

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [32]

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Note

Muṣannaf Ibni Abī Shaybah—formally titled “al-Kitāb al-Muṣannaf fī al-Āḥādīth wa al-Āthār”—stands among the greatest monuments of early Islamic scholarship. Compiled by the eminent ḥadīth expert and great Imam Abū Bakr ‘Abdullāh ibn Muḥammad ibn Ibrāhīm ibn ‘Uthmān al-‘Absī, widely known as Ibni Abī Shaybah (159–235 AH), this expansive work preserves the intellectual, legal, devotional, and spiritual heritage of the first centuries of Islam. A teacher of al-Bukhārī, Muslim, and the leading imams of his generation, Ibni Abī Shaybah authored a collection that has served for over a millennium as a foundational reference for jurists, muḥaddithūn, historians, and researchers.

This edition contains 37,943 narrations, spanning Prophetic ḥadīth, Companion reports (mawqūf), and Successor traditions (maqtū'). The work is arranged topically, covering all major areas of Islamic practice—prayer, purification, ethics, commerce, society, governance, jihad, and thousands of detailed jurisprudential issues. Its scope reflects not only the Sunnah of the Prophet ﷺ but also the early legal culture of Kūfa, the opinions of leading Companions, and the interpretive frameworks of the first generations.

Many rare narrations preserved here do not appear in other major collections, making this Muṣannaf an indispensable source for reconstructing early Islamic thought. The edition most widely used today is the seven-volume Maktabat al-Rushd (Riyadh) publication, edited by Sheikh Kamāl Yūsuf al-Ḥūt, based on verified manuscripts and aligned with the printed arrangement. Digital access to the full text is also available at: <https://ketabonline.com/ar/books/6996> For contemporary students and researchers, Muṣannaf Ibni Abī Shaybah offers far more than a repository of narrations.

It grants direct access to the living intellectual world of the 2nd and 3rd Islamic centuries—the debates of jurists, the devotional practices of the righteous, the understandings of the Companions, and the transmission networks that shaped Sunni orthodoxy. Its vast content provides context for the development of fiqh schools, sheds light on doctrinal issues, and helps preserve countless early traditions that might otherwise have been lost. This work before you has been carefully cleaned, structured, and standardized into a modern digital format, enabling readers to navigate all 37,943 reports with ease.

May it serve as a valuable tool for scholars, students, and seekers of sacred knowledge, continuing the legacy of one of Islam's earliest and most prolific hadith masters.

[31001] Jarir narrated to us, from Mughirah, from Mansur, from Al-Hakam and Al-Hasan, who said: "If some of the heirs acknowledge a debt against the deceased, it is binding upon him [the heir] in his share."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ،
وَالْخَسَنِ قَالَا: إِذَا أَفَرَّ بَعْضُ الْوَرَثَةِ بِدِينِ عَلَى الْمَيِّتِ
جَازَ عَلَيْهِ فِي نَصِيبِهِ

[31002] Hushaym narrated to us, from Mutarif, from Al-Sha'bi, regarding an heir who acknowledged a debt. He said: "It is upon him in his share according to his portion." Then he said after that: "It is taken out from his entire share."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، فِي وَارِثٍ أَفَرَّ
بِدِينِ قَالَ: عَلَيْهِ فِي نَصِيبِهِ بِحِصْتِهِ، ثُمَّ قَالَ بَعْدَ ذَلِكَ:
يُخَرَّجُ مِنْ نَصِيبِهِ كُلُّهُ

[31003] Hushaym narrated to us, from Yunus, from Al-Hasan, who said: "It is upon him in his share."

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْخَسَنِ قَالَ: عَلَيْهِ فِي
نَصِيبِهِ

[31004] Abd al-Salam bin Harb narrated to us, from Mughirah, from 'Amir, regarding a man who died leaving two sons and two hundred dinars, and one of the sons acknowledged that his father owed fifty dinars. He said: "It is taken from this one's share, and the other's share is handed over to

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ مُغِيرَةَ، عَنْ عَامِرٍ،
فِي رَجُلٍ ماتَ وَتَرَكَ ابْنَيْنَ وَتَرَكَ مِائَتَيْ دِينَارٍ فَأَقْرَأَ
أَحَدُ الْابْنَيْنَ أَنَّ عَلَى أَبِيهِ خَمْسِينَ دِينَارًا، قَالَ: يُؤْخَذُ
مِنْ نَصِيبِهِ هَذَا وَيُسَلَّمُ لِلآخرِ نَصِيبُهُ

[31005] Waki' narrated to us, from Sufyan, from Mughirah, from Al-Sha'bi, who said: "If some of the heirs acknowledge a debt against the deceased, it is valid against him in his share."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ:
إِذَا أَقْرَأَ بَعْضُ الْوَرَثَةِ بِدَيْنِ عَلَى الْمَيْتِ جَازَ عَلَيْهِ فِي
نَصِيبِهِ

[31006] Hafs narrated to us, from Ash'ath, from Al-Sha'bi, who said: "If two or three men from the heirs testify [to a debt], they have only acknowledged it against themselves."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ قَالَ: إِذَا شَهَدَ
رَجُلٌ أَوْ تَلَاثَةٌ مِنَ الْوَرَثَةِ، فَإِنَّمَا أَقْرُوا عَلَى أَنْفُسِهِمْ

[31007] Hafs narrated to us, from Ash'ath, from Al-Hakam and Hammad, from Ibrahim, who said: "It is valid against the heirs in proportion to what they inherited."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَكَمِ، وَحَمَادَ، عَنْ
إِبْرَاهِيمَ قَالَ: يَجُوزُ عَلَى الْوَرَثَةِ بِحِسَابِ مَا وَرَثُوا

[31008] Hafs narrated to us, from Ash'ath, from Al-Hasan, who said: "They are two witnesses from the Muslims; their testimony is valid against all the heirs."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ قَالَ: هُمَا شَاهِدَانِ مِنَ الْمُسْلِمِينَ، تَجُوزُ شَهَادَتُهُمَا عَلَى الْوَرَثَةِ كُلُّهُمْ

[31009] Waki' narrated to us, from Shu'bah, from Al-Hakam, from Ibrahim, who said: "If two of the heirs testify, it is valid against them in their shares." And Al-Hakam said: "It is valid against all of them."

حَدَّثَنَا وَكِيعٌ، عَنْ شُبَّهٍ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا شَهَدَا اثْنَانِ مِنَ الْوَرَثَةِ جَازَ عَلَيْهِمَا فِي أَنْصَبَائِهِمَا، وَقَالَ الْحَكَمُ: "يَجُوزُ عَلَيْهِمْ جَمِيعًا"

[31010] Ubaidullah narrated to us, from Isra'il, from Mansur, from Al-Harith, who said: "If two of the heirs testify that a man is owed a debt, he is given his debt."

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنِ الْحَارِثِ قَالَ: إِذَا شَهَدَا اثْنَانِ مِنَ الْوَرَثَةِ لِرَجُلٍ بِدِينٍ أُعْطَى دَيْنُهُ

[31011] Abd al-Salam narrated to us, from Yunus, from Al-Hasan, who said: "If one of the heirs testifies, it is valid against all of them."

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: إِذَا شَهَدَ أَحَدُ الْوَرَثَةِ جَازَ عَلَيْهِمْ كُلُّهُمْ

[31012] Zaid bin Al-Hubab narrated to us, from Marwan, from Ibrahim, from Ibn Sirin, who was asked about a man who said: "If something happens to me, my slave is free," then he needed him [the value]. Can he sell him? He said: "Yes."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُرْوَانَ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ سِيرِينَ، سُلِّئَ عَنْ رَجُلٍ قَالَ: إِنْ حَدَثَ بِي حَدِّ فَعَبْدِي حُرٌّ، فَاحْتَاجْ إِلَيْهِ، أَلَّهُ أَنْ يَبِيعَهُ؟ قَالَ: نَعَمْ

[31013] Waki' narrated to us, from Isra'il, from Jabir, from 'Amir, regarding a man who said to his slave: "If I die in this illness of mine, you are free." He said: "He does not have the right to sell him until he dies [to see the outcome]."

حَدَّثَنَا وَكِيعُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي رَجُلٍ قَالَ لِعَبْدِهِ: إِنْ مِتُّ فِي مَرَضٍ هَذَا فَأَنْتَ حُرٌّ، قَالَ: لَيْسَ لَهُ أَنْ يَبِيعَهُ حَتَّى يَمُوتَ

[31014] Abd al-A'la narrated to us, from Hisham, from Al-Hasan and Muhammad, that they both disliked for the executor to buy anything from the inheritance.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، أَلَّهُمَا كُرِّهَا أَنْ يَشْتَرِي الْوَصِيُّ مِنَ الْمِيرَاثِ شَيْئًا

[31015] Ubaidullah narrated to us, from Uthman bin Al-Aswad, from Mujahid and 'Ata', who said: "It is not permissible for a guardian to buy from what is under his charge." He said: And Mujahid said: "Let not one of your hands buy from the other."

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عُنْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، وَعَطَاءً قَالَا: لَا يَجُوزُ لِوَالِّي أَنْ يَشْرِي مِمَّا عَلَيْهِ، قَالَ: وَقَالَ مُجَاهِدٌ: لَا تَشْرِي إِحْدَى يَدَيْكِ مِنَ الْأُخْرَى

[31016] Ibn 'Uyainah narrated to us, from Abu Ishaq, from Silah bin Zufar, who said: He was with 'Abdullah when a man came to him on a piebald horse and said: "Do you command me to buy this?" He said: "What is its story?" He said: "A man appointed me as executor and left it. I put it up in the market for a price." He said: "Do not buy it, and do not borrow from his wealth." Abu Ishaq said: I heard it from Silah sixty years ago.

حَدَّثَنَا ابْنُ عُبَيْتَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ قَالَ: كَانَ عِنْدَ عَبْدَ اللَّهِ فَاتَّاهُ رَجُلٌ عَلَى فَرَسٍ أَبْلَقِ فَقَالَ: ثَأْمُرْنِي أَنْ أَشْرِي هَذَا، قَالَ: مَا شَأْنُهُ؟، قَالَ: أَوْصَى إِلَيَّ رَجُلٌ وَتَرَكَهُ، فَأَقْمَنْتُهُ فِي السُّوقِ عَلَى ثَمَنِ، قَالَ: لَا تَشْرِي، وَلَا تَسْتَلِفْ مِنْ مَالِهِ، قَالَ أَبُو إِسْحَاقَ، سَمِعْتُهُ مِنْ صِلَةَ مُنْدُ سِتِّينَ سَنَةً

[31017] Yahya bin Adam narrated to us, he said: Sinan bin Harun Al-Burjumi narrated to us, from Ash'ath, from Al-Hasan and Ibn Sirin, who said regarding a man who bequeathed a third [of his wealth] to his slave: "That comes from his [the slave's] own neck (emancipation). If the third is more than his price, he is freed and the remainder is given to him. If it is less than his price, he is freed [to that extent] and he strives (works) for them for the remainder. If he bequeathed dirhams to them, if the heirs wish they can allow it, and if they wish they can disallow it."

[31018] Yahya bin Adam narrated to us, he said: Sufyan narrated to us, from Ibn Abi Khalid, from Hakim bin Jabir, that it was said to him regarding the bequest at death: "If you would emancipate your boy (slave)." So he recited this verse: {And let those fear who, if they left behind them weak offspring, would fear for them} [An-Nisa: 9].

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: ثنا سِنَانُ بْنُ هَارُونَ الْبُرْجُمِيُّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ، قَالَ فِي رَجُلٍ أَوْصَى لِعَبْدِهِ بِالثُّلُثِ قَالًا: ذَلِكَ مِنْ رِقْبَتِهِ، فَإِنْ كَانَ الثُّلُثُ أَكْثَرٌ مِنْ ثَمَنِهِ عَنِقَ وَدَفَعَ إِلَيْهِ مَا بَقِيَ، وَإِنْ كَانَ أَكْمَلَ مِنْ ثَمَنِهِ عَنِقَ وَسَعَى لَهُمْ فِيمَا بَقِيَ، وَإِنْ أَوْصَى لَهُمْ بِدَرَاهِمَ فَإِنْ شَاءَ الْوَرَثَةُ أَجَازُوا، وَإِنْ شَاءُوا لَمْ يُجِيزُوا

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي خَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ، أَنَّهُ قِيلَ لَهُ فِي الْوَصِيَّةِ عِنْ الدُّرْدُورَةِ: لَوْ أَعْنَثْتُ عُلَامَكَ، فَقَرَأَ هَذِهِ الْآيَةَ: {وَلَيَخَشَّ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ} [النساء: 9]

[31019] Yahya bin Adam narrated to us, he said: Yazid bin 'Abd al-'Aziz narrated to us, from Isma'il, from Hakim bin Jabir, that when death attended him and he had a slave, it was said to him: "If you would emancipate this one." He said: "I have not left for my children other than him." He said: So they repeated to him: "If you would emancipate him." So he recited this verse: {And let those fear who, if they left behind them [weak] offspring...} up to His saying: {...appropriate words} [An-Nisa: 9].

[31020] Ibn Mahdi narrated to us, from Sufyan, from Nusayr, who said: A man said to Al-Rabi' bin Khuthaym: "Bequeath your Mus-haf (copy of the Quran) to me." He looked at a small son of his and said: {And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah}

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: ثنا يَرِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ إِسْمَاعِيلَ، عَنْ حَكِيمِ بْنِ جَابِرٍ، أَنَّهُ لَمَّا حَضَرَهُ الْمَوْتُ وَكَانَ لَهُ غُلَامٌ فَقَيْلَ لَهُ: لَوْ أَعْنَقْتَ هَذَا، فَقَالَ: إِنِّي لَمْ أَئْرُكْ لِوَلَدِي عَيْرَةً، قَالَ: فَأَعَادُوا عَلَيْهِ: لَوْ أَعْنَقْتَهُ، فَقَرَأَ هَذِهِ الْأُبْيَةَ {وَلَيَخْشَى الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً} 9: إِلَى قَوْلِهِ: {سَدِيدًا} [النساء [9]: النساء [9]]

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ نُسَيْرٍ قَالَ: قَالَ رَجُلٌ لِلرَّابِيعِ بْنِ خُثَيْمٍ: أَوْصِ لِي بِمُصْنَحَفٍ، قَالَ: فَنَظَرَ إِلَى ابْنِ لَهُ صَغِيرٍ فَقَالَ: {وَأُولُو الْأَرْحَامِ بَعْضُهُمْ 6: أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ} [الأحزاب]

[31021] Mu'tamir narrated to us, from 'Asim, who said: Abu Al-'Aliyah fell ill and emancipated a slave of his. They mentioned to him that he [the slave] was from beyond the river. He said: "If he is alive, I do not emancipate him, and if he is dead, he is free." And he mentioned this verse: "And he has weak offspring."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ عَاصِمٍ قَالَ: مَرِضَ أَبُو الْعَالِيَةِ فَأَعْنَقَ مَمْلُوكًا لَهُ ذَكْرُوا لَهُ أَنَّهُ مِنْ وَرَاءِ النَّهْرِ، فَقَالَ: إِنْ كَانَ حَيًّا فَلَا أَعْنَقُهُ، وَإِنْ كَانَ مَيِّتًا فَهُوَ عَتِيقٌ وَذَكَرَ هَذِهِ الْأُبَيَّةَ: وَلَهُ ذُرَيَّةٌ ضُعْفَاءُ

[31022] Yahya bin Adam narrated to us, from Al-Ashja'i, who heard Sufyan saying regarding a man who bequeathed his third to two men, but one of them was found to be dead: "It belongs to the other - meaning the entire third." Yahya said: And that is the [correct] opinion.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنِ الْأَشْجَاعِيِّ، سَمِعَ سُفْيَانَ يَقُولُ فِي رَجُلٍ أَوْصَى بِثُلُثَتَهُ لِرَجُلَيْنِ فَيُوجَدُ أَحَدُهُمَا مَيِّتًا، قَالَ: يَكُونُ لِلآخرِ يَعْنِي الثُّلُثَ كُلُّهُ قَالَ يَحْيَى: وَهُوَ الْفَوْلُ

[31023] Yahya bin Yaman narrated to us, from Sufyan, from 'Abd al-Malik, from 'Ata', regarding a man who made a bequest to the 'Aqib (offspring/lineage) of the sons of So-and-so. He said: "The woman is not part of the 'Aqib."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي رَجُلٍ أَوْصَى لِعَقِبِ بَنِي فُلَانٍ، قَالَ: لَيْسَ الْمَرْأَةُ مِنَ الْعَقِبِ

[31024] Waki' narrated to us, from Sufyan, from Ibn Abi Dhi'b, from Al-Zuhri, who said: "A man's 'Aqib (lineage) are his children, and the children of his son from the males."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الزُّهْرِيِّ قَالَ: عَقِبُ الرَّجُلِ وَلَدُهُ، وَوَلَدُ وَلَدِهِ مِنَ الذُّكُورِ

[31025] Abu Usamah narrated to us, he said: Waddah narrated to us, from Mughirah, from Hammad, regarding a man who died leaving three sons and said: "A third of my wealth is for my youngest son." The eldest said: "I do not allow it." The middle one said: "I allow it." He said: Make it into nine shares. A third is raised [set aside]. He [the youngest] gets his share and the share of the one who allowed it. Hammad said: "The share is returned to all of them." 'Amir said: "The one who rejected, only rejected against himself."

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: ثَنَا وَضَاحٌ، عَنْ حَمَادٍ، فِي رَجُلٍ ثُوْفِيٍّ وَتَرَكَ ثَلَاثَةَ بَنِينَ وَقَالَ: ثُلُثٌ مَالِيٌّ لِأَصْغَرِ بَنِيٍّ، فَقَالَ الْأَكْبَرُ: أَنَا لَا أُجِيزُ، وَقَالَ الْأَوْسَطُ: أَنَا أُجِيزُ، فَقَالَ: اجْعَلُهَا عَلَى تِسْعَةِ أَسْهُمٍ: يُرْفَعُ ثُلُثٌ، فَلَهُ سَهْمٌ وَسَهْمُ الَّذِي أَجَازَهُ، وَقَالَ حَمَادٌ: يُرَدُّ عَلَيْهِمُ السَّهْمُ جَمِيعًا، وَقَالَ عَامِرٌ: الَّذِي رَدَ إِنَّمَا رَدَ عَلَى نَفْسِهِ

[31026] Abu Usamah narrated to us, from Al-Fazari, from Al-Awza'i, who said: Al-Zuhri was asked about a woman who bequeathed a third of her wealth to her husband for the path of Allah. He said: "It is not permissible unless she says: 'It is for the path of Allah, to my husband, to place it where he wishes.'"

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنِ الْفَرَارِيِّ، عَنِ الْأَوْزَاعِيِّ قَالَ:
سُئِلَ الرُّهْبَرِيُّ عَنِ امْرَأَةٍ أَوْصَتْ بِثُلُثَ مَالِهَا لِزَوْجِهَا
فِي سَبِيلِ اللَّهِ، قَالَ: "لَا يَجُوزُ إِلَّا أَنْ تَقُولَ: هُوَ فِي
سَبِيلِ اللَّهِ إِلَى زَوْجِي، يَضْعُفُ حَيْثُ يَشَاءُ

[31027] Ibn 'Ulayyah narrated to us, he said: I was with Dawud bin Abi Hind when two men or more from the family of Anas bin Malik came, among them 'Ubaidullah bin Abi Bakr. They brought with them a writing in a sheet which they mentioned was the will of Anas bin Malik. I opened its beginning: "In the name of Allah, the Most Gracious, the Most Merciful. This is a mention of what Anas bin Malik wrote in this sheet regarding his will. I advise those of my family whom I leave behind to fear Allah and thank Him, to hold fast to His rope, and to believe in His promise. I advise them to reconcile differences between them, and to have mercy, righteousness, and piety. Then he bequeathed that if he dies, a third of his wealth is charity, unless he changes his will before he meets Allah, except [it goes] in the path of Allah if the affair of the Ummah is united that day, and for freeing slaves and for relatives. And whoever of my slaves I named for manumission on the day I fell ill, if emancipation reaches him, my

حَدَّثَنَا أَبْنُ عُلَيَّةَ قَالَ: كُنْتُ عِنْدَ دَاؤَدَ بْنِ أَبِي هِنْدٍ، فَجَاءَ رَجُلًا أَوْ أَكْثَرَ مِنْ الْأَنْسَ بْنِ مَالِكٍ بَنِيهِمْ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، وَجَاءُوكُمْ مَعَهُمْ بِكِتَابٍ فِي صَحِيفَةٍ، ذَكَرُوا أَنَّهَا وَصِيَّةً أَنْسٍ بْنِ مَالِكٍ، فَقُتِّحَتْ صَدْرُهَا: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا يَذْكُرُ مَا كَتَبَ أَنْسُ بْنُ مَالِكٍ فِي هَذِهِ الصَّحِيفَةِ مِنْ أَمْرٍ وَصِيَّةٍ، إِنِّي أَوْصِي مَا تَرَكَتُ مِنْ أَهْلِي بِتَقْوَى اللَّهِ وَسُكُورِهِ، وَاسْتِمْسَاكِ بِحَبْلِهِ، وَإِيمَانِ بِوَعْدِهِ، وَأَوْصِيَّهُمْ بِصَالَاحِ ذَاتِ بَنِيهِمْ وَالثَّرَاحِمِ وَالْأَبْرَارِ وَالثَّقُوقِ، ثُمَّ أَوْصَى إِنْ تُوفَى أَنْ تُلَكِّثَ مَالَهُ صَدَقَةً إِلَّا أَنْ يُعَيَّنَ وَصِيَّةً قَبْلَ أَنْ يَلْحَقَ بِاللَّهِ، إِلَّا فِي سَبِيلِ اللَّهِ إِنْ كَانَ أَمْرُ الْأَمَّةِ يَوْمَئِذٍ جَمِيعًا، وَفِي الرِّقَابِ وَالْأَقْرَبَيْنَ، وَمَنْ سَمِّيَ لَهُ الْعُنْقُ مِنْ رَقِيقِي يَوْمَ مَرِضَتْ فَادِرَكَهُ الْعُنْقُ، فَإِنَّهُ يُقْبِلُهُ وَلِيُّ وَصِيَّتِي فِي النُّلُثِ غَيْرَ حَرْجٍ وَلَا مَنَازِعٍ

[31028] Ibn 'Ulayyah narrated to us, from Ibn 'Awn, from Muhammad, who said: "There were some among them who would make a bequest to an heir, and some who would not make a bequest to him."

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ قَالَ: كَانَ مِنْهُمْ مَنْ يُورِثُ الْوَارِثَ، وَمِنْهُمْ مَنْ لَا يُورِثُهُ

[31029] Ubaidullah bin Musa narrated to us, he said: Sufyan said: "A bequest to the people of war is not permissible."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: قَالَ سُفْيَانُ: لَا يَجُوزُ وَصِيلَةً لِأَهْلِ الْحَرْبِ

[31030] Humaid bin 'Abd al-Rahman narrated to us, from Sa'id bin Al-Sa'ib, that a man bequeathed that two slaves be freed on his behalf for a price he named. But two slaves could not be found for that price. So I asked 'Ata', and he said: "Buy one slave and free him on his behalf."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ السَّائِبِ، أَنَّ رَجُلًا أُوصَى أَنْ تُعْنَقَ عَنْهُ رَقْبَتَانِ بِتَمْنٍ وَسَمَاءَهُ، فَلَمْ يُوجَدْ بِذَلِكَ التَّمْنُ رَقْبَتَانِ، فَسَأَلْتُ عَطَاءً فَقَالَ: اشْتَرُوا رَقْبَةً وَاجْدَةً وَأَعْنِقُوهَا عَنْهُ

[31031] Yazid bin Harun narrated to us, he said: Hisham bin Hassan informed us, he said: The beginning of Muhammad bin Sirin's will was: "This is what Muhammad bin Abi 'Amrah bequeathed: That he bears witness that there is no god but Allah, and that Muhammad is His servant and Messenger. And he advised his sons and his family to fear Allah, reconcile their differences, and obey Allah and His Messenger if they are believers. And I advise them with what Abraham advised his sons and Jacob: {O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims} [Al-Baqarah: 132]." And he claimed that it was the beginning of the will of Anas bin Malik.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَانَ قَالَ: كَانَ أَوَّلُ وَصِيَّةً مُحَمَّدًا بْنَ سِيرِينَ: "هَذَا مَا أَوْصَى بِهِ مُحَمَّدٌ بْنُ أَبِي عَمْرَةَ: أَنَّهُ يَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَوْصَى بْنَهُ وَأَهْلَهُ، أَنْ اتَّقُوا اللَّهَ وَأَصْلِحُوا دَاتَّ بَنِيهِ وَأَهْلِهِ، وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ، وَأَوْصَاهُمْ بِمَا أَوْصَى بِهِ إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ: {إِنَّا بَنَيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ 132: الَّذِينَ فَلَّا تَمُونُنَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ} [البقرة]، وَرَعَمَ أَنَّهَا كَانَتْ أَوَّلَ وَصِيَّةً أَنَّسِ بْنِ مَالِكٍ

[31032] Abu Al-Ahwas narrated to us, from Abu Ishaq, from Abu Al-Ahwas, who said: Abdullah said: "Whoever learns the Quran should learn the shares of inheritance (Fara'id). Let him not be like a man whom a Bedouin meets and says to him: 'Are you a Muhajir, O servant of Allah?' He says: 'Yes.' So he says: 'Some of my family died and left such and such.' If he knows it, it is knowledge Allah has given him. And if he does not know well, he [the Bedouin] says: 'Then in what do you exceed us, O assembly of Muhajirin?'"

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ قَالَ: قَالَ عَبْدُ اللَّهِ: "مَنْ تَعْلَمُ الْقُرْآنَ فَلْيَتَعْلَمِ الْفَرَائِضَ، وَلَا يَكُنْ كَرَجْلٍ لِقِيَةً أَعْرَابِيًّا فَقَالَ لَهُ أَمْهَاجِرُ أَنْتَ يَا عَبْدَ اللَّهِ؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ: إِنَّ بَعْضَ أَهْلِي مَاتَ وَرَرَكَ كَذَا وَكَذَا، فَإِنْ هُوَ عَلَمَهُ فَعَلَمَ أَنَّهُ اللَّهُ، وَإِنْ كَانَ لَا يُحْسِنُ فَيَقُولُ: فَبِمِ تَفْضُلُونَا يَا مَعْشَرَ الْمُهَاجِرِينَ

[31033] Waki' narrated to us, he said: Sufyan told us, from Abu Ishaq, from Abu Al-Ahwas, from Abdullah, with the like of it.

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ، بِنْ خُوَهِ

[31034] Abu Mu'awiyah and Waki' narrated to us, from Al-A'mash, from Ibrahim, who said: Umar said: "Learn the shares of inheritance, for it is from your religion."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ عُمَرُ: تَعْلَمُوا الْفَرَائِضَ فَإِنَّهَا مِنْ دِينِكُمْ

[31035] Waki' narrated to us, from Zakariyya, from Ibn Abi Muslim, from Salih Abu Al-Khalil, from Abu Musa, who said: "The likeness of the one who reads the Quran but does not know the shares of inheritance well is like two hands without a head."

حَدَّثَنَا وَكِبِيعُ، عَنْ زَكَرِيَّا، عَنْ ابْنِ أَبِي مُسْلِمٍ، عَنْ صَالِحِ أَبِي الْخَلِيلِ، عَنْ أَبِي مُوسَى قَالَ: مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَلَا يُحْسِنُ الْفَرَائِضَ كَالْيَدَيْنِ بِلَا رَأْسٍ

[31036] Waki' narrated to us, from Ali bin Salih, from Abu Ishaq, from Abdullah bin Qais, from Ibn Abbas, who said: "Whoever reads Surat An-Nisa and knows what excludes [from inheritance] and what does not exclude, knows the shares of inheritance."

حَدَّثَنَا وَكِبِيعُ، عَنْ عَلَيِّ بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَنْ قَرَأَ سُورَةَ النِّسَاءِ، فَعَلِمَ مَا يَحْجُبُ مِمَّا لَا يَحْجُبُ عَلِمَ الْفَرَائِضَ

[31037] Abu Mu'awiyah narrated to us, from Muslim, from Masruq, that it was said to him: "Did Aishah know the shares of inheritance well?" He said: "Yes, by the One in Whose Hand is my soul, I saw the elder Sheikhs of the Companions of Muhammad (peace be upon him) asking her about the shares of inheritance."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، أَنَّهُ قِيلَ لَهُ: هَلْ كَانَتْ عَائِشَةُ تُحْسِنُ الْفَرَائِضَ؟ فَقَالَ: إِي وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ رَأَيْتُ مَشْيَخَةَ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَكَابِرَ يَسْأَلُونَهَا عَنِ الْفَرَائِضِ

[31038] Abu Mu'awiyah narrated to us, from Hisham, from his father, who said: "I have not seen anyone more knowledgeable about an inheritance share, nor more knowledgeable about Fiqh, nor about poetry than Aishah."

[31039] Waki' narrated to us, he said: Musa bin Ali bin Rabah told us, from his father, that Umar addressed the people at Al-Jabiyah. He praised Allah and extolled Him, then said: "Whoever wishes to ask about the Quran, let him go to Ubayy bin Ka'b. And whoever wishes to ask about the shares of inheritance, let him go to Zaid bin Thabit."

[31040] Waki' narrated to us, he said: Al-Mas'udi told us, from Al-Qasim bin Abd al-Rahman, who said: Abdullah said: "Learn the Quran and the shares of inheritance, for a man is about to become in need of knowledge he used to know, or he will remain among a people who do not know."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: مَا رَأَيْتُ أَحَدًا أَعْلَمَ بِفِرِيضَةٍ وَلَا أَعْلَمَ بِفِقْهٍ وَلَا يُشَعِّرُ مِنْ عَائِشَةَ

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا مُوسَى بْنُ عَلَيٍّ بْنُ رَبَاحٍ، عَنْ أَبِيهِ، أَنَّ عُمَرَ حَطَبَ النَّاسَ بِالْجَابِيَّةِ فَحَمِدَ اللَّهَ وَأَشْتَرَ عَلَيْهِ، ثُمَّ قَالَ: مَنْ أَحَبَ أَنْ يَسْأَلَ عَنِ الْقُرْآنِ فَلِيَأْتِ أَبَيَ بْنَ كَعْبٍ، وَمَنْ أَحَبَ أَنْ يَسْأَلَ عَنِ الْفَرَائِضِ فَلِيَأْتِ زَيْدَ بْنَ ثَابِتٍ

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا الْمَسْعُودِيُّ، عَنِ الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ عَبْدُ اللَّهِ: تَعَلَّمُوا الْقُرْآنَ وَالْفَرَائِضَ، فَإِنَّمَا يُوشِكُ أَنْ يَفْتَنَ الرَّجُلُ إِلَى عِلْمٍ كَانَ يَعْلَمُهُ، أَوْ يَبْقَى فِي قَوْمٍ لَا يَعْلَمُونَ

[31041] Waki' narrated to us, he said: Muhammad bin Ubaidullah Al-Uqayli narrated to us, from Abu Salamah Al-Himsi, from Sulayman bin Musa, who said: The Messenger of Allah (peace be upon him) said: "Whoever nullifies an inheritance that Allah ordained in His Book, Allah will nullify his inheritance from Paradise."

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ الْعَفَنِيُّ،
عَنْ أَبِي سَلَمَةَ الْحِمْصِيِّ، عَنْ سُلَيْمَانَ بْنِ مُوسَى قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَبْطَلَ مِيرَاثًا
فَرَضَهُ اللَّهُ فِي كِتَابِهِ أَبْطَلَ اللَّهُ مِيرَاثَهُ مِنَ الْجَنَّةِ

[31042] Zaid bin Hubab narrated to us, he said: Abu Sinan informed us, he said: Abu Ishaq narrated to me, from Amr bin Maymun, who said: "When they differed regarding an inheritance share, they would come to Aishah and she would inform them about it."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: أَخْبَرَنَا أَبُو سِنَانٍ قَالَ: حَدَّثَنَا
أَبُو إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَيْمُونَ قَالَ: "كَانُوا إِذَا
اخْتَلَفُوا فِي فَرِيضَةٍ آتَوْا عَائِشَةَ فَأَخْبَرَتْهُمْ بِهَا

[31043] Isa bin Yunus narrated to us, from Al-A'mash, from Ibrahim, who said: I said to Alqamah: "Teach me the shares of inheritance." He said: "Go to your neighbors."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ
قَالَ: قُلْتُ لِعَلْقَمَةَ: عَلَّمْنِي الْفَرَائِضَ، قَالَ: ائْتِ جِيرَانَكَ

[31044] Abu Mu'awiyah narrated to us, from Asim, from Muwarriq, who said: Umar said: "Learn grammatical inflection (Lah'n), the shares of inheritance, and the Sunnah just as you learn the

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ عَاصِمٍ، عَنْ مُورِقٍ قَالَ: قَالَ عُمَرُ: تَعَلَّمُوا الْلَّهُنَّ وَالْفَرَائِضَ وَالسُّنَّةَ كَمَا تَعْلَمُونَ الْقُرْآنَ

[31045] Ghundar narrated to us, from Shu'bah, from Sa'id bin Ibrahim, from Ma'bad Al-Juhani, from Mu'awiyah, who said: I heard the Messenger of Allah (peace be upon him) say: "Whoever Allah intends good for, He gives him understanding of the religion."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ، عَنْ مَعْبِدِ الْجُهْنَىِّ، عَنْ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَهِّمُهُ فِي الدِّينِ

[31046] Ya'la narrated to us, from Uthman bin Hakim, from Muhammad bin Ka'b Al-Qurazi, who said: I heard Mu'awiyah bin Abi Sufyan delivering a sermon saying: I heard the Messenger of Allah (peace be upon him) saying on this pulpit: "O Allah, there is no withhold of what You give, and no giver of what You withhold. Whoever Allah intends good for, He gives him understanding of the religion."

حَدَّثَنَا يَعْلَى، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَاطِيِّ قَالَ: سَمِعْتُ مُعَاوِيَةَ ابْنَ أَبِي سُفْيَانَ يَخْطُبُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَى هَذِهِ الْأَعْوَادِ: اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَهِّمُهُ فِي الدِّينِ

[31047] Waki' narrated to us, he said: Al-A'mash told us, from Tamim bin Salamah, from Abu Ubaidah, who said: Abdullah said: "Whoever Allah intends good for, He gives him understanding of the religion."

حَدَّثَنَا وَكِبْرَيْعٌ قَالَ: ثَنَا الْأَعْمَشُ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ يُرِيدُ اللَّهُ بِهِ خَيْرًا يُفَقِّهُ فِي الدِّينِ

[31048] Waki' narrated to us, from Al-A'mash, from Abu Sufyan, from Ubaid bin Umayr, who said: "If Allah intends good for a servant, He gives him understanding of the religion and inspires him with his guidance."

حَدَّثَنَا وَكِبْرَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا فَقَهَهُ فِي الدِّينِ وَأَلْهَمَهُ رُشْدَهُ

[31049] Waki' narrated to us, from Musa b. Ubaidah, from Muhammad bin Ka'b, who said: "If Allah intends good for a servant, He gives him understanding of the religion, makes him abstain from the world, and grants him insight into his own faults. Whoever is given this has been given the good of this world and the Hereafter."

حَدَّثَنَا وَكِبْرَيْعٌ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ قَالَ: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا فَقَهَهُ فِي الدِّينِ، وَرَهَدَهُ فِي الدُّنْيَا، وَبَصَرَهُ عَيْنَهُ فَمَنْ أُوتِيَ هَذَا فَقَدْ أُوتِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ

[31050] Abd al-Salam bin Harb narrated to us, from Ayyub, from Abu Qilabah, from Abu Al-Muhallab, that Uthman was asked about it [a wife and two parents], so he said: "For the wife is a quarter, and for the mother is a third of what remains, and the rest of that is for the father."

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ أَيُوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، أَنَّ عُثْمَانَ، سُئِلَ عَنْهَا فَقَالَ: لِلْمَرْأَةِ الرُّبْعُ، وَلِلأمِّ ثُلُثُ مَا بَقِيَ وَسَائِرُ ذَلِكَ لِلآبِ

[31051] Waki' narrated to us, from Hisham Al-Dastuwa'i, from Qatadah, from Sa'id bin Al-Musayyib, that Zaid bin Thabit was asked about a woman [wife] and two parents. He gave the wife a quarter, the mother a third of what remained, and what remained to the father.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ الدَّسْتُوَائِيِّ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، أَنَّ زَيْدَ بْنَ ثَابِتَ، سُئِلَ عَنْ امْرَأَةٍ وَأَبْوَيْنِ فَأَعْطَى الْمَرْأَةِ الرُّبْعَ، وَالْأُمِّ ثُلُثَ مَا بَقِيَ، وَمَا بَقِيَ لِلآبِ

[31052] Ali bin Hashim narrated to us, from Ibn Abi Laila, from Al-Sha'bi, from Ali, regarding a woman [wife] and two parents, he said: "A quarter [for wife], and a third of what remains [for mother]."

حَدَّثَنَا عَلَيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الشَّعْبِيِّ، عَنْ عَلَيٍّ، فِي امْرَأَةٍ وَأَبْوَيْنِ قَالَ: الرُّبْعُ، وَثُلُثُ مَا بَقِيَ

[31053] Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, who said: Abdullah was brought a case of a woman [wife] and two parents. He said: "Indeed Umar, if he took a path and we followed it, we found it easy. And he was brought a case of a wife and two parents, so he made it from four [shares]. He gave the wife a quarter, the mother a third of what remained, and he gave the father the rest of that."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: أَتَيَ
عَبْدُ اللَّهِ فِي امْرَأَةٍ وَأَبْوَيْنِ، فَقَالَ: إِنَّ عُمَرَ كَانَ إِذَا سَلَكَ
طَرِيقًا فَسَلَكْنَاهُ وَجَذَّنَا سَهْلًا، وَأَنَّهُ أَتَيَ فِي امْرَأَةٍ
وَأَبْوَيْنِ فَجَعَلَهَا مِنْ أَرْبَعَةِ، فَأَعْطَى الْمَرْأَةَ الرُّبْعَ، وَالْأُمَّ
ثُلُثَ مَا بَقِيَ، وَأَعْطَى الْأَبَ سَائِرَ ذَلِكَ

[31054] Waki' narrated to us, from Al-A'mash, from Ibrahim, from Al-Aswad, from Abdullah, from Umar, with the like of it.

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ،
عَنْ عَبْدِ اللَّهِ، عَنْ عُمَرَ، يَمِثِّلُهُ

[31055] Waki' narrated to us, from Ibn Abi Laila, from Al-Sha'bi, from Ali, regarding a wife and two parents: "For the wife is a quarter, for the mother is a third of what remains, and what remains is for the father."

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الشَّعْبِيِّ، عَنْ
عَلَيٌّ، فِي امْرَأَةٍ وَأَبْوَيْنِ: لِلْمَرْأَةِ الرُّبْعُ، وَلِلْأُمِّ ثُلُثُ مَا
بَقِيَ، وَمَا بَقِيَ فَلِلَّاَبِ

[31056] Ghundar narrated to us, from Shu'bah, from Mansur, from Ibrahim, from Alqamah, from Abdullah, from Umar, with the like of it, except he said: "He was brought a case of a wife and two parents."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنْ عُمَرَ، بِمِثْلِهِ إِلَّا أَنَّهُ قَالَ:
أُتِيَ فِي امْرَأَةٍ وَأَبْوَيْنِ

[31057] Ibn Uyainah narrated to us, from Mansur, from Ibrahim, from Alqamah, from Abdullah, who said: "Indeed Umar, if he took a path and we followed it, we found it easy. He was asked about a wife and two parents, so he said: 'For the wife is a quarter, for the mother is a third of what remains, and what remains is for the father.'"

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ
عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ قَالَ: "كَانَ عُمَرُ إِذَا سَأَلَ
طَرِيقًا فَسَلَكْنَاهُ وَوَجَدْنَاهُ سَهْلًا، فَسُئِلَ عَنْ زَوْجَةِ
وَأَبْوَيْنِ، قَالَ: لِلزَّوْجِ الرُّبُعُ، وَلِلأمِّ ثُلُثُ مَا بَقِيَ، وَمَا
بَقِيَ فَلِلآبِي"

[31058] Ibn Idris narrated to us, from his father, from Fudayl, from Ibrahim, who said: Ibn Abbas differed from the People of Prayer regarding a wife and two parents, and a husband and two parents. He said: "For the mother is a third of the entire wealth."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ فُضِيلٍ، عَنْ إِبْرَاهِيمَ
قَالَ: خَالَفَ ابْنُ عَبَّاسٍ أَهْلَ الصَّلَاةِ فِي امْرَأَةٍ وَأَبْوَيْنِ
وَزَوْجٍ وَأَبْوَيْنِ قَالَ: لِلأمِّ الثُّلُثُ مِنْ جَمِيعِ الْمَالِ

[31059] Ibn Uyainah narrated to us, from Ayyub, from Ibn Sirin, who said: "What prevents them from making it from twelve shares? So they give the wife three shares, the mother four shares, and the father five shares."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَيُوبَ، عَنْ أَبْنِ سِيرِينَ قَالَ: مَا يَمْنَعُهُمْ أَنْ يَجْعَلُوهَا مِنْ اثْنَيْ عَشَرَ سَهْمًا، فَيُعْطُونَ الْمَرْأَةَ ثَلَاثَةَ سَهْمٍ، وَلِلَّامَ أَرْبَعَةَ سَهْمٍ، وَلِلَّابَ خَمْسَةَ سَهْمٍ

[31060] Waki' narrated to us, he said: Sufyan told us, from his father, from Al-Musayyib bin Rafi', who said: Abdullah said: "Allah would not see me favoring a mother over a father."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ الْمُسَيْبِ بْنِ رَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ: مَا كَانَ اللَّهُ لِيَرَانِي أَفْضَلُ أُمًا عَلَى أَبٍ

[31061] Ibn Idris narrated to us, from Al-A'mash, from Ibrahim, from Al-Aswad, who said: Abdullah said: Indeed Umar, if he took a path and we followed it, we found it easy. And he was brought a case of a wife and two parents, so he gave the wife a quarter, the mother a third of what remained, and what remained to the father.

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ عُمَرَ كَانَ إِذَا سَأَلَ طَرِيقًا فَسَلَكَنَاهُ وَجَذَنَاهُ سَهْلًا، وَإِنَّهُ أَتَيَ فِي امْرَأَةٍ وَأَبْوَيْنِ، فَأَعْطَى لِلْمَرْأَةِ الرُّبْعَ، وَلِلَّامَ ثُلُثَ مَا بَقِيَ، وَمَا بَقِيَ لِلَّابِ

[31062] Abu Khalid narrated to us, from Hajjaj, from a Sheikh, from Ibn Al-Hanafiyyah, regarding a wife and two parents: "For the wife is a quarter, and for the mother is a third of what remains." Abu Bakr said: "This is from four shares: for the wife is one share which is a quarter, for the mother is a third of what remains which is one share, and for the father is two shares."

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ حَاجَاجٍ، عَنْ شَيْخٍ، عَنْ ابْنِ الْحَنَفِيَّةِ، فِي امْرَأَةٍ وَأَبْوَيْنِ: لِلْمَرْأَةِ الرُّبْعُ، وَلِلَّامِ ثُلُثُ مَا بَقِيَ، قَالَ أَبُو بَكْرٌ: "فَهَذِهِ مِنْ أَرْبَعَةِ أَسْعُمٍ: لِلْمَرْأَةِ سَهْمٌ وَهُوَ الرُّبْعُ، وَلِلَّامِ ثُلُثُ مَا بَقِيَ وَهُوَ سَهْمٌ، وَلِلَّابِ سَهْمَانٌ

[31063] Ibn Numair narrated to us, he said: Sufyan told us, from Abd al-Rahman bin Al-Asbahani, from Ikrimah, who said: Ibn Abbas sent me to Zaid bin Thabit to ask him about a husband and two parents. Zaid said: "For the husband is a half, and for the mother is a third of what remains, which is a sixth." Ibn Abbas sent back to him: "Do you find this in the Book of Allah?" He said: "I dislike favoring a mother over a father." And Ibn Abbas used to give the mother a third of the entire wealth.

حَدَّثَنَا ابْنُ ثَمَيْرٍ قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ عِكْرَمَةَ قَالَ: بَعَثَنِي ابْنُ عَبَّاسٍ إِلَى رَيْدِ بْنِ تَابِتٍ أَسْأَلَهُ عَنْ زَوْجٍ وَأَبْوَيْنِ، فَقَالَ رَيْدُ: لِلزَّوْجِ النَّصْفُ، وَلِلَّامِ ثُلُثُ مَا بَقِيَ وَهُوَ السُّدُسُ، فَأَنْرَسَلَ إِلَيْهِ ابْنُ عَبَّاسٍ: فِي كِتَابِ اللَّهِ تَعَالَى هَذَا؟ قَالَ: أَكْرَهَ أَنْ أَفْضُلَ أَمَّا عَلَى أَبٍ، وَكَانَ ابْنُ عَبَّاسٍ يُعْطِي الْأُمَّ الْثُلُثَ مِنْ جَمِيعِ الْمَالِ

[31064] Husain bin Ali narrated to us, from Za'idah, from Sulayman, who said: Ibrahim used to assign shares for it just as Zaid did.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ قَالَ:
كَانَ إِبْرَاهِيمُ يَفْرِضُهَا كَمَا فَرَضَهَا زَيْدٌ

[31065] Abu Khalid Al-Ahmar narrated to us, from Hajjaj, from a Sheikh, from Ibn Al-Hanafiyyah, regarding a husband and two parents: "For the husband is a half, for the mother is a third of what remains, and what remains is for the father."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَاجَ، عَنْ شَيْخٍ، عَنْ ابْنِ
الْحَنَفَيَّةِ، فِي زَوْجٍ وَأَبْوَيْنِ: لِلزَّوْجِ النَّصْفُ، وَلِلَّامِ ثُلُثُ
مَا بَقِيَ، وَمَا بَقِيَ فَلِلَّابِ

[31066] Yahya bin Adam narrated to us, he said: Mindal told us, from Al-A'mash, from Ibrahim, from Ali and Zaid bin Thabit, regarding a wife and two parents, and a husband and two parents. He said: He said: "For the mother is a third of what remains."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: ثَنَا مِنْدَلُ، عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنْ عَلَىٰ، وَرَزِيدُ بْنِ ثَابِتٍ، فِي امْرَأَةٍ وَأَبْوَيْنِ
وَزَوْجٍ وَأَبْوَيْنِ قَالَ: لِلَّامِ ثُلُثُ مَا بَقِيَ

[31067] Abdah narrated to us, from Al-A'mash, that Ibn Abbas sent to Zaid asking him about a husband and two parents. Zaid said: "For the husband is a half, and for the mother is a third of what remains."

Ibn Abbas said: "Do you find 'a third of what remains' for her in the Book of Allah?" Zaid said: "This is my opinion, and Allah knows best." Abu Bakr said: "This is six shares: for the husband three, for the mother one, and for the father two shares."

حَدَّثَنَا عَبْدَهُ، عَنِ الْأَعْمَشِ، أَنَّ ابْنَ عَبَّاسَ، أَرْسَلَ إِلَيْهِ زَيْدٌ يَسْأَلُهُ عَنْ رَزْوَجٍ وَآبَوَيْنِ، فَقَالَ زَيْدٌ: لِلرَّازْوَجِ النَّصْفُ، وَلِلأَمْ مُّلْثُثٌ مَا بَقِيَ، فَقَالَ ابْنُ عَبَّاسَ: تَحْدُّهَا فِي كِتَابِ اللَّهِ مُّلْثُثٌ مَا بَقِي؟ فَقَالَ زَيْدٌ: هَذَا رَأِيُّ اللَّهِ أَعْلَمُ، قَالَ أَبُو بَكْرٍ: هَذِهِ سِتَّةُ أَسْهُمٍ: لِلرَّازْوَجِ مُلْثُثٌ، وَلِلأمِ مُلْثُثٌ، وَلِلآبِ سَهْمَانٌ

[31068] Waki' narrated to us, from Sufyan, from Ash'ath bin Abi Al-Sha'tha', from Al-Aswad bin Yazid, who said: Mu'adh judged in Yemen regarding a daughter and a full sister: "For the sister is a half, and for the daughter is a half."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْنَاءِ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ: قَضَى مُعاَذُ بْنَ يَلْيَمَنَ فِي ابْنَةِ وَأُخْتِ لَأَبٍ وَأَمٍّ: لِلأخِتِ النَّصْفُ، وَلِلابْنَةِ النَّصْفُ

[31069] Waki' narrated to us, from Al-A'mash, from Ibrahim, from Al-Aswad, from Mu'adh, like that.

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ مُعاَذٍ، مِثْلُ ذَلِكَ

[31070] Waki' narrated to us, from Al-A'mash, from Ibrahim, from Wabarah bin Abd al-Rahman, from Al-Aswad bin Yazid, who said: Ibn Al-Zubayr used not to give the sister anything with the daughter, until I told him that Mu'adh judged in Yemen regarding a daughter and a full sister: "For the daughter is a half and for the sister is a half." He said: "You are my messenger to Ibn Utbah, so command him with that."

حَدَّثَنَا وَكِبْعُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ: كَانَ ابْنُ الرُّبَّيْرِ لَا يُعْطِي الْأُخْتَ مَعَ الابْنَةِ شَيْئًا حَتَّى حَدَّثَنَا أَنَّ مُعَاذًا قَضَى بِالْيَمَنِ فِي الابْنَةِ وَأَخْتِ لَأْبٍ وَأُمٍّ: لِلابْنَةِ النِّصْفُ وَلِلْأُخْتِ النِّصْفُ، فَقَالَ: أَنْتَ رَسُولِي إِلَى ابْنِ عُثْبَةَ فَمُرْهُ بِذَلِكَ

[31071] Waki' narrated to us, from Al-A'mash, from Ibrahim, from Al-Aswad, who said: I told Ibn Al-Zubayr about Mu'adh's statement, and he said: "You are my messenger to Ibn Uqbah, so command him with that."

حَدَّثَنَا وَكِبْعُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: حَدَّثَنِي ابْنُ الرُّبَّيْرِ، بِقَوْلِ مُعَاذٍ فَقَالَ: أَنْتَ رَسُولِي إِلَى ابْنِ عُثْبَةَ فَمُرْهُ بِذَلِكَ

[31072] Zaid bin Hubab narrated to us, he said: Yahya bin Ayyub Al-Misri narrated to me, he said: Yazid bin Abi Habib told us, from Abu Salamah, that Umar divided the wealth between the daughter and the sister in two halves.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبْيَوبَ الْمِصْرِيُّ قَالَ: ثنا يَزِيدُ بْنُ أَبِي حَيْبٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ عُمَرَ جَعَلَ الْمَالَ بَيْنَ الابْنَةِ وَالْأُخْتِ نِصْفَيْنِ

[31073] Mu'awiyah bin Hisham narrated to us, he said: Sufyan told us, from Abu Husayn, from Abdullah bin Utbah, regarding a daughter and a sister, he said: "Half and half."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ فِي ابْنَةٍ وَأَخْتٍ قَالَ: الْمُنْصُفُ وَالْمُنْصُفُ

[31074] Ibn Ulayyah narrated to us, from Ayyub, from Ibn Sirin, from Al-Aswad, who said: Ibn Al-Zubayr intended to prevent sisters from inheriting with daughters. So I told him that Mu'adh judged regarding it among us, making a daughter and a sister inherit.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَئُوبَ، عَنْ ابْنِ سِيرِينَ، عَنْ الْأَسْوَدِ قَالَ: كَانَ ابْنُ الزُّبَيْرِ قَدْ هَمَ أَنْ يَمْنَعَ الْأَخْوَاتِ مَعَ الْأَبْنَاتِ الْمِيرَاثَ، فَحَدَّثَنَا أَنَّ مُعَاذًا قَضَى بِهِ فِينَا، وَرَثَ ابْنَةً وَأَخْتَهُ

[31075] Waki' narrated to us, from Isra'il, from Jabir, from 'Amir, who said: Ali, Ibn Mas'ud, and Mu'adh used to say regarding a daughter and a sister: "Half and half." And it is the opinion of the Companions of Muhammad (peace be upon him), except Ibn Al-Zubayr and Ibn

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: كَانَ عَلَيُّ، وَابْنُ مَسْعُودٍ، وَمُعَاذٌ يَقُولُونَ فِي ابْنَةٍ وَأَخْتٍ: الْمُنْصُفُ وَالْمُنْصُفُ، وَهُوَ قَوْنٌ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَّا ابْنُ الزُّبَيْرِ وَابْنُ عَبَّاسٍ

[31076] Ali bin Mushir narrated to us, from Al-Musayyib bin Rafi', who said: I was sitting with Abdullah bin Utbah, and he had ordered me to reconcile between the daughter and the sister regarding inheritance. Ibn Al-Zubayr had ordered him not to give the sister any inheritance with the daughter. While I was reconciling between them in his presence, Al-Aswad bin Yazid came and said: "I witnessed Mu'adh in Yemen divide the wealth between the daughter and the sister. I went to Ibn Al-Zubayr and informed him of that, so he ordered me to come to you and inform you of that so you can judge by it and write to him about it." He said: "O Aswad, you are truthful among us, so go to him and inform him of that so he may judge by it." Abu Bakr said: "This is from two shares: one for the daughter and one for the sister."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُسَيْبِ بْنِ رَافِعٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ عَبْدِ اللَّهِ بْنِ عُثْنَةَ وَقَدْ أَمْرَنِي أَنْ أَصْلِحَ بَيْنَ الْإِبْنَةِ وَالْأُخْتِ فِي الْمِيرَاثِ، وَقَدْ كَانَ ابْنُ الرِّبَّيرِ أَمْرَهُ أَنْ لَا يُورَثَ الْأُخْتُ مَعَ الْإِبْنَةِ شَيْئًا، فَإِنِّي لِأَصْلِحَ بَيْنَهُمَا عِنْدَهُ إِذَا جَاءَ الْأَسْوَدُ بْنُ يَزِيدَ فَقَالَ: إِنِّي شَهِدْتُ مُعَاذًا بِالْيَمِينِ قَسْمَ الْمَالِ بَيْنَ الْإِبْنَةِ وَالْأُخْتِ، وَإِنِّي أَتَيْتُ ابْنَ الرِّبَّيرَ فَأَعْلَمْتُهُ ذَلِكَ، فَأَمْرَنِي أَنْ أَتَيَكَ فَأَعْلَمُكَ ذَلِكَ لِنَفْضِي بِهِ وَتَكْتُبَ بِهِ إِلَيْهِ، فَقَالَ: يَا أَسْوَدُ، إِنَّكَ عِنْدَنَا لِمُصَدَّقٍ فَأَتِيهِ فَأَعْلَمُهُ ذَلِكَ فَلَيَقْضِي بِهِ، قَالَ أَبُو بَكْرٍ: "وَهَذِهِ مِنْ سَهْمَيْنِ: لِلْإِبْنَةِ سَهْمٌ وَلِلْأُخْتِ سَهْمٌ"

[31077] Waki' narrated to us, from Sufyan, from Abu Qais, from Huthail bin Shurahbil, who said: A man came to Abu Musa and Salman bin Rabi'ah asking about a daughter, a son's daughter, and a full sister. They said: "For the daughter is a half, and what remains is for the sister. And go to Ibn Mas'ud and ask him, for he will follow us." The man went to Ibn Mas'ud and asked him and informed him of what they said. He said: "I would have gone astray then and I would not be among the guided. But I will judge with what the Messenger of Allah (peace be upon him) judged: For the daughter is a half, and for the son's daughter is a sixth to complete the two-thirds, and what remains is for the

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ أَبِي قَيْسٍ، عَنْ هُدَيْلِ بْنِ شُرَحْبِيلَ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى، وَسَلَمَانَ بْنِ رَبِيعَةَ فَسَأَلَهُمَا عَنِ الْبَنْسَةِ وَابْنَةِ ابْنِ وَاحْدَتِ لَأْبِ وَأَمِ، فَقَالَا: لِلْابْنَةِ النَّصْفُ، وَمَا بَقَى لِلْأَحْدَتِ، وَأَنْتَ ابْنَ مَسْعُودٍ فَسَأَلَهُ، فَإِنَّهُ سَيَأْبُغُنَا، قَالَ: فَأَتَى الرَّجُلُ ابْنَ مَسْعُودٍ فَسَأَلَهُ وَأَخْبَرَهُ بِمَا قَالَا، فَقَالَ: "إِنَّهُ ضَلَّلُتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، وَلَكِنْ سَأَقْضِي بِمَا قَضَى بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِلْابْنَةِ النَّصْفُ وَلِلْابْنَةِ الْابْنِ السُّدُسُ تَكْمِلَةُ التَّلَيْنِ، وَمَا بَقَى فَلِلْأَحْدَتِ"

[31078] Abu Khalid Al-Ahmar narrated to us, from Hajjaj, from Abu Qais, from Huthail, from Abdullah, who said: The Messenger of Allah (peace be upon him) judged regarding a daughter, a son's daughter, and a sister. He gave the daughter a half, the son's daughter a sixth to complete the two-thirds, and the sister what remained. Abu Bakr said: "This is from six shares: for the daughter three shares, for the son's daughter one share, and for the sister two shares."

[31079] Waki' narrated to us, from Sufyan, from Ma'bad bin Khalid, from Masruq, from Ibn Mas'ud, that he used to assign two-thirds to sisters and daughters, and assign the remainder to the males excluding the females. And that Aishah shared it between them, assigning what remained after the two-thirds to the male like the share of two females.

حَدَّثَنَا أَبُو حَالِدٌ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ أَبِي قَيْسٍ،
عَنْ هُدَيْلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَضَى رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ابْنَةٍ وَابْنَةِ ابْنٍ وَأَخْتٍ، أَعْطَى الْإِبْنَةَ
الثُّلُثَةَ، وَابْنَةَ الْإِبْنِ السُّدُسَ تَكْمِلَةَ الثُّلُثَيْنِ، وَالْأَخْتَ مَا
بَقَى، قَالَ أَبُو بَكْرٍ: "وَهَذِهِ مِنْ سِتَّةِ أَسْهُمٍ: لِابْنَةِ ثَلَاثَةَ
أَسْهُمٍ، وَلِابْنَةِ الْإِبْنِ سَهْمٌ وَلِالْأَخْتِ سَهْمًا"

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَعْبُدِ بْنِ حَالِدٍ، عَنْ
مَسْرُوقٍ، عَنْ ابْنِ مَسْعُودٍ، أَنَّهُ كَانَ يَجْعَلُ لِلأَخْوَاتِ
وَالْأَبْنَاتِ الثُّلُثَيْنِ، وَيَجْعَلُ مَا بَقَى لِلذُّكُورِ دُونَ الْإِنْاثِ،
وَأَنَّ عَائِشَةَ شَرَكَتْ بَيْنَهُمْ، فَجَعَلَتْ مَا بَقَى بَعْدَ الثُّلُثَيْنِ
لِلذُّكُورِ مِثْلُ حَظِّ الْأَبْنَيْنِ

[31080] Waki' narrated to us, from Isma'il, from Hakim bin Jabir, from Zaid bin Thabit, that he said regarding it: "This is from the judgment of the people of Jahiliyyah: that men inherit to the exclusion of women."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ حَكِيمِ بْنِ جَابِرٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّهُ قَالَ فِيهَا: "هَذَا مِنْ قَضَاءِ أَهْلِ الْجَاهِلِيَّةِ: يَرِثُ الرِّجَالُ دُونَ النِّسَاءِ

[31081] Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, from Masruq, who said: He used to follow Abdullah's opinion regarding full sisters and consanguine brothers and sisters, assigning what remained after the two-thirds to the males excluding the females. Then he went to Madinah. He said: He returned holding the view of sharing between them. Alqamah said to him: "What turned you away from Abdullah's opinion? Did you meet anyone you consider more reliable than him?" He said: "No, but I met Zaid bin Thabit and found him to be among those firmly grounded in knowledge."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، قَالَ: كَانَ يَأْخُذُ بِقَوْلِ عَبْدِ اللَّهِ فِي أَخْوَاتِ الْأُمَّ وَأَبِ وَإِخْوَةِ وَأَخْوَاتِ لَأْبٍ، يَجْعَلُ مَا بَقِيَ عَلَى التَّلَثَيْنِ لِلذُّكُورِ دُونَ الْإِنْاثِ، فَخَرَجَ حَرْجًا إِلَى الْمَدِينَةِ، قَالَ: فَجَاءَ وَهُوَ يَرَى أَنْ يُشْرِكَ بَيْنَهُمْ، قَالَ: فَقَالَ لَهُ عَلْقَمَةُ مَا رَدَكَ عَنْ قَوْلِ عَبْدِ اللَّهِ؟ أَقِيتَ أَحَدًا هُوَ أَثْبَتُ فِي نَفْسِكَ مِنْهُ؟ قَالَ: لَا، وَلَكِنْ لَقِيتَ زَيْدَ بْنَ ثَابِتٍ فَوَجَدْنَاهُ مِنَ الرَّاسِخِينَ فِي الْعِلْمِ

[31082] Waki' narrated to us, from Sufyan, from Al-A'mash, from Ibrahim, from Masruq, who said: He arrived and Alqamah said to him: "Did Ibn Mas'ud not establish [the rule]?" Masruq said to him: "Yes, but I saw Zaid bin Thabit and the people of Madinah sharing [inheritance]."

حَدَّثَنَا وَكِبْرُّ، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنْ مَسْرُوقٍ قَالَ: فَدِمْ فَقَالَ لَهُ عَلْفَمَةً: مَا كَانَ ابْنُ
مَسْعُودٍ يُتْبِعُ؟ فَقَالَ لَهُ مَسْرُوقٌ: كَلَّا، وَلَكِنْ رَأَيْتُ زَيْدًا
بْنَ ثَابِتٍ وَأَهْلَ الْمَدِينَةِ يُشْرِكُونَ

[31083] Ibn Fudayl narrated to us, from Bassam, from Fudayl, from Ibrahim, who said: "For his two full sisters is two-thirds, and for his consanguine brothers and sisters is what remains, the male gets twice the female's share, according to Ali and Zaid. In Abdullah's view: For his full brother [likely sisters, text says brother but context implies the 2/3 share holders] is two-thirds, and what remains is for the males among his brothers excluding their females." Abu Bakr said: "This is from three shares in both opinions: two-thirds for the sisters and daughters, and the remaining third is between the brothers and sisters or between daughter's daughters and a daughter, the male gets twice the female's share."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ بَسَامٍ، عَنْ فُضِيلٍ، عَنْ إِبْرَاهِيمَ قَالَ: "الْأَخْتَيْهِ لِأَبِيهِ وَأُمِّهِ التَّلْثَانُ، وَالْأَخْوَاتِ لِأَبِيهِ وَأَخْوَاتِهِ مِثْلُ حَظِّ الْأَنْثَيْنِ فِي قَوْلِ عَلِيٍّ وَرَزِيدٍ، وَفِي قَوْلِ عَبْدِ اللَّهِ: لِأَخِيهِ لِأَبِيهِ وَأُمِّهِ التَّلْثَانُ، وَمَا بَقِيَ لِلذَّكُورِ مِنْ إِخْوَتِهِ دُونَ إِنْاثِهِمْ قَالَ أَبُو بَكْرٍ: " وَهَذِهِ فِي الْفَوْلَيْنِ جَمِيعًا مِنْ ثَلَاثَةِ أَسْهُمٍ: لِلْأَخْوَاتِ وَالْأَبْنَيْنِ التَّلْثَانُ، وَيَبْقَى التَّلْثُ ثَفْهُوَ بَيْنَ الْأُخْرَيْهِ وَالْأَخْوَاتِ أَوْ بَيْنَ بَنَاتِ ابْنَةٍ وَبَيْنَ ابْنَةٍ لِلذَّكُورِ مِثْلُ حَظِّ الْأَنْثَيْنِ

[31084] Ibn Fudayl narrated to us, from Bassam, from Fudayl, from Ibrahim, regarding a man who left two daughters, a son's daughter, and a son's son lower than her. For his two daughters is two-thirds. What remains is for his son's son, returned to those above him and with him of the daughters according to Ali and Zaid, the male gets twice the female's share, and it is not returned to those below him. In Abdullah's opinion, for his two daughters is two-thirds, and for his son's son is what remains; nothing is returned to his sister nor to those above him because they completed the two-thirds. Abu Bakr said: "This is from nine in the opinion of Ali and Zaid, so the two daughters get two-thirds, and three shares remain: two shares for the son's son and one for his sister. In Abdullah's opinion, it is from three shares: two shares for the two daughters (two-thirds), and the remainder, which is one share, for the son's son."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ بَسَّامٍ، عَنْ فُضِيلٍ، عَنْ إِبْرَاهِيمَ،
فِي رَجْلٍ تَرَكَ ابْنَتَيْهِ وَابْنَةَ ابْنِ وَابْنَ ابْنِ أَسْفَلَ مِنْهَا
فَلَا يُنْتَهِي الْتَّلَاثَانِ، وَمَا فَضَلَ لِابْنِ ابْنِهِ، يُرَدُّ عَلَى مَنْ
فَوْقَهُ وَمَنْ مَعَهُ مِنَ الْبَنَاتِ فِي قَوْلٍ عَلَيْهِ وَزَيْدٌ لِلذَّكَرِ
مِثْلُ حَظِّ الْأُنْثَيْنِ، وَلَا يُرَدُّ عَلَى مَنْ أَسْفَلَ مِنْهُ، وَفِي
قَوْلٍ عَبْدُ اللَّهِ لِابْنَتَيِ الْتَّلَاثَانِ وَلِابْنِ ابْنِهِ مَا يَقِي، لَا يُرَدُّ
عَلَى أَخْتِهِ شَيْئًا وَلَا عَلَى مَنْ فَوْقَهُ مِنْ أَجْلِ أَنَّهُ اسْتَكْمَلَ
الْتَّلَاثَيْنِ "قَالَ أَبُو بَكْرٍ: "فَهَذِهِ مِنْ تِسْعَةِ فِي قَوْلٍ عَلَيْهِ
وَزَيْدٌ فَيَصِيرُ لِلابْنَتَيِنِ الْتَّلَاثَانِ: وَتَبَقَّى ثَلَاثَةُ أَسْهُمٌ:
فَلَا يُنْتَهِي الْأَبْنَى سَهْمَانِ، وَلَا يُنْتَهِ سَهْمٌ، وَفِي قَوْلٍ عَبْدُ اللَّهِ
مِنْ ثَلَاثَةِ أَسْهُمٍ: لِلابْنَتَيِنِ الْتَّلَاثَانِ سَهْمَانٌ وَلِابْنِ الْأَبْنِ مَا
يَقِي وَهُوَ سَهْمٌ

[31085] Waki' narrated to us, he said: Sufyan told us, from Al-A'mash, who said: Abdullah used to say regarding a daughter, a son's daughter, son's sons, full sister's sons, full sister, and consanguine brothers: Ibn Mas'ud used to give this one [daughter] half, then look. If sharing with the males would give her [son's daughter?] more than a sixth, he would not increase her beyond a sixth. If she got less than a sixth, he shared in a way that didn't harm her. Others from the Companions of Muhammad (peace be upon him) said: "For this one is half, and what remains is for the male like the share of two females." Abu Bakr said: "Its base is from six shares."

[31086] Jarir narrated to us, from Mughirah, from Al-Sha'bi, who said: Ali and Zaid used to say regarding cousins where one is a uterine brother: "They give him a sixth, and what remains is shared between him and his cousins." Abdullah used to "give him the entire wealth."

حَدَّثَنَا وَكِيعٌ قَالَ: ثُنا سُقْيَانُ، عَنِ الْأَعْمَشِ قَالَ: كَانَ عَبْدُ اللَّهِ يَقُولُ فِي ابْنَةِ وَابْنَةِ ابْنِ وَبَنِي ابْنِ وَبَنِي أَخْتِ لَأْبٍ وَأَمْ وَأَخْتٍ وَإِخْوَةً لَأَبٍ، ابْنُ مَسْعُودٍ كَانَ يُعْطِي هَذِهِ النَّصْفَ، ثُمَّ يَنْظُرُ فَإِنْ كَانَ إِذَا قَاسَمْتِ الْذُكُورَ أَصَابَهَا أَكْثَرُ مِنَ السُّدُسِ، لَمْ يُزِدْهَا عَلَى السُّدُسِ، وَإِنْ أَصَابَهَا أَقْلَلُ مِنَ السُّدُسِ قَاسَمَ بِمَا لَمْ يُلْزِمْهَا الضَّرَرُ، وَكَانَ غَيْرُهُ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لِهَذِهِ النَّصْفِ، وَمَا بَقَيَ فَلِلَّذِكْرِ مِثْلُ حَظِ الْأَنْثَيَّنِ قَالَ أَبُو بَكْرٍ: هَذِهِ أَصْلُهَا مِنْ سِتَّةِ أَسْمَهِ

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: كَانَ عَلَيُّ، وَرَيْدٌ يَقُولُ لَنْ فِي بَنِي عَمٍّ أَحْدُهُمْ أَخٌ لَأَمْ: يُعْطِيَانِهِ السُّدُسَ، وَمَا بَقَيَ بَيْنَهُ وَبَيْنَ بَنِي عَمِّهِ، وَكَانَ عَبْدُ اللَّهِ يُعْطِيهِ الْمَالَ كُلَّهُ

[31087] Waki' narrated to us, from Sufyan, from Abu Ishaq, from Al-Harith, from Ali, who said: "He was brought a case of cousins, one of whom was a uterine brother." Ibn Abbas had given him the entire wealth. Ali said: "May Allah have mercy on Abu Abd al-Rahman, he was a Faqih. If it were me, I would give him the sixth, and he would share with them."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ قَالَ: أَتَى فِي بَنِي عَمٍّ أَحْدُهُمْ أَخٌ لِأَمِّ، وَكَانَ ابْنُ عَبَّاسٍ أَعْطَاهُ الْمَالَ كُلَّهُ، فَقَالَ عَلَيِّ: يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ كَانَ لِفَقِيهًا، لَوْ كُنْتُ لِأُعْطِيهِ السُّدُسَ، وَكَانَ شَرِيكُهُ

[31088] Waki' narrated to us, from Sufyan, from Khalid Al-Hadhdha', from Ibn Sirin, from Shuraih, that he used to judge regarding cousins where one is a uterine brother according to Abdullah's judgment.

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ خَالِدِ الْحَادِئِ، عَنْ ابْنِ سِيرِينَ، عَنْ شُرَيْحٍ، أَنَّهُ كَانَ يَقْضِي فِي بَنِي عَمٍّ أَحْدُهُمْ أَخٌ لِأَمِّ بِقَضَاءِ عَبْدِ اللَّهِ

[31089] Ibn Fudayl narrated to us, from Bassam, from Fudayl, from Ibrahim, regarding a woman who left her male cousins, one of whom was her maternal half-brother. He said: 'Umar, 'Ali, and Zaid judged regarding it: "That for her maternal half-brother is one-sixth, and he is a partner with them afterwards in the wealth." And 'Abdullah judged regarding it: "That the wealth belongs to him [the brother] to the exclusion of his cousins." Abu Bakr said: So in the view of 'Umar, 'Ali, and Zaid, it is from six shares. And in the view of 'Abdullah and Shuraih, it is from one share, which is the entire wealth.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ،
فِي امْرَأَةٍ تَرَكَتْ بَنِي عَمَّهَا، أَحَدُهُمْ أَخُوهَا لِأَمْهَا قَالَ:
فَقَضَى فِيهَا عُمَرُ، وَعَلِيٌّ وَرَبِيعٌ أَنَّ لِأَخِيهَا مِنْ أَمْهَا
السُّدُسَ وَهُوَ شَرِيكُهُمْ بَعْدَ فِي الْمَالِ، وَقَضَى فِيهَا عَنْ
اللَّهِ: أَنَّ الْمَالَ لَهُ دُونَ بَنِي عَمَّهِ قَالَ أَبُو بَكْرٍ: فَهِيَ فِي
قَوْلِ عُمَرَ، وَعَلِيٍّ، وَرَبِيعٍ: مِنْ سِتَّةِ أَسْنَهُمْ، وَهِيَ فِي
قَوْلِ عَبْدِ اللَّهِ، وَشُرَيْحٍ: مِنْ سَهْمٍ وَاحِدٍ وَهُوَ جَمِيعُ
الْمَالِ

[31090] Waki' narrated to us, from Shu'bah, from Aws, from Hakim bin 'Iqal who said: 'Ali was brought a case regarding two male cousins, one of whom was a husband and the other a maternal half-brother. He said to Shuraih: "Speak on it." Shuraih said: "For the husband is half, and what remains is for the brother." 'Ali said to him: "[Is that your] opinion?" He said: "That is how I saw it." So 'Ali gave the husband half, and the brother one-sixth, and he made what remained between them.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَوْسٍ، عَنْ حَكِيمِ بْنِ عِقَالٍ قَالَ: أَتَيَ عَلَيِّ فِي ابْنَيْ عَمٍّ أَحَدُهُمَا زَوْجٌ وَالْأُخْرُ أَخٌ لِأَمٍّ، فَقَالَ لِشُرَيْحٍ: قُلْ فِيهَا، فَقَالَ شُرَيْحٌ: لِلزَّوْجِ النَّصْفُ، وَمَا بَقَى فَلِلأَخِ، فَقَالَ لَهُ عَلَيِّ: "رَأَيْ، قَالَ: كَذَلِكَ رَأَيْتُ، فَأَعْطَى عَلَيِّ الزَّوْجَ النَّصْفَ، وَالْأَخَ السُّدُسَ، وَجَعَلَ مَا بَقَى بَيْنَهُمَا

[31091] Yahya bin Zakariya bin Abi Za'idah narrated to us, from Isra'il, from Mansur, from Ibrahim, regarding a woman who left three male cousins: one of them her husband, and another her maternal half-brother. 'Ali and Zaid said: "For the husband is half, and for the maternal half-brother is one-sixth, and what remains is between them equally." And Ibn Mas'ud said: "For the husband is half, and what remains is for the maternal half-brother." Abu Bakr said: And this, in the view of 'Ali and Zaid, is from six shares; for the husband is half (three), for the maternal half-brother is one-sixth, and two shares remain which are between them. And in the view of Ibn Mas'ud: it is from two shares; for the husband is half, and what remains is for the maternal half-brother.

حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي رَائِدَةَ، عَنْ إِسْرَائِيلَ،
عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، فِي امْرَأَةٍ تَرَكَتْ ثَلَاثَةَ بَنِي
عَمٍّ أَحَدُهُمْ رَوْجُهَا وَالْأَخْرُ أَخُوهَا لِأُمِّهَا، فَقَالَ عَلِيٌّ،
وَزَيْدٌ: لِلرَّوْجِ النَّصْفُ وَلِلْأَخِ لِلْأُمِّ السُّدُسُ، وَمَا بَقِيَ
فَهُوَ بَيْنَهُمْ سَوَاءً، وَقَالَ أَبْنُ مَسْعُودٍ: لِلرَّوْجِ النَّصْفُ،
وَمَا بَقِيَ فَلَلْأَخِ لِلْأُمِّ، قَالَ أَبُو بَكْرٍ: "وَهَذِهِ فِي قَوْلٍ
عَلِيٌّ وَزَيْدٍ مِنْ سَيِّدِ أَسْهُمٍ لِلرَّوْجِ النَّصْفِ تَلَثُّهُ: وَلِلْأَخِ
لِلْأُمِّ السُّدُسُ، وَبَيْنَهُمْ فَهُمَا بَيْنَهُمَا، وَفِي قَوْلِ أَبْنِ
مَسْعُودٍ: مِنْ سَهْمَيْنِ: لِلرَّوْجِ النَّصْفُ، وَمَا بَقِيَ فَلَلْأَخِ
لِلْأُمِّ

[31092] Yahya bin Zakariya narrated to us, from Isra'il, from Mansur, from Ibrahim, regarding a woman who left her two maternal half-brothers, one of whom was her male cousin. 'Ali and Zaid said: "The third is between them [the brothers], and what remains is for her male cousin." And Ibn Mas'ud said: "The wealth is between them." Abu Bakr said: So this, in the view of 'Ali and Zaid, is from three shares, and in the view of Ibn Mas'ud, is from two shares.

حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ
عَنْ إِبْرَاهِيمَ، فِي امْرَأَةٍ تَرَكَتْ أَخْوَيْهَا لِأَمْهَا أَحَدُهُمَا
أَبْنُ عَمَّهَا، فَقَالَ عَلَيْهِ وَرَيْدٌ: الْثَّلَاثُ بَيْنَهُمَا، وَمَا بَقَى
فَلَلَّابْنُ عَمَّهَا، وَقَالَ أَبْنُ مَسْعُودٍ: الْمَالُ بَيْنَهُمَا، قَالَ أَبُو
بَكْرٍ: "فَهَذِهِ فِي قَوْلٍ عَلَيْهِ وَرَيْدٌ: مِنْ ثَلَاثَةِ أَسْهُمٍ، وَفِي
قَوْلٍ أَبْنُ مَسْعُودٍ: مِنْ سَهْمَيْنِ

[31093] Waki' narrated to us, he said: Isma'il bin 'Abd al-Malik told us, he said: I asked Sa'id bin Jubayr about a daughter and two male cousins, one of whom is a maternal half-brother. He said: "For the daughter is half, and what remains is for the male cousin who is not a maternal half-brother [in the presence of] a child." He said: So I asked 'Ata', and he said: "Sa'id erred. For the daughter is half, and for the male cousin who is not a maternal half-brother is half." Abu Bakr said: So this, in the view of Sa'id bin Jubayr, is from two shares: for the daughter is half, and for the male cousin who is not a maternal half-brother is half. And in the view of 'Ata' it is from four shares: two shares for the daughter, and two shares between them.

حَدَّثَنَا وَكِبِيرٌ قَالَ: ثُنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَالِكِ قَالَ:
سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الْبَنْتِ وَابْنِي عَمٌّ أَحْدُهُمَا أَخٌ
لِأُمٍّ، فَقَالَ: لِلْبَنْتِ النَّصْفُ، وَمَا بَقِيَ فَلَابْنِ الْعَمِ الَّذِي
لَيْسَ بِأَخٍ لِأُمٍّ مَعَ وَلَدٍ قَالَ: فَسَأَلْتُ عَطَاءً فَقَالَ: أَخْطَأَ
سَعِيدًا، لِلْبَنْتِ النَّصْفُ، وَلَابْنِ الْعَمِ الَّذِي لَيْسَ بِأَخٍ لِأُمٍّ
النَّصْفُ قَالَ أَبُو بَكْرٍ: "فَهَذِهِ فِي قَوْلِ سَعِيدِ بْنِ جُبَيْرٍ
مِنْ سَهْمَيْنِ: لِلْبَنْتِ النَّصْفُ، وَلَابْنِ الْعَمِ الَّذِي لَيْسَ بِأَخٍ
لِأُمٍّ النَّصْفُ، وَفِي قَوْلِ عَطَاءٍ مِنْ أَرْبَعَةِ سَهْمَيْنِ
لِلْبَنْتِ، وَسَهْمَانَ بَيْنَهُمَا

[31094] Ibn Fudayl narrated to us, from Bassam, from Fudayl, from Ibrahim, regarding a woman who left her paternal uncles, one of whom was her maternal half-brother. 'Ali and Zaid judged regarding it: "That for her maternal half-brother is one-sixth, then he is a partner with them afterwards in the wealth." And Ibn Mas'ud judged regarding it: "That the entire wealth is for him." And this is by a cause which is in partnership, then he receives the whole afterwards. Abu Bakr said: So this, in the view of 'Ali and Zaid, is from six shares, and in the view of 'Abdullah, is from one share because it is the entire wealth.

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ بَسَّامٍ، عَنْ فُضِيلٍ، عَنْ إِبْرَاهِيمَ،
فِي امْرَأَةٍ تَرَكَتْ أَعْمَامَهَا أَحَدُهُمْ أَخُوهَا لِأَمْهَا، فَقَضَى
فِيهَا عَلَيْهِ، وَرَيْدُ: أَنَّ لِأَخِيهَا لِأَمْهَا السُّدُسَ، ثُمَّ هُوَ
شَرِيكُهُمْ بَعْدَ فِي الْمَالِ، وَقَضَى فِيهَا أَبْنُ مَسْعُودٍ: أَنَّ
الْمَالُ كُلُّهُ لَهُ، وَهَذَا بِسَبِبِ يُكُونُ فِي الشَّرْيَكِ ثُمَّ يُسَلِّمُ
أَهْلَهُ بَعْدَ قَالَ أَبُو بَكْرٍ: "فَهَذِهِ فِي قَوْلٍ عَلَيْهِ وَرَيْدٍ: مِنْ
سِنَّةِ أَسْنَهُمْ، وَفِي قَوْلٍ عَبْدِ اللَّهِ: مِنْ سَهْمٍ وَاحِدٍ لِأَنَّهُ
الْمَالُ كُلُّهُ

[31095] Ibn Fudayl narrated to us, from Bassam, from Fudayl, from Ibrahim, regarding a woman who left her maternal half-siblings, males and females, and they are [also] her male cousins in residuary inheritance ('Asabah). He said:

"They divide the third among themselves, the males and females therein are equal. And the remaining two-thirds are purely for their males to the exclusion of the females, in the judgment of all the Companions of Muhammad (peace be upon him)." Abu Bakr said: "And this, in the view of all of them, is from three shares."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ بَسَّامٍ، عَنْ فُضِيلٍ، عَنْ إِبْرَاهِيمَ،
فِي امْرَأَةٍ تَرَكَتْ إِخْوَانَهَا لِأَمْهَا رِجَالًا وَنِسَاءً وَهُمْ بْنُو
عَمَّهَا فِي الْعَصَبَةِ، قَالَ: يَقْسِمُونَ التَّلْكُثَ بَيْنَهُمْ، الرِّجَالُ
وَالنِّسَاءُ فِيهِ سَوَاءُ، وَالثُّلُثَانُ الْبَاقِيَانِ لِذُكُورِهِمْ خَالِصًا
دُونَ النِّسَاءِ فِي قَضَاءِ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ كُلُّهُمْ قَالَ أَبُو بَكْرٍ: وَهَذِهِ فِي قَوْلِهِمْ جَمِيعًا مِنْ
ثَلَاثَةِ أَسْهُمٍ

[31096] Ibn Fudayl narrated to us, from Bassam, from Fudayl, from Ibrahim, regarding a man who left his two daughters and the children of his son, males and females. For his two daughters is two-thirds, and what remains is for the males to the exclusion of the females. 'Abdullah [Ibn Mas'ud] "used not to increase the sisters and daughters beyond two-thirds." And 'Ali and Zaid "used to make them share between themselves; what remained was for the male like the share of two females." Abu Bakr said: "So this is from three shares in the view of all of them."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ بَسَّامٍ، عَنْ فُضِيلٍ، عَنْ إِبْرَاهِيمَ،
فِي رَجُلٍ تَرَكَ ابْنَتَيْهِ وَبَنِي ابْنِهِ رِجَالًا وَنِسَاءً فَلَا يَنْتَهِي
إِلَيْهِنَّ، وَمَا بَقَى فَلَلَّذِكُورُ دُونَ الْإِنْاثِ، وَكَانَ عَبْدُ اللَّهِ
لَا يَزِيدُ الْأَخْوَاتِ وَالْأَبْنَاتِ عَلَى التَّلَثَيْنِ، وَكَانَ عَلَيْهِ
وَرَبِّهِ يُشْرِكُونَ فِيمَا بَيْنَهُمْ، فَمَا بَقَى لِلذَّكَرِ مِثْلُ حَظِّ
الْأُنْثَيْنِ قَالَ أَبُو بَكْرٍ: فَهَذِهِ مِنْ ثَلَاثَةِ أَسْنُهُمْ فِي قَوْلِهِمْ
جَمِيعًا

[31097] Ibn Mubarak narrated to us, from Ma'mar, from Simak bin Al-Fadl who said: I heard Wahb narrating from Al-Hakam bin Mas'ud who said: I witnessed 'Umar making the full brothers share with the maternal half-brothers in the third. A man said to him: "You judged regarding this last year differently than this." He said: "And how did I judge?" He said: "You assigned it to the maternal half-brothers and did not assign anything to the full brothers." He said: "That is according to what we judged [then], and this is according to what we judge [now]."

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ مَعْمِرٍ، عَنْ سِمَاكِ بْنِ الْفَضْلِ قَالَ: سَمِعْتُ وَهْبًا، يُحَدِّثُ عَنِ الْحَكَمِ بْنِ مَسْعُودٍ قَالَ: شَهِدْتُ عُمَرَ أَشْرَكَ الْإِخْرَوَةَ مِنَ الْأَبِ وَالْأُمِّ مَعَ الْإِخْرَوَةِ مِنَ الْأُمِّ فِي الْثُلُثِ، فَقَالَ لَهُ رَجُلٌ: قَدْ قَضَيْتُ فِي هَذَا عَامَ الْأَوَّلِ بِغَيْرِ هَذَا قَالَ: وَكَيْفَ قَضَيْتَ؟ قَالَ: جَعَلْتُه لِلْإِخْرَوَةِ لِلْأُمِّ وَلَمْ تَجْعَلْ لِلْإِخْرَوَةِ مِنَ الْأَبِ وَالْأُمِّ شَيْئًا، قَالَ: ذَلِكَ عَلَى مَا قَضَيْتَ، وَهَذَا عَلَى مَا نَقْضَيْ

[31098] Waki' narrated to us, from Sufyan, from Mansur, from Ibrahim, that 'Umar, Zaid, and Ibn Mas'ud used to make [them] share in [the case of] a husband, a mother, maternal half-brothers, and full brothers/sisters. They would make the full brothers share with the maternal half-brothers in the share [of the third]. And they used to say: "The father only increased them in closeness," and they made their males and females equal in it.

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ مَتْصُورٍ، عَنْ إِبْرَاهِيمَ،
أَنَّ عُمَرَ، وَزَيْدًا، وَابْنَ مَسْعُودٍ كَانُوا يُشْرِكُونَ فِي رُوْجٍ
وَأُمٍّ وَإِخْوَةً لِأُمٍّ وَأَبٍ وَأَخْوَاتٍ لِأُمٍّ، يُشْرِكُونَ بَيْنَ الْأَخْوَةِ
مِنَ الْأَبِ وَالْأُمِّ مَعَ الْأَخْوَةِ لِلْأُمِّ فِي سَهْمٍ، وَكَانُوا
يَقُولُونَ: لَمْ يَزِدْهُمُ الْأَبُ إِلَّا قُرْبًا وَيَجْعَلُونَ ذُكُورَهُمْ
وَإِنَائِهِمْ فِيهِ سَواءٌ

[31099] Ibn Fudayl narrated to us, from Bassam, from Fudayl, from Ibrahim, regarding a woman who left her husband, her mother, her full brothers, and her maternal half-brothers. "For her husband is half (three shares), for her mother is one-sixth (one share), and for her maternal half-brothers is one-third (two shares). And he [Ali] did not assign anything of the inheritance to her full brothers in the judgment of 'Ali.' "'Umar, 'Abdullah, and Zaid bin Thabit made the full brothers share with the maternal half-brothers in the third which they inherited, except that they made their males and females equal in it."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ بَسَّامٍ، عَنْ فُضِيلٍ، عَنْ إِبْرَاهِيمَ،
فِي امْرَأَةٍ تَرَكَتْ زَوْجَهَا وَأُمَّهَا وَإِخْوَتَهَا لِأَبِيهَا وَأُمَّهَا
وَإِخْوَتَهَا لِأَبِيهَا، فَلَزَرْجَهَا النَّصْفُ ثَلَاثَةُ أَسْمُمْ، وَلِأُمَّهَا
السُّدُسُ سَهْمٌ، وَلِإِخْوَتَهَا لِأُمَّهَا التَّلْثُ سَهْمَانٌ، وَلَمْ يَجْعَلْ
لِإِخْوَتَهَا لِأَبِيهَا وَأُمَّهَا مِنَ الْمِيرَاثِ شَيْئًا فِي قَضَاءِ
عَلَيِّ، وَشَرَكَ بَيْنَهُمْ عُمَرُ، وَعَبْدُ اللَّهِ، وَرَيْدُ بْنُ ثَابِتٍ
بَيْنَ الْإِخْرَاجِ مِنَ الْأَبِ وَالْأُمِّ مَعَ تَبْنِي الْأُمِّ فِي التَّلْثِ الَّذِي
وَرِثُوا غَيْرَ أَنَّهُمْ شَرَكُوا ذُكُورَهُمْ وَإِنَّهُمْ فِيهِ سَوَاءٌ

[31100] Waki' narrated to us, from Sufyan, from Sulayman Al-Taymi, from Abu Mijlaz, that 'Uthman "made them share [in the inheritance]."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ التَّمِيميِّ، عَنْ أَبِي
مِجْلَزٍ، أَنَّ عُثْمَانَ، شَرَكَ بَيْنَهُمْ

[31101] Abu Khalid told us, from Hajjaj, from Ibn Al-Muntashir, from Shurayh and Masruq, "that they made the full brothers share with the uterine brothers."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَاجٍ، عَنْ ابْنِ الْمُنْتَشِرِ، عَنْ شُرَيْحٍ، وَمَسْرُوقٍ، أَنَّهُمَا شَرَكَا الْإِخْرَاجَ مِنَ الْأَبِ وَالْأُمِّ
مَعَ الْإِخْرَاجِ مِنَ الْأُمِّ

[31102] Abu Khalid told us, from Hajjaj, from 'Amr b. Shu'ayb, from Sa'id b. Al-Musayyib, with the like of it, he said: "The father only increased them in closeness."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَاجٍ، عَنْ عَمْرُو بْنِ شُعَيْبٍ،
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، بِمِثْلِهِ، قَالَ: مَا زَادَهُمُ الْأَبُ إِلَّا
فُرْبًا

[31103] Muhammad b. Bakr told us, from Ibn Jurayj, from Ibn Tawus, from his father, that he said: "For her mother is a sixth, for her husband is the half, and the third is between the uterine brothers and the full brothers."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَلَوْسٍ،
عَنْ أَبِيهِ، أَنَّهُ قَالَ: لِأُمِّهَا السُّدُسُ، وَلِزَوْجِهَا الشَّطْرُ،
وَالثُّلُثُ بَيْنَ الْإِخْرَاجِ مِنَ الْأُمِّ وَالْإِخْرَاجِ مِنَ الْأَبِ وَالْأُمِّ

[31104] Ibn Mahdi told us, from Hammad b. Salamah, from 'Abdullah b. Muhammad b. 'Aqil, he said: A daughter of Al-Hasan b. Al-Hasan died and left her husband, her mother, her uterine brothers, and her full brothers. So they referred the matter to 'Umar b. 'Abd al-'Aziz. He gave the husband the half, the mother the sixth, and he made the uterine brothers and the full brothers share. And he said to the husband: "Hold back from your peers; will another share be added to them so that you wait to see if she is pregnant or not?"

[31105] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, he said: 'Abdullah and 'Umar used to make them share. He said: And 'Ali used not to make them share. Abu Bakr said: "And this is from six shares: for the husband is the half, three shares; for the mother is the sixth; and for the uterine brothers is the third, which is two shares."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ قَالَ: مَا تَرَكَتِ ابْنَةً لِلْخَسَنِ بْنِ الْخَسَنِ وَتَرَكَتْ زَوْجَهَا وَأُمَّهَا وَإِخْوَنَهَا لِأَمْهَا، وَإِخْوَنَهَا لِأَبِيهَا وَأَمْهَا، فَارْتَفَعُوا إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، فَأَعْطَى الرِّزْوَجَ النَّصْفَ، وَالْأُمَّ السُّدُسَ، وَأَسْرَكَتْ بَيْنَ الْإِخْوَةِ مِنَ الْأُمَّ وَالْإِخْوَةِ مِنَ الْأَبِ وَالْأُمِّ، وَقَالَ لِلرِّزْوَجِ: أَمْسِكْ عَنْ أَنْرَاكِكَ، أَيْلُحْقُ بِهِمْ سَهْمٌ أَخْرُ حَتَّى تَنْتَظِرَ حُذْلَى هِيَ أَمْ لَا؟

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عَبْدُ اللَّهِ، وَعُمَرُ يُشْرِكَانِ، قَالَ: وَكَانَ عَلَيْيُ لَا يُشْرِكُ، قَالَ أَبُو بَكْرٍ: وَهَذِهِ مِنْ سِتَّةِ أَسْهَمِ لِلرِّزْوَجِ النَّصْفِ تَلَانَةُ أَسْهَمٍ، وَلِلْأُمِّ السُّدُسُ، وَلِلْإِخْوَةِ مِنَ الْأُمِّ التَّلَاثُ، وَهُوَ سَهْمَانٌ

[31106] Waki' told us, from Sufyan, from 'Amr b. Murrah, from 'Abdullah b. Salamah, from 'Ali, "that he used not to make them share."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفِيَّانَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ، أَنَّهُ كَانَ لَا يُشْرِكُ

[31107] Waki' told us, he said: Sufyan told us, from Abu Ishaq, from Al-Harith, from 'Ali, "that he used not to make them share."

حَدَّثَنَا وَكِبْعُ قَالَ: ثنا سُفِيَّانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، أَنَّهُ كَانَ لَا يُشْرِكُ

[31108] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, he said: 'Ali used "not to make them share."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عَلَيُّ لَا يُشْرِكُ

[31109] Waki' told us, from Sufyan, from Abu Qays, from Hudhayl, from 'Abdullah, that he used not to make them share, and he would say: "The shares have been exhausted."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفِيَّانَ، عَنْ أَبِي قَيْسٍ، عَنْ هُدَيْلٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ لَا يُشْرِكُ وَيَقُولُ: تَكَامَلَتِ السَّهَامُ

[31110] Mu'tamir told us, from his father, from Abu Mijlaz, from 'Ali, "that he used not to make them share between them."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَبِي مُجْلِزٍ، عَنْ عَلَيِّ، أَنَّهُ كَانَ لَا يُشْرِكُ بَيْنَهُمْ

[31111] Waki' told us, from Ibn Abi Layla, from Ash-Sha'bi, from Zayd b. Thabit, "that he used not to make them share."

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الشَّعْبِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّهُ كَانَ لَا يُشْرِكُ

[31112] 'Abdullah b. Dawud told us, from 'Ali b. Salih, from Jabir, from 'Amir, that 'Ali, Abu Musa, and Zayd "used not to make them share."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاؤْدَ، عَنْ عَلَيِّ بْنِ صَالِحٍ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، أَنَّ عَلِيًّا، وَأَبِي مُوسَى، وَزَيْدًا كَانُوا لَا يُشْرِكُونَ، قَالَ وَكِيعٌ: وَلَيْسَ أَحَدٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا اخْتَلَفُوا مِنْهُ فِي الشَّرِكَةِ، إِلَّا عَلَيِّ فَإِنَّهُ كَانَ لَا يُشْرِكُ

Waki' said: "And there is no one among the Companions of the Prophet, peace be upon him, except that they differed regarding the sharing, except 'Ali, for he used not to make them share."

[31113] Abu Bakr b. 'Ayyash told us, from 'Asim, from Zirr, from 'Umar, "that he divided the wealth between a paternal aunt and a maternal aunt."

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عُمَرَ، أَنَّهُ قَسَّمَ الْمَالَ بَيْنَ عَمَّةٍ وَخَالَةٍ

[31114] Ibn Idris told us, from Dawud, from Ash-Sha'bi, from Ziyad, he said: "I know what 'Umar did; he placed the paternal aunt in the status of the father, and the maternal aunt in the status of the mother."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ دَاؤْدَ، عَنْ الشَّعْبِيِّ، عَنْ زَيَادٍ قَالَ: إِنِّي لَأَعْلَمُ بِمَا صَنَعَ عُمَرُ، جَعَلَ الْعَمَّةَ بِمَنْزِلَةِ الْأَبِ، وَالْخَالَةَ بِمَنْزِلَةِ الْأُمِّ

[31115] Waki' told us, from Yazid b. Ibrahim, from Al-Hasan, from 'Umar, he said: "For the paternal aunt is two-thirds, and for the maternal aunt is one-third."

حَدَّثَنَا وَكِبْعُ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنْ الْحَسَنِ، عَنْ أَمْرَ قَالَ: لِلْعَمَّةِ النِّسَانِ، وَلِلْخَالِةِ النِّسَانِ

[31116] Waki' told us, from Sufyan, from Sulayman Al-'Absi, from a man, from 'Ali, "that he used to say regarding the paternal aunt and the maternal aunt according to the saying of 'Umar: 'For the paternal aunt is two-thirds, and for the maternal aunt is one-third.'"

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ الْعَبْسِيِّ، عَنْ رَجُلٍ، عَنْ عَلَيِّ، أَنَّهُ كَانَ يَقُولُ: فِي الْعَمَّةِ وَالْخَالَةِ يَقُولُ أَمْرٌ لِلْعَمَّةِ النِّسَانِ، وَلِلْخَالِةِ النِّسَانِ

[31117] Waki' told us, from Yunus, from Ash-Sha'bi, from Masruq, that he used "to place the paternal aunt in the status of the father, and the maternal aunt in the status of the mother."

حَدَّثَنَا وَكِبْعُ، عَنْ يُونُسَ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، أَنَّهُ كَانَ يَنْزِّلُ الْعَمَّةَ بِمَنْزِلَةِ الْأَبِ، وَالْخَالَةَ بِمَنْزِلَةِ الْأُمِّ

[31118] Ibn Idris told us, from Al-A'mash, from Ibrahim, he said: "Umar and 'Abdullah used to give inheritance to the maternal aunt and the paternal aunt if there was no one else besides them." Ibrahim said: "They used to place the paternal aunt in the status of the father, and the maternal aunt in the status of the mother."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ:
"كَانَ عُمَرُ وَعَبْدُ اللَّهِ يُورِثُنَ الْخَالَةَ وَالْعَمَّةَ، إِذَا لَمْ يَكُنْ
غَيْرُهُمَا، قَالَ إِبْرَاهِيمُ: كَانُوا يَجْعَلُونَ الْعَمَّةَ بِمَنْزِلَةِ
الْأَبِ، وَالْخَالَةَ بِمَنْزِلَةِ الْأُمِّ"

[31119] Waki' told us, from 'Umar b. Bishr Al-Hamdani, from Ash-Sha'bi, from Ibn Mas'ud, that he "used to say regarding the maternal aunt and the paternal aunt: 'For the paternal aunt is two-thirds, and for the maternal aunt is one-third.'"

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ بِشْرٍ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ،
عَنْ أَبْنِ مَسْعُودٍ، أَتَهُ "كَانَ يَقُولُ فِي الْخَالَةِ وَالْعَمَّةِ:
لِلْعَمَّةِ النِّصْلَانِ، وَلِلْخَالَةِ الثُّلُثُ"

[31120] Waki' told us, he said: Sufyan told us, from Mansur and Mughirah, from Ibrahim, he said: "They used to give inheritance according to the extent of their kinship."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ وَمُغِيرَةَ،
عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُورِثُونَ بِقَدْرِ أَرْحَامِهِمْ

[31121] 'Abd al-Wahhab Al-Thaqafi told us, from Yunus, from Al-Hasan, that 'Umar: "Gave inheritance to the maternal aunt and the paternal aunt; he gave the paternal aunt two-thirds and the maternal aunt one-third."

حَدَّثَنَا عَبْدُ الْوَهَّابِ التَّقِيُّ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّ
عُمَرَ رَأَى الْخَالَةَ وَالْعَمَّةَ، فَوَرَثَ الْعَمَّةَ الْلَّتَيْنِ،
وَالْخَالَةَ الْلَّذَّيْنِ

[31122] Suwayd b. 'Amr told us, he said: Abu 'Awanah told us, from Mughirah, from Ibrahim, he said: Ibn Mas'ud said: "For the paternal aunt is two-thirds, and for the maternal aunt is one-third."

حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو، قَالَ: ثنا أَبُو عَوَانَةُ، عَنْ
مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ ابْنُ مَسْعُودٍ: لِلْعَمَّةِ
الْلَّتَيْنِ، وَلِلْخَالَةِ الْلَّذَّيْنِ

[31123] Waki' told us, he said: Hisham b. Sa'id told us, from Zayd b. Aslam, he said: "The Messenger of Allah, peace be upon him, was invited to the funeral of a man from the Ansar. He came on a donkey and said: 'What did he leave?' They said: 'He left a paternal aunt and a maternal aunt.' The Messenger of Allah, peace be upon him, said: 'A man died and left a paternal aunt and a maternal aunt.' Then he proceeded, then said: 'A man died and left a paternal aunt and a maternal aunt.' Then he said: 'I did not find anything for them.'"

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا هِشَامُ بْنُ سَعِيدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: "دُعِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جِنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ، فَجَاءَ عَلَى حَمَارٍ فَقَالَ: مَا تَرَكَ؟ قَالُوا: تَرَكَ عَمَّةً وَخَالَةً، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَجُلٌ مَاتَ وَتَرَكَ عَمَّةً وَخَالَةً ثُمَّ سَارَ ثُمَّ قَالَ: رَجُلٌ مَاتَ وَتَرَكَ عَمَّةً وَخَالَةً ثُمَّ قَالَ: لَمْ أَجِدْ أَهُمَا شَيْئًا

[31124] Ibn Idris told us, from Malik b. Anas, from Muhammad b. Abi Bakr, he said: 'Umar said: "How strange for the paternal aunt; she is inherited from, but she does not inherit."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، قَالَ: قَالَ عُمَرُ: عَجَباً لِعُمَّةٍ ثُورَثُ، وَلَا تُرِثُ

[31125] 'Abdah told us, from Muhammad b. 'Amr, from Sharik b. 'Abdullah b. Abi Namir, he said: The Prophet, peace be upon him, was asked about the inheritance of the paternal aunt and the maternal aunt while he was riding, so he remained silent. Then he proceeded for a little while, then said: "Gabriel told me that there is no inheritance for them."

حَدَّثَنَا عَبْدَهُ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍّ، قَالَ: سُلِّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ مِيرَاثِ الْعَمَّةِ وَالْخَالِةِ وَهُوَ رَاكِبٌ فَسَكَتَ، ثُمَّ سَارَ هُنْيَهُهُ، ثُمَّ قَالَ: حَدَّثَنِي جِبْرِيلُ أَنَّهُ لَا مِيرَاثَ لَهُمَا

[31126] Muhammad b. Abi 'Adi told us, from Ash'ath, from Al-Hasan: "That he used to view the inheritance as belonging to the Mawali (freed slaves/patrons) to the exclusion of the paternal aunt and the maternal aunt."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ: أَنَّهُ كَانَ يَرَى الْمِيرَاثَ لِلْمَوَالِي دُونَ الْعَمَّةِ وَالْخَالِةِ

[31127] Waki' told us, he said: Sufyan told us, from 'Abd al-Rahman b. Al-Harith b. 'Ayyash b. Abi Rabi'ah Al-Zuraqi, from Hakim b. Hakim b. 'Abbad b. Hunayf Al-Ansari, from Abu Umamah b. Sahl b. Hunayf, that a man shot a man with an arrow and killed him, and he had no heir except a maternal uncle. So Abu 'Ubaydah b. Al-Jarrah wrote about that to 'Umar, and 'Umar wrote to him that the Messenger of Allah, peace be upon him, said: "Allah and His Messenger are the Moula of the one who has no Moula, and the maternal uncle is the heir of the one who has no heir."

[31128] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, he said: "'Umar gave the maternal uncle the inheritance, all of the wealth. He said: 'He was a maternal uncle and a Moula.'"

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَيَّاشَ بْنِ أَبِي رَبِيعَةِ الزُّرَقِيِّ، عَنْ حَكِيمِ بْنِ حَكِيمٍ بْنِ عَبَادٍ بْنِ حُنَيْفِ الْأَنْصَارِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، أَنَّ رَجُلًا رَمَى رَجُلًا بِسَهْمٍ فَقَتَلَهُ وَلَيْسَ لَهُ وَارِثٌ إِلَّا خَالٌ، فَكَتَبَ فِي ذَلِكَ أَبُو عَبِيدَةَ بْنَ الْجَرَاحِ إِلَى عُمَرَ، فَكَتَبَ إِلَيْهِ عُمَرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: اللَّهُ وَرَسُولُهُ، مَوْلَى مَنْ لَا مَوْلَى لَهُ، وَالْخَالُ وَارِثٌ مَنْ لَا وَارِثٌ لَهُ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: "وَرَثَ عُمَرُ الْخَالَ، الْمَالَ كُلَّهُ، قَالَ: كَانَ خَالًا وَمَوْلَى"

[31129] Waki' told us, from Al-Hakam b. 'Atiyyah, from 'Abdullah b. 'Ubayd b. 'Umayr, "that 'Umar gave inheritance to a maternal uncle, and a Moula from his Moula."

حَدَّثَنَا وَكِيعٌ، عَنْ الْحَكَمِ بْنِ عَطِيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّ عُمَرَ وَرَثَ خَالًا، وَمَوْلًى مِنْ مَوْلَاهُ

[31130] Shababah told us, he said: Shu'bah told us, he said: Budayl b. Maysarah Al-'Uqayli told us, from Ibn Abi Talhah, from Rashid b. Sa'd, from Abu 'Amir Al-Hawzani, from Al-Miqdam, a man from the Companions of the Prophet, peace be upon him, he said: The Messenger of Allah, peace be upon him, said: "The maternal uncle is the heir of the one who has no heir."

حَدَّثَنَا شَبَابَةُ، قَالَ: ثنا شُعْبَةُ، قَالَ: ثنا بُدَيْلُ بْنُ مَيْسَرَةَ الْعُقَيْلِيُّ، عَنْ ابْنِ أَبِي طَلْحَةَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي عَامِرِ الْمَهْوَرَنِيِّ، عَنْ الْمِقْدَامِ، رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ

[31131] Waki' told us, he said: Zakariyya told us, from 'Amir, he said: Masruq was asked about "a man who died and had no heir except his maternal uncle and his brother's daughter. He said: 'For the maternal uncle is the share of his brother [meaning the deceased's mother], and for the brother's daughter is the share of her father.'"

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا زَكَرِيَّا، عَنْ عَامِرٍ، قَالَ: سُئِلَ مَسْرُوقٌ عَنْ "رَجُلٍ مَاتَ وَلَيْسَ لَهُ وَارِثٌ، إِلَّا خَالٌ وَابْنَةٌ أَخِيهِ، قَالَ: لِلْخَالِ نَصِيبٌ أَخِيهِ وَلِابْنَةِ الْأَخِي نَصِيبٌ أَبِيهَا"

[31132] Ibn Idris told us, from Muhammad b. Ishaq, from Muhammad b. Yahya b. Habban, from his uncle Wasi' b. Habban, he said: Ibn Dahdahah perished, and he was a man of opinion among them. So the Messenger of Allah, peace be upon him, called 'Asim b. 'Adi and said: "Did he have any lineage among you?" He said: "No." He said: So the Messenger of Allah, peace be upon him, gave his inheritance to his sister's son, Abu Lubabah b. 'Abd al-Mundhir.

[31133] Yahya b. Adam told us, from Wuhayb, from Ibn Tawus, from his father, from Ibn 'Abbas, he said: The Messenger of Allah, peace be upon him, said: "Give the fixed shares (Fara'id) to those entitled to them, and whatever remains is for the nearest male man."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ
بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، قَالَ:
هَلْكَ أَبْنُ دَحْدَاحَةَ وَكَانَ ذَا رَأْيٍ فِيهِمْ، فَدَعَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَاصِمَ بْنَ عَدِيًّا فَقَالَ: هَلْ كَانَ لَهُ
فِيكُمْ نَسْبٌ، قَالَ: لَا، قَالَ: فَأَعْطُهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، مِيرَاثُهُ أَبْنُ أُخْتِهِ أَبْنَا لُبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ وَهْيَبٍ، عَنْ أَبْنِ طَلَوْسِ، عَنْ
أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: الْحِقُوقُ الْفَرَائِضُ بِإِهْلِهَا، فَمَا بَقَىَ فَهُوَ
لِأَوْلَى رَجُلٍ ذَكْرٍ

[31134] Waki' told us, he said: Sufyan told us, from a man from the people of Madinah, from Muhammad b. Yahya b. Habban, from his uncle Wasi' b. Habban, he said: Thabit b. Al-Dahdah was a stranger, meaning a newcomer, and he was among Banu Anif or Banu Al-'Ajlan. He died and did not leave an heir except his sister's son, Abu Lubabah b. 'Abd al-Mundhir, "so the Prophet, peace be upon him, gave him his inheritance."

حَدَّثَنَا وَكِبِيعُ، قَالَ ثنا سُفْيَانُ، عَنْ رَجُلٍ، مِنْ أَهْلِ الْمَدِينَةِ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، قَالَ: كَانَ ثَابِثُ بْنُ الدَّحْدَاحَ رَجُلًا أَتَيْنَا يَعْنِي طَارِيًّا، وَكَانَ فِي بَنِي أَنِيفٍ أَوْ فِي بَنِي الْعَجْلَانَ، فَمَاتَ وَلَمْ يَدْعُ وَارِثًا إِلَّا ابْنَ أُخْتِهِ أَبَا لَبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ، فَأَعْطَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِيرَاثَهُ

[31135] Ibn Idris told us, from Ash-Shaybani, from 'Ubayd b. Abi Al-Ja'd, from 'Abdullah b. Shaddad, he said: "Do you know what the daughter of Hamzah is to me? She is my sister from my mother. She freed a man, and he died, so his inheritance was divided between his daughter and her [Hamzah's daughter's] daughter. He said: During the time of the Messenger of Allah, peace be upon him."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنْ عُبَيْدِ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، قَالَ: "تَدْرِي مَا ابْنَةُ حَمْزَةَ مَنِّي؟ هِيَ أُخْتِي لِأُمِّي، أَعْنَقْتَ رَجُلًا، فَمَاتَ فَقُسِّمَ مِيرَاثُهُ بَيْنَ ابْنَتِهِ وَابْنَتِهَا، قَالَ: عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[31136] Husayn b. 'Ali told us, from Za'idah, from Muhammad b. 'Abd al-Rahman b. Abi Layla, from Al-Hakam, from 'Abdullah b. Shaddad, from the daughter of Hamzah—Muhammad said: And she is the sister of Ibn Shaddad from his mother—she said: A Moula of mine died and left a daughter. So the Messenger of Allah, peace be upon him, divided his wealth between me and his daughter, assigning half to me and half to her.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ ابْنَةِ حَمْرَةَ، قَالَ مُحَمَّدٌ: وَهِيَ أُخْتُ ابْنِ شَدَّادٍ لِأُمِّهِ، قَالَتْ: مَاتَ مَوْلَىٰ لِي وَتَرَكَ ابْنَةً، فَقَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَالَهُ بَيْنِي وَبَيْنِ ابْنَتِهِ، فَجَعَلَ لِي النِّصْفَ وَلَهَا النِّصْفَ

[31137] Waki' told us, from Shu'bah, from Al-Hakam, from 'Abdullah b. Shaddad, "that the Prophet, peace be upon him, gave the daughter of Hamzah half, and his [the deceased's] daughter half."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَى ابْنَةَ حَمْرَةَ النِّصْفَ وَابْنَتَهُ النِّصْفَ

[31138] Humayd b. 'Abd al-Rahman told us, from Hasan b. Salih, from 'Abd al-'Aziz b. Rufay', from Abu Burdah, that a man died and left his daughter and his Mawali who had freed him. So the Prophet, peace be upon him, gave his daughter half, and his Mawali half.

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْبٍ، عَنْ أَبِي بُرْدَةَ، أَنَّ رَجُلًا مَاتَ وَتَرَكَ ابْنَتَهُ وَمَوَالِيهِ الَّذِينَ أَعْنَقُوا، فَأَعْطَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَتَهُ النِّصْفَ، وَمَوَالِيهِ النِّصْفَ

[31139] 'Ali b. Mushir told us, from Ash-Shaybani, from Al-Hakam, from Shumus Al-Kindiyah, she said: I brought a case to 'Ali regarding my father who died and left no one but me and his Moula. So he gave me half, and his Moula half.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الْحَكَمِ، عَنْ شُمُوسِ الْكِنْدِيَّةِ، قَالَتْ: قَاضَيْتُ إِلَى عَلِيٍّ فِي أَبِي مَاتَ وَلَمْ يَتْرُكْ غَيْرِي وَمَوْلَاهُ، فَأَعْطَيْتُنِي النِّصْفَ، وَمَوْلَاهُ النِّصْفَ

[31140] Ibn Idris told us, from Ash-Shaybani, from Al-Hakam, from Shumus, from 'Ali, with the like of

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنِ الْحَكَمِ، عَنْ شُمُوسٍ، عَنْ عَلِيٍّ، بِمِثْلِهِ

[31141] 'Ali b. Mushir told us, from Ibn Abi Layla, from Al-Hakam, from Abu Al-Kanud, from 'Ali, that he judged regarding a daughter and a Moula: he gave the daughter half, and the Moula half.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ أَبِي الْكَنْوِدِ، عَنْ عَلِيٍّ، أَنَّهُ قَضَى فِي ابْنَةٍ وَمَوْلَى، أَعْطَى الْبَنْتَ النِّصْفَ، وَالْمَوْلَى النِّصْفَ

[31142] Waki' told us, from Isma'il, from Ash-Sha'bi, that a Moula of the daughter of Hamzah died and left his daughter and the daughter of Hamzah. So the Messenger of Allah, peace be upon him, gave the daughter of Hamzah half and his [the deceased's] daughter half.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، أَنَّ مَوْلَى لِابْنَةِ حَمْزَةَ مَاتَ وَتَرَكَ ابْنَتَهُ وَابْنَةَ حَمْزَةَ، فَأَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَةَ حَمْزَةَ النِّصْفَ وَابْنَتَهُ النِّصْفَ

[31143] 'Abd al-Rahim b. 'Abd al-Rahman Al-Muharibi told us, from Za'idah, from Abu Husayn, he said: "I brought a dispute to Shurayh regarding a Moula of ours who died and left his two daughters and his Mawali. So Shurayh gave his two daughters two-thirds, and gave his Mawali one-third."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمَنِ الْمُهَارِبِيُّ، عَنْ زَائِدَةَ، عَنْ أَبِي حُصَيْنٍ، قَالَ: حَاصَمْتُ إِلَى شُرَيْحٍ فِي مَوْلَى لَنَا مَاتَ وَنَرَكَ ابْنَتَيْهِ وَمَوَالِيْهِ، فَأَعْطَى شُرَيْحٍ ابْنَتَيْهِ الْتَّلَيْنِ، وَأَعْطَى مَوَالِيْهِ الْتَّلَيْنِ

[31144] 'Abdah told us, from Al-A'mash, from Ibrahim, he said: The hadith of the daughter of Hamzah was mentioned in his presence, that the Prophet, peace be upon him, "gave her half. He said: 'The Messenger of Allah, peace be upon him, only gave it to her as a special grant (Tu'mah).'"

حَدَّثَنَا عَبْدُهُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: ذُكِرَ عِنْدَهُ حَدِيثُ ابْنَتِ حَمْزَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهَا النَّصْفَ، فَقَالَ: إِنَّمَا أَطْعَمَهَا إِيَّاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طُعْمَةً

[31145] Waki' told us, from Sufyan, from Mansur b. Hayyan, from 'Abdullah b. Shaddad, that a Moula of the daughter of Hamzah died and left his daughter and the daughter of Hamzah. So the Prophet, peace be upon him, gave his daughter half, and the daughter of Hamzah half. Abu Bakr said: "And this is from two shares: for the daughter is half, and for the Moula is half."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفِيَّانَ، عَنْ مَتْصُورِ بْنِ حَيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، أَنَّ مَوْلَى لِابْنَةِ حَمْزَةَ مَاتَ وَتَرَكَ ابْنَتَهُ وَابْنَةَ حَمْزَةَ، فَأَعْطَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَتَهُ النَّصْفَ، وَابْنَتَهُ حَمْزَةَ النَّصْفَ "قَالَ أَبُو بَكْرٍ: وَهَذِهِ مِنْ سَهْمَيْنِ: لِلْبَنْتِ النَّصْفُ وَلِلْمَوْلَى النَّصْفُ

[31146] Waki' told us, from Ibn Abi Layla, from Ash-Sha'bi, and from Al-A'mash, from Ibrahim, that 'Ali used to say regarding slaves and the People of the Book: "They do not block [heirs] and they do not inherit."

حَدَّثَنَا وَكِبْعُ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الشَّعْبِيِّ، وَعَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّ عَلِيًّا، كَانَ يَقُولُ فِي الْمُمْلُوكِينَ وَأَهْلِ الْكِتَابِ: لَا يَحْجُبُونَ وَلَا يَرْثُونَ

[31147] Waki' told us, from Hammad b. Zayd, from Ibn Sirin, he said: 'Umar said: "He who does not inherit does not block."

حَدَّثَنَا وَكِبْعُ، عَنْ حَمَادَ بْنِ زَيْدٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: قَالَ عُمَرُ: لَا يَحْجُبُ مَنْ لَا يَرِثُ

[31148] Waki' told us, from Sufyan, from Salamah b. Kuhayl, from Abu Sadiq, from 'Ali, he said: "Slaves do not inherit and do not block."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفِيَّانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي صَادِقٍ، عَنْ عَلِيٍّ، قَالَ: الْمُمْلُوكُونَ لَا يَرْثُونَ وَلَا يَحْجُبُونَ

[31149] Waki' told us, from Sufyan, from Salamah b. Kuhayl, from Abu Sadiq, that a man asked 'Ali about a woman whose sister died while her mother was a slave. 'Ali said: "Does the sixth encompass her neck [value]?" He said: "No." He said: "Leave the rest of the day for us [to consider or leave her out]."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي صَابِقٍ، أَنَّ رَجُلًا سَأَلَ عَلَيْهِ، عَنِ امْرَأَةٍ مَاتَتْ أُخْتُهَا وَأُمُّهَا مَمْلُوكَةً، فَقَالَ عَلَيْهِ: هَلْ يُحِيطُ السُّدُسُ بِرَقْبَتِهَا؟ فَقَالَ: لَا، فَقَالَ: ذَعْنَا مِنْهَا سَائِرَ الْيَوْمِ

[31150] Waki' told us, from Isma'il b. Abi Khalid, from Abu 'Amr Al-Shaybani, from Shurayh, "that he gave the inheritance of a man whose brother was a slave to his brother's free sons."

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ، عَنْ شُرَيْحٍ، "أَنَّهُ أَعْطَى مِيرَاثَ رَجُلٍ أَخْوَهُ مَمْلُوكَ ابْنَ أَخِيهِ الْأَخْرَارَ

[31151] Waki' told us, from Isra'il, from Jabir, from 'Amir, he said: "His free brother's sons inherit from him."

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: يَرِثُهُ بْنُو أَخِيهِ الْأَخْرَارُ

[31152] Abu Usamah told us, from Hisham, from his father, regarding a man who died and left his mother who was a slave and his grandmother who was free. He said: "The wealth belongs to the grandmother."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، فِي رَجْلٍ مَاتَ وَتَرَكَ أُمَّةً مَمْلُوكَةً وَجَنَّةً حَرَّةً، قَالَ: الْمَالُ لِلْجَنَّةِ

[31153] Husayn b. 'Ali told us, from Ma'mar, from Za'idah, from Ibrahim, from 'Ali and Zayd, regarding slaves and polytheists, they said: "They do not block and they do not inherit."

حَدَّثَنَا حُسْيَنُ بْنُ عَلَىٰ، عَنْ مَعْمَرٍ، عَنْ زَائِدَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلَىٰ، وَزَيْدٍ، فِي الْمَمْلُوكِينَ وَالْمُشْرِكِينَ قَالَا: لَا يَحْجُبُونَ وَلَا يَرْثُونَ

[31154] Waki' told us, from Al-A'mash, from Ibrahim, and from Ibn Abi Layla, from Ash-Sha'bi, from Ibn Mas'ud, "that he used to block [heirs] with slaves and the People of the Book, but he did not give them inheritance."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، وَعَنْ ابْنِ أَبِي لَيْلَىٰ، عَنِ السَّعْدِيِّ، عَنْ ابْنِ مَسْعُودٍ، أَنَّهُ كَانَ يَحْجُبُ بِالْمَمْلُوكِينَ وَأَهْلِ الْكِتَابِ وَلَا يُورِثُهُمْ

[31155] Hafs told us, from Al-A'mash, from Ibrahim, he said: 'Abdullah said: "If a man dies and leaves his father, or his brother, or his son who is a slave, and he leaves no [other] heir, then he [the slave relative] is bought, freed, and then given the inheritance."

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا مَاتَ الرَّجُلُ وَتَرَكَ أَبَةً أَوْ أَخَاهُ أَوْ ابْنَهُ مَمْلُوكًا وَلَمْ يَتْرُكْ وَارِثًا، فَإِنَّهُ يُسْتَرَى، فَيُعْنَقُ، ثُمَّ يُورَثُ

[31156] Yahya b. Sa'id told us, from Ash'ath, from Muhammad, from Ibn Mas'ud, "regarding a man who died and left his father who was a slave. He said: 'He is bought from his [the deceased's] wealth, freed, and then given the inheritance.'" He said: And Al-Hasan used to say it.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ، عَنْ ابْنِ مَسْعُودٍ، "فِي رَجُلٍ مَاتَ وَتَرَكَ أَبَاهُ مَمْلُوكًا، قَالَ: يُسْتَرَى مِنْ مَالِهِ فَيُعْنَقُ ثُمَّ يُورَثُ" قَالَ: وَكَانَ الْحَسَنُ يَقُولُ

[31157] Yahya b. Sa'id told us, from Sufyan, from Al-A'mash, from Ibrahim, from 'Abdullah, with the like of it.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، بِمِثْلِهِ

[31158] Jarir told us, from Mansur, from Fudayl, from Ibrahim, he said: 'Umar and 'Abdullah "used to give inheritance to the Dhul-Arham." Fudayl said: So I said to Ibrahim: "What about 'Ali?" He said: "He was the strictest of them regarding that, giving to the Dhul-Arham."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عُمَرُ وَعَبْدُ اللَّهِ يُعْطِيَانِ الْمِيرَاثَ ذَوِي الْأَرْحَامِ، قَالَ فُضَيْلٌ: فَقُلْتُ لِإِبْرَاهِيمَ: فَعَلَىٰ؟ قَالَ: كَانَ أَشَدَّهُمْ فِي ذَلِكَ، أَنْ يُعْطِيَ ذَوِي الْأَرْحَامِ

[31159] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from 'Umar, 'Ali, and 'Abdullah, with the like of it.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، وَعُمَرَ، وَعَلَيِّ، وَعَبْدِ اللَّهِ، بِمِثْلِهِ

[31160] Hammad b. Khalid told us, from Mu'awiyah b. Salih, from Abu Al-Zahiriyyah–Abu Bakr said: I think it is from Jubayr b. Nufayr—he said: I was sitting with Abu Al-Darda', and he was a judge. A man came to him and said: "My uterine brother died and left no heir, so what do you see regarding his wealth?" He said: "Go and take it."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ. قَالَ أَبُو بَكْرٍ: أَطْهَنَهُ عَنْ جُبَيْرِ بْنِ نَفِيرٍ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي الدَّرْدَاءِ، وَكَانَ قَاضِيًّا، فَأَتَاهُ رَجُلٌ فَقَالَ: إِنَّ ابْنَ أُمِّي مَاتَ وَلَمْ يَدْعُ وَارِثًا، فَكَيْفَ تَرَى فِي مَالِهِ؟ قَالَ: انْطَلِقْ فَاقْبِضْنَاهُ

[31161] Waki' told us, from Sufyan, from Hayyan Al-Ju'fi, from Suwayd b. Ghafalah, that 'Ali "was brought a case regarding a daughter, a wife, and Mawali. He gave the daughter half, the wife the eighth, and he returned what remained to the daughter, and he did not give the Mawali anything."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ حَيَّانَ الْجُعْفِيِّ، عَنْ سُوَيْدِ بْنِ عَفْلَةَ، أَنَّ عَلِيًّا، أُتِيَ فِي الْإِبْنَةِ وَالْمَرْأَةِ وَالْمَوَالِيِّ، فَأَعْطَى الْإِبْنَةَ النِّصْفَ، وَالْمَرْأَةَ الثُّمنَ، وَرَدَّ مَا بَقِيَ عَلَى الْإِبْنَةِ، وَلَمْ يُعْطِ الْمَوَالِيَ شَيْئًا

[31162] Waki' told us, he said: Shu'bah told us, from Mughirah, from Ibrahim, that he rejected the hadith of the daughter of Hamzah and said: "The Messenger of Allah, peace be upon him, only gave it to her as a special grant (Tu'mah)."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ أَنْكَرَ حِدْبَثَ ابْنَةِ حَمْزَةَ وَقَالَ: إِنَّمَا أَطْعَمَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طُعمَةً

[31163] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from 'Alqamah, he said: "A Moula of 'Alqamah bequeathed one-third to 'Alqamah's family, and he gave his uterine sister's son two-thirds."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: أَوْصَى مَوْلَى لِعَلْقَمَةَ، لِأَهْلِ عَلْقَمَةَ بِالثُّلُثِ، وَأَعْطَى ابْنَ أَخْتِهِ لِأُمِّهِ التَّلْثِينَ

[31164] Ibn Numayr told us, from Al-A'mash, from Salim, he said: 'Ali was brought a case regarding a man who left his grandmother and his Mawali. "So he gave the wealth to the grandmother to the exclusion of the Mawali."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، قَالَ: أَتَيَ عَلِيًّا فِي رَجُلٍ تَرَكَ جَدَّهُ وَمَوَالِيهِ، فَأَعْطَى الْجَدَّةَ الْمَالَ دُونَ الْمَوَالِيِّ

[31165] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from 'Alqamah, he said: "I was walking with him, and a woman caught up with him at the polishers' [market]. She said: 'Your Moula has died, so take her inheritance.' He said: 'It is for you.' She said: 'May Allah bless you in it. However, if it were mine, I would not have left it for you, and indeed, he is in need on that day of even less than his share of her inheritance, even five dirhams.' I said to him: 'What is this woman to her?' He said: 'Her sister's daughter from her mother.'"

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: "كُنْتُ أَمْشِي مَعَهُ، فَأَذْرَكْتُهُ امْرَأً عِنْدَ الصَّيَاقِلَةِ، قَالَتْ: إِنَّ مَوْلَاتِكَ قَدْ مَاتَتْ فَخُذْ مِيرَاثَهَا، قَالَ: هُوَ لَكَ، فَقَالَتْ: بَارَكَ اللَّهُ لَكَ فِيهِ، أَمَا إِنَّهُ لَوْ كَانَ لِي لَمْ أَدْعُهُ لَكَ، وَإِنَّهُ لِمُحْتَاجٍ يَوْمَنِي إِلَى دُونِ نَصِيبِهِ مِنْ مِيرَاثِهَا مِنْ خَمْسَةِ دَرَاهِمَ، فَقَلَّتْ لَهُ: مَا هَذِهِ مِنْهَا: قَالَ: ابْنَةُ أُخْتِهَا لِأَمْهَا"

[31166] Jarir told us, from Mansur, from Ibrahim, from 'Alqamah, he said: "Ibn Mas'ud was brought a case regarding a mother and uterine brothers. So he gave the uterine brothers the third, and gave the mother the rest of the wealth, and said: 'The mother is the agnate (Asabah) of the one who has no agnate.'"

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: "أُتِيَ ابْنُ مَسْعُودٍ فِي أُمٍّ وَإِخْرَوَةٍ لِأُمٍّ، فَأَعْطَى الْإِخْرَوَةَ لِلْأُمِّ التَّلِثَ، وَأَعْطَى الْأُمَّ سَائِرَ الْمَالِ، وَقَالَ: الْأُمُّ عَصَبَةُ مَنْ لَا عَصَبَةَ لَهُ"

[31167] Waki' told us, he said: Sufyan told us, from Mansur, from Ibrahim, from Masruq, he said: 'Abdullah was brought a case regarding a mother and uterine brothers. He gave the mother the sixth and the brothers the third, and he returned what remained to the mother and said: "The mother is the agnate (Asabah) of the one who has no agnate." And Ibn Mas'ud used not to return [the surplus] to a paternal sister when with a full sister, nor to a son's daughter when with a daughter.

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثُنَانُ سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، قَالَ: أَتَيَ عَبْدُ اللَّهِ فِي أُمٍّ وَإِخْوَةٍ لِأُمٍّ، فَأَعْطَى الْأُمَّ السُّدُسَ وَالْإِخْوَةَ الْثُلُثَ، وَرَدَّ مَا بَقِيَ عَلَى الْأُمِّ وَقَالَ: الْأُمُّ عَصَبَةُ مَنْ لَا عَصَبَةَ لَهُ، وَكَانَ ابْنُ مَسْعُودٍ لَا يَرُدُّ عَلَى أُخْتٍ لِأَبٍ مَعَ أُخْتٍ لِأَبٍ وَأُمٍّ، وَلَا عَلَى ابْنَةِ ابْنٍ مَعَ ابْنَةِ صُلْبٍ

[31168] Abu Bakr b. 'Ayyash told us, from Mughirah, from Ibrahim, that 'Ali "used to return [the surplus] to every fixed-share heir, except the husband and the wife."

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّ عَلِيًّا، كَانَ يَرُدُّ عَلَى كُلِّ ذِي سَهْمٍ، إِلَّا الرَّوْجَ وَالْمَرَأَةَ

[31169] Waki' told us, he said: Sufyan told us, from Mansur, he said: It reached me from 'Ali that he used to return [the surplus] to every fixed-share heir, except the husband and the wife.

حَدَّثَنَا وَكِبِيعُ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، قَالَ: بَلَغَنِي عَنْ عَلِيٍّ، أَنَّهُ كَانَ يَرُدُّ عَلَى كُلِّ ذِي سَهْمٍ، إِلَّا الرَّوْجَ وَالْمَرَأَةَ

[31170] Waki' told us, he said: Sharik told us, from Jabir, from Abu Ja'far, that 'Ali "used to return [the surplus] to the fixed-share heirs among the relatives."

حَدَّثَنَا وَكِيعٌ، قَالَ ثنا شَرِيكُ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، أَنَّ عَلِيًّا، كَانَ يَرُدُّ عَلَى ذَوِي السَّهَامِ مِنْ ذَوِي الْأَرْحَامِ

[31171] 'Ali b. Mushir told us, from Ash-Shaybani, from Ash-Sha'bi, that he disliked a judgment given by Abu 'Ubaydah b. 'Abdullah: "That he gave a daughter or a sister the entire wealth. So Ash-Sha'bi said: 'This is the judgment of 'Abdullah.'"

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، أَنَّهُ كَرِهَ قَضَاءً قَضَى بِهِ أَبُو عُبيَّدَةَ بْنُ عَبْدِ اللَّهِ: "إِنَّهُ أَعْطَى ابْنَةً أَوْ أَخْنَانِ الْمَالَ كُلَّهُ، فَقَالَ الشَّعْبِيُّ: هَذَا قَضَاءُ عَبْدِ اللَّهِ

[31172] Ibn Fudayl told us, from Isma'il, from 'Amir, from 'Abdullah, that he used to return [the surplus] to the daughter, the sister, and the mother if there was no agnate. And Zayd used not to give them except their [prescribed] share.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ، عَنْ عَامِرٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ يَرُدُّ عَلَى الْإِبْنَةِ وَالْأَخْتِ وَالْأُمِّ، إِذَا لَمْ تَكُنْ عَصَبَةً، وَكَانَ زَيْدٌ لَا يُعْطِيهِمْ، إِلَّا نَصِيبَهُمْ

[31173] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, he said: 'Abdullah used "not to return [the surplus] to six: neither to a husband, nor a wife, nor a grandmother, nor to paternal sisters when with full sisters, nor to son's daughters when with daughters, nor to a uterine sister when with a mother." Ibrahim said: "So I said to 'Alqamah: 'Do we return to the uterine brothers when with the grandmother?' He said: 'If you wish.' He said: And 'Ali used to return to all of them, except the husband and the wife."

[31174] Waki' told us, he said: Al-A'mash told us, from Ibrahim, he said: 'Abdullah used not to return [the surplus] to six: "He would not return to a husband, nor a wife, nor a grandmother, nor to a paternal sister when with a full sister, nor to a uterine sister when with a mother, nor to a son's daughter when with a daughter."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَبْدُ اللَّهِ لَا يَرُدُّ عَلَى سَيْنَةٍ: عَلَى زَوْجٍ، وَلَا امْرَأً، وَلَا جَدَّةً، وَلَا عَلَى أَخْوَاتِ لَأْبٍ مَعَ أَخْوَاتِ لَأْبٍ وَأُمٍّ، وَلَا عَلَى بَنَاتِ ابْنٍ مَعَ بَنَاتِ صُلْبٍ، وَلَا عَلَى أُخْتٍ لَأُمٍّ مَعَ أُمٍّ، قَالَ إِبْرَاهِيمُ: فَقُلْتُ لِعَلْقَةَ: نَرُدُّ عَلَى الْإِخْوَةِ مِنَ الْأُمِّ مَعَ الْجَدَّةِ؟ قَالَ: إِنْ شِئْتَ، قَالَ: وَكَانَ عَلَيْهِ يَرُدُّ عَلَى جَمِيعِهِمْ، إِلَّا الزَّوْجَ وَالْمَرْأَةَ

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَبْدُ اللَّهِ لَا يَرُدُّ عَلَى سَيْنَةٍ: لَا يَرُدُّ عَلَى زَوْجٍ، وَلَا امْرَأً، وَلَا جَدَّةً، وَلَا عَلَى أُخْتٍ لَأْبٍ مَعَ أُخْتٍ لَأْبٍ وَأُمٍّ، وَلَا عَلَى أُخْتٍ لَأُمٍّ مَعَ أُمٍّ، وَلَا عَلَى ابْنَةِ ابْنٍ مَعَ ابْنَةِ صُلْبٍ

[31175] Ibn Fudayl told us, from Dawud, from Ash-Sha'bi, he said: Salim, the Moula of Abu Hudhayfah, was martyred. He said: So Abu Bakr gave his daughter half, and he gave the second half in the way of Allah.

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ دَاؤْدَ، عَنْ الشَّعْبِيِّ، قَالَ: اسْتَشْهَدُ سَالِمَ مَوْلَى أَبِي حُذِيفَةَ قَالَ: فَأَعْطَى أَبُو بَكْرٍ ابْنَتَهُ النِّصْفَ وَأَعْطَى النِّصْفَ الثَّانِي فِي سَبِيلِ اللَّهِ

[31176] Ibn Fudayl told us, from Bassam, from Fudayl b. 'Amr, he said: Ibrahim said: No one among the Companions of the Prophet, peace be upon him, used to return anything to the wife or the husband. He said: And Zayd used to give every fixed-share heir their share, and whatever remained, he put it in the Treasury (Bayt al-Mal).

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ بَسَّامٍ، عَنْ فُضِيلِ بْنِ عَمْرُو، قَالَ: قَالَ إِبْرَاهِيمُ: لَمْ يَكُنْ أَحَدٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرُدُّ عَلَى الْمَرْأَةِ وَالرَّجُلِ شَيْئًا، قَالَ: وَكَانَ زَيْدٌ يُعْطِي كُلَّ ذِي فَرْضٍ فَرِيضَتَهُ، وَمَا بَقِيَ جَعَلَهُ فِي بَيْتِ الْمَالِ

[31177] Jarir told us, from Mansur, from Ibrahim, he said: 'Abdullah used "not to return [the surplus] to a paternal sister when with a full sister, nor did he return anything to a son's daughter when with a daughter, nor to uterine brothers when with a mother anything, nor to a husband nor a wife."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَبْدُ اللَّهِ لَا يَرُدُّ عَلَى أُخْتٍ لَأَبٍ مَعَ أُخْتٍ لَأَبٍ وَأُمٍّ، وَلَا يَرُدُّ عَلَى ابْنَةِ أَبِنٍ مَعَ ابْنَةِ شَيْئًا، وَلَا عَلَى إِخْوَةِ لَأْمَمٍ مَعَ أُمٍّ شَيْئًا، وَلَا عَلَى رَوْجٍ وَلَا امْرَأَةٍ

[31178] Jarir told us, from Mughirah and Al-A'mash, they said: "No one used to return [the surplus] to a grandmother, unless there was someone else besides her."

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، وَالْأَعْمَشِ، قَالَا: لَمْ يَكُنْ أَحَدٌ يَرْدُدُ عَلَى جَدَّةٍ، إِلَّا أَنْ يَكُونَ غَيْرَهَا

[31179] 'Ali b. Mushir told us, from Ash-Shaybani, he said: I asked Ash-Sha'bi about "the paternal aunt: is she more entitled to the inheritance, or the brother's daughter? He said: So he said to me: 'And you do not know that?' He said: I said: 'The brother's daughter is more entitled than the paternal aunt.' Abu Ishaq said: And 'Amir testified about Masruq that he said: 'Place them in the positions of their fathers.'"

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، قَالَ: سَأَلْتُ الشَّعْبِيَّ، عَنْ "الْعَمَّةِ أَهِيَ أَحَقُّ بِالْمِيرَاثِ، أَوْ ابْنَةَ الْأَخِ؟ قَالَ لِي: وَأَنْتَ لَا تَعْلَمُ ذَلِكَ؟ قَالَ: قُلْتُ: ابْنَةُ الْأَخِ أَحَقُّ مِنِ الْعَمَّةِ، قَالَ أَبُو إِسْحَاقَ: وَشَهَدَ عَامِرٌ عَلَى مَسْرُوقٍ أَنَّهُ قَالَ: أَنْزِلُوهُمْ مَنَازِلَ آبَائِهِمْ

[31180] Waki' told us, he said: Sufyan told us, from Ash-Shaybani, from Ash-Sha'bi, regarding a brother's daughter and a paternal aunt. He said: "The wealth is for the brother's daughter."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، فِي ابْنَةِ أَخٍ وَعَمَّةٍ، قَالَ: الْمَالُ لِابْنَةِ الْأَخِ

[31181] Waki' told us, he said: حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا حَسْنُ بْنُ صَالِحٍ، عَنِ الشَّيْبَانِيِّ،
Hasan b. Salih told us, from Ash- عَنْ إِبْرَاهِيمَ، قَالَ: الْمَالُ لِعَمَّةٍ
Shaybani, from Ibrahim, he said: "The wealth is for the paternal عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُورِثُونَ بِقُدرٍ أَرْحَامِهِمْ
aunt."

[31182] Waki' told us, he said: حَدَّثَنَا وَكِيعٌ، قَالَ ثنا سُفْيَانُ، عَنْ مُغِيرَةَ، وَمَنْصُورِ،
Sufyan told us, from Mughirah and عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يُورِثُونَ بِقُدرٍ أَرْحَامِهِمْ
Mansur, from Ibrahim, he said: "They used to give inheritance عَنْ إِبْرَاهِيمَ، قَالَ: ابْنَةُ الْأَخِ وَعَمَّةُ، أَيُّهُمَا أَحَقُّ بِالْمِيرَاثِ؟
according to the extent of their
kinship."

[31183] 'Abbad b. Al-'Awwam told حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنِ الشَّيْبَانِيِّ، قَالَ: سَأَلْتُ الشَّعْبِيَّ، "عَنِ ابْنَةِ أَخٍ وَعَمَّةِ، أَيُّهُمَا أَحَقُّ بِالْمِيرَاثِ؟
us, from Ash-Shaybani, he said: I asked Ash-Sha'bi "about a brother's قَالَ: ابْنَةُ الْأَخِ، قَالَ: أَنْزَلُوهُمْ مَنَازِلَ آبَائِهِمْ
daughter and a paternal aunt: which
of them is more entitled to the
inheritance? He said: The brother's
daughter. He said: Place them in the
positions of their fathers."

[31184] Abu Bakr b. 'Ayyash told حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ مُغِيرَةَ، قَالَ: قَالَ إِبْرَاهِيمُ:
us, from Mughirah, he said: Ibrahim قَالَ عَلَيْ: يُضْرَبُ بِسَهْمٍ مَنْ لَا يَرْثِ
said: 'Ali said: "The share of one
who does not inherit is struck
[calculated]."

[31185] Waki' told us, he said: Sufyan told us, from Mughirah, from Ibrahim, he said: It used to be said: "The one with a [fixed] share is more entitled than the one with no share." Waki' said: And other than Sufyan said, from Mughirah, from Ibrahim: "Regarding a man who died and left two paternal sisters and two full sisters. He said: It used to be said: 'The one with a [fixed] share is more entitled than the one with no share.'"

حَدَّثَنَا وَكِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،
قَالَ: كَانَ يُقَالُ: ذُو السَّهْمِ أَحَقُّ مِمَّنْ لَا سَهْمَ لَهُ، قَالَ
وَكِيعُ: وَقَالَ غَيْرُ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ:
فِي رَجُلٍ مَاتَ وَتَرَكَ أُخْتَيْنِ لِأَبٍ وَأُخْتَيْنِ لِأَبٍ وَأَمَّ،
قَالَ: كَانَ يُقَالُ: ذُو السَّهْمِ أَحَقُّ مِمَّنْ لَا سَهْمَ لَهُ

[31186] Ibn Fudayl told us, from Bassam, from Fudayl, from Ibrahim, "regarding a Muslim woman who left her Muslim husband and her Muslim uterine brothers, and she has a Christian, Jewish, or disbelieving son. So for her husband is half, three shares, and for her uterine brothers is a third, two shares, and what remains is for the agnate (Asabah)." In the opinion of 'Ali and Zayd: "And a Jew or Christian does not inherit from a Muslim." And 'Abdullah judged in it that "for the husband is a quarter, because she has a disbelieving child, and they block [but do not inherit]" in the opinion of 'Abdullah. "And they do not inherit." In the opinion of 'Ali and Zayd: "They do not block, and they do not inherit." Abu Bakr said: "So this, in the opinion of 'Ali and Zayd, is out of six shares, and in the opinion of 'Abdullah b. Mas'ud: out of four."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ بَسَّامٍ، عَنْ فُضِيلٍ، عَنْ إِبْرَاهِيمَ،
فِي امْرَأَةٍ مُسْلِمَةٍ تَرَكَتْ زَوْجَهَا مُسْلِمًا وَإِخْوَتَهَا لِأَمْهَا
مُسْلِمِينَ وَلَهَا أَبْنُ نَصْرَانِيُّ أَوْ يَهُودِيُّ أَوْ كَافِرٌ،
فَلِزَوْجِهَا النَّصْفُ ثَلَاثَةُ أَسْهُمٍ، وَلِإِخْوَتِهَا لِأَمْهَا التَّلْثَلُ
سَهْمَانٌ، وَمَا بَقَى فَلِذِي الْعَصَبَةِ فِي قَوْلِ عَلَيِّ وَزَيْدٍ:
وَلَا يَرُثُ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ مُسْلِمًا وَقَضَى فِيهَا عَدْنٌ
اللَّهُ أَنَّ لِلزَّوْجِ الرُّبْعَ، مِنْ أَجْلٍ أَنَّ لَهَا وَلَدًا كَافِرًا
وَيَحْجِبُونَ فِي قَوْلِ عَبْدِ اللَّهِ: وَلَا يَرِثُونَ فِي قَوْلِ عَلَيِّ
وَزَيْدٍ: لَا يَحْجِبُونَ، وَلَا يَرِثُونَ، قَالَ أَبُو بَكْرٍ: فَهَذِهِ فِي
قَوْلِ عَلَيِّ وَزَيْدٍ مِنْ سِتَّةِ أَسْهُمٍ، وَفِي قَوْلِ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ: مِنْ أَرْبَعَةِ

[31187] Ibn Fudayl told us, from Bassam, from Fudayl, he said: Ibrahim said: Regarding a Muslim woman who left her Muslim mother, and she has Christian, Jewish, or disbelieving brothers. So 'Abdullah judged: "That for her [the mother] with them is the sixth," and he made them block [the mother from a third to a sixth] but not inherit. And the rest of the Companions of the Prophet, peace be upon him, judged in it that they do not block and do not inherit. Abu Bakr said: So in what the Companions of the Prophet, peace be upon him, other than 'Abdullah, judged, it is four shares: [the remainder] is for the agnate. And in the judgment of 'Abdullah, it is five shares: [the remainder] is for the agnate by relation. Abu Bakr said: So this, in the opinion of all of them, is out of six shares. If it is in the opinion of 'Abdullah, then for the mother is the sixth, and five remain. And if it is in the opinion of the Companions of the Prophet, peace be upon him, then for the mother is the third, which is two

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، قَالَ: قَالَ إِبْرَاهِيمُ: فِي امْرَأَةٍ مُسْلِمَةٍ تَرَكَتْ أَمْهَأَ مُسْلِمَةً وَلَهَا إِخْوَةٌ نَصَارَى أَوْ يَهُودٌ أَوْ كُفَّارٌ، فَقَضَى عَبْدُ اللَّهِ: أَنَّ لَهَا مَعَهُمُ السُّدُسَ، وَجَعَلُوهُمْ يَحْجُبُونَ وَلَا يَرْثُونَ، وَقَضَى فِيهَا سَائِرُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُمْ لَا يَحْجُبُونَ وَلَا يَرْثُونَ، قَالَ أَبُو بَكْرٍ: فَهُوَ فِيمَا قَضَى أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرُ عَبْدِ اللَّهِ أَرْبَعَةُ أَسْهُمٍ، فَهُوَ لِذِي الْعَصَبَةِ، وَهِيَ فِي قَضَاءِ عَبْدِ اللَّهِ خَمْسَةُ أَسْهُمٍ، فَهُوَ لِذِي الْعَصَبَةِ بِالرَّاجِمِ، قَالَ أَبُو بَكْرٍ: فَهَذِهِ فِي قَوْلِهِمْ جَمِيعًا مِنْ سِتَّةِ أَسْهُمٍ، إِنْ كَانَ فِي قَوْلِ عَبْدِ اللَّهِ فَلَلَّا مِنْ السُّدُسُ وَبَيْقَى خَمْسَةُ، وَإِنْ كَانَ فِي قَوْلِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَلَّا ثُلُثٌ وَهُوَ سَهْمَانٌ، وَأَرْبَعَةُ لِسَائِرِ الْعَصَبَةِ

[31188] Ibn Fudayl told us, from Bassam, from Fudayl, he said: Ibrahim said regarding a woman who left her husband and her free uterine brothers, and she has a slave son. "So for her husband is half, three shares, and for her uterine brothers is a third, two shares, and the remaining sixth is for the agnate. And her slave son inherits nothing" in the judgment of 'Ali. And 'Abdullah judged in it that for her husband is a quarter, one share and a half, and that her son blocks the uterine brothers if he is a slave, but her son inherits nothing and blocks the husband [from half to a quarter], and that the remaining three quarters are for the agnate. And Zayd judged in it that for her husband is half, three shares, and for her uterine brothers is a third, two shares, and what remains is for the Treasury, if there is no patronage ('Wala') or blood relation. Abu Bakr said: So this, in the opinion of 'Ali and Zayd, is out of six shares, and in the opinion of 'Abdullah b. Mas'ud, out of four shares.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، قَالَ: قَالَ إِبْرَاهِيمُ فِي امْرَأَةٍ تَرَكَتْ رَوْجَهَا، وَإِخْوَتَهَا لِأَمْهَا أَحْرَارًا وَلَهَا أَبْنُ مَمْلُوكٍ، فَلِرَوْجَهَا النِّصْفُ ثَلَاثَةُ أَسْهُمٍ، وَلِإِخْوَتِهَا لِأَمْهَا الثُّلُثُ سَهْمَانٌ، وَيَبْقَى السُّدُسُ فَهُوَ لِلْعَصَبَةِ، وَلَا يَرِثُ أَبْنُهَا الْمَمْلُوكُ شَيْئًا فِي قَضَاءِ عَلَيِّ، وَقَضَى فِيهَا عَبْدُ اللَّهِ أَنَّ لِرَوْجَهَا الرُّبْعَ سَهْمًا وَنِصْفًا، وَأَنَّ أَبْنَهَا يَحْجُبُ الْإِخْوَةَ مِنَ الْأُمِّ، إِذَا كَانَ مَمْلُوكًا، وَلَا يَرِثُ أَبْنُهَا شَيْئًا وَيَحْجُبُ الرَّوْجَ، وَأَنَّ ثَلَاثَةَ أَرْبَاعَ الْبَاقِيَةِ لِلْعَصَبَةِ، وَقَضَى فِيهَا زَيْدُ أَنَّ لِرَوْجَهَا النِّصْفُ ثَلَاثَةُ أَسْهُمٍ، وَأَنَّ لِإِخْوَتِهَا لِأَمْهَا الثُّلُثُ سَهْمَانٌ، وَمَا بَقِيَ فَهُوَ فِي بَيْتِ الْمَالِ، إِذَا لَمْ يَكُنْ وَلَاءُ وَلَا رَحْمٌ. قَالَ أَبُو بَكْرٍ: فَهَذِهِ فِي قَوْلِ عَلَيِّ وَزَيْدٍ مِنْ سِتَّةِ أَسْهُمٍ، وَفِي قَوْلِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ مِنْ أَرْبَعَةِ أَسْهُمٍ

[31189] Waki' told us, he said: Ibn Jurayj told us, from 'Ata', from Ibn 'Abbas, he said: "The fixed shares (Fara'id) do not increase ('Awl - proportional reduction of shares)."

حَدَّثَنَا وَكِبْرٌ، قَالَ: ثُنَانُ ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الْفَرَائِضُ لَا تَعُوْنُ

[31190] Waki' told us, he said: Sufyan told us, from Al-A'mash, from Ibrahim, from 'Ali, 'Abdullah, and Zayd, "that they applied 'Awl (proportional reduction) to the fixed share."

حَدَّثَنَا وَكِبْرٌ، قَالَ: ثُنَانُ سُفِينٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلَيٍّ، وَعَبْدِ اللَّهِ، وَزَيْدٍ، أَنَّهُمْ أَعَالُوا الْفَرِيضَةَ

[31191] Waki' told us, he said: Sufyan told us, from Hashim, from Ibn Sirin, from Shurayh, "regarding two full sisters, two uterine sisters, a husband, and a mother. He said: From ten: for the two full sisters is four, for the two uterine sisters is two shares, for the husband is three shares, and for the mother is a share." Waki' said: "And the people follow this, and this is the division of Al-Furukh."

حَدَّثَنَا وَكِبْرٌ، قَالَ حَدَّثَنَا سُفِينٌ، عَنْ هَاشِمٍ، عَنْ ابْنِ سِيرِينَ، عَنْ شُرَيْحٍ، "فِي أَخْتَيْنِ لَأْبٍ وَأَمٍّ، وَأَخْتَيْنِ لَأْمٍ وَزَوْجٍ وَأَمٍّ، قَالَ: مِنْ عَشْرَةً: لِلأَخْتَيْنِ مِنَ الْأَبِ وَالْأَمِ أَرْبَعَةٌ، وَلِلأَخْتَيْنِ مِنَ الْأُمِّ سَهْمَانٌ، وَلِلزَّوْجِ ثَلَاثَةُ أَسْهَمٍ وَلِلأَمِ سَهْمٌ، وَقَالَ وَكِبْرٌ: وَالنَّاسُ عَلَى هَذَا وَهَذِهِ قِسْمَةُ الْفُرُوخِ

[31192] Ibn Mahdi told us, from Hammad b. Salamah, from Layth, from Tawus, from Ibn 'Abbas, he said: "My grandsons block me to the exclusion of my brothers, and I do not block them to the exclusion of their sisters."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: يَحْجُبُنِي بْنُو ابْنِي دُونَ إِخْوَتِي، وَلَا أَحْجُبُهُمْ دُونَ أَخْوَاتِهِمْ

[31193] Ibn Fudayl told us, from Bassam, from Fudayl, from Ibrahim, regarding a woman who left her uterine sister and her mother, and she has no agnate. "So for her uterine sister is the sixth, and for her mother is five-sixths in the judgment of" 'Abdullah. And Zayd judged in it "that for her uterine sister is the sixth, and for her mother is the third, and he puts the rest in the Treasury." And 'Ali judged in it "that she [the mother] has the wealth according to the proportion of what they inherited; so he assigned the third to the uterine sister and two-thirds to the mother." Abu Bakr said: So this, in the opinion of 'Ali, is out of three shares, and in the opinion of 'Abdullah and Zayd, out of six.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَسَامٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، فِي امْرَأَةٍ تَرَكَتْ أَخْتَهَا لِأَمْهَا وَأُمَّهَا، وَلَا عَصَبَةً لَهَا فَلِأَخْتِهَا مِنْ أُمَّهَا السُّدُسُ، وَلِأُمَّهَا خَمْسُهُ أَسْدَاسٍ فِي قَضَاءِ عَبْدِ اللَّهِ، وَقُضِيَ فِيهَا رَبِيدٌ أَنَّ لِأَخْتِهَا مِنْ أُمَّهَا السُّدُسَ، وَلِأُمَّهَا الثُّلُثَ، وَيَجْعَلُ سَائِرَهُ فِي بَيْتِ الْمَالِ، وَقُضِيَ فِيهَا عَلَيَّ أَنَّ لَهَا الْمَالَ عَلَى قَدْرِ مَا وَرَثَ، فَجَعَلَ لِلأَخْتِ مِنَ الْأُمِّ الثُّلُثَ وَلِلأُمِّ الثُّلُثَيْنِ قَالَ أَبُو بَكْرٌ: فَهَذِهِ فِي قَوْلٍ عَلَيِّ مِنْ ثَلَاثَةِ أَسْهُمٍ، وَفِي قَوْلٍ عَبْدِ اللَّهِ وَرَبِيدٍ مِنْ سِتَّةِ

[31194] Muhammad b. Fudayl told us, from Bassam, from Fudayl, he said: Ibrahim said: Regarding a woman who left her full sister and her paternal sister, and she has no agnate other than them. "So for her full sister is three-quarters, and for her paternal sister is a quarter" in the judgment of 'Ali. And 'Abdullah judged "that for the full sister is five shares, and for the paternal sister is the sixth." And Zayd judged in it "that for the full sister is three shares, and for the paternal sister is the sixth, and what remains is for the Treasury, if there is no patronage (Wala') or agnate." Abu Bakr said: So this, in the opinion of 'Ali, is out of three shares, and in the opinion of 'Abdullah and Zayd, out of six shares.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، قَالَ: قَالَ إِبْرَاهِيمُ: فِي امْرَأَةٍ تَرَكَتْ أَخْتَهَا لَأْبِيهَا وَأُمَّهَا وَأَخْتَهَا مِنْ أَبِيهَا وَلَا عَصَبَةً لَهَا غَيْرُهُمَا، فَلَأَخْتَهَا لَأْبِيهَا وَأُمَّهَا تَلَاثَةُ أَرْبَاعٍ، وَلَأَخْتَهَا مِنْ أَبِيهَا الرُّبْعُ فِي قَضَاءِ عَلَيِّ وَقَضَى عَبْدُ اللَّهِ أَنَّ لِلَّا خْتَ مِنَ الْأَبِ وَالْأُمِّ خَمْسَةَ أَسْهُمٍ، وَلِلَّا خْتَ مِنَ الْأَبِ السُّدُسُ، وَقَضَى فِيهَا رَبِيدٌ أَنَّ لِلَّا خْتَ لِلْأَبِ وَالْأُمِّ تَلَاثَةَ أَسْهُمٍ وَلِلَّا خْتَ لِلْأَبِ السُّدُسُ، وَمَا بَقِيَ لِبَيْتِ الْمَالِ، إِذَا لَمْ يَكُنْ وَلَاءُ وَلَا عَصَبَةً. قَالَ أَبُو بَكْرٍ: فَهَذِهِ فِي قَوْلٍ عَلَيِّ مِنْ تَلَاثَةِ أَسْهُمٍ، وَفِي قَوْلٍ عَبْدِ اللَّهِ وَرَبِيدٍ مِنْ سِتَّةِ أَسْهُمٍ

[31195] Ibn Fudayl told us, from Bassam, from Fudayl, he said: Ibrahim said regarding a woman who left her daughter, her son's daughter, and her mother, and she has no agnate. "So for her daughter is three-fifths, for her son's daughter is a fifth, and for her mother is a fifth" in the judgment of 'Ali. And 'Abdullah judged in it "that it is out of twenty-four shares: for the son's daughter from that is the sixth, four shares; for the mother is a quarter of what remains, five shares; and for the daughter is three-quarters of twenty, fifteen shares." And Zayd judged in it: "For the daughter is half, for the son's daughter is the sixth, and for the mother is the sixth, and what remains is for the Treasury if there is no patronage (Wala') or agnate."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، قَالَ: قَالَ
إِبْرَاهِيمُ فِي امْرَأَةٍ تَرَكَتِ ابْنَتَهَا وَابْنَةً ابْنَهَا وَأُمَّهَا وَلَا
عَصَبَةً لَهَا، فَلَا يَنْتَهَا تَلَاثَةُ أَخْمَاسٍ وَلَا يَنْتَهَا ابْنَهَا خَمْسٌ،
وَلَا يَنْتَهَا خَمْسٌ فِي قَضَاءِ عَلَىٰ، وَقَضَى فِيهَا عَبْدُ اللَّهِ
أَنَّهَا مِنْ أَرْبَعَةِ وَعَشْرِينَ سَهْمًا فَلَا يَنْتَهَا الْإِبْنُ مِنْ ذَلِكَ
السُّدُّسُ أَرْبَعَةُ أَسْهُمٍ، وَلِلَّامُ رُبْعٌ مَا بَقِيَ خَمْسَةُ أَسْهُمٍ،
وَلِلِّابْنَةِ تَلَاثَةُ أَرْبَاعٌ عِشْرِينَ خَمْسَةُ عَشَرَ سَهْمًا،
وَقَضَى فِيهَا زَيْدٌ: لِلِّابْنَةِ النِّصْفُ وَلِلِّابْنَةِ الْإِبْنِ السُّدُّسُ
وَلِلَّامِ السُّدُّسُ، وَمَا بَقِيَ فَفِي بَيْتِ الْمَالِ إِذَا لَمْ يَكُنْ
وَلَاءٌ، وَلَا عَصَبَةٌ

[31196] Ibn Fudayl told us, from Bassam, from Fudayl b. 'Amr, he said: Ibrahim said: "Six women inherit from women: the daughter, the son's daughter, the mother, the grandmother, the sister, and the wife. And seven individuals inherit from men among women: she inherits from her father, her son, her son's son, her brother, her husband, and her grandfather; and she inherits a sixth from her daughter's son, unless he has an agnate other than her."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلِ بْنِ عَمْرُو، قَالَ: قَالَ إِبْرَاهِيمُ: "يَرِثُ مِنَ النِّسَاءِ سِتَّةً نِسْوَةً: الْإِبْنَةُ، وَابْنَةُ الْإِبْنِ، وَالْأُمُّ، وَالْجَدَّةُ، وَالْأُخْتُ، وَالْمَرْأَةُ، وَيَرِثُ النِّسَاءُ مِنَ الرِّجَالِ سَبْعَةً نَفَرٍ: ثَرِثُ أَبَاهَا، وَابْنَهَا، وَابْنَهَا، وَأَخَاهَا، وَزَوْجَهَا، وَجَدَّهَا، وَتَرِثُ مِنْ أَبْنَ ابْنِهَا سُدُّسًا، إِلَّا أَنْ يَكُونَ لَهُ عَصَبَةٌ غَيْرُهَا

[31197] Yahya b. Adam told us, he said: Mandal told us, from Al-A'mash, from Ibrahim, he said: "The man inherits from six women: his daughter, his son's daughter, his mother, his grandmother, his sister, and his wife. And the woman inherits from seven: her son, her son's son, her father, her grandfather, her husband, and her brother; and she inherits a sixth from her daughter's son, but he inherits nothing from her in the opinion of all of them."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: ثَنَا مِنْدَلٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: "يَرِثُ الرَّجُلُ سِتَّةً نِسْوَةً: ابْنَتَهُ وَابْنَهَ ابْنِهِ وَأُمَّهُ وَجَدَّهُ وَأُخْتَهُ وَزَوْجَهُ، وَتَرِثُ الْمَرْأَةُ سَبْعَةً: ابْنَهَا، وَابْنَ ابْنِهَا، وَأَبَاهَا، وَجَدَّهَا، وَزَوْجَهَا، وَأَخَاهَا، وَتَرِثُ مِنْ أَبْنَ ابْنِهَا سُدُّسًا، وَلَا يَرِثُ هُوَ مِنْهَا شَيْئًا فِي قَوْلِهِمْ كُلُّهُمْ

[31198] Waki' told us, from Shu'bah, from Al-Nu'man b. Salim, he said: I asked Ibn 'Umar about a daughter's son.

حَدَّثَنَا وَكِبِيعُ، عَنْ شُعْبَةَ، عَنْ النُّعْمَانِ بْنِ سَالِمٍ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ، عَنْ ابْنِ ابْنَةِ

[31199] Yahya b. Adam told us, from Mandal, he said: Al-A'mash told us, from Ibrahim, he said: In the opinion of 'Ali and Zayd: "The son's son returns [shares] to those below him and above him, for the male is the like of the share of two females." And in the opinion of 'Abdullah: "If [the daughters] complete the two-thirds, then there is nothing for the son's daughters."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ مِنْدَلٍ، قَالَ: ثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالَ: فِي قَوْلٍ عَلَيْهِ وَزِيْدٍ: ابْنُ الْإِبْنِ يُرَدُّ عَلَى مَنْ تَحْتَهُ وَمَنْ فَوْقَهُ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيْنِ، وَفِي قَوْلٍ عَبْدِ اللَّهِ: إِذَا اسْتَكْمَلَ الْأُنْثَيْنِ فَلَيْسَ لِبَنَاتِ الْإِبْنِ شَيْءٌ

[31200] Yahya b. Adam told us, he said: Mandal told us, from Al-A'mash, from Ibrahim, he said: Regarding the opinion of 'Abdullah: "For the daughter is half, and what remains is for the son's sons and the son's daughters, for the male is the like of the share of two females, as long as the son's daughters do not exceed the sixth."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا مِنْدَلٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: فِي قَوْلٍ عَبْدِ اللَّهِ: لِلْبَنَاتِ النَّصْفُ، وَمَا بَقَى لِبَنَى الْإِبْنِ، وَبَنَاتِ الْإِبْنِ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيْنِ، مَا لَمْ يَزِدْنَ بَنَاتُ الْإِبْنِ عَلَى السُّدُسِ

[31201] Yahya b. Adam told us, he said: Mindal told us, from Al-A'mash, from Ibrahim, who said: "The uterine brothers do not inherit with a child, nor with a son's child (male or female), nor with a father, nor with a grandfather."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: ثَنَا مِنْدَلٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يَرِثُ الْإِخْرَوَةُ مِنَ الْأُمِّ مَعَ وَلَدٍ، وَلَا، وَلَدَ ابْنٍ ذَكْرٍ، وَلَا اُنْثَى، وَلَا مَعَ أَبٍ، وَلَا مَعَ جَدًّا

[31202] Waki' told us, he said: Sufyan told us, from a man he did not name, who said: "I have not seen a man who was better at calculating than 'Ali. He was asked about two daughters, two parents, and a wife. He said: 'Her eighth becomes a ninth.'" Abu Bakr said: "This [case] is out of twenty-seven shares: sixteen for the two daughters, eight for the parents, and three for the wife."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ رَجُلٍ لَمْ يُسَمَّهُ قَالَ: "مَا رَأَيْتُ رَجُلًا كَانَ أَحْسَبَ مِنْ عَلَيِّ سُئْلَ عَنِ الْأُنْثَيْنِ وَأَبْوَيْنِ وَامْرَأَةٍ فَقَالَ: صَارَ ثُمَّنُهَا تِسْعًا، قَالَ أَبُو بَكْرٍ: فَهَذِهِ مِنْ سَبْعَةِ وَعَشْرِينَ سَهْمًا لِلْأُنْثَيْنِ سِتَّةَ عَشَرَ وَلِلْأَبْوَيْنِ ثَمَانِيَّةَ وَلِلْمَرْأَةِ ثَلَاثَةَ

[31203] 'Abd al-A'la told us, from Khalid, from Abu Nadrah, from Abu Sa'id, that Abu Bakr used to consider the grandfather as a father.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ خَالِدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ أَبَا بَكْرٍ كَانَ يَرَى الْجَدَّ أَبًّا

[31204] 'Ali b. Mushir told us, from Al-Shaybani, from Abu Burdah, from Kurdus b. 'Abbas al-Tha'labi, from Abu Musa, that Abu Bakr treated the grandfather as a father.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ،
عَنْ كُرْدُوسِ بْنِ عَبَّاسِ التَّعْلَبِيِّ، عَنْ أَبِي مُوسَىَ، أَنَّ
أَبَا بَكْرٍ، جَعَلَ الْجَدَّ أَبًّا

[31205] Waki' told us, from Ibn Jurayj, from Ibn Abi Mulaykah, who said: Ibn al-Zubayr said: The one about whom the Messenger of Allah (saw) said: "If I were to take a close friend (Khalil), I would have taken him as a close friend," treated the grandfather as a father – meaning Abu Bakr.

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ جُرَيْحٍ، عَنْ ابْنِ أَبِي مُلِيقَةَ، قَالَ:
قَالَ ابْنُ الرُّبَّيْرِ: إِنَّ الَّذِي قَالَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: لَوْ كُنْتُ مُتَحْدِداً حَلِيلًا لَا تَحْدِثُهُ حَلِيلًا جَعَلَ
الْجَدَّ أَبًّا - يَعْنِي أَبَا بَكْرٍ

[31206] Waki' told us, from Sufyan, from Furat al-Qazzaz, from Sa'id b. Jubayr, who said: Ibn al-Zubayr wrote to 'Abd Allah b. 'Utbah that Abu Bakr used to treat the grandfather as a father.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ فُرَاتِ الْقَزَّازِ، عَنْ سَعِيدِ
بْنِ جُبَيْرٍ، قَالَ: كَتَبَ ابْنُ الرُّبَّيْرِ إِلَى عَبْدِ اللَّهِ بْنِ عُثْنَةَ
أَنَّ أَبَا بَكْرٍ، كَانَ يَجْعَلُ الْجَدَّ أَبًّا

[31207] Waki' told us, from Sufyan, from 'Abd Allah b. Khalid, from 'Abd al-Rahman b. Ma'qil, who said: I was with Ibn 'Abbas when a man asked him about the grandfather. Ibn 'Abbas said to him: "Which father of yours is greater?" The man did not know what to say. So I said: "I am Adam." Ibn 'Abbas then said: "Indeed Allah says: '{O Children of Adam}'."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَعْقِلٍ، قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ فَسَأَلَهُ رَجُلٌ عَنِ الْجَدِّ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: "إِنَّ أَبِي لَكَ أَكْبَرٌ؟ فَلَمْ يَدْرِ الرَّجُلُ مَا يَقُولُ: فَقُلْتُ: أَنَا آدَمُ"، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ اللَّهَ يَقُولُ: يَا بَنِي آدَمَ

[31208] Ibn Fudayl told us, from Layth, from Tawus, from Abu Bakr, Ibn 'Abbas, and 'Uthman, that they treated the grandfather as a father.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ أَبِي بَكْرٍ، وَابْنِ عَبَّاسٍ وَعُثْمَانَ أَنَّهُمْ جَعَلُوا الْجَدَّ أَبَّا

[31209] Hafs told us, from Hajjaj, from 'Ata', from Ibn 'Abbas, that he treated him [the grandfather] as a father.

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ جَعَلَهُ أَبَّا

[31210] Ibn Mahdi told us, from Malik b. Anas, from Al-Zuhri, from Qabisah b. Dhu'ayb, that 'Umar used to apportion for the grandfather what the people apportion for him today. I said to him: "Meaning the opinion of Zayd b. Thabit?" He said: "Yes."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ الزُّهْرِيِّ،
عَنْ قَبِيسَةَ بْنِ دُؤْبِبٍ، أَنَّ عُمَرَ كَانَ يَفْرِضُ لِلْجَدَّ
الَّذِي يَفْرِضُ لَهُ النَّاسُ الْيَوْمَ فُلِّثَ لَهُ يَعْنِي قَوْلَ رَيْدَ بْنِ
ثَابِتٍ، قَالَ: نَعَمْ

[31211] Waki' told us, from Al-Rabi', from 'Ata', from Abu Bakr, who said: "The grandfather is in the status of the father as long as there is no father below him, and the son's son is in the status of the son as long as there is no son below him."

حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنْ عَطَاءٍ، عَنْ أَبِي بَكْرٍ،
قَالَ: الْجَدُّ بِمَنْزِلَةِ الْأَبِ مَا لَمْ يَكُنْ أَبُّ دُونَهُ، وَابْنُ الْأَبِ
بِمَنْزِلَةِ الْإِنْ مَا لَمْ يَكُنْ ابْنُ دُونَهُ

[31212] Abu Bakr b. 'Ayyash told us, from Isma'il b. Sumay', who said: A man said to Abu Wa'il: "Abu Burdah claims that Abu Bakr treated the grandfather as a father." He said: "He lied. If he had treated him as a father, 'Umar would not have differed with him."

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ، قَالَ:
قَالَ رَجُلٌ لِأَبِي وَائِلٍ: إِنَّ أَبَا بُرْدَةَ يَرْزُعُمْ أَنَّ أَبَا بَكْرِ
جَعَلَ الْجَدَّ أَبَا، فَقَالَ: كَذَبٌ، لَوْ جَعَلَهُ أَبَا لَمَّا حَالَفَهُ
عُمَرُ

[31213] Yazid b. Harun told us, he said: Hammam told us, from Qatadah, from Al-Hasan, from 'Imran b. Husayn, that a man came to the Prophet (saw) and said: "My grandson (son of my son) died; what do I have from his inheritance?" He said: "A sixth." When he turned away, he called him and said: "You have another sixth." When he turned away, he called him and said: "The sixth of the other is a surplus provision."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: ثنا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عَمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَجُلًا أتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ ابْنَ ابْنِي مَاتَ، فَمَا لِي مِنْ مِيرَاثِهِ؟ قَالَ: السُّدُسُ فَلَمَّا أَدْبَرَ دَعَاهُ، قَالَ: أَكَ سُدُسُ أَخْرُ فَلَمَّا أَدْبَرَ دَعَاهُ قَالَ: إِنَّ السُّدُسَ مِنَ الْأُخْرَ طُعْمَةً

[31214] Shababah told us, from Yunus b. Abi Ishaq, from Abu Ishaq, from 'Amr b. Maymun, from Ma'qil b. Yasar al-Muzani, who said: I heard the Messenger of Allah (saw) come for an inheritance case involving a grandfather, and he gave him a third or a sixth.

حَدَّثَنَا شَبَابَةُ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، عَنْ مَعْقِلِ بْنِ يَسَارٍ الْمُزَانِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَتَى لِفَرِيضَةٍ فِيهَا جَدٌّ، فَأَعْطَاهُ ثُلَّةً أَوْ سُدُسًا

[31215] 'Abd al-A'la told us, from Yunus, from Al-Hasan, that 'Umar said: "Who knows the ruling of the Messenger of Allah (saw) regarding the grandfather?" Ma'qil b. Yasar al-Muzani said regarding what the Messenger of Allah (saw) ruled: "A sixth." He asked: "With whom?" He said: "I do not know." He said: "You did not know? Then what do you mean then?"

[31216] Qabisah told us, from Sufyan, from Zayd b. Aslam, from 'Iyad, from Abu Sa'id, who said: "We used to give him inheritance during the time of the Messenger of Allah (saw)" – meaning the grandfather.

[31217] Waki' told us, from 'Ali b. Salih, from Mansur, from Ibrahim, who said: 'Ali would not give the grandfather more than a sixth with a child.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ عُمَرَ قَالَ: مَنْ تَعْلَمَ قَضِيَّةً رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَدِّ؟ فَقَالَ مَعْقُلٌ بْنُ يَسَارٍ الْمَزَنِيُّ: فِيمَا قَضَى بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: السُّدُسُ، قَالَ: مَعَ مَنْ؟ قَالَ: لَا أَدْرِي، قَالَ: لَا دَرَيْتُ، فَمَا تَعْنِي إِذَا؟

حَدَّثَنَا قَبِيسَةُ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: كُنَّا نُورَّثُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَعْنِي الْجَدَّ

حَدَّثَنَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ صَالِحٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَلَيِّ لَا يَزِيدُ الْجَدَّ مَعَ الْوَلَدِ عَلَى السُّدُسِ

[31218] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from 'Ubayd b. Nadlah, who said: 'Umar and 'Abd Allah used to divide inheritance with the grandfather along with the siblings, as long as a sixth was better for him than sharing with them. Then 'Umar wrote to 'Abd Allah: "I see that we have been unfair to the grandfather. So when this letter of mine reaches you, divide with him along with the siblings as long as a third is better for him than sharing with them." So 'Abd Allah adopted that.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نَضْلَةَ، قَالَ: كَانَ عُمَرُ وَعَبْدُ اللَّهِ يُفَاقِسُ مَنْ بِالْجَدِّ مَعَ الْإِخْرَوَةِ مَا بَيْنَهُ وَبَيْنَ أَنْ يَكُونَ السُّدُسُ خَيْرًا لَهُ مِنْ مُفَاقِسَتِهِمْ، ثُمَّ إِنَّ عُمَرَ كَتَبَ إِلَى عَبْدِ اللَّهِ: مَا أَرَى إِلَّا أَنَّا قَدْ أَجْحَفَنَا بِالْجَدِّ، فَإِذَا جَاءَكَ كِتَابِي هَذَا فَقَاسِمِ بِهِ مَعَ الْإِخْرَوَةِ مَا بَيْنَهُ وَبَيْنَ أَنْ يَكُونَ الثُّلُثُ خَيْرًا لَهُ مِنْ مُفَاقِسَتِهِمْ، فَأَخَذَ بِهِ عَبْدُ اللَّهِ

[31219] Ibn 'Ulayyah told us, from Abu al-'Ala', from Ibrahim, from 'Alqamah, who said: 'Abd Allah used to make the grandfather share with the siblings, and if they were numerous, he would give him a full third. When 'Alqamah passed away, I went to 'Ubaydah, and he told me that Ibn Mas'ud used to make the grandfather share with the siblings, and if they were numerous, he would give him a full sixth. I returned from him feeling confused. I passed by 'Ubayd b. Nadlah, and he said: "Why do I see you confused?" He said: I said: "How can I not be confused?" And I told him. He said: "Both of them told you the truth." I said: "May Allah bless your father! How did both of them tell me the truth?" He said: "'Abd Allah's opinion and division was to make him share with the siblings, and if they were numerous, he would give him a full sixth. Then he went to 'Umar and found him making him share with the siblings, and if they were numerous, he would give him a full third. So he abandoned his opinion and followed 'Umar."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَبِي الْعَلَاءِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: كَانَ عَبْدُ اللَّهِ يُشْرِكُ الْجَدَّ مَعَ الْإِخْرَوَةِ، فَإِذَا كَثُرُوا وَفَاهُ الْتَّلِيلُ، فَلَمَّا ثُوُفَّى عَلْقَمَةُ أَتَيْتُ عُنْيَدَةَ، فَحَدَّثَنِي أَنَّ أَبْنَ مَسْعُودٍ كَانَ يُشْرِكُ الْجَدَّ مَعَ الْإِخْرَوَةِ، فَإِذَا كَثُرُوا وَفَاهُ السُّدُسُ، فَرَجَعْتُ مِنْ عِنْدِهِ وَأَنَا خَائِرٌ، فَمَرَرْتُ بِعُبَيْدِ بْنِ نَضْلَةَ فَقَالَ: مَا لِي أَرَاكَ خَائِرًا؟ قَالَ: كُلْتُ: كَيْفَ لَا أَكُونُ خَائِرًا، فَحَدَّثَنِي فَقَالَ: صَدَقَاهُمَا، فُلْتُ: لِلَّهِ أَبُوكَ، وَكَيْفَ صَدَقَانِي كِلَاهُمَا؟ قَالَ: كَانَ رَأَيُ عَبْدِ اللَّهِ وَقِسْمَتُهُ أَنَّ يُشْرِكَهُ مَعَ الْإِخْرَوَةِ، فَإِذَا كَثُرُوا وَفَاهُ السُّدُسُ، ثُمَّ وَفَدَ إِلَى عُمَرَ، فَوَجَدَهُ يُشْرِكُهُ مَعَ الْإِخْرَوَةِ، فَإِذَا كَثُرُوا وَفَاهُ الْتَّلِيلُ، فَتَرَكَ رَأْيَهُ وَتَابَعَ عُمَرَ

[31220] Waki' told us, he said: Shu'bah told us, from 'Amr b. Murrah, from 'Abd Allah b. Salamah, from 'Ali, that he used to divide inheritance with the grandfather along with the siblings up to a sixth.

حَدَّثَنَا وَكِبْعٌ، قَالَ: ثُنَّا سُعْبَةُ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ، أَنَّهُ كَانَ يُقَاسِمُ بِالْجَدِّ الْإِخْوَةَ إِلَى السُّدُسِ

[31221] Waki' told us, he said: Ibn Abi Khalid told us, from Al-Sha'bi, from 'Ali, that he was approached regarding six siblings and a grandfather, so he gave the grandfather a sixth.

حَدَّثَنَا وَكِبْعٌ، قَالَ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلَيِّ، أَنَّهُ أُتِيَ فِي سِتَّةِ إِخْوَةٍ وَجَدًّا، فَأَعْطَى الْجَدَّ السُّدُسَ

[31222] Waki' told us, he said: Sufyan told us, from Firas, from Al-Sha'bi, who said: Ibn 'Abbas wrote to 'Ali asking him about six siblings and a grandfather. He wrote back to him: "Make him like one of them and erase my letter."

حَدَّثَنَا وَكِبْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، قَالَ: كَتَبَ ابْنُ عَبَّاسٍ إِلَى عَلَيِّ يَسْأَلُهُ عَنْ سِتَّةِ إِخْوَةٍ وَجَدًّا، فَكَتَبَ إِلَيْهِ: اجْعَلْهُ كَاحْدِهِمْ وَامْحُ كِتَابِي

[31223] Hafs b. Ghiyath told us, from Al-A'mash, from Ibrahim, that Zayd used to divide inheritance with the grandfather along with the siblings as long as it was between [sharing] and a third.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّ زَيْدًا، كَانَ يُقَاسِمُ بِالْجَدِّ مَعَ الْإِخْوَةِ مَا بَيْنَهُ وَبَيْنَ الْثُلُثِ

[31224] Hafs told us, from Al-A'mash, from Ibrahim, from 'Umar and 'Abd Allah, that they used to divide inheritance with the grandfather along with the siblings as long as it was between [sharing] and a third.

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُمَرَ،
وَعَبْدِ اللَّهِ، أَنَّهُمَا كَانَا يُقَاسِمَانِ الْجَدَّ مَعَ الْإِخْرَوَةِ مَا بَيْنَهُ
وَبَيْنَ الْثُلُثِ

[31225] Hafs told us, from Al-A'mash, from Ibrahim, that 'Ali used to divide inheritance with the grandfather along with the siblings as long as it was between [sharing] and a sixth.

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّ عَلِيًّا،
كَانَ يُقَاسِمُ الْجَدَّ مَعَ الْإِخْرَوَةِ مَا بَيْنَهُ وَبَيْنَ السُّدُسِ

[31226] Waki' told us, he said: Sufyan told us, from Mansur, from Ibrahim, who said: 'Umar wrote to 'Abd Allah b. Mas'ud: "We feared that we may have been unfair to the grandfather, so give him a third along with the siblings."

حَدَّثَنَا وَكِبِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ
إِبْرَاهِيمَ، قَالَ: كَتَبَ عُمَرُ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: إِنَّا
قَدْ خَشِينَا أَنْ نَكُونَ قَدْ أَجْحَدْنَا بِالْجَدَّ، فَأَعْطِهِ الْثُلُثَ مَعَ
الْإِخْرَوَةِ

[31227] 'Abd al-A'la told us, from Yunus, from Al-Hasan, that Zayd used to divide inheritance with the grandfather along with one or two siblings. If there were three, he would have a third of the entire estate. If there were prescribed shares along with him, he would look out for him; if a third was better for him, he gave it to him, and if dividing was better for him, he divided, and he would not decrease from a sixth of the entire estate.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ زَيْدًا،
كَانَ يُفَاقِسُ الْجَدَّ مَعَ الْوَاحِدِ وَالْإِثْنَيْنِ، فَإِذَا كَانُوا ثَلَاثَةً
كَانَ لَهُ ثُلُثٌ جَمِيعِ الْمَالِ، فَإِنْ كَانَ مَعَهُ فَرَائِضٌ نَظَرَ
لَهُ، فَإِنْ كَانَ الْثُلُثُ خَيْرًا لَهُ أَعْطَاهُ، وَإِنْ كَانَتِ الْمُفَاقِسَةُ
خَيْرًا لَهُ قَاسَمَهُ، وَلَا يَنْنَقِصُ مِنْ سُدُسِ جَمِيعِ الْمَالِ

[31228] Ibn Fudayl told us, from Bassam, from Fudayl, from Ibrahim, who said: 'Abd Allah and Zayd used to assign a third to the grandfather and two-thirds to the siblings. Regarding a man who left four full brothers, two full sisters, and a grandfather, he said: 'Ali used to divide it into shares of sixths, giving him [the grandfather] a sixth. 'Ali did not assign the grandfather less than a sixth with the siblings, and whatever remained was for the male like the share of two females. 'Abd Allah and Zayd used to give the grandfather a third and the siblings two-thirds, for the male like the share of two females. He said: Regarding five siblings and a grandfather, he said: According to 'Ali's view, the grandfather gets a sixth and the siblings get five-sixths. 'Abd Allah and Zayd used to give the grandfather a third and the siblings two-thirds.

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ بَسَّامٍ، عَنْ فُضِيلٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَبْدُ اللَّهِ وَزَيْدٌ يَجْعَلُانِ الْجَدَ الْثُلُثَ وَالْإِخْوَةَ الْتَّلَيْنِ، وَفِي رَجُلٍ تَرَكَ أَرْبَعَةً إِخْوَةً لِأَبِيهِ وَأُمِّهِ وَأَخْتَيْهِ لِأَبِيهِ وَأُمِّهِ وَجَدَهُ، قَالَ: كَانَ عَلَيْهِ يَجْعَلُهَا أَسْهُمًا أَسْدَاسًا السُّدُسَ لَهُ، لَمْ يَكُنْ عَلَيْهِ يَجْعَلُ لِلْجَدِ أَقْلَى مِنَ السُّدُسِ مَعَ الْإِخْوَةِ، وَمَا بَقِيَ فِي لَذَّكِرٍ مِثْلُ حَظِّ الْأَنْتَيْنِ، وَكَانَ عَبْدُ اللَّهِ وَزَيْدٌ يُعْطِيَانِ الْجَدَ الْثُلُثَ، وَالْإِخْوَةَ التَّلَيْنِ لِذَكِرٍ مِثْلُ حَظِّ الْأَنْتَيْنِ، وَقَالَ: فِي خَمْسَةِ إِخْوَةٍ وَجَدٍ، قَالَ: فَلِلْجَدِ فِي قَوْلِ عَلَيِّ السُّدُسِ وَالْإِخْوَةَ خَمْسَةُ أَسْدَاسٍ، وَكَانَ عَبْدُ اللَّهِ وَزَيْدٌ يُعْطِيَانِ الْجَدَ الْثُلُثَ وَالْإِخْوَةَ التَّلَيْنِ

[31229] Waki' told us, from Isra'il, from Jabir, from 'Amir, from Masruq, who said: Ibn Mas'ud used to not give the grandfather more than a sixth with the siblings. He said: So I said to him: "I witnessed 'Umar b. al-Khattab give him a third with the siblings." So he gave him a third.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، قَالَ: كَانَ ابْنُ مَسْعُودٍ لَا يَزِيدُ الْجَدَّ عَلَى السُّدُسِ مَعَ الْإِخْرَوَةِ، قَالَ: فَقُلْتُ لَهُ: شَهِدْتُ عُمَرَ بْنَ الْخَطَّابِ أَعْطَاهُ الْتَّلْثَلَ مَعَ الْإِخْرَوَةِ، فَأَعْطَاهُ الْتَّلْثَلَ

[31230] 'Abd al-A'la told us, from Dawud, from Shahr b. Hawshab, from 'Abd al-Rahman b. Ghanm, who said: The first grandfather to inherit in Islam was 'Umar b. al-Khattab. He wanted to take all the wealth, so I said to him: "O Commander of the Faithful, they are a tree beneath you" – meaning his grandchildren. Abu Bakr said: This case, according to the opinion of 'Umar, 'Abd Allah, and Zayd, is out of three shares: the grandfather gets a third, and the remainder goes to the siblings. According to the opinion of 'Ali: It is out of six shares: the grandfather gets a sixth (one share) and the siblings get five shares.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤِدَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنْمٍ، قَالَ: إِنَّ أَوَّلَ جَدًّا وَرِثَ فِي الْإِسْلَامِ عُمَرُ بْنُ الْخَطَّابِ، فَأَرَادَ أَنْ يَخْتَارَ الْمَالَ فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّهُمْ شَجَرَةُ دُونَكَ يَعْنِي بَنِي بَنِيهِ، قَالَ أَبُو بَكْرٍ: فَهَذِهِ فِي قَوْلٍ عُمَرَ وَعَبْدِ اللَّهِ وَزَيْدٍ مِنْ ثَلَاثَةِ أَسْهُمٍ، فَلِلْجَدَّ الْتَّلْثَلُ، وَمَا تَقِيَ فِي الْلِّإِخْرَوَةِ، وَفِي قَوْلٍ عَلَيْهِ: مِنْ سِتَّةِ أَسْهُمٍ لِلْجَدَّ السُّدُسُ سَهْمٌ وَالْلِّإِخْرَوَةُ خَمْسَةُ أَسْهُمٍ

[31231] Waki' told us, from Al-A'mash, from Ibrahim, from 'Abd Allah: "Regarding a sister and a grandfather, [it is] half and half."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ،
فِي أُخْتٍ وَجْدَ النَّصْفِ وَالنَّصْفِ

[31232] Ibn Fudayl told us, from Bassam, from Fudayl, from Ibrahim, regarding a man who left his grandfather and his full brother: "The grandfather gets half and his brother gets half," according to the opinion of 'Ali, 'Abd Allah, and Zayd. They said regarding a man who left his grandfather and his full siblings: "The grandfather gets a third and the siblings get two-thirds," according to all of their opinions. Abu Bakr said: This is out of two shares if there is a sister or a brother and a grandfather: "The grandfather gets half, and the sister or brother gets half. If there are two brothers, the grandfather gets a third, and the two brothers get two-thirds."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ،
فِي رَجُلٍ تَرَكَ جَدًّا وَأَخَاهُ لَأَبِيهِ وَأُمِّهِ فَلِلْجَدِ النَّصْفُ
وَلِلْأَخِيهِ النَّصْفُ فِي قَوْلٍ عَلَيْهِ وَعَبْدِ اللَّهِ وَزَيْدٍ، قَالُوا:
فِي رَجُلٍ تَرَكَ جَدًّا وَإِخْوَةً لَأَبِيهِ وَأُمِّهِ فَلِلْجَدِ التَّلْثُ
وَلِلْأَخْوَةِ التَّلْثَانِ فِي قَوْلِهِمْ جَمِيعًا. قَالَ أَبُو بَكْرٍ: فَهَذِهِ
مِنْ سَهْمَيْنِ إِذَا كَانَتْ أُخْتٌ أَوْ أَخٌ وَجْدٌ، "فَلِلْجَدِ
النَّصْفُ، وَلِلْأُخْتِ أَوِ الْأَخِ النَّصْفُ، وَإِنْ كَانَا أَخْوَيْنِ
فَلِلْجَدِ التَّلْثُ، وَلِلْأَخْوَيْنِ التَّلْثَانِ"

[31233] Ibn Fudayl told us, from Bassam, from Fudayl, from Ibrahim: "Regarding a man who left his grandfather and his full brother's son, the grandfather gets the [entire] wealth," according to the judgment of 'Ali, 'Abd Allah, and Zayd. Abu Bakr said: This is out of one share, which is the entire wealth.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ:
فِي رَجُلٍ تَرَكَ جَدًّا وَابْنَ أَخِيهِ لِأَبِيهِ وَأُمِّهِ فَلِلْجَدِّ الْمَالُ
فِي قَضَاءِ عَلَيٍّ وَعَبْدِ اللَّهِ وَزَيْدٍ. قَالَ أَبُو بَكْرٍ: فَهَذِهِ مِنْ
سَهْمٍ وَاحِدٍ وَهُوَ الْمَالُ كُلُّهُ

[31234] Ibn Fudayl told us, from Bassam, from Fudayl, from Ibrahim, regarding a man who left his grandfather, his full brother, and his paternal half-brother: "The grandfather gets half and his full brother gets half," according to the opinion of 'Ali and 'Abd Allah. Zayd used to give the grandfather a third and the full brother two-thirds, counting the paternal half-brother with the full brother [for the grandfather's share], but he [the paternal half-brother] inherits nothing.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ،
فِي رَجُلٍ تَرَكَ جَدًّا، وَاحَادَةً لِأَبِيهِ وَأُمِّهِ، وَاحَادَةً لِأَبِيهِ
فَلِلْجَدِّ النَّصْفُ وَلِأَخِيهِ لِأَبِيهِ وَأُمِّهِ النَّصْفُ فِي قَوْلٍ
عَلَيٍّ وَعَبْدِ اللَّهِ، وَكَانَ زَيْدٌ يُعْطِي الْجَدَ الْثُلُثَ، وَالْأَخَّ
مِنَ الْأَبِ وَالْأُمِّ التُّلَثَيْنِ، فَاسْمَ بِالْأَخِ مِنَ الْأَبِ مَعَ الْأَخِ
مِنَ الْأَبِ، وَالْأُمِّ وَلَا يَرِثُ شَيْئًا

[31235] Waki' told us, he said: Sufyan told us, from Al-A'mash, from Ibrahim, who said: 'Abd Allah used to divide inheritance with the grandfather along with the siblings up to a third, giving every prescribed heir their share. He did not let uterine siblings inherit with the grandfather, nor did he count paternal half-siblings with full siblings. If there was a full sister, a paternal half-brother, and a grandfather, he gave the full sister half and the grandfather half. 'Ali used to divide inheritance with the grandfather along with the siblings up to a sixth, giving every prescribed heir their share. He did not let uterine siblings inherit with the grandfather, nor did he count paternal half-siblings with full siblings. He did not give the grandfather more than a sixth with children unless there was no one else. If there was a full sister, a paternal half-brother, and a grandfather, he gave the sister half, and divided the other half between the grandfather and the brother. Zayd used to divide inheritance with

حَدَّنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَبْدُ اللَّهِ يُقَاسِمُ بِالْجَدِ الْإِخْرَوَةِ إِلَى الثُّلُثِ، وَيُعْطِي كُلَّ صَاحِبٍ فَرْضًا فَرِيضَتَهُ، وَلَا يُورِثُ الْإِخْرَوَةَ مِنَ الْأُمَّ مَعَ الْجَدِ، وَلَا يُقَاسِمُ بِالْإِخْرَوَةِ لِلْأَبِ الْإِخْرَوَةِ لِلْأَبِ وَالْأُمِّ، وَإِذَا كَانَتْ أُخْتُ أَخْتٍ لِلْأَبِ وَأُمِّهِ وَأَخْ لِلْأَبِ وَجَدُّ أَعْطَى الْأُخْتَ مِنَ الْأَبِ وَالْأُمِّ النِّصْفَ وَالْجَدَ النِّصْفَ، وَكَانَ عَلَيْهِ يُقَاسِمُ بِالْجَدِ الْإِخْرَوَةِ إِلَى السُّدُسِ، وَيُعْطِي كُلَّ صَاحِبٍ فَرِيضَتَهُ، وَلَا يُورِثُ الْإِخْرَوَةَ مِنَ الْأُمَّ مَعَ الْجَدِ، وَلَا يُقَاسِمُ بِالْإِخْرَوَةِ لِلْأَبِ الْإِخْرَوَةِ لِلْأَبِ وَالْأُمِّ وَلَا يُزِيدُ الْجَدُّ مَعَ الْوَلَدِ عَلَى السُّدُسِ إِلَّا أَنْ لَا يَكُونَ عَيْرَةً، فَإِذَا كَانَتْ أُخْتُ أَخْ لِلْأَبِ وَأُمِّهِ وَأَخْ لِلْأَبِ وَجَدُّ أَعْطَى الْأُخْتَ النِّصْفَ، وَجَعَلَ النِّصْفَ بَيْنَ الْجَدِ وَالْأَخِ، وَكَانَ زَيْدٌ يُقَاسِمُ بِالْجَدِ الْإِخْرَوَةِ وَالْأَخْوَاتِ إِلَى الثُّلُثِ، فَإِذَا بَلَغَ الثُّلُثَ أَعْطَاهُ الْأُخْوَاتِ لِلْأَخْرَوَةِ وَالْأَخْوَاتِ مَا بَقِيَ، وَلَا يُورِثُ الْإِخْرَوَةَ مِنَ الْأُمِّ مَعَ الْجَدِ وَلَا يُقَاسِمُ بِهِمْ، وَكَانَ يُقَاسِمُ بِالْإِخْرَوَةِ لِلْأَبِ الْإِخْرَوَةِ لِلْأَبِ وَالْأُمِّ وَلَا يُورِثُهُمْ شَيْئًا، وَإِذَا كَانَتْ أُخْتُ لِلْأَبِ وَأُمِّهِ وَأَخْ وَجَدُّ أَعْطَى الْأُخْتَ مِنَ الْأَبِ وَالْأُمِّ النِّصْفَ، وَقَاسَمَ بِالْأَخِ وَالْأُخْتِ الْجَدَّ. قَالَ أَبُو بَكْرٍ: فَهَذِهِ فِي قَوْلٍ عَلَيِّ وَعَبْدُ اللَّهِ مِنْ سَهْمَيْنِ، وَفِي قَوْلٍ زَيْدٍ: مِنْ ثَلَاثَةِ أَسْهَمِ

[31236] Ibn 'Ulayyah told us, from Khalid, from Muhammad b. Sirin, who said: 'Ubayd Allah b. Ziyad wanted to let the uterine sister inherit with the grandfather, saying:

"Umar let the sister inherit with him." 'Ubayd Allah b. 'Utbah said: "I am neither a Saba'i nor a Haruri. So seek the tradition (Athar), for you will not go astray from the path as long as you follow the tradition."

[31237] Waki' told us, he said: Isma'il told us, from Al-Sha'bi, who said: "None of the Companions of the Prophet (saw) let uterine siblings inherit with a grandfather."

[31238] Mu'awiyah b. Hisham told us, he said: Sufyan told us, from Al-A'mash, from Ibrahim, who said: Zayd used to not let a uterine brother or uterine sister inherit anything with a grandfather.

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنْ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: أَرَادَ عُبَيْدُ اللَّهِ بْنُ زَيْدٍ أَنْ يُورَثَ الْأُخْتَ، مِنَ الْأُمُّ مَعَ الْجَدِّ، وَقَالَ: إِنَّ عُمَرَ قَدْ وَرَثَ الْأُخْتَ مَعَهُ، فَقَالَ عُبَيْدُ اللَّهِ بْنُ عُثْبَةَ: إِنِّي لَسْتُ بِسَبَائِيْ، وَلَا حَرُورِيْ، فَأَفْتَرَ الْأَئْرَ، فَإِنَّكَ لَنْ تُخْطِي فِي الطَّرِيقِ مَا دُمْتَ عَلَى الْأَئْرَ

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، قَالَ: مَا وَرَثَ أَحَدٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِخْوَةً مِنْ أُمٍّ مَعَ جَدِّهِ

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ: ثنا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ زَيْدُ لَا يُورَثُ أَخًا لِأُمٍّ، وَلَا أُخْتًا لِأُمٍّ مَعَ جَدِّ شَيْنًا

[31239] Waki' told us, he said: Sufyan told us, from Al-A'mash, from Ibrahim, who said: 'Ali and 'Abd Allah used to not let uterine siblings inherit anything with a grandfather. Abu Bakr said: "This is out of one share because the entire wealth goes to the grandfather."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَلَيْهِ وَعَبْدُ اللَّهِ لَا يُورَثُانِ الْأُخْرَةَ مِنَ الْأُمِّ مَعَ الْجَدِّ شَيْئًا، قَالَ أَبُو بَكْرٍ: فَهَذِهِ مِنْ سَهْمٍ وَاحِدٍ لِأَنَّ الْمَالَ كُلُّهُ لِالْجَدِّ

[31240] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, who said: 'Abd Allah used to make the [case of] Al-Akdariyyah out of eight: three for the husband, three for the sister, one share for the mother, and one share for the grandfather. He said: 'Ali used to make it out of nine: three for the husband, three for the sister, two shares for the mother, and one share for the grandfather. Zayd used to make it out of nine: three for the husband, three for the sister, two shares for the mother, and one share for the grandfather. Then he would multiply it by three, making it twenty-seven. He would give the husband nine and the mother six, leaving twelve. He would give the grandfather eight and the sister four.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ:
كَانَ عَبْدُ اللَّهِ "يَجْعَلُ الْأَكْدَرِيَّةَ مِنْ ثَمَانِيَّةٍ لِلرَّوْجِ
ثَلَاثَةَ، وَثَلَاثَةَ لِلأخْتِ، وَسَهْمٌ لِلأمِّ، وَسَهْمٌ لِلجدِّ"، قَالَ:
وَكَانَ عَلَيْهِ "يَجْعَلُهَا مِنْ تِسْعَةَ: ثَلَاثَةَ لِلرَّوْجِ، وَثَلَاثَةَ
لِلأخْتِ وَسَهْمَانِ لِلأمِ وَسَهْمٌ لِلجدِّ، وَكَانَ زَيْدٌ يَجْعَلُهَا
مِنْ تِسْعَةَ: ثَلَاثَةَ لِلرَّوْجِ وَثَلَاثَةَ لِلأخْتِ، وَسَهْمَانِ لِلأمِ
وَسَهْمٌ لِلجدِّ، ثُمَّ يَضْرِبُهَا فِي ثَلَاثَةَ، فَتَصِيرُ سَيْفَةً
وَعِشْرِينَ، فَيُعْطِي الرَّوْجَ تِسْعَةَ وَالْأُمَّ سَيْنَةَ، وَيَبْقَى اثْنَا
عَشَرَ، فَيُعْطِي الْجَدَّ ثَمَانِيَّةَ، وَيُعْطِي الْأَخْتَ أَرْبَعَةَ

[31241] Ibn Fudayl told us, from Bassam, from Fudayl, from Ibrahim, from 'Ali, 'Abd Allah, and Zayd, similar to the hadith of Abu Mu'awiyah. He added: It reached me from Ibn 'Abbas that he used to treat the grandfather as a father; no siblings inherit with him. He would assign half to the husband, a sixth (one share) to the grandfather, and a third (two shares) to the mother.

[31242] Waki' told us, he said: Sufyan told us, from Al-A'mash, from Ibrahim, from 'Ali, 'Abd Allah, and Zayd, similar to the hadith of Abu Mu'awiyah.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ،
عَنْ عَلَيٍّ، وَعَبْدِ اللَّهِ، وَزَيْدٍ، بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ
وَرَادَ فِيهِ: وَبَلَغْنِي عَنْ أَبْنِ عَبَّاسٍ، أَنَّهُ كَانَ يَجْعَلُ الْجَدَّ
وَالِدًا، لَا يَرِثُ الْإِخْرَوَةَ مَعَهُ شَيْئًا، وَيَجْعَلُ لِلزَّوْجِ
الصَّفَّ وَلِلْجَدَّ السُّدُسَ سَهْمًّا، وَلِلأُمِّ التَّلْثُ سَهْمَانَ

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنْ عَلَيٍّ، وَعَبْدِ اللَّهِ، وَزَيْدٍ، بِمِثْلِ حَدِيثِ أَبِي
مُعَاوِيَةَ

[31243] Waki' told us, from Sufyan, who said: I said to Al-A'mash: "Why did you call it Al-Akdariyyah?" He said: "'Abd al-Malik b. Marwan posed it to a man named Al-Akdar who used to look into inheritance laws, and he made a mistake in it, so he called it Al-Akdariyyah." Waki' said: Before Sufyan explained it, we used to hear that it was called Al-Akdariyyah because Zayd's opinion became muddled (takaddara) in it; he did not publicize his view.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، قَالَ: قُلْتُ لِلأَعْمَشِ: لِمَ سَمَّيْتَ
الْأَكْدَرِيَّةَ؟ قَالَ: طَرَحَهَا عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ عَلَى
رَجُلٍ يُقَالُ لَهُ: الْأَكْدَرُ كَانَ يَتْنَظِّرُ فِي الْفَرَائِضِ، فَأَخْطَأَ
فِيهَا فَسَمَّاهَا الْأَكْدَرِيَّةَ، قَالَ وَكِيعٌ: وَكُنَّا سَمِعْ قَبْلَ أَنْ
يُفَسَّرَ سُفْيَانُ إِنَّمَا سَمَّيَتِ الْأَكْدَرِيَّةَ، لِأَنَّ قَوْلَ زَيْدٍ تَكَدَّرَ
فِيهَا، لَمْ يُفْنِ قَوْلَهُ

[31244] Waki' told us, he said: Sufyan told us, from 'Abd al-Wahid, from Isma'il b. Raja', from Ibrahim, and from Sufyan, from someone who heard Al-Sha'bi, who said: Regarding a mother, a full sister, and a grandfather: Zayd b. Thabit said: "Out of nine shares: three for the mother, four for the grandfather, and two for the sister." 'Ali said: "The sister gets half (three), the mother gets a third (two shares), and the remainder is for the grandfather (one share)." Ibn Mas'ud said: "The sister gets half (three), the mother gets a sixth (one share), and the remainder is for the grandfather (two shares)." 'Uthman said: "In thirds: a third for the mother, a third for the sister, and a third for the grandfather." Ibn 'Abbas said: "The mother gets a third, and the remainder is for the grandfather." Waki' said: Al-Sha'bi said: Al-Hajjaj b. Yusuf asked me about it, so I informed him of their sayings. He was impressed by 'Ali's opinion and said: "Whose opinion is this?" I said: "The opinion of Abu Turab." Al-Hajjaj looked and said:

حَدَّثَنَا وَكِبْرِيُّ، قَالَ: ثَنَا سُفْيَانُ، عَنْ عَبْدِ الْوَاحِدِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ إِبْرَاهِيمَ، وَعَنْ سُفْيَانَ، عَمَّنْ سَمِعَ الشَّعْبِيَّ، قَالَ: فِي أُمٍّ، وَأَخْتٍ لِأَبٍ، وَأُمٍّ، وَجَدٌ، إِنَّ رَيْدَ بْنَ ثَابِتَ قَالَ: "مِنْ تِسْعَةِ أَسْهُمٍ: لِلَّامِ تَلَاثَةُ، وَلِلْجَدِ أَرْبَعَةُ، وَلِلْأَخْتِ سَهْمَانٌ"، وَإِنَّ عَلِيًّا قَالَ: لِلْأَخْتِ النِّصْفُ، تَلَاثَةُ، وَلِلَّامِ التَّلْثُ سَهْمَانٌ، وَمَا بَقِيَ، فَلِلْجَدِ وَهُوَ سَهْمٌ، وَقَالَ ابْنُ مَسْعُودٍ: لِلْأَخْتِ النِّصْفُ، تَلَاثَةُ، وَلِلَّامِ السُّدُسُ، سَهْمٌ، وَمَا بَقِيَ، فَلِلْجَدِ وَهُوَ سَهْمَانٌ، وَقَالَ عُثْمَانُ: أَتَلَانَا، تَلَثُ لِلَّامِ، وَتَلَثُ لِلْأَخْتِ، وَتَلَثُ لِلْجَدِ، وَقَالَ ابْنُ عَبَّاسٍ: لِلَّامِ التَّلْثُ وَمَا بَقِيَ فَلِلْجَدِ، قَالَ وَكِبْرِيُّ: وَقَالَ الشَّعْبِيُّ: سَلَّنِي الْحَاجَاجُ بْنُ يُوسُفَ عَنْهَا، فَلَخْبَرْتُهُ بِأَقَوِيلِهِمْ فَأَعْجَبَهُ قَوْلُ عَلَيِّ فَقَالَ: قَوْلُ مَنْ هَذَا؟ فَقُلْتُ: قَوْلُ أَبِي تُرَابٍ، فَنَطَرَ الْحَاجَاجُ فَقَالَ: إِنَّا أَمْ نَعِبُ عَلَى فَضَائِهِ، إِنَّمَا عِبْنَا كَذَا وَكَذَا

[31245] Fudayl told us, from Bassam, from Fudayl, from Ibrahim, regarding a woman who left her full sister, her grandfather, and her mother: "Her full sister gets half, her mother gets a third, and the grandfather gets a sixth," according to the opinion of 'Ali. 'Abd Allah used to say: "The mother gets a sixth, the grandfather gets a third, and the sister gets half." 'Abd Allah used to say: "Allah would not see me favoring a mother over a grandfather in this inheritance case, nor in any other prescribed shares." Zayd used to give the mother a third and the sister a third of the remainder. Zayd divided it into nine shares: the mother gets a third (three shares), the sister gets a third of the remainder (two shares), and the grandfather gets four shares. 'Uthman used to divide it among them in thirds: the mother gets a third, the sister gets a third, and the grandfather gets a third. Ibn 'Abbas used to say: "The grandfather is in the status of the father."

حَدَّثَنَا فُضَيْلٌ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، فِي
اَمْرَأَةٍ تَرَكَتْ اَخْتَهَا لِأَبِيهَا وَأَمَّهَا، وَجَدَّهَا وَأَمَّهَا،
فَلِلْأَخْتِهَا لِأَبِيهَا وَأَمَّهَا النَّصْفُ، وَلِأَمَّهَا الثُّلُثُ، وَلِلْجَدَّ
السُّدُسُ، فِي قَوْلٍ عَلَيْيِّ، وَكَانَ عَبْدُ اللَّهِ يَقُولُ: لِلَّامِ
السُّدُسُ، وَلِلْجَدَّ الثُّلُثُ، وَلِلْأَخْتِ النَّصْفُ، وَكَانَ عَبْدُ
اللَّهِ يَقُولُ: لَمْ يَكُنْ اللَّهُ لِيَرَانِي أَفْضَلُ، أَمْ أَعَلَى جَدِّي
هَذِهِ الْفَرِيضَةِ، وَلَا فِي غَيْرِهَا مِنَ الْحُدُودِ، وَكَانَ زَيْدٌ
يُعْطِي الْأُمَّ الثُّلُثَ وَالْأَخْتَ ثُلُثَ مَا بَقِيَ: فَسَمِّهَا زَيْدٌ
عَلَى تِسْعَةِ أَسْهُمٍ: لِلَّامِ الثُّلُثَ تَلَاثَةُ أَسْهُمٍ، وَلِلْأَخْتِ ثُلُثَ
مَا بَقِيَ سَهْمَانِ، وَلِلْجَدَّ أَرْبَعَةُ أَسْهُمٍ، وَكَانَ عُثْمَانُ
يَجْعَلُهَا بَيْنَهُمْ أَنْلَاثًا: لِلَّامِ الثُّلُثُ، وَلِلْأَخْتِ الثُّلُثُ، وَلِلْجَدَّ
الثُّلُثُ، وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: الْجَدُّ بِمَنْزِلَةِ الْأَبِ

[31246] Ibn Idris told us, from his father, from 'Amr b. Murrah, who said: 'Abd Allah used to say regarding a sister, a mother, and a grandfather: "The sister gets half, and the remaining half is between the grandfather and the mother."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ عَمْرٍو بْنِ مُرَّةَ، قَالَ:
كَانَ عَبْدُ اللَّهِ يَقُولُ فِي أَخْتٍ وَأُمٍّ، وَجَدًّا لِلأَخْتِ
النِّصْفُ، وَالنِّصْفُ الْبَاقِي بَيْنَ الْجَدِّ وَالْأُمِّ

[31247] Waki' told us, from Sufyan, from Mansur, from Ibrahim, from 'Umar, regarding a sister, a mother, and a grandfather. He said: "The sister gets half, the mother gets a sixth, and the remainder is for the grandfather." Abu Bakr said: This is out of six shares according to the opinion of 'Ali and 'Abd Allah, and out of nine shares according to the opinion of Zayd b. Thabit.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
عَنْ عُمَرَ فِي أَخْتٍ وَأُمٍّ وَجَدًّا، قَالَ: لِلأَخْتِ النِّصْفُ،
وَلِلْجَدِّ السُّدُسُ، وَمَا بَقِيَ فَلِلْجَدِّ قَالَ أَبُو بَكْرٍ: فَهَذِهِ فِي
قَوْلِ عَلَيِّ وَعَبْدِ اللَّهِ مِنْ سِتَّةِ أَسْهُمٍ، وَفِي قَوْلِ زَيْدِ بْنِ
ثَابِتٍ: مِنْ تِسْعَةِ أَسْهُمٍ

[31248] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from 'Abd Allah, that he said: regarding a daughter, a sister, and a grandfather: He gave the daughter half, and divided the remainder between the grandfather and the sister, giving him half and her half. He was asked about a daughter, two sisters, and a grandfather. He gave the daughter half, and divided the remainder between the grandfather and the two sisters, giving him half and them half. He was asked about a daughter, three sisters, and a grandfather. He gave the daughter half, and assigned the grandfather two-fifths of the remainder, and gave the sisters a fifth each.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ قَالَ: "فِي ابْنَةٍ وَأَخْتٍ وَجَدٌ: أَعْطَى الابنَةَ النَّصْفَ، وَجَعَلَ مَا بَقِيَ بَيْنَ الْجَدِّ وَالْأَخْتِ، لَهُ نَصْفٌ وَلَهَا نَصْفٌ، وَسُئِلَ عَنِ الابنَةِ وَالْأُخْتَيْنِ وَجَدٌ، فَأَعْطَى الْبِنْتَ النَّصْفَ، وَجَعَلَ مَا بَقِيَ بَيْنَ الْجَدِّ وَالْأُخْتَيْنِ، لَهُ نَصْفٌ وَلَهُمَا نَصْفٌ، وَسُئِلَ عَنِ الابنَةِ وَتَلَاثَةِ أَخْوَاتِ وَجَدٌ، فَأَعْطَى الْبِنْتَ النَّصْفَ، وَجَعَلَ لِلْجَدِّ خَمْسِيًّا مَا بَقِيَ وَأَعْطَى الْأَخْوَاتِ خَمْسًا

[31249] Jarir told us, from Mansur, from Ibrahim, from 'Ubaydah, regarding a daughter, a sister, and a grandfather. He said: "It is out of four: two shares for the daughter, one share for the grandfather, and one share for the sister." I said to him: "What if there were two sisters?" He said: 'Ubaydah made it out of four: two shares for the daughter, one share for the grandfather, and one share for the two sisters. He said: Masruq made it out of ten: five shares for the daughter, two shares for the grandfather, and for each one of them [the sisters] one share each.

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْيَدَةَ،
فِي ابْنَتِهِ وَأَخْتِهِ وَجَدَ، قَالَ: "هِيَ مِنْ أَرْبَعَةِ سَهْمَانِ
لِلْبَنْتِ، وَسَهْمٌ لِلْجَدِّ، وَسَهْمٌ لِلْأَخْتِ، فَلْتُ لَهُ: فَإِنْ كَانَتَا
أَخْتَيْنِ؟ قَالَ: جَعَلْهُمَا عُبَيْدَةُ مِنْ أَرْبَعَةِ سَهْمَانِ،
وَسَهْمٌ لِلْجَدِّ، وَلِلْأَخْتَيْنِ سَهْمٌ، قَالَ: جَعَلَهُمَا مَسْرُوقٌ مِنْ
عَشَرَةِ لِلْبَنْتِ خَمْسَةُ أَسْهُمٍ، وَلِلْجَدِّ سَهْمَانٌ، وَلِكُلِّ
وَاحِدَةٍ مِنْهُنَّ سَهْمٌ سَهْمٌ

[31250] Waki' told us, he said: Sufyan told us, from Al-A'mash, from Ibrahim, from Masruq, regarding a daughter, three sisters, and a grandfather. He said: "Out of ten: the daughter gets half (five), the grandfather gets two shares, and each sister gets one share."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ فِي بَنْتٍ، وَثَلَاثَ أَخْوَاتٍ، وَجَدَّ،
قَالَ: "مِنْ عَشَرَةِ لِلْبَنْتِ النَّصْفُ خَمْسَةٌ، وَلِلْجَدِّ
سَهْمَانٌ، وَلِكُلِّ أَخْتٍ سَهْمٌ

[31251] Waki' told us, he said: Sufyan told us, from Mansur, from Ibrahim, from 'Ubaydah, regarding a daughter, a sister, and a grandfather. He said: "Out of four: two shares for the daughter (half), one share for the grandfather, and one share for the sister."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، فِي ابْنَةٍ وَأَخْتٍ وَجَدًّا، قَالَ: مِنْ أَرْبَعَةِ سَهْمَانِ لِلْبَنْتِ ، النَّصْفُ وَسَهْمٌ لِلْجَدَّ وَسَهْمٌ لِلْأَخْتِ

[31252] Waki' told us, he said: Sufyan told us, from Mansur, from Ibrahim, from Masruq, regarding a daughter, two sisters, and a grandfather. He said: "Out of eight shares: for the daughter is half (four), for the grandfather is two shares, and for each sister is one share."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، فِي ابْنَةٍ وَأَخْتَيْنِ وَجَدًّا، قَالَ: مِنْ ثَمَانِيَةِ سَهْمٍ: لِلْبَنْتِ النَّصْفُ أَرْبَعَةٌ، وَلِلْجَدَّ سَهْمَانٌ، وَلِكُلِّ أَخْتٍ سَهْمٌ

[31253] Ibn Fudayl told us, from Bassam, from Fudayl, from Ibrahim, regarding a man who left his daughter, his full sister, and a grandfather: "His daughter gets half, his grandfather gets a sixth, and the remainder is for his sister, according to the view of 'Ali: He did not increase the grandfather's share with a child over a sixth at all." And according to the view of 'Abd Allah: The daughter gets half, and the remainder is between the sister and the grandfather. If there were two sisters, the remainder is between the two sisters and the grandfather according to the view of 'Abd Allah and Zayd. And according to the view of 'Ali: The grandfather gets a sixth and his two sisters get the remainder. And if there were three sisters with the daughter and the grandfather, the daughter gets half, the grandfather gets two-fifths of the remainder, and the sisters get three-fifths according to the view of 'Abd Allah and Zayd. Abu Bakr said: This, according to the view of 'Ali, is from six shares, and according to the view of 'Abd Allah and Zayd, it is

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ بَسَامٍ، عَنْ فُضِيلٍ، عَنْ إِبْرَاهِيمَ،
فِي رَجْلٍ تَرَكَ ابْنَتَهُ وَأَخْتَهُ لِأَبِيهِ وَأُمِّهِ وَجَدًا: "فَلَابْنَتَهُ
النَّصْفُ، وَلِجَدِّهِ السُّدُسُ، وَمَا بَقِيَ فَلِأَخْتِهِ، فِي قَوْلٍ
عَلَيْهِ: لَمْ يَكُنْ يَزِيدُ الْجَدُّ مَعَ الْوَلَدِ عَلَى السُّدُسِ شَيْئًا"،
وَفِي قَوْلٍ عَنْدَ اللَّهِ: لِإِبْنَتِهِ النَّصْفُ، وَمَا بَقِيَ فَيْنِ
الْأَخْتِ، وَالْجَدِّ، فَإِنْ كَانَتَا أَخْتَانِ، فَمَا بَقِيَ بَيْنَ الْأَخْتَيْنِ،
وَالْجَدِّ فِي قَوْلٍ عَبْدِ اللَّهِ وَزَيْدٍ: وَفِي قَوْلٍ عَلَيْهِ: لِلْجَدِّ
السُّدُسُ وَلِأَخْتَيْهِ مَا بَقِيَ، وَإِنْ كَنَّ ثَلَاثَ أَخْوَاتٍ مَعَ
الْإِبْنَةِ، وَالْجَدِّ فَلِلإِبْنَةِ النَّصْفُ، وَلِلْجَدِّ خَمْسًا مَا بَقِيَ،
وَلِلْأَخْوَاتِ تَلَائِهُ أَحْمَاسٍ فِي قَوْلٍ عَبْدِ اللَّهِ وَزَيْدٍ. قَالَ
أَبُو بَكْرٍ: فَهَذِهِ فِي قَوْلٍ عَلَيْيَ مِنْ سِتَّةِ سَهْمٍ، وَفِي قَوْلٍ
عَبْدِ اللَّهِ وَزَيْدٍ مِنْ عَشَرَةِ سَهْمٍ: خَمْسَةُ لِلْبَنْتِ، وَسَهْمَانِ
الْجَدِّ وَلِلْأَخْوَاتِ سَهْمٌ سَهْمٌ

[31254] Waki' told us, from Fitri, who said: I said to Al-Sha'bi: "What is 'Ali's view regarding a daughter, a sister, and a grandfather?" He said: "Out of four." He [Fitri] said: I said: "This is actually according to the view of 'Abd Allah."

حَدَّثَنَا وَكِيعٌ، عَنْ فِطْرٍ، قَالَ: قُلْتُ لِلشَّعْبِيِّ: كَيْفَ قَوْلٌ
عَلِيٌّ فِي ابْنَةٍ وَأَخْتٍ وَجَدًّا، قَالَ: "مِنْ أَرْبَعَةٍ، قَالَ: قُلْتُ:
إِنَّمَا هَذِهِ فِي قَوْلِ عَبْدِ اللَّهِ

[31255] Ibn Fudayl told us, from Bassam, from Fudayl, who said: Ibrahim said regarding a woman who left her husband, her mother, her paternal brother, and her grandfather: "The husband gets half (three shares), the mother gets a third (two shares), and the grandfather gets a share," according to the view of 'Ali and Zayd. And according to the view of 'Abd Allah: "The husband gets half, the mother gets a third of the remainder (one share), the grandfather gets a share, and the brother gets a share. If there were two brothers or more than that, the husband gets half, the mother gets a share, the grandfather gets a share, and one share remains which belongs to her brothers," according to the view of 'Ali, Zayd, and 'Abd Allah.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، قَالَ: قَالَ
إِبْرَاهِيمُ: فِي امْرَأَهٖ تَرَكْتُ زَوْجَهَا وَأُمَّهَا وَأَخَاهَا لِأَبِيهَا
وَجَدَّهَا، لِلرَّزْقِ النَّصْفُ ثَلَاثَةُ سَهْمٌ، وَلِلَّامُ الْثَّلِثُ
سَهْمَانٌ، وَلِلْجَدَّ سَهْمٌ فِي قَوْلٍ عَلَيٍّ وَرَيْدٍ: وَفِي قَوْلٍ عَبْدٍ
اللَّهِ: لِلرَّزْقِ النَّصْفُ، وَلِلَّامُ ثَلَثٌ مَا بَقِيَ سَهْمٌ، وَلِلْجَدَّ
سَهْمٌ وَلِلْأَخِ سَهْمٌ، فَإِنْ كَانَا أَخْوَيْنِ أَوْ أَكْثَرَ مِنْ ذَلِكَ،
فَلِلرَّزْقِ النَّصْفُ، وَلِلَّامُ سَهْمٌ وَلِلْجَدَّ سَهْمٌ، وَبَقِيَ سَهْمٌ
فَهُوَ لِإِخْوَتِهِ فِي قَوْلٍ عَلَيٍّ وَرَيْدٍ وَعَبْدِ اللَّهِ

[31256] Waki' told us, he said: Sufyan told us, from Abu Ishaq, who said: We came to Shurayh and asked him about a husband, a mother, a brother, and a grandfather. He said: "For the husband is half, and for the mother is a third." Then he fell silent. Then the one standing at his head said: "He does not say anything regarding the grandfather." He said: So we came to 'Ubaydah, and he divided it out of six according to the view of 'Abd Allah: "He gave the husband three, the mother one share, the grandfather one share, and the brother one share." Abu Bakr said: "This, according to the view of all of them, is out of six shares."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، قَالَ:
أَتَيْنَا شُرَيْحًا، فَسَأَلْنَاهُ عَنْ زَوْجٍ، وَأُمٍّ، وَأَخٍ، وَجَدًّا فَقَالَ:
لِلْبَعْلِ الشَّطْرُ، وَلِلْأُمِّ الْلُّثُلُثُ إِذْ سَكَتَ، ثُمَّ قَالَ: الَّذِي
عَلَى رَأْسِهِ إِنَّهُ لَا يَقُولُ فِي الْجَدِّ شَيْئًا، قَالَ: فَاتَّيْنَا عُبَيْدَةَ
فَقَسَّمَهَا مِنْ سِنَّةٍ فِي قَوْلٍ عَبْدِ اللَّهِ فَأَعْطَى الرَّزْوَجَ ثَلَاثَةَ،
وَالْأُمَّ سَهْمًا، وَالْجَدَّ سَهْمًا وَالْأَخَ سَهْمًا قَالَ أَبُو بَكْرٍ:
فَهَذِهِ فِي قَوْلِهِمْ جَمِيعًا مِنْ سِنَّةٍ أَسْهُمْ

[31257] Ibn Fudayl told us, from Bassam, from Fudayl, from Ibrahim: Regarding a woman who left her full sister and her grandfather: "Her full sister gets half, and her grandfather gets half," according to the view of 'Ali and 'Abd Allah. Zayd used to give the sister a third and the grandfather two-thirds. Abu Bakr said: This, according to the view of 'Ali and 'Abd Allah, is out of two shares, and according to the view of Zayd, is out of three shares.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ: فِي امْرَأَةٍ تَرَكَتْ أَخْنَهَا لِأَبِيهَا وَأُمَّهَا وَجَدَهَا: فَلَا أَخْنَهَا لِأَبِيهَا وَأُمَّهَا النَّصْفُ، وَلِجَدَهَا النَّصْفُ، فِي قَوْلٍ عَلَيْهِ وَعَبْدِ اللَّهِ، وَكَانَ رَيْدٌ يُعْطِي الْأَخْنَهَ الْأُنْثَى، وَالْجَدَهُ الْأُنْثَيْنِ. قَالَ أَبُو بَكْرٍ: فَهَذِهِ فِي قَوْلٍ عَلَيْهِ وَعَبْدِ اللَّهِ مِنْ سَهْمَيْنِ، وَفِي قَوْلٍ رَيْدٍ: مِنْ ثَلَاثَةِ أَسْهَمٍ

[31258] Ibn Fudayl told us, from Bassam, from Fudayl, who said: Ibrahim said: Regarding a man who left his grandfather, his full sister, and his paternal half-brother: "The grandfather, according to the judgment of Zayd, gets two-fifths out of ten: four shares. The full sister gets half: five. And his paternal half-brother gets one share." The paternal half-brother, according to the judgment of Zayd and 'Ali... The full sister was due three-fifths of the wealth, but she was given half because three-fifths is more than half, and a single sister does not get more than half even if shared. 'Abd Allah used to give the full sister half and the grandfather half, and he did not count the paternal half-siblings nor make the full sister share with them. 'Ali used to give the full sister half and divide the [other] half between the brother and the grandfather, treating the grandfather as one of them as long as the grandfather's share was not less than a sixth. Two shares remained. If there were two brothers, the half would be between

حَدَّنَا أَبْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، قَالَ: قَالَ إِبْرَاهِيمُ: فِي رَجْلٍ تَرَكَ جَدًّا، وَأَخْتَهُ لِأَبِيهِ، وَأُمَّهُ وَأَخَاهُ لِأَبِيهِ، "فَلِلْجَدِّ فِي قَضَاءِ زَيْدِ الْخُمْسَانِ مِنْ عَشَرَةِ أَرْبَعَةِ أَسْهُمٍ، وَلِلْأُخْتِ مِنَ الْأَبِ، وَالْأُمِّ النَّصْفُ خَمْسَةٌ وَلِلْأَخِيَّهِ لِأَبِيهِ سَهْمٌ، الْأَخُ مِنَ الْأَبِ فِي قَضَاءِ زَيْدٍ وَعَلَيٍّ، وَالْأُخْتُ مِنَ الْأَبِ وَالْأُمِّ كَانَ لَهَا ثَلَاثَةُ أَخْمَاسٍ الْمَالِ، فَأَعْطَيْنَا النَّصْفَ مِنْ أَجْلِ أَنْ تَلَقَّأْنَ ثَلَاثَةُ أَخْمَاسٍ أَكْثَرُ مِنَ النَّصْفِ، وَلَيْسَ لِلْأُخْتِ الْوَاحِدِ، وَإِنْ قَاسَمَهَا أَكْثَرُ مِنَ النَّصْفِ، وَكَانَ عَبْدُ اللَّهِ يُعْطِي الْأُخْتَ مِنَ الْأَبِ وَالْأُمِّ النَّصْفَ، وَالْجَدُّ النَّصْفَ، وَلَا يَعْنِدُ بِالإخْوَةِ مِنَ الْأَبِ، وَلَا يُقَاسِمُ بِهِمِ الْأُخْتَ مِنَ الْأَبِ وَالْأُمِّ، وَكَانَ عَلَيُّ يَجْعَلُ لِلْأُخْتِ مِنَ الْأَبِ، وَالْأُمِّ النَّصْفَ وَيَجْعَلُ النَّصْفَ بَيْنَ الْأَخِ وَالْجَدِّ، وَالْجَدُّ كَأَحَدِهِمْ مَا لَمْ يَكُنْ نَصِيبُ الْجَدِّ أَقْلَ مِنَ السُّدُسِ، بِقِيَ سَهْمَانَ، وَإِنْ كَانَ أَخْوَيْنِ فَالْأَصْنَافُ بَيْنَهُمَا، وَإِنْ كَانُوا"، قَالَ أَبُو بَكْرٍ: فَهَذِهِ فِي قَوْلِ زَيْدٍ: مِنْ عَشَرَةِ أَسْهُمٍ، وَفِي قَوْلِ عَبْدِ اللَّهِ: مِنْ سَهْمَيْنِ، وَفِي قَوْلِ عَلَيٍّ: مِنْ أَرْبَعَةِ أَسْهُمٍ، وَعَلَيٍّ يَجْعَلُهَا مِنْ سِتَّةٍ إِذَا كَثُرَ الإِخْوَةُ

[31259] Ibn Fudayl told us, from Bassam, from Fudayl, who said: Ibrahim said regarding a woman who left her mother, her full sister, her paternal half-brother, and her grandfather: Zayd ruled in this case: "The mother gets a sixth, the grandfather gets two-fifths of the remainder, and the sister gets three-fifths of the remainder. The brother caused [the share] to revert to his sibling and inherited nothing." 'Abd Allah ruled in it: "The sister gets three shares, the mother gets a share, and the grandfather gets a share." 'Ali ruled in it: "The full sister gets three shares, the mother gets a share, and two shares remain: one share for the grandfather and one share for the brother." Abu Bakr said: This, according to the view of 'Ali and Zayd, is out of six shares, and according to the view of 'Abd Allah, is out of five.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، قَالَ: قَالَ إِبْرَاهِيمُ: فِي امْرَأَةٍ تَرَكَتْ أُمَّهَا وَأَخْنَهَا لِأَبِيهَا وَأُمَّهَا وَأَخَاهَا لِأَبِيهَا وَجَدَهَا: قَضَى فِيهَا زَيْدٌ: أَنَّ لِلَّامَ السُّدُسَ، وَلِلْجَدَ حُمُسَيْنَ مَا بَقِيَ، فَلِلأَخْتِ ثَلَاثَةُ أَخْمَاسٍ مَا بَقِيَ، رَدَ الْأَخْ عَلَى أَخِيهِ وَلَمْ يَرُثْ شَيْئًا، وَقَضَى فِيهَا عَبْدُ اللَّهِ: أَنَّ لِلَّاخْتِ ثَلَاثَةُ أَسْهُمٍ، وَلِلَّامَ سَهْمٌ، وَلِلْجَدَ سَهْمٌ، وَقَضَى فِيهَا عَلَيْ: أَنَّ لِلَّاخْتِ مِنَ الْأَبِ ثَلَاثَةُ أَسْهُمٍ، وَلِلَّامَ سَهْمٌ، وَبَقِيَ سَهْمَانَ لِلْجَدَ سَهْمٌ، وَلِلَّاخْ سَهْمٌ قَالَ أَبُو بَكْرٍ: فَهَذِهِ فِي قَوْلِ عَلَيْ وَزَيْدٍ: مِنْ سِتَّةِ أَسْهُمٍ، وَفِي قَوْلِ عَبْدِ اللَّهِ: مِنْ خَمْسَةِ

[31260] Ibn Fudayl told us, from Bassam, from Fudayl, from Ibrahim, who said: Regarding a woman who left her husband, her mother, four full sisters, and her grandfather: Zayd ruled in this case: "The husband gets three shares, the mother gets a share, the grandfather gets a share, and the sisters get a share." 'Ali and 'Abd Allah ruled in it based on nine shares: "The husband gets three shares, the mother gets a share, the grandfather gets a share, and the sisters get four shares." Abu Bakr said: This, according to the view of Zayd, is out of six shares, and according to the view of 'Ali and 'Abd Allah, is out of nine shares.

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ بَسَّامٍ، عَنْ فُضِيلٍ، عَنْ إِبْرَاهِيمَ،
قَالَ: فِي امْرَأَةٍ تَرَكْتُ زَوْجَهَا وَأُمَّهَا وَأَرْبَعَ أَخْوَاتٍ لَهَا
مِنْ أَبِيهَا وَأُمَّهَا وَجَدَهَا: قَضَى فِيهَا زَيْدٌ: أَنَّ لِلزَّوْجِ
ثَلَاثَةً أَسْهُمٍ، وَلِلأَمْمَ سَهْمٌ، وَلِلْجَدِّ سَهْمٌ، وَلِلأَخْوَاتِ سَهْمٌ،
وَقَضَى فِيهَا عَلَيٌّ وَعَبْدُ اللَّهِ: عَلَى تِسْعَةِ أَسْهُمٍ لِلزَّوْجِ
ثَلَاثَةً أَسْهُمٍ، وَلِلأَمْمَ سَهْمٌ، وَلِلْجَدِّ سَهْمٌ، وَلِلأَخْوَاتِ أَرْبَعَةً
أَسْهُمٍ قَالَ أَبُو بَكْرٍ: فَهَذِهِ فِي قَوْلِ زَيْدٍ: مِنْ سِتَّةِ أَسْهُمٍ،
وَفِي قَوْلِ عَلَيٌّ وَعَبْدِ اللَّهِ: مِنْ تِسْعَةِ أَسْهُمٍ

[31261] Yazid b. Harun told us, he said: Muhammad b. Salim informed us, from Al-Sha'bi, regarding a full sister, a paternal half-brother, a paternal half-sister, and a grandfather: According to 'Ali's view: "The full sister gets half, and the remainder is between the grandfather, the sister, and the brother from the father in fifths: two-fifths for the grandfather and one-fifth for the sister [and two for the brother]." According to 'Abd Allah's view: "The full sister gets half, the grandfather gets the remainder, and the brother and sister from the father get nothing." According to Zayd's view: "It is out of eighteen shares: the grandfather gets a third (six), the paternal brother gets six, the full sister gets three, and the paternal sister [gets three]. Then what was for the father's side is returned to the full sister and mother's side [as completion of her share], she gets six shares, completing half (nine), and three shares remain for them: two shares for the brother and one share for the sister. And regarding

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ سَالِمٍ، عَنِ الشَّعْبِيِّ، فِي أَخْتٍ لِأَبٍ، وَأُمٍّ وَآخِرٍ، وَأَخْتٍ لِأَبٍ، وَجَدٌ فِي قَوْلٍ عَلَيْهِ: لِلأَخْتِ مِنَ الْأَبِ، وَالْأُمِّ النَّصْفُ، وَمَا بَقِيَ فَبَيْنَ الْجَدِّ، وَالْأَخْتِ وَالآخِرِ مِنَ الْأَبِ عَلَى الْأَخْمَاسِ، لِلْجَدِّ خُمْسَانَ، وَلِلأَخْتِ خُمْسَ، وَفِي قَوْلٍ عَبْدِ اللَّهِ: لِلأَخْتِ مِنَ الْأَبِ وَالْأُمِّ النَّصْفُ، وَلِلْجَدِّ مَا بَقِيَ، وَلَيْسَ لِلْآخِرِ وَالْأَخْتِ مِنَ الْأَبِ شَيْءٌ، وَفِي قَوْلٍ رَّيْدٍ: مِنْ تَمَانِيَةِ عَشَرَ سَهْمًا، لِلْجَدِّ التَّلْثُ سَهْمٌ، وَلِلْآخِرِ مِنَ الْأَبِ سَهْمٌ، وَلِلْأَخْتِ مِنَ الْأَبِ وَالْأُمِّ ثَلَاثَةٌ وَلِلْأَخْتِ مِنَ الْأَبِ الْأَخِرِ وَالْأَخْتِ تَلَاثَةٌ، ثُمَّ يَرُدُّ مِنَ الْأَبِ عَلَى الْأَخْتِ مِنَ الْأَبِ، وَالْأُمِّ سَتَّةَ سَهْمٌ، فَاسْتَكْمَلَتِ النَّصْفَ تِسْعَةً، وَبَقِيَ لَهُمَا تَلَاثَةُ سَهْمٌ لِلْآخِرِ سَهْمَانَ وَلِلْأَخْتِ سَهْمٌ، وَفِي أَخْتَيْنِ لِأَبٍ وَأُمٍّ وَآخِرٍ لِأَبٍ وَجَدٌ فِي قَوْلٍ عَلَيْهِ: لِلْأَخْتَيْنِ مِنَ الْأَبِ وَالْأُمِّ التَّلْثَانِ، وَمَا بَقِيَ فَبَيْنَ الْجَدِّ وَالْآخِرِ، وَفِي قَوْلٍ عَبْدِ اللَّهِ: لِلْأَخْتَيْنِ مِنَ الْأَبِ وَالْأُمِّ التَّلْثَانِ، وَلِلْجَدِّ مَا بَقِيَ، وَلَيْسَ لِلْآخِرِ مِنَ الْأَبِ شَيْءٌ وَفِي قَوْلٍ رَّيْدٍ: هِيَ تَلَاثَةُ سَهْمٌ لِلْجَدِّ سَهْمٌ، وَلِلْآخِرِ سَهْمٌ وَلِلْأَخْتَيْنِ سَهْمٌ، ثُمَّ يَرُدُّ الْآخِرُ مِنَ الْأَبِ عَلَى الْأَخْتَيْنِ مِنَ الْأَبِ وَالْأُمِّ سَهْمَهُ، فَسَتَكْمِلَانِ التَّلَاثَيْنِ، وَلَمْ يَبْقِ لَهُ شَيْءٌ، وَفِي أَخْتَيْنِ لِأَبٍ وَأُمٍّ وَآخِرٍ لِأَبٍ وَجَدٌ فِي قَوْلٍ عَلَيْهِ عَبْدِ اللَّهِ: لِلْأَخْتَيْنِ لِأَبٍ وَالْأُمِّ التَّلْثَانِ، وَمَا بَقِيَ لِلْجَدِّ، وَلَيْسَ لِلْآخِرِ مِنَ الْأَبِ شَيْءٌ وَفِي قَوْلٍ رَّيْدٍ: مِنْ خَمْسَةِ سَهْمٍ لِلْجَدِّ سَهْمَانَ، وَلِلْأَخْتَيْنِ مِنَ الْأَبِ وَالْأُمِّ سَهْمَانَ، وَلِلْآخِرِ مِنَ الْأَبِ سَهْمٌ، ثُمَّ يَرُدُّ الْآخِرُ مِنَ الْأَبِ عَلَى الْأَخْتَيْنِ مِنَ الْأَبِ وَالْأُمِّ سَهْمَهُما، وَلَمْ يَبْقِ لَهُ شَيْءٌ. وَفِي أَخْتَيْنِ لِأَبٍ وَأُمٍّ وَآخِرٍ وَآخِرٍ لِأَبٍ وَجَدٌ فِي قَوْلٍ عَلَيْهِ: لِلْأَخْتَيْنِ مِنَ الْأَبِ وَالْأُمِّ التَّلْثَانِ، وَلِلْجَدِّ مَا بَقِيَ، وَلَيْسَ لِلْآخِرِ وَالْآخِرِ مِنَ الْأَبِ شَيْءٌ وَفِي قَوْلٍ رَّيْدٍ: مِنْ خَمْسَةِ عَشَرَ سَهْمًا لِلْجَدِّ التَّلْثُ خَمْسَةُ سَهْمٍ، وَلِلْآخِرِ مِنَ الْأَبِ أَرْبَعَةُ، وَلِلْآخِرِ مِنَ الْأَبِ سَهْمَانَ، وَلِلْأَخْتَيْنِ مِنَ الْأَبِ وَالْأُمِّ أَرْبَعَةُ، ثُمَّ يَرُدُّ الْآخِرُ وَالْآخِرُ

[31262] Mu'awiyah b. Hisham told us, he said: Sufyan told us, from Al-A'mash, from Ibrahim, who said: Zayd used to include the grandfather in the third with the brothers and sisters. If it reached a third, he gave him a third, and the remainder was for the brothers and sisters. There is nothing for the uterine brother or uterine sister with the grandfather. He would count the paternal half-brothers with the full brothers but would not let them inherit anything. If there was a full brother and a grandfather, he gave the grandfather half. If there were two brothers and a grandfather, he gave him a third. If they increased, he gave him a third, and the remainder was for the brothers. If there was a sister and a grandfather, he gave him, along with the brothers, two-thirds, and the sister a third. If there were two sisters, he gave them half and him half, as long as sharing (Muqasamah) was better for him. If prescribed shares of a wife, mother, or husband were involved, he gave the people of prescribed shares

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ: ثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ زَيْدُ يُسْرِكُ الْجَدَ فِي الْثُلُثِ مَعَ
الإِخْرَةِ وَالأخْوَاتِ، فَإِذَا بَلَغَ الْثُلُثُ أَعْطَاهُ الْثُلُثَ، وَكَانَ
لِلإِخْرَةِ وَالأخْوَاتِ مَا بَقِيَ وَلَا لِلأَخْرَى لِأَمْ وَلَا لِلأَخْتِ لِأَمْ
مَعَ الْجَدِ شَيْءٌ، وَيُقَاسِمُ الإِخْرَةَ مِنَ الْأَبِ الإِخْرَةَ مِنَ
الْأَبِ وَالْأَمِ وَلَا يُورَثُهُمْ شَيْئًا، فَإِذَا كَانَ أَخٌ لِأَبٍ وَأَمٍ
وَجَدُّ أَعْطَى الْجَدَ النَّصْفَ، وَإِذَا كَانَا أَخَوْيْنِ وَجَدَا
أَعْطَاهُ الْثُلُثَ، فَإِنْ زَادُوا أَعْطَاهُ الْثُلُثَ، وَكَانَ لِلإِخْرَةِ مَا
بَقِيَ، وَإِذَا كَانَتْ أَخْتٌ وَجَدُّ أَعْطَاهُ مَعَ الإِخْرَةِ الْثَلَاثَ،
وَلِلأَخْتِ الْثُلُثَ، وَإِذَا كَانَا أَخَيْنِ أَعْطَاهُمَا النَّصْفَ،
وَلِلْأَمِ النَّصْفَ، مَا دَامَتِ الْمُقَاسِمَةُ خَيْرًا لَهُ، فَإِنْ لَحِقَتْ
فَرَائِضُ امْرَأَةٍ أَوْ أَمْ أَوْ رَزْجٍ أَعْطَى أَهْلَ الْفَرَائِضِ
فَرَائِضُهُمْ، وَمَا بَقِيَ قَاسِمُ الإِخْرَةِ وَالأخْوَاتِ، فَإِنْ كَانَ
ثُلُثُ مَا بَقِيَ خَيْرًا لَهُ مِنَ الْمُقَاسِمَةِ أَعْطَاهُ ثُلُثُ مَا بَقِيَ،
وَإِنْ كَانَتِ الْمُقَاسِمَةُ خَيْرًا لَهُ مِنْ ثُلُثِ مَا بَقِيَ أَعْطَاهُ
الْمُقَاسِمَةُ، وَإِنْ كَانَ سُدُسُ جَمِيعِ الْمَالِ خَيْرًا لَهُ مِنَ
الْمُقَاسِمَةِ أَعْطَاهُ السُّدُسَ، وَإِنْ كَانَتِ الْمُقَاسِمَةُ خَيْرًا لَهُ
مِنْ سُدُسِ جَمِيعِ الْمَالِ أَعْطَاهُ الْمُقَاسِمَةُ

[31263] Waki' told us, he said: Al-A'mash told us, from Ibrahim, from 'Umar and 'Abd Allah, that they used to not favor a mother over a grandfather.

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عُمَرَ، وَعَبْدِ اللَّهِ، أَنَّهُمَا كَانَا لَا يُفَضِّلُانِ أُمًا عَلَى جَدًّا

[31264] Waki' told us, he said: Al-A'mash told us, from 'Amr b. Murrah, from 'Abd Allah b. Salamah, from 'Ubaydah, who said: "I can refer the grandfather [cases] to two hundred judgments."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا الْأَعْمَشُ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عُبَيْدَةَ، قَالَ: إِنِّي لِأَحِيلُ الْجَدَّ عَلَى مِائَتِي فَصَيْبَةٍ

[31265] Waki' told us, he said: Sufyan told us, from Abu Ishaq, from 'Ubaydah, who said: I memorized from 'Umar one hundred different judgments.

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا سُفِيَّانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُبَيْدَةَ، قَالَ: حَفِظْتُ عَنْ عُمَرَ، مِائَةَ فَصَيْبَةً مُخْتَلِفَةً

[31266] Waki' told us, he said: Sufyan told us, from Abu Ishaq, from 'Ubayd Allah b. 'Amr al-Kharifi, that a man asked 'Ali about an inheritance case. He said: "Bring it, provided there is no grandfather in it."

حَدَّثَنَا وَكِبِيعُ، قَالَ ثنا سُفِيَّانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو الْخَارِفِيِّ، أَنَّ رَجُلًا سَأَلَ عَلَيْهِ، "عَنْ فَرِيضَةٍ فَقَالَ: هَاتِ إِنْ لَمْ يَكُنْ فِيهَا جَدًّا

[31267] Waki' told us, he said: Sufyan told us, from Ayyub, from Sa'id b. Jubayr, from a man from Murad, who said: I heard 'Ali saying: "Whoever likes to plunge into the depths of Hell, let him judge between the grandfather and the brothers."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا سُفْيَانُ، عَنْ أَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ رَجُلٍ مِنْ مُرَادٍ قَالَ: سَمِعْتُ عَلَيًّا، يَقُولُ: مَنْ أَحَبَّ أَنْ يَتَقَحَّمَ جَهَنَّمَ، فَلْيَقْضِ بَيْنَ الْجَدَّ وَالْأُخْرَةِ

[31268] Waki' told us, he said: Sufyan told us, from Abu Ishaq, who said: We came to Shurayh and asked him. The one standing at his head said: "He does not say anything regarding the grandfather."

حَدَّثَنَا وَكِبِيعُ، قَالَ ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: أَئْتَنَا شُرَبِحًا، فَسَأَلْنَاهُ فَقَالَ الَّذِي عَلَى رَأْسِهِ: إِنَّهُ لَا يَقُولُ فِي الْجَدَّ شَيْئًا

[31269] Waki' told us, he said: Isma'il told us, from Al-Sha'bi, who said: Tell me regarding the matter of the grandfather what the people have agreed upon – meaning the view of Zayd.

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، قَالَ: حَدَّثَنِي فِي أَمْرِ الْجَدَّ مَا اجْتَمَعَ عَلَيْهِ النَّاسُ يَعْنِي قَوْلَ زَيْدٍ

[31270] 'Abd al-A'la told us, from Ma'mar, from Al-Zuhri, from Sa'id, that 'Umar wrote regarding the matter of the grandfather and Kalalah on a shoulder blade. Then he began seeking guidance from his Lord. When he was stabbed, he called for the shoulder blade and erased it. Then he said: "I had written a document regarding the grandfather and Kalalah, and I have decided to leave you as you were." And they did not know what was on the shoulder blade.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدٍ، أَنَّ عُمَرَ كَتَبَ فِي أَمْرِ الْجَدِّ وَالْكَلَالَةِ فِي كِتْفٍ، لَمْ طَفِقَ يَسْتَخِرُ رَبَّهُ، فَلَمَّا طُعِنَ دَعَا بِالْكَفِ فَمَحَاهَا، ثُمَّ قَالَ: إِنِّي كُنْتُ كَتَبْتُ كِتَابًا فِي الْجَدِّ وَالْكَلَالَةِ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرْدِكُمْ عَلَى مَا كُنْتُمْ عَلَيْهِ، وَلَمْ يَذْرُوا مَا كَانَ فِي الْكَفِ

[31271] Ibn 'Ulayyah told us, from Ayyub, from Sa'id, who said: A man from Murad told me, from 'Ali, who said: "Whoever likes to plunge into the depths of Hell, let him judge between the brothers and the grandfather."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ سَعِيدٍ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ مُرَادٍ، عَنْ عَلَيٍّ، قَالَ: مَنْ أَحَبَ أَنْ يَنْقَحَ فِي جَرَاثِيمَ جَهَنَّمَ، فَلْيَقْضِ بَيْنَ الْأَخْوَةِ وَالْجَدِّ

[31272] Ibn 'Uyaynah told us, from Al-Zuhri, from Qabisah, who said: The maternal grandmother and the son's son came to Abu Bakr after the Messenger of Allah (saw). She said: "My grandson (son of my son or son of my daughter) died, and I have been informed that I have a right." Abu Bakr said: "I do not find any right for you in the Book of Allah, nor have I heard anything regarding you from the Messenger of Allah (saw), but I will ask the people." He said: So Al-Mughirah b. Shu'bah testified that the Prophet (saw) gave her a sixth. He said: "Who testifies with you?" He said: Muhammad b. Maslamah. So he testified, and he [Abu Bakr] gave her the sixth. Then the other grandmother came to 'Umar, and he gave her the sixth. He said: "If you are together, it is between you." Ma'mar added: "And whichever of you is alone with it, it belongs to her."

حَدَّثَنَا أَبْنُ عُبَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ قَبِيْصَةَ، قَالَ: جَاءَتِ الْجَدَّةُ بِالْأُمْ وَابْنُ الْأُبْنِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَى أَبِي بَكْرٍ، فَقَالَتْ: إِنَّ ابْنَ ابْنِي، أَوْ ابْنَ ابْنَتِي مَاتَ، وَقَدْ أَخْبَرْتُ أَنَّ لِي حَقًّا، فَقَالَ أَبُو بَكْرٍ: "مَا أَجِدُ لَكِ فِي كِتَابِ اللَّهِ مِنْ حَقٍّ، وَمَا سَمِعْتُ فِيَّكِ شَيْئًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَاسَانَ النَّاسَ، فَقَالَ: فَشَهِدَ الْمُغَиْرَةُ بْنُ شُبَيْبَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَعْطَاهَا السُّدُسَ، فَقَالَ: مَنْ يَشْهُدُ مَعَكِ؟ قَالَ: مُحَمَّدُ بْنُ مَسْلَمَةَ، فَشَهِدَ فَأَعْطَاهَا السُّدُسَ، وَجَاءَتِ الْجَدَّةُ الَّتِي تُخَالِفُهَا إِلَى عُمَرَ فَأَعْطَاهَا السُّدُسَ فَقَالَ إِذَا جَتَمَعْتُمَا فَهُوَ بَيْنَكُمَا، زَادَ مَعْمَرٌ وَأَيْكُمَا انْفَرَدَتِ بِهِ فَهُوَ لَهَا

[31273] Mu'awiyah b. Hisham told us, he said: Sharik told us, from Layth, from Tawus, from Ibn 'Abbas, that the Prophet (saw) gave the grandmother a sixth.

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ، قَالَ ثَنَا شَرِيكٌ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَى الْجَدَّةَ السُّدُسَ

[31274] Zayd b. al-Hubab told us, from Abu al-Munib 'Ubayd Allah b. 'Abd Allah, who said: Ibn Buraydah told me, from his father, that the Messenger of Allah (saw) gave the grandmother a sixth if there was no mother.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ أَبِي الْمُنِيبِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي ابْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْعَمَ الْجَدَّةَ السُّدُسَ إِذَا لَمْ يَكُنْ أُمٌّ

[31275] Abu Usamah told us, he said: Ibn 'Umayr informed us, from Ayyub, from a man, from Tawus, who said: "The grandmother is in the status of the mother; she inherits what the mother inherits."

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: أَخْبَرَنَا ابْنُ عُمَيْرٍ، عَنْ أَيُوبَ، عَنْ رَجُلٍ، عَنْ طَاؤِسٍ، قَالَ: الْجَدَّةُ بِمَنْزِلَةِ الْأُمِّ، تَرِثُ مَا تَرِثُ الْأُمُّ

[31276] Waki' told us, he said: Sufyan told us, from Mansur, from Ibrahim, who said: "The Prophet (saw) gave provision to three grandmothers." He said: I said to Ibrahim: "Who?" He said: "Two grandmothers from his father['s side], the mother of his father, and his grandmother the mother of his mother."

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: أَطْعَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَاثَ جَدَّاتٍ قَالَ: فُلْتُ لِإِبْرَاهِيمَ: مَنْ؟ قَالَ: جَدَّتَنِي مَنْ أَبِيهِ، وَأَمْ أَبِيهِ، وَجَدَّتِهِ أُمُّ أَمِهِ

[31277] Mu'tamir told us, from Burd, from Makhul, who said: "Three grandmothers inherit, and the closest of the grandmothers in lineage is the most entitled to the sixth."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: يَرِثُ فِي الْجَدَّاتِ تَلَاثَةً، وَأَقْعُدُ الْجَدَّاتِ فِي النَّسَبِ أَحَقُّهُنَّ بِالسُّدُسِ

[31278] 'Abd al-A'la told us, from Dawud, from 'Amir, who said: "If four grandmothers gather, the son of the father of the son does not inherit."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤُدَّ، عَنْ عَامِرٍ، قَالَ: إِذَا جَمَعَ أَرْبَعَ جَدَّاتٍ لَمْ يَرِثْ ابْنُ أَبِي الْابْنِ

[31279] Waki' told us, he said: Al-A'mash told us, from Ibrahim, from Ibn Mas'ud, who said: "Three grandmothers inherit: two grandmothers from the father's side, and one grandmother from the mother's side."

حَدَّثَنَا وَكِبْعُ، قَالَ ثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: يَرِثُ تَلَاثُ جَدَاتٍ جَدَّانَ مِنْ قَبْلِ الْأُمِّ، وَجَدَّةً مِنْ قَبْلِ الْأُمِّ

[31280] Ibn Mahdi told us, from Hammad b. Salamah, from Layth, from Tawus, from Ibn 'Abbas, who said: "The four grandmothers all inherit."

حَدَّثَنَا ابْنُ مَهْدِيًّا، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: تَرِثُ الْجَدَاتُ الْأَرْبَعُ جَمِيعًا

[31281] Ibn 'Ulayyah told us, from Sahm al-Fara'idi, who said: Jabir b. Zayd used to let four grandmothers inherit.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ سَهْمِ الْفَرَائِضِيِّ، قَالَ: كَانَ جَابِرُ بْنُ زَيْدٍ يُورِثُ أَرْبَعَ جَدَاتٍ

[31282] Yazid b. Harun told us, from Hisham, from Al-Hasan, who was asked about four grandmothers. He said: "Three of them inherit, and he excludes the mother of the mother's father."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، سُئِلَ عَنْ أَرْبَعِ جَدَاتٍ فَقَالَ: يَرِثُ مِنْهُنَّ تَلَاثٌ، وَيُلْغِي أُمَّ أَبِي الْأُمِّ

[31283] 'Abd al-A'la told us, from Hisham, from Muhammad, that he used to let nine grandmothers inherit and say: "If one of the grandmothers is closer, it belongs to her to their exclusion."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، أَنَّهُ "كَانَ يُورِثُ تِسْعَ جَدَاتٍ وَيَقُولُ: إِذَا كَانَتْ إِحْدَى الْجَدَاتِ أَقْرَبَ فَهُوَ لَهَا دُونَهُمْ

[31284] 'Abd al-A'la told us, from Yunus, from Al-Hasan, that he used to let three grandmothers inherit and say: "Whichever of them is closer, it is for her to the exclusion of the other; and if they are equal, it is between them."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ، "أَنَّهُ كَانَ يُورِثُ ثَلَاثَ جَدَاتٍ وَيَقُولُ: أَيْنَهُنَّ كَانَتْ أَقْرَبَ فَهُوَ لَهَا دُونَ الْأُخْرَى، فَإِذَا اسْتُوَّتَا فَهُوَ بَيْنَهُمَا

[31285] Husayn b. 'Ali told us, from Za'idah, from Mansur, who said: Ibrahim said: "The Prophet (saw) assigned the sixth between a grandmother from his mother's side and two grandmothers from his father's side." Za'idah said: I said to Mansur: "The one from his father's side is his father's mother and his mother's father['s mother]?" He said: "Yes."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، قَالَ: قَالَ إِبْرَاهِيمُ: جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ جَدَةَ مِنْ قِبْلِ أُمِّهِ وَجَدَتَيْنِ مِنْ قِبْلِ أُبِيهِ السُّدُسَ، قَالَ زَائِدَةُ: قُلْتُ لِمَنْصُورٍ: الَّتِي مِنْ قِبْلِ أُبِيهِ أُمُّ أُبِيهِ وَأُبِي أُمِّهِ؟ قَالَ: نَعَمْ

[31286] Husayn b. 'Ali told us, from Za'idah, from Mansur, who said: Ibrahim said: "If the grandmothers are from the same direction and some are closer, the further one drops out."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، قَالَ: قَالَ إِبْرَاهِيمُ: إِذَا كَانَتِ الْجَدَاتُ مِنْ نَحْرٍ وَاحِدٍ بَعْضُهُنَّ أَقْرَبُ سَقْطَتِ الْفُصُوْلِ

[31287] Ibn Fudayl told us, from Bassam, from Fudayl, who said: Ibrahim said: The grandmothers inherit a sixth. If there is one, or two, or three, the share is between them. According to the view of 'Ali and Zayd: "If three grandmothers gather and they are equal in relation to the deceased," he said: "The share is equally between them; the mother's grandmother, and a grandmother from the father: his father's mother and his mother's mother." And according to the view of 'Abd Allah: "If three grandmothers gather, the sixth is between them, even if some of them are closer in lineage, as long as some of them are not mothers of others."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، قَالَ: قَالَ إِبْرَاهِيمُ: يَرِثُ الْجَدَاتُ السُّدُسَ، فَإِنْ كَانَتْ وَاحِدَةً أَوْ اثْنَتَيْنِ أَوْ ثَلَاثَةَ فَبَيْنَهُنَّ سَهُمٌ "فِي قَوْلِ عَلَىٰ وَزَيْدٍ: إِذَا اجْتَمَعْنَ ثَلَاثُ جَدَاتٍ هُنَّ إِلَى الْمَيِّتِ شُرْعٌ سَوَاءٌ" قَالَ: بَيْنَهُنَّ سَهُمٌ سَوَاءٌ تَكُونُ جَدَّةُ الْأُمِّ وَجَدَّةُ مِنَ الْأَبِ أُمَّ أَبِيهِ وَأَمَّ أَمْهُ، وَفِي قَوْلِ عَبْدِ اللَّهِ: إِذَا اجْتَمَعْنَ ثَلَاثُ جَدَاتٍ كَانَ بَيْنَهُنَّ السُّدُسُ، وَإِنْ كَانَ بَعْضُهُنَّ أَقْرَبَ نَسَبًا إِنْ أُمٌّ يَكُنْ بَعْضُهُنَّ أُمَّهَاتٍ بَعْضٍ

[31288] Waki' told us, he said: Sufyan told us, from Ash'ath, from Al-Sha'bi, from Masruq, who said: "Four grandmothers came driving together to Masruq. He let three inherit and rejected the mother of the mother's father."

حَدَّثَنَا وَكِبِيعُ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: جُنْ أَرْبَعُ جَدَاتٍ يَتَسَاوِفْنَ إِلَى مَسْرُوقٍ، فَوَرَّثَ تَلَانًا وَطَرَحَ أُمَّ أَبِي الْأَمْ

[31289] 'Abd al-Salam b. Harb told us, from Ayyub, from Abu Qilabah, from Abu al-Muhallab, that two grandmothers came to Shurayh, and he assigned the sixth between them.

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ أَيُوبَ، عَنْ أَبِي الْمُهَلَّبِ، أَنَّ جَدَتَيْنِ أَنَّتَا شُرَيْحًا فَجَعَلَ السُّدُسَ بَيْنَهُمَا

[31290] Abu Mu'awiyah told us, from Al-A'mash, from Ibn Sirin, who said: 'Abd Allah used to let the grandmothers inherit, even if they were ten, and he would say: "It is only a share that the Messenger of Allah (saw) provided for them."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ ابْنِ سِيرِينَ، قَالَ: كَانَ عَبْدُ اللَّهِ يُورِثُ الْجَدَاتِ، وَإِنْ كُنَّ عَشْرَاءِ، وَيَقُولُ: إِنَّمَا هُوَ سَهْمٌ أَطْعَمَهُ إِيَاهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[31291] Abu Mu'awiyah told us, from Al-Ash'ath, from Al-Sha'bi, who said: Four grandmothers came driving together to Masruq. He let three inherit and rejected one: the mother of the mother's father.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَشْعَثِ، عَنِ الشَّعْبِيِّ، قَالَ: جَاءَتْ أَرْبَعُ جَدَاتٍ يَتَسَاوِفْنَ إِلَى مَسْرُوقٍ فَوَرَّثَ تَلَانًا وَطَرَحَ وَاحِدَةً أُمَّ أَبِي الْأَمْ

[31292] Ya'la told us, from Yahya, from Al-Qasim, who said: A man died and left his two grandmothers: his mother's mother and his father's mother. Abu Bakr let his mother's mother inherit and left the other. A man from the Ansar said to him: "You have left a woman who, if the two grandmothers had died while their son was alive, he would not inherit anything from the one you let inherit from him, but he would inherit from the one you left [his son's son]." So Abu Bakr let her inherit and made them share the sixth.

حَدَّثَنَا يَعْلَى، عَنْ يَحْيَى، عَنْ الْقَاسِمِ، قَالَ: "لُؤْفِي رَجُلٌ وَتَرَكَ حَدَّثَنِيهِ أُمَّهُ وَأُمَّ أَبِيهِ فَوَرَثَ أَبُو بَكْرٍ أُمَّ أَمِهِ وَتَرَكَ الْأُخْرَى، فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ: لَقَدْ تَرَكَتْ امْرَأَةً لَوْ أَنَّ الْجَدَّيْنِ مَاتَتِنَا وَابْنُهُمَا حَيٌّ، مَا وَرَثَ مِنَ الَّتِي وَرَثَنَاهَا مِنْهُ شَيْئًا، وَوَرَثَ الَّتِي تَرَكَتْ ابْنُ ابْنِهِ، فَوَرَثَهَا أَبُو بَكْرٍ فَشَرَّاكَ بَيْنَهُمَا فِي السُّدُسِ"

[31293] Ibn 'Uyaynah told us, from Abu al-Zinad, I heard Kharijah b. Zayd, Sulayman b. Yasar, and Talhah b. 'Abd Allah b. 'Awf say: "If the grandmother from the mother's side is closer, she is more entitled to it."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزَّنَادِ، سَمِعْتُ خَارِجَةَ بْنَ زَيْدٍ، وَسُلَيْمَانَ بْنَ يَسَارٍ، وَطَلْحَةَ بْنَ عَبْدِ اللَّهِ بْنَ عَوْفٍ، يَقُولُونَ: إِذَا كَانَتِ الْجَدَّةُ الَّتِي مِنْ قِبْلِ الْأُمِّ أَقْرَبَ، فَهِيَ أَحَقُّ بِهِ

[31294] Waki' told us, he said: Bashir told us, from 'Abd Allah b. Dhakwan, from Kharijah b. Zayd, who said: "If the grandmother from the mother's side is closer than the grandmother from the father's side, the sixth is hers. And if the grandmother from the mother's side is closer than the grandmother from the mother's side, the sixth is between them."

حَدَّثَنَا وَكِبِيعُ، قَالَ ثُنَّا بَشِيرٌ، عَنْ عَبْدِ اللَّهِ بْنِ دَخْوَانَ،
عَنْ حَارِجَةَ بْنِ رَيْدٍ، قَالَ إِذَا: كَانَتِ الْجَدَّةُ مِنْ قَبْلِ الْأُمِّ
أَقْعَدَ مِنَ الْجَدَّةِ الَّتِي مِنْ قَبْلِ الْأَبِ كَانَ السُّدُسُ لَهَا، وَإِذَا
كَانَتِ الْجَدَّةُ مِنْ قَبْلِ الْأُمِّ أَقْعَدَ مِنَ الْجَدَّةِ مِنْ قَبْلِ الْأَمِ
كَانَ السُّدُسُ بَيْنَهُمَا

[31295] Waki' told us, from Fitr, from a shaykh from the people of Madinah, from Kharijah b. Zayd, from Zayd b. Thabit, who said: "If the grandmother from the mother's side is closer than the grandmother from the father's side, she gets the sixth. And if the grandmother from the father's side is closer than the grandmother from the mother's side, the sixth is between them."

حَدَّثَنَا وَكِبِيعُ، عَنْ فِطْرٍ، عَنْ شَيْخٍ، مِنْ أَهْلِ الْمَدِينَةِ عَنْ
حَارِجَةَ بْنِ رَيْدٍ، عَنْ رَيْدِ بْنِ ثَابِتٍ، قَالَ: إِذَا كَانَتِ
الْجَدَّةُ مِنْ قَبْلِ الْأُمِّ أَقْعَدَ مِنَ الْجَدَّةِ مِنْ قَبْلِ الْأَبِ كَانَ لَهَا
السُّدُسُ، وَإِذَا كَانَتِ الْجَدَّةُ مِنْ قَبْلِ الْأَبِ هِيَ أَقْعَدَ مِنَ
الْجَدَّةِ مِنْ قَبْلِ الْأُمِّ كَانَ السُّدُسُ بَيْنَهُمَا

[31296] Hafs told us, from Ghiyath, from Ash'ath, from Al-Sha'bi, from 'Ali and Zayd, that they said regarding grandmothers: "The share belongs to the closest of them."

حَدَّثَنَا حَفْصٌ، عَنْ غِيَاثٍ، عَنْ أَشْعَثٍ، عَنْ الشَّعْبِيِّ،
عَنْ عَلَيٍّ، وَرَيْدٍ، قَالَا فِي الْجَدَّاتِ: السَّهْمُ لِذُوِي الْقُرْبَى
مِنْهُنَّ

[31297] 'Abd al-Wahhab al-Thaqafi told us, from Khalid, from Muhammad, who said: "The two grandmothers: whichever is closer, the inheritance is hers."

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ، قَالَ:
الْجَدَّانِ أَيْهُمَا أَقْرَبٌ فَلَهَا الْمِيرَاثُ

[31298] Sahl b. Yusuf told us, from Humayd, from 'Ammar, the mawla of Banu Hashim, from Zayd b. Thabit, regarding grandmothers: "If the grandmother is closer, she is more entitled."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، عَنْ عَمَّارٍ، مَوْلَى
بَنِي هَاشِمٍ، عَنْ رَيْدِ بْنِ ثَابِتٍ، فِي الْجَدَّاتِ، إِذَا كَانَتِ
الْجَدَّةُ أَقْرَبَ فَهُوَ أَحَقُّ

[31299] 'Affan told us, he said: Abu 'Awanah told us, from Sulayman, from Al-A'mash, from Ibrahim, from 'Alqamah, who said: 'Abd Allah said: "Nothing blocks the grandmothers except the mother."

حَدَّثَنَا عَفَّانُ، قَالَ: ثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ
الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ:
لَا تَحْجُبُ الْجَدَّاتِ إِلَّا الْمَوْلَى

[31300] Sufyan b. 'Uyaynah told us, from Ibrahim b. Maysarah, he heard Sa'id b. al-Musayyib [say] that 'Umar let the grandmother of a man from Thaqif inherit along with her son.

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيسَرَةَ، سَمِعَ
سَعِيدُ بْنِ الْمُسَيَّبِ، أَنَّ عُمَرَ وَرَثَ جَدَّةَ رَجُلٍ مِنْ ثَقِيفٍ
مَعَ ابْنِهَا

[31301] Hafs b. Ghiyath told us, from Isma'il b. Abi Khalid, from Abu 'Amr al-Shaybani, who said: 'Abd Allah used to let the grandmother inherit with her son while her son was alive.

حَدَّثَنَا حَفْصُ بْنُ عِيَاثٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ،
عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، قَالَ: كَانَ عَبْدُ اللَّهِ يُورِثُ
الْجَدَّةَ مَعَ ابْنِهَا وَابْنُهَا حَيٌّ

[31302] Isma'il Ibn 'Ulayyah told us, from Salamah b. 'Alqamah, from Humayd b. Hilal, from Abu al-Dahma', who said: 'Imran b. Husayn said: "The grandmother inherits while her son is alive."

حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ، عَنْ
حُمَيْدِ بْنِ هَلَالٍ، عَنْ أَبِي الدَّهْمَاءِ، قَالَ: قَالَ عِمْرَانُ بْنُ
حُصَيْنٍ: تَرِثُ الْجَدَّةُ وَابْنُهَا حَيٌّ

[31303] Waki' told us, he said: Sufyan told us, from Ash'ath, from Ibn Sirin, that the Prophet (saw) gave a grandmother a sixth [inheritance] from her son, so she was the first grandmother to inherit in Islam.

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا سُفْيَانُ، عَنْ أَشْعَثَ، عَنْ ابْنِ
سِيرِينَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْعَمَ جَدَّةَ مِنَ
ابْنِهَا السُّدُسَ، فَكَانَتْ أُولَئِكُنَّ جَدَّةً وَرِئَتْ فِي الإِسْلَامِ

[31304] Waki' told us, he said: Hammad b. Salamah told us, from 'Abd Allah b. Humayd b. 'Abd al-Rahman al-Himyari, from his father, who said: A son of Hasakah al-Habati died, leaving Hasakah and Hasakah's mother. Abu Musa wrote to 'Umar b. al-Khattab about it, so 'Umar wrote back to him: "Let her inherit a sixth along with her son."

حَدَّثَنَا وَكِبْعُ، قَالَ: ثنا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ الْحِمَيْرِيِّ، عَنْ أَبِيهِ، قَالَ: ماتَ ابْنُ لَحْسَكَةَ الْحَبَطِيِّ، وَتَرَكَ حَسْكَةً وَأُمَّ حَسْكَةً، فَكَتَبَ فِيهَا أَبُو مُوسَى إِلَى عُمَرَ بْنِ الْخَطَابِ فَكَتَبَ إِلَيْهِ عُمَرُ أَنْ وَرَثَهَا مَعَ ابْنِهَا السُّدْسَ

[31305] Waki' told us, from Hammad b. Salamah and Hisham, from Anas b. Sirin, from Shurayh, that he let a grandmother inherit with her son.

حَدَّثَنَا وَكِبْعُ، عَنْ حَمَادِ بْنِ سَلَمَةَ، وَهِشَامٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ شُرَيْحٍ، أَنَّهُ وَرَثَ جَدَّةً مَعَ ابْنِهَا

[31306] 'Abd al-A'la told us, from Yunus, from Al-Hasan, that he used to let the grandmother inherit while her son was alive.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يُورِثُ الْجَدَّةَ، وَابْنُهَا حَيٌّ

[31307] Hafs b. Ghiyath told us, from Ash'ath, from Muhammad, that he used to let the grandmother inherit with her son while her son was alive.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ، أَنَّهُ كَانَ يُورِثُ الْجَدَّةَ مَعَ ابْنِهَا وَابْنُهَا حَيٌّ

[31308] 'Abd al-A'la told us, from Hisham, from Muhammad, that he said: "The first grandmother to be given a sixth in Islam was a grandmother who was given [it] while her son was alive."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، أَنَّهُ قَالَ:
أَوَّلُ جَدَّةٍ أَطْعِمَتِ السُّدُسَ فِي الإِسْلَامِ، جَدَّةٌ أَطْعِمَتْ
وَابْنَهَا حَيًّا

[31309] Mu'tamir b. Sulayman told us, from Ibn 'Awn, from Anas b. Sirin, from Shurayh, that he let two grandmothers inherit—the mother's mother and the father's mother—while their son was alive.

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ عَوْنِ، عَنْ أَنَّسِ بْنِ
سِيرِينَ، عَنْ شُرَيْحٍ، أَنَّهُ وَرَثَ جَدَّيْنِ أُمَّ وَأُمَّ أَبِ
وَابْنَهُمَا حَيًّا

[31310] Muhammad b. 'Abd Allah al-Zubayri told us, from Sufyan, from Hisham, from his father, that he used to let the grandmother inherit while her son was alive.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الزُّبَيْرِيُّ، عَنْ سُفْيَانَ، عَنْ
هِشَامٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُورِثُ الْجَدَّةَ وَابْنَهَا حَيًّا

[31311] 'Abd al-A'la told us, from Sa'id, from Qatadah, from Sa'id b. al-Musayyib, from Zayd b. Thabit, who said: "Her son prevented her from inheritance [blocked her]."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ
الْمُسَيْبِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: مَنْعَهَا ابْنُهَا الْمِيرَاثَ

[31312] 'Abd al-A'la told us, from Ma'mar, from Al-Zuhri, that 'Uthman used to not let the grandmother, the father's mother, inherit while her son was alive. Al-Zuhri said: Ibn al-Zubayr died, and she did not inherit.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَنَّ عُثْمَانَ، كَانَ لَا يُورَثُ الْجَدَّةُ أُمُّ الْأَبِ وَابْنُهَا حَيًّا، قَالَ الزُّهْرِيُّ: وَثُوْقَى ابْنُ الرُّبَّيْرِ وَلَمْ يُورَثُ

[31313] Ibn Fudayl told us, from Bassam, from Fudayl, who said: Ibrahim said: "The grandmother does not inherit with her son if he is alive," according to the opinion of 'Ali and Zayd. Abu Bakr said: I heard Waki' say: "The people are upon this."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، قَالَ: إِنْرَاهِيمُ: لَا تُورَاثُ الْجَدَّةُ مَعَ ابْنِهَا إِذَا كَانَ حَيًّا فِي قَوْلِ عَلَيِّ وَزَيْدٍ قَالَ أَبُو بَكْرٍ: سَمِعْتُ وَكِيعًا يَقُولُ: النَّاسُ عَلَى هَذَا

[31314] Waki' told us, from Isra'il, from Jabir, from 'Amir, who said: "None of the Companions of the Prophet (saw) let the grandmother inherit with her son except Ibn Mas'ud."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: لَمْ يُورَثْ أَحَدٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَدَّةُ مَعَ ابْنِهَا إِلَّا ابْنُ مَسْعُودٍ

[31315] Yazid b. Harun told us, from Ibn Abi 'Arubah, from Qatadah, from Sa'id b. al-Musayyib, that Zayd did not assign any inheritance to the grandmother with her son.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسِيَّبِ، أَنَّ رَيْدًا، لَمْ يَجْعَلْ لِلْجَدَةِ مَعَ ابْنِهِ مِيرَاثًا

[31316] Yazid told us, from Muhammad b. Salim, from Al-Sha'bi, from 'Ali and Zayd, that they did not assign any inheritance to the grandmother with her son.

حَدَّثَنَا يَزِيدُ، عَنْ مُحَمَّدِ بْنِ سَالِيمٍ، عَنْ الشَّعْبِيِّ، عَنْ عَلَيِّ، وَرَيْدٍ أَنَّهُمَا لَمْ يَكُونَا يَجْعَلَانِ لِلْجَدَةِ مَعَ ابْنِهِمَا مِيرَاثًا

[31317] 'Isa b. Yunus told us, from Al-Awza'i, from Makhul, who said: "The son of the woman involved in Li'an (Mutual Cursing), his mother inherits all of his estate."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ مَكْحُولٍ، قَالَ: ابْنُ الْمُلَاقَعَةِ تَرِثُ أُمَّهُ مِيرَاثُهُ كُلَّهُ

[31318] Ibn 'Ulayyah told us, from Yunus, from Al-Hasan, who said: He used to say: "From him, she gets the entire inheritance of her child."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: كَانَ يَقُولُ: عَنْهُ لَهَا مِيرَاثٌ وَلَدِهَا كُلُّهُ

[31319] 'Abbad b. al-'Awwam told us, from 'Umar b. 'Amir, from Hammad, from Ibrahim, from 'Abd Allah, who said regarding the child of the woman involved in Li'an: "His entire inheritance belongs to his mother. If he has no mother, it belongs to her 'Asabah (male agnates)." Ibrahim said: "His entire inheritance belongs to his mother, and her 'Asabah pay the blood money for him. Likewise is the child of Zina, and the child of a Christian whose mother is Muslim."

[31320] Abu Bakr b. 'Ayyash told us, from Al-A'mash, from Ibrahim, from 'Abd Allah, regarding the son of the woman involved in Li'an: "His inheritance belongs to his mother. If his mother has died, her heirs inherit from him."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ عُمَرَ بْنِ عَامِرٍ، عَنْ حَمَادٍ،
عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، قَالَ: فِي وَلَدِ الْمُلَائِكَةِ:
مِيرَاثُهُ كُلُّهُ لِأُمِّهِ، فَإِنْ لَمْ يَكُنْ لَهُ أُمٌّ فَهُوَ لِعَصَبَتِهِ وَقَالَ
إِبْرَاهِيمُ: مِيرَاثُهُ كُلُّهُ لِأُمِّهِ وَيَعْقُلُ عَنْهُ عَصَبَتِهَا، وَكَذَلِكَ
وَلَدُ الزِّنَا، وَوَلَدُ النَّصْرَانِيِّ، وَأُمَّهُ مُسْلِمَةٌ

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنْ عَبْدِ اللَّهِ، فِي ابْنِ الْمُلَائِكَةِ: مِيرَاثُهُ لِأُمِّهِ، فَإِنْ
كَانَتْ أُمُّهُ قَدْ مَاتَتْ يَرِثُهُ وَرَثَتْهَا

[31321] Humayd b. 'Abd al-Rahman told us, from Hasan b. Salih, from Mutarrif, from Al-Sha'bi, who said: "The son of the woman involved in Li'an inherits from his mother. If she dies, whoever would inherit from his mother inherits from him."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ،
عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، قَالَ: يَرِثُ ابْنُ الْمُلَاعَنَةِ
أُمَّهُ، فَإِنْ مَاتَتْ وَرِئَتُهُ مَنْ كَانَ يَرِثُ أُمَّهَ

[31322] Muhammad b. Bishr told us, he said: Sa'id told us, from Qatadah, from 'Abd Allah, who said: "The inheritance of the son of the woman involved in Li'an belongs to his mother."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ ثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ
عَبْدِ اللَّهِ، قَالَ: مِيرَاثُ ابْنِ الْمُلَاعَنَةِ لِأُمِّهِ

[31323] Muhammad b. Bishr told us, he said: Sa'id told us, from Qatadah, from 'Ali and Zayd, regarding the son of the woman involved in Li'an. They said: "A third goes to his mother, and the remainder goes to the Public Treasury (Bayt al-Mal)."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ ثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ
عَلِيٍّ، وَزَيْدٍ، فِي ابْنِ الْمُلَاعَنَةِ قَالَا: الْثُلُثُ لِأُمِّهِ، وَمَا
بَقِيَ فِي بَيْتِ الْمَالِ

[31324] 'Isa b. Yunus told us, from Al-Awza'i, from Al-Zuhri: "She inherits from him her [prescribed] share, and the remainder goes to the Public Treasury."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ:
تَرِثُهُ مِيرَاثُهَا، وَبَقِيَّتُهُ فِي بَيْتِ الْمَالِ

[31325] Ma'n b. 'Isa told us, from Malik b. Anas, from 'Urwah, regarding the son of the woman involved in Li'an and the child of Zina: "If he dies, his mother inherits her right according to the Book of Allah, and his uterine brothers inherit their rights, and the remainder belongs to the Muslims."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مَالِكٍ بْنِ أَنَسٍ، عَنْ عُرْوَةَ،
فِي ابْنِ الْمُلَائِكَةِ وَوَلَدِ الزَّنَنِ: إِذَا مَاتَ وَرَثَتْهُ أُمُّهُ حَقُّهَا
فِي كِتَابِ اللَّهِ وَإِخْوَتُهُ لِأُمِّهِ حُقُوقُهُمْ، وَكَانَ مَا بَقِيَ
لِلْمُسْلِمِينَ

[31326] Abu Bakr told us, he said: Ma'n b. 'Isa told us, from Malik, that it reached him from Sulayman b. Yasar the like of that.

حَدَّثَنَا أَبُو بَكْرٍ، قَالَ: ثنا مَعْنُ بْنُ عِيسَى، عَنْ مَالِكٍ، أَنَّهُ
بَلَغَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، مِثْلَ ذَلِكَ

[31327] 'Ali b. Mushir told us, from Al-Shaybani, from Al-Sha'bi, who said: "What is the opinion of Ibrahim b. Yazid regarding the son of the woman involved in Li'an?" I said: "He is attached to his mother." Ibrahim said: "He is attached to his father." So we went to 'Abd Allah b. Hurmuz, and he wrote for us to the people of Madinah, to the family in which this had occurred. The reply to their letter came stating that the Messenger of Allah (saw) attached him to his mother.

حَدَّثَنَا عَلَيُّ بْنُ مُسْهُرٍ، عَنِ الشَّيْبَانِيِّ، "عَنِ الشَّعْبِيِّ،
قَالَ: مَا رَأَيْتُ إِبْرَاهِيمَ بْنَ يَزِيدَ فِي ابْنِ الْمُلَائِكَةِ فَقُلْتَ:
يُلْحَقُ بِأُمِّهِ، وَقَالَ إِبْرَاهِيمُ: يُلْحَقُ بِأَبِيهِ، فَأَقْتَلَنَا عَبْدُ اللَّهِ
بْنُ هُرْمَزَ، فَكَتَبَ لَنَا إِلَى أَهْلِ الْمَدِينَةِ إِلَى أَهْلِ الْبَيْتِ
الَّذِي كَانَ ذَلِكَ فِيهِمْ، فَجَاءَ جَوَابٌ كَتَبُوهُمْ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَقَّةُ بِأُمِّهِ

[31328] Waki' told us, he said: Sufyan told us, from Dawud b. Abi Hind, from 'Abd Allah b. 'Ubayd b. 'Umayr, who said: I wrote to a brother of mine in Banu Zurayq: "To whom did the Messenger of Allah (saw) judge the son of the woman involved in Li'an belong?" He wrote to me that the Messenger of Allah (saw) judged him to belong to his mother; she is in the position of his father and the position of his mother.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ دَاؤِدَ بْنِ أَبِي هِنْدٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عُيَيْدِ بْنِ عُمَيْرٍ، قَالَ: كَتَبْتُ إِلَى أَخِي لِي
فِي بَنِي زُرِيقٍ: لِمَنْ قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِابْنِ الْمُلَاعَنَةِ، فَكَتَبَ إِلَيَّ أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِهِ لِأُمِّهِ، هِيَ بِمَنْزِلَةِ أُبِيهِ وَمَنْزِلَةِ
أُمِّهِ

[31329] Waki' told us, he said: Ibn Abi Layla told us, from Al-Sha'bi, from 'Ali and 'Abd Allah, that they said regarding the son of the woman involved in Li'an: "His 'Asabah are the 'Asabah of his mother."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا ابْنُ أَبِي لَيْلَى، عَنِ الشَّعْبِيِّ، عَنْ
عَلِيٍّ، وَعَبْدِ اللَّهِ، أَنَّهُمَا قَالَا: "فِي ابْنِ الْمُلَاعَنَةِ:
عَصَبَتْهُ عَصَبَةُ أُمِّهِ"

[31330] Waki' told us, he said: Musa b. 'Ubaydah told us, from Nafi', from Ibn 'Umar, who said: "The 'Asabah of the son of the woman involved in Li'an are the 'Asabah of his mother; he inherits from them and they inherit from him."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا مُوسَى بْنُ عُبَيْدَةَ، عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ، قَالَ: ابْنُ الْمُلَاعَنَةِ عَصَبَتْهُ عَصَبَةُ أُمِّهِ
يَرِثُهُمْ وَيَرِثُونَهُ

[31331] Waki' told us, he said: Sufyan told us, from Mughirah, from Ibrahim, who said: "The 'Asabah of the son of the woman involved in Li'an are the 'Asabah of his mother; they inherit from him and pay the blood money for him."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،
قَالَ: ابْنُ الْمُلَاعِنَةِ عَصَبَتُهُ عَصَبَةُ أُمِّهِ، يَرِثُونَهُ
وَيَعْقِلُونَ عَنْهُ

[31332] Asbat told us, from Mutarrif, from Al-Sha'bi, who said: "The closest people to his mother inherit from him."

حَدَّثَنَا أَسْبَاطُ، عَنْ مُطَرِّفٍ، عَنِ الشَّعَبِيِّ، قَالَ: يَرِثُهُ
أَقْرَبُ النَّاسِ مِنْ أُمِّهِ

[31333] Shababah told us, he said: Shu'bah told us, from Al-Hakam and Hammad, who said: "The one who inherits from his mother inherits from the son of the woman involved in Li'an."

حَدَّثَنَا شَبَابَةُ، قَالَ ثنا شُعْبَةُ، عَنِ الْحَكَمِ، وَحَمَادٍ، قَالَا:
ابْنُ الْمُلَاعِنَةِ يَرِثُهُ مَنْ يَرِثُ أُمَّهُ

[31334] Waki' told us, he said: Hamzah al-Zayyat told us, from a man named 'Umar, from Al-Sha'bi, regarding the son of a woman involved in Li'an who died leaving his maternal uncle and maternal aunt. He said: "The wealth belongs to the maternal uncle."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا حَمْزَةُ الزَّيَّاتُ، عَنْ رَجُلٍ يُقَالُ لَهُ
عُمُرٌ، عَنِ الشَّعَبِيِّ، "فِي ابْنِ مُلَاعِنَةٍ مَاتَ وَتَرَكَ خَالَهُ
وَخَالَتَهُ قَالَ: الْمَالُ لِخَالِهِ

[31335] Abu Bakr told us, he said: Waki' told us, he said: Hamzah said: Ibn Abi Layla used to say: "Two-thirds for the maternal uncle, and one-third for the maternal aunt."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: ثَنَا وَكِيعٌ، قَالَ: قَالَ حَمْزَةُ: وَكَانَ ابْنُ أَبِي لَيْلَى يَقُولُ: لِلخَالِ الثَّلَاثَةِ، وَلِلخَالَةِ الْمُلْتَهِ

[31336] Waki' told us, he said: Hasan b. Salih told us, from someone who heard Al-Sha'bi saying regarding the son of a woman involved in Li'an who died leaving his brother's son and his grandfather (his mother's father). He said: "The wealth belongs to the brother's son."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا حَسَنُ بْنُ صَالِحٍ، عَمِّنْ سَمِعَ الشَّعْبِيَّ، يَقُولُ: "فِي ابْنِ مُلَاعِنَةِ مَاتَ وَتَرَكَ ابْنَ أَخِيهِ وَجَدَّهُ أَبَا أُمِّهِ، قَالَ: الْمَالُ لِابْنِ الْأَخِي"

[31337] Waki' told us, from Sufyan, from someone who heard Al-Sha'bi, from 'Ali and 'Abd Allah, that they said regarding the son of a woman involved in Li'an who died leaving his mother and his uterine brother. He said: 'Ali used to say: "The mother gets a third, the brother gets a sixth, and the remainder is returned to them [in proportion]: two-thirds and one-third." Ibn Mas'ud used to say: "The mother gets a third, the brother gets a sixth, and the remainder is returned to the mother." Abu Bakr said: "This, according to the view of all of them, comes out of six shares."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَمَّنْ سَمِعَ الشَّعْبِيَّ، عَنْ عَلَيٍّ، وَعَبْدِ اللَّهِ، أَنَّهُمَا قَالَا: فِي ابْنِ مُلَائِكَةِ مَاتَ وَرَأَكَ أُمَّهُ وَأَخَاهُ لِأَمَّهِ، قَالَ: كَانَ عَلَيٌّ يَقُولُ: لِلَّمَّا
الثَّلَاثُ، وَلِلَّامُ السُّدُسُ، وَيَرُدُّ مَا بَقِيَ عَلَيْهِمَا التَّلَاثُ
وَالثَّلَاثُ وَكَانَ ابْنُ مَسْعُودٍ يَقُولُ: لِلَّامُ الثَّلَاثُ، وَلِلَّامُ
السُّدُسُ، وَيَرُدُّ مَا بَقِيَ عَلَى الْأُمَّ قَالَ أَبُو بَكْرٍ: فَهَذِهِ مِنْ
قَوْلِهِمْ جَمِيعًا تَصِيرُ مِنْ سِتَّةِ

[31338] Ibn 'Uyaynah told us, from 'Amr, from Abu al-Minal, from Iyas b. 'Abd Allah al-Muzani, that he was asked about people on whom a house collapsed and they all died. So he made some of them inherit from others.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ أَبِي الْمِنْهَالِ، عَنْ إِيَّاسِ بْنِ عَبْدِ اللَّهِ الْمُزَانِيِّ، أَنَّهُ سُئِلَ عَنْ أُنَاسٍ سَقَطَ عَلَيْهِمْ بَيْتٌ، فَمَاتُوا جَمِيعًا، فَوَرَثَ بَعْضُهُمْ مِنْ بَعْضٍ

[31339] Hushaym told us, from Mughirah, who said: Qatan b. 'Abd Allah al-Dabbi informed me that a woman rode on the Euphrates with a son of hers, and they both drowned. It was not known which of them died before the other. So we went to Shurayh and informed him of that. He said: "Let each of them inherit from the other [from their original wealth], but do not return anything to either of them from what they inherited from the other."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، قَالَ: أَخْبَرَنِي قَطْنُ بْنُ عَبْدِ اللَّهِ الضَّبَّيِّ، أَنَّ امْرَأَةً رَكَبَتْ فِي الْفَرَاتِ، وَمَعَهَا ابْنٌ لَهَا فَغَرِقَاهَا جَمِيعًا، فَلَمْ يُذْرَ أَيُّهُمَا مَاتَ قَبْلَ صَاحِبِهِ، فَأَتَيْنَا شُرَيْحًا فَأَخْبَرَنَا بِذَلِكَ، قَالَ: وَرَثُوا كُلَّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ، وَلَا تَرُثُوا عَلَى وَاحِدٍ مِنْهُمَا مِمَّا وَرِثَ مِنْ صَاحِبِهِ شَيْئًا

[31340] Waki' told us, he said: Sufyan told us, from Abu al-Za'ra' 'Amr b. 'Amr al-Jushami, from 'Abd Allah b. 'Utbah, who was a judge for Ibn al-Zubayr, that he made drowned people inherit from each other.

حَدَّثَنَا وَكِبِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزَّعْرَاءِ عَمْرِو بْنِ عَمْرِو الْجُشَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، وَكَانَ قاضِيًّا لِابْنِ الزُّبَيْرِ أَنَّهُ وَرَثَ الْغَرْقَى بَعْضَهُمْ مِنْ بَعْضٍ

[31341] Waki' told us, he said: Sufyan told us, from Simak, from a man, from 'Umar, that he made people who drowned inherit from each other.

حَدَّثَنَا وَكِبِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ سِمَاكٍ، عَنْ رَجُلٍ، عَنْ عُمَرَ، أَنَّهُ وَرَثَ قَوْمًا غَرَقُوا بَعْضَهُمْ مِنْ بَعْضٍ

[31342] Waki' told us, he said: Sufyan told us, from Abu Husayn, that people drowned at the Bridge of Manbij, and 'Umar made them inherit from each other. Sufyan said to Abu Husayn: "Did you hear it from Al-Sha'bi?" He said: "Yes."

حَدَّثَنَا وَكِبِيعُ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حُصَيْنٍ، أَنَّ فَوْمًا غَرَقُوا عَلَى جِسْرٍ مُنْبِجٍ، فَوَرَثَ عُمُرٌ بَعْضَهُمْ مِنْ بَعْضٍ، قَالَ سُفْيَانُ لِأَبِي حُصَيْنٍ: مَنْ الشَّعْبِيُّ سَمِعَهُ؟ قَالَ: نَعَمْ

[31343] Waki' told us, from Ibn Abi Layla, from Al-Sha'bi, from Al-Harith, from 'Ali, that a family drowned in a ship, so 'Ali made them inherit from each other.

حَدَّثَنَا وَكِبِيعُ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الشَّعْبِيِّ، عَنْ الْحَارِثِ، عَنْ عَلَيِّ، أَنَّ أَهْلَ بَيْتٍ غَرَقُوا فِي سَفِينَةٍ، فَوَرَثَ عَلَيِّ بَعْضَهُمْ مِنْ بَعْضٍ

[31344] Waki' told us, he said: Ibn Abi Layla told us, from Al-Sha'bi, from 'Ubaydah, that a house collapsed on some people or they died in a plague, so 'Umar made them inherit from each other.

حَدَّثَنَا وَكِبِيعُ، قَالَ شَنَا ابْنِ أَبِي لَيْلَى، عَنْ الشَّعْبِيِّ، عَنْ عُبَيْدَةَ، أَنَّ قَوْمًا وَقَعَ عَلَيْهِمْ بَيْتٌ أَوْ مَائِنَا فِي طَاعُونِ، فَوَرَثَ عُمُرٌ بَعْضَهُمْ مِنْ بَعْضٍ

[31345] Waki' told us, he said: Sufyan told us, from Al-Harish al-Bajali, from his father, that a man and his son, or two brothers, were both killed on the Day of Siffin, and it was not known which of them was killed first. He said: So 'Ali made each of them inherit from his companion.

حَدَّثَنَا وَكِيعٌ، قَالَ ثُنا سُفْيَانُ، عَنِ الْحَرِيشِ الْبَجَلِيِّ، عَنْ أَبِيهِ، "أَنَّ رَجُلًا وَابْنَهُ، أَوْ أَخْوَيْنِ فُتِلَا يَوْمَ صِيفَيْنَ جَمِيعًا، لَا يُدْرِى أَيُّهُمَا قُتِلَ أَوَّلًا، قَالَ: فَوَرَثَ عَلِيُّ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ

[31346] Ibn 'Uyaynah told us, from Ibn Abi 'Arubah, from Qatadah, from a man, from Qabisah b. Dhu'ayb, that a plague occurred in Sham, and whole households were dying together. So 'Umar wrote: "Let the higher [in status/lineage] inherit from the lower. If they were not like that, let this one inherit from that one, and that one from this one." Sa'id said: "The higher from the lower": one of them would die while his hand was resting on another beside him.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي عَرْوَبَةَ، عَنْ قَتَادَةَ، عَنْ رَجُلٍ، عَنْ قَبِيسَةَ بْنِ دُؤَيْبٍ، أَنَّ طَاعُونَ وَقَعَ بِالشَّامِ، فَكَانَ أَهْلُ الْبَيْتِ يَمُوتُونَ جَمِيعًا، فَكَتَبَ عُمَرُ أَنْ يُورَثُ الْأَعْلَى مِنَ الْأَسْفَلِ، وَإِذَا لَمْ يَكُونُوا كَذَلِكَ وَرَثَ هَذَا مِنْ ذَلِكُمْ، وَهَذَا مِنْ ذَلِكُمْ، قَالَ سَعِيدٌ: الْأَعْلَى مِنَ الْأَسْفَلِ: كَانَ الْمَيِّتُ مِنْهُمْ يَمُوتُ وَقَدْ وَقَعَتْ يَدُهُ عَلَى آخَرَ إِلَى جَنِيهِ

[31347] 'Abdah told us, from Sa'id, from Qatadah, from 'Ali, the like of it.

حَدَّثَنَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَلِيٍّ، مِثْلُهُ

[31348] Husayn b. 'Ali told us, from Za'idah, from Mansur, who said: Ibrahim said regarding people who die and it is not known which of them died first: "They inherit from each other." Mansur said: "It does not harm you with which of them you begin if you make them inherit from each other."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، قَالَ إِبْرَاهِيمُ: فِي الْقَوْمِ يَمُوْتُونَ لَا يُذْرَى أَيْهُمْ مَاتَ قَبْلُ، قَالَ: يُورَثُ بَعْضُهُمْ مِنْ بَعْضٍ، قَالَ مَنْصُورٌ: لَا يَضُرُّكَ إِبْيَهُمْ بَدَأْتُ إِذَا وَرَثْتُ بَعْضَهُمْ مِنْ بَعْضٍ

[31349] Waki' told us, he said: Sufyan told us, from Dawud b. Abi Hind, from 'Umar b. 'Abd al-'Aziz, that he used to let the living inherit from the dead, but did not let the drowned inherit from each other.

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُعْيَانُ، عَنْ دَاؤَدَ بْنِ أَبِي هَنْدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، أَنَّهُ كَانَ يُورَثُ الْأَحْيَاءَ مِنَ الْأَمْوَاتِ، وَلَا يُورَثُ الْغَرْقَى بَعْضَهُمْ مِنْ بَعْضٍ

[31350] 'Abdah told us, from Sa'id, from Qatadah, who said: It was in the letter of 'Umar b. 'Abd al-'Aziz: "Every person is inherited by his heir from the people [who are alive]."

حَدَّثَنَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ: كَانَ فِي كِتَابِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: يَرِثُ كُلُّ إِنْسَانٍ وَارِثُهُ مِنَ النَّاسِ

[31351] Hafs narrated to us, from Al-A'mash, from Ibrahim, who said: A woman came to him and said: "My brother and my brother's son went out in a ship and drowned." So he did not assign any inheritance between them.

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: أَتَنْهُ اْمْرَأٌ فَقَالَتْ: إِنَّ أَخِي، وَابْنَ أَخِي حَرَجًا فِي سَفِينَةٍ فَغَرِّقَا، فَلَمْ يُورَثُوهُمَا شَيْئًا

[31352] Waki' narrated to us, he said: Hasan narrated to us, from Mughirah, from Ibrahim, who said: "Neither of them inherits anything from what he inherited from his companion."

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا حَسَنٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يَرِثُ وَاحِدٌ مِنْهُمَا مِمَّا وَرَثَ مِنْ صَاحِبِهِ شَيْئًا

[31353] Abd al-A'la narrated to us, from Ma'mar, from Al-Zuhri, regarding those who die all together, and it is not known which of them died before his companion, he said: "They do not inherit from one another."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، فِي الَّذِينَ يَمْوِثُونَ جَمِيعًا، لَا يُدْرِى أَيُّهُمْ قَبْلَ صَاحِبِهِ، قَالَ: لَا يُورَثُ بَعْضُهُمْ مِنْ بَعْضٍ

[31354] Hafs narrated to us, from Ash'ath, from Jahm, from Ibrahim, that Ali "assigned inheritance to three who drowned in a ship from one another, while their mother was alive. He assigned to their mother one-sixth from the original property of each of them, then he assigned her one-third from what each one inherited from his companion, and he assigned what remained to the agnates ('Asabah)."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ جَهْمٍ، عَنْ إِبْرَاهِيمَ، أَنَّ عَلِيًّا، وَرَثَ تَلَائِهَ غَرِّقُوا فِي سَفِينَةٍ بَعْضَهُمْ مِنْ بَعْضٍ وَأَمْمُهُمْ حَيَّةٌ، فَوَرَثَ أُمَّهُمُ السُّدُسَ مِنْ صُلْبٍ كُلُّ وَاحِدٍ مِنْهُمْ، ثُمَّ وَرَثَهَا التَّلَاثَ مِمَّا وَرَثَ كُلُّ وَاحِدٍ مِنْ صَاحِبِهِ، وَجَعَلَ مَا يَقِي لِلْعَصِبَةِ

[31355] Abbad bin al-'Awwam narrated to us, from Muhammad bin Salim, from Ibrahim and Al-Sha'bi, that he heard them explaining their statement: "They inherit from one another." They said: "If one of them dies leaving wealth, and the other leaves nothing, the heirs of the one who left nothing inherit the inheritance of the owner of the wealth, and there is nothing for the heirs of the owner of the wealth [from the other person]."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ إِبْرَاهِيمَ، وَالشَّعْبِيِّ، أَنَّهُ سَمِعَهُمَا يُفَسِّرَانِ قَوْلَهُمْ: يُورَثُ بَعْضُهُمْ مِنْ بَعْضٍ قَالَا: إِذَا مَاتَ أَحَدُهُمَا وَتَرَكَ مَالًا، وَلَمْ يَتَرَكِ الْأُخْرُ شَيْئًا، وَرَثَ وَرَثَةُ الَّذِي لَمْ يَتَرَكْ شَيْئًا مِيرَاثُ صَاحِبِ الْمَالِ، وَلَمْ يَكُنْ لِوَرَثَةِ صَاحِبِ الْمَالِ شَيْئًا

[31356] Abd al-Salam narrated to us, from Mughirah, from Ibrahim: "The foundling (laqit) is in the status of found property (luqatah)."

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ: الْقَيْطِ
بِمَنْزِلَةِ الْلُّقْطَةِ

[31357] Abd al-Salam narrated to us, from Al-Harith bin Hasirah, from Zaid bin Wahb, who said: When Ali stoned the woman, he said to her family: "This is your son; you inherit from him, but he does not inherit from you. And if he commits a crime, it is upon you."

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنِ الْحَارِثِ بْنِ حَصِيرَةَ، عَنْ زَيْدِ
بْنِ وَهْبٍ، قَالَ: لَمَّا رَجَمَ عَلَيِّ الْمَرْأَةَ قَالَ لِأَهْلِهَا: هَذَا
ابْنُكُمْ تَرِثُونَهُ وَلَا يَرِثُكُمْ، وَإِنْ جَنَى جِنَائِهِ فَعَلِيَّكُمْ

[31358] Abbad bin al-'Awwam narrated to us, from Muhammad bin Salim, from Al-Sha'bi, from Ali and Abdullah, regarding the son of the woman involved in Li'an: "His mother is his agnate ('asabah), and her agnates are his agnates. And the child of fornication (zina) is in his status."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنِ
الشَّعْبِيِّ، عَنْ عَلَيِّ، وَعَبْدِ اللَّهِ، "فِي ابْنِ الْمُلَاقَعَةِ: أُمُّهُ
عَصَبَتُهُ وَعَصَبَتُهَا عَصَبَتُهُ، وَوَلَدُ الرَّبَّنَا بِمَنْزِلَتِهِ"

[31359] Abbad narrated to us, from Umar bin Amir, from Hammad, from Ibrahim, who said: "His entire inheritance belongs to his mother—meaning the son of the woman involved in Li'an—and her agnates pay blood money on his behalf. The same applies to the child of fornication, and the child of a Christian man whose mother is Muslim."

حَدَّثَنَا عَبَادُ، عَنْ عُمَرَ بْنِ عَامِرٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: مِيرَاثُهُ كُلُّهُ لِأُمِّهِ يَعْنِي ابْنَ الْمُلَائِكَةِ، وَيَعْقُلُ عَنْهُ عَصَبَتُهَا، وَكَذِيلَكَ وَلَدُ الرِّزْنَاءِ، وَوَلَدُ النَّصْرَانِيِّ وَأُمَّهُ مُسْلِمَةً

[31360] Abd al-A'la narrated to us, from Ma'mar, from Al-Zuhri, who said: "The child of the woman involved in Li'an and the child of fornication inherit through the mother."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، قَالَ: وَلَدُ الْمُلَائِكَةِ وَلَدُ الرِّزْنَاءِ، يَتَوَارَثُانِ مِنْ قِبْلِ الْأُمَّةِ

[31361] Hafs narrated to us, from Umar, from Al-Hasan, who said: "The child of fornication is in the status of the son of the woman involved in Li'an, or the son of the woman involved in Li'an is in the status of the child of fornication."

حَدَّثَنَا حَفْصٌ، عَنْ عُمَرَ، عَنْ الْحَسَنِ، قَالَ: وَلَدُ الرِّزْنَاءِ بِمَنْزِلَةِ ابْنِ الْمُلَائِكَةِ، أَوِ ابْنُ الْمُلَائِكَةِ بِمَنْزِلَةِ وَلَدِ الرِّزْنَاءِ

[31362] Waki' narrated to us, from Al-Ash'ath, from Al-Sha'bi, who said: Hisham bin Hubairah wrote to Shuraih asking him about the inheritance of the child of fornication. He wrote back to him: "Refer it to the Sultan; its ruggedness and its ease are little [i.e., it is a rare/specific case]."

حَدَّثَنَا وَكِيعٌ، عَنْ الْأَشْعَدِ، عَنْ الشَّعْبِيِّ، قَالَ: كَتَبَ
هِشَامُ بْنُ هُبَيْرَةَ إِلَى شُرَيْحٍ، يَسْأَلُهُ عَنْ مِيرَاثِ وَلَدِ الزَّنَّا
فَكَتَبَ إِلَيْهِ: ارْفَعْهُ إِلَى السُّلْطَانِ فَلِلْحُزُونَةِ وَسُهُولَةِ

[31363] Yahya bin Adam narrated to us, from Ibrahim, from Al-Hasan bin Al-Harith, from Al-Hakam, who said: "The child of fornication and the child of those who engaged in Li'an are inherited from by their mother and their maternal uncles."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِبْرَاهِيمَ، عَنْ الْحَسَنِ بْنِ
الْحَارِثِ، عَنِ الْحَكَمِ، قَالَ: وَلَدُ الزَّنَّا وَلَدُ الْمَنَلَّاعِينَ
ثُرِثُهُمَا أُمُّهُمَا وَأَخْوَهُمَا

[31364] Hushaym narrated to us, from Mughirah, from Simak, from Al-Sha'bi, from Ali, regarding the hermaphrodite, he said: "He inherits according to the place from which he urinates."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ سِمَاكٍ، عَنْ الشَّعْبِيِّ، عَنْ
عَلَيٍّ، فِي الْخُنْقَى قَالَ: يُورَثُ مِنْ قَبْلِ مَبَالِهِ

[31365] Waki' narrated to us, he said: Al-Hasan bin Kathir Al-Ahmasi narrated to us, from his father, that Mu'awiyah was presented with a case of a hermaphrodite, so he sent them to Umar, who said: "He inherits from where he urinates."

حَدَّثَنَا وَكِبْعُ، قَالَ ثُنا الْحَسَنُ بْنُ كَثِيرٍ الْأَحْمَاسِيُّ، عَنْ أَبِيهِ، أَنَّ مُعَاوِيَةَ أُتِيَ فِي حُنْقَلَى فَأَرْسَلُوهُمْ إِلَى عُمَرَ فَقَالَ: يُورَثُ مِنْ حَيْثُ يَبُوْلُ

[31366] Ali bin Mushir narrated to us, from Sa'id, from Qatadah, from Jabir bin Zaid and Al-Hasan, regarding the hermaphrodite, they said: "He inherits from his place of urination." Qatadah said: He wrote about that to Sa'id bin Al-Musayyib, who said: "Yes, and if he urinates from both of them, then [it depends on] from which of them it comes out first."

حَدَّثَنَا عَلَيُّ بْنُ مُسْوِرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، وَالْحَسَنِ، فِي الْخُنْقَلَى قَالَا: يُورَثُ مِنْ مَبَالِهِ، قَالَ قَتَادَةُ: فَكَتَبَ فِي ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيَّبِ فَقَالَ: نَعَمْ وَإِنْ بَالَ مِنْهُمَا جَمِيعًا فَمَنْ أَيَّهُمَا سَبَقَ

[31367] Waki' narrated to us, he said: Umar bin Bashir Al-Hamdani narrated to us, from Al-Sha'bi, regarding a newborn who was born having neither what a male has nor what a female has, and urinates from his navel. He said: "He has half the share of a female and half the share of a male."

حَدَّثَنَا وَكِبْعُ، قَالَ ثُنا عُمَرُ بْنُ بَشِيرٍ الْهَمْذَانِيُّ، عَنْ الشَّعْبِيِّ، فِي مَوْلُودٍ وَلَدَ لَيْسَ لَهُ مَا لِلذَّكْرِ وَلَا مَا لِلْأُنْثَى، يَبُولُ مِنْ سُرْتِهِ، قَالَ: لَهُ نِصْفُ حَظِّ الْأُنْثَى وَنِصْفُ حَظِّ الذَّكْرِ

[31368] Ibn Ubadah narrated to us, from Muhammad bin Abd al-Rahman Al-Gharbi, from Abu Ja'far, regarding the hermaphrodite: "He inherits from his place of urination, and if he urinates from both of them, then from whichever of them it comes out first."

حَدَّثَنَا أَبْنُ عُبَادَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْعَرْبِيِّ،
عَنْ أَبِي جَعْفَرٍ، فِي الْخُنْثَى: يُورَثُ مِنْ مَبَالِهِ، وَإِنْ بَالَ
مِنْهُمَا جَمِيعًا، فَمِنْ أَيِّهِمَا سَبَقَ

[31369] Jarir narrated to us, from Laith, from Hammad, from Ibrahim, who said: "Abu Bakr, Umar, and Uthman did not use to assign inheritance to the person of unknown lineage (Al-Hamil)."

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ:
لَمْ يَكُنْ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يُورَثُونَ الْخَمِيلَ

[31370] Hafs narrated to us, from Abu Talq, from his father, who said: "I encountered the people of unknown lineage (Al-Humala') in the time of Ali and Uthman; they were not assigned inheritance."

حَدَّثَنَا حَفْصٌ، عَنْ أَبِي طَلْقٍ، عَنْ أَبِيهِ، قَالَ: أَذْرَكْتُ
الْخُمَلَاءِ فِي زَمَانِ عَلَيٍّ وَعُثْمَانَ لَا يُورَثُونَ

[31371] Ibn Idris narrated to us, from Hisham, from Al-Hasan and Ibn Sirin, who said: "The person of unknown lineage is not assigned inheritance except with proof."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ هِشَامَ، عَنِ الْحَسَنِ، وَابْنِ
سِيرِينَ، قَالَا: مَا يُورَثُ الْخَمِيلُ إِلَّا بِبَيِّنَةٍ

[31372] Waki' narrated to us, he said: Ali bin Al-Mubarak narrated to us, from Yahya bin Abi Kathir, from Muhammad bin Abd al-Rahman bin Thawban, that Umar wrote: "Inheritance is not assigned based on birth in [the state of] polytheism."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا عَلَيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ظُبَيْرَ، أَنَّ عُمَرَ كَتَبَ: لَا يُورَثُ بِولَادَةِ الشَّرْكِ

[31373] Ibn Numair narrated to us, he said: Mujalid narrated to us, from Al-Sha'bi, who said: "It was written to Shuraih that a person of unknown lineage should not inherit except with proof."

حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: ثنا مُجَالِدٌ، عَنِ الشَّعْبِيِّ، قَالَ: كُتِبَ إِلَى شُرَيْحٍ أَنْ لَا يُورَثَ حَمِيلٌ إِلَّا بِيَتِيَّةٍ

[31374] Muhammad bin Abi Adi narrated to us, from Ibn Awn, who said: It was mentioned to Muhammad that Umar bin Abd al-Aziz "wrote regarding people of unknown lineage that they do not inherit except with the testimony of witnesses." He said: So Muhammad said: "The Muhajirun and the Ansar inherited from one another based on their lineage which existed in the Pre-Islamic period (Jahiliyyah), so I deny that Umar wrote this."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنَ، قَالَ: ذُكِرَ لِمُحَمَّدٍ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، كَتَبَ فِي الْحُمَلَاءِ لَا يُورَثُونَ إِلَّا بِشَهَادَةِ الشُّهُودِ قَالَ: فَقَالَ مُحَمَّدٌ: قَدْ تَوَارَثَ الْمُهَاجِرُونَ وَالْأَنْصَارُ بِنَسَبِهِمُ الَّذِي كَانَ فِي الْجَاهِلِيَّةِ، فَإِنَّا أَنْكُرُ أَنْ يَكُونَ عُمَرُ كَتَبَ بِهَذَا

[31375] Jarir narrated to us, from Mughirah, from Ibrahim, who said: "They used to inherit by the kinship ties through which they maintained relationships."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا
يَتَوَارَثُونَ بِالْأَرْحَامِ، الَّتِي يَتَوَاصَلُونَ بِهَا

[31376] Jarir narrated to us, from Al-A'mash, from Iyas bin Abbas, from an old man of his people, that Abu Sulayman had a brother named Rashid who drowned. Banu Zabid and Banu Asad disputed over him [his inheritance], so they took the matter to Masruq. Masruq said to Banu Asad: "Do you testify that forbidden for him was what is forbidden for a brother regarding his sister?" They testified to that, so he gave Abu Sulayman his inheritance.

حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ إِيَّاسِ بْنِ عَبَّاسٍ، عَنْ
شِيخٍ، مِنْ قَوْمِهِ أَنَّ أَبَا سُلَيْمَانَ، غَرِيقَ أَخْ لَهُ يُقَالُ لَهُ
رَائِشٌ فَاحْتَسَمَ فِيهِ بَنُو زَبِيدٍ وَبَنُو أَسَدٍ، فَارْتَفَعُوا إِلَى
مَسْرُوقٍ، فَقَالَ مَسْرُوقٌ لِبْنِي أَسَدٍ: أَشْهَدُونَ أَنَّهُ كَانَ
يَخْرُمُ عَنْهُ مَا يَخْرُمُ الْأَخْ مِنْ أُخْتِهِ، فَشَهَدُوا بِذَلِكَ،
فَأَعْطَى أَبَا سُلَيْمَانَ مِيرَاثَهُ

[31377] Waki' narrated to us, he said: I heard Al-A'mash say: "My father was a person of unknown lineage (Hamil), and his brother died, so Masruq assigned him inheritance from him."

حَدَّثَنَا وَكِيعٌ، قَالَ: سَمِعْتُ الْأَعْمَشَ، قَالَ: كَانَ أَبِي
حَمِيلًا فَمَاتَ أَخُوهُ، فَوَرَثَهُ مَسْرُوقٌ مِنْهُ

[31378] Waki' narrated to us, he said: Sufyan narrated to us, from Hammad, from Ibrahim, who said: Umar said: "Every lineage that is maintained in Islam is inheriting and inherited."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَانُ سُفْيَانُ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ،
قَالَ: قَالَ عُمَرُ: كُلُّ نَسَبٍ يُتَوَاصَلُ عَلَيْهِ فِي الْإِسْلَامِ،
فَهُوَ وَارِثٌ مَوْرُوثٌ

[31379] Ibn Idris narrated to us, from Ash'ath, from Al-Sha'bi, who said: "If it is a known, connected lineage, he inherits"—meaning the person of unknown lineage (Al-Hamil).

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ، قَالَ: إِذَا
كَانَ نَسَبًا مَعْرُوفًا مَوْصُولًا وَرِثَ يَعْنِي الْحَمِيلَ

[31380] Waki' narrated to us, from Shu'bah, who said: I asked Al-Hakam and Hammad about the person of unknown lineage (Al-Hamil), and they said: "He does not inherit except with proof."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ وَحَمَادًا عَنِ
الْحَمِيلِ، فَقَالَا: لَا يَرِثُ إِلَّا بِبَيِّنَةٍ

[31381] Abd al-Rahim bin Abd al-Rahman Al-Muharibi narrated to us, he said: Za'idah bin Qudamah narrated to us, he said: Ash'ath bin Abi Al-Sha'tha' narrated to us, saying: "A woman from Banu Muharib who was brought [from elsewhere] acknowledged the lineage of a brother of hers who was [also] brought, so Abdullah bin Utbah assigned him inheritance from his sister."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمَنِ الْمُهَارِبِيُّ، قَالَ: ثنا زَائِدَةُ بْنُ فُدَامَةَ، قَالَ: ثنا أَسْعَثُ بْنُ أَبِي الشَّعْنَاءِ، قَالَ: أَفَرَتِ امْرَأَةٌ مِنْ بَنِي مُحَارِبٍ جَلِيلِيَّةٍ بِنَسَبٍ أَخَ لَهَا جَلِيلِيُّ، فَوَرَّأَتْهُ عَبْدُ اللَّهِ بْنُ عُثْبَةَ مِنْ أَخْتِهِ

[31382] Waki' narrated to us, he said: Al-Hakam bin Atiyyah narrated to us, he said: I asked Al-Hasan about the person of unknown lineage (Al-Hamil) who establishes proof that [someone] is his brother. He said: "He inherits from him according to the Book of Allah; {And those of [blood] relationship are more entitled [to inheritance] with one another in the Book of Allah}."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا الْحَكَمُ بْنُ عَطِيَّةَ، قَالَ: سَأَلْتُ الْحَسَنَ عَنِ الْحَمِيلِ يُقْبِلُ الْبَيْتَةَ أَخَوُهُ، قَالَ: يَرِثُهُ فِي كِتَابِ اللَّهِ، وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ

[31383] Ibn Fudayl narrated to us, from Al-Walid bin Juma', from Al-Qasim bin Abd al-Rahman, from Abdullah, who said: "If the apostate apostatizes, his child inherits from him."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ الْوَلِيدِ بْنِ جُمِيعٍ، عَنِ الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِذَا ارْتَدَ الْمُرْتَدُ وَرَثَهُ وَلَدُهُ

[31384] Abu Mu'awiyah narrated to us, from Al-A'mash, from Abu Amr Al-Shaibani, from Ali, that he was brought Al-Mustawrid Al-Ijli who had apostatized. He offered Islam to him, but he refused, so he killed him and divided his inheritance among his Muslim heirs.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَلَيِّ، أَنَّهُ أُتِيَ بِمُسْتَوْرِدِ الْعِجْلِيِّ وَقَدِ ارْتَدَ، فَعَرَضَ عَلَيْهِ الْإِسْلَامَ، فَأَبَى فَقَتَلَهُ وَجَعَلَ مِيرَاثَهُ بَيْنَ وَرَتَّهِ مِنَ الْمُسْلِمِينَ

[31385] Yazid bin Harun narrated to us, from Hajjaj, from Al-Hakam, from Ali, regarding the inheritance of the apostate: "[It is] for his Muslim heirs."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجِ، عَنِ الْحَكَمِ، عَنْ عَلَيِّ، فِي مِيرَاثِ الْمُرْتَدِ لِوَرَتَّهِ مِنَ الْمُسْلِمِينَ

[31386] Ibn Mahdi narrated to us, from Jarir bin Hazim, who said: Umar bin Abd al-Aziz wrote regarding the inheritance of the apostate that it belongs to his Muslim heirs, and the people of apostasy get nothing.

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ جَرِيرِ بْنِ حَازِمٍ، قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْغَرِيزِ فِي مِيرَاثِ الْمُرْتَدِ أَنَّهُ لِوَرَتَّهِ مِنَ الْمُسْلِمِينَ، وَلَنْ يَسَّ لِأَهْلِ الرَّدَّةِ شَيْءٌ

[31387] Ali bin Mushir narrated to us, from Sa'id, from Qatadah, from Al-Hasan, who said: "He is killed, and his inheritance belongs to his Muslim heirs."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، قَالَ: يُقْتَلُ، وَمِيرَاثُهُ لِوَرَثَتِهِ مِنَ الْمُسْلِمِينَ

[31388] Hafs narrated to us, from Umar, from Al-Hasan, who said: "The inheritance of the apostate was assigned to his heirs."

حَدَّثَنَا حَفْصٌ، عَنْ عُمَرَ، عَنْ الْحَسَنِ، قَالَ: جُعِلَ مِيرَاثُ الْمُرْتَدِ لِوَرَثَتِهِ

[31389] Waki' narrated to us, he said: Sufyan narrated to us, from Musa bin Abi Kathir, who said: I asked Sa'id bin Al-Musayyib about the inheritance of the apostate, is it connected? He said: "What [do you mean] is it connected?" I said: "Do his sons inherit from him?" He said: "We inherit from them, but they do not inherit from us."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ مُوسَى بْنِ أَبِي كَثِيرٍ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسَيْبِ، "عَنْ مِيرَاثِ الْمُرْتَدِ هُلْ يُوصَلُ؟ قَالَ: مَا يُوصَلُ؟ فُلِتُّ: يَرِثُهُ بَنُوهُ؟ قَالَ: نَرِثُهُمْ لَا يَرِثُونَا

[31390] Waki' narrated to us, he said: Mis'ar narrated to us, from Abu Al-Sabbah Musa bin Abi Kathir, who said: I heard Sa'id bin Al-Musayyib say: "The apostates—you inherit from them, but they do not inherit from us."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا مِسْعَرٌ، عَنْ أَبِي الصَّبَاحِ مُوسَى بْنِ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبِ، يَقُولُ: الْمُرْتَدُونَ نَرِثُهُمْ، وَلَا يَرِثُونَا

[31391] Abd al-Rahim bin Sulayman narrated to us, from Ash'ath, from Al-Sha'bi and Al-Hakam, who said: "His inheritance is divided between his wife and his

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ، وَالْحَكَمَ، قَالَا: يُقْسَمُ مِيرَاثُهُ بَيْنَ امْرَأَتِهِ وَبَيْنَ وَرَتِّهِ مِنَ الْمُسْلِمِينَ

[31392] Waki' narrated to us, he said: I heard Sufyan say: "If he joins the Abode of War, then returns before his inheritance is divided or the ruler emancipates the mothers of his children and his Mudabbars (slaves promised freedom upon death), then he is more entitled to them."

حَدَّثَنَا وَكِيعٌ، قَالَ: سَمِعْتُ سُفْيَانَ، يَقُولُ: إِذَا لَحِقَ بِذَرِ الْحَرْبِ، ثُمَّ رَجَعَ قَبْلَ أَنْ يُقْسَمَ مِيرَاثُهُ أَوْ يَعْتَقَ الْحَاكِمُ أُمَّهَاتٍ أُولَادِهِ، وَمُدَبَّرَتُهُ فَهُوَ أَحَقُّ بِهِمْ

[31393] Waki' narrated to us, he said: Sufyan narrated to us, from Amr, from Al-Hasan, who said: "The Muslims used to permit the inheritance of the apostate for his family—meaning if he was killed."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنِ الْحَسَنِ، قَالَ: كَانَ الْمُسْلِمُونَ يُطِيبُونَ لِأَهْلِ الْمُرْتَدِ مِيرَاثَهُ يَعْنِي إِذَا قُتِلَ

[31394] Abu Khalid narrated to us, from Yahya bin Sa'id, from Amr bin Shu'aib, that Qatadah, a man from Banu Mudlij, killed his son. So Umar bin Al-Khattab exacted from him one hundred camels: thirty Hiqqah, thirty Jadha'ah, and forty Khalifah (pregnant camels). And he said to the father of the slain: I heard the Messenger of Allah (peace be upon him) say: "There is no inheritance for a killer."

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرُو بْنِ شَعِيبٍ، أَنَّ قَتَادَةَ، رَجُلًا مِنْ بَنِي مُدْلِجٍ قَتَلَ ابْنَهُ، فَأَخَذَ بِهِ عُمَرُ بْنُ الْخَطَّابِ مِائَةً مِنَ الْأَيْلِ تَلَاثَيْنِ حَقَّةً، وَتَلَاثَيْنِ جَدَعَةً وَأَرْبَعَيْنِ خِلْفَةً، وَقَالَ لِأَبِي الْمَقْتُولِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَيْسَ لِقَاتِلٍ مِيرَاثٌ

[31395] Hafs narrated to us, from Hajjaj, from Ibn Abi Najih, from Mujahid, who said: Umar said: "The killer does not inherit."

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ ابْنِ أَبِي لَحِيجٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ عُمَرُ: لَا يَرِثُ الْقَاتِلُ

[31396] Abu Bakr bin Ayyash narrated to us, from Mutarrif, from Al-Sha'bi, who said: Umar said: "The killer does not inherit, [whether] intentionally or by mistake."

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُطَرِّفٍ، عَنْ الشَّعْبِيِّ، قَالَ: قَالَ عُمَرُ: لَا يَرِثُ الْقَاتِلُ عَدْدًا، وَلَا خَطَّا

[31397] Abbad narrated to us, from Hajjaj, from Habib, from Sa'id bin Jubayr, from Ibn Abbas, that a man killed his brother by mistake. Ibn Abbas was asked about that, and he did not assign him inheritance and said: "A killer inherits nothing."

[31398] Shababah narrated to us, from Ibn Abi Dhi'b, from Al-Zuhri, from Sa'id bin Al-Musayyib, who said: The Prophet (peace be upon him) decreed: "A killer does not inherit anything from the blood money (diyah) of his relative whom he killed, [whether] intentionally or by mistake." Al-Zuhri said: The killer does not inherit anything from the blood money of the one killed, even if he is a child or a parent, but he inherits from his [other] wealth, because Allah knew that people kill one another, and it is not fitting for anyone to cut off the inheritances He has ordained.

حَدَّثَنَا عَبَادُ، عَنْ حَاجَاجَ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَاسٍ، أَنَّ رَجُلًا قَتَلَ أخَاهُ خَطًّا، فَسُئِلَ عَنْ ذَلِكَ ابْنُ عَبَاسٍ فَلَمْ يُوَرِّثْهُ وَقَالَ: لَا يَرِثُ قَاتِلٌ شَيْئًا
حَدَّثَنَا شَبَابَةُ، عَنْ ابْنِ أَبِي ذِئْنَبٍ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: فَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَرِثُ قَاتِلٌ مِنْ قَاتِلٍ قَرِيبِهِ شَيْئًا مِنَ الدِّيَةِ عَمَدًا أَوْ خَطًّا، وَقَالَ الزُّهْرِيُّ: الْفَاتِلُ لَا يَرِثُ مِنْ دِيَةِ مَنْ قُتِلَ شَيْئًا، وَإِنْ كَانَ وَلَدًا أَوْ وَالِدًا، وَلَكِنْ يَرِثُ مِنْ مَالِهِ لِأَنَّ اللَّهَ قَدْ عَلِمَ أَنَّ النَّاسَ يَقْتُلُونَ بَعْضَهُمْ بَعْضًا، وَلَا يَتَبَغِي لِأَحَدٍ أَنْ يَقْطُعَ الْمَوَارِيثَ الَّتِي فَرَضَهَا

[31399] Waki' narrated to us, from Hasan, from Laith, from Abu Amr Al-Abdi, from Ali, who said: "The killer does not inherit."

حَدَّثَنَا وَكِبِيعُ، عَنْ حَسَنٍ، عَنْ لَيْثٍ، عَنْ أَبِي عَمْرٍو الْعَبْدِيِّ، عَنْ عَلَيِّ، قَالَ: لَا يَرِثُ الْقَاتِلُ

[31400] Yazid bin Harun narrated to us, from Hajjaj, from Ata, who said: "The killer does not inherit anything from the blood money nor from the wealth."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَجَاجٍ، عَنْ عَطَاءٍ، قَالَ: لَا يَرِثُ الْقَاتِلُ مِنَ الدِّيَةِ، وَلَا مِنَ الْمَالِ شَيْئًا

[31401] Ibrahim b. Sadaqah told us, from Yunus, from Al-Hasan, "that he used not to give the killer any inheritance, and he saw that he [the killer] is blocked [from inheriting]."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ صَدَقَةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يُورِثُ الْقَاتِلَ وَيَرَى أَنَّهُ يُحْجَبُ

[31402] Hammad b. Mas'adah told us, from Ibn Abi Dhi'b, he said: I asked Ibn Shihab about the killer, whether he inherits anything. He said: Sa'id b. Al-Musayyib said: "The Sunnah has passed that the killer does not inherit anything."

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ ابْنِ أَبِي ذِئْبٍ، قَالَ: سَأَلْتُ ابْنَ شِهَابٍ، عَنِ الْقَاتِلِ يَرِثُ شَيْئًا، فَقَالَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبٍ: مَضَتِ السُّنْنَةُ أَنَّ الْقَاتِلَ لَا يَرِثُ شَيْئًا

[31403] Hammad b. Mas'adah told us, from Ibn Abi Dhi'b, from 'Abd al-Wahid b. Abi 'Awn, he said: Muhammad b. Jubayr said: "The intentional killer does not inherit from the blood money (Diyah) nor from other than it anything. And the accidental killer does not inherit from the blood money anything, but inherits from other than it if there is any."

حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ عَبْدِ الْوَاحِدِ بْنِ أَبِي عَوْنَى، قَالَ: قَالَ مُحَمَّدُ بْنُ جُبَيْرٍ: الْقَاتِلُ عَمْدًا لَا يَرِثُ مِنَ الدَّيْنِ وَلَا مِنْ غَيْرِهَا شَيْئًا، وَالْفَاتِلُ حَطَّاً لَا يَرِثُ مِنَ الدَّيْنِ شَيْئًا، وَيَرِثُ مِنْ غَيْرِهَا إِنْ كَانَ

[31404] 'Abd al-Wahhab Al-Thaqafi told us, from Yahya b. Sa'id, from 'Urwah, he said: "The killer does not inherit."

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَافِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُرْوَةَ، قَالَ: لَا يَرِثُ الْقَاتِلُ

[31405] Hatim told us, from Hisham, from his father, he said: "A killer does not inherit anything."

حَدَّثَنَا حَاتِمٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: لَا يَرِثُ قَاتِلٌ شَيْئًا

[31406] Ibn Abi Ghaniyyah told us, from his father, from Al-Hakam, he said: "If a man kills his son or his brother, he does not inherit from him, and the closest person after him inherits from him."

حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ، عَنْ أَبِيهِ، عَنْ الْحَكَمِ، قَالَ: إِذَا قَتَلَ الرَّجُلُ ابْنَهُ أَوْ أَخَاهُ لَمْ يَرِثْهُ، وَوَرِثَهُ أَقْرَبُ النَّاسِ بَعْدَهُ

[31407] Isma'il b. 'Ayyash told us, from Ibn Jurayj, from 'Ata', he said: "If he killed him by mistake, he inherits from his wealth but does not inherit from his blood money. And if he killed him intentionally, he does not inherit from his wealth nor from his blood money."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ،
قَالَ: إِنْ قَتَلَهُ حَطَّاً وَرِثَهُ مِنْ مَالِهِ، وَلَمْ يَرِثْ مِنْ دِيْتِهِ،
وَإِنْ قَتَلَهُ عَمْدًا لَمْ يَرِثْ مِنْ مَالِهِ وَلَا مِنْ دِيْتِهِ

[31408] 'Abd al-A'la told us, from Ma'mar, from Az-Zuhri, he said: "If he kills his relative (Wali) by mistake, he inherits from his wealth but does not inherit from his blood money. And if he kills him intentionally, he does not inherit from his wealth nor from his blood money."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ: إِذَا
قَتَلَ وَلِيَّهُ حَطَّاً وَرِثَهُ مِنْ مَالِهِ، وَلَمْ يَرِثْ مِنْ دِيْتِهِ، وَإِنْ
قَتَلَهُ عَمْدًا لَمْ يَرِثْ مِنْ مَالِهِ وَلَا مِنْ دِيْتِهِ

[31409] Waki' told us, he said: 'Ali b. Mubarak told us, from Yahya b. Abi Kathir, from 'Ali, regarding a man who killed his mother. He said: "If it was by mistake, he inherits; and if it was intentional, he does not inherit." Waki' said: The intentional killer and the accidental killer do not inherit from the blood money nor from the wealth.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا عَلَيُّ بْنُ مُبَارَكٍ، عَنْ يَحْيَى بْنِ
أَبِي كَثِيرٍ، عَنْ عَلَيٍّ، فِي رَجُلٍ قَتَلَ أُمَّةً فَقَالَ: إِنْ كَانَ
حَطَّاً وَرِثَهُ، وَإِنْ كَانَ عَمْدًا لَمْ يَرِثْ، قَالَ وَكِيعٌ: لَا
يَرِثُ قَاتِلٌ عَمْدٌ، وَلَا حَطَّاً مِنَ الدِّيَةِ وَلَا مِنَ الْمَالِ

[31410] Yahya b. Ya'la told us, from Mansur, from Ibrahim, he said: "The killer does not inherit."

حَدَّثَنَا يَحْيَى بْنُ يَعْلَمَى، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ:
لَا يَرِثُ الْفَاقِلُ

[31411] Waki' told us, from Sufyan, from Mansur, from Ibrahim, he said: "The killer does not inherit anything from his [victim's] blood money nor from his wealth."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
قَالَ: لَا يَرِثُ الْفَاقِلُ شَيْئًا مِنْ دِيْتِهِ، وَلَا مِنْ مَالِهِ

[31412] Yahya b. Yaman told us, from Sufyan, from a man, from Al-Qasim, he said: "The killer does not inherit."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ رَجُلٍ، عَنْ
أَقْلَاسِيمَ، قَالَ: لَا يَرِثُ الْفَاقِلُ

[31413] Yahya b. Yaman told us, from Sufyan, from Layth, from Tawus, he said: "The killer does not inherit."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ
طَاؤُسٍ، قَالَ: لَا يَرِثُ الْفَاقِلُ

[31414] Rawh b. 'Ubada told us, from Muhammad b. Abi Hafsah, he said: Ibn Shihab told me, from 'Ali b. Husayn, "that he used not to give inheritance to the child of Zina (fornication), even if the man claimed him."

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي حَفْصَةَ، قَالَ:
حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّهُ كَانَ لَا
يُرِثُ وَلَدَ الزِّنَاءِ وَإِنْ ادْعَاهُ الرَّجُلُ

[31415] Ad-Dahhak b. Makhlad told us, from Ibn Jurayj, from Ibn Tawus, he said: I said to him: "What did your father say regarding a child of Zina whose Mawali or masters free him, then his father claims him (Yastalhiquhu) while knowing that he is his son?" He said: He used to say: "He does not inherit."

حَدَّثَنَا الصَّحَّاكُ بْنُ مَخْلِدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَاؤِسٍ، قَالَ: قُلْتُ لَهُ: "مَا كَانَ أَبُوكَ يَقُولُ: فِي وَلْدِ الرِّزْنَا يَعْتِقُهُ مَوْالِيهِ، أَوْ سَادَتُهُ فَيَسْتَلْحِقُهُ أَبُوهُ وَقَدْ عَلِمَ أَنَّهُ أَبُوهُ، قَالَ: كَانَ يَقُولُ: لَا يَرِثُ

[31416] Ad-Dahhak told us, from Ibn Jurayj, from 'Ata', that he said: "He inherits from him if his Mawali acknowledge that he is his son. And if his Mawali deny it and dispute with him, he does not inherit."

حَدَّثَنَا الصَّحَّاكُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُ قَالَ: يَرِثُهُ إِذَا عَرَفَ مَوْالِيهِ أَنَّهُ ابْنُهُ، وَإِنْ أَنْكَرَ مَوْالِيهِ وَخَاصَّمَهُ لَمْ يَرِثُ

[31417] Ad-Dahhak b. Makhlad told us, from Ibn Jurayj, from 'Amr b. Shu'ayb, he said: The Messenger of Allah, peace be upon him, said: "Whoever commits fornication with a free woman or a slave woman of a people, the child is a child of Zina; he does not inherit nor is he inherited from."

حَدَّثَنَا الصَّحَّاكُ بْنُ مَخْلِدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ عَاهَرَ بِأُمْرَأَةٍ حُرَّةً أَوْ أَمَةً فَوْمٌ فَالْوَلْدُ وَلْدُ زَنًا، لَا يَرِثُ وَلَا يُورَثُ

[31418] Muhammad b. Abi 'Adi told us, from Ash'ath, from Muhammad, regarding a son born from Zina. He said: "He is not affiliated [to the father]."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ، فِي
ابْنِ تَوَلْدٍ مِنَ الزِّنَا، قَالَ: لَا يُلْحَقُ

[31419] Hushaym told us, from Mughirah, from Simak, from Ibrahim, he said: "The child of Zina does not inherit. Only he inherits upon whose father the Hadd punishment is not established, or [whose father] owns his mother by marriage or purchase."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ سِمَاكٍ، عَنْ إِبْرَاهِيمَ،
قَالَ: لَا يَرِثُ وَلْدُ الزِّنَا، إِنَّمَا يَرِثُ مَنْ لَا يُقْلَمُ عَلَى أَبِيهِ
الْحَدُّ، أَوْ يَمْلِكُ أُمَّهُ بِنْكَاحٍ أَوْ شِرَاءً

[31420] Yahya b. Adam told us, from Zuhayr, from Al-Hasan b. Al-Hurr, from Al-Hakam, he said: He told me "that the child of Zina is not inherited from by the one who claims him, nor does the born child inherit from him."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ رُهْبَرٍ، عَنْ الْخَسَنِ بْنِ الْحُرَّ،
عَنِ الْحَكَمِ، قَالَ: حَدَّثَنِي أَنَّ وَلَدَ الزِّنَا لَا يَرِثُهُ الْذِي
يَدَعُهُ وَلَا يَرِثُهُ الْمَوْلُودُ

[31421] Ibn Mubarak told us, from Ma'mar, from Az-Zuhri, he said: "He inherits by the closer of the two lineages."

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، قَالَ:
يَرِثُ بِأَنْزَى النَّسَبَيْنِ

[31422] Ibn Mubarak told us, from Sa'id, from Qatadah, from Al-Hasan, regarding a man who left his daughter, or his sister who was his wife. He said: "She inherits by her closer kinship." He said: And Qatadah said: "She gets all the wealth."

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ،
فِي رَجُلٍ تَرَكَ ابْنَتَهُ، أَوْ أُخْتَهُ امْرَأَةً لَهُ قَالَ: تَرِثُ بِأَذْنِي
قَرَابَتَهَا، قَالَ: وَقَالَ قَتَادَةُ: لَهَا الْمَالُ كُلُّهُ

[31423] Waki' told us, from Sufyan, from Ma'mar, from Az-Zuhri, he said: "The Magian does not inherit except in one way."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَعْنَى، عَنِ الزُّهْرِيِّ،
قَالَ: لَا يَرِثُ الْمَجُوسِيُّ إِلَّا بِوْجَهٍ وَاحِدٍ

[31424] Waki' told us, from Sufyan, from someone who heard Ash-Sha'bi, from 'Ali and 'Abdullah, "that they used to give the Magian inheritance from both ways."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَمَّنْ سَمِعَ الشَّعْبِيَّ، عَنْ
عَلِيٍّ، وَعَبْدِ اللَّهِ، أَنَّهُمَا كَانَا يُورِثَانِ الْمَجُوسِيَّ مِنْ
الْوَجْهَيْنِ

[31425] Yazid b. Harun told us, from Hammad b. Salamah, he said: I asked Hammad about the inheritance of the Magian. He said: "They inherit from the way which is permissible."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، قَالَ:
سَأَلْتُ حَمَادًا، عَنْ مِيرَاثِ الْمَجُوسِيِّ، قَالَ: يَرِثُونَ مِنْ
الْوَجْهِ الَّذِي يَحِلُّ

[31426] Waki' told us, from Sufyan, regarding a Magian who married his daughter and had two daughters from her, then one of them died after the death of the father. He said: "For her full sister [from her father and mother] is half, and for her sister from her father - who is her mother - is the sixth, completing the two-thirds; she was blocked by herself."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، فِي مَجُوسِيٍّ تَرَوَّجَ ابْنَةً
فَأَصَابَهُ مِنْهَا ابْنَتَيْنِ، ثُمَّ مَاتَتْ إِحْدَاهُمَا بَعْدَ مَوْتِ الْأَبِ،
قَالَ: لِأَخْتِهَا لَأَبِيهَا وَلِأُمِّهَا النَّصْفُ، وَلِأَخْتِهَا لَأَبِيهَا
وَهِيَ أُمِّهَا السُّدُّسُ تَكْمِلَةً لِلثَّلَاثَيْنِ، حَجِبَتْ بِنَفْسِهَا

[31427] Hushaym told us, from Abu Bishr, from 'Ata', that a man freed a slave of his as Sa'ibah (set free without Wala'). He died and left wealth. So Ibn Mas'ud was asked, and he said: "The people of Islam do not practice Tasyeeb (setting free without Wala'); only the people of Jahiliyyah used to practice Tasyeeb. You are his Moula and the provider of his blessing, and the most entitled of people to his inheritance. And if you feel reluctant about anything, then there are many heirs here," meaning the Treasury (Bayt al-Mal).

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ عَطَاءٍ، أَنَّ رَجُلًا أَعْتَقَ
عُلَامًا لَهُ سَائِبَةً، فَمَاتَ وَتَرَكَ مَالًا، فَسُلِّمَ إِبْرَاهِيمُ
فَقَالَ: إِنَّ أَهْلَ الْإِسْلَامِ لَا يُسَيِّبُونَ، إِنَّمَا كَانَتْ نُسَيْبَ
أَهْلُ الْجَاهِلِيَّةِ أَنْتَ مَوْلَاهُ وَوَلِيُّ نِعْمَتِهِ وَأَوْلَى النَّاسِ
بِمِيرَاثِهِ، وَإِنْ تَحْرَجْتُ مِنْ شَيْءٍ فَهَا هُنَا وَرَئِهُ كَثِيرٌ
يَعْنِي بَيْتَ الْمَالِ

[31428] Ibn 'Ulayyah told us, from Ibn 'Awn, from Ash-Sha'bi, he said: Ibn Mas'ud was brought the wealth of people whom they had freed as Sa'ibah. So he said to his Mawali: "This is the wealth of your Moula." They said: "We have no need for it; we had freed him as Sa'ibah." So Ibn Mas'ud said: "Indeed, there is a place for it in the wealth of the Muslims."

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنِ ابْنِ عَوْنِ، عَنِ الشَّعْبِيِّ، قَالَ: أَتَيَ أَبْنُ مَسْعُودٍ بِمَالِ أَنْاسٍ أَعْتَقُوهُ سَائِبَةً، فَقَالَ لِمَوَالِيهِ: هَذَا مَالٌ مَوْلَاكُمْ، قَالُوا: لَا حَاجَةَ لَنَا بِهِ، إِنَّا كُنَّا أَعْتَقْنَاهُ سَائِبَةً، فَقَالَ أَبْنُ مَسْعُودٍ: إِنَّ فِي أَمْوَالِ الْمُسْلِمِينَ لَهُ مَوْضِعًا

[31429] Ibn 'Ulayyah told us, from At-Taymi, from Abu 'Uthman, he said: 'Umar said: "The Sa'ibah and the charity are for their day [Day of Judgment]."

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، قَالَ: قَالَ عُمَرُ: السَّائِبَةُ وَالصَّدَقَةُ لِيَوْمِهِمَا

[31430] Ibn 'Ulayyah told us, from At-Taymi, from Bakr b. 'Abdullah Al-Muzani, that Ibn 'Umar "was brought thirty thousand. He said: I think he said: 'I freed him as Sa'ibah.' So he ordered that slaves be bought with it."

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنِ التَّيْمِيِّ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَانِيِّ، أَنَّ أَبْنَ عُمَرَ "أَتَيَ بِثَلَاثِينَ آلْفًا، قَالَ: أَحْسَبُهُ، قَالَ: أَعْتَقْنَاهُ سَائِبَةً، فَأَمَرَ أَنْ يُشْرَى بِهِ رِقَابٌ

[31431] Waki' told us, he said: Zakariyya told us, from 'Amir, "regarding a man who freed a slave of his as Sa'ibah. He said: 'The inheritance belongs to his Moula.'"

حَدَّثَنَا وَكِيعٌ، قَالَ ثنا زَكَرِيَّا، عَنْ عَامِرٍ، "فِي رَجُلٍ أَعْنَقَ غُلَامًا لَهُ سَائِبَةً، قَالَ: الْمِيرَاثُ لِمَوْلَاهُ"

[31432] Hatim b. Wardan told us, from Yunus, he said: Al-Hasan was asked about the inheritance of the Sa'ibah. He said: "Every freed slave is a Sa'ibah."

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ يُونُسَ، قَالَ: سُئِلَ الْحَسَنُ، عَنْ مِيرَاثِ السَّائِبَةِ، فَقَالَ: كُلُّ عَبْرِيقٍ سَائِبَةٌ"

[31433] Ibn 'Ulayyah told us, from Ibn 'Awn, from Muhammad, he said: "I do not know the inheritance of the Sa'ibah except for his Mawali, except that..."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ، قَالَ: لَا أَعْلَمُ مِيرَاثَ السَّائِبَةِ إِلَّا لِمَوَالِيهِ إِلَّا أَنَّ

[31434] Waki' told us, he said: Shu'bah told us, from Salamah b. Kuhayl, from Abu 'Amr Al-Shaybani, he said: 'Abdullah said: "The Sa'ibah puts his wealth wherever he wills."

حَدَّثَنَا وَكِيعٌ، قَالَ ثنا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، قَالَ: قَالَ عَبْدُ اللَّهِ: السَّائِبَةُ يَضَعُ مَالَهُ حِينَ شَاءَ

[31435] Waki' told us, he said: Bistam b. Muslim told us, from 'Ata' b. Abi Rabah, that Tariq b. Al-Muraqqa' freed a slave of his for the sake of Allah. He died and left wealth. It was offered to his Moula Tariq, but he said: "Something I dedicated to Allah, I will not take back." So they wrote about that to 'Umar. "So 'Umar wrote: 'Offer the wealth to Tariq. If he accepts it, then that is it; otherwise, buy slaves with it and free them.' He said: So it reached fifteen heads [slaves]."

حَدَّثَنَا وَكِبِيعُ، قَالَ ثُنَانِ بْنُ سُطَّامَ بْنُ مُسْلِمٍ، عَنْ عَطَاءَ بْنِ أَبِي رَبَاحٍ، أَنَّ طَارِقَ بْنَ الْمُرَاقِعَ، أَعْنَقَ غُلَامًا لِهِ لِلَّهِ، فَمَاتَ وَتَرَكَ مَالًا، فَعُرِضَ عَلَى مَوْلَاهُ طَارِقٍ، فَقَالَ: شَيْءٌ جَعَلْنَاهُ لِلَّهِ، فَلَسْتُ بِعَادِدٍ فِيهِ، فَكَتَبَ فِي ذَلِكَ إِلَى عُمَرَ، "فَكَتَبَ عُمَرُ أَنَّ اغْرِضُوا الْمَالَ عَلَى طَارِقٍ، فَإِنْ قَبِلَهُ فَذَاكَ، وَإِلَّا فَاسْتَرُوا بِهِ رَقِيقًا فَأَعْنِقُوهُمْ، قَالَ: فَبَلَغَ خَمْسَةً عَشَرَ رَأْسًا

[31436] 'Abd al-A'la told us, from Hisham, from Muhammad, that a woman from the Ansar freed Salim as Sa'ibah, then said to him: "Ally yourself with whomever you wish." So he allied himself with Abu Hudhayfah b. 'Utbah. He was killed on the day of Al-Yamamah, so his wealth was given to the one who freed him.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ أَعْنَقَتْ سَالِمًا سَائِبَةً، ثُمَّ قَالَتْ لَهُ: وَالَّذِي شِئْتَ فَوَالى أَبَا حُدَيْفَةَ بْنَ عُثْنَةَ، فَأَصْبَبَ يَوْمَ الْيَمَامَةِ، فَدَفَعَ مَالَهُ إِلَى الَّتِي أَعْنَقَتْهُ

[31437] Sufyan b. 'Uyaynah told us, from Az-Zuhri, from 'Ali b. Husayn, from 'Amr b. 'Uthman, from Usamah b. Zayd, he said: The Messenger of Allah, peace be upon him, said: "Two different religions do not inherit from each other."

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ عَلَيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَتَوَارَثُ الْمِلَّاتُ الْمُخْتَلِفَاتُ

[31438] Waki' told us, he said: Sufyan and Shu'bah told us, from Qays b. Muslim, from Tariq b. Shihab, that a polytheist Jewish paternal aunt of Al-Ash'ath b. Qays died. 'Umar did not give him any inheritance from her, and said: "The people of her religion inherit from her."

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا سُفْيَانُ، وَشُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، أَنَّ الْأَسْعَثَ بْنَ قَيْسِ، مَاتَتْ عَمَّةُ لَهُ مُشْرِكَةً يَهُودِيَّةً، فَلَمْ يُورَثُهُ عَمَرُ مِنْهَا، وَقَالَ: يَرِثُهَا أَهْلُ دِينِهَا

[31439] Waki' told us, he said: Sufyan told us, from Abu Ishaq, from 'Abdullah b. Ma'qil, "that a paternal aunt of Al-Ash'ath b. Qays died while she was a Jewess. 'Umar did not give him any inheritance from her and said: 'The people of her religion inherit from her.'"

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، "إِنَّ عَمَّةً لِلْأَسْعَثِ بْنِ قَيْسِ مَاتَتْ وَهِيَ يَهُودِيَّةً، فَلَمْ يُورَثُهُ عَمَرُ مِنْهَا شَيْئًا وَقَالَ: يَرِثُهَا أَهْلُ دِينِهَا

[31440] Waki' told us, he said: Isma'il b. Abi Khalid told us, from 'Amir, from 'Umar, he said: "The people of her religion inherit from her; every religion follows its religion."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَامِرٍ، عَنْ عُمَرَ، قَالَ: يَرِثُهَا أَهْلُ دِينِهَا، كُلُّ مِلَّةٍ تَتَّبِعُ مِلَّتَهَا

[31441] Waki' told us, he said: Ja'far b. Burqan told us, from Maymun b. Mihran, he said: Al-'Urs b. Qays Al-Kindi sent for me and asked me about two Christian brothers, one of whom became Muslim and the other died leaving wealth. I said: Mu'awiyah used to say: "If he were a Christian he would have inherited from him, so Islam did not increase him except in strength [of claim]." Al-'Urs b. Qays said: "We knew that. And 'Umar b. Al-Khattab, regarding the paternal aunt of Al-Ash'ath b. Qays who died as a Jewess, 'Umar did not give him any inheritance from her."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا جَعْفُرُ بْنُ بُرْقَانَ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، قَالَ: أَرْسَلَ إِلَيَّ الْعُرْسُ بْنُ قَيْسِ الْكَنْدِيُّ، فَسَأَلَنِي عَنْ أَخْوَيْنِ نَصْرَانِيَّيْنِ أَسْلَمَ أَحَدُهُمَا وَمَاتَ الْأَخْرُ وَرَرَكَ مَالًاً، فَقُلْتُ: كَانَ مُعَاوِيَةً يَقُولُ: لَوْ كَانَ نَصْرَانِيًّا وَرَرَهُ، فَلَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا شَدَّةً، قَالَ الْعُرْسُ بْنُ قَيْسِ: إِنَّا ذَلِكَ عَلِمْنَا، وَعُمَرُ بْنُ الْخَطَّابِ فِي عَمَّةِ الْأَشْعَثِ بْنِ قَيْسِ، مَاتَتْ وَهِيَ يَهُودِيَّةً فَلَمْ يُورِثُهُ عُمَرُ بْنُهَا شَيْئًا

[31442] Abu Al-Ahwas told us, from Abu Ishaq, from Al-Harith, from 'Ali, he said: "The disbeliever does not inherit from the Muslim, nor does the Muslim inherit from the disbeliever."

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيٌّ، قَالَ: لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ، وَلَا الْمُسْلِمُ الْكَافِرَ

[31443] Waki' told us, he said: Sufyan told us, from Abu Ishaq, from Al-Harith, from 'Ali, with the like of it, and added to it: "Unless he is his slave, then he inherits [from] him."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيٌّ، مِثْلُهُ، وَرَادٌ فِيهِ: إِلَّا أَنْ يَكُونَ عَبْدًا لَّهُ، فَيَرِثُهُ

[31444] 'Abdah told us, from Yahya b. Sa'id, from Sulayman b. Yasar, from 'Umar, regarding a Jewess who died. He said: "The people of her religion inherit from her."

حَدَّثَنَا عَبْدَهُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عُمَرَ، فِي يَهُودِيَّةِ مَائِتَّ، قَالَ: يَرِثُهَا أَهْلُ دِينِهَا

[31445] Muhammad b. Fudayl told us, from Bassam, from Fudayl, from Ibrahim, he said: "The Christian does not inherit from the Muslim, nor does the Muslim inherit from the Christian." This is the opinion of 'Ali and Zayd. As for 'Abdullah b. Mas'ud, "he used to judge that they block [heirs] but do not inherit."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ بَسَّامٍ، عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا يَرِثُ النَّصَرَانِيُّ الْمُسْلِمَ، وَلَا الْمُسْلِمُ النَّصَرَانِيُّ، فَهَذَا قَوْلُ عَلَيٌّ وَزَيْدٍ، وَأَمَّا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَإِنَّهُ كَانَ يَقْضِي بِأَنَّهُمْ يَحْجُجُونَ، وَلَا يُورَثُونَ

[31446] Hafs told us, from Dawud, from Sa'id b. Jubayr, he said: 'Umar said: "The disbeliever does not inherit from the Muslim, nor does the Muslim inherit from the disbeliever."

[31447] 'Ali b. Mushir told us, from Ash-Shaybani, from Sa'id b. Jubayr, he said: 'Umar said the like of it.

حَدَّثَنَا حَفْصٌ، عَنْ دَاؤِدَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قَالَ
عُمَرُ: لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ، وَلَا الْمُسْلِمُ الْكَافِرَ

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، قَالَ: قَالَ عُمَرُ مِثْلَهُ

[31448] Kathir b. Hisham told us, from Ja'far b. Burqan, from Az-Zuhri, he said: "The Muslim did not inherit from the disbeliever, nor the disbeliever from the Muslim, during the time of the Messenger of Allah, peace be upon him, nor during the time of Abu Bakr, nor during the time of 'Umar. When Mu'awiyah took charge, he gave the Muslim inheritance from the disbeliever but did not give the disbeliever inheritance from the Muslim." He said: The Caliphs adopted that until 'Umar b. 'Abd al-'Aziz came to power, and he returned to the first Sunnah. Then Yazid b. 'Abd al-Malik adopted that [Mu'awiyah's practice], and when Hisham b. 'Abd al-Malik came to power, he adopted the Sunnah of the Caliphs.

[31449] Asbat b. Muhammad told us, from Ash'ath, from Abu Az-Zubayr, from Jabir, he said: "A man does not inherit from other than the people of his religion, unless he is a man's slave or his female slave."

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ الزُّهْرِيِّ، قَالَ: لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلَا الْكَافِرُ الْمُسْلِمُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا عَهْدُ أَبِي بَكْرٍ، وَلَا عَهْدُ عُمَرَ، فَلَمَّا وُلِّيَ مُعاوِيَةً وَرَثَ الْمُسْلِمَ مِنَ الْكَافِرِ وَلَمْ يُورِثِ الْكَافِرَ مِنَ الْمُسْلِمِ، قَالَ: فَأَخَذَ بِذَلِكَ الْخُلُفَاءَ حَتَّى قَامَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، فَرَاجَعَ السُّنْنَةَ الْأُولَى، ثُمَّ أَخَذَ بِذَلِكَ يَزِيدُ بْنُ عَبْدِ الْمَالِكِ، فَلَمَّا قَامَ هِشَامُ بْنُ عَبْدِ الْمَالِكِ أَخَذَ بِسُنْنَةَ الْخُلُفَاءِ

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: لَا يَرِثُ الرَّجُلُ غَيْرَ أَهْلِ مَلِّتِهِ إِلَّا أَنْ يَكُونَ عَبْدَ رَجُلٍ أَوْ امْتَنَّةً

[31450] Ghundar told us, from Shu'bah, from 'Amr b. Abi Hakim, from 'Abdullah b. Buraydah, from Yahya b. Ya'mar, from Abu Al-Aswad Ad-Du'ali, he said: Mu'adh was in Yemen, and they referred a case to him regarding a Jew who died and left his Muslim brother. Mu'adh said: I heard the Messenger of Allah, peace be upon him, say: "Indeed, Islam increases and does not decrease." So he gave him inheritance.

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرٍو بْنِ أَبِي حَكِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الأَسْوَدِ الدُّولِيِّ، قَالَ: كَانَ مُعَادُ بْنَ الْيَمْنَ، فَارْتَفَعُوا إِلَيْهِ فِي يَهُودِيٍّ مَاتَ وَتَرَكَ أَخَاهُ مُسْلِمًا، فَقَالَ مُعَادُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ الْإِسْلَامَ يَزِيدُ وَلَا يَنْفَصُ فَوَرَّتُهُ

[31451] Waki' told us, he said: Isma'il told us, from Al-Sha'bi, from 'Abd Allah b. Ma'qil, who said: "I have not seen a judgment after the judgment of the Companions of the Messenger of Allah (saw) better than the judgment Mu'awiyah passed regarding the People of the Book. He said: 'We inherit from them, but they do not inherit from us, just as it is lawful for us to marry among them, but it is not lawful for them to marry among us.'"

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، قَالَ: مَا رَأَيْتُ قَضَاءً بَعْدَ قَضَاءِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَحْسَنَ مِنْ قَضَاءٍ قَضَى بِهِ مُعَاوِيَةُ فِي أَهْلِ الْكِتَابِ قَالَ: تَرَثُّهُمْ، وَلَا يَرَثُونَا كَمَا يَحِلُّ لَنَا النِّكَاحُ فِيهِمْ، وَلَا يَحِلُّ لَهُمُ النِّكَاحُ فِينَا

[31452] Waki' told us, he said: Sufyan told us, from a man, from Al-Hasan, who said: "A Jew does not inherit from a Christian, nor does a Christian inherit from a Jew."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ رَجُلٍ، عَنْ الْحَسَنِ،
قَالَ: لَا يَرِثُ الْيَهُودِيُّ النَّصَارَانِيُّ، وَلَا يَرِثُ النَّصَارَانِيُّ
الْيَهُودِيُّ

[31453] Waki' told us, he said: Sufyan told us: "Islam is a religion, and Shirk (polytheism) is a religion."

حَدَّثَنَا وَكِيعٌ، قَالَ: قَالَ حَدَّثَنَا سُفْيَانُ: إِسْلَامٌ مِلَّةٌ،
وَالشَّرْكُ مِلَّةٌ

[31454] Ibn Idris told us, from Shu'bah, from Al-Hakam and Hammad, who both said: "Islam is a religion, and Shirk is a religion."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، وَهَمَادِ،
قَالَا: إِسْلَامٌ مِلَّةٌ، وَالشَّرْكُ مِلَّةٌ

[31455] Al-Thaqafi told us, from Khalid, from Muhammad b. Sirin, regarding a man who freed a Christian slave of his and then died. He said: "He does not inherit from him."

حَدَّثَنَا الثَّقَافِيُّ، عَنْ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، "فِي
رَجُلٍ أَعْتَقَ عَبْدًا لِهِ نَصَارَانِيًّا ثُمَّ مَاتَ، قَالَ: لَا يَرِثُهُ"

[31456] Ya'la told us, from Yahya b. Sa'id, from Isma'il b. Abi Hakim, that 'Umar b. 'Abd al-Aziz freed a Christian slave of his. Then he died, so he placed his inheritance in the Bayt al-Mal (Public Treasury).

حَدَّثَنَا يَعْلَى، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي
حَكِيمٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَعْتَقَ عَبْدًا لِهِ
نَصَارَانِيًّا، فَمَاتَ فَجَعَلَ مِيرَاثَهُ فِي بَيْتِ الْمَالِ

[31457] Hushaym told us, from Yunus, from Al-Hasan, that he used to say: "If a child dies and one of his parents is a Muslim," they said: "The Muslim parent inherits from him, to the exclusion of the disbelievers among them."

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ:
إِذَا مَاتَ الصَّابِيُّ وَاحْدَهُ أَبُوْيْهِ مُسْلِمٌ قَالَا: يَرِثُهُ الْمُسْلِمُ
مِنْهُمَا دُونَ الْكُفَّارِ مِنْهُمَا

[31458] Hushaym told us, from Mughirah, from Ibrahim, and [from] Hajjaj, from 'Ata', the like of that.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَحَجَاجَ، عَنْ
عَطَاءٍ، مِثْلَ ذَلِكَ

[31459] Ghundar told us, from Shu'bah, who said: I asked Al-Hakam and Hammad about a child who dies as a Muslim. He said: "He is with the Muslim; he inherits from the Muslim and the Muslim inherits from him."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ وَحَمَادًا،
عَنِ الصَّابِيِّ يَمُوتُ مُسْلِمًا قَالَ: هُوَ مَعَ الْمُسْلِمِ، يَرِثُ
الْمُسْلِمِ وَيَرِثُهُ الْمُسْلِمُ

[31460] Ibn 'Ulayyah told us, from 'Uthman al-Batti, from 'Abd al-Hamid b. Salamah, from his father, from his grandfather, that his parents disputed over him before the Prophet (saw); one of them was a Muslim and the other a disbeliever. He gave him the choice, and he leaned towards the disbeliever. He said: "O Allah, guide him," so he turned towards the Muslim, and he ruled in his favor.

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ عُتْمَانَ الْبَنِيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ أَبَوَيْهِ اخْتَصَّا فِيهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدُهُمَا مُسْلِمٌ وَالْأُخْرُ كَافِرٌ، فَخَيَّرَهُ فَمَالَ إِلَى الْكَافِرِ فَقَالَ: اللَّهُمَّ اهْدِ فَتَوْجَهَ إِلَيْهِ الْمُسْلِمِ فَقَضَى لَهُ بِهِ

[31461] Abu Mu'awiyah told us, from Ash'ath, from Al-Hasan, from 'Umar, who said: "The child is with the Muslim parent."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، عَنْ عُمَرَ، قَالَ: الْوَلَدُ مَعَ الْوَالِدِ الْمُسْلِمِ

[31462] Abu Mu'awiyah told us, from Ash'ath, from Al-Sha'bi, from Shurayh, the like of it.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَشْعَثَ، عَنْ الشَّعَبِيِّ، عَنْ شُرَيْحٍ، مِثْلُهُ

[31463] Ibn Idris told us, from Ash'ath, from Al-Sha'bi, from Shurayh, who said: "He belongs to the Muslim parent."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ أَشْعَثَ، عَنْ الشَّعَبِيِّ، عَنْ شُرَيْحٍ، قَالَ: هُوَ لِلْوَالِدِ الْمُسْلِمِ

[31464] Ibn Khalid told us, from Hajjaj, from 'Ata' and Al-Hasan, regarding a Jew or Christian who accepts Islam: "The child is with the Muslim."

حَدَّثَنَا ابْنُ خَالِدٍ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، وَالْحَسَنِ، فِي
الْيَهُودِيِّ وَالنَّصْرَانِيِّ يُسْلِمُ الْوَلَدُ مَعَ الْمُسْلِمِ

[31465] 'Abd al-A'la told us, from Hisham, from Al-Hasan, that he said: "If a Jewish or Christian woman dies while married to a Muslim and has small children from him, the children are with their Muslim father. If they die while young, their inheritance belongs to their Muslim father; their mother gets nothing of the inheritance as long as they are young."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ:
إِذَا مَاتَتْ يَهُودِيَّةً أَوْ نَصْرَانِيَّةً تَحْتَ مُسْلِمٍ لَهُ مِنْهَا أُولَادٌ
صِغَارٌ، فَإِنَّ الْوَلَدَ مَعَ أَبِيهِمُ الْمُسْلِمِ، فَإِنْ مَاتُوا وَهُمْ
صِغَارٌ فَمِيراثُهُمْ لِأَبِيهِمُ الْمُسْلِمِ، لَيْسَ لِأُمِّهِمْ مِنَ
الْمِيرَاثِ شَيْءٌ مَا ذَادُوا صِغَارًا

[31466] Husayn b. 'Ali told us, from Za'idah, from Simak, from Hanash, who said: A man had intercourse with a slave girl, then sold her to another, and both had intercourse with her. They came together to her in one period of purity (Tuhr), and she gave birth to a boy. They came to 'Ali, and 'Ali said: "You two have left [it], and it is not for his mother. He belongs to the survivor of you, like his mother."

حَدَّثَنَا حُسْيِنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ سِمَاكِ، عَنْ حَنَشِ، قَالَ: وَقَعَ رَجُلٌ عَلَى وَلِيدَةٍ، ثُمَّ بَاعَهَا مِنْ أَخْرَى فَوَقَعَا عَلَيْهَا، فَاجْتَمَعَا عَلَيْهَا فِي طُهْرٍ وَاحِدٍ، فَوَلَدَتْ غُلَامًا، فَأَتَوْا عَلَيْهَا، فَقَالَ عَلَيْهِ: تَرْكُثُمَا وَلَبِسْ لِأَمْمَةِ، وَهُوَ لِلْتَّابِقِي مِنْكُمَا بِمَنْزِلَةِ أُمِّهِ

[31467] Jarir told us, from Mughirah, from Al-Sha'bi, who said: 'Ali ruled concerning two men who had intercourse with a woman in one period of purity, and she gave birth. He ruled to assign him between them; he inherits from them and they inherit from him, and he belongs to the last of them to die.

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ: قَضَى عَلَيْهِ فِي رَجُلَيْنَ وَطَيْنَ امْرَأَةً فِي طُهْرٍ وَاحِدٍ، فَوَلَدَتْ فَقَضَى أَنْ جَعَلَهُ بَيْنَهُمَا، يَرِثُهُمَا وَيَرِثُهُمَا، وَهُوَ لِآخِرِهِمَا حَيَاةً

[31468] Jarir told us, from Mughirah, from Al-Sha'bi, who said: 'Umar ruled concerning it based on the statement of the physiognomists (Qafah).

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ: قَضَى عُمَرُ فِيهِ بِقَوْلِ الْفَافَةِ

[31469] Jarir told us, from Mansur, from Ibrahim, who said: 'Umar called a slave girl and asked her: "Which of them is he from?" She said: "I do not know; they both had intercourse with me in one period of purity." So 'Umar assigned him between them.

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: "دَعَا
عُمَرُ أَمَّةً فَسَأَلَهَا مِنْ أَيِّهِمَا هُوَ؟ فَقَالَتْ: مَا أَذْرِي وَقَعَ
عَلَيَّ فِي طُهْرٍ، فَجَعَلَهُ عُمَرُ بَيْنَهُمَا

[31470] 'Ali b. Mushir told us, from Al-Ajlah, from Al-Sha'bi, from 'Abd Allah b. al-Khalil al-Hadrami, from Zayd b. Arqam, who said: While we were with the Messenger of Allah (saw), a man from Yemen came to him—and 'Ali was there. He began talking to the Prophet (saw) and informing him. He said: "O Messenger of Allah, three men came to 'Ali disputing over a child, all of them claiming he was his son. They had intercourse with a woman in one period of purity. 'Ali said: 'You are quarrelsome partners, and I will cast lots among you. Whoever wins the lot gets the child, and he owes two-thirds of the blood money to his two companions.' He said: So he cast lots among them, and one of them won. He gave him the child and imposed two-thirds of the blood money on him. The Messenger of Allah (saw) laughed until his molars or premolars

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْخَلِيلِ الْحَضْرَمِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: بَيْتُمَا نَحْنُ عِنْدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذْ أَتَاهُ رَجُلٌ مِنَ الْيَمَنِ وَعَلَيْهِ بِهَا، فَجَعَلَ يُحَدِّثُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيُخْبِرُهُ، قَالَ: يَا رَسُولَ اللَّهِ أَتَى عَلَيْنَا ثَلَاثَةُ نَفَرٌ فَاحْتَصَمُوا فِي وَلَدِ كُلُّهُمْ، وَزَعَمَ أَنَّهُ ابْنُهُ، وَقَعُوا عَلَى امْرَأَةٍ فِي طُهْرٍ وَاحِدٍ، فَقَالَ عَلِيُّ: إِنَّكُمْ شُرَكَاءُ مُتَشَاكِسُونَ، وَإِنِّي مُفْرِغٌ بَيْنَكُمْ، فَمَنْ قَرَعَ فَلَمَّا الْوَلَدُ، وَعَلَيْهِ ثُلَاثَةُ الدِّيَةِ لِصَاحِبِيهِ، قَالَ: فَأَفَرَغَ بَيْنَهُمْ، فَقَرَعَ أَحَدُهُمْ، فَدَفَعَ إِلَيْهِ الْوَلَدَ وَجَعَلَ عَلَيْهِ ثُلَاثَةِ الدِّيَةِ، فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَّتْ نَوَاجِذُهُ أَوْ أَضْرَاسُهُ

[31471] Abu Usamah told us, from Hisham b. 'Urwah, from his father, from Yahya b. 'Abd al-Rahman b. Hatib, from his father, that 'Umar ruled concerning two men who claimed a man, and it was not known which of them was his father. 'Umar said to the man: "Follow whichever of them you wish."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ أَبِيهِ، أَنَّ عُمَرَ قَضَى فِي رَجُلَيْنِ أَدْعَيَا رَجُلًا لَا يَدْرِي أَيِّهِمَا أَبُوهُ، فَقَالَ عُمَرُ لِلرَّجُلِ: اتَّبِعْ أَيَّهُمَا شِئْتَ

[31472] Hafs b. Ghiyath told us, from Dawud, from Al-Sha'bi, from Shurayh, who said: "He is most in need of his inheritance while he is a prisoner."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ دَاؤَدَ، عَنْ الشَّعْبِيِّ، عَنْ شُرَيْحٍ، قَالَ: أَحْوَاجُ مَا يَكُونُ إِلَى مِيرَاثِهِ وَهُوَ أَسِيرٌ

[31473] Ibn Mahdi told us, from Hisham, from Qatadah, from Sa'id, who said: "He inherits."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدٍ، قَالَ: يَرِثُ

[31474] Ibn Mahdi told us, from Hisham, from Qatadah, from Al-Hasan, regarding the inheritance of the prisoner. He said: "Indeed, he is in need of his inheritance."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، فِي مِيرَاثِ الْأَسِيرِ، قَالَ: إِنَّهُ لِمُحْتَاجٍ إِلَى مِيرَاثِهِ

[31475] Ibn Mahdi told us, from Sufyan, from Ibn Abi Dhi'b, from Al-Zuhri, who said: "The prisoner inherits."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الزُّهْرِيِّ، قَالَ: يَرِثُ الْأَسِيرُ

[31476] Ibn Mahdi told us, from Sufyan, from someone who heard Ibrahim saying: "The prisoner does not inherit."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَمَّنْ سَمِعَ إِبْرَاهِيمَ، يَقُولُ: لَا يَرِثُ الْأَسِيرُ

[31477] Khalid b. al-Harith told us, from Sa'id, from Qatadah, from Sa'id b. al-Musayyib, regarding the prisoner in the hands of the enemy. He said: "He does not inherit."

حَدَّثَنَا خَالِدُ بْنُ الْحَارِثَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، فِي الْأَسِيرِ فِي أَيْدِي الْعَدُوِّ، قَالَ: لَا يَرِثُ

[31478] 'Affan told us, he said: Wuheib told us, from Dawud, from Sa'id b. al-Musayyib, that he used to not allow the prisoner to inherit.

حَدَّثَنَا عَفَّانُ، قَالَ شَنَا وَهَيْبٌ، عَنْ دَاؤُدَّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، أَنَّهُ كَانَ لَا يُورِثُ الْأَسِيرَ

[31479] Ma'n b. 'Isa told us, from Ibn Abi Dhi'b, from Al-Zuhri, who said: "The maternal uncle of the prisoner and his wife inherit."

حَدَّثَنَا مَعْنُ بْنُ عِيسَىٰ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الزُّهْرِيِّ، قَالَ: يُورِثُ خَالُ الْأَسِيرِ وَامْرَأَتُهُ

[31480] 'Abd Allah b. Idris told us, from Hisham, from Al-Hasan and Ibn Sirin, who both said: "The newborn does not inherit until he cries out."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ قَالَا: لَا يُورَثُ الْمَوْلُودُ حَتَّى يَسْتَهِنَ

[31481] Ibn 'Uyaynah told us, from 'Abd Allah b. Sharik, from Bishr b. Ghalib, who said: Ibn al-Zubayr asked Al-Husayn b. 'Ali about the newborn. He said: "If he cries out, his stipend and provision become obligatory."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ، عَنْ بِشْرِ بْنِ غَالِبٍ، قَالَ: سَأَلَ ابْنَ الرُّبَّيْرِ الْحُسَيْنَ بْنَ عَلَيِّ، عَنِ الْمَوْلُودِ، فَقَالَ: إِذَا اسْتَهَنَ وَجَبَ عَطَاؤُهُ وَرِزْقُهُ

[31482] Abu al-Ahwas told us, from 'Abd Allah b. Sharik, from Bishr b. Ghalib, who said: Ibn al-Zubayr met Al-Husayn b. 'Ali and said: "O Abu 'Abd Allah, give us a legal opinion regarding the newborn born in Islam." He said: "His stipend and provision become obligatory."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ، عَنْ بِشْرِ بْنِ غَالِبٍ، قَالَ: لَقِيَ ابْنَ الرُّبَّيْرِ الْحُسَيْنَ بْنَ عَلَيِّ فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ، "أَفْتَنَا فِي الْمَوْلُودِ يُولَدُ فِي الإِسْلَامِ؟" قَالَ: وَجَبَ عَطَاؤُهُ وَرِزْقُهُ

[31483] Asbat b. Muhammad told us, from Ash'ath, from Abu al-Zubayr, from Jabir, who said: "If the baby cries out, funeral prayer is offered for him and he inherits. If he does not cry out, he does not inherit and funeral prayer is not offered for him."

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ أَشْعَثَ، عَنْ أَبِي الرُّبَّيْرِ،
عَنْ جَابِرٍ، قَالَ: إِذَا اسْتَهَلَ الصَّبِيُّ صُلُّى عَلَيْهِ وَوَرِثَ،
وَإِذَا لَمْ يَسْتَهَلْ لَمْ يُورَثْ وَلَمْ يُصَلَّ عَلَيْهِ

[31484] Asbat told us, from Mutarrif, from Al-Sha'bi, who said: "If the baby cries out, funeral prayer is offered for him and he inherits. If he does not cry out, funeral prayer is not offered for him and he does not inherit."

حَدَّثَنَا أَسْبَاطُ، عَنْ مُطَرِّفٍ، عَنْ الشَّعْبِيِّ، قَالَ: إِذَا
اسْتَهَلَ الصَّبِيُّ صُلُّى عَلَيْهِ وَوَرِثَ، وَإِذَا لَمْ يَسْتَهَلْ لَمْ
يُصَلَّ عَلَيْهِ وَلَمْ يُورَثْ

[31485] Waki' told us, from Sufyan, from Mughirah, from Ibrahim, who said: "If he cries out, his blood money and inheritance are established."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،
قَالَ: إِذَا اسْتَهَلَ ثُمَّ عَقْلَهُ وَمِيرَاثُهُ

[31486] 'Abd al-A'la told us, from Ma'mar, from Al-Zuhri, that he said regarding the newborn: "Funeral prayer is not offered for him, he does not inherit, nor is full blood money paid for him until he cries out."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنْ الزُّهْرِيِّ، أَنَّهُ قَالَ فِي الْمَوْلُودِ: لَا يُصَلَّى عَلَيْهِ وَلَا يُورَثُ وَلَا تَكُملُ فِيهِ الدِّيَةُ حَتَّى يَسْتَهَلَ

[31487] Sahl b. Yusuf told us, from 'Amr, from Al-Hasan, regarding the newborn who is born and does not cry out. He said: "If he moves and it is known that his movement is from life and not from twitching, he inherits. But if his movement is merely twitching and not from life, he does not inherit."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرِو، عَنْ الْحَسَنِ، فِي الْمَوْلُودِ يُولَدُ وَلَمْ يَسْتَهَلْ قَالَ: إِذَا تَحَرَّكَ فَعُلِمَ أَنَّ حَرْكَتَهُ مِنْ حَيَاةٍ وَلَيْسَ مِنْ اخْتِلَاجٍ وَرَثَ، وَإِذَا كَانَ إِنَّمَا حَرَكَتُهُ اخْتِلَاجٌ وَلَيْسَ مِنْ حَيَاةٍ لَمْ يُورَثُ

[31488] Ibn Fudayl told us, from Al-'Ala' b. al-Musayyib, from his father, who said: "Funeral prayer is not offered for a stillborn, nor does it inherit."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيْبِ، عَنْ أَبِيهِ، قَالَ: لَا يُصَلَّى عَلَى السُّقْطِ وَلَا يُورَثُ

[31489] Waki' told us, he said: Sharik told us, from Abu Ishaq, from 'Ata', from Ibn 'Abbas, who said: "If the baby cries out, he inherits, is inherited from, and funeral prayer is offered for him."

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا اسْتَهَلَ الصَّبَّيُورُ وَرِثَةً وَوُرْثَةً وَصُلْلَى عَلَيْهِ

[31490] Ibn Mahdi told us, from Sulayman b. Bilal, from Yahya b. Sa'id, from Al-Qasim, who said: "The newborn does not inherit until he cries out."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْفَاسِمِ، قَالَ: لَا يُورَثُ الْمُوْلُودُ حَتَّى يَسْتَهَلَ

[31491] Jarir told us, from Mansur, from Ibrahim, who said: A woman gave birth to a child, and women testified that he twitched and was born alive, but they did not testify to his crying out. Shurayh said: "The living inherits from the dead," then he invalidated his inheritance because they did not testify to his crying out.

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: وَلَدَتِ امْرَأَةٌ وَلَدًا فَشَهَدْنَ نِسْوَةٌ: أَخْلَاجَ وَوْلَدَ حَيًّا، وَلَمْ يَشْهَدْنَ عَلَى اسْتَهْلَالِهِ، فَقَالَ شُرَيْحٌ: الْحَيُّ يَرِثُ الْمَيِّتَ، ثُمَّ أَبْطَلَ مِيرَاثَهُ لِأَنَّهُنَّ لَمْ يَشْهَدْنَ عَلَى اسْتَهْلَالِهِ

[31492] Ibn Mahdi told us, from Za'idah, from Mughirah, from Ibrahim, who said: "Istihlal is shouting/crying out."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ رَائِدَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: "الإِسْتِهْلَالُ: الصَّبَّيُورُ

[31493] Waki' told us, he said: Isra'il told us, from Simak, from 'Ikrimah, from Ibn 'Abbas, who said: "The Istihlal of the baby is his crying out."

حَدَّثَنَا وَكِيعُ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ سِمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: اسْتِهْلَالُ الصَّبَّيِّ صِيَاحُهُ

[31494] Ibn Mahdi told us, from Sulayman b. Bilal, from Yahya b. Sa'id, that Al-Qasim b. Muhammad said: "Istihlal is calling out and sneezing."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ الْقَاسِمُ بْنُ مُحَمَّدٍ: "الإِسْتِهْلَالُ: النَّدَاءُ وَالْعُطَاسُ"

[31495] Ma'n b. 'Isa told us, from Ibn Abi Dhi'b, from Al-Zuhri, who said: "I consider sneezing as part of Istihlal."

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ الزُّهْرِيِّ، قَالَ: أَرَى الْعُطَاسَ مِنَ الإِسْتِهْلَالِ

[31496] 'Abd al-A'la told us, from Ma'mar, from Al-Zuhri, from Sa'id b. al-Musayyib, from Abu Hurayrah, that the Messenger of Allah (saw) said: "There is no newborn born but that Satan pricks him, so he cries out loudly from Satan's prick, except the son of Maryam and his mother."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ مَوْلُودٍ يُولَدُ، إِلَّا نَخَسَهُ الشَّيْطَانُ، فَيَسْتَهْلِلُ صَارِخًا مِنْ نَخْسَةِ الشَّيْطَانِ إِلَّا ابْنَ مَرْيَمَ وَأُمَّهُ

[31497] Al-Muharibi told us, from Al-A'mash, from Ibrahim, regarding brothers where one of them claims a brother and the others deny him. He said: He enters with them like a slave shared among brothers, and one of them frees his share. He said: 'Amir, Al-Hakam, and their companions used to say: "He enters only into the share of the one who acknowledged him."

حَدَّثَنَا الْمُهَارِبِيُّ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، فِي
الْإِخْوَةِ يَدْعُ عَلَى أَحَدِهِمُ الْأَخَ وَيُنْكِرُهُ الْآخَرُونَ، قَالَ:
يَدْخُلُ مَعَهُمْ بِمَنْزِلَةِ عَبْدٍ يَكُونُ بَيْنَ الْإِخْوَةِ، فَيَعْتَقُ
أَحَدُهُمْ نَصِيبَهُ، قَالَ: وَكَانَ عَامِرٌ وَالْحَكَمُ وَأَصْحَابُهُمَا
يَقُولُونَ: لَا يَدْخُلُ إِلَّا فِي نَصِيبِ الَّذِي اعْتَرَفَ بِهِ

[31498] Abu Bakr told us, from Ibn Jurayj, who said: Some of the people of Sana'a informed me that Tawus ruled regarding the inheritance of four [people], where one of them testified that his father had acknowledged a slave who was among them. Tawus did not validate his acknowledgment of lineage, but he gave the slave one-fifth of the inheritance from the wealth of the one who testified that his father acknowledged him, and the slave was freed from the wealth of the one who testified.

حَدَّثَنَا أَبُو بَكْرٍ عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي بَعْضُ
أَهْلِ صَنْعَاءِ أَنَّ طَاؤِسًا، قَضَى فِي مِيرَاثِ أَرْبَعَةِ، شَهَدَ
أَحَدُهُمْ أَنَّ أَبَاهُ اسْتَلْحَقَ عَبْدًا، كَانَ بَيْنَهُمْ، فَلَمْ يُجِرْ
طَاؤِسٌ اسْتَلْحَاقَهُ بِالْسَّبِّ، وَلَكِنَّهُ أَعْطَى الْعَبْدَ حُمْسَ
الْمِيرَاثِ فِي مَالِ الَّذِي شَهَدَ أَنَّ أَبَاهُ اسْتَلْحَقَهُ، وَأَعْتَقَ
الْعَبْدَ فِي مَالِ الَّذِي شَهَدَ

[31499] Yahya b. Adam told us, from Sharik, from Khalid, from Ibn Sirin, from Shurayh, regarding a man who acknowledged a brother. He said: "His proof is that he is his brother."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ شَرِيكٍ، عَنْ خَالِدٍ، عَنْ ابْنِ سِيرِينَ، عَنْ شُرَيْحٍ، "فِي رَجُلٍ أَقَرَّ بِأَخِيهِ، قَالَ: بَيْتُهُ أَخُوهُ

[31500] He said: Abu 'Awana told us, from Mansur, from Ibrahim, regarding a man claiming a brother or a sister. He said: "It is nothing until they all acknowledge."

حَدَّثَنَا قَالَ ثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يَدْعُ أَخَا أَوْ أخْنَاءَ قَالَ: لَيْسَ بِشَيْءٍ حَتَّى يُقْرُرُوا جَمِيعاً

[31501] Waki' narrated to us, he said: If there are two brothers, and one of them claims another brother while the other denies him. He said: Ibn Abi Laila used to say: "It [the division] is from six: for the one who did not claim, three [shares]; for the claimant, two shares; and for the claimed one, one share." He said: And Abu Hanifah said: "It is from four: for the one who did not claim, two shares; for the claimant, one share; and for the claimed one, one share."

حَدَّثَنَا وَكِيعٌ، قَالَ: إِذَا كَانَا أَخْوَيْنِ، فَادْعَى أَحَدُهُمَا أَخَّا وَأَنْكَرَهُ الْأُخْرَ، قَالَ: كَانَ ابْنُ أَبِي لَيْلَى يَقُولُ: "هِيَ مِنْ سِتَّةِ لِلَّذِي لَمْ يَدْعُ تَلَاثَةً، وَلِلْمَدْعَى سَهْمَانٌ، وَلِلْمَدْعَى سَهْمٌ" قَالَ: وَقَالَ أَبُو حَنِيفَةَ: "هِيَ مِنْ أَرْبَعَةِ لِلَّذِي لَمْ يَدْعُ سَهْمَانٌ وَلِلْمَدْعَى سَهْمٌ وَلِلْمَدْعَى سَهْمٌ

[31502] Hafs narrated to us, from Al-A'mash, from Ibrahim, regarding a female slave who gave birth to three children, and her master claimed the first and the middle one but denied the last one. He said: "It is as he said."

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، فِي أُمَّةٍ
وَلَدَتْ تَلَاثَةً أَوْ لَادٍ فَادَعَى مَوْلَاهَا الْأَوَّلَ وَالْأُوْسَطَ،
وَنَقَى الْآخَرَ قَالَ: هُوَ كَمَا قَالَ

[31503] Waki' narrated to us, from Sufyan, from Jabir, from 'Amir, regarding a man to whom two children are born and he denies one of them. He said: "He acknowledges both of them or denies both of them."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي
الرَّجُلِ يُولَدُ لَهُ الْوَلَدَانِ فَيَنْفِي أَحَدُهُمَا، قَالَ: يُؤْفَرُ بِهِمَا
جَمِيعًا أَوْ يَنْفِيهِمَا جَمِيعًا

[31504] Abd al-Salam narrated to us, from Al-A'mash, from Ibrahim, from Ali, Umar, and Zaid, "that they did not allow women to inherit from Wala' (allegiance/clientage) except what they themselves emancipated."

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ
عَلِيٍّ، وَعُمَرَ، وَزَيْدٍ، أَنَّهُمْ كَانُوا لَا يُورِثُونَ النِّسَاءَ مِنَ
الْأَوَّلَاءِ إِلَّا مَا أَعْنَثُنَّ

[31505] Abbad narrated to us, from Hisham, from Ibn Sirin, who said: "Women do not inherit from Wala' except what they contracted for manumission (Mukatabah), or if someone they emancipated emancipates someone."

حَدَّثَنَا عَبَادُ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: لَا تَرِثُ النِّسَاءُ مِنَ الْوَلَاءِ إِلَّا مَا كَاتَبَنَ، أَوْ أَعْتَقَ مِنْ أَعْتَقَ

[31506] Mu'adh narrated to us, from Ash'ath, from Al-Hasan, that he said: "Women do not inherit from Wala' except what they emancipated or what those they emancipated emancipated, except the woman involved in Li'an, for she inherits from whomever her son—whose father denied him—emancipated."

حَدَّثَنَا مُعاذُ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، أَنَّهُ قَالَ: لَا تَرِثُ النِّسَاءُ مِنَ الْوَلَاءِ إِلَّا مَا أَعْتَقْنَ أَوْ أَعْتَقَ مِنْ أَعْتَقَ إِلَّا الْمُلَاعِنَةُ، فَإِنَّهَا تَرِثُ مِنْ أَعْتَقَ ابْنُهَا الَّذِي انْتَقَ مِنْهُ أَبُوهُ

[31507] Waki' narrated to us, from Sufyan, from Ibn Juraij, from a man, from Umar bin Abd al-Aziz, who said: "Women do not inherit from Wala' except what they contracted for manumission or emancipated."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ رَجُلٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: لَا تَرِثُ النِّسَاءُ مِنَ الْوَلَاءِ إِلَّا مَا كَاتَبَنَ أَوْ أَعْتَقَنَ

[31508] Ibn Ulayyah narrated to us, from Khalid, from Abu Qilabah, regarding a woman who died and left her freed slave (Mawla). He said: "He is her Mawla; if he dies, whoever inherits from her among the males inherits from him."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، فِي امْرَأَةٍ ثُوْقِيْتُ وَتَرَكَتْ مَوْلَاهَا، قَالَ: هُوَ مَوْلَاهَا إِذَا مَاتَ يَرِثُهُ مَنْ يَرِثُهَا مِنَ الْذُكُورِ

[31509] Umar bin Harun narrated to us, from Yunus, from Al-Zuhri, from Sa'id bin Al-Musayyib, who said: "Women do not inherit from Wala' except what they emancipated or contracted for

حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: لَا تَرِثُ النِّسَاءُ مِنَ الْوَلَاءِ إِلَّا مَا أَعْنَفْتُ أَوْ كَاتَبْتُ

[31510] Ghundar narrated to us, from Shu'bah, from Mughirah, from Ibrahim, who said: "Women do not inherit from Wala' except what they emancipated."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا تَرِثُ النِّسَاءُ مِنَ الْوَلَاءِ إِلَّا مَا أَعْنَفْتُ

[31511] Waki' narrated to us, he said: Sufyan told us, from Mansur, from Ibrahim, who said regarding a man who contracts his slave for manumission then dies leaving male and female children. He said: "The wealth [payments] is between them according to shares, and the Wala' is for the males to the exclusion of the females."

حَدَّثَنَا وَكِبِيعُ، قَالَ ثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: فِي الرَّجُلِ يُكَاتِبُ عَبْدَهُ ثُمَّ يَمُوتُ وَيَدْعُ وَلَدًا رِجَالًا وَنِسَاءً قَالَ: الْمَالُ بَيْنَهُمْ بِالْحِصَاصِ، وَالْوَلَاءُ لِلرِّجَالِ دُونَ النِّسَاءِ

[31512] Waki' narrated to us, he said: Sufyan said, from a man whom he did not name, from Abu Salamah and Sa'id bin Al-Musayyib, regarding a man who contracts his slave for manumission then dies leaving male and female children. They said: "The wealth [payments] is between them according to shares, and the Wala' is for the males to the exclusion of the females."

حَدَّثَنَا وَكِبِيعُ، قَالَ سُفْيَانُ عَنْ رَجُلٍ، لَمْ يَكُنْ يُسَمِّيهِ عَنْ أَيِّ سَلْمَةٍ، وَسَعِيدِ بْنِ الْمُسَيَّبٍ، فِي الرَّجُلِ يُكَاتِبُ عَبْدَهُ ثُمَّ يَمُوتُ وَيَدْعُ وَلَدًا رِجَالًا وَنِسَاءً قَالَا: الْمَالُ بَيْنَهُمْ بِالْحِصَاصِ، وَالْوَلَاءُ لِلرِّجَالِ دُونَ النِّسَاءِ

[31513] Abd al-A'la narrated to us, from Ma'mar, from Al-Zuhri, "that a woman emancipated Salim, the freed slave of Abu Hudhaifah, and he [Abu Hudhaifah] adopted him. When he died, his inheritance was given to her."

[31514] Hafs narrated to us, from Ash'ath, from Jahm, from Ibrahim, regarding a woman who bought her father and emancipated him, then he died leaving another daughter (her sister). He said: "They both have two-thirds according to the Book of Allah, and she has the remaining third because she is his 'Asabah (agnate/residuary heir)." Abu Bakr said: "And this, in my opinion, is the [correct] view."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنِ الزُّهْرِيِّ، أَنَّ امْرَأَةً
أَعْنَقَتْ سَالِمًا أَبَا حُذَيْفَةَ وَتَبَّأَهُ فَمَاتَ فَدُفِعَ مِيرَاثُهُ إِلَيْهَا

حَدَّثَنَا حَصْنُ، عَنْ أَشْعَثَ، عَنْ جَهْمٍ، عَنْ إِبْرَاهِيمَ، فِي
امْرَأَةٍ اشْتَرَتْ أَبَاهَا، فَأَعْنَقَتْهُ فَمَاتَ وَلَهَا أُخْتٌ، قَالَ:
لَهُمَا التَّلَثَانُ فِي كِتَابِ اللَّهِ، وَلَهَا التَّلَثُ الْأَبَاقِي لِأَنَّهَا
عَصَبَتْهُ قَالَ أَبُو بَكْرٍ: وَهُوَ عِنْدِي الْقَوْنُ

[31515] Abu Dawud Al-Tayalisi narrated to us, from Hammad bin Al-Ja'd, from Qatadah, regarding "a woman who emancipated a slave of hers, then died. To whom does his Wala' belong? To her agnates or to her son's agnates?" He said: Al-Hasan and Sa'id bin Al-Musayyib used to say: "It belongs to the boy's agnates." He said: And Salih bin Al-Khalil narrated to us that Ibn Abbas said that.

[31516] Hushaym narrated to us, from Isma'il bin Salim, from Al-Sha'bi, who said: I heard him saying: "The male child of a woman is more entitled to the inheritance of her freed slaves than her agnates. And if there is a crime [blood money], it is upon her agnates."

حَدَّثَنَا أَبُو دَاؤِدَ الطَّيَالِسِيُّ، عَنْ حَمَادِ بْنِ الْجَعْدِ، عَنْ فَتَادَةَ، أَنَّ امْرَأَةً أَعْنَقَتْ مَمْلُوكًا لَهَا، ثُمَّ مَاتَ لِمَنْ يَكُونُ وَلَوْهُ لِعَصَبَتِهَا أَوْ لِعَصَبَةِ ابْنِهَا، قَالَ: كَانَ الْحَسَنُ وَسَعِيدُ بْنُ الْمُسَيَّبٍ يَقُولَا: هُوَ لِعَصَبَةِ الْغَلَامِ قَالَ: وَحَدَّثَنَا صَالِحُ بْنُ الْخَلِيلِ أَنَّ ابْنَ عَبَّاسٍ قَالَ ذَلِكَ

حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، عَنْ الشَّعْبِيِّ، قَالَ: سَمِعْتُهُ يَقُولُ: وَلَدُ الْمَرْأَةِ الذَّكْرُ أَحَقُّ بِمِيرَاثِ مَوَالِيهَا مِنْ عَصَبَتِهَا، وَإِنْ كَانَ جِنَائِيَّا فَعَلَى عَصَبَتِهَا

[31517] Humaid narrated to us, from Hasan, from Firas, from Al-Sha'bi, from Shuraih, regarding a woman who emancipated a man, then died. He said: "The Wala' is for her child, and the blood money is upon them." He said: And 'Amir used to say: "The Wala' is for her child, and the blood money is upon them."

حَدَّثَنَا حُمَيْدٌ، عَنْ حَسَنٍ، عَنْ فِرَاسٍ، عَنْ الشَّعْبِيِّ، عَنْ شُرَبْحٍ، فِي امْرَأَةٍ أَعْنَقَتْ رَجُلًا، ثُمَّ مَاتَ، قَالَ: الْوَلَاءُ لِوَلَدِهَا وَالْعَفْلُ عَلَيْهِمْ "قَالَ: وَكَانَ عَامِرٌ يَقُولُ: الْوَلَاءُ لِوَلَدِهَا وَالْعَفْلُ عَلَيْهِمْ

[31518] Abu Usamah narrated to us, from Husain Al-Mu'allim, from Amr bin Shu'aib, from his father, from his grandfather, who said: Ri'ab bin Hudhaifah bin Sa'id bin Sahm married Umm Wa'il bint Ma'mar Al-Jumahiyyah. She bore him three children. Their mother died, so her sons inherited her properties and the Wala' of her freed slaves. Amr bin Al-Aas took them out to Sham, and they died in the plague of 'Amwas. He said: So Amr inherited from them, as he was their agnate ('Asabah). When Amr returned, Banu Ma'mar came and disputed with him regarding the Wala' of their sister before Umar bin Al-Khattab. Umar said: "I will judge between you with what I heard from the Messenger of Allah (peace be upon him). I heard the Messenger of Allah (peace be upon him) say: 'Whatever the child or the parent acquires belongs to his agnates, whoever they may be.'" He said: So he judged in our favor, and wrote a document for us containing the testimony of Abd al-Rahman bin Awf, Zaid bin Thabit, and another.

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ عَمْرُو بْنِ شَعِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: تَزَوَّجَ رَئَابُ بْنُ حَدِيفَةَ بْنَ سَعِيدٍ بْنَ سَهْمٍ أَمْ وَائِلَ ابْنَةَ مَعْمَرِ الْجُمَحِيَّةِ، فَوَلَدَتْ لَهُ ثَلَاثَةً، فَتُؤْفِيَتْ أُمُّهُمْ، فَوَرَثَتْهَا بَنُوهَا رِبَاعَهَا وَوَلَاءَ مَوَالِيَّهَا، فَخَرَجَ بِهِمْ عَمْرُو بْنُ الْعَاصِ إِلَى الشَّامِ، فَمَاتُوا فِي طَاغُونَ عَمْوَاسَ، قَالَ: فَوَرَثَتْهُمْ عَمْرُو، وَكَانَ عَصَبَتُهُمْ، فَلَمَّا رَاجَعَ عَمْرُو جَاءُوا بَنُو مَعْمَرِ، فَخَاصَمُوهُ فِي وَلَاءِ أُخْتِهِمْ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ عُمَرُ: أَقْضِي بَيْنَكُمْ بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: مَا أَحْرَرَ الْوَلَدَ أَوِ الْوَالِدَ فَهُوَ لِعَصَبَتِهِ مَنْ كَانَ قَالَ: فَقَضَى لَنَا بِهِ، وَكَتَبَ لَنَا كِتَابًا فِيهِ شَهَادَةُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَزَيْدِ بْنِ ثَابِتٍ وَآخَرَ، حَتَّى إِذَا اسْتُخْلِفَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ تُوفِيَ مَوْلَى لَهَا وَتَرَكَ الْأَفْنِيَّ دِيَنَارٍ، فَبَلَغَنِي أَنَّ ذَلِكَ الْقَضَاءَ قَدْ غَيَّرَ، فَخَاصَمُوا إِلَى هِشَامَ بْنِ إِسْمَاعِيلَ، فَرَفَعْنَا إِلَى عَبْدِ الْمَلِكِ، فَأَتَيْنَاهُ بِكِتَابِ عُمَرَ فَقَالَ: إِنْ كُنْتُ لَأَرَى أَنَّ هَذَا مِنَ الْقَضَاءِ الَّذِي لَا يُشَكُُ فِيهِ، وَمَا كُنْتُ أَرَى أَنَّ أَمْرَ أَهْلِ الْمَدِينَةِ بَلَغَ هَذَا أَنْ يَشُكُوا فِي هَذَا الْقَضَاءِ، فَقَضَى لَنَا فِيهِ، فَلَمْ تَرَنْ فِيهِ بَعْدُ

[31519] Yahya bin Azhar narrated to us, he said: Mindal told us, from Al-A'mash, from Ibrahim, who said: Ali said regarding a woman who emancipates a man: "The Wala' is for her child and her child's child as long as a male remains among them. If they perish, it returns to her agnates."

حَدَّثَنَا يَحْيَى بْنُ أَزْهَرَ، قَالَ: ثَنَا مِنْدَلٌ، عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَلِيٌّ: فِي امْرَأَةٍ تَعْنِقُ الرَّجُلَ:
الْوَلَاءُ لِوَلَدِهَا وَوَلَدُ وَلَدِهَا مَا بَقَى مِنْهُمْ ذَكَرٌ، فَإِنْ
انْفَرَضُوا رَجَعَ إِلَى عَصَبَتِهَا

[31520] Abdah bin Sulayman narrated to us, from Sa'id, from Qatadah, from Shuraih and Zaid bin Thabit, regarding a man who died leaving his son, his father, and his freed slave. Then the freed slave died leaving wealth. Shuraih said: "For his father is one-sixth, and what remains is for the son." And Zaid bin Thabit said: "The wealth is for the son, and there is nothing for the father."

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ
شُرَيْحٍ، وَرَيْدُ بْنُ ثَابِتٍ، فِي رَجُلٍ مَاتَ وَتَرَكَ ابْنَهُ وَأَبَاهُ
وَمَوْلَاهُ، ثُمَّ مَاتَ الْمُؤْلَى وَتَرَكَ مَالًا، فَقَالَ شُرَيْحٌ: لِأَبِيهِ
السُّدُسُ، وَمَا بَقَى فَلِلَابْنِ وَقَالَ رَيْدُ بْنُ ثَابِتٍ: الْمَالُ
لِلَابْنِ، وَلَيْسَ لِأَبِيهِ شَيْءٌ

[31521] Hushaym narrated to us, from Mughirah, from Ibrahim, who said: I asked him about a man who emancipated a slave of his, then he [the man] died, and [then] the freed slave died, leaving behind the one who emancipated him's father and son. Ibrahim said: "For his father is one-sixth, and what remains is for his son."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَعْنَقَ مَمْلُوكًا لَهُ، فَمَاتَ وَمَاتَ الْمَوْلَى وَتَرَكَ الَّذِي أَعْنَقَهُ أَبَاهُ وَابْنَهُ "فَقَالَ إِبْرَاهِيمُ: لِأَبِيهِ السُّدُسُ، وَمَا بَقَى فَهُوَ لِابْنِهِ

[31522] Hushaym narrated to us, from Mansur, from Al-Hasan, who said: "It belongs to the son."

حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ الْحَسَنِ، قَالَ: هُوَ لِابْنِ

[31523] Hushaym narrated to us, from Muhammad bin Salim, from Al-Sha'bi, that he used to say that.

حَدَّثَنَا هُشَيْمٌ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ الشَّعْبِيِّ، أَنَّهُ كَانَ يَقُولُ ذَلِكَ

[31524] Hushaym narrated to us, from Shu'bah, who said: I heard Al-Hakam and Hammad saying: "It belongs to the son."

حَدَّثَنَا هُشَيْمٌ، عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ الْحَكَمَ، وَحَمَادًا، يَقُولُانِ: هُوَ لِابْنِ

[31525] Waki' narrated to us, he said: Shu'bah narrated to us, he said: I asked Al-Hakam, Hammad, and Iyas bin Mu'awiyah bin Qurrah about a woman who emancipated a slave of hers, then died leaving her father and her son. They [Al-Hakam and Hammad] said: "The Wala' is for the son." And Iyas said: "The Wala' is for her child as long as any of them remains."

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَأَلْتُ الْحَكَمَ وَحَمَادًا وَإِيَاسَ بْنَ مُعَاوِيَةَ بْنَ قُرَّةَ، عَنْ امْرَأَةٍ أَعْتَقْتُهُ عُلَامَاءِ لَهَا، ثُمَّ مَاتَتْ، وَتَرَكَتْ أَبَاهَا وَابْنَهَا، فَقَالَا: الْوَلَاءُ لِلَّابْنِ وَقَالَ إِيَاسٌ: الْوَلَاءُ لِوَلَدِهَا مَا بَقَى مِنْهُمْ

[31526] Waki' narrated to us, he said: Sufyan told us, from Ibn Juraij, from 'Ata, who said: "The Wala' is for the son."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجِ، عَنْ عَطَاءٍ، قَالَ: الْوَلَاءُ لِلَّابْنِ

[31527] Waki' narrated to us, he said: Sufyan told us, he said: It reached me from Zaid bin Thabit that he said: "The Wala' is for the son."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، قَالَ: بَلَغْنِي عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّهُ قَالَ: الْوَلَاءُ لِلَّابْنِ

[31528] Waki' narrated to us, he said: Sufyan told us, from Hammad, who said: "The Wala' is for the son." And it is the opinion of Sufyan.

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ حَمَادٍ، قَالَ: الْوَلَاءُ لِلَّابْنِ وَهُوَ قَوْلُ: سُفْيَانَ

[31529] Waki' narrated to us, he said: Shu'bah told us, from Abu Ma'shar, who said: Ibrahim used to say: "For the father is one-sixth of the Wala', and for the son is five-sixths of the Wala'." Shu'bah said: I said to Abu Ma'shar: "Did you hear him say it from Ibrahim?" He said: "I heard it." And Mughirah said: "I heard it from Ibrahim saying it."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا شُعْبَةُ، عَنْ أَبِي مَعْشِرٍ، قَالَ: كَانَ إِبْرَاهِيمَ يَقُولُ: لِلَّابِ سُدُسُ الْوَلَاءِ وَلِلَّابِنِ خَمْسَةُ أَسْدَاسِ الْوَلَاءِ قَالَ شُعْبَةُ: قُلْتُ لِأَبِي مَعْشِرٍ: أَسْمَعْتُهُ مِنْ إِبْرَاهِيمَ يَقُولُهُ؟ قَالَ: سَمِعْتُهُ، وَقَالَ مُغِيرَةُ: سَمِعْتُهُ مِنْ إِبْرَاهِيمَ يَقُولُهُ

[31530] Hushaym narrated to us, from Al-Shaibani, from Al-Sha'bi, from Shuraih, "that he used to say: 'Wala' is like wealth [in inheritance].'"

حَدَّثَنَا هُشَيْمٌ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحٍ، أَنَّهُ كَانَ يَقُولُ: الْوَلَاءُ بِمَنْزِلَةِ الْمَالِ

[31531] Waki' narrated to us, he said: Abu Asim told us, from Al-Sha'bi, from Shuraih, "that he used to treat Wala' like wealth."

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا أَبُو عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحٍ، أَنَّهُ كَانَ يُجْرِي الْوَلَاءَ مَجْرَى الْمَالِ

[31532] Waki' narrated to us, he said: Sufyan told us, from Ibn Juraij, from 'Ata, regarding a man who died leaving a freed slave of his, his grandfather, and his brother. To whom does the Wala' of his freed slave belong? 'Ata said: "The Wala' is between them in two halves."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي رَجُلٍ مَاتَ وَتَرَكَ مَوْلَى لَهُ وَجَدَةً وَأَخَاهُ لِمَنْ وَلَاءُ مَوْلَاهُ، قَالَ عَطَاءُ: الْوَلَاءُ بَيْنَهُمَا نِصْفَيْنِ

[31533] Waki' narrated to us, he said: Sufyan said: It reached me from Al-Zuhri that he said: "The Wala' is for the grandfather."

حَدَّثَنَا وَكِيعٌ، قَالَ: قَالَ سُفْيَانُ: بِلَغْنِي عَنِ الزُّهْرِيِّ، أَنَّهُ قَالَ: الْوَلَاءُ لِلْجَدِّ

[31534] Zaid bin Al-Hubab narrated to us, from Ibn Abi Dhi'b, from Al-Zuhri, regarding a man who left his grandfather and his brother. He said: "The Wala' is for the grandfather because he is attributed to the grandfather, and he is not attributed to the brother."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، فِي رَجُلٍ تَرَكَ جَدَّهُ وَأَخَاهُ قَالَ: الْوَلَاءُ لِلْجَدِّ لِأَنَّهُ يُنْسَبُ إِلَى الْجَدِّ، وَلَا يُنْسَبُ إِلَى الْأَخِ

[31535] Jarir narrated to us, from Mansur and Al-A'mash, from Ibrahim, from Umar, regarding a slave who marries a free woman and she bears him children, then he is emancipated. He said: "The Wala' of his children is attached to him."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، وَالْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنْ عُمَرَ، فِي الْمَمْلُوكِ تَزَوَّجُ الْحُرَّةَ فَتَنْدَلُهُ أُولَادُهُ
فَيَعْتِقُ، قَالَ: يُلْحَقُ بِهِ وَلَاءُ وَلَدِهِ

[31536] Waki' narrated to us, he said: Al-A'mash told us, from Ibrahim, Al-A'mash said: I think [he narrated] from Al-Aswad, Umar said: "If a free woman is married to a slave and gives birth, the Wala' of her children belongs to the mother's patrons (Mawali). If the father is emancipated, he draws the Wala' [to his own patrons]."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، قَالَ
الْأَعْمَشُ: أَرَاهُ عَنِ الْأَسْوَدِ، قَالَ عُمَرُ: إِذَا كَانَتِ الْحُرَّةُ
تَحْتَ الْمَمْلُوكِ فَوَلَدَتْ فَوْلَاءً وَلَدَهَا لِمَوَالِيِ الْأُمِّ، فَإِذَا
أُعْنِقَ الْأَبُ جَرَّ الْوَلَاءَ

[31537] Hafs narrated to us, from Ash'ath, from Al-Sha'bi, from Umar, Ali, Abdullah, and Zaid, who used to say: "If emancipation reaches him [the father] and he has children from a free woman, he draws their Wala'." I said to Al-Sha'bi: "What about the grandfather?" He said: "The grandfather draws [Wala'] just as the father draws."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ، عَنْ عُمَرَ،
وَعَلِيٍّ، وَعَبْدِ اللَّهِ، وَرَبِيدٍ، كَانُوا يَقُولُونَ: إِذَا لَحِقَتِ
الْعَتَاقُهُ وَلَهُ أُولَادٌ مِنْ حُرَّةٍ جَرَّ وَلَاءُهُمْ فَقَلْتُ لِلشَّعْبِيِّ:
فَالْأَجَدُ؟ قَالَ: الْأَجَدُ يَجُرُ كَمَا يَجُرُ الْأَبُ

[31538] Mu'tamir narrated to us, from Hajjaj, from Al-Sha'bi, from Al-Harith, from Ali, who said: "The Wala' returns to the father's patrons if he is emancipated." And he narrated that Umar and Uthman "judged by it," and that Shuraih "did not judge by it, then he judged by it."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ حَاجَاجٍ، عَنْ الشَّعْبِيِّ، عَنْ الْحَارِثِ،
عَنْ عَلَيِّ، قَالَ: يَرْجُعُ الْوَلَاءُ إِلَى مَوَالِيِ الْأَبِ، إِذَا
أُعْنِقَ وَحَدَّثَ أَنَّ عُمَرَ وَعُثْمَانَ قَضَيَا بِهِ، وَأَنَّ شُرَيْحًا
لَمْ يَقْضِ بِهِ ثُمَّ قَضَى بِهِ

[31539] Waki' narrated to us, he said: Hisham bin Urwah told us, from his father, "that a Mukatab of Al-Zubayr married an Umm Walad of Rafi' bin Khadij. She bore children, then he [the Mukatab] was emancipated. Al-Zubayr and Rafi' disputed over their Wala' before Uthman, so he judged the Wala' for Al-Zubayr."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ
مُكَاتِبًا لِلزُّبَيْرِ تَزَوَّجَ أُمًّا وَلَدًا لِرَافِعٍ بْنِ خَبِيجٍ، قَالَ:
فَوَلَدَتْ أُولَادًا، ثُمَّ أُعْنِقَ، فَاحْتَصَمَ الزُّبَيْرُ وَرَافِعٌ فِي
وَلَاهِمْ إِلَى عُثْمَانَ فَقَضَى بِالْوَلَاءِ لِلزُّبَيْرِ

[31540] Waki' narrated to us, he said: Sufyan narrated to us, from Humaid Al-Araj, from Muhammad bin Ibrahim Al-Taymi, that Uthman bin Affan "judged the Wala' for Al-Zubayr."

حَدَّثَنَا وَكِيعٌ، قَالَ حَدَّثَنَا سُفيَانُ، عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ
مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيميِّ، أَنَّ عُثْمَانَ بْنَ عَفَانَ، قَضَى
بِالْوَلَاءِ لِلزُّبَيْرِ

[31541] Waki' narrated to us, he said: Sufyan told us, from Jabir, from Al-Sha'bi, from Al-Aswad, from Abdullah, who said: "If the father is emancipated, he draws the Wala'."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ،
عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِذَا أَعْتَقَ الْأَبُ جَرَّ
الْوَلَاءَ

[31542] Waki' narrated to us, he said: Isra'il told us, from Jabir, from a man of the Ansar called Ibrahim, from Ali, who said: "If the father is emancipated, he draws the Wala'."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ رَجُلٍ
مِنَ الْأَنْصَارِ يُقَالُ لَهُ إِبْرَاهِيمُ، عَنْ عَلَيٍّ، قَالَ: إِذَا أَعْتَقَ
الْأَبُ جَرَّ الْوَلَاءَ

[31543] Waki' narrated to us, he said: Isra'il told us, from Jabir, from 'Amir, from Shuraih, that he used not to judge by the drawing of Wala', until Al-Aswad narrated to him from Abdullah "that he judged by it," so Shuraih judged [by it].

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ،
عَنْ شُرَيْحٍ، أَنَّهُ كَانَ لَا يَقْضِي بِجَرَّ الْوَلَاءِ، حَتَّى حَدَّثَهُ
الْأَسْوَدُ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَضَى بِهِ، فَقَضَى شُرَيْحُ

[31544] Abd al-A'la narrated to us, from Dawud, from Ikrimah bin Khalid, from Umar bin Abd al-Aziz, who said: "He draws the Wala' of his child."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤَدَ، عَنْ عِكْرَمَةَ بْنَ خَالِدٍ،
عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: يَجْرُ وَلَاءَ وَلَدِهِ

**حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، قَالَ: يَجْرُ
وَلَاءَ وَلَدِهِ**

[31545] Abd al-A'la narrated to us, from Hisham, from Muhammad, who said: "He draws the Wala' of his child."

**حَدَّثَنَا مُعْتَمِرٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: يَرْجِعُ
الْوَلَاءُ إِلَى مَوَالِيِ الْأَبِ، إِذَا أُعْتِقَ**

[31546] Mu'tamir narrated to us, from Yunus, from Al-Hasan, who said: "The Wala' returns to the father's patrons if he is emancipated."

**حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَادِ بْنِ
سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ، وَخَلَاسِ، أَنَّهُمَا قَالَا: إِذَا
تَرَوَّجَ الْمَمْلُوكُ الْحُرَّةَ، فَوَلَدَتْ أُولَادًا، ثُمَّ أُعْتِقَ أَنَّهُ يَجْرُ
الْوَلَاءَ**

[31547] Abd al-Samad bin Abd al-Warith narrated to us, from Hammad bin Salamah, from Qatadah, from Sa'id and Khilas, that they said: "If a slave marries a free woman and she bears children, then he is emancipated, he draws the Wala'."

**حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي
السَّفَرِ، عَنْ الشَّعْبِيِّ، قَالَ: الْجُدُّ يَجْرُ الْوَلَاءَ**

[31548] Waki' narrated to us, he said: Sufyan told us, from Abdullah bin Abi Al-Safar, from Al-Sha'bi, who said: "The grandfather draws the Wala'."

[31549] Abd al-Rahman bin Mahdi narrated to us, from Hammad bin Salamah, from Qais bin Sa'd, from Mujahid, and from Qatadah, from Humaid bin Abd al-Rahman and Ikrimah bin Khalid, from Yazid bin Abd al-Malik, they said: "Whatever she bears while he [the father] is a slave, the Wala' belongs to the mother's patrons. And whatever she bears while he is free, the Wala' belongs to the father's patrons."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ فَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ، وَعَنْ قَتَادَةَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، وَعِكْرِمَةَ بْنِ خَالِدٍ، عَنْ يَزِيدِ بْنِ عَبْدِ الْمَلِكِ، قَالُوا: مَا وَلَدْتُ وَهُوَ مَمْلُوكٌ، فَالْوَلَاءُ لِمَوْالِيِ الْأَمْمَةِ، وَمَا وَلَدْتُ وَهُوَ حُرٌّ، فَالْوَلَاءُ لِمَوْالِيِ الْأَبِ

[31550] Abd al-A'la narrated to us, from Ma'mar, from Al-Zuhri, that he used to say: "He does not draw the Wala', except [for] what she bears while he is free."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، أَنَّهُ كَانَ يَقُولُ: لَا يَجُرُ الْوَلَاءَ، إِلَّا مَا وَلَدْتُ وَهُوَ حُرٌّ

[31551] 'Abd al-Wahhab b. 'Ata' told us, from Ibn Jurayj, he said: I said to 'Ata': "A man married a free woman, and she gave birth, then the slave was freed. To whom does the Wala' (patronage) of his child belong?" He said: "The Wala' of his child belongs to their mother's family."

حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءَ، عَنْ ابْنِ جُرَيْحٍ، قَالَ: قُلْتُ لِعَطَاءٍ: رَجُلٌ تَزَوَّجُ حُرَّةً، فَوَلَدْتُ، ثُمَّ عَنِقَ الْعَبْدُ، لِمَنْ وَلَاءُ وَلَدِهِ؟، قَالَ: وَلَاءُ وَلَدِهِ لِأَهْلِ أُمِّهِمْ

[31552] Ibn 'Ulayyah told us, from Ibn 'Awn, from Al-Hasan, he used to say: "If a man is freed, and his son is freed by another man, he drags the Wala' of his father [to his father's emancipators]." So Muhammad b. Sirin came to him and said: "Umar says this?" He said: "We say it."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَبْنِ عَوْنَى، عَنْ الْحَسَنِ، كَانَ يَقُولُ: "إِذَا أُعْنِقَ الرَّجُلُ، وَأُعْنِقَ ابْنُهُ رَجُلٌ أَخْرُ، جَرَّ وَلَاءَ أَبِيهِ، فَأَتَاهُ مُحَمَّدُ بْنُ سِيرِينَ، فَقَالَ: عُمَرُ يَقُولُ: هَذَا، قَالَ: نَحْنُ نَقُولُ

[31553] Jarir told us, from Mughirah, from Ibrahim, regarding a man freed by a people, and his father freed by others. He said: "They inherit from each other by blood relations, and their crimes (Jinayat) are upon the 'Aqilah (those who pay blood money) of their Mawali."

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي رَجُلٍ أُعْنِقَهُ قَوْمٌ، وَأُعْنِقَ أَبَاهُ آخَرُونَ، قَالَ: يَتَوَارَّثُ أَنَّ بِالْأَرْحَامِ، وَجِنَاحِيهِمَا عَلَى عَاقِلَةِ مَوَالِيهِمَا

[31554] Waki' told us, he said: Sufyan told us, from Hammad, from Ibrahim, he said: 'Ali and Az-Zubayr disputed regarding a Moula of Safiyyah before 'Umar. "So 'Umar judged the inheritance for Az-Zubayr, and the blood money ('Aql) upon 'Ali."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: أَخْتَصَمَ عَلَيِّ، وَالزُّبَيْرُ فِي مَوْلَى لِصَفَيَّةَ، إِلَى عُمَرَ، فَقَضَى عُمَرُ، بِالْمِيرَاثِ لِلزُّبَيْرِ، وَالْعَقْلُ عَلَى عَلِيٍّ

[31555] Waki' told us, he said: Al-A'mash told us, from Abu Wa'il, he said: "Umar wrote to 'Abdullah: 'If one of the agnates (Asabah) is closer through a mother [meaning full brother/relative], give him the wealth.'"

حَدَّثَنَا وَكِبْيُعُ، قَالَ: ثنا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، قَالَ:
كَتَبَ عُمَرُ، إِلَى عَبْدِ اللَّهِ: إِذَا كَانَ أَحَدُ الْعَصَبَةِ أَفْرَبَ
بِأُمٍّ، فَأَعْطِهِ الْمَالَ

[31556] Waki' told us, he said: Sufyan told us, from Abu Ishaq, from Al-Harith, from 'Ali, he said: "The Messenger of Allah, peace be upon him, judged the debt before the will, and you read: 'After any bequest he [may have] made or debt.' And that full brothers inherit to the exclusion of half-brothers from the father; brothers from the father and mother to the exclusion of brothers from the father."

حَدَّثَنَا وَكِبْيُعُ، قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ
الْحَارِثِ، عَنْ عَلَيِّ، قَالَ: قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، بِالَّذِينَ قَبْلَ الْوَصِيَّةِ، وَأَنْتُمْ تَقْرَءُونَ، مِنْ
بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ تَبْيَانُهَا أَوْ تَنْزِيلُهَا، وَأَنَّ أَعْبَانَ بَنِي الْأَمْ
يَتَّوَارَثُونَ دُونَ بَنِي الْعَلَّاتِ، الْإِخْرَوَةُ مِنَ الْأَبِ وَالْأُمِّ
دُونَ الْإِخْرَوَةِ مِنَ الْأَبِ

[31557] Waki' told us, he said: Malik b. Mighwal told us, he said: I asked Ash-Sha'bi about cousins (sons of paternal uncle) from father and mother [removed] to three [generations], and cousins from father [removed] to two. Ash-Sha'bi said: "The wealth is for the half-cousins (Bani Al-'Allat) [because they are closer in degree]."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا مَالِكُ بْنُ مَغْوِلٍ، قَالَ: سَأَلْتُ الشَّعْبِيَّ، عَنْ بْنِي عَمٍ لَأَبٍ وَأُمٍ إِلَى تَلَاثَةٍ، وَعَنْ بْنِي عَمٍ لَأَبٍ إِلَى أَنْتَنِينَ، فَقَالَ الشَّعْبِيُّ: الْمَالُ لِبْنِي الْعَلَاتِ

[31558] Jarir told us, from Mansur, from Ibrahim, he said: 'Umar said: "If one of the agnates is closer through a mother [full relative], the Wala' belongs to him."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عُمَرُ: إِذَا كَانَتِ الْعَصَبَةُ أَحَدُهُمْ أَقْرَبٌ بِأُمٍّ، قَالَ: فَالْوَلَاءُ لَهُ

[31559] Ibn Fudayl told us, from Mughirah, from Ibrahim, that 'Ali, 'Abdullah, and Zayd said: "The Wala' is for the eldership (Al-Kibar) [meaning the closest male relative]."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّ عَلِيًّا، وَعَبْدَ اللَّهِ، وَزَيْدًا، قَالُوا: الْوَلَاءُ لِلْكِبَارِ

[31560] Waki' told us, he said: Sufyan told us, from Mansur, from Ibrahim, from 'Umar, 'Abdullah, and Zayd, they said: "The Wala' is for the eldership."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُمَرَ، وَعَبْدَ اللَّهِ، وَزَيْدٍ، قَالُوا: الْوَلَاءُ لِلْكِبَارِ

[31561] Ibn Idris told us, from Ash-Shaybani, from Ash-Sha'bi, from Shurayh, "that he judged regarding it [Wala'] as he judges regarding wealth [inheritance]." He said: And 'Ali and Zayd used to assign it to the eldership.

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبَانِيِّ، عَنْ شُرَيْحٍ، أَنَّهُ قَضَى فِيهِ كَمَا يَقْضِي فِي الْمَالِ، قَالَ: وَكَانَ عَلَيْهِ، وَزَيْدٌ يَجْعَلُهُ لِكُبَرِ

[31562] Waki' told us, he said: Mis'ar and Sufyan told us, from 'Imran b. Muslim b. Riyah Al-Thaqafi, from 'Abdullah b. Ma'qil, from 'Ali, he said: "Wala' is a branch of slavery; so whoever secures the inheritance secures the Wala'."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا مِسْعَرٌ، وَسُفْيَانُ، عَنْ عِمْرَانَ بْنِ مُسْلِمٍ بْنِ رِيَاحِ التَّقْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، عَنْ عَلَيِّ، قَالَ: الْوَلَاءُ شُعْبَةُ مِنَ الرِّقِّ، فَمَنْ أَحْرَزَ الْمِيرَاثَ، أَحْرَزَ الْوَلَاءَ

[31563] Waki' told us, from Mis'ar, from Ibn Riyah, from Salim b. 'Abdullah, he said: "The Wala' is for the eldership."

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبْنِ رِيَاحٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، قَالَ: الْوَلَاءُ لِكُبَرِ

[31564] Waki' told us, he said: Sufyan told us, from Layth, from Tawus, he said: "The Wala' is for the eldership."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ أَبْيَثٍ، عَنْ طَاؤُسٍ، قَالَ: الْوَلَاءُ لِكُبَرِ

[31565] Waki' told us, he said: Sufyan told us, from 'Imran b. Muslim, from Abu Malik Al-Ghfari, he said: "The first freed slave; whoever inherits from him has the Wala' of his Moula."

حَدَّثَنَا وَكِبْيُعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ عُمَرَانَ بْنِ مُسْلِمٍ،
عَنْ أَبِي مَالِكِ الْغِفارِيِّ، قَالَ: الْمُعْنَقُ الْأَوَّلُ فَإِنَّكُمْ مَنْ
يَرِثُهُ فَلَهُ وَلَا إِلَهَ مَوْلَاهُ

[31566] Hushaym told us, from Yunus, from Ibn Sirin, he said: "If the Moula of a people dies, look for the closest person to him and assign his inheritance to him."

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ ابْنِ سِيرِينَ، قَالَ: إِذَا
مَاتَ مَوْلَى الْقَوْمِ نُظِرَ إِلَى أَقْرَبِ النَّاسِ مِنْهُ فَجُعِلَ لَهُ
مِيرَاثُهُ

[31567] Waki' told us, from Abu 'Asim, from Ash-Sha'bi, he said: Shurayh used to treat Wala' like wealth [inheritance division]. Ash-Sha'bi said: "And the people of Madinah say: The Wala' is for the eldership."

حَدَّثَنَا وَكِبْيُعُ، عَنْ أَبِي عَاصِمٍ، عَنْ الشَّعْبِيِّ، قَالَ: كَانَ
شُرَيْحٌ يُجْرِي الْوَلَاءَ مَجْرَى الْمَالِ، قَالَ الشَّعْبِيُّ:
"وَأَهْلُ الْمَدِينَةِ يَقُولُونَ: الْوَلَاءُ لِكُبَرِ"

[31568] Waki' told us, he said: Mis'ar told us, from Abu 'Awn, that Shurayh "judged regarding Al-Ash'ath that the Wala' is between the paternal uncle and the brother."

حَدَّثَنَا وَكِبْيُعُ، قَالَ: ثَنَا مِسْعَرٌ، عَنْ أَبِي عَوْنَ، أَنْ
شُرَيْحًا، قَضَى فِي الْأَشْعَثِ، أَنَّ الْوَلَاءَ بَيْنَ الْعَمَّ، وَبَيْنَ
الأخ

[31569] Ibn 'Uyaynah told us, from Az-Zuhri, he heard Sunayn Abu Jamilah say: I found an abandoned infant during the time of 'Umar. My 'Arif mentioned it to 'Umar, so he called me and asked me, and I informed him. He said: "He is free, and his Wala' is yours, and his suckling is upon us."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، سَمِعَ سُنَّتَنِي أَبَا جَمِيلَةَ،
يَقُولُ: وَجَدْتُ مَنْبُودًا عَلَى عَهْدِ عُمَرَ، فَذَكَرَهُ عَرِيفِيُّ،
لِعُمَرَ، فَدَعَانِي فَسَأَلَنِي فَأَخْبَرْتُهُ قَالَ: حُرٌّ، وَوَلَوْهُ لَكَ،
وَعَلَيْنَا رَضاعَةٌ

[31570] Hatim b. Isma'il told us, from Ja'far, from his father, he said: 'Ali said: "The abandoned infant is free. If he wishes to ally with the one who picked him up, he allies with him; and if he wishes to ally with someone else, he allies with him."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ:
قَالَ عَلَيْهِ: "الْمَنْبُودُ حُرٌّ، فَإِنْ أَحَبَّ أَنْ يُوَالِي الَّذِي
الْتَّقَطَهُ وَالآءَهُ، وَإِنْ أَحَبَّ أَنْ يُوَالِي غَيْرَهُ وَالآءَهُ

[31571] 'Umar b. Harun told us, from Ibn Jurayj, from 'Ata', he said: "The foundling allies with whomever he wills."

حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَطَاءَ،
قَالَ: السَّاقِطُ يُوَالِي مَنْ شَاءَ

[31572] 'Abd al-Salam b. Harb told us, from Mughirah, from Ibrahim, he said: "The inheritance of the foundling is like the found property (Luqatah)."

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ مُعِيرَةَ، عَنْ إِبْرَاهِيمَ،
قَالَ: مِيرَاثُ الْقَيْطِ بِمَنْزِلَةِ الْلَّقَطَةِ

[31573] 'Abd al-A'la told us, from Hisham, from Al-Hasan, he said: "His crime [liability] is on the Treasury, and his inheritance is for them."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ: جَرِيَتُهُ فِي بَيْتِ الْمَالِ، وَمِيراثُهُ لَهُمْ

[31574] Hammad b. Khalid told us, from Ibn Abi Dhi'b, from Az-Zuhri, "that 'Umar b. Al-Khattab gave the inheritance of the abandoned infant to the one who sponsored him."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الزُّهْرِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَعْطَى مِيراثَ الْمَنْبُوذِ الَّذِي كَفَلَهُ

[31575] Isma'il b. 'Ayyash told us, from 'Umar b. Ru'bah, from 'Abd al-Wahid b. 'Abdullah Al-Nasri, from Wathilah b. Al-Asqa', he said: "A woman inherits from three: her foundling, her freed slave, and the woman engaging in Li'an inherits from her son."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَرَ بْنِ رُؤْبَةَ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللَّهِ النَّصْرِيِّ، عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ، قَالَ: "تَرِثُ الْمَرْأَةُ ثَلَاثَةً: لَقِيطَهَا، وَعَنِيقَهَا، وَالْمَلَاعِنَةُ ابْنَهَا"

[31576] Waki' told us, he said: 'Abd al-'Aziz told us, from 'Abdullah b. Mawhab, he said: I heard Tamim Al-Dari say: I said: "O Messenger of Allah, what is the Sunnah regarding a man from the People of the Book who accepts Islam at the hands of a Muslim man?" He said: "He is the most entitled of people to him in his life and death."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا عَبْدُ الْعَزِيزَ، عَنْ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، قَالَ: سَمِعْتُ ثَمِيمًا الدَّارِيَّ، يَقُولُ: قُلْتُ: يَا رَسُولَ اللَّهِ، "مَا السُّنَّةُ فِي الرَّجُلِ مِنْ أَهْلِ الْكِتَابِ، إِسْلَمٌ عَلَى يَدِي الرَّجُلِ مِنْ الْمُسْلِمِينَ؟"، قَالَ: هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ

[31577] 'Abd al-Salam told us, from Khusayf, from Mujahid, that a man came to 'Umar and said: "A man accepted Islam at my hands, died, and left a thousand dirhams. I felt uncomfortable taking it, so I brought it to you." He said: "What do you think if he had committed a crime, upon whom would it be?" He said: "Upon me." He said: "Then his inheritance is yours."

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ حُصَيْفٍ، عَنْ مُجَاهِدٍ، أَنَّ رَجُلًا، أَتَى عُمَرَ، فَقَالَ: إِنَّ رَجُلًا أَسْلَمَ عَلَى يَدِي، فَمَاتَ وَتَرَكَ أَلْفَ دِرْهَمٍ، فَتَحَرَّجْتُ مِنْهُ، فَرَفَعْتُهَا إِلَيْكَ، فَقَالَ: أَرَأَيْتَ لَوْ جَنَى جِنَاحَةً عَلَى مَنْ كَانَتْ تَكُونُ؟ قَالَ: غَلَى: قَالَ: فَمِيرَاثُهُ لَكَ

[31578] 'Abd al-A'la told us, from Ma'mar, from Az-Zuhri, that 'Umar b. Al-Khattab said: "If a man allies with a man, then he has his inheritance, and upon him is his blood money ('Aql)."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ: إِذَا وَالَّى رَجُلٌ رَجُلًا، فَلَهُ مِيرَاثُهُ، وَعَلَيْهِ عَقْلُهُ

[31579] Ibn Numayr told us, he said: 'Abd al-'Aziz b. 'Umar told us, he said: "My father judged regarding a man from the People of the Dhimmah who accepted Islam at the hands of a man, then died and left a daughter. He gave his daughter half, and he gave the one at whose hands he accepted Islam half."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، قَالَ: ثَنَا عَبْدُ الْعَزِيزَ بْنَ عُمَرَ، قَالَ:
قَضَى أَبِيهِ فِي رَجُلٍ مِنْ أَهْلِ الدِّينِ أَسْلَمَ عَلَى يَدِي
رَجُلٍ، فَماتَ وَتَرَكَ ابْنَةً، فَأَعْطَى ابْنَتَهُ النِّصْفَ،
وَأَعْطَى الَّذِي أَسْلَمَ عَلَى يَدِيهِ النِّصْفَ

[31580] Waki' told us, he said: Sufyan told us, from Qays b. Muslim, from Muhammad b. Al-Muntashir, from Masruq, he said: There was a man staying among us who came from Daylam. He died and left three hundred dirhams. So I came to Ibn Mas'ud and asked him. He said: "Does he have any kin, or does any of you have a contract of Wala' over him?" We said: "No." He said: "Then there are many heirs here," meaning the Treasury.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ
مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ مَسْرُوقٍ، قَالَ: كَانَ فِيْنَا رَجُلٌ
نَازِلٌ أَقْبَلَ مِنَ الدَّيْلَمِ، فَماتَ وَتَرَكَ ثَلَاثَمِائَةً دِرْهَمًا،
فَأَتَيْتُ ابْنَ مَسْعُودٍ، فَسَأَلَنَّهُ فَقَالَ: هَلْ لَهُ مِنْ رَاجِمٍ، أَوْ
هَلْ لِأَحَدٍ مِنْكُمْ عَلَيْهِ عَهْدٌ وَلَاءٌ؟، قُلْنَا: لَا، قَالَ: فَهَاهُنَا
وَرَثَةً كَثِيرٌ، يَعْنِي بَيْتَ الْمَالِ

[31581] Ibn Idris told us, from Layth, from Abu Al-Ash'ath, from his Moula, he said: I asked 'Umar about a man who accepted Islam at my hands. He said: "You are the most entitled of people to his inheritance as long as he does not leave an heir. If he does not leave an heir, then it is for the Treasury."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ أَبِي الْأَشْعَثِ، عَنْ مَوْلَاهُ، قَالَ: سَأَلْتُ عُمَرَ، عَنْ رَجُلٍ أَسْلَمَ عَلَى يَدِيَ، قَالَ: أَنْتَ أَحَقُ النَّاسِ بِمِيراثِهِ مَا لَمْ يَتَرُكْ وَارِثًا، فَإِنْ لَمْ يَتَرُكْ وَارِثًا فَفِي بَيْتِ الْمَالِ

[31582] Waki' told us, he said: Al-Rabi' b. Abi Salih Al-Aslami told us, from a man he named, that a man from the people of Sawad called Hashiy came to 'Ali to ally with him, but he refused to ally with him. He said: "So he came to Al-'Abbas, or Ibn Al-'Abbas, and allied with him."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا الرَّبِيعُ بْنُ أَبِي صَالِحِ الْأَسْلَمِيِّ، عَنْ رَجُلٍ سَمَاءً، أَنَّ رَجُلًا مِنْ أَهْلِ السَّوَادِ، يُقَالُ لَهُ حَشِّيٌّ، أَتَى عَلَيْا لِيُوَالِيهِ، فَأَبَى أَنْ يُوَالِيهِ، قَالَ: فَأَتَى الْعَبَّاسَ، أَوْ أَبْنَ الْعَبَّاسِ فَوَالَّهُ

[31583] Ghundar told us, from 'Uthman b. Ghiyath, Al-Hasan used to say regarding a man who accepted Islam at the hands of a man, so he said to him: "His inheritance is his unless he has a sister; if there is a sister, then the wealth is hers and she is more entitled to it."

حَدَّثَنَا غُنْدَرُ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، كَانَ الْحَسَنُ، يَقُولُ فِي رَجُلٍ أَسْلَمَ عَلَى يَدِيَ رَجُلٍ، فَقَالَ لَهُ: مِيراثُهُ إِلَّا أَنْ يَكُونَ لَهُ أُخْتٌ، فَإِنْ كَانَتْ أُخْتٌ فَلَهَا الْمَالُ وَهِيَ أَحَقُ بِهِ

[31584] Yazid b. Harun told us, he said: Hisham informed us, from Ibn Sirin, "that a man accepted Islam at the hands of Abu Al-Hudhayl, then died and left ten thousand dirhams. So Abu Hudhayl brought it to Ziyad. Ziyad said: 'You are more entitled to it.' He said: 'I have no need for it.' Ziyad said: 'You are his heir.' But he refused, so Ziyad took it and placed it in the Treasury."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ سِيرِينَ، أَنَّ أَبَا الْهُدَيْلِ أَسْلَمَ عَلَى يَدِيهِ رَجُلٌ، فَمَاتَ وَتَرَكَ عَشْرَةَ آلَافِ دِرْهَمًا، فَأَتَى بِهَا أَبُو هُدَيْلٍ، زَيَادًا، فَقَالَ زَيَادٌ: أَنْتَ أَحَقُّ بِهَا، فَقَالَ: لَا حَاجَةَ لِي فِيهَا، فَقَالَ زَيَادٌ: أَنْتَ وَارِثُهُ، فَأَتَى فَلَأَخْذَهَا زَيَادٌ، فَجَعَلَهَا فِي بَيْتِ الْمَالِ

[31585] Waki' told us, he said: Sufyan told us, from Mutarrif, from Ash-Sha'bi, and from Yunus, from Al-Hasan, they said: "His inheritance is for the Muslims, and his blood money is upon them."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا سُفْيَانُ، عَنْ مُطَرِّفٍ، عَنْ الشَّعْبِيِّ، وَعَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَا: مِيرَاثُهُ لِلْمُسْلِمِينَ، وَعَفْلَهُ عَلَيْهِمْ

[31586] Waki' told us, he said: Dawud b. Abi 'Abdullah told us, he said: We had a wet-nurse, and she had a son who accepted Islam at our hands. The son died and left wealth. So I asked Ash-Sha'bi, and he said: "Give it to his mother."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا دَاؤُدُّ بْنُ أَبِي عَبْدِ اللَّهِ، قَالَ: كَانَتْ لَنَا ظِلْرٌ، وَلَهَا ابْنٌ أَسْلَمَ عَلَى أَيْدِينَا: فَمَاتَ الْإِبْنُ وَتَرَكَ مَالًا، فَسَأَلْتُ الشَّعْبِيَّ فَقَالَ: ادْفَعْ إِلَيْ أُمِّهِ

[31587] Waki' told us, he said: Hasan b. Salih told us, from Mutarrif, from Ash-Sha'bi, he said: "There is no Wala' except for the one who bestows favor [emancipation]."

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا حَسْنُ بْنُ صَالِحٍ، عَنْ مُطَرِّفٍ،
عَنِ الشَّعْبِيِّ، قَالَ: لَا وَلَاءَ، إِلَّا لِذِي نِعْمَةٍ

[31588] 'Abd al-A'la told us, from Yunus, from Al-Hasan, regarding a man who allied with a man and accepted Islam at his hands. He said: "He does not inherit from him, except that if he wishes, he may bequeath all his wealth to him."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي رَجُلٍ
وَالِّي رَجُلًا، فَأَسْلَمَ عَلَى يَدِهِ، قَالَ: لَا يَرُثُهُ، إِلَّا أَنْ
شَاءَ أُوصَى لَهُ بِمَالِهِ كُلِّهِ

[31589] Waki' told us, he said: Sufyan told us, from 'Abd al-Rahman b. Al-Asbahani, from Mujahid b. Wardan, from 'Urwah b. Az-Zubayr, from 'Aishah, that a Moula of the Prophet, peace be upon him, fell from a palm tree and died, leaving wealth but no child or close relative. The Prophet, peace be upon him, said: "Give his inheritance to a man from his village."

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْأَصْبَهَانِيِّ، عَنْ مُجَاهِدِ بْنِ وَرْدَانَ، عَنْ عُرْوَةَ بْنِ
الْزُّبَيرِ، عَنْ عَائِشَةَ، أَنَّ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، وَقَعَ مِنْ نَحْلَةٍ، فَمَاتَ وَتَرَكَ مَالًا، وَلَمْ يَدْعُ وَلَدًا،
وَلَا حَمِيمًا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَعْطُوا
مِيرَاثَهُ رَجُلًا مِنْ أَهْلِ قَرْيَتِهِ

[31590] Waki' told us, he said: 'Ali b. Mubarak told us, from Yahya b. Abi Kathir, from Muhammad b. 'Abd al-Rahman b. Thawban, that a man from Jurhum died in Al-Sarat and left wealth. So they wrote about him to 'Umar. "So 'Umar wrote to Sham, but they did not find a single person remaining from Jurhum. So 'Umar divided his inheritance among the people among whom he died."

[31591] Bishr b. Al-Mufaddal told us, from 'Abd al-Rahman b. Ishaq, from his father, from 'Abd al-Rahman b. 'Amr b. Sahl, he said: "A Moula died during the time of 'Uthman who had no Moula. So 'Uthman ordered his wealth to be put in the Treasury."

[31592] Waki' told us, from Isma'il, from Ash-Sha'bi, from Masruq, he was asked about a man who died and left no emancipating Moula nor heir. He said: "His wealth is where he placed it; if he did not bequeath anything, his wealth is in the Treasury."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا عَلِيُّ بْنُ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثُوبَانَ، أَنَّ رَجُلًا مِنْ جُرْهُمْ تُوفِيَ بِالسَّرَّاءِ، وَنَرَكَ مَالًا، فَكَتَبَ فِيهِ إِلَى عُمَرَ، فَكَتَبَ عُمَرُ إِلَى الشَّامِ، فَلَمْ يَجِدُوا بَقِيَّةً مِنْ جُرْهُمْ وَاحِدًا، فَقُسِّمَ عُمَرُ مِيراثُهُ فِي الْقَوْمِ الَّذِينَ تُوفَيْ فِيهِمْ

حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرِو بْنِ سَهْلٍ، قَالَ: مَاتَ مَوْلَى عَلَى عَهْدِ عُثْمَانَ لِيَسَ لَهُ مَوْلَى، فَأَمَرَ عُثْمَانَ بِمَالِهِ فَادْخُلْ بَيْتَ الْمَالِ

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، سُئِلَ عَنْ رَجُلٍ مَاتَ وَلَمْ يَتَرُكْ مَوْلَى عَنَّاقَةً، وَلَا وَارِثًا، قَالَ: مَالُهُ حَيْثُ وَضَعَهُ، فَإِنْ لَمْ يَكُنْ أُوصَى بِشَيْءٍ، فَمَالُهُ فِي بَيْتِ الْمَالِ

[31593] 'Abbad b. Al-'Awwam told us, from Abu Bakr b. Ahmar, from 'Abdullah b. Buraydah, from his father, he said: I was with the Messenger of Allah, peace be upon him, when a man came to him and said: "O Messenger of Allah, I have the inheritance of a man from Azd, and I have not found an Azdi to give it to." He said: "Go and look for an Azdi for a year or a Hawl (year) and give it to him." He said: So he went, then came to him in the seventh year and said: "O Messenger of Allah, I have not found an Azdi to give it to." He said: "Go to the first Khuza'i and give it to him." He said: When he turned away, he said: "Bring him to me." He said: "Go and give it to the oldest of Khuza'ah."

[31594] Yazid b. Harun told us, from Hammad b. Salamah, from 'Amr b. Dinar, from Yahya b. Ja'dah, from 'Umar, that a man died and did not leave an agnate. 'Umar said: "He is inherited by the one who used to get angry for his anger, and his neighbors."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامَ، عَنْ أَبِي بَكْرٍ بْنِ أَحْمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرْيَدَةَ، عَنْ أَبِيهِ، قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي عِنْدِي مِيرَاثٌ رَجُلٌ مِنَ الْأَزْدِ، وَإِنِّي لَمْ أَجِدْ أَرْذِيًّا أَنْفَعَهُ إِلَيْهِ، قَالَ: فَانْطَلِقْ فَالنِّيمَسُ أَرْذِيًّا عَامًا أَوْ حَوْلًا فَادْفَعْهُ إِلَيْهِ، قَالَ: فَانْطَلَقَ ثُمَّ أَتَاهُ فِي الْعَامِ السَّابِعِ، قَالَ: يَا رَسُولَ اللَّهِ، مَا وَجَدْتُ أَرْذِيًّا أَنْفَعَهُ إِلَيْهِ، قَالَ: فَانْطَلِقْ إِلَى أَوَّلِ خُزَاعِيِّ فَادْفَعْهُ إِلَيْهِ، قَالَ: فَلَمَّا وَلَى قَالَ: غَيِّرْ بِهِ، قَالَ: فَادْهَبْ فَادْفَعْهُ إِلَى أَكْبَرِ خُزَاعَةَ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ عُمَرَ، أَنَّ رَجُلًا مَاتَ، وَلَمْ يَتْرُكْ عَصَبَةً، فَقَالَ عُمَرُ: يَرِثُهُ الْأَذِي كَانَ يَغْضَبُ لِعَصَبِهِ وَجِيرَانَهُ

[31595] Yazid b. Harun told us, from Hammad b. Salamah, he said: Muhammad b. Ishaq told us, from Ya'qub b. 'Utbah, from Sulayman b. Yasar, he said: A man from Abyssinia died, and his inheritance was brought to the Messenger of Allah, peace be upon him. He said: "Look if he has an heir?" They did not find an heir for him. So the Messenger of Allah, peace be upon him, said: "Look for whoever is here from the Muslims of Abyssinia and give his inheritance to them."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، قَالَ: ثُنا
مُحَمَّدٌ بْنُ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عَتَّبَةَ، عَنْ سُلَيْمَانَ
بْنِ يَسَارٍ، قَالَ: تُوْفِيَ رَجُلٌ مِنَ الْحَبَشَةِ، فَأَتَى رَسُولَ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِيرَاثِهِ، قَالَ: انْظُرُوا هُنَّ لَهُ
وَارِثٌ؟، فَلَمْ يَجِدُوا لَهُ وَارِثًا، فَقَالَ رَسُولُ اللهِ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ: انْظُرُوا مَنْ هَاهُنَا مِنْ مُسْلِمِي الْحَبَشَةِ،
فَادْفَعُوا إِلَيْهِمْ مِيرَاثَهُ

[31596] 'Abd al-Salam told us, from Ishaq b. 'Abdullah b. Abi Farwah, from 'Amr b. Shu'ayb, from his father, from his grandfather, that 'Amr b. Al-'As wrote to 'Umar concerning a monk who dies without an heir. He wrote to him: "Give his inheritance to those who used to pay his Jizyah."

حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي
فَرْوَةَ، عَنْ عَمْرُو بْنِ شَعِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ
عَمْرَو بْنَ الْعَاصِ، كَتَبَ إِلَى عُمَرَ فِي الرَّاهِبِ يَمُوتُ
لَيْسَ لَهُ وَارِثٌ، فَكَتَبَ إِلَيْهِ أَنَّ أَعْطِ مِيرَاثَهُ الَّذِينَ كَانُوا
يُؤَدِّونَ جِزِيَّةً

[31597] Jarir told us, from Mughirah, from Ibrahim, regarding a Dhimmi who dies without an heir.

He said: "His inheritance is for the people of his village to use for help with their Kharaj."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي الدَّمَّيْ
بِمَوْتِ لَيْسَ لَهُ وَارِثٌ، قَالَ: مِيرَاثُهُ لِأَهْلِ قَرْيَتِهِ
يَسْتَعِينُونَ بِهِ فِي خَرَاجِهِ

[31598] Abu Usamah told us, from Sulayman b. Mughirah, he said: I asked Al-Hasan about a man who did business with a woman from the People of the Dhimma, and she had something with him, but he lost track of her and could not find her. Should he put it in the Treasury of the Muslims? He said: "Yes."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُلَيْمَانَ بْنِ مُغِيرَةَ، قَالَ: سَأَلْتُ
الْحَسَنَ، عَنْ رَجُلٍ بَاعَ امْرَأَةً مِنْ أَهْلِ الدَّمَّةِ، فَكَانَ لَهَا
عِنْدَهُ شَيْءٌ فَنَبَذَهَا فَلَمْ يَجِدْهَا، أَيْجُعْلُهُ فِي بَيْتِ مَالِ
الْمُسْلِمِينَ؟ قَالَ: نَعَمْ

[31599] Ibn 'Uyaynah told us, from Sulayman, from Tawus, from Ibn 'Abbas, he said: I was the last of the people to be with 'Umar, and I heard him say: "Al-Kalalah is the one who has no child."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ، عَنْ طَاؤِسٍ، عَنْ ابْنِ
عَبَّاسٍ، قَالَ: كُنْتُ آخِرَ النَّاسِ عَهْدًا بِعُمَرَ فَسَمِعْتُهُ
يَقُولُ: الْكَلَالَةُ مَنْ لَا وَلَدَ لَهُ

[31600] Abu Mu'awiyah told us, from 'Asim, from Ash-Sha'bi, he said: Abu Bakr said: "I have formed an opinion regarding Al-Kalalah. If it is correct, it is from Allah; and if it is wrong, it is from me and Satan. Al-Kalalah is other than the child and the parent."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ أَبُو بَكْرٍ: رَأَيْتُ فِي الْكَلَالَةِ رَأْيًا، فَإِنْ يَكُونُ صَوَابًا فَمِنْ عِنْدِ اللَّهِ، وَإِنْ يَكُونُ خَطَّأً فَمِنْ قِبَلِي، وَالشَّيْطَانَ، الْكَلَالَةُ مَا عَدَ الْوَلَدَ وَالْوَالِدَ

[31601] Muhammad b. Bakr told us, from Ibn Jurayj, from 'Amr b. Dinar, from Al-Hasan b. Muhammad, who said: Ibn 'Abbas said to me: "Kalalah is the one who has no child and no parent."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَمْرُو بْنِ دِينَارٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: الْكَلَالَةُ مَنْ لَا وَلَدَ لَهُ، وَلَا وَالِدَ

[31602] Al-Muqri' told us, from Sa'id b. Abi Ayyub, who said: Yazid b. Abi Habib told me, from Abu al-Khayr, from 'Uqbah b. 'Amir, that he said: "Nothing troubled the Companions of the Messenger of Allah (saw) as Kalalah troubled them."

حَدَّثَنَا الْمُقْرِيُّ، عَنْ سَعِيدِ بْنِ أَبِي أَيُوبَ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ غَامِرٍ، أَنَّهُ قَالَ: مَا أَعْضَلَ بِأَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، شَيْءٌ مَا أَعْضَلَتْ بِهِمُ الْكَلَالَةُ

[31603] Sahl b. Yusuf told us, from Shu'bah, from Al-Hakam, who said: I asked him about Kalalah. He said: "Anyone besides the child and the father."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، قَالَ: سَأَلَنَا اللَّهُ عَنِ الْكَلَالِهِ، فَقَالَ: مَا دُونَ الْوَلَدِ، وَالْأَبِ

[31604] Waki' told us, he said: Sufyan told us, from Ya'la, from Al-Qasim, from Sa'd b. Malik, that he recited this phrase: "And he has a brother or a sister from a mother [uterine sibling]."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفِيَّانُ، عَنْ يَعْلَى، عَنْ الْفَاسِمِ، عَنْ سَعْدِ بْنِ مَالِكٍ، أَنَّهُ قَرَا هَذَا الْحَرْفَ، وَلَهُ أَخٌ أَوْ أُخْتٌ، مِنْ أُمٍّ

[31605] Waki' told us, from Isra'il, from Abu Ishaq, from Salim b. 'Abd al-Saluli, from Ibn 'Abbas, who said: "Kalalah is whatever is besides the parent and the child."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَلِيمِ بْنِ عَبْدِ السَّلْوَلِيِّ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الْكَلَالِهُ مَا خَلَ الْوَالِدُ وَالْوَالِدَةُ

[31606] Waki' told us, from 'Imran b. Hudayr, from Al-Sumayt, who said: 'Umar used to say: "Kalalah is whatever is besides the child and the parent."

حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ أَبْنَ حُدَيْرٍ، عَنْ السُّمَيْطِ، قَالَ: كَانَ عُمَرُ يَقُولُ: الْكَلَالِهُ مَا خَلَ الْوَالِدُ وَالْوَالِدَةُ

[31607] 'Abbad b. al-'Awwam told us, from Sufyan, from Husayn, from a man, from Ibn 'Abbas, who said: "Kalalah is the deceased."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ سُفِيَّانَ، عَنْ حُسَيْنٍ، عَنْ رَجُلٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: الْكَلَالِهُ هُوَ الْمَيِّتُ

[31608] Ibn 'Uyaynah told us, from 'Abd Allah b. Dinar, from Ibn 'Umar, who said: "The Messenger of Allah (saw) forbade selling Wala' (loyalty/patronage) and giving it as a gift."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنِ
عُمَرَ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ
تَبْيَغِ الْوَلَاءِ، وَعَنْ هَبَّتِهِ

[31609] Ibn 'Uyaynah told us, from Ibn Abi Najih, from Mujahid, who said: 'Ali said: "Wala' is in the position of alliance (Hilf); it cannot be sold or given as a gift. Affirm it where Allah the Exalted has placed it."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي تَجِيْحٍ، عَنْ مُجَاهِدٍ، قَالَ:
قَالَ عَلِيًّا: الْوَلَاءُ بِمَنْزِلَةِ الْحَلْفِ، لَا يُبَاعُ وَلَا يُوهَبُ،
أَقْرُوْهُ حَيْثُ جَعَلَهُ اللَّهُ تَعَالَى

[31610] Jarir told us, from Mughirah, from Ibrahim, who said: 'Abd Allah said: "Wala' is only like lineage; does a man sell his

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ
اللَّهِ: إِنَّمَا الْوَلَاءُ كَالنَّسَبِ، أَيْبَيْغُ الرَّجُلُ نَسَبَهُ؟

[31611] Jarir, Hafs, and Abu Khalid told us, from 'Abd al-Malik, from 'Ata', from Ibn 'Abbas, who said: "Wala' cannot be sold or given as a gift."

حَدَّثَنَا جَرِيرُ، وَحَفْصُ، وَأَبُو خَالِدٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ
عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: الْوَلَاءُ لَا يُبَاعُ، وَلَا
يُوهَبُ

[31612] Muhammad b. Yazid told us, from Ayyub Abu al-'Ala', from Qatadah, from 'Umar, who said: "Wala' is like kinship; it cannot be sold or given as a gift."

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ أَئِبْوَأَبِي الْعَلَاءِ، عَنْ قَتَادَةَ، عَنْ عُمَرَ، قَالَ: الْوَلَاءُ كَالرَّحْمَمُ، لَا يُبَاعُ وَلَا يُوَهَّبُ

[31613] Waki' told us, from Sufyan, from Abu Miskin, from Ibrahim, who said: "Wala' cannot be sold or given as a gift."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي مِسْكِينٍ، عَنْ إِبْرَاهِيمَ، قَالَ: الْوَلَاءُ لَا يُبَاعُ، وَلَا يُوَهَّبُ

[31614] 'Abbad told us, from Hisham, from Al-Hasan and Ibn Sirin, that they both said: "Wala' is a connection like lineage; it cannot be sold or given as a gift."

حَدَّثَنَا عَبَادٌ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ أَنَّهُمَا قَالَا: الْوَلَاءُ شِجْنَةٌ كَالنَّسَبِ، لَا يُبَاعُ، وَلَا يُوَهَّبُ

[31615] Waki' told us, from Isra'il, from Jabir, from 'Amir, who said: "Wala' cannot be sold or given as a gift."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: الْوَلَاءُ لَا يُبَاعُ، وَلَا يُوَهَّبُ

[31616] Ibn 'Ulayyah told us, from Layth, from Tawus, who said: "Wala' cannot be sold, given as a gift, or given as charity."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ طَوْسٍ، قَالَ: الْوَلَاءُ لَا يُبَاعُ، وَلَا يُوَهَّبُ، وَلَا يُنَصَّدَقُ بِهِ

[31617] Ibn 'Uyaynah told us, from 'Amr, who said: "Maymunah gifted the Wala' of Sulayman b. Yasar to Ibn 'Abbas."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرِو، قَالَ: وَهَبَتْ مَيْمُونَةُ وَلَاءَ سُلَيْمَانَ بْنَ يَسَارٍ لِابْنِ عَبَّاسٍ

[31618] Jarir told us, from Mansur, who said: I asked Ibrahim about a man who freed a man, and the freedman went and allied himself with someone else. He said: "He does not have the right to do that unless the one who freed him gifts him [the Wala]."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ، عَنْ رَجُلٍ أَعْتَقَ رَجُلًا، فَأَنْطَلَقَ الْمُعْتَقُ فَوَالَّى غَيْرَهُ، قَالَ: لَيْسَ لَهُ ذَلِكَ إِلَّا أَنْ يَبْهَهُ الْمُعْتَقُ

[31619] Abu Khalid al-Ahmarr told us, from Yahya b. Sa'id, from Abu Bakr b. 'Amr b. Hazm, that a woman from Muharib gifted the Wala' of her slave to himself, and she freed him, so he freed himself. He said: So he gifted himself [his Wala'] to 'Abd al-Rahman b. 'Amr b. Hazm. He said: She died, and the Mawali disputed before 'Uthman. He said: 'Uthman asked for proof of what he said. He said: He brought him the proof. So 'Uthman said: "Go and ally yourself with whom you wish." Abu Bakr said: So he allied himself with 'Abd al-Rahman b. 'Amr b. Hazm.

[31620] Abu Dawud al-Tayalisi told us, from Shu'bah, who said: Mansur informed me, from Ibrahim and Al-Sha'bi, that they both said: "There is no harm in selling or gifting the Wala' of a Sa'ibah (a slave freed without retaining Wala')."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ عَمْرُو بْنِ حَزْمٍ، أَنَّ امْرَأَةً مِنْ مُحَارِبٍ وَهَبَتْ لَاءَ عَبْدِهَا لِنَفْسِهِ، وَأَعْنَقَتْهُ، وَأَعْنَقَتْ نَفْسَهُ، قَالَ: فَوَهَبَ نَفْسَهُ لِعَبْدِ الرَّحْمَنِ بْنِ عَمْرُو بْنِ حَزْمٍ، قَالَ: وَمَا تَنْهَى فَخَاصَّمَ الْمَوَالِيِ إِلَى عُثْمَانَ، قَالَ: فَذَعَا عُثْمَانُ بِالْبَيْنَةِ عَلَى مَا قَالَ: قَالَ: فَأَتَاهُ بِالْبَيْنَةِ، فَقَالَ عُثْمَانُ: أَدْهَبَ فَوَالِي مَنْ شِئْتَ. قَالَ أَبُو بَكْرٍ: فَوَالِي عَبْدَ الرَّحْمَنِ بْنَ عَمْرُو بْنِ حَزْمٍ

حَدَّثَنَا أَبُو ذَاؤُدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، قَالَ: أَخْبَرَنِي مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، وَالشُّعْبِيِّ، أَنَّهُمَا قَالَا: لَا بَأْسَ بِبَيْعٍ، وَلَاءَ السَّائِبَةِ وَهَبَتِهِ

[31621] 'Abd al-Samad b. 'Abd al-Warith told us, from Hammad b. Salamah, from Qatadah, that a woman gifted the Wala' of her freed slaves to her husband. Hisham b. Hubayrah said: "As for me, I see it belonging to her husband as long as he lives, and when he dies, I return it to the woman's heirs."

حَدَّثَنَا عَبْدُ الصَّمْدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، أَنَّ امْرَأَةً وَهَبَتْ وَلَاءَ مَوَالِيهَا لِزَوْجِهَا، فَقَالَ هِشَامُ بْنُ هُبَيْرَةَ: أَمَّا أَنَا فَأَرَاهُ لِزَوْجِهَا مَا عَاشَ، فَإِذَا مَاتَ رَدَّتُهُ إِلَى وَرَثَةِ الْمَرْأَةِ

[31622] Ibn Fudayl told us, from Al-A'mash, from Ibrahim, who said: "There is no harm if the patron permits him to ally himself with someone else."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: لَا بَأْسَ إِذَا أَذِنَ الْمَوَالِيَ أَنْ يُؤْلِيَ غَيْرَهُ

[31623] Ibn 'Ulayyah told us, from Sa'id, from Qatadah – and I found it in another place: from Sa'id b. al-Musayyib – that he saw no harm in selling Wala' if it was from a Mukatabah (contract of manumission), but he disliked it if it was [direct] manumission.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ سَعِيدِ، عَنْ قَتَادَةَ وَجَدْنُهُ، فِي مَكَانٍ آخَرَ: عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِتَبْيَعِ الْوَلَاءِ، إِذَا كَانَ مِنْ مُكَاتَبَةٍ، وَيَكْرَهُ إِذَا كَانَ عِنْدَهُ

[31624] Husayn b. 'Ali told us, from Za'idah, from Mansur, who said: I asked Ibrahim about selling Wala', and he said: "It is an innovation (Muhdath)."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، قَالَ:
سَأَلْتُ إِبْرَاهِيمَ، عَنْ بَيْعِ الْوَلَاءِ، فَقَالَ: هُوَ مُحدثٌ

[31625] Husayn b. 'Ali told us, from Za'idah, from Sulayman, from Ibrahim, who said: "Women do not inherit from Wala' except for what they themselves freed."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ
إِبْرَاهِيمَ، قَالَ: لَا تَرِثُ النِّسَاءُ مِنَ الْوَلَاءِ، إِلَّا مَا أَعْفَنَ

[31626] Al-Fadl b. Dukayn told us, he said: Zakariyya told us, I heard 'Amir saying: Regarding a woman who died leaving three male sons and two daughters, one of whom was absent in Sham and the other with her. She claimed she had money with her daughter in Sham, and she said to her sons: "I would like you to seek the money she has with her in exchange for what she inherits from my estate." They said: "Yes." She said: "Assign what she inherits from my estate to her sister, for her share is like the share of a man among you." They said: "Yes." Then her daughter came after they had divided the inheritance and demanded her share of the inheritance, saying: "She had no money with me." Ibrahim was asked, and he said: "It is taken from each person equally and returned to her." 'Amir said: "One of the two shares that the girl [who was present] received is taken and returned to her sister, so each of them gets one share, and each man gets two shares."

حَدَّثَنَا أَفْضَلُ بْنُ دُكَيْنَ، قَالَ: ثنا زَكَرِيَّا، سَمِعْتُ عَامِرًا، يَقُولُ: فِي امْرَأَةٍ تُؤْفَىٰ وَلَهَا تَلَائِفٌ بَيْنَ دُكُورٍ، وَابْنَتَانِ إِحْدَاهُمَا غَائِبَةٌ بِالشَّامِ، وَالْأُخْرَىٰ عِنْدَهَا، فَرَعَمْتُ أَنَّ لَهَا عِنْدَ ابْنَتَهَا الَّتِي بِالشَّامِ مَالًا، وَأَنَّهَا قَالَتْ لِبَنِيهَا: أَجِبُّ أَنْ تَطْلُبَا لَهَا الْمَالَ الَّذِي عِنْدَهَا بِمَا يُصِيبُهَا مِنْ مِيرَاثِي، فَقَالُوا: نَعَمْ، قَالَتْ: أَنْ تَجْعَلُوا مَا يُصِيبُهَا مِنْ مِيرَاثِي لِأُخْتِهَا، فَتَصِيبُهَا كَنْصِيبَ رَجُلٍ مِنْكُمْ، فَقَالُوا: نَعَمْ، ثُمَّ إِنَّ ابْنَتَهَا جَاءَتْ بَعْدَمَا افْتَسَمُوا الْمِيرَاثَ فَطَلَبَتْ مَا يُصِيبُهَا مِنْ مِيرَاثِهَا، قَالَتْ: لَمْ يَكُنْ لَهَا عِنْدِي مَالٌ، فَسُئِلَ إِبْرَاهِيمُ فَقَالَ: يُؤْخَذُ مِنْ كُلِّ إِنْسَانٍ مِنْهُمْ بِالسَّوَيَّةِ، فَيُرَدُّ عَلَيْهَا، وَقَالَ عَامِرٌ: يُؤْخَذُ أَحَدُ السَّهْمَيْنِ الَّذِينَ أَصَابَتْ الْجَارِيَّةُ، فَيُرَدُّ عَلَىٰ أُخْتِهَا، فَيُصِيبُ كُلَّ وَاحِدَةٍ مِنْهُمَا سَهْمًا، وَلِكُلِّ رَجُلٍ سَهْمًا

[31627] Hushaym told us, from Adham al-Sadusi, from some people of his tribe, that a woman died while she was a Muslim, leaving a Christian mother. Her mother accepted Islam before her daughter's inheritance was divided. They came to 'Ali and mentioned that to him. He said: "She has no inheritance." Then he said: "How much did she leave?" They informed him, and he said: "Give her something."

حَدَّثَنَا هُشَيْمٌ، عَنْ أَذْهَمِ السَّدُوسيِّ، عَنْ أَنَاسٍ مِنْ قَوْمِهِ، أَنَّ امْرَأَةً مَاتَتْ وَهِيَ مُسْلِمَةً، وَتَرَكَتْ أُمًا لَهَا نَصْرَانِيَّةً، فَأَسْلَمَتْ أُمُّهَا قَبْلَ أَنْ يُقْسَمَ مِيرَاثُ ابْنَتِهَا، فَأَتَوْا عَلَيْهَا فَذَكَرُوا ذَلِكَ لَهُ فَقَالَ: لَا مِيرَاثٌ لَهَا، ثُمَّ قَالَ: كُمْ تَرَكْتَ؟ فَأَخْبَرُوهُ فَقَالَ: أَنِيلُوهَا بِشَيْءٍ

[31628] Abu Khalid told us, from Dawud, from Sa'id b. al-Musayyib, who said: "When the deceased dies, the inheritance reverts to his family."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ دَاؤِدَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: إِذَا مَاتَ الْمَيِّتُ يُرَدُّ الْمِيرَاثُ لِأَهْلِهِ

[31629] 'Ali b. Mushir told us, from Ibn Abi 'Arubah, from Abu Ma'shar, from Ibrahim, who said: "Whoever is freed at the time of death, or accepts Islam at the time of death, neither of them has any right, because rights are established at the time of death."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: مَنْ أَعْنِقَ عِنْدَ الْمَوْتِ، أَوْ أَسْلَمَ عِنْدَ الْمَوْتِ، فَلَا حَقٌّ لِوَاحِدٍ مِنْهُمْ، لِأَنَّ الْحُقُوقَ وَجَبَتْ عِنْدَ الْمَوْتِ

[31630] Abu Dawud al-Tayalisi told us, from Shu'bah, from Husayn, who said: "I saw an old man leaning on a staff, and it was said: 'This is the heir of Safiyyah; she accepted Islam upon an inheritance, but she did not inherit.'"

حَدَّثَنَا أَبُو دَاؤِدُ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنِ،
قَالَ: "رَأَيْتُ شَيْخًا يَتَوَكَّلُ عَلَى عَصَى، فَقَبِيلٌ: هَذَا
وَارِثٌ صَفِيَّةَ أَسْلَمَتْ عَلَى مِيرَاثٍ، فَلَمْ يُورَثُ

[31631] Abu Dawud told us, from Shu'bah, who said: I asked Al-Hakam and Hammad about a man who accepts Islam upon an inheritance. They both said: "He does not inherit."

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ،
وَهَمَّادًا، عَنْ رَجُلٍ أَسْلَمَ عَلَى مِيرَاثٍ، فَقَالَا: لَا يَرِثُ

[31632] 'Abd al-A'la told us, from Ma'mar, from Al-Zuhri, regarding a slave who is freed upon an inheritance, that he gets nothing.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، فِي الْعَبْدِ
يَعْتَقُ عَلَى الْمِيرَاثِ أَنَّهُ لَيْسَ لَهُ شَيْءٌ

[31633] 'Abd al-Wahhab told us, from Khalid, from Abu Qilabah, from Yazid b. Qatadah, that his father died while he was a Christian, and Yazid was a Muslim, and he had Christian brothers. 'Umar did not let him inherit from him. Then Yazid's mother died while she was a Muslim, and his brothers accepted Islam after her death. They sought the inheritance and took the matter to 'Uthman. He asked about that and let them inherit.

حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ يَزِيدٍ
بْنِ فَنَادَةَ، أَنَّ أَبَاهُ تُوْقِيَ وَهُوَ نَصْرَانِيُّ، وَيَزِيدُ مُسْلِمٌ،
وَلَهُ إخْرَجْتُهُ نَصَارَى، فَلَمْ يُورَثْهُ عُمَرُ مِنْهُ، ثُمَّ تُوْقِيَتْ أُمُّ
يَزِيدَ وَهِيَ مُسْلِمَةٌ، فَأَسْلَمَ إخْرَجْتُهُ بَعْدَ مَوْتِهَا، فَطَلَّبُوا
الْمِيرَاثَ، فَأَرْتَفَعُوا إِلَى عُنْقَنَ، فَسَأَلَ عَنْ ذَلِكَ،
فَوَرَّتُهُمْ

[31634] Mu'tamir told us, from Al-Hakam b. Aban, from 'Ikrimah, who said: "If a Christian's relative dies, and his inheritance is divided and some of it is spent, then he accepts Islam, he has caught it [the inheritance]."

حَدَّثَنَا مُعْنَمٌ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، قَالَ:
النَّصْرَانِيُّ إِذَا، مَاتَ لَهُ الْمَيِّتُ، فَقُسِّمَ مِيرَاثُهُ، وَتَقْضَى
بَعْضُهُ، ثُمَّ أَسْلَمَ فَقَدْ أَدْرَكَ

[31635] 'Abd al-A'la told us, from Yunus, from Al-Hasan, who said regarding one who accepts Islam upon an inheritance: "He inherits what has not been divided." And regarding the slave who is freed upon an inheritance, he said: "He inherits what has not been divided."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: فِي مَنْ أَسْلَمَ عَلَى مِيرَاثٍ، قَالَ: يَرِثُ مَا لَمْ يُفْسَدْ، وَفِي الْعَبْدِ يُعْتَقُ عَلَى مِيرَاثٍ، قَالَ: يَرِثُ مَا لَمْ يُفْسَدْ

[31636] Hafs told us, from 'Amr, from Al-Hasan, who said: 'Ali said: "Whoever accepts Islam upon his inheritance, it belongs to him."

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ، قَالَ: قَالَ عَلِيٌّ: مَنْ أَسْلَمَ عَلَى مِيرَاثِهِ، فَهُوَ لَهُ

[31637] 'Ubayd Allah told us, he said: Zakariyya b. Abi Za'idah told us, he said: I took these inheritance rulings from Firas, who claimed that Al-Sha'bi wrote them for him: Zayd b. Thabit and Ibn Mas'ud judged that full brothers (of the father and mother) are partners with uterine brothers (of the mother) in their children, male and female. 'Ali judged for the children of the mother to the exclusion of the children of the father and mother. 'Ali and Zayd judged that a father's mother does not inherit with her son [the father], while 'Abd Allah gave her a sixth with her son. A woman died leaving her mother and her brothers who were disbelievers and slaves: 'Ali and Zayd judged a third for her mother and two-thirds for her 'Asabah (male agnates); they did not let a disbeliever or a slave inherit from a free Muslim, nor did they block [inheritance] by means of him. Ibn Mas'ud used to block [the mother's share] by means of them but did not let them inherit, so he judged a sixth for the mother and the remainder for the 'Asabah.

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: ثَنَا زَكَرِيَّاً بْنُ أَبِي زَائِدَةَ، قَالَ:
أَخْذَتْ هَذِهِ الْفَرَائِضَ مِنْ فِرَاسٍ، رَعَمَ أَنَّهُ كَتَبَهَا لَهُ
الشَّعْعِيُّ: فَضَى رَيْدُ بْنُ ثَابِتٍ، وَابْنُ مَسْعُودٍ أَنَّ الْإِخْوَةَ
مِنَ الْأَبِ، وَالْأُمِّ شُرَكَاءُ الْإِخْوَةِ مِنَ الْأُمِّ فِي بَنِيهِمْ
ذَكَرُوهُمْ وَأَنْتَاهُمْ، وَقَضَى عَلَيِّ لِبْنِي الْأُمِّ، دُونَ لِبْنِي الْأَبِ
وَالْأُمِّ، وَقَضَى عَلَيِّ، وَرَيْدُ أَنَّهُ لَا تَرِثُ جَدَّةُ أُمِّ أَبٍ مَعَ
ابْنِهَا، وَرَوَّهَا عَنْدَ اللَّهِ مَعَ ابْنِهَا السُّدُسَ. امْرَأَةٌ تَرَكَتْ
أُمَّهَا وَإِخْوَتَهَا كُفَّارًا وَمَمْلُوكِينَ: فَضَى عَلَيِّ، وَرَيْدُ،
لِأَمْهَا الثُّلُثَ، وَلِعَصَبَتِهَا الثُّلُثَيْنِ، كَانَا لَا يُورِثَانِ كَافِرًا،
وَلَا مَمْلُوكًا مِنْ مُسْلِمٍ حُرًّا، وَلَا يَحْجُبَانِ بِهِ، وَكَانَ ابْنُ
مَسْعُودٍ يَحْجُبُ بِهِمْ وَلَا يُورِثُهُمْ، فَضَى لِلْأُمِّ السُّدُسَ،
وَلِلْعَصَبَةِ مَا بَقِيَ "، وَقَضَى عَنْدَ اللَّهِ لِلزَّوْجِ الرُّبْعَ وَمَا
بَقِيَ فَهُوَ لِلْعَصَبَةِ. امْرَأَةٌ تَرَكَتْ أُمَّهَا وَإِخْوَتَهَا كُفَّارًا
وَمَمْلُوكِينَ: فَضَى عَلَيِّ، وَرَيْدُ، لِأَمْهَا الثُّلُثَ، وَلِلْعَصَبَةِ
مَا بَقِيَ، وَقَضَى عَنْدَ اللَّهِ لِأَمْهَا السُّدُسَ، وَلِلْعَصَبَةِ مَا
بَقِيَ. امْرَأَةٌ تَرَكَتْ رُوْجَهَا وَإِخْوَتَهَا لِأَمْهَا، وَلَا عَصَبَةَ
لَهَا: فَضَى رَيْدُ لِلزَّوْجِ النَّصْفَ، وَلِلْإِخْوَةِ الثُّلُثَ،
وَقَضَى عَلَيِّ، وَعَنْدَ اللَّهِ، أَنْ يُرَدَّ مَا بَقِيَ عَلَى الْإِخْوَةِ
مِنَ الْأُمِّ، لِأَنَّهُمَا كَانَا لَا يَرِدَانِ مِنْ فُضُولِ الْفَرَائِضِ
عَلَى الرُّزْوَجِ شَيْئًا، وَيَرِدَانِهَا عَلَى أَدْنَى رَحْمٍ يُعْلَمُ.
امْرَأَةٌ تَرَكَتْ أُمَّهَا: قَضَوْا جَمِيعًا لِلْأُمِّ الثُّلُثَ، وَقَضَى
عَلَيِّ، وَابْنُ مَسْعُودٍ يُرَدُّ مَا بَقِيَ عَلَى الْأُمِّ. رَجُلٌ تَرَكَ
أُخْتَهُ لِأَبِيهِ وَأُمَّهُ، قَضَوْا جَمِيعًا لِأَخْتِهِ لِأَبِيهِ وَأُمِّهِ
النَّصْفَ وَلِأَمْهَا الثُّلُثَ، وَقَضَى عَلَيِّ، وَعَنْدَ اللَّهِ "أَنْ
يُرَدَّ مَا بَقِيَ، وَهُوَ سَمْمٌ عَلَيْهَا عَلَى قَدْرِ مَا بَقِيَ وَرِفَاقَهُ،
وَيُكَوِّنُ لِلْأُخْتِ تِلْلَاتَهُ أَخْمَاسٍ، وَيُكَوِّنُ لِلْأُمِّ خُمُسَ الْمَالِ".
رَجُلٌ تَرَكَ أُخْتَهُ لِأَبِيهِ وَجَدَّتِهِ وَامْرَأَتِهِ: قَضَوْا جَمِيعًا
لِأَخْتِهِ النَّصْفَ وَلِامْرَأَتِهِ الرُّبْعَ، وَلِجَدَّتِهِ سَهْمَهُ، وَرَدَ
عَلَيِّ مَا بَقِيَ عَلَى أُخْتِهِ وَجَدَّتِهِ، عَلَى قِسْمَةٍ فَرِيضَتُهُمْ،
وَأَمَّا عَنْدَ اللَّهِ فَرَدَهُ عَلَى الْأُخْتِ، لِأَنَّهُ كَانَ لَا يُرَدُّ عَلَى
جَدَّةٍ إِلَّا أَنْ يَكُونَ وَارِثًا غَيْرَهَا. امْرَأَةٌ تَرَكَتْ أُمَّهَا،
وَأُخْتَهَا لِأَمْهَا: قَضَوْا جَمِيعًا لِأَمْهَا الثُّلُثَ، وَلِأُخْتَهَا
السُّدُسَ، وَرَدَ عَلَيِّ مَا بَقِيَ عَلَيْهَا، عَلَى قِسْمَةٍ
فَمِنْهُمْ مَنْ فَرَدَهُ أَلَّا يَرِدَ الْأُخْتَانِ، الْأُخْتَانِ، الْأُخْتَانِ،

[31638] 'Ubayd Allah told us, from Zakariyya, from 'Amir, that he was asked about a man who bequeathed manumission and charity in the way of Allah. Shurayh said: "Each one of them is given according to his share."

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ زَكَرِيَّا، عَنْ عَامِرٍ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَوْصَى بِعِتْقٍ، وَصَدَقَةً فِي سَبِيلِ اللَّهِ، فَقَالَ شُرَيْحٌ: يُعْطَى كُلُّ وَاحِدٍ مِنْهُمَا بِحِصْنَتِهِ

[31639] Muhammad b. Fudayl told us, from Yazid b. Abi Ziyad, from 'Abd Allah b. al-Harith, from 'Abd al-Muttalib b. Rabi'ah, that some people from the Ansar said to the Prophet (saw): "We hear from your people until one of them says: 'The example of Muhammad (saw) is only like a date palm growing in a trash heap.'" He said: So the Messenger of Allah (saw) said: "O people, who am I?" They said: "You are the Messenger of Allah (saw)." He said: "I am Muhammad b. 'Abd Allah b. 'Abd al-Muttalib." He said: We never heard him trace his lineage like that before. Then he said: "Indeed, Allah created His creation and made me from the best of His creation. Then He divided them into two groups and made me from the best of the two groups. Then He made them into tribes and made me from the best of them in tribe. Then He made them into houses and made me from the best of them in house. So I am the best of you in house and the best of you in self."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ، أَنَّ أَنَاسًا مِنَ الْأَنْصَارِ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّا نَسْمَعُ مِنْ قَوْمِكَ حَتَّى يَقُولُ الْفَائِلُ مِنْهُمْ: إِنَّمَا مَثَلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ نَخْلَةٍ نَبَاتَتْ فِي كِبَاءٍ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّهَا النَّاسُ، مَنْ أَنَا؟ قَالُوا: أَنْتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، قَالَ: فَمَا سَمِعْنَاهُ أَنْتَ مَنْ قَبْلَهَا قَطُّ، ثُمَّ قَالَ: أَلَا إِنَّ اللَّهَ خَلَقَ خَلْقَهُ فَجَعَلَنِي مِنْ خَيْرِ خَلْقِهِ، ثُمَّ فَرَقَهُمْ فِرْقَتَيْنِ، فَجَعَلَنِي مِنْ خَيْرِ الْفِرْقَتَيْنِ، ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِي مِنْ خَيْرِهِمْ قَبِيلَةً، ثُمَّ جَعَلَهُمْ بَيْوتًا فَجَعَلَنِي مِنْ خَيْرِهِمْ بَيْتًا، فَإِنَّا خَيْرُكُمْ بَيْتًا وَخَيْرُكُمْ نَفْسًا

[31640] Yahya b. Abi Bakr told us, he said: Zuhayr b. Muhammad told us, from 'Abd Allah b. Muhammad, from Al-Tufayl b. Ubayy, from his father, that the Messenger of Allah (saw) said: "When it is the Day of Resurrection, I will be the leader of the people, their spokesman, and the possessor of their intercession, and no pride."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ، قَالَ: ثَنَا زُهْيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنِ الطُّفَيْلِ بْنِ أَبِي، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامَ النَّاسِ وَخَطِيبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ وَلَا فَخْرٌ

[31641] Hatim b. Isma'il told us, from Ja'far, from his father, who said: The Messenger of Allah (saw) said: "I only came forth from marriage, I did not come forth from fornication, from the time of Adam; the fornication of the Jahiliyyah did not touch me."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا خَرَجْتُ مِنْ نِكَاحٍ لَمْ أَخْرُجْ مِنْ سِفَاحٍ مِنْ لَدُنْ آدَمَ، لَمْ يُصِبْنِي سِفَاحُ الْجَاهِلِيَّةِ

[31642] Hushaym told us, Sayyar informed us, Yazid al-Faqir informed us, Jabir b. 'Abd Allah informed us, that the Messenger of Allah (saw) said: "I have been given five things which no one before me was given: I have been helped by terror [in the hearts of enemies] from a month's distance; the earth has been made for me a place of purification and a mosque, so any man of my Ummah whom the prayer reaches, let him pray; spoils of war have been made lawful for me, and they were not lawful for anyone before me; I have been given intercession; and a prophet used to be sent to his people specifically, but I have been sent to mankind generally."

حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا سَيَارٌ، أَخْبَرَنَا يَزِيدُ الْفَقِيرُ، أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أُعْطِيَتِي خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نَصَرْتُ بِالرُّغْبِ مَسِيرَةَ شَهْرٍ، وَجَعَلْتُ لِي الْأَرْضَ طَهُورًا وَمَسْجِدًا فَأَيُّمَا رَجُلٌ مِنْ أُمَّتِي أَذْرَكَنِي الصَّلَاةُ فَلِيُصَلِّ، وَأَحْلَّتُ لِي الْغَنَائِمُ وَلَمْ تَحِلْ لِأَحَدٍ قَبْلِي، وَأَعْطَيْتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبَعِّثُ إِلَى قَوْمِهِ خَاصَّةً، وَبَعَثْتُ إِلَى النَّاسِ عَامَّةً"

[31643] Muhammad b. Fudayl told us, from Yazid b. Abi Ziyad, Mujahid, and Miqsam, from Ibn 'Abbas, from the Prophet (saw): "I have been given five things, and I do not say it out of pride: I have been sent to the red and the black; the earth has been made for me a place of purification and a mosque; spoils of war have been made lawful for me, and they were not lawful for anyone before me; I have been helped by terror, which travels before me a month's distance; and I have been given intercession, so I delayed it for my Ummah until the Day of Resurrection, and it will attain, if Allah wills, whoever does not associate anything with Allah."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، وَمُجَاهِدٍ، وَمَقْسُمٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أُعْطِيَتُ خَمْسًا وَلَا أَقُولُهُ فَخْرًا: بُعْثُتُ إِلَى الْأَحْمَرِ، وَالْأَسْوَدِ، وَجُعِلْتُ لِي الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُحْلِي لِي الْعَنَائِمُ وَلَمْ تَحِلْ لِأَحَدٍ قَبْلِي، وَنُصْرُتُ بِالرُّغْبَ بِفَهُوَ يَسِيرُ أَمَامِي مَسِيرَةَ شَهْرٍ، وَأُعْطِيَتُ الشَّفَاعَةَ فَأَخْرَجْتُهَا لِأُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ وَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ لَمْ يُشْرِكْ بِاللَّهِ شَيْئًا

[31644] 'Ali b. Mushir told us, from Muhammad b. 'Amr, from Abu Salamah, from Abu Hurayrah, who said: The Messenger of Allah (saw) said: "I have been helped by terror, I have been given concise speech, spoils of war have been made lawful for me, and while I was sleeping, the keys to the treasures of the earth were brought to me and placed in my hand."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نُصِرْتُ بِالرُّعْبِ، وَأُعْطِيْتُ جَوَامِعَ الْكَلِمِ، وَأُحْلَى لِي الْمَعْنَمُ، وَبَيْنَا أَنَا نَائِمٌ أُتَيْتُ بِمَفَاتِيحِ حَرَائِنِ الْأَرْضِ فَتَلَّتْ فِي يَدِي

[31645] 'Ubayd Allah b. Musa told us, Isra'il informed us, from Abu Ishaq, from Abu Burdah b. Abi Musa, from his father, who said: Abu Bakr told us: The Messenger of Allah (saw) said: "And I have been given five things which no prophet before me was given: I have been sent to the red and the black; I have been helped by terror from a month's distance; the earth has been made for me a place of purification and a mosque; spoils of war have been made lawful for me, and they were not lawful for any prophet before me; and I have been given intercession. For there is no prophet but that he has asked for his intercession, but I have delayed my intercession, then made it for whoever dies from my Ummah not associating anything with Allah."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَأُعْطِيْتُ خَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ كَانَ قَبْلِي: بُعْثُتُ إِلَى الْأَحْمَرِ، وَالْأَسْوَدِ، وَنَصِرْتُ بِالرُّغْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلْتُ لِي الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأَحْلَتُ لِي الْغَنَائِمُ وَلَمْ تَحَلْ لِنَبِيٍّ كَانَ قَبْلِي، وَأُعْطِيْتُ الشَّفَاعَةَ، فَإِنَّهُ لَنِسَ مِنْ نَبِيٍّ إِلَّا وَقَدْ سَأَلَ شَفَاعَتَهُ، وَإِنِّي أَخَرَّ شَفَاعَتِي، ثُمَّ جَعَلْتُهَا لِمَنْ مَاتَ مِنْ أَمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا"

[31646] Abu Mu'awiyah told us, from Al-A'mash, from Mas'ud b. Malik, from Sa'id b. Jubayr, from Ibn 'Abbas, who said: The Messenger of Allah (saw) said: "I have been helped by the Easterly Wind (Saba), and 'Ad was destroyed by the Westerly Wind (Dabur)."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مَسْعُودِ بْنِ مَالِكٍ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي نُصِرْتُ بِالصَّبَّاءِ،
وَأَهْلَكْتُ عَادَ بِالدَّبُورِ

[31647] Yahya b. Abi Bukayr told us, from Zuhayr b. Muhammad, from 'Abd Allah b. Muhammad b. 'Aqil, from Muhammad b. 'Ali Ibn al-Hanafiyyah, that he heard 'Ali b. Abi Talib saying: The Messenger of Allah (saw) said: "I have been given what no one from the prophets has been given." We said: "O Messenger of Allah, what is it?" He said: "I have been helped by terror, I have been given the keys of the earth, I have been named Ahmad, the dust has been made purifying for me, and my Ummah has been made the best of nations."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ زُهَيرِ بْنِ مُحَمَّدٍ، عَنْ
عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ
الْحَنْفِيَّةِ، أَنَّهُ سَمِعَ عَلَيَّ بْنَ أَبِي طَالِبٍ، يَقُولُ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أُعْطِيْتُ مَا لَمْ يُعْطَ
أَحَدٌ مِّنَ الْأَنْبِيَاءِ، قُلْنَا: يَا رَسُولَ اللَّهِ، مَا هُوَ؟ قَالَ:
نُصِرْتُ بِالرُّغْبَ، وَأُعْطِيْتُ مَفَاتِيحَ الْأَرْضِ، وَسُمِّيْتُ
أَحْمَدَ، وَجُعِلْتُ لِي التُّرَابُ طَهُورًا، وَجُعِلْتُ أَمَّتِي خَيْرَ
الْأُمَمِ

[31648] 'Abdah b. Sulayman told us, from Mis'ar, from 'Abd al-Malik b. 'Umayr, from Mus'ab b. Sa'd, who said: Ka'b said: "Indeed, the first one to take hold of the ring of the gate of Paradise, and it will be opened for him, is Muhammad (saw)." Then he recited a verse from the Torah: "Adhraban qadamaya" (My feet strike?), we are the last ones, the first ones."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، عَنْ مُصْبِحِ بْنِ سَعْدٍ، قَالَ: قَالَ كَعْبٌ: إِنَّ أَوَّلَ مَنْ يَأْخُذُ بِحَلْفَةِ بَابِ الْجَنَّةِ، فَيُفْتَحُ لَهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَرَأَ آيَةً مِنَ التَّوْرَاةِ أَضْرَابًا قَدْمَائِنَا نَحْنُ الْآخِرُونَ الْأُولَئِنَ

[31649] Ibn Fudayl told us, from Abu Malik al-Ashja'i, from Rib'i, from Hudhayfah, who said: The Messenger of Allah (saw) said: "We have been favored over people with three things: our rows have been made like the rows of the angels; the entire earth has been made a mosque for us; and its dust has been made purifying for us if we do not find water. And I have been given these verses from a treasure house beneath the Throne, from the end of Surah Al-Baqarah; no one before me was given them, and no one after me will be given them."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ رَبِيعٍ، عَنْ حُدَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَضَلَّنَا عَلَى النَّاسِ بِثَلَاثٍ: جَعَلْنَا كَصُوفَ الْمَلَائِكَةِ، وَجَعَلْنَا لَنَا الْأَرْضَ كُلُّهَا مَسْجِداً، وَجَعَلْنَا لَنَا شُرُبَّنَا إِذَا لَمْ تَجِدِ الْمَاءَ طَهُوراً، وَأُوتِينَا هَذِهِ الْآيَاتِ مِنْ بَيْتٍ كَثِيرٍ تَحْتَ الْعَرْشِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، لَمْ يُعْطَ مِنْهُنَّ أَحَدٌ قَبْلِي، وَلَا يُعْطَنَنَا أَحَدٌ بَعْدِي

[31650] Malik b. Isma'il told us, from Mindal, from Al-A'mash, from Mujahid, from 'Ubayd b. 'Umayr, from Abu Dharr, who said: I went out looking for the Messenger of Allah (saw) and found him praying. I waited for him until he finished praying. He said: "I have been given five things tonight which no prophet before me was given: I have been helped by terror, so the enemy is terrified from a month's distance; I have been sent to the red and the black; the earth has been made for me a place of purification and a mosque; and spoils of war have been made lawful for me, and they were not lawful for anyone before me. And it was said: 'Ask and you shall be given,' so I stored it [my request] away, and it will reach those of you who do not associate anything with Allah."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، عَنْ مِنْدَلٍ، عَنِ الْأَعْمَشِ،
عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِي ذَرٍ، قَالَ:
خَرَجْتُ فِي طَلَبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَوَجَدْتُهُ يُصَلِّي، فَانْتَظَرْتُهُ حَتَّى صَلَّى، فَقَالَ: "أَوْتَيْتُ
اللَّهَ خَمْسًا لَمْ يُؤْتَهُنَّ نَبِيٌّ قَبْلِي: تُصِرِّضُ بِالرُّغْبَةِ
فَيُرْعَبُ الْعَدُوُّ مِنْ مَسِيرَةِ شَهْرٍ، وَأَرْسَلْتُ إِلَى الْأَحْمَرِ،
وَالْأَسْوَدِ، وَجُعِلْتُ لِي الْأَرْضُ طَهُورًا وَمَسْجِدًا،
وَأَحْلَلتُ لِي الْعَنَائِمُ وَلَمْ تَحِلْ لِأَحَدٍ كَانَ قَبْلِي"، وَقَالَ:
سَلْ تُعْطِهُ، فَلَا خَبَثَ لَهَا فَهِيَ نَائِلَةٌ مَنْكُمْ مَنْ لَمْ يُشْرِكْ بِاللَّهِ

[31651] Husayn b. 'Ali told us, from Za'idah, from Al-Mukhtar, from Anas, who said: The Prophet (saw) said: "I am the first intercessor regarding Paradise." And he said:

"No one from the prophets has been believed as much as I have been believed. Indeed, among the prophets there is a prophet whom no one from his nation believed except one man."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٰ، عَنْ زَائِدَةَ، عَنْ الْمُخْتَارِ، عَنْ أَنَّسٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ، وَقَالَ: مَا صَدَقَ أَحَدٌ مِنَ الْأَنْبِيَاءِ مَا صَدَقَتْ، وَإِنَّمَا أَنْبِيَاءُ لَنَبِيٍّ مَا صَدَقَهُ مِنْ أُمَّتِهِ إِلَّا رَجُلٌ وَاحِدٌ

[31652] Ibn Fudayl told us, from Layth, from Mujahid, regarding "{It may be that your Lord will raise you to a Praised Station}" [Al-Isra: 79], he said: "He seats him on the Throne."

حَدَّثَنَا ابْنُ قُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، {عَسَى أَنْ قَالَ: يُقْعِدُهُ [79: يَبْعَثُكَ رَبُّكَ مَقَامًا مَحْمُودًا] [الإِسْرَاءُ عَلَى الْعَرْشِ}

[31653] Waki' told us, from Sufyan, from Mansur, from Mujahid, from 'Ubayd b. 'Umayr, regarding "{And indeed, for him is nearness to Us}" [Sad: 25], he said: "Mentioning his closeness to Him."

حَدَّثَنَا وَكِبْرٌ عَنْ سُفِيَّانَ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ قَالَ: [25: عُبَيْدُ بْنُ عُمَيْرٍ {وَإِنَّ لَهُ عِنْدَنَا لَرْفَنِي} {صِنْكُرُ الدُّنْوَنِ مِنْهُ}

[31654] Al-Thaqafi told us, from Humayd, from Anas, who said: The Messenger of Allah (saw) said: "I entered Paradise, and there I was by a flowing river; its banks were tents of pearls. I struck the mud with my hands, and lo, it was pungent musk." He said: "I said to Jibril: 'What is this?' He said: 'The River of Kawthar which Allah, the Mighty and Sublime, has given you.'"

حَدَّثَنَا التَّقْفِيُّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِنَهْرٍ يَجْرِي ، حَافِظَاهُ خَيَامُ الْلُّؤْلُؤِ فَصَرَبْتُ بِيَدِي إِلَى الطَّينِ فَإِذَا مِنْكُمْ أَذْفَرْ ، قَالَ: "فَقُلْتُ لِجِبْرِيلَ: مَا هَذَا؟ قَالَ: نَهْرُ الْكَوْثَرِ الَّذِي أَعْطَاكَ اللَّهُ عَزَّ وَجَلَّ

[31655] 'Ali b. Mushir told us, from Al-Mukhtar, from Anas b. Malik, who said: While the Messenger of Allah (saw) was among us, he dozed off for a moment, then raised his head smiling. We said: "What made you laugh, O Messenger of Allah?" He said: "A Surah was revealed to me just now," and he recited: "In the Name of Allah, the Most Gracious, the Most Merciful. {Indeed, We have granted you, [O Muhammad], al-Kawthar. So pray to your Lord and sacrifice [to Him alone]. Indeed, your enemy is the one cut off}." Then he said: "Do you know what Al-Kawthar is?" We said: "Allah and His Messenger know best." He said: "It is a river my Lord has promised me, upon which there is much good. It is a cistern (Hawd) to which my Ummah will come on the Day of Resurrection; its vessels are as numerous as the stars. A servant from among them will be snatched away, and I will say: 'My Lord, he is from my Companions.' He will say: 'No, you do not know what he introduced after you.'"

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْمُخْتَارِ عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَظْهَرِنَا إِذْ أَغْفَى إِغْفَاءً ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّماً فَقُلْنَا: مَا أَضْحَكَ يَا رَسُولَ اللَّهِ؟ قَالَ "نَزَّلْتُ عَلَيَّ آنِفًا سُورَةً فَقَرَا: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ ثُمَّ قَالَ: "2: وَانْحَرْ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ} [الْكَوْثَرُ] أَنْذَرْنَا مَا الْكَوْثَرُ؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: "فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي، عَلَيْهِ خَيْرٌ كَثِيرٌ، هُوَ حَوْضٌ تَرْدُ عَلَيْهِ يَوْمَ الْقِيَامَةِ أَمْتَي، أَنْيَثُهُ عَدْدُ الْجُنُومِ، فَيُخْلَجُ الْعَبْدُ مِنْهُمْ فَاقُولُ: رَبِّ، إِنَّهُ مِنْ أَصْحَابِي، فَيَقُولُ: لَا، إِنَّكَ لَا تَنْرِي مَا أَحْدَثَ بَعْدَكَ

[31656] Abu Khalid al-Ahmarr told us, from Yahya b. Sa'id, from Muhammad b. Yahya b. Habban, from Khawlah bint Hakim, who said: I said: "O Messenger of Allah, do you have a Hawd (cistern)?" He said: "Yes, and the most beloved of those who come to it to me are your people."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدٍ
بْنِ يَحْيَى بْنِ جَبَانَ عَنْ حَوْلَةَ بِنْتَ حَكِيمٍ قَالَتْ: فَلْتُ: يَا
رَسُولَ اللَّهِ إِنَّ لَكَ حَوْضًا؟ قَالَ: نَعَمْ، وَأَحَبُّ مَنْ وَرَدَهُ
إِلَيَّ قَوْمًا

[31657] Hatim b. Isma'il told us, from Al-Muhajir b. al-Mismar, from 'Amir b. Sa'd, who said: I wrote to Jabir b. Samurah: "Inform me of something you heard from the Messenger of Allah (saw)." He said: So he wrote: I heard him say: "I am your predecessor at the Hawd."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنِ الْمُهَاجِرِ بْنِ الْمِسْمَارِ
عَنْ عَامِرِ بْنِ سَعْدٍ قَالَ: كَتَبْتُ إِلَى جَابِرٍ بْنِ سَمْرَةَ:
أَخْبِرْنِي بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: فَكَتَبَ: إِنِّي سَمِعْتُهُ يَقُولُ: أَنَا الْفَرَطُ عَلَى
الْحَوْضِ

[31658] 'Abdah b. Sulayman told us, from Isma'il, from Qays, from Al-Sunabihi, who said: I heard him say: I heard the Messenger of Allah (saw) say: "I am your predecessor at the Hawd."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ، عَنِ
الصُّنَّابِحِيِّ قَالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ

[31659] Abu Usamah and Ibn Numayr told us, from 'Abd Allah b. 'Umar, from Habib b. 'Abd al-Rahman, from Hafs b. 'Asim, from Abu Hurayrah, who said: The Messenger of Allah (saw) said: "What is between my grave and my pulpit is a garden from the gardens of Paradise, and my pulpit is upon my Hawd."

حَدَّثَنَا أَبُو أَسَمَّةَ وَابْنُ نُعَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ حَبِيبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِيهِ هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا بَيْنَ قَبْرِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَى الْحَوْضِ

[31660] Abu Mu'awiyah told us, from Al-A'mash, from Abu Wa'il, from 'Abd Allah, who said: The Messenger of Allah (saw) said: "I am your predecessor at the Hawd."

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِيهِ وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا فَرَطْكُمْ عَلَى الْحَوْضِ

[31661] 'Abd al-Rahim bin Sulayman narrated to us, from Muhammad bin Ishaq, from 'Abdullah bin Rafi', from Umm Salamah, who said: I heard the Messenger of Allah (peace be upon him) say on this pulpit: "I am your predecessor at the Kawthar (Pond)."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى هَذَا الْمِنْبَرِ يَقُولُ: إِنِّي لَكُمْ سَلَفٌ عَلَى الْكَوْثَرِ

[31662] Ibn Fudayl narrated to us, from 'Ata' bin al-Sa'ib, from Muharib bin Dithar, from Ibn 'Umar, who said: The Messenger of Allah (peace be upon him) said: "Al-Kawthar is a river in Paradise; its banks are of gold, and it flows over rubies and pearls. Its soil smells better than musk, and its water is sweeter than honey and whiter than snow."

حَدَّثَنَا أَبْنُ فُضِيلٍ عَنْ عَطَاءَ بْنِ السَّائِبِ عَنْ مُحَارِبِ
بْنِ دِيَارٍ عَنْ أَبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَّةً مِنْ ذَهَبٍ ،
وَمَجْرَاهَا عَلَى الْيَاقُوتِ وَالدُّرِّ ، ثُرْبَتُهُ أَطْيَبُ مِنَ
الْمِسْكِ ، وَمَأْوَاهُ أَحْلَى مِنَ الْعَسْلِ وَأَشَدُّ بَيَاضًا مِنَ الْلَّاجِ

[31663] Waki' narrated to us, from Mis'ar, from 'Abd al-Malik bin 'Umayr, from Jundub, who said: I heard the Prophet (peace be upon him) say: "I am your predecessor at the Hawd (Cistern/Pool)."

حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ عَنْ عَبْدِ الْمَالِكِ بْنِ عَمَيْرٍ عَنْ
جُنْدُبٍ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ

[31664] Ibn Bishr narrated to us, he said: 'Ubaydullah bin 'Umar narrated to us, from Nafi', from Ibn 'Umar, who said: The Messenger of Allah (peace be upon him) said: "Indeed, in front of you is a Cistern (Hawd) [as wide] as the distance between Jarba' and Adhruh."

حَدَّثَنَا أَبْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ
عَنْ أَبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: إِنَّ أَمَامَكُمْ حَوْضًا كَمَا بَيْنَ جَرْبَاءَ وَأَذْرُخَ

[31665] Hatim bin Isma'il narrated to us, from Anas bin Abi Yahya, from his father, from Abu Sa'id, who said: The Messenger of Allah (peace be upon him) came out while we were in the mosque, and his head was bandaged with a rag during the illness in which he died. He headed towards the pulpit, so we followed him. He said: "By the One in Whose Hand is my soul, I am standing at the Hawd right now."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ أَنَّسٍ بْنِ أَبِي يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي الْمَسْجِدِ وَهُوَ عَاصِبٌ رَأْسَهُ بِخَرْقَةٍ فِي الْمَرَضِ الَّذِي مَاتَ فِيهِ، فَأَهْوَى قَبْلَ الْمِنْبَرِ فَأَتَّبَغَنَا فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لِقَاءُمُ عَلَى الْحَوْضِ السَّاعَةِ

[31666] Muhammad bin Fudayl narrated to us, from Husayn, from Abu Wa'il, from Hudhayfah, who said: The Messenger of Allah (peace be upon him) said: "People will surely come to me at my Hawd, but they will be snatched away from me."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنٍ عَنْ أَبِي وَائِلٍ عَنْ حُدَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيَرَدَنَ عَلَى حَوْضِي أَقْوَامٌ فَيُخْتَلِجُونَ دُونِي

[31667] Ghundar narrated to us, from Shu'bah, from 'Amr bin Murrah, from Murrah, from a man from the Companions of the Prophet (peace be upon him), who said: The Messenger of Allah (peace be upon him) stood among us and said: "I am your predecessor at the Hawd."

حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ عَمْرُو بْنِ مُرَّةَ عَنْ مُرَّةَ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَامْرَأَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي فَرَطْكُمْ عَلَى الْحَوْضِ

[31668] Hashim bin al-Qasim narrated to us, 'Abd al-Rahman bin 'Abdullah bin Dinar narrated to us, from Abu Hazim, from Sahl bin Sa'd, who said: The Messenger of Allah (peace be upon him) said: "I am your predecessor at the Hawd. Whoever comes to me will drink from it, and whoever drinks from it will never be thirsty again."

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ ثنا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: فَالْمَرْأَةُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا فَرَطْكُمْ عَلَى الْحَوْضِ، مَنْ وَرَدَ عَلَيَّ شَرِبَ مِنْهُ وَمَنْ شَرِبَ مِنْهُ لَمْ يَطْمَأْنَدَا

[31669] Yazid bin Harun narrated to us, Shu'bah informed us, from Qatadah, from Anas, from Usayd bin Hudayr, who said: The Messenger of Allah (peace be upon him) said: "You will see selfishness after me, so be patient until you meet me at the Hawd."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا شُعْبَةُ عَنْ قَاتَادَةَ عَنْ أَنَسِ عَنْ أَسَيْدِ بْنِ حُضَيْرٍ قَالَ: فَالْمَرْأَةُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثْرَةً فَاصْبِرُوا حَتَّى تَلْقَنِي عَلَى الْحَوْضِ

[31670] 'Affan narrated to us, Wuhaib narrated to us, 'Abdullah bin 'Uthman bin Khuthaym narrated to us, from Ibn Abi Mulaykah, from 'Aishah, who said: I heard the Messenger of Allah (peace be upon him) say: "I will be at the Hawd waiting for those who will come to me at the Hawd."

حَدَّثَنَا عَفَّانُ حَدَّثَنَا وَهَبْيَ بْنُ هَبْيَ ثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ حُكَيْمٍ عَنْ ابْنِ أَبِي مُلِيقَةَ عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنِّي عَلَى الْحَوْضِ أَنْتَظُرُ مَنْ يَرْدُ عَلَيَّ الْحَوْضَ

[31671] 'Abd al-'Aziz bin 'Abd al-Samad al-'Ammi narrated to us, from Abu 'Imran al-Jawni, from 'Abdullah bin al-Samit, from Abu Dharr, who said: I said: "O Messenger of Allah, what are the vessels of the Hawd?" He said: "By the One in Whose Hand is my soul, its vessels are more numerous than the number of stars in the sky and its planets on a dark, clear night. Whoever drinks from it will never thirst. Its width is like its length, [the distance] between Oman and Ailah. Its water is whiter than milk and sweeter than honey."

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمَمِيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّمَادِ عَنْ أَبِي ذَرٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا آنِيَةُ الْحَوْضِ؟ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَأَنِيَّتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا فِي اللَّيْلَةِ الْمُظْلَمَةِ الْمُصْحَّيَةِ، مَنْ شَرَبَ مِنْهَا لَمْ يَظْمَأْ، عَرْضُهُ مِثْلُ طُولِهِ مَا بَيْنَ عُمَانَ إِلَى أَيْلَهِ، مَلْوَةً أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ

[31672] Muhammad bin Bishr narrated to us, from Sa'id, from Qatadah, from Salim bin Abi al-Ja'd, from Ma'dan bin Abi Talhah al-Ya'muri, from Thawban, the freed slave of the Messenger of Allah (peace be upon him), that the Prophet (peace be upon him) said: "I will be at the basin of my Hawd, driving people away from it for the people of Yemen. Indeed, I strike them with my staff so that it flows upon them." He said: The Prophet of Allah (peace be upon him) was asked about the width of the Hawd. He said: "It is [the distance] between this standing place of mine to Oman." The distance between them is a month or about that. Then the Prophet of Allah (peace be upon him) was asked about its drink. He said: "Whiter than milk and sweeter than honey. Two spouts pour into it, their supply—or its supply—is from Paradise; one of them is silver and the other is gold."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ عَنْ تَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَنَا عِنْدَ عُقْرَ حَوْضِي أَدُودُ عَنْهُ النَّاسُ لِأَهْلِ الْيَمَنِ إِنِّي لِأَضْرِبُهُمْ بِعَصَابَيْ حَتَّى يَرْفَضُوا عَلَيْهِمْ قَالَ: فَسُلِّمَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ سِعَةِ الْحَوْضِ ، فَقَالَ: هُوَ مَا بَيْنَ مَقَامِي هَذَا إِلَى عُمَانَ مَا بَيْنَهُمَا شَهْرٌ أَوْ تَحْوُ ذَلِكَ ، فَسُلِّمَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَرَابِهِ فَقَالَ: أَشْدُ بَيَاضًا مِنَ الْلَّبَنِ وَأَحْلَى مِنَ الْعَسْلِ ، يَصْبُبُ فِيهِ مِيزَابَانِ مِدَادُهُ أَوْ مِدَادُهُمَا مِنَ الْجَنَّةِ أَحَدُهُمَا وَرَقٌ وَالْأُخْرُ دَهَبٌ

[31673] 'Affan narrated to us, Hammad bin Salamah narrated to us, from 'Ali bin Zayd, from Al-Hasan, from Abu Bakrah, that the Messenger of Allah (peace be upon him) said: "Men who accompanied me and saw me will surely come to me at the Hawd. When they are lifted up to me, they will be snatched away from me. I will surely say: 'My Lord, my companions!' It will be said: 'Indeed, you do not know what they introduced after you.'"

حَدَّثَنَا عَفَانُ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَلِيٍّ بْنِ زَيْدٍ عَنْ
الْخَسَنِ عَنْ أَبِيهِ بَكْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: "لَيَرِدَنَّ عَلَى الْحَوْضِ رِجَالٌ مِّنْ صَحْبَتِي
وَرَأَنِي حَتَّى إِذَا رُفِعُوا إِلَيَّ اخْتَلِجُوا دُونِي فَلَأَقُولَنَّ:
رَبَّ , أَصْحَابِي , فَلَيَقَالُنَّ: إِنَّكَ لَا تَذْرِي مَا أَخْتَلَّوا
بَعْدَكَ

[31674] Muhammad bin Bishr narrated to us, Abu Hayyan narrated to us, from Abu Zur'ah, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) was brought some meat one day, and the foreleg was offered to him, which he used to like. He took a bite of it and then said: "I will be the master of the people on the Day of Resurrection. Do you know why that is? Allah will gather the first and the last on the Day of Resurrection on one plain, so the caller will be able to make them hear him and the eyesight will be able to penetrate through them. The sun will come near, and the people will suffer such distress and trouble that they will not be able to bear or endure. Some people will say to others: 'Do you not see the state you are in? Do you not see what has reached you? Will you not look for someone to intercede for you with your Lord?' Some people will say to others: 'Your father Adam.' So they go to him and say: 'O Adam, you are the father of mankind. Allah created you with His Hand, breathed into

حَدَّنَا مُحَمَّدُ بْنُ شِرْ حَدَّنَا أَبُو حَيَّانَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بِلْحِمٍ فَرَقَعْتُ إِلَيْهِ الدَّرَاعُ، وَكَانَتْ تُعْجِبُهُ فَهَسَّ مِنْهَا نَهْسَةً ثُمَّ قَالَ: "أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهُنَّ تَذَرُّونَ بِمَا ذَاكَ؟ يَجْمَعُ اللَّهُ يَوْمَ الْقِيَامَةِ الْأُولَئِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَلَيُسْمِعُهُمُ الدَّاعِي يَنْذَهُمُ الْبَصَرُ وَتَذَنُّو الشَّمْسَ، فَيَبْلُغُ النَّاسُ مِنَ الْغَمَّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ، فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَلَا تَرَى مَا نَحْنُ فِيهِ أَلَا تَرَوْنَ مَا قَدْ بَلَغْنَا، أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَبُوكُمْ آدُمُ، فَيَأْتُوْنَ فَيَقُولُونَ: يَا آدُمَ، أَنْتَ أَبُو الْبَشَرِ، خَلَقَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيْكَ مِنْ رُوحِهِ وَأَمْرَ الْمَلَائِكَةَ فَسَجَّدُوا لَكَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ أَهُمْ: إِنَّ رَبِّي غَضِيبُ الْيَوْمِ غَضَبًا لَمْ يَعْصِبْ قَبْلَهُ مِثْلُهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، يَعْصِبَ بَعْدَهُ مِثْلُهُ، فَادْهَبُوا إِلَى غَيْرِي، ادْهَبُوا إِلَى نُوحٍ، فَيَأْتُوْنَ نُوحًا فَيَقُولُونَ: يَا نُوحُ، أَنْتَ أَوْلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَسَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِيبُ الْيَوْمِ غَضَبًا لَمْ يَعْصِبْ قَبْلَهُ مِثْلُهُ؛ وَلَنْ يَعْصِبَ بَعْدَهُ مِثْلُهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قُوْمِي، نَفْسِي نَفْسِي، ادْهَبُوا إِلَى غَيْرِي، ادْهَبُوا إِلَى إِبْرَاهِيمَ: فَيَأْتُوْنَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ، أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ إِبْرَاهِيمُ: إِنَّ رَبِّي قَدْ غَضِيبُ الْيَوْمِ غَضَبًا لَمْ يَعْصِبْ قَبْلَهُ مِثْلُهُ، وَلَا يَعْصِبُ بَعْدَهُ مِثْلُهُ، وَدَكَرَ كِدْبَاتِهِ نَفْسِي نَفْسِي، ادْهَبُوا إِلَى غَيْرِي، ادْهَبُوا إِلَى مُوسَى فَيَأْتُوْنَ مُوسَى فَيَقُولُونَ: يَا مُوسَى، أَنْتَ رَسُولُ اللَّهِ، فَضَلَّاكَ اللَّهُ بِرَسَالَتِهِ وَبِتَكْلِيمِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَيْهِ، وَلَكَ أَلَا تَرَى، إِلَهٌ، مَا نَحْنُ، فِيهِ

[31675] Abu Mu'awiyah narrated to us, from 'Asim, from Abu 'Uthman, from Salman, who said: "On the Day of Resurrection, the sun will be given the heat of ten years, then it will come close to the skulls of the people until it is like the distance of two bows. They will sweat until the sweat soaks into the earth the height of a man, then it will rise until it gurgles a man." Salman said: "Until the man says: 'Ghar, ghar.' When they see what they are in, some of them will say to others: 'Do you not see what you are in? Go to your father Adam, let him intercede for you with your Lord.' So they go to Adam and say: 'O our father, you are the one whom Allah created with His Hand, breathed into you from His Spirit, and made you dwell in His Paradise. Stand and intercede for us with our Lord, for you see what we are in.' He will say: 'I am not the one for that. Where was the deed?' They will say: 'To whom do you command us?' He will say: 'Go to a servant whom Allah made grateful.' So they go to Noah and say: 'O Prophet of Allah, you are the

حَدَّنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ عَنْ أَبِي عُثْمَانَ عَنْ سَلْمَانَ قَالَ: "تُغْطِي الشَّمْسُ يَوْمَ الْقِيَامَةِ حَرًّا عَشْرَ سِنِينَ ثُمَّ تَذْنُونَ مِنْ جَمَاجِمِ النَّاسِ حَتَّى تَكُونَ قَابَ قَوْسَيْنِ فَيَعْرُقُونَ حَتَّى يَرْسَحَ الْعَرَقُ قَامَةً فِي الْأَرْضِ ثُمَّ يَرْتَفَعُ حَتَّى يُغَرِّغِرُ الرَّجُلُ" ، قَالَ سَلْمَانُ: حَتَّى يَقُولُ الرَّجُلُ: غَرْ غَرْ ، فَإِذَا رَأَوْا مَا هُمْ فِيهِ قَالَ بَعْضُهُمْ لِبَعْضٍ: أَلَا تَرَوْنَ مَا أَنْتُمْ فِيهِ ، اثْنَاوَ أَبَكُمْ آدَمَ فَلَيَسْتَعِنُ كُلُّمَ إِلَى رَبِّكُمْ ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: يَا أَبَانَا ، أَنْتَ الَّذِي خَلَقَ اللَّهَ بِيَدِهِ وَنَفَخَ فِيَكَ مِنْ رُوحِهِ وَاسْكَنَكَ جَنَّةً ، فَمَنْ فَاشْفَعَ لَنَا إِلَى رَبِّنَا فَقَدْ تَرَى مَا نَحْنُ فِيهِ ، فَيَقُولُ: لَسْتُ وَلَسْتُ بِذَكَرٍ؛ فَأَيْنَ الْفَعْلَةُ ، فَيَقُولُونَ: إِلَى مَنْ تَأْمُرُنَا؟ فَيَقُولُ: اثْنَاوَ عَبْدًا جَعَلَهُ اللَّهُ شَاكِرًا ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نَبِيَّ اللَّهِ ، أَنْتَ الَّذِي جَعَلْتَ اللَّهَ شَاكِرًا؛ وَقَدْ تَرَى مَا نَحْنُ فِيهِ فَاشْفَعَ لَنَا إِلَى رَبِّكَ ، فَيَقُولُ: لَسْتُ هُنَاكَ وَلَسْتُ بِذَكَرٍ ، فَأَيْنَ الْفَعْلَةُ؟ فَيَقُولُونَ: إِلَى مَنْ تَأْمُرُنَا؟ فَيَقُولُ: اثْنَاوَ خَلِيلَ الرَّحْمَنِ إِبْرَاهِيمَ ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا خَلِيلَ الرَّحْمَنِ ، قَدْ تَرَى مَا نَحْنُ فِيهِ فَاشْفَعَ لَنَا إِلَى رَبِّكَ ، فَيَقُولُ: لَسْتُ هُنَاكَ وَلَسْتُ بِذَكَرٍ ، فَأَيْنَ الْفَعْلَةُ؟ فَيَقُولُونَ: إِلَى مَنْ تَأْمُرُنَا؟ فَيَقُولُ: اثْنَاوَ كَلْمَةَ اللَّهِ وَرُوحَهُ عِيسَى ابْنَ مَرْيَمَ ، فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا كَلْمَةَ اللَّهِ وَرُوحَهُ ، قَدْ تَرَى مَا نَحْنُ فِيهِ ، فَاشْفَعَ لَنَا إِلَى رَبِّنَا ، فَيَقُولُ: لَسْتُ هُنَاكَ وَلَسْتُ بِذَكَرٍ ، فَأَيْنَ الْفَعْلَةُ؟ فَيَقُولُونَ: إِلَى مَنْ تَأْمُرُنَا؟ فَيَقُولُ: اثْنَاوَ عَبْدًا فَتَحَ اللَّهُ بِهِ وَخَتَمَ ، وَغَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأْخَرَ ، وَنَحْنُ فِي هَذَا الْيَوْمِ أَمْنَاءُ ، فَيَأْتُونَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ: يَا نَبِيَّ اللَّهِ فَتَحَ اللَّهُ بِكَ وَخَتَمَ ، وَغَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأْخَرَ ، وَجِئْتُ فِي هَذَا الْيَوْمِ أَمِنًا ، وَقَدْ تَرَى مَا نَحْنُ فِيهِ فَاشْفَعَ لَنَا إِلَى رَبِّنَا ، فَيَقُولُ: أَنَا صَاحِبُكُمْ ، فَيَخْرُجُ مِنْ بَيْنِ النَّاسِ حَتَّى يَتَّهَيَ إِلَى بَابِ الْجَنَّةِ ، فَيَأْخُذُ بِحَلْقَةً فِي الْبَابِ مِنْ ذَهَبٍ ، فَيَقْرَعُ الْبَابَ فَيَقُولُ: مَنْ هَذَا؟ فَيَقُولُ: مُحَمَّدٌ ، قَالَ: فَفُتَحْ لَهُ فَتَحٌ، وَحَتَّى رَأَوْهُ مَنْ دَعَهُ اللَّهُ فَسَتَادَهُ ، فَ

[31676] Yahya bin Adam narrated to us, Isra'il narrated to us, from Abu Ishaq, from 'Abdullah bin Ghalib, from Hudhayfah, who said: "The master of the children of Adam on the Day of Resurrection is Muhammad (peace be upon him)."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ ثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ
عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ حُذَيْفَةَ قَالَ: سَيِّدُ وَلِدَادَمَ يَوْمَ
الْقِيَامَةِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[31677] Muhammad bin Bishr narrated to us, Sa'id bin Abi 'Arubah narrated to us, from Qatadah, from Anas, from the Prophet (peace be upon him), who said: "The believers will gather on the Day of Resurrection and say: 'If we could seek intercession with our Lord'—and they will be inspired to do so—so that He might relieve us from this place of ours.' So they go to him and say: 'O Adam, you are the father of mankind. Allah created you with His Hand, breathed into you from His Spirit, and taught you the names of all things. Intercede for us with our Lord to relieve us from this place of ours.' He will say: 'I am not the one for you.' And he complains to them or mentions his sin that he committed, so he feels shy before his Lord. 'But go to Noah, for he is the first messenger sent to the people of the earth.' So they go to Noah, and he says: 'I am not the one for you.' And he mentions his asking his Lord about that of which he had no knowledge, so he feels shy before his Lord. 'But go to Abraham, the Khalil (Close Friend) of the Most

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ ثنا سَعِيدٌ بْنُ أَبِي عَرْوَةَ عَنْ فَتَاهَةَ عَنْ أَنَسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَوْ اسْتَسْفَعْنَا إِلَى رَبِّنَا وَيَأْمُونَ ذَلِكَ فَأَرَاحَنَا مِنْ مَكَانِنَا هَذَا ، فَيَأْتُونَ فَيَقُولُونَ لَهُ: يَا آدَمُ ، أَنْتَ أَبُو الْبَشَرِ ، وَخَلَقَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيْكَ مِنْ رُوحِهِ وَعَلِمْتَ أَسْمَاءَ كُلِّ شَيْءٍ ، فَاسْتَغْفِرْ لَنَا إِلَى رَبِّنَا يُرْحَنُونَا مِنْ مَكَانِنَا هَذَا ، قَالَ: لَسْتُ هُنَاكُمْ ، وَيَشْكُو إِلَيْهِمْ أَوْ يَذْكُرُ حَطَبَتَهُ الَّتِي أَصَابَ ، فَيَسْتَحِي رَبَّهُ ، وَلَكِنْ أَنْتُوا نُوحاً فَإِنَّهُ أَوَّلُ رَسُولٍ أَرْسَلَ إِلَى أَهْلِ الْأَرْضِ ، فَيَأْتُونَ نُوحاً فَيَقُولُ: لَسْتُ هُنَاكُمْ ، وَيَذْكُرُ سُؤَالَهُ رَبَّهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ ، فَيَسْتَحِي رَبَّهُ ، وَلَكِنْ أَنْتُوا إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ ، وَلَكِنْ أَنْتُوا مُوسَى عَبْدَ اللَّهِ وَأَعْطَاهُ التُّورَةَ ، فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ ، وَيَذْكُرُ لَهُمْ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ فَيَسْتَحِي رَبَّهُ مِنْ ذَلِكَ ، وَلَكِنْ أَنْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَةَ اللَّهِ وَرُوحَهُ ; فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ لِذَلِكُمْ وَلَسْتُ هُنَاكُمْ ، وَلَكِنْ أَنْتُوا مُحَمَّداً عَبْدًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأْخَرَ ، فَيَأْتُونِي" قَالَ الْحَسَنُ: قَالَ: فَأَنْطَلِقْ فَأَمْشِي بَيْنَ سِمَاطِينِ مِنَ الْمُؤْمِنِينَ ، انْقْطَعْ قَوْلُ الْحَسَنِ ، "فَأَسْتَأْنِنُ عَلَى رَبِّي فَيُؤْدِنُ لِي ، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا ، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي فَيَقُولُ: أَوْ يَقُولُ: ارْفَعْ رَأْسَكَ قُلْ تُسْمَعْ وَسَلْ تُعْطَهُ وَاشْفَعْ تُشْفَعْ ، فَارْفَعْ رَأْسِي فَلَاحِمَهُ تَحْمِيدًا يُعَلَّمْنِيهِ فَاشْفَعْ فَيَحْدُلِي حَدًّا فَادْخُلْهُمُ الْجَنَّةَ ، ثُمَّ أَعُوذُ إِلَيْهِ ثَانِيَّةً ، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي ثُمَّ يَقُولُ مِثْ قَوْلِهِ الْأَوَّلِ: قُلْ تُسْمَعْ وَسَلْ تُعْطَهُ وَاشْفَعْ تُشْفَعْ ، فَارْفَعْ رَأْسِي فَلَاحِمَهُ تَحْمِيدًا يُعَلَّمْنِيهِ فَاشْفَعْ فَيَحْدُلِي حَدًّا فَادْخُلْهُمُ الْجَنَّةَ ، ثُمَّ أَعُوذُ إِلَيْهِ ثَالِثَّةً ، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي فَيَقُولُ: سَلْ تُعْطَهُ وَاشْفَعْ تُشْفَعْ ، فَارْفَعْ رَأْسِي فَلَاحِمَهُ تَحْمِيدًا يُعَلَّمْنِيهِ فَاشْفَعْ ١٤٢١

[31678] Malik bin Isma'il narrated to us, Ya'qub bin 'Abdullah al-Qummi narrated to us, from Hafs bin Humayd, from 'Ikrimah, from Ibn 'Abbas, from 'Umar bin al-Khattab, who said: The Messenger of Allah (peace be upon him) said: "I am holding you by your waists [saying]: 'Come away from the Fire!' but you overwhelm me and rush into it like moths and locusts. I am about to let go of your waists and precede you to the Hawd. You will come to me together or separately."

[31679] 'Umar bin Sa'd Abu Dawud al-Hafari narrated to us, from Sharik, from Al-Rukayn, from Al-Qasim bin Hassan, from Zayd bin Thabit, who said: The Messenger of Allah (peace be upon him) said: "I am leaving among you two successors after me: the Book of Allah and my progeny, my Ahl al-Bayt. They will not separate until they return to me at the Hawd."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ ثَنَا يَعْوُبُ بْنُ عَبْدِ اللَّهِ الْقُمْيِ
عَنْ حَفْصٍ بْنِ حُمَيْدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ
عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: إِنِّي مُمْسِكٌ بِحَجَزِكُمْ هَلُمُوا عَنِ النَّارِ ،
وَتَعْلَمُونِي تُفَاحِمُونَ فِيهَا تَفَاحِمُ الْفَرَاشِ وَالْجَنَادِبِ ،
وَأُوْشِكُ أَنْ أَرْسِلَ حُجَّزَكُمْ وَأَفْرُطَ لَكُمْ عَنْ أَوْ عَلَى
الْحَوْضِ ، وَتَرْدُونَ عَلَيَّ مَعًا أَوْ أَشْتَاتًا

حَدَّثَنَا عُمَرُ بْنُ سَعْدٍ أَبُو دَاؤِدُ الْحَفَرِيُّ عَنْ شَرِيكٍ عَنْ
الرُّكَيْنِ عَنْ الْفَاقِسِ بْنِ حَسَانَ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنِّي تَارِكٌ فِيمُ
الْخَلِيفَتَيْنِ مِنْ بَعْدِي: كِتَابُ اللَّهِ وَعِتْرَتِي ، أَهْلَ بَيْتِي ،
وَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرْدَا عَلَيَّ الْحَوْضَ

[31680] Ya'la bin 'Ubayd narrated to us, from Abu Hayyan, from Yazid bin Hayyan, from Zayd bin Arqam, who said: 'Ubaydullah bin Ziyad sent for me, so I came to him. He said: "What are these hadiths you are narrating that have reached us, which you narrate from the Messenger of Allah (peace be upon him) that we do not hear in any book of his, and you narrate that he has a Hawd?" He said: "The Messenger of Allah (peace be upon him) narrated it to us, and he promised it to us."

[31681] Muhammad bin Bishr narrated to us, Zakariyya narrated to us, from 'Atiyyah, from Abu Sa'id, that the Prophet (peace be upon him) said: "I have a Hawd whose length is like the distance between the Ka'bah and Bayt al-Maqdis (Jerusalem). It is white like milk, and its vessels are like the number of stars in the sky. And I will be the Prophet with the most followers on the Day of Resurrection."

حَدَّثَنَا يَعْلَمُ بْنُ عُبَيْدٍ عَنْ أَبِي حَيَّانَ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: بَعَثَ إِلَيَّ عُبَيْدُ اللَّهِ بْنُ زَيْدٍ فَأَتَيْتُهُ فَقَالَ: مَا أَحَادِيثُ تُحَدِّثُ بِهَا بَلْغَتُنَا وَتَرْوِيهَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَسْمَعُهَا فِي كِتَابٍ لَهُ وَتُحَدِّثُ أَنَّ لَهُ حَوْضًا , فَقَالَ: قَدْ حَدَّثَنَا عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَدَنَا

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ ثَنَا زَكَرِيَّاً عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ لِي حَوْضًا طُولُهُ مَا بَيْنَ الْكَعْبَةِ إِلَى بَيْتِ الْمَقْدِسِ أَبْيَضَ مِثْلُ الْلَّبَنِ , وَأَنِي أَكْثُرُ الْأَنْبِيَاءِ مِثْلُ عَدِّنُجُومِ السَّمَاءِ , وَإِنِّي أَكْثُرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ

[31682] Al-Fadl bin Dukayn narrated to us, from Sufyan, from Abu Husayn, from Al-Sha'bi, from 'Asim al-Adawi, from Ka'b bin 'Ujrah, who said: The Messenger of Allah (peace be upon him) came out to us while we were sitting on a leather cushion. He said: "There will be rulers after me. Whoever enters upon them and believes them in their lies and helps them in their oppression is not of me, and I am not of him, and he will not come to me at the Hawd. And whoever does not believe them in their lies and does not help them in their oppression is of me, and I am of him, and he will come to me at the Hawd."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ عَنْ سُفْيَانَ عَنْ أَبِي حُصَيْنِ عَنِ الشَّعْبِيِّ عَنْ عَاصِمِ الْعَدَوِيِّ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: خَرَجَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ جُلُوسٌ عَلَى وِسَادَةٍ مِنْ أَدَمَ ، فَقَالَ: إِنَّهُ سَيَكُونُ أُمَّرَاءٌ فَمَنْ دَخَلَ عَلَيْهِمْ يُصَدِّقُهُمْ بِكَذِبِهِمْ وَأَعْنَاهُمْ عَلَى ظُلْمِهِمْ فَلَيَسْ مِنِّي وَلَسْتُ مِنْهُ ، وَلَيَسْ يَرْدُ عَلَيَّ الْحَوْضَ ، وَمَنْ لَمْ يُصَدِّقُهُمْ بِكَذِبِهِمْ وَيُعْنِيهِمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ ، وَهُوَ وَارِدٌ عَلَيَّ الْحَوْضَ

[31683] Muhammad bin Bishr narrated to us, Zakariyya narrated to us, 'Atiyyah al-'Awfi narrated to us, that Abu Sa'id al-Khudri narrated to him that the Prophet (peace be upon him) said: "Every Prophet was given a gift and he hastened to use it, but I have saved my gift for intercession for my Ummah."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ ثنا زَكَرِيَاً ثنا عَطِيَّةُ الْعَوْفِيُّ أَنَّ أَبَا سَعِيدِ الْخُدْرِيِّ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ نَبِيٍّ قَدْ أُعْطِيَ عَطِيَّةً فَتَتَجَزَّهَا وَإِنِّي أَخْتَبَثُ عَطِيَّتِي لِسَفَاعَةِ أُمَّتِي

[31684] Abu Mu'awiyah narrated to us, from Al-A'mash, from Abu Salih, from Abu Sa'id, who said: The Messenger of Allah (peace be upon him) said: "Noah will be called on the Day of Resurrection and it will be said: 'Did you convey?' He will say: 'Yes.' Then his people will be called and it will be said: 'Did he convey to you?' They will say: 'No warner came to us, and no one came to us.' He said: Then it will be said to Noah: 'Who bears witness for you?' He will say: 'Muhammad and his Ummah.' He said: That is His saying: {And thus we have made you a just community} [Al-Baqarah: 143].

He said: Al-Wasat means the Just. He said: So they will be called and will bear witness for him that he conveyed. He said: Then I will bear witness over you afterwards."

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يُدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ فَيَقُولُ: هَلْ بَلَّغْتُ؟ فَيَقُولُ: نَعَمْ , فَيُدْعَى قَوْمُهُ فَيَقُولُ: هَلْ بَلَّغْتُكُمْ؟ فَيَقُولُونَ: مَا أَنَا مِنْ تَذَرِّيٍّ وَمَا أَنَا مِنْ أَحَدٍ , قَالَ , فَيَقُولُ لِنُوحٍ: مَنْ يَشْهُدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَآلُهُ , قَالَ: فَذَلِكَ قَوْلُهُ قَالَ: 143] : {وَكَذَلِكَ جَعَلْنَاكُمْ أَمَّةً وَسَطًا} [البقرةُ الْوَسَطُ الْعَدْلُ قَالَ: فَيُدْعَوْنَ فَيَشْهُدُونَ لَهُ بِالْبَلَاغِ , قَالَ: ثُمَّ أَشْهُدُ عَلَيْكُمْ بَعْدَ

[31685] 'Ali bin Hafs narrated to us, from Al-Mas'udi, from 'Asim, from Abu Wa'il, who said: 'Abdullah said: "Indeed, Allah took Abraham as a Khalil (Close Friend), and indeed your companion is the Khalil of Allah, and indeed Muhammad is the most honored of creation to Allah." Then he recited: {It may be that your Lord will raise you to a Praised Station} [Al-Isra: 79].

حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ عَنِ الْمَسْعُودِيِّ عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: "إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ وَإِنَّ مُحَمَّدًا أَكْرَمُ الْخُلُقِ عَلَى اللَّهِ، ثُمَّ قَرَأَ {عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا} [الإِسْرَاءٌ] 79]

[31686] 'Ali bin Mushir narrated to us, from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: Allah said: {And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead} to His saying: {then at once they will be standing, looking on} [Az-Zumar: 68]. I will be the first to raise his head, and behold, Moses will be holding on to one of the pillars of the Throne. I do not know if he raised his head before me or if he was among those whom Allah exempted."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرُو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللَّهُ " {وَتُفَخَّضُ فِي الصُّورِ فَصَاعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ} إِلَى قَوْلِهِ: {فَإِذَا هُمْ فَلَأُكُونُ أَوَّلَ مَنْ رَفَعَ} 68: {قَبِيلَمْ يَنْظُرُونَ} [الزُّمُرُ رَأْسَهُ, فَإِذَا مُوسَى آخِذٌ بِقَانِمَةٍ مِنْ قَوَافِلَ الْعَرْشِ, فَلَا أَذْرِي أَرْفَعَ رَأْسَهُ قَبْلِنِ أَوْ كَانَ مِمَّنْ اسْتَثْنَى اللَّهُ

[31687] Abu Mu'awiyah narrated to us, from Al-A'mash, from 'Amr bin Murrah, from Talhah, the freed slave of Qarazah, from Zayd bin Arqam, who said: The Messenger of Allah (peace be upon him) said: "You are not even one part out of a hundred thousand parts of those who will come to me at the Hawd." We said to Zayd: "How many were you on that day?" He said: "Between six hundred and seven hundred."

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عَمْرُو بْنِ مُرَّةَ عَنْ طَلْحَةَ مَوْلَى قَرَظَةَ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أَنْتُ بِجُزْءٍ مِّنْ مِائَةِ الْفِ جُزْءٍ مِّنْ يَرِدٍ عَلَيَّ الْحَوْضَ؛ فَلَمَّا لَرِدَ: كَمْ كُنْتُ يَوْمَئِذٍ؟ قَالَ: مَا بَيْنَ السُّتُّ مِائَةٍ وَالسَّبْعِ مِائَةٍ

[31688] Husayn bin 'Ali narrated to us, from Za'idah, from 'Asim, from Zirr, from Hudhayfah, who said: "The Hawd is whiter than milk, sweeter than honey, colder than snow, and smells better than musk. Its vessels are like the number of stars in the sky. It is between Ailah and Sana'a. Whoever drinks from it will never thirst after that."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ عَنْ زَائِدَةَ عَنْ عَاصِمٍ عَنْ زَرِّ عَنْ حَدِيقَةَ قَالَ: الْحَوْضُ أَبْيَضٌ مِّنَ الْلَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ وَأَبْرَدُ مِنَ النَّجْ وَأَطْيَبُ رِيحًا مِّنَ الْمِسْكِ، أَنْيَثَةَ عَدَدَ نُجُومِ السَّمَاءِ، مَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ، مَنْ شَرَبَ مِنْهُ لَمْ يَطْمَأْ بَعْدَ ذَلِكَ أَبْدًا

[31689] Ibn 'Uyainah narrated to us, from Ibn Abi Najih, from Mujahid regarding: {And indeed, it is a remembrance for you and your people, and you are going to be questioned.} [Az-Zukhruf: 44]. It is said: "From whom is this man?" He says: "From the Arabs." It is said: "From which Arabs?" He says: "From Quraysh." {And We raised high for you your repute} [Ash-Sharh: 4]. [Meaning]: "I am not mentioned except that you are mentioned: 'I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah.'"

حَدَّثَنَا أَبْنُ عُيَيْنَةَ عَنْ أَبْنِ أَبِي نَجِيْحٍ عَنْ مُجَاهِدٍ {وَإِنَّهُ
[44: لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ} [الزخرف]
يُقَالُ: "مِمَّنْ هَذَا الرَّجُلُ؟ فَيَقُولُ: مِنَ الْعَرَبِ, فَيُقَالُ:
مِنْ أَيِّ الْعَرَبِ؟ فَيَقُولُ: مِنْ قُرَيْشٍ, {وَرَفَعْنَا لَكَ
لَا ذِكْرٌ إِلَّا ذُكِرْتُ أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا هُوَ [ذِكْرَكَ} [الشرح
إِلَّا اللَّهُ وَآشْهُدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

[31690] Sharik bin 'Abdullah narrated to us, from Ibn Shubrumah, from Al-Hasan regarding His saying: {Did We not expand for you, [O Muhammad], your breast?} [Ash-Sharh: 1] "Meaning, filled with wisdom and knowledge." {And We removed from you your burden which weighed down your back} [Ash-Sharh: 3] He said: "How heavy the load was on the back." {And We raised high for you your repute} [Ash-Sharh: 4] "Yes, He is not mentioned except that you are mentioned with Him."

حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ ابْنِ شُبْرُمَةَ عَنْ الْحَسَنِ أَيْ مُلَىٰ [1: فِي قَوْلِهِ {أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ}] [الشرح حُكْمًا وَعِلْمًا] {وَوَضَعَنَا عَنْكَ وَزْرَكَ الَّذِي أَنْفَضَ} [الشرح قَالَ: مَا أَنْقَلَ الْحِمْلَ ; الظَّهَرَ [3: ظَهَرَكَ]} [الشرح بَلَى لَا يُذْكُرُ إِلَّا [4: {وَرَفَعْنَا لَكَ ذِكْرَكَ}] [الشرح ذِكْرُ مَعَهُ ذِكْرُ مَعَهُ

[31691] Yazid bin Harun narrated to us, from Sufyan bin 'Uyainah, from Al-Zuhri, from Muhammad bin Jubayr bin Mut'im, from his father, that the Prophet (peace be upon him) said: "I have names. I am Muhammad, I am Ahmad, I am Al-Mahi (the Eraser) through whom Allah erases disbelief, I am Al-Hashir (the Gatherer) at whose feet the people will be gathered, and I am Al-'Aqib (the Successor)." A person said to him: "What is Al-'Aqib?" He said: "There is no prophet after him."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ سُفْيَانَ بْنِ عُبَيْنَةَ عَنِ
الرُّهْبَرِيِّ عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ بْنِ مُطْعَمٍ عَنْ أَبِيهِ أَنَّ
الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ لِي أَسْمَاءً، أَنَا
مُحَمَّدٌ وَأَنَا أَحْمَدٌ وَأَنَا الْمَاهِي يَمْحُوا اللَّهُ بِي الْكُفْرَ وَأَنَا
الْحَاسِرُ يُحْشِرُ النَّاسُ عَلَى فَتْمَيٍ، وَأَنَا الْغَائِبُ، قَالَ
لَهُ إِنْسَانٌ: مَا الْغَائِبُ؟ قَالَ: لَا تَرَى بَعْدَهُ

[31692] 'Ubaydullah bin Musa narrated to us, from Isra'il, from 'Asim, from Zirr, from Hudhayfah, who said: The Messenger of Allah (peace be upon him) passed by me and said: "I am Muhammad, Ahmad, Al-Muqaffa (the Follower/Last), and Al-Hashir."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ عَاصِمٍ عَنْ
زِيرٍ عَنْ حُدَيْفَةَ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: أَنَا مُحَمَّدٌ وَأَحْمَدٌ وَالْمُقَفَّى وَالْحَاسِرُ

[31693] Al-Fadl bin Dukayn narrated to us, from Al-Mas'udi, from 'Amr bin Murrah, from Abu 'Ubaydah, from Abu Musa, who said: The Messenger of Allah (peace be upon him) named some names for himself to us, and we memorized some of them. He said: "I am Muhammad, I am Ahmad, Al-Muqaffa, Al-Hashir, the Prophet of Repentance, and the Prophet of Battle."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنِ الْمَسْعُودِيِّ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي مُوسَىٰ قَالَ: سَمِئَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ أَسْمَاءً , فَمِنْهَا مَا حَفَظْنَا , قَالَ: أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَالْمُفَقَّىٰ وَالْحَاسِرُ وَنَبِيُّ التَّوْبَةِ وَنَبِيُّ الْمُلْحَمَةِ

[31694] Al-'Ala' bin 'Usaym narrated to us, from Hammad bin Zayd, from Ayyub, from Abu Qilabah, from Abu Asma', from Thawban, who said: The Messenger of Allah (peace be upon him) said: "Allah gathered the earth for me, so I saw its Easts and its Wests. The dominion of my Ummah will reach what was gathered for me of it. I was given the two treasures: the red and the white." Hammad said: I heard him say once: "I interpreted them as the kingdom of Persia and Rome. And I asked my Lord for my Ummah that He not destroy it with a general famine, nor empower over them an enemy from other than themselves who would extirpate them. My Lord said: 'O Muhammad, when I decree a matter, it cannot be turned back. I grant you for your Ummah that I will not destroy them with a general famine, nor will I empower over them an enemy from other than themselves who would extirpate them, even if those from between its quarters gather against them' - or he said: 'from its quarters.'"

حَدَّثَنَا الْعَلَاءُ بْنُ عُصَيْمٍ عَنْ حَمَادِ بْنِ زَيْدٍ عَنْ أَيُوبَ
عَنْ أَبِي قَلَابَةَ عَنْ أَبِي أَسْمَاءَ عَنْ ثُوْبَانَ قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ رَوَى لِي
الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغارِبَهَا، وَإِنَّ أَمْتَنِي سَيَلْغُ
مُلْكَهَا مَا رُوِيَ لِي مِنْهَا، وَأَعْطِيَتُ الْكَنْزَيْنِ الْأَحْمَرَ
وَالْأَبْيَضَ قَالَ حَمَادٌ: وَسَمِعْتُهُ مَرَّةً وَاحِدَةً يَقُولُ:
فَوَلَّتُهَا مُلْكُ فَارِسٍ وَالرُّومِ وَإِنِّي سَأَلْتُ رَبِّي لِأَمْتَنِي أَنْ
لَا يُهْلِكَهَا سِنَةٌ عَامَةٌ، وَلَا يُسْلِطَ عَلَيْهِمْ عَذَّابًا مِنْ سَوَى
أَنفُسِهِمْ، يَسْتَبِيهِ بَيْضَانُهُمْ، وَإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ،
إِنِّي إِذَا فَصَيَّتُ قَضَاءَ فَلَيْهِ لَا يُرَدُّ، وَإِنِّي أَعْطَيْتُكَ
لِأَمْتَنِكَ أَنْ لَا يُهْلِكَهَا سِنَةٌ عَامَةٌ، وَلَا أُسْلِطَ عَلَيْهِمْ عَذَّابًا
مِنْ سَوَى أَنفُسِهِمْ يَسْتَبِيهِ بَيْضَانُهُمْ، وَلَوْ أَجْمَعَ عَلَيْهِمْ
مِنْ بَيْنِ أَقْطَارِهَا أَوْ قَالَ: مِنْ أَقْطَارِهَا

[31695] 'Abdullah bin Numayr narrated to us, he said: 'Uthman bin Hakim narrated to us, from 'Amir bin Sa'd, from his father, that the Messenger of Allah (peace be upon him) came one day from Al-'Aliyah until he passed by the mosque of Banu Mu'awiyah. He said: He entered and prayed two rak'ahs in it, and we prayed with him. He supplicated to his Lord for a long time, then turned to us and said: "I asked my Lord for three things; He gave me two and withheld one from me. I asked my Lord not to destroy my Ummah with famine, so He gave me that. I asked Him not to destroy my Ummah with drowning, so He gave me that. And I asked Him not to make their violence between themselves, but He refused me."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ قَالَ ثنا عُثْمَانُ بْنُ حَكِيمٍ عَنْ عَامِرٍ بْنِ سَعْدٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْتَلَ دَأْتَ يَوْمًا مِنَ الْعَالِيَةِ حَتَّى إِذَا مَرَ بِمَسْجِدِ بَنِي مُعَاوِيَةَ قَالَ دَخُلْ فَرَكْعَ فِيهِ رَكْعَتَيْنِ وَصَلَّيْنَا مَعَهُ ، وَدَعَاهُ رَبُّهُ طَوِيلًا ثُمَّ أَنْصَرَفَ إِلَيْنَا فَقَالَ: سَأَلْتُ رَبِّي ثَلَاثًا ، فَأَعْطَانِي اثْنَتَيْنِ وَمَنَعَنِي وَاحِدَةً ، سَأَلْتُ رَبِّي أَنْ لَا يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا ، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَاسْهُمْ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا ، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَاسْهُمْ بَيْنَهُمْ فَرَدَ عَلَيَّ

[31696] 'Abdullah bin Numayr narrated to us, he said: Muhammad bin Ishaq narrated to us, from Hakim bin Hakim, from 'Ali bin 'Abd al-Rahman, from Hudhayfah bin al-Yaman, who said: The Messenger of Allah (peace be upon him) went out to Harrah Banu Mu'awiyah, and I followed his trail until he appeared on it. He prayed Duha with eight rak'ahs, prolonging them. Then he turned and said: "O Hudhayfah, did I make it long for you?" I said: "Allah and His Messenger know best." He said: "I asked Allah in them for three things; He gave me two and withheld one from me. I asked Him not to grant victory over my Ummah to other than them, so He gave me that. I asked Him not to destroy them with famines, so He gave me that. And I asked Him not to make their violence between themselves, but He refused me."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانَ قَالَ: ثنا مُحَمَّدُ بْنُ إسْحَاقَ عَنْ حَكِيمٍ بْنِ حَكِيمٍ عَنْ عَلَيِّ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حَرَّةِ بَنِي مُعَاوِيَةَ وَأَتَبَعْتُ أَتْرَهُ حَتَّى ظَهَرَ عَلَيْهَا ، فَصَلَّى الصُّحَى لَمَانِي رَكَعَاتٍ طَوْلَ فِيهِنَّ مُمْ أَنْصَرَفَ فَقَالَ: يَا حُذَيْفَةَ، طَوْلُتْ عَلَيْكَ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ ، قَالَ: إِنِّي سَأَلْتُ اللَّهَ فِيهَا تَلَاثًا ، فَأَعْطَانِي اثْنَيْنِ وَمَنْعَنِي وَاحِدَةً ، سَأَلْتُهُ أَنْ لَا يُظْهِرَ عَلَى أَمَّتِي غَيْرَهَا فَأَعْطَانِيهَا ; وَسَأَلْتُهُ أَنْ لَا يُهْلِكَهَا بِالسَّيِّئَاتِ فَأَعْطَانِيهَا ، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنْعَنِي

[31697] Abu Usamah narrated to us, from Malik bin Mighwal, from Al-Zubayr bin 'Adi, from Talhah, from Murrah, from 'Abdullah, who said: When the Messenger of Allah (peace be upon him) was taken on the Night Journey, he was taken up to Sidrat al-Muntaha (the Lote Tree of the Utmost Boundary), which is in the sixth heaven. To it terminates what ascends from the earth, and it is taken from there. And to it terminates what descends from above it, and it is taken from there. {When there covered the Lote Tree that which covered [it]} [An-Najm: 16]. He said: "Gold moths." He said: He was given three things: He was given the five daily prayers, he was given the concluding verses of Surat Al-Baqarah, and whoever among his Ummah does not associate anything with Allah will be forgiven the major destructive sins.

حَدَّثَنَا أَبُو أَسَمَّةَ عَنْ مَالِكِ بْنِ مِعْوَلٍ عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ طَلْحَةَ عَنْ مُرَّةَ عَنْ عَبْدِ اللَّهِ قَالَ: "لَمَّا أَسْرَى بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ سِدْرَةَ الْمُنْتَهَى وَهِيَ فِي السَّمَاءِ السَّادِسَةِ، وَإِلَيْهَا يَنْتَهِي مَا يَخْرُجُ بِهِ مِنَ الْأَرْضِ فَيُقْبَضُ مِنْهَا وَإِلَيْهَا يَنْتَهِي مَا يَهْبِطُ بِهِ مِنْ فَوْقَهَا فَيُقْبَضُ مِنْهَا {إِذْ يَعْشَى السِّدْرَةُ مَا قَالَ: فَرَأَشْ بِهِ مِنْ ذَهَبٍ، قَالَ: [16: يَعْشَى} [النَّجْمَ فَأُعْطِيَ تَلَانًا: أُعْطِيَ الصَّلَوَاتِ الْخَمْسَ، وَأُعْطِيَ حَوَالَتِيمْ سُورَةَ الْبَقَرَةِ، وَغُفْرَانًا لِمَنْ لَا يُشْرِكُ بِاللَّهِ مِنْ أُمَّتِهِ الْمُقْحَمَاتُ

[31698] 'Affan narrated to us, he said: Hammad bin Salamah narrated to us, from 'Asim, from Zirr, from Hudhayfah, that the Messenger of Allah (peace be upon him) was brought Al-Buraq, which is a long white beast that places its hoof at the end of its sight. He said: He and Jibril did not leave its back until they came to Bayt al-Maqdis.

حَدَّثَنَا عَفَّانُ قَالَ: ثنا حَمَادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ عَنْ زِرٍّ عَنْ حُدَيْفَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَيَ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ، يَضْعُ حَافِرَةَ عِنْدَ مُنْتَهَى طَرَفِهِ، قَالَ: فَلَمْ يُزَارِلْ ظَاهِرَهُ هُوَ وَجْهُرِيلْ حَلَّ أَتَيَا بَيْتَ الْمَقْدِسِ

[31699] 'Ali bin Mushir narrated to us, from Al-Shaybani, from 'Abdullah bin Shaddad, who said: When the Prophet (peace be upon him) was taken on the Night Journey, he was brought a beast smaller than a mule and larger than a donkey, which places its hoof at the end of its sight, called Al-Buraq.

The Messenger of Allah (peace be upon him) passed by a caravan of the polytheists, and [the camels] stampeded. They said: "O you people, what is this?" They said: "We do not see anything; this is nothing but wind." Until he came to Bayt al-Maqdis, and two vessels were brought to him, in one was wine and in the other was milk. He took the milk, so Jibril said to him: "You have been guided, and your Ummah has been guided." Then he traveled to Egypt.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ قَالَ: "إِنَّمَا أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتِيَ بِدَابَّةً دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ, يَضْعُ حَافِرَةً عِنْدَ مُنْتَهَى طَرَفِهِ, يُقَالُ لَهُ: الْبُرَاقُ, وَمَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعِيرٍ لِلْمُشْرِكِينَ فَنَرَأُتُمْ فَقَالُوا: يَا هُؤُلَاءِ, مَا هَذَا؟ قَالُوا: مَا نَرَى شَيْئًا, مَا هَذِهِ إِلَّا رِيحٌ, حَتَّى أَتَى بَيْتَ الْمَقْدِسِ فَأَتَيْنَا بِإِنَاءَيْنِ فِي وَاحِدٍ خَمْرٌ وَفِي الْأَخْرَ لَبَنٌ, فَأَخَدَ اللَّبَنَ فَقَالَ لَهُ جِبْرِيلُ: هُدِيبٌ وَهُدِيبٌ أَمْثَلُكَ, ثُمَّ سَارَ إِلَى مِصْرَ

[31700] Hawdhah narrated to us, he said: 'Awf narrated to us, from Zurarah bin Awfa, who said: Ibn 'Abbas said: The Messenger of Allah (peace be upon him) said: "When it was the night I was taken on the Night Journey, and I woke up in Makkah, I was distressed by my affair and knew that the people would deny me." So the Messenger of Allah (peace be upon him) sat isolated and sad. Abu Jahl passed by him and came until he sat with him, and said to him mockingly: "Has anything happened?" He said: "Yes." He said: "And what is it?" He said: "I was taken on a Night Journey tonight." He said: "To where?" He said: "To Bayt al-Maqdis." He said: "Then you woke up amongst us?" He said: "Yes." He did not want to deny him for fear that he might reject the hadith if he called his people to him. He said: "Would you tell your people what you told me if I called them to you?" He said: "Yes." He said: "O assembly of Banu Ka'b bin Lu'ayy, come here!" He said: So the gatherings broke up and they came until they sat with the two of them.

حَدَّثَنَا هُوَذَةُ قَالَ: ثنا عَوْفٌ عَنْ زُرَارَةَ بْنِ أَوْفَى قَالَ: قَالَ ابْنُ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَمَّا كَانَ لَيْلَةُ أَسْرِيَ بِي وَأَصْبَحْتُ بِمَكَّةَ فَطَعْنَتْ بِأَمْرِي وَعَرَفْتُ أَنَّ النَّاسَ مُكَذِّبٌ، فَقَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعْتَرِّلاً حَزِينًا، فَمَرَّ بِهِ أَبُو جَهْلٍ فَجَاءَ حَتَّى جَلَسَ إِلَيْهِ فَقَالَ لَهُ كَالْمُسْتَهْزِئِي: هَلْ كَانَ مِنْ شَيْءٍ؟ قَالَ: نَعَمْ، قَالَ: وَمَا هُوَ؟ قَالَ: إِنِّي أَسْرِيَ بِي اللَّيْلَةِ، قَالَ: إِلَى أَيِّنَ؟ قَالَ: إِلَى بَيْتِ الْمَقْدِسِ، قَالَ: ثُمَّ أَصْبَحْتُ بَيْنَ طَهْرَانِيْنَا؟ قَالَ: نَعَمْ فَلَمْ يُرِدْ أَنَّهُ يُكَبِّهَ مَخَافَةً أَنْ يَجْحَدَهُ الْحَدِيثُ إِنْ دَعَا قَوْمَهُ إِلَيْهِ، قَالَ: أَحَدَدْتُ قَوْمَكَ مَا حَدَّثْتِي إِنْ دَعَوْتُهُمْ إِلَيْكَ، قَالَ: نَعَمْ، قَالَ: هَيَا يَا مَعْشِرَ بَنِي كَعْبٍ بْنِ لُؤَيٍّ هَلْمٌ، قَالَ: فَتَنَقَّضَتِ الْمَجَالِسُ فَجَاءُوا حَتَّى جَلَسُوا إِلَيْهِمَا فَقَالَ لَهُمْ حَدَّثْتُ قَوْمَكَ مَا حَدَّثْتِي، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي أَسْرِيَ بِي اللَّيْلَةِ، قَالُوا: إِلَى أَيِّنَ؟ قَالَ: إِلَى بَيْتِ الْمَقْدِسِ، قَالُوا: ثُمَّ أَصْبَحْتُ بَيْنَ ظَهْرَانِيْنَا؟، قَالَ: نَعَمْ، قَالَ: فَبَيْنَ مُصَدَّقٍ وَبَيْنَ وَاضِعٍ يَدَهُ عَلَى رَأْسِهِ مُتَعَجِّبًا لِلْكَذِبِ زَعَمَ، وَقَالُوا: أَتَسْتَطِعُ أَنْ تَنْتَعَثْ لَنَا الْمَسْجِدَ، قَالَ: وَفِي الْقَوْمِ مَنْ قَدْ سَافَرَ إِلَى ذَلِكَ الْبَلَدِ وَرَأَى الْمَسْجِدَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَدَهَبْتُ أَنْعَثْ لَهُمْ، فَمَا زِلْتُ أَنْعَثْ لَهُمْ وَأَنْعَثْ حَتَّى النَّيْسَ عَلَيَّ بَعْضُ النَّعْتِ فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ إِلَيْهِ حَتَّى وُضِعَ دُونَ دَارِ عَقِيلٍ أَوْ دَارِ عِقَالٍ، فَنَعْتُهُ وَأَنَا أَنْظُرُ إِلَيْهِ، فَقَالَ الْقَوْمُ: أَمَا النَّعْتُ فَوَاللَّهِ قَدْ أَصَابَ

[31701] Mu'awiyah b. Hisham told us, 'Ammar b. Ruzayq told us, from 'Abdullah b. 'Isa, from Sa'id b. Jubayr, from Ibn 'Abbas, he said: "While Gabriel was sitting with the Messenger of Allah, peace be upon him, he heard a creaking sound from above him, so he raised his head." He said: "Indeed, a door has been opened from the heavens today which has never been opened before." He said: Then an angel came to him and said: 'Receive glad tidings of two lights which you have been given, which no one before you was given: The Opening of the Book (Al-Fatihah) and the concluding verses of Surat Al-Baqarah. You will not recite a letter from them except that you will be given it."

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ قَالَ حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ
عَبْدِ اللَّهِ بْنِ عَيْسَى عَنْ سَعِيدِ بْنِ جُبَيرٍ عَنْ ابْنِ عَبَاسٍ
قَالَ: بَيْنَمَا جِبْرِيلُ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِذْ سَمِعَ نَقِيقًا مِنْ فَوْقِهِ فَرَفَعَ رَأْسَهُ فَقَالَ:
لَقَدْ فُتِحَ بَابٌ مِنَ السَّمَاءِ مَا فُتِحَ قَطُّ، قَالَ: فَاتَّاهُ مَلَكٌ
فَقَالَ: "أَبْشِرْ بِنُورَيْنِ أُوتِيَّهُمَا لَمْ يُعْطِهِمَا مَنْ كَانَ قَبْلَكَ:
فَاتِّحُ الْكِتَابَ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ، لَمْ تَقْرَأْ مِنْهُمَا
حَرْفًا إِلَّا أُعْطِيَهُ

[31702] 'Abd al-Rahim b. Sulayman told us, from Dawud b. Abi Hind, he said: 'Abdullah b. Qays told me, he said: I was with Ibn Abi Burdah one night when Al-Harith b. Uqaysh entered upon us. Al-Harith narrated that the Messenger of Allah, peace be upon him, said: "Indeed, there is among my nation one by whose intercession more people than [the tribe of] Mudar will enter Paradise."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ دَاؤَدَ بْنِ أَبِي هِنْدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ قَيْسٍ قَالَ: كُنْتُ عِنْدَ ابْنِ أَبِي بُرْدَةَ ذَاتَ لَيْلَةٍ فَدَخَلَ عَلَيْنَا الْحَارِثُ بْنُ أَفْيَشٍ فَحَدَّثَ الْحَارِثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ مِنْ أُمَّتِي مَنْ يَذْكُنُ الْجَنَّةَ بِشَفَاعَتِهِ أَكْثَرُ مِنْ مُضَرَّ

[31703] Muhammad b. Bishr told us, he said: Zakariyya told us, he said: 'Atiyyah told us, from Abu Sa'id, that the Prophet, peace be upon him, said: "Indeed, there is among my nation one who will intercede for a man and his household, and they will enter Paradise through his intercession."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: ثنا زَكْرِيَاً قَالَ: ثنا عَطِيَّةً عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ مِنْ أُمَّتِي مَنْ يَشْفَعُ لِلرَّجُلِ وَلِأَهْلِ بَيْتِهِ فَيَدْخُلُونَ الْجَنَّةَ بِشَفَاعَتِهِ

[31704] Waki' told us, from Hammad b. Salamah, from Thabit, from Anas, he said: The Messenger of Allah, peace be upon him, said: "I have been harmed for the sake of Allah when no one else was harmed, and I have been frightened for the sake of Allah when no one else was frightened. And thirty [days and nights] passed over me when Bilal and I had no food that a living being could eat except what Bilal's armpit could conceal."

[31705] Yahya b. Abi Bukayr told us, he said: Ibrahim b. Tahman told me, he said: Simak b. Harb told me, from Jabir b. Samurah, he said: The Messenger of Allah, peace be upon him, said: "I know a stone in Mecca that used to greet me before I was sent [as a Prophet]; I surely know it now."

حَدَّثَنَا وَكِيعٌ عَنْ حَمَادِ بْنِ سَلَمَةَ عَنْ تَابِعٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ أُوذِيتُ فِي اللَّهِ، وَمَا يُؤْذِي أَحَدًا، وَلَقَدْ أُخْفِتُ فِي اللَّهِ وَمَا يُخَافُ أَحَدًا، وَلَقَدْ أَتَتْ عَلَيَّ تَالِلَّهُ مَا بَيْنَ يَوْمٍ وَلَيْلَةً مَا لِي وَلِبَلَالٍ طَعَامٌ يَأْكُلُهُ ذُو كَيدٍ إِلَّا مَا وَارَاهُ إِبْطُ بَلَالٍ

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ قَالَ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَا عُرِفُ حَجَرًا بِمَكَّةَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبَعَثَ، إِنِّي لَا عُرِفُهُ الْآنَ

[31706] 'Abdullah b. Numayr told us, he said: Musa b. Muslim told us, from 'Abd al-Rahman b. Sabit, he said: The Messenger of Allah, peace be upon him, said: "Allah manifested Himself to me in the best form and asked me about what the Highest Assembly was disputing over." He said: I said: 'My Lord, I have no knowledge of it.' He said: So He placed His hand between my shoulders; then He did not ask me about anything except that I knew it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: ثنا مُوسَى بْنُ مُسْلِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ تَعَالَى لِي فِي أَحْسَنِ صُورَةٍ فَسَأَلَنِي فِيمَا اخْتَصَّمَ الْمَلَأُ الْأَعْلَى ، قَالَ: فَقُلْتُ: رَبِّي ، لَا عِلْمٌ لِي بِهِ ، قَالَ: فَوَاضَعَ يَدَهُ بَيْنَ كَتَفَيَّ: فَمَا سَأَلَنِي عَنْ شَيْءٍ ، إِلَّا عِلْمَتُهُ

[31707] 'Abdullah b. Numayr told us, he said: Sa'd b. Sa'id told me, he said: Anas b. Malik told me, he said: Abu Talhah sent me to the Messenger of Allah, peace be upon him, to invite him. He said: I came while the Messenger of Allah, peace be upon him, was with the people. He said: He looked at me, so I felt shy and said: "Answer Abu Talhah." So he said to the people: "Stand up." Abu Talhah said: "O Messenger of Allah, I have only prepared something small for you." He said: The Messenger of Allah, peace be upon him, touched it and prayed for blessing in it and said: "Admit a group of ten of my companions." So they ate until they were full. Groups of ten continued to enter and exit until not one of them remained except that he entered and ate until he was full. Then he arranged it, and behold, it was just as it was when they started eating from it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ قَالَ: حَدَّثَنِي سَعْدُ بْنُ سَعِيدٍ قَالَ:
حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: بَعْثَتِي أَبُو طَلْحَةُ إِلَى رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَذْعُونَهُ ، قَالَ فَأَقْبَلْتُ وَرَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ النَّاسِ ، قَالَ: فَنَظَرَ إِلَيَّ
فَاسْتَحْيَيْتُ فَقُلْتُ: أَجِبْ أَبَا طَلْحَةَ ، فَقَالَ لِلنَّاسِ:
فُؤُمُوا ، فَقَالَ أَبُو طَلْحَةَ: يَا رَسُولَ اللَّهِ، إِنَّمَا صَنَعْتُ
شَيْئًا لَكَ قَالَ: فَمَسَّهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَدَعَا فِيهَا بِالْبَرَكَةِ وَقَالَ: أَدْخِلْ نَفَرًا مِنْ أَصْحَابِي
عَشْرَةً ، فَأَكْلُوا حَتَّى شَبِيعُوا ، فَمَا زَالَ يَدْخُلُ عَشْرَةً
وَيَخْرُجُ عَشْرَةً حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلَّا دَخَلَ فَأَكَلَ
حَتَّى شَبِيعَ ثُمَّ هَيَّأَهَا فَإِذَا هِيَ مِثْلُهَا حِينَ أَكَلُوا مِنْهَا

[31708] Yazid b. Harun told us, he said: Sulayman At-Taymi informed us, from Abu Al-'Ala' b. Al-Shikhkhir, from Samurah b. Jundub, that a bowl of Tharid was brought to the Messenger of Allah, peace be upon him, and placed before the people. They took turns eating from it from morning until noon; a group would stand up and another would sit down. A man said: "O Samurah, was it being replenished?" Samurah said: "What are you amazed at? It was not replenished except from here," and he pointed with his hand to the sky.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا سُلَيْمَانُ التَّمِيمِيُّ عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ عَنْ سَمْرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَيَ بِقَصْعَةٍ مِنْ ثَرِيدٍ فَوُضِعَتْ بَيْنَ يَدَيِ الْقَوْمِ فَتَعَاقَبُوهَا إِلَى الظَّهَرِ مِنْ غَدْوَةٍ، يَقُومُ قَوْمٌ وَيَجْلِسُ أَخْرُونَ، فَقَالَ رَجُلٌ: يَا سَمْرَةَ أَكَانَتْ تُمَدُّ، قَالَ سَمْرَةُ: مِنْ أَيِّ شَيْءٍ تَعْجَبُ، مَا كَانَتْ تُمَدُّ إِلَّا مِنْ هَاهُنَا وَأَشَارَ بِيَدِهِ إِلَى السَّمَاءِ

[31709] Al-Muharibi told us, from 'Abd al-Wahid b. Ayman, from his father, he said: I said to Jabir b. 'Abdullah: "Tell me a Hadith from the Messenger of Allah, peace be upon him, that you heard from him, so that I may narrate it from you." So Jabir said: "We were with the Messenger of Allah, peace be upon him, on the Day of the Trench, digging in it. We remained for three days without eating any food nor being able to obtain any. A hard rock appeared in the trench. I came to the Messenger of Allah, peace be upon him, and said: 'O Messenger of Allah, this hard rock has appeared in the trench.' We sprinkled water on it. He said: So the Messenger of Allah, peace be upon him, stood up, and his stomach was bound with a stone. He took the pickaxe or the spade, then said 'Bismillah' three times, then struck it, and it turned into soft sand. When I saw that from the Messenger of Allah, peace be upon him, I said: 'O Messenger of Allah, permit me.' So he permitted me. I came to my wife and said: 'May your mother be bereft of you! I

حَدَّثَنَا الْمَحَارِبِيُّ عَنْ عَبْدِ الْوَاحِدِ بْنِ أَيْمَنَ عَنْ أَبِيهِ قَالَ: فَلَمْ لِجَابِرُ بْنُ عَبْدِ اللَّهِ حَدَّثَنِي بِحَدِيثٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُهُ مِنْهُ أَرْوَيْهِ عَنْكَ , فَقَالَ جَابِرُ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْخَنْدَقِ نَحْفَرُ فِيهِ فَأَبْشَأْنَا ثَلَاثَةً أَيَّامٍ لَا نَطْعَمُ طَعَاماً وَلَا نَقْرِئُ عَلَيْهِ , فَعَرَضْتُ فِي الْخَنْدَقِ كُدْيَةً , فَجِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللَّهِ , هَذِهِ كُدْيَةٌ قَدْ عَرَضْتَ فِي الْخَنْدَقِ , فَرَسَّشَنَا عَلَيْهَا الْمَاءَ , قَالَ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَطْنُهُ مَعْصُوبٌ بِحَاجِرٍ , فَأَخَذَ الْمِعْوَنَ أَوِ الْمِسْحَامَ ثُمَّ ضَرَبَ فَعَادَتْ كُثِيرًا أَهْمَلَنَا , فَلَمَّا رَأَيْتُ ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ: يَا رَسُولَ اللَّهِ , اثْدُنْ لِي , فَلَذِنْ لِي ; فَجِئْتُ امْرَأَتِي فَقُلْتُ: تَكِلْنَ أُمَّكَ , قَدْ رَأَيْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا لَا أَصْبِرُ عَلَيْهِ , فَمَا عِنْدُكَ؟ قَالَتْ: عِنْدِي صَاعٌ مِنْ شَعِيرٍ وَعَنَاقٌ , قَالَ: فَطَحَنَا الشَّعِيرَ وَذَبَحْنَا الْعَنَاقَ وَسَلَخَاهَا وَجَعَلْنَاهَا فِي الْبِرْمَةِ وَعَجَنَّ الشَّعِيرَ , ثُمَّ رَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَبِثْتُ سَاعَةً , وَاسْتَأْذَنْتُهُ الثَّانِيَةَ فَلَذِنْ لِي فَجِئْتُ فِي الْأَعْجِينَ قَدْ أُمْكِنَ , فَأَمْرَثَهَا بِالْخُبْزِ , وَجَعَلْتُ الْقِدْرَ عَلَى الْأَثَافِيِّ , ثُمَّ جِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَارَرْتُهُ فَقُلْتُ: إِنَّ عِنْدَنَا طَعِيمًا لَنَا , فَإِنْ رَأَيْتُ أَنْ تَقُومَ مَعِي أَنْتَ وَرَجُلٌ أَوْ رَجُلَانِ مَعَكَ فَعَلْتُ , قَالَ: وَكَمْ هُو؟ فَقُلْتُ: صَاعٌ مِنْ شَعِيرٍ وَعَنَاقٌ , قَالَ: "اَرْجِعْ إِلَى اهْلِكَ وَقُلْ لَهَا: لَا تَنْزِعِي الْبِرْمَةَ مِنْ الْأَثَافِيِّ وَلَا تُخْرِجِي الْخُبْزَ مِنَ التَّشُورِ حَتَّى آتِي" , ثُمَّ قَالَ لِلنَّاسِ: فُوْمُوا إِلَى بَيْتِ جَابِرٍ , قَالَ: فَاسْتَحْيِيْتُ حَيَاءً لَا يَعْلَمُهُ إِلَّا اللَّهُ ; فَقُلْتُ لِامْرَأَتِي: تَكِلْنَ أُمَّكَ , جَاءَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَصْحَابِهِ أَجْمَعِينَ , فَقَالَتْ: أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأْلَكَ عَنِ الطَّعَامِ؟ فَقُلْتُ: نَعَمْ , فَقَالَتِي: اللَّهُ وَرَسُولُهُ أَعْلَمْ , قَدْ أَخْرَجْتُهُ مَمَا كَانَ عِنْدَنَا . قَالَ: فَذَهَبَ عَلَى بَعْضِهِ , مَا

[31710] Jarir told us, from Mughirah, from Al-Sha'bi, from Jabir, he said: 'Abdullah b. 'Amr b. Haram died or was martyred. So I sought the help of the Messenger of Allah, peace be upon him, with his creditors to reduce some of his debt, but they refused. The Messenger of Allah, peace be upon him, said to me: "Go and sort your dates into types, then inform me." He said: So I did; I put the 'Ajwah separately and sorted it into types. Then I informed the Messenger of Allah, peace be upon him. He said: So he came and sat on top of it or in the middle of it, then said: "Measure for the people." So I measured for them until I paid them in full, and my dates remained as if nothing had decreased from them.

حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ عَنْ الشَّعْبِيِّ عَنْ جَابِرٍ قَالَ
ثُوْفَيْ أَوْ اسْتَشْهَدَ عَبْدُ اللَّهِ بْنُ عَمْرُو بْنُ حَرَامٍ ،
فَاسْتَعْنَتُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى
عَرْمَائِهِ أَنْ يَضَعُوا مِنْ دَيْنِهِمْ شَيْئًا ، فَأَبْوَا فَقَالَ لِي
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اذْهَبْ فَصَنَفْ ثَمَرَكَ
أَصْنَافًا ثُمَّ أَعْلَمْنِي ، قَالَ: فَفَعَلْتُ فَجَعَلْتُ الْعَجْوَةَ عَلَى
جَدِّهِ وَصَنَفْتُهُ أَصْنَافًا ، ثُمَّ أَعْلَمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: فَجَاءَ فَقَعَدَ عَلَى أَعْلَاهُ أَوْ فِي وَسْطِهِ ،
ثُمَّ قَالَ: كِلْ لِلْقَوْمِ فَكَلَّ لَهُمْ حَتَّى وَقَيْنُهُمْ وَبَقِيَ تَمْرِي
كَانَهُ لَمْ يَنْقُصْ مِنْهُ شَيْءٌ

[31711] Hatim b. Isma'il told us, from Unays b. Abi Yahya, from Ishaq b. Salim, from Abu Hurayrah, he said: The Messenger of Allah, peace be upon him, came out to me one day and said: "Call your companions for me," meaning the People of the Suffah. So I started following them man by man, waking them up, until I gathered them. We came to the door of the Messenger of Allah, peace be upon him, asked for permission, and he permitted us. Abu Hurayrah said: A bowl containing food amounting to two Mudds of barley was placed before us. He said: The Messenger of Allah, peace be upon him, placed his hand on it and said: "Take in the name of Allah." We ate as much as we wanted, then lifted our hands. The Messenger of Allah, peace be upon him, said when the bowl was placed: "By the One in Whose Hand is the soul of Muhammad, there is no food this evening in the family of Muhammad other than what you see." It was said to Abu Hurayrah: "How much was it when you finished?" He said: "Just as it was

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ أَنْبِيسِ بْنِ أَبِي يَحْيَى عَنْ إِسْحَاقَ بْنِ سَالِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ: ادْعُ لِي أَصْحَابَكَ يَعْنِي أَصْحَابَ الصُّفَّةِ, فَجَعَلْتُ أَنْتَعُهُمْ رَجُلًا رَجُلًا أُوقِظُهُمْ حَتَّى جَمَعْتُهُمْ, فَجِئْنَا بَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَّا فَأَذْنَنَا, قَالَ أَبُو هُرَيْرَةَ: وَوُضِعَتْ بَيْنَ أَيْدِينَا صَحْفَةً فِيهَا صَنْبَعٌ قَدْرُ مَدْيِ شَعِيرٍ, قَالَ: فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَيْهَا فَقَالَ: خُذُوا بِسْمِ اللَّهِ, فَأَكَلْنَا مَا شِئْنَا مِنْ رَفْعَنَا أَيْدِينَا, فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ وُضِعَتِ الصَّحْفَةُ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ, مَا أَمْسَى فِي الْمُحَمَّدِ طَعَامٌ غَيْرُ شَيْءٍ ثَرَوْنَاهُ, فَقَيْلَ لِأَبِي هُرَيْرَةَ: قَدْرُ كُمْ كَانَتْ حِينَ فَرَغْنَةً؟ قَالَ: مِثْلَهَا حِينَ وُضِعَتْ إِلَّا أَنَّ فِيهَا أَنْرَ الأَصَابِعِ

[31712] 'Abdullah b. Numayr told us, he said: Musa Al-Juhani told us, from Al-Sha'bi, he said: I heard him saying: The Prophet of Allah, peace be upon him, said to his companions one day: "Would it please you to be one-third of the people of Paradise?" They said: "Allah and His Messenger know best." He said: "Would it please you to be half of the people of Paradise?" They said: "Allah and His Messenger know best." He said: "Indeed, my nation on the Day of Resurrection will be two-thirds of the people of Paradise. Indeed, the people on the Day of Resurrection will be one hundred and twenty rows, and my nation among that will be eighty rows."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ قَالَ: ثَنَا مُوسَى الْجُهْنَىٰ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُهُ يَقُولُ: قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِجُلُسَائِيهِ يَوْمًا: أَيْسُرُكُمْ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟ ، قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ ، قَالَ: أَفَيْسُرُكُمْ أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ ، قَالَ: فَإِنَّ أُمَّتِي يَوْمَ الْقِيَامَةِ ثُلُثًا أَهْلُ الْجَنَّةِ، إِنَّ النَّاسَ يَوْمَ الْقِيَامَةِ عِشْرُونَ وَمِائَةً صَفًّا ، وَإِنَّ أُمَّتِي مِنْ ذَلِكَ مَائُونَ صَفًّا

[31713] Muhammad b. Fudayl told us, from Abu Sinan Dirar b. Murrah, from Muharib b. Dithar, from Ibn Buraydah, from his father, he said: The Messenger of Allah, peace be upon him, said: "The people of Paradise are one hundred and twenty rows; this nation makes up eighty rows of them."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ سَيَّانِ ضِرَارِ بْنِ مُرَّةَ عَنْ مُحَارِبِ بْنِ دِتَّارٍ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَهُلُّ الْجَنَّةِ عِشْرُونَ وَمِائَةً صَفًّا؛ هَذِهِ الْأُمَّةُ مِنْهَا تَمَائُلُونَ صَفًّا

[31714] Isma'il b. 'Ayyash told us, from Muhammad b. Ziyad, he said: I heard Abu Umamah Al-Bahili say: I heard the Messenger of Allah, peace be upon him, say: "My Lord promised me that He will admit seventy thousand of my nation into Paradise, with every thousand [another] seventy thousand, without account or punishment, and three handfuls of my Lord's handfuls."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُحَمَّدِ بْنِ زَيَادٍ قَالَ: سَمِعْتُ أَبَا أُمَّامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: وَعَدَنِي رَبِّي أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا ، مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا ، لَا حِسَابٌ عَلَيْهِمْ وَلَا عَذَابٌ ، وَتَلَاثُ حَيَّاتٍ مِنْ حَيَّاتِ رَبِّي

[31715] 'Affan told us, he said: 'Abd al-Wahid b. Ziyad told us, he said: Al-Harith b. Al-Husayn told us, he said: Al-Qasim b. 'Abd al-Rahman told us, from his father, from 'Abdullah b. Mas'ud, he said: The Messenger of Allah, peace be upon him, said: "How [would it be] if you were a quarter of Paradise; yours is a quarter of it, and for the rest of the people three-quarters?" He said: They said: "Allah and His Messenger know best." He said: "Then how [would it be] if you were a third of it?" They said: "That is many." He said: "Then how about you and half?" They said: "That is more." So the Messenger of Allah, peace be upon him, said: "The people of Paradise on the Day of Resurrection are one hundred and twenty rows; you are eighty rows."

حَدَّثَنَا عَفَانُ قَالَ: ثُنَا عَبْدُ الْوَاحِدِ بْنُ زَيَادٍ قَالَ: حَدَّثَنَا
الْحَارِثُ بْنُ الْحُصَيْنِ قَالَ: ثُنَا الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ
عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَيْفَ وَأَنْتُمْ رُبُّ الْجَنَّةِ، لَكُمْ
رُبُّعُهَا، وَلِسَائِرِ النَّاسِ ثَلَاثَةُ أَرْبَاعُهَا؟، قَالَ: فَقَالُوا:
الَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَكَيْفَ وَأَنْتُمْ ثُلَاثُهَا؟ فَقَالُوا:
فَذَلِكَ كَثِيرٌ، قَالَ: فَكَيْفَ أَنْتُمْ وَالشَّطَرُ؟ فَقَالُوا: "فَذَلِكَ
أَكْثَرُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَهُلُ
الْجَنَّةِ يَوْمَ الْقِيَامَةِ عِشْرُونَ وَمِائَةً صَفَّ، أَنْتُمْ ثَمَائُونَ
صَفَّا

[31716] 'Affan told us, he said: Hammad b. Zayd told us, he said: Budayl told us, from 'Abdullah b. Shaqiq, from Qays b. 'Abbad, from Ka'b, he said: "The people of Paradise are one hundred and twenty rows; eighty are from this nation."

حَدَّثَنَا عَفَّانُ قَالَ: ثنا حَمَادُ بْنُ زَيْدٍ قَالَ ثنا بُدَيْلٌ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ قَيْسِ بْنِ عَبَادٍ عَنْ كَعْبٍ قَالَ: أَهْلُ الْجَنَّةِ عِشْرُونَ وَمَائَةً صَفَّ، ثَمَانُونَ مِنْ هَذِهِ الْأُمَّةِ

[31717] Abu Khalid Al-Ahmar told us, from Humayd, from Anas, that the Messenger of Allah, peace be upon him, said: "When I reached Sidrat al-Muntaha (the Lote Tree of the Utmost Boundary), behold its leaves were like the ears of elephants and its fruits were like large jars. When it was covered by the command of Allah as it was covered, it transformed, and I recall [it becoming like] rubies/chrysolite."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَمَّا انْتَهَيْتُ إِلَى سِدْرَةِ الْمُنْتَهَى إِذَا وَرَقْهَا أَمْثَالُ آذَانِ الْفَيْلَةِ وَإِذَا نَفَقْهَا أَمْثَالُ الْقِلَالِ، فَلَمَّا غَشِيَّهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَّهَا تَحَوَّلُ فَذَكَرْتُ الْيَافُوتَ

[31718] Yazid b. Harun told us, from Humayd, from Anas, he said: "I have never smelled any scent, musk or ambergris, more fragrant than the scent of the Messenger of Allah, peace be upon him, nor have I touched any silk or brocade softer than the palm of the Messenger of Allah, peace be upon him."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ حُمَيْدٍ عَنْ أَنَّسٍ قَالَ: مَا شَمَمْتُ رِيحًا قَطُّ مِسْكًا وَلَا عَنْبَرًا أَطْيَبَ مِنْ رِيحِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا مَسِّسْتُ خَرَّاً وَلَا حَرِيرًا أَلَيْنَ مِنْ كَفِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[31719] Ibn Numayr told us, from Al-Ajlah, from Dhayyal b. Harmalah, from Jabir b. 'Abdullah, he said: We came with the Messenger of Allah, peace be upon him, from a journey until we reached a garden from the gardens of Banu An-Najjar. In it was a raging camel—meaning agitated; no one entered the garden except that it attacked him. He said: The Prophet, peace be upon him, came until he reached the garden and called the camel. It came placing its lip on the ground until it kneeled before him. The Prophet, peace be upon him, said: "Bring a halter." So he haltered it and gave it to its owners. Then he turned to the people and said: "Indeed, there is nothing between the heaven and the earth except that it knows I am the Messenger of Allah, except the disobedient among the Jinn and humans."

حَدَّثَنَا أَبْنُ نُعْمَىٰ عَنِ الْأَجْلَحِ عَنْ دَيَالِ بْنِ حَرْمَلَةِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَفْتَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَفَرٍ حَتَّىٰ إِذَا دُفِعْنَا إِلَى حَائِطٍ مِنْ حِيطَانٍ تَنَبَّىَ النَّجَارُ إِذَا فِيهِ جَمْلٌ قَطْمٌ يَعْنِي هَائِجاً ، لَا يَدْخُلُ أَحَدُ الْحَائِطِ إِلَّا شَدَّ عَلَيْهِ ، قَالَ: فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّىٰ أَتَى الْحَائِطَ فَدَعَاهُ الْبَعِيرَ فَجَاءَ وَاضِعًا مِشْفَرَةً فِي الْأَرْضِ حَتَّىٰ بَرَكَ بَيْنَ يَدَيْهِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَاتُوا خِطَامًا ، فَخَطَمَهُ وَدَفَعَهُ إِلَى أَصْحَابِهِ ، ثُمَّ اتَّقَتَ إِلَى النَّاسِ فَقَالَ: إِنَّهُ لَيْسَ شَيْءٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ إِلَّا وَيَعْلَمُ أَنِّي رَسُولُ اللَّهِ غَيْرُ عَاصِي الْجِنَّ وَالْإِنْسِ

[31720] Abu Mu'awiyah and Waki' told us, from Al-A'mash, from 'Abdullah b. Murrah, from Abu Al-Ahwas, from 'Abdullah, he said: The Messenger of Allah, peace be upon him, said: "I declare myself free to every Khalil (close friend) from his friendship, except that Allah has taken your companion as a Khalil." Waki' said: From his Khill (friendship).

حَدَّثَنَا أَبُو مُعَاوِيَةَ وَرَكِيْعٌ عَنِ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ أَبِي الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِّنْ حُلْتِهِ غَيْرَ أَنَّ اللَّهَ قَدْ اتَّخَذَ صَاحِبَكُمْ خَلِيلًا، قَالَ وَرَكِيْعٌ: مِّنْ حُلْتِهِ

[31721] Waki' told us, from Sufyan, from 'Abdullah, from Zadhan, from 'Abdullah, he said: The Messenger of Allah, peace be upon him, said: "Indeed, Allah has angels roaming the earth who convey Salam to me from my Ummah."

حَدَّثَنَا وَرَكِيْعٌ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ عَنْ زَادَةَ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلَّغُونِي مِنْ أُمَّتِي السَّلَامَ

[31722] 'Abdullah told us, from Isra'il, from Mansur, from 'Alqamah, from 'Abdullah, he said: While we were with the Messenger of Allah, peace be upon him, and we had no water, the Messenger of Allah, peace be upon him, said to us: "Seek out anyone who has leftover water." So water was brought, and he poured it into a vessel, then placed his palm in it, and water began to flow from between his fingers. Then he said: "Come to the blessed purification water, and the blessing is from Allah." He said: So we drank from it. 'Abdullah said: And we used to hear the glorification of the food while we

حَدَّثَنَا عَبْدُ اللَّهِ عَنْ إِسْرَائِيلَ عَنْ مَنْصُورٍ عَنْ عَلْفَمَةَ
عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَلَيْسَ مَعَنَا مَاءً ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ لَنَا: اطْلُبُوا مِنْ مَعْهُ فَضْلًا مَاءً فَاتَّيَ بِمَاءٍ
فَصَبَّهُ فِي إِنَاءٍ ثُمَّ وَضَعَ كَفَّهُ فِيهِ فَجَعَلَ الْمَاءَ يَخْرُجُ مِنْ
بَيْنِ أَصَابِعِهِ ، ثُمَّ قَالَ: حَيَّ عَلَى الطَّهُورِ الْمُبَارَكِ
وَالْبَرَكَةِ مِنَ اللَّهِ ، قَالَ: فَشَرَبْنَا مِنْهُ قَالَ عَبْدُ اللَّهِ وَكُلُّ
نَسْمَعُ شَسِيحَ الطَّعَامِ وَنَحْنُ نَأْكُلُ

[31723] 'Ubaydah b. Humayd told us, from Al-Aswad b. Qays, from Nubayh b. 'Abdullah Al-'Anazi, from Jabir b. 'Abdullah, he said: We traveled with the Messenger of Allah, peace be upon him, and the time for prayer came. A man brought his leftover water in a small skin vessel and poured it into a cup. He said: The Messenger of Allah, peace be upon him, performed ablution, then the people came to the remaining water for purification and said: "Wipe yourselves, wipe yourselves." He said: The Messenger of Allah, peace be upon him, heard them and said: "Take your time." He said: The Messenger of Allah, peace be upon him, struck his hand into the cup inside the water then said: "Perform ablution thoroughly." He said: Jabir b. 'Abdullah said: "By the One who took away my sight"—he said: And his sight had gone—"I saw the water flowing from between the fingers of the Messenger of Allah, peace be upon him, and he did not lift his hand until they all performed ablution." Al-Aswad said: I think he said: We were two hundred or

حَدَّثَنَا عَبْيَةُ بْنُ حُمَيْدٍ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ تَبِيعِ بْنِ عَبْدِ اللَّهِ الْعَنْزِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَافَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَضَرَتِ الصَّلَاةُ، فَجَاءَ رَجُلٌ بِفَضْلِهِ فِي إِذَاوَةٍ فَصَبَّهُ فِي قَدْحٍ، قَالَ: فَتَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ إِنَّ الْقَوْمَ أَنْوَا بِقِيَةَ الطَّهُورِ وَقَالُوا، تَمَسَّحُوا تَمَسَّحُوا، قَالَ: فَسَمِعُهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: عَلَى رِسْلِكُمْ، قَالَ: فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ فِي الْقَدْحِ فِي جَوْفِ الْمَاءِ ثُمَّ قَالَ: أَسِبِّغُوا الطَّهُورَ، قَالَ: فَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ: وَالَّذِي أَذْهَبَ بَصَرِيِّ، قَالَ: وَكَانَ قَدْ ذَهَبَ بَصَرُهُ، لَقَدْ رَأَيْتُ الْمَاءَ يَخْرُجُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا رَفَعَ يَدَهُ حَتَّى نَوَضَّأُوا أَجْمَعُونَ، قَالَ الْأَسْوَدُ: أَحْسِبُهُ: قَالَ: كُنَّا مِائَتَيْنِ أَوْ زِيَادَةً

[31724] Yazid b. Harun told us, from Humayd Al-Tawil, from Anas b. Malik, he said: "The time for prayer came, so those who were close to the mosque stood up and performed ablution, but some people remained. A stone vessel (Mikhdab) containing water was brought to the Messenger of Allah, peace be upon him. He placed his palm in the vessel, but the vessel was too small for him to spread his hand in it, so he brought his fingers together. All the people performed ablution." We said: "How many were they?" He said: "Eighty or more."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ حُمَيْدِ الطَّوَيْلِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "حَضَرَتِ الصَّلَاةُ فَقَامَ مَنْ كَانَ قَرِيبًا مِنَ الْمَسْجِدِ فَتَوَضَّأَ ، وَبَقَى نَاسٌ ، فَأَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِخْضَبٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ ، فَوَضَعَ كَفَهُ فِي الْمِخْضَبِ فَصَغَرَ الْمِخْضَبُ عَنْ أَنْ يَبْسُطَ كَفَهُ فِيهِ ، فَضَمَّ أَصَابِعَهُ فَتَوَضَّأَ الْقَوْمُ جَمِيعًا ، فَلَمَّا كَانُوا؟ قَالَ: ثَمَانِينَ أَوْ زِيَادَةً

[31725] Abu Usamah told us, from Zakariyya, from Abu Ishaq, from Al-Bara', he said: We camped on the day of Al-Hudaybiyah and found its water had been drunk by the first of the people. So the Prophet, peace be upon him, sat by the well, called for a bucket from it, took a remnant from it, rinsed his mouth into it, and prayed to Allah. Its water increased until the people were satisfied from it.

حَدَّثَنَا أَبُو أَسَمَّةَ عَنْ زَكَرِيَّا عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: نَرَأَنَا يَوْمَ الْحُدَيْبِيَّةِ فَوَجَدْنَا مَاءَهَا قَدْ شَرِبَهُ أَوْ أَئْلَى النَّاسُ ; فَجَلَسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْبِرِّ ثُمَّ دَعَ بِذَلِكِ مِنْهَا فَأَخَذَ مِنْهُ بَقِيَّةً ثُمَّ مَجَّهَ فِيهَا وَدَعَ اللَّهَ فَكَثُرَ مَاؤُهَا حَتَّى تَرَوَى النَّاسُ مِنْهَا

[31726] Marwan told us, from 'Awf, from Abu Raja', he said: 'Imran b. Al-Husayn told us, he said: We were with the Messenger of Allah, peace be upon him, on a journey, and the people complained to him of thirst. He called So-and-so and called 'Ali: "Go and seek water for me." So they went and met a woman with two large water skins (Mazadatayn or Satihatayn). He said: They brought her to the Prophet, peace be upon him. The Prophet, peace be upon him, called for a vessel and poured into it from the mouths of the two skins, then tied their mouths and opened the lower spouts (Al-'Azali). It was announced among the people to water [their animals] and take water [for themselves]. He said: So whoever wanted to water did so, and whoever wanted to take water did so. He said: And she was standing watching what was being done with her water. He said: By Allah, he stopped from it when he stopped, and it seemed to us that they were fuller than when he started with them. The Messenger of Allah, peace be upon him, said:

حَدَّثَنَا مَرْوَانُ عَنْ عَوْفٍ عَنْ أَبِي رَجَاءٍ قَالَ: ثُنَّا
عِمَرَانَ بْنَ الْحُصَيْنِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَشَكَا النَّاسُ إِلَيْهِ الْعَطْشَ، فَدَعَا
فُلَانًا وَدَعَا عَلَيْهِ: اذْهَبَا فَابْغِيَا لِي الْمَاءَ، فَانْطَلَقَا فَتَلَقَّيَا
امْرَأَةً مَعَهَا مَزَادَتَانٌ أَوْ سَطِيحَتَانٌ، قَالَ: فَجَاءَتْ بِهَا إِلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِإِنَاءِ فَاقْرَاعَ فِيهِ مِنْ أَفْوَاهِ الْمَزَادَتَيْنِ أَوْ
السَّطِيحَتَيْنِ ثُمَّ أَوْكَأَ أَفْوَاهَهُمَا، وَأَطْلَقَ الْعَرَالِيَّ،
وَنُودِيَ فِي النَّاسِ أَنْ اسْقُوا وَاسْتَقُوا، قَالَ: فَسَقَى مَنْ
سَقَى وَاسْتَقَى مَنْ اسْتَقَى، قَالَ: وَهِيَ قَائِمَةٌ تَنْتَظِرُ إِلَى
مَا يُصْنَعُ بِمَا نَهَا، قَالَ: فَوَاللَّهِ لَقَدْ أَفْلَعَ عَنْهَا حِينَ أَفْلَعَ
وَإِنَّهُ لَيُخَيِّلُ إِلَيْنَا أَنَّهَا أَشَدُّ مَلَائِعَةً مِنْهَا حِينَ ابْنَدَ فِيهَا،
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَاللَّهِ مَا رَزَّ أَنَا
مِنْ مَائِكَ شَيْئًا وَلَكِنَّ اللَّهَ سَقَانَا

[31727] Muhammad b. Bishr told us, he said: Mis'ar told us, he said: 'Amr b. Murrah told us, he said: 'Abdullah b. Salimah told us, he said: 'Abdullah said: "Your Prophet was given everything except the keys to the five: {Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die} [Luqman: 34] the verse."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: ثُنَّا عَمْرُو بْنُ مُرَّةً قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَلِيمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: كُلُّ شَيْءٍ أُوتِيَ لَكُمْ إِلَّا مَفَاتِيحُ الْخَمْسِ {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَمَا تَذَرِي نَفْسٌ مَادَا تَكْسِبُ غَدًا وَمَا تَذَرِي نَفْسٌ بِايِّ أَرْضٍ أَلْيَهُ} [34: تَمُوتُ] [لقمان]

[31728] Muhammad b. Mus'ab told us, from Al-Awza'i, from Az-Zuhri, from Abu Salamah, from Abu Hurayrah, that the Prophet, peace be upon him, said: "I am the master of the children of Adam, and I am the first for whom the earth will split open, and I am the first intercessor and the first whose intercession is accepted."

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْبَعٍ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَنَا سَيِّدُ الْأَوَّلِ وَالْآخِرَةِ ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُ عَنْهُ الْأَرْضُ ، وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشْفَعٍ

[31729] 'Ali b. Mushir told us, from Muhammad b. 'Amr, from Abu Salamah, from Abu Hurayrah, he said: The Messenger of Allah, peace be upon him, said: "Indeed, this pulpit of mine is upon a garden from the gardens of Paradise."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْبَرِي هَذَا لَعَلَى تُرْعَةٍ مِنْ تُرَعِ الْجَنَّةِ

[31730] Abu Usamah told us, he said: I heard Hisham say: Al-Hasan told us, he said: The Messenger of Allah, peace be upon him, said: "I am the forerunner of the Arabs."

حَدَّثَنَا أَبُو أَسَمَّةَ قَالَ: سَمِعْتُ هِشَامًا قَالَ: ثُنَاحَسْنٌ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا سَابِقُ الْعَرَبِ

[31731] Muhammad b. Mus'ab told us, from Al-Awza'i, from Abu 'Ammar, from Wathilah b. Al-Asqa', he said: The Messenger of Allah, peace be upon him, said: "Indeed, Allah chose Isma'il from the children of Ibrahim, and chose Banu Kinanah from the children of Isma'il, and chose Quraysh from Banu Kinanah, and chose Banu Hashim from Quraysh, and chose me from Banu Hashim."

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْنَعٍ عَنْ الْأَوْزَاعِيِّ عَنْ أَبِي عَمَارٍ عَنْ وَائِلَةِ بْنِ الْأَسْقَعِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ ، وَاصْطَفَى مِنْ بَنِي إِسْمَاعِيلَ بَنِي كَنَانَةَ ، وَاصْطَفَى مِنْ بَنِي كَنَانَةَ قُرَيْشًا ، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ

[31732] Abu Mu'awiyah told us, from Al-A'mash, from Abu Sufyan, from Anas, he said: Gabriel came to the Prophet, peace be upon him, while he was sitting sad, as some of the people of Mecca had struck him. He said: He said: "What is wrong with you?" He said: "These people did such and such to me." He said: "Would you like me to show you a sign?" He said: "Yes." He looked at a tree behind the valley and said: "Call that tree." So he called it, and it came walking until it stood before him. Then he said to it: "Return." So it returned until it went back to its place. The Prophet, peace be upon him, said: "Enough, enough."

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ أَنَسٍ قَالَ: جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ حَزِينٌ فَدْضَرَبَهُ بَعْضُ أَهْلِ مَكَّةَ ، قَالَ: فَقَالَ: مَا لَكَ؟ قَالَ: فَعَلَ بِي هَؤُلَاءِ وَهَؤُلَاءِ ، قَالَ: أَتُحِبُّ أَنْ أُرِيكَ آيَةً ، قَالَ: نَعَمْ ، فَنَظَرَ إِلَى شَجَرَةٍ مِنْ وَرَاءِ الْوَادِي فَقَالَ: ادْعُ تِلْكَ الشَّجَرَةَ ، فَدَعَاهَا فَجَاءَتْ تَمْشِي حَتَّى قَامَتْ بَيْنَ يَدَيْهِ ، ثُمَّ قَالَ لَهَا: ارْجِعِي ، فَرَجَعَتْ حَتَّى عَادَتْ إِلَى مَكَانِهَا ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَسْنِي حَسْنِي

[31733] Qurad b. Nuh told us, he said: Yunus b. Abi Ishaq told us, from Abu Bakr b. Abu Musa, from his father, he said: Abu Talib went to Sham, and the Messenger of Allah, peace be upon him, and some elders of Quraysh went with him. When they came upon the monk, they descended and unloaded their saddlebags. The monk came out to them, though before that they used to pass by him and he would not come out to them nor pay attention to them. He said: While they were unloading their saddlebags, he began moving through them until he came and took the hand of the Messenger of Allah, peace be upon him, and said: "This is the Master of the Worlds, this is the Messenger of the Lord of the Worlds, this one Allah sends as a mercy to the worlds." The elders of Quraysh said to him: "How do you know?" He said: "When you came up from the mountain pass, no tree or stone remained except that it fell prostrate, and they do not prostrate except to a Prophet."

حَدَّثَنَا قُرَادُ بْنُ نُوحٍ قَالَ ثُنَانِ يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ: حَرَجَ أَبُو طَالِبٍ إِلَى الشَّامَ وَخَرَجَ مَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَشْيَاخُ مِنْ قُرَيْشٍ، فَلَمَّا أَشْرَفُوا عَلَى الرَّاهِبِ هَبَطُوا حَلْوَ رِحَالُهُمْ، فَخَرَجَ إِلَيْهِمُ الرَّاهِبُ، وَكَانُوا قَبْلَ ذَلِكَ يَمْرُونَ بِهِ فَلَا يَخْرُجُ إِلَيْهِمْ وَلَا يَلْتَقِي إِلَيْهِمْ، قَالَ: فَهُمْ يَحْلُونَ رِحَالُهُمْ فَجَعَلَ يَتَّخَلَّهُمْ حَتَّى جَاءَ فَأَخَذَ بِيَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: هَذَا سَيِّدُ الْعَالَمِينَ، هَذَا رَسُولُ رَبِّ الْعَالَمِينَ، هَذَا يَبْعَثُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ، فَقَالَ لَهُ أَشْيَاخُ مِنْ قُرَيْشٍ: مَا عِلْمُك؟ قَالَ: إِنَّكُمْ حِينَ أَشْرَفْتُمْ مِنَ الْعَقَبَةِ لَمْ يَنْقُ شَجَرٌ وَلَا حَجَرٌ إِلَّا خَرَّ سَاجِدًا وَلَا يَسْجُدُ إِلَّا لِنِبِيٍّ

[31734] Husayn b. 'Ali told us, from Za'idah, from 'Ammar, from Abu Salamah, from the Prophet, peace be upon him, he said: "Indeed, the legs of my pulpit are firmly planted in Paradise."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ عَنْ زَائِدَةَ عَنْ عَمَّارٍ عَنْ أَبِي سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ قَوَائِمَ مِنْبَرِي رَوَاتِبٌ فِي الْجَنَّةِ

[31735] Hushaym told us, he said: 'Abd al-Rahman b. Ishaq informed us, from Abu Burdah, from Abu Musa, he said: The Messenger of Allah, peace be upon him, said: "I have been given the comprehensive words (Jawami' al-Kalim), their openings, and their closings."

حَدَّثَنَا هُشَيْمٌ قَالَ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُوتِيتُ جَوَامِعَ الْكَلِمِ وَفَوَاتِحَهُ وَخَوَاتِمَهُ

[31736] Abu Mu'awiyah told us, from Al-A'mash, from Shimr, he said: The Messenger of Allah, peace be upon him, prayed one day, and wolves came and howled behind him. When the Messenger of Allah, peace be upon him, finished, he said: "These wolves have come to inform you to allot a portion of your wealth for them that suffices them, or leave them be, and they will raid you." They said: "Leave them, let them raid us."

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ شِيمَرِ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَجَاءَتِ الْذِئَابُ فَعَوَثَتْ كَلْفَهُ فَلَمَّا اتَّصَرَّفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذِهِ الْذِئَابُ أَتَتْ ثُخِرُكُمْ أَنْ تَقْسِمُوا لَهَا مِنْ أَمْوَالِكُمْ مَا يُصْلِحُهَا أَوْ تُخْلُوْهَا فَتُغِيْرُ عَلَيْهِمْ قَالُوا دَعْهَا فَلَتُغِيْرُ عَلَيْنَا

[31737] Sahl b. Yusuf told us, from Humayd, from Anas, he said: He was asked: "Did the Messenger of Allah, peace be upon him, used to raise his hands?" He said: "Yes. The people complained to him one Friday and said: 'O Messenger of Allah, rain is scarce, the land has become barren, and the livestock has perished.' He said: So he raised his hands until I saw the whiteness of his armpits, and there was not a patch of cloud in the sky. We did not finish praying until a strong young man living nearby would be concerned about returning to his home. He said: It continued upon us for a week. He said: So they said: 'O Messenger of Allah? The houses have collapsed and travelers are detained.' He said: The Messenger of Allah, peace be upon him, smiled at the quick boredom of the son of Adam and said: 'O Allah, around us and not upon us.' He said: So the sky cleared."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ عَنْ حُمَيْدٍ عَنْ أَنَسِ قَالَ: سُلِّمْ
هَلْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ؟
قَالَ: نَعَمْ ، شَكَّا النَّاسُ إِلَيْهِ ذَاتَ جُمَعَةٍ فَقَالُوا: يَا رَسُولَ
الَّهِ ، قَحَطَ الْمَطَرُ وَأَجْبَتِ الْأَرْضُ وَهَلَّكَ الْمَلَأُ ،
قَالَ: فَرَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِيطَّيْهِ وَمَا فِي
السَّمَاءِ قَرَاعَةً سَحَابَ ، فَمَا صَلَّيْنَا حَتَّى إِنَّ الشَّابَّ
الْقَوَى الْقَرِيبَ الْمُنْزَلِ لِيَهُمْ الرُّجُوعُ إِلَى مَنْزِلِهِ ، قَالَ:
فَدَامَتْ عَلَيْنَا جُمَعَةً ، قَالَ: فَقَالُوا: يَا رَسُولَ اللَّهِ؟
تَهَمَّدَتِ الدُّورُ وَاحْتَسَتِ الرُّكْبَانُ ; قَالَ: فَبَسَّمَ رَسُولُ
الَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سُرْعَةِ مَلَلَةِ ابْنِ آمَّ
فَقَالَ: اللَّهُمَّ ، حَوَّلْنَا لَا عَلَيْنَا ، قَالَ: فَأَصْحَّ السَّمَاءَ

[31738] Abu Mu'awiyah told us, from Hisham, from Al-A'mash, from Malik b. Al-Harith, from Mughith b. Sumayy, he said: The Messenger of Allah, peace be upon him, said: "A new Torah has been revealed to me, containing the light of wisdom and springs of knowledge, to open with it blind eyes, wrapped hearts, and deaf ears. And it is the most recent of books from the Most Merciful."

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ عَنْ الْأَعْمَشِ عَنْ مَالِكِ بْنِ الْحَارِثِ عَنْ مُغِيْثِ بْنِ سُمَيْ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْزَلْتُ عَلَيَّ تَوْرَاهُ مُحَمَّدًا ، فِيهَا نُورُ الْحِكْمَةِ وَيَنَابِيعُ الْعِلْمِ ، لِتُفْتَحَ بِهَا أَعْيُنًا عُمَيْدًا ، وَفُلُوبًا غُلْفًا وَأَدَانًا صُمًّا ، وَهِيَ أَحَدُ الْكُتُبِ بِالرَّحْمَنِ

[31739] Abu Mu'awiyah told us, he said: Ishaq b. 'Abdullah b. Abi Farwah told us, from Sa'id b. Abi Sa'id, from Abu Hurayrah, he said: The Messenger of Allah, peace be upon him, said: "I asked for intercession for my nation, and He said: 'You have seventy thousand who will enter Paradise without account.' I said: 'Increase me.' He said: 'You have with every thousand [another] seventy thousand.' I said: 'Increase me.' He said: 'Then you have like this and like this.'" Abu Bakr said: "That is enough for us." 'Umar said: "O Abu Bakr, let the Messenger of Allah, peace be upon him, be." Abu Bakr said: "O 'Umar, we are but a handful of Allah's handfuls."

حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: ثنا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "سَأَلْتُ الشَّفَاعَةَ لِأُمَّتِي فَقَالَ: لَكَ سَبْعُونَ الْفَأَلْفَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ، قُلْتُ: زِدْنِي ، قَالَ: لَكَ مَعَ كُلِّ الْفِ سَبْعُونَ الْفَأَلْفَ ، قُلْتُ: زِدْنِي ، قَالَ، فَإِنَّ لَكَ هَكَذَا وَهَكَذَا" فَقَالَ أَبُو بَكْرٍ: حَسْبَنَا ، فَقَالَ عُمَرُ: يَا أَبَا بَكْرٍ ، دَعْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو بَكْرٍ: يَا عُمَرُ ، إِنَّمَا نَحْنُ حَفَّةٌ مِّنْ حَفَّاتِ اللَّهِ

[31740] Ahmad b. 'Ubayd Allah told us, he said: Zuhayr told us, he said: Abu Khalid Yazid Al-Asadi told us, he said: 'Awn b. Abi Juhayfah Al-Suwa'i told me, from 'Abd al-Rahman b. 'Alqamah, from 'Abd al-Rahman b. Abi 'Aqil, he said: We set out in a delegation and came to the Messenger of Allah, peace be upon him. One of us said: "O Messenger of Allah, why didn't you ask your Lord for a kingdom like the kingdom of Solomon?" He laughed and said: "Perhaps your companion has something better with Allah than the kingdom of Solomon. Indeed, Allah has not sent a Prophet except that He gave him a supplication. Some of them used it for their worldly life and were given it, and some of them prayed against their people when they disobeyed them and they were destroyed. And indeed, Allah gave me a supplication, and I have saved it with my Lord as intercession for my nation on the Day of Resurrection."

حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدِ اللَّهِ قَالَ: ثَنَا زُهَيْرٌ قَالَ: ثَنَا أَبُو حَالِدٍ يَزِيدُ الْأَسْدِيُّ قَالَ: حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ السُّوَائِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَلْقَمَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَقِيلٍ قَالَ: انْطَلَقْنَا فِي وَقْدٍ فَأَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ قَائِلٌ مِّنْ: يَا رَسُولَ اللَّهِ، أَلَا سَأْلُكُ رَبَّكَ مُلْكًا كَمُلْكِ سُلَيْمَانَ؟ فَضَحِّكَ وَقَالَ: لَعَلَّ إِصَاحِبِكُمْ عِنْدَ اللَّهِ أَفْضَلُ مِنْ مُلْكِ سُلَيْمَانَ، إِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا إِلَّا أَعْطَاهُ دَعْوَةً، فَمِنْهُمْ مَنْ اتَّخَذَ بِهَا ذُنُبَاهُ فَأَعْطَيْنَاهَا، وَمِنْهُمْ مَنْ دَعَاهَا عَلَى قَوْمِهِ إِذْ عَصَوْهُ فَأَهْلَكُوا، وَإِنَّ اللَّهَ أَعْطَانِي دَعْوَةً فَاخْتَبَأْتُهَا عِنْدَ رَبِّي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ

[31741] Muhammad b. Mus'ab told us, from Al-Awza'i, from Yahya b. Abi Kathir, from Hilal b. Abi Maymunah, from 'Ata' b. Yasar, from Rifa'ah Al-Juhani, he said: We descended with the Messenger of Allah, peace be upon him, and he said: "My Lord has promised me that He will admit seventy thousand of my nation into Paradise without account or punishment."

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ عَنْ عَطَاءَ بْنِ يَسَارٍ عَنْ رِفَاعَةَ الْجُهْنَى قَالَ: حَدَّثَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَقَدْ وَعَدْنَا رَبِّي أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ آلَّا بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ

[31742] Hushaym told us, he said: 'Abd al-Malik informed me, he said: I heard Abu Ja'far narrating, he said: The Messenger of Allah, peace be upon him, said: "I have been given intercession, and it will reach those who do not associate anything with Allah."

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنِي عَبْدُ الْمَالِكِ قَالَ: سَمِعْتُ أَبَا جَعْفَرَ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُعْطِيَتِ الشَّفَاعَةُ وَهِيَ نَائِلَةٌ مَنْ لَمْ يُشْرِكْ بِاللَّهِ شَيْئًا

[31743] Muhammad b. Bishr told us, he said: Isma'il b. Abi Khalid told us, he said: 'Abdullah b. 'Isa told us, from 'Abd al-Rahman b. Abi Layla, he said: Ubayy b. Ka'b informed me that the Prophet, peace be upon him, said to him: "O Ubayy, indeed my Lord sent to me that I should recite the Quran on one mode (Harf). So I replied to Him: 'Make it easy for my nation.' So He replied to me that I should recite the Quran on seven modes. And for every reply I made, you have a request that you may ask of Me." He said: "I said: 'O Allah, forgive my nation! O Allah, forgive my nation!' And I delayed the third for a day when the creation will desire my [intercession], even Abraham."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: ثُنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ
قَالَ: ثُنَا عَبْدُ اللَّهِ بْنُ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
لَيْلَى قَالَ: أَخْبَرَنِي أَبْيُ بْنُ كَعْبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: يَا أَبْيُ، إِنَّ رَبِّي أَرْسَلَ إِلَيَّ أَنْ أَقُرَأَ
الْقُرْآنَ عَلَى حَرْفٍ، فَرَدَّدْتُ إِلَيْهِ أَنْ هَوْنُ عَلَى أَمْتَيْ ،
فَرَدَّ إِلَيَّ أَنْ أَقُرَأَ الْقُرْآنَ عَلَى سَبْعَةِ حَرْفٍ، وَلَكَ بِكُلِّ
رَدَّةِ رَدَّتْهَا مَسْأَلَةً تَسْأَلُنِيهَا ، قَالَ: "فَلْتُ: اللَّهُمَّ اغْفِرْ
لِأَمَّتِي ، اللَّهُمَّ اغْفِرْ لِأَمَّتِي ، وَأَخْرُجْ النَّاسَ إِلَى يَوْمِ
بَرْغَبٍ إِلَيَّ فِيهِ الْخُلُقُ حَتَّى إِبْرَاهِيمُ

[31744] Waki' told us, from Isra'il, from Abu Ishaq, from Silah, from Hudhayfah, he said: "People will be gathered on one plain where sight can encompass them and the caller can make them hear. A caller will call out: 'O Muhammad,' in front of the first and the last. So he, peace be upon him, will say: 'Here I am at Your service (Labbayk wa Sa'dayk), all good is in Your hands. The guided one is he whom You guide. Blessed and Exalted are You. From You and to You. There is no refuge nor escape from You except to You. Glory be to You, Lord of the House. Blessed are You, our Lord, and Exalted.' Hudhayfah said: That is the Praised Station (Al-Maqam Al-Mahmud)."

حَدَّثَنَا وَكَيْبُعْ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ صِلَةَ
عَنْ حُدَيْفَةَ قَالَ: "يُجْمَعُ النَّاسُ فِي صَعِيدٍ وَاحِدٍ يَنْقُذُهُمْ
الْبَصَرُ وَيُسْمِعُهُمُ الدَّاعِي فَيَنَادِي مُنَادِيَ يَا مُحَمَّدًا ، عَلَى
رُؤُوسِ الْأَوْلَيْنَ وَالْآخِرِينَ ، فَيَقُولُ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: لَبَيْكَ وَسَعْدَيْكَ ، الْحَيْرُ فِي يَدِيْكَ ، الْمَهْدِيُّ مَنْ
أَهْدَيْتَ ، تَبَارَكْتَ وَتَعَالَيْتَ ، وَمَنْكَ وَإِلَيْكَ ، لَا مُلْجَأَ
وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ ، سُبْحَانَكَ رَبَّ الْبَيْتِ ، تَبَارَكْتَ
رَبَّنَا وَتَعَالَيْتَ ، قَالَ حُدَيْفَةَ: فَذَلِكَ الْمَقَامُ الْمَحْمُودُ

[31745] Waki' told us, from Dawud Al-Azdi, from his father, from Abu Hurayrah, from the Prophet, peace be upon him, regarding His saying: {It may be that your Lord will raise you to a Praised Station} [Al-Isra: 79]. He said: "[It is] Intercession."

حَدَّثَنَا وَكَيْبُعْ عَنْ دَاؤُدَ الْأَزْدِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ: {عَسَى أَنْ
قَالَ: [79] يَبْعَثَنَا رَبُّكَ مَقَامًا مَحْمُودًا} [الإِسْرَاءُ
الشَّفَاعَةُ

[31746] Al-Hasan b. Musa told us, he said: Hammad b. Salamah told us, from Farqad Al-Sabakhi, from Sa'id b. Jubayr, from Ibn 'Abbas, that the Messenger of Allah, peace be upon him, used to preach leaning against a trunk. When he took the pulpit, he moved to it, and the trunk moaned until he took it and embraced it, and it calmed down. He said: "If I had not embraced it, it would have moaned until the Day of Resurrection."

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: ثنا حَمَادُ بْنُ سَلَمَةَ عَنْ فَرْقَدِ السَّبَّاحِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ إِلَى جَذْعٍ , فَلَمَّا أَتَحَدَّ الْمِنْبَرَ تَحَوَّلَ إِلَيْهِ , فَحَنَّ الْجَذْعُ حَتَّى أَخَذَهُ فَأَنْتَصَرَنَاهُ فَسَكَنَ فَقَالَ: لَوْلَمْ أَخْتَصِنْهُ لَحَنَ إِلَى يَوْمِ الْقِيَامَةِ

[31747] Ibn 'Uyaynah told us, from Abu Hazim, he said: They came to Sahl b. Sa'd and said: "What was the pulpit of the Messenger of Allah, peace be upon him, made of?" He said: "No one remains among the people who knows more about it than I." He said: "It was made of tamarisk from Al-Ghabah, and So-and-so, the freed slave of So-and-so (female), made it for the Messenger of Allah, peace be upon him. The Messenger of Allah, peace be upon him, used to lean against a trunk in the mosque, praying towards it when he preached. When he took the pulpit and sat on it, the trunk moaned." He said: "So the Messenger of Allah, peace be upon him, came to it and patted it." And in the narration of Abu Hazim, it does not say: "Until it calmed down."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ عَنْ أَبِي حَازِمٍ قَالَ أَتَوْا سَهْلُ بْنُ سَعْدٍ فَقَالُوا: مَنْ أَيْ شَيْءٍ مِنْبَرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: مَا بَقَى أَحَدٌ مِنَ النَّاسِ أَعْلَمُ بِهِ مِنِّي ، قَالَ: هُوَ مِنْ أَئْلِ الْغَابَةِ ، وَعَمِلَهُ فُلَانٌ مَوْلَى فُلَانَةً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَندُ إِلَى جَذْعٍ فِي الْمَسْجِدِ يُصَلِّي إِلَيْهِ إِذَا حَطَّبَ ، فَلَمَّا اشْتَدَ الْمِنْبَرُ فَقَعَدَ عَلَيْهِ حَنَّ الْجَذْعِ ، قَالَ: فَأَتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَطَّدَهُ ، وَلَيْسَ فِي حَدِيثِ أَبِي حَازِمٍ: حَنٌ سَكَنَ

[31748] Waki' told us, from 'Abd al-Wahid, from his father, from Jabir, he said: The Messenger of Allah, peace be upon him, used to preach leaning against a date-palm trunk. A woman from the Ansar said to him: "O Messenger of Allah, I have a servant who is a carpenter. Should I order him to make a pulpit for you?" He said: "Yes." So he took a pulpit. When Friday came, he preached on the pulpit. He said: The trunk which he used to stand by moaned like the whimpering of a child. The Prophet, peace be upon him, said: "Indeed, this cried for what it lost of the Remembrance [of Allah]."

حَدَّثَنَا وَكِبِيعٌ عَنْ عَبْدِ الْوَاحِدِ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ:
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ إِلَى جِذْعِ
نَخْلَةٍ ، فَقَالَتْ لَهُ امْرَأَةٌ مِنَ الْأَنْصَارِ : يَا رَسُولَ اللَّهِ ،
إِنَّ لِي غُلَامًا نَجَّارًا ، أَفَلَا أَمْرُهُ يَصْنُعُ لَكَ مِنْبَرًا؟ قَالَ:
بَلَى ، فَأَنْخَدَ مِنْبَرًا ، فَلَمَّا كَانَ يَوْمُ الْجُمُعَةِ خَطَبَ عَلَى
الْمِنْبَرِ ، قَالَ ، فَأَنَّ الْجِذْعَ الَّذِي كَانَ يَقُومُ عَلَيْهِ كَانِينِ
الصَّبِيِّ ، فَقَالَ النِّيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ هَذَا بَكَى
لِمَا فَقَدَ مِنَ الذَّكْرِ

[31749] Abu Usamah told us, from Mujalid, from Abu Al-Waddak, from Abu Sa'id, he said: "The Messenger of Allah, peace be upon him, used to preach leaning against a trunk. A Roman man came to him and said: 'I will make a pulpit for you to preach on.' So he made him this pulpit of his which you see. When he stood on it to preach, the trunk moaned like the moaning of a she-camel for her calf. The Messenger of Allah, peace be upon him, descended to it and embraced it, and it fell silent. Then he ordered that a pit be dug for it and it be buried."

[31750] 'Affan told us, he said: Hammad b. Salamah told us, from Thabit, from Anas, from the Prophet, peace be upon him, similar to the previous Hadith of Ibn 'Abbas.

حَدَّثَنَا أَبُو أَسَمَّةَ عَنْ مُجَالِدٍ عَنْ أَبِي الْوَدَّاِكِ عَنْ أَبِي سَعِيدٍ قَالَ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ إِلَى جَذْعٍ, فَأَتَاهُ رَجُلٌ رُومِيٌّ قَالَ: أَصْنَعْ لَكَ مِنْبَرًا تَخْطُبُ عَلَيْهِ فَصَنَعَ لَهُ مِنْبَرًا هَذَا الَّذِي تَرَوْنَ, فَلَمَّا قَامَ عَلَيْهِ يَخْطُبُ حَنَ الْجَذْعُ حُنَيْنُ النَّاقَةُ عَلَى وَلَدِهَا; فَنَزَلَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَمَّهُ إِلَيْهِ فَسَكَتَ, فَأَمَرَ بِهِ أَنْ يُحْفَرَ لَهُ وَيُدُفَنَ

حَدَّثَنَا عَفَانَ قَالَ: ثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُ حَدِيثِ ابْنِ عَبَّاسٍ الْمَاضِي

[31751] Suwayd b. 'Amr Al-Kalbi and Malik told us, from Abu Isma'il, from Abu 'Awanah, from Qatadah, from Abu Al-Malih, from 'Awf b. Malik Al-Ashja'i, he said: The Messenger of Allah, peace be upon him, camped with us one night. Each one of us spread out his mount's foreleg [to sleep]. I woke up part of the night, and behold, the she-camel of the Messenger of Allah, peace be upon him, had no one in front of it. So I went out looking for the Messenger of Allah, peace be upon him, and behold, Mu'adh b. Jabal and 'Abdullah b. Qays were standing. He said: I said: "Where is the Messenger of Allah, peace be upon him?" They said: "We do not know, except that we heard a sound in the upper part of the valley like the grinding of a millstone." We stayed but a little while until the Messenger of Allah, peace be upon him, came and said: "Indeed, a comer from my Lord came to me tonight and gave me the choice between half of my nation entering Paradise or Intercession, and I chose Intercession." He said:

حَدَّثَنَا سُوِيدُ بْنُ عَمْرٍو الْكَلَبِيُّ، وَمَالِكُ عَنْ أَبِي إِسْمَاعِيلَ عَنْ أَبِي عَوَانَةَ عَنْ فَتَاهَةَ عَنْ أَبِي الْمَلِيقِ عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: عَرَسَ بْنًا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَاثَ لَيْلَةً، فَافْتَرَشَ كُلُّ وَاحِدٍ مِنَ الْدِرَاعِ رَاحِلَتِهِ فَانْتَبَهَتْ بَعْضُ الْلَّيْلِ فَإِذَا نَاقَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ قَدَّامَهَا أَحَدًا، فَانْطَلَقَ أَطْلَبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا مُعاذُ بْنُ جَبَلٍ وَعَبْدُ اللَّهِ بْنُ فَيْسٍ قَائِمَانِ، قَالَ: قُلْتُ أَيْنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: لَا تَنْدِري غَيْرَ أَنَا سَمِعْنَا صَوْتًا فِي أَعْلَى الْوَادِي مِثْلَ هَزِيزِ الرَّحَى فَلَمْ تُبْلِغْ إِلَيْنَا حَتَّى أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّهُ أَتَانِي الْلَّيْلَةَ آتٍ مِنْ رَبِّي فَخَيَرَنِي بَيْنَ أَنْ يُدْخِلَ نِصْفَ أَمْتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ، وَإِنِّي اخْتَرْتُ الشَّفَاعَةَ، قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ، تَشَدُّدُ اللَّهُ وَالصَّحْبَةُ، لَمَّا جَعَلْنَا مِنْ أَهْلِ شَفَاعَتِكِ؟ قَالَ: فَأَنْتُمْ مِنْ أَهْلِ شَفَاعَتِي، قَالَ: فَأَقْبَلْنَا مَعَانِيقَ إِلَى النَّاسِ، قَالَ: فَإِذَا هُمْ قَدْ فَرَغُوا وَفَقَدُوا نِبَيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّهُ أَتَانِي الْلَّيْلَةَ آتٍ مِنْ رَبِّي فَخَيَرَنِي بَيْنَ أَنْ يُدْخِلَ نِصْفَ أَمْتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ، وَإِنِّي اخْتَرْتُ الشَّفَاعَةَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، تَشَدُّدُ اللَّهُ وَالصَّحْبَةُ، لَمَّا جَعَلْنَا مِنْ أَهْلِ شَفَاعَتِكِ، فَلَمَّا أَضَبُوا عَلَيْهِ قَالَ: فَإِنِّي أَشْهُدُ مِنْ حَضَرَ أَنْ شَفَاعَتِي لِمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا

[31752] Muhammad b. 'Ubayd told us, from Al-A'mash, from Salim b. Abi Al-Ja'd, from Jabir b. 'Abdullah, he said: The Messenger of Allah, peace be upon him, passed by me while I was driving a camel of mine, and I was at the rear of the people, and it was exhausted or ailing. He said: "What is the matter with it?" I said: "O Messenger of Allah, it is exhausted or ailing." So he took something that was in his hand and struck it, then said: "Ride, for I had to restrain it so that [the others] could catch up to me."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنِ الْأَعْمَشِ عَنْ سَالِيمِ بْنِ أَبِي الجَعْدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، قَالَ: مَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَسْوَقُ بَعِيرًا لِي وَأَنَا فِي آخِرِ النَّاسِ وَهُوَ تَصَلَّعٌ أَوْ قَدْ اعْتَلَ ، قَالَ: مَا شَأْنُهُ؟ فَقُلْتُ: يَا رَسُولَ اللَّهِ: تَصَلَّعٌ أَوْ قَدْ اعْتَلَ ، فَأَخَذَ شَيْئًا كَانَ فِي يَدِهِ فَضَرَبَهُ ثُمَّ قَالَ: ارْكِبْ ، فَلَفَظْتُ أَحْبِسُهُ حَتَّى يُلْحَقُونِي

[31753] 'Abd Allah b. Numayr told us, he said: 'Uthman b. Hakim told us, he said: 'Abd al-Rahman b. 'Abd al-'Aziz informed me, from Ya'la b. Murrah, who said: I saw three things from the Messenger of Allah (saw) that no one before me saw and no one after me will see. I went out with him on a journey until we were on some path, we passed by a woman sitting with a boy. She said: "O Messenger of Allah, this son of mine has been afflicted by an affliction, and we have been afflicted by it because of him. He is seized [by fits] many times a day, I don't know how many." He said: "Hand him to me." So she lifted him to him, and he placed him between himself and the middle of the saddle. Then he opened his mouth and blew into it three times, saying: "In the name of Allah, I am the servant of Allah, go away, enemy of Allah." He said: Then he handed him back to her and said: "Meet us with him on our return at this place and inform us what he did." He said: So we went and returned, and we found her in that place with three

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَرٍ قَالَ: حَدَّثَنَا عُتْمَانُ بْنُ حَكِيمٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْعَزِيزِ ، عَنْ يَعْلَى بْنِ مُرَّةَ قَالَ: لَقَدْ رَأَيْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا مَا رَأَاهَا أَحَدٌ قَبْلِي ، وَلَا يَرَاهَا أَحَدٌ مِنْ بَعْدِي: لَقَدْ خَرَجْتُ مَعَهُ فِي سَفَرٍ حَتَّى إِذَا كُنَّا بِبَعْضِ الطَّرِيقِ مَرَرْنَا بِامْرَأَةٍ جَالِسَةٍ مَعَهَا صَبِيٌّ ، قَالَتْ: يَا رَسُولَ اللَّهِ ، ابْنِي هَذَا قَدْ أَصَابَهُ بَلَاءٌ ، وَأَصَابَنَا مِنْهُ بَلَاءٌ ، يُؤْخَذُ فِي الْيَوْمِ لَا أُدْرِي كُمْ مَرَّةً ، قَالَ: تَأْوِلُنِيهِ ، فَرَفَعَتْ إِلَيْهِ فَجَعَلَهُ بَيْنَ وَاسِطَةِ الرَّحْلِ لَمْ فَغَرَ فَاهُ فَنَفَقَ فِيهِ ثَلَاثًا بِسْمِ اللَّهِ ، أَنَا عَبْدُ اللَّهِ، اخْسَأْ عَذَّوْ اللَّهُ قَالَ: ثُمَّ تَأْوِلَهَا إِيَّاهُ ثُمَّ قَالَ: الْقَيْنَاءِ فِي الرَّجْعَةِ فِي هَذَا الْمَكَانِ فَأَخْبَرْنَا بِمَا فَعَلَ ، قَالَ: فَدَهْبَنَا وَرَجَعْنَا فَوَجَدْنَاهَا فِي ذَلِكَ الْمَكَانِ مَعَهَا شَيْئًا ثَلَاثًا ، فَقَالَ: مَا فَعَلْتَ صَبِيًّا؟ قَالَتْ: وَالَّذِي بَعْنَكَ بِالْحَقِّ ، مَا أَحْسَنْنَا مِنْهُ شَيْئًا حَتَّى السَّاعَةِ فَأَخْتَرْزَ هَذِهِ الْغَنَمَ ، قَالَ: انْزُلْ فَخُذْ مِنْهَا وَاحِدَةً وَرُدُّ الْبَقِيَّةِ ، قَالَ: وَخَرَجْتُ مَعَهُ ذَاتَ يَوْمٍ إِلَى الْجَبَانَةِ حَتَّى إِذَا بَرَزْنَا قَالَ: انْظُرْ وَيْحَكَ ، هَلْ تَرَى مِنْ شَيْءٍ يُوارِيَكَ إِلَّا شَجَرَةً مَا أَرَاهَا نُواريَكَ ؛ قَالَ: مَا يَقْرُبُهَا شَيْءٌ؟ قَلَتْ: شَجَرَةُ حَلْفَهَا وَهِيَ مِثْلُهَا أَوْ قَرِيبُ مِنْهَا ، قَالَ: ادْهَبْ إِلَيْهِمَا فَقُلْ لَهُمَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكُمَا أَنْ تَجْتَمِعَا بِإِذْنِ اللَّهِ ، قَالَ: فَاجْتَمَعَنَا قَبْرَ لِحَاجَةِ ثُمَّ رَجَعَ فَقَالَ: ادْهَبْ إِلَيْهِمَا ، فَقُلْ لَهُمَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكُمَا أَنْ تَرْجِعَ كُلُّ وَاحِدَةٍ مِنْكُمَا إِلَى مَكَانِهَا ، قَالَ: وَكُنْتُ جَالِسًا مَعَهُ ذَاتَ يَوْمٍ إِذْ جَاءَ جَمْلٌ يُخَبِّبُ حَتَّى صَوَّبَ بِحِرَانِهِ بَيْنَ يَدِيهِ ثُمَّ دَرَقَتْ عَيْنَاهُ فَقَالَ: انْظُرْ وَيْحَكَ لِمَنْ هَذَا الْجَمْلُ؟ إِنَّ لَهُ لَشَانًا ، فَخَرَجْتُ إِلَيْهِ صَاحِبِهِ فَوَجَدْنَاهُ لِرَجُلٍ مِنَ الْأَنْصَارِ فَدَعَوْتُهُ إِلَيْهِ فَقَالَ: مَا شَانُ جَمِيلٍ هَذَا؟ قَالَ: وَمَا شَانُهُ؟ قَالَ: لَا أُدْرِي وَاللَّهِ مَا شَانُهُ؛ عَمِلْنَا عَلَيْهِ وَنَضَحْنَا عَلَيْهِ حَتَّى عَجَرَ عَنِ السَّقَاءِ . فَلَمَّا تَرَكْنَا النَّارَ حَتَّى نَحَرَهُ وَنَقَسَهُ لَحْمَهُ .

[31754] 'Ubayd Allah b. Musa told us, he said: Isma'il b. 'Abd al-Malik informed us, from Abu al-Zubayr, from Jabir, who said: I went out with the Messenger of Allah (saw) on a journey. The Messenger of Allah (saw) would not relieve himself until he was hidden and could not be seen. We stopped in a desert area where there was no tree or landmark. He said: "O Jabir, go to this tree and tell it: 'The Messenger of Allah (saw) says to you: Join your companion so that I may sit behind you two.'" So I returned to it, and the Messenger of Allah (saw) sat behind them. Then they returned to their places. So we rode, and the Messenger of Allah (saw) was among us as if birds were on our heads shading us. Then a woman appeared to us with a boy of hers and said: "O Messenger of Allah, indeed Satan seizes this son of mine several times every day." So he stopped with her, then took the boy and placed him between himself and the front of the saddle, then said: "Go away, enemy of Allah, I am the Messenger of Allah," three

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ عَنْ أَبِي الرَّبِيعِ عَنْ جَابِرٍ قَالَ حَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَأْتِي الْبَرَازَ حَتَّى يَغْعِبَ فَلَا يُرَى فَنَرَلَنَا بِقَلَةٍ مِنَ الْأَرْضِ لَيْسَ فِيهَا شَجَرَةٌ وَلَا عَلْمٌ فَقَالَ يَا جَابِرُ انْطَلِقْ إِلَى هَذِهِ الشَّجَرَةِ فَقُنْ لَهَا يَقُولُ لَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَقِيقَ بِصَاحِبَتِكَ حَتَّى أَجْلِسَ خَلْفَهُمَا فَرَجَعْتُ إِلَيْهَا فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَهُمَا ثُمَّ رَجَعْتُ إِلَى مَكَانِهِمَا فَرَكِنْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَنَا كَائِنًا عَلَى رُؤُوسِنَا الطَّيْرِ ثُظِلْنَا فَعَرَضَتْ لَنَا امْرَأَةٌ مَعَهَا صَبِيٌّ لَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنِي هَذَا يَأْخُذُهُ السَّيْطَنُ كُلَّ يَوْمٍ مَرَارًا فَوَرَقَتْ بِهَا ثُمَّ تَنَاهَى الصَّبِيُّ فَجَعَلَهُ بَيْنَهُ وَبَيْنَ مُقْدَمَ الرَّحْلِ ثُمَّ قَالَ اخْسَأْ عَدُوَ اللَّهِ أَنَا رَسُولُ اللَّهِ ثَلَاثًا ثُمَّ دَفَعَهُ إِلَيْهَا فَلَمَّا قَضَيْنَا سَفَرَنَا مَرْزُنَا بِذَلِكَ الْمَوْضِعِ فَعَرَضَتْ لَنَا الْمَرْأَةُ مَعَهَا صَبِيًّا وَمَعَهَا كَبْشَانٌ تَسْوُقُهُمَا فَقَالَتْ يَا رَسُولَ اللَّهِ اقْبِلْ مِنِي هَدِيَتِي فَوَالَّذِي بَعْنَكِ بِالْحَقِيقِ مَا عَادَ إِلَيْهِ بَعْدَ فَقَالَ خُوَا مِنْهَا أَحَدُهُمَا وَرَدُوا عَلَيْهَا الْأُخْرَ قَالَ ثُمَّ سِرْنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَنَا كَائِنًا عَلَى رُؤُوسِنَا الطَّيْرِ ثُظِلْنَا فَإِذَا جَمْلٌ نَادَ حَتَّى إِذَا كَانَ بَيْنَ السَّمَاطِينِ حَرَّ سَاجِدًا فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ عَلَيَ النَّاسَ مَنْ صَاحِبْ هَذَا الْجَمَلِ فَإِذَا فِتْيَةٌ مِنَ الْأَنْصَارِ قَالُوا هُوَ لَنَا يَا رَسُولَ اللَّهِ قَالَ فَمَا شَانُهُ قَالُوا أَسْتَبَنَا عَلَيْهِ مِنْ عِشْرِينَ سَنَةً وَكَانَتْ بِهِ شَحِيمَةٌ فَأَرَدْنَا أَنْ تَنْحَرَهُ فَنَقْسِمَهُ بَيْنِ عَلْمَانِنَا فَأَنْفَلْتُ مِنَهُ قَالَ تَبَيْعُونَهُ قَالُوا لَا بَلْ هُوَ لَكَ يَا رَسُولَ اللَّهِ قَالَ أَمَا لَا فَأَحْسِنُوا إِلَيْهِ حَتَّى يَأْتِيهِ أَجْلُهُ

[31755] 'Abd al-Rahim b. Sulayman told us, from Yazid b. Abi Ziyad, from Sulayman b. 'Amr, from Al-Ahwas, from his mother Umm Jundub, who said: I saw the Messenger of Allah (saw) throwing pebbles at Jamrat al-'Aqabah from the bottom of the valley on the Day of Sacrifice while he was on a mount. Then he turned away, and a woman from Khath'am followed him with a boy of hers who had an affliction. She said: "O Messenger of Allah, indeed this is my son and the remainder of my family, and he has an affliction, he does not speak." So the Messenger of Allah (saw) said: "Bring me some water." So it was brought to him, and he washed his hands and rinsed his mouth, then gave it to her and said: "Give him some to drink, pour some over him, and seek healing from Allah for him." She said: So I met the woman and said: "If only you would give me some of it." She said: "It is only for this afflicted one." So I met the woman a year later and asked her about the boy. She said: "He was cured and attained intellect unlike

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ يَزِيدَ بْنِ أَبِي زَيَادٍ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو عَنْ الْأَخْوَصِ عَنْ أُمِّهِ أُمِّ جُنْدُبٍ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَمَى حَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي يَوْمَ النَّحرِ وَهُوَ عَلَى دَائِبٍ ثُمَّ انْصَرَفَ وَتَبَعَّثَهُ امْرَأَةٌ مِنْ خَثْعَمَ، وَمَعَهَا صَبَّيٌ لَهَا بِهِ بَلَاءً، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا ابْنِي وَبَقِيَّةُ أَهْلِي، وَإِنَّ بِهِ بَلَاءً لَا يَكُلُّ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اتُّؤْنِي بِشَيْءٍ مِنْ مَاءٍ، فَأَتَيْتُ بِهِ فَغَسَّلَ يَدِيهِ وَمَضْمَضَ فَاهَ، ثُمَّ أَعْطَاهَا فَقَالَ: أَسْقِيهِ مِنْهُ وَصُبَّيٌ عَلَيْهِ مِنْهُ وَاسْتَشْفَى اللَّهُ لَهُ، قَالَتْ: فَلَقِيَتْ امْرَأَةً فَقُلْتُ: لَوْ وَهَبْتُ لِي مِنْهُ، فَقَالَتْ: إِنَّمَا هُوَ لَهَا الْمُبَتَّلُ، فَلَقِيَتْ امْرَأَةً مِنَ الْحَوْلِ فَسَأَلَّتُهَا عَنِ الْعَلَامِ فَقَالَتْ: بَرَأً وَعَقْلَ عَقْلًا لَيْسَ كَعُقُولِ النَّاسِ

[31756] Aswad b. 'Amir told us, from Mahdi b. Maymun, from Muhammad b. 'Abd Allah b. Abi Ya'qub, from Al-Hasan b. Sa'd, from 'Abd Allah b. Ja'far, who said: The Prophet (saw) let me ride behind him one day and confided a statement to me that I will not tell anyone. What the Prophet (saw) liked most to screen himself with when relieving himself was a high ground or a garden of palm trees. So he entered a garden of palm trees belonging to the Ansar one day and saw a camel in it. When the camel saw him, it groaned and its eyes shed tears. He said: So the Prophet (saw) wiped its hump and the back of its ears, and it calmed down. He said: "Who does this camel belong to?" or "Who is the lord of this camel?" He said: So the Ansari said: "It is mine, O Messenger of Allah." He said: "Treat it well, for it has complained to me that you starve it and tire it out."

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ عَنْ مُهَدِّيٍّ بْنِ مَيْمُونَ عَنْ مُحَمَّدٍ
بْنِ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَنْ الْحَسَنِ بْنِ سَعْدٍ عَنْ
عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَرْدَفْنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ذَاتَ يَوْمٍ حَلْفَهُ فَأَسَرَّ إِلَيَّ حَدِيثًا لَا أَحْدَثَهُ أَحَدًا مِنَ
النَّاسِ، وَكَانَ مِمَّا يُعِجِّبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنْ يَسْتَشِرَ بِهِ لِتَضَاءِ حَاجَتِهِ هَذِهِ أَوْ حَائِشُ تَخْلِ
فَنَدَخَلَ يَوْمًا حَائِشَ نَفْلِ الْأَنْصَارِ فَرَأَى فِيهِ بَعِيرًا، فَلَمَّا
رَأَهُ الْبَعِيرُ خَرَّ وَدَرَقَتْ عَيْنَاهُ، قَالَ: فَمَسَحَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ سَرَاةَهُ وَدَنْفَرَاهُ فَسَكَنَ فَقَالَ: لِمَنْ هَذَا
الْبَعِيرُ؟، أَوْ مَنْ رَبُّ هَذَا الْبَعِيرِ؟ قَالَ: فَقَالَ
الْأَنْصَارِيُّ: أَنَا بَا رَسُولُ اللَّهِ، فَقَالَ: أَحْسَنُ إِلَيْهِ فَقَدْ
شَكَ إِلَيَّ أَنَّكَ تُجِيَعُهُ وَتُنْذِيَهُ

[31757] 'Abd Allah b. al-Mubarak told us, from Ma'mar, from Qatadah, that a Jew milked a she-camel for the Prophet (saw), so he said: "O Allah, beautify him." So his hair turned black.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمِرٍ عَنْ قَتَادَةَ أَنَّ
يَهُودِيًّا حَلَبَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاقَةً فَقَالَ: اللَّهُمَّ
جَمِّلْهُ, فَاسْوَدْ شَعْرَهُ

[31758] Zayd b. al-Hubab told us, he said: Husayn b. Waqid told me, he said: Abu Nahik told me, he said: I heard 'Amr b. Akhtab Abu Zayd al-Ansari say: The Messenger of Allah (saw) asked for water, so I brought him a cup. There was a hair in it, so I removed it. He said: "O Allah, beautify him." I saw him when he was ninety-four years old, and there was not a single white hair on his head.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنِي حُسَيْنُ بْنُ وَاقِدٍ قَالَ:
حَدَّثَنِي أَبُو نَهَيْكٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ أَخْطَبَ أَبَا زَيْدِ
الْأَنْصَارِيَّ يَقُولُ: اسْتَشْفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَجِئْنَاهُ بِقَدَحٍ, فَكَانَتْ فِيهِ شَعْرَةٌ فَنَزَعَهَا, قَالَ:
الَّهُمَّ جَمِّلْهُ, فَلَقِدْ رَأَيْتُهُ وَهُوَ أَبْنُ أَرْبَعَ وَتِسْعِينَ وَمَا فِي
رَأْسِهِ طَافَةٌ بَيْضَاءٌ

[31759] Mu'alla b. Mansur told us, from Yahya b. Hamzah, from Abu Ishaq b. Abi Farwah, from Yusuf b. Sulayman, from his grandfather, from 'Amr b. al-Hamiq, that he gave the Prophet (saw) milk to drink. So he said: "O Allah, grant him enjoyment of his youth." So eighty years passed over him and he did not see a white hair.

حَدَّثَنَا مُعْلَى بْنُ مَنْصُورٍ عَنْ يَحْيَى بْنِ حَمْزَةَ عَنْ أَبِي إِسْحَاقَ بْنِ أَبِي فَرْوَةَ عَنْ يُوسُفَ بْنِ سُلَيْمَانَ عَنْ جَدِّهِ عَنْ عَمْرِي وَبْنِ الْحَمِيقِ أَتَاهُ سَقَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبَنًا فَقَالَ: اللَّهُمَّ أَمْتَعْهُ بِشَبَابِهِ، فَلَقَدْ أَتَتْ عَلَيْهِ ثَمَانُونَ سَنَةً لَا يَرَى شَعْرَةً بِيَضَاءِ

[31760] Ibn Fudayl told us, from 'Ata' b. al-Sa'ib, from Yahya b. Ja'dah, from a man who told him, from Umm Malik al-Ansariyyah, who said: Umm Malik came with a small skin of ghee to the Messenger of Allah (saw). The Messenger of Allah (saw) ordered Bilal, so he squeezed it out, then handed it back to her. She returned, and behold, it was full. So she came to the Prophet (saw) and said: "Has something been revealed concerning me, O Messenger of Allah?" He said: "And what is that, O Umm Malik?" She said: "You returned my gift to me." He said: So he called Bilal and asked him about that. He said: "By the One who sent you with the truth, I squeezed it until I felt shy." So the Messenger of Allah (saw) said: "Congratulations to you, O Umm Malik. This is a blessing whose reward Allah has hastened." Then he taught her to say after every prayer: 'Subhan Allah' ten times, 'Al-Hamdulillah' ten times, and 'Allahu Akbar' ten times.

حَدَّثَنَا أَبْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ يَحْيَى بْنِ جَعْدَةَ عَنْ رَجُلٍ حَدَّثَهُ عَنْ أُمِّ مَالِكٍ الْأَنْصَارِيَّةِ قَالَ: جَاءَتْ أُمُّ مَالِكٍ بِعُكَّةٍ سَمْنٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَا فَعَصَرَهَا ، ثُمَّ رَفَعَهَا إِلَيْهَا فَرَجَعَتْ فَإِذَا هِيَ مَمْلُوَّةً ، فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: أَنْزَلْ فِي شَيْءٍ يَا رَسُولَ اللَّهِ؟ قَالَ: وَمَا ذَلِكَ يَا أُمَّ مَالِكٍ؟ قَالَتْ: رَدَدْتُ عَلَيَّ هَدِيبَتِي ، قَالَ: فَدَعَا بِلَا فَسَلَّهَ عَنْ ذَلِكَ فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ ، لَقَدْ عَصَرْتُهَا حَتَّى اسْتَحْيَيْتُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَنِيبًا لَكَ يَا أُمَّ مَالِكٍ ، هَذِهِ بَرَكَةُ عَجَلَ اللَّهُ تَوَابَهَا ، ثُمَّ عَلِمَهَا أَنْ تَقُولُ فِي دُبْرِ كُلِّ صَلَاةٍ سُبْحَانَ اللَّهِ عَشْرًا وَالْحَمْدُ لِلَّهِ عَشْرًا وَاللَّهُ أَكْبَرُ عَشْرًا

[31761] Waki' told us, from Al-A'mash, from Abu Ishaq, from 'Abd al-Rahman b. Yazid al-Fasi, from a daughter of Khabbab, who said: "My father went out on an expedition during the time of the Messenger of Allah (saw). The Messenger of Allah (saw) used to visit us and milk a goat for us. He would milk it into a bowl for us and it would fill up. When Khabbab returned, he milked it and its milk returned to what it was before."

حَدَّثَنَا وَكِبِيعٌ عَنِ الْأَعْمَشِ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ الْفَاسِيِّ عَنْ ابْنَةِ لِخَبَابٍ قَالَتْ: حَرَجَ أَبِي فِي غَزَّةٍ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَاهَدُنَا فِي حَلْبٍ عَنْزًا لَنَا فَكَانَ يَحْلِبُهَا فِي جَفَنَةٍ لَنَا فَتَمَّلَّتِي، فَلَمَّا قَدِمَ خَبَابٌ حَلَبَهَا فَعَادَ حِلَابُهَا كَمَا كَانَ

[31762] Abu Usamah told us, from Sa'id, from Qatadah, who said: When the Prophet (saw) recited: "{And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah}" [Al-Ahzab: 7], he would say: "I was begun with in goodness, and I was the last of them in mission."

حَدَّثَنَا أَبُو أَسَامَةَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَرَا: {وَإِذْ أَخَذْنَا مِنَ النَّبِيِّنَ يَقُولُ: بُدِئَ [7: مِنْتَافُهُمْ وَمِنْكَ وَمِنْ نُوحٍ} [الْأَحْزَابِ] يَقُولُ فِي الْخَيْرِ، وَكُنْتُ آخِرَهُمْ فِي الْبَعْثَةِ

[31763] Muhammad b. Abi 'Ubaydah b. Ma'n told us, from his father, from Al-A'mash, from Abu Sufyan, from Anas b. Malik, who said: The Messenger of Allah (saw) came out to us one day while he was angry, and we thought that Jibril was with him. He said: I have never seen a day with more weeping and soaking [tears] than that. So he said: "Ask me, for by Allah, you will not ask me about anything but that I will inform you about it." He said: So a man stood up to him and said: "O Messenger of Allah, am I in Paradise or in the Fire?" He said: "No, rather in the Fire." He said: So another stood up to him and said: "O Messenger of Allah, who is my father?" He said: "Your father is Hudhafah." He said: So another stood up to him and said: "Is Hajj obligatory upon us every year?" He said: "If I said it, it would become obligatory, and if it became obligatory, you would not carry it out, and if you did not carry it out, you would perish." He said: So 'Umar b. al-Khattab stood up and said: "We are pleased with Allah as

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ بْنُ مَعْنٍ أَبِيهِ عَنِ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَاتَ يَوْمٍ وَهُوَ غَصْبَانٌ وَتَحْنُ نَرَى أَنَّ مَعَهُ جِبْرِيلَ ، قَالَ: فَمَا رَأَيْتُ يَوْمًا كَانَ أَكْثَرَ بَاكِيًّا مُنْقَعِيًّا مِنْهُ ، قَالَ: سَلُونِي فَوَاللَّهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُكُمْ بِهِ ، قَالَ: فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ ، أَفِي الْجَنَّةِ أَنَا أَمْ فِي النَّارِ؟ قَالَ: لَا ، بَلْ فِي النَّارِ ، قَالَ: فَقَامَ إِلَيْهِ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ ، مَنْ أَبِي؟ قَالَ: أَبُوكَ حُذَافَةَ ، قَالَ: فَقَامَ إِلَيْهِ آخَرُ فَقَالَ: أَعْلَمَا الْحَجُّ فِي كُلِّ عَامٍ؟ ، قَالَ: لَوْ قُلْنَا لَوْ جَبَتْ ، وَلَوْ وَجَبَتْ مَا قُدِّمْنَا بِهَا ، وَلَوْ لَمْ تَقْوَمُوا بِهَا لَهُمْ ، قَالَ: فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: رَضِينَا بِاللَّهِ رَبِّ الْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولاً ، يَا رَسُولَ اللَّهِ ، كُنَّا حَدِيثِي عَهْدِ بِجَاهِلِيَّةِ ، فَلَا ثِيدَ سَوْاتِنَا وَلَا تَفْضَحْنَا لِسَرَائِرَنَا وَاعْفُ عَنَّا عَفَا اللَّهُ عَنْكَ ، قَالَ: فَسُرِّي عَنْهُ ثُمَّ التَّقَتْ نَحْوَ الْحَاطِطِ فَقَالَ: لَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ ، رَأَيْتُ الْجَنَّةَ وَالنَّارَ دُونَ هَذَا الْحَاطِطِ

[31764] Waki' told us, from Hisham b. 'Urwah, from his father, who said: Jibril was slow in coming to the Prophet (saw), so he became extremely distressed. Khadijah said to him: "I see that your Lord has forsaken you, because of what we see of your distress." He said: So it was revealed: "By the morning brightness and by the night when it covers with darkness, your Lord has not taken leave of you, [O Muhammad], nor has He detested [you]."

حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ: أَبْطَأَ
جِبْرِيلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَزَعَ جَزَعًا
شَدِيدًا ، فَقَالَتْ لَهُ حَدِيجَةُ: إِنِّي أَرَى رَبَّكَ قَدْ قَلَّاكَ مِمَّا
نَرَى مِنْ جَزْعِكَ ، قَالَ: فَنَرَأْتُ: وَالضُّحَى وَاللَّيْلُ إِذَا
سَجَى مَا وَدَعَكَ رَبُّكَ وَمَا قَلَى

[31765] 'Amr b. Talhah told us, from Asbat b. Nasr al-Hamdani, from Simak, from Jabir b. Samurah, who said: I prayed the first prayer with the Messenger of Allah (saw), then he went out to his family and I went out with him. Some children met him, and he began wiping the cheeks of one of them, one by one. He said: As for me, he wiped my cheek, and I found his hand to be cool and fragrant as if he had taken it out of a perfumer's bag.

حَدَّثَنَا عَمْرُ بْنُ طَلْحَةَ عَنْ أَسْبَاطِ بْنِ نَصْرِ الْهَمْدَانِيِّ
عَنْ سِمَاكٍ عَنْ جَابِرٍ بْنِ سَمْرَةَ قَالَ: "صَلَّيْتُ مَعَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْأُولَى ثُمَّ خَرَجَ
إِلَى أَهْلِهِ وَخَرَجْتُ مَعَهُ فَاسْتَقْبَلَهُ وَلَدَانٌ فَجَعَلَ يَمْسَحُ
خَدَّيْ أَحَدِهِمْ وَاحِدًا وَاحِدًا ، قَالَ: وَأَمَّا أَنَا فَمَسَحَ خَدِّي
فَوَجَدْتُ لِيَدَهُ بَرْدًا وَرِيحًا كَانَمَا أَخْرَجَهَا مِنْ جُونَةِ
عَطَّارٍ

[31766] Ghundar told us, from Shu'bah, from Abu Bishr, who said: I asked Sa'id b. Jubayr about Al-Kawthar. He said: "It is the abundant good that Allah gave him."

حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ أَبِي بِشْرٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ الْكَوْثَرِ فَقَالَ: هُوَ الْخَيْرُ الْكَثِيرُ الَّذِي أَعْطَاهُ اللَّهُ إِلَيْهِ

[31767] Muhammad b. Fudayl told us, from Qudamah al-'Amiri, from Jasrah, from Abu Dharr, who said: I heard the Messenger of Allah (saw) praying one night, repeating a verse until morning, bowing with it and prostrating with it: "{If You should punish them - indeed they are Your servants}" [Al-Ma'idah: 118]. He said: I said: "O Messenger of Allah, you kept repeating this verse until morning?" He said: "I asked my Lord for intercession for my Ummah, and it will be granted to whoever does not associate anything with Allah."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ قُدَامَةَ الْعَامِرِيِّ عَنْ جَسْرَةَ عَنْ أَبِي ذَرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي دَاتَ لَيْلَةٍ وَهُوَ يُرَدِّدُ آيَةً حَتَّى أَصْبَحَ يَرْكَعُ بِهَا وَيَسْجُدُ بِهَا {إِنْ لَعَذَّبْهُمْ فَإِنَّهُمْ عَبْدُكَ} قَالَ: ثُلُثٌ: يَا رَسُولَ اللَّهِ، مَا زُلْتُ [118] : [المائدة١١٨] ثُرَدَّ هَذِهِ الْآيَةَ حَتَّى صَبَّحْتُ؟ قَالَ: إِنِّي سَأَلْتُ رَبِّي الشَّفَاعَةَ لِأُمَّتِي وَهِيَ تَأْلِهَةٌ مِنْ لَا يُشَرِّكُ بِاللَّهِ شَيْئًا

[31768] Ibn Fudayl told us, from 'Ata', from Sa'id b. Jubayr, who said: When Allah revealed "Perish the two hands of Abu Lahab," the wife of Abu Lahab came to the Prophet (saw) while Abu Bakr was with him. Abu Bakr said: "O Prophet of Allah, she is a woman with a foul tongue." He said: "A barrier will be placed between me and her." He said: So she did not see him. She said to Abu Bakr: "Your companion has satirized us." He said: "By Allah, he does not speak poetry nor recite it." She said: "Indeed, you are truthful." He said: So she turned back. Abu Bakr said: "O Messenger of Allah, she did not see you." He said: He said: "An angel continued to screen me between me and her until she left."

حَدَّثَنَا أَبْنُ فُضِيلٍ عَنْ عَطَاءَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَمَّا أَنْزَلَ اللَّهُ تَبَّأْتُ يَدَا أَبِي لَهَبٍ جَاءَتِ امْرَأَةٌ أَبِي لَهَبٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ أَبُو بَكْرٍ فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ، إِنَّهَا امْرَأَةٌ بَذِيَّةُ اللِّسَانِ فَقَالَ: إِنَّهُ سُيُّخًا بَيْنِنِي وَبَيْنَهَا، قَالَ: فَلَمْ تَرَهُ، فَقَالَتْ لِأَبِي بَكْرٍ: هَجَانًا صَاحِبُكَ، فَقَالَ: وَاللَّهِ مَا يَنْطِقُ بِالشِّعْرِ وَلَا يَشُولُهُ، فَقَالَتْ: إِنَّكَ لِمُصَنَّفٌ، قَالَ: فَانْدَفَعَتْ رَاجِعَةً، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، مَا رَأَيْتَكَ، قَالَ: فَقَالَ: لَمْ يَزَلْ مَلَكٌ بَيْنِنِي وَبَيْنَهَا يَسْتُرُنِي حَتَّى ذَهَبَتْ

[31769] Abu Mu'awiyah told us, from Al-A'mash, from Abu Salih, from Abu Sa'id, who said: The Messenger of Allah (saw) said: "The likeness of me and the prophets is only like a man who built a house and completed it except for one brick. So I came and completed that brick."

[31770] 'Affan told us, he said: Salim b. Hayyan told us, he said: Sa'id b. Mina' told us, from Jabir b. 'Abd Allah, from the Prophet (saw), who said: "The likeness of me and the prophets is like a man who built a house, completed it, and perfected it except for the place of one brick. People began entering it and marveling at it, saying: 'If only there were a brick in this place!'" The Messenger of Allah (saw) said: "So I am the place of that brick; I came and sealed the prophets."

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا مَثَّلِي وَمَثَّلُ النَّبِيِّنَ كَمَثَّلَ رَجُلًا بَنَى دَارًا فَأَنْتَمْهَا إِلَّا لِنَّهَا وَاحِدَةٌ فَجِئْتُ أَنَا فَأَنْتَمْتُ تِلْكَ الْلِّبَنةَ

حَدَّثَنَا عَفَانَ قَالَ: ثنا سَلِيمُ بْنُ حَيَّانَ قَالَ: ثنا سَعِيدُ بْنُ مِينَاءَ عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَثَّلِي وَمَثَّلُ الْأَنْبِيَاءِ كَمَثَّلَ رَجُلًا بَنَى دَارًا فَأَنْتَمْهَا وَأَكْحَلَهَا إِلَّا مَوْضِعَ لَبَنَةٍ فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا وَيَقُولُونَ: لَوْلَا مَوْضِعُ الْلَّبَنَةِ" قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَإِنَّا مَوْضِعُ الْلَّبَنَةِ جِئْتُ فَأَنْتَمْتُ الْأَنْبِيَاءَ

[31771] Husayn b. 'Ali told us, from Za'idah, from Husayn, from Habib b. Abi Thabit, who said: A man came to the Prophet (saw) and said: "O Messenger of Allah, I have come from a tribe where no shepherd can find provisions for them, and no stallion can cover a female. So supplicate to Allah for us." He said: "O Allah, give water to Your beasts and Your land, and spread Your mercy." He said: Then he supplicated, saying: "O Allah, send upon us a rain that is helping, wholesome, productive, good, abundant, immediate without delay, beneficial without harm." He said: He did not descend [from the pulpit] until no one came from any direction except that he said: "We have been rained upon and revived."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ عَنْ زَانِدَةَ عَنْ حُصَيْنٍ عَنْ حَبِيبٍ
بْنِ أَبِي ثَابِتٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، جِئْتُ مِنْ عِنْدِ حَبِيبٍ مَا
يَتَرَوَّذُ لَهُمْ رَاعٍ، وَلَا يَخْطُرُ لَهُمْ فَحْلٌ فَادْعُ اللَّهَ لَنَا،
فَقَالَ: اللَّهُمَّ اسْقِ بَهَائِنَكَ وَبِلَادَكَ وَأَنْشِرْ رَحْمَنَكَ، قَالَ:
ثُمَّ دَعَاهُ فَقَالَ: "اللَّهُمَّ اسْقِنَا غَيْنًا مُغْنِيًّا مَرِيًّا طَيِّبًا
غَدَقًا عَاجِلًا غَيْرَ رَائِثٍ نَافِعًا غَيْرَ ضَارٍّ، قَالَ: فَمَا
نَزَلَ حَتَّىٰ مَا جَاءَ أَحَدٌ مِنْ وَجْهٍ مِنَ الْوُجُوهِ إِلَّا قَالَ:
مُطِئْنًا وَأُحْبِنَا

[31772] Mu'awiyah b. Hisham told us, he said: Sufyan told us, from Ayyub b. Musa, elevating it to the Prophet (saw): "I have been sent as a seal and an opener, and speech has been made concise for me, so let not the confounded ones destroy you."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: ثنا سُفِينٌ عَنْ أَبِي يُوبَ بْنِ مُوسَى يَرْفَعُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي بُعِثْتُ حَائِمًا وَفَاتِحًا، فَاحْتَصِرْ لِي الْحَدِيثُ اخْتِصارًا فَلَا يُهْلِكُكُمُ الْمُنْهَوْكُونَ

[31773] Mu'awiyah b. Hisham told us, from Hisham b. Sa'd, from Zayd b. Aslam, who said: The Messenger of Allah (saw) said: "I was sent only to perfect righteous character."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا بُعِثْتُ لِأَنَّمِّ صَالِحَ الْأَخْلَاقَ

[31774] Mu'awiyah b. 'Amr told us, he said: Za'idah b. Qudamah told us, from Mansur, from Muslim, from Masruq, who said: The Companions of the Messenger of Allah (saw), or whoever Allah willed among them, said: "O Messenger of Allah, we should not part from you in this world, for if you die, you will be raised above us and we will not see you." So Allah revealed: "{And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions!}" [Al-Nisa: 69].

حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرٍو قَالَ: ثنا زَائِدَةُ بْنُ قُذَامَةَ عَنْ مَنْصُورٍ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ قَالَ: قَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ مَنْ شَاءَ اللَّهُ مِنْهُمْ: يَا رَسُولَ اللَّهِ مَا يَبْغِي لَنَا أَنْ نُفَارِقَكَ فِي الدُّنْيَا فَإِنَّكَ لَوْمِتَ رُفِعْتَ فَوْقَنَا، فَلَمْ تَرَكْ، فَأَنْزَلَ اللَّهُ {وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ النَّبِيِّنَ وَالصَّدِيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسَنَ أُولَئِكَ 69: رَفِيقًا} [النساء]

[31775] Mu'awiyah b. 'Amr told us, he said: Za'idah told us, from Bayan, from Hakim b. Jabir, who said: When this verse was revealed: "{The Messenger has believed in what was revealed to him from his Lord}" [Al-Baqarah: 285], Jibril said to the Prophet (saw): "Indeed Allah has praised you and your Ummah well. Ask, and you shall be given." He said: So the Prophet (saw) recited this verse until he finished it: "{Allah does not charge a soul except [with that within] its capacity}" [Al-Baqarah: 286] to the end of the verse.

[31776] Abu Usamah told us, he said: 'Awf told us, he said: Sulayman al-'Allaf told us, from Hasan b. 'Ali, regarding His saying: "{and a witness from Him follows it}" [Hud: 17]. He said: "It is Muhammad (saw), a witness from Allah."

حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: ثنا زَائِدٌ عَنْ بَيَانٍ عَنْ حَكِيمِ بْنِ جَابِرٍ قَالَ: لَمَّا أَنْزَلْتُهُ هَذِهِ الْآيَةَ {أَمَّنِ الرَّسُولُ قَالَ جِبْرِيلُ [285]: بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ} [البقرة لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ قَدْ أَحْسَنَ الشَّاء عَلَيْكَ وَعَلَى أَهْنَاكَ، سَلْ تُعْطَهُ، قَالَ: فَقَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ حَتَّى خَتَمَهَا} {لَا يُكَفُّ اللَّهُ إِلَى آخِرِ الْآيَةِ [286]: نَفْسًا إِلَّا وُسْعَهَا} [البقرة

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: ثنا عَوْفٌ قَالَ: ثنا سُلَيْمَانُ الْعَلَافُ عَنْ حَسَنِ بْنِ عَلَيٍّ فِي قَوْلِهِ: {وَيَتَّلُو شَاهِدٌ قَالَ: هُوَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [17]: مِنْهُ} [هود شَاهِدٌ مِنَ اللَّهِ

[31777] Abu Usamah told us, from Ibn 'Awn, from 'Umayr b. Ishaq, who said: "When the Prophet (saw) and Abu Bakr left for Madinah, Suraqah b. Malik followed them. When he saw them, he said: 'These are the fugitives of Quraysh. If only I could return Quraysh's fugitives to them.' He said: 'So he urged his horse towards them.' He said: 'The horse's legs sank.' He said: 'Supplicate to Allah to release it, and I will not come near you.' He said: 'So it came out, then returned [to sink again], until it did that two or three times.' He said: Then he said: 'Is there anything for you but provision and mounts?' They said: 'We do not want anything, nor do we have need for that; just keep yourself away from us.' He said: 'I will suffice you [against pursuers].'"

حَدَّثَنَا أَبُو أَسَمَّةَ عَنْ أَبْنِ عَوْنِ عَنْ عُمَيْرِ بْنِ إِسْحَاقِ
قَالَ: "لَمَّا حَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ
إِلَى الْمَدِينَةِ تَبَعَّهُمَا سُرَاقَةُ بْنُ مَالِكٍ، فَلَمَّا رَأَاهُمَا قَالَ:
هَذَا فَرُّ قُرَيْشٍ لَوْ رَدَدْتُ عَلَى فُرَيْشٍ فَرَّهَا" ، قَالَ:
فَطَفَّ فَرَسُهُ عَلَيْهِمَا ، قَالَ: فَسَاخَتِ الْفَرَسُ، قَالَ: فَادْعُ
اللَّهَ أَنْ يُخْرِجَهَا وَلَا أَقْرَبُكُمَا ، قَالَ: فَخَرَجَتْ فَعَادَتْ
حَتَّى فَعَلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا ، قَالَ: ثُمَّ قَالَ: هَلْ لَكَ
إِلَّا الزَّادُ وَالْحُمْلَانُ ، قَالَا: لَا نُرِيدُ وَلَا حَاجَةٌ لَنَا فِي
ذَلِكَ أَغْنِي عَنْ نَفْسِكَ قَالَ: كَفَيْنِكُمَا

[31778] Muhammad b. Fudayl told us, from 'Ata', from Sa'id b. Jubayr, from Ibn 'Abbas, who said: "Musa asked his Lord a request {And Musa chose from his people seventy men} [Al-A'raf: 155] until he reached {written with them in the Torah and the Gospel} [Al-A'raf: 157], so it was given to Muhammad (saw)."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبْنِ عَبَّاسٍ قَالَ: "سَأَلَ مُوسَى رَبَّهُ مَسْأَلَةً {وَاحْتَارَ حَتَّى [155: مُوسَى قَوْمُهُ سَبْعِينَ رَجُلًا} [الأعراف بلَغَ {مَكْتُوبًا عِنْدَهُمْ فِي التُّورَةِ وَالْإِنْجِيلِ} [الأعراف 157: فَأَعْطَيْهَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[31779] 'Isa b. Yunus told us, from 'Abd al-Rahman b. Yazid b. Jabir, from Makhul, who said: "There was an image of a ram on the shield of the Prophet (saw), and that distressed him. So he woke up [one morning] and Allah had removed it."

حَدَّثَنَا إِيْسَى بْنُ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ مَكْحُولٍ قَالَ: كَانَ فِي ثُرْسِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبِشًّا مُصَوَّرًّا فَشَقَّ ذَلِكَ عَلَيْهِ فَأَصْبَحَ وَقْدَ دَهَبَ اللَّهُ بِهِ

[31780] Mu'awiyah b. Hisham told us, he said: Sufyan told us, from 'Ammar, from Salim b. Abi al-Ja'd, who said: The prophets were mentioned in the presence of the Prophet (saw). When he was mentioned, he said: "That is the Khalil (Close Friend) of Allah."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: ثنا سُفْيَانُ عَنْ عَمَّارٍ عَنْ سَالِيمِ بْنِ أَبِي الْجَعْدِ قَالَ: ذُكِرَتِ الْأَنْبِيَاءُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا ذُكِرَ هُوَ قَالَ: ذَاكَ خَلِيلُ اللَّهِ

[31781] Mu'awiyah b. Hisham told us, he said: Sufyan told us, from Mukhtar b. Fulful, from Anas b. Malik, who said: The Messenger of Allah (saw) said: "I will be the prophet with the most followers on the Day of Resurrection, and I will be the first to knock on the door of Paradise."

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ قَالَ: ثنا سُفْيَانُ عَنْ مُخْتَارِ بْنِ فَلْفَلِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ وَأَنَا أَوَّلُ مَنْ يَقْرَءُ بَابَ الْجَنَّةِ

[31782] Waki' told us, from Al-A'mash, from Abu Salih, who said: The Messenger of Allah (saw) said: "I am but a gifted mercy."

حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا أَنَا رَحْمَةٌ مُهْدَأةٌ

[31783] Waki' told us, from Sufyan, from 'Abd Allah b. Muhammad b. 'Aqil, from Tufayl b. Ubayy, from his father, who said: A man said: "O Messenger of Allah, what if I make all my prayers invocations for blessings upon you?" He said: "Then Allah will suffice you in what worries you of your worldly affairs and your Hereafter."

حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ طُفَيْلِ بْنِ أَبِي عَنْ أَبِيهِ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَرَأَيْتُ إِنْ جَعَلْتُ صَلَاتِي كُلَّهَا صَلَاةً عَلَيْكَ؛ قَالَ: إِذَا يَكْفِيكَ اللَّهُ مَا أَهْمَكَ مِنْ أَمْرٍ ذُنُبَكَ وَآخِرَتِكَ

[31784] Ibn Fudayl told us, from Layth, from Ka'b, from Abu Hurayrah, who said: The Messenger of Allah (saw) said: "Send blessings upon me, for sending blessings upon me is purification for you, and ask Allah to grant me Al-Wasilah."

They said: "And what is Al-Wasilah, O Messenger of Allah?" He said: "The highest rank in Paradise, which only one man will attain, and I hope that I am he."

[31785] Muhammad b. Fudayl told us, from 'Ata' b. al-Sa'ib, from Al-Sha'bi, who said: The Messenger of Allah (saw) said: "Whoever sends blessings upon me once, Allah will send blessings upon him ten times."

[31786] Muhammad b. Fudayl told us, from Yunus b. 'Amr, from Burayd b. Abi Maryam, from Anas b. Malik, who said: The Messenger of Allah (saw) said: "Whoever sends blessings upon me once, Allah will send blessings upon him ten times and remove ten sins from him."

حَدَّثَنَا أَبْنُ فُضَيْلٍ عَنْ لَيْثٍ عَنْ كَعْبٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلُّوا عَلَيَّ فَإِنَّ صَلَّةً عَلَيَّ زَكَاةً لَكُمْ ، وَاسْأَلُوا اللَّهَ لِي الْوَسِيلَةَ ، قَالُوا: وَمَا الْوَسِيلَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَتَأْلَمُ إِلَّا رَجُلٌ وَاحِدٌ أَرْجُو أَنْ أَكُونَ أَنَا هُوَ

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ الشَّعْبِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ صَلَّاهُ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يُونُسَ بْنِ عَمْرِو عَنْ بُرَيْدٍ بْنِ أَبِي مَرْيَمَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ صَلَّاهُ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحَطَّ عَنْهُ عَشْرَ سَيِّئَاتٍ

[31787] Khalid b. Makhlad told us, he said: Musa b. Ya'qub al-Zam'i told us, he said: 'Abd Allah b. Kaysan informed me, he said: 'Abd Allah b. Shaddad b. al-Had informed me, from his father, from Ibn Mas'ud, who said: The Messenger of Allah (saw) said: "The closest of people to me on the Day of Resurrection are those who send the most blessings upon me."

حَدَّثَنَا حَالِدُ بْنُ مَخْلَدٍ قَالَ: ثَنَا مُوسَى بْنُ يَعْقُوبَ الرَّمَعِيُّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَيْسَانَ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ شَدَّادٍ بْنِ الْهَادِ عَنْ أَبِيهِ عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَوْلَى النَّاسِ بِي يَوْمِ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

[31788] Yunus b. Muhammad told us, from Hammad, from Thabit, from Sulayman the Mawla of Al-Hasan b. 'Ali, from 'Abd Allah b. Abi Talhah, from his father, that the Messenger of Allah (saw) came one day with joy visible on his face.

They said: "O Messenger of Allah, indeed we see joy on your face." He said: "Indeed, the Angel came to me and said: 'O Muhammad, does it not please you that no one from your Ummah sends blessings upon you but that I send blessings upon him ten times, and no one from your Ummah sends peace upon you but that I send peace upon him ten times?'" He said: I said: 'Yes.'"

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ حَمَادٍ عَنْ تَابِتٍ عَنْ سُلَيْمَانَ
مَوْلَى الْحَسَنِ بْنِ عَلَيٍّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ
أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ ذَاهِبًا يَوْمًا
وَالسُّرُورُ فِي وَجْهِهِ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا لَنَرَى
السُّرُورَ فِي وَجْهِكَ، فَقَالَ: "إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ: يَا
مُحَمَّدُ أَمَا يُرْضِيكَ أَنَّهُ لَا يُصَلِّي عَلَيْكَ مِنْ أَمْتَكَ أَحَدٌ إِلَّا
صَلَّيْتُ عَلَيْهِ عَشْرًا وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أَمْتَكَ إِلَّا
سَلَّمَتُ عَلَيْهِ عَشْرًا، قَالَ: قُلْتُ: بَلَى

[31789] Zayd b. al-Hubab told us, from Musa b. 'Ubaydah, who said: Qays b. 'Abd al-Rahman b. Abi Sa'sa'ah told me, from Sa'd b. Ibrahim, from his father, from his grandfather, from 'Abd al-Rahman b. 'Awf, that the Prophet (saw) said: "I prostrated in gratitude for what He bestowed upon me regarding my Ummah: whoever sends blessings upon me from my Ummah once, ten good deeds are written for him and ten bad deeds are removed from him."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُوسَى بْنِ عُبَيْدَةَ قَالَ: حَدَّثَنِي قَيْسُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ أَبِي صَعْصَعَةَ عَنْ سَعْدٍ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَجَدْتُ شُكْرًا فِيمَا أَبْلَانِي مِنْ أُمَّتِي ، مَنْ صَلَّى عَلَيَّ مِنْ أُمَّتِي صَلَّاةً كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَحُطَّ عَنْهُ عَشْرُ سَيِّئَاتٍ

[31790] Ibrahim b. al-'Awwam told us, he said: A man from Banu Asad told me, from 'Abd Allah b. 'Umar, that he said: "Whoever sends blessings upon the Prophet (saw), ten good deeds are written for him, ten bad deeds are removed from him, and he is raised ten degrees."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَوَامَ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ بَنِي أَسَدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: مَنْ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَحُطَّ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ

[31791] Waki' told us, from Shu'bah, from 'Asim b. 'Abd Allah, from 'Abd Allah b. 'Amir b. Rabi'ah, from his father, who said: The Messenger of Allah (saw) said: "Whoever sends blessings upon me, the angels continue to send blessings upon him as long as he sends blessings upon me. So let the servant do a little of that or a lot."

حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ لَمْ تَزُلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ يُصَلِّي عَلَيَّ , فَإِلَيْقَلَ الْعَبْدُ مِنْ ذَلِكَ أَوْ يُكَثِّرُ

[31792] Hushaym told us, Husayn informed us, from Yazid al-Raqashi, who said: "Indeed, an angel is appointed for whoever sends blessings upon the Prophet (saw) to convey from him to the Prophet (saw) that 'So-and-so from your Ummah sent blessings upon you.'"

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا حُصَيْنٌ عَنْ يَزِيدِ الرَّقَاشِيِّ قَالَ: إِنَّ مَلَكًا مُؤَكَّلًا بِمَنْ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُبَلِّغَ عَنْهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ فُلَانًا مِنْ أَمْتَكَ صَلَّى اللَّهُ عَلَيْكَ

[31793] Hafs b. Ghiyath told us, from Ja'far, from his father, who said: The Messenger of Allah (saw) said: "Whoever has me mentioned in his presence and forgets to send blessings upon me, he will miss the path to Paradise on the Day of Resurrection."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ ذُكِرْتُ عِنْدَهُ فَنَسِيَ الصَّلَاةَ عَلَيَّ حَطَّ طَرِيقَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ

[31794] Waki' told us, from Badr b. 'Uthman, who said: I heard 'Ikrimah saying: "Al-Kawthar is what the Messenger of Allah (saw) was given of good, prophethood, and Islam."

حَدَّثَنَا وَكِبِيعُ عَنْ بَدْرِ بْنِ عُثْمَانَ قَالَ: سَمِعْتُ عِكْرِمَةَ قَالَ: الْكَوْثَرُ مَا أُعْطِيَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنِ الْخَيْرِ وَالنُّبُوَّةِ وَالإِسْلَامِ

[31795] Waki' told us, from Fitir, from 'Ata', regarding "{Indeed, We have granted you, [O Muhammad], al-Kawthar}" [Al-Kawthar: 1]. He said: "A cistern in Paradise given to the Messenger of Allah (saw)."

حَدَّثَنَا وَكِبِيعُ عَنْ فِطْرٍ عَنْ عَطَاءٍ قَالَ: {إِنَّا أَعْطَيْنَاكَ حَوْضًا فِي الْجَنَّةِ أُعْطِيَهُ [الْكَوْثَرَ] رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[31796] Waki' told us, from Badr b. 'Uthman, from 'Ikrimah, who said: When revelation came to the Prophet (saw), Quraysh said: "Muhammad has been cut off (butira)." So it was revealed: "{Indeed, your enemy is the one cut off}" [Al-Kawthar: 3] – meaning the one who accused you of it is the one cut off.

حَدَّثَنَا وَكِبِيعُ عَنْ بَدْرِ بْنِ عُثْمَانَ عَنْ عِكْرِمَةَ قَالَ: "لَمَّا أُوحِيَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ قُرَيْشٌ: بُنْزِرٌ [3: مُحَمَّدٌ, فَنَزَّلْتُ {إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ} الْكَوْثَرُ الَّذِي رَمَاكِ بِهِ هُوَ الْأَبْتَرُ

[31797] Waki' told us, from Sufyan, from his father, from Abu Ya'la, from Rabi' b. Khaytham, who said: "We do not favor anyone over our Prophet Muhammad (saw), nor do we favor anyone over Ibrahim, the Khalil of Allah."

حَدَّثَنَا وَكِبْرَيْعُ عَنْ سُفْيَانَ عَنْ أَبِيهِ عَنْ أَبِيهِ يَعْلَى عَنْ رَبِيعٍ بْنِ خَيْثَمْ قَالَ: لَا نُفَضِّلُ عَلَى نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدًا وَلَا نُفَضِّلُ عَلَى إِبْرَاهِيمَ الْخَلِيلِ اللَّهُ أَحَدًا

[31798] Waki' told us, from Sufyan, from 'Amr b. Yahya, from his father, from Abu Sa'id, who said: The Messenger of Allah (saw) said: "Do not make distinctions between the Prophets."

حَدَّثَنَا وَكِبْرَيْعُ عَنْ سُفْيَانَ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِيهِ سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُحِيرُوا بَيْنَ الْأَنْبِيَاءِ

[31799] Waki' told us, from Salamah b. Nubayt, from Al-Dahhak, who said: Jibril came to the Prophet (saw) and taught him the end of Al-Baqarah. When he had memorized it, he said: "Recite it to me." So the Prophet (saw) recited it, and Jibril began saying: "That is for you" [at] "{do not impose blame upon us if we have forgotten or erred}" [Al-Baqarah: 286].

حَدَّثَنَا وَكِبْرَيْعُ عَنْ سَلَمَةَ بْنِ نُبَيْطٍ عَنِ الضَّحَّاكِ قَالَ: "جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْرَأَهُ أَخْرَى الْبَقَرَةِ حَتَّى إِذَا حَفِظَهَا قَالَ: اقْرَأْهَا عَلَيَّ ، فَقَرَأَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ جِبْرِيلَ يَقُولُ: ذَلِكَ 286] لَكَ {لَا تُؤَاخِذْنَا إِنْ نَسِيْنَا أَوْ أَخْطَأْنَا} [البَقَرَةِ

[31800] Waki' told us, from Sufyan, from Habib, from Khaythamah, who said: It was said to the Prophet (saw): "If you wish, We will give you the keys of the earth and its treasures, and that will not decrease anything for you with Us in the Hereafter. And if you wish, We will gather it for you in the Hereafter." He said: "No, rather gather it for me in the Hereafter." So it was revealed: "{Blessed is He who, if He willed, could have made for you better than that - gardens beneath which rivers flow - and could make for you palaces!}" [Al-Furqan: 10].

حَدَّثَنَا وَكَيْعُ عَنْ سُفِينَ عَنْ حَبِيبٍ عَنْ حَيْمَةَ قَالَ: قَيْلَ
لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ شِئْتُ أَعْطِيْنَاكَ مَفَاتِحَ
الْأَرْضِ وَخَزَائِنَهَا ، لَا يُنْقُصُكَ ذَلِكَ عِنْدَنَا شَيْئًا فِي
الْآخِرَةِ ، وَإِنْ شِئْتُ جَمَعْنَاكَ فِي الْآخِرَةِ ، قَالَ: لَا ،
بَلِ اجْمَعْنَا لِي فِي الْآخِرَةِ ، فَنَزَّلْتُ {بَارَكَ اللَّهُ
شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا} [الفرqان: 10]

[31801] 'Affan told us, he said: Hammad b. Salamah told us, from 'Asim, from Zirr b. Hubaysh, from 'Abd Allah b. Mas'ud, who said: I was an adolescent boy herding sheep for 'Uqbah b. Abi Mu'ayt. The Prophet (saw) and Abu Bakr came, having fled from the polytheists. They said: "O boy, do you have any milk to give us to drink?" I said: "I am entrusted with it, and I cannot give you to drink." The Prophet (saw) said: "Do you have a young ewe (Jadha'ah) that has not been mounted by a male?" I said: "Yes." So I brought it to them. The Prophet (saw) hobbled it, wiped its udder, and supplicated, so the udder filled with milk. Then Abu Bakr brought him a hollowed rock or a concave rock, and he milked into it. He drank, Abu Bakr drank, and then I drank. Then he said to the udder: "Shrink," and it shrank. He said: So I came to him after that and said: "Teach me from this speech." He said: "You are a taught boy."

حَدَّثَنَا عَفَّانُ قَالَ: ثنا حَمَادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ عَنْ زِرٍّ بْنِ حُبَيْشٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ: كُنْتُ غُلَامًا يَأْتِي أَرْغَى غَنَمًا لِعُقْبَةَ بْنِ أَبِي مُعَيْطِ ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَقَدْ فَرَّا مِنَ الْمُشْرِكِينَ فَقَالَ: يَا غُلَامُ، هَلْ عِنْدَكَ مِنْ لَبَنٍ شَقِيقًا ، قُلْتُ: إِنِّي مُؤْتَمِنٌ وَلَسْتُ سَاقِيَكُمَا ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَلْ عِنْدَكَ مِنْ جَذَعَةٍ لَمْ يَنْزِلْ عَلَيْهَا الْفَحْلُ؟ قُلْتُ: نَعَمْ ، فَأَتَيْتُهُمَا بِهَا فَأَعْنَقَاهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسَحَ الصَّرْعَ وَدَعَا فَحَقَّ الصَّرْعُ ، ثُمَّ أَتَاهُ أَبُو بَكْرٍ بِصَخْرَةٍ مُنْقَعِرَةٍ أَوْ مُنْقَرَةٍ فَاحْتَلَبَ فِيهَا فَشَرِبَ وَشَرِبَ أَبُو بَكْرٍ ثُمَّ شَرِبَتُ ، ثُمَّ قَالَ لِلصَّرْعِ: افْلِصْ فَفَلَصْ ، قَالَ: فَأَتَيْتُهُ بَعْدَ ذَلِكَ فَقُلْتُ: عَلِمْنِي مِنْ هَذَا الْفَوْلِ ، قَالَ: إِنَّكَ غُلَامٌ مُعَآمٌ

[31802] Yahya b. 'Ubayd told us, he said: Abu Sufyan told us, from 'Abdullah b. Malik, from Makhul, he said: 'Umar had a right (debt) over a man from the Jews, so he came to him asking for it and met him. 'Umar said to him: "No, by the One who chose Muhammad, peace be upon him, over mankind, I will not part from you while I am asking you for something." The Jew said: "Allah did not choose Muhammad over mankind." So 'Umar slapped him and said: "Let Abu Al-Qasim judge between me and you." He (the Jew) said: Indeed, 'Umar said: 'No, by the One who chose Muhammad, peace be upon him, over mankind,' and I said to him: 'Allah did not choose Muhammad over mankind,' so he slapped me. He (the Prophet) said: "As for you, O 'Umar, appease him for his slap. Indeed, O Jew, Allah has been named with two names by which He named my nation: He is As-Salam (The Peace), and He named my nation Muslims; and He is Al-Mu'min (The Believer), and He named my nation Mu'minun (Believers). Indeed, O Jew, you

حَدَّثَنَا يَحْيَى بْنُ عُبَيْدٍ قَالَ: ثُنا أَبُو سُفْيَانَ عَنْ عَبْدِ اللَّهِ
بْنِ مَالِكٍ عَنْ مَكْحُولٍ قَالَ: كَانَ لِعُمَرَ عَلَى رَجُلٍ مِنَ
الْيَهُودِ حَقٌّ فَأَتَاهُ يَطْلُبُهُ فَلَقِيهُ، فَقَالَ لَهُ عُمَرُ: لَا وَالَّذِي
اصْطَفَى مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْبَشَرِ، لَا
أُفَارِقُكَ وَأَنَا أَطْلُبُكَ بِشَيْءٍ"، فَقَالَ الْيَهُودِيُّ: مَا
اصْطَفَى اللَّهُ مُحَمَّداً عَلَى الْبَشَرِ، فَلَطَمَهُ عُمَرُ فَقَالَ:
بَيْنِي وَبَيْنِكَ أَبُو الْقَاسِمِ، فَقَالَ: إِنَّ عُمَرَ قَالَ: لَا وَالَّذِي
اصْطَفَى مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْبَشَرِ قُلْتُ
لَهُ: مَا اصْطَفَى اللَّهُ مُحَمَّداً عَلَى الْبَشَرِ، فَلَطَمَنِي،
فَقَالَ: أَمَا أَنْتَ يَا عُمَرُ، فَأَرْضِهِ مِنْ لَطْمِهِ، بَلِّي يَا
يَهُودِيُّ، سُمِّيَ اللَّهُ بِاسْمَيْنِ سَمَّى بِهِمَا أَمْتَيْ هُوَ السَّلَامُ
وَسَمَّى أَمْتَيَ الْمُسْلِمِينَ، وَهُوَ الْمُؤْمِنُ وَسَمَّى أَمْتَيَ
الْمُؤْمِنِينَ، بَلِّي يَا يَهُودِيُّ، طَلَبْتُمْ يَوْمًا وَذَخَرْ لَنَا،
الْيَوْمُ لَنَا وَغَدَّا لَكُمْ، وَبَعْدَ ذَلِكَ لِلنَّصَارَى، بَلِّي يَا
يَهُودِيُّ، أَنْتُمُ الْأَوَّلُونَ وَتَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ
الْقِيَامَةِ، بَلِّي إِنَّ الْجَنَّةَ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ حَتَّى
أَدْخُلُهَا، وَهِيَ مُحَرَّمَةٌ عَلَى الْأُمَمِ حَتَّى يَدْخُلُهَا أَمْتَيَ

[31803] 'Abdah b. Sulayman told us, from Muhammad b. 'Amr, from Abu Salamah, from Ibn 'Abbas regarding {And he certainly saw him in another descent} [An-Najm: 13], he said: "He saw his Lord."

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ ابْنِ عَبَّاسٍ {وَلَقَدْ رَأَهُ نَزْلَةً أُخْرَى} [النَّجْم] قَالَ: رَأَى رَبَّهُ [13]

[31804] Muhammad b. Bishr told us, he said: 'Abd al-'Aziz b. 'Umar told us, he said: A man from Banu Salaman b. Sa'd told me, from his mother, that her maternal uncle Habib b. Abi Fudayk told her that his father went out with him to the Messenger of Allah, peace be upon him, and his eyes were white, seeing nothing with them. He asked him: "What happened to him?" He said: "I was training a camel of mine, and my foot fell on snake eggs, so my sight was affected." The Messenger of Allah, peace be upon him, blew onto his eyes, and he regained his sight. He said: "I saw him threading a needle while he was eighty years old, and his eyes were white."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ بَنِي سَلَامَانَ بْنِ سَعْدٍ عَنْ أَمْهِ أَنَّ حَالَهَا حَبِيبٌ بْنُ أَبِي فَدِيكٍ حَدَّثَهَا أَنَّ أَبَاهُ حَرَّاجٌ بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَيْنَاهُ مُبْيَضَتَانَ لَا يُبَصِّرُ بِهِمَا شَيْئًا , فَسَأَلَهُ: مَا أَصَابَهُ؟ قَالَ: كُنْتُ أَمْرَنْ جَمَلًا لِي فَوَقَعْتُ رِجْلِي عَلَى بَيْضٍ حَيَّةٍ فَأَصَبَبَ بَصَرِي فَنَفَقْتُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنِيهِ فَأَبْصَرَ , قَالَ: فَرَأَيْنَهُ يُدْخِلُ الْخَيْطَ فِي الإِبْرَةِ وَإِنَّهُ لَأَبْنُ ثَمَانِينَ سَنَةً وَإِنَّ عَيْنَيْهِ لَمُبْيَضَتَانَ

[31805] 'Isa b. Yunus told us, from 'Umar, the freed slave of Ghufrah, he said: Ibrahim b. Muhammad, from the descendants of 'Ali, told us, he said: When 'Ali described the Messenger of Allah, peace be upon him, he would say: "He was not excessively tall nor short and compact; he was of medium height among men. His hair was wavy, not extremely curly nor straight; it was wavy and combed. He was not corpulent nor was his face completely round, but there was some roundness in his face. He was white with a reddish tinge, with intense black eyes and long eyelashes. He had large joints and broad shoulders. He was hairless on the body except for a line of hair extending from the chest to the navel (Masrubah). He had thick palms and feet. When he walked, he lifted his feet vigorously as if he were descending a slope. When he turned, he turned with his whole body. Between his shoulders was the Seal of Prophethood, and he is the Seal of the Prophets. He was the most generous of people in giving,

حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عُمَرَ مَوْلَى عَفْرَةَ قَالَ: ثُنَا
إِبْرَاهِيمَ بْنُ مُحَمَّدٍ مِنْ وَلَدِ عَلِيٍّ قَالَ: كَانَ عَلِيًّا إِذَا نَعَتْ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَمْ يَكُنْ بِالظَّوِيلِ
الْمُمَعَطِّ وَلَا بِالْقَصِيرِ الْمُتَرَدِّ ، كَانَ رَبْعَةً مِنَ
الرِّجَالِ ، كَانَ جَعْدُ الشَّعْرِ ، وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ
وَلَا بِالسَّبْطِ ، كَانَ جَعْدًا رَجْلًا ، وَلَمْ يَكُنْ بِالْمَطْهَمِ وَلَا
الْمُكَلَّمِ ، كَانَ فِي الْوَجْهِ تَنْوِيرٌ ، أَبْيَضَ مُشَرَّبًا حُمْرَةً ،
أَدْعَجَ الْعَيْنَيْنِ ، أَهْدَبَ الْأَشْفَارِ ، جَلِيلُ الْمُشَاشِ
وَالْكَتَدِ؛ أَجْرَدَ ذَا مَسْرُبَةِ شَشَ الْكَيْنِ وَالْقَدْمَيْنِ ، إِذَا
مَسَّ تَقْلَعَ كَانَهَا يَمْشِي فِي صَبَابٍ وَإِذَا اتَّقَلَتْ اتَّقَلَتْ مَعًا
، بَيْنَ كَتَقِيهِ حَاتَمُ الْبُلْوَةَ وَهُوَ حَاتَمُ النَّبِيَّنَ ، أَجْوَدُ
النَّاسِ كُفَّاً وَأَجْرَأَ النَّاسِ صَدْرًا ، وَأَصْدَقَ النَّاسِ
لَهْجَةً ، وَأَوْفَى النَّاسِ بِذَمَّةِ ، وَالْيَتَمْ عَرِيكَةً وَأَكْرَمَهُمْ
عِشْرَةً ، مَنْ رَأَهُ بَدِيهَةً هَابَهُ ، وَمَنْ خَالَطَهُ مَعْرَفَةً أَحَبَهُ
؛ يَقُولُ تَاعِنْهُ: لَمْ أَرَ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ

[31806] 'Abbad b. Al-'Awwam told us, from Hajjaj, from Simak, from Jabir b. Samurah, he said: "There was slimness in the legs of the Messenger of Allah, peace be upon him. And he would not laugh except by smiling. And when I looked [at him], I would say: 'His eyes are kohl-lined,' but they were not kohl-

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامَ عَنْ حَاجَاجٍ عَنْ سِمَاكٍ عَنْ جَابِرٍ
بْنِ سَمْرَةَ قَالَ: "كَانَتْ فِي سَاقَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ حُمُوشَةٌ، وَكَانَ لَا يَضْحَكُ إِلَّا تَبَسُّمًا،
وَكُنْتُ إِذَا نَظَرْتُ قُلْتُ: أَكْحَلَ الْعَيْنَيْنِ وَلَيْسَ بِأَكْحَلَ

[31807] Sharik b. 'Abdullah told us, from 'Abd al-Malik b. 'Umayr, from Nafi' b. Jubayr, from 'Ali, that he described the Prophet, peace be upon him: "He had a large head, was white with a reddish tinge, had a large beard, large joints, thick palms and feet, a long line of hair extending from the chest to the navel (Masrubah), abundant head hair which was wavy. He walked leaning forward as if he were descending a slope. He was neither tall nor short. I have not seen the like of him before him or after him."

حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمَيْرٍ عَنْ
نَافِعِ بْنِ جُبَيْرٍ عَنْ عَلَيِّ أَنَّهُ وَصَفَ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: كَانَ عَظِيمُ الْهَامَةِ أَبْيَضَ مُشْرَبًا حُمْرَةً
عَظِيمُ الْلَّهْيَةِ ضَخْمُ الْكَرَادِيسِ، شَنْنُ الْكَفَنِ وَالْقَدَمَيْنِ،
طَوِيلُ الْمُسْرُبَةِ كَثِيرُ شَعْرِ الرَّأْسِ، رَجْلَةُ يَتَكَفَّفُ فِي
مِشْيِتِهِ كَائِنًا يَتَحَدَّرُ فِي صَبَبٍ، لَا طَوِيلٌ وَلَا قَصِيرٌ،
لَمْ أَرْ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ

[31808] 'Ubayd Allah b. Musa told us, from Isra'il, from Simak, that he heard Jabir b. Samurah say: "The front of the Messenger of Allah's head and beard had turned gray. When he oiled it and combed it, it would not be noticeable. He had a thick beard." A man said: "Was his face like a sword?" He said: "No, rather it was like the sun and the moon, round. And I saw the Seal between his shoulders like a pigeon's egg resembling his body."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ سِمَاكٍ أَنَّهُ
سَمِعَ جَابِرَ بْنَ سَمْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَدْ شَمِطَ مُقَفَّمَ رَأْسِهِ وَلْحِينَهُ, فَكَانَ إِذَا
ادْهَنَ ثُمَّ مَشَطَهُ لَمْ يَتَبَيَّنْ, وَكَانَ كَثِيرًا شَعْرَ الْحَيَّةِ,
فَقَالَ رَجُلٌ: وَجْهُهُ مِثْلُ السَّيْفِ, فَقَالَ: لَا, بَلْ كَانَ
مِثْلُ الشَّمْسِ وَالْقَمَرِ مُسْتَبِيرًا, وَرَأَيْتُ الْخَاتَمَ بَيْنَ كَتْفَيْهِ
مِثْلَ بَيْضَةِ الْحَمَامَةِ تُشَبِّهُ جَسَدَهُ

[31809] Hawdhah told us, 'Awf said: From Yazid Al-Farisi, he said: "I saw the Messenger of Allah, peace be upon him, in a dream during the time Ibn 'Abbas was over Basra." He said: I said to Ibn 'Abbas: "I saw the Messenger of Allah, peace be upon him, in a dream." He said: "Can you describe this man whom you saw?" I said: "Yes, I will describe to you a man of medium build, his body and flesh were brownish-white, with a beautiful smile, kohl-lined eyes, beautiful facial contours. His beard filled from here to here," and he pointed with his hand to his temples, "until it almost filled his upper chest." 'Awf said: I do not know what else was with this description. So Ibn 'Abbas said: "If you had seen him while awake, you would not have been able to describe him better than this."

حَدَّثَنَا هُوَذَةُ قَالَ عَوْفٌ: عَنْ يَزِيدَ الْفَارِسِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ زَمَنَ ابْنِ عَبَّاسٍ عَلَى الْبَصْرَةِ ، قَالَ: فَقُلْتُ لِابْنِ عَبَّاسٍ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ ، قَالَ: فَهَلْ شَسْطِيعٌ أَنْ تَنْعَتَ هَذَا الرَّجُلُ الَّذِي رَأَيْتُ ، قُلْتُ نَعَمْ ، أَعْنَتُ لَكَ رَجُلًا بَيْنَ الرَّجُلَيْنِ جِسْمُهُ وَلَحْمُهُ أَسْمَرُ فِي الْبَيَاضِ ، حَسَنَ الْمَضْحَكِ أَكْحَلَ الْعَيْنَيْنِ جَمِيلٌ دَوَائِرُ الْوَجْهِ ، قَدْ مَلَأْتُ لِحْيَتَهُ مِنْ لَدُنْ هَذِهِ إِلَى هَذِهِ ، وَأَشَارَ بِيَدِهِ إِلَى صُدْغَيْهِ حَتَّى كَادَتْ تَمْلَأُ نَحْرَهُ ، قَالَ عَوْفٌ: وَلَا أَدْرِي مَا كَانَ مَعَ هَذَا مِنَ النَّعْتِ فَقَالَ ابْنُ عَبَّاسٍ: لَوْ رَأَيْتُهُ فِي الْيَقِظَةِ مَا اسْتَطَعْتُ أَنْ تَنْعَثَهُ فَوْقَ هَذَا

[31810] Sufyan b. 'Uyaynah told us, from Muhammad b. Al-Munkadir, he heard Jabir say: "The Messenger of Allah, peace be upon him, was never asked for anything and said: 'No'."

حَدَّثَنَا سُفْيَانُ بْنُ عُبَيْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ سَمِعَ
جَابِرًا يَقُولُ: "مَا سُتُّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
شَيْئًا فَطُفِّقَ" قَالَ: لَا

[31811] Ya'la b. 'Ubayd told us, from Muhammad b. Ishaq, from Az-Zuhri, from 'Ubayd Allah, from Ibn 'Abbas, he said: "The Messenger of Allah, peace be upon him, used to review the Book with Gabriel every Ramadan. When the Messenger of Allah, peace be upon him, woke up from the night in which he reviewed what he reviewed, he would be more generous than the sent wind; he was not asked for anything except that he gave it."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ
الرُّهْبَرِيِّ عَنْ عُبَيْدِ اللَّهِ عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْرِضُ الْكِتَابَ عَلَى جِبْرِيلَ
فِي كُلِّ رَمَضَانَ, فَإِذَا أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلَةِ الَّتِي يَعْرِضُ فِيهَا مَا يَعْرِضُ
أَصْبَحَ وَهُوَ أَجْرَدُ مِنَ الرِّيحِ الْمُرْسَلَةِ لَا يُسْأَلُ شَيْئًا إِلَّا
أَعْطَاهُ

[31812] 'Affan told us, he said: Hammad b. Salamah told us, he said: Thabit informed us, from Anas, that Abu Bakr was riding behind the Prophet, peace be upon him, from Mecca to Medina. Abu Bakr used to travel frequently to Sham. He said: He was known, while the Prophet, peace be upon him, was not known. So they would say: "O Abu Bakr, who is this young man in front of you?" He said: "This is a guide showing the way." He said: "When they approached Medina, they stopped at Al-Harrah and sent for the Ansar, and they came." He said: "I witnessed the day he entered Medina, and I have never seen a day better or brighter than the day he entered upon us. And I witnessed the day he died, and I have never seen a day uglier or darker than the day he died. May the blessings, mercy, and pleasure of Allah be upon him until the Day of Judgment."

حَدَّثَنَا عَفَانُ قَالَ: ثَنَا حَمَادُ بْنُ سَلْمَةَ قَالَ: أَخْبَرَنَا ثَابِتٌ
عَنْ أَنَسٍ أَنَّ أَبَا بَكْرَ كَانَ رَدِيفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، وَكَانَ أَبُو بَكْرٍ يَخْتَافُ إِلَى
الشَّامِ، قَالَ: وَكَانَ يُعْرَفُ؛ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لَا يُعْرَفُ فَكَانُوا يَقُولُونَ: يَا أَبَا بَكْرٍ، مَنْ هَذَا
الْغُلَامُ بَيْنَ يَدَيْكِ؟ قَالَ: هَذَا هَادِيَ الْمُسِيلِ، قَالَ:
فَلَمَّا دَنَّوْا مِنَ الْمَدِينَةِ نَزَّلَ الْحَرَّةَ وَبَعْدًا إِلَى الْأَنْصَارِ
فَجَاءُوكُمْ قَالَ: فَشَهَدْتُهُ يَوْمَ دَخَلَ الْمَدِينَةَ فَمَا رَأَيْتُ يَوْمًا
كَانَ أَحْسَنَ وَلَا أَنْبُوَ مِنْ يَوْمٍ دَخَلَ عَلَيْنَا فِيهِ، وَشَهَدْتُهُ
يَوْمَ مَاتَ فَمَا رَأَيْتُ يَوْمًا كَانَ أَفْبَحَ وَلَا أَظْلَمَ مِنْ يَوْمِ
مَاتَ فِيهِ صَلَوَاتُ اللَّهِ وَرَحْمَتُهُ وَرَضْوَانُهُ عَلَيْهِ إِلَى
يَوْمِ الدِّينِ

[31813] Waki' b. Al-Jarrah told us, from Shu'bah, from Al-Mughirah b. Al-Nu'man, from Sa'id b. Jubayr, from Ibn 'Abbas, he said: The Messenger of Allah, peace be upon him, stood among us and said: "The first of creatures to be clothed with a garment is Abraham."

حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ، عَنْ شُعْبَةَ، عَنْ الْمُغِيرَةَ بْنِ النُّعْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: فَأَمَّا
فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَوَّلُ
الْخَلَائِقِ يُلْقَى بِتَوْبَةِ إِبْرَاهِيمَ

[31814] Abu Bakr b. 'Ayyash told us, he said: Abu Husayn told us, from Sa'id b. Jubayr, regarding {And Abraham who fulfilled} [An-Najm: 37], he said: "He conveyed what he was commanded."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، قَالَ: ثنا أَبُو حُصَيْنٌ، عَنْ
[37: سَعِيدِ بْنِ جُبَيْرٍ، {وَإِبْرَاهِيمَ الَّذِي وَفَى} [النَّجْمِ]
قَالَ: بَلَّغَ مَا أَمْرَ بِهِ

[31815] Abu Bakr b. 'Ayyash told us, he said: 'Asim told us, from Zirr, from 'Abdullah, he said: "Al-Awwah means frequent supplication {Indeed, Abraham was Awwah (forbearing, sighing heavily)} [At-Tawbah: 114]."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، قَالَ: ثنا عَاصِمٌ، عَنْ زِرٍ،
عَنْ عَبْدِ اللَّهِ، قَالَ: "الْأَوَّلَةُ الدُّعَاءُ يُرِيدُ، {إِنَّ إِبْرَاهِيمَ
114: لَأَوَّلَةً} [التَّوْبَةُ]

[31816] 'Ali b. Mushir told us, from Al-Mukhtar b. Fulful, from Anas, he said: A man came to the Messenger of Allah, peace be upon him, and said: "O best of creation." He said: "That is Abraham."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ،
قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
فَقَالَ: يَا خَيْرَ الْبَرِّيَّةِ، فَقَالَ: ذَاكَ إِبْرَاهِيمُ

[31817] Ya'la b. 'Ubayd told us, he said: Isma'il b. Abi Khalid told us, from Sa'id b. Jubayr, he said: "People will be gathered naked and barefoot, and the first to be clothed with a garment is Abraham."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، قَالَ: ثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: يُحْشَرُ النَّاسُ عُرَاهُ حُفَاظٌ،
فَأَوَّلُ مَنْ يُلْقَى بِتُوْبِ إِبْرَاهِيمُ

[31818] Jarir told us, from Qabus, from his father, from Ibn 'Abbas, he said: "When Abraham, peace be upon him, finished building the Ancient House, it was said to him: 'Proclaim the Hajj to the people.' He said: 'My Lord, how far can my voice reach?' He said: 'Proclaim, and upon Me is the delivery [of the message].'" He said: So Abraham, peace be upon him, said: 'O people, Hajj to the Ancient House has been prescribed for you.' He said: So whatever is between the heaven and the earth heard it. Do you not see that people come from the farthest parts of the earth saying Labbayk?"

حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ،
قَالَ: "لَمَّا فَرَغَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ مِنْ بَنَاءِ الْبَيْتِ
الْعَتِيقِ قَبِيلٌ لَهُ: أَدْنُ فِي النَّاسِ بِالْحَجَّ، قَالَ: رَبٌّ، وَمَا
يَبْلُغُ صَوْتِي، قَالَ: أَدْنُ وَعَلَيَّ الْبَلَاغُ، قَالَ: فَقَالَ
إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ: يَا أَيُّهَا النَّاسُ، كُتِبَ عَلَيْكُمُ الْحَجَّ
إِلَى الْبَيْتِ الْعَتِيقِ، قَالَ: فَسَمِعَهُ مَا بَيْنَ السَّمَاءِ إِلَى
الْأَرْضِ، لَا تَرَى أَنَّ النَّاسَ يَجِيدُونَ مِنْ أَقَاصِي
الْأَرْضِ يُبَلُّونَ

[31819] Muhammad b. Abi 'Ubaydah b. Ma'n told us, he said: My father told me, from Al-A'mash, from Abu Salih, he said: "The Prophet Abraham, peace be upon him, went to procure provisions but could not find food. He passed by a red sandy plain and took some from it, then returned to his family. They said: 'What is this?' He said: 'Red wheat.' He said: Open it, and they found it to be red wheat. He said: Whenever he planted anything from it, an ear would come out from its base to its top with grains piled upon one another."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُيْنَةَ بْنُ مَعْنٍ، قَالَ: حَدَّثَنِي أَبِي،
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، قَالَ: "اَنْطَلَقَ اِبْرَاهِيمُ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَمْتَأْرُ فَلَمْ يَقْدِرْ عَلَى
الطَّعَامِ، فَمَرَّ بِسَهْلَةٍ حَمْرَاءَ، فَأَخَذَ مِنْهَا، ثُمَّ رَجَعَ إِلَى
أَهْلِهِ، فَقَالُوا: مَا هَذَا؟ قَالَ: حِنْطَةٌ حَمْرَاءُ، قَالَ:
اَفْتَحُو هَا فَوَجَدُوهَا حِنْطَةً حَمْرَاءً، قَالَ: فَكَانَ إِذَا زَرَعَ
مِنْهَا شَيْئًا خَرَجَ سُنْبَلَةً مِنْ أَصْلِهَا إِلَى فَرْعَعَهَا حَبَّاً
مُتَرَاكِبًا

[31820] Abu Mu'awiyah told us, from 'Asim, from Abu 'Uthman, from Salman, he said: "When Abraham saw the Kingdom of the Heavens and the Earth, he saw a slave committing an indecency, so he prayed against him and he perished. Then he saw another and prayed against him and he perished. So Allah said: 'Bring down My slave, so that he does not destroy My slaves.'"

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ
سَلْمَانَ، قَالَ: "لَمَّا رَأَى اِبْرَاهِيمُ مَلَكُوتَ السَّمَاوَاتِ
وَالْأَرْضِ، رَأَى عِبْدًا عَلَى فَاحِشَةٍ، فَدَعَاهُ عَلَيْهِ فَهَلَكَ، ثُمَّ
رَأَى آخَرَ فَدَعَاهُ عَلَيْهِ فَهَلَكَ، فَقَالَ اللَّهُ أَنْزَلُوا عَبْدِي، لَا
يَهْلِكُ عِبَادِي

[31821] Mu'adh b. Mu'adh told us, from At-Taymi, from Abu 'Uthman, from Salman, he said: "Two starved lions were sent upon Abraham, peace be upon him, but they licked him and prostrated to him."

حَدَّثَنَا مُعاذُ بْنُ مُعاذٍ، عَنِ النَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ، قَالَ: أُرْسِلَ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ أَسْدَانٌ مُجَوَّعَانِ، فَلَحْسَاهُ وَسَجَدَا لَهُ

[31822] Abu Mu'awiyah told us, from Al-A'mash, from 'Abdullah b. Mulayl, from 'Ali, regarding His saying: {O fire, be coolness and safety upon Abraham} [Al-Anbiya: 69], he said: "Had He not said: {and safety} [Al-Anbiya: 69], its cold would have killed him."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُلَيْلٍ، عَنْ عَلِيٍّ، فِي قَوْلِهِ {بِي نَارٍ كُوْنِي بَرْدًا وَسَلَامًا} قَالَ: "لَوْلَا أَنَّهُ قَالَ: [69: عَلَى إِبْرَاهِيمَ] [الأنبياء لَقَاتَلَهُ بَرْدُهَا] [69: وَسَلَامًا] [الأنبياء

[31823] Khalid b. Makhlad told us, from Muhammad b. Thabit, he said: Musa, the freed slave of Abu Bakrah, told me, he said: Sa'id b. Jubayr told me, he said: "When Abraham, peace be upon him, saw in the dream the slaughter of Isaac, he traveled with him a month's journey in one morning until he came to the place of slaughter at Mina. When Allah averted the slaughter from him, he slaughtered a ram. Then he returned with him a month's journey in one evening; the valleys and mountains were folded for him."

[31824] Mu'tamir told us, from his father, from Qatadah, from Abu Sulayman, from Ka'b, he said: "The fire did not burn anything of Abraham except his bonds."

حَدَّثَنَا خَالِدُ بْنُ مُخْلَدٍ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، قَالَ: حَدَّثَنِي
مُوسَى، مَوْلَى أَبِي بَكْرَةَ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ،
قَالَ: لَمَّا رَأَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فِي الْمَنَامِ ذَبَحَ
إِسْحَاقَ سَارَ بِهِ مَسِيرَةَ شَهْرٍ فِي غَدَاءٍ وَاحِدَةٍ حَتَّى أَتَى
الْمَنْحَرَ بِمِنْيَى، فَلَمَّا صَرَفَ اللَّهُ عَنْهُ الدَّبْحَ، قَامَ بِكُبْشٍ
فَذَبَحَهُ، ثُمَّ رَجَعَ بِهِ مَسِيرَةَ شَهْرٍ فِي رَوْحَةٍ وَاحِدَةٍ
طَوَيْتُ لَهُ الْأَوْدِيَةَ وَالْجِبَالَ

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ قَتَادَةَ، عَنْ أَبِي سُلَيْمَانَ،
عَنْ كَعْبٍ، قَالَ: مَا أَحْرَقْتِ النَّارَ مِنْ إِبْرَاهِيمَ إِلَّا وَثَاقَةً

[31825] Mu'awiyah b. Hisham told us, he said: Sufyan informed us, from Zayd b. Aslam, from 'Abdullah b. 'Ubayd b. 'Umayr, from his father, he said: Moses said: "O Lord, You mentioned Abraham, Isaac, and Jacob, then gave them that." He said: "Indeed, Abraham never equated anything with choosing Me. And Isaac sacrificed himself for Me, so he is even more generous with what is besides it. And Jacob, I did not test him with a trial except that he increased in good opinion of Me."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ زَيْدِ
بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةِ بْنِ عُمَيْرٍ، عَنْ أَبِيهِ،
قَالَ:، قَالَ مُوسَى: "يَا رَبِّ: ذَكَرْتَ إِبْرَاهِيمَ، وَإِسْحَاقَ،
وَيَعْقُوبَ ثُمَّ أَعْطَيْتَهُمْ ذَاكَ" ، قَالَ: إِنَّ إِبْرَاهِيمَ لَمْ يَعْدُ
فِي شَيْءٍ إِلَّا أَخْتَارَنِي، وَإِنَّ إِسْحَاقَ جَاءَ لِي بِنَفْسِهِ، فَهُوَ
لِمَا سِوَاهَا أَجْوَدُ، وَإِنَّ يَعْقُوبَ لَمْ أَبْتَهِ بِبَلَاءٍ، إِلَّا رَادَ
بِي حُسْنَ ظَنِّ

[31826] Waki' told us, from Sufyan, from Salamah, from Mujahid, regarding {And proclaim to the people the Hajj} [Al-Hajj: 27], he said: "Abraham was commanded to proclaim the Hajj. So he stood up and said: 'O people, answer your Lord!' So they answered him: 'Labbayk Allahumma Labbayk (Here I am, O Allah, here I am).'"

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ مُجَاهِدٍ،
قَالَ: "أَمْرٌ[27] (وَأَدْنَ في النَّاسِ بِالْحَجَّ) [الحجّ]
إِبْرَاهِيمُ أَنْ يُؤَذِّنَ بِالْحَجَّ، فَقَامَ فَقَالَ: يَا أَيُّهَا النَّاسُ ،
أَجِيبُوا رَبَّكُمْ، فَلَحِجُّوْهُ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

[31827] Waki' told us, from Sufyan, from Ibn Abi Najih, from Mujahid, regarding {And when Abraham was tried by his Lord with commands and he fulfilled them} [Al-Baqarah: 124], he said: "He was tested with the verses that follow it."

[31828] Waki' told us, from Yunus, from Al-Sha'bi, regarding {And when Abraham was tried by his Lord with commands} [Al-Baqarah: 124], he said: "Among them is

[31829] 'Abd al-A'la told us, from Dawud, from 'Ikrimah, from Ibn 'Abbas, regarding {And when Abraham was tried by his Lord with commands} [Al-Baqarah: 124], he said: "No one was tested with this religion and established it except Abraham, peace be upon him."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي حِيجَ، عَنْ مُجَاهِدٍ، {وَإِذْ أَبْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ} قَالَ: أَبْتَلَى بِالْأُبْيَاتِ الَّتِي بَعْدَهَا [البقرة: 124]

حَدَّثَنَا وَكِبِيعُ، عَنْ يُونُسَ، عَنْ الشَّعْبِيِّ، {وَإِذْ أَبْتَلَى} قَالَ: مِنْهُنَّ [البقرة: 124] إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ [الْخَيْانُ]

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ ذَاوَدَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، {وَإِذْ أَبْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ} [البقرة: 124] قَالَ: لَمْ يُبْتَلَ أَحَدٌ بِهَذَا الدِّينِ، فَأَقَامَهُ إِلَّا إِبْرَاهِيمُ [عليه السلام]

[31830] Al-Fadl b. Dukayn told us, from Sufyan, from Firas, from Al-Sha'bi, from 'Abdullah b. 'Amr, he said: "The first word Abraham said when he was cast into the fire was: {Sufficient for us is Allah, and [He is] the best Disposer of affairs} [Ali 'Imran: 173]."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ، عَنْ سُفْيَانَ، عَنْ فِرَاسٍ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: "أَوَّلُ كَلِمَةٍ قَالَهَا إِبْرَاهِيمٌ حِينَ أُلْقِيَ فِي النَّارِ، {حَسْبَنَا اللَّهُ وَنَعْمَ الْوَكِيلُ}" 173: آل عمران

[31831] 'Abdullah b. Numayr told us, from Yahya b. Sa'id, from Sa'id, "that Abraham was the first person to host guests, the first person to be circumcised, and the first person to trim his nails, trim his mustache, and shave his pubic hair."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدٍ، أَنَّ إِبْرَاهِيمَ، أَوَّلُ النَّاسِ أَصْنَافَ الْمُضَيْفَ، وَأَوَّلُ النَّاسِ أَخْتُنَ، وَأَوَّلُ النَّاسِ قَلَمَ أَطْفَارَهُ، وَجَزَ شَاربَهُ وَاسْتَخَدَ

[31832] Ibn Numayr told us, from Yahya b. Sa'id, from Sa'id, "that Abraham, peace be upon him, was the first to see gray hair. He said: 'O Lord, what is this?' He said: 'Dignity.' He said: 'O Lord, increase me in dignity.'"

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدٍ، "أَنَّ إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ أَوَّلُ مَنْ رَأَى الشَّيْبَ فَقَالَ: يَا رَبَّ، مَا هَذَا؟ قَالَ: الْوَقَارُ، قَالَ: يَا رَبَّ، زِدْنِي وَقَارًا

[31833] 'Isa b. Yunus told us, from Rabi'ah b. 'Uthman At-Taymi, from Sa'd b. Ibrahim, from his father, that he said: "The first to deliver a sermon on pulpits was Abraham, the Friend of Allah, peace be upon him."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ التَّمِيِّيِّ،
عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: أَوَّلُ مَنْ
خَطَبَ عَلَى الْمَنَابِرِ إِبْرَاهِيمُ خَلِيلُ اللَّهِ عَلَيْهِ السَّلَامُ

[31834] Jarir told us, from Layth, from Mujahid, regarding {But We found not within them other than a [single] house of Muslims} [Adh-Dhariyat: 36], he said: "Lot, peace be upon him, and his two daughters."

حَدَّثَنَا جَرِيرُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، "فَمَا وَجَدْنَا فِيهَا
قَالَ: لُوطٌ [36: غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ] [الذاريات]
عَلَيْهِ السَّلَامُ وَابْنَتَاهُ

[31835] Abu Usamah told us, from Sulayman b. Al-Mughirah, from Humayd b. Hilal, he said: Jundub said: Hudhayfah said: "When the messengers were sent to the people of Lot to destroy them, it was said to them: 'Do not destroy them until Lot bears witness against them three times.' He said: Their path was through Abraham, peace be upon him. He said: So they came to Abraham. He said: When they gave him the good news that they gave him, he said: {And when the fright had left Abraham and the good tidings had reached him, he began to argue with Us concerning the people of Lot} [Hud: 74]. He said: His arguing with them was that he said: 'Do you see if there are fifty Muslims in it, would you destroy them?' They said: 'No.' He said: 'Do you see if there are forty in it?' He said: They said: 'No,' until he reached ten or five - Humayd doubted about that. He said: So they came to Lot while he was working on land of his. He said: He thought they were humans. He said: He brought them secretly until he

حَدَّنَا أَبُو أَسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، قَالَ: قَالَ جُنْدُبٌ: قَالَ حُدَيْفَةُ: "إِنَّمَا أَرْسَلْتَ الرَّسُولَ إِلَى قَوْمٍ لَوْطٍ لِيَهُوكُمْ فِيمَا لَهُمْ: لَا تُهَلِّكُوهُمْ حَتَّى يَشْهَدُ عَلَيْهِمْ لَوْطٌ ثَلَاثَ مَرَارٍ، قَالَ: وَكَانَ طَرِيقُهُمْ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ: فَأَتَوْا إِبْرَاهِيمَ، قَالَ: فَلَمَّا بَشَّرُوهُ بِمَا بَشَّرُوهُ قَالَ: {قَلَّمَا دَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَهُ الْبَسْرَى يُجَادِلُنَا فِي قَوْمٍ لَوْطٍ}، قَالَ: وَكَانَ مُجَادِلَتُهُ إِيَّاهُمْ أَنَّهُ قَالَ: أَرَأَيْتُمْ [74]: [هُودٌ إِنْ كَانَ فِيهَا خَمْسُونَ مِنَ الْمُسْلِمِينَ أَنْهُمْ لَكُونُهُمْ؟ قَالُوا: لَا، قَالَ: أَفَرَأَيْتُمْ إِنْ كَانَ فِيهَا أَرْبَعُونَ؟ قَالَ: قَالُوا: لَا، حَتَّى الْنَّهَى إِلَى عَشْرَةِ أَوْ خَمْسَةِ - حُمَيْدٌ شَكَّ فِي ذَلِكَ - قَالَ - : فَأَتَوْا لَوْطًا وَهُوَ يَعْمَلُ فِي أَرْضِهِ، قَالَ: فَحَسِبَهُمْ بَشَّرًا، قَالَ: فَأَقْبَلُ بِهِمْ حَفِيًّا حَتَّى أَمْسَى إِلَيْهِ، قَالَ: فَمَسَّوْا مَعَهُ فَأَنْتَفَتُ إِلَيْهِمْ، قَالَ: وَمَا تَدْرُونَ مَا يَصْنَعُ هُؤُلَاءِ، قَالُوا: وَمَا يَصْنَعُونَ؟ فَقَالَ: مَا مِنَ النَّاسِ أَحَدٌ هُوَ أَشَرُّ مِنْهُمْ، قَالَ: فَلَيْسُوا أَذَانَهُمْ عَلَى مَا قَالَ: وَمَسَّوْا مَعَهُ، قَالَ: ثُمَّ قَالَ: مِثْلُ هَذَا، فَأَعَادَ عَلَيْهِمْ مِثْلُ هَذَا ثَلَاثَ مَرَارٍ، قَالَ: فَأَنْتَهَى بِهِمْ إِلَى أَهْلِهِ، قَالَ: فَأَنْطَلَقْتَ امْرَأَتُهُ الْعَجُورُ عَجُورُ السُّوءِ إِلَى قَوْمِهِ، فَقَالَتْ: لَقَدْ تَضَيَّفْتَ لَوْطَ اللَّائِلَةِ رِجَالًا مَا رَأَيْتُ رِجَالًا قَطُّ أَحْسَنَ مِنْهُمْ وُجُوهًا، وَلَا أَطْبَبَ رِيحًا مِنْهُمْ، قَالَ: فَأَقْبَلُوا يُهْرَعُونَ إِلَيْهِ فَذَاقُوهُ الْبَابَ حَتَّى كَادُوا يَغْلِبُونَهُ عَلَيْهِ، قَالَ: فَأَهْوَى مَلَكٌ مِنْهُمْ بِجَنَاحِهِ، قَالَ: فَصَفَقَهُ دُونَهُمْ، قَالَ: وَعَلَا لَوْطُ الْبَابِ وَعَلَوْا مَعَهُ، قَالَ: فَجَعَلَ يُخَاطِبُهُمْ: {هُؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَأَنْقَوْا اللَّهُ وَلَا فِي ضَيْفِي أَلِيْسَ مِنْكُمْ رَجُلٌ} [78: ثُحْزُونٌ] [هُودٌ رَشِيدٌ] قَالَ: فَقَالُوا: {لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقٍّ} ، قَالَ: فَقَالَ: {لَوْلَآنِ} [79: وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ} [هُودٌ] قَالَ: [80: لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ] [هُودٌ] : {قَالُوا يَا لَوْطَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ} [هُودٌ] قَالَ: فَذَاكَ حِينَ عَلِمَ أَنَّهُمْ رُسُلُ اللَّهِ، ثُمَّ قَرَأَ إِلَى [81: قَالَ: وَقَالَ: 811: قَوْلَهُ {الْأَنْسَى الصُّنْحُ لَقْرَبٍ} 1هُودٌ

[31836] Abu Khalid told us, from Ash'ath, from 'Ikrimah, from Ibn 'Abbas, he said: "Moses, peace be upon him, went out calling: 'Labbayk (Here I am),' and the mountains of Al-Rawha' were answering him."

حَدَّثَنَا أَبُو خَالِدٌ، عَنْ أَشْعَثَ، عَنْ عُكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: "خَرَجَ مُوسَى عَلَيْهِ السَّلَامُ يُنَادِي: لَيْتَكُ، وَجِبَالُ الرَّوْحَاءِ تُحِبِّيَ"

[31837] Ahmad b. Ishaq told us, he said: Wuhayb told us, from 'Amr b. Yahya, from his father, from Abu Sa'id, that a man from the Ansar heard a man from the Jews in the market saying: "By the One who chose Moses, peace be upon him, over mankind." So he struck his face [saying]: "O wicked one! Over Abu Al-Qasim?" The Jew went to the Messenger of Allah, peace be upon him, and said: "O Abu Al-Qasim, so-and-so struck my face." He sent for him and called him, saying: "Why did you strike his face?" He said: "I passed by him in the market and heard him saying: 'By the One who chose Moses over mankind.' So anger seized me and I struck his face." The Messenger of Allah, peace be upon him, said: "Do not make distinctions between the prophets. For people will fall unconscious on the Day of Resurrection, and I will raise my head, and behold, Moses will be holding one of the pillars of the Throne. I do not know if he fell unconscious with those who fell unconscious and woke up before me, or if he was accounted for by

حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، قَالَ: ثَنَا وُهَيْبٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ، سَمِعَ رَجُلًا مِنَ الْيَهُودِ وَهُوَ فِي السُّوقِ وَهُوَ يَقُولُ: وَالَّذِي اصْطَفَى مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْبَشَرِ، فَضَرَبَ وَجْهَهُ، أَيْ خَبِيثٌ أَعْلَى أَبْيِ الْفَاسِمِ، فَانطَّلَقَ إِلَيْهِ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا أَبَا الْفَاسِمِ ضَرَبَ وَجْهِيْ فُلَانْ، فَأَرْسَلَ إِلَيْهِ فَدَعَاهُ فَقَالَ: لَمْ ضَرَبْتَ وَجْهَهُ؟، فَقَالَ: إِنِّي مَرَرْتُ بِهِ فِي السُّوقِ فَسَمِعْتُهُ يَقُولُ: وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ، فَأَخَذَنِي عَصْبَةٌ فَضَرَبْتُ وَجْهَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تُخِيرُوا بَيْنَ الْأَنْبِيَاءِ، فَإِنَّ النَّاسَ يُصْنَعُونَ يَوْمَ الْقِيَامَةِ فَأَرْفَعُ رَأْسِيْ فَإِذَا أَنَا بِمُوسَى أَخْذُ بِقَائِمَةِ مِنْ قَوَافِلِ الْعَرْشِ فَلَا أَدْرِي أَصْعَقَ مِمَّ صُعِقَ فَلَاقَ، قَبْلِيْ أَوْ حُوْسِبَ بِصَعْقَتِهِ الْأُولَى، أَوْ قَالَ: كَفَتْهُ صَعْقَتُهُ الْأُولَى

[31838] Ya'la b. 'Ubayd told us, he said: Isma'il b. Abi Khalid told us, from 'Amir, from 'Abdullah b. Al-Harith, from Ka'b, he said: "Indeed, Allah divided His speech and His vision between Moses and Muhammad, peace be upon him. So Moses spoke to Him twice, and Muhammad saw Him twice."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ،
عَنْ عَامِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ كَعْبٍ، قَالَ:
إِنَّ اللَّهَ قَسَمَ كَلَامَهُ، وَرُؤْيَتِهِ بَيْنَ مُوسَى، وَمُحَمَّدٍ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَلَامُهُ مُوسَى مَرَّتَيْنِ، وَرَأَاهُ مُحَمَّدٌ
مَرَّتَيْنِ

[31839] Ibn 'Ulayyah told us, from Al-Jurayri, from Abu Al-Salil, from Qays b. 'Abbad, and he was among the most knowledgeable people or among the most recent people [narrating] about the Children of Israel. He said: So he told us "that the small group that Pharaoh named from the Children of Israel were six hundred thousand. And Pharaoh's vanguard was seven hundred thousand, each man among them on a horse, with a helmet on his head and a spear in his hand, and he was behind them in the main body. When Moses, peace be upon him, reached the sea with the Children of Israel, the Children of Israel said: 'Where is what you promised us? This is the sea before us, and this is Pharaoh and his soldiers overwhelming us from behind.' So Moses, peace be upon him, said to the sea: 'Part, O Abu Khalid.' It said: 'I will not part for you, O Moses; I am older than you in creation or stronger.' He said: Then it was called out: 'Strike the sea with your staff.' So he struck it and it parted. Al-Jurayri said: And

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلَلِيِّ، عَنْ فَيْسَ بْنِ عَبْدِهِ، وَكَانَ مِنْ أَكْثَرِ النَّاسِ أَوْ مِنْ أَخْدَثِ النَّاسِ عَنْ بَنِي إِسْرَائِيلَ قَالَ: فَحَدَّثَنَا "أَنَّ السَّرْذَمَةَ الَّذِينَ سَعَاهُمْ فِرْعَوْنُ مِنْ بَنِي إِسْرَائِيلَ كَانُوا سَمِّيَّةَ الْفِي، وَكَانَ مُقْدَمَهُ فِرْعَوْنُ سَبْعَمَائَةَ أَلْفٍ كُلُّ رَجُلٍ مِنْهُمْ عَلَى حِصَانٍ، عَلَى رَأْسِهِ بَيْضَةٌ وَبِيَهِ حَرْبَةٌ وَهُوَ خَلْفُهُمْ فِي الدُّهْمِ، فَلَمَّا انتَهَى مُوسَى عَلَيْهِ السَّلَامُ بَنِي إِسْرَائِيلَ إِلَى الْبَحْرِ، قَالَتْ بَنُو إِسْرَائِيلَ: أَيْنَ مَا وَعَدْنَا؟ هَذَا الْبَحْرُ بَيْنَ أَيْدِيْنَا، وَهَذَا فِرْعَوْنُ وَجُنُودُهُ قَدْ دَهَمَنَا مِنْ خَلْفِنَا، فَقَالَ مُوسَى عَلَيْهِ السَّلَامُ لِلْبَحْرِ: انْقِلِّ أَبَا خَالِدٍ، فَقَالَ: لَا أَنْقِلُ لَكَ يَا مُوسَى، أَنَا أَقْدَمُ مِنْكَ خَلْفًا أَوْ أَشَدُّ، قَالَ: فَتُؤْدِيَ أَنْ اصْرِبْ بِعَصَاكِ الْبَحْرِ، فَضَرَبَهُ فَانْفَاقَ، قَالَ الْجُرَيْرِيُّ: وَكَانُوا أَنْتُ عَشَرَ سِبْطًا، وَكَانَ لِكُلِّ سِبْطٍ مِنْهُمْ طَرِيقٌ، فَلَمَّا انتَهَى أَوَّلُ جُنُودِ فِرْعَوْنَ إِلَى الْبَحْرِ هَابَتِ الْخَيْلُ، وَمُثُلَّ لِحِصَانٍ مِنْهَا فَرَسٌ وَدِيقٌ، فَوَجَدَ رِيحَهَا فَاشْتَدَّ فَتَبَعَهُ الْخَيْلُ، فَلَمَّا تَنَّأَمْ أَخْرُ جُنُودِ فِرْعَوْنَ فِي الْبَحْرِ خَرَجَ أَخْرُ بَنِي إِسْرَائِيلَ مِنَ الْبَحْرِ فَانْصَقَ عَلَيْهِمْ، فَقَالَتْ بَنُو إِسْرَائِيلَ: مَا مَاتَ فِرْعَوْنُ، وَمَا كَانَ لِيَمُوتَ أَبَدًا، قَالَ: فَلَمْ يَعْدُ أَنْ سَمِعَ اللَّهُ تَكْبِيْهُمْ نَبِيَّهُ، فَرَمَى بِهِ عَلَى السَّاحِلِ كَانَهُ تَوْرٌ أَحْمَرٌ يَرَاهُ بَنُو إِسْرَائِيلَ

[31840] Shababah told us, from Yunus b. Abi Ishaq, from Abu Ishaq, from 'Amr b. Maymun, from 'Abdullah b. Mas'ud, "that when Moses, peace be upon him, traveled by night with the Children of Israel, news reached Pharaoh. So he ordered a sheep to be slaughtered, then said: 'No, by Allah, its skinning will not be finished until six hundred thousand Copts gather to me.' He said: So Moses, peace be upon him, set off until he reached the sea and said to it: 'Part.' The sea said: 'You have asked for too much, O Moses. Have I parted for anyone of the children of Adam so that I should part for you?' He said: And with Moses, peace be upon him, was a man on a horse. That man said to him: 'Where were you commanded, O Prophet of Allah?' He said: 'I was not commanded except this way.' He said: So he plunged his horse and swam with it, then came out and said: 'Where were you commanded, O Prophet of Allah?' He said: 'I was not commanded except this way.' He said: 'By Allah, you have not lied nor

حَدَّنَا شَبَابَةُ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، "أَنَّ مُوسَى عَلَيْهِ السَّلَامُ حِينَ أَسْرَى بِتِبْيَ إِسْرَائِيلَ بَلَغَ فِرْعَوْنَ، فَأَمْرَرَ بِشَاءَ فَذَبَحَتْ، ثُمَّ قَالَ: لَا وَاللَّهِ لَا يُفْرَغُ مِنْ سُلْخِهَا حَتَّى يَجْتَمِعَ إِلَيْهِ سِمَانَةُ الْفِي مِنَ الْقَبْطِ، قَالَ: فَانْطَلَقَ مُوسَى عَلَيْهِ السَّلَامُ حَتَّى اتَّهَى إِلَى الْبَحْرِ فَقَالَ لَهُ: انْفَرِقْ، فَقَالَ الْبَحْرُ: أَلَقَدْ اسْتَكْرِتْ يَا مُوسَى، وَهَلْ انْفَرَقْتُ لِأَحَدٍ مِنْ وَلَدِ آدَمَ فَأَنْفَرَقْ لَكَ؟ قَالَ: وَمَعَ مُوسَى عَلَيْهِ السَّلَامُ رَجُلٌ عَلَى حِصَانٍ، قَالَ لَهُ ذَاكُ الرَّجُلُ: أَيْنَ أَمْرَتَ يَا نَبِيَّ اللَّهِ، قَالَ: مَا أَمْرَتُ إِلَّا بِهَذَا الْوَجْهِ، قَالَ: فَاقْحَمْ فَرَسَهُ فَسَبَحَ بِهِ، فَخَرَجَ فَقَالَ: أَيْنَ أَمْرَتَ يَا نَبِيَّ اللَّهِ؟ قَالَ: مَا أَمْرَتُ إِلَّا بِهَذَا الْوَجْهِ، قَالَ: وَاللَّهِ مَا كَذَبْتَ وَلَا كُذَبْتَ، قَالَ: ثُمَّ افْتَحْمَ التَّانِيَةَ فَسَبَحَ بِهِ ثُمَّ خَرَجَ فَقَالَ: أَيْنَ مَا أَمْرَتَ بِهِ يَا نَبِيَّ اللَّهِ، قَالَ: مَا أَمْرَتُ إِلَّا بِهَذَا الْوَجْهِ، قَالَ: وَاللَّهِ مَا كَذَبْتَ وَلَا كُذَبْتَ، قَالَ: فَأَوْحَى اللَّهُ إِلَيْهِ مُوسَى عَلَيْهِ السَّلَامُ أَنْ اضْرِبْ بِعَصَاكَ، فَضَرَبَ مُوسَى بِعَصَاهَ: فَإِنْثَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالْطَّوْدِ الْعَظِيمِ} [الشعراو كَالْجَبَلِ الْعَظِيمِ فَكَانَ فِيهِ اثْنَا عَشَرَ طَرِيقًا لِاثْنِي 63] عَشَرَ سِبْطًا، لِكُلِّ سِبْطٍ طَرِيقٌ يَتَرَاءَوْنَ، فَلَمَّا خَرَجَ أَصْحَابُ مُوسَى عَلَيْهِ السَّلَامُ وَتَنَّامَ أَصْحَابُ فِرْعَوْنَ النَّقَى الْبَحْرُ عَلَيْهِمْ فَأَغْرَقَهُمْ

[31841] Ibn Fudayl told us, from Sulayman At-Taymi, from Sufyan, from Abu Ishaq, from 'Umarah b. 'Abd, from 'Ali, he said: "Moses and Aaron, peace be upon them, set out, and Shubbar and Shubayr went with them. They ended up at a mountain where there was a bed. Aaron slept on it and his soul was taken. Moses returned to his people, and they said: 'You killed him because you envied us for his character or his gentleness'—or a word similar to it, the doubt is from Sufyan. He said: 'How could I kill him when his sons were with me?' He said: So they chose seventy men. He said: They chose ten from each tribe. He said: And that is His saying: {And Moses chose from his people seventy men} [Al-A'raf: 155]. They reached him and said: 'Who killed you, O Aaron?' He said: 'No one killed me, but Allah took my soul.' They said: 'O Moses, we will not disobey.' He said: Then the trembling seized them. He began pacing right and left saying: {If You had willed, You could have destroyed them before and me.

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَارَةَ بْنِ عَبْدِ، عَنْ عَلَىِّ، قَالَ: انْطَلَقَ مُوسَى وَهَارُونُ عَلَيْهِمَا السَّلَامُ وَانْطَلَقَ شِبْرُ وَشَبِيرُ، فَانْتَهَا إِلَى جَبَلٍ فِيهِ سَرِيرٌ فَنَامَ عَلَيْهِ هَارُونُ فَقُطِضَ رُوحُهُ، فَرَجَعَ مُوسَى إِلَى قَوْمِهِ فَقَالُوا: أَنْتَ قَاتِلُهُ، حَسَدَتْنَا عَلَى خُلُقِهِ أَوْ عَلَى لِبِنِهِ، أَوْ كَلِمَةً نَحْوَهَا - الشَّكُّ مِنْ سُفِيَّانَ - قَالَ: كَيْفَ أَفْتَلُهُ وَمَعِي أَبْنَاؤُهُ، قَالَ: فَأَخْتَارُوا سَبْعِينَ رَجُلًا، قَالَ - - : فَأَخْتَارُوا مِنْ كُلِّ سِبْطٍ عَشْرَةً، قَالَ: وَذَلِكَ قَوْلُهُ: {وَاخْتَارَ مُوسَى فَانْتَهَا إِلَيْهِ}، [155: قَوْمُهُ سَبْعِينَ رَجُلًا] [الأعراف] فَقَالُوا: مَنْ فَتَلَكَ يَا هَارُونُ؟ قَالَ: مَا فَتَلَنِي أَحَدٌ، وَلَكِنْ تَوَفَّانِي اللَّهُ، قَالُوا: يَا مُوسَى مَا نَعْصِي؟ قَالَ: فَأَخْذُهُمْ الرَّجْفَةُ، فَجَعَلَ يَتَرَدَّدُ يَمِينًا وَشِمَالًا وَيَقُولُ: {لَوْ شِئْتَ أَهْلَكْتُهُمْ مِنْ قَبْلِ وَإِلَيَّ أَتَهْلَكْنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ قَالَ: فَدَعَا اللَّهَ [155: هِيَ إِلَّا فِتْنَتُكَ] [الأعراف] فَأَحْيَاهُمْ وَجَعَلَهُمْ أَنْبِياءً كُلُّهُمْ

[31842] 'Ubayd Allah told us, he said: Isra'il told us, from Abu Ishaq, from 'Amr b. Maymun Al-Awdi, from 'Umar b. Al-Khattab, "That when Moses, peace be upon him, arrived at the water of Madyan, he found a group of people watering. When they finished, they returned the rock over the well, and only ten men could lift it. Suddenly he saw two women holding back [their flock]. He said: 'What is your matter?' They informed him. So he went to the rock and lifted it, then he drew only one bucketful until the sheep were satisfied. The two women returned to their father and told him. Moses, peace be upon him, turned to the shade and said: {My Lord, indeed I am, for whatever good You would send down to me, in need} [Al-Qasas: 24]. He said: {Then one of the two women came to him walking with shyness} [Al-Qasas: 25], placing her garment over her face. She said: 'Indeed, my father invites you that he may reward you for having watered for us.' He said to her: 'Walk behind me and describe the path to me, for I

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: ثُنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ،
عَنْ عَمْرٍو بْنِ مَيْمُونٍ الْأَوْدِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ،
إِنَّ مُوسَى عَلَيْهِ السَّلَامُ لَمَّا وَرَدَ مَاءً مَدْبِنَ وَجَدَ عَلَيْهِ
أُمَّةً مِنَ النَّاسِ يَسْقُونَ، فَلَمَّا فَرَغُوا أَعَادُوا الصَّخْرَةَ
عَلَى الْبَلْرُ وَلَا يُطِيقُ رَفْعَهَا إِلَّا عَشَرَةُ رِجَالٍ، فَإِذَا هُوَ
بِأَمْرَ أَتَيْنَ تَذَوَّانَ، قَالَ: مَا حَطَّبُكُمَا؟ فَأَخْبَرَتَاهُ فَأَتَى
الْحَجَرَ فَرَفَعَهُ ثُمَّ لَمْ يَسْتَقِ إِلَّا دَنُوبًا وَاحِدًا حَتَّى رُوِيَتِ
الْغَنَمُ وَرَجَعَتِ الْمَرْأَتَانِ إِلَى أَبِيهِمَا فَخَدَّثَاهُ، وَتَوَلَّتِ
مُوسَى عَلَيْهِ السَّلَامُ إِلَى الظَّلِّ فَقَالَ: {رَبِّ إِنِّي لِمَا
قَالَ: [24: أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ]} [القصص]
وَاضْعَةً تُوبَاهَا عَلَى وَجْهِهَا، قَالَتْ: إِنَّ أَبِي [25]
يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا، قَالَ لَهَا: امْشِي
خَلْفِي وَصِفِي لِي الطَّرِيقَ، فَإِنِّي أَكْرَهُ أَنْ تُصِيبِ الرَّيْحَ
تُوبَكِ فَيَصِفَ لِي جَسَدَكِ، فَلَمَّا اتَّهَى إِلَى أَبِيهَا قَصَّ
عَلَيْهِ، (فَقَالَتْ إِحْدَاهُمَا يَا أَبِتِ اسْتَأْجِرْهُ إِنْ خَيْرٌ مِنْ
قَالَ: يَا [26: اسْتَأْجِرْتُ الْقَوِيَ الْأَمِينَ]} [القصص]
بُنْيَةً مَا عَلِمْتُ بِأَمَانَتِهِ وَقُوَّتِهِ؟ قَالَتْ: أَمَّا قُوَّتُهُ فَرَفَعَهُ
الْحَجَرَ وَلَا يُطِيقُهُ إِلَّا عَشَرَةُ، وَأَمَّا أَمَانَتُهُ فَقَالَ لِي:
امْشِي خَلْفِي وَصِفِي لِي الطَّرِيقَ فَإِنِّي أَخَافُ أَنْ تُصِيبَ
الرَّيْحُ تُوبَكِ فَتَصِفَ جَسَدَكِ، فَقَالَ عُمَرُ: فَأَفْتَلْتُ إِلَيْهِ
لَيْسَتْ بِسُلْفٍ مِنَ النَّسَاءِ لَا حَرَاجَةُ، وَلَا وَلَاجَةُ، وَمَعَهُ
تُوبَاهَا عَلَى وَجْهِهَا

[31843] Abu Mu'awiyah told us, from Al-A'mash, from Al-Minhal, from Sa'id b. Jubayr, and from 'Abdullah b. Al-Harith, from Ibn 'Abbas, he said: "When Moses came to his people and ordered them to pay Zakat, Qarun gathered them and said: 'This man has come to you with fasting, prayer, and things you can bear. Can you bear giving him your wealth?' They said: 'We cannot bear giving him our wealth, so what do you suggest?' He said: 'I suggest we send for a prostitute of the Children of Israel and order her to accuse him before the multitudes and people of trying to seduce her.' So they did. She accused Moses, peace be upon him, before the people. He prayed to Allah against them. So Allah Almighty revealed to the earth: 'Obey him.' Moses, peace be upon him, said to it: 'Take them.' So it took them up to their knees. He said: They began saying: 'O Moses! O Moses!' He said: 'Take them.' So it took them up to their waists. They began saying: 'O Moses! O Moses!' He said: 'Take them.' So it took them up to their necks. They

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ الْمِنْهَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبْنَ عَبَّاسٍ، قَالَ: "إِنَّمَا أَتَى مُوسَى قَوْمَهُ فَأَمَرَهُمْ بِالرَّكَاءِ، فَجَمَعُهُمْ قَارُونُ فَقَالَ: هَذَا قَدْ جَاءَكُمْ بِالصَّوْمِ وَالصَّلَاةِ وَبِأَشْيَاءِ تُطِيقُونَهَا، تَخْتَمِلُونَ أَنْ تُطْعُطُوهُ أَمْوَالَكُمْ؟ قَالُوا: مَا نَحْتَمِلُ أَنْ نُعْطِيهِ أَمْوَالَنَا فَمَا تَرَى؟ قَالَ: أَرَى أَنْ نُرْسِلَ إِلَيْيَ بَغَيِّ بَنْيِ إِسْرَائِيلَ فَنَأْمِرُهَا أَنْ تَرْمِيَةً عَلَى رُؤُسِ الْأَجْنَادِ وَالنَّاسِ بِأَنَّهَا أَرَادَهَا عَلَى نَفْسِهَا، فَفَعَلُوا، فَرَمَتْ مُوسَى عَلَيْهِ السَّلَامُ عَلَى رُؤُسِ النَّاسِ فَدَعَاهُ اللَّهُ عَلَيْهِمْ، فَأَوْحَى اللَّهُ تَعَالَى إِلَى الْأَرْضِ أَنْ أَطِيعِيهِ، فَقَالَ لَهَا مُوسَى عَلَيْهِ السَّلَامُ: حُذِيْهُمْ، فَأَخَذَهُمْ إِلَى رُكْبِهِمْ، قَالَ: فَجَعَلُوا يَقُولُونَ: يَا مُوسَى يَا مُوسَى قَالَ: حُذِيْهُمْ، فَأَخَذَهُمْ إِلَى حُجَّرِهِمْ، فَجَعَلُوا يَقُولُونَ: يَا مُوسَى يَا مُوسَى فَقَالَ: حُذِيْهُمْ، فَأَخَذَهُمْ إِلَى أَغْنَاقِهِمْ فَجَعَلُوا يَقُولُونَ: يَا مُوسَى يَا مُوسَى، قَالَ: فَأَخَذَهُمْ فَغَيَّبَهُمْ، فَأَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى عَلَيْهِ السَّلَامُ: يَا مُوسَى، سَأَلَكَ عِبَادِي وَتَضَرَّ عُوْنَا إِلَيْكَ فَأَبَيْتُ أَنْ تُحِبَّهُمْ، أَمَا وَعَزَّزَنِي لَوْ أَنَّهُمْ دَعَوْنِي لِأَجِبُّهُمْ

[31844] Husayn b. 'Ali told us, from Musa b. Qays, from Salamah b. Kuhayl, regarding {And I bestowed upon you love from Me} [Ta-Ha: 39], he said: "I made you beloved to My servants."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ مُوسَى بْنِ قَيْسٍ، عَنْ سَلَمَةَ
[39: بْنِ كُهَيْلٍ]، "وَالْقَيْتُ عَلَيْكَ مَحْبَةً مِنِّي" [طه
قَالَ: حَبَّبْتُكَ إِلَى عِبَادِي

[31845] Waki' told us, from Sufyan, from 'Ata' b. Al-Sa'ib, from Sa'id b. Jubayr, from Ibn 'Abbas, regarding {And We drew him near in confidence} [Maryam: 52], "Until he heard the scratching of the pen."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، "وَقَرَبْنَاهُ نَحْنُ"
حَتَّى سَمِعَ صَرِيفَ الْقَلْمِ [52: مريم]

[31846] Waki' told us, from Abu Ma'shar, from Muhammad b. Ka'b, he said: The Messenger of Allah, peace be upon him, was asked: "Which of the two terms did Moses, peace be upon him, fulfill?" He said: "The fullest and most complete of them."

حَدَّثَنَا وَكِبِيعُ، عَنْ أَبِي مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ،
قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَيَّ
الْأَجَلَيْنِ قَضَى مُوسَى عَلَيْهِ السَّلَامُ؟ قَالَ: أَوْفَاهُمَا
وَأَنْتَمْ هُمَا

[31847] Waki' told us, from Sufyan, from 'Ata' b. Al-Sa'ib, from Sa'id b. Jubayr, from Ibn 'Abbas, he said: He was asked: "Which of the two terms did Moses fulfill?" He said: "The most complete and the last of them."

حَدَّثَنَا وَكِبْرُّ، عَنْ سُفْيَانَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: سُئِلَ أَيَ الْأَجَلَيْنِ فَضَى مُوسَى؟ قَالَ: أَنْمَهُمَا وَآخِرَهُمَا

[31848] Abu Mu'awiyah told us, he said: Al-A'mash told us, from Al-Minhal, from Sa'id b. Jubayr, from Ibn 'Abbas, regarding His saying: {Be not like those who abused Moses; then Allah cleared him of what they said. And he was, in the sight of Allah, distinguished} [Al-Ahzab: 69]. He said: His people said about him: 'He has a scrotal hernia.' He said: So he went out one day to bathe and put his clothes on a rock. The rock moved away quickly with his clothes, and he went out following it naked until it brought him to the gathering of the Children of Israel. He said: "So they saw that he did not have a hernia." He said: "That is His saying: {Then Allah cleared him of what they said. And he was, in the sight of Allah, distinguished} [Al-Ahzab: 69]."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، قَالَ: ثُنَا الْأَعْمَشُ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ: {لَا تَكُونُوا كَالَّذِينَ آذُوا مُوسَى فَبَرَأَ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ قَالَ: قَالَ لَهُ قَوْمُهُ: إِنَّهُ آذَرُ، [69]: وَجِيهًا} [الأحزاب] قَالَ: فَخَرَجَ ذَاتَ يَوْمٍ يَعْتَسِلُ، فَوَضَعَ ثِيَابَهُ عَلَى صَخْرَةٍ فَخَرَجَتِ الصَّخْرَةُ شَسْدٌ بِثِيَابِهِ وَخَرَجَ يَتَبَعَّهَا عُرْبَيَاً حَتَّى انْتَهَى إِلَى مَجَالِسِ بَنِي إِسْرَائِيلَ قَالَ: فَرَأَوْهُ لَيْسَ بِآذَرَ، قَالَ: "فَذَلِكَ قَوْلُهُ: {فَبَرَأَ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا} [الأحزاب] 69]

[31849] Abu Usamah told us, he said: 'Awf told us, from Al-Hasan, Khilas b. 'Amr, and Muhammad, from Abu Hurayrah, regarding His saying: {O you who have believed, be not like those who abused Moses; then Allah cleared him of what they said. And he was, in the sight of Allah, distinguished} [Al-Ahzab: 69]. He said: Among their abuse of him was that a group of the Children of Israel said: 'Moses does not cover himself from us with this covering except due to a defect in his skin: either leprosy, or an affliction, or a hernia.' And Allah wanted to clear him of what they said. He said: "And Moses, peace be upon him, secluded himself one day alone, placed his garment on a stone, then entered to bathe. When he finished, he turned to his garment to take it, but the stone ran away with his garment. So Moses, peace be upon him, took his staff and followed it, saying: 'My garment, O stone! My garment, O stone!' Until he reached a gathering of the Children of Israel, and they saw him naked, and behold, he was

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: ثَنَا عَوْفٌ، عَنِ الْحَسَنِ، وَخَلَاسٍ
بْنِ عَمْرٍو، وَمُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ، فِي قَوْلِهِ: {إِنَّهَا
الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَأَ اللَّهُ مِمَّا
قَالَ: [69] قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيلَهُ} [الْأَحْزَاب]
كَانَ مِنْ أَذَاهُمْ إِيَّاهُ أَنْ نَفَرًا مِنْ بَنِي إِسْرَائِيلَ قَالُوا: مَا
يَسْتَشْرِرُ مِنَ مُوسَى هَذَا التَّسْتَرُ إِلَّا مِنْ عَيْبٍ بِجُلْدِهِ إِمَّا
بَرَصٌ وَإِمَّا آفَةٌ وَإِمَّا أَذْرَةٌ، وَإِنَّ اللَّهَ أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا
قَالُوا، قَالَ: "وَإِنَّ مُوسَى عَلَيْهِ السَّلَامُ خَلَّ ذَاتَ يَوْمٍ
وَحْدَهُ، فَوَضَعَ تَوْبَةً عَلَى حَجَرٍ ثُمَّ دَخَلَ يَغْشِيْلُ، فَلَمَّا
فَرَغَ أَفْبَلَ عَلَى تَوْبَةِ لِيَأْخُذَهُ عَدَا الْحَجَرِ بِتَوْبِيهِ، فَأَخْدَ
مُوسَى عَلَيْهِ السَّلَامُ عَصَاهُ فِي أَثْرِهِ فَجَعَلَ يَقُولُ: تَوْبِي
يَا حَجَرُ تَوْبِي يَا حَجَرُ، حَتَّى انْتَهَى إِلَى مَلَأً مِنْ بَنِي
إِسْرَائِيلَ فَرَأَوْهُ عُرْيَانًا، فَإِذَا كَأْخَسَنَ الرِّجَالَ خَلْفًا،
فَبَرَأَ اللَّهُ مِمَّا يَقُولُونَ، قَالَ: وَقَامَ الْحَجَرُ فَأَخْدَ تَوْبَةَ
فَلِيسَةً، وَطَفِيقٌ مُوسَى يَضْرِبُ الْحَجَرَ بِعَصَاهِهِ، فَوَاللَّهِ
إِنَّ بِالْحَجَرِ الْأَنَّ مِنْ أَثْرٍ ضَرْبٌ مُوسَى ذَكَرَ ثَلَاثًا أَوْ
أَرْبَعًا أَوْ خَمْسًا

[31850] Abu Usamah told us, he said: 'Awf told us, from Al-Hasan, he said: "When the wind was subjected to Solomon son of David, peace be upon him, he would set out in the morning from Jerusalem and take a midday nap in Istakhr, then set out in the evening and spend the night in Kabul."

حَدَّثَنَا أَبُو أَسَامَةُ، قَالَ: ثَنَا عَوْفٌ، عَنِ الْحَسَنِ، قَالَ: لَمَّا سُخْرَتِ الرِّيحُ لِسُلَيْمَانَ بْنِ دَاؤِدَ عَلَيْهِ السَّلَامُ كَانَ يَعْدُ مِنْ بَيْتِ الْمَقْدِسِ فَيُقْبَلُ بِقَرِيرًا، ثُمَّ يَرْوُحُ فَبَيْتُ فِي كَابِلَ

[31851] Waki' told us, from Sufyan, from Dirar b. Murrah, from Sa'id b. Jubayr, he said: "Six hundred thousand chairs used to be placed for Solomon."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ضِرَارِ بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: كَانَ سُلَيْمَانُ يُوضَعُ لَهُ سِئْمَائَةً أَلْفَ كُرْسِيًّا

[31852] Abu Mu'awiyah told us, he said: Al-A'mash told us, from Al-Minhal, from Sa'id b. Jubayr, from Ibn 'Abbas, he said: "Six hundred thousand chairs used to be placed for David (Solomon), peace be upon him. Then the nobles of mankind would come and sit on the right side, and the nobles of the Jinn would come and sit on the left side. Then he would call the birds and they would shade them. Then he would call the wind and it would carry them, traveling in one morning a month's journey. While he was traveling one day in a desert land, he needed water. He called the hoopoe, which came and pecked the ground, locating the water. Then the devils would come to that water and strip it [the earth covering it] as a hide is stripped, and extract the water from it." He said: Nafi' b. Al-Azraq said to him: "Stop, O Waqqaf! What do you say about your statement that the hoopoe comes and pecks the ground and finds the place of water –how does it see this, yet does not see the trap it comes to until it falls

حَدَّثَنَا أَبُو مُعَاوِيَةُ، قَالَ: ثنا الْأَعْمَشُ، عَنِ الْمُنْهَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: "كَانَ دَاؤُدُ عَلَيْهِ السَّلَامُ يُوضَعُ لَهُ سِتِّمَائَةً أَلْفِ كُرْسِيٍّ، ثُمَّ يَجِيءُ أَشْرَافُ الْإِنْسَانِ حَتَّى يَجْلِسُوا مِمَّا يَلِي الْأَيْمَنَ، ثُمَّ يَجِيءُ أَشْرَافُ الْجِنِّ حَتَّى يَجْلِسُوا مِمَّا يَلِي الْأَيْسَرَ، ثُمَّ يَذْعُونَ الطَّيْرَ فَتُظْلَلُهُمْ، ثُمَّ يَذْعُونَ الرِّيحَ فَتَحْمِلُهُمْ فَيَسِيرُ فِي الْعَدَاءِ الْوَاحِدَةِ شَهْرًا، فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ يَسِيرُ فِي فَلَّةٍ مِنَ الْأَرْضِ فَلَا حَاجَةٌ إِلَى الْمَاءِ، فَدَعَا الْهَذْهَدَ فَجَاءَ فَنَقَرَ الْأَرْضَ فَأَصَابَ مَوْضِعَ الْمَاءِ ثُمَّ تَجَيَّءَ الشَّيَاطِينُ ذَلِكَ الْمَاءَ فَتَسْلَحُهُ كَمَا يُسْلَحُ الْأَهَابُ فَيَسْتَخْرُجُوا الْمَاءَ مِنْهُ، قَالَ: فَقَالَ لَهُ نَافِعُ بْنُ الْأَزْرَقِ: قِفْ يَا وَقَافُ، أَرَأَيْتَ قَوْلَكَ الْهَذْهَدُ يَجِيءُ فَيَنْقُرُ الْأَرْضَ فَيُصِيبُ مَوْضِعَ الْمَاءِ كَيْفَ يُبَصِّرُ هَذَا، وَلَا يُبَصِّرُ الْفَخَّ يَجِيءُ إِلَيْهِ حَتَّى يَقْعُ في عُنُقِهِ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: وَيَحْكُ، إِنَّ الْقَدَرَ حَالٌ دُونَ الْبَصَرِ

[31853] Muhammad b. Fudayl told us, from Husayn, from 'Abdullah b. Shaddad, he said: "Solomon's throne was placed on the wind, along with the thrones of those he wished from the Jinn and mankind. He needed water but they did not know its location. He inspected the birds at that time and did not find the hoopoe, so he threatened it. His punishment was plucking it and exposing it to the sun. He said: When it came, the birds met it and said: 'Solomon has threatened you.' The hoopoe said: 'Did he make an exception?' They said: 'Yes, unless he brings a clear excuse.' His excuse was that he brought news of the Queen of Sheba. He said: So he wrote to them: 'It is from Solomon, and it is: In the name of Allah, the Entirely Merciful, the Especially Merciful. Be not haughty with me but come to me in submission.' [An-Naml: 30-31]. He said: So Bilqis came. When she was at a distance of a farsakh, Solomon said: 'Which of you will bring me her throne before they come to me in submission? An 'Ifrit from the jinn said, "I will bring

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، قَالَ: "كَانَ كُرْسِيُّ سُلَيْمَانَ يُوَضَّعُ عَلَى الرِّيحِ، وَكَرَاسِيُّ مَنْ أَرَادَ مِنَ الْجِنِّ وَالْإِنْسَنِ، فَاحْتَاجَ إِلَى الْمَاءِ فَلَمْ يَعْلَمُوا بِمَكَانِهِ، وَتَفَقَّدَ الطَّيْرُ عَنْ ذَلِكَ فَلَمْ يَجِدِ الْهُدُّهُ فَتَوَعَّدَهُ، وَكَانَ عَذَابُهُ تَنَفَّهٌ وَتَسْمِيَّةٌ، قَالَ: فَلَمَّا جَاءَ اسْتَقْبَلَهُ الطَّيْرُ فَقَالُوا: قَدْ تَوَعَّدْتَكَ سُلَيْمَانَ، فَقَالَ الْهُدُّهُ: هَلْ اسْتَئْتَنِي قَالُوا: نَعَمْ إِلَّا أَنْ يَجِيءَ بِعُذْرٍ وَكَانَ عُذْرُهُ أَنْ جَاءَ بِخَبْرِ صَاحِبَةِ سَبَّا، قَالَ: فَكَتَبَ إِلَيْهِمْ أَنَّهُ مِنْ سُلَيْمَانَ: {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَا قَالَ: فَأَقْبَلَتْ [31: تَعْلُوا عَلَيَّ وَأَثْوُنِي مُسْلِمِينَ] [النَّمَلُ] بِلْقِيسُ، فَلَمَّا كَانَتْ عَلَى قَدْرِ فَرْسَخٍ قَالَ سُلَيْمَانُ: {أَكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ قَالَ عَفَرِيتُ مِنَ الْجِنِّ أَنَا أَتَيْكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ قَالَ: فَقَالَ: أَرِيدُ أَعْجَلَ مِنْ [38: لَقُوْيٌ أَمِينٌ] [النَّمَلُ] ذَلِكَ، فَقَالَ الدَّيْرِي عِنْهُ عِلْمٌ مِنَ الْكِتَابِ: {أَنَا أَتَيْكَ بِهِ قَبْلَ قَالَ: فَأَخْبَرَنِي " [40: أَنْ يَرْتَدَ إِلَيْكَ طَرْفَكَ] [النَّمَلُ] مَنْصُورٌ، عَنْ مُجَاهِدٍ أَنَّهُ دَخَلَ فِي نَفَقٍ ثَخَنَتِ الْأَرْضِ فَجَاءَهُ بِهِ، قَالَ سُلَيْمَانُ: عَيْرُوهُ، فَلَمَّا جَاءَتْ قِيلَ لَهَا: هَكَذا عَرْشُكِ؟ قَالَ: فَجَعَلْتُ تَعْرِفُ وَتُنْكِرُ، وَعَجِيبٌ مِنْ سُرْعَتِهِ وَقَالَتْ: كَانَهُ هُوَ {قِيلَ لَهَا الْدُّخْلِي الصَّرْخُ}: فَلَمَّا رَأَاهُ حَسِبَتْهُ أَجَّهًا وَكَسَقَتْ عَنْ سَاقِيَهَا [النَّمَلُ] فَإِذَا امْرَأًا شَعْرَاءً، قَالَ: فَقَالَ سُلَيْمَانُ: مَا يُدْهِبُ [44: هَذَا؟ قَالُوا: الْتُّورَةُ، قَالَ: فَجَعَلْتُ النُّورَةَ يَوْمَئِذٍ

[31854] Waki' told us, from Al-'Ala' b. 'Abd al-Karim, he said: I heard Mujahid say: "When he said: {I will bring it to you before you rise from your place} [An-Naml: 39], this one, he said: 'I want it faster than this.' {Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you."} [An-Naml: 40]. He said: So the throne emerged through a tunnel from the earth."

[31855] Waki' told us, from Sufyan, from 'Ata', from Mujahid, from Ibn 'Abbas, regarding {Before you rise from your place} [An-Naml: 39], he said: "The sitting of a man where he sits until he leaves his place."

حَدَّثَنَا وَكِبِيرٌ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الْكَرِيمِ، قَالَ: سَمِعْتُ مُجَاهِدًا، يَقُولُ: "الَّمَا قَالَ: {أَنَا آتَيْكَ بِهِ قَبْلَ أَنْ تَثُومَ مِنْ هَذَا، قَالَ: أَنَا أُرِيدُ أَعْجَلَ مِنْ [39: مَقَامِكَ] [النَّمَلَ هَذَا،} {قَالَ الَّذِي عِنْدُهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتَيْكَ بِهِ قَبْلَ هَذَا، قَالَ: فَخَرَجَ [40: أَنْ يَرْتَدَ إِلَيْكَ طَرْفَكَ} [النَّمَلَ الْعَرْشُ فِي نَفَقٍ مِنَ الْأَرْضِ

حَدَّثَنَا وَكِبِيرٌ، عَنْ سُعْيَانَ، عَنْ عَطَاءِ، عَنْ مُجَاهِدٍ، عَنْ [39: أَبْنِ عَبَّاسٍ،} "رَبِّنِي أَنْ تَثُومَ مِنْ مَقَامِكَ} [النَّمَلَ قَالَ: مَجْلِسُ الرَّجُلِ الَّذِي يَجْلِسُ فِيهِ حَتَّى يَخْرُجَ مِنْ عِنْدِهِ

[31856] Waki' told us, from Thabit, from 'Umarah, from 'Abdullah b. Ma'bad Al-Zamani, he said: "In the name of Allah, the Entirely Merciful, the Especially Merciful} was not revealed in any part of the Quran except in Surat An-Naml: {Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, the Especially Merciful'} [An-Naml: 30]."

حَدَّثَنَا وَكِيعٌ، عَنْ ثَابِتٍ، عَنْ عُمَارَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدِ الزَّمَانِيِّ، قَالَ: "لَمْ تَنْزُلْ {بِسْمِ اللَّهِ الرَّحْمَنِ فِي شَيْءٍ مِنَ الْقُرْآنِ إِلَّا فِي ۚ [الرَّحِيم] [الفاتحة سُورَةُ النَّمَلِ] {إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ ۚ [الرَّحِيم] [النَّمَلِ] ۚ} ۳۰]

[31857] Abu Usamah told us, from Isma'il b. Abi Khalid, from Sa'id b. Jubayr, regarding {Before your glance returns to you} [An-Naml: 40], he said: "He raised his glance, and his glance did not return to him until he saw the throne before him."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ سَعِيدِ [40: بْنِ جُبَيْرٍ، " قَبْلَ أَنْ يَرْتَدَ إِلَيْكَ طَرْفَكَ } [النَّمَلِ قَالَ: رَفَعَ طَرْفَهُ، فَلَمْ يَرْجِعْ إِلَيْهِ طَرْفُهُ حَتَّى نَظَرَ إِلَى الْعَرْشِ بَيْنَ يَدَيْهِ

[31858] Abu Usamah told us, from Isma'il, from Abu Salih, regarding {And indeed, I will send to them a gift} [An-Naml: 35], he said: "Her gift was a brick of gold."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي صَالِحٍ، " قَالَ: كَانَتْ [35: وَإِنِّي مُرْسِلٌ إِلَيْهِمْ بِهَيَّةٍ } [النَّمَلِ هَدِيَّتُهَا لِنَّهُ مِنْ ذَهَبٍ

[31859] Waki' told us, from Sufyan, from 'Ata', from Sa'id b. Jubayr, from Ibn 'Abbas, he said: "Her name was Bilqis bint Dhi Shayrah, and she was hairy and shaggy."

حَدَّثَنَا وَكِبِيرٌ، عَنْ سُفِيَّانَ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: اسْمُهَا بِلْقِيسُ بِنْتُ ذِي شَيْرَةَ وَكَانَتْ هُلْبَاءَ شَعْرَاءَ

[31860] Waki' told us, from Sufyan, from Ibn Abi Layla, from Al-Hakam, from Mujahid, "that the Queen of Sheba was a hairy jinniyah."

حَدَّثَنَا وَكِبِيرٌ، عَنْ سُفِيَّانَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكَمِ، عَنْ مُجَاهِدٍ، أَنَّ صَاحِبَةَ سَبَّا كَانَتْ جِنِّيَّةً شَعْرَاءَ

[31861] Waki' told us, he said: Al-A'mash told us, from Al-Minhal, from Sa'id b. Jubayr, from Ibn 'Abbas: "{But indeed, I will send to them a gift}" [An-Naml: 35]. He said: She sent gold or a brick of gold. When they arrived, behold, the walls of the city were made of gold. That is His saying: {Do you provide me with wealth? But what Allah has given me is better than what He has given you}." The Verse.

حَدَّثَنَا وَكِبِيرٌ، قَالَ: ثنا الْأَعْمَشُ، عَنْ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، "إِنِّي مُرْسِلٌ إِلَيْهِمْ فَأَرْسَلْتُ بِذَهَبٍ أَوْ لِبَنَةٍ مِنْ 35: بِهِدْيَةٍ" [النمل]
ذَهَبٍ، فَلَمَّا قَدِمُوا إِذَا حِيطَانُ الْمَدِينَةِ مِنْ ذَهَبٍ، فَذَلِكَ قَوْلُهُ: {أَتَمُدُونَنِي بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ}"
الْأُبْلَةُ

[31862] Ghundar told us, from Shu'bah, from Sa'd b. Ibrahim, who said: I heard Humayd b. 'Abd al-Rahman narrating from Abu Hurayrah, from the Prophet (saw) that he said: "He said - meaning Allah, Mighty and Majestic -: It is not fitting for a slave of Mine to say: 'I am better than Yunus b. Matta.'"

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "قَالَ - يَعْنِي اللَّهُ عَزَّ وَجَلَّ - لَا يَنْبَغِي لِعَبْدٍ لِي أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُوْنُسَ بْنَ مَتَّى"

[31863] Ghundar told us, from Shu'bah, from 'Amr b. Murrah, from 'Abd Allah b. Salamah, from 'Ali, who said: "He said - meaning Allah, Mighty and Majestic: A slave of Mine has no right to say: 'I am better than Yunus b. Matta.' He glorified Allah in the darkness."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ، قَالَ: "قَالَ - يَعْنِي اللَّهُ عَزَّ وَجَلَّ: لَيْسَ لِعَبْدٍ لِي أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُوْنُسَ بْنَ مَتَّى سَبَّحَ اللَّهَ فِي الظُّلُمَاتِ

[31864] Al-Fadl told us, from Sufyan, from Al-A'mash, from Abu Wa'il, from 'Abd Allah, who said: The Messenger of Allah (saw) said: "No one has the right to say: 'I am better than Yunus b. Matta.'"

حَدَّثَنَا الْفَضْلُ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَيْسَ لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُوْنُسَ بْنَ مَتَّى"

[31865] 'Affan told us, he said: Shu'bah told us, from Qatadah, from Abu al-'Aliyah, who said: The cousin of your Prophet (saw) told me - meaning Ibn 'Abbas - who said: The Messenger of Allah (saw) said: "It is not for a slave to say: 'I am better than Yunus b. Matta."

حَدَّثَنَا عَفَّانُ، قَالَ: ثَنَا شُعْبَهُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَّةِ، قَالَ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَعْنِي ابْنَ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَيْسَ لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتْتَى"

[31866] 'Ubayd Allah told us, he said: Isra'il informed us, from Abu Ishaq, from 'Amr b. Maymun, who said: 'Abd Allah b. Mas'ud told us in the Bayt al-Mal (public treasury) about Yunus. He said: "Yunus promised his people the punishment and informed them that it would come to them within three days. So they separated every mother from her child, then went out and cried out to Allah and sought His forgiveness. So Allah withheld the punishment from them. Yunus went out expecting the punishment, but saw nothing. It was such that whoever lied and had no proof was killed. So he left in anger until he came to a people in a ship. They carried him and recognized him. When he entered the ship, it became motionless, while other ships were sailing right and left. He said: 'What is wrong with your ship?' They said: 'We do not know.' Yunus said: 'Indeed, there is a slave in it who has fled from his Lord, and it will not sail until you throw him out.' They said: 'As for you, O Prophet of Allah, by

حَدَّنَا عُبَيْدُ اللَّهِ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فِي بَيْتِ الْمَالِ عَنْ يُونُسَ، قَالَ: إِنَّ يُونُسَ كَانَ وَعَدَ قَوْمَهُ الْعَذَابَ وَأَخْبَرَهُمْ أَنَّهُ يَأْتِيهِمْ إِلَى ثَلَاثَةِ أَيَّامٍ، فَقَرَرُوا بَيْنَ كُلِّ وَالِّدَةِ وَوَلَدِهَا، ثُمَّ حَرَجُوا فَجَارُوا إِلَى اللَّهِ وَاسْتَغْفَرُوا، فَكَفَّ اللَّهُ عَنْهُمُ الْعَذَابَ، وَعَذَا يُونُسَ يَنْتَظِرُ الْعَذَابَ، فَلَمْ يَرَ شَيْئًا، وَكَانَ مَنْ كَتَبَ وَلَمْ تَكُنْ لَهُ بَيْنَةٌ قُتِلَ، فَانطَّلَقَ مُعَاضِبًا حَتَّى قَوْمًا في سَفِينَةٍ فَحَمَلُوهُ وَعَرَفُوهُ، فَلَمَّا دَخَلَ السَّفِينَةَ رَكَدُتْ، وَالسُّفْنُ تَسْبِيرٌ يَمِينًا وَشِمَالًا، فَقَالَ: مَا لِسَفِينَتْكُمْ؟ قَالُوا: مَا نَرْدِي؟ قَالَ يُونُسُ: إِنْ فِيهَا عَبْدًا أَبْقَى مِنْ رَبِّهِ، وَإِنَّهَا لَا تَسْبِيرٌ حَتَّى تُلْقَوْهُ، فَقَالُوا: أَمَا أَنْتَ يَا نَبِيَّ اللَّهِ فَوَاللهِ لَا تُلْقِنَا، فَقَالَ لَهُمْ يُونُسُ: فَاقْرِءُوا فَمَنْ قَرَأَ فَلَيَعْلَمْ، فَقَرَأَ عَهُمْ يُونُسُ فَأَبَوَا أَنْ يَدْعُوهُ فَقَالُوا: مَنْ قَرَأَ ثَلَاثَ مَرَاتٍ فَلَيَعْلَمْ، فَقَرَأَ عَهُمْ يُونُسُ ثَلَاثَ مَرَاتٍ فَوَقَعَ، وَقَدْ كَانَ وُكْلَلَ بِهِ الْحُوتُ، فَلَمَّا وَقَعَ ابْتَلَعَهُ فَاهْوَى بِهِ إِلَى قَرَارِ الْأَرْضِ، فَسَمِعَ يُونُسُ تَسْبِيرَ الْحَصَى فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنْ ظُلُمَاتٍ ثَلَاثَ، ظُلْمَةً بَطْنُ [87: الظَّالِمِينَ] [الأنبياء] الْحُوتِ، وَظُلْمَةُ الْبَحْرِ، وَظُلْمَةُ اللَّيْلِ، قَالَ: {فَنَبَذَنَاهُ} قَالَ: كَهِيَّةً [145: بِالْعَرَاءِ وَهُوَ سَقِيمٌ] [الصفات] الْفَرْخُ الْمَمْعُوتُ، لَيْسَ عَلَيْهِ رِيشٌ وَأَنْبَتَ اللَّهُ عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ كَانَ يَسْتَنْظِلُ بِهَا وَيُصِيبُ مِنْهَا، فَبَيْسَتْ فَبَكَى عَلَيْهَا حِينَ بَيْسَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ: تَبْكِي عَلَى شَجَرَةٍ بَيْسَتْ، وَلَا تَبْكِي عَلَى مِائَةِ الْفِيْ أَوْ يَزِيدُونَ أَرْدَتْ أَنْ تُهَلِّكُهُمْ، فَخَرَجَ فَإِذَا هُوَ بِغُلَامٍ يَرْعَى عَنَّمَا فَقَالَ: مَمَّنْ أَنْتَ يَا غُلَام؟ فَقَالَ: مِنْ قَوْمَ يُونُسَ، قَالَ: فَإِذَا رَجَعْتَ إِلَيْهِمْ فَأَخْبِرْهُمْ أَنَّكَ قُدْلَقِيَتْ يُونُسَ، قَالَ: فَقَالَ لَهُ الْغَلَامُ: إِنْ تَكُنْ يُونُسَ فَقَدْ تَعْلَمْ أَنَّ مَنْ كَذَبَ وَلَمْ تَكُنْ لَهُ بَيْنَهُ أَنْ يُقْتَلَ، فَمَنْ يَشْهُدُ لِي؟ فَقَالَ لَهُ يُونُسُ: يَشْهُدُ لَكَ هَذِهِ الشَّجَرَةُ، وَهَذِهِ الْبُقْعَةُ، فَقَالَ الْغَلَامُ: مُرْهُمًا، فَقَالَ لَهُمَا يُونُسُ: إِنْ جَاءَكُمَا هَذَا الْغَلَامُ فَاسْهُدَا لَهُ، قَالَا: نَعَمْ، فَرَجَعَ الْغَلَامُ إِلَى قَوْمِهِ

[31867] Waki' told us, from Sufyan, from Al-Suddi, from Abu Malik, who said: "Yunus remained in the belly of the fish for forty days."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ السُّدْدِيِّ، عَنْ أَبِي مَالِكٍ،
قَالَ: مَكَثَ يُونُسُ فِي بَطْنِ الْحُوتِ أَرْبَعِينَ يَوْمًا

[31868] Waki' told us, from Sufyan, from Mansur, from Salim, "{And he called out within the darknesses}" [Al-Anbiya: 87]. He said: A fish inside a fish, and the darkness of the sea."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، "
قَالَ: حُوتٌ فِي [87: {فَنَادَى فِي الظُّلُمَاتِ} [الأنبياء
حُوتٌ، وَظُلْمَةُ الْبَحْرِ

[31869] Waki' told us, from Isma'il, from 'Abd al-Malik, from Sa'id b. Jubayr, who said: I heard him say: "{And he called out within the darknesses}" [Al-Anbiya: 87]. He said: The darkness of the night, the darkness of the sea, and the darkness of the fish."

حَدَّثَنَا وَكِبْعُ، عَنْ إِسْمَاعِيلَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ
بْنِ جُبَيْرٍ، قَالَ: سَمِعْتُهُ يَقُولُ: " {فَنَادَى فِي الظُّلُمَاتِ}
قَالَ: ظُلْمَةُ اللَّيْلِ وَظُلْمَةُ الْبَحْرِ وَظُلْمَةٌ [87: [الأنبياء
الْحُوتِ

[31870] 'Ubayd Allah b. Musa told us, from Al-A'mash, from 'Amr b. Murrah, from 'Abd Allah b. al-Harith, who said: "When the fish swallowed him and cast him onto the land, he heard it [the earth/creatures] glorifying Allah, which stirred him to glorify Allah."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ الْأَعْمَشِ، عَنْ عَمْرُو
بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ: لَمَّا تَقَمَّهُ
الْحُوتُ فَنَبَّأَهُ إِلَى الْأَرْضِ فَسَمِعَهَا تُسَبِّحُ، فَهَبَّجَهُ عَلَى
الشَّنْبِيجِ

[31871] Yahya b. Abi Kathir told us, he said: Shibli b. 'Abbad told us, from Ibn Abi Sulayman, from Ibn Abi Najih, from Mujahid, who said: "Maryam said: 'When I was alone with 'Isa, he would talk to me and I would talk to him. And if someone distracted me from him, he would glorify Allah in my womb and I would hear.'"

حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: ثنا شِبْلٌ بْنُ عَبَادٍ، عَنْ ابْنِ أَبِي سُلَيْمَانَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: "قَالَتْ مَرِيمٌ: كُنْتُ إِذَا حَلَوْتُ أَنَا وَعِيسَى حَدَّثَنِي وَحَدَّثَهُ، وَإِذَا شَغَلَنِي عَنْهُ إِنْسَانٌ سَبَّحَ فِي بَطْنِي وَأَنَا أَسْمَعُ

[31872] Yahya b. Abi Bukayr told us, he said: Shibli told us, from Ibn Abi Najih, from Mujahid, from Ibn 'Abbas, who said: "'Isa (peace be upon him) did not speak except with the signs he spoke with, until he reached the age of children."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ، قَالَ: ثنا شِبْلٌ، عَنْ ابْنِ أَبِي نَجِيجٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَاسٍ، قَالَ: مَا تَكَلَّمُ عِيسَى عَلَيْهِ السَّلَامُ إِلَّا بِالْأَيْاتِ الَّتِي تَكَلَّمُ بِهَا حَتَّى يَلْغَى مَبْلَغُ الصَّيْبَانِ

[31873] Ibn Idris told us, from Husayn, from Hilal b. Yasaf, who said: "No one spoke in the cradle except three: 'Isa (peace be upon him), the companion of Yusuf, and the companion of Jurayj."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، قَالَ: "إِنَّمَا يَتَكَلَّمُ فِي الْمَهْدِ إِلَّا ثَلَاثَةُ عِيسَى عَلَيْهِ السَّلَامُ، وَصَاحِبُ يُوسُفَ، وَصَاحِبُ جُرَيْجَ

[31874] Abu Mu'awiyah told us, he said: 'Ammar b. Ruzayq told us, from Mansur, from Mujahid, from Ibn 'Abbas, {And indeed, it is knowledge of the Hour} [Az-Zukhruf: 61]. He said: "The emergence of 'Isa son of Maryam (peace be upon him)."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: ثنا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، {وَإِنَّهُ لَعِلمٌ قَالَ: خُرُوجُ عِيسَى ابْنٌ [61: لِلسَّاعَةِ} [الزخرف مَرْيَمَ عَلَيْهِ السَّلَامُ

[31875] Waki' told us, he said: Sufyan told us, from Thabit b. Hurmuz, from a Shaykh, from Abu Hurayrah, "{To make it prevail over all religions} [At-Tawbah: 33]. He said: The emergence of 'Isa (peace be upon him)."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ ثَابِتِ بْنِ هُرْمُزَ، عَنْ شَيْخٍ، عَنْ أَبِي هُرَيْرَةَ، " {لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ} قَالَ: خُرُوجُ عِيسَى عَلَيْهِ السَّلَامُ [33: التوبة

[31876] Abu Mu'awiyah told us, he said: Al-A'mash told us, from Al-Minhal, from Sa'id b. Jubayr, from Ibn 'Abbas, who said: "When Allah wanted to raise 'Isa (peace be upon him) to heaven, he went out to his companions, and there were twelve men from outside the house, and his head was dripping with water. He said to them: 'Indeed, among you is one who will disbelieve in me twelve times after having believed in me.' Then he said: 'Which of you will have my likeness cast upon him, be killed in my place, and be with me in my rank?' A young man, the youngest among them, stood up and said: 'Me.' 'Isa said: 'Sit down.' Then he repeated it to them, and the young man stood up and said: 'Me.' He said: 'Yes, you are the one.' He said: So the likeness of 'Isa was cast upon him. He said: And 'Isa (peace be upon him) was raised from a skylight in the house to heaven. He said: The pursuit from the Jews came, and they took the lookalike, killed him, and then crucified him. Some of them disbelieved in him twelve times

حَدَّثَنَا أَبُو مُعَاوِيَةُ، قَالَ: ثنا الْأَعْمَشُ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِنَّمَا أَرَادَ اللَّهُ أَنْ يَرْفَعَ عِيسَى عَلَيْهِ السَّلَامُ إِلَى السَّمَاءِ خَرَجَ إِلَى أَصْحَابِهِ وَهُمْ اثْنَا عَشَرَ رَجُلًا مِنْ غَيْرِ الْبَيْتِ وَرَأْسُهُ يُقْطَعُ مَاءً، فَقَالَ لَهُمْ: أَمَّا إِنْ مِنْكُمْ مَنْ سِئَلَ فُرُّ بِي اثْنَيْ عَشْرَةَ مَرَّةً بَعْدَ أَنْ آمَنَ بِي، ثُمَّ قَالَ: أَيْكُمْ سَيَأْفَى عَلَيْهِ شَبَّهِي فَيُقْتَلُ مَكَانِي وَيَكُونُ مَعِي فِي دَرَجَتِي، فَقَامَ شَابٌ مِنْ أَهْدَتْهُمْ سِنَّا فَقَالَ: أَنَا، فَقَالَ عِيسَى: أَجِلْسْ، ثُمَّ أَعَادَ عَلَيْهِمْ فَقَامَ الشَّابُ فَقَالَ: أَنَا، فَقَالَ: نَعَمْ أَنْتَ ذَلِكَ، قَالَ: فَلْأَقِي عَلَيْهِ شَبَّهَ عِيسَى، قَالَ: وَرُفِعَ عِيسَى عَلَيْهِ السَّلَامُ مِنْ رَوْزَةٍ كَاتِنْ فِي الْبَيْتِ إِلَى السَّمَاءِ، قَالَ: وَجَاءَ الطَّلَبُ مِنَ الْيَهُودِ فَأَخْذُوا الشَّيْءَةَ فَقَتَلُوهُ ثُمَّ صَلَّبُوهُ، وَكَفَرَ بِهِ بَعْضُهُمُ اثْنَيْ عَشْرَةَ مَرَّةً بَعْدَ أَنْ آمَنَ بِهِ، فَنَفَرُوا تَلَاثَ فِرَقٍ، قَالَ: فَقَالَ فِرْقَةً: كَانَ فِينَا اللَّهُ مَا شَاءَ، ثُمَّ صَدِعَ إِلَى السَّمَاءِ، وَهُولَاءِ - الْيَعْوُبِيَّةُ وَقَالَتْ فِرْقَةً: كَانَ فِينَا ابْنُ اللَّهِ مَا شَاءَ ثُمَّ رَفَعَهُ اللَّهُ إِلَيْهِ، وَهُولَاءِ السَّسْطُورِيَّةُ، وَقَالَتْ فِرْقَةً: كَانَ فِينَا عَبْدُ اللَّهِ وَرَسُولُهُ مَا شَاءَ اللَّهُ، ثُمَّ رَفَعَهُ اللَّهُ إِلَيْهِ وَهُولَاءِ الْمُسْلِمُونَ، فَنَظَاهَرَتِ الْكَافِرَاتُ عَلَى الْمُسْلِمَةِ فَقَاتَلُوهَا فَقَتَلُوهَا، فَلَمْ يَرِدِ الْإِسْلَامُ طَامِسًا حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَنْزَلَ اللَّهُ عَلَيْهِ {فَإِمَّا تُطِعُ طَائِفَةً يَعْنِي الطَّائِفَةَ الَّتِي [14: مِنْ بَنِي إِسْرَائِيلِ] [الصف] أَمَّا تُطِعُ فِي زَمِنِ عِيسَى، {وَكَفَرَ طَائِفَةً} [الصف] يَعْنِي الطَّائِفَةَ الَّتِي كَفَرَتْ فِي زَمِنِ عِيسَى {فَإِنَّا [14: فِي زَمَانِ عِيسَى} {عَلَى [14: الَّذِينَ آمَنُوا} [الصف] بِإِظْهَارِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ [14: عَدُوُّهُمْ} [الصف] وَسَلَّمَ دِينَهُمْ عَلَى بَيْنِ الْكُفَّارِ {فَأَصْبَحُوا ظَاهِرِينَ} [14: [الصف]

[31877] Jarir told us, from Mansur, from Mujahid, from 'Ubayd b. 'Umayr, who said: "'Isa son of Maryam (peace be upon him) would not save dinner for lunch, nor lunch for dinner. He used to say: 'Indeed, with each day comes its provision.' He used to wear haircloth, eat from trees, and sleep wherever evening overtook him."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: "كَانَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ لَا يَرْفَعُ عَشَاءً لِغَذَاءٍ، وَلَا غَذَاءً لِعَشَاءٍ، وَكَانَ يَقُولُ: إِنَّ مَعَ كُلِّ قَوْمٍ رِزْقُهُ، كَانَ يَلْبِسُ الشَّعْرَ وَيَأْكُلُ الشَّجَرَ وَيَنَامُ حِينَ أَمْسَى

[31878] Abu Mu'awiyah told us, from Al-A'mash, from Khaythamah, who said: "A woman passed by 'Isa son of Maryam (peace be upon him) and said: 'Blessed be the womb that bore you and the breast that suckled you.' 'Isa (peace be upon him) said: 'Blessed be the one who reads the Qur'an [Scripture] and follows what is in it.'"

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، قَالَ: "مَرَّتِ امْرَأَةٌ بِعِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ فَقَالَتْ: طُوبَى لِبَطْنِ حَمَّاكَ وَلِثَدْيِ أَرْضَاعَكَ، قَالَ عِيسَى عَلَيْهِ السَّلَامُ: طُوبَى لِمَنْ قَرَأَ الْقُرْآنَ وَاتَّبَعَ مَا فِيهِ

[31879] Abu Khalid told us, from Muhammad b. 'Ajlan, from Muhammad b. Ya'qub, who said: "Isa son of Maryam said: 'Do not speak much without the remembrance of Allah, lest your hearts become hard, for the hard heart is far from Allah, but you do not know. Do not look at the sins of people as if you were lords, but look at your own sins. For people are of two types: the afflicted and the healthy. So have mercy on the afflicted and praise Allah for wellness.'"

حَدَّثَنَا أُبُو حَالِدٌ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ، قَالَ: "فَالِّذِي يَعْسَى إِلَيْهِ الْأَنْوَافُ لِمَرْيَمَ: لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ فَتَقْصُو قُلُوبُكُمْ، فَإِنَّ الْقَلْبَ الْقَاسِيَ بَعِيدٌ مِّنَ اللَّهِ وَلَكُنْ لَا يَعْلَمُونَ، وَلَا تَنْظُرُوا فِي ذُنُوبِ الْعِبَادِ كَائِنَكُمْ أَرْبَابٌ، وَانْظُرُوا فِي ذُنُوبِكُمْ، فَإِنَّمَا النَّاسُ رَجُلَانِ: مُبْتَدَئٌ وَمُعَافَىٰ، فَارْحَمُوهَا أَهْلَ الْبَلَاءِ وَاحْمَدُوهَا اللَّهُ عَلَى الْعَافِيَةِ"

[31880] Sharik told us, from 'Asim, from Abu Salih, who attributed it to 'Isa, saying: "He said to his companions: 'Take mosques as homes, take houses as [temporary] dwellings, escape from the world safely, and eat from the herbs of the wild.'" Al-A'mash added to it: "And drink pure water."

حَدَّثَنَا شَرِيكٌ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، رَفِيعَةُ إِلَيْهِ يَعْسَى قَالَ: "فَالِّذِي يَعْسَى إِلَيْهِ الصَّحَابَةِ: اتَّخِذُوا الْمَسَاجِدَ مَسَاكِنَ، وَاتَّخِذُوا الْبَيْوَاتِ مَنَازِلَ، وَانْجُوا مِنَ الدُّنْيَا بِسَلَامٍ، وَكُلُّوا مِنْ بَقْلِ الْبَرِّيَّةِ" وَزَادَ فِيهِ الْأَعْمَشُ وَانْشَرَبُوا مِنَ الْمَاءِ الْفَرَاحِ

[31881] 'Abbad b. al-'Awwam told us, from Al-'Ala' b. al-Musayyib, from a man who told him, he said: The disciples said to 'Isa son of Maryam (peace be upon him): "What do you eat?" He said: "Barley bread." They said: "And what do you wear?" He said: "Wool." They said: "And what do you sleep on?" He said: "The earth." They said: "All of this is difficult." He said: "You will not attain the Kingdom of the Heavens and the Earth until you experience this with pleasure" - or he said: "with desire."

حَدَّثَنَا عَبْدُ بْنُ الْعَوَامِ، عَنِ الْعَلَاءِ بْنِ الْمُسَيْبِ، عَنْ رَجُلٍ حَدَّثَهُ قَالَ: قَالَ الْحَوَارِيُونَ لِيَسِى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ: مَا تَأْكُلُ؟ قَالَ: خُبْزُ الشَّعِيرِ، قَالُوا "وَمَا تَلْبَسُ؟" قَالَ: الصُّوفَ، قَالُوا: وَمَا تَقْتَرِشُ؟ قَالَ: الْأَرْضَ، قَالُوا: كُلُّ هَذَا شَدِيدٌ، قَالَ: لَنْ تَنَالُوا مَلْكُوتَ السَّمَاوَاتِ وَالْأَرْضِ حَتَّى تُصِيبُوا هَذَا عَلَى لَذَّةٍ - أَوْ قَالَ: عَلَى - شَهْوَةٍ

[31882] Muhammad b. Bashir told us, he said: Mis'ar told us, from Abu Husayn, who said: I heard him mentioning from Sa'id b. Jubayr regarding His saying: "{Indeed, you and what you worship other than Allah are the firewood of Hell. You will be coming to it}" [Al-Anbiya: 98]. He said: They mentioned 'Isa and 'Uzayr, that they used to be worshipped. So this verse was revealed after it: "{Indeed, those for whom the best [reward] has preceded from Us - they are from it far removed}" [Al-Anbiya: 101]. He said: "'Isa son of Maryam (peace be upon him)."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، قَالَ: ثَنَا مِسْعَرٌ، عَنْ أَبِي حُصَيْنٍ، قَالَ: سَمِعْتُهُ يَذْكُرُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي قَوْلِهِ: {إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ}، قَالَ: فَذَكَرُوا عِيسَى [98: أَنْتُمْ لَهَا وَارِدُونَ] [الأنبياء] وَعَزَّرُوا أَنَّهُمَا كَانَا يُعْبَدَانِ، فَنَزَّلْتُ هَذِهِ الْأُبَيْهُ مِنْ بَعْدِهَا {إِنَّ الَّذِينَ سَبَقْتُ لَهُمْ مِنَا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ}، قَالَ: عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ [101: إِنَّ الْأَنْبِيَاءَ

[31883] Husayn b. 'Ali told us, from Za'idah, from Maysarah al-Ashja'i, from 'Ikrimah, from Ibn 'Abbas, who said: I asked Ka'b about Idris being raised to a high station. He said: "As for Idris being raised to a high station, he was a pious servant. Righteous deeds were raised for him the likes of which were not raised for the people of the earth in his time. He said: The angel who ascended with his deeds was amazed by it, so he asked his Lord permission to visit him. He said: 'My Lord, permit me to go to this servant of Yours and visit him.' He permitted him, so he descended and said: 'O Idris, rejoice, for righteous deeds are being raised for you the likes of which are not raised for the people of the earth.' He said: 'And how do you know?' He said: 'I am an angel.' He said: 'Even if you are an angel.' He said: 'I am at the gate through which your deeds ascend.' He said: 'Will you not intercede for me with the Angel of Death to delay my appointed time so that I may increase in gratitude and worship?' The angel said to him:

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٰ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ
الْأَشْجَعِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: سَأَلْتُ
كَعْبًا عَنْ رَفْعِ إِدْرِيسِ مَكَانًا عَلَيْاً فَقَالَ: "أَمَّا رَفْعُ
إِدْرِيسِ مَكَانًا عَلَيْاً فَكَانَ عَبْدًا تَقِيًّا، يُرْفَعُ لَهُ مِنَ الْعَمَلِ
الصَّالِحِ مَا لَا يُرْفَعُ لِأَهْلِ الْأَرْضِ فِي أَهْلِ زَمَانِهِ، قَالَ:
فَعَجِبَ الْمَلَكُ الَّذِي كَانَ يَصْنَعُ عَلَيْهِ عَمَلُهُ، فَاسْتَأْذَنَ
رَبَّهُ إِلَيْهِ، قَالَ: رَبِّ الْأَذْنَ لِي إِلَى عَبْدِكَ هَذَا فَازُورَةُ
فَادِنَ لَهُ فَنَزَلَ فَقَالَ: يَا إِدْرِيسُ أَبْشِرْ فَإِنَّهُ يُرْفَعُ لَكَ مِنَ
الْعَمَلِ الصَّالِحِ مَا لَا يُرْفَعُ لِأَهْلِ الْأَرْضِ، قَالَ: وَمَا
عِلْمُكُ؟ قَالَ: إِنِّي مَلَكُ، قَالَ: وَإِنْ كُنْتَ مَلَكًا، قَالَ: فَإِنِّي
عَلَى الْبَابِ الَّذِي يَصْنَعُ عَلَيْهِ عَمَلُكَ، قَالَ: أَفَلَا تَشْفَعُ
لِي إِلَى مَلَكِ الْمَوْتِ فَيُؤْخَرَ مِنْ أَجْلِي لِأَزْدَادِ شُكْرًا
وَعِبَادَةً، قَالَ لَهُ الْمَلَكُ: لَا يُؤْخَرُ اللَّهُ نَفْسًا إِذَا جَاءَ
أَجَلُهَا، قَالَ: قَدْ عَلِمْتَ وَلَكِنَّهُ أَطْبَبُ لِنَفْسِي، فَحَمَلَهُ
الْمَلَكُ عَلَى جَنَاحِهِ فَصَعَدَ بِهِ إِلَى السَّمَاءِ فَقَالَ: يَا مَلَكَ
الْمَوْتِ، هَذَا عَبْدُ تَقِيٍّ نَبِيٍّ، يُرْفَعُ لَهُ مِنَ الْعَمَلِ الصَّالِحِ
مَا لَا يُرْفَعُ لِأَهْلِ الْأَرْضِ، وَإِنَّهُ أَعْجَبَنِي ذَلِكَ،
فَاسْتَأْذَنْتُ إِلَيْهِ رَبِّي، فَلَمَّا بَشَّرْتُهُ بِذَلِكَ سَأَلْتُنِي لِأَشْفَعَ لَهُ
إِلَيْكَ لِتُؤْخَرَ مِنْ أَجَلِهِ فَيُرْدَادَ شُكْرًا وَعِبَادَةً لِلَّهِ، قَالَ:
وَمَنْ هَذَا؟ قَالَ: إِدْرِيسُ: فَنَظَرَ فِي كِتَابِ مَعْهُ حَتَّى مَرَ
بِاسْمِهِ فَقَالَ: وَاللَّهِ مَا بَقَيَ مِنْ أَجْلِ إِدْرِيسِ شَيْءٌ،
فَمَحَا فَمَاتَ مَكَانَهُ

[31884] Waki' told us, from Sufyan, from Mansur, from Mujahid: "And We raised him to a high station" [Maryam: 57]. He said: In the fourth heaven."

حَدَّثَنَا وَكِبْرُّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، "فَقَالَ: فِي السَّمَاءِ [57]: {وَرَفَعْنَاهُ مَكَانًا عَلَيْهِ} [مریم الرَّابِعَةُ]

[31885] Waki' told us, from Sufyan, from Abu Harun, from Abu Sa'id, who said: "In the fourth heaven."

حَدَّثَنَا وَكِبْرُّ، عَنْ سُفْيَانَ، عَنْ أَبِي هَارُونَ، عَنْ أَبِي سَعِيدٍ، قَالَ: فِي السَّمَاءِ الرَّابِعَةِ

[31886] Ghundar told us, from Shu'bah, from Ishaq, from 'Amr b. Maymun, who said: "Hud (peace be upon him) was strong among his people. He was sitting among his people when a dark cloud came. They said: 'This is a cloud bringing us rain'" [Al-Ahqaf: 24]. Hud (peace be upon him) said: 'Rather, it is that for which you were impatient: a wind, within it a painful punishment'" [Al-Ahqaf: 24]. It began throwing tents and bringing the absent man."

حَدَّثَنَا عَنْدُرُ، عَنْ شُعْبَةَ، عَنْ إِسْحَاقَ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، قَالَ: "كَانَ هُودٌ عَلَيْهِ السَّلَامُ جَلْدًا فِي قَوْمِهِ، وَإِنَّهُ كَانَ قَاعِدًا فِي قَوْمِهِ فَجَاءَ سَحَابٌ مُكْفَرٌ فَقَالُوا: فَقَالَ هُودٌ [24]: {هَذَا عَارِضٌ مُمْطَرُنَا} [الأحقاف عَلَيْهِ السَّلَامُ: {بَلْ هُوَ مَا اسْتَعْجَلْنُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ فَجَعَلْتُ لُقِيَ الْفُسْطَاطَ وَتَجِيَءُ [24]: أَلَيْمَ} [الأحقاف بِالرَّجْلِ الْغَائِبِ]

[31887] Abu Usamah told us, from Hisham, from his father, who said: "Dawud (peace be upon him) used to address the people while holding a basket made of palm leaves in his hand. When he finished, he would hand it to someone next to him to sell it."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: إِنَّ كَانَ دَاؤُدُ عَلَيْهِ السَّلَامُ لِيَخْطُبُ النَّاسَ وَفِي يَدِهِ الْفُقَةُ مِنَ الْخُوصِ، فَإِذَا فَرَغَ نَأَوَلَهَا بَعْضَ مِنْ إِلَى جَنْبِهِ بَيْيِغُهَا

[31888] Ibn Fudayl told us, from Layth, from Mujahid, who said: "When Dawud committed the error –and his error was that when he saw her, he ordered for her and secluded her but did not approach her–the two disputants came to him and climbed over the wall into the prayer chamber. When he saw them, he stood up to them and said: 'Get away from me, what brings you to me?' They said: 'We only want to speak a few words to you. Indeed this, my brother, has ninety-nine ewes, and I have one ewe, and he wants to take it from me.' He said: Dawud (peace be upon him) said: 'By Allah, he deserves to be sawed from here to here' – meaning from his nose to his chest. The man said: 'This, Dawud, you have done.' So Dawud (peace be upon him) realized that he meant that, and he recognized his sin. So he fell down in prostration for forty days and forty nights. His error was written on his hand; he would look at it so as not to be heedless, until herbs grew around him from his tears, covering his head. He called out

حَدَّنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: "إِنَّمَا أَصَابَ دَاؤُدَ الْخَطِيبَةَ وَإِنَّمَا كَانَتْ خَطِيبَتُهُ أَنَّهُ لَمَّا أَبْصَرَهَا أَمْرَ بِهَا فَعَرَلَهَا فَلَمْ يَقْرَبْهَا، فَأَتَاهَا الْخَصْمَانُ فَسَوَّرُوا فِي الْمِحْرَابِ، فَلَمَّا أَبْصَرَهُمَا قَامَ إِلَيْهِمَا فَقَالَ: أَخْرُجَا عَنِّي، مَا جَاءَ بِكُمَا إِلَيَّ؟ فَقَالَا: إِنَّمَا نَكْمَلُ بِكَلَامٍ يَسِيرٍ، إِنَّ هَذَا أَخِي لَهُ تَسْعُ وَتَسْعُونَ نَعْجَةً وَلِي نَعْجَةً وَاحِدَةً وَهُوَ يُرِيدُ أَنْ يَأْخُذَهَا مِنِّي، قَالَ: فَقَالَ دَاؤُدُ عَلَيْهِ السَّلَامُ؛ وَاللَّهِ إِنَّهُ أَحَقُّ أَنْ يُتَشَرَّمَ مِنْ لَدُنِ هَذِهِ إِلَى هَذِهِ يَعْنِي مِنْ أَنْفُهِ إِلَى صَدْرِهِ، فَقَالَ الرَّجُلُ: هَذَا دَاؤُدُ قَدْ فَعَلَهُ فَعَرَفَ دَاؤُدُ عَلَيْهِ السَّلَامُ إِنَّمَا يَعْنِي بِذَلِكَ، وَعَرَفَ ذَنْبَهُ فَخَرَّ سَاجِدًا أَرْبَعِينَ يَوْمًا وَأَرْبَعِينَ لَيْلَةً، وَكَانَتْ خَطِيبَتُهُ مَكْتُوبَةً فِي يَدِهِ، يَنْظُرُ إِلَيْهَا لِكَيْ لَا يَغْلُلَ حَتَّى تَبَتَّ الْبَقْلُ حَوْلَهُ مِنْ دُمُوعِهِ مَا غَطَّى رَأْسَهُ، فَنَادَى بَعْدَ أَرْبَعِينَ يَوْمًا: فُرِحَ الْجَبِينُ وَجَمَدَتِ الْعَيْنُ وَدَاؤُدُ عَلَيْهِ السَّلَامُ لَمْ يَرْجِعْ إِلَيْهِ فِي خَطِيبَةٍ شَيْءٌ فَنُوِيَّ: أَجَائِعُ فَنْطَعُ أَمْ عُرْبَيَانُ فَتُكَسَّى أَمْ مَظْلُومٌ فَتُنَصَّرُ، قَالَ: فَنَحَبَ نَحْبَةً هَاجَ مَا يَلِيهِ مِنْ الْبَقْلِ حِينَ لَمْ يَذْكُرْ ذَنْبَهُ فَعِنْدَ ذَلِكَ غُفرَ لَهُ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ قَالَ لَهُ رَبُّهُ: كُنْ أَمَامِي، فَيَقُولُ: أَيْ رَبْ ذَنْبِي ذَنْبِي، فَيَقُولُ: كُنْ خَافِي، فَيَقُولُ لَهُ: خُذْ بِقَدْمِي فَيَأْخُذُ بِقَدْمِهِ

[31889] 'Affan told us, he said: Ja'far b. Sulayman told us, from Thabit al-Bunani, who said: "It reached us that Dawud, the Prophet of Allah, divided prayer among his household, his wives and his children. Not a single hour of the night or day would pass without someone from the family of Dawud standing in prayer. So this verse encompassed them: {Work, O family of David, in gratitude. And few of My servants are grateful} [Saba': 13]."

[31890] 'Affan told us, he said: Mu'awiyah b. 'Abd al-Karim told us, he said: Al-Hasan told us: "Prophet Dawud (peace be upon him) said: 'My God, if every hair of mine had two tongues glorifying You night and day, we would not have fulfilled a single blessing from Your blessings upon me.'"

حَدَّثَنَا عَمَانُ، قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتِ الْبُنَانِيِّ، قَالَ: "بَلَغَنَا أَنَّ دَاؤِدَ، نَبِيَّ اللَّهِ جَزَّ الصَّلَاةَ عَلَىٰ بَيْوَتِهِ عَلَىٰ نِسَائِهِ وَوَلَدِهِ، فَلَمْ تَكُنْ تَأْتِي سَاعَةً مِنَ اللَّيْلِ وَالنَّهَارِ إِلَّا وَإِنْسَانٌ قَائِمٌ مِنْ آلِ دَاؤِدَ، يُصَلِّي، فَعَمِّلُوهُمْ هَذِهِ الْأُلْيَا {أَعْمَلُوا آلَ دَاؤِدَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِي الشَّكُورُ}

حَدَّثَنَا عَمَانُ، قَالَ: ثنا مُعاوِيَةُ بْنُ عَبْدِ الْكَرِيمِ، قَالَ: ثنا الْحَسَنُ، أَنَّ دَاؤِدَ النَّبِيَّ عَلَيْهِ السَّلَامُ قَالَ: إِلَهِي، لَوْ كَانَ أَنَّ لِكُلِّ شَعْرَةٍ مِنِّي لِسَانَيْنِ يُسَبِّحَانِكَ اللَّيْلَ وَالنَّهَارَ مَا قَضَيْنَا نِعْمَةً مِنْ نِعْمَتِكَ عَلَيَّ

[31891] Waki' told us, from Mis'ar, from 'Ali b. al-Aqmar, from Abu al-Ahwas, who said: "The two disputants entered upon Dawud (peace be upon him), and each one of them was holding the head of his companion."

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعُرٍ، عَنْ عَلَيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَخْوَصِ، قَالَ: دَخَلَ الْخَصْمَانِ عَلَى دَاؤِدَ عَلَيْهِ السَّلَامُ وَكُلُّ وَاحِدٍ مِنْهُمَا أَخَذَ بِرَأْسِ صَاحِبِهِ

[31892] Khalaf b. Khalifah told us, from Abu Hashim, from Sa'id b. Jubayr, who said: "The trial of Dawud was only the look."

حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ أَبِي هَاشِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: إِنَّمَا كَانَتْ فِتْنَةُ دَاؤِدَ النَّظَرُ

[31893] 'Affan told us, he said: Hammad b. Salamah told us, from 'Ata' b. al-Sa'ib, from Abu 'Abd Allah al-Jadali, who said: "Dawud (peace be upon him) never raised his head to the sky until he died."

حَدَّثَنَا عَفَانُ، قَالَ: ثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَذَلِيِّ، قَالَ: مَا رَفَعَ دَاؤِدَ عَلَيْهِ السَّلَامَ رَأْسَهُ إِلَى السَّمَاءِ حَتَّى ماتَ

[31894] 'Affan told us, he said: Hammad b. Salamah told us, he said: 'Ali b. Zayd told us, from Al-Hasan, from Al-Ahnaf b. Qays, from the Prophet (saw), that Dawud (peace be upon him) said: "O Lord, indeed the Children of Israel ask of You by Ibrahim, Ishaq, and Ya'qub, so make me, O Lord, a fourth for them." Allah revealed to him: "O Dawud, indeed Ibrahim was thrown into the fire for My sake and he was patient, and that is a trial that has not befallen you. And Ishaq offered himself to be sacrificed and was patient for My sake, and that is a trial that has not befallen you. And Ya'qub, I took his beloved until his eyes turned white, and he was patient, and that is a trial that has not befallen you." 'Ali b. Zayd said: Khalifah told me, from Ibn 'Abbas, that Dawud told himself that if he were tested, he would hold fast. It was said to him: "You will be tested, and you know the day on which you will be tested, so take your precaution." It was said to him: "This is the day on which you will be tested." So he took the Zabur and

حَدَّثَنَا عَفَانُ، قَالَ: ثنا حَمَادُ بْنُ سَلَمَةَ، قَالَ: ثنا عَلِيُّ بْنُ زَيْدٍ، عَنِ الْحَسَنِ، عَنِ الْأَحْمَدِ بْنِ قَيْسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّ دَاؤِدَ عَلَيْهِ السَّلَامَ قَالَ: أَيْ رَبٌ إِنْ بَنِي إِسْرَائِيلَ يَسْأَلُونَكَ بِإِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ فَاجْعَلْنِي يَا رَبَّ لَهُمْ رَابِيعاً، فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ يَا دَاؤِدُ، إِنَّ إِبْرَاهِيمَ الْقَيْـ في الدَّارِ فِي سَيِّـ فَصَبَرَ، وَتَلَكَ بَلِيَـ لَمْ تَنَلُكَ، وَإِنَّ إِسْحَاقَ بَذَلَ نَفْسَهُ لِدِبْحَ فَصَبَرَ مِنْ أَجْلِي فَتَلَكَ بَلِيَـ لَمْ تَنَلُكَ، وَإِنَّ يَعْقُوبَ أَخْدَثَ حَبِيبَهُ حَتَّى ابْيَضَتْ عَيْنَاهُ فَصَبَرَ وَتَلَكَ بَلِيَـ لَمْ تَنَلُكَ" قَالَ عَلِيُّ بْنُ زَيْدٍ: وَحَدَّثَنِي خَلِيفَةً، عَنْ ابْنِ عَبَّاسٍ أَنَّ دَاؤِدَ حَدَّثَ نَفْسَهُ إِنَّ ابْنَيِ أَنْ يَعْصِمَ، فَقِيلَ لَهُ: إِنَّكَ سَبَبْتَنِي وَتَعْلَمُ الْيَوْمَ الَّذِي تُبْلِي فِيهِ فَخُدْ حِدْرَكَ، فَقِيلَ لَهُ: هَذَا الْيَوْمُ الَّذِي تُبْلِي فِيهِ، فَأَخْدَدَ الرَّبُورَ فَوَضَعَهُ فِي حِجْرَهُ وَأَغْلَقَ بَابَ الْمِحْرَابِ وَأَفْعَدَ مُنْصَفًا عَلَى الْبَابِ وَقَالَ: لَا تَأْذِنْ لِأَحَدٍ عَلَيَّ الْيَوْمِ، فَبَيْنَمَا هُوَ يَقْرَأُ الرَّبُورَ إِذْ جَاءَ طَائِرٌ مُدَهَّبٌ كَأَحْسَنِ مَا يَكُونُ الطَّيْرُ، فِيهِ مِنْ كُلِّ لَوْنٍ، فَجَعَلَ يَدْرُجَ بَيْنَ يَدَيْهِ فَدَنَّا مِنْهُ، فَأَمْكَنَ أَنْ يَأْخُذَهُ، فَتَنَوَّلَهُ بِيَدِهِ لِيَأْخُذَهُ، فَطَارَ فَوْقَ عَلَى كُوَّةِ الْمِحْرَابِ، فَدَنَّا مِنْهُ أَيْضًا لِيَأْخُذَهُ فَرَقَعَ عَلَى حَصْنِ فَلَشَرَفِ عَلَيْهِ لِيَنْتَرَ أَبَنَ وَقَعَ فَإِذَا هُوَ بِالْمَرْأَةِ عِنْدَ بِرْكَتِهَا تَقْسِيلُ مِنَ الْمَحِيطِ، فَلَمَّا رَأَتْ ظِلَّهُ حَرَّكَتْ رَأْسَهَا فَعَطَّثَ جَسَدَهَا بِشَعْرِهَا فَقَالَ دَاؤِدُ لِلنَّصَافِ: اذْهَبْ فَقُلْ لِفَلَانَةَ، تَحِيءُ، فَأَتَاهَا فَقَالَ: إِنَّ نَبِيَّ اللَّهِ يَدْعُوكَ، فَقَالَتْ: مَا لِي وَلِنَبِيِّ اللَّهِ، إِنْ كَانَتْ لَهُ حَاجَةٌ فَلِيَاتِنِي، أَمَّا أَنَا فَلَا أَتَيْهِ، فَأَتَاهَا الْمَنْصَفُ فَأَخْبَرَهُ بِقُولِهَا، فَأَتَاهَا، وَأَغْلَقَتِ الْبَابَ دُونَهُ، فَقَالَتْ: مَا لَكَ يَا دَاؤِدُ؟ أَمَا تَعْلَمُ أَنَّهُ مِنْ فَعَلَ هَذَا رَجَمْتُهُمَا وَوَعَظْتُهُ فَرَجَعَ، وَكَانَ زَوْجُهَا غَازِيًّا فِي سَبِيلِ اللَّهِ، فَكَتَبَ دَاؤِدَ عَلَيْهِ السَّلَامَ إِلَى أَمِيرِ الْمَعْزَى: انْظُرْ أُورِيَا فَاجْعَلْهُ فِي حَمْلَةِ التَّابُوتِ، فَقُتِلَ، فَلَمَّا انْقَضَتْ عِنْدُهَا حَطَبَهَا فَاشْتَرَطَتْ عَلَيْهِ: إِنْ وَلَدْتُ غُلَامًا أَنْ يَجْعَلَهُ الْخَلِيفَةَ مِنْ بَعْدِهِ، وَأَشْهَدَتْ عَلَيْهِ خَمْسِينَ مِنْ بَنِي إِسْرَائِيلَ وَكَتَبَتْ عَلَيْهِ بِذَلِكَ كِتَابًا، فَمَا شَعَرَ بِفِتْنَتِهِ أَنَّهُ فُتِنَ حَتَّى وَلَدَتْ سُلَيْمانَ وَشَبَّ، فَتَسَوَّرَ

[31895] Abu Usamah told us, from Al-Fazari, from Al-A'mash, from Al-Minhal, from 'Abd Allah b. al-Harith, from Ibn 'Abbas, who said: "Allah revealed to Dawud (peace be upon him): 'Tell the oppressors not to remember Me, for it is My right to remember whoever remembers Me, and My remembrance of them is to curse them.'"

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنِ الْفَزَارِيِّ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: "اُوْحَى اللَّهُ إِلَى دَاؤُدَ عَلَيْهِ السَّلَامُ، أَنْ قُلْ لِلظَّلْمَةِ: لَا يَذْكُرُونِي، فَإِنَّهُ حَقٌّ عَلَيَّ أَنْ أَذْكُرَ مَنْ ذَكَرَنِي، وَإِنَّ ذِكْرِي إِيَّاهُمْ أَنْ الْغَنَمُ

[31896] 'Ubayd Allah told us, he said: Sharik told us, from Al-Suddi, from Sa'id b. Jubayr, from Ibn 'Abbas, who said: "Dawud (peace be upon him) died suddenly on a Saturday, and the birds hovered over him to shade him."

حَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: حَدَّثَنَا شَرِيكُ، عَنِ السُّدَّيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَاتَ دَاؤُدُ عَلَيْهِ السَّلَامُ يَوْمَ السَّبْتَ فُجَاءَهُ، فَعَكَفَ الطَّيْرُ عَلَيْهِ ثُلْثَةُ

[31897] Yahya b. Abi Bukayr told us, he said: Yahya b. al-Muhallab Abu Kudaynah told us, from 'Ata', from Sa'id b. Jubayr, from Ibn 'Abbas: "{O mountains, repeat [praises] with him} [Saba': 10]. He said: Glorify."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: ثَنَا يَحْيَى بْنُ الْمُهَلَّبِ أَبُو كُدَيْنَةَ، عَنْ عَطَاءَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [10: عَبَّاسٍ، "بِيَا جَبَالُ أَوْبِي مَعَهُ] [سَبَا سَبْحَى]

[31898] Muhammad b. Bishr and Waki' told us, from Mis'ar, from Abu Husayn, from Abu 'Abd al-Rahman: "{O mountains, repeat [praises] with him} [Saba': 10]. He said: Glorify."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَوَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، "إِنَّا جِنَانٌ أَوْبَرِي مَعَهُ" قَالَ: سَبَّحَ [10]: [سَبَا]

[31899] Waki' told us, from Sufyan, from Layth, from Mujahid, who said: "He wept over his error until what was around him sprouted from his tears."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: بَكَى مِنْ خَطِيئَتِهِ حَتَّى هَاجَ مَا حَوْلَهُ مِنْ دُمُوعٍ

[31900] Waki' told us, from Sufyan, from Abu Ishaq, from Abu Maysarah: "Awwibi" (Repeat). He said: Glorify."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، أَوْبَرِي قَالَ: سَبَّحَ

[31901] Waki' bin al-Jarrah narrated to us, from Isra'il, from Simak, from Ikrimah, from Ibn Abbas regarding: {We have not assigned to any before this name} [Maryam: 7]. He said: "No one before him was named Yahya."

حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحِ، عَنْ إِسْرَائِيلَ، عَنْ سِيمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، "لَمْ تَجِعْ لَهُ مِنْ قَبْلِ سَمِيَّاً" قَالَ: لَمْ يُسَمَّ أَحَدٌ قَبْلَهُ يَحْيَى [7]: [مریم]

[31902] Waki' narrated to us, from Sufyan, from Ibn Abi Najih, from Mujahid, who said the same.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: مِثْلُهُ

[31903] Waki' narrated to us, from Isma'il bin Sulayman al-Abdi, from a man among them called Mahdi, from Ikrimah regarding: {And We gave him judgment [while yet] a boy} [Maryam: 12]. He said: "[Meaning] the Qur'an."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ الْعَبْدِيِّ، عَنْ رَجُلٍ مِنْهُمْ يُقَالُ لَهُ مَهْدِيٌّ: عَنْ عَكْرِمَةَ، " {وَأَتَيْنَاهُ قَالَ: الْفُرْقَانَ [12]: الْحُكْمُ صَبِيبًا} [مریم

[31904] Ibn 'Uyaynah narrated to us, from Mansur bin Safiyyah, from his mother, who said: Ibn Umar entered the mosque while Ibn al-Zubayr was crucified. They said: "Here is Asma'." He came to her, reminded her [of Allah], admonished her, and said to her: "Indeed, the corpse is nothing, and the souls are with Allah, so be patient and seek reward." She said: "What prevents me from patience when the head of Yahya bin Zakariya was gifted to a prostitute from the prostitutes of the Children of Israel?"

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بْنِ صَفِيهَ، عَنْ أَمِّهِ، قَالَ: دَخَلَ ابْنُ عُمَرَ الْمَسْجِدَ وَابْنُ الرُّبَّيرِ مَصْلُوبٌ فَقَالُوا: "هَذِهِ أَسْمَاءُ، قَالَ: فَأَتَاهَا فَذَكَرَهَا وَوَعَظَهَا وَقَالَ لَهَا: إِنَّ الْحِيفَةَ لَيْسَتْ بِشَيْءٍ، وَإِنَّمَا الْأَرْوَاحُ عِنْدَ اللَّهِ فَاصْبِرِي وَاحْسِبِي، قَالَتْ: وَمَا يَمْنَعُنِي مِنَ الصَّبَرِ وَقَدْ أَهْدِيَ رَأْسُ يَحْيَى بْنِ زَكَرِيَاً إِلَى بَغِيٍّ مِنْ بَعَائِيَّ بَنِي إِسْرَائِيلَ

[31905] 'Abdah narrated to us, from Hisham bin Urwah, from his father, who said: "Yahya bin Zakariya was killed only because of a prostitute woman who said to her companion: 'I will not be pleased with you until you bring me his head.' He said: So he slaughtered him and brought her his head in a basin."

حَدَّثَنَا عَبْدَهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: "مَا قُلْتَ يَحْيَى بْنُ زَكَرِيَاً إِلَّا فِي امْرَأَةٍ بَغَيَّ قَالَتْ لِصَاحِبِهَا: لَا أَرْضَى عَنْكَ حَتَّى تَأْتِينِي بِرَأْسِهِ، قَالَ: فَذَبَحَهُ فَأَتَاهَا بِرَأْسِهِ فِي طَشْتِ

[31906] Jarir narrated to us, from Al-A'mash, from Mujahid, regarding His saying: {We have not assigned to any before this name} [Maryam: 7]. He said: "[Meaning] like him in virtue."

حَدَّثَنَا جَرِيرُ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، فِي قَوْلِهِ " قَالَ: مِثْلُهُ فِي [7]: {لَمْ نَجْعَلْ لَهُ مِنْ قَبْلِ سَمِيًّا} [مريم
الْفَضْلِ

[31907] Abu Khalid narrated to us, from Yahya bin Sa'id, from Sa'id bin al-Musayyib, from Abdullah bin 'Amr, who said: "There is no one except that they have sinned or intended a sin, except for Yahya bin Zakariya." Then he recited: {A noble, and Chaste} [Al-Imran: 39]. Then he picked something up from the ground and said: "He had nothing with him except like this [indicating his lack of sexual desire/organ]."

[31908] Waki' narrated to us, from Sharik, from Salim, from Sa'id regarding: {A noble, and Chaste} [Al-Imran: 39]. He said: "[Meaning] The Forbearing (Al-Halim)."

[31909] 'Affan narrated to us, he said: Hammad bin Salamah narrated to us, from Ali bin Zaid, from Yusuf bin Mihran, from Ibn Abbas, from the Prophet (peace be upon him) who said: "There is no one except that they have sinned or intended a sin, except for Yahya bin

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: "مَا مِنْ أَحَدٍ إِلَّا وَقَدْ أَخْطَأَ أَوْ هُمْ بِخَطِيئَةٍ لِّيْسَ يَحْيَى بْنَ زَكَرِيَّاً، ثُمَّ قَرَا ثُمَّ رَفَعَ مِنْ [39]: {وَسَيِّدًا وَحَصُورًا} [آل عمران الْأَرْضِ شَيْئًا، ثُمَّ قَالَ: مَا كَانَ مَعَهُ إِلَّا مِثْلُ هَذَا

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ سَالِمٍ، عَنْ سَعِيدٍ، {سَيِّدًا قَالَ: الْحَلِيمُ [39]: وَحَصُورًا} [آل عمران

حَدَّثَنَا عَفَانُ، قَالَ: ثنا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مُهْرَانَ، عَنْ ابْنِ عَبَّاسٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ أَحَدٍ إِلَّا وَقَدْ أَخْطَأَ أَوْ هُمْ بِخَطِيئَةٍ إِلَّا يَحْيَى بْنَ زَكَرِيَّاً

[31910] Shababah narrated to us, from Shu'bah, from Al-Hakam, from Mujahid regarding: {We have not assigned to any before this name} [Maryam: 7]. He said: "[Meaning] A likeness."

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ مُجَاهِدٍ، "لَمْ قَالْ: شَبِيهًَا [7: تَجْعَلَ لَهُ مِنْ قَبْلٍ سَمِيًّا]" [مریم

[31911] Waki' narrated to us, from Isra'il, from Jabir, from Mujahid, from Abdullah bin 'Amr, who said: "Dhul-Qarnayn was a Prophet."

حَدَّثَنَا وَكِيعُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: دُو الفَرْتَنْ تَبِي

[31912] Waki' narrated to us, from Al-'Ala' bin Abd al-Karim, from Mujahid, who said: "He [Dhul-Qarnayn] was the King of the

حَدَّثَنَا وَكِيعُ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، قَالَ: كَانَ مَلِكَ الْأَرْضِ

[31913] Waki' narrated to us, from Bassam, from Abu al-Tufayl, from Ali, who said: "He [Dhul-Qarnayn] was a righteous man who was sincere to Allah, so Allah was sincere to him. He was struck on his right horn (side of the head) and died, then Allah revived him. Then he was struck on his left horn and died, then Allah revived him. And among you is one like him."

حَدَّثَنَا وَكِيعُ، عَنْ بَسَّامٍ، عَنْ أَبِي الطَّفَلِ، عَنْ عَلَيٍّ، قَالَ: كَانَ رَجُلًا صَالِحًا نَاصِحَّ اللَّهَ فَنَصَحَّهُ فَصُرِّبَ عَلَى قَرْنِهِ الْأَيْمَنِ فَمَاتَ فَلَحْيَاهُ اللَّهُ، ثُمَّ صُرِّبَ عَلَى قَرْنِهِ الْأَيْسَرِ فَمَاتَ فَلَحْيَاهُ اللَّهُ وَفِيكُمْ مِثْلُهُ

[31914] Yahya bin Sa'id narrated to us, from Sufyan, from Habib bin Abi Thabit, from Abu al-Tufayl, who said: Ali was asked about Dhul-Qarnayn, so he said: "He was neither a Prophet nor a King, but he was a worshiper who was sincere to Allah, so Allah was sincere to him. He called his people to Allah and was struck on his right horn and died, then Allah revived him. Then he called his people to Allah and was struck on his left horn and died, then Allah revived him, so he was named Dhul-Qarnayn."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفِّيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الطَّفَلِينَ، قَالَ: سُنْنَةَ عَلَيْهِ، عَنْ ذِي الْقَرْنَيْنِ، فَقَالَ: لَمْ يَكُنْ نَبِيًّا وَلَا مَلِكًا، وَلَكِنَّهُ كَانَ عَابِدًا نَاصِحَّ اللَّهَ فَنَصَحَّهُ فَدَعَاهُ إِلَيْهِ قَوْمُهُ إِلَى اللَّهِ فَضَرَبَ عَلَى قَرْنِيَّهِ الْأَيْمَنِ فَمَاتَ فَأَحْيَاهُ اللَّهُ، ثُمَّ دَعَاهُ قَوْمُهُ إِلَيْهِ فَضَرَبَ عَلَى قَرْنِيَّهِ الْأَيْسَرِ فَمَاتَ فَأَحْيَاهُ اللَّهُ فَسَمِّيَ ذَهَبَ الْقَرْنَيْنِ

[31915] 'Ubaydullah bin Musa narrated to us, from Sufyan, from Simak, from Habib bin Himaz, who said: It was said to Ali: "How did Dhul-Qarnayn reach the East and the West?" He said: "The clouds were subjected to him, the light was spread out for him, and the means were extended for him." Then he said: "Shall I add more for you?" He said: "That is sufficient for me."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ سُفِّيَانَ، عَنْ سِمَاكِ، عَنْ حَبِيبِ بْنِ حِمَازٍ، قَالَ: قِيلَ لِعَلَيْهِ: كَيْفَ بَلَغَ ذُو الْقَرْنَيْنِ الْمَشْرَقَ وَالْمَغْرِبَ، قَالَ: سُخْرَةَ السَّحَابَ، وَبُسِطَتْ لَهُ النُّورُ، وَمَدَّ لَهُ الْأَسْبَابُ، ثُمَّ قَالَ: أَزِيدُكَ؟ قَالَ: حَسْبِي

[31916] Ibn Fudayl narrated to us, from Husayn, from Mujahid, who said: "No one ruled the entire earth except four: two Muslims and two disbelievers. As for the two Muslims, they were Sulaiman bin Dawud and Dhul-Qarnayn. As for the two disbelievers, they were Nebuchadnezzar and the one who argued with Abraham about his Lord (Nimrod)."

حَدَّثَنَا ابْنُ قُضَيْلٍ، عَنْ حُصَيْنِ، عَنْ مُجَاهِدٍ، قَالَ: "لَمْ يَمْلِكِ الْأَرْضَ كُلَّهَا إِلَّا أَرْبَعَةٌ: مُسْلِمٌ وَكَافِرٌ، فَأَمَّا الْمُسْلِمَانِ فَسُلَيْمَانُ بْنُ دَاؤِدَ وَذُو الْقَرْبَانِ، وَأَمَّا الْكَافِرَانِ فَبُخْتَصَرَ وَالَّذِي حَاجَ إِبْرَاهِيمَ فِي رَبِّهِ"

[31917] Ibn 'Ulayyah narrated to us, from Yunus, from Al-Hasan, who said: "Yusuf was thrown into the well when he was seventeen years old. He remained in slavery, in prison, and in kingship for eighty years. Then he was reunited [with his family], and he lived for twenty-three years after that."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: الْقِيَ بُوْسُفُ فِي الْجُبَّ وَهُوَ ابْنُ سَبْعَ عَشْرَةَ سَنَةً، وَكَانَ فِي الْعُبُودِيَّةِ وَفِي السَّجْنِ وَفِي الْمُلْكِ ثَمَانِينَ سَنَةً، ثُمَّ جُمِعَ شَمْلُهُ فَعَاشَ بَعْدَ ذَلِكَ تَلَاثًا وَعِشْرِينَ سَنَةً

[31918] Waki' narrated to us, from Sufyan, from Mansur, from Mujahid, from Rabi'ah al-Jurashi, who said: "Beauty was divided into two halves. Yusuf and his mother were given half of the beauty of creation, and the rest of creation [was given]

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ رَبِيعَةِ الْجُرَاشِيِّ، قَالَ: قُسِّمَ الْحُسْنُ نِصْفَيْنِ فَأُعْطِيَ يُوسُفُ وَأُمُّهُ نِصْفَ حُسْنِ الْخُلْقِ، وَسَائِرُ الْخُلْقِ نِصْفًا

[31919] Ibn Numayr narrated to us, from 'Ubaydullah bin 'Umar, from Sa'id bin Abi Sa'id, from his father, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) was asked: "Who is the most noble of people?" He said: "The most God-fearing of them." They said: "We are not asking you about this." He said: "Then the most noble of people is Yusuf, the Prophet of Allah, son of the Prophet of Allah, son of the Friend of Allah (Khalil Allah), peace be upon them."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: سُلِّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: أَتَفَاهُمْ لِلَّهِ، قَالُوا: لَيْسَ عَنْ هَذَا تَسْأَلُكُ، قَالَ: فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ بْنُ نَبِيِّ اللَّهِ بْنُ خَلِيلِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

[31920] 'Affan narrated to us, he said: Hammad bin Salamah narrated to us, from Thabit, from Anas, from the Prophet (peace be upon him) who said: "Yusuf and his mother were given half of beauty."

حَدَّثَنَا عَقَانُ، قَالَ: ثنا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أُعْطِيَ يُوسُفُ وَأُمُّهُ شَطْرَ الْحُسْنِ

[31921] Waki' narrated to us, from Sufyan, from Abu Ishaq, from Abu al-Ahwas, from Abdullah, who said: "Yusuf (peace be upon him) and his mother were given one-third of the beauty of creation."

حَدَّثَنَا وَكِيعٌ، عَنْ سُقِيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: أُعْطِيَ يُوسُفُ عَلَيْهِ السَّلَامَ وَأُمُّهُ ثُلُثَ حُسْنَ الْخَلْقِ

[31922] Waki' narrated to us, from Imran bin Hudair, from Abu Mijlaz, who said: Abdullah bin Abbas came to Ibn Salam and said: "I want to ask you about three things." He said: "You ask me while you recite the Qur'an?" He said: "Yes." He said: "Then ask." He said: "Tell me about Tubba', what was he? And about Uzair, what was he? And about Sulaiman, why did he check for the hoopoe?" He said: "As for Tubba', he was a man from the Arabs. He prevailed over the people and chose some righteous youths, admitted them close, and used to converse with them and they with him. His people said: 'Tubba' has abandoned your religion and followed the youths.' So Tubba' said to the youths: 'You hear what these people say.' They said: 'Between us and them is the fire that consumes the liar and saves the truthful.' They said: 'Yes.' Tubba' said to the youths: 'Enter it.' So they hung their scriptures around their necks and entered it, and it parted for them until they crossed it. Then he said to his people: 'Enter it.' When they

حَدَّثَنَا وَكِبْعَ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مُجْلِزٍ، قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ عَبَاسٍ، إِلَى ابْنِ سَلَامَ فَقَالَ: إِنِّي أَرِيدُ أَنْ أَسْأَلَكَ عَنْ تَلَاثٍ قَالَ: تَسْأَلُنِي وَأَنْتَ تَفْرَأُ الْقُرْآنَ، قَالَ: نَعَمْ، قَالَ: فَسَلَّ، قَالَ: أَخْبَرْنِي عَنْ ثَبَّعَ مَا كَانَ، وَعَنْ عُزِيزٍ مَا كَانَ، وَعَنْ سُلَيْمَانَ لَمْ تَفَدَّ الْهُدْهُدُ؟ قَالَ: أَمَا ثَبَّعَ فَكَانَ رَجُلًا مِنَ الْعَرَبِ فَطَهَرَ عَلَى النَّاسِ وَشَاءَ فِتْيَةً مِنَ الْأَخْيَارِ فَاسْتَدْخَلُهُمْ وَكَانَ يُحَدِّثُهُمْ وَيُحَدِّثُونَهُ، قَالَ قَوْمُهُ: إِنْ تَبْعَا قَدْ تَرَكَ دِينَكُمْ وَبَأْيَعَ الْفِتْيَةَ، قَالَ: ثَبَّعَ لِلْفِتْيَةِ قَدْ تَسْمَعُونَ مَا قَالَ هُولَاءِ، قَالُوا: بَيْتَنَا وَبَيْتُهُمُ النَّارُ الَّتِي تَحْرُقُ الْكَاذِبَ وَيَنْجُو مِنْهَا الصَادِقُ، قَالُوا: نَعَمْ، قَالَ: ثَبَّعَ لِلْفِتْيَةِ، ادْخُلُوهَا، قَالَ: فَتَقْلَلُوا مَصَاحِفَهُمْ فَدَخَلُوهَا فَانْفَرَجَتْ لَهُمْ حَتَّى قَطَعُوهَا، ثُمَّ قَالَ لِقَوْمِهِ: ادْخُلُوهَا، فَلَمَّا دَخَلُوهَا سَقَعَتِ النَّارُ وَجُوهُهُمْ فَنَحَسُوا قَالَ: لَتَذَلَّلُنَّاهَا، قَالَ: فَدَخَلُوهَا فَانْفَرَجَتْ لَهُمْ حَتَّى إِذَا تَوَسَّطُوهَا أَحَاطَتْ بِهِمْ فَأَحْرَقَتْهُمْ، قَالَ: "فَأَسْلَمَ ثَبَّعَ وَكَانَ رَجُلًا صَالِحًا، وَأَمَّا عُزِيزٌ فَإِنَّ بَيْتَ الْمَقْبِسِ لِمَا حَرَبَ وَدَرَسَ الْعِلْمَ وَحَرَقَتِ التُّورَاةُ، كَانَ يَتَوَحَّشُ فِي الْجِبَالِ، فَكَانَ يَرُدُّ عَيْنَاهُ يَسْرَبُ مِنْهَا، قَالَ: فَوَرَدَهَا يَوْمًا فَإِلَى امْرَأَةٍ قَدْ شَمَلَتْ لَهُ، فَلَمَّا رَأَاهَا تَكْسَنَ، قَلَّمَا أَجْهَدَهُ الْعَطَشُ أَتَاهَا فَإِذَا هِيَ تَبْكِي، قَالَ: مَا يُبَكِّيكِ؟ قَالَتْ: أَبْكِي عَلَى أَبْنِي، قَالَ: كَانَ ابْنُكَ يَرْزُقُ؟ قَالَتْ: لَا، قَالَ: كَانَ يَخْلُونُ؟ قَالَتْ: لَا، قَالَ: فَلَا تَبْكِينِ عَلَيْهِ، قَالَتْ: فَمَنْ أَنْتَ؟ أَتَرِيدُ قَوْمَكَ؟ ادْخُلْ هَذَا الْعَيْنَ فَإِنَّكَ سَتَجُدُهُمْ، قَالَ: فَدَخَلَهَا، قَالَ: فَكَانَ كُلُّمَا دَخَلَهَا زَيْدٌ فِي عِلْمِهِ حَتَّى اتَّهَى إِلَى قَوْمِهِ وَقَدْ رَدَ اللَّهُ إِلَيْهِ عِلْمَهُ، فَأَحْيَا لَهُمُ التُّورَاةَ وَأَحْيَا لَهُمُ الْعِلْمَ قَالَ: فَهَذَا عُزِيزٌ، وَأَمَّا سُلَيْمَانُ فَإِنَّهُ نَزَلَ مَنْزِلًا فِي سَفَرٍ فَلَمْ يَدْرِ مَا بَعْدُ الْمَاءِ مِنْهُ، فَسَأَلَ مَنْ يَعْلَمُ عِلْمَهُ، قَالُوا: الْهُدْهُدُ، فَهَذَا نَفَذَهُ

[31923] Abu Mu'awiyah and Waki' narrated to us, from Al-A'mash, from Abdullah bin Murrah, from Abu al-Ahwas, from Abdullah, who said: The Messenger of Allah (peace be upon him) said: "I declare myself free to every friend from his friend, except that Allah has taken your companion as a friend (Khalil). If I were to take a friend, I would have taken Abu Bakr as a friend." Except that Waki' said: "from his friendship."

[31924] Ibn 'Ulayyah narrated to us, from Ayyub, from Ikrimah, who said: Ibn Abbas said regarding Abu Bakr: "As for the one about whom the Messenger of Allah (peace be upon him) said: 'If I were to take a friend from this nation, I would have taken him.'"

حَدَّثَنَا أَبُو مُعَاوِيَةُ، وَوَكِيعٌ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خَلِيلِهِ عَيْنَ أَنَّ اللَّهَ اتَّخَذَ صَاحِبَكُمْ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا إِلَّا أَنَّ وَكِيعًا قَالَ: مِنْ خَلِيلِ

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَئِبْوَةَ، عَنْ عِكْرِمَةَ، قَالَ: قَالَ ابْنُ عَبَّاسٍ فِي أَبِي بَكْرٍ: "أَمَّا الَّذِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ كُنْتُ مُتَّخِذًا مِنْ هَذِهِ الْأُمَّةِ خَلِيلًا لَاتَّخَذْتُهُ

[31925] Waki' narrated to us, from Al-A'mash, from 'Atiyyah, from Abu Sa'id, who said: The Messenger of Allah (peace be upon him) said: "Indeed, the people of the high ranks will be seen by those below them just as you see the rising star on the horizon of the sky. And Abu Bakr and Umar are among them, and how excellent they are!"

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَوْنَ مَنْ هُوَ أَسْفَلُ مِنْهُمْ كَمَا يَرَوْنَ الْكَوْكَبَ الطَّالِعَ فِي الْأَفْقَى، مِنْ أَفَاقِ السَّمَاءِ، وَإِنَّ أَبَا بَكْرَ وَأَعْمَرَ مِنْهُمَا وَأَنْعَمَا

[31926] Yunus bin Muhammad narrated to us, he said: Fulaih bin Sulayman narrated to us, from Salim Abu al-Nadr, from Ubayd bin Hunayn and Busr bin Sa'id, from Abu Sa'id al-Khudri, who said: The Messenger of Allah (peace be upon him) addressed the people and said: "Indeed, the most generous of people to me in his companionship and his wealth is Abu Bakr. If I were to take a friend from the people, I would have taken Abu Bakr, but the brotherhood of Islam and its affection [is sufficient]. Let no door remain in the mosque except that it is closed, except for the door of Abu Bakr."

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: ثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَالِمِ أَبِي النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، وَبُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: حَطَّبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ فَقَالَ: إِنَّ أَمَّنَ النَّاسِ عَلَيَّ فِي صُحُبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا مِنَ النَّاسِ خَلِيلًا لَأَتَخْدُتُ أَبَا بَكْرًا، وَلَكِنَّ أُخْوَةَ الْإِسْلَامِ وَمَوْدَتُهُ، لَا يَبْقَى فِي الْمَسْجِدِ بَابٌ إِلَّا سُدَّ إِلَّا بَابَ أَبِي بَكْرٍ

[31927] Abu Mu'awiyah narrated to us, from Al-A'mash, from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "No wealth has benefited me as the wealth of Abu Bakr has benefited me." He said: So Abu Bakr wept and said: "Am I and my wealth for anyone but you, O Messenger of Allah?"

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا نَفَعَنِي مَالٌ مَا نَفَعَنِي مَالٌ أَبِي بَكْرٍ، قَالَ: فَبَكَى أَبُو بَكْرٍ فَقَالَ: هَلْ أَنَا وَمَالِي إِلَّا لَكَ يَا رَسُولَ اللَّهِ؟

[31928] Sharik narrated to us, from Ash'ath, from Abu al-Sha'tha', from Al-Aswad bin Hilal, that a Bedouin said to them: I attended the Fajr prayer with the Prophet (peace be upon him) one day. He turned his face towards the people and said: "I saw some people from my Ummah last night being weighed. Abu Bakr was weighed and he outweighed, then Umar was weighed and he outweighed."

حَدَّثَنَا شَرِيكٌ، عَنْ أَشْعَثٍ، عَنْ أَبِي الشَّعْنَاءِ، عَنْ الْأَسْوَدِ بْنِ هِلَالٍ، أَنَّ أَعْرَابِيَاً، قَالَ لَهُمْ: شَهِدتُّ صَلَاةَ الصُّبُحِ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَاتَ يَوْمٍ فَأَقْبَلَ عَلَى النَّاسِ بِوْجْهِهِ فَقَالَ: رَأَيْتُ أُنَاسًا مِنْ أُمَّتِي الْبَارِحَةَ وُزِّنُوا، فُوْزَنَ أَبُو بَكْرٍ فُوْزَنَ، ثُمَّ وُزِّنَ عُمَرُ فُوْزَنَ

[31929] 'Affan narrated to us, he said: Hammam narrated to us, he said: Thabit narrated to us, from Anas, that Abu Bakr narrated to him, saying: I said to the Prophet (peace be upon him) while we were in the cave: "If one of them were to look at his feet, he would see us under his feet." He said: "O Abu Bakr, what do you think of two, the third of whom is Allah?"

حَدَّثَنَا عَفَانُ، قَالَ: ثنا هَمَّامٌ، قَالَ: ثنا تَابِعٌ، عَنْ أَنَّسٍ،
أَنَّ أَبَا بَكْرِ، حَدَّثَهُ قَالَ: قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، وَنَحْنُ فِي الْغَارِ: لَوْ أَنَّ أَحَدَهُمْ يَنْظُرُ إِلَى قَدَمَيْهِ
لَا يُبَصِّرَنَا حَتَّى قَدَمَيْهِ، فَقَالَ: يَا أَبَا بَكْرِ، مَا ظُنْكَ بِاثْنَيْنِ
اللَّهُ ثَالِثُهُمَا

[31930] Abdullah bin Idris narrated to us, from Abu Malik al-Ashja'i, from Salim, who said: I said to Ibn al-Hanafiyyah: "Was Abu Bakr the first of the people to embrace Islam?" He said: "No." I said: "Then by what did Abu Bakr rise and excel until no one else is mentioned but Abu Bakr?" He said: "He was the best of them in Islam from the time he embraced Islam until he met Allah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ،
عَنْ سَالِمٍ، قَالَ: قُلْتُ لِابْنِ الْحَقِيقَةِ، أَبُو بَكْرِ كَانَ أَوَّلَ
الْقَوْمِ إِسْلَامًا، قَالَ: لَا، قُلْتُ: فِيمَا عَلَا أَبُو بَكْرٍ وَسَبَقَ
حَتَّى لَا يُذْكَرَ غَيْرُ أَبِي بَكْرٍ، فَقَالَ: كَانَ أَفْضَلَهُمْ إِسْلَامًا
حِينَ أَسْلَمَ حَتَّى لَحِقَ بِاللَّهِ

[31931] Ibn 'Ulayyah narrated to us, from Khalid, from Abu Qilabah, who said: The Messenger of Allah (peace be upon him) said: "The most merciful of my Ummah towards my Ummah is Abu Bakr."

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ خَالِدٍ، عَنْ أَبِي قَلَابَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرْحَمُ أَمَّتِي بِأَمَّتِي أَبُو بَكْرٍ

[31932] Marwan bin Mu'awiyah narrated to us, from 'Awf, from Al-Hasan, that the Prophet (peace be upon him) described Paradise one day and the honor within it. He said, among what he said: "In it are birds like Bactrian camels." Abu Bakr said: "O Messenger of Allah, those birds must be soft/delightful." The Prophet (peace be upon him) said: "O Abu Bakr, the one who eats from them is softer/more delightful than them. By Allah, O Abu Bakr, I hope that you will be among those who eat from them."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَوْفٍ، عَنْ الْحَسَنِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَتْ يَوْمًا الْجَنَّةَ وَمَا فِيهَا مِنَ الْكَرَامَةِ، فَقَالَ فِيمَا يَقُولُ: إِنَّ فِيهَا لَطِيرًا أَمْثَلَ الْبُخْتِ، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنَّ تِلْكَ الطِّيرَ نَاعِمَةً، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَبَا بَكْرٍ، مَنْ يَأْكُلُ مِنْهَا أَنْعَمُ مِنْهَا، وَاللَّهُ يَا أَبَا بَكْرٍ، إِلَيَّ لَأَرْجُو أَنْ تَكُونَ مِمَّنْ يَأْكُلُ مِنْهَا

[31933] Abdullah bin Numayr narrated to us, from 'Amr bin Maymun, from his father, who said: A man said to Umar bin al-Khattab: "I have never seen anyone like you."

He said: "Have you seen Abu Bakr?"

He said: "No." He said: "If you had said: 'Yes, I saw him,' I would have beaten you severely."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَجُلٌ، لِعُمَرَ بْنِ الْخَطَّابِ: مَا رَأَيْتُ مِنْكَ، قَالَ: رَأَيْتُ أَبَا بَكْرًا؟ قَالَ: لَا، قَالَ: "لَوْ قُلْتَ: نَعَمْ إِنِّي رَأَيْتُهُ، لَأَوْجَعْتَكَ ضَرْبًا"

[31934] Ibn 'Uyaynah narrated to us, from Al-Zuhri, from 'Ubaydullah, from Ibn Abbas, who said: Umar said: "That I be put forward and my neck struck is more beloved to me than to lead a people among whom is Abu Bakr."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ عُمَرُ: لَأَنْ أَقْدَمَ فَنُضْرَبَ عُنْقِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَنْقَمَ قَوْمًا فِيهِمْ أَبُو بَكْرٍ

[31935] Waki' narrated to us, from Hisham bin Sa'd, from Umar bin Usayd, from Ibn Umar, who said: "They used to say during the time of the Prophet (peace be upon him): 'The best of people are Abu Bakr and Umar.'"

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ عُمَرَ بْنِ أَسَدٍ، عَنْ ابْنِ عُمَرَ، قَالَ: "كَانُوا يَقُولُونَ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ النَّاسِ أَبُو بَكْرٍ وَعُمَرٌ

[31936] Abu Mu'awiyah narrated to us, from Suhayl, from his father, from Ibn Umar, who said: "We used to count, while the Messenger of Allah (peace be upon him) was alive: Abu Bakr, Umar, and Uthman, then we would remain silent."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ سُهْلٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ،
قَالَ: كُنَّا نَعْدُ وَرَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَبَا
بَكْرٍ وَعُمَرَ وَعُثْمَانَ، ثُمَّ نَسُكْتُ

[31937] Ibn 'Uyaynah narrated to us, from Khalid bin Salamah, from Al-Sha'bi, who said: "Love for Abu Bakr and Umar and recognizing their virtue is part of the Sunnah."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنْ الشَّعْبِيِّ،
قَالَ: حُبُّ أَبِي بَكْرٍ وَعُمَرَ وَمَعْرِفَةُ فَضْلِهِمَا مِنَ السُّنَّةِ

[31938] Abu Mu'awiyah narrated to us, from Abd al-Aziz bin Siyah, from Habib bin Abi Thabit, regarding His saying: {Then Allah sent down His tranquility upon him} [At-Tawbah: 40]. He said: "Upon Abu Bakr." He said: "As for the Prophet (peace be upon him), tranquility was already upon him before that."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ سِيَاهِ، عَنْ حَبِيبِ
بْنِ أَبِي ثَابِتٍ، فِي قَوْلِهِ "فَلَأَرْزَلَ اللَّهُ سَكِينَةً عَلَيْهِ"
قَالَ: عَلَى أَبِي بَكْرٍ، قَالَ: فَأَمَّا النَّبِيُّ [40]: [الْتَّوْبَةُ]
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدْ كَانَتِ السَّكِينَةُ عَلَيْهِ قَبْلَ ذَلِكَ

[31939] Abu Mu'awiyah narrated to us, from Hisham bin Urwah, from his father, who said: "Abu Bakr emancipated seven of those who were being tortured for the sake of Allah: 'Amir bin Fuhayrah, Bilal, Nadhirah, Umm 'Ubays, An-Nahdiyah and her sister, and Harithah bin 'Amr bin Mu'ammil."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: "أَعْتَقَ أَبُو بَكْرٍ مِمَّا كَانَ يُعَذَّبُ فِي اللَّهِ سَبْعَةً: عَامِرَ بْنَ فُهَيْرَةَ وَبِلَالًا وَنَذِيرَةَ وَأَمَّ عَبِيسٍ وَاللَّهُدِيَّةَ وَأَخْتَهَا وَحَارِثَةَ بْنَ عَمْرِو بْنَ مُؤْمِلٍ

[31940] Ibn 'Uyaynah narrated to us, from Mutarrif, from 'Amir, that Umar said: "I will not hear of anyone preferring me over Abu Bakr except that I will flog him forty

حَدَّثَنَا أَبْنُ عُبَيْدَةَ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، أَنَّ عُمَرَ، قَالَ: لَا أَسْمَعُ بِأَحَدٍ فَضَلَّنِي عَلَى أَبِي بَكْرٍ إِلَّا جَلَّتْهُ أَرْبَعِينَ

[31941] Zayd bin al-Hubab narrated to us, from Musa bin Ubaidah, who said: Abu Mu'adh informed me, from Khattab - or Abu al-Khattab - from Ali, who said: While I was sitting with the Messenger of Allah (peace be upon him), Abu Bakr and Umar approached. He said: "O Ali, these two are the masters of the mature people of Paradise, except for the Prophets, so do not tell them."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، قَالَ: أَخْبَرَنِي أَبُو مَعَاذٍ، عَنْ خَطَّابٍ - أَوْ أَبِي الْخَطَّابِ، عَنْ عَلَيِّ، قَالَ: بَيْنَا أَنَا جَالِسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذْ أَفْتَلَ أَبُو بَكْرٍ وَعُمَرُ فَقَالَ: يَا عَلَيُّ، هَذَا سَيِّدًا كُهُولٍ أَهْلُ الْجَنَّةِ إِلَّا مَا كَانَ مِنَ الْأُنْبِيَاءِ فَلَا تُخَيِّرْهُمَا

[31942] Waki' narrated to us, from Sufyan, from Abd al-Malik bin Umayr, from a freed slave of Rib'i bin Hirash, from Rib'i bin Hirash, from Hudhayfah, who said: We were sitting with the Prophet (peace be upon him) and he said: "I do not know how long I will remain among you, so follow the two after me" - and he pointed to Abu Bakr and Umar.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، عَنْ مَوْلَى لِرِبْعَيِّ بْنِ حِرَاشٍ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ، عَنْ حُدَيْفَةَ، قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي لَا أَدْرِي مَا قَدْرُ بَقَائِي فِيهِمْ، افْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي - وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ

[31943] Ishaq bin Sulayman narrated to us, from Abu Ja'far, from Al-Rabi', who said: "It is written in the First Book: The likeness of Abu Bakr is the likeness of rain; wherever it falls, it benefits."

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَبِي جَعْفَرٍ، عَنِ الرَّبِيعِ، قَالَ: "مَكْتُوبٌ فِي الْكِتَابِ الْأَوَّلِ: مَثَلُ أَبِي بَكْرٍ مَثَلُ الْقَطْرِ حَيْثُمَا وَقَعَ نَفَعَ

[31944] Abu Mu'awiyah narrated to us, from Suhayl, from his father, who said: The Messenger of Allah (peace be upon him) said: "What an excellent man Abu Bakr is, what an excellent man Umar is, what an excellent man Thabit bin Qais bin Shammam is, what an excellent man Mu'adh bin 'Amr bin al-Jamuh is, and what an excellent man Abu Ubaidah bin al-Jarrah is."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نِعْمَ الرَّجُلُ أَبُو بَكْرٍ، نِعْمَ الرَّجُلُ عُمَرُ، نِعْمَ الرَّجُلُ ثَابِتُ بْنُ قَيْسٍ بْنُ شَمَاسٍ، وَنِعْمَ الرَّجُلُ مُعاذُ بْنُ عَمْرٍو بْنُ الْجَمُوحِ، وَنِعْمَ الرَّجُلُ أَبُو عَبِيدَةَ بْنُ الْجَرَاحِ

[31945] Waki' narrated to us, from Sufyan, from Jami', from Mundhir, from Ibn al-Hanafiyyah, who said: I said to my father (Ali): "Who is the best of people after the Messenger of Allah (peace be upon him)?" He said: "Abu Bakr." He said: I said: "Then who?" He said: "Then Umar." He said: I said: "Then you?" He said: "Your father is a man from the Muslims."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَامِعٍ، عَنْ مُذْدِرٍ، عَنْ أَبْنِ الْحَنَفِيَّةِ، قَالَ: قُلْتُ لِأَبِي: مَنْ خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَبُو بَكْرٍ، قَالَ: قُلْتُ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ عُمَرُ، قَالَ: قُلْتُ: فَأَنْتَ؟ قَالَ: أَبُوكَ رَجُلٌ مِنَ الْمُسْلِمِينَ

[31946] Muhammad bin Bishr narrated to us, he said: Sadaqah bin al-Muthanna narrated to us, he said: I heard my grandfather Rabah bin al-Harith mention that he witnessed Al-Mughirah bin Shu'bah while he was in Kufa in the Great Mosque. They were gathered as much as they could be, right and left, until a man from the people of Madinah called Sa'id bin Zaid bin Nufayl came. Al-Mughirah welcomed him and seated him at his feet on the couch. While he was like that, a man from the people of Kufa called Qais bin 'Alqamah entered. He faced Al-Mughirah and cursed, so he was cursed. The Medinan said to him: "O Mughirah bin Shu'bah, who is this young man cursing?" He said: "He cursed Ali bin Abi Talib." He said to him twice: "O Mughirah bin Shu'bah, do I not hear the Companions of the Messenger of Allah (peace be upon him) being cursed in your presence and you do not disapprove or change it? I bear witness upon the Messenger of Allah (peace be upon him), with what my ears heard and what my

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ: ثنا صَدَقَةُ بْنُ الْمُتَّنَّى، قَالَ: سَمِعْتُ جَدِّي رَبَاحَ بْنَ الْحَارِثِ يَذْكُرُ، أَنَّهُ شَهَدَ الْمُغِيْرَةَ بْنَ شَعْبَةَ وَكَانَ بِالْكُوفَةِ فِي الْمَسْجِدِ الْأَكْبَرِ، وَكَانُوا أَجْمَعَ مَا كَانُوا يَمِينًا وَشِمَاءً حَتَّى جَاءَ رَجُلٌ مِّنْ أَهْلِ الْمَدِّيْنَةِ يُدْعَى سَعِيدُ بْنُ زَيْدٍ بْنُ نُعْيَلٍ، فَرَحِبَ بِهِ الْمُغِيْرَةُ وَاجْلَسَهُ عِنْدَ رَجْلِهِ عَلَى السَّرِيرِ، فَبَيْنَمَا هُوَ عَلَى ذَلِكَ إِذْ دَخَلَ رَجُلٌ مِّنْ أَهْلِ الْكُوفَةِ يُدْعَى قَيْسُ بْنُ عَلْقَمَةَ، فَاسْتَفْتَ الْمُغِيْرَةَ فَسَبَّ فَسَبَّ فَقَالَ لَهُ الْمَدِّيْنَى: يَا مُغِيْرَ بْنَ شَعْبٍ، مَنْ يَسْبُّ هَذَا الشَّابُ؟ قَالَ: "سَبَّ عَلَيَّ بْنَ أَبِي طَالِبٍ، قَالَ لَهُ مَرْتَنْيَنْ: يَا مُغِيْرَ بْنَ شَعْبٍ، أَلَا أَسْمَعُ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْبِّونَ عِنْدَكَ لَا تَذَكُّرُ وَلَا تُغَيِّرُ، فَإِنِّي أَشَهُدُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِمَا سَمِعْتُ أَذْنَنَايَ وَيَمَا وَعَى قَلْبِي، فَإِنِّي لَنْ أَرْوَيَ عَنْهُ مِنْ بَعْدِهِ كُذِبًا فَيَسَّالُنِي إِذَا لَقِيْتُهُ أَنَّهُ قَالَ: أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزَّبِيرُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعَدُ فِي الْجَنَّةِ، وَآخِرُ تَاسِعٍ لَوْ أَشَاءَ أَنْ أَسْمَيْهُ لَسَمَّيْنِي، قَالَ: فَخَرَجَ أَهْلُ الْمَسْجِدِ يُتَشَدِّدُونَ بِاللَّهِ، يَا صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَنْ التَّاسِعُ؟ قَالَ: تَسْدِّدُمُونِي بِاللَّهِ وَاللَّهُ عَظِيمٌ، أَنَا تَاسِعُ الْمُؤْمِنِينَ وَتَنِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَاشِرُ، ثُمَّ أَتَبَعَهَا وَاللَّهُ أَمْشَهَدُ شَهَدَهُ الرَّجُلُ مِنْهُمْ يَوْمًا وَاحِدًا فِي سَبِيلِ اللَّهِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ مِنْ عِلْمِ الْحَكَمِ وَلَوْ عُمَرَ عُمَرَ نُوحٌ

[31947] Ibn Fudayl narrated to us, from 'Ata, from Al-Hasan, who said: The Messenger of Allah (peace be upon him) said: "In Paradise there are birds like Bactrian camels. A man comes and takes from them, then goes, as if nothing was diminished from them." Abu Bakr said: "O Messenger of Allah, those birds must be delightful." He said: "And the one who eats them is more delightful than them. Indeed, you are among those who will eat them."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ عَطَاءٍ، عَنْ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ فِي الْجَنَّةِ طَيْرًا أَمْثَالَ الْبَحْتِ يَأْتِي الرَّجُلُ فَيُصِيبُ مِنْهَا ثُمَّ يَذْهَبُ كَأَنَّ لَمْ يُنْقِصْ مِنْهَا شَيْئًا، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنَّ تِلْكَ الطَّيْرَ نَاعِمَةً، قَالَ: وَمَنْ يَأْكُلُهُ أَنْعَمُ مِنْهُ، أَمَا إِنَّكَ مِمَّنْ يَأْكُلُهَا

[31948] Abu al-Ahwas narrated to us, from Husayn, from Hilal bin Yasaf, from Abdullah bin Zalim, from Sa'id bin Zaid, who said: I bear witness concerning nine that they are in Paradise, and if I were to bear witness concerning the tenth, I would be truthful. He said: I said: "What is that?" He said: The Messenger of Allah (peace be upon him) was on Hira', along with Abu Bakr, Umar, Uthman, Ali, Talhah, Al-Zubayr, Sa'd bin Malik, and Abd al-Rahman bin Awf. The Messenger of Allah (peace be upon him) said: "Be firm, O Hira', for there is no one upon you except a Prophet, or a Siddiq, or a Martyr." He said: I said: "Who is the tenth?" He said: "Me."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، قَالَ: أَشْهَدُ عَلَى تِسْعَةِ أَنَّهُمْ فِي الْجَنَّةِ، وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَصَدَقْتُ، قَالَ: فَلْتُ: وَمَا ذَاكُ؟ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حِرَاءَ وَأَبُو بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيًّا وَطَلْحَةً وَالزُّبَيرَ وَسَعْدَ بْنَ مَالِكٍ وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتُبْتُ حِرَاءَ فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ، قَالَ: فَلْتُ: مَنِ الْعَاشِرُ، قَالَ: أَنَا

[31949] Khalaf bin Khalifah narrated to us, from Ismail bin Abi Khalid, that Aisha looked at the Messenger of Allah (peace be upon him) and said: "O Master of the Arabs." He said: "I am the Master of the children of Adam, and I say this without boasting, and your father is the Master of the mature men of the Arabs."

حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، أَنَّ عَائِشَةَ نَظَرَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا سَيِّدَ الْعَرَبِ، قَالَ: أَنَا سَيِّدُ الْأَدَمَ وَلَا فَخْرٌ، وَأَبُوكَ سَيِّدُ كُهُولِ الْعَرَبِ

[31950] Sharik narrated to us, from Abu Ishaq, from Abu Juhayfah, who said: Ali said: "The best of this Ummah after its Prophet is Abu Bakr, and after Abu Bakr is Umar. And if I wished to tell you the third, I would do so."

حَدَّثَنَا شَرِيكُ، عَنْ أَبِي إِسْحَاقِ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: قَالَ عَلَيْهِ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، وَبَعْدَ أَبِي بَكْرٍ عُمَرُ، وَلَوْ شِئْتُ أَنْ أُحَدِّثُمْ بِالثَّالِثِ لَفَعَلْتُ

[31951] Sharik narrated to us, from Asim, from Abu Juhayfah, from Ali, similar to it.

حَدَّثَنَا شَرِيكُ، عَنْ عَاصِمٍ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلَيْهِ مِثْلُهُ

[31952] Husayn bin Ali narrated to us, from Za'idah, from Abdullah bin Muhammad bin Aqil, from Jabir bin Abdullah, who said: I walked with the Prophet (peace be upon him) to the wife of a man from the Ansar. He said: She spread out palm fronds for him and slaughtered a sheep for us. The Messenger of Allah (peace be upon him) said: "A man from the people of Paradise will surely enter." So Abu Bakr entered. Then he said: "A man from the people of Paradise will surely enter." So Umar entered. Then he said: "A man from the people of Paradise will surely enter." Then he said: "O Allah, if You will, make it Ali." So Ali entered.

حَدَّثَنَا حُسْيِنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: مَشَيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَى امْرَأَةِ رَجُلٍ مِنَ الْأَنْصَارِ، قَالَ: فَرَسَّتْ لَهُ أَصْوَانَ نَخْلٍ وَذَبَحَتْ لَنَا شَاءَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيُنْدَخِلَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ، ثُمَّ قَالَ: لَيُنْدَخِلَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ، فَدَخَلَ عُمَرُ، ثُمَّ قَالَ: لَيُنْدَخِلَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ، ثُمَّ قَالَ: اللَّهُمَّ إِنِّي شِئْتُ جَعْلَتْهُ عَلَيَّ، فَدَخَلَ عَلَيْهِ

[31953] Husayn bin Ali narrated to us, from Za'idah, from Al-Hasan bin Ubaydullah, who said: Al-Hurr bin Al-Sayyah narrated to us, from Abd al-Rahman bin Al-Akhnas Al-Nakha'i, from Sa'id bin Zaid, who said: I heard the Messenger of Allah (peace be upon him) say: "Abu Bakr is in Paradise, Umar is in Paradise, Ali and Uthman are in Paradise, Talhah is in Paradise, Al-Zubayr is in Paradise, Abd al-Rahman bin Awf is in Paradise, and Sa'd bin Abi Waqqas is in Paradise. And if I wished, I could name the ninth."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: ثَنَا الْحُرُّ بْنُ الصَّيَّاحَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْنَسِ النَّخْعَنِيِّ، عَنْ سَعِيدِ بْنِ زَيْدٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعَلَىٰ وَعُثْمَانُ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ بْنُ أَبِي وَقَاصٍ فِي الْجَنَّةِ، وَلَوْ شِئْتُ لَسَمَيْتُ التَّاسِعَ

[31954] 'Abd al-Rahim b. Sulayman told us, from Mis'ar, from Abu 'Awn Al-Thaqafi, from Abu Salih Al-Hanafi, from 'Ali b. Abi Talib, he said: "It was said to me and Abu Bakr As-Siddiq on the day of Badr: 'With one of you is Gabriel, and with the other is Michael, and Israfil is a great angel who witnesses the fighting or stands in the rank.'"

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مِسْعَرٍ، عَنْ أَبِي عَوْنَى التَّقِيِّ، عَنْ أَبِي صَالِحِ الْحَنَفِيِّ، عَنْ عَلَىٰ بْنِ أَبِي طَالِبٍ، قَالَ: "قِيلَ لِي وَلَأَبِي بَكْرٍ الصَّدِيقِ يَوْمَ بَدْرٍ: مَعَ أَحَدِكُمَا جِبْرِيلُ، وَمَعَ الْأُخْرَ مِيكَائِيلُ، وَإِسْرَافِيلُ مَلَكٌ عَظِيمٌ يَشْهُدُ الْفَتَالَ أَوْ يَقُولُ فِي الصَّفَّ

[31955] Abu Mu'awiyah told us, from As-Surri b. Yahya, from Bistam b. Muslim, he said: The Messenger of Allah, peace be upon him, sent 'Amr b. Al-'As in charge of a squadron in which were Abu Bakr and 'Umar. When they returned, Abu Bakr and 'Umar complained about 'Amr. So the Messenger of Allah, peace be upon him, said: "Let no one be appointed as commander over you two after me."

[31956] Isma'il Ibn 'Ulayyah told us, from Yunus, from Al-Hasan, he said: 'Umar said: "I wish I were in a place in Paradise where I could see Abu Bakr."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ السُّرِّيِّ بْنِ يَحْيَى، عَنْ سُنْطَامِ بْنِ مُسْلِمٍ، قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمْرَو بْنَ الْعَاصِ عَلَى سَرِيَّةٍ فِيهَا أَبُو بَكْرٌ وَعُمَرُ، فَلَمَّا قَدِمُوا اشْتَكَى أَبُو بَكْرٍ وَعُمَرُ عَمْرًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَتَأْمَرَنَّ عَلَيْكُمَا أَحَدٌ بَعْدِي

حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: قَالَ عُمَرُ: وَدِدْتُ أَنِّي مِنَ الْجَنَّةِ حَيْثُ أَرَى أَبَا بَكْرٍ

[31957] Isma'il Ibn 'Ulayyah told us, from Yunus, from Al-Hasan, he said: A man said to 'Umar: "O best of people!" He said: "I am not the best of people." He said: "By Allah, I have never seen a man better than you." He said: "Have you not seen Abu Bakr?" He said: "No." He said: "If you had said yes, I would have punished you." He said: And 'Umar said: "Who can compare me to Abu Bakr? One day of Abu Bakr is better than the family of 'Umar."

[31958] Abu Usamah told us, he said: Isma'il informed us, from Qays, he said: 'Amr said: "And which of the people is most beloved to you, O Messenger of Allah?" He said: He said: "So that we may love whom you love." He said: "The most beloved of people to me is 'Aishah." He said: "I am not asking you about women; I am only asking you about men." So he said once: "Her father," and he said once: "Abu Bakr."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّهُ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: قَالَ رَجُلٌ، لِعُمَرَ: يَا خَيْرَ النَّاسِ، فَقَالَ: إِنِّي لَسْتُ بِخَيْرِ النَّاسِ، فَقَالَ: وَاللَّهِ مَا رَأَيْتُ قَطُّ رَجُلًا خَيْرًا مِنْكُ، قَالَ: مَا رَأَيْتُ أَبَا بَكْرٍ؟ قَالَ: لَا، قَالَ: "أَوْ قُلْتُ: نَعَمْ، لِعَاقِبَتِكْ"، قَالَ، وَقَالَ عُمَرُ: مَنْ لَهُمْ بَيْنِي وَبَيْنِ أَبِي بَكْرٍ، يَوْمٌ مِنْ أَبِي بَكْرٍ خَيْرٌ مِنْ آلِ عُمَرْ

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ: قَالَ عَمْرُو: وَأَيُّ النَّاسِ أَحَبُّ إِلَيْكَ يَا رَسُولَ اللَّهِ، قَالَ: قَالَ: لِنُحِبَّ مَنْ نُحِبُّ، قَالَ: أَحَبُّ النَّاسِ إِلَيَّ عَائِشَةُ، قَالَ: لَسْتُ أَسْأَلُكَ عَنِ النِّسَاءِ، إِنَّمَا أَسْأَلُكَ عَنِ الرِّجَالِ، فَقَالَ مَرَّةً: أَبُوهَا، وَقَالَ مَرَّةً: أَبُو بَكْرٍ

[31959] Yazid told us, he said: Al-'Awwam informed us, from Abu Al-Hudhayl, he said: The Messenger of Allah, peace be upon him, said: "There is no one more generous to us with his wealth than Abu Bakr. And if I were to take a Khalil (close friend), I would have taken Abu Bakr, but he is my brother and companion and upon my religion. And your companion has been taken as a Khalil" - meaning himself.

حَدَّثَنَا يَزِيدُ، قَالَ: أَخْبَرَنَا الْعَوَامُ، عَنْ أَبِي الْهَدَى، قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ أَحَدٍ أَمَّنْ
عَلَيْنَا فِي ذَاتِ يَدِهِ مِنْ أَبِي بَكْرٍ، وَلَوْ كُنْتُ مُتَحِدًا خَلِيلًا
لَا تَحْدُثُ أَبَا بَكْرٍ، وَلَكِنْ أَخِي وَصَاحِبِي وَعَلَى دِينِي،
وَصَاحِبُكُمْ قَدِ اتَّخَذَ خَلِيلًا - يَعْنِي نَفْسَهُ

[31960] Abu Dawud and 'Umar b. Sa'd told us, from Badr b. 'Uthman, from 'Ubayd Allah b. Marwan, from Abu 'Aishah, from Ibn 'Umar, he said: The Messenger of Allah, peace be upon him, came out to us one morning and said: "I saw just now as if I were given the keys (Maqalid) and the scales (Mawazin). As for the Maqalid, they are these keys, and as for the Mawazin, they are what you weigh with. I was placed in one pan and my nation was placed in one pan, and I outweighed them. Then Abu Bakr was brought and he outweighed [them]. Then 'Umar was brought and he outweighed [them]. Then 'Uthman was brought and he outweighed [them]. Then it was lifted." He said: A man said to him: "So where are we?" He said: "Where you have placed

حَدَّثَنَا أَبُو دَاوُدُ، وَعُمَرُ بْنُ سَعْدٍ، عَنْ بَدْرِ بْنِ عُثْمَانَ،
عَنْ عُبَيْدِ اللَّهِ بْنِ مَرْوَانَ، عَنْ أَبِي عَائِشَةَ، عَنْ أَبْنَ
عُمَرَ، قَالَ: حَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ذَاتَ غَدَاءٍ فَقَالَ: رَأَيْتُ آنِفًا كَأَنِي أُعْطِيَتُ الْمَقَالِيدَ
وَالْمَوَازِينَ، فَأَمَّا الْمَقَالِيدُ فَهُنَّ الْمَفَاتِيحُ، وَأَمَّا الْمَوَازِينُ
فَهُنَّ الَّتِي تَرَوْنُ بِهَا، فَوُضِعْتُ فِي كِفَّةٍ وَوُضِعَتْ أُمَّتِي
فِي كِفَّةٍ فَرَجَحْتُ بِهِمْ، ثُمَّ جِيءَ بِأَبِي بَكْرٍ فَرَجَحَ، ثُمَّ
جِيءَ بِعُمَرَ فَرَجَحَ، ثُمَّ جِيءَ بِعُثْمَانَ فَرَجَحَ، ثُمَّ رُفِعَتْ،
قَالَ: فَقَالَ لَهُ رَجُلٌ: فَإِنْ تَحْنُ؟ قَالَ: حَيْثُ جَعَلْتُ
أَنْفُسَكُمْ

[31961] Qabisah told us, from Hammad b. Salamah, from 'Ali b. Zayd, from 'Abd al-Rahman b. Abi Bakrah, from his father, he said: We went as a delegation to Mu'awiyah. He said: He was not impressed by any delegation as he was impressed by us. He said: "O Abu Bakrah, tell me something you heard from the Messenger of Allah, peace be upon him." He said: I heard the Messenger of Allah, peace be upon him, say—and he used to like dreams and ask about them—so I heard him say: "I saw a scale sent down from the sky. I was weighed in it with Abu Bakr, and I outweighed Abu Bakr. Then Abu Bakr and 'Umar were weighed, and Abu Bakr outweighed. Then 'Umar and 'Uthman were weighed, and 'Umar outweighed 'Uthman. Then the scale was lifted to the sky." The Messenger of Allah, peace be upon him, said: "Caliphate and Prophethood, then Allah gives the kingdom to whom He wills." He said: So he pushed us by our necks and expelled us.

حَدَّثَنَا قَبِيسَةُ، عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: وَفَدْنَا
إِلَى مَعَاوِيَةَ، قَالَ: فَمَا أَعْجَبَ بِوَفَدٍ مَا أَعْجَبَ بِنَا، فَقَالَ:
يَا أَبَا بَكْرَةَ، حَدَّثَنِي بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ: وَكَانَتْ تُعْجِبُ الْرُّؤْبِيَا يَسْأَلُ عَنْهَا فَسَمِعْتُهُ
يَقُولُ: رَأَيْتُ مِيزَانًا أُنْزِلَ مِنَ السَّمَاءِ فَوْزَنْتُ فِيهِ أَنَا
وَأَبُو بَكْرٍ فَرَجَحْتُ بِأَبِي بَكْرٍ، ثُمَّ وُزِنَ أَبُو بَكْرٍ وَعُمَرٌ
فَرَجَحَ أَبُو بَكْرٍ، ثُمَّ وُزِنَ عُمَرٌ وَعُثْمَانٌ فَرَجَحَ عُمَرٌ
بِعُثْمَانَ، ثُمَّ رُفِعَ الْمِيزَانُ إِلَى السَّمَاءِ، فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خِلَافَةٌ وَنُبُوَّةٌ ثُمَّ يُؤْتَيِ اللَّهُ الْمُلْكُ
مَنْ يَشَاءُ، قَالَ: فَرَخَ فِي أَفْقَيْتَنَا فَأَخْرَجَنَا

[31962] Abu Usamah told us, from Hisham, from Muhammad, he said: Two men mentioned 'Uthman. One of them said: "He was killed as a martyr." The other grabbed him and brought him to 'Ali and said: "This one claims that 'Uthman b. 'Affan was killed as a martyr." He said: "Did you say that?" He said: "Yes. Do you not remember the day I came to the Prophet, peace be upon him, and Abu Bakr, 'Umar, and 'Uthman were with him? I asked the Prophet, peace be upon him, and he gave me. I asked Abu Bakr and he gave me. I asked 'Umar and he gave me. And I asked 'Uthman and he gave me. I said: 'O Messenger of Allah, pray to Allah to bless me.' He said: 'Why would you not be blessed when a Prophet, a Siddiq, and two martyrs gave you?'" 'Ali said: "Let him go, let him go, let him go."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، قَالَ: ذَكَرَ رَجُلًا عُنْمَانَ فَقَالَ أَحَدُهُمَا: قُتِلَ شَهِيدًا، فَتَعَاقَبَ بِهِ الْأُخْرُ فَأَتَى بِهِ عَلَيْاً فَقَالَ: هَذَا يَزْعُمُ أَنَّ عُنْمَانَ بْنَ عَفَانَ قُتِلَ شَهِيدًا، قَالَ: قُلْتُ ذَاك؟ قَالَ: نَعَمْ، أَمَا تَذَكَّرُ يَوْمَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعِنْدَهُ أَبُو بَكْرٌ وَعُمَرُ وَعُنْمَانٌ، فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَانِي، وَسَأَلْتُ أَبَا بَكْرٍ فَأَعْطَانِي، وَسَأَلْتُ عُمَرَ فَأَعْطَانِي، وَسَأَلْتُ عُنْمَانَ فَأَعْطَانِي فَقُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يُبَارِكَ لِي، قَالَ: وَمَا لَكَ لَا يُبَارِكَ لَكَ وَقَدْ أَعْطَاكَ نَبِيًّا وَصِدِّيقًَ وَشَهِيدَانَ، فَقَالَ عَلَيْهِ دَعْهُ دَعْهُ

[31963] Ghundar told us, from Shu'bah, from 'Amr b. Murrah, from 'Abdullah b. Salamah, from 'Ali, that he said: "Shall I not inform you of the best of this nation after the Messenger of Allah, peace be upon him? Abu Bakr and 'Umar b. Al-Khattab."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ، أَنَّهُ قَالَ: أَلَا أَخْبُرُكُمْ بِخَيْرٍ هَذِهِ الْأُمَّةِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَبُو بَكْرٍ وَأَعْمَرُ بْنُ الْحَطَّابِ

[31964] Abu Mu'awiyah told us, he said: Al-A'mash told us, from Abu Ishaq, from Zayd b. Yuthay', he said: "Abu Bakr was with the Messenger of Allah, peace be upon him, on the day of Badr in the trellis ('Arish)."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: ثَنَا الْأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ يُتْبَعِ، قَالَ: كَانَ أَبُو بَكْرٍ، مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَوْمَ بَدْرٍ عَلَى الْعَرِيشِ

[31965] Yazid b. Harun told us, from Ibn Ishaq, from Az-Zuhri, from Humayd b. 'Abd al-Rahman, from Abu Hurayrah, he said: The Messenger of Allah, peace be upon him, said: "For every people of a deed there is a gate from the gates of Paradise through which they will be called by that deed. For the people of fasting, there is a gate called Ar-Rayyan." Abu Bakr said: "O Messenger of Allah, is there anyone who will be called from all of those gates?" He said: "Yes, and I hope that you will be among them, O Abu Bakr."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ ابْنِ إِسْحَاقَ، عَنِ الرُّهْرِيِّ،
عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ أَهْلِ عَمَلٍ بَابٌ
مِنْ أَبْوَابِ الْجَنَّةِ يُدْعَوْنَ مِنْهُ بِذَاكَ الْعَمَلِ، فَلَا يَهُلِّ
الصَّيَامُ بَابٌ يُقَالُ لَهُ الرَّيَانُ، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ
اللَّهِ، فَهَلْ مِنْ أَحَدٍ يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ كُلُّهَا، قَالَ:
نَعَمْ، وَإِنِّي أَرْجُو أَنْ تَكُونَ مِنْهُمْ يَا أَبَا بَكْرٍ

[31966] Waki' told us, from 'Abd al-'Aziz b. 'Abdullah Al-Majishun, from Muhammad b. Al-Munkadir, from Jabir, he said: 'Umar said: "Abu Bakr is our master, and he freed our master" - meaning Bilal.

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ الْمَاجِشُونَ،
عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ: قَالَ عُمَرُ: أَبُو
- بَكْرٍ سَيِّدُنَا وَأَعْنَقَ سَيِّدَنَا - يَعْنِي بِلَالًا

[31967] Yazid told us, he said: Hammad b. Salamah informed us, from 'Ali b. Zayd, from Al-Qasim b. Muhammad, from 'Aishah, she said: "I quoted this verse while Abu Bakr was dying: 'And a white [face] by whose face the clouds are asked for rain, the support of orphans, the protection for widows.' Abu Bakr said: 'That was the Messenger of Allah, peace be upon him."

حَدَّثَنَا يَزِيدُ، قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ رَيْدٍ، عَنْ الْفَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: ثَمَّثَلْتُ بِهَذَا الْبَيْتِ وَأَبُو بَكْرٍ يَقْضِي وَأَبْيَضُ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ ثَمَانُ الْيَتَامَى عِصْمَةً لِلأَرَامِلِ، فَقَالَ أَبُو بَكْرٍ: ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[31968] 'Abdullah b. Numayr told us, from Muhammad b. Ishaq, from Makhul, from Ghudayf b. Al-Harith, a man from Aylah, from Abu Dharr, he said: I heard the Messenger of Allah, peace be upon him, say: "Indeed, Allah has placed the truth upon the tongue of 'Umar."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثَمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ، رَجُلٌ مِنْ أَيُّلَّةِ، عَنْ أَبِي ذَرٍّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ اللَّهَ وَضَعَ الْحَقَّ عَلَى لِسَانِ عُمَرَ

[31969] Muhammad b. Bishr told us, he said: 'Ubayd Allah b. 'Umar told us, he said: Abu Bakr b. Salim told us, from Salim b. 'Abdullah b. 'Umar, from his father, that the Messenger of Allah, peace be upon him, said: "I was shown in sleep as if I were drawing water with a bucket on a pulley from a well. Abu Bakr came and drew a bucketful - or two bucketfuls - and he drew weakly, and may Allah forgive him. Then 'Umar b. Al-Khattab came and drew water, and it turned into a huge leather bucket. I have not seen a genius among the people working as he worked until the people quenched their thirst and watered their camels."

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِي، قَالَ: ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، قَالَ:
ثنا أَبُو بَكْرٍ بْنُ سَالِمٍ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ،
عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
أَرِيَتُ فِي النَّوْمِ كَانَيِ اتْزَغُ بِنْدُلُو بَكْرَةً عَلَى قَلِيبٍ، فَجَاءَ
أَبُو بَكْرٍ فَتَزَغَ دَنُوبًا - أَوْ دَنُوبَيْنَ - فَتَزَغَ تَزْغًا ضَعِيفًا
وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَابِ فَاسْتَسْقَى
فَاسْتَحَالَتْ غَرْبًا، فَلَمْ أَرَ عَبْرِيًّا مِنَ النَّاسِ يَفْرِي فَرِيَةً
حَتَّى رَوَى النَّاسُ وَضَرَبُوا بِالْعَطَنِ

[31970] 'Ali b. Mushir told us, from Muhammad b. 'Amr, from Abu Salamah, from Abu Hurayrah, he said: The Messenger of Allah, peace be upon him, said: "While I was drawing water from a well, Ibn Abi Quhafah came and drew a bucketful - or two bucketfuls - in which there was weakness, and may Allah forgive him. Then 'Umar came and drew until it turned into a huge leather bucket in his hand, and the people watered their camels. I have not seen a genius working as he worked."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَيْنَا أَنَا أَسْقِي عَلَى بِنْرٍ إِذْ جَاءَ ابْنُ أَبِي فُحَافَةَ فَنَرَعَ دُنْوَبًا - أَوْ دُنْوَبَيْنَ - فِيهِمَا ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ جَاءَ عُمَرُ فَنَرَعَ حَتَّى اسْتَحَالَتْ فِي يَدِهِ غَرْبًا، وَصَرَبَ النَّاسُ بِالْعَطْنِ فَمَا رَأَيْتُ عَبْرَيًا يَغْرِي فَرِيَةً

[31971] Sharik told us, from Al-Ash'ath, from Al-Aswad b. Hilal, that a bedouin of theirs said: I witnessed the morning prayer with the Prophet, peace be upon him, one day. He turned his face to the people and said: "I saw people from my nation last night; they were weighed. Abu Bakr was weighed and he outweighed, then 'Umar was weighed and he outweighed."

حَدَّثَنَا شَرِيكٌ، عَنِ الْأَشْعَثِ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، أَنَّ أَعْرَابِيًّا، لَهُمْ قَالَ: شَهِدْتُ صَلَاةَ الصُّبْحِ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، فَأَقْبَلَ عَلَى النَّاسِ بِوْجْهِهِ فَقَالَ: رَأَيْتُ نَاسًا مِنْ أُمَّتِي الْبَارِحَةَ، وَزِنُوا فَوْزَنَ أَبُو بَكْرٍ فَوْزَنَ، ثُمَّ وُزِنَ عُمَرُ فَوْزَنَ

[31972] 'Ubayd Allah b. Idris told us, from Zakariyya, from Sa'd b. Ibrahim, from Abu Salamah, from Abu Hurayrah, he said: The Messenger of Allah, peace be upon him, said: "Indeed, there were among those who came before men who were spoken to without being prophets. If there is any one of them in my nation, it is 'Umar."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ زَكَرِيَّا، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلْمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ كَانَ فِيهِنَّ مَضَى رِجَالٌ يَتَحَدَّثُونَ فِي غَيْرِ نُبُوَّةٍ، فَإِنْ يَكُنْ فِي أُمَّتِي أَحَدٌ مِّنْهُمْ فَعُمَرٌ

[31973] 'Abdullah b. Idris, Waki', and Ibn Numayr told us, from Isma'il, from Qays, he said: 'Abdullah said: "We have not ceased to be mighty since 'Umar accepted Islam."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَوَكِيعٌ، وَابْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَا زَلْنَا أَعِزَّةً مُنْذُ أَسْلَمَ عُمَرُ

[31974] 'Abdullah b. Idris told us, from Ash-Shaybani and Isma'il, from Ash-Sha'bi, he said: 'Ali said: "We did not consider it unlikely that tranquility (Sakinah) speaks on the tongue of 'Umar."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الشَّبَّابِيِّ، وَإِسْمَاعِيلَ، عَنِ الشَّعْبَانِيِّ، قَالَ: قَالَ عَلِيُّ: مَا كُنَّا نُبَغِّدُ أَنَّ السَّكِينَةَ تُطِقُّ بِلِسَانِ عُمَرَ

[31975] Waki' told us, he said: Al-A'mash told us, from Ibrahim, from Al-Aswad, he said: 'Abdullah said: "When the righteous are mentioned, then come to 'Umar."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا ذُكِرَ الصَّالِحُونَ فَحَيَّهُلَا بِعُمَرَ

[31976] Waki' told us, he said: Sufyan told us, from Qays b. Muslim, from Tariq b. Shihab, he said: 'Abdullah said: "When the righteous are mentioned, then come to 'Umar."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا سُفْيَانُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا ذُكِرَ الصَّالِحُونَ فَحَيَّهُلَا بِعُمَرَ

[31977] 'Abdullah b. Numayr told us, from 'Abd al-Malik b. Abi Sulayman, from Wasil Al-Ahdab, from Zayd b. Wahb, from 'Abdullah, he said: "Indeed, 'Umar was a fortified stronghold for Islam; Islam would enter into it and not leave it. But when 'Umar was killed, the fortress was breached, so Islam leaves it and does not enter into it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَرٍ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ وَاصِلِ الْأَحْدَبِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِنَّ عُمَرَ كَانَ لِإِسْلَامٍ حِصْنًا حَصِينًا، يَدْخُلُ فِيهِ إِسْلَامٌ وَلَا يَخْرُجُ مِنْهُ، فَلَمَّا قُتِلَ عُمَرُ انْتَهَى الْحِصْنُ فَإِلَيْهِ إِسْلَامٌ يَخْرُجُ مِنْهُ، وَلَا يَدْخُلُ فِيهِ

[31978] Abu Usamah told us, from Sufyan, from Qays b. Muslim, from Tariq b. Shihab, he said: Umm Ayman said: "When 'Umar was killed, today Islam has weakened."

حَدَّثَنَا أَبُو أَسَمَةَ، عَنْ سُفْيَانَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: قَالْتُ أُمُّ أَيْمَنَ: لَمَّا قُتِلَ عُمَرُ، الْيَوْمَ وَهِيَ إِلَيْهِ إِسْلَامٌ

[31979] Husayn b. 'Ali told us, from Za'idah, from 'Asim, from Zirr, from 'Abdullah, he said: "A man met a devil on one of the paths of Madinah and wrestled him and threw the devil down." Before 'Abdullah [finished], someone said: "Who can do that except 'Umar?"

حَدَّثَنَا حُسْيِنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: "لَقِي رَجُلٌ شَيْطَانًا فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَأَنْجَدَ فَصَرَعَ الشَّيْطَانَ، قَبْلَ عَبْدِ اللَّهِ، فَقَالَ: مَنْ يُطِيقُ بِهِ إِلَّا عُمَرُ؟"

[31980] Sharik told us, from Abu Ishaq, from Ibrahim b. Al-Muhajir, from Mujahid, he said: "When 'Umar held an opinion, the Quran would be revealed confirming it."

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ مُجَاهِدٍ، قَالَ: كَانَ عُمَرُ إِذَا رَأَى الرَّأْيَ نَزَّلَ بِهِ الْفُرْقَانَ

[31981] Sharik told us, from 'Asim, from Al-Musayyib, he said: 'Abdullah said: "We Companions of Muhammad, peace be upon him, did not doubt that an angel spoke on the tongue of 'Umar."

حَدَّثَنَا شَرِيكٌ، عَنْ عَاصِمٍ، عَنْ الْمُسَيَّبِ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَا كُنَّا نَتَعَاجِمُ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّ مَلَكًا يَنْطِقُ بِلِسَانِ عُمَرَ

[31982] Waki' told us, from Sufyan, from Wasil, from Mujahid, he said: "We used to say - or we used to talk - that the devils were chained during the time of 'Umar. When he was killed, they were released."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ وَاصِلٍ، عَنْ مُجَاهِدٍ، قَالَ: كُنَّا نُحَدِّثُ أَوْ كُنَّا نَتَحَدَّثُ أَنَّ الشَّيَاطِينَ كَانَتْ مُصَفَّدَةً فِي زَمَانِ عُمَرَ، فَلَمَّا أُصِيبَ بَثْ

[31983] Waki' told us, from Sufyan, from Wasil, from Abu Wa'il, he said: 'Abdullah said: "I never saw 'Umar except that there was an angel between his eyes guiding him."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَا رَأَيْتُ عُمَرَ إِلَّا وَكَانَ بَيْنَ عَيْنَيْهِ مَلَّا يُسَدِّدُهُ

[31984] Sharik told us, from 'Abd al-Malik b. 'Umayr, from Zayd b. Wahb, he said: 'Abdullah said: "The household from the Arabs upon whom the calamity of 'Umar did not enter is indeed a bad household."

حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ أَهْلَ الْبَيْتِ مِنَ الْعَرَبِ لَمْ يَدْخُلْ عَلَيْهِمْ مُصِيبَةً عُمَرَ لَا هُنْ بَيْتٌ سُوءٌ

[31985] Abu Khalid Al-Ahmar and Al-Thaqafi told us, from Humayd, from Anas, he said: Abu Talhah said: "The day 'Umar died: No household present or bedouin but deficiency entered upon them."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، وَالْقَنْفِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: قَالَ أَبُو طَلْحَةَ: "يَوْمَ مَاتَ عُمَرُ: مَا أَهْلُ بَيْتٍ حَاضِرٍ، وَلَا بَادٍ إِلَّا وَقَدْ دَخَلَ عَلَيْهِمْ نَقْصٌ

[31986] Khalid b. Makhlad told us, from Al-'Umari, from Jahm b. Abi Al-Jahm, from Al-Miswar b. Makhramah, from Abu Hurayrah, he said: The Messenger of Allah, peace be upon him, said: "Indeed, Allah has placed the truth upon the tongue of 'Umar and his heart."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنِ الْعُمَرِيِّ، عَنْ جَهْمٍ بْنِ أَبِي الْجَهْمِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ

[31987] Husayn b. 'Ali told us, from Za'idah, he said: 'Abd al-Malik said: Qabisah b. Jabir told me, he said: "I have not seen a man more knowledgeable about Allah, nor more reciter of the Book of Allah, nor more knowledgeable in the religion of Allah than 'Umar."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، قَالَ: قَالَ عَبْدُ الْمَلِكِ: حَدَّثَنِي قَبِيسَةُ بْنُ جَابِرٍ، قَالَ: مَا رَأَيْتُ رَجُلًا أَعْلَمَ بِاللَّهِ، وَلَا أَفْرَأَ لِكِتَابِ اللَّهِ، وَلَا أَفْقَهُ فِي دِينِ اللَّهِ مِنْ عُمَرَ

[31988] Husayn b. 'Ali told us, from Za'idah, from 'Abd al-Malik, from Zayd b. Wahb, he said: 'Abdullah said: "I do not think there is a household of Muslims that the grief for 'Umar did not enter on the day 'Umar was killed, except a bad household. Indeed, 'Umar was the most knowledgeable of us about Allah, the most reciter of the Book of Allah, and the most knowledgeable in the religion of Allah."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رَبِيدِ بْنِ وَهْبٍ، قَالَ: قَالَ عَبْدُ الدَّمَّةِ: مَا أَطَنْ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ لَمْ يَدْخُلْ عَلَيْهِمْ حُزْنٌ عُمَرَ يَوْمَ أُصِيبَ عُمَرُ إِلَّا أَهْلَ بَيْتٍ سُوءٍ، إِنَّ عُمَرَ كَانَ أَعْلَمَنَا بِاللَّهِ وَأَفْرَأَنَا لِكِتَابِ اللَّهِ، وَأَفْقَهَنَا فِي دِينِ اللَّهِ

[31989] Husayn b. 'Ali told us, from Za'idah, from 'Asim b. Abi Al-Najud, from Zirr, from 'Abdullah, he said: "When the righteous are mentioned, then come to 'Umar. Indeed, his Islam was a victory, and his leadership was a conquest. By Allah, I do not know anything on earth that did not feel the loss of 'Umar, even the thorny trees. By Allah, I reckon there was an angel between his eyes guiding and directing him. By Allah, if I knew that a dog loved 'Umar, I would love

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِذَا ذُكِرَ الصَّالِحُونَ فَحَيَّهُلَا بِعُمَرَ، إِنَّ إِسْلَامَهُ كَانَ نَصْرًا، وَإِنَّ إِمَارَتَهُ كَانَتْ فَتْحًا، وَأَيْمُ اللَّهِ، مَا أَعْلَمُ عَلَى الْأَرْضِ شَيْئًا إِلَّا وَقَدْ وَجَدَ فَقْدَ عُمَرَ حَتَّى الْعَضَاءَ، وَأَيْمُ اللَّهِ إِنِّي لِأَحْسَبُ بَيْنَ عَيْنَيْهِ مَلَكًا يُسَدِّدُهُ وَيُرْشِدُهُ، وَأَيْمُ اللَّهِ لَوْ أَعْلَمُ أَنَّ كُلَّنَا يُحِبُّ عُمَرَ لِأَحْبَبَهُ

[31990] 'Abdah b. Sulayman and Abu Usamah told us, from Mis'ar, from 'Abd al-Malik b. Maysarah, from Mus'ab b. Sa'd, from Mu'adh b. Jabal, he said: 'Umar is in Paradise, and the Messenger of Allah, peace be upon him, said: "While I was in Paradise, I saw a house in it. I said: 'Whose is this?' It was said: 'For 'Umar b. Al-Khattab.'"

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، وَأَبُو أَسَامَةَ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ مُصْبَعِ بْنِ سَعْدٍ، عَنْ مُعاذِ بْنِ جَبَلٍ، قَالَ: إِنَّ عُمَرَ فِي الْجَنَّةِ، وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "بَيْنَمَا أَنَا فِي الْجَنَّةِ رَأَيْتُ فِيهَا دَارًا، فَقُلْتُ: لِمَنْ هَذِهِ؟ فَقِيلَ: لِعُمَرَ بْنِ الْخَطَّابِ

[31991] Abu Khalid Al-Ahmar told us, from Humayd, from Anas, from the Prophet, peace be upon him, he said: "I entered Paradise and behold, I saw a palace of gold. I said: 'Whose is this?' They said: 'For a young man from Quraysh.' I thought that I was him. I said: 'Whose is it?' They said: 'For 'Umar.'"

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِقَصْرٍ مِنْ ذَهَبٍ فَقَالُوا: لِمَنْ هَذَا؟" قَالُوا، لِشَابٍ مِنْ فُرَيْشٍ، فَظَنَّتُ أَنِّي أَنَا هُوَ؟ فَقَالُوا: لِمَنْ هُوَ؟ قَالُوا: لِعُمَرَ

[31992] 'Ali b. Mushir told us, from Muhammad b. 'Umar, and from Abu Salamah, from Abu Hurayrah, from the Prophet, peace be upon him, he said: "I entered Paradise and behold, there was a palace of gold. Its beauty pleased me, so I asked: 'Whose is this?' It was said to me: 'For 'Umar.' Nothing prevented me from entering it except what I know of your jealousy, O Abu Hafs." 'Umar wept and said: "O Messenger of Allah, would I be jealous of you?"

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عُمَرَ، وَعَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "دَخَلْتُ الْجَنَّةَ وَإِذَا فِيهَا قَصْرٌ مِنْ ذَهَبٍ فَأَغْبَنَنِي حُسْنُهُ، فَسَأَلْتُ: لِمَنْ هَذَا؟" فَقِيلَ لِي: لِعُمَرَ، فَمَا مَنَعَنِي أَنْ أَدْخُلَهُ إِلَّا لِمَا أَعْلَمُ مِنْ غَيْرِكَ يَا أَبَا حَفْصٍ، فَبَكَى عُمَرُ، وَقَالَ: يَا رَسُولَ اللَّهِ، عَلَيْكَ أَغَارٌ

[31993] Ibn 'Uyaynah told us, from 'Amr, he heard Jabir say: The Messenger of Allah, peace be upon him, said: "I entered Paradise and saw a house - or a palace - in it. I heard a voice and said: 'Whose is this?' It was said: 'For 'Umar.' I wanted to enter it, but I remembered your jealousy." 'Umar wept and said: "O Messenger of Allah, would I be jealous of you?"

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرِهِ، سَمِعَ جَابِرًا، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا دَارًا - أَوْ قَصْرًا -، فَسَمِعْتُ صَوْتًا فَقُلْتُ: لِمَنْ هَذَا؟" قَيْلٌ: لِعُمَرَ، فَأَرَدْتُ أَنْ أَدْخُلَهَا فَذَكَرْتُ عَيْرَاتَكَ، فَبَكَى عُمَرُ وَقَالَ: يَا رَسُولَ اللَّهِ، أَعْلَمُكَ أَغَارٌ؟

[31994] Zayd b. Al-Hubab told us, he said: Husayn b. Waqid told me, he said: 'Abdullah b. Buraydah told me, from his father, that the Messenger of Allah, peace be upon him, said: "I passed by a palace of gold, lofty and high. I said: 'Whose palace is this?' It was said: 'For a man from the Arabs.' I said: 'I am an Arab, whose palace is this?' They said: 'For a man from the nation of Muhammad, peace be upon him.' I said: 'I am Muhammad, whose palace is this?' They said: 'For 'Umar b. Al-Khattab.'"

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: حَدَّثَنِي حُسَيْنُ بْنُ وَاقِدٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَرَرْتُ بِقَصْرٍ مِنْ ذَهَبٍ مُشْرِفٍ مُرْتَفِعٍ، فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟" قَيْلٌ: لِرَجُلٍ مِنَ الْأَعَرَبِ، فَقُلْتُ: أَنَا عَرَبِيٌّ، لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِرَجُلٍ مِنْ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قُلْتُ: أَنَا مُحَمَّدٌ، لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ.

[31995] Zayd b. Al-Hubab told us, from Husayn b. Waqid, he said: 'Abdullah b. Buraydah told me, from his father, that the Messenger of Allah, peace be upon him, said: "Indeed, I reckon the devil is afraid of you, O 'Umar."

حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ، عَنْ حُسَيْنِ بْنِ وَاقِدٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي لِأَحْسَبُ الشَّيْطَانَ يَفْرَقُ مِنْكَ يَا عُمَرُ

[31996] Khalaf b. Khalifah told us, from Abu Hashim, from Sa'id b. Jubayr regarding {And the righteous among the believers} [At-Tahrim: 4], he said: "'Umar."

حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ أَبِي هَاشِمٍ، عَنْ سَعِيدِ بْنِ قَالَ: عُمَرُ [4: جُبَيْرٌ: {وَصَالِحُ الْمُؤْمِنِينَ}] [التحرير]

[31997] Abu Mu'awiyah told us, from Khalaf b. Hawshab, from Abu Al-Safar, he said: A cloak was seen on 'Ali which he wore frequently. He said: It was said to him: "You wear this cloak often." He said: "It was clothed to me by my Khalil, my Safiyy, my Siddiq, and my close friend 'Umar. Indeed, 'Umar was sincere to Allah, so Allah was sincere to him." Then he wept.

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ خَلْفِ بْنِ حَوْشَبٍ، عَنْ أَبِي السَّفَرِ، قَالَ: رُئِيَ عَلَى عَلِيٍّ بُرْزُدًا كَانَ يُكْثِرُ لِبْسَهُ، قَالَ: فَقِيلَ لَهُ: إِنَّكَ لَتُكْثِرُ لِبْسَ هَذَا الْبُرْزِ، فَقَالَ: إِنَّهُ كَسَانِيَهُ خَلِيلِي وَصَافِيَهُ وَصَدِيقِي وَخَاصِيَهُ عُمَرُ، إِنَّ عُمَرَ نَاصِحَ اللَّهَ فَنَاصِحَهُ اللَّهُ ثُمَّ بَكَى

[31998] Ibn Mubarak told us, from 'Abdullah b. Zayd b. Aslam, from his father, from Ibn 'Umar, he said: "Umar remained serious and generous from the time he was taken (became Caliph) until he ended (died)."

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ أَسْلَمْ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ، قَالَ: مَا زَالَ عُمَرُ جَادًا حَوَادًا مِنْ حِينْ قُبِضَ حَتَّى انْتَهَى

[31999] Ishaq b. Mansur told us, he said: Ibrahim b. Sa'd told us, from Salih b. Kaysan, from Ibn Shihab, from 'Abd al-Hamid b. 'Abd al-Rahman b. Zayd, from Muhammad b. Sa'd, from his father, he said: The Messenger of Allah, peace be upon him, said: "By the One in Whose Hand is my soul, you have never taken a path except that the devil took a path other than yours," saying it to 'Umar.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسِي بِيَدِهِ، مَا سَأَلْتَ فَجَأً إِلَّا سَلَكَ الشَّيْطَانُ فَجَأً سِوَاهُ، يَقُولُ لِعُمَرَ

[32000] Abu Usamah told us, he said: Kahmas told me, he said: 'Abdullah b. Shaqiq told me, he said: Al-Aqra' told me—Kahmas doubted: I do not know if it was Al-Aqra' the Mu'adhdhin or someone else—he said: 'Umar sent for the Bishop. He said: So he was asking him while I was standing over them shading them from the sun. He said: "Do you find me in your Book?" He said: "Your description and your deeds." He said: "How do you find me?" He said: "I find you to be a horn of iron." He said: 'Umar wiped his face and said: "A horn of iron?" He said: "A strict commander." It was as if he was pleased with that. He said: "Then what do you find after me?" He said: "A truthful Caliph who favors his relatives." He said: 'Umar said: "May Allah have mercy on Ibn 'Affan." He said: "Then what do you find after him?" He said: "A crack of iron." He said: And in 'Umar's hand was something he was turning over, so he threw it and said: "O filth!" twice or thrice. He said: "Do not say that, O Commander of the Believers, for he

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: حَدَّثَنِي كَهْمَسٌ، قَالَ: حَدَّثَنِي
عَبْدُ اللَّهِ بْنُ شَقِيقٍ، قَالَ: حَدَّثَنِي الْأَفْرَغُ، شَكَ كَهْمَسُ:
لَا أَدْرِي الْأَفْرَغُ الْمُؤْدِنُ هُوَ أَوْ غَيْرُهُ قَالَ: أَرْسَلَ عُمَرُ
إِلَى الْأَسْقُفِ قَالَ: فَهُوَ يَسْأَلُهُ وَأَنَا فَائِمٌ عَلَيْهِمَا أَظْلَهُمَا
مِنَ الشَّمْسِ قَالَ: هَلْ تَحْدِنِي فِي كِتَابِكُمْ؟ قَالَ: صِفْتَهُ
وَأَعْمَالَكُمْ، قَالَ: كَيْفَ تَحْدِنِي؟ قَالَ: أَجْذُكَ قَرْنًا مِنْ
حَدِيدٍ، قَالَ: فَنَقْطَ عُمَرُ وَجْهَهُ وَقَالَ: قَرْنٌ حَدِيدٌ؟ قَالَ:
أَمِيرُ شَدِيدٍ، فَكَانَهُ فِرَحٌ بِذَلِكَ، قَالَ: فَمَا تَحْدُ بَعْدِي؟
قَالَ: خَلِيفَةً صَدَقَ يُؤْثِرُ أَفْرَبِيهِ، قَالَ: فَقَالَ عُمَرُ: يَرْحُمُ
اللَّهُ أَبْنَ عَافَانَ، قَالَ: فَمَا تَحْدُ بَعْدَهُ؟ قَالَ: صَدْعٌ حَدِيدٌ،
قَالَ: وَفِي يَدِ عُمَرٍ شَيْءٌ يُقْلِبُهُ فَتَبَدَّهُ قَالَ: يَا ذَافِرَاهُ
مَرَّتَيْنِ أَوْ ثَلَاثَةَ، قَالَ: فَلَا تَقْنُ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ
فَإِنَّهُ خَلِيفَةً مُسْلِمٌ أَوْ رَجُلٌ صَالِحٌ وَلَكِنَّهُ يُسْتَخَافُ
وَالسَّيْفُ مَسْلُونٌ وَالدَّمْ مُهْرَاقٌ، قَالَ: ثُمَّ الْتَّقَتَ إِلَيَّ ثُمَّ
قَالَ: الصَّلَاةَ

