qāsim was from Ash-Shām.

تخریج: [إسناده ضعیف] وأخرجه أَحْمَدَ بْنَ مَسْعُودٍ بْنَ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ * عَبْدُ الرَّحْمَنِ بْنُ زَحْرٍ وَعَلِيٌّ بْنُ يَزِيدٍ: ضعيفان كما تقدم.

Comments:

Placing the hand on the forehead of a patient or holding his hand, is an

عن خَيْمَةَ، عَنْ سَمْعَ ابْنِ مَسْعُودٍ عَنِ الْبَيْ
ﷺ قَالَ: «لَا سَمَرٌ إلَّا لِمُصَلٍّ أَوْ مُسَافِرٍ».
قَالَ مُحَمَّدٌ: وَإِنَّمَا يُرَاوِي عَنْ مَنْصُورٍ، عَنْ
أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ أَوْ
غَيْرِهِ قَالَ: مِنْ تَمَامِ التَّجَيِّهِ الْأَخْدُ بِالْأَيْدِيْ.

٢٧٣١ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا
عَنْ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ أَبْيَادَ، عَنْ عَبْدِ اللَّهِ
ابْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدٍ، عَنْ الْقَاسِمِ
أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَّامَةَ [رَضِيَ اللَّهُ
عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنْ تَمَامِ عِيَادَةِ
الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَى جَبَاهِهِ -
أَوْ قَالَ: عَلَى يَدِهِ - فَيَشَأُهُ كَيْفَ هُوَ، وَتَمَامُ
تَعْبِيَتِكُمْ بِيَتْكُمُ الْمُصَافَّةُ».

[قال أبو عيسى] لهذا إسناد ثيßen بالقولي.
قَالَ مُحَمَّدٌ: وَعَبْدُ الرَّحْمَنِ بْنُ زَحْرٍ ثَقَةٌ، وَعَلِيُّ
ابْنُ يَزِيدَ ضَعِيفٌ، وَالْقَاسِمُ هُوَ ابْنُ عَبْدِ
الرَّحْمَنِ، وَيُكَثِّي أَبَا عَبْدِ الرَّحْمَنِ وَهُوَ ثَقَةٌ
وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ خَالِدٍ بْنِ يَزِيدَ بْنِ
مُعَاوِيَةَ، وَالْقَاسِمُ الشَّافِعِيُّ.

expression of love, kindness, affection and warm feeling; and asking the patient about his health and illness is a sign of encouraging him.

Chapter 32. What Has Been Related About Hugging And Kissing

2732. ‘Aishah said: “Zaid bin Hāritah arrived in Al-Madīnah while the Messenger of Allāh ﷺ was in his house. So he went and knocked at the door, so the Messenger of Allāh ﷺ stood naked,^[1] dragging his garment – and by Allāh! I did not see him naked before nor afterwards – and he hugged him and kissed him.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it as a narration of Az-Zuhri except from this route.

(المعجم (٣٢) - بَابُ مَا جَاءَ فِي
الْمَعَانِقَةِ وَالْقُبْلَةِ (التحفة (٣٢)

٢٧٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ بْنِ عَبْدِ [الْمَدْنِيِّ] : حَدَّثَنِي أَبِي يَحْيَى بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ الرُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبِيرِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمَ زَيْدٌ بْنُ حَارَةَ الْمَدِينَةَ وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي فَأَتَاهُ فَقَرَأَ الْبَابَ، فَقَامَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ عَرِيزًا قَبْلَهُ وَلَا بَعْدَهُ فَاعْتَقَهُ وَفَبَلَهُ . [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الزُّهْرِيِّ إِلَّا مِنْ هَذَا الْوَجْهِ .

* تخريج: [إسناده ضعيف] وأخرجه العقيلي: ٤٢٨ / ٤ من حديث إبراهيم بن يحيى به * إبراهيم بن يحيى: لين الحديث، وأبوه ضعيف وكان ضريراً يتلقن (تقريب) وابن إسحاق عنون.

Comments:

Embracing one another after returning from a journey is permissible and the forehead may be kissed out of love, kindness and affection.

Chapter 33. What Has Been Related About Kissing The Hand And The Feet

2733. Ṣafwān bin ‘Assāl said: “A Jew said to his companion: ‘Accompany us to this Prophet.’ So

(المعجم (٣٣) - بَابُ مَا جَاءَ فِي قُبْلَةِ
الْبَدْنِ وَالرَّجْلِ (التحفة (٣٣)

٢٧٣٣ - حَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ

^[1] They say that the meaning of naked here is that he was not wearing his *Ridā'* or upper wrap and it was that which he was dragging. So the area between the navel and knees was covered. See *Tuhfat Al-Ahwadhi*.

his companion said: 'Do not say: "Prophet". For if he hears you (say that) then he will be very happy.' So they went to the Messenger of Allāh ﷺ to question him about nine clear signs. So he said to them: 'Do not associate anything with Allāh, nor steal, nor commit unlawful intercourse, nor take a life which Allāh has made prohibited, except for what is required (in the law), nor hasten to damage the reputation of one of power so that he will be killed, nor practise magic, nor consume *Ribā*, nor falsely accuse the chaste woman, nor turn to flee on the day of the march, and for you Jews particularly, to not violate the Sabbath.'" He said: "So they kissed his hands and his feet, and they said: 'We bear witness that you are a Prophet.' So he (ﷺ) said: 'Then what prevents you from following me?' They said: 'Because Dāwud supplicated to his Lord that his offspring never be devoid of Prophets and we feared that if we follow you then the Jews will kill us.'" (*Hasan*)

There are narrations on this topic from Yazid bin Al-Aswad, Ibn 'Umar and Ka'b bin Mālik.

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

عَمِرُو بْنُ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَالٍ قَالَ: قَالَ يَهُودِيٌّ لِصَاحِبِهِ: اذْهَبْ بِنَا إِلَى هَذَا النَّبِيِّ. فَقَالَ صَاحِبُهُ: لَا تَقُلْ: نَبِيٌّ إِنَّهُ لَوْ سَمِعَكَ كَانَ لَهُ أَرْبَعَةُ أَغْمِنْ، فَأَتَيَا رَسُولَ اللَّهِ ﷺ قَسَالَاهُ، عَنْ تِسْعِ آيَاتِ يَسْنَاتٍ، فَقَالَ لَهُمْ: لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِفُوا، وَلَا تَزُنُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ، وَلَا تَسْخِرُوا، وَلَا إِلَى ذِي شُلْطَانٍ لِيَقْتُلَهُ، وَلَا تَسْخِرُوا، وَلَا تُؤْلُوا تُؤْكِلُوا الرِّبَا، وَلَا تُقْدِفُوا مُخْصَسَةً، وَلَا تُؤْلُوا النَّفَرَارَ يَوْمَ الرَّحْفِ وَعَلَيْكُمْ خَاصَّةُ الْيَهُودُ إِلَّا تَعْتَدُوا فِي السَّبْتِ». قَالَ: فَبَلُوا يَدَيْهِ وَرِجْلَيْهِ، فَقَالَا: نَسْهَدُ أَنْكَ نَبِيٌّ. قَالَ: «فَمَا يَمْنَعُكُمْ أَنْ تَتَبَعُونِي؟» قَالَ: قَالُوا: إِنَّ دَاؤَدَ دَعَا رَبَّهُ أَنْ لَا يَرَأَ مِنْ دُرْبِنِهِ نَبِيًّا، وَإِنَّ نَخَافُ إِنْ تَبِعَنَاكَ يَقْتُلُنَا الْيَهُودُ. وفي الباب عن يزيد بن الأسود وابن عمر وعقب بن مالك.

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: [إسناده حسن] وأخرجه النسائي: ١١١، ح: ٤٠٨٣: (تحريم الدم، باب السحر) عن أبي كريب وابن ماجه، ح: ٣٧٥ من حديث ابن إدريس به * وفي الباب عن يزيد بن الأسود [أحمد: ٤/ ١٦١] وابن عمر [تقدم: ١٧١٦] وهو طرف من حديث أبي داود، ح: ٣٦٤٧ وفيه التقى [وكعب بن مالك] [آخرجه ابن المقرئ كما في تحفة الأحوذى].

Comments:

The Jews mentioned two reasons for not believing in the Messenger of Allāh ﷺ and both are false. Because the Torah and Zabūr (Psalms) both made mention of the back and the seal of finality of the Prophet ﷺ. Numerous Jews believed in the Prophet followed him and they were not killed.

Chapter 34. What Has Been Related About “Welcome”

2734. Umm Hāni' said: I went to the Messenger of Allāh ﷺ during the Year of the Conquest, and I found him performing *Ghusl*, while Fātimah was screening him with a garment. She said: "So I gave *Salām* and he said: 'Who is this?' I said: 'I am Umm Hāni.' He said: 'Welcome Umm Hāni'" (*Sahīh*)

He said: So he (the sub narrator) mentioned the story in its entirety in his narration.

This *Hadīth* is *Hasan Sahīh*.

تخریج: متفق عليه، وأخرجه البخاري، الصلاة، باب الصلاة في الثوب الواحد متلقاً، ح: ٣٥٧ ومسلم، ح: ٣٣٦ من حديث مالك به وهو في الموطأ: ١٥٢/١ (يعني) واظر، ح: ١٥٧٩ ب.

Comments:

When a visitor comes, *Ahlan wa sahlan wa marhabā* (most welcome) is said to express love, compassion, respect, honor, delight and joy. Therefore different words are used in various languages. It is a proof that it is a natural and social custom upon which all the people act.

2735. ‘Ikrimah bin Abī Jahl narrated: "The day that I came to him, the Messenger of Allāh ﷺ said: 'Welcome to the riding emigrant.'"

There are narrations on this topic from Buraidah, Ibn ‘Abbās, and Abū Juhaifah. (*Da’īf*)

[Abū ‘Eisā said:] The chain for

(المعجم (٣٤) - بَابُ مَا جَاءَ فِي مَرْحَبًا
(التحفة (٣٤)

٢٧٣٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى
الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُونُ: حَدَّثَنَا مَالِكُ عَنْ
أَبِي التَّضْرِ: أَنَّ أَبَا مُرَّةَ مَوْلَى أُمِّ هَانِيَةَ بَنْتِ
أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِيَةَ تَقُولُ:
ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ فَوَجَدْتُهُ
يَعْتَشِلُ وَفَاطِمَةَ تَسْرُرُ بِتَوْبٍ، قَالَتْ:
فَسَلَّمْتُ، فَقَالَ: «مَنْ هَذِهِ؟» قُلْتُ: أَنَا أُمُّ
هَانِيَةَ، فَقَالَ: «مَرْحَبًا بِأُمِّ هَانِيَةَ». قَالَ:
فَذَكَرَ فِي الْحَدِيثِ قَصَّةً طَوِيلَةً.
هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ.

وَاحِدٌ، قَالُوا: حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ عَنْ
سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُضْعَبِ بْنِ
سَعْدٍ، عَنْ عِكْرِمَةَ بْنِ أَبِي جَهْلٍ، قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حِجَّةَ: «مَرْحَبًا بِالرَّاكِبِ
الْمُهَاجِرِ».

this *Hadīth* is not correct. We do not know of its like except [from this route] as a narration of Mūsā bin Mas'ūd from Sufyān. Mūsā bin Mas'ūd is weak in *Hadīth*. [This *Hadīth* has been related by 'Abdur-Rahmān bin Mahdī from Sufyān from Abū Ishāq in *Mursal* form, and he did not mention "from Muṣ'ab bin Sa'd" in it. This is more correct. I heard Muḥammad bin Bash-shār saying: "Mūsā bin Mas'ūd is weak in *Hadīth*." Muḥammad bin Bash-shār said: "I wrote very much from Mūsā bin Mas'ūd, then I abandoned him."

وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَابْنِ عَبَّاسٍ وَأَبِي جُحَيْفَةَ .

[قَالَ أَبُو عِيسَى :] وَهَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِصَحِيحٍ لَا تَعْرِفُهُ مِثْلَ هَذَا إِلَّا [مِنْ هَذَا الْوَجْهِ] مِنْ حَدِيثِ مُوسَى بْنِ مَسْعُودٍ عَنْ سُفِيَّانَ . وَمُوسَى بْنُ مَسْعُودٍ ضَعِيفٌ فِي الْحَدِيثِ، وَرَوَى [هَذَا الْحَدِيثَ] عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ مُرْسَلًا، وَلَمْ يَذْكُرْ فِيهِ عَنْ مُضَعَّبٍ أَبْنَى سَعْدٍ . وَهَذَا أَصَحُّ . سَمِعْتُ مُحَمَّدَ بْنَ بَشَّارَ يَقُولُ: مُوسَى بْنُ مَسْعُودٍ ضَعِيفٌ فِي الْحَدِيثِ . قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: وَكَتَبْتُ كَثِيرًا عَنْ مُوسَى بْنِ مَسْعُودٍ ثُمَّ تَرَكْتُهُ .

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ٢٤٢ / ٣ من حديث موسى بن مسعود به وصحبه فقال الذهيبي: "لكته مقطوع" يعني مصعب بن سعد أرسل عن عكرمة بن أبي جهل كما في التقريب وغيره، وفيه علل أخرى * وفي الباب عن بريدة [النسائي في الكبير، ح: ١٠٠٨٨ وعمل اليوم والليلة، ح: ٢٥٨] وابن عباس [البخاري، ح: ٥٣، ١٣٩٨ ومسلم، ح: ١٧] وأبي جحيفة [الطبراني في الكبير، ح: ١٠٦ / ٢٢، ح: ٢٦٤، ٢٦٥ وأصله عند ابن ماجه، ح: ٧١].

Comments:

The Prophet ﷺ called 'Ikrimah 'an emigrant' while the victory over Makkah had been achieved, because due to the enmity to Islam on the occasion of the conquest he fled to Yemen, which was an infidel country. His wife went after him, she made him understand and brought him back to the Prophet. As he arrived, the Prophet ﷺ expressed his delight and joy saying 'welcome to a riding emigrant'; because he embraced Islam and emigrated back to the land of Islam.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

41. The Chapters On Manners From The Messenger Of Allāh ﷺ

Chapter 1. What Has Been Related About Replying To The One Who Sneezes

2736. ‘Alī narrated that the Messenger of Allāh ﷺ said: “There are six courtesies due from a Muslim to another Muslim: To give *Salām* to him when he meets him, to accept his invitation when he invites him, to reply to him when he sneezes, to visit him when he is ill, to follow his funeral when he dies, and to love for him what he loves for himself.” (*Da’if*)

There are narrations on this topic from Abū Hurairah, Abū Ayyūb, Al-Barā’ and Abū Mas’ud.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*, it has been related from the Prophet ﷺ through other routes, and some of them (scholars) have criticized Al-Hārith Al-‘Awar (a narrator in the chain).

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، الجنائز، باب ما جاء في عيادة المريض، ح: ١٤٣٢ عن هناد به وسنده ضعیف وحديث مسلم، ح: ٢١٦٢: يعني عنه وانظر الحديث الآتي * وفي الباب عن أبي هريرة [يأتي: ٢٧٤١] وأبي أيوب [يأتي: ٢٧٣٧] والبراء [يأتي: ٢٨٠٩] وابن مسعود [النسائي في عمل اليوم والليلة، ح: ٢٢٤] وأبي مسعود عقبة بن عمرو، ابن ماجه، ح: ١٤٣٤].

(المعجم ٤١) - **أبواب الأدب**
عن رَسُولِ اللَّهِ ﷺ (التحفة . . .)

(المعجم ١) - **باب ما جاء في تشميخت**
العاطس (التحفة ٣٥)

٢٧٣٦ - حَدَثَنَا هَنَّادٌ: حَدَثَنَا أَبُو الأَخْوَصُ عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ،
عَنْ عَلَيْهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْمُسْلِمِ
عَلَى الْمُسْلِمِ سِتٌّ بِالْمَعْرُوفِ: يُسَلِّمُ عَلَيْهِ إِذَا
لَقِيَهُ، وَيُجِيئُهُ إِذَا دَعَاهُ، وَيُشَمِّتُهُ إِذَا عَطَسَ
وَيَعُودُهُ إِذَا مَرِضَ، وَيَشَبِّعُ جَنَاحَتَهُ إِذَا مَاتَ،
وَيُحِبِّثُ لَهُ مَا يُحِبُّ لِنَفْسِهِ».
وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَأَبِي أَيُوبَ
وَالْبَرَاءِ، وَأَبِي مَسْعُودٍ.

[قال أبُو عِيسَى:] فَهَذَا حَدِيثُ حَسَنٍ وَقَدْ
رُوِيَ مِنْ عَيْرٍ وَجْهٍ عَنِ الْبَيْهِيِّنِ وَقَدْ تَكَلَّمَ
بَعْضُهُمْ فِي الْحَارِثِ الْأَعْوَرِ.

Comments:

There are some matters that take place in the daily life of Muslims, and they are a means to express a Muslims' mutual relation, love, compassion and affection and due to the performance of these matters, the mentioned characteristics also increase and flourish. Therefore such matters should be cared for extraordinarily.

2737. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There are six things due from the believer to another believer: Visiting him when he is ill, attending (his funeral) to him when he dies, accepting his invitation when he invites him, giving him *Salām* when he meets him, replying to him when he sneezes, and wishing him well when he is absent and when he is present." (*Hasan*)

[He said:] This *Hadīth* is [*Hasan*] *Sahīh*. Muḥammad bin Mūsā Al-Makhzūmī [is from Al-Madinah] and he is trustworthy, 'Abdul-'Azīz bin Mūhammad and Ibn Abī Fudaik reported from him.

تخریج : [إسناده حسن] وأخرجه النسائي : ٤/٥٣ ، ح : ١٩٤٠ (الجناز، باب النهي عن سب الأموات) عن قتيبة به وللحديث شواهد (راجع مجمع الزوائد : ٨/١٨٥ وغیره).

Chapter 2. What The Sneezing Person Says When He Sneezes

2738. Hadramī, the freed slave of the family of Al-Jārūd narrated from Nāfi': "A man sneezed beside Ibn 'Umar and said: 'Al-Hamdu lillāh Was-Salāmu 'Alā Rasūlillāh. (All praise is due to Allāh, and peace upon the Messenger of Allāh)'. So Ibn 'Umar said: 'I too say Al-Hamdu lillāh Was-Salāmu 'Alā

٢٧٣٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ مُوسَى الْمَخْرُومِيُّ [الْمَدِينِيُّ] عَنْ
سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِلْمُؤْمِنِ عَلَى
الْمُؤْمِنِ سَبْطُ خَصَالٍ: يَعْوَدُهُ إِذَا مَرِضَ،
وَيَشَهِّدُهُ إِذَا مَاتَ، وَيُجِيئُهُ إِذَا دَعَاهُ، وَيُسْلِمُ
عَلَيْهِ إِذَا لَقَيْهُ، وَيُسْتَمِّهُ إِذَا عَطَسَ، وَيَنْصُحُ لَهُ
إِذَا غَابَ أَوْ شَهَدَ».

[قال:] هذا حديث [حسن] صحيح.
ومحمد بن موسى المخرمي [مدیني] ثقة،
روى عنه عبد العزيز بن محمد وابن أبي
فديك.

(المعجم ٢) - بَابُ مَا يَقُولُ الْعَاطِسُ
إِذَا عَطَسَ (التحفة ٣٦)

٢٧٣٨ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا
زِيَادُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَضْرَمَيْ مَوْلَى [مِنْ]
آل الْجَارُودَ عَنْ نَافِعٍ: أَنَّ رَجُلًا عَطَسَ إِلَى
جَنْبِ ابْنِ عُمَرَ، فَقَالَ: الْحَمْدُ لِلَّهِ وَالسَّلَامُ
عَلَى رَسُولِ اللَّهِ، فَقَالَ ابْنُ عُمَرَ: وَأَنَا أَقُولُ:
الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَلَيْسَ
هُكُمَا عَلِمْنَا رَسُولُ اللَّهِ ﷺ، عَلِمْنَا أَنْ نَقُولَ

Rasūlillāh, but this is not what the Messenger of Allāh ﷺ taught us. He taught us to say: “*Al-Hadmulillāh ‘Alā Kulli Häl*. (All praise is due to Allāh in every circumstance)” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Gharib*, we do not know of it except as a narration of *Ziyād bin Ar-Rabi’*.

تَحْرِيْجٌ: [إِسْنَادُهُ حَسْنٌ] وَصَحَّحَهُ الْحَاكِمُ: ٤/٢٦٥، ٢٦٦ وَوَافَقَهُ الْذَّهَبِيُّ وَالْحَدِيثُ شَوَّاهِدٌ حَضْرَمِيٌّ هُوَ ابْنُ لَاحِقٍ.

Comments:

It is proven from this *Hadīth* that the Companions رضي الله عنهما would consider this supplication adequate for an occasion with the same words as taught by the Prophet, they would never allow an addition into the supplication even though it may have been something good and admirable.

Chapter 3. What Has Been Related About How To Reply To the Sneezing Person

2739. *Abū Mūsā* narrated: “The Jews used to sneeze in the presence of the Prophet ﷺ hoping that he would say: ‘*Yarḥamukumullāh* (May Allāh have mercy upon you).’ So he said: ‘*Yahdikumullāhu Wa Yuṣliḥu Bälakum* (May Allāh guide you and rectify your affairs).’” (*Sahīh*)

There are narrations on this topic from ‘Alī, *Abū Ayyūb*, *Sālim* bin ‘Ubaid, ‘Abdullāh bin Ja‘far and *Abū Hurairah*.

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

(المعجم ٣) - بَابُ مَا جَاءَ كَيْفَ يُشَمَّتُ الْعَاطِسُ (التحفة ٣٧)

٢٧٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَيَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفيَانُ عَنْ حَكِيمٍ بْنِ دَيْلَمَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى قَالَ: كَانَ الْيَهُودُ يَتَعَاطَسُونَ عِنْدَ النَّبِيِّ ﷺ يَرْجُونَ أَنْ يَقُولُ لَهُمْ: يَرْحَمُكُمُ اللَّهُ، فَيَقُولُ: يَهْدِيْكُمُ اللَّهُ وَيُصْلِحُ بَالْكُمْ.

وَفِي الْبَابِ عَنْ عَلَيٍّ وَأَبِي أَيُوبَ وَسَالِمٍ ابْنِ عَبْيَدٍ وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَأَبِي هُرَيْرَةَ.

[*Qāl’ Abu ʿIybi*:] هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ.

تَحْرِيْجٌ: [إِسْنَادُهُ صَحِيحٌ] وَأَخْرَجَهُ أَبُو دَاوُدُ، الْأَدْبُ، بَابٌ: كَيْفَ يُشَمَّتُ النَّذْمِيُّ، ح: ٥٠٣٨ من حديث سفيان الثوري به وصرح بالسماع عند الحاكم: ٤/٢٦٨ وصححه النووي وغيره * وفي الباب عن علي [يأتي: ٢٧٤١] وأبي أيوب [يأتي: ٢٧٤١] وسالم بن عبيد [يأتي: ٢٧٤٠] وأبي هريرة [البخاري، ح: ٦٢٢٤].

Comments:

This *Hadīth* guides that if a non-believer sneezes in the presence of a believer, the believer should not say 'Yarhamukallāh' (may Allāh have mercy on you). Instead, the supplication for his guidance and Faith may be made.

2740. Sālim bin ‘Ubaid narrated that he was with some people on a journey, and a man among the people sneezed and he said: "As-Salāmu ‘Alaikum (peace be upon you)." So he (Sālim) said: "Alaika Wa ‘Alā Ummik. (Upon you and upon your mother)." It seemed as if that bothered the man, so he said: "Indeed I have not said except what the Prophet ﷺ said; a man sneezed in the presence of the Prophet ﷺ and said: 'As-Salāmu ‘Alaikum (peace be upon you)' so the Prophet ﷺ said: "Alaika Wa ‘Alā Ummik. (Upon you and upon your mother). When one of you sneezes then let him say: "Al-Hamdulillāhi Rabbil-‘Ālamīn (All praise is due to the Lord of all that exists)" and let the one responding to him say: Yarhamukallāh (May Allāh have mercy upon you)" and let him reply: Yaghfirullāh Lī Walakum (May Allah forgive me and you both)." (*Da’iy*)

[Abū ‘Eisā said:] They differed in reporting this *Hadīth* from Mansūr, and they have entered a man between Hilāl bin Yasāf and Sālim.

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الأدب، باب: کف تشمیت العاطس، ح ۵۰۳۱ من حدیث منصور به * هلال بن یساف لم یدرك سالم بن عیید ولم یره وینهما رجل مجهول، قاله الحاکم: ۲۶۷.

Comments:

Hāfiẓ Ibn Al-Qayyim said, the Prophet indicated towards two things by saying 'and upon your mother': the person uttered 'Assalaamu Alaikum' for an

٢٧٤٠ - حَدَّثَنَا مَحْمُودُ بْنُ عَبْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ [الرُّبِّيرِيُّ]: أَخْبَرَنَا شَفَيْيَانُ عَنْ مَصْوُرٍ، عَنْ هَلَالِ بْنِ يَسَافٍ، عَنْ سَالِمٍ بْنِ عُثَيْدٍ: أَنَّهُ كَانَ مَعَ الْقَوْمِ فِي سَفَرٍ، فَعَطَسَ رَجُلٌ مِّنَ الْقَوْمِ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالَ: عَلَيْكَ وَعَلَى أُمَّكَ فَكَانَ الرَّجُلُ وَجَدَ فِي نَفْسِهِ، فَقَالَ: أَمَا إِنِّي لَمْ أَقْلِ إِلَّا مَا قَالَ النَّبِيُّ ﷺ عَطَسَ رَجُلٌ عَنْدَ النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالَ النَّبِيُّ ﷺ: عَلَيْكَ وَعَلَى أُمَّكَ، إِذَا عَطَسَ أَحَدُكُمْ فَلْيُقُلْ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمَيْنَ، وَلْيُقُلْ لَهُ مَنْ يَرُدُّ عَلَيْهِ: يَرْحَمُكَ اللَّهُ، وَلْيُقُلْ: يَغْفِرُ اللَّهُ [لَيْ] وَلَكُمْ".

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ اخْتَلَفُوا فِي رِوَايَتِهِ عَنْ مَصْوُرٍ، وَقَدْ أَدْخَلُوا بَيْنَ هَلَالِ بْنِ يَسَافٍ وَبَيْنَ سَالِمَ رَجُلًا.

inappropriate occasion, as the saying of the Prophet ‘upon your mother’ does not agree with the circumstance; or he ﷺ indicated towards the person that you are unfamiliar, you were not taught and trained; and also according to the saying of some people, ‘did your mother teach you this!?’

2741. Abū Ayyūb narrated that the Messenger of Allāh ﷺ said: “When one of you sneezes let him say: ‘*Al-Hamdlillāhi ‘Alā Kulli Häl* (All praise is due to Allāh in every circumstance).’ And let the one replying to him say: ‘*Yarhamukallāh* (May Allāh have mercy upon you).’ And let him say to him: ‘*Yahdikumullāh Wa Yuṣlihu Bälakum* (May Allāh guide you and rectify your affairs).’” (*Daīf*)

(Another chain) with similar narration.

[He said:] This is how Shu‘bah reported this *Hadīth* from Ibn Abī Lailā, and he said: “From Abū Ayyūb from the Prophet ﷺ.” Ibn Abī Lailā was confused in this narration, sometimes he would say: “From Abū Ayyūb from the Prophet ﷺ” and sometimes he would say: “From ‘Alī from the Prophet ﷺ” similarly meaning.

(Another chain) from ‘Alī from the Prophet ﷺ with similar meaning.

٢٧٤١ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي ابْنُ أَبِي لَيْلَى عَنْ أَخِيهِ عِيسَى [بْنِ عَبْدِ الرَّحْمَنِ], عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُوبَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَى كُلِّ حَالٍ، وَلِيُقْلِ فَيُقْلُ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَلِيُقْلِ الَّذِي يَرْدُ عَلَيْهِ يَرْحَمُكَ [اللَّهُ]. وَلِيُقْلُ: هُوَ يَهْدِيْكُمُ اللَّهُ وَيُضْلِلُ بَالْكُمْ.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ ابْنِ أَبِي لَيْلَى بِهِذَا إِسْنَادًا نَحْوَهُ.

[قال:] هَكَذَا رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ ابْنِ أَبِي لَيْلَى وَقَالَ عَنْ أَبِي أَيُوبَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَكَانَ ابْنُ أَبِي لَيْلَى يَضْطَرِبُ فِي هَذَا الْحَدِيثِ، يَقُولُ أَحَيَا نَا: عَنْ أَبِي أَيُوبَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَيَقُولُ أَحَيَا نَا: عَنْ عَلَيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ وَمُحَمَّدُ بْنُ يَحْيَى التَّقِيُّ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدَ الْقَطَانُ عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَخِيهِ عِيسَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلَيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ.

تَخْرِيج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح ٢١٣ من حديث شعبة به وهو في مستند الطيالسي، ح ٥٩١: ورواه ابن ماجه، ح ٣٧١٥: من حديث ابن أبي ليلى وهو ضعيف وحديث البخاري (٦٢٤) يعني عنه * وفي الباب عن علي [ابن ماجه، ح ٣٧١٥ من حديث ابن أبي ليلى به].

Chapter 4. What Has Been Related About The Obligation Of Responding To The One Who Sneezes And Says “*Al-Hamdu lillāh*”

2742. Anas bin Mālik narrated that two men sneezed in the presence of the Prophet ﷺ; he responded to one of them and did not respond to the other. The one who was not responded to said: “O Messenger of Allāh! You responded to this person and did not respond to me?” So the Messenger of Allāh ﷺ said: “He praised Allāh while you did not praise Him.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh* [And it has been reported from Abū Hurairah from the Prophet ﷺ].

(المعجم ٤) - بَابُ مَا جَاءَ فِي إِبْحَاجِ التَّشْمِيمِ بِحَمْدِ الْعَاطِسِ (التحفة ٣٨)

٢٧٤٢ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ سَلِيمَانَ التَّيْمِيِّ، عَنْ أَبْنِ بْنِ مَالِكٍ: أَنَّ رَجُلَيْنِ عَطَسَا عِنْدَ النَّبِيِّ ﷺ فَشَمَّتْ أَحَدُهُمَا وَلَمْ يُشَمِّتْ الْآخَرُ، فَقَالَ الَّذِي لَمْ يُشَمِّتْ: يَا رَسُولَ اللَّهِ! شَمَّتْ هَذَا وَلَمْ تُشَمِّتْنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ حَمْدَ اللَّهِ وَإِنَّكَ لَمْ تَحْمِدْ». .

[قال أبو عيسى:] هذا حديث حسن صحيح [وقد روي عن أبي هريرة، عن النبي ﷺ].

تخریج: متفق عليه، وأخرجه البخاري، الأدب، باب الحمد للعاطس، ح: ٦٢٢١ من حديث سفيان بن عيينة ومسلم، ح: ٢٩٩١ من حديث سليمان التميمي به * وقد روي عن أبي هريرة [أحمد: ٢٢٨ / ٢ والبخاري في الأدب المفرد، ح: ٩٣٢].

Comments:

He who thanks and praises Allāh after sneezing acting upon the saying of the Prophet ﷺ should be given a supplication of good according to the *Sunnah*. He does not deserve the supplication, if he does not say ‘*Al-Hamdu lillāh*’ (all praise and thanks are due to Allāh); if he is ignorant he should be taught.

Chapter 5. What Has Been Related About How Much Response Is Given To The Sneezing Person

2743. Iyās bin Salamah narrated from his father: “A man sneezed in the presence of the Messenger of Allāh ﷺ while I was present, so the Messenger of Allāh ﷺ said:

(المعجم ٥) - بَابُ مَا جَاءَ كَمْ يُشَمِّتْ الْعَاطِسِ (التحفة ٣٩)

٢٧٤٣ - حَدَّثَنَا سُوِيدُ [بْنُ نَصْرٍ]: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: عَطَسَ رَجُلٌ عِنْدَ رَسُولِ اللَّهِ ﷺ وَأَنَا شَاهِدٌ، فَقَالَ رَسُولُ اللَّهِ

'Yarhamukallāh (May Allāh have mercy upon you).' Then he sneezed a second and third time. So the Messenger of Allāh ﷺ said: 'This man is suffering from a cold.' (*Sahīh*)

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

(Another chain) from Iyās bin Salamah from his father, from the Prophet ﷺ with similar narration, except that he said to him the third time: "You are suffering from a cold."

[He said:] And this is more correct than the narration of Ibn Al-Mubārak. *Shu'bah* reported this *Hadīth* from 'Ikrimah bin 'Ammār and it is similar to the narration of Yāhiyah bin Sa'eed. (A chain to support that).

[And 'Abdur-Rahmān bin Mahdī reported it from 'Ikrimah bin 'Ammār and it is similar to the narration of Ibn Al-Mubārak, but he said to him the third time: "You are suffering from a cold."] (A chain to support that).

عَلَيْهِ السَّلَامُ: «يَرْحَمُكَ اللَّهُ، ثُمَّ عَطَسَ الثَّالِثَةَ وَالثَّالِثَةَ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا رَجُلٌ مَرْكُومٌ».

[Qāl Abū 'Iyisī:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِيَّاسِ ابْنِ سَلَمَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ تَحْوِهُ، إِلَّا أَنَّهُ قَالَ [لَهُ] فِي الثَّالِثَةِ: «أَنْتَ مَرْكُومٌ». [Qāl:] هَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ الْمُبَارَكِ، وَقَدْ رَوَى شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ هَذَا الْحَدِيثَ نَحْوَ رِوَايَةِ يَحْيَى بْنِ سَعِيدٍ: حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ الْحَكَمِ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ بِهَذَا.

[وَرَوَى عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ نَحْوَ رِوَايَةِ ابْنِ الْمُبَارَكِ وَقَالَ لَهُ فِي الثَّالِثَةِ: «أَنْتَ مَرْكُومٌ». حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ].

تَخْرِيج: وأخرجه مسلم، الزهد، باب تشميّت العاطس، وكراهة التلاؤب، ح: ٢٩٩٣ من حديث عكرمة بن عمار به.

Comments:

Natural, reasonable sneezing for the state of health is a mercy and grace of Allāh, so the sneezing person should praise Allāh saying '*Al-Hamdu lillāh*' and the person listening to him should make a supplication of good and blessing for him saying '*Yarhamukallāh*' (may Allāh be merciful with you).

2744. 'Umar bin Ishāq bin Abī Talhah narrated from his mother, from her father, who said: "The Messenger of Allāh ﷺ said: 'Reply three times to the sneezing person. If he (sneezes) more, then if you wish reply and if you do not then do not.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* and its chain is unknown.^[1]

٢٧٤٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورِ السَّلْوَلِيِّ الْكُوفِيُّ؛ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورِ السَّلْوَلِيِّ الْكُوفِيُّ، عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ أَبِي حَالِدِ الدَّالَانِيِّ، عَنْ عُمَرَ بْنِ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ، عَنْ أُمِّهِ، عَنْ أَيْمَهَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَمَّتِ الْعَاطِسُ ثَلَاثَةً، فَإِذَا زَادَ فَإِنْ شِئْتَ فَشَمْتُهُ وَإِنْ شِئْتَ فَلَا».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَإِسْنَادُهُ مَجْهُولٌ.

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الأدب، باب من يشمط العاطس، ح ٥٠٣٦: من حديث عبد السلام به * أبو خالد عنون وأم عمر بن إسحاق: حميدة أو عبيدة، لم يوثقها غير ابن حبان فهي مجھولة الحال.

Chapter 6. What Has Been Related About Keeping The Sound Low And Covering The Face When Sneezing

2745. Abū Hurairah narrated that when the Prophet ﷺ would sneeze, he would cover his face with his hand or with his garment, and muffle the sound with it. (*Hasan*)

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

(المعجم ٦) - بَابُ مَا جَاءَ فِي خَفْضِ الصَّوْتِ وَتَخْبِيرِ الْوَجْهِ عِنْدَ الْعَاطِسِ (التحفة ٤٠)

٢٧٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ وَزَيْرِ الْوَاسِطِيِّ؛ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ ابْنِ عَجْلَانَ، عَنْ سُمَيْ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا عَطَسَ عَطَسَ وَجْهَهُ يَبْدُو أَوْ يَتُوبِهِ وَغَضَّ بِهَا صَوْتَهُ.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في العاطس، ح ٥٠٢٩ من حديث يحيى القطان به * ابن عجلان صرخ بالسماع عند أحمد: ٤٣٩/٢ وصححه الحاکم: ٢٩٣/٤ ووافقه الذهبي.

Comments:

The good habit and example of the Messenger of Allāh ﷺ teaches that a

^[1] Meaning it contains a narrator who is unknown, which is the case of 'Umar bin Ishāq's mother.

person should keep the sound minimal and suppressed whilst sneezing, particularly when he is in a gathering he should cover his face with a hand or a cloth.

Chapter 7. What Has Been Related About 'Indeed Allāh Loves Sneezing And He Dislikes Yawning'

2746. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The sneeze is from Allāh and the yawn is from *Ash-Shaiṭān*. So when one of you yawns let him cover his mouth with his hand. For when he says *Āh, Āh'* *Ash-Shaiṭān* laughs from inside his opening." [And indeed Allāh loves the sneeze and He dislikes the yawn, so when a man says *Āh, Āh* when yawning, indeed *Ash-Shaiṭān* laughs from inside his opening.] (*Sahīh*)

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

(المعجم ٧) - بَابُ مَا جَاءَ إِنَّ اللَّهَ يُحِبُّ
الْعَطَاسَ وَيَكْرَهُ التَّشَاؤِبَ (التحفة ٤١)

٢٧٤٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانَ عَنِ ابْنِ عَجْلَانَ، عَنِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْعَطَاسُ مِنَ اللَّهِ وَالشَّاؤُبُ مِنَ الشَّيْطَانِ فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيَضْعِنْ يَدَهُ عَلَى فَيْهِ وَإِذَا قَالَ: آهَ آهَ؛ فَإِنَّ الشَّيْطَانَ يَضْحَكُ مِنْ جَوْفِهِ. [وَإِنَّ اللَّهَ يُحِبُّ الْعَطَاسَ وَيَكْرَهُ التَّشَاؤِبَ، فَإِذَا قَالَ الرَّجُلُ: آهَ آهَ إِذَا تَنَاءَبَ، فَإِنَّ الشَّيْطَانَ يَضْحَكُ مِنْ جَوْفِهِ].»

[قال أبو عيسى:] هذا حديث حسن

[صحيح].

تَبْرِيع: [صحيح] وأخرجه البخاري، الأدب، باب ما يستحب من العطاس، وما يكره من الشاؤب، ح: ٦٢٢٣ من حديث المقربي به.

Comments:

Sneezing for the state of health and joy is a mercy and grace of Allāh, because it lightens the brain and it feels comfortable; if the mists of the nose are not released and the wetness remains stuck, the person will experience discomfort and sickness. So Allāh likes sneezing, that is why saying '*Al-Hamdu lillāh*' is commanded for it, whereas yawning is a sign of slackness and boredom, therefore Allāh dislikes it.

2747. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh loves sneezing and He dislikes the yawn. So when one of you sneezes and says '*Al-Hamdu lillāh* (All praise is due to Allāh)', then it is a right due from every one who hears him to say: '*Yarḥamukallāh* (May Allāh have

٢٧٤٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلَيِّ الْخَلَلُ: حَدَّثَنَا تَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ يُحِبُّ الْعَطَاسَ وَيَكْرَهُ التَّشَاؤِبَ، فَإِذَا عَطَسَ أَحَدُكُمْ فَقَالَ: الْحَمْدُ لِلَّهِ، فَحَقٌّ عَلَى

mercy upon you)’ As for yawning, then when one of you yawns let him suppress it as much as possible and not say: ‘*Hāh Hāh*’ for that is only from *Ash-Shaitān* laughing at him.” (*Sahīh*)

[*Abū Eīsā* said:] This *Hadīth* is *Sahīh*. This is more correct than the narration of *Ibn Ajlān*, and *Ibn Abī Dhī'b* is better at preserving the narrations of *Sa'eed Al-Maqbūrī* and more reliable than *Ibn Ajlān*. [He said:] I heard *Abū Bakr Al-'Attār Al-Baṣrī* mentioning from 'Ali bin Al-Madīnī (that he reported) from *Yahyā bin Sa'eed*, who said: “*Muhammad bin Ajlān* said: ‘(As for) the narrations of *Sa'eed Al-Maqbūrī*; some of them were reported by *Sa'eed* from *Abū Hurairah*, and some of them were reported by *Sa'eed* from a man, from *Abū Hurairah*, so that caused some confusion for me, so I made them: ‘From *Sa'eed*, from *Abū Hurairah*.’”

تخریج: [إسناده صحيح] وأخرجه البخاري، أيضاً، ح: ٦٢٢٣ من حديث محمد بن عبد الرحمن بن أبي ذئب به * قول ابن عجلان: صحيح عنه.

Chapter 8. What Has Been Related About ‘Sneezing During *Salāt* Is From *Ash-Shaitān*’

2748. *Abū Yaqzān* narrated from 'Adī – and he is *Ibn Thābit* – from his father, from his grandfather – (from the Prophet ﷺ): “Sneezing, dozing and yawning during *Salāt*, and menstruation, regurgitation and nosebleeds are from *Ash-Shaitān*.” (*Daīf*)

كُلُّ مَنْ سَمِعَهُ أَنْ يَقُولَ: يَرْحَمُكَ اللَّهُ . وَأَمَّا الشَّائُبُ، فَإِذَا تَثَاءَتْ أَحَدُكُمْ فَلَيْرِدَةٌ مَا اسْتَطَاعَ وَلَا يَقُولُ: هَاهُ هَاهُ، فَإِنَّمَا ذَلِكَ مِنَ الشَّيْطَانِ يَضْحَكُ مِنْهُ». .

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ صَحِيحٌ . وَهَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ عَجْلَانَ، وَابْنُ أَبِي ذِئْبٍ أَخْفَظَ لِحَدِيثِ سَعِيدِ الْمَقْبُرِيِّ وَأَبَيْتُ مِنْ ابْنِ عَجْلَانَ، [قالَ]: وَسَمِعْتُ أَبَا بَكْرِ الْعَطَّارَ الْبَصْرِيَّ يَذْكُرُ عَنْ عَلَيِّ بْنِ الْمَدِينِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: قَالَ مُحَمَّدُ بْنُ عَجْلَانَ: أَحَادِيثُ سَعِيدِ الْمَقْبُرِيِّ رَوَى بَعْضَهَا سَعِيدٌ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَ[رَوَى] بَعْضَهَا سَعِيدٌ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ، فَاخْتَاطَتْ عَلَيَّ فَجَعَلْتُهَا، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ .

(المعجم ٨) - بَابُ مَا جَاءَ إِنَّ الْعُطَاسَ فِي الصَّلَاةِ مِنَ الشَّيْطَانِ (التحفة ٤٢)

٢٧٤٨ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي الْيَقْظَانِ، عَنْ عَلَيٍّ - وَهُوَ ابْنُ ثَائِبٍ -، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَفِعَةٍ قَالَ: الْعُطَاسُ وَالْغَنَسُ وَالشَّائُبُ فِي الصَّلَاةِ، وَالْحَيْضُرُ وَالْقَيْمُ وَالرُّعَافُ مِنَ الشَّيْطَانِ».

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of *Sharīk* from Abū Yaqzān. [He said:] I asked Muḥammad bin Ismā‘il about ‘Adī bin Thābit, from his father, from his grandfather, I said to him: “What is ‘Adī’s grandfather’s name?” he said: “I do not know.” It has been mentioned that Yāḥyā bin Ma‘īn said: “His name is Dīnār.”

[قال أبو عيسى:] هَذَا حَدِيثٌ غَرِيبٌ، لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكَ عَنْ أَبِي الْيَقْظَانِ. [قال:] وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: قُلْتُ لَهُ: مَا اسْمُ جَدِّ عَدِيِّ؟ قَالَ: لَا أَذْرِي. وَذُكِرَ عَنْ يَحْيَى بْنِ مَعْيَنٍ. قَالَ: اسْمُهُ دِينَارٌ.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، إقامة الصلوات، باب ما يكره في الصلاة، ح: ۹۶۹ من حديث شريك القاضي به * أبو اليقطان عثمان بن عمیر: ضعیف مشهور.

Comments:

The first three things mentioned in the *Hadīth* make a person neglectful of prayer and the latter three things break the prayer, this is what Satan likes and wishes that a Muslim remains unmindful of the prayer, and the acts of worship are disrupted, due to this, these things are referred to Satan.

Chapter 9. What Has Been Related About It Being Disliked To Have A Man Stand From His Seat Then Sit In It

2749. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Let one of you not have his brother stand from his seat then sit in it.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(المعجم ۹) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ أَنْ يُقَامَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ يُجْلِسُ فِيهِ (التحفة ۴۳)

٢٧٤٩ - حَدَّثَنَا قَيْمِيَّةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُقْيمُ أَحَدُكُمْ أَخَاهُ مِنْ مَجْلِسِهِ، ثُمَّ يَجْلِسُ فِيهِ».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، السلام، باب تحريم إقامة الإنسان من موضعه المباح الذي سبق إليه، ح: ۲۱۷۷ من حديث حماد بن زيد والبخاري، ح: ۶۲۶۹، ۶۲۷۰، من حديث نافع به.

Comments:

General gatherings that are for everybody, not personalised with anybody who has a right of superiority in them, whoever joins such gatherings first, he has the right to his place and none is allowed to make him get up and occupy his place.

2750. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Let one of you not have his brother stand from his seat then sit in it.” (*Sahīh*)

[Abū ‘Eisā said: This *Hadīth* is *Sahīh*.] He said: A man stood for Ibn ‘Umar but he did not sit there.

[Abū ‘Eisā said: This *Hadīth* is *Sahīh*.]

٢٧٥٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلَيِّ الْخَلَالُ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُقْرِئُ أَحَدُكُمْ أَخَاهُ مِنْ مَجْلِسِهِ، ثُمَّ يَجْلِسُ فِيهِ». [قال أبو عيسى: لهذا حديث صحيح].

قَالَ: وَكَانَ الرَّجُلُ يَقُولُ لِابْنِ عُمَرَ فَمَا يَجْلِسُ فِيهِ.

[قال أبو عيسى: لهذا حديث صحيح].

تخریج: وأخرجه مسلم، أيضًا، ح: ٢١٧٧ من حديث عبدالزرقا به وهو في المصنف له: ١٩٧٩٣، ٥٥٩٣.

Comments:

If one has to talk to someone or needs his help, then there is no harm in making him get up, but playing a trick to occupy his place is incorrect. If a person already sitting offers him his own seat but dislikes it for some reason, for example: he is not doing so from the heart or doing so due to some sort of pressure, he should not then sit in his place.

Chapter 10. When A Man Stands From His Seat Then Returns [To It] Then He Has More Right to It

2751. Wahb bin Hudhaifah narrated that the Messenger of Allāh ﷺ said: “A man has more right to his seat. If he leaves for some need of his, then he returns, then he has more right to his seat.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Sahīh Gharib*.

There are narrations on this topic from Abū Bakrah, Abū Sa‘eed and Abū Hurairah.

(المعجم ١٠) - بَابُ مَا جَاءَ إِذَا قَامَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ [إِلَيْهِ] فَهُوَ أَحَقُّ بِهِ (التحفة ٤٤)

٢٧٥١ - حَدَّثَنَا قُبَيْلَةُ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ عَمْرُو بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ ابْنِ حَبَّانَ، عَنْ وَهْبِ بْنِ حُدَيْفَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الرَّجُلُ أَحَقُّ بِمَجْلِسِهِ، وَإِنْ خَرَجَ لِحَاجَتِهِ، ثُمَّ عَادَ فَهُوَ أَحَقُّ بِمَجْلِسِهِ». [قال أبو عيسى: لهذا حديث [حسن] صحيح غريب].

وَفِي النَّابِ عَنْ أَبِي بَكْرَةَ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ.

تخریج: [إسناده صحيح] وأخرجه أَحْمَدُ ٤٢٢ / ٣ من حديث خالد بن عبد الله به * وفي الباب عن أبي بكرة [أبو داود، ح: ٤٨٢٧] وأبي سعيد [أحمد: ٣٢ / ٣] وأبي هريرة [مسلم: ٢١٧٩].

Comments:

The scholars derived the following rule from this *Hadīth* that if a person sits, every day, at a place for educating and teaching or for giving *Fatwā* (verdicts) or he sits at a place for business dealings, then others should not sit at his place, lest a disagreement and dispute should erupt.

Chapter 11. What Has Been Related About It Being Disliked To Sit Between Two Men Without Their Permission

2752. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “It is not lawful for a man to separate two people except with their permission.” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan* [*Sahīh*]. ‘Amir Al-Aḥwal has also reported it from ‘Amr bin Shu‘aib.

(المعجم ١١) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ الْجُلُوسِ بَيْنَ الرَّجُلَيْنِ بِغَيْرِ إِذْنِهِمَا (٤٥) (التحفة)

٢٧٥٢ - حَدَّثَنَا سُوَيْدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا أَسَامَةُ بْنُ زَيْدٍ: حَدَّثَنِي عَمْرُو بْنُ شَعْبٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَجُلُّ لِرَجُلٍ أَنْ يَفْرَقَ بَيْنَ اثْتَيْنِ إِلَّا بِإِذْنِهِمَا». [قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] وَقَدْ رَوَاهُ عَامِرُ الْأَحْوَلُ عَنْ عَمْرِو بْنِ شَعْبٍ أَيْضًا.

تخریج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في الرجل يجلس بين الرجلين بغير إذنهما، ح: ٤٨٤٥ من حديث أسماء بن زيد به.

Comments:

When two persons are sitting together without leaving any gap between them, it is not allowed to sit in the middle by separating them without their consent.

Chapter 12. What Has Been Related About It Being Disliked To Sit In The Middle Of A Circle

2753. Abū Mijlaz narrated that a man sat in the middle of a circle so Hudhaifah said: “Cursed upon the tongue of Muhammad – or – Cursed, by Allāh upon the tongue of Muhammad ﷺ, is he who sits in

(المعجم ١٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ الْقُعودِ وَسُطُّ الْحَلْقَةِ (التحفة ٤٦)

٢٧٥٣ - حَدَّثَنَا سُوَيْدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شَعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ: أَنَّ رَجُلًا قَعَدَ وَسُطَ الْحَلْقَةَ، فَقَالَ حُذَيْفَةُ: مَلْعُونٌ عَلَى لِسَانِ مُحَمَّدٍ أَوْ لَعَنَ اللَّهِ عَلَى

the middle of the circle.” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Abū Mijlaz’s name is Lāhiq bin Humaid.

لِسَانِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَعْدَةِ وَسْطَ الْحَلْقَةِ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ صَحِيقٍ، وَأَبُو مَجْزٍ اسْمُهُ لَاحِقُ بْنُ حُمَيْدٍ.

تَخْرِيج: [إِسْنَادُه ضَعِيفٌ لِنَفْطَاعِهِ] وَأَخْرَجَهُ أَبُو دَاوِدُ، الْأَدْبُ، بَابُ الْجُلوْسِ وَسْطَ الْحَلْقَةِ، ح: ٤٨٢٦ مِنْ حَدِيثِ قَاتِدَةَ بْنَ هَبْيَةَ “وَأَبُو مَجْزٍ لَمْ يَدْرِكْ حَذِيفَةَ” قَالَهُ شَعْبَةُ (جَامِعُ التَّحْصِيلِ)، ص: ٢٩٦.

Comments:

In a general gathering, if a person comes stepping over the people’s necks, causing them trouble and annoyance, and sits in the circle thrusting himself in, and he does not like to sit at the end of circle, or he blocks people’s view and makes their view miserable, or he thrusts himself in to make the people laugh and for jesting, such a person is cursed. [*Tuhfat Al-Ahwadhi*, vol. 4, p. 7]

Chapter 13. What Has Been Related About It Being Disliked For A Man To Stand For Another Man

2754. Anas said: “There was no person more beloved to them than the Messenger of Allāh ﷺ.” [He said:] “And they would not stand when they saw him because they knew that he disliked that.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Gharib* [from this route].

(المَعْجمُ (١٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ
قِيَامِ الرَّجُلِ لِلرَّجُلِ (التحفةُ (٤٧)

٢٧٥٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ
الرَّحْمَنِ: أَخْبَرَنَا عَفَانُ: أَخْبَرَنَا حَمَادُ بْنُ
سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ أَتَسِ قَالَ: لَمْ يَكُنْ
شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
[قال:] وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا
يَعْلَمُونَ مِنْ كَرَاهِيَّةِ لِذَلِكَ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ
صَحِيقٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ].

تَخْرِيج: [صَحِيقٌ] وَأَخْرَجَهُ أَحْمَدُ: ٢٥٠ / ٣ مِنْ عَفَانَ بْنَ حَمَادٍ وَالْأَنْتَيْ حَمِيدُ الطَّوْبَلِ تَابِعُ ثَابِتٍ عَنْ أَحْمَدٍ: ١٣٤ / ٣.

Comments:

In the era of ignorance, and unfortunately these days too, people in authority are in the habit, and they want for their authority, position and honor, that the people should remain standing still without making any movements just like a statue upon their arrival. Nevertheless, if a coming person does not want people to stand for him at all, but the people stand wholeheartedly and go forward to welcome him for the respect of his knowledge, righteousness, nobility and honor, there is no harm in it.

2755. Abū Mijlaz narrated that Mu'āwiyah came out and 'Abdullāh bin Az-Zubair and Ibn Ṣafwān stood for him when they saw him, so he said: "Sit, I heard the Messenger of Allāh ﷺ saying: 'Whoever wishes that he be received by men standing, then let him take his seat in the Fire.'" (*Hasan*)

There is something on this topic from Abū Umāmah.

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

(Another chain) with similar in meaning.

٢٧٥٥ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا قِيَصَّةُ: حَدَّثَنَا سُقْيَانُ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ أَبِي مَجْلِزٍ قَالَ: خَرَجَ مُعَاوِيَةَ فَقَامَ عَنْهُ اللَّهُ بْنُ الرَّبِيعِ وَابْنُ صَفْوَانَ حِينَ رَأَوْهُ فَقَالَ: إِنَّمَا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَرَّ أَنْ يَتَمَكَّنَ لَهُ الرِّجَالُ قِيَاماً فَلَيَبْرُؤُ مَعْنَاهُ مِنَ النَّارِ».

وَفِي الْبَابِ عَنْ أَبِي أُمَّاتَةَ.

[قَالَ أَبُو عِيسَى]: [هَذَا حَدِيثُ حَسَنٍ].

٢٧٥٦ - حَدَّثَنَا هَنَّادُ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حَبِيبِ ابْنِ الشَّهِيدِ، عَنْ أَبِي مَجْلِزٍ، عَنْ مُعَاوِيَةَ عَنْ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: [حسن] وأخرجه أبو داود، الأدب، باب الرجل يقوم للرجل يعظمه بذلك، ح ٥٢٩٩ من حديث حبيب بن الشهيد به وللحديث شواهد عند الطبراني: ٣٦٢ / ١٩ والطحاوي في مشكل الآثار: ٣٩، ٣٨ / ٢ وغيرها * وفي الباب عن أبي أمامة [أبو داود، ح: ٥٢٣٠].

Comments:

This *Hadīth* informs us that to remain standing at one's place like a statue for the fulfillment of another's desire and lust is a means of punishment for him who desires this.

Chapter 14. What Has Been Related About Trimming The Fingernails

2756. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Five are from the *Fitrah*: Cutting the pubic hair, circumcision, paring the moustache, plucking the underarm hair and trimming the fingernails." (*Sahih*)

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

(المعجم ١٤) - بَابُ مَا جَاءَ فِي تَقْلِيمِ الْأَظْفَارِ (التحفة ٤٨)

٢٧٥٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلَيٍّ الْحَلْوَانِيُّ [الخَلَالُ] وَغَيْرُهُ وَاحِدٌ قَالُوا: حَدَّثَنَا عَنْ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْسُ مِنَ الْفُطْرَةِ: الْإِتْخَادُ وَالْخَتَانُ وَقَصُّ الشَّارِبِ وَنَفْتُ الإِبْطِ وَتَقْلِيمُ الْأَظْفَارِ».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، اللباس، باب قص الشارب، ح: ٥٨٩ و مسلم، ح: ٢٥٧ من حديث الزهري به.

Comments:

There are some manners of human society that every civilised and well-mannered person likes, so these manners remained part of human society since the ancient times, which were also explained in the teachings of all the Prophets; in this *Hadīth*, such five things have been highlighted and they are counted up to ten in the following *Hadīth*.

2757. ‘Aishah narrated that the Prophet ﷺ said: “Ten are from the *Fitrah*: Paring the moustache, leaving the beard to grow, *Siwāk*, cleaning the nose with water, paring the fingernails, washing the knuckles, plucking the underarm hair, shaving the pubic hairs, and *Intiqāṣ* with water.” (*Sahīh*)

Zakariyyā said: “Muṣab said: ‘I forgot if the tenth is washing out the mouth.’”

There are narrations on this topic from ‘Ammār bin Yāsir, Ibn ‘Umar, [and Abū Hurairah].

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

Abū ‘Eisā said: *Intiqāṣ* with water means using water for *Istinja*.

٢٧٥٧ - حَدَّثَنَا قُتْبَيْهُ وَ هَنَّادٌ قَالَا: حَدَّثَنَا وَكَيْعَ عن زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُضَعَّبِ ابْنِ شَيْبَيْهَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ ابْنِ الرَّبِيعِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «عَشْرٌ مِنَ الْفِطْرَةِ: فَصُّ الشَّارِبِ وَإِغْمَاءُ الْلَّحْيَةِ وَالسُّوَاقُ وَالاسْتِشَاقُ وَتَصُّ الأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَفْتُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ»

قَالَ زَكَرِيَّا: قَالَ مُضَعَّبٌ: وَسَيِّئُ العَاشرَةِ إِلَّا أَنْ تَكُونَ المَضْمَضَةُ. وَفِي الْبَابِ عَنْ عَمَّارِ بْنِ يَاسِرٍ وَابْنِ عُمَرَ [وَأَبِي هُرَيْرَةَ].

قَالَ أبو عيسى: هَذَا حَدِيثٌ حَسْنٌ. قَالَ أبو عيسى: انتِقَاصُ الْمَاءِ: هُوَ الْاسْتِحْجَاءُ بِالْمَاءِ.

تخریج: وأخرجه مسلم، الطهارة، باب خصال الفطرة، ح: ٢٦١ عن قتيبة به * وفي الباب عن عمار بن ياسر [أبو داود، ح: ٥٤ و ابن ماجه، ح: ٢٩٤] و ابن عمر [البخاري، ح: ٥٨٩] وأبي هريرة [تقدما: ٢٧٥٦].

Comments:

According to the abovementioned *Hadīth*, the tenth tradition is to circumcise; to remove the hair under the armpit may be through any method, but plucking or pulling out is preferred. The real aim is to remove the hair which may be achieved through any other method.

Chapter 15. What Has Been Related About The Time Limit For Trimming The Fingernails And Taking From The Moustache

2758. Anas bin Mālik narrated from the Prophet ﷺ, that he (ﷺ) fixed the time as every forty nights for them to trim the fingernails, taking from the moustache, and shaving the pubic hairs. (*Da'if*)

تَحْرِيْج: [إِسْنَادٌ ضَعِيفٌ] وَأَخْرَجَهُ أَبُو دَاوُدُ، التَّرْجُلُ، بَابُ: فِي أَخْذِ الشَّارِبِ، ح: ٤٢٠٠

مِنْ حَدِيثِ صَدَقَةٍ بْنِ مُوسَى بْنِ مَالِكٍ الْجَمَهُورُ وَالْحَدِيثُ الْأَتَى يَعْنِي عَنْهُ.

2759. Anas bin Mālik said: “[The Messenger of Allāh ﷺ] fixed the time for us for paring the moustache, trimming the fingernails, shaving the pubic hairs and plucking the underarm hairs – that we not leave it for more than forty days.” (*Sahīh*)

[He said:] This is more correct than the first narration. Ḫadaqah bin Mūsā (a narrator in the chain) is not a *Hāfiẓ* according to them.

تَحْرِيْج: وَأَخْرَجَهُ مُسْلِمُ، الطَّهَارَةُ، بَابُ خَصَالِ النَّفَرَةِ، ح: ٢٥٨٠ عَنْ قَيْمَةِ بَعْضِهِ.

Comments:

When the nails or the hair of a person that are trimmed or cut grow long, and their removal seems necessary, they should be cut, shaved or plucked; and the maximum period for doing so is within forty days; letting the nails and extra hair on the body grow for more than forty days is not allowed. According to a narration in *Shu'b Al-Imān*, the Prophet would clip his nails and trim his moustaches every Friday before leaving for Friday prayer.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي تَوْقِيتٍ
تَقْلِيمُ الْأَطْفَارِ وَأَخْذُ الشَّارِبِ
 (التحفة ٤٩)

٢٧٥٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا
 عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا صَدَقَةُ بْنُ
 مُوسَى أَبُو مُحَمَّدٍ صَاحِبُ الدِّيقِ: أَخْبَرَنَا أَبُو
 عُمَرَانَ الْجَوْنِيَّ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِيهِ
 سَلَيْلَةَ: أَنَّهُ وَقَتَ لَهُمْ فِي كُلِّ أَرْبَعِينَ لَيْلَةً تَقْلِيمُ
 الْأَطْفَارِ وَأَخْذُ الشَّارِبِ وَحَلْقُ الْعَائِنَةِ.

تَحْرِيْج: [إِسْنَادٌ ضَعِيفٌ] وَأَخْرَجَهُ أَبُو دَاوُدُ، التَّرْجُلُ، بَابُ: فِي أَخْذِ الشَّارِبِ، ح: ٤٢٠٠

سَلَيْلَةَ عَنْ أَبِيهِ عُمَرَانَ الْجَوْنِيَّ، عَنْ أَنَسِ
 بْنِ مَالِكٍ قَالَ: وَقَتَ لَنَا [رَسُولُ اللَّهِ ﷺ]
 فِي قَصْرِ الشَّارِبِ وَتَقْلِيمِ الْأَطْفَارِ وَحَلْقِ
 الْعَائِنَةِ وَنَتَفِ الإِبْطِ أَنْ لَا نَتْرُكَ أَكْثَرَ مِنْ
 أَرْبَعِينَ يَوْمًا.

قَالَ: هَذَا أَصْحَحُ مِنَ الْحَدِيثِ الْأَوَّلِ
 وَصَدَقَةُ بْنُ مُوسَى لَيْسَ عِنْدَهُمْ بِالْحَاضِرِ.

تَحْرِيْج: وَأَخْرَجَهُ مُسْلِمُ، الطَّهَارَةُ، بَابُ خَصَالِ النَّفَرَةِ، ح: ٢٥٨٠ عَنْ قَيْمَةِ بَعْضِهِ.

Chapter 16. What Has Been Related About Paring The Moustache

2760. Ibn ‘Abbās said: “The Prophet ﷺ would pare, or take from his moustache, and Ibrāhīm Khalīlur-Rahmān would do it (as well).” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

(المعجم ١٦) - بَابُ مَا جَاءَ فِي قَصْ الشَّارِبِ (التحفة ٥٠)

٢٧٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنُ الْوَلِيدِ الْكُوفِيُّ الْكَنْدِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْصُ أَوْ يَأْخُذُ مِنْ شَارِبِهِ، وَكَانَ خَلِيلُ الرَّحْمَنِ إِبْرَاهِيمُ يَفْعَلُهُ.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٣٠١ / ١ من حديث سماك به * سلسلة سماك عن عكرمة ضعيفة راجع التهذيب وغيره.

2761. Zaid bin Arqam narrated that the Messenger of Allāh ﷺ said: “Whoever does not take from his moustache, then he is not from us.” (*Sahīh*)

There is something on this topic from Al-Mughīrah bin Shu’bah.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣahīh*.

(Another chain) with similar narration.

٢٧٦١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْيَعَ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ يُوسُفَ بْنِ صَهْبَيْنِ، عَنْ حَبِيبِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ أَرْزَقَمَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ فَكَيْسٌ مِنَّا.

وفي الباب عن المغيرة بن شعبة.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يُوسُفَ بْنِ صَهْبَيْبٍ بِهَذَا إِسْنَادٍ نَحْوَهُ.

تخریج: [صحیح] وأخرجه النسائي: ١٥، ح: ١٣ من حديث عبيدة بن حميد به وتابعه يحيى القطان وصححه ابن حبان (الإحسان): ٥٤٥٣ * وفي الباب عن المغيرة بن شعبة [أبو داود: ح: ١٨٨ والترمذی في الشمائل، ح: ١٦٥].

Comments:

Various *Aḥādīth* mentioned various wording about cutting, shortening and trimming the moustaches. Numerous predecessors were in favor of shaving the moustaches and many were in favor of shortening only.

(المعجم ١٧) - بابُ مَا جَاءَ فِي الْأَخْذِ
مِنَ الْلُّحْيَةِ (التحفة ٥١)

Chapter 17. What Has Been Related About Taking From The Beard

2762. ‘Amr bin Shu‘aib narrated from his father, from his grandfather that the Prophet ﷺ would take from his beard; from its breadth and its length. (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. I heard Muḥammad bin Ismā‘il saying: “‘Umar bin Hārūn is *Muqārib* (average) in *Hadīth*. I do not know of a *Hadīth* of his that has no basis – or he said – which he is alone with, except this *Hadīth*: ‘The Prophet ﷺ would take from his beard; from its breadth and its length.’” And we do not know of it except as a narration of ‘Umar bin Hārūn, and I saw that he held a good view of ‘Umar bin Hārūn.

[Abū ‘Eisā said:] I heard Qutaibah saying: “‘Umar bin Hārūn was a person of *Hadīth*, and he would say: ‘Faith is saying and action.’” He said: [I heard] Qutaibah (say): “Wakī‘ bin Al-Jarrāḥ narrated to us from a man, from Thawr bin Yazid that the Prophet ﷺ erected a catapult against the inhabitants of At-Tā’if.” Qutaibah said: “I said to Wakī‘: ‘Who is this (man)?’” He said: ‘Your companion ‘Umar bin Hārūn.’”

٢٧٦٢ - حَدَّثَنَا هَنَّادٌ: أَخْبَرَنَا عُمَرُ بْنُ هَارُونَ عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ عُمَرِ بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَلْدٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا.
[قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ، وَسَمِعْتُ مُحَمَّدًا بْنَ إِسْمَاعِيلَ يَقُولُ: عُمَرُ بْنُ هَارُونَ مُقَارِبُ الْحَدِيثِ لَا أَعْرِفُ لَهُ حَدِيثًا لَّيْسَ لَهُ أَصْلٌ - أَوْ قَالَ: يَتَفَرَّدُ بِهِ - إِلَّا هَذَا الْحَدِيثُ: كَانَ النَّبِيُّ ﷺ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا. وَلَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُمَرِ بْنِ هَارُونَ، وَرَأَيْتُهُ حَسَنَ الرَّأْيِ فِي عُمَرِ بْنِ هَارُونَ.]

[قالَ أَبُو عِيسَى: وَسَمِعْتُ قُتَيْبَةَ يَقُولُ: عُمَرُ بْنُ هَارُونَ وَكَانَ صَاحِبَ حَدِيثٍ، وَكَانَ يَقُولُ: إِلِيمَانُ قَوْلُ وَعَمَلُ قَالَ: [سَمِعْتُ] قُتَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ عَنْ رَجُلٍ عَنْ ثُورِ بْنِ يَرِيدَ أَنَّ النَّبِيَّ ﷺ نَصَبَ الْمَنْجِنِيقَ عَلَى أَهْلِ الطَّائِفِ.]

قالَ قُتَيْبَةَ: قُلْتُ لِوَكِيعٍ: مَنْ هَذَا؟ قَالَ: صَاحِبُكُمْ عُمَرُ بْنُ هَارُونَ.

تخریج: [إسناده ضعيف جداً] وأخرجه ابن عدي: ١٦٨٩/٥ من حديث عمر بن هارون به وهو متزوك وكان حافظاً (تقريب) * حديث: "أن النبي ﷺ نصب المنجنيق ... إلخ" سنه ضعيف جداً مع إرساله.

Comments:

According to Imām Mubārakpūrī, this narration is Extremely Weak. [Tuhfah Al-Ahwadhi, vol. 4, p. 1] It is also contradictory to the Prophet's authentic Ahādīth, because he ﷺ stated that letting the beard grow is human nature and an ancient tradition, all the Prophets followed the tradition of trimming the moustaches.

Chapter 18. What Has Been Related About Leaving The Beard To Grow

2763. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Trim the moustache and leave the beard to grow.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Sahīh*.

تَخْرِيجٌ: وأخرجه مسلم، الطهارة، باب خصال الفطرة، ح: ٢٥٩٣ من حديث ابن نمير به ورواه البخاري، ح: ٥٨٩٣ من حديث عبيد الله بن عمر.

2764. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ ordered trimming the moustache and leaving the beard to grow. (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Abū Bakr bin Nāfi‘ – the freed slave of Ibn ‘Umar – is trustworthy, and ‘Umar bin Nāfi‘ is trustworthy, and ‘Abdullāh bin Nāfi‘ the freed slave of Ibn ‘Umar was graded weak.

تَخْرِيجٌ: وأخرجه مسلم، أيضًا، ح: ٢٥٩٤ من حديث مالك به وهو في الموطأ: ٢/٩٤٧ (يحيى) ورواه البخاري، ح: ٥٨٩٢ من حديث نافع به.

Comments:

Since the order to grow beard is authentic from the Prophet ﷺ then narrations from the Companions to the contrary can not be used to establish proof against it, this is the view of Imām Mubārakpūrī. [Tuhfah Al-Ahwadhi, vol. 4, p. 11]

(المعجم ١٨) - بَابُ مَا جَاءَ فِي إِعْفَاءِ
اللَّحْيَةِ (التحفة ٥٢)

٢٧٦٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلَيِّ الْخَلَّالُ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ،
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنْفُقُوا الشَّوَارِبَ وَأَعْفُوْا اللَّحَى».
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ صَحِيحٌ.

تَخْرِيجٌ: وأخرجه مسلم، الطهارة، باب خصال الفطرة، ح: ٢٥٩٣ من حديث عبيد الله بن عمر.
٢٧٦٤ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُونُ:
حَدَّثَنَا مَالِكٌ عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ، عَنْ أَبِيهِ،
عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِإِحْفَاءِ
الشَّوَارِبِ وَإِعْفَاءِ اللَّحَى».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ، وَأَبُو بَكْرٍ بْنُ نَافِعٍ - هُوَ مَوْلَى ابْنِ
عُمَرَ - شَفِّهٌ، وَعُمَرُ بْنُ نَافِعٍ ثَقَهٌ وَعَبْدُ اللَّهِ بْنُ
نَافِعٍ مَوْلَى ابْنِ عُمَرَ يُصَعِّفُ.

تَخْرِيجٌ: وأخرجه مسلم، أيضًا، ح: ٢٥٩٤ من حديث مالك به وهو في الموطأ: ٢/٩٤٧ (يحيى) ورواه البخاري، ح: ٥٨٩٢ من حديث نافع به.

Chapter 19. What Has Been Related About Placing One Foot Atop Another While Reclining

2765. ‘Abbād bin Tamīm narrated from his paternal uncle, that he saw the Prophet ﷺ reclining in the *Masjid*, and placing one of his feet atop another. (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*. The paternal uncle of ‘Abbād bin Tamīm – he is ‘Abdullāh bin Zaid bin ‘Āsim Al-Māzīnī.

تَبْرِيج: متفق عليه، وأخرجه البخاري، الاستاذان، باب الاستلقاء، ح: ٦٢٨٧ ومسلم، ح: ٢١٠٠ من حديث سفيان بن عيينة به.

Comments:

Lying flat on the back placing one foot on the other poses no risk of nakedness, but if a person is wearing an unsown garment around the waists and he places one of his feet on the knee of his other leg, it may cause nakedness or exposure of the private parts. Therefore the Prophet did not like this type of lying down, as it is narrated in the following chapter.

Chapter 20. What has been Related About It Being Disliked To Do That

2766. Jābir narrated: “The Messenger of Allāh ﷺ prohibited *Iṣhtimāl As-Sammā’*, *Al-Iḥtibā’* in one garment, and that a man raise one of his feet atop the other while he is reclining on his back.”^[1] (*Sahīh*)

More than one (narrator) has reported this *Hadīth* from Sulaimān At-Taimī, and we do not know who this *Khidāsh* (a narrator in the

(المعجم ١٩) - بَابُ مَا جَاءَ فِي وَضْعِ إِحْدَى الرِّجْلَيْنِ عَلَى الْأُخْرَى مُسْتَلْقِيًّا
(التحفة ٥٣)

٢٧٦٥ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ
الْمَخْزُومِيُّ وَغَيْرُهُ وَاحِدٌ قَالُوا: حَدَّثَنَا سُفِيَّانُ
[ابْنِ عَيْنَةَ] عَنِ الزُّهْرِيِّ، عَنْ عَبَادِ بْنِ تَوَمِّيمِ،
عَنْ عَمِّهِ أَنَّهُ رَأَى النَّبِيَّ ﷺ مُسْتَلْقِيًّا فِي
الْمَسْجِدِ، وَاضْعَافًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى.
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيقٌ، وَعَمُّ عَبَادِ بْنِ تَوَمِّيمِ - هُوَ عَبْدُ اللهِ
ابْنِ زَيْدِ بْنِ عَاصِمِ الْمَازِنِيِّ - .

تَبْرِيج: متفق عليه، وأخرجه البخاري، الاستاذان، باب الاستلقاء، ح: ٦٢٨٧ ومسلم، ح: ٢١٠٠ من حديث سفيان بن عيينة به.

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ
فِي ذَلِكَ (التحفة ٥٤)

٢٧٦٦ - حَدَّثَنَا سَعِيدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ
الْقُرْشِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُلَيْمَانُ التَّمِيِّيُّ عَنْ
خَدَّاشٍ، عَنْ أَبِي الرُّبَيْبَةِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ
اللهِ ﷺ نَهَى عَنِ اشْتِمَالِ الصَّمَاءِ وَالْأَخْبَاءِ فِي
تَوْبٍ وَاحِدٍ، وَأَنَّ يَرْفَعَ الرَّجُلُ إِحْدَى رِجْلَيْهِ
عَلَى الْأُخْرَى وَهُوَ مُسْتَلْقِيٌّ عَلَى ظَهْرِهِ.

[1] Something about that preceded, see no. 1758.

chain) is, and Sulaimān At-Taimī has reported other narrations from him.

تخریج: [صحیح] رواه عَمِّرُ وَاحِدٌ عنْ سُلَيْمانَ التَّئِیِّیِّ، وَلَا تَعْرُفُ خِداشًا هَذَا مَنْ هُوَ وَقَدْ رَوَیَ لَهُ شَیْءًا مِنْ التَّئِیِّیِّ غَيْرَ حَدِیثٍ.
في ثوب واحد ... إلخ، ح: ٢٠٩٩ من حديث أبي الزبير به كما سيأتي بعده: ٢٧٦٧.

2767. Jābir narrated: “The Messenger of Allāh ﷺ prohibited *Ishtimāl As-Sammā'*, *Al-Iḥtibā'* in one garment, and that a man raise one of his feet atop the other while he is reclining on his back.” (*Sahīh*)
[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

٢٧٦٧ - حَدَّثَنَا قَتْبِيَّةُ: حَدَّثَنَا الْتَّئِیِّثُ عَنْ أَبِي الزَّبِيرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ اشْتِيمَالِ الصَّمَاءِ وَالْأَخْيَاءِ فِي نَوْبٍ وَاحِدٍ وَأَنَّ يُرْفَعَ الرَّجُلُ إِلَى رِجْلِهِ عَلَى الْأُخْرَى وَهُوَ مُسْتَلِقٌ عَلَى ظَهِيرَهُ.

[قالَ أَبُو عِيسَى:] هَذَا حَدِیثٌ حَسَنٌ صَحِیحٌ.

تخریج: وأخرجه مسلم، أيضاً، ح: ٧٢/٢٠٩٩ عن قتيبة به.

Chapter 21. What Has Been Related About It Being Disliked To Lie Down On The Stomach

2768. Abū Hurairah narrated that the Messenger of Allāh ﷺ saw a man laying on his stomach so he said: “Indeed such laying is not loved by Allāh.” (*Hasan*)

There are narrations on this topic from Ṭihfah and Ibn ‘Umar.

[Abū ‘Eisā said:] Yahyā bin Abī Kathir reported this *Hadīth* from Abū Salamah, from Ya‘ish bin Ṭihfah, from his father, and it is also said: “Tikhfah” but Ṭihfah is what is correct. He is also called Ṭighfah, and some of the *Huffāz* said that what is correct is Tikhfah.

(المعجم ٢١) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ الاضطِجَاعِ عَلَى الْبَطْنِ (التحفة ٥٥)

٢٧٦٨ - حَدَّثَنَا أَبُو كُرْبَيْبٍ: أَخْبَرَنَا عَبْدَةُ ابْنُ سُلَيْمانَ وَعَبْدُ الرَّحِيمِ عَنْ مُحَمَّدٍ بْنِ عَمِّرٍو، حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ رَجُلًا مُضطَجِعًا عَلَى بَطْنِهِ، فَقَالَ: إِنَّ هَذِهِ ضَجْعَةً لَا يُحِبُّهَا اللَّهُ». وَفِي الْبَابِ عَنْ طَهْفَةِ وَابْنِ عُمَرَ.

[قالَ أَبُو عِيسَى:] وَرَوَى يَحْيَى بْنُ أَبِي كَثِيرٍ هَذَا الْحَدِیثَ عَنْ أَبِي سَلَمَةَ، عَنْ يَعْوِشَ ابْنِ طَهْفَةَ، عَنْ أَبِيهِ، وَيَقَالُ: طَهْفَةُ، وَالصَّحِیحُ طَهْفَةُ، وَيَقَالُ: طَهْفَةُ وَقَالَ بَعْضُ الْحُفَاظَاتِ: الصَّحِیحُ طَهْفَةُ.

تخریج: [إسناده حسن] وأخرجه أحمـد: ٢٨٧ من حديث محمد بن عمرو الليبي به وصححـه ابن حبان (الإحسان): ٥٥٢٣ والحاكم على شرط مسلم: ٤٧١ ووافـقه الـذهبي * وفي الـباب عن طهـفة [أبـو داود، ح: ٥٠٤٠] وابن عمر [الخطـيب في موضـح أوهـام الجـمـع والتـفـرـيق: ١٧/١].

Comments:

Lying on the stomach it is told to be a way or a habit of the dwellers of the Hell, in a narration of *Sunan Ibn Majah*.

Chapter 22. What Has Been Related About Protecting The 'Awrah

2769. Bahz bin Ḥakīm said: "My father narrated to me from my grandfather, who said: 'I said: 'O Messenger of Allāh! Regarding our 'Awrah, what of it must we cover and what of it may we leave?'" He said: "Protect your 'Awrah except from your wife or what your right hand possesses.'" He said: "What about a man with another man?" He said: "If you are able to not let anyone see it, then do so." I said: "What about a man when he is alone?" He said: "Allāh is most deserving of being shy from Him." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. Bahz's grandfather's name is Mu'āwiya bin Haidah Al-Qushairi. Al-Juraiř reported from Ḥakīm bin Mu'āwiya – and he is the father of Bahz.

تخریج: [إسناده حسن] وأخرجه أبو داود، الحمام، باب: في التعرى، ح: ٤٠١٧ عن محمد بن بشـار به وعلـقه البخارـي في صـحيـحـه قبلـه، ح: ٢٧٨ وصـحـحـه الـحاـكمـه: ٤١٧٩، وـوـافـقهـ الـذهبـيـ .

Comments:

'Awrah is a part of the body that in case of its being naked a person is ashamed and embarrassed, as for the 'Awrah of a man it is from below the naval down to the knees; the whole body of a free woman, except her hands

(المعجم ٢٢) - بابُ مَا جَاءَ فِي حِفْظِ الْعُورَةِ (التحفة ٥٦)

٢٧٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعْيِدٍ: حَدَّثَنَا بَهْرَ بْنُ حَكِيمٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! عَزَّزْنَا مَا نَأْتَيْنَا مِنْهَا وَمَا نَذَرْنَا؟ قَالَ: احْفَظْ عُورَتَكَ إِلَّا مِنْ رَوْحِنِكَ أَوْ مَا مَلَكْتَ يَمْنِنُكَ، فَقَالَ: الرَّجُلُ يَكُونُ مَعَ الرَّجُلِ؟ قَالَ: إِنِّي أَسْتَطَعْتُ أَنْ لَا يَرَاهَا أَحَدٌ فَفَعَلْ، قُلْتُ: فَالرَّجُلُ يَكُونُ خَالِتًا، قَالَ: فَاللَّهُ أَحَقُّ أَنْ يُسْتَخْنِي مِنْهُ.

[قال أبو عيسى:] هـذا حـديث حـسنـ، وـجـدـ بـهـرـ اسـمـهـ مـعاـويـهـ بـنـ حـبـيـدـةـ الـقـشـيرـيـ. وـقـدـ رـوـىـ الـجـرـيـرـيـ عـنـ حـكـيـمـ بـنـ مـعاـويـهـ - وـهـوـ وـالـدـ بـهـرـ .

and face, is her *'Awrah* which must remain covered all the times before others.

Chapter 23. What Has Been Related About Reclining

2770. Jābir bin Samurah said: “I saw the Messenger of Allāh ﷺ reclining upon as pillow, on his left side.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*.

More than one narrator has reported this *Hadīth* from Isrā’il from Simāk, from Jābir bin Samurah, who said: “I saw the Prophet ﷺ reclining upon a pillow” and they did not mention “on his left side.”

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي

الاتكاء (التحفة ٥٧)

٢٧٧٠ - حَدَّثَنَا عَبَاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ

الْعَدَادِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورِ الْكُوفِيِّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ [بْنِ حَرْبٍ]، عَنْ جَابِرٍ بْنِ سَمْرَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ مُتَكِّلًا عَلَى وِسَادَةٍ عَلَى يَسَارِهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ عَرِيبٌ. وَرَوَى عَيْرُ وَاحِدٌ هَذَا الْحَدِيثُ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ جَابِرٍ بْنِ سَمْرَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مُتَكِّلًا عَلَى وِسَادَةٍ، وَلَمْ يَذْكُرُوا عَلَى يَسَارِهِ.

تخریج: [إسناد صحيح] وأخرجه أبو داود، اللباس، باب: في الفرش، ح: ٤١٤٣ من حديث إسرائيل به وصححه ابن حبان (الإحسان) ٥٨٨.

Comments:

A person may lean against anything for relaxation, rest, comfort and ease; left or right side is not specific for this.

2771. Jābir bin Samurah said: “I saw the Prophet ﷺ reclining upon a pillow.” (*Sahīh*)

This *Hadīth* is *Sahīh*.

٢٧٧١ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا

وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ بْنِ حَرْبٍ، عَنْ جَابِرٍ بْنِ سَمْرَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مُتَكِّلًا عَلَى وِسَادَةٍ.

هَذَا حَدِيثٌ صَحِيحٌ.

تخریج: [صحیح] انظر الحديث السابق.

(المعجم ٢٤) - بَابُ [حَدِيثِ «لَا يُؤْمِنُ

الرَّجُلُ فِي سُلْطَانِهِ»] (التحفة ٥٨)

Chapter 24. The *Hadīth*: A Man Is Not To Be Lead In His *Sultānah*

2772. Abū Mas’ūd narrated that

٢٧٧٢ - حَدَّثَنَا هَنَّادٌ: أَخْبَرَنَا أَبُو مُعاوِيَةَ

the Messenger of Allāh ﷺ said: “A man is not lead in his *Sultānah*, and his seat of honor in his house is not sat in without his permission.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Sahīh*].

عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أُوسَ بْنِ ضَمْعَجْ، عَنْ أَبِي مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُؤْمِنُ الرَّجُلُ فِي سُلْطَانِهِ، وَلَا يُجْلِسُ عَلَى تَكْرِيمَتِهِ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ». [قال أبو عيسى: هذا حديث حسن صحيح].

تخریج: وأخرجه مسلم، المساجد، باب من أحق بالإماماة؟، ح: ٦٧٣ من حديث أبي معاوية الضرير به.

Comments:

Leading prayer at someone else's place, and sitting at one's special seat is forbidden.

Chapter 25. What Has Been Related About ‘A Man Has More Right To The Front Of His Beast’

2773. ‘Abdullāh bin Buraidah said: “I heard my father Buraidah saying: ‘I was walking with the Prophet ﷺ when a man came to him with a donkey, so he said: ‘O Messenger of Allāh! Ride’ and the man moved toward the back. The Messenger of Allāh ﷺ said: ‘No, you have more right to the front of your beast, unless you allot it for me.’” He said: “I have allotted it for you.” He said: ‘So he rode.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* [from this route, and there is something on this topic from Qais bin Sa‘d Ibn ‘Ubādah].

(المعجم ٢٥) - بَابُ مَا جَاءَ أَنَّ الرَّجُلَ أَحَقُّ بِصَدْرِ دَائِتِهِ (التحفة ٥٩)

٢٧٧٣ - حَدَّثَنَا أَبُو عَمَّارُ الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا عَلَيُّ بْنُ الْحُسَيْنِ بْنُ وَاقِيٍّ: حَدَّثَنِي أَبِي: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرِيَّةَ، قَالَ: سَمِعْتُ أَبِي بُرِيَّةَ يَقُولُ: يَسِّمَا النَّيْلَةَ يَمْشِي إِذْ جَاءَهُ رَجُلٌ وَمَعْهُ حِمَارٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! ارْكِبْ، وَتَأْخِرْ الرَّجُلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا، أَنْتَ أَحَقُّ بِصَدْرِ دَائِتِكَ إِلَّا أَنْ تَجْعَلَهُ لِي»، قَالَ: فَدَّ جَعَلْتُهُ لَكَ، قَالَ: فَرَكِبْ.

[قال أبو عيسى: هذا حديث حسن غريب [من هذا الوجه وفي الباب عن قيس ابن سعيد بن عبادة]].

تخریج: [إسناده حسن] وأخرجه علي بن الحسين به وصححه ابن حبان، ح: ٢٥٧٢ من حديث علي بن الحسين به وصححه ابن حبان، ح: ٢٠٠١ والحاكم على شرط مسلم: ٦٤/٢ ووافقه الذهبي وللحديث شواهد كثيرة * وفي الباب عن قيس بن سعد بن عبادة [أحمد: ٦/٦].

Comments:

The front of a ride is considered comfortable and a seat of honor and dignity, therefore only the owner has the right to it, except if he offers it to someone because of his love, reverence and respect.

Chapter 26. What Has Been Related About The Permission Regarding Using *Anmāt*^[1]

2774. Jābir narrated that the Messenger of Allāh ﷺ said: "Do you have *Anmāt*?" I said: "Where would we get *Anmāt* from?" He said: "Soon you will have *Anmāt*." He said: "I would say to my wife: 'Remove your *Anmāt* from my sight.' But she would say: 'Did not the Messenger of Allāh ﷺ say: 'Indeed you shall soon have *Anmāt*'?" He said: "So I left it." (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Sahīh Hasan*.

تخریج: متفق عليه، وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٣١ ومسلم، ح: ٢٠٨٣ من حديث عبد الرحمن بن مهدي به.

Comments:

The Prophet ﷺ gave good news regarding the prosperity of his *Ummah* and the abundance of wealth and property, which was fulfilled to perfection. The abundance of wealth and property is a favor of Allāh so long as it does not create in man the sense of pride, boastfulness, arrogance and conceit, and it does not arouse the feeling of self-superiority and highness, rather he accepts it as a grace and bounty from Allāh and pays gratitude.

Chapter 27. What Has Been Related About Three Riding On A Beast

2775. Iyās bin Salamah narrated from his father who said: "I guided Allāh's Prophet ﷺ Al-Hasan and

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي
الرُّخْصَةِ فِي اتَّخَادِ الْأَنْمَاطِ (التحفة ٦٠)

٢٧٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفِيَانُ عَنْ
مُحَمَّدِ بْنِ الْمُنْكَلِيرِ، عَنْ جَابِرٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «هَلْ لَكُمْ أَنْمَاطٌ؟» قُلْتُ:
وَأَنَّى تَكُونُ لَنَا أَنْمَاطٌ؟ قَالَ: «أَمَّا إِنَّهَا
سَتَكُونُ لَكُمْ أَنْمَاطٌ»، قَالَ: فَإِنَّا أَفْوَلُ
لِأَمْرَأَنِي: أَخْرِي عَنِي أَنْمَاطِكِ، فَقَوْلُ: أَلَمْ
يَقُلْ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ لَكُمْ
أَنْمَاطٌ؟» قَالَ: فَأَدْعُهَا.

[قال أبو عيسى:] هذا حديث صحيح حسن.

تخریج: متفق عليه، وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٣١ ومسلم، ح: ٢٠٨٣ من حديث عبد الرحمن بن مهدي به.

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي رُكُوبٍ
ثَلَاثَةٌ عَلَى ذَائِبٍ (التحفة ٦١)

٢٧٧٥ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ
الْعَبَرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ [هُوَ

[١] Curtains, drapes, sheets, etc.

Al-Ḥusain, on his gray mule until I brought him to the apartment of the Prophet ﷺ, this one was in front of him, and this one behind him.” (*Sahih*)

There are narrations on this topic from Ibn ‘Abbas and ‘Abdullāh bin Ja’far.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Gharib* [from this route].

الجُرجُشِيُّ الْيَمَامِيُّ]: حَدَّثَنَا عَكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَّاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: لَقِدْ فُدْتُ بِنَبِيِّ اللَّهِ وَالْحَسَنِ وَالْحُسَنِ عَلَى بَعْلَمِ الشَّهَبَاءِ حَتَّى أَذْخَلْتُهُ حُجْرَةَ النَّبِيِّ وَهَذَا قُدَّامَهُ وَهَذَا خَلْفَهُ.

وفي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ.

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ].

تَخْرِيج: وَأَخْرَجَهُ مُسْلِمٌ، فضائل الصَّحَافَةِ، بَابٌ: مِنْ فضائلِ الْحَسَنِ وَالْحُسَنِ رَضِيَ اللَّهُ عَنْهُمَا، ح. ٢٤٢٣: عَنْ عَبَّاسِ بْنِ عَبْدِ الْعَظِيمِ بِهِ * وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ [الْبَخَارِيُّ، ح. ١٧٩٨] وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ [مُسْلِمٌ، ح. ٢٤٢٨].

Comments:

If a riding animal is strong and healthy and it can easily carry three riders, or the weight of the riders is less, then there is no harm in riding an animal by three riders. If the mount is weak, then it will be ridden only according to its capability; if it is capable to carry more riders, then more than three riders may ride it.

Chapter 28. What Has Been Related About The Unintentional Glance

2776. Jarīr bin ‘Abdullāh narrated: “I asked the Messenger of Allāh ﷺ about the unintentional glance, so he ordered me that I divert my sight.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Abū Zur’ah (a narrator in the chain) [bin ‘Amr’s] name is Harim.

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي نَظَرَةِ الْفُجَاجَةِ (التحفة ٦٢)

٢٧٧٦ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْبِعٍ: أَخْبَرَنَا هُشَيْمٌ: حَدَّثَنَا يُونُسُ بْنُ عَبْيَدٍ عَنْ عَمْرُو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرُو بْنِ جَرِيرٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ وَهَذَا عَنْ نَظَرَةِ الْفُجَاجَةِ، فَأَمَرَنِي أَنْ أَضْرِفَ بَصَرِيِّ.

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو زُرْعَةَ [بْنُ عَمْرُو] اسْمُهُ هَرَمٌ.

تَخْرِيج: وَأَخْرَجَهُ مُسْلِمٌ، الْأَدَبُ، بَابُ نَظَرِ الْفُجَاجَةِ، ح. ٢١٥٩ مِنْ حَدِيثِ هَشَيْمٍ بِهِ.

Comments:

A person will not be held accountable and responsible if a stranger woman or someone’s private part comes into view suddenly, accidentally and unintentionally, but casting a gaze again or to keep the gaze fixed upon and not to turn away is a sin and subject to accountability.

2777. Ibn Buraidah narrated from his father (from the Prophet ﷺ) who said: “O ‘Ali! Do not follow a look with a look, the first is for you, but the next is not for you.” (*Daif*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of *Sharīk*.

تخریج: [إسناده ضعیف] وأخرجه أبو داود، النکاح، باب: في ما يؤمر به من غض البصر، ح: ٢١٤٩ من حديث شریک به وصححه الحاکم على شرط مسلم: ١٩٤ ووافقه الذہبی (!) شریک عنن وللحديث شاهد ضعیف عند أحمد والحاکم: ١٢٣ وغیرهما.

Chapter 29. What Has Been Related About Women Veiling From Men

2878. Nabhān the freed slave of Umm Salamah, narrated to Ibn Shihāb, that Umm Salamah narrated to him, that she and Maimūnah were with the Messenger of Allāh ﷺ, she said: “So when we were with him, Ibn Umm Maktūm came, and he entered upon him, and that was after veiling had been ordered for us. So the Messenger of Allāh ﷺ said: ‘Veil yourselves from him.’ So I said: ‘O Messenger of Allāh! Is he not blind such that he can not see us nor recognize us?’ So the Messenger of Allāh ﷺ said: ‘Are you two blind such that you can not see him?’” (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه أبو داود، اللباس، باب: في قوله تعالى: ﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضِنْنَ مِنْ أَبْصَارِهِنَّ﴾ ح: ٤١١٢ من حديث عبد الله بن المبارك به وصححه ابن حبان

٢٧٧٧ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِيهِ رَبِيعَةَ، عَنْ ابْنِ بُرْمَدَةَ، عَنْ أَبِيهِ رَفَعَةَ قَالَ: «يَا عَلَيُّ! لَا تَشْيَعِ النَّظَرَةَ، فَإِنَّ لَكَ الْأُولَى، وَلَيْسَتِ لَكَ الْآخِرَةُ».

[قالَ أَبُو عَيسَى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ.

تخریج: [إسناده ضعیف] وأخرجه أبو داود، النکاح، باب: في ما يؤمر به من غض البصر، ح: ٢١٤٩ من حديث شریک به وصححه الحاکم على شرط مسلم: ١٩٤ ووافقه الذہبی (!) شریک عنن وللحديث شاهد ضعیف عند أحمد والحاکم: ١٢٣ وغیرهما.

(المعجم (٢٩) - بَابُ مَا جَاءَ فِي احْتِجَابِ النِّسَاءِ مِنَ الرِّجَالِ (التحفة (٦٣)

٢٧٧٨ - حَدَّثَنَا سُوِيدٌ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يُونُسُ بْنُ بَرِيدَ عَنْ ابْنِ شَهَابٍ، عَنْ نَبِهَانَ مَوْلَى أُمِّ سَلَمَةَ أَنَّهُ حَدَّثَهُ: أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهُ: أَنَّهَا كَانَتْ عِنْدَ رَسُولِ اللَّهِ ﷺ وَمَمِئُونَةً، قَالَتْ: فَيَبْتَسِمُنَا نَحْنُ عِنْهُ أَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ، فَدَخَلَ عَلَيْهِ وَذَلِكَ بَعْدَ مَا أُمِرَنَا بِالْحِجَابِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اَحْتِجَبْ مِنْهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَلَيْسَ هُوَ أَعْمَى لَا يُبَصِّرُنَا، وَلَا يَعْرِفُنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَعَمْنَا وَإِنْ أَنْتُمَا، أَلَسْنَا تُبَصِّرُنَا؟».

[قالَ أَبُو عَيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ.

تخریج: [إسناده حسن] وأخرجه أبو داود، اللباس، باب: في قوله تعالى: ﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضِنْنَ مِنْ أَبْصَارِهِنَّ﴾ ح: ٤١١٢ من حديث عبد الله بن المبارك به وصححه ابن حبان

(الإحسان): ٥٥٤٩ * ابن شهاب الزهرى صرخ بالسماع ونبهان حسن الحديث كما في نيل المقصود، ح: ٣٩٢٨.

Comments:

This *Hadīth* proves that it is not allowed for women to look at men's beauty and to have a thorough look, just as men are not allowed to look at women, therefore both are commanded to lower their gaze alike.

Chapter 30. What Has Been Related About The Prohibition Of Entering Upon Women Without The Permission Of Their Husbands

2779. *Dhakwān* narrated from the freed slave of 'Amr bin Al-'Āṣ that 'Amr bin Al-'Āṣ sent him to 'Alī, seeking his permission to enter upon Asmā' bint 'Umais, so he permitted him. When he was finished from what he needed, the freed slave of 'Amr bin Al-'Āṣ asked about that, so he said: "Indeed the Prophet ﷺ prohibited us – or – prohibited that we enter upon women, without the permission of their husbands." (*Hasan*)

There are narrations on this topic from 'Uqbah bin 'Āmir, 'Abdullāh bin 'Amr and Jābir.

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

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي النَّهْيِ
عَنِ الدُّخُولِ عَلَى النِّسَاءِ إِلَّا بِإِذْنِ
أَزْوَاجِهِنَّ (التحفة ٦٤)

٢٧٧٩ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ الْمُبَارِكِ: حَدَّثَنَا شَعْبَةُ عَنِ
الْحَكَمِ، عَنْ ذَوْلَانَ، عَنْ مَوْلَى عَمْرِو بْنِ
الْعَاصِ: أَنَّ عَمْرَو بْنَ الْعَاصِ أَرْسَلَهُ إِلَيْهِ
عَلَيْهِ يَسْتَأْذِنُهُ عَلَى أَسْمَاءَ ابْنَةِ عُمَيْسٍ فَأَذْنَ
لَهُ، حَتَّى إِذَا فَرَغَ مِنْ حَاجَتِهِ سَأَلَ الْمَوْلَى
عَمْرَو بْنَ الْعَاصِ عَنْ ذَلِكَ، فَقَالَ: إِنَّ النَّبِيَّ
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ نَهَا نَاهَا - أَفَنَهَى - أَنْ تَدْخُلَ عَلَى النِّسَاءِ
يَغْيِرُ إِذْنَ أَزْوَاجِهِنَّ.

وَفِي الْبَابِ عَنْ عُقْبَةَ بْنِ عَامِرٍ [وَ] عَبْدِ اللَّهِ
بْنِ عَمْرِو وَجَابِرٍ.
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [حسن] وأخرجه أحمد: ١٩٧/٤ من حديث شعبة به * الحكم بن عتبة صرخ بالسماع ومولى عمرو بن العاص غير سمي، وللحديث شواهد عند مسلم، ح ٢١٧٣ وابن أبي شيبة: ٤١٠/٤ وغيرهما، أخرج ابن أبي شيبة بإسناد صحيح عن تميم بن سلمة (ثقة) قال: قال عمرو بن العاص: "نهينا أن ندخل على المغيبات إلا بإذن أزواجهن" * وفي الباب عن عقبة بن عامر [البخاري، ح: ٥٢٣٢ ومسلم، ح: ٢١٧٢] وعبد الله بن عمرو [مسلم، ح: ٢١٧٣] وجابر [مسلم، ح: ٢١٧١]

Comments:

Meeting and talking to women freely, in public and in secret, causes danger and temptation, Satan tries to trap them in a calamity; if the husband comes to know of this, it will create doubts and suspicions in his heart.

Chapter 31. What Has Been Related About The Danger Of The *Fitnah* Of Women

2780. Usāmah bin Zaid, and Sa‘eed bin Zaid bin ‘Amr bin Nufail narrated that the Prophet ﷺ said: “I have not left among the people after me, a *Fitnah* more harmful upon men than women.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

More than one of the trustworthy narrators have reported this *Hadīth* from Sulaimān At-Taimī, from Abū ‘Uthmān, from Usāmah bin Zaid from the Prophet ﷺ, and they did not mention in it “From Sa‘eed bin Zaid bin ‘Amr bin Nufail,” and we do not know anyone who said: “From Usāmah bin Zaid and Sa‘eed bin Zaid” other than Al-Mu‘tamir.

There is something on this topic from Abū Sa‘eed.

[(Another chain) with similar narration].

Comments: تخریج: وأخرجه مسلم، الذکر والدعاء، باب أكثر أهل الجنة الفقراء، وأكثر أهل النار النساء، وبيان الفتنة بالنساء، ح ٢٧٤١ عن محمد بن عبد الأعلى به ورواہ البخاري، ح ٥٠٩٦ من حديث سليمان التیمی * وفي الباب عن أبي سعيد [مسلم، ح ٢٧٤٢].

Men are naturally inclined towards women, when a man meets a woman in secret, Satan tries his best to trap him in sinning, and sometimes a sudden look at a woman creates lustful desire leading to evil consequences due to the Satanic deviation.

(المعجم ٣١) - بابُ مَا جَاءَ فِي تَحْذِيرٍ
فتنة النساء (التحفة ٦٥)

٢٧٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى
الصَّنْعَانِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ
أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ بْنِ رَبِيعٍ
وَسَعِيدِ بْنِ رَبِيعٍ بْنِ عَمْرُو بْنِ ثَقِيلٍ عَنِ النَّبِيِّ
ﷺ قَالَ: «مَا تَرَكْتُ بَعْدِي فِي النَّاسِ فَتَهَّبْ
أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ».

[قال أبو عبيدة:] هَذَا حَدِيثُ حَسْنٌ صَحِيحٌ.
وَقَدْ رَوَى هَذَا الْحَدِيثُ غَيْرُ وَاجِدٍ مِنْ
الْتَّقَاتِ عَنْ سُلَيْمَانَ التَّیمِیِّ، عَنْ أَبِي عُثْمَانَ،
عَنْ أُسَامَةَ بْنِ رَبِيعٍ عَنِ النَّبِيِّ ﷺ. وَلَمْ
يُذَكِّرُوا فِيهِ عَنْ سَعِيدِ بْنِ رَبِيعٍ بْنِ عَمْرُو بْنِ
ثَقِيلٍ، وَلَا نَعْلَمُ أَحَدًا قَالَ عَنْ أُسَامَةَ بْنِ
رَبِيعٍ، وَسَعِيدِ بْنِ رَبِيعٍ غَيْرِ الْمُعْتَمِرِ.

وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.
[حدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ
سُلَيْمَانَ التَّیمِیِّ، عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ
بْنِ رَبِيعٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ].

تخریج: وأخرجه مسلم، الذکر والدعاء، باب أكثر أهل الجنة الفقراء، وأكثر أهل النار النساء، وبيان الفتنة بالنساء، ح ٢٧٤١ عن محمد بن عبد الأعلى به ورواہ البخاري، ح ٥٠٩٦ من حديث سليمان التیمی * وفي الباب عن أبي سعيد [مسلم، ح ٢٧٤٢].

Chapter 32. What Has Been Related About Using Locks Of Hair^[1]

2781. Humaid bin ‘Abdur-Rahmān narrated that he heard Mu‘āwiyah giving a *Khuṭbah* in Al-Madīnah, and saying: “Where are your scholars. O people of Al-Madīnah? [Indeed] I heard the Messenger of Allāh ﷺ forbidding from these locks (of hair), and saying: ‘The Children of Isrā’il were only ruined when their women used them.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*, and it has been reported through other routes from Mu‘āwiyah.

تخريج: متفق عليه، وأخرجه مسلم، اللباس والزينة، باب تحريم فعل الواصلة والمستوصلة والواشمة والمستوشمة ... إلخ، ح: ٢١٢٧ من حديث يونس بن زييد الأيلبي والبخاري، ح: ٣٤٦٨ من حديث الزهرى به.

Comments:

Mu‘āwiyah ﷺ performed his last *Hajj* in 51 A.H. in the reign of his caliphate, he visited Al-Madīnah on his return where he saw a bunch of artificial hair with the women who used it as an extension to their hair. So he delivered a sermon to the people concerning this issue and objected on the extension of hair, and he also drew the attention of the scholars to it.

Chapter 33. What Has Been Related About Lengthening One’s Hair, Seeking To Have Ones Hair Lengthened, Tattooing, And Seeking To Be Tattooed

2782. ‘Abdullāh narrated that the Prophet ﷺ cursed the women who practice tattooing and those who seek to be tattooed, the women who remove hair from their faces

(المعجم ٣٢) - باب ما جاء في كراهة اتّخاذ القصّة (التحفة ٦٦)

٢٧٨١ - حَدَّثَنَا سُوئِيدٌ: حَدَّثَنَا عَنْ عَبْدِ اللَّهِ: حَدَّثَنَا يُوسُفُ عَنِ الزُّهْرِيِّ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ مُعَاوِيَةَ حَطَبَ بِالْمَدِينَةِ يَقُولُ: أَيْنَ عُلَمَاؤُكُمْ يَا أَهْلَ الْمَدِينَةِ؟ [إِنِّي] سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: يَنْهَا عَنْ هَذِهِ الْقُصَّةِ وَيَقُولُ: «إِنَّمَا هَلَكَتْ بُنُوِّ إِسْرَائِيلَ حِينَ اتَّخَذُوهَا نِسَاءً لِّهُمْ».

[قال أبو عيسى:] هذا حديث حسن صحيح، وقد روی من غير وجہ عن معاویة.

(المعجم ٣٣) - باب ما جاء في الواصلة والمستوصلة والواشمة والمستوشمة (التحفة ٦٧)

٢٧٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعَ: حَدَّثَنَا عَبْيَدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ لَعَنَ

[١] That is, to lengthen one’s hair with some type of extensions that are made of hair.^٤

seeking beautification by changing the creation of Allāh. (*Sahīh*)

[He said:] This *Hadīth* is *Hasan Sahīh*. [Shu'bah and more than one of the *A'imma* have reported it from Manṣūr (a narrator in the chain)].

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: «وما آتاكم الرسول فخذوه» ح: ٤٨٨٦ ومسلم، ح: ٢١٢٥ من حديث منصور به.

Comments:

Presently, these types of fashions are very much rife among women for which the ladies try to beautify and adorn themselves by distorting the creation of Allāh; and extravagant beauty parlors are open for it. The parlors have taken the place of art and profession and the new fashions in the name of modernism are being introduced day by day, they are the result of being away from religion, and the bashfulness and shyness is drifting away day by day.

2783. Ibn ‘Umar narrated that the Prophet ﷺ said: “Allāh’s curse is upon the woman who lengthens hair and the woman who seeks to have her hair lengthened, and the woman who tattoos and the woman who seeks to have herself tattooed.”^[1] (*Sahīh*)

Nāfi‘ (one of the narrators) said: “Tattooing was on the gums.”

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

[He said:] There are narrations on this topic from ‘Aishah, Ma‘qil bin Yasār, Asmā’ bint Abī Bakr and Ibn ‘Abbās.

(Another chain) with similar narration but they did not mention the saying of Nāfi‘ in it.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

الواشمات والمستوشمات والمتنصبات
مبتهيات للحسن مغبرات خلق الله.
قال: هذا حديث حسن صحيح، وقد
رواه شعبة وغيره واحد من الأئمة عن
منصور.]

٢٧٨٣ - حَدَّثَنَا سُوَيْدٌ: أَخْبَرَنَا عَنْ أَبِيهِ اللَّهِ بْنِ
الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعَ، عَنِ
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَعْنَ اللَّهِ الْوَاصِلَةُ
وَالْمُسْتُوْصِلَةُ وَالْوَاسِمَةُ وَالْمُسْتَوْشِمَةُ». .
وقال نافع: الوشم في اللثة.

[قال:] هذا حديث حسن صحيح، وفي
الباب عن عائشة ومعقل بن يسار وأسماء
بنت أبي بكر وابن عباس.
حدثنا محمد بن بشير: حدثنا يحيى بن
سعيد: حدثنا عبد الله بن عمر عن نافع،
عن ابن عمر عن النبي ﷺ نعموه.
ولم يذكروا فيه قول نافع.
قال أبو عيسى: هذا حديث حسن
صحيح.

^[1] This preceded under no. 1759.

تخریج: متفق عليه، وأخرجه البخاري، اللباس، باب وصل الشعر، ح: ٥٩٣٧ من حدیث ابن المبارك ومسلم، ح: ٢١٢٤ من حدیث عبد الله بن عمر به * وفي الباب عن عائشة [البخاري، ح: ٥٢٠٥] ومسلم، ح: ٢١٢٣] ومعقل بن يسار [أحمد: ٢٥/٥] وأسماء بنت أبي بكر [البخاري، ح: ٥٩٤١] ومسلم، ح: ٢١٢٢] وابن عباس [أبو داود، ح: ٤١٧٠].

Comments:

These artificial hairs are named wigs or toupees nowadays, the beauty parlors are encouraging these, and moreover there are many other shameless and indecent acts committed, which are unlawful and strictly illegal according to Islamic traditions and Islamic culture, for example, the growing of fingernails to extraordinary lengths, or using fake nails in order for them to appear longer and to then adorn the nails with thick, rich and brightly colored polishes. These tasks are all performed in imitation to the non-believers while a very clear prohibition of imitating the disbelievers exists in the *Shari'ah*.

Chapter 34. What Has Been Related About Women Who Imitate Men^[1]

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي
الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ
(التحفة ٦٨)

2784. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ cursed the women who imitate men and the men who imitate women.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

٢٧٨٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو ذَاوِدَ الطَّبَّالِسِيُّ: حَدَّثَنَا شُعْبَةُ وَهَمَّامُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولِ اللَّهِ ﷺ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ
وَالْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الرِّجَالِ.

[Qāl: أَبُو عَبَّاسٍ]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، اللباس، باب المتشبهين بالنساء والمتشبهات بالرجال، ح: ٥٨٨٥ من حدیث شعبة به.

2785. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ cursed those men who behave effeminately and those women whose behavior is masculine.” (*Sahīh*)

[He said:] This *Hadīth* is *Hasan Sahīh*. There is something on this topic from ‘Aishah.

٢٧٨٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلَيِّ الْخَلَّالُ:
حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ وَأَيُوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: لَعَنَ رَسُولِ اللَّهِ ﷺ الْمُخَسِّنِينَ مِنَ الرِّجَالِ
وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ. [Qāl:]: هَذَا حَدِيثٌ
حَسَنٌ صَحِيقٌ، وَفِي الْبَابِ عَنْ عَائِشَةَ.

[1] The meaning is not to impersonate, but rather to resemble in one's dress or other manners.

تخریج: متفق عليه، وأخرجه البخاري، اللباس، باب إخراج المتشبهين بالنساء من البيوت، ح: ٦٨٣٤ ومسلم، ح: ٥٨٨٦ من حديث يحيى بن أبي كثیر به وانظر الحديث السابق * وفي الباب عن عائشة [أبو داود، ح: ٤٠٩٩].

Comments:

Allāh ﷺ created men and women on separate nature and qualities, so the men who adopt a feminine look, guise, behavior and manner of talking or they wear feminine dress are cursed, likewise the women who adopt the look and behavior of men are cursed.

Mukhannath is a man who adopts feminine behavior and talks like them and while wearing a feminine dress he behaves like women in body movements; and the *Mutarajil* is a woman who follows masculinity in manners of dress, behavior, movements, look and guise etc.

Chapter 35. What Has Been Related About It Being Disliked For Women To Go Out Perfumed

2786. Abū Mūsā narrated that the Prophet ﷺ said: “Every eye commits adultery, and when the woman uses perfume and she passes by a gathering, then she is like this and that.” Meaning an adulteress. (*Hasan*)

There is something on this topic from Abū Hurairah.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(المعجم (٣٥) - بابُ مَا جَاءَ فِي كَرَاهِيَّةِ حُرُوجِ الْمَرْأَةِ مُتَعَطِّرَةً (الصفحة ٦٩)

٢٧٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَانُ عَنْ ثَابِتِ بْنِ عُمَارَةَ الْحَنْفِيِّ، عَنْ عَنْيِّمِ بْنِ قَسْيٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ عَيْنٍ زَانِيَةُ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَثَتْ بِالْمَجْلِسِ، فَهِيَ كَذَّا وَكَذَا»، - يَعْنِي زَانِيَةً .
وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ .
[قَالَ أَبُو عِيسَى :] : وَهَذَا حَدِيثُ حَسَنٍ صَحِحُّ .

تخریج: [إسناده حسن] وأخرجه أبو داود، الترجل، باب: في طيب المرأة للخروج، ح: ٤١٧٣ من حديث يحيى القطان والنسائي: ١٥٣/٨، ح: ٥١٢٩ من حديث ثابت بن عماره به ووفقه الجمهور وقال الذهبي في الكاشف: "صدوق" وصححه ابن خزيمة، ح: ١٦٨١؛ وابن حبان، ح: ١٤٧٤؛ والحاكم: ٣٩٦/٢ ووافقه الذهبي * وفي الباب عن أبي هريرة [أبو داود، ح: ٤١٧٤].

Comments:

Any gaze that is cast at someone out of lust and carnal desire is an act of fornication. When a woman goes out of her house while adorned and beautified, it is as if she provokes others to look at herself and she incites their lust and carnal desire, so she invites adultery and only an adulteress would do so.

Chapter 36. What Has Been Related About Fragrance For Men And Women

2787. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Fragrance for men is that which its scent is apparent and its color is hidden, and fragrance for women is that which its color is visible and its scent is hidden.”^[1] (*Daīf*)

(Another chain of narration) with similar in meaning.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*, except that we do not know At-Tufāwī (a narrator in the chain) except by this *Hadīth*, and we do not know his name. The narration of Ismā‘il bin Ibrāhīm is more complete and longer, and there is something on this topic from Imrān bin Huṣain.

تَعْرِيف: [إسناده ضعيف] وأخرجه النسائي: ١٥١/٨، ح: ٥١٢٠ من حديث أبي داود الحفري به * رجل: مجهول وللحديث شواهد ضعيفة * وفي الباب عن عمران بن حصين [يأتي: ٢٧٨٨].

2788. Imrān bin Huṣain said: “The Prophet ﷺ said [to me]: ‘Indeed the best fragrance for men is what’s scent is apparent and its color is hidden, and the best fragrance for women is what’s color is visible and its scent is hidden.’ And he prohibited *Mitharatil-*

(المعجم ٣٦) - بَابُ مَا جَاءَ فِي طِيبٍ
الرِّجَالُ وَالنِّسَاءُ (التحفة ٧٠)

٢٧٨٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدُ الْحَقَرِيُّ عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ رَجْلٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفَى لَوْنُهُ وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفَى رِيحُهُ».

حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنِ الطَّفَاوِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ تَحْوِةً بِمَعْنَاهُ، [قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ إِلَّا أَنَّ الطَّفَاوِيَ لَا تَعْرُفُهُ إِلَّا فِي هَذَا الْحَدِيثِ وَلَا تَعْرُفُ أَسْمَهُ، وَحَدِيثٌ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَتَمْ وَأَطْوُلُ وَفِي الْبَابِ عَنْ عُمَرَانَ بْنِ حُصَيْنِ.

٢٧٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ شَهَارٍ: أَخْبَرَنَا أَبُو بَكْرٍ الْحَقَقِيُّ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ [لِي] النَّبِيُّ ﷺ: «إِنَّ خَيْرَ طِيبِ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفَى لَوْنُهُ، وَخَيْرُ طِيبِ النِّسَاءِ مَا

[١] Meaning, when leaving the home as indicated by the previous chapter. As far as in the presence of the husband, then the woman may wear fragrant perfume.

Urjawān.^[1] (*Da'if*)

This *Hadīth* is *Hasan Gharīb* from this route.

ظَهَرَ لَوْلَهُ وَخَفِيَ رِبْحُهُ وَنَهَى عَنْ مِيزَةِ الْأَرْجُونَ.

هذا حديث حسن غريبٌ من هذا الوجه.

تخریج: [إسناده ضعیف] وأخرجه أبو داود، اللباس، باب من كرهه، ح: ٤٠٤٨ من حديث سعید بن أبي عروبة به وسنته ضعیف لعله ومع ذلك صححه الحاکم: ١٩١ / ٤ ووافقه الذهبی وللحديث شواهد ضعیفة منها الحديث السابق.

Comments:

This *Hadīth* teaches that women are not allowed to apply fragrant substance, perfume etc., when leaving the home, and the men are not allowed to use a fragrance that leaves color because it resembles women.

Chapter 37. What Has Been Related About It Being Disliked To Refuse Perfume

2789. Thumāmah bin ‘Abdullāh said: “Anas would not refuse perfume, and Anas said: ‘Indeed the Prophet ﷺ would not refuse perfume.’” (*Sahīh*)

There is something on this topic from Abū Hurairah.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(المعجم (٣٧) - بابٌ مَا جَاءَ فِي كَرَاهِيَّةِ رَدِ الطَّيْبِ (التحفة (٧١

٢٧٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ ثُمَّامَةَ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ أَنَّسُ لَا يَرُدُّ الطَّيْبَ، وَقَالَ أَنَّسٌ: إِنَّ الشَّيْءَ كَانَ لَا يَرُدُّ الطَّيْبَ.

وفي الباب عن أبي هريرة.

[قالَ أَبُو عِيسَى]: [هذا حديث حسن صحيح].

تخریج: وأخرجه البخاري، اللباس، باب من لم يرد الطيب، ح: ٥٩٢٩ من حديث عزرة بن ثابت به * وفي الباب عن أبي هريرة [مسلم، ح: ٢٢٥٣ و أبو داود، ح: ٤١٧٢].

Comments:

The exchange of gifts is a means of increasing mutual love and kindness, and love and kindness is a goal of the *Shari'ah*; therefore giving a present of something that is not very precious and burdensome is a liked deed, so the gift of such things should not be refused, rather be accepted, because it is not difficult to offer a present in exchange.

[1] *Mitharah* was some type of saddle cloth. Some of the people of knowledge say it was a certain kind of cloth made of silk, and it preceded earlier under no. 1760. They disagree over *Al-Urjawān*, and perhaps it means whatever is red, meaning the red *Mitharah*, see *Tuhfat Al-Ahwadhi*.

2790. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “There are three that are not refused: Cushions, oils (*Duhn*), and milk.” (*Hasan*)

[*Duhn* means fragrance.]

[Abū ‘Eisā said:] This *Hadīth* is *Gharib*, ‘Abdullāh bin Muslim is Ibn Jundab and he is from Al-Madinah.

تَعْرِيف: [إسناده حسن] وأخرجه الطبراني في الكبير: ٣٣٦ / ١٢، ح: ١٣٢٧٩ من حديث إسماعيل بن أبي فديك به وحسنه بعض العلماء كما نقل المناوي في فیض القدیر: ٤١٠ / ٣، ح: ٣٤٧٩.

2791. Abū ‘Uthmān An-Nahdī said: “The Messenger of Allāh ﷺ said: ‘When one of you is given some fragrance then do not refuse it, for indeed it comes from Paradise.’” (*Da’īf*)

[He said:] This *Hadīth* is *Gharib Hasan*, we do not know of other than this narration from Ḥanān (a narrator in the chain). Abū ‘Uthmān An-Nahdī’s name is ‘Abdur-Rahmān bin Mall, he lived during the time of the Prophet ﷺ but he did not see him, nor did he hear from him.

تَعْرِيف: [إسناده ضعيف] وأخرجه أبو داود في المراسيل، ح: ٥٠١ من حديث يزيد بن زريع به * حنان الأسدي: مستور لم يوثقه غير ابن حبان.

Chapter 38. What Has Been Related About It Being Disliked For A Man’s Skin To Touch A Man’s Skin And A Woman’s Skin To Touch A Woman’s Skin

2792. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “A

٢٧٩٠ - حَدَّثَنَا فُتَيْبَةُ: حَدَّثَنَا ابْنُ أَبِي فَدَيْكَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَ لَا تُرِدُّ: الْوَسَائِدُ وَالدُّهْنُ وَالبَّنْ» [الدُّهْنُ: يَعْنِي بِهِ الطَّيْبَ].

[قالَ أَبُو عَيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَعَبْدُ اللَّهِ بْنِ مُسْلِمٍ - هُوَ ابْنُ جُنْدَبٍ وَهُوَ مَدْنَيٌّ - .

تَعْرِيف: [إسناده حسن] وأخرجه الطبراني في الكبير: ٣٣٦ / ١٢، ح: ١٣٢٧٩ من حديث إسماعيل بن أبي فديك به وحسنه بعض العلماء كما نقل المناوي في فیض القدیر: ٤١٠ / ٣، ح: ٣٤٧٩.

٢٧٩١ - أَخْبَرَنَا عُثْمَانُ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ خَلِيلَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعَ عَنْ حَجَّاجِ الصَّوَافِ، عَنْ حَانَ، عَنْ أَبِي عُثْمَانَ التَّهَدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُعْطِيَ أَحَدُكُمُ الرَّيْحَانَ فَلَا يَرُدْهُ فَإِنَّهُ خَرَجَ مِنَ الْجَنَّةِ».

[قالَ:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ، وَلَا نَعْرِفُ لِحَانَ غَيْرَ هَذَا الْحَدِيثِ، وَأَبُو عُثْمَانَ التَّهَدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مَلْ وَقَدْ أَذْرَكَ رَمَنَ النَّبِيِّ ﷺ. وَلَمْ يَرَهُ، وَلَمْ يَسْمَعْ مِنْهُ.

تَعْرِيف: [إسناده ضعيف] وأخرجه أبو داود في المراسيل، ح: ٥٠١ من حديث يزيد بن زريع به * حنان الأسدي: مستور لم يوثقه غير ابن حبان.

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ مُبَاشَرَةِ الرَّجُلِ الرَّجُلَ وَالمرْأَةِ الْمَرْأَةِ (التحفة ٧٢)

٢٧٩٢ - حَدَّثَنَا هَنَّادُ: حَدَّثَنَا أَبُو مُعَاوِيَةَ

woman is not to touch a woman such that she can describe her to her husband as if he is looking at her.” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

عن الأعمش، عن شقيق بن سلمة، عن عبد الله قال: قال رسول الله ﷺ: «لَا تُبَاشِرُ الْمَرْأَةَ حَتَّى تَصِفَهَا لِزَوْجِهَا كَمَا أَنَّهُ يَنْظُرُ إِلَيْهَا». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، النكاح، باب: لا تباشر المرأة المرأة فنعتها لزوجها، ح: ٥٤١ من حديث الأعمش به.

Comments:

The aim of this *Hadīth* is that a woman is not allowed to describe to her husband the features of another woman, be it the facial appearance, physical build, and or any other physical feature by such a way as if he may be able to picture her. Because it is possible he may fall in love with her; her features, her beauty and appearance will occupy his heart, or perhaps he will look down at her.

2793. ‘Abdur-Rahmān bin Abī Sa‘eed [Al-Khudrī] narrated from his father who said: “The Messenger of Allāh ﷺ said: ‘A man is not to look at the ‘Awrah of a man, and a woman is not to look at the ‘Awrah of a woman. A man is not to be alone with a man under one garment, and a woman is not to be alone with a woman under one garment.’” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharīb* [*Sahīh*].

٢٧٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: أَخْبَرَنِي الضَّحَّاكُ - يَعْنِي ابْنَ عُثْمَانَ - : أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ [الْخُدْرِيِّ]، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلَا يَنْظُرُ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي الثَّوْبِ الْوَاجِدِ، وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاجِدِ». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صَحِيحٌ].

تخریج: وأخرجه مسلم، الحicus، باب تحريم النظر إلى العورات، ح: ٣٣٨ من حديث زيد ابن حباب به.

Comments:

A man looking at the private parts of another man and a woman looking at the private parts of another woman or lying naked under one cloth is against the dignity of human civilisation and it can trigger a danger of sinning, because it can be a means of inciting carnal desire; therefore it is unlawful.

Chapter 39. What Has Been Related About Protecting The 'Awrah

2794. Bahz bin Ḥakīm narrated from his father, from his grandfather, who said: "I said: 'O Prophet of Allāh! Regarding our 'Awrah, what of it must we cover and what of it may we leave?' He said: 'Protect your 'Awrah except from your wife or what your right hand possesses.' He said: "I said: 'O Messenger of Allāh! What about when some people are with others?' He said: 'If you are able to not let anyone see it then do not let them see it.'" He said: "I said: 'O Prophet of Allāh! What about when one of us is alone?' He said: 'Allāh is more deserving of being shy from Him than the people.'"^[1] (Hasan)

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

Comments:

The issue of covering one's private parts has been quoted in this 'chapter on manners' for the second time; one should not expose the private parts even when one is alone. Allāh has more right to be shown modesty and bashfulness; the aim is that His order should be obeyed even when one is alone and in privacy.

Chapter 40. What Has Been Related About The Thigh Being Part Of The 'Awrah

2795. Zur'ah bin Muslim bin Jarhad Al-Aslāmī narrated about his grandfather Jarhad, he said: "The Prophet ﷺ passed by Jarhad

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي حِفْظِ
الْعُورَةِ (التحفة ٧٣)

٢٧٩٤ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْبِعَ: حَدَّثَنَا
مَعَاذُ بْنُ مَعَاذٍ وَبَرِيدُ بْنُ هَارُونَ قَالَا: أَخْبَرَنَا
بَهْرُ بْنُ حَكِيمٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ:
قُلْتُ: يَا نَبِيَّ اللَّهِ! عَوْرَاتُنَا مَا تَأْتِي مِنْهَا وَمَا
نَذَرْ؟ قَالَ: «احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجِكَ
أَوْ مَا مَكَّتْ يَمِينُكَ». قَالَ: قُلْتُ: يَا رَسُولَ
اللهِ! إِذَا كَانَ الْقَوْمُ بَعْضُهُمْ فِي بَعْضٍ؟ قَالَ:
«إِنِ اسْتَطَعْتَ أَنْ لَا يَرَاهَا أَحَدٌ فَلَا تُرِينَهَا»
قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ! إِذَا كَانَ أَحَدُنَا
خَالِيًّا؟ قَالَ: «فَاللهُ أَحَقُّ أَنْ يُسْتَخْفَى مِنْهُ مِنَ
النَّاسِ».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ.
تخریج: [حسن] تقدم: ٢٧٦٩.

(المعجم ٤٠) - بَابُ مَا جَاءَ أَنَّ الفَخْذَ
عُورَةً (التحفة ٧٤)

٢٧٩٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ عَنْ أَبِي الْضَّرِّ مَوْلَى عُمَرَ بْنِ عَبْيَدِ
اللهِ، عَنْ زُرْعَةَ بْنِ مُشْلِمٍ بْنِ جَرْهَدٍ

^[1] Similar preceded under on. 2769

in the *Masjid* and his thigh was exposed, so he said: ‘Indeed the thigh is ‘Awrah.’’’ (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan*, I do not think that its chain is connected.

الأَسْلَمِيُّ، عَنْ جَدِّهِ جَرْهَدٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِجَرْهَدٍ فِي الْمَسْجِدِ، وَقَدْ انْكَشَفَ فَخِذْهُ فَقَالَ: إِنَّ الْفَخِذَ عَوْرَةً.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ مَا أَرَى إِسْنَادَهُ يُمْتَصِّلُ.

تخریج: [حسن] وأخرجه الحمیدی، ح: ۸۵۹ عن سفیان بن عینة وأبو داود، ح: ۴۰۱۴ من حديث أبي النضر به وعلقه البخاری، الصلاة، باب: ۱۲ وصححه ابن حبان، ح: ۳۵۳ والحاکم: ۴/ ۱۸۰ ووافقه الذہبی وغیره وللحديث شواهد منها الحديث الآتی . (۲۷۹۲)

Comments:

The particular part of the human body which is named the private part, every noble and sensible person, without making a distinction between a Muslim and non-Muslim, has the view that it must be covered; but according to the saying of the Prophet ﷺ it is not only the private part of the human body and its surrounding area that is to be covered, but the thigh is also included in the area which must be covered.

2796. ‘Abdullāh bin Jarhad Al-Aslāmī narrated from his father, from the Prophet ﷺ who said: “The thigh is ‘Awrah.” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharib* from this route.

٢٧٩٦ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى [الْكُوفِيُّ]: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ الْحَسَنِ ابْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَرْهَدٍ الْأَسْلَمِيِّ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: الْفَخِذُ عَوْرَةٌ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ عَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه أحمد: ۴۷۸/۳ عن عبد الرزاق به، ابن جرهد حسن له الترمذی.

2797. Ibn ‘Abbās narrated that the Prophet ﷺ said: “The thigh is ‘Awrah.”

There are narrations on this topic from ‘Alī and Muḥammad bin ‘Abdullāh bin Jaḥsh. (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharib*, ‘Abdullāh bin Jaḥsh was a Companion and his son

٢٧٩٧ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى [الْكُوفِيُّ]: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: الْفَخِذُ عَوْرَةٌ وَفِي الْبَابِ عَنْ عَلَيٍّ وَمُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ جَحْشٍ.

Muhammad was a Companion.

[قالَ أَبُو عِيسَىٰ:] وَهَذَا حَدِيثُ حَسَنٍ
عَرِيبٌ، وَلَعَبْدُ اللَّهِ بْنُ جَحْشٍ [صُحْبَةٌ] وَلَا بْنُهُ
مُحَمَّدٌ صُحْبَةٌ.

تخریج: [حسن] وأخرجه الطحاوی في معانی الآثار: ٤٧٥ / ١٠ والمری فی تهذیب
الکمال: ٤٧٨ / ٣ من حديث الحسن بن صالح به ورواه أحمد: ٤٧٨ / ٥٥ من حديث بن عقیل به وهو
ضعیف وللحديث شواهد كثیرة جداً * عبدالله بن جرهد وثقة الترمذی وابن حبان.

2798. Abū Az-Zinād narrated: "Ibn Jarhad informed me from his father, that the Prophet ﷺ passed by him while his thigh was exposed, so the Prophet ﷺ said: 'Cover your thigh, for indeed it is 'Awrah.'"
(Hasan)

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

تخریج: [حسن] وأخرجه أحمد: ٢٧٥ / ١٠ من حديث إسرائيل به وسنده ضعیف وللحديث
شواهد * وفي الباب عن علي [أبو داود، ح: ٤٠١٥، ٣١٤٠] ومحمد بن عبد الله ابن جحش
[أحمد: ٢٩٠ / ٥].

Chapter 41. What Has Been Related About Cleanliness

٢٧٩٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلَيٍّ الْخَلَّالُ:
حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي
الرِّنَادِ قَالَ: أَخْبَرَنِي ابْنُ جَرْهِيدٍ عَنْ أَبِيهِ: أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِهِ وَهُوَ كَاشِفٌ عَنْ فَخِيلِهِ، فَقَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «غَطْ فَخِيلَكَ فَإِنَّهَا مِنَ الْمُوَرَّةِ».

[قالَ أَبُو عِيسَىٰ:] هَذَا حَدِيثُ حَسَنٍ.

تخریج: [حسن] وأخرجه أحمد: ٢٧٥ / ١٠ من حديث إسرائيل به وسنده ضعیف وللحديث
شواهد * وفي الباب عن علي [أبو داود، ح: ٤٠١٥، ٣١٤٠] ومحمد بن عبد الله ابن جحش
[أحمد: ٢٩٠ / ٥].

(المعجم ٤١) - بَابُ مَا جَاءَ فِي النَّظَافَةِ
(التحفة ٧٥)

٢٧٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
أَبُو عَامِرٍ [العقَدِيُّ]: حَدَّثَنَا خَالِدُ بْنُ إِلْيَاسَ
عَنْ صَالِحٍ بْنِ أَبِي حَسَانَ قَالَ: سَمِعْتُ سَعِيدَ
ابْنَ الْمُسَيْبِ يَقُولُ: إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ
الطَّيِّبَ، نَظِيفٌ يُحِبُّ النَّظَافَةَ، كَرِيمٌ يُحِبُّ
الكَرَمَ جَوَادٌ يُحِبُّ الْجُودَ، فَنَظَفُوا - أَرَاهُ قَالَ
- أَفَيْكُمْ، وَلَا تَشَهُوْ بِالْيَهُودِ، قَالَ:
فَذَكَرْتُ ذَلِكَ لِمُهَاجِرِ بْنِ مِسْمَارِ، فَقَالَ:
حَدَّثَنِيهِ عَامِرٌ بْنُ سَعِيدٍ [بْنُ أَبِي وَفَّاصٍ]، عَنْ
أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُهُ إِلَّا أَنَّهُ قَالَ: «نَظَفُوا

he did not say: "Clean your courtyards." (*Da'i*)

[*Abū 'Eisā* said:] This *Hadīth* is *Gharib*. *Khalid bin Ilyās* (a narrator in the chain) was graded weak, and he is also called *Ibn Ilyās*.

تخريج : [إسناده ضعيف جداً] وأخرجه أبو يعلى، ح ٧٩١ من حديث أبي عامر العقدى عبد الملك بن عمرو به * خالد بن إلياس، إمام المسجد النبوى "متروك الحديث" كما في التقريب وغيره.

Comments:

The aim is exhortation that the internal and external being of a human should be pure and the household should also be kept clean and tidy. The Jews would not keep their front courtyards clean, so their imitation must be avoided; while adhering to good character and manners, one should also give away wealth and property generously; because these characteristics are dear to Allāh, and Allāh has the best and the dearest Qualities and Attributes.

Chapter 42. What Has Been Related About Screening Oneself During Sexual Intercourse

2800. *Abū Muhayyāh* narrated from *Laith*, from *Nāfi'*, from *Ibn 'Umar* that the Messenger of Allāh ﷺ said: "Beware of nakedness! For indeed there are with you, those who do not part from you except at the place of defecation, and when a man goes into his wife. So be shy of them and honor them." (*Da'i*)

[*Abū 'Eisā* said:] This *Hadīth* is *Gharib*, we do not know of it except through this route, and *Abū Muhayyāh*'s name is *Yaḥyā bin Ya'lā*.

(المعجم ٤٢) - باب ما جاء في
الاستئثار عند الجماع (التحفة ٧٦)

٢٨٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ نِيْزَكَ الْبَعْدَادِيُّ: حَدَّثَنَا الْأَنْوَشُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو مُحَيَّةَ عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاهُمْ وَالشَّرَّارِي، فَإِنَّ مَعَكُمْ مَنْ لَا يَفَارُقُوكُمْ إِلَّا عِنْدَ الْغَائِطِ وَجِينَ يُفْضِي الرَّجُلُ إِلَى أَهْلِهِ، فَاسْتَخِيُوهُمْ وَأَكْرِمُوهُمْ».

[قال أبو عيسى:] هـذا حـديث غـريب لا تـعرفه إـلا مـن هـذا الـوجه، وأـبـو مـحـيـةـ اسمـه يـحيـى بـنـ يـعلـىـ.

تخريج : [إسناده ضعيف] * ليث بن أبي سليم ضعيف مدلس.

Comments:

When a person is naked, the angels go away from him, while a person is in need of the honorable scribes all the time, so nakedness should be avoided to the maximum.

أَفْتَرْتُكُمْ .

[قال أبو عيسى:] هـذا حـديث غـريب .
وَخَالِدُ بْنُ إِلَيَّاسَ يُضَعِّفُ وَيُقَالُ: أَبْنُ إِلَيَّاسِ .

Chapter 43. What Has Been Related About Entering The Hammām^[1]

2801. Jābir narrated that the Prophet ﷺ said: “Whoever believes in Allāh and the Last Day, then he is not to let his wife enter the Hammām, and whoever believes in Allāh and the Last Day, then he is not to enter the Hammām without an Izār. And whoever believes in Allāh and the Last Day, then he is not to sit at a spread in which *Khamr* is circulated.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it as a narration of Tāwus from Jābir, except through this route.

Muhammad bin Ismā‘il said: “Laith bin Abī Sulaim is truthful and sometimes he is mistaken about something.” Muhammad [bin Ismā‘il] said: “Ahmad bin Ḥanbal said: ‘Laith is such that one is not happy with his narrations. [Laith would narrate something in *Marfū’* form, while others would not narrate it in *Marfū’* form. So for this reason they considered him weak.”]

تخریج: [حسن] وأخرجه الطبراني في الأوسط، ح ٥٩٢ من حديث الحسن بن صالح به ورواه النسائي: ١٩٨/١، ح ٤٠١ من طريق آخر عن جابر به وصححه الحاكم على شرط مسلم: ٢٨٨/٤ ووافقه الذهبي وللحديث شواهد كثيرة منها الحديث الآتي.

Comments:

Due to baths or showers, in communal areas, being taken without putting on any clothes, the Prophet did not allow the women to go to public baths, because her whole body is to be covered, whereas the body of a man as a whole is not required to be covered, from the navel down to the knee is

(المعجم ٤٣) - باب ما جاء في دخول
الحمام (التحفة ٧٧)

٢٨٠١ - حَدَّثَنَا الْفَاسِمُ بْنُ دِينَارِ
الْكُوفِيُّ: حَدَّثَنَا مُضْبَعُ بْنُ الْمَقْدَامَ عَنِ
الْحَسَنِ بْنِ صَالِحٍ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ،
عَنْ طَاؤُسٍ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ:
«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُدْخِلُ
حَلِيلَةَ الْحَمَّامَ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلَا يَدْخُلُ الْحَمَّامَ بِغَيْرِ إِزَارٍ، وَمَنْ
كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ عَلَى
مَائِذَةِ يَدَارٍ عَلَيْهِمُ الْخَمْرُ».

[قال أبو عيسى:] هذا حديث حسن
غريب لا تعرفه من حديث طاؤس عن جابر
إلا من هذا الوجه.

قال مُحَمَّدُ بْنُ إِسْمَاعِيلَ: لَيْثُ بْنُ أَبِي
شَلَيْمٍ صَدُوقٌ وَرُبَّمَا يَهُمُ فِي الشَّيْءِ وَقَالَ
مُحَمَّدٌ [بْنُ إِسْمَاعِيلَ]: قَالَ أَحْمَدُ بْنُ حَبْلَبَ:
لَيْثٌ لَا يُفَرِّجُ بِحَدِيثِهِ [كانَ لَيْثٌ يَرْعَيْ أَشْيَاءَ
لَا يَرْفَعُهَا غَيْرُهُ فَلِذَلِكَ ضَعْفُهُ].

[١] The public bath.

compulsorily to be covered but. He is allowed to enter the bath with a cloth or a pair of shorts around the waist.

2802. Abū ‘Udhrāh – and he lived during the time of the Prophet ﷺ – narrated from ‘Aishah, that the Prophet ﷺ prohibited the men and the women from the *Hammāmāt*,^[1] then he permitted it for the men in *Izār*.” (*Hasan*)

[Abū ‘Eisā said:] We do not know of this *Hadīth* except as a narration of Hammād bin Salamah (a narrator in the chain) and its chain is not that strong.

تَخْرِيجٌ: [إسناده حسن] وأخرجه أبو داود، الحمام، باب الدخول في الحمام، ح: ٤٠٠٩، وابن ماجه، ح: ٣٧٤٩ من حديث حماد بن سلمة به ولبعض الحديث شاهد عند أبي داود، ح: ٤١٤، وغيره * أبو عدرة: حسن الحديث على الراجح.

2803. Abū Al-Malīḥ Al-Hudhālī narrated that some women from the inhabitants of Hims, or from the inhabitants of Ash-Shām entered upon ‘Aishah, so she said: “Are you those whose women enter the *Hammāmāt*? I heard the Messenger of Allāh ﷺ saying: ‘No woman removes her garments in other than the house of her husband except that she has torn the screen between herself and her Lord.’” (*Hasan*)

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

تَخْرِيجٌ: [إسناده حسن] وأخرجه أبو داود، أيضًا، ح: ٤٠١٠ من حديث شعبة به وابن ماجه، ح: ٣٧٥٠ من حديث منصور به وهو في مستند أبي داود الطيالسي، ح: ١٥١٨ وصححه الذهبي على شرط البخاري ومسلم (تلخيص المستدرك: ٢٨٨ / ٤).

٢٨٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَسَارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدَىٰ: حَدَّثَنَا حَمَادٌ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ الْأَعْرَجِ، عَنْ أَبِي عُذْرَةَ - وَكَانَ قَدْ أَذْرَكَ النَّبِيُّ ﷺ -، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى الرِّجَالَ وَالنِّسَاءَ عَنِ الْحَمَامَاتِ، ثُمَّ رَخَّصَ لِلرِّجَالِ فِي الْمَيَازِيرِ .

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَادٍ بْنِ سَلَمَةَ وَإِسْنَادُهُ لَيْسَ بِذَكْرِ الْقَائِمِ.

تَخْرِيجٌ: [إسناده حسن] وأخرجه أبو داود: أبنتنا شعبة عن منصور قال: سمعت سالم بن أبي الجعد يحدث عن أبي الملحق الهذلي: أن نساء من أهل حمص أو من أهل الشام دخلن على عائشة، فقالت: أتنى اللائي يدخلن نساوكن الحمامات؟ سمعت رسول الله ﷺ يقول: «ما من امرأة تضع ثيابها في غير بيته زوجها إلا هتكست السرير بيئها وبين رقبها».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ.

^[1] Plural of *Hammām*, see the previous *Hadīth*.

Comments:

Allāh did not allow a woman to expose herself and her modesty to anyone other than her husband; therefore if she takes off her clothes at any other place she will break the law of Allāh. In the case of a woman taking a bath in a bathroom, if it does not have a proper and decent arrangement of privacy, then she is not allowed to take a bath in the state of nakedness.

Chapter 44. What Has Been Related About Angels Do Not Enter The House That Contains An Image Or A Dog

2804. Ibn ‘Abbās narrated: “I heard Abū Talḥah saying: ‘I heard the Messenger of Allāh ﷺ saying: “The angels do not enter a house in which there is a dog or an object of images.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(المعجم ٤٤) - بَابُ مَا جَاءَ أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ (التحفة ٧٨)

٢٨٠٤ - حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ وَالْحَسَنُ ابْنُ عَلَيِّ الْخَلَالُ وَعَبْدُ بْنُ حُمَيْدٍ وَغَيْرُ وَاحِدٍ - وَاللُّفْظُ لِلْحَسَنِ [بْنِ عَلَيِّ] - قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ سَعِيدَ بْنَ عَبَّاسِ يَقُولُ: سَمِعْتُ أَبَا طَلْحَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا تَدْخُلُ الْمَلَائِكَةَ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةً تَمَاثِيلَ».

[قال أبو عيسى:] وهذا حديث حسن صحيح.

تخریج: متفق عليه، وأخرجه مسلم، اللباس والزينة، باب تحريم تصوير صورة الحيوان، وتحريم اتخاذ ما فيه صور ... إلخ، ح: ٢١٠٦ عن عبد بن حميد والبخاري، ح: ٣٢٢٥ من حديث معمر به.

Comments:

The taking or drawing of a picture is not allowed, keeping it is also not permissible, and whoever does so is deprived of the blessed and merciful supplications of the angels; while a person is in need of mercy and blessing at every moment. Likewise, a dog is an impure animal and some are of a satanic nature and the angels despise the devil.

2805. Ishāq bin ‘Abdullāh bin Abī Talḥah narrated that Rāfi‘ bin Ishāq informed him, saying: “I and ‘Abdullāh bin Abī Talḥah entered upon Abū Sa‘eed Al-Khudrī to visit him. So Abū Sa‘eed said: ‘The Messenger of Allāh ﷺ informed us: “The angels do not enter a

٢٨٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْعِي: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّ رَافِعَ ابْنَ إِسْحَاقَ أَخْبَرَهُ قَالَ: دَخَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ أَبِي طَلْحَةَ عَلَى أَبِي سَعِيدِ الْحُدْرِيِّ

house in which there is an image or a picture.” (*Sahih*)

Ishāq expressed doubt saying: “I do not know which of them he said.”

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تَعْوِدُهُ، فَقَالَ أَبُو سَعِيدٍ: أَخْبَرَنَا رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}: أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ تَمَاثِيلٌ أَوْ صُورَةً».

شَكَ إِسْحَاقُ لَا يَدْرِي أَيُّهُمَا قَالَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٌ

صَحِيحٌ.

تَعْرِيف: [إسناده صحيح] وأخرجه أحمد: ٣/٩٠، ح: ١١٨٨٠ من حديث مالك به وهو في الموطا: ٩٦٥ وصححه ابن حبان، ح: ١٤٨٦ وللحديث طرق كثيرة.

2806. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Jibra’il came to me and said: ‘Indeed I had come to you last night, and nothing prevented me from entering upon you at the house you were in, except that there were images of men at the door of the house, and there was a curtain screen with images on it, and there was a dog in the house. So go and sever the head of the image that is at the door so that it will become like a tree stump, and go and cut the screen and make two throw-cushions to be sat upon, and go and expel the dog.’” So the Messenger of Allāh ﷺ did so, and the dog was a puppy belonging to Al-Husain or Al-Hasan which was under his belongings, so he ordered him to expel it. (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. There are narrations on this topic from ‘Āishah [and Abū Talhah].

تَعْرِيف: [إسناده صحيح] وأخرجه أبو داود، اللباس، باب: في الصور، ح: ٤١٥٨ من حديث يونس به وصححه ابن حبان، ح: ١٤٨٧ * وفي الباب عن عائشة [البخاري، ح: ٣٢٢٤] ومسلم، ح: ٢١٠٤] وأبي طلحة [البخاري، ح: ٣٢٢٥] ومسلم، ح: ٢١٠٦.

٢٨٠٦ - حَدَّثَنَا سُوِيدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ^{أَبْنُ الْمُبَارِكِ}: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ: حَدَّثَنَا مُجَاهِدٌ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}: «أَتَانِي جِبْرِيلٌ فَقَالَ: إِنِّي كُنْتُ أَتَيْكَ الْبَارَحَةَ فَلَمْ يَمْنَعْنِي أَنْ أَكُونَ دَحْلُتُ عَلَيْكَ الْيَتَمَّ الَّذِي كُنْتَ فِيهِ إِلَّا أَنَّهُ كَانَ فِي بَابِ الْبَيْتِ يَنْثَالُ الرِّجَالُ، وَكَانَ فِي الْبَيْتِ قِرَامٌ سِتِّرٌ فِيهِ تَمَاثِيلُ، وَكَانَ فِي الْبَيْتِ كُلُّهُ فَلْيَقْطَعْ فَيَصِيرُ كَهْوَةُ الشَّجَرَةِ، وَمُزْ بِالسِّتِّرِ فَلْيَقْطَعْ وَيُجْعَلْ مِنْهُ وَسَادَتَيْنِ مُسْتَدَنَّيْنِ ثُوَطَانِ، وَمُزْ بِالْكَلْبِ فَيُخْرُجْ». فَعَلَّ رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}، وَكَانَ ذَلِكَ الْكَلْبُ جِرْوًا لِلْحُسَنِينَ أَوْ لِلْحَسَنِينَ تَحْتَ نَفَدِهِ، فَأَمَرَ بِهِ فَأُخْرَجَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ، وَفِي الْبَابِ عَنْ عَائِشَةَ [وَأَبِي طَلْحَةَ].

Chapter 45. What Has Been Related About It Being Disliked To Wear Garments Dyed With 'Uṣfūr (Safflower) For Men [And Al-Qassī]

2807. 'Abdullāh bin 'Amr said: "A man passed by while wearing two red garments. He gave *Salām* to the Prophet ﷺ but he did not return the *Salām*." (*Daīf*)

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan Gharīb* from this route. And the meaning of this *Hadīth*, according to the people of knowledge, is that they disliked wearing garments dyed with safflower, and they considered that whatever was dyed red with clay or other than that, then there was no harm in it, as long as it was not dyed with safflower.

* تخریج: [إسناده ضعیف] وأخرجه أبو داود، ح: ٤٠٦٩ من حديث إسحاق بن منصور به * أبو يحيى القنات: لين الحديث روى عنه إسرائيل أحاديث كثيرة مناير جدًا.

Comments:

Mu'asfar is a cloth died with yellow color made of safflower, so according to Imām At-Tirmidhī the red clothes were only disliked due to the safflower.

2808. 'Alī bin Abī Ṭālib narrated: "The Messenger of Allāh ﷺ prohibited the gold ring, *Al-Qassī*, *Al-Mītharāh*, and *Al-Ji'ah* (beer)." (*Hasan*)

Abū Al-Ahwāṣ said: "It is a drink used in Egypt which is made from barley."

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

(المعجم ٤٥) - باب مَا جاءَ فِي كَرَاهِيَّةِ لُبْسِ الْمُعَصْفَرِ لِلرِّجَالِ [وَالْقَسِّيِّ] (التحفة ٧٩)

٢٨٠٧ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: مَرَّ رَجُلٌ وَعَنْهُ ثُوبَانٌ أَحْمَرَانٌ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَلَمْ يَرُدْ عَلَيْهِ النَّبِيُّ ﷺ السَّلَامَ.

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ، عَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ: أَنَّهُ كَرِهُوا لُبْسَ الْمُعَصْفَرِ، وَرَأَوْا أَنَّ مَا صُبِغَ بِالْحُمْرَةِ بِالْمَدَرِ أَوْ غَيْرِ ذَلِكَ فَلَا بَأْسَ بِهِ إِذَا لَمْ يَكُنْ مُعَصْفَرًا.

تخریج: [إسناده ضعیف] وأخرجه أبو داود، ح: ٤٠٦٩ من حديث إسحاق بن منصور به *

أبو يحيى القنات: لين الحديث روى عنه إسرائيل أحاديث كثيرة مناير جدًا.

٢٨٠٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ: قَالَ عَلَيْهِ بْنُ أَبِي طَالِبٍ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الدَّهَبِ وَعَنِ الْقَسِّيِّ وَعَنِ الْمِبَرَّةِ وَعَنِ الْجِمَعَةِ.

قَالَ أَبُو الْأَخْوَصِ: وَهُوَ شَرَابٌ يَتَّخَذُ بِمُضَرِّ مِنَ الشَّعْرِ.

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ.

تخریج: [حسن] وأخرجه النسائي: ١٦٨٥، ح: ١٦٨ (الزينة، باب خاتم الذهب) عن قتيبة وابن ماجه، ح: ٣٦٥٤ من حديث أبي الأحوص، وأبو داود، ح: ٤٠٥١ من حديث أبي إسحاق به . وصرح بالسماع وصححه ابن حبان (الإحسان): ٥٤١٤.

2809. Al-Barā' bin ‘Āzib said: “The Messenger of Allāh ﷺ ordered us with seven things and he forbade us from seven. He ordered us to follow the funeral, visit the ill, reply to the sneezing person, accept the invitation, assist the oppressed, to help one who made an oath, and to return the *Salām*. And he forbade us from seven things: From the gold ring, or ringlets of gold, silver vessels, wearing silk, *Ad-Dibāj*, *Al-Istabraq*, and *Al-Qassī*.” (*Sahīh*)

This *Hadīth* is *Hasan Sahīh*. *Ash’ath* bin Sulaim (a narrator in the chain) is *Ash’ath* bin Abī *Ash-Sha’thā* whose name is Sulaim bin Al-Aswad.

٢٨٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَثَّاَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ فَالْأَ : حَدَّثَنَا شَعْبَةُ عَنِ الْأَشْعَثِ بْنِ شَلَّيْمَ، عَنْ مُعاوِيَةَ بْنِ سُوَيْدٍ بْنِ مُقْرَنٍ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمْرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعِ وَنَهَاَنَا عَنْ سَبْعٍ: أَمْرَنَا بِاتِّبَاعِ الْجَنَائِزِ، وَعِيَادَةِ الْمَرِيضِ، وَتَشْمِيسِ الْعَاطِسِ، وَإِجَاهَةِ الدَّاعِيِّ، وَنَصْرِ الْمَظْلُومِ، وَإِبْرَارِ الْمُقْسِمِ، وَرَدِّ السَّلَامِ. وَنَهَاَنَا عَنْ سَبْعٍ: عَنْ حَاتِمِ الْذَّهَبِ أَوْ حَلْقَةِ الْذَّهَبِ، وَلِيَّةِ الْفَضَّةِ، وَلُبْسِ الْحَرِيرِ، وَالْدِيَاجِ، وَالْإِسْتَبْرَقِ، وَالْقَسْسِيِّ.

هذا حديث حسن صحيح، أشعث بن شلليم هو أشعث بن أبي الشعناء اسمه شلليم ابن الأسود.

تخریج: متفق عليه، وأخرجه مسلم، اللباس والزينة، باب تحريم استعمال إماء الذهب والفضة على الرجال والنساء ... إلخ، ح: ٢٠٦٦ عن محمد بن بشار والبخاري، ح: ١٢٣٩ من حديث شعبة به .

Comments:

If someone swears of doing something which he is unable to do, provided that it is permissible, without the support of others, he should then be helped so that he can do it and his oath is fulfilled. Or if he takes an oath about a cause related to you, that you will do this for him, while the performance of this cause is not a sin, you should then do it.

Chapter 46. What Has Been Related About Wearing White

2810. Samurah bin Jundab said: “The Messenger of Allāh ﷺ said:

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي لُبْسِ الْبَيَاضِ (التحفة ٨٠)

٢٨١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَثَّاَرٍ: حَدَّثَنَا

'Wear white, for indeed it is very pure and cleaner, and shroud your dead in it.'" (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. There are narrations on this topic from Ibn ‘Abbās and Ibn ‘Umar.

عبد الرَّحْمَنُ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفِيَانُ عَنْ حَبِيبٍ [ابْنِ أَبِي حَبِيبٍ] بْنِ أَبِي ثَائِتٍ، عَنْ مَيْمُونَ بْنِ أَبِي شَيْبٍ، عَنْ سَمْرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَسُوا الْبَيْاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ».

[قال أبو عيسى:] هذا حديث حسن صحيح، وفي الباب عن ابن عباس وابن عمر.

تخریج: [صحيح] وأخرجه ابن ماجه، للباس، باب البياض من الثواب، ح: ٣٥٦٧ من حديث سفيان الثوري به وصرح بالسماع عند الحاكم: ١٨٥ / ٤ وصححه على شرط الشیخین ووافقه الذهبي وللحديث شاهد حسن عند النسائي: ٣٤ / ٤، ح: ١٨٩٧؛ * ٥٣٢٤، ح: ٢٠٥ / ٨ . وفي الباب عن ابن عباس [تقدیم: ٩٩٤] وابن عمر [ابن عدی في الكامل: ٢٥٣٥ / ٧].

Comments:

Marks and stains of dirt look distinctive on a white cloth, so it requires to be washed immediately, thus a person remains safe from dirt and stains and he looks neat, tidy, delightful and charming. Therefore it is better to wear white dress and its use for a shroud is preferred.

Chapter 47. What Has Been Related About Permitting The Wearing Of Red For Men

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي لِبْسِ الْحُمْرَةِ لِلرِّجَالِ

(التحفة ٨١)

2811. Jabir bin Samurah said: "I saw the Prophet ﷺ on a clear night, so I looked at the Messenger of Allāh ﷺ and at the moon, and he was wearing a red *Hullah*, he looked better than the moon to me." (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Al-Ash‘ath. Shu‘bah and Ath-Thawri reported it from Abū Ishāq from Al-Barā’ bin ‘Āzib who said: "I saw a red *Hullah* on the Messenger of Allāh."

(Another chain of narration.)

There is a lot of criticism about

٢٨١١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْرُ بْنُ الْقَاسِمِ عَنِ الْأَشْعَثِ - وَهُوَ ابْنُ سَوَارٍ -، عَنْ أَبِي إِسْحَاقَ، عَنْ حَابِيرِ بْنِ سَمْرَةَ قَالَ: رَأَيْتُ الْبَيِّنَ ﷺ فِي لَيْلَةٍ إِضْجَيَانٍ، فَجَعَلْتُ أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ وَإِلَى الْقَمَرِ وَعَلَيْهِ حُلَّةً حَمْرَاءً فَإِذَا هُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ .

[قال أبو عيسى:] هذا حديث حسن عَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْأَشْعَثِ وَرَوَاهُ شُعْبَةُ وَالْتُّورَيُّ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَبْرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ عَلَى رَسُولِ اللَّهِ ﷺ حُلَّةً حَمْرَاءً .

this (chain of) *Hadīth*. [He said:] I asked Muḥammad, I said to him: “Is the *Hadīth* of Abū Ishaq from Al-Barā’ more correct or the *Hadīth* of Jābir bin Samurah?” So he considered both of the *Aḥādīth* to be *Sahīh*. There is something on this topic from Al-Barā’ and Abū Juhaifah. (See no. 197 and 1724).

حدَّثَنَا يَدْلِكَ مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقِ؛ حٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُبَّةُ عَنْ أَبِي إِسْحَاقِ بِهَذَا. وَفِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا. [قَالَ]: سَأَلْتُ مُحَمَّدًا فَقُلْتُ لَهُ: حَدِيثُ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ أَصَحُّ أَوْ حَدِيثُ جَابِرِ بْنِ سَمْرَةَ؟ فَرَأَى كِلَا الْحَدِيثَيْنِ صَحِيحَاهُ. وَفِي الْبَابِ عَنِ الْبَرَاءِ وَأَبِي جُحْفَةَ.

تخريج: [إسناده ضعيف] والحديث الثاني يعني عنه وأخرجه النسائي في الكبرى، ح: ٩٦٤٠ عن هناد به والأشعث بن سوار ضعيف ومع ذلك صححه الحاكم ١٨٦/٤ وواافقه الذهبي (!) * حديث شعبة (والثوري) متفق عليه، البخاري، ح: ٣٥٥١، ٥٨٤٨ وغيره ومسلم، ح: ٢٢٣٧ * حديث وكيع رواه مسلم، ح: ٩١/٣٣٧ ورواه أيضاً، ح: ٩٢/٢٣٣٧ عن محمد بن بشار به * وفي الباب عن البراء [البخاري، ح: ٣٥٥١] ومسلم، ح: ٢٣٣٧ وأبى جحافة [تقدماً: ١٩٧].

Comments:

The discussion about wearing red dress has been mentioned in ‘the chapters on clothing’.

Chapter 48. What Has Been Related About The Green Garment

2812. Abū Rimthah said: “I saw the Messenger of Allāh wearing two green *Burud*.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*, we do not know of it except as a narration of ‘Ubaidullāh bin Iyād. It is said that Abū Rimthah At-Taimī’s name is Ḥabīb bin Ḥayyān, and it is said that his name is Rifā‘ah bin Yathribī.

تخريج: [إسناده صحيح] وأخرجه النسائي: ١٥٧٣، ح: ١٨٥/٣ (صلوة العيدين، باب الزينة للخطبة للعيدين) عن محمد بن بشار وأبوي داود، ح: ٤٢٠٦ من حديث عبیدالله بن إیاد به وصححه

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي الثُّوْبِ
الْأَخْضَرِ (الصفحة ٨٢)

٢٨١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِيَادَ بْنِ لَقِيَطَ عَنْ أَبِيهِ، عَنْ أَبِي رَمْنَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَعَلَيْهِ بُرْدَانٌ أَخْضَرَانِ [قالَ أبو عيسى]: هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ إِيَادٍ. وَأَبُو رَمْنَةَ التَّيْمِيُّ يُقَالُ: اسْمُهُ حَبِيبُ ابْنِ حَيَّانَ، وَيُقَالُ: اسْمُهُ رَفَاعَةُ بْنُ شَرِبَيِّ.

ابن خزيمة (الإصابة: ٤/٧٠) وابن حبان، ح: ١٥٢٢ وابن الجارود، ح: ٧٧٠ والحاكم: ٤٢٦ ووافقه الذهبي: ٦٠٧

Comments:

The green color is good for eyesight, looks good and charming to the viewers, and the dress of the dwellers of the Paradise will be green.

Chapter 49. What Has Been Related About The Black Garment

2813. ‘Āishah narrated: “The Messenger of Allāh ﷺ went out during the morning wearing a *Miṛt* made of black hair.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Gharīb*.

(المعجم ٤٩) - بَابُ [مَا جَاءَ] فِي
الثَّوْبِ الْأَسْوَدِ (التحفة ٨٣)

٢٨١٣ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْعِيرٍ: حَدَّثَنَا
يَحْيَى بْنُ زَكْرِيَّاً بْنِ أَبِي زَادَةَ: أَخْبَرَنِي أَبِي
عَنْ مُضْعِبٍ بْنِ شَيْبَةَ، عَنْ صَفِيفَةَ ابْنَهِ شَيْبَةَ،
عَنْ عَائِشَةَ قَالَتْ: خَرَجَ النَّبِيُّ ﷺ ذَاتَ غَدَاءَ
وَعَلَيْهِ مِرْطٌ مِنْ شَغَرِ أَشْوَدَ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تغرييج: وأخرجه مسلم، اللباس والزيمة، باب التواضع في اللباس، والاقتصار على الغليظ منه واليسير . إلخ، ح: ٢٠٨١ من طريق يحيى بن زكريا به.

Comments:

A *Miṛt* is a cloak made of wool or silk.

Chapter 50. What Has Been Related About The Yellow Garment

2814. ‘Abdullāh bin Hassān narrated that his grandmothers Ṣafiyah bint ‘Ulaibah and Duḥaybah bint ‘Ulaibah narrated to him, from Qailah bint Makhramah – and they were her wet nurses and Qailah was the grandmother of their father – his mother’s mother – she said: “We came to the Messenger of Allāh ﷺ” and she mentioned the *Hadīth* in its entirety; “until a man came when the sun had rose up, so he said: ‘As-Salāmu ‘Alaika O Messenger of

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي الثَّوْبِ
الْأَصْفَرِ (التحفة ٨٤)

٢٨١٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا
عَفَانُ بْنُ مُسْلِمٍ الصَّفارُ أَبُو عُثْمَانَ: حَدَّثَنَا
عَبْدُ اللهِ بْنُ حَسَانَ أَنَّهُ حَدَّثَنَا حَدَّثَنَا صَفِيفَةَ
بِنْتُ عَلَيَّةَ وَدُحَيْبَةَ بِنْتُ عَلَيَّةَ: حَدَّثَنَا عَنْ
قَيْلَةَ بِنْتِ مَحْرَمَةَ، - وَكَانَتِ رَبِيبَتِهَا وَقَيْلَةَ
جَدَّهُ أَبِيهِمَا - أُمُّ أُمِّهِ - أَنَّهَا قَالَتْ: قَلِّمَنَا
عَلَى رَسُولِ اللهِ ﷺ، فَذَكَرَتِ الْحَدِيثَ بِطُولِهِ
حَتَّى جَاءَ رَجُلٌ وَقَدْ أَرْتَفَعَ الشَّمْسُ، فَقَالَ:
السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ

Allāh! So the Messenger of Allāh ﷺ said: 'Wa 'Alaikas-Salāmu Wa Rahmatullāh' and upon him – meaning the Prophet ﷺ – were two tattered cloths, which had been dyed with saffron and had faded, and he had a small date-palm branch with him.' (Da'if)

We do not know of the *Hadīth* of Qailah except through the narration of 'Abdullāh bin Ḥassān.

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الخراج، باب: في أقطاع الأرضين، ح ٣٠٧٠ من حديث عبد الله بن حسان به ولم يوثقه غير الفردوسي الذي وثقه ابن حبان وصفية ودحیبة لم يوثقهما غير ابن حبان.

Comments:

Saffron is a fragrant flower, which is a compound of red and yellow colors; because the men are not allowed to use colorful fragrance, so he ﷺ wore a worn out cloth as its color had faded.

Chapter 51. What Has Been Related About It Being Disliked For Men To Use Saffron And Khalūq^[1]

2815. Anas bin Mālik narrated that the Messenger of Allāh ﷺ prohibited saffron for men. (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. Shu'bah reported this *Hadīth* from Ismā'il bin 'Ulayyah, from 'Abdul-'Azīz bin Suhaib from Anas: "The Prophet ﷺ forbade from using saffron."

'Abdullāh bin 'Abdur-Rahmān narrated that to us (he said): "Ādām narrated to us from Shu'bah who said: 'The meaning of it being disliked for the men to use saffron, is for the men to have

بِسْمِ اللَّهِ: «وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ، وَعَلَيْهِ - تَعْنِي النَّبِيَّ - أَسْمَاءُ مُلَيَّنِينَ كَانَتَا بِرَغْفَرَانٍ وَقَدْ نَفَضَتَا وَمَعَهُ عُسَيْبُ تَخْلَةً». حَدِيثُ قَيْلَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ حَسَانَ.

(المعجم ٥١) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ التَّرَغُّبِ وَالْخَلْوَقِ لِلرِّجَالِ (التحفة ٨٥)

٢٨١٥ - حَدَثَنَا قُيَّةُ: حَدَثَنَا حَمَادُ بْنُ زَيْدٍ [قَالَ]: حٌ: وَحَدَثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَمَادٍ بْنِ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّرَغُّبِ لِلرِّجَالِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ، وَرَوَى شُبَّهٌ هَذَا الْحَدِيثُ عَنْ إِسْمَاعِيلَ أَبْنَ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّرَغُّبِ.

[1] A fragrance made from saffron and other fragrances which is mostly red and yellow. See *Tuhfat Al-Ahwadhi* and *An-Nihayah*.

saffron applied, that is to perfume with it.””

حَدَّثَنَا يَذِيلُكَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ:

حَدَّثَنَا آدُمُ عَنْ شُعْبَةَ قَالَ:

وَمَعْنَى كَرَاهِيَّةِ التَّرَغُفِ لِلرِّجَالِ: أَنْ

يَتَرَغَّفَ الرَّجُلُ - يَعْنِي - أَنْ يَتَطَيَّبَ بِهِ.

تَخْرِيج: وأخْرَجَه مُسْلِمُ، الْبَاسُ وَالزِّينَةُ، بَابُ نَهْيِ الرَّجُلِ عَنِ التَّرَغُفِ، ح: ٢١٠١ عن قَتِيْبَةَ
بْنِ سَعْدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، ح: ٥٨٤٦ من حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ صَهْبَيْ بْنِ

2816. Ya'lā bin Murrah narrated: “The Prophet ﷺ saw a man wearing *Khullūq* and said: ‘Go and wash it, then wash it, then do not use it again.’” (*Da'if*)

This *Hadīth* is *Hasan*. Some of them differed in this chain from ‘Aṭā’ bin As-Sā’ib. ‘Alī said: “Yahyā bin Sa‘eed said: ‘Whoever heard from ‘Aṭā’ bin As-Sā’ib earlier; then his hearing from him is correct. Shu‘bah and Sufyān’s hearing from ‘Aṭā’ bin As-Sā’ib is correct except regarding two *Hadīth* from ‘Aṭā’ bin As-Sā’ib, from Zādhān. Shu‘bah said: ‘I heard them both from him later.’”

[Abū ‘Eisā said:] It is said that in his latter life ‘Aṭā’ bin As-Sā’ib had a bad memory.

There are narrations on this topic from ‘Ammār, Abū Mūsā and Anas. [And Abū Hafṣ is Abū Hafṣ bin ‘Umar].

٢٨١٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا

أَبُو دَاؤُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: سَمِعْتُ أَبَا حَفْصِ بْنَ عُمَرَ يُحَدِّثُ عَنْ يَعْلَى بْنِ مُرَّةَ: أَنَّ النَّبِيَّ ﷺ أَصَرَ رَجُلًا مُتَخَلِّقًا، [وَ] قَالَ: «إِذْهَبْ فَاغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعْدُ».

هَذَا حَدِيثُ حَسَنٌ، وَقَدْ اخْتَلَفَ بَعْضُهُمْ فِي هَذَا الإِسْنَادِ عَنْ عَطَاءِ بْنِ السَّائِبِ. قَالَ عَلَيْهِ: قَالَ يَعْلَى بْنُ سَعِيدٍ: مَنْ سَمِعَ مِنْ عَطَاءِ بْنِ السَّائِبِ قَدِيمًا فَسَمَاعَهُ صَحِيحٌ، وَسَمَاعَ شُعْبَةَ وَشَفِيَّاً مِنْ عَطَاءِ بْنِ السَّائِبِ صَحِيحٌ إِلَّا حَدِيثَيْنِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَادَانَ. قَالَ شُعْبَةُ: سَمِعْتُهُمَا مِنْهُ بَاخِرَةً.

[قَالَ أَبُو عِيسَى:] يُقَالُ: إِنَّ عَطَاءَ بْنَ السَّائِبِ كَانَ فِي أَخِيرِ أَمْرِهِ قَدْ سَاءَ حِفْظُهُ، وَفِي أَنْبَابِ عَنْ عَمَارٍ وَأَبِي مُوسَى وَأَنَسِي. [وَأَبُو حَفْصٍ - هُوَ أَبُو حَفْصٍ بْنُ عُمَرَ -]

تَخْرِيج: [إِسْنَادُهُ ضَعِيفٌ] وأخْرَجَه النَّسَائِيُّ: ح: ٥١٢٥ / ٨ (الزِّينَةُ، بَابُ التَّرَغُفِ) والخلوق) من حَدِيثِ مُحَمَّدٍ بْنِ غَيْلَانَ بِهِ * أَبُو حَفْصٍ بْنِ عُمَرَ مَعْجُولٌ لَمْ يَرُو عَنْهُ غَيْرَ عَطَاءَ بْنِ السَّائِبِ (تَقْرِيبٌ) * وَفِي الْبَابِ عَنْ عَمَارٍ [أَبُو دَاؤُدَ، ح: ٤١٧٦] وَأَبِي مُوسَى [أَبُو دَاؤُدَ، ح: ٤١٧٨] وَأَنَسَ [تَقْدِيمٌ: ٢٨١٥]

Comments:

Khalūq is a fragrance in which saffron is mixed for its red color which looks outstanding in it, and the colorful fragrance is unlawful for men.

Chapter 52. What Has Been Related About It Being Disliked To Use Silk And *Ad-Dibāj*

2817. The freed slave of Asmā' narrated from Ibn 'Umar who said: "I heard 'Umar mentioning that the Prophet ﷺ said: 'Whoever wears silk in the world he shall not wear it in the Hereafter.'" (*Sahīh*)

There are narrations on this topic from 'Alī, Hudhaifah, Anas and others. We have mentioned it in the Book of Clothing.

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

It has been reported through other routes from 'Amr, the freed slave of Asmā' bint Abī Bakr Aṣ-Ṣiddiq – and his name is 'Abdullāh and his *Kunyāh* is Abū 'Umar. 'Atā' bin Abī Rabāḥ and 'Amr bin Dīnār reported from him.

تخریج: وأخرجه مسلم، اللباس والزينة، باب تحريم لبس الحرير وغيره ذلك للرجال، ح ٢٠٧١ من حديث عبد الملك به * وفي الباب عن علي [البخاري، ح: ٢٦١٤ و مسلم، ح: ٥٤٢٦ و ٥٤٣٢] وأنس [مسلم، ح: ٢٠٧٣].

Comments:

Silk is unlawful for men because therein is a clear aspect of beauty and adornment which is a special feature of femininity; it is contrary to men's quality of bravery and courage. It is also an imitation of the disbelievers and polytheists which is unlawful according to the *Shari'ah*.

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ
الْحَرِيرِ وَالدِّبَاجِ (التحفة ٨٦)

٢٨١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْعِيمٍ : حَدَّثَنَا
إِسْحَاقُ بْنُ يُوسُفَ الْأَزْرَقُ : حَدَّثَنِي عَبْدُ
الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ : حَدَّثَنِي مَوْلَى أَسْمَاءَ
عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ يَذْكُرُ أَنَّ
النَّبِيَّ ﷺ قَالَ: مَنْ لَيْسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ
يَلْبِسْهُ فِي الْآخِرَةِ.

وفي الباب عن عليٍ وحذيفة وأنس وعيسى
واحدٍ وقد ذكرناه في كتاب اللباس .

[قال أبو عيسى:] هذا حديث حسن
صحيح. وقد روی من غير وجه عن عمرو
مولى آسماء بنت أبي بكر الصديق - واسم
عبد الله ويكنى أبا عمر - وقد روی عنه
عطاء بن أبي رباح وعمرو بن دينار .

تخریج: وأخرجه مسلم، اللباس والزينة، باب تحريم لبس الحرير وغيره ذلك للرجال، ح ٢٠٧١ من حديث عبد الملك به * وفي الباب عن علي [البخاري، ح: ٢٦١٤ و مسلم، ح: ٥٤٢٦ و ٥٤٣٢] وأنس [مسلم، ح: ٢٠٧٣].

Chapter 53. The Story Of The Prophet ﷺ Keeping A Cloak For Makhramah And His Courteousness With Him

2818. Al-Miswar bin Makhramah narrated: "The Messenger of Allāh ﷺ distributed some cloaks but he did not give anything to Makhramah. Makhramah said: 'O my son! Let us go to the Messenger of Allāh ﷺ.' So I went with him. He said: 'Enter and call him for me.' So I called the Prophet ﷺ for him, then the Prophet ﷺ came out wearing one of the cloaks. He (ﷺ) said: 'I kept this one for you.'" He said: "So he looked at him and said: 'Makhramah is pleased.'" (*Sahih*) [Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*.

Ibn Abī Mulaikah's name is 'Abdullāh bin 'Ubaidullāh bin Abī Mulaikah.

تخریج: متفق عليه، وأخرجه البخاري، الہبة وفضلها والتحریض عليها، باب: كيف يقبض العبد والمداع، ح: ٢٥٩٩ ومسلم، ح: ١٠٥٨ عن قتيبة به.

Comments:

This *Hadīth* tells that politeness, gentleness, love and kindness should be expressed to others.

Chapter 54. What Has Been Related About 'Allāh Most High Loves To See The Results Of His Favors Upon His Slaves'

2819. 'Amr bin Shu'aib narrated from his father, from his grandfather who said: "The Messenger of Allāh ﷺ said: 'Indeed Allāh loves to see the results of his favors upon His

(المعجم ٥٣) - بَابُ [قِصَّةٍ حَبِيبٍ] (التحفة ٨٧)
قباء لمحرمة وملاطفته معه

٢٨١٨ - حَدَّثَنَا قُتْبَيْهُ: أَخْبَرَنَا الْأَئْمَنُ عَنْ أَبِيهِ مُنْيَكَةَ، عَنِ الْمُسْوَرِ بْنِ مَحْرَمَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَسْمًا أَثِيَّةً وَلَمْ يُعْطِ مَحْرَمَةً شَيْئًا، فَقَالَ مَحْرَمَةً: يَا بْنَى! انْطَلَقْ بِنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، فَانْطَلَقْتُ مَعَهُ، قَالَ: اذْهَلْ فَادْعُهُ لِي، فَدَعَوْتُهُ لَهُ، فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُ، فَقَالَ: سَجَّاْتُ لَكَ هَذَا، قَالَ: فَنَظَرَ إِلَيْهِ فَقَالَ: رَضِيَ مَحْرَمَةً. [قال أبو عيسى: هذا حديث حسن صحيح.]
وابن أبي منيكة - اسمه عبد الله بن عبيدة
الله بن أبي منيكة - .

المعجم (٥٤) - بَابُ مَا جَاءَ أَنَّ اللَّهَ تَعَالَى يُحِبُّ أَنْ يُرَى أَثْرُ نِعْمَتِهِ عَلَى عَبْدِهِ (التحفة ٨٨)

٢٨١٩ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّغَرَانِيُّ: حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَامٌ عَنْ فَتَاهَةَ، عَنْ عَمْرِو بْنِ شَعْبَيْنَ، عَنْ

Slaves.” (*Sahīh*)

There is something on this topic from *Abū Al-Āḥwāṣ* from his father, and ‘Imrān bin Ḥuṣain and *Ibn Mas’ūd*.

[*Abū ‘Eisā* said:] This *Hadīth* is *Ḥasan*.

تخريج: [صحيح] وأخرجه ابن ماجه، اللباس، باب: البس ما شئت، ما أخطاك سرف أو مخيلة، ح: ٢٥٦٠ من حديث همام به وصححه الحاكم ١٣٥/٤؛ ووافقة الذهبي وسنده ضعيف وعلقه البخاري في أول كتاب اللباس قوله شواهد كثيرة منها ما رواه أحمد: ٤٣٨ وسنده صحيح * وفي الباب عن أبي الأحوص عن أبيه [تقدّم: ٢٠٠٦] وعمران بن حبيب [أحمد: ٤٣٨] وابن مسعود [الطحاوي في مشكل الآثار: ١٥١/٤].

Comments:

When Allāh blesses someone with His generosity and mercy by bestowing wealth upon him, he should utilize that and show gratitude.

Chapter 55. What Has Been Related About Black *Khuff*

2820. Ibn Buraidah narrated from his father: “An-Najāshī gave the Prophet ﷺ two black plain *Khuff*. So he wore them, then performed *Wudū’* and wiped over them.” (*Da’if*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Ḥasan*, we only know of it as a narration of Dalham (a narrator in the chain), and Muhammad bin Rabi‘ah reported it from Dalham.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب المسع على الخفين، ح: ١٥٥ وابن ماجه، ح: ٥٤٩ من حديث وكيع به * دلهم ضعيف ولبعض الحديث شواهد كثيرة والمسع على الخفين متواتر.

Comments:

Leather socks are to be put on after the ablution have been made, thereafter if ablution is required, the socks will be wiped over.

أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحِبُّ أَنْ يُرَى أَثْرُ نِعْمَتِهِ عَلَى عَبْدِهِ». وَفِي الْبَابِ عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِيهِ وَعِمْرَانَ بْنِ حُصَيْنٍ وَابْنِ مَسْعُودٍ. [قَالَ أَبُو عَبِيسَى:] هَذَا حَدِيثُ حَسَنٌ.

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي الْحُفْفِ
الأَسْوَدِ (التحفة ٨٩)

٢٨٢٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ دَلْهِمِ بْنِ صَالِحٍ، عَنْ حُجَّيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ بُرْنَدَةَ، عَنْ أَبِيهِ: أَنَّ النَّجَاشِيَّ أَهْدَى لِلنَّبِيِّ ﷺ خَفْفَيْنِ أَسْوَدَيْنِ سَادَجَيْنِ، فَلَيْسَهُمَا ثُمَّ تَوَضَّأَا وَسَسَحَ عَنِيهِمَا. [قَالَ أَبُو عَبِيسَى:] هَذَا حَدِيثُ حَسَنٌ إِنَّمَا تَعْرِفُهُ مِنْ حَدِيثِ دَلْهِمٍ. وَ[قَدْ] رَوَاهُ مُحَمَّدُ ابْنُ رَبِيعَةَ عَنْ دَلْهِمٍ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب المسع على الخفين، ح: ١٥٥ وابن ماجه، ح: ٥٤٩ من حديث وكيع به * دلهم ضعيف ولبعض الحديث شواهد كثيرة والمسع على الخفين متواتر.

Chapter 56. What Has Been Related About The Prohibition Of Plucking Gray Hair

2821. ‘Amr bin Shu‘aib narrated from his father, from his grandfather: “The Prophet ﷺ prohibited plucking gray hair. And he said: ‘It is the Muslim’s light.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. ‘Abdur-Rahmān bin Al-Hārith and others have reported it from ‘Amr bin Shu‘aib, from his father from his grandfather.

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنْ نَفْثِ الشَّيْبِ (التحفة ٩٠)

٢٨٢١ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: أَخْبَرَنَا عَبْدَةُ عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ, عَنْ عَمْرِو بْنِ شَعْبَيْنَ, عَنْ أَبِيهِ, عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ نَفْثِ الشَّيْبِ وَقَالَ: «إِنَّهُ نُورُ الْمُسْلِمِ». [قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ، وَقَدْ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ وَغَيْرُهُ وَاحِدٌ عَنْ عَمْرِو بْنِ شَعْبَيْنَ, عَنْ أَبِيهِ, عَنْ جَدِّهِ.

تخریج: [حسن] وأخرجه ابن ماجه، الأدب، باب نتف الشيب، ح: ٣٧٢١؛ من حديث عبدة، وأبو داود، ح: ٤٢٠٢؛ والسائل: ١٣٦/٨؛ والمسائي: ٥٠٧١، ح: ١٣٦. من حديث عمرو بن شعيب به وللحديث شواهد.

Comments:

Generally, gray hairs grow in a mature age, which are symbols of seriousness, wisdom, dignity and nobility in a person and they enlighten with the light of good deeds, and also create thoughts about the Hereafter; therefore the Prophet ﷺ called them a light of a Muslim.

Chapter 57. What Has Been Related About ‘The One Whose Counsel Is Sought Is Entrusted’

2822. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The one whose counsel is sought is entrusted.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*]. More than one narrator reported it from Shaibān bin ‘Abdur-Rahmān An-Nahwī. Shaibān had books, and he is *Sahīh* in *Hadīth*, his *Kunya* is Abū Mu‘āwiya.

(المعجم ٥٧) - بَابُ مَا جَاءَ أَنَّ الْمُسْتَشَارُ مُؤْتَمَنٌ (التحفة ٩١)

٢٨٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ, عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ, عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْتَشَارُ مُؤْتَمَنٌ». [قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ [حسنٌ]. قَدْ رَوَاهُ غَيْرُهُ وَاحِدٌ عَنْ شَيْبَانَ بْنِ عَبْدِ

الرَّحْمَنُ النَّحْوِيُّ، وَشَيْبَانُ هُوَ صَاحِبُ
كِتَابٍ، وَهُوَ صَحِيحُ الْحَدِيثِ، وَيُكْتَنِي أَبَا
مُعَاوِيَةَ.

تخریج: [إسناده ضعیف] تقدم، مطولاً: ٢٣٦٩ وأخرجه أبو داود، ح: ١٢٨٥ وابن ماجه، ح: ٣٧٤٥ من حديث شیبان به وصححه ابن حبان، ح: ١٩٩١ والحاکم: ١٣١/٤ على شرط الشیخین ووافقه الذھبی وللحديث شواهد ضعیفة عند ابن ماجه، ح: ٣٧٤٦ وغيره.

Comments:

A person whose advice is sought; his sincerity, honesty and trustworthiness are trusted. So he should give good advice with full trustworthiness and honesty. If it is something secret it should not be disclosed. Carelessness about these two things is regarded as dishonesty.

2823. Umm Salamah said: “The Messenger of Allāh ﷺ said: ‘The one whose council is sought is entrusted.’” (*Da’if*)

There are narrations on this topic from Ibn Mas’ud, Abū Hurairah and Ibn ‘Umar.

[Abū ‘Eisā said:] This *Hadīth* is *Gharib* as a narration of Umm Salamah.

(Another chain to the narrator) ‘Abdul-Mālik bin ‘Umair who said: “I will narrate a *Hadīth* without altering a letter from it.”

تخریج: [إسناده ضعیف] ابن جدعان ضعیف وله شواهد منها الحديث السابق * وفي الباب عن ابن مسعود [ابن عدي: ٤/١٣٣٥] وأبي هريرة [تقديم: ٢٨٢٢] وابن عمر [ابن عدي: ٢/٤٧٨].

Comments:

The *Hadīth* of the Prophet is a trust, and any careless and neglectful dealing with it will be regarded as dishonesty. Therefore it should be transmitted with full responsibility.

٢٨٢٣ - حَدَّثَنَا أَبُو حُرَيْبٍ : حَدَّثَنَا وَكَيْعَ
عَنْ ذَاوَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبْنِ جُدْعَانَ،
عَنْ جَدَّيْهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ : قَالَ رَسُولُ
اللَّهِ ﷺ : «الْمُسْتَشَارُ مُؤْتَمِنٌ» .
وَفِي الْبَابِ عَنْ أَبْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ
وَابْنِ عُمَرَ .

[قال أبا عيسى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ
حَدِيثِ أُمِّ سَلَمَةَ .

حَدَّثَنَا عَبْدُ الْجَبَارِ بْنُ الْعَلَاءِ الْعَطَّارِ عَنْ
سَفْيَانَ بْنِ عُيَيْنَةَ قَالَ : قَالَ عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ :
إِنِّي لَا حَدُّثُ بِالْحَدِيثِ فَمَا أَخْرَمْ مِنْهُ حَرْفًا .

Chapter 58. What Has Been Related About Omens

2824. Sālim and Ḥamzah, the sons of ‘Abdullāh bin ‘Umar, narrated from their father that the Messenger of Allāh ﷺ said: “An omen is in three: A woman, a dwelling, and a (riding) beast.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Some of Az-Zuhri’s companions did not mention “from Hamzah” in it, they only said: “from Sālim, from his father from the Prophet ﷺ.” [Mālik bin Anas reported this *Hadīth* from Az-Zuhri and he said: “From Sālim and Ḥamzah the sons of ‘Abdullāh bin ‘Umar from their father].

This is how Ibn Abī ‘Umar reported this *Hadīth* for us (and he mentioned the chain again).

(Another chain) from Sālim, from his father from the Prophet ﷺ, but Sa‘eed bin ‘Abdur-Rahmān did not mention “from Hamzah” in it and Sa‘eed’s narration is more correct because ‘Alī bin Al-Madīnī and Al-Humaidī reported it from Sufyān, [from Az-Zuhri, from Sālim and they mentioned that Sufyān said:] “Az-Zuhri did not report this *Hadīth* to us except from Salim from Ibn ‘Umar.”

Mālik bin Anas reported this *Hadīth* from Az-Zuhri and he said: “From Sālim and Ḥamzah, the sons of ‘Abdullāh bin ‘Umar, from their father.”

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي
الشُّوْمِ: (التحفة ٩٢)

٢٨٢٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِّيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ وَحَمْزَةَ ابْنَيِ
عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَيْبِهِمَا: أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: «الشُّوْمُ فِي ثَلَاثَةِ: فِي الْمَرْأَةِ
وَالْمَسْكِنِ وَالدَّابَّةِ».

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٌ
صَحِيحٌ، وَبَعْضُ أَصْحَابِ الرُّثْرُوثِ لَا
يَذْكُرُونَ فِيهِ عَنْ حَمْزَةَ، وَإِنَّمَا يَشُولُونَ عَنْ
سَالِمِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. [ورَوَى
مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنِ الرُّثْرُوثِ
فَقَالَ: عَنْ سَالِمٍ وَحَمْزَةَ ابْنَيِ عَبْدِ اللَّهِ بْنِ
عُمَرَ عَنْ أَيْبِهِمَا]. وَهُكْدَا رَوَى لَنَا ابْنُ أَبِي
عُمَرَ هَذَا الْحَدِيثَ عَنْ سُفِّيَانَ بْنِ عُيَيْنَةَ، عَنِ
الزُّهْرِيِّ، عَنْ سَالِمٍ وَحَمْزَةَ ابْنَيِ عَبْدِ اللَّهِ بْنِ
عُمَرَ، عَنْ أَيْبِهِمَا عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ:
حَدَّثَنَا سُفِّيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ
أَبِيهِ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ سَعِيدٌ
ابْنُ عَبْدِ الرَّحْمَنِ: عَنْ حَمْزَةَ وَرَوَايَةُ سَعِيدٍ
أَصْحَحُ لَأَنَّ عَلَيَّ بْنَ الْمَدِينِيِّ وَالْحَمِيْدِيِّ، رَوَيَا
عَنْ سُفِّيَانَ، [عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ وَدَكَّارًا
عَنْ سُفِّيَانَ قَالَ]: وَلَمْ يَرُو لَنَا الزُّهْرِيُّ هَذَا
الْحَدِيثَ إِلَّا عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ.
وَرَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنِ
الزُّهْرِيِّ وَقَالَ: عَنْ سَالِمٍ وَحَمْزَةَ ابْنَيِ عَبْدِ اللَّهِ

There are narrations on this topic from Sahl bin Sa'd, 'Aishah, and Anas. It has been related that the Prophet ﷺ said: "If there was an omen in anything it would be in a woman, a (riding) beast, and a dwelling."

And it has been reported from Ḥakim bin Mu'awiyah who said: "I heard the Prophet ﷺ saying: 'There are no omens, but there is a sense of security in a home, a woman, and a horse.'"

(A chain) with that narration.

بْنُ عُمَرَ، عَنْ أَيْيُهُمَا .
وَفِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ وَعَائِشَةَ
وَأَنَسَ، وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ
كَانَ الشُّؤُمُ فِي شَيْءٍ فَفِي الْمَرْأَةِ وَالدَّارِ
وَالْمَسْكَنِ». وَقَدْ رُوِيَ [عَنْ] حَكِيمِ بْنِ مُعَاوِيَةَ،
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا شُؤُمَ، وَقَدْ
يَكُونُ الْيُمْنُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ».
حَدَّثَنَا يَذِلَّكَ عَلَيْهِ بْنُ حَمْزَةُ: حَدَّثَنَا إِسْمَاعِيلُ
ابْنُ عَيَّاشٍ، عَنْ سُلَيْمَانَ بْنِ سُلَيْمَانَ، عَنْ يَحْيَى
ابْنِ جَاهِيرِ الطَّائِيِّ، عَنْ مُعَاوِيَةَ بْنِ حَكِيمٍ، عَنْ
عَمِّهِ حَكِيمِ بْنِ مُعَاوِيَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا .

تخریج: [صحیح] متفق عليه، وأخرجه مسلم، السلام، باب الطيرة والفال، وما يكون فيه الشؤم، ح: ٢٢٢٥ عن محمد بن أبي عمر والبخاري، ح: ٥٠٩٣ من حديث الزهرى به * وفي الباب عن سهل بن سعد [البخاري، ح: ٢٢٢٦] وMuslim، ح: ٢٨٥٩ وعائشة [أحمد: ٨٥ / ٦] وأنس [أبو داود، ح: ٣٩٢٤] * حديث: "إِنْ كَانَ الشُّؤُمُ فِي شَيْءٍ ... إِلَّا" متفق عليه والبخاري، ح: ٢٨٥٩ وMuslim، ح: ٢٢٦٦ وحديث حكيم بن معاوية: أخرجه الطبراني: ٣/٢٠٨، ح: ٣١٤٨؛ ح: ١٩٩٣ من حديث إسماعيل بن عياش به وللحديث شواهد عند ابن ماجه، ح: ١٩٩٣ وغيره فهو حسن.

Comments:

Shu'm [bad omen/pessimism] applies to two meanings, a: nothing is ominous; b: but if it exists, it may be in these three when it does not exist in them, how can it then be in anything else.

Chapter 59. What Has Been Related About 'Two Do Not Converse In Exclusion Of The Third'

2825. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "When there are three of you, then let two not converse in exclusion of their companion." (*Sahīh*)

In Sufyān's narration he said: "Two are not to converse in

(المعجم ٥٩) - بَابُ مَا جَاءَ لَا يَتَنَاجِي
اثْنَانُ دُونَ الثَّالِثِ (التحفة ٩٣)

- ٢٨٢٥ - حَدَّثَنَا هَنَّادُ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
عَنِ الْأَعْمَشِ؛ ح: وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ:
حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ شَيْقَيْنِ، عَنْ
عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ
ثَلَاثَةً فَلَا يَتَنَاجَي اثْنَانٌ دُونَ صَاحِبِهِمَا» .

exclusion of the third, for indeed that will worry him."

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

It has been related that the Prophet ﷺ said: "Two are not to converse in exclusion of one, for indeed that harms the believer, and Allāh [Mighty and Sublime is He] does not like harming the believer."

There are narrations on this topic from Ibn ‘Umar, Abū Hurairah, and Ibn ‘Abbās.

تخریج: متفق عليه، وأخرجه مسلم، باب تحريم مناجاة الاثنين دون الثالث، وغير رضاه، ح: ٢١٨٤ عن محمد بن أبي عمر والبخاري، ح: ٦٢٩٠ من حديث شقيق به، حديث: "لا ينناجي اثنان دون واحد ... إلخ" رواه البخاري في التاريخ الكبير [٢/٣٠٤-٣٠٥] وأبو علی، ح: ٢٤٤٤ وغيرهما، وقال البيصري: "روانة ثقات وذكر البخاري له علة" * وفي الباب عن ابن عمر [البخاري، ح: ٦٢٨٨ وMuslim، ح: ٢١٨٣/٢] وأبي هريرة [أحمد: ٣٥١/٢] وابن عباس [أبو يعلى في مسنده: ٣٣٢/٤، ح: ٢٤٤٤].

Comments:

When two individuals talk to each other while ignoring the third person in their company, it causes him to worry, and creates sorrow and grief; he thinks they do not trust him and they are hiding the matter from him considering him unreliable.

Chapter 60. What Has Been Related About The Promise

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي الْعِدَةِ

(التحفة ٩٤)

2826. Ismā‘il bin Abī Khālid narrated that Abū Juhaifah said: "I saw the Messenger of Allāh ﷺ (he was) white and turning grey. Al-Ḥasan bin ‘Alī resembles him most. He had promised thirteen young she-camels for us, so we went to get them. When we arrived he had died without giving us anything. So when Abū Bakr (became the *Khalifah*) he said: 'If there is anyone to whom the Messenger of

الكُوفُّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضْلَلَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي جُحَيفَةَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَيْضًا قَدْ شَافَ، وَكَانَ الْحَسَنُ بْنُ عَلَيٍّ يُشْهِدُهُ، وَأَمَرَ لَنَا بِثَلَاثَةِ عَشَرَ قَلْوَصًا فَلَهَبْنَا نَقْبِضُهَا فَأَنَّا مُؤْتَهُ فَلَمْ يُعْطُونَا شَيْئًا، فَلَمَّا قَامَ أَبُو بَكْرٍ قَالَ: مَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللَّهِ ﷺ عِدَةً فَلْيَبْرِجِهِ،

Allāh ﷺ made a promise, then let him come forth.' I stood to inform him about it, and he ordered that they be given to us." (*Sahīh*)

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

Marwān bin Mu‘āwiya reported this *Hadīth* with a chain from Abū Juhaifah and it is similar to this. More than one narrator reported it from Ismā‘il bin Abī Khālid, from Abū Juhaifah who said: "I saw the Prophet ﷺ and Al-Hasan bin ‘Alī resembles him the most." And they did not add anything more than that.

فَقُمْتُ إِلَيْهِ فَأَخْبَرْتُهُ فَأَمَرَ لَنَا بِهَا .

[Qāl Aboo Uīsi]: هَذَا حَدِيثٌ حَسَنٌ .

وَقَدْ رَوَى مَرْوَانُ بْنُ مَعَاوِيَةَ هَذَا الْحَدِيثَ
بِإِسْنَادٍ لَهُ عَنْ أَبِيهِ جُحَيْفَةَ نَحْوَ هَذَا، وَقَدْ
رَوَى عَيْرُ وَاحِدٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِيهِ خَالِدٍ،
عَنْ أَبِيهِ جُحَيْفَةَ قَالَ: رَأَيْتُ الَّتِي بِهِ وَكَانَ
الْحَسَنُ بْنُ عَلَيْ يُشْبِهُهُ وَلَمْ يَرِيدُوا عَلَى هَذَا .

تخریج: متفق عليه، وأخرجه مسلم، الفضائل، باب شیه بیه، ح: ٢٣٤٣ عن واصل والبخاري، ح: ٣٥٤٤ من حديث محمد بن فضيل به.

Comments:

Al-Hasan's ب upper part of the body, from chest up to his head, was like that of the Messenger of Allāh ﷺ; and the lower part of the body of Ḥussain bin ‘Alī ب was like that of the Messenger. This *Hadīth* points out that if a person promises someone to give a specific thing and he dies, then the successor should fulfill the promise.

2827. Ismā‘il bin Abī Khālid narrated that Abū Juhaifah said: "I saw the Prophet ﷺ, and Al-Hasan bin ‘Alī resembles him the most." (*Sahīh*)

[Abū ‘Eisā said:] This is how more than one narrator reported it from Ismā‘il bin Khālid, similarly.

There is something on this topic from Jābir, and Abū Juhaifah's name is Wahb As-Suwā'ī.

٢٨٢٧ - حَدَثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَثَنَا
يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِيهِ خَالِدٍ:

حَدَثَنَا أَبُو جُحَيْفَةَ قَالَ: رَأَيْتُ الَّتِي بِهِ
وَكَانَ الْحَسَنُ بْنُ عَلَيْ يُشْبِهُهُ .

[Qāl Aboo Uīsi]: وَهَكُذا رَوَى عَيْرُ وَاحِدٌ
عَنْ إِسْمَاعِيلَ بْنِ أَبِيهِ خَالِدٍ نَحْوَ هَذَا .

وَفِي الْبَابِ عَنْ جَابِرٍ. وَأَبُو جُحَيْفَةَ
[أَسْمُهُ] وَهُبُّ الشَّوَّافُ .

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٨١٦٢ من حديث يحيى القطان
* وفي الباب عن جابر [البخاري، ح: ٢٢٩٦، ٤٣٨٣ ومسلم، ح: ٢٣١٤].

Chapter 61. What Has Been Related About Saying “May My Father And Mother Be Ransomed For You”

2828. ‘Alī narrated: “I did not hear the Prophet ﷺ mentioning both of his parents^[1] for anyone other than Sa‘d bin Abī Waqqās.” (*Sahīh*)

تخریج: [صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ۱۹۴ والکبرى، ح: ۱۰۰۲۲. عن إبراهيم الجوهري به وللحديث شواهد كثيرة، انظر، ح: ۲۸۳۰.

Comments:

The aim of mentioning the ransom of one’s parents for someone is to express love, affection, honor and respect for him; after having been impressed by the service of Sa‘d bin Abī Waqqās in the battle of Uhud, the Prophet ﷺ uttered the wording of ransoming his parents for paying him tributes and for the acknowledgment of his service, the Prophet said the same words for Az-Zubair bin Awwām in the Battle of the Trench.

2829. ‘Alī narrated: “The Messenger of Allāh ﷺ did not mention both of his parents for anyone except Sa‘d bin Abī Waqqās. On the Day of Uhud he said: ‘Shoot, may my father and mother be ransomed for you.’ And he said to him: ‘Shoot! O young man.’” (*Da‘if*)

There are narrations on this topic from Az-Zubair and Jābir.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. It has been reported through other routes from ‘Alī. More than one narrator reported this *Hadīth* from Yahyā bin Sa‘eed, from Sa‘eed bin Al-Musayyab, from Sa‘d bin Abī Waqqās, who said:

(المعجم ٦١) - بَابُ مَا جَاءَ فِي فَدَاكَ أَبِي وَأُمِّي (التحفة ٩٥)

٢٨٢٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجُوَهْرِيُّ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَلَيِّ قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ جَمَعَ أَبَوَيْهِ لِأَحَدٍ غَيْرَ سَعْدٍ بْنِ أَبِي وَقَاصِ.

تخریج: [صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ۱۹۴ والکبرى، ح: ۱۰۰۲۲. عن إبراهيم الجوهري به وللحديث شواهد كثيرة، انظر، ح: ۲۸۳۰.

٢٨٢٩ - أَخْبَرَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَارُ: حَدَّثَنَا سُفِيَّانُ عَنْ ابْنِ جُدْعَانَ وَيَحْيَى بْنِ سَعِيدٍ سَوْعًا سَعِيدَ بْنَ الْمُسَيَّبِ يَشْوُلُ: قَالَ عَلَيْهِ: مَا جَمَعَ رَسُولُ اللَّهِ ﷺ أَبَاهُ وَأُمَّهَ لِأَحَدٍ إِلَّا لِسَعْدٍ بْنِ أَبِي وَقَاصِ، قَالَ لَهُ يَوْمَ أُحْمَدْ: «إِرْمٌ، فَدَاكَ أَبِي وَأُمِّي، وَقَالَ لَهُ: ازْمِ أَبِيهَا الْعَلَامَ الْحَرَوْرَ».

وفي الأئمَّةِ عَنِ الزُّبَيرِ وَجَابِرٍ. [قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ [عَنْ] عَلَيِّ. وَقَدْ رَوَى غَيْرُ وَاجِدٍ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدٍ

^[1] That is, including both in the saying: “May my father and mother be ransomed for you.”

"The Messenger of Allāh ﷺ mentioned both of his parents to me on the Day of Uhud. [He said: 'Shoot! May my father and mother be ransomed for you.'"]

تخریج: [إسناده ضعیف] وسيأتي: ٣٧٥٣ * سفیان بن عینة عنعن وكان يدلس عن ثقات المدلسين والضعفاء وغيرهم كما حرقته في تخریج النهاية في الفتنه والملاحم * قوله: "ارم أيها الغلام الحزور" * وفي الباب عن الزبیر [یاتی: ٣٧٤٣] وجابر [لم أجده].

Comments:

Hazawwar, translated here as young man' is a powerful and strong youth approaching adulthood.

2830. Sa'd bin Abi Waqqas said: "The Messenger of Allāh ﷺ mentioned both of his parents to me on the Day of Uhud." (*Sahih*)

This *Hadith* is *Hasan Sahih* and both of the narrations are *Sahih*.

ابن أبي وقاص قال: جمَع لي رسول الله ﷺ أبوئيَّه يوم أحد قال: «ارم فداك أبي وأمي». .

تخریج: [إسناده ضعیف] وسيأتي: ٣٧٥٣ * سفیان بن عینة عنعن وكان يدلس عن ثقات المدلسين والضعفاء وغيرهم كما حرقته في تخریج النهاية في الفتنه والملاحم * قوله: "ارم أيها الغلام الحزور" * وفي الباب عن الزبیر [یاتی: ٣٧٤٣] وجابر [لم أجده].

٢٨٣٠ - حَدَّثَنَا بِنْ دَلِيلُ فُتُوحَةُ بْنُ سَعِيدٍ حَدَّثَنَا الْلَّيْثُ بْنُ سَعْدٍ وَعَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: جَمَعَ لِي رَسُولُ الله ﷺ أَبْوَيَّهُ يَوْمَ أُحْدٍ .
هذا حديث حسن صحيح وكلا الحديثين صحيح.

تخریج: متفق عليه، وأخرجه البخاري، المغازي، باب: «إذ همت طائفتان منكم أن تفشاوا والله وليهما»، ح: ٤٠٥٧، ومسلم، ح: ٢٤١٢ عن قتيبة به.

Chapter 62. What Has Been Related About Saying "O My Little Son"

2831. Anas narrated that the Prophet ﷺ said to him: "O my little son." (*Sahih*)

There are narrations on this topic from Al-Mughirah and 'Umar bin Abi Salamah.

[Abū 'Eisā said:] This *Hadith* is *Hasan Sahih Gharib* from this route, and it has been related through routes other than this one from Anas. This *Shaikh*, Abū 'Uthmān (a narrator in the chain) is trustworthy, he is Al-Ja'd bin

(المعجم ٦٢) - بابٌ مَا جَاءَ فِي يَا بُنَيَّ
(التحفة ٩٦)

٢٨٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو عُثْمَانَ - شَيْخُ لَهُ - عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا بُنَيَّ» .

وفي الأباب عن المغيرة وعمر بن أبي سلمة .
[قال أبو عيسى:] هذا حديث حسن صحيح غريب من هذا الوجه . وقد روی من غير هذا الوجه عن أنس . وأبو عثمان هذا

'Uthmān, and it is also said that he is Ibn Dīnār, and he is from Al-Baṣrah. Yūnus bin 'Ubaid, Shu'bah and more than one of the *A'immah* reported from him.

تَحْرِيْج: وأخرجه مسلم، الأدب، باب جواز قوله لغير ابنه: يا بني، واستحبابه للملائفة، ح: ٢١٥١ من حديث أبي عوانة به * وفي الباب عن المغيرة [مسلم، ح: ٢١٥٢] وعمر بن أبي سلمة [تقدم: ١٨٥٧].

Chapter 63.What Has Been Related About Hastening To Name The Child

2832. Amr bin Shu'aib narrated from his father, from his grandfather that the Prophet ﷺ ordered naming the child on the seventh day, removing the harm from him, and *Al-'Aqq*.^[1] (*Sahih*)

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

تَحْرِيْج: [صحيح] * شريك القاضي، تابعه عبد الرحمن بن مغراء عند ابن المنذر (تحفة المودود بأحكام المولود لابن القيم) وللحديث شواهد، انظر، ح: ١٥٢٢.

Comments:

If a person is unable to perform '*Aqīqah* due to incapable financial circumstances, then the baby may be given a name soon after the birth; if '*Aqīqah* is to be performed then the head will be shaved on the seventh day, and then the name will be given.

Chapter 64. What Has Been Related About What Names Are Recommended

2833. Ibn 'Umar narrated that the Prophet ﷺ said: "The most loved

- شَيْخُ ثَقَةَ، - وَهُوَ الْجَعْدُ بْنُ عُثْمَانَ - وَيُقَالُ: ابْنُ دِينَارٍ - وَهُوَ بَصَرِيُّ - وَقَدْ رَوَى عَنْهُ يُونُسُ بْنُ عَبْيَضٍ وَشَعْبَةُ، وَغَيْرُ وَاحِدٍ مِنَ الْأَئِمَّةِ.

(المعجم ٦٣) - بَابُ مَا جَاءَ فِي تَعْجِيلِ اسْمِ الْمَوْلُودِ (التحفة ٩٧)

٢٨٣٢ - حَدَّثَنَا عَبْيَضُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ابْنِ عَوْفٍ: حَدَّثَنِي عَمِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شَعْبِيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِسَمْيَةِ الْمَوْلُودِ يَوْمَ سَابِيعِهِ وَوَضْعِ الْأَذِي عَنْهُ وَالْعَنْقِ .

[قال أبو عيسى:] لهذا حديث حسن غريب.

(المعجم ٦٤) - بَابُ [مَا جَاءَ] مَا يُسْتَحْبِطُ مِنَ الْأَسْمَاءِ (التحفة ٩٨)

٢٨٣٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدَ أَبُو عَمْرُو الْوَرَاقُ الْبَصَرِيُّ: حَدَّثَنَا مُعَمَّرُ بْنُ

^[1] Removing the hair and slaughtering the animal for the '*Aqīqah*.

names to Allāh are ‘Abdullāh and ‘Abdur-Rahmān.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

سلیمان الرقیٰ عن علیٰ بن صالح الرنجیٰ [المکنیٰ]، عن عبد الله بن عثمان، عن نافع، عن ابن عمر عن النبي ﷺ قال: «أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِّنْ هَذَا الْوَجْهِ.

تخریج: [إسناده حسن] * عبدالله بن عثمان بن خثيم حسن الحديث وانظر الحديث الآتي.

Comments:

These two names express the servitude to Allāh, and an open announcement of a human's servitude to Allāh is loved by Him.

2834. [Ibn ‘Umar narrated that the Prophet ﷺ said: “The most loved names to Allāh are ‘Abdullāh and ‘Abdur-Rahmān.” (*Sahīh*)

This *Hadīth* is *Gharīb* from this route].

٢٨٣٤ - [حدَثَنَا عُقْبَةُ بْنُ مُكْرِمِ الْعَمْيَ الْبَصْرِيُّ: حدَثَنَا أَبُو عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرَ الْعَمْرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ].

هَذَا حَدِيثٌ غَرِيبٌ مِّنْ هَذَا الْوَجْهِ.

تخریج: وأخرجه مسلم، الأداب، باب النهي عن التكني بأبي القاسم، وبيان ما يستحب من الأسماء، ح: ٢١٣٢ من حديث العمري به.

(المعجم ٦٥) - بَابُ مَا جَاءَ مَا يُكْرَهُ
من الأسماء (التحفة ٩٩)

Chapter 65. What Has Been Related About What Names Are Disliked

2835. ‘Umar [bin Al-Khaṭṭāb] narrated that the Messenger of Allāh ﷺ said: “I forbid naming with Rāfi‘, Barakah and Yasār.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. This is how Abū Aḥmad reported it from Sufyān, from Abū Az-Zubair, from Jābir, from ‘Umar. [Others reported it from Sufyān, from Abū Az-Zubair, from

٢٨٣٥ - حدَثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حدَثَنَا أَبُو أَحْمَدَ: حدَثَنَا سُفِيَّانُ عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ، عَنْ عُمَرَ [بْنِ الْخَطَّابِ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَهِنَّ أَنْ يُسَمَّى رَافِعٌ وَبَرَّكَهُ وَسَارٌ».

[قال أبو عيسى:] هَذَا حَدِيثٌ غَرِيبٌ هَكَذَا رَوَاهُ أَبُو أَحْمَدَ عَنْ سُفِيَّانَ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ، عَنْ عُمَرَ. [وَرَوَاهُ عَيْرَةُ

Jâbir from the Prophet ﷺ.

Abû Aḥmad is trustworthy, a Ḥafiz. What is popular among the people (of knowledge) is that this is a narration of Jâbir from the Prophet ﷺ, and that it is not from 'Umar.

عَنْ سُفِيَّاَنَّ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ عَنْ أَبِي الْتَّبِيِّ [جَابِرٌ].

وَأَبُو أَخْمَدَ يَقْتَهُ حَافِظٌ. وَالْمَسْهُورُ عِنْدَ النَّاسِ هَذَا الْحَدِيثُ عَنْ جَابِرٍ عَنْ أَبِي الْتَّبِيِّ [وَأَئِنَّ فِيهِ [عَنْ] عُمَرَ].

تَخْرِيج: [صَحِيحٌ] وَأَخْرَجَهُ ابْنُ ماجِهِ، الْأَدْبُ، بَابُ مَا يَكْرَهُ مِنَ الْأَسْمَاءِ، ح: ٣٧٢٩؛ من حديث أبى أَحْمَد الزَّبِيرِى بِهِ وَصَحَّحَهُ الْحاكِمُ عَلَى شَرْطِ مُسْلِمٍ: ٢٧٤ / ٤ وَوَافَقَهُ الْذَّهَبِيُّ وَلَهُ شَواهِدٌ عِنْدَ مُسْلِمٍ، ح: ٢١٣٦ وَأَبِي دَادِ، ح: ٤٩٦٠ وَغَيْرَهُمَا وَرَوَاهُ مُسْلِمٌ، ح: ٢١٣٨؛ مِنْ حَدِيثِ أَبِي الْزَّبِيرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ بِإِرَادَةِ النَّهِيِّ مَطْلُوْلًا.

Comments:

The people normally take good omens from the names; therefore the Prophet did not like such names, because saying 'no' in answer to these names is disliked and detested. So answering 'no' to a person who calls someone named 'Nâfi' (profitable), Barakah (blessed) and Yasâr (easy) is not a good impression.

2836. Samurah bin Jundab narrated that the Messenger of Allâh ﷺ said: "Do not name your boy Rabâh, nor Aflâh, nor Yasâr, nor Najîh, so that it may be said: 'Is he there?' and it may be said: 'No.'"^[1] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

٢٨٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاؤَدَ عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ هَلَالِ بْنِ يَسَافِ، عَنْ الرَّبِيعِ بْنِ عُمِيلَةَ الْفَزَارِيِّ، عَنْ سَمْرَةَ بْنِ جَنْدُبٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَمَكُمْ: رَبَاحٌ وَلَا أَفْلَحٌ وَلَا يَسَارٌ وَلَا نَجِيْحٌ يَقَالُ: أَنَّمَّ هُوَ؟ فَيَقَالُ: لَا.

[Qâl' Abû 'Uisâ]: هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ.

تَخْرِيج: وَأَخْرَجَهُ مُسْلِمٌ، الْأَدْبُ، بَابُ كِرَاهَةِ التَّسْمِيَّةِ بِالْأَسْمَاءِ الْقَبِيْحَةِ، وَبِنَافْعٍ وَنَحْوِهِ، ح: ٢١٣٧؛ مِنْ حَدِيثِ شَعْبَةَ بْنِ عَيْنَةَ وَهُوَ فِي مُسْنَدِ الطِّبَالِسِيِّ، ح: ٨٩٣.

2837. Al-A'raj narrated that Abû Hurairah conveyed to him that the Prophet ﷺ said: "The most despicable (*Akhnâ*) name to Allâh on the Day of Judgement is that of a man named King of Kings. (*Malik al-Amlâk*)" (*Sahîh*)

٢٨٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونِ الْمَكِيِّ: حَدَّثَنَا سُفِيَّاَنَّ [بْنُ عَيْنَةَ] عَنْ أَبِي الرَّبَادِ، عَنْ الْأَغْرِيْحِ، عَنْ أَبِي هُرَيْرَةَ يَيْلَغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَحْنَعُ اسْمَهُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ رَجُلٌ تَسْمَى [بِ]مَلِكِ الْأَمْلَاكِ».

^[1] For example : "Is Aflâh there?" "No." Which would mean there is no prosperity here.

Sufyān said: “(Like) ‘*Shāhāni Shāh*’ (Shah of Shah’s).” And the meaning of *Akhna'* is most despicable. And this *Hadīth* is *Hasan Sahīh*.

تخریج: متفق عليه، وأخرجه البخاري، الأدب، باب أبغض الأسماء إلى الله، ح: ٦٢٠٦؛ ومسلم، ح: ٢١٤٣ من حديث سفيان بن عيينة به.

Comments:

Akhna (most disgraced) according to some it means ‘ugliest’. The names that denote pride, insolence and arrogance; it is disliked to be named such names, like: ruler of the rulers, king of the kings etc, because complete sovereignty is Allāh's.

Chapter 66. What Has Been Related About Changing Names

2838. Ibn ‘Umar narrated that the Prophet ﷺ changed the name of ‘Āsiyah, he said: “You are Jamilah.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, only Yaḥyā bin Sa‘eed Al-Qatṭān narrated the chain from ‘Ubaidullāh from Nāfi‘ from Ibn ‘Umar. Some of them reported this from ‘Ubaidullāh from Nāfi‘, from ‘Umar in *Mursal* form.

There are narrations on this topic from ‘Abdur-Rahmān bin ‘Awf, ‘Abdullāh bin Salām, ‘Abdullāh bin Muṭṭi, ‘Āishah, Al-Ḥakam bin Sa‘eed, Muslim and Usāmah bin Akhdarī, Shuraīḥ bin Hāni’ from his father and Khaithamah bin ‘Abdur-Rahmān from his father.

قال سفيان: شاهان شاه وأخْنَع يعنِي [وأَفْبَحُ، هَذَا حَدِيثُ حَسَنٌ صَحِيقٌ].

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي تَغْيِيرِ الْأَسْمَاءِ (التحفة ١٠٠)

٢٨٣٨ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: وَأَبُو بَكْرٍ [مُحَمَّدُ بْنُ بَشَارٍ] بُنْدَارٌ وَغَيْرُهُ وَاجِدٌ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ عَيْرَ اسْمَ عَاصِيَةً وَقَالَ: «أَتَتْ جَمِيلَةً».

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ، وَإِنَّمَا أَسْنَدَهُ يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ. وَرَوَى بَعْضُهُمْ هَذَا عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ أَنَّ عُمَرَ مُرْسَلًا.

وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَعَبْدِ اللَّهِ بْنِ سَلَامٍ وَعَبْدِ اللَّهِ بْنِ مُطْبِعٍ وَعَائِشَةَ وَالْحَكَمَ بْنِ سَعِيدٍ وَمُسْلِمٍ وَأَسَامَةَ بْنِ أَخْدَرِيٍّ، وَشَرِيعَ بْنِ هَانِئٍ عَنْ أَبِيهِ، وَخَيْثَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ.

تخریج: وأخرجه مسلم، الأدب، باب استحباب تغيير الاسم القبيح إلى حسن ... إلخ.

ح: ٢١٣٩ عن بندار به * وفي الباب عن عبد الرحمن بن عوف [الحاكم: ٣٠٦/٣، ٢٧٦/٤] وعبد الله بن سلام [يأتي: ٣٢٥٦، ٣٨٠٣] وعبد الله بن مطیع [عن أبيه، مسلم، ح: ١٧٨٢: ٢٨٣٩] والحكم بن سعيد [البخاري في التاريخ الكبير: ٢/٣٣٠، ٤٣٠] ومسلم [البخاري في الأدب المفرد، ح: ٨٢٤] وأسامة بن أخدرى [أبو داود، ح: ٤٩٥٤: ٤٩٥٤] وشريح بن هانئ، عن أبيه [أبو داود، ح: ٤٩٥٥] وخثيمه بن عبد الرحمن عن أبيه [أحمد: ٤/١٧٨].

Comments:

‘Āsiyah means ‘disobedient’; therefore it is not suitable for a Muslim; such names that point out ugly and disliked meanings or are polytheistic should be changed.

2839. ‘Āishah narrated that the Prophet ﷺ would change offensive names.

Abū Bakr bin Nāfi‘ said: “Sometimes ‘Umar bin ‘Alī would narrate this *Hadīth*: ‘Hishām bin ‘Urwah from his father, from the Prophet ﷺ,’ in *Mursal* form, and he would not mention ‘from ‘Āishah’ in it.” (*Sahīh*)

٢٨٣٩ - حَدَّثَنَا أَبُو بَكْرٍ بْنُ نَافِعٍ الْبَصْرِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَلَيِّ الْمُقْدَمِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُعِيرُ الاسمَ الْقَبِيْحَ . وَقَالَ أَبُو بَكْرٍ بْنُ نَافِعٍ: وَرَبِّمَا قَالَ عُمَرُ أَبْنُ عَلَيِّ فِي هَذَا الْحَدِيثِ: هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ .

تخریج: [صحیح] رواه البغوي في شرح السنة: ١٢/٣٤٢ وأبوالشيخ في أخلاق النبي ﷺ، ص: ٢٥٣ من حديث عمر بن علي المقدمي سمعت هشام بن عروة عن أبيه عن أبي هريرة به وسنده صحيح وللحديث شواهد.

Chapter 67. What Has Been Related About The Names Of The Prophet ﷺ

2840. Muḥammad bin Jubair bin Muṭ‘im narrated from his father that the Messenger of Allāh ﷺ said: “I have some names: I am Muḥammad, I am Ahmad, I am Al-Māhi, the one by whom Allāh wipes out disbelief, I am Al-Hāshir, the one whom the people are gathered at his feet, and I am Al-‘Aqib, the one after whom there is no Prophet.” (*Sahīh*)

[There is something on this topic

(المعجم ٦٧) - بَابُ مَا جَاءَ فِي أَسْمَاءِ النَّبِيِّ ﷺ (التحفة ١٠١)

٢٨٤٠ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدٍ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاجِيُّ الَّذِي يَمْحُو اللَّهُ بِي الْكُفَّارَ، وَأَنَا الْحَاسِرُ الَّذِي يُخْشِرُ النَّاسَ عَلَى قَدَمِيِّ، وَأَنَا الْعَاقِبُ الَّذِي لَئِسَ بَعْدَهُ نَبِيٌّ» .

from Hudhaifah].

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

[وفي الباب عن حذيفة].

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الفضائل، باب: في أسمائه عليه السلام، ح: ٢٣٥٤ من حديث سفيان ابن عيينة والبخاري، ح: ٣٥٣٢ من حديث الزهرى به * وفي الباب عن حذيفة [تقدم: ٣٦٦، ٣٦٧].

Comments:

These five names express the Prophet's special qualities and distinctive characteristics; *Muhammad*, he who has unaccountable praiseworthy characteristics, and admired abundantly; *Ahmad*, the foremost in admiring; he ﷺ himself explained the remaining three. He is the first to be raised from the grave and he is the final Prophet. There is no true Prophet after him. Only the Prophet's teachings have this unique status that uproots disbelief and polytheism; and he is the one who eliminated disbelief from the Arab land.

Chapter 68. What Has Been Related About It Being Disliked To Use Both The Name Of The Prophet ﷺ And His *Kunyah*

2841. Abū Hurairah narrated that the Prophet ﷺ prohibited that one use his name and his *Kunyah*; naming themselves *Muhammad* *Abul-Qāsim*. (*Saḥīḥ*)

There is something on this topic from Jābir.

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

(Another chain of narration)

And in this *Hadīth* there is what proves that it is disliked to use the *Kunyah* *Abul-Qāsim*.

تخریج: [صحيح] وأخرجه أحمد: ٤٣٣ / ٢ من حديث محمد بن عجلان به وعلقه أبو داود، ح: ٤٩٦٦ وصححه ابن حبان (الإحسان): ٥٧٨٤ وللحديث شواهد كثيرة منها الحديث الآتي * وفي الباب عن جابر [يأتي: ٢٨٤٢].

Comments:

It was the custom of the Arabs that due to honor and respect they would call a person by his *Kunyah* (saying: O father of so-and-so; O mother of so-and-so) instead of his/her proper name. Therefore if one has the *Kunyah* 'Abul-

(المعجم ٦٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ
الْجَمْعِ بَيْنَ اسْمِ النَّبِيِّ عليه السلام وَكُنْيَتِهِ

(التحفة ١٠٢)

٢٨٤١ - حَدَّثَنَا تُبَيْهُ: حَدَّثَنَا الْلَّيْثُ عَنْ
ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ
النَّبِيَّ عليه السلام نَهَى أَنْ يَجْمَعَ أَحَدٌ بَيْنَ اسْمِهِ
وَكُنْيَتِهِ، وَيُسَمِّي مُحَمَّدًا أَبَا الْفَاقِسِ.
وَفِي الْبَابِ عَنْ جَابِرٍ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ.

Qāsim' he would be called by it; it could create confusion in the life of the Messenger of Allāh, as mentioned in the following *Hadīth*; so the Prophet ﷺ disliked the use of his *Kunyah* by others.

2842. Jābir narrated that the Messenger of Allāh ﷺ said: "When you name yourself after me, then do not use my *Kunyah*." (*Daīf*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib* [from this route]. Some of the people of knowledge disliked for a man to use both the name of the Prophet ﷺ and his *Kunyah*, while some of them did that.

It has been related that the Prophet ﷺ heard a man in the market calling: "O Abul-Qāsim!" So the Prophet ﷺ turned and the man said: "Not you." So the Prophet ﷺ said: "Do not use my *Kunyah*."

And in this *Hadīth* there is what proves that it is disliked to use the *Kunyah* *Abū Al-Qāsim*.

تخریج: [إسناده ضعيف] ورواه أبو داود، الأدب، باب: فيمن رأى أن لا يجمع بينهما، ح: ٤٩٦٦ من حديث أبي الزبير به وعنون وحديث البخاري، ح: ٣٥٣٨ ومسلم، ح: ٢١٣٣: أنه سمع رجلاً في السوق ينادي ... حديث جابر بن عبد الله الأنصاري يعني عنه * حديث: "أنه سمع رجلاً في السوق ينادي ... إلخ" متفق عليه وأخرجه البخاري، ح: ٢٢٢١، ٣٥٣٧ ومسلم، ح: ٢١٣١.

2843. 'Alī bin Abī Ṭālib narrated that he said: "O Messenger of Allāh ﷺ! If I have a son after you do you think I could name him Muhammad and give him your *Kunyah*?" He said: "Yes." So he said: "So that was permitted for me." (*Hasan*)

This *Hadīth* is *Hasan Sahīh*.

٢٨٤٢ - حَدَّثَنَا الْحُسَينُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَينِ بْنِ وَاقِدٍ، عَنْ أَبِي الزَّيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا سَمِّيْتُمْ بِي فَلَا تَكْتُوا بِي». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ [مِنْ هَذَا الْوَجْهِ]. وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يَجْمِعَ الرَّجُلُ بَيْنَ اسْمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكُنْيَتِهِ وَقَدْ فَعَلَ ذَلِكَ بَعْضُهُمْ. وَرُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَمِعَ رَجُلًا فِي السُّوقِ يَنْادِي يَا أَبَا الْفَاسِمِ فَالْتَّقَتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: لَمْ أَغْنِكَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَكْتُوا بِكُنْيَتِي». حَدَّثَنَا بِدْلَكَ الْحَسَنُ بْنُ عَلَيِّ الْخَلَالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْدَا. وَفِي [هَذَا] الْحَدِيثِ مَا يَدُلُّ عَلَى كَرَاهِيَّةِ أَنْ يُكَنِّي أَبَا الْفَاسِمِ.

تخریج: [إسناده ضعيف] ورواه أبو داود، الأدب، باب: فيمن رأى أن لا يجمع بينهما، ح: ٤٩٦٦ من حديث أبي الزبير به وعنون وحديث البخاري، ح: ٣٥٣٨ ومسلم، ح: ٢١٣٣: أنه سمع رجلاً في السوق ينادي ... حديث جابر بن عبد الله الأنصاري يعني عنه * حديث: "أنه سمع رجلاً في السوق ينادي ... إلخ" متفق عليه وأخرجه البخاري، ح: ٢٢٢١، ٣٥٣٧ ومسلم، ح: ٢١٣١.

٢٨٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَشَارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَانَ: حَدَّثَنَا فَطْرُ بْنُ خَلِيفَةَ: حَدَّثَنِي مُنْذِرٌ - وَهُوَ الشَّورِيُّ - عَنْ مُحَمَّدٍ - وَهُوَ أَبْنُ الْحَافِيَّةِ -، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ وُلِدَ لِي بَعْدَكَ أَسْمَيهُ مُحَمَّداً وَأَكَنِيهُ بِكُنْيَتِكَ؟ قَالَ:

«نعم»، قال: فكانت رخصة لي.

هذا حديث حسن صحيح.

تغريب: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في الرخصة في الجمع بينهما، ح: ٤٩٦٧ من حديث فطر به وصححه الحاكم على شرط الشيخين: ٤/٢٧٨ وافقه الذهبي.

Comments:

According to the view of 'Ali رض, the permission of having both (the name and the *Kunyah*) together was specifically for 'Ali رض.

Chapter 69. What Has Been Related About 'Indeed There Is Wisdom In Poetry'

2844. 'Abdullāh narrated that the Messenger of Allāh ص said: "Indeed there is wisdom in (some) poetry." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* from this route, Abū Sa'eed Al-Ashajj is the only one who narrated it in *Marfū'* form from Ibn Abī Ghaniyyah. Others reported this *Hadīth* from Ibn Abī Ghaniyyah in *Mawqūf* form. This *Hadīth* has been reported from other routes from 'Abdullāh bin Mas'ud from the Prophet ص. There are narrations on this topic from Ubayy bin Ka'b, Ibn 'Abbās, 'Aishah, Buraidah and Kathir bin 'Abdullāh from his father, from his grandfather.

تغريب: [إسناده حسن] وأخرجه أبو يعلى، ح: ١٠٤ من حديث يحيى بن عبد الملك بن أبي غنيمة به وهو من الأحاديث المتوترة، انظر قطف الأزهار المتداولة في الأخبار المتوترة، ح: ٧٠ لقط اللائي: ٣٧ نظم المتداولة، ح: ٢٠٩ * وفي الباب عن أبي بن كعب [البخاري، ح: ٦١٤٥] وابن عباس [يأتي: ٢٨٤٥] وعائشة [الطبراني في الأوسط، ح: ١٤٩٨، ٢٥٠٢، ٩٠١٧] وبريدة [أبو داود، ح: ٥٠١٢] وكثير بن عبد الله عن أبيه عن جده [الطبراني في الكبير، ح: ١٩/١٧].

2845. Ibn 'Abbās narrated that the Messenger of Allāh ص said: "Indeed there is wisdom in (some)

(المعجم ٦٩) - بَابُ مَا جَاءَ أَنَّ مِنْ
الشِّعْرِ حِكْمَةً (التحفة ١٠٣)

٢٨٤٤ - حَدَّثَنَا أَبُو سَعِيدُ الْأَشْجُونِيُّ: حَدَّثَنَا
يَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي غَيْثَةَ: حَدَّثَنِي
أَبِي عَنْ عَاصِمٍ، عَنْ زِرٍ، عَنْ عَبْدِ اللَّهِ قَالَ:
قَالَ رَسُولُ اللَّهِ ص: إِنَّ مِنَ الشِّعْرِ حِكْمَةً.
[قال أبو عيسى:] هذا حديث غريب من
هذا الوجه إنما رفعه أبو سعيد الأشجع عن
ابن أبي غنيمة، وروى غيره عن [ابن] أبي
غنيمة هذا الحديث مؤوفقاً، وقد روی هذا
الحديث من غير [هذا] الوجه عن عبد الله بن
مسعود عن النبي ص. وفي الباب عن أبي
ابن كعب وابن عباس وعائشة وبريدة وكثير
ابن عبد الله، عن أبيه، عن جده.

تغريب: [إسناده حسن] وأخرجه أبو يعلى، ح: ١٠٤ من حديث يحيى بن عبد الملك بن أبي غنيمة به وهو من الأحاديث المتوترة، انظر قطف الأزهار المتداولة في الأخبار المتوترة، ح: ٧٠ لقط اللائي: ٣٧ نظم المتداولة، ح: ٢٠٩ * وفي الباب عن أبي بن كعب [البخاري، ح: ٦١٤٥] وابن عباس [يأتي: ٢٨٤٥] وعائشة [الطبراني في الأوسط، ح: ١٤٩٨، ٢٥٠٢، ٩٠١٧] وبريدة [أبو داود، ح: ٥٠١٢] وكثير بن عبد الله عن أبيه عن جده [الطبراني في الكبير، ح: ١٩/١٧].

٢٨٤٥ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ سَمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي

poetry.” (*Hasan*)

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

عَبَّاسٌ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ الشِّعْرِ حِكْمًا.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ.

تخریج: [حسن] وأخرجه أبو داود، الأدب، باب ما جاء في الشعر، ح: ٥٠١١ من حديث أبي عوانة به وللحديث شواهد.

Comments:

Some poetic verses are full of wisdom and good sense that keeps a person away from ignorance and foolishness; people perform good deeds and abandon bad deeds due to the influence of wise poetry, because it is impressive and effective and can occupy the heart of a listener.

Chapter 70. What Has Been Related About Melodic Poetry

2846. ‘Āishah said: “The Messenger of Allāh ﷺ had a *Minbar* placed in the *Masjid* for Hassān to stand to boast (poetically) about the Messenger of Allāh ﷺ” – or she said: “to defend the Messenger of Allāh ﷺ. And the Messenger of Allāh ﷺ said: ‘Indeed Allāh has aided Hassān with the holy spirit (Jibril) as he boasts about – or – defends the Messenger of Allāh ﷺ.’” (*Hasan*)
(Another chain) from ‘Āishah with similar narration.

There are narrations on this topic from Abū Hurairah and Al-Barā’.

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharib Ṣaḥīḥ* – and it is a narration of Ibn Abī Az-Zinād.

(المعجم (٧٠) - بَابُ مَا جَاءَ فِي إِنْشَادِ الشِّعْرِ (التحفة (١٠٤)

٢٨٤٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الفَزَارِيُّ وَعَلَيْهِ بْنُ حُجْرٍ - الْمَعْنَى وَاحِدٌ - فَالَا: حَدَّثَنَا ابْنُ أَبِي الزَّنَادَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَضْطَعُ لِحَسَانَ مُبَرِّراً فِي الْمَسْجِدِ يَقُولُ عَلَيْهِ قَائِمًا يَقْاخِرُ عَنْ رَسُولِ اللَّهِ ﷺ، وَيَقُولُ رَسُولُ اللَّهِ ﷺ يُنَافِعُ عَنْ رَسُولِ اللَّهِ ﷺ، وَيَقُولُ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يُؤْتِ حَسَانَ بِرُوحِ الْقُدْسِ مَا يُفَاجِرُ أَوْ يُنَافِعُ عَنْ رَسُولِ اللَّهِ ﷺ». حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى وَعَلَيْهِ بْنُ حُجْرٍ فَالَا: حَدَّثَنَا ابْنُ أَبِي الزَّنَادَ عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ مِثْلُهُ . وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَالْبَرَاءِ .

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ صَحِيحٌ - وَهُوَ حَدِيثُ ابْنِ أَبِي الزَّنَادِ - .

تخریج: [إسناده حسن] وأخرجه أبو داود، أيضاً، ح: ٥٠١٥ من حديث عبد الرحمن بن أبي الزناد به وعلقه البخاري، ح: ٣٥٣١ وصححه الحاكم: ٤٨٧/٣ وواقفه الذهبي * وفي الباب عن أبي هريرة [يأتي: ٢٨٤٩] والبراء [البخاري، ح: ٢٨٣٧] ومسلم، ح: ١٨٠٣ .]

Comments:

The mosque is a centre of religion, the *Minbar* of a mosque is a means of preaching, spreading, protecting and defending the religion. Extolling the Prophet's praise and matters of dignity or defending him is 'Religion'. Therefore reading religious poetry in the mosque is allowed, and such a person is assisted by the holy spirit, Gabriel ﷺ.

2847. Anas narrated that the Prophet ﷺ entered Makkah during '*Umratil-Qadā'* and 'Abdullāh bin Rawāḥah was walking in front of him reciting verses of poetry.

"O tribes of disbelievers get out of his way – today we will strike you about its revelation; a strike that removes the heads from the shoulders – and makes the friend not concerned about his friend."

'Umar said to him: "O Ibn Rawāḥah! Before the Messenger of Allāh ﷺ, and in the sanctuary of Allāh you utter poetry?" the Messenger of Allāh ﷺ said: "Leave him O 'Umar! For it is quicker upon them than the raining arrow." (*Hasan*)

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan Gharib Sahih* from this route. 'Abdur-Razzāq reported this *Hadīth* similarly from Ma'mar, from Az-Zuhri from Anas.

It has been related in other narrations that when the Prophet ﷺ entered Makkah during '*Umratil-Qadā'* Ka'b bin Mālik was in front of him, and this is more correct according to some of the people of *Hadīth* because 'Abdullāh bin Rawāḥah was killed on the Day of Mu'tah and '*Umratil-Qadā*' was after that.

٢٨٤٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا جَعْفَرُ بْنُ سَلَيْمَانَ: حَدَّثَنَا نَاثِتٌ عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ بْنَ يَدَيْهِ يَمْشِي وَهُوَ يَقُولُ: خَلُوا بَنِي الْكُفَّارِ عَنْ سِيلِهِ الْيَوْمِ نَضْرِبُكُمْ عَلَى تَزِيلِهِ ضَرِبًا يُزِيلُ الْهَمَامَ عَنْ خَلِيلِهِ وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ فَقَالَ لَهُ عُمَرُ: يَا ابْنَ رَوَاحَة! بَيْنَ يَدَيْنِي رَسُولُ اللَّهِ ﷺ وَفِي حَرَمِ اللَّهِ تَقُولُ الشِّعْرَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَلْ عَنْهُ يَا عُمَرًا! فَأَهْمِي أَشَدُ فِيهِمْ مِنْ تَضْحِي النَّبِيلِ». [قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ صَحِيفٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رَوَى هَذَا الْحَدِيثُ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَكَفْبُ بْنُ مَالِكٍ بَيْنَ يَدَيْهِ وَهَذَا أَصَحُّ عِنْدَ بَعْضِ أَهْلِ الْحَدِيثِ لِأَنَّ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ قُتِلَ يَوْمَ مُؤْتَةً، وَإِنَّمَا كَانَتْ عُمْرَةُ الْقَضَاءِ بَعْدَ ذَلِكَ.

تخریج: [إسناده حسن] وأخرجه النسائي: ٢٠٢/٥، ح: ٢٨٧٦ (مناسك الحج، باب إنشاد الشعر في الحرم والمشي بين يدي الإمام) من حديث عبدالرزاق به وصححه ابن حبان، ح: ٢٠٢٠ وحسنه البغوي في شرح السنة: ٣٧٥/١٢، ح: ٣٤٠٤ وله طريق آخر عند ابن حبان، ح: ٢٠٢١؛ وغيره وسنته حسن * قوله: لأن عبدالله بن رواحة قتل يوم مؤتة ... إنما قال ابن حجر في الفتنة: ٣٨٢/٧ هو ذهول شديد وغلط مردود وما أدرى كيف وقع الترمذى في ذلك مع وفور معرفته ... إلخ *.

Comments:

The 'Umrah performed in result of the Hudaybiyah Truce was called 'Umratul-Qadā. So this 'Umrah took place in Dhul-Qa'dah 7 A.H.; whereas the battle of Mu'tah took place in Jamādi-ul-Ulā 8 A.H. It is unknown how Imām At-Tirmidhī made the mistake regarding this issue that Umratul-Qadā was performed after the battle of Mu'tah.

2848. Al-Miqdām bin Shurāīh narrated from his father, that 'Aishah was asked: "Did the Prophet ﷺ used to say any poetry?" She said: "He would say parables with the poetry of Ibn Rawāḥah, saying: 'News shall come to you from where you did not expect it.'" (*Da'y*)

There is something on this topic from Ibn 'Abbās.

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

تخریج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٩٩٧ عن علي بن حجر به وتابعه جماعة وللحديث طرق كثيرة وشهادـ وكلها ضعيفة * وفي الباب عن ابن عباس [البخاري في الأدب المفرد، ح: ٧٩٢، ٧٩٣ وابن أبي شيبة: ٥٠٦/٨ وسنته ضعيف].

Comments:

'The secrets do not remain hidden; they appear gradually day by day by the passing of time.' In fact this is a verse of Tarafah bin 'Eid, which 'Aishah quoted as an example. She did not mean that it was a verse of Ibn Rawāḥah, as 'Aishah herself sometimes referred it to Tarafah.

2849. Abū Hurairah narrated that the Prophet ﷺ said: "The best statement spoken by the Arab is the saying of Labīd: 'Everything aside from Allāh perishes.'" (*Sahīh*)

٢٨٤٨ - [حدَّثنا] عَلَيْهِ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ الْمَقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - قَالَ - : قِيلَ لَهَا هَلْ كَانَ النَّبِيُّ ﷺ يَتَمَلَّعُ بِشَيْءٍ مِنَ الشِّعْرِ؟، قَالَتْ: كَانَ يَتَمَلَّعُ بِشَيْءٍ بْنِ رَوَاحَةَ، [وَيَتَمَلَّعُ] وَيَقُولُ: «وَيَأْتِيَكَ بِالْأَخْبَارِ مَنْ لَمْ تُرْوَدْ».
 وَفِي الْبَابِ عَنْ أَبْنِ عَبَّاسٍ .
 [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ صَحِحٌ .

تخریج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٩٩٧ عن علي بن حجر به وتابعه جماعة وللحديث طرق كثيرة وشهادـ وكلها ضعيفة * وفي الباب عن ابن عباس [البخاري في الأدب المفرد، ح: ٧٩٢، ٧٩٣ وابن أبي شيبة: ٥٠٦/٨ وسنته ضعيف].

٢٨٤٩ - حَدَّثَنَا عَلَيْهِ بْنُ حُجْرٍ: حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ أَبِيهِ سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْعَرُ كَلِمَةً تَكَلَّمُتْ بِهَا الْعَرَبُ قَوْلُ لَيْدَ»

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣahīh*. Ath-Thawrī and others reported it from ‘Abdul-Malik bin ‘Umair.

أَلَا كُلُّ شَيْءٍ مَا خَلَّ اللَّهُ بِأَطْلُ.

[Qal’ Abu Iyisī]: هَذَا حَدِيثُ حَسَنٍ صَحِحٌ. وَقَدْ رَوَاهُ التَّوْرِيُّ وَغَيْرُهُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ.

تخریج: [صحیح] رواه مسلم، ح: ۲۲۵۶ عن علي بن حجر والبخاري، ح: ۶۴۸۹ من حديث عبدالملك به.

Comments:

The Prophet stated this poetic verse as the best of all and the truest because the true reality of the world is exposed in it.

2850. Jābir bin Samurah said: “I sat with the Prophet ﷺ more than one-hundred times. His Companions used to recite poetry and talk about things that occurred during *Jāhiliyyah*, and he would remain silent, and sometimes he would smile along with them.” (*Sahīh*)

This *Hadīth* is *Hasan Ṣahīh*. Zuhair also reported it from Simāk.

تخریج: وأخرجه مسلم، الفضائل، باب تسمه ﷺ وحسن عشرته، ح: ۲۳۲۲ من حديث سماك به.

Comments:

The noble Companions would sometimes read the poetry of pre-Islamic period and remember the events, and they would also remember the favors and bounties of Islam achieved through the Messenger of Allāh, they would laugh at their pre-Islamic ignorant life and at how they used to live.

Chapter 71. What Has Been Related About ‘It Is Better That One Of You Fill His Insides With Puss Than To Fill It With Poetry’

2851. Muḥammad bin Sa‘d bin Abī Waqqāṣ narrated from his father that the Messenger of Allāh ﷺ said: “It is better that one of you fill his insides with puss than to fill

٢٨٥٠ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ سَمَاكٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: جَالَسْتُ النَّبِيَّ ﷺ أَكْثَرَ مِنْ مِائَةَ مَرَّةً، فَكَانَ أَصْحَابُهُ يَتَنَادُونَ الشِّعْرَ وَيَنَادَكُرُونَ أُسْيَاءَ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَهُوَ سَاقِتُ فَرِيمًا يَتَبَسَّمُ مَعَهُمْ. هَذَا حَدِيثُ حَسَنٍ صَحِحٌ. وَقَدْ رَوَاهُ زُهْرَيْ عَنْ سَمَاكٍ أَيْضًا.

تخریج: وأخرجه مسلم، الفضائل، باب تسمه ﷺ وحسن عشرته، ح: ۲۳۲۲ من حديث سماك به.

(المعجم) (٧١) - بَابُ مَا جَاءَ: لَأْنَ يَمْتَلَئُ بَطْنُكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلَئُ بَطْنُكُمْ شِعْرًا (التحفة) (١٠٥)

٢٨٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعبَةَ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدٍ بْنِ سَعْدٍ بْنِ أَبِي

it with poetry.” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

وَفَاصِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا إِنْ يَمْتَلِئَ ظَاهِرُكُمْ بِجُوفٍ أَحَدُكُمْ فَيَحْرُثُ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا».

[*Qāl’ Abu ʻIȳsī*: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ]

تخریج: متفق عليه، وأخرجه البخاري، الشعر، باب: في إنشاد الأشعار وبيان أشعر الكلمة وذم الشعر، ح: ٦١٥٥ ومسلم، ح: ٢٢٥٧ من حديث الأعمش به.

Comments:

This *Hadīth* tells that it is disliked to adopt poetry to an excessive limit and to be extremely zealous about it, that a person becomes unmindful of his religious and worldly commitments.

2852. *Abū Hurairah* narrated that the Messenger of Allāh ﷺ said: “It is better that one of you fill his insides with puss than to fill it with poetry.” (*Sahīh*)

There are narrations on this topic from *Sa’d*, *Abū Sa’eed*, *Ibn ‘Umar* and *Abū Ad-Dardā*.

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

٢٨٥٢ - حَدَّثَنَا ʻIȳsī بْنُ عُثْمَانَ بْنِ ʻIȳsī بْنِ عَبْدِ الرَّحْمَنِ الرَّمْلِيِّ: حَدَّثَنَا عَمِيَّ يَحْيَى بْنُ ʻIȳsī عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا إِنْ يَمْتَلِئَ ظَاهِرُكُمْ بِجُوفٍ أَحَدُكُمْ فَيَحْرُثُ لَهُ خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا».

وفي الْبَابِ عَنْ سَعْدٍ وَأَبِي سَعِيدٍ وَأَنِي عَمَرَ وَأَبِي الدَّرْدَاءِ.

[*Qāl’ Abu ʻIȳsī*: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ]

تخریج: وأخرجه مسلم، الأدب، باب ما يكره أن يكون الغالب على الإنسان الشعر حتى يصد عنه ذكر الله والعلم والقرآن، ح: ٢٢٥٨ من حديث شعبة به * [وفي الباب عن سعد في نفس الباب: ٢٨٥١] وأبي سعيد [مسلم، ح: ٢٢٥٩] وابن عمر [البخاري، ح: ٦١٥٤] وأبي الدرداء [ابن عدي: ٤٠٦/١].

Comments:

A stomach full of puss causes destruction to the stomach or lungs and ruins a person; filling the stomach with dirty, indecent and immoral poetry is a means of destruction of a person’s religion and morals.

Chapter 72. What Has Been Related About Eloquence And Elucidation

2853. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh detests the

(المعجم ٧٢) - بَابُ مَا جَاءَ فِي
الْفَصَاحَةِ وَالْبَيَانِ (التحفة ١٠٦)

٢٨٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْمَانِ
الصَّعَانِيُّ: حَدَّثَنَا عَمَرُ بْنُ عَيْيَيِّ المُقَدَّمِيُّ:

excessive among men, who slaps his tongue around like the cow slaps his tongue.” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharīb* from this route. There is something on this topic from *Sa’d*.

حدَثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ شِرِّ بْنِ عَاصِمٍ، سَمِعَهُ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرِو: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ يُعْذِّبُ الظَّالِمَيْنَ مِنَ الرِّجَالِ الَّذِي يَتَخَلَّ بِلِسَانِهِ كَمَا [تَتَخَلَّ] الْبَقَرَةُ.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَفِي الْبَابِ عَنْ سَعْدٍ.

تَعْرِيفٌ: [إِسْنَادُ حَسَنٍ] وَأَخْرَجَهُ أَبُو دَاودُ، الْأَدْبُ، بَابُ ماجاء فِي التَّشْدِيقِ فِي الْكَلَامِ، ح: ٥٠٠٥ مِنْ حَدِيثِ نَافِعٍ بْنِ عُمَرَ بْنِ شِرِّ بْنِ عَاصِمٍ بْنِ سَفِيَّانَ الثَّقْفَيِّ الطَّافِئِيِّ * وَفِي الْبَابِ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ [أَحْمَدُ: ١٨٤].

Comments:

The cow rolls in everything with the tongue i.e., grass, thorns, palatable and unpalatable things and makes no difference; so the people who are talkative and eloquent and they transmit everything confirmed and unconfirmed, right and wrong to dominate the people, and they use it a source of income; such people are disliked and hated by Allāh ﷺ.

Chapter (...)

(المعجم . . .) - بَابُ (التحفة . . .)

2854. Jābir narrated: “The Messenger of Allāh ﷺ prohibited that a man sleep on a terrace without something to obstruct him.”^[1] (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of Muḥammad bin Al-Munkadir (a narrator in the chain) from Jābir except through this route and ‘Abdul-Jabbār bin ‘Umar Al-Ailī was graded weak.

٢٨٥٤ - حَدَثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَبْدِ الْجَبَّارِ بْنِ عُمَرَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَنْأِمَ الرَّجُلُ عَلَى سَطْحٍ لَيْسَ بِمَحْجُورٍ عَلَيْهِ.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ إِلَّا مِنْ هَذَا الْوَجْهِ، وَعَبْدُ الْجَبَّارِ بْنُ عُمَرَ الْأَئْلَيْ يُضَعَّفُ.

تَعْرِيفٌ: [حَسَنٍ] وَلَهْ شَوَاهِدُ عِنْدَ أَبِي دَاودَ، ح: ٥٠٤١، ٧٩/٥، ٢٧١ وَأَحْمَدُ: ٥٠٤١ وَغَيْرَهُمَا.

Comments:

If a person sleeps on a roof that does not have fence or barrier, it poses a

[1] So that he will not roll off and fall.

danger that the person may fall down if he starts walking unknowingly while asleep; therefore sleeping on a fenceless roof is not allowed.

2855. ‘Abdullāh narrated: “The Messenger of Allāh ﷺ used to take care of us by preaching during the days fearing that we may get bored.” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

(Another chain) with similar in meaning.

٢٨٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو أَخْمَدَ: حَدَّثَنَا سُفِّيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ مَخَافَةً السَّآمَةِ عَيْنَاهَا.

[قال أبا عيسى:] هذا حديث حسن صحيح.
حدثنا محمد بن بشير: حدثنا يحيى بن سعيد: حدثنا [سفيان] عن سليمان الأعمش: حدثني شقيق بن سلمة عن عبد الله بن مسعود نحوه.

تخریج: متفق عليه، وأخرجه البخاري، العلم، باب ما كان النبي ﷺ يتخلوه بالموعظة والعلم کی لا ینفروا، ح: ٦٨ و مسلم، ح: ٢٨٢١ من حديث سفیان الثوری به.

Comments:

Education and teaching is different than exhortation and admonition, there is sometimes rebuke and reproach in exhortation and admonition, so daily exhortation and admonition causes boredom; and prolonging the session of exhortation and admonition also causes boredom.

Chapter 73. The Best Deed Is That Which Is Done Continuously Even If It Is Little

2856. *Abū Sāliḥ* said: “I asked ‘Aishah and Umm Salamah about which deed did the Messenger of Allāh ﷺ like to do most. They said: ‘Whatever he could do regularly, even if it was little.’” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh Gharib* from this route.

It has been reported from *Hishām bin ‘Urwah* from his father, that

(المعجم ٧٣) - بَابُ [أَحَبُّ الْعَمَلِ مَا دِيمَ عَلَيْهِ وَإِنْ قَلَّ] (التحفة ١٠٧)

٢٨٥٦ - حَدَّثَنَا أَبُو هِشَام الرَّفَاعِيُّ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ قَالَ: سُئِلَتْ عَائِشَةُ وَأُمُّ سَلَمَةَ: أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ قَالَتَا: مَا دِيمَ عَلَيْهِ وَإِنْ قَلَّ.

[قال أبا عيسى:] هذا حديث حسن صحيح عرِيبٌ من هذا الوجه.
وَقَدْ رُوِيَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ،

‘Āishah said: “The most loved deed to the Messenger of Allāh ﷺ was what he could do regularly.”

(Another chain) with similar in meaning.

[Abū ‘Eisā said:] This *Hadīth* is [Hasan] *Saḥīḥ*.

عن عائشة قالت: كان أحب العمل إلى رَسُولِ اللَّهِ مَا دِيمَ عَلَيْهِ.

حَدَّثَنَا [بِذِلِكَ] هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُهُ عَنْ هَشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ مَكْتُوبٌ نَعْوَهُ بِمَعْنَاهُ.

[قال أبو عيسى:] هَذَا حَدِيثٌ [حسنٌ] صَحِيحٌ.

تخریج: [صحيح] وأخرجه أحمد: ٣٢ / ٦، ٢٨٩ عن محمد بن فضیل به وللحديث شواهد كثیرة منها الحديث الآتی في نفس الباب * حديث هشام بن عروة: رواه البخاری، ح: ٦٤٦٢ . وغيره.

Comments:

It is known that drops make a river and the pebbles make a mountain; so a perpetually performed deed grows bigger than a deed performed for a few days even if it is much more in quantity.

Chapter 74. ‘Cover The Vessels And Tie The Water-Skins’

(المعجم ٧٤) - بَابُ : [خَمِرُوا الْأَنِيَةَ وَأَوْكُوا الْأَسْقِيَةَ] (التحفة ١٠٨)

2857. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Cover the vessels, tie the water-skins, close the doors and extinguish the torches, for indeed the vermin may drag away the wick, causing a fire for the inhabitants of the house.” (*Saḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Saḥīḥ*, and it has been reported through other routes from Jābir from the Prophet ﷺ.

٢٨٥٧ - حَدَّثَنَا قُبَيْلَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ كَثِيرِ بْنِ شِنْطَبِيرِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ مَكْتُوبٌ: «خَمِرُوا الْأَنِيَةَ، وَأَوْكُوا الْأَسْقِيَةَ، وَأَجْفِفُوا الْأَبْوَابَ وَأَطْبِقُوا الْمَاصِبَيْحَ، فَإِنَّ الْفَوَيْقِيقَةَ رَبِّمَا جَرَّتِ الْفَتِيلَةَ، فَأَخْرَقَتْ أَهْلَ الْبَيْتِ».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وَأَقْدُ روَى مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ مَكْتُوبٌ].

تخریج: متفق عليه، وأخرجه البخاری، الاستاذان، باب: لا ترك النار في البيت عند النوم ح: ٦٢٩٥ عن قتيبة ومسلم، ح: ٢٠١٢ من حديث عطاء به.

Comments:

It is known from other narrations that the above mentioned deeds should be started with the Name of Allāh. If the utensils of eating and drinking are not covered, there is a risk of a poisonous substance, at least a fly or mosquito, and dust falling in.

Chapter 75. Taking Care Of The Camels In Both Fertile And Barren Land

2858. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When you travel through fertile land, then give the camels their fill of the land, and when you travel through drought, then hasten while they are fresh, and when you camp late, then stay away from the road, for indeed it is the route of beasts and the abode of poisonous vermin in the night." (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

There is something on this topic from Anas and Jābir.

تَحْرِيْج: وأخْرَجَهُ مُسْلِمُ، إِلَمَارَة، بَابُ مَرَاعَاةِ مَصْلَحَةِ الدَّوَابِ فِي السَّيْرِ . . . إِنَّمَا
عَنْ أَنَسٍ عَنْ قَتِيْبَةَ بْنِ سَهْلٍ عَنْ أَبِيهِ صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَافَرْتُمْ فِي الْخَضِبِ، فَأَعْطُوا الْإِبَالَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّيْرَةِ فَبَادِرُوا بِنِقَاهَا، وَإِذَا عَرَسْتُمْ فَاجْتَبِيُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابِ وَمَأْوَى الْهَوَامِ بِاللَّيْلِ».

(المعجم ٧٥) - بَابُ [مُرَاعَاةِ الْإِبَالِ فِي الْخَضِبِ وَالسَّيْرَةِ فِي السَّفَرِ] (التحفة ١٠٩)

٢٨٥٨ - حَدَّثَنَا قُتِيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَبِيهِ صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَافَرْتُمْ فِي الْخَضِبِ، فَأَعْطُوا الْإِبَالَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّيْرَةِ فَبَادِرُوا بِنِقَاهَا، وَإِذَا عَرَسْتُمْ فَاجْتَبِيُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابِ وَمَأْوَى الْهَوَامِ بِاللَّيْلِ».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ أَنَسٍ وَجَابِرٍ.

تَحْرِيْج: وَأَخْرَجَهُ مُسْلِمُ، إِلَمَارَة، بَابُ مَرَاعَاةِ مَصْلَحَةِ الدَّوَابِ فِي السَّيْرِ . . . إِنَّمَا
عَنْ أَنَسٍ عَنْ قَتِيْبَةَ بْنِ سَهْلٍ عَنْ أَبِيهِ صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَافَرْتُمْ فِي الْخَضِبِ، فَأَعْطُوا الْإِبَالَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّيْرَةِ فَبَادِرُوا بِنِقَاهَا، وَإِذَا عَرَسْتُمْ فَاجْتَبِيُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابِ وَمَأْوَى الْهَوَامِ بِاللَّيْلِ».

Comments:

The power and ability of the riding animal is needed in journey, so the riding animal needs grazing, eating and drinking to keep and maintain the power and ability. This need can easily be fulfilled in areas of grass and vegetation; therefore the riding animal should get its chance. If it is the area of drought, the grass and greenery is not available easily; in this case marching hastily and caring for the power and ability of the riding animal, it should get a chance to reach such a place.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Chapters On Parables From The Messenger Of Allāh ﷺ

Chapter 76. What Has Been Related About Allāh's Parable About Worshipping Him

2859. An-Nawwās bin Sam‘ān Al-Kilābī narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh has made a parable of the straight path: At the sides of the path there are walls with open doors, each door having a curtain. There is a caller at the head of the path calling, and a caller above it calling. And Allāh invites to the abode of peace and guides whomever He wills to the straight path. The doors which are on the sides of the path are the *Hudūd* (legal limitations) of Allāh; no one breaches the *Hudūd* of Allāh except that curtain is lifted, and the one calling from above it is his Lord.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. I heard ‘Abdullāh bin ‘Abdur-Rahmān saying: “I heard Zakariyyā bin ‘Adī saying: ‘Abū Ishāq Al-Fazārī said: “Take from Baqiyah what he narrates to you from the trustworthy, and do not take from Ismā‘il bin ‘Ayyāsh what he narrates to you from the

(المعجم ...) أبواب الأمثال
عن رسول الله ﷺ (التحفة ٣٧)

(المعجم ٧٦) - بَابُ مَا جَاءَ فِي مَثَلٍ
الله عَزَّ وَجَلَّ لِعِبَادِهِ (التحفة ١)

٢٨٥٩ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ السَّعْدِيُّ : أَخْبَرَنَا يَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَحْرِيْبِ بْنِ سَعْدٍ ، عَنْ خَالِدِ بْنِ مَعْدَانَ ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ ، عَنْ التَّوَاسِ بْنِ سَمْعَانَ الْكَلَابِيِّ قَالَ : قَالَ رَسُولُ الله ﷺ : إِنَّ اللَّهَ ضَرَبَ مَثَلًا صِرَاطًا مُسْتَقِيمًا ، عَلَى كَنْفِي الصِّرَاطِ زُورَانٌ لَهُمَا أَبْوَابٌ مُفْتَحَةٌ ، عَلَى الْأَبْوَابِ سُتُّورٌ ، وَدَاعٍ يَدْعُو عَلَى رَأْسِ الصِّرَاطِ ، وَدَاعٍ يَدْعُو فَوْقَهُ ، وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطِ مُسْتَقِيمٍ وَالْأَبْوَابُ الَّتِي عَلَى كَنْفِي الصِّرَاطِ حُدُودُ اللَّهِ ، فَلَا يَقْعُدُ أَحَدٌ فِي حُدُودِ اللَّهِ حَتَّى يُكْشَفَ السُّتُّورُ ، وَالَّذِي يَدْعُو مِنْ فَوْقِهِ وَأَعْطُ رَبِّهِ .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ . [قَالَ :] سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ : سَمِعْتُ زَكَرِيَّا بْنَ عَدِيًّا يَقُولُ ، قَالَ أَبُو إِشْحَاقَ الْفَزَارِيُّ : خُدُوا عَنْ يَقِيَّةِ مَا حَدَّثْتُمْ عَنِ النَّقَاتِ ، وَلَا تَأْخُذُوا عَنْ

trustworthy, nor those who are not trustworthy.”

إِسْمَاعِيلُ بْنُ عَيَّاشٍ مَا حَدَّثْنَا عَنِ النَّقَابِ،
وَلَا غَيْرِ النَّقَابِ.

تغريـب: [صحيح] وأخرجه النسائي في الكبير، ح: ١١٢٣٣ عن علي بن حجر وأحمد: ٤/
١٨٢ من حديث بقية به وصح بالسماع رواه أحمد: ٤/ ١٨٢ باستاد صحيح عن جبير بن نفير به *
قول الفزارى صحيح عنه.

Comments:

In the Noble Qur'an and the *Sunnah*, many, intellectual and spiritual points are explained through parables and examples to represent them like the objects of sense, so that the mind can absorb them understandably and also that the human being would be impressed with the given examples. In this *Hadith*, the Straight Path means Islam.

2860. Sa'eed bin Hilâl narrated that Jâbir bin 'Abdullâh Al-Ansârî said: "One day the Messenger of Allâh ﷺ came out to us and said: 'While I was sleeping I had a vision as if Jibra'il was at my head and Mikâ'il was at my feet. One of them said to his companion: 'Make a parable for him' so he said: 'Listen so that your ears may hear. Hearken so that your heart may understand! The parable of you and your *Ummah* is but the parable of a king who conquers a land, then he constructs a house in it. Then he places a table-spread in it, then he sends a messenger to call the people to eat from it. Among them are those who answer the call of the messenger, and among them are those who forsake it. So Allâh is the king and the land is Islam, and the house is Paradise, and you O Muhammâd! You are the Messenger, so whoever responds to you he enters Islam, and whoever enters Islam he enters Paradise, and whoever enters Paradise, he shall eat of what is in it.'" (*Sahîh*)

٢٨٦٠ - حَدَّثَنَا قُتْبِيَّةُ: حَدَّثَنَا الْلَّيْثُ عَنْ
خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ أَنَّ
جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ: خَرَجَ عَلَيْنَا
رَسُولُ اللَّهِ ﷺ يَوْمًا، فَقَالَ: «إِنِّي رَأَيْتُ فِي
الْمَنَامِ كَأَنْ جَبَرَيْلَ عِنْدَ رَأْسِي وَمِيكَائِيلَ عِنْدَ
رِجْلِيِّ، يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: اضْرِبْ لَهُ
مَثَلًا، فَقَالَ: اشْمَعْ، سَمِعْتُ أَذْنَكَ، وَاعْقِلْ،
عَقْلَ قَلْبِكَ، إِنَّمَا مَثَلُكَ وَمَثَلُ أُمَّتِكَ، كَمَثَلِ
مَلِكٍ أَتَخَذَ دَارًا، ثُمَّ بَنَى فِيهَا بَيْتاً، ثُمَّ جَعَلَ
فِيهَا مَائِدَةً، ثُمَّ بَعَثَ رَسُولًا يَدْعُو النَّاسَ إِلَى
طَعَامِهِ، فَمِنْهُمْ مَنْ أَجَابَ الرَّسُولَ، وَمِنْهُمْ
مَنْ تَرَكَهُ، فَاللَّهُ هُوَ الْمَلِكُ وَالدَّارُ إِلَسَامُ،
وَالْبَيْتُ الْجَنَّةُ، وَأَنْتَ يَا مُحَمَّدًا! رَسُولُ فَمَنْ
أَجَابَكَ دَخَلَ إِلَسَامًا، وَمَنْ دَخَلَ إِلَسَامًا
دَخَلَ الْجَنَّةَ، وَمَنْ دَخَلَ الْجَنَّةَ أَكَلَ مَا فِيهَا».
[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ مُرْسَلٌ.
سَعِيدُ بْنُ أَبِي هَلَالٍ لَمْ يُدْرِكْ جَابِرَ بْنَ عَبْدِ
اللَّهِ. وَفِي الْبَابِ عَنْ أَبْنِ مَسْعُودٍ وَقَدْ رُوِيَ
هَذَا الْحَدِيثُ عَنِ النَّبِيِّ ﷺ عَنْ غَيْرِ هَذَا]

[Abū ‘Eisā said:] This *Hadīth* is *Mursal*. Sa‘īd bin Hilāl did not see Jābir bin ‘Abdullāh. There is something on this topic from Ibn Mas‘ūd, and this *Hadīth* has been reported through other routes from the Prophet ﷺ with a chain that is more authentic than this.

الوجه يُؤسَّسُ أَصْحَّ مِنْ هَذَا.

تخریج: [صحیح] ورواه البخاری، فی عقب، ح: ٧٢٨١ عن قتيبة به مختصراً، وللحادیث شواهد عند البخاری، ح: ٧٢٨١ و مسلم، ح: ٢٢٨٧ وغيرهما * وفي الباب عن ابن مسعود [یأتی: ٢٨٦١].

2861. Abū ‘Uthmān An-Nahdī narrated from Ibn Mas‘ūd who said: “The Messenger of Allāh ﷺ performed *Ishā*, then he turned and took the hand of ‘Abdullāh bin Mas‘ūd until he went with him to the wide valley of Makkah. He sat him down, then drew a line around him. Then he said: ‘Do not go beyond your line, for indeed there shall come some men to you, but do not speak to them for they shall not speak to you.’” He said: “Then the Messenger of Allāh ﷺ went to where he wanted to go, and while I was sitting within the line, some men came to me that appeared as if they were from Az-Zuṭ^[1] both their hair and their bodies. I did not see nakedness nor covering. They ended up before me but they did not pass the line. Then they returned toward the Messenger of Allāh ﷺ and when it was near the end of the night, the Messenger of Allāh ﷺ came to me while I was sitting, and he said: ‘I have been

٢٨٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدَىٰ عَنْ جَعْفَرٍ بْنِ مَيْمُونٍ، عَنْ أَبِي تَمِيمَةَ الْهَجَيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبْنَى مَسْعُودٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّلَامُ نَعَمْ لَمْ أَنْصَرَ فَأَخْدَى بَيْدَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حَتَّىٰ خَرَّجَ إِلَيْهِ بَطْحَاءٌ مَكَّةَ فَاجْلَسَهُ حَتَّىٰ خَطَّ عَلَيْهِ خَطًّا، ثُمَّ قَالَ: «لَا تَبْرَحْنَ فَلَيَّنَهُمْ لَنَّ يُكَلِّمُوكُمْ»، قَالَ: ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ حِيثُ أَرَادَ، فَبَيْنَا أَنَا جَالِسٌ فِي خَطْهِ إِذْ أَتَانِي رِجَالٌ كَانُوكُمُ الرُّطُطُ: أَشْعَارُهُمْ وَأَجْسَامُهُمْ. لَا أَرَى عَوْرَةً وَلَا أَرَى قِسْرًا، وَيَتَّهُونَ إِلَيَّ وَلَا يُجَاوِزُونَ الْخَطَّ، ثُمَّ يَصْدُرُونَ إِلَى رَسُولِ اللَّهِ ﷺ حَتَّىٰ إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ، لَكِنْ رَسُولُ اللَّهِ ﷺ قَدْ جَاءَنِي وَأَنَا جَالِسٌ - فَقَالَ: «لَقَدْ أَرَانِي مُنْدُّ اللَّيْلَةِ»، ثُمَّ دَخَلَ عَلَيَّ فِي خَطِّي فَتَوَسَّدَ

[1] A dark people, either from North Africa or India. See *Tuhfat Al-Ahwadhi* and *An-Nihayah*.

awake watching all night' then he entered into the line with me and lay down on my thigh to sleep. And the Messenger of Allāh ﷺ would snore when he slept. So while I was sitting there, and the Messenger of Allāh ﷺ was sleeping (with his head resting) on my thigh, there appeared some men wearing white garments, and Allāh knows best just how handsome they were. They came towards me, and a group of them sat at the head of the Messenger of Allāh ﷺ, and a group of them at his feet. Then they said to each other: 'We have not ever seen a slave (of Allāh) who was given the likes of what this Prophet has been given. Indeed his eyes sleep but his heart remains awake. His parable is that of a chief who built a castle, then he placed a table-spread in it, and invited the people to eat and drink. So whoever answers his invitation, he eats from his food and drinks from his drink. Whoever does not answer, he is punished – or he said – he is chastised.' Then they alighted and the Messenger of Allāh ﷺ awoke at that time, and said: 'I heard what they were saying. Do you know who they were?' I said: 'Allāh and His Messenger know better.' He said: 'They were the angels. Do you know the meaning of the parable they stated?' I said: 'Allāh and His Messenger know better.' He said: 'The meaning of the parable they stated is that Ar-Rahmān [Most Blessed And Most High] built

فَخِذْيَ وَرَقَدَ، وَكَانَ رَسُولُ اللهِ ﷺ إِذَا رَقَدَ نَنْخَنَ، فَبَيْنًا أَنَا قَاعِدٌ وَرَسُولُ اللهِ ﷺ مُتَوَسِّدٌ فَخِذْيَ، إِذَا أَنَا بِرِجَالٍ عَلَيْهِمْ ثَيَابٌ بِيَضْنُ . اللَّهُ أَعْلَمُ مَا يَهْمِ منَ الْجَمَالِ فَاتَّهُوا إِلَيَّ، فَجَلَسَ طَائِفَةً مِنْهُمْ عِنْدَ رَأْسِ رَسُولِ اللهِ ﷺ وَطَائِفَةً مِنْهُمْ عِنْدَ رِجْلِهِ، ثُمَّ قَالُوا يَبْيَهُمْ: مَا رَأَيْنَا عَبْدًا قَطُّ أُوتِيَ مِثْلَ مَا أُوتِيَ هَذَا النَّيْلُ ﷺ، إِنَّ عَيْنَيْهِ تَنَامَانِ وَقَلْبُهُ يَقْطَطُ، اضْرِبُوا لَهُ مَثَلًا: مِثَلُ سَيِّدِ بَنَى قَصْرًا ثُمَّ جَعَلَ مَائِدَةَ فَدَعَا النَّاسَ إِلَى طَعَامِهِ وَشَرَابِهِ، فَمَنْ أَجَابَهُ أَكَلَ مِنْ طَعَامِهِ وَشَرَبَ مِنْ شَرَابِهِ، وَمَنْ لَمْ يُجِبْهُ عَاقِبَةُ، أَوْ قَالَ: عَذَبَةُ. ثُمَّ ارْتَقَعُوا وَاسْتَيْقَظَ رَسُولُ اللهِ ﷺ عِنْدَ ذَلِكَ، فَقَالَ: «سَمِعْتَ مَا قَالَ هُؤُلَاءِ، وَهُلْ تَدْرِي مَنْ هُمْ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «هُمُ الْمَلَائِكَةُ، فَتَدْرِي مَا الْمَثَلُ الَّذِي ضَرَبُوهُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «الْمَثَلُ الَّذِي ضَرَبُوهُ: الرَّحْمَنُ [بَارَكَ وَتَعَالَى] بَنَى الْجَنَّةَ، وَدَعَاهُ إِلَيْهَا عِبَادَهُ، فَمَنْ أَجَابَهُ دَخَلَ الْجَنَّةَ، وَمَنْ لَمْ يُجِبْهُ عَاقِبَهُ أَوْ عَذَبَهُ». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ.

وَأَبُو تَمِيمَةَ [هُوَ الْهَجَبِيُّ] اسْمُهُ طَرِيفُ ابْنُ مُحَاجِلٍ، وَأَبُو عُمَانَ التَّهَدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مَلْ، وَسَلِيمَانُ الشَّيْمَيُّ [فَدَ رَوَى هَذَا الْحَدِيثَ عَنْهُ مُعْتَدِرٌ] وَهُوَ [سُلَيْمَانُ] بْنُ طَرَخَانَ، [وَلَمْ يَكُنْ شَيْئًا] إِنَّمَا كَانَ يَنْزِلُ بَنِي

Paradise, and He invited His slaves to it. Whoever replies he shall enter Paradise, and whoever does not reply, he shall be punished or chastised.”” (*Da’if*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharīb Ṣahīh* from this route.

Abū Tamīmah’s [he is *Al-Hujaimī*] name is *Ṭarīf bin Mujaḍid*, and *Abū ‘Uthmān An-Nahdī*’s name is ‘*Abdur-Rahmān bin Mall*, and *Sulaimān At-Taimī* [reported this *Hadīth* from *Mu’tamir*] – he [*Sulaimān*] is *Ibn Ṭarkhān* [and he is not (really from Taim)] he only lived among the tribe of Taim and was ascribed to them. ‘*Alī* said: “*Yahyā bin Sa‘eed* said: ‘I have not seen anyone more fearful of Allāh [Most High] than *Sulaimān At-Taimī*.’”

تخریج: [إسناده ضعيف] * جعفر بن ميمون ضعيف ضعفه الجمهور وللحديث شواهد ضعيفة عند أحمد: ١/٣٩٩، ح: ٣٧٨٧ وغيره.

Comments:

This *Hadīth* tells us that the entry to Paradise is based on Islam i.e., obedience and submission to its law and order. The people who obey the teachings of the Messenger of Allāh and act accordingly will enter Paradise. In this *Hadīth*, due to the status of the Last Prophet, only his mention was made, otherwise the message of every Prophet is the same and its result is also the same.

Chapter 77. What Has Been Related About The Parable Of The Prophet ﷺ And The Other Prophets, Peace Be Upon Them

2862. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “The parable of myself and the Prophets [before myself] is that of a man who constructed a house. He completed it and made it well,

يَمِنْ فَتُسَبِّبُ إِلَيْهِمْ. قَالَ عَلَيْهِ: قَالَ يَحْمَى بْنُ سَعِيدٍ: مَا رَأَيْتُ أَخْوَافَ اللَّهِ [تَعَالَى] مِنْ شَلَيْمَانَ التَّيْمِيَّ. .

(المعجم ٧٧) - بابُ مَا جَاءَ [في] مَثَلِ النَّبِيِّ ﷺ وَالْأَنْبِيَاءِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ وَسَلَّمَ (التحفة ٢)

٢٨٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَيَّانِ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ بَصْرِيُّ: حَدَّثَنَا سَعِيدُ بْنُ مِيَانَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا

except for the space of one brick. So the people enter it and marvel at it saying: 'If not for the space of this brick.'" (*Sahīh*)

There are narrations on this topic from Abū Hurairah and Ubayy bin Ka'b.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ [فَبِلِي] كَرْجُلٌ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَيْتَهُ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا وَيَقُولُونَ: لَوْلَا مَوْضِعُ الْلَّيْتَهُ.

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي بْنِ كَعْبٍ .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسْنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: متفق عليه، وأخرجه البخاري، المناقب، باب خاتم النبیین ﷺ، ح: ٣٥٣٤ عن محمد بن سنان و مسلم، ح: ٢٢٨٧ من حديث سليم بن حیان به * وفي الباب عن أبي هريرة [مسلم، ح: ٢٢٨٦] وأبي بن كعب [يأتي: ٣٦١٣].

Comments:

The construction of the Palace and the Building of Islam began from Ādam; all the Prophets contributed and participated in its construction and structure; this palace came to perfection with the Mission of the Prophet Muhammād ﷺ and the teachings and creeds of Islam reached perfection.

Chapter 78. What Has Been Related About The Parable Of *Salāt*, Fasting, And Charity

2863. Al-Hārith Al-Ash'arī narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh commanded Yahyā bin Zakariyyā with five commandments to abide by, and to command the Children of Isrā'il to abide by them. But he was slow in doing so. So 'Eisā said: 'Indeed Allāh commanded you with five commandments to abide by and to command the Children of Isrā'il to abide by. Either you command them, or I shall command them.' So Yahyā said: 'I fear that if you precede me in this, then the earth may swallow me, or I shall be punished.' So he gathered the people in Jerusalem,

(المعجم ٧٨) - بَابُ مَا جَاءَ [فِي] مَثَلِ الصَّلَاةِ وَالصَّيَامِ وَالصَّدَقَةِ (التحفة ٣)

٢٨٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبْنُ يَزِيدَ : حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدِ بْنِ سَلَامَ : أَنَّ أَبَا سَلَامٍ حَدَّثَهُ أَنَّ الْخَارِثَ الْأَشْعَرِيَّ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّاً بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا ، وَيَأْمُرُ بَنَى إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا ، وَإِنَّهُ كَادَ أَنْ يُنْبَطِئَ بِهَا . [فَقَالَ عِيسَى: إِنَّ اللَّهَ أَمَرَكَ بِخَمْسِ كَلِمَاتٍ لِتَعْمَلَ بِهَا وَتَأْمُرَ بَنَى إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا ، فَإِمَّا أَنْ تَأْمُرُهُمْ وَإِمَّا أَنْ أَمْرَهُمْ ، فَقَالَ يَحْيَى أَخْشَى إِنْ سَبَقَتِي بِهَا أَنْ يُخْسِفَ بِي أَوْ أُعَذَّبَ ، فَجَمَعَ

and they filled [the *Masjid*] and sat upon its balconies. So he said: 'Indeed Allāh has commanded me with five commandments to abide by, and to command you to abide by. The first of them is that you worship Allāh and not associate anything with Him. The parable of the one who associates others with Allāh is that of a man who buys a servant with his own gold or silver, then he says to him: "This is my home and this is my business so take care of it and give me the profits." So he takes care of it and gives the profits to someone other than his master. Which of you would like to have a servant like that? And Allāh commands you to perform *Salāt*, and when you perform *Salāt* then do not turn away, for Allāh is facing the face of His worshippers as long as he does not turn away. And He commands you with fasting. For indeed the parable of fasting, is that of a man in a group with a satchet containing musk. All of them enjoy its fragrance. Indeed the breath of the fasting person is more pleasant to Allāh than the scent of musk. And He commands you to give charity. The parable of that, is a man captured by his enemies, tying his hands to his neck, and they come to him to beat his neck. Then he said: "I can ransom myself from you with a little or a lot" so he ransoms himself from them. And He commands you to remember Allāh. For indeed the parable of that, is a man whose enemy quickly

النَّاسَ فِي بَيْتِ الْمُقْدِسِ فَامْتَلَأَ [الْمَسْجِدُ]
وَقَعُدُوا عَلَى الشُّرَفِ، فَقَالَ: إِنَّ اللَّهَ أَمْرَنِي
بِخَمْسٍ كَلِمَاتٍ أَنْ أَغْمَلَ بِهِنَّ وَأَمْرُكُمْ أَنْ
تَعْمَلُوا بِهِنَّ: أَوْلَاهُنَّ أَنْ تَعْبُدُوا اللَّهَ وَلَا
تُشْرِكُوا بِهِ شَيْئًا، وَإِنَّ مَثَلَ مَنْ أَشْرَكَ بِاللَّهِ
كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالصِ مَالِهِ
بِذَهَبٍ أَوْ وَرِقٍ فَقَالَ: هَذِهِ دَارِي وَهَذَا عَمَلي
فَأَغْمَلْتُ وَأَدَّى إِلَيَّ، فَكَانَ يَعْمَلُ وَيُؤْدِي إِلَى غَيْرِ
سَيِّدِهِ، فَأَيْكُمْ يَرْضَى أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ؟
وَ[إِنَّ] اللَّهَ أَمْرُكُمْ بِالصَّلَاةِ فَإِذَا صَلَيْتُمْ فَلَا
تَنْتَشِرُوا فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لِرَجْهُ عَبْدِهِ فِي
صَلَاةِهِ مَا لَمْ يَلْتَفِتْ، وَأَمْرُكُمْ بِالصَّيَامِ، فَإِنَّ
مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ فِي عِصَابَةٍ مَعَهُ صُرَّةٌ
فِيهَا مِسْكٌ فَكُلُّهُمْ يُعْجَبُ أَوْ يُعْجِبُ رِيحَهَا،
وَإِنَّ رِيحَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ
الْمُسْكِ، وَأَمْرُكُمْ بِالصَّدَقَةِ، فَإِنَّ مَثَلَ ذَلِكَ
كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوُّ فَأَوْتَهُوا يَدَهُ إِلَى عُنْقِهِ
وَقَدَّمُوهُ لِيَضْرِبُوا عَنْقَهُ، فَقَالَ: أَنَا أَفْدِيهِ مِنْكُمْ
بِالْقَلِيلِ وَالكَثِيرِ فَقَدَا نَفْسَهُمْ مِنْهُمْ. وَأَمْرُكُمْ أَنْ
تَذَكَّرُوا اللَّهُ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ
الْعَدُوُّ فِي أَثْرِهِ سِرَاعًا حَتَّى إِذَا أَتَى عَلَى
حِضْنِ حَصِينٍ فَأَخْرَزَ نَفْسَهُ مِنْهُمْ كَذَلِكَ الْعَبْدُ
لَا يُخْرِزُ نَفْسَهُ مِنَ السَّيْطَانِ إِلَّا بِذَكْرِ اللَّهِ.
قَالَ النَّبِيُّ ﷺ: «وَأَنَا أَمْرُكُمْ بِحَمْسِ اللَّهِ
أَمْرَنِي بِهِنَّ: السَّمْعُ وَالطَّاعَةُ وَالْجِهَادُ
وَالْهِجْرَةُ وَالْجَمَاعَةُ، فَإِنَّهُ مَنْ قَارَقَ الْجَمَاعَةَ
قِيدَ شَبِيرٍ، فَقَدْ خَلَعَ رِبْقَةَ الإِسْلَامِ مِنْ عُنْقِهِ»

tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshipper is; he does not protect himself from *Ash-Shaitān* except by the remembrance of Allāh.” The Prophet ﷺ said: “And I command you with five that Allāh commanded me: Listening and obeying, *Jihād*, *Hijrah*, and the *Jamā‘ah*. For indeed whoever parts from the *Jamā‘ah* the measure of a hand-span, then he has cast off the yoke of Islam from his neck, unless he returns. And whoever calls with the call of *Jāhilīyyah* then he is from the coals of Hell.” A man said: “O Messenger of Allāh! Even if he performs *Salāt* and fasts?” So he (ﷺ) said: “Even if he performs *Salāt* and fasts. So call with the call that Allāh named you with: Muslims, believers, worshippers of Allāh.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Gharīb*.

Muhammad bin Ismā‘il said: “Al-Hārith Al-Ash‘arī (a narrator in the chain) was a Companion and there are *Aḥādīth* other than this from him.”

تخریج: [إسناده صحيح] وأخرجه ابن خزيمة: ٣/١٩٥، ١٩٦، ح: ١٨٩٥ من حديث أبان العطار، وأحمد: ٤/١٣٠ من حديث يحيى بن أبي كثیر والسائل في الكبرى، ح: ١٣٤٩ مختصرًا من حديث زيد بن سلام به وصححه ابن حبان، ح: ١٢٢٤، ١٥٥٠ والحاکم: ١/١١٧، ١١٨، ٤٢١، ٢٣٦ ووافقة الذهبي.

2864. (Another chain) with similar in meaning. (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan [Sahīh] Gharīb*. Abū Sallām [Al-Habashī]’s name is Mamṭūr.

إِلَّا أَنْ يَرْجِعَ . وَمَنْ ادَّعَى دَعْوَى الْجَاهِلِيَّةِ ، فَإِنَّهُ مِنْ جُنَاحِ جَهَنَّمِ ، فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ وَ[إِنْ صَلَّى وَصَامَ؟] فَقَالَ : وَإِنْ صَلَّى وَصَامَ . فَادْعُوا بِدَعْوَى اللَّهِ ، الَّذِي سَمَّاكُمُ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ غَرِيبٌ .

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ : الْحَارِثُ الْأَشْعَرِيُّ لَهُ صُحْبَةٌ وَلَهُ غَيْرُ هَذَا الْحَدِيثِ .

٢٨٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا أَبُو دَاوُدُ الطَّبَّالِسِيُّ : حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ زَيْدِ بْنِ سَلَامٍ ، عَنْ

'Alī bin Al-Mubārak has reported it from Yaḥyā bin Abī Kathīr.

أَبِي سَلَامٍ، عَنْ الْحَارِثِ الْأَشْعَرِيِّ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْوِةً يَمْعَنَاهُ.

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
[صَحِيحٌ] غَرِيبٌ. وَأَبُو سَلَامٍ [الْجَبَشِيُّ]
اسْمُهُ مَمْطُورٌ.

وَقَدْ رَوَاهُ عَلِيُّ بْنُ الْمُبَارَكَ عَنْ يَحْيَى بْنِ
أَبِي كَثِيرٍ.

تخریج: [صحیح] انظر الحديث السابق وهو في مسند أبي داود الطیالسي، ح: ۱۱۶۱، ۱۱۶۲.

Comments:

It is known from this *Hadīth*:

1. Delay in conveying the Message of Allāh is not to be, and one can be held accountable for this mistake. In case of overcrowding and excessive numbers, people may go up to the balconies of a mosque and sit.
2. Assigning someone as an associate to Allāh, Who is Lord, Creator and Master is such a heinous, hateful and ugly deed as a slave giving his earning to someone else other than his master, which is hateful and detestable.
3. Following the customs, traditions, habits and morals of the time of ignorance is like joining the group of Hell-Dwellers. The servants of Allāh who are obedient, submissive and fearlessly oppose the matters of sinning and disobedience, He named them Muslims and Believers, therefore it does not suit them to abandon the practice of the Companions and to follow the customary life of the era of ignorance. Prayer and fasting alone, are not enough to be a Muslim and a Believer, rather the complete Religion has to be practised.

Chapter 79. What Has Been Related About The Parable Of The Believer Who Recites The Qur'ān And The One Who Does Not Recite

2865. Abū Mūsā Al-Ash'arī narrated that the Messenger of Allāh ﷺ narrated: "The parable of the believer who recites the Qur'ān is that of a citron, its fragrance is nice and its taste is nice. The parable of the believer who does not recite the Qur'ān is that of a date, it has no smell but its taste is

(المعجم ۷۹) - بَابُ مَا جَاءَ فِي مَثَلِ
الْمُؤْمِنِ الْقَارِئِ لِلْقُرْآنِ وَغَيْرِ الْقَارِئِ
(التحفة ۴)

٢٨٦٥ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ قَتَادَةَ، عَنْ أَنَسِيَّ، عَنْ أَبِي مُوسَى
الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ
الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأَثْرَاجَةِ
رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ
الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمَرَةِ لَا رِيحَ لَهَا

sweet. The parable of the hypocrite who recites the Qur'ān is that of basil, its fragrance is nice but its taste is bitter. The parable of the hypocrite who does not recite the Qur'ān is that of the colocynth, its smell is bitter and its taste is bitter.” (*Sahīh*)

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan Sahīh*. *Shu'bāh* also reported it from *Qatādah*.

تخریج: متفق عليه، وأخرجه البخاري، الأطعمة، باب ذكر الطعام، ح ٥٤٢٧ ومسلم، ح ٧٩٧ عن قبية به.

Comments:

Imān (Faith) is such a quality due to which the inner beings of humans become fragrant and enlightened. When a believer recites the Qur'ān and acts upon it, his appearance is also enlightened and fragrant and it creates the atmosphere of light upon light; he is useful for himself as well as for others; he is important to Allāh as well as among the people; he is like a palatable and sweet-smelling fruit.

2866. *Abū Hurairah* narrated that the Messenger of Allāh ﷺ said: “The parable of the believer is like the plant; the wind does not stop causing it to sway, and the believer does not stop suffering trials. The parable of the hypocrite is that of a cedar tree, it does not give in until it is cut down.” (*Sahīh*)

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

تخریج: وأخرجه مسلم، صفات المُؤمنين، باب مثل المؤمن كالزرع، والمنافق والكافر كالارزة، ح ٢٨٠٩ من حديث عبد الرزاق والبخاري، ح ٥٦٤٤ من حديث أبي هريرة به.

Comments:

A true believer always faces problems, difficulties and calamities for practising his religion; he gives up lots of benefits just for the sake of the religion and bears losses, because he abides by Religious Law and Order. But a hypocrite does not consider himself loyal to the practice of Religious Law and Order, therefore he keeps securing his personal benefits and avoids the losses. Sins of a Muslim are erased due to the worldly problems and difficulties; while the

وَطَعْمُهَا حُلُونَ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَفْرَأُ
الْقُرْآنَ كَمَثَلِ الرِّيحَانَةِ رِيحُهَا طَيْبٌ وَطَعْمُهَا
مُرّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَفْرَأُ الْقُرْآنَ كَمَثَلِ
الْحَنْطَلَةِ رِيحُهَا مُرّ وَطَعْمُهَا مُرّ.
[قال أبو عيسى:] هذا حديث حسن
صحيح. وقد رواه شعبة عن قاتادة أيضاً.

٢٨٦٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلَيْهِ الْخَلَالُ
وَعَيْنُ وَاجِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَاقَ: أَخْبَرَنَا
مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسِبِّبِ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ
الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ لَا تَرَأْلُ الرِّيَاحَ نُفَيْهُ وَلَا
يَرَأْلُ الْمُؤْمِنُ يُصْبِيَ بَلَاءً، وَمَثَلُ الْمُنَافِقِ كَمَثَلِ
شَجَرَةِ الْأَرْزِ لَا تَهْزَأُ حَتَّى شُسْتَهُضَدَ».
[قال أبو عيسى:] هذا حديث حسن صحيح.

sins of a hypocrite keep increasing and he faces death along with the sins.

2867. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Indeed there is a tree that does not shed its foliage, and it is similar to the believer. Can any of you tell me what it is?” ‘Abdullāh said: “The people started thinking about the trees of the desert. And it occurred to me that it may be the date-palm.” Then the Prophet ﷺ said: “It is the date-palm.” But I was shy – meaning to say anything.” ‘Abdullāh said: “So I informed ‘Umar about what I had thought of, and he said: ‘If you had said it, that would be more beloved to me than this or that.’” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*, There is something on this topic from Abū Hurairah [may Allāh be pleased with him].

تخریج: متفق عليه، وأخرجه البخاري، العلم، باب الحياة في العلم، ح: ١٣١ من حدیث
مالك ومسلم، ح: ٢٨١١ من حدیث عبد الله بن دیبار به * وفي الباب عن أبي هريرة [رضي
الله عنه]. [٢٨٦٦]

Comments:

This *Hadīth* tells that sometimes older people cannot remember something, but the mind of a younger person recalls it; so if a younger person knows something he should not hesitate to say it out of shyness and hesitation.

Chapter 80. What Has Been Related About The Parable Of The Five Prayers

2868. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Do you think that if there was a river by the gate of one of you, and he bathed in it five times each day that there would remain any filth

٢٨٦٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى
الْأَنْصَارِيٌّ : حَدَّثَنَا مَعْنُونٌ : حَدَّثَنَا مَالِكٌ عَنْ
عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ أَبِنِ عُمَرَ أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ
وَرْقُهَا وَهِيَ مَثُلُ الْمُؤْمِنِ . حَدَّثُونِي مَا هِيَ ؟ ”
قَالَ عَبْدُ اللَّهِ : فَوْقَ النَّاسِ فِي شَجَرِ الْبَوَادِي
وَوَقَعَ فِي نَفْسِي أَنَّهَا التَّخْلُةُ . فَقَالَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (هِيَ التَّخْلُةُ) ، فَاسْتَحْيَتْ يَعْنِي أَنْ
أَقُولَ ، قَالَ عَبْدُ اللَّهِ : فَحَدَّثَتْ عُمَرَ بْنَ الْوَزْرَاءِ
وَقَعَ فِي نَفْسِي فَقَالَ : لَا تَكُونَ فُلْتَهَا أَحَبُّ
إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذَّا وَكَذَا .
[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ . وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ [رَضِيَ
اللهُ عَنْهُ].

(المعجم (٨٠) - بَابُ مَا جَاءَ مَثَلُ
الصَّلَوَاتِ الْخَمْسِ (التحفة ٥)

٢٨٦٨ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا الْيَثُورُ عَنِ
ابْنِ الْهَادِ ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ ، عَنْ أَبِي
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا يَبَابِ

on him?" They said: "No filth would stay on him." He said: "That is the parable of the five prayers, Allāh wipes out the sins with them."

There is something on this topic from Jābir.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(Another chain) with similar in meaning.

أَحَدُكُمْ يَتَسَلَّلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَاتٍ هَلْ يَقِنُ مِنْ دَرَبِهِ شَيْئًا؟ قَالُوا: لَا يَقِنُ مِنْ دَرَبِهِ شَيْئًا، قَالَ: فَذَلِكَ مَثَلُ الصَّلَواتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا .

وفي الْبَابِ عَنْ جَابِرٍ.

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ .

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضْرَبَ الْقُرْشِيِّ

عَنْ ابْنِ الْهَادِ نَحْوَهُ .

تَخْرِيق: متفق عليه، وأخرجه مسلم، المساجد، باب المشي إلى الصلاة تمحي به الخطايا وترفع به الدرجات، ح: ٦٦٧ عن قتيبة والبخاري، ح: ٥٢٨ من حديث يزيد بن عبد الله بن الهاد به * وفي الباب عن جابر [مسلم، ح: ٦٦٨].

Comments:

Minor sins due to which a person's heart does not get rusty and black remain forgiven because of prayers. But the major sins owing to which the heart gets black, a prayer of seeking forgiveness and repentance is to be offered sincerely and attentively in order to seek forgiveness, and the supplication concerning repentance and forgiveness are to be made out of sincerity.

Chapter 81. 'The Parable Of My Ummah Is That Of Rain...'

2869. Anas narrated that the Messenger of Allāh ﷺ said: "The parable of my *Ummah* is that of a rain; it is not known if its beginning is better or its end." (*Da'if*)

[He said:] There are narrations on this topic from ‘Ammār, ‘Abdullāh bin ‘Amr, and Ibn ‘Umar. This *Hadīth* is *Hasan Gharīb* from this route. It has been related that ‘Abdur-Rahmān bin Mahdī considered Ḥammād bin Yahyā Al-Abāḥḥ reliable, and that he would say: "He is among our *Shaikh*."

(المعجم ٨١) - بَابُ [مَثَلٍ أُمَّتِي مَثَلُ
الْمَطَرِ] (التحفة ٦)

٢٨٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادَ بْنُ يَحْيَى الْأَبْيَعِ عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَنَسِي
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: [مَثَلُ أُمَّتِي مَثَلُ
الْمَطَرِ لَا يُدْرِى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ] .

[قالَ:] وفي الْبَابِ عَنْ عَمَّارٍ وَعَبْدِ اللَّهِ
ابْنِ عَمْرٍ وَابْنِ عُمَرَ . وَهَذَا حَدِيثُ حَسَنٍ
غَرِيبٌ مِنْ هَذَا الْوُجُوهِ . وَيَرْوَى عَنْ عَبْدِ
الرَّحْمَنِ بْنِ مَهْدَىٰ أَنَّهُ كَانَ يُبَتِّ حَمَّادَ بْنَ
يَحْيَى الْأَبْيَعِ، وَكَانَ يَقُولُ هُوَ مِنْ شُيوخِنَا .

تخریج: [إسناده ضعیف] وأخرجه أحمد: ١٣٠ / ٣ من حديث حماد بن يحيى به وضعفه الجمهور وللحديث شواهد ضعیفة عند البزار والطبراني في الأوسط وغيرهما (انظر مجمع الزوائد: ٦٨ / ١٠ وغیره) * وفي الباب عن عمار [البزار (كشف الأستار): ٣٢٠، ٣١٩ / ٣، ٣١٩ / ٤ وعبد الله بن عمرو بن ح: ٢٨٤٣ وصححه ابن حبان، ح: ٣٠٧ وله طريق آخر عند أحمد: ٣١٩ / ٤ وعبد الله بن عمرو بن عمر [الطبراني، مجمع الزوائد: ٦٨ / ١٠].

Chapter 82. What Has Been Related About The Parable Of The Son Of Ādām, His Lifespan And His Wealth

2870. ‘Abdullāh bin Burāiда narrated from his father that the Prophet ﷺ said: “Do you know what the parable of this and this is?” – and he tossed two pebbles. They said: “Allāh and His Messenger ﷺ know better.” He said: “This (the farther) one is the hope, and this closer) one is death.” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharīb* from this route.

تخریج: [إسناده حسن] * بشیر بن المهاجر: حسن الحديث (تسهیل الحاجة، ح: ٣٧٨١).

Comments:

A person determines long-lasting desires and wishes, which have no possibility to be fulfilled in his life. While carrying wishes and desires in his heart, he leaves for the next life.

2871. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Your period in comparison to the periods of the previous nations, is like the period between *Salāt Al-Aṣr* until sunset. And you are in comparison to the Jews and the Christians, like a man who employed some workers and he said: ‘Who will work for me until midday for a *Qirāṭ* each?’ So the

(المعجم ٨٢) - بَابُ مَا جَاءَ [فِي] مَثَلِ ابنِ آدَمَ وَأَجْلِهِ وَأَمْلِهِ (التحفة ٧)

٢٨٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا بَشِيرُ بْنُ الْمُهَاجِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بُرْيَدَةَ عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «هَلْ تَذَرُونَ مَا مَثَلَ هَذِهِ وَهَذِهِ؟ وَرَمَى بِحَصَائِنِ». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «هَذَاكَ الْأَمْلُ وَهَذَاكَ الْأَجْلُ».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده حسن] * بشیر بن المهاجر: حسن الحديث (تسهیل الحاجة، ح: ٣٧٨١).

٢٨٧١ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُونُ: حَدَّثَنَا مَالِكُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا أَجْلُكُمْ فِيمَا خَلَّ مِنَ الْأَمْمَ كَمَا يَئِنَ صَلَةُ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ، وَإِنَّمَا مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَرْجُلٍ اسْتَعْمَلَ عَمَالًا، فَقَالَ: مَنْ

Jews worked for half a day for a *Qirāt* each. Then he said: 'Who will work for me from the middle of the day until *Salāt Al-'Aṣr* for a *Qirāt* each?' So the Christians worked for a *Qirāt* each. Then it is you who are doing the work from *Salāt Al-'Aṣr* until the setting of the sun for two *Qirāts* each. So the Jews and the Christians got angry and said: 'We did more work but were given less?' So He (Allāh) says: 'Have I wronged you in any of your rights?' They said: 'No.' He says: 'Then it is my blessing that I give to whomever I wish.'" (*Sahīh*)

This *Hadīth* is *Hasan Sahīh*.

تخریج: وأخرجه البخاري، الإجارة، باب الإجارة إلى صلاة العصر، ح: ٢٢٦٩ من حديث مالك به.

Comments:

The Nation of Muhammad ﷺ is the last nation. As the time from 'Aṣr prayer until the setting of the sun is the last part of the day, and the workers working in the last part of the day get more wages; the ages of this nation, individually and personally, are short comparing to the earlier generations. As the time from 'Aṣr until evening is less than the first two times, likewise the practising deeds of this nation are not hard and difficult, as it was hard and difficult for the previous generations.

2872. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "People are but like a hundred camels, a man can not find a mount (suitable to ride upon) among them." (*Sahīh*)

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

تخریج: وأخرجه مسلم، فضائل الصحابة، باب قوله ﷺ: "الناس كأبل مائة لا تجد فيها راحلة"، ح: ٢٥٤٧ من حديث عبد الرزاق به ورواه البخاري، ح: ٦٤٩٨ من حديث الزهرى وهو في مصنف عبد الرزاق، ح: ٢٠٤٤٧.

يَعْمَلُ لِي إِلَى نَصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ
فَعَوَلَتِ الْيَهُودُ عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ قَالَ:
مَنْ يَعْمَلُ لِي مِنْ نَصْفِ النَّهَارِ إِلَى صَلَاةِ
الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ، فَعَوَلَتِ النَّصَارَى
عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ أَتَتْهُمْ تَعْمَلُونَ مِنْ
صَلَاةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ عَلَى
قِيرَاطَيْنِ قِيرَاطَيْنِ، فَعَظَبَتِ الْيَهُودُ وَالنَّصَارَى
وَقَالُوا: تَخْنُ أَكْثَرُ عَمَلًا وَأَقْلَعُ عَطَاءً؟ فَقَالَ:
هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا، قَالُوا: لَا،
قَالَ: فَإِنَّهُ فَضْلِي أُوتَيْهِ مِنْ أَشَاءُ".

هذا حديث حسن صحيح.

٢٨٧٢ - حَدَّثَنَا الْحَسْنُ بْنُ عَلَيِّ الْخَلَلُ
وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا
مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا النَّاسُ كَأْبِلٍ
مِائَةٌ لَا يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيفٌ.

Comments:

Rāhilah is a female camel which is young, strong and can be used for riding; there are very few among the people who have all the best characteristics, so a person for company, friendship and trust should be selected carefully; behold, if a person keeps looking for someone who is with the most perfect character, then he cannot live with any person.

2873. (Another route) from Az-Zuhri with this chain, and it is similar, but he said: "You can not find a mount among them." – from Sālim, from Ibn 'Umar that the Messenger of Allāh ﷺ said: "People are but like one hundred camels, you can not find a mount among them" – or he said – you can not find but one mount among them." (*Sahīh*)

Comments:

The Prophet lit the candle of Religion and the *Shari'ah* so that the people may walk in its light and be protected from the Fire of the Hereafter. But the people, opposing the *Shari'ah* by following their lust and desires, contrary to the Prophet's hard work, are preparing for their own destruction and devastation.

2874. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The parable of myself and that of my *Ummah* is that of a man who kindled a fire, and the flies and moths began flying into it – and I am trying to prevent you from diving into it." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. [And it has been reported through other routes].

Tarikh: متفق عليه، وأخرجه مسلم، الفضائل، باب شفقة النبي ﷺ على أمنه، وبالغته في تحذيرهم مما يضرهم، ح: ٢٤٢٦ من قتيبة والبخاري، ح: ٢٢٨٤ عن قتيبة والبخاري، ح: ٣٤٢٦ من حديث أبي الزناد به.

٢٨٧٣ - حدثنا سعيد بن عبد الرحمن المحرزي: حدثنا سفيان بن عيينة عن الزهرى بهذا الاستئناف نحوه وقال: لا تجده فيها راحلةً عن سالم، عن ابن عمر قال: قال رسول الله ﷺ: إنما الناس كإبل مائة لا تجده فيها راحلةً أو [قال: لا تجده فيها إلا راحلةً].

تخریج: [صحيح] انظر الحديث السابق.

٢٨٧٤ - حدثنا قتيبة بن سعيد: حدثنا المغيرة بنت عبد الرحمن عن أبي الزناد، عن الأعرج، عن أبي هريرة أن رسول الله ﷺ قال: إنما مثلي ومثل أمتي كمثل رجل اشتوقد ناراً فجعلت الدواب والفراس يقعن فيها وآنا آخذ بمحاجكم وأأتمكم في بها». [قال أبو عيسى: هذا حديث حسن صحيح [وقد روی من غيره].

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

42. The Chapters On Virtues Of The Qur'ān From The Messenger Of Allāh ﷺ

Chapter 1. What Has Been Related About The Virtues Of *Fatihatil-Kitāb* (*Sūrat Al-Fātiḥah*)

2875. Abū Hurairah narrated that the Messenger of Allāh ﷺ came out to Ubayy bin Ka'b, and the Messenger of Allāh ﷺ said: "O Ubayy!" And he was performing *Salāt*, so Ubayy turned around but he did not respond to him, so Ubayy finished his *Salāt* quickly. Then he turned to the Messenger of Allāh ﷺ and said: '*As-Salāmu 'Alaikum*, O Messenger of Allāh!' The Messenger of Allāh ﷺ said: '*Wa 'Alaikum As-Salām* - what prevented you from responding to me when I called you Ubayy?' He said: 'O Messenger of Allāh! I was performing *Salāt*.' So he said: 'Do you not find among what Allāh revealed to me: Respond to Allāh and to the Messenger when they call you to what gives you life.'? He said: 'Of course, I shall not repeat that, if Allāh wills.' He said: 'Would you like for me to teach you a *Sūrah* the likes of which has neither been revealed in the *Tawrāh*, nor the *Injil*, nor the

(المعجم ٤٢) - أبواب فضائل
القرآن عن رسول الله ﷺ (التحفة ٣٨)

(المعجم ١) - باب ما جاء في فضل
فاتحة الكتاب (التحفة ١)

٢٨٧٥ - حدثنا قُيَّةُ: حدثنا عبد العزيز
ابن محمد عن العلاء بن عبد الرحمن، عن
أبيه، عن أبي هريرة: أنَّ رَسُولَ اللهِ ﷺ
خَرَجَ عَلَى أَبْيَ بْنِ كَعْبٍ، فَقَالَ رَسُولُ اللهِ
ﷺ: «يا أبْيٌ» - وَهُوَ يُصَلِّي - فَلَقِتَ أَبْيَ
فَلَمْ يُجِّهْ، وَصَلَّى أَبْيٌ فَحَفِّفَ. ثُمَّ انْصَرَفَ
إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ السَّلَامُ عَلَيْكَ يَا
رَسُولَ اللهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَعَلَيْكَ
السَّلَامُ مَا مَنَعَكَ يَا أَبْيٌ أَنْ تُجِّهَيَ إِذْ
دَعَوْتُكَ؟» فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي كُنْتُ فِي
الصَّلَاةِ، قَالَ: أَفَلَمْ تَجِدْ فِيمَا أُوحِيَ اللَّهُ
إِلَيْيَ أَنْ: «أَسْتَجِبُو لَهُ وَلِرَسُولِ إِذَا دَعَاكُمْ لِمَا
يَهِيُّكُمْ»؟ قَالَ: بَلَى وَلَا أَعُودُ إِنْ شَاءَ
اللَّهُ . قَالَ: «أَتُحِبُّ أَنْ أُعْلَمَكَ سُورَةً لَمْ يُرَأَ
فِي التَّوْرَاةِ وَلَا فِي الإِنْجِيلِ وَلَا فِي الزَّبُورِ
وَلَا فِي الْقُرْآنِ مِثْلًا؟» قَالَ: نَعَمْ، يَا رَسُولَ
اللَّهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «كَيْفَ تَفَرَّأُ فِي
الصَّلَاةِ؟» قَالَ: فَقَرَأَ أُمَّ الْقُرْآنِ، فَقَالَ رَسُولُ

Zabūr, nor in the entire Qur'an?" He said: 'Yes, O Messenger of Allāh!' The Messenger of Allāh ﷺ said: 'What do you recite in your *Ṣalāt*?' He said: 'I recite *Umm Al-Qur'an*.' So the Messenger of Allāh ﷺ said: 'By the One in Whose Hand is my soul! The like of it has neither been revealed in the *Tawrāh*, nor the *Injil* nor the *Zabūr*, nor in the *Furqān*. It is the seven oft-repeated, and the Magnificent Qur'an which I was given.'" (*Sahīh*)

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan Sahīh*. There are narrations on this topic from *Anas bin Mālik* [and also from *Abū Sa'eed bin Al-Mu'allā*].

الله عَزَّلَهُ: «وَالَّذِي نَفْسِي يَكِيدُ مَا أُنْزِلْتُ فِي التَّوْرَةِ، وَلَا فِي الْأَنْجِيلِ، وَلَا فِي الرُّبُورِ، وَلَا فِي الْفُرْقَانِ مِثْلًا. وَإِنَّهَا سَيِّعٌ مِنَ الْمَثَانِي، وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُعْطِيْتُ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ [وَفِيْهِ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّمِ].

تخریج: [إسناده صحيح] وأخرجه أحمد: ٣٥٧ / ٢ من حديث العلاء به وصححه ابن خزيمة، ح: ٢٥٢ / ١، ح: ٥٠٠، ٨٦١ وابن حبان، ح: ١٧١٤ والحاكم على شرط مسلم: ٢٥٨ / ١ وواقفه النهي * وفي الباب عن أنس بن مالك [النسائي في عمل اليوم والليلة، ح: ٧٢٣: ١٧١٣: ٥٦٠] والحاكم: ١ / ٤٤٧٤ وأبي سعيد بن المعلى [البخاري، ح: ٤٤٧٤].

Comments:

It is proven through this *Hadīth*:

1. The saying of the Messenger of Allāh ﷺ is the revival of the life and makes the life delightful and joyful; it should be accepted wholeheartedly, warmly and actively without making any excuse or apology.
2. *Sūrat Al-Fātihah* is the foundation of the Qur'an and it consists of all the subjects of it.

Chapter 2. What Has Been Related About *Sūrat Al-Baqarah* And *Āyat Al-Kursī*

2876. *Abū Hurairah* narrated: "The Messenger of Allāh ﷺ sent an expedition force [comprised] of many, and he asked each what he could recite, so each one of them mentioned what he could recite – meaning what he had memorized

(المعجم ٢) - بَابُ مَا جَاءَ فِي سُورَةِ الْبَقْرَةِ وَآيَةِ الْكُرْسِيِّ (التحفة ٢)

٢٨٧٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلَيٍّ الْخَلَائِيُّ [الْحُلْوَانِيُّ] أَبُو أُسَامَةً: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ عَطَاءِ مَوْلَى أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ

of the Qur'ān. He came to one of the youngest men among them and said: 'What have you memorized O so-and-so?' He said: 'I memorized this and that and *Sūrat Al-Baqarah*.' He said: 'You memorized *Sūrat Al-Baqarah*?' He said: 'Yes.' He said: 'Then go, for you are their commander.' A man among their chief said: 'By Allāh [O Messenger of Allāh]! Nothing prevented me from learning *Sūrat Al-Baqarah* except fearing that I would not be able to stand with (in voluntary night prayer).' The Messenger of Allāh ﷺ said: 'Learn the Qur'ān to recite it, for indeed the parable of the Qur'ān for the one who recites it and stands with it (in prayer) is that of a bag full of musk whose scent fills the air all around. And the parable of the one who learns it then sleeps while it is in his memory is that of a bag containing musk that is tied shut.'" (*Hasan*)

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan*. [*Al-Laith bin Sa'd*] reported similar to this *Hadīth* from *Sa'eed Al-Maqburī*, from 'Aṭā' the freed slave of *Abū Ahmad* from the Prophet ﷺ in *Mursal* form.

(Another chain) from 'Aṭā the freed slave of *Abū Ahmad*, from the Prophet ﷺ in *Mursal* form and it is similar in meaning, and he did not mention: "From *Abū Hurairah*" in it. There is something on this topic from *Ubayy bin Ka'b*.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب فضل من تعلم القرآن وعلمه، ح ٢١٧
من حدیث أبي أسامة به وصححه ابن خزيمة: ح ٥/٣، ١٥٠٩ وابن حبان، ح ١٧٨٩ والحاکم على شرط الشیخین: ٤٤٣ / ١ ووافقه الذهبی * وفي الباب عن أبي بن كعب [مسلم، ح ٨١٠]

رَسُولُ اللَّهِ ﷺ بَعْنَا وَهُمْ [دُوُّ] عَدَدَ فَاسْتَفَرُوا هُمْ فَاسْتَفَرَ أَكُلَّ رَجُلٍ مِنْهُمْ - يَعْنِي مَا مَعَهُ مِنَ الْقُرْآنِ - فَأَتَى عَلَى رَجُلٍ مِنْهُمْ مِنْ أَخْدُثِهِمْ سِنًا، فَقَالَ: «مَا مَعَكَ يَا فُلَانُ؟» قَالَ: مَعِي كَذَا وَكَذَا وَسُورَةً الْبَقَرَةِ؟ [فَقَالَ: نَعَمْ، قَالَ: «أَمْعَكَ سُورَةً الْبَقَرَةِ؟»] [فَقَالَ: نَعَمْ، قَالَ: «فَإِذْهَبْ فَأَنْتَ أَمِيرُهُمْ»]، فَقَالَ رَجُلٌ مِنْ أَشْرَافِهِمْ: وَاللَّهِ [يَا رَسُولَ اللَّهِ] مَا مَنَعَنِي أَنْ أَتَعَلَّمَ سُورَةَ الْبَقَرَةِ إِلَّا خَشِيَّةً أَنْ لَا أَفُوْمَ بِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَعْلَمُوا الْقُرْآنَ، فَأَفْرُأُوهُ فَإِنَّ مِثْلَ الْقُرْآنِ لِمَنْ تَعْلَمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثْلِ جِرَابِ مَخْشُوْ مِسْكًا يَمْوَحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمِثْلُ مَنْ تَعْلَمَهُ فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمَثْلِ جِرَابِ أُوكَى عَلَى مِسْكٍ». [قال أبو عيسى: هذا حدیث حسن.] وقد روى هذا الحدیث [اللیث بن سعد] عن سعید المقبّری، عن عطاء مؤذن أبي احمد عن النبي ﷺ مرسلا نحوه. حدثنا بذلك فتیة: حدثنا الليث بن سعد عن سعید المقبّری، عن عطاء مؤذن أبي احمد عن النبي ﷺ مرسلا نحوه بمعناه، ولم يذكر فيه، عن أبي هريرة. وفي الباب عن أبي بن كعب.

Comments:

Learning the words of the Qur'ān and its meaning, reading and reciting it, reciting it in the night prayer (*Tahajjud*) and to act upon it is like filling fragrance into one's heart and mind with such a musk, that a person's own heart and mind gets fragranced, and the person's behavior, character and manners and his surrounding reflect this.

2877. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Do not turn your houses into graves. Indeed *Ash-Shaitān* does not enter the house in which *Sūrat Al-Baqarah* is recited." (*Sahīh*)

This *Hadīth* is *Hasan Sahīh*.

٢٨٧٧ - حَدَّثَنَا قُبَيْلٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، وَإِنَّ الْبَيْتَ الَّذِي
تُقْرِأُ الْبَقَرَةُ فِيهِ لَا يَدْخُلُهُ الشَّيْطَانُ.

هذا حديث حسن صحيح.

تخرج: وأخرجه مسلم، صلاة المسافرين، باب استحباب صلاة النافلة في بيته وجوائزها في المسجد وسواء في هذا الراتبة وغيرها ... إلخ، ح: ٧٨٠ من حديث سهيل به.

Comments:

The dead in the graveyard do not make any remembrance, recitation of the Qur'ān or any other deed, due to which the atmosphere of the graveyards remains deprived of the effects of remembrance, recitation and of their blessings; likewise the human must not turn their homes into graveyards and make themselves like the dead.

2878. Abū Hurairah narrated that the Messenger of Allāh ﷺ: "For everything there is a hump (pinnacle) and the hump (pinnacle) of the Qur'ān is *Sūrat Al-Baqarah*, in it there is an *Āyah* which is the master of the *Ayāt* in the Qur'ān; [it is] *Āyat Al-Kursi*." (*Da'iif*)

[Abū 'Eisā said:] This *Hadīth* is *Gharib*, we do not know of it except through the narration of Ḥakīm bin Jubair. Shu'bah criticized him and graded him weak.

تخرج: [إنستاده ضعيف] وأخرجه الحميدي، ح: ٩٩٤ من حديث حكيم بن جير وهو حميد، وصححه الحاكم: ١/٥٦١، ٥٦٠، ٢/٢٥٩ ووافقه الذهبي * حكيم بن جير: ضعيف وحديث: "لكل شيء سلام وإن سلام القرآن سورة البقرة" حسن، له شواهد عند الحاكم: ١/٥٦١ وغيره

٢٨٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا
حُسَيْنُ الْجُعْفَى عَنْ زَائِدَةَ، عَنْ حَكِيمِ بْنِ
جُبَيْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ
سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ، وَفِيهَا آيَةٌ هِيَ سَيِّدُهُ
آيَ الْقُرْآنِ [هي] آيَةُ الْكُرْسِيِّ».

[قال أبو عيسى:] هذا حديث غريب لا
نعرفه إلا من حديث حكيم بن جير. وقد
تكلم فيه شعبة وضعفة.

تخرج: [إنستاده ضعيف] وأخرجه الحميدي، ح: ٩٩٤ من حديث حكيم بن جير وهو حميد، وصححه الحاكم: ١/٥٦١، ٥٦٠، ٢/٢٥٩ ووافقه الذهبي * حكيم بن جير: ضعيف وحديث: "لكل شيء سلام وإن سلام القرآن سورة البقرة" حسن، له شواهد عند الحاكم: ١/٥٦١ وغيره

وصححه الحاكم ووافقه الذهبي، وفي صحيح: "هي أعظم آية في القرآن" وحديث: "سيدة آيات القرآن . . ." وله شواهد ضعيفة عند البيهقي (شعب الإيمان: ٤٥٩/٢، ح: ٢٣٩٧) وغيره.

Comments:

Sûrat Al-Baqarah is the longest *Sûrah* of the Qur'an. The fundamental rules, beliefs and the principles of the *Shari'ah* mentioned in this *Sûrah* are not found in any other *Sûrah* of the Qur'an with such detail; due to this speciality and distinction this *Sûrah* has been placed, after *Sûrat Al-Fatihah* which is the foundation of Qur'an. Also because of this distinction it is named the Hump of the Qur'an.

2879. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Whoever recites *Hâ Mim Al-Mu'min* – up to – To Him is the return^[1] and *Âyat Al-Kursî* when he reaches (gets up in) the morning, he will be protected by them until the evening. And whoever recites them when he reaches the evening, he will be protected by them until the morning." (*Da'if*)

[Abû 'Eisâ said:] This *Hadîth* is *Gharîb*. Some of the people of knowledge criticized 'Abdur-Rahmân bin Abi Bakr bin Abî Mulaikah Al-Mulaikî (a narrator in the chain) due to his memory. [Zuwârah bin Muş'ab is Ibn 'Abdur-Rahmân bin 'Awf, and he is the grandfather of Abû Muş'ab Al-Madâni].

* تخریج: [إسناده ضعیف] وأخرجه الدارمي، ح ٣٣٨٩ من حديث عبد الرحمن المليكي به عبد الرحمن المليكي: ضعیف.

Comments:

In the first three Verses of *Sûrah*, '*Hâ Mim Al-Mu'min*', the Attributes of Allâh Almighty are mentioned, and the case of *Âyat Al-Kursî* is the same; Allâh Almighty granted quality and speciality to these Verses, that if a person follows the torch of the great qualities and contemplates on the meaning and

^[1] *Ghâfir* 40:3.

٢٨٧٩ - حَدَّثَنَا يَحْيَى بْنُ الْمُغِيرَةِ أَبُو سَلَمَةَ الْمَخْزُومِيِّ الْمَدْنَيِّ: حَدَّثَنَا بْنُ أَبِي فُدَيْكَ عَنْ عَبْدِ الرَّحْمَنِ [بْنِ أَبِي بَكْرِ] الْمُلَائِكِيِّ عَنْ زُرَارَةَ بْنِ مُضْبِطٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ حُمَّ الْمُؤْمِنِ إِلَيْهِ أَيْتَهُ الْمَصِيرَ» [غافر: ٣-٤] وَآيَةُ الْكُرْسِيِّ حِينَ يُضْبِطُ، حُفِظَ بِهِمَا حَتَّى يُمْسِيَ، وَمَنْ قَرَأَهُمَا حِينَ يُمْسِي حُفِظَ بِهِمَا حَتَّى يُضْبِطَ». [قال أبو عيسى: هذا حديث عَرِيبٌ. وقد تكلَّمَ بعضُ أَهْلِ الْعِلْمِ فِي عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرِ بْنِ أَبِي مُلَائِكَةِ الْمُلَائِكِيِّ مِنْ قِبَلِ حَفْظِهِ [وزُرَارَةَ بْنِ مُضْبِطٍ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَهُوَ جَدُّ أَبِي مُضْبِطِ الْمَدْنَيِّ].

messages of these verses, then the attack of Satan on this person will never prove effective, and he will be preserved from satanic doubts and illusions.

Chapter 3. The *Hadīth* Of Abū Ayyūb Regarding The Ghoul

(المعجم ٣) - بَابُ [حَدِيثِ أَبِي أَيُوبِ فِي الْغُولِ... . . .] (التحفة ٣)

2880. ‘Abdur-Rahmān bin Abī Lailā narrated that Abū Ayyūb Al-Anṣārī had a store house in which he kept dates. A ghoul would come and take from it, so he complained about that to the Prophet ﷺ. So he said: “Go, and when you see her say: ‘In the Name of Allāh, answer to the Messenger of Allāh ﷺ.’” He said: “So I caught her, and she swore that she would not return, so I released her.” He went to the Prophet ﷺ and he said: “What did your captive do?” He said: “She swore not to return.” He said: “She has lied, and she will come again to lie.” He said: “I caught her another time and she swore that she would not return, so I released her, and went to the Prophet ﷺ.” He said: “What did your captive do?” He said: “She swore that she would not return.” So he said: “She lied and she will come again to lie.” So he caught her and said: “I shall not let you go until you accompany me to the Prophet ﷺ.” She said: “I shall tell you something: If you recite Āyat Al-Kursī in your home, then no *Shaiṭān*, nor any other shall come near you.” So he went to the Prophet ﷺ and he said: “What did your captive do?” He said: “I informed him of what she said, and he said: ‘She told the truth and she

٢٨٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَخِيهِ [عِيسَىٰ]، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُوبَ الْأَنْصَارِيِّ: أَنَّهُ كَانَتْ لَهُ سَهْوَةً فِيهَا تَمَرٌ، فَكَانَتْ تَجِيءُ الْغُولُ، فَتَأْخُذُ مِنْهُ، فَشَكَنَ ذَلِكَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «إِذْهَبْ [فَإِذَا رَأَيْتَهَا فَقُلْ]: بِسْمِ اللَّهِ أَجِيبِي رَسُولَ اللَّهِ ﷺ»، قَالَ: فَأَخْذَهَا فَحَلَقْتَ أَنْ لَا تَعُودَ فَأَرْسَلَهَا، فَجَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: «مَا فَعَلَ أَسِيرُكَ؟» قَالَ: حَلَقْتَ أَنْ لَا تَعُودَ قَالَ: «كَذَبْتَ وَهِيَ مُعَاوِدةٌ لِلنَّكَذِبِ»، قَالَ: فَأَخْذَهَا مَرَّةً أُخْرَى، فَحَلَقْتَ أَنْ لَا تَعُودَ، فَأَرْسَلَهَا فَجَاءَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «مَا فَعَلَ أَسِيرُكَ؟» قَالَ: فَحَلَقْتَ أَنْ لَا تَعُودَ، فَقَالَ: «كَذَبْتَ، وَهِيَ مُعَاوِدةٌ لِلنَّكَذِبِ». فَأَخْذَهَا فَقَالَ: «مَا أَنَا بِتَارِكِكَ، حَتَّى أَذْهَبَ إِلَيْكَ إِلَى النَّبِيِّ ﷺ»، فَقَالَتْ: إِنِي ذَاكِرَةٌ لَكَ شَيْئًا، أَيْهَا الْكُرْسِيُّ افْرَأَهَا فِي بَيْنِكَ، فَلَا يَقْرُبُكَ شَيْطَانٌ، وَلَا غَيْرُهُ، [قَالَ: فَجَاءَ إِلَى النَّبِيِّ ﷺ] فَقَالَ: «مَا فَعَلَ أَسِيرُكَ؟» قَالَ: فَأَخْبَرَهُ بِمَا قَالَتْ. قَالَ: صَدَقْتَ وَهِيَ كَذُوبٌ».

[قَالَ أَبُو عِيسَىٰ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.]

is a continuous liar.”” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharīb*.

تخریج: [حسن] وأخرجه أَحْمَد: ٤٢٣/٥ عن أَبِي أَحْمَد بْنُ سَنَد ضعيف وللمحدث شواهد عند البخاري، ح: ٢٣١١ والبيهقي في دلائل النبوة: ١١١-١٠٩ وغیرهما * وفي الباب عن أَبِي ابن كعب [البيهقي في دلائل النبوة: ١٠٩/٧].

Comments:

This *Hadīth* proves, and the *Hadīth* of *Abū Hurairah* also supports it, that the regular recitation of *Āyat Al-Kursī* in the house is a means of protection and refuge against the Satan, it should be recited regularly.

Chapter 4. What Has Been Related About The End Of Sūrat Al-Baqarah

2881. *Abū Mas'ūd Al-Anṣārī* narrated that the Messenger of Allāh ﷺ said: “Whoever recites the last two *Āyāt* of *Sūrat Al-Baqarah* during the night, they shall suffice him.” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: متفق عليه، وأخرجه البخاري، فضائل القرآن، باب فضل سورة البقرة، ح: ٥٠٠٩ من حديث إبراهيم به.

Comments:

These Verses have concise mention of beliefs, creed and good deeds, therefore bearing in mind their reflection and meaning is such a great source of goodness and blessings, that because of regular reading of these Verses a person escapes the evils of Satan.

2882. *An-Nu'mān bin Bashīr* narrated that the Prophet ﷺ said: “Indeed Allāh wrote in a book two thousand years before He created the heavens and the earth, and He sent down two *Āyāt* from it to end *Sūrat Al-Baqarah* with. If they are recited for three nights in a home,

(المعجم ٤) - بَابُ مَا جَاءَ فِي آخِرِ سُورَةِ الْبَقَرَةِ (التحفة ٤)

٢٨٨١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَاهُ». [قال أبو عيسى: هذا حديث حسن صحيح.]

تخریج: متفق عليه، وأخرجه البخاري، فضائل القرآن، باب فضل سورة البقرة، ح: ٨٠٨ من حديث إبراهيم به.

٢٨٨٢ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَشْعَثَ بْنِ عَبْدِ الرَّحْمَنِ الْجَرْمِيِّ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الْجَرْمِيِّ، عَنِ النَّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ

no *Shaitān* shall come near it.”
(Hasan)

[Abū ‘Eisā said:] This *Hadīth* is
[Hasan] *Gharīb*.

الله كتب كتاباً قبلَ أن يخلقَ السماواتِ
 والأرضَ يألفني عاماً أتزلَّ منه آيتينٍ ختمَ بهما
 سورة البقرة، ولا يفوتني في دارِ ثلاثِ ليالٍ
 فيقربُها شيطانٌ.

[قالَ أَبُو عِيسَى : هَذَا حَدِيثٌ [حَسْنٌ] غَرِيبٌ .]

تخریج: [إسناده حسن] وأخرجه التساني في عمل اليوم والليلة، ح: ٩٦٧ من حديث حماد ابن سلمة به وصححه ابن حبان، ح: ١٧٢٦ والحاكم: ١: ٥٦٢، ٢٦٠ / ٢ ووافقه الذهبي وللحديث علة غير قادحة.

Chapter 5. What Has Been Related About Sūrat Al 'Imrān

2883. An-Nawwās bin Sam‘ān narrated that the Prophet ﷺ said: “The Qur‘ān shall come, and its people who acted according to it in the world. *Sūrat Al-Baqarah* and *Al 'Imrān* shall be in front of it.” An-Nawwās said: “The Messenger of Allāh ﷺ stated three parables about them which I have not since forgotten, he said: “They will come as if they are two shades between which there is illumination, or as if they are two shady clouds, or as if they are shadows of lines of birds arguing on behalf of their people.” (*Sahīh*)

There is something on this topic from Buraidah and Abū Umāmah.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* [from this route].

According to the people of knowledge, the meaning of this *Hadīth* is that the rewards of having recited them shall come. This is how some of the people of knowledge explained this *Hadīth*

(المعجم ٥) - بَابُ مَا جَاءَ فِي سُورَةِ
 آلِ عِمْرَانَ (التحفة ٥)

٢٨٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ
 حَدَّثَنَا هِشَامُ بْنُ إِسْمَاعِيلَ أَبُو عَبْدِ الْمَلِكِ
 الْعَطَّارُ: حَدَّثَنَا مُحَمَّدُ بْنُ شَعْبَيْنَ: حَدَّثَنَا
 إِبْرَاهِيمُ بْنُ سُلَيْمَانَ عَنِ الْوَلِيدِ بْنِ عَبْدِ
 الرَّحْمَنِ أَنَّهُ حَدَّثَهُمْ عَنْ جُبَيْرِ بْنِ نَعْمَانَ قَالَ: «يَا تَنِي
 تَوَاسِ بْنِ سَمْعَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَا تَنِي
 الْقُرْآنُ، وَأَهْلُهُ الَّذِينَ يَعْمَلُونَ بِهِ فِي الدُّنْيَا،
 تَقْدُمُهُ سُورَةُ الْبَقَرَةِ، وَآلِ عِمْرَانَ»، قَالَ
 تَوَاسُ: وَضَرَبَ لَهُمَا رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ
 أَمْثَالٍ مَا نَسِيْتُهُمْ بَعْدُ. قَالَ: «يَا تَنِي كَانَهُمَا
 غَيَّابَاتِنِي وَيَئِثُمَا شَرْقٌ، أَوْ كَانَهُمَا غَمَامَاتِنِي
 سُودَادَانِ، أَوْ كَانَهُمَا ظَلَّةً مِنْ طَيْرِ صَوَافِ
 تُجَادِلَانِ عَنْ صَاحِبِهِمَا».

وَفِي الْأَبْابِ عَنْ بُرْيَدَةَ وَأَبِي أُمَّامَةَ.
 [قالَ أَبُو عِيسَى : هَذَا حَدِيثٌ حَسْنٌ
 غَرِيبٌ [مِنْ هَذَا الْوُجُوهِ] وَمَعْنَى هَذَا الْحَدِيثِ
 عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ يَحِيِّ ثَوَابَ قِرَاءَتِهِ. كَذَا

and similar *Aḥādīth* regarding the coming of the rewards for reciting the Qur'an. And in the *Hadīth* of An-Nawwās bin Sam'ān from the Prophet ﷺ is what proves what they explained since the Prophet ﷺ said: "And its people who acted according to it in the world." So in this there is proof that it refers to the coming of the reward for the actions.'

تَحْرِيْج: [صَحِّحٌ] وَأَخْرَجَهُ مُسْلِمٌ، صَلَاةُ الْمَسَافِرِيْنَ، بَابُ فَضْلِ قِرَاءَةِ الْقُرْآنِ وَسُورَةِ الْبَقْرَةِ، ح: ٨٠٥ مِنْ حَدِيثِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ [أَحْمَدٌ: ٣٤٨ / ٥ وَالْدَّارَمِيُّ، ح: ٣٣٩٤] وَأَبْيَ أَمَّاَةً [مُسْلِمٌ، ح: ٨٠٤].

Comments:

According to this *Hadīth*, these particular two *Sūrah* will argue in favor of a person and defend him and get their reward for reciting them; they also have the distinction and quality that on the Day of Judgement, when a person will be in extreme need of shade, the reward for reciting these two *Sūrah* will provide shade in the form of a canopy, cloud or like the wings of the birds to those who acted accordingly.

2884. 'Abdullāh bin Mas'ūd said: "Allāh has not created in the heavens nor in the earth what is more magnificent than Āyat Al-Kursī." Sufyān said: "Because Āyat Al-Kursī is the Speech of Allāh, and Allāh's Speech is greater than Allāh's creation of the heavens and the earth." (*Sahīh*)

٢٨٨٤ - وَأَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: قَالَ سُفْيَانُ بْنُ عَيْنَةَ فِي تَقْسِيرِ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: مَا خَلَقَ اللَّهُ مِنْ سَمَاءٍ، وَلَا أَرْضًا أَعْظَمُ مِنْ آيَةِ الْكُرْسِيِّ. قَالَ سُفْيَانُ: لَأَنَّ آيَةَ الْكُرْسِيِّ هُوَ كَلَامُ اللَّهِ وَكَلَامُ اللَّهِ أَعْظَمُ مِنْ خَلْقِ اللَّهِ مِنَ السَّمَاءِ وَالْأَرْضِ.

تَحْرِيْج: [إِسْنَادُهُ صَحِّحٌ]

Comments:

Āyat Al-Kursī consists of the Fundamental and Principle Attributes from among the Names and Attributes of Allāh Almighty, like: Life, Authority, the Sustainer of the Universe, Oneness, Intention and Knowledge. And there is no comparison between the Creator and the creation.

فَسَرَّ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ، وَمَا يُشْبِهُ هَذَا مِنَ الْأَحَادِيثِ أَنَّهُ يَجِيءُ تَوَابُ قِرَاءَةَ الْقُرْآنِ. وَفِي حَدِيثِ نَوَاسِ بْنِ سَمْعَانَ عَنِ النَّبِيِّ ﷺ مَا يَدُلُّ عَلَى مَا فَسَرُوا إِذْ قَالَ النَّبِيُّ ﷺ: «وَأَفْلَهُ الَّذِينَ يَعْمَلُونَ بِهِ فِي الدُّنْيَا». فَفِي هَذَا دِلَالٌ أَنَّهُ يَجِيءُ تَوَابُ الْعَمَلِ.

Chapter 6. What Has Been Related About [The Virtue] Of Sūrat Al-Kahf

2885. Abū Ishaq narrated hearing Al-Barā' say: "There was a man reciting [Sūrat] Al-Kahf when he saw his riding animal stamping his feet, so he looked and there was something like a shadow or cloud, so he went to the Messenger of Allāh ﷺ and mentioned that to him. The Prophet ﷺ said: "That was the tranquility which descends with the Qur'an, or descends because of the Qur'an." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. There is something on this topic from Usaid bin Hudair.

تخریج: متفق عليه، وأخرجه مسلم، باب نزول السکينة لقراءة القرآن، ح: ٧٩٥ من حديث أبي داود الطیالسی والبخاری، ح: ٣٦٤ من حديث شعبة به وهو في مسنده الطیالسی، ح: ٧١٤ * وفي الباب عن أنس بن حمیر [البخاری، ح: ٥٠١٨] ومسلم، ح: ٧٩٦.

Comments:

It is known from this *Hadīth* that the recitation of the Qur'an brings down the tranquility and peace from Allāh Almighty, and sometimes this tranquility appears in a visible form.

2886. Abū Ad-Dardā' narrated that the Prophet ﷺ said: "Whoever recites three Ayāt from the beginning of Al-Kahf he is protected from the turmoil of the *Dajjāl*."^[1] (*Sahīh*)

(Another route) with this chain and similar in meaning.

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

(المعجم ٦) - باب ما جاء في [فضل سورة الكهف] (التحفة ٦)

٢٨٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاؤِدَ: أَتَيْنَا شُعْبَةَ عَنْ أَبِي إِسْحَاقِ، قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: يَئِنَّمَا رَجُلٌ يَقْرَأُ [سُورَةَ] الْكَهْفَ إِذْ رَأَى دَابَّةَ تَرْكُضُ فَنَظَرَ، فَإِذَا يَمْلُأُ الْعَمَامَةَ أَوِ السَّحَابَةَ فَأَتَى رَسُولَ اللَّهِ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ اللَّهُمَّ يَسِّرْ لِي: «تِلْكَ السَّكِينَةُ نَزَّلْتُ مَعَ الْقُرْآنِ أَوْ نَزَّلْتُ عَلَى الْقُرْآنِ». [قال أبو عيسى:] هذا حديث حسن صحيح. وفي الباب عن أنس بن حمیر.

٢٨٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةَ عَنْ قَاتَادَةَ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ عَنْ الْتَّوْيِيِّ قَالَ: «مَنْ قَرَأَ ثَلَاثَ آياتٍ مِنْ أَوَّلِ الْكَهْفِ عُصِّمَ مِنْ فِتْنَةِ الدَّجَالِ». [قال محمد بن بشّار:] حَدَّثَنَا مَعَاذُ بْنُ هَشَامٍ:

[1] Meaning it contains something which does not belong—either in its wording of its chain of narration—while the narrators are truthful or trustworthy, for the correct wording see *Muslim* no. 1883 where it is “ten” instead of “three”.

أخبرَنِي أَبِي عَنْ قَاتَدَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ .
[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: [شاذ] ورواه مسلم، صلاة المسافرين، باب فضل سورة الكهف وآية الكرسي، ح ٨٠٩ عن محمد بن بشار به بلفظ: "من حفظ عشر آيات ... إلخ" وهو الصواب * اختلف الرواة في قولهم: "في أول سورة الكهف وفي آخر سورة الكهف وهو الراجح".

Comments:

The power of the *Dajjāl* (antichrist) will be temporary and perishable, it will not have stability and steadiness, his anger will be unsustainable and his favor will be for short term. He who bears in mind consciously the meanings and the objectives of the first ten or last ten Verses of *Sūrat Al-Kahf*, and he memorises them; due to their good and blessings he will remain safe from the tribulations of the *Dajjāl*.

Chapter 7. What Has Been Related About [The Virtue] Of *Yā Sīn*

2887. Anas narrated that the Messenger of Allāh ﷺ said: "Indeed for everything there is a heart, and the Qur'an's heart is *Yā Sīn*. Whoever recites *Yā Sīn*, then for its recitation, Allāh writes for him that he recited the Qur'an ten times." (*Da'i*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib*, we do not know of it except as a narration of Humaid bin 'Abdur-Rahmān. And in Al-Baṣrah, they did not know it as a narration from Qatādah except through this route. Hārūn Abū Muḥammad is a *Shaikh* who is unknown.

(Another chain) with this.

There is something on this topic from Abū Bakr Aṣ-Ṣiddīq, but the *Hadīth* of Abū Bakr is not correct because its chain is weak.

There is something on this topic from Abū Hurairah.

(المعجم ٧) - بَابُ مَا جَاءَ فِي [فَضْلِ]
يُسْ (التحفة ٧)

٢٨٨٧ - حَدَّثَنَا قُتْيَةُ وَسُفْيَانُ بْنُ وَكِيعٍ ،
قَالَا : حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّوَاسِيُّ
عَنِ الْحَسَنِ بْنِ صَالِحٍ ، عَنْ هَارُونَ أَبِي
مُحَمَّدٍ ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ ، عَنْ قَاتَدَةَ ، عَنْ
أَنْسِ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : إِنَّ لِكُلِّ
شَيْءٍ قُلْبًا وَقَلْبُ الْقُرْآنِ يَسَّرَ ، وَمَنْ قَرَأَ يَسَّرَ
كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةً الْقُرْآنِ عَشْرَ مَرَّاتٍ .
[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ

عَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حُمَيْدٍ بْنِ عَبْدِ
الرَّحْمَنِ . وَبِالْبَصَرَةِ لَا يَتَرَفَّعُ مِنْ حَدِيثِ
قَاتَدَةَ إِلَّا مِنْ هَذَا الْوَجْهِ . وَهَارُونُ أَبُو مُحَمَّدٍ
شَيْخٌ مَجْهُولٌ .

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُتَّنَّى :
حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدِ الدَّارِمِيِّ : حَدَّثَنَا قُتْيَةُ
عَنْ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ بِهَذَا .

وَفِي الْبَابِ عَنْ أَبِي بَكْرِ الصَّدِيقِ. وَلَا يَصْحُحُ حَدِيثُ أَبِي بَكْرٍ مِنْ قَبْلِ إِسْنَادِهِ وَإِسْنَادُهُ ضَعِيفٌ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

تخریج: [إسناده ضعیف] وأخرجه الدارمي: ٤٥٦، ح: ٣٤١٩ من حديث حمید به * هارون أبو محمد: مجھول (تقرب) * وفي الباب عن أبي بکر الصدیق [الحكيم الترمذی کما فی تحفة الأحوذی] وأبی هریرة [البزار (کشف الأستار): ٢٣٠٤، ح: ٨٧، ٣/٢٣٠٤].

Comments:

The subjects and contents of the Qur'ān may be summed up under three topics: Oneness, Hereafter and the Messenger hood; and these are the principle and fundamental subjects. Sūrat Al-Fātiḥah consists of these, and these subjects have been explained comprehensively in Sūrat Yāsīn. This is how it is the heart of the Qur'ān, i.e. the extract, abridgement and the spirit.

Chapter 8. What Has Been Related About [The Virtue Of] Hā Mim Ad-Dukhān

2888. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever recites Hā Mim Ad-Dukhān during the night, in the morning seventy thousand angels seek forgiveness for him." (*Daīf*)

[Abū 'Eisā said:] This *Hadīth* is *Gharib*, we do not know of it except through this route. 'Umar bin Abī Khath'am (a narrator in the chain) was graded weak, Muḥammad said: "He is *Munkar* in *Hadīth*.

تخریج: [إسناده ضعیف جداً] وأخرجه ابن عدی: ١٧٢٠ / ٥ من حديث عمر بن أبي خثعم به وأورده ابن الجوزی في الموضوعات: ٢٤٨ / ١.

2889. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever recites Hā Mim Ad-Dukhān during Friday night, he

(المعجم ٨) - بَابُ مَا جَاءَ فِي [فَضْلِ حَمَ الدُّخَانِ] (التحفة ٨)

٢٨٨٨ - حَدَّثَنَا شَفَيْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا يَرِيدُ بْنُ حُبَابٍ عَنْ عُمَرَ بْنِ أَبِي خَثْعَمٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ حَمَ الدُّخَانَ فِي لَيْلَةً أَصْبَحَ يَسْتَغْفِرُ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ».

[قال أبو عيسى:] هذا حديث غريب لا تعرفه إلا من هذا الوجه. وعمر بن أبي خثعم يضعف. قال محمد: هو منكر الحديث.

الكتوفي: حديث زيد بن حباب عن هشام أبي المقدام، عن الحسن، عن أبي هريرة، قال:

shall be forgiven." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* [is *Gharīb*] we do not know of it except through this route. Hishām Abū Al-Miqdām was graded weak, and Al-Hasan did not hear from Abū Hurairah. This is what Ayyūb, Yūnus bin 'Ubaid and 'Alī bin Zaid said.

تخریج: [إسناده ضعیف جدًا] وأخرجه أبو علی، ح: ٦٢٢٤، ٦٢٣٢ من حديث هشام بن زياد أبي المقدام به * هشام أبوالمقدام متروك (تقریب) وله شاهد ضعیف عند الطبراني: ح: ٨٠٢٦ بلفظ "من قرأ حم الدخان في ليلة الجمعة أو يوم الجمعة، بنى الله له بيته في الجنة" فيه فضال بن جبیر ضعیف.

Chapter 9. What Has Been Related About [The Virtue Of] *Sūrat Al-Mulk*

2890. Ibn 'Abbās narrated: "One of the Companions of the Prophet ﷺ put up a tent upon a grave without knowing that it was a grave. When he realized that it was a person's grave, he recited *Sūrat Al-Mulk* until its completion. Then he went to the Prophet ﷺ and said: 'O Messenger of Allah ﷺ [Indeed] I erected my tent without realizing that it was upon a grave. So when I realized there was a person in it I recited *Sūrat Al-Mulk* until its completion.' So the Prophet ﷺ said: 'It is a prevention, it is a salvation delivering from the punishment of the grave.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb* from this route, and there is something on this topic from Abū Hurairah.

تخریج: [إسناده ضعیف] وأخرجه الطبراني في الكبير: ١٧٥/١٢، ح: ١٢٨٠١ من حديث

قالَ رَسُولُ اللهِ ﷺ: «مَنْ قَرَا حَمَ الدُّخَانَ فِي لَيْلَةِ الْجُمُعَةِ عُفِرَ لَهُ». [أبواب فضائل القرآن]

قالَ أَبُو عِيسَى: [هذا حديث [غريب] لا تعرِفُه إلَّا مِنْ هَذَا الْوَجْهِ. وَهَشَامُ أَبُو الْمُقْدَامِ يُضَعِّفُ، وَلَمْ يَسْمَعْ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ، هَكَذَا، قَالَ أَبُو بُوبَدِ وَيَوْنَسُ بْنُ عَبْدِ اللَّهِ وَعَلِيُّ بْنُ زَيْدٍ.]

تخریج: [إسناده ضعیف جدًا] وأخرجه أبو علی، ح: ٦٢٢٤، ٦٢٣٢ من حديث هشام بن زياد أبي المقدام به * هشام أبوالمقدام متروك (تقریب) وله شاهد ضعیف عند الطبراني: ح: ٨٠٢٦ بلفظ "من قرأ حم الدخان في ليلة الجمعة أو يوم الجمعة، بنى الله له بيته في الجنة" فيه فضال بن جبیر ضعیف.

(المعجم ٩) - بَابُ مَا جَاءَ فِي [فضلِ] سُورَةِ الْمُلْكِ (التحفة ٩)

٢٨٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَحْيَى بْنُ عَمْرُو بْنِ مَالِكِ التَّكْرِيْتِيِّ عَنْ أَبِيهِ، عَنْ أَبِي الْجَوَزَاءِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ خِبَاءً عَلَى قَبْرٍ وَهُوَ لَا يَخْسِبُ أَنَّهُ قَبْرٌ، فَإِذَا فِيهِ قَبْرٌ إِنْسَانٌ يَقْرَأُ سُورَةَ الْمُلْكِ حَتَّى خَتَّمَهَا، فَأَتَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ [إِنِّي] ضَرَبْتُ خِبَائِيَّ وَكَنَا لَا أَخْسِبُ أَنَّهُ قَبْرٌ فَإِذَا [فِيهِ] إِنْسَانٌ يَقْرَأُ سُورَةَ الْمُلْكِ حَتَّى خَتَّمَهَا. فَقَالَ النَّبِيُّ ﷺ: «هِيَ الْمَايِّعَةُ، هِيَ الْمُنْجِيَّةُ شُجُّيَّهُ مِنْ عَذَابِ الْقَبْرِ».

قالَ أَبُو عِيسَى: [هذا حديث [حسن]] غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

محمد بن عبد الملك بن أبي الشوارب واليهقي في إثبات عذاب القبر (بحقيقتي، ح ١٤٦) من حديث يحيى بن عمرو بن مالك به وقال: "نفرد به يحيى بن عمرو بن مالك وهو ضعيف" * وفي الباب عن أبي هريرة [انظر الحديث الآتي].

Comments:

The Qur'anic subjects and all the principles of its mission 'Oneness, Messenger hood and Life in the Hereafter' are discussed in *Sūrat Al-Mulk*; and the principle of warning about the Hereafter is overwhelming, due to which the Day of Judgement and its conditions are pictured in this *Sūrah*. Therefore, he who contemplates and reflects upon its subjects and contents, and he bases his life on its principles and fundamentals, he in fact prepares and cares for the Hereafter; so he is safe from the punishment in the grave.

2891. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed there is a *Sūrah* in the Qur'ān of thirty Ayāt, which intercedes for a man until he is forgiven. It is [Sūrah] *Tabārak Alladhi Biyadihil-Mulk*." (*Hasan*)

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

٢٨٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ شَارِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّةُ عَنْ قَتَادَةَ، عَنْ عَبَّاسِ الْجُشْمِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ سُورَةً مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّىٰ غُفرَ لَهُ وَهِيَ [سُورَةُ] تَبَارَكَ الَّذِي يَبْدِئُ الْمُلْكَ».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، شهر رمضان، باب: في عدد الآي، ح ١٤٠٠، وابن ماجه، ح ٣٧٨٦ من حديث شعبة به وصححه ابن حبان، ح ١٧٦٦، والحاکم: ٤٩٧/٢، وافقه النھی ولہ شواهد.

2892. Jābir narrated: The Prophet ﷺ would not sleep until he recited *Alif Lām Mīm Tanzil* and: *Tabārak Alladhi Biyadihil-Mulk*."

This *Hadīth* was reported similarly by more than one from Laith bin Abī Sulaim. Mughirah bin Muslim reported it from Abū Az-Zubair, from Jābir from the Prophet ﷺ and it is similar to this.

Zuhair reported it and said: "I said to Abū Az-Zubair: 'Did you hear Jābir mentioning this *Hadīth*?' He said: 'Ṣafwān or Ibn Ṣafwān informed me of it.'" It is as if

٢٨٩٢ - حَدَّثَنَا هُرَيْمُ بْنُ مِسْعَرٍ: حَدَّثَنَا الْفَضِيلُ بْنُ عَيَّاضٍ عَنْ لَيْثٍ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَنَامُ حَتَّىٰ يَقْرَأُ، الَّمْ تَتَرَبَّلُ، وَبَتَارَكَ الَّذِي يَبْدِئُ الْمُلْكَ».

هَذَا حَدِيثٌ رَوَاهُ غَيْرٌ وَاحِدٌ عَنْ لَيْثٍ بْنِ أَبِي شَلَيْمٍ مِثْلٌ هَذَا. وَرَوَاهُ مُغِيرَةُ بْنُ مُسْلِمٍ عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ نَحْنُ نَحْنُ هَذَا. وَرَوَى زُهَيرٌ قَالَ: قُلْتُ لِأَبِي الرُّبَيْرِ شَعْفَتْ مِنْ جَابِرٍ يَذَكُرُ هَذَا الْحَدِيثُ؟ فَقَالَ أَبُو الرُّبَيْرِ: إِنَّمَا أَخْبَرَنِي صَفْوَانٌ أَوْ ابْنُ

Zuhair rejected the idea that this *Hadīth* was from Abū Az-Zubair from Jābir.

(Another chain) with similar in meaning.

(Another chain) that Tāwūs said: "They are seventy good merits more of virtue in it than every *Sūrah* in the Qur'ān." (*Daīf*)

صَفْوَانَ وَكَانَ رُهْبَرًا أَنْكَرَ أَنْ يَكُونَ هَذَا
الْحَدِيثُ عَنْ أَبِي الزَّيْرَ، عَنْ جَابِرٍ.
حَدَّثَنَا هَنَّاً: حَدَّثَنَا أَبُو الْأَخْوَاصِ عَنْ لَيْثٍ،
عَنْ أَبِي الزَّيْرَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
قَالَ: حَدَّثَنَا هُرَيْمُ بْنُ مِسْعَرٍ: حَدَّثَنَا
الْفُضِيلُ عَنْ لَيْثٍ، عَنْ طَاؤُسٍ قَالَ: تَفَضَّلَا
عَلَى كُلِّ سُورَةٍ فِي الْقُرْآنِ بِسَبْعِينَ حَسَنَةً.

تخریج: [إسناده ضعیف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٧٠٨ من حديث ليث ابن أبي سليم به ولم يفرد به ويأتي: ٣٤٠٤: بحسب آخر عن أبي الزبير * حديث مغيرة بن مسلم رواه النسائي في عمل اليوم والليلة، ح: ٧٠٦: أبو الزبير عنون * فضيل هو ابن عياض وأثر طاوس سنه ضعيف من أجل ضعف ليث بن أبي سليم.

Comments:

Alif Lām Mim Tanzil Al-Kitāb i.e., Sūrat As-Sajdah, no. 32, speaks of the truth about the Qur'ān, the creation of the heavens and the earth, creation of humans and the purpose of his life, the end of the one who bears its teachings in mind and acts accordingly, punishment for those who oppose its teachings, the mention of the Torah and the character of some people among the children of Israel; as if it consists of all the lessons for the Hereafter.

Chapter 10. What Has Been Related About *Idhā Zulzilat'*

2893. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Whoever recites *Idhā Zulzilat*, it equals half of the Qur'ān for him. Whoever recites: *Qul Yā Ayyuhal-Kāfirūn* it equals a fourth of the Qur'ān for him. And whoever recites: *Qul Huwa Allāhu Ahad* it equals a third of the Qur'ān for him." (*Daīf*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of this *Shaikh* Al-Hasan bin Salm. And there is something on this topic from Ibn 'Abbās.

(المعجم ١٠) - بَابُ مَا جَاءَ فِي إِذَا
رُزِّلَتْ (التحفة ١٠)

٢٨٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى
الْجَرَشِيُّ الْبَصْرِيُّ: حَدَّثَنَا الْحَسَنُ بْنُ سَلْمٍ بْنِ
صَالِحِ الْعَجْلَيِّ: حَدَّثَنَا ثَابُتُ الْبَيْنَانِيُّ عَنْ أَسْنَ
ابْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ
قَرَأَ: إِذَا رُزِّلَتْ عَلَيْتَ لَهُ بِصَفَّ الْقُرْآنِ.
وَمَنْ قَرَأَ: قُلْ يَا أَيُّهَا الْكَافِرُونَ. عَدَلَتْ لَهُ
بِرْبَعِ الْقُرْآنِ، وَمَنْ قَرَأَ: قُلْ هُوَ اللَّهُ أَحَدٌ.
عَدَلَتْ لَهُ بِثُلُثِ الْقُرْآنِ». [قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ لَا
تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هَذَا الشَّيْخِ الْحَسَنِ بْنِ

سلٰمٌ. وفي الباب عن ابن عباس.

تخریج: [إسناده ضعيف] وأخرجه العقيلي في الضفعاء: ٢٤٣/١ من حديث محمد بن موسى به وقال: "مجهول في النقل وحديثه غير محفوظ" يعني الحسن بن سلم وهو مجاهول كما قال في التقریب أيضاً وشيخ الترمذی فيه لین * وفي الباب عن ابن عباس [يأتي : ٢٨٩٤].

Comments:

We have said that the fundamental principles of the mission of the Qur'an are Oneness, Messenger hood and the Hereafter. In *Sūrat Az-Zalzalah*, the circumstances of the Last Day are mentioned very comprehensively with effectiveness and its scene is pictured; and the information about the reward and recompense has been mentioned effectively and very briefly in the last Verses.

2894. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "*Idhā Zulzilat* is equal to half of the Qur'an, *Qul Huwa Allāhu Ahad* is equal to a third of the Qur'an, *Qul Yā Ayyuhāl-Kāfirūn* is equal to a fourth of the Qur'an." (*Da'īf*)

[Abū 'Eisā said:] This *Hadīth* is *Gharib* we do not know of it except from the narration of Yamān bin Al-Mughīrah.

تخریج: [إسناده ضعيف] وأخرجه الحاکم: ٥٦٦ من حديث يزيد بن هارون به وصححه فتعقبه الذهبي بقوله: "بل يمان (بن المغيرة) ضعفوه" وهو ضعيف كما في التقریب وغيره.

2895. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said to a man among his Companions: "Have you married O so-and-so?" He said: "No by Allāh O Messenger of Allāh! And I do not have anything to marry with." He said: "Do you not know: *Qul Huwa Allāhu Ahad*?" He said: "Of course." He said: "It is a third of the Qur'an." He said: "Do you not know *Idhā Jā' Nasrullāhi Wal-Fath*?" He said: "Of course." He said: "It is a fourth of the Qur'an."

٢٨٩٤ - حَدَّثَنَا عَلَيُّ بْنُ حُبْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا يَمَانُ بْنُ الْمُغَيْرَةِ الْعَنْتَرِيُّ: حَدَّثَنَا عَطَاءُ عَنْ أَبْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا زُلْزَلَتْ تَعْدِلُ نِصْفَ الْقُرْآنِ، وَقُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ تَعْدِلُ رُبْعَ الْقُرْآنِ». [قال أبو عيسى:] لهذا حديث غريب لا نعرفه إلا من حديث يمان بن المغيرة.

تخریج: [إسناده ضعيف] وأخرجه الحاکم: ١ من حديث يمان (بن المغيرة) ضعفوه وهو ضعيف كما في التقریب وغيره.

٢٨٩٥ - حَدَّثَنَا عَقْبَةُ بْنُ مُكْرَمَ الْعَمَّيِّ الْبَصْرِيُّ: حَدَّثَنِي أَبْنُ أَبِي فُدَيْكَ: أَخْبَرَنِي سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ مِّنْ أَصْحَاحِهِ: «هَلْ تَرَوْجَتْ يَا فُلَانُ؟» قَالَ: لَا، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا عَنِّي مَا أَتَرَوْجُ» [ب]. قَالَ: «أَتَيْسَ مَعَكَ قُلْ هُوَ اللَّهُ أَحَدٌ» قَالَ: بَلَى. قَالَ: ثُلُثُ الْقُرْآنِ. قَالَ: «أَتَيْسَ مَعَكَ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ؟» قَالَ: بَلَى، قَالَ: «رُبْعُ

He said: "Do you not know *Qul Yā Ayyuhāl-Kāfirūn?*" He said: "Of course." He said: "It is a fourth of the Qur'an." He said: "Do you not know *Idhā Zulzilat Al-Ard?*" He said: "Of course." He said: "It is a fourth of the Qur'an." He said: "Marry, marry." (*Da'iif*)

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

تخریج: [إسناده ضعیف] وأخرجه أحمـد: ۲۲۱، ۱۴۶/۳ من حديث سلمة بن وردان به وهو ضعیف (تقریب و تسهیل الحاجة، ج: ۵۱).

Comments:

The explanation of the aforementioned *Sūrah* has previously been mentioned; as for *Sūrat An-Naṣr*, it speaks of the good news for the noble Prophet ﷺ that the time for the appearance of the heavenly help has come. The conquest of Makkah was soon going to happen; the mission that Allāh has assigned to him, he would fulfill it and succeed in it; the people would enter to Islam in groups and flocks. You, therefore, praise your Lord with extolling the Glory and seek His forgiveness. According to Ibn 'Abbās, it also indicates the death of the Messenger of Allāh.

Chapter 11. What Has Been Related About *Sūrat Al-Ikhlas*

2896. Abū Ayyūb narrated that the Messenger of Allāh ﷺ said: "Would one of you like to recite a third of the Qur'an during a night? Whoever recited: *Allāhu Al-Wāhid Aṣ-Samad* then he has recited a third of the Qur'an." (*Sahih*)

There are narrations on this topic from Abū Ad-Dardā', Abū Sa'eed, Qatādah bin An-Nu'mān, Abū Hurairah, Anas, Ibn 'Umar and Abū Mas'ūd.

[Abū 'Eisā said:] This *Hadīth* is *Hasan*, and we do not know of anyone who reported this *Hadīth* better than the narration of

القُرْآن»، قَالَ: «أَلَيْسَ مَعَكَ فُلْ يَا أَيُّهَا الْكَافِرُونَ؟» قَالَ: بَلَى. قَالَ: «رُبُّ الْقُرْآن»، قَالَ: «أَلَيْسَ مَعَكَ إِذَا زُلْزِلَتِ الْأَرْضُ؟» قَالَ: بَلَى، قَالَ: «رُبُّ الْقُرْآن». قَالَ: «تَزَوَّجْ تَرَوَّجْ».

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ.]

المعجم (11) - بَابُ مَا جَاءَ فِي سُورَةِ الإِحْلَاصِ (التحفة (11)

٢٨٩٦ - حَدَثَنَا بُنْدَارٌ [فُقِيهٌ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَ]: حَدَثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَثَنَا زَيْدٌ زَائِدٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافِ، عَنْ رَبِيعِ بْنِ خُثْيَمٍ، عَنْ عَمْرُو بْنِ مَمْوُنٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ثَلَّيٍّ، عَنْ امْرَأَةٍ [وَهِيَ امْرَأَةٌ أَبِي أَيُوبَ] وَرَوَى بَعْضُهُمْ عَنِ امْرَأَةٍ أَبِي أَيُوبَ، عَنْ أَبِي أَيُوبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يُقْرَأَ فِي لَيْلَةٍ ثُلُثُ الْقُرْآنِ؟ مَنْ قَرَأَ: اللَّهُ الْوَاحِدُ الصَّمَدُ فَقَدْ قَرَأُ ثُلُثَ الْقُرْآنِ».

وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ وَأَبِي سَعِيدٍ

Zā'īdah, and Isrā'il and Al-Fudail bin 'Iyāq followed up on it (reporting similarly).

Shu'bāh and more than one of the trustworthy narrators reported this *Hadīth* from Mānsūr with *Id̄tirāb* in it^[1].

وَقَاتَادَةُ بْنُ التَّعْمَانِ وَأَبِي هُرَيْرَةَ وَأَنَسِي وَابْنِ عَمْرٍ وَأَبِي مَسْعُودٍ.

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ وَلَا نَعْرِفُ أَحَدًا رَوَى هَذَا الْحَدِيثَ أَحْسَنَ مِنْ رِوَايَةِ زَائِدَةَ وَتَابَعَهُ عَلَى رِوَايَتِهِ إِسْرَائِيلُ وَالْفَضَّيْلُ بْنُ عِيَاضٍ.

وَقَدْ رَوَى شَعْبٌ وَغَيْرٌ وَاحِدٌ مِنَ الشَّفَّاقَاتِ هَذَا الْحَدِيثُ عَنْ مَصْوِرٍ وَاضْطَرَبُوا فِيهِ.

تخریج: [صحیح] وأخرجه النسائي: ح ۹۹۷ (الافتتاح، الفضل في قراءة "قل هو الله" عن محمد بن بشار به وللحديث شواهد كثيرة) * وفي الباب عن أبي الدرداء [مسلم، ح ۸۱۱] وأبي سعيد [البخاري، ح: ۵۰۱۲] وقادة بن التuman [البخاري، ح: ۵۰۱۴] وأبي هريرة [يأتي: ۲۸۹۹] وأنس [يأتي: ۲۲۸۹۸] وابن عمر [الطبراني في الأوسط: ۱۵۱/۱] وأبي مسعود [ابن ماجه، ح: ۳۷۸۹] * عبدالله بن عمرو [مجمع الروايد: ۲۶۹/۲].

2897. Abū Hurairah said: "I went out with the Messenger of Allāh and heard a man reciting *Qul Huwa Allāhu Ahad* [*Allāhus-Samad*] so the Messenger of Allāh ﷺ said: 'It is obligatory.' I said: 'What is obligatory?' He said: 'Paradise.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahih Gharib*, we do not know of it except as a narration of Mālik bin Anas. Ibn Ḥunain (a narrator in the chain) is 'Ubaid bin Ḥunain.

٢٨٩٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْحَاقُ ابْنُ سُلَيْمَانَ عَنْ مَالِكِ بْنِ أَنَسِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ حُنَيْنٍ مَوْلَى لَآلِ زَيْدٍ ابْنِ الْحَطَّابِ أَوْ مَوْلَى زَيْدَ بْنِ الْحَطَّابِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَقْبَلْتُ مَعَ السَّيِّدِ عليه السلام فَسَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ [الله الصمد]. فَقَالَ رَسُولُ اللَّهِ عليه السلام: «أَوْجَبْتَ». قَلْتُ: [وَكَمَا وَجَبْتَ؟ قَالَ: «الْجَنَّةَ»].

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَالِكٍ ابْنِ أَنَسِ. وَابْنُ حُنَيْنٍ هُوَ عَبْدُ بْنُ حُنَيْنٍ.

تخریج: [إسناده حسن] وأخرجه النسائي: ح ۹۹۵ (الافتتاح، باب الفضل في قراءة "قل هو الله أحد") من حديث مالك به وهو في الموطأ: ۲۰۸ وصححه الحاكم: ۱/۵۶۶ ووافقه الذهبي.

[۱] Meaning that there is some confusion in it.

Comments:

The spirit and core of the religion is “*Tauhid*” Oneness of Allāh, a perfect and comprehensive reality of Oneness has been mentioned in this *Sūrah* that has blocked all avenues towards polytheism. This *Sūrah* leaves no doubt regarding Allāh’s Self, His Attributes and allows no one to share the essential meanings of these Attributes. The fruit and end of the Oneness is Paradise; Love for this *Sūrah* and reading it repeatedly is an evidence of the love for “*Tauhid*”, steadfastness and consistency upon it. Therefore the destination of such a person will be Paradise; may Allāh Almighty make us punctual and habitual readers of it. Amen!

2898. Anas bin Mālik narrated that the Prophet ﷺ said: “Whoever recited *Qul Huwa Allāhu Ahad* two hundred times every day, fifty years worth of his sins will be removed – unless he owes a debt.” (*Daīf*)

And another narration with this chain, from the Prophet ﷺ that he said: “Whoever wants to sleep upon his bed and sleeps on his right side, then he recites *Qul Huwa Allāhu Ahad* one hundred times, then on the Day of Judgement the Lord, Blessed and Most High shall say: ‘O My slave! Enter Paradise on your right.’”

[Abū ‘Eisā said:] This *Hadīth* is *Gharib* as a narration of *Thābit* from Anas. This *Hadīth* has also been reported through routes other than this, from *Thābit*.

* ٨٤٥ من حديث محمد بن مزروق به ٢/٤ تخریج: [إسناده ضعيف] وأخرجه ابن عدي:

Comments:

Reading *Sūrat Al-Ikhlas* while lying on one’s right side is a sign of being from the People of the Right Side. Also this person will enter Paradise from the right side; it also tells that the right side of the Paradise is better and more excellent than the left side.

2899. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “*Qul Huwa Allāhu Ahad* is equal to

٢٨٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقِ الْبَصْرِيِّ: حَدَّثَنَا حَاتِمُ بْنُ مَيْمُونٍ أَبُو سَهْلٍ، عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَرَأَ كُلَّ يَوْمٍ مَا شِئْتَ مَرَّةً: قُلْ هُوَ اللَّهُ أَحَدٌ. مُجِيْعٌ عَنْهُ ذُنُوبُ خَمْسِينَ سَنَةً إِلَّا أَنْ يَكُونَ عَلَيْهِ ذَنْبٌ» وَبِهَذَا الإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَرَادَ أَنْ يَنَامَ عَلَى فَرَاسِهِ فَنَامَ عَلَى يَوْمِيْنِ ثُمَّ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةً مَرَّةً فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُولُ لَهُ الرَّبُّ تَبَارَكَ وَتَعَالَى: يَا عَبْدِي ادْخُلْ عَلَى يَمِينِكَ الْجَنَّةَ».

[قال أبو عيسى:] هذا حديث غريب من حديث ثابت عن أنس وقد روی هذا الحديث من غير هذا الوجه أيضاً عن ثابت.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: حاتم بن ميمون ضعيف (تقویب).

٢٨٩٩ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ: حَدَّثَنَا

a third of the Qur'ān." (*Hasan*)

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

شَيْمَانُ بْنُ إِلَّا: حَدَّثَنِي شَهْبَلُ بْنُ أَبِي صَالِحٍ
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ».
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الأدب، باب ثواب القرآن، ح: ۳۷۸۷ من
حدث خالد بن مخلد به.

2900. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Gather and I shall recite to you one third of the Qur'ān." He said: "So whoever was to gather did so, then the Messenger of Allāh ﷺ came out and recited *Qul Huwa Allāhu Ahad*. Then he went back in. Some of them said to each other: "The Messenger of Allāh ﷺ said: 'I shall recite to you one third of the Qur'ān' I thought that this was news from the Heavens. Allāh's Prophet ﷺ came out and said: "Indeed I said that I would recite to you one third of the Qur'ān, and it is indeed equal to one third of the Qur'ān." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh Gharīb* from this route. Abū Ḥāzim Al-Ashj'aī's (a narrator in the chain) name is Salmān.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب فضل قراءة: "قل هو الله هو"، ح: ۸۱۲.
حدث يحيى القطان به.

Comments:

Iḥshudū means: be together, gather the household people too. For the purpose of creating an interest amongst the people, the Prophet did not tell them straightway that he was going to read *Surat Al-Ikhlāṣ* and it was equal to one third of the Qur'ān.

2901. Anas bin Mālik said: "There was a man from the *Ansār* who led them (in *Salāt*) at *Masjid Qubā'*. Every time he was to recite a *Sūrah* for them during *Salāt*, he would begin by reciting *Qul Huwa Allāhu Aḥad* until he finished, then he would recite another *Sūrah* with it. He did that in each *Rak'ah*. His companions talked to him and said: 'You recite this *Sūrah*, then you do not think that it is sufficient until you recite another *Sūrah*. You should either recite it or leave it and recite another *Sūrah*.'" He said: "I shall not leave it, if you would like me to lead you with it then I shall do so, and if you do not like it then I shall leave you." And they considered him the best among them, and they did not like the idea of someone else leading them. So when the Prophet ﷺ came to them they informed him about what had happened and he (ﷺ) said: "O so-and-so! What prevents you from doing what your companions told you to do, why do you recite this *Sūrah* in every *Rak'ah*?" He said: "O Messenger of Allāh! Indeed I love it!" So the Messenger of Allāh ﷺ said: "Your love for it shall have you admitted into Paradise." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* [*Sahīh*] from this route, as a narration of 'Ubaidullāh bin 'Umar from Thābit Al-Bunāni.

Mubārak bin Faḍālah has reported from Thābit Al-Bunāni, from Anas that a man said: "O Messenger of Allāh! I love this

٢٩٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْيِيدِ اللَّهِ بْنِ عُمَرَ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَجُلٌ مِنَ الْأَصْصَارِ يَؤْمِنُ فِي مَسْجِدٍ قُبَّاءَ فَكَانَ كُلَّمَا افْتَتَحَ سُورَةً يَقْرَأُ لَهُمْ فِي الصَّلَاةِ يَقْرَأُ بِهَا، افْتَتَحَ يُقْلِلُ هُوَ اللَّهُ أَحَدٌ. حَتَّى يَقْرَأَ مِنْهَا ثُمَّ يَقْرَأُ بِسُورَةِ أُخْرَى مَعَهَا وَكَانَ يَكْسِفُ ذَلِكَ فِي كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحَاحَبُهُ فَقَالُوا: إِنَّكَ تَقْرَأُ بِهَذِهِ السُّورَةِ ثُمَّ لَا تَرْكِي أَنَّهَا تُخْرِجُكَ حَتَّى تَقْرَأُ بِسُورَةِ أُخْرَى فَإِنَّمَا أَنْ تَقْرَأُ بِهَا وَإِنَّمَا أَنْ تَدَعُهَا وَتَقْرَأُ بِسُورَةِ أُخْرَى، قَالَ: مَا أَنَا بِتَارِكِهَا إِنْ أَخْبَيْتُمْ أَنْ أُوْمَكُمْ بِهَا فَعَلْتُ وَإِنْ كَرِهْتُمْ تَرْكِنُكُمْ. وَكَانُوا يَرَوْنَهُ أَفْضَلَهُمْ وَكَرِهُوا أَنْ يَؤْمِنُهُمْ غَيْرُهُ، فَلَمَّا أَتَاهُمُ النَّبِيُّ ﷺ أَخْبَرُوهُ الْخَيْرَ فَقَالَ: «يَا فَلَانُ! مَا يَمْنَعُكَ مِمَّا يَأْمُرُ بِهِ أَصْحَابُكَ، وَمَا يَحْمِلُكَ أَنْ تَقْرَأَ هَذِهِ السُّورَةَ فِي كُلِّ رَكْعَةٍ؟» فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَحِبُّهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ حُبَّهَا يُدْخِلُكَ الْجَنَّةَ».

[Qal' Abu 'Uyisyi:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صَحِيحٌ] مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْيِيدِ اللَّهِ بْنِ عُمَرَ عَنْ ثَابِتِ الْبُنَانِيِّ. وَقَدْ رَوَى مُبَارَكُ بْنُ فَضَالَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَحِبُّ هَذِهِ السُّورَةَ: فُلْ مُوَالِ اللَّهُ أَحَدٌ، [فَقَالَ: «إِنَّ حُبَّكَ إِيَّاهَا يُدْخِلُكَ الْجَنَّةَ»].

Sūrah; Qul Huwa Allāhu Aḥad". So he said: "Your love for it shall have you admitted into Paradise."

تخریج: [صحیح] ورواه البخاری عن أبي أوس (فتح الباری: ٢٥٧ / ٢ وابن خزيمة، ح: ٥٣٧ من حديث عبدالعزيز الدراوردي به وعلمه البخاري في صحيحه، ح: ٧٧٤ * حدیث مبارک بن فضاله: رواه ابن عدی: ٢٣٢٢ / ٦ وهو في حديث صحيح.

Comments:

This *Hadīth* proves that reading two *Sūrah* in one *Rak'ah* without caring for the sequential order is allowed; were it not allowed the Prophet would have prohibited it.

Chapter 12. What Has Been Related About *Al-Mu'awwidhatīn*

2902. 'Uqbah bin 'Āmir Al-Juhanī narrated that the Prophet ﷺ said: "Some Āyāt have been revealed to me the likes of which have not been seen: *Qul A'ūdhu BiRabbin-Nās* until the end of the *Sūrah* and *Qul A'ūdhu BiRabbil-Falaq* until the end of the *Sūrah*." (*Sahīh*)

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

(المعجم ١٢) - بَابُ مَا جَاءَ فِي
الْمُعَوْدَتَيْنِ (التحفة ١٢)

٢٩٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَنَارٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي
خَالِدٍ: أَخْرَنِي قَيْسُ بْنُ أَبِي حَازِمٍ عَنْ عُقْدَةَ
ابْنِ عَامِرِ الْجَهْنَمِ عَنِ النَّبِيِّ ﷺ قَالَ: «فَدْ
أَنْزَلَ اللَّهُ عَلَيَّ آيَاتٍ لَمْ يُرِي مِثْلُهُنَّ» ۝ قُلْ أَعُوذُ
بِرَبِّ النَّاسِ ۝ إِلَى آخر السُّورَةِ، وَ ۝ قُلْ أَعُوذُ
بِرَبِّ الْفَلَقِ ۝ إِلَى آخر السُّورَةِ.
[قَالَ أَبُو عِيسَى]: هَذَا حَبِيبُ حَسَنٌ
صَحِيحٌ.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب فضل قراءة المعوذتين، ح: ٨١٤ من حديث إسماعيل بن أبي خالد به.

Comments:

Tauhid is the spirit, foundation and base of Islam. These two *Sūrah* are the Guardians and Protectors of the treasure of Oneness; because the first very important principle mentioned in these two *Sūrah* is that the only way of being protected from a crafty and cunning enemy like Satan is that a person should seek the refuge only with his Lord. The second rule mentioned in these *Sūrah* is about the Attributes of Allāh by which a person seeks refuge, and these Attributes make the person protected and guarded against the trials of devil; and the third highlighted point is about the power of Satan's struggle to make a person go astray.

2903. ‘Uqbah bin ‘Amir said: “The Messenger of Allāh ﷺ ordered me to recite *Al-Mu’awwidhatain* at the end of every *Salāt*.” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharīb*.

٢٩٠٣ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا ابْنُ لَهِيَعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ، عَنْ عَلَيِّ بْنِ رَبَاحٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُرَأً بِالْمُعَوِّذَتَيْنِ فِي دُبُرِ كُلِّ صَلَاةٍ». [قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [حسن] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح: ١٥٢٣ وغيره من حديث علي بن رياح به وصححه ابن خزيمة، ح: ٧٥٥ وابن حبان، ح: ٢٣٤٧ والحاكم على شرط مسلم: ١/٢٥٣ ووافقه الذهبي وللحديث طرق آخر.

Chapter 13. What Has Been Related About The Virtue Of Reciting the Qur'an

2904. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “The one who recites the Qur'an and he is proficient with it, then he is with the noble and blessed Angels,^[١] and the one who recites it” — Hishām said: “And it is hard for him” — Shu'bāh said: “And it is difficult for him, — then he gets two rewards.” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي فَضْلِ قَارِئِ الْقُرْآنِ (التحفة ١٣)

٢٩٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاؤُدَ الطِّيلَسِيُّ: حَدَّثَنَا شُبَّةُ وَهِشَامُ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّرَّةِ الْكَرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُهُ» - قَالَ هِشَامٌ: - «وَهُوَ شَدِيدٌ عَلَيْهِ» - قَالَ شُبَّةُ: - «وَهُوَ عَلَيْهِ شَاقٌ لَهُ أَجْرًا».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، سورة عبس، ح: ٤٩٣٧ من حديث شعبة ومسلم، ح: ٧٩٨ من حديث قتادة به وهو في مسنده أبي داود الطيالسي، ح: ١٤٩٩.

Comments:

The believers who are not so well-versed in the reading of the Qur'an, and it is hard for them to read it easily and fluently; so they read the Qur'an with difficulty, slowly, making a effort, they bear this difficulty happily and joyfully, hoping for the reward and righteousness, such people will have extra reward

^[١] “*As-Safarati-Kirāmil-Bararah*” refers to the noble and blessed Angels who journey to the people to deliver the message. See *Tuhfat Al-Ahwadhi*.

for their effort and hardship, they should not be disheartened. But it is apparent that they will not have the same reward and virtuousness as that of those who are well-versed and more knowledgeable, therefore they will be honored with the company and friendship of the honored, loyal, obedient and well-versed angels; because their contact, relation, love and care for the Qur'an is very much, so their reward and recompense is much, too.

2905. 'Alī bin Abī Tālib narrated that the Messenger of Allāh ﷺ said: "Whoever recites the Qur'an and memorizes it, making lawful what it makes lawful, and unlawful what it makes unlawful, Allāh will admit him to Paradise due to it, and grant him intercession for ten of his family members who were to be consigned to the Fire." (*Da'if*)

This *Hadīth* is *Gharīb*, we do not know of it except through this route, and its chain is not *Sahīh*. Hafṣ bin Sulaimān (a narrator in the chain) is Abū 'Umar Bazzār from Al-Kūfah who was graded weak in *Hadīth*.

تخریج: [إسناده ضعیف جداً] وأخرجه ابن ماجه، المقدمة، باب فضل من تعلم القرآن وعلمه، ح: ٢١٦ من حديث أبي عمر حفص بن سليمان القاريء به وهو: "متروك الحديث مع إمامته في القراءة" (تقریب) وكثير بن زاذان مجھول (أيضاً).

Comments:

The intercession regarding a disbeliever and a polytheist to let them out of Hell cannot be granted; the intercession will be granted in favor of sinful Muslims and they will come out of the Hell owing to the intercession.

Chapter 14. What Has Been Related About The Virtues Of The Qur'an

2906. Al-Hārith Al-A'war said: "I passed by the *Masjid* when the people were absorbed in storytelling. So I entered upon 'Alī and said: 'O Commander of the believers! Do you not see the people are becoming engrossed in

٢٩٠٥ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: أَخْبَرَنَا حَفْصُ بْنُ سُلَيْمَانَ عَنْ كَثِيرِ بْنِ زَادَانَ، عَنْ عَاصِمِ بْنِ صَمْرَةَ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَا الْقُرْآنَ وَاسْتَطَهَرَهُ فَأَحَلَّ حَلَالَهُ، وَحَرَمَ حَرَامَهُ أَذْهَلَهُ اللَّهُ بِهِ الْجَنَّةَ، وَشَفَعَهُ فِي عَشْرَةِ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ وَجَبَتْ لَهُ التَّارُ». .

هذا حديث غريب لا نعرفه إلا من هذا الوجه، وain't له إسناد صحيح. وحفص بن سليمان أبو عمر بزار كوفي يضعف في الحديث.

(المعجم (١٤) - بَابُ مَا جَاءَ فِي فَضْلِ الْقُرْآنِ (التحفة (١٤)

٢٩٠٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ الْجُعْفَى قَالَ: حَدَّثَنَا حَمْرَةُ الرَّزَيَّاتُ عَنْ أَبِي الْمُخْتَارِ الطَّائِيِّ، عَنْ أَبِي أَحْمَى الْحَارِثِ الْأَغْوَرِ، عَنِ الْحَارِثِ الْأَغْوَرِ قَالَ: مَرَرْتُ فِي الْمَسْجِدِ فَإِذَا النَّاسُ

story-telling?" He said: 'They have been consumed with it?' I said: 'Yes.' He said: 'As for me, I heard the Messenger of Allāh ﷺ saying: "Indeed there comes a *Fitnah*" So I said: "What is the way out from it O Messenger of Allāh?" He said: "Allāh's Book. In it is news of what happened before you, and information about what comes after you, and judgment for what happens between you. It is the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allāh crushes him, and whoever seeks guidance from other than it, then Allāh leaves him to stray. It is the firm rope of Allāh, it is the wise remembrance, it is the straight path, and it is the one that the desires can not distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. It is the one that when the Jinns heard it, they did not hesitate to say about it: 'Verily, we have heard a wonderful Recitation (this Qur'an)! 'It guides to the Right Path, and we have believed therein.' Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path.'" Take this O A'war!'" (*Da'iif*)

[Abū 'Eisā said:] This *Hadīth* is

يَخُوضُونَ فِي الْأَحَادِيثِ فَدَخَلْتُ عَلَى عَلَيِّ،
 فَقَلَّتْ: يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا تَرَى النَّاسَ قَدْ
 حَاضُوا فِي الْأَحَادِيثِ؟ قَالَ: أَوْقَدْ فَعَلُوهَا؟
 قُلْتُ: نَعَمْ، قَالَ: أَمَا إِنِّي قَدْ سَمِعْتُ رَسُولَ
 اللَّهِ ﷺ يَقُولُ: «أَلَا إِنَّهَا سَتَكُونُ فِتْنَةً»،
 فَقَلَّتْ: مَا الْمَحْرُجُ مِنْهَا يَا رَسُولَ اللَّهِ؟ قَالَ:
 «كِتَابُ اللَّهِ فِيهِ بَنًا مَا كَانَ قَبْلَكُمْ، وَخَيْرٌ مَا
 بَعْدَكُمْ وَحُكْمُ مَا يَبْتَلُوكُمْ، وَهُوَ الْفَضْلُ لِيَسَّرَ
 بِالْهَزْلِ مِنْ تَرَكَةِ مَنْ جَبَارَ قَصْمَةَ اللَّهِ، وَمَنْ
 أَبْتَغَى الْهُدَى فِي عَيْرِهِ أَضَلَّهُ اللَّهُ، وَهُوَ حِلْبُ
 اللَّهِ الْمَتِينُ، وَهُوَ الدُّكْرُ الْحَكِيمُ، وَهُوَ
 الصَّرَاطُ الْمُسْتَقِيمُ، هُوَ الَّذِي لَا تَرِيكُ بِهِ
 الْأَهْوَاءُ، وَلَا تَلْبِسُ بِهِ الْأَسْيَةُ، وَلَا يَشْيَعُ
 مِنْهُ الْعَلَمَاءُ، وَلَا يَخْلُقُ عَلَى كُثْرَةِ الرَّدِّ، وَلَا
 تَنْقَضِي عَجَائِبُهُ، هُوَ الَّذِي لَمْ تَتَّهِي الْجِنُّ إِذْ
 سَمِعْتُهُ حَتَّى قَالُوا: «إِنَّا سَعَنَا قُرْءَانًا عَجَيْبًا ○
 يَهْدِي إِلَى الرُّشْدِ فَلَمَّا يَلِهُ»، مَنْ قَالَ بِهِ
 صَدَقَ، وَمَنْ عَمِلَ بِهِ أَجْرًا، وَمَنْ حَكَمَ بِهِ
 عَدَلًا، وَمَنْ دَعَا إِلَيْهِ هُدَى إِلَى صِرَاطِ
 مُسْتَقِيمٍ «خُدْهَا إِلَيْكَ يَا أَعْوَرُ».
 [قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ غَرِيبٌ لَا
 تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمْزَةِ الرَّبِيعَاتِ وَإِشْنَادَهُ
 مَجْهُولٌ. وَنَفِي حَدِيثُ الْحَارِثِ مَقَالٌ.]

Gharib, we do not know of it except through the narration of Ḥamzah Az-Zayyāt, and in its chain there is an unknown person. There is also criticism about the narrations of Al-Ḥārith.

تخریج: [إسناده ضعیف] وأخرجه الدارمي، ح: ٣٣٣٤ من حديث حسین بن علی الجعفی به، ورواه البغوي في شرح السنة: ٤/٤٣٩-٤٣٧، ح: ١١٨١ من حديث أبي المختار * ابن أخي الحارت الأعور، تابعه محمد بن كعب القرظي (أحمد: ٩١/١) وأبو البخtri (الدارمي، ح: ٣٣٣٥) عن الحارت الأعور به وهو ضعیف مشهور.

Comments:

This is without a doubt a very comprehensive *Hadīth* regarding the significance and virtues of the Qur'an, regarding its merit and status, its importance and need; and the Qur'an is defined with the exact qualities and merits mentioned in this *Hadīth*, but this narration is not authentic due to the defect in its chain.

Chapter 15. What Has Been Related About Teaching The Qur'an

2907. Abū ‘Abdur-Rahmān narrated from ‘Uthmān bin ‘Affān that the Messenger of Allāh ﷺ said: “The best of you is he who learns the Qur'an and teaches it.” Abū ‘Abdur-Rahmān said: “So that is why I sit at this seat of mine.” And he taught the Qur'an during the time of ‘Uthmān until Al-Hajjāj bin Yūsuf came. (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is: *Hasan Sahīh*.

(المعجم ١٥) - باب مَا جاء في تعلیم القرآن (التحفة ١٥)

٢٩٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو ذَوْدَةَ: أَنَّبَانَا شَعْبَةَ: أَخْبَرَهُ عَلَمَمَهُ بْنُ مَرْدَدِ، قَالَ: سَمِعْتُ سَعْدَ بْنَ عَبْدَةَ يُحَدِّثُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ بْنِ عَفَانَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَيْرُكُمْ مَنْ تَعْلَمُ الْقُرْآنَ وَعَلَمَهُ» قَالَ أَبُو عَبْدِ الرَّحْمَنِ: فَذَاكَ الَّذِي أَفْعَدَنِي مَعْدِي هَذَا، وَعَلَمَ الْقُرْآنَ فِي زَمَانِ عُثْمَانَ حَتَّى بَلَغَ الْحَجَاجَ بْنَ يُوسُفَ . [قال أبا عيسى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ .

تخریج: وأخرجه البخاري، فضائل القرآن، باب خيركم من تعلم القرآن وعلمه، ح: ٥٠٢٧ من حديث شعبة به وهو في مسنده أبي داود الطيالسي، ح: ٧٣.

Comments:

The Qur'an is the Speech of Allāh, and Allāh's Speech has superiority over the speech of humans just as the Creator has superiority and excellence over His creation; therefore learning and teaching is better and more virtuous than all other good and virtuous deeds.

2908. ‘Uthmān [bin ‘Affān] narrated that the Messenger of Allāh ﷺ said: “The best of you – or the most virtuous of you – is he who learns the Qur’ān and teaches it.” (*Sahīh*)

This *Hadīth* is *Hasan Sahīh*. This is how ‘Abdur-Rahmān bin Mahdī and others reported it from Sufyān Ath-Thawrī: “From ‘Alqamah, from Marthad, from Abū ‘Abdur-Rahmān, from ‘Uthmān from the Prophet ﷺ.” And Sufyān did not mention “from Sa’d bin ‘Ubaidah” in it. Yahyā bin Sa‘eed Al-Qaṭān reported this *Hadīth* from Sufyān and Shu‘bah, from ‘Alqamah bin Marthad, from Sa’d bin ‘Ubaidah, from Abū ‘Abdur-Rahmān, from ‘Uthmān, from the Prophet ﷺ.

(Another chain of narration)

Muhammad bin Bash-shār said: “Sufyān’s companions did not mention in it from Sufyān: ‘From Sa’d bin ‘Ubaidah.’” Muhammad bin Bash-shār said: “And it is more correct.”

[Abū ‘Eisā said:] Shu‘bah added “Sa’d bin ‘Ubaidah” to the chain of this *Hadīth*, and it appears that the narration of Sufyān is more appropriate.

‘Alī bin ‘Abdullāh said: “Yahyā bin Sa‘eed said: ‘No one is equal to Shu‘bah to me, but when Sufyān contradicts him, then take the saying of Sufyān.’”

[Abū ‘Eisā said:] I heard ‘Ammār mentioning that Wakī‘ said: “Shu‘bah said: ‘Sufyān has a better memory than me, there is nothing

٢٩٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا يَشْرُبُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفِيَّانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ [السُّلَيْمَىِّ]، عَنْ عُثْمَانَ [بْنِ عَمَانَ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُكُمْ أُوْ أَفْضَلُكُمْ مَنْ تَعْلَمَ الْقُرْآنَ وَعَلَمَهُ».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَكَذَا رَوَى عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيِّ، وَغَيْرُهُ وَاحِدٌ عَنْ سُفِيَّانَ التَّوْرِيِّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ، وَسُفِيَّانُ لَا يَذْكُرُ فِيهِ، عَنْ سَعْدِ بْنِ عَيْدَةَ.

وَقَدْ رَوَى يَحْيَى بْنُ سَعِيدَ الْقَطَانَ هَذَا الْحَدِيثَ عَنْ سُفِيَّانَ وَشَعْبَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفِيَّانَ وَشَعْبَةَ، قَالَ مُحَمَّدُ بْنُ بَشَّارٍ، وَهَكَذَا ذَكْرُهُ يَحْيَى بْنُ سَعِيدٍ عَنْ سُفِيَّانَ وَشَعْبَةَ غَيْرَ مَرَّةً، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ.

قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: وَأَصْحَابُ سُفِيَّانَ لَا يَذْكُرُونَ فِيهِ عَنْ سُفِيَّانَ: عَنْ سَعْدِ بْنِ عَيْدَةَ.

قَالَ مُحَمَّدُ بْنُ بَشَّارٍ وَهُوَ أَصَحُّ.

[قَالَ أَبُو عَيْسَى]: وَقَدْ زَادَ شَعْبَةُ فِي إِسْنَادِ هَذَا الْحَدِيثِ سَعْدَ بْنَ عَيْدَةَ، وَكَانَ حَدِيثُ سُفِيَّانَ أَشَبُّهُ.

قَالَ عَلَيُّ بْنُ عَبْدِ اللَّهِ: قَالَ يَحْيَى بْنُ

that Sufyān narrated to me from anyone, and then I later asked him about it, except that I found it just as he had narrated it to me.” There are narrations on this topic from ‘Alī and Sa‘d.

سعید: مَا أَحَدٌ يُعْدِلُ عَنِي شَعْبَةَ، وَإِذَا
خَالَفَهُ سُفِيَانُ أَخْدَثُ بِقَوْلِ سُفِيَانَ.

[قال أبو عيسى:] سمعت أبا عمّار يذكر
عن وكيع، [قال:] قال شعبة: سفيان أحفظ
مني، وما حذثني سفيان عن أحد بشيء
فسألته إلّا وجدته كما حذثني. وفي الباب
عن عليٍّ وسعید.

تخرج: وأخرجه البخاري، أيضًا، ح: ٥٠٢٨ من حديث سفيان الثوري به ورواه أحمد: ١/٦٩
عن يحيى القطان عن سفيان وشعبة به * قول شعبة، صحيح عنه * وفي الباب عن عليٍّ
[يأتي: ٢٩٠٩] وسعد.

2909. ‘Alī bin Abī Tālib narrated that the Messenger of Allāh ﷺ said: “The best of you is he who learns the Qur'an and teaches it.” (*Sahīh*)

[Abū ‘Eisā said:] We do not know this to be a *Hadīth* of ‘Alī from the Prophet ﷺ, except through the narration of ‘Abdur-Rahmān bin Ishāq.

٢٩٠٩ - حَدَّثَنَا قُتْمَيْهُ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ
ابْنُ زِيَادَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ
الثُّعْمَانِ بْنِ سَعِيدٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُكُمْ مَنْ تَعْلَمَ
الْقُرْآنَ وَعَلَمَهُ».

[قال أبو عيسى:] وهذا حديث لا نعرفه
من حديث عليٍّ عن النبي ﷺ إلّا من حديث
عبد الرحمن بن إسحاق.

تخرج: [صحيح] وأخرجه عبد الله بن أحمد: ١/١٥٣، والدارمي، ح: ٣٣٤٠ من حديث
عبد الواحد بن زياد به وسنه ضعيف والحديث السابق شاهد له.

Chapter 16. What Has Been Related Regarding Reciting A Letter Of the Qur'an And The Reward For That

2910. Muhammad bin Ka'b Al-Qurazī said: “I heard ‘Abdullāh bin Mas'ūd saying: ‘The Messenger of Allāh ﷺ said: “[Whoever recites a letter] from Allāh's Book, then he receives the reward for it, and the reward of ten the like of it. I do not

(المعجم ١٦) - بَابُ مَا جَاءَ فِي مَنْ قَرَأَ
حَرْفًا مِنَ الْقُرْآنِ مَا لَهُ مِنَ الْأَجْرِ (التحفة ١٦)

٢٩١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَشَّارٍ: حَدَّثَنَا
أَبُو بَكْرِ الْحَنْفِيَّ: حَدَّثَنَا الصَّحَافُ بْنُ عُثْمَانَ
عَنْ أَيُوبَ بْنِ مُوسَى، قَالَ: سَمِعْتُ مُحَمَّدًا
ابْنَ كَعْبِ الْقَرْظَى يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ
مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ

say that *Alif Lām Mīm* is a letter, but *Alif* is a letter, *Lām* is a letter, and *Mīm* is a letter.” (*Hasan*)

[*Abū ‘Eisā* siad]: This *Hadīth* is *Hasan Sahīh Gharib* from this route. I heard Qutaibah bin Sa‘eed saying: “It has reached me that Muhammad bin Ka‘b Al-Qurāzī was born during the life of the Prophet ﷺ.” This *Hadīth* was reported through routes other than this from *Ibn Mas‘ūd*, it was reported by *Abū Al-Aḥwāṣ* from ‘Abdullāh bin Mas‘ūd, and some of them reported it in *Marfū‘* form, while some of them reported it in *Mawqūf* form from *Ibn Mas‘ūd*. Muhammad bin Ka‘b Al-Qurāzī’s *Kunyah* is *Abū Hamzah*.

تخریج: [إسناده حسن] وأخرجه البخاري في التاريخ الكبير: ٢١٦ / ٢٧٩ عن محمد بن بشار به وللحديث شواهد كثيرة.

Comments:

This *Hadīth* informs that whoever recites the Qur'an out of sincerity, each alphabetic letter will be regarded as one good deed, which is equal to ten good deeds in reward and recompense; and as for the reward of reciting the Qur'an it is not necessary to be recited with the full understanding of its meaning and message, because the Individual Letters (*Hurūf Al-Muqatta'at*) [like: *Alif, Lām, Mīm*] are recited without an understanding of the meanings. For more related to this, see the *Tafsīr* of *Ibn Kathīr*; *Sūrat Al-Baqarah*.

Chapter 17. The Worshippers Shall Not Draw Nearer To Allāh With Similar To What Came From Him

2911. Zaid bin Arṭāh narrated from *Abū Umāmah*, that the Prophet ﷺ said: “Allāh does not listen to anything more virtuous from the worshipper than the two *Rak'ahs* of *Ṣalāt* he performs. And the righteousness spreads over the head of the worshipper as long as

حَرْفًا] مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْأَمْ حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مَ حَرْفٌ وَمِيمٌ حَرْفٌ».

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. سَمِعْتُ قُتَيْبَةَ ابْنَ سَعِيدٍ، يَقُولُ: بَلَغْنِي أَنَّ مُحَمَّدَ بْنَ كَعْبَ الْقُرْطَيِّ وُلِدَ فِي حَيَاةِ النَّبِيِّ ﷺ وَيُرَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ، عَنْ ابْنِ مَسْعُودٍ رَوَاهُ أَبُو الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَرَفِيقُهُ بَعْضُهُمْ، وَوَفَّهُ بَعْضُهُمْ عَنْ ابْنِ مَسْعُودٍ وَمُحَمَّدٍ بْنِ كَعْبٍ يُكَنِّي أَبَا حَمْرَةَ.

(المعجم ١٧) - بَابُ [مَا تَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ بِمِثْلِ مَا حَرَجَ مِنْهُ] (التحفة ١٧)

٢٩١١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعٍ: حَدَّثَنَا أَبُو الْمُسْرِ: حَدَّثَنَا بَكْرُ بْنُ خَيْرِيٍّ عَنْ لَيْثِ بْنِ أَبِي سَلَيْمٍ، عَنْ زَيْدِ بْنِ أَرْطَاءَ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا أَذْنَ اللَّهُ لَعَبْدٍ فِي شَيْءٍ أَفْضَلَ مِنْ رَكْعَتَيْنِ يُصْلِيهِمَا، وَإِنَّ

he remains in his *Salāt*. And the worshippers shall not draw nearer to Allāh, Mighty and Sublime is He, with similar to what came from Him.” (*Da’īf*)

Abū An-Nadr said: “Meaning the Qur'an.” This *Hadīth* has been reported from Zaid bin Arṭāḥ from Jubair bin Nufair from the Prophet ﷺ in *Mursal* form.

البِّرُّ لَيْدَرُ عَلَى رَأْسِ الْعَبْدِ مَا دَامَ فِي صَلَاتِهِ،
وَمَا تَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَجَلَّ بِمِثْلِ مَا
خَرَجَ مِنْهُ».

قالَ أَبُو النَّضْرِ: يَعْنِي الْقُرْآنَ وَقَدْ رُوِيَ
هَذَا الْحَدِيثُ عَنْ زَيْدِ بْنِ أَرْطَاءَ، عَنْ جُيَيْرِ
ابْنِ نُفَيْرٍ عَنِ النَّبِيِّ ﷺ مَرْسُلٌ.

تخریج: [إسناده ضعیف] وأخرجه أحمد: ۲۶۸ / ۵ عن أبي النضر هاشم بن القاسم به * ليث ابن أبي سليم ضعیف وانظر الحديث الآتي.

2912. Jubair bin Nufair narrated that the Prophet ﷺ said: “You shall not return to Allāh with what is more virtuous than what came from Him.” Meaning the Qur'an. (*Da’īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. Bakr bin Khunais was criticized by Ibn Al-Mubārak and he later abandoned him.

٢٩١٢ - حَدَّثَنَا يَدْلِكَ إِشْحَاقُ بْنُ
مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدَىٰ عَنْ
مُعاوِيَةَ، عَنْ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ
أَرْطَاءَ، عَنْ جُيَيْرِ بْنِ نُفَيْرٍ قَالَ: قَالَ النَّبِيُّ
ﷺ: «إِنَّكُمْ لَنْ تَرْجِعُوا إِلَى اللَّهِ بِأَفْضَلِ مِمَّا
خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ».

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ لَا
تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَبَكْرُ بْنُ خَيْرٍ قَدْ
تَكَلَّمَ فِيهِ ابْنُ الْمُبَارَكِ وَتَرَكَهُ فِي آخِرِ أَمْرِهِ.

تخریج: [إسناده ضعیف لإرساله] وأخرجه أبو داود في المراسيل، ح: ۵۳۸ من حديث ابن مهدي به ووصله الحاكم: ۱/ ۵۵۵ والبيهقي في الأسماء والصفات، ص: ۲۲۶ وهو وهم ومع ذلك صححه الحاكم وواقفه الذهبي * معاویة هو ابن صالح، وللحديث شاهد ضعیف شاذ عند الحاکم: ۲/ ۴۴۱ وصححه واقفه الذهبي فيه كاتب الليث ضعیف والراوی عنه ضعیف.

Comments:

The Qur'an is the Speech of Allāh and the prayer is the best of all forms of worship, the virtues of the prayer becomes increasingly more virtuous as the Qur'an is recited in it, and it becomes a means of being nearer to Allāh Almighty.

Chapter 18. 'Indeed, The One Who Does Not Have The Qur'an Inside Him (His Heart), Is Like The Ruined House'

2913. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "Indeed, the one who does not have the Qur'an inside him (his heart), is like the ruined house." (*Da'if*)

This *Hadīth* is *Hasan Sahīh*.

تَعْرِيف: [إسناده ضعيف] وأخرجه أحمد: ٢٢٣ عن جرير بن عبد الحميد به * قابوس فيه
لين (تقريب).

Comments:

He who does not know any part of the Qur'an, his heart is empty of goodness, blessings and spirituality; because the inhabitation of the heart with life, beauty and freshness is with *Imān* and the Qur'an, the same way as the inhabitation of a house is with its dwellers and its beauty and adornment is because of the household things in it.

2914. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "It shall be said – meaning to the one who memorized the Qur'an – 'Recite, and rise up, recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last Āyah you recited.'" (*Hasan*)

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

تَعْرِيف: [حسن] وأخرجه أبو داود، الوتر، باب: كيف يستحب الترتيل في القراءة، ح: ١٤٦٤ من حديث سفيان الشرقي به وصححه ابن حبان، ح: ١٧٩٠ والذهبي في تلخيص المستدرك: ١/٥٥٣ وله شاهد عند ابن ماجه، ح: ٣٧٨٠.

Comments:

This *Hadīth* speaks of the significance of a person who knows the Qur'an by heart, as he normally reads it most frequently and slowly; as much as the portion of the Qur'an that he knows by heart according to that extent he will

(المعجم ١٨) - بَابُ [إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ]
(التحفة ١٨)

٢٩١٣ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْيَعٍ: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بْنِ أَبِي طَيْبَيَّانَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تَعْرِيف: [إسناده ضعيف] وأخرجه أحمد: ٢٢٣ عن جرير بن عبد الحميد به * قابوس فيه
لين (تقريب).

٢٩١٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْخَفَرِيَّ، وَأَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ بْنِ أَبِي التَّسْجُودِ، عَنْ زَرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو عَنْ النَّبِيِّ ﷺ قَالَ: «يُقَالُ - يَعْنِي لِصَاحِبِ الْقُرْآنِ أَفْرُوا وَارْقُ وَرَتَّلْ كَمَا كُنْتُ تُرَتَّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرَ آيَةِ تَقْرَأُ بِهَا».

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تَعْرِيف: [حسن] وأخرجه أبو داود، الوتر، باب: كيف يستحب الترتيل في القراءة، ح: ١٤٦٤ من حديث سفيان الشرقي به وصححه ابن حبان، ح: ١٧٩٠ والذهبي في تلخيص المستدرك: ١/٥٥٣ وله شاهد عند ابن ماجه، ح: ٣٧٨٠.

be asked to recite it, following its recital rules, and he will be ascending in degrees of Paradise.

2915. Abū Hurairah narrated that the Prophet ﷺ said: "The one who memorized the Qur'ān shall come on the Day of Judgement and (the reward for reciting the Qur'ān)^[1] says: 'O Lord! Decorate him.' So he is donned with a crown of nobility. Then it says: 'O Lord! Give him more!' So he is donned with a suit of nobility. Then it says: 'O Lord! Be pleased with him.' So He is pleased with him and says: 'Recite and rise up, and be increased in reward with every Āyah.'" (*Hasan*)

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

(Another chain) from Abū Hurairah with similar, but he did not narrate it in *Marfū'* form.

[Abū 'Eisā said:] This is more correct to us than the narration of 'Abdus-Šamad from *Shu'bah* (no. 2915).

(Another chain) with similar in meaning.

٢٩١٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضُومِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شَعْبَةُ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَجِيءُ صَاحِبُ الْقُرْآنِ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبَّ! حَلِّهِ فَلَبِسْ تَاجَ الْكَرَامَةِ، ثُمَّ يَقُولُ: يَا رَبَّ! زِدْهُ ارْضَ عَنْهُ، فَيَرْضِي عَنْهُ فَيَقَالُ [لَهُ]: أَفْرُّ وَأَرْفَأُ وَيَرْأُذْ بِكُلِّ آيَةَ حَسَنَةً». قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَاصِمٍ بْنِ بَهْدَلَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ .

قَالَ أَبُو عِيسَى: [وَهَذَا أَصَحُّ عِنْدَنَا مِنْ حَدِيثٍ عَيْدِ الصَّمَدِ عَنْ شَعْبَةَ]. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ بِهَذَا الإِسْنَادِ نَحْوَهُ .

تَخْرِيج: [إسناده حسن] وأخرجه الحاكم: ١/٥٥٢ من حديث عبد الصمد به وصححه ووافقه الذهبي ورواه أحمد: ٤٧١/٢ من حديث أبي صالح به مختصرًا .

Comments:

It is proven from this *Hadīth* that he who knows the Qur'ān by heart will get beauty and astonishing adornment, high ranks, an increase in the good deeds, also he will achieve the everlasting pleasure of Allāh Almighty.

[¹] This is in accord with the various versions, among which the authorities after it, and he considers it more correct, and it was narrated like that by Ahmad (2:471), and in it, the wording is that it is said about him.

Chapter 19. 'I Have Not Seen A Sin Worse Than A Sūrah Which A Man Learned And Then Forgot'

2916. Al-Muṭṭalib bin ‘Abdullāh bin Ḥantab narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “The rewards for my *Ummah* were displayed before me, even (the reward for) the dust that a man comes out of the *Masjid* with. The sins of my *Ummah* were displayed before me, and I have not seen a sin worse than a *Sūrah* or *Āyah* of the Qur’ān which a man learned and then forgot.” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharib*, we do not know of it except through this route. I mentioned it to Muhammad bin Ismā‘il, and he did not know it and considered it *Gharib*. Muhammad said: “I do not know of Al-Muṭṭalib bin ‘Abdullāh bin Ḥantab hearing from any one of the Companions of the Prophet ﷺ, except for his saying: ‘Someone who attended a *Khuṭbah* of the Prophet ﷺ narrated to me.’”

And I heard ‘Abdullāh bin ‘Abdur-Rahmān saying: “We do not know of Al-Muṭṭalib hearing from any one of the Companions of the Prophet ﷺ.” ‘Abdullāh said: “Alī bin Al-Madīni rejected the idea that Al-Muṭṭalib heard from Anas.”

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب كنس المسجد، ح: ٤٦١ عن عبد الوهاب بن عبد الحكم به * ابن جریح عنون ولم يسمع من المطلب شيئاً، والمطلب بن عبد الله لا يعرف له سماع عن أنس كما قال البخاري وغيره ومع ذلك صححه ابن خزيمة، ح: ١٢٩٧ فقال الحافظ في التك: ٤٠٧/١ "غفل ابن خزيمة عن علته فأخرجه في المساجد من صحيحه" وله

(المعجم ١٩) - باب [لَمْ أَرْ ذَنْبًا أَعْظَمَ مِنْ سُورَةً أُوتِيهَا رَجُلٌ ثُمَّ نَسِيَهَا] (التحفة ١٩)

٢٩١٦ - حَدَّثَنَا عَنْ الْوَهَابِ الْوَرَاقِ الْبَعْدَادِيُّ: حَدَّثَنَا عَنْ الْمَجِيدِ بْنِ عَنْ الْعَزِيزِ عَنْ ابْنِ جُرَيْحٍ، عَنِ الْمُطَلِّبِ بْنِ عَنْ الدُّهْنَى بْنِ حَنْطَبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَرَضْتُ عَلَيَّ أُجُورُ أُمَّتِي حَتَّى الْقَدَاءِ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ، وَعَرَضْتُ عَلَيَّ دُنُوبُ أُمَّتِي فَلَمْ أَرْ ذَنْبًا أَعْظَمَ مِنْ سُورَةً مِنَ الْقُرْآنِ أَوْ آيَةً أُوتِيهَا رَجُلٌ ثُمَّ نَسِيَهَا».

[قال أبو عيسى:] هذا حديث غريب لا تعرفه إلا من هذا الوجه [قال:] وذاكرته به محمد بن إسماعيل: فلم يعرفه واسعغرته. قال محمد: ولا أعرف للمطلب بن عبد الله ابن حنطى سمعاً من أحد من أصحاب النبي ﷺ إلا قوله حدثني من شهد خطبة النبي ﷺ [قال:] وسمعت عبد الله بن عبد الرحمن يقول: لا تعرف للمطلب سمعاً من أحد من أصحاب النبي ﷺ. قال عبد الله: وأنكر على بن المديني أن يكون المطلب سمع من أنس.

شاهد ضعيف عند عبد الرحمن بن أحمد بن الحسن الرازي في فضائل القرآن وتلاوته، ح: ٥ فيه من لم أعرفه وعنونه الثوري.

Comments:

Although this *Hadīth* is not authentic, yet forgetting the Words of Allāh intentionally and neglectfully, turning away from the blessed and virtuous Speech of Allāh is a very disliked act.

Chapter 20. 'Whoever Recites the Qur'ān, Then Let Him Ask Allāh By It'

2917. Al-Hasan narrated that Imrān bin Ḥuṣain passed by a reciter reciting then he began begging. So he ('Imrān) said: 'Indeed we are from Allāh and to Him shall we return.' Then he said: 'I heard the Messenger of Allāh ﷺ saying: 'Whoever recites the Qur'ān, then let him ask Allāh by it. For indeed there will come a people, who will recite the Qur'ān, asking from the people because of it.'" (*Hasan*)

Māhmūd said: "This is Khaithamah (a narrator in the chain) Al-Basrī, the one that Jābir Al-Ju'fī reported from. It is not Khaithamah bin 'Abdur-Rahmān."

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan* and this Khaithamah is from Al-Baṣrah, and his *Kunyah* is *Abū Naṣr*. He reported narrations from Anas bin Mālik, and Jābir Al-Ju'fī reported from this Khaithamah as well.

تخریج: [حسن] وأخرجه أحمد: ٤٣٩ / ٤ عن أبي أحمد الزبیری به وسنه ضعیف وللحديث شواهد عند أبي عبید والحاکم: ٥٤٧ / ٤ وأبی داود، ح: ٨٣٠ وغيرهم.

Comments:

The Qur'ān is the Words spoken by Allāh; it should be recited for the sake of Allāh's pleasure, one should only beg of Allāh alone. Reciting the Qur'ān just

(المعجم ٢٠) - باب [من قرأ القرآن
فلیسأل الله به] (التحفة ٢٠)

٢٩١٧ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا
أَبُو أَحْمَدَ: حَدَّثَنَا سُبْيَانُ عَنِ الْخَيْمَةِ، عَنْ
خَيْمَةَ، عَنِ الْحَسِنِ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ
أَنَّهُ مَرَّ عَلَى قَارِئٍ يَقْرَأُ ثُمَّ سَأَلَ فَاسْتَرْجَعَ ثُمَّ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «مَنْ قَرَأَ
الْقُرْآنَ فَلْيَسْأَلْ اللَّهَ بِهِ فَإِنَّهُ سَيَحِيُّ أَقْوَامًا
يَقْرَأُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ» .

وَقَالَ مَحْمُودٌ: وَهَذَا خَيْمَةُ الْبَصْرِيُّ
الَّذِي رَوَى عَنْهُ جَابِرُ الْجُعْفَرِيُّ وَلَيْسَ هُوَ
خَيْمَةُ بْنُ عَبْدِ الرَّحْمَنِ.
[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ
وَخَيْمَةُ هَذَا شِيْخُ الْبَصْرِيُّ يُكَنِّي أَبَا نَصِيرَ قَدَّ
رَوَى عَنْ أَسِنِ بْنِ مَالِكٍ أَحَادِيثَ، وَقَدْ رَوَى
جَابِرُ الْجُعْفَرِيُّ عَنْ خَيْمَةَ هَذَا أَيْضًا .

for the sake of amusing people and to make it a means of begging of people is incorrect, because thus it will be a test and create corruption in matters of spirituality.

2918. Ṣuhaib narrated that the Messenger of Allāh ﷺ said: “He does not believe in the Qur'an who makes lawful what it prohibits.” (*Da'iṣ*)

[Abū ‘Eisā said:] This chain for this *Hadīth* is not that strong. Waki' was contradicted in his narration. Muhammad said: “There is no harm in (taking) the narrations of Abū Farwah Yazid bin Sinān Ar-Rahāwī, except what his son Muhammad reported from him, for he reported *Munkar* narrations from him.”

[Abū ‘Eisā said:] Muhammad bin Sinān reported this *Hadīth* from his father, and added in this chain: “From Mujāhid, from Sa'eed bin Al-Musayyab, from Ṣuhaib.” And no one corroborated Muhammad bin Yazid in his narration, and he is weak. Abū Al-Mubārak is an unknown narrator.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي شيبة: ١٠٢٥٠، ح: ٥٣٧ / ١٠ عن وکیع به * بزید ابن سنان: ضعیف وأبُو المبارک: مجهول * حدیث محمد بن یزید بن سنان: أخرجه الطبراني في الكبير: ٣٦ / ٨، ح: ٧٢٩٥.

Comments:

The demand of acknowledging the Qur'an as Words of Allāh is that its prohibitions must not be committed; and he who carelessly violates its prohibition, this is a proof that his *Imān* in the Qur'an is false; and if he considers the prohibition of the Qur'an as lawful, then this is a proof that he does not believe it as the Words of Allāh Almighty.

2919. ‘Uqbah bin ‘Amir narrated that the Messenger of Allāh ﷺ said: “The one who recites the Qur'an aloud is like the one who

٢٩١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَاسِطِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو فَرْوَةَ يَزِيدُ بْنُ سَيَّانٍ عَنْ أَبِي الْمُبَارِكِ عَنْ صُهَيْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا آمَنَ بِالْقُرْآنِ مَنْ اسْتَحْلَلَ مَحَارِمَهُ».

[قال أبو عيسى:] هذا حدیث نیس إسناده بذلك. وقد خولف وکیع في روایته. وقال محمد: أبو فروة يزيد بن سنان الرهاوي لیس بحدیثه باس إلا روایة ابنته محمد عنه فإنه یروی عنه متأثراً.

[قال أبو عيسى:] وقد روی محمد بن سنان عن أبيه هذا الحديث فزاد في هذا الإسناد عن مجاهد، عن سعيد بن المسيب، عن صهیب، ولا يتابع محمد بن يزيد على روایته وهو ضعیف وأبُو المبارک رجل مجهول.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي شيبة: ١٠٢٥٠، ح: ٥٣٧ / ١٠ عن وکیع به * بزید ابن سنان: ضعیف وأبُو المبارک: مجهول * حدیث محمد بن یزید بن سنان: أخرجه الطبراني في الكبير: ٣٦ / ٨، ح: ٧٢٩٥.

٢٩١٩ - حَدَّثَنَا الْحَسْنُ بْنُ عَرَفةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ بَحْرِيْبِ بْنِ سَعْدٍ، عَنْ

gives charity publicly, and the one who recites the Qur'an quietly is like the one who gives charity secretly." (*Hasan*)

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan Gharīb*. The meaning of this *Hadīth* is that the one who is quiet with his recitation of the Qur'an is better than the one who is loud with his recitation of the Qur'an, because secret charity is more virtuous according to the people of knowledge than public charity. The meaning of this, according to the people of knowledge, is only for the sake of keeping a man safe from arrogance, because it is not feared that the one who does his deeds in secret would suffer from arrogance, as it is feared he would when doing so publicly.

خالد بن معدان، عن كثير بن مرّة الحضرمي، عن عقبة بن عامر قال: سمعت رسول الله ﷺ يقول: «الجاهرون بالقرآن كالجاهرون بالصدقة والمiser بالقرآن كالمسير بالصدقة».

[قال أبو عيسى:] هذا حديث حسن غير بُطْهَرٌ. وَمَعْنَى هَذَا الْحَدِيثُ أَنَّ الَّذِي يُبَشِّرُ بِقِرَاءَةِ الْقُرْآنِ أَفْضَلُ مِنَ الَّذِي يَجْهُرُ بِقِرَاءَةِ الْقُرْآنِ لِأَنَّ صَدَقَةَ السَّرْرِ أَفْضَلُ عِنْدَ أَهْلِ الْعِلْمِ مِنْ صَدَقَةِ الْعَلَانِيَّةِ. وَإِنَّمَا مَعْنَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لِكَيْ يَأْمُنَ الرَّجُلُ مِنَ الْمُجْبِ لِأَنَّ الَّذِي يُبَشِّرُ بِالْعَمَلِ لَا يُخَافُ عَلَيْهِ بِالْعُجْبِ مَا يُخَافُ عَلَيْهِ فِي الْعَلَانِيَّةِ.

تخریج: [حسن] وأخرجه أبو داود، الطبراني، باب رفع الصوت بالقراءة في صلاة الليل، ح: ١٣٣٣ من حديث إسماعيل بن عياش به وتابعه معاوية بن صالح عند النسائي وغيره ورواه سليمان بن موسى عن كثير بن مرة به وصححه ابن حبان، ح: ٦٥٨، ١٧٩١ وللحديث شواهد كثيرة عند الحاكم: ١٥٥٥ وغيره.

Comments:

If recitation aloud and giving of charity openly poses the danger of doing so for the sake of showing off or for pride, then it is better to perform these deeds secretly; where there is no risk of showing off and it is rather a source of urging others for it, performing it then publicly is better. The risk of showing off or having pride is involved in both the obligatory and voluntary charity.

Chapter 21. Reciting *Sūrah Banī Isrā'īl* And *Az-Zumar* Prior To Sleeping

(المعجم ٢١) - باب [قِرَاءَةُ سُورَةِ بَنِي إِسْرَائِيلَ وَالزُّمَرِ قَبْلَ النَّوْمِ]

(التحفة ٢١)

2920. ‘Aishah narrated: “The Prophet ﷺ would not sleep until he recited *Sūrat Banī Isrā'īl* and *Az-Zumar*.” (*Hasan*)

٢٩٢٠ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي لَبَّابَةَ قَالَ: قَاتَ عَائِشَةَ: كَانَ النَّبِيُّ ﷺ لَا يَنْامُ حَتَّى يَقْرَأَ بَنِي

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. Abū Lubābah (a narrator in the chain) is a *Shaikh* from Al-Baṣrah, Ḥammād bin Zaid reported other narrations from him, and it is said that his name is Marwān. Muḥammad bin Ismā'il reported that to us in *Kitāb At-Tārīkh*.

إِسْرَائِيلَ وَالْمُرَّ.

[Qāl’ Abū ʿIybi]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو لِبَابَةَ شَيْخٌ بَصْرِيٌّ قَدْ رَوَى عَنْهُ حَمَادٌ بْنُ زَيْدٍ غَيْرَ حَدِيثٍ وَيُقَالُ اسْمُهُ مَرْوَانٌ. حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ فِي كِتَابِ التَّارِيخِ.

تخریج: [إسناده حسن] وأخرجه النسائي: ٤/١٩٩، ح: ٢٣٤٩ (الصيام، باب صوم النبي ﷺ) بأبيه هو وأمي ... إلخ وأحمد: ٢/٤٣٤ والحاكم: ٦/٦٨ والحاكم ابن خزيمة، ح: ١١٦٣ * أبو لبابة هو مروان العقيلي البصري، قوله البخاري في التاريخ الكبير: ٧/٣٧٢، ت: ١٥٩٣.

2921. Irbād bin Sāriyah narrated that the Prophet ﷺ would recite the *Musabbiḥāt*^[1] before sleep and say: “Indeed there is an *Āyah* in them that is better than one thousand *Āyāt*.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

٢٩٢١ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَحِيرٍ بْنِ سَعْدٍ، عَنْ خَالِدِ ابْنِ مَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَلَالٍ، عَنْ عَزِيزِ بْنِ سَارِيَةَ أَنَّهُ حَدَّثَهُ أَنَّ الَّذِي كَانَ يَقْرَأُ السَّيِّحَاتِ قَبْلَ أَنْ يَرْقُدَ [وَ] يَقُولُ: إِنَّ فِيهِنَّ آيَةً خَيْرٌ مِّنْ أَفْيَ آيَةٍ.

[Qāl’ Abū ʿIybi]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [حسن] وأخرجه أبو داود، الأدب، باب ما يقول عند النوم، ح: ٥٠٥٧ من حديث بقية به وصرح بالسماع عند أحمد: ٤/١٢٨ ولو طريق آخر في مسند الشاميين للطبراني: ٣/٣٩١، ح: ٢٥٣١.

Comments:

The Messenger of Allāh would recite various *Sūrah* prior to sleep, sometimes all the routine *Sūrah* and sometimes some of them; therefore the narrations are not contradictory.

Chapter 22. Regarding The Virtues Of Reciting The End of *Sūrat Al-Hashr*

2922. Ma‘qil bin Yasār narrated

(المعجم ٢٢) - بَابٌ : [فِي فَضْلِ قِرَاءَةِ آخِرِ سُورَةِ الْحَشْرِ] (التحفة ٢٢)

٢٩٢٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا

[¹] Those that begins with ‘*Sabbih* (Glorified is) or a form of it in them. “They are seven: *Subhān Allādhi Asrā*, *Al-Hadīd*, *Al-Hashr*, *As-Saff*, *Al-Jumu’ah*, *At-Tāghābun*, and *Al-A’la*.” (*Tuhfat Al-Ahwadhi*).

that the Prophet ﷺ said: “Whoever says three times when he gets up in the morning: ‘A‘udhu Billahis-Sami’ Al-‘Alīm Min Ash-Shaiṭānir-Rajīm’ and he recites three Ayāt from the end of Sūrat Al-Hashr – Allāh appoints seventy-thousand angels who say Salāt upon him until the evening. If he dies on that day, he dies a martyr, and whoever says them when he reaches the evening, he holds the same status.” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through this route.

تخریج: [إسناده ضعیف] وأخرجه أحمد: ٢٦٥ عن أبي أحمد الزیبیری به * خالد بن طهمان صدوق ضعیف من جهة حفظه ولم یثبت أنه حدث بهذا الحديث قبل الاختلاط.

Comments:

The Last three Verses of *Sūrat Al-Hashr* are about the Majestic Attributes and Irresistible Power of Allāh Almighty, so the recitation of these Verses is virtuous; but the narration is not authentic.

Chapter 23. What Has Been Related About How The Prophet ﷺ Recited

2923. Ya'lā bin Mamlak narrated that he asked Umm Salamah, the wife of the Prophet ﷺ, about the recitation of the Prophet ﷺ and his *Salāt*. She said: "What can you do compared to his *Salāt*? He would pray and then sleep as long as he had prayed. Then he would pray as long as he had slept. Then he slept as long as he had prayed until the morning.' Then she described his recitation. So she described his recitation as word by word." (*Hasan*)

أبُو أَحْمَدَ الرَّبِيْرِيُّ: حَدَّثَنَا خَالِدُ بْنُ طَهْمَانَ
أبُو الْعَلَاءِ الْخَفَافُ: حَدَّثَنِي نَافِعُ بْنُ أَبِي
نَافِعٍ عَنْ مَعْقِلٍ بْنِ يَسَارٍ عَنِ النَّبِيِّ ﷺ قَالَ:
«مَنْ قَالَ جِئْنَ يُضْبِحُ ثَلَاثَ مَرَاتٍ: أَعُوذُ بِاللهِ
السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ». وَقَرَأَ
ثَلَاثَ آيَاتٍ مِنْ أَخِيرِ سُورَةِ الْحَسْرَةِ وَكَلَّ اللَّهُ بِهِ
سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى يُمْسِيَ،
وَإِنْ مَاتَ فِي ذَلِكَ الْيَوْمِ مَاتَ شَهِيدًا، وَمَنْ
فَالَّهَا جِئْنَ يُمْسِيَ كَانَ يُتَلَكَّ الْمَنْزَلَةً».
[قَالَ أبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ
غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.]

(المعجم ٢٣) - بَابُ مَا جَاءَ كَيْفَ
كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ (التحفة ٢٣)

٢٩٢٣ - حَدَّثَنَا قُتْبِيَّةُ: حَدَّثَنَا الْلَّيْثُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُلْكَيْهِ، عَنْ يَعْلَى بْنِ مَمْلِكٍ: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ وَصَلَاتِيهِ، عَنْ قِرَاءَةِ النَّبِيِّ ﷺ وَصَلَاتِيهِ، فَقَالَتْ: مَا لَكُمْ وَصَلَاتُهُ؟ وَكَانَ يُصَلِّي ثُمَّ يَنْتَهِمُ قَدْرَ مَا صَلَّى، ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ، ثُمَّ يَنْتَهِمُ قَدْرَ مَا صَلَّى حَتَّى يُضَيَّعَ، ثُمَّ تَعْتَدُ قِرَاءَتُهُ، فَإِذَا هِيَ تَعْتَدُ قِرَاءَةً مُفْسَرَةً حَرْفًا حَرْفًا.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Ghārīb*. We do not know of it except as a narration of Laith bin Sa‘d, from Ibn Abī Mulaikah, from Ya‘lā bin Mamlak, from Umm Salamah.

Ibn Juraij reported this *Hadīth* from Ibn Abī Mulaikah, from Umm Salamah, that the Prophet ﷺ would separate (word from word in) his recitation, and the narration, of Al-Laith is more correct.

تخریج: [إسناده حسن] وأخرجه أبو داود، الوتر، باب: كيف يستحب الترتيل في القراءة، ح: ١٤٦٦ من حديث الليث بن سعد به وصححه ابن خزيمة، ح: ١١٥٨ * يعلی بن مملک ونھه الترمذی وابن حبان فحدیه لا ينزل عن درجة الحسن وانظر، ح: ٢٩٢٧.

Comments:

The Prophet would perform the night prayer in various forms, in order to make it easy and light for those who would follow him in the night prayer. They might follow whatever way they like. He would recite slowly and word for word, each word and letter would be heard and understood.

2924. ‘Abdullāh bin Abī Qais [a man from Al-Baṣrah] narrated: “I asked ‘Āishah about the *Witr* of the Messenger of Allāh ﷺ, how would he perform *Witr*, was it during the first part of the night or the end of it? She said: ‘All of that. Sometimes he would perform *Witr* during the first part of the night, and sometimes he would perform *Witr* during the end of it.’ So I said: ‘All praise is due to Allāh who made the matter accommodating.’ I said: ‘How was his recitation, was he quite with his recitation or loud?’ She said: ‘He would do all of that. Sometimes he would recite quietly and sometimes aloud.’ I said: ‘All praise is due to Allāh who made the matter’

[قال أبو عيسى:] هـذا حـديث حـسن صـحيح غـريب لـا نـعـرـفـه إـلـا مـنـ حـديث لـيثـ ابـنـ سـعـدـ عـنـ ابـنـ أـبـيـ مـلـيـكـةـ، عـنـ يـغـلـيـ بـنـ مـمـلـكـ، عـنـ أـمـ سـلـمـةـ.

وـقـدـ رـوـيـ ابـنـ جـرـيـجـ هـذـاـ حـدـيـثـ عـنـ ابـنـ أـبـيـ مـلـيـكـةـ، عـنـ أـمـ سـلـمـةـ: أـنـ اللـيـثـ كـانـ يـقـطـعـ قـرـاءـتـهـ وـحـدـيـثـ الـلـيـثـ أـصـحـ.

٢٩٢٤ - حـدـثـاـ تـقـيـيـةـ: حـدـثـاـ الـلـيـثـ عـنـ مـعـاوـيـةـ بـنـ صـالـيـحـ، عـنـ عـبـدـ اللـهـ بـنـ أـبـيـ قـيـسـ [هـوـ رـجـلـ بـضـرـيـ] قـالـ: سـأـلـتـ عـائـشـةـ عـنـ وـثـرـ رـسـوـلـ اللـهـ كـيـفـ كـانـ يـوـتـرـ، مـنـ أـوـلـ الـلـيـلـ أـوـ مـنـ آخـرـ؟ فـقـالـتـ: كـلـ ذـلـكـ قـدـ كـانـ يـضـنـعـ رـبـمـاـ أـوـتـرـ مـنـ أـوـلـ الـلـيـلـ، وـرـبـمـاـ أـوـتـرـ مـنـ آخـرـهـ، فـقـلـتـ: الـحـمـدـ اللـهـ الـذـيـ جـعـلـ فـي الـأـمـرـ سـعـةـ. فـقـلـتـ: كـيـفـ كـانـ قـرـاءـتـهـ أـكـانـ يـسـرـ بـالـقـرـاءـةـ أـمـ يـجـهـرـ؟ قـالـتـ: كـلـ ذـلـكـ [قـدـ] كـانـ يـقـعـلـ، قـدـ كـانـ رـبـمـاـ أـسـرـ، وـرـبـمـاـ جـهـرـ، قـالـ: فـقـلـتـ: الـحـمـدـ اللـهـ الـذـيـ جـعـلـ فـي الـأـمـرـ سـعـةـ. قـالـ: قـلـتـ: فـكـيـفـ كـانـ يـضـنـعـ فـي الـجـنـابـةـ؟ أـكـانـ يـغـسـلـ قـبـلـ أـنـ يـنـامـ أـمـ يـنـامـ قـبـلـ

accommodating. He said: 'I said: 'How would he deal with sexual impurity? Would he perform *Ghusl* prior to sleeping or would he sleep prior to *Ghusl*?' She said: 'He would do all of that. Sometimes he would perform *Ghusl* then sleep, and sometimes he would perform *Wudū'* and then sleep.' I said: 'All praise is due to Allāh who made the matter accommodating.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

تخریج: وأخرج مسلم، الحیض، باب جواز نوم الجنب واستحباب الوضوء له ... إلخ، ح: ٣٠٧ عن قتيبة به.

Comments:

The night prayer of the Prophet, which is called *Witr* prayer too, he performed it in all parts of the night, in the beginning, middle and in the end; and he ﷺ would normally sleep after the night prayer except during the month of Ramadān, he would then get up for the morning prayer. As for the last days of his life, he would perform the night prayer in the last part of the night.

Chapter 24. 'Which Man Will Bring Me To His People To Convey The Speech Of My Lord'

2925. Jābir bin 'Abdullāh said: "During the *Mawqif*,^[1] the Prophet ﷺ would present himself and say: 'Which man will bring me to his people? For indeed the Quraish have prevented me from conveying the Speech of my Lord.'" (*Sahih*)

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

أَن يَعْتَسِلْ؟ قَالَتْ: كُلَّ ذَلِكَ قَدْ كَانَ يَفْعَلُ رُبَّمَا اعْتَسَلَ فَنَامَ، وَرُبَّمَا تَوَضَّأَ فَنَامَ. قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً. [قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِّنْ هَذَا الْوَجْهِ.

(المعجم ٢٤) باب: [أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمٍ لِأَبْلَغَ كَلَامَ رَبِّي] [التحفة ٢٥]

٢٩٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: أَخْبَرَنَا عُثْمَانُ بْنُ الْمُغَيْرَةِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ قَدْ يَعْرِضُ نَفْسَهُ بِالْمَوْقِفِ، فَقَالَ: "أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمٍ، فَإِنَّ قُرْيَاشًا قَدْ مَنَعُونِي أَنْ أَبْلَغَ كَلَامَ رَبِّي". [قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيقٌ غَرِيبٌ.

[1] Meaning during the *Hajj* season. See *Tuhfat Al-Ahwadhi*.

تخریج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب: في القرآن، ح: ٤٧٣٤ عن محمد ابن كثير به * سالم بن أبي الجعد مذكور في المسلمين ولا يثبت هذا عنه والله أعلم.

Comments:

Since Allāh commanded the Prophet ﷺ to preach and spread the message of Islam openly; in the season of *Hajj*, he would visit the tents and dwellings of the various Arab tribes in the very well known Arab markets: ‘Ukaz, Majinnah and *Dhul-Majāz*; and he would call them to Islam. These markets would be held one after another until the 8th of *Dhul-Hijjah*, thereafter the people would be free for performing the rituals of *Hajj*; and on the 9th of *Dhul-Hijjah*, he would call to Islam in the valley of ‘Arafāt. He would keep it continuing during the days of *Minā*, however eventually the people of *Yathrib* (now Al-Madīnah) became determined to take him, so he migrated to Al-Madīnah and settled there.

Chapter 25.

(المعجم ٢٥) - بَابُ (التحفة...)

2926. ‘Atiyyah narrated from Abū Sa‘eed, that the Messenger of Allāh ﷺ said: “The Lord, Blessed and Most High is He, has said: ‘Whoever is too busy with the Qur’ān for remembering Me and asking Me, then I shall give him more than what I give to those who ask.’ And the virtue of Allāh’s Speech over the speech of others is like the virtue of Allāh over His creation.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه عبد الرحمن بن أحمد بن الحسن الرازي في فضائل القرآن وتلاوته، ح: ٢٦ من حديث شهاب بن عباد والدارمي: ٤٤١ / ٢، ح: ٣٣٥٩ من حديث محمد بن الحسن بن أبي زيد به وهو ضعيف (تقريب) وعظة العوفي ضعيف مدلس مشهور وللحديث شواهد عند البخاري في التاريخ الكبير: ١١٥ / ٢ وخلق أفعال العباد: ٥٤٤ وغيرها.

Comments:

The person who has dedication and relation with the Words of Allāh to the extent that he is engaged out of sincerity and with undivided attention, by day and night, in its recitation, memorization, reflecting and contemplating on it, learning and teaching it, preaching and spreading it, due to this permanent busy commitment, he does not get the opportunity for Allāh’s remembrance, glory and praise or to beg of Allāh anything for himself; Allāh grants him better than those who beg of Him.

٢٩٢٦ - حَدَّثَنَا شَهَابُ بْنُ عَبَادَ الْعَبْدِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَبِي يَزِيدَ الْهَمَدَانِيِّ عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى: مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذَكْرِي، وَمَسَأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أَعْطَيْتِ السَّائِلِينَ، وَفَضَلُّ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضَلَ اللَّهُ عَلَى خَلْقِهِ». قَالَ أَبُو عِيسَى : [هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ].

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

43. The Chapters On Recitation From The Messenger Of Allāh ﷺ

Chapter 1. Regarding *Fatihatil-Kitāb*

2927. Ibn Abī Mulaikah narrated that Umm Salamah said: “The Messenger of Allāh ﷺ would separate his recitation reciting: ‘*Al-Hamdulillāhi Rabbil-Ālamīn*’ then he would stop. ‘*Ar-Rahmānir-Rahmūm*’ then he would stop. And he would recite it: ‘*Maliki Yawmid-Dīn*.’” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharib*. Abū ‘Ubaid recited accordingly and preferred it.^[1] This is how it was reported by Yahyā bin Sa‘eed Al-Awawī and others from Ibn Juraij, from Ibn Abī Mulaikah from Umm Salamah. But its chain is not connected because Al-Laith bin Sa‘d reported this *Hadīth* from Ibn Abī Mulaikah, from Ya‘lā bin Mamlak from Umm Salamah; that she described the recitation of the Prophet ﷺ as word by word. The narration of Al-Laith is more correct and Al-Laith’s narration does not contain: “He would recite it: ‘*Maliki Yawmid-Dīn*.’”

(المعجم ٤٣) - أبواب القراءات عن
رسول الله ﷺ (التحفة ٣٩)

(المعجم ١) [باب: في فاتحة الكتاب]
(التحفة ١)

٢٩٢٧ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْأَمْوَيِّ عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْطَعُ قِرَاءَتَهُ يَقْرَأُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. ثُمَّ يَقْفُ. الرَّحْمَنُ الرَّحِيمُ. ثُمَّ يَقْفُ. وَكَانَ يَقْرَأُهَا: (مَلِكُ يَوْمِ الدِّينِ). قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ غَرِيبٍ. وَيَوْمَ يَقْرَأُ أَبُو عِيسَى وَيَخْتَارُهُ، هَكَذَا رَوَى يَحْيَى، ابْنُ سَعِيدِ الْأَمْوَيِّ، وَغَيْرُهُ عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ، وَلَيْسَ إِسْنَادُهُ بِمُتَصَلٍ لِأَنَّ الْلَّيْثَ بْنَ سَعِيدَ رَوَى هَذَا الْحَدِيثَ عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْنَى بْنَ مَمْلِكٍ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا وَصَفَتْ قِرَاءَةَ النَّبِيِّ ﷺ حَرْفًا حَرْفًا. وَحَدِيثُ الْلَّيْثِ أَصَحُّ وَلَيْسَ فِي حَدِيثِ الْلَّيْثِ: وَكَانَ يَقْرَأُ مَلِكُ يَوْمِ الدِّينِ].

^[1] That is Al-Qāsim Ibn Sallām.

تخریج: [إسناده ضعیف] وأخرجه أحمد: ٢٧١١٨، ح: ٣٠٢/٦، ح: ٤٩٣: وصححه ابن خزيمة، ح: ٢٢٢/٢ على شرط الشیخین ووافقه الذهبی وله شاهد تقدم: ٢٩٢٣ وللحديث لون آخر عند أبي داود، ح: ٤٠٠١، ابن جریح عنن وحدثی أحمد: ٦/٢٨٨ يعني عنه.

2928. Anas narrated that the Prophet ﷺ, Abū Bakr, and ‘Umar – and I think he said – and ‘Uthmān would recite: “Mālikī Yawmid-Dīn.”^[1] (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. We do not know of it as a narration of Az-Zuhri from Anas bin Mālik except through the narration of this *Shaikh* Ayyūb bin Suwaid Ar-Ramlī. Some of the companions of Az-Zuhri reported this *Hadīth* from Az-Zuhri: “That the Prophet ﷺ, Abū Bakr, and ‘Umar would recite: ‘Mālikī Yawmid-Dīn’”

And ‘Abdur-Razzāq reported from Ma’mar, from Az-Zuhri from Sa’eed bin Al-Musayyab: “The Prophet ﷺ, Abū Bakr, and ‘Umar would recite: ‘Mālikī Yawmid-Dīn’”

تخریج: [إسناده ضعیف] وأخرجه الطحاوی في مشکل الآثار تحفة الأخیار: ٢٠٣/٨، ح: ٥٨٦٦ من حديث أیوب بن سوید به * أیوب بن سوید ضعیف وحديث الزہری عن سالم عن آیه أخرى له ابن أبي داود في المصاحف، ص: ١٣٣ وغيره وفيه ”مخبر“ مجهول، وحدثی عبدالرازاق رواه أبو داود، ح: ٤٠٠٠ وهو ضعیف لإرساله.

2929. Anas bin Mālik narrated: “The Prophet ﷺ would recite: ‘Anin-Nafsu Bin-Nafsi Wal-‘Aīnu Bil-‘Aīn’”^[2] (*Da’if*)

٢٩٢٨ - حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبِيَّاَنَّ: حَدَّثَنَا أَيُوبُ بْنُ سُوَيْدِ الرَّمْلِيِّ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِّ: أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ، وَأَرَاهُ قَالَ: وَعُثْمَانَ كَانُوا يَقْرَئُونَ: مَالِكٌ يَوْمُ الدِّينِ.

[قال أبا عيسى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الزُّهْرِيِّ عَنْ أَنَسِّ بْنِ مَالِكٍ إِلَّا مِنْ حَدِيثِ هَذَا الشَّيْخِ أَيُوبَ بْنِ سُوَيْدِ الرَّمْلِيِّ. وَقَدْ رَوَى بَعْضُ أَصْحَابِ الرُّهْرِيِّ هَذَا الْحَدِيثُ عَنِ الزُّهْرِيِّ: أَنَّ النَّبِيَّ ﷺ، وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَقْرَئُونَ مَالِكٌ يَوْمَ الدِّينِ» [الفاتحة: ٤] وَ[قَدْ] رَوَى عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيْبِ: أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَقْرَئُونَ: «مَالِكٌ يَوْمَ الدِّينِ».

تخریج: [إسناده ضعیف] وأخرجه الطحاوی في مشکل الآثار تحفة الأخیار: ٢٠٣/٨، ح: ٥٨٦٦ من حديث أیوب بن سوید به * أیوب بن سوید ضعیف وحديث الزہری عن سالم عن آیه أخرى له ابن أبي داود في المصاحف، ص: ١٣٣ وغيره وفيه ”مخبر“ مجهول، وحدثی عبدالرازاق رواه أبو داود، ح: ٤٠٠٠ وهو ضعیف لإرساله.

٢٩٢٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ أَبِي عَلَيِّ ابْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِّ بْنِ مَالِكٍ:

^[1] Referring to *Al-Fatiha* 1:4.

^[2] See *Al-Mā’idah* no. 5:45, "...life for a life and an eye for an eye."

(Another chain) with similar. And Abū ‘Alī bin Yazīd is the brother of Yūnus bin Yazīd. This *Hadīth* is *Hasan Gharīb*. Muḥammad said: “Ibn Al-Mubārak is alone with this *Hadīth* from Yūnus bin Yazīd.” And this is how Abū ‘Ubaid recited it: “*Al-‘Aīnu Bil-‘Aīn*” following this *Hadīth*.

أَنَّ النَّبِيَّ ﷺ قَرَأَ : (أَنِ الْفَقْسُ بِالْفَقْسِ وَالْعَيْنُ بِالْعَيْنِ) .

حَدَّثَنَا سُوِيدُ بْنُ نَصْرٍ : أَخْبَرَنَا [عَبْدُ اللَّهِ] ابْنُ الْمُبَارَكَ عَنْ يُونُسَ بْنِ يَرِيدَ بِهِذَا إِسْنَادًا نَحْوَهُ . وَأَبُو عَلَيٍّ بْنُ يَرِيدَ هُوَ أَخُو يُونُسَ بْنِ يَرِيدَ وَهَذَا حَدِيثُ حَسْنٍ غَرِيبٍ . قَالَ مُحَمَّدٌ : تَفَرَّدَ ابْنُ الْمُبَارَكَ بِهِذَا الْحَدِيثِ عَنْ يُونُسَ بْنِ يَرِيدَ ، وَهَكَذَا قَرَأَ أَبُو عَيْبَدَ : الْعَيْنُ بِالْعَيْنِ اتِّبَاعًا لِهِذَا الْحَدِيثِ .

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٧٧ من حديث ابن المبارك به وتفرد به يونس كما قال الطبراني في الأوسط، ح: ١٥٣ * الزهری عنون.

Comments:

The noun of *Anna ‘Al-Nafs’* is originally at a place to be read with *Dhammāh* at the last letter, though it is with *Fathah* because of it being a noun of *Anna*. Therefore some of the reciters read ‘*Al-‘Aīn*’ with *Dhammāh* due to the original place of *Nafs*.

2930. Mu‘ādh bin Jabal narrated: “The Prophet ﷺ would recite: ‘*Hal Tastaṭī‘u Rabbak*’” (*Da‘īf*) [Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of Rishdīn bin Sa‘d, and its chain is not strong. Rishdīn bin Sa‘d and ‘Abdur-Rahmān bin Ziyād bin An‘am Al-Afrīqī were both graded weak in *Hadīth*.

٢٩٣٠ - حَدَّثَنَا أَبُو عَيْبَدَ : حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادَ بْنِ أَنْعَمَ ، عَنْ عَبْتَةَ بْنِ حُمَيْدٍ ، عَنْ عَبَادَةَ بْنِ سُئْيَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَنْعَمَ ، عَنْ مُعاذَ بْنِ جَبَلٍ : أَنَّ النَّبِيَّ ﷺ قَرَأَ : «قُلْ لَا تَسْتَطِعُ رَبَّكَ» .

[قال أبا عيسى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ بْنِ سَعْدٍ ، وَلَيْسَ إِسْنَادُهُ بِالْقَوْيِ . وَرِشْدِينُ بْنُ سَعْدٍ ، وَعَبْدُ الرَّحْمَنِ بْنُ زِيَادَ بْنِ أَنْعَمَ الْأَفْرِيقِيُّ يُضَعَّفُانِ فِي الْحَدِيثِ .

تخریج: [إسناده ضعیف] وأخرجه الطبراني في الكبير في الكبار: ٦٩/٢٠، ح: ١٢٨ من حديث رشدين ابن سعد به * عبد الرحمن بن زياد ضعيف ورشدين مثله.

Comments:

Meaning; *Āyat 112 of Sūrat Al-Mā'idah*, what is popular is "Hal yastati' rabbuka" with *Yā* and with *Dhammah* on the *Bā* of *Rabbuka*.

Chapter 2. Regarding Sūrat Hud'

2931. Umm Salamah narrated: "The Prophet ﷺ would recite: 'Innahu 'Amila Ghaira Sālih'" (*Hasan*)

[*Abū 'Eisā* said:] This *Hadīth* was reported by more than one narrator from *Thābit Al-Bunānī*, similar to this.

This *Hadīth* was also reported by *Shahr bin Hawshab*, from *Asmā'* bint *Yazid*. [*He* said:] I heard 'Abd bin *Humaid* saying: "*Asmā'* bint *Yazid* is Umm Salamah Al-Anṣāriyyah."

[*Abū 'Eisā* said: To me, both of them are the same *Hadīth*. *Shahr bin Hawshab* has reported other *Aḥādīth* from Umm Salamah Al-Anṣāriyyah – and she is *Asmā'* bint *Yazid*. Similar to this has been reported from 'Aishah from the Prophet ﷺ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٨٢، ٣٩٨٣ من حديث ثابت به.

Comments:

According to this method, recital of the word '*Amila*' (he did) is a past verb and '*ghayra Sālih*' [unrighteous deed] is its object; but according to our recital pronunciation '*Amalun*' is an infinitive verb and '*Sālih*' is its adjective due to which it ends with *Dhammah*; as incoming in the following *Hadīth*.

(المعجم ٢) - [باب: ومن سورة هود]

(التحفة ٢)

٢٩٣١ - حَدَّثَنَا حُسْنِي بْنُ مُحَمَّدٍ الْبَصْرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ حَفْصٍ: حَدَّثَنَا ثَابِتُ الْبَنَانِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمَّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرُئُهَا (إِنَّهُ عَمَلَ غَيْرَ صَالِحٍ).

[قال أبو عيسى:] هذا حديث قد رواه غير واحد عن ثابت البناني نحو هذا، وهو حديث ثابت البناني. وقد روی هذا الحديث أيضاً عن شهير بن حوشب، عن أسماء بنت يزيد [قال:] وسمعت عبد بن حميد يقول: أسماء بنت يزيد هي أم سلمة الأنصارية.

[قال أبو عيسى:] كلا الحديثين عندي واحد، وقد روى شهير بن حوشب، غير حديث، عن أم سلمة الأنصارية، وهي أسماء بنت يزيد، وقد روی عن عائشة عن النبي ﷺ نحو هذا.

تخریج: [إسناده حسن] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٨٢، ٣٩٨٣ من حديث ثابت به.

2932. [Umm Salamah narrated: "The Messenger of Allāh ﷺ recited this Āyah: 'Innahu 'Amalun Ghairu Ṣālih'"^[1]] (*Hasan*)

٢٩٣٢ - [حَدَّثَنَا يَحْمَى بْنُ مُوسَى : حَدَّثَنَا وَكِيعٌ وَجَبَانُ بْنُ هِلَالٍ ، قَالَا : حَدَّثَنَا هَارُونُ التَّهْوِيُّ عَنْ ثَابِتِ الْبَنَانِيِّ ، عَنْ شَهْرِ بْنِ حُوَشِبٍ ، عَنْ أُمِّ سَلَمَةَ : أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ هَذِهِ الْآيَةَ « إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٌ » [هود: ٤٦].

تخریج: [إسناده حسن] وأخرجه أحمد: ٢٩٤ / ٦ عن وكيع به.

Chapter .3 Regarding Sūrat Al-Kahf

2933. Ibn 'Abbās narrated from 'Ubayy bin Ka'b, that the Prophet ﷺ would recite: "Qad Balaghia Min Lladunni 'Udhra",^[2] with heaviness (*Muthaqqalah*).^[3] (*Da'iif*)

[Abū 'Eisā said:] This *Hadīth* is *Gharib*, we do not know of it except through this route. Umayyah bin Khālid is trustworthy, Abū Al-Jāriyah Al-'Abdī is an unknown *Shaikh*. [I do not know who he is] and we do not know his name.

(المعجم (٣) - [باب: وَمِنْ سُورَةِ الْكَهْفِ] (التحفة (٣)

٢٩٣٣ - حَدَّثَنَا أَبُو بَكْرٍ بْنُ نَافِعَ الْبَصْرِيُّ : أَخْبَرَنَا أُمَّيَّةُ بْنُ خَالِدٍ : حَدَّثَنَا أَبُو الْجَارِيَّةِ الْعَبْدِيُّ عَنْ شُعْبَةَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ سَعِيدِ بْنِ جُبَيرٍ ، عَنْ أَبِنِ عَبَّاسٍ ، عَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ : « قَدْ يَقْتَلُ مِنْ لَدُنْ عَذَّرًا » [الكهف: ٧٦] مُتَّلِّةً .

[قال أبا عيسى:] هَذَا حَدِيثٌ عَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ ، وَأُمَّيَّةُ بْنُ خَالِدٍ يَقْتَلُهُ ، وَأَبُو الْجَارِيَّةِ الْعَبْدِيُّ شَيْخٌ مَجْهُولٌ [لَا أَدْرِي مَنْ هُوَ] وَلَا تَعْرِفُ اسْمَهُ .

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٨٥ من حديث أمية بن خالد به.

Comments:

Ladunni is read with *Tashdīd* at *Nūn* and without *Tashdīd* '*Ladunī*'.

2934. Ibn 'Abbās narrated from 'Ubayy bin Ka'b that the Prophet ﷺ recited: "Fī 'Aīnī Hami'ah."^[4] (*Da'iif*)

٢٩٣٤ - حَدَّثَنَا يَحْمَى بْنُ مُوسَى : حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ : حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ عَنْ

[1] Referring to *Hud* 11:46.

[2] Referring to *Al-Kahf* 18:76.

[3] Meaning with *Tashdīd* on the *Nūn* in "Lladunni"

[4] Referring to *Al-Kahf* 18:86.

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* we do not know of it except through this route. What is correct is what has been reported about Ibn ‘Abbās’ recitation. It has been reported that Ibn ‘Abbās and ‘Amr bin Al-‘Āṣ disagreed over the recitation of this *Āyah* and they went to ask Ka'b Al-Aḥbār about that. So if he had a narration about that from the Prophet ﷺ, then there would be no need for his narration, nor to ask Ka'b.

سَعْدٌ بْنُ أَوْسٍ، عَنْ مِضَاعٍ أَبِي يَحْيَى، عَنْ أَبْنَى عَبَّاسٍ، عَنْ أَبِي بْنِ كَعْبٍ: أَنَّ النَّبِيَّ ﷺ قَرَأَ: «فِي عَيْنِ حَمَّةٍ» [الكهف: ٨٦].

[قال أبو عيسى:] هذا حديث غيره لا نعرفه إلا من هذا الوجه. والصحيح ما روينا عن ابن عباس قراءته، ويروى أن ابن عباس وعمرو بن العاص اختلفا في قراءة هذه الآية وارتفعا إلى كعب الأحجار في ذلك. فلما كانت عنده رواية عن النبي ﷺ لاستغنى بروايتها، ولم يرجع إلى كعب.

تخریج: [إسناد ضعیف] وأخرجه أبو داود، أيضا، ح: ٣٩٨٦ من حديث محمد بن دینار به واحتلط في آخر عمره ونیل المقصود، ح: ٢٣٨٦ وباقی السند حسن وللحديث شواهد ضعیفة عند الحاکم: ٢٤٤ وغيره.

Comments:

One pronunciation of this word is '*Ain nin Hā-mi-yah*' and the other '*Ain-nin Hami'ah*'; *Hā-mi-yah* means hot, and *Hami'ah* is black mud. Ka'b was a great and prominent successor, who was very knowledgeable in the Torah.

Chapter 4. Regarding *Sūrat Ar-Rūm*

2935. Abū Sa'eed narrated: “On the Day of (the battle of) Badr, the Romans had a victory over the Persians. So the believers where pleased with that, then the following was revealed: *Alif Lām Mīm*. The Romans have been defeated...” up to His saying: ‘....the believers will rejoice.’^[1] He said: “So the believers were happy with the victory of the Romans over the Persians.” (*Hasan*)

(المعجم ٤) - [باب: ومن سورة الرؤوم] (التحفة ٤)

٢٩٣٥ - حَدَّثَنَا نَصْرُ بْنُ عَلَيْهِ الْجَهْصِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ ظَهَرَ الرُّومُ عَلَىٰ فَارِسٍ فَأَغْرَبَ ذَلِكَ الْمُؤْمِنِينَ فَنَزَّلَتْ {الَّهُ أَعْلَمُ} إِلَىٰ فَرْزِيلٍ {يَفَرَّخُ الْمُؤْمِنُونَ} [الروم: ٤-١] قال: فَفَرَّخَ الْمُؤْمِنُونَ بِظُهُورِ الرُّومِ عَلَىٰ فَارِسٍ.

^[1] Referring to *Ar-Rūm* 30:1-4.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. It is recited: “*Ghalabat*” and “*Ghulibat*” and it is said: “They were defeated then victorious.” This is how Naṣr bñ ‘Alī recited it: “*Ghalabat*.” (See nos. 3191, 3194.)

تخریج: [حسن] وأخرجه الطبراني في تفسيره: ١٥/٢١ من حديث سليمان الأعمش به وسنه ضعيف وللحديث شواهد كثيرة، انظر: ٣١٩٤، ٣١٩٣ وغيرهما.

Comments:

Sūrat Ar-Rūm was revealed in Makkah before *Hijrah*, the Romans were the people of the book and were defeated at that time. So the polytheists of Makkah rejoiced because the Persians were the idol worshippers like the people of Makkah, but it aggrieved the Muslims. Thereafter this prophesy was revealed in the Qur’ān that the Romans, the people of the book, would eventually overcome and the Muslims would rejoice their victory; this victory coincided with the victory at the battle of Badr, so the Muslims rejoiced dually. See any book of commentary for further details of the background of its revelation. The meaning of it having been revealed at the time of victory at Badr is not that it was regarding Badr, but in fact it was revealed concerning the defeat of Romans and thereafter about their victory over the Persians.

2936. Ibn ‘Umar narrated that he recited the following to the Prophet ﷺ: “Who created you in weakness (*Min Da’f*)” So he said: “*Min Duf*” (*Da’if*)

(Another chain) with similar in meaning.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of Fuḍail bñ Marzūq.

[قال أبو عيسى:] هذا حديث حسن غريب من هذا الوجه ويقرأ: غلبتْ وغلبَتْ، يقول: كانتْ غلبتْ ثمْ غلبتْ. هكذا قرأ نصر بن علي غلبتْ.

٢٩٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ : حَدَّثَنَا نَعْمَلُ بْنُ مَيْسَرَةَ التَّحْوِيُّ عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبْنِ عُمَرَ : أَنَّهُ قَرَأَ عَلَى النَّبِيِّ ﷺ «خَلَقْتُمْ مِنْ ضَعْفٍ» (الروم: ٥٤) فَقَالَ : (مِنْ ضَعْفٍ).

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : حَدَّثَنَا يَرِيدُ بْنُ هَارُونَ عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ تَحْوِةً .

[قال أبو عيسى:] هذا حديث حسن غريب لا نعرفه إلا من حديث فضيل بن مرزوق.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ٢/٢٤٧ من حديث فضيل بن مرزوق به وسنه ضعيف وهو في القراءة المتواترة عطية ضعيف.

Comments:

The word ‘*Dha’f*’ is pronounced both with *Fathah* at *Dād* and *Dhammah* as well.

Chapter (...) Regarding *Sūrat Al-Qamar*

2937. ‘Abdullāh bin Mas’ūd narrated that the Messenger of Allāh ﷺ would recite: Then is there anyone who would remember?^[1] (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣahīh*.

(المعجم ...) [بَابٌ : وَمِنْ سُورَةِ الْقَمَرِ] (التحفة ٥)

٢٩٣٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ. حَدَّثَنَا أَبُو أَخْمَدَ الرَّبِيعِيُّ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَشْوَدِ بْنِ تَرِيدَ، عَنْ عَبْدِ اللَّهِ أَبْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ «فَهَلْ مِنْ مُذَكَّرٍ» [القمر: ١٧].

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله عزوجل: «ولقد أرسلنا نوحًا إلى قومه»، ح: ٣٤١؛ من حديث أبي أحمد ومسلم، ح: ٨٢٣ من حديث أبي إسحاق به.

Comments:

Muddakir originally is *Muddakir*, letter *Tā* was changed into *Dāl* and it became *Muddakir*, then letter *Dhāl* was changed into *Dāl* and both *Dāl* immersed into each other, so it became *Muddakir*. This is the known pronunciation of Imām Ḥafṣ.

Chapter (...) Regarding *Sūrat Al-Wāqi‘ah*

2938. ‘Aishah narrated that the Prophet ﷺ would recite: “*Furūḥun Wa Raiḥānun Wa Jannatu Na‘im*”^[2] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ghārīb*, we do not know of it except as a narration of Ḥarūn Al-A‘war.

(المعجم ...) [بَابٌ : وَمِنْ سُورَةِ الْوَاقِعَةِ] (التحفة ٦)

٢٩٣٨ - حَدَّثَنَا إِبْرَهِيمُ بْنُ هِلَالٍ الصَّوَافُ الْبَصْرِيُّ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ الضَّبِيعِيَّ عَنْ هَارُونَ الْأَعْوَرِ، عَنْ بُدْيَلٍ [بْنِ مَيْسَرَةَ]، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ (فَرُوحٌ وَرَيْحَانٌ وَجَنَّةٌ نَعِيمٌ).

[قال أبو عيسى:] هذا حديث حسن غريب لا نعرفه إلا من حديث هارون الأعور.

تخریج: [إسناده حسن] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٩١ من حديث هارون الأعور به وصححه الحاكم على شرط الشعixin: ٢٣٦، ٢٥٠ ووافقه الذهبي.

[1] *Al-Qamar* 54:17.

[2] Referring to *Al-Wāqi‘ah* 56:89.

Chapter 5. Regarding *Sūrat Al-Lail*

2939. ‘Alqamah said: “We arrived in *Ash-Shām* and we went to *Abū Ad-Dardā’*. So he said: ‘Is there any among you who can recite for me according to the recitation of ‘Abdullāh?’” He said: “They pointed to me, so I said: ‘Yes, [I (can recite)].’ He said: ‘How did you hear ‘Abdullāh recite this *Āyah*: By the night as it envelopes?’” He said: “I heard him recite it: “*Wal-Laili Idhā Yaghshā, Wadh-Dhakari Wal-Unthā*” *Abū Ad-Dardā’* said: ‘Me too. By Allāh, this is how I heard the Messenger of Allāh ﷺ reciting it. But these people want me to recite it: *Wa Mā Khalaqa* but I will not follow them.’” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. This is how ‘Abdullāh bin Mas‘ūd recited it: *Wal-Laili Idhā Yaghshā, Wan-Nahāri Idhā Tajalla, Wadh-Dhakari Wal-Unthā*.

تخریج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب ما يتعلّق بالقراءات، ح: ٨٢٤؛ من حديث أبي معاوية والبخاري، ح: ٤٩٤٣، ٤٩٤٤ من حديث الأعمش به.

Comments:

Wa mā Khalaqa before *Wadh-Dhakari wal-Unthā* is not recited in the reading of ‘Abdullāh bin Mas‘ūd, and the people of Al-Kūfah read according to ‘Abdullāh bin Mas‘ūd. The Syrians learned their recitation from *Abū Ad-Dardā’*, despite that the people of Al-Kūfah and the Syrian read ‘*Wa mā Khalaqad-Dhakara wal Unthā*’; and are all agreed on this recital pronunciation. ‘Abdullāh bin Mas‘ūd and *Abū Ad-Dardā’* did not know so they kept reading as they heard the Messenger of Allāh.

(المعجم ٥) - [باب: ومن سورة
الليل] (التحفة ٧)

٢٩٣٩ - حدثنا هناد: أخبرنا أبو معاوية
عن الأعمش، عن إبراهيم، عن علقة قال:
قلمنا الشام فأتانا أبو الدرداء، فقال: أفيكم
أحد يقرأ على قراءة عبد الله؟ قال: فأشاروا
إليه، قلت: نعم [أنا]، قال: كيف سمعت
عبد الله يقرأ هذه الآية: «وَاللَّيلُ إِذَا يَعْشَى»
[الليل: ١] قال: قلت: سمعته يقرؤها.
(والليل إذا يعشى والذكير والأثنى) فقال أبو
الدرداء: وأنا والله هكذا سمعت رسول الله
ﷺ وهو يقرؤها، وهو لا يربدوئني أن
أقرأها: وما خلق، فلا أنا يعهم.

[قال أبو عيسى:] هذا حديث حسن
صحيح. وهكذا قراءة عبد الله بن مسعود:
(والليل إذا يعشى والنهر إذا تحلى والذكير
والأثنى).

Chapter 6. Regarding *Sūrat Adh-Dhāriyāt*

2940. ‘Abdullāh narrated: “The Messenger of Allāh ﷺ recited to me: Indeed Allāh is the Provider, the Possessor of power, the Firm.”^[1] (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: [صحيح] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٩٣ من حديث إسرائيل به وله طريق صحيح عند ابن حبان، ح: ١٧٦٢ وغيره.

Comments:

The reading of ‘Abdullāh bin Mas‘ūd is ‘*Innī Anar-Razzāqu Dhul Quwwatil-Matīn*’.

Chapter 7. Regarding *Sūrat Al-Hajj*

2941. Imrān bin Ḥuṣain narrated: “The Prophet ﷺ recited: You shall see mankind as if in a drunken state, yet they will not be in a drunken state.”^[2] (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. This is how Al-Hakam bin ‘Abdul-Malik reported it from Qatādah. And we do not know that Qatādah heard from any of the Companions of the Prophet ﷺ except from Anas and Abū Atṭufail. To me, this *Hadīth* is abridged. It was actually only reported from Qatādah, from Al-Ḥasan from ‘Imrān bin Ḥuṣain who said: “We were with the Prophet

(المعجم ٦) - [باب: ومن سورة

الذاريات] (التحفة ٨)

٢٩٤٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَىٰ [عَنْ إِسْرَائِيلَ, عَنْ أَبِي إِسْحَاقَ, عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ, عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: أَفَرَأَنِي رَسُولُ اللَّهِ تَعَالَى: ﴿إِنَّ اللَّهَ هُوَ الرَّازِقُ دُوَلُ الْقُوَّةِ الْتَّيْنِ﴾] (الذاريات: ٥٨).

[قال أبو عبيدة:] هذا حديث حسن صحيح.

تخریج: [صحيح] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٩٣ من حديث

إسرائيل به وله طريق صحيح عند ابن حبان، ح: ١٧٦٢ وغيره.

(المعجم ٧) - [باب: ومن سورة

الحج] (التحفة ٩)

٢٩٤١ - حَدَّثَنَا أَبُو زُرْعَةَ وَالْفَضْلُ بْنُ أَبِي طَالِبٍ وَغَيْرُهُ وَاحِدٌ، قَالُوا: حَدَّثَنَا الْحَسَنُ بْنُ يَشْرِيرٍ عَنِ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ، عَنْ قَتَادَةَ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ قَرَأَ ﴿وَرَى النَّاسَ شَكَرَى وَمَا هُمْ بِشَكَرَى﴾] (الحج: ٢٢).

[قال أبو عبيدة:] هذا حديث حسن، وهكذا روى الحكም بن عبْدِ الْمَلِكِ عن قتادة ولا نعرف لقتادة سمعاً من أحد من أصحاب النبي ﷺ إلا من أنسٍ وأبي الطفْليل، وهذا عندي حديث مختصر إنما

[1] Referring to *Adh-Dhāriyat* 51:58.

[2] *Al-Hajj* 22:2

﴿ on a journey and he recited: O you people! Have *Taqwā* of your Lord,^[1] and he mentioned the *Hadīth* in its entirety. So to me, the narration of Al-Hakam bin ‘Abdul-Mālik is an abbreviation of this *Hadīth*.

تخریج: [صحيح] رواه النسائي في الكبرى: ١١٣٤٠، ح: ٤١٠، ح: ٤٧٤١ من حديث قتادة عن الحسن عن عمران بن حصين به وله شاهد عند البخاري، ح: ٤٧٤١ وغيره.

Comments:

Some of the reciters read ‘*Sakra*’ and some ‘*Sukāra*’ (drunk).

Chapter 8. ‘Be Mindful Of The Qur’ān’

2942. ‘Abdullāh narrated that the Prophet ﷺ said: “How horrible it is for one of them – or – one of you to say: ‘I have forgotten such and such Āyah,’ rather he was made to forget. So be mindful of the Qur’ān, for – by the One in Whose Hand is my soul – it escapes from men’s hearts faster than a camel from its fetter.” (*Sahīh*)

This *Hadīth* is *Hasan Sahīh*.

تخریج: متفق عليه، وأخرجه البخاري، فضائل القرآن، باب استذكار القرآن وتعاهده، ح: ٥٠٣٢ من حديث شعبة ومسلم، ح: ٧٩٠ من حديث منصور به.

Comments:

A person saying, ‘I have forgotten such and such Verse’ points out that he was neglectful in remembering the Qur’ān; due to his negligence and laziness he forgot those Verses. Any Muslim’s way of treating the Qur’ān like this is incorrect; he should be mindful and regular in reciting the Qur’ān.

بُرْوَى عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ عُمَرَانَ
ابْنِ حُصَيْنٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ
فَقَرَأَ «يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ» [الحج: ٢٢]
الْحَدِيثُ بِطْوَلِهِ، وَحَدِيثُ الْحَكْمِ بْنِ عَدْ
الْمَلِكِ عِنْدِي مُخْتَصِّرٌ مِنْ هَذَا الْحَدِيثِ.

(المعجم ٨) - [باب : فَاسْتَدْكِرُوا
الْقُرْآنَ] (التحفة ١٠)

٢٩٤٢ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا
أَبُو ذَارُوْذَ قَالَ: أَبَيْنَا شُعبَةُ عَنْ مُنْصُورٍ:
سَمِعْتُ أَبَا وَائِلَ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ
قَالَ: «يُسَمِّأ لِأَخْدِهِمْ أَوْ لِأَخْدِكُمْ أَنْ يَقُولُوا:
نَسِيَتْ آيَةً كَيْتَ وَكَيْتَ بَلْ هُوَ نُسِيَ فَاسْتَدْكِرُوا
الْقُرْآنَ، فَوَاللَّهِ نَفْسِي بِيَوْمِ لَهُو أَشَدُ تَنَقِّيَا
مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعْمَ مِنْ عُقْلِهِ».
هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ.

[1] *Al-Hajj* 22:1.

Chapter 9. What Has Been Related About 'The Qur'ān Was Revealed In Seven Modes Of Recitation'

2943. 'Umar bin Al-Khaṭṭāb narrated: "I passed by Hishām bin Ḥakīm bin Ḥizām while he was reciting *Sūrat Al-Furqān* during the lifetime of the Messenger of Allāh ﷺ. I listened to his recitation and noticed that he recited it in several different ways, which the Messenger of Allāh ﷺ had not taught me. I was about to jump over him during his *Salāt*, but waited until he said the *Salām*. When he had said the *Salām*, I strangled him with his upper-garment and said: 'Who taught you this *Sūrah* which I heard you reciting?' He said: 'The Messenger of Allāh ﷺ taught it to me.' I said to him: 'You lie! By Allāh! The Messenger of Allāh ﷺ taught me this *Sūrah* which you were reciting.' I dragged him to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! I heard this one reciting *Sūrat Al-Furqān* in a manner different from how you taught me, and you taught me *Sūrat Al-Furqān*.' The Prophet ﷺ said: 'Release him O 'Umar! Recite O Hishām.' So he recited it for him as I had heard him reciting. Then the Prophet ﷺ said to me: 'This is how it was revealed.' Then the Prophet ﷺ said to me, 'Recite O 'Umar.' So I recited the recitation which the Prophet ﷺ taught me. The Prophet ﷺ said: 'This is how it was revealed.' Then the Prophet ﷺ

(المعجم ٩) - بابٌ مَا جَاءَ أَنَّ الْقُرْآنَ
أُنْزِلَ عَلَى سَبْعَةِ أَخْرُوفِ (التحفة ١١)

٢٩٤٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلَيٍّ الْخَلَانُ
وَغَيْرًا وَاحِدًا، قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَاقِ:
أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ
الزُّبَيرِ، عَنِ الْمَسْوُرِ بْنِ مَحْرَمَةَ وَعَبْدِ الرَّحْمَنِ
ابْنِ عَبْدِ الْفَارِيِّ أَخْبَرَاهُ أَنَّهُمَا سَمِعَا عُمَرَ بْنَ
الْخَطَّابِ يَقُولُ: مَرَرْتُ بِهِشَامَ بْنِ حَكِيمٍ بْنِ
جَرَامٍ، وَهُوَ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ
رَسُولِ اللَّهِ ﷺ فَاسْمَعْتُ قِرَاءَتَهُ، فَإِذَا هُوَ
يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُفْرِشْنِيهَا رَسُولُ اللَّهِ
ﷺ فَكَذَّبَ أَسَاوِرُهُ فِي الصَّلَاةِ فَنَظَرْتُ إِلَيْهِ
سَلَمَ، فَلَمَّا سَلَّمَ أَبْيَتْتُهُ بِرِدَائِهِ، فَقُلْتُ: مَنْ
أَفْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتَكَ تَقْرُؤُهَا؟
فَقَالَ: أَفْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ فَلَمْ يَكُنْ
كَذَّبَتْ وَاللَّهُ إِنَّ رَسُولَ اللَّهِ ﷺ لَهُ أَفْرَأَنِي
هَذِهِ السُّورَةَ الَّتِي تَقْرُؤُهَا، فَانْظَلَّتْ أَفْوَهُ
إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ
إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى
حُرُوفٍ لَمْ تُفْرِشْنِيهَا، وَأَنْتَ أَفْرَأَنِي سُورَةَ
الْفُرْقَانِ، فَقَالَ النَّبِيُّ ﷺ: «أَرْسَلْهُ يَا عُمَرُ،
أَفْرُأُ يَا هِشَامًا» فَقَرَأَ عَلَيْهِ الْقِرَاءَةُ الَّتِي
سَمِعْتُ، فَقَالَ النَّبِيُّ ﷺ: «هَكَذَا أُنْزِلَتْ».
ثُمَّ قَالَ لِي النَّبِيُّ ﷺ: «أَفْرُأُ يَا عُمَرُ».
فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَفْرَأَنِي النَّبِيُّ ﷺ، فَقَالَ
النَّبِيُّ ﷺ: «هَكَذَا أُنْزِلَتْ»، ثُمَّ قَالَ النَّبِيُّ

said: ‘Indeed this Qur’ān was revealed in seven modes, so recite of it what is easier for you.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Sahīh*.

Mālik bin Anas reported it similarly with this chain, from Az-Zuhri, except that he did not mention Al-Miswar bin Makhramah in it.

تخریج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب بيان أن القرآن أنزل على سبعة أحرف وبيان معناها، ح: ٧٥٠ من حديث الزهرى به * حديث مالك في الموطأ: ٢٠١ و ٢٤١٩، ومن طريقه أخرجه البخاري، ح: ٢٧٠ / ٨١٨، ح: ٨١٨.

Comments:

What is the meaning that the Qur’ān was revealed in seven *Hurūf* (dialects)? The best interpretation and explanation is that seven *Hurūf* are the seven different forms or types of pronunciations.

2944. Ubayy bin Ka'b said: “The Messenger of Allāh ﷺ met Jibra'il and said: ‘O Jibra'il! I have been sent to an illiterate nation among whom are the elderly woman, the old man, the boy and the girl, and the man who cannot read a book at all.’ He said: ‘O Muhammad! Indeed the Qur’ān was revealed in seven modes.’” (*Hasan*)

There is something on this topic from ‘Umar, Hudhaifah bin Al-Yamān, Abū Hurairah, Umm Ayyūb – and she was the wife of Abū Ayyūb Al-Anṣārī – Samurah, Ibn ‘Abbās, Abū Juhaim bin Al-Hārith bin As-Simmah, [‘Amr bin Al-Āṣ and Abū Bakrah].

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. It has been reported from Ubayy bin Ka'b through other routes.

بِسْمِ اللَّهِ: إِنَّ هَذَا الْقُرْآنَ أُنزِلَ عَلَى سَبْعَةِ أَخْرُفٍ فَاقْرُأُوا مَا يَسِّرَ مِنْهُ.

[فَالْأَبُو عَيْسَى: [هَذَا حَدِيثُ حَسَنٍ] صَحِيحٌ . وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ بِهَذَا الإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ لَمْ يَذْكُرْ فِيهِ الْمَسْوَرَ بْنَ مَخْرَمَةَ .

تخریج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب بيان أن القرآن أنزل على سبعة أحرف وبيان معناها، ح: ٨١٨ من حديث عبد الرزاق والبخاري، ح: ٧٥٠ من حديث الزهرى به * حديث مالك في الموطأ: ٢٠١ و ٢٤١٩، ومن طريقه أخرجه البخاري، ح: ٢٧٠ / ٨١٨، ح: ٨١٨.

٢٩٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعَنَ: حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى: حَدَّثَنَا شَبَّانُ عَنْ عَاصِمٍ عَنْ زَرْ بْنِ حُبَيْشٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: لَقِيَ رَسُولُ اللهِ ﷺ جِبْرِيلَ، فَقَالَ: «يَا جِبْرِيلُ إِنِّي بَعَثْتُ إِلَى أُمَّةٍ أُمِّيَّنَ وَنَفِّهُمُ الْعَجُورُ، وَالشَّيْخُ الْكَبِيرُ، وَالغَلَامُ وَالْجَارِيَّةُ، وَالرَّجُلُ الَّذِي لَمْ يَقْرَأْ كِتَابًا قَطُّ» قَالَ: يَا مُحَمَّدُ! إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَخْرُفٍ . وَفِي الْبَابِ عَنْ عُمَرَ وَحَدْيَةَ بْنِ الْيَمَانِ وَأَبِي هُرَيْرَةَ وَأُمَّ أَيُوبَ وَهِيَ امْرَأَةُ أَبِي أَيُوبَ الْأَنْصَارِيَّ وَسَمْرَةُ، وَابْنِ عَائِسٍ وَأَبِي جُهَيْمٍ ابْنِ الْحَارِثِ بْنِ الصَّمَّةِ [وَعُمَرِو بْنِ العاصِ] وَأَبِي بَكْرَةَ .

[فَالْأَبُو عَيْسَى: [هَذَا حَدِيثُ حَسَنٍ] صَحِيحٌ

وقد روی عن أبي بن كعب من غير وجهه .

تخریج: [إسناده حسن] وأخرجه أحمد: ١٣٢/٥ من حديث عاصم بن أبي النجود به وصححه ابن حبان (الإحسان): ٧٣٦ * وفي الباب عن عمر [تقدّم: ٢٩٤٣] وحديفة بن اليمان [أحمد: ١٣٢/٥، ٣٨٥، ٣٩١، ٤٠٠، ٤٠٥] وأبي هريرة [أحمد: ٢/٣٣٢، ٣٠٠] وأم أيوب [أحمد: ٦/٤٣٣] والحميدي، ح: ٣٤١] وسمرة [أحمد: ٥/١٦] وابن عباس [البخاري، ح: ٤٩٩١] ومسلم، ح: ٨١٩] وأبي جعيم بن الحارث بن الصمة [أحمد: ٤/١٦٩] وعمرو بن العاص [أحمد: ٤/٢٠٤] وأبي بكرة [أحمد: ٥/٤١، ٥١].

Comments:

This *Hadith* proves that the real purpose and objective of seven types of pronunciations, is that the Prophet ﷺ was sent to an illiterate nation that included all types of people. If the recitation of the Qur'an was defined just with one pronunciation, then the *Ummah* would suffer from hardship.

Chapter 10. 'No People Sit In A *Masjid* Reciting Allāh's Book, Except That Tranquility Descends Upon Them'

2945. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever alleviates a burden among the burdens of the world for his brother, Allāh alleviates a burden among the burdens of the Day of Judgement for him. And whoever covers (the faults) of a Muslim, Allāh covers him in the world and in the Hereafter. And whoever makes things easy for one in dire straits, Allāh makes things easy for him in the world and the Hereafter. Allāh is helping as long as the (His) Slave is helping his brother. And whoever takes a path to gain knowledge, Allāh makes a path to Paradise easy for him. And no people sit in a *Masjid* reciting Allāh's Book, studying it among themselves, except that the tranquility descends upon them and

(المعجم ١٠) - باب : [مَا قَعَدَ قَوْمٌ بِي
مَسْجِدٍ يَتَلَوَّنَ كِتَابَ اللَّهِ إِلَّا نَزَّلَتْ
عَلَيْهِمُ السَّكِينَةُ] (التحفة ١٢)

٢٩٤٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا
أَبُو أَسَامَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ
نَفَّسَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرْبَ الدُّنْيَا نَفَّسَ اللَّهُ
عَنْهُ كُرْبَةً مِنْ كُرْبَ يَوْمِ الْقِيَامَةِ، وَمَنْ سَرَّ
مُسْلِمًا سَرَّهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ، وَمَنْ يَسَّرَ
عَلَى مُغَيْرِهِ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ،
وَاللَّهُ فِي عَوْنَى الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنَى
أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَتَسَوَّسُ فِيهِ عِلْمًا،
سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا قَعَدَ قَوْمٌ فِي
مَسْجِدٍ يَتَلَوَّنَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بِيَتْهُمْ، إِلَّا
نَزَّلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشْيَتْهُمُ الرَّحْمَةُ،
وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَمَنْ أَبْطَأَ بِهِ عَمَلًا لَمْ يُسْرِعْ
بِهِ نَسْبَةً».

they are enveloped in the mercy, and surrounded by the angels. And whoever is slow in his deeds, his lineage shall not speed him up.”^[1] (*Sahih*)

[Abū ‘Eisā said:] This is how it was reported by more than one narrator from Al-A‘mash, from Abū Ṣalih, from Abū Hurairah from the Prophet ﷺ, and it is similar to this *Hadīth*. Asbāt bin Muḥammad reported from Al-A‘mash, that he said: “It has been narrated to me, from Abū Ṣalih, from Abū Hurairah from the Prophet ﷺ” and he mentioned part of this *Hadīth*.

تخریج: وأخرجه مسلم، الذکر والدعاء بباب فضل الاجتماع على تلاوة القرآن، وعلى الذکر، ح ٢٦٩٩ من حديث أبي أسماء به والأعمش صرح بالسماع عنده.

Comments:

Many good results of many deeds and lots of worldly and religious benefits have been mentioned in this *Hadīth*. (1) All humans are Allāh’s creation. Therefore, removing any calamity and difficulty from them is a means of warding off one’s own troubles on the Last Day; because Allāh will recompense a Muslim according to his deeds. (2) He who keeps hidden the sins of a good, noble and simple person, that he has done negligently, mistakenly or forgetfully, due to his human weakness, and he is ashamed of the sins, he is afraid of the sins being disclosed; whoever knows about all this, he does not disgrace and debase his brother by disclosing and revealing his mistakes and sins.

Chapter 11. In How Much Time May One Recite The Qur’ān?

2946. ‘Abdullāh bin ‘Amr said: “I said: ‘O Messenger of Allāh! In how much time may I recite the Qur’ān?’ He said: ‘Complete it in one month.’ I said: ‘I am able to do more than that.’ He said: ‘Then

[قالَ أَبُو عِيسَى :] هَكَذَا رَوَى عَيْنُ وَاجِدٍ عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ هَذَا الْحَدِيثِ ، وَرَوَى أَسْبَاطُ بْنُ مُحَمَّدٍ عَنِ الْأَعْمَشِ ، قَالَ : حُدِّثْتُ عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فَذَكَرَ بَعْضَ هَذَا الْحَدِيثِ .

(المعجم (١١) - باب : [في : كم أقرأ
القرآن؟] (التحفة (١٣)

- حَدَّثَنَا عَيْنُدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ
الْقُرَشِيُّ قَالَ : حَدَّثَنِي أَبِي عَنْ مُطَرِّفٍ ، عَنْ
أَبِي إِسْحَاقَ ، عَنْ أَبِي بُرْدَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرُو قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! فِي كَم

[1] See nos. 1425, 2646.

complete it in twenty (days).' I said: 'I am able to do more than that.' He said: 'Then finish it in fifteen (days).' I said: 'I am able to do more than that.' He said: 'Finish it in ten (days).' I said: 'I am able to do more than that.' He said: 'Finish it in five (days).' I said: 'I am able to do more than that.'" He ('Abdullāh bin 'Amr) said: "But he did not permit me." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Ghariṭ* [from this route], it is considered *Ghārib* as a narration of Abū Burdah from 'Abdullāh bin 'Amr.

This *Hadīth* has been reported through other routes from 'Abdullāh bin 'Amr. And it has been reported from 'Abdullāh bin 'Amr from the Prophet ﷺ that he said: "He who recites the Qur'ān in less than three (days), he does not understand it."

And it has been reported from 'Abdullāh bin 'Amr that the Prophet ﷺ said: "Recite the Qur'ān in forty (days)." Ishāq bin Ibrāhīm said: "We do not like more than forty days to pass upon a man and he has not recited the Qur'ān due to this *Hadīth*." Some of the people of knowledge said that the Qur'ān is not to be recited in less than three (days), due to the *Hadīth* reported from the Prophet ﷺ, and some of the people of knowledge permitted it. It has been related that 'Uthmān bin 'Affān would recite the Qur'ān in the *Rak'ah* which he performed in *Witr*. And it has been reported that Sa'eed bin Jubair would recite

أَفْرِأَ الْقُرْآن؟ قَالَ: «اَخْتَمْهُ فِي شَهْرٍ»، قُلْتُ: إِنِّي أَطِيقُ اَفْضَلَ مِنْ ذَلِكَ، قَالَ: «اَخْتَمْهُ فِي عَشْرِينَ»، قُلْتُ: إِنِّي أَطِيقُ اَفْضَلَ مِنْ ذَلِكَ، قَالَ: «اَخْتَمْهُ فِي خَمْسَةَ عَشَرَ»، قُلْتُ: إِنِّي أَطِيقُ اَفْضَلَ مِنْ ذَلِكَ قَالَ: «اَخْتَمْهُ فِي عَشَرِ»، قُلْتُ: إِنِّي أَطِيقُ اَفْضَلَ مِنْ ذَلِكَ، قَالَ: «اَخْتَمْهُ فِي حَمْسَيْنِ»، قُلْتُ: إِنِّي أَطِيقُ اَفْضَلَ مِنْ ذَلِكَ، قَالَ: فَمَا رَحْصَ لِي.

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسْنٍ صَحِحُ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ] يُسْتَغْرِبُ مِنْ حَدِيثِ أَبِي بُرْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِي . وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ عَيْنِ وَجْهٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِي وَرُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِي عَنِ النَّبِيِّ ﷺ قَالَ: لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْآنَ فِي أَقْلَ مِنْ ثَلَاثَةِ وَرُوِيَ عَنْ عَبْدِ اللَّهِ أَبْنِ عَمْرِي أَنَّ النَّبِيِّ ﷺ قَالَ لَهُ: «أَفْرِأَ الْقُرْآنَ فِي أَرْبَعِينَ» وَقَالَ إِشْحَاقُ بْنُ إِبْرَاهِيمَ: وَلَا نُحِبُّ لِلرَّجُلِ أَنْ يَأْتِي عَلَيْنَا أَكْثَرَ مِنْ أَرْبَاعِينَ يَوْمًا، وَلَمْ يَقْرَأْ الْقُرْآنَ بِهَذَا الْحَدِيثِ . وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا يَقْرَأُ الْقُرْآنَ فِي أَقْلَ مِنْ ثَلَاثَةِ لِلْحَدِيثِ الَّذِي رُوِيَ عَنِ النَّبِيِّ ﷺ وَرَحْصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ . وَرُوِيَ عَنْ عُثْمَانَ بْنِ عَفَانَ أَنَّهُ كَانَ يَقْرَأُ الْقُرْآنَ فِي رَكْعَةٍ يُوتِرُ بِهَا . وَرُوِيَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ قَرَأَ الْقُرْآنَ فِي رَكْعَةٍ فِي الْكَعْبَةِ . وَالثَّرْتَيْنِ فِي الْقِرَاءَةِ أَحَبُّ إِلَى أَهْلِ الْعِلْمِ .

the Qur'ān in a *Rak'ah* in the *Ka'bāh*. And reciting the Qur'ān with *Tartil* (a slow and pleasant style) is more recommended to the people of knowledge.

تخریج: [إسناده ضعیف] وأخرجه النسائي في الكبرى، ح: ٨٠٦٥ من حديث أسباط بن محمد به * أبو إسحاق عنون وحديث: "لم يفقه من قرأ القرآن في أقل من ثلاث" ، يأتي: ٢٩٤٩ وحديث: "أقرأ القرآن في أربعين" يأتي: ٢٩٤٧ .

Comments:

Islamic teachings and laws have been defined taking the majority of the people into consideration, and no such deed or task has been legislated that the majority of people cannot perform easily and flexibly. Therefore, taking care for the people's worldly and religious needs, no minimal period is specified to complete the reading of the whole Qur'ān; because a large number of people would not be able to do so due to their struggle for their livelihood.

2947. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "Recite the Qur'ān in forty (days)." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. Some of them have reported from Ma'mar, from Simāk bin Al-Fadl, from Wahb bin Munabbih, that the Prophet ﷺ ordered 'Abdullāh bin 'Amr to recite the Qur'ān in forty (days).

تخریج: [إسناده حسن] وأخرجه أبو داود، شهر رمضان، باب تخریب القرآن، ح: ١٣٩٥ من حديث معمر به مطولاً وللحديث طرق .

2948. Ibn 'Abbās said: "A man said: 'O Messenger of Allāh! Which deed is most virtuous to Allāh?' He said: 'Al-Hāllul-Murtahil' [He said: 'What is *Al-Hāllul-Murtahil*?' He said: 'The one

٢٩٤٧ - حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي النَّضْرِ
الْبَعْدَادِيُّ: حَدَّثَنَا عَلَيُّ بْنُ الْحَسَنَ [وَهُوَ أَبُونِي]
شَقِيقٌ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ،
عَنْ سِمَاكِ بْنِ الْفَضْلِ، عَنْ وَهْبِ بْنِ مُنْبَهٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو أَنَّ الَّبِيِّنَ عليه السلام قَالَ لَهُ:
"أَقْرَأِ الْقُرْآنَ فِي أَرْبَعينَ".
[قَالَ أَبُو عَبِيسَى]: هَذَا حَدِيثُ حَسَنٍ
غَرِيبٌ. وَقَدْ رَوَى بَعْضُهُمْ عَنْ مَعْمَرٍ، عَنْ
سِمَاكِ بْنِ الْفَضْلِ، عَنْ وَهْبِ بْنِ مُنْبَهٍ: أَنَّ
الَّبِيِّنَ عليه السلام أَمَرَ عَبْدَ اللَّهِ بْنَ عَمْرِو أَنْ يَقْرَأُ
الْقُرْآنَ فِي أَرْبَعينَ.

٢٩٤٨ - حَدَّثَنَا نَصْرُ بْنُ عَلَيِّ الْجَهْنَمِيُّ:
حَدَّثَنَا الْهَيْمَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا صَالِحُ الْمُرْئِيُّ
عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أَبْنِ عَبَّاسٍ
قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ! أَيُّ الْعَمَلِ أَحَبُّ

who recites from the beginning of the Qur'ān to the end of it, every time he sets out (on a trip).”” (Daīf)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of Ibn 'Abbās except from this route. [And its chain is not strong].

(Another chain) Zurārah bin Awfā from the Prophet ﷺ, with similar in meaning, and he did not mention in it: “From Ibn 'Abbās.”

[Abū 'Eisā said:] This is more correct to me than the narration of Naṣr bin 'Alī from Al-Haitham bin Ar-Rabi' (no. 2940).

من حديث صالح المري به وهو ضعيف تخریج: [إسناده ضعيف] وأخرجه الحاکم: ٥٦٨ / ١ (تقرب) وقال الذہبی فی تلخیص المستدرک: "صالح متروک" وله شاهد ضعیف جداً عند الحاکم لا يستشهد به * مرسلاً زراراً، أخرجه الدارمي: ٤٦٩ / ٢، ح: ٣٤٧٩.

2949. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: “He who recites the Qur'ān in less than three (days), he does not understand it.” (*Sahīh*)

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

(Another chain) with similar in meaning.

القرآن، ح: ١٣٩٤ من حديث شعبة وأبو داود، ح: ١٣٩٤ من حديث شعبة وصححه ابن حبان (الإحسان): ٧٥٥.

إلى الله؟ قال: «الحالُ المُرْتَحِلُ» [قال: وما الحالُ المُرْتَحِلُ؟ قال: «الذِي يَضْرِبُ مِنْ أَوَّلِ الْقُرْآنِ إِلَى آخِرِهِ كُلُّمَا حَلَّ ارْتَحَلَ»].

[قال أبو عيسى:] هذا حديث غريب لا نعرفه من [حديث] ابن عباس إلا من هذا الوجه [وإسناده ليس بالقويّ].

حدَثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَثَنَا صَالِحُ الْمُرْيَ عنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ عَنْ النَّبِيِّ ﷺ نَحْوَهُ يَمْعَنَاهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ.

[قال أبو عيسى:] وهذا عيني أصح من حديث نصر بن علي عن الهيثم بن الربيع.

تخریج: [إسناده ضعيف] وأخرجه الحاکم: ٥٦٨ / ١ (تقرب) وقال الذہبی فی تلخیص المستدرک: "صالح متروک" وله شاهد ضعیف جداً عند الحاکم لا يستشهد به * مرسلاً زراراً، أخرجه الدارمي: ٤٦٩ / ٢، ح: ٣٤٧٩.

٢٩٤٩ - حدَثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَثَنَا التَّضْرُبُ بْنُ شَمْلَنْ: حَدَثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَفْرَوْ أَنَّ النَّبِيِّ ﷺ قَالَ: «لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْآنَ فِي أَقْلَمْ مِنْ ثَلَاثَةِ».

[قال أبو عيسى:] هذا حديث حسن صحيح.

حدَثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَثَنَا شُعْبَةُ بِهَذَا الإِسْنَادِ نَحْوَهُ.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب في كم يستحب يختتم القرآن، ح: ١٣٩٤ من حديث شعبة وأبو داود، ح: ١٣٩٤ من حديث شعبة وصححه ابن حبان (الإحسان): ٧٥٥.

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

44. The Chapters On The *Tafsîr* Of The Qur'ân From The Messenger Of Allâh ﷺ

(المعجم ٤٤) - أبواب تفسير

القرآن عن رسول الله ﷺ (التحفة ٤٠)

Comments:

According to the definition of Allâmah Âlûsi: 'The knowledge of the commentary of the Qur'ân is such knowledge in which the pronunciation of the words of the Qur'ân and the methods of reading, their meanings and messages, of words individually, and their grammatical composition and structure, and to define their meaning according to the structural forms are discussed. Also the completion of their meanings, i.e., knowledge of abrogating Verses and the abrogated ones, background of the Revelation, and the ambiguous stories and events are clarified.' [Rûh Al-Ma'âni, vol. 1, p. 1]. Now this knowledge has expanded further. But to say something according to one's own intellect and opinion while ignoring the Qur'ân, the *Sunnah* and the Principles of Commentary is to make oneself the fuel of Hell.

Chapter (...) What Has Been Related About The One Who Interprets The Qur'ân According To His Own Opinion

(المعجم . . .) - باب مَا جَاءَ فِي الَّذِي يُقْسِرُ الْقُرْآنَ بِرَأْيِهِ (التحفة ١)

2950. Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ said: "Whoever says (something) about the Qur'ân without knowledge, then let him take his seat in the Fire." (*Da'y*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

٢٩٥٠ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا إِشْرُونَ بْنَ السَّرِّيِّ: حَدَّثَنَا سُفِّيَانُ عَنْ عَبْدِ الْأَغْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: مَنْ قَالَ فِي الْقُرْآنَ بِعَيْرٍ عِلْمٍ فَلَيَسْأَلَ مَعْهَدَةً مِنَ النَّارِ». [قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده ضعیف] وأخرجه النسائي في الكبرى، ح: ٨٠٨٥ من حديث سفيان الثوري به * عبد الأعلى التعلبي ضعیف مشهور.

2951. Ibn 'Abbâs narrated that the Prophet ﷺ said: "Beware of

٢٩٥١ - حَدَّثَنَا سُفِّيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا شُوَيْنُدُ بْنُ عَمْرٍو الْكَلْبِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ

narrating from me except what I taught you, for whoever lies about me on purpose, then let him take his seat in the Fire. And whoever says (something) about the Qur'ân according to his (own) opinion, then let him take his seat in the Fire." (*Da'if*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan*.

عَنْ الْأَغْلَى، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اَنْقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَمَنْ كَذَّبَ عَلَيَّ مُتَعَمِّدًا فَلَيُبَوِّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلَيُبَوِّأْ مَقْعَدَهُ مِنَ النَّارِ».

قال أبو عيسى: [هذا حديث حسن].

تخریج: [إسناده ضعیف] انظر الحديث السابق لعلته.

Comments:

Without the vast and deep knowledge of the Qur'ân and the *Sunnah* and the expertise in the Islamic *Shari'ah*, ignoring the understanding of the people of the language and the understanding of the native Arab people, overlooking the rules of commentary of the scholars; explaining the meaning of the Qur'ân merely relying on one's intellect and opinion is called *Tafsîr* according to one's (own) views. [For detail see: *Tuhfat Al-Ahwadhi*, vol. 4, p. 56]

2952. Jundab bin 'Abdullâh narrated that the Messenger of Allâh ﷺ said: "Whoever says (something) about the Qur'ân according to his opinion and he is correct, yet he has committed a mistake." (*Da'if*)

This *Hadîth* is *Gharîb*. Some of the people of *Hadîth* have criticized Suhaib bin Abî Hazm.

[Abû 'Eisâ said:] This is how it has been reported from some of the people of knowledge among the Companions of the Prophet ﷺ, and others. They were very stern about this – about explaining the Qur'ân without knowledge. As for what has been related from Mujâhid, Qatâdah and others, among the people of knowledge, that they would interpret the Qur'ân, then it should not be thought about them that they

٢٩٥٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي حَبَّانُ بْنُ هَلَالٍ: حَدَّثَنَا سَهْلُ بْنُ عَبْدِ اللَّهِ - وَهُوَ ابْنُ أَبِي حَزِيمٍ أَخْوَهُ حَزِيمُ الْقُطَمَيِّ - حَدَّثَنَا أَبُو عِمْرَانَ الْجَبَوِيُّ عَنْ جُنْدِبِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ». هذا حديث غريب. وقد تكلّم بعض أهل الحديث في سهيل بن أبي حزم.

قال أبو عيسى: [وهكذا روی عن بعض أهل العلم من أصحاب النبي ﷺ وغيرهم أنهم شددوا في هذا في أن يقتصر القرآن بغير علم، وأماما الذي روی عن مجاهيد وقاتلة وغيرهما من أهل العلم أنهم فسروا القرآن فليسقط بهم أنهم قالوا في القرآن أو فسروه بغير علم أو من قبل أنفسهم، وقد

would say something about the Qur'ân, or interpret it without knowledge, or according to their own intellect. Rather that which proves what we have said has been reported from them, that they would say something from themselves without knowledge. Husain bin Mahdî Al-Bâṣrî narrated to us (he said): “Abdur-Razzâq narrated to us, from Ma'mar, from Qatâdah who said: ‘There is no Ayah in the Qur'ân except that I have heard something about it.’”

Ibn Abî 'Umar narrated to us (he said): “Sufyân bin 'Uyainah narrated to us, from Al-A'mash who said: ‘Mujâhid said: If you recited the recitation of Ibn Mas'ûd, you would not need to ask Ibn 'Abbâs about much of what you ask him regarding the Qur'ân.’”

تخریج: [إسناده ضعیف] وأخرجه أبو داود، العلم، باب الكلام في كتاب الله بلا علم، ح: ٣٦٥٢ من حديث سهيل بن عبد الله به وهو ضعيف (تقريب) ولبعض الحديث شواهد ضعيفة * قول قنادة، صحيح عنه وهو في تفسير عبدالرزاق: ٦٠، ح: ٨: قوله الأعمش، سند ضعيف، سفيان بن عيينة والأعمش لم يصرحا بالسماع.

Chapter 1. Regarding Sûrah *Fâtihatil-Kitâb*

*In the Name of Allâh,
the Merciful, the Beneficent*

1-2953. Al-'Alâ' bin 'Abdur-Râhmân narrated from his father, from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever performs a Salât in which he does not recite *Umm Al-Qur'ân* in it, then it is aborted, it is

رُوِيَ عَنْهُمْ مَا يَدْلُّ عَلَى مَا قُلْنَا، أَنَّهُمْ لَمْ يَقُولُوا مِنْ قَبْلِ أَنْفُسِهِمْ بِغَيْرِ عِلْمٍ.
حَدَّثَنَا حُسْنِيُّ بْنُ مَهْدِيٍّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنْ قَنَادَةَ قَالَ: مَا فِي الْقُرْآنِ آيَةً إِلَّا وَقَدْ سَمِعْتُ فِيهَا بِشَيْءٍ.
حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ عَنِ الْأَعْمَشِ قَالَ: قَالَ مُجَاهِدٌ: لَوْ كُنْتُ قَرَأْتُ قِرَاءَةَ ابْنِ مَسْعُودٍ لَمْ أَخْتَجْ إِلَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ كَثِيرٍ مِنَ الْقُرْآنِ مِمَّا سَأَلْتُ.

(المعجم ١) - [باب:] وَمِنْ سُورَةِ
فَاتِحَةِ الْكِتَابِ (التحفة ٢)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٢٩٥٣ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ عَيْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا

aborted, not complete.” He said: “I said: ‘O Abū Hurairah! Sometimes I am behind an *Imām*.’ He said: ‘O Ibn Al-Fārisī! Then recite it to yourself. For indeed I heard the Messenger of Allāh ﷺ saying: Allāh, the Most High said: “I have divided the *Salāt* between Myself and My slaves into two halves. Half of it is for Me, and half of it is for My slave, and My slave shall have what he asks for. My slave stands and says: All praise is due to Allāh, the Lord of all that exists.” So Allāh, Blessed is He and Most High says: “My slave has expressed his gratitude to Me.” He says: The Merciful, the Beneficent. So He says: “My slave has praised Me.” He says: Owner of the Day of Reckoning. He says: “My slave has glorified Me. And this is for Me, and between Me and My slave is: It is You alone whom we worship and it is You alone from whom we seek aid” until the end of the *Sūrah* “This is for My slave and My slave shall have what he asks for.” So he says: Guide us to the straight path. The path of those upon whom You have bestowed your favor, not those with whom is Your wrath, nor those who are astray.”” (*Sahīh*) [Abū ‘Eisā said:] This *Hadīth* is *Hasan*.

(Other chains of narrations)

(Another chain) from Abū Hurairah that the Prophet ﷺ said: “Whoever performs a *Salāt* in which he does not recite *Umm Al-Qur'ān* in it, then it is aborted, [it is aborted,] then it is aborted, not

بِأَمِ الْقُرْآنِ فَهِيَ خَدَاجٌ فَهِيَ خَدَاجٌ غَيْرُ تَمَامٍ”
 قَالَ: قُلْتُ: يَا أَبَا هُرَيْرَةَ إِنِّي أَحِبَّاً أَكُونُ
 وَرَاءَ الْإِمَامِ قَالَ: يَا ابْنَ الْفَارَسِيِّ فَاقْرُأْهَا فِي
 تَفْسِيكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
 «قَالَ اللَّهُ تَعَالَى: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ
 عَبْدِي بِضَعْفِهِ لِي وَبِضَعْفِهِ لِعَبْدِي
 وَلِعَبْدِي مَا سَأَلَ، يَقُولُ الْعَبْدُ فَيَقُولُ:
 «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»، فَيَقُولُ اللَّهُ
 تَبَارَكَ وَتَعَالَى: حَمَدَنِي عَبْدِي، فَيَقُولُ:
 «الْأَحْمَنُ الْأَحْمَمُ». فَيَقُولُ اللَّهُ: أَثْنَى عَلَيَّ
 عَبْدِي، فَيَقُولُ: «مَالِكُ يَوْمِ الدِّينِ»،
 فَيَقُولُ: مَجَدَنِي عَبْدِي، وَهَذَا لِي، وَبَيْنِي
 وَبَيْنَ عَبْدِي «إِنَّا كُنَّا نَعْبُدُ وَإِنَّا
 نَسْتَعِينُ». وَآخِرُ السُّورَةِ لِعَبْدِي وَلِعَبْدِي مَا
 سَأَلَ، يَقُولُ: «أَهَدَنَا الصَّرَاطَ الْمُسْتَقِيمَ○
 صَرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ الْمَغْصُوبِ
 عَلَيْهِمْ وَلَا الْصَّالِحِينَ» [٢-٧].

[قال أبو عيسى:] هذا حديث حسن.
 وقد روى شعبة وإسمااعيل بن جعفر وغير
 واحد عن العلاء بن عبد الرحمن، عن أبيه،
 عن أبي هريرة عن النبي ﷺ نحو هذا
 الحديث. وروى ابن جرير ومالك بن أنس
 عن العلاء بن عبد الرحمن، عن أبي السائب
 مؤلى هشام بن زهرة، عن أبي هريرة عن
 النبي ﷺ نحو هذا، وروى ابن أبي أويس
 عن أبيه، عن العلاء بن عبد الرحمن قال:
 حديثي أبي وأبو السائب عن أبي هريرة عن

complete."

And in Ismā'īl bin Abī Uwais' *Hadīth* there is no more than this. I asked Abū Zur'ah about this *Hadīth*, he said: "Both of the *Hadīth* are *Sahīh*." And he argued this with the narrations of Ibn Abī Uwais from his father from Al-'Alā.

النَّبِيُّ ﷺ نَحْوَ هَذَا .
 حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ يَحْيَى وَيَعْقُوبُ بْنُ سُفيَانَ الْفَارِسِيُّ قَالَ: حَدَّثَنَا [إِسْمَاعِيلُ] بْنُ أَبِي أُونِيسٍ عَنْ أَبِيهِ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي أَبِي وَأَبُو السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ وَكَانَا جَلِيسَيْنِ لِأَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى صَلَّةً لَمْ يَفْرُأْ فِيهَا يَامُ الْفَرَاءِ فَهُوَ خَدَاجٌ [فَهِيَ خَدَاجٌ غَيْرُ تَمَامٍ] وَلَيْسَ فِي حَدِيثِ إِسْمَاعِيلَ بْنِ أَبِي أُونِيسٍ أَكْثَرُ مِنْ هَذَا. وَسَأَلْتُ أَبَا رُزْعَةَ عَنْ هَذَا الْحَدِيثِ فَقَالَ: كِلَا الْحَدِيثَيْنِ صَحِيحٌ وَاحْتَجْ بِحَدِيثِ ابْنِ أَبِي أُونِيسٍ عَنْ أَبِيهِ، عَنِ الْعَلَاءِ .
 تخریج: وأخرجه مسلم، الصلاة، باب وجوب قراءة الفاتحة في كل ركعة ... إلخ، ح: ٣٩٥ من حديث العلاء به.

2-2953. (Another chain) from 'Adī bin Ḥātim who said: "I went to the Prophet ﷺ while he was sitting in the *Masjid*, the people said: 'This is 'Adī bin Ḥātim.' And I came without having a treaty nor a writ. When I was brought to him, he took my hand. Prior to that he had said: 'I hope that Allāh will place his hand in my hand.'" He said: "He stood with me, and a woman and a boy met him and said: 'We have a need from you.' He stood with them, until he was finished dealing with what they wanted. Then he took me by the hand until he brought me to his house. A slave girl brought him a cushion to

(٢) - ٢٩٥٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ: أَخْبَرَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبَادِ ابْنِ حُبَيْشٍ، عَنْ عَدَيِّ بْنِ حَاتِمٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فَقَالَ الْقَوْمُ: هَذَا عَدَيِّ بْنُ حَاتِمٍ، وَجَئْتُ بِعَيْرٍ أَمَانٍ وَلَا كِتَابٍ. فَلَمَّا دُفِعْتُ إِلَيْهِ أَخَذَ بِيَدِي وَقَدْ كَانَ قَالَ قَبْلَ ذَلِكَ: «إِنِّي لَا زُجُوْنَ أَنْ يَجْعَلَ اللَّهُ يَدَهُ فِي يَدِي»، قَالَ: فَقَامَ بِي فَلَقِيْتُهُ امْرَأَةً وَصَبِيًّّا مَعَهَا فَقَالَا: إِنَّ لَنَا عَلَيْكَ حَاجَةً. فَقَامَ مَعَهُمَا حَتَّى قَضَى حَاجَتَهُمَا، ثُمَّ أَخَذَ بِيَدِي حَتَّى أَتَى بِي دَارَةً فَأَلْقَتُ لَهُ

sit on, and I sat in front of him. He expressed thanks and praise for Allāh then said: ‘What has caused you to flee from saying *Lā Ilāha illallāh?* Do you know of another god other than Him?’” He said: “I said: ‘No.’” He said: “Then he talked for some time, and then said: ‘You refuse to say *Allāhu Akbar* because you know that there is something greater than Allāh?’” He said: “I said: ‘No.’ He said: ‘Indeed the Jews are those who Allāh is wrath with, and the Christians have strayed.’” He said: “I said: ‘Indeed I am a Muslim, *Hanif.*’” He said: “I saw his face smiling with happiness.” He said: “Then he ordered that I stop with him at the home of man from the *Anṣār*, whom he would frequently visit in the mornings and the evenings. When I was with him at night, a people in woolen garments of these *Nimār*^[1] came. Then he performed *Salāt* and stood to encourage them (the people) to give (charity) to them. Then he said: ‘Even if with a *Ṣā'* or half a *Ṣā'*, or a handful or part of a handful, to save the face of one of you from the heat of Hell, or the Fire. And even if it be by a date or part of a date – for indeed one of you shall meet Allāh and it shall be said to him what I say to you: “Have I not given hearing and seeing to you?” He shall say: “Of course.” It will be said: “Have I not given you wealth and children?”

الْوَلِيدَةُ وِسَادَةٌ فَجَلَسَ عَلَيْهَا وَجَلَسْتُ بَيْنَ يَدَيْهِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «مَا يُفْرُكُ أَنْ تَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ، فَهَلْ تَعْلَمُ مِنْ إِلَهٍ سِوَى اللَّهِ؟» قَالَ: قُلْتُ: لَا. قَالَ: ثُمَّ تَكَلَّمَ سَاعَةً ثُمَّ قَالَ: «إِنَّمَا تَفْرُغُ أَنْ تَقُولَ: اللَّهُ أَكْبَرُ، وَتَعْلَمُ [أَنَّ] شَيْئًا أَكْبَرَ مِنَ اللَّهِ؟» قَالَ: قُلْتُ: لَا، قَالَ: «فَإِنَّ الْيَهُودَ مَعْضُوبَ عَلَيْهِمْ وَإِنَّ الظَّاهَارَى ضُلَّالٌ»، قَالَ: قُلْتُ: فَإِنِّي حَنِيفٌ مُسْلِمٌ. قَالَ: فَرَأَيْتَ وَجْهَهُ تَبَسَّطَ فَرَحًا. قَالَ: ثُمَّ أَمْرَرَ بِي فَأَثْرَيْتُ عِنْدَ رَجُلٍ مِنَ الْأَنْصَارِ جَعَلْتُ أَغْشَاهُ طَرَفَى النَّهَارِ، قَالَ: فَيَمَّا أَنَا عِنْدَهُ عَشِيشَةٌ إِذْ جَاءَهُ قَوْمٌ فِي شَيْابِ مِنَ الصُّوفِ مِنْ هَذِهِ النَّمَارِ. قَالَ: فَصَلَّى وَلَوْ بَحْثَ صَاعَ وَلَوْ قُبْضَةَ وَلَوْ بَعْضِ قُبْضَةٍ يَهْتَى أَحَدُكُمْ وَجْهَهُ حَرَ جَهَنَّمَ أَوِ النَّارِ وَلَوْ بِتَمْرَةَ وَلَوْ بِشَقْ نَمَرَةَ فَإِنَّ أَحَدُكُمْ لَا قَيْرَى اللَّهُ وَقَائِلٌ لَهُ مَا أَقُولُ لَكُمْ: أَلَمْ أَجْعَلْ لَكَ سَمْعًا وَبَصَرًا فَيَقُولُ: بَلَى. فَيَقُولُ: أَلَمْ أَجْعَلْ لَكَ مَالًا وَوَلَدًا؟ فَيَقُولُ: بَلَى، فَيَقُولُ: أَيْنَ مَا قَدَّمْتَ لِتَقْسِيكَ؟ فَيَنْتَرُ فُدَّامَةً وَبَعْدَهُ وَعَنْ يَمِينِهِ وَعَنْ شَمَائِلِهِ. ثُمَّ لَا يَجِدُ شَيْئًا يَقِيْيَ بِهِ وَجْهَهُ حَرَ جَهَنَّمَ. لَيَقِيْ أَحَدُكُمْ وَجْهَهُ النَّارِ وَلَوْ بِشَقْ نَمَرَةَ، فَإِنْ لَمْ يَجِدْ فِي كَلِمَةٍ طَيِّبَةً فَإِنِّي لَا أَخَافُ عَلَيْكُمُ الْفَاقَةَ فَإِنَّ اللَّهَ نَاصِرُكُمْ

[1] A cloth with certain patterns, and the word appeared before.

He shall say: "Of course." It will be said: "So where is what you have sent forth for yourself?" He will look before him and behind him, on his right and on his left, but he shall not find anything to protect his face from the heat of Hell. Let one of you protect his face from the Fire, even if with part of a date, and if he does not find that, then with a good statement. For indeed I do not fear poverty for you – Allâh will aid you and grant you, such that a woman can travel on her camel *howda* from *Yathrib* to *Al-Hîrah*, or further, without fear of being robbed.' I began thinking to myself: 'Where would the thieves of *Taiy'* be then?'" (*Hasan*)

[*Abû 'Eisâ* said:] This *Hadîth* is *Hasan Gharîb*, we do not know of it except through the narration of *Simâk bin Harb*. *Shu'bah* reported the *Hadîth* from *Simâk bin Harb*, from '*Abbâd bin Hubaish*', from '*Adî bin Hâtîm*' from the Prophet ﷺ in its entirety.

تخریج: [إسناده حسن] وأخرجه البغوي في الأنوار من الشمائل النبي المختار، ح: ٢٠٠
من حديث عبد بن حميد به وسماك بن حرب حدث به قبل اختلاطه، وحديث شعبة في المسند
لأحمد: ٤/٣٧٨، ٣٧٩ وصححة ابن حبان، ح: ٢٢٧٩.

Comments:

This *Hadîth* proves:

1. The Messenger of Allâh ﷺ desired that the chiefs of the various tribes should accept Islam in order to make it easy for the tribesmen to embrace Islam. '*Adî* was a son of a known generous scholar, *Hâtîm At-Tâ'i*'. He was chief of his people. So the Prophet ﷺ desired for him to accept Islam; and Allâh Almighty fulfilled his desire.
2. The Prophet ﷺ talked to '*Adî* in privacy in order to avoid any disruption, it was impossible to clarify his doubt and uncertainty in the gathering.

وَمُعْطِيكُمْ حَتَّى تَسِيرَ الظَّعِينَةُ فِيمَا بَيْنَ يَتَرَبَّ
وَالْحِيرَةِ أَوْ أَكْثَرَ، مَا يُخَافُ عَلَى مَطَيِّبَهَا
السَّرَّقُ، [قَالَ :] فَجَعَلْتُ أَقُولُ فِي نَفْسِي
فَأَئِنَّ لُصُوصَ طَيِّبٍ .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسَنٍ
غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سِمَاكِ بْنِ
حَرْبٍ وَرَوَى شُبَّهٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ
عَبَادِ بْنِ حُبَيْشٍ، عَنْ عَدِيٍّ بْنِ حَاتِمٍ عَنْ
النَّبِيِّ ﷺ الْحَدِيثُ بِطُولِهِ .

2954. 'Adiyy bin Hâtim narrated that the Prophet ﷺ said: "The Jews are those who Allâh is wrath with, and the Christians have strayed." (*Hasan*)

He then mentioned the *Hadîth* in its entirety.

٢٩٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَزْبٍ، عَنْ عَبَادِ ابْنِ حُبَيْشٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْيَهُودُ مَغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى ضُلَّالٌ».

فَذَكَرَ الْحَدِيثَ بِطُولِهِ.

تَخْرِيجُهُ: [إسناده حسن] وانظر الحديث السابق.

Chapter 2. Regarding *Sûrat Al-Baqarah*

*In the Name of Allâh,
the Merciful, the Beneficent*

(1). 2955. Abû Mûsâ Al-Ash'arî narrated that the Messenger of Allâh ﷺ said: "Indeed Allâh Most High created Âdam from a handful that He took from all of the earth. So the children of Âdam come in accordance with the earth, some of them come red, and white and black, and between that, and the thin, the thick, the filthy and the clean.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

(المعجم ٢) - [بَابُ :] وَمِنْ سُورَةِ الْبَقَرَةِ (التحفة ٣)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٢٩٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَابْنُ أَبِي عَدِيٍّ وَمُحَمَّدُ ابْنُ جَعْفَرٍ وَعَبْدُ الْوَهَابِ قَالُوا: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الْأَعْرَابِيَّ عَنْ قَسَامَةَ بْنِ زُهْبَرٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ مِنْ قُبْضَةٍ قَضَاهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بُنُو آدَمَ عَلَى قِدْرِ الْأَرْضِ، فَجَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَيْضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَرْبُ وَالْحَبِيبُ وَالْطَّيْبُ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تَخْرِيجُهُ: [إسناده صحيح] وأخرجه أبو داود، السنة، باب: في القدر، ح: ٤٦٩٣ من حديث يحيى القطان به وصححه ابن حبان، ح: ٢٠٨٣ وابن الجوزي والحاكم: ٢٦٢، ٢٦١ / ٢ ووافقه الذهبي.

Comments:

Ādām ﷺ was created with an extract of soil from the whole earth. The various parts of the earth are different in color, nature and reality, and the effect of the various colors and natures exist distinctively in the human created from them. Basic colors are only red, white and black. Other colors are made of their mixture and combination.

(2). 2956. Abū Hurairah narrated, that the Messenger of Allāh ﷺ said, regarding Allāh's saying: Enter the gate in prostration:^[1] "They entered dragging their behinds" meaning they distorted it, and with this chain, from the Prophet ﷺ: But those who did wrong changed the word from that which had been told to them for another.^[2] – "They said: *Habbah* (a seed) in *Sha'rah* (in barely)." (*Sahîh*)

[Abū 'Eisā said:] This *Hadîth* is *Hasan Sahîh*.

تخرج: منفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب: ١، ح: ٣٤٠٣ ومسلم، ح: ٣٠١٥ من حديث عبد الرزاق به.

Comments:

The stubbornness of the Jews is mentioned in this *Hadîth*, they opposed both verbally and physically, they entered the holy land with pride, crawling on their buttocks instead of prostrating with humility and humbleness; they distorted the words of pardon and seeking forgiveness into mockery saying, 'a grain in barely'.

(3). 2957. 'Abdullâh bin 'Âmir bin Rabî'ah narrated from his father who said: "We were with the Messenger of Allâh ﷺ on a journey on a very dark night and we did not know where the *Qiblah* was. So each man among us prayed in his own direction. In the morning when we mentioned that

(٢) - ٢٩٥٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ بْنِ مُنْبَهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي قَوْلِهِ تَعَالَى : «أَدْخُلُوا الْبَابَ بِمَدَدِكُمْ» [٥٨] قَالَ: «أَدْخُلُوا مُتَرَحِّفِينَ عَلَى أَوْرَاكِهِمْ» أَيْ مُنْحَرِفِينَ وَبِهَا إِلْسَانَادُ، عَنِ النَّبِيِّ ﷺ «فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ» [٥٩] قَالَ: «قَالُوا: حَجَّةٌ فِي شَعِيرَةٍ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

غيلان: حدثنا وكيع: حدثنا أشمع السمان عن عاصم بن عبيد الله، عن عبد الله بن عامر بن ربيعة، عن أبيه قال: كنا مع النبي ﷺ في سفر في ليلة مظلمة فلم نذر أين القبلة فصلى كل رجلي متى على حاله، فلما

[١] *Al-Baqarah* 2:58.

[٢] *Al-Baqarah* 2:59.

to the Messenger of Allāh ﷺ, then the following was revealed: "So wherever you turn, there is the Face of Allāh."^[1] (*Da'if*)

Abū 'Eisā said: This *Hadīth* is [Hasan] *Gharib*. We do not know of it except as a narration of Ash'ath As-Sammān Abū Ar-Rabī'ah from 'Āsim bin 'Ubaidullāh. And Ash'ath is weak in *Hadīth*.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، إقامة الصلوات، باب من يصلی لغير القبلة وهو لا يعلم، ح: ١٠٢٠ من حديث أشعث السمان به وتابعه عمرو بن قيس عند الطیالسي، ح: ١١٤٥ * عاصم بن عبید الله: ضعیف وله شاهد ضعیف عند البیهقی وغيره.

Comments:

This *Hadīth* proves that if due to darkness, and it being overcast, or because of clouds, the prayer is performed unknowingly to a direction other than the *Qiblah*, then this prayer will be valid.

(4). 2958. Ibn 'Umar said: "The Messenger of Allāh ﷺ would perform voluntary *Salat* upon his mount facing whichever direction he was headed, while he was coming from Makkah to Al-Madīnah." Then Ibn 'Umar recited: To Allāh belong both the east and the west."^[2]

And Ibn 'Umar said: "It was about this that the *Āyah* was revealed." (*Sahih*)

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

It has been reported from Qatādah that he said about this *Āyah*: To Allāh belong both the east and the west, so wherever you turn, there is the Face of Allāh. [Qatādah said:] "It is abrogated, it was abrogated by [His saying]: So

أضبختنا ذكرنا ذلك لرسول الله ﷺ فنزلت
﴿فَإِنَّمَا تُؤْلِّمُ فَتَمَّ وَجْهَ اللَّهِ﴾ [١١٥].

قال أبو عيسى: هذا حديث حسن
غريب لا نعرفه إلا من حديث أشعث
السمان أبي الربيع، عن عاصم بن عبيدة الله.
وأشعرت بضعف في الحديث.

(٤) - ٢٩٥٨ - حديث عبد بن حميد:
أخبرنا يزيد بن هارون: أخبرنا عبد الملك بن أبي سليمان، قال: سمعت سعيد بن جبير
يحدث عن ابن عمر، قال: كان النبي ﷺ يُصلّي على راحلته تطوعاً حيّماً توجهت به
وهو جاء من مكانة إلى المدينة، ثم قرأ ابن عمر
هذه الآية ﴿وَلِلَّهِ الْمَشْرُقُ وَالْمَغْرِبُ﴾ الآية [١١٥].
وقال ابن عمر: في هذا أنزلت هذه الآية.

[قال أبو عيسى:] هذا حديث حسن
صحيح. ويزوئ عن قتادة آنة قال في هذو
الآية: ﴿وَلِلَّهِ الْمَشْرُقُ وَالْمَغْرِبُ﴾ فainma toulala fata
ووجه الله [قال قتادة:] هي مشححة سخها
[قوله:] ﴿فَوَلَّ وَجْهَكَ شَطَرَ الْمَسْجِدِ الْعَرَاءِ﴾
[١٤٤] أي تلقاءه.

^[1] *Al-Baqarah* 2:115. This preceded under no. 345.

^[2] *Al-Baqarah* 2:115.

turn your face in the direction of *Al-Masjid Al-Harâm*.^[1] Meaning: facing it."

تخریج: وأخرجه مسلم، صلاة المسافرين، باب جواز صلاة النافلة على الدابة في السفر حيث توجهت، ح: ٧٠٠ من حديث عبد الملك به * أثر قتادة: ضعيف عنه، سعيد بن أبي عروبة عنون، وأثر مجاهد، سنه حسن.

Comments:

The aim of the first verse is that no direction or side from among the directions is specified with Allâh Almighty, the real purpose is to obey and follow Allâh's command. The second Verse abrogates the rule of directing the face to the House in Jerusalem in prayer, instead it commands to turn the face in prayer to the Sacred Mosque in Makkah.

(5). (A chain for that) from Qatâdah. (*Da'iif*)

And it has been reported that Mujâhid said about this *Âyah*: "So wherever you turn, there is the Face of Allâh."^[2] : "So there is the direction of Allâh." (*Hasan*)

(A chain for the above narration).

(6). 2959. Anas narrated that 'Umar bin Al-Khattâb said: "O Messenger of Allâh ﷺ! I wish that we could perform *Salât* behind the *Maqâm*. So the following was revealed: And take you the *Maqâm* of Ibrâhîm as a place of *Salât*."^[3] (*Sahîh*)

This *Hadîth* is *Hasan Sahîh*.

(٥) - حَدَّثَنَا بِذِلِّكَ مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي الشَّوَارِبِ: حَدَّثَنَا تَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ وَبِرْوَى عَنْ مُجَاهِدٍ فِي هَذِهِ الْآيَةِ «فَإِنَّمَا تُولُوا فَتَمَّ وَجْهُهُمْ» قَالَ: فَتَمَّ قِيلَةُ اللَّهِ. حَدَّثَنَا بِذِلِّكَ أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ عَنْ التَّضْرِيرِ بْنِ عَرَيْبِيِّ، عَنْ مُجَاهِدٍ بِهَذَا.

(٦) - ٢٩٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَجَاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ أَنَسِي أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: يَا رَسُولَ اللَّهِ! لَوْ صَلَّيْتُ خَلْفَ الْمَقَامِ، فَنَزَّلَتْ «وَأَنْجَدُوا مِنْ مَقَامِ إِبْرَهِيمَ مُصْلِّي» [١٢٥].

هذا حديث حسن صحيح.

تخریج: وأخرجه البخاري، الصلاة، باب ما جاء في القبلة، ومن لم ير الإعادة على من سهلها فصلى إلى غير القبلة، ح: ٤٠٢ من حديث حميد الطويل به.

[1] *Al-Baqarah* 2:144.

[2] *Al-Baqarah* 2:115.

[3] *Al-Baqarah* 2:125.

Comments:

The Station of Ibrâhîm is a stone, on which Prophet Ibrâhîm ﷺ stood when building the House of Allâh; the two *Rak'ah* after *Tawâf* should be performed behind it facing the *Qiblah*.

(7). 2960. Anas narrated that 'Umar bin Al-Khaṭṭâb [may Allâh be pleased with him] said: "I said: 'O Messenger of Allâh ﷺ! I wish that you could perform *Salât* behind the *Maqâm* of Ibrâhîm.' So the following was revealed: And take you the *Maqâm* of Ibrâhîm as a place of *Salât*."^[1] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*. And there is something on this topic from Ibn 'Umar.

تخریج: وأخرجه البخاري، أيضاً، ح: ٤٠٢ من حديث هشيم به * وفي الباب عن ابن عمر الطبراني في الكبير، ٤٠٠ / ١٢، ح: ١٣٤٧٥.

(8). 2961. Abû Sa'eed narrated that about Allâh's saying: Thus we have made you a *Wasâ'a* nation – the Prophet said ﷺ: "The meaning of *Wasâ'a* is just." (*Sahîh*)

[Abû 'Eisâ said: This *Hadîth* is [*Hasan*] *Sahîh*.]

(Another chain) From Abû Sa'eed who narrated that: "The Messenger of Allâh ﷺ said: 'Nûh will be called and it will be said: 'Did you deliver (the Message)?' 'He will say: 'Yes' and his people will be called and it will be said: 'Did he call you?' They will say: 'No warner came to us. No one came to us.' It will be said: 'Who will testify for you?' So it is said: 'Muhammad and his

(٧) - ٢٩٦٠ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْبِعٍ : حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُمَيْدُ الطَّوَيْلُ عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ]: قُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ أَتَخَذْتُ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلَّى فَنَزَّلْتَ **وَأَنْجَدْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلَّى** .

[قال أبو عيسى:] هذا حديث حسن صحيح وفي الناب عن ابن عمر.

(٨) - ٢٩٦١ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْبِعٍ : حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَوْلِهِ: **وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطَّالِي** [١٤٣].

[قال أبو عيسى:] هذا حديث [حسن] صحيح.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنَى: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: **يُدْعَى نُوحٌ فَيَقَالُ: هَلْ بَأْعَنْتَ؟ فَيَقُولُ: نَعَمْ، فَيُدْعَى قَوْمُهُ فَيَقَالُ: هَلْ بَلَغْنَكُمْ؟ فَيَقُولُونَ: مَا أَتَانَا**

^[1] *Al-Baqarah* 2:125.

Ummah (community).” He ﷺ said: You will be brought to testify that he delivered (the Message) and that is His saying: Thus, we have made you a *Wasata* nation that you will be witnesses over mankind and the Messenger (Muhammad) will be a witness over you.^[1] And *Al-Wasaṭ* is “Just.” (*Sahih*)

Abu ‘Eisā said: This *Hadīth* is *Hasan Sahīh*.

(Another chain) with a similar narration.

تخریج: وأخرج البخاري، أحاديث الأنبياء، باب: الأرواح جنود مجنة، ح: ٣٣٣٩، ٤٤٨٧ . ٧٣٤٩ من حديث الأعمش به وهو في نسخة وكيع عن الأعمش، ح: ٢٦.

Comments:

The Muslim *Ummah* is in between the negligence of the Jews and the exaggeration and immoderation of the Christians. Therefore it is called the Middle *Ummah*, and that which is in the middle, it will be on the middle course and the path of moderation.

(9). 2962. Al-Barā’ bin ‘Āzib said: “When the Messenger of Allāh ﷺ arrived in Al-Madīnah, he performed *Salāt* facing the direction of Bait Al-Maqdis (Jerusalem) for sixteen or seventeen months. The Messenger of Allāh ﷺ longed to face toward the Ka’bah, so Allāh, Mighty and Sublime is He revealed: Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a *Qiblah* that shall please you, so turn your face in the direction of *Al-Masjid Al-Harām*.^[2] So he faced the direction of the Ka’bah and he had longed for that. (One day) a

مِنْ نَذِيرٍ وَمَا أَنَا مِنْ أَحَدٍ. فَيَقُولُ: مَنْ شَهَدُوكَ؟ فَيَقُولُ: مُحَمَّدٌ وَآتَئُهُ، قَالَ: فَيُؤْتَى
إِكْمَلَتْكُمْ أُمَّةٌ فَذَلِكَ قَوْلُ اللَّهِ
بَارَكَ وَتَعَالَى: وَكَذَلِكَ جَعَلْتُكُمْ أُمَّةً وَسَطًا
لِتَكُونُوا شَهَادَةً عَلَى النَّاسِ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ
شَهِيدًا» وَالْوَسْطُ: الْعَدْلُ.

[قال أبو عيسى:] هذا حديث حسن صحيح.
حدثنا محمد بن بشير: حدثنا جعفر بن
عون عن الأعمش نحوه.

(٩) - ٢٩٦٢ - حدثنا هناء: حدثنا وكيع
عن إسرائيل، عن أبي إسحاق، عن البراء
[ابن عازب] قال: لما قدم رسول الله ﷺ
المدينة صلى نحو بيت المقدس ستة أو سبعة
عشراً شهراً، وكان رسول الله ﷺ يحب أن
يوجة إلى الكعبة فأنزل الله عز وجل «قد
رَأَى نَقْبَتَ وَجْهِكَ فِي السَّمَاءِ فَلَوْلَيْسَكَ قِبَلَةَ
رَضِيَّهَا فَوْلَ وَجْهَكَ شَفَرَ الْمَسْجِدِ الْعَرَبِ»
[١٤٤] فوجة نحو الكعبة وكان يحب ذلك،
فصلى رجل معه العضر قال: ثم مر على
قوم من الأنصار وهم ركوع في صلاة العضر

[1] *Al-Baqarah* 2:143.

[2] *Al-Baqarah* 2:144.

man performed *Salât Al-'Aṣr* along with him.” He said: “Then he passed by some people from the *Anṣār* performing *Salât Al-'Aṣr*, while they were bowing toward Bait Al-Maqdis. He told them that he testifies that he performed *Salât* with the Messenger of Allâh ﷺ, and he had faced the direction of the Ka'bah.” He said: “So they turned while they were bowing.”^[1]

(*Sahîh*)

[Abû 'Eîsâ said:] This *Hadîth* is *Hasan Sahîh*. Sufyân Ath-Thawrî has reported it from Abû Ishâq.

تخریج: متفق عليه، وأخرجه البخاري، أخبار الأحاد، باب ما جاء في إجازة الواحد الصدوق في الأذان والصلوة والصوم والفرائض والأحكام، ح: ٧٢٥٢ من حديث وكيع ومسلم، ح: ٥٢٥ من حديث أبي إسحاق به.

Comments:

The Prophet ﷺ was sent to follow the Monotheism of Prophet Ibrâhîm ﷺ, the *Qiblah* of Ibrâhîm was that of his. Ibrâhîm prayed for the advent of the Prophet Muhammâd ﷺ, so he remained waiting for the direction of the *Qiblah* to be changed; when someone's arrival is awaited, the gaze follows his path of arrival again and again; so the Prophet ﷺ would look up towards the heaven again and again, eventually the direction changed on 15th Rajab 2 AH.

(10). 2963. Ibn 'Umar said: “They were bowing during *Salât Al-Fajr*.”^[2] (*Sahîh*)

[Abû 'Eîsâ said:] The *Hadîth* of Ibn 'Umar is a *Hasan Sahîh Hadîth*.

نَحْوَ بَيْتِ الْمَقْدِسِ فَقَالَ: هُوَ يَشْهُدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ وَأَنَّهُ قَدْ وَجَهَ إِلَى الْكَعْبَةِ، قَالَ: فَأَنْحَرُفُوا وَهُمْ رُكُونُ .

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ. وَقَدْ رَوَاهُ سُفِيَّانُ الثُّورِيُّ عَنْ أَبِي إِسْحَاقَ.

تخریج: متفق عليه، وأخرجه البخاري، أخبار الأحاد، باب ما جاء في إجازة الواحد الصدوق في الأذان والصلوة والصوم والفرائض والأحكام، ح: ٤٤٨٨ من حديث عوف المزني وعبد الله بن دينار، عن ابن عمر قال: كانوا رُكُونًا في صلاة الفجر. وفي الباب عن عمرو بن عوف المزني وابن عمر وعمارة بن أوس وآنس بن مالك.

[قالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عَمْرَ حَدِيثُ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري ح: ٤٤٨٨ من حديث سفيان الثوري ومسلم، ح: ٥٢٦ من حديث عبد الله بن دينار به * وفي الباب عن عمرو بن عوف المزني [البخاري في التاريخ

^[1] This preceded under no. 340.

^[2] This preceded under no. 341.

الكبير: ٦ / ٣٠٧] وابن عمر [تقدّم: ٢٩٦٢] وعمارة بن أوس [أبو نعيم في معرفة الصحابة: ٤ / ٥٢٢٩] وأنس بن مالك [مسلم، ح: ٥٢٧].

Comments:

People of a mosque got this news in the 'Asr prayer while the people of the other mosque were told in the morning prayer, its detail has already passed.

(11). 2964. Ibn 'Abbās narrated: "When the Prophet ﷺ began facing the Ka'bah they said: 'O Messenger of Allāh! How about our brothers who died while they were praying toward Bait Al-Maqdis?' So Allāh Most High revealed: Allāh would not allow your faith to be wasted."^[1] (Hasan)

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

تخریج: [حسن] وأخرجه أبو داود، السنّة، باب الدليل على زيادة الإيمان ونقاصه، ح: ٤٦٨٠ من حديث سماك به وصححه الحاكم: ٢٦٩ / ٢ والذهبي: ٢٦٩ / ٢ وسنده ضعيف وللحديث شواهد عند البخاري (٤٤٨٦) وغيره.

Comments:

The prayer, here, is called *Īmān*, which proves that the deeds are part and *Īmān*.

(12). 2965. Az-Zuhrī narrated that 'Urwah said: "I said to 'Aishah: 'I do not see anything wrong if someone does not go between As-Safā and Al-Marwah, nor any harm if I do not go between them.' She said: 'How horrible is what you have said O my nephew! The Messenger of Allāh ﷺ would go between them, and the Muslims go between them. It was only that the people who assumed *Iḥrām* in the name of the false deity Mannāh, which was in Al-Mushallal, would

(١١) - ٢٩٦٤ - حَدَّثَنَا هَنَّادُ وَأَبُو عَمَّارٍ قَالَا : حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ : لَمَّا وُجِّهَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْكَعْبَةِ قَالُوا : يَا رَسُولَ اللَّهِ ! كَيْفَ يَأْخُونَا الَّذِينَ ماتُوا وَهُمْ يُصْلَوُنَ إِلَيْنَا ؟ يَقُولُونَ إِلَيْنَا مَقْبِسٍ ؟ فَأَنْزَلَ اللَّهُ تَعَالَى : « وَمَا كَانَ اللَّهُ يُضِيقُ بِإِيمَانِكُمْ » الآية [١٤٣].

[قال أبو عيسى:] حديث حسن صحيح.

تحريج: [حسن] وأخرجه أبو داود، السنّة، باب الدليل على زيادة الإيمان ونقاصه، ح: ٤٦٨٠ من حديث سماك به وصححه الحاكم: ٢٦٩ / ٢ والذهبي: ٢٦٩ / ٢ وسنده ضعيف وللحديث شواهد عند البخاري (٤٤٨٦) وغيره.

(١٢) - ٢٩٦٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ : حَدَّثَنَا سُفْيَانُ قَالَ : سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ عُرْوَةَ قَالَ : قُلْتُ لِعَائِشَةَ : مَا أَرَى عَلَى أَحَدٍ لَمْ يَطْفُ بَيْنَ الصَّفَّا وَالْمَرْوَةِ شَيْئًا وَمَا أُبَالِي أَنْ لَا أَطْوَفَ بَيْنَهُمَا ، فَقَالَتْ : يُشَنَّ مَا قُلْتَ يَا ابْنَ أَخْتِي ، طَافَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُونَ ، وَإِنَّمَا كَانَ مَنْ أَهْلَ لِمَنَاءَ الطَّاغِيَةِ الَّتِي بِالْمُشَلَّ لَا يَطْوُفُونَ بَيْنَ الصَّفَّا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى : « فَمَنْ حَجَّ

[1] *Al-Baqarah* 2:143.

not go between As-Şafâ and Al-Marwah. So, Allâh Blessed and Most High revealed: So it is not a sin for those who perform *Hajj* or '*Umrah* to the House to go between them.^[1] And if it were as you say, then it would be: "Then there is no harm on him if he does not go between them."

Az-Zuhri said: "I mentioned that to Abû Bakr bin 'Abdur-Râhmân bin Al-Hârith bin Hishâm. He was surprised at that and he said: 'Indeed this is knowledge. I had heard some men among the people of knowledge saying that those Arabs who would not go between As-Şafâ and Al-Marwah said, that going between these two rocks is a matter from *Jâhiliyyah*. And others among the *Ansâr* said: "We have only been ordered with going around the House, we were not ordered to do so with As-Şafâ and Al-Marwah." So Allâh Most High revealed: Indeed As-Şafâ and Al-Marwah are of the symbols of Allâh..^[2] Abû Bakr bin 'Abdur-Râhmân said: 'So I thought that it was revealed about these people, and those people.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب بيان أن السعي بين الصفا والمروة ركن لا يصح الحج إلا به، ح: ١٢٧٧ عن محمد بن أبي عمر والبخاري، ح: ٤٨٦١ من حديث سفيان بن عيينة به.

Comments:

Sa'i is a pillar of *Hajj* according to the majority, *Hajj* is not valid without it. Imâm Ash-Shâfi'i has the same opinion, and also a known statement of Imâm

[1] *Al-Baqarah* 2:158.

[2] *Al-Baqarah* 2:158.

البيت أو أغمض فلأ جناح عليه أن يطوف بهما» [١٥٨] ولئن كانت كما تقول لكائنة فلا جناح عليه أن لا يطوف بهما.

قال الزهرى: فذكر ذلك لأبي بكر بن عبد الرحمن بن الحارث بن هشام فأعجبه ذلك وقال: إن هذا لعلم، وتفقد سمعت رجالاً من أهل العلم يقولون: إنما كان من لا يطوف بين الصفا والمروة من العرب يقولون: إن طوافنا بين هذين الحجرتين من أمر الجاهلية، وقال آخرون من الأنصار: إنما أمرنا بالطواف بالبيت ولم نؤمر به بين الصفا والمروة فأنزل الله تعالى «إن الصفا والمروة من معابر الله» قال أبو بكر بن عبد الرحمن: فأراها قد نزلت في هؤلاء.

قال أبو عيسى: هذا حديث حسن صحيح.

Mâlik, the most authentic saying of Imâm Ahmad, Imâm Ishâq and Abû Thawr hold exactly the same opinion. According to Imâm Abû Hanîfah and Ath-Thawrî, *Sa'i* is *Wâjib*, if missed it can be expiated by offering a sacrifice.

(13). 2966. 'Âsim Al-Ahwal narrated: "I asked Anas bin Mâlik about Aş-Şâfâ and Al-Marwah, and he said: 'They were among the rites of *Jâhiliyyah*.' He said: 'So during Islam, we refrained from them, then Allâh, Blessed and Most High, revealed: Indeed Aş-Safâ and Al-Marwah are of the symbols of Allâh. So it is not a sin for those who perform *Hajj* or '*Umrah* to the House to go between them.'^[1] He said: 'So it is voluntary to do so: And whoever does good voluntarily then verily, Allâh is the All-Recogniser, the All-Knowing.'^[2] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: متفق عليه، وأخرجه البخاري، الفسیر، باب قوله تعالى: «إِن الصَّفَا وَالْمَرْوَةُ مِنْ شَعَائِرِ اللَّهِ»، ح: ٤٤٩٦ من حديث سفيان الثوري ومسلم، ح: ١٢٧٨ من حديث عاصم الأحول عليهما السلام.

Comments:

This *Hadîth* informs about a group of *Ansâr*, who, in the pre-Islamic period, used to make *Sa'i* between of Aş-Şâfâ and Al-Marwah for the sake of idols, Isâf and Nâ'ilah.

(14). 2967. Jâbir bin 'Abdullâh narrated: "When the Messenger of Allâh ﷺ arrived in Makkah, performing *Tawâf* around the House seven times, I heard him reciting: And take the *Maqâm* of Ibrâhîm as a place of prayer.^[3] So he performed *Salât* behind the *Maqâm*, then he came to the

(١٣) - ٢٩٦٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ عَنْ سُفِيَّانَ، عَنْ عَاصِمِ الْأَحْوَلِ قَالَ: سَأَلْتُ أَنَسَّ بْنَ مَالِكٍ، عَنِ الصَّفَا وَالْمَرْوَةِ فَقَالَ: كَانَا مِنْ شَعَائِرِ الْجَاهِلِيَّةِ، قَالَ: فَلَمَّا كَانَ إِلَّا سَلَامٌ أَمْسَكْنَا عَنْهُمَا فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى «إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ أَعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَفَ بِهِمَا» قَالَ: هُمَا نَطْوَعُ «وَمَنْ نَطَّوْعَ حِيرًا فَإِنَّ اللَّهَ شَاءَ عَلَيْهِ» [١٥٨].

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الفسیر، باب قوله تعالى: «إِن الصَّفَا وَالْمَرْوَةُ مِنْ شَعَائِرِ اللَّهِ»، ح: ٤٤٩٦ من حديث سفيان الثوري ومسلم، ح: ١٢٧٨ من حديث عاصم الأحول عليهما السلام.

(١٤) - ٢٩٦٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ حِينَ قَدِمَ مَكَّةَ طَافَ بِالْبَيْتِ سَبْعًا فَقَرَأَ «وَأَتَيْدُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى» [١٢٥] فَصَلَّى خَلْفَ الْمَقَامِ، ثُمَّ أَتَى الْحَجَرَ

^[1] *Al-Baqarah* 2:158.

^[2] *Al-Baqarah* 2:158.

^[3] *Al-Baqarah* 2:125.

(Black) Stone, then he said: 'We begin with what Allâh began with.' So he began at Aş-Şafâ and recited: Indeed Aş-Şafâ and Al-Marwah are among the Symbols of Allâh."^[1] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: [صحيح] وأخرجہ أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٦٩ وابن ماجہ، ح: ١٠٠٨ والنمسائی، ح: ٢٩٦٤ من حدیث جعفر بن محمد به وأصله في صحيح مسلم، ح: ١٢١٨ بطوله.

Comments:

The *Sa'i* between Aş-Şafâ and Al-Marwah will begin from Aş-Şafâ, because Allâh Almighty named Aş-Şafâ first in the Qur'ân.

(15). 2968. Al-Barâ' bin 'Âzib said: "It was the custom among the Companions of Muhammâd ﷺ, that if any of them was fasting and the food was presented but he had slept before eating, he would not eat that night, nor the following day until the evening. Qais bin Sîrmah Al-Ansârî fasted and came to his wife at the time of *Iftâr*, and said to her: 'Do you have any food?' She said: 'No, but I will go and bring something for you.' He worked during the day, so his eyes (sleep) overcame him. Then his wife came, and when she saw him she said: 'You shall be disappointed.' About the middle of the next day he fainted. That was mentioned to the Prophet ﷺ, so this *Âyah* was revealed: 'It is made lawful for you to have sexual relations with your women on the night of the fasts. So they were very happy about that. 'And eat and

فاسْتَلَمَهُ، ثُمَّ قَالَ: «بَدَأْتُ بِمَا بَدَأَ اللَّهُ بِهِ» وَقَرَأَ
﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ﴾.
[قال أبا عيسى:] هذا حدیث حسن
صحيح.

(١٥) ٢٩٦٨ - حَدَّثَنَا عَنْدُ بْنُ حُمَيْدٍ:
حَدَّثَنَا عَبْيَضُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ بْنِ
يُونُسَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ:
كَانَ أَصْحَابُ النَّبِيِّ ﷺ إِذَا كَانَ الرَّجُلُ
صَائِمًا فَحَضَرَ الْإِفْطَارُ فَنَامَ قَبْلَ أَنْ يُفْطِرَ لَمْ
يَأْكُلْ لَيْلَةً وَلَا يَوْمَةً حَتَّى يُمْسِيَ، وَإِنَّ قَيْسَ
ابْنَ صِرْمَةَ الْأَنْصَارِيَّ كَانَ صَائِمًا فَلَمَّا حَضَرَهُ
الْإِفْطَارُ أَتَى امْرَأَةُ فَقَالَ: هَلْ عِنْدَكِ طَعَامٌ؟
فَقَالَتْ: لَا، وَلَكِنْ أَنْظَلْتَنِي فَأَطْلُبُ لَكَ -
وَكَانَ يَوْمَهُ يَعْمَلُ - فَغَلَبَتْهُ عَيْنُهُ وَجَاءَهُ امْرَأَةٌ
فَلَمَّا رَأَهُ قَالَتْ: خَيْرَةٌ لَكَ، فَلَمَّا اتَّصَفَ
النَّهَارُ غُشِيَ عَلَيْهِ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَزَرَّتْ
هَذِهِ الْآيَةُ: «أُولَئِكُمْ لَكُمْ يَنْهَا الْفَسَادُ
إِنَّ سَابِقَكُمْ فَفَرِحُوا بِهَا فَرَحَا شَدِيدًا» وَلَكُمْ
وَأَنْزَلْتُمْ حَتَّى يَتَبَيَّنَ لَكُمُ الْعَيْنُ الْأَيْضُ مِنَ الْخَيْرِ
الْأَسْوَدِ مِنَ الْفَجْرِ» [١٨٧].

^[1] *Al-Baqarah* 2:158. This narration preceded under no. 862.

drink until the white thread (light) of dawn appears distinct to you from the black thread (of night).”^[1] (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: وأخرجہ البخاری، التفسیر، باب: ﴿أحل لكم ليلة الصيام الرفت إلى نسائكم﴾ .
الخ، ح: ٤٥٠٨ عن عبیدالله بن موسی به.

Comments:

When Qays bin Sirmah was home, there was nothing at home other than the dates. He asked his wife for food other than the dates; so his wife went to get food from someone in exchange for dates. He had slept because of fatigue and weariness before she came. Now eating food was impossible. Due to this incident, these Verses were revealed to make it easy and flexible for the Companions, and then this routine principle came to existence which we follow to this days. [*Tuhfat Al-Ahwadhi*: vol. 4, p. 1]

(16). 2969. An-Nu‘mân bin Bashîr narrated from the Prophet ﷺ, regarding Allâh’s saying: Your Lord said: Invoke Me, I shall respond to you.^[2] – he said: “The supplication is the worship.” And he recited: ‘Your Lord said: Invoke Me, I shall respond to you.’ up to His saying: ‘in humiliation.’” (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*, [Mansûr (also) reported it].

تخریج: [صحيح] وأخرجہ ابن ماجہ، الدعاء، باب فضل الدعاء، ح: ٣٨٢٨ من حدیث الأعمش، وأبو داود، ح: ١٤٧٩ من حدیث ذر به وصححه ابن حبان، ح: ٢٣٩٦ والحاکم: ١/٤٩١، ٤٩٠ ووافقتہ الذہبی.

Comments:

It is a part of a Verse of *Sûrah Ghâfir*: “Those who scorn My worship they will surely enter Hell in humiliation...” thus not invoking is interpreted with scorning worship; so the Prophet said, ‘The supplication is worship’.

^[1] *Al-Baqarah* 2:187.

^[2] *Ghâfir* 40:60. It appears that the author intended to apply it to *Al-Baqarah* 2:186. See *Tuhfat Al-Ahwadhi*.

[قال أبو عيسى:] هذا حديث حسن صحيح.

(١٦) - ٢٩٦٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ ذَرَّ، عَنْ يُسَيْبَ الْكِنْدِيِّ، عَنْ النَّعْمَانِ بْنِ بَشِيرٍ عَنْ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَقَالَ رَبُّكُمْ أَذْعُونَكُمْ أَسْتَجِبْ لَكُمْ﴾ [غافر: ٦٠] وَقَالَ: «الدُّعَاءُ هُوَ الْعِبَادَةُ وَقَرَأَ ﴿وَقَالَ رَبُّكُمْ أَذْعُونَكُمْ أَسْتَجِبْ لَكُمْ﴾ إِلَى قَوْلِهِ ﴿دَخِرِينَ﴾.

[قال أبو عيسى:] هذا حديث حسن صحيح [رواة منصور].

(17). 2970. ‘Adî bin Hâtim narrated: When ‘Until the white (light) thread of dawn appears distinct to you from the black thread (of night)’ was revealed, the Prophet ﷺ said to me: ‘That only refers to the whiteness of the day from the blackness of the night.’” (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

(Another chain) similar to that.

تَخْرِيج: متفق عليه، وأخرجه البخاري، الصوم، باب قول الله تعالى: «وَكُلُوا وَاشْرِبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخِيطُ الْأَيْضُّ مِنَ الْخِيطِ الْأَسْوَدِ مِنَ الْفَجْرِ ...» إلخ: ١٩١٦ من حديث هشيم ومسلم، ح: ١٠٩٠ من حديث حسين به.

(18). 2971. ‘Adî bin Hâtim narrated: “I asked the Messenger of Allâh ﷺ about the fast, he said: ‘Until the white (light) thread of dawn appears distinct to you from the black thread (of night)’” – he said: “So I took two ropes, one white and the other black to look at them. So the Messenger of Allâh ﷺ said to me” – it was something that Sufyân (a sub narrator) did not remember – so he said: “It is only the night and the day.”” (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تَخْرِيج: [صحيح] وأخرجه البخاري، التفسير، باب: «كُلُوا وَاشْرِبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخِيطُ الْأَيْضُّ مِنَ الْخِيطِ الْأَسْوَدِ مِنَ الْفَجْرِ»، ح: ٤٥١٠ ومسلم، ح: ١٠٩٠ من حديث الشعبي به انظر الحديث السابق.

Comments:

When ‘Adî bin Hâtim embraced Islam, the Prophet ﷺ recited to him the Qur’anic Verse mentioned in this *Hadîth*, who understood its literal meaning.

(١٧) - ٢٩٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْعِعْ :
حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ،
حَدَّثَنَا عَدَيْيُ بْنُ حَاتِمَ، قَالَ: لَمَّا نَزَّلَتْ **«حَتَّى يَتَبَيَّنَ لَكُمُ الْخِيطُ الْأَيْضُّ مِنَ الْخِيطِ الْأَسْوَدِ مِنَ الْفَجْرِ»** [١٨٧] قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا ذَلِكَ يَتَبَاضُّ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ». **[قال أبو عيسى:** هذا حديث حسن صحيح.]
حَدَّثَنَا أَحْمَدُ بْنُ مَنْعِعْ : حَدَّثَنَا هُشَيْمٌ:
حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنْ عَدَيْيِ بْنِ حَاتِمٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مثل ذلك.
تَخْرِيج: متفق عليه، وأخرجه البخاري، الصوم، باب قول الله تعالى: «وَكُلُوا وَاشْرِبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخِيطُ الْأَيْضُّ مِنَ الْخِيطِ الْأَسْوَدِ مِنَ الْفَجْرِ ...» إلخ: ١٩١٦ من حديث هشيم ومسلم، ح: ١٠٩٠ من حديث حسين به.

(١٨) - ٢٩٧١ - حَدَّثَنَا ابْنُ أَبِي عُمَرْ :
حَدَّثَنَا سُفِيَّانُ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدَيْيِ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّوْمِ فَقَالَ: **«حَتَّى يَتَبَيَّنَ لَكُمُ الْخِيطُ الْأَيْضُّ مِنَ الْخِيطِ الْأَسْوَدِ»** قَالَ: فَأَخَذْتُ أَيْضُضِينَ أَخْدُهُمَا أَيْضُضِينَ وَالآخِرُ أَسْوَدُ فَجَعَلْتُ أَنْظُرَ إِلَيْهِمَا، فَقَالَ لِي رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا لَمْ يَحْفَظْهُ سُفِيَّانُ، فَقَالَ: إِنَّمَا هُوَ اللَّيْلُ وَالنَّهَارُ». **[قال أبو عيسى:** هذا حديث حسن صحيح.]

He put a black string and a white one under his pillow at night, and slept. He kept looking at both strings to find out the time to end the predawn meal. What a long and wide pillow was it that hid the darkness of night and the whiteness under itself! The Prophet ﷺ then explained, 'This Verse means the darkness of night and the glow of morning'.

(19). 2972. Aslam bin 'Imrān At-Tujibī said: "We were in a Roman city, when a large column of Romans came out to us. So about the same number or more of the Muslims went towards them. The commander of the people of Egypt was 'Uqbah bin 'Amir, and the commander of the (our) group was Fadālah bin 'Ubaid. One man among the Muslims reached the Roman line until he entered amidst them, so the people started screaming: 'Subhān Allāh! He has thrown himself into destruction!' Abū Ayyūb Al-Anṣārī said: 'O you people! You give this interpretation for this Āyah, while this Āyah was only revealed about us, the people among the *Anṣār*, when Allāh made Islam mighty, and increased its supporters. Some of us secretly said to each other, outside of the presence of the Messenger of Allāh ﷺ: "Our wealth has been ruined, and Allāh has strengthened Islam, and increased its supporters, so if we tend to our wealth then what we lost of it shall be revitalized for us." So Allāh, Blessed and Most High, revealed to His Prophet ﷺ, rebuking what we said: 'And spend in the cause of Allāh, and do not throw yourselves into destruction.'^[1] So the destruction

(١٩) - ٢٩٧٢ - حَدَّثَنَا الصَّحَّاْكُ بْنُ مَحْمِدٍ أَبُو عَاصِمِ النَّبِيِّ عَنْ حَمْوَةَ بْنِ شُرَيْبٍ، عَنْ يَرِيدَ بْنِ أَبِي حَيْبٍ، عَنْ أَسْلَمَ أَبِي عَمْرَانَ التَّشْجِيِّيِّ قَالَ: كُنَّا بِمَدِيْتَةِ الرُّومِ فَأَخْرَجُوا إِلَيْنَا صَفَّاً عَظِيْمًا مِنَ الرُّومِ فَخَرَجَ إِلَيْهِمْ مِنَ الْمُسْلِمِيْنَ مُثْلِهِمْ أَوْ أَكْثَرُ، وَعَلَى أَهْلِ وَضْرَبَ عَقْبَةَ بْنِ عَامِرٍ وَعَلَى الْجَمَاعَةِ فَضَالَّةَ بْنِ عُبَيْدٍ فَحَمَلَ رَجْلَهُ مِنَ الْمُسْلِمِيْنَ عَلَى صَفَّ الرُّومِ حَتَّى دَخَلَ عَلَيْهِمْ فَصَاحَ النَّاسُ وَقَالُوا: سُبْحَانَ اللهِ يُلْقِي يَدِيْهِ إِلَى التَّهْلِكَةِ، فَقَامَ أَبُو أَيُوبَ الْأَنْصَارِيُّ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ تَأْوِلُونَ هَذِهِ الْآيَةَ هَذَا التَّأْوِيلُ، وَإِنَّمَا نَزَّلَتْ هَذِهِ الْآيَةُ فِي نَعْشَرَ الْأَنْصَارِ لِمَا أَعْزَ اللهُ الإِسْلَامَ وَكَثُرَ نَاصِرُوهُ. فَقَالَ بَعْضُنَا لِيَغْضِي سِرِّاً دُونَ رَسُولِ اللهِ وَسَلَّمَ: إِنَّ أَمْوَالَنَا قَدْ ضَاعَتْ وَإِنَّ اللهَ قَدْ أَعْزَ الإِسْلَامَ وَكَثُرَ نَاصِرُوهُ فَلَوْ أَفْمَنَا فِي بَكَارَكَ وَتَعَالَى عَلَى نَبِيِّهِ وَرَبِّهِ يَرُدُّ عَلَيْنَا مَا قُلْنَا «وَأَنْقُوا فِي سَبِيلِ اللهِ وَلَا ثُلُّوا بِأَيْمَكُكُ إِلَى التَّهْلِكَةِ» [١٩٥] فَكَانَتِ التَّهْلِكَةُ الْإِقَامَةُ عَلَى الْأَمْوَالِ وَإِضْلَاحَهَا وَتَرْكَهَا الْغَرْوَ. فَمَا زَالَ أَبُو أَيُوبَ شَاحِنًا فِي سَبِيلِ اللهِ حَتَّى دُفِنَ

[1] *Al-Baqarah* 2:195.

was tending to the wealth and maintaining it.' Abū Ayyūb did not cease traveling in Allāh's cause, until he was buried in the land of the Romans." (*Sahīh*)

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

بِأَرْضِ الرُّومِ.

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الجهاد، باب في قوله عزوجل: ﴿فَلَا تلقوا
بأيديكم إلى التهلکة﴾، ح ٢٥١٢ من حديث حبوبة بن شريح به وصححه ابن حبان، ح ١٦٦٧
والحاکم على شرط الشیخین: ٢٧٥/٢ ووافقه الذهی وللحديث طرق كثیرة في تاريخ دمشق لابن
عساکر وغيره * قوله: "وعلى الجماعة فضالة بن عبيد" كذا في رواية الترمذی والصواب: "وعلى
الجماعة عبد الرحمن بن خالد بن الولید" أو هذه حملة أخرى غير حملة عبد الرحمن والله أعلم.

Comments:

This *Hadīth* proves that a person showing courage, bravery and boldness, making the enemies fearful and scared, breaking through the rows of the enemy, is correct. But it will be regarded incorrect if done so merely for the purpose to ignite the fire of war and to fuel it needlessly. Being engaged for the betterment of one's wealth and business by giving up *Jihād* and military expedition is to provide opportunity to the enemy to overcome; therefore it leads to destruction, devastation and helplessness, which is totally wrong.

(20). 2973. Mujāhid narrated that Ka'b bin 'Ujrāh said: "By the One in Whose Hand is my soul! This *Āyah* was revealed referring to my case: 'And whosover of you is ill or has an ailment on his scalp (necessitating shaving) he must pay a *Fidyah* of either fasting, or giving charity, or a sacrifice.'"^[1]

He said: "We were with the Messenger of Allāh ﷺ at Al-Hudaibiyyah and we were in a state of *Ihrām*. The idolaters had held us back, and I had a good deal of hair, and the lice were falling on my face. The Prophet ﷺ passed by me and said: 'The lice on your

(٢٠) - ٢٩٧٣ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ : أَخْبَرَنَا هُشَيْمٌ : أَخْبَرَنَا مُعْبِرٌ عَنْ مُجَاهِدٍ قَالَ :
قَالَ كَعْبُ بْنُ عُجْرَةَ : وَالَّذِي نَفْسِي بِيَدِهِ لَفِي
أَنْزَلْتُ هَذِهِ الْآيَةَ إِلَيْتَنِي عَنْ بَهَا ﴿فَمَنْ كَانَ يَنْكِمُ
عَرِبَّاصًا أَوْ يَوْمَ أَدَى مِنْ كَلْسِهِ فَقِدَّمَهُ مِنْ صِيَامِ أَوْ
صَدَقَةِ أَوْ سُكُونِ﴾ [١٩٦] قَالَ : كُنَّا مَعَ النَّبِيِّ ﷺ
بِالْحَدِيْبِيَّةِ وَأَنْجَنُ مُحْرِمُونَ ، وَقَدْ حَسَرَنَا
الْمُشْرِكُونَ وَكَانَتْ لِي وَقْرَةٌ فَجَعَلَتِ الْهَوَامُ
تَسَاقِطُ عَلَيَّ وَجْهِي فَمَرَّ بِي النَّبِيُّ ﷺ فَقَالَ لِي :
«كَانَ هَوَامَ رَأْسِكَ تُؤْذِيكَ» قَالَ : قُلْتُ : نَعَمْ ،
قَالَ : «فَاحْلُقْ». وَنَزَّلْتُ هَذِهِ الْآيَةَ .

^[1] *Al-Baqarah* 2:196.

head are bothering you?”” He said: “I said: ‘Yes.’ He said: ‘Then shave.’ And this *Āyah* was revealed.”

Mujâhid said: “The fasting is for three days, the feeding is six needy people, and the sacrifice is a sheep or more.” (*Sahîh*)

(Another chain) from ‘Abdur-Râhîmân bin Abî Lailâ, from Ka'b bin ‘Ujrâh from the Prophet ﷺ with similar.

Abû ‘Eisâ said: This *Hadîth* is *Hasan Sahîh*.

(Another chain) from ‘Abdullâh bin Ma'qil as well, from Ka'b bin ‘Ujrâh from the Prophet ﷺ with similar to this.

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

‘Abdur-Râhîmân bin Al-Asbahâni reported [similar to this] from ‘Abdullâh bin Ma'qil.

٤١٩١: تخریج: [صحيح] متفق عليه، وأخرجه البخاري، المغازی، باب غزوة الحدبیة، ح: ٤١٩١ من حديث مجاهد به * حديث عبدالله بن معقل: وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ الْأَصْبَهَانِيَّ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ [تَسْمُوا هَذَا].

من حديث هشيم عن أبي شر، ومسلم، ح: ١٢٠١ من حديث عبد الرحمن بن مطر: رواه البخاري، ح: ١٨١٦ ومسلم، ح: ٨٥/١٢٠١ من حديث عبد الرحمن بن الأصبhani عنه.

(21). 2974. ‘Abdur-Râhîmân bin Abî Lailâ reported from Ka'b bin ‘Ujrâh who said: “The Messenger of Allâh ﷺ came to me while I was lighting a fire under a pot, and lice were falling on my face, or on my eye-brows. He said: ‘Are your lice bothering you?’” [He said:] “I said: ‘Yes.’ He said: ‘Then shave your head and offer a sacrifice, or fast three days, or feed six needy people.’”

Ayyub said: “I do not know which of them he started with.” (*Sahîh*)

قال مُجاهِد: الصِّيَامُ ثَلَاثَةُ أَيَّامٍ وَالطَّعَامُ لِسَيِّةٍ مَسَاكِينَ وَالشُّكُورُ شَاءَ فَصَاعِداً.

حدَثَنَا عَلَيْهِ بْنُ حُجْرٍ: أَخْبَرَنَا هُشَيْمُ عَنْ أَبِي يَسْرٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ يَتَّحُو ذَلِكَ.

قال أبو عيسى: هذا حديث حسن صحيح.

حدَثَنَا عَلَيْهِ بْنُ حُجْرٍ: حدَثَنَا هُشَيْمُ عَنْ أَشْعَثَ بْنِ سَوَارٍ، عَنْ الشَّعَبِيِّ، عَنْ عَبْدِ اللَّهِ أَبْنِ مَعْقِلٍ أَيْضًا، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ يَتَّحُو هَذَا.

قال أبو عيسى: هذا حديث حسن صحيح.

وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ الْأَصْبَهَانِيَّ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ [تَسْمُوا هَذَا].

١٢٠١: تخریج: [صحيح] متفق عليه، وأخرجه البخاري، المغازی، باب غزوة الحدبیة، ح: ١٢٠١ من حديث هشيم عن أبي شر، ومسلم، ح: ١٢٠١ من حديث عبد الرحمن بن مطر: وَأَنَا أُوْقَدُ تَحْتَ قِدْرٍ وَالْقُنْفُلُ يَتَّهَّرُ عَلَيَّ جَهْنَمَ - أُوْ قَالَ: حَاجِي - فَقَالَ: [أَتُؤْذِنَكَ هَوَامِكَ؟] [قَالَ: قُلْتُ: نَعَمْ، قَالَ: [فَاحْلُقْ رَأْسَكَ وَأَنْسُكَ تَسِيَّكَ أَوْ صُمْ ثَلَاثَةَ أَيَّامَ أَوْ أَطْعِمْ سَيِّةَ مَسَاكِينَ] قَالَ أَيُّوبُ: لَا أَذْرِي

[Abū 'Eisā said:] This *Hadîth* is *Hasan Sahîh*.

بِأَيْمَنِهِ بَدَا.

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة الحديبية، ح: ٤٩٠ ومسلم، ح: ٨٣/١٢٠١ من حديث أیوب السختياني به .

Comments:

It is proven from this *Hadîth*, if the head has to be shaved due to a reason, in the state of *Ihrâm*, then the expiation has to be carried out, which is: fasting for three days or feeding six poor persons, or to sacrifice a goat. The person carrying out the expiation has the choice to choose any of the three.

(22). 2975. 'Abdur-Râhîmân bin Ya'mar narrated that the Messenger of Allâh ﷺ said: "The *Hajj* is 'Arafât, the *Hajj* is 'Arafât, the *Hajj* is 'Arafât. The days of *Minâ* are three: But whoever hastens to leave in two days, there is no sin on him, and whoever stays on, there is no sin on him."^[1] And whoever sees (attends) 'Arafah before the rising of *Fajr*, then he has performed the *Hajj*."

Ibn Abî 'Umar said: "Sufyân bin 'Uyainah said: 'This is the best *Hadîth* that Ath-Thawrî reported.'"

(*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

Shu'bah also reported it from *Bukair bin 'Atâ'*, and we do not know of it except as a narration of *Bukair bin 'Atâ'*.

Comments:

This *Hadîth* proves that if a pilgrim does not arrive at the valley of 'Arafah before the dawn of the 10th of *Dhul-Hijjah*, his *Hajj* will be invalid. The stay at *Minâ* after the 10th of *Dhul-Hijjah* is three days. If a person stays at *Minâ* for the 11th and 12th of *Dhul-Hijjah*, and leaves after two days without staying on the 13th for stoning the *Jamarât*, his *Hajj* will have no disruption, though staying until the 13th is better.

(٢٢) - ٢٩٧٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَيْنَةَ عَنْ سُفِيَّانَ التَّوْرِيِّ،
عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ . قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَجُّ عَرَفَاتُ، الْحَجُّ عَرَفَاتُ، الْحَجُّ عَرَفَاتُ . أَيَّامَ مِنْ ثَلَاثَةِ ۝ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِشْرَاعَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِشْرَاعَ عَلَيْهِ» [٢٠٣] وَمَنْ أَذْرَكَ عَرَفَةَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَذْرَكَ الْحَجَّ» .

قَالَ إِبْرَاهِيمُ بْنُ عَيْنَةَ : قَالَ سُفِيَّانُ بْنُ عَيْنَةَ : وَهَذَا أَجْوَدُ حَدِيثٍ رَوَاهُ التَّوْرِيُّ .

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَرَوَاهُ شُعْبَةُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ بُكَيْرِ بْنِ عَطَاءٍ .

تخریج: [صحيح] تقدم: ٨٨٩، ٨٩٠.

[1] *Al-Baqarah* 2:203.

(23). 2976. ‘Aishah narrated that the Messenger of Allâh ﷺ said: “The most hated man to Allâh is the most quarrelsome.” (*Sahîh*)
[Abû ‘Eisâ said:] This *Hadîth* is *Hasan*.

(٢٣) - ٢٩٧٦ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُقِيَانُ عَنْ أَبْنِ جُرَيْجٍ، عَنْ أَبْنِ أَبِي مُلِيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْعَضُ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُ الْخَصْمُ». [قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسیر، باب: ”وهو ألد الخصم“، ح: ٤٥٢٣ من حديث سفيان بن عيينة ومسلم، ح: ٢٦٦٨ من حديث ابن جریح به.

Comments:

According to Imâm *At-Tirmidî*, this *Hadîth* is the explanation of *Sûrat Al-Baqarah*'s Verse: ‘...he is most quarrelsome of the opponents'; i.e. arguing without a reason and need, and to prolong it is an extremely detestable behaviour.

(24). 2977. Anas said: “When the women among the Jews menstruated, they would not eat with them, nor drink with them, nor mingle with them in their homes. The Prophet ﷺ was asked about that, so Allâh, Blessed and Most High, revealed: ‘They ask you about menstruation. Say: It is a *Adha* (harmful matter).’^[1] So the Messenger of Allâh ﷺ told them to eat with them, drink with them and to remain in the houses with them, and to do everything besides intercourse with them. The Jews said: ‘He does not want to leave any matter of ours without opposing us in it.’” He said: “Then ‘Abbâd bin Bîshr and Usaid bin Hudair came to the Messenger of Allâh ﷺ to inform him about that. They said: ‘O Messenger of Allâh! Should we not (then) have intercourse with them during their menstruation?’ The face of the

(٢٤) - ٢٩٧٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: كَانَتِ الْيَهُودُ إِذَا حَاضَتِ امْرَأَةٌ مِنْهُمْ لَمْ يَوَافِلُوهَا وَلَمْ يُشَارِبُوهَا وَلَمْ يُجَامِعُوهَا فِي الْبَيْتِ، فَسُئِلَ النَّبِيُّ ﷺ، عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ تَبارَكَ وَتَعَالَى ﴿وَسَعَوْنَكَ عَنِ الْمَحِيطِ فُلْ هُوَ أَذَى﴾ [٢٢٢] فَأَمْرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُؤَاكِلُوهُنَّ وَيُسَارِبُوهُنَّ وَأَنْ يَكُونُوا مَعْهُنَّ فِي الْبَيْتِ وَأَنْ يَفْعُلُوا كُلَّ شَيْءٍ مَا خَلَّ النَّكَاحُ. فَقَالَتِ الْيَهُودُ: مَا يُرِيدُ أَنْ يَدْعَ شَيْئًا مِنْ أَمْرِنَا إِلَّا خَالَفَنَا فِيهِ. قَالَ: فَجَاءَ عَبَادُ بْنُ بِشَرٍ وَأَسَيْدٌ أَبْنُ حُضَيْرٍ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَاهُ بِذَلِكَ. وَقَالَ: يَا رَسُولَ اللَّهِ! أَفَلَا نَنْكِرُهُنَّ فِي الْمَحِيطِ فَتَمَرَّ وَجْهُ رَسُولِ اللَّهِ ﷺ حَتَّىٰ ظَنَّا أَنَّهُ قَدْ غَضِبَ عَلَيْهِمَا، فَقَامَا فَاسْتَبَلُهُمَا

[1] *Al-Baqarah* 2:222.

Messenger of Allâh ﷺ changed color, until they thought that he was angry with them. So they left, and afterwards the Prophet ﷺ was given some milk as a gift, so he sent some of it to them to drink. Then they knew that he was not angry with them.” (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: وأخرجه مسلم، الحیض، باب جواز غسل الحائض رأس زوجها وترجیله وطهارة سُورَهَا ... إلخ، ح: ٣٠٢ من حديث حماد بن سلمة به.

Comments:

This *Hadîth* is a proof that crossing the limits of the *Shari'ah* to oppose someone in anger of being criticised and abused is incorrect. As, according to the *Shari'ah*, sexual intercourse with the wife is prohibited during the menstruation period; but having sexual intercourse just for the sake of opposing the Jews is unlawful.

(25). 2978. (Another chain) with similar in meaning.

(Another chain) from Jâbir who said: “The Jews would say: ‘Whoever goes into his wife’s vagina from behind her, then his child will be cross-eyed.’ So Allâh revealed: Your wives are a tilth for you, so go to your tilth when or how you will.”^[1] (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

هَدِيَةٌ مِّنْ لَبَنِ فَارْسَلَ النَّبِيُّ ﷺ فِي أَثْرِهِمَا فَسَقَاهُمَا فَعَلِمُنَا أَنَّهُ لَمْ يَعْصِبْ عَلَيْهِمَا . [قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيقٌ .

(٢٥) - ٢٩٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ تَحْوَهُ بِعَنَاءً .

حَدَّثَنَا ابْنُ أَبِي عُمَرَ : حَدَّثَنَا سُفِيَّانُ عَنْ ابْنِ الْمُنْكَدِرِ سَعِيْجَ جَابِرًا يَقُولُ : كَانَتِ الْيَهُودُ تَقُولُ : مَنْ أَتَى امْرَأَةً فِي قُبْلَهَا مِنْ دُبْرِهَا كَانَ الْوَلَدُ أَخْوَلَ، فَنَزَّلَتْ 《نِسَاؤُكُمْ حَرَثٌ لَّكُمْ فَأَتُوا حَرَثَكُمْ أَنَّ شَتَّمَ》 [٢٢٣] .

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيقٌ .

تخریج: [صحیح] وانظر الحديث السابق، وأخرجه البخاري، التفسیر، باب: «نساؤکم حرث لكم فأتوا حرثکم أنى شتم»، ح: ٤٥٢٨ ومسلم، ح: ١٤٣٥ من حديث سفيان بن عيينة به.

Comments:

The wife of a person is a means of having children, the place of sowing the

^[1] *Al-Baqarah* 2:223.

seed (for children) is a woman's vagina, her front private part. So this is the intended place for intercourse, but no form and style is specified for it. Sexual intercourse may be made making her lie on her back, and may be from behind, but nevertheless the place of entering for intercourse is particular, which is only the vagina.

(26). 2979. Umm Salamah narrated from the Prophet ﷺ, regarding: Your wives are a tilth for you, so go to your tilth when or how you will.^[1] (He ﷺ said): "Meaning one valve." (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Ibn Khuthaim is ‘Abdullāh bin ‘Uthmān bin Khuthaim. Ibn Sābit is ‘Abdur-Rahmān bin ‘Abdullāh bin Sābit Al-Jumāhī Al-Makkī, and Hafṣah is the daughter of ‘Abdur-Rahmān bin Abī Bakr Aṣ-Ṣiddīq (narrators in the chain). And it has been reported as: "In one hole."

(٢٦) - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُقِيَّاً عَنْ أَبْنِ خُثْيَمٍ، عَنْ أَبْنِ سَابِطٍ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: «سَاءَ لَكُمْ حَرثٌ لَّكُمْ قَاتُوا حَرثًا أَنْ شَنْثَمْ» يَعْنِي صِمامًا وَاحِدًا.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ. وَابْنُ خُثْيَمٍ هُوَ عَبْدُ اللَّهِ بْنُ عُثْمَانَ أَبْنُ خُثْيَمٍ. وَابْنُ سَابِطٍ هُوَ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَابِطِ الْجُمَجُونِ الْمَكَّيِّ وَحَفْصَةَ هِيَ بِنْتُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ، وَيُرْوَى فِي سِيَامَ وَاحِدًا.

تخریج: [صحیح] وأخرجه أحمد: ٣١٨/٦ عن ابن مهدي به ورواه وهيب عن عبدالله بن عثمان بن خثيم (أحمد: ٣٠٥/٦) وسنده حسن وللحديث شواهد كثيرة.

(27). 2980. Ibn ‘Abbās narrated: "Umar came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! I am ruined!' He said: 'Why are you ruined?' He said: 'I turned my mount during the night.'"^[2] He said: "So the Messenger of Allāh ﷺ did not say anything in reply to him. Then Allāh revealed this Āyah to the Messenger of Allāh ﷺ: 'Your wives are a tilth for you, so go to your tilth when or how you

(٢٧) - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ جَعْفَرِ بْنِ أَبِي الْمُغَиْرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: جَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلْ كُنْتُ، قَالَ: «وَمَا أَهْلَكَكَ؟» قَالَ: حَوَّلْتُ رَحْلِيَ اللَّيْلَةَ، قَالَ: فَلَمْ يَرُدْ عَلَيْهِ رَسُولُ اللَّهِ ﷺ شَيْئًا، قَالَ: فَأَنْزَلْتُ عَلَى

[١] *Al-Baqarah* 2:223.

[٢] Meaning that he went into his wife from behind her.

will.^[1] From the front, the back, avoiding the anus, and menstruation.” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadîth* is *Hasan Gharîb*, Ya‘qûb bin ‘Abdullâh Al-Ashâ’rî (a narrator in the chain) is Ya‘qûb Al-Qummî.

رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةُ ﴿نَسَوْتُكُمْ حَتَّى لَكُمْ فَأُتُوا حَرَثَكُمْ أَقْبَلْ شِنَمٌ﴾ [٢٢٣] أَقْبَلْ وَأَدْبَرْ وَاتَّقِ الدُّبُرَ وَالْحَيْضَةَ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ، وَيَعْقُوبُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ هُوَ يَعْقُوبُ الْقُمِّيُّ.

تخریج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٨٩٧٧ من حديث يعقوب بن عبد الله به وصححه ابن حبان (الإحسان): ٤١٩٠.

Comments:

This *Hadîth* proves that having intercourse from the behind through the vagina and from the front is allowed, but doing so in the back side (anus) is unlawful.

(28). 2981. Al-Hasan reported from Ma‘qil bin Yasâr that he married his sister to a man among the Muslims during the time of the Messenger of Allâh ﷺ. She remained with him as long as she did, then he divorced her once without taking her back until her *Iddah* elasped, but they desired each other again. Then he proposed again. He (Ma‘qil) said to him: ‘You ingrate! I honored you by marrying her to you, then you divorced her. By Allâh! She will never be returned to you again.’ Allâh knew of his need for her and her need for a husband, so Allâh, Blessed and Most High, revealed: ‘And when you have divorced women and they have fulfilled the term of their prescribed period...’ up to His saying: ‘...and you do not know.’^[2] So when Ma‘qil heard that he said:

حَدَّثَنَا حِشَامُ بْنُ الْفَارِسِ عَنِ الْمُبَارَكِ بْنِ فَضَالَةَ، عَنِ الْحَسَنِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ أَنَّهُ زَوَّجَ أُخْتَهُ رَجُلًا مِنَ الْمُسْلِمِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَكَانَتْ عِنْدَهُ مَا كَانَتْ، ثُمَّ طَلَّقَهَا تَطْلِيقَةً لَمْ يُرَا جِعْلَاهَا حَتَّى انْقَضَتِ الْعِدَةُ فَهُوَ بِهَا وَهُوَ بِهَا، ثُمَّ خَطَبَهَا مَعَ الْخُطَابِ فَقَالَ لَهُ: يَا لَكُمْ أَكْرَمُنَا بِهَا وَزَوَّجْنَاكُمْ فَطَلَّقْنَاها، وَاللَّهُ لَا تَرْجِعُ إِلَيْكَ أَبْدًا أَخْرُ مَا عَلَيْكَ، قَالَ: فَعَلَمَ اللَّهُ حَاجَتَهُ إِلَيْهَا وَحَاجَتَهَا إِلَيْ بَعْلِهَا، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: «وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَنَفِّ أَجْهَنَّمَ» إِلَى قَوْلِهِ «وَأَنْتُمْ لَا تَعْلَمُونَ» [٢٢٢] فَلَمَّا سَمِعَهَا مَعْقِلٌ قَالَ: سَمِعَ لِرَبِّي وَطَاعَهُ، ثُمَّ دَعَاهُ فَقَالَ: أَزَوْجُكَ وَأَكْرَمُكَ.

[1] *Al-Baqarah* 2:223.

[2] *Al-Baqarah* 2:232.

'I heard my Lord and obey.' Then he called for him and said: 'I marry you, and honor you.'" (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*. It has been reported through other routes from Al-Ḥasan, and that is reported from Hasan is *Gharīb*. And in this *Hadīth*, there is proof that marriage is not allowed without a *Wali*, because Ma‘qil bin Yasār’s sister was not a virgin, so if the matter was up to her, not her *Wali*, then she could have married herself, and she would have had no need for Ma‘qil bin Yasār to act as the *Wali* for her. And Allāh only addressed the *Wali* in this *Āyah*, saying: Do not prevent them from marrying their (former) husbands. – so in this *Āyah* is the evidence that the authority is with the *Wali* in marrying (women) with their consent.

تخریج: [صحيح] وأخرجه البخاري، التفسير، باب: «إذا طلقت النساء فبلغهن أجلهن فلا تحصلونهن أن ينكحن أزواجهن»، ح: ٤٥٢٩ من حديث الحسن البصري به.

Comments:

In case of the marriage of a widow or divorced woman, the guardian and the woman both are commanded to decide the matter of marriage by mutual consent and agreement. None of the two parties is allowed to do so without the consent of the other party. That is why, sometimes the matter of marriage is referred to the guardians and sometimes to the women in order to make both participate and they should not look to ignore each other.

(29). 2982. *Abū Yūnus*, the freed slave of ‘Āishah, said: “‘Āishah ordered me to write a *Muṣṭafā* for her, and she said: ‘When you get to this *Āyah* then tell me: Guard strictly (the five obligatory) prayers, and the middle *Salāt*.^[11] So when I

[قال أبو عيسى:] هذا حديث حسن صحيح. وقد روى من غير وجه عن الحسن، وهو عن الحسن عربى. وفي هذا الحديث دلالة على أنه لا يجوز التكالح بغيره ولئلا لأن أخت مغيل بن يساري كانت ثبباً، فلو كان الأمر إليها دون ولائها لزوجت نفسها ولم تتحرج إلى ولائها مغيل بن يساري. وإنما خاطب الله في هذه الآية الأولياء فقال: «فلا تضطروهن أن ينكحن أزواجهن» ففي هذه الآية دلالة على أن الأمر إلى الأولياء في التزويج مع رضاهم.

^[11] *Al-Baqarah* 2:238.

(29) - ٢٩٨٢ - حَدَّثَنَا قُتْيَةُ عَنْ مَالِكٍ ابْنِ أَنَسِيهِ؛ حٌ وَحَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُونُ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ الْقَعْدَانَ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ قَالَ: أَمَرْتَنِي عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]

reached it, I told her and she dictated to me: 'Guard strictly (the five obligatory) prayers, and the middle *Salât*, and *Salât Al-'Asr*. And stand before Allâh with obedience.' She said: 'I heard that from the Messenger of Allâh ﷺ.'"

There is something on this topic from Hafshah.

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

Comments:
This topic preceded under chapter 19 in the chapters on *Salât*, and in it that the view of 'Aishah is that *Al-Wustâ* refers to the *Zuhr* prayer, and this narration indicates her reason for that.

(30). 2983. Samurah bin Jundab narrated: "The Prophet of Allâh ﷺ said: 'The middle *Salât* is *Salât Al-'Asr*.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

(31). 2984. 'Ubaidah As-Salmâni narrated that 'Ali narrated to him that on the Day of Al-Ahzâb the Prophet ﷺ said: "O Allâh! Fill their graves and their homes with fire as they have kept us busy from *Salât Al-Wustâ* (the middle prayer) until the sun set." (*Sahîh*)

أَنْ أَكْتُبَ لَهَا مُضْخَفًا فَقَالَتْ : إِذَا بَلَغْتَ هَذِهِ الآيَةَ فَأَذْنِي (حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى) [٢٢٨] فَلَمَّا بَلَغْتُهَا أَذْنَتُهَا فَأَمْلَأَتْ عَلَيَّ : (حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةَ الْعَصْرِ وَقُوْمُوا اللَّهُ قَاتِنِينَ) . وَقَالَتْ : سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ . وَفِي الْبَابِ عَنْ حَفْصَةَ .

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: وأخرجه مسلم، المساجد، باب الدليل لمن قال: الصلاة الوسطى هي صلاة العصر، ح ٦٢٩ من حديث مالك به وهو في الموطأ: ١٣٨ / ١ (يحيى) * وفي الباب عن حفصة [مالك: ١٣٩ / ١].

(٣٠) - ٢٩٨٣ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ : حَدَّثَنَا يَزِيدُ بْنُ رُوبِيعَ عَنْ سَعِيدِ ، عَنْ قَتَادَةَ : حَدَّثَنَا الْحَسَنُ عَنْ سَمْرَةَ بْنِ جُنْدِبٍ : أَنَّ رَبِيْعَ اللَّهَ ﷺ قَالَ : «صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ » .

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: [صحیح] تقدم: ١٨٢: .

(٣١) - ٢٩٨٤ - حَدَّثَنَا هَنَّادُ : حَدَّثَنَا عَبْدَةُ عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ ، عَنْ قَتَادَةَ ، عَنْ أَبِي حَسَانِ الْأَعْرَجِ ، عَنْ عَبِيدَةِ السَّلْمَانِيِّ أَنَّ عَلَيْنَا حَدَّثَهُ : أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْأَخْرَابِ : «اللَّهُمَّ امْلأْ قُبُورَهُمْ وَبَيْوَتَهُمْ نَارًا كَمَا شَعَلْنَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ » .

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ

[Abū ‘Eisā said:] This *Hadîth* is *Hasan Sahîh*. It has been reported through other routes from ‘Alî, and Abû Ḥassân Al-A‘raj’s name is Muslim.

تخریج: وأخرجه مسلم، المساجد، باب الدليل لمن قال: "الصلاۃ الوسطیٰ هي صلاۃ العصر" ، ح: ۶۲۷ من حديث سعید بن أبي عروبة به.

Comments:

The sun sets after *Aṣr* prayer, this is a clear evidence that the middle prayer is *Aṣr* prayer. The Prophet was so cautious of it being missed, that he made the supplication against those who caused him to miss it. This is the correct opinion, that the middle prayer is *Aṣr* prayer.

(32). 2985. ‘Abdullâh bin Mas‘ûd narrated that the Messenger of Allâh ﷺ said: "Salât Al-Wusta is Salât Al-‘Aṣr." (*Sahîh*)

There are narrations on this topic from Zâid bin Thâbit, Abû Hâshim bin ‘Utbah and Abû Hurairah.

صَحِيحٌ . وَقَدْ رُوِيَّ مِنْ عَيْرٍ وَجْهٍ عَنْ عَلَيٍّ .
وَأَبُو حَسَانَ الْأَعْرَجَ اسْمُهُ مُسْلِمٌ .

(٣٢) - ٢٩٨٥ - حَدَّثَنَا مَحْمُودُ بْنُ غِيلَانَ: حَدَّثَنَا أَبُو النَّضْرِ وَأَبُو دَاوُدَ عَنْ مُحَمَّدٍ
ابْنِ طَلْحَةَ بْنِ مُصَرْفٍ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ،
عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «صَلَّةُ الْوُسْطَى صَلَّةُ الْعَصْرِ» .
وَفِي الْبَابِ عَنْ زَيْدِ بْنِ ثَابِتٍ وَأَبِي هَاشِمٍ
ابْنِ عُثْمَةَ وَأَبِي هُرَيْرَةَ .
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: وأخرجه مسلم، أيضًا، ح: ۶۲۸ من حديث محمد بن طلحة به * وفي الباب عن زيد بن ثابت [أبو داود، ح: ۴۱۱] وأبي هاشم بن عتبة [ابن جرير: ۳۴۶/۲ وآبى هريرة [ابن خزيمة، ح: ۱۳۳۸ وابن جرير في تفسيره: ۳۴۶/۲].

(33). 2986. Zâid bin Arqam said: "During the time of the Messenger of Allâh ﷺ, we would talk during *Salât*, so 'And stand before Allâh with obedience'^[۱] was revealed, ordering us to be silent." (*Sahîh*)

(٣٣) - ٢٩٨٦ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْيَعَ:
حَدَّثَنَا مَرْوَانُ بْنُ مَعَاوِيَةَ وَبَرِيدُ بْنُ هَارُونَ
وَمُحَمَّدُ بْنُ عَبِيدٍ عَنْ إِشْمَاعِيلَ بْنِ أَبِي حَالِدٍ،
عَنْ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو
الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنَّا نَكَلُّ
عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ فَنَرَأَتْ
﴿وَقُومُوا لَهُ قَنِينَ﴾ [٢٣٨] فَأَمْرَنَا بِالسُّكُوتِ .

^[۱] *Al-Baqarah* 2:238.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: «وَقَوْمًا لَّهُ قَانِتِينَ»، ح: ٤٥٣٤ و مسلم، ح: ٥٣٩ من حديث إسماعيل بن أبي خالد به.

Comments:

This *Hadîth* tells us that making conversation in the prayer was allowed until this Verse was revealed; and *Sûrat Al-Baqarah* was revealed in Al-Madinah, according to the consensus. Zaid bin Arqam is also an *Anṣârî* and Madenite Companion.

(34). (Another chain) with similar, but he added: "And we were forbidden from talking."

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*. Abû 'Amr Ash-Shaibâni's name is Sa'd bin Iyâs.

(٣٤) - حَدَّثَنَا أَخْمَدُ بْنُ مَنْبِعَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ نَحْوَهُ وَرَأَدَ فِيهِ: «وَنَهَيْنَا عَنِ الْكَلَامِ». [فَالْأَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ. وَأَبُو عَمِّرو الشَّيْبَانِيُّ اسْمُهُ سَعْدُ بْنُ إِيَّاسٍ.

(35). 2987. Abû Mâlik narrated from Al-Barâ' (regarding): And do not aim at that which is bad to spend from it^[1] – he said: "It was revealed about us, the people of the *Anṣâr* who were date-palm owners. A man would bring the amount of dates that he could from his date-palms, either a lot or a little. A man would bring a cluster or two and hang it in the *Masjid*. The people of *As-Suffah* did not have food, so one of them would go up to the cluster and hit it with his stick, and unripe and ripe dates would fall, and he would eat. Some people did not hope for good, so a man would bring a cluster with pitless and hard dates, and a cluster with damaged dates, and hang it. So Allâh, Blessed and Most High, revealed: O you who believe! Spend of the good things

(٣٥) - ٢٩٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنِ إِسْرَائِيلَ، عَنِ السُّدَّيِّ، عَنْ أَبِي مَالِكٍ، عَنِ الْبَرَاءِ: «وَلَا تَيْمَمُوا الْغِيْثَ وَمِنْ تُفْقَدُهُ» [٢٦٧] قَالَ: نَزَّلَتْ فِينَا مَعْشَرُ الْأَنْصَارِ كُلًا أَضْحَابٍ نَخْلٍ، فَكَانَ الرَّجُلُ يَأْتِي مِنْ نَخْلِهِ عَلَى قَدْرِ كَثْرَيْهِ وَقَلْيَهِ وَكَانَ الرَّجُلُ يَأْتِي بِالْقِنْوَنِ وَالْقُنْوَنِ فَيَعْلَقُهُ فِي الْمَسْجِدِ، وَكَانَ أَهْلُ الصُّفَّةِ لَيْسَ لَهُمْ طَعَامٌ فَكَانَ أَحْدُهُمْ إِذَا جَاءَ أَتَى الْقِنْوَنَ فَصَرَبَهُ بِعَصَمٍ فَيَسْقُطُ الْبُشْرُ وَالشَّنْمُ فَيَأْكُلُ، وَكَانَ نَاسٌ مِنْ لَا يَرْغُبُ فِي الْخَيْرِ يَأْتِي الرَّجُلُ، بِالْقِنْوَنِ فِيهِ الشَّيْصُنُ وَالْحَشْنُ وَبِالْقِنْوَنِ قَدْ انْكَسَرَ فَيَعْلَقُهُ، فَأَنْزَلَ اللَّهُ تَبَارَكَ تَعَالَى: «يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِنَطُوا مِنْ طَرِيقِكُمْ فَلَا يَرْجِعُوهُمْ لَكُمْ مِنْ

^[1] *Al-Baqarah* 2:267.

which you have earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it.^[1] They said: ‘If one of you were given similar to what he gave, he would not take it except bashfully with your eyes closed.’ So after that, one of us would bring the best that we had.” (*Hasan*)

[*Abū 'Eisā* said:] This *Hadîth* is *Hasan Sahîh Gharîb*. *Abū Mâlik* is Al-Ghifârî, and it is said that his name is Ghazwân. *Sufyân Ath-Thawrî* reported something similar to this from *As-Suddî*.

تخریج: [إسناده حسن] وأخرجه ابن أبي شيبة: ٢٢٦/٣، ح: ١٠٧٨٧ عن عبید الله بن موسى به ورواه ابن ماجه، ح: ١٨٢٢ من حديث البراء بن عازب به وصححه الحاكم: ٢٨٥/٢ والذهبی والبصیری.

Comments:

This Qur’anic Verse and the *Hadîth* prove that such best and valuable things should be given in the path of Allâh, that a person will accept for himself willfully, happily and without hesitation. The bunches being hung in the mosque also prove that, for the general benefit of the public and for the people’s need, hanging electric fans, tube-lights, bulbs and clocks are allowed; such other necessities as well.

(36). 2988. ‘Abdullâh bin Mas‘ûd narrated that the Messenger of Allâh ﷺ said: “Indeed the *Shaitân* has an effect on the son of Âdâm, and the angel also has an effect. As for the *Shaitân*, it is by threatening evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds that, let him know that it is from Allâh, and let him praise Allâh for it. Whoever finds the

الْأَرْضَ ۖ وَلَا تَبِعُمُوا الْخَيْثَ ۖ مِنْهُ تُنْفَقُونَ ۖ وَلَسْتُ
يَعْلَمُ بِكُمْ إِلَّا أَنْ تَفْعَمُوا فِيهِ ۚ قَالُوا: لَوْ أَنَّ
أَحَدَكُمْ أَهْدَى إِلَيْهِ مِثْلُ مَا أَعْطَى لَمْ يَأْخُذْهُ
إِلَّا عَلَى إِعْمَاضٍ أَوْ حَيَاءً ۖ قَالَ: فَكُنَّا بَعْدَ
ذَلِكَ يَأْتِي أَحَدُنَا يَصَالِحُ مَا عِنْهُ ۖ

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ ۗ وَأَبُو مَالِكٍ هُوَ الْغَفَارِيُّ
وَيُقَالُ اسْمُهُ: غَزْوَانٌ وَقَدْ رَوَى [شَعْبَانُ]
الْوَرَرِيُّ عَنِ السُّدَّيِّ شَيْئًا مِنْ هَذَا ۖ

(٣٦) - ٢٩٨٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو
الْأَحْوَاصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُرَّةِ
الْهَمْدَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: إِنَّ لِلشَّيْطَانِ لَمَّا يَأْتِ آدَمَ
وَلِلْمَلَكِ لَمَّا، فَأَمَّا لَمَّا الشَّيْطَانُ فَإِيَاعَادُ بِالشَّرِّ
وَتَكْذِيبُ بِالْحَقِّ، وَأَمَّا لَمَّا الْمَلَكُ فَإِيَاعَادُ
بِالْخَيْرِ وَتَضْدِيقُ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ
فَلْيَعْلَمْ أَنَّهُ مِنْ اللَّهِ فَلِيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ

[1] *Al-Baqarah* 2:267.

other then let him seek refuge with Allāh from the *Shaiṭān* [the outcast] then recite: *Shaiṭān* threatens you with poverty and orders you to commit *Fahishā*".^[1] (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*. It is a narration of Abū Al-Āḥwāṣ, we do not know of it being *Marfū'* except through the narration of Abū Al-Āḥwāṣ.

تخریج : [إسناده ضعیف] وأخرجہ النسائی فی الکبری، ح: ۱۱۰۵۱ عن هناد به وصححہ ابن حبان، ح: ۴۰ * عطاء بن السائب اخْتَلَطَ والراوی عنه سمع منه بعد اختلاطه.

Comments:

This *Hadīth* informs that Satan creates illusions of fear, of poverty and starvation for a person in case of spending in the path of good, but urges for spending on the causes of evil and immorality. Therefore a person needs to be cautious and mindful of satanic whispering and illusions.

(37). 2989. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “O you people! Indeed Allāh is *Tayyib* (good) and he does not accept but what is good. And indeed Allāh ordered the believers with what He ordered the Messengers. He ﷺ said: ‘O you Messengers! Eat of the good things and do righteous deeds. Verily I am well acquainted with what you do.’^[2] And He said: ‘O you who believe! Eat from the good things We have provided for you.^[3]’” He said: “And he mentioned a man: ‘Who is undertaking a long journey, whose hair is dishevelled and he is covered with dust. He raises his hands to the heavens and says: “O Lord! O Lord!” Yet his

الآخری فَيَتَعَوَّذُ بِاللهِ مِنَ الشَّيْطَانِ [الرَّجِيمِ]
ثُمَّ قَرَا: «الشَّيْطَانُ يَدْكُمُ الْفَقَرَ وَيَأْمُرُكُمْ
بِالْنَّشْكَلِ» الآية [٢٦٨].

[قال أبو عيسى:] هذا حديث حسن صحيح غريب. وهو حديث أبي الأحوص لا تعرفه مرجوعا إلا من حديث أبي الأحوص.

تخریج : [إسناده ضعیف] وأخرجہ النسائی فی الکبری، ح: ۱۱۰۵۱ عن هناد به وصححہ ابن حبان، ح: ۴۰ * عطاء بن السائب اخْتَلَطَ والراوی عنه سمع منه بعد اختلاطه.

- ۲۹۸۹ - (۳۷)
حَدَّثَنَا أَبُو نُعْمَانَ: حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ
عَنْ عَدَىٰ بْنِ ثَابَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا^[۱]
النَّاسُ! إِنَّ اللَّهَ طَيِّبٌ [وَلَا يَقْبِلُ إِلَّا طَيِّباً،
وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الرَّسُولُ
[۲۳] وَقَالَ: «يَا أَيُّهَا الَّذِينَ آتَيْنَاكُمُ الْطَّيِّبَاتِ وَأَنْهَيْنَا
صَلِحَّا إِذَا يَمَّا تَعْمَلُونَ عَلَيْمٌ»] [المؤمنون: ۲۳]
وَقَالَ: «يَا أَيُّهَا الَّذِينَ آتَيْنَاكُمُ الْطَّيِّبَاتِ
مَا رَزَقْنَاكُمْ»] [۱۷۲] قَالَ: «وَدَكَرَ الرَّجُلَ
يُطْبِلُ السَّعْدَ أَشْعَثَ أَغْبَرَ يَمْدُدُ يَدَهُ إِلَى السَّمَاءِ
يَا رَبَّ يَا رَبَّ وَمَطْعَمُهُ حَرَامٌ، وَمَشْرُبُهُ
حَرَامٌ، وَمَلْبُسُهُ حَرَامٌ وَغُذِيَّ بِالْحَرَامِ فَأَنَّى

[۱] *Al-Baqarah* 2:268.

[۲] *Al-Mu'minūn* 23:51.

[۳] *Al-Baqarah* 2:172.

food is from the unlawful, his drink is from the unlawful, his clothing is from the unlawful, and he was nourished by the unlawful. So how can that be accepted?"'" (*Sahīh*)

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan Gharīb*. We only know of it as a narration of *Fudail bin Marzūq*, and *Abū Hāzim* is *Al-Ashjaiyā* – his name is *Salmān*, the freed slave of '*Azzah Al-'Ashjaiyyah*.

تخریج: وأخرج مسلم، الزکاة، باب قبول الصدقة من الكسب الطيب وتربيتها، ح: ١٠١٥
من حديث فضيل بن مرزوق به.

Comments:

When the lawful earning is not in consumption at all, and a person is nourished with unlawful earnings, his eating, drinking and dressing all are of unlawful wealth, in this case the person's humbleness, dishevelled hair, body covered with dust, and even being in the state of a journey, cannot be a means of the acceptance of the supplication. Because the condition for the definite acceptance is, 'let them obey Me'; when they do not accept and obey His Command, how will He then respond to their requests and invocations.

(38). 2990. *Isrā'il* narrated from *As-Suddī* who said: "Someone who heard from 'Alī, narrated about him saying: 'When this *Āyah* was revealed: ‘And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and He punishes whom He wills.’"^[1] – we were very distressed about it.' He said: 'We said: "Something occurs in ourselves to one of us, and he will be taken to account for it, and we do not know what of it he will be pardoned for, and what of it he will not be pardoned for." So this *Āyah* was revealed: Allāh does not burden a

يُسْتَجَابُ لِذَلِكَ». [قال أبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثٍ فُضَيْلٍ بْنِ مَرْزُوقٍ. وَأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ اسْمُهُ سَلْمَانٌ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ.

(٣٨) - ٢٩٩٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ السُّدْدِيِّ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَلَيْهَا يَقُولُ: لَمَّا تَرَكَتْ هَذِهِ الْآيَةَ: «وَإِنْ تَبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يَعْلَمُكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيَعْذِبُ مَنْ يَشَاءُ» الْآيَةَ [٢٨٤]، أَخْرَجَنَا. قَالَ: قُلْنَا: يُحَدِّثُ أَحَدُنَا نَفْسَهُ فَيَحْاسِبُ بِهِ لَا تَنْدِري مَا يُعْفَرُ مِنْهُ وَمَا لَا يُعْفَرُ مِنْهُ فَتَرَكَتْ هَذِهِ الْآيَةَ بَعْدَهَا فَنَسَخْتُهَا: «لَا يَكْفُثُ اللَّهُ نَفْسًا إِلَّا وَسَعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أَكْسَبَتْ» [٢٨٦].

^[1] *Al-Baqarah* 2:284.

soul beyond what it can bear, for it, is what it has earned, and against it, is what it has wrought.^[1] (*Da'iyyah*)^[2]

تخریج: [إسناده ضعیف] * "من سمع" مجهول، وحدیث مسلم، ح: ١٢٥ (الإيمان) . وغيره يعني عنه .

Comments:

The revelation of this Verse and its apparent meaning demonstrated the fear of accountability of all types of thoughts, whims and imaginations, whether they were provoked or they came to the mind through oneself; so the noble Companions became worried, and the following Verse made a clear explanation. According to Hāfiẓ Ibn Al-Qayyim, the companion would implement the meaning of *Nasakhah* (abrogation) for explanation as well; so ‘Ali رض interpreted the meaning of the abrogation in the explanation and description.

(39). 2991. Umayyah narrated that she asked ‘Āishah about the saying of Allāh, Blessed and Most High: And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it.^[3] And about His saying: And whoever does evil, he will be recompensed for it.^[4] She said: "No one has asked me about it since I asked the Messenger of Allāh صلی اللہ علیہ وسّلّمَ, he said: 'This is Allāh's admonition for His slave regarding whatever he is striken with, of fever and problems, even the item that he has in the pocket of his shirt which he loses and worries about, until the slave's sins are removed, just as the red ore is removed from the bellows.'" (*Da'iyyah*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib* as a narration of ‘Āishah, we do not know of it

(٣٩) - ٢٩٩١ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى وَرَوْحُ بْنُ عَبَادَةَ، حَنْدَنَاهُ الْحَسْنُ بْنُ مُوسَى وَرَوْحُ بْنُ عَبَادَةَ، عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ عَلَيِّ بْنِ رَيْدٍ، عَنْ أُمِّيَّةَ أَنَّهَا سَأَلَتْ عَائِشَةَ، عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: «وَإِنْ تُبَدِّلُ مَا فِي أَنْسِكُمْ أَوْ تُخْفُوْ مَا يُعَابِسُكُمْ بِهِ اللَّهُ» وَعَنْ قَوْلِهِ: «مَنْ يَعْمَلْ شَوْءًا يُجْزَى بِهِ» [النساء: ١٢٣] فَقَالَتْ: مَا سَأَلْتَنِي عَنْهَا أَحَدٌ مُنْذُ سَأَلْتُ رَسُولَ اللَّهِ صلی اللہ علیہ وسّلّمَ فَقَالَ: «هَذِهِ مَعَاتِبُ اللَّهِ الْعَيْدُ فِيمَا يُصِيبُهُ مِنَ الْحُمَّى وَالنَّكَبَةِ حَتَّى الْإِضَاعَةِ يَضَعُهَا فِي يَدِ قَوْمِهِ فَيَقْدُمُهَا فَيَقْرَعُ لَهَا، حَتَّى إِنَّ الْعَبْدَ لِيَخْرُجَ مِنْ ذُنُوبِهِ كَمَا يَخْرُجُ التُّبرُ الأَحْمَرُ مِنَ الْكَبِيرِ».

[قال أبو عيسى:] هذا حديث حسن غريبٌ من حديث عائشة لا نعرفه إلا من

^[1] *Al-Baqarah* 2:286.

^[2] Its meaning is recorded by Muslim, while the chain for this version is weak.

^[3] *Al-Baqarah* 2:284.

^[4] *An-Nisā'* 4:123.

except through the narration of Ḥammād bin Salamah.

تخریج: [إسناده ضعیف] وأخرجه أحمد: ٢١٨ من حديث حماد بن سلمة به * علي بن زید بن جدعان: ضعیف وأمية مجهولة.

Comments:

'Āishah meant that the reckoning and punishment mentioned in these two Verses, it is not the reckoning and punishment in the Hereafter; instead it is worldly hardships and trials, so that a believer may become pure gold after passing through the furnace of worldly hardships and tests, and his sins will be forgiven. But this is all about the deeds that are in control of human.

(40). 2992. Ibn 'Abbâs narrated: "When this Āyah was revealed: And whether you disclose what is in yourselves or conceal it, Allâh will call you to account for it."^[1] Some things entered their hearts that had not entered them before. So they mentioned that to the Prophet ﷺ and he said: "Say: 'We hear and we obey.'" So Allâh put faith into their hearts and Allâh Blessed and Most High revealed the Āyah: The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers (and) Allâh does not burden a soul beyond what it can bear, for it is what it has earned and against it is what it has wrought. "Our Lord! Punish us not if we forget or fall into error."^[2] He said: 'I have done so (as requested).' Our Lord! Lay not upon us a burden like that which You did upon those before us. He said: '[I have done so (as requested).]' Our Lord! Put not a burden upon us greater than we

عَيْلَانَ: حَدَّثَنَا وَكِبِيعُ: حَدَّثَنَا سُقْيَانُ عَنْ آدَمَ ابْنِ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَّلْتُ هَذِهِ الْآيَةَ: «وَإِنْ تُبْدِوْ مَا فِي أَفْسِحَتِكُمْ أَوْ تُخْفِيْ مِمَّا يَعْسِبُكُمْ يَهُدِيْ اللَّهُ مَنْ يَدْخُلُ مِنْ شَيْءٍ، فَقَالُوا لِلنَّبِيِّ ﷺ: فَقَالَ: «قُولُوا: سَمِعْنَا وَأَطَعْنَا» فَأَلْفَى اللَّهُ الْإِيمَانَ فِي قُلُوبِهِمْ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: «إِنَّمَّا أَرْسَلْنَا رَسُولًا [٢٨٥] أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ» الْآيَةَ [٢٨٥] لَا يَكْلُفُ اللَّهُ نَفْسًا إِلَّا مَا وُسْهَنَ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أَكْتَسَبَتْ رَبِّنَا لَا تُؤَاخِذنَا إِنْ سَيِّئَتْ أَوْ أَحْكَمَنَا» قَالَ: «قَدْ فَعَلْتُ» «رَبِّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْنَا عَلَى الَّذِينَ مِنْ قَبْلِنَا» قَالَ: [قَدْ فَعَلْتُ] «رَبِّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَأَعْفُ عَنَّا وَأَغْفِرْ لَنَا وَأَرْحَمْنَا» الْآيَةَ [٢٨٦]، قَالَ: «قَدْ فَعَلْتُ». [قَالَ أَبُو عِيسَى :]: هَذَا حَدِيثٌ حَسَنٌ.

[1] *Al-Baqarah* 2:284.

[2] *Al-Baqarah* 2:286.

have strength for. Pardon us and grant us forgiveness. Have mercy on us.^[1] He said: 'I have done so (as requested).'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan*. This has been reported through routes other than this from Ibnu 'Abbâs.

There is something on this topic from Abû Hurairah. As for Ādâm bin Sulaimân (a narrator in the chain), it is said that he is the father of Yahyâ bin Ādâm.

وَقَدْ رُوِيَ هَذَا مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ ابْنِ عَبَّاسٍ .

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ . وَادْمُ بْنُ سُلَيْمَانَ يُقَالُ : هُوَ وَالْدُّيَحْمَى بْنُ آدَمَ .

تخریج: وأخرج مسلم، الإيمان، باب بيان تجاوز الله تعالى عن حديث النفس والخواطر بالقلب إذا لم تستقر ... إلخ، ح: ١٢٦ من حديث وكيع به * وفي الباب عن أبي هريرة [مسلم، ح: ١٢٥].

Comments:

The Prophet ﷺ taught his Companions the rule of 'we hear and obey'; because he ﷺ knew that only those thoughts and views would be held accountable that are in human control and the person intended and tried to practise them; therefore, there is no need to worry about the thoughts occurring in the mind, so long as they are not uttered or practised.

Chapter 3. Regarding *Sûrah Al-Imrân*

(المعجم ٣) - [باب :] وَمِنْ سُورَةِ آلِ عِمَرَانَ (التحفة ٤)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1).2993. 'Aishah narrated: "I asked the Messenger of Allâh ﷺ about Allâh's saying: So, as for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking *Al-Fitnah* and seeking its *Ta'wil*".^[2]

(١) - ٢٩٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا أَبُو دَاؤُدَ الطَّيَالِسِيُّ : حَدَّثَنَا أَبُو عَامِرٍ وَهُوَ الْخَرَازُ وَيَرِيدُ بْنُ إِبْرَاهِيمَ كَلَاهُمَا عَنْ أَبْنِ أَبِي مُلِينَكَةَ ، قَالَ يَرِيدُ عَنْ أَبْنِ أَبِي

[1] *Al-Baqarah* 2:286.

[2] *Al-Imrân* 3:7.

He said: 'When you see them, be aware of them.'" Yazid (one of the narrators in one chain) said: "When you see them, be aware of them' – she said it two or three times." (*Sahih*)

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

مُلَيْكَةً، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ،
وَلَمْ يَذْكُرْ أَبُو عَامِرٍ الْقَاسِمَ قَالَتْ: سَأَلْتُ
رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ «فَإِنَّ الَّذِينَ فِي قُوْبَيْهِ
رَبِيعٌ فَيَنْعُونَ مَا نَتَّبَهُ مِنْهُ أَتَعْنَاهُ الْمُشَنَّهُ وَأَتَعْنَاهُ
تَأْوِيلَهُ» [٧] قَالَ: «فَإِذَا رَأَيْتُمُوهُمْ فَاعْرِفُوهُمْ»،
وَقَالَ يَزِيدُ: «فَإِذَا رَأَيْتُمُوهُمْ فَاعْرِفُوهُمْ، قَالَهَا
مَرْتَيْنِ أَوْ ثَلَاثَةِ .
[قالَ أَبُو عَيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ .

تخریج : [صحیح] وانظر الحديث الآتي وهو في مستند أبي داود الطیالسي ، ج: ١٤٣٣ عن
یزید بن ابراهیم به * عند الكل : "فاحذروهم" بدل "فاعرفوهم" .

(2). 2994. 'Āishah said: "The Messenger of Allāh ﷺ was asked about this Āyah: 'It is He who sent down to you the Book. In it are Āyāt that are entirely clear...'^[1] until the end of the Āyah. So the Messenger of Allāh ﷺ said: 'When you see those who seek what is not entirely clear thereof, then it is they whom Allāh has described, so beware of them.'" (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. It has been related from Ayyūb, from Ibni Abī Mulaikah from 'Āishah. This is how more than one narrator reported this *Hadīth*; from Ibni Abī Mulaikah from 'Āishah and they did not mention in it: "From Al-Qāsim bin Muḥammad." Only Yazid bin Ibrāhīm [At-Tustarī] mentioned: "From Al-Qāsim bin

(٢) - ٢٩٩٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
أَخْبَرَنَا أَبُو الْوَلِيدُ [الطَّيَالِسِيُّ]: حَدَّثَنَا يَزِيدُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ
ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ
اللَّهِ ﷺ عَنْ هَذِهِ الْآيَةِ: «هُوَ الْيَقِنُ أَنَّ لَهُ عَيْنَكَ
الْكِتَبَ مِنْهُ مَا يَدْعُ تَحْكِيمَتْ» إِلَى آخِرِ الْآيَةِ [٧]
فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ
مَا تَشَاءُونَ مِنْهُ، فَأَوْلَئِكَ الَّذِينَ سَمَّاهُمُ اللَّهُ
فَاحْذَرُوهُمْ» .

[قالَ أَبُو عَيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ . وَرُوِيَ عَنْ أَيُوبَ، عَنِ ابْنِ أَبِي
مُلَيْكَةَ، عَنْ عَائِشَةَ . هَكَذَا رَوَى غَيْرُ وَاحِدٍ
هَذَا الْحَدِيثَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ
عَائِشَةَ، وَلَمْ يَذْكُرُوا فِيهِ، عَنِ الْقَاسِمِ بْنِ

^[1] *Al 'Imrān* 3:7.

Muhammad” in this *Hadīth*. Ibn Abī Mulaikah is ‘Abdullāh bin ‘Ubaidullāh bin Abī Mulaikah, and he heard from ‘Āishah as well.

مُحَمَّدٌ وَإِنَّمَا ذَكَرَ يَزِيدُ بْنُ إِبْرَاهِيمَ [الشَّتَرِئُ]
عَنِ الْفَاسِمِ بْنِ مُحَمَّدٍ فِي هَذَا الْحَدِيثِ.
وَابْنُ أَبِي مُلِينَكَةَ هُوَ عَبْدُ اللَّهِ بْنُ عَيْدَ اللَّهِ بْنِ
أَبِي مَائِيكَةَ وَقَدْ سَمِعَ مِنْ عَائِشَةَ أَيْضًا.

تخریج: متقد عليه، وأخرجه البخاري، التفسیر، سورة آل عمران، باب: «منه آيات
محكمات»: ٤٥٤٧ ومسلم، ح: ٢٦٦٥ من حديث يزيد بن إبراهيم به * حديث أبوب السختياني:
رواه ابن حبان (الإحسان): ١٤٧، ح: ٧٦.

Comments:

Muhkamāt are those verses of the Qur’ān which are very clear and manifest in meaning, such Verses are called the Mother of the Book. These Verses have the status of being the central referral points for the rest of the Book. In case of any dispute or disagreement, it is decided in the light of the scale of these Verses. The people are invited to the Religion in these Verses; also in them are explained the fundamentals of Faith, worships and the Laws of *Shari’ah*. *Mutashābihāt* are the Verses of the Holy Qur’ān that are beyond our observances and knowledge, or about matters which may be interpreted differently, and these Verses are mentioned for the matters of similitudes, parables and other lessons.

(3). 2995. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Every Prophet had a *Wali* among the Prophets. My *Wali* is my father Ibrāhīm the *Khalil* of my Lord.” Then he recited: Verily among mankind who have the best claim to Ibrāhīm, are those who followed him, and this Prophet and those who have believed. And Allāh is the *Wali* (protector) of the believers.^[1] (*Da’if*)

(Another chain) from the Prophet ﷺ with similar, but he (the narrator) did not say: “from Masrūq.”

[Abū ‘Eisā said:] This is more correct than the narration of Abū Ad-Duḥā from Masrūq (narrators

٢٩٩٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: (٣)
حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفِّيَانُ عَنْ أَبِيهِ، عَنْ
أَبِي الصُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِكُلِّ نَبِيٍّ وُلَاءً
مِنَ النَّبِيِّينَ، وَإِنَّ وَلِيَّ أَبِي وَخَلِيلَ رَبِّيِّ، ثُمَّ
قَرَأَ: «لِرَبِّكَ أَقْلَى النَّاسِ بِإِيمَانِهِمْ لِلَّذِينَ أَتَمُواهُ
وَهُنَّا الَّذِي وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ»
[٦٨].

حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا
سُفِّيَانُ عَنْ أَبِيهِ، عَنْ أَبِي الصُّحَى، عَنْ عَبْدِ
اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ وَلَمْ يَقُلْ فِيهِ عَنْ
مَسْرُوقٍ.

[1] *Al Imrān* 3:68.

in the chain). Abū Ad-Duḥâ's name is Muslim bin Ṣubayḥ.

(Another chain) from the Prophet ﷺ with similar to the narration of Abū Nu'aim, and "from Masrûq" is not in it.

[قال أبو عيسى:] هَذَا أَصْحَى مِنْ حَدِيثِ
أَبِي الصُّحَى عَنْ مَسْرُوقٍ. وَأَبُو الصُّحَى
اسْمُهُ مُسْلِمٌ بْنُ صَبَّيْحٍ.

حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْبُعُ عَنْ
سُفْيَانَ، عَنْ أَبِيهِ، عَنْ أَبِي الصُّحَى، عَنْ عَبْدِ
اللهِ عَنِ النَّبِيِّ ﷺ تَحْوَى حَدِيثُ أَبِي نُعْمَانِ
وَلَيْسَ فِيهِ عَنْ مَسْرُوقٍ.

تخریج: [إسناده ضعیف] وأخرجه الطحاوی في مشکل الآثار: ٤٤٤ من حديث أبي أحمد الزبیری محمد بن عبد الله بن الزبیر به وصححه الحاکم على شرط الشیخین: ٢٩٢ ووافقه الذھبی سفیان الثوری عنون.

Comments:

This Ayah tells that the relationship and connection with the Messengers is not merely on the basis of family relations and family lineage; instead, this relationship is achieved with obedience and loyalty to their mission. Accordingly, the nearest to the Prophet Ibrâhîm is Muhammad ﷺ and those who believed in him.

(4). 2996. 'Abdullâh narrated that the Messenger of Allâh ﷺ said: "Whoever takes a false oath to deprive a Muslim of his property, he will meet Allâh while He is angry with him." So Al-Ash'âth bin Qais said: "By Allâh! This was about me. There was a dispute between myself and a Jewish man who denied my right, and I complained against him to the Prophet ﷺ. So the Messenger of Allâh ﷺ said to me: 'Do you have any proof?' I said: 'No.' So he said to the Jew: 'Take an oath.' I said: 'O Messenger of Allâh!' If he takes an oath then I will lose my property.' So Allâh, Blessed and Most High, revealed: Verily, those who purchase a small gain at the cost of Allâh's covenant and their

(٤) - ٢٩٩٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو
مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَيْقِيقِ بْنِ سَلَمَةَ،
عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
حَلَّفَ عَلَى يَوْمَينِ وَهُوَ فِيهَا فَاجِرٌ لِيُقْطَعَ بِهَا
مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهُ وَهُوَ عَلَيْهِ
غَضْبًا» فَقَالَ الْأَشْعَثُ بْنُ قَيْسٍ: فِي وَاللهِ
كَانَ ذَلِكَ، كَانَ يَبْيَنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ
أَرْضٌ فَجَحَدَنِي فَقَدَمَتُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ
لِي رَسُولُ اللَّهِ ﷺ: «أَلَكَ يَبْيَهُ؟» قُلْتُ: لَا،
فَقَالَ لِلْيَهُودِيِّ: «اَحْلِفْ»، قُلْتُ: يَا رَسُولَ
اللهِ! إِذْنْ يَحْلِفَ فَيَدْهَبُ بِمَالِي، فَأَنْزَلَ اللَّهُ
بَارَكَ وَتَعَالَى: «إِنَّ الَّذِينَ يَشْتَرُونَ مِمَّا
وَآتَيْنَاهُمْ ثُمَّاً قَبْلًا» إِلَى آخرِ الآية [٧٧].

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ

oaths... until the end of the Ayah.”^[1] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*. There is something on this topic from Ibn Abî Awfâ.

صحيحٌ . وفي الْبَابِ عَنْ أَبْنَى أَوْفَى .

تخریج: وأخرجه البخاري، الخصومات، باب كلام الخصوم بعضهم في بعض، ح: ٢٤١٦، من حديث أبي معاوية الضرير به * وفي الباب عن ابن أبي أوفى [البخاري، ح: ٢٠٨٨: ٢٤١٧ .]. [٤٥٥١، ٢٦٧٥]

Comments:

This *Hadîth* proves that if the plaintiff does not bring witnesses to prove his claim, the decision will then be made by relying on the defendant's oath; irrespective of whether his oath is true or false.

(5). 2997. Anas said: “When this Ayah was revealed: By no means shall you attain *Al-Bîr* unless you spend of that which you love.^[2] Or, ‘....Who is he that will lend to Allâh a goodly loan...’^[3] Abû Talhah – who had a garden – said: ‘O Messenger of Allâh! My garden is for Allâh, and if I was able to keep it secret I would not make it public.’ So he said: ‘Keep it for your relatives’ or ‘your close relatives.’” (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*. Mâlik bin Anas reported it from Ishâq bin 'Abdullâh bin Abî Talhah from Anas bin Mâlik.

صحيحٌ . وَقَدْ رَوَاهُ مَالِكُ بْنُ أَسْنِي عَنْ إِسْحَاقَ أَبْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَسْنِي بْنِ مَالِكٍ .

تخریج: [صحيح] وأخرجه أحمدر: ٢٦٢/٣ عن عبدالله بن بكر به ورواه البخاري، ح: ١٤٦١، ومسلم، ح: ٩٩٨ من حديث أنس به وحديث مالك في الموطأ: ٢/٩٩٥، ٩٩٦ (يعنى) ومن طريقه أخرجه البخاري، ح: ١٤٦١ ومسلم، ح: ٩٩٨ وغيرهما .

Comments:

An orchard is an apparent and open property, it cannot be concealed. So it is

^[1] *Al 'Imrân* 3:77.

^[2] *Al 'Imrân* 3:92.

^[3] *Al-Baqarah* 2:245.

almost impossible to make a secret charity from the orchard's produce, though the secret charity is much better. It is proven from this Verse that the best charity is of something that is dearer and more valuable to the owner.

(6). 2998. Ibn 'Umar said: "A man stood before the Prophet ﷺ and said: 'Who is the (real) *Hajj* pilgrim, O Messenger of Allâh!' He said: 'The one with dishevelled hair who smells bad.' So another man stood and said: 'Which *Hajj* is most virtuous, O Messenger of Allâh?' He said: 'The one with loud voices and blood (of the sacrifice).' Another man stood and said: 'What is 'the means', O Messenger of Allâh?'^[1] He said: 'Provisions and a mount.'" (*Dâiyâ*)

[Abû 'Eisâ said:] We do not know of this *Hadîth* [as a narration of Ibn 'Umar] except through the narration of Ibrâhîm bin Yazid Al-Khûzî Al-Makkî (a narrator in the chain). Some of the people of knowledge criticized Ibrâhîm bin Yazid due to his memory.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، المنساك، باب ما يوجب الحج، ح: ٢٨٩٦ من حديث إبراهيم بن يزيد الخوزي به وهو ضعيف وللحديث طرق عن أنس وعائشة وغيرهما وأسانيدها ضعيفة وانظر، ح: ٨١٣.

Comments:

Allâh stated about *Hajj*: 'And Hajj to the House is a duty that mankind owes to Allâh, those who can afford the expenses'. Imâm At-Tirmidî reported this *Hadîth* as the commentary of this Verse that these things are to be cared for greatly in *Hajj*: away from beautification and adornment, calling *Talbiyah* aloud very often, offering sacrifice, the expense to reach the House of Allâh and the ride, one's own or hired.

(7). 2999. 'Âmir bin Sa'd bin Abî Waqqâs narrated from his father who said: "When this *Âyah* was

(٦) - ٢٩٩٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ قَالَ: سَمِعْتُ مُحَمَّدًا بْنَ عَبَادَ بْنَ جَعْفَرِ الْمَخْزُومِيَّ يُحَدِّثُ عَنِ ابْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ إِلَى الرَّبِّيِّ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: مَنِ الْحَاجُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الشَّيْعُ التَّقْلِيْلُ»، فَقَامَ رَجُلٌ آخَرُ، فَقَالَ: أَيُّ الْحَجَّ أَفْضَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعَيْنُ وَالثَّيْنُ» فَقَامَ رَجُلٌ آخَرُ، فَقَالَ: مَا السَّبِيلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الزَّادُ وَالرَّاحِلَةُ».

[قال أبو عيسى:] هذا حديث لا نعرفه [من حديث ابن عمر] إلا من حديث إبراهيم ابن يزيد الخوزي المكي. وقد تكلم بعض أهل العلم في إبراهيم بن يزيد من قبل حفظه.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، المنساك، باب ما يوجب الحج، ح: ٢٨٩٦ من حديث إبراهيم بن يزيد الخوزي به وهو ضعيف وللحديث طرق عن أنس وعائشة وغيرهما وأسانيدها ضعيفة وانظر، ح: ٨١٣.

(٧) - ٢٩٩٩ - حَدَّثَنَا قُبَيْلٌ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ بُكَيْرٍ بْنِ مُشَمَّارٍ [هُوَ مَذَنِيٌّ]

[1] Meaning the means by which *Hajj* is required.

revealed: ‘Come, let us call our sons and your sons, our women and your women...’^[1] the Messenger of Allāh ﷺ called ‘Alī, Fātimah, Hasan and Husain and said: ‘O Allāh! This is my family.’” (*Sahih*) [Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb Sahīh*.

ثَقَهُ، عَنْ عَمَّارِ بْنِ سَعْدٍ بْنِ أَبِي وَقَاصِ، عَنْ أَبِيهِ قَالَ: لَمَّا نَزَّلَتْ هَذِهِ الْآيَةُ ﴿شَاءْنَا نَدْعُ أَبْنَائَنَا وَأَبْنَاءَكُمْ وَشَاءْنَا وَسَاءَكُمْ﴾ الْآيَةَ [٦١] دَعَا رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّلَامُ وَفَاطِمَةَ وَحَسَنَةَ وَحُسَيْنَ، فَقَالَ: «اللَّهُمَّ هُوَ لَأَءَ أَهْلِي».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسْنٌ غَرِيبٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب، رضي الله عنه، ح: ٢٤٠٤ عن قتيبة به.

Comments:

The delegation of the Christians from *Najrān* came in 9AH. Only Fātimah from among the Prophet's daughters was alive then, his closest family member, as son-in-law, from the offspring of *Banū Hāshim* was only ‘Alī. Therefore the Prophet sent for ‘Alī along with the children of Fātimah for *Mubāhalah*.

(8). 3000. Abū Ghālib said: “Abū Umāmah saw heads (of the *Khawārij*) hanging on the streets of Damascus. He said: ‘The dogs of the Fire and the worst dead people under the canopy of the heavens. The best dead men are those whom these have killed.’ He then recited: On the Day when some faces will become white and some faces will become black...^[2] until the end of the *Āyah*. I said to Abū Umāmah: ‘Did you hear it from the Messenger of Allāh ﷺ?’ He said: ‘If I had not heard it but one time, or two times, or three times, or four times – until he reached seven – I would not have narrated it to you.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is

(٨) - ٣٠٠٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ رَبِيعٍ - وَهُوَ ابْنُ صَبِيجٍ - وَحَمَادٌ ابْنُ سَلَمَةَ، عَنْ أَبِي غَالِبٍ، قَالَ: رَأَى أَبُو أُمَّامَةَ رُؤُوسًا مَمْضُوَةً عَلَى دَرَجٍ [مَسْجِدٍ] دِمْشَقَ، فَقَالَ أَبُو أُمَّامَةَ: كِلَابُ الْأَرْضِ شُرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ خَيْرٌ قَتْلَى مَنْ قَتَلُوهُ، ثُمَّ قَرَأَ: «يَوْمَ تَبَيَّضُ وُجُوهٌ وَسُودٌ وَجُوَوْهٌ» إِلَى آخِرِ الْآيَةِ [١٠٦]. قُلْتُ لِأَبِي أُمَّامَةَ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: لَوْ لَمْ أَسْمَعْهُ إِلَّا مَرَّةً أَوْ مَرَّيْتَنِي أَوْ ثَلَاثَةً أَوْ أَرْبَعًا حَتَّى عَدَ سَبْعًا مَا حَدَّثْتُكُمُوهُ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسْنٌ. وَأَبُو غَالِبٍ يُقَالُ أَسْمُهُ: حَزَّوْرٌ. وَأَبُو أُمَّامَةَ

[1] *Al Imrān* 3:61.

[2] *Al Imrān* 3:106.

Hasan. Abū Ghâlib's name is said to be Ḥazawwar. Abū Umâmah Al-Bâhlî's name is Ṣudaī bin 'Ajlân, and he was a chief of Bâhilah.

الْأَبْهَلِيُّ اسْمُهُ صُدَيْرُ بْنُ عَجْلَانَ وَهُوَ سَيِّدُ الْأَبْهَلَةِ .

تخریج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب: في ذكر الخوارج، ح: ١٧٦ من
حدیث أبي غالب به.

Comments:

These people belong to a group of *Khawârij* called 'Azâriqah', who were referred to Nâfi' bin Azraq Khârijî. The Prophet ﷺ said this regarding the *Khawârij*. [*Tuhfat Al-Ahwadhi*: vol. 4, p. 82]

(9). 3001. Bahz bin Hakîm narrated from his father, from his grandfather that he heard the Prophet ﷺ saying about Allâh, Most High saying: 'You are the best of peoples ever raised up for mankind...^[1]' He said: "You are the completion of seventy nations, you are the best of them, and the most honorable of them to Allâh."

(*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan*. More than one narrator reported this *Hadîth* from Bahz bin Hakîm similarly, but they did not mention 'You are the best of peoples ever raised up for mankind in it.'

(٩) - حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي قَوْلِهِ تَعَالَى: «كُنْتُمْ خَيْرَ أُمَّةٍ أَخْرَجْتَ لِلنَّاسِ» [١١٠] قَالَ: «أَنْتُمْ تُمْثُلُونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْمَلُهَا عَلَى اللَّهِ». قَالَ أَبُو عِيسَى: [هذا حدیث حسن]. وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ بَهْزِ ابْنِ حَكِيمٍ نَحْوَ هَذَا وَلَمْ يَذْكُرُوا فِيهِ «كُنْتُمْ خَيْرَ أُمَّةٍ أَخْرَجْتَ لِلنَّاسِ».

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب صفة أمة محمد ﷺ، ح: ٤٢٨٧، ٤٢٨٨ من حدیث بهز به مختصرًا وهو في تفسیر عبدالرزاق: ١/١٣٥، ح: ٤٤٥.

Comments:

Meaning: You are the moderate nation and the followers of the middle course; you will guide the people to the truth and will bear witness against them regarding Allâh's Religion, and only you are on the Right Path of Religion.

(10). 3002. Anas said: "On the Day of Uhud, the incisors of the

(١٠) - حَدَّثَنَا أَخْمَدُ بْنُ مَنْيَعٍ :

^[1] *Al 'Imrân* 3:110.

Prophet ﷺ were broken, and he had a facial wound in the area of the forehead, such that the blood flowed over his face. He said: ‘How can a people that do this to their Prophet succeed, while he is calling them to Allāh?’ So the following was revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them...^[1] until its end.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

حدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ كُسِرَتْ رَبَاعِيَّتُهُ يَوْمَ أُحْدِي وَشَجَّعَ وَجْهُهُ شَجَّةً فِي جَهَنَّمَ حَتَّى سَالَ الدَّمْ عَلَى وَجْهِهِ، فَقَالَ: «كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هَذَا بَيْتَهُمْ وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟» فَنَزَّلَتْ: «لَكُمْ أَمْرُ شَيْءٍ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ» إِلَى آخِرِهَا [١٢٨].

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تَغْرِيْب: [صَحِيح] وَأَخْرَجَهُ أَحْمَدُ ٩٩/٣، ح: ١١٩٧٨ عَنْ هُشَيْمِ بْنِ مَالِكٍ وَرَوَاهُ الْبَخَارِيُّ (الْمَغَازِيُّ، بَابُ ٢٢ تَعْلِيقًا) مِنْ حَدِيثِ حَمِيدِ الطَّوِيلِ، قَبْلَهُ ح: ٤٠٦٩ وَمُسْلِمٌ، ح: ١٧٩١ مِنْ حَدِيثِ أَنَسِ بْنِ مَالِكٍ.

(11). 3003. Anas said: “The face of the Messenger of Allāh ﷺ was wounded, his incisors were broken, and he was struck by an arrow on his shoulder. While blood was flowing over his face and he was wiping it, he said: ‘How can a nation succeed while they are doing this to their Prophet and he is calling them to Allāh?’ So Allāh, Most High revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them; verily they are the wrongdoers.”^[2] (*Sahīh*)

I heard ‘Abd bin Ḥumāid saying: “Yazīd bin Hārūn was mistaken in this.”^[3]

(١١) - ٣٠٠٣ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْعِيمٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ رَوْمَى رَمِيَّةَ عَلَى وَجْهِهِ وَكُسِرَتْ رَبَاعِيَّتُهُ وَرُومِيَّةَ عَلَى كَثِيرِهِ فَجَعَلَ الدَّمْ يَسِيلُ عَلَى وَجْهِهِ وَهُوَ يَمْسَحُهُ وَيَقُولُ: «كَيْفَ تُفْلِحُ أُمَّةً فَعَلُوا هَذَا بَيْتَهُمْ وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟» فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى لِكَمْ أَنَسِ بْنِ مَالِكَ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَلَمُوكُمْ» [١٢٨].

سَمِعْتُ عَبْدَ بْنَ حُمَيْدٍ يَقُولُ: غَلَطَ يَزِيدُ ابْنَ هَارُونَ فِي هَذَا.

^[1] *Al Imrān* 3:128.

^[2] *Al Imrān* 3:128.

^[3] He is one of the narrators. “What is apparent is that he was mistaken in his saying: ‘and he was struck by an arrow on his shoulder.’” (*Tuhfat Al-Ahwadhi*)

[*Abū 'Eisā* said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: [صحيح] وأخرجه أحمد: ٢٠١/٣ عن يزيد بن هارون وابن ماجه، ح: ٤٠٢٧ من حديث حميد الطويل به وتابعه ثابت (مسلم، ح: ١٧٩١) وصححه البوصيري وانظر الحديث السابق.

(12). 3004. Sâlim bin 'Abdullâh bin 'Umar narrated from his father: "On the Day of Uhud, the Messenger of Allâh ﷺ said: 'O Allâh! Curse Abû Sufyân! O Allâh! Curse Al-Hâarith bin Hishâm! O Allâh! Curse Sâfwan bin Umayyah!' He said: 'So the following was revealed: Not for you is the decision; whether He turns in mercy towards them [or punishes them].'^[1] So Allâh turned in mercy towards them, they accepted Islâm and their (adherence to) Islâm was good." (*Sahîh*)

[*Abû 'Eisâ* said:] This *Hadîth* is *Hasan Gharîb*, being *Gharîb* as a narration of 'Umar bin Hamzah from Sâlim, [from his father]. This is how Az-Zuhri reported it, from Sâlim, from his father. [Muhammad bin Ismâ'il did not know it as a narration of 'Umar bin Hamzah, he knew it as a narration of Az-Zuhri].

تخریج: [صحيح] وأخرجه الطبری في تفسیره: ٥٨/٤ عن أبي السائب به وعنه: أحمد بن سفیان بدل أَحْمَدَ بْنَ بَشِّيرٍ، ورواه الزهری ٩٣/٢ من حديث عمر بن حمزة به مختصراً وللحديث شواهد معنوية، انظر الحديث الآتي، وحديث الزهری عند البخاري، ح: ٤٠٦٩ * أبوسفیان والحارث وصفوان أسلموا يوم الفتح.

Comments:

The aim of this *Âyah* is that empowering a nation towards repentance and guidance, or to seize them for their mistakes and errors, is the sole authority of Allâh, irrespective, it is not in the authority of any human.

^[1] *Al 'Imrân* 3:128.

صَحِيحٌ .

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ

(١٢) - ٣٠٠٤ - حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ ابْنُ جُنَادَةَ بْنِ سَلْمٍ الْكُوفِيِّ: حَدَّثَنَا أَخْمَدُ بْنُ بَشِّيرٍ عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ أُحِيدُ: «اللَّهُمَّ الْعَنْ أَبَا سُفْيَانَ اللَّهُمَّ الْعَنْ الْحَارِثِ بْنَ هَشَامَ، اللَّهُمَّ الْعَنْ صَفْوَانَ ابْنَ أُمَيَّةَ»، قَالَ: فَنَزَّلْتَ لَنِيَّ لَكَ مِنَ الْأَمْرِ شَيْءًا أَوْ يَتُوبَ عَلَيْهِمْ [أَوْ يُعَذِّبُهُمْ]». فَتَابَ [اللَّهُ عَلَيْهِمْ فَأَسْلَمُوا فَحَسُنَ إِسْلَامُهُمْ】.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ

غَرِيبٌ يُشَعَّرُ بِمِنْ حَدِيثِ عُمَرَ بْنِ حَمْزَةَ

عَنْ سَالِمٍ، [عَنْ أَبِيهِ]، وَكَذَا رَوَاهُ الزُّهْرِيُّ

عَنْ سَالِمٍ، عَنْ أَبِيهِ [لَمْ يَعْرِفْهُ مُحَمَّدُ بْنُ إِسْمَاعِيلُ مِنْ حَدِيثِ عُمَرَ بْنِ حَمْزَةَ، وَعَرَفَهُ

مِنْ حَدِيثِ الزُّهْرِيِّ] .

تخریج: [صحيح] وأخرجه الطبری في تفسیره: ٥٨/٤ عن أبي السائب به وعنه: أحمد بن سفیان بدل أَحْمَدَ بْنَ بَشِّیرٍ، ورواه الزهری ٩٣/٢ من حديث عمر بن حمزة به مختصراً وللحديث شواهد معنوية، انظر الحديث الآتي، وحديث الزهری عند البخاري، ح: ٤٠٦٩ * أبوسفیان والحارث وصفوان أسلموا يوم الفتح.

(13). 3005. ‘Abdullāh bin ‘Umar narrated: “The Messenger of Allāh ﷺ was supplicating against four people, so Allāh, Blessed and Most High, revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them; verily they are the wrongdoers.^[1] So Allāh guided them to Islām.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb Sahīh*, being *Gharīb* from this route as a narration of Nāfi‘ from Ibn ‘Umar. Yahyā bin Ayyūb reported it from Ibn ‘Ajlān.

(١٣) - ٣٠٠٥ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ أَبْنُ عَرَبِيِّ الْبَصْرِيِّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثَ عَنْ مُحَمَّدٍ بْنِ عَجَلَانَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ أَبْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو عَلَى أَرْبَعَةِ نَفَرٍ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: «لَئِنْ لَكُمْ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّمَا ظَلَمُوكُمْ» فَهَدَاهُمُ اللَّهُ لِلْإِسْلَامِ.

[قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ يُسْتَعْرَبُ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ نَافِعٍ عَنْ أَبْنِ عُمَرَ. وَرَوَاهُ يَحْيَى بْنُ أَبْيَوبَ عَنْ أَبْنِ عَجَلَانَ.]

تخریج: [صحيح] وأخرجه أحمد: ١٠٤ عن يحيى بن حبيب به وصححه ابن خزيمة، ح: ٦٢٣ وابن حبان (الإحسان): ١٩٨٥ والحديث السابق شاهد له، ورواه أسماء بن زيد عن نافع باختلاف يسیر (أحمد: ١١٨/٢).

Comments:

This Verse and these *Aḥādīth* prove that the Prophet ﷺ did not have full authority over the universe, nor had he the power of causing benefit or harm. The Full Authoritative, Omnipotent, the Master of benefit and harm, is only Allāh. The people against whom the Prophet ﷺ would invoke, they were destined to embrace Islam in Allāh's plan; due to which Allāh stopped him from making the supplication.

(14). 3006. Asmā' bin Al-Hakam Al-Fazārī said: “I heard ‘Alī saying: ‘Indeed I am a man who, when I hear a *Hadīth* from the Messenger of Allāh ﷺ, then Allāh causes me to benefit from it as much as He wills for me to benefit from it. When a man among his Companions narrates to me I ask him to swear an oath to me, about it, and when he swears an oath to me I trust him. And Abū Bakr

(١٤) - ٣٠٠٦ - حَدَّثَنَا قُبَيْلَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَّانَ بْنِ الْمُغَيْرَةِ، عَنْ عَلَيِّ بْنِ رَبِيعَةَ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ قَالَ: سَمِعْتُ عَلَيَا يَقُولُ: إِنِّي كُنْتُ رَجُلًا إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا نَفَعَنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي، وَإِذَا حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِهِ اسْتَخْلَفْتُهُ فَإِذَا حَلَفَ لِي صَدَقَهُ، وَإِنَّهُ حَدَّثَنِي أَبُو بَكْرٍ وَصَدَقَ أَبُو بَكْرٍ قَالَ:

^[1] *Al Imrān* 3:128.

narrated to me – and Abû Bakr told the truth – he said: “I heard the Messenger of Allâh ﷺ saying: ‘There is no man who commits a sin, then stands for purification, then performs *Salât*, then seeks forgiveness from Allâh, except that Allâh forgives him.’” Then he recited this *Âyah*: Those who, when they have committed *Fahishah* or wronged themselves with evil, remember Allâh...^[1] until the end of the *Âyah*.^[2] (*Hasan*)

[Abû 'Eisâ said:] *Shu'bah* and more than one other narrator reported this *Hadîth* from 'Uthmân bin Al-Mughîrah, in *Marfû'* form. Mis'ar and Sufyân reported it from 'Uthmân bin Al-Mughîrah and they did not narrate it in *Marfû'* form. [Some of them reported it from Mis'ar as *Mawqûf* and some of them as *Marfû'*. Sufyân Ath-Thawrî reported it from 'Uthmân bin Al-Mughîrah in *Mawqûf* form. And we do not know of a *Hadîth* from Asmâ' bin Al-Hakam except for this one].

تخریج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٠٧٨ عن قتيبة، أبو داود، ح: ١٥٢١ وابن ماجه، ح: ١٣٩٥ من حديث عثمان بن المغيرة به وصححه ابن حبان، ح: ٢٤٥٤ وحسنه ابن عدي وابن كثير ووقته بعض الرواة وهذه ليست بعلة قادحة.

Comments:

This *Hadîth* tells that after committing a sin and offence, remembering Allâh and seeking His forgiveness is a source of pardon and forgiveness. It is also known from this *Hadîth* that the best and practical form of Allâh's remembrance is offering prayer, thereafter the forgiveness is sought; this also informs that 'Alî رضي الله عنه had great trust in Abû Bakr رضي الله عنه.

سِمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا، ثُمَّ يَتَوَهَّمُ فِيَنْطَهَرُ، ثُمَّ يُصَلِّي ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَمَرَ لَهُ»، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَحْشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ﴾ إِلَى آخِرِ الْآيَةِ [١٣٥].

[قال أبو عيسى:] هَذَا حَدِيثٌ قَدْ رَوَاهُ شَعْبَةُ وَغَيْرُهُ وَاجِدٌ عَنْ عُمَانَ بْنِ الْمُغِيرَةِ فَرَفَعُوهُ، وَرَوَاهُ مَسْعُرٌ وَسُفْيَانُ عَنْ عُشَمَانَ بْنِ الْمُغِيرَةِ فَلَمْ يَرْفَعَاهُ، [وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ مَسْعُرٍ فَأَوْقَفَهُ وَرَفَعَهُ بَعْضُهُمْ، وَرَوَاهُ سُفْيَانُ التَّوْرِيُّ عَنْ عُشَمَانَ بْنِ الْمُغِيرَةِ فَأَوْقَفَهُ وَلَا نَعْرِفُ لِأَسْمَاءِ بْنِ الْحَكَمِ حَدِيثًا إِلَّا هَذَا].

^[1] *Al 'Imrân* 3:135.

^[2] This preceded under no. 406.

(15).3007. Anas narrated that Abū Ṭalḥah said: "I raised my head to look around on the Day of Uhud, and there was not one of them that day except that he was swaying under his shield due to drowsiness. Allāh said about that: Then He sent down upon you – after the distress – a slumber of security."^[1] (*Sahîh*)

[Abū 'Eisā said:] This *Hadîth* is *Hasan Sahîh*.

(Another chain) from Abū Az-Zubair with similar.

[Abū 'Eisā said:] This *Hadîth* is *Hasan Sahîh*.

(١٥) - ٣٠٠٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ نَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ قَالَ: رَفَعْتُ رَأْسِي يَوْمًا أُحْدِي فَجَعَلْتُ أَنْظُرُ، وَمَا مِنْهُمْ يَوْمَئِذٍ أَحَدٌ إِلَّا يَوْمِدُ تَحْتَ حَجَفَتِهِ مِنَ النَّاسِ فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿لَمَّا أَنْزَلْنَا عَلَيْكُمْ مِنْ بَعْدِ الْفَتْحِ أَمَّةً مُّسَاسًا﴾ [١٥٤].

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ. حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي الرُّبِّيرِ مِثْلَهُ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ. تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١١٩٨ من حديث حماد بن سلمة به * حديث الزبير: سنه صحيح.

Comments:

Amanah is peace, tranquility and satisfaction; whereas *Nu'âs* is dozing and sleep. The sleep, after the defeat on the day of the battle of Uhud and the grief of the misinformation of the Prophet's death, became a source of relief and peace, due to which the mind and intellect did not get dispersed.

(16). 3008. Anas narrated that Abū Ṭalḥah said: "We were overcome, and we were in our positions on the Day of Uhud," and he narrated that he was among those who were overcome with slumber on that day. He said: "My sword kept falling from my hand and I would pick it up and it would fall from my hand and I would pick it up (again). The other party was that of the hypocrites, they had no concern but themselves, the most

(١٦) - ٣٠٠٨ - حَدَّثَنَا يُوسُفُ بْنُ حَمَادٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى [بْنُ عَبْدِ الْأَعْلَى] عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ أَنَسٍ أَنَّ أَبَا طَلْحَةَ قَالَ: غُشِيَّنَا وَنَحْنُ فِي مَصَافَنَا يَوْمًا أُحْدِي، حَدَّثَ أَنَّهُ كَانَ فِيمَنْ غَشِيَّهُ النَّعَاسُ يَوْمَئِذٍ، قَالَ: فَجَعَلَ سَيِّفِي يَسْقُطُ مِنْ يَدِي وَأَخْدُهُ، وَيَسْقُطُ مِنْ يَدِي وَأَخْدُهُ وَالظَّافِفَةُ الْأُخْرَى الْمَنَافِقُونَ لَيْسَ لَهُمْ هُمْ إِلَّا أَنْفَسُهُمْ أَجْبَانَ

[١] *Al Imrân* 3:154.

cowardly of people, the most frightened, fleeing from the truth."

(*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: [صحيح] دون قوله "والطائفة الأخرى ... وأخذله للحق" وهو مدرج، وأخرجه البخاري، ح: ٤٠٦٨ من حديث سعيد بن أبي عروبة به إلى "وأخذته".

Comments:

It happened when the Muslim soldiers could not maintain the systematic plan for fighting, several bodies with profound fatal wounds were struggling for life, the soldiers were broken down with severe injuries, and they had lost their senses because of the false news of the Prophet's death. In these circumstances, Allâh Almighty covered them with sleep and removed their fatigue. After this, the Companions gathered around the Prophet ﷺ and established the front for fighting; soon after the condition was clear and the enemies began fleeing away.

(17). 3009. Khuṣaif narrated from Miqsam that Ibn 'Abbâs said: "This Ayah: It is not for a Prophet to illegally take a part of the booty...^[1] was revealed about a red robe that was missing from the Day of Badr. Some of the people said: 'Perhaps the Messenger of Allâh ﷺ took it.' So Allâh, Blessed and Most High, revealed: It is not for a Prophet to illegally take a part of the booty... until the end of the Ayah." (*Daīf*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharîb*. 'Abdus-Salâm bin Harb reported it from Khuṣaif similarly. Some of them reported this *Hadîth* from Khuṣaif, from Miqsam, without the mention of: "from Ibn 'Abbâs" in it.

فَوْمٌ وَأَرْعَبَهُ وَأَخْذَلَهُ لِلْحَقِّ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] دون قوله "والطائفة الأخرى ... وأخذله للحق" وهو مدرج، وأخرجه البخاري، ح: ٤٠٦٨ من حديث سعيد بن أبي عروبة به إلى "وأخذته".

(١٧) - ٣٠٠٩ - حَدَثَنَا قُتْبَيْهُ: حَدَثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ حُصَيْفٍ: حَدَثَنَا مَقْسُمٌ قَالَ: قَالَ ابْنُ عَبَّاسٍ: نَزَّلَتْ هَذِهِ الآيَةُ: «وَمَا كَانَ لِنَبِيٍّ أَنْ يَعْلُمُ» [١٦٥] فِي قُطْفَيَةٍ حَمْرَاءٍ افْتَدَتْ يَوْمَ بَدْرٍ، فَقَالَ بَعْضُ النَّاسِ: لَعَلَّ رَسُولَ اللَّهِ ﷺ أَخْدَهَا فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: «وَمَا كَانَ لِنَبِيٍّ أَنْ يَعْلُمُ» إِلَى آخر الآية.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رَوَى عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ حُصَيْفٍ تَحْوَى هَذَا. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ حُصَيْفٍ، عَنْ مَقْسُمٍ، وَلَمْ يَذْكُرْ فِيهِ، عَنْ ابْنِ عَبَّاسٍ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٧١ عن قتيبة به وللحديث شواهد عند الواهidi في أسباب التزول، ص: ١٠٧ وغيره وقوله "بعض الناس" أي بعض المتفاقين كما في رواية الواهidi.

^[1] Al 'Imrân 3:161.

Comments:

Ghulûl means dishonesty, betrayal and disloyalty, which is contrary to sincerity. Sincerity is welfare and prosperity. The real aim of this is to make the Muslims fully aware of the Prophet's dignity, honor, trustworthiness and truthfulness. They must never think or imagine anything unsuitable and inappropriate towards the Prophet ﷺ because no Prophet is ever disloyal, unfaithful and dishonest with his people.

(18). 3010. Mûsâ bin Ibrâhîm bin Kathîr Al-Ansârî narrated: "I heard Talhah bin Khirâsh say: 'I heard Jâbir bin 'Adullâh saying: "The Messenger of Allâh ﷺ met me and said to me: 'O Jâbir! Why do I see you upset?' I said: 'O Messenger of Allâh! My father was martyred [on the Day of Uhud] leaving family and debt behind.'" "He (ﷺ) said: 'Shall I give you news of what your father met Allâh with?'" He said: "But of course O Messenger of Allâh!" He said: 'Allâh does not speak to anyone except from behind a veil, but He brought your father to speak to Him directly. He said: "[O My slave!] Do you wish that I give You anything?" He said: 'O Lord! Give me life so that I may fight for You a second time.' So the Lord [Blessed and Most High] said: 'It has been decreed by Me That they shall not return.'"^[1] He said: "So this Ayah was revealed: Think not of those as dead who are killed in the way of Allâh."^[2] (Hasan)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharîb* from this route. We do not know of it except as a

اَبْنِ عَرَبِيِّ: حَدَّثَنَا مُوسَى بْنُ اِبْرَاهِيمَ بْنُ كَثِيرٍ
الْأَنْصَارِيُّ، قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خَرَاشَ،
قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ:
لَقِينِي رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: (يَا جَابِرُ
مَالِي أَرَاكَ مُنْكِرًا؟) فَلَمَّا قُتِلَ يَوْمَ أُحْدِي وَرَأَكَ عِبَالًا
وَدَيْنًا، قَالَ: (أَفَلَا أُبَشِّرُكَ بِمَا لَقِيَ اللَّهُ بِهِ
أَبَاكَ؟) قَالَ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: (مَا
كَلَمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابِهِ وَأَخْتَى
أَبَاكَ فَكَلَمَهُ إِفَاحًا، فَقَالَ: [يَا عَبْدِي!] تَمَنَّ
عَلَيَّ أُغْطِيكَ، قَالَ: يَا رَبَّ تُحِينِي فَأُقْتَلُ
فِيهِ ثَانِيَةً، قَالَ الرَّبُّ [تَبَارَكَ وَتَعَالَى] إِنَّهُ قَدْ
سَبَقَ مَنِي (أَنَّهُمْ لَا يَرْجِعُونَ) [الأنبياء: ٩٥]
قَالَ: وَأَنِزَّلْتُ هَذِهِ الْآيَةَ (وَلَا تَحْسِنَ الَّذِينَ
قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا) الآية [١٦٩].
[قَالَ أَبُو عَيسَى]: هَذَا حَدِيثُ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثٍ
مُوسَى بْنِ اِبْرَاهِيمَ. وَرَوَاهُ عَلَيْهِ بْنُ عَبْدِ اللَّهِ
ابْنُ الْمَدِينِيَّ وَغَيْرُهُ وَاحِدٌ مِنْ كَيْبَارِ أَهْلِ

[1] *Al-Anbiyâ'* 21:95

[2] *Al 'Imrân* 3:169.

narration of Mûsâ bin Ibrâhîm, 'Alî bin 'Abdullâh bin Al-Madînî and more than one of the great people of *Hadîth* reported it like this: "From Mûsâ bin Ibrâhîm." And 'Abdullâh bin Muhammad bin 'Aqîl reported some of this from Jâbir.

الْحَدِيثُ هَكَذَا: عَنْ مُوسَى بْنِ إِبْرَاهِيمَ . وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَقِيلَ عَنْ جَابِرٍ شَيْئًا مِنْ هَذَا .

تخریج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح: ١٩٠ عن يحيى بن حبيب به وصححه ابن حبان (الإحسان) ٦٩٨٣/٩، ح: ٨٣، والحاكم: ٢٠٤، ٢٠٣/٣، والحاكم: ٣٦١/٣، والجميد، ح: ١٢٧٤. وللحديث شواهد عند أحمد وغيره وحديث ابن عقبة عند أحمد: ٣٦١/٣، والجميد، ح: ١٢٧٤.

Comments:

The martyrs in the Path of Allâh gain everlasting joyful life and the distinctive nearness to Allâh. They have high ranks and degrees and in the Neighborhood of their Lord's Mercy, they enjoy His favors. They rejoice and celebrate their good work; and they express their desire and wish to come to the worldly life to be martyred again.

(19). 3011. Masrûq narrated from 'Abdullâh that he was asked about Allâh's saying: Think not of those as dead who are killed in the way of Allâh. Nay they are alive, with their Lord.^[1] So he said: "As for us, we asked about that, and we were informed that their souls are in green birds wandering in Paradise wherever they wish, returning to lamps hanging from the Throne. Your Lord looks at them and says: 'Do you want anything more that We may grant you more?' They say: 'Our Lord! What more could we have when we are in Paradise wandering wherever we want?' Then He looks at them a second time and says: 'Do you want anything more that We may grant you more?' When they realize that they will not be left alone with that,

(١٩) - ٣٠١١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ : حَدَّثَنَا سُعْيَانُ عَنِ الْأَعْمَشِ ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ ، عَنْ مَسْرُوقٍ ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ : أَنَّهُ سُلِّلَ عَنْ قَوْلِهِ : «وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ» [١٦٩] فَقَالَ : أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ فَأَخْبَرْنَا أَنَّ أَرْوَاحَهُمْ فِي طَيِّرٍ خَضِرٍ تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءُتْ وَتَأْوِي إِلَى قَنَادِيلَ مُعَلَّمَةٍ بِالْعَرْشِ ، فَأَطْلَعَ إِلَيْهِمْ رَبُّ الْأَطْلَاعَةَ ، فَقَالَ : هَلْ تَسْتَرِيدُونَ شَيْئًا فَأَزِيدُكُمْ؟ قَالُوا : رَبَّنَا ، وَمَا نَسْتَرِيدُ وَنَحْنُ فِي الْجَنَّةِ تَسْرَحُ حَيْثُ شَيْئًا؟ ثُمَّ أَطْلَعَ عَلَيْهِمُ الثَّانِيَةَ ، فَقَالَ : هَلْ تَسْتَرِيدُونَ شَيْئًا فَأَزِيدُكُمْ؟ فَلَمَّا رَأَوْا أَنَّهُمْ لَا يُتَرَكُونَ قَالُوا : تُعِيدُ أَرْوَاحَنَا فِي أَجْسَادِنَا

^[1] Al 'Imrân 3:169.

they say: 'Return our souls to our bodies, so that we may return to the world to be killed in Your cause another time.'" (*Sahīh*)

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

تخریج: وأخرجه مسلم، الإيمان، باب بيان أن أرواح الشهداء في الجنة وأنهم أحياه عند ربهم يرزقون، ح: ١٨٨٧ من حديث الأعمش به.

(٢٠). *Abū 'Ubaidah* narrated similar from *Ibn Mas'ūd* but he added: "Convey our *Salām* to our Prophet ﷺ and inform him that we are pleased, and You are pleased with us." (*Daīf*)

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

حتى نرجع إلى الدنيا فنقتل في سبيلك مرّة أخرى.

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: حدثنا ابن أبي عمر: حدثنا سفيان عن عطاء بن السائب، عن أبي عبيدة، عن ابن مسعود مثله وزاد فيه: وتفريئ نسبنا السلام وتلخّرنا أن قد رضينا ورضي عننا.

[قال أبو عيسى:] هذا حديث حسن.

تخریج: [إسناده ضعيف لانقطاعه] وفي علة أخرى.

(٢١). ٣٠١٢. *Abū Wā'il* narrated: "‘Abdullāh [bin Mas'ūd] narrating from the Prophet ﷺ that he said: 'There is no person who does not pay the *Zakāt* due on his wealth but on the Day of Resurrection Allāh will make a *Shujā'a* around his neck.' Then he recited the *Āyah* for us from the Book of Allāh, the Mighty and Sublime, testifying to that: And let not those who are stingy with that which Allāh has bestowed on them of His bounty...^[١] And another time he said: 'Testifying to that, the Messenger of Allāh ﷺ recited: On the Day of Resurrection, the things that they were stingy with...'^[٢] and

(٢١) - ٣٠١٢ - حدثنا ابن أبي عمر: حدثنا سفيان عن جامع - وهو ابن أبي راشد وعبد الملك بن أعين - ، عن أبي وايل، عن عبد الله [بن مسعود] يبلغ به النبي ﷺ قال: «ما من رجل لا يؤدي زكاة ماله إلا جعل الله يوم القيمة في عفوه شجاعاً، ثم قرأ علينا مضداً له من كتاب الله عز وجل» ﴿وَلَا يَحْسَنَ الَّذِينَ يَبْخَلُونَ بِمَا أَنْتُمْ لَهُ مِنْ فَضْلِهِ﴾ الآية [١٨٠]، وقال مراتاً قرأ رسول الله ﷺ مضداً له ﴿سَيِطُّوْنَ مَا بَخْلُوا بِهِ يَوْمَ الْقِيَمَةِ﴾ [١٨٠] ومن افتعل مال أخيه المسلمين بيمين لقي الله وهو عليه عصباً، ثم

[١] *Al 'Imrān* 3:180.

[٢] *Al 'Imrān* 3:180.

whoever deprives his Muslim brother of his wealth by swearing, then he shall meet Allâh while He is angry with him.' Then testifying to that, the Messenger of Allâh ﷺ recited the *Âyah* from Allâh's Book: Verily, those who purchase a small gain at the cost of Allâh's covenant."^[1] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

And the meaning of his saying: "*Shujâ'an Aqra'*" is a snake.^[2]

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، الزکاة، باب ما جاء في منع الزکاة، ١٧٨٤ عن محمد بن أبي عمر به وسفیان بن عینة صرخ بالسماع عند الحمیدي، ح: ٩٣ . وصححه ابن خزيمة، ح: ٢٢٥٦.

Comments:

This *Hadîth* informs that the people who avoid spending their wealth in *Zakât*, whereas it has been given by Allâh and Allâh gave it to them merely out of His mercy and generosity, not because they deserved it, they must not regard this behavior of theirs favorable to them. On the Day of Judgement this very wealth will enwrap around their necks in the form of snakes and serpents.

(22). 3013. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Indeed the space in Paradise taken up by a whip, is better than the world and what is in it. Recite if you wish: 'And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.'"^[3] (*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

فَرَأَ رَسُولُ اللهِ ﷺ مِضْدَاقَةً مِنْ كِتَابِ اللهِ
﴿إِنَّ الَّذِينَ يَشْرُونَ بِهِمَدَ اللَّهُ﴾ الْآيَةُ [٧٧].
[قَالَ أَبُو عَبْيَسٍ]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ وَمَعْنَى قَوْلِهِ شُبَّاجًا أَفْرَعَ يَعْنِي حَيَّةً.

(٢٢) - ٣٠١٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَسَعِيدُ بْنُ عَامِرٍ عَنْ
مُحَمَّدٍ بْنِ عَمْرُو، عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مَوْضِعَ
سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا،
أَفْرُءُوا إِنْ شِئْتُمْ: «فَمَنْ رُتْجَنَ عَنِ الْكَارِبِ
وَأَدْجَلَ الْجَكَّةَ فَقَدْ فَأَرَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
مَنْتَهَى الْمُرْءُو»» [١٨٥].

[قَالَ أَبُو عَبْيَسٍ]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

^[1] *Al 'Imrân* 3:77.

^[2] That is, in other narrations that is the wording, although that is not the wording he narrated here. And *Aqra'* means bald-headed.

^[3] *Al 'Imrân* 3:185.

تخریج: [إسناده حسن] وانظر الحديث الآتي: ٣٢٩٢ وللحديث شواهد كثيرة جداً.

Comments:

Space equal to the whip means that when a wayfarer puts his whip down for resting, he needs space for himself and for his luggage, which he finds. This world and whatever it contains, its glitter and beauty is merely a mirage, delight of counted days and then misery; therefore anything of it is worthless compared to the Hereafter.

(23). ٣٠١٤. ٌHumaid bin 'Abdur-Rahmān bin 'Awf narrated that Marwān bin Al-Hakam said: "Go O Rāfi'" — who was his gate-keeper — "to Ibn 'Abbās and say to him: 'If every person who rejoices with what he has done, and loves to be praised for what he has not done, will be punished, then we will all be punished.' So Ibn 'Abbās said: 'This Ayah has got nothing to do with you. This was only revealed about the People of the Book.' Then Ibn 'Abbās recited: 'When Allāh took a covenant from those who were given the Scripture to make it known and clear to mankind...'”^[1] and he recited: 'Think not that those who rejoice in what they have done, and love to be praised for what they have not done...'”^[2] Ibn 'Abbās said: 'The Prophet ﷺ asked them about something, and they concealed it, and told him about something else. So they left wanting him to think that they informed him about what he asked them, and wanting to be praised for that by him, and they were rejoicing over what they had concealed, and the fact that they

(٢٣) - حَدَّثَنَا الْحَسْنُ بْنُ مُحَمَّدِ الرَّغْفَارَانيِّ: أَخْبَرَنَا حَاجَاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرْيَعَ: أَخْبَرَنِي ابْنُ أَبِي مُلْكَةَ أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ عَوْفٍ أَخْبَرَهُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ قَالَ: اذْهَبْ يَا رَافِعَ - لِيَوَاهِبَهُ - إِلَى ابْنِ عَبَّاسٍ، فَقُلْ لَهُ: لَئِنْ كَانَ كُلُّ امْرِئٍ فَرَحَ بِمَا أُوتِيَ وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعُلْ مُعَذَّبًا لِتَعْذِيبِ أَجْمَعِينَ، فَقَالَ ابْنُ عَبَّاسٍ: مَا لَكُمْ وَلَهُدُهُ الْآيَةُ إِنَّمَا أَنْزَلْتُ هَذِهِ فِي أَهْلِ الْكِتَابِ، ثُمَّ تَلَاقَ ابْنُ عَبَّاسٍ وَإِذَا أَخَذَ اللَّهُ مِيقَاتَ الَّذِينَ أُوتُوا الْكِتَابَ لِتَسْتَنِنَهُ لِلنَّاسِ﴿١٨٧﴾ وَتَلَاقَ ﴿لَا تَحْسِبَنَّ الَّذِينَ يَفْرُجُونَ إِيمَانَ أَوْلَى وَيَحْبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعُلُوا﴾ ﴿١٨٨﴾. قَالَ ابْنُ عَبَّاسٍ: سَأَلَهُمُ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَكَتَمُوهُ وَأَخْبَرُوهُ بِعَيْنِهِ، فَخَرَجُوا وَقَدْ أَرَوْهُ أَنْ قَدْ أَخْبَرُوهُ بِمَا [تَدَّ] سَأَلَهُمْ عَنْهُ فَاسْتَحْمَدُوا بِذَلِكَ إِلَيْهِ وَفَرِحُوا بِمَا أُوتُوا مِنْ [كِتْمَانِهِمْ]، وَمَا سَأَلَهُمْ عَنْهُ. ﴿قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ صَحِيحٌ.﴾

^[1] Al 'Imrān 3:187.

^[2] Al 'Imrān 3:188.

were asked about it.”” (*Sahîh*)

[*Abû 'Eisâ* said:] This *Hadîth* is *Hasan Gharib Sahîh*.

تخریج: متفق عليه، وأخرجه البخاري، التفسیر، باب: ﴿لَا تُحَسِّنُ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا﴾، ح: ٤٥٦٨ ومسلم، ح: ٢٧٧٨ من حديث الحجاج بن محمد به.

Comments:

These Verses were revealed regarding the People of the Book, the Jews; Allâh, the Almighty had a covenant with them, that they would reveal Allâh's Book (Torah) very clearly to the people and would conceal nothing of it. They threw this Divine Covenant behind their backs; particularly the glad tidings and signs mentioned regarding the Last Prophet, they concealed these all. For the mean worldly benefits, they distorted the facts and committed serious offences of concealing the truth, they shamelessly sold out the *Shari'ah*, yet they were delighted for what they had done, and wanted to be credited for it and desired to be praised and appreciated. But they would never escape Allâh's wrath and punishment.

Chapter 4. Regarding *Sûrat An-Nisâ'*

(المعجم ٤) - [نَابُ] : وَمِنْ سُورَةِ
النِّسَاءِ (التحفة ٥)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3015. Jâbir bin 'Abdullâh narrated: “I was ill, so the Messenger of Allâh ﷺ came to visit me, and I was unconscious. When I awoke, I said: ‘How do you order me regarding my wealth?’ He did not answer me until Allâh revealed: Allâh commands you regarding your children’s (inheritance): to the male, a portion equal to that of two females.”^[1] (*Sahîh*)

[*Abû 'Eisâ* said:] This *Hadîth* is *Hasan Sahîh*. More than one narrator reported it from Muhammad bin Al-Munkadir.

(١) - ٣٠١٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : حَدَّثَنَا يَحْيَى بْنُ آدَمَ : حَدَّثَنَا ابْنُ عَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ ﷺ يَعْوُذُنِي وَقَدْ أُغْنِيَ عَلَيَّ، فَلَمَّا أَفَقْتُ، قُلْتُ: كَيْفَ أَفْضِيَ فِي مَالِي؟ فَسَكَّتَ عَنِّي حَتَّى نَزَّلَتْ «يُوصِيكُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِكَرِ مِثْلُ حَطَّ الْأَشْيَاءِ» [١١].

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَقَدْ رَوَى عَبْرُ وَاحِدٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ .

[١] *An-Nisâ'* 4:11.

(2). Jābir bin ‘Abdullāh narrated from the Prophet similarly. (*Sahīh*)

And in the narration of Al-Fadl bin Aṣ-Sabbāḥ (a narrator in the chain) there is more than this stated.

(٢) - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَعْدَادِيُّ: حَدَّثَنَا سَفِيَّانُ بْنُ عُيُّونَ عَنْ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ، عَنْ جَاءِرِ بْنِ عَبْدِ اللَّهِ عَنِ السَّيِّدِ بَشَّارَةَ نَحْوَهُ. وَفِي حَدِيثِ الْفَضْلِ بْنِ الصَّبَّاحِ كَلَامٌ أَكْثَرٌ مِنْ هَذَا.

تخریج: متفق عليه، وأخرجه البخاري، الفرائض، باب قول الله تعالى: «يوصيكم الله في أولادكم ...» [الإع: ٦٧٢٣] ومسلم، ح: ١٦١٦ من حديث سفيان بن عيينة به وتقدم: ٢٠٩٧.

Comments:

The detail of this Verse has been mentioned in the Chapters of Inheritance. Jābir had no children, he was *Kalālah*; and he had only sisters.

(3). ٣٠١٦. Abū Sa‘eed Al-Khudrī said: “On the Day of Awṭās, we captured some women who had husbands among the idolaters. So some of the men disliked that, so Allāh, Most High, revealed: And women already married, except those whom your right hands possess....”^[١] (*Sahīh*)

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

(٣) - ٣٠١٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حَبَّانُ بْنُ هَلَالٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنَا قَاتَادَةُ عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: لَمَّا كَانَ يَوْمُ أُولَاطَسَ أَصْبَنَتِ نِسَاءٌ لَهُنَّ أَزْوَاجٌ فِي الْمُشْرِكِينَ فَكَرِهْنَ رِجَالًا مِنْهُمْ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَالْمُنْحَنَّتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْنَكُمْ﴾ [٢٤].

[قال أبو عيسى:] هذا حديث حسن.

تخریج: وأخرجه مسلم، الرضاع، باب جواز وطء المسمية بعد الاستبراء ... [الإع: ١٤٥٦] من حديث قاتادة به.

Comments:

For a solution and as a permanent principle regarding war captives, particularly those who are given a female captive as their share from the spoils of war, even though her non-believer and polytheist husband is alive; the recipient was allowed to have sexual intercourse with her after finding out the condition of her womb. The term ‘finding out the clear condition of the womb’ means to wait for her to have one menstrual cycle, if she menstruates then sexual intercourse with her will be allowed after her menses; and if she is pregnant, then the delivery of the pregnancy will be awaited.

^[١] *An-Nisā'* 4:24.

(4). 3017. Abū Sa‘eed Al-Khudrī said: “We captured some women on the Day of Awṭās and they had husbands among their people. That was mentioned to the Messenger of Allāh ﷺ so Allāh revealed: ‘...And women already married, except those whom your right hands possess....’”^[1] (*Sahīh*)

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

This is how it was reported by Ath-Thawrī, from ‘Uthmān Al-Battī, from Abū Al-Khalil, from Abū Sa‘eed Al-Khudrī from the Prophet ﷺ, and it is similar. “From Abū ‘Alqamah” is not in this *Hadīth*, and I do not know of anyone who mentioned Abū ‘Alqamah in this *Hadīth* except in what Hammām mentioned from Qatādah. Abū Al-Khalil’s name is Ṣalīḥ bin Abī Mariam.

تخریج: [صحيح] وأخرجه مسلم، أيضًا، ح: ٣٥ من حديث أبي الخليل به وانظر الحديث السابق * رواية الثوري عند أحمد: ٣/٧٢ والنمساني في الكبرى، ح: ٥٤٩١ وتابعه شعبة وغيره.

(5). 3018. ‘Ubaidullāh bin Abī Bakr [bin Anas] narrated from Anas bin Mālik, that the Prophet ﷺ [said] about the major sins: “*Shirk* with Allāh, disobeying the parents, taking the life, and false statement.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib Sahīh*, Rauh bin ‘Ubādah reported it from Shu‘bah,

(٤) - ٣٠١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعَ : حَدَّثَنَا هُشَيْمٌ : حَدَّثَنَا عُثْمَانُ الْبَتَّيِّعُ عَنْ أَبِي الْخَلِيلِ ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ : أَصْبَنَا سَبَائِيَا يَوْمَ أُوتَاسَ لَهُنَّ أَزْوَاجٌ فِي قَوْمِهِنَّ ، فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَنَرَأُتُهُ ﴿وَالنَّعْصَنَتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْنَشُكْمُ﴾ . [٢٤]

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسْنٍ . وَهَكَذَا رَوَى التَّوْرِيُّ عَنْ عُثْمَانَ الْبَتَّيِّعِ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَعْوَةً ، وَلَيْسَ فِي هَذَا الْحَدِيثِ ، عَنْ أَبِي عَلْقَمَةَ ، وَلَا أَعْلَمُ أَنَّ أَحَدًا ذَكَرَ أَبَا عَلْقَمَةَ فِي هَذَا الْحَدِيثِ إِلَّا مَا ذَكَرَ هَمَامٌ ، عَنْ قَنَادَةَ . وَأَبُو الْخَلِيلِ اسْمُهُ : صَالِحُ بْنُ أَبِي مَرِيمٍ .

(٥) - ٣٠١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ : حَدَّثَنَا خَالِدُ بْنُ الْحَارِثَ عَنْ شُعْبَةَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ [بْنُ أَنَسِ] ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ [قَالَ] فِي الْكَبَائِرِ : «الشَّرُكُ بِاللَّهِ وَعَقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الرُّؤْرِ» . [قالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسْنٍ غَرِيبٍ

[١] *An-Nisā'* 4:24

and he said: "From 'Abdullâh bin Abî Bakr" and it is not correct.

صَحِّحُ . وَرَوَاهُ رَوْحُ بْنُ عَبَادَةَ عَنْ شُعْبَةَ وَقَالَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ وَلَا يَصِحُّ .

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب الكبائر وأكبرها، ح: ٨٨ من حديث خالد والبخاري، ح: ٢٦٥٣ من حديث شعبة به.

Comments:

A sin about which the chastisement of Hell is mentioned in the Qur'ân or in the *Hadîth* is considered a major sin; or the wrath and anger of Allâh is expressed because of it being committed, or capital punishment is prescribed for it.

3019. 'Abdur-Râhîmân bin Abî Bakrah narrated from his father that the Messenger of Allâh ﷺ said: "Shall I not narrate to you about the worst of the major sins?" They said: "Of course O Messenger of Allâh!" He said: "Associating others with Allâh and disobeying the parents." He said: "And he sat reclining and said: "The false testimony." Or he said: "The false statement." He said: "So the Messenger of Allâh ﷺ would not stop saying it until we said (to ourselves): 'If he would only stop.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh Gharîb*.

٣٠١٩ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ [بَصْرِيٌّ]: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضْلِ: حَدَّثَنَا الْجُرَبِرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أَحَدُنُكُمْ يَأْكُبُرُ الْكَبَائِرِ؟» قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «إِلَّا شَرِكُكُمْ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ» قَالَ: وَجَلَسَ وَكَانَ مُتَكَبِّلاً قَالَ: «وَسَهَادَةُ الرُّؤْرُ» أَوْ قَالَ: «قَوْلُ الرُّؤْرُ» قَالَ: فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يَقُولُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ . [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِّحٌ غَرِيبٌ .

تخریج: متفق عليه، وأخرجه البخاري، الشهادات، باب ما قيل في شهادة الزور، ح: ٢٦٥٤ من حديث بشر بن المفضل ومسلم، ح: ٨٧ من حديث الجريري به.

Comments:

As the good deeds have various ranks and degrees, likewise some bad deeds are minor, some are major and some are even more evil in nature. Spitting on an inappropriate place is a sin, throwing disturbing and filthy substances on the path is a sin too, likewise robbing someone's house is a sin as well, but these sins are not equal in gravity. The correct way of judging between the minor, great and the greatest of good and bad deeds is their effects and consequences. The way to avoid the minor sins is to abandon committing major sins; therefore the Prophet ﷺ stressed, very much, on highlighting the major sins.

(6). 3020. Abū Umāmah Al-Anṣārī narrated from ‘Abdullâh bin Unais Al-Juhnî who said: “The Messenger of Allâh ﷺ said: ‘Indeed among the worst of the major sins is *Shirk* with Allâh, disobeying the parents, the false oath, and no one insists on taking an oath in which he swears, including the like of a wing of a mosquito (of falsehood) in it – except that a spot is placed in his heart until the Day of Judgement.’” (*Hasan*)

[Abū ‘Eisâ said:] This *Hadîth* is *Hasan Gharîb*. Abū Umāmah Al-Anṣārî is Ibn Thâ’labah and we do not know his name, and he has reported *Ahâdîth* from the Prophet ﷺ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٤٩٥ / ٣، وآخرجه عيسى: ٢٩٦ / ٤، وأخرجه ابن حبان، ح: ١١٩١، والحاکم: ٤٩٥ / ٣، ووافقه الذهبي.

Comments:

‘*Al-Yamîn Al-Ghamûs*’ is a false oath upon which the decision is given to take someone’s right illegally.

(7). 3021. ‘Abdullâh bin ‘Amr narrated that the Prophet ﷺ said: “The major sins are associating others with Allâh, disobeying the parents” or he said, “the false oath”. *Shu’bah* (a narrator in the chain) was in doubt. (*Sahîh*)

[Abū ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

(٦) - ٣٠٢٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْيَثْ بْنُ سَعْدٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ ابْنِ مُهَاجِرٍ بْنِ قُتْمَيْدَ التَّيْمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَنْثَيْسِ الْجَهَنَّمِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ الشُّرُكَ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنَ وَالْيَوْمِينَ الْغَمُوسَ، وَمَا حَلَفَ حَالِفٌ بِاللَّهِ يَمِينَ صَرِّ، فَادْخُلْ فِيهَا مِثْلَ جَنَاحِ بَعْوَضَةٍ إِلَّا جَعَلْتَ نُكْتَةً فِي قَلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ».

[قال أبو عيسى:] هذا حديث حسن غريب، وأبو أمامة الأنصارى هو ابن تعابة ولا تعرف اسمه وقد روى عن النبي ﷺ أحاديث.

تخریج: [إسناده حسن] وأخرجه أحمد: ٤٩٥ / ٣، وأخرجه عيسى: ٢٩٦ / ٤، وأخرجه ابن حبان، ح: ١١٩١، والحاکم: ٤٩٥ / ٣، ووافقه الذهبي.

(٧) - ٣٠٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ فَرَاسٍ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو عَنْ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنَ» أَوْ قَالَ: «الْيَوْمَانُ الْغَمُوسُ» شَكْ شُعْبَةُ.

[قال أبو عيسى:] هذا حديث حسن صحيح. تخریج: وأخرجه البخاري، الديات، باب: ”وَمَنْ أَحْيَاهَا . . . إِلَخْ“، ح: ٦٨٧٠، عن محمد بن بشار به.

Comments:

Al-Ghamūs means ‘to make sink’, it is false oath which means to snatch another’s right illegally; so it makes a person sink into sins and consequently makes him sink into the Fire.

(8). 3022. Mujāhid narrated from Umm Salamah that she said: ‘The men fight and the women do not fight, and we only get half the inheritance.’ So Allāh, Blessed and Most High, revealed: ‘And wish not for things in which Allāh has made some of you excell over others...’^[1] Mujāhid said: ‘And the following was revealed about that: ‘Verily the Muslim men and the Muslim women...’^[2] And Umm Salamah was the first camel-borne woman to arrive in Al-Madīnah as an emigrant.’ (*Da'yf*)

[Abū 'Eisā said:] This *Hadīth* is *Mursal*, and some of them reported it from Ibn Abī Najīḥ from Mujāhid in *Mursal* form, that Umm Salamah said like this and that.

تخریج: [إسناده ضعيف] وأخرجه أبُو عَسْمٍ: ٣٢٢ / ٦ عن سفيان بن عيينة به وصرح بالسماع وتابعه سفيان الثوري وصححه الحاكم على شرط الشيخين بشرط إن كان سمع مجاهد من أم سلمة: ٣٠٦، ٣٠٥ ووافقه الذهبي * ابن أبي نجيح مدلس وعنون.

Comments:

Allāh stated in *Sūrat Ahzāb* very clearly that everybody will have the reward according to one’s deeds and good earnings; therefore the lead in matters of good deeds and in reward will not depend on physical features or physical nature. Rather it will be according to the performance of deeds. A man taking the lead in matters of Faith and good deeds, he will have full reward for his effort, hard work and toil; a woman taking the lead in good deeds, she will be rewarded fully for her efforts and toil; this field is open for everybody.

(9). 3023. ‘Amr bin Dīnār narrated from a man among the children of

(٨) - ٣٠٢٢ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُعْدَيْانُ عَنْ أَبْنِ أَبِي تَجِيْحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ: يَغْرُو الرِّجَالُ، وَلَا تَغْرُو النِّسَاءُ، وَإِنَّمَا لَنَا نِصْفُ الْمِيرَاثِ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: «وَلَا تَنْمَنُوا مَا فَضَلَ اللَّهُ بِهِ، بَعْضَكُمْ عَلَى بَعْضٍ» [٣٢] قَالَ مُجَاهِدٌ: وَأَنْزَلَ فِيهَا «إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ» [الأحزاب: ٣٥] وَكَانَتْ أُمِّ سَلَمَةَ أَوَّلَ ظَبِيعَةً قَدِيمَتِ الْمَدِينَةِ مُهَاجِرَةً. قَالَ أَبُو عَسْمٍ: هَذَا حَدِيثُ مُرْسَلٌ، وَرَوَاهُ بَعْضُهُمْ عَنْ أَبْنِ أَبِي تَجِيْحٍ، عَنْ مُجَاهِدٍ مُرْسَلًا أَنَّ أُمِّ سَلَمَةَ قَالَتْ: كَذَّا. وَكَذَّا.

(٩) - ٣٠٢٣ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: تخریج: [إسناده ضعيف] وأخرجه أبُو عَسْمٍ: ٣٢٣ / ٦ عن سفيان بن عيينة به وصرح بالسماع

[1] *An-Nisā'* 4:32.

[2] *Al-Ahzāb* 33:35.

Umm Salamah, from Umm Salamah that she said: "O Messenger of Allāh! I have not heard Allāh mentioning anything about women and emigration." So Allāh, Blessed and Most High, revealed: "Never will I allow to be lost the work of any of you, be he male or female. You are members one of another."^[1] (Hasan)

حدَثَنَا سُنْتَانُ عَنْ عَمِّرُو بْنِ دِيَنَارٍ، عَنْ رَجُلٍ مِنْ وَلَدِ أُمٍّ سَلَمَةَ، عَنْ أُمٍّ سَلَمَةَ قَالَتْ: يَا رَسُولَ اللَّهِ! لَا أَسْمَعُ اللَّهَ ذَكَرَ النِّسَاءَ فِي الْهِجْرَةِ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى هُوَ أَنِّي لَا أُضِيعُ عَمَلَ عَمِيلٍ مَنْكُمْ مَنْ ذَكَرَ أَوْ أَنْتَ بِعَضْكُمْ مِنْ بَعْضِهِنَّ» [آل عمران: ۱۹۵].

تخریج: [إسناده حسن] وأخرجه الحمیدی، ح: ۳۰۱ عن سفیان بن عینیة به وصرح بالسماع وصححه الحاکم على شرط البخاری: ۲/ ۳۰۰ ووافقه الذهبی * رجل من ولد ام سلمة: اسمه سلمة بن عبدالله بن عمر بن أبي سلمة وهو حسن الحديث.

Comments:

The weight of the deeds of a man and a woman are equal in the Scale of Allāh; because the origin of both the man and woman is same, the great grandfather of them both is Ādam and both are the offspring of Ādam and Eve, the flesh and blood of both is the same.

(10). 3024 'Alqamah said: "Abdullāh said: 'The Messenger of Allāh ﷺ commanded me to recite for him while he was on the *Minbar*. So I recited from *Sūrat An-Nisā'* for him, until I reached: How then (will it be) when We bring from each nation a witness, and We bring you (Muhammad) as a witness against these people?'^[2] The Messenger of Allāh ﷺ was beckoning me (to stop) with his hand, and I looked at him and his eyes were flowing with tears." (*Sahīh*)

[Abū 'Eisā said:] This is how Abū Al-Aḥwāṣ reported it, from Al-A'mash, from Ibrāhīm, from 'Alqamah from 'Abdullāh. It is

(۱۰) - ۳۰۲۴ - حدَثَنَا هَنَّادٌ: حدَثَنَا أَبُو الْأَخْوَصِ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقُرَأً عَلَيْهِ وَهُوَ عَلَى الْمِبْتَرِ، فَقَرَأْتُ عَلَيْهِ مِنْ سُورَةِ النِّسَاءِ حَتَّى إِذَا بَلَّغْتُ هَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَتْوَلَةِ شَهِيدِكَ» [۴۱] عَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْدِئ فَنَظَرْتُ إِلَيْهِ وَعِينَاهُ تَدْمَعَانِ.

قالَ أَبُو عِيسَى: [هَكَذَا رَوَى أَبُو الْأَخْوَصِ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. وَإِنَّمَا هُوَ إِبْرَاهِيمُ عَنْ عِيْدَةَ، عَنْ عَبْدِ اللَّهِ.]

^[1] *Āl 'Imrān* 3:195.

^[2] *An-Nisā'* 4:41.

actually Ibrâhîm, from 'Abîdah,
from 'Abdullâh.

تخریج: [صحیح] وأخرجه ابن ماجه، الزهد، باب الحزن والبكاء، ح: ٤٩٤ عن هناد به
وللحديث شواهد، انظر الحديث الآتي.

Comments:

Allâh will gather all the nations and their Prophets on the Last Day, and the Prophets will be asked to bear witness that they conveyed the Message, likewise the Prophet ﷺ would stand to bear witness of having conveyed the Religion to the people of his nation. He ﷺ listened to this Ayah, he remembered the severity and horror of the Last Day and he began to cry; it guides us in that the aim of reading the Qur'ân is also to learn lessons and contemplate on its message, and the reader gets impressed in order to bring about a constructive change in his lifestyle.

(11). 3025. Ibrâhîm narrated from 'Abîdah that 'Abdullâh said: "The Messenger of Allâh ﷺ said to me: 'Recite for me.' I said: 'O Messenger of Allâh! Shall I recite for you while it is to you whom it was revealed?' He said: 'I love to hear it from other than me.' So I recited *Sûrat An-Nisâ'* until I reached: ...And We bring you (Muhammad) as a witness against these people?"^[1] He said: "So I saw the eyes of the Prophet ﷺ overflowing with tears." (*Sahîh*)

[Abû 'Eisâ said:] This is more correct than the narration of Abû Al-Ahwas.

غيلان: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفِّيَانُ [الْتَّوْرِيُّ] عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَفَرَا عَلَيَّ». فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَفَرَا عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْتَعِنَّ مِنْ عَيْرِي» فَقَرَأَتُ سُورَةَ النِّسَاءِ حَتَّى [إِذَا] بَلَغْتُ «وَجَنَّتَا يَكَ عَلَى هَتَّلَكَ شَهِيدًا» قَالَ: فَرَأَيْتُ عَيْنَيِّ النَّبِيِّ ﷺ نَهْمَلَانِ.

[قال أبو عيسى:] هذا أصح من حديث

أبي الأحوص.

تخریج: متفق عليه، وأخرجه البخاري، التفسیر، باب: **﴿فَكَيْفَ إِذَا جَنَّا مِنْ كُلِّ أُمَّةٍ بَشِيدٌ وَجَنَّا بَكَ عَلَى هُؤُلَاءِ شَهِيدًا﴾**، ح: ٤٥٨٢ من حديث سفيان الثوري ومسلم، ح: ٨٠٠ من حديث الأعمش به.

Comments:

This *Hadîth* proves that listening to the Qur'ân from others is a loved deed.

^[1] *An-Nisâ'* 4:41.

(12). (Another chain) similar to the narration of Mu‘āwiyah bin Hishām.

Abū ‘Abdur-Rahmān As-Sulamī narrated that ‘Alī bin Abī Tālib said: “‘Abdur-Rahmān bin ‘Awf prepared some food for which he invited us, and he gave us some wine to drink. The wine began affect us when it was time for *Salāt*. So they encouraged me (to lead) and I recited: ‘Say: O you disbelievers! I do not worship what you worship, and we worship what you worship’ – so Allāh, Most High, revealed: O you who believe! Do not approach *Salāt* when you are in a drunken state until you know what you are saying.”^[1] (Hasan)

Abū ‘Eisā said: This *Hadīth* is *Hasan Gharīb Sahīh*.

Comments:

A drunkard loses senses and consciousness in the state of being drunk; in this state he does not know what he is saying, and he is unaware of the positive or negative promise with Allāh. As ‘Alī was drunk, he said some words in favor of the disbelievers unknowingly; and this *Āyah* of *Sūrat An-Nisā'* was revealed concerning this. It is also known from this *Hadīth* that if one is overwhelmed by sleep and they are unaware of what is coming out from their mouth, one should then delay the prayer until the senses and consciousness have returned to their normal state.

(13). 3027. ‘Urwah bin Az-Zubair narrated that ‘Abdullāh bin Az-Zubair narrated to him: “A man

(١٢) - ٣٠٢٦ - حَدَّثَنَا سُوِيْدُ بْنُ نَصْرٍ : أَخْبَرَنَا أَبْنُ الْمُبَارَكَ عَنْ سُعْدِيَّانَ، عَنْ الْأَعْمَشِ تَحْوِي حَدِيثَ مُعاوِيَةَ بْنِ هِشَامٍ . حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ أَبْنُ سَعْدٍ عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنْ عَطَاءِ أَبْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَيْمَىِّ، عَنْ عَلَىِّ بْنِ أَبِي طَالِبٍ قَالَ: صَنَعَ لَنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْنَى طَعَاماً فَدَعَانَا وَسَقَانَا مِنَ الْخَمْرِ، فَأَخَذَتِ الْخَمْرُ مِنَاهُ وَحَضَرَتِ الصَّلَاةُ، فَقَدَّمَنِي فَقَرَأَتْ: قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا تَحْنُنْ تَعْبُدُ مَا تَعْبُدُونَ [قَالَ: فَأَنْزَلَ اللَّهُ تَعَالَى ۝ يَكْتَبُهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا أَصْلَوَةً وَأَنْتُمْ شَكَرَىٰ حَقَّا تَعْلَمُوا مَا لَئُوْلُونَ ۝] [٤٣].

قال أبو عيسى: هذا حديث حسن غريب صحيح.

تخریج: [حسن] وأخرجه أبو داود، الأشربة، باب تحريم الخمر، ح ٣٦٧١ من حديث عطاء بن السائب به وصححة الحاكم ٣٠٧/٢.

(١٣) - ٣٠٢٧ - حَدَّثَنَا قُبَيْلٌ : حَدَّثَنَا الْيَثْرَى بْنُ سَعْدٍ عَنْ أَبْنِ شَهَابٍ، عَنْ عُرْوَةَ

^[1] *An-Nisā'* 4:43.

from the *Anṣâr* was arguing with Az-Zubair about a stream at Al-Harrâh with which they irrigated their date-palms. So the *Anṣârî* man said: 'Let the water pass through.' But he refused, so they brought their dispute to the Messenger of Allâh ﷺ. So the Messenger of Allâh ﷺ said to Az-Zubair: 'O Zubair! Water and let the water flow to your neighbor.' The *Anṣârî* got angry and said: 'O Messenger of Allâh! Is it because he is your nephew?' The face of the Messenger of Allâh ﷺ changed. Then he said: 'O Zubair! Water and withhold the water until it flows over your walls.' So Az-Zubair said: 'By Allâh, I think this *Âyah* was revealed about that incident: But no, by your Lord! They can have no faith until they make you judge in all disputes between them...'^[1]

[Abû 'Eisâ said:] I heard Muhammad saying: "Ibn Wahb reported this *Hadîth* from Al-Laith bin Sa'd and Yûnus, from Az-Zuhri, from 'Urwah from 'Abdullâh bin Az-Zubair and it is similar to this. Shu'aib bin Abî Hâmzah reported it from Az-Zuhri, from 'Urwah bin Az-Zubair, and he did not mention 'Abdullâh bin Az-Zubair in it.

Comments: تخریج: متفق عليه، وأخرجه مسلم، الفضائل، باب وجوب اتباعه ﷺ، ح: ٢٣٥٧ عن قتيبة والبخاري، ح: ٢٣٥٩ من حديث الليث به وتقدم: ١٣٦٣.

The explanation of this *Hadîth* has passed in the Chapter of Judgements. See *Hadîth*: 1363.

ابن الزبيـر، أَنَّهُ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ الزَّبِيرِ حَدَّثَهُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصِّمَ الزَّبِيرَ فِي شَرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا الْمَحْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرَحَ الْمَاءَ يَمْرُ، فَأَيْ عَلَيْهِ، فَاخْتَصَّمُوا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزَّبِيرِ: «اשْتَقِ بِا زَبِيرًا! وَأَرْسَلَ الْمَاءَ إِلَى جَارِكَ»، فَعَغَضَ الْأَنْصَارِيُّ، وَقَالَ: يَا رَسُولَ اللَّهِ أَنْ كَانَ ابْنَ عَمِّيَّكَ؟ فَتَعَيَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «يَا زَبِيرًا! اشْتَقِ وَاحْسِنِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَبَدِ» فَقَالَ الزَّبِيرُ: وَاللَّهِ إِنِّي لَأَخْسِبُ هَذِهِ الْآيَةَ نَزَّلَتْ فِي ذَلِكَ ۝فَلَا وَرِيكَ لَا يُؤْمِنُكَ حَقَّ يُحَكِّمُوكَ فِيمَا شَجَرَ بِيَنْهُمْ» الآية [٦٥].

قال أبو عيسى : سمعت محمدًا يقول :

قد روى ابن وهب هذا الحديث عن الليث ابن سعيد، ويونس عن الزهرى، عن عروة، عن عبد الله بن الزبير نحو هذا الحديث.

وروى شعيب بن أبي حمزة عن الزهرى، عن عزوة بن الزبير ولم يذكر عن عبد الله بن الزبير .

[1] *An-Nisâ'* 4:65.

(14). 3028. 'Abdullâh bin Yazîd narrated from Zâid bin Thâbit that he heard about this *Âyah*: Then what is the matter with you that you are divided into two parties about the hypocrites?^[1] He said: "People among the Companions of the Prophet ﷺ returned on the Day of Uhud and there were two parties among them, a group who said: 'Kill them,' and a group that say not to. So Allâh revealed this *Âyah*: Then what is the matter with you that you are divided into two parties about the hypocrites?"^[2] So he said: "Indeed it is *Tâibah* (Al-Madînah). And he said: 'It expels filth just like the fire expels filth from iron.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*. And 'Abdullâh bin Yazîd this *Ansârî* khatmî and *Sahâbî*.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: «فَمَا لَكُمْ فِي الْمُنَافِقِينَ فَتَنِّي وَاللّٰهُ أَرْكَسَهُمْ بِمَا كَسِبُوا»، ح: ٤٥٨٩ عن محمد بن بشار ومسلم، ح: ١٣٨٤ من حديث شعبة به.

Comments:

The hypocrisy of these people was clear, but some of the Muslims, who had contact, family relations or other relationships and tribal alliances with the hypocrites, were soft in relation to them; they wanted them not only to be ignored but also to keep relations and contact with them.

(15). 3029. 'Amr bin Dînâr narrated from Ibn 'Abbâs that the Prophet ﷺ said: "On the Day of Judgement, the murdered will come with the murderer's scalp and his head in his hand, and his jugular vein flowing blood saying:

(١٤) - ٣٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ شَارِ عَدِيٌّ بْنُ ثَابِتٍ، قَالَ: سِمِعْتُ عَبْدَ اللّٰهِ بْنَ يَزِيدَ يُحَدِّثُ عَنْ رَزِيدٍ بْنِ ثَابِتٍ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ: «فَمَا لَكُمْ فِي الْمُنَافِقِينَ فَتَنِّي» [٨٨] قَالَ: رَجَعَ نَاسٌ مِّنْ أَصْحَابِ النَّبِيِّ ﷺ يَوْمَ أُخْدِي فَكَانَ النَّاسُ فِيهِمْ فَرِيقٌ مِّنْهُمْ يَقُولُ: إِنَّهُمْ طَيِّبُونَ، وَفَرِيقٌ يَقُولُ: لَا، فَتَرَكَتْ هَذِهِ الْآيَةُ: «فَمَا لَكُمْ فِي الْمُنَافِقِينَ فَتَنِّي» قَالَ: إِنَّهَا طَبِيعَةُ، وَقَالَ: إِنَّهَا تَنْفِي الْحَبْثَ كَمَا تَنْفِي النَّارُ خَبْثَ الْمَدِيدِ». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَعَبْدُ اللّٰهِ بْنُ يَزِيدَ هُوَ الْأَنْصَارِيُّ الْخَطْمِيُّ وَلِهِ صَحْبَةٌ.

(١٥) - ٣٠٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَانِيُّ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ ابْنُ عَمَّارٍ عَنْ عَمِّرٍ عَمْرٍو بْنِ دِينَارٍ، عَنْ ابْنِ عَائِسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَجِيءُ الْمَقْتُولُ بِالْقَاتِلِ

[١] *An-Nisâ'* 4:88.

[٢] *An-Nisâ'* 4:88.

'O Lord! This one killed me!' Until he comes close to the Throne." So they mentioned repentance to Ibn 'Abbās, and he recited this Āyah: And whoever kills a believer intentionally then his recompense is Hell.^[1] He said: "This Āyah was not abrogated nor (its ruling) replaced so from where is his repentance?" (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan* [*Gharib*] Some of them reported this *Hadīth*; from 'Amr bin Dīnār, from Ibn 'Abbās similarly, without mentioning it in *Marfū'* form.

يَوْمَ الْقِيَامَةِ نَاصِبُهُ وَرَأْسُهُ بَيْدَهُ وَأَوْدَاجُهُ
تَشَخَّبُ دَمًا يَقُولُ: يَا رَبِّ! فَتَلَنِي هَذَا حَتَّى
يُدْنِيهِ مِنَ الْعَرْشِ»، قَالَ: فَذَكِّرُوا لِابْنِ عَبَّاسٍ
الْتَّوْبَةَ فَتَلَّا هَذِهِ الْآيَةُ: «وَمَنْ يَقْتُلُ مُؤْمِنًا
مُتَعِينًا فَجَرَأَوْهُ جَهَنَّمُ» [٩٣] قَالَ: وَمَا
تُسْخِتُ هَذِهِ الْآيَةُ وَلَا بُدْلَتْ وَأَنِّي لَهُ
الْتَّوْبَةُ؟.

[Cf. أَبُو عِيسَى: هَذَا حَدِيثُ حَسْنٌ
[غَرِيبٌ]. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ
عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ تَحْوِةً
وَلَمْ يَرْفَعْهُ.

تخریج: [إسناده صحيح] وأخرجه النسائي: ٨٧/٧، ح: ٤٠١٠ (تحريم الدم، باب تعظيم الدم) من حديث شباتة ابن سوار به.

Comments:

The most important right of a Muslim upon another Muslim is the sanctity of his life. If a Muslim takes the life of another Muslim, he violates the most important right from amongst the rights of a Muslim. Once this right has been violated, now there is no chance of making it up, because whoever's right has been violated, he has departed the world. As for human rights, the expiation for the violated right is necessary, but in this case the repentance has no chance to be granted. But if Allāh wishes, He may forgive the killer by compensating and rewarding the victim from Himself.

(16). 3030. Ibn 'Abbās narrated: "A man from Banū Sulaim who had some sheep with him, passed by some of the Companions of the Messenger of Allāh ﷺ. He gave *Salām* to them and they said: 'He did not give *Salām* except to protect himself.' So they attacked him, killed him, and took his sheep. They went to the Messenger of Allāh ﷺ with them, and Allāh,

(١٦) - ٣٠٣٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ،
عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: مَرَّ رَجُلٌ مِنْ بَنِي سُلَيْمٍ عَلَى نَفْرٍ
مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَمَعْهُ غَنَمٌ لَهُ،
فَسَلَّمَ عَلَيْهِمْ، قَالُوا: مَا سَلَّمَ عَلَيْكُمْ إِلَّا
لِيَتَعَوَّذُ مِنْكُمْ، فَقَاتُلُوهُ وَقَاتَلُوهُ، وَأَخْذُوا غَنَمَهُ،

[1] *An-Nisā'* 4:93.

Most, High, revealed: O you who believe! When you go in the cause of Allāh, verify and say not to anyone who greets you: "You are not a believer."^[1] (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. There is something about this from Usāmah bin Zaid.

فَأَتَوَا يَهَا رَسُولُ اللهِ ﷺ، فَأَنْزَلَ اللهُ تَعَالَى
﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سِبِيلِ اللهِ
فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ الْسَّلَامَ
لَسْتَ مُؤْمِنًا﴾ [٩٤].

[Qāl ʻAbū ʻIȳsī]: هَذَا حَدِيثٌ حَسَنٌ.

وَفِي الْبَابِ عَنْ أَسَمَّةَ بْنِ زَيْدٍ.

تخریج: متفق عليه، وأخرجه البخاري، التفسیر، باب: «وَلَا تقولوا لمن ألقى إلينكم السلام لست مؤمناً»، ح: ٤٥٩١؛ ومسلم، ح: ٣٠٢٥ من حديث ابن عباس به * وفي الباب عن أسمة بن زيد [البخاري، ح: ٤٢٦٩، ١٥٨/٩٦] ومسلم، ح: ٦٨٧٢.

Comments:

In Islam, the life of a believer is honored to such an extent, that even if in the land of war, in the battlefield, when a person expresses or offers an Islamic greeting to express his Faith, or reads out the declaration of Faith, no Muslim is allowed to draw his sword against him and to kill him, without true and proper investigation.

(17). 3031. Al-Barā' bin ʻĀzib said: "When the following was revealed: 'Not equal are those of the believers who sit'^[2] 'Amr bin Umm Maktūm came to the Prophet ﷺ." He said: "He was blind, so he said: 'O Messenger of Allāh! What do you order me with? Indeed my vision is disabled.' So Allāh [Most High] revealed this Ayah: 'Except those who are disabled.' So the Prophet ﷺ said: 'Bring me a shoulder bone^[3] and an inkwell' – or 'Bring me a tablet and an inkwell.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahih*. He is called 'Amr bin Umm Maktūm, and he is also called

١٧) - ٣٠٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفيَّانُ عَنْ أَبِي إِشْحَاقَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: لَمَّا نَزَّلَتْ ﴿لَا يَسْتَوِي الْقَعْدُونَ مِنَ الْمُؤْمِنِينَ﴾ الْآيَةَ [٩٥] جَاءَ عُمَرُ بْنُ أُمَّ مَكْتُومٍ إِلَى النَّبِيِّ ﷺ قَالَ: وَكَانَ ضَرِيرَ الْبَصَرِ، فَقَالَ: يَا رَسُولَ اللهِ مَا تَأْمُرُنِي؟ إِنِّي ضَرِيرُ الْبَصَرِ، فَأَنْزَلَ اللهُ تَعَالَى هَذِهِ الْآيَةَ «عَدِّ أُولَى الشَّرِّ» الْآيَةَ، فَقَالَ النَّبِيُّ ﷺ: «إِنْتُونِي بِالْكِتَبِ وَالدَّوَّاهُ أَوِ اللَّوْحِ وَالدَّوَّاهَةِ».

[Qāl ʻAbū ʻIȳsī]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيَقُولُ: عُمَرُ بْنُ أُمَّ مَكْتُومٍ،

[1] *An-Nisā'* 4:94.

[2] *An-Nisā'* 4:95.

[3] They used to write on various animal parts. And a version of this narration preceded under no. 1670.

'Abdullâh bin Umm Maktûm, and he is 'Abdullâh bin Zâ'idah and Umm Maktûm is his mother.

وَيَقُولُ: عَبْدُ اللَّهِ بْنُ أُمَّ مَكْتُومٍ وَهُوَ عَبْدُ اللَّهِ
بْنُ زَيْدَةَ وَأُمَّ مَكْتُومٍ أُمَّهُ.

تخریج: [صحيح] وأخرجه أحمد: ۲۹۹ / ۴ عن وکع به وأبو إسحاق صرح بالسمع، ورواه البخاري، ح: ۱۸۹۸ من حديث أبي إسحاق به وتقديم: ۱۶۷۰ من طريق آخر عن أبي إسحاق به.

Comments:

This Ayah proves that the Muslims who, having no valid and genuine excuse, do not participate physically in the *Jihâd*, they are not equal in rank and in degree to those Muslims who are taking part in *Jihâd* physically and financially. The ranks of these are high and elevated with Allâh. But they will not be regarded hypocrites just for not taking part in the *Jihâd*, except if they avoid *Jihâd* from the heart, discourage others, or remain sitting behind in the houses while the general announcement of leaving for *Jihâd* has been made.

(18). 3032. Miqsam, the freed slave of 'Abdullâh bin Al-Hâarith, narrated from Ibn 'Abbâs that he said the Ayah: Not equal are those of the believers who sit, except those who are disabled...^[1] is about Badr and those who went out for Badr. At the time of the battle of Badr, 'Abdullâh bin Jahsh and Ibn Umm Maktûm said: 'We are blind O Messenger of Allâh! So is there an exemption for us?' So the following was revealed: Not equal are those of the believers who sit except those who are disabled. But Allâh has preferred those who strive hard and fight above those who sit (at home) by a huge reward.^[2] So these were the people who sat behind, that were not disabled: But Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward – they are

(١٨) - ٣٠٣٢ - حَدَّثَنَا الْحَسَنُ بْنُ
مُحَمَّدِ الرَّعْمَانِيِّ: حَدَّثَنَا الْحَجَاجُ بْنُ مُحَمَّدٍ
عَنْ ابْنِ مُجْرِيْجَ، قَالَ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ،
سَمِعَ مَقْسُمًا مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ
يُحَدِّثُ عَنْ ابْنِ عَمَّاسٍ أَنَّهُ قَالَ: لَا يَسْتَوِي
الْمُقْتَدِرُونَ مِنَ الْمُؤْمِنِينَ عَيْدُ أُولَى الْضَّرَرِ)، عَنْ بَدْرٍ
وَالْحَارِجُونَ إِلَى بَدْرٍ، لَمَّا نَزَّلَتْ عَزْوَةً بَدْرٍ
قَالَ عَبْدُ اللَّهِ بْنُ جَحْشٍ وَائِنُ أُمَّ مَكْتُومٌ: إِنَّا
أَعْمَيْنَا يَا رَسُولَ اللَّهِ فَهُلْ لَنَا رُخْصَةٌ؟ فَنَزَّلَتْ
لَا يَسْتَوِي الْمُقْتَدِرُونَ مِنَ الْمُؤْمِنِينَ عَيْدُ أُولَى
الضَّرَرِ)، (وَفَضَلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْمُقْتَدِرِينَ أَعْجَرا
عَظِيمًا)، فَهُوَ لَاءُ الْفَاعِدِينَ عَيْدُ أُولَى الضَّرَرِ
(وَفَضَلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْمُقْتَدِرِينَ أَعْجَراً عَظِيمًا)
دَرَجَاتٍ مِنْهُ عَلَى الْفَاعِدِينَ مِنَ الْمُؤْمِنِينَ عَيْدُ
أُولَى الضَّرَرِ.
[قَالَ أَبُو عَيسَى]: هَذَا حَدِيثُ حَسَنٌ

^[1] *An-Nisâ'* 4:95.

^[2] *An-Nisâ'* 4:95.

of levels above those who sit among the believers who did not have an excuse.” (*Sahîh*)

[*Abû 'Eisâ said:*] This *Hadîth* is *Hasan Gharîb* from this route as a narration of *Ibn 'Abbâs*. *Miqsam* is called the freed slave of 'Abdullâh bin Al-Hârith, and it is said that he is the freed slave of 'Abdullâh bin 'Abbâs. And *Miqsam's Kunyah* is *Abul-Qâsim*.

غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبْنِ عَبَّاسٍ .
وَمُقْسَمٌ يَقَالُ : [هُوَ] مَوْلَى عَبْدِ اللَّهِ بْنِ
الْحَارِثِ وَيَقَالُ : [هُوَ] مَوْلَى عَبْدِ اللَّهِ بْنِ
عَبَّاسٍ وَمُقْسَمٌ يُكْنَى أَبَا الْفَاسِمِ .

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١١٧ عن الحسن بن محمد به ورواه البخاري، ح: ٤٥٩٥ من حديث ابن جريج به مختصراً * ابن جحش هو أبو أحمد ابن جحش بن قيس كما في تفسير الطبراني: ١٤٥ / ٥ وغيه، وعبدالكريم هو ابن ملك الجزري * قوله: ”فهؤلاء القاعدون ... إلخ“ مدرج من كلام ابن جريج، قاله الحافظ ابن حجر (تحفة الأحوذى: ٩١ / ٤).

Comments:

According to 'Abdullâh bin Abbâs, this Ayah also applies to those who participated in the battle of Badr and who did not participate.

(19). 3033. *Sahl bin Sa'd As-Sâ'iðî* said: “I saw Marwân bin Al-Hâkam sitting in the *Masjid*, so I went over to him until I sat next to him. He informed us that Zâid bin Thâbit informed him, that the Prophet ﷺ dictated: ‘Not equal among the believers are those who sit and the *Mujâhidîn* in the cause of Allâh.’ He said: ‘So Ibn Umm Maktûm came and he was dictating to me that he said: “O Messenger of Allâh! By Allâh! If I were capable of *Jihâd* then I would participate in *Jihâd*.’ And he was a blind man. So Allâh revealed to His Messenger ﷺ – while his thigh was against my thigh – and it became so heavy that I was worried it was about to fracture my thigh. Then he was relieved of it, so Allâh had

(١٩) - ٣٠٣٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَيِّهِ ، عَنْ صَالِحِ بْنِ كَيْسَانَ ، عَنْ أَبِي شَهَابٍ : حَدَّثَنِي سَهْلُ بْنُ سَعْدِ السَّاعِدِيُّ قَالَ : رَأَيْتُ مَرْوَانَ بْنَ الْحَكَمَ جَالِسًا فِي الْمَسْجِدِ فَأَقْبَلَتْ حَتَّى جَلَسْتُ إِلَيْهِ ، فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتَ أَخْبَرَهُ أَنَّ الرَّبِيعَ أَمْلَى عَلَيْهِ (لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللهِ) ، قَالَ : فَجَاءَهُ أَبْنُ أُمِّ مَكْتُومٍ ، وَهُوَ يُمْلِئُهُ عَلَيَّ ، فَقَالَ : يَا رَسُولَ اللهِ ! وَاللهِ لَوْ أَسْتَطَعَ الْجِهَادَ لَجَاهَدْتُ ، وَكَانَ رَجُلًا أَعْمَى ، فَأَنْزَلَ اللهُ عَلَيْهِ رَسُولُهُ ﷺ - وَفَخَدْهُ عَلَى فَخِذِي - فَتَقْتَلَتْ حَتَّى هَمَتْ تُرْضُ فَخِذِي ، ثُمَّ سُرِّي عَنْهُ فَأَنْزَلَ اللهُ عَلَيْهِ ﷺ

revealed to him: Except those who are disabled”” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. [This is how it was reported by more than one narrator from Az-Zuhri, from Sahl bin Sa‘d, and it is similar to this. And Ma‘mar reported this *Hadīth* from Az-Zuhri, from Qabisah bin Dhu‘aib from Zaid bin Thābit]. And in this *Hadīth*, there is the narration of a man from the Companions of the Prophet ﷺ, from a man among the *Tābi‘in*. Sahl bin Sa‘d Al-Anṣārī reported it from Marwān bin Al-Hakam, and Marwan did not hear from the Prophet ﷺ, he was one of the *Tābi‘in*.

أُولَئِكَ الْمُرَدِّينَ .
 [قالَ أَبُو عَيْسَىٰ : هَذَا حَدِيثُ حَسَنٍ صَحِيفٍ . [هَكَذَا رَوَى عَيْرٌ وَاجِدٌ عَنِ الرُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ تَحْرُرْ هَذَا، وَرَوَى مَعْمَرٌ عَنِ الرُّهْرِيِّ هَذَا الْحَدِيثَ، عَنْ قَيْصَرَةَ بْنِ ذُؤْبَيْبٍ عَنْ زَيْدِ بْنِ ثَابِتٍ] . وَفِي هَذَا الْحَدِيثِ رِوَايَةُ رَجُلٍ مِّنْ أَصْحَابِ النَّبِيِّ ﷺ عَنْ رَجُلٍ مِّنَ التَّائِبِينَ . رَوَى سَهْلُ بْنُ سَعْدٍ الْأَنْصَارِيُّ عَنْ مَرْوَانَ بْنِ الْحَكَمِ . وَمَرْوَانُ لَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ وَهُوَ مِنَ التَّائِبِينَ .

تخریج: وأخرجه البخاري، التفسير، باب: «لا يستوي القاعدون من المؤمنين»، ح: ٤٥٩٢ من حديث إبراهيم بن سعد به وهو عند مسلم، ح: ١٨٩٨ من حديث سعد بن إبراهيم عن أبيه عن رجل عن زيد بن ثابت به * حديث معمر: رواه أحمد: ١٨٤ / ٥ عن عبد الرزاق عنه.

Comments:

The status of companionship of Marwan bin Hakam is disputed, Al-Bukkārī said that he did not see the Prophet ﷺ and it is reported that he himself stated that he was not a Companion. (*Tuhfat Al-Ahwadhi* 4:93)

(20). 3034. Ya‘lā bin Umayyah narrated: “I said to ‘Umar [bin Al-Khattāb]: ‘Allāh said: That you shorten the *Salāt* if you fear and the people are safe.’ So ‘Umar said: ‘I wondered about that just as you have wondered. So I mentioned that to the Messenger of Allāh ﷺ, and he said: ‘It is charity which Allāh has given to you, so accept His charity.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(٢٠) - ٣٠٣٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقُ: حَدَّثَنَا ابْنُ جُرَيْجَ قَالَ: سَعَيْتُ عَبْدَ الرَّحْمَنَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ، عَنْ يَعْنَى ابْنِ أُمِّيَّةَ قَالَ: قُلْتُ لِعُمَرَ [بْنِ الْخَطَّابِ] إِنَّمَا قَالَ اللَّهُ: «أَنْ تَقْصُرُوا مِنَ الْعَصَلَةِ إِنْ خَفْتُمْ» [١٠١] وَقَدْ أَمِنَ النَّاسُ، فَقَالَ عُمَرُ: عَجِبْتُ مِمَّا عَجِبْتُ مِنْهُ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «صَدَقَةٌ تَصْدِقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبِلُوا صَدَقَتُهُ» .

[قال أبو عيسى:] هذا حديث حسن صحيح.
تخریج: وأخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٨٦ من
Hadith ابن جریح به.

Comments:

It is also extremism and exaggeration in the matters of Religion that benefiting from the concessions and flexible rules of the Religion is considered against piety and righteousness. Therefore the benefits of these flexible rules, according to the circumstances, must not be avoided and ignored. Shortening the prayer during a journey is better but not compulsory, according to Imām Ash-Shāfi'i, Ahmad bin Ḥanbal and most of the scholars of *Hadīth*. [*Sahīh Muslim* (with Nawawi's Commentary): p. 241, vol. 1]

(21). 3035. Abū Hurairah narrated that the Messenger of Allāh ﷺ halted between Dajnān and 'Usfān, and the idolaters said: "These people have a prayer which is more loved to them than their fathers and their children." That is, 'Asr. They gathered their forces and advanced altogether. And Jibrā'il came to the Prophet ﷺ and told him to divide his Companions into two lines and lead them in prayer, and another group stood behind them on guard with their weapons. Then the other group came and prayed one *Rak'ah* with him. Then these people stood guard with their weapons, so each of them performed one *Rak'ah* while the Messenger of Allāh ﷺ performed two *Rak'ahs*.^[1] (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh Gharib* as a narration of 'Abdullāh bin Shaqīq from Abū Hurairah.

There is something on this topic from 'Abdullāh bin Mas'ūd, Zaid

(21) - ٣٠٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلَيْهِ السَّلَامُ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْهَمَائِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ شَقِيقٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَزَلَ بَيْنَ ضَجَانَ وَعُسْفَانَ، فَقَالَ الْمُشْرِكُونَ: إِنَّ هُؤُلَاءِ صَلَاةً هِيَ أَحَبُّ إِلَيْهِمْ مِنْ آبَائِهِمْ وَأَبْنَائِهِمْ، وَهِيَ الْعَصْرُ فَاجْمَعُوا أَمْرَكُمْ فَمِيلُوا عَلَيْهِمْ مَيْلَةً وَاحِدَةً وَأَنَّ جِبْرَائِيلَ أَتَى النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يَقُسِّمَ أَصْحَابَهُ شَطَرَيْنِ فَيُصْلِي بِهِمْ، وَتَقْوَمْ طَائِفَةُ أَخْرَى وَرَاءَهُمْ وَلِيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ، ثُمَّ يَأْتِي الْآخَرُونَ وَيُصْلُوْنَ مَعَهُ رَكْعَةً وَاحِدَةً، ثُمَّ يَأْخُذُ هُؤُلَاءِ حِذْرَهُمْ وَأَسْلِحَتَهُمْ فَتَكُونُ لَهُمْ رَكْعَةً رَكْعَةً وَلِرَسُولِ اللَّهِ ﷺ رَكْعَاتَانِ.

[قال أبو عيسى:] هذا حديث حسن صحيح غريب من حديث عبد الله بن شقيق، عن أبي هريرة.

[1] See nos. 564 - 567.

bin Thâbit, Ibn 'Abbâs, Jâbir, Abû 'Ayyâsh Az-Zurqî, Ibn 'Umar, Hudhaifah, Abû Bakrah and Sahl bin Abî Hâthimah. Abû 'Ayyâsh Az-Zuraqî's name is Zaid bin Aş-Sâmit.

وفي الباب عن عبد الله بن مسعود وزيد
ابن ثابت، وأبن عباس وجابر وأبي عياش
الزرقي وأبن عمر، وحديفة، وأبي بكره،
وسهل بن أبي حمّة. وأبو عياش الزرقى
اسمه زيد بن الصامت.

تخریج: [إسناده صحيح] وأخرجه السانی: ١٧٤ / ٣، ح: ١٥٤٥ (صلوة الخوف) من حديث
عبدالصمد به وصححه ابن حبان، ح: ٥٨٤ * وفي الباب عن عبدالله بن مسعود وزيد بن ثابت وأبن
عباس وجابر، وأبي عياش الزرقى وابن عمر وحديفة وأبي بكره [انظر، ح: ٥٦٤] وسهل بن أبي
حّمّة [انظر: ٥٦٥، ٥٦٦].

Comments:

Only one form of performing the 'Fear Prayer,' in the battlefield, is mentioned in this *Hadîth*; because as the Prophet ﷺ would stand up to lead the prayer, every soldier had the desire to offer his prayer following the Prophet ﷺ. It was a natural desire which has been taken into consideration; along with this, the defensive strategy was also very essential, lest the enemies should attack all of a sudden, taking advantage of the Muslims being engaged in the prayer, which they had a plan for.

(22).3036. Qatâdah bin An-Nu'mân said: "There was a household among us called Banû Ubairiq, among whom was a Bishr, a Bushair, and a Mubashshir. Bushair was a hypocrite who would recite poetry reviling the Companions of the Prophet ﷺ; then he would attribute it to some of the Arabs. Then he would say: 'So-and-so said this and that [So-and-so said this and that]' So when the Companions of the Prophet ﷺ would hear that poetry, they would say: 'By Allâh! No one but this filthy person said this poetry – or as the man said – and they would say: 'Ibn Al-Ubairiq said it.'"^[1]

(٢٢) - ٣٠٣٦ - حَدَّثَنَا الْحَسْنُ بْنُ أَخْمَدَ بْنِ أَبِي شَعْبٍ أَبُو مُسْلِمِ الْحَرَانِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَتَادَةِ بْنِ النَّعْمَانِ، قَالَ: كَانَ أَهْلُ بَيْتٍ مِّنَ يُقَالُ لَهُمْ بَنُو أَيْرِيقِ يَشْرُ وَيُسْمِرُ وَمَبْشِرٌ، فَكَانَ يُسْمِرُ رَجُلًا مُنَافِقًا، يَقُولُ الشِّعْرَ يَهْجُو بِهِ أَصْحَابَ النَّبِيِّ ﷺ ثُمَّ يَتَحَلَّهُ بَعْضَ الْعَرَبِ، ثُمَّ يَقُولُ: قَالَ فُلَانُ: كَذَا وَكَذَا [قَالَ فُلَانُ: كَذَا وَكَذَا]، فَإِذَا سَمِعَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ ذَلِكَ الشِّعْرَ، قَالُوا:

[1] At-Tabârî recorded this narration in his *Tafsîr*, and from the statement "Or as the man said" to the end of the paragraph is actually part of a poem whose wording is different and longer. It is, they would respond with a poem about Ibn Al-'Ubairiq.

He said: "They were a poor and needy household during *Jahiliyyah* and *Islām*. The only food the people of Al-Madīnah had was dates and barely. When a man was able to, he would import flour from *Ash-Shām* which he bought and kept for himself. As for his dependants, their only food was dates and barely. So an import arrived from *Ash-Shām*, and my uncle *Rifā'ah bin Zaid* bought a load of it, which he put in a storage area he had, where he kept his weapons – his shield and his sword. But it was taken from him from under the house. The storage was broken into and the food and weapons were taken. In the morning, my uncle *Rifā'ah* came to me and said: 'O my nephew! We were robbed during the night, our storage was broken into, and our food and weapons are gone.'" He said: "They overheard us in the house, and questioned us, and someone said to us, 'We saw *Banū Ubairiq* cooking during the night, and it looked like they had some of your food.'" He said: "*Banū Ubairiq* were saying – while we were questioning them amidst their dwellings – 'By Allāh! We do not think the one you are looking for is other than *Labīd bin Sahl*, a man among us who is righteous and accepted Islam.' When *Labīd* heard that, he brandished his sword and said: 'I stole? By Allāh! You either prove this theft, or I take to you with this sword.' They said: 'Leave us O man! You are not the one

وَاللَّهِ مَا يَقُولُ هَذَا الشَّعْرُ إِلَّا هَذَا الْحَيْثُ أَوْ
كَمَا قَالَ الرَّجُلُ وَقَالُوا: ابْنُ الْأَبِيرِقَ فَالَّهَا.
قَالَ: وَكَانُوا أَهْلَ بَيْتٍ حَاجَةً وَفَاقَةً فِي
الْجَاهِلِيَّةِ وَالْإِسْلَامِ، وَكَانَ النَّاسُ إِنَّمَا
طَعَامُهُمْ بِالْمَدِينَةِ التَّمَرُّ وَالشَّعِيرُ، وَكَانَ
الرَّجُلُ إِذَا كَانَ لَهُ يَسَارٌ فَقَدِيمَتْ صَافِطَةٌ مِنَ
الشَّامِ مِنَ الدَّرْمَكِ ابْتَاعَ الرَّجُلُ مِنْهَا فَخَصَّ
بِهَا نَفْسَهُ، وَأَمَّا الْعِيَالُ فَإِنَّمَا طَعَامُهُمُ التَّمَرُّ
وَالشَّعِيرُ، فَقَدِيمَتْ صَافِطَةٌ مِنَ الشَّامِ فَابْتَاعَ
عَمِّي رِفَاعَةُ بْنُ زَيْدٍ حَمْلًا مِنَ الدَّرْمَكِ فَجَعَلَهُ
فِي مَشْرِقَةِ لَهُ وَفِي الْمَشْرِقَةِ سَلَاحٌ، دَرْعٌ
وَسَيْفٌ، فَعُدِيَ عَلَيْهِ مِنْ تَحْتِ الْبَيْتِ، فَقَبَّتْ
الْمَشْرِقَةُ وَأَتْجَدَ الطَّعَامُ وَالسَّلَاحُ. فَلَمَّا أَضْبَحَ
أَتَانِي عَمِّي رِفَاعَةُ، فَقَالَ: يَا ابْنَ أَخِي إِنَّهُ قَدْ
عُدِيَ عَلَيْنَا فِي لَيْلَتَنَا هَذِهِ، فَقَبَّتْ مَشْرِقَتَنَا
وَدَهْبَ بِطَعَامِنَا وَسَلَاحَنَا، قَالَ: فَتَحَسَّسَنَا فِي
الْدَّارِ وَسَأَلَنَا فَقَيلَ لَنَا: قَدْ رَأَيْنَا بْنَ أَبِيرِقَ
اسْتَوْقَدُوا فِي هَذِهِ الْلَّيْلَةِ، وَلَا نُرَى فِيمَا نُرَى
إِلَّا عَلَى بَعْضِ طَعَامِكُمْ، قَالَ: وَكَانَ بُنُوْ
أَبِيرِقِ، قَالُوا - وَتَنْهَنُ نَسَالُ فِي الدَّارِ - وَاللَّهِ
مَا نُرَى صَاحِبِكُمْ إِلَّا لَبِيدَ بْنَ سَهْلٍ رَجُلٌ
مِنَّا، لَهُ صَلَاحٌ وَإِسْلَامٌ فَلَمَّا سَمِعَ لَبِيدُ
اخْتَرَطَ سَيْفَهُ، وَقَالَ: أَنَا أَشْرِقُ؟ فَوَاللَّهِ
لَيُخَالِطَنَّكُمْ هَذَا السَّيْفُ أَوْ لَتُبَيِّنَ هَذِهِ
السَّرِفَةَ. قَالُوا: إِلَيْكَ عَنَّا أَيْهَا الرَّجُلُ فَمَا
أَنْتَ بِصَاحِبِهَا فَسَأَلَنَا فِي الدَّارِ حَتَّى لَمْ تَشَكَّ
أَنَّهُمْ أَصْحَابُهَا، فَقَالَ لِي عَمِّي: يَا ابْنَ أَخِي

who has it.' So we continued questioning in the dwellings until we had no doubt that they had taken it. So my uncle said to me: 'O my nephew! You should go to the Messenger of Allāh ﷺ and tell him about that.'" Qatādah said: "So I went to the Messenger of Allāh ﷺ and said: 'A family among us are ill-mannered, and they conspired against my uncle Rifā'ah bin Zaid. They broke into his storage and took his weapons and his food. We want them to return our weapons, but we have no need for the food.' So the Prophet ﷺ said: 'I will decide about that.' So when Banū Ubairiq heard about that, they brought a man from among them named Usair bin 'Urwah to talk to him about that, and some people from their houses gathered and said: 'O Messenger of Allāh! Qatādah bin An-Nu'mān and his uncle came to a family among us who are a people of Islam and righteousness, accusing them of stealing without proof or confirmation.'" Qatādah said: "I went to the Messenger of Allāh ﷺ and spoke to him, and he said: 'You went to a family among them known for their Islam and righteousness, and accused them of stealing without confirmation or proof.'" He said: "So I returned wishing that I had lost some of my wealth, and that the Messenger of Allāh ﷺ had not been spoken to about that. My uncle Rifā'ah came to me and said: 'O my nephew! What did you do?' So I told him

لَوْ أَتَيْتَ رَسُولَ اللَّهِ ﷺ فَذَكَرْتَ ذَلِكَ لَهُ . قَالَ قَنَادَةُ: فَأَتَيْتَ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنَّ أَهْلَ بَيْتٍ مِنَا أَهْلَ جَفَاءٍ عَمَدُوا إِلَى عَمَّيٍ رِفَاعَةَ ابْنِ رَيْدٍ فَقَبُوا مَشَرَبَةَ لَهُ وَأَحْدُوْا سِلَاحَهُ وَطَعَامَهُ فَلَبِرُدُّوا عَلَيْنَا سِلَاحَنَا، فَمَآمَا الطَّعَامُ فَلَا حَاجَةَ لَنَا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «سَاءَرْ مِنْهُمْ، يَقَالُ لَهُ: أُسَيْرُ بْنُ عُرْوَةَ فَكَلَمُوهُ فِي ذَلِكَ فَاجْتَمَعَ فِي ذَلِكَ نَاسٌ مِنْ أَهْلِ الدَّارِ، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ قَنَادَةَ بْنَ التَّعْمَانَ وَعَمَّةَ عَمَدَا إِلَى أَهْلِ بَيْتٍ مِنَا أَهْلِ إِسْلَامٍ وَصَلَاحٍ يَرْمُوْهُمْ بِالسَّرْقَةِ مِنْ غَيْرِ بَيْتَهُمْ، وَلَا بَيْتٍ. قَالَ قَنَادَةُ: فَأَتَيْتَ رَسُولَ اللَّهِ ﷺ فَكَلَمْتُهُ فَقَالَ: «عَمَدْتَ إِلَى أَهْلِ بَيْتٍ ذُكْرَ مِنْهُمْ إِسْلَامٍ وَصَلَاحٍ تَرْمِيْهِمْ بِالسَّرْقَةِ عَلَى غَيْرِ بَيْتِ وَبَيْتَهُ». قَالَ: فَرَجَعْتُ وَلَوْدَدْتُ أَنِّي خَرَجْتُ مِنْ بَعْضِ مَالِي وَلَمْ أُكَلِّمْ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ، فَأَتَانِي عَمَّيٌ رِفَاعَةُ، فَقَالَ: يَا ابْنَ أَخِي مَا صَنَعْتَ، فَأَخْبَرْتُهُ بِمَا قَالَ لِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: اللَّهُ الْمُسْتَعَانُ، فَلَمْ يُبْلِثْ أَنْ نَزَلَ الْقُرْآنُ: «إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ إِنَّا أَرَكَ اللَّهَ وَلَا تَكُنْ لِلْخَابِرِينَ حَصِيمًا» بَنِي أَبِيرِقْ «وَأَسْتَغْفِرُ اللَّهَ» [أَيْ] مِمَّا قُلْتَ لِقَنَادَةَ «إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا»، «وَلَا يُجْدِلُ عَنِ الْدِرِكِ يَعْتَلُونَ أَهْسَنَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ حَوَّانًا أَيْسَمًا»، «يَسْتَخْمُونَ مِنْ

what the Messenger of Allâh ﷺ said to me, so he said: 'It is from Allâh, Whom we seek help.' It was not long before the Qur'ân was revealed: 'Surely, We have sent down to you the Book in truth, that you might judge between men by that which Allâh has shown you, so be not a pleader for the treacherous.' That is Banû Ubairiq. 'And seek forgiveness from Allâh.' [That is] from what you said to Qatâdah. 'Certainly Allâh is Ever Oft-Forgiving, Most Merciful And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner. They may hide from men, but they cannot hide from Allâh' for He is with them up to His saying: 'Most-Merciful.' That is: If you seek Allâh's forgiveness then He will forgive you. 'And whoever earns sin, he earns it only against himself...' up to His saying: 'A manifest sin.' Their saying about Labîd; 'Had it not been for the grace of Allâh and His mercy upon you...' up to His saying: 'We shall give him a great reward.'"^[1]

So when the Qur'ân was revealed, the Messenger of Allâh ﷺ brought the weapon and returned it to Rifâ'ah. Qatâdah said: "When the weapon was brought to my uncle – and he was an elderly man with bad sight" or "an elderly weak man" – Abû 'Eisâ was in doubt – "in

الثَّالِثُ وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ وَهُوَ مَعْهُمْ» إِلَى
قَوْلِهِ «رَحِيمًا» أَيْ: لَوْ اسْتَغْفِرُوا اللَّهُ لَعَفَّرَ
لَهُمْ «وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى
فَقْسِطِهِ» إِلَى قَوْلِهِ «وَإِنَّمَا مُؤْمِنًا» فَوَلَئِمْ لِلْبَيْدِ
«وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ» إِلَى قَوْلِهِ
«فَسَوْفَ تُوتِّهِ أَجْرًا عَظِيمًا» [١١٤-١٠٥] فَلَمَّا
نَزَّلَ الْقُرْآنُ أُتِيَ رَسُولُ اللَّهِ ﷺ بِالسَّلَاحِ فَرَدَّهُ
إِلَى رِفَاعَةَ. فَقَالَ فَتَاهَدَهُ: لَمَّا أَتَيْتُ عَمِيَّ
بِالسَّلَاحِ، وَكَانَ شَيْخًا فَذَعَنَاهُ أَوْ عَسَاهُ -
الشَّكُّ مِنْ أَبِي عِيسَى - فِي الْجَاهِلِيَّةِ، وَكُنْتُ
أُرَى إِسْلَامَهُ مَدْحُولاً، فَلَمَّا أَتَيْتُهُ قَالَ: يَا ابْنَ
أَخْيَا! هِيَ فِي سَبِيلِ اللَّهِ، فَعَرَفْتُ أَنَّ إِسْلَامَهُ
كَانَ صَحِيحًا، فَلَمَّا نَزَّلَ الْقُرْآنُ لَحِقَ بُشِّيرُ
بِالْمُشْرِكِينَ، فَنَزَّلَ عَلَى سُلَافَةِ بَنِي سَعْدِ بْنِ
سُمِيَّةَ، فَأَنْزَلَ اللَّهُ تَعَالَى: «وَمَن يَسْأَقِ
الرَّسُولَ مِنْ بَعْدِ مَا نَبَيَّنَ لَهُ الْهُدَى وَيَتَّسِعُ عَبَدُ
سَبِيلُ الْمُؤْمِنِينَ تُولِيهِ مَا تَوَلَّ وَنَصِيلُهُ جَهَنَّمُ
وَسَاءَتْ مَصِيرًا ○ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ
وَيَغْفِرُ مَا دُونَكَ ذَلِكَ لِمَن يَكُنْ أَنَّهُ وَمَن يُشْرِكُ
بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا» [١١٦، ١١٥] فَلَمَّا
نَزَّلَ عَلَى سُلَافَةِ رَمَاهَا حَسَانُ بْنُ ثَابِتٍ
بِأَبِيَاتٍ مِنْ شِعْرٍ[ه]، فَأَخَذَتْ رَجُلَهُ فَوَصَعَّهُ
عَلَى رَأْسِهَا، ثُمَّ خَرَجَتْ بِهِ فَرَمَتْ بِهِ فِي
الْأَبْطَحِ، ثُمَّ قَالَتْ: أَهَدَيْتَ لِي شِعْرَ حَسَانَ
مَا كُنْتَ تَأْتِينِي بِخَيْرٍ.

^[1] *An-Nisâ'* 4:105-114.

Jāhiliyah, and I thought that he merely had entered into Islam (without real sincerity) but when I brought it to him, he said: 'O my nephew! It is for Allāh's cause.' So I knew that his Islam was genuine. When the Qur'ān was revealed, Bushair went with the idolaters, staying with Sulāfah bint Sa'd bin Sumayyah. So Allāh, Most High, revealed: Whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination. Verily Allāh forgives not associating others with Him, but He forgives what is less than that for whomever He wills. And whoever associates others with Allāh, then he has indeed strayed far away.^[1]

"When he went to stay with Sulāfah, Ḥassān bin Thābit lampooned her with verses of poetry. So she took his saddle, put it on her head, then she left with it to cast it into the valley. Then she said: 'You gave me the poetry of Ḥassān – you did not bring me any good.'" (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharib*, we do not know of any one who narrated a chain for it other than Muḥammad bin Salamah Al-Harrāni. Yūnus bin Bukair and others narrated this *Hadīth* from Muḥammad bin Ishāq, from 'Āsim

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْلَمُ أَحَدًا أَسْنَدَهُ غَيْرُ مُحَمَّدٍ بْنِ سَلَمَةَ الْحَرَانِيَّ . وَرَوَى يُوسُفُ بْنُ بُكَيْرٍ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ، عَنْ عَاصِمٍ بْنِ عُمَرَ بْنِ قَتَادَةَ، مُرْسَلٌ لَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ، عَنْ جَدِّهِ . وَقَاتَادَةُ بْنُ التُّعْمَانَ هُوَ أَخُو أَبِي سَعِيدِ الْخُدْرِيِّ لِأَمِّهِ . وَأَبُو سَعِيدٍ [الْخُدْرِيِّ] اسْمُهُ سَعْدٌ بْنُ مَالِكٍ بْنِ سَيَّانٍ .

[1] *An-Nisā'* 4:115-116.

bin 'Umar bin Qatādah in *Mursal* form, they did not mention "from his father, from his grandfather" in it. Qatādah bin An-Nu'mān is the brother of Abū Sa'eed Al-Khudrī through his mother. Abū Sa'eed [Al-Khudrī's] name is Sa'd bin Mālik.

تخریج : [إسناده حسن] وأخرجه الطبری في تفسیر: ١٦٩-١٧١ عن الحسن بن أَحْمَد بْنُ مَسْوِيَةَ وَصَحَّحَهُ الْحَاكَمُ عَلَى شَرْطِ مُسْلِمٍ: ٣٨٥-٣٨٨ وَوَافَقَهُ الْذَّهَبِيُّ، وَابْنُ إِسْحَاقَ صَرَحَ بِالسَّمَاعِ عَنْهُ .

Comments:

This *Hadīth* guides that the investigation and research should be made before making an allegation against someone. One should not take the law into his own hands. The matter should be reported to the responsible or authoritative person. The responsible person should also judge the matter through proper honesty, investigation and research. He should not merely rely on the reports and statements of the relatives and supporters, because such people sometimes provide support to their brethren needlessly. It is unlawful to support the dishonest and the corrupt. The Messenger of Allāh ﷺ did not have the knowledge of the unseen; and he cleared the people of Banū Ubairiq from this case. If an offence has been perpetrated, the perpetrator should confess it, and seek forgiveness and pardon from Allāh Almighty. Condemning and criticising a perpetrator is allowed. Supporting a perpetrator gives the supporter a bad name. A person's sincerity and hypocrisy is judged by his character and behaviour. Opposing truth after it has become clear is unlawful. Being steadfast on the Book and the *Sunnah* and holding upon both firmly, is the only path to avoid and escape wrongdoing, conspiracies and plots of the wrongdoers.

(23). 3037 Thuwair – Ibn Abī Fākhītah – narrated from his father that 'Alī bin Abī Ṭalib said: "There is no Āyah in the Qur'an more beloved to me than this Āyah: Verily Allāh forgives not associating others with Him, but He forgives what is less than that for whomever He wills."^[1] (*Daīf*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. Abū Fātikhah's

(٢٢) - ٣٠٣٧ - حَدَّثَنَا خَلَدُ بْنُ أَسْلَمَ الْبَعْدَادِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شَمْيْلٍ عَنْ إِسْرَائِيلَ، عَنْ ثُوْبَنْ - وَهُوَ ابْنُ أَبِي فَاجِنَّةَ - ، عَنْ أَبِيهِ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: مَا فِي الْقُرْآنِ آيَةً أَحَبُّ إِلَيَّ مِنْ هَذِهِ الْآيَةِ: «إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ» .

^[1] *An-Nisā'* 4:116.

name is Sa'eed bin 'Ilâqah and Thuwair's Kunyah is Abû Jahm, and he is a man from Al-Kûfah [among the *Tâbi'in*]. He heard from Ibn 'Umar and Ibn Az-Zubair. Ibn Mahdî used to disparage him a little.

Comments:

If a person suffers from wrongdoings and follows the deviated path, he still has the chance to be forgiven and pardoned, but as for a person who associates others with Allâh, he has no possibility whatsoever to be forgiven and pardoned. Therefore a person adhering to monotheism [*Tawhid*] has glad tidings in this *Âyah* from one aspect; and this is the main aspect of it being loved.

(24). 3038. Abû Hurairah said: "When the following was revealed: 'Whoever works evil will have the recompense of it...'"^[1] That worried the Muslims, so they complained about that to the Messenger of Allâh ﷺ and he said: "Seek closeness and be steadfast, and in all that afflicts the believer there is atonement, even a thorn that pricks him, and the hardship he suffers." (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharîb*. Ibn Muâhişin (a narrator in the chain) is 'Umar bin 'Abdur-Râhmân bin Muâhişin.

[قَالَ أَبُو عِيسَى :] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . وَأَبُو فَاجْتَهَةَ اسْمُهُ سَعِيدُ بْنُ عَلَاقَةَ وَتُوَيْرٍ يُكَنِّي أَبَا جَهْنَمِ ، وَهُوَ رَجُلٌ كُوفِيٌّ [مِنَ التَّابِعِينَ] ، وَقَدْ سَمِعَ مِنْ أَبْنِ عُمَرَ ، وَأَبْنِ الرَّبِّيْرِ . وَأَبْنِ مَهْرِيْيَّ كَانَ يَعْمَزُهُ قَلِيلًا .

تخریج: [إسناده ضعیف] * ثویر ضعیف تقدم.

تَخْرِيجٌ [بْنِ أَبِي عُمَرَ وَعَبْدِ اللَّهِ بْنِ أَبِي زِيَادِ - الْمَعْنَى وَاحِدٌ] - قَالَ : حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ عَنِ ابْنِ مُحَيْصِنٍ ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ بْنِ مَعْرِمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : لَمَّا نَزَّلَتْ [١٢٣] سَوْءًا يَجْزِي بِهِ دُلْكَ عَلَى الْمُسْلِمِينَ فَشَكَوْا ذَلِكَ إِلَى النَّبِيِّ ﷺ ، فَقَالَ : «فَارْبُوا وَسَدِّدُوا ، وَفِي كُلِّ مَا يُصِيبُ الْمُؤْمِنَ كَفَارَةً حَتَّى الشَّوْكَةَ يُشَاكُها وَالْكَبَّةَ يُكَبِّهَا» .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . ابْنُ مُحَيْصِنٍ هُوَ عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ مُحَيْصِنٍ .

تخریج: وأخرجه مسلم، البر والصلة، باب ثواب المؤمن فيما يصبه من مرض أو حزن أو نحو ذلك، حتى الشوك يشاكلها، ح: ٢٥٧٤ من حديث سفيان بن عيينة به.

Comments:

A true believer has advantage and distinction, if a mistake, wrongdoing and error happens from him; or any type of worldly trouble, worry, sickness or any tragedy befalling him — even the prick of a thorn becomes an expiation of his

^[1] *An-Nisâ'* 4:123.

sins. But the sins of the disbelievers are not expiated, that is why they will get punished on the Last Day.

(25). 3039. Abū Bakr As-Šiddīq said: "I was with the Prophet ﷺ when this Āyah was revealed to him: Whoever works evil will have the recompense of it."^[1] So the Messenger of Allāh ﷺ said: 'O Abū Bakr! Shall I recite to you an Āyah revealed to me?' I said: 'Of course O Messenger of Allāh!' So he recited it to me, and I do not know except that I found it as a fatal blow, but I repressed it. So the Messenger of Allāh ﷺ said: 'What is bothering you O Abū Bakr?' I said: 'O Messenger of Allāh! May my father and my mother be your ransom! Which of us has not done evil – and yet we shall be recompensed for what we have done?' So the Messenger of Allāh ﷺ said: 'As for you O Abū Bakr, and the believers, they will be recompensed for that in the world until they meet Allāh and they have no sins. As for the others, then that will be collected for them until they are recompensed for it on the Day of Judgement.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharib*, there is criticism regarding its chain. Mūsā bin 'Ubaidah was graded weak in *Hadīth*; he was graded weak by Yahyā bin Sa'eed and Ahmad bin Ḥanbal. The freed slave of Ibn Sibā' is unknown. This *Hadīth* has been reported through other routes from Abū Bakr, but its

(٢٥) - ٣٠٣٩ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَعَبْدُ بْنُ حُمَيْدٍ قَالَا : حَدَّثَنَا رَوْحُ بْنُ عِبَادَةَ عَنْ مُوسَى بْنِ عُبَيْدَةَ قَالَ : أَخْبَرَنِي مَوْلَى ابْنِ سِبَاعَ قَالَ : سَعَفْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يُحَدِّثُ عَنْ أَبِيهِ بَكْرٍ الصَّدِيقِ قَالَ : كُنْتُ عِنْدَ النَّبِيِّ فَأُنْزِلَتْ عَلَيْهِ هَذِهِ الْآيَةُ : «مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ» [١٢٣] فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «يَا أَبَا بَكْرٍ ! أَلَا أَفْرِئُكَ آيَةً أُنْزِلَتْ عَلَيَّ؟» قُلْتُ : بَلَى يَا رَسُولَ اللَّهِ ! قَالَ : فَاقْرَأْنِيهَا فَلَا أَغْنَمْ إِلَّا أَبِيهِ [فَقَدْ كُنْتُ] وَجَدْتُ أَفْصَامًا فِي ظَهَرِي فَمَطَّأْتُ لَهَا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَا شَأْنُكَ يَا أَبَا بَكْرٍ؟» قُلْتُ : يَا رَسُولَ اللَّهِ يَا أَبِيهِ أَنْتَ وَأُمِّي وَأَيُّهَا لَمْ يَعْمَلْ سُوءًا وَإِنَّا لَمْ نُخْرِجُونَ بِمَا عَمِلْنَا؟» فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَمَّا أَنْتَ يَا أَبَا بَكْرٍ وَالْمُؤْمِنُونَ ، فَنَجْزِيُونَ بِذَلِكَ فِي الدُّنْيَا حَتَّى تَلْقَوْا اللَّهَ ، وَلَيْسَ لَكُمْ دُنْوَبٌ ، وَأَمَّا الْأَخَرُونَ فَيَجْتَمِعُ ذَلِكَ لَهُمْ ، حَتَّى يُجْزَفُوا بِهِ يَوْمَ الْقِيَامَةِ». حَتَّى يُجْزَفَوا بِهِ يَوْمَ الْقِيَامَةِ .

[قال أبو عيسى:] هذا حديث غريب. وفي إسناده مقال، وموسى بن عبيدة يضعف في الحديث ضعفة يحيى بن سعيد وأحمد ابن حنبل. ومولى ابن سباع مجھول. وقد روی هذا الحديث من غير هذا الوجه، عن أبي بكر، وليس له إسناد صحيح أيضاً. وفي

^[1] An-Nisā' 4:123.

chain is also not *Sahīh*. There is something on this topic from *'Aishah*.

الباب عن عائشة.

تغريب: [إسناده ضعيف] وأخرجه البغوي في شرح السنة: ١٤٣٩، ٢٤٩/٥، ٢٥٠، ح: ١٤٣٩ من حديث روح بن عبادة به موسى بن عبيدة ضعيف، ومولى ابن سباع: مجاهول (تقريب: ٨٥٢١) والحديث السابق (٣٠٣٨) يعني عنه * وفي الباب عن عائشة [أحمد: ٦٥/٦، ٦٦ وابن حبان، ح: ١٧٣٦ والحاكم: ٣٠٨/٢].

(26). 3040. Ibn 'Abbās said: "Sawdah feared that the Prophet ﷺ was going to divorce her, so she said: 'Do not divorce me, but keep me and give my day to 'Aishah.' So he (ﷺ) did so, and the following was revealed: Then there is no sin on them both if they make terms of peace between themselves, and making peace is better.^[١] So whatever they agree to make peace in something then it is permissible." (*Sahīh*)

[It is as if it is a statement of Ibn 'Abbās].

Abū 'Eisā said: This *Hadīth* is *Hasan Sahīh Gharīb*.

(٢٦) - ٣٠٤٠ - حدثنا محمد بن المتن: حدثنا أبو داود الطيالسي: حدثنا سليمان بن معاذ عن سمايك، عن عكرمة، عن ابن عباس قال: خشيت سودة أن يطلقها النبي ﷺ، فقال: لا تطلقني وأمسكني وأجعل يومي لعائشة، ففعل فتركته فلا جناح عليهما أن يصلحا بينهما صلحًا والصلح خيرًا [١٢٨] فما اضطلاعا عليه من شيء فهو جائز. [كانه من قول ابن عباس]. قال أبو عيسى: هذا حديث حسن صحيح غريب.

تغريب: [صحيح] وأخرجه البهقي: ٢٩٧ من حديث أبي داود الطيالسي به وهو في مسند أبي داود الطيالسي، ح: ٢٦٨٣ وسنه ضعيف وللحديث شواهد كثيرة عند البخاري، ح: ٥٠٦٧، ومسلم، ح: ١٤٦٣ والنسائي، ح: ٣١٩٩ وغيرهم.

Comments:

Dowry and equal treatment is a right of every wife. But if a woman has fear regarding her husband that if she keeps him under the pressure of restrictions, he will perhaps leave her, or he will get fed up with her and will ignore her; in this case there is no harm in compromising with each other; a woman may give relief to her husband in matter of dowry, equal treatment and in living expenses in order to eliminate the risk of the relationship being severed.

(27). 3041. Al-Barā' said: "The last *Āyah* revealed" or, "The last thing revealed was: They ask you

(٢٧) - ٣٠٤١ - حدثنا عبد بن حميد: حدثنا مالك بن مغول عن

^[١] *An-Nisā'* 4:128.

about a legal verdict. Say: 'Allāh directs (thus) regarding *Al-Kalālah*.'"^[1] (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. Abū As-Safar's (a narrator in the chain) name is Sa'eed bin Ahmād, and it is said that he is Ibn Yūhmid *Ath-Thawrī*.

تخریج: وأخرجه مسلم، الفرائض، باب آخر آية أُنْزَلت آية الكلاله، ح: ١٦١٨ من حديث
مالك بن مغول به.

(28). 3042. Al-Barā' said: "A man came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! They ask you about a legal verdict. Say: 'Allāh directs (thus) regarding *Al-Kalālah*.'"^[2] So the Prophet ﷺ said to him: "You should be sufficed with the *Āyah* of summer."^[3] (*Hasan*)

تخریج: [حسن] وأخرجه أبو داود، الفرائض، باب من كان ليس له ولد وله أخوات،
ح: ٢٨٨٩ من حديث أبي بكر بن عياش به وهو ضعيف ولا صل الحديث شواهد عند مسلم،
ح: ١٦١٧ وغيره وهو بها حسن.

Comments:

The aim is that you contemplate on this *Āyah*, and you will understand the issue. *Kalālah* is a person who leaves neither parents nor children, only brothers and sisters are his heirs.

أبِي السَّفَرِ، عَنِ الْبَرَاءِ قَالَ: أَخِرُ آيَةٍ أُنْزِلَتْ
أَوْ أَخِرُ شَيْءٍ أُنْزِلَ «يَسْتَغْشُوكَ قُلَّ اللَّهُ
يَقْتَيْكُمْ فِي الْكَلَالَةِ» [١٧٦].
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ.
وَأَبُو السَّفَرِ أَسْمُهُ سَعِيدُ بْنُ أَحْمَدَ، وَيَقُولُ:
ابْنُ يُحْمَدَ الشَّوَرِيُّ.

(٢٨) - ٣٠٤٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ،
عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: جَاءَ رَجُلٌ
إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ
«يَسْتَغْشُوكَ قُلَّ اللَّهُ يَقْتَيْكُمْ فِي الْكَلَالَةِ» فَقَالَ
لَهُ أَبُو عِيسَى: «تُجْرِئُكَ آيَةُ الصَّيْفِ».

[1] *An-Nisā'* 4:176.

[2] *An-Nisā'* 4:176.

[3] Meaning this *Āyah*, while in *An-Nisā'* number 12, is mention of the topic, and it was revealed in the winter, this *Āyah*, revealed in the summer - the last revealed about it - explains it.

Chapter 5. Regarding *Sūrat Al-Mā'idah*

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

(1). 3043. Tāriq bin Shihāb said: "A man among the Jews said to 'Umar bin Al-Khaṭṭāb: 'O Commander of the Believers! If we were the ones unto whom this *Āyah* was revealed, 'This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion.'^[1] – then we would have taken that day as a day of celebration.' So 'Umar bin Al-Khaṭṭāb said to him: 'Indeed I do know which day this *Āyah* was revealed upon. It was revealed on the Day of 'Arafah, on Friday.'" (*Sahīh*)

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

تخریج: [صحيح] وأخرجه البخاري، الاعتصام بالكتاب والسنّة، ح: ٧٢٦٨ من حدیث سفیان بن عینة ومسلم، ح: ١٧٣٠ م من حدیث قیس بن مسلم به.

Comments:

This *Āyah*, because it was revealed on the Day of 'Arafah, and on a Friday; and both these days are like days of '*Eid* for the Muslims. So the Muslims, on their own behalf, are not allowed to celebrate any day as '*Eid*; because their '*Eid* are appointed by Allāh. It is you people who make self-made additions to the religion and you appoint the days of celebration and festivals according to your own desires. Unfortunately some Muslims have also introduced and added an '*Eid*.

(2). 3044. 'Ammār bin Abī 'Ammār said: "Ibn 'Abbās recited: This day, I have perfected your

(المعجم ٥) - [باب :] ومن سورة
المائدة (التحفة ٦)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٠٤٣ - حَدَّثَنَا أَبْنُ أَبِي عَمْرٍ:
حَدَّثَنَا سُفِيَّانُ عَنْ مِشْعِرٍ وَغَيْرِهِ، عَنْ قَيْسِ بْنِ
مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ قَالَ: قَالَ رَجُلٌ
مِنَ الْيَهُودِ لِعُمَرَ بْنِ الْخَطَّابِ يَا أَمِيرَ
الْمُؤْمِنِينَ! لَوْ عَلِمْنَا أَنْزَلْتَ هَذِهِ الْآيَةَ: «الْيَوْمَ
أَكْمَلْتَ لَكُمْ دِيْنَكُمْ وَأَتَّمْتَ عَلَيْكُمْ نِعْمَةَ رَحْمَتِ
لَكُمُ الْإِنْشَاءِ دِيْنًا» [٢] لَأَتَخْذَنَا ذَلِكَ الْيَوْمَ
عِيدًا، فَقَالَ [لَهُ] عُمَرُ بْنُ الْخَطَّابِ: إِنِّي
لَا أَعْلَمُ أَيْ يَوْمٍ أَنْزَلْتَ هَذِهِ الْآيَةَ، أَنْزَلْتَ يَوْمَ
عَرَفةَ فِي يَوْمِ الْجُمُوعَةِ.
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسْنٌ
صَحِيحٌ.

(٢) - ٣٠٤٤ - حَدَّثَنَا عَبْدُ بْنِ حُمَيْدٍ:
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَادُ بْنُ

[١] *Al-Mā'idah* 5:3.

religion for you, completed My favor upon you, and have chosen for you Islâm as your religion.^[1] and a Jew was with him who said: 'If this *Âyah* was revealed to us then we would have taken that day as a day of celebration.' So Ibn 'Abbâs said: 'Indeed it was revealed on two *'Eids*: On Friday, and on the Day of 'Arafah.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Ghârîb* as a narration of Ibn 'Abbâs, [and it is *Sahîh*].

عن حماد بن سلمة به . ٢٧٠٩ ح:

(3). 3045. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Ar-Râhmân's Hand is full, He spends without any decrease, night and day.' He said: 'Do you not see how much He has spent since He created the heavens and the earth, yet it has not decreased what is in His Hand, and His Throne is over the water, and in His other Hand is the *Mizân* (Scale) which He raises and lowers.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*. This *Hadîth* is regarding the *Tafsîr* of this *Âyah*: "The Jews say: 'Allâh's Hand is tied up.' Be their hands tied up.^[2] The *A'imma* say about this *Hadîth*: It is believed in as it comes, without explanation or misinterpretation. This was said by more than one of the *A'imma*,

سلمة عن عمار بن أبي عمار قال: فرأى ابن عباس «اليوم أكثركم دينكم وأتمت عليكم يعنى درضيتك لكم الإسلام ديناً» وعنده يهودي فقال: لو أثرلت هذه الآية علينا لاتخذنا يومها عيداً، فقال ابن عباس: فإنها ترث في يوم عيدين: في يوم الجمعة ويوم عرقه». ع

[قال أبو عيسى:] هذا حديث حسن غريب من حديث ابن عباس [وهو صحيح].
تخریج: [إسناده صحيح] وأخرجه أبو داود الطیالسی، ح: ٢٧٠٩

(٣) - ٣٤٥ - حدثنا أححمد بن منيع: حدثنا يزيد بن هارون: أخبرنا محمد بن إسحاق عن أبي الرناد، عن الأعرج، عن أبي هريرة قال: قال رسول الله ﷺ: «يمين الرحمن ملائكة سحابة لا يغيبها، الليل والنهر»، قال: «أرأيتم ما أنفق من خلق السماوات والأرض، فإنه لم يغض ما في يمينه وغره على الماء وبهذه الأخرى المieran يخفيه ويرفع». ع

[قال أبو عيسى:] هذا حديث حسن صحيح. وهذا الحديث في تفسير هذه الآية: «وقالت اليهود يد الله مغلولة علت آيديهم» الآية [٦٤] وهذا الحديث قال الآئمة يؤمن به كمَا جاء من غير أن يمسّ أو يتوهم، هكذا قاله غير واحد واحد منهم:

[1] *Al-Mâ'idah* 5:3.

[2] *Al-Mâ'idah* 5:64.

among them: Sufyān Ath-Thawrī, Mālik bin Anas, Ibn ‘Uyainah and Ibn Al-Mubārak – that they thought that these matters were to be believed in, without saying ‘how’.

تخریج: [صحيح] متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وكان عرشه على الماء﴾، ح ٤٦٨٤ ومسلم، ح ٩٩٣ من حديث أبي الزناد به.

Comments:

The *A‘imma* said with respect to this *Hadîth*, it will be believed exactly as it was told. Its explanation and commentary will not be assumed, nor should one fall victim to doubt and whims. Many of the *A‘imma* said the same thing, Sufyān Ath-Thawrī, Mālik bin Anas, Ibn ‘Uyainah and Ibn Al-Mubārak also said the same. The *Āyât* and the *Ahâdîth* that speak about the Names and Attributes of Allâh are to be reported and believed truly and exactly without the slightest metaphorical explanation; and one must not say anything about the condition, assumed reality and try to explain their nature.

(4). 3046. ‘Āishah said: “The Prophet ﷺ was being guarded until this *Āyah* was revealed: ‘Allâh will protect you from mankind.’ So the Messenger of Allâh ﷺ stuck his head out from the room and said: ‘O you people! Go away, for Allâh shall protect me.’”

This *Hadîth* is *Gharîb* [It was narrated to us by Naṣr bin ‘Alî].

(5). [Muslim bin Ibrâhîm narrated it similarly with this chain].

Some of them reported this *Hadîth* from Al-Jurairî, from ‘Abdullâh bin Shâqîq who said: “The Prophet ﷺ was being guarded.” And they did not mention “from ‘Āishah” in it. (*Hasan*)

سُفِيَّانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ، وَابْنُ عَيْنَةَ
وَابْنُ الْمُبَارَكِ أَنَّهُ تُرَوَى هَذِهِ الْأَشْيَاءُ وَيُؤْمَنُ
بِهَا، فَلَا يُقَالُ: كَيْفَ؟ .

(٤) - ٣٠٤٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَارِثُ بْنُ
عُبَيْدٍ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ
يُحْرِسُ حَتَّى تَرَكَ هَذِهِ الْآيَةَ: ﴿وَاللَّهُ
يَعْصِمُكَ مِنَ النَّاسِ﴾ [٦٧] فَأَخْرَجَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ مِنَ الْقُبَّةِ، فَقَالَ لَهُمْ: «يَا أَيُّهَا
النَّاسُ! انْصِرُوهُ، فَقَدْ عَصَمْنِي اللَّهُ». هَذَا
حَدِيثٌ غَرِيبٌ [حَدَّثَنَا نَصْرُ بْنُ عَلَيْهِ].

(٥) - [حَدَّثَنَا نَصْرُ بْنُ عَلَيْهِ حَدَّثَنَا مُسْلِمٌ
بْنُ إِبْرَاهِيمَ بِهَذَا إِلَسْنَادِ نَحْوَهُ].
وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ
الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: كَانَ
النَّبِيُّ ﷺ يُحْرِسُ، وَلَمْ يُدْكُرُوا فِيهِ عَنْ
عَائِشَةَ .

تخریج: [إسناده حسن] وأخرجه البیهقی: ٨/٩ من حديث مسلم بن إبراهيم به وصححه الحاکم: ٣١٣/٢ ووافقه الذھبی وحسنه الحافظ ابن حجر العسقلانی، وهذا يدل أن الحارث بن عبید سمع من الجریری قبل اختلاطه والله أعلم.

Comments:

In the city of Al-Madinah, the Jews in alliance with the hypocrites used to always be busy in conspiring against the Prophet ﷺ and the Muslims. Therefore the noble Companions would guard and keep watch for the Prophet ﷺ. The Prophet ﷺ forbade the guards after this Ayah was revealed.

(6). 3047. 'Abdullâh bin Mas'ûd narrated: "The Messenger of Allâh ﷺ said: 'When the Children of Isrâ'il fell into disobedience, their scholars forbade them from it. But they did not stop, so they sat with them in their gatherings, and participated in eating and drinking with them. So Allâh pitted their hearts against each other, and cursed them upon the tongue of Dâwud and 'Eisâ bin Mariam. That was because they disobeyed and were ever transgressing.'" He said: "The Messenger of Allâh ﷺ sat up after he had been reclining, and he said: 'No, by the One in Whose Hand is my soul! Not until you incline them to the truth.'" 'Abdullâh bin 'Abdur-Râhîm said: "Yazîd said: 'Sufyân Ath-Thawrî would not say in it: "From 'Abdullâh." (*Da'iif*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharîb*. This *Hadîth* has been reported from Muhammâd bin Muslim Ibn Abî Waddâh, from 'Alî bin Badhîmah, from Abû 'Ubaydah, from 'Abdullâh bin Mas'ûd, from the Prophet ﷺ similar to this. And some of them said: "From Abû 'Ubaydah from the Prophet ﷺ" in *Mursal* form.

(٦) - ٣٠٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَرِيكٌ عَنْ عَلَيِّ بْنِ بَدِيْمَةَ، عَنْ أَبِي عَبِيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمَعَاصِي فَنَهَتْهُمْ عِلْمَاؤُهُمْ، فَلَمْ يَتَهَوَّ فَجَالُوا سُوْهُمْ فِي مَحَالِسِهِمْ وَوَاكِلُوهُمْ وَشَارِبُوهُمْ، فَضَرَبَ اللَّهُ قُلُوبُهُمْ بِعَصْبِهِمْ عَلَى بَعْضٍ وَلَعْنَهُمْ عَلَى لِسَانِهِمْ دَاؤُدٌ وَعِيسَى ابْنُ مَرْيَمٍ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ». قَالَ: فَجَلَسَ رَسُولُ اللَّهِ ﷺ، وَكَانَ مُتَكَبِّتاً، قَالَ: لَا وَالَّذِي نَفْسِي بِيْدِهِ، حَتَّى تَأْطِرُوهُمْ عَلَى الْحَقِّ أَطْرَاءً» قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ يَزِيدُ: وَكَانَ شَفِيْعَيْنَ التَّوْرِيْيَ لَا يَقُولُ فِيهِ عَنْ عَبْدِ اللَّهِ .

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ عَرِيبٌ .

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ بْنِ أَبِي الْوَضَاحِ، عَنْ عَلَيِّ بْنِ بَدِيْمَةَ، عَنْ أَبِي عَبِيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ النَّبِيِّ ﷺ نَحْوَ هَذَا، وَبَعْضُهُمْ يَقُولُ عَنْ أَبِي عَبِيْدَةَ عَنِ النَّبِيِّ ﷺ. مُرْسَلٌ .

تخریج: [إسناده ضعیف لانقطاعه] وأخرجه أبو داود، الملاحم، باب الأمر والنهي، ح: ٤٣٦ من حديث علي بن بديمة به وأبو عبيدة بن عبد الله بن مسعود لم يسمع من أبيه.

Comments:

This *Hadîth* guides that the evil doers should be enjoined of doing good, with power, authority and enthusiasm; and they should be prevented from doing bad things. Those who do not abandon committing evil doings, they should not be collaborated with, nor should their invitations be accepted and participated in.

(7). 3048. Abū 'Ubaidah said: "The Messenger of Allâh ﷺ said: 'When the Children of Isrâ'il fell into decline, a man among them would see his brother committing a sin, and prohibit him from it. The next day, what he saw him doing would not prevent him from eating with him, drinking with him, and associating with him. So Allâh pitted their hearts against each other, and He revealed about them in the Qur'ân, He said: Those among the Children of Isrâ'il who disbelieved were cursed by the tongue of Dâwûd and 'Eisâ, son of Mariam. That was because they disobeyed and were ever transgressing.' And he recited until he reached: 'And had they believed in Allâh, and in the Prophet, and in what has been revealed to him, never would they have taken them as friends; but many of them are rebellious.'^[1] He said: "And Allâh's Prophet ﷺ was reclining, so he sat up and said: 'No! Not until you take the hand of the wrong-doer and incline him toward the truth.'" (*Dâ'yf*)

(٧) - ٣٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَشَارِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَلَيِّ بْنِ بَدِيمَةَ، عَنْ أَبِيهِ عُبَيْدَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ بَنِي إِسْرَائِيلَ لَمَّا وَقَعَ فِيهِمُ النَّقْصُ، كَانَ الرَّجُلُ فِيهِمْ يَرَى أَخَاهُ يَقْعُ عَلَى الذَّنْبِ فَيَنْهَا عَنْهُ، فَإِذَا كَانَ الْغَدْرُ لَمْ يَمْنَعْهُ مَا رَأَى مِنْهُ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيكَهُ وَخَلِيلَهُ، فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِعَضًّا وَنَزَّلَ فِيهِمُ الْفُرَآنَ فَقَالَ: «لَعْنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاؤَةٍ وَعَيْسَى ابْنِ مَرْيَمَ ذَلِكَ يَمَا عَصَمُوا وَكَانُوا يَعْتَدُونَ» وَقَرَأَ حَتَّى بَلَغَ «وَأَنَّ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَآتَيْتَهُمْ وَمَا أَنْزَلْتَ إِلَيْهِمْ مَا أَنْهَدْتُهُمْ أَوْلَاهُمْ وَلِكُنَّ كَثِيرًا مِنْهُمْ فَنَسِيُّوكُنَّ» [٨١-٧٨] قَالَ: وَكَانَ نَبِيُّ اللَّهِ مُتَكَبِّرًا فَجَلَسَ، فَقَالَ: «لَا، حَتَّى تَأْخُذُوا عَلَى يَدِ الظَّالِمِ فَتَأْطِرُوهُ عَلَى الْحَقِّ أَطْرًا». حَدَّثَنَا مُحَمَّدُ بْنُ يَشَارِ: حَدَّثَنَا أَبُو دَاؤَدَ [الْعَيَالِسِيُّ] وَأَمْلَاهُ عَلَيَّ: حَدَّثَنَا مُحَمَّدُ بْنُ مُنْلِمٍ بْنِ أَبِيهِ الْوَضَاحِ عَنْ عَلَيِّ بْنِ بَدِيمَةَ، عَنْ

[١] *Al-Mâ'idah* 5:78-81.

(Another chain) with similar.

أبی عبیدة، عن عبد الله عن النبي عليه مثله.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، الفتن، باب الأمر بالمعروف والنهي عن المنكر، ح: ٤٠٦ عن محمد بن بشار به وانظر الحديث السابق.

Comments:

Every Prophet from Dâwûd up to 'Eisâ (Jesus) cursed the people of Israel because of their evil doings and offences. In the lifetime of the Prophet ﷺ these people had very strong relations and alliances with the disbelievers of Makkah; even they would consider the disbelievers more guided than the Muslims.

(8). 3049. 'Amr bin Shuraħbil [Abū Maisarah] narrated, from 'Umar bin Al-Khaṭṭâb, that he said: "O Allâh! Make the verdict concerning *Khamr* sufficiently clear for us!" So (the *Āyah*) in *Al-Baqarah* was revealed: They ask you concerning *Khamr* and gambling. Say: "In them is a great sin."^[1] So 'Umar was called, and it was recited to him, so he said: "O Allâh! Make the verdict concerning *Khamr* sufficiently clear for us!" So (the *Āyah*) in *An-Nisâ'* was revealed: 'O you who believe! Approach not *As-Salât* while you are in a drunken state.'^[2] So 'Umar was called and it was recited to him, so he said: "O Allâh! Make the verdict concerning *Khamr* sufficiently clear for us!" So (the *Āyah*) in *Al-Mâ'idah* was revealed: *Shaitân* only wants to excite enmity and hatred between you with *Khamr* and gambling...' up to His saying: 'So will you not then abstain.'^[3] So 'Umar was called and it was recited to him, so he said: 'We abstained, we abstained.'"
(*Da'i*)

(٨) - ٣٠٤٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، [أَبِي مَيْسَرَةً]، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: اللَّهُمَّ بَيْنَ لَنَا فِي الْخَمْرِ بَيْانٌ شَفَاءٌ فَنَزَّلْتَ الَّتِي فِي الْبَقَرَةِ 『يَسْأَلُونَكُمْ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِيمَانٌ كَبِيرٌ』 الآيَةُ [البقرة: ٢١٩] فَدُعِيَ عُمَرُ فَقَرِئَتْ عَلَيْهِ، فَقَالَ: اللَّهُمَّ بَيْنَ لَنَا فِي الْخَمْرِ بَيْانٌ شَفَاءٌ، فَنَزَّلْتَ الَّتِي فِي السَّنَاءِ 『يَاتَّاهُمَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الْأَصْنَافَةَ وَأَنْتُمْ شَكَرٌ』 [النساء: ٤٣] فَدُعِيَ عُمَرُ فَقَرِئَتْ عَلَيْهِ، ثُمَّ قَالَ: اللَّهُمَّ بَيْنَ لَنَا فِي الْخَمْرِ بَيْانٌ شَفَاءٌ، فَنَزَّلْتَ الَّتِي فِي الْمَائِدَةِ: 『إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْمَعَاوَةَ وَالْبَعْضَاءَ فِي الْكُفْرِ وَالْتَّبَيِّرِ』 إِلَى قَوْلِهِ 『فَهَلْ أَنْتُمْ مُنْتَهُونَ』 [المائدة: ٩١] فَدُعِيَ عُمَرُ فَقَرِئَتْ عَلَيْهِ، فَقَالَ: انْتَهِيَا انتَهِيَا.
[قال أبا عيسى:] وَقَدْ رُوِيَ عَنْ إِسْرَائِيلَ هَذَا الْحَدِيثُ [مُرْسَلٌ].

[١] *Al-Baqarah* 2:219.

[٢] *An-Nisâ'* 4:43.

[٣] *Al-Mâ'idah* 5:91.

[Abū ‘Eisā said:] [This *Hadîth*] was reported from Isrâ’îl in *Mursal* form.

(9). Abū Maisarah narrated from ‘Umar bin Al-Khaṭîb who said: “O Allâh! Make the verdict concerning *Khamr* sufficiently clear for us!” (*Da’îf*)

And he mentioned similarly, and this is more correct than the *Hadîth* of Muḥammad bin Yûsuf.^[1]

تَبْرِيُّجٌ: [إسناده ضعيف] وأخرجه أبو داود، الأشربة، باب تحريم الخمر، ح: ٣٦٧٠ والنسائي: ٢٨٦/٨، ٢٨٧، ح: ٥٤٢ من حديث إسرائيل به، عمرو بن شرجيل أبو ميسرة لم يسمع من عمر، قاله أبو زرعة، وحديث مسلم (٣٠٣٢) والبخاري (٤٦١٩) يعني عنه.

Comments:

This *Hadîth* tells that the prohibition of intoxicants was revealed gradually. It has been declared clearly in *Sûrat Al-Mâ’idah* that the ill-effects and evil consequences of intoxicants and gambling have become clear to you at various occasions, incidents and from various aspects. Would you still not avoid those!? Is there still any shadow of doubt remaining!?

(10). 3050. Al-Barâ’ said: “A man among the Companions of the Prophet ﷺ died before *Khamr* had been made unlawful. So when *Khamr* was made unlawful, some men said: ‘How about our companions who died while drinking *Khamr*?’ So (the following) was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have *Taqwâ* and perform good.”^[2] (*Sahîh*)

[Abū ‘Eisā said:] This *Hadîth* is

(١٠) - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا
وَكَيْفَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ
أَبِي مَيْسَرَةَ: أَنَّ عُمَرَ بْنَ الْحَطَّابِ، قَالَ:
اللَّهُمَّ بَيْنَ لَنَا فِي الْخَمْرِ بَيْانٌ شَفَاءٌ.
فَذَكَرَ نَحْوَهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدٍ
ابْنِ يُوسُفَ.

(١٠) - ٣٠٥٠ - حَدَّثَنَا عَبْدُ بْنُ حَمِيمِيدٍ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ
أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَا تَرَجَّلَ
مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَبْلَ أَنْ تُحَرِّمَ الْخَمْرُ،
فَلَمَّا حُرِّمَتِ الْخَمْرُ، قَالَ رِجَالٌ: كَيْفَ
يَأْصِحُّونَا وَقَدْ مَاتُوا يَشْرِبُونَ الْخَمْرَ؟ فَنَزَّلَتْ:
﴿لَيْسَ عَلَى الَّذِينَ مَاتُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ
فِيهَا طَمُومًا إِذَا مَا آتَقُوا وَمَآتُوا وَعَمِلُوا
الصَّالِحَاتِ﴾ [٩٣].

^[1] That is, no. 3049, and “more correct” refers to the mode of conveyance in the chain of narration. It is affirmed by Ibn Abî Ḥatîm (*Al-Jarrh wat-Ta’dil* 6:237) that his father, Abû Ḥatîm, affirmed that Abû Maisarah heard from ‘Umar, and also Al-Bukhârî (*Tarîkh Al-Kâbir* 2576) for which scholars like Shaikh Al-Albâñî have graded it *Sahîh*.

^[2] *Al-Mâ’idah* 5:93.

Hasan Sahîh. Shu'bah reported it from Abû Ishaq from Al-Barâ' as well.

تخریج: [صحیح] وأخرجه الطبری: ٢٤ / ٧ من حديث إسرائیل به انظر الحديث الآتی.

Comments:

The clear indications towards the prohibition of intoxicants have already been made before the revelation of the Verses of *Sûrat Al-Mâ'idah*. Despite that, the people kept drinking, so the concerns regarding them rose in the hearts about what would happen to them. It was answered, as this rule was revealed gradually, therefore Allâh would not hold accountable such people who acted according to the granted permission.

(11). 3051. Al-Barâ' bin 'Âzib said: "Some people among the Companions of the Prophet ﷺ died while they had been drinkning *Khamr*. So when it was revealed that it was unlawful, some people among the Companions of the Messenger of Allâh ﷺ said: 'How about our companions who died while they were drinking it?' So (the following) Ayah was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate."^[1] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: [إسناده صحيح] وأخرجه الطیالسی، ح: ٧١٥ عن شعبہ به وصححه ابن حبان، ح: ١٣٧٣، ١٧٤٠ صحيح.

(12). 3052. It was narrated that Ibn Abbâs said: "They (the Companions) said: 'O Messenger of Allâh, how do you hold those who died while they were drinking *Khamr* — considering that the

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ صَحِيْحٌ. وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ أَيْضًا.

(١١) - ٣٠٥١ - حَدَّثَنَا بِذِكْرِ مُحَمَّدٍ بْنِ شَارِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَفْرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ [بِهِنْدَاهُ] قَالَ: قَالَ الْبَرَاءُ بْنُ عَازِبٍ: مَاتَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَهُمْ يَشْرُبُونَ الْخَمْرَ، فَلَمَّا نَزَّلَتْ تَحْرِيمُهَا قَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ: فَكَيْفَ يَأْصِحُّا لَنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرُبُونَهَا؟ فَنَزَّلَتْ: «لَيْسَ عَلَى الَّذِينَ مَاتُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَمِئِنُوا» الآية. [قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ صَحِيْحٌ.

(١٢) - ٣٠٥٢ - حَدَّثَنَا عَبْدُ بْنِ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ، عَنْ سِمَالِكَ، عَنْ عَكِيرَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ قَالُوا: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ الَّذِينَ مَاتُوا

[١] *Al-Mâ'idah* 5:93.

prohibition of intoxicants is now revealed?" So, (the following) *Āyah* was revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh and believe and do righteous good deeds." (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

وَهُمْ يَسْرِيُونَ الْخَمْرَ - لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ
- ؟ فَنَزَّلَتْ : «لَيْسَ عَلَى الَّذِينَ مَأْمُوا وَعَمِلُوا
الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا أَتَقْوَا وَمَأْمُوا
وَعَمِلُوا الصَّالِحَاتِ ».

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسْنٌ صَحِيحٌ .

تخریج: [حسن] وأخرجه أحمد: ٢٣٤ / ١ من حديث إسرائيل به وسنته ضعيف والحديث السابق شاهد له.

(13). 3053. 'Abdullâh said: "When (the following) was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have *Taqwâ* and perform good.^[1] the Messenger of Allâh ﷺ said to me: "You are among them."'" (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(١٣) - ٣٠٥٣ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ : حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ عَنْ عَلَيِّ بْنِ مُسْهِرٍ ، عَنِ الْأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللَّهِ قَالَ : لَمَّا نَزَّأْتُ : « لَيْسَ عَلَى الْبَرِّ كَمَا مَأْمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَاحٌ فِيمَا طَمِمُوا إِذَا مَا أَتَقْوَا وَمَأْمَنُوا وَعَمِلُوا الصَّالِحَاتِ » قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « أَنْتَ مِنْهُمْ ».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسْنٍ صَحِحٌ .

الحادي عشر: تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل عبد الله بن مسعود وأمه، رضي الله تعالى عنهم، ح ٢٤٥٩ من حديث علي بن مسهر به.

Comments:

Taqwā (piety) has been mentioned three times in this particular Verse; first time, it was mentioned with Faith and righteous deeds; the second time, along with Faith; and the third time, along with doing good. Here, the mention of *Taqwā* three times, i.e., care for the restrictions and abiding by the rules of Allāh, has been made according to the gradual stages of the prohibition of intoxicants. The mention of Faith and righteous deeds along with *Taqwā*, expresses that the avoidance from anything will not be taken into consideration by Allāh until this avoidance is accompanied with Faith and righteous deeds.

^[1] *Al-Mā'idah* 5:93.

(14). 3054. Ikrimah narrated from Ibn 'Abbās: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh! When I consume meat and I get around women, my desires get the best of me. So I made meat unlawful for myself.' So Allāh revealed: O you who believe! Make not unlawful the good things which Allāh has made lawful to you, and transgress not. Verily Allāh does not like the transgressors. And eat of the things which Allāh has provided for you, lawful and good."^[1] (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. Some of them, other than 'Uthmān bin Sa'd's narration, reported it in *Mursal* form without "from Ibn 'Abbās" in it. Khālid Al-Hadhdhā reported it from 'Ikrimah in *Mursal* form.

تخریج: [إسناده ضعیف] وأخرجہ ابن علیٰ: ۱۸۱۷/۵ من حديث أبي عاصم الصححک بن مخلد به * عثمان بن سعد الكاتب ضعیف (تقرب) وأخرجہ الطبری فی تفسیره: ۷/۷ بیساند صحيح عن عکرمة مرسلاً وللمحدث شواهد ضعیفة.

Comments:

This Verse teaches us a very fundamental principal, anything that Allāh has declared lawful, to then make it unlawful is an illegal act, as is making lawful that which Allāh has prohibited. Making things unlawful is that a person declares something unlawful for himself or for others; he does so considering it as a requirement by the religion or a Commandment of Allāh.

(15). 3055. Abū Al-Bukhtarī narrated from 'Alī who said: "When (the following) was revealed: And *Hajj* to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey."^[2] They

(١٤) - ٣٠٥٤ - حَدَّثَنَا أُبُو حَفْصٍ عَمْرُو
ابْنُ عَلَيٍّ: حَدَّثَنَا أُبُو عَاصِمٍ: حَدَّثَنَا عُثْمَانُ
ابْنُ سَعْدٍ: حَدَّثَنَا عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ
رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ!
إِنِّي إِذَا أَصَبَّتُ اللَّحْمَ اتَّشَرَّطْتُ لِلنِّسَاءِ
وَأَخْذَتِي شَهْوَتِي فَحَرَمْتُ عَلَيَّ اللَّحْمَ، فَأَنْزَلَ
اللَّهُ عَزَّ ذِيَّلَهُ الَّذِينَ مَامَنُوا لَا حَرَمُوا طَيْبَتْ مَا
أَعْلَمَ اللَّهُ لَكُمْ وَلَا تَقْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ۝ وَكُلُّوا مِنَ رَزْقِكُمْ حَلَّا طَيْبَاتْ ۝

. [٨٨, ٨٧]

[فَالْأَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٌ
غَرِيبٌ. وَرَوَاهُ بَعْضُهُمْ مِنْ غَيْرِ حَدِيثِ عُثْمَانَ
ابْنِ سَعْدٍ مُرْسَلًا لَيْسَ فِيهِ عَنْ ابْنِ عَبَّاسٍ،
وَرَوَاهُ خَالِدُ الْحَدَّادُ عَنْ عِكْرِمَةَ مُرْسَلًا.

تخریج: [إسناده ضعیف] وأخرجہ ابن علیٰ: ۱۸۱۷/۵ من حديث أبي عاصم الصححک بن مخلد به * عثمان بن سعد الكاتب ضعیف (تقرب) وأخرجہ الطبری فی تفسیره: ۷/۷ بیساند صحيح عن عکرمة مرسلاً وللمحدث شواهد ضعیفة.

(١٥) - ٣٠٥٥ - حَدَّثَنَا أُبُو سَعْدَ
الْأَشْجُعُ: حَدَّثَنَا مَنْصُورُ بْنُ وَرْدَانَ عَنْ عَلَيٍّ
ابْنِ عَبْدِ الْأَعْلَى، عَنْ أَبِيهِ، عَنْ أَبِيهِ
الْبَخْتَرِيِّ، عَنْ عَلَيٍّ قَالَ: لَمَّا نَزَّلَتْ: ۝ وَلَلَّهِ

^[1] *Al-Mā'idah* 5:87-88.

^[2] *Āl 'Imrān* 3:97.

said: ‘O Messenger of Allāh! Every year?’ But he was silent. So they said: ‘O Messenger of Allāh! Every year?’ He said: ‘No. If I were to say yes, then it would be required.’ And Allāh, Mighty and Sublime is He, revealed: O you who believe! Ask not about things which, if made plain to you, may cause you trouble.”^[1] (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of ‘Alī.

There is something on this topic from Abū Hurairah and Ibn ‘Abbās.

تخریج: [إسناده ضعيف] تقدم: ٨١٤ ورواه ابن ماجه، المنسك، باب فرض الحج، ح: ٢٨٨٤ من حديث منصور به وللحديث شواهد عند مسلم، ح: ١٣٣٧ وغيره من غير ذكر الآيات * وفي الباب عن أبي هريرة وابن عباس [انظر، ح: ٨١٤].

Comments:

The meaning of this *Āyah* is that a question should be asked carefully and mindfully; a question should be asked for the true objective of benefiting everybody and to increase the knowledge of the *Shari‘ah*; making things more restricted and causing hardships by asking unnecessary questions is incorrect.

(16). 3056. Anas bin Mālik narrated that a man said: “O Messenger of Allāh! Who is my father?” He said: “Your father is so-and-so.” He said: “So (the following) was revealed: O you who believe! Ask not about things which, if made plain to you, may cause you trouble.”^[2] (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Gharīb*.

عَلَى النَّاسِ جُمْ جُمْ الْبَيْتِ مَنْ أَسْتَطَعَ إِلَيْهِ سَبِيلًا
[آل عمران: ٩٧] قَالُوا: يَا رَسُولَ اللَّهِ فِي كُلِّ
عَامٌ؟ فَسَكَتَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، فِي كُلِّ
عَامٌ؟ قَالَ: لَا، وَلَوْ قُلْتَ: نَعَمْ، لَوْجَبْتَ،
وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «يَأَيُّهَا الَّذِينَ آمَنُوا لَا
شَتَّلُوا عَنْ أَشْيَاءِ إِنْ تَبَدَّلْ لَكُمْ سَوْمُونْ» [١٠١].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٌ
غَرِيبٌ مِنْ حَدِيثِ عَلَيْهِ.
وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبْنِ عَبَّاسٍ.

(١٦) - ٣٠٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنَى
أَبُو عَبْدِ اللَّهِ الْبَصْرِيُّ: حَدَّثَنَا رُوحُ بْنُ عَبَادَةَ:
حَدَّثَنَا شُعبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ قَالَ:
سَوْمَعْتُ أَنَسَ بْنَ مَالِكَ يَقُولُ: قَالَ رَجُلٌ: يَا
رَسُولَ اللَّهِ! مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلَانْ»،
قَالَ: فَنَزَّلْتَ: «يَأَيُّهَا الَّذِينَ آمَنُوا لَا شَتَّلُوا
عَنْ أَشْيَاءِ إِنْ تَبَدَّلْ لَكُمْ سَوْمُونْ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

^[1] *Al-Mā‘idah* 5:101. There are authentic chains for it with *Muslim* and others. See no. 814 which preceded.

^[2] *Al-Mā‘idah* 5:101.

تخریج: متفق عليه، وأخرجه مسلم، الفضائل، باب توقیره ﷺ وترك إكثار سؤاله عما لا ضرورة إلى ... إلخ، ح: ٢٣٥٩ عن محمد بن معمر والبخاري، ح: ٧٢٩٥ من حديث روح به.

Comments:

The Prophet's ﷺ duty is to convey the teachings of Religion and the *Shari'ah*; knowledge about the people's family lineage, or to tell them who is whose father, is out of the Prophet's ﷺ duty and mission; therefore it is an unreasonable question.

(17). 3057. Abū Bakr Aṣ-Ṣiddīq said: "O you people! You recite this *Āyah*: Take care of yourselves! If you follow the guidance no harm shall come to you from those who are astray.^[1] I indeed heard the Messenger of Allāh ﷺ saying: 'When the people see the wrongdoer, and they do not stop him (from doing wrong), then it is soon that Allāh shall envelope you in a punishment from Him.'"^[2] (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. Some of them reported it from Ismā'il bin Abī Khālid in *Marfū'* form, similar to this *Hadīth*. Some of them reported it from Ismā'il, from Qais, from Abū Bakr as his saying and they did not narrate it in *Marfū'* form.

Comments:

The aim of Abū Bakr ﷺ in pointing out this *Āyah* guides that the people who are committing sins and wrongdoing, you keep telling them to do good and preventing them from evil; if they do not listen, they will harm themselves. They will not harm you at all, and eventually they will face the consequences of their wrongdoing. It never causes harm to those who are guided to the right path.

(١٧) - ٣٠٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْعِي : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ ، عَنْ أَبِي بَكْرِ الصَّدِيقِ أَنَّهُ قَالَ : يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرُوْنَ هَذِهِ الْآيَةَ : ﴿يَأَيُّهَا الَّذِينَ مَاءَنُوكُمْ أَفْسَكُوكُمْ لَا يَصْرُكُوكُمْ مَنْ ضَلَّ إِذَا أَهْدَيْتُمْ﴾ [١٠٥] وَإِنَّى سَعَيْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : إِنَّ النَّاسَ إِذَا رَأَوْا ظَالِمًا فَلَمْ يَأْخُذُوا عَلَيْيَهِ أُوْشَكَ أَنْ يَعْمَمُهُمُ اللَّهُ بِعِقَابٍ مِّنْهُ﴾ .

[قال أبو عيسى:] هذا حديث حسن صحيح .. وقد رواه غير واحد، عن إسماعيل ابن أبي خالد تخرّج هذا الحديث مرفوعاً وروى بعضهم عن إسماعيل، عن قيس، عن أبي بكر قوله ولم يرتعوه.

تخریج: [صحیح] تقدم: ٢١٦٨.

^[1] Al-Mā'idah 5:105.

^[2] This preceded under no. 2168

(18). 3058. Abū Umayah Ash-Sha'bâni said: "I went to Abū Tha'labah Al-Khushâni and said to him: 'How do you deal with this Āyah?' He said: 'Which Āyah?' I said: 'Allâh's saying: Take care of yourselves! If you follow the guidance no harm shall come to you.'^[1] He said: 'Well, by Allâh! I asked one well-informed about it, I asked the Messenger of Allâh ﷺ about it. [So] he said: "Rather, comply with (and order) the good, and stay away from (and prohibit) the evil, until you see avarice obeyed, desires followed, and the world preferred, and everyone with an opinion is amazed with his view. Then you should be worried about yourself in particular, and worry of the common folk. Ahead of you are the days in which patience is like holding onto an ember, for the doer (of righteous deeds) during them is the like of the reward of fifty of those who do the like of what you do." 'Abdullâh bin Al-Mubârak said: "It was added for me, by other than 'Utbah, that it was said: 'O Messenger of Allâh! The reward of fifty men among us, or among them?' He said: 'No! Rather the reward of fifty men among you.'" (*Sahîh*)

[Abū 'Eisâ said:] This *Hadîth* is *Hasan Gharîb*.

تخریج: [إسناده حسن] وأخرجه أبو داود، ح: ٤٣٤١ من حديث ابن المبارك وابن ماجه، ح: ٤٠١٤ من حديث عتبة بن أبي حكيم به وهو حسن الحديث وثقة الجمهور وعمرو بن جارية وثقة الترمذى وابن حبان وغيرهما وأبو أمية وثقة الذئبى في الكاشف وابن حبان وغيرهما،

(١٨) - ٣٥٨ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالِقَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكَ: حَدَّثَنَا عَتَّبَةُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنَا عَمْرُو بْنُ جَارِيَةَ الْلَّخِيَّيِّ عَنْ أَبِي أُمَّةَ الشَّعْبَانِيِّ قَالَ: أَتَيْتُ أَبَا ثَعْلَبَةَ الْحُشْنَى فَقُلْتُ لَهُ: كَيْفَ تَضَعَّفُ فِي هَذِهِ الْآيَةِ؟ قَالَ: أَيْهَا آيَةً؟ قُلْتُ: فَوْلَهُ تَعَالَى: «يَا أَيُّهَا الَّذِينَ مَامُوا عَلَيْكُمْ أَنْسُكُمْ لَا يَعْلَمُكُمْ مَنْ ضَلَّ إِذَا أَهْتَدَيْتُمْ» قَالَ: أَمَّا وَاللَّهِ لَقَدْ سَأَلْتُ عَنْهَا خَيْرًا، سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ تَعَالَى [فَقَالَ]: «بَلْ اتَّسِعُوا بِالْمَعْرُوفِ، وَتَنَاهُوا عَنِ الْمُنْكَرِ، حَتَّى إِذَا رَأَيْتُ شَعَّا مُطَاعَمًا، وَهُوَ مُتَبَعًا، وَدُنْيَا مُؤْثِرَةً، وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ، فَعَلَيْكَ بِخَاصَّةِ نَفْسِكَ وَدَعْ الْعَوَامَ، فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامًا الصَّبْرُ فِيهِنَّ مِثْلُ الْقَبْصِيِّ عَلَى الْجَمْرِ، لِلْعَالِمِ فِيهِنَّ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ بِمِثْلِ عَمَلِكُمْ». قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكَ: وَرَأَنِي عَيْنُ عَتَّبَةَ قَيْلَ: يَا رَسُولَ اللَّهِ أَجْرُ خَمْسِينَ رَجُلًا مِنَّا أَوْ مِنْهُمْ؟ قَالَ: «لَا، بَلْ أَجْرُ خَمْسِينَ رَجُلًا مِنْكُمْ». [قال أبو عبيسي:] هذا حديث حسن غريب.

[١] *Al-Mâ'idah* 5:105.

والحديث صححه ابن حبان، ح: ١٨٥٠ والحاكم: ٣٢٢ / ٤ ووافقه الذهبي.

Comments:

The result of doing, obeying and caring for the good is enjoining good, and the result of avoiding evil is the prevention of evil. But when the covetousness of wealth prevail upon the people, they become slaves of worldly benefits due to the consequences of following the whims and desires, the people are overwhelmed by the pride of their personal views and by the illusion of their self-loving, and they do not care for listening to others, then there is no need for being distressed by worrying about them.

(19). 3059. Ibn 'Abbâs narrated from Tamîm Ad-Dârî, regarding this *Âyah*: O you who believe! When death approaches any of you then take the testimony.^[1] He said: "The people are innocent of it, other than myself and 'Adî bin Baddâ'. We were Christians who used to frequent Ash-Shâm before Islam." They went to Ash-Shâm for their businesses, and they were approached by a freed slave of Banû Sahm, who was called Budail bin Abî Maryam, with some trade. He had a bowl they wanted made of silver, but he wanted a great deal for it. Then he became ill, and willed it to them, and he comissioned them to deliver what was left to his family.

Tamîm said: "When he died, we took that bowl and we sold it for one-thousand Dirham. Then 'Adî bin Baddâ' and I divided it. When we went to his family to give them what was with us, they searched for the bowl and asked us about it. We said: 'He did not leave behind other than this, nor did he give us other than this.'"

(١٩) - ٣٠٥٩ - حَدَّثَنَا الْحَسْنُ بْنُ أَحْمَدَ بْنَ أَبِي شَعْبِ الْحَرَانِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَانِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي الظَّرِّ، عَنْ بَادَانَ مَوْلَى أُمِّ هَانِئٍ، عَنْ أَبْنِ عَبَّاسٍ، عَنْ تَوْبِيمِ الدَّارِيِّ فِي هَذِهِ الْآيَةِ: «كَاتَبَاهُمَا اللَّيْنَ آمَنُوا شَهَدَةً بِتَبَيْكُمْ إِذَا حَصَرَ أَحَدُكُمُ الْمَوْتَ» [١٠٦] قَالَ: بَرِيَّةٌ مِنْهَا النَّاسُ غَيْرِيَ وَغَيْرَ عَدِيٍّ بْنَ بَدَاءَ، وَكَانَا نَضَرَائِينَ يَخْتَلِفَانِ إِلَى الشَّامَ قَبْلَ إِلَيْسَلَامٍ، فَأَتَيَا الشَّامَ لِتِجَارَتِهِمَا، وَقَوِيمٌ عَلَيْهِمَا مَوْلَى لَنْبِيِّ سَهْمٍ يَقَالُ لَهُ: بُدَائِلُ بْنُ أَبِي مَرِيَمٍ لِتِجَارَةٍ وَمَعْهُ جَامٌ مِنْ فَضَّةٍ يُرِيدُ بِهِ الْمَلِكُ وَهُوَ عَظُمٌ لِتِجَارَتِهِ فَمَرِضَ، فَأَوْصَى إِلَيْهِمَا وَأَمَرَهُمَا أَنْ يُيَلِّغا، مَا تَرَكَ، أَهْلَهُ.

قَالَ تَوْبِيمُ: فَلَمَّا ماتَ أَحَدُنَا ذَلِكَ الْجَامَ كَيْعَنَاهُ بِأَلْفِ دِرْهَمٍ، ثُمَّ اتَّسَمْنَاهُ أَنَا وَعَدِيُّ أَبْنُ بَدَاءَ، فَلَمَّا أَتَيْنَا إِلَى أَهْلِهِ دَفَعْنَا إِلَيْهِمَا كَانَ مَعَنَا وَقَدُورُوا الْجَامَ، فَسَأَلْنَا عَنْهُ فَقُلْنَا: مَا تَرَكَ غَيْرَ هَذَا وَمَا دَفَعْ إِلَيْنَا غَيْرُهُ.

[1] *Al-Mâ'idah* 5:106.

Tamîm said: "When I accepted Islam, after the Messenger of Allâh ﷺ had arrived in Al-Madînah, I felt guilty about that, so I went to his family, and informed them about what had happened. I gave them fifty-thousand Dirham and told them that my companion had the same. They took him to the Messenger of Allâh ﷺ but he asked them for their proof, which they did not have, so he ordered them, to have him to take an oath in accordance with whatever the people of his religion revered, so he took the oath. Then Allâh revealed: 'O you who believe! When death approaches any of you then take the testimony...' up to His saying: 'Or else they would fear that oaths will be admitted after their oaths.'"^[1] So 'Amr bin Al-'Âs and another man stood to take an oath, and the fifty-thousand Dirham was taken from 'Adî bin Baddâ?." (*Maudû'*)

[Abû 'Eisâ said:] This *Hadîth* is *Gharib*, and its chain is not *Sahîh*. Abû An-Nâdr, who Muhammad bin Ishâq reported this *Hadîth* from, he is, in my view, Muhammad bin As-Sâ'ib Al-Kalbî, whose *Kunyah* is Abû An-Nâdr. The people knowledgeable of *Hadîth* have abandoned him, and he is the author of the *Tafsîr*. I heard Muhammad bin Ismâ'îl saying: "Muhammad bin As-Sâ'ib Al-Kalbî's *Kunyah* is Abû An-Nâdr." And we do not know of

فَالْيَوْمَ تَبِعِيمٌ: فَلَمَّا أَشْلَمْتُ بَعْدَ قُلُومِ رَسُولِ اللَّهِ ﷺ الْمُدِينَةَ تَأْنِمْتُ مِنْ ذَلِكَ، فَأَتَيْتُ أَهْلَهُ، فَأَخْبَرْتُهُمُ الْخَيْرَ، وَأَدَيْتُ إِلَيْهِمْ حَمْسَيْمَائَةِ دِرْهَمٍ، وَأَخْبَرْتُهُمْ أَنَّ عِنْدَ صَاحِبِي مِثْلَهَا، فَأَتَوْا يَهُوَ رَسُولُ اللَّهِ ﷺ، فَسَأَلُوهُمُ الْبَيْنَةَ، فَلَمْ يَجِدُوا، فَأَمَرْتُهُمْ أَنْ يَسْتَحْلِفُوهُ بِمَا يَعْظُمُ بِهِ عَلَى أَهْلِ دِينِهِ، فَحَلَفَ، فَأَنْزَلَ اللَّهُ عَلَيْهِمْ [يَأَيُّهَا الَّذِينَ مَأْمُونُ شَهَدُوا بِيَنْكُمْ إِذَا حَصَرَ أَحَدُكُمْ الْوَوْتَ] إِلَى قَوْلِهِ [أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَنُ بَعْدَ أَيْمَنَتِهِمْ] [١٠٨-١٠٦].

فَقَامَ عَمْرُو بْنُ الْعَاصِ وَرَجُلٌ آخَرُ فَحَلَفَا، فَنَزَعَتِ الْخَمْسَيْمَائَةِ دِرْهَمٍ مِنْ عَدِيِّ بْنِ بَدَاءِ. [قالَ أَبُو عَيسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِصَحِيحٍ. وَأَبُو النَّضْرِ الَّذِي رَوَى عَنْهُ مُحَمَّدُ بْنُ إِسْحَاقَ هَذَا الْحَدِيثُ هُوَ عَنْدِي مُحَمَّدُ بْنُ السَّائِبِ الْكَلْبِيِّ يُكَنِّي أَبَا النَّضْرِ، وَقَدْ تَرَكَهُ أَهْلُ الْعِلْمِ بِالْحَدِيثِ، وَهُوَ صَاحِبُ التَّفْسِيرِ، سَيِّغَتْ مُحَمَّدُ بْنُ إِسْمَاعِيلَ يَقُولُ: مُحَمَّدُ بْنُ سَائِبِ الْكَلْبِيِّ يُكَنِّي أَبَا النَّضْرِ. وَلَا نَعْرِفُ لِسَالِمَ أَبِي النَّضْرِ الْمَدِينِيَّ رِوَايَةً عَنْ أَبِي صَالِحٍ مَوْلَى أُمِّ هَانِئٍ. وَقَدْ رُوِيَ عَنْ أَبْنِ عَبَّاسٍ شَيْءٌ مِنْ هَذَا عَلَى الْأَخْصَاصِ مِنْ غَيْرِ هَذَا الْوَجْهِ.

^[1] *Al-Mâ'idah* 5:106.

Sâlim Abû An-Nâdr Al-Madâni reporting from Abû Sâlih the freed slave of Umm Hâni'. Something about this has also been reported in abridged form, through other routes from Ibn 'Abbâs.

تخریج: [موضوع] وأخرجه ابن الأثير في أسد الغابة: ٣٩١، ٣٩٠ / ٣، من حديث الترمذی به * أبو النصر محمد بن السائب الكلبی: متهم بالكذب ورمي بالرفض (تقرب) وباذان أبو صالح ضعیف مدلس (تقرب) وابن إسحاق عنون والعلة من الكلبی لأنه كذاب مشهور.

Comments:

The aim of this *Âyah* is that if a Muslim is on the verge of death, and he is in need of making a will regarding his property and belongings, for this he will appoint two reliable and trustworthy witnesses from among the Muslims; and in case of him being on a journey, if two Muslim witnesses are not available, due to this crucial condition he may appoint two non-Muslim witnesses.

(20). 3060. Ibn 'Abbâs said: "A man from Banû Sahm went out with Tamîm Ad-Dârî and 'Adî bin Baddâ'. The Sahmî man died in a land in which there were no Muslims. When they arrived with what he left behind, they searched for a bowl made of silver which was inlaid with gold. The Messenger of Allâh ﷺ had the two of them take an oath. Then they found the bowl in Makkah, and the person said: 'We purchased it from Tamîm and 'Adî.' So two men among the relatives of the Sahmî man stood to take an oath by Allâh that they (his family) had more right to it than them." He said: "So it was about them that the following was revealed: O you who believe! (When death approaches any of you then) take the testimony"^[1] (*Sahîh*)

(٢٠) - ٣٠٦٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا يَحْمَنُ بْنُ آدَمَ عَنْ ابْنِ أَبِي زَائِدَةَ، عَنْ مُحَمَّدٍ بْنِ أَبِي الْقَاسِمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَجُلٌ مِّنْ بَدَاءَ، فَمَاتَ السَّهْمِيُّ بِأَرْضِ الدَّارِيِّ وَعَدَى بْنَ بَدَاءَ، فَقَاتَ السَّهْمِيُّ فَقَدُوا جَامًا مِّنْ فَضْيَةِ مُخَوَّصًا بِالذَّهَبِ، فَأَخْلَقُوهُمَا رَسُولُ اللهِ ﷺ، ثُمَّ وَجَدُوا الْجَامَ بِمَكَّةَ، فَقَيْلٌ: اشْتَرَيْنَاهُ مِنْ تَمِيمٍ وَعَدَى، فَقَاتَ رَجُلَانِ مِنْ أَوْلَيَاءِ السَّهْمِيِّ فَحَلَّا بِاللهِ لَشَهَادَتِنَا أَحَقُّ مِنْ شَهَادَتِهِمَا، وَإِنَّ الْجَامَ لِصَاحِبِهِمْ. قَالَ: وَفِيهِمْ نَزَّلَتْ: «يَا أَيُّهُمْ لَذِكْرَنَا مَأْتُوا شَهَادَةً بِتِينَكُمْ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ]

[¹] *Al-Mâ'idah* 5:106.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*, and it is the narration of Ibn Abī Zā'īdah.

تخریج: وأخرجه البخاري، الوضاية، باب قول الله عز وجل: «بِإِيمَانِ الَّذِينَ آمَنُوا شَهادَةٍ بِئْنَكُمْ إِذَا حَضَرْتُمُ الْمَوْتَ...» إلخ، ح: ٢٧٨٠ من حديث يحيى بن آدم به.

Comments:

This man from the *Sahmī* tribe made a list of his things and put them in his property. He entrusted his property to his Christian companions and requested them to hand it over to his heirs. The Christian companions hid a silver bowl away from the property, while the bowl was still in the list of the property.

(21). 3061. ‘Ammār bin Yāsir said: “The Messenger of Allāh ﷺ said: ‘The *Mā'ida* was sent down from the Heavens with bread and meat. And they were commanded to not be deceitful with it and hide it for tomorrow. So they were deceitful with it and they hid it, so it was raised up in the morning. Then they were transformed into monkeys and pigs.’” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharib*. Abū ‘Āsim and more than one narrator reported it from Sa'eed bin Abī ‘Arūbah, from Qatādah, from *Khilās* from ‘Ammār [bin Yāsir] in *Mawqūf* form. And we do not know of it being *Marfū'* except through the narration of Al-Hasan bin Qaza'ah.

(Another chain) from Sa'eed bin Abī ‘Arūbah with similar, and he did not narrate it in *Marfū'* form.

This is more correct than the narration of Al-Hasan Qaza'ah (a narrator in no. 3061), and we do not know of the *Marfū'* *Hadīth* being connected (in its chain).

(٢١) - ٣٠٦١ - حَدَّثَنَا الْحَسَنُ بْنُ فَرَعَةَ الْبَصْرِيُّ: حَدَّثَنَا سُفِيَّانُ بْنُ حَبِيبٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَاتَدَةَ، عَنْ خَلَاسٍ بْنِ عَمْرُو، عَنْ عَمَّارٍ بْنِ يَاسِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْزَلَتِ الْمَايِّدَةَ مِنَ السَّمَاءِ خُبْرًا وَلَحْمًا، وَأَمْرُوا أَنْ لَا يَخُونُوا وَلَا يَدْخُرُوا لِغَدٍ، فَخَانُوا وَادْخَرُوا وَرَفَعُوا لِغَدٍ، فَمَسْخُوا قِرَأَةَ وَخَتَارَيْرَ».

[قال أبو عيسى:] هذا حديث غريب. [و] زواه أبو عاصم وغيره واحد عن سعيد بن أبي عروبة، عن قاتدة، عن خلاس، عن عمار [بن ياسير] مؤوفاً، ولا نعرفه متوفعاً إلا من حديث الحسن بن فرعة.

حدثنا حميد بن مسعدة: حدثنا سفيان بن حبيب عن سعيد بن أبي عروبة نحوه ولم يرقه.

وهذا أصح من حديث الحسن بن فرعة، ولا نعلم ل الحديث المرفوع أصلاً.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي حاتم في تفسيره: ١٢٤٥ / ٤، ح: ٧٠٢٢ عن أبيه

عن الحسن بن قرعة به * سعيد بن أبي عروبة وقادة عننا وللحديث شواهد ضعيفة، ذكرها ابن كثير في تفسيره وحديث أبي عاصم أخرجه ابن أبي حاتم، ح: ٧٠٢٣ وقال الحسن البصري وغيره: "لم تنزل المائدة" وهو الصواب وهو الذي رجحه الطبرى وغيره بأدلة.

Comments:

The status of *Al-Mâ'idah* (the table spread with food), whether it was descended or not; if it was descended how big it was, and what items of food were in it, is not clear. No authentic narration has been reported about it. [Qurtûbî, Ibn Kathîr]

(22). 3062. Abû Hurairah said: "Eisâ was taught his argument, Allâh taught him regarding His saying: And when Allâh will say: 'O 'Eisâ, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?'" Abû Hurairah narrated from the Messenger of Allâh ﷺ: "So Allâh taught him: 'Glory be to You! It was not for me to say what I had no right (to say).'^[1] The entire Ayah. (*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١٦٢ من حديث محمد بن يحيى بن أبي عمر به * سفيان بن عيينة عننا وللحديث شواهد انظر الدر المنشور: ٣٤٩ / ٢ وغيرها.

Comments:

This question and answer session will take place on the Day of Judgement, in the gathering full with the people, to disgrace and humiliate the Christians who regard 'Eisâ عليه السلام (Jesus) and his mother as partners to Allâh.

(23). 3063. 'Abdullâh bin 'Amr said: "The last Sûrah revealed was Sûrat *Al-Mâ'idah* and *Al-Fath*." (*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharîb*. It has been related that Ibn 'Abbâs said: "The last Sûrah revealed was: 'When comes

(٢٢) - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفِيَّانُ [بْنُ عَيْنَةَ] عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ طَاؤِسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: يُلَقَّى عِيسَى حُجَّةً فَلَقَاهُ اللَّهُ فِي قَوْمٍ: «وَإِذْ قَالَ اللَّهُ يَعْلَمُ إِيمَانَ أَبْنَاءِ إِنْدُونِيَا وَأَبْنَاءِ إِلَهَيْنِ مِنْ دُونِ اللَّهِ» قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، فَلَقَاهُ اللَّهُ: «سَبَّحْتَكَ مَا يَكُونُ لِي أَنْ أَفُلَّ مَا لَنَّ لِي بِعَيْنٍ» الآيَةُ كُلُّهَا [١١٦].

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٢٣) - حَدَّثَنَا قُبَيْلَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ حُبَيْيَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبْلَيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو قَالَ: أَخِرُّ سُورَةٍ أُنْزِلَتْ سُورَةُ الْمَائِدَةِ وَالْفُتْحُ .

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[١] *Al-Mâ'idah* 5:116.

the help of Allāh and the victory.”^[1]

غَرِيبٌ. وَقَدْ رُوِيَ عَنْ أَبْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَخْرُجْ سُورَةً أَنْزَلْتَ «إِذَا جَاءَ نَصْرٌ لِلَّهِ وَالْفَتَحِ» [النصر: ١].

تخریج: [إسناده حسن] وأخرجه الحاکم: ٣١١/٢ والبیهقی: ١٢٧/٧ من حديث ابن وهب به وصححه الحاکم على شرط الشیخین ووافقه الذهبی * حُبی هو ابن عبد الله، وللحديث شواهد عند مسلم، ح: ٣٠٤٤ والنسائی فی الکبری، ح: ١١١٣٨ وغيرهما وقال البیهقی: "يجمع بين هذه الاختلافات بأن كل واحد أصحاب بما عنده".

Comments:

Every companion singled out a *Sūrah* to be revealed last according to his own view and in the light of the signs and circumstances. No Prophetic statement expressed this.

Chapter 6. Regarding *Sūrat Al-An'ām*

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

(المعجم ٦) - [بَابُ :] وَمِنْ سُورَةِ
الْأُنْعَامِ (التحفة ٧)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3064. ‘Ali narrated: “Abū Jahl said to the Prophet ﷺ: ‘We do not deny you, but we deny what you came with.’ So Allāh Most High revealed: It is not you that they deny but it is Allāh’s *Āyāt* which the wrong-doers reject.”^[2] (*Daīf*)

(Another chain) from Nājiah: “Abū Jahl said to the Prophet ﷺ” and he mentioned similarly, and he did not mention in it “from ‘Ali” and this is more correct.

(١) - ٣٠٦٤ - حَدَّثَنَا أَبُو كُرْبَةَ: حَدَّثَنَا مُعاوِيَةُ بْنُ هَشَّامَ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ تَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَلَيِّ: أَنَّ أَبَا جَهْلِ قَالَ لِلشَّيْءِ يَكْتُبُهُ اللَّهُ: إِنَّا لَا نُكَدِّبُكَ وَلَكِنْ نُكَدِّبُ بِمَا جِئْتَ بِهِ، فَأَنْزَلَ اللَّهُ تَعَالَى: «فَإِنَّمَا لَا يَكْوِنُونَكَ وَلَكِنَّ الظَّالِمِينَ يَكْتُبُهُ اللَّهُ يَعْلَمُهُمْ» [٣٣].

حَدَّثَنَا إِسْحَاقُ بْنُ مَضْرُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ تَاجِيَةَ: أَنَّ أَبَا جَهْلِ قَالَ لِلشَّيْءِ يَكْتُبُهُ اللَّهُ، وَدَكَرَ نَحْوَهُ، وَلَمْ يَدْكُرْ فِيهِ، عَنْ عَلَيِّ، وَهَذَا أَصَحُّ.

[١] *An-Naṣr* 110.

[٢] *Al-An'ām* 6:33.

تخریج: [إسناده ضعیف] وأخرجه ابن أبي حاتم في تفسیره: ١٢٨٢ / ٤، ح: ٧٢٣٤ من حديث معاویة بن هشام به ورواه إسرائيل عن أبي إسحاق به وأبو إسحاق عنون ومع ذلك صححه الحاکم على شرط الشیخین: ٣١٥ / ٢، ٣١٦ وواقفه الذهبي وأورده الضياء في المختار * حديث ابن مهدي: رواه ابن أبي حاتم: ١٢٨٢ / ٤، ح: ٧٢٣٥ والطبری في تفسیره: ١١٦ / ٧.

Comments:

This Statement of Allâh is full of support, courage and satisfaction for the Prophet ﷺ that why you are distressed, they are not denying you, these wrongdoers are in fact denying the Verses of Allâh, therefore leave their matter to Us.

(2). 3065. Jâbir bin 'Abdullâh said: "When Allâh revealed this Ayah: 'Say: He has the power to send torment on you from above or from under your feet...' The Prophet ﷺ said: 'I seek refuge in Your Face.' So when (the following) was revealed: 'Or to cover you in confusion in party strife, and make you taste the violence of one another.'^[1] The Prophet ﷺ said: 'This is less burdensome' or 'This is easier.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: وأخرجه البخاري، الاعتصام بالكتاب والسنّة، باب في قول الله تعالى: «أو يلبسكم شيئاً»، ح ٧٣١٣ من حديث سفيان بن عيينة به.

Comments:

Heavenly calamities or punishment from beneath caused by Allâh, bring destruction and devastation to all, therefore it will be more severe; whereas the mutual disputes and anarchy will not be collective punishment, it will not destroy everybody.

(3). 3066. Sa'd bin Abî Waqqâs narrated from the Prophet ﷺ, regarding this Ayah: "Say: He has the power to send torment on you from above or from under your feet..." the Prophet ﷺ said: "Indeed they shall be, even though

(٢) - ٣٠٦٥ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِّيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ جَابِرَ أَبْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا نَزَّلَتْ هَذِهِ الْآيَةُ: قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَعْصِمَ عَنِّكُمْ عَذَابًا يَوْمَ فَوْقَكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ» [٦٥]، فَقَالَ النَّبِيُّ ﷺ: «أَعُوذُ بِوَجْهِكَ»، فَلَمَّا نَزَّلَتْ: «أَوْ يَلْبِسُكُمْ شَيْئًا وَيُذِيقُكُمْ بَأْسَ بَعْضِهِ» [٦٥] قَالَ النَّبِيُّ ﷺ: «هَاتَانِ أَهُونُ، أَوْ هَاتَانِ أَيْسَرُ». قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، الاعتصام بالكتاب والسنّة، باب في عرقه عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ الْغَسَانِيِّ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَفَّاصٍ عَنِ النَّبِيِّ ﷺ في هَذِهِ

^[1] Al-An'âm 6:65.

they have not occurred as of yet.”
(*Da'i*)

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

الآية: «فَلْ مَوْلَانَا عَلَيْكُمْ أَنْ يَعْثِثَ عَلَيْكُمْ عَذَابًا
 مِنْ فَوْقَكُمْ أَوْ مِنْ تَحْتِ أَعْلَمُكُمْ» فَقَالَ النَّبِيُّ
 ﷺ: «أَمَا إِنَّهَا كَائِنَةٌ وَلَمْ يَأْتِ تَأْوِيلُهَا بَعْدُ». .
 [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعیف] وأخرجه الطبراني في الأوسط، ح: ٤٣٦ من طريق آخر عن أبي
 بکر بن أبي مريم به وهذا في جزء الحسن بن عرفة، ح: ٧٧ وله لون آخر عن أحمد: ١/١٧٠ * أبو
 بکر بن أبي مريم: ضعیف ومختلط.

Comments:

The punishment from the sky or from beneath will not befall on the people of
 Muḥammad ﷺ in the way it happened to the previous generations, who were
 destroyed utterly. However it may happen partially, that some people will fall
 victim to it.

(4). 3067. 'Abdullāh said: “When
 (the following) was revealed: It is
 those who believe and confuse not
 their belief with *Zulm* (wrong)^[1] –
 That bothered some of the
 Muslims, so they said: ‘O
 Messenger of Allāh! Which of us
 has not wronged himself?’ He said:
 ‘It is not that, it is only *Shirk*, have
 you not heard what Luqmān said to
 his son: O my son! Do not commit
Shirk with Allāh. Verily *Shirk* is a
 tremendous *Zulm* (wrong).’”^[2]
(*Sahih*)

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

(٤) - ٣٠٦٧ - حَدَّثَنَا عَلَيْهِ بْنُ حَشْرَمْ :
 حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ
 إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ : لَمَّا
 نَرَأَتْ : «الَّذِينَ مَاءَنُوا وَلَمْ يَلِسُوْا إِيمَانُهُمْ بِظُلْمٍ»
 [٨٢] شَوَّذَ ذَلِكَ عَلَى الْمُسْلِمِينَ فَقَالُوا : يَا
 رَسُولَ اللَّهِ! وَآئِنَا لَا يَظْلِمُ نَفْسَهُ؟ قَالَ : «لَئِنْسَ
 ذَلِكَ، إِنَّمَا هُوَ الشَّرُكُ، أَلَمْ تَشْمَعُوا مَا قَالَ
 لِقَمَانَ لِابْنِهِ : «يَئِنَّى لَا شَرِيكَ بِاللَّهِ إِنَّ
 الشَّرِيكَ لَظُلْمٌ عَظِيمٌ» [لقمان: ١٣].

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب صدق الإيمان وإخلاصه، ح: ١٢٤ عن
 علي بن خشرم والبخاري، ح: ٣٤٢٩ من حديث عيسى بن يونس به.

Comments:

It means that the Faith mixed with polytheism is not acceptable to Allāh.
 Only that faith is regarded reliable to Allāh which is pure and has no shadow
 of doubt of polytheism.

[١] *Al-An'ām* 6:82.

[٢] *Luqmān* 31:13.

(5). 3068. Masrūq said: "I was reclining in the presence of 'Āishah when she said: 'O Abū 'Āishah! There are three things, whoever speaks of one of them, then he has uttered one of the worst lies against Allāh. Whoever claims that Muḥammad saw his Lord. Then he has uttered one of the worst lies against Allāh, Allāh says: No vision can grasp Him, but His grasp is over all vision, and He is the Most Subtle, Well-Acquainted with all things.^[1] It is not for any human being that Allāh should speak to him unless (it be) by revelation or from behind a veil.^[2] I was reclining, so I sat up and said: 'O Mother of the Believers! Take your time with me and do not be hasty with me! Did Allāh Most High not say: And indeed he saw him at a second descent.^[3] (And) 'And indeed he saw him in the clear horizon.'^[4] She said: 'By Allāh! I was the first who asked the Messenger of Allāh ﷺ about this. He said: "That was only Jibril. I did not see him in the appearance he was created in except for these two times. I saw him descending from the heavens, and due to his tremendous size he filled what was between the heavens and the earth."

"And whoever claimed that Muḥammad hid anything that Allāh

(٥) - ٣٠٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعَنْ : حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الْأَزْرَقُ : حَدَّثَنَا دَاوُدُ بْنُ أَبِي هَنْدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: كُنْتُ مُتَكَبِّلاً عِنْدَ عَائِشَةَ، فَقَالَتْ: يَا أَبَا عَائِشَةَ! ثَلَاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ الْفُرْقَةَ عَلَى اللَّهِ: مَنْ رَعَمَ أَنَّ مُحَمَّداً رَأَى رَبَّهُ فَقَدْ أَعْظَمَ الْفُرْقَةَ عَلَى اللَّهِ، وَاللَّهُ يَقُولُ: «لَا تُدْرِكُهُ الْأَبْصَرُ وَهُوَ يُدْرِكُ الْأَبْصَرَ وَهُوَ الْأَطْلَيفُ الْخَيْرُ» [١٠٣] ، كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَجِيَّا أَوْ مِنْ وَرَائِي جَهَابِ» [الشورى: ٩١] وَكُنْتُ مُتَكَبِّلاً فَجَلَسْتُ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، أَنْظُرِنِي وَلَا تُعْجِلِنِي، أَلِيْسَ اللَّهُ تَعَالَى يَقُولُ: «وَلَقَدْ رَأَاهُ نَزَلَةً أُخْرَى» [النَّجَم: ١٣] «وَلَقَدْ رَأَاهُ بِالْأَقْفَى أَثْرَيْنِ» [النَّكْوَر: ٢٣] قَالَتْ: أَنَا وَاللَّهُ أَوْلَى مَنْ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ هَذَا، قَالَ: «إِنَّمَا ذَلِكَ جِبْرِيلُ، مَا رَأَيْتُهُ فِي الصُّورَةِ الْتِي تُحْلَقُ فِيهَا عَيْرَ هَاتَيْنِ الْمَرَتَيْنِ رَأَيْتُهُ مُنْهَطًا مِنَ السَّمَاءِ سَادًا عَظِيمًا خَلْقَهُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ». وَمَنْ رَعَمَ أَنَّ مُحَمَّداً كَتَمَ شَيْئًا مِمَّا أَنْزَلَ اللَّهُ عَلَيْهِ فَقَدْ أَعْظَمَ الْفُرْقَةَ عَلَى اللَّهِ، يَقُولُ اللَّهُ: «يَا أَيُّهَا الرَّسُولُ إِنَّكَ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ» [المائدة: ٦٧].

[١] Al-An'ām 6:103.

[٢] Ash-Shūra 42:91.

[٣] An-Najm 53:13.

[٤] At-Takwīr 81:23.

revealed to him, then he has uttered one of the worst lies against Allāh. Allāh says: O Messenger! Proclaim what has been sent down to you from your Lord.”^[1]

“And whoever claimed that he ~~كnew~~ knew what would be tomorrow, then he has uttered one of the worst lies against Allāh. Allāh says: Say: ‘None in the heavens and in the earth knows the unseen but Allāh.’”^[2] (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. The *Kunyah* of Masrūq bin Al-Ajda’ is Abū ‘Aishah [and he is Masrūq bin ‘Abdur-Rahmān, this is what his name is in *Ad-Dīwān*].

تخریج: منق عليه، وأخرجه مسلم، الإيمان، باب معنی قول الله عز وجل: «ولقد رأه نزلة أخرى ...» إلخ، ح: ١٧٧ من حديث داود والبخاري، ح: ٤٨٥٥ من حديث الشعبي به.

Comments:

Scholars have differed over the matter of seeing Allāh ~~ك~~ in this life. As for the Hereafter it is agreed that the believers will see Allāh ~~ك~~.

(6). 3069. ‘Abdullāh bin ‘Abbās said: “Some people came to the Prophet ~~ك~~ and they said: ‘O Messenger of Allāh! Why is it that we can eat what we kill but we can not eat what Allāh has killed?’ So Allāh revealed: So eat of that on which Allāh’s Name has been mentioned if you are indeed believers in His *Āyāt*...” up to his saying: ...And if you obey them, then you would indeed be idolaters.^[3] (*Hasan*)

وَمَنْ زَعَمَ أَنَّهُ يَعْلَمُ مَا فِي غَدِ فَقَدْ أَعْظَمَ الْفَرِيَةَ عَلَى اللَّهِ، وَاللَّهُ يَقُولُ: ﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا اللَّهُ﴾ [النَّمْل: ٦٥].

[قال أبو عيسى:] هذا حديث حسن صحيح. ومشروف بن الأجدع يكتسي أبا عائشة [وهو مشروف بن عبد الرحمن، وكذا كان اسمه في الديوان].

(٦) - ٣٠٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ الْحَرَشِيُّ: حَدَّثَنَا زَيَادُ بْنُ عَبْدِ اللَّهِ الْبَكَائِيُّ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: أَتَيْنَا نَاسًا النَّبِيَّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! أَنَا كُلُّ مَا تَقْتُلُ وَلَا تَأْكُلُ مَا يَقْتُلُ اللَّهُ؟ فَأَنْزَلَ اللَّهُ: ﴿تَكُونُونَ مَا ذَكَرْتُ أَسْمَ اللَّهِ عَلَيْهِ إِنْ كُنْتُ مِنْ يَأْتِيَنِي مُؤْمِنًا﴾ إِلَى قَوْلِهِ ﴿وَإِنْ أَطْعَمْتُهُمْ لَمْ يَكُنْ لَّهُ شَرِيكٌ﴾ [١٢١].

^[1] *Al-Mā'idah* 5:67.

^[2] *An-Naml* 27:65.

^[3] *Al-An'ām* 6:121.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib*. This *Hadīth* has also been reported from Ibn 'Abbās through other routes. Some of them reported it from 'Atā' bin As-Sā'ib, from Sa'eed bin Jubair from the Prophet ﷺ in *Mursal* form.

[قال أبو عيسى:] هذا حديث حسنٌ غريبٌ. وقد روي هذا الحديث من غير هذا التوجّه عن ابن عباس أيضاً، ورواه بعضهم عن عطاء بن السائب، عن سعيد بن جعفر عن النبي ﷺ مرسلاً.

تخریج: [حسن] وأخرجه أبو داود، الصحایا، باب: في ذبائح أهل الكتاب، ح: ٢٨١٩ من حديث عطاء بن السائب به وللحديث شواهد عند النسائي: ٧/٢٣٧، ح: ٤٤٢٤ وغیره.

Comments:

Life is a sacred thing, regardless of it being a human life or an animal life; had Allāh not granted us the permission we would have no authority to take the life of any animal. Therefore it is necessary that when we take the life of an animal, it must be only with the Name of Allāh. If we proclaim Allāh's Name along with the name of other than Him, or we slaughter an animal in the name of other than Allāh, it will be a violation of the sacredness of the animal's life, as well as a violation of the sacredness of the Creator of life.

(7). 3070. 'Abdullāh bin Mas'ūd said: "Whoever wishes to look at the *Sahifah* which Muḥammad placed his seal upon, then let him look at these Āyāt, 'Say: Come, I will recite what your Lord has prohibited you from... up to His saying: 'That you may have *Taqwā*.'"^[1] (*Da'i*)

[Abū 'Eisā said:] this *Hadīth* is *Hasan Gharib*.

(٧) - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَعْدَادِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ دَاؤَدَ الْأَوْدِيِّ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرْ إِلَى الصَّحِيفَةِ الَّتِي عَلَيْهَا خَاتُمُ مُحَمَّدٍ ﷺ فَلَيَقُرَأْ هُوَ لَهُ الْآيَاتِ: (فَلْ تَكَالُوا أَنْلَ مَا حَرَمَ رَبُّكُمْ عَلَيْكُمْ) [آلية] إِلَى قَوْلِهِ: «عَلَمْكُمْ تَسْقُونَ» [١٥١-١٥٣].

[قال أبو عيسى:] هذا حديث حسنٌ غريبٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي حاتم: ١٤١٤/٥، ح: ٨٠٥٦ والطبراني في الكبير: ١١٤/١٠، ١١٥، ح ١٠٠٦ والحسن بن عرفة في جزنه، ح: ٦٥ من حديث محمد بن فضيل بن غزوan به * داود الأودي اثنان، أحدهما ابن عبد الله: ثقة والأخر، ابن يزيد: ضعيف وهو يرويان عن الشعبي وعنهما محمد بن فضيل فالستند معلل.

^[1] *Al-An'am* 6:151-153. This narration was recorded by At-Tabarānī in *Al-Awsat*, Ibn Abī Hātim in his *Tafsīr*, Al-Baihaqī in *Shu'ab Al-'Imān*, and others, with the word "Wasiyah" (will or orders) instead of "Sahifah" meaning; page, and the meaning is the same. At-Tabarānī recorded it in *Al-Kabir* with the same wording here.

Comments:

The Commandments mentioned in these Verses were made to be proclaimed on the tongue of the Messenger of Allâh. Therefore 'Abdullâh bin Mas'ûd said, "Sahîfah sealed by Muhammâd ﷺ." The Commandments mentioned in these Verses are the ones on which all the previous generations were agreed in all times.

(8). 3071. 'Atîyyah narrated from Abû Sa'eed, from the Prophet ﷺ, regarding the saying of Allâh, Most High: Or some of the Signs of your Lord come. He ﷺ said: "The sun's rising from its setting place." (*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is [*Hasan*] *Gharîb*, some of them reported it without mentioning it in *Marfû'* form.

تخریج: [حسن] وأخرجه أحمد: ٣١/٣ عن وسنه ضعيف وللحديث شواهد انظر مجمع الزوائد: ٢٢ وآخبار أصبهان: ١/١٧ وغيرهما.

(9). 3072. Abû Hurairah narrated that the Prophet ﷺ said: "There are three, for which when they appear, a soul will not benefit by its faith, if it did not believe before the Signs: *Ad-Dajjâl*, the Beast, and the rising of the sun from its setting place" – or "from the west." (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: وأخرجه مسلم، الإيمان، باب بيان الزمن الذي لا يقبل فيه الإيمان، ح: ١٥٨ من حديث فضيل بن غزوان به.

Comments:

The reliable and firm Faith/*Imân* is the one which is established by utilising the faculties of the eyes, ears, heart, intellect and wisdom; but after the occurrence of the signs of the Last Day, when the Faith in the Unseen will have no value, having faith just because of these compulsive and helpless circumstances will be valueless. Because the rising of the sun from the west is the last and definite sign of the occurrence of the Last Day.

(٨) - ٣٠٧١ - حَدَّثَنَا سُفيَّانُ بْنُ وَكِيعٍ : حَدَّثَنَا أَبِي عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِ اللَّهِ تَعَالَى : هُوَ أَوْ يَأْكُفْ بَقْعَنْ مَا كَتَبَ رَبُّكَ ﴿١٥٨﴾ [قال: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا].

[قال أبو عيسى:] هذا حديث حسن [غريب ، وزواه بعضهم ولم يرقعه .

(٩) - ٣٠٧٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : حَدَّثَنَا يَعْلَمُ بْنُ عَبْيَدٍ عَنْ فَضِيلِ بْنِ غَزَوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَلَاقَتْ إِذَا خَرَجْنَ لَمْ يَقْنَعْ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَّ مِنْ قَبْلِ الْآيَةِ الدَّجَّالُ وَالدَّابَّةُ وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا أَوْ مِنْ الْمَغْرِبِ ». [قال أبو عيسى:] هذا حديث حسن صحيح . وَأَبُو حَازِمٍ هُوَ الأَسْجُوعِيُّ الْكُوفِيُّ وَاسْمُهُ سَلَمَانُ مَوْلَى عَزَّةَ الْأَشْجُوعِيةِ .

(10). 3073. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh, Blessed and Most High, has said – and His saying is the Truth: 'When My slave considers doing something good then write it as one good for him. If he acts upon it then write ten of the same for him. And when he considers doing something evil, then do not write it. If he acts upon it, then write it as it is. If he leaves it' – and perhaps he said: "if he does not act upon it, then write a good reward for him.'" Then he (the Prophet) recited: Whoever comes with a good, then he shall have ten the like thereof.^[1] (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب: إذا هم العبد بحسنة كتب وإذا هم بسيئة لم تكتب، ح: ١٢٨ من حديث سفيان بن عيينة والبخاري، ح: ٧٥٠١ من حديث أبي الزناد به.

Comments:

This is Allāh's grace and mercy, that the reward of one good deed is registered merely because of having the intention and aim of doing something good; and if the good deed is performed, it yields a tenfold reward at least, and further, Allāh's mercy and grace has no limit. But if a person intends to do something bad and he commits it, it will be recorded as only single sin; if he does not commit the sin, he will have one good deed, just because of not doing so.

Chapter 7. Regarding Sūrat Al-A'rāf

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

(1). 3074. Sulaimān bin Harb narrated (he said): "Hammād bin

(١٠) - ٣٠٧٣ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَقَوْلُهُ الْحَقُّ: إِذَا هُمْ عَبْدِي بِحَسَنَةٍ فَأَكْتُبُهَا لَهُ حَسَنَةً، فَإِنْ عَمِلُوهَا فَأَكْتُبُهَا لَهُ يُعْشِرُ أَثْنَاهَا، وَإِذَا هُمْ بِسَيِّئَةٍ فَلَا تَكْتُبُهَا، فَإِنْ عَمِلُوهَا فَأَكْتُبُهَا بِمِثْلِهَا، فَإِنْ تَرَكُوهَا» - وَرَوَيْمَا قَالَ: «فَإِنْ لَمْ يَعْمَلْ بِهَا فَأَكْتُبُهَا لَهُ حَسَنَةً»، ثُمَّ قَرَأَ: «مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْنَاهَا» [١٦٠].

قَالَ أَبُو عِيسَى: [هذا حديث حسن صحيح.]

(المعجم ٧) - [باب:] وَمِنْ سُورَةِ
الأَعْرَافِ (التحفة ٨)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٠٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا

^[1] *Al-An'am* 6:160.

Salamah narrated to us, from Thābit, from Anas, that the Prophet ﷺ recited this Ayah: So when his Lord appeared to the mountain, He made it collapse to dust.^[1] – Hammād said: “Like this.” Sulaimān held his thumb over the tip of his finger on the right hand^[2] – and he (the Prophet ﷺ) said: “So the mountain fainted. ‘And Mūsā fell down unconscious.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Ghariib*. We do not know of it except as a narration of Hammād bin Salamah.

(Another chain) from Anas from the Prophet ﷺ with similar in meaning.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*.
١٢٥ عن معاذ بن معاذ به.

(2). 3075. Muslim bin Yasār Al-Juhānī narrated that ‘Umar bin Al-Khaṭṭāb was asked about this Ayah: And when your Lord brought forth from the Children of Ādām, from their loins, their seed and made them testify as to themselves: “Am I not your Lord?” They said: “Yes! We testify,” lest you should say on the Day of Resurrection: ‘Verily, we have been unaware of this.’”^[3] So ‘Umar bin Al-Khaṭṭāb said: “I heard the Messenger of Allāh ﷺ being asked about it. So the Messenger of Allāh ﷺ said:

حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ ﷺ قَرَا هَذِهِ الْآيَةَ: «فَلَمَّا جَاءَ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكَّةً» قَالَ حَمَادٌ: هَكَذَا، وَأَمْسَكَ سُلَيْمَانُ بِطَرْفِ إِبْرَاهِيمَ عَلَى أَمْلَأِ إِصْبَعِهِ الْيُمْنَى، قَالَ: فَسَاخَ الْجَبَلُ «وَحْرَ مُوسَى صَوْقَةً» [١٤٣].

[C]الْأَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَادٍ بْنِ سَلَمَةَ.

حَدَّثَنَا عَبْدُ الْوَهَابِ الْوَرَاقُ الْعَدَادِيُّ: حَدَّثَنَا مُعاذُ بْنُ مُعاذٍ عَنْ حَمَادٍ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَّسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[C]الْأَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ].
تخریج: [إسناده صحيح] وأخرجه أحمد: ٣/١٢٥ عن معاذ بن معاذ به.

(٢) - ٣٠٧٥ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَّسٍ عَنْ زَيْدِ بْنِ أَبِي أُنْيَسَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ مُسْلِمٍ بْنِ يَسَارِ الْجُهَنِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ: سُئِلَ عَنْ هَذِهِ الْآيَةِ: «وَلَا أَخْذُ رِبِّكَ مِنْ يَقِنَّةِ آدَمَ مِنْ ظُهُورِهِ ذُرَيْتُمْ وَأَشَدَّهُمْ عَلَى أَنْشِئُهُمُ الْأَسْتُ بِرَبِّكُمْ قَالُوا يَكُونُ شَهِيدًا أَنْ تَقُولُوا يَوْمَ الْقِيَمةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ» [١٧٢] فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْهَا،

[١] *Al-Arāf* 7:143.

[٢] So that only the tip of one finger was protruding.

[٣] *Al-Arāf* 7:172.

'Indeed Allāh created Ādām, then He wiped his back with His Right Hand, and his offspring came out of him. So He said: "I created these for Paradise, and they will do the deeds of the people of Paradise." Then He wiped his back, and his offspring came out of him. So He said: "I created these for the Fire, and they will do the deeds of the people of the Fire." A man said: 'Then of what good is doing deeds O Messenger of Allāh!' The Messenger of Allāh ﷺ said: 'Verily, when Allāh creates a man for Paradise, He makes him perform the deeds of the people of Paradise, until he dies doing one of the deeds of the people of Paradise. So Allāh will admit him into Paradise. And when He creates a man for the Fire, He makes him perform the deeds of the people of the Fire until he dies doing the deeds of the people of the Fire. So Allāh will enter him into the Fire.'"^[1] (*Da'i*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. Muslim bin Yasār did not hear from 'Umar. Some of them mentioned an unknown narrator between Muslim bin Yasār and 'Umar in this chain.

تخریج : [إسناده ضعیف] وأخرجه أبو داود، السنّة، باب : في القدر، ح ٤٧٠٣ من حديث مالك به وهو في الموطأ : ٨٩٨/٢، ٨٩٩ (يحيى) وسنه ضعيف ومع ذلك صححه الحاكم على شرط الشیخین : ٥٤٤/٢، ٥٤٥ ووافقه الذہبی وقال الذہبی مرة أخرى : ٢٧/١ : "فيه إرسال" وللحديث شواهد معنوية ومسلم بن يسار سمعه من نعیم بن ریبعة عن عمر ونعیم وثّقہ ابن حبان وحده .

^[1] See the following narration. And there are other narrations to strengthen the meaning in this one. See *As-Sahihah* no. 48.

فَقَالَ رَسُولُ اللهِ ﷺ : إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهَرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرْيَةً، فَقَالَ : خَلَقْتُ هُؤُلَاءِ لِلنَّجَّةِ وَيَعْمَلُ أَهْلُ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهَرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرْيَةً، فَقَالَ : خَلَقْتُ هُؤُلَاءِ لِلنَّارِ، وَيَعْمَلُ أَهْلُ النَّارِ يَعْمَلُونَ». فَقَالَ الرَّجُلُ : فَقِيمَ الْعَمَلِ يَا رَسُولَ اللَّهِ؟ قَالَ : فَقَالَ رَسُولُ اللهِ ﷺ : إِنَّ اللَّهَ إِذَا خَلَقَ الْعَبْدَ لِلنَّجَّةِ اسْتَعْمَلَهُ يَعْمَلُ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِّنْ أَعْمَالِ أَهْلِ الْجَنَّةِ فَيُدْخِلُهُ اللَّهُ الْجَنَّةَ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ يَعْمَلُ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِّنْ أَعْمَالِ أَهْلِ النَّارِ فَيُدْخِلُهُ اللَّهُ النَّارَ».

[قال أبو عيسى:] هذا حديث حسن . وMuslim بن يسار لم يسمع من عمر . وقد ذكر بعضهم في هذا الإسناد بين Muslim بن يسار وبين عمر رجلاً مجهولاً .

(3). 3076. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh created Ādam He wiped his back and every person that He created among his offspring until the Day of Resurrection fell out of his back. He placed a ray of light between the eyes of every person. Then He showed them to Ādam and he said: 'O Lord! Who are these people?' He said: 'These are your offspring.' He saw one of them whose ray between his eyes amazed him, so he said: 'O Lord! Who is this?' He said: 'This is a man from the latter nations of your offspring called Dāwud.' He said: 'Lord! How long did You make his lifespan?' He said: 'Sixty years.' He said: 'O Lord! Add forty years from my life, to his.' So at the end of Ādam's life the Angel of death came to him, and he said: 'Do I not have forty years remaining?' He said: 'Did you not give them to your son Dāwud?'" He said: "Ādam denied, so his offspring denied, and Ādam forgot and his offspring forgot, and Ādam sinned, so his offspring sinned." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. It has been reported through other routes from Abū Hurairah from the Prophet ﷺ.

تخریج: [إسناده حسن] وأخرجه الحاکم: ٥٨٦ / ٢ من حديث أبي نعيم به وقال: "صحيح صحيح". وقد روی من غير وجهه عن أبي هريرة عن النبي ﷺ.

Comments:

The meaning of this *Hadīth* is that a person sometimes commits some acts unknowingly and unintentionally, which has nothing to do with his intention and perception; these matters are part of human nature and origin because of his being the offspring of Ādam. Doing something forgetfully, making a

(٣) - ٣٠٧٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا خَلَقَ اللَّهُ آدَمَ مَسَحَ ظَهَرَهُ فَسَقَطَ مِنْ ظَهُورِهِ كُلُّ نَسْمَةٍ هُوَ خَالِفُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَجَعَلَ يَبْنَ عَيْنِي كُلُّ إِنْسَانٍ مِنْهُمْ وَبِصَا مِنْ نُورٍ، ثُمَّ عَرَضَهُمْ عَلَى آدَمَ قَالَ: أَنِّي رَبُّ، مَنْ هُوَ لِي؟ قَالَ: هُوَ لَاءُ ذُرِّيَّتِكَ، فَرَأَى رَجُلًا مِنْهُمْ فَأَعْجَبَهُ وَبِصُّ مَا يَبْنَ عَيْنِي، قَالَ: أَنِّي رَبُّ، مَنْ هُوَ لِي؟ قَالَ: هَذَا رَجُلٌ مِنْ آخِرِ الْأَمْمَ مِنْ ذُرِّيَّتِكَ يَقُولُ لَهُ دَاوُدٌ، قَالَ: رَبُّ وَكُمْ جَعَلْتُ عُمْرَهُ؟ قَالَ: سِتِّينَ سَنَةً، قَالَ: أَنِّي رَبُّ، زِدْهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً، فَلَمَّا انْقَضَى عُمُرُ آدَمَ جَاهَهُ مَلَكُ الْمَوْتَ قَالَ: أَوْلَمْ يَبْقَى مِنْ عُمْرِي أَرْبَعُونَ سَنَةً؟ قَالَ: أَوْلَمْ يُنْظَهَا لِابْنِكَ دَاوُدَ؟ قَالَ: فَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ، وَخَطِئَ آدَمُ فَخَطَّتْ ذُرِّيَّتُهُ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ صَحِيفٍ. وقد روی من غير وجهه عن أبي هريرة عن النبي ﷺ.

الإسناد ولم يخرجاه.

mistake unknowingly or denial of something is a result of this human nature.

(4). 3077. Samurah bin Jundab narrated that the Prophet ﷺ said: "When Hawwâ' became pregnant, Iblis came to her – and her children would not live (after birth) – so he said: 'Name him 'Abdul-Hâarith.' So she named him 'Abdul-Hâarith' and he lived. So that is among the inspirations of *Ash-Shaijân* and his commands." (*Da'îf*) [Abû 'Eîsâ said:] This *Hadîth* is *Hasan Gharîb*, we do not know of it [in *Marfû'* form], except through the narration of 'Umar bin Ibrâhîm from Qatâdah. Some of them reported it from 'Abduş-Şamad, and he did not narrate it in *Marfû'* form. ['Umar bin Ibrâhîm is a *Shaikh* from Al-Bâşrah].

تخریج: [إسناده ضعیف] وأخرجه أحمد: ١١/٥ عن عبد الصمد به * عمر بن إبراهیم: صدوق في حديثه عن قتادة ضعیف (تقرب) وقتادة عنون.

Comments:

The truth is that this incident has no real relation with this Verse; applying this Verse to this incident is incorrect. According to Imâm Mubârakpurî, this narration is not reliable as proof at all. [For details see: *Tuhfat Al-Ahwâdhi*, vol. 4, p. 109 -110]

3078. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "When Allâh created Ādâm" (and he mentioned) the *Hadîth*.^[1]

(٤) - ٣٠٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا عُمَرُ بْنُ إِبْرَاهِيمَ عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمْرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا حَمَلْتُ حَوَاءً طَافَ بِهَا إِبْلِيسُ وَكَانَ لَا يَعِيشُ لَهَا وَلَدٌ»، فَقَالَ: سَمِّيَ عَبْدَ الْحَارِثَ، فَسَمَّتُهُ عَبْدَ الْحَارِثَ، فَعَاشَ وَكَانَ ذَلِكَ مِنْ وَحْيِ الشَّيْطَانِ وَأَمْرِهِ».

[قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ لَا تَعْرِفُهُ [مَرْفُوعًا] إِلَّا مِنْ حَدِيثِ عُمَرَ ابْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، وَرَوَاهُ بَعْضُهُمْ عَنْ عَبْدِ الصَّمَدِ وَلَمْ يَرْفَعْهُ، [عُمَرُ بْنُ إِبْرَاهِيمَ شَيْخُ بَصْرِيٌّ].

تخریج: [إسناده ضعیف] وأخرجه أحمد: ١١/٥ عن عبد الصمد به * عمر بن إبراهیم:

٣٠٧٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ رَيْدِ بْنِ أَشْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَمَّا خُلِقَ آدُمُ، الْحَدِيثُ.

تخریج: [حسن] وهو غير الحديث السابق.

^[1] Meaning another version of no. 3076, from Abû Hurairah.

Chapter 8. Regarding *Sūrat Al-Anfāl*

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

(1.) 3079. Muṣ'ab bin Sa'd narrated from his father who said: "On the Day of Badr I brought a sword so I said: 'O Messenger of Allāh! Indeed Allāh has satisfied my breast (i.e., my desire) on the idolaters – or something like that – give me this sword.' So he said: 'This is not for me, nor is it for you.' I said: 'Perhaps he will give this to someone who did not go through the same struggle I went through (fighting).' So the Messenger of Allāh ﷺ came to me [and he said:] 'You asked me, but it was not up to me. But now it has occurred that it is up to me, so it is yours.'" He said: "So (the following) was revealed: They ask you about the spoils of war.^[1] (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. Simāk [bin Ḥarb] also reported it from Muṣ'ab bin Sa'd. There is something on this topic from 'Ubādah bin Aṣ-Ṣāmit.

تخریج: [صحيح] وأخرجه أبو داود، ح: ٢٧٤٠ من حديث أبي بكر بن عياش ومسلم، ح: ١٧٤٨ من حديث سماك بن حرب عن مصعب به * وفي الباب عن عبادة [أحمد: ٥/ ٣٢٣، ح: ٢٣١٤٢].

Comments:

Anfāl is plural of *Nafal*. It means more or above what is required. If a person gets something more than his due, or he gives more than what is due from

^[1] *Al-Anfāl* 8:1.

(المعجم ٨) - [باب:] وَمِنْ سُورَةِ
الْأَنْفَالِ (التحفة ٩)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٠٧٩ - حَدَثَنَا أَبُو كُرَيْبٍ: حَدَثَنَا
أَبُو بَكْرٍ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ بْنِ بَهْلَلَةَ، عَنْ
مُضَعِّبٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ
بَدْرٍ جَئْتُ بِسَيِّفٍ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ
اللهَ قَدْ شَفَى صَدْرِي مِنَ الْمُشْرِكِينَ أَوْ تَحْوِي
هَذَا هَبْ لِي هَذَا السَّيِّفَ، قَالَ: «هَذَا لَيْسَ
لِي وَلَا لَكَ»، فَقُلْتُ: عَسَى أَنْ يُعْطِي هَذَا
مَنْ لَا يُبْلِي بِلَائِي، فَجَاءَنِي الرَّسُولُ [فَقَالَ]:
«إِنَّكَ سَأْلُتني وَلَيْسَ لِي وَلَا إِنَّهُ قَدْ صَارَ لِي وَهُوَ
لَكَ»، قَالَ: فَتَرَكْتُ: «يَسْأَلُونَكَ عَنِ الْأَنْفَالِ»
[١] الآية.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٌ
صَحِيحٌ. وَقَدْ رَوَاهُ سِمَاكُ [بْنُ حَرْبٍ] عَنْ
مُضَعِّبٍ بْنِ سَعْدٍ أَيْضًا. وَفِي الْبَابِ عَنْ عُبَادَةَ
بْنِ الصَّابِيْتِ.

him; it is called *Nafl*. *Anfāl*, in this context, refers to part of the spoils of war, and its explanation has preceded, see no. 1561, and the *Tafsīr* of Ibn Kathīr for this *Sūrah*.

(2). 3080. Ibn 'Abbās said: "When the Messenger of Allāh ﷺ was finished at Badr, it was said to him: 'You have to get the caravan, you can not settle for less than that.' Al-'Abbās called out while he was bound up: 'There is no use.' He said: 'For Allāh, Most High, has promised you one of the two parties, and He gave you what He promised you.' He has said: 'He has said the truth.'" (*Da'*)

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

(٢) - حَدَّثَنَا عَبْدُ الْرَّازِقِ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ، أَخْبَرَنَا عَبْدُ الرَّازِقِ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ مِنْ بَدْرٍ قِيلَ لَهُ: عَلَيْكَ الْعِيرَ أَئِسَّ دُونَهَا شَيْءٌ؟ قَالَ: فَنَادَاهُ الْعَبَّاسُ - وَهُوَ فِي وَثَاقِهِ - لَا يَضُلُّهُ وَقَالَ: لَأَنَّ اللَّهَ تَعَالَى وَعَدَكَ إِحْدَى الطَّافَّتَيْنِ وَقَدْ أَعْطَاكَ مَا وَعَدْكَ. قَالَ: «صَدَقْتَ».

[قال أبو عيسى:] هـذا حـديث حـسن

[صحيح].

تخریج: [إسناده ضعیف] وأخرجه أحمد: ٣١٤ / ١ عن عبدالرازاق به وقال ابن كثير في تفسیره: "إسناده جيد" * سلسلة سماک عن عکرمة ضعیفة كما تقدم.

Comments:

This *Hadīth* is an indication to the following Verse: "And remember when Allāh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours." (*Al-Anfāl* 8:7). Now as you have been granted victory over the armed party instead of the unarmed; thus Allāh has fulfilled His promise, this is what He willed. Now if you would chase them after their defeat you might cause harm to yourselves.

(3). 3081. Ibn 'Abbās narrated from 'Umar bin Al-Khaṭṭāb, who said: "The Prophet of Allāh ﷺ looked over the idolaters, and there were a thousand of them, while his Companions were three-hundred and ten and some odd number of men. So the Prophet of Allāh ﷺ faced the *Qiblah*, stretched forth his hands and began beseeching his Lord: 'O Allāh! Fulfill what You promised for me.

(٣) - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةَ ابْنُ عَمَارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْحَطَابِ قَالَ: نَظَرَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفُ وَأَصْحَابِهِ ثَلَاثَمَائَةٌ وَبِضُعْفٍ عَشَرَ رَجُلًا، فَاسْتَبَلَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ إِلَيْهِ الْقِبْلَةَ ثُمَّ مَدَ يَدَيْهِ وَجَعَلَ يَهْتِفُ بِرَبِّهِ: «اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي،

[O Allâh! Bring about what You promised for me] O Allâh! If you destroy this band of adherents to Islam, you will not be worshipped upon the earth.' He continued beseeching his Lord with his hands stretched, facing the *Qiblah* until his *Ridâ'* fell from his shoulders. Abû Bakr came to him, took his *Ridâ'* and placed it back upon his shoulders, then embraced him from behind and said: 'O Prophet of Allâh! You have sufficiently beseeched your Lord, indeed He shall fulfill what He promised you.' So Allâh, Blessed and Most High, revealed: When you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels in succession.'^[1] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh Gharib*. We do not know of it as a *Hadîth* of 'Umar, except through the narration of 'Ikrimah bin 'Ammâr, from Abû Zumail, and Abû Zumail's name is Simâk Al-Hanafî. And this was on the Day of Badr.

تخریج: وأخرجه مسلم، الجهاد، باب الإمداد بالملائكة في غزوة بدر، وإباحة الغنائم، ح: ١٧٦٣ من حديث عكرمة بن عمّار به.

Comments:

The number of Muslims in the battle of Badr was 313 and they had insufficient arms and horses, camels and war equipment, whereas the disbelievers were nearly a thousand in number and they were fully armed with all types of weapons and war equipment. In these circumstances, Allâh's help and assistance was the only reliance of the Muslims; the Prophet ﷺ implored and begged help of Allâh with full humbleness and humility, so this invocation was granted.

^[1] *Al-Anfâl* 8:9.

[اللَّهُمَّ آتِنِي مَا وَعَدْتَنِي] اللَّهُمَّ إِنَّكَ إِنْ تَهْلِكَ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الإِسْلَامِ لَا تُعْبِدُ فِي الْأَرْضِ، فَمَا زَالَ يَهْفُطُ بِرِبِّهِ مَا دَأَيْدَهُ مُسْتَقْبِلُ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ مِنْ مَكْبِيَهِ، فَأَتَاهُ أَبُو بُكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَكْبِيَهِ ثُمَّ اتَّرَمَهُ مِنْ وَرَاهِهِ وَقَالَ: يَا نَبِيَّ اللَّهِ! كَفَاكَ مُنَاشَدَتَكَ رَبَّكَ فَإِنَّهُ سَيُئْجِزُ لَكَ مَا وَعَدْتَكَ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى «إِذْ تَسْعَيُونَ رَبَّكُمْ فَاسْتَجِبْ لَكُمْ أَنَّى مُسِدِّكُمْ بِأَنِّي مِنَ الْمُلَائِكَةِ مُرْدِفُونَ» [٩] فَأَمَدُهُمُ اللَّهُ بِالْمُلَائِكَةِ، [قَالَ أَبُو عَيْسَى]: هَذَا حَدِيثُ حَسْنٌ صَحِيحٌ غَرِيبٌ، لَا نَعْرِفُهُ مِنْ حَدِيثِ عُمَرَ إِلَّا مِنْ حَدِيثِ عِكْرَمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي زُمِيلٍ، وَأَبُو زُمِيلٍ اسْمُهُ سِمَاكُ الْحَتَّافِيُّ، وَإِنَّمَا كَانَ هَذَا يَوْمَ بَدْرٍ.

(4). 3082. Abū Burdah bin Abī Mūsâ narrated from his father, that the Messenger of Allāh ﷺ said: “Allāh sent down two guarantees of safety for the benefit of my *Ummah*: And Allāh would not punish them while you are among them, nor will He punish them while they seek forgiveness.^[1] So when I pass, I leave seeking forgiveness among them until the Day of Resurrection.” (*Da'if*)

[Abū 'Eisā said:] This *Hadîth* is *Gharib*. Ismā'il bin Ibrâhîm bin Muħājir was graded weak in *Hadîth*.

(٤) - ٣٠٨٢ - حَدَّثَنَا أَبْنُ نُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عَبَادَ بْنِ يُوسُفَ، عَنْ أَبِي بُرْدَةَ أَبْنِ أَبِي مُوسَى، عَنْ أَبِي هَيْثَمَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْزَلَ اللَّهُ عَزَّ أَمَّا تَنْتَ لِأَمْتَنِي: ۝ كَانَ اللَّهُ يُعَذِّبُهُمْ وَأَتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ» [٣٣] فَإِذَا مَضَيْتُ تَرْكُتُ فِيهِمُ الْاسْتِغْفَارَ إِلَى يَوْمِ الْقِيَامَةِ». [قالَ أَبُو عَيسَى: هَذَا حَدِيثٌ غَرِيبٌ.] وإِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ يُضَعَّفُ فِي الْحَدِيثِ.

تخریج: [إسناده ضعیف] * عباد بن یوسف مجھول وإسماعیل بن ابراهیم ضعیف (تقریب) وسفیان بن وکیع ضعیف أيضًا وله شاهد عدد احمد: ٣٩٣ / ٤، ح: ١٩٧٣٥ وسند ضعیف.

Comments:

This *Āyah* highlights that the security and safety of a nation against destruction and devastation lies in two things: (i) a Prophet's existence among his people, who keeps seeking forgiveness of his Lord for his people, and he also keep inviting his people to seek forgiveness. (ii) that the people themselves are the seekers of forgiveness. If these two things are lost, then the destruction and devastation befall on the people and engulf them.

(5). 4083. 'Uqbah bin 'Āmir narrated that the Messenger of Allāh ﷺ recited this *Āyah* upon the *Minbar*: And make ready against them all you can of power.^[2] He said: “Verily! Power is shooting” – three times – “Verily! Allāh will open the earth for you and suffice you with supplies, so let none of you forsake practicing with his arrows.” (*Sahîh*)

(٥) - ٣٠٨٣ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْبِعَ: حَدَّثَنَا وَكِبْيَعُ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ صَالِحِ أَبْنِ كَيْسَانَ، عَنْ رَجُلٍ لَمْ يُسْمِمْ، عَنْ عُقْبَةَ أَبْنِ عَمِيرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ هَذِهِ الْآيَةَ عَلَى الْمُتَبَرِّ: ۝ وَأَعْدُوا لَهُمْ مَا أَسْتَطَعْتُمْ مِنْ ثُوَّةً ۝ [٦٠] قَالَ: «أَلَا إِنَّ الْفُوْةَ الرَّمَمِيَّةُ» - ثَلَاثَ مَرَاتِ - «أَلَا إِنَّ اللَّهَ سَيَّئَنْ لَكُمْ

[١] *Al-Anfâl* 8:33.

[٢] *Al-Anfâl* 8:60.

[Abū ‘Eisā said:] Some of them reported this *Hadīth* from Usāmah bin Zaid, from Shāliḥ bin Kaisān [and Abū Usāmah as well as others reported it] from ‘Uqbah bin ‘Amīr. But the narration of Waki‘ is more correct. Shāliḥ bin Kaisān did not see ‘Uqbah bin ‘Amīr, while he did see Ibn ‘Umar.

الأَرْضَ وَسَتُكْفُونَ الْمَؤْنَةَ، فَلَا يَعْجِزُنَّ
أَحَدُكُمْ أَنْ يَلْهُو بِأَسْهُمْ». [قالَ أَبُو عَيْسَى :] وَقَدْ رَوَى بَعْضُهُمْ هَذَا
الْحَدِيثَ عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ صَالِحِ بْنِ
كَيْسَانَ [رَوَاهُ أَبُو أَسَامَةَ وَغَيْرُهُ وَاحِدٌ] عَنْ
عُقْبَةَ بْنِ غَامِرٍ. وَحَدِيثُ وَكِيعٍ أَصَحُّ.
وَصَالِحُ بْنُ كَيْسَانَ لَمْ يُذْرِكْ عُقْبَةَ بْنَ غَامِرٍ،
وَقَدْ أَذْرَكَ أَبْنَ عُمَرَ.

تخریج: [صحیح] وأخرجه الطبری في تفسیره: ۲۲/۱۰ من حديث أسامہ بن زید به ورواه مسلم، ح: ۱۹۱۷، ۱۹۱۸ من حديث عقبة بن عامر به.

Comments:

The commentators explained this Verse clearly, that the Muslims should remain ready all the time to combat and ambush the enemies. The weapons, arms, artillery, all types of combating and war equipment and the armed forces, whatever is needed according to the circumstance, need and time, are to be prepared to the nation's best capability. The Muslims must not show any weakness in matters of military preparation.

(6). 3084. ‘Amr bin Murrah narrated that Abū ‘Ubaidah bin ‘Abdullāh narrated from ‘Abdullāh bin Mas‘ūd who said: “On the Day of Badr, when the captives were brought, the Messenger of Allāh ﷺ said: ‘What do you say about these captives?’ So he mentioned the story. And the Messenger of Allāh ﷺ said: ‘Not one of them should be released without a ransom, or a blow to the neck.’” So ‘Abdullāh bin Mas‘ūd said: “O Messenger of Allāh! With the exception of Suhail bin Bāidā’, for indeed I heared him mentioning Islām.” He said: “So the Messenger of Allāh ﷺ was silent.” He said: “I have not seen a day upon which I was more fearful of stones falling from the heavens

(٦) - ٣٠٨٤ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو
مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرُو بْنِ مُرَّةَ،
عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ وَجَيَءَ
بِالْأَسَارَى قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَقُولُونَ
فِي هُؤُلَاءِ الْأَسَارَى»، فَذَكَرَ فِي الْحَدِيثِ
قِصَّةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْهَلُنَّ أَحَدٌ
مِنْهُمْ إِلَّا يُذَدَّأُ أَوْ ضَرَبَ عُنْقُهُ»، فَقَالَ عَبْدُ
اللَّهِ بْنُ مَسْعُودٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِلَّا
سُهْلَ إِبْنَ يَيْضَاءَ فَإِنِّي قَدْ سَعَيْتُهُ يَذْكُرُ
الإِسْلَامَ. قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ.
قَالَ: فَمَا رَأَيْتُكَ فِي يَوْمٍ أَخْوَفَ أَنْ تَقَعَ عَلَيَّ
جِهَارَةً مِنَ السَّمَاءِ مِنِّي فِي ذَلِكَ الْيَوْمِ،

upon my head than that day.” [He said:] “Until the Messenger of Allâh ﷺ said: ‘Except for Suhail bin Al-Baidâ’.” He said: “And the Qur’ân was revealed in accordance with the view of ‘Umar: ‘It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land...,’ until the end of the Ayât.” (*Dâ’if*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan*. Abû ‘Ubaidah bin ‘Abdullâh did not hear from his father.

Comments:

The incident indicated in this *Hadîth* and the revelation of these Verses in accordance with the opinion of Umar; the detail of the incident is that the Muslims captured seventy disbelievers in the battle of Badr. With regard to these captives, Allâh granted the Muslims two options. Either to kill all the captives or to release them by taking ransom; in case of taking ransom the same number of Muslims would be killed in the next year. Giving them the right to choose any of the two options was in fact to test the Muslims over what option they would choose.

(7). 3085. Abû Hurairah narrated that the Prophet ﷺ said: “None of the black heads^[1] before you partook of spoils of war, but fire from the heavens would be sent down upon them, consuming them.” Sulaimân (one of the narrators) said: “No one says this except for Abû Hurairah now. “So on the Day of Badr when they had the spoils of war before it was made lawful for them, Allâh [Most High] revealed: Were it not a previous ordainment from Allâh, a severe torment would have touched

[قالَ حَتَّى قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِلَّا سُهْلٌ أَبْنَ الْيَضِّاءِ]. قَالَ: وَنَزَّلَ الْقُرْآنَ يَقُولُ عُمَرَ: «مَا كَانَ لِتَيْنِي أَنْ يَكُونَ لَهُ أَشْرَى حَتَّى يُشْغِلَ فِي الْأَرْضِ» [٦٧] إِلَى آخرِ الآياتِ.

[قالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ . وَأَبُو عُيَيْدَةَ بْنُ عَبْدِ اللهِ لَمْ يَسْمَعْ مِنْ أَيْهَا . تخریج: [ضعیف] تقدم: ١٧١٤ .

(٧) - ٣٠٨٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي مُعاوِيَةُ بْنُ عَمْرِو عَنْ زَائِدَةَ، عَنْ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَمْ تَجِلَّ الْعَنَائِمَ لِأَحَدٍ سُودُ الرُّؤُوسِ مِنْ قَبْلِكُمْ كَانَتْ تَنْزِلُ نَارًا مِنَ السَّمَاءِ فَتَأْكُلُهَا». قَالَ سُلَيْمَانُ الْأَعْمَشُ: فَمَنْ يَقُولُ هَذَا إِلَّا أَبُو هُرَيْرَةَ، الْآنَ. فَلَمَّا كَانَ يَوْمُ بَدْرٍ وَقَعُوا فِي الْعَنَائِمَ قَبْلَ أَنْ تَجِلَّ لَهُمْ، فَأَنْزَلَ اللَّهُ تَعَالَى [هَذَيَّ] لَهُمْ كِتَابٌ مِنَ اللَّهِ

^[1] Meaning the children of Âdam since (most of) their heads are black. And the statement of Sulaimân is not clear to the commentators. Al-Mubârakpûri said that it appears to mean: “Only Abû Hurairah says ‘black heads’” in this narration. But some other narrations without “black heads” also contain “now.” Allah knows best.

you for what you took.” (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh* [*Gharîb* through the narration of Al-A‘mash].

سَبَقَ لِمَسْكُمْ فِيمَا أَخْذَتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ .

[فَالْأَوَّلُ أَبُو عَيْسَى]: هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ [غَرِيبٌ مِّنْ حَدِيثِ الْأَعْمَشِ].

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ۱۱۲۰۹ من حديث الأعمش به وعنون وصححه ابن حبان، ح: ۱۶۶۸ وابن الجارود، ح: ۱۰۷۱ وللحديث شواهد عند البخاري، ح: ۳۱۲۴ ومسلم، ح: ۱۷۴۷ وغيرهما.

Comments:

Had it not already been decided that the spoils of war would be made lawful for you, you would have faced a disastrous punishment.

Chapter 9. Regarding *Sûrat At-Tawbah*

(المعجم ۹) - [بابٌ]: وَمِنْ سُورَةِ التَّوْبَةِ (التحفة ۱۰)

(1). 3086. Ibn ‘Abbâs said: “I said to ‘Uthmân bin ‘Affân: ‘What was your reasoning with *Al-Anfâl* – while it is from the *Muthâni*,^[1] and *Barâ’ah*^[2] while it is from the *Mîn*, then you put them together, without writing the line *Bismillâh Ar-Râhmânir-Râhîm* between them, and you placed them with the seven long (*Sûrah*) – why did you do that?’ So ‘Uthmân said: ‘A long time might pass upon the Messenger of Allâh ﷺ without anything being revealed to him, and then sometimes a *Sûrah* with numerous (*Âyât*) might be revealed. So when something was revealed, he would call for someone who could write, and say: “Put these *Âyât* in the *Sûrah* which mentions this and that in it.” When an *Âyah* was revealed, he would

(۱) - ۳۰۸۶ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ أَبِي عَدِيٍّ وَسَهْلُ بْنُ يُوسُفَ، قَالُوا: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ : حَدَّثَنِي يَزِيدُ الْفَارِسِيُّ : حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: قُلْتُ لِعُثْمَانَ بْنَ عَفَانَ: مَا حَمَلْتُمْ أَنْ عَدَمْتُمْ إِلَى الْأَنْفَالِ وَهِيَ مِنَ الْمَثَانِي، وَإِلَى بَرَاءَةَ وَهِيَ مِنَ الْمُثَيَّنِ، فَقَرَرْتُمْ بِيَهُمَا وَلَمْ تَكْتُبَا بِيَهُمَا سُطْرَ يَسِّمِ اللَّهُ الرَّحْمَنُ الرَّحِيمُ، وَوَضَعْتُمُوهَا فِي السَّبْعِ الطُّولِ، مَا حَمَلْتُمْ عَلَى دَلِيلٍ؟ فَقَالَ عُثْمَانُ: كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يَأْتِي عَنْهُ الزَّمَانُ وَهُوَ يَنْزَلُ عَلَيْهِ السُّورُ دَوَاتُ الْعَدُوِّ، فَكَانَ إِذَا نَزَلَ عَلَيْهِ الشَّيْءُ دَعَا بِعْضَ مَنْ كَانَ يَكْتُبُ، فَيَقُولُ: ضَعُوا هُؤُلَاءِ الْآيَاتِ فِي

^[1] *Sûrah* with less than one-hundred *Âyât*.

^[2] *Sûrah* with about one-hundred *Âyât*.

say: "Put this *Âyah* in the *Sûrah* which mentions this and that in it." Now *Al-Anfâl* was among the first of those revealed in Al-Madinah, and *Barâ'ah* among the last of those revealed of the Qur'ân, and its narrations (those of *Barâ'ah*) resembled its narrations (those of *Al-Anfâl*), so we thought that it was part of it. Then the Messenger of Allâh ﷺ died, and it was not made clear to us whether it was part of it. So it is for this reason that we put them together without writing the line *Bismillâh Ar-Râhmânir-Râhîm* between them, and we put that with the seven long (*Sûrahs*)."
(*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Shâhîh*. We do not know of it except as a narration of 'Awf from Yazîd Al-Fârisî, from Ibn 'Abbâs. Yazîd Al-Fârisî is one of the *Tâbi'in* among the inhabitants of *Al-Bâsrah*. Yazîd bin Abân Ar-Raqâshî is one of the *Tâbi'in* among the inhabitants of *Al-Bâsrah*, (but) he is less (in rank) than Yazîd Al-Fârisî. Yazîd Ar-Raqâshî only reported from Anas bin Mâlik.

تخریج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب من جهر بها، ح: ٧٨٦ من حديث عوف به وصححه ابن حبان، ح: ٤٥٢ والحاکم: ٢٢١/٢، ٣٣٠ ووافقه الذهبي.

Comments:

The Muslims have been advised, in *Sûrat Al-Anfâl*, to make apparent and secret strategic planning for *Jihâd*; and as for *Sûrat Barâ'ah*, it gives an ultimatum and the declaration of war. As the contents and subject of the two *Sûrah* are connected profoundly, and the both the *Sûrah* have a deep relation in sense of aim and goal, one is directed fully towards the Muslims and the other is mainly directed to the polytheists, hypocrites and the people of the Book. Therefore *Bismillâh Ar-Râhmânir-Râhîm* has not been mentioned

السورة التي يذكر فيها كذا وكذا، فإذا نزلت عليه الآية فيقول: ضعوا هذه الآية في السورة التي يذكر فيها كذا وكذا، وكانت الأنفال من أوائل ما نزلت بالمدينتين، وكانت قصتها شبيهة براءة من آخر القرآن، وكانت قصتها شبيهة بقصتها، فطئت أنها منها، فقبض رسول الله ﷺ ولم يبين لنا أنها منها، فمن أجل ذلك فرئت بيتهما ولم أكتب بيتهما سطر يسم الله الرحمن الرحيم، ووضعتها في السبع الطول.

[قال أبو عيسى:] هذا حديث حسن صحيح لا تعرفه إلا من حديث عوف، عن يزيد الفارسي، عن ابن عباس. ويزيد الفارسي هو من التابعين من أهل البصرة، ويزيد بن أبي الرقاشي هو من التابعين من أهل البصرة وهو أصغر من يزيد الفارسي ويزيد الرقاشي إنما يروي عن أنس بن مالك.

between them, so that it does not remain separate from the former, but it would remain distinguished and outstanding too.

(2). 3087. Sulaimān bin ‘Amr bin Al-Ahwāṣ said: “My father narrated to me that he attended the Farewell *Hajj* with the Messenger of Allāh ﷺ. He (ﷺ) expressed his gratitude to Allāh and praised Him, and reminded and exhorted, then he said: ‘Which day is most sacred? Which day is most sacred? Which day is most sacred?’ He said: ‘So the people said: ‘The day of *Al-Hajj Al-Akbar* O Messenger of Allāh!’ So he said: ‘Indeed, your blood, your wealth, your honor, is as sacred for you as the sacredness of this day of yours, in this city of yours, in this month of yours. Behold! None commits a crime but against himself, none offends a father for a son, nor a son for a father. Behold! Indeed the Muslim is the brother of the Muslim, so it is not lawful for the Muslim to do anything to his brother, which is not lawful to be done to himself. Behold! All *Ribâ* from *Jâhiliyyah* is invalid, for you is the principle of your wealth, but you are not to wrong nor be wronged – except in the case of the *Ribâ* of Al-‘Abbâs bin ‘Abdul-Muṭtalib – otherwise it is all invalid. Behold! All retributions regarding cases of blood during *Jâhiliyyah* are invalid. The first case of blood retribution invalidated among those of *Jâhiliyyah*, is the blood of Al-Ḥâarith bin ‘Abdul-Muṭtalib who was nursed among Banū Laith and killed by Hudhail.

(٢) - ٣٠٨٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْجُعْفَرِيُّ عَنْ رَائِدَةَ، عَنْ شَيْبِ بْنِ غَرْفَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الْأَخْوَصِ قَالَ: حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعَ مَعَ رَسُولِ اللَّهِ ﷺ فَحَمَدَ اللَّهَ وَأَثْنَا عَلَيْهِ وَذَكَرَ وَوَعَظَ ثُمَّ قَالَ: أَيُّ يَوْمٍ أَخْرَمُ، أَيُّ يَوْمٍ أَخْرَمُ، أَيُّ يَوْمٍ أَخْرَمُ؟ قَالَ: فَقَالَ النَّاسُ: يَوْمُ الْحِجَّةِ الْأَكْبَرِ يَا رَسُولَ اللَّهِ! قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَغْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحْرُمَةٍ يَوْمَكُمْ هَذَا، إِلَّا لَمْ يَجْنِي جَانِي إِلَّا عَلَى نَفْسِهِ، وَلَا يَجْنِي وَالِدُّ عَلَى وَالِدِيهِ، وَلَا وَلَدٌ عَلَى وَالِدِيهِ، إِلَّا إِنَّ الْمُسْلِمَ أَخْوُ الْمُسْلِمِ، فَلَيْسَ يَجْلِلُ لِمُسْلِمٍ مِنْ أَخِيهِ شَيْءٌ إِلَّا مَا أَحَلَّ مِنْ نَفْسِهِ، إِلَّا وَإِنَّ كُلَّ رِبَا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ، لَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تُظْلَمُونَ وَلَا تُظْلَمُونَ غَيْرُ رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ، إِلَّا وَإِنَّ كُلَّ دَمٍ كَانَ فِي الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوْلُ دَمٍ أَصْبَحَ مِنْ دَمِ الْجَاهِلِيَّةِ دَمُ الْحَارِثِ ابْنِ عَبْدِ الْمُطَّلِبِ، كَانَ مُسْتَرْضِعًا فِي بَنِي لَيْثٍ فَقَتَلَهُ هُذَيْلٌ، إِلَّا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ، لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاجِشَةٍ مُبَيِّنَةٍ، فَإِنْ فَعَلُوكُمْ فَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرَبًا غَيْرَ مُبِحٍ، فَإِنْ أَطْعَنُكُمْ

Behold! I order you to treat women well, for they are but like captives with you, you have no sovereignty beyond this over them, unless they manifest open lewdness. If they do that, then abandon their beds, and beat them with a beating that is not painful. Then if they obey you, then there is no cause for you against them beyond that. Behold! There are rights for you upon your women, and rights for your women upon you. As for your rights upon them, then they are not to allow anyone on your bedding whom you dislike, nor to permit anyone whom you dislike in your homes. Behold! Indeed their rights upon you are that you treat them well in clothing them and feeding them.”” (*Hasan*)

[*Abū 'Eisā* said:] This *Hadîth* is *Hasan Sahîh*. *Abū Al-Ahwaṣ* (also) reported it from *Shabîb bin Gharqadah*.

تخریج: [إسناده حسن] وأخرجه أبو داود، البیوع، باب: في وضع الربا، ح: ٣٢٣٤ وابن ماجه، ح: ٣٠٥٥ من حديث شیبب به * حديث أبي الأحوص: رواه أبو داود وابن ماجه.

Comments:

In this *Hadîth*, the Prophet ﷺ spoke clearly about all the principles bringing peace and harmony in the society, they are guarantor of running family and household matters smoothly and peacefully, also these principles generate peace and harmony, the fundamental element of a society. It is our misfortune that we have ignored them.

Note: The truth is that the child of Banū Hâshim whose blood was forgiven was the son of Rabî'ah bin Hârith bin 'Abdul-Muṭâlib; as the *Hadîth* of Jâbir reported in *Sahîh Muslim*, reported Ibn Rabî'ah bin Hârith, who was killed by a stone in the fight of Banû Laith and Banû Bakr. [*Tuhfat Al-Ahwadhi*, vol. 4, p. 114]

(3). 3088. 'Alî said: “I asked the Messenger of Allâh ﷺ about the day of *Al-Hajj Al-Akbar*, and he (٣) - حدثنا عبد الوارث بن عبد الصمد بن عبد الوارث: حدثنا أبي عن

فَلَا تُبْغُوا عَنِيهِنَّ سِيلًا. أَلَا وَإِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًا، وَلَيْسَ إِنَّكُمْ عَلَيْكُمْ حَقًا، فَإِنَّ حَقَّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوْطِئُنَّ فُرْشَكُمْ مِنْ تَكْرَهُونَ، وَلَا يَأْذُنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ. أَلَا وَإِنَّ حَقَّهُنَّ عَلَيْكُمْ أَنْ تُخْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ».

[قالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ صَحِيفٍ. وَقَدْ رَوَاهُ أَبُو الْأَحْوَصِ عَنْ شَبِيبِ بْنِ عَرْقَدَةَ.]

said: ‘The day of *An-Nâhîr*.’”
(Sahîh)

أَيْهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِيهِ
 إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ فَالَّا:
 سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ يَوْمِ الْحِجَّةِ الْأَكْبَرِ
 فَقَالَ: «يَوْمُ النَّحْرِ». .

تخریج: [صحيح] تقدم: ٩٥٧

(4). 3089. ‘Alî said: “The day of *Al-Hajj Al-Akbar* is the day of *An-Nâhîr*.’”
(Sahîh)

[Abû ‘Eisâ said:] This [*Hadîth*] is more correct than the *Hadîth* of Muâmmad bin Ishâq (no. 3088), because this *Hadîth* has been reported through more than one route from Abû Ishâq, from Al-*Hâarith*, from ‘Alî, in *Mawqûf* form. And we do not know of anyone who reported it in *Marfû‘* form except in the narration of Muâmmad bin Ishâq. [And Shu‘bah reported this *Hadîth* from Abû Ishâq, from ‘Abdullâh bin Murrah from ‘Alî in *Mawqûf* form].

(٤) - ٣٠٨٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ:
 حَدَّثَنَا سُفِيَّانُ عَنْ أَبِيهِ إِسْحَاقَ، عَنِ
 الْحَارِثِ، عَنْ عَلَيِّ فَالَّا: «يَوْمُ الْحِجَّةِ الْأَكْبَرِ
 يَوْمُ النَّحْرِ».

[قال أبو عيسى:] هَذَا [الحدیث] أَصْلُ
 مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ، لِأَنَّهُ رُوِيَّ مِنْ
 غَيْرِ وَجْهِ هَذَا الحَدِيثِ عَنْ أَبِيهِ إِسْحَاقَ، عَنِ
 الْحَارِثِ، عَنْ عَلَيِّ مَوْفُوفًا، وَلَا نَعْلَمُ أَحَدًا
 رَفَعَهُ إِلَّا مَا رُوِيَّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ.
 [وَقَدْ رَوَى شُعْبَهُ هَذَا الحَدِيثُ عَنْ أَبِيهِ
 إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنِ الْحَارِثِ
 عَنْ عَلَيِّ مَوْفُوفًا].

تخریج: [صحيح] تقدم: ٩٥٨

Comments:

The words ‘Great *Hajj* and Small *Hajj*’ are used to make difference between *Hajj* and *Umrah*; so great *Hajj* means *Hajj*. It is also applied to the Day of *Arafah* because the Day of *Arafah* is the main day of *Hajj*. The majority, Imâm Mâlik, Shâfi‘î and others consider it to mean the day of sacrifice.

(5). 3090. Anas bin Mâlik narrated: “The Prophet ﷺ sent Abû Bakr with the (announcement of) *Barâ‘ah*.^[1] Then he summoned him and said: ‘It is not right for anyone to convey this except a man

(٥) - ٣٠٩٠ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ]
 بْنَدَارٌ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ وَعَبْدُ الصَّمَدِ
 [ابْنُ عَبْدِ الْوَارِثِ] فَالَا: حَدَّثَنَا حَمَادُ بْنُ
 سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ أَنَسِ بْنِ

^[1] The declaration to publicize the disavowal of the idolaters.

among my family.” So he called for ‘Alī and gave it to him.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Anas [bin Mālik].

مَالِكُ قَالَ: بَعَثَ النَّبِيُّ ﷺ بِرَاءَةً مَعَ أَبِيهِ بْكِرٍ، ثُمَّ دَعَاهُ فَقَالَ: «لَا يَتَبَغِي لِأَحَدٍ أَنْ يَتَلَقَّهُ هَذَا إِلَّا رَجُلٌ مِنْ أَهْلِي»، فَدَعَا عَلَيْهِ فَأَعْطَاهُ إِيَّاهَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ مِنْ حَدِيثِ أَئِسِّ [بْنِ مَالِكٍ].

تخریج: [إسناده حسن] وأخرجه أحمد: ٢١٢/٣ وأخرجه أحمدر: ٤٦٥٦ وسماع حماد بن سلمة عن سماك قبل اختلاطه، انظر صحيح الفتح: ٨/٢٢٠ تحت، ح: ٤٦٥٦ وسماع حماد بن سلمة عن سماك قبل اختلاطه، انظر صحيح مسلم (١٨٢١) وله شاهد ضعيف عند أحمد: ١/١٥١.

Comments:

It was an Arab principle that when a chief would make a treaty with a nation, and if he later wanted to withdraw the treaty, he would announce it himself or he would ask a member of his family to do so. Therefore when the announcement of cancellation of these treaties was to be made, which the noble Prophet ﷺ had made with the various Arab disbeliever tribes for a fixed period, or for an unspecified period; first the Prophet ﷺ gave this authority to Abū Bakr ﷺ, who was then the leader of pilgrimage. Thereafter, he ﷺ sent Alī to make the matter clear regarding the treaties, because the Prophet ﷺ wanted a member of his family to perform this task, but the honor of being the leader of pilgrimage was granted to Abū Bakr. It took place in the 9th A.H.

(6). 3091. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ dispatched Abū Bakr ordering him to announce these statements. Then ‘Alī followed him. When Abū Bakr was at a particular road, he heard the heavy breathing of Al-Qiṣwa, the she camel of the Messenger of Allāh ﷺ, so Abū Bakr appeared frightened because he thought that it was the Messenger of Allāh ﷺ. When he saw that it was ‘Alī, he gave him the letter of the Messenger of Allāh ﷺ, and told ‘Alī to announce the statements. So he left to perform *Hajj*. During the days of

(٦) - ٣٠٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامَ: حَدَّثَنَا شَعْبَانُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ عُتْيَةَ، عَنْ مَقْسُمٍ، عَنْ ابْنِ عَبَاسٍ قَالَ: بَعَثَ النَّبِيُّ ﷺ أَبَا بْكِرَ وَأَمْرَهُ أَنْ يَنْتَدِي بِهُؤُلَاءِ الْكَلِمَاتِ، ثُمَّ أَتَيْتُهُ عَلَيْهِ. فَيَبْشِّرُ أَبُو بْكِرَ فِي بَعْضِ الطَّرِيقِ إِذَا سَمِعَ رُغَاءَ نَافَةَ رَسُولِ اللَّهِ ﷺ الْقَضْوِيَّ فَخَرَجَ أَبُو بْكِرَ فَزِعًا، فَظَنَّ أَنَّهُ رَسُولُ اللَّهِ ﷺ، فَإِذَا [هُوَ] عَلَيْهِ، فَدَفَعَ إِلَيْهِ كِتَابَ رَسُولِ اللَّهِ ﷺ وَأَمْرَهُ عَلَيْهِ أَنْ يَنْتَدِي بِهُؤُلَاءِ الْكَلِمَاتِ، فَانْطَلَقا

At-Tashriq ‘Alī stood to announce: ‘The protection of Allāh and His Messenger is removed from every idolater. So travel in the land for four months. There is to be no idolater performing *Hajj* after this year, nor may anyone perform *Tawaf* around the House while naked. None shall enter Paradise but a believer.’ ‘Alī was making the announcement, so when he became exhausted Abū Bakr would announce it.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib* from this route as a narration of Ibn ‘Abbās.

نخريج: [إسناده ضعيف] وأخرجه الحاكم: ٥٢، ٥١ / ٣، من حديث عباد بن العوام به وصححه ووافقه الذهبي * الحكم بن عتبة مدلس وعنون وأصل الحديث صحيح آخرجه البخاري، ح: ٤٦٥٦ ومسلم، ح ١٣٤٧، وغيرهما.

(7). 3092. Zaid bin Yuthai‘ said: “We asked ‘Alī what he had been dispatched with during the *Hajj*. He said: ‘I was sent with four: That there shall be no *Tawāf* around the House while naked, that if there is a treaty between someone and the Prophet ﷺ, then the treaty remains until its expiration, and whoever does not have a treaty, then he has the span of four months, none shall enter Paradise except a believer, and the idolaters and Muslims shall not congregate (for *Hajj*) after this year.’” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. It is the narration of [Sufyān] bin ‘Uyainah from Abū Ishāq. Sufyān Ath-Thawrī reported it from Abū Ishāq, from some of

فَحَجَّا، فَقَامَ عَلَيْهِ أَيَامُ التَّشْرِيقِ فَنَادَى: ذَمَّةُ اللَّهِ وَرَسُولِهِ بِرِيَتَهُ مِنْ كُلِّ مُشْرِكٍ، فَسَيِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ، وَلَا يَحْجُّنَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطْوَقَنَّ بِالْبَيْتِ عُرْبَيَانٌ، وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ. وَكَانَ عَلَيْهِ يُنَادِي، إِذَا عَيَّنَ قَامَ أَبُو بَكْرٍ فَنَادَى بِهَا. [قالَ أَبُو عِيسَى:] وَهَذَا حَدِيثُ حَسَنٍ غَرِيبٍ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ.

(٧) - ٣٠٩٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِينَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ يَتَّیعِ قَالَ: سَأَلْنَا عَلَيْهِ أَبَايَ شَيْءٍ بَعْثَتْ فِي الْحَجَّةِ؟ قَالَ: بَعْثَتْ بِأَرْبَعَ: أَنْ لَا يَطْوَقَنَّ بِالْبَيْتِ عُرْبَيَانٌ، وَمَنْ كَانَ يَبْتَهِ وَبَيْنَ النَّبِيِّ ﷺ عَهْدَ فَهُوَ إِلَى مَدْيَةِ، وَمَنْ لَمْ يَكُنْ لَهُ عَهْدٌ فَأَجَلَهُ أَرْبَعَةَ أَشْهُرٍ، وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ، وَلَا يَجْتَمِعُ الْمُشْرِكُونَ وَالْمُسْلِمُونَ بَعْدَ عَامِهِمْ هَذَا.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِحٌ، وَهُوَ حَدِيثُ [سُفِينَانَ] بْنِ عَيْنَةَ عَنْ أَبِي إِسْحَاقَ، وَرَوَاهُ سُفِينَانُ الثُّورِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَلَيِّ،

his companions, from 'Alî, and there is something about it from Abû Hurairah.

(Another chain) from Zaid bin Yuthâ'i from 'Alî with similar.

(8). (Another chain) Zaid bin Uthâ'i from 'Alî with similar. (*Sahîh*)

[Abû 'Eisâ said:] Both narrations have been reported from Ibn 'Uyainah; from Ibn Uthâ'i and from Ibn Yuthâ'i. What is correct is that he is Zaid bin Yuthâ'i. Shu'bah reported a different narration from Abû Ishâq [from Zaid], and he was mistaken in it, he said: "From Zaid bin Uthâ'il" and no one corroborated him in that. [There is something on this topic from Abû Hurairah].

وفيه عن أبي هريرة.

حدثنا نصر بن علي و غير واحد قالوا:

حدثنا سفيان بن عيينة عن أبي إسحاق، عن

زيد بن يتيغ، عن علي نحوه.

(8) - حدثنا علي بن خسرو: حدثنا

سفيان بن عيينة عن أبي إسحاق، عن زيد بن

أبيه، عن علي نحوه.

[قال أبو عيسى:] وقد روی عن ابن

عینة كلنا الروايتين عن ابن أثيغ وعن ابن

يتيغ. والصحيح هو زيد بن يتيغ. وقد روی

شعبة عن أبي إسحاق [عن زيد] غير هذا

الحادي ثوهم فيه، وقال زيد بن أثيغ، ولا

يتبع عليه [وفي الباب عن أبي هريرة].

تخریج: [صحیح] تقدم: ٨٧١ * وفي الباب عن أبي هريرة [انظر، ح: ٨٧١].

Comments:

The cancellation of the treaties made with the Arab disbeliever was declared on the 10th of Dhul-Hijjah and during the days of *Tashriq* (three days after the day '*Eid Al-Adha*). The people who did not abide by the treaties, they were given the deadline of respite of four months and those who abided by the treaties they were given respite until the end of the treaty. So according to this, the four sacred months mentioned here are from 10th of Dhul-Hijjah until the 10th of Rabi' Al-Thâni; and according to some people, it means the known four sacred months: Rajab, Dhul-Qadah, Dhul-Hijjah and Muharram; and they will come to completion at the end of Muharram.

(9). 3093. Abû Sa'eed narrated that the Messenger of Allâh ﷺ said: "When you see a man frequenting the *Masjid*, then testify to his faith. Indeed Allâh, Most High, said: The *Masâjid* shall be maintained only by those who believe in Allâh and the Last

(9) - ٣٠٩٣ - حدثنا أبو كريب:

أخبرنا رشدين بن سعيد عن عمرو بن

الحارث، عن دراج، عن أبي الهيثم، عن

أبي سعيد قال: قال رسول الله ﷺ: «إذا

رأيتم الرجل يعتاد المسجد فاشهدوا له

Day.”^[1] (*Da'if*)

(Another chain) from Abū Sa'eed from the Prophet ﷺ with similar except that he said: “*Yata'ahadul-Masjid*.”^[2]

[Abū 'Eisā said:] This *Hadîth* is *Hasan Gharîb*, *Abul-Haitham*'s (a narrator in the chain) name is Sulaimân bin 'Amr bin 'Abd Al-'Utwârî. He was an orphan in the house of Abū Sa'eed Al-Khudrî.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب لزوم المساجد وانتظار الصلاة، ح: ٨٠٢ عن أبي كريب به وتقديم: ٢٦١٧.

Comments:

This *Hadîth* proves that the responsibility of running and looking after a mosque is for the people who believe in Allâh and in the Hereafter, establish prayer, pay *Zakât* and they have no fear of any other than Allâh, i.e. they do not believe in anyone other than Allâh as the Master of benefits and loss.

3094. Thawbân said: “When (the following) was revealed: And those who hoard up gold and silver...”^[3]

He said: “We were with the Messenger of Allâh ﷺ during one of his journeys, so some of his Companions said: (This) has been revealed about gold and silver, if we knew which wealth was better then we would use it. So he ﷺ said: ‘The most virtuous of it is a remembering tongue, a grateful heart, and a believing wife that helps him with his faith.’” (*Hasan*)

بِالإِيمَانِ، قَالَ اللَّهُ تَعَالَى: «إِنَّمَا يَعْمَلُ مَسْجِدًا لِلَّهِ مِنْ مَآمِنَ يَأْتِيَهُ وَالْيَوْمُ الْآخِرُ» [١٨].

حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَاجٍ، عَنْ أَبِي الْهَيْمَمَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: «يَتَعَاهَدُ الْمَسْجِدُ».

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو الْهَيْمَمَ اسْمُهُ سُلَيْمَانُ بْنُ عَمْرِو أَبْنُ عَبْدِ الْعُتَوَارِيِّ، وَكَانَ يَتَّبِعُهُ فِي حِجْرٍ أَبِي سَعِيدِ الْحُدَريِّ.

٣٠٩٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ مَصْوِرٍ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ، عَنْ ثُوبَانَ قَالَ: لَمَّا نَزَّلْتُ: «وَالَّذِينَ يَكْنِيُونَ الْذَّهَبَ وَالْفِضَّةَ» [٣٤] قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، فَقَالَ بَعْضُ أَصْحَابِهِ: أُنْزِلْتُ فِي الْذَّهَبِ وَالْفِضَّةِ لَوْ عَلِمْتُنَا أَيُّ الْمَالِ خَيْرٌ فَتَتَّخِذَهُ. فَقَالَ: «أَفْضَلُهُ لِسَانٌ ذَاكِرٌ وَقُلْبٌ شَاكِرٌ وَزَوْجٌ مُؤْمِنَةٌ تُعِينُهُ عَلَى إِيمَانِهِ».

[¹] *At-Tawbah* 9:18.

[²] The meaning is similar.

[³] *At-Tawbah* 9:34.

[Abū ‘Eisā said:] This *Hadîth* is *Hasan*. I asked Muḥammad bin Ismā‘il, saying to him: “Did Sâlim bin Abī Al-Jâd (a narrator in the chain) hear from *Thawbân*?” He said: “No.” So I said to him: “Whom among the Companions of the Prophet ﷺ did he hear from?” He said: “He heard from Jâbir bin ‘Abdullâh and Anas bin Mâlik.” And he mentioned others from the Companions of the Prophet ﷺ.

[قال أبو عيسى:] هذا حديث حسن . سأله محمد بن إسماعيل فقلت له: سالم ابن أبي الجعد سمع من ثوبان؟ فقال: لا، فقلت له: ممن سمع من أصحاب النبي ﷺ؟ فقال: سمع من جابر بن عبد الله وأنس بن مالك، وذكر غير واحد من أصحاب النبي ﷺ.

تخریج: [حسن] وأخرجه ابن ماجه، التکاھ، باب أفضل النساء، ح: ۱۸۵۶ من حديث سالم بن أبي الجعد به وله شواهد عند أحمد: ۳۶۶ / ۵ وأطراوف المسند: ۲۹۵ / ۸ وغيره.

Comments:

This *Hadîth* informs that the good deeds are the real deeds worth gaining and gathering, which will benefit a person in the Hereafter; the best helper and assistant with regard to the performance of good deeds can be the wife only who urges good deeds and gives advice to keep away from bad deeds.

(10). 3095. ‘Adî bin Hâtim said: “I came to the Prophet ﷺ while I had a cross of gold around my neck. He said: ‘O ‘Adî! Remove this idol from yourself!’ And I heard him reciting from *Sûrah Barâ’ah*: They took their rabbis and monks as lords besides Allâh.”^[1] He said: ‘As for them, they did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful.’^[2] (*Da’if*)

[Abū ‘Eisā said:] This *Hadîth* is *Hasan Gharib* we do not know of it except as a narration of ‘Abdus-Salâm bin Harb, and Ghuṭaif bin

(١٠) - ٣٠٩٥ - حدثنا حسين بن يزيذ الكوفي: حدثنا عبد السلام بن حرب عن عطيف بن أعين، عن مصعب بن سعيد، عن عدي بن حاتم قال: أتيت النبي ﷺ وفي عنيبي صليب من ذهب، فقال: يا عدي اطرح عنك هذا اللوثق، وسيجعله يقرأ في سورة براءة: **أَنْحَذُوا أَغْبَارَهُمْ وَرُفَكَّهُمْ أَزْكَابًا مِنْ دُونِ اللَّهِ** [٣١]، قال: أما إنهم لم يكونوا يعبدونهم، ولكنهم كانوا إذا أحلاوا لهم شيئاً استحلوه، وإذا حرموا عليهم شيئاً حرموا.

[قال أبو عيسى:] هذا حديث حسن غريب

^[1] At-Tawbah 9:31.

^[2] It was graded *Hasan* by Shaikh Al-Albâñî and many others due to what supports it.

A'yan is not known for *Hadîth*.

لَا نَعْرِفُ إِلَّا مِنْ حَدِيثِ عَبْدِ السَّلَامِ بْنِ حَرْبٍ .
وَعُطَيْفُ بْنُ أَعْيَنَ لَيْسَ يَمْعَرُوفٌ فِي الْحَدِيثِ .

تخریج: [إسناده ضعیف] وأخرجه الطبراني: ٢١٨، ح: ٩٢ / ١٧، ح: ٢١٩ من حديث عبد السلام به * غطیف: ضعیف (تقرب) وله شاهد ضعیف موقوف عند الطبری في تفسیره.

Comments:

Aḥbār is the plural of *Hibr*, it is applied to the Jews scholars and jurists; and *Ruhbān* is the plural of *Rāhib*, a known title for Christian religious leaders and monks. According to the explanation of this Verse by the Prophet ﷺ no one has the authority to make things *Halāl*/lawful and *Harām*/unlawful. Accepting a man's authority for making things *Halāl* and *Harām* is accepting him as Lord.

(11). 3096. Anas narrated that Abū Bakr narrated to him, he said: "While we were in the cave, I said to the Prophet ﷺ: 'If one of them were to look down at his feet, then he would see us under his feet.' So he said: 'O Abū Bakr! What do you think about two, the third of whom is Allâh?'" (*Sahîh*)

[Abū 'Eisâ said:] This *Hadîth* is *Hasan Sahîh Gharîb*. It has only been related as a narration of Hammâm [who is alone with it]. Habbâb bin Hilâl and others have reported this *Hadîth* from Hammâm and it is similar to this.

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي بكر الصديق رضي الله عنه، ح: ٣٦٥٣ والبخاري، ح: ٢٣٨١

Comments:

It is known from this *Hadîth* that when the help, care, protection and assistance of Allâh is with a person, an opponent of a person while standing above, cannot see him nor can he harm him. We need to trust and rely on the protection and care of Allâh Almighty.

(12). 3097. Ibn 'Abbâs said: "I heard 'Umar bin Al-Khaṭâb saying: 'When 'Abdullâh bin Ubây died, the Messenger of Allâh ﷺ was called to perform the funeral

(١١) - ٣٠٩٦ - حَدَّثَنَا زَيْنُ الدِّينُ بْنُ أَبْيَوبَ
الْعَدَادِيُّ: حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ: أَخْبَرَنَا
هَمَّامٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ، أَنَّ أَبَا بَكْرِ
حَدَّثَنَا قَالَ: قُلْتُ لِلَّهِ تَعَالَى وَنَحْنُ فِي الْغَارِ:
لَوْ أَنَّ أَحَدَهُمْ يَنْظُرُ إِلَى قَدَمِيْهِ لَا يَصْرَنَا تَحْتَ
قَدَمِيْهِ. فَقَالَ: «يَا أَبَا بَكْرٍ! مَا طَنَّكَ يَا تَنِينَ
الله تَأْتِيَهُمَا؟» .

[قال أبو عيسى:] هذا حديث حسن
صحيحٌ غَرِيبٌ، إِنَّمَا يُرَوَى مِنْ حَدِيثِ هَمَّامٍ .
[تَفَرَّدَ بِهِ] وَقَدْ رَوَى هَذَا الْحَدِيثَ حَبَّانُ بْنُ
هَلَالِي وَغَيْرُهُ وَاحِدٌ عَنْ هَمَّامٍ نَحْوَ هَذَا .

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من سعد عن أبيه، عن محمد بن إسحاق، عن الزهرى،

(١٢) - ٣٠٩٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ
قَالَ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنُ سَعْدٍ عَنْ
أَبِيهِ، عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ ،

prayer over him. The Messenger of Allâh ﷺ came to him, and when he stood over him, about to perform the prayer, he turned until he was standing at his chest. I said: "O Messenger of Allâh! (You pray) for Allâh's enemy 'Abdullâh bin Ubayy, who on this day said this and that" – mentioning different days. He said: "The Messenger of Allâh ﷺ, was smiling until I had said too much to him and he said: 'Leave me O 'Umar! Indeed I have been given the choice, so I chose. I was told: Whether you ask forgiveness for them, or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allâh will not forgive them."^[1] – If I knew that were I to ask more than seventy times that he would be forgiven, then I would do so." He said: "Then he performed the *Salât* for him and walked with him (his funeral procession) and he stood at his grave until it was finished. I was amazed at myself and my daring to talk like that to the Messenger of Allâh ﷺ, while Allâh and His Messenger ﷺ know better. But by Allâh! It was not long until these two *Ayât* were revealed: 'And never pray for any of them who dies nor stand at his grave...'^[2] until the end of the *Âyah*. He said: "So afterwards the Messenger of Allâh ﷺ did not perform the *Salât* for a hypocrite, nor would he stand at

عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابَ يَقُولُ: لَمَّا تُوْفِيَ عَبْدُ اللَّهِ بْنُ أُبَيِّ دُعِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلصَّلَاةِ عَلَيْهِ، فَقَامَ إِلَيْهِ، فَلَمَّا وَقَفَ عَلَيْهِ يُرِيدُ الصَّلَاةَ تَحْوَلَتْ حَتَّى قُفْتُ فِي صَدْرِهِ فَقَلْتُ: يَا رَسُولَ اللَّهِ! أَعْلَمُ أَعْدُو اللَّهَ عَبْدَ اللَّهِ بْنَ أُبَيِّ الْقَاتِلَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا - يَعْدُ أَيَامَهُ - قَالَ: وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبَسِّمُ، حَتَّى إِذَا أَكْثَرْتُ عَلَيْهِ قَالَ: «أَخْرُ عَنِي يَا عُمَرُ، إِنِّي قَدْ خَيْرْتُ فَاخْتَرْتُ، قَدْ قَبِيلَ لِي «أَسْتَغْفِرُ لَهُمْ أَوْ لَا أَسْتَغْفِرُ لَهُمْ إِنْ أَسْتَغْفِرُ لَهُمْ سَيِّعْنَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ» [٨٠] لَوْ أَعْلَمُ أَنِّي لَوْ زِدْتُ عَلَى السَّبعِينَ غُفرَ لَهُ لَزِدْتُ». قَالَ: ثُمَّ صَلَّى عَلَيْهِ وَمَسَّى مَعْهُ، فَقَامَ عَلَى قَبْرِهِ حَتَّى فُرَغَ مِنْهُ. قَالَ: فَعَجَبْ لِي وَجْرَأْتِي عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى نَزَلْتُ هَاتَانِ الْآيَاتَ: «وَلَا تُصْلِي عَلَى أَحَدٍ قَتْنَمْ تَمَّ أَبَدًا وَلَا تَقْتُمْ عَلَى قَبْرِهِ» [٨٤] إِلَيْ آخرِ الآية. قَالَ: فَمَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَهُ عَلَى مُنَافِقٍ وَلَا قَامَ عَلَى قَبْرِهِ حَتَّى قَبْصَهُ اللَّهُ.

[قال أبو عيسى:] هذا حديث حسن
غيره صحيح.

[1] *At-Tawbah* 9:80.

[2] *At-Tawbah* 9:84.

his grave until Allāh took him.”
(*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb Sahīh*.

تخریج: وأخرج البخاري، الجنائز، باب ما يكره من الصلاة على المناافقين والاستغفار للمرشكين، ح ١٣٦٦ من حديث الزهرى به.

(13). 3098. Ibn ‘Umar said: “‘Abdullāh bin ‘Abdullāh bin Ubayy came to the Messenger of Allāh ﷺ when his father died, and said: ‘Give me your shirt to shroud him in and perform the *Salāt* upon him, and seek forgiveness for him.’ So he ﷺ gave him his shirt, and said: ‘When you are finished then inform me.’ So when he wanted to perform the *Salāt*, ‘Umar tugged at him and said: ‘Has not Allāh prohibited that you perform *Salāt* over the hypocrites?’ He said: ‘I have been given the choice between two: ‘Whether you seek forgiveness for them or you do not seek forgiveness for them...’^[1]’ So he performed *Salāt* for him. Then Allāh revealed: ‘And never pray for any of them who dies, nor stand at his grave...’^[2] So he abandoned praying for them.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: متفق عليه، وأخرج البخاري، اللباس، باب لبس القميص، ح ٥٧٩٦ ومسلم، ح ٢٧٧٤ من حديث يحيى القطان به.

Comments:

The Prophet offered the funeral prayer over ‘Abdullāh bin Ubayy to show kindness and sympathy to his faithful son, which he had personally made a

(١٣) - ٣٠٩٨ - حَدَّثَنَا [مُحَمَّدُ بْنُ شَارِ] بْنُ دَارْ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَبْيُودُ اللَّهِ: أَخْبَرَنَا نَافِعٌ عَنْ أَبْنَى عُمَرَ قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ أُبَيِّ إِلَى رَسُولِ اللَّهِ ﷺ حِينَ مَاتَ أَبُوهُ فَقَالَ: أَعْطِنِي قَمِيصَكَ أَكْفُنْهُ [فِيهِ] وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ، فَأَعْطَاهُ قَمِيصَهُ وَقَالَ: «إِذَا فَرَغْتُمْ فَأَوْنُونِي»، فَلَمَّا أَرَادَ أَنْ يُصَلِّي جَذَبَهُ عُمَرُ وَقَالَ: أَلَيْسَ قَدْ نَهَى اللَّهُ أَنْ تُصَلِّي عَلَى الْمُنَافِقِينَ؟ فَقَالَ: «أَنَا بَيْنَ الْخَيْرَيْتَيْنِ» أَسْتَغْفِرْ لَهُمْ أَوْ لَا سَتَغْفِرْ لَهُمْ» [٨٠] فَصَلَّى عَلَيْهِ، فَأَنْزَلَ اللَّهُ: «وَلَا تُصَلِّ عَلَى الْحَمِيرِ تَنْهَمْ مَاتَ أَبَاكَ وَلَا تَنْهَمْ عَلَى قَرْوَهُ» [٨٤]، فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ. [قال أبو عيسى:] هذا حديث حسن صحيح.

^[1] At-Tawbah 9:80.

^[2] At-Tawbah 9:84.

request for. Many of his friends embraced Islam by observing the profound manners and mercy of the Messenger of Allāh ﷺ. But in the future, there was a risk that the believers would feel uncomfortable because of participating in funeral prayers and in burial arrangements of the hypocrites; so thereafter the Prophet ﷺ never offered funeral prayer over a hypocrite.

(14). 3099. Abū Sa'eed Al-Khudrī said: "Two men disagreed over the *Masjid* whose foundation was laid upon *Taqwā* from the first day.^[1] A man said: 'It is *Masjid Qubā'* and the other said: 'It is the *Masjid* of the Messenger of Allāh ﷺ.' So the Messenger of Allāh ﷺ said: 'It is this *Masjid* of mine.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh* [*Gharīb* as a narration of 'Imrān bin Abī Anas]. This *Hadīth* has been reported from Abū Sa'eed through routes other than this, and Unaīs bin Abī Yahyā reported it from his father from Abū Sa'eed [may Allāh be pleased with him].

تخریج: [إسناده صحيح] وأخرجه أحمد: ح ٣٦ / ٢٩٠ والنسائي: ح ٦٩٨ عن قتيبة به ورواه مسلم، ح ١٣٩٨ من حديث عبد الرحمن بن أبي سعيد * وحديث أنس بن أبي يحني عن أبيه، عن أبي سعيد [رضي الله عنه].

(15). 3100. Abū Hurairah narrated that the Prophet ﷺ said: "This *Āyah* was revealed about the people of *Qubā'*: In it are men who love to purify themselves. And Allāh loves those who make themselves pure."^[2] He said: "They used water to perform *Istinja'* so this *Āyah* was revealed about them." (*Hasan*)

(١٤) - ٣٠٩٩ - حدثنا قتيبة: حدثنا الليث عن عمران بن أبي أنس، عن عبد الرحمن بن أبي سعيد، عن أبي سعيد الخدري أنه قال: نماري رجلان في المسجد الذي أسس على القتوى من أول يوم، فقال رجل: هو مسجد قباء، وقال الآخر: هو رسول الله عليه السلام، فقال رسول الله عليه السلام: «هو مسجدي هذا». قال أبو عيسى: [هذا حديث حسن صحيح غيره من حديث عمران بن أبي أنس]. وقد روی هذا عن أبي سعيد من غيره هذا الوجه، ورواه أنس بن أبي يحني عن أبيه، عن أبي سعيد [رضي الله عنه].

(١٥) - ٣١٠٠ - حدثنا محمد بن العلاء [أبو كریم]: حدثنا معاویة بن هشام: حدثنا يوسف بن الأحبار عن إبراهيم بن أبي میمونة، عن أبي صالح، عن أبي هريرة عن النبي عليه السلام قال: «نزلت هذه الآية في أهل قباء: «فيه يجال يحبون أن يظهروا والله

[1] At-Tawbah 9:108.

[2] At-Tawbah 9:108.

[Abū 'Eisā said:] This *Hadîth* is *Gharîb* from this route.

[He said:] There are narrations on this topic from Abū Ayyûb, Anas bin Mâlik and Muhammâd bin 'Abdullâh bin Salâm.

يُحِبُّ الْمَطْهَرِينَ» [١٠٨]: قَالَ: «كَانُوا يَسْتَنْجُونَ بِالْمَاءِ فَتَرَكْتُ هَذِهِ الْآيَةَ فِيهِمْ». [فَقَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ عَرِيبٌ مِّنْ هَذَا التَّوْجِهِ.

[فَقَالَ]: وفي الْبَابِ عَنْ أَبِي أَيُوبَ وَأَنْسِي أَبْنِ مَالِكٍ وَمُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ.

تخریج: [حسن] وأخرجه أبو داود، الطهارة، باب: في الاستنجاء بالماء، ح: ٤٤ عن أبي كريب به وله شاهد عند ابن ماجه، ح: ٣٥٥ وسنده حسن وصححه الحاكم: ١٥٥ / ١ ووافقه الذهبي * وفي الباب عن أبي أيوب وأنس بن مالك [ابن ماجه، ح: ٣٥٥] ومحمد بن عبد الله بن سلام [أحمد: ٦/٦].

Comments:

This *Hadîth* makes mention of purifying oneself with water after relieving oneself, purification with water after relieving oneself, is proven through the authentic *Ahâdîth*. The aim of the Verse is that these people would take great care of both purifications, apparent and hidden. Allâh Almighty loves such pure people. As for the issue of cleansing with stones after relieving oneself, there is no doubt in its status of desirability; though there is no authentic *Hadîth* with regard to the issue that the people of Qubâ would use both substances at a time for purification. [*Tuhfat Al-Ahwâdhî*: vol. 4, p. 120]

(16). 3101. 'Alî narrated: "I heard a man seeking forgiveness for his parents who were idolaters, so I said to him: 'You seek forgiveness for your parents while they are idolaters?' He said: 'Did Ibrâhîm not seek forgiveness for his father, and he was an idolater?' So I mentioned that to the Prophet ﷺ and (the following) was revealed: It is not for the Prophet nor those who believe, that they should seek forgiveness for the idolaters."^[1] (*Da'if*)

Abū 'Eisâ said: This *Hadîth* is *Hasan*.

(١٦) - ٣١٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفِيَّاً عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ [كُوفِيٍّ]، عَنْ عَلَيٍّ قَالَ: سَمِعْتُ رَجُلًا يَسْتَغْفِرُ لِأَبْوَيْهِ وَهُمَا مُشْرِكَانِ، فَقُلْتُ لَهُ: أَتَسْتَغْفِرُ لِأَبْوَيْكَ وَهُمَا مُشْرِكَانِ؟ فَقَالَ: أَوَيْسَنِ اسْتَغْفَرَ إِبْرَاهِيمُ لِأَبِيهِ وَهُوَ مُشْرِكٌ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَرَرَّلَتْ: «مَا كَانَ لِلشَّيْءِ وَالَّذِينَ مَأْمَنُوا أَنْ يَسْتَغْفِرُوا لِالْمُشْرِكِينَ» [١١٣].

فَقَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ. [فَقَالَ]: وفي الْبَابِ عَنْ سَعِيدِ بْنِ

^[1] *At-Tawbah* 9:113.

[He said:] There is something on this topic from Sa'eed bin Al-Musayyab from his father.

المُسَيَّبُ، عَنْ أَبِيهِ.

تخریج: [إسناده ضعیف] وأخرجه النسائي: ٤/٩١، ح: ٢٠٣٨ (الجناز، باب النهي عن الاستغفار للمشركين) من حديث سفيان الثوري به وصح بالسماع عند أبي يعلى: ١/٢٨٠، ح: ٣٣٥ وصححه الحاکم: ٢/٣٣٥ وافقه الذهبي أبو إسحاق مدلس وعنون للحديث شواهد عند الحاکم وغيره * وفي الباب عن سعيد بن المسيب عن أبيه [البخاري، ح: ١٣٦٠ ومسلم، ح: ٢٤].

Comments:

This Verse makes the ambition clear about the people for whom the truth of religion has become manifest after having established the evidence upon them, and they have not yet embraced Islam. The believers should not seek forgiveness for them, because such rebels deserve the wrath of Allāh.

(17). 3102. 'Abdur-Rahmān bin Ka'b bin Mālik narrated from his father who said: "I did not remain behind from any of the battles the Prophet ﷺ fought in, until the battle of Tabūk, except for Badr. And the Prophet ﷺ did not scold anyone who remained behind from Badr, because he only went out to look for the caravan. The Quraish came out to help their caravan, so they met without an appointment as Allāh the Mighty and Sublime, said. By my life, people consider the most honorable of battles of the Messenger of Allāh ﷺ to be that of Badr, but I would not have liked to attend it instead of giving my oath of allegiance on the night of Al-'Aqabah when we took a covenant for Islam. Afterwards, I did not stay behind from the Prophet ﷺ until the battle of Tabūk, and it was the last of the battles he fought. The Messenger of Allāh ﷺ informed the people of the departure" – and he mentioned the *Hadīth* in its entirety, and said

(١٧) - ٣١٠٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرَيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: لَمْ أَتَخَلَّفْ، عَنِ النَّبِيِّ ﷺ فِي غَزْوَةِ غَرَّاها حَتَّىٰ كَانَتْ غَزْوَةُ تَبُوكَ إِلَّا بَدْرًا، وَلَمْ يُعَاتِبِ النَّبِيِّ ﷺ أَحَدًا تَخَلَّفَ عَنْ بَدْرٍ، إِنَّمَا خَرَجَ يُرِيدُ الْعِبَرَ، فَخَرَجَتْ قُرَيْشٌ مُعِيشَنَ لِعِبَرِهِمْ، فَأَتَقْتَلُوا عَنْ غَيْرِ مُؤْعِدٍ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ، وَلَعَمْرِي إِنَّ أَشْرَفَ مَشَاهِدِ رَسُولِ اللَّهِ ﷺ فِي النَّاسِ بَدْرٌ، وَمَا أَحَبَّ أَنِّي كُنْتُ شَهِدْنَاهَا مَكَانًا يَعْتِي لَيْلَةَ الْعَقَيْدَةِ حَيْثُ تَوَاقَنَّا عَلَى الإِسْلَامِ، ثُمَّ لَمْ أَتَخَلَّفْ بَعْدَ عَنِ النَّبِيِّ ﷺ حَتَّىٰ كَانَتْ غَزْوَةُ تَبُوكَ وَهِيَ آخِرُ غَزْوَةِ غَرَّاها، وَآذَنَ النَّبِيِّ ﷺ النَّاسَ بِالرَّجْلِ - فَذَكَرَ الْحَدِيثَ بِطُولِهِ قَالَ: - فَانْطَلَقْتُ إِلَى النَّبِيِّ ﷺ فَإِذَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَحَوْلَهُ الْمُسْلِمُونَ وَهُوَ يَسْتَشِيرُ كَاسِتَارَةَ الْقَمَرِ، وَكَانَ إِذَا سُرَّ بِالْأَمْرِ اسْتَنَارَ،

— “So I went to the Prophet ﷺ and he was sitting in the *Masjid*, surrounded by the Muslims. He was beaming like the moon beams. When he was happy about a matter he would beam. So I came and sat in front of him. He said: ‘Receive glad tidings – O Ka'b bin Mâlik – of the best day you have seen since your mother bore you!’ So I said: ‘O Prophet of Allâh! Is it from Allâh or from you?’ He said: ‘From Allâh.’ Then he recited these *Âyât*: Allâh has forgiven the Prophet, the *Muhâjirîn*, and the *Anṣâr* who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most-Merciful.^[1] [until he reached]: Verily Allâh is the One Who forgives and accepts repentance, Most-Merciful.^[2] He said: “And it was about us that (the following) was revealed as well: Have *Taqwâ* of Allâh, and be with the those who are true.”^[3] He said: “O Prophet of Allâh! Part of my repentance is to not say but the truth, and to give up all of my wealth as charity for Allâh and His Messenger.’ So the Prophet ﷺ said: ‘Keep some of your wealth for yourself, for indeed that is better for you.’ I said: ‘So I will keep my share from Al-Khaibar.’” He said: “So after my acceptance of Islâm,

فَجِئْتُ فَجَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ: «أَبْشِرْ يَا كَعْبَ بْنَ مَالِكٍ بِخَيْرٍ يَوْمَ أَتَى عَلَيْكَ مُذْكُورُ وَلَدَكَ أُمَّكَ». فَقُلْتُ: يَا نَبِيَّ اللَّهِ! أَمِنْ عِنْدَ اللَّهِ أَمْ مِنْ عِنْدَكَ؟ فَقَالَ: «بَلْ مِنْ عِنْدَ اللَّهِ»، ثُمَّ تَلَّا هُؤُلَاءِ الْآيَاتِ: «فَلَمَّا تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَصْحَارِ الَّذِينَ أَتَبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيقُ قُلُوبَ قَرِيقٍ فَتَنَاهَ شَرَّ تَابَ عَلَيْهِمْ إِنَّهُ يَعْمَلُ رَحْمَةً وَرَحْمَةً» [التوبه: 117] [تحتى بلغ] «وَأَنَّ اللَّهَ هُوَ أَتَوَّثُ الرَّحْمَةَ» [118] قَالَ: وَفِينَا أُنْزِلَتْ أَيْضًا: «أَتَقُوا اللَّهَ وَكُونُوا مَعَ أَصْلَدِيقِنَّ» [119]. قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ! إِنَّ مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا، وَإِنَّ أَنْخَلَعَ مِنْ مَالِي كُلُّهُ صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ. فَقَالَ النَّبِيُّ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكٍ فَهُوَ خَيْرٌ لَكَ». فَقُلْتُ: إِنَّمَا أَمْسِكْ سَهْجِيَ الَّذِي بِخَيْرٍ. قَالَ: فَمَا أَنْعَمَ اللَّهُ عَلَيَّ نِعْمَةً بَعْدَ الإِسْلَامِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي رَسُولَ اللَّهِ ﷺ حِينَ صَدَقَهُ أَنَا وَصَاحِبَيَ وَلَا نَكُونُ كَذَبَنَا فَهَلْكَنَا كَمَا هَلَكُوا، وَإِنِّي لَأَرْجُو أَنْ لَا يَكُونَ اللَّهُ أَبْيَ أَحَدًا فِي الصِّدْقِ مِثْلُ الَّذِي أَبْلَانِي، مَا تَعَمَّدْتُ لِكَذِبَةٍ بَعْدُ، وَإِنِّي لَأَرْجُو أَنْ يَخْفَطَنِي اللَّهُ فِيمَا بَعْدِي.

^[1] *At-Tawbah* 9:117.

^[2] *At-Tawbah* 9:118.

^[3] *At-Tawbah* 9:119.

Allāh did not grant me a greater favor than when I and my two companions told the truth to the Messenger of Allāh ﷺ and we were not among the liars to be ruined like the others were ruined. Indeed I hope that Allāh will not test anyone over telling the truth as he tested me. I did not resort to a lie ever since then, and I hope that Allāh will protect me regarding what remains to come.” (*Sahih*)

[He said:] This *Hadīth* has been reported from Az-Zuhrī with differences in the chain. It has been said: “From ‘Abdur-Rahmān bin ‘Abdullāh bin Ka‘b bin Mālik from his father, from Ka‘b.” And it has been said otherwise. Yūnus bin Yazid reported this *Hadīth* from Az-Zuhrī, from ‘Abdur-Rahmān bin ‘Abdullāh [bin Ka‘b] bin Mālik, that his father narrated to him, from Ka‘b bin Mālik.

[قال:] وقد روی عن الزهري هذا الحديث بخلاف هذا الإسناد، [وقد قيل عن عبد الرحمن بن عبد الله بن كعب بن مالك ، عن أبيه ، عن كعب ، وقد قيل غيره هذا . وروى يونس بن يزيد هذا الحديث عن الزهري ، عن عبد الرحمن بن عبد الله [بن كعب] بن مالك أن أبا حذفة عن كعب بن مالك .]

تخریج: متفق عليه، وأخرجه البخاري (المعازى)، باب حديث كعب بن مالك . . . إلخ، ح: ٢٩٤٥ ومسلم، ح: ٢٧٦٩ من حديث معمر به * حديث يونس بن يزيد الأيلى: رواه البخاري، ح: ٤٦٧٦.

(18).3103. Az-Zuhrī narrated: “From ‘Ubaid bin As-Sabbāq, that Zaid bin Thābit narrated to him, he said: ‘Abū Bakr Aṣ-Ṣiddiq sent for me – (regarding) those killed at Al-Yamāmah – and ‘Umar bin Al-Khaṭṭāb was with him.

He (Abū Bakr) said: “‘Umar came to me and said: ‘The fighting inflicted many casualties among the reciters of the Qur’ān on the Day of Al-Yamāmah, and I fear that there will be more casualties among the

(١٨) - ٣١٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ الزُّهْرِيِّ ، عَنْ عَبْيَدِ بْنِ السَّبَّاقِ ، أَنَّ زَيْدَ بْنَ ثَابِتَ حَدَّثَهُ قَالَ : بَعَثَ إِلَيَّ أَبُو بَكْرَ الصَّدِيقَ - مَقْتُلَ أَهْلِ الْيَمَامَةِ - فَإِذَا عُمِرَ ابْنُ الْخَطَّابِ عِنْهُ ، فَقَالَ : إِنَّ عُمَرَ قَدْ أَتَانِي فَقَالَ : إِنَّ الْفَتْلَى قَدْ اسْتَحَرَ بِقُرَاءِ الْقُرْآنِ يَوْمَ الْيَمَامَةِ ، وَإِنِّي لَأَخْشَى أَنْ يَسْتَحِرَ الْفَتْلَى

reciters in other parts of the land, such that much of the Qur'ân may be lost. In my view, you should order that the Qur'ân be collected.””

Abû Bakr said to 'Umar: “How can I do something which was not done by the Messenger of Allâh ﷺ?” 'Umar said: ‘By Allâh! It is something good.’ 'Umar continued trying to convince me until Allâh opened up my chest to that which He had opened the chest of 'Umar, and I saw it as he saw it.”

Zaid said: ‘Abû Bakr said: “You are a young wise man, and we have no suspicions of you. You used to write down the Revelation for the Messenger of Allâh as the Qur'ân was revealed.” He (Zaid) said: ‘By Allâh! If they had ordered me to move one of the mountains it would have been lighter on me than that.’ He said: ‘I said: “How will you do something which was not done by the Messenger of Allâh ﷺ?” Abû Bakr said: “By Allâh! It is something good.” Abû Bakr and 'Umar continued trying to convince me, until Allâh opened up my chest for that, just as He had opened their chests, the chest of Abû Bakr and the chest of 'Umar. So I began searching for Qur'ânic material from parchments, leaf stalks of date-palms and *Al-Likhâf* – meaning stones – and the chests of men. I found the end of *Sûrah Barâ'ah* with Khuzaimah bin Thâbit: Verily, there has come to you a Messenger from among yourselves. It grieves him that you should receive any

بِالْفَرَاءِ فِي الْمَوَاطِنِ كُلُّهَا فَيَذْهَبُ قُر'اًنٌ كَثِيرٌ،
وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُر'اَنِ . قَالَ أَبُو
بَكْرٍ لِّعْمَرَ: كَيْفَ أَفْعُلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ
اللهِ ﷺ؟ فَقَالَ عُمَرُ: هُوَ وَاللهِ خَيْرٌ . فَلَمْ يَرَأْ
يُرَا جِعْنِي فِي ذَلِكَ حَتَّى شَرَحَ اللَّهُ صَدْرِي
لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ، وَرَأَيْتُ فِيهِ الَّذِي
رَأَى .

قَالَ زَيْنُدُ: قَالَ أَبُو بَكْرٍ: إِنَّكَ شَابٌ عَاقِلٌ
لَا تَنْهَمُكَ، قَدْ كُنْتَ تَكْتُبُ لِرَسُولِ اللهِ ﷺ
الْوَحْيَيِ فَتَسْتَعِي الْقُر'اَنِ . قَالَ: فَوَاللهِ، لَوْ كَلَفْنَاهُ
نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَنْقَلَ عَلَيَّ مِنْ
ذَلِكَ . قَالَ: قُلْتُ: كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ
يَفْعَلْهُ رَسُولُ اللهِ ﷺ؟ فَقَالَ أَبُو بَكْرٍ: هُوَ
وَاللهِ خَيْرٌ . فَلَمْ يَرَأْ يُرَا جِعْنِي فِي ذَلِكَ أَبُو
بَكْرٍ وَعُمَرُ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ
لَهُ صَدْرُهُمَا: صَدْرَ أَبِي بَكْرٍ وَعُمَرَ، فَتَسْتَعِي
الْقُر'اَنَ أَجْمَعَهُ مِنَ الرِّقَاعِ وَالْعُشَبِ وَالْخَافِ
- يَعْنِي الْحِجَارَةَ [وَالرِّقَاقَ] وَصُدُورِ الرِّجَالِ
فَوَجَدْتُ آخِرَ سُورَةَ بَرَاءَةَ مَعَ خَزِيمَةَ بْنِ
ثَابِتَ: «لَقَدْ جَاءَكُمْ رَسُولُكُمْ مَنْ أَنْشَكَمْ
عَنِّيْرٌ عَلَيْهِ مَا عَنِّشَ حَرِيصٌ عَلَيْكُمْ
بِالْقَوْمِينَ رَوْقَ رَجِيمٌ ۝ فَإِنْ تَوَلَّوْنَا فَقُلْ
حَسِبُّ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكِّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْكَظِيمِ» [١٢٨، ١٢٩].

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .]

injury or difficulty. He is eager for you; for the believers (he is) full of pity, kind, and merciful. But if they turn away, say: "Allâh is sufficient for me. There is no god but He, in Him I put my trust, and He is the Lord of the Mighty Throne."^[1] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: وأخرجه البخاري، فضائل القرآن، باب جمع القرآن، ح: ٤٩٨٦ من حديث إبراهيم
ابن سعد به.

Comments:

When the Prophet ﷺ had left the world, and the noble Companions had to fight on various fronts due to various reasons, many well-versed reciters of the Qur'ân began to fall victims of various battles and were martyred. It was then realised that the Qur'ân should be gathered in the form of a proper textual book. The Qur'ân was already written on different things and also the people had memorised it. The noble Companions were strict followers of the Prophet ﷺ and they had the strongest enthusiastic passion of following the footsteps of the Messenger of Allâh, they would never approve of any kind of disobedience to the example of the Messenger of Allâh ﷺ. As the Prophet ﷺ did not gather the whole Qur'ân in form of a proper textual book, so Abû Bakr was reluctant to do so. But when he became certain that the Prophet ﷺ did not do so because of a certain reason — as he would dictate to write various Revealed Verses at different places in different *Sûrah*, and there was also the possibility of abrogation of the Verses — after the demise of the Messenger of Allâh ﷺ this reason had come to an end. So the current circumstances and the common benefits of the *Ummah* demanded the preparation of the Qur'ân in the form of a proper textual book; finally Abû Bakr agreed to perform this duty.

(19). 3104. Az-Zuhri narrated from Anas who said: "Hudhaifah bin Al-Yamân came to 'Uthmân, at the time when the people of Ash-Shâm and the people of Al-'Irâq were waging war to conquer Armîniyah and Adharbijân.

(١٩) - ٣١٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ أَسِّيْ : أَنَّ حَذَّفَهُ قَدِيمًا عَلَى عُثْمَانَ بْنِ عَفَانَ، وَكَانَ يُعَازِي أَهْلَ الشَّامِ فِي فَتْحِ أَرْمِينِيَّةَ وَأَذْرِيْجَانَ مَعَ أَهْلِ

^[1] At-Tawbah 9:128, 129.

Hudhaifah saw their (the people of Ash-Shâm and Al-'Irâq) different forms of recitation of the Qur'ân. So he said to 'Uthmân: 'O Commander of the Believers! Save this nation before they differ about the Book as the Jews and the Christians did before them.' So he ('Uthmân) sent a message to Hafṣah (saying): 'Send us the manuscripts so that we may copy them in the *Muṣâḥif*^[1] then we shall return it to you.' So Hafṣah sent the manuscripts to 'Uthmân bin 'Affân. 'Uthmân then sent order for Zaid bin Thâbit, Sa'eed bin Al-'Âṣ, 'Abdur-Râhîm bin Al-Hârith bin Hishâm, and 'Abdullâh bin Az-Zubair to copy the manuscripts in the *Muṣâḥif*. 'Uthmân said to the three Quraish men: 'In case you disagree with Zaid bin Thâbit on any point in the (recitation dialect of the) Qur'ân, then write it in the dialect of Quraish for it was revealed in their tongue.' So when they had copied the manuscripts in the *Muṣâḥif*, 'Uthmân sent one *Mushâf* from those *Muṣâḥif* that they had copied to every province."

Az-Zuhri said: "Khârijah bin Zaid [bin Thâbit] narrated to me that Zaid bin Thâbit said: 'I missed an Ayah of *Sûrat Al-Ahzâb* that I heard the Messenger of Allâh ﷺ reciting: Among the believers are men who have been true to their covenant with Allâh, of them, some have fulfilled their obligations, and

الْعَرَاقِ، فَرَأَى حُذَيْفَةَ اخْتَلَافَهُمْ فِي الْقُرْآنِ، فَقَالَ لِعُثْمَانَ بْنِ عَفَّانَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَدْرِكْ هَذِهِ الْأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الْكِتَابِ كَمَا اخْتَلَفَتِ الْيَهُودُ وَالصَّارَى، فَأَرْسَلَ إِلَيْهِ حَفْصَةَ أَنَّ أَرْسِلَ إِلَيْنَا بِالصُّحْفِ نَسْخَهَا فِي الْمَصَاحِفِ ثُمَّ تَرْدَهَا إِلَيْنَا، فَأَرْسَلَتْ حَفْصَةَ إِلَيْ عُثْمَانَ بْنِ عَفَّانَ بِالصُّحْفِ، فَأَرْسَلَ عُثْمَانَ إِلَيْ رَيْدَ بْنِ ثَابِتٍ وَسَعِيدَ بْنِ الْعَاصِ وَعَبْدَ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ وَعَبْدَ اللَّهِ بْنِ الزُّبَيرِ، أَنْ اسْخُوا الصُّحْفَ فِي الْمَصَاحِفِ، وَقَالَ لِلرَّهَطِ الْقَرْشَيْنِ الْثَّلَاثَةِ: مَا اخْتَلَفْتُمْ فِيهِ أَنْتُمْ وَرَيْدُ بْنُ ثَابِتٍ فَأَكْتُبُوهُ بِلِسَانِ قُرَيْشٍ، فَإِنَّمَا نَزَّلَ بِلِسَانِهِمْ، حَتَّى نَسْخُوا الصُّحْفَ فِي الْمَصَاحِفِ، بَعْثَ عُثْمَانَ إِلَى كُلِّ أُفُقٍ بِمُضَحِّفٍ مِنْ تِلْكَ الْمَصَاحِفِ الَّتِي نَسْخُوا.

قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي خَارِجَةُ بْنُ زَيْدَ [ابنِ ثَابِتٍ] أَنَّ رَيْدَ بْنَ ثَابِتَ قَالَ: فَقَدْتُ آيَةً مِنْ سُورَةِ الْأَخْرَابِ كُنْتُ أَسْمَعُ رَسُولَ اللهِ ﷺ يَقْرُئُهَا «مَنْ آتَيْنَاهُ مِنَ الْقُوَّتِينَ رِحَالًا صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَيَنْهَمُ مَنْ قَضَى تَعْبُهُ وَمَنْهُمْ مَنْ يَنْتَظِرُ» [الْأَخْرَابٌ: ٢٣]، فَالْتَّمَسْتُهَا فَوَجَدْتُهَا مَعَ حُزَيْمَةَ بْنَ ثَابِتٍ أَوْ أَبِي حُزَيْمَةَ فَأَلْحَقْتُهَا فِي سُورَتِهَا.

قَالَ الزُّهْرِيُّ: فَاخْتَلَفُوا يَوْمَئِذٍ فِي التَّابُوتِ

^[1] Plural of *Mushâf*, a written copy of the Qur'ân.

some of them are still waiting.^[1] – so I searched for it and found it with Khuzaimah bin Thâbit, or Abû Khuzaimah, so I put it in its *Sûrah*.”

Az-Zuhri said: “They differed then with *At-Tâbût* and *At-Tâbûh*. The Quraish said: *At-Tâbût* while Zaid said: *At-Tâbûh*. Their disagreement was brought to ‘Uthmân, so he said: ‘Write it as *At-Tâbût*, for it was revealed in the tongue of the Quraish.’”

Az-Zuhri said: “‘Ubaydullâh bin ‘Abdullâh bin ‘Utbah informed me that ‘Abdullâh bin Mas’ûd disliked Zaid bin Thâbit copying the *Muṣâhîf*, and he said: ‘O you Muslim people! Avoid copying the *Muṣâhîf* and recitation of this man. By Allâh! When I accepted Islam he was but in the loins of a disbelieving man’ – meaning Zaid bin Thâbit – and it was regarding this that ‘Abdullâh bin Mas’ûd said: ‘O people of Al-‘Irâq! Keep the *Muṣâhîf* that are with you, and conceal them. For indeed Allâh said: And whoever conceals something, he shall come with what he concealed on the Day of Judgement.^[2] So meet Allâh with the *Muṣâhîf*.’”

Az-Zuhri said: “It was conveyed to me that some men among the most virtuous of the Companions of the Messenger of Allâh ﷺ disliked that view of Ibn Mas’ûd.” (*Sahîh*)

وَالثَّابُوهُ، فَقَالَ الْقُرَشِيُّونَ: التَّابُوتُ، وَقَالَ زَيْدٌ: التَّابُوهُ، فَرُفِعَ اخْتِلَافُهُمْ إِلَى عُثْمَانَ، فَقَالَ: اكْتُبُوهُ التَّابُوتَ، فَإِنَّهُ نَزَّلَ بِلِسَانَ قُرَيْشٍ.

قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْمَانَ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودَ كَرَهَ لِزَيْدَ ابْنِ ثَابِتَ نَسْخَ الْمَصَاحِفِ، وَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ أَغْرِلُ عَنْ نَسْخِ كِتَابَةِ الْمُضْخَفِ وَيَوْلَاهَا رَجُلٌ، وَاللَّهُ لَقَدْ أَسْلَمْتُ وَإِنَّهُ لَغَيْرِ صُلْبِ رَجُلٍ كَافِرٍ - يُرِيدُ زَيْدَ بْنَ ثَابِتَ - وَلِذَلِكَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودَ: يَا أَهْلَ الْعَرَاقِ اكْتُمُوا الْمَصَاحِفَ الَّتِي عِنْدُكُمْ وَأَعْلُوهَا، فَإِنَّ اللَّهَ يَقُولُ: ﴿وَمَنْ يَغْلِلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ﴾ [آل عمران: ۱۶۱] فَالْقُوَّا اللَّهُ بِالْمَصَاحِفِ.

قَالَ الزُّهْرِيُّ: فَبَلَغَنِي أَنَّ ذَلِكَ كَرَهَ مِنْ مَقَالَةِ ابْنِ مَسْعُودٍ رِجَالٌ مِنْ أَفَاضِلِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسْنٌ صَحِيحٌ، وَهُوَ حَدِيثُ الزُّهْرِيِّ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ.

^[1] *Al-Aḥzâb* 33:23.

^[2] *Āl 'Imrân* 3:161.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*, it is the narration of Az-Zuhri, and we do not know of it except as his narration.

تخریج: وأخرجه البخاري، أيضاً، ح: ٤٩٨٧ من حديث إبراهيم بن سعد به.

Comments:

Abū Bakr رض, during his caliphate, gathered together the pieces of the Qur'ān written on different materials, and he assigned this task to Zaid bin Thābit رض. 'Umar رض also agreed to this. Zaid gathered the Verses of the whole Qur'ān in the form of booklets, and each *Sūrah* was in a separate booklet; therefore this copy of the Qur'ān consisted of tremendous number of booklets. In the reign of 'Uthmān رض, the people began to differ in the issue of the recital dialect of the Qur'ān, each group regarded its recital correct and the other's wrong. So the need of preparing an agreed and comprehensive copy of the Qur'ān emerged; for which a standard copy of the Qur'ān was prepared.

Chapter 10. Regarding *Sūrah Yūnus*

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

(المعجم ١٠) - [بابٌ :] وَمِنْ سُورَةِ
يُوْسُنَ (التحفة ١١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3105. Ḫuhaib narrated from the Prophet ﷺ, regarding the saying of Allāh Most High: And for those who have done good is the best and even more.^[1] – He ﷺ said: “When the inhabitants of Paradise have entered Paradise a caller will call out: ‘Indeed there remains for you a promise with Allāh, and He wants to reward you with it.’ They will say: ‘Have our faces not been made bright, have we not been saved from the Fire, and have we not been admitted into Paradise?’” He said: “So the Veil will be lifted.” He said: “By

(١) - ٣١٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَادُ ابْنُ سَلَمَةَ عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ ضَعِيفِ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ تَعَالَى: «لِلَّذِينَ أَحَسَّوْا لِسْقَى وَزَرِيَّادَةً» [٢٦] قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَى مُنَادِيًّا: إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا وَيُرِيدُ أَنْ يُنْجِزَ كُمُوهُ فَالْقُلُوا: أَلَمْ يُبَيِّضْ وُجُوهُنَا وَيُنَجِّنَا مِنَ النَّارِ وَيُدْخِلَنَا الْجَنَّةَ؟» قَالَ: «فَيُكْسَفُ الْحِجَابُ». قَالَ: «فَوَاللَّهِ مَا

[1] *Yūnus* 10:26.

Allāh! Nothing given to them [by Allāh] will be more beloved to them than looking at Him.”
(*Sahīh*)

[Abū ‘Eisā said:] This is the narration of Ḥammād bin Salamah, and more than one reported it like this from Ḥammād bin Salamah, in *Marfū'* form. Sulaimān bin Al-Mughirah reported this *Hadīth* from Thābit, from ‘Abdur-Rahmān bin Abī Lailā as his saying, and he did not mention “from Shuhāib, from the Prophet ﷺ” in it.

Comments:

This narration and its comments appeared earlier; see no. 2552.

(2). 3106. ‘Aṭā’ bin Yāsār narrated from a man among the people of Egypt who said: “I asked Abū Ad-Dardā’ about this Āyah: For them is good news, in the life of the present world.^[1] He said: ‘No one asked me about it since I asked the Messenger of Allāh ﷺ about it, and he ﷺ said: “No one asked me about it other than you, since it was revealed. It is the righteous dream that the Muslim sees, or that is seen about him.” (*Hasan*)

(Another chain) with similar.

(3). (Another chain) from Abū Ṣalih, from Abū Ad-Dardā’, from

أَعْطَاهُمْ [الله] شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ الظَّرِيرَةِ.
إِلَيْهِ.

[قالَ أَبُو عِيسَى: حَدِيثُ حَمَادَ بْنِ سَلَمَةَ. هَكُذَا رَوَاهُ عَيْرُ وَاحِدٌ عَنْ حَمَادِ بْنِ سَلَمَةَ مَرْفُوعًا. وَرَوَى سُلَيْمَانُ بْنُ الْمُغِيرَةَ هَذَا الْحَدِيثَ عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَوْلَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ صَهْيَبٍ عَنْ النَّبِيِّ ﷺ].
تخریج: وأخرجه مسلم كما تقدم: ٢٥٥٢.

(٢) - ٣١٠٦ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا شُبَيْبٌ عَنْ أَبْنِ الْمُنْكَدِرِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ قَالَ: سَأَلْتُ أَبَا الدَّرْدَاءِ عَنْ هَذِهِ الْآيَةِ: «لَهُمُ الْبَشَرَى فِي الْحَيَاةِ الدُّنْيَا» [٦٤]، قَالَ: مَا سَأَلْتَنِي عَنْهَا أَحَدٌ مُنْذُ أَنْزَلْتُهُ هِيَ الرُّؤْيَا الصَّالِحةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرْزِى لَهُ». حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْبٍ، عَنْ أَبِي صالحِ السَّمَانِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ، عَنْ أَبِي الدَّرْدَاءِ، فَذَكَرَ نَحْوَهُ.

(٣) - حَدَّثَنَا أَخْمَدُ بْنُ عَبْدَةَ الضَّبَّيِّ: حَدَّثَنَا حَمَادَ بْنُ زَيْدٍ عَنْ عَاصِمٍ بْنِ بَهْدَلَةَ، عَنْ أَبِي

[١] *Yūnus* 10:64.

the Prophet ﷺ with similar, and it does not contain: "From 'Aṭā' bin Yāsār." (*Hasan*)

[He said:] There is something on this topic from 'Ubādah bin As-Sāmit.

تخریج: [حسن] تقدم: ٢٢٧٣ وحدث سفیان بن عینة عن عبدالعزیز: رواه أَحْمَد
والحمیدي، ح: ٣٩٣ وصرح بالسماع وفي الباب عن عبادة بن الصامت (تقديم: ٢٢٧٥).

Comments:

This *Hadīth* has already been mentioned in the chapters on Interpretation of Dreams. (nos. 2273 and 2275)

(4). 3107. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "When Allāh drowned Fir‘awn he said: 'I believe that there is no god except the One that the children of Isrā'il believe in.' So Jibra'il said: 'O Muhammad ! If you could only have seen me, while I was taking (the mud) from the sea, and filling his mouth out of fear that the mercy would reach him.'" (*Hasan*)

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

صالح، عَنْ أَبِي الدَّرْدَاءِ عَنْ النَّبِيِّ ﷺ تَحْوِةً .
وَلَيْسَ فِيهِ عَنْ عَطَاءِ بْنِ يَسَارٍ .
[قال:] وفي الباب عن عبادة بن الصامت .

تخریج: [حسن] تقدم: ٢٢٧٣ وحدث سفیان بن عینة عن عبدالعزیز: رواه أَحْمَد
والحمیدي، ح: ٣٩٣ وصرح بالسماع وفي الباب عن عبادة بن الصامت (تقديم: ٢٢٧٥).

Comments:

(٤) - ٣١٠٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ :
حَدَّثَنَا الحَجَاجُ بْنُ مِنْهَالٍ : حَدَّثَنَا حَمَادُ بْنُ
سَلَمَةَ عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ
مَهْرَانَ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ :
«لَمَّا أَغْرَقَ اللَّهُ فِرْعَوْنَ قَالَ : آمَنْتُ أَنَّ اللَّهَ لَا إِلَهَ
إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ . فَقَالَ
جُبَيْرُ بْنُ مُحَمَّدٍ : يَا مُحَمَّدُ لَوْ رَأَيْتَنِي وَأَنَا أَحُذُّ مِنْ
حَالِ الْبَحْرِ وَأَدْسُهُ فِي فِيهِ مَخَافَةً أَنْ تُنْدِرَكَهُ
الرَّحْمَةُ .» .

[قال أبو عيسى:] هذا حديث حسن.

تخریج: [حسن] وأخرجه أَحْمَد: ٢٤٥ من حديث حماد بن سلمة به وعلي بن زيد ضعيف
والحديث الآتي شاهد له.

Comments:

This *Hadīth* teaches us about the Vastness and Abundance of Allāh's Mercy, when Pharaoh was drowning and the clear signs of the punishment appeared to him, he began to express faith for the sake of safety and protection of life, whereas when the punishment appears and it strengthens its grip, believing then is of no use.

(5). 3108. Shu'bah narrated: " 'Adi bin Thābit and 'Atā' bin As-Sā'ib informed me, from Sa'eed bin Jubair, from Ibn 'Abbās – and one of them mentioned that it was from the Prophet ﷺ – that he

(٥) - ٣١٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
الْأَعْلَى الصَّنْعَانِيُّ : حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ :
حَدَّثَنَا شُعْبَةُ، قَالَ : أَخْبَرَنِي عَدَيْ بْنُ ثَابِتٍ
وَعَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ

mentioned that Jibra'il began shoving clay in the mouth of Fir'awn out of fear that he would say *Lâ Ilâha illallâh* and Allâh would have mercy upon him – or fearing that Allâh would have mercy upon him.” (*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharîb Sahîh*. [from this route].

ابن عباس، ذكر أخذهما عن النبي ﷺ: الله ذكر أن جبريل جعل يدوس في في فرعون الطين خشية أن يقول لا إله إلا الله فيرحمه الله، أو خشية أن يرحمه الله.

[قال أبو عيسى:] هذا حديث حسن غريب صحيح [من هذا الوجه].

تخریج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٢٣٨ من حديث شعبة عن عطاء ابن السائب به وصححه ابن حبان، ح: ١٧٤٥ والحاكم على شرط الشیخین: ٥٧/٢، ٣٤٠/٢ ووافقه الذهبي.

Comments:

When the stubborn and rebellious come under Allâh's grip of punishment, they then, by rubbing their nose on the ground, acknowledge and express the truth, which they never wanted to hear of before.

Chapter 11. Regarding *Sûrah Hud*

(المعجم ١١) - [باب:] ومن سورة
هود (التحفة ١٢)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3109. Wakî' bin Hudus narrated from his uncle Abû Razîn who said: “I said: ‘O Messenger of Allâh! Where was our Lord before He created His creation?’ He said: ‘He was (above) the clouds – no air was under him, no air was above him, and He created His Throne upon the water.’” (*Hasan*)

Ahmad [bin Manî'] said: “Yazîd bin Hârûn said (regarding) the air – ‘It means there was nothing with him.’”

[Abû 'Eisâ said:] This is what was said by Hammâd bin Salamah:

(١) - ٣١٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْعَيْهِ : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ : حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ ، عَنْ وَكِيعِ بْنِ حُدْسِنِ ، عَنْ عَمِّهِ أَيِّي رَزِينَ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ ؟ قَالَ : «كَانَ فِي عَمَاءٍ مَا تَحْتَهُ هَوَاءٌ وَمَا فَوْقَهُ هَوَاءٌ وَخَلَقَ عَرْشَهُ عَلَى الْمَاءِ ». قَالَ أَحْمَدُ [بْنُ مَنْعَيْهِ] : قَالَ يَزِيدُ بْنُ هَارُونَ : الْعَمَاءُ ، أَيْنَ لَيْسَ مَعَهُ شَيْءٌ . [قال أبو عيسى:] هكذا يقول حماد بن

"Waki' bin Hudus." Shu'bah, Abū 'Awānah, and Hushaim said: "Waki' bin 'Udus" [and it is more correct. Abū Razīn's name is Laqīṭ bin 'Āmir. He said:] This *Hadīth* is *Hasan*.

سلمَةً: وَكَيْعُ بْنُ حُدْسِ، وَيَقُولُ شَعْبَةُ وَأَبْوَعَاوَةَ وَهُشَيْمٌ: وَكَيْعُ بْنُ عُدْسٍ [وَهُوَ أَصَحُّ وَأَبْوَرَزِينِ اسْمُهُ لَقِطُّ بْنُ عَامِرٍ. قَالَ: وَاهْدَا حَدِيثَ حَسَنٍ.]

تخریج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح: ١٨٢ من حديث يزيد بن هارون به وصححة ابن حبان، ح: ٣٩؛ والحاكم: ٥٦٠ ووافقه الذهبي * ويع ابن حدس حسن الحديث وثقة الترمذى وابن حبان والحاكم وغيرهم.

Comments:

The narration of *Sahih Al-Bukhari* is: 'There was Allāh and nothing was there other than Him' and 'His Throne was on the water'.

(2) **3110.** Abū Mūsā narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh Blessed and Most High gives respite (*Yumlī*)" and perhaps he said: "(*Yumhil*)^[1] respite to the wrong-doer until, when He seizes him, and he cannot escape." Then he recited the *Āyah*: Such is the punishment of your Lord when He seizes the towns while they are doing wrong.^[2] (*Sahih*)

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

Abū Usāmah reported it from Buraid similarly, and he said: "*Yumlī*."

(Another chain) from Abū Mūsā, from the Prophet ﷺ with similar, and he said: "*Yumlī*" having no doubt about it.

(٢) - ٣١١٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنْ بُرَيْدَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُمْلِي»، وَرَبِّمَا قَالَ: «يُمْهِلُ الظَّالِمَ حَتَّى إِذَا أَخَذَهُ يُفْلِتُهُ»، ثُمَّ قَرَأَ: «وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرِئَ وَهُوَ ظَلِيمٌ» [١٠٢] الآية.

[قال أبو عيسى:] هذا حديث حسن صحيح غريب.

وَقَدْ رَوَى أَبُو أَسَمَّةَ عَنْ بُرَيْدَ نَحْوَهُ، وَقَالَ: «يُمْلِي».

حدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدِ الْجَوَهِرِيِّ عَنْ أَبِي أَسَمَّةَ، عَنْ بُرَيْدَ بْنِ عَبْدِ اللَّهِ [بْنِ أَبِي بُرْدَةَ]، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَقَالَ: يُمْلِي، وَلَمْ يَشُكْ فِيهِ.

^[1] Both have similar meanings here.

^[2] *Hud* 11:102.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وَكُذلِكَ أَخْذَ رِبُّكَ إِذَا أَخْذَ الْقَرِىٰ وَهِيَ ظَالِمَةٌ﴾ [النور: ٤٦٨٦] ومسلم، ح: ٢٥٨٣ من حديث أبي معاوية الضرير به.

Comments:

Allāh inflicts punishment on the nations and towns because of their wrongdoing, transgression and rebellion. He ﷺ never oppresses anyone; people call for their own destruction through various means by disobeying the commandments of Allāh and His Messenger.

(3). 3111. Ibn 'Umar narrated that 'Umar bin Al-Khaṭṭāb said: "When this Ayah was revealed: Some among them will be wretched and (others) blessed."^[1] I asked the Messenger of Allāh ﷺ saying: 'O Prophet of Allāh! Based upon what are we then working; something that has already finished, or something that has not yet happened?' He said: 'Rather something that has happened, and the Pens have already passed over it O 'Umar! But for everyone, what he has been created for is made easy.'"^[2] (Hasan)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route, we do not know of it except as a narration of 'Abdul-Malik bin 'Amr.

تخریج: [حسن] وأخرجه عبد بن حميد، ح: ٣٠ عن أبي عامر عبد الملك بن عمرو العقدی به * سليمان بن سفيان: ضعیف (تقرب) وللحديث شواهد عند ابن حبان، ح: ١٨٠٧ وابن أبي عاصم، ح: ١٦١-١٧٠ وغيرهما.

Comments:

What type of deeds a person will perform in this world; it is already in the all-encompassing Knowledge of Allāh. He is well acquainted of the deeds a person will do in his life and he performs the same deeds in his life; Allāh has already written it, and Allāh's Knowledge regarding this is never incompetent. Therefore, it is impossible that a person will do what is different to what has been written; so he does what is written.

^[1] Hūd 11:105.

^[2] See no. 2135.

(٣) - ٣١١١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَسَارٍ [بُنْدَارٌ]: حَدَّثَنَا أَبُو عَامِرٍ الْعَقْدِيُّ - هُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرُو - أَخْبَرَنَا سُلَيْمَانُ بْنُ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: لَمَّا نَزَّلَتْ هَذِهِ الآيَةُ: ﴿فَمِنْهُمْ شَقِيقٌ وَسَعِيدٌ﴾ [١٠٥] سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, فَقَلَّتْ: يَا نَبِيَّ اللَّهِ! فَعَلَى مَا تَعْمَلُ؟ عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ، أَوْ عَلَى شَيْءٍ لَمْ يُفْرَغْ مِنْهُ؟ قَالَ: «أَبْلَى عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ وَجَرَّتْ بِهِ الْأَقْلَامُ يَا عُمَرُ، وَلَكِنْ كُلُّ مُسِيرٍ لِمَا خُلِقَ لَهُ». [قال أبا عيسى:] هذا حديث حسن عَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الْمَلِكِ بْنِ عَمْرُو.

(4). 3112. 'Abdullâh said: "A man came to the Prophet ﷺ and said: 'I fondled a woman who lives on the edge of Al-Madînah, and I did with her what is less than intercourse, and here I am, so judge in my case as you will.' So 'Umar said to him: 'Allâh covered you, so you should have covered yourself.' The Messenger of Allâh ﷺ did not give him any reply. The man left but the Messenger of Allâh ﷺ sent a man after him to call him. He recited to him: 'And perform the *Salât*, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful'^[1] until the end of the Ayah. A man among the people said: 'Is this specific for him?' He (ﷺ) said: 'No. Rather for all of the people.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*. This is how it was reported by Isrâ'il from Simâk, from Ibrâhîm, from 'Alqamah and Al-Aswad, from 'Abdullâh from the Prophet ﷺ, and it is similar. Shu'bah reported it from Simâk [bin Harb], from Ibrâhîm, from Al-Aswad, from 'Abdullâh from the Prophet ﷺ similarly. Sufyân Ath-Thawrî reported the same from Simâk, from Ibrâhîm, 'Abdur-Râhmân bin Yazîd, from 'Abdullâh from the Prophet ﷺ. And the narrations of these people are more correct than the narration of

(4) - ٣١١٢ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي عَالَجْتُ امْرَأً فِي أَفْصَى الْمَدِينَةِ وَإِنِّي أَصْبَطْتُ مِنْهَا مَا ذُوَنَ أَنْ أَسْهَبَهَا وَأَنَا هَذَا. فَاقْضِ فِي مَا شِئْتَ، فَقَالَ لَهُ عُمَرُ: لَقَدْ سَرَّكَ اللَّهُ تَوَّ سَرْتُ عَلَى نَفْسِكَ، فَلَمْ يَرُدْ عَلَيْهِ رَسُولُ اللَّهِ ﷺ شَيْئًا، فَانْطَلَقَ الرَّجُلُ، فَاتَّبَعَهُ رَسُولُ اللَّهِ ﷺ رَجُلًا فَدَعَاهُ، فَتَلَّ عَلَيْهِ: «وَأَقِمِ الصَّلَاةَ طَرِيقَ الْمَنَارِ وَزُلْفَانَ مِنَ الْبَلِلِ إِنَّ الْحَسَنَتَيْنِ مُدْهِنَتَيْنِ الْسَّيِّئَتَيْنِ ذَلِكَ ذِكْرُى لِلذِّكْرَيْنِ» [١١٤] إِلَى آخِرِ الآيَةِ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: هَذَا لَهُ خَاصَّةَ؟ قَالَ: «لَا، بَلْ لِلْمُنَاسِ كَافَةً».

[قال أبا عيسى:] هذا حديث حسن صحيح. وهكذا روى إسرائيل عن سماك، عن إبراهيم، عن علقمة والأسود، عن عبد الله عن النبي ﷺ نحوه. وروى شعبة عن سماك [بن حرب]، عن إبراهيم، عن الأسود، عن عبد الرحمن بن تزييد، عن عبد الله عن النبي ﷺ نحوه. وروى سفيان الثوري عن سماك، عن إبراهيم، عن عبد الرحمن بن تزييد، عن عبد الله عن النبي ﷺ مثله. ورواية هؤلاء أصح من رواية الثوري. حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّيْسَابُورِيُّ:

^[1] *Hud* 11:114.

Ath-Thawrī.

(Another chain) from ‘Abdullâh from the Prophet ﷺ with similar.

(Another chain) from ‘Abdullâh bin Mas‘ûd from the Prophet ﷺ with similar in meaning, but he did not mention “from Al-A‘mâsh” in it. And Sulaimân At-Taimî reported this *Hadîth* from Abû ‘Uthmân An-Nahdî, from Ibn Mas‘ûd from the Prophet ﷺ.

حدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفِيَانَ التَّوْرِيِّ، عَنِ الْأَعْمَشِ وَسِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

حدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: أَخْبَرَنَا الفَضْلُ ابْنُ مُوسَى عَنْ سُفِيَانَ، عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ، وَلَمْ يُذْكُرْ فِيهِ عَنِ الْأَعْمَشِ . وَقَدْ رَوَى سُلَيْمَانُ الشَّمِيُّ هَذَا الْحَدِيثَ عَنْ أَبِي عُثْمَانَ النَّهَدِيِّ، عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرج مسلم، التویہ، باب قوله تعالى: «إِنَّ الْحَسَنَاتِ يَذْهَبُنَّ السَّيِّئَاتِ»، ح: ٤٢٧٦٣ عن قتيبة به.

(5). 3113. Mu‘âdh bin Jabal said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh! What do you say about a man who meets a woman and there is no acquaintance between them. So there is nothing that a man would do with his wife but he does it with her, except that he does not have intercourse with her?’” He said: “So Allâh revealed: And perform the *Salât*, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.^[1] So he ordered him to perform *Wuqûd*’ and *Salât*.” Then Mu‘âdh said: “I said: ‘O Messenger of Allâh! Is that

(٥) - ٣١١٣ - حدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ الْجُعْفَرِيُّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَئَلَى، عَنْ مُعاَذِ بْنِ جَبَلَ قَالَ: أَتَى النَّبِيِّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رَجُلًا لَقِيَ امْرَأَةً وَلَيْسَ بِيَتَهُمَا مَعْرِفَةً، فَلَيُسَيِّدَ يَأْتِي الرَّجُلُ إِلَى امْرَأَتِهِ شَيْئًا إِلَّا قَدْ أَتَى هُوَ إِلَيْهَا، إِلَّا أَنَّهُ لَمْ يُجَاهِعْهَا؟ قَالَ: فَأَنْزَلَ اللَّهُ: ﴿وَأَقِرِ الْكُلُوبُ طَرَقَ الْهَمَارِ وَرَدَّنَا مَنْ أَلَّى لِهِ أَلَّا لَحَسَنَتِ يُذْهَبَنَ السَّيِّئَاتُ ذَلِكَ ذَكْرُى لِلَّذِكْرِ﴾ فَأَمَرَهُ أَنْ يَتَوَضَّأْ وَيُصْلِي. قَالَ مُعاذٌ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَهِيَ لَهُ خَاصَّةً أَمْ لِلْمُؤْمِنِينَ

[1] *Hûd* 11:114.

specifically for him, or for the believers in general?" He said: 'Rather it is for the believers in general.'" (*Da'if*)

[Abū 'Eisā said:] The chain for this *Hadîth* is not connected. 'Abdur-Rahmân bin Abî Lailâ did not hear from Mu'âdh bin Jabal. Mu'âdh bin Jabal died during the *Khilâfah* of 'Umar, and 'Umar was killed while 'Abdur-Rahmân bin Abî Lailâ was a small boy, the age of six years. He has reported from 'Umar, and he did see him. Shu'bâh reported this *Hadîth* from 'Abdul-Mâlik bin 'Umair, from 'Abdur-Rahmân bin Abî Lailâ from the Prophet ﷺ in *Mursal* form.

تخریج : [إسناده ضعیف] وأخرجه أحمد: ٤ / ٥ .

Comments:

Two ends of the day mean: *Fajr*, *Zuhr* and *'Asr* or *Fajr* and *Maghrib* prayers. Some hours of the night mean: *Maghrib* and *'Ishâ'* prayers or *'Ishâ'* and midnight (*Tahajjud*) prayers. *Zulaf* is plural of *Zulfâh* (part of night).

(6). 3114. Ibn Mas'ûd said that a man unlawfully kissed a woman. So he came to the Prophet ﷺ to ask him about its atonement. So (the following) *Âyah* was revealed: And perform the *Salât*, at the two ends of the day, and in some hours of the night.^[1] The man said: "Is this for me O Messenger of Allâh?" He said: "For you and for whoever does that among my *Ummah*." (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

عَامَةً؟ قَالَ: «بَلْ لِلْمُؤْمِنِينَ عَامَةً».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِمُضَعَّفٍ. عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ مَعَاذِنِ جَبَلٍ. وَمَعَاذُ بْنُ جَبَلٍ مَاتَ فِي خَلَاقَةِ عُمَرَ وَقُتُلَ عُمَرُ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى غُلَامٌ صَغِيرٌ ابْنُ سَتَ سِنِينَ. وَقَدْ رَوَى عَنْ عُمَرَ وَرَآهُ. وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ النَّبِيِّ ﷺ مُرْسَلاً.

(٦) - ٣١١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ ابْنِ مَسْعُودٍ أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُلْلَةً حَرَامًا، فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ عَنْ كَفَارَتِهَا، فَتَرَأَتْ: «وَأَفِيمَ الْأَصْلَوَةَ طَرَقَ النَّهَارَ وَلَكَا مِنَ الْيَلَلِ» الآيَةُ، فَقَالَ الرَّجُلُ: أَلِي هَذِهِ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «لَكَ وَلِمَنْ عَمِلَ بِهَا مِنْ أُمَّيْ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

^[1] *Hûd* 11:114.

تخریج: متفق عليه، وأخرجه البخاري، التفسیر، باب قوله: ﴿وَأَقِمِ الصَّلَاةَ طَرْفِ النَّهَارِ وَزَلْقَانَ الْلَّيلِ﴾ إلخ، ح: ٤٦٨٧ ومسلم، ح: ٢٧٦٣ من حديث سليمان التميمي به.

Comments:

The narration of Mu‘âdh reports that the Prophet ﷺ told to perform the prayer after making ablution, which informs us that if a bad deed is committed mistakenly, the prayer should be performed after it to get rid of its bad effects.

(7). 3115. Mûsâ bin Talhah narrated that Abû Al-Yasar said: “A woman came to me selling dates. I said to her: ‘There are better dates than these in the house.’ So she entered the house with me. I had an urge for her so I began kissing her. I went to Abû Bakr and mentioned that to him, so he said: ‘Cover what you have done, repent, do not inform any one, and never do it again.’ So I went to ‘Umar and mentioned that to him. He said: ‘Cover what you have done, repent, do not inform any one, and never do it again.’ Then I went to the Prophet ﷺ and mentioned it to him.” He said “Is this how you take care of the wife of someone who is away fighting in Allâh’s cause?” Such that he had wished he had not accepted Islam until that very time, and he thought that he must be one of the people of the Fire.” He said: “The Messenger of Allâh ﷺ bowed his head for a long time, until Allâh revealed to him: And perform the *Salât*, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.^[1] Abû Al-Yasar said:

(٧) - ٣١١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا يَرِيدُ بْنُ هَارُونَ: أَخْبَرَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ عُشَمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهِبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي الْيَسِيرِ قَالَ: أَتَيْتِ امْرَأَةً تَبَاعَتْ تَمْرًا، فَقُلْتُ: إِنَّ فِي الْبَيْتِ تَمْرًا أَطْيَبُ مِنْهُ. فَدَخَلْتُ مَعِي فِي الْبَيْتِ، فَأَهْوَيْتُ إِلَيْهَا فَقَبَّلَهَا، فَأَتَيْتُ أَبَا بَكْرَ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: اشْتُرْ عَلَى نَفْسِكَ وَتَبْ وَلَا تُخْبِرْ أَحَدًا فَلَمْ أَصِرْ. فَأَتَيْتُ عُمَرَ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: اشْتُرْ عَلَى نَفْسِكَ وَتَبْ وَلَا تُخْبِرْ أَحَدًا فَلَمْ أَصِرْ. فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ لَهُ: أَخَلَفْتَ عَازِيَّا فِي سَبِيلِ اللَّهِ فِي أَهْلِهِ بِمُثْلِهِ هَذَا، حَتَّى تَمَّى أَنَّهُ لَمْ يَكُنْ أَشْلَمَ إِلَّا تَلَكَ السَّاعَةَ، حَتَّى طَنَّ أَنَّهُ مِنْ أَهْلِ النَّارِ. قَالَ: وَأَطْرَقَ رَسُولُ اللَّهِ ﷺ طَرِيْلًا حَتَّى أَوْحَى [الله] إِلَيْهِ: ﴿وَأَغِيرِ الصَّلَاةَ طَرِيقَ النَّهَارِ وَزَلْقَانَ مِنْ أَيَّلٍ إِنَّ الْحَسَنَاتِ يُدْهَنُنَّ الْسَّيِّئَاتُ ذَلِكَ ذَكَرِي لِلْمَذَكُورِينَ﴾. قَالَ أَبُو الْيَسِيرِ: فَأَتَيْتُهُ، فَقَرَأَهَا عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَقَالَ أَصْحَابُهُ: يَا رَسُولَ اللَّهِ، أَلَهُذَا خَاصَّةٌ أَمْ لِلنَّاسِ عَامَّةٌ؟

[1] *Hûd* 11:114.

"So I went to him and the Messenger of Allâh ﷺ recited it for me. A Companion of his said: "O Messenger of Allâh! Is this specific, or is it for the people in general?" He said: "Rather it is for the people in general." (*Hasan*)

[*Abû 'Eisâ* said:] This *Hadîth* is *Hasan Sahîh Gharîb*. *Qais bin Rabi'* was graded weak by *Wâki'* and others. *Shârîk* reported this *Hadîth* from *'Uthmân bin 'Abdullâh*, and it is similar to the narration of *Qais bin Rabi'*.

[He said:] There are narrations on this topic from *Abû Umâmah*, *Wâthîlîh bin Al-Asqâ'*, *Anas bin Mâlik*. *Abû Al-Yasâr*'s name is *Kâ'b bin 'Amr*.

تخریج: [حسن] وأخرجه الطبراني في الكبير: ١٦٥ / ١٩ ح ٣٧١ من حديث قيس بن الربيع به وتابعه شرق القاضي عند النسائي في الكبرى، ح ١١٢٤٨: وصرح بالسماع * وفي الباب عن أبي أمامة [مسلم، ح: ٢٧٦٥] ووائلة بن الأسعق وأنس بن مالك [البخاري، ح: ٦٨٢٣] ومسلم، ح: ٢٧٦٤].

Comments:

Scholars differ over matters in these narrations. It should be observed that in each of these, the sin was confessed out of remorse; indicating that prayer and good deeds atone for some kinds of sins along with repentance.

Chapter 12. Regarding Sûrah Yûsuf

(المعجم ١٢) - [بابُ :] ومن سورة
يُوسُفَ (التحفة ١٣)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

(1). 3116. *Abû Hurairah* narrated that the Messenger of Allâh ﷺ said: "Indeed, the honorable, the son of the honorable, the son of the honorable, the son of the honorable: *Yûsuf* bin *Ya'qûb* bin

(١) - ٣١١٦ - حَدَّثَنَا الحُسْنِيُّ بْنُ حُرَيْثَ الْخَزَاعِيُّ الْمَرْوَزِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ:

قالَ: «بَلْ لِلنَّاسِ عَامَّةً». [قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحُ عَرِيبٍ. وَقَيْسُ بْنُ الرَّبِيعِ ضَعَفَهُ وَكَيْعَ وَغَيْرُهُ. وَرَوَى شَرِيكٌ عَنْ عُثْمَانَ بْنِ عَبْدِ اللّٰهِ هَذَا الْحَدِيثُ مِثْلُ رِوَايَةِ قَيْسٍ بْنِ الرَّبِيعِ. [قالَ:] وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ وَوَائِلَةَ ابْنِ الْأَسْعَقِ وَأَنَسِ بْنِ مَالِكٍ. وَأَبُو الْيَسِيرِ هُوَ كَعْبُ بْنُ عَمْرُو.

Ishâq bin Ibrâhim.” He said: “And if I were to have remained in the prison as long as Yûsuf, then the messenger came, I would have accepted.” Then he recited: When the messenger came to him, he said: “Return to your king and ask him: ‘What happened to the women who cut their hands?’”^[1] He said: “May Allâh have mercy upon Lût, certainly he used to lean toward powerful support, since he said: “Would that I had strength to overpower you, or that I could betake myself to some powerful support.”^[2] So Allâh did not send a Prophet after him except among a high ranking family (*Dhirwah*) among his people.”

(Another chain) except that he said: “Allâh did not send a Prophet after him except among a wealthy family (*Tharwah*) among his people.”

Muhammad bin 'Amr said: “*Ath-Tharwah* is riches and power. (*Hasan*)

[Abû 'Eisâ said:] This is more correct than the narration of Al-Fadl bin Mûsâ, (a narrator in the chain of no. 3116) and this *Hadîth* is *Hasan*.

تخریج: [إسناده حسن] وأخرجه النسائي في الكبير، ح: ١١٢٥٤ من حديث الفضل بن موسى وأحمد: ٣٣٢/٢ من حديث محمد بن عمرو الليثي به وهو حسن الحديث وصححه ابن حبان، ح: ١٧٤٧ (الإحسان): ٦١٧٣، ٦١٧٤، ٣٤٦، ٣٤٧، ٥٦١، ٥٧٠ على شرط مسلم.

Comments:

The Prophet ﷺ said so to express and magnify the perseverance, steadfastness and consistency of Prophet Yûsuf ﷺ, he refused to be released from the prison without an investigation of the incident, in order to make

^[1] *Yûsuf* 12:50.

^[2] *Hûd* 11:80.

«إِنَّ الْكَرِيمَ بْنَ الْكَرِيمِ بْنَ الْكَرِيمِ
يُوْسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ».
فَالْأَنْ: «وَلَوْ لَيْثٌ فِي السَّجْنِ مَا لَيْثٌ يُوْسُفُ،
ثُمَّ جَاءَنِي الرَّسُولُ أَجَبْتُ»، ثُمَّ قَرَأَ «فَلَمَّا
جَاءَهُ الرَّسُولُ قَالَ آتِنِي إِلَيْ رَبِّكَ فَنَشَّلَهُ مَا بِالْ
آلِسَوْةِ الَّتِي قَطَعْنَا أَيْدِيهِنَّ» [٥٠] قَالَ:
«وَرَحْمَةً اللَّهِ عَلَى لُوطٍ إِنْ كَانَ لَيَأْوِي إِلَى
رُكْنٍ شَدِيدٍ إِذْ قَالَ: «لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ
مَاوِيَّةً إِلَى رُكْنٍ شَدِيدٍ» [هود: ٨٠] فَمَا بَعَثَ
اللَّهُ مِنْ بَعْدِنِي إِلَّا فِي ذُرْوَةٍ مِنْ قَوْمِهِ».

حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَهُ وَعَبْدُ
الرَّحِيمِ عَنْ مُحَمَّدٍ بْنِ عَمْرِو تَحْوِي حَدِيثُ
الْفَضْلِ بْنِ مُوسَى، إِلَّا أَنَّهُ قَالَ: «مَا بَعَثَ
اللَّهُ بَعْدَنِي إِلَّا فِي ذُرْوَةٍ مِنْ قَوْمِهِ».
قَالَ مُحَمَّدُ بْنُ عَمْرِو: وَالثَّرَوَةُ: الْكُثْرَةُ
وَالْمَنَعَةُ.

قال أبو عيسى: [هذا أصح من رواية
الفضل بن موسى]. وهذا حديث حسن.

clear that none would dare to speak a single word of suspicion about him. It is a true fact that only a person of great virtue can realise the righteousness and significance of others.

Chapter 13. Regarding *Sûrat Ar-Râ'd*

*In the Name of Allâh,
the Merciful, the Beneficent*

(المعجم ١٣) - [باب :] وَمِنْ سُورَةِ الرَّعْدِ (التحفة ١٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3117. Ibn 'Abbâs said: "The Jews came to the Prophet ﷺ and said: 'O Abul-Qâsim! Inform us about the thunder, what is it?' He said: 'An angel among the angels, who is responsible for the clouds. He has a piece of fire that he drives the clouds with wherever Allâh wills.' They said: 'Then what is this noise that we hear?' He said: 'It is him, striking the clouds when he drives them on, until it goes where it is ordered.' They said: 'You have told the truth.' They said: 'Then inform us about what Isrâ'il made unlawful for himself.' He said: 'He suffered from sciatica, and he could not find anything agreeable due to it (to consume) except for camel meat and its milk. So for that reason he made it unlawful.' They said: 'You have told the truth.'" (*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh Gharîb*.

تخریج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٩٠٧٢ من حديث أبي نعيم به.

Comments:

Other narrations inform that when Yaqûb عليه السلام suffered from the mentioned disease and it got prolonged, he vowed if Allâh granted him healing from the disease he would then declare his favorite food and drink unlawful for

(١) - ٣١١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو عُيُونَ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ - وَكَانَ يَكُونُ فِي بَيْتِ عِجْلَةِ -، عَنْ بُكَيْرِ بْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ يَهُودًا إِلَى الَّذِي يَقُولُونَ فَقَالُوا: يَا أَبَا الْفَاقِسِ! أَخْبِرْنَا عَنِ الرَّعْدِ مَا هُوَ؟ قَالَ: مَلْكُ مِنَ الْمَلَائِكَةِ مُوَكِّلٌ بِالسَّحَابِ، مَعْهُ مَخَارِيقٌ مِنْ نَارٍ يَسْوُقُ بِهَا السَّحَابَ حَيْثُ شَاءَ اللَّهُ . فَقَالُوا: فَمَا هَذَا الصَّوْتُ الَّذِي تَسْمَعُ؟ قَالَ: زَرْجُرَةٌ بِالسَّحَابِ إِذَا زَرَجَهُ حَتَّى يَشْهِي إِلَى حَيْثُ أُمِرَ . فَقَالُوا: صَدَقْتَ. فَقَالُوا: فَأَخْبِرْنَا عَمَّا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ . قَالَ: (اَشْتَكَى عِزْقَ النَّسَاءِ فَلَمْ يَجِدْ شَيْئًا يُلَائِمُهُ إِلَّا لُحُومَ الْإِبْلِ وَأَلْبَانَهَا، فِلَذَّلِكَ حَرَّمَهَا) . قَالُوا: صَدَقْتَ. [قال أبا عيسى:] هذا حديث حسن صحيح غريب.

himself. His favorite food and drink was camels' meat and milk.

(2). 3118. Abû Hurairah narrated that the Prophet ﷺ commented on: "Some of them We make more excellent than others to eat."^[1] He said: "The Daqal, the Persian,^[2] the sweet, the bitter." (*Daif*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharib*. Zaid bin Abî Unaïsah reported it from Al-A'mash, similar to this. Saif bin Muhammad (a narrator in the chain) is the brother of 'Ammâr bin Muhammad. 'Ammâr is more reliable than he is, and he is the brother of the sister of Sufyân Ath-Thawrî.

* تخریج: [ضعیف] وأخرجه الطبری في تفسیره: ٦٨/١٣، ٦٩ عن محمد بن خداش به
حديث زید بن أبي أنس: رواه الطبری: ٦٩ الأعمش مدلس وعنون.

Comments:

The plots of land are close to each other, all are irrigated with the same water but the quantity of the produce is different; the taste is different too, some are full of taste and some are less tasty and some are bitter. These differences and distinctions bear witness that only One All-Knowing and All-Wise has the control of the whole universal system and He is the One Who is running the universe under His Supervision.

Chapter 14. Regarding *Sûrah Ibrâhîm*

*In the Name of Allâh,
the Merciful, the Beneficent*

(1). 3119. Anas bin Mâlik said: "The Messenger of Allâh ﷺ was brought a dish with unripe dates on

(٢) - ٣١١٨ - حَدَّثَنَا مَحْمُودُ بْنُ خِدَاشِ الْبَعْدَادِيُّ: حَدَّثَنَا سَيِّفُ بْنُ مُحَمَّدٍ التَّوْرِيُّ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: «وَنَقْصِيلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْثَلِ» [٤] قَالَ: «الدَّقْلُ وَالْفَارِسِيُّ وَالْحُلُولُ وَالْحَامِضُ». [قال أبو عبيسي:] هذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رَوَاهُ زَيْدُ بْنُ أَبِي أَنِيسَةَ عَنِ الْأَعْمَشِ تَحْوِي هَذَا. وَسَيِّفُ بْنُ مُحَمَّدٍ هُوَ أَخُو عَمَّارٍ بْنِ مُحَمَّدٍ. وَعَمَّارٌ أَتَبَّثُ مِنْهُ، وَهُوَ ابْنُ أَخِتِ سُقِيَانَ التَّوْرِيِّ.

المعنى: [ضعيف] وأخرجه الطبری في تفسیره: ١٣/٦٨، ١٣/٦٩ عن محمد بن خداش به

الحديث زید بن ابی انس: رواه الطبری: ٦٩ الأعمش مدلس وعنون.

(المعجم ١٤) - [باب:] وَمِنْ سُورَةِ

إِبْرَاهِيمَ (التحفة ١٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣١١٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ

[١] *Ar-Râ'd* 13:4.

[٢] Referring to different kinds of dates.

it. He said: The parable of a goodly word is that of a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.^[1] And he said: 'It is the date-palm.' And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability.^[2] He said: 'It is the colocynth tree.'" (*Sahih*)

He (*Shu'aib*, one of the narrators) said: "I informed *Abū Al-'Āliyah* of that. He said: 'He told the truth and very well.'"

(2). (Another chain) from *Anas bin Mālik* with similar in meaning, but he did not narrate it in *Marfū'* form, and he did not mention the saying of *Abū Al-'Āliyah* in it. And this is more correct than the narration of *Hammād bin Salamah*. More than one narrator reported similarly in *Mawqūf* form. (*Sahih*)

We do not know of anyone who narrated it in *Marfū'* form other than *Hammād bin Salamah*. *Ma'mar*, *Hammād bin Zaid*, and others reported it, and they did not narrate it in *Marfū'* form.

(3). (Another chain) from *Anas bin Mālik* similar to the narration of '*Abdullāh Abū Bakr bin Shu'aib bin Al-Habhab*', and he did not narrate it in *Marfū'* form. (*Sahih*)

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١٢٦٢ من حديث حماد بن

شَعْبِ بْنِ الْجَبَّابِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَيْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَنَاعٍ عَلَيْهِ رُطْبٌ فَقَالَ: هُوَ مِثْلُ كَلِمَةٍ طَيِّبَةٍ كَشَجَرَةٍ طَيِّبَةٍ أَضْلَعُهَا ثَابِتٌ وَفَرَعُهَا فِي السَّمَاءِ * تُؤْتَيِ الْكُلُّهَا كُلَّ حِينٍ يَأْذِنُ رَبَّهَا» [٢٤، ٢٥] قَالَ: «هِيَ النَّحْلَةُ». «وَمِثْلُ كَلِمَةٍ حَيِّشَةٍ كَشَجَرَةٍ حَيِّشَةٍ أَجْتَنَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ» [٢٦]. قَالَ: «هِيَ الْحَنْظَلَةُ». قَالَ: فَأَخْبَرْتُ بِذَلِكَ أَبَا الْعَالِيَّةِ. قَالَ: صَدَقَ وَأَخْسَنَ.

(٢) - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ شَعْبِ بْنِ الْجَبَّابِ عَنْ أَيْهِ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَرْفَعْهُ، وَلَمْ يَذْكُرْ قَوْلَ أَبِي الْعَالِيَّةِ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ. وَرَوَى عَيْنُ وَاحِدٍ مِثْلُ هَذَا مَوْفُقاً. وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ عَيْنُ حَمَّادِ بْنِ سَلَمَةَ. وَرَوَاهُ مَعْمَرٌ وَحَمَّادُ بْنُ زَيْدٍ وَعَيْنُ وَاحِدٍ وَلَمْ يَرْفَعُوهُ.

(٣) - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الصَّبِّيِّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ شَعْبِ بْنِ الْجَبَّابِ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَ حَدِيثِ عَبْدِ اللَّهِ أَبِي بَكْرٍ أَبْنِ شَعْبِ بْنِ الْجَبَّابِ وَلَمْ يَرْفَعْهُ.

[١] *Ibrāhīm* 14:25.

[٢] *Ibrāhīm* 14:26.

سلمة به مختصراً، وصححه ابن حبان، ح: ١٧٤٨٠ والحاكم على شرط مسلم: ٢/٣٥٢ ووافقه الذبي والموقوف سنته صحيح أيضاً وهذا لا يضر.

Comments:

A good word (the word of *Tawhîd*) is such an utterance, it has its roots planted profoundly in human nature and intellect; also it is the most valuable and most important thing to Allâh. So it gets nourishment and power from inside human nature as well as the thriving nourishment from Allâh Almighty; due to which it remains ever-fresh and glowing in the heart, its blessings are perpetual and everlasting. Contrary to the aforementioned, the evil word (word of polytheism) has no ground, neither in the intellect and nature nor in the religion revealed by Allâh Almighty. If strong men of strong Faith exist to uproot it, they will uproot it very easily, otherwise it grows everywhere like wild harmful shrubs.

(4). 3120. Al-Barâ' narrated that regarding Allâh's saying: Allâh will keep firm those who believe, with the word that stands firm in this world and in the Hereafter.^[1] The Prophet ﷺ said: "(The is about the word) In the grave, when it is said to him: 'Who is your Lord? What is your religion? And who is your Prophet?'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

(٤) - ٣١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّٰهِ بْنِ أَبِي دَاؤِدٍ: حَدَّثَنَا شُعْبَةُ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْئِدٍ، قَالَ: سَمِعْتُ سَعْدَ أَبْنَ عُبَيْدَةَ يُحَدِّثُ عَنِ الْبَرَاءِ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: «بَشِّرْتُ اللَّٰهَ الَّذِينَ آمَنُوا بِالْقَوْلِ الْثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ» [٢٧] قَالَ: «فِي الْقُبْرِ إِذَا قِيلَ لَهُ: مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيُّكَ؟». .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تحريج: متفق عليه، وأخرجه البخاري، الجنائز، باب ما جاء في عذاب القبر، ح: ١٣٦٩٠
ومسلم، ح: ٢٨٧١ من حديث شعبة به وهو في مسنده أبي داود الطیالسي، ح: ٧٤٥.

Comments:

'The word standing firm' means the word of *Tauhid*, i.e., *La ilâha illallâh*, its roots are profoundly firm in the heavens and in the earth, in nature and in the universe, fruitful and beneficial. Because of its blessing, a person remains firm on the straight path in this world, and he will correctly answer the questions asked in the grave.

^[1] Ibrâhîm 14:27.

(5). 3121. *Masrûq* said: “‘Āishah recited this *Āyah*: The Day when the earth will be changed to another earth.^[1] She said: ‘O Messenger of Allāh! Where will the people be?’ He said: ‘Upon the *Sirât*.’” (*Sahîh*)

[*Abū ‘Eisā* said:] This *Hadîth* is *Hasan Sahîh*. It has been reported through other routes from ‘Āishah.

(٥) - ٣١٢١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ : أَخْبَرَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: تَأْتِيَ عَائِشَةُ هَذِهِ الْآيَةَ: ۝يَوْمَ تُبَدَّلُ الْأَرْضُ عَيْرَ الْأَرْضِ ۝ [٤٨] قَالَتْ: يَا رَسُولَ اللَّهِ! فَأَيْنَ يَكُونُ النَّاسُ؟ قَالَ: «عَلَى الْصَّرَاطِ».

[قال أبو عيسى:] هذا حديث حسن صحيح . وقد روی من غير هذا الوجه عن عائشة . تخریج: وأخرجه مسلم، صفات المناقين، باب: في البعث والنشور، وصفة الأرض يوم القيمة، ح: ٢٧٩١ من حديث داود به .

Chapter 15. Regarding *Sûrat Al-Hîjrah*

*In the Name of Allâh,
the Merciful, the Beneficent*

(1). 3122. *Ibn ‘Abbâs* said: “There was a woman who performed *Salât* behind the Messenger of Allâh ﷺ who was the most beautiful among the people. Some of the people would go forward to the first line so as not to see her. Others would go back to the last line so when he would bow, he could look at her from under his armpit. So Allâh revealed: Indeed We know those who try to come forward among you, and We know those who try to go back.”^[2] (*Da’îf*)

(المعجم ١٥) - [باب:] وَمِنْ سُورَةِ الْحِجْرِ (التحفة ١٦)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣١٢٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا نُوحُ ابْنُ قَيْسٍ الْحُدَانِيِّ عَنْ عَمْرُو بْنِ مَالِكٍ، عَنِ أَبِي الْجَوْزَاءِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ امْرَأَةً تُصَلِّي خَلْفَ رَسُولِ اللَّهِ ﷺ حَسَنَةً مِنْ أَخْسَنِ النَّاسِ، وَكَانَ بَعْضُ الْقَوْمِ يَتَقدَّمُ حَتَّى يَكُونَ فِي الصَّفَّ الْأَوَّلِ لِنَلَّا يَرَاهُمَا، وَيَسْتَخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفَّ الْمُؤَخِّرِ، فَإِذَا رَكَعَ نَظَرَ مِنْ تَحْتِ إِنْطِيَّةِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ۝وَلَقَدْ عَلِمْنَا الْمُسْتَقْبِلَنَّ مِنْكُمْ وَلَقَدْ عَلِمْنَا

[١] *Ibrâhîm* 14:48.

[٢] *Al-Hîjrah* 15:24. The common interpretation of it is: “Indeed We know the first generations of you and We know those who will come afterwards,” while both interpretations are reported and approved of by At-Tabârî, and *Shâikh Al-Albâni* graded this *Hadîth Sahîh*.

[Abū ‘Eisā said:] Ja‘far bin Sulaimān reported this *Hadīth* from ‘Amr bin Mālik, from Abū Al-Jawzā’ similarly. But he did not mention “from Ibn ‘Abbās” in it. It is more likely that this is more correct than the narration of Nūh (no. 3122).

الْمُسْتَخْرِجَنَّ» [٢٤].
 [قَالَ أَبُو عِيسَى :] وَرَوَى جَعْفَرُ بْنُ سُلَيْمَانَ هَذَا الْحَدِيثَ عَنْ عَمْرُو بْنِ مَالِكٍ، عَنْ أَبِي الْجَوَزَاءِ نَحْوَهُ، وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبْنِ عَبَّاسٍ. وَهَذَا أَشَبُّ أَنْ يَكُونَ أَصَحَّ مِنْ حَدِيثِ نُوحِ.

تخریج: [إسناده ضعیف] وأخرجه النسائي: ١١٨/٢، ح: ٨٧١ (الإمامية، باب المنفرد خلف الصف) عن قتيبة، وابن ماجه، ح: ١٠٤٦ من حديث نوح بن قيس به وصححه ابن حبان، ح: ١٧٤٩ وابن خزيمة، ح: ١٦٩٦، ١٦٩٧ والحاکم: ٣٥٣ وواقفه الذهبي * وعمرو بن مالك النکری ضعیف عند البخاری (تهذیب التهذیب: ٢٣٦/١) وثقة ابن حبان صراحةً وحده مع قوله: "يخطئ ويعرب" وقال ابن عدي في أبي الجوزاء: حدث عنه عمرو بن مالك قدر عشرة أحادیث، غير محفوظة فالجرح مفسر.

Comments:

The aim of this Verse is to explain the limitless and all-encompassing knowledge of Allāh. He, Almighty knows all the past and He is well acquainted about the matters of the future.

(2). 3123. Ibn ‘Umar narrated that the Prophet ﷺ said: “There are seven gates of *Jahannam*: Among them a gate for whoever carries a sword against my *Ummah*.” Or he said: “Against the *Ummah* of Muḥammad.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Mālik bin Mighwāl.

(٢) - ٣١٢٣ - حَدَّثَنَا عَبْدُ بْنُ حَمَيْدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ مَالِكِ بْنِ مَغْوِلٍ، عَنْ جَنْيَدٍ، عَنْ أَبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لِجَهَنَّمَ سَبْعَةُ أَبْوَابٍ: بَابُ مِنْهَا لِمَنْ سَلَّمَ السَّيْفَ عَلَى أُمَّتِي» أَوْ قَالَ: «عَلَى أُمَّةَ مُحَمَّدٍ».

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَالِكِ بْنِ مَغْوِلٍ.
تخریج: [إسناده ضعیف] وأخرجه أحمد: ٩٤/٢ عن عثمان بن عمر به وقال أبو حاتم: "جنید عن ابن عمر مرسل".

Comments:

This Verse pinpoints the destructive matters that destroy a person and force him to enter Hell, they are basically seven. One of these basic and principle destructive things is illegal killing.

(3). 3124. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “*Al-Ḥamdu lillāh* is *Umm Al-Qur'ān* and *Umm Al-Kitāb* and the seven oft-repeated.” (*Sahih*)
 [Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(٣) - ٣١٢٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو عَلَيِّ الْحَنْفِيُّ عَنْ أَبْنِ أَبِي ذِئْبٍ، عَنْ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَمْدُ لِلَّهِ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّيْعُ الْمَثَانِي».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، التفسير، باب قوله: «ولقد آتيناك سبعاً من المثاني والقرآن العظيم»، ح: ٤٧٠٤ من حديث محمد بن عبد الرحمن بن أبي ذئب به.

Comments:

Al-Ḥamdu lillāh is *Sūrat Al-Fātiḥah*, it is also called *Umm Al-Qur'ān* (Mother of the Qur'ān) and *Umm Al-Kitāb* (Mother of the Book), because it is the beginning and preface of the Qur'ān, this is the one written in the beginning of the Qur'ān, the recitation in the prayer also begins with it, it consists of all the subjects of the Qur'ān. It has seven Verses that are read repeatedly in each *Rak'ah*. *Umm* means root and foundation, as the stone of date fruit is called ‘the mother of date palm tree’; and the whole tree grows from it.

(4). 3125. Ubayy bin Ka'b narrated that the Messenger of Allāh ﷺ said: “Allāh has not revealed the likes of *Umm Al-Kitāb* in the Tawrāh, nor the Injil. It is the seven oft-repeated, and (Allāh said) ‘It is divided between Myself and My slave, and My slave shall have what he asks for.’” (*Sahīh*)

(Another chain) from Abū Hurairah that “The Prophet ﷺ came out to Ubayy while he was performing *Salāt*” and he mentioned similar in meaning.^[1]

[Abū ‘Eisā said:] The narration of ‘Abdul-‘Azīz bin Muḥammad (no.2875) is longer and more complete. This is more correct than the narration of ‘Abdul-Hamid bin

(٤) - ٣١٢٥ - حَدَّثَنَا الْحُسَنُ بْنُ حُرَيْثَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ أَبِي ابْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ وَالْإِنْجِيلِ، مِثْلُ أُمِّ الْقُرْآنِ، وَهِيَ السَّيْعُ الْمَثَانِي، وَهِيَ مَفْسُومَةٌ يَتَّبِعُهَا عَبْدِي، وَلِعَبْدِي مَا سَأَلَ».

حَدَّثَنَا قُتَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ خَرَجَ عَلَى أَبِيهِ وَهُوَ يُصَلِّي فَذَكَرَ تَحْوِةً بِعَنَّاهُ.

[قال أبو عيسى:] حديث عبد العزيز بن

^[1] It preceded under no. 2875.

Ja'far (no.3125). This is how it was reported by others, "from Al-'Alâ' bin 'Abdur-Rahmân."

مُحَمَّدٌ أَطْوَلُ وَأَتَمُّ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ
عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ. وَهُكَذَا رَوَى عَيْنُ
وَاحِدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ.

تخریج: [إسناده صحيح] وأخرجه النسائي: ٩١٥، ح: ١٣٩ / ٢ (الافتتاح، باب تأويل قول الله عز وجل: «ولقد آتيناك سبعاً من المثاني والقرآن العظيم» عن الحسين بن حرث به وتقديم: ٢٨٧٥).

Comments:

The explanation of this narration preceded, see no. 2875.

(5). 3126. Anas bin Mâlik narrated that regarding Allâh's saying: We shall certainly call all of them to account. For all that they used to do.^[1] The Prophet ﷺ said: "About saying *Lâ Ilâha illallâh*." (*Da'iif*)

[Abû 'Eisâ said:] This *Hadîth* is *Gharîb*, we only know of it as a narration of Laith bin Abî Sulaim. 'Abdullâh bin Idrîs reported it from Laith bin Abî Sulaim, from Bishr from Anas bin Mâlik similarly, but he did not narrate it in *Marfû'* form.

(٥) - ٣١٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ
الضَّيْعِيُّ: أَخْبَرَنَا الْمُعْتَمِرُ [بْنُ سَلَيْمَانَ] عَنْ
لَيْثَ بْنِ أَبِي سَلَيْمٍ، عَنْ يَشْرِيْرٍ، عَنْ أَنَّسِ بْنِ
مَالِكٍ عَنِ التَّنِّيِّ تَنِيٰ فِي قَوْلِهِ: **«لَتَسْأَلُهُمْ**
أَجْمَعِينَ ○ عَنَّا كَافُوا يَمْكُونُونَ» [٩٣، ٩٢] قَالَ:
عَنْ قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ.

[قال أبو عيسى:] هَذَا حَدِيثٌ غَرِيبٌ،
إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ لَيْثَ بْنِ أَبِي سَلَيْمٍ.
وَقَدْ رَوَاهُ عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ لَيْثَ بْنِ أَبِي
سَلَيْمٍ، عَنْ يَشْرِيْرٍ، عَنْ أَنَّسِ بْنِ مَالِكٍ نَحْوَهُ
وَلَمْ يَرَفَعْهُ.

تخریج: [إسناده ضعيف] وأخرجه أبو يعلى، ح: ٤٠٥٨ من حديث ليث بن أبي سليم به * ليث بن أبي سليم: ضعيف وله لون آخر عند أبي نعيم في الحلية: ٩٥/٣ وسنده ضعيف أيضاً، والموقوف ضعيف مثله.

Comments:

A person will be held accountable, on the Day of Resurrection for all his deeds; particularly, he will be questioned about the statement of *Tauhîd*.

(6). 3127. Abû Sa'eed Al-Khudrî narrated that the Messenger of Allâh ﷺ said: "Beware of the believer's intuition, for indeed he sees with Allâh's Light." Then he

(٦) - ٣١٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الطَّيْبِ:
حَدَّثَنَا مُضْعَبُ بْنُ سَلَامٍ عَنْ عَمْرُو بْنِ قَيْسِيْنَ،

[1] *Al-Hijr* 15:92,93.

recited: Surely in this are signs for those who see.^[1] (*Da'yî*)

[*Abû 'Eisâ* said:] This *Hadîth* is *Gharîb* we do not know of it except through this route. It has been related that some of the people of knowledge said the interpretation of this *Âyah*: ‘Surely in this are signs for those who see.’^[2] is: “For the intuitive.”

عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَّقَوْا فِرَاسَةَ الْمُؤْمِنِينَ، فَإِنَّمَا يَنْظُرُ بَنُورُ اللَّهِ» ثُمَّ قَرَأَ: «إِنَّ فِي ذَلِكَ لَذِكْرًا لِلشَّرِّعِينَ» [٧٥].

[*Qâl' Abu 'Uyîsi*:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذِهِ الْآيَةِ: «إِنَّ فِي ذَلِكَ لَذِكْرًا لِلْمُؤْمِنِينَ»، قَالَ لِلْمُتَفَرِّسِينَ.

تخریج: [ضعیف] وأخرجه العقيلي: ١٢٩/٤ من حديث عمرو بن قيس به، وعطاء العوفي ضعيف مدلس وللحديث شواهد ضعيفة عند ابن عدي: ١٥٢٣/٤ والطري وغيرهما، ومع ذلك حسنة الهشمي والسوطي (!).

Comments:

Allâh Almighty bestows wisdom, understanding and profound comprehension upon a correct and perfect believer, because of it he is able to reach the bottom of the matter and its reality; cheating and deceiving such a believer is not an easy job.

Chapter 16. Regarding *Sûrat An-Nahl*

*In the Name of Allâh,
the Merciful, the Beneficent*

(المعجم ١٦) - [بابٌ : وَمِنْ سُورَةِ

النَّحلِ (التحفة ١٧)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3128. 'Abdullâh bin 'Umar narrated: “I heard 'Umar bin Al-Khaṭṭâb saying: ‘The Messenger of Allâh ﷺ said: “Four before Zuhra, after the zenith, are reckoned with their like from *Salât As-Sâhr*.^[3]” The Messenger of Allâh ﷺ said: “There is nothing but that it

(١) - ٣١٢٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَلَيُّ بْنُ عَاصِمٍ عَنْ يَحْيَى الْبَكَاءِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، قَالَ: سَمِعْتُ عُمَرَ ابْنَ الْحَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ قَبْلَ الظَّهَرِ بَعْدَ الزَّوَالِ تُحْسَبُ بِمِثْلِهِنَّ مِنْ صَلَاةِ السَّعْدِ». قَالَ رَسُولُ اللَّهِ ﷺ:

[1] *Al-Hîjrah* 15:75.

[2] *Al-Hîjrah* 15:75.

[3] Meaning the reward is like that of the two *Sunan* and obligatory *Rak'ah* of *Fajr*. See *Tuhfat Al-Ahwadhi*.

glorifies Allâh at that hour.” Then he recited the *Âyah*: Their shadows shift from right to left, prostrating to Allâh while they are humble.^[1] (*Dâ'iif*)

[Abû ‘Eisâ said:] This *Hadîth* is *Gharîb*, we do not know of it except as a narration of ‘Ali bin ‘Âsim.

تَبْرِيغ: [إسناده ضعيف] وأخْرَجَهُ الْحَطِيبُ فِي تَارِيخِهِ: ٢٥٣، ت: ٧٥ من حديث عاصم

Comments:

When the sun passes its zenith, everything glorifies Allâh and prostrates in its own way, according to its ability; therefore offering prayer at such time is a sign of unanimity and likeness with everything. It is very effective and a source of reward and virtuousness like the prayer at midnight.

(2). 3129. Ubayy bin Ka'b said: “On the Day of Uhud, sixty-four of the *Anṣâr* were killed, and six from the *Muhâjirîn*, one of whom was Hamzah, and they mutilated them, so the *Anṣâr* said: ‘If, (in the future) we are able to kill them on a day like this, we would mutilate from among them as twice as they (mutilate from among us).’” He said: “So on the day of the Conquest of Makkah, Allâh revealed: And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.^[2] So a man said: ‘There shall be no *Quraish* after today.’ But the Messenger of Allâh ﷺ said: ‘Leave the people, except for

«وَلَيْسَ مِنْ شَيْءٍ إِلَّا وَهُوَ يُسْبِّحُ اللَّهَ تِلْكَ السَّاعَةَ» ثُمَّ قَرَأَ: «يَنْفَئِوا طَلَّهُ عَنِ الْمُبْرِئِينَ وَالشَّاهِدِينَ سُمِّدَا لِلَّهِ وَقَرُورَ دَمَرُونَ» [٤٨] الآية كُلَّهَا.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَلِيٍّ بْنِ عَاصِمٍ.

ابن عاصم به وبحفي البكاء: ضعيف.

(٢) - ٣١٢٩ - حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنِيُّ أَبْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عِيسَى بْنِ عَبْدِيْدٍ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَّةِ، قَالَ: حَدَّثَنِي أُبَيُّ بْنُ كَعْبٍ قَالَ: لَمَّا كَانَ يَوْمُ أُخْدِيْدُ أُصِيبَ مِنَ الْأَنْصَارِ أَرْبَعَةً وَيَسْتُونَ رَجُلًا، وَمِنَ الْمُهَاجِرِينَ سِتَّةً مِنْهُمْ حَمْزَةُ، فَمَثَّلُوا بِهِمْ، فَقَالَتِ الْأَنْصَارُ: لَيْسَ أَصْنَافُنَا مِنْهُمْ يَوْمًا مِثْلَ هَذَا لَتَرْبَيْنَ عَلَيْهِمْ. قَالَ: فَلَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ، فَأَنْزَلَ اللَّهُ تَعَالَى: «وَلَيْسَ عَاقِبَتُمْ فَعَاقِبُوا بِمِثْلِ مَا عَوَقِبْتُمْ بِهِ»، وَلَيْسَ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ» [١٢٦]

فَقَالَ رَجُلٌ: لَا فُرِيشَ بَعْدَ الْيَوْمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُثُرُوا عَنِ الْقَوْمِ إِلَّا أَرْبَعَةً». [قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[١] *An-Nâhl* 16:48.

[٢] *An-Nâhl* 16:126.

four.”” (*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharîb* as a narration of Ubayy bin Ka'b.

غَرِيبٌ مِّنْ حَدِيثِ أُبَيِّ بْنِ كَعْبٍ.

تخریج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ۱۱۲۷۹ عن الحسين بن حریث به وصححه ابن حبان، ح: ۱۶۹۵ والحاکم: ۳۵۹ / ۲ ووافقه الذہبی.

Comments:

Sûrat An-Nâhl was revealed in Makkah, but the last three Verses were revealed in Al-Madinah. At the conquest of Makkah, the Prophet ﷺ told Abû Hurairah: “make the announcement among the *Ansâr*, whoever you see in your way finish him.” A man then said none from the *Quraish* would remain alive after this day. [*Al-Kawâkib Ad-Darârî*: vol. 4, p. 178, footnote no: 2]. The Prophet issued a general ordinance to kill four persons wherever they were found; and those four were: Ikrimah bin Abû Jahl, ‘Abdullâh bin Khatal, Qais bin Sabâbâh and ‘Abdullâh bin Sa'd bin Abû As-Sarh.

Chapter 17. Regarding Sûrah *Banû Isrâ’îl*

(المعجم ۱۷) - [بابٌ :] وَمِنْ سُورَةِ

بَنَى إِسْرَائِيلَ (التحفة ۱۸)

In the Name of Allâh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3130. Abû Hurairah narrated that the Prophet ﷺ said: “When I was taken on the Night of *Isrâ'* I met Mûsâ.” He described him saying: “He was a man who was” and I think he said: “A thin man, whose hair was as if he was a man from Shanu'ah.” He said: “I met 'Eisâ” he described him saying: “Of average build, with a red face, as if he had just come out of the *Dîmâs*” meaning the bath-house. “And I saw Ibrâhîm” he said: “I am the one among his offspring that most resembles him” and he said: “I was brought two vessels, one of them containing milk and

(۱) - ۳۱۳۰ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرُ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «جِئْنَا أَشْرِيكَنِي بِي لَقِيْتُ مُوسَى» - قَالَ: فَقَتَّنَهُ - «فَإِذَا رَجُلٌ»، قَالَ: حَسِيْبَتُهُ قَالَ: «مُضْطَرِبُ الرَّجْلِ الرَّأْسِ»، كَانَهُ مِنْ رِجَالِ شَوْوَةَ، قَالَ: «وَلَقِيْتُ عِيسَى» - قَالَ: فَقَتَّنَهُ - قَالَ: «رَمْعَةً أَخْمَرَ كَانَهُ خَرَجَ مِنْ دِيمَاسِ»، يَعْنِي الْحَمَامَ، «وَرَأَيْتُ إِبْرَاهِيمَ»، قَالَ: «وَأَنَا أَشْهُدُ وَلَدَوْيَهُ»، قَالَ: «وَأَنْتَ بِإِنَائِينِ أَحْدُهُمَا لَبَنَّ

the other containing wine. I was told: 'Take whichever one of them you wish'. So I took the milk to drink from it. It was said to me: 'You were guided to the *Fitrah*' or: 'You chose the *Fitrah*, if you had taken the wine, your *Ummah* would have strayed.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

وَالآخِرُ فِيهِ خَمْرٌ، فَقَبِيلَ لِي: خُذْ أَيَّهُمَا شِئْتَ، فَأَخْدَثُ اللَّبَنَ فَشَرِّيْتُهُ، فَقَبِيلَ لِي: هُدِيْتَ لِلْفُطْرَةِ، أَوْ أَصْبَيْتَ الْفُطْرَةَ، أَمَا إِنَّكَ لَوْ أَخْدَثْتَ الْخَمْرَ غَوَّثْتَ أُمَّتَكَ.

[Qal' Abû 'Iyâsi]: هَذَا حَدِيثُ حَسَنٍ صَحِيْحٌ.

تخریج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: «وَادْكُرْ فِي الْكِتَابِ مَرِيمًا إِذْ اتَّبَعْتَ مِنْ أَهْلِهَا»، ح: ٣٤٣٧ عن محمود بن غيلان ومسلم، ح: ١٦٨ من حديث عبدالرزاق به.

Comments:

The actual purpose was to make the Prophet ﷺ drink milk, which is according to human nature and plays a great role in human growth, and the second real aim was to protect against intoxicants because it is against human nature, it disturbs and disrupts human sense and intellect. This *Hadîth* also proves that the Prophet's deeds are good for his followers; had the Prophet drunk wine it would also affect the deeds of his people.

(2). 3131. Anas narrated that Al-Burâq was brought to Prophet ﷺ on the Night of *Isrâ'*, saddled and reined, but he shied from him. So Jibra'il said to him: "Is it from Muhammad that you do this? By your Lord! There is no one more honorable to your Lord than him." He said: "Then he started sweating profusely." (*Da'if*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharîb*, we do not know of it except as a narration of 'Abdur-Razzâq.

(٢) - ٣١٣١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقَ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَاتَادَةَ، عَنْ أَسِيْرِيَّ أَنَّ النَّبِيَّ ﷺ أَتَى بِالْبُرَاقِ لَيْلَةَ أُسْرِيَّ بِهِ مُنْجَماً مُسْرَجاً، فَاسْتَضَبَ عَلَيْهِ، فَقَالَ لَهُ جِبْرِيلُ: أَيُّمُّحَمَّدٌ تَعْفُلُ هَذَا، فَمَا رَبِّكَ أَحَدٌ أَكْرَمٌ عَلَى اللَّهِ مِنْهُ. قَالَ: فَارْفَضْ عَرْفًا.

[Qal' Abû 'Iyâsi]: هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ [وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ].

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٦٤ / ٣ عن عبدالرزاق به، قاتادة عنون وصححه ابن حبان (الإحسان: ٤٦ (!)).

3132. Ibn Buraidah narrated from his father that the Messenger of Allāh ﷺ said: "When we reached Bait Al-Maqdis, Jibrīl pointed with his finger causing a crack in the rock, and he tied Al-Burāq to it." (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is [*Hasan*] *Gharīb*.

٣١٣٢ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: أَخْبَرَنَا أَبُو ثُمَيْلَةَ عَنِ الرَّئِيْسِ بْنِ جُنَادَةَ، عَنْ ابْنِ بُرِيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَمَّا اتَّهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جِبْرِيلُ: يَا صَاحِبِهِ فَخَرَقَ بِهِ الْحَجَرَ وَشَدَّ بِهِ الْبُرَاقَ». [قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسْنٌ] غَرِيبٌ.]

تخریج : [إسناده حسن] وأخرجه الحاکم: ٣٦٠ / ٢ من حديث أبي تمیله به وصححه ابن حبان (الإحسان): ٤٧ والحاکم ووافقه الذهبي.

(3). 3133. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: "When the Quraish belied me, I stood in the *Hijr*, and Allāh displayed Bait Al-Maqdis to me, so I informed them of its features as I was looking at it." (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*. There is something on this topic from Mālik bin Ṣa‘ṣāh, Abū Sa‘eed, Ibn ‘Abbās, Abū Dharr and Ibn Mas‘ūd.

٣١٣٣ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا الْلَّيْثُ عَنْ عَقْنَيْلِ، عَنِ الرُّهْبَرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَمَّا كَذَّبْنِي قُرْيَشٌ فُمْتُ فِي الْحَجَرِ فَجَلَّ اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفَقْتُ أَخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ». [قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ مَالِكِ بْنِ صَعْصَعَةَ وَأَبِي سَعِيدِ وَابْنِ عَبَّاسِ وَأَبِي ذِرَّةِ وَابْنِ مَسْعُودٍ.]

تخریج : متفق عليه، وأخرجه مسلم، الإیمان، باب ذکر المیسیح ابن مریم والمیسیح الدجال، ح: ١٧٠ عن قتيبة والبخاری، ح: ٣٨٨٦ من حديث الليث بن سعد به * وفي الباب عن مالک بن صعصعة [سیأتي طرفه: ٣٣٤٦] وأبی سعید [البیهقی في دلائل النبوة: ٣٩٦-٣٩٠ / ٢] والطبری وابن أبي حاتم وفيه أبو هارون العبدی] وابن عباس [یأتی: ٣١٣٤] وأبی ذر [البخاری، ح: ٣٤٩]. ومسلم، ح: ١٦٣] وابن مسعود [مسلم، ح: ١٧٣].

Comments:

When the Prophet ﷺ mentioned his visit to the Bait Al-Maqdis in Jerusalem during the night ascension, the disbelievers then asked him some questions about the Bait Al-Maqdis in Jerusalem. Because some people from among the Quraish had visited it; the Prophet did not give much importance to these things, and he did not remember them, but Allāh brought the Bait Al-Maqdis before the Prophet. He began to answer the questions looking at it. Now they

were left with no choice to belie the fact, but despite that, they did not believe in the Prophet ﷺ.

(4). 3134. Ibn 'Abbâs commented on Allâh, the Most High, saying: And We made not the vision which we showed you but a trial for mankind.^[1] He said: "It is the vision he saw with his eyes, on the night the Prophet ﷺ was taken on the journey to Bait Al-Maqdis. And the accursed tree in the Qur'ân."^[2] He said: "It is the Zaqqûm tree." (*Sahîh*)

This *Hadîth* is *Hasan Sahîh*.

تخریج: وأخرجه البخاري، مناقب الأنصار، باب المراج، ح: ٣٨٨٨ من حديث سفيان بن عيينة به.

Comments:

The word '*Ru'yâ*' is used both for the observation of the eye and the vision in the dream. Ibn Abbâs indicated by using the phrase 'the observation of eye' that the incident of *Isrâ'* and *Mi'râj* is not the vision of dream but in fact it is the observation of eye.

(5). Abû Hurairah narrated regarding Allâh, Most High, saying: "And recite the Qur'ân in the early dawn. Verily the recitation of the Qur'ân in the early dawn is ever witnessed."^[3] The Prophet ﷺ said: "It is witnessed by the angels of the night and the angels of the day." (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*. 'Alî bin Mus-hir reported similarly from Al-A'mash, from Abû Shâlih, from Abû Hurairah and Abû Sa'eed from the Prophet ﷺ.

(٤) - ٣١٣٤ - حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى : «وَمَا جَعَلْنَا لِلنَّبِيِّ الْأَنْجِيَّ أَرْيَانِكَ إِلَّا يَقْتَلَنَّ إِلَيْهِ لِتَأْسِيَ» [٦٠] قَالَ : هِيَ رُؤْيَا عَيْنِ أَرْيَاهَا السَّبِيلُ لِيَلَّهُ أَسْرِيَ بِهِ إِلَيْهِ بَيْتُ الْمَقْدِسِ «وَالشَّجَرَةُ الْمَعْوِنَةُ فِي الْقُرْآنِ» [٦٠] قَالَ : هِيَ شَجَرَةُ الرَّفُومِ .

هذا حديث حسن صحيح.

(٥) - ٣١٣٥ - حَدَّثَنَا عَيْنُدُ بْنُ أَسْبَاطَ أَبْنِ مُحَمَّدٍ الْقُرْشِيِّ الْكُوفِيِّ : حَدَّثَنَا أَبْيَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ تَعَالَى : «وَقُرْنَانُ الظَّهِيرَ إِلَهٌ قَرْمَانُ الظَّهِيرَ كَانَ مَسْوِدًا» [٧٨] قَالَ : [«تَشَهِّدُ مَلَائِكَةُ اللَّيلِ وَمَلَائِكَةُ النَّهَارِ»].

[قال أبو عيسى:] هذا حديث حسن صحيح. ورواه علي بن مسعود عن الأعمش، عن أبي صالح، عن أبي هريرة وأبي سعيد

[1] *Al-Isrâ'* 17:60.

[2] *Al-Isrâ'* 17:60.

[3] *Al-Isrâ'* 17:78.

That was narrated to us by 'Alî bin Hujr (who said): “'Alî bin Mus-hir narrated to us, from Al-A'mash” and he mentioned similarly.

تخریج: [صحيح] وأخرجه ابن ماجه، الصلاة، باب وقت صلاة الفجر، ح: ٦٧٠ عن عبيد ابن أسباط به وصححه ابن خزيمة، ح: ١٤٧٤، والحاکم: ٢١٠/١، ٢١١ ووافقه الذهبي وللحديث شواهد عند البخاري وغيره (ابن كثير: ٥٣، ٥٤؛ ابن خزيمة عن علي بن حجر به وقال: "بخبر غريب غريب".

Comments:

The recitation in the morning prayer is long as well as audible; *Mash-hud* means that in the morning prayer both the *Imâm* and the people standing behind are more attentive and the angels also attend this prayer because the duties of the angels change in the morning, the angels of the day takeover, and the angels of the night leave, so the angels of both shifts are present together.

(6). 3136. Abû Hurairah narrated that regarding the saying of Allâh, Most High: “The Day when We shall call together all human beings with their (respective) *Imâm*”,^[1] the Prophet ﷺ said: “One of you will be called to be given his record in his right hand, he will be grown in his body to sixty forearm-lengths, his face will be whitened, and a crown of sparkling pearls will be placed upon his head. So he will go to his companions, who can see him from afar, and they will say: ‘O Allâh! Bring this one to us, and let us be blessed by him.’ Until he reaches them, and says to them: ‘Receive the good news! For each man among you shall be the likes of this.’” [He ﷺ said:] “As for the disbeliever, then his face shall be blackened, he will be grown in his body to sixty forearm-lengths in the image of âdám, he will be given a

عن النّبِيِّ ﷺ نَحْوَهُ .
حَدَّثَنَا بِذَلِكَ عَلَيُّ بْنُ حُبْرٍ: حَدَّثَنَا عَلَيُّ
ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ فَذَكَرَ نَحْوَهُ .

٦ - ٣١٣٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ
الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُوسَى عَنْ
إِسْرَائِيلَ، عَنْ السُّدَّيِّ، عَنْ أَبِيهِ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ تَعَالَى: «يَوْمَ
نَدْعُوا كُلَّ أَنْاسٍ يَأْتِيهِمْ» [٧١] قَالَ:
«يُدْعَى أَحَدُهُمْ، فَيُعْطَى كِتَابَهُ بِيمِينِهِ، وَيُمَدَّ لَهُ
فِي جِسْمِهِ سِتُّونَ ذِرَاعًا، وَيُسَيِّضُ وَجْهُهُ،
وَيُجْعَلُ عَلَى رَأْسِهِ تَاجٌ مِّنْ لُؤْلُؤٍ يَتَلَّأُّ،
فَيَنْطَلِقُ إِلَى أَصْحَابِهِ، فَيَرَوُهُ مِنْ بُعْدِ،
فَيَقُولُونَ: اللَّهُمَّ ائْتِنَا بِهَا، وَبَارِكْ لَنَا فِي
هَذَا، حَتَّى يَأْتِيَهُمْ، فَيَقُولُ لَهُمْ: أَبْشِرُوا،
لِكُلِّ رَجُلٍ مِّنْكُمْ مِّثْلُ هَذَا» [قَالَ: «وَأَمَّا
الْكَافِرُ فَيُسَوَّدُ وَجْهُهُ، وَيُمَدَّ لَهُ فِي جِسْمِهِ
سِتُّونَ ذِرَاعًا عَلَى صُورَةِ âdám، وَيُلْبِسُ تَاجًا،
فَيَرَاهُ أَصْحَابُهُ، فَيَقُولُونَ: نَعُوذُ بِاللهِ مِنْ شَرِّ

^[1] Al-Isrâ' 17:71.

crown, and his companions will see him and say: ‘We seek refuge in Allâh from the evil of this one. O Allâh! Do not bring this one to us.’” He said: “So when he reaches them, they say: ‘O Allâh! Take him away’ so they will be told: ‘May Allâh cast you away! Indeed for each man among you is the likes of this.’” (*Hasan*)

[*Abû 'Eisâ* said:] This *Hadîth* is *Hasan Gharîb*. As-Suddî's (a narrator in the chain) name is Ismâ'il bin 'Abdur-Râhîmân.

تخریج: [إسناده حسن] وصححه ابن حبان، ح: ٢٥٨٨، والحاکم: ٢٤٣، ٢٤٢ / ٢٤٣ على شرط مسلم ووافقه الذہبی .

Comments:

It has been related from 'Abdullâh bin Abbâs, in this Verse '*Imâm*' means the book of deeds. Every person will be treated according to his good and bad deeds.

(7). 3137. *Abû Hurairah* narrated regarding Allâh's saying: “It may be that your Lord will raise you to a praised station”,^[1] that the Messenger of Allâh ﷺ was asked about it and he said: “It is the intercession.” (*Sahîh*)

[*Abû 'Eisâ* said:] This *Hadîth* is *Hasan*. Dâwud Az-Zâ'âfîrî (a narrator in the chain) is Dâwud Al-Awdî bin Yazîd bin 'Abdullâh, and he is the paternal uncle of 'Abdullâh bin Idrîs.

تخریج: [صحيح] وأخرجه أحمد: ٤٤٤ / ٢ عن وکيع به وللحديث شواهد كثيرة .

Comments:

Maqâm Mahmûd (Station of praise and glory) means the great intercession by the Prophet ﷺ because of this, the reckoning of all humanity will begin, and this intercession will exclusively belong to the Prophet ﷺ.

هذا، اللهم لا تأتينا بهذا. قال: فيأتهم،
فيقولون: اللهم آخره، فيقول: أبعدكم الله،
فإن لكل رجل منكم مثل هذا .

[قال أبو عيسى:] هذا حديث حسن
غريب . والشذوذ اسمه إسماعيل بن عبد
الرحمن .

(٧) - ٣١٣٧ - حَدَّثَنَا أَبُو كُرِيْبٍ: حَدَّثَنَا
وَكَيْمَعْ عَنْ دَاؤُدَ بْنَ يَزِيدَ الرَّعَافِرِيِّ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ فِي
قَوْلِهِ: «سَئَلَ أَنَّ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا»
[٧٩]، وَسُئِلَ عَنْهَا، قَالَ: «هِيَ الشَّفَاعَةُ» .

[قال أبو عيسى:] هذا حديث حسن .
وَدَاؤُدُ الرَّعَافِرِيُّ هُوَ دَاؤُدُ الْأَوْدِيُّ بْنُ يَزِيدَ بْنِ
عَبْدِ اللَّهِ، وَهُوَ عَمُ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ .

^[1] *Al-Isrâ'* 17:79.

(8). 3138. Ibn Mas'ûd said: "The Messenger of Allâh ﷺ entered Makkah during the year of the Conquest, and there were three hundred and sixty *Nuṣb*^[1] around the Ka'bâh. So the Prophet ﷺ started hitting them with a stick he had in his hand" – or perhaps he said: "With a piece of wood, and he was saying: The truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish."^[2] The truth has come and falsehood can neither originate anything nor resurrect (anything)." ^[3] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*, and there is something about this from Ibn 'Umar.

تخریج: متفق عليه، وأخرجه مسلم، الجهاد، باب إزالة الأصنام من حول الكعبة، ح: ١٧٨١ عن محمد بن أبي عمر والبخاري، ح: ٤٧٢٠ من حديث سفيان بن عيينة به * وفي الباب عن ابن عمر [ابن حبان، ح: ١٧٠٢: ٤٥٢/١٢] والطبراني في الكبير: ١٣٦٤٣، ح: ٤٩.]

(9). 3139. Ibn 'Abbâs said: "The Prophet ﷺ was in Makkah, then *Hijrah* was ordered, so the following was revealed to him: Say: 'My Lord! Let my entry be good and (likewise) let my exit be good. And grant me from You a helping authority.'" ^[4] (*Da'iñ*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

(٨) - ٣١٣٨ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبْنِ مَسْعُودٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ مَكَّةً عَامَ الْفَتحِ وَحَوْلَ الْكَعْبَةِ ثَلَاثَيَّةَ وَسِئْرَتْنَاهُ، فَجَعَلَ النَّبِيُّ ﷺ يَطْعُنُهَا بِمَحْضَرَةٍ فِي يَدِهِ، وَرَبَّما قَالَ بِعُودٍ، وَيَقُولُ: «جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا» [٨١] «جَاءَ الْحَقُّ وَمَا يُبَدِّيُهُ الْبَاطِلُ وَمَا يُعِيدُهُ» [سبأ: ٤٩].

[قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِحٌ. وَفِيهِ عَنْ أَبْنِ عُمَرَ.]

(٩) - ٣١٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْدِعٍ: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بْنِ أَبِي طَيْبَيَّانَ، عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ بِمَكَّةَ، ثُمَّ أُمِرَ بِالْهِجْرَةِ، فَنَرَأَتْ عَلَيْهِ: «وَوَلَّ رَبِّ أَدْخَلَنِي مُدْخَلَ صَدِيقٍ وَأَخْرِجَنِي مُخْرَجَ صَدِيقٍ وَأَجْعَلَ لِي مِنْ لَدُنْكَ سُلْطَنَاتِنَا تَعْبِرًا» [٨٠].

[قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِحٌ.]

^[1] Altars for sacrifice to idols.

^[2] *Al-Isrâ'* 17:81.

^[3] *Sabâ'* 34:49.

^[4] *Al-Isrâ'* 17:80.

تخریج: [إسناده ضعیف] وأخرجه أحمد: ۲۲۳ / ۱ عن جریر بن عبد الحمید به * قابوس ضعیف تقدم.

Comments:

When the circumstances in Makkah became extremely critical and the emigration of the Prophet ﷺ from Makkah was essential; as a Messenger of Allâh never emigrates without Allâh's permission, the Prophet ﷺ was taught this supplication as a signal that the time for emigration was near; the supplication also had the good news that the place for emigration had already been chosen before his setting out for emigration.

(10). 3140. Ibn 'Abbâs said: "The Quraish said to the Jews: 'Give us something that we can ask this man about.' So he said: 'Ask him about the *Rûh*.' So they asked him about the *Rûh*. So Allâh Most High, revealed: They ask you concerning the *Rûh*. Say: The *Rûh* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little."^[1] They replied: 'We have been given immense knowledge, we were given the *Tawrâh*, and whoever has been given the *Tawrâh*, then he has indeed been given a wealth of knowledge.' So the following was revealed: Say: 'If the sea were ink for the Words of my Lord, surely the sea would be exhausted (before the Words of my Lord would be finished.)'"^[2] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh Gharîb* from this route.

(١٠) - ٣١٤٠ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا يَحْيَى بْنُ زَكْرَيَّا بْنُ أَبِي زَائِدَةَ عَنْ دَاؤَدَ بْنَ أَبِي هَنْدٍ، عَنْ عَمْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ قُرْيَشٌ لِّهُوَذَ: أَعْطُونَا شَيْئًا نَسَأَنَ عَنْهُ هَذَا الرَّجُلُ. فَقَالَ: سَلُوْهُ عَنِ الرُّوحِ. فَسَأَلُوهُ عَنِ الرُّوحِ، فَأَنْزَلَ اللَّهُ تَعَالَى: وَسَأَلُوكُنَّكُمْ عَنِ الرُّوحِ فَلَمْ يَرْجِعُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِنَشَ مِنَ الْعِلْمِ إِلَّا قَلِيلًا [٨٥] قَالُوا: أُوتِينَا عِلْمًا كَبِيرًا، أُوتِينَا التَّوْرَاهَ، وَمَنْ أُوتِيَ التَّوْرَاهَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا، فَأَنْزَلَتْ: هُنْ لَنَا كَانَ الْبَحْرُ مِدَادًا لِّكَلْمَاتِ رَبِّنَا تَقْدِيدَ الْبَحْرِ إِلَى آخر الآية [الكهف: ١٠٩].

[قالَ أَبُو عَيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِّنْ هَذَا الْوَجْهِ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ۲۵۵ والمساني في الكبرى، ح: ۱۱۳۱ عن قتيبة به وصححه ابن جبان (الإحسان): ۹۹ والحاكم: ۵۳۱ / ۲ ووافقه الذهبي وله شاهد عند البخاري، ح: ۱۲۵ ومسلم، ح: ۲۷۹۴ وغيرهما.

[۱] *Al-Isrâ'* ۱۷:۸۵.

[۲] *Al-Kahf* ۱۸:۱۰۹.

Comments:

In this context *Rûh* (the spirit) means the Divine Revelation, as the life of the body depends on the *Rûh*, likewise the life of intellect, heart and soul depends on the revelation.

(11). 3141. 'Abdullâh said: "I took a walk with the Prophet ﷺ on a farm in Al-Madinah, and when he reclined upon a palm-leaf stalk, a group of Jews were passing by. Some of them said, 'We should question him.' Others said: 'Do not question him for he might tell you something that you do not like.' They said to him: 'O Abul-Qâsim, narrate to us about the *Rûh*.' The Prophet ﷺ stood for some time, he raised his head toward the heavens, and I recognized revelation was coming to him, until the revelation ceased. Then he (ﷺ) said: "The *Rûh* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little."^[1] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

نخريج: متفق عليه، وأخرجه مسلم، صفات المنافقين، باب سؤال اليهود النبي ﷺ عن الروح قوله تعالى: **﴿سَأَلُوكُمْ عَنِ الرُّوحِ﴾** الآية، ح: ٢٧٩٤ عن علي بن خشيم والبخاري، ح: ٧٢٩٧ من حديث عيسى بن يونس به.

Comments:

The *Rûh* (the spirit) about which the question is asked is disputed whether it is about the human spirit or it is another spirit.

(12). 3142. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "People will be gathered in three classes on the Day of Resurrection: A class walking, a class riding, and a

(11) - ٣١٤١ - حَدَّثَنَا عَلَيُّ بْنُ خَسْرَمْ : حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللَّهِ قَالَ : كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ وَهُوَ يَسْوَكُ عَلَى عَسَبِيِّ ، فَمَرَّ بِنَصَرٍ مِنَ الْيَهُودِ ، فَقَالَ بَعْضُهُمْ : لَوْ سَأَلْتُمُوهُ ، فَقَالَ بَعْضُهُمْ : لَا تَسْأَلُوهُ فَإِنَّهُ يُسْمِعُكُمْ مَا تَكْرُهُونَ ، فَقَالُوا [لَهُ] : يَا أَبَا الْفَاقِيمِ حَدَّثْنَا عَنِ الرُّوحِ ، فَقَامَ النَّبِيُّ ﷺ سَاعَةً وَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ، فَعَرَفَتْ أَنَّهُ يُوحَى إِلَيْهِ حَتَّى صَعَدَ الْوَرْخِيُّ ، ثُمَّ قَالَ : «الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوْتِشَدُ مِنَ الْأَيْمَانِ إِلَّا فِيلَادَبِّ» . [٨٥]

[قال أبو عيسى:] هذا حديث حسن صحيح.

(12) - ٣١٤٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى وَشَلَّيْمَانُ بْنُ حَرْبٍ ، قَالَا : حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَلَيِّ بْنِ

^[1] *Al-Isrâ'* 17:85.

class upon their faces.” It was said: “O Messenger of Allâh! How will they walk upon their faces?” He said: “Indeed the One Who made them walk upon their feet, is able to make them walk upon their faces. Verily they will try to protect their faces from every bump and thorn.”^[1] (*Da'if*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan*. Wuhaib reported something similar to this from Ibn Tâwûs, from his father, from Abû Hurairah from the Prophet ﷺ.

رَبِّيْدٌ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُخْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةً أَصْنَافٍ: صِنْفًا مُّشَاهَةً وَصِنْفًا رُّكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ». قَيلَ: يَا رَسُولَ اللَّهِ! وَكَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ؟ قَالَ: «إِنَّ الَّذِي أَمْشَاهُمْ عَلَى أَقْدَامِهِمْ قَادِرٌ عَلَى أَنْ يُمْشِيهِمْ عَلَى وُجُوهِهِمْ، أَمَّا إِنَّهُمْ يَتَّقُونَ بِوُجُوهِهِمْ كُلَّ حَدَبٍ وَشَوْكَةً». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَى وُهَيْبٌ عَنْ ابْنِ طَاؤُوسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ التَّبَّيِّنِ شَيْئًا مِّنْ هَذَا.

تخریج: [إسناده ضعیف] وأخرجه أحمدرد ٣٥٤ / ٢ عن الحسن بن موسی به، علي بن زید ضعیف وأوس بن خالد: مجھول ولا صلی الحدیث شواهد، وحدیث وهیب: رواه البخاری، ح: ٦٥٢٢ ومسلم، ح: ٢٨٦١.

Comments:

On the Day of Judgment, the perfect believers will go to the Field of Reckoning while riding, general Muslims walking, while the disbelievers will be walking on their faces; it is not difficult for Allâh to make them walk on their faces and sometimes drag them on their faces. He, Almighty, has power over everything.

(13). 3143. Bahz bin Hakîm reported from his father, from his grandfather [who said:] “The Messenger of Allâh ﷺ said: ‘Indeed you shall be gathered walking, riding, and being dragged upon your faces.’” (*Hasan*)

Abû 'Eisâ said: This *Hadîth* is *Hasan*.

Comments:

Sometimes the disbelievers would be made to walk on their faces and sometimes they would be dragged on their face; or some would be gathered together walking on their faces and some would be dragged on their faces.

(١٣) - ٣١٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعَنَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا بَهْرُ بْنُ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ [قال]: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ مَحْشُورُونَ رِجَالًا وَرُكْبَانًا وَثَجَرُونَ عَلَى وُجُوهِكُمْ». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [حسن] تقدم: ٢٤٢٤.

^[1] Meaning the chain, while what it contains is recorded by Al-Bukhârî, Muslim, and others.

(14). 3144. Safwān bin 'Assāl Al-Murādī said: "A Jew said to his companion: 'Accompany us to this Prophet.' So his companion said: 'Do not say: "Prophet," for if he hears you calling him a Prophet then he will be happy.' So they went to the Prophet ﷺ to question him about Allāh, the Most High, saying: And indeed we gave Mūsā nine clear signs.^[1] So the Messenger of Allāh ﷺ said to them: 'Do not associate anything with Allāh, nor commit unlawful intercourse, nor take a life which Allāh has made prohibited, except for what is required (in the law), nor steal, nor practise magic, nor hasten to damage the reputation of of an innocent person in front of a ruler, so that he will be killed, nor consume *Ribâ*, nor falsely accuse the chaste woman, nor turn to flee on the day of the march (i.e. flee from war),' – *Shu'bah* was in doubt – 'and for you Jews particularly, to not violate the Sabbath.'" He said: "So they kissed his hands and his feet and they said: 'We bear witness that you are a Prophet.' So he said: 'Then what prevents you from accepting Islam?' They said: 'Because Dāwud supplicated to his Lord, that his offspring never be devoid of Prophets, and we feared that if we follow you then the Jews will kill us.'"^[2] (*Hasan*)

[Abū 'Eisā said:] This *Hadîth* is *Hasan Sahîh*.

(١٤) - ٣١٤٤ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَأَبُو دَاؤِدَ وَأَبُو الْوَلِيدَ - وَاللَّفْظُ لَفْظُ يَزِيدٍ وَالْمَعْنَى وَاحِدٌ - عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَالٍ الْمُرَادِيَ أَنَّ يَهُودَيْنِ قَالَ أَحَدُهُمَا لِصَاحِبِهِ: اذْهَبْ بِنَا إِلَى هَذَا النَّبِيِّ نَسَأْلُهُ . [فَقَالَ]: لَا تَقْتُلُ لَهُ تَبَيِّنَ، فَإِنَّهُ إِنْ يَسْمَعُهَا تَقُولُ لَهُ تَبَيِّنَ كَانَتْ لَهُ أَرْبَعَةُ أَعْنَى، فَأَتَيْتَهُ فَسَأَلَهُ عَنْ قَوْلِ اللَّهِ تَعَالَى: «وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيْنَاتٍ» [١٠١]، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَلَا تَسْرِقُوا، وَلَا تَسْحَرُوا، وَلَا تَمْسُحُوا بِرَبِّيَّ إِلَى سُلْطَانٍ فَيَقْتُلُهُ، وَلَا تَأْكُلُوا الرِّبَّا، وَلَا تَقْنِذُوا مُحْصَّنَةً، وَلَا تَفْرُوا مِنَ الرَّحْفِ - شَكْ شُعْبَةَ - وَعَلَيْكُمْ [يَا مَعْشَرَ] الْيَهُودَ خَاصَّةً، أَلَا تَعْتَدُونَا فِي النَّبِيِّ». فَقَبَلَ يَدَيهُ وَرَجَلِيهِ وَقَالَا: نَشْهُدُ أَنَّكَ نَبِيًّا . قَالَ: «فَمَا يَمْنَعُكُمَا أَنْ تُشْلِمَا؟» قَالَا: إِنَّ دَاؤِدَ دَعَا اللَّهَ أَنْ لَا يَرَأَلَ فِي ذُرْتَهُ تَبَيِّنَ، وَإِنَّا نَخَافُ إِنْ أَسْكَمْنَا أَنْ تَقْتَلَنَا الْيَهُودُ .

[فَقَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِحٌ .

تَحْرِيق: [حسن] تَقْدِيم: ٢٧٣٣ .

[1] *Al-Isrâ'* 17:101.

[2] Similar preceded under no. 2733.

Comments:

Nine clear signs, in this *Hadîth* mean the nine commandments; they also mean the nine miracles: white hand, Mûsâ's staff, years of famine, the failure of the crops, the flood, the locusts, the lice, the frogs and the blood. [Its detail has passed in chapter 'Kissing the hand and the feet' *Hadîth* no. 2733]

(15). 3145. Sa'eed bin Jubair narrated from Ibn 'Abbâs, regarding: 'And offer your *Salât* neither aloud nor in a low voice.'^[1] He said: "It was revealed in Makkah. When the Messenger of Allâh ﷺ would raise his voice with the Qur'ân, the idolaters would insult him, the One Who revealed it, and the one who came with it. So Allâh revealed: And offer your *Salât* neither aloud so that they would not insult the Qur'ân and the One Who revealed it, and the one who came with it; nor in a low voice (too low) such that you can let your Companions hear it, and learn it from you." (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: «ولا تجهر بصلاتك ولا تخافت بها»، ح ٤٧٢٢ و مسلم، ح ٤٤٦ من حديث هشيم به.

(16). 3146. Sa'eed bin Jubair narrated from Ibn 'Abbâs regarding Allâh's saying: "And offer your *Salât* neither aloud nor in a low voice but follow a way between." He said: "It was revealed when the Messenger of Allâh ﷺ was hiding himself in Makkah, and when he led his Companions in *Salât*, he would raise his voice with the

(١٥) - ٣١٤٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ شَعْبَةَ، عَنْ أَبِي بَشِّرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَلَمْ يَذْكُرْ عَنْ أَبْنِ عَبَّاسٍ. وَهُشَيْمٌ، عَنْ أَبِي بَشِّرٍ، عَنْ سَعِيدِ أَبْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [١١٠] قَالَ: نَزَّلَتْ بِمَكَّةَ، كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ صَوْتَهُ بِالْقُرْآنِ سَبَّهُ الْمُشْرِكُونَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَأَنْزَلَ اللَّهُ: «وَلَا تَجْهَرْ بِصَلَاتِكَ» فَيُسَيِّدُوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، «وَلَا تُخَافِتْ بِهَا» عَنْ أَصْحَاحِكَ بِأَنْ شُعُورُهُمْ حَتَّى يَأْخُذُوا عَنْكَ الْقُرْآنَ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ.

(١٦) - ٣١٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعَنَ: حَدَّثَنَا أَبُو بَشِّرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ فِي قَوْلِهِ: «وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَأَتْبَعْ بَنَ ذَلِكَ سَيِّلَةً» قَالَ: نَزَّلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفِي بِمَكَّةَ، وَكَانَ إِذَا صَلَّى بِأَصْحَاحِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوا شَتَّمُوا الْقُرْآنَ

[1] *Al-Isrâ'* 17:110.

Qur'ān. So when the idolaters heard it they would insult the Qur'ān, the One Who revealed it, and the one who came with it. So Allāh, Most High, said to His Prophet: 'And offer your *Salāt* neither aloud' that is: 'Your recitation, so that the idolaters would not hear it and insult the Qur'ān.' 'Nor in a low voice (too low) for your Companions, 'but follow a way between.'" (*Sahīh*)

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

Comments:

As the Muslims are a middle and moderate nation, likewise their prayers and supplications neither should be very loud nor very low, instead they should follow the middle course, according to the needs and circumstances. In this context, prayer means the recitation in the prayer.

(17). 3147. Zirr bin Hubaish said: "I said to Hudhaifah bin Al-Yamān: 'Did the Messenger of Allāh ﷺ perform *Salāt* in Bait Al-Maqdis?' He said: 'No.' I said: 'But he did.' He said: 'You say that, O bald one! Based upon what do you say that?' I said: 'Based upon the Qur'ān, (the Judge) between you and I is the Qur'ān.' So Hudhaifah said: 'Whoever argues using the Qur'ān, then he has indeed succeeded.'" (One of the narrators) Sufyān said: "He means: 'He has indeed proven'" – and perhaps he (Sufyān) said: "He triumphed." He (Zirr) said: "Glorified is He Who took His slave for a journey by night from *Al-Masjid Al-Harām* to *Al-Masjid Al-Aqṣa*.^[1]" He

وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ: «وَلَا تَجْهَرْ بِصَلَاتِكَ» أَيْ يَقْرَأُهُكَمْ فَيُسْمَعَ الْمُشْرِكُونَ فَيُسْتَبَقُ الْقُرْآنُ «وَلَا تَخْفَتْ بِهَا» عَنْ أَصْحَابِكَمْ «وَابْتَغِ بَيْنَ ذَلِكَ سَيِّلًا». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيقٌ.

تخریج: [صحیح] انظر الحديث السابق.

(17) ٣١٤٧ - حَدَّثَنَا إِبْرَاهِيمُ عَمْرَوْ حَدَّثَنَا سُفْيَانُ عَنْ مُسْعَرٍ، عَنْ عَاصِمٍ بْنِ أَبِي التَّنْجُودِ، عَنْ زِرْ بْنِ حُبَيْشٍ قَالَ: قُلْتُ لِحُدَيْفَةَ بْنِ الْيَمَانِ: أَصْلَى رَسُولُ اللَّهِ ﷺ فِي بَيْتِ الْمَقْدِسِ؟ قَالَ: لَا. قُلْتُ: بَلَى. قَالَ: أَنْتَ تَقُولُ ذَلِكَ يَا أَصْلَعُ، يَمْ نَقُولُ ذَلِكَ؟ قُلْتُ: بِالْقُرْآنِ، يَبْيَنِي وَيَبْيَنُكَ الْقُرْآنَ. فَقَالَ حُدَيْفَةُ: مَنْ احْتَاجَ بِالْقُرْآنِ فَقَدْ أَفْلَحَ - قَالَ سُفْيَانُ: يَقُولُ: قَدْ احْتَاجَ، وَرُبَّمَا قَالَ: قَدْ أَفْلَحَ - فَقَالَ: «شَبَّحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لِنَكَلَ مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْسَمِ» []. قَالَ: أَفَتَرَاهُ صَلَى فِيهِ؟ قُلْتُ: لَا. قَالَ: لَوْ صَلَى فِيهِ لَكُتُبَتْ عَنْكُمُ الصَّلَاةُ فِيهِ

^[1] *Al-Isrā'* 17:1.

(*Hudhaifah*) said: ‘Do you see (this proves that) he (ﷺ) performed *Salāt* in it?’ I said: ‘No.’ He said: ‘If he had performed *Salāt* in it, then it would have been required upon you that you perform *Salāt* in it, just as it is required that you perform *Salāt* in *Al-Masjid Al-Haram*.’ *Hudhaifah* said: ‘The Messenger of Allāh ﷺ was brought a beast with a long back – stretching out like this – one stride of it, is as far as his vision. So, the two of them remained upon the back of *Al-Burāq* until they saw Paradise and the Fire, and all of what has been prepared for the Hereafter, then they returned back to where they began.’ He said: ‘They say that he was fettered, but for what? Because he might flee? The Knower of the unseen and the witnessed subdued him.’” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: [إسناده صحيح] وأخرجه الحمیدي، ح ٤٤٩ عن سفیان بن عبیة به وصرح بالسماع وصححه الحاکم ٣٥٩/٢ ووافقه الذھبی وقال ابن کثیر في تفسیره: ”وهذا الذي قاله حذيفة رضي الله عنه نفي ما أتبته غيره عن رسول الله ﷺ من ربط الدابة بالحلقة ومن الصلاة بيت المقدس مما سبق، وما سبق مقدم على قوله والله أعلم بالصواب“ (١٢/٣، ١٣).

Comments:

Although there is no clear evidence in *Sūrat Al-Isrā'* that the Prophet ﷺ offered prayer in the holy mosque in Jerusalem, which is why *Hudhaifah* denied it; yet the narrations prove that the Prophet offered the prayer in *Al-Masjid Al-Aqṣā'*, the clear evidence of tying the *Al-Burāq* to the stone also exists in the narrations.

(18). 3148. *Abū Sa‘eed Al-Khudrī* narrated that the Messenger of Allāh ﷺ said: “I am the chief of the children of Ādam on the Day of Judgement and I am not

كما كُبِّيَتِ الصَّلَاةُ فِي الْمَسْجِدِ الْحَرَامِ. قَالَ حُذَيْفَةَ: قَدْ أَتَيَ رَسُولُ اللَّهِ ﷺ بِدَائِيَةً طَوِيلَةً الظَّهَرِ مَمْدُودَةً هَكَذَا. خَطُوهُ مَدْ بَصَرِهِ، فَمَا زَايِلاً ظَهَرَ الْبُرَاقُ حَتَّى رَأَيَا الْجَنَّةَ وَالنَّارَ وَوَعْدَ الْآخِرَةِ أَجْمَعَ، ثُمَّ رَجَعَا عَوْدَهُمَا عَلَى بَدْنِهِمَا. قَالَ: وَيَتَحَدَّثُونَ أَنَّهُ رَبَطَهُ لِمَا؟ لِفَرَّ مِنْهُ؟ وَإِنَّمَا سَخَّرَهُ لَهُ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ. [قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

(١٨) - ٣١٤٨ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَلَيِّ بْنِ رَيْدٍ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ

boasting, and in my hand is the banner of praise and I am not boasting, and there has been no Prophet since Ādam or other than him, except that he is under my banner. And I am the first for whom the earth will split open, and I am not boasting.”

He said: “The people will be frightened by three frights. So they will come to Ādam saying: ‘You are our father Ādam, so intercede for us with your Lord.’ So he says: ‘I committed a sin for which I was expelled to the earth, so go to Nūh.’ So they will come to Nūh and he will say: ‘I supplicated against the people of the earth, so they were destroyed. So go to Ibrāhīm.’ So they will go to Ibrāhīm, and he says: ‘I lied three times.’” Then the Messenger of Allāh ﷺ said: “He did not lie except defending Allāh’s religion.” “So go to Mūsā.” So they will come to Mūsā, and he will say: ‘I took a life. So go to ‘Eisā.’ So they go to ‘Eisā and he says: ‘I was worshipped besides Allāh. So go to Muhammad ﷺ.’” He said: “So they will come to me, and I will go with them.”

(One of the narrators) Ibn Ju'dān said: “Anas said: ‘It is as if I am looking at the Messenger of Allāh ﷺ, and he is saying: ‘So I will take hold of a ring of a gate of Paradise to rattle it, and it will be said: ‘Who is there?’ It will be said: ‘Muhammad.’ They will open it for me, and welcome me saying, ‘Welcome.’ I will fall prostrate and

الْقِيَامَةِ وَلَا فَخْرٌ، وَبِيَدِي لَوَاءُ الْحَمْدِ وَلَا فَخْرٌ، وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ، آدُمْ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لِوَائِي، وَأَنَا أَوَّلُ مَنْ تَسْقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرٌ.

Qāl: «يَقْنَعُ النَّاسُ ثَلَاثَ فَرَعَاتٍ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُونَا آدَمُ فَأَشْفَعْنَاهُ إِلَى رَبِّكَ، فَيَقُولُ: إِنِّي أَذْبَثُ ذَبَّاً أُهْبِطُ مِنْهُ إِلَى الْأَرْضِ، وَلَكِنَّ اثْتَوْا نُوحًا، فَيَأْتُونَ نُوحًا فَيَقُولُ: إِنِّي دَعَوْتُ عَلَى أَهْلِ الْأَرْضِ دَعْوَةً فَأُهْلَكُوا، وَلَكِنَّ اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: إِنِّي كَذَّبْتُ ثَلَاثَ كَذِبَاتٍ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْهَا كَذِبَةٌ إِلَّا مَا حَلَّ بِهَا عَنْ دِينِ اللَّهِ، وَلَكِنَّ اثْتَوْا مُوسَى، فَيَأْتُونَ مُوسَى فَيَقُولُ: إِنِّي قَدْ قَتَلْتُ نَفْسًا، وَلَكِنَّ اثْتَوْا عِيسَى، فَيَأْتُونَ عِيسَى فَيَقُولُ: إِنِّي عَبَدْتُ مِنْ دُونَ اللَّهِ، وَلَكِنَّ اثْتَوْا مُحَمَّدًا ﷺ». قَالَ: فَيَأْتُونِي فَأَنْطَلِقُ مَعَهُمْ». قَالَ ابْنُ جُذْعَانَ: قَالَ أَنَّسُ: فَكَانَنِي أَنْظَرْتُ إِلَى رَسُولِ اللَّهِ ﷺ. قَالَ: «فَأَخْدُ بِحَلْقَةِ بَابِ الْجَنَّةِ فَأَقْعِدُهَا فَيَقَالُ: مَنْ هَذَا؟ فَيَقَالُ: مُحَمَّدٌ، فَيَقْتُلُونَ لِي وَيَرْجِبُونَ بِي، فَيَقُولُونَ: مَرْحَبًا، فَأَخْرُجُ سَاجِدًا، فَيَلْهُمُنِي اللَّهُ مِنَ النَّاسِ وَالْحَمْدُ، فَيَقَالُ لِي: ارْفِعْ رَأْسَكَ وَسَلْ تُعْطَ، وَأَشْفَعْ تُشَقَّعْ، وَقُلْ يُشَمَّعْ لِقَوْلِكَ، وَهُوَ الْمَقَامُ الْمَحْمُودُ الَّذِي قَالَ اللَّهُ: «عَسَى أَنْ يَسْعَكَ رَبُّكَ مَقَامًا مَحْمُودًا»».

Allâh will inspire me with statements of gratitude and praise and it will be said to me: 'Raise your head, ask and you shall be given, intercede, and your intercession shall be accepted, speak, and your saying shall be heard.' And that is *Al-Maqâm Al-Mâhmûd* about which Allâh said: It may be that your Lord will raise you to *Maqâman-Mâhmûd*."^[1]

Sufyân said: "None of it is from Anas except this sentence: 'I will take hold of a ring of a gate of Paradise to rattle it.'" (*Hasan*)

Abû 'Eisâ said: This *Hadîth* is *Hasan* [*Sahîh*]. Some of them reported this *Hadîth* in its entirety from Abû Naşrah from Ibn 'Abbâs.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب ذكر الشفاعة، ح: ٤٣٠٨ من حديث علي بن زيد بن جدعان به ولم ينفرد به وللحديث شواهد.

Comments:

The Prophet ﷺ told us some of his exclusive qualities and distinct advantages on the Day of Judgement, just for the sake of delight and gratitude that Allâh ﷺ bestowed on him out of His mercy and grace; he was not talking about these virtues with pride and boastfulness, it was in fact to transmit the information in order that the people would know about his special qualities.

Chapter 18. Regarding *Sûrat Al-Kâhf*

*In the Name of Allâh,
the Merciful, the Beneficent*

(1). 3149. Sa'eed bin Jubair said: "I said to Ibn 'Abbâs: 'Nawf Al-Bikâlî claims that Mûsâ, of Banû Isrâ'îl is not the Mûsâ that was the companion of Al-Khidr. He said:

قال سفيان: ليس عن أنس إلا هذه الكلمة. فأخذ بحلقته باب الحجنة فأعقبها». قال أبو عيسى: هذا حديث حسن [صحيح]. وقد روى بعضهم هذا الحديث عن أبي نصرة، عن ابن عباس الحديث بطوله.

المعجم (١٨) - [باب:] ومن سورة
الكهف (التحفة) (١٩)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣١٤٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمِّهِ بْنِ دِينَارٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا

[1] *Al-Isrâ'* 17:79.

'The enemy of Allâh has lied. I heard Ubayy bin Ka'b saying: "I heard the Messenger of Allâh ﷺ saying: 'Mûsâ stood to deliver a *Khuṭbah* to the children of Isrâ'il. He was asked: "Who is the most knowledgeable among the people?" He said: "I am the most knowledgeable." So Allâh admonished him, since he did not refer the knowledge back to Him. Allâh revealed to him: "A slave, among My slaves at the junction of the two seas, is more knowledgeable than you." So Mûsâ said: "O Lord! How can I meet him?" He said to him: "Carry a fish in a basket, wherever you loose the fish, then he is there." So he set off, and his boy set off with him – and he was Yûsha' bin Nûn. Mûsâ put a fish in a basket, he and the boy set off walking, until when they reached a rock, Mûsâ and his boy fell asleep. The fish was flopping around in the basket, until it escaped from the basket, falling into the sea.' He said: 'Allâh held back the flow of water until it was like a tunnel, and the fish could glide. Mûsâ and his boy were amazed. They set off the remainder of the day and the night, and Mûsâ's companion forgot to inform him (of the escape of the fish). When Mûsâ arose in the morning, he said to his boy: Bring us our morning meal; truly we have suffered much fatigue in this, our journey.'^[1] He said: 'He had not gotten tired until he passed the place which Allâh had ordered

الْبَكَالَىٰ يَرْعُمُ أَنَّ مُوسَى صَاحِبَ بَنِي إِسْرَائِيلَ
لَيْسَ بِمُوسَى صَاحِبِ الْخَضِرِ . قَالَ: كَذَبَ
عَدُوُّ اللَّهِ، سَمِعْتُ أُبَيَّ بْنَ كَعْبٍ يَقُولُ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَامْسِي
خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ
أَغْلَمُ؟ قَالَ: أَنَا أَغْلَمُ . فَقَاتَبَ اللَّهُ عَلَيْهِ، إِذْ
لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ عَدَّا
مِنْ عِبَادِي بِمَجْمَعِ الْبَخْرَيْنِ هُوَ أَغْلَمُ مِنْكَ .
قَالَ مُوسَى: أَيْ رَبُّ، فَكَيْفَ لِي بِهِ؟ فَقَالَ
لَهُ: احْمِلْ حُوتًا فِي مِكْتَلٍ، فَحَيْثُ تَفْقَدُ
الْحُوتَ فَهُوَ ثَمَّ . فَانْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهَ -
وَهُوَ يُوشِعُ بْنَ نُوَيْنَ - فَجَعَلَ مُوسَى حُوتًا فِي
مِكْتَلٍ، فَانْطَلَقَ هُوَ وَفَتَاهُ يَمْشِيَانَ حَتَّىٰ إِذَا أَتَاهَا
الصَّخْرَةَ، فَرَقَدَ مُوسَى وَفَتَاهُ، فَاضْطَرَّبَ
الْحُوتُ فِي الْمِكْتَلِ حَتَّىٰ خَرَجَ مِنَ الْمِكْتَلِ
فَسَقَطَ فِي الْبَخْرِ . قَالَ: فَأَمْسَكَ اللَّهُ عَنْهُ
جِزْيَةَ الْمَاءِ حَتَّىٰ كَانَ مِثْلَ الطَّاقِ وَكَانَ
لِلْحُوتِ سَرِيًّا، وَكَانَ لِمُوسَى وَفَتَاهُ عَجِيًّا ،
فَانْطَلَقا يَقِيَّةً يَوْمَهُما وَلَيْلَهُما، وَسَيِّئَ صَاحِبُ
مُوسَى أَنْ يُخْبِرُهُ، فَلَمَّا أَضْبَحَ مُوسَى قَالَ
لِفَتَاهُ: «مَا لَنَا غَدَّاً نَلَقَدْ لَيْسَنَا مِنْ سَفَرَنَا هَذَا
نَصَابًا» [٦٢] . قَالَ: «وَلَمْ يَنْصَبْ حَتَّىٰ جَآوَزَ
الْمَكَانَ الَّذِي أَمْرَ بِهِ قَالَ: «أَرَيْتَ إِذْ أَوْنَتَا
إِلَى الصَّخْرَةِ فَإِنِّي سَبَّتُ الْحُوتَ وَمَا أَسْبَبْتُ إِلَّا
الشَّيْطَنَ أَنْ أَذْكُرُ وَأَنْخَذَ سِيلَهُ فِي الْبَخْرِ عَيْنَهُ»

^[1] Al-Kahf 18:62.

him to go. He said: Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Shaitān made me forget to remember it. It took its course into the sea in a strange way.^[1] Mūsā said: That is what we have been seeking. So they went back, retracing their tracks.^[2] He said: 'So they began retracing their tracks.'"

Sufyān (one of the narrators) said: "People claim that there is a spring of life at that rock, no dying person has its water poured over him, but he becomes alive, and the fish came in contact with some of it, so when the water dropped on it he became alive."

"He (the Prophet ﷺ) said: 'They retraced their tracks until they arrived at the rock to see a man covered with a garment. Mūsā greeted him, and he replied: Is there such greeting in your land? He said: I am Mūsā. He said: Mūsā of the children of Isrā'il? He said: Yes. He said: O Mūsā! Indeed you have some knowledge from Allāh, which Allāh taught you, which I have not been taught, and I have some knowledge from Allāh, which Allāh taught me, which you have not been taught.' So Mūsā said: May I follow you so that you may teach me something of the knowledge which you have been taught?^[3] He said: Verily, you will

[٦٣] قال موسى : ﴿ذلِكَ مَا كُنَّا نَيْخَ فَأَرَتَهَا عَلَى أَثَارِهِمَا قَصَّاصًا﴾ [٦٤]. قال : «فَكَانَ يَقْصَاصَانِ أَثَارَهُمَا» قال سُفِّيَانُ : يَرْعَمُ نَاسٌ أَنَّ تِلْكَ الصَّخْرَةَ عِنْدَهَا عَيْنُ الْحَيَاةِ، لَا يُصِيبُ مَاوِهَا مَيْتَا إِلَّا عَاشَ». قال : وَكَانَ الْحُوتُ ذَكْرًا أَكْلَ مِنْهُ، فَلَمَّا قُطِرَ عَلَيْهِ الْمَاءُ عَاشَ. قال : فَقَصَّاصَا أَثَارَهُمَا حَتَّى أَتَيَا الصَّخْرَةَ، فَرَأَى رَجُلًا مُسْجَى عَلَيْهِ بَنْوَبٍ، فَسَلَّمَ عَلَيْهِ مُوسَى ، فَقَالَ : أَنَّى يَأْرِضُكَ السَّلَامُ؟ فَقَالَ : أَنَا مُوسَى ، فَقَالَ : مُوسَى بْنِي إِسْرَائِيلَ؟ قال : نَعَمْ، قال : يَا مُوسَى ! إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلِمْكُهُ اللَّهُ لَا أَغْلَمُهُ، وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلِمْيَهُ لَا تَعْلَمُهُ. فَقَالَ مُوسَى : ﴿هَلْ أَتَيْتُكَ عَلَى أَنْ تُعْلِمَنِي مِمَّا عِلْمْتَ رُسْدًا﴾ . قال : ﴿إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَدَرًا وَكِفَّ تَصَدِّرٍ عَلَى مَا لَمْ تُجْعَلْ بِهِ خَبَرًا﴾ . قال : سَتَحْمِلُنِي إِنْ شَاءَ اللَّهُ صَدَرًا وَلَا أَغْمِي لَكَ أَمْرًا﴾ . قال لَهُ الْحَاضِرُ : ﴿فَإِنْ أَتَعْسَنِي فَلَا تَسْتَأْنِي عَنْ شَيْءٍ حَتَّى أُخْلِيَ لَكَ مِنْهُ ذِكْرًا﴾ [٦٥-٦٦] . قال : نَعَمْ. فَأَنْطَلَقَ الْحَاضِرُ وَمُوسَى يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ، فَمَرَرَتْ بِهِمَا سَفِينَةٌ، فَكَلَّمَاهُمْ أَنْ يَحْمِلُوهُمَا، فَعَرَفُوا الْحَاضِرَ، فَحَمَلُوهُمَا بِغَيْرِ تَزْوِيلٍ، فَعَمَدَ الْحَاضِرُ إِلَى لَوْحَ من الْأَوْاجِ السَّفِينَةِ فَتَرَعَهُ، فَقَالَ لَهُ مُوسَى :

[١] Al-Kahf 18:63.

[٢] Al-Kahf 18:64.

[٣] Al-Kahf 18:66.

not be able to have patience with me! And how can you have patience about a thing which you know not? He said: If Allâh wills, you will find me patient, and I will not disobey you at all.^[1] Al-Khadir said to him: Then if you follow me, ask me not about anything until I myself mention it to you.^[2] Mûsâ said: Yes. So Mûsâ and Al-Khadir set off walking along the shore of the sea. A boat was passing by them, and they spoke to them (the crew) asking them to let them get on board. They recognized Al-Khadir so they let the two of them ride without charge. Al-Khadir took one of the planks (in the boat) and removed it, so Mûsâ said to him: These people gave us a ride free of charge, yet you sabotaged their boat so that its people will drown. Indeed you have done a dreadful thing.^[3] He said: Did I not tell you that you would not be able to have patience with me?^[4] He said: Call me not to account for what I forgot, and be not hard upon me for my affair.^[5] Then they exited the boat, and while they were walking upon the shore, they saw a boy playing with two other boys. So Al-Khadir took him by his head, pulling it off with his hands, and he killed him. So Mûsâ said to him: Have you killed an innocent

قَوْمٌ حَمَلُونَا بِعَيْرٍ نَوْلٍ فَعَمِدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا »إِنْتَرَقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْنًا إِمْرًا« . قَالَ : «أَلَّا أَقْلِ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا» . قَالَ : «لَا تَوَاهْدِنِي بِمَا تَبِيَثُ وَلَا تَرْهَقْنِي مِنْ أَمْرِي غَسْرًا» [٧٣-٧١] ثُمَّ خَرَجَ مِنَ السَّفِيفَةِ، فَبَيْسَمَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ وَإِذَا عُلَامٌ يَلْعَبُ مَعَ الْغَلَامَانِ فَأَخَذَ الْحَضِيرُ بِرَأْسِهِ فَأَفْلَعَهُ بِيَدِهِ فَقَتَلَهُ، فَقَالَ لَهُ مُوسَى : «أَفَنْتَ نَفْسًا رَكِيدًا بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْنًا نُكَرًا» . قَالَ : «أَلَّا أَقْلِ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا» . قَالَ : وَهَذِهِ أَشَدُّ مِنَ الْأُولَى قَالَ : «إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصْجِنِي فَدَلَّتْ مِنْ لَدُنِي عُدْرًا ○ فَانْظَلَقَ حَتَّى إِذَا آتَيَ أَهْلَ فَرِيهَ أَسْتَطَعْمَا أَهْلَهَا فَأَبَوَا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ» . يَقُولُ : مَائِلٌ فَقَالَ الْحَضِيرُ بِيَدِهِ هُكَدًا «فَأَكَامَهُ» فَ«قَالَ» لَهُ مُوسَى : قَوْمٌ أَتَيَاهُمْ فَلَمْ يُضَيِّقُوْنَا وَلَمْ يُطْعِمُوْنَا، «لَوْ شَتَّ لَهَذَتِ عَلَيْهِ أَجْرًا ○ قَالَ هَذَا فَرَاقٌ بَيْنِي وَبَيْنَكَ سَائِلَتَكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعَ عَلَيْهِ صَبَرًا» [٧٨-٧٤] .

قَالَ رَسُولُ اللَّهِ ﷺ : «يَرْحَمُ اللَّهُ مُوسَى، لَوْدَدْنَا أَهْلَهُ كَانَ صَبَرَ حَتَّى يُقْصَى عَلَيْنَا مِنْ أَحْبَارِهِمَا» . قَالَ : فَقَالَ رَسُولُ اللَّهِ ﷺ :

[١] *Al-Kahf* 18:67-69.

[٢] *Al-Kahf* 18:70.

[٣] *Al-Kahf* 18:71.

[٤] *Al-Kahf* 18:72.

[٥] *Al-Kahf* 18:73.

person who killed no one! Verily you have done a horrendous thing.^[1] He said: Did I not tell you that you would not be able to have patience with me?^[2] – he (the narrator) said: – “This was more severe than the first one” – He said: If I ask you about anything after this, keep me not in your company, you have received an excuse from me. So they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. There they found a wall on the verge of falling down.^[3] He (the narrator) said: – meaning leaning over – ‘So Al-Khadir took his hand like this, so he set it up straight^[4] so Mûsâ said to him: We arrived at these people, they did not treat us as guests nor feed us. If you had wished, surely you could have taken wages for it! He said: “This is the parting between you and I. I will tell you the interpretation of (those) things over which you were not able to be patient.”^[5]

The Messenger of Allâh ﷺ said: ‘May Allâh have mercy upon Mûsâ! We wish that he would have had patience, so the we could have had more knowledge about that two of them.’” He said: “So the Messenger of Allâh ﷺ said: ‘The first time

الأولى كائناً مِنْ مُوسَى نَسْيَانًا». قَالَ : «وَجَاءَهُ عُصْفُورٌ حَتَّى وَقَعَ عَلَى حَرْفِ السَّفِيفَيْةِ ثُمَّ نَقَرَ فِي الْبَحْرِ، فَقَالَ لَهُ الْخَضْرُ : مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلَ مَا نَقَصَ هَذَا الْعُصْفُورُ مِنَ الْبَحْرِ». قَالَ سَعِيدُ بْنُ جُبَيْرٍ وَكَانَ - يَعْنِي ابْنَ عَبَّاسَ - يَقْرَأُ : (وَكَانَ أَمَامُهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَيْفَيْهِ صَالِحَةً غَصْبًا)، وَكَانَ يَقْرَأُ : (وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا).

[قال أبو عيسى:] هذا حديث حسن صحيح. [وقد رواه أبو إسحاق الهمداني عن سعيد بن جبير، عن ابن عباس، عن أبي بن كعب عن النبي ﷺ. ورواه الرهبرى عن عبيدة الله بن عبد الله بن عتبة، عن ابن عباس، عن أبي بن كعب عن النبي ﷺ.]
قال أبو مزاجم السمرقندى: قال على بن المدىنى: حَجَجْتُ حَجَّةَ وَلَيْسَ لِي هَمَّهُ إِلَّا أَنْ أَسْمَعَ مِنْ سُقْيَانَ يَذْكُرُ فِي هَذَا الْحَدِيثِ الْحَبَرَ حَتَّى سَمِعْتُهُ يَقُولُ : حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، وَقَدْ كُنْتُ سَمِعْتُ هَذَا مِنْ سُقْيَانَ [مِنْ] قَبْلِ ذَلِكَ، وَلَمْ يَذْكُرْ فِيهِ الْحَبَرَ.

[1] 73 *Al-Kahf* 18:74.

[2] *Al-Kahf* 18:75.

[3] *Al-Kahf* 18:76,77.

[4] *Al-Kahf* 18:77.

[5] *Al-Kahf* 18:77,78.

Mûsâ had forgotten.' He said: 'And a sparrow came, until it perched on the edge of the boat, and pecked at the sea. So Al-Khaâdir said to him: My knowledge and your knowledge do not diminish anything from the knowledge of Allâh, but like what this sparrow diminishes of the sea.'"'

Sa'eed bin Jubair said: "And he would" – meaning Ibn 'Abbâs – "recite: 'And there was before them a king who would take every useful boat by force.'^[1] And he would recite: 'As for the boy, he was a disbeliever.'"^[2] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*. [Abû Ishâq Al-Hamdânî has reported it from Sa'eed bin Jubair, from Ibn 'Abbâs, from Ubayy bin Ka'b from the Prophet ﷺ.] Az-Zuhri reported it from 'Ubaidullâh bin 'Abdullâh bin 'Utbah, from Ibn 'Abbâs, from Ubayy bin Ka'b from the Prophet ﷺ.

Abû Muzâhim As-Samarqandî said: "'Alî bin Al-Madînî said: 'I performed *Hajj*, and I had no (additional) concern but to hear Sufyân mentioning this *Hadîth* with an expression that he was informed of it, until I heard him saying: "Amr bin Dînâr narrated to us." And I had heard this from Sufyân before that, and he did not mention it with an expression indicating that he was informed of it.'"'

تخریج: متفق عليه، وأخرجه مسلم، الفضائل، باب من فضائل الخضر ﷺ، ح: ٢٣٨٠ عن محمد بن يحيى بن أبي عمر والبخاري، ح: ٤٧٢٥ من حديث سفيان بن عيينة به * حديث الزهري

^[1] Referring to *Al-Kahf* 18:79.

^[2] Referring to *Al-Kahf* 18:80.

عند البخاري، ح: ٧٤ و مسلم، ح: ٢٣٨٠ / ١٧٤ و حدیث أبي إسحاق الهمداني، رواه مسلم . ٣٥٠ و يأتي:

Comments:

The acts that Al-Khadir performed were all *Takwînî*, i.e. the incidents which occur and appear within the universe but the wisdom and mystery behind them is unknown to humans. Because the angels perform these duties, some people then regard him as an angel. The Prophet's duty is to convey the *Shari'ah*, i.e. Allâh's laws and teachings to the people; therefore he is not a Prophet and according to some he is a Prophet.

(2). 3150. From Ibn 'Abbâs, that Ubayy bin Ka'b narrated that the Prophet ﷺ said: "The boy that Al-Khadir killed was destined to be a disbeliever the day he was created." (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh Gharîb*.

(٢) - ٣١٥٠ - حَدَّثَنَا أَبُو حَفصٍ عَمْرُو
ابْنُ عَلِيٍّ : حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ : حَدَّثَنَا
عَبْدُ الْجَبَارِ بْنُ عَبَّاسٍ الْهَمْدَانِيَّ عَنْ أَبِي
إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ،
عَنْ أَبِي بْنِ كَعْبٍ عَنِ الْبَيْهِيِّنِيِّ قَالَ: «الْغَلَامُ
الَّذِي قَتَلَهُ الْخَضِرُ طَبَعَ يَوْمَ طَبَعَ كَافِرًا».
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تخریج: وأخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة، وحكم موته أطفال الكفار وأطفال المسلمين، ح: ٢٦٦١ من حدیث أبي إسحاق به.

Comments:

Allâh ﷺ blessed every child with the natural ability and courage to accept the religion of Islam; but this child was going to be the opposite of his natural ability, as he would grow into an adult and he would reach the responsible age, he was going to choose disbelief. Because Allâh's Knowledge is complete, therefore He ﷺ knew that the child would follow the path of disbelief after becoming an adult; but it did not mean at all that he was a disbeliever in childhood.

(3). 3151. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "He was called Al-Khadir because he sat on a barren *Farwah* and it turned green beneath him." (*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh Gharîb*.

(٣) - ٣١٥١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى :
حَدَّثَنَا عَبْدُ الرَّزَّاقِ : حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامَ بْنِ
مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «إِنَّمَا سُمِّيَ الْخَضِرُ لِأَنَّهُ جَلَسَ عَلَى
فَرْوَةَ بَيْضَاءَ فَاهْتَرَّتْ تَحْتَهُ حَضِرًا».
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تخریج: وأخرجه البخاري، أحاديث الأنبياء، باب حديث الخضر مع موسى عليهما السلام، ح: ٣٤٠٢ من حديث عمر به وهو في صحيفة همام بن منه، ح: ١١٣.

Comments:

"The meaning of *Farwah* here is a patch of withered vegetation which is dry stalks. This is the view of 'Abdur-Razzâq. Others say that it means the face of the earth." Ibn Kathîr, the *Tafsîr* of *Al-Kahf* 18:82. They also say it is barren earth. See *Tuhfat Al-Ahwadhi*.

(4). ٣١٥٢. *Abû Ad-Dardâ'* narrated, that regarding Allâh's saying: 'And there was under it a treasure belonging to them.'^[١] - the Prophet ﷺ said: "Gold and silver." (*Da'if*)

(٤) - ٣١٥٢ - حَدَّثَنَا جَعْفُرُ بْنُ مُحَمَّدٍ
ابْنِ فُضَيْلِ الْجَزَرِيِّ وَغَيْرُهُ وَاحِدٌ، قَالُوا:
حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ: أَخْبَرَنَا الْوَلِيدُ بْنُ
مُسْلِيمٍ عَنْ يَزِيدَ بْنِ يُوسُفَ الصَّنْعَانِيِّ، عَنْ
مَكْحُولٍ، عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنْ
النَّبِيِّ ﷺ فِي قَوْلِهِ: «وَكَانَ تَحْتَمُ كَذُلُّهُمَا»
[٧٢] قَالَ: ذَهَبَ وَفِضَّةً.

(5). (Another route) with similar from this chain. (*Da'if*)

[*Abû 'Eisâ* said:] This *Hadîth* is *Gharîb*.

(٥) - حَدَّثَنَا الْحَسَنُ بْنُ عَلَيِّ الْخَلَّالُ:
حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ: حَدَّثَنَا الْوَلِيدُ بْنُ
مُسْلِيمٍ عَنْ يَزِيدَ بْنِ يُوسُفَ الصَّنْعَانِيِّ، عَنْ
يَزِيدَ بْنِ يَزِيدَ بْنِ جَاءِيرٍ، عَنْ مَكْحُولٍ بِهِذَا
الإِسْنَادِ نَحْوُهُ.

[قال أبو عيسى:] هذا حديث غريب.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ٢٧٢٣ من حديث الوليد بن مسلم به وصرح بالسماع * يزيد بن يوسف: ضعيف.

(6). ٣١٥٣. *Abû Râfi'* narrated a *Hadîth* of *Abû Hurairah*, from the Prophet ﷺ, regarding the 'barrier.'^[٢] "They excavated each day, until when they are just about to penetrate it, their leader says: 'Go back so that you can penetrate

(٦) - ٣١٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ
وَغَيْرُهُ وَاحِدٌ - الْمَعْنَى وَاحِدٌ وَاللَّفْظُ لِمُحَمَّدٍ
ابْنِ بَشَّارٍ - قَالُوا: حَدَّثَنَا هَشَّامُ بْنُ عَبْدِ
الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَاتَدَةَ، عَنْ أَبِي
رَافِعٍ، عَنْ حَدِيثِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

[١] *Al-Kahf* 18.82.

[٢] *Al-Kahf* 18.93.

it tomorrow!" He said: "But Allâh makes it return just as it was, until their appointed time, when Allâh ordains to send them upon the people, and their leader says: 'Go back so you can penetrate it tomorrow, if Allâh wills.' So he makes this exception." He said: "So they return, and find it just as it was when they left it. Then they penetrate it, and (they, i.e., Ya'jûj and Ma'jûj) are released upon the people drinking up the water, and the people flee from them. They shoot their arrows into the heavens so they return dyed with blood, and they say – crudely and arrogantly – 'We vanquished those in the earth, let us dominate the inhabitants of the heavens.' Then Allâh sends *Naghaf* upon them, attaching to the nape of their necks, destroying them." He said: "By the One in Whose Hand is the soul of Muhammad! The beasts of the earth will become very fat and bloated with milk from their flesh." (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharib*. We only know of it like this from this route.

تخریج: [صحيح] وأخرجه ابن ماجه، الفتن، باب فتنة الدجال وخروج عيسى ابن مريم وخروج يأجوج وماجوج، ح: ٤٠٨ من حديث قاتدة به وصححه البوصيري وابن حبان، ح: ١٩٠٨ والحاكم على شرط الشعixin: ٤/٢٨٨ ووافقه الذهبي وللحديث شواهد كثيرة، انظر النهاية بتحقيقی، ح: ٣٤٨.

Comments:

Dhul-Qarnain built a strong and mighty iron wall to protect the people from the mischief and destruction of Ya'jûj and Ma'jûj in order to make them unable to jump over the wall and incapable of breaking through it. They, every day, try to dig through the wall, but so long as Allâh does not will their appearance there will be no excavation through the wall. When the time of their appearance will arrive, according to the wording of the Qur'ân, 'He

في السّدّ قَالَ: «يَخْرُونَهُ كُلَّ يَوْمٍ حَتَّىٰ إِذَا
كَادُوا يَخْرُقُونَهُ قَالَ الَّذِي عَلَيْهِمْ: ارْجِعوا
فَسَتَخْرُقُونَهُ غَدًا». قَالَ: فَيَعِدُهُ اللَّهُ كَامِلًا مَا
كَانَ حَتَّىٰ إِذَا بَلَغُ مُدْتَهُمْ وَأَرَادَ اللَّهُ أَنْ يَعِثُّهُمْ
عَلَى النَّاسِ قَالَ الَّذِي عَلَيْهِمْ: ارْجِعوا
فَسَتَخْرُقُونَهُ غَدًا إِنْ شَاءَ اللَّهُ، وَإِنْ شَاءَ
فَبَرِّجُونَهُ فَيَجِدُونَهُ كَهْتَنَةً تَرْكُوْهُ،
فَيَخْرُقُونَهُ وَيَخْرُجُونَ عَلَى النَّاسِ فَيَسْتَهُونَ
الْمَيَاهَ، وَيَقْرُرُ النَّاسُ مِنْهُمْ فَيَرْمُونَ بِسَهَامِهِمْ
إِلَى السَّمَاءِ فَتَرْجِعُ مُخْضَبَةً بِالدَّمَاءِ،
فَيَقُولُونَ: قَهْرَنَا مَنْ فِي الْأَرْضِ وَعَلَوْنَا مَنْ
فِي السَّمَاءِ - قَسْوَةً وَعُلُوًّا - فَيَبْعَثُ اللَّهُ
عَلَيْهِمْ نَعْفًا فِي أَقْفَائِهِمْ فَيَهْلِكُونَ». قَالَ:
«فَوَاللَّهِيْ نَفْسُ مُحَمَّدٍ يَبْدِي إِنَّ دَوَابَ الْأَرْضِ
تَشْمَنُ وَتَبَطَّرُ وَتَسْكُرُ شَكَرًا مِنْ لُحُومِهِمْ».
[قالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٌ
غَرِيبٌ إِنَّمَا تَعْرِفُهُ مِنْ هَذَا الْوَجْهِ مِثْلُ هَذَا.]

would make it ground into powder'; then their appearance beyond the wall will be possible. For other related matters, see no. 2240 about *Yaj'ûj* and *Ma'jûj*.

(7). 3154. 'Abdul-*Hamîd* bin *Ja'far* said: "My father informed me, from *Ibn Mînâ'*, from *Abû Sa'eed* bin *Abî Faðâlîh Al-Ansârî* – and he was one of the Companions – who said: 'I heard the Messenger of Allâh ﷺ saying: "When Allâh gathers the people on the Day of Judgement – a Day in which there is no doubt in – a caller will call out: 'Whoever committed *Shirk* in any of his deeds he did for Allâh – then let him seek his reward from other than Allâh. For indeed Allâh is the most free of the partners from any need of *Shirk*.'" (*Hasan*)

Abû 'Eisâ said: This *Hadîth* is [*Hasan*] *Gharîb*, we do not know of it except as a narration of *Muhammad* bin *Bâkr* (a narrator in the chain).

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب الرياء والسمعة، ح: ٤٢٠٣ عن محمد بن بشار به وصححه ابن حبان (الإحسان) : ٤٠٥ .

Comments:

Imâm At-Tirmidî reported this *Hadîth* to explain the last verse of *Sûrat Al-Kahf*. Its aim is that Allâh accepts only that deed which is performed purely to gain His pleasure. If a person wants to gain someone else's pleasure and love along with the pleasure and love of Allâh by a deed, Allâh ﷺ abandons him unto others, He Almighty is free and needless of anyone's partnership and association.

(٧) - ٣١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَغَيْرُهُ وَاحِدٌ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، قَالَ: أَخْبَرَنِي أَبِي عَنْ أَنِي مِنْيَاءُ، عَنْ أَبِي سَعِيدٍ بْنِ أَبِي فَضَالَةَ الْأَنْصَارِيِّ - وَكَانَ مِنْ الصَّحَابَةِ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا جَمَعَ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَا رَبَّ فِيهِ، نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلِهِ عَمَلَهُ اللَّهُ أَحَدًا، فَلَيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ، فَإِنَّ اللَّهَ أَعْنَى الشُّرَكَاءَ عَنِ الشُّرُكِ». قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حسنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدٍ بْنِ بَكْرٍ.

Chapter 19. Regarding *Sûrah Maryam*

(المعجم ١٩) - [باب :] وَمِنْ سُورَةِ

مَرْيَمَ (التحفة ٢٠)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

(1). 3155. Al-Mughîrah bin Shu'bâh narrated: "The Messenger of Allâh ﷺ sent me to Nâjrâن. They said to me: 'Do you people not recite: O sister of Hârûn^[1] – while between Mûsâ and 'Eisâ there is such (gap) as there is?' I did not know how to respond to them. So when I returned to the Prophet ﷺ, I told him about that, and he said: 'Why didn't you tell them that they were named after their Prophets and righteous people before them.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh Gharib* we do not know of it except as a narration of Ibn Idrîs (a narrator in the chain).

تخریج: وأخرجه مسلم، الأداب، باب النهي بأبي القاسم وبيان ما يستحب من الأسماء، ح: ٢١٣٥ عن أبي سعيد الأشجع ومحمد بن المثنى به.

Comments:

This Hârûn is not Harûn the brother of Mûsâ ﷺ, instead he was a righteous and known man from the family of Maryam; because giving a name with the names of previous Prophets and righteous people is permissible.

(2). 3156. Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ recited: And warn them of a Day of grief and regrets^[2] and he said: 'Death will be brought as if it is a

(١) - ٣١٥٥ - حَدَّثَنَا أَبُو سَعِيدِ الْأَشْجَعِ وَأَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ سِمَائِكَ بْنِ حَزْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنِ الْمُغَيْرَةَ بْنِ شُعْبَةَ، قَالَ: بَعْشَيْنِ رَسُولُ اللّٰهِ ﷺ إِلَى نَجْرَانَ، فَقَالُوا لَهُ: أَلَّا شِئْمَ تَقْرَأُونَ: «يَأَتَتْ هَرَوْنُ» [٢٨] وَقَدْ كَانَ بَيْنَ مُوسَى وَعِيسَى مَا كَانَ؟ فَلَمْ أَنْرِ مَا أُجِيبُهُمْ. فَرَجَعْتُ إِلَى التَّبَيِّنِ فَأَخْبَرْتُهُ، قَالَ: «أَلَا أَخْبِرْتُهُمْ أَنَّهُمْ كَانُوا يُسْمِئُونَ بِأَنْيَاهُمْ وَالصَّالِحِينَ فَبِهِمْ». يُسْمِئُونَ بِأَنْيَاهُمْ وَالصَّالِحِينَ فَبِهِمْ.

قال أبا عيسى: [هذا حديث حسن صحيح] غريب لا نعرفه إلا من حديث ابن إدريس.

تخریج: وأخرجه مسلم، الأداب، باب النهي بأبي القاسم وبيان ما يستحب من الأسماء، ح: ٢١٣٥ عن أبي سعيد الأشجع ومحمد بن المثنى به.

(٢) - ٣١٥٦ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْبِعٍ حَدَّثَنَا التَّضْرُّرُ بْنُ إِسْمَاعِيلَ أَبُو الْمُغَيْرَةِ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدِ

[1] *Maryam* 19:28

[2] *Maryam* 19:39.

mixed black and white ram, until it is halted upon the barrier between Paradise and the Fire. It will be said: 'O people of Paradise! They will raise up their necks to look. It will be said: 'O people of the Fire! And they will raise up their necks to look. It will be said: 'Do you recognize this? They will say: 'Yes. This is death.' Then it will be laid down and slaughtered. If it were not that Allāh had decreed that the inhabitants of Paradise would remain, then they would die of joy, and if it were not that Allāh had decreed that the inhabitants of the Fire would remain, then they would die of grief."^[1] (Da'if)

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

الْخَدْرِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأَ رَسُولُ اللَّهِ
بِكُلِّهِ: «وَأَنِدْرُهُ يَوْمَ الْمُسْرَةِ» [٣٩]، قَالَ:
«يُؤْتَى بِالْمَوْتِ كَانَهُ كَبِشٌ أَمْلَحُ حَتَّى يُوقَفَ
عَلَى السُّورِ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَقَالُ: يَا أَهْلَ
الْجَنَّةِ! فَيَشَرِّبُونَ، وَيَقَالُ: يَا أَهْلَ النَّارِ!
فَيَشَرِّبُونَ، فَيَقَالُ: هَلْ تَعْرِفُونَ هَذَا؟
فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، فَيَضْبَغُ
فَيُذْبَحُ، فَلَوْلَا أَنَّ اللَّهَ قَضَى لِأَهْلِ الْجَنَّةِ
الْحَيَاةَ [فِيهَا] وَالْبَقَاءَ لَمَاتُوا فَرَحًا، وَلَوْلَا أَنَّ
اللَّهَ قَضَى لِأَهْلِ النَّارِ الْحَيَاةَ فِيهَا وَالْبَقَاءَ
لَمَاتُوا تَرَحًا». .

[Qal' Abu 'Ubayd]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تَحْرِيْجٌ: [إِسْنَادٌ ضَعِيفٌ] * النَّضْرُ بْنُ إِسْمَاعِيلَ لَيْسَ بِالْقَوِيِّ (تَقْرِيبٌ) وَأَصْلُ الْحَدِيثِ عِنْ
الْبَخَارِيِّ، حٍ: ٤٧٣٠ دُونَ قُولَهُ: "هَنْيَ يُوقَفُ عَلَى السُّورِ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيُضْبَغُ ... فَلَوْلَا أَنَّ
اللَّهُ قَضَى لِأَهْلِ الْجَنَّةِ ... إِلَخْ".

Comments:

The Day of Judgment is called the day of regret and shame because on this day the evil and sinful people would be ashamed and remorseful; they would then wish for doing good and righteous deeds.

(3). 3157. Shaibān narrated from Qatādah, that regarding Allāh's saying: And We raised him to a high station.^[2] He said: "Anas bin Mālik narrated that Allāh's Prophet ﷺ said: "When I was brought up, I saw Idrīs in the Fourth Heaven." (*Sahīh*)

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

[He said:] There is something on

(٣) - ٣١٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْعِيْ: حَدَّثَنَا الحُسْنَى بْنُ مُحَمَّدٍ: أَخْبَرَنَا شَيْبَانُ عَنْ قَتَادَةَ فِي قَوْلِهِ: «وَرَفَقْتُهُ مَكَانًا عَلَيْنَا» [٥٧] قَالَ: حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ
قَالَ: «لَمَّا عُرِجَ عَلَيْهِ رَأَيْتُ إِدْرِيسَ فِي السَّمَاءِ الرَّأِيْقَةَ». .

[Qal' Abu 'Ubayd]: هَذَا حَدِيثٌ حَسَنٌ

^[1] Similar preceded under no. 2558.

^[2] Maryam 19:57.

this topic from Abû Sa'eed from the Prophet ﷺ.

The *Hadîth* about *Al-Mi'râj* of the Prophet ﷺ was reported in its entirety by Sa'eed bin Abî 'Arûbah, Hammâm and more than one narrator from Qatâdah, from Anas bin Mâlik, from Mâlik bin Sa'sah from the Prophet ﷺ. To me, this is an abridgement of it.

صَحِيحٌ.
[فَالَّذِي قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْثَةَ عَنْ أَبِي عَوْدَةَ وَهَمَّامَ وَعَمِيرَ وَأَحَدٍ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ عَنِ النَّبِيِّ ﷺ حَدَّى ثَمَّةَ الْمَعْرَاجِ بِطُولِهِ، وَهَذَا عِنْدِي مُخْتَصَرٌ مِنْ ذَلِكَ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ۲۶۰ / ۳ عن الحسين بن محمد به ورواوه مسلم،

ح: ۱۶۲ من حديث قتادة عن أنس به * وفي الباب عن أبي سعيد [تقدماً تحت، ح: ۳۱۳۳].

Comments:

Prophet Idrîs (Enoch) had to go through a critical test which he passed with patience and perseverance; because of it he achieved great reward and status from Allâh, one of its forms was of his being on the Fourth Heaven.

(4). 3158. Sa'eed bin Jubair narrated from Ibn 'Abbâs who said: "The Messenger of Allâh ﷺ said to Jibra'il: 'What prevents you from visiting us more than you visit us?'" He said: "So this Ayah was revealed: And we descend not except by the command of your Lord. To Him belongs what is before us and what is behind us." Up to the end of the Ayat^[1] (Sâhih)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharib*. [(Another chain) with similar].

تخریج: وأخرجه البخاري، باب ذكر الملائكة صلوات الله عليهم، ح: ۳۲۱۸.

Comments:

When Gabriel would visit the Prophet, he ﷺ would be pleased and relaxed, because the Revelation would strengthen the Prophet ﷺ and provide him guidance in difficult matters. In the Revelation, there also used to be the

(4) - ۳۱۵۸ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَعْلَى بْنُ عَبِيْدٍ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِجَبْرِيلَ: «مَا يَمْتَنَعُ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟» قَالَ: فَتَرَكَ هَذِهِ الآيَةَ: «وَمَا نَنَزَّلْ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَكَنَ أَيْدِينَا وَمَا حَفَّنَا إِلَى آخِرِ الآيَةِ [٦٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ. [حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثَ: حَدَّثَنَا وَكِيعٌ عَنْ عُمَرَ بْنِ ذَرَّ نَخْوَةً].

تخریج: وأخرجه البخاري، باب ذكر الملائكة صلوات الله عليهم، ح: ۳۲۱۸.

^[۱] Maryam 19:64.

straight and irresistible answer to the objections and problems ignited daily by the opponents of the Prophet. He would therefore wait anxiously for Gabriel's visit.

(5). 3159. As-Suddī said: "I asked Murrah Al-Hamdānī about the saying of Allāh, Mighty and Sublime is He: There is not one of you but will pass over it."^[1] So he narrated to me that 'Abdullāh bin Mas'ūd narrated to him: saying: 'The Messenger of Allāh ﷺ said: "The people will pass over the Fire, then they avert it based upon their deeds. The first of them (would pass over it) like a flash of lightening, then like the wind, then like a fleeing horse, then like a rider fleeing on a mount, then like a man fleeing, then like one walking." (Hasan)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*, and *Shu'bah* reported from As-Suddī without mentioning it in *Marfū'* form.

تخریج: [إسناده حسن] وأخرجه أحمد: ٤٣٤ من حديث إسرائيل به.

3160. *Shu'bah* narrated from As-Suddī from Murrah: "'Abdullāh said: 'There is not one of you but will pass over it.'^[2] - They pass over it, then they avert it based upon their deeds.'" (Hasan)

(6). (Another chain) from 'Abdur-Rahmān, from *Shu'bah*, from As-Suddī with similar. 'Abdur-Rahmān said: "I said to *Shu'bah*: 'Isrā'il

(٥) - ٣١٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنِ إِسْرَائِيلَ، عَنِ السُّدَّيِّ قَالَ: سَأَلْتُ مَرْءَةً الْهَمْدَانِيَّ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: 『وَلَنْ يَنْكُثُ إِلَّا وَارْدُهَا』 [٧١]، فَحَدَّثَنِي: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودَ حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: 『يَرُدُ النَّاسُ النَّارَ، ثُمَّ يَضْدُرُونَ عَنْهَا بِأَعْمَالِهِمْ، فَأَوْلُهُمْ كَلْمَنْجِ الْبَرْقِ، ثُمَّ كَالرِّيحِ، ثُمَّ كَحُضْرِ الْفَرَسِ، ثُمَّ كَالرَّاكِبِ فِي رَخْلِهِ، ثُمَّ كَسَدِ الرَّجْلِ، ثُمَّ كَحَسْبِيِّ』.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ] وَرَوَاهُ شُعْبَةُ عَنِ السُّدَّيِّ فَلَمْ يَرْفَعْهُ.

(٦) - ٣١٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ عَنِ السُّدَّيِّ، عَنْ مَرْءَةٍ، قَالَ عَبْدُ اللَّهِ: 『وَلَنْ يَنْكُثُ إِلَّا وَارْدُهَا』 قَالَ: يَرِدُونَهَا ثُمَّ يَضْدُرُونَ بِأَعْمَالِهِمْ.

[١] *Maryam* 19:71.

[٢] *Maryam* 19:71.

narrated it to me from As-Suddî, from Murrah, from 'Abdullâh, from the Prophet ﷺ. So Shu'bâh said: 'And I also heard it from him in *Marfû'* form, but I left it on purpose.'" (*Hasan*)

Comments:

All the people would pass on a long bridge over the Hell. The people with good deeds will pass over it safely according to their deeds but the sinful ones will fall into the Hell. *Wârid* is a person, who approaches the water place.

3161. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "When Allâh loves a slave He calls Jibrâ'il, (saying): 'Indeed I love so-and-so, so love him.'" He said: "So he calls out in the heavens. Then love for him descends among the people of the earth. That is as in the saying of Allâh: Verily, those who believe and work deeds of righteousness, the Most Gracious will grant love for them.^[1] And when Allâh hates a slave He calls out to Jibrâ'il, (saying): 'Indeed I hate so-and-so.' So he calls out in the heavens. Then hatred for him descends upon the earth."[”](*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*. Similar to this has been reported by 'Abdur-Râhmân bin 'Abdullâh bin Dînâr, from his father, from Abû Shâlih, from Abû Hurairah from the Prophet ﷺ.

قَالَ عَنْدُ الرَّحْمَنِ قُلْتُ لِشُعْبَةَ: إِنَّ إِسْرَائِيلَ حَدَّثَنِي عَنِ النَّبِيِّ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، قَالَ شُعْبَةُ: وَقَدْ سَمِعْتُ مِنَ النَّبِيِّ مَرْفُوعًا، وَلَكِنِي أَذْعُهُ عَنْهَا.

تخریج: [إسناده حسن] انظر الحديث السابق.

٣١٦١ - حَدَّثَنَا عَبْدُ العَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِرْئِيلَ: إِنِّي قَدْ أَحَبَّتُ فُلَانًا فَاجْهِهِ». قَالَ: فَيَنَادِي فِي السَّمَاءِ، ثُمَّ تُنَزَّلُ لَهُ الْمَحَبَّةُ فِي أَهْلِ الْأَرْضِ، فَذَلِكَ قَوْلُ اللَّهِ: (إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الْرَّحْمَنُ وَدًا) [٩٦] وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا نَادَى جِرْئِيلَ: إِنِّي قَدْ أَبْغَضْتُ فُلَانًا، فَيَنَادِي فِي السَّمَاءِ، ثُمَّ تُنَزَّلُ لَهُ الْبَعْضَاءُ فِي الْأَرْضِ». قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ]. وَقَدْ رُوِيَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْنُ هَذَا.

تخریج: وأخرجه مسلم، البر والصلة، باب: إذا أحب الله عبداً، أمر جبريل فأحبه وأحبه أهل السماء، ثم يوضع له القبول في الأرض، ح: ٢٦٣٧ عن قبيحة به ورواه البخاري، ح: ٧٤٨٥ من حديث عبد الرحمن بن دينار به.

[1] Maryam 19:96.

Comments:

Allâh loves His righteous servants, the creatures of the heaven also love them, and love for them is also placed in the hearts of the righteous people. But the evil people are treated on the contrary, and the righteous people also hate the evil doers.

(7). 3162. *Masrûq* said: "I heard *Khabbâb bin Al-Aratt* saying: 'I came to Al-'Âs bin Wâ'il As-Sahmî to collect a debt he owed me. He said: 'You shall not be given anything until you deny Muhammad.' So I said: 'No, not until you are dead and resurrected.' He said: 'After I die and I am resurrected?' So I said: 'Yes.' So he said: 'I shall indeed have wealth and offspring to repay you with.' So (the following) *Âyah* was revealed: Have you seen him who disbelieved in Our *Âyât* and said: I shall certainly be given wealth and children.'" (*Sahîh*)

(Another chain) with similar.

[*Abû 'Eisâ* said:] This *Hadîth* is *Hasan Sahîh*.

تَخْرِيج: متفق عليه، وأخرجه مسلم، صفات المنافقين، باب سؤال اليهود النبي ﷺ عن الروح ... إلخ، ح: ٣٦/٢٧٩٥ عن محمد بن أبي عمر والبخاري، ح: ٤٧٣٢ من حديث سفيان ابن عيينة به.

Comments:

This Verse speaks about the mentality of such people who do not regard the favors of Allâh as Allâh's gifts and bounties, instead they consider them their personal right and think of them as results of their talents. That is why they have the disease of arrogance and believe that the state and leadership is their birth right. Therefore they assume, if the Day of Judgment occurs, there too, they will be granted wealth and children and they will also enjoy a lavish lifestyle.

(٧) - ٣١٦٢ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ : حَدَّثَنَا سَفِيَّانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضَّحَىِ، عَنْ مَسْرُوقٍ قَالَ: سَمِعْتُ خَبَابَ بْنَ الْأَرْثَ يَقُولُ: جِئْتُ الْعَاصِمَ بْنَ وَائِلَ السَّهْمِيَّ أَنْقَاصَاهُ حَقًا لِي عِنْدِهِ فَقَالَ: لَا أُغْطِيكَ حَقًّا تَكْفُرُ بِمُحَمَّدٍ . فَقُلْتُ: لَا، حَقًّا تَمُوتُ ثُمَّ تُبَعَثُ . قَالَ: وَإِنِّي لَمَيْتُ ثُمَّ مُبَعُوثٌ؟ فَقُلْتُ: نَعَمْ . فَقَالَ: إِنَّ لِي هُنَاكَ مَالًا وَوَلَدًا فَأَفْصِيلَكَ، فَزَلَّتْ: «أَفَوَيْتَ الَّذِي كَفَرَ بِإِيمَانِنَا وَقَالَ لَأَوْتَكَ مَالًا وَوَلَدًا» الآية [٧٧].

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ تَحْوِهَ .

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ .

Chapter 20. Regarding Sūrah *Ta Ha*

(المعجم ٢٠) - [باب :] ومن سورة طه
(التحفة ٢١)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3163. Abū Hurairah said: "While the Messenger of Allāh ﷺ was returning from Khaibar he traveled during the night until he became sleepy and he sat down to rest. Then he said: 'O Bilāl! Stand guard for us for the night.'" He said: 'So Bilāl performed Salāt, then he leaned against his mount facing the direction of (dawn awaiting) Fajr. His eyes overcame him until he slept, and not one of them awoke. The first of them to awaken was the Prophet ﷺ who said: 'O Bilāl!' Bilāl said: 'May my father be ransomed for you O Messenger of Allāh! I was overtaken just as you were overtaken.' So the Messenger of Allāh ﷺ said: 'Move out!' Then he kneeled to perform Wudū' and to announce the standing for the Salāt, then he performed Salāt the same as he would when not traveling. Then he said: 'And establish the Salāt for My remembrance.'"^[1] (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is not preserved. More than one of the Huffāz reported it from Az-Zuhri, "from Sa'eed bin Al-Musayyab, that the Prophet ﷺ"

(١) - ٣١٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا الظَّفَرُ بْنُ شَمْرِيلٍ: حَدَّثَنَا صَالِحُ بْنُ أَبِي الْأَخْضَرِ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا قَفَلَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْرٍ أَشْرَى لِيَلَةً حَتَّى أَذْرَكَهُ الْكَرَى أَنَّاخَ فَعَرَسَ ثُمَّ قَالَ: «يَا بِلَالُ! إِكْلًا لَنَا الْيَلَةَ». قَالَ: فَصَلَّى بِلَالُ، ثُمَّ سَانَدَ إِلَى رَاحِلَتِهِ مُسْتَقْبِلَ الْفَجْرِ، فَغَبَّتُهُ عَيْنَاهُ فَنَامَ فَلَمْ يَسْتَيقِظْ أَحَدٌ مِنْهُمْ، وَكَانَ أَوَّلَهُمُ اسْتِيقَاظًا النَّبِيُّ ﷺ فَقَالَ: «أَنِي بِلَالُ»، فَقَالَ بِلَالُ: يَا أَبِي أَنْتَ يَا رَسُولَ اللَّهِ! أَحَدَ بِنَفْسِي الَّذِي أَخَذَ بِتَقْسِيسِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِقْنَادُوا، ثُمَّ أَنَّاخَ فَتَوَضَّأَ فَأَقَامَ الصَّلَاةَ، ثُمَّ صَلَّى مِثْلَ صَلَاتِهِ فِي الْوَقْتِ فِي الْمَكَّةِ»، ثُمَّ قَالَ: «وَاقِمْ الصَّلَاةَ لِدِكْنَرِي».
[١٤]

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ عَيْلَانَ مَحْفُوظٌ، رَوَاهُ عَيْزُورٌ وَاحِدٌ مِنَ الْحُفَّاظِ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ: أَنَّ النَّبِيَّ ﷺ، وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ.

^[1] *Ta Ha* 20:14.

and they did not mention Abū Hurairah in it. Shālih bin Abī Al-Akhdâr (a narrator in the chain) was graded weak in *Hadîth*. Yahyâ bin Sa'eed Al-Qattân and others graded him weak due to his memory.

وَصَالِحُ بْنُ أَبِي الْأَخْضَرِ يُضَعَّفُ فِي
الْحَدِيثِ، ضَعَفَهُ يَحْيَى بْنُ سَعِيدِ الْقَطَانِ
وَغَيْرُهُ مِنْ قَبْلِ حِفْظِهِ.

تخریج: [صحيح] وأخرجه مسلم، المساجد، باب قضاء الصلاة الفائتة واستحباب تعجيل
قضاياها، ح: ٦٨٠ من طريق آخر عن الزهرى به.

Comments:

It is proven from this *Hadîth*, and other narrations with similar meaning, that if the due time for a prayer is missed while being asleep, the prayer will be performed with full humiliation and satisfaction just like its appropriate time after waking up. A person should have self-confidence and he should also trust the power and ability of Allâh.

Chapter 21. Regarding *Sûrat Al-Anbiyâ'*

*In the Name of Allâh,
the Merciful, the Beneficent*

(المعجم ٢١) - [باب :] وَمِنْ سُورَةِ
الْأَنْبِيَاءِ (التحفة ٢٢)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3164. Abū Sa'eed narrated that the Prophet ﷺ said: "Woe is the valley of *Jahannam*, the disbeliever shall drop into it for forty autumns before he reaches its bottom." (*Dâif*)

[Abū 'Eisâ said:] This *Hadîth* is *Gharib*, we do not know of it being *Marfû'* except from the narration of Ibn Lahi'ah (a narrator in the chain).

تخریج: [إسناده ضعيف] وتقديم طرفه: ٢٥٧٦ وصححه ابن حبان، ح: ٢٦١٠ والحاکم: ٢/ ٥٣٤، ٥٩٦/٤ ووافقه الذهبي، دراج عن أبي الهيثم: ضعيف.

(2). 3165. 'Aishah narrated that a man came and sat in front of the Messenger of Allâh ﷺ and said:

(١) - ٣١٦٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيَةَ
عَنْ دَرَاجٍ، عَنْ أَبِي الْهَيْمَمَ، عَنْ أَبِي سَعِيدٍ
عَنِ النَّبِيِّ ﷺ قَالَ: «وَلْ يَأْتِ وَادٌ فِي جَهَنَّمَ
يَهْوِي فِيهِ الْكَافِرُ أَرْبَعِينَ خَرِيفًا قَبْلَ أَنْ يَلْتَعَنَ
قَعْدَرَةً».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
تَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيَةَ.

تخریج: [إسناده ضعيف] وتقديم طرفه: ٢٥٧٦ وصححه ابن حبان، ح: ٢٦١٠ والحاکم: ٢/ ٥٣٤، ٥٩٦/٤ ووافقه الذهبي، دراج عن أبي الهيثم: ضعيف.

(٢) - ٣١٦٥ - حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى
الْبَغْدَادِيُّ وَالْفَضْلُ بْنُ سَهْلِ الْأَعْرَجِ وَغَيْرُهُ

"O Messenger of Allâh! I have two slaves who lie to me, deceive me, and disobey me, and I scold them and hit them. So what is my case because of them?" He said: "The extent to which they betrayed you, disobeyed you and lied to you will be measured against how much you punish them. If your punishing them is equal to their sins, then the two will be the same, nothing for you and nothing against you. If your punishing them is less than their sins, then there will be something in your favor. And if your punishing them is above their sins, some of your rewards will be taken from you and given to them." So the man left, and began weeping and crying aloud. The Messenger of Allâh ﷺ said: "You should read what Allâh said in His Book: 'And We shall set up the Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything...' to the rest of the Ayah.^[1] So the man said: "By Allâh, O Messenger of Allâh! I see nothing better for myself and for them, than me parting with them. Bear witness that they are all free." (*Da'i*)

[Abû 'Eisâ said:] This *Hadîth* is *Gharîb*, we do not know of it except through the narration of 'Abdur-Râhmân bin Ghazwâن. Aḥmad bin Ḥanbal reported this *Hadîth* from 'Abdur-Râhmân bin Ghazwâن.

واحدٌ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَرْوَانَ
 أَبُو نُوحٍ: حَدَّثَنَا الْيَثْ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ
 أَنَسٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ
 أَنَّ رَجُلًا فَمَدَ بَيْنَ يَدَيِ رَسُولِ اللهِ ﷺ فَقَالَ:
 يَا رَسُولَ اللهِ! إِنَّ لِي مَمْلُوكَيْنِ يَكْذِبُونِي
 وَيَعْنُوْنِي وَيَعْصُوْنِي وَأَشْهُدُهُمْ وَأَخْرِبُهُمْ
 فَكَيْفَ أَتَأْنَا مِنْهُمْ؟ قَالَ: «إِنْ يُحْسِبْ مَا كَانُوكُمْ
 وَعَصَوْكُمْ وَكَذَبُوكُمْ وَعَقَابُكُمْ إِيَّاهُمْ فَإِنْ كَانَ
 عَقَابُكُمْ إِيَّاهُمْ يُقْدِرُ ذُنُوبَهُمْ كَانَ كَفَافًا لَّا لَكَ
 وَلَا عَلَيْكَ، وَإِنْ كَانَ عَقَابُكُمْ إِيَّاهُمْ دُونَ
 ذُنُوبِهِمْ كَانَ فَضْلًا لَّكَ، وَإِنْ كَانَ عَقَابُكُمْ
 إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ افْتَصَّ لَهُمْ مِنْكَ الْفَضْلُ»،
 قَالَ: فَتَسَخَّرُ الرَّجُلُ فَجَعَلَ يَكْيِي وَيَهْيَفُ،
 فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا تَهْرُبُ إِكْتَابَ اللهِ
 وَنَصْرُ اللَّوْزَينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ
 نَفْسٌ شَيْعَاتٌ» الآية [٤٧] فَقَالَ الرَّجُلُ: وَاللهِ!
 يَا رَسُولَ اللهِ! مَا أَجِدُ لِي وَلَهُمْ شَيْئًا خَيْرًا
 مِنْ مُفَارِقَتِهِمْ، أَشْهُدُكَ أَنَّهُمْ أَخْرَازٌ كُلُّهُمْ.
 [قال أبو عيسى:] هذا حديث غريب لا
 تعرفه إلا من حديث عبد الرحمن بن غروان
 وقد روى أحمدر بن حتب عن عبد الرحمن
 ابن غروان هذا الحديث.

^[1] Al-Anbiyâ' 21:47.

Comments:

This *Hadīth* proves that if a criminal or a sinful person is given punishment, he should be punished according to his offence and sin only; punishing him more than his offence and sin will be cruelty.

* تخریج: [إسناده ضعیف] وأخرجه أحمد: ٢٨٠ من حديث عبد الرحمن بن عزوan به الزہری مدلس و عنون وفيه علة أخرى.

(3). 3166. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Ibrāhīm, peace be upon him, did not lie about anything at all – except for three: ‘Verily I am sick’^[1] while he was not sick. And his saying about Sārah: ‘She is my sister’ and his saying: ‘Nay, this one, the biggest of them did it.’”^[2] (*Sahīh*)

[It has been reported through more than one route from Abū Hurairah from the Prophet ﷺ without mentioning, it is *Gharīb* as a narration of Ibn Ishāq from Abū Az-Zinād].^[3]

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(٣) - ٣١٦٦ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى
ابْنُ سَعِيدِ الْأُمُوِّيِّ: حَدَّثَنِي أَبِي: حَدَّثَنَا
مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ
الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: لَمْ يَكُنْ إِبْرَاهِيمُ عَنْهُ
السَّلَامُ فِي شَيْءٍ قَطُّ إِلَّا فِي ثَلَاثَتِ: قَوْلِهِ
﴿إِنِّي سَقِيمٌ﴾ [الصافات: ٨٩] وَلَمْ يَكُنْ
سَقِيمًا، وَقَوْلِهِ لِسَارَةَ: أَخْتِي، وَقَوْلِهِ: ﴿بَلْ
فَعَلَّمَ كَيْدُهُمْ هَذَا﴾ [٦٣].
[وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ
عَنِ الْبَيْهَقِيِّ، يُسْتَعْرَبُ مِنْ حَدِيثِ ابْنِ
إِسْحَاقَ عَنْ أَبِي الزِّنَادِ].
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: [صحیح] ورواه البخاری، البیع، باب شراء المملوك من الحرbi و هبه و عتقه، ح: ٢٢١٧ من حديث أبي الزناد به مطولاً ورواه مسلم، ح: ٢٣٧١ من حديث أبي هريرة به.

Comments:

Ibrāhīm ﷺ regarded the use of the equivocation and ambiguous words unsuitable to his dignity and virtuousness; his real aim of considering the equivocation, from himself, as a lie was in fact to make an apology to those who requested his intercession. Therefore he branded the equivocation and use of ambiguous words by himself a lie. According to the people the word *Saqīm* (sick) means he was physically sick, whereas he ﷺ meant that he was

^[1] *As-Sāffāt* 37:89.

^[2] *Al-Anbiyā'* 21:63.

^[3] This addition is not there in most manuscripts, and only parts of it is mentioned in those where it is found, and some of its meaning is not clear.

worried, concerned and sick of their idolatry; if he attended the festival with them, his worry, distress and sadness would increase even more. As for the matter of Sârah, she was his sister according to the religious brotherhood, which he himself had told her. ‘No, the biggest of them did it’ was his scoffing and laughing at their foolish attitude. Why do you not ask the idols, if they can speak, they themselves will tell the story!

(4). 3167. Ibn ‘Abbâs narrated: “The Messenger of Allâh ﷺ stood to deliver a *Khutbah*, he said: ‘O you people! You will be gathered before Allâh naked and uncircumcised.’ Then he recited: ‘As We began the first creation, We shall repeat it...’ until the end of the Ayah.^[1] He said: ‘The first to be clothed on the Day of Resurrection is Ibrâhîm. Indeed some men from my *Ummah* will be brought and taken from the left side, so I will say: “My Lord! My followers!” It will be said: “Indeed you do not know what they innovated after you.” So I shall say as the righteous slave said: ‘And I was a witness over them while I dwelt among them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are your slaves, and if You forgive them...’ [until the end of] the Ayah.^[2] I shall be told: ‘These people have not ceased turning on their heels as apostates ever since you parted from them.’” (*Sahîh*)

(Another chain) with similar.

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*. Sufyân Ath-Thawrî reported it from Al-Mughîrah bin

(٤) - ٣١٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ: حَدَّثَنَا وَكِيعٌ وَوَهْبٌ بْنُ جَرِيرٍ وَأَبُو دَاوُدَ قَالُوا: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغَيْرَةِ بْنِ النَّعْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ بِالْمَوْعِظَةِ فَقَالَ: «إِنَّهَا النَّاسُ! إِنَّكُمْ مَخْسُورُونَ إِلَى اللَّهِ عَرَاءً غَرْلًا»، ثُمَّ قَرَأَ: «كَمَا بَدَأْنَا أَوْلَى خَلْقِنَا بِعِيْدُمْ» إِلَى آخر الآية [١٠٤]. قَالَ: «أَوْلَى مَنْ يَكْسِي يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ، وَإِنَّهُ سَيِّئَتِي بِرِجَالٍ مِنْ أَمْتَيَ فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَفَوْلُ رَبُّ أَصْحَابِي فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثْتُ بَعْدَكَ، فَأَفَوْلُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ» وَكُنْتُ عَلَيْهِ شَهِيدًا تَمَّ دُمْتُ فِيهِمْ فَلَمَّا تَوَتَّتِي كُنْتَ أَنَّ أَرْقَبَ عَلَيْهِمْ وَأَنَّ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ○ إِنْ تُعْلِمُهُمْ فَإِنَّهُمْ عَادُلُّونَ وَإِنْ تَغْفِرْ لَهُمْ» [إِلَى آخر] الآية [المائدة: ١١٧، ١١٨]، فَيَقُولُ: هُؤُلَاءِ لَمْ يَرَالُوا مُرْتَدِينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقُتُهُمْ».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغَيْرَةِ بْنِ النَّعْمَانِ تَحْوِهُ. قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ

^[1] *Al-Anbiyâ'* 21:104.

^[2] *Al-Mâ'idah* 5:117,118.

An-Nu'mān similarly.

صَحِّحَ . وَرَوَاهُ سُفْيَانُ الثُّورِيُّ عَنِ الْمُغَبَّرَةِ
ابْنِ النَّعْمَانَ تَحْوِرَهُ .

تخریج: متفق عليه، وأخرجه مسلم، الجنة ونعيمها، باب فناء الدنيا، وبيان الحشر يوم القيمة، ح: ٤٦٢٥ من حديث وكيع والبخاري، ح: ٢٨٦٠ من حديث شعبة به.

Comments:

It is known from this *Hadīth* that after his demise, he ﷺ is unaware of the people's personal and individual deeds. It is not in his knowledge if they commit major sins. In this *Hadīth*, the matter of those Bedouin apostates is referred who chose the path of apostasy after the demise of the Prophet ﷺ in the reign of Abu Bakr ؓ; and Abū Bakr battled against them. [*Tuhfat Al-Ahwadhi*: vol. 4, p. 149]

Chapter 22. Regarding *Sūrat Al-Hajj*

(المعجم ٢٢) - [باب :] وَمِنْ سُورَةِ
الْحَجَّ (التحفة ٢٣)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3168. Imrān bin Huṣain narrated when (the following) was revealed: "O mankind! Have *Taqwā* of your Lord! Verily the earthquake of the hour is a terrible thing..." up to His saying: "But Allāh's torment is severe...."^[1] – he said: "These *Ayāt* were revealed while he ﷺ was on a journey and he said: 'Do you know what Day this is?' So they said: 'Allāh and His Messenger know better.' He said: 'That is the Day when Allāh says to Ādām: Send forth those who are to be sent to the Fire. So he says: O Lord! How many are to be sent? He says: Nine-hundred and ninety-nine in the Fire, and one to Paradise. He said: "So the

(١) - ٣١٦٨ - حَدَّثَنَا إِبْرَاهِيمُ عَمْرَوْ
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ جُذْعَانَ، عَنِ
الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ ﷺ
قَالَ لَمَّا نَزَّلْتُ : «بَاتَّاهَا النَّاسُ أَتَقْوَ رَبَّكُمْ
إِنَّكَ زَلَّةَ السَّاعَةِ شَفَعٌ عَظِيمٌ» إِلَى قَوْلِهِ
«وَلَنَكَ عَذَابَ اللَّهِ شَدِيدٌ» [٢، ١] قَالَ :
أَنْزَلْتُ عَلَيْهِ هَذِهِ الْآيَةَ وَهُوَ فِي سَفَرٍ قَالَ :
«أَنْذِرُونَ أَيَّ يَوْمٍ ذَلِكَ؟» فَقَالُوا : اللَّهُ وَرَسُولُهُ
أَعْلَمُ . قَالَ : «ذَلِكَ يَوْمٌ يَقُولُ اللَّهُ لَأَدَمَ ابْعُثْ
بَعْثَ النَّارِ، فَقَالَ : يَا رَبِّ ! وَمَا بَعْثُ النَّارِ؟
قَالَ : تِسْعَمَائَةٌ وَتِسْعَةٌ وَتِسْعُونَ فِي النَّارِ
وَوَاحِدٌ إِلَى الْجَنَّةِ» ، قَالَ : فَأَنْشَأَ الْمُسْلِمُونَ

^[1] *Al-Hajj* 22:1,2.

Muslims started crying. Then the Messenger of Allâh ﷺ said: 'Close your ranks and be straight forward, for there was never any Prophethood but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. The parable of you and the other nations is that you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.' Then he said: 'I hope that you will be a quarter of the people of Paradise.' They said *Allâhu Akbar*. Then he said: 'I hope that you will be a third of the people of Paradise.' They said *Allâhu Akbar*. Then he said: 'I hope that you will be half of the people of Paradise.' They said *Allâhu Akbar*." He said: "I do not know if he said two thirds or not." (*Da'îj*)^[1]

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*, it has been reported through other routes from 'Imrân bin Hušain from the Prophet ﷺ.

يَكُونُ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَارْبُوا وَسَدِّدُوا فِإِنَّهَا لَمْ تَكُنْ نُبُوَّةً قَطُّ إِلَّا كَانَ بَيْنَ يَدِيهَا جَاهِلِيَّةً، قَالَ: فَيُؤَخَذُ الْعَدْدُ مِنَ الْجَاهِلِيَّةِ إِنْ تَمَتْ وَإِلَّا كَمْلَتْ الْمُنَافِقِينَ. وَمَا مَتَّلُكُمْ وَالْأَمَمُ إِلَّا كَمَنَّ الْرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ» ثُمَّ قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ» فَكَبَرُوا ثُمَّ قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ» فَكَبَرُوا، ثُمَّ قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ» فَكَبَرُوا، ثُمَّ قَالَ: «لَا؟».

[Qâl Abû 'Uyîsî:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عُمَرَانَ ابْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ.

تخریج: [إسناده ضعیف] وأخرجه أحمدرد عن سفیان بن عینه به، وابن جدعان ضعیف، ورواه العلاء بن زیاد العدوی عن عمران به وللحديث شواهد، راجع تفسیر ابن کثیر وغيره حديث البخاری (٤٧٤١) ومسلم (١٣٩/١) يعني عنه.

Comments:

For the renewal of good news and to revamp the pleasure and excitement of the Muslims, the noble Prophet did not tell of all the numbers at once, he instead told them again and again so that they would extol Allâh's Highness and Excellence repeatedly, again and again.

^[1] Meaning this chain of narration; similar in meaning was recorded by Al-Bukhârî (no. 4741), Muslim, and others, and some of it preceded.

3169. 'Imrān bin Ḥuṣain narrated: "We were with the Prophet ﷺ on a journey when some of his Companions fell behind. So the Messenger of Allāh ﷺ raised his voice reciting these two Āyāt: "O mankind! Have *Taqwâ* of your Lord! Verily the earthquake of the hour is a terrible thing..." up to His saying: but Allāh's torment is severe."^[1] When his Companions heard that, they hastened to catch up with him, since they knew that he had something to say. He (ﷺ) said: 'Do you know what Day that is? That is the Day when Ādām will be called. His Lord will call him and say: O Ādām, send forth those who are to be sent to the Fire. He will say: O Lord! How many are to be sent to the Fire? He will say: From every one-thousand there are nine-hundred and ninety-nine for the Fire and one for Paradise. So the people despaired as if they would not smile again. When the Messenger of Allāh ﷺ saw the state of his Companions, he said: 'Strive hard and receive the good news. By the One in Whose Hand is the soul of Muḥammad, you will be counted with two creations who are immense in numbers; Ya'jūj and Ma'jūj, and those who have died among the progeny of Ādām and the progeny of Iblis.'"² He said: "So some of the people's grief went away, and he (ﷺ) said: 'Strive hard

(٢) - ٣١٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَيِّدِ الرَّحْمَنِ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ فَتَادَةَ، عَنْ الْحَسَنِ، عَنْ عَمْرَانَ أَبْنَى حُصَيْنٍ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَتَقَوَّلَتْ بَيْنَ أَصْحَابِهِ فِي السَّيْرِ، فَرَأَيْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَوْتَهُ يَهَايِنَ الْأَيَّتَيْنِ «يَتَاهَا النَّاسُ أَتَقْرَأُونَ رَبَّكُمْ إِنَّكُمْ لَزَلَلَةُ السَّاعَةِ شَفَعٌ عَظِيمٌ»، إِلَى قَوْلِهِ «وَلَكُنَّ عَذَابَ اللَّهِ شَدِيدٌ» [٢، ١] فَلَمَّا سَمِعَ ذَلِكَ أَصْحَابُهُ حَثُوا الْمَطَيِّ وَعَرَفُوا أَنَّهُ عِنْدَ قَوْلِي يَقُولُهُ فَقَالَ: «هَلْ تَدْرُونَ أَيِّ يَوْمٍ ذَلِكُ؟؟؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذَلِكَ يَوْمُ يُنَادِي اللَّهُ فِيهِ آدَمَ فَيَنَادِيهِ رَبُّهُ فَيَقُولُ: يَا آدَمُ! ابْعُثْ بَعْثَ النَّارِ، فَيَقُولُ: أَيْ رَبُّ: وَمَا بَعْثَتِ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ الْفِئَةِ تَسْعِمَاهُ وَتَسْعَهُ وَتَشْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ» فَيَسِّنَ الْقَوْمَ حَتَّىٰ مَا أَبْدَلُوا بِضَاحِكَةٍ. فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ قَالَ: «أَعْمَلُوا وَأَبْشِرُوا فَوَالَّذِي نَفْسُهُ مُحَمَّدٌ بِيَدِهِ إِنَّكُمْ لَمَعَ خَلِيقَتِي مَا كَانَتَا مَعَ شَيْءٍ إِلَّا كَثُرَتَاهُ: يَأْجُوجُ وَمَاجُوجُ وَمَنْ مَاتَ مِنْ بَنِي آدَمَ وَبَنِي إِبْرِيلِيسِ». قَالَ: فَشَرِّي عَنِ الْقَوْمِ بَعْضُ الَّذِي يَعِدُونَ، فَقَالَ: «أَعْمَلُوا وَأَبْشِرُوا فَوَالَّذِي نَفْسُهُ مُحَمَّدٌ بِيَدِهِ! مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّاهِمَةِ فِي جَنْبِ الْبَعِيرِ أَوْ كَالرَّقْمَةِ فِي ذَرَاعِ

[1] *Al-Hajj* 22:1,2.

and receive the good news. By the One in Whose Hand is the soul of Muḥammad! Among mankind, you are but like the mole on the flank of a camel, or a mark on the foreleg of a beast.”” (*Da’īf*)

[Abū ‘Eisā said:] This *Hadîth* is *Hasan Sahîh*.

(3). 3170. ‘Abdullâh bin Az-Zubair narrated that the Messenger of Allâh ﷺ said: “It is only called *Al-Bait Al-Atîq* because it has not been conquered by a tyrant.” (*Da’îf*)
[Abū ‘Eisā said:] This *Hadîth* is *Hasan Gharîb*, and this *Hadîth* has been reported from Az-Zuhri from the Prophet ﷺ in *Mursal* form.

(Another chain) from Az-Zuhri, from the Prophet ﷺ with similar in meaning.

الدّائِيَةِ .

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: [ضعیف] انظر الحديث السابق.

(3) - ٣١٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَغَيْرُهُ وَاحِدٌ قَالُوا: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ صَالِحٍ قَالَ: حَدَّثَنِي الْيَثُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَالِدٍ، عَنْ ابْنِ شَهَابٍ، عَنْ مُحَمَّدِ بْنِ عُرْوَةَ بْنِ الزُّبِيرِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبِيرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا سُمِّيَ الْبَيْتُ الْعَيْقَنُ لِأَنَّهُ لَمْ يَظْهُرْ عَلَيْهِ جَارٌ» .

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ [هَذَا الْحَدِيثُ] عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ مُرْسَلاً .

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْيَثُّ عَنْ عَقْيَلٍ، عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ .

تخریج: [إسناده ضعیف] وأخرجه الحاکم: ٣٨٩ / ٢ وابیهقی فی الدلائل: ١٢٥ / ١ من حديث عبد الله بن صالح به وصححه الحاکم على شرط البخاری ووافقه الذہبی على شرط مسلم (!)
* الزهری عنون وفيه علة أخرى.

Comments:

Atîq means ancient, free and honorable; as the House of Allâh [Ka’bah] has been free, forever, from the mighty and powerful kings, and no tyrant and arrogant could prevail over it, it is therefore called the Ancient, the Honorable and Free House.

(4). 3171. Ibn ‘Abbâs narrated: “When the Prophet ﷺ was expelled from Makkah, Abû Bakr said: ‘They have driven out their Prophet to their own doom.’ So Allâh, Most High, revealed:

(4) - ٣١٧١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ :

حَدَّثَنَا أَبِي إِسْحَاقُ بْنُ يُوسَفَ الْأَزْرَقَ عَنْ سُفْيَانَ التَّوْرِيِّ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ

'Permission (to fight) is given to those who are fought against, because they have been wronged; and surely, Allâh is able to give them victory.'^[1] So Abû Bakr said: 'Then I knew that there would be fighting.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan*, [‘Abdur-Rahmân bin Mahdi] and others reported it from Sufyân from Al-A'mash, from Muslim Al-Batîn, from Sa'eed bin Jubair in *Mursal* form, and it does not contain: "From Ibn 'Abbâs."

(Another chain) from Sa'eed bin Jubair in *Mursal* form, and it does not contain: "From Ibn 'Abbâs."

قَالَ: لَمَّا أُخْرَجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ قَالَ أَبُو بَكْرٍ أَخْرَجُوا نَبِيًّا مِنْهُ مَنْ يَهْلِكُنَّ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِذَا أَذَنَ اللَّهُ لِلَّذِينَ يُقْتَلُونَ إِنَّهُمْ طَلَمُوا وَلَئِنَّ اللَّهَ عَلَى نَصْرِهِ لَقَدِيرٌ﴾ الآية [٣٩]، فَقَالَ أَبُو بَكْرٍ: لَقَدْ عَلِمْتُ أَنَّهُ سَيَكُونُ قَاتِلًا.

[قال أبا عيسى:] هَذَا حَدِيثٌ حَسْنٌ وَقَدْ رَوَاهُ [عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَ] عَيْنُ وَاحِدٍ عَنْ سُفِيَّانَ، عَنْ الْأَعْمَشِ، عَنْ مُسْلِمِ الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا وَلَيْسَ فِيهِ: عَنْ ابْنِ عَبَّاسٍ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَخْمَدَ الرَّبِيرِيُّ: حَدَّثَنَا سُفِيَّانُ عَنْ الْأَعْمَشِ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا لَيْسَ فِيهِ: عَنْ ابْنِ عَبَّاسٍ.

تخریج: [صحيح] وأخرجه النسائي: ٢/٦، ح: ٣٠٨٧ (الجهاد، باب وجوب الجهاد) من حديث إسحاق بن يوسف به وصححه ابن حبان، ح: ١٦٨٧، ٦٦ وحاكم: ٢٤٦، ٢٩٠ ورواه شعبة عن الأعمش به (الحاكم: ٧/٣، ٨) وصححه على شرط الشیخین.

Comments:

This is the first battle, for which the Muslims were allowed to fight in self-defence. Because immediately after the emigration, the Muslims were yet not so powerful to fight beyond their defence, this Verse also brought glad tidings of Allâh's help for the Muslims; and later when Muslims emerged as a force, they were then allowed to wage battles beyond their defence.

(5). 3172. Sa'eed bin Jubair said: "When the Prophet ﷺ was expelled from Makkah a man said: 'They have driven out their Prophet' so (the following) was revealed: "Permission (to fight) is given to those who are fought against, because they have been

(٥) - ٣١٧٢ - [حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَخْمَدَ الرَّبِيرِيُّ: حَدَّثَنَا سُفِيَّانُ عَنْ الْأَعْمَشِ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَمَّا أُخْرَجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ قَالَ رَجُلٌ: أَخْرَجُوا نَبِيًّا مِنْهُ فَنَزَّلَتْ: ﴿إِذَا أَذَنَ اللَّهُ لِلَّذِينَ يُقْتَلُونَ إِنَّهُمْ طَلَمُوا وَلَئِنَّ اللَّهَ عَلَى نَصْرِهِ لَقَدِيرٌ﴾ الآية [٣٩].

[1] *Al-Hajj* 22:39.

wronged; and surely, Allāh is able to give them victory. Those who have been expelled from their homes unjustly.”^[1]

[(Those who were expelled were) the Prophet ﷺ and his Companions.] (*Sahīh*)

يُنَذَّلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِ لَقَدِيرٌ ۝ الَّذِينَ أُخْرِجُوا مِن دِيْنِهِمْ بِغَيْرِ حَقٍّ ۝ النَّبِيُّ وَاللَّهُ وَأَصْحَابُهُ ۝.

تخریج: [صحیح] انظر الحديث السابق.

Chapter 23. Regarding Sūrat Al-Mu'minān

(المعجم ۲۳) - [باب:] وَمِنْ سُورَةِ الْمُؤْمِنِينَ (التحفة ۲۴)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3173. ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] said: “When revelation came to the Messenger of Allāh ﷺ, one could hear what sounded like the drone of bees before his face. One day revelation was coming to him, and some time passed over us. When it passed from him, he faced the *Qiblah*, raised his hands and said: ‘O Allāh! Increase us, do not diminish us. Favor us, do not withhold from us, make us pleased and be pleased with us.’ He [ﷺ] said: ‘Ten Āyāt were revealed to me, whoever abides by them shall enter Paradise (and they are): ‘Successful indeed are the believers...’ until the completion of ten Āyāt.”^[2]

(۱) - ۳۱۷۳ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَعَبْدُ بْنُ حُمَيْدٍ وَغَيْرُ وَاحِدِ الْمَعْنَى وَاحِدُ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ يُونُسَ بْنِ شَلَّيْمَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبِيرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَّلَ عَلَيْهِ الْوَحْيُ سُمِعَ عِنْدَ وَجْهِهِ كَدَوِيُّ التَّحْلِ فَأَنْزَلَ عَلَيْهِ يَوْمًا فَمَكَثَنَا سَاعَةً فَسُرِّيَ عَنْهُ فَاسْتَقْبَلَ الْقِبْلَةَ وَوَقَعَ يَدَيْهِ وَقَالَ: «اللَّهُمَّ زِدْنَا وَلَا تَنْقِضْنَا، وَأَكْرِمْنَا وَلَا تُهْنِنَا، وَأَعْطِنَا وَلَا تَحْرِمْنَا، وَآتِنَا وَلَا تُؤْثِرْ عَلَيْنَا، وَأَرْضِنَا وَارْضَ عَنَّا» ثُمَّ قَالَ [ﷺ]: أَنْزَلَ عَلَيَّ عَشْرَ آيَاتٍ مِنْ أَقَامَهُنَّ دَخَلَ الْجَنَّةَ ثُمَّ قَرَأَ «فَدَأْفَحَ الْمُؤْمِنُونَ» حَتَّى خَتَمَ عَشْرَ آيَاتٍ [۱۰-۱].

[۱] *Al-Hajj* 22:39.

[۲] *Al-Mu'minān* 23:1010.

(2). (Another route) from Az-Zuhri with this chain.

[Abū 'Eisā said:] This is more correct than the first narration. I heard Ishāq bin Mansūr saying: "Ahmad bin Ḥanbal, 'Alī bin Al-Madīnī, and Ishāq bin Ibrāhīm reported this *Hadīth* from 'Abdur-Razzāq, from Yūnus bin Sulaim, from Yūnus bin Yazīd from Az-Zuhri."

[Abū 'Eisā said:] Only those who heard from 'Abdur-Razzāq early mentioned in it: "From Yūnus bin Yazīd", while some of them did not mention in it: "From Yūnus bin Yazīd." And whoever mentioned "From Yūnus bin Yazīd" then he was more correct. Sometimes 'Abdur-Razzāq would mention Yūnus bin Yazīd in this *Hadīth* and sometimes he would not mention him. [When he did not mention Yūnus, then it is *Mursal*].

(٢) - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِيَّنَ: حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ يُونُسَ بْنِ شَلَيْمَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الرَّهْرِيِّ بِهَذَا الإِسْنَادِ نَحْوَهُ يَمْعَنَاهُ.

[Qāl A'bū ʻIȳsī]: وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأُولَى سَمِعْتُ إِسْحَاقَ بْنَ مَنْصُورَ يَقُولُ: رَوَى أَحْمَدُ بْنُ حَنْبَلٍ وَعَلَيْهِ بْنُ الْمَدīنī وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّزَاقِ، عَنْ يُونُسَ بْنِ شَلَيْمَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الرَّهْرِيِّ هَذَا الْحَدِيثُ.

[Qāl A'bū ʻIȳsī]: وَمَنْ سَمِعَ مِنْ عَبْدِ الرَّزَاقِ قَدِيمًا فَإِنَّهُمْ إِنَّمَا يَذْكُرُونَ فِيهِ: عَنْ يُونُسَ بْنِ يَزِيدَ وَيَعْصُمُهُمْ لَا يَذْكُرُ فِيهِ: عَنْ يُونُسَ بْنِ يَزِيدَ، وَمَنْ ذَكَرَ فِيهِ: عَنْ يُونُسَ بْنِ يَزِيدَ فَهُوَ أَصَحُّ وَكَانَ عَبْدُ الرَّزَاقِ رُبَّمَا ذَكَرَ فِي هَذَا الْحَدِيثِ يُونُسَ بْنَ يَزِيدَ وَرَبَّمَا لَمْ يَذْكُرُهُ.

[وَإِذَا لَمْ يَذْكُرْ فِيهِ يُونُسَ فَهُوَ مُرْسَلٌ].

تخریج: [إسناده ضعیف] وأخرجہ النسائی فی الکبری، ح: ١٤٣٩ من حديث عبد الرزاق به وهو فی مصنفه، ح: ٦٠٣٨ * يومن بن سلیم: مجھول وقال النسائی: "هذا حديث منکر، لا نعلم أحداً رواه غير يومن بن سلیم ويومن بن سلیم لا نعرفه" وصححه الحاکم: ٥٣٥/١، ٢٩٢/٢ فتعقبه الذہبی.

Comments:

In the first ten Verses of *Sūrat Al-Mu'minūn*, all those characteristics have been mentioned upon which the reform, prosperity and success depend; and the people of these characteristics will triumph in this life and in the Hereafter.

(3). 3174. Anas bin Mālik narrated that Ar-Rubaī bint An-Naḍr came to the Prophet ﷺ – and her son Hārithah bin Surāqah had been killed on the Day of Badr, having been struck by an arrow, shot by an

(٣) - ٣١٧٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ سَعِيدٍ، عَنْ فَاتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ الرُّبَيعَ يُسْتَنْصَرُ أَنْتَ النَّبِيُّ ﷺ وَكَانَ ابْنُهَا حَارِثَةُ بْنُ سُرَاقَةَ كَانَ

unknown person – so she came to the Messenger of Allāh ﷺ and said: “Inform me about Hāritah. If he has reached goodness, I shall be forbearing and patient. If he has not reached goodness, I will struggle supplicating for him.” So Allāh’s Prophet ﷺ said: “O Umm Hāritah! There are gardens in Paradise, and verily your son Hāritah has reached the highest part of Al-Firdaws, and Al-Firdaws is the highest part of Paradise, its most center and best.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Ghariṣ* as a narration of Anas.

تخریج: وأخرجه البخاري، الجهاد والسير، باب من أتاهم سهم غرب فقتله، ح: ٢٨٩ من حديث قتادة به.

Comments:

This *Hadīth* explains the meaning of the 11th Verse of *Sūrat Al-Mu'minūn*: ‘Those who shall inherit *Firdous* (Paradise)’. It proves that a Muslim who partakes in the battle with passion of *Jihād* and he is killed by an arrow coming from an unknown direction, and its shooter is unknown too, he will be regarded as a martyr.

(4). 3175. ‘Abdur-Rahmān bin [Sa‘eed bin] Wahb – that is Al-Hamdānī – narrated that ‘Āishah the wife of the Prophet ﷺ said: “I asked the Messenger of Allāh ﷺ about this Āyah: And those who give that which they give with their hearts full of fear...”^[1] ‘Āishah said: “Are they those who drink *Khamr* and steal?” He said: “No, O daughter of Aṣ-Ṣiddiq. They are those who fast, perform *Salāt*, give charity while they fear that their Lord will not accept it from them: It is these who hasten to do good

أصيـبَ يوْمَ بـدـرِ أصـابـه سـهـمٌ غـربـ فـاتـتْ رـسـولـ اللـهـ فـقـالـتـ: أـحـبـرـنـي عـنـ حـارـةـ لـئـنـ كـانـ أـصـابـ خـيـرـاـ اـحـتـسـبـ وـصـبـرـ، وـإـنـ لـمـ يـعـصـ الـحـيـرـ اـجـتـهـدـ فـيـ الدـعـاءـ، فـقـالـ نـبـيـ اللـهـ: يـاـ أـمـ حـارـةـ! إـنـهـ جـنـانـ فـيـ جـنـةـ وـإـنـ أـبـنـكـ أـصـابـ الـفـرـدـوـسـ الـأـغـلـىـ، وـالـفـرـدـوـسـ رـبـوـةـ الـجـنـةـ وـأـوـسـطـهـ وـأـفـصـلـهـ].

[قالَ أَبُو عَيسَى:] هـذـا حـدـيـثـ حـسـنـ صـحـيـحـ غـرـبـ مـنـ حـدـيـثـ أـنـسـ.

(٤) - ٣١٧٥ - حـدـثـنـا أـبـنـ أـبـي عـمـرـ: حـدـثـنـا سـقـيـانـ: حـدـثـنـا مـالـكـ بـنـ مـعـوـلـ عـنـ عـبـدـ الرـحـمـنـ بـنـ [سـعـيـدـ بـنـ] وـهـبـ - أـبـي الـهـمـدـانـيـ - أـنـ عـائـشـةـ زـوـجـ النـبـيـ فـقـالـتـ: سـأـلـتـ رـسـولـ اللـهـ فـقـالـتـ عـنـ هـذـهـ الـآـيـةـ «وـالـلـهـ يـقـرـئـ مـاـ مـاتـ وـقـلـوـهـ وـجـلـهـ» [٦٠].

فـقـالـتـ عـائـشـةـ: أـهـمـ الـلـدـنـ يـشـرـبـونـ الـخـمـرـ وـيـسـرـقـونـ؟

فـقـالـ: لـأـ، يـاـ بـنـ الصـدـيقـ! وـلـكـهـمـ الـلـدـنـ يـصـمـوـنـ وـيـصـلـوـنـ وـيـصـدـقـوـنـ وـهـمـ يـخـافـونـ

^[1] *Al-Mu'minūn* 23:60.

deeds, and they are the foremost of them.”^[1] (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* has been reported from ‘Abdur-Rahmān bin Sa‘eed, from Abū Hāzim, from Abū Hurairah, from the Prophet ﷺ, similarly.

تَحْرِيْج: [حسن] وأخرجه ابن ماجه، الزهد، باب التوقي على العمل، ح: ٤٩٨ من حديث مالك بن مغول به وصححه الحاكم: ٣٩٣ / ٣٩٤ ووافقه الذهبي * عبد الرحمن بن سعيد لم يدرك عائشة كما قال أبو حاتم الرازى وللحديث شواهد كثيرة عند أبي يعلى، ح: ٤٩١٧ وابن أبي الدنيا في صفة النار وغيرهما * حديث أبي هريرة: أخرجه الطبرى في تفسيره: ٣٣ / ١٨ من حديث عبد الرحمن بن سعيد عن أبي حازم عن أبي هريرة به.

Comments:

It is known from this Verse and from the *Hadīth* that after performing a good deed, the person should have fear and worry, lest it should not achieve the status of acceptance from Allāh because of one's own shortcomings and weakness. The people who have this type of cautious concern, they hasten to perform good deeds and they enjoy the fruits and good outcome of their good deeds.

(5). 3176. *Abū Sa‘eed Al-Khudrī* narrated that the Prophet ﷺ said: “Therein they will grin, with displaced lips... – he said – “He will be broiled by the Fire, such that his upper lip will shrink until it reaches the middle of his head, and his lower lip will droop until it is near his navel.”^[2] (*Da‘īf*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharīb Sahīh*.

أَنْ لَا يُبْلِلَ مِنْهُمْ: أُولَئِكَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ».

[قالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ تَحْوِيْهُ هَذَا.

تَحْرِيْج: [حسن] وأخرجه ابن ماجه، الزهد، باب التوقي على العمل، ح: ٤٩٨ من حديث مالك بن مغول به وصححه الحاكم: ٣٩٣ / ٣٩٤ ووافقه الذهبي * عبد الرحمن بن سعيد لم يدرك عائشة كما قال أبو حاتم الرازى وللحديث شواهد كثيرة عند أبي يعلى، ح: ٤٩١٧ وابن أبي الدنيا في صفة النار وغيرهما * حديث أبي هريرة: أخرجه الطبرى في تفسيره: ٣٣ / ١٨ من حديث عبد الرحمن بن سعيد عن أبي حازم عن أبي هريرة به.

(٥) - ٣١٧٦ - حَدَّثَنَا سُوَيْدُ بْنُ نَصِيرٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ] عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي شُجَاعٍ، عَنْ أَبِي السَّمْحٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «وَهُمْ فِيهَا كَلِيلُوْنَ» [١٠٤] قَالَ: شَوِيهِ النَّارُ فَتَقْلَصَ شَفَةُ الْعَالِيَّةِ حَتَّى تَلْعَبَ وَسَطَ رَأْسِهِ، وَتَسْرَخِي شَفَةُ السُّفْلَى حَتَّى تَضْرِبَ سُرَأَتَهُ».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تَحْرِيْج: [ضعيف] نقدم: ٢٥٨٧.

[١] *Al-Mu'minūn* 23:61.

[٢] This narration preceded under no. 2587.

Comments:

The fire of the Hell will burn the faces of the disbelievers, due to which their figures will look scary, horrible and terrifying and their faces will be disfigured.

Chapter 24. Regarding *Sûrat An-Nûr*

(المعجم ٢٤) - [بَابُ : وَمِنْ] سُورَةُ
النُّورِ (التحفة ٢٥)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3177. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, who said: “There was a man named Marthad bin Abî Marthad, and he was a man who would carry captives from Makkah to Al-Madinah.” He said: “And there was a prostitute woman in Makkah called ‘Anâq, who was a friend of his. He had promised a man from the captives of Makkah that he would transport him, and he said: ‘So I came until I reached one of the walls of Makkah on a moon-lit night.’ He said: ‘Anâq came along and she saw the darkness of my shadow next to the wall. When she reached me she recognized me and said: ‘Marthad?’ So I replied: ‘(Yes it is) Marthad.’ She said: ‘Welcome, come and spend the night with us.’ I said: ‘O ‘Anâq! Allâh has made illicit sexual relations unlawful.’ So she said: ‘O people of the tents! This is the man who takes your captives away!’” He said: “Eight people followed me, and I went through the passes of Al-Khandamah. I stopped at a cave

(١) - ٣١٧٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ الأَخْنَسِ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ شَعْبَ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ رَجُلٌ يُقَالُ لَهُ: مَرْثَدُ بْنُ أَبِي مَرْثَدٍ وَكَانَ رَجُلًا يَحْمِلُ الْأَسْرَى مِنْ مَكَّةَ حَتَّى يَأْتِي بِهِمُ الْمَدِينَةَ. قَالَ: وَكَانَتْ امْرَأَةٌ بَغْيَيْتَ مِنْهَا كَانَتْ عَنَاقًا وَكَانَتْ صَدِيقَةً لَهُ، وَأَنَّهُ كَانَ وَعَدَ رَجُلًا مِنْ أَسْرَارِ مَكَّةَ يَحْمِلُهُ، قَالَ: فَجِئْتُ حَتَّى انتَهَيْتُ إِلَى ظَلَّ حَائِطٍ مِنْ حَوَاطِطِ مَكَّةَ فِي لَيْلَةٍ مُّفْرَمَةٍ، قَالَ: فَجَاءَتْ عَنَاقٌ فَبَصَرَتْ سَوَادَ ظَلَّيْ بِحِجْبِ الْحَائِطِ فَلَمَّا انتَهَيْتُ إِلَيْهِ عَرَفْتُ، فَقَالَتْ مَرْثَدٌ؟ فَقُلْتُ: مَرْثَدٌ. فَقَالَتْ: مَرْحَبًا وَأَهْلًا هَلْمٌ فِيْتُ عِنْدَنَا اللَّيْلَةَ، قُلْتُ: يَا عَنَاقُ! حَرَمَ اللَّهُ الرِّزْنَا. قَالَتْ: يَا أَهْلَ الْخِيَامِ! هَذَا الرَّجُلُ يَحْمِلُ أُسْرَاءَنِّمْ قَالَ: فَتَعْنَيْتِي ثَمَانِيَّةً وَسَلَكْتُ الْحَدْدَمَةَ فَانْتَهَيْتُ إِلَى غَارٍ أَوْ كَهْفٍ فَدَخَلْتُ فَدَخَلْتُ فَجَاءُوا حَتَّى قَامُوا عَلَى رَأْسِي فَبَالُوا فَظَلَّ بَوْلُهُمْ عَلَى رَأْسِي

and entered it. They came until they stood over my head, and they began urinating, their urine falling on my head. Yet Allâh made them unable to see me. He said: ‘Then I went back. I returned to my companion to transport him – and he was a heavy man – until I reached Al-Idhkhîr. There I removed his shackles to make him easier to carry, since he was exhausting me, until I arrived at Al-Madînah. I went to the Messenger of Allâh ﷺ and I said: “O Messenger of Allâh! May I marry ‘Anâq? [I said this, two times] but the Messenger of Allâh ﷺ was silent, and he did not reply to me at all until (the following) was revealed: The *Zâni* marries not but a *Zâniyah* or a *Mushrikah*; and the *Zâniyah*, none marries her except a *Zâni* or a *Mushrik*.^[11] So do not marry her.”’ (*Hasan*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Gharîb*, we do not know of it except through this route.

تخریج: [إسناده حسن] وأخرجه أبو داود، النكاح، باب في قوله تعالى: ﴿الزاني لا ينكح إلا زانية﴾، ح ٢٠٥١ والنمسائي: ٦/٦٦، ح ٣٢٣٠ من حديث عبید الله بن الأحسّن به وصحّه الحاكم: ٢/١٦٦ ووافقه الذهبي.

Comments:

The zeal of Faith of a Muslim society should be alert to such an extent that they express hatred and detestation against adultery with total due determination, if an adulterer wants to marry in a Muslim society, no faithful person should think of marrying his daughter with him; and only an adulterous or a faithless person is available for him to marry. No faithful female should accept him as her husband; likewise if there is an adulteress no faithful male should think of marrying her, only an adulterer or a faithless person should be available for her to marry. It is unlawful for the faithful

^[11] *An-Nûr* 24:3.

وعَمَاهُمُ اللَّهُ عَنِّي، قَالَ: ثُمَّ رَجَعُوا وَرَجَعْتُ إِلَى صَاحِبِي فَحَمَلْتُهُ وَكَانَ رَجُلًا ثَقِيلًا حَتَّى اتَّهَمْتُ إِلَى الْأَذْبَارِ فَفَكَكْتُ عَنْهُ أَكْبَلَهُ فَجَعَلْتُ أَحْمَلَهُ وَبَعْثَيْتُهُ حَتَّى قَدِمْتُ الْمَدِينَةَ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَنْكُحْ عَنَّاقًا [مَرَّيْنِ] فَأَمْسَكَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَرُدَّ عَلَيَّ شَيْئًا حَتَّى نَزَّلَتْ ﴿الرَّانِ لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالرَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانِيَةً أَوْ مُشْرِكَةً﴾ [٣] فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَرْئَدُ! الرَّانِيَ لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالرَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانِيَ أوْ مُشْرِكَ فَلَا تَنْكِحُهَا». [قالَ أَبُو عَيسَى: هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.]

people to marry the adulterers and adulterous ones. However, if they make sincere and determined repentance, then there is no harm in marrying them.

(2). 3178. Sa'eed bin Jubair narrated: "I was asked about those who were involved in the case of *Li'ān* and if they are to be separated, during the leadership of Muṣ'ab bin Az-Zubair. I did not know what to say. So I went to the house of 'Abdullâh bin 'Umar and I sought permission to enter. I was told that he was taking a nap, but he heard me talking and he said: 'Is it Ibn Jubair? Enter. You would not have come except for a need.'"

He said: "So I entered and found him laying on a saddlecloth from his mount. I said: 'O Abū 'Abdur-Rahmân! Are those involved in *Li'ān* seperated?' He said: 'Glorious is Allâh! Yes. The first who asked about that was so-and-so the son of so-and-so. He came to the Prophet ﷺ and said: "O Messenger of Allâh! If one of us saw his wife committing adultery, what should he do? If he were to say anything, his statement would be a horrible matter, and if he were to remain silent, his silence about the matter would be horrible."

He said: 'So the Prophet ﷺ remained silent and did not answer him. Afterwards he came to the Prophet ﷺ and said: "The one who asked you about it has been tried by it." So Allâh revealed these Āyât from *Sûrat An-Nûr*: 'And those who accuse their wives and have no witnesses except themselves, let the testimony of one of them be four

(٢) - ٣١٧٨ - حَدَّثَنَا هَنَّادُ: حَدَّثَنَا عَبْدُهُ
 ابْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ،
 عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: وَسُئِلَ عَنِ
 الْمُتَلَاعِيْنَ فِي إِمَارَةِ مُضَعِّبٍ بْنِ الزُّبَيْرِ أَيْفَرَقَ
 بَيْنَهُمَا فَمَا دَرَيْتُ مَا أَقُولُ، فَقَوْمٌ مِّنْ مَكَانِي
 إِلَى مَنْزِلِ عَبْدِ اللَّهِ بْنِ عُمَرَ فَاسْتَأْذَنْتُ عَلَيْهِ
 فَقَبِيلَ لِي: إِنَّهُ قَاتِلٌ فَسِيمَ كَلَامِي فَقَالَ لِي:
 ابْنُ جُبَيْرٍ؟ اذْخُلْ مَا جَاءَ بِكَ إِلَّا حَاجَةً،
 قَالَ: فَدَخَلْتُ فَإِذَا هُوَ مُفْتَرِشٌ بِرَدْعَةِ رَحْلٍ
 لَهُ، فَقَلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ الْمُتَلَاعِيْنَ
 أَيْفَرَقُ بَيْنَهُمَا؟ فَقَالَ: سَبِحَانَ اللَّهِ! نَعَمْ، إِنَّ
 أَوَّلَ مَنْ سَأَلَ عَنْ ذَلِكَ فُلَانُ بْنُ فُلَانٍ أَتَى
 النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ، أَرَأَيْتَ
 لَوْ أَنَّ أَحَدَنَا رَأَى امْرَأَةً عَلَى فَاحِشَةٍ كَيْفَ
 يَضْسُعَ؟ إِنْ تَكَلَّمَ تَكَلَّمْ بِأَمْرٍ عَظِيمٍ وَإِنْ سَكَتَ
 سَكَتَ عَلَى أَمْرٍ عَظِيمٍ، قَالَ: فَسَكَتَ النَّبِيُّ
 ﷺ فَلَمْ يُجْهِهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَى النَّبِيُّ
 ﷺ فَقَالَ: إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدْ ابْتَلَيْتَ يَهِ
 فَأَنْزَلَ اللَّهُ [هَذِهِ] الْآيَاتِ فِي سُورَةِ الْثُورَ
 ﴿وَالَّذِينَ يَرْجُونَ لَزَدَهُمْ وَلَرَ يَكُنْ لَمَّا شَهَدُوا إِلَّا
 أَنْفَسُمُ فَمَهَدُهُ أَدَاهُهُ أَرْبَعُ شَهَدَتِهِنَّ بِاللَّهِ﴾ [٩-٦]
 حَتَّى خَحَمَ الْآيَاتِ، قَالَ: فَدَعَا الرَّجُلُ
 فَتَلَاهُنَّ عَلَيْهِ وَوَعَظَهُ وَذَكَرَهُ وَأَخْبَرَهُ أَنَّ عَذَابَ
 الدُّنْيَا أَهُونُ مِنْ عَذَابِ الْآخِرَةِ، فَقَالَ: لَا
 وَالَّذِي بَعْثَكَ بِالْحَقِّ مَا كَذَبْتُ عَلَيْهَا، ثُمَّ تَبَّأَ

testimonies by Allāh^[1] – until the end of those Āyāt. He said: ‘So he called for the man and recited the Āyāt to him and admonished him, reminded him, and he told him: “Indeed the punishment of the world is less than the punishment of the Hereafter.”’ So he said: “Nay! By the One Who sent you with the Truth! I did not lie about her.” Then he (ﷺ) did the same with the woman, admonishing her and reminding her and he told her: “Indeed the punishment of the world is less than the punishment of the Hereafter.” She said: “Nay! By the One Who sent you with the Truth! He is not telling the truth.”

“He said: ‘So he started with the man: He testified four times, by Allāh that he is one of the truthful, and the fifth time that the curse of Allāh be upon him if he was one of the liars. Then the same with the woman: She testified four times by Allāh, that he was one of the liars, and the fifth time that the wrath of Allāh be upon her if he was one of the truthful. Then he separated the two of them.’”^[2] (*Sahih*)

There is something on this topic from Sahl bin Sa'd.

[He said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: وأخرجه مسلم، اللعان، ح: ١٤٩٣ من حديث عبد الملك به * وفي الباب عن سهل ابن سعد [البخاري، ح: ٥٢٥٩ و مسلم، ح: ١٤٩٢].

^[1] *An-Nūr* 24:6-10.

^[2] This preceded under no. 1202.

بالمَرْأَةِ وَوَعَظَهَا وَذَكَرَهَا وَأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْمَنُ مِنْ عَذَابِ الْآخِرَةِ فَقَالَتْ: لَا، وَالَّذِي بَعْثَكَ بِالْحَقِّ مَا صَدَقَ، فَبَدَا بِالرَّجُلِ فَشَهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَالْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ [عَلَيْهِ] إِنْ كَانَ مِنَ الْكَاذِبِينَ، ثُمَّ ثَنَى بِالْمَرْأَةِ فَشَهَدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ثُمَّ فَرَّقَ بَيْنَهُمَا.

وَفِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ.
[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(3). 3179. Ibn 'Abbās narrated: "Hilāl bin Umayyah went to the Prophet ﷺ and accused his wife of committing illegal sexual intercourse with Sharik bin Saḥmā'. The Messenger of Allāh ﷺ said: 'Either you produce proof, or you will receive the legal punishment on your back.'" He said: "Hilāl said: 'O Messenger of Allāh ﷺ! If one of us saw a man over his wife, should he go and search for witnesses?' The Prophet ﷺ kept on saying: 'Either you produce proof, or you will receive the legal punishment on your back.'" He said: "Hilāl then said, 'By Him Who sent you with the Truth, I am telling the truth and Allāh will reveal to you what will save my back from the legal punishment.' Then (the following) was revealed: And for those who accuse their wives, but have not witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth."^[1] He recited it until he reached: 'And the fifth; should be that the wrath of Allāh be upon her if she speaks the truth. Then the Prophet ﷺ left and sent for the two of them. They came, and Hilāl bin Umayyah stood and took the oaths. The Prophet ﷺ was saying: 'Allāh knows that one of you is a liar, so, will either of you repent?' Then the woman got up and took the oaths, and when she was about

(٣) - ٣١٧٩ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَارٍ] بُنْدَارٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ قَالَ: حَدَّثَنِي عِكْرِمَةُ عَنْ أَبْنِ عَبَّاسٍ أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِيكَ بْنِ سَحْمَاءَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِلَيْهِ وَإِلَّا حَدٌّ فِي ظَهْرِكَ»، قَالَ: فَقَالَ هِلَالٌ: يَا رَسُولَ اللَّهِ إِذَا رَأَى أَحَدُنَا رَجُلًا عَلَى امْرَأَتِهِ أَيْتَمِسُ الْبَيْنَ، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِلَيْهِ وَإِلَّا حَدٌّ فِي ظَهْرِكَ»، قَالَ: فَقَالَ هِلَالٌ وَالَّذِي بَعْثَكَ بِالْحَقِّ إِنِّي لصَادِقٌ وَلَيُثْرِلَنَّ فِي أَمْرِي مَا يُبَرِّئُهُ ظَاهِرِي مِنَ الْحَدِّ فَتَرَأَ «وَالَّذِينَ يَرْمَوْنَ أَزْوَاجَهُمْ وَلَا يَكُنْ لَّهُمْ شَهَادَةٌ إِلَّا أَنْفَسُهُمْ فَهَمَّهُ أَحَدُهُمْ أَنْ يَعْلَمَ شَهَادَتِي بِاللَّهِ إِنَّمَا لِي مِنَ الصَّابِدِينَ» فَقَرَأَ إِلَى أَنْ يَلْغَى «وَالنَّجْسَةَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ» قَالَ: فَانْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمَا فَجَاءَهُمَا فَقَامَ هِلَالٌ بْنُ أُمَيَّةَ فَتَهَدَّدَ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ فَهُلْ مِنْكُمَا تَائِبٌ»، ثُمَّ قَاتَثَ فَتَهَدَّدَتْ فَلَمَّا كَانَتْ عِنْدَ الْخَامِسَةِ: «أَنَّ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّابِدِينَ». قَالُوا لَهَا: إِنَّهَا مُوجَّهَةٌ، فَقَالَ أَبْنُ عَبَّاسٍ: فَلَكَّا ثَوْبَهَا إِنَّهَا مُوجَّهَةٌ، فَتَرَأَ أَنْ سَرْجَعَ فَقَالَتْ: لَا أَفْضُحُ قَوْمِي سَائِرَ الْيَوْمِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَينَ

[1] An-Nūr 24:6-9.

to take the fifth one; That the wrath of Allâh be upon her if she he speaks the truth', the people stopped her and said to her: 'It will definitely bring about Allâh's curse upon you (if you are guilty).'" Ibn 'Abbâs said: 'So she hesitated, and recoiled so much so, that we thought that she would withdraw her denial. But she said: 'I will not dishonor my family for the rest of their days.' The Prophet ﷺ then said: 'Watch her, if she delivers a child with eyes that appear to have *Kuhl* on them, big hips, and fat shins then it is *Sharîk bin Sahmâ*'s child.' (Later) she gave birth to a child fitting that description. So the Prophet ﷺ said: 'If it had not been settled in the Book of Allâh [the Mighty and Sublime], I would punish her severely.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharîb* [from this route, as a narration of *Hishâm bin Hassân*]. And this is how this *Hadîth* was reported by 'Abbâd bin Manṣûr; from 'Ikrimah, [in *Mursal* form], from Ibn 'Abbâs from the Prophet ﷺ. Ayyûb reported it from 'Ikrimah in *Mursal* form and he did not mention "from Ibn 'Abbâs" in it.

تخریج: وأخرجه البخاري، الشهادات، باب: إذا ادعى أو قدف فله أن يتلمس البينة وينطلق
طلب البينة، ح: ٢٧١ عن بندار به.

Comments:

The Verses with regard to invoking curses were revealed regarding the incidents of Hilâl bin Umayyah and Uwaymar Ajlânî; they both inquired the Prophet ﷺ of this issue; that if a husband sees his wife committing adultery what should he do. These Verses were revealed regarding this issue and the Prophet ﷺ recited the Verses unto them both and they performed *Li'ân*. Therefore the revelation of the Verses is referred to both of them. [*Tuhfat Al-Ahwadhi*; vol. 4, p. 154]

سَابِعُ الْأَئْيَتِينَ حَدَّلَ السَّائِقُنْ فَهُوَ لِسَرِيكَ بْنِ سَحْمَاءَ» فَجَاءَتْ بِهِ كَذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: «لَوْلَا مَا مَضَى مِنْ كِتَابِ اللَّهِ [عَزَّ وَجَلَّ] لَكَانَ لَنَا وَلَهَا شَانُ». .

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ عَرِيبٌ [مِنْ هَذَا الْوِجْهِ مِنْ حَدِيثِ هِشَامٍ بْنِ حَسَانَ] وَهَكَذَا رَوَى عَبَادُ بْنُ مَضْوِرٍ هَذَا الْحَدِيثُ عَنْ عِكْرِمَةَ [مُرْسَلًا] ، عَنْ أَبْنِ عَبَاسٍ عَنِ النَّبِيِّ ﷺ، وَرَوَاهُ أَيُّوبُ عَنْ عِكْرِمَةَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبْنِ عَبَاسٍ .

(4). 3180. ‘Āishah narrated: “What was said about me had been said, and I myself was unaware of it, the Messenger of Allah ﷺ got up and addressed the people, He recited the *Tashah-hud* and after praising and expressing gratitude to Allāh, as He deserved, he said: ‘To proceed: O people! Give me your opinion regarding those people who made a forged story against my wife. By Allāh, I do not know anything bad about her at all. By Allāh, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me.’ Sa‘d bin Mu‘ādh [may Allāh be pleased with him] got up and said: ‘O Messenger of Allāh ﷺ! Allow me to chop their heads off!’ Then a man from Al-Khazraj, to whom the mother of Ḥassān bin Thābit was a relative, got up and said (to sa‘d): ‘You have told a lie! By Allāh, if those persons were from Al-Aws, you would not like to chop off their heads.’ It was probable that some evil would take place between Aws and Khazraj in the *Masjid* while I was unaware of that.

‘In the evening of that day, I went out for some of my needs, and Umm Misṭah was accompanying me. On our return, Umm Misṭah stumbled and said: ‘Let Misṭah be ruined!’ I said to her, ‘O mother! Why do you abuse your son?’ On that Umm Misṭah became silent for a while, and stumbling again,

(٤) - ٣١٨٠ - حَدَّثَنَا مَحْمُودُ بْنُ عِيَّلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هَشَامِ بْنِ عُرْوَةَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ فِي خَطِيبًا فَنَسَهَهُ فَحَمَدَ اللَّهَ وَأَنْتَيْ عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَا بَعْدُ! أَشِيرُوا عَلَيَّ فِي أَنْاسٍ أَبْتُوا أَهْلِي وَاللَّهُ! مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ قُطُّ، وَأَبْتُوا بَعْنَانِ اللَّهِ مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قُطُّ وَلَا دَخَلَ بَيْتِي قُطُّ إِلَّا وَأَنَا حَاضِرٌ وَلَا غَيْبُ فِي سَفَرٍ إِلَّا غَابَ مَعِي» فَقَامَ سَعْدُ بْنُ مَعَاذَ [رَضِيَ اللَّهُ عَنْهُ] فَقَالَ: ائْدُنْ لِي يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ نَصَرِبْ أَعْنَاقَهُمْ، وَقَامَ رَجُلٌ مِنَ الْخَزْرَاجِ وَكَانَتْ أُمُّ حَسَانَ بْنِ ثَابِتٍ مِنْ رَهْطِ ذَلِكَ الرَّجُلِ فَقَالَ: كَذَبْتَ، أَمَا وَاللَّهُ أَنْ لَوْ كَانُوا مِنَ الْأَوْسَ مَا أَحْبَبْتَ أَنْ نَصَرِبْ أَعْنَاقَهُمْ حَتَّى كَادَ أَنْ يَكُونَ بَيْنَ الْأَوْسِ وَالْخَزْرَاجِ شَرْ في الْمَسْجِدِ، وَمَا عَلِمْتُ بِهِ، فَلَمَّا كَانَ مَسَاءً ذَلِكَ الْيَوْمَ خَرَجْتُ لِيَغْضِبُ حَاجِيَ وَمَعِي أُمُّ مِسْطَحَ فَعَرَثْتُ، فَقَالَتْ: تَعْسَ مِسْطَحَ، فَقُلْتُ لَهَا: أَيْ أُمَّ! تَسْبِينَ ابْنَكَ فَسَكَتْتُ ثُمَّ عَرَثْتُ الثَّالِثَةَ فَقَالَتْ: تَعْسَ مِسْطَحَ! فَأَنْتَهُرْتُهَا لَهَا: أَيْ أُمَّ! تَسْبِينَ ابْنَكَ، فَقَالَتْ: وَاللَّهُ! مَا أَسْبَبْ إِلَّا فِيكَ فَقُلْتُ: فِي أَيْ شَأْنِي؟ قَالَتْ: بَقَرَثَ إِلَيَّ الْحَدِيثَ قُلْتُ: وَقَدْ كَانَ هَذَا؟!

she said: 'Let Mistah be ruined!' I said to her, 'O mother! Why do you abuse your son?' She stumbled for the third time and said, 'Let Mistah be ruined!' I said to her, O mother! why do you abuse your son.' Upon that she said: 'By Allāh! I do not abuse him except because of you.' I asked her, 'Concerning what of my affairs?' So, she disclosed the whole story to me. I said: 'Has this really happened?' She replied, 'Yes, by Allāh!' I returned to my house, so astonished, that I did not know for what purpose I had gone out.

'Then I became sick and said to the Messenger of Allāh ﷺ: 'Send me to my father's house.' So, he sent a servant with me, and when I entered the house, I found Umm Rūmān downstairs, while Abū Bakr was reciting something upstairs. My mother asked, 'What has brought you, O daughter?'" She said: "I informed her and mentioned the whole story to her, but she did not feel as I did about it. She said, 'O my daughter! Do not worry much about this matter, for there is never a charming lady loved by her husband who has other wives, but that they feel jealous of her and speak badly of her.' But she did not feel the same about it as I did. I asked her: 'Does my father know about it?' She said, 'Yes' I asked, 'Does the Messenger of Allāh ﷺ know about it too?' She said, 'Yes, the Messenger of Allāh ﷺ also knows about it.' Tears filled my eyes and I wept. Abū Bakr, who

قَالَتْ: نَعَمْ، وَاللَّهُ! لَقَدْ رَجَعْتُ إِلَى بَيْتِي
وَكَانَ الَّذِي خَرَجْتُ لَهُ لَمْ أَخْرُجْ. لَا أَجِدُ
مِنْهُ قَلِيلًا وَلَا كَثِيرًا وَوَعَكْتُ فَقُلْتُ لِرَسُولِ
اللَّهِ ﷺ: أَرْسَلْنِي إِلَى بَيْتِ أَبِي فَأَرْسَلَ مَعِي
الْغَلَامَ فَدَخَلْتُ الدَّارَ فَوَجَدْتُ أُمَّ رُومَانَ فِي
السَّفْلِ وَأَبُو بَكْرٍ فَوْقَ الْبَيْتِ يَقْرَأُ، فَقَالَتْ
أُمِّي: مَا جَاءَ إِلَيْكَ يَا بُنْيَةً! قَالَتْ: فَأَخْبَرْتُهَا
وَذَكَرْتُ لَهَا الْحَدِيثَ فَإِذَا هُوَ لَمْ يَلْتَعِنْ مِنْهَا مَا
بَلَغَ مِنِّي، فَقَالَتْ: يَا بُنْيَةً! حَفْفَيْ عَلَيْكَ
الشَّائِنَ، فَإِنَّهُ وَاللَّهُ! لَقِلَّمَا كَانَتْ امْرَأَةً حَسَنَاءً
عِنْدَ رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرٌ إِلَّا حَسَدَنَاهَا وَقِيلَ
فِيهَا، فَإِذَا هِيَ لَمْ يَلْتَعِنْ مِنْهَا مَا بَلَغَ مِنِّي،
قَالَتْ: قُلْتُ: وَقَدْ عَلِمْتُ بِهِ أَبِي، قَالَتْ: نَعَمْ،
قُلْتُ: وَرَسُولُ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ،
وَاسْتَعْبَرْتُ وَبَكَيْتُ فَسَمِعَ أَبُو بَكْرٍ صَوْتِي وَهُوَ
فَوْقَ الْبَيْتِ يَقْرَأُ فَنَزَلَ فَقَالَ لِأُمِّي: مَا شَانْهَا،
قَالَتْ: بِالْعَهْدِ الَّذِي ذَكَرَ مِنْ شَانْهَا، فَقَاضَتْ
عَيْنَاهَا فَقَالَ: أَقْسَمْتُ عَلَيْكِ يَا بُنْيَةً إِلَّا رَجَعْتِ
إِلَى بَيْتِكَ فَرَجَعْتُ، وَلَقَدْ جَاءَ رَسُولُ اللَّهِ ﷺ
إِلَى بَيْتِي وَسَأَلَ عَنِّي خَادِمِي فَقَالَتْ: لَا،
وَاللَّهُ! مَا عَلِمْتُ عَلَيْهَا عِيْنَاهَا إِلَّا أَنَّهَا كَانَتْ
تَرْقُدُ حَتَّى تَدْخُلَ الشَّاءُ فَتَأْكُلُ خَوْبَرَهَا أَوْ
عَجِيْتَهَا، وَانْهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ:
أَصْدُقِي رَسُولَ اللَّهِ ﷺ حَتَّى أَسْقَطُوا لَهَا بِهِ
فَقَالَتْ: سُبْحَانَ اللَّهِ! وَاللَّهُ مَا عَلِمْتُ عَلَيْهَا
إِلَّا مَا يَعْلَمُ الصَّاغِعُ عَلَى تِيزِ الدَّهَبِ الْأَخْمَرِ
بَلَغَ الْأَمْرُ ذَلِكَ الرَّجُلُ الَّذِي قِيلَ لَهُ، فَقَالَ:

was reading upstairs, heard my voice, and came down asking my mother: 'What is the matter with her?' She said, 'She has heard what has been said about her.' On that Abû Bakr wept and said: 'I beseech you, by Allâh, O my daughter, to go back to your home.'

I went back to my home, and the Messenger of Allâh ﷺ had come to my house asking my maid-servant about me. The maid-servant said: 'By Allâh! I do not know of any fault or defect in her character except that she sleeps and lets the sheep enter and eat her dough.' On that, some of the Prophet's Companions spoke harshly to her and said: 'Tell the truth to the Messenger of Allâh ﷺ.' Finally, they told her of the slander and she said: 'Subhân Allâh!! By Allâh, I know nothing against her except what a goldsmith knows about a piece of pure gold.' Then this news reached the man who was accused, and he said: 'Subhân Allâh!! By Allâh, I have never uncovered the private parts of any woman.' Later, that man was martyred in Allâh's Cause.

"Then next morning, my parents came to pay me a visit and they stayed with me until the Messenger of Allâh ﷺ came to me, after he had performed the 'Aşr prayer. He came to me while my parents were sitting around me on my right and my left. The Prophet ﷺ said the *Tashah-hud*, praised and glorified Allâh and said, 'Now then, O 'Aishah! If you have committed a

سُبْحَانَ اللَّهِ! وَاللَّهِ مَا كَشَفْتَ كَفَ أَنْتِ قَطُّ،
 قَالَتْ عَائِشَةُ: فَقُتِلَ شَهِيدًا فِي سَبِيلِ اللَّهِ،
 قَالَتْ: وَأَصْبَحَ أَبُوَايِّ عِنْدِي فَلَمْ يَزَالَا عِنْدِي
 حَتَّى دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ صَلَّى
 الْعَضْرَ ثُمَّ دَخَلَ وَقَدْ اكْتَفَنِي بَوَّا يَعْنَيْنِي
 وَشِمَالِي فَتَشَهَّدَ النَّبِيُّ ﷺ فَحَمَدَ اللَّهَ وَأَشَّى
 عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: أَمَّا بَعْدُ يَا
 عَائِشَةُ! إِنْ كُنْتَ قَارَفْتِ سُوءًا أَوْ ظَلَمْتِ
 قُوَّوبِي إِلَى اللَّهِ فَإِنَّ اللَّهَ يَقْبِلُ التَّوْبَةَ عَنْ
 عِبَادِهِ، قَالَتْ: وَقَدْ جَاءَتِ امْرَأَةٌ مِنَ
 الْأَنْصَارِ وَهِيَ جَالِسَةٌ بِالْبَابِ، فَقَلَّتْ: أَلَا
 سَتَّخِيَّيْ مِنْ هَذِهِ الْمَرْأَةِ أَنْ تَذَكَّرْ شَيْئًا.
 وَوَعَظَ رَسُولُ اللَّهِ ﷺ فَالْتَّقَتْ إِلَى أَبِي فَقْلُتْ:
 أَجِبْهُ. قَالَ: فَمَاذَا أَقُولُ؟ فَالْتَّقَتْ إِلَى أُمِّي
 فَقْلُتْ: أَجِبْهُ، قَالَتْ: أَقُولُ مَاذَا؟ قَالَتْ:
 فَلَمَّا لَمْ يُجِيبَا شَهَدَتْ فَحَمَدَتْ اللَّهَ وَأَشَّى
 عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَلَّتْ: أَمَّا وَاللَّهِ لَئِنْ
 قَلَّتْ لَكُمْ: إِنِّي لَمْ أَفْعَلْ، وَاللَّهُ يَشَهِّدُ إِنِّي
 لِصَادِقَةٌ مَا ذَاكَ بِتَأْعِيَ عِنْدَكُمْ لِي، لَقَدْ
 تَكَلَّمْتُمْ وَأَشْرِبْتُ قُلُوبِكُمْ وَلَيْئَنْ قَلَّتْ: إِنِّي قَدْ
 قَلَّتْ وَاللَّهُ يَعْلَمُ أَنِّي لَمْ أَفْعَلْ لَكُوْلُنْ إِنَّهَا قَدْ
 بَاءَتِ بِهَا عَلَى نَفْسِهَا. وَاللَّهُ! إِنِّي مَا أَجِدُ لِي
 وَلَكُمْ مَثَلًا قَالَتْ: وَالْتَّمَسْتُ اسْمَ يَعْنُوبَ فَلَمْ
 أَقْدِرْ عَلَيْهِ إِلَّا أَبَا يُوسُفَ حِينَ قَالَ: «صَبَرْ
 جَيْلَانْ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصْفُونَ»
 [يوسف: ۱۸] قَالَتْ: وَأَنْزَلَ عَلَى رَسُولِ اللَّهِ
 ﷺ مِنْ سَاعِيَهِ فَسَكَنَتْ فَرُوعَ عَنْهُ وَإِنِّي لَا تَسْتَيْنُ

bad deed, or you have wronged (yourself), then repent to Allâh, as Allâh accepts the repentance from His worshippers.'

"An *Anṣârî* woman had come and was sitting near the gate. I said to the Prophet ﷺ, 'Isn't it improper that you speak in such a way in the presence of this lady?' The Messenger of Allâh ﷺ then gave a piece of advice and I turned to my father and requested him to reply to him. My father said, 'What should I say?' Then I turned to my mother and asked her to answer him. She said, 'What should I say?' When my parents did not reply to the Prophet ﷺ, I said the *Tashahhud*, praised and glorified Allâh as is His due, and I said: 'Then, by Allâh! If I were to tell you that I have not done (this) and Allâh, the Mighty and Sublime, is witness that I am telling the truth, that would not be of any use to me on your part, because you (people) have spoken about it and your hearts have absorbed it (as truth); and if I were to tell you that I have done this sin, and Allâh knows that I have not done it, then you will say, 'She has confessed her guilt.' By Allâh! I do not see a suitable example for me and you except the example of – and I could not remember Ya'qûb's name – Yusuf's father when he said: So patience is most fitting. And it is Allâh Whose help can be sought against that which you describe."^[1]

السُّرُورَ فِي وَجْهِهِ وَهُوَ يَمْسَحُ جَبِينَهُ: وَيَقُولُ
 «أَبْشِرِي يَا عَائِشَةُ [فَلَمَّا أَنْزَلَ اللَّهُ بِرَاءَتِكِ]»،
 قَالَتْ: فَكُنْتُ أَشَدَّ مَا كُنْتُ غَضِبًا فَقَالَ لَيِ
 أَبْوَايَ: قُومِي إِلَيْهِ، فَقَلَّتْ: لَا، وَاللَّهِ لَا أَقُومُ
 إِلَيْهِ وَلَا أَحْمَدُهُ وَلَا أَحْمَدُكُمَا وَلَكِنْ أَحْمَدُ
 اللَّهَ الَّذِي أَنْزَلَ بِرَاءَتِي، لَقَدْ سَعَيْتُمُوهُ فَمَا
 أَنْكَرْتُمُوهُ وَلَا غَيْرَتُمُوهُ. وَكَانَتْ عَائِشَةُ تَقُولُ:
 أَمَا رَبِّتِ بِنْتَ حَجْشِ فَعَصَمَهَا اللَّهُ بِدِينِهَا فَلَمْ
 تَقْلِ إِلَّا خَيْرًا وَأَمَّا أَخْتُهَا حَمْنَةُ فَهَلَّكَتْ فِيمَنْ
 هَلَكَ وَكَانَ الَّذِي يَكَلِّمُ فِيهِ مَسْطَحٌ وَحَسَانٌ
 ابْنُ ثَابِتٍ وَالْمُنَافِقُ عَبْدُ اللَّهِ بْنُ أُبَيِّ [ابْنُ
 سَلْوَلِ] وَ[هُوَ الَّذِي] كَانَ يَسْتَوْشِيهِ وَيَجْمِعُهُ
 وَهُوَ الَّذِي تَوَلَّ كَبِيرًا مِنْهُمْ هُوَ وَحْمَنَةُ.
 قَالَتْ: فَحَلَّفَ أَبُو بَكْرٍ أَنْ لَا يَنْقُعَ مَسْطَحًا
 بِنَافِعَةَ أَبَدًا، فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ «وَلَا
 يَأْتِلُ أُنْلُو الْفَضْلِ مِنْكُنْ وَالسَّعْدَةِ» [إِلَى آخر
 الآيَةِ] يَعْنِي أَبَا بَكْرٍ «أَنْ يَنْقُوا أُولَى الْقُرْبَى
 وَالْمَسْكِينَ وَالْمُهَاجِرِينَ فِي سَيِّلِ اللَّهِ» يَعْنِي
 مَسْطَحًا إِلَى قَوْلِهِ «أَلَا تَحْبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
 وَاللَّهُ غَفُورٌ رَّحِيمٌ» [٢٢] قَالَ أَبُو بَكْرٌ: بَلَى،
 وَاللَّهُ! يَا رَبَّنَا إِنَّا لَنُحِبُّ أَنْ تَغْفِرَ لَنَا وَعَادَ لَهُ
 بِمَا كَانَ يَضْنَعُ.

[قال أبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.
 وَقَدْ رَوَى يُوسُفُ بْنُ بَزِيْدَ وَمَعْمَرٌ وَغَيْرُ وَاحِدٍ

^[1] *Yusuf* 12:18.

She said: "It was at that time that Revelation came to the Messenger of Allâh ﷺ, and we remained silent. Then the Revelation was over, and I noticed the signs of happiness on his face while he was wiping (the sweat) from his forehead, and saying. 'Have the good tidings O 'Aishah! Allâh has revealed your innocence.' At that time I was extremely angry. My parents said to me, 'Get up and go to him.' I said, 'By Allâh, I will not do it, and will not thank him nor either of you, but I will thank Allâh, Who has revealed my innocence. You have heard (this story) but neither of you have denied it, nor have you changed it (to defend me).'"

'Aishah used to say: "But as regards to Zainab bint Jahsh, Allâh protected her because of her piety. She did not say anything except good (about me). But her sister, Hamnah was ruined among those who were ruined. Those who used to speak evil about me were Misâhah, Hassân bin Thâbit, and the hypocrite 'Abdullâh bin Ubayy [bin Salûl] and [it is he who] used to spread that news and tempt others to speak of it, and it was he and Hamnah who had the greater share therein. Abû Bakr took an oath that he would never do any favor for Misâhah at all. Then Allâh, Most High, revealed this Ayah: 'Let not those among you who are blessed with graces and wealth' [until the end of the Ayah] referring to Abû Bakr: 'to give to their kinsmen, the

عن الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَسَعِيدِ بْنِ الْمُسَيْبِ وَعَلْقَمَةَ بْنِ وَقَاصِ اللَّبَيِّ وَعُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ هَذَا الْحَدِيثُ أَطْوَلَ مِنْ حَدِيثِ هَشَّامِ بْنِ عُرْوَةَ وَأَتَمْ.

poor, and those who left their homes for Allāh's Cause.' — meaning *Misṭah* — up to His saying: Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.^[1] On that, Abū Bakr said: 'Yes, by Allāh! O our Lord! We wish that You forgive us.' So he returned to what he had been doing." (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ghārīb* as a narration of Hishām bin ‘Urwah. Yūnus bin Yazīd, Ma‘mar, and others reported this *Hadīth* from Az-Zuhri, from ‘Urwah bin Az-Zubair, Sa‘eed bin Al-Musayyab, ‘Alqamah bin Waqqās Al-Laithī and ‘Ubaidullāh bin ‘Abdullāh, from ‘Aishah, and it is longer and more complete than the narration of Hishām bin ‘Urwah.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿إِنَّ الَّذِينَ يَحْبُّونَ أَنْ تُشَيَّعَ الْفَاحِشَةُ فِي الْذِينَ آمَنُوا﴾ إلخ، ح: ٤٧٥٧، تعلیقاً ومسلم، ح: ٥٨/٢٧٧٠ من حديث أبيأسامة به.

(5). 3181. ‘Aishah said: "When my innocence was revealed, the Messenger of Allāh ﷺ stood on the *Minbar* and mentioned that. He recited the Qur'an, and when he descended, he ordered that two men, and the woman, be beaten as their *Hadd*." (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ghārīb*, we do not know of it except as a narration of Muḥammad bin Ishāq.

(٥) - ٣١٨١ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بَنْدَارٌ: حَدَّثَنَا ابْنُ أَبِي عَدَىٰ عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَ: لَمَّا نَزَّلَ عَذْرِي قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ فَذَكَرَ ذَلِكَ وَتَلَّ القُرْآنَ فَلَمَّا نَزَّلَ أَمْرَ بِرَجُلَيْنِ وَأَمْرَأَةَ فَضَرِبُوا حَدَّهُمْ.

[قال أبو عيسى:] هذا حديث حسن غريب

[1] *An-Nūr* 24:22.

لَا نَعْرُفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدٍ بْنِ إِسْحَاقَ.

تَخْرِيجٌ: [إِسْنادٌ حَسْنٌ] وَأَخْرَجَهُ ابْنُ ماجِهُ، الْحَدُودُ، بَابُ حِدَادِ الْقَذْفِ، ح: ٢٥٦٧ عَنْ بَنْدَارٍ، وَأَبُو دَادَدٍ، ح: ٤٤٧٤ مِنْ حَدِيثِ مُحَمَّدٍ بْنِ أَبِي عَدِيٍّ بْنِ إِسْحَاقَ صَرَحَ بِالسَّمَاعِ عَنْ الْبَيْهَقِيِّ: ٢٥٠ / ٨.

Comments:

In this *Hadîth*, the carrying out of accusation on Hassân bin Thâbit, Miştaḥ and Ḥamnâh is mentioned; and the of *Hadd* on 'Abdullâh bin Ubây is not stated, the infliction of the punishment on him is disputed. According to the majority, he was not given the punishment because he was a hypocrite. [For detail see: *Al-Kawâkib Ad-Darârî*, vol. 4, p. 227, footnote 1 of page 222]

Chapter 25. Regarding *Sûrat Al-Furqân*

(المعجم ٢٥) - [بابٌ :] وَمِنْ سُورَةِ
الْفُرْقَانِ (التحفة ٢٦)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3182. 'Abdullâh said: "I said: 'O Messenger of Allâh ﷺ! What is the worst sin?' He said: 'That you make an equal to Allâh, while it is He who created you.'" He said: "I said: 'Then what?' He said: 'That you kill your child fearing that he will eat with you.'" He said: "I said: 'Then what?' He said: 'That you commit adultery with your neighbors wife.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan* [*Gharîb*].

(Another chain) from 'Abdullâh, from the Prophet ﷺ with similar.

[Abû 'Eisâ said:] This *Hadîth* is *Hasan* *Sahîh*.

(١) - ٣١٨٢ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفِيَّانُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحِيلَ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ اللَّهَ نِدًا وَهُوَ خَلَقَكَ». قَالَ: قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ»، قَالَ: قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تَزِنَيْ بِحَلِيلَةِ جَارِكَ».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ [غَرِيبٌ].

حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارُ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ [بْنُ مَهْدِيٍّ]: حَدَّثَنَا سُفِيَّانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحِيلَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِمُثْلِهِ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَيْهَا أَخْرَ وَلَا يَقْتُلُونَ النَّفْسَ﴾، ح: ٤٧٦١، ح: ٨٦ من حديث سفيان الثوري ومسلم، ح: ٨٦ من حديث أبي وائل .
بـ.

Comments:

The neighbor of a person deserves his sympathy and kindness and a neighbor is a protector and guardian of his neighbor's honor and sanctity. But if the guard begins to violate the sanctity and a neighbor violates the honor and sanctity of another neighbor and he robs the neighbor's honor. Who can then be expected to be a guardian!

(2). 3183. 'Abdullāh said: "I asked the Messenger of Allāh ﷺ which sin is the worst.' He said: 'That you make an equal to Allāh while it is He who created you, that you kill your child so that he will not eat with you – or because of your food, and that you commit adultery with your neighbor's wife.'" He said: "And he recited this Āyah: 'And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except what is required, nor commit illegal sexual intercourse – and whoever does that shall receive punishment. The torment will be doubled for him on the Day of Resurrection and he shall abide therein in disgrace.'"^[1] (*Sahih*)

[Abū 'Eisā said:] The *Hadīth* of Sufyān from Maṇṣūr and Al-A'mash (the other chain above) is more correct than the narration of Shu'bah from Wāsil (no. 3183) because he added a narrator in its chain.

(Another chain) with similar. [He

(٢) - ٣١٨٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ أَبُو زَيْدٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلِ الْأَحْدَبِ، عَنْ أَبِي وَائلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ الدَّنْبُ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ اللَّهَ نِدًا وَهُوَ خَلْقَكَ، وَأَنْ تَقْتُلَ وَلَدَكَ مِنْ أَجْلٍ أَنْ يَأْكُلَ مَعْكَ أَوْ مِنْ طَعَامِكَ، وَأَنْ تَرْزِقَ بِحَلْبِيَةَ جَارِكَ». قَالَ: وَتَلَاهُ هَذِهِ الْآيَةُ ﴿وَالَّذِينَ لَا يَتَعْرُفُونَ مَعَ اللَّهِ إِلَيْهَا إِلَّا حَرَقَ وَلَا يَقْتُلُونَ النَّفْسَ أَلَّى حَرَمَ اللَّهُ إِلَّا بِالْحَقِيقَ وَلَا يَرْتُبُونَ وَمَنْ يَفْعَلُ ذَلِكَ يَلْقَ أَثَاماً﴾ يُضَعِّفُ لَهُ الْمَذَاجُ بِنَمْ الْقِيمَةِ وَيَخْدُدُ فِيهِ مَهَاجِنَاهُ» [٦٩، ٦٨].

[قال أبو عيسى:] حديث سفيان عن مَنْصُورِ وَالْأَعْمَشِ أَصَحُّ مِنْ حَدِيثِ شُعْبَةَ، عَنْ وَاصِلِ لَأَنَّهُ زَادَ فِي إِسْنَادِهِ رَجُلًا. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

^[1] *Al-Furqān* 25:68,69.

said:] This is how it was reported by Shu'bah: "From Wāsil, from Abū Wā'il, from 'Abdullâh" and he did not mention "'Amr bin Shurahbîl" in it.

تخریج: وأخرجه البخاري، أيضاً، ح: ٤٧٦١ من حديث واصل الأحدب به وانظر الحديث السابق.

[قال:] وهكذا روى شعبة عن واصل، عن أبي وائل، عن عبد الله ولم يذكر فيه: عن عمرو بن شرحبيل.

Chapter 26. Regarding *Sûrah Ash-Shu'arâ'*

*In the Name of Allâh,
the Merciful, the Beneficent*

(المعجم ٢٦) - [باب: ومن] سورة
الشعراء (التحفة ٢٧)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

(1). 3184. 'Aishah said: "When this Ayah was revealed: 'And warn your tribe of near kindred.'^[1] The Messenger of Allâh ﷺ said: 'O Sâfiyyah bint 'Abdul-Mu'talib! O Fâtimah bint Muhammâd! O Banû 'Abdul-Mu'talib! I have no power to help you at all before Allâh! Ask of me whatever you want from my wealth.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*. This is how Waki' and more than one narrator reported this *Hadîth*: "From Hishâm bin 'Urwah, from his father, from 'Aishah" similar, to the narration of Muhammâd bin 'Abdur-Rahmân At-Tufâwî (no. 3184). Some of them reported it from Hishâm bin 'Urwah, from his father, from the Prophet ﷺ in *Mursal* form without mentioning 'Aishah in it. There are narrations on this topic from 'Alî and Ibn 'Abbâs.

(١) - ٣١٨٤ - حَدَّثَنَا أَبُو الْأَشْعَثِ أَخْمَدُ بْنُ الْمُقَدَّمِ الْعِجْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطَّفَوَوِيُّ: حَدَّثَنَا هَشَامُ بْنُ عُرْوَةَ عَنْ أُبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَّلَتْ هَذِهِ الْآيَةُ ﴿وَلَيْزَرْ عَيْشَرَكَ الْأَفْرَيْكَ﴾ [٢١٤] قَالَ رَسُولُ اللّٰهِ ﷺ: «يَا فَاطِمَةُ بْنَتِ مُحَمَّدٍ! يَا بَنِي عَبْدِ الْمُطَّلِبِ! يَا فَاطِمَةُ بْنَتِ مُحَمَّدٍ! يَا بَنِي عَبْدِ الْمُطَّلِبِ! إِنِّي لَا أَمْلِكُ لَكُمْ مِنْ اللّٰهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُ». .

[قال أبا عيسى:] هذا حديث حسن صحيح وهكذا روى وكيف وغيره واجيد هذا الحديث عن هشام بن عروة، عن أبيه، عن عائشة تعمق الحديث محمد بن عبد الرحمن الطفاوي. وروى بعضهم عن هشام بن عروة، عن أبيه عن النبي ﷺ مرسلا ولم يذكر فيه عن عائشة. وفي الباب عن علي وابن عباس.

^[1] *Ash-Shu'arâ'* 26:214. This narration preceded (no. 2310).

تخریج: [صحیح] تقدم: ۲۳۱۰.

Comments:

The close relation and the family ties with the Messenger of Allâh ﷺ will be ineffective for protection against Hell and deliverance from it without believing in him; but with Faith this relation will be beneficial.

(2). 3185. Abû Hurairah said: "When (the following) was revealed: 'And warn your tribe of near kindred'^[1] the Messenger of Allâh ﷺ gathered the (families) of the Quraish (calling them) one and all, he said: 'O people of the Quraish! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allâh! O people of Banû 'Abd Manâf! Ransom yourselves from the Fire! I have no power to prevent harm, or bring benefit to you before Allâh! O people of Banû Quṣayy! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O people of Banû 'Abdul-Muttalib! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O Fâtimah bint Muḥammad! Ransom yourself from the Fire! I have no power to prevent harm or bring benefit to you! All you have is the womb, and the kind relations that shall come of it.' (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan* [*Sahîh*] *Gharîb* from this route. [It is known as a narration of Mûsâ bin Ṭalhah].

(٢) - ٣١٨٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنِي زَكَرِيَّا بْنُ عَدَى: حَدَّثَنَا عَيْنَدُ
اللَّهُ بْنُ عَمْرِو الرَّقِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ
عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: لَمَّا نَزَّلَتْ **﴿وَأَنذِرْ عَشِيرَتَكَ الْأَفْرِيدِ﴾**
جَمَعَ رَسُولُ اللَّهِ **ﷺ** قُرْيَشًا فَحَصَّ وَعَمَّ
فَقَالَ: يَا مَعْشَرَ قُرْيَشٍ! أَنْقِذُوكُمْ مِنَ
النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ ضَرًّا وَلَا
نَفْعًا، يَا مَعْشَرَ بَنِي عَبْدِ مَنَافِ! أَنْقِذُوكُمْ
أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ
ضَرًّا وَلَا نَفْعًا. يَا مَعْشَرَ بَنِي قُضَى! أَنْقِذُوكُمْ
أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا
وَلَا نَفْعًا. يَا مَعْشَرَ بَنِي عَبْدِ الْمُطَّلِبِ! أَنْقِذُوكُمْ
أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا
وَلَا نَفْعًا، يَا فَاطِمَةَ بِنْتَ مُحَمَّدًا! أَنْقِذِنِي
أَنْفُسَكِ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكِ ضَرًّا وَلَا
نَفْعًا. إِنَّ لَكِ رَحْمًا وَسَبِيلًا بِإِلَيْهَا».
[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ
[صَحِحٌ] غَرِيبٌ مِنْ هَذَا الوجهِ. [يُعْرَفُ مِنْ
حَدِيثِ مُوسَى بْنِ طَلْحَةَ].

[١] *Ash-Shu'arâ'* 26:214.

(3). (Another chain) Abū Hurairah narrated from the Prophet ﷺ [similar] in meaning.

(٣) - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا شُعْبُ بْنُ صَفْوَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [نَحْوُهُ] بِمَعْنَاهُ.

تخریج: وأخرجه مسلم، الإيمان، باب في قوله تعالى: «وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ»، ح: ٢٠٤ من حديث عبد الملك بن عمیر به.

Comments:

It is proven from this *Hadīth* that the Messenger of Allāh ﷺ is not omnipotent he does not have authority of doing everything in the universe that enables him ﷺ to cause harm to someone or benefit without Allāh's permission and will. This type of belief is false, because according to this philosophy, whoever is caught by Allāh because of his sins, Muḥammad is able to get him free, but whoever is caught by Muḥammad, no one can get him free, even Allāh.

3186. Qasāmah bin Zuhair said: "Al-Asha'ī said: 'When (the following) was revealed: 'And warn your tribe of near kindred'^[1] the Messenger of Allāh ﷺ placed his fingers in his ears, raised his voice and said: 'O Banū 'Abd Manāf! Hearken!''" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* from this route as a narration of Abū Mūsā. Some of them reported it from 'Awf, from Qasāmah bin Zuhair from the Prophet ﷺ in *Mursal* form – and it is more correct – without mentioning "from Abū Mūsā" in it [I mentioned it to Muḥammad bin Ismā'il, but he did not know it as a narration of Abū Mūsā].

٣١٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا أَبُو زَيْدٍ عَنْ عَوْفٍ، عَنْ قَسَامَةَ بْنِ زُهْبَرٍ قَالَ: حَدَّثَنِي الْأَشْعَرِيُّ قَالَ: لَمَّا نَزَلَ «وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ» وَضَعَ رَسُولُ اللَّهِ ﷺ إِصْبَاعَهُ فِي أَذْنِيَهُ فَرَفَعَ صَوْنَهُ فَقَالَ: «يَا بْنَي عَبْدِ مَنَافٍ يَا صَبَاحَاهُ».

[قال أبا أبو عيسى:] هذا حديث غريب من هذا الوجه من حديث أبي موسى وقد رواه بعضهم عن عوف، عن قسامه بن زهير عن النبي ﷺ مرسلا وهو أصح ولم يذكر فيه: عن أبي موسى [ذاكره به محمد بن إسماعيل فلم يعرفه من حديث أبي موسى].

تخریج: [إسناده حسن] وأخرجه ابن حبان، ح: ١٦٢٧ من حديث عوف به وللحديث شواهد * أبو زيد الأنصاري سعيد بن أوس حسن الحديث وتابعه أبو عاصم البيل.

^[1] *Ash-Shu'arā'* 26:214.

Comments:

It was an Arab custom that the call of 'Yâ Sabâhâk' used to be made at a high place to get the people's attention, which would give message to the people that something very serious is going to happen; and the people should get together to plan protection and safety against it. So the Prophet ﷺ followed the same method to get the Quraish together to warn them against the danger of the Hereafter. When all the Quraish had gathered, he then addressed them.

**Chapter 27. Regarding Sûrat
*An-Naml***

(المعجم (٢٧) - [باب: وَمِنْ] سُورَة
النَّمَلِ (التحفة (٢٨)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3187. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "A beast will emerge from the earth. With it shall be the ring of Sulaimân and the staff of Mûsâ. It will brighten the face of the believer, and stamp the nose of the disbeliever with the ring, such that when the people gather to eat, it will be said to this one: 'O believer!' and to that one: 'O disbeliever!'" (*Da'if*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan* [*Gharib*]. This *Hadîth*, about the beast of the earth, has been reported through other routes from Abû Hurairah from the Prophet ﷺ. There are narrations about this from Abû Umâmah and Hudhaifah bin Usaïd.

٣١٨٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ أُوسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَخْرُجُ الدَّابَّةُ مَعَهَا خَاتَمُ سُلَيْمَانَ وَعَصَمًا مُوسَى، فَتَجْلِلُ وَجْهُ الْمُؤْمِنِ وَتَخْتَمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ حَتَّى إِنَّ أَهْلَ الْخُونَ لِيَجْتَمِعُونَ فَيَقُولُ هُذَا: يَا مُؤْمِنُ، وَيَقُولُ هُذَا: يَا كَافِرُ». .

[قال أبو عيسى:] هذا حديث حسن [غريب] وقد روی هذا الحديث عن أبي هريرة عن النبي ﷺ من غير هذا الوجه في دابة الأرض. وفي الباب عن أبي أمامة ومحذفة بن أسيء.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، الفتن، باب دابة الأرض، ح: ٤٠٦٦ والحاکم: ٤٨٥ / ٤ من حديث حماد بن سلمة به * علي بن زيد: ضعيف وأوس: مجھول له عن أبي هريرة ثلاثة أحاديث منكرة، قاله ابن القطان الفاسی * وفي الباب عن أبي أمامة [أحمد: ٥ / ٢٦٨] ومحذفة بن أسيء [تقدیم: ٢١٨٣].

Comments:

When a beast from the earth will appear prior to the Day of Judgement, it will draw a clear line of distinction among the people. The faces of the believers will gleam and the noses of the disbelievers will be stamped with a seal; this is how they will recognise each other and they will call each other accordingly.

Chapter 28. Regarding *Sūrat Al-Qasās*

(المعجم ٢٨) - [باب : ومن] سورة
القصص (التحفة ٢٩)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3188. Abū Hurairah, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ said to his uncle: ‘Say *Lā Ilāha illāl-lāh* and I may bear witness with that, on your behalf, on the Day of Judgement.’ So he said: ‘If it weren’t that the Quraish would insult me (saying): “He only said it out of fright” then I would delight your eyes.’ Then Allāh the Mighty and Sublime revealed: Verily, you guide not whom you like, but Allāh guides whom He wills.”^[1] (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Yazid bin Kaisān.

تخرج: وأخرجه مسلم، الإيمان، باب الدليل على صحة إسلام من حضره الموت، مالم يشرع في النزع ... إلخ، ح: ٢٥ من حديث يحيى القطان به.

Comments:

The word ‘Guidance’ is used for two meanings: a): To show the path or way and b): To take to the destination. The Prophet’s ﷺ duty is to show the straight path and to convey the True Message to the people, but to make the people guided is not in his authority, this authority belongs only to Allāh.

^[1] *Al-Qasās* 28:56.

Chapter 29. Regarding *Sûrat Al-'Ankabût*

*In the Name of Allâh,
the Merciful, the Beneficent*

(1). 3189. Muṣ'ab bin Sa'd narrated that his father, Sa'd, said: "Four *Âyât* were revealed about me" and he mentioned the story. Umm Sa'd had said: "Did not Allâh command you to honor (your parents). By Allâh! I will not eat or drink anything until I die or you renounce (Islam)." He said: "So when they wanted to make her eat, they would force her mouth open. So this *Âyah* was revealed: And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate (partners) with Me, of which you have no knowledge, then obey them not."^[1] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: وأخرج مسلم، الجهاد، باب الأنفال، ح: ٣٤، ٢٣/١٧٤٨، عن محمد بن بشار ومحمد بن المثنى به.

(2). 3190. Umm Hâni narrated that regarding Allâh's saying: "...And you practice evil in your meetings..."^[2] that the Prophet ﷺ said: "They would throw pebbles at the people of the land and make a mockery of them." (*Da'yî*)

[Abû 'Eisâ said:] This *Hadîth* is

(المعجم ٢٩) - [باب : وَمِنْ] سُورَةُ
الْعَنْكَبُوتِ (التحفة ٣٠)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(١) - ٣١٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ شَبَّابٍ وَمُحَمَّدُ بْنُ الْمُشَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ حَقْفٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَّاَكِ بْنِ حَرْبٍ قَالَ: سَوْفَتُ مُضَعَّبَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ أَبِيهِ سَعْدٍ قَالَ: أُنْزِلْتُ فِي أَرْبَعَ آيَاتٍ فَذَكَرَ قِصَّةً، وَقَالَتْ أُمُّ سَعْدٍ: أَئِنَّسَ قَدْ أَمَرَ اللّٰهَ بِالْبَرِّ. وَاللّٰهُ لَا أَطْعُمُ طَعَاماً وَلَا أَشْرُبُ شَرَاباً حَتَّى أُمُوتَ أَوْ تَكْفُرُ، قَالَ: فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرُوا فَاهَا، فَنَزَّلَتْ هَذِهِ الْآيَةُ ۝ وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدِهِ حَسْنًا وَلَنْ جَهَدَكَ لِتُشْرِكَ بِي ۝ الآيَةُ [٨].

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ .

(٢) - ٣١٩٠ - حَدَّثَنَا مَحْمُودُ بْنُ غِيلَانَ: حَدَّثَنَا أَبُو أَسَامَةَ وَعَبْدُ اللّٰهِ بْنُ بَكْرٍ السَّهْمِيُّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ سِمَّاَكِ [بْنِ حَرْبٍ]، عَنْ أَبِي صَالِحٍ، عَنْ أُمِّ هَانِئٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ [تَعَالَى]: «وَنَأْتُوكُ فِي

[١] *Al-'Ankabût* 29:8.

[٢] *Al-'Ankabût* 29:29.

Hasan, we only know of it as a narration of Hātim bin Abī Saghīrah from Simāk.

كَادِيْكُمُ الْمُنْكَرِ» [٢٩] قَالَ: «كَانُوا يَخْذِلُوْنَ أَهْلَ الْأَرْضِ وَيَسْخَرُوْنَ مِنْهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ إِنَّمَا تَعْرِفُهُ مِنْ حَدِيثِ حَاتِمٍ بْنِ أَبِي صَغِيرَةَ عَنْ سِمَاكٍ.

تَحْرِيق: [إِسْنَادٌ ضَعِيفٌ] وَأَخْرَجَهُ أَحْمَدٌ: ٤٢٤ / ٦، ٣٤١ عَنْ أَبِي أَسْمَاءَ حَمَادَ بْنَ أَسْمَاءَ بْنَهُ أَبُو صَالِحٍ بَذَّا مَوْلَى أُمِّ هَانِئٍ: ضَعِيفٌ مَدْلُسٌ (تَقْرِيبٌ) وَمَعَ ذَلِكَ صَحَّحَهُ الْحَاكمُ عَلَى شَرْطِ مَسْلِمٍ: ٤٠٩ / ٢ وَوَافَقَهُ الْذَّهَبِيُّ عَلَى شَرْطِ الشِّيْخِيْنِ (!!).

Comments:

They would do inappropriate and abhorrent things in their gatherings, hurling stones on the strangers and wayfarers, and making fun of them was a part of their misconduct. Breaking wind aloud, pulling down the waist garments of others, whistling, playing dice, cards and to commit indecent acts were their favorite activities. Nawāb Ḫiddīqat Ḫasan Khan mentioned many of their misconducts in '*Fath Al-Bayān*'. [*Tuhfat Al-Ahwadhi*: vol. 4, p. 160]

Chapter 30. Regarding *Sūrat Ar-Rūm*

(المعجم ٣٠) - [باب: وَمِنْ] سُورَةُ الرُّومُ (التحفة ٣١)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3191. Ibn 'Abbās narrated that regarding "Alif Lām Mīm. The Romans have been defeated" (In the nearest land, and they, after their defeat, will be victorious. Within *Bid'* years...)"^[1] The Messenger of Allāh ﷺ said to Abū Bakr about the wager: "Why were you not more cautious Abū Bakr? For indeed *Al-Bid'* refers to what is from three to nine." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb Hasan* from this route; as a

(١) - ٣١٩١ - أَخْبَرَنَا أَبُو مُوسَى مُحَمَّدُ ابْنُ الْمُتَّنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنِ عُثْمَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الْجُمْحَرِيُّ: حَدَّثَنِي ابْنُ شَهَابٍ الرُّهْبَرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَبِي بَكْرٍ فِي مُنَاحَبَةِ: «الَّرَّمْ ○ غُلَبَتِ الْأَرْمُمْ» أَلَا اخْتَطَّ يَا أَبَا بَكْرٍ! فَإِنَّ الْيُضْعَعَ مَا بَيْنَ ثَلَاثَةِ إِلَى تِسْعَ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ غَرِيبٌ

[1] *Ar-Rūm* 30:1,2.

narration of Az-Zuhri, from 'Ubaidullah from Ibn 'Abbas.

حَسْنٌ مِّنْ هَذَا الْوَجْهِ، مِنْ حَدِيثِ الزُّهْرِيِّ
عَنْ عَبْدِ اللَّهِ، عَنْ أَبْنَ عَبَّاسٍ.

تخریج: [حسن] وأخرجه أبو نعيم في أخبار أصبهان: ٣٢٤ / ٢ عن محمد بن المثنى به ورواه الطحاوي في مشكل الآثار: ١٢٦ / ٤ من حديث محمد بن خالد ابن عثمة وتابعه معن بن عيسى وله شاهد حسن عند الطحاوي: ١٢٥ / ٤ وانظر، ح: ٣١٩٤.

Comments:

Abū Bakr ﷺ set a short time limit, as follows, therefore the Prophet ﷺ told him to be careful and to increase the period to nine years.

(2). 3192. 'Atiyya said: Abū Sa'eed narrated: "On the Day of Badr, the Romans had a victory over the Persians. So the believers were pleased with that, then the following was revealed: 'Alif Lām Mīm. The Romans have been defeated, up to His saying: 'the believers will rejoice – with the help of Allāh'"^[1] He said: "So the believers were happy with the victory of the Romans over the Persians."^[2] (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. This is how Naṣr bin 'Alī recited it: "Ghalabat Ar-Rūm."

(٢) - ٣١٩٢ - حَدَّثَنَا نَضْرُ بْنُ عَلَيِّ
الْجَهْضَمِيُّ: حَدَّثَنَا الْمُعْمَرُ بْنُ سُلَيْمَانَ عَنْ
أَبِيهِ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ
أَبِي سَعِيدٍ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ ظَهَرَتِ
الرُّومُ عَلَى فَارِسَنَ فَأَعْجَبَ ذَلِكَ الْمُؤْمِنِينَ
فَزَرَّأْتُ **الْمَرْءَ** ٠ غَلَبَتِ الرُّومُ ٠ إِلَى قَوْلِهِ **يَفْرَغُ**
الْمُؤْمِنُونَ ٠ يَنْصُرُ اللَّهُ ٠ [٥-١] قَالَ: فَقَرَأَ
الْمُؤْمِنُونَ يُظْهِرُ الرُّومَ عَلَى فَارِسَةَ.
[قالَ أَبُو عَيسَى: [هَذَا حَدِيثُ حَسْنٌ
غَرِيبٌ مِّنْ هَذَا الْوَجْهِ كَذَا قَرَأَ نَضْرُ بْنُ عَلَيِّ :
غَلَبَتِ الرُّومُ .

تخریج: [حسن] تقدم: ٢٩٣٥.

Comments:

The reason for the Muslims' pleasure and rejoicing follows in the narrations ahead.

(3). 3193. Sa'eed bin Jubair narrated from Ibn 'Abbas, regarding the saying of Allāh, Most High: *Alif Lām Mīm*. The Romans have been defeated. In the nearest land"^[3] he said: "Ghulibat wa

(٣) - ٣١٩٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ
حُرَيْثَ: حَدَّثَنَا مُعَاوِيَةً بْنُ عَمْرِو عَنْ أَبِي
إِشْحَاقَ الْفَزَارِيِّ، عَنْ سُفْيَانَ [النُّورِيِّ]،
عَنْ حَبِّ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ

[1] *Ar-Rūm* 30:1-5

[2] This preceded under no. 2935.

[3] *Ar-Rūm* 30:1-3

Ghalabat (defeated and then victorious).” He said: “The idolaters wanted the Persians to be victorious over the Romans because they too were people who worshipped idols, while the Muslims wanted the Romans to be victorious over the Persians because they were people of the Book. This was mentioned to Abū Bakr, so Abū Bakr mentioned that to the Messenger of Allāh ﷺ and he said: ‘They will certainly prevail.’ Abū Bakr mentioned that to them, and they said: ‘Make a wager between us and you; if we win, we shall get this and that, and if you win, you shall get this or that.’ He made the term five years, but they (the Romans) were not victorious. They mentioned that to the Prophet ﷺ and he said: ‘Why did you not make it less (than)?’ – He (one of the narrators said): I think he said: “ten?” He said: Sa‘eed said: “*Al-Bid'* is what is less than ten” – he said: “Afterwards the Romans were victorious.” He said: “That is what Allāh Most High said: *‘Alif Lām Mīm*. The Romans have been defeated’ up to His saying: ‘And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills.’^[1] Sufyān said: “I heard that they were victorious over them on the Day of Badr.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Ghārīb*, we only know of it as a narration of Sufyān Ath-

جُبِّيرٌ، عَنْ أَبْنَى عَبَّاسٍ فِي قَوْلِهِ تَعَالَى : «الَّمَّا
○ غَلَبَتِ الرُّومُ ○ فِي أَدْنَى الْأَرْضِ» قَالَ: غُلَيْثٌ
وَغَلَيْثٌ. قَالَ: كَانَ الْمُشْرِكُونَ يُجْبِيُونَ أَنَّ
يَظْهَرَ أَهْلُ فَارِسَ عَلَى الرُّومِ لَاَنَّهُمْ وَإِيَّاهُمْ
أَهْلُ الْأَوْثَانِ وَكَانَ الْمُسْلِمُونَ يُجْبِيُونَ أَنَّ
يَظْهَرَ الرُّومُ عَلَى فَارِسٍ لَاَنَّهُمْ أَهْلُ الْكِتَابِ،
فَذَكَرُوهُ لِأَبِي بَكْرٍ فَذَكَرَهُ أَبُو بَكْرٍ لِرَسُولِ اللَّهِ
ﷺ فَقَالَ: «أَمَا إِنَّهُمْ سَيَغْبُوُنَّ» فَذَكَرَهُ أَبُو
بَكْرٍ لَهُمْ فَقَالُوا: اجْعَلْ بَيْتَنَا وَبَيْتَكَ أَجَلًا فَإِنْ
ظَهَرْنَا كَانَ لَنَا كَذَا وَكَذَا وَإِنْ ظَهَرْتُمْ كَانَ
لَكُمْ كَذَا وَكَذَا، فَجَعَلَ أَجَلَ حَمْنَ سِينَ فَلَمْ
يَظْهُرُوا فَذَكَرُوا ذَلِكَ لِلشَّيْءِ ﷺ فَقَالَ: «أَلَا
جَعَلْنَاهُ إِلَى دُونِ» قَالَ: أَرَاهُ «الْعَشْرَ» قَالَ:
قَالَ سَعِيدٌ: وَالْبِضْعُ مَا دُونَ الْعَشْرِ، قَالَ: ثُمَّ
ظَهَرَتِ الرُّومُ بَعْدُ، قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى :
«الَّمَّا ○ غَلَبَتِ الرُّومُ» إِلَى قَوْلِهِ «وَتَوَمَّذَ
يَقْرَحُ الْمُؤْمِنُونَ يَتَصَرَّفُ اللَّهُ ○ يَنْصُرُ مَنْ
يَشَاءُ». قَالَ سُفْيَانُ: سَعَيْتُ أَنَّهُمْ ظَهَرُوا
عَلَيْهِمْ يَوْمَ بَدْرٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ
الثَّوْرِيِّ عَنْ حَيْبِ بْنِ أَبِي عَمْرَةَ .

[1] *Ar-Rūm* 30:1-5.

Thawrî from Ḥabîb bin Abî 'Amrah.

تخریج: [حسن] وأخرجه النسائي في الكبرى، ح ١١٣٨٩ عن الحسين بن حرث به سفيان الثوري عنن وللحديث شواهد منها الحديث الآتي، وصححه الحاكم على شرط الشیخین: ٤١٠ / ٢٤ وافقه الذہبی وأورده الضیاء في المختارة: ١٤٥ / ١٠، ح ١٤٤.

Comments:

The news of the Roman victory over the Persians came when the Muslims had overcome the polytheists in the battle of Badr, so the Muslims rejoiced twice.

(4). 3194. Niyâr bin Mukram Al-Aslâmî said: "When (the following) was revealed: *'Alif Lâm Mîm*. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious in *Bid'* years."^[1] — on the day that these *Āyât* were revealed, the Persians had defeated the Romans, and the Muslims had wanted the Romans to be victorious over them, because they were people of the Book. So Allâh said about that: 'And on that day, the believers will rejoice – with the help of Allâh. He helps whom He wills, and He is the Almighty, the Most Merciful.'^[2] The Quraish wanted the Persians to be victorious since they were not people of the Book, nor did they believe in the Resurrection. So when Allâh revealed these *Āyât*, Abû Bakr Aṣ-Ṣiddîq, may Allâh be pleased with him, went out, proclaiming throughout Makkah: *'Alif Lâm Mîm*. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious, in *Bid'* years.^[3] Some

(٤) - ٣١٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ إِشْمَاعِيلَ : حَدَّثَنَا إِشْمَاعِيلُ بْنُ أَبِي أُونِيسِ : حَدَّثَنِي أَبْنُ أَبِي الرَّنَادِ عَنْ أَبِي الزَّنَادِ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ، عَنْ نِيَارَ بْنِ مُكْرِمِ الْأَشْلَعِيِّ قَالَ : لَمَّا نَزَّلَتْ ۝الْآيَةُ ۝غُلَبَتِ الرُّومُ ۝فِي أَذْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْبُوُنَ ۝ فِي يَضْعِفِ سَيِّنَتِ ۝فَكَانَتْ فَارِسُ يَوْمَ نَزَّلَتْ هَذِهِ الْآيَةُ فَاهْرَيْنَ لِلرُّومِ وَكَانَ الْمُسْلِمُونَ يُجْبَوْنَ ظُهُورَ الرُّومِ عَلَيْهِمْ لَا هُنْ إِيمَانُهُمْ وَإِيمَانُ أَهْلِ كِتَابٍ وَفِي ذَلِكَ قَوْلُ اللَّهِ تَعَالَى ۝وَيَقُولُ يَقْرَئُ الْمُؤْمِنُونَ ۝ يَتَصَرَّفُ اللَّهُ يَتَصَرَّفُ مَنْ يَشَاءُ وَهُوَ أَكْرَيُ الرَّجِيمِ ۝ وَكَانَتْ قُرِئَشُ تُحْبِطُ ظُهُورَ فَارِسَ لَا هُنْ إِيمَانٌ وَإِيمَانُهُمْ لَيْسُوا بِأَهْلِ كِتَابٍ وَلَا إِيمَانٌ يَبْعِثُ ، فَلَمَّا أَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ حَرَجَ أَبُو بُكْر الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ يَصْبِحُ فِي نَوَاحِي مَكَّةَ ۝الْآيَةُ ۝غُلَبَتِ الرُّومُ ۝فِي أَذْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْبُوُنَ ۝ فِي يَضْعِفِ سَيِّنَتِ ۝قَالَ : نَاسٌ مِنْ قُرِئَشٍ لَا يَبْكِ فَذَلِكَ يَبْنَتَا وَيَبْنُكُمْ زَعَمَ صَاحِبُكُمْ أَنَّ

[1] *Ar-Rûm* 30:1-4.

[2] *Ar-Rûm* 30:4,5.

[3] *Ar-Rûm* 30:1-4.

of the Quraish said: ‘Then this is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians in *Bid'* years, so why not have a bet on that between us and you?’ Abū Bakr said: ‘Yes.’ This was before betting had been forbidden. So Abū Bakr and the idolaters made a bet, and they said to Abū Bakr: ‘What do you think – *Bid'* means something between three and nine years, so let us agree on the middle.’ So they agreed on six years; Then six years passed without the Romans being victorious. The idolaters took what they won in the bet from Abū Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abū Bakr for agreeing to six years. He said: ‘Because Allāh said: ‘In *Bid'* years.’ At that time, many people became Muslims.” (*Sahîh*)

[Abū ‘Eisā said:] This *Hadîth* is *Hasan Sahîh Gharîb* [as a narration of Niyâr bin Mukram]. We do not know of it except as a narration of ‘Abdur-Râhmân bin Abî Az-Zinnâd.

تخریج: [إسناده حسن] وأخرجه ابن الأثير في أسد الغابة: ٤٩/٥ وابن خزيمة في التوحيد، ص: ١٦٦-١٦٧ من حديث عبد الرحمن بن أبي الزناد به مختصرًا وانظر، ح: ٣١٩١.

Comments:

Initially the disbelievers won the bet at the set time, but at a later time it was set again with an increased time limit and the number of camels was also increased to one hundred. The Romans prevailed over the Persians at the same time as the Muslims won the battle of Badr, so the Muslims were immensely pleased. Abū Bakr gave the camels in charity after winning the bet, because by then betting had been prohibited. According to the apparent

الرُّوْمَ سَعَلَبُتْ فَارِسَ فِي بِضَعِ سِنِينَ، أَفَلَا
نُرَاهُنَّكُ عَلَى ذَلِكَ قَالَ: بَلَى - وَذَلِكَ قَبْلَ
تَحْرِيمِ الرِّهَانِ - فَارَتْهُنَّ أَبُو بَكْرًا وَالْمُشْرِكُونَ
وَتَوَاضَعُوا الرِّهَانَ وَقَالُوا لِأَبِي بَكْرٍ: كَمْ
تَجْعَلُ الِبِضَعَ: ثَلَاثَ سِنِينَ إِلَى تِسْعَ سِنِينَ،
فَسَمَّ مَبَيِّنًا وَبَيِّنَكَ وَسَطًا تَتَسْهِي إِلَيْهِ. قَالَ
فَسَمُّوْا بَيْتَهُمْ سِتَّ سِنِينَ، قَالَ: فَمَضَتْ
السَّنَّةُ سِنِينَ قَبْلَ أَنْ يَظْهُرُوا فَأَخَذَ الْمُشْرِكُونَ
رَهْنَ أَبِي بَكْرٍ، فَلَمَّا دَخَلَتِ السَّنَّةُ السَّابِعَةُ
ظَهَرَتِ الرُّوْمُ عَلَى فَارِسَ، فَعَابَ الْمُسْلِمُونَ
عَلَى أَبِي بَكْرٍ تَسْمِيَةً سِتَّ سِنِينَ قَالَ: لَأَنَّ
اللَّهُ تَعَالَى قَالَ: «فِي بِضَعِ سِنِينَ»، قَالَ:
وَأَسْلَمَ عِنْدَ ذَلِكَ نَاسٌ كَثِيرٌ.

[قال أبو عيسى:] هذا حديث حسن
صحيح غريب [من حديث نيار بن مكرم] لا
نعرفه إلا من حديث عبد الرحمن بن أبي
الزناد.

circumstances, the Romans' victory over the Persians seemed almost impossible; but according to the Qur'ānic prophesy the impossible thing appeared to come true, due to which many people embraced Islam. [For detail see: *Al-Kawākib Ad-Darārī*, vol. 4, footnote on pages 232, 233]

Chapter 31. Regarding *Sūrat Luqmān*

(المعجم ٣١) - [بابٌ : وَمِنْ] سُورَةُ
لُقْمَانَ (التحفة ٣٢)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3195. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: "Do not sell the female singers, nor purchase them, nor teach them (to sing). And there is no good in trade in them, and their prices are unlawful. It was about the likes of this that this Ayah was revealed: 'And among mankind is he who purchases idle talk to divert from the way of Allāh.'"^[1] (*Da'if*)

[He said:] There is something about this from Ibn 'Umar.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, it was only reported as a narration of Al-Qāsim from Abū Umāmah. Al-Qāsim is trustworthy, and 'Alī bin Yazid (one of the narrators) was graded weak in *Hadīth*, this was said by Muhammad bin Ismā'il.

Comments:

According to Hasan Al-Baṣrī, '*Lahw Al-Hadīth*' (idle talks) means everything that makes one unmindful of Allāh's worship and His remembrance, like: useless story telling, vain talks of mockery and jokes, indecent and impolite activities, music and dance etc. [*Rūh Al-Ma'ānī*: 21, 22; p. 91]. In the light of

(١) - ٣١٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ
ابْنِ مُضْرَبِ عَنْ عَبْدِ اللَّهِ بْنِ رَجْهِ, عَنْ عَلَى بْنِ
يَزِيدَ, عَنِ الْفَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ [وَهُوَ
عَبْدُ الرَّحْمَنِ مَوْلَى عَبْدِ الرَّحْمَنِ], عَنْ أَبِي
أُمَّامَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَبِعُوا
الْقَيْنَاتِ وَلَا تَشْرُوْهُنَّ وَلَا تَعْمُوْهُنَّ، وَلَا
خَيْرٌ فِي تِجَارَةِ فِيهِنَّ وَلَا مُنْهَنَّ حَرَامٌ» وَفِي مَثَلِ
هَذَا أُتْرِلَتْ [عَيْنَهُ] هَذِهِ الْآيَةُ ﴿وَمَنْ أَنْتَسِ مَنْ
يَشَرِّي لَهُوَ الْحَدِيثُ لِيُضْلِلَ عَنْ سَبِيلِ اللَّهِ﴾ إِلَى
آخِرِ الْآيَةِ [٦].

[قَالَ أَبُو عِيسَى]: [هَذَا حَدِيثُ غَرِيبٌ إِنَّمَا
يُرَوَى مِنْ حَدِيثِ الْفَاسِمِ عَنْ أَبِي أُمَّامَةَ.
وَالْفَاسِمُ ثَقَةٌ وَعَلَى بْنِ يَزِيدَ يُصْعَفُ فِي
الْحَدِيثِ، قَالَهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ.
تَخْرِيج: [ضعيف] انظر، ح: ١٢٨٢.]

[1] *Luqmān* 33:6. This narration preceded under no. 1282.

this Verse and the *Hadîth*, any such business that makes one unmindful of Allâh's worship and His remembrance is prohibited.

Chapter 32. Regarding *Sûrat As-Sajdah*

(المعجم (٣٢) - [باب: وَمِنْ] سُورَةُ
السَّجْدَةِ (التحفة (٣٣)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3196. Anas bin Mâlik said about this *Âyah*: Their sides forsake their beds^[1] – “It was revealed about waiting for [this] *Salât* which you call *Al-'Atamah*.” (*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh Gharîb*, we do not know of it except through this route.

(١) - ٣١٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوَيسِيُّ عَنْ سُلَيْمَانَ بْنِ إِلَالِ، عَنْ يَحْمَى بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ هَذِهِ الْآيَةِ ﴿تَنَزَّلَتْ فِي انتِظَارِ جُنُوبِهِمْ عَنِ الْمَضَاجِعِ﴾ [١٦] تَرَكَتْ فِي انتِظَارِ هَذِهِ الصَّلَاةِ الَّتِي تُدْعَى الْعَتَمَةَ. قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسْنٍ صَحِيحٌ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تَخْرِيج: [إسناده حسن] وأخرجه الطبرى في تفسيره: ٦٤، ٦٣، ٢١ عن عبد الله بن أبي زiad به وله شواهد عند أبي داود، ح: ١٣٢١ وغيره.

Comments:

The saying of Anas informs that staying away from the beds while waiting for *Ishâ'* prayer is also a meaning of this Verse; so leaving the bed for the midnight prayer (*Tahajjud*) as well as for the morning prayer (*Fajr*) is definitely included in the meaning of this Verse.

(2). 3197. Abû Hurairah narrated that the Prophet ﷺ said: “Allâh Most High said: ‘I have prepared for My righteous worshippers what no eye has seen, no ear has heard, and no human heart has conceived.’” And that is testified to in Allâh's [the Mighty and Sublime] Book: No person knows what is kept hidden for them of delights of

(٢) - ٣١٩٧ - حَدَّثَنَا أَبُو أَبِي عَمَرٍ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَتَلَقَّبُ بِهِ النَّبِيُّ ﷺ قَالَ: «قَالَ اللَّهُ تَعَالَى: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذْنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ». وَتَصَدِّيقُ ذَلِكَ فِي كِتَابِ اللَّهِ [عَزَّ

[1] *As-Sajdah* 32:16.

the eyes.^[1] (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

وَجَلَّ] فَلَا تَعْلَمُ قَسْنَ مَا أَنْفَقَ لَهُمْ مِنْ فُرَةٍ
أَعْيُنُ جَرَّةً بِمَا كَانُوا يَعْمَلُونَ﴿ [١٧].

[Qāl Abū ‘Iyīsī:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، باب ما جاء في صفة الجنة وأنها مخلوقة، ح: ٣٢٤٤ ومسلم، ح: ٢٨٢٤ من حديث سفيان بن عيينة به.

Comments:

The favors of Paradise mentioned in the Qur'an and in the *Hadīth* are called merely with the worldly names, and the real blissful nature of these things is not known by the worldly names, nor can a person in this life know the reality of the favors of the next life.

(2). 3198. *Ash-Sha'bī* said: "While he was on the *Minbar*, I heard Al-Mughīrah bin *Shu'bah* saying – and he attributed it to the Prophet ﷺ – 'Indeed Mūsā [peace be upon him] asked his Lord: "O Lord! Who is the lowest in rank among the people of Paradise?" He said: "A man who comes after the people of Paradise have been admitted to Paradise, and he is told to enter. He says: 'How can I enter when they have gotten all of their abodes, and all that is to be had?'" He said: "So it is said to him: 'Would you accept if you were to have what a king in the world had?' He says: 'Yes, O Lord! I accept.' So it is said to him: 'Then for you is this and its like, and its like again, and its like again.' So he says: 'I accept, O Lord!' So it is said to him: 'Then for you is this and ten the like thereof.' So he says: 'I accept, O Lord!' So it is

(٣) - ٣١٩٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ:
حَدَّثَنَا سُفِيَّانُ عَنْ مُطَرَّقِ بْنِ طَرِيفٍ وَعَبْدِ
الْمَلِكِ - هُوَ ابْنُ أَبْجَرَ - سَعِيْا الشَّعَبِيِّ
يَقُولُ: سَمِعْتُ الْمُغَرِّبَةَ بْنَ شَعْبَةَ عَلَى الْمِسْرَ
بِرَّ فَعَهْدَ إِلَى النَّبِيِّ ﷺ يَقُولُ: إِنَّ مُوسَى [عَلَيْهِ
السَّلَامُ] سَأَلَ رَبَّهُ فَقَالَ: أَئِ رَبْ؟ أَئِ أَهْلِ
الْجَنَّةِ أَذْنَى مَنْزِلَةً، قَالَ: رَجُلٌ يَأْتِي بَعْدَ مَا
يَدْخُلُ أَهْلَ الْجَنَّةِ الْجَنَّةَ فَيَقَالُ لَهُ: ادْخُلْ.
فَيَقُولُ: كَيْفَ أَدْخُلُ وَقَدْ نَزَّلُوا مَنَازِلَهُمْ
وَأَخْدُوا أَخْدَانِهِمْ؟ قَالَ: فَيَقَالُ لَهُ: أَتَرَضِي
أَنْ يَكُونَ لَكَ مَا كَانَ لِمَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟
فَيَقُولُ: نَعَمْ أَئِ رَبْ، فَقَدْ رَضِيْتُ، فَيَقَالُ لَهُ:
فَإِنَّ لَكَ هَذَا وَمِثْلُهُ وَمِثْلُهُ، فَيَقُولُ:
رَضِيْتُ أَئِ رَبْ، فَيَقَالُ لَهُ: فَإِنَّ لَكَ هَذَا
وَعَشْرَةً أَمْثَالِهِ، فَيَقُولُ: رَضِيْتُ أَئِ رَبْ،
فَيَقَالُ لَهُ: فَإِنَّ لَكَ مَعَ هَذَا مَا اشْتَهَيْتَ نَفْسُكَ

[1] *As-Sajdah* 32:17.

said: ‘Indeed you shall have this, and whatever your soul desires, and whatever delights your eyes.’” (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*. Some of them reported this *Hadîth* from Ash-Sha'bî from Al-Mughîrah, and they did not mention it being *Marfû'*, while that it is *Marfû'* is more correct.

تخریج: وأخرجه مسلم، الإيمان، باب أدنى أهل الجنة منزلة فيها، ح: ١٨٩ عن محمد بن أبي عمر به.

Comments:

The vastness of Paradise is beyond comprehension and its favors are limitless too. Every person entering Paradise is highly respected, but the ranks of Paradise will be different due to the difference in degrees of deeds. The highest and lowest status in Paradise is beyond our comprehension and perception. The real nature of Paradise will be known only in the next life.

Chapter 33. Regarding *Sûrat Al-Ahzâb*

*In the Name of Allâh,
the Merciful, the Beneficent*

(المعجم (٣٣) - [باب : ومن] سورة
الأحزاب (التحفة (٢٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) 3199. Zuhair narrated: “Qâbûs bin Abî Zabyân narrated to us, that his father narrated to him, he said: ‘We said to Ibn ‘Abbâs: ‘What is the meaning of the saying of Allâh the Mighty and Sublime: Allâh has not made for any man two hearts inside his body?’’^[1] He said: “The Prophet of Allâh ﷺ stood one day for *Salât*, then he was unsure.^[2] The hypocrites who prayed with

(١) - ٣١٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا صَاعِدُ الْحَرَانِيُّ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا قَابُوسُ بْنُ أَبِي طَيْبَانَ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: فُلْنَا لِابْنِ عَبَّاسٍ: أَرَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ ﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْتِ فِي جَوْفِهِ﴾ [٤] مَا عَنِي بِذَلِكَ؟ قَالَ: قَامَ نَبِيُّ اللَّهِ ﷺ يَوْمًا يُصَلِّي فَخَطَرَ خَطْرَةً، فَقَالَ

[¹] *Al-Ahzâb* 33:4.

[²] Regarding how much he had prayed. See *Tuhfat Al-Ahwadhi*.

وَلَدَّثْ عَيْثَكَ .

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنِ الشَّعْبِيِّ، عَنِ الْمُغَيْرَةِ وَلَمْ يَرْفَعْهُ، وَالْمَرْفُوعُ أَصَحُّ.]

him said: 'Don't you see that he has two hearts, a heart with you and another with them?' So Allāh revealed: 'Allāh has not made for any man two hearts inside his body.'" (*Da'iif*)

(Another chain) from Zuhair with similar.

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

تخریج: [إسناده ضعیف] وأخرجه أحمد: ٢٦٧ من حديث زهیر به وانظر، ح: ٣١٣٩. لعله وأشار ابن خزيمة في صحيحه قبل، ح: ٨٦٥ إلى عنته.

Comments:

A person does not have two hearts, one full of love for disbelief and hypocrisy, and the other full of love and devotion for Islam. As a person cannot ride two boats at a time, likewise he cannot love disbelievers and Muslims at the same time.

(2). 3200. Anas said: "My paternal uncle Anas bin An-Nadr – after whom I was named – did not participate in the battle of Badr with the Messenger of Allāh ﷺ. This distressed him and he said: 'I was absent from the first battle which the Messenger of Allāh ﷺ attended. By Allāh! If Allāh gives me the opportunity to participate in another battle along with the Messenger of Allāh ﷺ, then Allāh will see what I will do!" He said: "He did not want to say more than that. A year later, he attended the battle of Uhud, where he saw Sa'd bin Mu'adh and said: 'O Abū 'Amr where are you going?' He said: 'I long for the fragrance of Paradise and I have found it near the mountains of Uhud.' He fought them until he was killed. They found more than eighty wounds on his body, be they from blows of a

الْمُنَافِقُونَ الَّذِينَ يُصْلُوْنَ مَعَهُ: أَلَا تَرَى أَنَّ لَهُ
قَلْبَيْنِ قَلْبًا مَعَكُمْ وَقَلْبًا مَعَهُمْ فَأَنْزَلَ اللَّهُ: ۝
جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْتِ فِي جَوْفِهِ ۝ .
حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي أَحْمَدُ بْنُ
يُونُسَ: حَدَّثَنَا زُهَيْرٌ نَحْوَهُ .
[قال أبو عيسى:] هذا حديث حسن.

(٢) - ٣٢٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا سُلَيْمَانُ
ابْنُ الْمُغَيْرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ
عُمَيْرٌ أَنَسُ بْنُ الْتَّصْرِ: - سُمِّيَتْ بِهِ - لَمْ
يَشْهُدْ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ فَكَبَرَ عَلَيْهِ
قَالَ: أَوَّلُ مَشْهِدٍ قَدْ شَهَدَهُ رَسُولُ اللَّهِ ﷺ
غَبْتُ عَنْهُ، أَمَا وَاللَّهِ أَتَيْنِي أَرَانِي اللَّهُ مَشْهَدًا مَعَ
رَسُولِ اللَّهِ ﷺ [فِيمَا بَعْدُ] لَيَرِئَنَّ اللَّهُ مَا
أَصْنَعَ . قَالَ: فَهَابَ أَنْ يَقُولَ غَيْرَهَا، فَشَهَدَ
مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحْدٍ مِنْ الْعَامِ الْقَالِبِ،
فَاسْتَقْبَلَهُ سَعْدُ بْنُ مَعَاذٍ فَقَالَ: يَا أَبا عَمْرِو
أَيْنَ؟ قَالَ: وَاهَا لِرِيحِ الْجَنَّةِ أَجِدُهَا دُونَ
أُحْدٍ، فَقَاتَلَ حَتَّى قُتِلَ فُوْجَدَ فِي جَسَدِهِ ضُعْ
وَتَمَاثُونَ مِنْ بَيْنِ ضَرْبَةٍ وَطَعْنَةٍ وَرَمَيَةٍ.
[فَكَالَّتْ عَمَّتِي الرَّؤْبَعُ بِئْتُ التَّصْرِ: فَمَا

sword, puncture wounds, or arrows. My paternal aunt Ar-Rubaï bin An-Nâdr said: ‘I could not recognize my brother except by his finger tips.’ And this *Âyah* was revealed: ‘Among the believers are men who have been true to their covenant with Allâh; of them some have fulfilled their vow; and some of them are still waiting, but they have never changed in the least.’^[1] (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: وأخرجه مسلم، الإمارة، باب ثبوت الجنة للشهيد، ح: ۱۹۰۳ من حديث سليمان بن المغيرة به.

Comments:

There are such truthful courageous men among the Muslims, who fulfilled their promises made with Allâh, by courage and enthusiasm sacrificing their lives; and whoever could not yet do so, then they were ready to offer their lives, they were waiting for the opportunity to discharge their obligation and they never thought of making the smallest change in their promise with Allâh.

(3). 3201. Anas bin Mâlik said: “My paternal uncle was absent from the fighting at Badr, so he said: ‘I was absent from the first fight the Messenger of Allâh ﷺ fought with the idolaters, so if Allâh grants me to participate in a fight with the idolaters, then Allâh will see what I will do!’ So on the Day of Uhud, when the Muslims were driven back he said: ‘O Allâh! Indeed I am innocent before you of what these people – meaning the idolaters – have done, and I beg of You to excuse these people for what they have done – meaning the Companions. Then he went

عَرَفْتُ أخِي إِلَّا بِسَانِهِ» وَنَرَكَتْ هَذِهِ الْآيَةُ
﴿إِنَّمَا صَدَقُوا مَا عَاهَدُوا اللَّهُ عَلَيْهِ فَيَنْهَمُ مَنْ
فَعَنِ الْحَبْلِ وَمِنْهُمْ مَنْ يَنْظَرُ وَمَا يَدْلُو بِتَدْبِيلِهِ﴾
.[٢٣]

[قال أبو عيسى:] هذا حديث حسن
صحيح.

(٣) - ٣٢٠١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حُمَيْدُ الطَّوَّابُ
عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ عَمَّةَ غَابَ عَنْ قِتَالٍ
بَنْرٍ فَقَالَ: غَيْبُتُ عَنْ أَوَّلِ قِتَالٍ فَاتَّهُ رَسُولُ
الله ﷺ لِلْمُشْرِكِينَ لِإِنَّ اللَّهَ أَشْهَدَنِي قِتَالًا
لِلْمُشْرِكِينَ لَيَرَيْنَ اللَّهَ كَيْفَ أَضْنَعُ، فَلَمَّا كَانَ
يَوْمُ أَحُدْ انْكَسَفَ الْمُسْلِمُونَ فَقَالَ: اللَّهُمَّ إِنِّي
أَبْرُأُ إِلَيْكَ مِمَّا جَاءُوا بِهِ هُؤُلَاءِ - يَعْنِي
الْمُشْرِكِينَ - وَأَعْتَدْرُ إِلَيْكَ مِمَّا صَنَعَ هُؤُلَاءِ -
يَعْنِي أَصْحَابَهُ - ثُمَّ تَقَدَّمَ فَقَيْمَةُ سَعْدٍ، فَقَالَ:
يَا أَخِي مَا فَعَلْتَ أَنَا مَعَكَ، فَلَمْ أَسْتَطِعْ أَنْ

[1] *Al-Ahzâb* 33:23.

forward and met up with Sa'd. He said: 'O my brother! Whatever you do, I am with you!' But he was not able to do the same as him. He was found with more than eighty wounds, between blows with the sword, thrusts of a spear, or arrow wounds. We would say: 'It was about him and his companions that (the following) was revealed: 'Of them some have fulfilled their vow; and some of them are still waiting, but they have never changed in the least.'^[1] (One of the narrators) Yazid said: "Meaning this *Āyah*."

(*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahih*. And his paternal uncle's name is Anas bin An-Nadr.

تخریج: وأخرجه البخاري، الجهاد والسير، باب قول الله عزوجل: ﴿مِنَ الْمُؤْمِنِينَ رَجُالٌ صدَّقُوا مَا عاهَدُوا اللَّهُ عَلَيْهِ...﴾ إلخ: ٢٨٠٥ من حديث حميد الطويل به.

(4). 3202. Mūsā bin Talhah said: "I entered upon Mu'āwiya and he said: 'Shall I not give you some good news?' I said: 'Of course!' He said: 'I heard the Messenger of Allāh ﷺ saying: 'Talhah is among those who fulfilled their vow.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Gharib*, we do not know of it as a narration of Mu'āwiya except through this route, and it is only (known as) a narration of Mūsā bin Talhah from his father.

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل طلحة بن عبيدة رضي الله عنه،

أَصْنَعَ مَا صَنَعَ فَوَجَدَ فِيهِ بِضْعَا وَثَمَانِينَ بَيْنَ ضَرْبَيْهِ بِسَيْفٍ وَطَعْنَتِهِ بِرُمْحٍ وَرَمْيَتِهِ بِسَهْمٍ فَكُنَّا نَنْوُلُ: فِيهِ وَفِي أَصْحَابِهِ نَزَلتْ ﴿فَيَنْهَمُ مَنْ قَضَى لَهُمْ وَمِنْهُمْ مَنْ يَنْظُرُ﴾ قَالَ يَزِيدُ: يَعْنِي هَذِهِ الْآيَةَ.

[قال أبو عيسى:] هذا حديث حسن صحيح. واسم عمّه أنسُ بْنُ النَّضْرِ.

(٤) - ٣٢٠٢ - حَدَّثَنَا عَبْدُ الْقَدُوسِ بْنُ مُحَمَّدِ الْعَطَّارِ الْبَصْرِيِّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ عَنْ إِسْحَاقَ بْنِ يَحْيَى بْنِ طَلْحَةَ، عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: دَخَلْتُ عَلَى مَعَاوِيَةَ فَقَالَ: أَلَا أُبَشِّرُكَ؟ قُلْتُ: بَلَى، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «طَلْحَةُ مِنْ مَنْ قَضَى نَحْبَهُ».

[قال أبو عيسى:] هذا حديث غريب لا نعرفه من حديث معاویة إلا من هذا الوجه، وإنما روی هذا عن موسى بن طلحة، عن أبيه.

[1] *Al-Ahzāb* 33:23.

ح: ١٢٦، ١٢٧ من حديث إسحاق بن يحيى به وهو ضعيف (تقريب) والحديث الآتي شاهد له.

Comments:

Mu'âwiyyah had to say this for the satisfaction and comfort of Țalhah's son, because Țalhah was killed in the Muslims' mutual fighting at the battle of *Jamal*.

(5). 3203. Mûsâ and 'Eisâ, the sons of Țalhah narrated from their father: "The Companions of the Prophet ﷺ said to an unknowing Bedouin man: 'Ask him who it is that has fulfilled his vow.' They were not in the habit of asking him questions, out of their respect and reverence for him. So the Bedouin asked him, but he turned away from him. Then he asked him again, but he turned away from him. Then again he asked him but he turned away from him. Then I stood looking from the door of the *Masjid*, while I was wearing a green garment, and I saw the Prophet ﷺ, he said: 'Where is the one who was asking about the one who fulfilled his vow?' The Bedouin said: 'Here I am O Messenger of Allâh!' The Messenger of Allâh ﷺ said: 'This is one who has fulfilled his vow.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharîb*, we do not know of it except as a narration of Yûnus bin Bukair.

تخریج: [إسناده حسن] وأخرجه الطبری في تفسیره: ٩٣/٢١ عن أبي كریب به ویونس سمعه من طلحة بن يحيى .

Comments:

Țalhah protected and defended the Messenger of Allâh ﷺ in the battle of Uhud, consequently one of his hands became paralysed; he had more than eighty injuries of various weapons, on his body. [*Tuhfat Al-Ahwadhi*: vol. 4, p. 163]

(٥) - ٣٢٠٣ - حَدَّثَنَا أَبُو كُرْبَيْبٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ مُوسَى وَعِيسَى ابْنَي طَلْحَةَ، عَنْ أَبِيهِمَا طَلْحَةَ: أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ قَالُوا لِأَغْرَابِي جَاهِلٌ: سَلْهُ عَنْ مَنْ قَضَى نَحْبَهُ مَنْ هُوَ؟ - [وَ]كَانُوا لَا يَجْتَرُونَ عَلَى مَسْأَلَيْهِ يُوْقِرُونَهُ وَيَهَا بُونَهُ - فَسَأَلَهُ الْأَغْرَابِي فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ إِنِّي اطْلَعْتُ مِنْ بَابِ الْمَسْجِدِ وَعَلَيَّ ثِيَابٌ خُضْرُ فَلَمَّا رَأَيَ الْبَيْهِيَّةَ قَالَ: «أَنَّى السَّائِلُ عَمَّنْ قَضَى نَحْبَهُ؟» قَالَ الْأَغْرَابِي: أَنَا يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا مِمَّنْ قَضَى نَحْبَهُ». قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يُونُسَ بْنِ بُكَيْرٍ .

(6). 3204. ‘Āishah [may Allāh be pleased with her] said: “When the Messenger of Allāh ﷺ was ordered to tell his wives to make a choice, he started with me. He said: ‘O ‘Āishah! I am going to mention something to you, but you should not hasten (to reply) until you have consulted your parents.’” She said: “And he knew that my parents would not have ordered me to part from him.” She said: “Then Allāh [Most High] revealed: ‘O Prophet! Say to your wives: If you desire the life of this world and its glitter then come...’ until reaching: ‘...for the good doers among you an enormous reward.’^[1] I said: ‘For what should I consult my parents? Indeed I want Allāh, His Messenger and the abode of the Hereafter.’ The (remaining) wives of the Prophet ﷺ did the same as I did.” (*Sahîh*)

[Abū ‘Eisā said:] This *Hadîth* is *Hasan Sahîh*. This has also been reported from Az-Zuhri, from ‘Urwah, from ‘Āishah [may Allāh be pleased with her].

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وَإِن كَتَنْ تردنَ اللَّهُ وَرَسُولَهُ
وَالدَّارَ الْآخِرَةِ . . .﴾ إلخ، ح: ١٤٧٥ من حديث يونس به * حديث الزهرى
عن عروة عن عائشة: أخرجه مسلم، ح: ١٠٨٣ والبخاري (أيضاً) وله طريق آخر يأتي: ٣٣١٨.

Comments:

As the Muslims' financial circumstances got better because of the war spoils of the victories over cities, the wives of the Prophet ﷺ according to human nature, also asked for an increase in their living expenses, it really shocked the simple lifestyle of the Prophet. Subsequently, the Prophet ﷺ separated from them for a month. These Verses came down with respect to their financial demands; all the wives of the Messenger of Allāh gave precedence to

(٦) - ٣٢٠٤ - حَدَّثَنَا عَمْرَانُ بْنُ حَمَيدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: لَمَّا أُمِرَ رَسُولُ اللَّهِ ﷺ بِتَحْبِيرِ أَزْوَاجِهِ بَدَأَ أَبِي فَقَالَ: «يَا عَائِشَةُ إِنِّي ذَاكِرُ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ لَا تَسْتَعْجِلِي حَتَّى تَسْتَأْمِرِي أَبْوَيْكِ»، قَالَتْ: وَقَدْ عَلِمْتُ أَنَّ أَبْوَايَ لَمْ يَكُونَا لِيُؤْمِرُنِي بِفَرَاقِهِ، قَالَتْ: ثُمَّ قَالَ: «إِنَّ اللَّهَ [تَعَالَى] يَقُولُ: ﴿يَكِيدُهَا النَّقْرُ قُلْ لَا زَوْجِكَ إِنْ كَتَنْ شُرِذَكَ الْحَمَوَةَ أَذْنَبَاهَا فَعَالَتَنَكَ﴾ حَتَّى يَلْغَى ﴿لِمُتَخِسِّنَتِ مِنْكُنَّ أَجَراً عَظِيمًا﴾ [٢٩]. قَلَتْ: فِي أَيِّ هَذَا أَسْنَامُ أَبْوَيِ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ، وَفَعَلَ أَزْوَاجُ النَّبِيِّ ﷺ مِثْلُ مَا فَعَلْتُ.

[قال أبا عيسى:] هذا حديث حسن صحيح. وقد روی هذا أيضاً عن الزهرى، عن عروة، عن عائشة [رَضِيَ اللَّهُ عَنْهَا].

^[1] Al-Ahzâb 33:28,29.

Allâh, His Messenger and the Hereafter.

(7). 3205. 'Umar bin Abî Salamah – the step-son of the Prophet ﷺ – said: "When these *Âyât* were revealed to the Prophet ﷺ: 'Allâh only wishes to remove the *Rijs* from you, O members of the family, and to purify you with a thorough purification.'^[1] in the home of Umm Salamah, he called for Fâtimah, Hasan, Husain, and wrapped them in a cloak, and 'Alî was behind him, so he wrapped him in the cloak, then he said: 'O Allâh! These are the people of my house, so remove the *Rijs* from them, and purify them with a thorough purification.' So Umm Salamah said: 'And I, Prophet of Allâh?' He said: 'You are in your place,^[2] and you are upon goodness.'" (*Sahîh*)

Abû 'Eisâ said: This *Hadîth* is *Gharîb* from this route, as a narration of 'Atâ' from 'Umar bin Abî Salamah.

(٧) - ٣٢٠٥ - حَدَّثَنَا قُتْبِيَّةُ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الْأَضْبَهَانِيِّ، عَنْ يَحْيَى ابْنِ عَبْدِيِّدِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحِ، عَنْ عُمَرَ ابْنِ أَبِي سَلَمَةَ - رَبِيبِ النَّبِيِّ ﷺ - قَالَ: لَمَّا نَزَّلْتُ هَذِهِ الْآيَةَ عَلَى النَّبِيِّ ﷺ إِلَيْهِ يُرِيدُ اللَّهُ لِيُذَهِّبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرُهُمْ نَظَهِيرًا» [٣٣] فِي بَيْتِ أُمِّ سَلَمَةَ فَدَعَاهُ فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّلَهُمْ بِكَسَاءٍ وَعَلَيْهِ خَلْفَ ظَهُورِهِ فَجَلَّهُمْ بِكَسَاءٍ ثُمَّ قَالَ: «اللَّهُمَّ هُؤُلَاءِ أَهْلَ بَيْتِي فَادَهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ نَظَهِيرًا». قَالَتْ أُمُّ سَلَمَةَ: وَأَنَا مَعَهُمْ يَا نَبِيَّ اللَّهِ، قَالَ: «أَنْتِ عَلَى مَكَانِكِنِي وَأَنْتِ عَلَى خَيْرٍ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَطَاءِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ.

تخریج: [صحيح] يأتي: ٣٧٨٧ وأخرجه الطبراني في الكبير: ١١/٩، ح: ٨٢٩٥ من حديث محمد بن سليمان به وسنه حسن وللحديث شواهد عند مسلم وغيره.

Comments:

Initially the wives of the Prophet ﷺ are guided in this Verse; it is explained kindly and nicely that the guidance and instruction given to you does not have the aim to make your life full of restrictions, instead Allâh wants to keep the family of the Prophet ﷺ far away from any type of impurity, and He ﷺ wants to keep them in the company of His Messenger ﷺ in this life and in the Hereafter by making them highly purified and well-mannered. The context of this Verse is a clear evidence that the wives of the Prophet have got the honor of being the Family of the Prophet (*Ahlul-Bait*), principally and truly.

[1] *Al-Ahzâb* 33:33.

[2] This means: You are already a member of my household. See *Tuhfat Al-Ahwadhi*.

(8). 3206. Anas bin Mâlik said: "For six months, the Messenger of Allâh ﷺ would pass by the door of Fâtimah when going to the *Fajr* prayer saying: 'As-Salâ' O people of the house! Allâh only wishes to remove the *Rijs* from you, O members of the family, and to purify you with a thorough purification.'"^[1] (*Da'yî*)

[He said:] This *Hadîth* is *Hasan Gharîb* from this route. We only know of it as a narration of Hammâd bin Salamah. [He said:] There are narrations on this topic from Abû Al-Hamrâ', Ma'qil bin Yasâr, and Umm Salamah.

نخريج: [إسناده ضعيف] وأخرجه أحمّد: ٢٨٥ / ٣ عن عفان به * علي بن زيد: ضعيف مشهور * وفي الباب عن أبي الحمراء [الطبراني في تفسيره: ٦ / ٢٤] وأبو نعيم في معرفة الصحابة: ٥ / ٦٧٥٢، ح: ٢٨٧٠] ومعقل بن يسار [لم أجده] وأم سلمة [يأتي: ٣٨٧١].

(9). 3207. 'Aishah [may Allâh be pleased with her] said: "If the Messenger of Allâh ﷺ was to have concealed anything that was revealed to him, then he would have concealed these *Âyât*: 'When you said to him on whom Allâh has bestowed grace (meaning by Islâm); and you have done a favor (meaning that he was a slave and you freed him) "Keep your wife to yourself, and have *Taqwâ* of Allâh." But you did hide in yourself that which Allâh will make manifest, you did fear the people whereas Allâh had a better right that you should fear Him' up to

(٨) - ٣٢٠٦ - حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا عَلَيْيَ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْرُ بِبَابِ فَاطِمَةَ سَيِّدَةَ أَشْهَرٍ إِذَا خَرَجَ لِصَلَاةِ الْفَجْرِ يَقُولُ: «الصَّلَاةُ يَا أَهْلَ الْبَيْتِ، إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهَبَ عَنِّكُمْ الرِّحْسَ أَهْلَ الْبَيْتِ وَيَطْهِرُكُمْ تَطْهِيرًا» [قال:] هَذَا حَدِيثُ حَسَنٍ عَرِبَتْ مِنْ هَذَا الْوَجْهِ إِنَّمَا تَعْرُفُهُ مِنْ حَدِيثِ حَمَّادَ بْنِ سَلَمَةَ [قال:] وَفِي الْبَابِ عَنْ أَبِي الْحَمْرَاءِ وَمَعْقِلِ بْنِ يَسَارٍ وَأُمِّ سَلَمَةَ.

(٩) - ٣٢٠٧ - حَدَّثَنَا عَلَيْيَ بْنُ حَبْرٍ: حَدَّثَنَا دَاؤُدُّ بْنُ الزَّيْرِ قَاتِلُ عَنْ دَاؤُدِّ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: لَوْ كَانَ رَسُولُ اللَّهِ ﷺ كَاتِبًا شَيْئًا مِنَ الْوَحْيِ لَكُنْتَ هَذِهِ الْآيَةُ: «وَإِذْ تَقُولُ لِلَّذِي أَغْمَمَ اللَّهُ عَلَيْهِ» يَعْنِي بِالإِسْلَامِ «وَأَنْعَمْتَ عَلَيْهِ» يَعْنِي بِالْعَنْتِ، فَأَعْنَمْتَهُ «أَنْسِكَ عَلَيْكَ رَوْجَكَ وَأَنْقَنَ اللَّهَ وَتَخْفِي فِي تَفْسِيْكَ مَا اللَّهُ مُبْدِيهِ وَتَخْخِي النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْخِيَهُ» إِلَى قَوْلِهِ «وَكَانَ أَمْرُ اللَّهِ مَقْعُولاً» [٣٧]. وَأَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا تَرَوَجَهَا قَالُوا: تَرَوَجَ حَلِيلَةَ ابْنِهِ

^[1] *Al-Ahzâb* 33:33.

His saying: ‘And Allāh’s command must be fulfilled.’^[1] They said: “He married his wife’s son, so Allāh revealed: ‘Muhammad is not the father of any of your men, but he is the Messenger of Allāh and the Last of the Prophets.’^[2] The Messenger of Allāh ﷺ had taken (adopted) him as a son when he was small, and he remained being called ‘Zaid bin Muhammad’ until he grew up to adulthood, then Allāh revealed: ‘Call them by their fathers, that is more just with Allāh. But if you know not their fathers, then your brothers in religion and your *Mawāli*.^[3] (Say) So-and-so, the *Mawla* of so-and-so, and; So-and-so, the brother of so-and-so. ‘That is more just with Allāh’ meaning that doing that is more just to Allāh.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* was reported from Dāwud bin Abī Hind from Ash-Sha'bī, from Masrūq from ‘Āishah, she said: “If the Prophet ﷺ was to have hidden anything from the Revelation, then he would have hidden this Āyah: ‘When you said to him on whom Allāh has bestowed grace and you have done a favor’ – with this wording, it was not reported in its entirety.

(Another chain of narration)

تخریج: [إسناده ضعیف جداً] والحادیث الآتی (٣٢٠٨) یعني عنه.

(10,11). 3208. ‘Āishah [may Allāh be pleased with her] said: “If the

فَانْزَلَ اللَّهُ [تَعَالَى] ۝ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ قَنْ رِجَالَكُمْ وَلَكُنْ رَسُولَ اللَّهِ وَحَامِرَ الْنَّيْشَنْ ۝ [٤٠] وَكَانَ رَسُولُ اللَّهِ ۝ بَنْتَاهُ وَهُوَ صَغِيرٌ، فَلَيْكَ حَشَّى صَارَ رَجُلًا يُقَالُ لَهُ: زَيْدُ بْنُ مُحَمَّدٍ فَانْزَلَ اللَّهُ: ۝ أَدْعُوكُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا أَبَاءَهُمْ فَإِنْتُمْ كُمْ فِي الْأَرْضِ وَمَوْلَيْكُمْ ۝ [٥] فَلَانْ مَوْلَى فُلَانْ وَفَلَانْ أَخْوَ فُلَانْ ۝ هُوَ أَقْسَطُ عِنْ اللَّهِ ۝ يَعْنِي أَعْدَلُ عِنْ اللَّهِ.

[قالَ أَبُو عَيسَى:] هَذَا حَدِيثُ قَدْ رُوِيَ عَنْ دَاؤِدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَوْ كَانَ النَّبِيُّ ۝ كَاتِمًا شَيْئًا مِنَ الْوَحْيِ لَكُمْ هَذِهِ الْآيَةُ: ۝ وَلَذِكْرِ نَفْوِ الْلَّهِيَّ أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمَ عَلَيْهِ ۝ [الآلية] هَذَا الْحَرْفُ لَمْ يُرَوْ بِطُولِهِ حَدَّثَنَا بِدَلِيلَكَ عَبْدُ اللَّهِ بْنُ وَضَاحٍ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ دَاؤِدَ بْنِ أَبِي هِنْدٍ؛ ح.

[1] *Al-Ahzāb* 33:37.

[2] *Al-Ahzāb* 33:40.

[3] *Al-Ahzāb* 33:5.

Prophet ﷺ was to have hidden anything from the Revelation, then he would have hidden this *Âyah*: ‘When you said to him on whom Allâh has bestowed grace and you have done a favor.’” (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: [صحيح] وأخرجه أحمد: ٢٤١/٦ عن محمد بن أبي عدی ومسلم، ح: ١٧٧ من

Comments:

If Zaid divorced Zainab, the only form of consolation for Zainab would be if the Prophet ﷺ himself would marry her. But this would ignite a crucial test for the Prophet, as the people would raise fingers on him that he married a divorcee of his adopted son. On the other side, Allâh had willed it; the pre-Islamic custom that a person was not allowed to marry the divorcee of his adopted son, it was predestined to be uprooted practically by the Messenger of Allâh.

(12). 3209. Ibn ‘Umar said: “We called Zaid bin Hârithah nothing but ‘Zaid bin Muhammâd’ until the Qur’ân was revealed (saying): ‘Call them by their fathers, that is more just according to Allâh.’”^[1] (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

أَبْيَانَ: حَدَّثَنَا أَبْنُ أَبِي عَدَى عَنْ دَاؤِدَ بْنِ أَبِي هِنْدٍ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: لَوْ كَانَ أَبِي بَكْرٍ كَاتِمًا شَيْئًا مِنَ الْوَحْيِ لَكُمْ هَذِهِ الْآيَةُ ﴿وَإِذْ تَقُولُ لِلَّهِ أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ﴾ الْآيَةُ. [قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخریج: [صحيح] وأخرجه أحمد: ٢٤١/٦ من حديث داود به وانظر الحديث السابق.

(12). 3209 - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبْنِ عُمَرَ قَالَ: مَا كُنَّا نَذُعُورَ زَيْدَ بْنَ حَارِثَةَ إِلَّا رَيْدَ بْنَ مُحَمَّدَ حَتَّى نَزَلَ الْقُرْآنُ: ﴿أَدْعُوكُمْ لِأَبَآءِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾. [قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخریج: [صحيح] يأتي: ٣٨١٤.

(13). 3210. Dâwud bin Abî Hind narrated from Ash-Shâ‘bî, regarding the saying of Allâh [the Mighty and Sublime]: ‘Muhammad is not the father of any one of your men’^[2] he said: “No male children of his would live among them.” (*Sahîh*)

(13). 3210 - حَدَّثَنَا الْحَسَنُ بْنُ فَرَعَةَ الْبَصْرِيُّ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ عَنْ دَاؤِدَ أَبْنِ أَبِي هِنْدٍ، عَنْ عَامِرِ الشَّعْبِيِّ فِي قَوْلِ اللَّهِ [عَزَّ وَجَلَّ]: ﴿مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِنْ رِجَالِكُمْ﴾ [٤٠] قَالَ: مَا كَانَ لِيُعِيشَ لَهُ فِيْكُمْ وَلَدٌ ذَكْرٌ. [تخریج: [إسناده حسن].]

[1] *Al-Ahzâb* 33:5.

[2] *Al-Ahzâb* 33:40.

Comments:

The Prophet ﷺ had male children, but none of them reached the age of puberty who could be called 'a man.'

(14). 3211. Umm 'Umārah Al-Anṣāriyyah narrated that she came to the Prophet ﷺ and said: "I do not see but that everything is for the men, and I do not see anything being mentioned for the women." So this Ayah was revealed: 'Indeed the Muslim men and the Muslim women, the believing men and the believing women...'^[1] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. We only know of this *Hadīth* from this route.

(١٤) - ٣٢١١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : حَدَّثَنَا شَلِيمَانُ بْنُ كَثِيرٍ عَنْ حُسْنٍ ، عَنْ عِكْرِمَةَ ، عَنْ أُمِّ عُمَارَةَ الْأَنْصَارِيَّةِ : أَنَّهَا أَتَتَ النَّبِيَّ ﷺ فَقَالَتْ : مَا أَرَى كُلَّ شَيْءٍ إِلَّا لِلرِّجَالِ وَمَا أَرَى النِّسَاءَ يُذْكَرُنَّ يَشْنِئُنَّ ، فَنَزَّلَتْ هَذِهِ الْآيَةُ : «إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ» الآية [٣٥].

فَالْأَبُو عَيسَى : هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ وَإِنَّمَا نَعْرِفُ هَذَا الْحَدِيثَ مِنْ هَذَا الْوَجْهِ .

تخریج: [حسن] وأخرجه الطبراني في الكبير: ٣١/٢٥، ح: ٥١ من حديث محمد بن كثیر به ورواه جریر عن حصین (الطبراني: ٣٢/٢٥، ح: ٥٣) وحسنه الحافظ في الأمالی، ورواه شعبة عن حصین به مرسلاً.

Comments:

The aim of this Verse is that the society, meant and aimed at by Allāh and His Messenger ﷺ, its characteristics and components are both males and females. Therefore the women are not mentioned under the mention of men, rather they are mentioned equally side by side of men, because the women are a half of the society and they are equal part of it. They are even more in numbers; the women's role of constructing a stable society or causing mischief to it is not less than that of the men.

(15). 3212. Anas narrated: "When this Ayah was revealed: 'But you did hide in yourself that which Allāh will make manifest...',"^[2] about Zainab bint Jahsh, Zaid had come to the Prophet ﷺ complaining, and he wanted to divorce her so, he consulted with the Prophet ﷺ. The Prophet ﷺ said: 'Keep your wife to yourself,

(١٥) - ٣٢١٢ - حَدَّثَنَا أَخْمَدُ بْنُ عَبْدَةَ الصَّفَيِّ : أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ ، عَنْ أَنَسِ قَالَ : لَمَّا نَزَّلَتْ هَذِهِ الْآيَةُ : «وَنَخْفِي فِي نَفْسِكَ مَا أَللَّهُ مُدِيدٌ» فِي شَانِ زَيْنَبِ بِنْتِ جَحْشٍ ، جَاءَ زَيْدٌ يَشْكُو فَهُمْ يُطَلَّقُهَا فَاسْتَأْمَرَ النَّبِيَّ ﷺ فَقَالَ النَّبِيُّ ﷺ : «أَمْسِكْ

[1] *Al-Āhzāb* 33:35.

[2] *Al-Āhzāb* 33:37.

and have *Taqwā* of Allāh.”^[1]
(*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is
Hasan Sahīh.
صَحِيحٌ.

تخریج: وأخرجه البخاري، التفسير، باب قوله: ﴿وتخفى في نفسك ما الله مبديه وتخشى الناس والله أحق أن تخشاه﴾، ح: ٤٧٨٧ من حديث حماد بن زيد به.

Comments:

The Prophet ﷺ advised Zaid that he should not take the step of divorcing his wife just for being emotional and oversensitive, be fearful of Allāh, and do not take this step just because of an ordinary misunderstanding. The Prophet ﷺ said so considering Zaid’s intention of divorce, merely based on oversensitivity and emotion; as he explained the background of his complaint, that she always expressed her superiority and the supremacy of her family status and highness over him. [*Tadabbur-e-Qur'ān*, commentary of *Sūrat Al-Ahzāb*]

(16). 3213. Anas said: “When this Ayah was revealed about Zainab bint Jahsh: ‘So when Zaid had completed his aim with her, We gave her to you in marriage’ – he said: “She used to boast to the wives of the Prophet ﷺ saying: ‘Your families married you (to him) while Allāh married me (to him) from above the Seven Heavens.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is
Hasan Sahīh.

تخریج: وأخرجه البخاري، التوحيد، باب: ﴿وكان عرشه على الماء...﴾ إلخ، ح: ٧٤٢٠ من حديث حماد بن زيد به.

Comments:

Generally, the *Wali* (guardian) allows a female to marry and he is the one who accepts the proposal, but as for Zainab, her *Nikāh* was conducted by Allāh Almighty. After her waiting period has been over, the Prophet ﷺ sent Zaid bin Hārithah to Zainab with the message of *Nikāh* from the Prophet. When Zaid entered upon her, she was making dough. Zaid reports, “Because the Messenger of Allāh, wanted to marry her, so my heart became full of respect for her and I could not see her; so I said to her while turning my back to her and walking backwards: O Zainab! The Messenger of Allāh sent me to

^[1] *Al-Ahzāb* 33:37.

give you the message of marriage. She said, 'I do not say anything about it until I seek Allâh's guidance.' She then began to pray (the prayer of *Istikhârah*) in the mosque in her home. The Qur'ânic Verse was revealed regarding this issue, whereupon the Messenger of Allâh, entered upon her without asking the permission. [*Sahîh Muslim*]. It tells that Allâh Almighty Himself conducted the Marriage of Zainab with His Messenger.

(17). 3214. Umm Hâni' bint Abû Tâlib said: "The Messenger of Allâh ﷺ proposed to me, but I asked him to excuse me, so he did excuse me. Then Allâh [Most High] revealed: 'Verily We have made lawful to you your wives, to whom you have paid their due, and those whom your right hands possess – whom Allâh has given to you, and the daughters of your paternal uncles, and the daughters of your paternal aunts and the daughters of your maternal uncles, and the daughters of your maternal aunts, who migrated with you, and a believing woman if she offers herself to the Prophet...'.^[1] She said: "So I was not lawful for him because I did not perform *Hijrah*; I was one of the *Tulaqa'*".^[2] (*Dâif*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan* [*Sahîh*], we do not know of it except from this route as a narration of As-Suddî.

تخریج: [إسناده ضعیف] وأخرجه الحاکم: ۲/۱۸۵، ۴/۱۳، ۴۱۳، ح: ۱۰۰۷ من حدیث عبید الله بن موسی به وصححه ووافقه الذهبی (!) * أبو صالح باذام ضعیف تقدم: ۳۱۹۰.

Comments:

This Verse tells about the exemptions and particular qualities granted to the Messenger of Allâh, pertaining to the issues of marriage; first of all the issue of his wives, who were already in his marriage when this Verse was revealed, and he had paid them the dowry, it was explained that they were all lawful

^[1] *Al-Ahzâb* 33:50.

^[2] Those that accepted Islâm after the conquest of Makkah. (*Tuhfat Al-Ahwadhi*)

(١٧) - ٣٢١٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أُمِّ هَانِيَّةَ بْنِتِ أَبِي طَالِبٍ قَالَتْ: خَطَّبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاعْتَدَرْتُ إِلَيْهِ فَعَذَرَنِي ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى [إِنَّا أَخْلَقْنَا لَكَ أَرْوَاحَكَ الَّتِي مَاتَتْ أُجُورُهُنَّ وَمَا مَلَكْتُ يَمْسَكْ مِنَ آفَاءِ اللَّهِ عَلَيْكَ وَبَيْتَكَ عَيْنَكَ وَبَيْنَاتِ عَيْنِكَ وَبَيْنَاتِ خَالِكَ وَبَيْنَاتِ خَلَيلِكَ الَّتِي هَاجَرَنَّ مَعَكَ وَمَرْأَةً مُؤْمِنَةً إِنْ وَهَبْتَ نَفْسَهَا لِلشَّيْءِ] الآية [٥٠] قَالَتْ: فَلَمْ أَكُنْ أُحِلُّ لَهُ لِأَنِّي لَمْ أُهَاجِرْ، كُنْتُ مِنَ الظَّلَّمَاءِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٌ [صَحِيحٌ] لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ السُّدِّيِّ.

and legal for him; therefore no objection on the issue of their marriage is to be taken into consideration. Then the matter of those women was brought forward whom he received from the war captives. He received Juwairiyah in the battle of Banū Muṣṭalaq and Safiyyah in the battle of Khaibar. But the Prophet married her after setting her free regarding her family status and honor. Then, the issue of women of close relations has been mentioned with detail; if any of them has forsaken her relatives, family ties and her tribe for the sake of Religion and she has migrated too, the Prophet was allowed to marry any of those for their courage and in appreciation of their sacrifice.

(18). 3215. Ibn 'Abbâs said: "All types of women were prohibited for the Messenger of Allâh except for the believing women among those who emigrated. (Allâh) said: 'It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses."^[1] – And Allâh made your believing girls lawful 'And a believing woman if she offers herself to the Prophet'^[2] and He made every woman of a religion other than Islam unlawful." Then He said: "And whoever disbelieves in faith then fruitless is his work; and in the Hereafter he will be among the losers."^[3] And He said: "Verily We have made lawful to you your wives, to whom you have paid their due, and those whom your right hands possess – whom Allâh has given to you" up to His saying: "A privilege to only you, not for the (rest of) the believers."^[4] He made the other types of women unlawful." (*Hasan*)

(١٨) - حَدَّثَنَا عَبْدُ: حَدَّثَنَا رَوْحُ عنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامِ، عَنْ شَهْرِ بْنِ حَوْشَبِ قَالَ: قَالَ ابْنُ عَبَّاسٍ: نَبِيُّ رَسُولُ اللهِ ﷺ عَنْ أَصْنافِ النِّسَاءِ إِلَّا مَا كَانَ مِنَ الْمُؤْمِنَاتِ الْمُهَاجِرَاتِ قَالَ: «لَا يَجُلُّ لَكَ النِّسَاءَ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَنْزَقَ لَنَّكَ أَغْبَلَكَ حَسْنَهُنَّ إِلَّا مَا مَلَكْتَ بِيَسِّنَكَ» [٥٢] وَأَخَلَّ اللَّهُ فِتْيَاتَكُمُ الْمُؤْمِنَاتِ «وَمَرْأَةً مُؤْمِنَةً إِنْ وَهَنَتْ نَفْسَهَا لِلَّهِ» وَحَرَمَ كُلُّ ذَاتِ دِينِ عَيْرِ الإِسْلَامِ ثُمَّ قَالَ: «وَمَنْ يَكْفُرُ بِالْإِيمَانِ فَقَدْ حَطَّ عَلَمُهُ وَغُورٌ فِي الْأَخْرَقِ مِنْ الْخَسِنَةِ» [المائدة: ٥] وَقَالَ: «إِنَّا أَخْلَلْنَا لَكَ أَزْوَاجَكَ الْأَيَّقَاءَتِ أَجْوَاهُنَّ وَمَا مَلَكْتَ بِيَسِّنَكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ» إِلَى قَوْلِهِ «خَالِصَةُ لَكَ مِنْ دُونِ الْمُؤْمِنِينَ» [٥٠] وَحَرَمَ مَا سِوَى ذَلِكَ مِنْ أَصْنافِ النِّسَاءِ.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامِ

[١] *Al-Ahzâb* 33:52.

[٢] *Al-Ahzâb* 33:50.

[٣] *Al-Mâ'idah* 5:5.

[٤] *Al-Ahzâb* 33:50.

[Abū 'Eisā said:] This *Hadîth* is *Hasan*. We only know of it as a narration of 'Abdul-Hamîd bin Bahrâm. I heard Ahmâd bin Al-Hasan mentioning from Ahmâd bin Hanbal, saying: "There is no harm in the narrations of 'Abdul-Hamîd bin Bahrâm from Shahr bin Hawshab."

سمعت أَحْمَدَ بْنَ الْحَسَنِ يَذْكُرُ عَنْ أَحْمَدَ بْنِ حَبْلَى لَا يَأْسَ بِحَدِيثِ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ عَنْ شَهْرِ بْنِ حَوْشَبٍ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٣١٨ / ١ من حديث عبدالحميد به.

Comments:

After the Revelation of this principle, the Prophet ﷺ was allowed to marry only three types of women; a) very close relative woman who had emigrated with him, b) whom the Prophet received from the spoils of war or through another way like, Mâriyah Qibtiyah and Raihânah; c) and those who presented themselves to the Prophet ﷺ and he liked to marry with them.

(19). 3216. 'Âishah said: "The Messenger of Allâh ﷺ did not die until the women had been made lawful for him." (*Sahîh*)

Abû 'Eisâ said: This *Hadîth* is *Hasan Sahîh*.

(١٩) - ٣٢١٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ [بْنُ عَيْنَةَ] عَنْ عَمْرِو، عَنْ عَطَاءَ قَالَ: قَاتَلَتْ عَائِشَةُ: مَا مَاتَ رَسُولُ اللَّهِ ﷺ حَتَّى أَجْلَلَ لَهُ النِّسَاءَ.

قال أبو عيسى: هذا حديث حسن صحيح.

تخریج: [إسناده صحيح] وأخرجه النسائي: ٥٦ / ٦، ح ٣٢٠٦ من حديث سفيان بن عيينة به وصرح بالسماع.

Comments:

According to 'Âishah ﷺ, the Prophet was allowed to marry all types of women in general, and the aforementioned categorical restriction was lifted. This is the authentic view. [See for details the *Tafsîr* of Ibn Kathîr, (*Sûrat Al-Ahzâb* no. 527)]

(20). 3217. Anas bin Mâlik said: "I was with the Prophet ﷺ, and he came to the door of a woman with whom he had consummated marriage, and some people were with her. So, he left to fulfill his need, and was prevented (from her). Then he came back, and some people were still with her. Then he left to fulfill his need and

(٢٠) - ٣٢١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُئْنَى: حَدَّثَنَا أَشْهَلُ بْنُ حَاتِمَ قَالَ: ابْنُ عَوْنَى حَدَّثَنَا عَنْ عَمْرِو بْنِ سَعِيْدٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَأَتَى بَابَ امْرَأَةً عَرَّسَ بِهَا، فَإِذَا عِنْدَهَا قَوْمٌ فَانْطَلَقَ فَقَضَى حَاجَتَهُ فَأَخْتَبَسَ ثُمَّ رَجَعَ وَعِنْدَهَا قَوْمٌ فَانْطَلَقَ فَقَضَى حَاجَتَهُ فَرَجَعَ وَقَدْ خَرَجُوا،

came back and they had gone.”

He said: “So, I mentioned that to Abū Ṭalḥah and he said, ‘If it is as you say, something shall surely be revealed concerning this,’ and the Verse of *Hijâb* was revealed. (*Sahîh*)

This *Hadîth* is *Hasan Gharîb* from this route. ‘Amr bin Sa‘eed (a narrator in the chain) is also called, *Al-Aslâ’*.

Comments:

This bride was Zainab, the daughter of Jahsh. The people came to attend her wedding feast, but they remained sitting engaged in conversation after they had eaten. As the Prophet ﷺ had gone but they could not understand that they should have gone too; and finally they left because of the Prophet’s coming and going again and again.

(21). 3218. Al-Ja‘d bin Abī ‘Uthmān narrated from Anas bin Mâlik: “The Messenger of Allâh ﷺ got married, and he went in with his wife.” He said: “So my mother, Umm Sulaim prepared some *Hais* in a *Tawr*^[1] and said: ‘O Anas! Take this to the Prophet ﷺ.’ I said to him: ‘My mother sent this to you, and she conveys her *Salâm*, and says: ‘This is a little something from us for you.’” He said: ‘Put it down.’ Then he said: ‘Go and invite so-and-so, so-and-so, and so-and-so for me, and whomever you meet.’” He named some people, and said: “I invited those he named, and whomever I met.” – He (Al-Ja‘d) said: “I said to Anas: ‘How many of you were there?’ He said: ‘Roughly about three-hundred.’” – He (Anas) said: “The

Qâl: فَدَخَلَ وَأُرْجَحَى بَيْنِي وَبَيْتِهِ سِنْرَا قَالَ: فَذَكَرْتُهُ لِأَبِي طَلْحَةَ قَالَ، فَقَالَ: لَئِنْ كَانَ كَمَا تَقُولُ لَيَنْزَلَنَّ فِي هَذَا شَيْءًا، قَالَ: فَنَزَّلَتْ أَيْهُ الْحِجَابُ. هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَرْجُو. وَعَمْرُو بْنُ سَعِيدٍ يَقَالُ لَهُ: الْأَصْلُعُ.

تخریج: [صحيح] انظر الحديث الآتي.

(٢١) - ٣٢١٨ - حَدَّثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الصُّبَيْعِيَّ عَنِ الْجَعْدِ أَبِي عُمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ بِأَهْلِهِ، قَالَ: فَصَعَّثَتْ أُمِّي أُمًّا شَلَيْمَ حَيْسًا فَجَعَلَتْهُ فِي تَوْرٍ فَقَالَتْ: يَا أَنَسُ، اذْهَبْ بِهَا إِلَى النَّبِيِّ ﷺ فَقُلْ لَهُ: بَعْثَتْ بِهَا إِلَيْكَ أُمِّي وَهِيَ تُقْرِنُكَ السَّلَامَ وَتَقُولُ: إِنَّ هَذَا لَكَ مَا قَلِيلٌ يَا رَسُولَ اللَّهِ، قَالَ: فَذَهَبْتْ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنَّ أُمِّي تُقْرِنُكَ السَّلَامَ وَتَقُولُ: إِنَّ هَذَا مِنَّا لَكَ قَلِيلٌ، قَالَ: «ضَعْفُهُ»، ثُمَّ قَالَ: «اذْهَبْ فَادْعُ لِي فُلَانًا، وَفُلَانًا وَفُلَانًا وَمَنْ لَقِيتَ» فَسَمِّيَ رِجَالًا، قَالَ: فَدَعَوْتُ مَنْ سَمِّيَ وَمَنْ لَقِيتُ، قَالَ فُلْتُ لِأَنَسَ: عَدَدَ كُمْ كَانُوا؟ قَالَ: رُهَاءٌ

[1] “A vessel made of brass and stone.” (*Tuhfat Al-Ahwadhi*).

Messenger of Allâh ﷺ said to me: ‘O Anas! Bring me the *Tawr*.’ He said: ‘They entered until the *Suffah*^[1] and the apartment were full. The Messenger of Allâh ﷺ said: ‘Let groups of ten in, and let each person eat what is near him.’’ He said: ‘They ate until they were full.’ He said: ‘A group exited, and another group entered, until all of them ate.’’ He said: ‘He said to me: ‘O Anas! Remove it.’’ He said: ‘So I took it. I could not tell if there was more when I first put it down, or when I picked it up.’’ He said: ‘Groups of them sat talking in the house of the Messenger of Allâh ﷺ, while the Messenger of Allâh ﷺ and his wife sat facing the wall. They began to be burdensome on the Messenger of Allâh ﷺ, so the Messenger of Allâh ﷺ went out to greet his women folk, then he returned. When they saw that the Messenger of Allâh ﷺ had returned, they realized that they had overburdened him, so they hastened for the gate and all of them exited. The Messenger of Allâh ﷺ came until he lowered the curtain, and entered while I was sitting in the apartment. He did not remain there long before he left me, and these *Âyât* were revealed. So the Messenger of Allâh ﷺ went out to recite them to the people: ‘O you who believe! Do not enter the Prophet’s house unless permission is given to you for a meal, not to

ثلَاثِيَّةٍ، قَالَ: وَقَالَ لِي رَسُولُ اللهِ ﷺ: «بِأَنَّهُ هَاتِ بِالْتَّوْرِ»، قَالَ: فَدَخَلُوا حَتَّى امْتَلَأَتِ الصُّفَّةُ وَالْحُجْرَةُ فَقَالَ رَسُولُ اللهِ ﷺ: «لِيَسْتَحْلِقُ عَشْرَةُ عَشْرَةً وَلِيُكْلُ كُلُّ إِنْسَانٍ مِمَّا يَلِيهِ»، قَالَ: فَأَكَلُوا حَتَّى شَبِّعُوا، قَالَ: فَخَرَجَ طَافِهَةً وَدَخَلَ طَافِهَةً حَتَّى أَكَلُوا كُلَّهُمْ، قَالَ: فَقَالَ لِي: «إِنَّ أَنْسُ ازْفَعَ». قَالَ: فَرَفَعْتُ، فَمَا أَذْرِي جِينَ وَضَعْتُ كَانَ أَكْثَرَ أُمَّ جِينَ رَفَعْتُ، قَالَ: وَجَلَسَ طَوَافِهَةً مِنْهُمْ يَتَحَلَّتُونَ فِي بَيْتِ رَسُولِ اللهِ ﷺ وَرَسُولُ اللهِ ﷺ جَالِسٌ وَرَوْجَتُهُ مُولَيْهُ وَجَهُهَا إِلَى الْحَائِطِ، فَتَقْلُوا عَلَى رَسُولِ اللهِ ﷺ فَخَرَجَ رَسُولُ اللهِ ﷺ فَسَلَّمَ عَلَى نِسَائِهِ ثُمَّ رَجَعَ، فَلَمَّا رَأَوْا رَسُولَ اللهِ ﷺ قَدْ رَجَعَ، طَئُوا أَنَّهُمْ قَدْ تَقْلُوا عَلَيْهِ [قَالَ:] فَابْتَدَرُوا الْبَابَ فَخَرَجُوا كُلُّهُمْ، وَجَاءَ رَسُولُ اللهِ ﷺ حَتَّى أَرْجَحَ السُّرْتَرَ وَدَخَلَ وَأَنَا جَالِسٌ فِي الْحُجْرَةِ، فَلَمْ يُلْبِثْ إِلَّا يَسِيرًا حَتَّى خَرَجَ عَلَيَّ وَأَنْرَيْتُهُ هَذِهِ الْآيَاتِ، فَخَرَجَ رَسُولُ اللهِ ﷺ فَقَرَأَهُنَّ عَلَى النَّاسِ: «يَتَبَاهَى الَّذِينَ مَأْتَوْا لَا تَدْخُلُوا بَيْتَ اللَّهِ إِلَّا أَنْ يُؤْتَنَكُمْ إِلَيْنَا طَعَامٍ غَيْرَ تَنْظِيرِنَ إِنَّهُ وَلِكُنْ إِذَا دُعِيْتُمْ فَادْخُلُوا فَإِذَا طَعَمْتُمْ فَأَنْتُمُ رُوا وَلَا مُسْتَغْسِبَ لِحَيْثُ إِنَّ ذَلِكُمْ كَانَ يَقْدِي الَّتِي» إِلَى آخرِ الآية [٥٣]. قَالَ الْجَعْدُ: قَالَ أَنْسُ: أَنَا أَخْدُثُ

[1] “A shaded part of the *Masjid* in Al-Madînah and *Ahl As-Suffâ*, the poor emigrants who had no home, used to stay there.” (*Tuhfat Al-Ahwadhi*).

wait for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily, such annoys the Prophet...’ till the end of the *Āyah*^[1] Al-Jâd said: “Anas said: ‘I am the earliest of the people to encounter these *Āyât*, and to be screened from the wives of the Prophet ﷺ.” (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*. Al-Jâd is Ibn ‘Uthmân, and it is said that he is Ibn Dînâr, and his *Kunyah* is Abû ‘Uthmân, and he is from Al-Bâşrah. He is trustworthy according to the people of *Hadîth*. Yûnus bin ‘Ubâid, Shu’bah and Hammâd bin Zâid reported from him.

تخریج: متفق عليه، وأخرجه مسلم، ح: ١٤٢٨ / ٩٤ عن قتيبة والبخاري، ح: ٥١٦٣ تعليقاً من حديث الجعد به.

(22). 3219. Anas bin Mâlik said: “The Messenger of Allâh ﷺ was staying with one of his wives, so he sent me to invite people for a meal. When they ate and left, the Messenger of Allâh ﷺ stood and went off in the direction of ‘Aishah’s house. He saw two men (still) sitting, so he turned to come back, then the two men stood up to leave. So Allâh [the Mighty and Sublime] revealed: ‘O you who believe! Do not enter the Prophet’s house unless permission is given to you for a meal, not to wait for its preparation.’^[2] And there is a longer story with the narration.

النَّاسُ عَهْدًا بِهَذِهِ الْآيَاتِ وَحُجِّيْنَ نِسَاءُ النَّبِيِّ
عِنْدَ أَهْلِ الْحَدِيثِ رَوَى عَنْ يُوسُفَ بْنِ عَبْدِ

صَحِّيْحٍ [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ
اَبْنُ دِيَارٍ وَيُكْنَى أَبَا عُثْمَانَ وَيُقَالُ: هُوَ
عِنْدَ أَهْلِ الْحَدِيثِ رَوَى عَنْ يُوسُفَ بْنِ عَبْدِ
وَشَعْبَةَ وَحَمَادَ بْنِ زَيْدٍ.

(٢٢) - ٣٢١٩ - حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُحَاجِلِدِ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي عَنْ تَبَانَ، عَنْ أَسَى بْنِ مَالِكٍ قَالَ: بَنِي رَسُولُ اللَّهِ ﷺ يَا مُرْأَةً مِنْ نِسَائِهِ فَأَرْسَلْنَاهُ فَدَعَوْتُ قَوْمًا إِلَى الطَّعَامِ فَلَمَّا أَكَلُوا وَخَرَجُوا قَامَ رَسُولُ اللَّهِ ﷺ مُنْظَلِقًا قَبْلَ بَيْتِ عَائِشَةَ فَرَأَى رَجُلَيْنِ جَالِسَيْنِ فَانْصَرَفَ رَاجِعًا، فَقَامَ الرَّجُلُانِ فَخَرَجَا فَأَنْزَلَ اللَّهُ [عَزَّ وَجَلَّ]: «إِنَّمَا الَّذِينَ مَأْتَوْا لَا تَدْخُلُوا يَوْمَ الْقِيَامَةِ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَرَّ نَظَرِينَ إِنَّمَا» وَفِي الْحَدِيثِ قِصَّةُ .

[1] *Al-Ahzâb* 33:53.

[2] *Al-Ahzâb* 33:53.

[Abū 'Eisā said:] This *Hadîth* is *Hasan Gharîb* as a narration of Bayân, and Thâbit reported this *Hadîth* from Anas in its entirety.

[قالَ أَبُو عِيسَىٰ : هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِّنْ حَدِيثِ بَيَانٍ وَرَوَى ثَابِتٌ عَنْ أَنَسِ هَذَا الْحَدِيثُ بِطُولِهِ .]

تخریج: [صحيح] رواه البخاري، النکاح، باب الوليمة ولو بشارة، ح: ٥١٧٠ من حديث
بيان به مختصرًا * حديث ثابت عن أنس: رواه مسلم، ح: ١٤٢٨ بطولة.

Comments:

This Verse teaches the manners of visiting the houses of the Prophet. (1) Enter not the houses without asking the permission. (2) Do not go unless and until you are invited. (3) Do not go early to attend the invitation and keep sitting there while waiting for the food. (4) When invited for food, one should attend it at the right time, and should leave after having eaten; keep not sitting for talking. (5) The *Walîmah* (wedding feast) is *Sunnah*. (6) Both, rich and poor should all be invited for the wedding feast. (7) Sending gifts for weddings are allowed. (8) People are allowed to eat in groups (9) The wives of the Prophet who were the Mothers of the Believers; used to observe *Hijâb*, other women should definitely observe the veil.

(23). 3220. Abū Mas'ûd Al-Ansârî said: "The Messenger of Allâh ﷺ came to us while we were sitting in a gathering of Sa'd bin 'Ubâdah. Bashîr bin Sa'd said: 'Allâh ordered us to say *Salât* upon you, so how do we say *Salât* upon you?'" The Messenger of Allâh ﷺ was silent, until we thought that we had not even asked him. Then the Messenger of Allâh ﷺ said: 'Say: O Allâh! Send *Salât* upon Muhammad and upon Muhammad's family just as you have sent *Salât* [upon Ibrâhîm and] upon Ibrâhîm's family. And bless Muhammad and Muhammad's family just as you have blessed [Ibrâhîm and] Ibrâhîm's family among the nations. Indeed you are the praised, the glorious.' And the *Salâm* is as you have learned."^[1] (*Sahîh*)

(٢٣) - ٣٢٢٠ - حَدَثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ : حَدَثَنَا مَعْنُ : حَدَثَنَا مَالِكُ ابْنُ أَنَسٍ عَنْ نُعْمَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمُرِ : أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدِ الْأَنْصَارِيَّ - وَعَبْدُ اللَّهِ بْنُ زَيْدٍ الَّذِي كَانَ أَرِيَ النَّذَاءِ بِالصَّلَاةِ - أَخْبَرَهُ عَنْ أَبِيهِ مَشْعُودِ الْأَنْصَارِيِّ أَنَّهُ قَالَ : أَتَانَا رَسُولُ اللَّهِ ﷺ وَتَحْنُ فِي مَجْلِسِ سَعْدٍ ابْنِ عُبَادَةَ فَقَالَ لَهُ يَسِيرُ بْنُ سَعْدٍ : أَمْرَنَا اللَّهُ أَنْ نُصَلِّي عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ عَلَيْكَ ، قَالَ : فَسَكَّتَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ [تَبَيَّنَ] أَنَّهُ لَمْ يَسْأَلْهُ ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ : «فُولُوا : اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ [عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا

[1] See no. 483.

[He said:] There are narrations on this topic from 'Ali, Abū Ḥumайд, Ka'b bin 'Ujrah, Talḥah bin 'Ubaidullâh, Abū Sa'eed, Zaid bin Khârijah – and it is said: Ibn Jâriyah – and Buraidah.

[He said:] This *Hadîth* is *Hasan Sahîh*.

بَارَكَتْ [عَلَى إِبْرَاهِيمَ وَأَعْلَى الْإِبْرَاهِيمَ فِي
الْعَالَمَيْنِ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَالسَّلَامُ كَمَا قَدْ
عَلِمْتُمْ] [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي
حُمَيْدٍ وَكَعْبِ بْنِ عُجْرَةَ وَطَلْحَةَ بْنِ عُثَيْدِ اللَّهِ
وَأَبِي سَعِيدٍ وَزَيْدِ بْنِ خَارِجَةَ - وَيَقُولُ: ابْنُ
جَارِيَةَ - وَبِرِيَّدَةَ. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: وأخرجه مسلم، الصلاة، باب الصلاة على النبي ﷺ بعد التشهد، ح: ٤٠٥ من
حديث مالك وهو في الموطأ: ١٦٦، ١٦٥ * وفي الباب [تقد: ٤٨٣].

Comments:

As for the noble Prophet, Allâh ﷺ showers His mercy on him and the angels invoke blessings upon the Prophet; he ﷺ is not in need of the invocations of others. The verb (*Yu-Sallî*), when it is related to Allâh, it then means ‘Allâh’s mercy’; and if it is related to the angels and humans, it then means ‘invoking blessing’. The blessing means the increase of honor and dignity, or the purification and cleansing.

(24). 3221. Abû Hurairah narrated that the Prophet ﷺ said: “Verily Mûsâ, peace be upon him, was a shy and modest man, who would never show anything of his skin out of modesty. Some of the Children of Isrâ'il annoyed him by saying: ‘He only keeps himself covered because of some defect in his skin, either leprosy, a scrotal hernia or some other defect.’ Allâh [the Mighty and Sublime] wanted to free Mûsâ from what they were saying about him. One day Mûsâ, [peace be upon him,] was alone. He took off his garment, and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Mûsâ picked up his staff, and chased the rock

(٢٤) - ٣٢٢١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ عَوْفٍ، عَنْ الْحَسَنِ
وَمُحَمَّدٍ وَخَلَاسٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ الْأَئِمَّةِ
سَلِيلِهِ: «أَنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَسِينًا
سَتِيرًا مَا يُرَى مِنْ جِلْدِهِ شَيْءًا إِسْتِحْيَا مِنْهُ،
فَأَذَاهُ مَنْ آذَاهُ مَنْ تَبَيَّنَ إِسْرَائِيلَ، فَقَالُوا: مَا
يَسْتِرُ هَذَا السَّتِيرُ إِلَّا مِنْ عَيْبٍ يَجْلِدُهُ إِمَّا
بَرَصًّ وَإِمَّا أَذْرَةً وَإِمَّا آفَةً وَإِنَّ اللَّهَ [عَزَّ وَجَلَّ]
أَرَادَ أَنْ يُرَهِّمَ مِمَّا قَالُوا، وَإِنَّ مُوسَى [عَلَيْهِ
السَّلَامُ] خَلَا يَوْمًا وَحْدَهُ فَوَضَعَ تِيَابَهُ عَلَى
حَجَرٍ ثُمَّ اغْتَسَلَ فَلَمَّا فَرَغَ أَفْلَى إِلَى تِيَابِهِ
لِيَأْخُذَهَا وَإِنَّ الْحَجَرَ عَدَا يَتُوبِهِ فَأَخَذَ مُوسَى
عَصَاءً فَلَطَّبَ الْحَجَرَ فَجَعَلَ يَتُوْلُ: ثَرَبِي
حَجَرٌ! يَتُوْلِي حَجَرٌ! حَتَّى انتَهَى إِلَى مَلَأِ مِنْ

saying: ‘My garment, O you rock! My garment, O you rock!’ Until he reached a group of the Children of Isrâ’îl who saw him naked, and discovered that he was the best of those whom Allâh had created.” He said: “The rock stood still, he took his garment and put it on. He started striking the rock with his staff, and by Allâh, the marks of that beating were left on the rock; three, four, or five. This is what is referred to in the *Âyah*: ‘O you who believe! Be not like those who annoyed Mûsâ, but Allâh freed him from what they had alleged, and he was honorable before Allâh.’”^[1] (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*, it has been reported through other routes from Abû Hurairah from the Prophet ﷺ. [And there is something about it from Anas from the Prophet ﷺ].

تخریج: وأخرجه البخاري، أحاديث الأنبياء، باب: ٢٨، ح: ٣٤٠٤ من حديث روح به ورواه مسلم، ح: ٣٣٩ من حديث أبي هريرة به * وفيه عن أنس [البزار (كشف الأستار): ٦٦، ٦٧/٣: ٢٢٥٢].

Comments:

The Jews annoyed and troubled Mûsâ (Moses) at various occasions through various secret plans, but Allâh ﷺ cleared him from all plans and accusations; because he was respected, noble, honored and dignified. In this *Hadîth*, Mûsâ has been cleared of one accusation.

تَبَّنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْبَيَا نَأَخْسَنَ النَّاسَ خَلْقًا وَأَبْرَأَهُ مِمَّا كَانُوا يَقُولُونَ، قَالَ: وَقَاتَ الْحَجَرَ فَأَحَدَ ثَوْبَهُ فَلَيْسَهُ وَطَفِقَ بِالْحَجَرِ ضَرَبَهُ بِعَصَاهُ، فَوَاللَّهِ إِنَّ بِالْحَجَرِ لَذَبَّا مِنْ أَثْرِ عَصَاهُ تَلَاثَةً أَوْ أَرْبَعَةً أَوْ خَمْسَةً فَلَيْلَكَ قَوْلُهُ [تعالى]: «يَكْتَبُهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ عَادُوا مُوسَى فَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وِجْهًا» [٦٩].

[قال أبو عيسى:] هذا حديث حسن صحيح وقد روی من غير وجه عن أبي هريرة عن النبي ﷺ. [وفيه عن أنس عن النبي ﷺ].

^[1] *Al-Ahzâb* 33: 69.

Chapter 34. Regarding *Sūrat Saba'*

(المعجم ٣٤) - [باب: ومن] سورة سبأ

(التحفة ٣٥)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3222. Farwah bin Musaik Al-Murādī said: "I went to the Prophet ﷺ and said: 'O Messenger of Allāh! Shall I not fight those who turn away among my people, along with those who believe? So he permitted me to fight them and made me their commander.' When I left him, he asked me, saying: 'What has Al-Ghutaifi done?' He was informed that I set off on my journey." He said: "So he sent a message on my route that I should return. I went to him and he was with a group of his Companions. He said: 'Invite your people. Whoever accepts Islam among them then accept it from him. And whoever does not accept Islam, then do not be hasty until new news reaches you.'" He said: "And what was revealed about Sabā' was revealed, so a man said: 'O Messenger of Allāh! What is Sabā'; is it a land or a woman?" He said: 'It is neither a land, nor a woman, but it is a man who had ten sons among the Arabs. Six of them went south (in Yemen) and four of them went north (toward Ash-Shām). As for those who went north, they are Lakhm, Judhām, 'Ghassān and 'Āmilah. As for those who went south, they are Azad, Al-

(١) - ٣٢٢٢ - حَدَّثَنَا أَبُو كُرَيْبٍ وَعَبْدُ
ابْنِ حُمَيْدٍ قَالًا: حَدَّثَنَا أَبُو أَسَامَةَ عَنِ الْحَسَنِ
ابْنِ الْحَكْمِ التَّشْعِيِّ قَالَ: حَدَّثَنِي أَبُو سَبِّهَةَ
النَّخْعَنِي عَنْ فَرْوَةَ بْنِ مُسَيْبَةِ الْمُرَادِيِّ قَالَ:
أَتَيْتُ الَّذِي يَقُولُ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَلَا
أُفَاتِلُ مَنْ أَذْبَرَ مِنْ قَوْمِي بِمَنْ أَقْبَلَ مِنْهُمْ؟
فَأَذْنَنَ لِي فِي قِتَالِهِمْ وَأَمْرَنِي، فَلَمَّا خَرَجْتُ
مِنْ عِنْدِهِ سَأَلَ عَنِي: «مَا فَعَلَ الْغَطَّسِيُّ؟»
فَأَخْبَرَنِي، فَأَتَيْتُهُ وَهُوَ فِي نَفْرَةٍ مِنْ أَصْحَاحِيِّ
فَقَالَ: «اذْعُ الْقَوْمَ فَمَنْ أَسْلَمَ مِنْهُمْ فَأَقْبَلَ
مِنْهُ، وَمَنْ لَمْ يُسْلِمْ فَلَا تَعْجَلْ حَتَّى أُخْرِجَ
إِلَيْكَ»، قَالَ: وَأَنْزَلْتُ فِي سَبَأً مَا أُنْزَلَ، فَقَالَ
رَجُلٌ: يَا رَسُولَ اللَّهِ، وَمَا سَبَأً أَرْضُ أَوْ
إِمْرَأَةٌ؟ قَالَ: «لَيْسَ بِأَرْضٍ وَلَا إِمْرَأَةً وَلَكِنَّهُ
رَجُلٌ وَلَدَ عَشْرَةَ مِنَ الْعَرَبِ، فَتَيَامَنَ مِنْهُمْ
سَيْئَةً وَتَشَاءَمَ مِنْهُمْ أَرْبَعَةً، فَأَمَّا الَّذِينَ
تَشَاءَمُوا: فَلَخْمٌ وَجَذَامٌ وَغَسَانٌ وَعَامِلَةُ،
وَأَمَّا الَّذِينَ تَيَامَنُوا فَالْأَزْدُ وَالْأَشْعَرِيُّونَ وَجَمِيرٌ
وَكَنْدَهُ وَمَدْجُحٌ وَأَنْمَارُ»، فَقَالَ رَجُلٌ: يَا
رَسُولَ اللَّهِ وَمَا أَنْمَارٌ؟ قَالَ: «الَّذِينَ مِنْهُمْ
خَتَّمُ وَبَجِيلَةُ». [وَرُوِيَ هَذَا عَنِ ابْنِ عَبَّاسٍ

عَنِ النَّبِيِّ ﷺ.

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ غَرِيبٌ
حَسَنٌ.

'Ash'ariyyûn, Ḥimyar, Kindah, Madhhij, and Anmâr.' A man said: 'O Messenger of Allâh! Who are Anmâr?' He said: 'Those among whom are Khath'am and Bajilah.'

[This *Hadîth* has been related from Ibn 'Abbâs from the Prophet ﷺ]. (*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Gharîb Hasan*.

تخریج: [إسناده حسن] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٨٨ من
حدث أبي أسامة به.

Comments:

This *Hadîth* tells that Sabâ' is the name of a man, who was an Arab. He had ten children. Six of them settled in Yemen and the remaining four settled in Syria; and thereafter various tribal branches came to existence; Ghutaif is a branch of a tribe. Initially, the Prophet gave Farwah a general permission of fighting, but as he was leaving, the Prophet realised the need of explanation, so he ﷺ called him back and gave a full explanation.

(2). 3223. Abû Hurairah narrated that the Prophet ﷺ said: "When Allâh decrees a matter in the Heavens, the angels beat their wings in submission to His saying, (soundingly) as if it is a chain (being dragged) upon a rock. When the fear resides from their hearts, they say (to each other): 'What did your Lord say?' They reply: 'The truth, and He is the Most High the Great.'^[1] He said: 'And the *Shayâtîn* are one atop another.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: وأخرجه البخاري، التفسير، باب قوله: «إلا من استرق السمع فأنبه شهاب مبين»، ح: ٤٧٠١ من حديث سفيان بن عيينة به.

(٢) - ٣٢٢٣ - حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو [بْنِ دِينَارِ]، عَنْ عِكْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا قَضَى اللَّهُ فِي السَّمَاءِ أَمْرًا ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا حَضَّعَانًا يَقُولُونَ كَانَهَا سِلْسِلَةً عَلَى صَفْوَانِ، فَإِذَا فُرِغَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ، قَالَ: «وَالشَّيَاطِينُ بِعَضُّهُمْ فَوْقَ بَعْضٍ».

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، التفسير، باب قوله: «إلا من استرق السمع فأنبه شهاب مبين»، ح: ٤٧٠١ من حديث سفيان بن عيينة به.

^[1] *Saba'* 34:23.

Comments:

This *Hadith* informs that the matters of the worldly life are decided above in the Heavens; and the angels accept to execute them wholeheartedly. As they receive the message regarding the divine decisions through a sound like that of a chain striking over a rock, so they become full of fear; and as soon as the fear goes away they ask each other regarding the issued commandments. The angels who are close to the Throne say whatever has been commanded is true. The devils stand on each other to listen to the commandment in order to pass the information to the fortune-tellers.

(3). 3224. Ibn 'Abbās narrated: "We were with the Messenger of Allāh ﷺ, while he was sitting with a group of his Companions, when they saw a glowing shooting star. The Messenger of Allāh ﷺ said: 'When you saw the likes of this during *Jāhiliyyah*, what would you say about it?' They said: 'We would say that a great man had died, or that a great man had been born.' The Messenger of Allāh ﷺ said: 'It is not shot due to the death of anyone, nor his coming into life. Rather when our Lord [Blessed is His Name and Most High] decrees a matter, He is glorified by the bearers of the Throne. Then He is glorified by the inhabitants who are below them, then those below them, until such glorification reaches this Heaven. Then the inhabitants of the sixth Heaven ask the inhabitants of the seventh Heaven: "What did your Lord say?"' He said: 'So they inform them; then the inhabitants of each Heaven seek the information, until the news is conveyed to the inhabitants of the Heavens of the earth. The *Shayātīn* try to overhear so they are shot at, so they cast it down to their friends. Whatever

(٣) - ٣٢٢٤ - حَدَّثَنَا نَضْرُ بْنُ عَلَيٍّ
الْجَهْضُمِيُّ : حَدَّثَنَا عَبْدُ الْأَغْلَى : حَدَّثَنَا مَعْمُرٌ
عَنِ الرُّهْبَرِيِّ ، عَنْ عَلَيٍّ بْنِ حُسْنَى ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: يَتَّمَّا رَسُولُ اللَّهِ ﷺ جَالِسٌ فِي
نَقْرٍ مِنْ أَصْحَابِهِ إِذْ رُوِيَ بِنَجْمٍ فَاسْتَأْنَارَ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «مَا كُشِّمْتَ تَقُولُونَ لِمِثْلِ هَذَا
فِي الْجَاهِلِيَّةِ إِذَا رَأَيْتُمُوهُ؟»، قَالُوا: كُنَّا
تَقُولُونَ: يَمُوتُ عَظِيمٌ أَوْ يُولَدُ عَظِيمٌ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «فَإِنَّهُ لَا يُرْمَى بِهِ لَمُوتٍ أَخْدِ
وَلَا لِحَيَاةٍ وَلَكِنَّ رَبَّنَا [بَارَكَ اسْمُهُ وَتَعَالَى]
إِذَا قَضَى أَمْرًا سَيِّئَ [لَهُ] حَمْلَةُ الْعَرْشِ، ثُمَّ
سَيِّئَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ
يَلُونَهُمْ، حَتَّى يَنْلَعَ الشَّيْخُ إِلَى هَذِهِ السَّمَاءِ،
ثُمَّ سَأَلَ أَهْلُ السَّمَاءِ السَّادِسَةَ أَهْلَ السَّمَاءِ
السَّابِعَةَ: مَاذَا قَالَ رَبُّكُمْ؟» قَالَ: «فَيَخْبِرُونَهُمْ
ثُمَّ يَسْتَخْبِرُ أَهْلُ كُلِّ سَمَاءٍ حَتَّى يَلْعَبَ الْحَبْرُ
أَهْلَ السَّمَاءِ الدُّنْيَا، وَتَخْطَطُ الشَّيَاطِينُ
السَّمْنَعَ فَيَرْمُونَ فَيَقْدِفُونَهُ إِلَى أُولَائِنَّهُمْ، فَمَا
جَاءُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ وَلَكِنَّهُمْ
يُحَرِّفُونَهُ وَيَزِيدُونَ».
[قَالَ أَبُو عَيْسَى]: هَذَا حَدِيثٌ حَسَنٌ

they came with is true, as it is, but they distort it and add to it.””
(*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*. This *Hadîth* has been reported from Az-Zuhri, from ‘Alî bin Husain, from Ibn ‘Abbâs, from men among the *Anṣâr*, that they said: “We were with the Prophet ﷺ.” [So he mentioned similar in meaning. This was narrated to us by Al-Husain bin Huraith (he said): “Al-Walid bin Muslim narrated to us: Al-Awzâ’î narrated to us.”]

تخریج: وأخرج مسلم، السلام، باب تحريم الكهانة واتيان الكهان، ح: ٢٢٩ من حديث الزهری به.

Comments:

The decision made above in the heavens, as it reaches the worldly heaven stage after stage; the devils struggle to listen to it secretly. In case, if they catch something of it which is correct, which the devils pass to the fortunetellers and the sorcerers and then they, from themselves, add lies into it, as mentioned in a narration (no. 4805) of *Sahîh Al-Bukhârî*. Devils do so, when they escape the target of the flaming fire of piercing brightness.

Chapter 35. Regarding *Sûrat Al-Mâlâ'ikah*

*In the Name of Allâh,
the Merciful, the Beneficent*

(المعجم (٣٥) - [بَابٌ : وَمِنْ] سُورَةُ
الْمَلَائِكَةِ (التحفة (٣٦)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

3225. Abû Sa‘eed Al-Khudrî narrated from the Prophet ﷺ, that he said about this Ayah: ‘Then We gave the Book as inheritance to such of Our worshippers whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allâh’s leave, foremost in good

٣٢٢٥ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ ابْنُ
الْمُشَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ
بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ
أَنَّهُ سَمِعَ رَجُلًا مِنْ ثَقِيفٍ يُحَدِّثُ عَنْ رَجُلٍ
مِنْ كَتَّافَةَ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ الْبَيْنَانِ
أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ: «لَمْ أُرِثْنَا
الْكِتَابَ الَّذِينَ أَصْطَفَيْنَا مِنْ عِبَادَنَا فَيُنَهَّمُ طَالِمُ

deeds.^[1] He said: "All of these people are of the same rank, and all of them are in Paradise." (*Da'i*)
 [Abū 'Eisā said:] This *Hadith* is *Gharib Hasan* [we do not know of it except through this route].

تَفْسِيْهُ وَمِنْهُمْ مُّتَّصِّلٌ وَمِنْهُمْ سَايِّدٌ بِالْخَيْرِ
 يَؤْذِنُ اللَّهُ^{بِإِذْنِهِ}» [٣٢] قَالَ: «هُؤُلَاءِ كُلُّهُمْ يَمْتَلِئُ
 وَاحِدَةً وَكُلُّهُمْ فِي الْجَنَّةِ». .

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ
 حَسَنٌ [لَا نَعْرِفُ إِلَّا مِنْ هَذَا الْوَجْهِ].

تَحْرِيْج: [إِسْنَادُهُ ضَعِيفٌ] وَأَخْرَجَهُ أَحْمَدُ: ٧٨/١٧٨٠٠١٩٤، ٦/٤٤٤ وَأَحْمَدُ: ٥/٤٢٦ وَأَحْمَدُ:

ضَعِيفَةٌ عَنْ الْحَاكِمِ.

Comments:

The people, who were given the Book as inheritance, are the people of Muhammad ﷺ. Being the member, of the nation of Muhammad, all are equal. Though they are of three kinds depending on the ranks and degrees; a) who wrong themselves, they abandon some obligations and commit some prohibitions; b) the second group is of the middle course people, those who fulfill the obligations and avoid the prohibitions but sometimes give up desirable deeds and do some disliked acts; c) the third type of people are those who perform the obligations and the desirable deeds, they avoid prohibitions and disliked deeds, and even some permissible things as well. These three groups will enter Paradise. The third group will enter Paradise without being held for reckoning; the reckoning of the second group will be easier, whereas the first type of people will enter Paradise as result of the Prophet's intercession.

Chapter 36. Regarding *Sūrat Yā Sīn*

(المجمّع ٣٦) - [بَابُ : وَمِنْ] سُورَةُ
 يَسٌ (التحفة ٣٧)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3226. Abū Sa'eed Al-Khudrī said: "Banū Salamah's dwellings were on the outskirts of Al-Madīnah, so they wanted to relocate closer to the *Masjid*. Then this *Āyah* was revealed: 'Verily We give life to the dead, and We record that which they send before

(١) - ٣٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ زَيْرٍ
 الْوَاسِطِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الْأَزْرَقُ
 عَنْ سُفِّيَانَ الثُّوْرَيِّ، عَنْ أَبِي سُفِّيَانَ، عَنْ أَبِي
 نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرَيِّ قَالَ: كَانَتْ
 بْنُو سَلَمَةَ فِي نَاحِيَةِ الْمَدِينَةِ فَأَرَادُوا النَّقلَةَ إِلَى

^[1] *Fātir* 35:32.

(them), and their traces...^[1] So the Messenger of Allâh ﷺ said: 'Your steps are recorded, so do not relocate.'"[”] (*Da’if*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Gharîb* as a narration of *Ath-Thawrî*. Abû Sufyân (a narrator in the chain) is Tarîf As-Sâdî.

فُرُبُّ الْمَسْجِدِ، فَنَزَّلَتْ هَذِهِ الْآيَةُ: ﴿إِنَّا نَحْنُ نُعْلَمُ الْمَوْقَدَ وَنَكْتُبُ مَا قَدَّمُوا وَأَثْرَهُمْ﴾ [١٢] فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَثَارَكُمْ نُكْتُبُ فَلَا تَتَقْلُو».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ التَّوْرِيْ. وَأَبُو سُفْيَانُ هُوَ طَرِيفُ السَّعْدِيِّ.

تخریج: [إسناده ضعیف] وأخرجه الحاکم: ٤٢٩، ٤٢٨/٢ من حديث إسحاق بن يوسف به وصححه ووافقه الذہبی * أبو سفیان طریف بن شهاب: ضعیف وللحديث شواهد عند البزار وابن ماجه، ح: ٧٨٥ وابن أبي حاتم وغيرهم دون قوله: "نزلت هذه الآية".

Comments:

Whatever deed is performed, it leaves its special effects. The steps taken for good deeds are also included in these special effects; therefore those who walk a long distance to attend the prayer, their steps will be expiation for the evil deeds and raise their ranks and degrees.

(2). 3227. Abû Dharr said: "I entered the *Masjid* when the sun had set, and the Prophet ﷺ was sitting. He said: 'O Abû Dharr! Do you know where this goes?' I said: 'Allâh and His Messenger know better.' He said: 'Indeed it goes to seek permission to prostrate, so it is permitted. And it is as if it has been said to it: "Rise from whence you came." So it shall rise from its setting place.' Then he recited: 'That is its fixed course.'"^[2] He said: "That is the recitation of 'Abdullâh bin Mas'ûd."[”] (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

(٢) - ٣٢٢٧ - حَدَّثَنَا أَبُو بُرْصَدٍ، حَدَّثَنَا أَبُو عَمْشَةَ عَنْ إِبْرَاهِيمَ [الثَّمِيْنِيِّ]، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍ قَالَ: دَخَلْتُ الْمَسْجِدَ حِينَ غَابَتِ الشَّمْسُ وَالنَّبِيُّ ﷺ جَاءِنِيْ، فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَا ذَرٍ أَتَدْرِي أَيْنَ تَذَهَّبُ هَذِهِ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهَا تَذَهَّبُ فَتَسْتَأْذِنُ فِي السُّجُودِ فَيُؤَذَّنُ لَهَا وَكَانَهَا فَدْ قَبْلَ لَهَا: اطْلُعِي مِنْ حِيْثُ جِئْتَ، فَتَطَلَّعُ مِنْ مَغْرِبِهَا» قَالَ: ثُمَّ قَرَأَ: (ذَلِكَ مُسْتَقِرٌ لَهَا) قَالَ: وَذَلِكَ فِي قِرَاءَةِ عَبْدِ اللَّهِ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ

[1] *Yâ Sin* 36:12.

[2] This preceded under no. 2186.

تخریج: وأخرجه البخاري، التوحید، باب: ﴿وكان عرشه على الماء . . .﴾ إلخ: ٧٤٢٤ من حديث أبي معاوية الضرير به.

Comments:

The prostration of the sun means it is performing its duty fully and actively. Everything in the universe is fulfilling its duty without the least diminution. It is said in *Sûrat Al-Hajj*: “See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and moving creatures, and many of mankind prostate themselves to Allâh.” (22:18).

Chapter 37. Regarding *Sûrat As-Sâffât*

(المعجم ٣٧) - [بابُ : وَمِنْ] سُورَةُ

وَالصَّافَاتِ (التحفة ٣٨)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3228. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “No caller invites to anything except that he is detained along with, on the Day of Resurrection, without parting from it, even if a man invites another man.” Then he recited the saying of Allâh, the Mighty and Sublime: ‘But stop them, verily they are to be questioned. What is the matter with you? Why do you not help one another.’”^[1] (*Dâ’iy*)

[Abû ‘Eisâ said:] This *Hadîth* is *Gharîb*.

تخریج: [إسناده ضعيف] وأخرجه الدارمي، ح: ٥٢٢ من حديث لیث بن أبي سليم به وهو ضعيف وبشر ”مجھول“ كما في التقریب وغيره.

Comments:

The inviter, the one who is invited and the thing for which the invitation is made, all three together will be brought forward; the inviter and the invited one will be held accountable, but they will not be able to help each other. Every soul will be worried about itself; and it will be said, ‘why don’t you help each other today, while you had been fanatic supporters of one another in the previous life.’

^[1] *As-Sâffât* 37:24,25.

(2). 3229. Ubayy bin Ka'b said: "I asked the Messenger of Allâh ﷺ about the saying of Allâh, Most High: 'And We sent him to a hundred thousand, or even more.'^[1] He said: 'Twenty thousand (more).' " (*Dâ'i*)

[Abû 'Eisâ said:] This *Hadîth* is *Gharîb*.

(٢) - ٣٢٢٩ - حَدَّثَنَا عَلَيْهِ بْنُ حُجْرٍ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ رُهْبَرِ بْنِ مُحَمَّدٍ، عَنْ رَجُلٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبِي بْنِ كَعْبٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِ اللَّهِ تَعَالَى: «وَأَنْزَلْنَاهُ إِلَكَ مِائَةَ أَلْفٍ أَوْ يَرِيدُونَكَ» [١٤٧] قَالَ: «عِشْرُونَ أَلْفًا».

[قال أبو عيسى:] هذا حديث غريب.

تخریج: [إسناده ضعیف] وأخرجه الطبری: ٦٧ / ٢٣ من حديث زهیر بن محمد به وشیخه مجھول.

Comments:

In this Verse "أو" (*Aw*) means 'or even'; which means they were even more than one-hundred thousand. The extra numbers were twenty thousand, according to this report. Some *Mawqûf* narrations report that the extra numbers were even more than twenty thousand.

(3). 3230. Samurah narrated, regarding the saying of Allâh, Most High: And his progeny, them We made survivors.^[2] The Prophet ﷺ said: "Hâm, Sâm and Yâfit" - with (the letter) *Thâ'*. (*Dâ'i*)

[Abû 'Eisâ said:] It is said: Yâfit and Yâfit both with *Tâ'* and with *Thâ'*. And it is (also) said: Yafith. [He said:] This *Hadîth* is *Hasan Gharîb*, we do not know of it except as a narration of Sa'eed bin Bashîr.

(٣) - ٣٢٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّى: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنُ عَثْمَةَ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَاتَدَةَ، عَنْ الْحَسَنِ، عَنْ سَمْرَةَ عَنْ النَّبِيِّ ﷺ فِي قَوْلِ اللَّهِ تَعَالَى: «وَجَعَلْنَا ذُرِّيَّتَهُ هُنَّ الْبَارِيَّنَ» [٧٧] قَالَ: «حَامٌ وَسَامٌ وَيَافِثٌ بِالثَّاءِ».

[قال أبو عيسى:] يُقال: يافث ويافت بالثاء والثاء ويُقال: يفث [قال:] وهذا حديث حسن غريب لا نعرفه إلا من حديث سعيد بن بشير.

تخریج: [إسناده ضعیف] وأخرجه أبو نعيم في أخبار أصبهان: ٢٥٦ / ٢ من حديث محمد بن خالد به * سعيد بن بشير: ضعيف وشیخه عنون.

Comments:

Very few people from Noah's offspring believed in him, so only those were saved, and the rest of the people were all drowned because of their rebellious

[1] *As-Sâffât* 37:147.

[2] *As-Sâffât* 37:77.

behavior. But *Sūrat Hūd*, 11:40, informs that some other people, other than the offspring of Noah, also believed. Therefore the offspring of those believers along with the offspring of the three sons of Nūh [Noah] were also spared. So it is said in *Sūrat Bani Isrā'il* (*Al-Isrā'*): 'O the children of those whom we carried in the ship with Nūh'. (17:3)

(4). 3231. Samurah narrated that the Prophet ﷺ said: "Sām was the father of the Arabs, Ḥām the father of the Ethiopians, and Yāfiث the father of the Romans." (*Daīf*)

(٤) - ٣٢٣١ - حَدَّثَنَا يَسْرُرُ بْنُ مَعَاذِي الْعَقْدِيُّ: حَدَّثَنَا يَزِيدُ بْنُ رُبَيعٍ عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: (سَامٌ أَبُو الْعَرَبِ وَحَامٌ أَبُو الْجَبَشِ وَيَافِثٌ أَبُو الرُّومِ).

تخریج: [إسناده ضعیف] وأخرجه الطبری في التاريخ: ٢٠٩ من حديث يزيد بن زريع، وأحمد: ١٠/٥ من حديث سعيد بن أبي عروبة به وتابعه شیبان * قتادة عنون له شاهدان ضعیفان عند الطبرانی: ٢٥٤، ح: ٧٠٣٣، ١٤٦/١٨، ح: ٣٠٩.

Comments:

It does not mean that the offspring of these three were only these tribes and they did not have offspring other than these; rather there were other children too, other than these three. [*Al-Kawākib Ad-Darāri*, vol. 4, p. 248, footnote no: 1]

Chapter 38. Regarding *Sūrat Sād*

(المعجم ٣٨) - [باب : ومن] سورة صـ (التحفة ٣٩)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3232. Ibn 'Abbās said: "Abū Tālib fell ill, so the Quraish went to see him, and the Prophet ﷺ went to see him. There was a gathering there with Abū Tālib, so Abū Jahl stood up enraged, to prevent him (the Prophet ﷺ from entering)." He said: "He complained to Abū Tālib. So he (Abū Tālib) said: 'O my nephew! What is it that you want from your people?' He said: 'I only want one word from them, for which, if they were to say it, then the Arabs will become their

(١) - ٣٢٣٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَعَبْدُ بْنُ حُمَيْدٍ - الْمَعْنَى وَاحِدٌ - قَالَ: حَدَّثَنَا أَبُو أَحْمَدٍ: حَدَّثَنَا شُفَيْيَانُ عَنِ الْأَعْمَشِ عَنْ يَحْيَى - قَالَ عَبْدُ: هُوَ ابْنُ عَبَادٍ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَاسٍ قَالَ: مَرِضَ أَبُو طَالِبٍ فَجَاءَهُ فَرِيشُ وَجَاءَهُ النَّبِيُّ ﷺ وَعِنْدَ أَبِي طَالِبٍ مَجْلِسٌ رَجُلٌ فَقَامَ أَبُو جَهَلٍ كَنْ يَمْنَعُهُ قَالَ وَشَكَوْهُ إِلَيْ أَبِي طَالِبٍ، فَقَالَ: يَا ابْنَ أَخْيَى مَا تُرِيدُ مِنْ قَوْمِكَ؟ قَالَ:

followers, and the non-'Arabs will pay *Jizyah* to them.' He said: 'One word?' He replied: 'One word.' So he said: 'O uncle! Let them say *Lâ Ilâha Illallâh*' so they replied: 'One God.? We have not heard (the like) of this in the religion of these later days. This is nothing but an invention.'" He said: "So the (following) was revealed in the Qur'ân about them: 'Sâd. By the Qur'ân full of reminding. Those who disbelieve are in false pride and opposition...' up to His saying: 'We have not heard (the like) of this in the religion of these later days. This is nothing but an invention.'"^[1] (*Dâ'if*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

(Another chain) with similar to this *Hadîth* and he said: "Yahyâ bin 'Umârah."

تخریج: [إسناده ضعیف] وأخرجه النسائي في الكبرى، ح: ١١٤٣٦ من حديث سفيان الثوري به وصرح بالسماع وصححه ابن حبان (الإحسان): ٦٦٥١ والحاكم: ٤٣٢ وواقه الذهبي * الأعمش عنعن.

Comments:

The Qur'ân is a consistent and a perfect reminder, it reminds of all the facts nurtured in human nature, it also reminds of the Guidance that Allâh sent through the Messengers for the human beings. Therefore, there is no shade of deficiency in the admonishment and advice in the Qur'ân. These disbelievers are in fact denying the Truth, because of their being stubborn, arrogant and argumentative.

(2). 3233. Abû Qilâbah narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "During the night, my Lord, Blessed is He, and Most High,

«إِنِّي أُرِيدُ مِنْهُمْ كَلِمَةً وَاحِدَةً تَدِينُ لَهُمْ بِهَا الْعَرَبُ وَتُؤَدِّي إِلَيْهِمُ الْعَجَمُ الْجِزَيْةَ»، قَالَ: كَلِمَةً وَاحِدَةً! قَالَ: «كَلِمَةً وَاحِدَةً» فَقَالَ: «إِيمَانٌ قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَقَالُوا: «إِلَهًا إِلَّا إِخْلَقُ»؟ «مَا سَمِعْنَا يَهْدِنَا فِي الْيَوْمَ الْآخِرَةِ إِنْ هَذَا إِلَّا خَلْقًا» قَالَ: فَتَرَكَ فِيهِمُ الْقُرْآنَ: «صَ وَالْقُرْآنُ ذِي الْذِكْرِ ○ بِلِ الَّذِينَ كَفَرُوا فِي عِرْقَ وَنَفَاقِ» إِلَى قَوْلِهِ: «مَا سَمِعْنَا يَهْدِنَا فِي الْيَوْمَ الْآخِرَةِ إِنْ هَذَا إِلَّا خَلْقًا» [٧-١].

قال أبو عيسى: [هذا حديث حسن صحيح.]

حدثنا بندار: حدثنا يحيى بن سعيد عن سفيان، عن الأعمش نحو هذا الحديث وقال: يحيى بن عمارة.

(2) - ٣٢٣٣ - حدثنا سلمة بن شبيب وعبد بن حميد [فلا]: حدثنا عبد الرزاق عن معمير، عن أيبوب، عن أبي قلابة عن ابن عباس قال: قال رسول الله ﷺ: «أتاني

[1] *Sâd* 38:1-7.

came to me in the best of appearances” He (one of the narrators) said – I think he said it was during a dream – “So he said: ‘O Muḥammad! Do you know in what the most exalted group busy themselves with?’” He said: “I said: ‘No.’” He said: “So He placed His Hand between my shoulders, until I sensed its coolness between my breast” – or he said: “on my throat, so I knew what was in the heavens, and what was in the earth. He said: ‘O Muḥammad! Do you know in what the most exalted group busy themselves with?’ I said: ‘Yes, in the acts that atone: and the acts that atone are; lingering in the *Masjid* after the *Salāt*, walking on the feet to the congregation, *Iṣbāgh Al-Wudū'* in difficulty, and whoever does that, he lives in goodness and dies upon goodness, and his wrongs shall be like that of the day his mother bore him.’ He said: ‘O Muḥammad! When you have performed *Salāt*, then say: ‘O Allāh! Indeed I ask of You, the doing of good deeds, avoiding the evil deeds, and loving the poor. And when you have willed *Fitnah* for your slave, then take me to You, without making me suffer from *Fitnah*.’” He (the Prophet ﷺ) said: “And the acts that raise ranks are spreading the *Salām*, feeding others, and *Salāt* during the night, while the people are sleeping.” (*Hasan*)

[Abū ‘Eisā said:] They have mentioned a man between Abū Qilābah and Ibn ‘Abbās in this

اللَّيْلَةِ رَبِّيْ تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةِ -
قَالَ: أَخْسِبْهُ قَالَ فِي النَّيَامِ - فَقَالَ: يَا
مُحَمَّدُ هَلْ تَدْرِي فِيمَ يَخْتَصُّ الْمَلَأُ الْأَغْلَى؟
قَالَ: قُلْتُ: لَا، قَالَ: فَوَضَعَ يَدَهُ بَيْنَ كَفَّيِ
حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدَيَّ - أَوْ قَالَ: فِي
نَهْرِي - فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ، قَالَ: يَا مُحَمَّدُ، هَلْ تَدْرِي فِيمَ
يَخْتَصُّ الْمَلَأُ الْأَغْلَى؟ قُلْتُ: نَعَمْ، فِي
الْكَفَّارَاتِ: وَالْكَفَّارَاتِ: الْمُكْثُ فِي
الْمَسْجِدِ بَعْدَ الصَّلَاةِ وَالْمَشْيِ عَلَى الْأَقْدَامِ
إِلَى الْجَمَاعَاتِ وَإِشْبَاغُ الْوُضُوءِ فِي الْمَكَارِوِ،
وَمَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ
مِنْ خَطِيبَتِهِ كَيْوَمْ وَلَدَتْهُ أُمُّهُ، وَقَالَ: يَا
مُحَمَّدُ! إِذَا صَلَّيْتَ فَقُلْ: اللَّهُمَّ، إِنِّي أَشَأْكُ
فِعْلَ الْمُتَّيَّرَاتِ وَتَرَكَ الْمُمْكَرَاتِ وَحُبَّ
الْمَسَاكِينِ، وَإِذَا أَرَدْتَ بِعِيَادَكَ فَتَنَّهْ فَاقْبِضْنِي
إِلَيْكَ عَيْرَ مَفْتُونِ. قَالَ: وَالرَّجَاتُ: إِفْشَاءُ
السَّلَامِ وَإِطْعَامُ الطَّعَامِ وَالصَّلَاةُ بِاللَّيْلِ
وَالنَّاسُ نَيَامٌ». .

[قَالَ أَبُو عَيْسَى:] وَقَدْ ذَكَرُوا بَيْنَ أَبِي
قِلَّابَةَ وَبَيْنَ ابْنِ عَبَّاسٍ فِي هَذَا الْحَدِيثِ رَجُلًا
وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَبِي قِلَّابَةَ، عَنْ خَالِدِ بْنِ
اللَّجْلَاجِ، عَنْ ابْنِ عَبَّاسٍ.

Hadīth. Qatādah reported it from Abū Qilābah from Khālid bin Al-Lajlāj from In 'Abbās.

تخریج: [حسن] وأخرجه أَحْمَدُ: ٣٦٨ / ١ عن عبد الرزاق به وهو في تفسيره: ٢٦١٢ * أبو قلابة رواه عن خالد بن الجلاج عن ابن عباس به انظر الحديث الآتي وللحديث شواهد انظر: ٣٢٣٥ .

Comments:

The appearance of Allāh with the most beautiful and magnificent form in the Prophet's dream is mentioned in this *Hadīth*, also the mention of placing His Hand because of which the Prophet felt coolness in his chest and everything became exposed to him ﷺ. It is impossible for us to know the condition and form of Allāh's Appearance and His Hand.

(3). 3234. Ibn 'Abbās narrated that the Prophet ﷺ said: "My Lord, Blessed is He and Most High, came to me in the best of appearances. So he said: 'O Muḥammad!' I said: 'Here I am O my Lord! And I am at Your service.' He said: 'What is it that the most exalted group busy themselves with?' I said: '[Lord] I do not know.' So He placed His Hand between my shoulders, until I sensed its coolness between my breast, so I knew what was in between the east and the west. He said: 'O Muḥammad!' I said: 'Here I am O my Lord! And I am at Your service.' He said: 'What is it that the most exalted group busy themselves with?' I said: 'In the acts that raise ranks and the acts that atone, and in recording the footsteps to the congregation, *Iṣbāgh Al-Wudū'* in difficulties, and awaiting the *Salāt* after the *Salāt*. And whoever preserves them, he shall live in goodness and die upon goodness, and his sins shall be like that on the day upon which his

(٣) - ٣٢٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي قَلَابَةَ، عَنْ خَالِدِ بْنِ الْجَلَاجَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَتَانِي رَبِّي فِي أَخْسَنِ صُورَةٍ فَقَالَ: يَا مُحَمَّدُ! فَقُلْتُ: لَيْكَ رَبِّي وَسَعْدَنِيَّكَ، فَقَالَ: فِيمَ يَحْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: [رَبُّ] لَا أَدْرِي، فَوَضَعَ يَدَهُ بَيْنَ كَتْفَيَّ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَنَيَّيَّ فَعِلِمْتُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، قَالَ: يَا مُحَمَّدُ، فَقُلْتُ: لَيْكَ رَبِّ وَسَعْدَنِيَّكَ، قَالَ: فِيمَ يَحْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: فِي الدَّرَجَاتِ وَالْكَفَارَاتِ، وَفِي نَقلِ الْأَفْدَامِ إِلَى الْجَمَاعَاتِ، وَإِشْبَاغِ الْوُضُوءِ فِي الْمَكْرُوهَاتِ، وَانتِظَارِ الصَّلَاةِ بَعْدَ الصَّلَاةِ، وَمَنْ يُحَافِظُ عَلَيْهِنَّ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ ذُنُوبِهِ كَيْوَمْ وَلَدَتْهُ أُمُّهُ». [قال أبو عيسى:] هذا حديث حسن غريبٌ منْ هذا الوجه قال: وفي الباب عنْ

mother bore him.”” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadîth* is *Hasan Gharîb* from this route. He said: There are narrations on this topic from *Mu‘âdh bin Jabal*, and *‘Abdur-Rahmân bin ‘A’ish* from the Prophet ﷺ. And this *Hadîth* has been reported in its entirety from *Mu‘âdh bin Jabal* from the Prophet ﷺ, and he (ﷺ) said: “I dozed off and fell deep asleep, then I saw my Lord in the best of appearances. He said: ‘What is it that the most exalted group busy themselves with?’”

مُعاذُ بْنُ جَبَلٍ وَعَبْدُ الرَّحْمَنِ بْنُ عَائِشٍ عَنِ النَّبِيِّ ﷺ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مُعاذِ ابْنِ حَبَلٍ، عَنِ النَّبِيِّ ﷺ بِطُولِهِ وَقَالَ: «إِنِّي نَعَثُ فَاسْتَقْلَتْ نَوْمًا فَرَأَيْتُ رَبِّي فِي أَحْسَنِ صُورَةٍ فَقَالَ: فِيمَا يَخْصِمُ الْمَلَأُ الْأَعْلَى». .

تخریج: [حسن] وأخرجه ابن أبي عاصم في السنة، ح: ٤٦٩ من حديث معاذ بن هشام الدستوائي به * قتادة عنعن وللحديث شواهد منها الحديث الآتي * وفي الباب عن معاذ بن جبل [يأتي: ٣٢٣٥] وعبدالرحمن بن عائش [يأتي: ٣٢٣٥ والدارمي: ١٢٦/٢، ح: ٢١٥٥ وأبو نعيم في معرفة الصحابة: ٤/١٨٦٢، ح: ٤٦٨٧، وليد بن مسلم صرح بالسماع المسلسل].

(4). 3235. *Mu‘âdh bin Jabal* [may Allâh be pleased with him] said: “One morning, the Messenger of Allâh ﷺ was prevented from coming to us for *Salât As-Subh*, until we were just about to look for the eye of the sun (meaning, sunrise). Then he came out quickly, had the *Salât* prepared for. The Messenger of Allâh ﷺ performed the *Salât*, and he performed his *Salât* in a relatively quick manner. When he said the *Salâm*, he called aloud with his voice saying to us: ‘Stay in your rows as you are.’ Then he turned coming near to us, then he said: ‘I am going to narrate to you what kept me from you this morning: I got up during the night, I performed *Wuđû’* and prayed as much as I was able to, and I dozed

(٤) - ٣٢٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعاذُ بْنُ هَانِئٍ: حَدَّثَنَا أَبُو هَانِئٍ السُّكْرِيُّ: حَدَّثَنَا جَهْضُومُ بْنُ عَبْدِ اللَّهِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ زَيْدِ بْنِ سَلَامٍ، عَنْ أَبِي سَلَامٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ الْحَضْرَمِيُّ: أَنَّهُ حَدَّثَهُ عَنْ مَالِكِ بْنِ يُخَالِرَ السَّكْسَكِيُّ، عَنْ مُعاذِ بْنِ جَبَلٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: أَخْبَسَ عَنَّا رَسُولُ اللَّهِ ﷺ ذَاتَ عَدَاءً مِنْ صَلَاةِ الصُّبْحِ حَتَّىٰ كَدْنَا نَتَرَاءِي عَيْنَ الشَّمْسِ، فَخَرَجَ سَرِيعًا فَتَوَبَ بِالصَّلَاةِ فَصَلَّى رَسُولُ اللَّهِ ﷺ وَتَجَوَّزَ فِي صَلَاةِهِ، فَلَمَّا سَلَّمَ دَعَا بِصَوْتِهِ فَقَالَ لَنَا: «عَلَىٰ مَصَافِكُمْ كَمَا أَنْتُمْ» ثُمَّ افْتَلَ إِلَيْنَا ثُمَّ قَالَ: «أَمَا إِنِّي سَأُحَدِّثُكُمْ مَا حَبَسَنِي عَنْكُمُ الْغَدَاءَ: أَنِّي

off during my *Salât*, and fell deep asleep. Then I saw my Lord, Blessed and Most High, in the best of appearances. He said: ‘O Muḥammad!’ I said: ‘My Lord here I am my Lord!’ He said: ‘What is it that the most exalted group busy themselves with?’ I said: ‘I do not know Lord.’ And He said it three times.” He said: “So I saw Him place His Palm between my shoulders, and I sensed the coolness of His Fingertips between my breast. Then everything was disclosed for me, and I became aware. So He said: ‘O Muḥammad!’ I said: ‘Here I am my Lord!’ He said: ‘What is it that the most exalted group busy themselves with?’ I said: ‘In the acts that atone.’ He said: ‘And what are they?’ I said: ‘The footsteps to the congregation, the gatherings in the *Masājid* after the *Salât*, *Isbâgh Al-Wudû'* during difficulties.’ He said: ‘Then what else?’ I said: ‘Feeding others, being lenient in speech, and *Salât* during the night while the people are sleeping.’ He said: ‘Ask.’ I said: ‘O Allâh! I ask of you the doing of good deeds, avoiding the evil deeds, loving the poor, and that You forgive me, and have mercy upon me. And when You have willed *Fitnah* in the people, then take me without the *Fitnah*. And I ask You for Your love, the love of whomever You love, and love of the deeds that bring one nearer to Your love.’” the Messenger of Allâh ﷺ said: “Indeed it is true, so study it and learn it.” (*Hasan*)

فُمْتُ مِنَ اللَّيلَ فَوَضَّأْتُ فَصَلَّيْتُ مَا قُدِرَ لِي فَعَسَتُ فِي صَلَاتِي فَاسْتَقْلَتُ، فَإِذَا أَنَا بِرَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ فَقَالَ: يَا مُحَمَّدُ، قُلْتُ: رَبُّ لَيْكَ رَبُّ، قَالَ: فِيمَ يَخْتَصُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: لَا أَدْرِي رَبُّ قَالَهَا تَلَاثَةً، قَالَ: فَرَأَيْتَهُ وَضَعَ كَمَّةَ بَيْنَ كَيْفَيَّيْ، قَدْ وَجَدْتُ بَرَدًا نَامِلَهُ بَيْنَ ثَدَيَّ فَتَجَلَّ لِي كُلُّ شَيْءٍ وَعَرَفْتُ، فَقَالَ: يَا مُحَمَّدُ! قُلْتُ: لَيْكَ رَبُّ، قَالَ: فِيمَ يَخْتَصُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: فِي الْكُفَّارَاتِ، قَالَ: مَا هُنَّ؟ قُلْتُ: مَشْيُ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَالْجُلُوسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَاةِ، وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكْرُوهَاتِ، قَالَ: ثُمَّ فِيمَ؟ قُلْتُ: إِطْعَامُ الطَّعَامِ، وَلَيْلُ الْكَلَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ بَيْمَانٌ. قَالَ: سَلَّ، قُلْتُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْحَيَّاتِ، وَزَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا أَرْدَتَ فِتْنَةً فِي قَوْمٍ فَتُوفِّنِي غَيْرَ مَفْتُونٍ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُتَرَبَّ إِلَى حُبِّكَ». قَالَ رَسُولُ الله ﷺ: «إِنَّهَا حَقٌّ فَادْرُسُوهَا ثُمَّ تَعْلَمُوهَا».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ صَحِحُ. سَأَلَتْ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَقَالَ: هَذَا حَدِيثُ [حَسَنٌ] صَحِحٌ وَقَالَ: هَذَا أَصَحُّ مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيْدَ بْنِ جَابِرٍ

Abū 'Eisā said: This *Hadîth* is *Hasan Sahîh*. I asked Muhammad bin Ismâ'il about this *Hadîth*, he said: This *Hadîth* is [*Hasan Sahîh*.]” And he said: “This *Hadîth* is more correct than the narration of Al-Walîd bin Muslim, from 'Abdur-Rahmân bin Yazîd bin Jâbir. He said: *Khalîd* bin Al-Lajlaj narrated to us: “'Abdur-Rahmân bin 'Âishah Al-Hadramî narrated to me. He said: ‘The Messenger of Allâh ﷺ said.’” And he mentioned the *Hadîth*, but this is not preserved. This is how Al-Walîd bin Muslim mentioned it in his narration: “From 'Abdur-Rahmân bin 'Âishah who said: ‘I heard the Messenger of Allâh ﷺ’” And Bishr bin Bakr reported this *Hadîth* from 'Abdur-Rahmân bin Yazîd bin Jâbir, with this chain, from 'Abdur-Rahmân bin 'Âishah from the Prophet ﷺ. And this is more correct. And 'Abdur-Rahmân bin 'Âishah did not hear from the Prophet ﷺ.

قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْجَلَاجِ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَائِشَةِ الْحَاضِرَيْهِ قَالَ: رَسُولُ اللَّهِ ﷺ. فَذَكَرَ الْحَدِيثَ وَهَذَا عَيْرٌ مَحْفُوظٌ. هَكَذَا ذَكَرَ الْوَلِيدُ فِي حَدِيثِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِشَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ. وَرَوَى يَشْرُبُ بْنُ بَكْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ هَذَا الْحَدِيثَ بِهِذَا الْإِسْنَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِشَةِ عَنِ النَّبِيِّ ﷺ، وَهَذَا أَصَحُّ. وَعَبْدُ الرَّحْمَنِ بْنُ عَائِشَةَ لَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٢٤٣ / ٥ من حديث جهضم بن عبد الله به.

Chapter 39. Regarding Sûrat Az-Zumar

(المعجم ٣٩) - [باب: ومن] سورة
الزمر (التحفة ٤٠)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3236. 'Abdullâh bin Az-Zubair narrated from his father who said: “When (the following) was revealed: ‘Then, on the Day of Resurrection, you will be disputing

(١) - ٣٢٣٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدٍ بْنِ عَمْرُو بْنِ عَلْقَمَةَ، عَنْ يَخْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ

before your Lord.^[1] Az-Zubair said: "O Messenger of Allāh! We will repeat our disputes after what happened between us in the world?" He said: "Yes." So he said: "Indeed this is a very serious matter." (*Hasan*)

عبد الله بن الزبير عن أبيه قال: لئن نزلت
﴿لَئِنْ كُمْ يَوْمَ الْقِيَمَةَ عِنْدَ رَبِّكُمْ تَخَصَّمُونَ﴾
[٣١] قال الزبير: يا رسول الله! أتكرر علينا
الحُسْنَةُ بَعْدَ الذِّي كَانَ يَتَنَاهَا فِي الدُّنْيَا؟
قال: «نعم»، فقال: إِنَّ الْأَمْرَ إِذْنُ لَشَدِيدٍ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيقٌ.

تخریج: [إسناده حسن] وأخرجه أحمد: ١٦٤ والحميدي، ح: ٦٠ عن سفيان بن عيينة به
وصح بالسماع وصححه الحاکم: ٢٤٩، ٤٣٥، ٢٤٩٢/٤، ٥٧٢ ووافقه الذهبي.

Comments:

The case and the argument of a Monotheist and a Polytheist that took place in this world will also be brought forward before Allāh on the Last Day; the real and final decree would be made then about who was right and who was wrong. The appearance before Allāh is not an easy task.

(2). 3237. Asmā' bint Yazid said: "I heard the Messenger of Allāh ﷺ reciting: 'Say: "O My slaves who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins and I do not mind."^[2] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Thābit from Shahr bin Hawshab. [He said: Shahr bin Hawshab reported from Umm Salamah Al-Anṣāriyyah, and Umm Salamah Al-Anṣāriyyah is Asmā' bint Yazid].

(٢) - ٣٢٣٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنَا حَبَّانُ بْنُ هَلَالٍ وَسُلَيْمَانُ بْنُ حَرْبٍ
وَحَاجَاجُ بْنُ مِهَالٍ قَالُوا: حَدَّثَنَا حَمَادُ بْنُ
سَلَمَةَ عَنْ ثَابِتٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ
أَشْمَاءَ بْنَتِ يَزِيدَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ: (يا عبادي الذين أشرفوا على
أنفسهم لا تقطعوا من رحمة الله إن الله يغفر
الذنوب جمِيعاً ولا يحيطلي).

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ثَابِتٍ عَنْ
شَهْرِ بْنِ حَوْشَبٍ. [قال: وشہر بن حوشب
یزوی عن ام سلمة الانصاریة وام سلمة
الانصاریة: هي اشماء بنت يزيد].

تخریج: [إسناده حسن] وأخرجه أحمد: ٤٥٤ من حديث حماد بن سلمة به وقال الحاکم:
٢٤٩/٢: "غريب عال ... الخ".

[1] *Az-Zumar* 39:31.

[2] Referring to *Az-Zumar* 39:53.

Comments:

Allâh sent message through His beloved Messenger to those who rely on the associates and the intercessors; O my servants who wronged their souls by committing sins, polytheism and disbelief, do not seek help and reliance of others having been disappointed, rather be the seekers of His forgiveness. He ﷺ is not bothered by whoever comes for forgiveness, even if one is extremely sinful and wicked, He ﷺ grants forgiveness. There is no need of seeking means and arbitrators to approach Him, He listens to every single individual and everyone can make a direct request to Him.

(3). 3238. 'Abdullâh said: "A Jew came to the Prophet ﷺ and said: 'O Muhammad! Allâh will seize the heavens upon a finger, the mountains upon a finger, the earths upon a finger, and the rest of creation upon a finger. Then He says: 'I am the King.'" He said: 'So the Messenger of Allâh ﷺ laughed until his molars were visible. He said: "They made not a just estimate of Allâh such as is due to Him."^[1] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

(٣) - ٣٢٣٨ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنِي مَنْصُورٌ وَسُلَيْمَانُ الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ يَهُودِيٌّ إِلَيَّ النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ عَلَى إِضَبَعِهِ، وَالْجِبَالَ عَلَى إِضَبَعِهِ، وَالْأَرْضِينَ عَلَى إِضَبَعِهِ، وَالْحَلَاقَةَ عَلَى إِضَبَعِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. قَالَ: فَصَرَحَكَ النَّبِيُّ ﷺ حَتَّى بَدَأَ نَوَاجِهَهُ. قَالَ: «وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ» ﴿٦٧﴾ .

[قال أبو عبيدة:] هذا حديث حسن صحيح.

تخریج: متفق عليه، وأخرجه البخاري، التوحید، باب قول الله تعالى: «لما خلقت بيديه» ح: ٢٧٤١ من حديث يحيى القطان ومسلم، ح: ٢٧٨٦ من حديث منصور به.

Comments:

The entire earth, all the heavens and all the creatures will be on the Fingers of Allâh, His Fingers are as They suit to the Self of the Almighty. As it is impossible to know the reality and the condition of Allâh's Self, similarly, the reality and the condition of His Fingers is beyond our knowledge and comprehension.

3239. 'Abdullâh said: "So the Prophet ﷺ laughed in amazement and approval." (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

(٣) - ٣٢٣٩ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] [بُنْدَارٌ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا فُضَيْلُ بْنُ عَيَّاضٍ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: فَصَرَحَكَ النَّبِيُّ ﷺ تَعَجُّباً وَتَضْرِيقاً .

[١] *Az-Zumar* 39:67.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، صفات المنافقين، باب صفة القيمة والجهة والنار، ح: ٢٧٨٦ من حديث فضیل بن عیاض به ورواه البخاری، ح: ٤٨١١ من حديث منصور به.

(4). 3240. Ibn 'Abbās narrated: "A Jew passed by the Prophet ﷺ, so the Prophet ﷺ said: 'O you Jew! Narrate something to us.' So he said: 'What shall you say O Abul-Qāsim, when Allāh places the heavens upon this, the earths upon this, the water upon this, the mountains upon this, and the rest of creation upon this?'" - Muḥammad bin Aṣ-Ṣalt, Abū Ja'far (one of the narrators) indicated first with his little finger, then followed one by one until he reached the index finger - "So Allāh, the Mighty and Sublime revealed: They made not a just estimate of Allāh such as is due to Him."^[1] (*Da'iif*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb Sāhiḥ*, we do not know of it [as a narration of Ibn 'Abbās] except from this route. Abū Kudainah's (a narrator in the chain) name is Yaḥyā bin Al-Muḥallab. [He said:] I saw Muḥammad bin Ismā'il reporting this *Hadīth* from Al-Hasan bin Shujā' from Muḥammad bin Aṣ-Salt.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٢٥١ من حديث أبي كدينة يحيى بن المهلب به * عطاء بن السائب اختلط، وأبو الصحن هو مسلم بن صبيح الهمданی.

(5). 3241. Mujāhid narrated that Ibn 'Abbās said: "Do you know

(٤) - ٣٢٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلَتِ: حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الصُّحَى، عَنْ أَبْنِ عَبَّاسٍ قَالَ: مَرَّ يَهُودِيٌّ بِالصَّلَتِ فَقَالَ لَهُ الرَّبِيعُ: (يَا يَهُودِيٌّ حَدَّثَنَا). فَقَالَ: كَيْفَ تَقُولُ يَا أَبَا القَاسِمِ إِذَا وَضَعَ اللَّهُ السَّمَوَاتِ عَلَى ذَهَابِ الْأَرْضِينَ عَلَى ذَهَابِ الْمَاءِ عَلَى ذَهَابِ الْجِبَالِ عَلَى ذَهَابِ سَائِرِ الْخَلْقِ عَلَى ذَهَابِهِ. وَأَشَارَ مُحَمَّدُ بْنُ الصَّلَتِ أَبُو جَعْفَرٍ بِخَتْصِرِهِ أَوْلَأَ ثُمَّ تَابَعَ حَتَّى بَلَغَ إِلَيْهِمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ (وَمَا قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ).

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ غَرِيبٌ صَحِيقٌ لَا نَعْرِفُهُ [من حديث ابن عباس] إِلَّا مِنْ هَذَا التَّوْجِهِ، وَأَبُو كُدَيْنَةَ اسْمُهُ يَحْيَى بْنُ الْمُهَبَّ. [قال:] وَرَأَيْتُ مُحَمَّدًا بْنَ إِسْمَاعِيلَ رَوَى هَذَا الْحَدِيثَ عَنِ الْحَسَنِ بْنِ شُجَاعٍ عَنْ مُحَمَّدٍ بْنِ الصَّلَتِ.

(٥) - ٣٢٤١ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْنَسَةَ بْنِ

^[1] Az-Zumar 39:67.

what is the width of *Jahannam*?" I said: "No." He said: "Yes, and by Allâh I do not know. 'Aishah narrated to me that she asked the Messenger of Allâh ﷺ about Allâh's saying: 'On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.'^[1] She said: 'I said: "Where will the people be on that day O Messenger of Allâh?" He said: "Upon the bridge over *Jahannam*." (*Sahîh*)

And there is a longer story with the *Hadîth*. He said: This *Hadîth* is *Hasan Sahîh Gharib* from this route.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١٤٥٣ عن سعيد بن نصر، وأحمد: ١١٦/٦ من حديث ابن المبارك به وهو في الزهد له (زوائد نعيم، ح: ٢٩٨) وصححه الحاكم: ٤٣٦/٢ ووافقه الذهبي.

Comments:

If the entire human will come on the bridge over the Hell and it will suffice them, then how vast Hell will be!

(6). 3242. [Masrûq narrated that 'Aishah said: "O Messenger of Allâh! – On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand."^[2] Where will the believers be?" He said: "Upon the *Sîrat* O 'Aishah!"^[3] (*Sahîh*)

Abû 'Eisâ said: This *Hadîth* is *Hasan Sahîh*.]

سَعِيدٌ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ مُجَاهِدٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَتَدْرِي مَا سَعَةُ جَهَنَّمَ؟ قُلْتُ: لَا، قَالَ: أَجْلٌ وَاللَّهُ مَا تَدْرِي، حَدَّثَنِي عَائِشَةُ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ «وَالْأَرْضُ جَمِيعًا قَبْصَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَتُ بِيَمِينِهِ»، قَالَتْ: قُلْتُ: فَأَيْنَ النَّاسُ يَوْمَئِذٍ يَا رَسُولَ اللَّهِ؟ قَالَ: «عَلَى جَهَنَّمَ» وَفِي الْحَدِيثِ قِصَّةٌ قَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيفٌ غَرِيبٌ مِّنْ هَذَا الْوَجْهِ.

(٦) - ٣٢٤٢ - [حدثنا ابن أبي عمر]. حدثنا سفيان عن داود بن أبي هند، عن الشعبي، عن مسروق، عن عائشة أنها قالت: يا رسول الله «والارض جميعاً قبضته يوم القيمة والسموات مطويت بيمينه» فما زلت أتساءل: قائل: على الصراط يا عائشة.

قال أبو عيسى: هذا حديث حسن صحيح.

تخریج: [صحیح] تقدم: ٣١٢١.

[1] Az-Zumar 39:67.

[2] Az-Zumar 39:67.

[3] See no. 3121.

(7). 3243. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow?)" The Muslims said: "So what should we say, O Messenger of Allāh?" He said: "Say: 'Allāh is sufficient for us and what a good protector He is. We rely upon [our Lord] Allāh'" – and perhaps Sufyān (one of the narrators) said: "upon Allāh we rely." (*Da'iif*)

[Abū 'Eisā said:] This *Hadîth* is *Hasan* [Al-A'mash also reported it from 'Atiyyah, from Abū Sa'eed].

(7) - ٣٢٤٣ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ مُطَرَّفٍ، عَنْ عَطِيَّةَ الْعَوْفِيِّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَيْفَ أَنْعَمْ وَقَدْ اتَّقَمْ صَاحِبُ الْقَرْنَىَّ الْفَرْنَ وَحَتَّىَ جَهَنَّمَ وَأَضْعَفَ سَمْعَهُ يَتَنْظِيرُ أَنْ يُؤْمِنَ أَنْ يُنْفَخَ فَيُنْفَخُ»، قَالَ الْمُسْلِمُونَ: فَكَيْفَ نَقُولُ يَا رَسُولَ اللهِ؟ قَالَ: «فُولُوا: حَشِبْنَا اللَّهُ وَنَعْمَ الْوَكِيلُ تَوَكَّلْنَا عَلَىَ اللَّهِ [رَبِّنَا]» وَرُبَّمَا قَالَ سُفِيَّانُ: «عَلَىَ اللَّهِ تَوَكَّلْنَا».

[Cf. Abū Ubayd]: [هذا حديث حسن] [وقد روأه الأعمش أيضاً عن عطيه، عن أبي سعيد].

تخریج: [إسناده ضعیف] وأخرجه أحمدر: ٧٤٠ والحمدی، ح: ٣/٧ عن سفیان بن عینه به وتقدم طرف: ٢٤٣١ * عطیه ضعیف وللحديث شواهد كثیرة ضعیفة عند ابن حبان، ح: ٢٠٠ والحاکم: ٥٥٩/٤ وغيرهما * حديث الأعمش عند أحمدر: ٣/٧٣.

Comments:

Muhammad is the last Messenger ﷺ and his people are the last nation. There is no other Messenger or another nation between him and the Last Day; therefore the blowing of the Trumpet after which the Day of Judgement will begin, the Angel who will blow the trumpet is fully ready and waiting for the command.

(8). 3244. 'Abdullâh bin 'Amr [may Allâh be pleased with him] said: "A Bedouin said: 'O Messenger of Allâh! What is *As-Sûr*?' He said: 'A horn which is blown into.'" (*Sahîh*)

[He said:] This *Hadîth* is *Hasan*, we only know of it as a narration of Sulaimân bin At-Taimî.

(8) - ٣٢٤٤ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْبِعَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَسْلَمَ الْعَجْلِيِّ، عَنْ بِشَرِّ بْنِ شَعَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ مَا الصُّورُ؟ قَالَ: «قَرْنُ يُنْفَخُ فِيهِ» [Cf.]: هَذَا حَدِيثُ حَسَنٌ إِنَّمَا تَعْرُفُهُ مِنْ حَدِيثِ سُلَيْمَانَ التَّيْمِيِّ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب ذكر البعث والصور، ح: ٤٧٢٢ من حديث سليمان التيمي به وانظر، ح: ٢٤٣٠ وصححه ابن حبان، ح: ٢٥٧٠ والحاکم: ٥٠٦/٢، ٤/٥٦٠ وافقه الذہبی.

(9). 3245. Abū Hurairah narrated: "In the market of Al-Madīnah, a Jew said: 'No! By the One who chose Mūsā above all humans.'" He said: "A man from the *Anṣār* raised his hand and struck him in his face. He said: 'You say this while Allāh's Prophet ﷺ is among us?' So the Messenger of Allāh ﷺ said: 'And the Trumpet will be blown and all who are in the heavens and the earth will swoon away, except him whom Allāh wills. Then it will be blown another time, and behold they will be standing, looking on.'^[1] So I shall be the first to raise his head and there will be Mūsā holding on to one of the supports of the Throne. So I will not know if he raised his head before me, or if he was one of those whom Allāh made the exception for. And whoever says: 'I am better than Yūnus bin Mattā, then he has indeed lied.'" (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه ماجه، الزهد، باب ذکر البعث، ح: ٤٢٧٤ من حديث محمد بن عمرو الليثي به وصححه البوصيري وللحديث شواهد عند البخاري، ح: ٢٤١١ ومسلم، ح: ٢٣٧٣ وغيرهما.

(10). 3246. Abū Hurairah narrated that the Prophet ﷺ said: "A caller will call out: 'You shall have life and never die; you shall be healthy and never be ill; you shall be young and never grow old; you shall live in favor and never suffer difficult circumstances.' That

(٩) - ٣٢٤٥ - حَدَّثَنَا أَبُو كُرْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ يَهُودِيٌّ فِي سُوقِ الْمَدِينَةِ لَا وَالَّذِي اضطُفَنَى مُوسَى عَلَى الشَّرِّ، قَالَ: فَرَفَعَ رَجُلٌ مِّنَ الْأَنْصَارِ يَدَهُ فَصَكَّ بِهَا وَجْهَهُ، قَالَ: تَشَوَّفُونَ هَذَا وَفِينَا نَبِيُّ اللَّهِ ﷺ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَقَوْمٌ فِي الظُّورِ فَصَعِقَ مَنْ فِي الْأَسْنَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ تَعَالَى فَنَحَّ فِي أَخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ» [٦٨] فَأَكْفُونُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ فَإِذَا مُوسَى أَخْذَ بِقَائِمَةَ مِنْ قَوَائِيمِ الْعَرْشِ، فَلَا أَذْرِي أَرْفَعَ رَأْسَهُ قَبْلِي أَمْ كَانَ مِمَّنِ اسْتَنْسَى اللَّهُ، وَمَنْ قَالَ: أَنَا خَيْرٌ مِّنْ يُونُسَ بْنِ مَعْنَى فَقَدْ كَذَبَ». [قال أبا عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِحٌ.

(١٠) - ٣٢٤٦ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ وَعَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا التَّوْرِيُّ: حَدَّثَنَا أَبُو إِسْحَاقَ: أَنَّ الْأَغَرَّ أَبَا مُسْلِمٍ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَنْبَدِي

^[1] Az-Zumar 39:68.

is the saying of Allâh Most High: This is Paradise, which you have been made to inherit because of your deeds that you used to do.”^[1] (*Sahîh*)

[Abû ‘Eîsâ said:] Ibn Al-Mubârak and others reported this *Hadîth* from Ath-Thawrî, and they did not mention it in *Marfû‘* form.

مَنَادٍ: إِنَّ لَكُمْ أَنْ تَخْيِّنَا فَلَا تَمُوْتُوا أَبْدًا، وَإِنَّ لَكُمْ أَنْ تَصْحُّوا فَلَا تَسْمُوْتُوا أَبْدًا، وَإِنَّ لَكُمْ أَنْ تَشْبُّهُوا فَلَا تَهْرُمُوا أَبْدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبْدًا، فَذَلِكَ قَوْلُهُ تَعَالَى: «وَتِلَكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا إِمَّا كُنْتُمْ تَعْمَلُوكُمْ»، «[الزخرف: ٧٢].

[قالَ أَبُو عِيسَى:] وَرَوَى ابْنُ الْمُبَارَكَ وَغَيْرُهُ هَذَا الْحَدِيثُ عَنِ الشَّرْرِيِّ وَأَنَّ يَرْقَعُوهُ. تَحْرِيق: وَأَخْرَجَ مُسْلِمُ، الْجَنَّةُ وَنِعِيمُهَا، بَابٌ: فِي دَوَامِ نَعِيمِ أَهْلِ الْجَنَّةِ ... إِلَخَ، ح: ٢٨٣٧ مِنْ حَدِيثِ عَبْدِ الرَّزَاقِ بْنِهِ.

Comments:

Paradise and its inheritance is mentioned several times in the Qur’ân. Paradise will, though, be granted with the Grace, Favor and Mercy of Allâh; but to enable for performing deeds, the acceptance of deeds and to favor with Paradise for the deeds of the perishing life is His Mercy and Grace. However the Mercy will be because of the good deeds.

Chapter 40. Regarding *Sûrat Al-Mu'min*

(المعجم ٤٠) - [بابٌ: وَمِنْ] سُورَةُ
الْمُؤْمِنِ (التحفة ٤١)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3247. An-Nu'mân bin Bashir narrated that the Prophet ﷺ said: “Supplication is the worship.” Then he recited: ‘And your Lord said: ‘Call upon Me, I will answer you. Verily, those who scorn My worship, they will surely enter Hell in humiliation.’’^[2] (*Sahîh*)

[Abû ‘Eîsâ said:] This *Hadîth* is *Hasan Sahîh*.

(١) - ٣٢٤٧ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُقِيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ ذَرٍّ، عَنْ يُسْعِيْنِ الْحَاضِرِيِّ، عَنْ التَّعْمَانِ بْنِ بَشِّيرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الدُّعَاءُ هُوَ الْعِبَادَةُ»، ثُمَّ قَالَ: «وَقَالَ رَبِيعُكُمْ أَدْعُوكُمْ أَسْتَجِبْ لَكُمْ إِنَّ الظَّرِيفَ يَسْكُنُونَ عَنْ عَبَادِيْنِ سَيْدُهُمْ جَهَنَّمَ دَاخِرِينَ». [٦٠].

[1] *Az-Zukhruf* 43:72.

[2] *Al-Mu'min* (*Ghâfir*) 40:60.

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج : [صحیح] تقدم : ۲۹۶۹ .

Comments:

The message is that there is no need of any mediator and arbitrator to ask anything from Me, whoever is in need of asking something should ask from Me only, I shall respond to his request. But despite this open generosity of Mine, he who ignores asking Me, he does so merely because of arrogance and pride. They should bear in mind; they shall soon fall into Hell because of their pride, being disgraced.

Chapter 41. Regarding *Sûrat Hâ Mim Sajdah*

(المعجم ۴۱) - [بابٌ : وَمِنْ] سُورَةِ حَمِّ
السَّجْدَةِ (التحفة ۴۲)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3248. Ibn Mas'ûd narrated: "Three men whose bellies were fat, but whose hearts had little understanding, were arguing at the House. Two of them were from Quraish and one was from Thaqîf – or two from Thaqîf, and one from Quraish. One of them said: 'Do you think that Allâh can hear what we are saying?' Another said: 'He can hear if we are loud, but He can not hear when we are quiet.' Another said: 'If He can hear when we are loud then He can hear when we are quiet.' So Allâh, the Mighty and Sublime revealed: And you have not been hiding yourselves, lest your ears and your eyes and your skins should testify against you."^[1] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

(۱) - ۳۲۴۸ - حَدَّثَنَا إِبْرَاهِيمُ عَمْرُونَ
حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مَجَاهِدٍ، عَنْ
أَبِي مَعْمَرٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: أَخْتَصَّمُ
عِنْدَ الْبَيْتِ ثَلَاثَةُ نَفَرٌ قُرَشِيَّانِ وَنَفَرٌ - أَوْ
نَفَرٌ قُرَشِيًّا - وَقُرُشِيًّا - قَلِيلٌ فَقْهَةُ قُلُوبِهِمْ، كَثِيرٌ
شَحْمٌ بُطُونِهِمْ، فَقَالَ أَحَدُهُمْ: أَتَرُونَ [أَنَّ]
اللَّهَ يَسْمَعُ مَا تَقُولُ؟ فَقَالَ الْآخَرُ: يَسْمَعُ إِنْ
جَهَرْنَا وَلَا يَسْمَعُ إِنْ أَخْفَيْنَا، وَقَالَ الْآخَرُ:
إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَهُوَ يَسْمَعُ إِذَا
أَخْفَيْنَا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ «وَمَا كُشِّطَ
تَسْتَرُونَ أَنْ يَشَهَّدَ عَلَيْكُمْ سَعْكُمْ وَلَا أَبْصَرُكُمْ وَلَا
جُلُودُكُمْ» [۲۲].

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ .

^[۱] *Fussilat* 41:22.

تخریج: متفق عليه، وأخرجه مسلم، صفات المنافقين، باب صفات المنافقين وأحكامهم، ح: ٤٨١٧ من حديث سفيان بن عيينة به.

(2). 3249. ‘Abdullâh said: “I was hiding beneath the covering of the Ka‘bah, and three men came along – a man from the Quraish, and two of his brothers-in-law from Thaqif, or a man from Thaqif and two of his brothers-in-law from the Quraish. Their bellies were fat, and they did not have much understanding. They said something that I could not understand, then one of them said: ‘Do you think that Allâh can hear what we are talking about?’ Another said: ‘If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.’ The other one said: ‘If He can hear something from us, then He can hear all of it.’” ‘Abdullâh said: “I mentioned that to the Prophet ﷺ, so Allâh revealed: ‘And you have not been hiding yourselves, lest your ears and your eyes and your skins should testify against...’ you up to His saying: ‘....and you have become of those utterly lost!’”^[1] (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan* [*Sahîh*].

(Another chain) with similar.

(٢) - ٣٢٤٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَرِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنْتُ مُسْتَرًا بِإِشْتَارِ الْكَبَّةِ فَجَاءَ ثَلَاثَةُ نَفَرٍ كَثِيرٍ شُحُومٍ بُطُونَهُمْ، قَلِيلٌ فَقَهْلُوهُمْ، قُرْشَىٰ وَحَنَّاتَهُ نَفَرَيَانِ أَوْ ثَقَفَىٰ وَحَنَّاتَهُ قُرْشَيَانِ، فَكَلَّمُوا بِكَلَامٍ لَمْ يَفْهَمُهُ، قَالَ أَحَدُهُمْ: أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ كَلَامَنَا هَذَا؟ قَالَ الْآخَرُ: إِنَّا إِذَا رَفَعْنَا أَصْوَاتَنَا سَمِعَهُ وَإِذَا لَمْ تَرْفَعْ أَصْوَاتَنَا لَمْ يَسْمَعْهُ، قَالَ الْآخَرُ: إِنْ سَمِعَ مِنْهُ شَيْئًا سَمِعَهُ كُلُّهُ. قَالَ عَبْدُ اللَّهِ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَأَنْزَلَ اللَّهُ: وَمَا كُنْتُ نَسِيرُونَ أَنْ يَتَهَدَّدَ عَلَيْكُمْ سَعْدَكُمْ وَلَا أَصْرِكُمْ وَلَا جُنُودَكُمْ إِلَى قَزْلَهِ ۝ فَأَضَبَّ حَمْمَتْ مِنَ الْخَنَّارِ ۝» [٢٢، ٢٢].

[قال أبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صحيح].

حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُلَيْمَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ تَحْوَةً.

تخریج: [صحيح] وأخرجه أحمد: ١/٣٨١ عن أبي معاوية الضرير به وصرح بالسماع والحديث السابق شاهد له.

^[1] *Fussilat* 41:22,23.

(3). 3250. Anas bin Mālik narrated that the Messenger of Allāh ﷺ recited: Verily those who say: “Our Lord is Allāh, and then they stand firm.”^[1] – He said: “People have said it, then most of them disbelieved, so whoever dies upon it, then he is among those who stood firm.” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is [Hasan] *Gharīb*, we do not know of it except from this route. I heard Abū Zur‘ah saying: “Affān reported a *Hadīth* from ‘Amr bin ‘Alī.” [And there are narrations related from the Prophet ﷺ, Abū Bakr, and ‘Umar, may Allāh be pleased with them, about this Āyah and the meaning of “They stand firm.”]

(٣) - ٣٢٥٠ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْفَلَادِسُ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ: حَدَّثَنَا سَهْلِيلُ بْنُ أَبِي حَزْمٍ الْقَطْعَنِيُّ: حَدَّثَنَا ثَابِتُ الْبَنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ: «إِنَّ الَّذِينَ قَاتَلُوا رِبَّنَا اللَّهَ تَمَّ أَسْقَدُوهُمْ» [٣٠] قَالَ: «قَدْ قَالَ النَّاسُ ثُمَّ كَفَرُوا كَفَرُهُمْ فَمَنْ مَاتَ عَلَيْهَا فَهُوَ مِمَّنِ اسْتَقَامَ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ [حَسْنٌ] عَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ سَمِعْتُ أَبَا زُرْعَةَ يَقُولُ: رَوَى عَفَانُ عَنْ عَمْرِو بْنِ عَلِيٍّ حَدِيثًا. [وَيُرَوَى فِي هَذِهِ الْآيَةِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: مَعْنَى اسْتَقَامُوا».

تخریج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ١١٤٧٠ عن عمرو بن علي به * سهيل بن أبي حزم: ضعيف (تقريب) قوله: "ويروى في هذه الآية عن النبي ﷺ وأبي بكر وعمر ... إلخ" انظر الدر المنشور ٣٦٣/٥.

Comments:

Those who accepted the call of the Messenger and then remained firm fully and wholeheartedly without paying any attention to the opponents, their firm steps did not shake or tremble, such are the successful ones.

Chapter 42. Regarding *Sūrat Ash-Shūra* [*Hā Mim ‘Ain Sīn Qāf*]

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

(المعجم ٤٢) - [بَابُ : وَمِنْ] سُورَةُ الشُّورَى [حَمَ عَسَقَ] (التحفة ٤٣)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٢٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ

^[1] *Fuṣṣilat* 41:30.

Say: "No reward do I ask of you for this except to be kind for my kinship with you."^[1] So Sa'eed bin Jubair said: 'To be kind to the family of Muhammad.' Ibn 'Abbâs replied: 'You know that there was no family of the Quraish except that the Messenger of Allâh ﷺ had some relatives among them.' He said: 'Except that you should uphold the ties of kinship that exist between me and you.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*. It has been reported from Ibn 'Abbâs through other routes.

[بُنْدَار]: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ طَاؤُوسًا قَالَ: سُئِلَ أَبْنُ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ: «قُلْ لَا أَشْنَأُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمُوَدَّةُ فِي الْقُرْبَى» [٢٣] فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: قُرْبَى آلِ مُحَمَّدٍ لَمْ يَكُنْ بَطْنُ مِنْ قُرْبَى إِلَّا كَانَ لَهُ فِيهِمْ قَرَابَةٌ فَقَالَ: إِلَّا أَنْ تَصِلُوا مَا بَيْتِي وَبَيْتُكُمْ مِنَ الْقَرَابَةِ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ عَيْنِ وَجْهٍ عَنْ أَبْنِ عَبَّاسٍ. تخریج: وأخرجه البخاري، التفسير، باب قوله: «إِلَّا الْمُوَدَّةُ فِي الْقُرْبَى»، ح: ٤٨١٨ عن بندار به.

Comments:

Various meanings of this Verse have been understood: according to Ibn 'Abbâs, if you do not embrace Islam, you should at least care that I am your relative; therefore at least listen to me and let me convey my message, do not annoy me and be not an obstacle before my call.

(2). 3252. 'Ubaidullâh bin Al-Wâzi' said: "A Shaikh from Banû Murrah narrated to me, he said: 'I arrived in Al-Kûfah and was informed about Bilâl bin Abî Burdah so I said: 'Indeed there is a lesson in him' so I went to him while he was imprisoned in his home, which he had built.' He said: 'After everything that had happened to him he had changed due to the punishment and the beatings, and now he was living in isolation. So I said: 'All praise is due to Allâh O Bilâl! I have seen

(٢) - ٣٢٥٢ - حَدَّثَنَا عَدْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا عَبْيَدُ اللَّهِ بْنُ الْوَازِعِ قَالَ: حَدَّثَنِي شِيْخٌ مِنْ بَيْتِي مُرَّةً قَالَ: قَدِمْتُ الْكُوفَةَ فَأَخْرِبْتُ عَنْ بِلَالِ بْنِ أَبِي بُرْدَةَ فَقُلْتُ: إِنَّ فِيهِ لَمُعْتَرًا فَأَتَيْتُهُ وَهُوَ مَحْبُوسٌ فِي دَارِهِ الَّتِي قَدْ كَانَ بَيْتِي، قَالَ: وَإِذَا كُلُّ شَيْءٍ مِنْهُ قَدْ تَغَيَّرَ مِنَ الْعَذَابِ وَالضَّرِبِ وَإِذَا هُوَ فِي قُشَاشٍ، فَقُلْتُ: الْحَمْدُ لِلَّهِ يَا بِلَالُ! لَقَدْ رَأَيْتُكَ وَأَنَّتَ تَمُرُّ بِنَا وَتُمْسِكُ بِأَنْفُكَ مِنْ عَيْنِ غُبَارٍ، وَأَنَّتَ فِي حَالِكَ هَذِهِ الْيَوْمَ. فَقَالَ:

[1] *Ash-Shûra* 42:23.

you passing by us holding your nose, and it was not from the dust! And today you are in this state.' So he said: 'Where are you from?' I said: 'From Banū Murrah bin 'Abbād.' So he said: 'Shall I not narrate a *Hadîth* to you, perhaps Allâh will benefit you by it?' I said: 'Go ahead.' He said: 'My father, Abû Burdah narrated from his father Abû Mûsâ, that the Messenger of Allâh ﷺ said: "No worshipper suffers a calamity nor what is worse than that or less, except due to a sin, and what Allâh pardons as a result of it is more." He (Abû Mûsâ) said: "And he recited: And whatever misfortune befalls you, it is because of what your hands have earned."^[1] (*Da'if*)

[Abû 'Eisâ said:] This *Hadîth* is *Gharib*, we do not know of it except through this route.

تخریج: [إسناده ضعیف] وهو في تفسیر عبد بن حمید كما في الدر المتنور: ٩/٦ * عیداً الله ابن الوازع وشیخه مجهولان ولاصل الحديث شواهد عند أحمد: ١٨٥/٦ وغيره.

Comments:

Any affliction that befalls in the world, it is the result of people's deeds, yet Allâh overlooks many of the evil deeds. The real purpose of afflictions is only warning and making them realise so that the people would redress their conditions.

Chapter 43. Regarding *Sûrat Az-Zukhruf*

*In the Name of Allâh,
the Merciful, the Beneficent*

(1). 3253. Abû Umâmah narrated that the Messenger of Allâh ﷺ

مَنْ أَنْتَ؟ فَقُلْتُ: مِنْ بَنِي مُرَّةَ بْنِ عَبَادَ.
فَقَالَ: أَلَا أَخْدُثُكَ حَدِيثًا عَسَى اللَّهُ أَنْ يَنْقُضَكَ
بِهِ؟ فَقُلْتُ: هَاتِ، قَالَ: حَدَثَنِي أَبِي أَبُو بُرْدَةَ
عَنْ أَبِيهِ أَبِي مُوسَى أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«لَا تُصِيبُ عَبْدًا نَكْبَةً فَمَا فَوْهَا أَفْدُونَهَا إِلَّا
يُذْنِبُ وَمَا يَعْفُو اللَّهُ عَنْهُ أَكْثَرُ». قَالَ: وَقَدْ
«وَمَا أَصَبَّكُمْ مِنْ مُصِيقَةٍ فِيمَا كَسَبْتُ
أَنِيدِكُمْ وَيَنْقُضُونَكُمْ كَثِيرًا» [٣٠].

[قالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ غَرِيبٌ لَا
يَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ .

(المعجم ٤٣) - [بَابُ: وَمِنْ] سُورَة
الزُّخْرُفِ (التحفة ٤٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٢٥٣ - حَدَثَنَا عَبْدُ بْنُ حُمَيْدٍ:

^[1] *Ash-Shûra* 42:30.

said: "No people go astray after having been guided, but they resort to arguing." Then the Messenger of Allâh ﷺ recited this *Ayah*: '...They quoted not the above example except for argument. Nay! But they are a quarrelsome people...'^[1] (*Hasan*)

[*Abû 'Eisâ* said:] This *Hadîth* is *Hasan Sahîh*. We only know of it as a narration of *Hajjâj bin Dînâr*, and *Hajjâj* is trustworthy, average in *Hadîth*. *Abû Ghâlib*'s name is *Hazâwwar*. (*Hajjâj* and *Abû Ghâlib* are narrators in the chain).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشِّرٍ الْعَبْدِيُّ وَيَعْلَمُ بْنُ عَبْيَةَ
عَنْ حَجَّاجِ بْنِ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَنْ
أَبِي أُمَّامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا
ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أَوْتُوا
الْجَدَلَ» ثُمَّ تَلَّ رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةُ:
«مَا ضَرَبُوكُمْ لَكُمْ إِلَّا جَدَلًا بَلْ هُوَ قَوْمٌ حَسِّمُونَ»
[٥٨]

[قَالَ أَبُو عَيسَى]: هَذَا حَدِيثُ حَسَنٍ
صَحِيحٌ إِنَّمَا تَعْرَفُهُ مِنْ حَدِيثِ حَجَّاجِ بْنِ
دِينَارٍ، وَحَجَّاجُ يَقْتَلُ مُقَارِبَ الْحَدِيثِ، وَأَبُو
غَالِبٍ اسْمُهُ: حَزَّوْرٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب اجتناب البدع والجدل، ح: ٤٨
من حديث محمد بن بشير العبدی به وصححه الحاکم: ٤٤٨ / ٢ وافقه الذہبی.

Comments:

When talking about the call and mission of the Prophets, the name of 'Eisâ would be mentioned; the Quraish used to say, Muhammad ﷺ criticised our gods but he admired 'Eisâ and regarded him a deity. It was then said that those people said so merely for useless argument and quarrel, otherwise they knew very well that the Qur'an did not speak about 'Eisâ as a deity, he was mentioned as an obedient servant of Allâh and a Messenger.

Chapter 44. Regarding *Sûrat Ad-Dukhân*

*In the Name of Allâh,
the Merciful, the Beneficent*

(المعجم ٤٤) - [بابٌ: وَمِنْ] سُورَةُ
الْدُخَانِ (التحفة ٤٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٢٥٤ - حَدَّثَنَا مَحْمُودُ بْنُ
عَيْلَانَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ إِبْرَاهِيمَ
الْجُدُّيُّ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ وَمَنْصُورٍ:
سَيِّعَا أَبَا الصَّحْبِيِّ يُحَدِّثُ عَنْ مَسْرُوقٍ قَالَ:

[١] *Az-Zukhruf* 43:58.

believers.” He became angry, and since he was reclining, he sat up then said: ‘When one of you is asked about something he knows, then let him speak accordingly’ – Mansûr (one of the narrators) narrated it as: “Then let him inform of it” – “And when asked about what he does not know, then let him say: ‘Allâh knows best.’” For indeed, it is part of a man’s knowledge, that when he is asked about something he does not know, he says: “Allâh knows best.” For verily Allâh, Most High said to His Prophet: Say: “No wage do I ask of you for this, nor am I one of the pretenders.^[1] When the Messenger of Allâh ﷺ saw that the Quraish were behaving stubbornly with him, he said: “O Allâh! Assist me against them with seven (years of famine) like the seven of Yûsuf.” So He punished them with drought making everything barren, until they ate skins and carcasses” – and one of them said: “bones.” He said: ‘And it appeared that smoke was coming out of the earth. So Abû Sufyân came to him and said: “Verily your people are being destroyed, so supplicate to Allah for them.”’ He said: “So this is about His saying: ‘The Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment.’”^[2] Mansûr narrated it as: “So this is about His saying: Our Lord! Remove the

جاء رَجُلٌ إِلَى عَبْدِ اللَّهِ فَقَالَ: إِنَّ فَاصًا يَقُصُّ يَقُولُ: إِنَّهُ يَخْرُجُ مِنَ الْأَرْضِ الدُّخَانُ فَيَأْخُذُ بِمَسَايِعِ الْكُفَّارِ وَيَأْخُذُ الْمُؤْمِنَ كَهِيمَةَ الرُّكَامِ، قَالَ: فَعَضِيبٌ وَكَانَ مُتَكَبِّرًا فَجَلَسَ ثُمَّ قَالَ: إِذَا سُئِلَ أَحَدُكُمْ عَمَّا يَعْلَمُ فَلْيَقُلْ بِهِ - قَالَ مَنْفُوسُ: فَلَيُخِبِّرَ بِهِ - وَإِذَا سُئِلَ عَمَّا لَا يَعْلَمُ فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنْ عِلْمِ الرَّجُلِ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ: اللَّهُ أَعْلَمُ، فَإِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ: «فُلْ مَا أَشْلَكْتَ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُنَكِّرِينَ» [ص: ٨٦] إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَأَى قُرْشَا اسْتَعْصَمُوا عَلَيْهِ قَالَ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبِيْنِ يُوسُفَ» فَأَخَذَتْهُمْ سَنَةً فَأَخْصَصْتُ كُلَّ شَيْءٍ حَتَّى أَكُلُوا الْجُلُودَ وَالْمَيْتَةَ - وَقَالَ أَحَدُهُمَا: الْعِظَامَ - قَالَ: وَجَعَلَ يَخْرُجُ مِنَ الْأَرْضِ كَهِيمَةَ الدُّخَانِ، قَالَ: فَاتَّاهُ أَبُو سُفْيَانَ فَقَالَ: إِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ لَهُمْ، قَالَ: فَهَذَا لِقَوْلِهِ: «يَوْمَ نَأْفِي السَّمَاءَ بِدُخَانٍ مُّبِينٍ ۝ يَعْنِي أَنَّ النَّاسَ هَذَا عَذَابَ الْيَوْمِ» [١١، ١٠] - قَالَ مَنْفُوسُ: هَذَا لِقَوْلِهِ: «رَبَّنَا أَكْثَفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ» [١٢] فَهَلْ يُكْسِفُ عَذَابَ الْآخِرَةِ؟ قَدْ مَضَى الْبَطْشَةُ وَاللَّرَامُ وَالدُّخَانُ، وَقَالَ أَحَدُهُمَا: الْقَمَرُ وَقَالَ الْآخَرُ: الرُّؤْمُ.

[1] *Sâd* 38:86.

[2] *Ad-Dukhân* 44:10,11.

torment from us, really we shall become believers.”^[1] – “So shall the punishment be removed from them in the Hereafter? *Al-Batshah*,^[2] *Al-Lizām*,^[3] the smoke,” – one of them said: “the moon” the other said: “The Romans have all passed.”[”] (*Sahīh*)

[*Abū ‘Eisā* said:] *Al-Lizām* [means] the Day of Badr. [He said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: متفق عليه، وأخرجه البخاري، التفسیر، باب: «ثم تولوا عنه وقالوا معلم مجنون»، ح: ٤٨٢٤ من حديث شعبة ومسلم، ح: ٢٧٩٨ من حديث الأعمش به.

Comments:

Batshah means the humiliated defeat in the battle of Badr; and *Lizām* refers to the disbeliever captives of the battle of Badr; *Dukhān* [smoke] is the one that the disbeliever observed due to the severity of starvation. The smoke mentioned in the Qur'ān is different than the smoke that will emerge before the Day of Judgement.

(2). 3255. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “There is no believer except that he has two doors: A door through which his deeds ascend, and a door through which his sustenance descends. So when he dies they weep for him. That is the meaning of the saying of Allāh, the Mighty and Sublime: And the heavens and the earth wept not for them, nor were they given respite.”^[4] (*Da'y*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Gharib*, we do not know of it being *Marfū‘* except through this route.

قال أبو عيسى: [و]اللزام [يعني] يوم بدْرٍ. [قال: و]هذا حديث حسن صحيح.

(٢) - ٣٢٥٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثَ: حَدَّثَنَا وَكِبْعَ عَنْ مُوسَى بْنِ عَيْدَةَ، عَنْ يَزِيدَ بْنِ أَبْيَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُؤْمِنٌ إِلَّا وَلَهُ بَابٌ يَصْعَدُ مِنْهُ عَمَلُهُ وَبَابٌ يَنْزَلُ مِنْهُ رِزْقُهُ، فَإِذَا مَاتَ بَكَيَا عَلَيْنَا فَدَلَكَ قَوْلُهُ عَزَّ وَجَلَّ: «فَمَا بَكَتْ عَنْهُمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ» [٢٩].

قال أبو عيسى: هذا حديث غريب لا نعرفه مرفوعاً إلّا من هذا الوجه، ومُوسَى بْنُ

[١] *Ad-Dukhān* 44:12.

[٢] See *Ad-Dukhān* 44:16, and see the *Tafsir* of Ibn Kathir (Abridged, Darussalam) vol. 8 p. 678.

[٣] “Torment” referring to *Al-Furqān* 25:77. See the *Tafsir* of Ibn Kathir (Abridged, Darussalam) vol. 7 p. 209.

[٤] *Ad-Dukhān* 44:29.

Mûsâ bin 'Ubaidah and Yazîd bin Abâan Ar-Raqâshî were both graded weak in *Hadîth*.

تخریج: [إسناده ضعيف] وأخرجه البغوي في معالم التنزيل: ٤١٣٢؛ وأبو علي، ح: ١٥٢/٤ من حديث موسى بن عبيدة به وهو ضعيف وشيخه يزيد بن أبان أيضاً ضعيف.

Comments:

This Verse informs that there are such people in the universe even those living in the heavens feel sad for their death and the earth weeps, but if an oppressor and a tyrant dies everything of the universe feels at ease.

Chapter 46. Regarding Sûrat *Al-Ahqâf*

(المعجم ٤٦) - [بَابُ : وَمِنْ] سُورَةُ
الْأَحْقَافِ (التحفة ٤٦)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(1). 3256. 'Abdul-Mâlik bin 'Umair narrated from the nephew of 'Abdullâh bin Salâm who said: "When they were after 'Uthmân, 'Abdullâh bin Salâm came, and 'Uthmân said to him: 'What did you come for?' He said: 'I came to assist you.' He said: 'Go to the people to repel their advances against me. For verily your going is better to me than your entering here.'" He said: "So 'Abdullâh bin Salâm went to the people and said: 'O you people! During *Jâhilîyyah* I was named so-and-so, then the Messenger of Allâh ﷺ named me 'Abdullâh, and some *Ayât* from the Book of Allâh were revealed about me. (The following) was revealed about me: 'A witness from among the Children of Isrâ'il has testified to something similar, and believed while you rejected. Verily, Allâh does not guide the wrongdoing

(١) - ٣٢٥٦ - حَدَّثَنَا عَلَيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا أَبُو مُحَيَّةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ ابْنِ أَخِي عَبْدِ اللّٰهِ بْنِ سَلَامٍ قَالَ: لَمَّا أُرِيدَ عُثْمَانَ جَاءَ عَبْدُ اللّٰهِ بْنُ سَلَامٍ فَقَالَ لَهُ عُثْمَانُ: مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ فِي نُصْرَتِكَ قَالَ: اخْرُجْ إِلَى النَّاسِ فَاطْرُدْهُمْ عَنِّي، فَإِنَّكَ خَارِجٌ خَيْرٌ لِي مِنْكَ دَاخِلٌ، قَالَ: فَخَرَجَ عَبْدُ اللّٰهِ بْنُ سَلَامٍ إِلَى النَّاسِ فَقَالَ: أَيُّهَا النَّاسُ إِنَّهُ كَانَ اسْعِي فِي الْجَاهِلِيَّةِ فُلُانٌ فَسَمَّانِي رَسُولُ اللّٰهِ ﷺ عَبْدُ اللّٰهِ وَزَرَّلَتْ فِي آيَاتٍ مِنْ كِتَابِ اللهِ، وَزَرَّلَتْ فِي: «وَشَهَدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَقَاتَنَ وَأَسْتَكْبَرَ إِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظَّلِيمِينَ» [١٠] وَزَرَّلَتْ فِي: «فَلَمْ كَفَنَ بِاللهِ شَهِيدًا بَنِي وَبَنِتِكُمْ وَمَنْ عِنْدُهُ عَلَمٌ الْكَبِيرُ» [الرعد: ٤٣]، إِنَّ اللّٰهَ سَيْفًا مَعْمُودًا عَنْكُمْ وَإِنَّ

people.^[1] And (the following) was revealed about me: 'Sufficient as a witness between me and you is Allâh, and those too who have knowledge of the Scripture.'^[2] Allâh has sheathed the sword from you, and the angels are your neighbors in this city of yours, the one in which the Revelation came to your Prophet. But by Allâh! (Fear) Allâh regarding this man; if you kill him, then by Allâh! If you kill him then you will cause the angels to remove your goodness from you, and to raise Allâh's sheathed sword against you, such that it will never be sheathed again until the Day of Resurrection.'" He said: "They said: 'Kill the Jew and kill 'Uthmân.'" (*Da'yf*)

[Abû 'Eisâ said:] This *Hadîth* is [Hasan] *Gharîb*. Shu'aib bin Šafwân reported it from 'Abdul-Malik bin 'Umair, from Ibn Muhammâd bin 'Abdullâh bin Salâm, from his grandfather, 'Abdullâh bin Salâm.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، الأدب، باب تغیر الأسماء، ح: ٣٧٣٤ من حديث أبي محياة به مختصراً * ابن أخي عبد الله بن سلام لم يوثقه غير الترمذی فيما أعلم فهو مستور * حديث عبد الملك بن عمير رواه الطبراني (مجمع الزوائد: ٩٢، ٩٣) وانظر جامع المسانيد والسنن لابن كثير: ٨/٦٥.

Comments:

The Verses mentioned in this *Hadîth* are from two different *Sûrah* different revealed in the Makkah era; whereas 'Abdullâh bin Salâm embraced Islam in Al-Madinah, after the emigration. His saying 'these Verses were revealed regarding him' means the meaning of these Verses also applies to him, so they were revealed regarding the people like myself. As I am honored with this status and rank, I am telling you to correct your aim and not to commit the murder of 'Uthmân ﷺ; the consequences of 'Uthmân's murder would be very dangerous for the Muslims.

^[1] *Al-Ahqâf* 46:10.

^[2] *Ar-Râ'd* 13:43.

الملائكة قد جاورتكم في بلادكم هذا الذي نزل فيه نبئكم، فالله! الله! في هذا الرّجل أن تقتلوه قوله! إن قاتلتموه لنطربونَ جِيرانَكُم الملائكة ولستُنَسِّلَ سيفَ الله المعمودَ عنكم فلا يعمد إلى يوم القيمة، قال: فقالوا: اقتلوا اليهوديَّ واقتلوه عنوان.

[قال أبو عيسى:] هذا حديث [حسن] غريب. وقد رواه شعيب بن صقوان عن عبد الملك بن عمير، عن ابن محمد بن عبد الله ابن سلام، عن جده عبد الله بن سلام.

(2). 3257. Āishah [may Allāh be pleased with her] said: "When the Prophet ﷺ saw storm clouds he would pace back and forth. And when it rained, he would relax." She said: "I said something to him about that, and he said: 'What do I know? Maybe it is as Allāh, Most High said: Then, when they saw it as a dense cloud approaching their valleys, they said: This is a cloud bringing us rain.'"^[1] (*Sahīh*)
 [Abū 'Eisā said:] This *Hadīth* is *Hasan*.

(٢) - ٣٢٥٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الأَسْوَدَ أَبُو عَمْرُو الْبَصْرِيُّ : حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ ابْنِ جُرَيْجٍ ، عَنْ عَطَاءٍ ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ : كَانَ النَّبِيُّ ﷺ إِذَا رَأَى مَخْيَلَةً ، أَفْبَلَ وَأَدْبَرَ فَإِذَا مَطَرَتْ ، سُرِّيَ عَنْهُ ، قَالَتْ : فَقُلْتُ لَهُ : فَقَالَ : «وَمَا أَنْدَرَ لَعْلَهُ كَمَا قَالَ اللَّهُ تَعَالَى : «فَلَمَّا رَأَوْهُ عَارِضاً مُسْتَقْبِلَ أَوْدِيَّهُمْ قَاتُلُوا هَذَا عَارِضاً مُغْطِرًا» . » [٢٤]

[قال أبو عيسى:] هذا حديث حسن.

تخریج: متفق عليه، وأخرجه البخاري، بده الخلق، باب ما جاء في قوله: «وهو الذي يرسل الرياح نشراً بين يدي رحمته»، ح: ٣٢٠٦ ومسلم، ح: ٨٩٩ من حديث ابن جریح به.

Comments:

The Prophet ﷺ would become fearful as he would see clouds in the sky, lest there should be Allāh's punishment in the form of clouds; and when the clouds bring rain and the danger had passed, his fear and anxiety would also disappear. He would also have this fear and worry for the territories where he himself was not present, as the people could not be punished where he used to be. Allāh never punished a nation so long as the Prophet was among them.

(3). 3258. *Ash-Sha'bī* narrated that 'Alqamah said: "I said to Ibn Mas'ūd, may Allāh be pleased with him: 'Did any of you accompany the Prophet ﷺ on the Night of the Jinn?' He said: 'None of us accompanied him. One night, while he was in Makkah, we could not find him. We said: "He has been murdered [or] snatched, what has happened to him?" So we spent the worst night a people could spend until the morning' or 'it was

(٣) - ٣٢٥٨ - حَدَّثَنَا عَلَيْهِ بْنُ حُجْرَةَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاؤُدَّ ، عَنْ الشَّعْبِيِّ ، عَنْ عَلْقَمَةَ قَالَ : قُلْتُ لِابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ : هَلْ صَحَّبَ النَّبِيَّ ﷺ لِيَّةَ الْجَنِّ مِنْكُمْ أَحَدُ؟ قَالَ : مَا صَحَّبَهُ مِنَ أَحَدٍ وَلَكِنْ قَدِ افْتَدَنَاهُ دَاثَ لِيَّةَ وَهُوَ بِمَكَّةَ ، فَقُلْنَا : اغْتَلَ [أَوْ] اسْتُطِيرَ مَا فُعِلَ بِهِ؟ فَقَاتَ لِيَّةَ بَاتَ بِهَا قَوْمٌ حَتَّى إِذَا أَضْبَحْنَا ، أَوْ كَانَ فِي وَجْهِ الصُّبْحِ إِذَا نَعْنُ بِهِ يَجِيءُ مِنْ

^[1] *Al-Ahqaf* 46:24.

about dawn when we saw him coming from the direction of Hirā.' He said: 'They told him about what they had went through.'" "So he (ﷺ) said: 'Someone from the Jinn came to invite me, so I went to them to recite for them.' He said: "So we went and saw their tracks and the traces of their camp fire." Ash-Sha'bī said: "They asked him about their provisions – and they were Jinns of Mesopotamia – so he said: 'Every bone upon which Allāh's Name has not been mentioned, that falls into your hands, which has an abundance of meat, and every dropping or dung is fodder for your beasts.'" So the Messenger of Allāh ﷺ said: "Do not perform *Istinja'* with them for indeed they are provisions for your brothers among the Jinns." (*Sahīh*)

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

قَبْلِ حِرَاءَ قَالَ: فَذَكَرُوا لَهُ الَّذِي كَانُوا فِيهِ
قَالَ: فَقَالَ: أَتَانِي دَاعِي الْجِنِّ فَأَتَيْتُهُمْ
فَقَرَأْتُ عَلَيْهِمْ، قَالَ: فَانْطَلَقَ فَأَرَانَا آثَارَهُمْ
وَآثَارَ نَبِرَائِهِمْ. قَالَ الشَّعْبِيُّ: وَسَأَلُوهُ الرَّأْدَ
وَكَانُوا مِنْ جِنَّةِ الْجَزِيرَةِ فَقَالَ: كُلُّ عَظَمٍ لَمْ
يُذْكُرَ اسْمُ اللَّهِ عَلَيْهِ يَقْعُدُ فِي أَيْدِيكُمْ أَوْفَرَ مَا
كَانَ لَحْمًا، وَكُلُّ بَعْرَةً أَوْ رَوْثَةً عَلَفْ
لِدَوَابَّكُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: فَلَا
سَتَسْتَجُوا بِهِمَا فَإِنَّهُمَا زَادُ إِخْرَانَكُمْ مِنَ
الْجِنِّ.».

[قال أبو عيسى: [هذا حديث حسن صحيح.]

تخریج: [إسناده صحيح] وأخرجه مسلم، الصلوة، باب الجهر بالقراءة في الصبح والقراءة على الجن، ح: ٤٥٠ / ١٥٠ عن علي بن حجر به.

Comments:

This *Hadīth* tells that on the night known by the name of 'Night of the Jinn' no Companion was with the Prophet in it, He was by himself and he recited the Qur'an to the Jinns.

Chapter 47. Regarding *Sūrat Muhammād*

(المعجم ٤٧) - [بَابُ: وَمِنْ] سُورَةُ
مُحَمَّدٍ ﷺ (التحفة ٤٧)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3259. Az-Zuhri narrated from Abū Salamah, from Abū Hurairah [may Allāh be pleased with him]

(١) - ٣٢٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ

(regarding): ‘And seek forgiveness for your sins, and also for the believing men and women.’^[1] That the Messenger of Allāh ﷺ said: “Indeed I ask Allāh for forgiveness seventy times a day.” (*Sahih*)

[He said:] This *Hadīth* is *Hasan Sahīh*. It has also been related from Abū Hurairah, from the Prophet ﷺ, that he said: “Indeed I seek forgiveness from Allāh a hundred times a day.” Muhammad bin ‘Amr reported it from Abū Salamah from Abū Hurairah.

الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] «وَاسْتَغْفِرُ لِذَنْكَ وَلِمُؤْمِنَيْنَ وَالْمُؤْمِنَاتِ» [١٩]، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَا سْتَغْفِرُ اللَّهَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً» [قَالَ: هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ . وَبَرَوَى عَنْ أَبِي هُرَيْرَةَ [أَيْضًا] عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنِّي لَا سْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةً مَرَّةً» رَوَاهُ مُحَمَّدُ بْنُ عَمْرُو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ .

تخریج : وأخرج البخاري، الدعوات، باب استغفار النبي ﷺ في اليوم والليلة، ح: ٢٣٠٧ من حديث الزهرى به وهو في تفسير عبدالرزاق، ح: ٢٨٨٢ * حديث محمد بن عمرو: رواه ابن ماجه، ح: ٣٨١٥ وسنه حسن وله شاهد عند النسائي في الكبرى، ح: ١٠٢٧١.

Comments:

Here the word ‘sin’ is referred to the Prophet ﷺ, the mistake of the Prophet’s is always in matters of obedience, it never happened for the fulfillment of desires, nor did they do so intentionally and willingly. However, they sometimes went beyond the fixed limits when obeying the truth; as there are distinctive scales and criteria between true and false, so they were held accountable even for the least unintentional slip, and Allāh ﷺ guided them.

(2). 3260. Abū Hurairah said: “One day, the Messenger of Allāh ﷺ recited this Āyah: ‘And if you turn away, He will replace you with other people; then they will not be like you.’^[2] They said: ‘And who will replace us?’ So the Messenger of Allāh ﷺ patted the shoulder of Salmān, then he said: ‘This one and his people, this one and his people.’” (*Hasan*)

[He said:] This *Hadīth* is *Gharib*. There is criticism regarding its

(٢) - ٣٢٦٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا شَيْخُ مِنْ أَهْلِ الْمَدِينَةِ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: تَلَاقَ رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ يَوْمًا : «وَلَمْ تَنْتَلِهَا إِلَّا كَفُوئُوا أَمْتَلُكُمْ» [٣٨] قَالُوا: وَمَنْ يُشَبِّهُ بِنَا؟ قَالَ: فَصَرَبَ رَسُولُ اللَّهِ ﷺ عَلَى مَنْكِبِ سَلْمَانَ ثُمَّ قَالَ: «هَذَا وَقْوَمُهُ هَذَا وَقْوَمُهُ» .

[1] *Muhammad* 47:19.

[2] *Muhammad* 47:38.

chain. ‘Abdullâh bin Ja‘far also reported this *Hadîth* from Al-‘Alâ’ bin ‘Abdur-Râhmân.

[قال:] هَذَا حَدِيثٌ غَرِيبٌ، فِي إِسْنَادٍ مَقَالٌ. وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَيْضًا هَذَا الْحَدِيثَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ.

تخریج: [حسن] * شیخ مجھول والحدیث الاتی شاهد له وهو به حسن.

Comments:

The aim of the Verse is that Allâh is not in need of anyone, He would bring some other people to replace those who regard their work for religion as a favor to the religion, and they will offer their service to the religion just for His sake and Pleasure. The contribution of non-Arabs in the field of *Tafsîr* and explanation of the Qur'ân and the *Sunnah* is more than just the Arabs, as Salmân Al-Fârisî [Persian] was a non-Arab.

The role of the Al-Fârisî [Persians] in service to the religion will be discussed, Allâh Willing, in the commentary of *Sûrat Al-Jumu‘ah*.

(3). 3261. Abû Hurairah narrated: “Some people among the Companions of the Messenger of Allâh ﷺ said: ‘O Messenger of Allâh! Who are these people whom Allâh mentioned, that if we turn away they would replace us, then they would not be like us?’” He said: “And Salmân was beside the Messenger of Allâh ﷺ, so the Messenger of Allâh ﷺ patted Salmân’s thigh and said: ‘This one and his companions, and by the One in Whose Hand is my soul! If faith were suspended from Pleiades, then it would be reached by men from Persia.’” (*Hasan*)

[Abû ‘Eisâ said:] ‘Abdullâh bin Ja‘far bin Najîh (a narrator in the chain) is the father of ‘Alî bin Al-Madînî. ‘Alî bin Hujr reported a lot from ‘Abdullâh bin Ja‘far. ‘Alî narrated this *Hadîth* to us from Ismâ‘il bin Ja‘far, from ‘Abdullâh bin Ja‘far bin Najîh. [And Bishr bin Mu‘âdh narrated to us (he said): “‘Abdullâh bin Ja‘far narrated to

(٣) - ٣٢٦١ - حَدَّثَنَا عَلَيْهِ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ نَجِيحٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَيْيَهُ، عَنْ أَيْيَهُ هُرِيْرَةً أَهْنَهُ قَالَ: قَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ! مَنْ هُؤْلَاءِ الَّذِينَ ذَكَرَ اللَّهُ إِنْ تَوَلَّنَا اشْتَبِلُوا بِنَا ثُمَّ لَا يَكُونُوا أَمْثَالَنَا؟ قَالَ: وَكَانَ سَلْمَانُ بْنُ حَبْنَ حَبْنِ حُجْرٍ فَخَذَ سَلْمَانَ وَقَالَ: «هَذَا وَأَصْحَابُهُ، وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ كَانَ الْإِيمَانُ مَنْوَطًا بِالثُّرَيَا لَتَنَوَّلَهُ رِجَالٌ مِنْ فَارِسَ».

[قالَ أَبُو عِيسَى:] وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ نَجِيحٍ هُوَ وَالدُّ عَلَيْهِ بْنُ الْمَدِينِيِّ، فَقَدْ رَوَى عَلَيْهِ بْنُ حُجْرٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْكَثِيرَ، وَحَدَّثَنَا عَلَيْهِ بِهَذَا الْحَدِيثَ عَنْ إِسْمَاعِيلَ بْنَ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ نَجِيحٍ . [وَحَدَّثَنَا بِشْرُ بْنُ مَعَاذٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

us from Al-'Alâ'" similarly, except that he said: "Dangling from Pleiades."

تخریج: [حسن] ورواه مسلم ... خالد الرنجي عن العلاء بن عبد الرحمن به (تفسير الطبری: ٤٢/٦١) وصحیح ابن حبان (الإحسان): ٧٩٧٩) وتابعهما إسماعيل بن جعفر (دلائل النبوة للبيهقي: ٦/٣٣٤) * وللحديث شواهد كثيرة عند البخاري، ح: ٤٨٩٧، ٤٨٩٨ وغيرها.

جَعْفَرٌ عَنِ الْعَلَاءِ، نَحْوَهُ إِلَّا أَنَّهُ قَالَ: مُعَلَّقٌ
بِالثُّرَيَّا].

(المعجم ٤٨) - [باب: ومن] سورة
الفتح (التحفة ٤٨)

**Chapter 48. Regarding Sûrat
Al-Fath**

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3262. Mâlik bin Anas narrated from Zaid bin Aslam, from his father who said: "I heard 'Umar bin Al-Khaṭṭâb [may Allâh be pleased with him] saying: 'We were with the Messenger of Allâh ﷺ during one of his journeys when I said something to him but he was silent. Then I said something again but he was silent. I quickened the pace of my mount to go to the other side. I said: "May your mother lose you O Ibn Al-Khaṭṭâb! You pestered the Messenger of Allâh ﷺ three times, each time he did not reply to you! You deserve that something be revealed about you in the Qur'ân.'" He (i.e., 'Umar) said: 'It was not long before I heard a voice calling me.' So I came to the Messenger of Allâh ﷺ and he said: "O Ibn Al-Khaṭṭâb! A Sûrah was revealed to me last night which is dearer to me than what the sun rises upon: Verily, We have given you a

(١) - ٣٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنُ عَثْمَةَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ رَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ فَكَمْتُ رَسُولَ اللَّهِ ﷺ فَسَكَّتْ ثُمَّ كَلَمْتُهُ فَسَكَّتْ، فَحَرَّكْتُ رَاجْلَتِي فَتَسْتَحِنْ فَقُلْتُ: نَكْلَتَكَ أُمُّكَ يَا ابْنَ الْخَطَّابِ نَزَرْتَ رَسُولَ اللَّهِ ﷺ ثَلَاثَ مَرَاتٍ كُلُّ ذَلِكَ لَا يَكْلُمُكَ مَا أَخْلَقْتَ يَا أَنْ يَنْزِلَ فِيكَ قُرْآنٌ، قَالَ: فَمَا نَشَبْتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ بِي قَالَ: فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: (يَا ابْنَ الْخَطَّابِ لَقَدْ أَنْزَلَ عَلَيَّ هَذِهِ الْمِلَّةَ سُورَةً مَا أُحِبُّ أَنَّ لِي بِهَا مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ) «إِنَّا فَهَنَا لَكَ فَقَعْدَ مُبِينًا» [١].

[قال أبو عيسى: [هذا حديث حسن عريتْ صَحِحٌ [ورواه بعضُهمْ عَنْ مالِكٍ مُرْسَلاً].

manifest victory.”^[1] (*Sahīh*)

[Abū ‘Eisā said:] This *Hadith* is *Hasan Gharib Sahīh*. [Some of them reported it from Mālik in *Mursal* form].

تخریج: وأخرجه البخاري، التفسير، باب قوله: «إنا فتحنا لك فتحاً مبيناً»، ح: ٤٨٣٣ من حديث مالك به وهو في الموطأ: ١/٢٠٣، ٢٠٤ مرسلاً.

(2). 3263. Anas [may Allāh be pleased with him] said: "While the Messenger of Allāh ﷺ was returning from Al-Hudaibiyah it was revealed to him, 'That Allāh may forgive you your sins of the past and the future.'^[2] So the Prophet ﷺ said: 'An Āyah as been revealed to me which is dearer to me than whatever is upon the earth.' Then the Prophet ﷺ recited it for them and they said: 'Congratulations O Messenger of Allāh! Allāh has explained what He will do with you, but what will He do with us?' So (the following) was revealed: 'That He may admit the believing men and the believing women into Gardens under which rivers flow' up to (His Saying) 'a supreme success.'"^[3] (Sahih)

[He said:] This *Hadīth* is *Hasan Sahīh*. There is something on this topic from *Mujammī' bin Jāriyah*.

(٢) - ٣٢٦٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: أَنْزَلْتُ عَلَى النَّبِيِّ ﷺ «يَقْفِرُ لَكَ اللَّهُ مَا نَهَّدَمْ مِنْ ذَلِكَ وَمَا تَأْخَرَ» [١] مَوْجِعَةً مِنَ الْحَدِيفَيَةِ فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ نَزَّلْتَ عَلَيَّ أَيُّهُ أَحَبُّ إِلَيَّ مِمَّا عَلَى الْأَرْضِ» ثُمَّ قَرَأَهَا النَّبِيُّ ﷺ عَلَيْهِمْ فَقَالُوا: هَذِهِ مَرِيَّنَا [يَا] رَسُولَ اللَّهِ لَقَدْ بَيَّنَ اللَّهُ لَكَ مَاذَا يَفْعُلُ بِكَ فَمَاذَا يَفْعُلُ بِنَا، فَنَزَّلْتَ عَلَيْهِ: «يَنْخُلُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّتَ تَجْرِي مِنْ تَحْنَاهَا الْأَنْهَرُ» حَتَّى بَلَغَ «فَوْزًا عَظِيمًا» [٥] [قال:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِيهِ عَنْ مُجَمِّعِ بْنِ جَارِيَةَ.

تخریج: [صحيح] وأخرجه مسلم، الجهاد، باب صلح الحدبية، ح: ١٧٨٦ من حديث قتادة
به المرفوع فقط * وفيه عن مجتمع بن جارية [أبو داود، ح: ٢٧٣٦، ٣٠١٥ وسنده حسن].

^[1] *Fath* 48:1.

[2] *Fath* 48:2.

[3] *Fath* 48:5.

Comments:

Allâh will grant you such a victory that cannot be challenged. He has bestowed such great help and victory to combat the disbelievers and the polytheists which uprooted the strength of the Quraish and the House of Allâh came under the control of the Muslims, and finally none had the power to face the Muslims. Allâh favored the Muslims with the wholehearted and perfect satisfaction at the occasion of this treaty, and it increased the believers in faith much more. Allâh will admit the believing men and women, as a result of strong faith, into the Gardens beneath which the rivers flow, and they shall abide therein forever, Allâh will forgive all their sins and mistakes. The real and triumph success is that they enter Paradise.

(3). 3264. Anas narrated that eighty people swooped down from the mountain of At-Tan'îm to kill the Messenger of Allâh ﷺ during *Salât Aṣ-Subh*, but he captured them and (later) let them go. So Allâh revealed the *Āyah*: And it is He Who has withheld their hands from you and your hands from them..”^[1] (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sâhih*.

(٣) - ٣٢٦٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ

قَالَ: [حَدَّثَنِي عَبْدُ الرَّزَاقِ عَنْ مَعْمِرٍ]: حَدَّثَنِي سُلَيْمَانُ بْنُ حَزِيبٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ ثَمَائِينَ هَبَطُوا عَلَى رَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ مِنْ جَبَلِ التَّعْيِمِ عِنْدَ صَلَاةِ الصَّبِّحِ وَمُمْمِنْ يُرِيدُونَ أَنْ يَقْتُلُوهُ فَأَخْذُوا أَخْذًا فَأَعْتَقُهُمْ رَسُولُ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ: «وَهُوَ الَّذِي كَفَكَ أَيْدِيهِمْ عَنْكُمْ وَأَنْذَكَمْ عَنْهُمْ» [٢٤] الْآيَةِ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الجہاد، باب قول الله تعالى: ﴿وَهُوَ الَّذِي كَفَ أَيْدِيهِمْ عَنْكُمْ وَأَنْذَكَمْ عَنْهُمْ﴾ [٢٤] الآیة.
ح: ١٨٠٨ من حديث حماد بن سلمة به.

Comments:

The war did not take place at this occasion, which was a miracle of Allâh's Wisdom, otherwise if the eighty men staying at Mount Tan'îm would come down and try to harm the Muslims by attacking them, or if the Muslims did not release them, as they had captured them, then war was imminent. Had war broken out the Quraish would have had to face a humiliating defeat. But the Wisdom of Allâh was to not let the war happen, therefore He held both parties away from the war.

(4). 3265. At-Tufail bin Ubayy bin Ka'b narrated from his father, from the Prophet ﷺ (regarding this *Āyah*: 'And made them stick to the word of *Taqwâ*'^[2] He ﷺ said (the

(٤) - ٣٢٦٥ - حَدَّثَنَا الْحَسَنُ بْنُ فَزْعَةَ

البَصْرِيُّ: حَدَّثَنَا سُقْيَانُ بْنُ حَبِيبٍ عَنْ شُعبَةَ، عَنْ ثُوْبَرِ، عَنْ أَبِيهِ، عَنْ الطَّفِيلِ بْنِ أَبِي بْنِ

^[1] *Fath* 48:24.

^[2] *Fath* 48:26.

word is): “*Lā Ilāha Illallāh.*” (*Hasan*)

He said: This *Hadīth* is *Gharīb*, we do not know of it being *Marfū'* except as a narration of Al-*Hasan* bin Qaza'ah. He said: I asked Abū Zur'ah about this *Hadīth* but he did not know it to be *Marfū'* except through this route.

تخریج: [حسن] وأخرجه عبدالله بن أَحْمَدَ في زيادات المسند: ١٣٨/٥، ح: ٢١٥٧٥ عن الحسن بن قرعة به * ثواب ضعيف كما تقدم مراراً وللحديث شاهد صحيح عند ابن حبان (الإحسان: ٢١٨).

Comments:

It was the blessing of this ‘Word’ that whenever the Muslims faced crucial circumstances and they felt the decision of the Messenger of Allāh ﷺ contrary to the apparent benefit, they would become pleased with the decision of the Messenger of Allāh ﷺ and accepted it from the heart; though the demand of their passions, desires and wishes was different, as what happened on the occasion of the Hudaibiyah truce.

Chapter 49. Regarding *Sūrat Al-Hujurāt*

(المعجم ٤٩) - [باب : ومن] سورة
الْهُجُرَاتِ (التحفة ٤٩)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3266. ‘Abdullāh bin Az-Zubair narrated: “Al-Aqra’ bin Hābis arrived to meet the Prophet ﷺ – he said – “so Abū Bakr said: ‘O Messenger of Allāh! Appoint him over his people.’ ‘Umar said: ‘Do not appoint him O Messenger of Allāh!’ They continued talking before the Prophet ﷺ until they had raised their voices. Abū Bakr said to ‘Umar: ‘You only wanted to contradict me.’ So [‘Umar] said: ‘I did not want to contradict you.’” He said: “So this *Āyah* was

(١) - ٣٢٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّدِ : حَدَّثَنَا مُؤْمَلٌ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا نَافِعٌ بْنُ عَمَرَ بْنِ جَمِيلٍ الْجُمَحِيُّ قَالَ : حَدَّثَنَا ابْنُ أَبِي مُنْيَكَةَ قَالَ : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الرَّبِيعِ : أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ قَدِمَ عَلَى النَّبِيِّ ﷺ - قَالَ - فَقَالَ أَبُو بَكْرٍ : يَا رَسُولَ اللَّهِ اسْتَعْمِلْهُ عَلَى قَوْمِهِ ، فَقَالَ عُمَرُ : لَا تَسْتَعْمِلْهُ يَا رَسُولَ اللَّهِ ، فَتَكَلَّمَا عِنْدَ النَّبِيِّ ﷺ حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا ، فَقَالَ أَبُو بَكْرٍ لِعُمَرَ : مَا أَرَدْتَ

revealed: ‘O you who believe! Do not raise your voices above the voice of the Prophet.’”^[1] He said: “After that, when ‘Umar spoke before the Prophet ﷺ, his speech could not be heard until he told him he could not understand him.” He (one of the narrators) said: “And Ibn Az-Zubair did not mention his grandfather” meaning Abū Bakr. (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb Hasan*. Some of them have reported it from Ibn Abi Mulaikah in *Mursal* form, without mentioning “from ‘Abdullāh bin Az-Zubair” in it.

تخریج: وأخرجه البخاري، الاعتصام بالكتاب والسنّة، باب ما يكره من التعمق والتنازع في العلم، والغلو في الدين والبدع، ح: ٧٣٠٢ من حديث نافع بن عمر به.

Comments:

In the ninth year of Emigration (*Hijrah*), a delegation of Banū Tamīm came to the Messenger of Allāh, and they requested him to appoint someone as their chief. Abū Bakr advised to appoint Aqra bin Hābis as chief, but according to ‘Umar, Qa’qa’ bin Sa‘eed was an appropriate person for this task, so he advised regarding him. They both argued about it and their voices became raised. Therefore the manners of making conversation in the presence of the Messenger of Allāh were taught in this *Sūrah*.

(2). 3267. Al-Barā’ bin ‘Āzib narrated regarding the saying of Allāh Most High: Verily, those who call you from behind the dwellings, most of them have no sense.^[2] he said: “A man stood and said: ‘O Messenger of Allāh! Indeed my praise (of others) is worthwhile and my censure is appropriate.’ So the Prophet ﷺ said: ‘That is for Allāh, the Mighty and Sublime.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

[1] *Al-Hujurāt* 49:2.

[2] *Al-Hujurāt* 49:4.

إِلَّا خَلَافَكَ، فَقَالَ [عُمَرُ]: مَا أَرَدْتُ خَلَافَكَ. قَالَ: فَنَزَّلْتُ هَذِهِ الْآيَةُ: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصوَاتَكُمْ فَوْقَ صَوْتِ النِّسَاءِ﴾ [٢] قَالَ وَكَانَ عُمَرُ بَعْدَ ذَلِكَ إِذَا تَكَلَّمَ عِنْ النَّبِيِّ ﷺ لَمْ يُسْمِعْ كَلَامَهُ حَتَّى يَسْتَفْهِمَهُ قَالَ: وَمَا ذَكَرَ أَبْنُ الرَّبِّيْرِ جَدَّهُ يَعْنِي أَبَا بَكْرٍ. [قَالَ أَبُو عَبِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ. وَقَدْ رَوَى بَعْضُهُمْ عَنْ أَبْنِ أَبِي مُلَيْكَةَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِّيْرِ.

(٤) - ٣٢٦٧ - حَدَثَنَا أَبُو عَمَارِ الْحُسَيْنُ

ابْنُ حُرَيْثٍ: حَدَثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ فِي قَوْلِهِ تَعَالَى: إِنَّ الَّذِينَ يَنَادُونَكَ مِنْ وَلَاءِ الْجَنَّةِ أَكْرَهُمْ لَا يَعْقُلُونَ [٤] قَالَ: فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ حَمْدَيِ زَيْنٍ وَإِنَّ ذَمَّيِ شَيْءٍ، فَقَالَ النَّبِيِّ ﷺ: «وَذَكَرَ اللَّهُ عَزَّ وَجَلَّ».

[قال أبو عيسى:] هَذَا حَدِيثُ حَسْنٌ غَرِيبٌ.

تخریج: [حسن] وأخرجه النسائي في الكبير، ح: ١١٥١٥ من حديث الحسين بن واقد به
وله شواهد عند أحمد: ٤٨٨/٣، ٣٩٣/٦، ٣٩٤ والطبراني وغيرهما.

Comments:

Some people would regard their acceptance of Islam as a favor to the Religion of Islam, because they embraced and gained Islam without bearing any difficulties. So when they would come to Al-Madinah, and did not find the Prophet present among the people, they would not wait for him patiently rather they would go round the apartments of his wives and called him loudly; they were leaders of some sort, who were obsessed with their politics in the tribe, and they had a foolish view that their opinion was to be accepted.

(3). 3268. Abū Jubairah bin Ad-Dâhhâk said: "A man among us would be known by two or three names. He would be called by one that, perhaps he disliked, so this *Āyah* was revealed: Nor insult with nicknames"^[1] (*Sahîh*)

[Abū ‘Eisā said:] This *Hadîth* is *Hasan Sahîh* [Abū Zaid Sa‘eed bin Ar-Rabi‘ the owner of Al-Harawî^[2] from Al-Bâşrah is trustworthy.]

(Another chain) with similar. Abū Jubairah bin Ad-Dâhhâk is the brother of Thâbit bin Ad-Dâhhâk bin Khalîfah Al-Anṣârî.

[Abū ‘Eisā said:] This *Hadîth* is *Hasan Sahîh*.

(٣) - ٣٢٦٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ إِسْحَاقَ الْجَوَهْرِيَّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو زَيْدٍ صَاحِبُ الْهَرَوِيِّ عَنْ شُعْبَةَ، عَنْ دَاؤَدَ بْنِ أَبِي هِنْدٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ أَبِي جَيْرَةَ بْنِ الصَّحَّâكِ، قَالَ: كَانَ الرَّجُلُ مِنَ الْمُؤْمِنِينَ لَهُ الْأَشْمَانُ وَالثَّلَاثَةُ فَيُذْعَى بِعَضُّهَا فَعَسَى أَنْ يَكُرَهَهُ، قَالَ: فَزَرَّلْتُ هَذِهِ الْآيَةَ: ﴿وَلَا تَنَاهِرُوا بِالْأَلْقَابِ﴾ [١١].

[قال أبو عيسى:] هَذَا حَدِيثُ حَسْنٌ صَحِيحٌ. [وَأَبُو زَيْدٍ سَعِيدُ بْنُ الْرَّبِيعِ صَاحِبُ الْهَرَوِيِّ بَصْرِيٌّ ثَقَةٌ].

حَدَّثَنَا أَبُو سَلَمَةَ يَحْمَى بْنُ خَلَفٍ: حَدَّثَنَا يَشْرُبُ بْنُ الْمُفَضَّلِ عَنْ دَاؤَدَ بْنِ أَبِي هِنْدٍ، عَنْ الشَّعْبِيِّ، عَنْ أَبِي جَيْرَةَ بْنِ الصَّحَّâكِ. نَحْوَهُ، وَأَبُو جَيْرَةَ بْنُ الصَّحَّâكِ: هُوَ أَخُو ثَائِبٍ بْنِ الصَّحَّâكِ بْنِ خَلِيفَةِ الْأَنْصَارِيِّ.

[1] *Al-Hujurât* 49:11.

[2] He is one of the narrators described as such in the chain. "He sold Harawî garments." (*Tuhfat Al-Ahwadhi*). An ascription to Harâh which is a city in *Khurâsân*. See *Al-Insâb*.

[قال أبو عيسى: هذا حديث حسن صحيح].

تخریج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب: في الألقاب، ح: ٤٩٦٢ وابن ماجه، ح: ٣٧٤١ من حديث داود به وصححه ابن حبان، ح: ١٧٦١ والحاكم على شرط مسلم: ٢/٤٦٣، ١٨١/٤، ١٨٢.

Comments:

Calling someone or giving someone a good name and title is respectful; while giving the people bad names or silly nicknames is total humiliation and disrespectful. The people pick bad names very easily, and the evil effect of such things is far reaching and lasting. The bitter relations created by such ways remain for a long time, and bitter relations break unity, unanimity, love and affection into pieces. Therefore the Qur'ân strictly prohibits this evil characteristic.

(4). 3269. Abû Naâdrah said: “Abû Sa'eed Al-Khudrî recited: And know that among you there is the Messenger of Allâh. If he were to obey you in much of the matter, you would surely be in trouble.^[1] He said: “This is your Prophet ﷺ to whom the Revelation came, and the best of your leaders, if he had obeyed them in many of their matters, then he would have been in trouble. So how about you people today?” (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Gharib Hasan Sahîh*. 'Alî bin Al-Madînî said: “I asked Yahyâ bin Sa'eed Al-Qatâñân about Al-Mustamir bin Ar-Rayyân; he said: ‘Trustworthy.’”

Comments:

Whatever step the Messenger of Allâh ﷺ takes; he does so with Allâh's guidance. Therefore it is best for the *Ummah* to follow the footsteps of the Prophet. They should not follow their passions as many human opinions are unreasonable. If all human opinions are followed, the people will be trapped in difficulties and problems. If such is the case regarding the opinions of the Companions, who were the best generation of this *Ummah* then what about

(٤) - ٣٢٦٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَنْمَانُ بْنُ عُمَرَ عَنِ الْمُسْتَمِرِ بْنِ الرَّيَّانِ، عَنْ أَبِي نَضْرَةَ قَالَ: قَرَأَ أَبُو سَعِيدَ الْحَدَّارِيَّ «وَاعْلَمُوا أَنَّ فِيمُكُمْ رَسُولُ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعِظَمِهِ» [٧] قَالَ: هَذَا يَئِيْكُمْ يُوحَى إِلَيْهِ وَخَيْرُ أَئِمَّتِكُمْ، لَوْ أَطَاعُهُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعِظَمِهِ فَكَيْفَ يَكُونُ الْيَوْمُ؟ . [قال أبو عيسى:] هذا حديث غريب حسن صحيح. قال علي بن المديني: سأله يحيى بن سعيد القطان عن المستمر بن الريان فقال: ثقة.

تخریج: [إسناده صحيح].

^[1] *Al-Hujurât* 49:7.

opinions of the later generations! Therefore it is essential for the people to abide by the Book and the *Sunnah* rather than giving priority to human opinions.

(5). 3270. Ibn 'Umar narrated that the Messenger of Allâh ﷺ gave a *Khuqbah* to the people on the day of the conquest of Makkah, and he said: "O you people! Verily Allâh has removed the slogans of *Jâhiliyyah* from you, and its reverence of its forefathers. So, now there are two types of men: A man who is righteous, has *Taqwâ* and honorable before Allâh, and a wicked man, who is miserable and insignificant to Allâh. People are children of Ādâm and Allâh created Ādâm from the dust. Allâh said: O you people! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allâh is the one who has the most *Taqwâ*. Verily, Allâh is All-Knowing, All-Aware."^[1] (*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Gharib*, we do not know of it as a narration of 'Abdullâh bin Dînâr from Ibn 'Umar, except through this route. 'Abdullâh bin Ja'far was graded weak – Yahyâ bin Ma'in and others graded him weak. ['Abdullâh bin Ja'far] is the father of 'Alî bin Al-Madîni. [He said:] There are narrations on this topic from Abû Hurairah and 'Abdullâh bin 'Abbâs.

(٥) - ٣٢٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِيَنَارٍ عَنْ أَبْنِ أُمْرَاءِ قَوْمٍ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عِيَّةَ الْجَاهِلِيَّةِ وَتَعَاطُمَهَا بِأَبَائِهَا، فَالنَّاسُ رَجُلًا: رَجُلٌ بِرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ، وَفَاجِرٌ شَقِيقٌ هَمِينٌ عَلَى اللَّهِ، وَالنَّاسُ بَنُو آدَمَ وَخَلَقَ اللَّهُ آدَمَ مِنَ التُّرَابِ قَالَ اللَّهُ: «يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شَعُورًا وَقَبَيلًا لِتَعَاوَرُوا إِنَّ أَكْثَرَكُمْ عِنْدَ اللَّهِ أَقْنَدُكُمْ إِنَّ اللَّهَ عَلِمْ خَيْرَكُمْ»] .

[قَالَ أَبُو عِيسَى]: [هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ دِيَنَارٍ عَنْ أَبْنِ أُمْرَاءِ قَوْمٍ إِلَّا مِنْ هَذَا الْوَجْهِ. وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ يُضَعِّفُ، ضَعَفَهُ يَحْيَى بْنُ مَعِينٍ وَغَيْرُهُ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ وَالدُّ عَلَيْهِ بْنُ الْمَدِينِيُّ . [قَالَ]: [وَفِي الْأَبْيَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ أَبْنِ عَبَّاسٍ .

[1] *Al-Hujurât* 49:13.

تخریج: [حسن] وأخرجه عبد بن حميد، ح: ٧٩٥ وابن خزيمة، ح: ٢٧٨١ من حديث عبدالله ابن دینار به وانظر الحديث الآتي: ٣٩٥٦ * وفي الباب عن أبي هريرة [يأتي: ٣٩٥٦، ٣٩٥٦] وعبد الله بن عباس [عله يشير إلى حديث الطیالسي، ح: ٢٦٨٢ ومن طريقه أخرجه أحمد: ١٠١].

Comments:

All humans originated from Adam and Eve; therefore due to the origin and unanimity of creation, none has superiority and excellence over others. The family and tribal division are merely for introduction and identification. One's birth in a family or tribe is not a reason of distinction and superiority.

The people think and believe that the respect and honor is because of family background, but the respect and honor is because of piety before Allâh.

(6). 3271. Al-Hasan narrated from Samurah that the Prophet ﷺ said: "Al-Hasab is wealth and Al-Karam is Taqwâ." (*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharib Sahîh* as a narration of Samurah. We do not know of it except through the narration of Salâm bin Abî Mu'tî.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب الورع والتقوى، ح: ٤٢١٩ من حديث يونس به وسنده ضعيف وصححه الحاكم على شرط البخاري: ١٦٣/٢ ووافقه الذهبي وحسنه البغوي وللحديث شواهد عند النسائي: ٦٤/٦، ح: ٣٢٢٧ والقضاعي في مسند الشهاب: ١/٤٦، ح: ٢٠: وغيرهما.

Chapter 50. Regarding *Sûrat Qâf*

(٦) - حَدَّثَنَا الفَضْلُ بْنُ سَهْلٍ الْعَنْدَادِيُّ الْأَعْرَجُ وَعَيْنُرْ وَاحِدٌ قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ سَلَامَ بْنِ أَبِي مُطَبِّعٍ، عَنْ فَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: الْحَسْبُ: الْمَالُ، وَالْكَرْمُ: التَّقْوَىٰ». قَالَ أَبُو عَيْسَىٰ: هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ صَحِيحٌ مِّنْ حَدِيثِ سَمْرَةَ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَلَامَ بْنِ أَبِي مُطَبِّعٍ.

(المعجم ٥٠) - [بَابٌ : وَمِنْ] سُورَةِ قَ (التحفة ٥٠)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3272. Anas bin Mâlik narrated that Allâh's Prophet ﷺ said: "Jahannam will continue saying: 'Are there any more' until the Mighty Lord puts His Foot over it.

(٣٢٧٢) - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا شَيْبَانُ عَنْ فَتَادَةَ: حَدَّثَنَا أَسْنُسُ بْنُ مَالِكٍ: أَنَّ رَبَّهُ اللَّهُ ﷺ قَالَ: لَا تَرَالْ جَهَنَّمُ تَقُولُ: هَلْ مِنْ مَرِيدٍ حَتَّىٰ

It will say: ‘Enough! Enough! By Your Might.’ And one side of it will close in on the other.” (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh* Gharîb from this route. There is something about it from Abû Hurairah from the Prophet ﷺ.

تخریج: متفق عليه، وأخرجه مسلم، الجنة ونعمتها، باب النار يدخلها الجبارون، والجنة يدخلها الضعفاء، ح: ٢٤٨ عن عبد بن حميد والبخاري، ح: ٦٦١ من حديث شيبان به * وفيه عن أبي هريرة [البخاري، ح: ٤٨٥٠] ومسلم، ح: ٢٨٤٦ وانظر الحديث المتقدم: ٢٥٥٧.]

Comments:

It is beyond the scope of our understanding to comprehend the Foot of Allâh and the condition of His placing Foot over the Hell. Therefore we do not have the ability to know about its condition.

Chapter 51. Regarding *Sûrat Adh-Dhâriyât*

*In the Name of Allâh,
the Merciful, the Beneficent*

(المعجم ٥١) - [بابُ: وَمِنْ] سُورَةُ
الذَّارِيَاتِ (التحفة ٥١)

سُمْوَةُ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3273. Abû Wâ'il narrated from a man of Rabi'ah who said: “I arrived in Al-Madinah, entered upon the Messenger of Allâh ﷺ and mentioned the emissary of ‘Ad to him. I said: ‘I seek refuge in Allâh from being like the emissary of ‘Ad.’ So the Messenger of Allâh ﷺ said: ‘And what of the emissary of ‘Ad?’” He said: “I said: You have got the one who is informed about it. When ‘Ad suffered from famine they sent Qail and he stayed with Bakr bin Mu‘âwiyah. He gave him wine to drink and two slave girls to sing for him. Then he went out towards the mountains of Murrah and said: “O Allâh! I did

(١) - ٣٢٧٣ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عَيْنَةَ] عَنْ سَلَامٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجْدَوْدِ، عَنْ أَبِي وَائِلٍ، عَنْ رَجُلٍ مِنْ زَيْعَةَ قَالَ: قَدِيمَتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرْتُ عِنْدَهُ وَافِدًا عَادِيًّا، فَقُلْتُ: أَغُوذُ بِاللَّهِ أَنْ أَكُونَ مِثْلَ وَافِدِ عَادِيٍّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَمَا وَافِدُ عَادِي؟ قَالَ: فَقُلْتُ: عَلَى الْخَبِيرِ بِهَا سَقَطْتُ، إِنَّ عَادًَا لَّهَا أَقْحَطَتْ بَعْثَتْ قَيْلًا فَتَرَلَ عَلَى بَكْرٍ بْنِ مُعَاوِيَةَ، فَسَقَاهُ الْحَمْرَ وَعَنَتْهُ الْجَرَادَاتُ ثُمَّ خَرَجَ بِرِيدٍ جَبَالَ مَهْرَةَ فَقَالَ: اللَّهُمَّ إِنِّي لَمْ أَتِكَ لِمَرِيضٍ فَأَدْأُوْهُ وَلَا لِأَسِيرٍ فَأَفْادِيهُ فَاسْتَقِ

not come to You to cure a sick person, nor to ransom a captive! So give water to Your slave as You used to do, and give water to Bakr bin Mu'âwiyah along with him." He said that out of gratitude for the wine which he gave him to drink. So two clouds appeared and it was said to him: "Chose one of them." So he chose the black one. It was said to him: "Take it as ashes that will leave none in 'Âd." So he mentioned that the wind sent upon them was not more than this circle – meaning the circle of a ring – then he recited: "...We sent against them the barren wind; it spared nothing that it reached, but blew it into broken spreads of rotten ruin..."^[1] (Hasan)

[Abû 'Eisâ said:] More than one narrator reported this *Hadîth* from Sallâm Abû Al-Mundhir, from 'Âsim bin Abî An-Najûd, from Abû Wâ'il, from Al-Hârith bin Hassân, and it is said that he is: Al-Hârith bin Yazîd.

تخریج: [حسن] وأخرجه الطبراني في الكبير: ٣٣٢٦، ح: ٢٥٥/٣ من حديث سفيان بن عيينة به مختصرًا وانظر الحديث الآتي.

Comments:

The scholars of Qur'anic commentary mentioned that the name of the person who entertained the delegation of the people of 'Âd was Mu'âwiyah bin Bakr. Imâm At-Tirmidhi also named him 'Mu'âwiyah bin Bakr'.

(2). 3274. Abû Wâ'il narrated that Al-Hârith bin Yazîd Al-Bakrî said: "I arrived in Al-Madînah and entered the *Masjid* and found it full with the people and I also noticed a black banner raised high, while

عَبْدُكَ مَا كُنْتُ مُسْقِيْهُ وَاسْتَقَ مَعَهُ بَكْرُ بْنُ مُعاوِيَةَ - يَشْكُرُ لَهُ الْخَمْرُ الَّذِي سَقَاهُ - فَرَفِعَ لَهُ سَحَابَاتٌ فَقَبِيلٌ لَهُ: اخْتَرْ إِخْدَاهُنَّ فَاخْتَارَ السَّوْدَاءَ مِنْهُنَّ فَقَبِيلٌ لَهُ: خُذْهَا رَمَادًا رَمَدًا، لَا تَنَزَّرْ مِنْ عَادٍ أَحَدًا وَدَكَرَ أَنَّهُ لَمْ يُرْسَلْ عَلَيْهِمْ مِنَ الرِّيحِ إِلَّا قَدْرَ هَذِهِ الْحَلْقَةِ - يَعْنِي حَلْقَةَ الْخَاتَمِ - ثُمَّ قَرَأَ: «إِذَا أَنْسَلْنَا عَلَيْهِمُ الْرِّيحَ الْعَقِيمَ ○ مَا نَذَرْ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَارِثَيْهِ» [٤١، ٤٢] الآية.

[قال أبو عيسى:] وقد روى غير واحد هذا الحديث عن سلام أبي المندبر، عن عاصم بن أبي النجود، عن أبي وايل، عن العارث بن تيزيد.

(٢) - ٣٢٧٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَئِيدُ بْنُ حُجَّابٍ: حَدَّثَنَا سَلَامُ بْنُ شَلَيْمَانَ النَّحْوِيَّ أَبُو الْمُنْدَبِ: حَدَّثَنَا عَاصِمٌ بْنُ أَبِي النَّجْوَدِ عَنْ أَبِي وايلِ، عَنِ الْعَارِثِ

^[1] *Ad-Dhâriyât* 51:41,42.

Bilāl was holding a sword before the Messenger of Allāh ﷺ. I said: ‘What is the matter with the people?’ They said: ‘He intends to send ‘Amr bin Al-‘Āṣ somewhere.’”

So he mentioned the *Hadīth* in its entirety, similar in meaning to the narration of Sufyān bin ‘Uyainah (no. 3273). He said: He is also called Al-Ḥārith bin Ḥassān. (*Hasan*)

تخریج: [إسناد حسن] وأخرجه النسائي في الكبرى (تحفة الأشراف: ٥/٣، ح: ٣٢٧٧) والطبراني (٣٢٢٥: ٢٥٤، ٢٥٥، ح: ٣٣٢٥) من حديث سلام به وصححه البوصيري ورواہ ابن ماجہ، ح: ٢٨١٦.

Chapter 52. Regarding *Sūrat At-Tūr*

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

3275. Ibn ‘Abbās narrated that the Prophet ﷺ said: “And at the setting of the stars.^[1] (about) the two *Rak'āt* before *Fajr*.’ And after the prostrations.^[2] ‘The two *Rak'āt* after *Al-Maghrib*.’” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharib*, we do not know of it being *Marfū‘* except through this route, from the narration of Muḥammad bin Al-Fuḍail from Rishdīn bin Kuraib. I asked Muḥammad bin Ismā‘il about Muḥammad and Rishdīn the sons of Kuraib; which

ابن بريد الكندي قال: قدمت المدينة فدخلت المسجد فإذا هو عاصٌ بالناس وإذا رأيت سود تحفُّن، وإذا بلال مقلد السيفَ يَبْيَن يَدِي رَسُولِ اللهِ ﷺ قُلْتُ: مَا شَانَ النَّاسُ؟ قَالُوا: يُرِيدُ أَنْ يَعْثَمَ عَمْرُو بْنَ العاصِ وَجْهًا، فَذَكَرَ الْحَدِيثَ بِطُولِهِ تَحْوِيَّاً مِنْ حَدِيثِ سُفْيَانَ بْنِ عَيْنَةَ بِمَعْنَاهُ. قَالَ: وَيَقَالُ لَهُ الْحَارِثُ بْنُ حَسَّانَ [أَيْضًا].

(المعجم ٥٢) - [باب: ومن] سورة الطور (التحفة ٥٢)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٢٧٥ - حَدَّثَنَا أَبُو هَشَامُ الرَّفَاعِيُّ: حَدَّثَنَا [مُحَمَّدٌ] بْنُ فُضَيْلٍ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ، عَنْ أَبِيهِ، عَنْ أَبْنَ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ قَالَ: «وَأَدَبَرَ السُّجُودَ» [٤٩]: الرَّكْعَتَانِ قَبْلَ الْفَجْرِ «وَأَدَبَرَ السُّجُودَ» [ق: ٤٠]: الرَّكْعَتَانِ بَعْدَ الْمَغْرِبِ».

[قال أبُو عيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا تَعْرِفُه مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُحَمَّدٍ بْنِ الْفُضَيْلِ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ.

[١] *At-Tūr* 52:49.

[٢] *Qāf* 50:40.

of them is the more trustworthy? He said: "They are about the same, and Muḥammad is preferred to me." He said: I asked 'Abdullâh bin 'Abdur-Râhmân about this, and he said: "They are about the same, and Rishdîn bin Kuraib is the more preferred of them to me." He said: And my view is according to what Abû Muḥammad said, Rishdîn is more preferred than Muḥammad and he is his elder. Rishdîn lived during the time of Ibn 'Abbâs and he saw him.

تخریج: [إسناده ضعیف] وأخرجه ابن عدی: ١٠٠٨/٣ من حديث محمد بن فضیل به.

Comments:

According to Ibn 'Abbâs, in this context the '*Tasbih*' means prayer; so according to him, the performance of the *Tasbih* after the setting of the stars is two *Rak'ah* voluntary prayer (*Sunnah*) before the obligatory *Fajr* prayers. And the *Tasbih* after sunset is two *Rak'ah* voluntary (*Sunnah*) after the obligatory *Maghrib* prayers.

Chapter 53. Regarding *Sûrat Wan-Najm*

(المعجم ٥٣) - [بَابُ : وَمِنْ] سُورَةُ
وَالنَّجْمٍ (التحفة ٥٣)

*In the Name of Allâh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3276. ['Abdullâh] bin Mas'ûd said: "When the Messenger of Allâh ﷺ reached *Sidrat Al-Muntahâ*" He said: 'There terminates everything that ascends from the earth, and everything that descends from above. So there Allâh gave him three, which He did not give to any Prophet before him: He made five prayers obligatory upon him, He gave him the last Verses of *Sûrat Al-Baqarah*, and

(١) - ٣٢٧٦ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ : حَدَّثَنَا سُفْيَانُ عَنْ مَالِكِ بْنِ مَغْوِلٍ، عَنْ طَلْحَةَ أَبْنِ مُصْرِفٍ، عَنْ مُرَّةَ، عَنْ [عَبْدِ اللَّهِ] بْنِ مَسْعُودَ قَالَ: لَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ سِدْرَةَ الْمُسْتَهْمِيَّ قَالَ: انْتَهِ إِلَيْهَا مَا يَرْجُعُ مِنَ الْأَرْضِ وَمَا يَنْزَلُ مِنْ فَوْقِهِ، فَأَعْطَاهُ اللَّهُ عِنْدَهَا ثَلَاثًا لَمْ يُعْطِهِنَّ نَيْنًا كَانَ قَبْلَهُ: فُرِضَتْ

He pardoned the grave sins for those of his *Ummah* who do not associate anything with Allâh.'

Ibn Mas'ûd said regarding the *Âyah*: "When that covered the *Sidrah* which did cover it!"^[1] he said: "The sixth *Sidrah* in heavens." Sufyân said: "Golden butterflies" and Sufyân indicated with his hand in a fluttering motion. Others besides Mâlik bin Mighwâl said: "There terminates the creatures' knowledge, there is no knowledge for them of what is above that." (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: [صحيح] ورواه مسلم، الإيمان، باب: في ذكر سدرة المستهى، ح: ١٧٣ من حديث مالك بن مغول عن الزبير بن عدي عن طلحة به.

Comments:

He was granted three things on this occasion; the meaning of forgiveness of major sins is that major sins are forgiven because of repentance with the mercy of Allâh or will be forgiven after bearing the punishment. The perpetrator of the major sins will not stay in the Hell forever.

3277. *Ash-Shaibâni* said: "I asked Zîr bin Hubâish about the saying of Allâh the Mighty and Sublime: And was at a distance of two bow lengths or less."^[2] So he said: 'Ibn Mas'ûd informed me that the Prophet saw Jibrâ'il, and he had six-hundred wings.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh Gharîb*.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب معنى قول الله عز وجل: «ولقد رأاه نزلة أخرى ...» الخ، ح: ١٧٤ من حديث عباد والبخاري، ح: ٣٢٣٢ من حديث الشيّاني به.

علّمه الصلاة خمساً وأعطيَ خواتيم سورة البقرة، وغُفرَ لأمته المُفْحَمَاتُ مَا لَمْ يُشْرِكُوا بِاللهِ شَيْئًا. قَالَ ابْنُ مَسْعُودٍ: «إِذْ يَقْشِي الْبَيْتَةَ مَا يَقْشِي» [١٦] قَالَ: السَّدْرَةُ فِي السَّمَاءِ السَّادِسَةِ. قَالَ سُقِيَّانُ: فَرَاشُ مِنْ ذَهَبٍ وَأَشَارَ سُقِيَّانُ بِيَدِهِ فَأَرْعَدَهَا. وَقَالَ عَيْنُ مَالِكٍ ابْنُ مَعْوِيلٍ: إِلَيْهَا يَتَّهِي عِلْمُ الْخَلْقِ لَا عِلْمَ لَهُمْ بِمَا فَوْقَ ذَلِكَ. [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِحٌ.

٣٢٧٧ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْيَعٍ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ: حَدَّثَنَا الشَّيْبَانِيُّ ثُمَّ قَالَ: سَأَلْتُ زَرَّ بْنَ حُبَيْشَ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: «فَكَانَ قَابَ قَوْسَيْنَ أَوْ أَذْنَنَ» [٩] فَقَالَ: أَخْبَرَنِي ابْنُ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ رَأَى جَرَيْلَ وَلَهُ سُمَاءَةٌ جَنَاحٌ. [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِحٌ غَرِيبٌ.

[1] *An-Najm* 53:16.

[2] *An-Najm* 53:9.

Comments:

According to the context of *Sūrat An-Najm*, it looks that Jibra'il ﷺ, in his original appearance, came close to the Prophet ﷺ to such extent that the distance between them was equal to the length of two bows or even less. It happened in the earliest era of Prophet hood. He ﷺ saw Jibra'il ﷺ in his original appearance for the second time near *Sidrat Al-Muntahā*.

(2). 3278. Ash-Sha'bī said: "Ibn 'Abbās met Ka'b at 'Arafāt, so he asked him about something and he kept on saying the *Takbīr* until it reverberated off of the mountains. So Ibn 'Abbās (finally) said: 'We are Banū Hāshim.' So Ka'b said: 'Indeed Allāh divided His being seen and His speaking between Muhammad and Mūsā. He spoke to Mūsā two times, and Muhammad saw Him two times.' Masrūq said: 'I entered upon 'Aishah and asked her if Muhammad saw his Lord.' She said: 'You have said something that makes my hair stand on end.' I said: 'Take it easy.' Then I recited: Indeed he saw of the great signs of his Lord.^[1] So she said: 'What do you mean by that? That is only Jibra'il. Whoever informed you that Muhammad saw his Lord, or that he ﷺ concealed something he was ordered with, or he knew of the five things about which Allāh [Most High] said: Verily Allāh, with Him is the knowledge of the Hour, He sends down the rain^[2] – then he has fabricated the worst lie. Rather he ﷺ saw Jibra'il, but he did not see him in his (real)

(٢) - ٣٢٧٨ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ :
 حَدَّثَنَا سُفِيَّانُ عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ قَالَ :
 لَقِيَ أَبْنُ عَبَّاسَ كَعْبًا بِعِرَفَةَ فَسَأَلَهُ عَنْ شَيْءٍ
 فَكَبَرَ حَتَّى جَاءَوْتَهُ الْجِبَالُ فَقَالَ أَبْنُ عَبَّاسٍ :
 إِنَّا بَنُو هَاشِمٍ، فَقَالَ كَعْبٌ : إِنَّ اللَّهَ قَسَّ
 رُؤْيَتِهِ وَكَلَامَهُ بَيْنَ مُحَمَّدٍ وَمُوسَى فَكَلَمَ مُوسَى
 مَرَّيْنَ وَرَاهَ مُحَمَّدٌ مَرَّيْنَ، فَقَالَ مَسْرُوقٌ :
 فَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ : هَلْ رَأَى مُحَمَّدٌ
 رَبَّهُ؟ فَقَالَتْ : لَقَدْ تَكَلَّمَ بِشَيْءٍ فَقَفَ لَهُ
 شَعْرِيِّ، قُلْتُ : رُوِيَّدًا، ثُمَّ قَرَأْتُ : «لَقَدْ رَأَى
 مِنْ إِيمَانِ رَبِّهِ الْكَبُرَى» [١٨] فَقَالَتْ : أَيْنَ
 يُذْهَبُ بِكَ؟ إِنَّمَا هُوَ جِبْرِيلُ، مَنْ أَخْبَرَكَ أَنَّ
 مُحَمَّدًا رَأَى رَبَّهُ، أَوْ كَمْ شَيْنَا مِمَّا أَمْرَ بِهِ،
 أَوْ يَعْلَمُ الْخَمْسَ الَّتِي قَالَ اللَّهُ [تَعَالَى] : «إِنَّ
 اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ»
 [القمان: ٣٤] ، فَقَدْ أَعْظَمَ الْفَرِيْدَةَ وَلَكِنَّهُ رَأَى
 جِبْرِيلَ لَمْ يَرُهُ فِي صُورَتِهِ إِلَّا مَرَّيْنَ، مَرَّةٌ
 عِنْدَ سِدْرَةِ الْمُسْتَهْنَى، وَمَرَّةٌ فِي جِيَادِ، لَهُ
 سِيَّمَائَةَ جَنَاحٍ فَقَدْ سَدَ الأُفْقَ.
 [قَالَ أَبُو عِيسَى :] وَقَدْ رَوَى دَاوُدُ بْنُ أَبِي
 هِنْدٍ عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ

^[1] *An-Najm* 53:18.

^[2] *Luqmān* 31:34.

image except two times. One time at *Sidrat Al-Muntahâ* and one time in Jiyâd, he had six-hundred wings which filled the horizon.”” (*Da'iif*)

[Abû 'Eisâ said:] Dâwud bin Abî Hind reported similar to this *Hadîth* from Ash-Shâ'bî, from Masrûq, from 'Aishah, from the Prophet ﷺ. The narration of Dâwud is shorter than the narration of Mujâlid.

تخریج: [إسناده ضعیف] * مجالد ضعیف و رواه البخاری، ح: ٤٨٥٥ من حديث الشعبي به مختصرًا دون قصة ابن عباس مع كعب وحديث داود بن أبي هند: رواه مسلم، ح: ١٧٧.

Comments:

'Aishah and Ibn Ma'sûd, may Allâh be pleased with both of them, are not of the view that the Prophet saw Allâh ﷺ. 'Abdullâh bin Abbâs holds the opinion of the Prophet seeing Allâh ﷺ. (*Al-Kawâkib Ad-Darâri* vol.4, p. 285; the details of this have been mentioned in *Sûrat Al-An'âm*)

(3). 3279. 'Ikrimah narrated that Ibn 'Abbâs said: “Muhammad saw his Lord.” I said: “Did Allâh not say: No vision can grasp Him, but He grasps all vision.^[1]” He said: “Woe unto you! That is when He manifests His Light. But Muhammad saw his Lord two times.” (*Hasan*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharîb* [from this route].

عن النبی ﷺ نَحْنُ هَذَا الْحَدِيثُ، وَحَدِيثُ
دَاؤدَ أَقْصَرُ مِنْ حَدِيثِ مُجَالِدٍ.

(٣) - ٣٢٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو
ابن نبهان بن صفوان [البصري] الثقفي:
حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ العَنْبَرِيُّ [أبو غسان]:
حَدَّثَنَا سَلْمُ بْنُ جَعْفَرٍ عَنِ الْحَكَمِ بْنِ أَبَانِ,
عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «رَأَى
مُحَمَّدٌ رَّبَّهُ قُلْتُ: أَلَيْسَ اللَّهُ يَقُولُ: لَا
تُدْرِكُهُ الْأَقْسَرُ وَهُوَ يُدْرِكُ الْأَبْصَرَ»
[الأنعام: ١٠٣] قَالَ: وَيَحْكُ ذَلِكَ إِذَا تَجَلَّ
بِنُورِهِ الَّذِي هُوَ نُورٌ، وَقَدْ رَأَى مُحَمَّدٌ رَّبَّهُ
مَرَّئَتِينَ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ
غَرِيبٌ [من هَذَا الْوَجْهِ].

تخریج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١٥٣٧ من حديث الحكم بن أبان به مختصرًا وانظر الحديث الآتي: ٣٢٨١.

^[1] *Al-An'âm* 6:103.

(4). 3280. Abū Salamah narrated from Ibn 'Abbâs regarding Allâh's saying: And indeed he saw him at a second descent. Near *Sidrat Al-Muntahâ*^[1] So He revealed to His worshipper whatever He revealed.^[2] And was at a distance of two bow lengths or less.^[3] Ibn 'Abbâs said: "The Prophet ﷺ saw Him." (*Hasan*)

[Abū 'Eisâ said:] This *Hadîth* is *Hasan*.

Comments:

تخریج: [إسناده حسن] وأخرجه الطبری في تفسیره: ٣١/٢٧ عن سعید بن يحيی به وصححه ابن حبان، ح: ٢٨.

'So he revealed to his worshipper': If the subject of revelation is Allâh, the meaning is clear that Allâh revealed to His worshipper whatever he revealed; and if the subject is Jibrâ'il then the wording 'His servant' is referred to Allâh, i.e. Jibrâ'il conveyed to Allâh's worshipper whatever he conveyed.

3281. 'Ikrimah narrated that Ibn 'Abbâs said (regarding the *Âyah*): The heart lied not in what he (ﷺ) saw.^[4] He said: "He saw Him with his heart." (*Sahîh*)

[He said:] This *Hadîth* is *Hasan*.

Comments:

تخریج: [صحيح] وأخرجه الطبری: ٣١/٢٧ من حديث سماك به ورواه مسلم، ح: ١٧٦ من حديث ابن عباس به وللحديث شواهد.

[1] *An-Najm* 53:13,14.

[2] *An-Najm* 53:10.

[3] *An-Najm* 53:9.

[4] *An-Najm* 53:11.

(٤) - ٣٢٨٠ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى
ابْنُ عَبَّاسٍ الْأَمْوَيُّ : حَدَّثَنَا أَبِي : حَدَّثَنَا مُحَمَّدُ
ابْنُ عَمْرُو عَنْ أَبِي سَلَمَةَ ، عَنْ أَبْنِ عَبَّاسٍ فِي
قَوْلِ اللَّهِ 『وَلَقَدْ رَأَاهُ نَزَلَةً أُخْرَى ۝ عِنْدَ سَدْرَةِ
الْمَسْكَنِ』 [١٤، ١٣] 『فَأَوْجَعَ إِلَى عَبْدِهِ مَا أَوْجَعَ』
[١٠] 『فَكَانَ قَابَ قَوْسَيْنَ أَوْ أَدْنَى』 [٩]. قَالَ أَبْنُ
عَبَّاسٍ : قَدْ رَأَاهُ النَّبِيُّ ﷺ .

قال أبو عيسى: هذا حديث حسن.

تخریج: [إسناده حسن] وأخرجه الطبری في تفسیره: ٣١/٢٧ عن سعید بن يحيی به وصححه ابن حبان، ح: ٢٨.

عَبْدُ الرَّزَاقِ وَابْنُ أَبِي رِزْمَةَ وَابْنُ ثَعْبَانَ عَنْ
إِسْرَائِيلَ ، عَنْ سِمَالِكِ بْنِ حَرْبٍ ، عَنْ عِكْرِمَةَ ،
عَنْ أَبْنِ عَبَّاسٍ قَالَ : 『مَا كَذَبَ الْفَوَادُ مَا رَأَى』
[١١] قَالَ : رَأَهُ بِقُلْبِهِ . [قال:] هَذَا حَدِيثٌ
حَسَنٌ .

تخریج: [صحيح] وأخرجه الطبری: ٣١/٢٧ من حديث سماك به ورواه مسلم، ح: ١٧٦ من حديث ابن عباس به وللحديث شواهد.

This Verse is explained with two explanations. This is a certification of the Prophet's observation by Allâh that it should not be understood as an imagination or a visionary illusion; it was not an imaginary illusion. It was the Prophet's personal true observation. The Prophet ﷺ was wholeheartedly satisfied and certain about his miraculous observation. He never thought of it

being a part of his imagination, a dream, an optical illusion, or the juggling of a jinn or demon.

(5). 3282. ‘Abdullāh bin Shaqīq said: “I said to Abū Dharr: ‘If I saw the Prophet ﷺ then I would have asked him.’” He said: ‘What is it that you would have asked him about?’ I said: ‘I would have asked him if Muhammad saw his Lord?’ He said: ‘I did ask him that, and he (ﷺ) said: I saw light.’” (*Sahīh*) [Abū ‘Eisā said:] This *Hadīth* is *Hasan*.

(٥) - ٣٢٨٢ - حَدَّثَنَا مَحْمُودُ بْنُ غِيلَانَ: حَدَّثَنَا وَكِبْيُعُ وَيَزِيدُ بْنُ هَارُونَ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ السُّنْتَرِيِّ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِأَبِي ذِرَّ: لَوْ أَذْرَكْتُ النَّبِيَّ ﷺ لَسَائِلَهُ، فَقَالَ: عَمَّا كُنْتَ شَسَأَلْتَهُ؟ قُلْتُ: [كُنْتُ] أَسْأَلُهُ هَلْ رَأَى مُحَمَّدًا رَبَّهُ؟ فَقَالَ: فَدَّ سَائِلَهُ فَقَالَ: «نُورٌ أَنِّي أَرَاهُ». [قال أبو عيسى]: هذا حديث حسن.

تخریج: وأخرجه مسلم، الإيمان، باب: في قوله عليه السلام: "نور أني رأه" وفي قوله: "رأيت نوراً" ، ح ١٧٨: من حديث وكيع به.

Comments:

This wording is read by two ways: a [*Nūrun Annā Arā-hu*] “How can I see Him since there was a light”; b [*Nūrun innī Arā-hu*] “I only saw a light”. Some interpreted it ‘It is the Light of the Veil which is a barrier before Him; thus both sentences give the same meaning.

(6). 3283. ‘Abdur-Rahmān bin Zaid narrated from ‘Abdullāh (regarding th Ayah): The heart lied not in what he saw.^[1] He said: “The Messenger of Allāh ﷺ saw Jibra’il in a *Hullah*^[2] of *Rafrāf* filling what is between the heavens and the earth.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(٦) - ٣٢٨٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْيَضُ اللَّهِ بْنِ مُوسَى وَابْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ 『مَا كَذَّبَ الْفَوَادُ مَا رَأَى』 [١١] قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ جِبْرِيلَ فِي حُلَّةٍ مِنْ رَفَرَفٍ فَدَّ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

[قال أبو عيسى]: هذا حديث حسن صحيح.

تخریج: [صحيح] وأخرجه النسائي في الكبرى، ح: ١١٥٤١ من حديث أبي إسحاق به وصححه الحاكم على شرط الشيخين: ٤٦٨ / ٢ ووافقه الذهبي وللحديث شواهد عند أحمد: ١/ ٣٩٥، ٤١٢، ٤١٢ وغيره.

[1] *An-Najm* 53:11.

[2] Dress normally made up of two pieces.

Comments:

Rafraf is a high quality and fine silk. “Finely made thin *Dibâj*” (*Tuhfat Al-Ahwadhi*). *Dibâj* is a type of silk fabric.

(7). 3284. ‘Atâ’ narrated from Ibn ‘Abbâs (regarding this *Ayâh*): Those who avoid great sins and *Al-Fawâikhish* except *Al-Lamam* (minor sins).^[1] He said: “The Prophet ﷺ said: ‘Your forgiveness, O Allâh is so ample, and which of Your worshippers has not committed *Al-Lamam* (minor sins)!’” (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Sahîh Gharîb*, we do not know of it except as a narration of Zakariyyâ bin Ishâq (a narrator in the chain).

تخریج: [إسناده صحيح] وأخرجه الحاکم: ٤٦٩، ٤٧٠ من حديث زکریا بن إسحاق به وصححه على شرط الشیخین ووافقه الذہبی * عطاء هو ابن یسار، وأبو عاصم هو الضحاک بن مخلد.

Comments:

Humans are not expected to live totally sinless like angels, and that he must never commit any mistake being overwhelmed by passions and wishes, rather he is required to keep his Faith alive enough so that he is not overwhelmed by anything, lest he should not be able to get away from it. The people who avoid major sins, their strength of Faith gets so strong, they do not commit even the minor mistakes intentionally.

Chapter 54. Regarding: *Sûrat Al-Qamar*

*In the Name of Allâh,
the Merciful, the Beneficent*

(1). 3285. Ibn Mas‘ûd, may Allâh be pleased with him, said: “We

(٧) - ٣٢٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ أَبُو عُثْمَانَ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ، عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ أَبِي عَبَّاسٍ «الَّذِينَ يَعْبَدُونَ كُلَّ شَيْءٍ إِلَّا اللَّهَ» [٣٢]. قَالَ: قَالَ النَّبِيُّ ﷺ :

إِنْ تَغْفِرِ اللَّهُمَّ تَغْفِرْ جَمَّا، وَأَيُّ عَبْدٍ لَكَ لَا أَلَّمَا».

[قال أبا عيسى:] هذا حديث حسن صحيح غريب لا تعرفه إلا من حديث زكرياء ابن إسحاق.

تخریج: [إسناده صحيح] وأخرجه الحاکم: ٤٦٩، ٤٧٠ من حديث زکریا بن إسحاق به وصححه على شرط الشیخین ووافقه الذہبی * عطاء هو ابن یسار، وأبو عاصم هو الضحاک بن مخلد.

(المعجم ٥٤) - [باب: ومن] سورة

القمر (التحفة ٥٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٢٨٥ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرَةٍ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ، عَنْ

[١] *An-Najm* 53:32.

were with the Messenger of Allāh ﷺ in Mīnā, when the moon was cleft asunder into two parts. Part of it was behind the mountain, and part of it before it. The Messenger of Allāh ﷺ said to us: ‘Bear witness’ meaning: The Hour has drawn near, and the moon has been cleft asunder.”^[1] (*Sahīh*)

[He said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: متفق عليه، وأخرجه مسلم، صفات المناقين، باب انشقاق القمر، ح: ٢٨٠٠ من حديث علي بن مسهر والبخاري، ح: ٤٨٦٤ من حديث الأعمش به.

Comments:

In these days, if such supernatural events take place on the land and in the other parts of the universe, the investigating organisations and institutes of the whole world immediately become active to research. Its news reaches like an electric wave in all the corners of the world. But these sources and means of research and news did not exist in the lifetime of the Messenger of Allāh ﷺ therefore the news would remain in the limited circle. The people normally used to stay in their homes at night, and they would not look up in the sky. Even in these days, if the moon gets eclipsed, many people do not know about it.

(2). 3286. Anas said: “The people of Makkah asked the Prophet ﷺ for a sign, so the moon was cleft asunder in Makkah two times,^[2] so the following was revealed: ‘The Hour has drawn near, and the moon has been cleft asunder, up to his saying: ‘Magic, *Mustamir*’^[3] (meaning) ‘Going away.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: متفق عليه، وأخرجه مسلم، أيضاً، ح: ٢٨٠٢ من حديث عبد الرزاق والبخاري، ح: ٣٦٣٧ من حديث قتادة به.

إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرِ، عَنْ أَبْنِ مَسْعُودَ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَبْيَنُّا نَحْنُ مَعَ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ يُعْنِي فَانْشَقَ الْقَمَرُ فَلَقَّتِينِ: فَلَقَّةً مِنْ وَرَاءِ الْجَبَلِ وَفَلَقَّةً دُونَهُ فَقَالَ لَنَا رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ: أَشْهَدُوا». - يَعْنِي - «أَفْتَرَيْتَ السَّاعَةَ وَانْشَقَ الْقَمَرُ» [١].

[قال] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، صفات المناقين، باب انشقاق القمر، ح: ٢٨٠٠ من حديث علي بن مسهر والبخاري، ح: ٤٨٦٤ من حديث الأعمش به.

(٢) - ٣٢٨٦ - حَدَّثَنَا عَبْدُ الرَّازِقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَسِّيْ قَالَ: سَأَلَ أَهْلَ مَكَّةَ الْيَوْمَ فَانْشَقَ الْقَمَرُ بِمَكَّةَ مَرَّتَيْنِ فَنَرَأَتْ «أَفْتَرَيْتَ السَّاعَةَ وَانْشَقَ الْقَمَرُ» إِلَى فَوْلِهِ «سَخْرَ مَسْتَمِرٌ» [٢، ١] يَقُولُ: ذَاهِبٌ.

[قال أبو عيسى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[١] *Al-Qamar* 54:1.

[٢] Meaning into two parts, as is more popularly narrated. See *Tuhfat Al-Ahwadhi* and *Fath Al-Bārī*.

[٣] *Al-Qamar* 54:1,2.

Comments:

The message is that there are some stubborn people who do not believe in the Divine natural retribution, therefore they never learn lessons, even from the biggest of disasters. Had the Prophet ﷺ shown them a miracle bigger than the splitting of the moon, they would have rejected it too, calling it just an act of magic.

(3). 3287. Ibn Mas'ûd said: "The moon was cleft asunder during the time of the Messenger of Allâh ﷺ, so the Prophet ﷺ said to us: 'Bear witness.'" (*Sahîh*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Sahîh*.

(٣) - ٣٢٨٧ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي تَجِيْحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: أَنْشَقَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَالَ لَنَا النَّبِيُّ ﷺ: «اَشْهُدُوَا».

[Qâl Abû 'Ubayyî:]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .
تخریج: [صحیح] وانظر الحديث السابق: ٣٢٨٥

(4). 3288. Ibn 'Umar said: "The moon was split during the time of the Messenger of Allâh ﷺ. So the Messenger of Allâh ﷺ said: 'Bear witness.'" (*Sahîh*)

[He said:] This *Hadîth* is *Hasan Sahîh*.

(٤) - ٣٢٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ قَالَ: افْلَقَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اَشْهُدُوَا» [Qâl:]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: وأخرجه مسلم، صفات المناقين، باب انشقاق القمر، ح: ٢٨٠١ من حديث شعبة
به وهو في مسنده أبي داود الطيالسي، ح: ١٨٩١.

(5). 3289. Muâmmad bin Jubair bin Muâ'im narrated from his father who said: "The moon was split during the time of the Messenger of Allâh ﷺ until it became as two sections, one above this mountain and one above that mountain. So they said: 'Muâmmad has cast a spell upon us.' Some of them said: 'If he could cast a spell upon us, he can not cast a spell upon all of the people.'" (*Sahîh*)

(٥) - ٣٢٨٩ - حَدَّثَنَا عَبْدُ بْنِ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ حُصَيْنٍ، عَنْ مُحَمَّدٍ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: أَنْشَقَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ حَتَّى صَارَ فِرْتَقَيْنِ عَلَى هَذَا الْجَبَلِ وَعَلَى هَذَا الْجَبَلِ فَقَالُوا: سَحَرَنَا مُحَمَّدٌ فَقَالَ يَغْضُبُونَ: لَئِنْ كَانَ سَحَرَنَا فَمَا يَسْتَطِعُ أَنْ يَسْحَرَ النَّاسَ كُلَّهُمْ .

[Abū ‘Eisā said:] Some of them reported this *Hadîth* similarly from Huṣain, from Jubair bin Muḥammad bin Jubair bin Muṭ’im, from his father, from his grandfather Jubair bin Muṭ’im.

تَخْرِيج : [صَحِيفَة] وَأَخْرَجَهُ أَحْمَدٌ: ٤/٨١، ٨٢ عَنْ مُحَمَّدٍ بْنِ كَثِيرٍ بِهِ وَسَنَدِهِ حَسْنٌ وَصَحَّحَهُ بْنُ حِيَانَ (الإِحْسَان): ٦٤٦٣ وَلِلْحَدِيثِ شَوَاهِدُ * قَوْلُهُ: "وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ" ، هُوَ أَبُو جَعْفَرٍ الرَّازِيُّ وَمِنْ طَرِيقَهِ أَخْرَجَهُ الطَّبرَانِيُّ فِي الْكَبِيرِ: ٢/١٣٢، ح: ٢٥٦٠ .

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ حُصَيْنٍ، عَنْ جُبَيْرِ بْنِ مُحَمَّدٍ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ جُبَيْرِ بْنِ مُطْعِمٍ نَحْوَهُ .

Comments:

Some of the disbelievers said if the moon got split just for the people of Makkah it was then perhaps a magical act; but if the people outside of Makkah said the same thing, then it could not be magic. When the people from different territories were asked about it, they also certified the splitting of the moon. [*Tuhfat Al-Ahwâdhi*, vol. 4, p. 191]

(6). 3290. Abū Hurairah said: “The idolaters of the Quraish came to the Messenger of Allâh ﷺ arguing about *Qadar*, so the following was revealed: The Day they will be dragged on their faces into the Fire. Taste you the touch of Hell! Verily, We have created all things with *Qadar*.^[1] (*Sahîh*)

[Abū ‘Eisā said:] This *Hadîth* is *Hasan Sahîh*.

(٦) - ٣٢٩٠ - حَدَّثَنَا أَبُو كُرْبَةَ وَأَبُو بَكْرٍ بْنَ دَارْ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ زِيَادَ ابْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَادَ بْنِ جَعْفَرٍ الْمَخْرُومِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُ قُرَيْشٍ يُخَاصِّمُونَ رَسُولَ اللَّهِ ﷺ فِي الْقَدْرِ فَنَزَّلَتْ «يَوْمَ يَسْجُونُ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَرَّ» ۝ إِنَّا كُلُّنَا شَقِّيٌّ حَلَقَتْنَا يَقْرَبُ ۝» [٤٩، ٤٨].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيفَةٌ .

تَخْرِيج : وأَخْرَجَهُ مُسْلِمٌ، الْقَدْرُ، بَابُ كُلِّ شَيْءٍ بِقَدْرٍ، ح: ٢٦٥٦ عَنْ أَبِي كَرِيبٍ بْنِ

Comments:

Allâh created everything according to the predestined limits and He ﷺ appointed a specific time scale for everything, He gives things respite to reach their intended time; He deals with the people according to the same principle. If a nation chooses a way of transgression, He does not punish them immediately, He gives them respite so that they may practise all their powers and abilities of good and bad, until the case is established against them; the Quraish were dealt with in the same way.

^[1] *Al-Qamar* 54:48,49.