

English
Translation of
Jāmi'
At-Tirmidhī

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At-Tirmidhī

Compiled by:

**Imām Hāfiẓ Abū ‘Eisā Mohammad
Ibn ‘Eisā At-Tirmidhī**

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the Most Gracious, the Most Merciful*

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 55. Regarding Sūrat Ar-Rahmān

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

(المعجم ٥٥) - [بابٌ : وَمِنْ] سُورَةِ
الرَّحْمَنِ (التحفة ٥٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3291. Muḥammad bin Al-Munkadir narrated that Jābir [may Allāh be pleased with him] said: “The Messenger of Allāh ﷺ came out to his Companions, and recited Sūrat Ar-Rahmān from its beginning to its end for them, and they were silent. So he said: ‘I recited it to the Jinns on the ‘Night of the Jinns,’ and they had a better response to it than you did. Each time I came to Allāh’s saying: ‘Which of your Lords favors do you deny.’ They said: “We do not deny any of Your favors our Lord! And Yours is the praise.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. We do not know of it except as a narration of Al-Walīd bin Muslim, from Zuhair bin Muḥammad. Ahmād bin Hanbal said: “It is as if this Zuhair bin Muḥammad who was in Ash-Shām is not the one reported from in Al-‘Irāq. It is as if he is another man whose name was mixed up.” Meaning due to the *Munkar* narrations that they reported from him. I heard Muḥammad bin Ismā’il

(١) - ٣٢٩١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَاقِدٍ أَبْوَ مُسْلِمٍ السَّعْدِيِّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ رُهْبَنْ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدٍ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: حَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى أَصْحَارِهِ فَقَرَا عَنْهُمْ سُورَةَ الرَّحْمَنَ مِنْ أُولَئِكَ إِلَى آخِرِهَا فَسَكَتُوا، فَقَالَ: «لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَخَانُوا أَحْسَنَ مَرْدُودًا مِنْكُمْ، كُنْتُ كُلَّمَا أَتَيْتُ عَلَى قَوْلِهِ 『فَإِنَّ مَالَهُ رَبِّكُمَا تَكْبِيَانٌ』» [١٣] قَالُوا: لَا يُسْيِئُ مِنْ يَعْمَلُ رَبِّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ».

[Qāl Abū ‘Eisā]: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُ إِلَّا مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ رُهْبَنْ بْنِ مُحَمَّدٍ. قَالَ أَخْمَدُ بْنُ حَنْبَلٍ: كَانَ رُهْبَنْ بْنَ مُحَمَّدَ الَّذِي وَقَعَ بِالشَّامِ لَيْسَ هُوَ الَّذِي يُرَوَى عَنْهُ بِالْعَرَاقِ، كَانَهُ رَجُلٌ آخَرُ قَلَّبُوا اسْمَهُ، يَعْنِي لِمَا يَرَوُونَ عَنْهُ مِنَ الْمَنَاكِرِ، وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ [الْبَخَارِيَّ] يَقُولُ: أَهْلُ الشَّامِ يَرَوُونَ عَنْ

[Al-Bukhārī] saying: “The people of Ash-Shām reported Munkar narrations from Zuhair bin Muhammad while the people of Al-‘Irāq reported average narrations from him.”

زُهَيْرٌ بْنُ مُحَمَّدٍ مَنَكِيرٌ وَأَهْلُ الْعَرَاقِ بَرُوْنَةَ
عَنْهُ أَحَادِيثَ مُفَارِيَةَ.

تخریج: [حسن] وأخرجه الحاکم: ٤٧٣ / ٢ من حديث عبد الرحمن بن واقد به وتابعه هشام ابن عمار، والوليد بن مسلم صرح بالسماع، وصححه الحاکم على شرط الشیخین ووافقه الذہبی وللحديث شواهد عند البزار (کشف الأستار): ٣ / ٧٤، ح: ٢٢٦٩ والطبری: ٢٧ / ٧٢ وغيرهما.

Comments:

Being grateful to the Benefactor along with the favor, and to have the sense and perception of responsibility along with the affirmation of the Lordship is a true natural demand. The person who benefits from the favors of Allah, but he does not admit that the bestower of the favors also has. His rights on him because of the favors, and he will be questioned regarding the Divine Favors; he is, disrespectful to the favors and denies them. Therefore humans and the jinn, are being reminded that the abundant favors and benefits from Allah are making you aware of the accountability, but you are constantly ungrateful.

Chapter 56. Regarding Sūrat Al-Wāqi‘ah

(المعجم ٥٦) - [بَابُ : وَمِنْ] سُورَةُ الْوَاقِعَةِ (التحفة ٥٦)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3292. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: ‘Allāh said: ‘I have prepared for My righteous worshippers, what no eye has seen, no ear has heard, and no human heart has conceived.’ So recite if you wish: No person knows what is kept hidden for them of delights of the eyes as a reward for what they used to do.^[1] And in Paradise there is a tree under whose shade a rider can travel for one-hundred years

(١) - ٣٢٩٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَ عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدٍ بْنِ عَمْرِو قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ: أَعَدَّتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذْنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ فَاقْرَءُوا إِنْ شَئْتُمْ: هُلَّا تَعْلَمُ مَا أُخْفَى لَهُمْ مِنْ فُرَّةٍ أَعْيُنٍ جَرَّاءٍ بِمَا كَانُوا

^[1] As-Sajdah 32:17.

without stopping. Recite if you wish: And in shade extended.^[1] And the space occupied by a whip in Paradise is better than the world and whatever is in it. Recite if you wish: And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.”^[2] (*Hasan*)

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

تخریج: [إسناده حسن] تقدم: ٣٠١٣ مختصرًا وأخرجه النسائي في الكبير، ح: ١١٠٨٥ وابن ماجه، ح: ٤٣٣٥ من حديث محمد بن عمرو به مختصرًا وللحديث شواهد كثيرة جدًا.

Comments:

Paradise is such a place of everlasting favors that no one saw it ever, in this life, except the Prophet ﷺ. Therefore the real nature and true reality of its favors can never be comprehended by humans, as the original nature of the Paradise is beyond the limits of our intellectual perception, how the eyes, ears and the hearts can then feel the delight of it. The detail of the description of the Paradise has already been mentioned.

(2). 3293. Anas narrated that the Prophet ﷺ said: “Indeed in Paradise there is a tree under whose shade a rider can travel for one-hundred years without stopping. Recite if you wish: And in shade extended. And water flowing constantly.”^[3] (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*. There is something on this topic from *Abū Sa‘eed*.

تخریج: [صحيح] وأخرجه أحمد: ١٣٥/٣ من حديث عبد الرزاق والبخاري، ح: ٣٢٥١ * وفي الباب عن أبي سعيد حدث قتادة به وهو في مصنف عبد الرزاق، ح: ٢٠٨٧٦ [تقديم: ٢٥٢٤].

يَعْلَمُونَ» [السجدة: ١٧] وَفِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةً عَامٍ لَا يَقْطَعُهَا، وَأَفْرَعُوا إِنْ شِئْمٌ «وَظَلَّ مَذْوِرٌ» [٣٠] وَمَوْضِعُ سَوْطِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَأَفْرَأَوْا إِنْ شِئْمٌ «فَمَنْ رُحِنَّ عَنِ الْكَارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَّعُ الْمُرْءُو» [آل عمران: ١٨٥].

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٢) - ٣٢٩٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقَ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةً عَامٍ لَا يَقْطَعُهَا وَأَفْرَعُوا إِنْ شِئْمٌ «وَظَلَّ مَذْوِرٌ ○ وَمَلَوْ شَكُوبٌ» [٣١، ٣٠].

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

[١] *Al-Wāqi’ah* 56:30.

[٢] *Āl Imrān* 3:185. A brief version of this preceded under no. 3197.

[٣] *Al-Wāqi’ah* 56:30,31.

(3). 3294. Abū Sa‘eed Al-Khudrī, may Allāh be pleased with him, narrated from the Prophet ﷺ – regarding Allāh’s saying: ‘And on couches raised high’^[1] – he said: “Their height is as what is between the heavens and the earth, and the distance between the two of them is five-hundred years.” (*Da’īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of Rishdīn. Some of the people of knowledge said that the meaning of this *Hadīth*: “Their height is as what is between the heavens and the earth” means: “The couches are raised above each other in levels, between each level is what is between the heavens and the earth.”

Comments:

The couches of the ones on the right side will be very high and elevated; they will be reclining thereon, sitting in rows.

(4). 3295. Abū ‘Abdur-Rahmān narrated from ‘Alī that the Messenger of Allāh ﷺ said: And you make your provision your demise!^[2] – he said: “Your gratitude is expressed by saying: ‘We received rain because of this and that celestial position, and because of this and that star.’” (*Da’īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* [*Sahīh*. We do not

(٣) - ٣٢٩٤ - حَدَّثَنَا أَبُو كُرْبَةَ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَاجٍ، عَنْ أَبِي الْهِيمَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ الْبَيْهِيِّ فِي قَوْلِهِ: «وَقُوشٌ مَرْفُوعٌ» [٣٤] قَالَ: «إِرْتِقَاعُهَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَمَسِيرَةً مَا بَيْنَهُمَا خَمْسِيَّةٌ عَامٌ». خَمْسِيَّةٌ عَامٌ».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ، وَقَالَ يَفْضُلُ أَهْلِ الْعِلْمِ: مَعْنَى هَذَا الْحَدِيثِ: وَإِرْتِقَاعُهَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ قَالَ: ارْتِقَاعُ الْفُوشِ الْمَرْفُوعَةِ فِي الدَّرَجَاتِ، وَالدَّرَجَاتُ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

تخریج: [ضعیف] تقدم: ٢٥٤٠.

(٤) - ٣٢٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَيَعْلَمُونَ رِزْقَكُمْ أَكْثَرُهُمْ نُكَذِّبُونَ» [٨٢] قَالَ: شُكْرُكُمْ تَقُولُونَ: مُطْرِنَا بِنَوْءٍ كَذَا وَكَذَا، وَبِنَجْمٍ كَذَا وَكَذَا».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ

^[1] *Al-Wāqi‘ah* 56:34.

^[2] *Al-Wāqi‘ah* 56:82.

know of it being *Marfū'* except through the narration of *Isrā'il*.] Sufyān [Ath-Thawrī] reported similar to this *Hadīth*, with this chain, from 'Abdul-A'lā [from Abū 'Abdur-Rahmān As-Sulamī, from 'Alī] – but he did not mention it being *Marfū'*.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٠٨ عن الحسين بن محمد به، عبد الأعلى الشعبي ضعيف وحديث مسلم (٧٣/١٢٨) يعني عنه.

Comments:

The Qur'ān is full of delightful life, like rainwater for the spiritual and moral life of humans, but the people had been disrespecting and denying it. Similarly, Allāh makes the rain fall from the sky, but they say it happens because of the rising and setting of such and such stars. They do not have the sense to respect Allāh's favors and bounties and to pay gratitude to Him.

(5). 3296. Anas [may Allāh be pleased with him] said: "The Messenger of Allāh ﷺ recited: Verily, We have created them a special creation."^[1] He said: "Among that special creation is the women who were decrepit, bleary eyed and elderly in the world." (*Da'iṣ*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it being *Marfū'* except as a narration of Mūsā bin 'Ubaidah. Mūsā bin 'Ubaidah and Yazid bin Abān Ar-Raqāshī were both graded weak in *Hadīth*.

تخریج: [إسناده ضعيف] وانظر، ح: ٣٢٥٥ لعلته وأخرجه هناد بن السري في الزهد، ح: ٢١ عن وكيع بن الجراح به.

Comments:

The maidens of the Paradise will be created with a special creation, due to which they will remain virgin, sweethearts and one equal age forever. [*Sūrat Al-Waqi'ah*: 53-57]

^[1] *Al-Waqi'ah* 56:35.

غَرِيبٌ [صَحِيحٌ لَا تَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ. وَأَرَوَى سُفِينًا] [الثَّورِيُّ] عَنْ عَبْدِ الْأَعْلَى [عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ، عَنْ عَلَيِّ نَحْوَهُ] هَذَا الْحَدِيثُ يَهْدِي إِلَى اسْتِنَادٍ وَلَمْ يَرْفَعْهُ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٠٨ عن الحسين بن محمد به، عبد الأعلى الشعبي ضعيف وحديث مسلم (٧٣/١٢٨) يعني عنه.

(٥) - ٣٢٩٦ - حَدَّثَنَا أَبُو عَمَّارُ الْحُسَيْنُ بْنُ حُرَيْثَ الْخَرَاعِيُّ الْمَرْوَزِيُّ: حَدَّثَنَا وَكَعْبُ عَنْ مُوسَى بْنِ عَبْيَدَةَ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي قَوْلِهِ: «إِنَّمَا أَنْشَأْنَاهُنَّ إِنْشَاءً» [٣٥] قَالَ: «إِنَّ مِنَ الْمُنْشَاتِ الْلَّاتِي كُنَّ فِي الدُّنْيَا عَجَافَاتٍ عُمْشًا رُمْصًا».

[قَالَ أَبُو عِيسَى]: [هَذَا حَدِيثُ غَرِيبٍ لَا تَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ عَبْيَدَةَ، وَمُوسَى بْنُ عَبْيَدَةَ وَيَزِيدُ بْنُ أَبَانَ الرَّفَاشِيُّ يُضَعَّفُانِ فِي الْحَدِيثِ.

تخریج: [إسناده ضعيف] وانظر، ح: ٣٢٥٥ لعلته وأخرجه هناد بن السري في الزهد، ح: ٢١ عن وكيع بن الجراح به.

(6). 3297. Abū Ishaq narrated from ‘Ikrimah, from Ibn ‘Abbās who said: “Abū Bakr [may Allāh be pleased with him] said: ‘O Messenger of Allāh! You have become gray.’ He said: ‘I have gone gray from (*Sūrat*) *Hūd*, *Al-Wāqi’ah*, *Al-Mursalat* and *‘Amma Yatasā’lūn*^[1] and *Idhāsh-Shamsu Kuwwirat*.’”^[2] (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it as a narration of Ibn ‘Abbās except through this route. ‘Alī bin Sāliḥ reported this *Hadīth* from Abū Ishaq, from Abū Juhaifah similarly. Something about this has been reported in *Mursal* form from Abū Ishaq, from Abū Maisarah. [Abū Bakr bin ‘Ayyāsh reported a *Hadīth* similar to that of Shai'bān from Abū Ishaq, (but) from Abū Ishaq, from ‘Ikrimah from the Prophet ﷺ, and he did not mention “from Ibn ‘Abbās” in it. Hāshim bin Al-Walid Al-Harawī narrated that to us (he said): Abū Bakr bin ‘Ayyāsh narrated to us].

تخریج: [صحيح] وأخرجه الحاکم: ٣٤٣ / ٢ من حديث أبي كریب به وصححه على شرط البخاري ووافقه الذهبي، وأورده الضیاء في المختار: ١٢ / ٢٠١، ٢٠٢، ح: ٢١٩ وللحديث شواهد كثيرة عند ابن سعد: ١ / ٤٣٥، والطبراني: ١٧ / ٢٨٦، ٢٨٧ وغيرهما * حديث علي بن صالح: أخرجه الترمذی في الشمائل، ح: ٤٢.

Comments:

The conditions and horrors of the Last Day are mentioned in these *Sūrah*; also the history of the past generations and the punishment inflicted on them has been mentioned. The horrors of the Last Day and the painful punishment of the Hell-dwellers would make the Prophet ﷺ worried and concerned about his nation, which made his hair turn gray.

[1] *An-Naba'* 78.

[2] *At-Takwīr* 81.

(٦) - ٣٢٩٧ - حَدَّثَنَا أَبُو كُرْبَةَ : حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامَ عَنْ شَيْبَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ : قَالَ أَبُو تَكْرِيرٍ [رَضِيَ اللَّهُ عَنْهُ] : يَا رَسُولَ اللَّهِ فَدْ شَبَّتْ . قَالَ : «شَيَّبَتِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَلَعْمٌ يَسْأَلُونَ» وَإِذَا آتَشْتَ كُورَتْ ». .

[قالَ أَبُو عَبَّاسَ :] هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبْنِ عَبَّاسٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَرَوَى عَلَيْهِ بْنُ صَالِحٍ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ نَحْوَ هَذَا . وَقَدْ رُوِيَ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ شَيْءٌ مِنْ هَذَا مُرْسَلٌ . [وَرَوَى أَبُو بَكْرِ بْنِ عَيَّاشَ عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ عَنْ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ شَيْبَانَ عَنْ أَبِي إِسْحَاقَ وَلَمْ يَذُكُّرْ فِيهِ عَنْ أَبِنِ عَبَّاسٍ ، حَدَّثَنَا بِلَكَ هَاشِمُ بْنُ الْوَلِيدِ الْهَرَوِيُّ : حَدَّثَنَا أَبُو بَكْرِ بْنِ عَيَّاشَ].

Chapter 57. Regarding *Sūrat Al-Hadīd*

(المعجم ٥٧) - [بابٌ : ومن] سورة
الْحَدِيدِ (التحفة ٥٧)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3298. Al-Hasan narrated that Abū Hurairah said: "Once when the Prophet of Allāh ﷺ was sitting with his Companions, a cloud came above them, so the Prophet of Allāh ﷺ said: 'Do you know what this is?' They said: 'Allāh and His Messenger know better.' He said: 'These are the clouds that are to drench the earth, which Allāh [Blessed and Most High] dispatches to people who are not grateful to Him, nor supplicate to Him.' Then he said: 'Do you know what is above you?' They said: 'Allāh and His Messenger know better.' He said: 'Indeed it is a preserved canopy of the firmament whose surge is restrained.' Then he said: 'Do you know how much is between you and between it?' They said: 'Allāh and His Messenger know better.' He said: 'Between you and it [is the distance] of five-hundred years.' Then he said: 'Do you know what is above that?' They said: 'Allāh and His Messenger know better.' He said: 'Verily, above that are two Heavens, between the two of them there is a distance of five-hundred years' – until he enumerated seven Heavens – 'What is between each of the two Heavens is what is between the

(١) - ٣٢٩٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَعَيْرُو وَاحِدٌ - الْمَعْنَى وَاحِدٌ - قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ فَتَادَةَ قَالَ: حَدَّثَنَا الْحَسَنُ عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْمَمَا نَبَيَّ اللَّهُ جَالِسٌ وَأَصْحَابُهُ إِذْ أَتَى عَلَيْهِمْ سَحَابٌ فَقَالَ نَبَيُّ اللَّهِ: «هَلْ تَدْرُونَ مَا هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «هَذَا الْعَنَانُ، هَذِهِ رَوَايَا الْأَرْضِ يَسْوَفُهُ اللَّهُ [بَارِكَ وَتَعَالَى] إِلَى قَوْمٍ لَا يَشْكُرُونَهُ وَلَا يَدْعُونَهُ»، ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا فَوْقَكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فِإِنَّهَا الرَّقِيعُ سَقْفٌ مَحْمُوظٌ وَمَوْجٌ مَكْفُوفٌ». ثُمَّ قَالَ: «هَلْ تَدْرُونَ كَمْ بَيْتَكُمْ وَبَيْتَهَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «بَيْتَكُمْ وَبَيْتَهَا [مَسِيرَةُ] خَمْسِيَّاتَةَ سَنَةٍ». ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فِإِنَّ فَوْقَ ذَلِكَ سَمَاءَتَينِ مَا بَيْنَهُمَا مَسِيرَةُ خَمْسِيَّاتَةَ عَامٍ» حَتَّى عَدَ سَبْعَ سَمَاءَاتٍ «مَا بَيْنَ كُلَّ سَمَاءَتَينِ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»، ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فِإِنَّ فَوْقَ ذَلِكَ السَّمَاءَ وَبَيْنَهُ وَبَيْنَ السَّمَاءِ بُعدٌ

heavens and the earth.' Then he said: 'Do you know what is above that?' They said: 'Allāh and His Messenger know better.' He said: 'Verily, above that is the Throne, and between it and the heavens is a distance [like] what is between two of the heavens.' Then he said: 'Do you know what is under you?' They said: 'Allāh and His Messenger know better.' He said: 'Indeed it is the earth.' Then he said: 'Do you know what is under that?' They said: 'Allāh and His Messenger know better.' He said: 'Verily, below it is another earth, between the two of which is a distance of five-hundred years.' Until he enumerated seven earths: 'Between every two earths is a distance of five-hundred years.' Then he said: 'By the One in Whose Hand is the soul of Muhammad! If you were to send [a man] down with a rope to the lowest earth, then he would descend upon Allāh.' Then he recited: He is *Al-Awwal*, *Al-Ākhir*, *Az-Zāhir*, *Al-Bātin*, and He has knowledge over all things."^[1] (*Da'iif*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* from this route. [He said:] It has been related from Ayyūb, Yūnus bin 'Ubaid, and 'Alī bin Zaid, that they said: "Al-Hasan did not hear from Abū Hurairah." And some of the people of knowledge explained this *Hadīth*, saying: "He only descends upon the knowledge of Allāh, His power and His

[مثُل] مَا بَيْنَ سَمَاءَيْنِ» ثُمَّ قَالَ: «هَلْ تَذَرُونَ مَا الَّذِي تَحْكُمُ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهَا الْأَرْضُ». ثُمَّ قَالَ: «هَلْ تَذَرُونَ مَا الَّذِي تَحْتَ ذَلِكَ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ تَحْتَهَا أَرْضًا أُخْرَى يَبْثَمُ مَسِيرَةً خَمْسِيَّةً سَنِيَّةً» حَتَّى عَدَ سَبْعَ أَرْضِينَ بَيْنَ كُلَّ أَرْضَيْنِ مَسِيرَةً خَمْسِيَّةً سَنِيَّةً» ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنْكُمْ دَلَيْتُمْ [رَجُلًا] بِحَبْلٍ إِلَى الْأَرْضِ السُّلْطَانِيَّةِ لَهَبَطَ عَلَى اللَّهِ». ثُمَّ قَرَأَ «هُوَ الْأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ» .

[.] [3]

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، [قَالَ:] وَيُرَوَى عَنْ أَبِي بَيْهَ وَيُونُسَ بْنِ عَبْيَدٍ وَعَلِيِّ بْنِ زَيْدٍ قَالُوا: لَمْ يَسْمَعُ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ. وَفَسَرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ فَقَالُوا: إِنَّمَا هَبَطَ عَلَى عِلْمِ اللَّهِ وَقُدْرَتِهِ وَسُلْطَانِهِ، وَعِلْمُ اللَّهِ وَقُدْرَتُهُ وَسُلْطَانُهُ فِي كُلِّ مَكَانٍ وَهُوَ عَلَى العَرْشِ كَمَا وَصَفَ فِي كِتَابِهِ.

^[1] *Al-Hadid* 57:3.

authority; and Allāh's knowledge, power and authority are in every place, and He is above the Throne as He described in His Book."

تخریج: [إسناده ضعیف] وأخرجه أحمد: ٣٧٠ / ٢ من حديث قتادة به والحسن عنون ولبعض الحديث شواهد * ويروي عن أبوب (المراسيل، ص: ٣٥) ويونس بن عبيد (المراسيل لابن أبي حاتم، ص: ٣٤) وعلي بن زيد (المراسيل، ص: ٣٥).

Comments:

From Throne to earth, below to the seventh earth, the Creator of everything, the Master, the Planner and the Arranger is only Allāh. He is the First, He existed when there was nothing. He is Last, He will be when there will be nothing. The existence of everything bears declaration of His Being. Therefore He is apparent in this respect. But it is impossible to have the total comprehension and perception of the Reality of His Being and of His Attributes. So He is Unseen. The Knowledge of Allāh encompasses everything, hidden or apparent, He is aware of all types of hidden and apparent treasures. Therefore the Prophet ﷺ said, 'O Allāh! You are the First and there was nothing before You, You are the Last and there is nothing after You, You are the Apparent and nothing is above You, You are the Hidden and nothing is hidden from You.' [Al-Misbāh Al-Munīr: p. 1362]

Chapter 58. Regarding Sūrat Al-Mujālidah

(المعجم ٥٨) - [باب : ومن] سورة
المُجَادِلة (التحفة ٥٨)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3299. Salamah bin Ṣakhr Al-Anṣārī said: "I was a man who had an issue with intercourse with a women that none other than me had. When (the month of) Ramadān entered, I pronounced *Zihār* upon my wife (to last) until the end of Ramadān, fearing that I might have an encounter with her during the night, and I would continue doing that until daylight came upon me, and I would not be able to stop. One night while she was serving me, something of her became exposed for me, so I

(١) - ٣٢٩٩ - حَدَثَنَا عَبْدُ بْنُ حُمَيْدٍ
وَالْحَسْنُ بْنُ عَلَيِّ الْحَلَوَانِيُّ - الْمَعْنَى وَاحِدٌ
- قَالَ: حَدَثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا
مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ
عَطَاءٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ سَلَمَةَ بْنِ
صَحْرِ الْأَنْصَارِيِّ قَالَ: كُنْتُ رَجُلًا قَدْ أُوتِيتُ
مِنْ جِمَاعِ النِّسَاءِ مَا لَمْ يُؤْتَ غَيْرِي، فَلَمَّا
دَخَلَ رَمَضَانَ تَظَاهَرْتُ مِنْ امْرَأَتِي حَتَّى
يَسْلِغَ رَمَضَانَ فَرَقَّا مِنْ أَنْ أُصِيبَ مِنْهَا فِي
لَيْلِي فَأَتَتَابَعَ فِي ذَلِكَ إِلَى أَنْ يُدْرِكَنِي النَّهَارُ

rushed myself upon her. When the morning came I went to my people to inform them about what happened to me. I said: 'Accompany me to the Messenger of Allāh ﷺ to inform him about my case.' They said: 'No by Allāh! We shall not do that, we fear that something will be revealed about us in the Qur'ān, or the Messenger of Allāh ﷺ might say something about us, the disgrace of which will remain upon us. But you go and do whatever you want.'" He said: "So I left and I went to the Messenger of Allāh ﷺ, and informed him of my case. He said: 'You are the one who did that?' I said: 'I am the one.' He said: 'You are the one who did that?' I said: 'I am the one.' He said: 'You are the one who did that?' I said: 'I am the one, it is I before you, so give me Allāh's Judgement, for I shall be patient with that.' He said: 'Free a slave.'" He said: "I struck the sides of my neck with my hands, and said: 'No by the One Who sent you with the Truth! I possess nothing besides it.' He said: 'Then fast for two months' I said: 'O Messenger of Allāh! Did this occur to me other than when I was fasting?' He said: 'Then feed sixty poor people.' I said: 'By the One Who sent you with the Truth! We have spent these nights of ours hungry without an evening meal.' He said: 'Go to the one with the charity from Banū Ruzaiq, tell him to give it to you, then feed a *Wasq* of it, on your behalf, to sixty poor people. Then

وَأَنَا لَا أَقْدِرُ أَنْ أَتَزَعَّ، فَبَيْمَا هِيَ تَخْدِمُنِي دَاتَ لَيْلَةً إِذْ تَكْشَفَ لِي مِنْهَا شَيْءٌ فَوَبَّثَ عَلَيْهَا فَلَمَّا أَضْبَحَتْ غَدُوْتُ عَلَى قَوْمِي فَأَخْبَرْتُهُمْ خَبْرِي فَقُلْتُ: انْطَلِقُوا مَعِي إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبِرْهُ أَمْرِي، فَقَالُوا: لَا وَاللَّهِ! لَا تَعْمَلُ، نَخَوْفُ أَنْ يُتَبَرَّ فِينَا قُرْآنٌ أَوْ يَقُولُ فِينَا رَسُولُ اللَّهِ ﷺ مَقَالَةً يَبْهِي عَلَيْنَا عَارُهَا، وَلِكِنَ اذْهَبْ أَنْتَ فَاصْنَعْ مَا بَدَا لَكَ، قَالَ: فَخَرَجْتُ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ خَبْرِي فَقَالَ: «أَنْتَ بِذَاكَ؟ قُلْتُ: أَنَا بِذَاكَ، قَالَ: «أَنْتَ بِذَاكَ؟ قُلْتُ: أَنَا بِذَاكَ بِذَاكَ، قَالَ: «أَنْتَ بِذَاكَ؟ قُلْتُ: أَنَا بِذَاكَ وَهَا أَنَا ذَا فَأَمْضِ فِي حُكْمِ اللَّهِ إِنِّي صَابِرٌ لِذَلِكَ، قَالَ: «أَغْتَقْ رَقَبَةً». قَالَ: فَضَرِبَتْ صَفْحَةً عَنْقِي بِيَدِي، فَقُلْتُ: لَا وَاللَّهِ بَعْثَكَ بِالْحَقِّ! مَا أَضْبَحْتُ أَمْلِكُ غَيْرَهَا، قَالَ: «فَصُضْ شَهْرَيْنِ»، قُلْتُ: يَا رَسُولَ اللَّهِ! وَهُنْ أَصَابَنِي مَا أَصَابَنِي إِلَّا فِي الصَّيَامِ، قَالَ: «فَأَطْعِمْ سَيِّئَ مُسْكِنَنَا»، قُلْتُ: وَاللَّهِ بَعْثَكَ بِالْحَقِّ لَنْدُ بِتَنَا لَيْلَنَا هَلِدُ وَحْشَنِي مَا لَنَا عَشَاءً. قَالَ: اذْهَبْ إِلَى صَاحِبِ صَدَقَةِ نَبِيِّ رُزَيْقِ فَقَلْ لَهُ: فَلَيْدَفَعْهَا إِلَيْكَ، فَأَطْعِمْ عَنْكِ مِنْهَا وَسَقَا سَيِّئَ مُسْكِنَنَا، ثُمَّ أَسْتَعْنُ بِسَائِرِهِ عَلَيْكَ وَعَلَى عِيَالِكَ»، قَالَ: فَرَجَعْتُ إِلَيْ قَوْمِي فَقُلْتُ: وَجَدْتُ عِنْدَكُمُ الْصِّيقَ وَسُوءَ الرَّأْيِ وَوَجَدْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ السَّعَةَ وَالْبَرَكَةَ، أَمْرَ لِي بِصَدَقَتِكُمْ فَادْفَعُوهَا إِلَيَّ،

help yourself and your dependants with the remainder of it.” He said: “I returned to my people and said: ‘I found dejection and bad ideas with you, and I found liberalness and blessing with the Messenger of Allāh ﷺ. He ordered me to take your charity, so give it to me.’ So they gave it to me.” (*Da’īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. Muḥammad said: “To me, Sulaimān bin Yasār did not hear from Salamah bin Ṣakhr.” He said: He is called Salamah bin Ṣakhr, and he is also called Salmān bin Ṣakhr. And there is something on this topic from *Khawlah* bint Tha’labah, and she is the wife of Aws bin Aṣ-Ṣāmit.

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الطلاق، باب: في الظهار، ح ٢٢١٣؛ وابن ماجه، ح ٢٠٦٢ من حديث ابن إسحاق به وصححه الحاكم على شرط مسلم ٢٠٣/٢ ووافقه الذهبي وللحديث شواهد ضعيفه.

Comments:

Zihār refers to one saying to his wife, “To me, you are like the back of my mother i.e. you are unlawful to me for cohabitation just like my mother.” Saying so by naming any body part of any woman who is forbidden for marriage has the same ruling. A wife would become unlawful forever by saying these words in the time of *Jahiliyyah*. But Islamic *Shāfi’iyyah* ruled to carry out expiation for it, because it is a very bad and serious mistake. Its expiation is to set free a male or female slave, if it is not possible then the fasting of two successive months are to be observed, if this is also not possible then one should feed sixty persons poor.

(2). 3300. ‘Alī bin Abī Ṭālib said: “When (the following) was revealed: ‘O you who believe! When you consult the Messenger in private, spend something in charity before your private consultation.’^[1] The Prophet ﷺ

فَدَفَعُوهَا إِلَيَّ .
[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ .
قَالَ مُحَمَّدٌ : سُلَيْمَانُ بْنُ يَسَارٍ لَمْ يَشْمَعْ
عِنْدِي مِنْ سَلَمَةَ بْنِ صَخْرٍ . قَالَ : وَيَقُولُ :
سَلَمَةُ بْنُ صَخْرٍ وَيَقُولُ : سَلَمَانُ بْنُ صَخْرٍ ،
وَفِي الْبَابِ عَنْ حَوْلَةَ بِنْتِ ثَعْلَبَةَ وَهِيَ امْرَأَةٌ
أُوسِ بْنِ الصَّابِيتِ .

[1] *Al-Mujādilah* 58:12.

said to me: 'What do you think? A Dīnār?' I said: 'They will not be able to.' He said: 'Then half a Dīnār?' I said: 'They will not be able.' He said: 'Then how much?' I said: 'A barley corn.' He said: 'You made it too little.'" He said: "So the *Āyah* was revealed: 'Are you afraid of spending in charity before your private consultation?'"^[1] He said: "It was about my case for which Allāh lightened the burden upon this *Ummah*." (*Daīf*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ghārib*, we only know of it through this route. The meaning of his saying: "A barley corn" is gold equal to the weight of a barely corn. [And Abū Al-Ja'd's name is Rāfi'.]

تخریج: [إسناده ضعيف] وأخرجه ابن حبان من حديث يحيى بن آدم به وصححه، ح: ٢٢٠٨، ١٧٦٤ وسنده ضعيف، الثوري عن علی بن علقمة من علی نظر، وللحديث شاهد ضعيف عند أحمد: ١٨٥ / ١ والطبراني: ٣٣١، ح: ١٤٧ / ١، وغيرهما.

Comments:

The hypocrites, without any need and reason, would interfere to talk to the Prophet ﷺ in his precious time; so spending something in charity was ordered to discourage them from doing so, because they had the general disease of miserliness and greed of wealth. But the poor and the destitute were exempted; consequently all the people stopped questioning him privately. It also became hard for the sincere believers that they should give charity before the private consultation. Afterwards, Allāh abrogated this rule.

(3). 3301. Anas bin Mālik narrated that a Jew came to the Prophet of Allāh ﷺ and his Companions and said: "*As-Sāmu 'Alaikum* (Death be upon you)." So the people replied to him. The Prophet of Allāh ﷺ said: "Do you

أبی طالب قال: لَمَّا نَزَّلَتْ **﴿يَا أَيُّهَا الَّذِينَ مَامُوا إِذَا نَحْجَمُ الرَّسُولَ فَقَدِمُوا بَيْنَ يَدَيْهِ بَغْوَنَكُمْ صَدَقَةً﴾**
﴿۱۲﴾ قَالَ لِي النَّبِيُّ ﷺ «مَا تَرَى؟ دِيَارًا؟»
فَلَمْ: لَا يُطِيقُونَهُ، قَالَ: «فَنِصْفُ دِيَارٍ؟»
فَلَمْ: لَا يُطِيقُونَهُ، قَالَ: «فَكُمْ؟ فَلَمْ: شَعِيرَةً، قَالَ: «إِنَّكَ لَرَهِيدٌ»، قَالَ: فَنَزَّلَتْ **﴿۱۳﴾ أَنْ تَقْدِمُوا بَيْنَ يَدَيْهِ بَغْوَنَكُمْ صَدَقَتْ**
الآية [١٣]. قَالَ: فَبِي خَفَّفَ اللَّهُ عَنْ هَذِهِ الْأُمَّةِ».

[قال أبو عيسى:] هذا حديث حسن غريب إنما تعرفه من هذا الوجه. ومعنى قوله: شعيرة - يعني - وزن شعيرة من ذهب وأبُو الجعْد اسْمُهُ: رافع.]

تحريج: [إسناده ضعيف] وأخرجه ابن حبان من حديث يحيى بن آدم به وصححه، ح: ٢٢٠٨، ١٧٦٤ وسنده ضعيف، الثوري عن علی بن علقمة من علی نظر، وللحديث شاهد ضعيف عند أحمد: ١٨٥ / ١ والطبراني: ٣٣١، ح: ١٤٧ / ١، وغيرهما.

(٣) - ٣٣٠١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ عَنْ شَيْبَانَ، عَنْ قَاتَدَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ يَهُودِيًّا أَتَى عَلَى نَبِيِّ اللَّهِ ﷺ وَأَضْحَاهِهِ فَقَالَ: السَّامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ الْقَوْمُ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «هَلْ تَذَرُونَ مَا

[1] *Al-Mujādilah* 58:13.

know what this person said?" They said: "Allāh and His Messenger know better – he said the *Salām* - O Allāh's Prophet." He said: "No, rather he said like this and that. Bring him back for me." So they brought him back and he said: "Did you say *As-Sāmu 'Alaikum*? He said: "Yes." So with that, Allāh's Prophet ﷺ said: "When one of the People of the Book gives you the *Salām*, then say: '*'Alaika Mā Qulta* (Whatever you said to you too)." He said: 'And when they come to you, they greet you with a greeting wherewith Allāh greets you not.'^[1] (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام، وكيف يرد عليهم، ح: ٢١٦٣ من حديث قتادة والبخاري، ح: ٦٩٢٦ من حديث أنس بن مالك.

Comments:

When the Jews would visit the Prophet ﷺ or say salutation to the Muslims, they would say *Assām Alaikum* "death unto you" by twisting the tongue instead of *Assalāmu Alaykum* "peace be upon you". Therefore the Prophet ﷺ told them not to say *Wa 'Alaikum Assalām* when responding them, rather only '*Alaikum* or *Wa 'Alaikum* i.e. unto you whatever you said.

Chapter 59. Regarding *Sūrat Al-Hashr*

(المعجم ٥٩) - [باب : ومن] سورة
الحشر (التحفة ٥٩)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3302. Ibn 'Umar [may Allāh be pleased with him] said: "The Messenger of Allāh ﷺ ordered burning and cutting down the date-palms of Banū An-Nadīr, and that

(١) - ٣٣٠٢ - حَدَّثَنَا فُؤَيْبِيْهُ : حَدَّثَنَا
اللَّيْثُ عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ : حَرَقَ رَسُولُ اللَّهِ تَعَالَى تَحْلِيَّةَ
التَّسْبِيرِ وَقَطَعَ وَهِيَ الْبَوَرْدَةُ فَأَنْزَلَ اللَّهُ عَلَيْهَا

[1] *Al-Mujādilah* 58:8.

(place) was called Al-Buwairah. So Allāh revealed: What you cut down of the *Līnah*, or you left of them standing on their trunks, it was by the leave of Allāh, and in order that He might disgrace the rebellious.”^[1] (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿مَا قطعتم من لينة﴾، ح: ١٧٤٦، مسلم، ح: ٤٨٨٤ عن قتيبة به.

Comments:

When the Muslims attacked Banū An-Nadīr, they cut and burnt down some of their trees as war tactics, upon which the enemies started propaganda against Islam and Muslims that they claimed reform but the situation was contrary; they cut down the fruit bearing trees. Could that be reform?! So this Verse was revealed to satisfy the Muslims that it happened with Allāh’s order. No order of Allāh is without wisdom and benefit. Also the aim of this all was to humiliate and disgrace the dishonest and the traitors, the trees they planted with their wishes were being cut down in front of them, but they were so desperate and helpless and just could not protect them.

(2) 3303. Ḥafṣ bin Ghiyāth narrated: “Habib bin Abi ‘Amrah narrated to us, from Sa‘eed bin Jubair, from Ibn ‘Abbās, regarding the saying of Allāh, the Mighty and Sublime: What you cut down of the *Līnah*, or you left of them standing on their trunks – he said: ‘The *Līnah* is the date-palms.’ That He might disgrace the rebellious.^[2] He said: ‘They were forced from their forts.’ And they were ordered to cut down the date-palms, that caused some hesitation in their chests, so the Muslims said: ‘We cut some of them, and we left some of them, so let us ask the

فَطَعْنَمْ قَنْ لِيَسَةَ أَوْ رَكَّنْتُمُوهَا فَإِيمَةَ عَلَى أُصُولِهَا
فِيَذِنَ اللَّهُ وَلِيُخْرِيَ الْفَسِيقِينَ﴾ [٥].
[قَالَ أَبُو عَيسَى:] هَذَا حَدِيثُ حَسَنٍ
صَحِيحٌ.

(٢) - ٣٣٠٣ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّاغِرَانِيُّ: حَدَّثَنَا عَفَانُ [بْنُ مُسْلِمٍ]: حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿مَا قَطَعْنَمْ قَنْ لِيَسَةَ أَوْ رَكَّنْتُمُوهَا فَإِيمَةَ عَلَى أُصُولِهَا﴾ قَالَ: الْيَهُودُ وَالشَّحَدُونَ وَلِيُخْرِيَ الْفَسِيقِينَ﴾ قَالَ: اسْتَشْرِلُوهُمْ مِنْ حُصُونِهِمْ قَالَ: وَأَمْرُوا بِقِطْعَةِ النَّخْلِ فَحَكَّ فِي صُدُورِهِمْ فَقَالَ الْمُسْلِمُونَ: قَدْ قَطَعْنَا بَعْضًا وَتَرَكْنَا بَعْضًا فَلَنْتَسْأَلَ رَسُولُ اللَّهِ يَعْلَمُ هُلْ لَنَا فِيمَا قَطَعْنَا مِنْ أَجْرٍ، وَهُلْ عَلَيْنَا

[1] *Al-Hashr* 59:5.

[2] *Al-Hashr* 59:5.

Messenger of Allāh ﷺ if we are to be rewarded for those that we cut down, and if we will be burdened for what we left?" So Allāh [Most High] revealed the Ayah: What you cut down of the *Līnah*, or you left of them standing on their trunks."^[1] (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. Some of them reported this *Hadīth* from Ḥafṣ bin Ghayyāth, from Ḥabīb bin Abī ‘Amrah from Sa‘eed bin Jubair in *Mursal* form, without mentioning: "from Ibn ‘Abbās" in it. That was narrated to us by ‘Abdullāh bin ‘Abdur-Rahmān (who said): "Hārūn bin Mu‘āwiyah narrated to us, from Ḥafṣ bin Ghayyāth, from Ḥabīb bin Abī ‘Amrah from Sa‘eed bin Jubair from the Prophet ﷺ" in *Mursal* form.

[Abū ‘Eisā said:] Muḥammad bin Ismā‘il heard this *Hadīth* from me.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١٥٧٤ عن الحسن بن محمد

بـ.

Comments:

For the purpose of battlefield tactics, the trees that were required for cutting were cut down, and those not required were left; because the destruction and devastation of the orchards entirely depended on the battlefield needs. If the war strategy does not require it, then destroying even the smallest things of the enemies is unlawful.

(3). 3304. Abū Hurairah narrated, that a man from the *Anṣār* had a guest spend the night with him, but he did not have anything to eat but his meal and the meal for his children, so he said to his wife: 'Put

فِيمَا تَرَكْنَا مِنْ وِزْرٍ؟ فَأَنْزَلَ اللَّهُ [تَعَالَى] ۝ مَا قَطَعْتُمْ مِنْ لِسْنَةٍ أَوْ تَرَكْشُوهَا فَإِيمَةٌ عَلَى أُصُولِهَا ۝ الْآيَةُ. [٥]

[قال أبو عيسى:] هـذا حـديث حـسنٌ غـريبٌ وروـي بـعـضـهـم هـذا الحـديث عـن حـفصـي بـنـ عـيـاثـ، عـنـ حـبـيبـ بـنـ أـبـيـ عـمـرـةـ، عـنـ سـعـيدـ بـنـ جـبـيرـ مـرـسـلاـ وـلـمـ يـذـكـرـ فـيـهـ عـنـ أـبـيـ عـبـاسـ.

حـدـثـنـاـ بـنـ دـلـلـ عـبـدـ اللـهـ بـنـ عـبـدـ الرـحـمـنـ: حـدـثـنـاـ هـارـونـ بـنـ مـعـاـوـيـةـ عـنـ حـفـصـي بـنـ عـيـاثـ، عـنـ حـبـيبـ بـنـ أـبـيـ عـمـرـةـ، عـنـ سـعـيدـ بـنـ جـبـيرـ عـنـ النـبـيـ ﷺ مـرـسـلاـ.

[قال أبو عيسى:] سـمعـتـ مـنـيـ مـحـمـدـ بـنـ إـسـمـاعـيلـ هـذاـ حـديثـ.

(٣) - ٣٣٠٤ - حـدـثـنـاـ أـبـوـ كـرـيـبـ: حـدـثـنـاـ وـكـيـعـ عـنـ فـضـيـلـ بـنـ غـزـوانـ، عـنـ أـبـيـ حـازـمـ، عـنـ أـبـيـ هـرـيـةـ أـنـ رـجـلـاـ مـنـ الـأـنـصـارـ بـاتـ بـهـ ضـيـفـ فـلـمـ يـكـنـ عـنـهـ إـلـاـ قـوـةـ وـقـوـتـ صـيـانـهـ

^[1] *Al-Hashr* 59:5.

the children to sleep, extinguish the torches, and give me whatever you have with you for the guest.' So this Ayah was revealed: And they give preference over themselves even though they were in need of that."^[1] (*Sahih*)

This *Hadith* is *Hasan Sahih*.

تخریج: متفق عليه، وأخرجه مسلم، الأشري، باب إكرام الضيف وفضل إيتاره، ح: ٢٠٥٤ . عن أبي كريب والبخاري، ح: ٣٧٩٨ من حديث فضيل به.

Comments:

In Verse nine of *Sūrat Al-Hashr*, the *Ansār*'s open-mindedness and generosity is admired that they welcomed the emigrants warmly, generously and wholeheartedly. They were never jealous and envious of the help that the emigrants were being offered. They rather gave the emigrants preference over themselves even though they were in the need of those very things. This incident of hospitality is also from among their sacrifice.

Chapter 60. Regarding *Sūrat Al-Mumtahinah*

(المعجم ٦٠) - [باب : ومن] سورة المُمْتَحَنَةِ (التحفة ٦٠)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3305. Al-Hasan bin Muhammad – and he is Ibn Al-Hanafiyyah – narrated from ‘Ubaidullāh bin Abī Rāfi‘ who said: “I heard ‘Alī bin Abī Ṭālib saying: ‘The Messenger of Allāh ﷺ dispatched us – myself, Az-Zubair, and Al-Miqād bin Al-Aswad. He said: “Proceed until you reach Rawdah Khākh, where there is a lady carrying a letter. Take the letter from her and bring it to me.” So we proceeded on our way with our horses galloping until we reached the Rawdah. There we

(١) - ٣٣٠٥ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ - هُوَ ابْنُ الْحَقِيقَةِ - عَنْ عُيَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ قَالَ: سَمِعْتُ عَلَيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ أَنَا وَالرَّبِيعُ وَالْمِقَادُ بْنَ الْأَنْوَدَ فَقَالَ: «اَنْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخَ فَإِنَّ بِهَا ظُبْيَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا فَأُتُونَيْ بِهِ» فَحَرَجَنَا تَتَعَادَى بِنَا خَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فَإِذَا نَحْنُ بِالظُّبْيَةِ فَقُلْنَا: أَخْرِجِي الْكِتَابَ فَقَالَتْ: مَا

[1] *Al-Hashr* 59:9.

found the lady and said to her: "Give me the letter." She said: "I have no letter." We said: "Either you take out the letter, or we shall take off your clothes." He said: 'So she took it out of her braid.' He said: 'We brought it to the Messenger of Allāh ﷺ, and it was from Hātib bin Abī Balta'ah, addressed to some of people among the idolaters of Makkah, informing them of some matter regarding the Prophet ﷺ. So he said: "What is this O Hātib?" He said: "Do not be hasty with me O Messenger of Allāh! I was a person who is an ally to the Quraish, not being related to them. The *Muhājirūn* who are with you have relatives who can protect their families and their wealth in Makkah. So since I have no lineage among them, I wanted to do them a favor, so they might protect my relatives. I did not do this out of disbelief, nor to renegade from my religion, nor did I do it to choose disbelief [after Islam]." The Prophet ﷺ said: "He said the truth." 'Umar bin Al-Khaṭṭāb said: "Allow me to chop off the head of this hypocrite!" The Prophet ﷺ said: "Indeed he participated in (the battle of) Badr. You do not know, perhaps Allāh looked at those who attended Badr and said: 'O people of Badr! Do as you like, for I have forgiven you.'" He said: 'It was about him, that this *Sūrah* was revealed: O you who believe! Do not take My enemies and your enemies as protecting friends

مَعِي مِنْ كِتَابٍ، فَقُلْنَا: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُنَقِّبَنَّ إِلَيْنَا، قَالَ: فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، قَالَ: فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ فَإِذَا هُوَ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أَنَّاسٍ مِنَ الْمُشْرِكِينَ بِمَكَّةَ يُحَرِّرُهُمْ بِعَصْبِ أَمْرِ النَّبِيِّ ﷺ، فَقَالَ: «مَا هَذَا يَا حَاطِبُ؟» قَالَ: لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ أَمْرَءًا مُلْصَقًا فِي قُرْيَشٍ وَلَمْ أَكُنْ مِنْ أَنفُسِهَا وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلَهُمْ وَأَمْوَالَهُمْ بِمَكَّةَ فَأَخْبَيْتُ إِذَا فَاتَنِي ذَلِكَ مِنْ نَسَبِهِمْ أَنْ أَتَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي وَمَا فَعَلْتُ ذَلِكَ كُفُرًا وَ[لَا] ارْتَدَادًا عَنْ دِينِي وَلَا رِضَا بِالْكُفُرِ [بَعْدِ الإِسْلَامِ]، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ»، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: دَعَنِي يَا رَسُولَ اللَّهِ! أَضْرَبْ عُنْقَ هَذَا الْمُنَافِقِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ قَدْ شَهِدَ بِذَرَّا فَمَا يُنْدِرِيكَ لَعَلَّ اللَّهُ اطْلَعَ عَلَى أَهْلِ بَذَرٍ» فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَرَّتْ لَكُمْ». قَالَ: وَفِيهِ أُنْزِلْتُ هَذِهِ السُّورَةَ «بِإِيمَانِ الَّذِينَ مَأْمَنُوا لَا تَنْجُدُوا عَوْنَى وَعَدُوكُمْ أُولَئِكَ تُنْقَرُ إِلَيْهِمْ بِالْمَوْءُودَةِ» [١] السُّورَةُ. قَالَ عُمَرُ: وَقَدْ رَأَيْتُ ابْنَ أَبِي رَافِعٍ وَكَانَ كَاتِبًا لِعَلَيِّ [بْنِ أَبِي طَالِبٍ].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِحٌ، وَفِيهِ عَنْ عُمَرَ وَجَابِرٍ بْنِ عَبْدِ اللَّهِ، وَرَوَى عَبْرُونِي وَاحِدٌ عَنْ سُفِيَّانَ بْنِ عُيَيْنَةَ هَذَا الْحَدِيثُ نَحْنُ هَذَا وَذَكَرُوا هَذَا الْحَرْفَ

showing affection towards them.”^[1] (*Sahīh*)

‘Amr (who narrated it from Al-Hasan) said: “I saw Ibn Abī Rāfi’, and he was the scribe for ‘Alī [bin Abī Tālib].”

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. There is something about it from ‘Umar and Jābir bin ‘Abdullāh. More than one narrated this *Hadīth* from Sufyān bin ‘Uyainah similarly, and they mentioned this wording; they said: “Either you take out the letter, or we shall take off your clothes (to search for the letter).” It has also been related from Abū ‘Abdur-Rahmān [bin Yahyā] As-Sulamī, from ‘Alī bin Abī Tālib, and it is similar to this *Hadīth*. And some of them mentioned in it: “[He said:] ‘Either you take out the letter, or we shall strip you (to search for the letter).’”

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل حاطب بن أبي بلتعة وأهل بدر رضي الله عنهم، ح: ٢٤٩٤ عن ابن أبي عمر والبخاري، ح: ٣٠٠٧ من حديث سفيان بن عيينة به * وفيه عن عمر [الحاكم: ٤/٢٧٧] وجابر بن عبد الله [أحمد: ٣/٣٤٩] وأبي عبد الرحمن السلمي عن علي [البخاري، ح: ٣٠٨١] ومسلم، ح: ٢٤٩٤.

Comments:

Hātib ﷺ did so with good intention, he was certain that the Messenger of Allāh would definitely have victory over the people of Makkah. He thought he would do them a favor without any harm.

(2). 3306. Ma’mar narrated from Az-Zuhri, from ‘Urwah that ‘Āishah said: “The Messenger of Allāh ﷺ would not have examined (the women) except for the Ayah in which Allāh said: When believing women come to you pledging to

فَقَالُوا: لَخَرِجْنَ الْكِتَابَ أَوْ لَتَلْعَيْنَ الشَّيْبَ،
وَقَدْ رُوِيَ أَيْضًا عَنْ أَبِي عَبْدِ الرَّحْمَنِ [بْنِ
يَحْيَى] السُّلَمِيِّ عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ نَحْوَ
هَذَا الْحَدِيثِ وَذَكَرَ بَعْضُهُمْ فِيهِ [فَقَالَ]
لَشْرِجْنَ الْكِتَابَ أَوْ لَتَجْرِدَنَّكَ.

[1] *Al-Mumtaħinah* 60:1.

(٢) - ٣٣٠٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ،
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا كَانَ رَسُولُ
اللهِ ﷺ يَمْتَحِنُ إِلَّا بِالآيَةِ الَّتِي قَالَ اللَّهُ: «إِذَا

you.”^[1] Ma’mar said: “Ibn Tâwûs informed me from his father who said: ‘The hand of the Messenger of Allâh ﷺ did not touch the hand of a woman he had not acquired.’”^[2] (*Sahîh*)

[He said:] This *Hadîth* is *Hasan Sahîh*.

تخریج: متفق عليه، وأخرجه البخاري، الأحكام، باب بيعة النساء، ح: ٧٢١٤ من حدیث عبدالرازاق و مسلم، ح: ١٨٦٦ من حدیث الزهری به.

Comments:

When the groups of women, like the groups of men, began to come to the Prophet ﷺ for giving the pledge of loyalty to Islam, many of the women belonged to the tribes whose moral standard was low. He, at the occasion of the pledge, stressed the avoidance of the evil doings that no individual of an Islamic society is allowed to commit. Polytheism, stealing, fornication, killing children as well as forging accusations about sexual matters were forbidden.

(3). 3307. *Shahr bin Hawshab* said: “Umm Salamah Al-Ansâriyyah narrated to us, she said: ‘A woman said: “What is this *Ma’rûf* for which we are not to disobey you in?” He (ﷺ) said: “[That you not wail.]” I said: “O Messenger of Allâh! Verily Banû so-and-so comforted me in the case of my uncle, and I must reciprocate for them.’ But he refused to allow me. So I asked him again numerous times, then he permitted me to reciprocate for them. So after reciprocating for them, I did not wail for anyone else until this time. And there does not remain a woman except that she has wailed, besides me.”” (*Hasan*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan Gharîb*. There is something

جاءكَ الْمُؤْمِنَاتُ يَأْتِيْنَكُمْ» الآية [١٢]. قَالَ: مَعْمَرٌ، فَأَخْبَرَنِي أبْنُ طَاؤِسٍ عَنْ أَبِيهِ قَالَ: مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةً إِلَّا مَرَأَةً يَمْلِكُهَا. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٣) - ٣٣٠٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو ظَيْمٍ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ الشَّيْبَانِيُّ قَالَ: سَمِعْتُ شَهْرَ بْنَ حَوْشَبَ: قَالَ: حَدَّثَنَا أُمُّ سَلَمَةَ الْأَنْصَارِيَّةَ قَالَ: قَالَتِ امْرَأَةٌ مِّنَ النِّسَوةِ: مَا هَذَا الْمَعْرُوفُ الَّذِي لَا يَتَبَغِي لَنَا أَنْ نَعْصِيَكَ فِيهِ؟ قَالَ: لَا تَنْحِنْ. قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ بَنَى فُلَانٍ قَدْ أَسْقَدُونِي عَلَى عَمِّي وَلَا بُدَّ لِي مِنْ قَصَائِهِنَّ، فَأَبَيَ عَلَيَّ فَعَانِتُهُ مِرَارًا فَأَذِنْ لِي فِي قَصَائِهِنَّ فَلَمْ أَنْجُ بَعْدَ قَصَائِهِنَّ وَلَا [عَلَى] عَيْرِهِ حَتَّى السَّاعَةِ وَلَمْ يَبْقَ مِنَ النِّسَوةِ امْرَأَةً إِلَّا وَقَدْ تَاحَتْ، غَيْرِي.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَفِيهِ عَنْ أُمِّ عَطِيَّةَ [رَضِيَ اللَّهُ عَنْهَا]

^[1] *Al-Mumtahinah* 60:12.

^[2] That is either his wife or his slave-girl.

about this from Umm ‘Atiyyah [may Allāh be pleased with her].

‘Abd bin Ḥumaid said: “Umm Salamah Al-Anṣāriyyah is Asmā’ bint Yazid bin As-Sakan.”

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الجنائز، باب ما جاء في النهي عن النياحة، ح: ١٥٧٩ من حديث يزيد بن عبد الله به * وفيه عن أم عطية [مسلم، ح: ٩٣٧].

Comments:

Wailing over the deed, crying with a loud voice, is a bad custom of the women during the time of Jāhiliyyah. Islam commanded to finish it gradually, in the beginning it was said to be disliked but was not forbidden strictly; later on it was gradually declared unlawful. As the earlier ruling was not absolute, so because of the continued persistence by some women, this unreasonable act was allowed once. But it is now forbidden absolutely.

(4). 3308. [Abū An-Naṣr narrated from Ibn ‘Abbās, regarding the saying of Allāh, the Most High: When believing women come to you as emigrants, examine them.^[1] He said: “When a woman came to the Prophet ﷺ to accept Islam, she would have to take an oath by Allāh: ‘I have not left out of anger with my husband, I have not left except out of love for Allāh and His Messenger.’”] (*Da’īf*)

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

قال عبد بن حميد: أم سلمة الأنصارية - هي أسماء بنت يزيد بن السكن -

(٤) - ٣٣٠٨ - [حدثنا سلمة بنت شبيب: حدثنا محمد بن يوسف الفريابي: حدثنا قيس بن الربيع عن الأغر بن الصبّاح، عن خليلة بنت حصين، عن أبي نصر، عن ابن عباس في قوله تعالى ﴿إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْلأُوهُنَّ﴾ [١٠] قال: كانت المرأة إذا جاءت النبي ﷺ لتشتم حلقها باليه ما خرجت من بعض روجي، ما خرجت إلا حبّاً لله ولرسوله].

قال أبو عيسى: هذا حديث غريب.

تخریج: [إسناده ضعيف] وأخرجه الطبری في تفسیره: ٤٤ / ٢٨ من حديث قيس بن الربيع به وهو ضعيف وأبو نصر الأسدي: ”مجھول“ (تقرب) وهذا الحديث لم يذكره المزی في تحفة الأشراف.

Comments:

The Muslims were instructed in this Verse that the Muslim women, who have come to you by emigrating from the land of *Kufr* (disbelief), keep them not with you without judging the truth of their belief and disbelief. If their emigration is only for the sake of Islam, only the love of Allāh and His Messenger is the motive of the emigration, and they intend no other aim, then keep them with you. Therefore the Prophet ﷺ would judge the truth of their Faith and thereafter give them protection.

^[1] *Al-Mumtaħinah* 60:10.

Chapter 61. Regarding *Sūrat As-Saff*

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

(1). 3309. ‘Abdullāh bin Salām said: “A group of us Companions of the Messenger of Allāh ﷺ sat talking, and we said: ‘If we knew which deed was most beloved to Allāh then we would do it.’ So Allāh, Most High, revealed: Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise. O you who believe! Why do you say that which you do not do?”^[1] ‘Abdullāh bin Salām said: “So the Messenger of Allāh ﷺ recited it to us.” Abū Salamah (one of the narrators) said: “So Ibn Salām recited it to us.” Yahyā (one of the narrators) said: “So Abū Salamah narrated it to us.” Ibn Kathīr said: “So Al-Awzā‘ī recited it to us.” ‘Abdullāh said: “So Ibn Kathīr recited it to us.” (*Sahīh*)

[Abū ‘Eisā said:] Muhammad bin Kathīr has been contradicted in his narration of this *Hadīth* from Al-Awzā‘ī. Ibn Al-Mubārak reported it from Al-Awzā‘ī, from Yahyā bin Abī Kathīr, from Hilāl bin Abī Maimūnah, from ‘Atā’ bin Yasār from ‘Abdullāh bin Salām – or; from Abū Salamah, from ‘Abdullāh bin Salām. And Al-Walīd bin

(المعجم ٦١) - [بابٌ : ومن] سُورَة
الصَّفِّ (التحفة ٦١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: فَعَدْنَا نَفْرًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَتَدَكَّرْنَا فَقُلْنَا: لَوْ نَعْلَمُ أَيِّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ لَعْمَلْنَاهُ، فَأَنْزَلَ اللَّهُ تَعَالَى: «سَيَّئَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ أَعْلَمُ الْحَكِيمُ ۝ يَكَانُوا الَّذِينَ مَأْمُوا لَمْ تَقُولُوكُمْ مَا لَا تَقْعُلُونَ» [٢، ١] قَالَ: عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَرَأَهَا عَلَيْنَا رَسُولُ اللَّهِ ﷺ. قَالَ أَبُو سَلَمَةَ: فَقَرَأَهَا عَلَيْنَا ابْنُ سَلَامٍ. قَالَ يَحْيَى: فَقَرَأَهَا عَلَيْنَا أَبُو سَلَمَةَ. قَالَ ابْنُ كَثِيرٍ: فَقَرَأَهَا عَلَيْنَا الْأَوْزَاعِيُّ. قَالَ عَبْدُ اللَّهِ: فَقَرَأَهَا عَلَيْنَا ابْنُ كَثِيرٍ.

[قال أبا عيسى:] وَقَدْ خُولِفَ مُحَمَّدُ بْنُ كَثِيرٍ فِي إِسْنَادِ هَذَا الْحَدِيثِ عَنِ الْأَوْزَاعِيِّ فَرَوَى ابْنُ الْمَبَارِكِ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ - أَوْ عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ -

[١] *As-Saff* 61:1,2.

Muslim reported this *Hadīth* from Al-Awzā'i similar to the narration of Muhammad bin Kathīr.

وَرَوَى الْوَلِيدُ بْنُ مُسْلِمٍ هَذَا الْحَدِيثَ عَنِ الْأَوْزَاعِيِّ تَحْوِرِ رَوَايَةً مُحَمَّدًا بْنَ كَثِيرٍ.
تخریج: [صحیح] وأخرجه الحاکم: ٦٩، ٦٩، ٢٢٨، ٢٢٩ من حديث محمد بن کثیر به
وصححه على شرط البخاري ومسلم ووافقه الذهبي، ورواه أحمـد: ٤٥٢/٥ من حديث الأوزاعي به
وصححه ابن حبان، ح: ١٥٨٩ * يعني بن أبي کثیر صرح بالسماع من أبي سلمة بن عبد الرحمن
عند الحاکم وغيره وحديث ابن المبارك عند أحمـد: ٤٥٢/٥

Comments:

The people who do not accept the call of the Prophet ﷺ deserve Allāh's wrath; those who accept everything but practise nothing or practise only what is according to their lusts and desires, they deserve even severer wrath of Allāh than the rejecters. Value and respect of a person's confession and words is with his loyalty and truthfulness. Therefore what a person says or promises he should fulfill it.

Chapter 62. Regarding *Sūrat Al-Jumu'ah*

(المعجم ٦٢) - [باب: ومن] سورة الجمعة (التحفة ٦٢)

(1). 3310. Abū Hurairah said: "We were with the Messenger of Allāh ﷺ when *Sūrat Al-Jumu'ah* was revealed, so he recited it until he reached: And others among them who have not yet joined them."^[1] A man said to him: 'O Messenger of Allāh! Who are these people who have not yet joined us?' But he did not say anything to him." He said: "Salmān [Al-Fārisī] was among us." He said: "So the Messenger of Allāh ﷺ placed his hand upon Salmān and said: 'By the One in Whose Hand is my soul! If faith were on Pleiades then men among these people would reach it.'"^[2] (*Sahīh*)

(١) - ٣٣١٠ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرَةَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: حَدَّثَنِي ثُورُ بْنُ زَيْدِ الدَّلِيلِ عَنْ أَبِي الْعَيْثَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ حِينَ أَنْزَلَ سُورَةَ الْجُمُعَةِ فَتَلَاهَا فَلَمَّا بَلَغَ «وَآخِرَنِي مِنْهُمْ لَمَّا يَلْحَقُوْنِي» [٣] قَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَنْ هُؤُلَاءِ الَّذِينَ لَمْ يَلْحَقُوْنَا بِنَا فَلَمْ يُكَلِّمُهُ، قَالَ: وَسَلْمَانُ [الفارسيُّ] فِينَا، قَالَ: فَوَاضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى سَلْمَانَ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ إِيمَانُ بِالثُّرَيَا لَتَنَاوَلَهُ رِجَالٌ مِّنْ هُؤُلَاءِ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ.] وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ وَالدُّ عَلَيُّ بْنُ الْمَدِيني

[١] *Al-Jumu'ah* 62:3.

[٢] Similar preceded under no. 3261.

[*Abū ‘Eīsā* said:] This *Hadīth* is *Gharīb*. ‘Abdullāh bin Ja‘far is the father of ‘Alī bin Al-Madīnī, and he was graded weak by Yahyā bin Ma‘īn. This *Hadīth* has been related from *Abū Hurairah* through other routes. *Abul-Ghaith*'s (a narrator in the chain) name is Sālim, the freed slave of ‘Abdullāh bin Muṭr [from Al-Madīnah, and he is trustworthy]. *Thawr* bin Zaid is from Al-Madīnah, and *Thawr* bin Yazid is from *Ash-Shām*.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وَآخْرِينَ مِنْهُمْ لَمَا يَلْحِقُوا
بِهِم﴾، ح: ٤٨٩٧، مسلم، ح: ٢٥٤٦ من حديث ثور بن زيد به.

Comments:

The advent of the Prophet ﷺ was not only for the unlettered people of Arabia. It was [and is] in fact for those, too, who had yet not joined the circle of Islam and they would become Muslim later. He aimed that not only the Arabs but the non-Arabs would also join the fold of Islam. The meaning of putting his hand on Salmān Al-Farisi was an indication for non-Arabs that the role of those people in service to Islam will be golden and admirable.

(2). 3311. Jābir said: “The Prophet ﷺ was standing and delivering a *Khuṭbah* for us on one Friday, when a caravan arrived in Al-Madīnah. So the Companions of the Messenger of Allāh ﷺ rushed off until only twelve men remained. Among them were Abū Bakr and ‘Umar. And this Āyah was revealed: And when they see some merchandise or some amusement, they disperse headlong to it”^[1] (*Sahīh*)

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

صَعْقَةً يَخْبَئُ بْنُ مَعْنَىٰ . وَقَدْ رُوِيَ هَذَا
الْحَدِيثُ عَنْ أَبِيهِ هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِنْ
غَيْرِ هَذَا الْوَجْهِ، وَأَبُو الْعَيْثَ - اسْمُهُ سَالِمُ
مَوْلَى عَبْدِ اللَّهِ ابْنِ مُطَبِّعٍ [مَدَنِيَّ تَقَهُّ] - . وَثَوْرُ
بْنُ رَيْدٍ - مَدَنِيَّ - ، وَثَوْرُ بْنُ يَزِيدَ - شَامِيَّ
- .

(٢) - ٣٣١١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعٍ :
حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُصَيْنٌ عَنْ أَبِيهِ سُفْيَانَ
عَنْ جَابِرٍ قَالَ: يَبْنُنَا النَّبِيُّ ﷺ يَحْطُبُ يَوْمَ
الْجُمُوعَةِ قَائِمًا إِذْ قَدِمَتْ عِيرُ الْمَدِيْنَةِ فَابْتَدَرَهَا
أَصْحَابُ رَسُولِ اللَّهِ ﷺ حَتَّى لَمْ يَقُلْ مِنْهُمْ
إِلَّا اتَّنَا عَشَرَ رَجُلًا فِيهِمْ أَبُو بَكْرٍ وَعُمَرٌ
وَنَزَّلَتْ هَذِهِ الْآيَةُ ﴿وَإِذَا رَأَوْا بِحَرَّةَ أَوْ فَرَا
أَفَضُّوا إِلَيْهَا﴾ [١١].

[قَالَ: هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ .
حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعٍ: حَدَّثَنَا هُشَيْمٌ :

[1] *Al-Jumu'ah* 62:11.

(Another chain) with similar.

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

حدَّثَنَا حُصَيْنٌ عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ عَنْ النَّبِيِّ ﷺ بِسْخَوْهِ.

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الجمعة، باب في قوله تعالى: ﴿إِذَا رأَوْا تِجَارَةً أَوْ لَهُرَا انفَضُوا إِلَيْهَا وَتَرَكُوكُ قَائِمًا﴾، ح: ٨٦٣، ح: ٩٣٦ من حديث هشيم به ورواه البخاري، ح عن سالم به.

Comments:

A trade caravan arrived in Al-Madīnah exactly during the Friday sermon. The caravan announced the arrival by beating drums and other instruments. Many people who were not aware of the importance of the Friday sermon, they rushed to the caravan and left the Prophet delivering the sermon. Because they thought if they remained behind they would not get things of their need, whereupon this Verse was revealed.

Chapter 63. Regarding *Sūrat Al-Munāfiqīn*

(المعجم ٦٣) - [بَابُ : وَمِنْ] سُورَةُ الْمُنَافِقِينَ (التحفة ٦٣)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3312. Zaid bin Aslam said: “I was with my uncle when I hearded ‘Abdullāh bin Ubayy bin Salūl saying to his companions: Do not spend on those who are with the Messenger of Allāh until they desert from him.^[1] If we return to Al-Madīnah then the more honorable will expel the meander among them.^[2] So I mentioned that to my uncle, then my uncle mentioned it to the Prophet ﷺ. So the Prophet ﷺ called for me to narrated it to him. Then the Messenger of Allāh ﷺ sent message to ‘Abdullāh bin Ubayy and

(١) - ٣٣١٢ - حدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي ابْنِ سُلَيْمَانَ يَقُولُ لِأَصْحَاحِي: ﴿لَا تُنْفِقُوا عَلَى مَنْ عَنَّدَ رَسُولَ اللَّهِ حَتَّى يَنْفَضُوا﴾ [٧] [لَيْسَ رَجَّنَا إِلَى الْمَدِينَةِ لِيَخْرِجَنَ الْأَغْرِيَّ مِنْهَا الْأَدَلَّ﴾ [٨] فَذَكَرْتُ ذَلِكَ لِعَمِّي فَذَكَرَ ذَلِكَ عَمِّي لِلنَّبِيِّ ﷺ، فَدَعَانِي النَّبِيُّ ﷺ فَحَدَّثَنِي، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَاصْحَاحِي

[¹] *Al-Munāfiqīn* 63:7.

[²] *Al-Munāfiqīn* 63:7.

his companions but they took an oath that they had not said it. So he did not believe me and he trusted what they said. I was struck with distress the likes of which I had not suffered before. So I just sat in my house, and my uncle said to me: 'You only wanted the Messenger of Allāh ﷺ to not believe you and hate you.' Then Allāh [Most High] revealed: 'When the hypocrites come to you'^[1] So the Messenger of Allāh ﷺ sent for me, and he recited it and said: 'Indeed Allāh has verified the truth of what you said.'

(*Sahih*)

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

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: «إِذَا قيل لهم تعالوا يستغفرون لكم رسول الله لروا رءوسهم ...» إلخ، ح: ٤٩٠٤ عن عبیدالله بن موسى ومسلم، ح: ٢٧٧٢ من حديث أبي اسحاق به صرح بالسماع.

(2). 3313. Zaid bin Arqam said: "We were participating in a battle along with the Messenger of Allāh ﷺ, and there were some people from the Bedouins with us. So we all rushed toward some water and the Bedouins raced us to it. One of the Bedouins beat his companions to it and he (tried to obstruct) the pond, he placed rocks around it and he put a leather sheet over it until his companions came." He said: "A man among the *Ansār* reached the Bedouin and he dropped the reigns of his camel to drink, but the Bedouin would not

فَحَلَّفُوا مَا قَالُوا، فَكَذَّبَنِي رَسُولُ اللهِ ﷺ
وَصَدَّقَهُ، فَأَصَابَنِي شَيْءٌ لَمْ يُصَبِّنِي شَيْءٌ فَطَّ
مِثْلُهُ، فَجَلَسْتُ فِي الْبَيْتِ، فَقَاتَ عَمِّي: مَا
أَرَدْتُ إِلَّا أَنْ كَذَّبَكَ رَسُولُ اللهِ ﷺ وَمَقْتَكَ،
فَأَنْزَلَ اللَّهُ تَعَالَى [إِذَا جَاءَكَ الْمُتَّقِنُونَ]
فَبَعَثَ إِلَيَّ رَسُولُ اللهِ ﷺ فَقَرَأَهَا ثُمَّ قَالَ:
«إِنَّ اللَّهَ قَدْ صَدَّقَكَ».
[قالَ أَبُو عَيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

(2) - ٣٣١٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ
السُّدَّيِّ، عَنْ أَبِي سَعِيدِ الْأَزْوَيِّ، حَدَّثَنَا زَيْدُ
ابْنُ أَرْقَمَ قَالَ: غَرَّنَا مَعَ رَسُولِ اللهِ ﷺ
وَكَانَ مَعَنَا أَنَّاسٌ مِنَ الْأَغْرَابِ فَكَثُرَ
الْمَاءُ وَكَانَ الْأَغْرَابُ يَسْقُفُونَا إِلَيْهِ فَسَبَقَ
أَغْرَابِي أَصْحَابُهُ فَيَسْقِفُ الْأَغْرَابَ فَيَمْكُلُ
الْحَوْضَ وَيَجْعَلُ حَوْلَهُ جِهَارَةً وَيَجْعَلُ النَّطَعَ
عَلَيْهِ حَتَّى يَحْيِي أَصْحَابَهُ، قَالَ: فَأَتَى رَجُلٌ
مِنَ الْأَنْصَارِ أَغْرَابِي فَأَرْخَى زِمَامَ نَاقِهِ

[1] *Al-Munāfiqīn* 63:1.

allow him. So he started removing the barriers around the water, but the Bedouin raised a stick beating the *Anṣārī* man on the head, and smashed it. He went to ‘Abdullāh bin Ubayy, the head of the hypocrites, to inform him – he was in fact one of his companions. So ‘Abdullāh bin Ubayy became enraged, then he said: ‘Do not spend anything on whoever is with Muḥammad until they depart.’ Meaning the Bedouins. They were preparing food for the Messenger of Allāh ﷺ. So ‘Abdullāh said: ‘When they depart from Muḥammad, then bring Muḥammad some food, and let him and whoever is with him eat it.’ Then he said to his companions: ‘If we return to Al-Madīnah, indeed the more honorable will expel therefrom the meander.’” Zaid said: “And I was riding behind the Messenger of Allāh ﷺ, and I had heard ‘Abdullāh bin Ubayy, so I informed my uncle who went to tell the Messenger of Allāh ﷺ. He sent a message to him (‘Abdullāh) but he took an oath and denied it.” He said: “So the Messenger of Allāh ﷺ accepted what he said and did not believe me. So my uncle came to me and said: ‘You only wanted the Messenger of Allāh ﷺ to hate you, and the Muslims to say that you lied.’” He said: “I suffered such worry as has not been suffered by anyone else.” He said: “(Later) while I was on the move with the Messenger of Allāh ﷺ on a journey, my mind was relieved of

لِتُشْرَبَ فَأَبَى أَنْ يَدْعُهُ، فَانْتَزَعَ قِبَاضَ النَّاءِ
فَرَفَعَ الْأَعْرَابِيَّ خَشْبَةً فَضَرَبَ بِهَا رَأْسَ
الْأَنْصَارِيَّ فَشَجَّهَهُ. فَأَتَى عَبْدُ اللَّهِ بْنَ أُبَيِّ
رَأْسَ الْمُنَافِقِينَ فَأَخْبَرَهُ وَكَانَ مِنْ أَصْحَابِهِ،
فَعَضِبَ عَبْدُ اللَّهِ بْنُ أُبَيِّ ثُمَّ قَالَ: لَا تُنْقُضُوا
عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْقُضُوا مِنْ
حَوْلِهِ يَعْنِي الْأَعْرَابَ. وَكَانُوا يَخْضُرُونَ
رَسُولَ اللَّهِ ﷺ عِنْدَ الطَّعَامِ، فَقَالَ عَبْدُ اللَّهِ:
إِذَا نَقْضُوا مِنْ عِنْدِ مُحَمَّدٍ فَأُتُوا مُحَمَّدًا
بِالطَّعَامِ فَلَيَأْكُلُنَّ هُوَ وَمَنْ عِنْدُهُ، ثُمَّ قَالَ
لِأَصْحَابِهِ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ فَلَيُخْرِجَ
الْأَعْرَابُ مِنْكُمُ الْأَذْلَّ. قَالَ زَيْدٌ: وَآتَانَا رِدْفَ
رَسُولُ اللَّهِ ﷺ فَسَعَيْتُ عَبْدَ اللَّهِ بْنَ أُبَيِّ
فَأَخْبَرْتُ عَمِّي فَانْطَلَقَ فَأَخْبَرَ رَسُولَ اللَّهِ ﷺ،
فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَحَلَفَ وَجَاهَدَ.
قَالَ: فَصَدَقَهُ رَسُولُ اللَّهِ ﷺ وَكَذَّبَنِي، قَالَ:
فَجَاءَ عَمِّي إِلَيَّ، قَالَ: مَا أَرْدَتَ إِلَى أَنْ
مَقْتَكَ رَسُولُ اللَّهِ ﷺ وَكَذَّبَكَ وَالْمُسْلِمُونَ،
قَالَ: فَوَقَعَ عَلَيَّ مِنَ الْهَمِّ مَا لَمْ يَقْعُدْ عَلَى
أَحَدٍ، قَالَ: فَبَيْنَمَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ
ﷺ فِي سَفَرٍ قَدْ حَفَقْتُ بِرَأْسِي مِنَ الْهَمِّ إِذْ
أَتَانِي رَسُولُ اللَّهِ ﷺ فَعَرَكَ أَذْنِي وَضَحَّكَ فِي
وَجْهِي، فَمَا كَانَ يُسْرِئِنِي أَنَّ لِي بِهَا الْخَلْدُ فِي
الْدُّنْيَا ثُمَّ إِنَّ أَبَا بَكْرَ لَحْقَنِي قَالَ: مَا قَالَ
لَكَ رَسُولُ اللَّهِ ﷺ؟ قُلْتُ: مَا قَالَ لِي شَيْئًا
إِلَّا أَنَّهُ عَرَكَ أَذْنِي وَضَحَّكَ فِي وَجْهِي.
قَالَ: أَبْشِرْ، ثُمَّ لَحْقَنِي عُمْرٌ فَقُلْتُ لَهُ مِثْلُ

worry, since the Messenger of Allāh ﷺ came to me and rubbed my ear and smiled in my face. I would never be happier than with that as long as the world remained. Then Abū Bakr caught up to me, and said: ‘What did the Messenger of Allāh ﷺ say to you?’ I said: ‘He did not say anything to me, he only rubbed my ear and smiled in my face.’ He said: ‘Receive the good news!’ Then ‘Umar caught up with me and I said the same to him as I had to Abū Bakr. In the morning the Messenger of Allāh ﷺ recited *Sūrat Al-Munāfiqīn*.’ (*Sahīh*)

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

تخریج: [صحیح] وأخرجه الطبراني: ١٨٧/٥، ح: ٥٠٤١ من حديث عبیدالله بن موسى به وصححه الحاکم: ٤٨٨/٢، ٤٨٩ ووافقه الذهبي، وللحديث شواهد منها الحديث السابق * السدي هو إسماعيل بن عبد الرحمن، وأبو سعيد الأزدي ويقال: أبو سعد: وثقة الترمذى وابن حبان فالسنده حسن.

Comments:

In the 6th year of emigration, in the battle of Banū Muṣṭaliq, the Prophet ﷺ alighted near a water spring, where a dispute took place between an emigrant and an *Anṣārī*; and the emigrant slapped the *Anṣārī*, whereupon the *Ansāri* called for the help of *Anṣār*, and the emigrant asked the help of emigrants; the people from both sides became ready to fight. Fortunately, the matter became calm with the Prophet’s intervention.

(3). 3314. Al-Hakam bin ‘Utaibah said: “I heard Muḥammad bin Ka'b Al-Quraṣī – forty years ago – narrating from Zaid bin Arqam [may Allāh be pleased with him] that during the battle of Tabuk, ‘Abdullāh bin Ubayy said: “If we return to Al-Madīnah, indeed the more honorable will expel therefrom the meaner.”^[1] He said:

قُولِي لَأْبِي بَكْرٍ، فَلَمَّا أَصْبَحْنَا قَرَأَ رَسُولُ الله
سُورَةَ الْمُنَافِقِينَ.
[قَالَ أَبُو عَيسَى :] هَذَا حَدِيثُ حَسَنٍ
صَحِيحٌ .

(٣) - ٣٣١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَثْرَاءَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: أَبْنَانَا شُعْبَةُ عَنِ الْحَكَمِ بْنِ عُثْيَةَ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبَ الْقُرَاطِيَّ مُنْذُ أَرْبَعِينَ سَنَةً يُحَدِّثُ عَنْ رَدِيدِ بْنِ أَرْقَمَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي قَالَ فِي غَرْوَةِ تَبُوكَ: «لَئِنْ رَجَعْنَا إِلَى

^[1] *Al-Munāfiqīn* 63:8.

'So I went to the Prophet ﷺ and mentioned that to him, but he ('Abdullāh) took an oath that he did not say it. My people blamed me for that, they said: "What did you expect to accomplish from this?" So I went to my house and slept full of greif. Then the Prophet ﷺ came to me' or 'I went to him, and he said: "Indeed Allāh has verified the truth of what you said." He said: 'So this *Āyah* was revealed: There are the ones who say: "Do not spend on those who are with the Messenger of Allāh until they desert from him.'"^[1]

(*Sahīh*)

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

تخریج: وأخرجه البخاري، التفسير، باب قوله: «ذلك بأنهم آمنوا ثم كفروا فطبع على قلوبهم لا يفهون»، ح ٤٩٠٢ من حديث شعبة به.

Comments:

Zaid bin Arqam informed his uncle who relayed the information to the Prophet ﷺ. He sent for Zaid, and Zaid told him too. It happened in the expedition of Muṣṭaliq. Relating it to the expedition of Tabuk is a misunderstanding of the narrator. [*Tuhfat Al-Ahwadhi*: vol. 4, p. 201]. House means the tent during the journey.

(4). 3315. Sufyān narrated from 'Amr bin Dīnār that he heard Jābir bin 'Abdullāh saying: "We were in a battle" – Sufyān said: "They say in was the battle of Banū Muṣṭaliq" – "A man from the *Muhājirīn* kicked a man from the *Anṣār*. The man from the *Muhājirīn* said: 'O *Muhājirīn*!' The man from the *Anṣār* said: 'O *Anṣār*!' The Prophet ﷺ heard that and said: 'What is

الْمَدِيْنَةِ لِيُخْرِجَ الْأَعْزَمَ مِنْهَا الْأَذْلَمَ» [٨].
 قال: فَأَتَيْتُ النَّبِيَّ فَذَكَرَ ذَلِكَ لَهُ فَحَلَفَ, مَا قَالَهُ, فَلَامَنِي قَوْمِي فَقَالُوا: مَا أَرْدَتَ إِلَى هَذِهِ, فَأَتَيْتُ الْيَتَمَ وَنَفْتُ كَثِيرًا حَزِينًا فَأَتَانِي النَّبِيُّ أَوْ أَتَيْتُهُ فَقَالَ: «إِنَّ اللَّهَ قَدْ صَدَقَكَ». قَالَ: فَتَرَكَ هَذِهِ الْآيَةَ: «هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عَنْ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا» [٧].
 قال أبو عيسى: هذا حديث حسن صحيح.

[1] *Al-Munāfiqin* 63:7.

this evil call of *Jāhiliyyah*?" They said: 'A man from the *Muhājirūn* kicked a man from the *Anṣār*.' So the Prophet ﷺ said: 'Leave that, for it is offensive.' 'Abdullāh bin Ubayy bin Salūl heard that and said: 'Did they really do that? By Allāh! If we return to Al-Madīnah indeed the more honorable will expel therefrom the meaner.'^[1] 'Umar said: 'Allow me to chop off the head of this hypocrite O Messenger of Allāh!' The Prophet ﷺ said: 'Leave him. I do not want the people to say that Muhammad kills his Companions.'" Someone other than 'Amr said: "So his son, 'Abdullāh bin 'Abdullāh, said: 'By Allāh! You shall not return until you say that you are the mean and that the Messenger of Allāh is the honorable.' So he did so."

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

تخریج: متفق عليه، وأخرجه مسلم، البر والصلة، باب: نصر الأخ ظالماً أو مظلوماً، ح: ٤٩٠٥ من حديث سفيان بن عيينة به.

Comments:

Each group's call to its party for help without making a difference between right and wrong, true and false is a custom and an act of *Jāhiliyyah*. The Muslim's duty is to support the truth; whether it is in his favor or against him. Therefore the Prophet ﷺ stated this.

(5). ٣٣١٦. Ad-Dahhāk bin Muzāhib narrated from Ibn 'Abbās [may Allāh be pleased with him] who said: "Whoever has wealth, requiring him to perform *Hajj* to the House of his Lord, or upon which *Zakāt* is obligatory, but he

ﷺ فقال: «ما يأْلَ دَعْوَى الْجَاهِلِيَّةِ؟» قَالُوا: رَجُلٌ مِنَ الْمُهَاجِرِينَ كَسَعَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ الرَّبِيعُ ﷺ: «دَعْوَهَا فِيْهَا مُتَبَّثَةً». فَسَمِعَ ذَلِكَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلْوَلَ. فَقَالَ: أَوْ قَدْ فَعَلُوهَا؟ وَاللَّهُ لَئِنْ رَجَعْنَا إِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ الْأَعْزَمَ مِنْهَا الْأَذْلَمَ» فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! دَعْنِي أَضْرِبُ عُنْقَ هَذَا الْمُنَافِقِ، فَقَالَ الرَّبِيعُ ﷺ: «دَعْهُ لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ». وَقَالَ عَبْرِيْعُ عَمْرِو: فَقَالَ لَهُ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: وَاللَّهِ لَا تَنْقِلْ بَحْتَنِيْ تُقْرَأَ أَنَّكَ الدَّلِيلُ وَرَسُولُ اللَّهِ ﷺ الْغَرِيبُ فَفَعَلَ. [قالَ أَبُو عَيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

(٥) - ٣٣١٦ - حَدَّثَنَا عَبْدُ بْنُ حَمْيَدٍ: حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَى: أَخْبَرَنَا أَبُو جَنَابٍ الْكَلْبِيُّ عَنِ الصَّحَافِيِّ بْنِ مُزَاجِمٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: مَنْ كَانَ لَهُ مَالٌ يَتَّكِّهُ بِهِ حَجَّ رَبِّهِ أَوْ يَجْبُ عَلَيْهِ فِيهِ

[1] *Al-Munāfiqūn* 63:8.

does not do it, then he shall ask to return (the world) upon his death.” A man said: “O Ibn ‘Abbās! Have *Taqwā* of Allāh! It is only the disbelievers who will be asked to return.” He said: “For that, I shall recite to you from the Qur’ān: O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers. And spend of that with which We have provided you before death comes to one of you, and he says: “My Lord! If only You would give me respite for a little while, then I should give *Sadaqah*” up to His saying: “And Allāh is All-Aware of what you do.”^[1] He said: “So what makes *Zakāt* obligatory?” He said: “When wealth reaches two-hundred or above.”^[2] He said: “What makes *Hajj* obligatory?” He said: “Provisions and a camel.” (*Da’īf*)

(6). (Another chain) from Ad-Dāḥḥāk from Ibn ‘Abbās, from the Prophet ﷺ with similar. (*Da’īf*)

He said: This is how this *Hadīth* was reported by [Sufyān] bin ‘Uyainah and others; from Abū Janāb, from Ad-Dāḥḥāk from Ibn ‘Abbās, as his saying, not in *Marfū‘* form. And this is more correct than the narration of ‘Abdur-Razzāq. Abū Janāb Al-Qaṣṣāb’s name is Yāḥyā bin Abī Ḥayyāh and he is not strong in *Hadīth*.

زَكَاةً فَلَمْ يَفْعُلْ يَسْأَلُ الرَّجُعَةَ عِنْ الْمَوْتِ ،
فَقَالَ رَجُلٌ : يَا ابْنَ عَبَّاسٍ ! أَتَقِنَ اللَّهَ فَإِنَّمَا
يَسْأَلُ الرَّجُعَةَ الْكُفَّارُ ، فَقَالَ : سَأَثْلُو عَلَيْكَ
بِذَلِكَ قُرْآنًا ﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَنْهَاكُونَ
أَنْوَلُكُمْ وَلَا أُولَئِكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ
يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الظَّاهِرُونَ ۝ وَأَنْفَقُوا مِنْ
مَا رَزَقْنَاكُمْ قَنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْمَوْتُ
فَيَقُولُوا رَبِّنَا لَوْلَا أَتَرْتَقَ إِلَيْنَا أَجْلُ قَرْبَى فَاصْدَقَ﴾
إِلَى قَوْلِهِ ﴿وَاللَّهُ حَسِيرٌ بِمَا تَعْمَلُونَ﴾ [١١-٩]
قَالَ : فَمَا يُوجِبُ الزَّكَاةَ ؟ قَالَ : إِذَا بَلَغَ الْمَالُ
مِائَتَيْنِ فَصَاعِدًا ، قَالَ : فَمَا يُوجِبُ الْحَجَّ ؟
قَالَ : الزَّادُ وَالْبَعْرُ .

(٦) - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : حَدَّثَنَا
عَبْدُ الرَّزَاقِ عَنِ التَّوْرِيِّ ، عَنْ يَحْيَى بْنِ أَبِي
حَيَّةَ ، عَنِ الضَّحَّاكِ ، عَنْ ابْنِ عَبَّاسٍ عَنِ
الْبَيْهِيِّ رَضِيَ اللَّهُ عَنْهُ بِتَحْوِرهِ . وَقَالَ : هَكَذَا رَوَى
[شُتْنَيْنَ] بْنُ عُيَيْنَةَ وَغَيْرُهُ وَاجِدُ هَذَا الْحَدِيثَ
عَنْ أَبِي جَنَابٍ ، عَنِ الضَّحَّاكِ ، عَنْ ابْنِ
عَبَّاسٍ قَوْلَهُ وَلَمْ يَرْفَعْهُ ، وَهَذَا أَصْحَاحٌ مِنْ رِوَايَةِ
عَبْدِ الرَّزَاقِ . وَأَبُو جَنَابٍ : الْقَصَّابُ - اسْمُهُ

^[1] *Al-Munāfiqūn* 63:9-11.

^[2] “That is, Dirhams.” (*Tuhfat Al-Ahwadhi*)

يَعْيَى بْنُ أَبِي حَيَّةَ - وَلَئِنْ هُوَ بِالْقَوِيِّ فِي
الْحَدِيثِ.

تخریج: [إسناده ضعیف] وأخرجه الطبری في تفسیره: ٢٨/٧٦ من حديث أبي جناب به مختصرًا وهو في مسند عبد بن حمید، ح: ٦٩٢ عن عبدالرازاق عن الثوری به * أبو جناب عنون والضحاک بن مراحم عن ابن عباس: منقطع.

Comments:

These Qur'anic Verses guides that the substance that Allāh has given a person, he should make a good use of the wealth before death. Lest death should approach and he would say with remorse, "O Lord! Grant me some more respite! I shall spend in charity and I can be from among the good doers."

Chapter 64. Regarding Sūrat At-Taghābun

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

(المعجم ٦٤) - [باب :] وَمَنْ سُورَةٌ
الْتَّعَابُونَ (التحفة ٦٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3317. 'Ikrimah narrated that Ibn 'Abbās was asked by a man about this Āyah: O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them!^[1] He said: "These are men who submitted (to Islam) in Makkah, and they wanted to come to the Prophet ﷺ but their wives and children refused to allow them to come to the Messenger of Allāh ﷺ. So when they came to the Messenger of Allāh ﷺ, they saw that the people had gained such understanding in the religion that they wanted to punish them (their families). So Allāh revealed the Āyah: O you who believe! Verily, among your wives and your

(١) - ٣٣١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَعْيَى : حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا إِسْرَائِيلُ : حَدَّثَنَا سَمَّاْكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ عَنْ أَبْنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ عَنْ هَذِهِ الْآيَةِ : «يَا أَبَّاهَا لَدَّيْنَا إِمَّا نَوَّا إِنَّكَ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوا لَكُمْ فَاحْذَرُوهُمْ» [١٤] قَالَ : هُؤُلَاءِ رِجَالٌ أَسْلَمُوا مِنْ أَهْلِ مَكَّةَ وَأَرَادُوا أَنْ يَأْتُوا النَّبِيَّ ﷺ فَأَبَى أَرْوَاجُهُمْ وَأَوْلَادُهُمْ أَنْ يَدْعُوهُمْ أَنْ يَأْتُوا رَسُولَ اللهِ ﷺ رَأَوْا النَّاسَ قَدْ فَقَهُوا فِي الدِّينِ، هُمُوا أَنْ يُعَاقِبُوهُمْ فَأَنْزَلَ اللهُ : «يَا أَيُّهَا الَّذِينَ أَمْسَأُوا إِنَّكَ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوا لَكُمْ فَاحْذَرُوهُمْ» الآية .

[1] At-Taghābun 64:14.

children there are enemies for you; therefore beware of them!” (*Daif*)

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

[قالَ أَبُو عِيسَىٰ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخریج: [إسناده ضعیف] وأخرجه ابن أبي حاتم في تفسیره: ۱۸۹۰۴ من حديث محمد بن يوسف الفريابي به وصححه الحاکم: ۲/۴۹۰ ووافقه الذہبی * سلسلة سماک عن عکرمة ضعیفه وله شاهد ضعیف.

Comments:

Some among a person's family and dependents are his enemies, who stop him from discharging his duties to Allāh. Though they do so with good intention, but the consequences of this emerge as ruin and destruction for the person. Accordingly, they play a real role of enmity to him.

Chapter 66. Regarding Sūrat At-Tahrīm

(المعجم ۶۶) - [بابٌ :] وَمِنْ سُورَةِ التَّحْرِيمِ (التحفة ۶۵)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3318. Ibn ‘Abbās said: “I was ever determined to ask ‘Umar about the two women, among the wives of the Prophet ﷺ, about whom Allāh [the Mighty and Sublime] said: If you two turn in repentance, your hearts are indeed so inclined...”^[۱] until once when ‘Umar performed *Hajj*, and I performed *Hajj* along with him. I poured water for his *Wudū’* from a water holder, and I said: ‘O Commander of the Believers! Who are the two women among the wives of the Prophet ﷺ, about whom Allāh said: If your two turn in repentance, you hearts are indeed so inclined?’ He said to me:

(۱) - ۳۳۱۸ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: لَمْ أَرَلْ خَرِيقًا أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ [عَزَّ وَجَلَّ]: «إِنَّ نُوبَاً إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا» [۴] حَتَّى حَجَّ عُمَرُ وَحَجَجْتُ مَعَهُ فَصَبَّتُ عَلَيْهِ مِنِ الإِدَاؤَةِ فَتَوَضَّأَ فَقَلَّتْ: يَا أَمِيرَ الْمُؤْمِنِينَ مَنِ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ: «إِنَّ نُوبَاً إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا»؟ فَقَالَ لِي: وَآعْجَبًا لَكَ يَا ابْنَ

^[۱] At-Tahrīm 66:4.

'I am astonished at you O Ibn 'Abbās!'” - Az-Zuhri (one of the narrators) said: “By Allāh! He disliked what he asked him, but he did not withhold it from him.” - “He said to me: It was 'Āishah and Hafṣah.” He said: “Then he began narrating the *Hadīth* to me. He said: ‘We, the people of the Quraish, used to have the upper hand over our women. So when we arrived in Al-Madīnah, we found a people whose women had the upper hand over them. Our women began acquiring the habits of their women. One day I became angry with my wife when she started talking back to me, she said: “What bothers you about that? By Allāh! The wives of the Prophet ﷺ talk back to him, and one of them may stay away from him a whole day until the night?”” “He said: ‘I said to myself: “Whoever among them has done that, then she has thwarted herself and lost.”’” “He said: ‘My house was in Al-'Awālī among those of Banū Umayyah, and I had a neighbor among the *Anṣār*, and he and I would take turns visiting the Messenger of Allāh ﷺ.’ He said: ‘One day I would visit him and bring the news of the Revelation, and other than that, and one day he would visit him and bring the same. We heard stories that Ghassān were preparing their horses to attack us.’ He said: ‘One day he came to me in the evening and knocked on my door, so I went out to him. He said: “A horrible thing has

عَبَّاسٌ. قَالَ الزُّهْرِيُّ: وَكَرِهَ وَاللَّهُ مَا سَأَلَهُ عَنْهُ وَلَمْ يَكْتُمْهُ. فَقَالَ لِي: هِيَ عَائِشَةُ وَحَفْصَةُ، قَالَ: ثُمَّ أَنْشَأَ يُحَدِّثُنِي الْحَدِيثَ فَقَالَ: كُنَّا مَعْشَرَ قُرَيْشٍ نَعْلَمُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُنْ نِسَاءُهُنْ فَطَفَقَ نِسَاءُنَا يَتَعَلَّمُنَّ مِنْ نِسَائِهِنْ فَتَعَصَّبْنَ يَوْمًا عَلَى امْرَأَتِي فَإِذَا هِيَ تُرَاجِعُنِي فَقَالَتْ: مَا تُنْكِرُ مِنْ ذَلِكَ فَوَاللهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيَرَاجِعُنَّهُ وَتَهْجُرُهُ إِخْدَاهُنَّ الْيَوْمَ إِلَى اللَّيلِ، قَالَ: فَقُلْتُ فِي نَفْسِي قَدْ حَابَتْ مَنْ فَعَلَ ذَلِكَ مِنْهُنَّ وَخَسِرَتْ قَالَ، وَكَانَ مَنْزِلِي بِالْعَوَالِي فِي بَيْنِ أُمَّةَ وَكَانَ لِي حَارَّ مِنَ الْأَنْصَارِ كُنَّا نَتَّابُ التَّرْوِيلَ إِلَى رَسُولِ اللهِ ﷺ قَالَ: فَيَنْزُلُ يَوْمًا وَيَأْتِينِي بِحَبْرِ الْوَخْيِ وَغَيْرِهِ. وَأَنْزُلُ يَوْمًا فَأَتِيهِ يُمْثِلُ ذَلِكَ، قَالَ: فَكُنَّا نُحَدِّثُ أَنَّ غَسَانَ تُشَلُّ الْخِيلَ لِتَغْرُونَا، قَالَ: فَجَاءَنِي يَوْمًا عِشَاءً فَضَرَبَ عَلَيَّ الْبَابَ فَخَرَجْتُ إِلَيْهِ فَقَالَ: حَدَثَ أَمْرٌ عَظِيمٌ، قُلْتُ: أَجَاءَتْ غَسَانٌ؟ قَالَ: أَعْظَمُ مِنْ ذَلِكَ طَائِرٌ رَسُولُ اللهِ ﷺ يَسِّعُ نِسَاءَهُ، قَالَ: فَقُلْتُ فِي نَفْسِي قَدْ حَابَتْ حَفْصَةُ وَخَسِرَتْ قَدْ كُنْتُ أَطْنَى هَذَا كَائِنًا، قَالَ: فَلَمَّا صَلَّيْتُ الصُّبْحَ شَدَّدْتُ عَلَيَّ ثِيَابِي ثُمَّ انْطَلَقْتُ حَتَّى دَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي، فُلْتُ: أَطْلَقْنَاهُنَّ رَسُولُ اللهِ ﷺ؟ قَالَتْ: لَا أَدْرِي، هُوَ ذَا مُعْتَرِّلٌ فِي هَذِهِ الْمَشْرِبَةِ، قَالَ: فَانْطَلَقْتُ فَأَتَيْتُ عَلَامًا أَنْزَدَهُ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، قَالَ: فَدَخَلْتُ ثُمَّ خَرَجْ

happened.” I said: “Ghassān has come?” He said: “Worse than that. The Messenger of Allāh ﷺ has divorced his wives.”” He said: ‘I said to myself: “Hafṣah has thwarted herself and is a loser! I thought this would happen some day.”’ He said: ‘After we prayed *Subh*, I put on my clothes, then went to visit Ḥafṣah. There I found her crying. I said: “Has the Messenger of Allāh ﷺ divorced (all of you)?” She said: “I do not know. He has secluded himself in the upper room.”’ He said: ‘So I went, and came upon a black slave, I said: “Seek permission for ‘Umar.”’ He said: ‘So he entered then came out to me. He said: “I mentioned you to him, but he did not say anything.”’ He said: ‘So I went to the *Masjid*. There I found a group of people sitting around the *Minbar* weeping, so I sat down with them. Then it became too much for me, so I went to the slave and said: “Seek permission for ‘Umar.”’ He went in, then he came out to me and said: “I mentioned you to him, but he did not say anything.”’ He said: ‘So I went to the *Masjid* again, and sat there until I could not take it any more, and I went back to the slave and said: “Seek permission for ‘Umar.”’ He went in, then he came out to me and said: “I mentioned you to him but he did not say anything.”’ He said: ‘So I turned to leave, when the slave called me back. He said: “Enter, for he has given you permission.”’ He said: ‘So I entered, and found

إِلَيْهِ: قَالَ: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا، قَالَ: فَانطَّلَقْتُ إِلَى الْمَسْجِدِ. فَإِذَا حَوْلَ الْمِنْبَرِ نَفَرُ يَكُونُ فَجَلَسْتُ إِلَيْهِمْ ثُمَّ غَلَبَنِي مَا أَجِدُ فَأَتَيْتُ الْعَلَامَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إِلَيْهِ. فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا، قَالَ: فَانطَّلَقْتُ إِلَى الْمَسْجِدِ أَيْضًا فَجَلَسْتُ ثُمَّ غَلَبَنِي مَا أَجِدُ فَأَتَيْتُ الْعَلَامَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إِلَيْهِ [فَلَمَّا] قَالَ: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا. قَالَ: فَوَلَيْتُ مُنْطَلِقاً فِيْذَا الْعَلَامَ يَذْعُونِي. فَقَالَ: ادْخُلْ فَقَدْ أَذِنْ لَكَ قَالَ: فَدَخَلْتُ فِيْذَا النَّبِيِّ ﷺ مُكَبِّرًا عَلَى رَمْلٍ حَصِيرٍ فَرَأَيْتُ اثْرَهُ فِي جَنَاحِهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَطَلَقْتَ نِسَاءَكَ؟ قَالَ: لَا، قُلْتُ: اللَّهُ أَكْبَرُ. لَوْ رَأَيْتَنَا يَا رَسُولَ اللَّهِ وَنَحْنُ مُعْشَرَ قُرَيْشٍ تَعْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَعْلِيَهُمْ نِسَاءُهُمْ فَطَفِقَ نِسَائُنَا يَتَعَلَّمُنَّ مِنْ نِسَائِهِمْ فَغَنَضَبْتُ بِيَوْمًا عَلَى امْرَأَتِي فِيْذَا هِيَ تُرَاجِعُنِي فَأَنْكَرْتُ ذَلِكَ قَالَتْ: مَا تُنْكِرُ فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيْرَاجِعُنَّهُ وَنَهْجُرُهُ إِنْدَاهُنَّ إِلَيْهِ الْيَوْمَ إِلَى اللَّيلِ، قَالَ: فَقُلْتُ لِحَفَصَةَ: أَتُرَاجِعُنِي رَسُولَ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ وَنَهْجُرُهُ إِنْدَاهُنَّ الْيَوْمَ إِلَى اللَّيلِ، قَالَ: فَقُلْتُ: قَدْ خَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْكُنَّ وَحَسِرَتْ، أَتَأْمَنُ إِنْدَاهُنَّ أَنْ يَعْصِبَ اللَّهُ عَلَيْهَا لِعَصِبِ رَسُولَ اللَّهِ ﷺ فِيْذَا هِيَ قَدْ هَلَكَتْ؟ فَبَسَّمَ النَّبِيِّ ﷺ، قَالَ: فَقُلْتُ

the Prophet ﷺ reclining upon a woven mat, and I saw the marks it left on his side. I said: "O Messenger of Allāh! Have you divorced your women?" He said: "No." I said: "Allāhu Akbar! If you only saw us O Messenger of Allāh! We the people of the Quraish used to have the upper hand over our women, but when we came to Al-Madīnah we found a people whose women had the upper hand over them. Our women began acquiring the habits of their women. One day I became angry with my wife, so when she started talking back to me I rebuked her and she said: 'What bothers you about that? By Allāh! The wives of the Prophet ﷺ talk back to him, and one of them may stay away from him a whole day until the night?'" He said: "I said to Hafṣah: 'Do you talk back to the Messenger of Allāh?' She said: 'Yes, and one of us may stay away from him all day until the night.'" He said: "I said: 'Whoever among them has done that, then she has thwarted herself and lost. Do any of you feel so secure against Allāh becoming angry with you because of the anger of the Messenger of Allāh ﷺ, then she will be ruined?' He said: 'So the Prophet ﷺ smiled.' He said: 'So I said to Hafṣah: 'Do not talk back to the Messenger of Allāh ﷺ, and don't ask him for anything. Ask me for whatever you want. And do not be tempted by the behavior of your companion, for she is more beautiful than you, and more loved

للحُفَصَةَ: لَا تُرَاجِعِي رَسُولَ اللهِ ﷺ وَلَا
تَسْأَلِيهِ شَيْئًا وَسَلِّينِي مَا بَدَا لَكِ، وَلَا يَعْرِنِي
أَنْ كَانَتْ صَاحِبَتُكْ أَوْسَمْ مِنْكَ وَأَحَبَّ إِلَى
رَسُولِ اللهِ ﷺ. قَالَ: فَبِسْمِ أُخْرَى، فَقُلْتُ:
يَا رَسُولَ اللهِ أَسْتَأْنِسُ؟ قَالَ: «تَعْمٌ». قَالَ:
فَرَفَعْتُ رَأْسِي فَمَا رَأَيْتُ فِي السَّبِيلِ إِلَّا أَهْمَةً
ثَلَاثَةَ، [قَالَ: فَقُلْتُ: يَا رَسُولَ اللهِ! آذُّ اللَّهَ
أَنْ يُوَسْعَ عَلَى أُمَّيْكَ فَقَدْ وَسَعَ عَلَى فَارِسَ
وَالرُّومَ وَهُمْ لَا يَنْبُدوْهُنَّ، فَاسْتَوَى جَالِسًا
فَقَالَ: «أَلَوْ» فِي شَكٍ أَنْتَ يَا ابْنَ الْخَطَابِ؟
أَوْلَئِكَ قَوْمٌ عَجَلْتَ لَهُمْ طَبَائِهِمْ فِي الْحَيَاةِ
الْدُّنْيَا». قَالَ: وَكَانَ أَفْسَمَ أَنْ لَا يَدْخُلَ عَلَى
نِسَائِهِ شَهْرًا فَعَابَهُ اللَّهُ فِي ذَلِكَ فَجَعَلَ لَهُ
كَفَارَةً الْبَيْمَنِينَ. قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عَزْوَةُ
عَنْ عَائِشَةَ قَالَتْ: فَلَمَّا مَضَتْ يَسْعُ وَعَشْرُونَ
دَخَلَ عَلَيَّ النَّبِيُّ ﷺ بَدَا يَقْرَأُ
إِنِّي ذَاكِرٌ لَكَ شَيْئًا فَلَا تَعْجَلِي حَتَّى تَسْتَمِرِي
أَبْوَيْكَ»، قَالَتْ: ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: «يَأَيُّهَا
الْكَوَافِرُ قُلْ لَا تَرْوِيْكَ» الْآيَةُ [الأحزاب: ٢٨].
قَالَتْ: عَلِمْ وَاللهُ أَنَّ أَبْوَيَ لَمْ يَكُونَا يَأْمَرَانِي
بِفَرَاقِهِ، قَالَتْ: فَقُلْتُ: أَفِي هَذَا أَسْنَامُ
أَبْوَيِ؟ فَإِنِّي أُرِيدُ اللهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ.
قَالَ مَعْمُرٌ: فَأَخْبَرَنِي أَبُوبُ: أَنَّ عَائِشَةَ قَالَتْ
لَهُ: يَا رَسُولَ اللهِ! لَا تُخْبِرْ أَزْوَاجَكَ أَنِّي
أَخْرُنُكَ، فَقَالَ النَّبِيُّ ﷺ: إِنَّمَا بَعَثْنِي اللهُ
مُبْلِغًا وَلَمْ يَعْشِنِي مُتَعَنِّنًا».
[قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٌ]

by the Messenger of Allāh ﷺ.” He said: ‘So he smiled again. I said: “O Messenger of Allāh! May I speak candidly?”’ He said: “Yes.”’ He said: ‘I raised my head and did not see in the house except for three hides. So I said: “O Messenger of Allāh! Supplicate to Allāh to make your followers prosperous. For verily, He has made the Persians and the Romans prosper, and they do not worship Him.”’ He then sat up and said: “Do you have some doubts O Ibn Al-Khaṭṭāb? They are a people whose good has been hastened for them in this world’s life.”’ He said: ‘He swore that he would not enter upon his women for a month. So Allāh censured him for that, and he made the atonement of an oath.’”

Az-Zuhri said: “Urwah informed me that ‘Aishah said: ‘When twenty-nine days passed, the Prophet ﷺ entered upon me first, and he said: “O ‘Aishah! I am about to mention something to you, but do not be hasty in reply until you consult your parents.”’ She said: ‘Then he recited this Āyah: “O Prophet! Say to your wives.”’^[1] She said: ‘I knew by Allāh! That my parents would not tell me to part with him.’ She said: ‘I said: “Is it about this that I should consult with my parents? Indeed I want Allāh and His Messenger and the abode of the Hereafter.”’ Ma’mar (one of the narrators) said: “Ayyūb informed

صَحِيفَةُ غَرِيبٍ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبْنَى عَبَّاسٍ.

^[1] *Al-Ahzab* 33:28.

me that ‘Āishah said to him: ‘O Messenger of Allāh! Do not inform your wives that I chose you.’ So the Prophet ﷺ said: ‘Allāh sent me only as one who conveys (*Muballigh*), He did not send me as one causing hardship.”” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Gharīb*. It has been reported through more than one route from Ibn ‘Abbās.

تخریج: متفق عليه، وأخرجه مسلم، الطلاق، باب: في الإلاء واعتزال النساء وتخیرهن ... [الخ، ح: ٣٤ / ١٤٧٩] من حديث عبد الرزاق والبخاري، ح: ٢٤٦٨ من حديث الزهري به . ونقدم طرفه: ٢٤٦١.

Comments:

This Verse means, if you turn to Allāh in repentance, it should not be surprising or something odd, it is in fact the best thing for you; because your hearts are inclined to Allāh and the Messenger and towards repentance.

Chapter 68. Regarding *Sūrat Nūn Wal-Qalam*

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

(1). 3319. ‘Abdul-Wāhid bin Sulaim said: “I arrived in Makkah and met ‘Atā’ bin Abi Rabāh. I said: ‘O Abū Muḥammad! Some people with us speak about *Al-Qadar*.’ ‘Atā’ said: ‘I met Al-Walīd bin ‘Ubādah bin As-Šāmit and he said: ‘My father narrated to me, he said: ‘I heard the Messenger of Allāh ﷺ saying: “Verily the first of what Allāh created was the Pen. He said to it: “Write.” So it wrote what will be forever.”” (*Sahīh*)

[Abū ‘Eisā said:] There is a story along with this *Hadīth*. [He said:] This *Hadīth* is *Hasan Sahīh Gharīb*,

(المعجم ٦٨) - [باب :] وَمِنْ سُورَةِ
نُونٍ وَالْقَلْمَنْ (الصفحة ٦٦)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣١٩ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى : حَدَّثَنَا أَبُو دَاوُدُ الطِّيلَسِيُّ : حَدَّثَنَا عَبْدُ الْوَاحِدِ
أَبْنُ سَلِيمٍ قَالَ : قَدِيمٌ مَكَّةٌ فَلَقِيتُ عَطَاءَ بْنَ
أَبِي رَبَاحٍ فَقُلْتُ : يَا أَبَا مُحَمَّدٍ ، إِنَّ أَنَاسًا
عِنْدَنَا يَقُولُونَ فِي الْقَدْرِ ، فَقَالَ عَطَاءُ : لَقِيتُ
الْوَلِيدَ بْنَ عَبَادَةَ بْنَ الصَّامِدِ فَقَالَ : حَدَّثَنِي
أَبِي قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : «إِنَّ
أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلْمَنْ فَقَالَ لَهُ : اكْتُبْ فَجَرَى
بِمَا هُوَ كَايْنٌ إِلَى الْأَبْدِ» .

[فَقَالَ أَبُو عِيسَى :] وَفِي الْحَدِيثِ قِصَّةٌ .
[فَقَالَ :] هَذَا حَدِيثٌ حَسَنٌ صَحِيفٌ غَرِيبٌ وَفِيهِ

there is something about it from Ibn ‘Abbās.

عن ابن عباس.

تخریج: [صحیح] تقدم: ٢١٥٥ * وفيه عن ابن عباس [أبو علي: ٤/٢١٧، ح: ٢٣٢٩] . والبیهقی: [٣/٩].

Comments:

This *Hadīth* has preceded in the story at the end of the chapters regarding *Al-Qadar* (2155).

Chapter 69. Regarding *Sūrat Al-Hāqqah*

(المعجم ٦٩) - [باب:] وَمِنْ سُورَةِ
الْحَاقَّةِ (التحفة ٦٧)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3320. Al-Ahnaf bin Qais narrated from Al-‘Abbās bin ‘Abdul-Muṭtalib who claimed that he was sitting in Al-Baṭhā^[1] with a group, and the Messenger of Allāh ﷺ was sitting among them, when a cloud passed over them. They looked at it, and the Messenger of Allāh ﷺ said: ‘Do you know what its name is?’ They said: ‘Yes. This is *As-Sahāb* (cloud).’ The Messenger of Allāh ﷺ said: ‘*Al-Muzn* (rain cloud)?’ They said: ‘(Yes) a rain cloud.’ He said: ‘*Al-Anān* (a lofty-cloud)’ They said: ‘(Yes) a lofty-cloud.’ Then the Messenger of Allāh ﷺ said: ‘Do you know how much distance there is between the heavens and the earth?’ They said: ‘No, by Allāh we do not know.’ He said: ‘The distance between every two of them is either seventy-one,

(١) - ٣٣٢٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ عَنْ عَمْرُو بْنِ أَبِي قَيْسٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرَةَ، عَنِ الْأَحْقَفِ بْنِ فَيْسَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَلِّبِ [قَالَ]: زَعَمَ اللَّهُ كَانَ جَالِسًا فِي الْبَطْحَاءِ فِي عِصَابَةٍ وَرَسُولُ اللَّهِ يَكْتُبُ لِلْمُؤْمِنِينَ حَالِسٌ فِيهِمْ إِذْ مَرَّتْ عَلَيْهِمْ سَحَابَةٌ فَنَظَرُوا إِلَيْهَا، فَقَالَ رَسُولُ اللَّهِ يَكْتُبُ لِلْمُؤْمِنِينَ: «هَلْ تَدْرُونَ مَا اسْمُ هَذِهِ؟» قَالُوا: نَعَمْ هَذَا السَّحَابُ؟ فَقَالَ رَسُولُ اللَّهِ يَكْتُبُ لِلْمُؤْمِنِينَ: «وَالْمُزْنُ؟» قَالُوا: وَالْمُزْنُ. قَالَ رَسُولُ اللَّهِ يَكْتُبُ لِلْمُؤْمِنِينَ: «وَالْعَنَانُ؟» قَالُوا: وَالْعَنَانُ. ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ يَكْتُبُ لِلْمُؤْمِنِينَ: «هَلْ تَدْرُونَ كَمْ بُعْدُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ؟» قَالُوا: لَا وَاللَّهِ مَا

[1] A well known area of Makkah. “At-Tibī said: ‘He used ‘claimed’ in reference to Al-‘Abbās because he was not at that time (the event occurred) a Muslim, and the group that he was with were not Muslims.’” (*Tuhfat Al-Ahwadhi*).

or two, or three, years and the heaven that is above that one is like that.' Until he enumerated Seven heavens like that. Then he said: 'Above the seventh heaven is a sea. Between its highest part and its lowest is just as there is between one heaven to another heaven. Above that are eight goats, between their hooves and backs is the same as what is between one heaven and another heaven. Then above their backs is the Throne. Between its lowest and highest parts is the same as what is between one heaven to another heaven, and Allāh is above that.'" (*Daīf*)

'Abd bin Humaid said: "I heard Yahyā bin Ma'īn saying: 'Didn't 'Abdur-Rahmān bin Sa'd want to go for *Hajj* so that someone heard this *Hadīth* from him?'"^[1]

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib*. Al-Walīd bin Abī Thawr reported similar in *Marfū'* from Simāk. Sharīk reported part of this *Hadīth* from Simāk and he narrated it in *Mawqūf* not *Marfū'* form. 'Abdur-Rahmān is Ibn 'Abdullāh bin Sa'd Ar-Rāzī.

تخریج: [إسناده ضعیف] وأخرجه أبو داود، السنّة، باب في الجهمية، ح: ٤٧٢٤ من حديث عبد الرحمن بن سعد به * سماك اختلط، وعبد الله بن عميرة لا يعرف له سماع من الأحادف كما قاله البخاري * حديث وليد بن أبي ثور: رواه أبو داود، ح: ٤٧٢٣ وحديث شریک: رواه الحاکم: ٢/٥٠٠، ٥٠١ وصححه على شرط مسلم ووافقه الذهبي(!).

Comments:

The Jahmiyah's view that Allāh is not above the Throne is wrong. The world above the heavens is such that which can never be comprehended. Therefore the full encompassing knowledge regarding it is impossible. Faith in the Unseen is essential.

^[1] Meaning; Why didn't he, so the Jahmiyah could hear it.

نَدْرِي، قَالَ: «فَإِنْ بُعْدَ مَا بَيْنَهُمَا إِمَّا وَاحِدَةً وَإِمَّا اثْتَانٍ أَوْ ثَلَاثٍ وَسَبْعُونَ سَنَةً وَالسَّمَاءُ الَّتِي فَوْقَهَا كَذَلِكَ» حَتَّى عَدَهُنَّ سَعْنَ سَمَاءَوَاتٍ كَذَلِكَ، ثُمَّ قَالَ: «فَوْقَ السَّمَاءِ السَّابِعةَ بَحْرٌ بَيْنَ أَعْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ السَّمَاءِ إِلَيَّ السَّمَاءِ، وَفَوْقَ ذَلِكَ ثَمَانِيَّةُ أَوْ عَالَيْ بَيْنَ أَطْلَافِهِنَّ وَرُكَبِهِنَّ مِثْلُ مَا بَيْنَ سَمَاءِ إِلَيَّ سَمَاءٍ ثُمَّ فَوْقَ ظُهُورِهِنَّ الْعَرْشُ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ مِثْلُ مَا بَيْنَ السَّمَاءِ إِلَيَّ السَّمَاءِ وَاللَّهُ فَوْقَ ذَلِكَ».

قَالَ عَبْدُ بْنُ حُمَيْدٍ: سَمِعْتُ يَحْيَى بْنَ مَعْنَى يَقُولُ: أَلَا يُرِيدُ عَبْدُ الرَّحْمَنِ بْنَ سَعْدٍ أَنْ يَحْجُجْ حَتَّى يُسْمَعَ مِنْهُ هَذَا الْحَدِيثُ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ، وَرَوَى الْوَلِيدُ بْنُ أَبِي ثَورٍ عَنْ سِمَاكٍ نَحْوَهُ وَرَفَعَهُ. وَرَوَى شَرِيكٌ عَنْ سِمَاكٍ بَعْضَ هَذَا الْحَدِيثِ وَأَوْفَقَهُ وَلَمْ يَرْفَعْهُ. وَعَبْدُ الرَّحْمَنُ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ سَعْدِ الرَّازِيِّ.

(2). 3321. ‘Abdur-Rahmān bin ‘Abdullāh bin Sa‘d Ar-Rāzī [and he is Ad-Dashtakī] narrated that his father informed him, that his father - may Allāh have mercy upon him - informed him, he said: “I saw a man in Bukhārā upon a mule wearing a black ‘Imāmah, saying: ‘It was given to me by the Messenger of Allāh ﷺ.”” (*Da’if*)

تخریج: [إسناده ضعیف] وأخرجه أبو داود، اللباس، باب ما جاء في الخز، ح: ٤٠٣٨ من حديث عبد الرحمن بن سعد بن عثمان الدشتكي لم يوثقه غير ابن حبان وصح عن رسول الله ﷺ أنه اعتم بعمامة سوداء.

Comments:

Imām At-Tirmidhī wanted to inform by reporting this chain that the grandfather of ‘Abdur-Rahmān was a *Tābi‘ī*.

Chapter 70. Regarding Sūrat Sa’ala Sā’il^[1]

(المعجم ٧٠) - [باب:] ومن سورة
سأل سائل (التحفة ٦٨)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3322. Abū Sa‘eed narrated from the Prophet ﷺ regarding Allāh’s saying: Like *Al-Muhl*^[2] - he said: “Like boiling oil, such that when it is brought close to one’s face the skin of his face will fall off into it.”^[3] (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of *Rishdīn* (a narrator in the chain).

(١) - ٣٣٢٢ - حَدَّثَنَا أَبُو كُرْبَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرُو بْنِ الْحَارِثِ، عَنْ دَرَّاجِ أَبِي السَّمْعَى، عَنْ أَبِي الْهَيْمِمَ، عَنْ أَبِي سَعِيدٍ عَنْ النَّبِيِّ ﷺ فِي قَوْلِهِ: «كَالْمُهَلِّ» [٨] قَالَ: «كَمَّرَ الرَّئِتُ فَإِذَا فَرَأَهُ إِلَى وَجْهِهِ سَقَطَتْ فَرْوَةُ وَجْهِهِ فِيهِ». قَالَ أَبُو عِيسَى: [هذا حديث غريب لا تعرفه إلا من حديث رشدين].

تخریج: [ضعیف] تقدم: ٢٥٨١.

[1] *Al-Ma‘ārij* (70)

[2] *Al-Ma‘ārij* 70:8.

[3] This preceded under no. 2581.

Comments:

The sky will get dissolved on the Last Day and it will be like the residue of oil, it will be so hot that the facial skin of the people will fall into it.

Chapter 72. Regarding *Sūrat Al-Jinn*

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

(المعجم ٧٢) - [باب:] وَمِنْ سُورَةِ
الْجِنِّ (التحفة ٦٩)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3323. Ibn ‘Abbās [may Allāh be pleased with them] said: the Messenger of Allāh ﷺ did not recite for the jinns nor did he see them. The Messenger of Allāh ﷺ went out with a group of his Companions towards the ‘Ukāz market. Something had been intervening between the *Shayātīn* and the news from the heavens, and shooting stars had been sent upon them, so the *Shayātīn* returned to their people and they said to them: ‘What is wrong with you?’ They replied: ‘Something has been intervening between us and the news of the heavens. And shooting stars have been sent down upon us.’ They said: ‘Nothing intervened between us and between the news of the heavens except that something has happened. So travel east and west in the earth and look for what is it that intervenes between you and between the news of the heavens.’” He said: “So they went traveling east and west on the earth, seeking whatever it was that had been intervening between them and the news of the heavens. A group of those who were traveling

(١) - ٣٣٢٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي إِشْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: مَا قَرَأَ رَسُولُ اللَّهِ ﷺ عَلَى الْجِنِّ وَلَا رَاهُمْ، انطَّلَقَ رَسُولُ اللَّهِ ﷺ فِي طَائِفَةٍ مِّنْ أَصْحَابِهِ عَابِدِينَ إِلَى سُوقِ عُكَاظٍ وَقَدْ جِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبْرِ السَّمَاءِ وَأَرْسَلَتْ عَلَيْهِمُ الشَّهْبُ، فَرَجَعُتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ قَالُوا: جِيلَ بَيْتَنَا وَبَيْنَ خَبْرِ السَّمَاءِ وَأَرْسَلَتْ عَلَيْنَا الشَّهْبُ، فَقَالُوا: مَا حَالَ بَيْتَنَا وَبَيْنَ خَبْرِ السَّمَاءِ إِلَّا مِنْ حَدَثٍ فَاضْرِبُوهَا مَسَارِقَ الْأَرْضِ وَمَعَارِبَهَا فَانظُرُوهَا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبْرِ السَّمَاءِ، قَالَ: فَانظَلُوهَا يَضْرِبُونَ مَسَارِقَ الْأَرْضِ وَمَعَارِبَهَا يَتَعَوَّذُونَ مَا هَذَا الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبْرِ السَّمَاءِ، فَانْصَرَفَ أُولَئِكَ النَّفَرُ الَّذِينَ تَوَجَّهُوا [إِلَى] نَحْوِ تَهَامَةَ إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ يَنْخَلُّهُ عَابِدًا إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصْلِي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ، فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ

towards Tihāmah headed in the direction of the Messenger of Allāh ﷺ, while he was at Nakhlah, enroute to the ‘Ukāz market. He was performing *Salāt Al-Fajr* with his Companions. When they heard the Qur’ān they listened to it, and they said: ‘By Allāh! This is what has been intervening between us and the news of the heavens.’” He said: “Then they returned to their people and said: ‘O our people! Verily we heard a wonderful Recitation! It guides to the Right Path, and we have believed therein, and we shall never join anything with our Lord.’^[1] So Allāh, Blessed is He and Most High, revealed to His Prophet ﷺ: Say: ‘It has been revealed to me that a group of the jinns listened.’^[2] So the saying of the jinns was only revealed to him.”

[He said:] With this chain, from Ibn ‘Abbās, who said: “The jinns said to their people: When the worshipper stood up invoking Him in prayer, they just made round him a dense crowd as if sticking one over the other.”^[3] He said: “When they saw him performing *Salāt*, and his Companions were performing *Salāt*, and they were prostrating along with his prostrations.” He said: “They were amazed at how his Companions obeyed him so they said to their people: When the worshipper

فَقَالُوا: هَذَا وَاللَّهُ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ حَبَرَ السَّمَاءِ، قَالَ: فَهُنَّا لَكَ رَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا إِنَّا سَمِعْنَا قُرْآنًا عَجِيبًا يَهْدِي إِلَى الرُّشْدِ فَأَمَّا يَهْدِي وَلَنْ تُشْرِكَ بِرَبِّنَا أَحَدًا [٢٠١] فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى نَبِيِّنَا ﷺ: {فَلَمَّا أُوحِيَ إِلَيَّ أَنَّهُ أَسْتَعْنُ نَفْرَ مِنَ الْجِنِّ} وَإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ الْجِنِّ [قَالَ:] وَبِهِذَا الْإِسْنَادِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَوْلُ الْجِنِّ لِقَوْمِهِمْ {لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدَاهُ} قَالَ: لَمَّا رَأَوْهُ يُصَلِّي وَأَصْحَابُهُ يُصَلِّونَ بِصَلَاتِهِ وَيَسْجُدُونَ بِسُجُودِهِ قَالَ: تَعَجَّبُوا مِنْ طَوَاعِيْنَ أَصْحَابِهِ لَهُ قَالُوا لِقَوْمِهِمْ: {لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدَاهُ} [١٩]. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

^[1] *Al-Jinn* 72:1,2.

^[2] *Al-Jinn* 72:1.

^[3] *Al-Jinn* 72:19.

stood up invoking Him in prayer, they just made round Him a dense crowd as if sticking one over the other.” (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه البخاري، الأذان، باب الجهر بقراءة صلاة الصبح، ح: ٧٧٣ . ومسلم، ح: ٤٤٩ من حديث أبي عوانة الواضح به.

Comments:

The literal meaning: *Libad* means something sticking one over the other densely.

Even the jinn's listening to the Qur'ān has been mentioned in this *Hadīth*. They were impressed so much by the effectiveness, beauty and wisdom of the Qur'ān. They value it honorably; they accepted it and also invited their people to it.

(2). 3324. Ibn ‘Abbās said: “The jinns used to ascend through the heavens, trying to listen about the Revelation. So when they heard a statement, they would add nine to it. The statement that they heard would be true, while what they added was false. So it was with the advent of the Messenger of Allāh ﷺ that they were prevented from their places. So they mentioned that to *Iblīs* – and the stars were not shot at them before that. So *Iblīs* said to them: ‘This is naught but an event that has occurred in the earth.’ So he sent out his armies, and they found the Messenger of Allāh ﷺ standing in *Salāt* between two mountains” – I think he said “in Makkah” – “So they (returned) to meet with him (*Iblīs*), and informed him. He said: ‘This is the event that has happened on the earth.’” (*Sahīh*)

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

(٢) - ٣٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى :
 حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا إِسْرَائِيلُ :
 حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ
 أَبْنِ عَبَّاسٍ قَالَ: كَانَ الْجِنُّ يَصْعَدُونَ إِلَى
 السَّمَاءِ يَسْتَمِعُونَ الْوَحْيَ فَإِذَا سَمِعُوا الْكَلِمَةَ
 زَادُوا فِيهَا تَسْعًا، فَأَمَّا الْكَلِمَةُ فَتَكُونُ حَقًّا
 وَأَمَّا مَا زَادَ فِيهَا فَيَكُونُ بَاطِلًا، فَلَمَّا بَعَثَ رَسُولُ
 اللَّهِ ﷺ مُّعَمِّدًا مَقَاعِدَهُمْ، فَذَكَرُوا ذَلِكَ
 لِإِبْلِيسَ وَلَمْ تَكُنِ النُّجُومُ يُرَمَّى بِهَا قَبْلَ ذَلِكَ،
 فَقَالَ لَهُمْ إِبْلِيسُ: مَا هَذَا إِلَّا مِنْ أَمْرٍ قَدْ
 حَدَثَ فِي الْأَرْضِ، فَعَثَ جُنُودَهُ فَوَجَدُوا
 رَسُولَ اللَّهِ ﷺ فَأَئْتَاهُ يُصَلِّي بَيْنَ جَبَلَيْنِ - أَرَاهُ
 قَالَ - يِمْكَنُهُ فَلَقَوهُ فَأَخْبَرُوهُ فَقَالَ: هَذَا
 الْحَدَثُ الَّذِي حَدَثَ فِي الْأَرْضِ.
 [قَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ١١٦٢٩ من حديث إسرائيل به ورواه سماك عن سعيد بن جبیر به (أحمد: ١/ ٣٢٣) وللحديث شواهد.

Comments:

Before the advent of the Messenger of Allāh ﷺ with the mission of Prophet hood, the jinn were totally banned from listening to anything from the talks of the heaven, due to which they felt something unusual is happening. Nakhlah is a place situated between Makkah and Tā'if.

Chapter 74. Regarding *Sūrat Al-Mudath-thir*

(1). 3325. Jābir bin ‘Abdullāh [may Allāh be pleased with them] said: “I heard the Messenger of Allāh ﷺ – and he was narrating about the pause in Revelation – so he said in his narration: “I was walking, when I heard a voice from the heavens. So I raised my head, and there was an angel, the one that had come to me at Hirā’, sitting upon a chair between the heavens and the earth. I fled from him out of fear, and I returned and said: ‘Wrap me up! Wrap me up!’ So they covered me.” Then Allāh, Most High, revealed: ‘O you who are wrapped up! Arise and warn.’ up to His saying: ‘And keep away from the *Rujz*!^[1] before the *Salāt* was made obligatory.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Yahyā bin Abī Kathīr also reported it from Abū Salamah bin ‘Abdur-Rahmān [from Jābir]. And Abū Salamah’s name is ‘Abdullāh].

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: «وثيابك فظاهر»، ح ٤٩٢٥؛ ومسلم، ح ١٦١ من حديث عبد الرزاق به.

(المعجم ٧٤) - [باب:] وَمِنْ سُورَةِ
الْمُدَثَّرِ (التحفة ٧٠)

(١) - ٣٣٢٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمِرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ - وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَاحِدِيِّ - فَقَالَ فِي حَدِيثِهِ: «بَيْنَمَا أَنَا أَمْشِي سَوْفَتْ صَوْنَا مِنَ السَّمَاءِ فَرَغَتْ رَأْسِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءَ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَجُشِّثْتُ مِنْهُ رُعْبًا فَرَجَعْتُ فَقُلْتُ: زَمْلُونِي زَمْلُونِي، فَذَرْرُونِي»، فَأَنْزَلَ اللَّهُ تَعَالَى: «بَيْنَهَا الْمُدَثَّرُ ○ قُزْ فَانِيزْ ○ إِلَى قَوْلِهِ وَأَرْجُزْ فَانِيزْ» [٥-١] قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ.

[قال أبو عيسى:] هذا حديث حسن صحيح وقد رواه يحيى بن أبي كثیر عن أبي سلمة بن عبد الرحمن أيضاً [عن جابر أبو سلمة، اسمه عبد الله].

^[1] *Al-Mudath-thir* 74:1-5.

Comments:

This is the first *Āyah* revealed after the break in the Revelation; in which the Prophet ﷺ was ordered to declare the Highness and Oneness of Allāh openly leaving no stone unturned for his mission, without caring for any type of opposition, obstacles, crucial circumstances and odd conditions. The Oneness of Allāh was laid as the foundation of his mission, and he was commanded to maintain the highest standard of purification and cleanliness.

(2). 3326. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “*As-Sa‘ud* is a mountain of fire, a disbeliever will be raised upon it for seventy autumns, and then similarly he will fall down it, forever.”^[1] (*Da’if*)

[He said:] This *Hadīth* is *Gharīb*, we only know of it being *Marfū‘* through the narration of Ibn Lahī‘ah. Something from this has been reported from ‘Atīyyah, from Abū Sa‘eed [as his saying] in *Mauqūf* form.

تخریج: [ضعیف] تقدم ٢٥٧٦ وحدیث عطیة العروفي: رواه الطبری: ١٥٥ جزء: ١٤/١٤ رواه الطبری: ٢٩٠ جزء: ١٣٨٣، ح: ١٩٠٣٤ وسنته ضعیف.

Comments:

The word ‘*Sa‘ud*’ is mentioned in Verse seventeen of *Sūrat Al-Muddath-thir*: “I shall force him to climb a difficult height.” *Sa‘ud* is such a mountain or a mountain pass that crossing through it is hardest.

(3). 3327. Jābir [bin ‘Abdullāh] said: “Some people from the Jews said to some people among the Companions of the Prophet ﷺ: ‘Does your Prophet know how many keepers are there in *Jahannam*? They said: ‘We do not know until we ask our Prophet.’ So a man went to the Prophet ﷺ and said: ‘O Muḥammad! Your Companions were defeated today.’ He said: ‘In what were they

(٢) - ٣٣٢٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى عَنِ ابْنِ لَهِيَعَةَ، عَنْ دَرَاجٍ، عَنْ أَبِي الْهَمَّامِ، عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الصَّعُودُ جَلٌْ مِّنْ نَارٍ يَتَصَعَّدُ فِيهِ الْكَافِرُ» سَبْعِينَ حَرِيقًا ثُمَّ يَهُوِي بِهِ كَذَلِكَ [فِيهِ] أَبَدًا» [قَالَ]: هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مَرْفُوعًا مِّنْ حَدِيثِ ابْنِ لَهِيَعَةَ. وَقَدْ رُوِيَ شَيْءٌ مِّنْ هَذَا عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ [قَوْلُهُ]: مَوْتُوفٌ.

تخریج: [ضعیف] تقدم ٢٥٧٦ وحدیث عطیة العروفي: رواه الطبری: ١٥٥ جزء: ١٤/١٤ رواه الطبری: ٢٩٠ جزء: ١٣٨٣، ح: ١٩٠٣٤ وسنته ضعیف.

(٣) - ٣٣٢٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ مُجَالِدٍ، عَنْ الشَّعَبِيِّ، عَنْ جَابِرٍ [بْنِ عَبْدِ اللَّهِ] قَالَ: قَالَ نَاسٌ مِّنَ الْيَهُودِ لِلنَّاسِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: هَلْ يَعْلَمُ تِسْكُنُكُمْ كَمْ عَدْدُ حَرَّاتَةِ جَهَنَّمَ؟ قَالُوا: لَا نَدْرِي حَتَّى نَسْأَلَ نَبِيَّنَا، فَجَاءَ رَجُلٌ إِلَيْهِ النَّبِيِّ ﷺ قَالَ: يَا مُحَمَّدُ! غُلِبَ أَصْحَابُكَ الْيَوْمَ، قَالَ: «وَبِمَ غُلِبُوكُمْ؟» قَالَ: سَأَلَهُمْ يَهُودُ هَلْ

[١] This preceded under no. 2576.

defeated?’ He said: ‘Some Jews asked them if their Prophet knew how many keepers are there in *Jahannam*.’ He said: ‘So what did they say?’ He said: ‘They said: ‘We do not know until we ask our Prophet.’’ He said: ‘Are a people defeated who are asked about something that they do not know, merely because they said, “We do not know until we ask our Prophet?!” Rather, these (people) did ask their Prophet, they said: “Show us Allāh plainly.” I should ask the enemies of Allāh about the dirt in Paradise, and it is *Ad-Darmak*.^[1] So when they came to him they said: ‘O Abūl-Qāsim! How many keepers are there in *Jahannam*?’ He said: ‘This and that many.’ One time ten, and one time nine. They said: ‘Yes.’ He said to them: ‘What is the dirt of Paradise?’’ He said: “They were silent for a while, then they said: ‘Is it bread O Abūl-Qāsim?’ So the Prophet ﷺ said: ‘The bread is made of *Ad-Darmak*.’’ (*Da’if*)

[Abū ‘Eisā said:] We only know of this *Hadīth* through this route, from the narration of Mujālid.

تخریج: [إسناده ضعیف] وأخرجه أحمد: ٣٦١ من حديث سفيان بن عيينة به * مجالد ضعیف مشهور.

Comments:

He means: it is not fair for those who asked their Prophet [Mūsā] unreasonable questions to ask this type of questions from the Companions.

(4). 3328. Anas bin Mālik narrated that the Messenger of

يَعْلَمُ نَبِيُّكُمْ كَمْ عَدْدُ خَزَنَةِ جَهَنَّمَ، قَالَ: «فَمَا قَالُوا؟» قَالَ: قَالُوا: لَا نَدْرِي حَتَّى نَسأَلَ نَبِيًّا، قَالَ: «أَفَغُلَبَ قَوْمٌ سُبْلُوا عَمَّا لَا يَعْلَمُونَ فَقَالُوا: لَا نَعْلَمُ حَتَّى نَسأَلَ نَبِيًّا، لَكَهُمْ كَذَّ سَأَلُوا نَبِيَّهُمْ فَقَالُوا: أَرَنَا اللَّهَ جَهَنَّمَ، عَلَيَّ بِأَعْدَاءِ اللَّهِ إِنِّي سَائِلُهُمْ عَنْ ثُرَبَةِ الْجَنَّةِ وَهِيَ الدَّرْمَكُ»، فَلَمَّا جَاءُوهُمْ قَالُوا: يَا أَبَا الْقَاسِمِ كَمْ عَدْدُ خَزَنَةِ جَهَنَّمَ؟ قَالَ: «هَكَذَا، وَهَكَذَا» فِي مَرَّةٍ عَشَرَةً وَفِي مَرَّةٍ سَبْعَ، قَالُوا: تَعَمُّ، قَالَ لَهُمُ النَّبِيُّ ﷺ: «مَا ثُرَبَةُ الْجَنَّةِ؟» قَالَ: فَسَكَنُوا هُنَيْهَةً ثُمَّ قَالُوا: حُبْزَةً يَا أَبَا الْقَاسِمِ؟ قَالَ النَّبِيُّ ﷺ: «الْحُبْزُ مِنَ الدَّرْمَكِ».

قال أبو عيسى: [هذا حديث إنما تعرفه من هذا الوجه من حديث مجاليد.]

(٤) - ٣٣٢٨ - حَدَّثَنَا الْحَسْنُ بْنُ الصَّبَّاحِ الْبَزارُ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: أَخْبَرَنَا

[1] A fine powdery dust.

Allāh ﷺ said regarding this Āyah: "He is the One deserving of the *Taqwā*, and He is the One Who forgives."^[1] – he said: 'Allāh, Blessed is He and Most High, said: "I am the most worthy to have *Taqwā* of, so whoever has *Taqwā* of Me, not having any god besides Me, then I am most worthy that I forgive him." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, Suhail (a narrator in the chain) is not strong in *Hadīth*. Suhail is alone in narrating this *Hadīth* from Thābit.

تَخْرِيج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب ما يرجى من رحمة الله يوم القيمة، ح: ٤٢٩٩ من حديث زيد بن حباب به * سهيل بن عبد الله: ضعيف تقدم.

Comments:

The message is that it is only Allāh's right that the people should fear Him, His law must be abided, He only has the authority to forgive the people's mistakes and sins.

Chapter 75. Regarding *Sūrat Al-Qiyāmah*

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

(1). 3329. Ibn 'Abbās said: "When the Qur'ān was being revealed to the Messenger of Allāh ﷺ, he would move his tongue in attempt to memorize it. So Allāh, Blessed is He and Most High, revealed: Move not your tongue concerning it to make haste therewith."^[2] He said: "So he would move his two lips." And Sufyān (a sub-narrator) would

سَهِيلُ بْنُ عَبْدِ اللَّهِ الْقَطْعَيُّ - وَهُوَ أَخُو حَرْمَةِ ابْنِ أَبِيهِ حَزْمَ الْقَطْعَيِّ - عَنْ ثَابِتٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ: «هُوَ أَهْلُ الْتَّقْوَىٰ وَأَهْلُ الْعَفْرَةِ» [٥٦] قَالَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَىٰ: أَنَا أَهْلُ أَنْ أُتَقَرِّبَ فَمَنْ أَتَقَرَّبَنِي فَلَمْ يَجْعَلْ مَعِي إِلَهًا، فَإِنَّا أَهْلُ أَنْ أَغْفِرَ لَهُ». .

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَسَهِيلٌ لَيْسَ بِالْمُؤْمِنِ فِي الْحَدِيثِ، وَقَدْ تَفَرَّدَ سَهِيلٌ بِهَذَا الْحَدِيثِ عَنْ ثَابِتٍ.

تَخْرِيج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب ما يرجى من رحمة الله يوم القيمة، ح: ٤٢٩٩ من حديث زيد بن حباب به * سهيل بن عبد الله: ضعيف تقدم.

(المعجم ٧٥) - [بَابُ :] وَمِنْ سُورَةِ الْقِيَامَةِ (التحفة ٧١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٢٩ - حَدَّثَنَا أَبْنُ أَبِيهِ عُمَرَ: حَدَّثَنَا سُفِينٌ [بْنُ عَيْنَيَّةَ] عَنْ مُوسَى بْنِ أَبِيهِ غَاشِيَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَّلَ عَلَيْهِ الْقُرْآنُ يُحَرِّكُ بِهِ لِسَانَهُ يُرِيدُ أَنْ يَحْفَظَهُ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَىٰ: «لَا تُحِنِّكُ بِهِ لِسَانَكَ لِتَعْجَلَ

[١] *Al-Mudāththir* 74:56.

[٢] *Al-Qiyāmah* 75:16.

move his two lips. (*Sahih*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*. ‘Alī bin Al-Madīnī said: “Yahyā bin Sa‘eed Al-Qaṭṭān said: ‘Sufyān Ath-Thawrī would say good statements of praise about Mūsā bin Abī ‘Aishah (a narrator in the chain).”

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿لَا تحرك به لسانك لتعجل به﴾، ح: ٤٩٢٧ من حديث سفيان بن عيينة ومسلم، ح: ٤٤٨ من حديث موسى بن أبي عائشة به.

Comments:

The Prophet ﷺ was instructed in this Verse not to hasten and not to be anxious when the Revelation came to him, because when the Revelation would come, he would hasten to memorise it while it was still being revealed.

(2). 3330. *Thuwair* narrated: “I heard Ibn ‘Umar say: ‘The Messenger of Allāh ﷺ said, “Indeed the least of the people of Paradise in rank, is the one who shall look at his gardens, his wives, his servants, and his beds from the distance of a thousand years, and the noblest of them with Allāh is the one who shall look at His Face morning and night.” Then the Messenger of Allāh ﷺ recited: Some faces on that day shall be radiant. They shall be looking at their Lord.^[1] (*Da’if*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Ghārib*. It has been reported through more than one route from Isrā’il, from *Thuwair*, similarly in *Marfū’* form. ‘Abdul-Mālik bin Abjar reported it from *Thuwair*,

بِهِ ۝ [١٦] قَالَ: فَكَانَ يُحْرِكُ بِهِ شَفَتَيْهِ وَحَرَكَ سُقْنَاءَ شَفَتَيْهِ.

[*Qāl Abū ‘Iyisī*:] هَذَا حَدīث حَسَنٌ صَحِيفَ، قَالَ عَلَيْهِ بْنُ الْمَدīنī: قَالَ يَحْمَى بْنُ سَعِيدِ الْقَطāنُ: كَانَ سُقْنَاءُ الشَّورِيُّ يُخْسِنُ الشَّنَاءَ عَلَى مُوسَى ابْنِ أَبِي عَائِشَةَ خَيْرًا.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿لَا تحرك به لسانك لتعجل به﴾، ح: ٤٩٢٧ من حديث سفيان بن عيينة ومسلم، ح: ٤٤٨ من حديث موسى بن أبي عائشة به.

(٢) - ٣٣٣٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي شَبَابَةُ عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَذْنَى أَهْلِ الْجَنَّةِ مَنْزَلَةً لَمْنَ يَنْظُرْ إِلَى جَنَانِهِ وَأَزْوَاجِهِ وَحَدَّمِهِ وَسُرُورِهِ مَسِيرَةَ أَلْفِ سَنَةٍ وَأَكْرَمُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ مِنْ يَنْظُرُ إِلَى وَجْهِهِ عُدُوَّةً وَعَشِيشَةً، ثُمَّ قَرَأَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وُجُوهُ بُوَيْمَرٍ نَاصِرَةٌ ۝ إِلَى تَهَا نَاطِرَةٌ» ۝ [٢٢، ٢٢]

[*Qāl Abū ‘Iyisī*:] هَذَا حَدīث غَرِيبٌ وَقَدْ رَوَاهُ غَيْرٌ وَاحِدٌ عَنْ إِسْرَائِيلَ مُثْلُ هَذَا مَرْفُوعًا، وَرَوَى عَبْدُ الْمَلِكِ بْنُ أَبْجَرَ عَنْ ثُوَيْرٍ، عَنْ ابْنِ عُمَرَ قَوْلَهُ وَلَمْ يَرْفَعْهُ، وَرَوَى الأَسْجَعِيُّ عَنْ سُقْنَاءَ، عَنْ ثُوَيْرٍ، عَنْ

^[1] *Al-Qiyāmah* 75:22-23. This narration preceded – with the very same chain of narrators – under *Hadīth* no. 2553 but there he mentioned the addition: “his bounties” before “his servants.”

from Ibn ‘Umar, as his saying, without narrating it in *Marfū‘* form. Al-Ashja‘ī reported it from Sufyān, from Thuwair, from Mujāhid from Ibn ‘Umar as his statement without it being *Marfū‘*. And we do not know of anyone who mentioned “from Mujāhid” in it, other than Ath-Thawrī.

[This was narrated to us by Abū Kuraib (he said): “Ubaidullāh Al-Ashja‘ī reported to us: ‘From Sufyān.’” Thuwair’s *Kunyah* is Abū Jahm. Abū Fākhitah’s name is Sa‘eed bin ‘Ilāqah].

Comments:

The understanding of true concept and reality of the favors of Paradise is impossible, in this life. Similarly, the condition and reality of Allāh’s Appearance is beyond the scope of intellect and comprehension. But we have Faith in the unseen that seeing Allāh will be possible in the hereafter. The real concept will be observed after entering into Paradise, because the Faith of manifest observance will be therein.

Chapter 80. Regarding *Sūrat Abasa*

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

(1). 3331. ‘Aishah narrated: “He frowned and turned away”^[1] was revealed about Ibn Umm Maktūm the blind man. He came to the Messenger of Allāh ﷺ saying: ‘O Messenger of Allāh! Guide me.’ At that time, there was a revered man from the idolaters with the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ turned away

مُجَاهِدٌ، عَنْ أَبْنَىْ عُمَرَ قَوْلَهُ وَأَمَّ يَرْفَعُهُ وَمَا تَعْلَمُ أَحَدًا ذَكَرَ فِيهِ عَنْ مُجَاهِدٍ غَيْرِ التَّوْرِيِّ . [حَدَّثَنَا بِذِلِّكَ أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْيُودُ اللَّهِ الْأَسْجَعِيُّ عَنْ سُقْيَانَ . ثُوَيْرٌ يَكْتُنِي أَبَا جَهَنِّمَ، وَأَبُو فَاجِنَّةَ اسْمُهُ: سَعِيدُ بْنُ عَلَاقَةَ] .

نَحْرِيْجٌ: [ضَعِيفٌ] نَقْدَمٌ: ٢٥٥٣ .

(المعجم ٨٠) - [بَابُ :] وَمِنْ سُورَةِ

عَبَسَ (التحفة ٧٢)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٣١ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى ابْنُ سَعِيدِ الْأَمْوَيِّ قَالَ: حَدَّثَنِي أَبِي قَالَ: هَذَا مَا عَرَضْنَا عَلَى هِشَامِ بْنِ عُزْرَةَ عَنْ أَبِيهِ، عَنْ عَاشَةَ قَالَتْ: أُنْزَلَ «عَبَسٌ وَبَوْقٌ» [١] فِي ابْنِ أُمٍّ مَكْتُومِ الْأَعْمَى، أَتَى رَسُولَ اللَّهِ ﷺ فَجَعَلَ يَقُولُ: يَا رَسُولَ اللَّهِ أَرْشِدْنِي وَعِنْدَ رَسُولِ اللَّهِ ﷺ رَجُلٌ مِّنْ عُظَمَاءِ

[١] *Abasa* 80:1.

from him, and faced the other man, saying: 'Do you think that there is something wrong with what I am saying?' He said: 'No.' So it was about this that it was revealed." (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. Some of them reported this *Hadīth* from Hishām bin ‘Urwah, from his father, who said: "He frowned and turned away was revealed about Ibn Umm Maktūm" and he did not mention ‘Aishah in it.

تخریج: [إسناده صحيح] وأخرجه الحاکم: ٥١٤ / ٢ من حديث سعید بن يحيى به وصححه على شرط الشیخین وقال: "أرسله جماعة عن هشام بن عروة" قال الذهبي: "هو الصواب" وهذه ليست بعلة قادحة وللحادیث شواهد.

Comments:

The aim of this Verse is that the preacher and reformer should have the focal attention on such people who have the quest for reform and change, and they attend the spiritual gathering of knowledge eagerly and enthusiastically. Pursue not much the ones who are careless, and show pride and boastfulness.

(2). 3332. Ibn ‘Abbās narrated that the Prophet ﷺ said: "You will be gathered barefoot, naked and uncircumcised." "A woman said: "Will we see" or "look at each other's nakedness?" He said: "O so-and-so! Every man among them on that Day will have enough to make him careless of others."^[1] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. It has been related through more than one route from Ibn ‘Abbās [Sa‘eed bin Jubair reported it as well, and there is something about it from ‘Aishah, may Allāh be pleased with her].

المُشْرِكَيْنَ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُعْرِضُ عَنْهُ
وَيُقْبِلُ عَلَى الْآخَرِ وَيَقُولُ: «أَتَرَى بِمَا أَقُولُ
بِأَسَا؟» فَيَقُولُ: لَا، فَقَبَيْ هَذَا أُنْزِلَ.
[قالَ أَبُو عَيسَى]: هَذَا حَدِيثُ حَسَنٌ
غَرِيبٌ، وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ
هِشَامَ بْنَ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: أُنْزِلَ ﴿عَسَّ
وَرَوَلَ﴾ فِي ابْنِ أُمِّ مَكْتُومٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ
عَائِشَةَ .

(٢) - ٣٣٣٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا ثَابِتُ بْنُ
بَرِيزِيدَ عَنْ هَلَالِ بْنِ حَبَابٍ، عَنْ عِكْرَمَةَ، عَنْ
ابْنِ عَبَاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «تُحَسِّرُونَ
حُفَّةً غَرَّةً غُرْلًا». فَقَالَتْ امْرَأَةٌ: أَيُّصِرُّ أَوْ
يَرَى بَعْضُنَا عَوْرَةً بَعْضٍ؟ قَالَ: «يَا فُلَانَةُ
لِكُلِّ أَمْرٍ يَتَّمُّ تَوْبِيْ شَانْ يَتَّبِعِهِ» [٣٧].
[قالَ أَبُو عَيسَى]: هَذَا حَدِيثُ حَسَنٌ
صَحِيحٌ. فَذَرُوْيَ مِنْ عَيْنِ وَجْهِهِ عَنْ ابْنِ
عَبَاسٍ [رَوَاهُ سَعِيدُ بْنُ جُبَيْرٍ أَيْضًا وَفِيهِ عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا].

^[1] *Abasa* 80:37.

تخریج: [إسناده حسن] ورواه النسائي في الكبرى، ح: ١١٦٤٧ من حديث ابن عباس به وصححه الحاكم على شرط الشیخین: ٢٥١/٢، ٢٥٢ ووافقه الذهبي، ورواه عبد الرحمن بن سليمان عن عكرمة به * وفيه عن عائشة [والنسائي: ٤/١١٤، ح: ٢٠٨٥، والحاکم: ٤/٥٦٤].

Comments:

People will rise up on the Day of Judgement in the same condition as they were born. But the situation will be so disastrous that no one will raise the sight to others, every individual will be worried about oneself.

Chapter 81. Regarding *Sūrat Idhāsh-Shamsi Kuwwirat*^[1]

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

(1). 3333. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Whoever wishes to look at the Day of Resurrection, as if he is seeing it with his eye, then let him recite: ‘When the sun *Kuwwirat*’^[2] and ‘When the heaven is cleft asunder (*Infatarat*)’^[3] and ‘When the heaven is split asunder.’”^[4] (Hasan)

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

Hishām bin Yūsuf and others reported this *Hadīth*, with this chain and he said: “Whoever wishes to look at the Day of Resurrection, as if he is seeing it with his eye, then let him recite: ‘When the sun *Kuwwirat*.’” And he did not mention: ‘When the heaven is cleft asunder (*Infatarat*)’ and ‘When the heaven is split asunder’.

(المعجم ٨١) - [بَابُ :] وَمِنْ سُورَةِ إِذَا
الشَّمْسُ كُوَرْتُ (التحفة ٧٣)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٣٣ - حَدَّثَنَا عَبَاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَتَّبِيُّ: حَدَّثَنَا عَبْدُ الرَّزَاقِ:
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَحْرَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ -
وَهُوَ ابْنُ بَرِيدَ الصَّنْعَانِيِّ - قَالَ: سَمِعْتُ ابْنَ
عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَرَّهُ
أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَانَهُ رَأَى عَيْنَ
فَلَيْقَرًا: {إِذَا الشَّمْسُ كُوَرْتَ} وَ{إِذَا السَّمَاءُ
أَنْفَطَرَتْ} وَ{إِذَا الْمَأْمَةُ أَنْشَقَتْ}».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ.
وَرَوَى هِشَامُ بْنُ يُوسُفَ وَغَيْرُهُ هَذَا
الْحَدِيثُ بِهَذَا الإِسْنَادِ وَقَالَ: «مَنْ سَرَّهُ أَنْ
يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَانَهُ رَأَى عَيْنَ فَلَيْقَرًا:
{إِذَا الشَّمْسُ كُوَرْتَ} وَلَمْ يَذْكُرْ وَ{إِذَا السَّمَاءُ
أَنْفَطَرَتْ} وَ{إِذَا الْمَأْمَةُ أَنْشَقَتْ}».

^[1] *At-Takwīr* (81)

^[2] *At-Takwīr* 81:1.

^[3] *Al-Infār* 82:1.

^[4] *Al-Inshiqāq* (84)

تخریج: [إسناده حسن] وأخرجه أحمد: ٢٧ / ٢ عن عبد الرزاق به وصححه الحاکم: ٥١٥ / ٢، ٥٧٦ / ٤ ووافقه الذهبي.

Comments:

These three *Sūrah* have a full picture of the horrors and conditions of the Last Day. The commotions of the Last Day that will affect the heavens, earth, the world between them, and the apparent and hidden parts of human life, have been pictured clearly as if one is seeing them with open eyes.

Chapter 83. Regarding *Sūrat Wail Lil-Mutaffifin*

(المعجم ٨٣) - [بَابُ : وَمِنْ سُورَةٍ
وَيَلٌ لِّلْمُطَفَّفِينَ (التحفة ٧٤)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3334. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Verily, when the slave (of Allāh) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the 'Rān' which Allāh mentioned: Nay, but on their hearts is the Rān which they used to earn."^[1] (*Hasan*)

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

(١) - ٣٣٣٤ - حَدَثَنَا قُتْبَيْهُ: حَدَثَنَا
الْيَثُّ عَنْ ابْنِ عَجْلَانَ، عَنِ الْقَعْنَاعِ بْنِ
حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ
رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ الْمُعْذَنَ إِذَا أَخْطَأَ خَطِيئَةً
نُكِتَ فِي قَلْبِهِ نُكْتَةٌ سُوْدَاءُ فَإِذَا هُوَ نَزَعَ
وَاسْتَغْفَرَ وَتَابَ سُقُلَ قَلْبِهِ، وَإِنْ عَادَ زِيدٌ فِيهَا
حَتَّى تَغْلُو قَبْبَهُ وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ
بِلَ رَانَ عَلَى فُلُوْمِ تَأْكُلُوا يَكْسِبُونَ» [١٤].
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ
صَحِيحٍ.

تخریج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١٦٥٨ عن قتيبة، وابن ماجه، ح: ٤٢٤٤ من حديث ابن عجلان به وصححه البوصيري وابن حبان، ح: ١٧٧١، ٢٤٤٨ والحاکم على شرط مسلم: ٥١٧ / ٢ ووافقه الذهبي * ابن عجلان: عنون وللحديث شواهد.

Comments:

When mankind does not use its natural talents properly and the faculty of the intellect and the heart, and he becomes a habitual perpetrator of sins by obeying his desires, then the dirt of all of his deeds gradually begins to cover the heart and after sometime it encompasses his entire heart; there remains no place for anything good in the heart. The person becomes a slave of sins.

[1] *Al-Mutaffifin* 83:14.

(2). 3335. Hammād bin Zaid narrated from Ayyūb, from Nāfi‘, from Ibn ‘Umar: The Day when mankind will stand before the Lord of all that exists?^[1] he said: “They will be standing in sweat up to the middle of their ear.” – Hammād said: To us it is *Marfū‘* –. (*Sahīh*)

تخریج: متفق عليه، وأخرجه مسلم، الجنة ونعيها، باب: في صفة يوم القيمة أعناننا أشهى على أمواله، ح: ٢٨٦٢ من حديث حماد بن زيد والبخاري، ح: ٤٩٣٨ من حديث نافع به.

(3). 3336. Ibn ‘Umar narrated from the Prophet ﷺ: ‘The Day when mankind will stand before the Lord of all that exists.’^[2] He (ﷺ) said: “One of them will be standing in sweat up to the middle of his ears.” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is [*Hasan*] *Sahīh*. There is something about it from *Abū Hurairah*.

تخریج: متفق عليه، وأخرجه البخاري، الرفاق، باب قول الله تعالى: «أَلَا يظُنُّ أُولَئِكَ أَنَّهُمْ مَعْوِثُونَ لِيَوْمٍ عَظِيمٍ . . .» إلخ، ح: ٦٥٣١ ومسلم، ح: ٢٨٦٢ من حديث عيسى بن يونس به * وفيه عن أبي هريرة، البخاري، ح: ٦٥٣٣ ومسلم، ح: ٢٨٦٣.

Chapter 84. Regarding *Sūrat Idhas-Samā‘un Shaqqat*^[3]

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

(1). 3337. ‘Āishah said: “I heard that the Messenger of Allāh ﷺ saying: ‘Whoever is interrogated

(٢) - ٣٣٣٥ - حَدَّثَنَا يَحْيَى بْنُ دُرْنَسْتَ الْبَصْرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ - حَمَادٌ: هُوَ عِنْدَنَا مَرْفُوعٌ - «يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ» [٦] قَالَ: يَقُومُونَ فِي الرَّشْحِ إِلَى أَنْصَافِ آذانِهِمْ.

(٣) - ٣٣٣٦ - حَدَّثَنَا هَنَّا: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ عَنْ ابْنِ عَوْنَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنْ الرَّبِّيِّ رَضِيَ اللَّهُ عَنْهُ: «يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ» قَالَ: «يَقُومُ أَحَدُهُمْ فِي الرَّشْحِ إِلَى أَنْصَافِ آذِنِهِ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثُ [حَسَنٌ]]

صَحِيحٌ، وَفِيهِ عَنْ أَبِي هُرَيْرَةَ.

تخریج: متفق عليه، وأخرجه البخاري، الرفاق، باب قول الله تعالى: «أَلَا يظُنُّ أُولَئِكَ أَنَّهُمْ مَعْوِثُونَ لِيَوْمٍ عَظِيمٍ . . .» إلخ، ح: ٦٥٣١ ومسلم، ح: ٢٨٦٢ من حديث عيسى بن يونس به * وفيه عن أبي هريرة، البخاري، ح: ٦٥٣٣ ومسلم، ح: ٢٨٦٣.

(المعجم ٨٤) - [بَابٌ :] وَمِنْ سُورَةِ
﴿إِذَا أَلْتَهَاهُ أَنْشَأْتَ﴾ (التحفة ٧٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٣٧ - حَدَّثَنَا عَنْدُ بْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ عُثْمَانَ بْنِ

[١] *Al-Muṭaffifin* 83:6.

[٢] *Al-Muṭaffifin* 83:6.

[٣] *Al-Inshiqāq* (84).

during the reckoning, then he will ruined.’ I said: ‘O Messenger of Allāh! Allāh, Blessed is He and Most High, said: ‘As for him who will be given his record in his right hand...’ up to His saying: ‘...an easy reckoning.’^[1] He said: ‘That is (only) the presentation.’” (*Sahīh*)

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

(Another chain) with similar].

(Another chain) from ‘Āishah from the Prophet ﷺ, with similar.

الْأَسْوَدِ، عَنْ ابْنِ أَبِي مُلِيْكَةَ، عَنْ عَائِشَةَ قَالَتْ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : «مَنْ نُوقِشَ الْحِسَابَ هَلْكَ» ، قَلَّتْ : يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ : «فَإِنَّمَا مَنْ أُوقِتَ كَيْفَيَّتَهُ بِمِنْهِ» إِلَى قَوْلِهِ «سَيِّرًا» [٨، ٧] قَالَ : «ذَلِكَ الْعَرْضُ» .

[قال أبو عيسى:] هذا حديث حسن صحيح.

[حدثنا سعيد بن نصر: أخبرنا عبد الله ابن المبارك عن عثمان بن الأسود بهذا الإسناد نحوه].

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي جَنَاحٍ وَغَيْرُهُ وَاحِدٌ قَالُوا : حَدَّثَنَا عَبْدُ الْوَهَابِ الشَّعْفَوِيُّ عَنْ أَبِي يُوبَ، عَنْ ابْنِ أَبِي مُلِيْكَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ .

تخریج: متفق عليه، وأخرجه البخاري، الرفاق، باب من نوqش الحساب عذب، ح: ٦٥٣٦ عن عبد الله بن موسى ومسلم، ح: ٢٨٧٦ من حديث عثمان بن الأسود به.

Comments:

Munāqashah is an investigation and inquiry about the deeds; why one did such deeds. The person will have no answer to this. So he will be ruined i.e., he will have to face chastisement. But if the book of deeds is granted and no inquiry regarding the deeds is made, they will become free easily. ‘Aishah understood only one meaning of *Munāqashah* and *Muhsabah*, which created confusion in her mind.

Muhsabah here means ‘*Munāqashah* i.e. inquiry and investigation.

(2). 3338. Anas narrated that the Prophet ﷺ said: “Whoever is reckoned with, he will be punished.” (*Sahīh*)

[He said:] This *Hadīth* is *Gharīb* as a narration of Qatādah from Anas. We do not know of it as a narration of Qatādah, from Anas from the Prophet ﷺ, except through this route.

(٢) - ٣٣٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْهَمْدَانِيِّ : حَدَّثَنَا عَلَيُّ بْنُ أَبِي بَكْرٍ عَنْ هَمَّامٍ، عَنْ قَاتَدَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ : «مَنْ حُوْسِبَ عُذْبَ» [قال: وهذا حديث غريب من حديث قاتدة عن أنس، لا تعرفه من حديث قاتدة عن أنس عن النبي ﷺ إلا من هذا الوجه .

[1] *Al-Inshiqāq* 84:7,8.

تخریج: [صحيح] وأخرجه ابن عدی: ١٨٢٨/٥ من حديث محمد بن عبید به والحديث السابق شاهد له * علي ابن أبي بكر هو الرازی.

Chapter 85. Regarding *Sūrat Al-Burūj*

(المعجم ٨٥) - [باب:] وَمِنْ نُورَةً
الْبُرُوجِ (التحفة ٧٦)

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

(1). 3339. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “*Al-Yawmul-Maw’ud* (the Promised Day) is the Day of Resurrection, and *Al-Yawmul-Mashhūd* (the Attended Day) is the Day of ‘Arafah, and *Ash-Shāhid* (the witness) is Friday.” He said: “The sun does not rise nor set, upon a day that is more virtuous than it. In it, there is an hour in which no believing worshipper makes a supplication to Allāh for good, except that Allāh answers it for him, and he does not seek Allāh’s aid for something, except that He aids him in it.” (*Hasan*)

[Abū ‘Eisā said: This *Hadīth* is *Hasan Gharīb*]. We do not know of it except as a narration of Mūsā bin ‘Ubaidah. Mūsā bin ‘Ubaidah was graded weak in *Hadīth*. Yaḥyā bin Sa‘eed and others graded him weak because of his memory. Shu‘bah, Sufyān Ath-Thawrī and others among the *A’imma* reported from Mūsā bin ‘Ubaidah.

‘Alī bin Hujr narrated to us (he said): “Qurrān bin Tammām Al-Asadī narrated to us, from Mūsā bin ‘Ubaidah” similarly with this chain. And (he said) “Mūsā bin

(١) - ٣٣٣٩ - حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ وَعَبْيَدُ اللَّهِ بْنُ مُوسَى عَنْ مُوسَى بْنِ عَبِيدَةَ، عَنْ أَبِي ثَرَبَ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ، وَالْيَوْمُ الْمَشْهُودُ يَوْمُ عَرْفَةَ، وَالشَّاهِدُ يَوْمُ الْجُمُوعَةِ». قَالَ: «وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتِ عَلَى يَوْمٍ أَفْضَلَ مِنْهُ، فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ بِخَيْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُ وَلَا يَسْتَعِدُ مِنْ شَيْءٍ إِلَّا أَعْداَهُ اللَّهُ مِنْهُ».

[قالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسْنٌ غَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ عَبِيدَةَ. وَمُوسَى بْنُ عَبِيدَةَ يُضَعَّفُ فِي الْحَدِيثِ، ضَعَفَهُ يَحْمَيْ بْنُ سَعِيدٍ وَعَيْرَةُ مِنْ قِيلَ حَفْظِهِ. وَقَدْ رَوَى شُعْبَةُ وَسُقِيَانُ التُّورِيُّ وَغَيْرُهُ وَاحِدٌ مِنَ الْأَئمَّةِ عَنْ مُوسَى بْنِ عَبِيدَةَ.

حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا قُرَّانُ بْنُ تَمَّامِ الْأَسَدِيُّ عَنْ مُوسَى بْنِ عَبِيدَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ. وَمُوسَى بْنُ عَبِيدَةَ الرَّبَنِيُّ

'Ubaidah Ar-Rabadhi's *Kunya* is Abū 'Abdul-'Azīz, Yaḥyā bin Sa'eed Al-Qaṭṭān and others criticized him due to his memory."

يُكْنَى أبا عبد العزيز، وَقَدْ تَكَلَّمَ فِيهِ يَحْمَى بْنُ سَعِيدِ الْقَطَّانِ وَغَيْرُهُ مِنْ قَبْلِ حِفْظِهِ.

تخریج: [حسن] وأخرجه البهقی: ١٧٠ من حديث روح بن عبادة به وسنده ضعيف وله شاهد موقوف عند الحاکم: ٥١٩ وصححه على شرط الشیخین ووافقه الذہبی وللحديث شواهد.

Comments:

The Day of Judgement is the promised day by Allāh ﷺ. The Day of 'Arafah is attended by the pilgrims; and Friday is a witness for those who attend it, and this is the best day of the week, the discussion about the time in which the supplication is granted has passed in the chapters of Friday prayer.

(2). 3340. Suhaib narrated: "When the Messenger of Allāh ﷺ had performed 'Asr, *Hamasa* (he began mumbling)" – and *Al-Hams* according to some of them, is moving the lips as if he is speaking – "It was said to him: 'O Messenger of Allāh! After you performed 'Asr, you were mumbling?' He said: 'There was a Prophet among the Prophets, he was amazed with his people, so he said: "Who can stand against these people?" Then Allāh revealed to him, that they must choose between some of them suffering from wrath, and between enemies of theirs assaulting them. They chose the wrath. So death was inflicted upon them such that seventy-thousand of them died in one day.'"

He said: And when he^[1] would narrate this *Hadith*, he would also narrate another: "There was a king

(٢) - ٣٣٤٠ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَعَبْدُ بْنُ حُمَيْدٍ - المَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ صَهْبَيْ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى الْعَصْرَ هَمَسَ - وَالْهَمْسُ فِي قَوْلٍ بَعْضُهُمْ تَحْرُكُ شَفَتَيْهِ كَانَهُ يَتَكَلَّمُ - فَقَبِيلَ لَهُ: إِنَّكَ يَا رَسُولَ اللهِ! إِذَا صَلَّيْتَ الْعَصْرَ هَمَسْتَ، قَالَ: إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ كَانَ أَعْجِبَ بِأُمَّتِهِ فَقَالَ: مَنْ يَقُومُ لِهُؤُلَاءِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ خَيْرُهُمْ يَبْيَنُ أَنَّ أَنْتَمْ مِنْهُمْ وَيَبْيَنُ أَنَّ أَسْلَطَ عَلَيْهِمْ عَدُوَّهُمْ فَاخْتَارُوا النَّقْمَةَ، فَسَلَطَ عَلَيْهِمُ الْمَوْتَ فَمَاتَ مِنْهُمْ فِي يَوْمٍ سَبْعُونَ أَلْفًا» قَالَ: وَكَانَ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ حَدَّثَ بِهَذَا الْحَدِيثِ الْآخِرِ قَالَ: «كَانَ مَلِكُ مِنَ الْمُلُوكِ وَكَانَ لِذِلِّكَ الْمَلِكِ كَاهِنٌ يَكْهُنُ لَهُ،

^[1] It appears that it is Ma'mar (a narrator in the chain); he is mentioned similarly below. The narrator from him is 'Abdur-Razzaq. Similar is recorded through this route by others.

among the kings, and that king had a fortune-teller (*Kāhin*) who would see for him. The fortune-teller said: ‘Search for a boy for me, he must be understanding’ or he said: “clever and quick, so that I can teach him this knowledge of mine. For verily, I fear that I shall die, and this knowledge will be removed from you, and there will be no one among you who knows it.” He said: “They looked for a boy fitting his description. (After finding one) they ordered him to tend to that fortune-teller, and to continue visiting him. So he began his frequent visits, and on the boy’s route, there was a monk at his hermitage.” – Ma’mar said: “I think that during that time, the people at the hermitage were Muslims” – He said: “The boy began asking that monk questions each time he passed him, and he would not leave him until he informed him, so he said: ‘I only worship Allāh.’” He said: “So the boy began spending more time with the monk and arriving late to the fortune-teller. The fortune-teller sent a message to the boy’s family saying: ‘He hardly ever attends me.’ The boy told that to the monk, so the monk said to him: ‘When the fortune-teller asks you where you’ve been, tell him: “I was with my family.” And when your family asks you where you’ve been, then tell them that you were with the fortune-teller.’” He said: “One day, the boy passed by a large group of people being held back by a beast.”

فَقَالَ الْكَاهِنُ: انْظُرُوا لِي غُلَامًا فَهِمَا - أَوْ قَالَ: فَطِينَا - لَقَنَا فَأَعْلَمُهُ عِلْمِي هَذَا، إِنَّمَا أَخَافُ أَنْ أَمُوتَ فَيَتَقْطَعَ مِنْكُمْ هَذَا الْعِلْمُ وَلَا يَكُونُ فِي كُمْ مِنْ يَعْلَمُهُ. قَالَ: فَنَظَرُوا لَهُ عَلَى مَا وَصَفَ، فَأَمْرُوهُ أَنْ يَحْضُرَ ذَلِكَ الْكَاهِنَ وَأَنْ يَخْتَلِفْ إِلَيْهِ. فَجَعَلَ يَخْتَلِفُ إِلَيْهِ وَكَانَ عَلَى طَرِيقِ الْغَلَامِ رَاهِبٌ فِي صَوْمَعَةٍ - قَالَ مَعْمَرٌ: أَخَسِبْ أَنَّ أَصْحَابَ الصَّوَامِعِ كَانُوا يَوْمَئِذٍ مُسْلِمِينَ - قَالَ: فَجَعَلَ الْغَلَامُ يَسْأَلُ ذَلِكَ الرَّاهِبَ كُلَّمَا مَرَ بِهِ، فَلَمْ يَزُلْ بِهِ حَتَّى أَخْبَرَهُ فَقَالَ: إِنَّمَا أَعْبُدُ اللَّهَ، قَالَ: «فَجَعَلَ الْغَلَامُ يَمْكُثُ عِنْدَ الرَّاهِبِ وَيَبْطِئُ عَلَى الْكَاهِنِ، فَأَرْسَلَ الْكَاهِنُ إِلَى أَهْلِ الْغَلَامِ إِنَّهُ لَا يَكُادُ يَحْضُرُنِي، فَأَخْبَرَ الْغَلَامَ الرَّاهِبَ بِذَلِكَ، فَقَالَ لَهُ الرَّاهِبُ: إِذَا قَالَ لَكَ الْكَاهِنُ أَيْنَ كُنْتَ؟ فَقُلْ: عِنْدَ أَهْلِي، وَإِذَا قَالَ لَكَ أَهْلُكَ أَيْنَ كُنْتَ؟ فَأَخْبِرْهُمْ أَنَّكَ كُنْتَ عِنْدَ الْكَاهِنِ، قَالَ: فَبَيْنَمَا الْغَلَامُ عَلَى ذَلِكَ إِذْ مَرَ بِجَمَاعَةٍ مِنَ النَّاسِ كَثِيرٌ قَدْ حَبَسَتْهُمْ دَابَّةٌ - فَقَالَ بَعْضُهُمْ: إِنَّ تِلْكَ الدَّابَّةَ كَانَتْ أَسْدًا - قَالَ: فَأَخَذَ الْغَلَامَ حَبَرًا فَقَالَ: اللَّهُمَّ إِنْ كَانَ مَا يَقُولُ الرَّاهِبُ حَقًّا فَأَسْأَلُكَ أَنْ أَقْتُلَهُ، [قَالَ:] ثُمَّ رَمَيَ فَقَتَلَ الدَّابَّةَ، فَقَالَ النَّاسُ: مَنْ قَتَلَهَا؟ قَالُوا: الْغَلَامُ، فَقَرَعَ النَّاسُ فَقَالُوا: قَدْ عَلِمَ هَذَا الْغَلَامُ عِلْمًا لَمْ يَعْلَمْهُ أَحَدٌ، قَالَ: فَسَمِعَ بِهِ أَعْمَى فَقَالَ لَهُ: إِنْ أَنْتَ رَدَدْتَ بَصَرِي فَلَكَ

Some of them said, it was a lion. He said: "So the boy took a rock and said: 'O Allāh, if what the monk says is true, then I ask you to kill it.'" [He said:] "Then he threw the rock, killing the beast. The people began asking who killed it, and some of them replied: 'It was the boy.' They were terrified and said: 'This boy has learned a knowledge that no one else has learned.'" He said: "A blind man heard about him, so he said to him: 'If you can return my sight, I shall give you this and that.' He said to him: 'I do not want this from you. However, if your sight is returned to you, would you believe in the One who gave it back to you?' He said: 'Yes.'" He said: "So he supplicated to Allāh, and He returned his sight to him, and the blind man believed. His case was conveyed to the king, so he sent for him to be brought before him. He said: 'I shall kill each of you in a manner different than his comrade was killed.' He called for the monk and the man who used to be blind. He placed a saw upon the forehead of one of them and killed him. Then he killed the other one by a different means. Then he gave orders for the boy, he said: 'Take him to this or that mountain, and throw him from its peak.' They brought him to that mountain, and when they reached the place from where they intended to cast him off, they began tumbling off of that mountain, and all of them fell down until none of them remained

كَذَا وَكَذَا، قَالَ [هُنَّ]: لَا أُرِيدُ مِنْكُمْ هَذَا
وَلِكُنْ أَرَأَيْتَ إِنْ رَجَعَ إِلَيْكَ بَصَرُكَ أَتُؤْمِنُ
بِالَّذِي رَدَهُ عَيْنِكَ؟ قَالَ: نَعَمْ قَالَ: فَدَعَا اللَّهَ
فَرَدَ عَلَيْهِ بَصَرَهُ فَأَمِنَ الْأَعْمَى، فَبَلَغَ الْمَلَائِكَةُ
أَمْرُهُمْ، فَبَعَثَ إِلَيْهِمْ فَأَتَيْتَهُمْ فَقَالَ: لَا قُتْلَ
كُلَّ وَاحِدٍ مِنْكُمْ قِتْلَةً لَا أَفْتُلُ بِهَا صَاحِبَهُ،
فَأَمَرَ بِالْأَرَاحِبِ وَالرَّجُلِ الَّذِي كَانَ أَعْمَى،
فَوَضَعَ الْمِسْنَارَ عَلَى مَفْرَقِ أَحَدِهِمَا فَقَتَلَهُ
وَقَتَلَ الْآخَرَ بِقِتْلَةِ أُخْرَى، ثُمَّ أَمَرَ بِالْعَلَامِ
فَقَالَ: انْطَلَقُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا فَالْقُوَّةُ
مِنْ رَأْسِهِ، فَانْطَلَقُوا بِهِ إِلَى ذَلِكَ الْجَبَلِ فَلَمَّا
أَنْهَوْهُ بِهِ إِلَى ذَلِكَ الْمَكَانِ الَّذِي أَرَادُوا أَنْ
يُلْقُوْهُ مِنْهُ جَعَلُوا يَتَهَافَّوْنَ مِنْ ذَلِكَ الْجَبَلِ،
وَيَرْدُونَ حَتَّى لَمْ يَقِنْ مِنْهُمْ إِلَّا الْعَلَامُ. قَالَ:
ثُمَّ رَجَعَ فَأَمَرَ بِهِ الْمَلِكُ أَنْ يَنْطَلِقُوا بِهِ إِلَى
الْبَحْرِ فَيَلْقُونَهُ فِيهِ فَانْطَلَقُوا بِهِ إِلَى الْبَحْرِ فَغَرَّقَ
اللهُ الَّذِينَ كَانُوا مَعَهُ وَأَنْجَاهُ، فَقَالَ الْعَلَامُ
لِلْمَلِكِ: إِنَّكَ لَا تَقْتُلُنِي حَتَّى تَصْلِيَّنِي وَتَرْمِيَّنِي
وَتَقُولَ إِذَا رَمَيْتَنِي: يَسْمُ اللهُ رَبُّ هَذَا الْعَلَامِ،
قَالَ: فَأَمَرَ بِهِ فَصَلَّبَ ثُمَّ رَمَاهُ فَقَالَ: يَسْمُ اللهُ
رَبُّ هَذَا الْعَلَامِ. قَالَ: فَوَضَعَ الْعَلَامَ يَدَهُ
عَلَى صُدْغِهِ حِينَ رُمِيَ ثُمَّ مَاتَ، فَقَالَ
النَّاسُ: لَقَدْ عَلِمَ هَذَا الْعَلَامُ عِلْمًا مَا عَلِمَهُ
أَحَدٌ، فَإِنَّا نُؤْمِنُ بِرَبِّ هَذَا الْعَلَامِ، قَالَ:
فَقَيْلَلَ لِلْمَلِكِ: أَجْرِعْنِي أَنْ خَالِفَ ثَلَاثَةَ فَهَذَا
الْعَالَمُ كُلُّهُمْ قَدْ خَالَفُوكَ، قَالَ: فَخَدَّ
أَخْدُودًا، ثُمَّ أَلْقَى فِيهَا الْحَطَبَ وَالنَّارَ، ثُمَّ

except for the boy.” He said: “Then he returned and the king ordered that he be brought out to sea and cast into it. So he was brought out to sea, but Allāh drowned those who were with him, and He saved him. Then the boy said to the king: ‘You will not kill me until you tie me to the trunk of a tree and shoot me, and when you shoot me, you say: “In the Name of Allāh, the Lord of this boy.”’” He said: “So he ordered that he be tied, then when he shot him, he said: ‘In the Name of Allāh, the Lord of this boy.’ The boy placed his hand upon his temple where he was shot, then he died. The people said: ‘This boy had knowledge that no one else had! Verily we believe in the Lord of this boy!’” He said: It was conveyed to the king “Your efforts have been thwarted by the opposition of these three, now all of these people have opposed you.”

He said: “So he had ditches dug, then fire wood was filled into it and a fire was lit. Then he (the king) had all of the people gathered and he said: ‘Whoever leaves his religion, then we shall leave him. And whoever does not leave, we shall cast him into this fire.’ So he began casting them into that ditch.” He said: “Allāh, Blessed is He and Most High, said about that: ‘Cursed were the People of the Ditch. Of fire fed with fuel...’ until he reached: ‘...The Almighty, Worthy of all praise!”^[1]

جَمِيعَ النَّاسَ فَقَالَ: مَنْ رَجَعَ عَنْ دِينِهِ تَرْكَاهُ وَمَنْ لَمْ يَرْجِعْ أَقْيَاهُ فِي هَذِهِ النَّارِ، فَجَعَلَ يُلْقِيهِمْ فِي تِلْكَ الْأَخْدُودِ، قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى فِيهِ: «فَلَمَّا أَنْجَبَ الْأَخْدُودُ ○ أَنَّارَ ذَاتَ الْوَقْدِ» حَتَّى بَلَغَ «الْمَرِيزَ الْمَحِيدَ» [٨-٤]. قَالَ: فَامَّا الْغَلَامُ فَإِنَّهُ دُفِنَ، قَالَ: فَيَذْكُرُ أَنَّهُ أُخْرَجَ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ وَإِصْبَعَةً عَلَى صَدْنِيهِ كَمَا وَضَعَهَا حِينَ قُتِلَ . [قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ .

^[1] *Al-Burūj* 85:4-8.

He said: "As for the boy, he was buried." He said: "It has been mentioned, that he was excavated during the time of 'Umar bin Al-Khattāb, and his finger was at his temple, just as he had placed it when he was killed." (*Sahīh*)

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

تخریج: وأخرجه مسلم، الزهد، باب: قصة أصحاب الأخدود والساخر والراهب والغلام، ح: ٣٠٠٥ من حديث ثابت البناي به وهو في مصنف عبدالرزاق، ح: ٩٥١.

Comments:

This *Hadīth* expresses the irresistible and perfect Power of Allāh, thus He creates amazing and remarkable human power. He ﷺ enables mankind to bear all types of tribulations and hardships in matters of Religion, and He grants them steadfastness. He manifests apparently unbelievable incidents about which the modern commentators say these incidents are unreliable. This narration is reported in more details. *Sahīh Muslim* along with Imām Nawawī's explanation, Book of *Zuhd*, chapter regarding the story of the People of the Ditch.]

Chapter 88. Regarding *Sūrat Al-Ghāshiyah*

(المعجم ٨٨) - [باب :] وَمِنْ سُورَةِ
الْغَاشِيَّةِ (التحفة ٧٧)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3341. Jābir narrated that the Messenger of Allāh ﷺ said: "I have been ordered to fight the people until they say: 'Lā Ilāha Illallāh'. So when they say that, their blood and their wealth are safe from me, except for a right, and their reckoning is for Allāh." Then he recited: So remind them – you are only one who reminds. You are not a dictator over them.^[1]

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

[1] *Al-Ghāshiyah* 88:21,22.

(١) - ٣٣٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الرَّبِيعِ, عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُفَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا عَصَمُوا مِنِي دِمَاءُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ» ثُمَّ قَرَأَ: «إِنَّمَا أَنْتَ مُذَكَّرٌ ۝ لَئَلَّا يُصْنِطِرُ ۝» [٢٢٠، ٢١].

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسْنٌ صَحِيقٌ .

Comments:

The duty of the noble Prophet ﷺ — and now of the scholars, who are his heirs — is just to convey the message, to give reminder, advice and to preach. They have no responsibility for placing Faith and Certainty in the people's hearts. They are not responsible for people's Faith; if the people do not believe, then they will not be held accountable for them.

Chapter 89. Regarding *Sūrat Al-Fajr*

(المعجم ٨٩) - [بابٌ :] وَمِنْ سُورَةِ الْفَجْرِ (التحفة ٧٨)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3342. Imrān bin Ḥuṣain narrated that the Prophet ﷺ was asked about *Ash-Shafi*, so he said: "It is *As-Salāt*, some of it is *Shaf'* (even) and some of it is *Witr* (odd)." (*Da'if*)

[He said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Qatādah. Khālid bin Qais [Al-Huddānī] has also reported it from Qatādah.

(١) - ٣٣٤٢ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو ابْنُ عَلَيٍّ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَأَبُو دَاوُدْ قَالَا : حَدَّثَنَا هَمَّامٌ عَنْ فَتَادَةَ، عَنْ عُمَرَانَ بْنِ عِصَامٍ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ، عَنْ عُمَرَانَ بْنِ حُسْنِيْنَ : أَنَّ النَّبِيَّ ﷺ سُبِّلَ عَنِ الشَّافِعِ [فَلَمَّا] : «هِيَ الصَّلَاةُ بَعْضُهَا شَفْعٌ وَبَعْضُهَا وَتْرٌ» .

[قالَ :] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ فَتَادَةَ . وَقَدْ رَوَاهُ خَالِدُ بْنُ قَيْسٍ [الْحُدَّانِيُّ] أَيْضًا عَنْ فَتَادَةَ .

تَخْرِيجٌ : [إسناده ضعيف] وأخرجه أَحْمَدٌ : ٤٣٧ عن أَبِي دَاوُد الطِّيَالِسِي بِهِ وَلِهِ لُونُ آخَرٍ عند الحاكم : ٥٢٢ * فَتَادَةَ عَنْهُنَّ .

Comments:

It is in *Sūrat Al-Fajr*: 'And the even and the odd.' [*Al-Fajr*: 3]. The Prophet ﷺ explained this Verse saying: 'The Even' means the prayers which have an even number of *Rak'ah*; and 'the Odd' means the prayers which have an odd number of *Rak'ah*, as the *Maghrib* and *Witr* prayer.

Chapter 91. Regarding *Sūrat Wash-Shamsi Wa-Duhāhā*

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

(1). 3343. ‘Abdullāh bin Zam’ah said: “One day, I heard the Prophet ﷺ while he was mentioning the she-camel and the one who killed her. He said: ‘When their most wicked went forth.’^[1] A strong and mighty man who was invincible among his tribe, like Zam’ah, went forth for her.’ Then I heard him mentioning the women, so he said: ‘One of you should not lash his wife as a slave is lashed, for perhaps he will lay with her at the end of the day.’” He said: “Then he advised against laughing when passing gas, he ﷺ said: ‘One of you should not laugh at what he himself does.’” (*Sahīh*)

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

(المعجم ٩١) - [باب :] ومن سورة
﴿وَالشَّمْسِ وَضَحْنَهَا﴾ (التحفة ٧٩)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٤٣ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُهُ بْنُ سَلَيْمَانَ عَنْ هَشَامَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ رَمْعَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَوْمًا يَذْكُرُ النَّاقَةَ وَالَّذِي عَقَرَهَا فَقَالَ: «إِذَا أَبْعَثْتَ أَشْقَنَهَا» [١٢] «أَبْعَثْتَ لَهَا رَجُلًّا عَارِمًّا عَزِيزًّا مُتَبَشِّعًّا فِي رَهْطِهِ مِثْلُ أَبِي رَمْعَةَ». ثُمَّ سَمِعْتَهُ يَذْكُرُ النِّسَاءَ فَقَالَ: «إِلَى مَا يَعْمِدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَهُ بَجْلَدِ الْعَبْدِ وَلِعَلَّهُ أَنْ يُصَاحِحَهَا مِنْ آخِرِ يَوْمِهِ». قَالَ: ثُمَّ وَعَظَهُمْ فِي ضَحْكِهِمْ مِنَ الْفَرْطَةِ فَقَالَ: «إِلَى مَا يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ». [قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِحٍ.

تخریج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: «إِلَى شمود أخاهم صالحًا»، ح: ٢٨٥٥ وMuslim، ح: ٣٣٧٧ من حديث هشام بن عروة به.

Chapter 92. Regarding *Sūrat Wal-Laili Idhā Yaghshā*

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

(1). 3344. ‘Alī [may Allāh be pleased with him] said: “We were

(المعجم ٩٢) - [باب :] ومن سورة
﴿وَاللَّيلِ إِذَا يَغْشَى﴾ (التحفة ٨٠)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

[١] *Ash-Shams* 91:12.

at a funeral at Al-Baqī' when the Prophet ﷺ came and sat. So we sat with him. He had a stick with which he was scratching the ground. Then he raised his head toward the heavens, and said: 'There is not a single soul except that his place of entry has been decreed.' The people said: 'O Messenger of Allāh! Shall we not then rely upon what has been written upon us? For whoever is to be among the people of bliss, then he shall do the acts that lead to bliss, and whoever is to be among the people of misery, then he shall do the acts that lead to misery?' He said: 'Rather, do the deeds, for everyone is facilitated. As for the one who shall be among the people of bliss; then verily he is facilitated to do the acts that lead to bliss. And as for the one who shall be among the people of misery; then verily he is facilitated to do the acts that lead to misery.' Then he recited: As for him who has *Taqwā*. And believes in *Al-Husnā*. We will make smooth for him the path of ease. But he who is greedy and thinks himself self-sufficient, and denies *Al-Husnā*. We will make smooth for him the path to evil. And what will his wealth avail him when he goes down?"^[1] (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه البخاري، الجنائز، باب مواعظة المحدث عند القبر وعود أصحابه حوله، ح: ٢٦٤٧ ومسلم، ح: ١٣٦٢ من حديث منصور به.

حدَّثَنَا عبدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حدَّثَنَا زَائِدٌ
بْنُ قُدَّامَةَ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ سَعْدٍ
بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَيْمَىِّ،
عَنْ عَلِيٍّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ كُنَّا فِي جَنَازَةٍ
فِي الْبَقِيعِ فَأَتَى النَّبِيُّ ﷺ فَجَلَسَ وَجَلَسْتَا
مَعْهُ، وَمَعَهُ عُودٌ يَنْكُثُ بِهِ فِي الْأَرْضِ فَرَفَعَ
رَأْسَهُ إِلَى السَّمَاءِ قَالَ : «مَا مِنْ نَفْسٍ مَنْفُوسَةٍ
إِلَّا قَدْ كُنَّبِ مَذْخَلَهَا» فَقَالَ الْقَوْمُ : يَا رَسُولَ
اللهِ ، أَفَلَا تَتَكَلَّ عَلَى إِيمَانِنَا فَمَنْ كَانَ مِنْ أَهْلِ
السَّعَادَةِ فَهُوَ يَعْمَلُ لِلسَّعَادَةِ، وَمَنْ كَانَ مِنْ
أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ؟ قَالَ : «أَبْلِ
أَعْمَلُوا فَكُلُّ مُبِيرٍ ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ
السَّعَادَةِ فَإِنَّهُ مُبِيرٌ لِعَمَلِ السَّعَادَةِ ، وَأَمَّا مَنْ
كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ مُبِيرٌ لِعَمَلِ
الشَّقَاءِ». ثُمَّ قَرَأَ : «فَآتَيْنَا مَنْ أَعْطَنَا وَلَقَنَا ○ وَصَدَقَ
بِالْحَسْنَى ○ فَسَيِّسَ لِلْسَّرَى ○ وَآتَيْنَا مَنْ يَخْلُ وَاسْتَغْنَى
وَكَذَبَ بِالْمُنْسَى ○ فَسَيِّسَ لِلْمُسَرَى» [١٠-٥].

قال أبو عيسى: هذا حديث حسن صحيح.

^[1] Al-Lail 92:5-10.

Comments:

The destination of every person in Paradise or Hell has been predestined, and this predestined judgement is according to human deeds. As the knowledge of Allāh is from ever and forever, He has the knowledge of everything before it happens; likewise He is already aware of the deeds of a person even before his birth. Allāh knows whether he will do the deeds of righteous people, or he will commit evil like the wretched ones. Therefore depending on this, his destination has been predestined; so people do deeds according to their destinations. As Allāh's knowledge is never opposite the occurring events.

Chapter 93. Regarding Sūrat Ad-Duha

(المعجم ٩٣) - [باب :] وَمِنْ سُورَةِ
وَالضُّحَى (التحفة ٨١)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3345. Jundab Al-Bajalī said: “I was with the Prophet ﷺ in a battle when one of his fingers bled, so the Prophet ﷺ said: ‘Are you but a finger that bleeds – In the cause of Allāh is what you have met.’”

He said: “Jibril [peace be upon him] was delayed, so the idolaters said: ‘Muhammad has been forsaken.’ So Allāh, Blessed is He and Most High revealed: Your Lord has neither forsaken you, nor hates you.”^[1] (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. *Shu’bah* and *Ath-Thawrī* have (also) reported it from Al-Aswad bin Qais (a narrator in the chain).

تخریج: وأخرجه مسلم، الجهاد، باب ما لقى النبي ﷺ من أذى المشركين والمنافقين، ح: ١٧٩٦، ١٧٩٧ من حديث سفيان بن عيينة به وتابعه شعبة (البخاري، ح: ٤٩٥١ ومسلم) وسفيان الثوري (البخاري، ح: ٤٩٨٣، ١١٢٥ ومسلم).

(١) - ٣٣٤٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عُمَرَ
حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ،
عَنْ جُنْدِبِ الْبَجَلِيِّ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ
فِي غَارٍ فَدَمَتِ إِصْبَعُهُ فَقَالَ النَّبِيُّ ﷺ:
هَلْ أَنْتَ إِلَّا إِصْبَعٌ دَمِيتَ
وَفِي سَبِيلِ اللهِ مَا لَقِيتَ
قَالَ: وَأَبْطَأَ عَلَيْهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ
الْمُشْرِكُونَ: قَدْ وَدَعَ مُحَمَّدًا فَأَنْزَلَ اللَّهُ تَبَارَكَ
وَتَعَالَى: هُمَا وَدَعَكَ رَبُّكَ وَمَا قَلَّ^٢». [٣].

[قال أبو عيسى:] هذا حديث حسن
صحيح. وقد رواه شعبة والثورى عن
الأسود بن قيس.

^[1] *Ad-Duha* 93:3.

Comments:

The meaning is: If Jibril's visit to you is delayed, it does not mean at all that your Lord has forsaken you or He is displeased with you; rather Jibril pays visit to you according to Allāh's wisdom.

Chapter 94. Regarding *Sūrat Al-Nashrah*

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

(1). 3346. Anas bin Mālik narrated from Mālik bin Sha'bah – a man among his people – that the Prophet of Allāh ﷺ said: "While I was at the House, between sleeping and being awake, I heard someone saying: 'The one in the middle of the three.' I was brought a vessel of gold containing Zamzam water, so my chest was split, to here." – Qatādah said: "I said to Anas: 'What does that mean?' He said: 'To the lowest part of his stomach.'" – He said: "So my heart was removed, and washed with Zamzam water, then returned to its place. Then I was filled with Faith and wisdom."

There is a long story with this *Hadīth*. (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. Hishām Ad-Dastawārī and Hammām (also) reported it from Qatādah. There is something about this from Abū Dharr.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب الإسراء برسول الله ﷺ إلى السموات وفرض الصلوات، ح: ١٦٤ من حديث محمد بن أبي عدي والبخاري، ح: ٣٢٠٧ من حديث سعيد ابن أبي عروة به * وفيه عن أبي ذر [البخاري، ح: ٣٤٩] ومسلم، ح: ١٦٣ مطولاً.

(المعجم ٩٤) - [بابٌ :] وَمِنْ سُورَةِ الْأَمْ
نشرخ (التحفة ٨٢)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ أَبِي عَدَىٰ عَنْ سَعِيدٍ [بْنِ أَبِي عَرْوَةَ] عَنْ فَتَادَةَ، عَنْ أَنَسَّ ابْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ - رَجُلٌ مِنْ قَوْمِهِ - أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «يَئِنَّا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ سَمِعْتُ قَاتِلًا يَقُولُ: أَحَدٌ بَيْنَ الْثَّلَاثَةِ فَأَتَيْتُ بِطَشْتَ مِنْ ذَهَبٍ فِيهَا مَاءٌ زَمْزَمَ فَسُرَخَ صَدْرِي إِلَى كَذَا وَكَذَا»، قَالَ فَتَادَةَ: قُلْتُ لِأَنْسِ: مَا يَعْنِي؟ قَالَ: «إِلَى أَسْفَلِ بَطْنِي»، قَالَ: «فَاسْتَخْرَجَ قَلْبِي فَعَسَلَ قَلْبِي بِمَاءٍ زَمْزَمَ ثُمَّ أُعِيدَ مَكَانَهُ ثُمَّ حُشِي إِيمَانًا وَجَحْمَةً» وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسْنٍ صَحِحٍ. وَقَدْ رَوَاهُ هِشَامُ الدَّسْوَانِيُّ وَهَمَّامٌ عَنْ فَتَادَةَ، وَفِيهِ عَنْ أَبِي ذَرٍّ.

Chapter 95. Regarding *Sūrat At-Tin*

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

(1). 3347. Ismā'il bin Umayyah said: "I heard a Bedouin man saying: 'I heard Abū Hurairah saying: "Whoever recited *Sūrat 'By At-Tin* and *Az-Zaitūn*"^[1] then he recited: 'Is not Allāh the best of judges?'^[2] then let him say: 'Of course, and I am a witness to that.'" (*Daīf*)

[Abū 'Eisā said:] This *Hadīth* was only reported with this chain, from this Bedouin, from Abū Hurairah, and he was not named.

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الصلاة، باب مقدار الرکوع والسجود، ح: ٨٨٧ من حديث سفيان بن عيينة به * رجل بدوي: مجهول (المجموع شرح المذهب: ٤/٦٧ وغیره) وللحديث طرق كلها معلومة راجع مسند الحمیدي بتحقيقی، ح: ١٠٠ وروی موقعاً بایسناد ضعیف.

Comments:

Allāh's being the best of judges is such a great attribute of His, which can never be denied. So it must be recognised and affirmed; and the reader should declare so saying the words mentioned in the narration.

Chapter 96. Regarding *Sūrat Iqra' Bismi Rabbika*

(1). 3348. Ikrimah narrated from Ibn 'Abbās [may Allāh be pleased with them] regarding: We will call on the guards of Hell.^[3] He said:

(المعجم ٩٥) - [بَابٌ : وَمِنْ سُورَةِ
وَالثَّيْنِ] (التحفة ٨٣)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٤٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ:
حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمِّيَّةَ قَالَ:
سَمِعْتُ رَجُلًا بَدَوِيًّا أَعْرَابِيًّا يَقُولُ: سَمِعْتُ
أَبَا هُرَيْرَةَ يَرْوِيهِ يَقُولُ: مَنْ قَرَأَ سُورَةَ ﴿وَالثَّيْنِ﴾
وَالثَّيْنِ﴾ [١] فَقَرَأَ ﴿أَتَيْسَ اللَّهُ يَأْنِكُ لِلْخَمْكَينِ﴾
[٨] فَلَيْلُ: بَلَى وَأَنَا عَلَى ذَلِكَ مِنَ
الشَّاهِدِينَ.

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثُ إِنَّمَا يَرْوَى
بِهَذَا الإِسْنَادِ عَنْ هَذَا الْأَعْرَابِيِّ عَنْ أَبِي
هُرَيْرَةَ وَلَا يُسَمَّى .

تخریج: [إسناده ضعیف]

من حديث سفيان بن عيينة به * رجل بدوي: مجهول (المجموع شرح المذهب: ٤/٦٧ وغیره) وللحديث طرق كلها معلومة راجع مسند الحمیدي بتحقيقی، ح: ١٠٠ وروی موقعاً بایسناد ضعیف.

(المعجم ٩٦) - [بَابٌ : وَمِنْ] سُورَةِ
أَفْرَأً بِاسْمِ رَبِّكَ (التحفة ٨٤)

(١) - ٣٣٤٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
أَخْبَرَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنْ عَبْدِ
الْكَرِيمِ الْجَزَرِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ

[١] *At-Tin* (95).

[٢] *At-Tin* 95:8.

[٣] *Al-'Alaq* 96:18.

"Abū Jahl said: 'If I see Muḥammad praying, then I shall stomp upon his neck.' So the Prophet ﷺ said: 'If he does, he will be visibly seized by the angels.'" (*Sahīh*)

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

تخریج: وأخرجه البخاري، التفسير، باب قوله تعالى: «كلا لئن لم ينته لنسفنا بالناصحة ۝ ناصحة كاذبة خاطئة»، ح: ٤٩٥٨ من حديث عبد الرزاق به.

(2). 3349. Ibn 'Abbās narrated: "The Prophet ﷺ was performing *Salāt* when Abū Jahl came to him and said: 'Have I not forbidden you from this? Have I not forbidden you from this? Have I not forbidden you from this?' The Prophet ﷺ turned and scolded him. So Abū Jahl said: 'You know that no one has more to call for assistance than me.' So Allāh, Blessed is He and Most High, revealed: Then let him call upon his council. We will call out the guards of Hell."^[1] So Ibn 'Abbās said: "By Allāh, if he had called his council, then the guards of Hell would have seized him." (*Sahīh*)

He said: This *Hadīth* is *Hasan Gharīb Sahīh*, and there is something about it from Abū Hurairah [may Allāh be pleased with him].

تخریج: [صحيح] وأخرجه النسائي في الكبرى، ح: ١١٦٨٤ عن أبي سعيد الأشعّي به ورواه وهب (أحمد: ١/ ٣٢٩ مختصرًا) وعلي بن مسهر (تفسير الطبرى: ٣٠/ ١٦٤) * وفيه عن أبي هريرة [مسلم: ح: ٢٢٩٧].

عَبَّاسٌ [رَضِيَ اللَّهُ عَنْهُمَا] ﴿سَنَعَ الْأَرْبَابَ﴾ [١٨]. قَالَ أَبُو جَهْلٍ: لَئِنْ رَأَيْتُ مُحَمَّدًا يُصْلَى لَأَطَانَ عَلَى عُنْقِهِ، فَقَالَ النَّبِيُّ ﷺ: لَوْ فَعَلَ لَأَخْذَنَهُ الْمَلَائِكَةُ عَيَّانًا . [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

(٢) - ٣٣٤٩ - حَدَّثَنَا [أَبُو سَعِيدٍ] الأَشْعَجُ: حَدَّثَنَا أَبُو حَالِدُ الْأَخْمَرُ عَنْ دَاؤَدَ ابْنِ أَبِي هَنْدٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصْلَى فَجَاءَ أَبُو جَهْلٍ فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ ﷺ فَرَبِّرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا يَهْأَلُ نَادِيَّهُ أَكْثَرَ مِنِّي، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿فَلَيَنْعِ نَادِيَّهُ﴾ ﴿سَنَعَ الْأَرْبَابَ﴾ [١٧، ١٨]. فَقَالَ ابْنُ عَبَّاسٍ: فَوَاللَّهِ لَوْ دَعَا نَادِيَّهُ لَأَخْذَنَهُ زَيَّانَةُ اللَّهِ. قَالَ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ، وَفِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ].

[١] *Al-'Alaq* 96:17,18.

Comments:

The meaning is that if a stubborn person stops someone from prostrating to Allāh, and threatens of his party being in majority; you should not be bothered with his threat; because none has the power to stop you from Allāh's cause; in case one dared to do so, you should seek Allāh's refuge from his evil.

Chapter 97. Regarding Sūrat Lailatil-Qadr

(المعجم ٩٧) - [باب :] وَمِنْ سُورَةِ
لَيْلَةِ الْقَدْرِ (التحفة ٨٥)

(1). 3350. Al-Qāsim bin Al-Fadl Al-Huddānī narrated from Yūsuf bin Sa'd, who said: "A man stood up in front of Al-Hasan bin 'Ali, after he pledged to Mu'āwiyah, so he said: 'You have made fools of the believers.' – or: 'O you who has made fools of the believers' – So he said: 'Do not scold me so, may Allāh have mercy upon you, for indeed the Prophet ﷺ had a dream in which he saw Banu Umayyah upon his *Minbar*. That distressed him, so (the following) was revealed: Verily We have granted you *Al-Kauthar* (O Muhammad) meaning a river in Paradise, and (the following) was revealed: 'Verily We have sent it down on the Night of *Al-Qadr*. And what will make you know what the Night of *Al-Qadr* is? The Night of *Al-Qadr* is better than a thousand months, in which Banū Umayyah rules after you O Muhammad.' Al-Qāsim said: "So we counted them, and found that they were one-thousand months, not a day more nor less." (*Da'i*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. We do not know of it except through this route, as a

(١) - ٣٣٥ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدُ الطِّبَّالِسِيُّ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ الْحُدَانِيُّ عَنْ يُوسُفَ بْنِ سَعِيدٍ قَالَ: قَامَ رَجُلٌ إِلَى الْحَسَنِ بْنِ عَلَى بَعْدِ مَا بَأَيَّعَ مُعَاوِيَةَ فَقَالَ: سَوَدَتْ وُجُوهُ الْمُؤْمِنِينَ - أَوْ يَا مُسَوَّدَ وُجُوهُ الْمُؤْمِنِينَ - فَقَالَ: لَا تُؤْتِنِي رَحْمَكَ اللَّهُ، إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيَ تَبَيَّنَ أُمَّيَّةَ عَلَى مُنْبِرِهِ فَسَاءَهُ ذَلِكَ، فَتَرَكَتْ: «إِنَّا أَغْنَيْنَاكَ الْكَوْثَرَ» يَا مُحَمَّدُ يَعْنِي نَهَرًا فِي الْجَنَّةِ، وَتَرَكَتْ: «إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ○ وَمَا أَدْرَكَكَ مَا لَيْلَةُ الْقَدْرِ ○ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ» [٣-١] يَمْلِكُهَا بَعْدَكَ بَنُو أُمَّيَّةَ يَا مُحَمَّدُ .

قَالَ الْقَاسِمُ: فَعَدَّدْنَاهَا فَإِذَا هِيَ أَلْفُ شَهْرٍ لَا تَرِيدُ يَوْمًا وَلَا شَهْرًا .

[قال أبا عيسى:] هـذا حـديث عـربـيـ لـأـ نـعـرـفـهـ إـلـأـ مـنـ هـذـا الـوـجـهـ مـنـ حـديث القـاسـمـ اـبـنـ الـفـضـلـ . وـقـدـ قـيلـ عـنـ الـقـاسـمـ بـنـ الـفـضـلـ ، عـنـ يـوسـفـ بـنـ مـازـنـ ، وـالـقـاسـمـ بـنـ الـفـضـلـ الـحـدـانـيـ - هـوـ ثـقةـ - وـقـهـ يـخـيـ بـنـ سـعـيدـ وـعـبـدـ الرـحـمـنـ بـنـ مـهـدـيـ ، وـيـوسـفـ بـنـ

narration of Al-Qāsim bin Al-Fadl, and it is (also) narrated: "From Al-Qāsim bin Al-Fadl, from Yūsuf bin Māzin." Al-Qāsim bin Al-Fadl Al-Huddānī – he is trustworthy – Yahyā bin Sa'eed and 'Abdur-Rahmān bin Mahdī graded him trustworthy. Yūsuf bin Sa'd is an unknown person, and we do not know of this *Hadīth* with this wording except through this route.

سَعِدٌ رَجُلٌ مَجْهُولٌ، وَلَا نَعْرِفُ هَذَا الْحَدِيثَ
عَلَى هَذَا الْلَّفْظِ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [ضعیف] وأخرجه الطبراني في الكبير: ٢٧٥٤، ح: ٩/٣، وصححه الحاکم: ١٧٠/٣، ١٧١ ولم يوافقه الذهبي وضعفه المزي وابن كثير وغيرهما وفي سماع يوسف بن سعد من الحسن ابن علي نظر.

Comments:

The contents of this *Hadīth* are the proof, were Banū Umayyah so bad he (ﷺ) would not have married from them, he would not have entrusted the task of scribing revelation to Mu'awiyah; and Mu'awiyah's reign of caliphate would not have been so peaceful and harmonious, and a factor of Islamic victories over other lands.

(2). 3351. Zirr bin Hubaish [and Zirr bin Hubaish's *Kunyah* is Abū Mariam] said: "I said to Ubayy bin Ka'b: 'Your brother 'Abdullāh bin Mas'ūd says: "Whoever stands (in voluntary prayer) the whole year, then he will have reached the Night of *Al-Qadr*.'" So he said: 'May Allāh forgive Abū 'Abdur-Rahmān. He knows that it is during the last ten (nights) of Ramaḍān, and that it is the night of the twenty-seventh. But he wanted the people to not rely upon that.' Then he uttered an oath, that without exception it is on the night of the twenty-seventh." He said: "I said to him: 'Why is it that you say that O Abū Al-Mundhir?' He said: "By the sign or indication which the Messenger of Allāh ﷺ informed us

(٢) - ٣٣٥١ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ :
حَدَّثَنَا سُفْيَانُ عَنْ عَبْدَةَ بْنِ أَبِي لَبَّابَةِ وَعَاصِمَ
[هُوَ أَبْنُ بَهْدَلَةَ] سَمِعَا زَرَّ بْنَ حُبَيْشَ [وَزَرَّ
ابْنُ حُبَيْشَ يُكْتَنِي أَبَا مَرْيَمَ] يَقُولُ : قُلْتُ لِأَبِي
ابْنِ كَعْبٍ : إِنَّ أَخَاكَ عَبْدَ اللَّهِ بْنَ مَسْعُودَ
يَقُولُ : مَنْ يَقْرِئُ الْحَوْلَ يُصْبِطُ لِيَّلَةَ الْقَدْرِ ،
فَقَالَ : يَغْفِرُ اللَّهُ لِأَبِي عَبْدِ الرَّحْمَنِ لَقَدْ عَلِمَ
أَنَّهَا فِي الْعَشْرِ الْأَوَّلِ خِرَّ مِنْ رَمَضَانَ ، وَأَنَّهَا
لِيَّلَةُ سَبْعَ وَعَشْرِينَ وَلَكِنَّهُ أَرَادَ أَنْ لَا يَتَكَلَّ
النَّاسُ ، ثُمَّ حَلَفَ لَا يَسْتَشْتِي أَنَّهَا لِيَّلَةُ سَبْعَ
وَعَشْرِينَ . قَالَ : قُلْتُ لَهُ : بِإِيمَانِ شَيْءٍ تَقُولُ
ذَلِكَ يَا أَبَا الْمُنْذِرِ ؟ قَالَ : بِالآيةِ الَّتِي أَخْبَرَنَا
رَسُولُ اللَّهِ ﷺ أَوْ بِالْعَلَامَةِ : «أَنَّ الشَّمْسَ
تَطْلُعُ يَوْمَئِذٍ لَا شَعَاعَ لَهَا» .

of: ‘That the sun rises on that day having no beams with it.’” (*Sahīh*)

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

تخریج: وأخرجه مسلم، باب الندب الأکید إلى قيام ليلة القدر ... إلخ، ح: ٧٦٢ من حديث عبدة بن أبي لبابة به.

Comments:

The authentic *Aḥādīth* guide that no night should be specified and singled out for *Lailatul-Qadr*; however it is agreed that it is one of the odd nights during the last ten days of Ramaḍān.

Chapter 98. Regarding Sūrat Lam Yakun^[1]

(1). 3352. Anas bin Mālik narrated that a man said to the Prophet ﷺ: “O best of creatures!” So he said: “That is Ibrāhīm.” (*Sahīh*)

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

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: وأخرجه مسلم، صلاة المسافرين، باب الندب الأکید إلى قيام ليلة القدر ... إلخ، ح: ٧٦٢ من حديث عبدة بن أبي لبابة به.

Comments:

(المعجم ٩٨) - [باب :] وَمِنْ سُورَةِ لَمْ يَكُنْ (التحفة ٨٦)

(١) - ٣٣٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حَدَّثَنَا سُفْيَانُ عَنِ الْمُخْتَارِ بْنِ فُلْقُلِيِّ قَالَ: سَمِعْتُ أَسَّسَ بْنَ مَالِكَ يَقُولُ: قَالَ رَجُلٌ لِلشَّيْءِ بِغَيْرِهِ يَا خَيْرَ الْبَرِّيَّةِ، قَالَ: «ذَاكَ إِبْرَاهِيمُ» .

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: وأخرجه مسلم، الفضائل، باب: من فضائل إبراهيم الخليل ﷺ، ح: ٢٣٦٩ من حديث ابن مهدي به.

Comments:

The Prophet ﷺ said this to show humbleness and humility for the respect and dignity of his great grandfather Ibrāhīm ﷺ; otherwise he ﷺ is the chief of the children of Ādam, and he is the best of the creatures; because he is most superior in the degree of Faith and good deeds.

Chapter 99. Regarding Sūrat Idhā Zulzilatil-Ard

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

(1). 3353. Abū Hurairah, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ

(المعجم ٩٩) - [باب :] وَمِنْ سُورَةِ إِذَا زُلْزَلَتِ الْأَرْضُ (التحفة ٨٧)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٥٣ - حَدَّثَنَا سُوْدُنْ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا سَعِيدُ بْنُ

[١] *Al-Bayyinah* (98).

recited this *Āyah*: ‘That Day it will declare its information.’^[1] he said: “Do you know what its information is?” They said: “Allāh and His Messenger know better.” He said: “That it testifies about what every male or female slave (of Allāh) did upon its surface. It says: ‘He did this and that on this day.’ This is its information.” (*Da’if*)

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

أَبِي أَئْبُوبَ عَنْ يَحْسَنِ بْنِ أَبِي سَلَيْمَانَ، عَنْ سَعِيدِ الْمَقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَا رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ: «يَوْمَ يَزِدُّ حَدِيثُ أَخْبَارِهَا» [٤] قَالَ: «أَتَنْدِرُونَ مَا أَخْبَارُهَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «إِنَّ أَخْبَارَهَا أَنْ تَشَهَّدَ عَلَى كُلِّ عَبْدٍ أَوْ أُمَّةً بِمَا عَمِلَ عَلَى ظَهِيرَهَا، تَقُولُ: عَمِيلُ يَوْمَ كَذَا، كَذَا وَكَذَا فَهَنِئُ أَخْبَارُهَا». [قال أبو عيسى:] هذا حديث حسن صحيح غريب.

تغرييغ: [ضعيف] تقدم: ٢٤٢٩ وصححه ابن حبان، ح: ٢٥٨٦ والحاكم: ٥٣٢/٢ فتعقبه الذهبي بقوله: “يحيى هذا منكر الحديث قاله البخاري”.

Comments:

Whatever a person do anywhere, there will be testimony about it. In these modern days, it has become easy to understand the witnessing by the earth.

Chapter 102. Regarding *Sūrat Alhākumut-Takāthūr*

(المعجم ١٠٢) - [باب :] وَمِنْ سُورَةِ الْأَهَامُكُمُ التَّكَاثُرُ (التحفة ٨٨)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3354. Muṭarrif bin ‘Abdullāh bin Ash-Shikh-khīr reported from his father, that he went to the Prophet ﷺ and he was reciting: ‘The mutual rivalry (for piling up worldly things) diverts you.’^[2] He said: “The son of Ādām says: ‘My wealth, my wealth.’ And do you own anything except what you give

(١) - ٣٣٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعبَةُ عَنْ قَتَادَةَ، عَنْ مُطَرْفَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّحِيرِ، عَنْ أَبِيهِ أَنَّهُ اسْتَهَى إِلَيْهِ النَّبِيُّ ﷺ وَهُوَ يَقْرَأُ: «الْأَهَامُكُمُ التَّكَاثُرُ» قَالَ: «يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا

[١] *Az-Zalzalah* 99:4.

[٢] *At-Takāthūr* 102:1.

in charity, such that you've spent it, or what you eat, such that you've finished it, or you wear, such that you've worn it out?" (*Sahīh*)

(Another chain)

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

مَا تَصَدَّقْتَ فَأَنْضَيْتَ أَوْ أَكْلَتَ فَأَنْتَيْتَ، أَوْ لَبِسْتَ فَأَنْتَيْتَ».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الرهد والرقائق، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٥٨ من حديث شعبة به.

Comments:

The real wealth of a person is that which he used for himselfs the property which he earned and left for the heirs is not his. The best and more beneficial of the used wealth, for him, is that which he gave in charity for the cause of Allāh, and He preserved it for the Hereafter.

(2). ٣٣٥٥. *Zirr bin Hubaish* reported from 'Ali [may Allāh be pleased with him] that he said: "We were still in doubt concerning the torment of the grave, until 'the mutual rivalry diverts you' was revealed". (*Da'i*)

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

(٢) - ٣٣٥٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَكَامُ بْنُ سُلْمٍ الرَّازِيِّ عَنْ عَمْرُو بْنِ أَبِي قَيْسٍ، عَنِ الْمَهَاجِرَةِ، عَنِ الْمِنْهَالِ بْنِ عَمْرُو، عَنْ زِرْ بْنِ حُبَيْشٍ، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ] قَالَ: مَا زِلْنَا نَشْكُرُ فِي عَذَابِ الْفَقِيرِ حَتَّى نَزَّلْنَا: «الَّهُمَّكُمُ الْتَّكَاثُرُ». قَالَ أَبُو كُرَيْبٍ - مَرَّةً -: عَنْ عَمْرُو بْنِ أَبِي قَيْسٍ [هُوَ رَازِيٌّ وَعَمْرُو بْنُ قَيْسٍ الْمُلَائِيُّ كُوفِيٌّ] عَنْ ابْنِ أَبِي لَئِلَى، عَنِ الْمِنْهَالِ [بْنِ عَمْرُو].

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي حاتم والطبری: ١٨٤ / ٣٠ من حديث حکام به * حجاج بن أربطة ضعيف مدلس وابن أبي لیلی ضعیف أيضاً.

Comments:

'Ali ﷺ meant that "Nay! You shall come to know soon" indicates regarding the punishment in the grave; and "Again nay! You shall come to know soon" is an indication towards the punishment of the Last Day. The former Verse is not for the emphasis on the latter one. Both tell about the different punishments.

(3). ٣٣٥٦. 'Abdullāh bin Az-Zubair bin Al-'Awwām narrated from his father who said: "When

(٣) - ٣٣٥٦ - حَدَّثَنَا ابْنُ أَبِي عَمْرٍ - حَدَّثَنَا سُفْيَانُ [بْنُ عَيْنَةَ] عَنْ مُحَمَّدٍ بْنِ عَمْرُو

the following was revealed: Then on that Day, you shall be asked about the delights!^[1] Az-Zubair said: ‘O Messenger of Allāh! Which are the delights that we will be asked about, when they (delights) are but the two black things: dates and water?’^[2] He said: ‘But it is what shall come.’”^[3]

(*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الرهد، باب معيشة أصحاب النبي ﷺ، ح: ٤١٥٨ عن محمد بن أبي عمر به وهو مخرج في مسند الحمیدي، ح: ٦٦.

(4). 3357. Abū Hurairah said: “When this *Āyah* was revealed: ‘Then on that Day, you shall be asked about the delights!’,^[4] the people said: ‘O Messenger of Allāh! About which delights shall we be asked? For they are only the two black things, while the enemy is present and our swords are (at the ready) upon our shoulders?’” He said: ‘But it is what shall come.’”

(*Hasan*)

[Abū ‘Eisā said:] To me, the narration of Ibn ‘Uyainah from Muḥammad bin ‘Amr (no. 3356) is more correct than this. Sufyān bin ‘Uyainah was better at remembering and more correct in

ابن علقة، عن يحيى بن عبد الرحمن بن حاطب، عن عبد الله بن الزبير بن العوام، عن أبيه قال: لَمَّا نَزَّلَتْ: 《لَئِنْ لَتُشَكِّلْنَّ يَوْمَئِذٍ عَنِ الْتَّيْمِ》 [٨] قال الزبير: يا رسول الله! وَأَيُّ النَّعِيمِ نُسَأَلُ عَنْهُ إِنَّمَا هُمَا الْأَسْوَدَانِ: الشَّمْرُ وَالْمَاءُ؟ قال: «أَمَّا إِنَّهُ سَيَكُونُ». [قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ.]

(٤) - ٣٣٥٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَحْمَدُ بْنُ يُوسَّعَ عَنْ أَبِيهِ بَكْرِ بْنِ عَيَّاشَ، عَنْ مُحَمَّدٍ بْنِ عَمْرِو، عَنْ أَبِيهِ سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَّلَتْ هَذِهِ الْآيَةُ: 《لَئِنْ لَتُشَكِّلْنَّ يَوْمَئِذٍ عَنِ الْتَّيْمِ》 قَالَ النَّاسُ: يا رَسُولَ اللَّهِ، عَنْ أَيِّ النَّعِيمِ نُسَأَلُ؟ فَإِنَّمَا هُمَا الْأَسْوَدَانِ وَالْعَدُوُّ حَاضِرٌ وَشَيْفُنَا عَلَى عَوَاتِقَنَا؟ قَالَ: «إِنَّ ذَلِكَ سَيَكُونُ». [قال أبو عيسى:] وَحَدِيثُ ابْنِ عَيْنَةِ عَنْ مُحَمَّدٍ بْنِ عَمْرِو عَنْدِي أَصَحُّ مِنْ هَذَا. سُفْيَانُ بْنُ عَيْنَةَ أَخْفَظَ وَأَصَحُّ حَدِيثًا مِنْ أَبِيهِ بَكْرِ بْنِ عَيَّاشَ.

[١] *At-Takāthūr* 102:8.

[٢] That is, they understood *Na’im* to refer to these delights.

[٣] “This carries two possible meanings: One of them is that the delights you are to be asked about are yet to come. The second is that the questioning that is yet to come will be about the two black things, for they are indeed two blessings among the blessings of Allāh Most High.” (*Tuhfat Al-Ahwadhi*).

[٤] *At-Takāthūr* 102:8.

narrating than Abū Bakr bin ‘Ayyāsh.

Comments:

They meant that they were constantly in danger and at risk, they had the fear of the enemy, they were armed at all times, in these circumstances, these two things are not such a great favor that they would be questioned about. Upon this, the Prophet ﷺ answered as mentioned in the *Hadīth*.

(5). 3358. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed the first of what will be asked about on the Day of Judgement – meaning the slave (of Allāh) being questioned about the favors – is that it will be said to him: ‘Did We not make your body healthy, and give you of cool water to drink?’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharib*. Ad-Dahhāk is Ibn ‘Abdur-Rahmān bin ‘Arzab, and it is said that he is Ibn ‘Arzam. Ibn ‘Arzam is more correct.

تخریج: [إسناده صحيح] وأخرجه الطبری: ١٨٦ / ٣٠ من حديث شبابة بن سوار به وصححه ابن حبان، ح: ٢٥٨٥ والحاکم: ١٣٨ / ٤ ووافقه الذهبي.

Comments:

Health and physical fitness is a great favor of Allāh. It is said, ‘health is wealth’; if one does not enjoy good health and he is a victim to sickness most times, thus no worldly favor can be enjoyable, and a person gets fed up of life. Cold and fresh water in summer is also a great favor, which a person drinks again and again in hot weather; if it is not cold, one does not like to drink it; it is uncomfortable to live without it.

Chapter 108. Regarding Sūrat Al-Kauthar

(المعجم ١٠٨) - [بَابُ :] وَمِنْ سُورَةِ

الْكَوْثَرِ (التحفة ٨٩)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3359. Anas narrated regarding Allāh, Most High’s,

(١) - ٣٣٥٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنْ فَتَاهَةَ، عَنْ

تخریج: [حسن] انظر الحديث السابق.

(٥) - ٣٣٥٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا شَبَابَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ، عَنِ الصَّحَّاْكِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَزْرَمِ الْأَشْعَرِيِّ قَالَ: سَوْمَعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ يَوْمَ الْقِيَامَةِ - يَعْنِي الْعَبْدَ مِنَ الْعَيْمِ - أَنْ يُقَالَ [لَهُ]: أَلَمْ تُصْحِّ لَكَ جِسْمَكَ وَتُرْوِيَكَ مِنَ الْمَاءِ الْبَارِدِ؟ [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَالصَّحَّاْكُ هُوَ أَبْنُ عَبْدِ الرَّحْمَنِ بْنِ عَزْرَبِ وَيُقَالُ: أَبْنُ عَزْرَمَ وَابْنُ عَزْرَمَ أَصَحُّ.

تخریج: [إسناده صحيح] وأخرجه الطبری: ١٨٦ / ٣٠ من حديث شبابة بن سوار به وصححه ابن حبان، ح: ٢٥٨٥ والحاکم: ١٣٨ / ٤ ووافقه الذهبي.

saying] ‘Verily We have granted you *Al-Kauthar*^[1] that the Prophet ﷺ said: “It is a river in Paradise.” He said: “The Prophet ﷺ said: I saw a river in Paradise, whose banks had tents were made of pearl. I said: “What is this O Jibril?”’ He said: “This is *Al-Kauthar* which Allāh has granted you.” (*Sahīh*)

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

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ١١٥٣٣ من حديث عبدالرازاق، والبخاري، ح: ٤٩٦٤ من حديث قتادة به.

Comments:

Kauthar is the superlative degree from *Kathura*, which means ‘wealth and affluence’; so *Al-Kauthar* means affluence, blessed and richness; or the abundance of goodness, river of Paradise, a pond of the Last Day that will have water coming in from the river of Paradise; all this is a part of the abundance of goodness which he ﷺ has been granted. So he ﷺ interpreted *Al-Kauthar* as a river of Paradise.

(2). 3360. Anas narrated that the Messenger of Allāh ﷺ said: “While I was traveling through Paradise, a river appeared before me whose banks had tents of pearl. I said to the angel: ‘What is this?’ He said: ‘This is *Al-Kauthar*, which Allāh has granted you.’” He said: “Then he put his hand in the clay, and removed musk from it, then I was raised up to *Sidrat Al-Muntaha* so I saw a magnificent light at it.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. It has been reported through other routes from Anas.

تخریج: وأخرجه البخاري، الرقاق، باب: في الحوض، ح: ٦٥٨١ من حديث قتادة به.

أَنَسٌ [فِي قَوْلِهِ تَعَالَى]: «إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ» أَنَّ النَّبِيَّ ﷺ قَالَ: «هُوَ نَهْرٌ فِي الْجَنَّةِ» قَالَ: فَقَالَ النَّبِيُّ ﷺ: «رَأَيْتُ نَهَرًا فِي الْجَنَّةِ حَافِتَهُ قِبَابُ الْلُّؤْلُؤِ، قُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاهُ اللَّهُ». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ١١٥٣٣ من حديث عبدالرازاق، والبخاري، ح: ٤٩٦٤ من حديث قتادة به.

(٢) - ٣٣٦٠ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْعِيمٍ: حَدَّثَنَا شُرِيقُ بْنُ الْعُمَانِ: حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَبْيَانًا أَنَا أَسْبِرُ فِي الْجَنَّةِ إِذْ عَرِضَ لِي نَهْرٌ حَافِتَهُ قِبَابُ الْلُّؤْلُؤِ، قُلْتُ لِلْمَلَكِ مَا هَذَا؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاهُ اللَّهُ، قَالَ: ثُمَّ ضَرَبَ يَدِهِ إِلَى طَبِيعَةِ فَاسْتَخْرَجَ مِسْكَانًا، ثُمَّ رُفِعَتْ لَيْ سَدْرَةُ الْمُسْتَهْنِيَّ فَرَأَيْتُ عِنْدَهَا نُورًا عَظِيمًا».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ عَيْنِ وَجْهٍ عَنْ أَنَسٍ.

تخریج: وأخرجه البخاري، الرقاق، باب: في الحوض، ح: ٦٥٨١ من حديث قتادة به.

^[1] *Al-Kawthar* 108:1.

Comments:

On banks of the river are tents made of pearls. Its ground on which the water runs is musk, that increases its charm and attraction.

(3). 3361. ‘Abdullāh bin ‘Umar narrated that the Messenger of Allāh ﷺ said: “*Al-Kauthar* is a river in Paradise, whose banks are of gold, and it flows over pearls and corundum. Its dirt is purer than musk, and its water is sweeter than honey and whiter than milk.” *(Hasan)*

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

(٣) - ٣٣٦١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضْيَلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دَتَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَّتَاهُ مِنْ ذَهَبٍ وَمَجْرَاهُ عَلَى الدُّرِّ وَالْيَاقُوتِ، تُرْبَتُهُ أَطْيَبُ مِنَ الْمُسْكِ، وَمَاءُهُ أَخْلَى مِنَ الْعَسْلِ وَأَيْضًا مِنَ التَّلْجِ». [قَالَ أَبُو عَيْبَى:] هَذَا حَدِيثُ حَسْنٍ صَحِحٍ.

تغريیب: [حسن] وأخرجه ابن ماجه، الزهد، باب صفة الجنة، ح: ٤٣٤ من حديث محمد ابن فضيل بن غزوan به * عطاء اخْتَلطَ وَلَه شواهد كثيرة.

Comments:

The banks of the river *Al-Kauthar* will be of gold having tents made of pearls. Its water will run over pearls and diamonds; its soil will be stronger in smell than musk; that is why in some *Aḥādīth* it is interpreted as musk.

Chapter 110. Regarding Sūrat Al-Fatḥ^[1]

(المعجم ١١٠) - [باب:] وَمِنْ سُورَةِ الفتح (التحفة ٩٠)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3362. Ibn ‘Abbās said: “‘Umar used to ask me questions in front of the Companions of the Prophet ﷺ. So ‘Abdur-Rahmān bin ‘Awf said to him: ‘Why do you ask him, while we have children like him?’” He said: “‘Umar said to him: ‘It is because of what you know (about him).’” So he asked

(١) - ٣٣٦٢ - حَدَّثَنَا عَبْدُ بْنَ حُمَيْدٍ: حَدَّثَنَا شَلَّيْمَانُ بْنُ دَاؤَدَ عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبَّاسٍ قَالَ: كَانَ عُمَرُ يَسْأَلُنِي مَعَ أَصْحَابِ الْيَهُودِ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَتَسْأَلُنَا بَنُونَ مِثْلُهُ؟ قَالَ: فَقَالَ لَهُ عُمَرُ: إِنَّهُ مِنْ

[١] *An-Naṣr* (110).

him about this *Āyah*: ‘When there comes the help of Allāh and the Conquest.’^[1] I said: “It is only regarding the (end of the) life-span of the Messenger of Allāh ﷺ, informing him of it.” Then he recited the *Sūrat* until its end. So ‘Umar said to him: “By Allāh! I know not about it, but what you know.” (*Sahīh*)

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

(Another route) with this chain, similarly, except that he said: “So ‘Abdur-Rahmān bin ‘Awf said to him: ‘Do you ask him while we have sons like him?’” This *Hadīth* is *Hasan Sahīh*.

تخریج: وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٢٧ من حديث شعبة به.

Comments:

The Prophet ﷺ has been indicated in this *Sūrat*, as you have achieved victory and triumph over your enemies with Allāh’s help; disbelief has bowed before Islam such that it would never raise its head again. The mission of your Prophet hood ﷺ has completed, you have fulfilled your duty perfectly. Therefore, now this is a time for you to glorify and praise your Lord, ask pardon for your mistakes and prepare for the Hereafter.

Chapter 111. Regarding *Sūrat Tabbat* [*Yadā*]

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

(1). 3363. Ibn ‘Abbās narrated: “One day the Messenger of Allāh ﷺ ascended *Aṣ-Ṣafā* and called out: ‘O people! Come at once!’ So the Quraish gathered before him.

[1] *An-Naṣr* 110:1.

حَيْثُ تَعْلَمُ، فَسَأَلَهُ عَنْ هَذِهِ الْآيَةِ: ﴿إِذَا
جَاءَهُ نَصْرٌ مِّنْ أَنْفُسِهِ وَالْفَتْحُ﴾ قَلَّتْ: إِنَّمَا هُوَ
أَجْلُ رَسُولِ اللَّهِ ﷺ أَعْلَمُهُ إِيَّاهُ وَقَرَأَ الشُّورَةَ
إِلَى آخِرِهَا، فَقَالَ لَهُ عُمَرُ: وَاللَّهِ مَا أَعْلَمُ
مِنْهَا إِلَّا مَا تَعْلَمُ.
[قالَ أَبُو عَيسَى]: هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِّرٍ بِهِذَا
الإِشْنادِ تَحْوِهً إِلَّا أَنَّهُ قَالَ: فَقَالَ لَهُ عَبْدُ
الرَّحْمَنِ بْنُ عَوْفٍ: أَسْأَلُكَهُ وَلَنَا ابْنٌ مِثْلُهُ؟
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١١١) - [باب:] وَمِنْ سُورَةِ
تَبَّتْ [يَدَاهُ] (التحفة ٩١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٦٣ - حَدَّثَنَا هَنَّادُ وَأَخْمَدُ بْنُ
مَنْعِي قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا
الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ

He said: 'I am a warner for you before the coming of a severe punishment. Do you think that if I informed you that the enemy was preparing to attack you in the evening, or in the morning, would you believe me?' So Abū Lahab said: 'Is it for this that you gathered us? May you perish!' So Allāh, Blessed is He and Most High, revealed: Perish the hands of Abū Lahab, perish he.'^[1] (*Sahīh*)

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

جُبِّيرٌ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ عَلَى الصَّفَا فَنَادَى: «إِنِّي صَبَّا حَاهِهُ»، فَاجْتَمَعَتِ الْإِنْثِيَّةُ فَرِيشُ، فَقَالَ: «إِنِّي نَذِيرٌ لَكُمْ لَكُمْ بَيْنَ يَدَيَّنِي عَذَابٌ شَدِيدٌ، أَرَأَيْتُمْ نَوْ أَنِّي أَخْبُرُكُمْ أَنَّ الْعَدُوَّ مُمْسِيكُمْ أَوْ مُضَبْحُكُمْ أَكْثُرُكُمْ تُصْدِقُونِي؟»؟ فَقَالَ أَبُو لَهَبٍ: أَلَهَا جَمَعْتُنَا بِنَا لَكَ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: «تَبَتَّ يَدَا أَبِي لَهَبٍ وَتَبَّ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: «وتب ۝ ما أعني عنه ماله وما كسب»، ح: ۴۹۷۲ ومسلم، ح: ۲۰۸ من حديث أبي معاوية الضرير به.

Comments:

This *Sūrat* declares clearly that Abū Lahab who is zealously opposing the Prophet ﷺ he will fail very badly, his supporters and allies will face destruction and devastation, and he himself too. Many leading chiefs of the Quraish were killed in the battle of Badr, and he did not take part in it out of his cowardice. But he died suffering from small-pox some days after the battle of Badr.

Chapter 112. Regarding *Sūrat Al-Ikhlas*

(المعجم ۱۱۲) - [بابٌ :] وَمِنْ سُورَةِ
الْإِخْلَاصِ (التحفة ۹۲)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3364. Abū Al-'Āliyah narrated from Ubayy bin Ka'b: "The idolaters were saying to the Messenger of Allāh ﷺ: 'Name the lineage of your Lord for us.' So Allāh, Most High, revealed: Say: 'He is Allāh, the One. Allāh As-Samad.' So As-Samad is 'the One

(1) - ۳۳۶۴ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْدَعٍ: حَدَّثَنَا أَبُو سَعْدٍ - هُوَ الصَّنْعَانِيُّ - عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنْ الرَّبِيعِ بْنِ أَسَسٍ، عَنْ أَبِي العَالِيَّةِ، عَنْ أَبِي بْنِ كَعْبٍ: أَنَّ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ائْتُبْ لَنَا رَبَّكَ فَأَنْزَلَ

[1] *Al-Masad* 111:1.

Who does not beget, nor is He is begotten,’ because there is nothing born except it will die, and there is nothing that dies except that it will be inherited from, and verily, Allāh, the Mighty and Sublime, does not die, nor is He inherited from. ‘And there is none comparable to Him.’ He said: ‘There is nothing similar to Him, nor equal to Him, nor is there anything like Him.” (*Da’if*)

الله تعالى: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ . اللَّهُ أَكْبَرُ﴾ فَالصَّمَدُ الَّذِي لَمْ يَكُنْ وَلَمْ يُولَدْ﴾ لَا إِنَّهُ لَنِسَ شَيْءٌ يُولَدُ إِلَّا سَيْمُوتُ، وَلَنِسَ شَيْءٌ يَمُوتُ إِلَّا سَيُورَثُ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَمُوتُ وَلَا يُوَرَثُ﴾ . لَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ﴾ قَالَ: لَمْ يَكُنْ لَّهُ شَيْئٌ وَلَا عَدْلٌ وَلَنِسَ كَوْثِلِهِ شَيْءٌ﴾ .

تخریج: [إسناده ضعیف] وأخرجه أحمدر: ١٣٣/٥ عن أبي سعد محمد بن میسر به وهو ضعیف ورمی بالإرجاء (تقرب) وصححه الحاکم: ٥٤٠/٢ ووافقه الذهی وحدثی أبي جعفر عن الریبع بن انس ضعیف وللحديث شاهد ضعیف عند أبي یعلی (٢٠٤٤) وغيره.

Comments:

It has been told through this *Sūrat* that Allāh is from ever and forever. He was when there was nothing, and He will be, when there will be nothing. He is Perfect in His Being and He is Self-Sufficient, He needs nothing but everything needs Him, He is a helper and refuge for all, He is not a father of anyone, nor is anyone His father, none is His rival or equal to Him; all are in fact His slaves and under His control.

(2). ٣٣٦٥. Abū Al-‘Āliyah narrated: “The Prophet ﷺ mentioned their (the idolater’s) gods, so they said: ‘Then name your Lord’s lineage for us.’” He said: “So Jibrīl, peace be upon him, came to him with this *Sūrat*: Say: ‘He is Allāh, the One.’” So he mentioned similarly, but he did not say in it: “From Ubayy bin Ka'b.” And this is more correct than the narration of Abū Sa‘eed (no. 3364). Abū Sa‘eed’s name is Muḥammad bin Muyassar.

[Abū Ja‘far Ar-Rāzī’s name is ‘Eisā, and Abū Al-‘Āliyah’s name is Rufai‘, and he was a slave, he was freed by a Sabian woman]. (*Da’if*)

(٢) - ٣٣٦٥ - حَدَّنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنِ الرَّبِيعِ، عَنْ أَبِي الْعَالِيَّةِ: أَنَّ الَّتِي ذَكَرَ لَهُمْ فَقَالُوا: انْسُبْ لَنَا رَبَّكَ، قَالَ: فَأَنَّهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ يَهْدِي السُّورَةَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ . فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ: عَنْ أَبِي بْنِ كَعْبٍ، وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي سَعْدٍ، وَأَبُو سَعْدٍ اسْمُهُ مُحَمَّدُ بْنُ مُسَرَّ.

[وَأَبُو جَعْفَرِ الرَّازِيِّ اسْمُهُ عِيسَى، وَأَبُو الْعَالِيَّ اسْمُهُ رُفَعْ وَكَانَ عَبْدًا اغْتَفَةً امْرَأَةً سَابِيَّةً].

تخریج: [إسناده ضعیف] وأخرجه الطبری فی تفسیره: ٢٢١/٣٠ من حديث أبي جعفر الرازی به واظر الحديث السابق.

Chapter 113, 114. Regarding *Sûrat Al-Mu‘awwidhatain*

سُورَةُ الْمُعَوْذَتَيْنِ (التحفة ٩٣) - [بَابُ :] وَمِنْ (المعجم ١١٣، ١١٤)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3366. ‘Āishah narrated: “The Prophet ﷺ looked at the moon and he said: ‘O ‘Āishah! Do you seek refuge with Allāh from the evil of this? For indeed this is *Al- Ghāsiqū Idhā Waqab* (The darkening one as it darkens).’” (*Hasan*)

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

(١) - ٣٣٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَشَّبِّهِ : حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرُو [العقدي] عنْ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرُو [العقدي] عنْ أَبِي ذِئْبٍ، عَنِ الْمَهَارِبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ السَّيِّدَ عَلِيَّ نَظَرَ إِلَى الْقَمَرِ فَقَالَ: «يَا عَائِشَةُ! اسْتَعِينِي بِاللَّهِ مِنْ شَرِّ هَذَا؟ فَإِنْ هَذَا هُوَ الْغَاسِطُ إِذَا وَقَ». عَلِيٌّ

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ .

تخریج: [إسناده حسن] وأخرجه أحمد: ٢١٥ عن عبد الملك بن عمرو به ورواه النسائي
في عمل اليوم والمليلة، ح: ٣٠٥ والكبري، ح: ١٠١٣٧ من حديث عبد الملك بن عمرو أبي عامر
وصححه الحاكم: ٥٤١، ٥٤٠ ووافقه الذهبي.

Comments:

Għäsiq is the moon, when it hides, the darkness and gloom spreads around; as the darkness of night gets dense, evils begin to rise up.

(2). 3367. 'Uqbah bin 'Amir Al-Juhnī narrated that the Prophet ﷺ said: "Allāh has revealed to me Āyāt the likes of which have not been seen: "Say: I seek refuge in the Lord of mankind..." until the end of the Sūrat. "Say: I seek refuge in the Lord of *Al-Falaq*..." until the end of the Sūrat. (*Sahīh*)

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

(٢) - ٣٣٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرَارٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسُ - وَهُوَ أَئْنُ أَبِي حَازِمٍ - عَنْ عُقْبَةَ بْنِ عَامِرِ الْجَهْنَمِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «قَدْ أَنْزَلَ اللَّهُ عَلَيَّ آيَاتٍ لَمْ يُرِدْ مِنْهُنَّ **فَقُلْ أَعُوذُ بِرَبِّ الْأَنْسَابِ**» إِلَى آخِرِ السُّورَةِ **فَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ** إِلَى آخرِ السُّورَةِ . [قَالَ أَبُو عِيسَى : هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ .]

تخریج: وأخرج مسلم، صلاة المسافرين، باب فضل قراءة المعوذتين، ح: ٨١٤ من حديث إسماعيل بن أبي خالد به.

Comments:

A person is advised in these two *Sūrah*, that the slaves of Allāh should make supplication to seek the refuge of their Lord from all these evils that can be dangerous for *At-Tawhīd*, which is the foundation of the Religion. *At-Tawhīd*, [Oneness of Allāh] is mentioned in *Sūrat Al-Ikhlas*, and *Mu'awwidhatain* have been mentioned after it as a guard and protector for the treasure of *At-Tawhīd*. *Mu'awwidhatain* are matchless and unrivalled in the matter of seeking refuge from evils.

Chapter (...) Regarding The Story Of The Creation Of Ādam, The Beginning Of The *Taslīm*, The *Tashmīt*, His Rejection, And The Rejection Of His Offspring

3367. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh created Ādam, He breathed the soul into him, then he sneezed and said: 'All praise is due to Allāh.' So he praised Allāh by His permission. Then his Lord said to him: 'May Allāh have mercy upon you O Ādam. Go to those angels – to that gathering of them sitting – so say: "As-Salāmu 'Alaikum'" They replied: 'Wa 'Alaikas-Salāmu, Wa Rahmatullāh' Then he returned to his Lord, He said: 'This is your greeting and the greeting of your children among each other.' Then Allāh said to him – while His Two Hands were closed – 'Choose which of them you wish.' He said: 'I chose the right My Lord and both of the Hands of my Lord are right, blessed.' Then He extended it, and there was Ādam and his offspring in it.' So he said: 'What are these

(المعجم . . .) بَابٌ : [فِي قَصَّةِ خَلْقِ آدَمَ وَبَدْءِ التَّسْلِيمِ وَالتَّشْمِيتِ وَجَحْدِهِ وَجَحْدِ دُرْيَتِهِ] (التحفة ٩٤)

٣٣٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا صَفَوَانُ بْنُ عَيْسَى : حَدَّثَنَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْقَمْبَرِيِّ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (لَمَّا حَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَسَ فَقَالَ : الْحَمْدُ لِلَّهِ ، فَحَمَدَ اللَّهَ يَإِذْنِهِ ، فَقَالَ لَهُ رَبُّهُ : يَرْحَمُكَ اللَّهُ يَا آدَمُ ، ادْهَبْ إِلَى أُولَئِكَ الْمَلَائِكَةِ - إِلَى مَلَائِكَةِ جُلُوسِي - فَقَلَ : السَّلَامُ عَلَيْكُمْ ، قَالُوا : وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ ، ثُمَّ رَجَعَ إِلَى رَبِّهِ فَقَالَ : إِنَّ هَذِهِ تَحْيِيَتَكَ وَتَحْيِيَةُ بَنِيهِمْ فَقَالَ اللَّهُ لَهُ : - وَيَدَاهُ مَقْبُوضَاتٍ - اخْتَرْ أَيْهُمَا شِئْتَ ، قَالَ : اخْتَرْ بَيْنَ رَبِّي وَكِلْتَنِي يَدَنِي رَبِّي بِيمِينِ مُبَارَكَةٍ ، ثُمَّ بَسَطَهَا فَإِذَا فِيهَا آدَمُ وَدُرْيَتُهُ ، فَقَالَ : أَبِي رَبِّي مَا هُؤُلَاءِ قَالَ : هُؤُلَاءِ دُرْيَتَكَ ، فَإِذَا كُلُّ إِنْسَانٍ مَكْتُوبٌ عُمُرُهُ

O my Lord?" He said: 'These are your offspring?' Each one of them had his age written between his eyes. But among them there was a man who was the most illuminating of them – or among the most illuminating of them. He said: 'O Lord! Who is this?' He said: 'This is your son Dāwud, I wrote forty years for him.' He said: 'O Lord! Add to his age.' He said: 'That is what I have written for him.' He said: 'O Lord! Give him sixty of my years.' He said: 'So you shall have it.'" He said: "Then, he resided in Paradise as long as Allāh willed, then he was cast from it, so Ādām was counting for himself." He said: "So the Angel of death came to him, and Ādām said to him: 'You are hasty, one-thousand years were written for me.' He said: 'Of course! But you gave sixty years to your son Dāwud.' So he rejected, and his offspring rejected, and he forgot, and his offspring forgot." He said: "So ever since that day, what is written and witnessed has been decreed." (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharīb* from this route. It has been reported through other routes from *Abū Hurairah* from the Prophet ﷺ. [Through the narration of *Zayd bin Aslam*, from *Abū Ṣalih*, from *Abū Hurairah* from the Prophet ﷺ].

تخریج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٢١٨: والکبرى، ح: ١٠٠٤٦ من حديث صفوان به مختصرًا، وصححه ابن حبان (الإحسان): ٦١٣٤ والحاكم: ٤: ٢٦٣ ووافقه الذهبي * رواية زيد بن أسلم: تقدمت: ٣٠٧٦.

بَيْنَ عَيْنِيهِ فَإِذَا فِيهِمْ رَجُلٌ أَصْوَاهُمْ - أَوْ مِنْ أَصْوَاهُمْ - . قَالَ: يَا رَبَّ مَنْ هَذَا؟ قَالَ: هَذَا ابْنُكَ دَاؤِدٌ وَقَدْ كَتَبْتُ لَهُ عُمْرًا أَرْبَعِينَ سَنَةً، قَالَ: يَا رَبَّ زِدْهُ فِي عُمُرِهِ، قَالَ: ذَلِكَ الَّذِي كَتَبْتَ لَهُ . قَالَ: أَئِي رَبْ فَإِنِّي قَدْ جَعَلْتُ لَهُ مِنْ عُمُرِي سِتِّينَ سَنَةً، قَالَ: أَنْتَ وَذَلِكَ، قَالَ: ثُمَّ أَسْكِنَ الْجَنَّةَ مَا شَاءَ اللَّهُ شَاءَ أَهْبِطُ مِنْهَا فَكَانَ آدَمُ يَعْدُ لِنَفْسِيهِ، قَالَ: فَأَتَاهُ مَلَكُ الْمَوْتَ فَقَالَ لَهُ آدَمُ: قَدْ عَجِلْتَ، قَدْ كُتِبَ لِي أَلْفُ سَنَةٍ. قَالَ: بَلَى! وَلَكِنَّكَ جَعَلْتَ لِابْنِكَ دَاؤِدَ سِتِّينَ سَنَةً فَجَحَدَ مَحْجَدَتْ ذُرِيَّتِهِ وَنَسِيَ فَنْسِيَتْ ذُرِيَّتِهِ . قَالَ: فَمِنْ يَوْمَيْنِ أَمِرَ بِالْكِتَابِ وَالشَّهُودِ».

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَرْخَمِ، وَقَدْ رُوِيَ مِنْ عَيْنِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [منْ رِوَايَةِ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ].

Comments:

To know the condition, shape and nature of Allāh's Hands is impossible for us. This *Hadīth* tells us that the practice of greeting with '*Assalāmu Alaikum*' among the children of Ādam was taught since the creation of Ādam ; also saying '*Al-Hamdu Lillāh*' (praise be to Allāh) after sneezing and the answer to it by other person with '*Yarhamuk-Allāh*' (may Allāh be merciful to you) were taught at the same time. Saying something and then to forget it and deny it is human nature, therefore it is commanded to write it down and to make witness for one's own safety.

Chapter (...) Regarding The Wisdom Of Creating The Mountains In The Earth, To Settle It After It Tremors

3369. Anas bin Mālik narrated that the Prophet ﷺ said: "When Allāh created the earth, it started shaking. So He created the mountains, and said to them: 'Upon it' so it began to settle. The angels were amazed at the strength of the mountains, so they said: 'O Lord! Is there among your creatures one who is more severe than the mountains?' He said: 'Yes. Iron.' They said: 'O Lord! Then is there anything among your creatures that is more severe than the iron?' He said: 'Yes. Fire.' So they said: 'O Lord! Is there anything among your creatures that is more severe than fire?' He said: 'Yes. Water.' They said: 'O Lord! Is there anything among Your creatures that is more severe than water?' He said: 'Yes. Wind.' They said: 'O Lord! Is there anything among your creatures more severe than the wind?' He said: 'Yes. The son of Ādam. He gives charity with his right hand, while hiding it from his left.'" (*Hasan*)

(المعجم ...) - بَابُ : [فِي حِكْمَةِ
خَلْقِ الْجِبَالِ فِي الْأَرْضِ لِتَقْرَأَ بَعْدَ
مَيْدِهَا] (التحفة ٩٥)

٣٣٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ شَارِ: حَدَّثَنَا
يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا الْعَوَامُ بْنُ حَوْشَبَ
عَنْ سُلَيْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَسِيْنَ بْنِ
مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا خَلَقَ اللَّهُ
الْأَرْضَ جَعَلَتْ تَمِيدُ، فَخَلَقَ الْجِبَالَ فَقَاتَ بِهَا
عَلَيْهَا، فَاسْتَفَرَتْ رَبُّ الْمَلَائِكَةِ مِنْ شَدَّةِ
الْجِبَالِ فَقَالُوا: يَا رَبَّ! هَلْ مِنْ خَلْقَكَ شَيْءٌ
أَشَدُّ مِنَ الْجِبَالِ؟ قَالَ: نَعَمْ، الْحَدِيدُ.
فَقَالُوا: يَا رَبَّ! فَهُلْ مِنْ خَلْقَكَ شَيْءٌ أَشَدُّ
مِنَ الْحَدِيدِ؟ قَالَ: نَعَمْ، النَّارُ. [فَقَالُوا: يَا
رَبَّ! فَهُلْ مِنْ خَلْقَكَ شَيْءٌ أَشَدُّ مِنَ النَّارِ؟
قَالَ: نَعَمْ الْمَاءُ. قَالُوا: يَا رَبَّ! فَهُلْ فِي
خَلْقَكَ شَيْءٌ أَشَدُّ مِنَ الْمَاءِ؟ قَالَ: نَعَمْ
الرِّيحُ. قَالُوا: يَا رَبَّ! فَهُلْ فِي خَلْقَكَ شَيْءٌ
أَشَدُّ مِنَ الرِّيحِ؟ قَالَ: نَعَمْ. ابْنُ آدَمَ، تَصَدَّقَ
بِصَدَّقَةٍ بِيَمِينِهِ يُخْفِيَهَا مِنْ شِمَالِهِ.
[قَالَ أَبُو عَبِيسَى:] هَذَا حَدِيثٌ عَرِيبٌ لَا
تَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ.

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it being *Marfū‘* except through this route.

تخریج: [إسناده حسن] وأخرجه أحمد: ١٢٤/٣ عن يزید بن هارون به وأورده الضیاء المقدسي في المختار: ١٥٢-١٥٤، ح: ٢١٤٨ * سلیمان بن أبي سلیمان ونقہ ابن حبان وصحح له ابن خزيمة، ح: ١٢٢٣ وهو حسن الحديث.

Comments:

The mountains keep the earth stable, iron breaks the mountains, fire makes the iron melt, water puts the fire out, wind makes the water to dry up and the charity keeps Allāh's anger cool; or it overcomes the human's nature of miserliness and stinginess. Human nature and origin has the characteristic of all creatures. So having control over human nature means control over everything.

45. The Book Of Supplications From The Messenger Of Allāh ﷺ

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

Chapter 1. What Has Been Related About The Virtue Of The Supplication

Comments:

The Prophet ﷺ taught the best supplications, and it is impossible to find better words than those of the words of the Prophet ﷺ, therefore supplicating in the words taught by Allāh's Messenger is the best way of asking Allāh's favors.

3370. Abū Hurairah narrated that the Prophet ﷺ said: "There is nothing more honorable with Allāh [Most High] than supplication." (*Daīf*)

[Abū 'Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*, we do not know it to be *Marfū'* except from the narration of 'Imrān Al-Qaṭṭān; and 'Imrān Al-Qaṭṭān is Ibn Dāwud and his *Kunyah* is Abū Al-'Awwām. (Another chain) with similar.

(المعجم ٤٥) - كتاب الدّعوّات

عن رَسُولِ اللَّهِ ﷺ (التحفة ٤١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ

الدُّعَاءِ (التحفة ١)

٣٣٧٠ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ
الْعَتَّبِرِيُّ [وَغَيْرُهُ وَاحِدٌ قَالُوا]: أَخْبَرَنَا أَبُو دَاوُدَ
الطَّيَّالِسِيُّ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَنَادَةَ،
عَنْ سَعِيدِ بْنِ أَبِي الْحَسِنِ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ شَيْءًا أَكْرَمَ عَلَى
اللَّهِ [تَعَالَى] مِنَ الدُّعَاءِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ [حَسَنٍ]
غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عِمْرَانَ
الْقَطَّانِ، وَعِمْرَانُ الْقَطَّانُ هُوَ ابْنُ دَاوُدَ وَيَكُنُّ
أَبَا الْعَوَامِ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عِمْرَانَ الْقَطَّانِ [بِهِذَا]
الإِسْنَادِ يَنْخُرُوهُ.

تَعْرِيفٌ: [إِسْنَادٌ ضَعِيفٌ] وَأَخْرَجَهُ ابْنُ مَاجَهُ، الدُّعَاءُ، بَابُ فَضْلِ الدُّعَاءِ، ح: ٣٨٢٩٦ مِنْ

حديث أبي داود الطيالسي به وهو في مسنده، ح: ٢٥٨٢ وصححه ابن حبان، ح: ٢٣٩٧ والحاكم: ٤٩٠ ووافقه الذهبي * قنادة عنعن.

Comments:

The highest status of the servants of Allāh ﷺ is submission to Him, with humility, and supplication is the essence of worship. He who supplicates with total submission and humility, his body and spirit are encircled by the mercy of Allāh ﷺ.

Chapter (...) Something Else About 'The Supplication Is The Essence Of Worship'

3371. Anas bin Mālik narrated that the Prophet ﷺ said: "The supplication is the essence of worship." (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharib* from this route, we do not know it except as a narration of Ibn Lahī‘ah.

(المعجم . . .) - بابٌ منه [«الدُّعَاءُ مُنْعَخِلٌ لِّالْعِبَادَةِ»] (التحفة ٢)

٣٣٧١ - حَدَّثَنَا عَلَيْهِ بْنُ خَبْرِ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ ابْنِ لَهِيَّةَ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي جَفْرَةَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ مُنْعَخِلٌ لِّالْعِبَادَةِ».

[قال أبو عيسى:] هَذَا حَدِيثٌ غَرِيبٌ مِّنْ هَذَا الْوَجْهِ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيَّةَ.
تخریج: [إسناده ضعيف] وأخرجه الطبراني في الأوسط، ح: ٣٢٢٠ من حديث ابن لهيأة
وقال: تفرد به * عبد الله بن لهيأة مدلس وعنعن.

Comments:

Worship is total submission with humility to Allāh ﷺ and accepting one's weaknesses and infirmity is the essence of supplication. Worship without its essence is nothing but words.

3372. An-Nu‘mān bin Bāshīr narrated that the Prophet ﷺ said: "The supplication, is worship." Then he recited: And Your Lord said: "Call upon me, I will respond to you. Verily, those who scorn My worship, they will surely enter Hell humiliated.^[1] (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Maṇṣūr and Al-A‘mash narrated it from Dharr, and

٣٣٧٢ - حَدَّثَنَا أَخْمَدُ بْنُ مَيْعَنَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ ذَرَّ، عَنْ يُسْعَيْ، عَنِ التُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ هُوَ الْعِبَادَةُ». ثُمَّ قَرَأَ: «وَقَالَ رَبُّكُمْ أَدْعُوكُمْ أَسْتَجِبْ لَكُمْ إِنَّ الظَّرَبَ يَسْتَكْرِرُونَ عَنْ عِبَادَتِكُمْ سَيَّدُ الْمُؤْمِنِينَ جَهَنَّمَ دَاخِرِينَ»» [غافر: ٦٠].

[1] *Ghāfir* 40:60.

we do not know it except from the narration of Dharr. [He is Dharr bin 'Abdullāh Al-Hamdānī, trustworthy, the father of 'Umar bin Dharr.]

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ صَحِيفٌ، وَقَدْ رَوَاهُ مَنْصُورٌ وَالْأَعْمَشُ عَنْ ذَرَّ وَلَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ذَرَّ [هُوَ ذَرُّ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيِّ ثَقَةٌ وَالْدُّعْمَ عُمَرُ بْنُ ذَرَّ].

تخریج: [صحیح] تقدم: ۲۹۶۹ وحدیث منصور والأعمش تقدم: ۳۲۴۷.

Comments:

Supplication is worship in itself, and for proof the Prophet (ﷺ) recited the Verse of *Sūrat Ghāfir*, "Call upon Me, I will respond to you. Verily, those who scorn My worship, they will surely enter the Hell humiliated." This Verse shows that not begging His favors is a sign of scorn. As supplication is the essence of worship, and without its essence, the supplication is nothing but lifeless utterances.

Chapter 2. From It: Whoever Does Not Ask Allāh, He Gets Angry With Him

3373. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Indeed, he who does not ask Allāh, He gets angry with him." (*Da'īf*)

[Abū 'Eisā said:] Waki' narrated this *Hadīth* from more than one narrator, from Abū Al-Malīḥ. And we do not know of it except through this route. [And Abū Al-Malīḥ's name is Ṣabīḥ, I heard Muḥammad saying it. And he said: "He is called Al-Fārisī."]

(Another chain) with similar.

(المعجم ۲) - بَابُ مِنْهُ [مِنْ لَمْ يَسْأَلْ اللَّهَ يَعْضُبْ عَلَيْهِ] (التحفة ۳)

٣٣٧٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي الْمَلِيجِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا مَنْ لَمْ يَسْأَلْ اللَّهَ يَعْضُبْ عَلَيْهِ».

[قال أبو عيسى:] وَقَدْ رَوَى وَكِيعُ عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبِي الْمَلِيجِ هَذَا الْحَدِيثُ وَلَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. [وَأَبُو الْمَلِيجِ اسْمُهُ صَبِيْحٌ سَمِعَتْ مُحَمَّداً يَقُولُهُ، وَقَالَ يَقَالُ لَهُ الْفَارِسِيُّ]

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ حُمَيْدِ بْنِ أَبِي الْمَلِيجِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْرَةً.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، الدعاء، باب فضل الدعاء، ح ۳۸۲۸ من حديث أبي المليج به وصححه الحاکم ۱/۴۹۱ وذكر كلاماً متناقضًا لتصحیحه وللحديث شواهد، ضعیفة * أبو صالح الخوزی: لین الحديث.

Comments:

To Allāh ﷺ, the most precious and dear deed of His servant is to beg from Him, and if he does not beg from Allāh ﷺ He gets angry with him.

**Chapter 3. Something Else:
‘Remembrance Is The Best Of
Your Deeds, And The Purest
Of Them With Your Master’**

3374. Abū Mūsā Al-Ash'arī said: “We were with the Messenger of Allāh ﷺ on a military expedition. When we returned, we overlooked Al-Madinah, and the people were pronouncing the *Takbir*, and they raised their voices with it. The Messenger of Allāh ﷺ said: ‘Verily, your Lord is not deaf nor absent, He is between you and between the heads of your mounts.’ Then he said: ‘O ‘Abdullāh bin Qais, should I not inform you of a treasure from the treasures of Paradise: *Lā Hawla Wa Lā Quwwata Illā Billāh* (There is no might or power except by Allāh).’” (*Sahih*)

This is a *Hasan Sahih Hadīth*. Abū ‘Uthmān An-Nahdī’s name is ‘Abdur-Rahmān bin Mall, and Abū Na‘āmah’s name is ‘Amr bin ‘Eisā (narrators in the chain). And the meaning of his statement “He is between you and between the heads of your mounts” is that it is His knowledge and power.]

تخریج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة خيبر، ح ٤٢٠٢ و مسلم، ح ٢٧٠٤ من حديث أبي عثمان به ورواه النسائي في عمل اليوم والليلة، ح ٣٥٦ والكبرى، ح ١٠١٨٨ من حديث مرحوم بن عبد العزيز به.

Comments:

This caption should have been given to narration 2377, because in this narration the superiority of the words of “*Lā Hawla Wa Lā Quwwata Illā Billāh* (There is no Might or Power except Allāh ﷺ) is given, that means that

(المعجم ٣) - باب : مِنْهُ [كُونُ الذِّكْرِ
خَيْرٌ أَعْمَالِكُمْ وَأَرْكَاهَا عِنْدَ مَلِيكِكُمْ]
(التحفة ٦)

٣٣٧٤ - [حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
مَرْحُومُ بْنُ عَبْدِ الرَّزِيزِ الْعَطَّارُ: حَدَّثَنَا أَبُو
نَعَامَةَ السَّعْدِيِّ عَنْ أَبِي عُثْمَانَ التَّهْدِيِّ، عَنْ
أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَرَّاءٍ فَلَمَّا قَفَلْنَا أَشْرَقَنَا عَلَى الْمَدِيْنَةِ
فَكَبَرَ النَّاسُ تَكْبِيرًا وَرَفَعُوا إِلَيْهَا أَصْوَاتَهُمْ،
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ رَبَّكُمْ لَيْسَ بِأَصْصَمٍ
وَلَا غَائِبٌ هُوَ يَبْيَنُكُمْ وَيَبْيَنُ رُؤُوسَ رِحَالِكُمْ»،
أَنَّمَّ قَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ! أَلَا أَعْلَمُكَ كَتْرَا
مِنْ كُنُوزِ الْجَنَّةِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَأَبُو عُثْمَانَ
الْتَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مُلْكٍ وَأَبُو نَعَامَةَ
اسْمُهُ عَمْرُو بْنُ عَيْسَى. وَمَعْنَى قَوْلِهِ: «هُوَ
يَبْيَنُكُمْ وَيَبْيَنُ رُؤُوسَ رِوَا حِلَّكُمْ» إِنَّمَا يَعْنِي
عِلْمَهُ وَقُدرَتَهُ].

no movement or change is possible without the Will and Help of Allāh ﷺ. So saying these words with sincerity brings precious rewards from Allāh ﷺ and due to this favor the status of His servant in the Paradise is enhanced.

Chapter 4. What Has Been Related Regarding The Virtue Of Remembrance

3375. ‘Abdullāh bin Busr [may Allāh be pleased with him] narrated that a man said: “O Messenger of Allāh, indeed, the legislated acts of Islam have become too much for me, so inform me of a thing that I should stick to.” He said: “Let not your tongue cease to be moist with the remembrance of Allāh.” (*Hasan*)

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

تخريج : [إسناده حسن] وتقدم طرفه وأخرجه ابن ماجه، الأدب، باب فضل ذكر الله، ح: ٣٧٩٣ من حديث زيد بن حباب، ح: ٢٣١٧ والحاكم: ٤٩٥ / ١ ووافقة الذهبي ولو شاهد عند ابن حبان، ح: ٢٣١٨ وغيره.

Comments:

It is not possible for everyone to do voluntary worship regularly, so he asked an easy alternate that could bring him better reward. The Prophet ﷺ advised him to remember and praise Allāh ﷺ all the time because it is easy and possible to do while doing anything.

Chapter 5. Something Else Concerning ‘The One Who Remembers Allāh Often Is Superior To The Fighter In The Cause of Allāh’

3376. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ was asked: “Which of the worshippers is superior in rank with Allāh on the Day of Judgment?” He said: “Those men who remember Allāh much [and women].” He said: “I said: ‘O Messenger of Allāh! What about

(المعجم ٤) - بَابُ مَا جَاءَ فِي فَضْلِ الذِّكْرِ (التحفة ٤)

٣٣٧٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مَعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُنْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ شَرائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي يُشْنِعُ أَتَشَبَّثُ بِهِ، قَالَ: «لَا يَرَأُلُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسْنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.]

تخريج : [إسناده حسن] وتقدم طرفه وأخرجه ابن ماجه، الأدب، باب فضل ذكر الله، ح: ٣٧٩٣ من حديث زيد بن حباب، ح: ٢٣١٧ والحاكم: ٤٩٥ / ١ ووافقة الذهبي ولو شاهد عند ابن حبان، ح: ٢٣١٨ وغيره.

(المعجم ٥) - بَابُ مِنْهُ [فِي أَنَّ الذَّاكِرِينَ اللَّهَ كَثِيرًا أَفْضَلُ مِنَ الْغَازِيِّ فِي سَبِيلِ اللَّهِ] (التحفة ٥)

٣٣٧٦ - حَدَّثَنَا قَتْبِيَّةُ: حَدَّثَنَا ابْنُ لَهِيَعَةَ عَنْ دَرَاجٍ، عَنْ أَبِي الْهَمَيْمَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «الذَّاكِرُونَ اللَّهَ كَثِيرًا [وَالذَّاكِرَاتُ]». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! وَمَنِ الْغَازِيُّ فِي سَبِيلِ

the fighter in the cause of Allāh?" He said: "If he were to strike with his sword among the disbelievers and the idolaters, until it breaks, and he (or it) is dyed with blood, those who remember Allāh much would still be superior in rank." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharib*, we only know it from the narration of Darrāj.

تخریج: [إسناده ضعیف] وأخرجه أحمد: ٧٥ من حديث ابن لهيعة به وانظر: ٢٠٣٣ من العلامة.

Chapter 6. Something Else

3377. Abū Ad-Dardā' [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "Should I not inform you of the best of your deeds, and the purest of them with your Master, and the highest of them in your ranks, and what is better for you than spending gold and silver, and better for you than meeting your enemy and striking their necks, and they strike your necks?" They said: "Of course." He said, "The remembrance of Allāh [Most High]." [Then] Mu'adh bin Jabal [may Allāh be pleased with him] said: "There is nothing that brings more salvation from the punishment of Allāh than the remembrance of Allāh." (*Hasan*)

[Abū 'Eisā said:] Some of them reported this *Hadīth* from 'Abdullāh bin Sa'eed similar to this, with this chain, and some of them related it from him in *Mursal* form.

الله؟ قال: «لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكِسُ وَيَخْتَصِبَ دَمًا لَكَانَ الدَّاِكِرُونَ اللَّهَ كَثِيرًا أَفْضَلَ مِنْهُ دَرَجَةً». [قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ دَرَاجٍ.]

(المعجم ٦) - بَابُ مِنْهُ (التحفة . . .)

٣٣٧٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ - هُوَ ابْنُ أَبِي هِنْدٍ - عَنْ زِيَادِ مَوْلَى ابْنِ عَيَّاشٍ، عَنْ أَبِي بَحْرَيَةَ، عَنْ أَبِي الدَّرْدَاءِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ الشَّيْطَانُ لِلَّهِ: «أَلَا أُنَبِّئُكُمْ بِخَيْرٍ أَعْمَالِكُمْ وَأَرْكَاهَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعُهَا فِي دَرَجَاتِكُمْ، وَخَيْرٍ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرْقِ وَخَيْرٍ لَكُمْ مِنْ أَنْ تَقْنُونَ عَدُوَّكُمْ فَتَصْرِبُوا أَعْنَاقَهُمْ وَيَصْرِبُوا أَعْنَاقَكُمْ؟» قَالُوا: بَلَى، قَالَ: «ذَكْرُ اللَّهِ تَعَالَى» [فَقَالَ مُعاَذُ بْنُ جَبَلَ [رَضِيَ اللَّهُ عَنْهُ]: مَا شَيْءَ أَنْجَى مِنْ عَذَابِ اللَّهِ مِنْ ذَكْرِ اللَّهِ. [قالَ أَبُو عِيسَى: وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ مِثْلَ هَذَا بِهَذَا الإِسْنَادِ، وَرَوَى بَعْضُهُمْ عَنْهُ فَارْسَلَهُ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الأدب، باب فضل الذكر، ح: ٣٧٩٠ من
Hadīth ٤٩٦/١ وصحيح الحاکم: حديث عبد الله بن سعيد به وصحيحه الحاکم: حديث الذهبي.

Comments:

The most weighty, precious and rewarding remembrance of Allāh ﷺ is recitation of the Qur'ān and Ṣalāt. Without these two all other virtuous deeds, are futile and worthless. Remembrance of Allāh ﷺ is the primary spur for other virtuous deeds, and without it Ṣalāt all deeds and actions remain spiritless. *Jihād* is considered superior due to the intention of elevating the Word of Allāh ﷺ. The superiority of *Jihād* lies in it being a practical form of Allāh's remembrance.

Chapter 7. What Has Been Related Concerning The Group That Sits To Remember Allāh The Mighty And Sublime, What Virtues They Have

3378. Al-Agharr Abū Muslim narrated that he bears witness, from Abū Hurairah and Abū Sa'eed Al-Khudrī, that they bear witness, from the Messenger of Allāh ﷺ, that he said: "There is no group that remembers Allāh, except that the angels encompass them, mercy covers them, and tranquility descends upon them; and Allāh remembers (mentions) them before those who are with Him." (*Sahīh*)

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

(المعجم ٧) - بَابُ مَا جَاءَ فِي الْقَوْمِ
يَجْلِسُونَ فِيذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ مَا لَهُمْ
مِنَ الْفَضْلِ (التحفة ٧)

٣٣٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حَدَّثَنَا سُنْبُانٌ عَنْ أَبِي
إِسْحَاقَ، عَنِ الْأَغْرِيِّ أَبِي مُسْلِمٍ : أَنَّهُ شَهَدَ
عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدِ الْخُدْرِيِّ : أَنَّهُمَا
شَهَدا عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ : «مَا مِنْ
قَوْمٍ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْ بِهِمُ الْمَلَائِكَةُ
وَغَشِّيَّتْهُمُ الرَّحْمَةُ وَنَزَّلَتْ عَلَيْهِمُ السَّكِينَةُ
وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ».
[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ .

تخریج: [صحیح] وأخرجه مسلم، الذکر والدعاء، باب فضل الاجتماع على تلاوة القرآن
وعلى الذکر، ح: ٢٧٠٠ من حديث أبي إسحاق به.

Comments:

In this narration four blessings of Allāh ﷺ have been mentioned. Those who are busy in Allāh's remembrance, angels encircle them. The mercy of Allāh ﷺ covers them, and as a result, Divine Peace encompasses them. They feel a kind of celestial serenity.

3379. Abū Sa‘eed Al-Khudrī narrated the Mu‘āwiyah came out to the *Masjid* and said: “What has caused you to gather for this sitting.” They said: “We gathered so that we may remember Allāh.” He said, “By Allāh, nothing caused you to gather for this sitting except for that?” They said, “By Allāh, nothing caused us to gather for this sitting except for that.” He said: “Indeed, I did not ask you out of suspicion, and there was no one in the position I was from the Messenger of Allāh ﷺ who narrates less *Ahādīth* from him than me. Indeed, the Messenger of Allāh ﷺ came out upon a circle of his Companions and said: ‘What has caused you to gather for this sitting?’ They said: ‘We have gathered for this sitting to remember Allāh, and praise Him for His having guided us to Islam, and having bestowed blessings upon us.’ So he said: ‘By Allāh, nothing caused you to gather for this sitting except for that?’ He said: ‘Indeed, I did not ask you out of suspicion, verily Jibra’il came to me and informed me that Allāh boasts of you to the angels.’” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know it except from this route. And Abū Na‘āmah As-Sa‘dī’s name is ‘Amr bin ‘Eisā, and Abū ‘Uthmān An-Nahdī’s name is ‘Abdur-Rahmān bin Mall (narrators in the chain).

تخریج: وأخرجه مسلم، أيضاً، ح: ٢٧٠١ من حديث مرحوم به.

٣٣٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ شَارِ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ: حَدَّثَنَا أَبُو نَعَامَةَ عَنْ أَبِي عُثْمَانَ التَّهَدِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: خَرَجَ مُعَاوِيَةً إِلَى الْمَسْجِدِ فَقَالَ: مَا يُجْلِسُكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ، قَالَ: اللَّهُ مَا أَجْلَسْكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ يَمْتَرِئُ إِلَيْيَّ مِنْ رَسُولِ اللَّهِ أَكْلَ حَدِيثًا عَنْهُ حَدِيثًا عَنْ أَصْحَابِهِ فَقَالَ: (مَا يُجْلِسُكُمْ؟) قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ لِمَا هَدَانَا لِإِسْلَامٍ وَمَنْ عَلَيْنَا بِهِ، قَالَ: (اللَّهُ مَا أَجْلَسْكُمْ إِلَّا ذَاكَ؟) قَالُوا: اللَّهُ مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ، إِنَّهُ أَتَانِي جِبْرِيلُ وَأَخْبَرَنِي أَنَّ اللَّهَ يُنَاهِي بِكُمُ الْمَلَائِكَةَ.

[قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسْنٍ غَرِيبٍ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَأَبُو نَعَامَةَ السَّعْدِيِّ اسْمُهُ عُمَرُو بْنُ عِيسَى، وَأَبُو عُثْمَانَ التَّهَدِيِّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مَلْ.]

Comments:

This narration makes it clear that sometimes one swears by Allāh to emphasize and show the importance of the act, so in such cases there should be no suspicion or mistrust. Mu'āwiya was the a transcriber of Divine Revelation, and brother of Umm Ḥabibah, the wife of the Prophet (ﷺ). In spite of close relationship and high status he was very careful in reporting *Hadīth*.

Chapter 8. What Has Been Related About The Group That Sits And They Do Not Remember Allāh

3380. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "No group gathers in a sitting in which they do not remember Allāh, nor send *Salāt* upon their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them." (*Sahīh*)

[Abū 'Eisā said:] This is a *Hasan* [*Sahīh*] *Hadīth*. It has been related from Abū Hurairah from the Prophet ﷺ, through more than one route.

تخریج: [صحيح] وأخرجه أحمد: ٤٨٤ من حديث ابن مهدي به ورواه أبو داود، ح: ٤٨٥٦، ٤٨٥٩، ٥٠٥٩ وللحديث طرق عند النساء في الكبri، ح: ١٠٢٣٧، ١٠٦٥٤ والحاكم: ٤٩٢ وأحمد: ٢/٤٣٢، ١٢٤ وغيرهم * حديث يوسف بن يعقوب: سنته صحيح وانظر، ح: ٣٣٧٨.

Comments:

An assembly of people where there is neither remembrance of Allāh ﷺ nor sending of *Salāt* upon the Prophet ﷺ, remains without the mercy of Allāh ﷺ. Such gatherings are harmful and they harden the hearts. Carelessness and negligence from the remembrance of Allāh ﷺ brings misfortune and afflictions.

Chapter 9. What Has Been Related That The Supplication Of A Muslim Is Answered

3381. Jābir that the Messenger of

(المعجم ٨) - بَابُ مَا جَاءَ فِي الْقَوْمِ
يَجْلِسُونَ وَلَا يَذْكُرُونَ اللَّهَ (التحفة ٨)

٣٣٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفِيَّانُ عَنْ
صَالِحِ مَوْلَى التَّوَأْمَةِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] عَنْ النَّبِيِّ ﷺ قَالَ: «مَا جَلَسَ قَوْمٌ
مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصْلِلُوا عَلَى
نَيْمَهُمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ فَإِنْ شَاءَ عَذَّبُهُمْ وَإِنْ
شَاءَ غَفَرَ لَهُمْ».

[قال أبو عيسى:] هـذا حديث حسن
[صحيح]، وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهٍ.

تخریج: [صحيح] وأخرجه أحمد: ٤٨٤ من حديث ابن مهدي به ورواه أبو داود، ح: ٤٨٥٦، ٤٨٥٩ وللحديث طرق عند النساء في الكبri، ح: ١٠٢٣٧، ١٠٦٥٤ والحاكم: ٤٩٢ وأحمد: ٢/٤٣٢، ١٢٤ وغيرهم * حديث يوسف بن يعقوب: سنته صحيح وانظر، ح: ٣٣٧٨.

(المعجم ٩) - بَابُ مَا جَاءَ أَنَّ دَعْوَةَ
الْمُسْلِمِ مُسْتَجَابَةً (التحفة ٩)

٣٣٨١ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا ابْنُ لَهِيَعَةَ

Allāh ﷺ said: "There is none who utters a supplication, except that Allāh gives him what he asked, or prevents evil from him that is equal to it – as long as he does not supplicate for something evil, or the cutting off of ties of the womb." (*Sahīh*)

There are narrations on this topic from Abū Sa'eed and 'Ubādah bin As-Ṣāmit.

عَنْ أَبِي الرُّبِّيرِ، عَنْ حَاجِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ أَحَدٍ يَدْعُو بِدُعَاءٍ إِلَّا آتَاهُ اللَّهُ مَا سَأَلَ أَوْ كَفَ عَنْهُ مِنْ شُوَّرٍ مِثْلُهُ، مَا لَمْ يَدْعُ بِإِشْمٍ أَوْ قَطْبِيَّةٍ رَجْمٍ». وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَعَبَادَةَ بْنِ الصَّامتِ.

تخریج: [صحیح] وأخرجه أحمد: ۳۶۰ عن قتيبة به وللحديث شواهد * وفي الباب عن أبي سعيد [أحمد: ۱۸/۳] والبخاري في الأدب المفرد، ح: ۷۱۰ والحاکم: ۴۹۳/۱] وعبدة بن الصامت [انظر، ح: ۳۵۷۳].

Comments:

Whoever supplicates with sincerity, trust and belief, Allāh ﷺ gives him what he asked for or prevents evil that is equal to his prayer. Allāh ﷺ does not accept the supplication which is for something evil or cutting off the ties of kinship. Supplication brings reward and blessings of Allāh ﷺ.

3382. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Whoever wishes that Allāh would respond to him during hardship and grief, then let him supplicate plentifully when at ease." (*Hasan*)

[Abū 'Eisā said:] This *Hadith* is *Hasan Gharib*.

٣٣٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَاقِدٍ: حَدَّثَنَا سَعِيدُ بْنُ عَطِيَّةَ الْيَتَمِّيَّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَرَّهُ أَنْ يَسْتَحِيَّ اللَّهُ لَهُ عِنْدَ الشَّدَادِ وَالْكُرُبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ». [قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [حسن] وأخرجه الطبراني ومن طريقه المزي في تهذيب الكمال: ۲۶۱/۷ وكذا ابن عدي: ۱۹۹۰/۵ من حديث عبد الله بن واقد به وهو ضعيف وله شاهد عند الحاکم: ۵۴۴/۱] وصححه ووافقه الذهبي.

Comments:

This is a fact, that those who beg from Allāh ﷺ only during hard times and in grief, their link with Allāh ﷺ is weak. It shows that they do not have trust and belief in Allāh's mercy that brings the spirit to supplication. On the other hand, those who supplicate all the time, at ease, in hardship and grief, their link with Allāh ﷺ is strong, and they trust in His mercy, so they supplicate with belief and trust, and He accepts their supplication.

3383. Jābir bin ‘Abdullāh [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “The best remembrance is: ‘There is none worthy of worship except Allāh (*Lā Ilāha Illallāh*)’ and the best supplication is: ‘All praise is due to Allāh (*Al-Hamdulillāh*).’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know it except through the narration of Mūsā bin Ibrāhīm. ‘Alī bin Al-Madīnī and others reported this *Hadīth* from Mūsā bin Ibrāhīm.

تخریج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٨٣١ عن يحيى بن حبيب به ورواه ابن ماجه، ح: ٣٨٠٠ وصححه ابن حبان (الإحسان): ٨٤٣ وحاكم: ٤٩٨ / ١ ووافقه الذهبي.

Comments:

“*Lā Ilāha Illallāh*” means that “There is none worthy of worship except Allāh” and “*Al-Hamdulillāh*” means “All Praise is due to Allāh” because He is the only One who deserves praise. When someone praises Him, He gives him more, in this world and in the Hereafter. That is why “*Al-Hamdulillāh*” is considered the best supplication.

3384. ‘Āishah [may Allāh be pleased with her] narrated that the Messenger of Allāh ﷺ used to remember Allāh in all of his affairs. (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know it except from the narration of Yahyā bin Zakariyyā bin Abī Zā‘idah, and Al-Bahī’s name is ‘Abdullāh (narrator in the chain).

تخریج: وأخرجه مسلم، الحیض، باب ذکر الله تعالیٰ فی الجنابة وغيرها، ح: ٣٧٣ عن أبي كریب به وعلقه البخاری فی الأذان، باب: ١٩.

٣٣٨٣ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيًّا: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنُ كَثِيرِ الْأَنْصَارِيٍّ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خَرَاشَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَفْضَلُ الدُّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ».

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ إِبْرَاهِيمَ. وَقَدْ رَوَى عَلَيْهِ بْنُ الْمَدِينِيُّ وَغَيْرُهُ وَاحِدٌ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ هَذَا الْحَدِيثُ.

تخریج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٨٣١ عن يحيى بن حبيب به ورواه

٣٣٨٤ - حَدَّثَنَا أَبُو كُرْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ الْمُحَارِبِيٍّ قَالَا: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاً أَبْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ حَالِدِ بْنِ سَلَمَةَ، عَنْ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ.

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ زَكَرِيَّاً بْنِ أَبِي زَائِدَةَ، وَالْبَهِيِّ اسْمُهُ عَبْدُ اللَّهِ.

تخریج: وأخرجه مسلم، الحیض، باب ذکر الله تعالیٰ فی الجنابة وغيرها، ح: ٣٧٣ عن أبي

Comments:

The Messenger of Allāh ﷺ used to remember Allāh ﷺ in each and every move of his life, and at all times. He used to praise Allāh ﷺ upon every small move of his daily routine life. He would supplicate standing up, sitting down, at the time of sleeping, upon waking up, going out of the house and at the time of entering, he would praise Allāh ﷺ. The Prophet ﷺ taught supplications to Muslims for all occasions and situations small or large.

Chapter 10. What Has Been Related About The One Supplicating Should Begin with Himself

3385. Ibn ‘Abbās narrated from Ubayy bin Ka'b, that whenever the Messenger of Allāh ﷺ would mention someone and supplicate for him, he would begin with himself. (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb Sahīh*, and Abū Qaṭān's name is ‘Amr bin Al-Haitham (a narrator in the chain).

Tarhib: [صحيح] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٨٤ من حديث حمزة الزيات به، ورواه مسلم، ح: ٢٣٨٠ مطولاً من حديث أبي إسحاق، وصححه الحاكم على شرط الشيختين: ٥٧٤ / ٢.

Comments:

When supplicating for others, one should begin with himself, because every one is in need of Allāh's mercy. Supplicating for others only gives an impression that he himself is not in need of Allāh's mercy and he is asking Allāh ﷺ to have mercy on others.

Chapter 11. What Has Been Related About Raising The Hands When Supplicating

3386. ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] narrated: “Whenever the Messenger of Allāh ﷺ would raise his hands in supplication, he would not lower them until he had wiped his face with them.” (*Da’if*)

(المعجم ١٠) - بابُ مَا جَاءَ أَنَّ الدَّاعِي يَبْدأُ بِنَفْسِهِ (التحفة ١٠)

٣٣٨٥ - حَدَّثَنَا نَضْرُ بْنُ عَلَيِّ الْكُوفِيُّ : حَدَّثَنَا أَبُو قَطْنَنَ عَنْ حَمْزَةَ الْرَّبَّيَاتِ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ أَبْنَ عَبَّاسٍ ، عَنْ أَبِي بْنِ كَعْبٍ : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا ذَكَرَ أَحَدًا فَدَعَاهُ لَهُ بَدَأَ بِنَفْسِهِ . [قالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ صَحِيحٌ ، وَأَبُو قَطْنَنَ اسْمُهُ عَمْرُو بْنُ الْهَيْثَمِ .

تخریج: [صحيح] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٨٤ من حديث حمزة الزيات به، ورواه مسلم، ح: ٢٣٨٠ مطولاً من حديث أبي إسحاق، وصححه الحاكم على شرط الشيختين: ٥٧٤ / ٢.

(المعجم ١١) - بابُ مَا جَاءَ فِي رَفْعِ الْأَيْدِي عِنْدَ الدُّعَاءِ (التحفة ١١)

٣٣٨٦ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُشَنَّى وَإِبْرَاهِيمُ بْنُ يَعْقُوبَ وَغَيْرُ وَاحِدٍ قَالُوا : حَدَّثَنَا حَمَادُ بْنُ عِيسَى الْجَهْنَمِيُّ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ الْجَمَحِيِّ ، عَنْ سَالِمٍ أَبْنِ عَبْدِ اللَّهِ ، عَنْ أَبِيهِ ، عَنْ عُمَرَ بْنِ

Muhammad bin Al-Muthanna said in his narration: "He would not return them until he had wiped his face with them."

[Abū ‘Eisā said:] This *Hadīth* is [Sahīh] *Gharīb*, we do not know of it except as a narration of Hammād bin ‘Eisā, he is alone in relating it, and he narrates little. People have reported from him, and Ḥanzalah bin Abī Sufyān Al-Jumāḥī is trustworthy, Yahya bin Sa‘eed Al-Qaṭṭān graded him trustworthy.

تخریج: [إسناده ضعیف] وأخرجه عبد بن حمید، ح: ٣٩ عن حماد بن عیسیٰ به.

Chapter 12. What Has Been Related About ‘Whoever Is Hasty In His Supplication’

3387. Abū Hurairah narrated that the Prophet ﷺ said: "One of you will be responded to, so long as he is not hasty, saying: 'I supplicated, and I was not responded to.'" (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Abū ‘Ubaid’s name is Sa‘d, he is the freed slave of ‘Abdur-Rahmān bin Azhar, and it is said that he is the freed slave of ‘Abdur-Rahmān bin ‘Awf. [‘Abdur-Rahmān bin Azhar is the cousin of ‘Abdur-Rahmān bin ‘Awf.]

There is something on this topic from Anas [may Allāh be pleased with him].

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب: يستجاب للعبد ما لم يعجل، ح: ٦٣٤٠ ومسلم، ح: ٢٧٣٥ من حديث مالك به وهو في الموطأ: ١/ ٢١٣ * وفي الباب عن أنس

الخطاب [رضي الله عنه] قال: كان رسول الله ﷺ إذا رفع يديه في الدعاء لم يحطهما حتى يمسح بهما وجهه. قال محمد بن المتن في حديثه: لم يردهما حتى يمسح بهما وجهه.

[قال أبو عيسى:] هذا حديث صحيح غريب، لا تعرفه إلا من حديث حماد بن عيسى وقد تفرد به وهو قليل الحديث وقد حدث عنه الناس، وحذلله بن أبي سفيان الجمحي [هو] ثقة وثقة يحيى بن سعيد القطان.

تخریج: [إسناده ضعیف] وأخرجه عبد بن حمید، ح: ٣٩ عن حماد بن عیسیٰ به.

(المعجم ١٢) - باب ما جاء فيمن يستغحل في دعائه (التحفة ١٢)

٣٣٨٧ - حدثنا الأنصاري: حدثنا مغن:

حدثنا مالك عن ابن شهاب، عن أبي عبيد مؤلى ابن أزهر، عن أبي هريرة عن النبي ﷺ قال: "يستجاب لأحدكم ما لم يعجل، يقول: دعوتك فلم يستجب لي".

[قال أبو عيسى:] هذا حديث حسن صحيح وأبو عبيد اسمه سعد وهو مؤلى عبد الرحمن بن أزهر ويقال: مؤلى عبد الرحمن ابن عوف [وعبد الرحمن بن أزهر هو ابن عبد الرحمن بن عوف].

وفي الباب عن أنس [رضي الله عنه].

تخریج: متفق عليه، وأخرجه البخاري، الدعوات،

ح: ٦٣٤٠ ومسلم، ح: ٢٧٣٥ من حديث مالك به وهو في الموطأ: ١/ ٢١٣ * وفي الباب عن أنس

أحمد: ١٩٣/٣، ٢١٠.[٢١٠]

Comments:

Man should always beg from Allāh ﷺ with confidence that He will hear him and grant his supplication as He is most merciful and kind to His servants.

Chapter 13. What Has Been Related About Supplication In The Morning And The Evening

3388. Abān bin ‘Uthmān said: “I heard ‘Uthmān bin ‘Affan [may Allāh be pleased with him] saying: ‘The Messenger of Allāh ﷺ said: ‘There is no worshipper who says, in the morning of every day, and the evening of every night: ‘In the Name of Allāh, Who with His Name, nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing (Bismillāh, Alladhi Lā Yaqurru Ma’ Ismihi Shai’un Fil-Arḍi Wa Lā Fis-Samā’, Wa Huwas-Samī’ul-‘Alīm)’—three times, (except that) nothing shall harm him.’”

And Abān had been stricken with a type of semi-paralysis, so a man began to look at him, so Abān said to him, “What are you looking at? Indeed the *Hadīth* is as I reported it to you, but I did not say it one day, so Allāh brought about His decree upon me.” (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الدعاء، باب ما يدعو به الرجل إذا أصبح وإذا أمسى، ح: ٣٨٦٩ عن محمد بن بشار به وهو في مسند الطیالسي، ح: ٧٩ ورواه أبو داود، ح: ٥٠٨٨ من حديث أبيان وصححه الحاكم: ١/٥١٤ ووافقه الذهبي.

Comments:

For everyone at the end of night dawn appears, and with the end of the day night comes again, so the laps of life are wrapped up one by one. Therefore, it is necessary that according to the teachings of the Prophet ﷺ everyone

(المعجم ١٣) - بابُ مَا جَاءَ فِي الدُّعَاءِ
إِذَا أَصْبَحَ وَإِذَا أَمْسَى (التحفة ١٣)

٣٣٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
أَبُو دَاؤُدُ وَهُوَ الطَّيَالِسِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنَ
ابْنُ أَبِي الزَّنَادَ عَنْ أَبِيهِ: عَنْ أَبَانَ بْنِ عُثْمَانَ
قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَانَ [رَضِيَ اللَّهُ
عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ عَبْدٍ
يَقُولُ فِي صَبَاحٍ كُلُّ يَوْمٍ وَمَسَاءً كُلُّ لَيْلَةٍ بِسِمِ
اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ
مَرَّاتٍ لَمْ يَضُرِّهِ شَيْءٌ».

وَكَانَ أَبَانُ قَدْ أَصَابَهُ طَرَفُ الرَّجُلِ فَجَعَلَ
الرَّجُلُ يَنْظُرُ إِلَيْهِ فَقَالَ لَهُ أَبَانٌ: مَا تَنْظُرُ؟ أَمَا
إِنَّ الْحَدِيثَ كَمَا حَدَّثْتَ، وَلَكِنِي لَمْ أَفْهَمْ
يُؤْمِنُ لِيْمُضِيَ اللَّهُ عَلَيَّ قَدَرَهُ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ
غَرِيبٌ صَحِيحٌ.

should renew his relationship with his Creator. This relationship between a slave and his Master can be strengthened by praising Him, confessing one's faults and shortcomings, by asking for His mercy and humbling oneself before Him.

3389. Thawbān, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said: 'Whoever says when he reaches the evening: "I am pleased with Allāh as (my) Lord, with Islam as (my) religion, and with Muḥammad as (my) Prophet (*Rađītu Billāhi Rabban Wabil-Islāmi Dīnān Wa Bi-Muhammadin Nabīyan*) it is a duty upon Allāh to please him.'"'

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

تخریج: [حسن] وأخرجه الطبراني في الدعاء، ح: ٣٠٤ من حديث أبي سعد البقال سعيد بن المزبان به وهو ضعيف وللحديث شاهد حسن عند أبي داود، ح: ٥٠٧٢ وحسنه الحافظ ابن حجر.

Comments:

Repeating this supplication three times in the morning and in the evening is a renewal of his bond of leading the life in accordance with Islamic Principles and remaining obedient to Allāh ﷺ and His Messenger. He who does so every morning and evening, Allāh ﷺ gives him tidings of His blessings that he will be made happy on the Day of Judgment.

3390. ‘Abdullāh said: "When he reached the evening, the Prophet ﷺ used to say, 'We have reached the evening, and the Dominion has reached the evening, while belonging to Allāh. And all praise belongs to Allāh. None has the right to be worshipped but Allāh, alone, without partner. (*Amsānā Wa Amsal-Mulkullāh, Wa-Hamdu-lillāh, Wa Lā Ilāha Illallāh, Wahdahu Lā Sharīka Lahu*)' – I think he said [in it]: – 'To Him belongs the Dominion, and to Him is the praise, and He is capable of

٣٣٨٩ - حَدَّثَنَا أَبُو سَعِيدِ الْأَسْجُونِيُّ : حَدَّثَنَا عُقْبَةُ بْنُ حَالِدٍ عَنْ أَبِي سَعِيدِ سَعِيدِ بْنِ الْمَرْزُبَانَ ، عَنْ أَبِي سَلْمَةَ ، عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَنْ قَالَ حَسْنَ يُمْسِي : رَضِيَتْ بِاللَّهِ رَبِّيْ وَبِالْإِسْلَامِ دِينِيْ وَبِمُحَمَّدٍ نَبِيًّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ . [قَالَ أَبُو عَبِيْسَى :] هَذَا حَدِيثُ حَسْنٍ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

٣٣٩٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ : حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عَبْيَدِ اللَّهِ ، عَنْ إِبْرَاهِيمَ ابْنِ سُوَيْدٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ تَرِيدَ ، عَنْ عَبْدِ اللَّهِ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمْسَى قَالَ : «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لَهُ وَالْحَمْدُ لَهُ وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ» - أَرَاهُ قَالَ [فِيهَا] : «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ الْلَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ

all things. I ask You for the good that is in this night, and the good of what is after it, and I seek refuge in You from the evil of this night, and the evil of what is after it, and I seek refuge in You from laziness and helpless old age. And I seek refuge in You from the punishment of the Fire and the punishment of the grave (*Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa 'Alā Kulli Shai'in Qadir. Asa'luka Khaira Mā Fī Hadhihil-Lailah, Wa Khaira Mā Ba'dahā, Wa A'ūdhu Bika Min Sharri Hadhihil-Lailah Wa Sharri Mā Ba'dahā. Wa A'ūdhu Bika Minal-Kasali Wa Siw'il-Kibar, Wa A'ūdhu Bika Min 'Adhābin-Nāri Wa 'Adhābil-Qabr.*)'. And when he reached morning, he would say, 'We have reached the morning, and the Dominion has reached the morning, while belonging to Allāh. And all praise belongs to Allāh (*Aṣbahnā Wa Aṣbaḥal-Mulkullāh, Wa-l-Ham dulillāh*)'" (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. *Shu'bah* reported it with this chain, from Ibn Mas'ūd, and he did not narrate it in *Marfū'* form.

تخریج: وأخرجه مسلم، الذکر والدعاء، باب: فی الأدعیة، ح: ۲۷۲۳ من حديث جریر به.

Comments:

In this supplication it is admitted and acknowledge that Allāh ﷺ is the only Master of the universe and whatever is in it, and He is the only who deserves praise. Polytheism and infidelity is strongly condemned in this supplication, and refuge in Allāh ﷺ has been sought.

3391. Abū Hurairah said: The Messenger of Allāh ﷺ used to teach his Companions, saying:

هَذِهِ اللَّيْلَةُ وَشَرُّ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنَ الْكَسْلِ وَسُوءِ الْكِبَرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ»، وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا: «أَصْبَحْنَا وَأَضْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ».

[C]الْأَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ بْنُ هَمَّادًا إِلَيْهِ اِلْإِسْنَادُ عَنْ أَبْنِ مَسْعُودٍ وَلَمْ يَرْفَعْهُ.

٣٣٩١ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: أَخْبَرَنَا سَهْلُ بْنُ أَبِي

"When one of you reaches the morning, then let him say: 'O Allāh, by You we enter the morning, and by You we enter the evening, and by You we live, and by You we die, and to You is the Return (*Allāhumma Bika Aṣbahnā Wa Bika Amsainā Wa Bika Nahyā Wa Bika Namūtu Wa Ilaikal-Maṣir*).'" And when he reaches the evening let him say: 'O Allāh, by You we enter the evening, and by You we enter the morning, and by You we live, and by You we die, and to You is the Resurrection (*Allāhumma Bika Amsainā Wa Bika Aṣbahnā Wa Bika Nahyā Wa Bika Namūtu Wa Ilaikan-Nuṣhur*).'" (*Sahih*)

This is a *Hasan Hadīth*.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب ما يقول إذا أصبح، ح: ٤٨٠٦٨ من حديث سهيل به وصححه ابن حبان، ح: ٢٣٥٤، ٢٣٥٥ والحافظ في نتائج الأفكار.

Comments:

As the time and the cycle of the day and night is in Allāh's control, likewise our life and death is also in His control. On the Day of Judgment we have to appear before Him to account for our deeds, therefore, we should not spend our life in carelessness and heedlessness regarding our duties to Allāh (٣٦).

Chapter 14. Something Else, The Supplication "O Allāh, Knower Of The Unseen And The Seen, Originator Of The Heavens And The Earth"

3392. Abū Hurairah, may Allāh be pleased with him, said: "Abū Bakr said: 'O Messenger of Allāh, command me with something that I may say when I reach morning and evening.' He said: 'Say: "O Allāh Knower of the Unseen and the

صالح عن أبيه، عن أبي هريرة قال: كان رسول الله ﷺ يعلم أصحابه يقول: إذا أصبح أحذكم فليقل اللهم بك أصبحنا وبك أمسينا وبك نحي وبك نموت وإليك المصير، وإذا أمسى فليقل: اللهم بك أمسينا وبك أصبحنا وبك نحي وبك نموت وإليك الشور".
هذا حديث حسن.

(المعجم ١٤) - باب منه [دعا]:
«اللهم عالم الغيب والشهادة فاطر السماوات والأرض...» [التحفة ١٤]

- حديث محمود بن عيلان: حدثنا أبو داود قال: أتانا شعبة عن يعلى بن عطاء قال: سمعت عمرو بن عاصم التقى يحدث عن أبي هريرة رضي الله عنه قال: قال أبو بكر: يا رسول الله! مرنبي بشيء

Seen, Originator of the heavens and the earth, Lord of everything and its Possessor, I bear witness that there is none worthy of worship except You, I seek refuge in You from the evil of my soul and from the evil of *Shaitān* and his *Shirk* (*Allāhumma 'Ālimal-Ghaibi Wash-Shahādati Fātiras-Samāwāti Wal-Ard, Rabba Kulli Shai'in Wa Ma'lakahū, Ashhadu An Lā Ilāha Illā Anta, A'udhu Bika Min Sharri Nafsi Wa Min Sharrish-Shaitāni Washirkīhi*).” He said: ‘Say it when you reach morning, and evening, and when you go to bed.’” (*Sahīh*)

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

تخریج: [إسناده صحيح] وأخرجه أبو داود، أيضاً، ح ٥٠٦٧؛ من حديث يعلى به وهو في مسند أبي داود الطیالسي، ح ٩: ٢٥٨٣ وصححه ابن حبان، ح ٢٣٤٩؛ والحاکم: ٥١٣/١ ووافقه الذهبي.

Comments:

In this narration it has been commanded that one should bear witness every morning and evening that only Allāh ﷺ is Knower of the unseen and seen, Originator of the heavens and earth, Lord and Possessor of everything and he should bear witness that there is none worthy of worship except Allāh ﷺ. One should seek refuge in Him from the evil of his soul and from the evil of Satan and his *Shirk*.

Chapter 15. Something Else: ‘The Chief Of Supplications For Forgiveness’

3393. *Shaddād bin Aws* narrated that the Prophet ﷺ said to him: “Should I not direct you to the chief of supplications for forgiveness? ‘O Allāh, You are my Lord, there is none worthy of worship except You, You created me and I am Your slave. I am

أَقْوُلُهُ إِذَا أَضْبَحْتُ وَإِذَا أَمْسَيْتُ، قَالَ: «فُلْ: اللَّهُمَّ عَالَمُ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ، رَبُّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشَهُدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهُ». قَالَ: «فُلْ إِذَا أَضْبَحْتَ وَإِذَا أَمْسَيْتَ وَإِذَا أَحَدَتَ مَضْجَعَكَ».

[قال أبو عيسى:] هذا حديث حسن صحيح.

(المعجم ١٥) - بَابُ مِنْهُ [دُعَاءُ سَيِّدِ الْاسْتِغْفَارِ] (التحفة ١٥)

٣٣٩٣ - حَدَّثَنَا الْحُسَينُ بْنُ حُرَيْثٍ: حَدَّثَنَا عَبْدُ الرَّزِيزِ بْنُ أَبِي حَازِمٍ عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ عُثْمَانَ بْنِ رَبِيعَةَ، عَنْ شَدَّادِ بْنِ أَوْسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَلَا أَذْلُكَ عَلَى سَيِّدِ الْاسْتِغْفَارِ؟ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا

adhering to Your covenant and Your promise as much as I am able to, I seek refuge in You from the evil of what I have done. I admit to You your blessings upon me, and I admit to my sins. So forgive me, for there is none who can forgive sins except You (*Allāhumma Anta Rabbī Lā Ilāha Illa Anta Khalaqtanī Wa Ana 'Abduka Wa Ana 'Alā 'Ahdika Wa Wa'dika Mā-stata'tu. A'ūdhu Bika Min Sharri Mā Ḥana'tu Wa Abuw'u Laka Bini'matika 'Alayya Wa A'tarifu Bidhunūbī, Faghfirlī Dhunūbī Innahu Lā Yaghfirudh-Dhunūba Illā Ant*).') None of you says it when he reaches the evening, and a decree^[1] comes upon him before he reaches morning, except that Paradise becomes obligatory upon him. And none says it when he reaches the morning, and a decree comes upon him before he reaches evening, except that Paradise becomes obligatory for him." (*Sahīh*)

[He said:] And there are narrations on this topic from Abū Hurairah, Ibn 'Umar, Ibn Mas'ūd, Ibn Abza, and Buraidah, may Allāh be pleased with them.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib* from this route. And 'Abdul-'Azīz bin Abū Hāzim is Ibn Abū Hāzim Az-Zāhid. [And this *Hadīth* has been reported from other than this route, from Shaddād bin Aws, may Allāh be pleased with him.]

أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ
وَوَعْدِكَ مَا أَسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا
صَنَعْتُ وَأَبُوءُ لَكَ بِنَعْمَتِكَ عَلَيَّ وَأَغْرِفُ
بِذُنُوبِي، فَاغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ
إِلَّا أَنْتَ، لَا يَقُولُهَا أَحَدُكُمْ حِينَ يُمْسِي فِيَأْتِي
عَلَيْهِ قَدْرٌ قَبْلَ أَنْ يُضْبِحَ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ
وَلَا يَقُولُهَا حِينَ يُضْبِحَ، فِيَأْتِي عَلَيْهِ قَدْرٌ قَبْلَ
أَنْ يُمْسِي إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ.

[قال:] [وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ
عُمَرَ وَابْنِ مَسْعُودٍ وَابْنِ أَبْزَى وَبُرِيَّةَ رَضِيَ
اللهُ عَنْهُمْ.]

[قال] أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ]
غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَعَبْدُ الْعَزِيزُ بْنُ أَبِي
حَازِمٍ هُوَ ابْنُ أَبِي حَازِمٍ الرَّاهِدُ. [وَقَدْ رُوِيَ
هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ، عَنْ شَدَّادٍ
ابْنِ أُوسٍ رَضِيَ اللَّهُ عَنْهُ].

^[1] Meaning "death." (*Tuhfat Al-Ahwadhi*).

تخریج: [صحیح] ورواه البخاری، الدعوات، باب أفضل الاستغفار، ح: ٦٣٠٦ من حديث شداد بن أوس به.

Comments:

The secret of superiority of the ‘Chief of Supplications’ is that in every word of this supplication there is a confession of one’s humility and being a slave to Allāh ﷺ and testimony of His Oneness.

Chapter 16. What Has Been Related About Supplicating When One Goes To His Bed

3394. Al-Barā' bin 'Āzib narrated that the Prophet ﷺ said to him: “Should I not teach you some words to say when you go to your bed, so if you die, you will die upon the *Fitrāh*, and if you reach the morning, you will reach it in good? You say: ‘O Allāh, verily, I submit myself to You, and I turn my face to You, and I entrust my affair to You, hoping in You and fearing You. And I lay myself down depending upon You, there is no refuge [nor escape] from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent (*Allāhumma Innī Aslamtu Nafṣī Ilāika Wa Wajjaḥtu Wajhī Ilāika, Wa Fawwāḍtu Amrī Ilāika, Raghbatan Wa Rahbatan Ilāika Wa Aljā'tu Zahrī Ilāika, Lā Maljā' [Wa Lā Manjā] Minka Illā Ilāik. Āmantu Bikitābikal-ladhī Anzalta Wa Binabīykal-ladhī Arsalt).*’” Al-Barā' said: “So I said: ‘And in Your Messenger whom You have sent.’” He said: “So he ﷺ struck his hand upon my chest, then said: “And in Your Prophet whom You have sent. (*Wa Binabīykal-ladhī Arsalt).*” (*Sahīh*)

(المعجم ١٦) - بَابُ مَا جَاءَ فِي الدُّعَاءِ
إِذَا أَوَى إِلَى فِرَاشِهِ (التحفة ١٦)

٣٣٩٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُعِيَانُ بْنُ عَيْنَةَ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَلَا أَعْلَمُكَ كَلِمَاتٍ تَقُولُهَا إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَإِنْ مُتَّ مِنْ لَيْلَكَ مُتَّ عَلَى الْفِطْرَةِ وَإِنْ أَضْبَحْتَ أَضْبَحْتَ وَقَدْ أَضْبَحْتَ خَيْرًا؟ تَقُولُ: اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَهْتُ وَجْهِي إِلَيْكَ، وَقَوَّضْتُ أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ وَالْجَاهْلَةُ ظَهَرِي إِلَيْكَ، لَا مَلْجَأً [وَلَا مَنْجَأً] مِنْكَ إِلَّا إِلَيْكَ. أَمْتُ بِكَتَابِكَ الَّذِي أَنْزَلْتَ وَبِنِيَّكَ الَّذِي أَرْسَلْتَ» - قَالَ الْبَرَاءُ: فَقُلْتُ - وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ: فَطَعَنَ يَدِهِ فِي صَدْرِي ثُمَّ قَالَ: «وَبِنِيَّكَ الَّذِي أَرْسَلْتَ». [قال أبو عيسى: هذا حديث حسن صحيح غريب، وفي [الباب] عن رافع بن خديج وقد روي من غير وجوه عن البراء وزراؤه متصور بن المعتمر، عن سعد بن عبيدة، عن البراء عن النبي ﷺ تحوه إلا أنه قال: إذا أويت إلى فراشك وأنت علىوضوء].

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣahīh Ghariṭ*, and there are narrations on this topic from Rāfi‘ bin Khadīj, and it has been reported through more than one route from Al-Barā’. Maṇṣūr bin Al-Mu’tamir narrated it from Sa‘d bin ‘Ubaidah, from Al-Barā’ from the Prophet ﷺ, and it is similar except that he said: “When you go to your bed and you have *Wudū’*.”

تخریج: متفق عليه، أخرجه البخاري، التوحید، باب قوله: «أنزله بعلمه والملائكة يشهدون»، ح: ٧٤٨٨ ومسلم، ح: ٢٧١٠ من حديث أبي إسحاق به * حديث منصور: يأتي: ٣٥٧٤ وفي الباب عن رافع بن خديج [يأتي: ٣٣٩٥].

Comments:

This supplication shows complete faith and trust in Allāh ﷺ and also renews the trust and faith in the Book and the Messenger of Allāh ﷺ. This narration also shows that making a change in the words of supplication is not appropriate, because the words used by the Prophet ﷺ are the best selected words. No one in this world can choose better words than the words of the Prophet ﷺ.

3395. Rāfi‘ bin Khadīj narrated that the Prophet ﷺ said: “When one of you lies down on his right side, then says: ‘O Allāh, I have submitted myself to You, and I have turned my face to You, and I lay myself down relying upon You, and I have entrusted my affair to You, there is no refuge [nor escape] from You except to You. I believe in Your Book and Your Messengers (*Allāhumma Innī Aslamtu Nafsi Ilaika Wa Wajjahtu Wajhi Ilaika, Wa Alja’tu Zahri Ilaika, Wa Fawwadtu Amri Ilaika, Lā Malja’ [Wa Lā Manjā] Minka Illā Ilaik, Uminu Bikitābika Wa Birasūlikā*)’ – then if he dies that night, he shall enter Paradise.” (*Da’if*)

٣٣٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَحْيَى بْنِ إِسْحَاقَ بْنِ أَخِي رَافِعٍ بْنِ خَدِيجٍ [رَضِيَ اللَّهُ عَنْهُ] عَنْ رَافِعٍ بْنِ خَدِيجٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اضطَحَّ عَلَيْكُمْ عَلَى جَنَّةِ الْأَيْمَنِ ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَأَجْلَاثِي ظَهَرِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ لَا مُلْجَأً [وَلَا مَنْجَى] مِنْكَ إِلَّا إِلَيْكَ أُوْمِنُ بِكَتَابِكَ وَبِرُشْلِكَ فَإِنْ مَاتَ مِنْ لَيْلَتِه دَخَلَ الْجَنَّةَ».

[قال أبو عيسى:] هذا حديث حسن غريبٌ من هذا الوجهٍ من حديث رافع بْنِ

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* through this route as a narration of Rāfi‘ bin Khadīj [may Allāh be pleased with him].

حدیج [رضی اللہ عنہ].

تخریج: [إسناده ضعیف] وأخرجه السانی فی عمل الیوم واللیلة، ح: ۷۷۱ من حدیث عثمان بن عمر به أورده الضیاء فی المختارۃ یحیی بن أبي کثیر مدلس و عنون.

3396. Anas bin Malik [may Allāh be pleased with him] narrated that when he went to his bed, the Messenger of Allāh ﷺ used to say: “All praise is due to Allāh, who has fed us and given us to drink, and has sufficed and granted us refuge, and how many are they who have none to suffice them and none to grant them refuge (*Al-Hamdulillāhi Alladhī At’amanā Wa Saqānā Wa Kafānā Wa Āwānā. Fakam Mimman Lā Kāfiya Lahu Wa Lā Mu’wiya*).” (*Sahīh*)

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

٣٣٩٦ - حَدَّثَنَا إِشْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَقَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَادُ [بْنُ سَلَمَةَ] عَنْ ثَابِتٍ، عَنْ أَنْسِ بْنِ مَالِكٍ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاسِيَهُ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأَوْاَنَا فَكُمْ مِمْنَ لَا كَافِي لَهُ وَلَا مُؤْوِيٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الذکر والدعاء، باب الدعاء عند النوم، ح: ۲۷۱۵ من حدیث حماد ابن سلمة به.

Comments:

These narrations show that our all necessities are given to us by Allāh ﷺ, the Cherisher and Sustainer of the worlds. Our living, our food, our clothes, and even every smallest thing, is given to us by Allāh ﷺ. Our own personal skills have nothing to do with it, we get everything as a favor of Allāh ﷺ.

Chapter 17. Something Else:
The Supplication: “I Seek Forgiveness From Allāh The One Whom There Is None Worthy Of Worship Except For Him, And He Is The Living, The Sustainer”

(المعجم ۱۷) - بَابُ مِنْهُ [دُعَاء]:
 «أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
 الْقَيُّومُ» [التحفة ۱۷]

3397. Abū Sa‘eed [may Allāh be pleased with him] narrated that the

٣٣٩٧ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ:

Prophet ﷺ said: "Whoever says, when he goes to his bed: 'I seek forgiveness from Allāh, [the Magnificent] the One whom there is none worthy of worship except for Him, the Living, the Sustainer, and I repent to Him (*Astaghfirullāha [Al-'Azim] Alladhi Lā Ilāha Illā Huw, Al-Hayyul-Qayyūm, Wa Attabu Ilaihi*)' three times, Allāh shall forgive him his sins if they are like the foam of the sea, even if they were the number of the leaves of the trees, even if they were the number of sand particles of 'Alij,^[1] even if they were the number of the days of the world." (*Da'iyyah*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know it from this route except as a narration of 'Ubaidullāh bin Al-Walid Al-Wassāfi.

تخریج: [إسناده ضعیف] وأخرجه أبی حمّد: ١٠ / ٣ عن أبي معاویة الضریر به وصرح بالسماع
* رواه عصام بن قدامة عن عطیة عند البخاری في التاريخ، وعطیة العوفی ضعیف مدلس.

Comments:

In this narration the attributes of Allāh ﷺ 'the Living, the Sustainer (of all)' have been acknowledged and with the recognition of His Attributes, forgiveness is asked from Him. Allāh ﷺ the Most Merciful forgives those who beg with these words.

Chapter 18. Something Else: The Supplication: "O Allāh, Safeguard Me from Your Punishment the Day that You Gather Your Slaves"

3398. Hudhaifah bin Al-Yamān [may Allāh be pleased with him]

حدَّثَنَا أُبُو مُعاوِيَةَ عَنْ الْوَصَافِيِّ، عَنْ عَطِيَّةَ
عَنْ أَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُ] عَنْ النَّبِيِّ ﷺ
قَالَ: «مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ:
أَسْتَغْفِرُ اللَّهَ [الْعَظِيمَ] الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْحَيُّ الْقَيُومُ وَأَتُوْبُ إِلَيْهِ ثَلَاثَ مَرَاتٍ، غَفَرَ
اللَّهُ لَهُ دُنْوَيْهُ وَإِنْ كَانَتْ مِثْلَ زَيْدِ الْبَحْرِ، وَإِنْ
كَانَتْ عَدَدَ وَرَقِ الشَّجَرِ، وَإِنْ كَانَتْ عَدَدَ
رَمْلٍ عَالِجٍ، وَإِنْ كَانَتْ عَدَدَ أَيَّامِ الدُّنْيَا». .
[قال أبا عيسى:] هذا حديث حسن
غيره لا نعرفه إلا من هذا الوجه من حديث
عبيد الله بن الوليد الوضافي.

(المعجم ١٨) - بابِ مِنْهُ [دُعَاءُ]
«اللَّهُمَّ قُنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ»
(التحفة ١٨)

٣٣٩٨ - حدَّثَنَا ابْنُ أَبِي عُمَرَ: حدَّثَنَا
سُقِيَّانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَرَ، عَنْ رَبِيعِ

^[1] Meaning a place where sand mounds into dunes, and it is also said that is one of the places that is called that. See *Lisān Al-'Arab*.

narrated that when the Prophet ﷺ would sleep, he would put his hand under his head then say: "O Allāh, safeguard me from Your Punishment the Day You gather [Your slaves] (*Allāhumma Qinī 'Adhābaka Yawma Tajma'u [Ibādak]*)" or^[1] "You resurrect Your slaves (*Tab'athu Ibādak*)."
(*Sahīh*)

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

تخریج : [صحيح] وأخرجه أحمد: ٤٤٥ عن سفيان بن عيينة به وصح بالسماع وللحديث شواهد عند أبي داود، ح: ٥٠٤٥ وابن ماجه، ح: ٣٨٧٧ وغيرهما .

Comments:

When a person goes to sleep, his relation with this world is suspended and he goes in the hands of the death. That is why the Prophet ﷺ, before going to sleep, would remember death and the Day of Judgment.

3399. Al-Barā' bin 'Āzib [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ used to lay his head upon his right hand when going to sleep, then say: "My Lord, safeguard me from Your punishment the Day You resurrect Your slaves (*Rabbī Qinī 'Adhābaka Yawma Tab'athu Ibādak*)."
(*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. Ath-Thawrī reported this *Hadīth* from Abū Ishāq, from Al-Barā', but he did not mention anyone between them. Shu'bāh reported it from Abū Ishāq, from Abū 'Ubaidah and another man, from Al-Barā'. Isrā'il reported it from Abū Ishāq, from 'Abdullāh bin Yazīd, from Al-Barā', and (he also reported it)

ابن حراشي، عن حذيفة بن اليمان [رضي الله عنه]: أنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنْامَ وَضَعَ يَدَهُ تَحْتَ رَأْسِهِ ثُمَّ قَالَ: «اللَّهُمَّ فَقِنِي عَذَابَكَ يَوْمَ تَجْمَعُ [عِبَادَكَ] أَوْ يَبْعَثُ عِبَادَكَ».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج : [صحيح] وأخرجه أحمد: ٣٨٢ / ٥ والحمidi، ح: ٤٤٥ عن سفيان بن عيينة به وصح بالسماع وللحديث شواهد عند أبي داود، ح: ٥٠٤٥ وابن ماجه، ح: ٣٨٧٧ وغيرهما .

٣٣٩٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ [هُوَ السَّلْوَلِيُّ] عَنْ إِبْرَاهِيمَ بْنِ يُوسُفَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ [رَضِيَ اللَّهُ عَنْهُ] كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَسَّدُ يَمِينَهُ عِنْدَ الْمَنَامِ ثُمَّ يَقُولُ: «رَبَّ قَنِي عَذَابَكَ يَوْمَ يَبْعَثُ عِبَادَكَ».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِّنْ هَذَا الْوَجْهِ، وَرَوَاهُ الثُّورِيُّ هَذَا الحَدِيثُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ لَمْ يَذْكُرْ بَيْنَهُمَا أَحَدًا، وَرَوَاهُ شَعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ وَرَجُلٌ آخَرُ، عَنِ الْبَرَاءِ، وَرَوَاهُ إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنِ الْبَرَاءِ، وَعَنْ أَبِي

^[1] Indicating doubt on behalf of one of the narrators. See *Tuhfatul-Ahwadhi*.

from Abū Ishaq, from Abū ‘Ubaidah, from ‘Abdullāh from the Prophet ﷺ with similar.

إسحاق، عن أبي عبيدة، عن عبد الله عن النبي ﷺ مثلاً.

تخریج: [إسناده صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٧٥٨ من حديث إسحاق بن منصور به * أبو إسحاق صرخ بالسماع عند النسائي في الكبri، ح: ١٠٥٩٤ وأبي الشيخ في أخلاق النبي ﷺ، ص: ١٦٧ وغيرهما وصححه ابن حبان، ح: ٢٣٥٠ والحافظ في الفتح * حديث الثوري عند النسائي في الكبri، ح: ٧٥٣ وأحمد: ٤/٢٩٠، ٢٩١، ٢٩٨، ٣٠٣ وحديث شعبة عند النسائي في الكبri، ح: ٧٥٤ وغيره وحديث شريك عند الترمذi في الشمائل، ح: ٢٥٢. وحديث أبي عبيدة عن عبد الله عند ابن ماجه، ح: ٣٨٧٧.

Chapter 19. Something Else: The Supplication: “O Allāh, Lord Of The Heavens And Lord Of The Earths”

(المعجم ١٩) - بَأْبُّ مِنْهُ [دُعَاءً]:
«اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ
الْأَرْضَيْنِ . . .» [التحفة ١٩]

3400. Abū Hurairah [may Allāh be pleased with him] said: “The Messenger of Allāh ﷺ used to order that when one of us went to sleep, he should say: ‘O Allāh, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and date-stone, and Revealer of the *Tawrāh* and the *Injil* and the Qur’ān, I seek refuge in You from the evil of every evil thing that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, and Az-Zāhir, there is nothing above you, and Al-Bātin, there is nothing below You. Relieve me of my debt, and enrich me from poverty (*Allāhumma Rabbas-Samāwāti Wa Rabbal-Ardīna Wa Rabbanā, Wa Rabba Kulli Shai’in, Fāliqal-Habbi Wan-Nawā, Wa Munzilat-Tawrāti Wal-Injili Wal-*

٣٤٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الرَّحْمَنِ: حَدَّثَنَا عَمْرُو بْنُ عَوْنَى: أَخْبَرَنَا
خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهْبَيْلٍ، عَنْ أَبِيهِ، عَنْ
أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ رَسُولُ
اللَّهِ ﷺ يَأْمُرُنَا إِذَا أَخَذَ أَحَدُنَا مَضْجَعَهُ أَنْ
يَقُولَ: «اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضَيْنِ
وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالْحَبَّ وَالْتَّوْرَى
وَمُنْتَرِلَ التَّوْرَاهُ وَالْإِنْجِيلُ وَالْقُرْآنُ أَمُوذِّبُكَ
مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ أَخْدُ بِنَاصِيَّهِ، أَنْتَ
الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ
بَعْدَكَ شَيْءٌ، وَالظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ،
وَالبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، افْصِ عَيْنَ الدَّيْنِ
وَأَغْنِنِي مِنَ الْفَقْرِ». [قال أبو عبيدة: هذا حديث حسن
صحيح].

*Qur'ān. A'ūdhu Bika Min Sharri
 Kulli Dhi Sharrin Anta Ākhidhun
 Bināsiyatihi, Antal-Awwalu Falaisa
 Qablaka Shai'un, Wa Antal-Ākhiru
 Falaisa Ba'daka Shai'un, Waz-
 Zāhiru Falaisa Fawqaka Shai'un,
 Wal-Bātinu Falaisa Dūnaka
 Shai'un, Iqdi 'Annīd-daina Wa
 Aghnīnī Minal-Faqr)." (Sahīh)*

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

تخریج: وأخرجه مسلم، الذکر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٣ من حديث خالد

. به

Comments:

In this narration, first of all it has been confessed that Allāh ﷺ is the only owner of the whole universe and everything in it, and then by acknowledging His Attributes of unfolding and giving birth and growth to everything, and accepting the truth of His Revelation, refuge has been sought in Him from all evils, and in the end it has been begged that Allāh ﷺ may relieve the beggar from debt and enrich him from poverty.

Chapter 20. Something Else: The Supplication: "In Your Name, My Lord, I Lay Myself Down"

3401. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "When one of you leaves his bed then returns to it, then let him brush it off with the edge of his *Izār* three times, for indeed, he does not know what succeeded him upon it after him. When he lies down, let him say: 'In Your Name, my Lord, I lay my side down, and in Your Name I raise it. And if You take my soul, then have mercy upon it, and if You release it, then protect it with that which You protect Your righteous worshippers (*Bismika Rabbi Wada'tu Janbī Wa Bika Arfa'uhu*,

(المعجم ٢٠) - بَابُ مِنْهُ [دُعَاءً]: «بِاسْمِكَ رَبِّي وَضَعْتُ جَنِيْ...» [٢٠] (التحفة

٣٤٠١ - حَدَثَنَا إِبْرَاهِيمُ أَبْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَثَنَا سُفِيَّانُ عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا قَامَ أَحَدُكُمْ عَنْ فِرَاشِهِ ثُمَّ رَجَعَ إِلَيْهِ فَلْيَنْفُضْهُ بِصَفْفَةٍ إِذَا رَأَهُ ثَلَاثَ مَرَاتٍ، فَإِنَّهُ لَا يَدْرِي مَا خَلَقَ اللَّهُ عَلَيْهِ بَعْدَهُ، فَإِذَا اضْطَجَعَ فَلْيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنِيْ وَلَكَ أَرْفَعُهُ فَإِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاخْفَظْهَا بِمَا تَخْفَظُ بِهِ عَنَّا ذَكَرَ الصَّالِحِينَ، فَإِذَا اسْتَيقَظَ، فَلْيَقُلْ: الْحَمْدُ لِلَّهِ الَّذِي عَافَنِي فِي جَسَدِي وَرَدَ عَلَيَّ

*Fa'in Amsakta Nafsi Färhamhā Wa
In Arsaltaḥā Fähfazhā Birnā Tahfa zu
Bihi Tbādakas-Sāliḥin.)* And when he awakens, let him say: All praise is due to Allāh, Who healed me in my body, and returned to me my soul, and permitted me to remember Him '(*Al-Hamdu lillāh Alladhi Ḥafanī Fī Jasadī Wa Radda 'Alayya Rūḥī Wa Adhīna Lī Bidhikrīh*)."

[He said:] And there are narrations on this topic from Jābir and 'Āishah.

[He said:] The *Hadīth* of Abū Hurairah is a *Hasan Hadīth*. [Some of them related this *Hadīth* and said, "Then let him brush it off with the inside of his *Izār*."]

(*Sahīh*)

تخریج: [صحيح] وأخرجه النسائي في الكبرى، ح: ١٠٧٢٧ من حديث ابن عجلان به وعلقه البخاري، ح: ٦٣٢٠ وللحديث طرق عند البخاري ومسلم: ٦٤ / ٢٧١٤ وغيرهما * وفي الباب عن جابر [عله يشير إلى حديث النسائي في الكبرى، ح: ١٠٦٩١-٦٨٩] وصححه ابن حبان، ح: ٢٣٦٢ والحاكم: ٥٤٨ على شرط مسلم ووافقة الذبيهي] وعائشة [عله يشير إلى الحديث الآتي أو ما أخرجه النسائي في الكبرى، ح: ١٠٦٢٥، ١٠٧٠٠ وأبو داود، ح: ٥٠٦١].

Comments:

The bed should be brushed off as a precaution, because there may be a harmful or injurious thing which had crept in it, and for the safety of the hand it has been suggested to use the cloth.

Chapter 21. What Has Been Related About: Whoever Recites The Qur'an When Going To Sleep

3402. 'Āishah narrated that every night, when the Prophet ﷺ would go to his bed, he would join his hands, then blow in them, as^[1] he

رُوحِي وَأَذْنَنِي بِذِكْرِهِ». [قال:] وفي الباب عن جابر وعائشة. [قال:] وحدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ. [وروى بعضُهُمْ هَذَا الْحَدِيثَ وَقَالَ: فَلْيَئْتُضَهُ بِدَاخْلَةِ إِزَارِهِ].

(المعجم ٢١) - بَابُ مَا جَاءَ فِيمَ يَقْرَأُ
مِنَ الْقُرْآنِ عِنْدَ الْمَنَامِ (التحفة ٢١)

٣٤٠٢ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا المُقْضَى بْنُ فَضَالَةَ عَنْ عُقَيْلٍ، عَنْ أَبْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا

^[1] As interpreted in the commentaries, see *Tuhfat Al-Ahwadhi* and *Fath Al-Bārī*.

recited in them: "Say: He is Allāh, the One."^[1] and "Say: I seek refuge in the Lord of Al-Falaq"^[2] and "Say: I seek refuge in the Lord of mankind."^[3] Then he would wipe as much as he was able to of his body with them, beginning with them first on his head and face, and the front of his body. He would do this three times. (*Sahih*)

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

تخریج: وأخرجه البخاري، فضائل القرآن، باب فضل المغودات، ح: ٥٠١٧ وعنه قتيبة به.

Comments:

Sūrat Al-Ikhlas contains and explains the subject of the Unity of Allāh ﷺ which is the central theme of the Qur’ān and last two *Sūrat Al-Falaq* and *An-Nās* fill all other gaps and openings from where the Oneness of Allāh ﷺ can be attacked.

Chapter 22. Something Else: Concerning the Recitation of the Sūrat: *Al-Kāfirūn*, *As-Sajdah*, *Al-Mulk*, *Az-Zumar*, *Banī Isrā’īl*, and *Al-Muṣabbiḥāt*

3403. Farwah bin Nawfal, may Allāh be pleased with him, narrated that he came to the Prophet ﷺ and said: "O Messenger of Allāh, teach me something that I may say when I go to my bed." So he said: "Recite: Say: 'O you disbelievers'^[4] for verily it is a disavowal of *Shirk*."

Shu‘bah said: "Sometimes he would say: 'One time' and sometime he would not say it. (*Hasan*)

أَوْيَ إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفِيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: «قُلْ هُوَ اللَّهُ أَحَدٌ» وَ «قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ» وَ «قُلْ أَعُوذُ بِرَبِّ الْأَنْسَارِ» ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَنْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَنْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ. [قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسْنٍ غَرِيبٍ صَحِيحٍ.

(المعجم ٢٢) - بَابُ مِنْهُ [في قراءة سورة]:
الْكَافِرُونَ وَالسَّجْدَةُ وَالْمُلْكُ وَالزُّمُرُ وَبَنِي إِسْرَائِيلَ وَالْمُسَبِّحَاتِ] (التحفة ٢٢)

٣٤٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعبَةً عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! عَلِمْنِي شَيْئًا أَقُولُهُ إِذَا أَوَيْتُ إِلَى فِرَاشِي، فَقَالَ: «أَقْرَأْ «قُلْ يَا أَيُّهَا الْكَافِرُونَ» فَإِنَّهَا بَرَاءَةٌ مِنَ الشَّرِكِ». قَالَ شُعبَةُ أَخْيَانَا يَهُوْنُ: «مَرَّةً» وَأَخْيَانَا لَا

[1] *Al-Ikhlas* 112.

[2] *Al-Falaq* 113.

[3] *An-Nās* 114.

[4] *Al-Kāfirūn* 109.

(Another chain) from Farwah bin Nawfal, from his father: "That he came to the Prophet ﷺ" then he mentioned similar in meaning. And this is more correct.

[Abū ‘Eīsā said:] And Zuhair reported this *Hadīth* from Ishāq, from Farwah bin Nawfal, from his father from the Prophet ﷺ, with similar. This is more appropriate and more correct than the narration of Shu‘bah. The companions of Abū Ishāq were confused in the narration of this *Hadīth*. This *Hadīth* has been reported through routes other than this. ‘Abdur-Rahmān bin Nawfal reported it from his father from the Prophet ﷺ. ‘Abdur-Rahmān is the brother of Farwah bin Nawfal.

تخریج: [حسن] ورواه أبو داود، الأدب، باب ما يقول عند النوم، ح: ٥٠٥٥ من حديث أبي إسحاق عن فروة عن أبيه، وعلقه البخاري في النكاح: «وربائكم الباقي في حجوركم» وصححه ابن حبان، ح: ٢٣٦٣، ٢٣٦٤، ٥٣٨/٢، ٥٦٥/١ والحاكم: ٧٤٩/١٠، ٧٤٩/٩، ٢٤٩٠، ٢٥٠، وعبدالرحمن بن نوفل عن أبي شيبة: ٥٠٥٥، ح: ٥٠٥٥ عند أبي داود، ح: ٥٠٥٥ وعبدالرحمن بن نوفل عند ابن أبي شيبة: ٧٤٩/٩، ٧٤٩/٧، ٢٤٩٠، ٢٥٠.

Comments:

At the time of sleeping recitation of *Sūrat Al-Kāfirūn* shows a disavowal from *Shirk* and a declaration of the Unity of Allāh ﷺ.

3404. Jābir said: "The Prophet ﷺ would not sleep until he recited *Tanzil as-Sajdah*^[1] and *Tabarāk*."^[2] (*Hasan*)

[Abū ‘Eīsā said:] This is how [Sufyān] Ath-Thawrī and more than one report this *Hadīth*; from Laith, from Abū Az-Zubair, from Jābir from the Prophet ﷺ, with similar. Zuhair reported this

يُؤْلَهُ .

حَدَّثَنَا مُوسَى بْنُ حِزَامٍ : أَخْبَرَنَا يَحْيَى بْنُ آدَمَ ، عَنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ فَرْوَةَ بْنِ نَوْفَلَ ، عَنْ أَبِيهِ : أَنَّهُ أَتَى النَّبِيَّ ﷺ . فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ ، وَهُذَا أَصَحُّ .

[قالَ أَبُو عِيسَى :] وَرَوَى زُهْرَى هَذَا الْحَدِيثَ عَنْ إِسْحَاقَ ، عَنْ فَرْوَةَ بْنِ نَوْفَلَ ، عَنْ أَبِيهِ ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَهُذَا أَشَبَّ وَأَصَحُّ مِنْ حَدِيثِ شُعْبَةَ . وَقَدْ اضطَرَبَ أَصْحَابُ أَبِي إِسْحَاقَ فِي هَذَا الْحَدِيثِ ، وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ ، فَدُرِّجَ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ نَوْفَلَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ . وَعَبْدُ الرَّحْمَنِ هُوَ أَخُو فَرْوَةَ بْنِ نَوْفَلَ .

تخریج: [حسن] ورواه أبو داود، الأدب، باب ما يقول عند النوم، ح: ٥٠٥٥ من حديث أبي إسحاق عن فروة عن أبيه، وعلقه البخاري في النكاح: «وربائكم الباقي في حجوركم» وصححه ابن حبان، ح: ٢٣٦٣، ٢٣٦٤، ٥٣٨/٢، ٥٦٥/١ والحاكم: ٧٤٩٠/١٠، ٧٤٩٠/٩، ٢٤٩٠، ٢٥٠، وعبدالرحمن بن نوفل عن أبي شيبة: ٥٠٥٥، ح: ٥٠٥٥ عند أبي داود، ح: ٥٠٥٥ وعبدالرحمن بن نوفل عند ابن أبي شيبة: ٧٤٩٠/٩، ٧٤٩٠/٧، ٢٤٩٠، ٢٥٠.

٤ - حَدَّثَنَا هَشَامُ بْنُ يُونُسَ الْكُوفِيُّ : حَدَّثَنَا الْمُحَارِبِيُّ عَنْ لَيْثٍ ، عَنْ أَبِي الرُّبِّيرِ ، عَنْ جَابِرٍ قَالَ : كَانَ النَّبِيُّ ﷺ لَا يَنَمُ حَتَّى يَقْرَأَ [ب] تَتْرِيلَ السَّجْدَةَ وَ[ب] تَبَارَكَ .

[قالَ أَبُو عِيسَى :] هَذَا رَوَى [سُقِيَانُ] التَّوْرِيُّ وَغَيْرُهُ وَاحِدٌ هَذَا الْحَدِيثُ عَنْ لَيْثٍ ، عَنْ أَبِي الرُّبِّيرِ ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ ،

^[1] *As-Sajdah* 32.

^[2] *Al-Mulk* 67.

Hadīth from Abū Az-Zubair, saying: "I said to him, 'Did you hear it from Jābir?' He said: 'I did not hear it from Jābir. I heard it from Ṣafwān or Ibn Ṣafwān.'" And Shabābah narrated it from Mughīrah bin Muslim, from Abū Az-Zubair, from Jābir, and it is similar to the narration of Laith.

Comments:

These *Sūrat* and supplications recited before sleeping demand that they should be understood in depth, and special efforts and arrangements should be made to recite them regularly. However, it does not mean that he who does not know the meanings should not recite them. He should try to understand the meanings.

3405. 'Āishah [may Allāh be pleased with her] said: "The Prophet ﷺ would not sleep until he recited *Az-Zumar* and *Banū Isrā'il*."

Muhammad bin Ismā'īl informed me: "This Abū Lubābah's (a narrator in the chain) name is Marwān, the freed slave of 'Abdur-Raḥmān bin Ziyād. He heard from 'Āishah, and Hammād bin Zaid heard from him."

Comments:

The Prophet ﷺ would recite various *Sūrat* and supplications before sleeping at night. Every Muslim should try to recite some of these regularly before sleeping at night. Reciting more of them is better. Ignoring the supplication before sleeping is a great loss.

3406. Al-'Irbaḍ bin Sāriyah [may Allāh be pleased with him] narrated that the Prophet ﷺ would not sleep until he had recited *Al-Muṣabbihāt*, and he would say: "In them is an Āyah that is better than a thousand Āyah." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is

نَحْوُهُ. وَرَوَى رُهْيَرٌ هَذَا الْحَدِيثَ عَنْ أَبِي الرَّبِيعِ قَالَ: فُلْثَ لَهُ سَمْعَتُهُ مِنْ جَابِرٍ؟ قَالَ: لَمْ أَسْمَعْهُ مِنْ جَابِرٍ إِنَّمَا سَمِعْتُهُ مِنْ صَفَوَانَ أَوْ ابْنِ صَفَوَانَ، وَقَدْ رَوَى شَبَابَةُ عَنْ مُغِيرَةَ ابْنِ مُسْلِمٍ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ نَحْوَ حَدِيثِ لَيْثٍ.

تخریج: [حسن] تقدم: ٢٨٩٢.

٣٤٠٥ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي لُبَابَةَ قَالَ: قَاتَ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]: كَانَ النَّبِيُّ ﷺ لَا يَنَامُ حَتَّى يَقْرَأَ الرُّمْرَمَ وَيَنْبَغِي إِسْرَائِيلَ. أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: أَبُو لُبَابَةَ هَذَا، اسْمُهُ مَرْوَانُ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ. وَسَمِعَ مِنْ عَائِشَةَ سَمِعَ مِنْهُ حَمَادُ بْنُ زَيْدٍ.

تخریج: [حسن] تقدم: ٢٩٢٠.

٣٤٠٦ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: أَخْبَرَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَحِيرٍ بْنِ سَعْدٍ، عَنْ خَالِدِ ابْنِ مَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَلَاءَ، عَنِ الْعَرْبَاضِ بْنِ سَارِيَةَ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ الْمُسَبَّحَاتِ

Hasan Gharib.

وَيَقُولُ: «فِيهَا آتِهُ خَيْرٌ مِّنْ أَلْفٍ آتِيَةٍ». .
 [قالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ].
 تخریج: [حسن] تقدم: ٢٩٢١].

Comments:

It means those *Sūrat* which begin with word “*Sabbaḥa*” or “*Yusabbih*”. See also no. 2921 where this preceded.

Chapter 23. Something Else: The Supplication: “O Allāh, I Ask You For Steadfastness In The Matter”

3407. A man from Banū Hanzalah said: “I accompanied Shaddād bin Aws [may Allāh be pleased with him] on a journey, so he said: ‘Should I not teach you what the Messenger of Allāh ﷺ used to teach us? That you say: “O Allāh, I ask You for steadfastness in the affair and I ask You for determination upon guidance, and I ask You to make me grateful for Your favor, and excellence in worshipping You, and I ask You for a truthful tongue and a sound heart, and I seek refuge in You from the evil of what You know, and I ask You for the good of what You know, and I seek Your forgiveness for that which You know. Verily, You are the Knower of all that is hidden (*Allāhumma Inni As'alukath-thabāta Fil-amri Wa As'aluka 'Azīmatar-rushdi Wa As'aluka Shukra Ni'matika, Wa Hūsna Ibādatika, Wa As'aluka Lisānan Ṣādiqan Wa Qalban Salīman, Wa A'udhu Bikā Min Sharri Mā Ta'lamu, Wa As'aluka Min Khairi Mā Ta'lamu, Wastaghfiruka Mimmā Ta'lamu Innaka Anta*)

(المعجم ٢٣) - بَابٌ مِّنْهُ [دُعَاءُ]:
 «اللَّهُمَّ إِنِّي أَسأَلُكَ الشَّبَاتَ فِي
 الْأَمْرِ . . .» [التحفة ٢٣]

٣٤٠٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا
 أَبُو أَحْمَدَ الْجُرَيْرِيُّ: حَدَّثَنَا سُفيَّانُ عَنِ
 الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ، عَنْ
 رَجُلٍ مِّنْ بَنِي حَضْلَةَ قَالَ: صَحِّثْتُ شَدَّادَ بْنَ
 أُوسِ [رَضِيَ اللَّهُ عَنْهُ] فِي سَفَرٍ فَقَالَ: أَلَا
 أَعْلَمُكَ مَا كَانَ رَسُولُ اللَّهِ ﷺ يُعْلَمُنَا؟ أَنْ
 تَقُولَ: «اللَّهُمَّ إِنِّي أَسأَلُكَ الشَّبَاتَ فِي الْأَمْرِ
 وَأَسأَلُكَ عَزِيمَةَ الرُّشْدِ وَأَسأَلُكَ شُكْرَ
 نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسأَلُكَ لِسَانًا
 صَادِقًا وَقَلْبًا سَلِيمًا، وَأَغُوذُ بِكَ مِنْ شَرِّ مَا
 تَعْلَمُ، وَأَسأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَسْعَفُوكَ
 مِمَّا تَعْلَمُ إِنَّكَ أَنْتَ عَلَامُ الْغُيُوبِ» قَالَ: قَالَ
 رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْبَغَةً
 يَقْرَأُ سُورَةً مِّنْ كِتَابِ اللَّهِ إِلَّا وَكَلَّ اللَّهُ مَلَكًا
 فَلَا يَقْرَبُهُ شَيْءٌ يُؤْذِيهِ حَتَّى يَهُبَ مَتَّهُ بَهَّ». .
 [قالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ
 مِنْ هَذَا الْوَجْهِ. [والْجُرَيْرِيُّ هُوَ: سَعِيدُ بْنُ
 إِيَاسٍ أَبُو مَسْعُودَ الْجُرَيْرِيُّ] وَأَبُو الْعَلَاءِ:
 اسْمُهُ يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ.

'Allāmul-ghuyūb).” He said: ‘The Messenger of Allāh ﷺ said: “There is no Muslim who lays down to sleep while reciting a *Sūrat* from Allāh’s Book, except that Allāh entrusts an angel, so that nothing approaches him to harm him until he awakens, whenever he awakens.” (*Hasan*)

[Abū ‘Eisā said:] We only know of this *Hadīth* through this route. [And Al-Jurairī is Sa‘eed bin Iyās Abī Ibn Mas‘ūd Al-Jurairī.] Abū Al-‘Alā’s name is Yazid bin ‘Abdullāh bin Ash-Shikh-khīr.

تخریج: [حسن] وأخرجه أحمد (٤/١٢٥) من حديث الجريري به وللحديث شواهد عند الحاکم (١/٥٠٨) وغيره انظر المسند الجامع بتحقيقی (٧/٣٥١) ح ٥١٨١.

Comments:

In this narration every good and beneficial thing has been begged from Allāh ﷺ and refuge has been sought from every evil. In the end it has been advised to remember Allāh ﷺ before going to sleep.

Chapter 24. What Has Been Related About: *At-Tasbīh*, *At-Takbīr*, And *At-Taḥmīd*^[1] When Going To Sleep

3408. ‘Alī [may Allāh be pleased with him] said: “Fāṭimah complained to me about her hands blistering from grinding flour. So I said: ‘If you were to approach your father and ask him for a servant?’ So he (the Prophet ﷺ) said: ‘Should I not direct the two of you, to that which is better for you than a servant? When the two of you lay down to sleep, say thirty-three, thirty-three, thirty-four, of *At-Taḥmīd*, *At-Tasbīh*, and *At-Takbīr*.” (*Sahih*)

(المعجم (٢٤) - باب مَا جاءَ فِي التَّسْبِيحِ
والتَّكْبِيرِ وَالتَّحْمِيدِ عِنْدَ الْمَنَامِ (التحفة (٢٤)

٣٤٠٨ - حَدَّثَنَا أَبُو الْحَطَابِ زَيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا أَزْهَرُ السَّمَانُ عَنْ أَبْنِ عَوْنَى، عَنْ أَبْنِ سَيِّرَى، عَنْ عَيْدَةَ، عَنْ عَلَى [رَضِيَ اللَّهُ عَنْهُ] قَالَ: شَكَّتِ إِلَيَّ فَاطِمَةُ مَجْلَى يَدَيْهَا مِنَ الطَّحَّينِ فَقُلْتُ: لَوْ أَتَيْتَ أَبَاكَ فَسَالَّبَهُ خَادِمًا؟ قَالَ: أَلَا أَدْلُكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنَ الْحَادِمِ؟ إِذَا أَخَذْنَا مَضْجَعَكُمَا تَقُولَا نَثَلَاثًا وَثَلَاثِينَ وَثَلَاثًا وَثَلَاثِينَ، وَأَرْبَعًا وَثَلَاثِينَ، مِنْ تَحْمِيدٍ وَتَسْبِيحٍ وَتَكْبِيرٍ”.

[1] Saying: “*Subhān Allāh*,” “*Allāhu Akbar*,” and “*Al-Hamdu lillāh*.”

There is a story with the *Hadīth*.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib* as a narration of Ibn ‘Awn. This *Hadīth* has been reported through more than one route from ‘Alī.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٩١٧٢ عن زیاد بن یحییٰ به.

Comments:

The Prophet (ﷺ) made them realize that a servant is a transient human being and remembrance of Allāh (ﷻ) is everlasting, or it may also mean that these words of remembrance of Allāh (ﷻ) give enough energy and power that one has no need of a servant.

3409. ‘Alī [may Allāh be pleased with him] said: “Fātimah went to the Prophet ﷺ complaining of her hands blistering, so he ordered her to say *At-Tasbīh*, *At-Takbīr*, and *At-Tahmīd*.” (*Sahīh*)

Chapter 25. Something Else: Regarding The Virtue Of *At-Tasbīh*, *At-Tahmīd*, And *At-Takbīr* At The End Of The Prayers And When Going To Sleep

3410. ‘Abdullāh bin ‘Amr [may Allāh be pleased with both of them] said: “The Messenger of Allāh ﷺ said: ‘There are two characteristics over which a Muslim man does not guard, except that he enters Paradise. And indeed, they are easy, and those who act upon them are few: He glorifies Allāh at the end of every prayer ten times (saying *Subḥān Allāh*) and praises Him ten times saying (*Al-Hamdu lillāh*) and extols His greatness ten times

وَفِي الْحَدِيثِ قَصْدَةٌ.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسْنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَوْنَى، وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ عَلَيِّ.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٩١٧٢ عن زیاد بن یحییٰ به.

٣٤٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى : حَدَّثَنَا أَزْهَرُ السَّمَانُ عَنْ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ، عَنْ عَيْلَةَ، عَنْ عَلَيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: جَاءَتْ فَاطِمَةُ إِلَيَّ النَّبِيِّ ﷺ تَشْكُو مَخْلَعَ يَدَيْهَا فَأَمْرَهَا بِالشَّيْعِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ.

تخریج: [صحيح] انظر الحديث السابق.

(المعجم (٢٥) - بَابُ مِنْهُ [في فضلِ الشَّيْعِ وَالتَّحْمِيدِ وَالتَّكْبِيرِ في دُبُرِ الصَّلَوَاتِ وَعِنْدَ النَّوْمَ] (التحفة (٢٥)

٣٤١٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ : حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلَيَّةَ : حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَلَّتِي لَا يُخْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، أَلَا وَهُمَا يَسِيرُ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ: يُسَبِّحُ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُهُ عَشْرًا وَيُكَبِّرُهُ عَشْرًا». قَالَ: فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ

(saying *Allāhu Akbar*).^[1]

He said: "And I have seen the Messenger of Allāh ﷺ counting them with his hand. He said: 'So this is one hundred and fifty with the tongue, and one thousand and five hundred on the Scale. When you go to bed, you glorify Him, extol His greatness, and praise Him a hundred times, so this is one hundred with the tongue and one thousand on the Scale. Which of you performs two thousand and five hundred evil deeds in a single day and night?' They said: 'How could we not guard over them?' He said: '*Shaitān* comes to one of you when he is in his *Salāt* and says: 'Remember such and such, remember such and such' until he turns and perhaps he will not do it.^[1] And he comes to him and he is lying down and makes him sleepy until he falls asleep.'" (*Hasan*)

[*Abū Eīsā* said:] This *Hadīth* is *Hasan Sahīh*. *Shu'bah* and *Ath-Thawrī* reported this *Hadīth* from 'Atā' bin As-Sā'ib, and *Al-A'mash* reported this *Hadīth* from 'Atā' bin As-Sā'ib in shorter form. There are narrations on this topic from *Zaid* bin *Thābit*, *Anas*, and *Ibn 'Abbās* [may Allāh be pleased with him].

تخریج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في التسبیح عند النوم، ح: ٥٠٦٥ وابن ماجه، ح: ٩٢٦ والنسائي، ح: ١٣٤٩ من حديث عطاء بن السائب وصححه ابن حبان، ح: ٥٣٩، ٥٤٠، ٢٣٤٣، ٢٣٤٤ * وفي الباب عن زيد بن ثابت [يأتي: ٣٤١٣] وأنس [لعله يشير إلى الحديث المتقدم: ٤٨١ أو ما أخرجه ابن سعد: ٤٢٦/٨ وأبو يعلى، ح: ١٥٣٧ والبزار (كشف الأستار): ٢١/٤، ح: ٣٠٩٦] وابن عباس [تقديم: ٤١٠].

^[1] Meaning so that he might lose count of what he has prayed.

يَعْقُدُهَا يَدُهُ قَالَ: «فَتَلَكَ خَمْسُونَ وَمِائَةً بِاللِّسَانِ وَأَلْفُ وَخَمْسُوْمَائَةٍ فِي الْمِيزَانِ، وَإِذَا أَخَذْتَ مَضْجَعَكَ تُسْبِّحُهُ وَتُكَبِّرُهُ وَتَحْمِدُهُ مِائَةً فِيْلَكَ مِائَةً بِاللِّسَانِ، وَالْأَلْفُ فِي الْمِيزَانِ، فَإِيْكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَيْنِ وَخَمْسَيْمَائَةَ سَيِّئَةً؟ قَالُوا: فَكَيْفَ لَا نُحْصِيَهَا؟ قَالَ: يَأْتِي أَحَدَكُمُ الشَّيْطَانُ وَهُوَ فِي صَلَاةٍ فَيَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا حَتَّى يَقْبَلَ فَعَلَلَهُ أَنْ لَا يَفْعَلَ، وَيَأْتِيهِ وَهُوَ فِي مَضْجَعِهِ فَلَا يَرَأُ يَوْمَهُ حَتَّى يَنَامُ». [قال أبو عيسى: هذا حديث حسن صحيح، وقد روى شعبة والثوري عن عطاء ابن السائب هذا الحديث وروى الأعمش هذا الحديث عن عطاء بن السائب مختصراً، وفي الباب عن زيد بن ثابت وأنس وابن عباس [رضي الله عنه].

Comments:

Every virtuous deed works as expiation of sins, and the reward of every virtue is multiplied ten times. Saying ‘*Subhān Allāh*’ ten times, ‘*Al-Humdulillāh*’ ten times and ‘*Allāhu Akbar*’ ten times after every prayer makes it thirty times, and five times a day make one hundred and fifty $150 \times 10 = 1500$, before going to sleep at night add one hundred which means $100 \times 10 = 1000$, in this way it will be 2500 altogether and these will become an expiation for sins.

3411. ‘Abdullāh bin ‘Amr [may Allāh be pleased with him] said: “I saw the Messenger of Allāh ﷺ counting *At-Tasbih*.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Al-‘A’mash.

٣٤١١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَغْرِيِّ
الصَّنَاعَانِيُّ: حَدَّثَنَا عَثَامَ بْنُ عَلَيْهِ عَنِ
الْأَعْمَشِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو [رَضِيَ اللَّهُ عَنْهُ] قَالَ:
«رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقُدُ التَّسْبِيحَ». .
[قَالَ أَبُو عَيْسَى]: هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ حَدِيثِ الْأَعْمَشِ.

تخریج: [صحیح] بهذا اللفظ له وأخرجہ النسائی، السهو، باب عقد التسبیح، ح ١٣٥٦
عن محمد بن عبد الأعلى، وأبو داود، ح ١٥٠٢ من حديث عثام عن عطاء عند
الحاکم: ١/٥٤٧ وغیره وقال الذہبی: "صحیح".

3412. Ka'b bin ‘Ujrah narrated that the Prophet ﷺ said: “There are *Mu'aqqibāt*,^[1] he who says them shall not be miserable. Glorify Allāh at the end of every prayer thirty-three times, and praise him thirty-three times, and extol His greatness thirty-four times.” (*Sahīh*)

[Abū ‘Eisā said:] This is a *Hasan Hadīth*. ‘Amr bin Qais (a narrator in the chain) is trustworthy, and has a good memory. Shu‘bah narrated this *Hadīth* from Al-Ḥakam, but he did not narrate it in *Marfū‘* form. Maṇṣūr bin Al-

٣٤١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنَ
سَمْرَةَ الْأَحْمَسِيِّ الْكُوفِيِّ: حَدَّثَنَا أَسْبَاطُ بْنُ
مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ قَيْسِ الْمُلَائِيِّ عَنِ
الْحَكَمِ بْنِ عَيْنَيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
لَيْلَى، عَنْ كَعْبِ بْنِ عَجْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ: «مُعَقَّبَاتٌ لَا يَخِيبُ قَاتُلُهُنَّ تُسَجِّعُ اللَّهَ
فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتَحْمِدُهُ ثَلَاثًا
وَثَلَاثِينَ وَتُنَبَّرُهُ أَرْبَعًا وَثَلَاثِينَ». .

[قال أبو عيسى]: هذا حديث حسن
وعمرُو بْنُ قَيْسِ الْمُلَائِيِّ ثَقَةٌ حَافِظٌ، وَرَوَى

^[1] Literally, something that comes before that which comes before it. They are called that either because of their coming after the prayer or because of their coming one after the other. See *Tuhfat Al-Ahwadhi*.

Mu'tamir narrated it from Al-Hakam, and he did narrate it in *Marfu'* form.

تخریج: وأخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلاة، وبيان صيته، ح: ٥٩٦ من حديث أبی اسپاط بن محمد به واستدركه الدارقطني على مسلم والصواب مع مسلم * شعبه، اختلف عنه ورواه مرفوعاً أيضاً كما رواه ابن منه ومن طريقه ابن حجر في نتائج الأفكار / منصور، رواه النسائي في الكبرى (تحفة الأشراف: ١١١٥ / ٨) ورواه منصور موقوفاً أيضاً (النسائي في الكبرى، ح: ٩٩٨٤). .

3413. [Zaid bin Thābit [may Allāh be pleased with him] said: “We were ordered to say the *Tasbīh* at the end of every *Salāt* thirty-three times, and to say the *Takbīr* thirty-four times.” He said: “Then a man from the *Anṣār* had a dream in which someone said: ‘The Messenger of Allāh ﷺ ordered you to say the *Tasbīh* at the end of every *Salāt* thirty-three times, and to say the *Tahmīd* thirty-three times, and to say the *Tabkīr* thirty-four times?’ He said: ‘Yes.’ He said: ‘Then make them twenty-five and add the *Tahlīl* (Saying *Lā Ilāha Illallāh*) to them.’ The next day he went to the Prophet ﷺ and informed him, so he said: “Do it.”] (Hasan)

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

تخریج: [حسن] وأخرجه النسائي: ١٣٥١، ح: ٧٦ / ٣ (ال فهو، باب نوع آخر من عدد التسبیح) من حديث هشام ابن حسان به وصححه ابن حبان، ح: ٢٣٤٠ وابن خزيمة: ١ / ٣٧٠، ح: ٧٥٢ وله شاهد عند النسائي في المجنبي، ح: ١٣٥٢ وهذا الحديث لم يذكره المزري في تحفة الأشراف.

Comments:

Saying the *Tahlīl*; ‘*Lā Ilāha Illallāh*’ means ‘There is none worthy of worship except Allāh’. Keeping in view the meaning and spiritual significance of the *Tahlīl*, the Prophet ﷺ considered it the most superior and most loved statement by Allāh ﷺ therefore, saying of the *Tahlīl* should be made a habit.

شَعْبَةُ هَذَا الْحَدِيثِ عَنِ الْحَكَمِ وَلَمْ يَرْفَعْهُ،
وَرَوَاهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنِ الْحَكَمِ فَرَفَعَهُ.

٣٤١٣ - [حدَثَنَا يَحْيَى بْنُ خَلَفٍ : حَدَثَنَا
ابْنُ أَبِي عَدَى عَنْ هِشَامِ بْنِ حَسَانٍ ، عَنْ
مُحَمَّدِ بْنِ سِيرِينَ ، عَنْ زَيْدِ بْنِ ثَابِتٍ ، [رَضِيَ
اللَّهُ عَنْهُ] قَالَ : أَمْرَنَا أَنْ تُسَبِّحَ دُبْرُ كُلِّ صَلَاةٍ
ثَلَاثًا وَثَلَاثِينَ ، وَتُكَبِّرُهُ أَرْبَعًا وَثَلَاثِينَ ، قَالَ :
فَرَأَى رَجُلٌ مِنَ الْأَنْصَارِ فِي الْمَنَامِ ، فَقَالَ :
أَمْرَكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تُسَبِّحُوا فِي دُبْرِ كُلِّ
صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتَحْمِدُوا اللَّهَ ثَلَاثًا
وَثَلَاثِينَ وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ ؟ قَالَ : نَعَمْ ،
قَالَ : فَاجْعَلُوا خَمْسًا وَعَشْرِينَ ، وَاجْعَلُوا
الْتَّقْبِيلَ مَعْهُنَّ ، فَعَدَا عَلَى النَّبِيِّ ﷺ فَحَدَّثَهُ
فَقَالَ : أَفْعَلُوا .

[قال أبو عيسى: هذا حديث صحيح].

Chapter 26. What Has Been Related About Supplicating When One Awakens During The Night

3414. ‘Ubādah bin As-Ṣāmit, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “Whoever wakes up in the night and says, ‘None has the right to be worshipped but Allāh, alone, without partner, to Him belongs the Dominion, and to Him is the praise, and He has power over all things. And Glory is to Allāh, and all the praise is to Allāh, and ‘None has the right to be worshipped but Allāh, and Allāh is the greatest, and there is no might nor power except by Allāh (*Lā Ilāha Illallāh, Wahdahu Lā Sharika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa ‘Alā Kulli Shai’in Qadīr. Wa Subhān Allāh, Wal-Hamdulillāh, Wa Lā Ilāha Illallāh, Wa Allāhu Akbar, Wa Lā Hawla Wa Lā Quwwata Illā Billāh.*)’ – then he said: ‘O my Lord, forgive me (*Rabbighfirlī*)’ – or he said – ‘then he supplicates, he shall be responded to. So if he makes a firm determination, then performs *Wudū’*, then he performs *Salāt*, his *Salāt* shall be accepted.” (*Sahīh*)

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

تخریج: وأخرجه البخاري، التهجد، باب فضل من تumar من الليل فصلی، ح: ١١٥٤ من حديث الوليد بن مسلم به.

Comments:

This narration shows that he who wakes up from sleep in the night and says *Tahlīl*, ‘*Lā Ilāha Illallāh*’ and *Tahmid ‘Al-Hamdulillāh*’ and shows his humility before Allāh ﷺ, and admits that without his help and mercy nothing is possible, and asks Allāh ﷺ to forgive him, Allāh will accept his supplication,

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي الدُّعَاءِ
إِذَا انْتَبَهَ مِنَ اللَّيْلِ (التحفة ٢٦)

٣٤١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ العَزِيزِ بْنِ أَبِي رِزْمَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْرَاعِيُّ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِيَّ قَالَ: حَدَّثَنِي جَنَادُهُ بْنُ أَبِي أُمِيَّةَ: حَدَّثَنِي عَبَادَةُ بْنُ الصَّاصِمِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ تَعَارَى مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لَهُ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: رَبُّ اغْفِرْ لِي» أَوْ قَالَ: «شُمَّ دَعَا اسْتُحِيْبَ لَهُ، فَإِنْ عَرَمَ وَتَوَضَّأَ ثُمَّ صَلَّى فِيْتُ صَلَاتُهُ». [قال أبو عيسى:] هذا حديث حسن صحيح عَرِيبٌ.

and if he offers prayer after making *Wudū'* his prayer will be accepted.

3415. Maslamah bin ‘Amr said: “‘Umair bin Hāni’ used to perform a thousand prostrations every day and recite a thousand *Tasbihat* every day.” (*Da’if*)

٣٤١٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا مَسْلَمَةُ بْنُ عَمْرٍو قَالَ: كَانَ عُمَيْرُ بْنُ هَانِيٍّ يُصَلِّي كُلَّ يَوْمٍ أَلْفَ سَجْدَةً وَيُسَبِّحُ مِائَةً أَلْفَ تَسْبِيحةً.

تخریج: [إسناده ضعیف] * مسلمہ بن عمرو: مجھول (تقرب).

Chapter 27. Something Else: The Supplication: “Allāh Hears The One Who Praises Him”

3416. Rabī‘ah bin Ka'b Al-Aslāmī said: “I used to spend the night at the door of the Prophet ﷺ, so that I may give him his water for *Wudū'*, and I would hear him, for a long period of the night, saying: ‘Allāh hears the one who praises Him (*Sami' Allāhu Liman Hamidah*).’ And I would hear him, for a long period saying: ‘All praise is due to Allāh, Lord of the all that exists. (*Al-Hamdu lillāhi Rabbil-Ālamīn*).’” (*Sahih*)

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

(المعجم ٢٧) - بَابُ مِنْهُ [دُعَاءُ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ . . .】 (التحفة ٢٧)

٣٤١٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ وَوَهْبُ بْنُ جَرِيرٍ وَأَبُو عَامِرِ الْعَقَدِيِّ وَعَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالُوا: حَدَّثَنَا هَشَّامُ الدَّسْتُوَانِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الْأَسْلَمِيُّ قَالَ: كُنْتُ أَبِيتُ عِنْدَ بَابِ النَّبِيِّ ﷺ فَأُعْطِيهِ وَضُرْبَةٌ فَأَسْمَعْتُهُ الْهَوَى مِنَ اللَّيْلِ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ». وَأَسْمَعْتُهُ الْهَوَى مِنَ اللَّيْلِ يَقُولُ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحیح] وأخرجه النسائي (٢٠٩/٣ ح: ١٦١٩) من حديث يحيى بن أبي كثیر به وأصله عند مسلم (٤٨٩).

Comments:

The Prophet ﷺ would say these words after waking up at night (*Tuhfat Al-Ahwadhi* v.4. p.234.)

Chapter 28. Something Else: The Supplication: “All Praise Is Due To Allāh Who Revived My Soul”

3417. Hudhaifah bin Al-Yamān [may Allāh be pleased with him] narrated that when the Prophet ﷺ wanted to sleep, he would say: “O Allāh, in Your Name I die and I live (*Allāhumma Bismika Amūtu Wa Ahyā*).” And when he would wake, he would say: “All praise is due to Allāh who revived my soul after causing its death and to Him is the resurrection (*Al-Hamdu lillāh, Alladhi Ahyā Nafsi Ba'da Mā Amātahā Wa Ilaihin-Nushūr*).” (*Sahīh*)

This *Hadīth* is *Hasan Sahīh*.

تخریج: وأخرجه البخاري، الدعوات، باب ما يقول إذا نام، ح: ٦٣١٢ من حديث عبد الملك ابن عمير به.

Comments:

In this narration sleep has been equated with death and waking up from sleep with life. In this way mentioning death and again life after death, makes one remember the Day of Judgment and life after death.

Chapter 29. What Has Been Related About What To Say When Standing For Prayer In The Night

3418. ‘Abdullāh bin ‘Abbās [may Allāh be pleased with them] narrated, that when the Messenger of Allāh ﷺ would stand for prayer during the middle of the night, he would say: “O Allāh, to You is the Praise, You are the Light of the heavens and the earth, and to You is the Praise, You are the Sustainer of the heavens and the earth, and to You is the Praise, You are the

(المعجم ٢٨) - باب مِنْهُ [دُعَاءً : «الْحَمْدُ لِلّٰهِ الَّذِي أَحْيَا نَفْسِي . . .»] (التحفة ٢٨)

٣٤١٧ - حَدَّثَنَا عُمَرُ بْنُ إِشْمَاعِيلَ بْنُ مُجَالِدٍ بْنَ سَعِيدِ الْهَمْدَانِيِّ: حَدَّثَنَا أَبِي عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعٍ، عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ [رَضِيَ اللّٰهُ عَنْهُمَا]: أَنَّ رَسُولَ اللّٰهِ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ: «اللّٰهُمَّ يَا شَمِيكَ أَمُوتُ وَأَحْيَا»، وَإِذَا اسْتَيقَطَ قَالَ: «الْحَمْدُ لِلّٰهِ الَّذِي أَحْيَا نَفْسِي بَعْدَ مَا أَمَاتَهَا وَإِلَيْهِ الشُّورُ».

هذا حديث حسن صحيح.

(المعجم ٢٩) - باب مَا جَاءَ مَا يَقُولُ إِذَا قَامَ مِنَ اللَّيْلِ إِلَى الصَّلَاةِ (التحفة ٢٩)

٣٤١٨ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُونُ: حَدَّثَنَا مَالِكُ بْنُ أَسِئَةَ عَنْ أَبِي الرُّثْبَرِ، عَنْ طَاؤِسِ الْيَمَانِيِّ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ [رَضِيَ اللّٰهُ عَنْهُمَا]: أَنَّ رَسُولَ اللّٰهِ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ: «اللّٰهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ قَيَّمُ السَّمَاوَاتِ

Lord of the heavens and the earth, and those in them, You are the truth, and Your Promise is the truth, and Your meeting is true, and Paradise is true, and the Fire is true, and the Hour is true, O Allāh, to You have I submitted, and in You have I believed, and in You have I relied, and to You have I turned, and by You have I argued, and to You have I referred for judgment. So forgive me what I have done before and after, and that which I have hidden and that which I have done openly, You are my Deity, no has the right to be worshipped but You (*Allāhumma Lakal-Ham, Anta Nurus-Samāwati Wal-Ard, Wa Lakal-Ham, Anta Qayyamus-Samāwati Wal-Ard, Wa Lakal-Ham, Anta Rabbus-Samāwati Wal-Ard, Wa Man Fihin, Antal-Haqq, Wa Wa'dukal-Haqq, Wa Liqā'uka Haqq, Wal-Jannatu Haqq, Wan-Nāru Haqq, Was-Sā'atu Haqq, Allāhumma Laka Aslamtu Wa Bika Āmantu, Wa 'Alaika Tawakkaltu Wa Ilaika Anabtu, Wa Bika Khāṣamtu Wa Ilaika Ḥākamtu, Fāghfirli Mā Qaddamtu Wa Mā Akhartu, Wa Mā Asrartu Wa Mā A'lantu, Anta Ilahī Lā Ilāha Illā Ant*).” (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*, and it has been reported through more than one route from Ibn 'Abbās from the Prophet ﷺ.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح ٧٦٩ من حديث مالك به وهو في الموطأ: ٢١٥/١، ٢١٦.

Comments:

Allāh ﷺ is Light of heaven and the earth. It means that Allāh ﷺ has made the

والأرض، ولَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَاوَاتِ
وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَوَعْدُكَ
الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالجَنَّةُ حَقٌّ، وَالنَّارُ
حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ،
وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَبَتُ،
وَبِكَ خَاصَّمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي
مَا قَدَّمْتُ وَمَا أَخَرْتُ وَمَا أَسْرَرْتُ وَمَا
أَغْلَقْتُ، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ».
[قال أبو عيسى:] هذَا حَدِيثُ حَسَنٌ
صَحِيحٌ، وَقَدْ رُوِيَّ مِنْ غَيْرِ وَجْهٍ عَنْ ابْنِ
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

heaven and the earth shining and radiant and He alone guides His creation, and everything is decorated with His command. 2.) Allāh ﷺ is the Sustainer of the heaven and earth. It means that everything in the heaven and the earth is controlled and sustained by Him. 3.) Allāh ﷺ is the Lord of the heaven and the earth. It means that everything is in His control and He is the Master of everything in the heaven and the earth. 4.) Truth means a thing which is proved by its existence and explicit proof.

Chapter 30. Something Else: The Supplication: “O Allāh, I Ask You Of Your Mercy”

(المعجم ٣٠) - بَابُ مِنْهُ [دُعَاءً] : «اللَّهُمَّ
إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ...»
(التحفة ٣٠)

3419. Ibn ‘Abbās said: “One night, when he (ﷺ) exited his *Salāt*, I heard the Messenger of Allāh ﷺ saying: ‘O Allāh, I ask You of Your mercy, that You guide by it my heart, and gather by it my affair, and bring together, that which has been scattered of my affairs, and correct with it, that which is hidden from me, and raise by it, that which is apparent from me, and purify by it my actions, and inspire me by it, with that which contains my guidance, and protect me by it, from that which I seek protection, and protect me by it from every evil. O Allāh give me faith and certainty after which there is no disbelief, and mercy, by which I may attain the high level of Your generosity in the world and the Hereafter. O Allāh, I ask You for success [in that which You grant, and relief] in the Judgment, and the positions of the martyrs, and the provision of the successful, and aid against the enemies. O Allāh, I leave to You my need, and my opinion falls short, and my actions are weak, I am in need of Your

٣٤١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَانَ بْنُ أَبِي لَيْلَى، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ابْنُ أَبِي لَيْلَى عَنْ دَاؤَدَ بْنِ عَلَيْهِ - هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسِ -، عَنْ أَبِيهِ، عَنْ جَدِّهِ ابْنِ عَبَّاسِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَيْلَةَ حِينَ فَرَغَ مِنْ صَلَاتِهِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي، وَتَجْمِعُ بِهَا أَمْرِي، وَتَلْمِعُ بِهَا شَعْنِي، وَتُضْلِلُ بِهَا غَائِبِي، وَتَرْفَعُ بِهَا شَاهِدِي، وَتُرْكِي بِهَا عَمَلي، وَتُلْهِمُنِي بِهَا رُشْدِي، وَتَرْدِدُ بِهَا أَفْتَنِي، وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ، اللَّهُمَّ أَعْطِنِي إِيمَانًا وَيَقِنَّا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً أَنَّا بِهَا شَرَفَ كَرَامَتَكَ فِي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفَوْزَ [فِي الْعَطَاءِ وَرِزْقِكَ] فِي الْقَضَاءِ وَنَزْلَ الشُّهَدَاءِ وَعَيْشَ السَّعَادَاءِ وَالنَّصْرَ عَلَى الْأَعْدَاءِ، اللَّهُمَّ إِنِّي أُنْزِلُ بِكَ حَاجَتِي وَإِنْ قَصَرَ رَأِيِّي وَضَعُفتْ عَتْلِي افْتَرَثْتُ إِلَيْ رَحْمَتِكَ، فَأَسْأَلُكَ يَا قَاضِي الْأُمُورِ، وَيَا

mercy, so I ask You, O Decider of the affairs, and O Healer of the chests, as You separate between the seas, separate me from the punishment of the blazing flame, and from seeking destruction, and from the trial of the graves. O Allāh, whatever my opinion has fallen short of, and my intention has not reached it, and my request has not encompassed it, of good that You have promised to anyone from Your creation, or any good You are going to give to any of Your slaves, then indeed, I seek it from You and I ask You for it, by Your mercy, O Lord of the Worlds. O Allāh, Possessor of the strong rope, and the guided affair, I ask You for security on the Day of the Threat, and Paradise on the Day of Immortality along with the witnesses, brought-close, who bow and prostrate, who fulfill the covenants, You are Merciful, Loving, and indeed, You do what You wish. O Allāh, make us guided guiders and not misguided misguiders, an ally to Your friends, an enemy to Your enemies. We love due to Your love, those who love You, and hate, due to Your enmity those who oppose You. O Allāh, this is the supplication (that we are capable of), and it is upon You to respond, and this is the effort (that we are capable of), and upon You is the reliance. O Allāh, appoint a light in my heart for me, and a light in my grave, and light in front of me, and light behind me, and light on my right, and light on

شافي الصدور، كما تُجِيرُ بَيْنَ الْبُحُورِ، أَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ، وَمِنْ دَعْوَةِ الشُّبُورِ، وَمِنْ فَتْنَةِ الْقُبُورِ اللَّهُمَّ مَا فَصَرَ عَنِ رَأْيِي وَأَنْتَ تَبْلُغُ نَيْتِي وَلَمْ تَبْلُغْ مَسَأْلَتِي مِنْ خَيْرٍ وَعَدْتَنِي أَحَدًا مِنْ خَلْقِكَ أَوْ خَيْرٍ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ فَإِنِّي أَرْغُبُ إِلَيْكَ فِيهِ وَأَسْأَلُكُهُ بِرَحْمَتِكَ رَبِّ الْعَالَمِينَ اللَّهُمَّ ذَا الْحَلْلِ الشَّدِيدِ، وَالْأَمْرِ الرَّشِيدِ، أَشَأْلُكَ الْأَمْنَ يَوْمَ الْوَعِيدِ، وَالْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ الْمُقَرَّبِينَ الشَّهُودِ، الرَّاعِي السُّجُودِ، الْمُوفِّينَ بِالْعَهْدِ، أَنْتَ رَحِيمٌ وَدُودٌ، وَإِنَّكَ تَفْعَلُ مَا تُرِيدُ اللَّهُمَّ اجْعَلْنَا هَادِينَ مُهَدِّدِينَ غَيْرَ ضَالِّينَ وَلَا مُضَلِّلِينَ سَلَّمًا لِأُولَئِكَ وَعَدْوًا لِأَعْدَائِكَ تُحِبُّ بِعْبُكَ مَنْ أَحَبَكَ وَنَعَادِي بِعَدَاوَتِكَ مَنْ خَالَقَكَ اللَّهُمَّ هَذَا الذُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ وَهَذَا الْجُهْدُ وَعَلَيْكَ التَّكْلِافُ اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي وَنُورًا فِي قَبْرِي وَنُورًا مِنْ بَيْنِ يَدَيِّي وَنُورًا مِنْ خَلْفِي وَنُورًا عَنْ يَمْنِي وَنُورًا عَنْ شِمَالي وَنُورًا مِنْ فَوْقِي وَنُورًا مِنْ تَحْتِي وَنُورًا فِي سَمْعِي وَنُورًا فِي بَصَرِي وَنُورًا فِي شَعْرِي وَنُورًا فِي بَشَري وَنُورًا فِي لَحْمي وَنُورًا فِي دَمِي وَنُورًا فِي عِظَامِي اللَّهُمَّ أَعْظُمْ لِي نُورًا وَأَعْطِنِي نُورًا وَاجْعَلْ لِي نُورًا سُبْحَانَ الَّذِي تَعْطَفُ الْعِزَّ وَقَارِبُهُ سُبْحَانَ الَّذِي لَمْ يَسْبِغْ الْتَّسْبِيحَ إِلَّا لَهُ

my left, and light above me, and light below me, and light in my hearing, and light in my vision, and light in my hair, and light in my skin, and light in my flesh, and light in my blood, and light in my bones. O Allāh, magnify for me light, and grant me a light, and appoint for me a light. Glory is to the One who is enveloped in Might, and speaks with it. Glory is to the One who wears Glory and grants by it, Glory is to the One for Whom glorification is not fitting except for Him, the Possessor of Honor and Bounties, Glory is to the Possessor of Glory and Generosity, Glory is to the Possessor of Majesty and Honor' (*Allāhumma Innī As'aluka Rahmatan Min Indika Tahdī Bihā Qalbī, Wa Tajma'u Bihā Amrī, Wa Talummu Bihā Sha'athī, Wa Tuṣlihu Bihā Ghā'ibī, Wa Tarfa'u Bihā Shāhidī, Wa Tuzakkī Bihā 'Amalī, Wa Tulhimunī Bihā Rushdī, Wa Taruddu Bihā Ulfatī, Wa Ta'simunī Bihā Min Kulli Sww'in, Allāhumma A'tinī Imānan Wa Yaqīnan Laisa Ba'dahu Kufr, Wa Rahmatan Anālu Bihā Sharafa Karāmatika Fid-Dunyā Wal-Ākhirah, Allāhumma Inni As'alukal-Fawza [Fil-'Atā'i Wa Yurwī] Fil-Qadā'i Wa Nuzulash-Shuhadā'i Wa 'Aishas-Su'adā'i Wan-Naṣra 'Alal-A'dā', Allāhumma Innī Unzilu Bikā Hājatī Wa In Qasura Ra'iy Wa Da'u fa 'Amalī Iftaqartu Ilā Rahmatik, Fa'sa'luka Yā Qādiyal-Umūr, Wa Yā Shāfiyaṣ-Ṣudūr, Kamā Tujīru Bainal-Buhūr, An Tujīranī Min 'Adhābis-Sa'ir, Wa Min*

سُبْحَانَ ذِي الْفَضْلِ وَالْتَّعْمِ، سُبْحَانَ ذِي
الْمَجْدِ وَالْكَرَمِ، سُبْحَانَ ذِي الْجَلَالِ
وَالْإِكْرَامِ.

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرُفُهُ مِثْلَ هَذَا مِنْ حَدِيثِ ابْنِ أَبِي لَيْلَى إِلَّا
مِنْ هَذَا الْوَجْهِ، وَقَدْ رَوَى شَعْبُهُ وَسُفْيَانُ
الْتَّوْرِيُّ عَنْ سَلَمَةَ بْنِ كَهْيَلٍ، عَنْ كُرَيْبٍ، عَنْ
ابْنِ عَبَّاسٍ عَنْ أَبِي هُرَيْرَةَ بَعْضَ هَذَا الْحَدِيثِ
وَلَمْ يَذْكُرْهُ بِطُولِهِ.

Da'watih-Thubūr, Wa Min Fitnatil-Qubūr. Allāhumma Mā Qaṣura 'Anhu Ra'iyy Wa Lam Tablughhu Niyyatī Wa Lam Tablughhu Mas'alatī Min Khairin Wa'adtahu Ahādan Min Khalqika Aw Khairin Anta Mu'tīhi Ahādan Min Ibādika Fa Inni Arghabu Ilaika Fīhi Wa Asa'lukahu Bi-Rahmatika Rabbal-'Ālamīn. Allāhumma Dhal-Hablib-Shadid, Wal-Amrir-Rashīd, As'aluka Al-Amna Yawm Al-Wā'id, Wal-Jannata Yawmal-Khulūd Ma' Al-Muqarrabinash-Shuhūd, Ar-Rukka'is-Sujūd, Al-Mūfiña Bil-'Uhūd, Anta Rahīmun Wadūd, Wa In naka Taf'alū Mā Turīd. Allāhumma j'a lnā Hādīna Muhtadīna Ghaira Dāllīna Wa Lā Mudillīna Silman Li-Awliyā'ika Wa 'Aduwwan Li-A'dā'ika, Nuhibbu Biḥubbika Man Aḥabbaka Wa Nu'ādī Bi'adāwatika Man Khālafak. Allāhumma Hādhad-Du'ā'u Wa 'Alaikal-Ijābatu Wa Hādhāl-Juhdu Wa 'Ala i k a t - T u k l ā n . Allāhumma j'allī Nūran Fī Qalbī Wa Nūran Fī Qabrī, Wa Nūran Min Baini Yadayya, Wa Nūran Min Khalfī, Wa Nūran 'An Yamīnī, Wa Nūran 'An Shimālī, Wa Nūran Min Fawqī, Wa Nūran Min Taħtī, Wa Nūran Fī Sam'i, Wa Nūran Fī Basarī, Wa Nūran Fī Sha'rī, Wa Nūran Fī Basharī, Wa Nūran Fī Laħmi, Wa Nūran Fī Damī, Wa Nūran Fī 'Izāmī. Allāhumma A'zīm Lī Nūran Wa A'tīni Nūran Waj'allī Nūran, Subħānal-Ladħī Ta'ṭafal-Izza Wa Qāla Bihi, Subħānal-Ladħī Labisal-Majda Wa Takarrama Bihi Subħānal-Ladħī Lā Yanbagħit-

Tasbihū Illā Lahu, Subḥāna Dhīl-Fadli Wan-Ni'am, Subḥāna Dhīl-Majdi Wal-Karam, Subḥāna Dhīl-Jalāli Wal-Ikrām.)” (*Da'if*)

[*Abū 'Eisā* said:] This *Hadīth* is *Gharīb*, we do not know it like this, as a narration of *Ibn Abī Lailā*, except through this route. *Shu'bāh* and *Sufyān Ath-Thawrī* reported part of this *Hadīth* from *Salamah bin Kuhail*, from *Kuraib*, from *Ibn 'Abbās* from the Prophet ﷺ, but they did not mention it in its entirety.

تخریج: [إسناده ضعیف] وأخرجه ابن خزيمة، ح: ١١٩ من حديث ابن أبي لیلی به بالظاهر مختلفة وابن أبي لیلی ضعیف مشهور * حديث شعبة وسفیان الثوری: متفق عليه ورواه الترمذی في الشمائل، ح: ٢٥٧.

Comments:

Every sentence of this narration shows the submission of the servant to Allāh ﷺ and recognition of His attributes of being Most Merciful, Most Generous, and Most Forgiving. Everything is begged from Him and refuge from all evils is sought in Him. This supplication is highly comprehensive in nature, and it shows that the Prophet ﷺ had complete knowledge of human needs. It also shows the closeness of the Prophet ﷺ to Allāh ﷺ.

Chapter 31. What Has Been Related About The Supplication At The Opening Of The Salāt At Night

3420. *Abū Salamah* said: “I asked ‘Āishah [may Allāh be pleased with her]: ‘With what did the Prophet ﷺ used to open his *Salāt* when he stood up in the night?’ She said: ‘When he stood up in the night, he would open his *Salāt* by saying: “O Allāh, Lord of Jibra'il, Mīkā'il, and Isrāfil; Originator of the heavens and the earth, [and] Knower of the hidden and the seen; You judge between Your slaves concerning

(المعجم ٣١) - باب ما جاء في الدعاء
عند افتتاح الصلاة بالليل (التحفة ٣١)

٣٤٢٠ - حدثنا يحيى بن موسى وغيره
واحد قالوا: حدثنا عمر بن يومنس: حدثنا
عكرمة بن عامر: حدثنا يحيى بن أبي كثير
قال: حدثني أبو سلمة قال: سألت عائشة
[رضي الله عنها] بأبي شيء كان النبي ﷺ
يفتح صلاته إذا قام من الليل؟ قال: كان
إذا قام من الليل افتح صلاته فقال: «اللهم
رب جبريل وميكائيل وإسرافيل، فاطر

that which they used to differ, guide me through that which there has been difference concerning the truth, verily, You are upon a straight path (*Allāhumma Rabba Jibra’ila Wa Mikā’ila Wa Isrāfil, Fātiras-Samawāti Wal-Ardi [Wa] ‘Ālimal-Ghaibi Wash-Shahādāti Anta Taḥkumu Bainā ‘Ibādika Fīmā Kānū Fihi Yakhtalifūn, Ihdinī Limākhtulifa Fihi Minal-Haqqi Bi’idhnika Innaka ‘Ala Sirātin Mustaqīm*).” (*Sahīh*)

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

تخریج: وأخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٧٠ من حديث عمر بن يونس به.

Comments:

The Path of Allāh ﷺ is the right path and He only guides to the right path and the right path is the only way to success. Therefore, with the particular attribute of being a Guide to the right path guidance should be asked for.

Chapter 32. Something Else: The Supplication: “I Have Directed My Face Towards The One Who Created The Heavens And The Earth”

3421. ‘Alī bin Abī Tālib narrated that whenever the Messenger of Allāh ﷺ would stand for *Salāt*, he would say: “I have directed my face towards the One who created the Heavens and the earth, as a *Hanīf*, and I am not of the idolaters. Indeed, my *Salāt*, my sacrifice, my living, and my dying is for Allāh, the Lord of all that exists, there is no partner for Him, and with this have I been ordered, and I among the Muslims. O Allāh, You are the King, there is none worthy of

السموات والأرض [و] عالم الغيب والشهادة
أنت تحكم بين عبادك فيما كانوا فيه
يختلفون أهدني لما اختلف فيه من الحقائق
بإذنك إنك على صراط مستقيم». .
[قال أبو عيسى:] هذا حديث حسن
غريب.

(المعجم (٣٢) - باب منه [دعا]:
«وجئت وجهي للذي فطر السماوات
والأرض...»] (التحفة (٣٢)

٣٤٢١ - حدثنا محمد بن عبد الملك بن أبي الشوارب: حدثنا يوسف بن الماجشون قال: أخبرني أبي عن عبد الرحمن الأعرج، عن عبد الله بن أبي رافع، عن علي بن أبي طالب أن رسول الله ﷺ كان إذا قام في الصلاة قال: «وجئت وجهي للذي فطر السماوات والأرض حنيفاً وما أنا من المشركيين إِنّ صلاتي ونسكي ومحياي وموماتي لِه رب العالمين، لا شريك له

worship except You. You are My Lord, and I am Your slave, I have wronged myself, and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You. And guide me to the best of manners, none guides to the best of them except You, and turn the evil of them away from me, [verily,] none can turn the evil of them away from me except You. I have believed in You, Blessed are You and Exalted are You, I seek Your forgiveness and I repent to you (*Wajjahtu Wajhi Lilladhi Faṭaras-Samāwāti Wal-Arda Ḥanīfan Wa Mā Anā Min Al-Mushrikīn, Inna Ṣalāti Wa Nusukī Wa Mahyāya Wa Mamātī Lillāhi Rabbil-Ālamīn, Lā Sharika Lahu Wa Bidhalika Umirtu Wa Ana Min Al-Muslimīn. Allāhumma Antal-Maliku Lā Ilāha Illā Ant, Anta Rabbī, Wa Ana 'Abduka Zalamtu Nafṣī Wa'tarafu Bidhanbī Faghfirlī Dhunūbī Jamī'an, Innahu Lā Yaghfir Adh-Dhunūba Illā Ant. Wāhdinī Li-Ahsanil-Akhlaqi Lā Yahdī Li-Ahsanīhā Illā Ant. Wāṣrif 'Anni Sayyi'ahā [Innahu] Lā Yaṣrifu 'Anni Sayyi'ahā Illā Ant. Āmantu Bikā Tabārakta Wa Ta'ālaita Astaghfiruka Wa Atūbu Ilaik.*).” And when he would bow in *Rukū'*, he would say: “O Allāh, to You I have bowed, and in You I believe, and to You have I submitted. My hearing, my sight, my brain, my bones, and my sinew are humbled to you (*Allāhumma Laka Raka'tu Wa Bikā Āmantu Wa Laka Aslamtu Khasha'a Laka Sam'i Wa Baṣarī Wa*

وَبِذلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَالِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا [إِنَّهُ] لَا يَضِرُّ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، أَمْتُ بِكَ تَبَارِكَتْ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ». فَإِذَا رَأَعَ قال: «اللَّهُمَّ لَكَ رَأَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَشْلَمْتُ، حَسَعَ لَكَ سَمْعِي وَبَصْرِي وَمُخْيِ وَعَظِيمِي وَعَصِيبِي». فَإِذَا رَفَعَ رَأْسَهُ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِنْ السَّمَاوَاتِ وَالْأَرْضِينَ وَمَا يَبْهِمَا وَمِنْ مَا شَيَّطَ مِنْ شَيْءٍ» فَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَشْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ فَصَوَرَهُ وَشَقَ سَمْعَهُ وَبَصَرَهُ فَبَارَكَ اللَّهُ أَخْسَنُ الْخَالِقِينَ». ثُمَّ يَكُونُ آخِرَ مَا يَقُولُ بَيْنَ الشَّهَادَةِ وَالسَّلَامِ: «اللَّهُمَّ اغْفِرْ لِي مَا فَدَمْتُ وَمَا أَحَرَّتُ وَمَا أَسْرَزْتُ وَمَا أَغْنَتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُفَدِّمُ وَأَنْتَ الْمُؤْخِرُ لَا إِلَهَ إِلَّا أَنْتَ».

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ

صَحِيحٌ.

Mukhkhi Wa ‘Azmī, Wa ‘Asabī”
 Then when he would raise his head, he would say: “O Allāh, our Lord, to You is praise the fill of the Heavens and the earths and the fill of whatever You will of things. (*Allāhumma Rabbanā Lakal-Hamdu Mil’as-Samāwāti Wal-Ardina Wa Mā Bainahumā, Wa Mil’ā Mā Shī’ta Min Shai’*).” Then, when he prostrated, he would say: “O Allāh, to You have I prostrated, and in You have I believed, and to You have I submitted, my face has prostrated to the One Who created it and fashioned it, and gave it its hearing and its sight. So Blessed is Allāh, the Best of creators (*Allāhumma Laka Sajadtu Wa Bika Āmantu Wa Laka Aslamtu, Sajada Wajhī Lilladhī Khalaqahu Wa Šuwwarahu Wa Shaqqa Sam’ahu Wa Baṣarahu Fatabārak Allāhu Ahsanul-Khāliqin*).” Then the last of what he would say between *At-Tashah-hud* and *As-Salām* would be: “O Allāh, forgive me what I have done before and after, and what I have hidden and what I have done openly, and what You know more of it than I, You are the One who sends forth and the One who delays, there is none worthy of worship except You. (*Allāhummaghfirlī Mā Qaddamu Wa Mā Akhkhartu Wa Mā Asrartu Wa Mā A’lantu Wa Mā Anta A’lamu Bihi Minnī Antal-Muqaddimu Wa Antal-Mu’akhkhiru, Lā Ilāha Illā Ant*).” (*Sahīh*)

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

تخریج: وأخرجه مسلم، أيضاً، ح: ٧٧١ من حديث يوسف بن الماجشون به.

Comments:

In this narration the explanation of all the supplications from the beginning of prayer, of *Ru'ku*, of Standing after the *Ru'ku*, of Prostration and of Sitting at the end of prayer are given. This narration also shows the impressions and feelings and sincere submission of the Prophet ﷺ to Allāh ﷺ during the prayer.

3422. ‘Alī bin Abī Ṭālib narrated that whenever the Messenger of Allāh ﷺ would stand for *Salāt*, he would say: “I have directed my face towards the One who has created the heavens and the earth, as a *Hanif*, and I am not of the idolaters. Indeed, my *Salāt*, my sacrifice, my living, my dying, is for Allāh, the Lord of all that exists, without partner, and with this have I been ordered and I am of the Muslims. O Allāh, You are the King, there is none worthy of worship except You. You are My Lord, and I am Your slave, I have wronged myself and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You, and guide me to the best of manners, none guides to the best of them except You, and turn away from me the evil of them, none can turn away from me the evil of them except You. Here I am in obedience to You, and in aiding Your cause, and the good, all of it is in Your Hands, and the evil is not attributed to You, I am reliant upon You and ever-turning towards You, Blessed are You and Exalted are You I seek Your forgiveness and I repent to you (*Wajahtu Wajhī Lilladhi Fataras-Samawati Wal-Arda Hanifan Wa*

٣٤٢٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَالُ : حَدَّثَنَا عَبْدُ الرَّزِيزَ بْنَ أَبِي سَلَمَةَ وَيُوسُفَ بْنَ الْمَاجْشُونَ - قَالَ عَبْدُ الرَّزِيزَ : حَدَّثَنِي عَمِّي وَقَالَ يُوسُفُ : أَخْبَرَنِي أَبِي - قَالَ : حَدَّثَنِي الْأَعْرَجُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ : «وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ، إِنَّ صَلَاتِي وَنُسُكِي وَمَعْنَيَاتِي وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِنِيلَكَ أُمْرَثَ وَأَنَا مِنَ الْمُسْلِمِينَ ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذَنْبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْبِنِي لِأَخْسِنِ الْأَخْلَاقِ لَا يَهْدِي لِأَخْسِنِهَا إِلَّا أَنْتَ وَاضْرِفْ عَنِّي سَيِّئَهَا لَا يَضْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ ، لَيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدِيْكَ ، وَالشَّرُّ أَئِسَ إِلَيْكَ ، أَنَا بِكَ وَإِلَيْكَ ، تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ ». فَإِذَا رَكَعَ قَالَ : «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آتَيْتُ وَلَكَ أَسْلَمْتُ حَشْعَ لَكَ سَمْعِي وَبَصَرِي وَعَظَامِي وَعَصَبِي ». وَإِذَا رَأَعَ قَالَ : «اللَّهُمَّ رَبَّنَا لَكَ

Mā Ana Min Al-Mushrikīn, Inna Salāti Wa Nusukī Wa Mahyāya Wa Mamātī Lillāhi Rabbil-Ālamīn, Lā Sharika Lahu Wa Bidhalika Umirtu Wa Ana Min Al-Muslimīn. Allāhumma Antal-Maliku Lā Ilāha Illā Ant, Anta Rabbī, Wa Anā 'Abduka Zalamtu Nafsi Wa'taraftu Bidhanbī Fāghfirli Dhanbī Jamī'an, Innahu Lā Yaghfir Adh-Dhunūba Illā Ant. Wahdīni Li-Ahsanil-Akhlaqi Lā Yahdī Li-Ahsanīhā Illā Ant. Waṣrif 'Annī Sayy'ahā, Lā Yaṣrifu 'Annī Sayy'ahā Illā Ant. Labaika Wa Sa'daika Wal-Khairu Kulluhu Fi Yadaika, Wash-Sharru Laisa Ilaik, Tabārakta Wa Ta'ālaita Astaghfiruka Wa Atūbu Ilaik)." And when he would bow in *Rukū'* he would say: "O Allāh, to You have I bowed, and in You have I believed, and to You have I submitted. My hearing, my sight, my bones, and my sinew are humbled to you (*Allāhumma Laka Raka'tu Wa Bika Āmantu Wa Laka Aslamtu Khasha'a Laka Sam'i Wa Baṣari Wa 'Azmī, Wa 'Aṣbī*)." And when he would rise he would say: "O Allāh, our Lord, to You is praise filling the heaven and filling the earth, and filling what is between them, and filling whatever You have wished of things afterward (*Allāhumma Rabbanā Lakal-Hamdu Mil'as-Samāwāti Wa Mil'al-Ard Wa Mil'a Mā Bainahumā, Wa Mil'a Mā Shi'ta Min Shai'in Ba'd*)."

Then, when he prostrated, he would say: "O Allāh, to You have I prostrated, and in You have I believed, and to You have I

الحمدُ مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا يَبْنَهُمَا وَمِلْءُ مَا شَيْئَتْ مِنْ شَيْئٍ بَعْدُ". فَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ [فَلِمَّا بَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ]. ثُمَّ يَقُولُ: مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشْهِيدِ وَالْتَّسْلِيمِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخْرَثُ وَمَا أَشَرَّزْتُ وَمَا أَغْلَنْتُ وَمَا أَشْرَقْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُعْنَدُ وَأَنْتَ الْمُؤْخَرُ لَا إِلَهَ إِلَّا أَنْتَ».

[قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ .

تخریج: [صحیح] انظر الحديث السابق.

submitted (in Islam), my face has prostrated to the One Who created it, and fashioned it, and gave it its hearing and sight, [so] Blessed is Allāh, the Best of Creators (*Allāhumma Laka Sajadtu Wa Bika Āmantu Wa Laka Aslamtu, Sajada Wajhī Lilladhi Khalaqahu Fa-Sawwarahu Wa Shaqqā Sam'ahu Wa Baṣarahu Fatabārak Allāhu Ahsanul-Khāliqīn*).” Then the last of what he would say between *At-Tashah-hud* and *At-Taslim* was: “O Allāh, forgive me what I have done, before and after, and what I have hidden, and what I have done openly, and what I have transgressed the limit in, and what You know about more than me, You are the One Who sends forth and the One Who delays, there is none worthy of worship except You (*Allāhummagħfirlī Mā Qaddamtū Wa Mā Akħkħartu Wa Mā Asrartu A'lantu Wa Mā Wa Mā Asraftu, Wa Mā Anta A'lamu Bihi Minnī, Antal-Muqaddimu Wa Antal-Mu'akhkhiru, Lā Ilāha Illā Ant*).” (*Ṣaḥīḥ*)

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

3423. ‘Alī bin Abī Ṭālib narrates that when the Messenger of Allāh ﷺ would stand for the obligatory prayer, he would raise his hands to the level of his shoulders, and he would do this [also] when he finished his recitation and intended to bow, and he would do it when he raised his head from *Rukū'*, and he would not raise his hands in any of his prayers while he was seated.

٣٤٢٣ - حَدَّثَنَا الْحَسْنُ بْنُ عَلِيٍّ الْخَلَّالُ :
 حَدَّثَنَا شُلَيْمَانُ بْنُ دَاؤِدَ الْهَاشِمِيُّ : حَدَّثَنَا
 عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرَّنَادِ عَنْ مُوسَى بْنِ
 عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ
 الرَّحْمَنِ الْأَغْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي
 رَافِعٍ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ

When he would rise from the two prostrations, he would likewise raise his hands, and say the *Takbīr*, and when he opened his *Salāt* after the *Takbīr*, he would say: "I have directed my face towards the One Who has created the heavens and the earth, as a *Hanīf*, and I am not of the idolaters. Indeed, my *Salāt*, my sacrifice, my living, my dying, is for Allāh, the Lord of all that exists, without partner, and with this have I been ordered, and I am of the Muslims. O Allāh, You are the King, there is none worthy of worship except You. Glorified are You, You are my Lord, and I am Your slave, I have wronged myself, and admit to my sin, so forgive me all my sins, there is none who forgives sins except You, and guide me to the best of manners, none guides to the best of them except You, and turn away from me the evil of them, none turns away from me the evil of them except You, I am here in Your obedience and aiding Your cause, and I am reliant upon You and ever-turning towards You, [and] there is no refuge from You nor hiding place from You except (going) to You, I seek Your forgiveness, and I repent to you (*Wajjahtu Wajhī Lilladhi Fataras-Samawati Wal-Ardā Hanifan Wa Mā Ana Min Al-Mushrikin*, *Inna Salāti Wa Nusukī Wa Maḥyāya Wa Mamāti Lillāhi Rabbil-Ālamin*, *Lā Sharika Lahu Wa Bidhalika Umirtu Wa Anā Min Al-Muslimin*. *Allāhumma Antal-Maliku Lā Ilāha Illā Anta Subhānaka, Anta Rabbi, Wa Ana*

الله عَزَّلَهُ: أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ رَفَعَ يَدَيْهِ حَذْوَ مَكْبِيَّهُ وَيَصْنَعُ ذَلِكَ [أَيْضًا] إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ وَيَصْنَعُهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ، فَإِذَا قَامَ مِنْ سَجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ فَكَبَرَ، وَيَقُولُ حِينَ يَمْتَحِنُ الصَّلَاةَ بَعْدَ التَّكْبِيرِ: «وَجَهْتُ وَجْهِي لِلَّهِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيقًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَسُسْكِي وَمَحْيَايِي وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذَنْبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَيْكَ وَسَعْدِيَّكَ وَأَنَا بِكَ وَإِلَيْكَ [وَلَا مَنْجَا مِنْكَ وَلَا مَلْجَا إِلَّا إِلَيْكَ، أَسْغَفْرُكَ وَأَتُوْبُ إِلَيْكَ]. ثُمَّ يَقُولُ: فإذا رَكَعَ كَانَ كَلَامُهُ فِي رُؤُسِهِ أَنْ يَقُولَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَأَنْتَ رَبِّي، خَشَعَ سَمْعِي وَبَصَرِي وَمُخْنِي وَعَظَمْتُ لِلَّهِ رَبِّ الْعَالَمِينَ». فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: سَمِعَ اللَّهُ لِسْنَ حَمْدَهُ ثُمَّ يُتَبَعِّهَا «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِنْ السَّمَاوَاتِ وَالْأَرْضِ وَمِنْهُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ»، فَإِذَا

*'Abduka Zalamtu Nafsi Wa'taraftu
Bidhanbi Faghfirli Dhanbi Jam'i'an,
Innahu Lā Yaghfir udh-Dhunūba
Illā Ant. Wahdīnī Li-Ahsanil-
Akhlāqi Lā Yahdī Li-Ahsanīhā Illā
Ant. Waṣrif 'Annī Sayyi'ahā Lā
Yaṣrifu 'Annī Sayyi'ahā Illā Ant.
Labaika Wa Sa'daika Wa Ana Bika
Wa Ilaika, [Wa] Lā Manjā Minka
Wa Lā Milja' Illā Ilaik, Astaghfiruka
Wa Atūbu Ilaik).*" Then he would recite, then, when he would bow, his speech in his *Rukū'*, would be to say: "O Allāh, to You have I bowed, and in You have I believed, and to You have I submitted (in Islam), and You are my Lord. My hearing, my sight, my brain, and my bones are humbled to Allāh, the Lord of the Worlds all that exists (*Allāhumma Laka Raka'tu Wa Bika Āmantu Wa Laka Aslamtu Wa Anta Rabbi, Khash'a Sam'i Wa Baṣarī Wa Mukhkhī Wa 'Azmī Lillāhi, Rabbil-'Ālāmīn*)."
Then, when he raised his head from *Rukū'* he would say: "Allāh hears the one who praises him (*Sami' Allāhu Liman Hamidah*)."
Then he would follow it with: "O Allāh, our Lord, to You is praise filling the heavens and the earth and filling whatever You wish of things afterward (*Allāhumma Rabbanā Lakal-Hamdu Mil'as-Samawāti Wal-Ardi Wa Mil'a Mā Shi'ta Min Shai'in Ba'd*)."
Then, when he would prostrate, he would say in his prostration: "O Allāh, to You have I prostrated, and in You have I believed, and to You have I submitted (in Islam), and You are

سَجَدَ قَالَ فِي سُجُودِهِ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَشْلَمْتُ وَأَنْتَ رَبِّي سَجَدْتُ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ». وَيَقُولُ عِنْدَ اِنْصَافِهِ مِنَ الصَّلَاةِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخْرَجْتُ وَمَا أَشْرَرْتُ وَمَا أَعْنَتُ وَأَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ» [قَالَ: هَذَا حَدِيثُ حَسَنٌ صَحِيفٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ الشَّاعِيِّ وَأَصْحَابِنَا، وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ: يَقُولُ هَذَا فِي صَلَاةِ الْعَطْرَفِ وَلَا يَقُولُهُ فِي الْمَكْتُوبَةِ].

[قَالَ أَبُو عِيسَى: وَأَخْمَدْ لَا يَرَاهُ،]
سَمِعْتُ أَبَا إِسْمَاعِيلَ يَعْنِي التَّرْمِذِيَّ [مُحَمَّدَ ابْنَ إِسْمَاعِيلَ بْنِ يُوسُفَ] يَقُولُ سَمِعْتُ سُلَيْمَانَ بْنَ دَاؤَدَ الْهَاشِمِيَّ يَقُولُ، وَدَكَرَ هَذَا الْحَدِيثَ، فَقَالَ: هَذَا عِنْدَنَا مِثْلُ حَدِيثِ الزُّهْرِيِّ عَنْ سَالِمٍ، عَنْ أَبِيهِ.

my Lord, my face has prostrated to the One that created it, and granted its hearing and sight, Blessed is Allāh, the Best of Creators (*Allāhumma Laka Sajadtu Wa Bikā Āmantu Wa Laka Aslamtu, Wa Anta Rabbī, Sajada Wajhī Lilladhī Khalaqahu Wa Shaqqā Sam'ahu Wa Baṣarahu, Tabārak Allāhu Ahsanul-Khāliqīn*).” When he was finished with his *Salāt*, we would say: “O Allāh, forgive me what I have done, before and after, and what I have hidden, and what I have done openly, and You are my Deity, there is none worthy of worship except You (*Allāhummaghfirli Mā Qaddamtu Wa Mā Akhkhartu Wa Mā Asrartu Wa Mā A'lantu, Wa Anta Ilahī, Lā Ilāha Illā Ant*).” (*Hasan*)

[He said:] This *Hadīth* is *Hasan Sahīh*, and this is acted upon according to *Ash-Shāfi'i* and our companions,^[1] and some of the people of knowledge among the people of Al-Kūfah and other than them said: “He says this in the optional prayer, not in the obligatory.”

[Abū ‘Eisā said: And Ahmād did not hold this view.] I heard Abū Ismā‘il – that is, At-Tirmidhī [Muhammad bin Ismā‘il bin Yūsuf] – saying: “I heard Sulaimān bin Dāwud Al-Hāshimī saying.” So he mentioned this *Hadīth*, and then said: “With us, this is like the narration of Az-Zuhrī from Sālim, from his father.”

تخریج : [إسناده حسن] وأخرجه أبو داود، الصلاة، باب ما يستفتح به الصلاة من الدعاء،

^[1] The people of *Hadīth*, see *Tuhfat Al-Ahwadhi*.

ح: ٧٦١ عن الحسن بن علي به وصححه ابن خزيمة، ح: ٥٨٤ وابن حبان وأحمد بن حنبل وغيرهم وقال الجبل سليمان بن داود الهاشمي: "هذا عندنا مثل حديث الزهرى عن سالم عن أبيه" وقوله: "إِذَا قَامَ مِنْ سُجْدَتِينَ" أي من الركعتين كما في جزء رفع اليدين للبخاري * عبد الرحمن بن أبي الزناد حسن الحديث كما قال الذهبي (سير أعلام النبلاء: ١٦٨/٨، ١٦٩).

(المعجم ٣٣) - بَابُ مَا يَقُولُ فِي
سُجُودِ الْقُرْآنِ (الصفحة ٣٣)

٣٤٢٤ - حَدَّثَنَا فَتَيْهُ: حَدَّثَنَا مُحَمَّدُ بْنُ يَرِيدَ بْنِ خُنَيْسٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنُ عَبْيَدِ اللَّهِ بْنِ أَبِي يَرِيدَ قَالَ: قَالَ لَيْلَى ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْيَدُ اللَّهِ بْنُ أَبِي يَرِيدَ عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُنِي اللَّيْلَةَ وَآتَانِي كَانِي [كُنْتُ] أُصْلِي خَلْفَ شَجَرَةً فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُودِي فَسَمِعْتُهَا وَهِيَ تَقُولُ: اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَتَقْبِلْهَا مِنِّي كَمَا تَقَبَّلَتْهَا مِنْ عَبْدِكَ دَاؤُدَّ. قَالَ ابْنُ جُرَيْجٍ: قَالَ لَيْلَى جَدُّكَ: قَالَ ابْنُ عَبَّاسٍ قَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُجْدَةً ثُمَّ سَجَدَ. قَالَ ابْنُ عَبَّاسٍ: فَسَمِعْتُهُ وَهُوَ يَقُولُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ مِنْ قَوْلِ الشَّجَرَةِ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

^[1] This preceded under no. 579.

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except from this route.

تخریج : [إسناده حسن] تقدم: ٥٧٩ وأخرجه ابن ماجه، إقامة الصلوات، باب سجود القرآن، ح: ١٠٥٣ من حديث محمد بن يزيد بن خنيس به وصححه ابن خزيمة: ٢٨٢/١، ح: ٥٦٢ وابن حبان، ح: ٦٩١ والحاكم: ٢١٩، ٢٢٠ والذهبي وغيرهم * وحديث أبي سعيد [تقديم: ٥٧٩].

Comments:

This narration proves that trees too have the concept, understanding and feeling of their Creator and they pray to Him in their own way.

3425. ‘Āishah narrated: “When the Messenger of Allāh ﷺ would prostrate (for recitation of) the Qur’ān, he would say: ‘I have prostrated my face to the One Who created it, and made its hearing and vision, through His ability and power (*Sajada Wajhi Lilladhi Khalaqahu Wa Shaqqa Sam’ahu Wa Baṣarahu Bi Hawlihi Wa Quwwatih.*)’”^[١] (*Da’if*)

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

٣٤٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَسَارٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ قَنْفُوْيٍ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي الْعَالِيَةِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ: «سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِعَوْلَاهُ وَفُورَّيْهِ».

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج : [ضعیف] في المسجد مطلقاً تقدم: ٥٨٠ وصححه ابن السکن والحاکم على شرط الشیخین: ٢٢٠ ووافقه الذهبي.

Chapter 34. What Has Been Related Concerning What One Says When Leaving His House

3426. Anas bin Malik narrated that the Messenger of Allāh ﷺ said: “Whoever says – that is: when he leaves his house – ‘In the Name of Allāh, I place my trust in Allāh, there is no might or power except by Allāh (*Bismillāh, Tawakkaltu ‘Alāllāh, Lā Hawla Wa Lā Quwwata*

(المعجم ٣٤) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا خَرَجَ مِنْ بَيْتِهِ (التحفة ٣٤)

٣٤٢٦ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدٍ الْأُمُوْيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ يَعْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ: يَسِّمِ اللَّهَ تَوَكِّلُ

^[١] This preceded under no. 580.

Illā Billāh) it will be said to him: 'You have been sufficed and protected,' and *Shaiṭān* will become distant from him." (*Daīf*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Ghariṭ*, we do not know it except from this route.

عَلَى اللَّهِ لَا حُولَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ يُقْدَّسُ لَهُ:
كُفِيتُ وَوُقِيتَ وَتَنَاهَ عَنِ الشَّيْطَانَ».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الأدب، باب ما يقول إذا خرج من بيته، ح: ٥٠٩٥ والنسائی فی عمل الیوم والليلة، ح: ٨٩ من حديث ابن جریح به ولم یثبت تصریح سماعه ورواه عبدالمجد بن عبدالعزيز عنه "حدثت عن إسحاق" وصححه ابن حبان (الإحسان): ٩٥/٢، ح: ٨١٩ ووقع في موارد الظمان، ح: ٢٣٧٥ وهم وللحديث شاهد مرسل.

Comments:

When a servant of Allāh ﷺ goes out of his house with a trust in Allāh ﷺ and confesses his inability to do anything without His help and guidance, Allāh ﷺ gives him refuge and saves him from evils of Satan.

Chapter 35. Something Else: The Supplication: "In The Name Of Allāh, I Place My Trust In Allāh"

3427. Umm Salamah narrated that when the Prophet ﷺ would leave his house, he would say: "In the Name of Allāh, I place my trust in Allāh. O Allāh! We seek refuge in You from slipping unintentionally or becoming misguided, or committing oppression or being oppressed, or acting ignorantly or being treated ignorantly (*Bismillāh, Tawwaklūt 'Alallāh. Allāhumma, Innā Na'udhu Bika Min An Nazilla Aw Nadilla, Aw Nazlīma Aw Nuẓlam, Aw Najhala Aw Yujhal 'Alainā*)." (*Daīf*)

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

تخریج: [إسناده ضعیف] وأخرجه أبو داود، أيضًا، ح: ٥٠٩٤ وابن ماجه، ح: ٣٨٨٤ والنسائی: ٢٦٨/٨، ح: ٥٤٨٨ من حديث منصور به وصححه الحاکم على شرط الشیخین: ٥١٩/١

(المعجم ٣٥) - بَابُ مِنْهُ [دُعَاءً: «بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ...»] (التحفة ٣٥)

٣٤٢٧ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا
وَكِيعٌ: حَدَّثَنَا سُفِيَّانُ عَنْ مَنْصُورٍ، عَنْ عَامِرِ
الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا
خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى
اللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ أَوْ نَضَلَّ،
أَوْ نَظِيلَمَ أَوْ نُظَلَّمَ، أَوْ نَجْهَلَ أَوْ يُجْهَلَ
عَلَيْنَا».]

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: [إسناده ضعیف] وأخرجه أبو داود، أيضًا، ح: ٥٠٩٤ وابن ماجه، ح: ٣٨٨٤ والنسائی: ٢٦٨/٨، ح: ٥٤٨٨ من حديث منصور به وصححه الحاکم على شرط الشیخین: ٥١٩/١

ووافقه النهبي * عامر الشعبي لم يسمع من أم سلمة كما قال ابن المديني وخالفة الحاكم على تناقض فيه.

Comments:

When a person goes out of his house, he meets various kinds of people, if Allāh's guidance is not with him, he can go astray. He may indulge in any kind of wrong doing. He may become a target of brutality and tyranny of someone, or he himself may be harsh and unjust to someone, sentiments may take him away from the right path, therefore, the Prophet ﷺ would recite this supplication while going out of his house so that the Muslims may emulate him in that.

Chapter 36. What One Says When Entering The Marketplace

3428. Sālim bin ‘Abdullāh bin ‘Umar narrates from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Whoever enters the marketplace and says: ‘There is none worthy of worship except Allāh, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, He is Living and does not die, in His Hand is the good, and He has power over all things, (Lā Ilāha Illallāh, Wahdahu Lā Sharika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Yuhiyu Wa Yumītu, Wa Huwa Ḥayyun Lā Yamūtu, Biyadihil-Khairu, Wa Huwa ‘Alā Kulli Shai’in Qadir)’ Allāh shall record a million good deeds for him, wipe a million evil deeds away from him, and raise a million ranks for him.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharib*, it has been reported by ‘Amr bin Dīnār, [and he is] the steward of the family of Az-Zubair.

(المعجم ٣٦) - بَابُ مَا يَقُولُ إِذَا دَخَلَ السُّوقَ (التحفة ٣٦)

٣٤٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْبَعَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا أَزْهَرُ بْنُ سَيَّانٍ حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ قَالَ: قَدِمْتُ مَكَّةَ فَلَقِيَنِي أَخِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ فَحَدَّثَنِي عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ دَخَلَ السُّوقَ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحِبِّي وَيُمِيثُ وَهُوَ حَيٌّ لَا يَمُوتُ يَكِيْهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفٍ حَسَنَةٍ وَمَحَى عَنْهُ أَلْفَ أَلْفَ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ أَلْفَ دَرَجَةً».

[قال أبو عيسى]: هذا حديث غريب وقد رواه عمرو بن دينار، [وهو] فهرمان آل الزبير عن سالم بن عبد الله هذا الحديث نحوه.

^٣نخريج: [إسناده ضعيف] وانظر الحديث الآتي * أزهر بن سنان: ضعيف (تقرير).

Comments:

Everyone has to visit the market for household shopping or other basic needs. The market and bazaar is a place where a person is more forgetful regarding religion, therefore, while entering a market one should recite this supplication. This supplication brings reward for this world and for the Hereafter.

3429. Sālim bin ‘Abdullāh bin ‘Umar narrates from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Whoever states in the marketplace: ‘There is none worthy of worship except Allāh, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, and He is Living and does not die, in His Hand is the good, and He has power over all things, (*Lā Ilāha Illallāh, Waḥdahu Lā Sharika Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥyi Wa Yumītu, Wa Huwa Hayyun Lā Yamītu, Biyadihil-Khairu, Wa Huwa ‘Alā Kulli Shai’in Qadir*)’ Allāh shall record a million good deeds for him, wipe a million evil deeds away from him, and build a house in Paradise for him. (*Da’if*)”

[Abū ‘Eisā said: And this ‘Amr bin Dīnār (a narrator in the chain) is a Shaikh from Al-Baṣrah, and some of the people of Hadīth have criticized him from other than this route. Yahyā bin Sulaim At-Tā’ifi reported it from ‘Imrān bin Muslim, from ‘Abdullāh bin Dīnār, from Ibn ‘Umar from the Prophet ﷺ. And he did not mention ‘Umar, may Allāh be pleased with him, in it.]

٣٤٢٩ - حَدَّثَنَا إِنْدَلُكَ أَحْمَدُ بْنُ عَبْدَةَ
لِضَيْبِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ وَالْمُعْتَمِرُ بْنُ
سُلَيْمَانَ قَالًا: حَدَّثَنَا عَمْرُو بْنُ دِيَارٍ - وَهُوَ
فَهْرَمَانُ أَلِ الرُّبِيرِ - عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ
عُمَرَ، عَنْ أَبِيهِ، عَنْ جَدِهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: «مَنْ قَالَ فِي السُّوقِ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُخْبِي وَيُبَيِّنُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيْرُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ
أَلْفِ حَسَنَةٍ وَمَحَى عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَبَأَنِي
هُوَ بَيْتًا فِي الْجَنَّةِ».

[قَالَ أَبُو عِيسَىٰ : وَعَمْرُو بْنُ دِينَارٍ هَذَا
هُوَ شَيْخٌ بَصْرِيٌّ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَصْحَابِ
الْحَدِيثِ مِنْ عَيْنِ هَذَا الْوَجْهِ، وَرَوَاهُ يَحْيَى
بْنُ سَلَيْمٍ الطَّافِئِيَّ عَنْ عُمَرَانَ بْنِ مُسْلِمٍ،
عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنِ عُمَرَ عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَذْكُرْ فِيهِ عَنْ عُمَرَ رَضِيَ اللَّهُ
عَنْهُ].

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، التجارات، باب الأسواق ودخولها، ح: ٢٢٣٥ من حديث حماد بن زید به * عمرو بن دیبار هذا ضعیف وللحديث شواهد ضعیفة عند الحاکم: ١/٥٣٨، ٥٣٩ وابن السنی وغیرهما * حديث یحیی بن سلیم الطافی رواه الحاکم: ١/٥٣٩ وقال الذھبی: "قال البخاری: عمران منکر الحديث".

Chapter (...) What Has Been Related About What The Worshipper Says When He Becomes III

3430. Al-Agharr Abū Muslim narrated that he bears witness from Abū Sa'eed Al-Khudrī and Abū Hurairah, that they bear witness that the Prophet ﷺ said: "Whoever says: 'There is none worthy of worship except Allāh, and Allāh is the Greatest, (*Lā Ilāha Illallāh, Wa Allāhu Akbar*)' His Lord affirms his statement and says: 'There is none worthy of worship except Me, and I am the Greatest.' And when he says: 'There is none worthy of worship except for Allāh, Alone, (*Lā Ilāha Illallāh, Wahdahu*)' Allāh says: 'There is none worthy of worship except for Me and I am Alone.' And when he says: 'There is none worthy of worship except for Allāh, Alone, without partner, (*Lā Ilāha Illallāh, Wahdahu Lā Sharīka Lahu*)' Allāh says: 'There is none worthy of worship except Me, Alone, I have no partner.' And when he says: 'There is none worthy of worship except for Allāh, to Him belongs all that exists, and to Him is the praise, (*Lā Ilāha Illallāh, Lahul-Mulku Wa Lahul-Hamdu*)' Allāh says: 'There is none worthy of worship except Me, to Me belongs all that exists, and to Me is the praise.' And when he says:

(المعجم . . .) - بَابُ مَا جَاءَ مَا يَقُولُ
الْعَبْدُ إِذَا مَرَضَ (التحفة ٣٧)

٣٤٣٠ - حَدَّثَنَا سُنْبَيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ بْنُ جُحَادَةَ: حَدَّثَنَا عَبْدُ الْجَبَارِ بْنُ عَبَّاسٍ عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَعْوَرِ أَبِي مُسْلِمٍ قَالَ: أَشْهَدُ عَلَى أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ أَنَّهُمَا شَهَداَ عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، صَدَقَهُ رَبُّهُ وَقَالَ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، قَالَ, يَقُولُ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا وَحْدِي، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا شَرِيكٌ لِي، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلَهُ الْحَمْدُ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي". وَكَانَ يَقُولُ: "مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمْهُ النَّارُ".

[قَالَ أَبُو عِيسَى]: [هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ]. وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَاقَ،

'There is none worthy of worship except Allāh, and there is no might or power except by Allāh, (*Lā Ilāha Wa Lā Hawla Wa Lā Quwwata Illā Billāh*)' Allāh says: 'There is none worthy of worship except Me, and there is no might or power except by Me.'" And he used to say: "Whoever says it in his illness, then dies, the Fire shall not consume him." (*Da'iṣ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan* [*Gharīb*]. Shu'bah reported it from Abū Ishāq, from Al-Agharr Abū Muslim, from Abū Hurairah and Abū Sa'eed, and it is similar in meaning to this *Hadīth*, but Shu'bah did not report it in *Marfū'* form.

Muhammad bin Bashshār narrated that to us (saying): "Muhammad bin Ja'far informed us, from Shu'bah" and he narrated this.

عن الأَغْرِيْ أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ بَنْخُوْ هَذَا الْحَدِيثِ بِمَعْنَاهُ وَلَمْ يَرْفَعْهُ شُعْبَةً.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ بِهَذَا.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، الأدب، باب فضل لا إله إلا الله، ح: ٣٧٩٤ من حديث أبي إسحاق به * رواه حمزة الزيات (النسائي في الكبرى)، ح: ٩٨٥٨ وإسرائيل (أيضاً، ح: ٩٨٥٩) وصححه الحاكم: ٥/١ وابن حبان، ح: ٢٣٢٥) وذهب (النسائي في الكبرى، ح: ٩٨٦٠) عن أبي إسحاق به مرفوعاً أبو إسحاق عنون * ورواه النسائي في الكبرى، ح: ١٠١٨٠) عن محمد بن بشار به حديث شعبة وسنده حسن موقوف وله حكم الرفع.

Comments:

The words occurring in this narration have been discussed and explained previously. If someone says these words in sickness and dies due to ailment he will be freed from the Hellfire.

Chapter 37. What Has Been Related About What One Says When Seeing An Afflicted Person

3431. 'Umar narrated that the Messenger of Allāh ﷺ said: "Whoever sees a person afflicted and says: 'All praise is due to Allāh

(المعجم ٣٧) - بَابُ مَا جَاءَ مَا يَقُولُ
إِذَا رَأَى مُبْتَلِي (التحفة ٣٨)

٣٤٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِّيْعَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ عَمْرِو بْنِ دِينَارٍ مَوْلَى آلِ الزُّبِيرِ، عَنْ سَالِمِ بْنِ عَبْدِ

Who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (*Al-Hamdulillahi Alladhi 'Afani Mimmabtalaka Bihi Wa Faddalan 'Ala Kathirin Mimman Khalqa Tafdila*) then he shall be saved from that affliction for as long as he lives." (*Da'iif*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. There is something on this topic from Abū Hurairah. 'Amr bin Dīnār, the steward of the family of Az-Zubair is a *Shaikh* from Al-Baṣrah; he is not that strong in *Hadīth*, and he is alone in narrating some *Aḥādīth* from Sālim bin 'Abdullāh bin 'Umar. It has been related from Abū Ja'far Muḥammad bin 'Alī that he said: "When he sees an afflicted person he says that to himself and does not let the afflicted person hear."

الله بن عمر، عن ابن عمر، عن عمر أن رسول الله ﷺ قال: «من رأى صاحب بلاء فقال: الحمد لله الذي عافاني مما ابتلاك به وفَصَلَّى عَلَى كَثِيرٍ مِّنْ خَلْقٍ تُفْضِيلًا، إِلَّا عُوفِيَّ مِنْ ذَلِكَ الْبَلَاءَ كَائِنًا مَا كَانَ مَا عَاشَ».

[قال أبو عيسى:] هذا حديث غريب، وفي الباب عن أبي هريرة. وعمرو بن دينار قهرمان آل الزبير هو شيخ بصرىي ولئن [هو] بالقوى في الحديث، وقد تفرد بأحاديث عن سالم بن عبد الله بن عمر، وقد روی عن أبي جعفر محمد بن علي أنه قال: إذا رأى صاحب بلاء يتغورد [منه] يقول ذلك في نفسه ولا يسمع صاحب البلاء.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، الدعاء، باب ما يدعوه به الرجل إذا نظر إلى أهل البلاء، ح ٣٨٩٢ من حديث عمرو بن دينار قهرمان آل الزبير به مختصرًا، وهو ضعيف وللحديث شواهد ضعيفة منها الحديث الآتي * وفي الباب عن أبي هريرة [يأتي]: ٣٤٣٢.

Comments:

Allāh ﷺ puts His servant in trouble for a purpose, so refuge should be sought in Him. This supplication should be recited secretly in the heart so that any afflicted person should not hear it and become sad.

3432. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever sees an afflicted person then says: 'All praise is due to Allāh who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (*Al-*

٣٤٣٢ - حدثنا أبو جعفر السمناني وغيره واحد قالوا: حدثنا مطرف بن عبد الله المدائني: حدثنا عبد الله بن عمر العمري عن سهيل بن أبي صالح، عن أبيه، عن أبي هريرة قال: قال رسول الله ﷺ: «من رأى

Hamdulillāhi Alladhi ‘Afānī Mimma'bitalāka Bihi Wa Faddalani ‘Ala Kathīrin Mimman Khalaqa Tafḍila’ he shall not be struck by that affliction.” (*Da'iṣ*)

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

مبنيٌّ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَىٰ كَثِيرٍ مِّنْ خَلْقٍ تَفْضِيلًا، لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِّنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعیف] وأخرجه الطبراني في الأوسط، ح: ٤٧٢١ من حديث مطرف به وقال: “تفرد به” * عبدالله بن عمر العمري: ضعیف وللحديث شواهد عند أبي نعيم في الحلية ١٣/٥ وغيره.

Chapter 38. What One Says When Getting Up From His Sitting

3433. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever sits in a sitting and engages in much empty, meaningless speech and then says before getting up from that sitting of his: ‘Glory is to You, O Allāh, and praise, I bear witness that there is none worthy of worship except You, I seek Your forgiveness, and I repent to You, (*Subḥānaka Allāhumma Wa Bihamdika Wa Ashhadu An Lā Ilāha Illā Anta, Astaghfiruka Wa Atubu Ilaike*)’ whatever occurred in that sitting would be forgiven to him.” (*Sahih*)

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

(المعجم ٣٨) - بَابُ مَا يَقُولُ إِذَا قَامَ مِنْ مَجْلِسِهِ (التحفة ٣٩)

٣٤٣٣ - حَدَّثَنَا أَبُو عُيَيْدَةَ بْنُ أَبِي السَّعَرِ الْكُوفِيُّ - وَاسْنُدُهُ أَخْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ - حَدَّثَنَا الحَجَاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ سُهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَفْظُهُ» فَقَالَ قَبْلَ أَنْ يَقُولَ مِنْ مَجْلِسِهِ ذَلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشَهُدُ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ إِلَّا غُفرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ».

وفي البابِ عَنْ أَبِي بَرْزَةَ وَعَائِشَةَ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِّنْ هَذَا الْوَجْهِ لَا تَعْرِفُهُ مِنْ حَدِيثِ سُهْلٍ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [صحیح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٣٩٧ مكرر، من حديث الحجاج بن محمد به وصححه ابن حبان، ح: ٢٣٦٦، والحاکم: ٥٣٦، ٥٣٧ ووافقه الذهبي وأعله البخاري وأبو زرعة وأبو حاتم والدارقطني بعلة غير قادحة والله أعلم وله طريق آخر عند ابن حبان، ح: ٣٦٧٠ * وفي الباب عن أبي بربة [أبو داود، ح: ٤٨٥٩، والحاکم: ٥٣٧] وعائشة

[النسائي في عمل اليوم والليلة، ح: ٣٩٨].

Comments:

When a person sits in a sitting, usually he engages in empty and meaningless speech, and he talks about useless and vulgar topics which are below the dignity of a Muslim and is liable to accountability, so the Prophet ﷺ taught this supplication which is expiation for such empty and meaningless speech.

3434. Ibn ‘Umar said: “In one sitting of the Messenger of Allāh ﷺ, one could count that he said a hundred times, before he would get up: ‘O my Lord, forgive me, and accept my repentance. Verily, You are the Oft-Returning, the Most Forgiving (*Rabbighfirlī Watub ‘Alayya Innaka Antat-Tawwābul-Ghafūr*).’” (*Sahih*)

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

تخریج: [صحيح] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح: ١٥١٦ من حديث مالك بن مغول وابن ماجه، ح: ٣٨١٤ من حديث المحاربي به وصححه ابن حبان، ح: ٢٤٥٩.

Comments:

The Prophet ﷺ taught us to remember Allāh ﷺ and extol His greatness and praise Him many times in an assembly of people. Saying it one time will be counted as one hundred times.

Chapter 39. What Has Been Related About What One Says In Times of Distress

3435. Ibn ‘Abbās narrated that when he was in distress, the Prophet of Allāh ﷺ would supplicate: “There is none worthy of worship except Allāh, the Forbearing, the Wise, there is none worthy of worship except Allāh, the Lord of the Magnificent Throne, there is none worthy of worship except Allāh, the Lord of the

٣٤٣٤ - حَدَّثَنَا نَضْرُ بْنُ عَبْدِ اللَّهِ الْكُوُفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ مَعْوِيلٍ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: كَانَ تُعَذَّ لِرَسُولِ اللَّهِ ﷺ فِي الْمَجْلِسِ الْوَاحِدِ مائَةً مَرَّةً مِنْ قَبْلِ أَنْ يَقُومَ رَبُّ الْأَفْزَارِ لِي وَتُبَعَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَابُ الْغَفُورُ».

قال أبو عيسى: هذا حديث حسن صحيح غريب.

(المعجم ٣٩) - بابٌ مَا جَاءَ مَا يَقُولُ عِنْدَ الْكَرْبِ (التحفة ٤٠)

٣٤٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعاَذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَاتَّادَةَ، عَنْ أَبِي الْعَالِيَّةِ، عَنْ أَبْنِ عَبَّاسٍ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُونَ عِنْدَ الْكَرْبِ: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْحَكِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ

heavens and the earth, and the Lord of the Noble Throne. (*Lā Ilāha Illallāh Al-Halīmul-Hakīm, Lā Ilāha Illallāh, Rabbul-'Arshil-'Azīm, Lā Ilāha Illallāh, Rabbus-Samāwātī Wal-Ardī Wa Rabbul-'Arshil-Karīm*)” (*Ṣaḥīḥ*)

(Another chain) with similar.

[He said:] And there is something on this topic from 'Alī.

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

تخریج: متفق عليه، وأخرجه مسلم، الذكر والدعاء، باب دعاء الكرب، ح: ٢٧٣٠ عن محمد بن بشار والبخاري، ح: ٦٣٤٦ من حديث هشام الدستواني به * وفي الباب عن علي [النسائي في الكبرى، ح: ١٠٤٧٦-١٠٤٦٣] من طرق وصححه ابن حبان، ح: ٢٣٧١ والحاكم: ٥٠٨/١ ووافقه الذهبي].

Comments:

In this narration ‘Magnificent’ and ‘Noble’ can be counted among the attributes of Allah ﷺ and of the ‘Throne’ as well. If these attributes are taken for the ‘Throne’ then it will be for its high status and its grandeur.

3436. *Abū Hurairah* narrated that when a matter would worry the Prophet ﷺ, he would raise his head up toward the sky and say: “Glory is to Allāh, the Magnificent (*Subḥān Allāhil-'Azīm*).” And when he would strive in supplication; he would say: “O the Living, O Sustainer (*Yā Hayyu Yā Qayyūm*).” (*Daīf*)

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

تخریج: [إسناده ضعيف جداً] وأخرجه ابن عدي: ٢٣٢/١ من حديث إسماعيل بن أبي فديك به * إبراهيم بن الفضل ضعيف جداً كما تقدم.

والأخضر وَرَبُّ الْعَرْشِ الْكَرِيمِ .
حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَّةِ، عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ بِمِثْلِهِ [فَالْأَوَّلُ] وَفِي الْبَابِ عَنْ عَلَيِّ .
[فَالْآخِرُ] أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ .

٣٤٣٦ - حَدَّثَنَا أَبُو سَلَمَةَ يَخْمَنُ بْنُ الْمُغِيرَةِ الْمَخْزُومِيِّ الْمَدْنَيِّ وَعِيْرُ وَاحِدٌ قَالُوا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ، عَنْ الْمَقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيِّ ﷺ كَانَ إِذَا أَهْمَمَ الْأَمْرَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: «سُبْحَانَ اللَّهِ الْعَظِيمِ» وَإِذَا اجْتَهَدَ فِي الدُّعَاءِ قَالَ: «يَا حَيٌّ يَا قَيْوُمُ» .
[فَالْآخِرُ] أَبُو عِيسَى: [هَذَا حَدِيثُ [حَسَنٌ] غَرِيبٌ .

Chapter 40. What Has Been Related About What One Should Say When Stopping At A Stopping Place

3437. Sa‘d bin Abī Waqqāṣ narrated from Khawlah bint Al-Hakīm As-Sulamiyyah, that the Messenger of Allāh ﷺ said: “Whoever stops at a stopping place and then says: ‘I seek refuge in Allāh’s Perfect Words from the evil of what He has created, (A‘ūdhu Bi-Kalimātillāhit-Tāmmāti Min Sharri Mā Khalaq)’ nothing shall harm him until he departs from that stopping place of his.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* *Ṣaḥīḥ*. Mālik bin Anas reported this *Hadīth* saying that it has been conveyed to him from Ya‘qūb [bin ‘Abdullāh] bin Al-Ashājj. Then he mentioned similar to this *Hadīth*. Ibn ‘Ajlān reported this *Hadīth* from Ya‘qūb bin ‘Abdullāh Al-Ashājj, and he said: “From Sa‘eed bin Al-Mūsāyyab, from Khawlah.” He said: But the narration of Al-Laith is more correct than the narration of Ibn ‘Ajlān.

(المعجم ٤٠) - بَابُ مَا جَاءَ مَا يَقُولُ
إِذَا نَزَلَ مَنْزِلًا (التحفة ٤١)

٣٤٣٧ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا الْلَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ، عَنْ الْحَارِثِ بْنِ يَعْقُوبَ، عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشْجَّ، عَنْ بُشْرِ بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ خَوْلَةَ بِنْتِ الْحَكِيمِ السُّلَمِيَّةِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرِّهُ شَيْءٌ حَتَّى يَرْتَجِلَ مِنْ مَنْزِلِهِ ذَلِكَ». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ صَحِيحٍ، وَرَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ أَنَّهُ بَلَغَهُ عَنْ يَعْقُوبَ [بْنِ عَبْدِ اللَّهِ] أَبْنِ الْأَشْجَّ فَذَكَرَ تَحْوِيلَهُ هَذَا الْحَدِيثِ، وَرَوَى عَنْ أَبْنِ عَجْلَانَ هَذَا الْحَدِيثَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشْجَّ وَيَقُولُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ خَوْلَةَ قَالَ: وَحْدِيَّتُ الْلَّيْثَ أَصْحَحُ مِنْ رِوَايَةِ أَبْنِ عَجْلَانَ.

تخریج: وأخرجه مسلم، الذکر والدعاء، باب: في التعود من سوء القضاء ودرک الشقاء وغيره، ح: ٢٧٠٨ عن قتيبة به ورواه مالك في الموطأ: ٩٧٨/٢ عن الثقة عنده عن يعقوب به * حديث ابن عجلان: رواه ابن ماجه، ح: ٣٥٤٧ والمسائي في الكبرى، ح: ١٠٣٩٥ .

Comments:

Allāh ﷺ is the Creator of everything and everything is under His control, nothing can harm without His command and permission, therefore, getting refuge in Him saves from all kinds of evils.

Chapter 41. What One Says When Setting Out As A Traveler

3438. Abū Hurairah narrated: “When the Prophet would travel, and he would mount his riding camel, he would gesture with his finger” – and Shu‘bah stretched out his finger – “and say: ‘O Allāh, You are the companion on the journey, and the caretaker for the family, O Allāh, accompany us with Your protection, and return us in security, O Allāh, gather for us the earth, and ease for us the journey, O Allāh, I seek refuge in You from the difficulties of the journey, and from returning in great sadness (*Allāhumma Anta Sāhibu Fī-S-Safarī Wal-Khalīfatu Fil-Ahli Allāhumma Ashabnā Bi Nuṣhikā Wa qalibnā Bi-Dhimma h, Allāhumma zwi Lanal-Arḍa Wa Hawwin Alainas-Safar, Allāhumma Inni A‘udhu Bika Min Wa’tħā’is-Safar Wa Ka-ābatil-Munqalab).*’” (*Hasan*)

[Abū ‘Eisā said: I used to not know this except from the narration of Ibn Abī ‘Adī, until Suwaid reported it to me.]

Suwaid reported to us (saying): “‘Abdullāh bin Al-Mubārak reported to us (saying): ‘Shu‘bah informed us’ with this chain, narrating similar to it in meaning.”

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Abū Hurairah, [and] we do not know it except through the narration of Ibn Abī ‘Adī from Shu‘bah.

(المعجم ٤١) - بَابُ مَا يَقُولُ إِذَا خَرَجَ
مُسَافِراً (التحفة ٤٢)

٣٤٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ نَعْلَمُ
الْمُقْدَمِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شَعْبَةَ،
عَنْ عَبْدِ اللَّهِ بْنِ بِشْرٍ الْخَعَمِيِّ، عَنْ أَبِي
زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ قَالَ يَأْسِبُهُ وَمَدَّ
شَعْبَةَ إِصْبَعَهُ قَالَ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي
السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ اصْبِحْنَا
بِنُصْرَحَكَ وَاقْبِلْنَا بِنِعْمَةِكَ، اللَّهُمَّ ازْوِنَا الْأَرْضَ
وَهَوْنْ عَلَيْنَا السَّفَرُ، اللَّهُمَّ إِنِّي أَغُوذُ بِكَ مِنْ
وَعْنَاءِ السَّفَرِ وَكَبَائِيَ الْمُنْقَلَبِ».

[قالَ أَبُو عِيسَى: كُنْتُ لَا أَعْرِفُ هَذَا إِلَّا
مِنْ حَدِيثِ ابْنِ أَبِي عَدِيٍّ حَتَّى حَدَّثَنِي بِهِ
سُوَيْدًا].

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
الْمُبَارَكِ: أَخْبَرَنَا شَعْبَةُ بِهَا إِلَسْنَادٍ تَحْوِهُ
بِمَعْنَاهُ.

[قالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٌ
غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ [وَلَا تَعْرِفُهُ إِلَّا
مِنْ حَدِيثِ ابْنِ أَبِي عَدِيٍّ عَنْ شَعْبَةَ].

تخرج: [إسناد حسن] وأخرجه النسائي، ٢٧٣/٨، ٢٧٤، ح: ٥٥٠٣ (الاستعادة)، باب الاستعادة من كعب المقلوب عن محمد بن عمر المقدمي به.

Comments:

This narration tells that one should trust in Allāh ﷺ during travel and should leave his family in Allāh's custody and protection. During the travel and after safe return, one should always beg His mercy from all kinds of mishaps.

3439. ‘Abdullâh bin Sarjis narrated that when the Prophet ﷺ wanted to travel, he would say: “O Allâh, You are the companion on the journey, and the caretaker for the family, O Allâh, accompany us in our journey, and watch over our families, O Allâh, I seek refuge in You from the difficulties of the journey, and from returning in great sadness, and from loss after increase, and from the supplication of the oppressed, and from someone looking with evil at our families and wealth (*Allâhumma Antaṣ-Ṣâhibu Fî-Safari Wal-Khalîfatu Fil-Ahli Allâhumma Ashabnâ Fi Safarinâ Wakhlufnâ Fî Ahlinâ*. *Allâhumma Inni A’ûdhu Bika Min Wa’thâ’is-Safari Wa Kâ-âbatil-Munqalab, Wa Minal-Hawri Ba’dal-Kawri, Wa Min Da’wâtil-Mâzlûm, Wa Min Sû’il-Manzari Fil-Ahli Wal-Mâl*).” (*Sahîh*)

[Abū ‘Eisā said:] This *Hadith* is *Hasan Sahih*. He said: It has been narrated “loss after being” as well. [He said:] And the meaning of his statement “loss after increase” or “being” – and each of the two is reasonable – is returning from belief to disbelief or from obedience to disobedience: It only means “from something returning to something evil.”

٣٤٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِهِ الظَّبِيِّ : حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ عَنْ عَاصِمِ الْأَحْوَلِ ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِنَ قَالَ : كَانَ النَّبِيُّ ﷺ إِذَا سَافَرَ يَقُولُ : «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالخَلِيفَةُ فِي الْأَهْلِ ، اللَّهُمَّ اسْبَحْنَا فِي سَفَرِنَا وَاخْلُقْنَا فِي أَهْلَنَا . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْنَاءِ السَّفَرِ وَكَابَةِ الْمُقْلِبِ ، وَمِنْ الْمَوْرِ بَعْدِ الْكَوْرِ وَمِنْ دَعْوَةِ الْمَظْلُومِ وَمِنْ سُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ » .

[قالَ أَبُو عِيسَىٰ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، قَالَ: وَيُرْوَىٰ: «الْحَوْرُ بَعْدَ الْكَوْنِ» أَيْضًا. [قَالَ:] وَمَعْنَىٰ قَوْلِهِ: «الْحَوْرُ بَعْدَ الْكَوْنِ» أَوْ: «الْكَوْنُ» وَكَلَّاهُمَا لَهُ وَجْهٌ إِنَّمَا هُوَ الرُّجُوعُ مِنَ الْإِيمَانِ إِلَى الْكُفَّارِ أَوْ مِنَ الطَّاغِيَةِ إِلَى الْمُعَصِّيَةِ: إِنَّمَا يَعْنِي مِن رُّجُوعٍ شَيْءٌ إِلَى شَيْءٍ مِنَ الشَّرِّ.

تخریج: وأخرجه مسلم، الحج، باب استحباب الذكر إذا ركب دابته متوجهاً لسفر حج أو غيره ... إلخ، ح: ١٣٤٣ من حديث عاصم الأحول به.

Chapter 42. What Has Been Related About What One Says When Returning From His Journey

3440. Ar-Rabī' bin Al-Barā' bin 'Āzib reported from, his father, that whenever the Prophet ﷺ would return from a trip, he would say: "(We are) Returning, repenting, worshipping, and to our Lord directing the praise (Āibūna Tā'būna 'Abidūna Lirabbinā Hāmidūn)." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. *Ath-Thawrī* reported this *Hadīth* from Abū Ishāq, from Al-Barā' bin 'Āzib, and he did not mention "from Ar-Rabī' bin Al-Barā'" in it. The narration of *Shu'bah* is more correct.

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

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١٠٣٨٤ من حديث شعبة به وصححه ابن حبان، ح: ٩٧٠ وهو في مسند أبي داود الطيالسي، ح: ٧١٦ * حديث الثوري: رواه أحمد: ٤٠٣ وتابعه فطر بن خليفة (ابن حبان، ح: ٩٧١) ومنصور وإسراطيل (النسائي في الكبرى، ح: ١٠٣٨٣) وأبو إسحاق صرح بالسماع من البراء فالطريقان صحيحان محفوظان * وفي الباب عن ابن عمر [البخاري، ح: ١٣٤٤] ومسلم، ح: ١٧٩٧ وأنس [البخاري، ح: ٣٠٨٥] ومسلم، ح: ١٣٤٥] وجابر بن عبد الله [البزار: ٤: ٣٥، ح: ٣١٣١ والطبراني في الأوسط، ح: ٦٠٤١، ٥٦٠١].

Comments:

During travel there is possibility of tottering or doing something improper or making some mistakes, therefore, these words should be recited at the return from travel.

(المعجم ٤٢) - بَابُ مَا جَاءَ يَقُولُ إِذَا
رَجَعَ مِنْ سَفَرِهِ (التحفة ٤٣)

٣٤٤٠ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا
أَبُو دَاؤُدَ، قَالَ: أَتَبَأَنَا شُعبَةُ عَنْ أَبِي إِسْحَاقَ
قَالَ: سَمِعْتُ الرَّبِيعَ بْنَ الْبَرَاءَ بْنَ عَازِبٍ
يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ
مِنْ سَفَرٍ قَالَ: «آبِيُونَ تَائِفُونَ عَابِدُونَ لِرَبِّنَا
حَامِدُونَ».

[قال أبو عيسى:] هذا حديث حسنٌ
صحيحٌ. وروى الثوريُّ هذا الحديث عنْ
أبي إسحاقَ، عنْ البراءِ ولم يذكر فيه عنْ
الرَّبِيعِ بْنِ الْبَرَاءِ. ورواية شعبة أصلحٌ.
وفي البابِ عنْ ابْنِ عُمَرَ وَأَنَسَ وَجَابِرِ بْنِ
عَبدِ اللَّهِ.

Chapter (...) Something Else: His Speeding Up His Riding Camel And His Agitating His Animal Upon Seeing the Walls of Al-Madinah

3441. Anas narrated that when the Prophet ﷺ would return from a trip and see the walls of Al-Madinah, he would speed up his riding camel, and if he was upon a beast, he would agitate it, out of his love for Al-Madinah.^[1] (*Sahīh*)

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

(المعجم ...) - بَابُ مِنْهُ [إِيْضَاعُهُ
رَاحِلَتَهُ وَتَحْرِيكُهُ دَابَّتَهُ عِنْدَ نَظَرِهِ إِلَى
جُذْرَانِ الْمَدِينَةِ] (التحفة ٤٤)

٣٤٤١ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرَةَ: أَخْبَرَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَنَظَرَ إِلَى
جُذْرَانِ الْمَدِينَةِ أَوْضَعَ رَاحِلَتَهُ، وَإِنْ كَانَ عَلَى
دَابَّةٍ حَرَكَهَا مِنْ حُبِّهَا.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تخریج: وأخرج البخاري، فضائل المدينة، باب بعد باب: المدينة تنفي الخبر، ح: ١٨٨٦
من حديث إسماعيل بن جعفر به.

Comments:

Love of home and country is natural. This narration shows the nature and psychology of humans for home and country and their attractions.

Chapter 43. What Has Been Related About What One Says When Bidding Farewell To A Person

3442. Ibn ‘Umar narrates, saying: “When the Prophet ﷺ would bid farewell to a man, he would take his hand, and not let it go until the man let go of the hand of the Prophet ﷺ, and he would say: ‘I entrust to Allāh your religion, your trusts, and the last of your deeds (*Astawdi’ullāha Dīnaka Wa Amānatka Wa Ākhira ‘Amalik*).’” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is

(المعجم ٤٣) - بَابُ مَا جَاءَ مَا يَقُولُ
إِذَا وَدَعَ إِنْسَانًا (التحفة ٤٥)

٣٤٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدَ اللَّهِ
السَّلِيمِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ
قُتَيْبَةَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ
أُمَيَّةَ، عَنْ تَافِعَ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَدَعَ رَجُلًا أَخْذَ يَدَهُ فَلَا يَدْعُهَا
حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدْعُ يَدَ النَّبِيِّ
وَيَقُولُ: أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَاتَكَ وَآخِرَ
عَمَلِكَ».

[1] Meaning a horse or mule, and “out of his love for it” refers to Al-Madinah. See *Tuhfat Al-Ahwadhi*.

Gharīb from this route, and this *Hadīth* has been reported through more than one route from Ibn ‘Umar.

تغريّب: [إسناده ضعيف] وأخرجه ابن ماجه، الجهاد، باب تشيع الغزاة وداعهم، ح ٢٨٢٦ من طريق آخر عن نافع به مختصراً وللحديث طرق كثيرة راجع نيل المقصود، ح ٢٦٠٠ دون قوله: "أخذ بيده" وانظر الحديث الآتي فإنه يغني عنه.

Comments:

Trust means the attribute and state of heart that urges one to fulfill his duties and comply with the responsibilities and obligations assigned to him. For a Muslim his real wealth is his religion, trust and end on faith, therefore, while biding someone farewell these things of his should be given in the custody of Allāh ﷺ so that He may take care of his religion, trust so that he could prosper in this world and in the Hereafter.

3443. Sālim narrated that when he intended to undertake a journey, Ibn ‘Umar used to say to a person to "Come close to me so that I may bid you farewell as the Messenger of Allāh ﷺ used to bid us farewell." Then he would say: "I entrust to Allāh your religion, and your trusts, and the last of your deeds (*Astawdi’ullāha Dīnaka Wa Amānataka Wa Khawātīma Amalik*)."
(Hasan)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Ṣahīḥ Gharīb* from this route as a narration of Sālim bin ‘Abdullāh.

تغريّب: [إسناده حسن] وأخرجه أحمـد: ٧/٢ عن سعيد بن خثيم به ورواـه النسائي في الكـبرى، ح ١٠٣٥٧ * حنظلة هو ابن أبي سفيان الجمحي (أطـراف المسند وغـيره) ولـلـحـديث طـريق آخر، وصـحـحـه الحـاـكـم عـلـى شـرـط الشـيـخـيـن: ٩٧/٢ ووـاقـعـه الـذـهـبـيـ.

[قال أبو عيسى:] هـذا حـدـيـث غـرـيـب مـن هـذا الـوـجـه، وـرـوـي هـذا الـحـدـيـث مـن غـيرـ وـجـوـهـ عـن اـبـن عـمـرـ.

٣٤٤٣ - حـدـيـثـا إـسـمـاعـيلـ بـنـ مـوسـىـ الفـزـارـيـ: حـدـيـثـا سـعـيدـ بـنـ خـيـرـ مـعـنـ حـنـظـلـةـ، عـنـ سـالـمـ أـنـ اـبـنـ عـمـرـ كـانـ يـقـولـ لـلـرـجـلـ إـذـ أـرـأـهـ سـفـرـاـ أـنـ: اـذـنـ مـنـيـ أـوـدـعـكـ كـمـاـ كـانـ رـشـوـلـ اللـهـ ﷺ يـوـدـعـنـا فـيـقـوـلـ: "أـسـتـوـدـعـ اللـهـ دـيـنـكـ وـأـمـائـكـ وـخـواـتـيـمـ عـمـلـكـ".
[قال أبو عيسى:] هـذا حـدـيـثـ حـسـنـ صـحـيـحـ غـرـيـبـ مـنـ هـذا الـوـجـهـ مـنـ حـدـيـثـ سـالـمـ بـنـ عـبـدـ اللـهـ.

Chapter 44. Something Else: The Supplication: “May Allāh Grant You *Taqwā* As Your Provision”

3444. Anas said: “A man came to the Messenger of Allāh ﷺ and said: ‘I intend to undertake a journey, so give me provision. He said: ‘May Allāh grant you *Taqwā* as your provision (*Zawwadak Allāhut-Taqwā*).’ He said: ‘Give me more.’ He said: ‘And may He forgive your sin (*Wa Ghafara Dhanbak*).’ He said: ‘Give me more, may my father be ransomed for you, and my mother.’ He said: ‘And may He make goodness easy for you wherever you are (*Wa Yassara Lakal-Khaira Haithu Mā Kunta*).’” (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه ابن خزيمة في صحيحه، ح: ٢٥٣٢ عن عبد الله بن أبي زیاد به.

Comments:

Taqwā — fear of Allāh, piety — means to comply with the commands of Allāh ﷺ and keep away from sins. If someone avoids sins for fear of Allāh ﷺ all his affairs become easy and smooth as Allāh ﷺ says: “And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allāh, Allāh will suffice him.”

Chapter 45. Something Else: His ﷺ Advising The Traveler To Have *Taqwā* Of Allāh, And To Say The *Takbīr* Upon Every Elevated Place

3445. Abū Hurairah [may Allāh be pleased with him] narrates that a man said: “O Messenger of Allāh, I intend to travel, so advise me.” He said, “Hold fast to the *Taqwā* of Allāh, and (say the) *Takbīr* upon

(المعجم ٤٤) - بَابُ مِنْهُ [دُعَاءُ]:
«رَوَدَكَ اللَّهُ التَّقْوَىٰ . . .» [التحفة ٤٦]

٣٤٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا سِيَارٌ: حَدَّثَنَا جَعْفُرٌ بْنُ شَلَيْمَانَ عَنْ ثَائِبٍ، عَنْ أَنَسٍ قَالَ: جَاءَ رَجُلٌ إِلَيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ سَفَرًا فَرَوَدْنِي، قَالَ: «رَوَدَكَ اللَّهُ التَّقْوَىٰ». قَالَ: زَدْنِي، قَالَ: «وَغَفَرَ ذَنْبَكَ». قَالَ: زَدْنِي بِأَبِي أَنْتَ وَأُمِّي، قَالَ: «وَيَسِّرْ لَكَ الْحَيْرَ حَيْثُ مَا كُنْتَ».

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(المعجم ٤٥) - بَابُ مِنْهُ [وَصِيَّةُ عَلِيٍّ]:
الْمُسَافِرُ يَتَقْوَى اللَّهُ وَالْتَّكْبِيرُ عَلَى كُلِّ
شَرَفٍ [التحفة ٤٧]

٣٤٤٥ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكَنْدِرِيُّ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ رَجُلًا

every elevated place.” So when the man turned away he said: “O Allāh make near for him the distance, and ease for him the journey (*Allāhummatwi Lahul-Bu‘da, Wa Hawwin ‘Alaihis-Safar*).” (*Hasan*)

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

نَبْرِيْج: [إِسْنَادُهُ حَسْنٌ] وَأَخْرَجَهُ ابْنُ مَاجَهَ، الْجَهَادُ، بَابُ فَضْلِ الْحَرْسِ وَالْكَبِيرِ فِي سَبِيلِ اللَّهِ، ح: ٢٧٧١ مِنْ حَدِيثِ أَسَمَةَ بْنِ زِيدَ بِمُخْتَصِرًا وَصَحَّحَهُ ابْنُ حَبَّانَ، ح: ٢٣٧٨، ٢٣٧٩ وَالحاكمُ عَلَى شَرْطِ مُسْلِمٍ: ٤٤٥، ٩٨/٢ وَوَافَقَهُ الْذَّهَبِيُّ.

Chapter 46. What Has Been Related About What One Says When Riding An Animal

3446. ‘Alī bin Rabī‘ah said: “I witnessed ‘Alī having an animal brought to him to ride. When he placed his foot in the stirrup he said: ‘In the Name of Allāh,’ (*Bismillāh*) [three times]. So then, once he had ascended upon its back, he said: ‘All praise is due to Allāh,’ (*Al-Ḥamdu lillāh*) then he said: Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning^[1] (*Subhān Allādhi Sakh-khara Lanā Hādhā Wa Mā Kunnā Lahu Muqrinūn. Wa Innā Ilā Rabbinā Lamunqalibūn*). Then he said: ‘All praise is due to Allāh (*Al-Ḥamdu lillāh*)’ – three times – and ‘Allāh is the Greatest (*Allāhu Akbar*)’ – three times – ‘Glory is to You, indeed I have wronged myself, so forgive me, for indeed

قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ أَنْ أُسَافِرَ فَأَوْصِنِي، قَالَ: «عَلَيْكَ بِتَقْوَى اللَّهِ، وَالْتَّكْبِيرِ عَلَى كُلِّ شَرِيفٍ». فَلَمَّا أَنْ وَلَى الرَّجُلُ قَالَ: «اللَّهُمَّ اطْرِ لَهُ الْبَعْدَ، وَهَوَنْ عَلَيْهِ السَّفَرُ». قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ].

(المعجم (٤٦) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا رَكَبَ دَابَّةً (التحفة (٤٩)

٣٤٤٦ - حَدَثَنَا قُبَيْلَةُ: حَدَثَنَا أَبُو الأَخْوَصِ عَنْ أَبِي إِشْحَاقَ، عَنْ عَلَيِّ بْنِ رَبِيعَةَ قَالَ: شَهِدْتُ عَلَيْهِ أُتَيْ بِدَائِيَةً لِيَرْكَبَهَا، فَلَمَّا وَضَعَ رَجْلَهُ فِي الرَّكَابِ [قَالَ: يَسِّمِ اللَّهُ [ثَلَاثَةً، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ: الْحَمْدُ لِلَّهِ]. ثُمَّ قَالَ: «سُبْحَانَ اللَّهِيْ سَمْحَرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَلَنَا إِلَهٌ بَرِئَانَا لِمُنْقَبِلِوْنَ» [الزخرف: ١٤، ١٣] ثُمَّ قَالَ: «الْحَمْدُ لِلَّهِ - ثَلَاثَةً - وَاللهُ أَكْبَرُ - ثَلَاثَةً - سُبْحَانَكَ إِنِّي فَذَظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ ضَحَّكَ، فَقُلْتُ: مَنْ أَيْ شَيْءَ ضَحِّكْتَ يَا أَمِيرَ الْمُؤْمِنِيْنَ؟ قَالَ: رَأَيْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا صَنَعْتُ ثُمَّ ضَحَّكَ فَقُلْتُ: مَنْ أَيْ شَيْءَ ضَحِّكْتَ يَا رَسُولَ اللهِ؟ قَالَ: «إِنَّ رَبَّكَ

[1] *Az-Zukhruf* 43: 13,14.

none forgives sins except You (*Subḥānaka Innī Qad Zalamtu Nafṣī Fāghfirlī Fa-Innahu Lā Yaghfirudh-Dhunuba Illā Ant.*).’ Then he laughed. So I said: ‘O Commander of the Believers! What caused you to laugh?’ He said: ‘I saw the Messenger of Allāh ﷺ do as I did, then he (ﷺ) laughed, so I said, ‘What caused you to laugh?’’ He said: ‘Indeed, your Lord is very pleased with His worshipper when he says: “O my Lord, forgive me my sins, indeed, no one other than You forgives sins.” (*Sahīh*)

[*Abū ‘Eisā* said:] And there is something on this topic from *Ibn ‘Umar*.

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

تخریج: [صحيح] وأخرجه أبو داود، الجهاد، باب ما يقول الرجل إذا ركب، ح: ٢٦٠٢ من حديث أبي الأحوص به وأبو إسحاق صرخ بالسماع عند البيهقي: ٥٢/٥ وأعلمه الدارقطني بعلة غير قادحة وله شواهد كثيرة.

Comments:

Allāh ﷺ likes his servant who happens to make some mistake and confesses his fault, and asks Allāh ﷺ to forgive him with trust in Allāh ﷺ, while he repents and believes that no one else can forgive him.

3447. *Ibn ‘Umar* narrated that when the Prophet ﷺ wanted to travel, when he mounted his riding camel, he would say the *Takbīr* three times and say: Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning^[1] (*Subḥān Alladhi Sakh-khara Lanā Hādhā Wa Mā Kunnā Lahu Muqrinān. Wa Innā Ilā Rabbinā Lamunqalibūn*). Then he

لَيُعْجِبُ مِنْ عَبْدِهِ إِذَا قَالَ: رَبّ اغْفِرْ لِي
ذُنُوبِي إِنَّهُ لَا يَعْفُرُ الذُّنُوبَ عَيْرُكَ». [قال أبو عيسى:] وَقَوْيَ الْبَابِ عَنْ أَبْنَاءِ
عُمَرَ. [قال:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٤٤٧ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا
عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ
عَنْ أَبِي الرُّبَيْبَةِ، عَنْ عَلَيِّ بْنِ عَبْدِ اللَّهِ
الْبَارِقِيِّ، عَنْ أَبْنَاءِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ
إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ كَبَرَ ثَلَاثَةَ
﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كَنَّا لَهُ مُقْرِبِينَ
○ وَلَنَا إِلَّا بِنَا لَمْفَلِبُونَ﴾ [الزخرف: ١٣، ١٤].

^[1] *Az-Zukhruf* 43: 13,14.

would say: "O Allāh, I ask You in this journey of mine from righteousness and piety and actions that which you are pleased with. O Allāh, ease for us the path, and make near for us the distance of the land. O Allāh, You are the companion in the journey, and the caretaker for the family. O Allāh, accompany us in our journey, and take care of our families (*Allāhumma Innī As'aluka Fī Safrī Hādhā Minal-Birri Wat-Taqwā, Wa Minal-'Amali Mā Tardā. Allāhumma Hawwin 'Alainal-Masīra Waṭwi 'Annā Bu'dal-Ard, Allāhumma Antaṣ-Ṣāhibu Fī-Safari Wal-Khalifatu Fil-Ahli Allāhumma Aṣhabnā Fī Safarinā Wakhlufnā Fī Ahlinā*)."

And when he would return to his family, he would say: "(We are) Returning, if Allāh wills, repenting, worshipping, and to our Lord directing the praise (*Āibūna In Shā' Allāh, Tā'i'būna 'Ābidūna Lirabbinā Hāmidūn*)."

(*Sahih*)

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

تخریج: وأخرجه مسلم، الحج، باب استحباب الذكر إذا ركب دابته متوجهاً لسفر حج أو غيره ... إلخ، ح: ١٣٤٢ من حديث أبي الزبير به.

Comments:

The Prophet ﷺ after mounting the camel said *Allāhu Akbar* three times, so that pride may not overcome him. During that period the camel was the most prized riding animal. He also acknowledged the favor of Allāh ﷺ that he tamed the animal for our benefit. We had no power to control the animal, Allāh ﷺ made the animal under our control.

Chapter 47. What Has Been Mentioned About The Supplication Of The Traveler

3448. Abū Hurairah [may Allāh be pleased with him] narrated that the

ثُمَّ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي هَذَا مِنَ الْبَرِّ وَالْقَوْمَى وَمِنَ الْعَمَلِ مَا تَرْضِى، اللَّهُمَّ هَوْنَ عَلَيْنَا الْمَسِيرُ وَاطْبُ عَنَّا بَعْدَ الْأَرْضِ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ اصْبِحْنَا فِي سَفَرِنَا وَاخْلُفْنَا فِي أَهْلِنَا، وَكَانَ يَقُولُ إِذَا رَجَعَ إِلَى أَهْلِهِ: «آتَيْوْنَ إِنْ شَاءَ اللَّهُ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ».

[Qāl Abū 'Iyāsī:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِّنْ هَذَا الْوَجْهِ.

(المعجم ٤٧) - بَابُ مَا ذُكِرَ فِي دَعْوَةِ
الْمُسَافِرِ (التحفة ٤٨)

٣٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا
أَبُو عَاصِمٍ: حَدَّثَنَا الْحَجَاجُ الصَّوَافُ عَنْ

Messenger of Allāh ﷺ said: "Three supplications are responded to: The supplication of the oppressed, the supplication of the traveler, and the supplication of the parent against his child."

'Alī bin Hujr narrated to us (he said): Ismā'il bin Ibrāhīm reported to us from Hishām Ad-Dastawā'ī, from Yaḥyā bin Abū Kathīr with this chain, narrating similar to it, but he added to it: "responded to, there is no doubt in them."^[1] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. This Abū Ja'far [Ar-Rāzī] is the one that Yaḥyā bin Abī Kathīr reports from, he is called Abū Ja'far the Mu'adh-dhin. [Yaḥyā bin Abī Kathīr has reported more than one *Hadīth* from him] and we do not know his name.

Comments:

Acceptance and approval of supplication by Allāh ﷺ depends on sincerity, humility and humbleness, and three persons mentioned in this narration do supplicate with sincerity, humility and humbleness, therefore their supplication is responded and approved.

Chapter 48. What One Says When The Wind Becomes Rough

3449. 'Aishah [may Allāh be pleased with her] narrates, saying: "When the Prophet ﷺ would see the wind he would say: 'O Allāh, indeed, I ask You for its good, the good of what is in it, and the good of what it has been sent with. And

يَحْمَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٍ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِيهِ».

حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ الدَّسْوَائِيِّ، عَنْ يَحْمَى بْنِ أَبِي كَثِيرٍ بِهَذَا الإِشْنادِ تَعْوِهُ وَزَادَ فِيهِ: «مُسْتَجَابَاتٍ لَا شَكَ فِيهِنَّ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ. وَأَبُو جَعْفَرٍ [الرَّازِيُّ] هَذَا هُوَ الَّذِي رَوَى عَنْ يَحْمَى بْنُ أَبِي كَثِيرٍ يُقَالُ لَهُ: أَبُو جَعْفَرٍ الْمُؤْذَنُ، [وَقَدْ رَوَى عَنْهُ يَحْمَى بْنُ أَبِي كَثِيرٍ غَيْرُ حَدِيثٍ] وَلَا نَعْرِفُ اسْمَهُ.

تخریج: [حسن] تقدم: ١٩٠٥ .

(المعجم ٤٨) - بَأْبُ مَا يَقُولُ إِذَا
هاجَتِ الرِّيحُ (التحفة ٥٠)

٣٤٤٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الأَسْوَدَ أَبُو عَمْرُو البَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَطَاءَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ الَّذِي يَقُولُ إِذَا رَأَى الرِّيحَ قَالَ: «اللَّهُمَّ إِنِّي أَشَأْلُكَ مِنْ

^[1] This preceded in no. 1905.

I seek refuge in You from its evil, the evil of what is in it, and the evil of what it has been sent with (*Allāhumma Innī As’aluka Min Khairihā Wa Khairi Mā Fihā, Wa Khairi Mā Ursilat Bihi, Wa A’udhu Bika Min Sharrihā Wa Sharri Mā Fihā, Wa Sharri Mā Ursilat Bih*).” (*Sahīh*)

[*Abū ‘Eisā* said:] There is something on this topic from *Ubayy bin Ka'b* [may Allāh be pleased with him]. This *Hadīth* is *Hasan*.

تخریج: وأخرجه مسلم، صلاة الاستسقاء، باب التعود عند رؤية الريح والغيم، والفرح بالمطر، ح: ٨٩٩ من حديث ابن جریح به * وفي الباب عن أبي بن كعب [تقدیم: ٢٢٥٢].

Chapter 49. What One Says When Hearing Thunder

3450. Sālim bin ‘Abdullāh bin ‘Umar narrated from his father, that when the Messenger of Allāh ﷺ would hear the sound of thunder and lightning bolts, he would say: “O Allāh, do not kill us with Your wrath, and do not destroy us with Your punishment, and pardon us before that (*Allāhumma Lā Taqtulnā Bi-Ghādabika Wa Lā Tuhliknā Bi-‘Adhābika Wa ‘Afīnā Qabla Dhalik*).” (*Da’īf*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Gharib*, we do not know it except from this route.

تخریج: [إسناده ضعیف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٩٢٨ عن قتيبة به * حجاج بن أرطاة: ضعیف مدلس ومع ذلك صححه الحاکم: ٤/ ٢٨٦ ووافقه الذہبی.

Comments:

Sometimes strong winds, storms and hurricanes prove to be blessings and

خَيْرُهَا وَخَيْرُ مَا فِيهَا وَخَيْرُ مَا أُرْسِلَتْ بِهِ،
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرُّ مَا فِيهَا وَشَرُّ مَا
أُرْسِلَتْ بِهِ.

[قال أبو عيسى:] وفي الباب عن أبي بن
کعب [رضي الله عنه]. وهذا حديث حسن.

(المعجم ٤٩) - باب ما يقول إذا سمع
الرعد (التحفة ٥١)

٣٤٥٠ - حَدَثَنَا قُتْبَيْهُ: حَدَثَنَا عَبْدُ الْوَاحِدِ
ابْنُ زِيَادٍ عَنْ حَاجَاجِ بْنِ أَرْطَاءَ، عَنْ أَبِي
مَطْرِ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ
أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَمِعَ صَوْتَ
الرَّعْدِ وَالصَّوَاعِقَ قَالَ: «اللَّهُمَّ لَا تَقْتُلْنَا
بِغَضِّبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ
ذَلِكَ».

[قال أبو عيسى:] هذا حديث غريب لا
تُعرِفُهُ إِلَّا مِنْ هَذَا الوجه.

تخریج: [إسناده ضعیف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٩٢٨ عن قتيبة به * حجاج بن أرطاة: ضعیف مدلس ومع ذلك صححه الحاکم: ٤/ ٢٨٦ ووافقه الذہبی.

sometimes they are harmful; similarly clouds, lightening and thunder are signs of Allāh's grandeur and power, therefore one should supplicate according to the need of the time and situation.

Chapter 50. What One Says Upon Seeing The Crescent Moon

3451. Bilāl bin Yahyā bin Talhah bin ‘Ubaidullāh narrated from his father, from his grandfather Talhah bin ‘Ubaidullāh that when the Prophet ﷺ would see a crescent moon, he would say: “O Allāh, bring it over us with blessing and faith, and security and Islam. My Lord and your Lord is Allāh (Allāhumma Ahlilhu ‘Alainā Bil-Yumni Wal-‘Imāni Was-Salāmati Wal-Islām, Rabbi Wa Rabbuk Allāh).” (*Daīf*)

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

تخریج: [إسناده ضعيف] وأخرجه أحمدرد عن أبي عامر به * سليمان بن سفيان ضعيف وبلال بن يحيى: لين (تقريب) وللحديث شواهد ضعيفة عند ابن حبان، ح: ٢٣٧٤ والطبراني في الأوسط: ٦٢٣٧، ح: ١٣٤ وغیرهما.

Comments:

Every month is a phase of life. The new crescent moon announces another month, another stage of life. The new crescent moon shows that one stage of life has passed and the next has started. The Creator of man Allāh ﷺ is also Creator of the moon, so on sighting the new crescent moon one should ask Allāh ﷺ for the good fortune, peace, safety and steadfastness in faith for the new phase.

Chapter 51. What One Says When Angry

3452. Mu‘ādh bin Jabal narrated that one of two men cursed the other next to the Prophet ﷺ, until anger could be recognized in the face of one of them. So the Prophet ﷺ said: “Verily, I know a

(المعجم ٥٠) - بَابُ مَا يَقُولُ عِنْدَ رُؤْيَاةِ الْهِلَالِ (التحفة ٥٢)

٣٤٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرِ الْعَقْدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُفْيَانَ الْمَدْنَيِّ: حَدَّثَنِي بِلَالُ بْنُ يَحْيَى بْنُ طَلْحَةَ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ، عَنْ جَدِّهِ طَلْحَةَ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: «اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا يَأْتِنَا بِالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبِّكَ اللَّهُ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.]

تخریج: [إسناده ضعيف] وأخرجه أحمدرد عن أبي عامر به * سليمان بن سفيان ضعيف وبلال بن يحيى: لين (تقريب) وللحديث شواهد ضعيفة عند ابن حبان، ح: ٢٣٧٤ والطبراني في الأوسط: ٦٢٣٧، ح: ١٣٤ وغیرهما.

(المعجم ٥١) - بَابُ مَا يَقُولُ عِنْدَ الغَضَبِ (التحفة ٥٣)

٣٤٥٢ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا قِيقَصُ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ: اسْتَبَّ رَجُلًا عِنْدَ النَّبِيِّ

statement, that if he were to say it, his anger would leave: 'I seek refuge in Allāh from Shaitān, the rejected (*A'ūdhu Billāhi Minash-Shaitān-Rajīm*).'"

[He said:] There is something on this topic from Sulaimān bin Ṣurad.

Muhammad bin Bash-shār narrated to us (saying): "'Abdur-Rahmān reported to us, from Sufyān [with this chain, similarly].'" And this is a *Mursal Hadīth*. 'Abdur-Rahmān bin Abī Lailā did not hear from Mu'ādh bin Jabal, and Mu'ādh died during the *Khilāfah* of 'Umar bin Al-Khattāb. 'Umar bin Al-Khattāb was killed while 'Abdur-Rahmān bin Abī Lailā was a six-year old child. This is how Shu'bah reported it: from Al-Ḥakam, from 'Abdur-Rahmān bin Abī Lailā. 'Abdur-Rahmān bin Abī Lailā reported (other than this) from 'Umar, and he saw him. 'Abdur-Rahmān bin Abī Lailā's *Kunyah* is Abū 'Eisā, and Abū Lailā's name is Yasār. It has been related from 'Abdur-Rahmān bin Abī Lailā that he said: "I saw one hundred and twenty of the *Anṣār* from the Companions of the Prophet ﷺ." (*Sahīh*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَتَّىٰ عُرِفَ الغَضَبُ فِي وَجْهِ أَخْدِهِمَا فَقَالَ النَّبِيُّ بِسْمِ اللَّهِ: «إِنِّي لَا عُلِمَ كَلِمَةً لَوْ قَاتَلَهَا لَذَهَبَ عَصْبَهُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ».

[Qāl:] وفي الباب عن سليمان بن صرد. حدثنا محمد بن بشير: حدثنا عبد الرحمن عن سفيان [بهذا الاستاد نسورة]: وهذا حديث مرسلاً، عبد الرحمن بن أبي ليلى لم يسمع من معاذ بن جبل، ومات معاذ في خلافة عمر بن الخطاب وقتل عمر ابن الخطاب وعبد الرحمن بن أبي ليلى غلام ابن سبت سين. [و] هكذا روى شعبة عن الحكم عن عبد الرحمن بن أبي ليلى، وقد روى عبد الرحمن بن أبي ليلى عن عمر ابن الخطاب ورآه. وعبد الرحمن بن أبي ليلى يكتنأ أبا عيسى، وأبو ليلى اسمه يسار وروى عن عبد الرحمن بن أبي ليلى قال: أذكرت عشرين ومائة من الأنصار من أصحاب النبي ﷺ.

تخریج: [صحيح] وأخرجه أبو داود، الأدب، باب ما يقال عند الغضب، ح: ٤٧٨٠ من حديث عبد الملك بن عمير به رواه أحمد: ٥/٢٤٤ عن ابن لهيعة وله طريق آخر عن النسائي في الكبير، ح: ١٠٢٢٣ وسنده صحيح * وفي الباب عن سليمان بن صرد [البغاري، ح: ٣٢٨٢] ومسلم، ح: ٢٦١٠ [١٠٩/٢٦١٠] * حديث شعبة في المراسيل لابن أبي حاتم، ص: ١٢٦ ياسنده صحيح عنه.

Comments:

Mu'ādh bin Jabal died in 18th A.H. in the epidemic of plague at Amwas and 'Umar bin Khattāb was martyred in the end of 23rd A.H. If consciously refuge in Allāh ﷺ is sought, the fire of rage cools down automatically, because rage

is incited by Satan. In the Qur'an it has been ordered to seek refuge in Allāh from Satan.

Chapter 52. What One Says Upon Seeing A Dream He Dislikes

3453. Abū Sa'eed Al-Khudrī narrated that he heard the Prophet ﷺ saying: "When one of you sees a dream that he likes, then it is from Allāh, so let him praise Allāh for it, and speak concerning what he saw. And when he sees other than that of what he dislikes, then it is from *Shaitān*, so let him seek refuge in Allāh from its evil, and not mention it to anyone for, surely, it shall not harm him. (*Sahīh*)

[He said:] There is something on this topic from Abū Qatādah.

[He said:] This *Hadīth* is *Hasan Gharib Sahīh* from this route. Ibn Al-Hād's (a narrator in the chain) name is Yazīd bin 'Abdullāh bin Usāmah bin Al-Hād Al-Madāni, and he is trustworthy according to the people of *Hadīth*. Mālik, and other people narrated from him.

تخریج: وأخرجه البخاري، العبیر، باب الرؤيا من الله، ح: ٦٩٨٥ من حديث يزيد بن عبد الله بن الہاد به * وفي الباب عن أبي قتادة [البخاري، ح: ٦٩٩٥].

Comments:

The explanation of this narration has already been given in the Chapter of 'Interpretation of Dreams'. This narration is also reported in *Sahīh Al-Bukhāri*.

Chapter 53. What One Says When Seeing the Early Fruits

3454. Abū Hurairah [may Allāh be pleased with him] narrates, saying: "When the people would see the

(المعجم ٥٢) - بَابُ مَا يَقُولُ إِذَا رَأَى رُؤْيَا يَكْرُهُهَا (التحفة ٥٤)

٣٤٥٣ - حَدَّثَنَا فَتِيَّةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرُ بْنُ مُضْرَبَ عَنْ أَبْنَيِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يُبَجِّهُهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ فَلِيَحْمِدِ اللَّهَ عَلَيْهَا وَلْيُحَدِّثْ بِمَا رَأَى، وَإِذَا رَأَى غَرَبَ ذَلِكَ مِنَهُ يَكْرُهُهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَصْرُءُ» **فَالَّذِي قَالَ:** وَنَفَيَ الْبَابُ عَنْ أَبِي قَتَادَةَ **فَقَالَ:** وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ. وَابْنُ الْهَادِ اسْمُهُ يَزِيدُ ابْنُ عَبْدِ اللَّهِ ابْنِ أَسَامَةَ بْنِ الْهَادِ الْمَدَانِيِّ وَهُوَ ثَقِيقٌ عَنْ أَهْلِ الْحَدِيثِ رَوَى عَنْهُ مَالِكُ وَالنَّاسُ.

(المعجم ٥٣) - بَابُ مَا يَقُولُ إِذَا رَأَى الْبَاقُورَةَ مِنَ الشَّمْرِ (التحفة ٥٥)

٣٤٥٤ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُونٌ: حَدَّثَنَا مَالِكُ عَنْ سُهْلِ بْنِ أَبِي صَالِحٍ، عَنْ

first fruit, they would bring it to the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ would take it, he would say: 'O Allāh, bless for us our fruits, and bless for us our city, and bless for us our Sā' and our Mudd, O Allāh, verily, Ibrāhīm is Your worshipper and Your friend and Your Prophet, and verily I am Your slave and Your Prophet, and indeed, he (i.e., Ibrāhīm ﷺ) supplicated to You for Makkah, and I supplicate to You for Al-Madīnah with the like of that with which he supplicated to You for Makkah, and the like of it with it.' He said: Then he would call the smallest young child he saw and give him that fruit. (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب فضل المدينة، ودعاء النبي ﷺ فيها بالبركة ... إلخ، ح: ١٣٧٣ من حديث مالك به وهو في الموطأ: ٨٨٥ (يحيى).

Comments:

The earliest fruits were brought to the Prophet ﷺ for blessings from Allāh ﷺ.

The Messenger of Allāh would take the fruit and ask Allāh's blessings, and he would give it to a child as it was not possible to distribute this fruit among all.

Chapter 54. What One Says When Eating Food

3455. Ibn 'Abbās narrated: "I entered with the Messenger of Allāh ﷺ, I and Khālid bin Al-Walid, upon Maimūnah so she brought us a vessel of milk. The Messenger of Allāh ﷺ drank from it, I was upon his right and Khālid was upon his left, so he said to me: 'The (turn to) drink is for you, so if you wish, you could choose to grant it to Khālid.' So I said: 'I would not

أَبِيهِ، عَنْ أَبِيهِ هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَإِذَا أَخَذَهُ رَسُولُ اللَّهِ ﷺ قَالَ: (اللَّهُمَّ بَارِكْ لَنَا فِي ثِمَارِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدَنَا، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ، وَنَبِيُّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَأَنَا أَذْعُوكَ لِلْمَدِينَةِ يُمْثِلُ مَا دَعَاكَ بِهِ لِمَكَّةَ، وَمِثْلُهُ مَعَهُ). قَالَ: ثُمَّ يَدْعُونَ أَصْغَرَ وَلِيدَ يَرَاهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ.

[قال أبو عيسى:] هذا حديث حسن صحيح.

(قال أبو عيسى:) هذا حديث حسن صحيح.

(المعجم ٥٤) - بَابُ مَا يَقُولُ إِذَا أَكَلَ طَعَامًا (التحفة ٥٦)

٣٤٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عُمَرَ [وَهُوَ ابْنُ أَبِيهِ حَرْمَلَةَ، عَنْ ابْنِ عَبَّاسِي] قَالَ: دَحَّلْتُ مَعَ رَسُولِ اللَّهِ ﷺ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ عَلَى مَيْمُونَةَ فَجَاءَنَا يَانَاءُ مِنْ لَبَنِ فَشَرَبَتْ رَسُولُ اللَّهِ ﷺ وَأَنَا عَنْ يَمِينِهِ وَخَالِدٌ عَنْ شَمَائِلِهِ فَقَالَ لِي: «الشَّرِبَةُ لَكَ فَإِنْ شِئْتَ

prefer anyone (above myself) for your leftovers.' Then the Messenger of Allāh ﷺ said: 'Whoever Allāh feeds some food, then let him say: "O Allāh, bless it for us, and feed us better than it, (Allāhumma Bārik Lanā Fīhi Wa Aṭ-imnā Khairan Minhu)" and whomsoever Allāh gives milk to drink, then let him say: "O Allāh bless it for us, and grant us increase in it (Allāhumma Bārik Lanā Fīhi Wa Zidnā Minhu)." And the Messenger of Allāh ﷺ said, 'There is nothing that suffices in the place of food and drink except for milk.'" (*Da'*)

[Abū ‘Eisā said:] This is a *Hasan Hadīth*. Some of them reported this *Hadīth* from ‘Alī bin Zaid, that he said: "From ‘Umar bin Ḥarmalah." And some of them said: "‘Amr bin Ḥarmalah," and it is not correct.

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الأشتری، باب ما يقال إذا شرب اللبن، ح: ٣٧٣٠ من حديث علی بن زید بن جدعان به وسنه ضعیف * عمر ابن أبي حرملة: مجھول (تقریب) وللحديث شواهد ضعیفة عند ابن ماجه، ح: ٣٤٢٦ وغيرها.

Comments:

Eating and drinking (food) is a basic need of life, therefore, it should be treated as a gift from Allāh ﷺ the Sustainer of the worlds. In the beginning of eating food and at the completion of it one should remember Allāh ﷺ. One should supplicate for increase and blessings in it, and in the end one should praise Him.

Chapter 55. What One Says After Finishing Food

3456. Abū Umāmah narrated that when the table spread would be lifted from in front of him, the Messenger of Allāh ﷺ would say: "All praise is due to Allāh, abundant, good, blessed praise,

آتَرْتُ بِهَا حَالِدًا" فَقُلْتُ: مَا كُنْتُ أُوْثِرُ عَلَى سُورِكَ أَحَدًا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَطْعَمَهُ اللَّهُ طَعَامًا فَلَيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللَّهُ لَبَنًا فَلَيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزَدْنَا مِنْهُ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيَسْ شَيْءٌ يُعْجِزُهُ مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرُ اللَّبَنِ».

[قَالَ أَبُو عَيسَى: [هذا حديث حسنٌ وقد روی بعضهم هذا الحديث عن علی بن زید فقال: عن عُمَرَ بْنَ حَرْمَةَ، وَقَالَ بَعْضُهُمْ: عُمُرُو بْنُ حَرْمَةَ وَلَا يَصُحُّ.

(المعجم ٥٥) - باب ما يُقُولُ إِذَا فَرَغَ مِنِ الطَّعَامِ (التحفة ٥٧)

٣٤٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا تَوْرُ بْنُ تَبَرِّيَدَ: حَدَّثَنَا حَالِدٌ بْنُ مَعْدَانَ عَنْ أَبِي أُمَّةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رُفِعَتِ الْمَائِدَةُ مِنْ بَيْنِ يَدَيْهِ

without being left off, nor being without need of it, O our Lord (*Al-Ham dulillāhi Hamdan Kathīran Tayyiban Mubārakan Fihi, Ghaira Muwadda'in, Wa Lā Mustaghnan 'Anhu Rabbana'*)."
(*Sahīh*)

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

تخریج: وأخرجه البخاري، الأطعمة، باب ما يقول إذا فرغ من طعامه، ح: ٥٤٥٨ من حديث ثور بن يزيد، وأبو داود، ح: ٣٨٤٩ من حديث يحيى القطان به.

Comments:

Food is a gift and favor from Allāh ﷺ, therefore, one must be grateful to Him. As food is a basic need for maintaining life, therefore, being thankful to Allāh ﷺ and eating food both are a must.

3457. *Abū Sa'eed* [may Allāh be pleased with him] narrated that when the Prophet ﷺ used to eat or drink, he would say: "All praise is due to Allāh who fed us and gave us drink, and made us Muslims (*Al-Ham dulillāh, Alladhi At'amānā, Wa Saqānā, Wa Ja'alānā Muslimin*)."
(*Da'iṣ*)

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الأطعمة، باب ما يقول إذا فرغ من الطعام، ح: ٣٢٨٣ من حديث أبي خالد الأحمر به *حجاج: ضعيف مدلس ومولى لأبي سعيد: مجهول وللحديث شواهد ضعيفة، عند أبي داود، ح: ٣٨٥٠ والنسائي في عمل اليوم والليلة، ح: ٢٩٠ وغيرهما.

3458. *Sahl bin Mu'ādh* bin Anas narrated from his father that the Messenger of Allāh ﷺ said: "Whoever eats food and then says: 'All praise is due to Allāh who fed me this and granted it as provision to me, without any effort from me nor power, (*Al-Ham dulillāh, Alladhi At'amānī Hādhā Wa Razqañihi Min Ghairi Hawlin*

يُكَلِّفُ: «الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرُ مُوَدَّعٍ وَلَا مُسْتَغْنَى عَنْهُ رَبَّنَا».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، الأطعمة، باب ما يقول إذا فرغ من طعامه، ح: ٥٤٥٨ من حديث ثور بن يزيد، وأبو داود، ح: ٣٨٤٩ من حديث يحيى القطان به.

3457 - حَدَّثَنَا أَبُو سَعِيدُ الْأَشْجَعُ: حَدَّثَنَا حَفْصُ بْنُ عَيَّاثٍ وَأَبُو خَالِدِ الْأَحْمَرِ عَنْ حَجَّاجِ بْنِ أَرْطَاءَ، عَنْ رِيَاحٍ بْنِ عَيْدَةَ قَالَ حَفْصٌ: عَنْ ابْنِ أَخْيَرِ أَبِي سَعِيدٍ. وَقَالَ أَبُو خَالِدٍ: عَنْ مَوْلَى لِأَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَكَلَ أَوْ شَرَبَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ».

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الأطعمة، باب ما يقول إذا فرغ من الطعام، ح: ٣٢٨٣ من حديث أبي خالد الأحمر به *حجاج: ضعيف مدلس ومولى لأبي سعيد: مجهول وللحديث شواهد ضعيفة، عند أبي داود، ح: ٣٨٥٠ والنسائي في عمل اليوم والليلة، ح: ٢٩٠ وغيرهما.

3458 - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِبِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَئْوَبَ: حَدَّثَنِي أَبُو مَرْحُومٍ عَنْ سَهْلٍ بْنِ مُعَاذٍ بْنِ أَنَسٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ طَعَاماً فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ

Minni, Wa Lā Quwwatin) his past sins shall be forgiven.” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Ghariib*, and *Abū Marhūm*’s (a narrator) name is ‘*Abdur-Rahīm* bin Maimūn.

تخریج: [إسناده حسن] وأخرجه أبو داود، اللباس، باب ما يقول إذا لبس ثوباً جديداً، ح: ٤٠٢٣ من حديث المقرئ، وابن ماجه، ح: ٣٢٨٥ من حديث سعيد بن أبي أيوب به وحسنه الحافظ وصححه الحاكم: ١٩٢ / ٤، فتعقبه الذهبي والحق مع الحاكم.

Comments:

During or after eating food sincere acknowledgement is essential that this food has been given by Allāh ﷺ as a favor, and not as a right, and all the skills and abilities are futile in this concern. Therefore all praises is due to Him. Admission of this reality is also a praise of Allāh ﷺ.

Chapter 56. What One Says When Hearing The Braying Of A Donkey

3459. *Abū Hurairah* [may Allāh be pleased with him] narrated that the Prophet ﷺ said: “When you hear the crowing of the roosters, then ask Allāh of His bounty, for verily they have seen an angel. When you hear the braying of a donkey, then seek refuge in Allāh from *Shaitān*, [the rejected] for, verily, it has seen a *Shaitān*.” (*Sahīh*)

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

حَوْلِي مِنِّي وَلَا قُوَّةَ غَفْرَانَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ .
[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
وَأَبُو مَرْحُومٍ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مَيْمُونٍ .

تخریج: [إسناده حسن] وأخرجه أبو داود، اللباس، باب ما يقول إذا لبس ثوباً جديداً، ح: ٤٠٢٣ من حديث المقرئ، وابن ماجه، ح: ٣٢٨٥ من حديث سعيد بن أبي أيوب به وحسنه الحافظ وصححه الحاكم: ١٩٢ / ٤، فتعقبه الذهبي والحق مع الحاكم.

(المعجم ٥٦) - بَابُ مَا يَقُولُ إِذَا سَمِعَ نَهِيقَ الْحِمَارِ (التحفة ٥٨)

٣٤٥٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ الْأَعْرَجِ، عَنْ
أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ
قَالَ: إِذَا سَمِعْتُمْ صِياخَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ
مِنْ فَضْلِهِ فَإِنَّهَا رَأَثَ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهِيقَ
الْحِمَارِ فَعَوَدُوا بِاللَّهِ مِنَ الشَّيْطَانِ [الرَّجِيمِ]
فَإِنَّهُ رَأَى شَيْطَانًا».

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ

تخریج: متفق عليه، وأخرجه البخاري، باب خير مال المسلم غنم يتبع بها شفعت الجن، ح: ٣٣٠٣ وMuslim، ح: ٢٧٢٩ عن قتيبة به ورواه أبو داود، ح: ٥١٠٢ والنمسائي في عمل اليوم والليلة، ح: ٩٤٤ عن قتيبة به.

Comments:

A rooster on sighting an angel crows so on hearing the crowing of the rooster one should beg Allāh’s bounties and favors and should believe that on his supplication the angel will say *Amin*. A donkey brays on the sight of Satan so on hearing the braying of a donkey one should seek refuge in Allāh ﷺ.

Chapter 57. What Has Been Related About The Virtue Of At-Tasbih, At-Takbir, At-Tahlim, And At-Tahmid

3460. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “There is not anyone upon the earth who says: ‘None has the right to be worshipped but Allāh, and Allāh is the Greatest, and there is no might nor power except by Allāh, (Lā Ilāha Illallāh, Wa Allāhu Akbar, Wa Lā Hawla Wa Lā Quwwata Illā Billāh) except that his sins shall be pardoned, even if they were like the foam of the sea.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*. Shu‘bah reported this *Hadīth* from Abū Balj with this chain, similarly, but he did not narrate it in *Marfū‘* form. Abū Balj’s name is Yaḥyā bin Abī Sulaim, and it is also said that he is [Yaḥyā] bin Sulaim.

Muhammad bin Bash-shār narrated to us (he said): “Ibn Abī ‘Adī reported to us, from Ḥātim bin Abī Ṣaghīrah, from Abū Balj, from ‘Amr bin Maimūn, from ‘Abdullāh bin ‘Amr from the Prophet ﷺ, with similar. [And Ḥātim’s *Kunyah* is Abū Yūnus Al-Qushairī.]

(Another chain) from Abū Balj, with similar, but he did not narrate it in *Marfū‘* form.

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي فَضْلِ الشَّسْبِيْحِ وَالْتَّكْبِيرِ وَالْتَّهْلِيلِ وَالْتَّحْمِيدِ (التحفة ٥٩)

٣٤٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادَ [الْكُوفِيُّ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ أَبِي بَلْجِ، عَنْ عَمْرُو ابْنِ مَيْمُونَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا عَلَى الْأَرْضِ أَحَدٌ يَسْأُلُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِلَّا كُفَّرْتُ عَنْهُ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَيْدِ الْبَحْرِ». .

[قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ. وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَبِي بَلْجِ بِهَذَا الإِسْنَادِ نَحْوَهُ وَلَمْ يَرْفَعْهُ، وَأَبُو بَلْجِ اسْمُهُ يَحْيَى ابْنُ أَبِي سُلَيْمٍ وَيَقَالُ: [يَحْيَى] بْنُ سُلَيْمٍ أَيْضًا.]

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ أَبِي بَلْجِ، عَنْ عَمْرُو بْنِ مَيْمُونَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ [وَحَاتِمٌ يُكْنَى أَبَا يُوسُنَ الْقُشَّيْرِيًّا].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ حَقْفَرِ عَنْ شُعْبَةَ، عَنْ أَبِي بَلْجِ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

تخریج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٢٤ عن محمد بن بشار به وصححه الحاكم على شرط مسلم . ٥٠٣ / ١

Comments:

The meaning and explanation of these words have been given previously. ‘All the sins are forgiven even if they are equal to the foam of the sea’ is due to the spiritual depth and significance of these words, so everyone should try to understand the meanings and significance of these words.

3461. Abu Mūsā Al-Ash‘arī said: “We were with the Messenger of Allāh ﷺ on a military expedition. When we returned, we overlooked Al-Madinah, and the people were pronouncing the *Takbīr*, and they raised their voices with it. The Messenger of Allāh ﷺ said: ‘Verily, your Lord is not deaf nor absent, [and] He is between you and between the heads of your mounts.’ Then he said: ‘O ‘Abdullāh bin Qais, should I not inform you of a treasure from the treasures of Paradise: *Lā Hawla Wa Lā Quwwata Illā Billāh* (There is no might or power except by Allāh).”^[1] (*Sahih*)

[Abū ‘Eisā said:] This is a *Hasan Sahīh Hadīth*. Abū ‘Uthmān an-Nahdī’s name is ‘Abdur-Rahmān bin Mall, and Abū Na‘āmah’s (narrators in the chain) name is ‘Amr bin ‘Eisā. And the meaning of his statement: “He is between you and between the heads of your mounts” is that it is His knowledge and power.

Comments:

These words are highly esteemed and are among the treasures of Paradise.

٣٤٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ: حَدَّثَنَا أَبُو نَعَامَةَ السَّعْدِيَّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَّةٍ فَلَمَّا فَقَلْنَا أَشْرَفْنَا عَلَى الْمَدِينَةِ فَكَبَرَ النَّاسُ تَكْبِيرًا وَرَفَعُوا بِهَا أَصْوَاتَهُمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَبَّكُمْ لَيْسَ بِأَصْمَمَ وَلَا غَائِبٌ [وَهُوَ يَبْيَكُمْ وَبَيْنَ رُؤُوسِ رِحَالِكُمْ]»، ثُمَّ قَالَ: «يَا عَبْدَ اللَّهِ بْنَ فَيْضٍ! أَلَا أَعْلَمُكَ كَثُرًا مِنْ كُنُوزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

[قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ]. وَأَبُو عُثْمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ ابْنُ مَلٌّ، وَأَبُو نَعَامَةَ اسْمُهُ عَمْرُو بْنُ عِيسَى، وَمَعْنَى قَوْلِهِ: «هُوَ يَبْيَكُمْ وَبَيْنَ رُؤُوسِ رِحَالِكُمْ» إِنَّمَا يَعْنِي عِلْمَهُ وَقُدرَتَهُ . تَخْرِيجُهُ: متفقٌ عَلَيْهِ، تَقْدِيمٌ: ٣٣٧٤.]

^[1] This preceded under no. 3374.

Chapter 58. Concerning That The Plants Of Paradise Are: "Glory Is To Allāh And All The Praise Is To Allāh..."

3462. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "I met Ibrāhīm on the night of my ascent, so he said: 'O Muḥammad, recite *Salām* from me to your nation, and inform them that Paradise has pure soil and delicious water, and that it is a flat, treeless plain, and that its seeds are: "Glory is to Allāh (*Subḥān Allāh*) [and] all praise is due to Allāh, (*Al-Ḥamdu lillāh*) and 'none has the right to be worshipped but Allāh' (*Lā Ilāha Illallāh*), and Allāh is the greatest. (*Allāhu Akbar*).'" (*Da'iṣ*)

He said: And there is something on this topic from Abū Ayyūb.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib* from this route as a narration of Ibn Mas'ūd.

تَحْرِيْج: [إِسْنَاده ضُعِيفٌ] * عبد الرحمن بن إسحاق الكوفي ضعيف ضعفه الجمهور، وفي المسند بإسناد حسن عن إبراهيم عليه السلام قال لرسول الله ﷺ: "مَرْأَتِكَ فَلَيَكْثُرُوا مِنْ غَرَاسِ الْجَنَّةِ إِنَّ تَرِيْهَا طَيْبَةً وَأَرْضُهَا وَاسِعَةً" قيل: "وَمَا غَرَاسُ الْجَنَّةِ" قال إبراهيم: "لَا حُولَّ وَلَا قُوَّةَ إِلَّا بِاللهِ" : ٤١٨ / ٥، ح: ٢٣٩٤٨ * وفي الباب عن أبي أيوب (أحمد: ٤١٨ / ٥ وسنده حسن).

Comments:

The word '*Subhan Allāh*' means 'glory is to Allāh'. He is free from every kind of defect. He is perfect and free from all impurities. '*Al-Ḥamdu lillāh*' means all praise is due to Allāh ﷺ only, and He has all the perfect, complete and excellent attributes. '*Lā Ilāha Illallāh*' means 'none has the right to be worshipped but Allāh' ﷺ and '*Allāhu Akbar*' means 'Allāh is the greatest'.

3463. Muṣ'ab bin Sa'd narrated from his father, that the Messenger of Allāh ﷺ said to those sitting with him: "Is one of you incapable of attaining a thousand good deeds?" So a questioner among

(المعجم ٥٨) - بَابُ [فِي أَنَّ غِرَاسَ الْجَنَّةِ: «سُبْحَانَ اللَّهِ الْحَمْدُ لِلَّهِ...»] (الصفحة ٦٠)

٣٤٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا سَيَارٌ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْكُنْ إِبْرَاهِيمَ لِتَهَأْ أَسْرِيَ بِي فَقَالَ: يَا مُحَمَّدًا! أَفْرِئُ أُمَّتَكَ مِنِّي السَّلَامَ وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيْبَةُ الشَّرْيَةِ عَذْبَةُ الْمَاءِ، وَأَنَّهَا قِيعَانٌ، وَأَنَّ غِرَاسَهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ». قَالَ: وَفِي الْبَابِ عَنْ أَبِي أَيُوبَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ مِنْ هَذَا الْوُجْهِ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ.

تَحْرِيْج: [إِسْنَاده ضُعِيفٌ] * عبد الرحمن بن إسحاق الكوفي ضعيف ضعفه الجمهور، وفي المسند بإسناد حسن عن إبراهيم عليه السلام قال لرسول الله ﷺ: "مَرْأَتِكَ فَلَيَكْثُرُوا مِنْ غَرَاسِ الْجَنَّةِ إِنَّ تَرِيْهَا طَيْبَةً وَأَرْضُهَا وَاسِعَةً" قيل: "وَمَا غَرَاسُ الْجَنَّةِ" قال إبراهيم: "لَا حُولَّ وَلَا قُوَّةَ إِلَّا بِاللهِ" : ٤١٨ / ٥، ح: ٢٣٩٤٨ * وفي الباب عن أبي أيوب (أحمد: ٤١٨ / ٥ وسنده حسن).

٣٤٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا مُوسَى الْجَهْنَمِيُّ: حَدَّثَنِي مُضْعِبُ بْنُ سَعِيدٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِجُلَسَائِهِ: «أَيْمَجِزُ أَحَدُكُمْ أَنْ

those seated with him asked him: "How can one of us earn a thousand good deeds?" He said: "(When) one of you recites a hundred *Tasbihat* a thousand good deeds are written for him, and a thousand evil deeds are wiped away from him." (*Sahih*)

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

تخریج: وأخرجه مسلم، الذکر والدعاء، باب فضل التهليل والتسبیح والدعا، ح: ٢٦٩٨ من حدیث موسی الجھنی به.

Chapter 59. Concerning The Virtues Of: "Glory Is To Allāh, And With His Praise..."

3464. Jābir narrated that the Prophet ﷺ said: "Whoever says: 'Glory is to Allāh, the Magnificent, and with His Praise (*Subhan Allāhil-Azīm, Wa Bihamdih*)' a date-palm tree is planted for him in Paradise." (*Da’if*)

[*Abū Eīsā* said:] This *Hadīth* is *Hasan Gharib Sahīh*, we do not know it except as a narration of *Abū Az-Zubair* from Jābir.

تخریج: [إسناده ضعیف] وأخرجه ابن حبان، ح: ٢٣٣٥ وأبو یعلی: ٤، ح: ٢٢٣٣ من حدیث روح والنسلاني في عمل اليوم والليلة، ح: ٨٢٧ من حدیث حاج الصواف به وصححه الحاکم: ١/٥٠١، ٥١٢ ووافقه الذهبی * أبو الزیبر عنن وللحدیث شواهد ضعیفة عند أحمد: ٣/٤٤٠ والحاکم وغيرهما.

3465. Jābir narrated that the Prophet ﷺ said: "Whoever says: 'Glory is to Allāh, the Magnificent, and with His Praise (*Subhan Allāhil-Azīm, Wa Bihamdih*)' a date-palm tree is planted for him in Paradise." (*Da’if*)

يَكْسِبَ أَلْفَ حَسَنَةً؟ فَسَأَلَهُ سَائِلٌ مِّنْ جُلَسَائِهِ كَيْفَ يَكْسِبَ أَلْفَ حَسَنَةً؟ قَالَ: «يُسَبِّحُ أَحَدُكُمْ مِائَةً تَسْبِيحةً تُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ وَتُنَحَطُ عَنْهُ أَلْفُ سَيِّئَةٍ».

[قال أبو عيسى:] هذَا حَدِيثُ حَسَنٍ صَحِيحٌ.

تخریج: وأخرجه مسلم، الذکر والدعاء، باب فضل التهليل والتسبیح والدعا، ح: ٢٦٩٨ من حدیث موسی الجھنی به.

(المعجم ٥٩) - بَابُ [فِي فَضَائِلِ] «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ . . .» [التحفة ٦١]

٣٤٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْيَعٍ وَغَيْرُهُ وَاجِدٌ قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَجَّاجِ الصَّوَافِ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِستُ لَهُ نَخْلَةٌ فِي الْجَنَّةِ». [قال أبو عيسى:] هذَا حَدِيثُ حَسَنٍ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي الزَّبِيرِ عَنْ جَابِرٍ.

تخریج: [إسناده ضعیف] وأخرجه ابن حبان، ح: ٢٣٣٥ وأبو یعلی: ٤، ح: ٢٢٣٣ من حدیث روح والنسلاني في عمل اليوم والليلة، ح: ٨٢٧ من حدیث حاج الصواف به وصححه الحاکم: ١/٥٠١، ٥١٢ ووافقه الذهبی * أبو الزیبر عنن وللحدیث شواهد ضعیفة عند أحمد: ٣/٤٤٠ والحاکم وغيرهما.

٣٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُؤْمِلٌ عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، غُرِستُ لَهُ نَخْلَةٌ

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

في الجنة».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعیف] وصححه الحاکم على شرط مسلم: ۵۰۱/۱، ۵۰۲ ووافقه الذهبي، وانظر الحديث السابق لعلته.

3466. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever says: ‘Glory is to Allāh, and with His Praise (*Subḥan Allāh, Wa Biḥamdih*)’ a hundred times, his sins are forgiven, even if they were like the foam of the sea.” (*Sahīh*)

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

٣٤٦٦ - حَدَّثَنَا نَضْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سَمَّيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً مَرَّةً غُفرِثَ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ». .

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب فضل التسبیح، ح: ٦٤٠٥ ومسلم، ح: ٢٦٩١ من حديث مالك به وهو في الموطأ: ١/٢١٠، ٢٠٩.

Comments:

As light finishes the darkness and heat ends the dampness similarly the remembrance of Allāh ﷺ wipes out the sins.

3467. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “There are two statements that are light on the tongue, heavy on the Scale, and beloved to Ar-Rahmān: “Glory is to Allāh, the Magnificent; Glory is to Allāh and the praise. (*Subḥan Allāhil-‘Azīm, Subḥan Allāhi Wa Biḥamdih*)” (*Sahīh*)

This *Hadīth* is *Hasan Sahīh Gharīb*.

٣٤٦٧ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْنَاعِ، عَنْ أَبِي رُزْغَةَ [بْنِ عَمْرُو بْنِ جَرِيرٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ حَفِيَّتَانِ عَلَى الْلِّسَانِ، فَقِيلَتَانِ فِي الْبَيْرَانِ، حَبِيَّتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ». هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: متفق عليه، وأخرجه البخاري، الإيمان والذور، باب إذا قال: والله لا أتكلم اليوم فصلى أوقرأ... إلخ، ح: ٦٦٨٢ ومسلم، ح: ٢٦٩٤ من حديث محمد ابن فضیل بن غزوان به وهو في كتاب الدعاء له، ح: ٨٤.

Comments:

As physical and material things are heavy and light and they are measured and weighed with a scale, the same way sins and virtues are also heavy and light in weight and value, but these will be measured and weighed on the Day of Judgment in a scale fit for their measurement.

3468. Abū Hurairah narrates that the Messenger of Allāh ﷺ said: “Whoever says: ‘There is none worthy of worship except Allāh, Alone, without partner, to Him belongs all that exists, and to Him belongs the praise, He gives life and causes death, and He is Powerful over all things, (*Lā Ilāha Illallāh, Wahdahu Lā Sharika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Yuhyi Wa Yumītu, Wa Huwa 'Alā Kulli Shai'in Qadīr*)’ a hundred times in a day, it will be for him the equivalent of freeing ten slaves, and there shall be written for him a hundred good deeds, and a hundred bad deeds shall be wiped out for him, and it will be a protection for him from *Shaitān* on that day, until he reaches the evening. And none has brought better than it, except for one who has done more than that.”

And with this chain, from the Prophet ﷺ, that he said: “Whoever says: ‘Glory is to Allāh, and with His Praise (*Subḥan Allāh, Wa Biḥamdihi*)’ a hundred times, his sins are forgiven, even if they were like the foam of the sea.” (*Sahīh*)

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

تخریج: [إسناده صحيح] وهو متفق عليه، وأخرجه البخاري، الدعوات، باب فضل التهليل، ح: ٦٤٠٣ ومسلم، ح: ٢٦٩١ من حديث مالك به وهو في الموطأ: ٢٠٩/١ (يحيى) باختلاف يسیر.

٣٤٦٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُونُ: حَدَّثَنَا مَالِكُ عَنْ سُمَيِّيَّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ قَالَ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُخْبِي وَيُبَيِّنُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَ لَهُ عَدْلٌ عَشْرَ رِقَابًا، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحْيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَ لَهُ حِزْرًا مِنَ الشَّيْطَانِ يُؤْمِنُهُ ذَلِكَ حَتَّى يُمْسِي وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ» وَبِهَذَا إِلَسْنَادُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ «مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ حُطِّتَ خَطَايَاهُ وَإِنْ كَانَ أَكْثَرُ مِنْ زَيْدَ الْبَحْرِ».

[قالَ أَبُو عَيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيفٍ.

Comments:

The effects and consequences of these words depend on trust in Allāh ﷺ. One should have absolutely no doubt on the promises made by Allāh ﷺ only then one can feel the effects.

Chapter 60. Concerning The Mention Of: “Glory Is To Allāh And The Praise” A Hundred Times

3469. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever says in the morning and in the evening “Glory is to Allāh and with His Praise (*Subḥan Allāh, Wa Bihamdihi*)” a hundred times, none shall bring better than him on the Day of Judgment except one who did the same as him, or increased upon it. (*Sahīh*)

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

(المعجم ٦٠) - بَابُ : [فِي ذِكْرِ]
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً مَرَّةً]
(التحفة ٦٢)

٣٤٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ : حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ الْمُخْتَارِ عَنْ سُهِيلِ بْنِ أَبِي صَالِحٍ عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ التَّبَّيِّ قَالَ : مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمْسِي سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً مَرَّةً لَمْ يُأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أُوْرَادُ عَلَيْهِ .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ .

تخریج: وأخرجه مسلم، الذکر والدعاء، باب فضل التهليل والتسبیح والدعاء، ح: ٢٦٩٢ عن محمد بن عبد الملك به.

3470. Ibn ‘Umar narrated that one day, the Messenger of Allāh ﷺ said to his Companions: “Say: ‘Glory is to Allāh and with His Praise (*Subhan Allāh, Wa Bihamdihi*)’ a hundred times. Whoever says [it] one time, it is written for him ten, and whoever says it ten (times), it is written for him a hundred, and whoever says it a hundred (times), it is written for him as a thousand, and whoever increases, Allāh will increase for him, and whoever seeks Allāh’s forgiveness, [Allāh] will forgive him.” (*Hasan*)

٣٤٧٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى [الكُوفِيُّ] : أَخْبَرَنَا دَاوُدُ بْنُ الزِّرِّ قَانُ عَنْ مَطْرِ الْوَرَاقِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ لِأَصْحَاحِهِ «فُولُوا : سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً مَرَّةً مَنْ قَالَهَا] مَرَّةً كُتِبَتْ لَهُ عَشْرًا، وَمَنْ قَالَهَا عَشْرًا كُتِبَتْ لَهُ مِائَةً، وَمَنْ قَالَهَا مِائَةً كُتِبَتْ لَهُ أَلْفًا، وَمَنْ زَادَ زَادَهُ اللَّهُ، وَمَنْ اسْتَغْفَرَ اللَّهَ غَفَرَ [اللَّهُ لَهُ].

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .

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

تخریج: [حسن] * داود بن الزیرقان، تابعه روح بن القاسم عند النسائي في عمل اليوم والليلة، ح: ١٦٠ والکبرى، ح: ٩٩٨٨ ومطر الوراق حسن الحديث.

Comments:

Every virtue has its reward multiplied at least ten times by the grace and mercy of Allāh.

Chapter 61. Concerning The Reward For *At-Tasbīh*, *At-Tahmīd*, And *At-Tahtīl*

(المعجم ٦١) - بَابُ : [فِي ثَوَابِ التَّسْبِيحِ وَالتَّحْمِيدِ وَالثَّهْلِيلِ وَالتَّكْبِيرِ] (التحفة ٦٣)

3471. ‘Amr bin Shuaib narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Whoever glorifies Allāh a hundred times in the morning and a hundred in the night, he is like one who performs *Hajj* a hundred times. And whoever praises Allāh a hundred times in the morning and a hundred in the night, he is like one who provided a hundred horses in the cause of Allāh.” – or he said – “went out on a hundred military expeditions. And whoever pronounces *At-Tahtīl* of Allāh a hundred times in the morning and a hundred in the night, he is like the one who freed a hundred slaves from the offspring of Ismā‘il, and whoever extols Allāh’s greatness a hundred times in the day and a hundred in the night, none shall bring on that day, more than what he brought, except one who said similar to what he said, or increased upon it.” (*Da’if*)

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

تخریج: [إسناده ضعيف] * الضحاك بن حمرة ضعيف ورواه النسائي في عمل اليوم

٣٤٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ وَزَيْرِ الْوَاسِطِيُّ: حَدَّثَنَا أَبُو سُفيَّانَ الْحَمْيَرِيُّ [هُوَ سَعِيدُ بْنُ يَحْيَى الْوَاسِطِيُّ] عَنِ الضَّحَّاكِ بْنِ حُمَرَةَ، عَنْ عَمِّرُو بْنِ شَعِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَعَى اللَّهَ مِائَةً بِالغَدَاءِ وَمَائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَجَّ مِائَةً مَرَّةً، وَمَنْ حَمَدَ اللَّهَ مِائَةً بِالغَدَاءِ وَمَائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَمَلَ عَلَى مِائَةِ فَرَسٍ فِي سَبِيلِ اللَّهِ أَوْ قَالَ: «غَرَّا مِائَةً عَزْوَةً، وَمَنْ هَلَّلَ اللَّهَ مِائَةً بِالغَدَاءِ وَمَائَةً بِالْعَشِيِّ كَانَ كَمَنْ أَعْنَقَ مِائَةً رَقِبَةً مِنْ ولَدِ إِسْمَاعِيلَ، وَمَنْ كَبَرَ ذَلِكَ الْيَوْمَ أَحَدُ بِأَكْثَرِ مِمَّا أَتَى بِهِ إِلَّا مَنْ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَى مَا قَالَ». [قالَ أَبُو عَبِيَّ:] هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ.

والليلة، ح: ٨٢١ ياسناد حسن عن عمرو بن شعيب به، ومتنه مغاير لهذا المتن وليس فيه: "مائة حجة".

Comments:

In these narrations, generally poor people who are not in a position to spend wealth and money in way of Allāh ﷺ are encouraged to remember Allāh ﷺ with these words and attain His bounties and favors. Freeing one hundred persons from the offspring of Ismā'il is mentioned because they have a higher and respected status among humans.

3472. Az-Zuhri said: "A *Tasbihah* in Ramaḍān is better than a thousand *Tasbihah* in other than it." (*Hasan*)

٣٤٧٢ - حَدَّثَنَا الْحُسْنَى بْنُ الْأَسْوَدِ
الْعَجْلُونِي الْبَعْدَادِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ
الْحَسَنِ بْنِ صَالِحٍ، عَنْ أَبِي يُشْرِقٍ، عَنِ
الزُّهْرِيِّ قَالَ: تَسْبِيحَةٌ فِي رَمَضَانَ أَفْضَلُ مِنْ
أَلْفِ تَسْبِيحَةٍ فِي غَيْرِهِ.

تخریج: [إسناده حسن] وهو قول الزهري، وأخرجه ابن أبي شيبة: ٤٣٢ / ١٠، ح ٢٩٨٣ عن
يحيى بن آدم به ووقع في المطبع تصحيف * الحسين بن الأسود: حسن الحديث على الراجح.

Comments:

During the month of Ramaḍān the reward of good deeds is increased many times as Allāh ﷺ wishes.

Chapter 62. Concerning The Reward Of A Statement Of *Tawhīd* Which Contains "One Deity, The One, *As-Samad*..."^[1]

(المعجم ٦٢) - بَابُ : [فِي ثَوَابِ كَلِمَةِ
الْتَّوْحِيدِ الَّتِي فِيهَا إِلَهًا وَاحِدًا أَحَدًا
صَمَدًا . . .] (التحفة ٦٤)

3473. Tamīm Ad-Dārī narrated that the Messenger of Allāh ﷺ said: "Whoever says ten times: 'I bear witness that none has the right to be worshipped but Allāh. Alone, without partner, One Deity, the One, *As-Samad*, He did not take a wife, nor a child, nor is there anyone like Him, (*Ashhadu An Lā Ilāha Illallāh, Wahdahu Lā Sharika Lahu, Ilāhan Wāhidan, Ahadan*

٣٤٧٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
الْيَثْرَى عَنِ الْخَلِيلِ بْنِ مُرَّةَ، عَنْ أَرْمَهَ بْنِ عَبْدِ
اللهِ، عَنْ تَوْبِيمِ الدَّارِيِّ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ
قَالَ: «مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَّهُ
لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ
يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ كُفُوا
أَحَدٌ، عَشْرَ مَرَاتٍ كَتَبَ اللَّهُ لَهُ أَرْبَعِينَ أَلْفَ

[1] The One Who is self-sufficient, having no need of others while all others are in need of Him. See *Tuhfat Al-Ahwadhi*.

*Samadan Lam Yattakhidh
Sahibatan Wa La Waladan Wa Lam
Yakun Lahu Kufuhan Ahad'* Allāh will write for him forty million good deeds.” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. Al-Khalil bin Murrah (a narrator in the chain) is not strong according to the people of *Hadīth*. Muhammad bin Ismā'il said: “He is *Munkar* (rejected) in *Hadīth*.”

تخریج: [إسناده ضعیف] وأخرجه أحمد: ١٠٣ / ٤ من حديث الليث بن سعد به * الخليل ضعیف، تقدم.

3474. Abū Dharr narrated that the Messenger of Allāh ﷺ said: “Whoever says at the end of every *Fajr* prayer, while his feet are still folded, before speaking: ‘None has the right to be worshipped but Allāh, Alone without partner, to Him belongs all that exists, and to Him is the praise, He gives life and causes death, and He is powerful over all things, (*Lā Ilāha Illallāh, Wahdahu La Sharika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Yuhyi Wa Yumitu, Wa Huwa 'Alā Kulli Shai'in Qadīr*)’ ten times, then ten good deeds shall be written for him, ten evil deeds shall be wiped away from him, ten degrees shall be raised up for him, and he shall be in security all that day from every disliked thing, and he shall be in protection from *Shaiṭān*, and no sin will meet him or destroy him that day, except for associating partners

ألف حسنة». [قال أبو عيسى:] هذا حديث غريب لا نعرفه إلا من هذا الوجه. والخليل بن مرة ليس بالقويّ عند أصحاب الحديث، قال مُحَمَّدُ بْنُ إِسْمَاعِيلَ: هُوَ مُنْكَرُ الْحَدِيثِ.

٣٤٧٤ - حدثنا إسحاق بن منصور: أخبرنا علي بن عبد المظري: حدثنا عبيد الله بن عمرو الرقفي عن زيد بن أبي أنيسة، عن شهير بن حوشب، عن عبد الرحمن بن غنم، عن أبي ذر: أن رسول الله ﷺ قال: «من قال في ذي صلة الفجر وهو ثان رجلية قبل أن يتكلّم: لا إله إلا الله وحده لا شريك له، له الملك وله الحمد يحيي ويميت وهو على كل شيء قدير، عشر مرات كتبت له عشر حسانات ومجيئ عنده عشر سباتات ورفع له عشر درجات وكان يومه ذلك كله في جنة من كل مكرورة وحرس من الشيطان ولم يتبغ لذنب أن يدركه في ذلك اليوم إلا الشرك بالله». [قال أبو عيسى:] هذا حديث حسن صحيح غريب.

with Allāh.”^[1] (*Hasan*)

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

تخریج: [حسن] ورواه النسائي في عمل اليوم والليلة، ح: ١٢٧ من حديث شهر بن حوشب به.

Comments:

Trust and belief in Allāh’s Oneness is a perfect refuge where Satan cannot attack. If *Shirk* makes a crack in the trust of Allāh’s Unity then Satan attacks through this gap.

Chapter 63. What Has Been Related About The Comprehensive Supplications From The Messenger Of Allāh ﷺ

3475. ‘Abdullāh bin Burāidah Al-Aslāmī narrated from his father, who said: “The Prophet ﷺ heard a man supplicating, and he was saying: ‘O Allāh, indeed, I ask you by my testifying that You are Allāh, there is none worthy of worship except You, the One, *As-Samad*, the one who does not beget, nor was begotten, and there is none who is like Him (*Allāhumma Inni As’aluka Bi Anni Ashhadu Annaka Antallāh, Lā Ilāha Illā Anta Al-Ahaduš-Samadu, Alladhi Lam Yalid Wa Lam Yūlad, Wa Lam Yakun Lahu Kufwan Aḥad*).’” He said: “So he said: ‘By the One in Whose Hand is my soul, he has asked Allāh by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives.’”

(One of the narrators) Zaid said:

(المعجم ٦٣) - باب ما جاء في جامع الدعوات عن رسول الله ﷺ (التحفة ٦٥)

٣٤٧٥ - حدثنا جعفر بن محمد بن عمراً التعلبي الكوفي: حدثنا زيد بن حباب عن مالك بن معقول، عن عبد الله بن بُرِيَّة الأسلمي، عن أبيه قال: سمع النبي ﷺ رجلاً يدعوه وهو يقول: اللهم إني أشأك يأتي أشهدك أنك أنت الله لا إله إلا أنت الأحد الصمد الذي لم يلد ولم يولد ولم يكن له كفوا أحد، قال: فقال: «والذي نفسي بيده لقد سأله الله ي Ashton الأعظم الذي إذا دعى به أحباب، وإذا سأله به أعطى» قال زيد: فذكرته لزهير بن معاوية بعد ذلك سنتين فقال: حدثني أبو إسحاق عن مالك ابن معقول، قال زيد: ثم ذكرته لسفيان فحدثني عن مالك.

[قال أبو عيسى:] هذا حديث حسن غريب، وروى شريك هذا الحديث عن أبي

^[1] That means that no sin will be able to destroy him and nullify his deeds except for the sin of associating partners with Allāh. See *Tuhfat Al-Ahwadhi*.

"So I mentioned it to Zuhair bin Mu'āwiya years after that, and he said: 'Abū Ishaq reported to me from Mālik bin Mighwāl.'" Zaid said: "Then I mentioned it to Sufyān, so he reported it to me from Mālik." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. Sharīk (also) reported this *Hadīth* (but from) from Abū Ishaq [Al-Hamdānī], from Ibn Burāidah, from his father. And Abū Ishaq [Al-Hamdānī] (actually) only took it from Mālik bin Mighwāl [and he committed *Tadlīs* in it, and Sharīk reported this *Hadīth* from Abū Ishaq.]

تخریج: [صحيح] وأخرجه أبو داود، التر، باب الدعاء، ح: ١٤٩٤ من حديث زيد بن حباب به وصححه ابن حبان، ح: ٢٣٨٣ والحاکم: ٥٠٤/١ على شرط الشیخین ووافقة الذهبي.

Comments:

This narration shows the Greatest Name of Almighty Allāh ﷺ by which if a supplication is made before Him it is accepted. The same is said in two other narrations.

Chapter 64. Concerning The Confirming Of The Supplication By Preceding It With Gratitude, Praise, And As-Salāt Upon The Prophet ﷺ...

3476. Faḍālah bin 'Ubādah narrated: "While the Messenger of Allāh ﷺ was seated, a man entered and performed *Salāt*, and he said: 'O Allāh, forgive me, and have mercy upon me.' The Messenger of Allāh ﷺ said: 'You have rushed, O praying person. When you perform *Salāt*, and then sit, then praise Allāh with what He is deserving of, and send *Salāt* upon me, then call upon

إِسْحَاقَ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ وَإِنَّمَا أَخَذَهُ أَبُو إِسْحَاقَ [الْهَمْدَانِيُّ] عَنْ مَالِكِ بْنِ مَغْوِلٍ.
[وَإِنَّمَا دَلَّسَهُ وَرَوَى شَرِيكُ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ]

(المعجم ٦٤) - بَابُ : [فِي إِبْحَابِ
الدُّعَاءِ بِتَقْدِيمِ الْحَمْدِ وَالثَّنَاءِ وَالصَّلَاةِ
عَلَى النَّبِيِّ ﷺ قَبْلَهُ . . .] (التحفة ٦٦)

٣٤٧٦ - حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ أَبِي هَانِئِ الْخَوَلَانِيِّ، عَنْ أَبِي عَلِيِّ الْجَنْبَرِيِّ، عَنْ فَضَالَةِ بْنِ عَبْدِ اللَّهِ قَالَ: يَبْنَا رَسُولُ اللَّهِ ﷺ قَاعِدًا إِذَا دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَجِلْتَ أَهْلًا الْمُصْلِي إِذَا صَلَّيْتَ فَعَدْتَ فَاحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلَّى عَلَيْ

Him.” He said: “Then another man performed *Salāt* after that, so he praised Allāh and sent *Salāt* upon the Prophet ﷺ. The Prophet ﷺ said to him: ‘O praying person! Supplicate, and you shall be answered.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*, and Ḥaiwah bin Shurāih reported it from Abū Hāni’ Al-Khawlānī (a narrator in the chain), and Abū Hāni’s name is Humaid bin Hāni’, and Abū ‘Alī Al-Janbī’s name is ‘Amr bin Mālik.

تخریج: [حسن] وأخرجه أبو داود، أيضاً، ح: ١٤٨١ والنسائي، ح: ١٢٨٥ من حديث أبي هانئ به وصححه ابن خزيمة، ح: ٧١٠، ٧٠٩ وابن حبان، ح: ٥١٠ والحاكم: ٢٣٠ / ١، وافقه الذهبي والحديث حسن.

Comments:

This narration shows that before making a supplication, it is necessary to praise Allāh ﷺ and send *Salāt* upon the Prophet ﷺ, without it supplication is not accepted.

3477. ‘Amr bin Mālik Al-Janbī narrated that he heard Faḍālah bin ‘Ubaid saying: “The Prophet ﷺ heard a man supplicating in his *Salāt*, but he did not send *Salāt* upon the Prophet ﷺ, so the Prophet ﷺ said: ‘This one has rushed.’ Then he called him and said to him, or to someone other than him: ‘When one of you performs *Salāt*, then let him begin by expressing gratitude to Allāh and praising Him. Then, let him send *Salāt* upon the Prophet ﷺ, then let him supplicate after that, whatever he wishes.’” (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه أبو داود، أيضاً، ح: ١٤٨١ من حديث المقرئ به.

ثُمَّ أَذْعُهُ، قَالَ: ثُمَّ صَلَّى رَجُلٌ آخَرُ بَعْدَ ذَلِكَ فَهَمَدَ اللَّهُ وَصَلَّى عَلَى النَّبِيِّ ﷺ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَيُّهَا الْمُصَلِّي أَذْعُ تُجَبُ». قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ وَقَدْ رَوَاهُ حَيْوَةُ بْنُ شَرَيْحٍ عَنْ أَبِي هَانِئٍ الْخَوَلَانِيِّ، وَأَبُو هَانِئٍ أَسْمُهُ حَمَيْدُ بْنُ هَانِئٍ، وَأَبُو عَلَيِّ الْجَنْبِيِّ اسْمُهُ عُمَرُ بْنُ مَالِكٍ].

تخریج: [حسن] وأخرجه أبو داود، أيضاً، ح: ١٤٨١ والنسائي، ح: ١٢٨٥ من حديث المقرئ به وصححه ابن خزيمة، ح: ٧١٠، ٧٠٩ وابن حبان، ح: ٥١٠ والحاكم: ٢٣٠ / ١، وافقه الذهبي والحديث حسن.

ـ حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا ٣٤٧٧
[عَبْدُ اللَّهِ بْنُ بَرِيدَ] الْمُقْرِئُ: حَدَّثَنَا حَيْوَةُ
[بْنُ شَرَيْحٍ]: حَدَّثَنِي أَبُو هَانِئٍ [الْخَوَلَانِيُّ]:
أَنَّ عُمَرَوْ بْنَ مَالِكِ الْجَنْبِيِّ أَخْبَرَهُ أَنَّهُ سَمِعَ
فَضَالَّةَ بْنَ عَبْيَدٍ يَقُولُ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا
يَدْعُونَ فِي صَلَاتِهِ فَلَمْ يُصْلِلْ عَلَى النَّبِيِّ ﷺ
فَقَالَ النَّبِيُّ ﷺ: «عَجِلْ هَذَا» ثُمَّ دَعَاهُ، فَقَالَ
لَهُ أَوْ لِغَيْرِهِ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيَسْتَخْمِدْ
اللَّهَ وَالثَّنَاءَ عَلَيْهِ، ثُمَّ لِيُصْلِلْ عَلَى النَّبِيِّ ﷺ ثُمَّ
لِيَدْعُ بَعْدَ مَا شَاءَ». قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ
صَحِيحٍ].

Comments:

This narration shows that while sitting in '*Tashah-hud*' one should first express his gratitude to Allāh ﷺ and praise Him. Then he should send *Salāt* upon the Prophet ﷺ and after it he should supplicate whatever he wishes.

3478. Asmā' bint Yazīd narrated that the Prophet ﷺ said: "Allāh's Greatest Name is in these two Āyah: And your deity is One Deity, there is none who has the right to be worshipped but He, *Ar-Rahmān*, *Ar-Rahīm*.^[1] And the opening of *Āl Imrān*: *Alif. Lām. Mīm.* Allāh, None has the right to be worshipped but He, the Ever living, the Sustainer.^[2] (*Hasan*)

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

٣٤٧٨ - حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمْ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادِ الْقَدَّاحَ [كَذَّا قَالَ] عَنْ شَهْرِ بْنِ حَوْشَبِ، عَنْ أَسْمَاءَ بْنِتِ بَزِيْدَ أَنَّ النَّبِيَّ ﷺ قَالَ: «اَسْمَ اللَّهِ الْأَعَظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ ۝ وَلَلَّهُكُمْ لَهُ ۝ وَلَحْدَهُ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ» [القرة: ١٦٣]. وَفَاتِحةُ آلِ عَمْرَانَ: ﴿اللَّهُ أَكْبَرُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْقَيْمُونُ﴾ [آل عمران: ١، ٢].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، أيضاً، ح: ١٤٩٦ وابن ماجه، ح: ٣٨٥٥ من حديث عيسى بن يونس به * شهر بن حوشب: حسن الحديث، راجع نيل المقصود، ح ١٣٤: وغيره.

Comments:

In these two Verses, common words are '*Lā Ilāha Illā Huwa*' and after these words there are attribute which are different. In narration no. 3475, of the same chapter also has the same words '*Lā Ilāha Illallāh*'.

Chapter 65.

(المعجم ٦٥) - بَابُ (التحفة . . .)

3479. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Call upon Allāh while being certain of being answered, and Allāh does not respond to a supplication from the heart of one heedless and occupied by play." (*Da'yf*)

[Abū 'Eisā said:] This *Hadīth* is

٣٤٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاوِيَةَ الْجُمَحِيُّ [وَهُوَ رَجُلٌ صَالِحٌ]: حَدَّثَنَا صَالِحُ الْمُرْيَّ عَنْ هِشَامِ بْنِ حَسَانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اَدْعُوا اللَّهَ وَأَنْتُمْ مُوْقِنُونَ بِالْإِجَابَةِ، وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مِنْ قَلْبٍ

[١] Al-Baqarah 2:163.

[٢] Āl Imrān 3:1,2.

Gharīb, we do not know of it except through this route.

غافل لاو».

[قال أبو عيسى:] هذا حديث غريب لا
نعرفه إلا من هذا الوجه.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ١٣٨٠ / ٤ من حديث صالح المري به وقال
الحاکم: ٤٩٣ / ١ "حديث مستقيم الإسناد" فقال الذہبی: "صالح متروك" وله شاهد ضعیف
عند أحمد: ١٧٧ / ٢.

Comments:

This narration shows that during supplication all the concentration should be focused on Allāh ﷺ and His attributes. A supplication made wholeheartedly and with complete trust in Allāh ﷺ is approved by Him.

Chapter 66. The Supplication: "O Allāh, Grant Me Health In My Body"

3480. ‘Āishah narrated that the Messenger of Allāh ﷺ used to say: “O Allāh, grant me health in my body, and grant me health in my sight, and make it the inheritor from me, there is none has the right to be worshipped but Allāh, the Forbearing, the Generous, Glory is to Allāh, the Lord of the Magnificent Throne, and all praise is due to Allāh, the Lord of all that exists (*Allāhumma Āfinī Fī Jasadī, Wa Āfānī Fī Baṣarī, Wāj’alhu-Wāriṭha Minnī, Lā Ilāha Illallāh, Al-Halīmul-Karīm. Subhān Allāh, Rabbil-‘Arshil-‘Aẓīm, Wal-Hamdulillāh, Rabbil-‘Ālāmīn*)” (*Da’if*)

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

[He said:] I heard Muḥammad say: “Habīb bin Abī Thābit did not hear anything from ‘Urwah bin Az-Zubair.” [And Allāh knows best.]

(المعجم ٦٦) - بَابُ : [دُعَاءُ اللَّهُ]
عَافِيَ فِي جَسْدِي . . .] (التحفة ٦٧)

٣٤٨٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو
مَعَاوِيَةَ بْنُ هَشَامٍ عَنْ حُمَزَةَ الرَّبَّاَتِ، عَنْ
حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ
قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ
عَافِي فِي جَسْدِي، وَعَافِيَ فِي بَصَرِي
وَاجْعَلْهُ الْوَارِثَ مِنِّي، لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ
الْكَرِيمُ، سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيمِ،
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمَيْنِ».»

[قال أبو عيسى:] هذا حديث حسن
غريب. [قال:] سمعت مُحَمَّداً يقول: حبيب
ابن أبي ثابت لم يسمع من عروة بن الربير
 شيئاً [والله أعلم].

تخریج: [إسناده ضعیف] وأخرجه الحاکم: ١/٥٣٠ من حديث حمزة بن حبیب الزیات به.

Chapter 67. The Supplication That He ﷺ Taught To Fātimah When She Asked Him For A Servant

3481. Abū Hurairah narrated that Fātimah came to the Prophet ﷺ, asking him for a servant. So he said to her: "Say: O Allāh, Lord of the Seven Heavens and the Lord of the Magnificent Throne, our Lord, and the Lord of everything, Revealer of the *Tawrāh*, the *Injil*, and the Qur'ān, Splitter of the seed-grain and the date-stone: I seek refuge in You from the evil of everything that You are holding by the forelock, You are the First, for there is nothing before You, You are the Last, for there is nothing after You, You are *Az-Zāhir*, for there is nothing above You, and you are Al-Bātin, for there is nothing below You. Relieve me from debt, and enrich me from poverty (*Allāhumma Rabba-Samāwātis-Sab'i Wa Rabbal-Arshil-Azīm, Rabbanā, Wa Rabba Kulli Shai'in, Munzilat-Tawrāti Wal-Injili Wal-Qur'ān, Fāliqal-Habbi Wan-Nawa, A'udhu Bika Min Sharri Kulli Shai'in Anta Ākhidhun Bināsiyatihi, Antal-Awwalu Falaisa Qablaka Shai'un, Wa Antal-Ākhiru Falaisa Ba'daka Shai'un, Wa Antaz-Zāhiru Falaisa Fawqaka Shai'un, Wa Antal-Bātinu Falaisa Dūnaka Shai'un, Iqdi 'Annī-daina Wa Aghnīnī Minal-Faqr*).” (*Sahīh*)

[He said:] This *Hadīth* is *Hasan*

(المعجم ٦٧) - باب [الدُّعَاءُ الَّذِي عَلَمَهُ اللَّهُ فَاطِمَةَ حِينَ سَأَلَهُ الْخَادِمَ...] (التحفة ٦٨)

٣٤٨١ - حَدَّثَنَا أَبُو كُرْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ ﷺ سَأَلَهُ خَادِمًا فَقَالَ لَهَا: قُولِي: «اللَّهُمَّ رَبَ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ، رَبُّنَا وَرَبُّ كُلِّ شَيْءٍ: مُنْزِلُ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، فَالِّيَّ الْحَبَّ وَالنَّوْيِّ، أَغُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذُ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ».

[قال:] هَذَا حَدِيثُ حَسَنٍ عَرِيبٍ، وَهُكَذا رَوَى بَعْضُ أَصْحَابِ الْأَعْمَشِ عَنِ الْأَعْمَشِ تَحْوِيْهُ هَذَا، وَرَوَى بَعْضُهُمْ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي هُرَيْرَةَ.

Gharib. This is how some of the companions of Al-A'mash reported it, similarly. But some of them narrated it from Al-A'mash from Abū Ṣalih, in *Mursal* form, and they did not mention "from Abū Hurairah" in it.

تخریج: وأخرج مسلم، الذکر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٣ عن أبي كریب به.

Chapter 68. The Supplication “O Allāh, Indeed, I Seek Refuge In You From A Heart That Is Not Humble”

3482. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ used to say: “O Allāh, I seek refuge in You from a heart that does not humble itself, and from a supplication that is not heard, and from a soul that is never satisfied, and from knowledge that does not benefit, I seek refuge in You from these four (*Allāhumma! Inni A'ūdhu Bika Min Qalbin Lā Yakhsha'u, Wa Min Du'a'in La Yusma'u, Wa Min Nafsin Lā Tashba'u, Wa Min Ilmin Lā Yanfa'u, A'ūdhu Bika Min Hā'ulā'il-Arba'*).” (*Hasan*)

[He said:] And there are narrations on this topic from Jābir, Abū Hurairah and Ibn Mas'ūd.

[He said:] And this *Hadīth* is *Hasan Sahīh*, *Gharib* from this route [as a narration of ‘Abdullāh bin ‘Amr.]

تخریج: [حسن] وله شاهد حسن عند أبي داود، ح: ١٥٤٨ * وفي الباب عن جابر [ابن أبي شيبة: ١٠/١٨٥، ح: ٩١٧١] وأبي هريرة [أبو داود، ح: ١٥٤٨ وغيره] وابن مسعود [ابن أبي شيبة: ١٠/١٨٧، ح: ٩١٧٦ والحاكم: ١/٥٣٣، ٥٣٤].

Comments:

This narration shows that for the approval and acceptance of a supplication, the heart should be filled with fear of Allāh ﷺ, and one should be submissive

(المعجم ٦٨) - باب [دُعَاء]: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشُعُ...»
(التحفة ٦٩)

٣٤٨٢ - حَدَّثَنَا أَبُو كُرْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبْدَمَ عَنْ أَبِيهِ بَكْرِ بْنِ عَيَّاشٍ، عَنْ الأَعْمَشِ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ زُهَيرِ بْنِ الْأَقْمَرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشُعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ، أَعُوذُ بِكَ مِنْ هُولَاءِ الْأَرْبَعِ». [قال:] وفي الباب عن جابر وأبي هريرة وابن مسعود.

[قال:] وهذا حديث حسن صحيح غريب من هذا الوجه [من حديث عبد الله بن عمرو].

and humble before Allāh ﷺ and he should also be confident and sure that his supplication will be answered. Supplication should be made for the increase in one's knowledge. One should also seek refuge in Allāh ﷺ from greediness.

Chapter 69. The Story Of The Teaching Of The Supplication “O Allāh, Inspire Me With My Guidance”

3483. ‘Imrān bin Ḥuṣain narrated: “The Prophet ﷺ said to my father: ‘O Ḥuṣain, how many deities do you worship now?’ He said: ‘Seven. Six in the earth, and one above the heavens.’ He said, ‘So which of them do you take for your ardent requests and fears?’ He said: ‘The one above the heavens.’ He said, ‘O Ḥuṣain, if you would but accept Islam, I would teach you two phrases that would benefit you.’” He said: “So when Ḥuṣain accepted Islam, he said: ‘O Messenger of Allāh, teach me the two phrases you promised me,’ so he (ﷺ) said: ‘Say: O Allāh, inspire me with my guidance, and protect me from the evil of my soul (*Allāhumma Alhimni Rushdī, Wa A’idhnī Min Sharri Nafṣī*).’” (*Da’if*) [Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. This *Hadīth* has been related from ‘Imrān bin Ḥuṣain through routes other than this.

تخریج: [إسناده ضعیف] وأخرجه الطبراني: ۱۷۴/۱۸، ح: ۳۹۶ من حديث أبي معاوية الضرير به وصرح بالسماع والحسن البصري عن رواه النسائي في عمل اليوم والليلة، ح: ۹۹۳: بإسناد حسن عن عمران بن حصين عن أبيه قال رسول الله ﷺ: “قل، اللهم قني شر نفسي واعزم لي على رشد أمري ... إلخ” وصححه ابن حبان، ح: ۲۴۳۱ والحاكم: ۵۱۰ على شرط الشیخین ووافقه الذهبي.

(المعجم ٦٩) - بَابُ [قَصَّةَ تَعْلِيمِ دُعَاءِ]
«اللَّهُمَّ أَلْهِمْنِي رُشْدِي . . .» [التحفة ٧٠]

٣٤٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ شَيْبِ بْنِ شَيْبَةَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِيهِ: «يَا حُصَيْنُ! كَمْ تَعْبُدُ الْيَوْمَ إِلَهًا؟» قَالَ أَبِيهِ: سَبْعَةَ: سَبْعَةَ فِي الْأَرْضِ، وَوَاحِدًا فِي السَّمَاءِ، قَالَ: «فَأَيُّهُمْ تَعْبُدُ لِرَغْبَتِكَ وَرَهْبَتِكَ؟» قَالَ: الَّذِي فِي السَّمَاءِ، قَالَ: «يَا حُصَيْنُ! أَمَا إِنَّكَ لَوْ أَسْلَمْتَ عَلَمْتُكَ كَلْمَتَيْنِ تَقْعَدَاكَ»، قَالَ: فَلَمَّا أَسْلَمَ حُصَيْنُ قَالَ: يَا رَسُولَ اللَّهِ! عَلِمْتِي الْكَلْمَتَيْنِ اللَّتَيْنِ وَعَدْتَنِي، فَقَالَ: «قُلْ: اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِنْنِي مِنْ شَرِّ نَفْسِي». .

[قال أبو عيسى:] هذا حديث حسن غريب، وقد روی هذا الحديث عن عمران ابن حصين من غير هذا الوجه.

Comments:

Allāh's Guidance saves man's heart from all kind evils and saves him from going astray. Allāh ﷺ saves His servant from the evils of his soul, which keep him away from virtuous deeds.

**Chapter 70. The Supplication:
“O Allāh, I Seek Refuge In You
From Sadness And Grief”**

(المعجم ٧٠) - بَابُ [دُعَاءِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ...»]
(التحفة ٧١)

3484. Anas bin Mālik [may Allāh be pleased with him] narrates, saying: “I used to often hear the Prophet ﷺ supplicating with these words: ‘O Allāh, I seek refuge in You from sadness, grief, helplessness, laziness, being stingy, overwhelming debt, and the overpowering of men (*Allāhumma Inni A'ūdhu Bika Minal-Hammi Wal-Hazani Wal-'Ajzi Wal-Kasali Wal-Bukhli Wa Dala'id-Dain Wa Qahrir-Rijāl*).’” (*Sahih*)

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan Gharīb* from this route, as a narration of 'Amr bin Abī 'Amr.

تخریج: وأخرجه البخاري، الدعوات، باب الاستعاذه من الجبن والکسل، ح ٦٣٦٩ من
حدیث عمرو بن أبي عمرو به.

Comments:

In this, and in the next narration, the Prophet ﷺ taught and educated us to take refuge in Allāh ﷺ from all those evils and defects which deprive man from doing virtuous deeds.

3485. Anas narrated that the Prophet ﷺ used to supplicate, saying: “O Allāh, indeed, I seek refuge in You from laziness, weakness of old age, cowardice, stinginess, the trial of *Al-Masīh*, and the punishment of the grave (*Allāhumma Innī A'ūdhu Bika Minal-Kasali Wal-Harami Wal-Jubni*

٣٤٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ شَرَّارٍ: حَدَّثَنَا
أَبُو عَامِرِ الْعَقَدِيِّ: أَخْبَرَنَا أَبُو مُضْبَطِ
[الْمَدْنَيْيِّ] عَنْ عَمْرُو بْنِ أَبِي عَمْرُو مَوْلَى
الْمُطَلَّبِ، عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللَّهُ عَنْهُ]
قَالَ: كَثِيرًا مَا كُنْتُ أَشْمَعُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو
بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
الْهَمِّ وَالْحَزَنِ وَالْعَجَزِ وَالْكَسَلِ وَالْبُخْلِ وَضَلَّعِ
الدَّيْنِ وَفَهْرِ الرِّجَالِ».

[قال أبو عيسى:] هذا حديث حسن
غريبٌ من هذا الوجه من حديث عمو بْنِ
أبي عمرو.

٣٤٨٥ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرَةَ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَفَتْنَةِ
الْمَسِيحِ وَعَذَابِ الْكَبِيرِ». وَعَذَابِ الْكَبِيرِ
[قال أبو عيسى:] هذا حديث حسن صحيح.

Wal-Bukhli Wa Fitnatil-Masih Wa 'Adhābil-Qabr)." (Sahīh)

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

تخریج: [صحیح] وأخرجه النسائی، باب الاستعاذه، باب الاستعاذه من الهم: ۸/۲۵۷، ح: ۵۴۰۹، ۸/۲۶۰، ح: ۵۴۵۳ من حديث حمید الطویل به وصصحه ابن حبان (الإحسان): ۱۰۰، وللحديث شواهد كثیرة.

Chapter 71. What Has Been Related About Counting The *Tasbīh* On The Hand

3486. 'Abdullāh bin 'Amr narrated: "I saw the Prophet ﷺ counting the *Tasbīh* on his hand." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib* from this route as a narration of Al-A'mash from 'Atā' bin As-Sā'ib. Shu'bāh and Ath-Thawrī reported this *Hadīth* from 'Atā' bin As-Sā'ib in its entirety. There are narrations on this topic from Yusairah bint Yāsir [from the Prophet ﷺ]. She said: "The Messenger of Allāh ﷺ said: 'O gathering of women, count on the fingertips, for verily they shall be questioned and made to speak.'"]

(المعجم ۷۱) - بابُ مَا جَاءَ فِي عَقْدِ الشَّسِيحِ بِالْيَدِ (التحفة ۷۲)

٣٤٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَغْلَى [بَصِرِيٌّ]: أَخْبَرَنَا عَثَامَ بْنُ عَلَيْهِ عَنِ الْأَعْمَشِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَعْقِدُ الشَّسِيحَ بِيَدِهِ.

[قال أبو عيسى:] هذا حديث حسنٌ غريبٌ من هذا الوجه من حديث الأعمشِ عن عطاء بن السائب. وروى شعبة والثوريُّ هذا الحديث عن عطاء بن السائب بطوله، وفي الباب عن يسيرة بنت ياسر [عن النبيّ ﷺ] قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ النِّسَاءِ! اعْقِدُنَّ بِالأنَاملِ فَإِنَّهُنَّ مَسْئُولَاتٍ مُسْتَنْظَفَاتٍ» [.]

تخریج: [صحیح] بهذا النھذ تقدم: ۳۴۱۱ * وفي الباب عن یسره بنت یاسر [یأتی: ۳۵۸۳].

Comments:

Counting '*Tasbīh*' on fingers is a proof that the number of '*Tasbīh*' should be counted. As fingertips will be made to speak, and in the narration cited later, no. 3583, it is ordered that it be done on the fingers.

3487. Anas bin Mālik narrated that the Prophet ﷺ visited a man who was so emaciated that he had become like a baby bird. He said to

٣٤٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ: حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ.

him: "And did you not used to supplicate? Did you not used to ask Your Lord for sound health?" He said: "I used to say, "O Allāh, whatever You are going to punish me with in the Hereafter, then hasten it for me in this world." So the Prophet ﷺ said: "Glory is to Allāh, you are not capable of that" – or – "you are not able to stand that. Would you not say: 'O Allāh, give us good in this world, and good in the Hereafter, and spare us the punishment of the Fire (*Allāhumma Ātinā Fid-Dunyā Hasanatan Wa Fil-Ākhirati Hasanatin Wa Qinā 'Adhāban-Nār*).'" (*Sahīh*)

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan Sahīh Gharib* from this route, and it has been reported through more than one route from *Anas* from the Prophet ﷺ.

تخریج: وأخرجه مسلم، الذكر والدعاء، باب كراهة الدعاء بتعجيل العقوبة في الدنيا، ح: ٢٦٨٨ من حديث خالد بن الحارث به.

3488. *Hishām bin Ḥassān* narrates from *Al-Ḥasan* concerning the saying of Allāh: O our Lord, give us good in this world, and good in the Hereafter.^[1] He said: "Knowledge and worship in this world, and Paradise in the Hereafter."

تخریج: [سنده ضعیف] وأخرجه ابن أبي شيبة: ٣٥٣٠٤، ح: ٥٢٩ من حديث هشام بن حسان به * هشام بن حسان عنن ولكن المفهوم صحيح بأدلة أخرى.

Comments:

The Arabic word '*Hasanah*' is very comprehensive and includes in it all kinds of good and benefits of this world and of the Hereafter. Good health, wealth and satisfaction of this world and good status in Paradise, forgiveness from

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِنَ : حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ عَادَ رَجُلًا فَدْ جَهَدَ حَتَّى صَارَ مُثْلَ فَرْخٍ، فَقَالَ لَهُ : «وَأَمَا كُنْتَ تَدْعُو ؟ أَمَا كُنْتَ تَسْأَلُ رَبَّكَ الْعَافِيَةَ» ، قَالَ : كُنْتُ أَقُولُ : اللَّهُمَّ مَا كُنْتَ مُعَاقِبِي بِهِ فِي الْآخِرَةِ فَعَجَّلْتُ لِي فِي الدُّنْيَا فَقَالَ النَّبِيُّ ﷺ : «سُبْحَانَ اللَّهِ إِنَّكَ لَا تُطِيقُهُ أَوْ لَا تُشَطِّعُهُ ، أَفَلَا كُنْتَ تَقُولُ : اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ؟» .

[قال أبو عيسى:] هذا حديث حسن صحيح غريبٌ من هذا الوجه، وقد روی من غير وجهٍ عن أنسٍ عن النبي ﷺ.

٢٤٨٨ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّارُ : حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ عَنْ هَشَامِ بْنِ حَسَانَ، عَنِ الْحُسَنِ فِي قَوْلِهِ «رَبَّنَا مَا لَنَا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ» قَالَ : فِي الدُّنْيَا الْعِلْمُ وَالْعِبَادَةُ، وَفِي الْآخِرَةِ الْجَنَّةُ.

^[1] *Al-Baqarah* 2: 201.

sins and Allāh's bounties and favors in both worlds are included in this word.

Chapter 72. The Supplication: “O Allāh, Indeed, I Ask You For Guidance, Piety, Chastity, and Sufficiency”

3489. ‘Abdullâh narrated that the Prophet ﷺ used to supplicate: “O Allâh, indeed, I ask You for guidance, piety, chastity, and sufficiency (*Allâhumma Innî As’alukal-Huda Wat-Tuqâ, Wal-‘Afâfa Wal-Ghînâ*).” (*Sahîh*)

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

(المعجم ٧٢) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالثَّقَفَ وَالْعَفَافَ وَالْغَفَرَةَ» [«التحفة» ٧٣]

٣٤٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ: حَدَّثَنَا
أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقِ
قَالَ: سَمِعْتُ أَبَا الْأَخْوَصِ يُحَدِّثُ عَنْ عَبْدِ
اللهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو: «اللَّهُمَّ إِنِّي
أَسْأَلُكَ الْهُدَى وَالثُّقَى وَالْعَفَافَ وَالغَنَى». .
[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ.]

تخریج: وأخريجه مسلم، الذکر والدعاء، باب: في الأدعية، ح: ٢٧٢١ من شعبه به وهو في
مستند أبي داود الطیالسی، ح: ٣٠٣.

Comments:

Guidance means piety to follow the right path. Firmness and piety means continuity in abiding Allāh's commands and staying away from prohibitions. Chastity means to stay away from moral corruption and sufficiency means to be satisfied with what Allāh ﷺ has given and avoiding attractions of this world.

Chapter (...) The Supplication of Dāwūd: “O Allāh, Indeed, I Ask You For Your Love And The Love Of Those Who Love You”

3490. Abū Ad-Dardā' narrated that the Messenger of Allāh ﷺ said: "It used to be from the supplication of Dāwūd that he would say: 'O Allāh, indeed, I ask You for Your love and the love of those who love You, and for the actions that will cause me to attain Your love, O Allāh, make Your love more beloved to me than myself, my family, and cold water (*Allāhumma*

(المعجم . . .) - بَابُ [دُعَاءٍ دَاؤِدٍ]:
**اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ
 يُحِبُّكَ . . .]** (التحفة ٧٤)

٣٤٩٠ - حَدَّثَنَا أَبُو كُرْبَةَ: حَدَّثَنَا مُحَمَّدُ
ابْنُ فُضَيْلٍ عَنْ مُحَمَّدِ بْنِ سَعْدِ الْأَنْصَارِيِّ،
عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ الدَّمْشَقِيِّ، قَالَ: حَدَّثَنِي
عَائِدُ اللَّهِ أَبُو إِدْرِيسَ الْخُولَانِيُّ عَنْ أَبِي
الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ مِنْ
دُعَاءِ دَاؤِدٍ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ
وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُلْتَغِي حُبَّكَ،

*Innī As'aluka ḥubbakā wa ḥubba
man yuhibbukā wal-'amal alladhi
yu b a l l i g h u n i ḥ u b b a k .
Allāhumma j'āl ḥubbakā aḥabba
ilaiya min nafṣi, wa ahlī wa min al-
Mā'il-Bārid")*

He said: "And when the Prophet ﷺ would mention Dawūd, he would narrate about him, saying: "He was the best in worship out of all men." (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه أبو نعيم في حلية الأولياء: ٢٢٦ / ١، ٢٢٧ من حديث أبي كريب به وصححه الحاكم: ٤٣٣ / ٢ وقع في سنته وهم وتبه الذهبي (!) * عبدالله بن ربيعة وفته الترمذى وابن حبان وهو حسن الحديث.

Comments:

Prophet Dāwud was an extremely pious person and worshipped Allāh ﷺ. His life is a symbol of submission and worship, therefore the Prophet ﷺ taught this supplication to his Companions that only Allāh ﷺ is the focus of love and worship.

Chapter 73. The Supplication: "O Allāh, Grant Me Your Love And The Love of Those Whose Love Will Benefit Me With You"

3491. 'Abdullāh bin Yazid Al-Khaṭmī Al-Anṣārī narrated that the Messenger of Allāh ﷺ used to say in his supplication: "O Allāh grant me Your love and the love of those whose love will benefit me with You. O Allāh, whatever you have provided me of that which I love, then make it strength for me for that which You love. O Allāh, and what you have kept from me of that which I love then make it for me a period of rest in that which You love. (*Allāhummarzuqni*

اللَّهُمَّ اجْعِلْ حُبَكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي
وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ". قَالَ: وَكَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ إِذَا ذَكَرَ دَاؤِدَ يُحَدِّثُ عَنْهُ قَالَ:
كَانَ أَعْبَدَ الْبَشَرَ".

[قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ.]

(المعجم ٧٣) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ
اَرْزُقْنِي حُبَكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبَّهُ
عِنْدَكَ...» [التحفة ٧٥]

٣٤٩١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا
ابْنُ أَبِي عَدَىٰ عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ أَبِي
جَعْفَرِ الْخَطْمَىِ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرَاطِيِّ،
عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدِ الْخَطْمَىِ الْأَنْصَارِيِّ عَنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ أَنَّهُ كَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ
اَرْزُقْنِي حُبَكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبَّهُ عِنْدَكَ،
اللَّهُمَّ مَا رَزَقْنِي مِمَّا أُحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِيمَا
تُحِبُّ، اللَّهُمَّ وَمَا رَزَقْتَنِي عَنِّي مِمَّا أُحِبُّ
فَاجْعَلْهُ فَرَاغًا لِي فِيمَا تُحِبُّ».

*Hubbuka Wa Hubbā Man Yanfa'unī
Hubbahu Indak. Allāhumma Mā
Razaqtanī Mimma Uhibbu Faj'alhu
Quwwatan Lī Fimā Tuhibb.
Allāhumma Wa Mā Zawaita 'Annī
Mimma Uhibbu Faj'alhu Farāghan
Lī Fimā Tuhibb).” (Da'if)*

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, and Abū Ja'far Al-Khaṭmī's (a narrator in the chain) name is 'Umair bin Yazid bin Khumāshah.

تخریج: [إسناده ضعیف] وأخرجه ابن المبارك في الزهد، ح: ٤٣٠ عن حماد بن سلمة به وقال: "أراه رفعه" سفيان بن وكيع ضعیف ضعفه الجمهور.

Comments:

The Prophet ﷺ supplicated for the things which he loved and wanted to have, and at the same time he supplicated that these things should be a source to love and worship of Allāh ﷺ. If these things are not given to him then Allāh ﷺ make this free time a cause to worship Him. The purpose of this supplication was to educate the Muslims for such sincere supplications.

Chapter 74. The Supplication: “O Allāh, I Seek Refuge In You From The Evil Of My Hearing And The Evil Of My Sight”

3492. Shakal bin Ḥumaid said: “I came to the Prophet ﷺ and said: ‘O Messenger of Allāh, teach me a way of seeking refuge so that I may seek refuge by it.’” He said: “So he took my hand and said: ‘Say: O Allāh, indeed I seek refuge in You from the evil of my hearing and the evil of my sight, and the evil of my tongue and the evil of my heart, and the evil of my semen (*Allāhumma Innī A'tudhu Bika Min Sharri Sam'i Wa Min Sharri Basarī, Wa Min Sharri Lisānī, Wa Min Sharri Qalbī, Wa Min Sharri*)’.

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ وَأَبُو جَعْفَرٍ الْخَطْمَيُّ اسْمُهُ عُمَيْرُ بْنُ
يَزِيدَ بْنِ حَمَاسَةَ .

(المعجم ٧٤) - بَأْبُ [دُعَاءً: «اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ شَرَّ سَمْعِي وَمِنْ شَرِّ
بَصْرِي . . .】] (التحفة ٧٦)

٣٤٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْيَعٍ: حَدَّثَنَا
أَبُو أَحْمَدَ الزَّيْتَنِيُّ قَالَ: حَدَّثَنِي سَعْدُ بْنُ
أُوسٍ عَنْ يَلَالِ بْنِ يَحْيَى الْعَبْسِيِّ، عَنْ شُعْبِ
ابْنِ شَكْلَ، عَنْ أَبِيهِ شَكْلِ بْنِ حُمَيْدٍ قَالَ:
أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! عَلِمْنِي
تَعْوِذًا أَعُوذُ بِهِ، قَالَ: فَأَخْذَ بِكَفِي فَقَالَ:
«قُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي
وَمِنْ شَرِّ بَصْرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ
قَلْبِي، وَمِنْ شَرِّ مَنْيَعٍ» يَعْنِي فَرَجَةً .
[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ

Maniyyī).” That is: From his private part.^[1] (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through this route, as a narration of *Sa‘d* bin *Aws*, from *Bilāl* bin *Yahyā*.

تخریج: [إسناده حسن] وأخرجه أبو داود، الوتر، باب: في الاستعاذه، ح: ١٥٥١، والنسائي: ٢٥٥/٨، ح: ٥٤٤٦ من حديث سعد بن أوس به وصححه الحاكم: ٥٣٢/١، ووافقه الذهبي.

Comments:

Evil of the tongue, sight, and hearing and sexual urge is their wrong use. It is their use in a way which causes Allāh’s punishment and torment.

Chapter 75. The Supplication: “I Seek Refuge In Your Pleasure From Your Anger”

3493. ‘Aishah narrated: “I was sleeping at the side of the Messenger of Allāh ﷺ, then I lost him during the night. So I felt around for him, and my hand fell upon his feet while he was prostrating, and he was saying: ‘I seek refuge in Your pleasure from Your anger, and in Your pardon from Your punishment. I cannot count Your praises. You are as You have praised Yourself (*A‘ūdhu Biridāka Min Sakhatika Wa Bi-Mu‘āfātika Min Uqūbatika, Lā Uhṣi Thanā'an 'Alaika Anta Kamā Athnaita 'Alā Nafsik*).’” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*, and it has been related through more than one route from ‘Aishah.

غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ
سَعْدِ بْنِ أُوْسٍ عَنْ بَلَالِ بْنِ يَحْيَى .

(المعجم ٧٥) - بَابُ [دُعَاءٍ]: «أَعُوذُ
بِرِضَاكَ مِنْ سَخْطِكَ...» [التحفة ٧٨]

٣٤٩٣ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُونٌ:
حَدَّثَنَا مَالِكُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ
ابْنِ إِبْرَاهِيمَ الشَّيْبِيِّ أَنَّ عَائِشَةَ قَالَتْ: كُنْتُ
نَائِمَةً إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ فَفَقَدْنَاهُ مِنَ
اللَّيْلِ فَنَمَسْتُهُ فَوَقَعَتْ يَدِي عَلَى قَدَمِهِ وَهُوَ
سَاجِدٌ وَهُوَ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ
سَخْطِكَ، وَبِعِمَافَاتِكَ مِنْ عُقوَتِكَ، لَا
أَخْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْبَتَ عَلَى
نَفْسِكَ».

[قال أبو عيسى:] هذا حديث حسن
صحيح، وقد روی من غير وجہ عن عائشة.
حدثنا فضیل: حدثنا الليث عن يحيى بن
سعید بهذا الإسناد نحوه وزاد فيه: «وأعوذ

^[1] This is an explanation from some of the narrators of the meaning of “my semen.” See *Tuhfat Al-Ahwadhi*.

Quataibah narrated to us (saying): Al-Laith reported to us similarly, from Yahyā bin Sa‘eed with this chain, and he added to it: “I seek refuge in You from You. I cannot count Your praises (*Wa A‘ūdhu Bika Minka Lā Uhṣī Thana‘an ‘Alaik*).”

بِكَ مِنْكَ لَا أُخْصِي شَنَاءَ عَلَيْكَ .

تخریج: [صحیح] وهو في الموطا: ٢١٤ / ١ (یحیی) ورواه مسلم، ح: ٤٨٦ من حديث عائشة به.

Comments:

Only Allāh ﷺ will forgive and save from His displeasure and anger. It means only Allāh ﷺ can pardon from His own displeasure. Everything is in His control and no one else can do anything against His will.

Chapter 76

(المعجم ٧٦) - بَابُ (التحفة ٧٧)

3494. ‘Abdullāh bin ‘Abbās narrated that the Messenger of Allāh ﷺ used [to teach them this supplication as he used] to teach them a *Sūrat* of the Qur’ān: “O Allāh, indeed, I seek refuge in you from the punishment of Hell, and from the punishment of the grave, and I seek refuge in You from the trial of the false *Masīh*, and I seek refuge in You from the trial of living and dying (*Allāhumma Innī A‘ūdhu Bika Min ‘Adhābi Jahannam, Wa Min ‘Adhābil-Qabr, Wa A‘ūdhu Bika Min Fitnatil-Masīhid-Dajjāl, Wa A‘ūdhu Bika Min Fitnatil-Mahyā Wal-Mamāt*)” (*Sahīh*)

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

تخریج: وأخرجه مسلم، المساجد، باب ما يستعاد منه في الصلاة، ح: ٥٩٠ من حديث مالك به وهو في الموطا: ٢١٥ / ١.

Comments:

The punishment of Hell means the punishment for severe and capital sins like *Shirk*, and disbelief. The punishment of grave means the punishment on less

٣٤٩٤ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُونُ
حَدَّثَنَا مَالِكُ عَنْ أَبِي الزَّيْرِ الْمَكْيَيِّ، عَنْ
طَاؤُوسِ الْيَمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ [يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا]
يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ: «اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ
بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ .

severe sins as compared to *Shirk* etc. *Fitantil Masihid-Dajjal* or trial of false *Masih* in one of the greatest trials from which the Prophet ﷺ sought refuge in Allāh ﷺ.

3495. ‘Aishah narrated that the Messenger of Allāh ﷺ used to supplicate with these words: “O Allāh, indeed, I seek refuge in You from the trial of the Fire, and the punishment of the Fire, and the punishment of the grave, and the trial of the grave, and from the evil of the trials of riches, and from the evils of the trials of poverty, and from the evil of the trial of the false *Masīh*. O Allāh, wash my sins with water of ice and hail, and cleanse my heart of sins, as You cleansed a white garment of filth, and distance me and my sins as You distanced between the east and the west. O Allāh, indeed, I seek refuge in You from laziness, senility, sin, and debt (*Allāhumma Innī A’ūdhu Bika Min Fitnatin-Nār, Wa ’Adhābin-Nār, Wa ’Adhābil-Qabr, Wa Fitnatil-Qabr. Wa Min Sharri Fitnatil-Ghinā, Wa Min Sharri Fitnatil-Faqr, Wa Min Sharri Fitnati l-Masīhi d-Dajjal. Allāhummāghsilkhaṭāyāya Bi-Mā’ith Thalji Wal-Bardi, Wa Anqi Qalbi Minal-Khaṭāyā Kamā Anqaitath-Thawbal-Abyāda Minad-Danas, Wa Bā’id Bainī Wa Baina Khaṭāyāya Kamā Bā’adta Bainal-Mashriqi Wal-Maghrib, Allāhumma Innī A’ūdhu Bika Min Al-Kasali Wal-Harami Wal-Ma’tham Wal-Maghram).*” (*Sahīh*)

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

٤٩٥ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ

الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامَ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْقَبْرِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَأَنْقِ قَلْبِي مِنَ الْخَطَايَا كَمَا أَنْقَيْتَ الثُّوبَ الْأَيْضَنَ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعِدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسْلِ وَالْهَرَمِ وَالْمَأْمَمِ وَالْمَغْرَمِ». [قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيفٌ.]

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب التعوذ من فتن الفقر، ح: ٦٣٧٧

ومسلم، ح: ٤٩٥/٥٨٩ بعد، ح: ٢٧٠٥ من حديث هشام به.

Comments:

In this supplication the Prophet ﷺ has sought refuge in Allāh ﷺ from the trial of the Fire, punishment of the Fire, punishment of the grave and the trial of the grave. He has also supplicated for safety from extreme old age that makes a person helpless and oblivious, and from the trial of riches and from the trial of poverty which compels one to do wrong things and sins. The Prophet ﷺ also supplicated for refuge in Allāh ﷺ from the debt.

3496. ‘Āishah said: “I heard the Messenger of Allāh ﷺ saying at his death: ‘O Allāh, forgive me and have mercy on me, and join me with the Highest Company.’” (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب في فضائل عائشة، أم المؤمنين رضي الله عنها، ح: ٢٤٤٤ من حديث عبدة بن سليمان والبخاري، ح: ٥٦٧٤ من حديث هشام بن عروة به.

Comments:

This action of the Prophet ﷺ shows that everyone is in need of Allāh’s forgiveness. The Prophet ﷺ asked Allah’s mercy for himself and educated the Muslims.

Chapter 77. “None Of You Should Say, “Forgive Me If You Wish”

3497. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “None of you should say: ‘O Allāh forgive me if You wish. O Allāh have mercy on me if You wish.’ Let him be firm in asking, for there is none that can compel Him to do things.” (*Sahīh*)

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

٣٤٩٦ - حَدَّثَنَا عَبْدُهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ ابْنِ الرَّبِيعِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَنْهُ وَفَاتَهُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَالْحَقِّيْنِ بِالرَّفِيقِ الْأَعْلَى».

[قال أبو عيسى:] هذا حديث حسن صحيح.

(المعجم ٧٧) - بَابٌ : [«لَا يَقُولُ أَحَدُكُمْ: اغْفِرْ لِي إِنْ شِئْتَ . . .】

(التحفة ٧٩)

٣٤٩٧ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ :

حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ قَالَ: «لَا يَقُولُ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيغْزِيَ الْمَسَأَةَ فَإِنَّهُ لَا مُكَبِّرَ لَهُ».

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: وأخرجه البخاري، الدعوات، باب: لي Zum المسألة فإنه لا مكره له، ح: ٦٣٩ من
Hadith مالك به وهو في الموطأ: ٢١٣/١.

Comments:

One should be firm in asking from Him and be sure that his supplication will be responded positively. One should beg from Allāh ﷺ and leave it to Him to decide what is better for His slave.

Chapter 78. The *Hadīth*: “Our Lord Descends Every Night To The Nearest Heaven”

3498. Abū Hurairah narrates that the Messenger of Allāh ﷺ said: “Our Lord descends every night to the nearest heaven, until the last third of the night remains, so He says: ‘Who is calling upon Me so that I may answer him? Who is asking from Me so that I may give him? And who is seeking forgiveness from Me, so that I may forgive him.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. And Abū ‘Abdullāh Al-Agharr’s (a narrator in the chain) name is Salmān.

[He said:] And there are narrations on this topic from ‘Alī, ‘Abdullāh bin Mas‘ūd, Abū Sa‘eed, Jubair bin Mu‘im, Rifā‘ah Al-Juhānī, Abū Ad-Dardā’ and ‘Uthmān bin Abū Al-‘Ās.

تخریج: وأخرجه البخاري، التهجد، باب الدعاء والصلوة من آخر الليل، ح: ١١٤٥ ومسلم، ح: ٧٥٨ من Hadith مالك به وهو في الموطأ: ٢١٤/١ * وفي الباب عن علی ... وعثمان بن أبي العاص [تقدّم تحت، ح: ٤٤٦].

Comments:

Descending of Allāh ﷺ every night to the nearest heaven is to be believed and is a part of our faith. How it happens it beyond our understanding. It just happens and we have to believe it. Details have been discussed in ‘Chapter of *As-Salāt*’.

(المعجم (٧٨) - باب [Hadīth: «يَنْزُلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا...»] (التحفة (٨٠)

٣٤٩٨ - حَدَّثَنَا الْأَنْصَارِيُّ : حَدَّثَنَا مَعْنُونُ
حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شَهَابٍ ، عَنْ أَبِي عَبْدِ
اللهِ الْأَعْغَرِ ، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ،
عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «يَنْزُلُ
رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حَتَّى يَسْقَى
ثُلُثَ اللَّيْلِ الْآخِرِ ، فَيَقُولُ : مَنْ يَدْعُونِي
فَأَسْتَجِيبَ لَهُ ، مَنْ يَسْأَلُنِي فَأَعْطِيهِ ، وَمَنْ
يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ» .

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسَنٌ
صَحِيحٌ وَأَبُو عَبْدِ اللهِ الْأَعْغَرِ اسْمُهُ سَلْمَانُ .
[قالَ :] وَفِي الْبَابِ عَنْ عَلَيِّ وَعَبْدِ اللهِ بْنِ
مَسْعُودٍ وَأَبِي سَعِيدٍ وَجُعْبَرَ بْنَ مُطْعَمٍ وَرَفَاعَةَ
الْجَهْنَمِيِّ وَأَبِي الدَّرْدَاءِ وَعُثْمَانَ بْنَ أَبِي
الْعَاصِ .

تخریج: وأخرجه البخاري، التهجد، باب الدعاء والصلوة من آخر الليل، ح: ١١٤٥ ومسلم، ح: ٧٥٨ من Hadith مالك به وهو في الموطأ: ٢١٤/١ * وفي الباب عن علی ... وعثمان بن أبي العاص [تقدّم تحت، ح: ٤٤٦].

3499. Abū Umamah narrated: “It was said: ‘O Messenger of Allāh, which supplication is most likely to be listened to?’ He said: ‘(During) the last part of the night, and at the end of the obligatory prayers.’” (*Da’if*)

[Abū ‘Eisā said:] This *Hadith* is *Hasan*. It has been related from Abū Dharr and Ibn ‘Umar, that the Prophet ﷺ said: “The last part of the night, supplication in it better and more hopeful” and similar to this.

٣٤٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّقْفِيُّ
الْمَرْوَزِيُّ: حَدَّثَنَا حَفْصُ بْنُ عَبْيَاتٍ عَنْ أَبِي
جُرَيْجٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنْ أَبِي
أُمَامَةَ قَالَ: قَيْلَ: يَا رَسُولَ اللَّهِ! أَيُّ الدُّعَاءِ
أَسْمَعُ؟ قَالَ: «جَوْفُ اللَّيلِ الْآخِرُ، وَدَبَرُ
الصَّلَوَاتِ الْمُكْتُوبَاتِ».

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ،
وَقَدْ رُوِيَ عَنْ أَبِي ذِئْرٍ وَابْنِ عُمَرَ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «جَوْفُ اللَّيلِ الْآخِرُ الدُّعَاءُ فِيهِ
أَفْضَلُ أُوْلَئِكَ وَأَرْجَى» وَنَحْوُ هَذَا.

تخریج: [إسناده ضعیف] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٠٨ عن محمد بن يحيی به * عبد الرحمن بن سبط عن أبي أمامة منقطع، لم يسمع منه * وفي الباب عن أبي ذر [أحمد: ٥/١٧٩] وابن عمر [البزار: ٤/٤٣، ح: ٣١٥١] وأبو يعلى، ح: ٥٦٨٢.

Comments:

These periods of time are special for the acceptance of supplications and we should avail ourselves of this opportunity.

Chapter (...) The Supplication: “O Allāh, Forgive Me My Sin And Expand For Me My Abode”

3500. Abū Hurairah narrated that a man said: “O Messenger of Allāh, I heard your supplication last night, and the part of it that reached me of it, was that you said: ‘O Allāh, forgive me my sin, and expand for me my abode, and bless for me that which You have provided me’ (*Allāhummaghfirlī Dharbī, Wa Wassi‘ Li Fī Dārī, Wa Bārik lī Fīmā Razaqtanī*). He said: ‘Do you see that they leave off anything?’” (*Da’if*)

(المعجم . . .) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ
اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي
دَارِي . . .» [التحفة (٨٢)]

٣٥٠٠ - حَدَّثَنَا عَلَيُّ بْنُ حُبْرٍ: أَخْبَرَنَا
عَبْدُ الْحَمِيدِ بْنُ عُمَرَ الْهَلَالِيُّ عَنْ سَعِيدِ بْنِ
إِيَاسٍ الْحُرَيْبِيِّ، عَنْ أَبِي السَّلَلِيِّ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! سَمِعْتُ
دُعَاءَكَ الْلَّيْلَةَ فَكَانَ الَّذِي وَصَلَّى إِلَيَّ مِنْهُ أَنَّكَ
تَقُولُ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي فِي
دَارِي، وَتَارِكُ لِي فِيمَا رَزَقْتَنِي» قَالَ: «فَهَلْ
تَرَا هُنَّ تَرْكُنَ شَيْئًا».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ غَرِيبٌ، وَأَبُو

Abū ‘Eisā said: This *Hadīth* is *Għarib*, and Abū As-Salil’s (a narrator) name is Duraib bin Nufair, he is also called said: Ibn Nuqair.

تخریج: [إسناده ضعیف] وأخرجه الطبراني في الصغير: ٩١ / ٢ من حديث علي بن حجر به
* الجريري اختلط .

Comments:

Forgiveness from sins, a big enough house to live in, blessings in provisions, he who gets these things he gets everything. These three words encompass every need and are sufficient for a servant of Allāh ﷺ.

Chapter (...) The Supplication “O Allāh, We Have Reached Morning – Or Evening – Calling You To Witness And Calling The Carriers Of Your Throne To Witness”

3501. Anas narrated that the Messenger of Allāh ﷺ said: “Whoever says in the morning: ‘O Allāh we have reached morning, calling You to witness, and calling the carriers of Your Throne to witness, and Your angels, and all of Your creation, that You are Allāh, none has the right to be worshipped but You, Alone, without partner, and that Muḥammad is Your slave and Your Messenger, (*Allāhumma Aṣbahnā Nush-hiduka Wa Nush-hidu Ḥamalata ‘Arshika Wa Malā’ikatka Wa Jamī'a Khalqika Bi-Annaka Allāh, Lā Ilāha Illā Anta Wahdaka Lā Sharīka Laka Wa Anna Muḥammadan ‘Abduka Wa Rasūluka*)’ Allāh will forgive him for whatever he does that day, and if he says it in the evening, Allāh will forgive him for whatever sin he commits that night.” (*Hasan*)

السَّلِيلُ اسْمُهُ ضُرَيْبُ بْنُ نَقِيرٍ وَيَقُولُ: ابْنُ نَقِيرٍ .

تخریج: [إسناده ضعیف] وأخرجه الطبراني في الصغير: ٩١ / ٢ من حديث علي بن حجر به
* الجريري اختلط .

(المعجم . . . - بَابُ [دُعَاءٌ : الَّهُمَّ أَصْبَحْنَا - أَوْ أَمْسِنَا - نَشَهُدُكَ وَنُشَهِّدُ حَمَلَةَ عَرْشِكَ . . .]) (التحفة ٨١)

٣٥٠١ - حَدَّثَنَا [عَبْدُ اللهِ] بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا حَيْوَةُ بْنُ شَرَيْحٍ [وَهُوَ ابْنُ بَرِيدَ] الْحَمْصَيُّ عَنْ بَقِيَّةَ بْنِ الْوَلِيدِ، عَنْ مُسْلِمِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَنَّهَا يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُضْبِحُ اللَّهُمَّ أَصْبَحْنَا نُشَهِّدُكَ وَنُشَهِّدُ حَمَلَةَ عَرْشِكَ وَمَا لِئِكَّكَ وَجَمِيعَ خَلْقَكَ إِنَّكَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ إِلَّا غَفَرَ اللهُ لَهُ مَا أَصَابَ فِي يَوْمِهِ ذَلِكَ، وَإِنْ قَالَهَا حِينَ يُمْسِي غَفَرَ اللهُ لَهُ مَا أَصَابَ فِي لَيْلَتِهِ مِنْ ذَلِكَ». قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .

Abū ‘Eīsā said: This *Hadīth* is *Hasan Gharib*.

تخریج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٩، ١٠ وأبو داود، ح: ٥٠٧٨: من حديث بقية به وصرح بالسماع المسلسل وحسنه الحافظ ابن حجر وللمحدث شاهد عند أبي داود، ح: ٥٠٦٩.

Comments:

The confession of Allāh's Divinity and the confession that Muhammad is the Messenger of Allāh ﷺ by making witness the entire creation of Allāh ﷺ becomes a cause of forgiveness from all small sins.

Chapter 79. The Supplication: “O Allāh, Apportion For Us Fear Of You That Shall Come Between Us And Disobedience Of You”

3502. Ibn ‘Umar said: “Rarely would the Messenger of Allāh ﷺ stand from a sitting until he supplicated with these words for his Companions: ‘O Allāh, apportion for us, fear of You, that shall come between us and disobedience of You, and of obedience to You, which shall cause us to obtain Your Paradise, and of certainty, which shall make the afflictions of the world easy for us, and enjoyment of our hearing, and our seeing, and our strength as long as You keep us alive, and make it the inheritor from us.^[1] And let our vengeance be upon those who have wronged us, and aid us against those who show enmity towards us, and do not make our affliction in our religion, and do not make this world our greatest concern, nor the limit of our knowledge, and do not give power over us to those who

(المعجم ٧٩) - بَابُ [دُعَاءٍ : «اللَّهُمَّ
أَقِسْمْ لَنَا مِنْ خَشْيَتَكَ مَا يَحُولُ بَيْنَنا
وَبَيْنَ مَعَاصِيكَ】 (التحفة ٨٣)

٣٥٠٢ - حَدَّثَنَا عَلَيْهِ بْنُ حُجْرٍ : أَخْبَرَنَا
ابْنُ الْمُبَارِكَ : حَدَّثَنَا يَحْيَى بْنُ أَبْوَبَ عَنْ عَيْنِي
اللَّهُ بْنِ زَحْرٍ ، عَنْ خَالِدِ بْنِ أَبِي عُمْرَانَ أَنَّ
ابْنَ عُمَرَ قَالَ : قَلَّمَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ
مِنْ مَجْلِسِهِ حَتَّى يَدْعُوَ بِهُؤُلَاءِ الْكَلِمَاتِ
لِأَصْحَابِهِ : «اللَّهُمَّ أَقِسْمْ لَنَا مِنْ خَشْيَتَكَ مَا
يَحُولُ بَيْنَنا وَبَيْنَ مَعَاصِيكَ وَمِنْ طَاعَيْكَ مَا
تَبْلُغُنَا بِهِ جَنَّتَكَ ، وَمِنَ الْيَقِينِ مَا تَهُونُ بِهِ
عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَنْعِنَا بِإِشْمَاعِنَا
وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْسِنَنَا وَاجْعَلْهُ الْوَارِثَةَ
مِنَّا وَاجْعَلْ ثَارِنَا عَلَى مَنْ ظَلَّمَنَا وَانْصُرْنَا
عَلَى مَنْ عَادَنَا وَلَا تَجْعَلْ مُصِيبَتِنَا فِي دِينِنَا
وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمَنَا وَلَا مَلِئَ عَلْمَنَا
وَلَا تُسْلِطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا» .

[قال أبو عيسى:] هذا حديث حسن

^[1] That is, make it last until we reach death. See *Tuhfat Al-Ahwadhi*.

will not have mercy on us. (*Allāhumma-qsim Lanā Min Khashaitika Mā Yahuwlu, Bainanā Wa Bainā Ma‘ashīka Wa Min Tā‘atika Mā Tuballighunā Bihi Jannataka Wa Minal-Yaqīni, Mā Tuhawwinu Bihi ‘Alainā Muṣībatid-Dunyā Wa Matti‘nā Bi-Asmā‘inā Wa Absarīnā, Wa Quwwatinā Mā Aḥyaytanā Waj‘alhul-Wāriṭha Minnā Waj‘al Tha‘ranā ‘Alā Man Zalamanā Wansurnā ‘Alā Man ‘Ādānā Wa Lā Taj‘al Muṣībatanā Fī Dīnīnā Wa Lā Taj‘alid-Dunyā Akbara Hammīnā Wa Lā Mublagha ‘Ilminā Wa Lā Tusallīt ‘Alainā Man Lā Yarḥamunā).*” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. Some of them related this *Hadīth* from Khālid bin Abī ‘Imrān, from Nāfi‘, from Ibn ‘Umar.

تخریج: [صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٤٠٢ من حديث ابن المبارك به وحديث خالد بن أبي عمران: أخرجه الحاكم: ٥٢٨/١ وصححه على شرط البخاري ووافقه الذهبي.

Comments:

In this narration, all the essential needs and necessities for this world and the Hereafter have been begged from Allāh ﷺ in an excellent and eloquent manner.

3503. Muslim bin Abī Bakrah said: “My father heard me while I was saying: ‘O Allāh, I seek refuge in You from sadness and laziness and the punishment of the grave (*Allāhumma, Innī A‘ūdhu Bikā Minal-Hammi Wal-Kasali Wa ‘Adhābil-Qabr*).’ He said: ‘O my son, from who did you hear this?’” He said: “I said: ‘I heard you saying them.’ He said: ‘Stick to them, for indeed, I heard the Messenger of Allāh ﷺ saying

غَرِيبٌ. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خَالِدِ بْنِ أَبِي عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ.

٣٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ الشَّحَامِ قَالَ: حَدَّثَنَا مُشْلِمٌ بْنُ أَبِي بَكْرَةَ قَالَ: سَمِعْنِي أَبِي وَأَنَا أَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْكَسْلِ وَعَذَابِ الْقَبْرِ. قَالَ: يَا بُنَيَّ مَنْ سَمِعْتَ هَذَا؟ قَالَ: قُلْتُ: سَمِعْنُكَ تَقُولُهُنَّ. قَالَ: الْرَّمْهَنُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُهُنَّ.

them.”” (*Hasan*)

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

تخریج : [إسناده حسن] وأخرجه الحاکم : ٥٣٣ من حديث أبي عاصم التبیل به وصححه على شرط مسلم ووافقه الذهبی ورواه ابن خزیمة ، ح : ٧٤٧ من حديث سفیان الشحام به .

Chapter 80. The Supplication: “None Has The Right To Be Worshipped But Allāh, The Most High, The Magnificent”

3504. ‘Alī [may Allāh be pleased with him] said: “The Messenger of Allāh ﷺ said to me: ‘Should I not teach you some words that if you say them, Allāh will forgive you, even if you were already forgiven?’ He said: ‘Say: None has the right to be worshipped but Allāh, the Most High, the Magnificent. None has the right to be worshipped but Allāh, the Forbearing, the Generous. None has the right to be worshipped but Allāh. Glory to Allāh, the Lord of the Magnificent Throne. (*Lā Ilāha Illallāhul-‘Alyul-‘Azīm, Lā Ilāha Illallāhul-Halīmul-Karīm, Lāilāha Illallāh, Subhān Allāhu Rabbil-‘Arshil-‘Azīm*).’” (*Da’īf*)

‘Alī bin Khashram said: “And ‘Alī bin Al-Huṣain bin Wāqid informed us from his father” with similar to that, except that he said at the end of it: “All praise is due to Allāh, the Lord of all that exists (*Al-Hamdulillāhi Rabbil-‘Ālāmīn*).”

[*Abū ‘Eisā* said:] This *Hadīth* is *Gharib*, we do not know it except from this route, as a narration of *Abū Ishāq*, from *Al-Hārith* from ‘Alī.

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ .

تخریج : [إسناده حسن] وأخرجه الحاکم : ١٠٣٣ من حديث أبي عاصم التبیل به وصححه

(المعجم ٨٠) - بَابُ [دُعَاءٍ : لَا إِلَهَ إِلَّا
اللهُ الْعَلِيُّ الْعَظِيمُ . . .] (التحفة ٨٤)

٣٥٠٤ - حَدَّثَنَا عَلَيُّ بْنُ حَشْرَمٍ : حَدَّثَنَا
الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ
أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيٍّ [رَضِيَ
اللهُ عَنْهُ] قَالَ : قَالَ لِي رَسُولُ اللهِ ﷺ : (لَا
أَعْلَمُكَ كَلِمَاتٍ إِذَا قُلْتُهُنَّ غَفَرَ اللَّهُ لَكَ وَإِنْ
كُنْتَ مَغْفُورًا لَكَ) ؟ قَالَ : قُلْ لَا إِلَهَ إِلَّا اللهُ
الْعَلِيُّ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ،
لَا إِلَهَ إِلَّا اللهُ سُبْحَانَ اللهِ رَبِّ الْعَرْشِ
الْعَظِيمِ” .

قَالَ عَلَيُّ بْنُ حَشْرَمٍ : وَأَخْبَرَنَا عَلَيُّ بْنُ
الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ بِمِثْلِ ذَلِكِ إِلَّا أَنَّهُ
قَالَ فِي آخِرِهَا : الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ .

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثُ غَرِيبٌ لَا
نَعْرُفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي
إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلَيٍّ .

تخریج: [إسناده ضعیف] وأخرجه السائی فی عمل الیوم واللیلة، ح ٦٤٠ من حديث الفضل بن موسی به * الحارت الأعور ضعیف مشهور.

Comments:

'Wa In Kunta Maghfuran lak' may have different meanings provided mortal sins are forgiven. "Even if you were already forgiven" is confirmation of the first sentence that Allāh ﷺ will forgive you and enhance your status.

Chapter 81. Concerning the Supplication of Dhun-Nūn...

3505. Ibrāhīm bin Muhammād bin Sa'd narrated from his father, from Sa'd, that the Messenger of Allāh ﷺ said: "The supplication of Dhun-Nūn (Prophet Yūnus) when he supplicated, while in the belly of the whale was: 'There is none worthy of worship except You, Glory to You. Indeed, I have been of the transgressors. (*Lā Ilāha Illā Anta Subhānaka Innī Kuntu Minaz-Zālimīn*)' So indeed, no Muslim man supplicates with it for anything, ever, except Allāh responds to him." (*Sahīh*)

[Muhammad bin Yahyā said:] And Muhammad bin Yūsuf said one time: "From Ibrāhīm bin Muhammad bin Sa'd from Sa'd."

[Abū 'Eisā said:] More than one narrator reported this *Hadīth* from Yūnus bin Abī Ishāq, from Ibrāhīm bin Muhammad bin Sa'd, and they did not mention "from his father" in it. Some of them – like Abū Ahmad Az-Zubairī narrated it from Yūnus [bin Abī Ishāq], they said: "From Ibrāhīm bin Muhammad bin Sa'd, from his father, from Sa'd" and it is similar to the narration of Muhammad bin Yūsuf. [And Yūnus bin Abī Ishāq would sometimes

(المعجم ٨١) - بَابُ [فِي دَعْوَةِ ذِي التُّونِ...] (التحفة ٨٥)

٣٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «دَعْوَةُ ذِي التُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوْتِ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي نُكْثَرٌ مِنَ الظَّالِمِينَ: فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ». [قالَ مُحَمَّدُ بْنُ يَحْيَىٰ] وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ مَرَّةً عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ سَعْدٍ [وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ].

[قالَ أَبُو عَيسَىٰ:] وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ سَعْدٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ. وَرَوَى بَعْضُهُمْ وَهُوَ أَبُو أَحْمَدَ الزُّبَيرِيِّ عَنْ يُونُسَ [بْنِ أَبِي إِسْحَاقِ] فَقَالُوا: عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ نَحْوَ رِوَايَةِ مُحَمَّدٍ بْنِ يُوسُفَ. [وَكَانَ يُونُسُ بْنُ أَبِي إِسْحَاقَ رُبِّمَا ذَكَرَ فِي هَذَا الْحَدِيثِ عَنْ أَبِيهِ وَرَبِّمَا لَمْ يَذْكُرْهُ].

mention “from his father” in this *Hadīth*, and sometimes he would not mention it.]

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١٠٤٩٢ وعمل اليوم والليلة: ٦٥٦ من حديث محمد بن يوسف، وأحمد: ١٧٠ من حديث يونس بن أبي إسحاق به وصرح بالسمع وتابعه محمد بن المهاجر عند النسائي في الكبرى، ح: ١٠٤٩١ وصححه الحاكم: ١/٥٠٥، ٣٨٣/٢، ٥٨٣ وافقه الذهبي وأورده الضياء في المختارة.

Comments:

This supplication of Yūnus ﷺ in the same words that is present in the Quran in *Sūrat Al-Anbiyā*. In it the Divinity and purity of Allāh ﷺ has been mentioned and personal mistakes have been confessed. Further Yūnus did not dare to ask anything and left the affair with Allāh ﷺ to decide.

Chapter 82. Indeed Allāh Has Ninety-Nine Names

3506. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet ﷺ said: “Indeed, Allāh has ninety-nine Names, one hundred less one, whoever counts^[1] them shall enter Paradise.” (*Hasan*)

(Another chain) from Abū Hurairah [may Allāh be pleased with him], from the Prophet ﷺ, with similar to it.

This *Hadīth* is *Hasan Sahīh*, and it has been reported through more than one route from Abū Hurairah from the Prophet ﷺ.

(المعجم ٨٢) - بَابُ : [إِنَّ اللَّهَ تِسْعَةَ وَتِسْعِينَ اسْمًا . . .] (التحفة ٨٦)

٣٥٠٦ - حَدَّثَنَا يُوسُفُ بْنُ حَمَادٍ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تِسْعَةَ وَتِسْعِينَ اسْمًا مَا تَهْوَى غَيْرَ وَاحِدٍ مَنْ أَخْصَاهَا دَخَلَ الْجَنَّةَ».

قَالَ يُوسُفُ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ هِشَامَ بْنِ حَسَانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ يَمْثُلُهُ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: [حسن] ورواه ابن ماجه، الدعاء، باب أسماء الله عز وجل، ح: ٣٨٦٠ بإسناد حسن عن أبي هريرة به وللحديث طرق كثيرة.

^[1] Literally, “*Aḥsā*” means to count. It is said that this means one who says them word by word. It is also said that it means one who remembers them. Or it could mean one who knows them and contemplates their meanings and acts according to what they dictate, this seems to be the best interpretation. And Allāh knows best. See *Tuhfat Al-Ahwadhi*.

Comments:

Almost all the scholars agree that the Names of Allāh ﷺ are not restricted to ninety-nine.

Chapter (...) A *Hadīth* Concerning Allāh's Beautiful Names, Mentioning Them In Their Entirety

3507. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed, Allāh has ninety-nine Names, one hundred less one, whoever counts them shall enter Paradise. He is Allāh, the one whom there is none worthy of worship except for Him (*Allāhu Lā Ilāha Illā Huwa*), the Most Merciful (to the creation) (*Ar-Rahmān*), the Most Beneficent (to the believers) (*Ar-Rahīm*), the King (*Al-Malik*), the Free of Deficiencies (*Al-Quddūs*), the Granter of Safety (*As-Salām*), the Granter of Security (*Al-Mu'min*), the Watcher (*Al-Muhaimin*), the Mighty (*Al-'Azīz*), the Compeller (*Al-Jabbār*), the Supreme (*Al-Mutakabbir*), the Creator (*Al-Khāliq*), the Originator (*Al-Bāri'*), the Fashioner (*Al-Muṣawwir*), the Pardoner (*Al-Ghaffār*), the Overwhelming (*Al-Qahhār*), the Giving (*Al-Wahhāb*), the Provider (*Ar-Razzāq*), the Opener (*Al-Fattāḥ*),^[1] the Knowing (*Al-'Alīm*), the Taker (*Al-Qābid*), the Giver (*Al-Bāsit*), the Abaser (*Al-Khāfid*), the Exalter (*Ar-Rāfi'*), the One who grants

(المعجم ...) - باب [Hadīth Fi Asmā' Allāh al-Husnī Mu'ذكراً تاماً] (التحفة ٨٧)

٣٥٠٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ [الجوز جانبي]: أَخْبَرَنَا صَفَوَانُ بْنُ صَالِحٍ : حَدَّثَنَا الوليدُ بْنُ مُسْلِمٍ : حَدَّثَنَا شُعْبَيْنُ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَسْعَهُ وَتَسْعِينَ اسْمًا مَائَةً غَيْرَ وَاحِدَةٍ مِنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ». هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقَدُوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَمِّنُ الْعَزِيزُ الْجَبَارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَافِرُ الْقَهَّارُ الْوَهَابُ الرَّزَاقُ الْفَتَّاحُ الْعَلِيمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمَعْزُ الْمُذْلُ السَّيِّعُ الْبَصِيرُ الْحَكَمُ الْعَدْلُ الْطَّفِيفُ الْخَيْرُ الْحَلِيمُ الْعَظِيمُ الْعَفْوُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ الْحَفِظُ الْمُقْيَطُ الْحَسِيبُ الْحَلِيلُ الْكَرِيمُ الرَّقِيبُ الْمُرْحِبُ الْوَاسِعُ الْحَكِيمُ الْوَدُودُ الْمَعِيدُ الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْمَتِينُ الْوَلِيُّ الْحَمِيدُ الْمُخْصِي الْمُبَدِّيُّ الْمُعِيدُ الْمُخْبِي الْمُمِيتُ الْحَيُّ الْقَيُومُ الْوَاجِدُ الْمَاجِدُ الْوَاحِدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُقْدَدُ الْمُؤْخِرُ

[1] The One who opens the doors of provision and mercy. The One who judges between His creatures. See *Tuhfat Al-Ahwadhi*.

honor (Al-Mu'izz), the One who humiliates (Al-Mudhil), the Hearing (As-Samī'), the Seeing (Al-Baṣir), the Judge (Al-Hakam), the Just (Al-'Adl), the Kind (Al-Laṭif), the Aware (Al-Khabīr), the Forbearing (Al-Halīm), the Magnificent (Al-'Azīm), the Oft-Forgiving (Al-Ghafūr), the Grateful (Ash-Shakūr),^[1] the Most High (Al-'Alī), the Great (Al-Kabīr), the Guardian (Al-Hafiz), the Powerful (Al-Muqīt), the Reckoner (Al-Hasib), the Glorious (Al-Jalil), the Generous (Al-Karīm), the Watcher (Ar-Raqib), the Responder (Al-Mujib), the Liberal Giver (Al-Wāsi'), the Wise (Al-Hakīm), the Loving (Al-Wadūd), the Majestic (Al-Majīd), the Reviver (Al-Bā'iθ), the Witness (Ash-Shahīd), the Truth (Al-Haqq), the Guarantor (Al-Wakil), the Strong (Al-Qawi), the Firm (Al-Matīn),^[2] the One Who Aids (Al-Wali), the Praiseworthy (Al-Hamīd), the Encompasser (Al-Muḥṣī), the One Who Begins things (Al-Mubdi'), the One Who brings things back (Al-Mu'id), the One Who gives life (Al-Muhyī), the One Who causes death (Al-Mumīt), the Living (Al-Hayyu), the Self-Sufficient (Al-Qayyūm),^[3] the One Who brings into existence (Al-Wājid), the Illustrious (Al-Mājid), the One (Al-Wāhid) the Master

الأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِيُّ الْمُتَعَالِيُّ
الْبَرُّ التَّوَابُ الْمُتَقِيمُ الْعَفُوُّ الرَّؤُوفُ مَالِكُ
الْمُلْكُ ذُو الْجَلَلِ وَالْإِكْرَامُ الْمُقْسِطُ الْجَامِعُ
الْغَنِيُّ الْمَعْنَى الْمَانِعُ الصَّارُ النَّافِعُ التَّوَافُ
الْهَادِيُّ الْبَدِيعُ الْبَاقِيُّ التَّارِيُّ الْرَّشِيدُ
الصَّبُورُ». الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِيُّ الْمُتَعَالِيُّ

[قال أبو عيسى]: هذا حديث عَرِبٌ
حدثنا به غير واحد عن صفوان بن صالح
ولَا نعرفه إلا من حديث صفوان بن صالح
وهو ثقة عند أهل الحديث. وقد روي هذا
الحديث من غير وجوبه عن أبي هريرة عن
النبي ﷺ ولَا نعلم في كبير شئ من
الروايات [له إسناد صحيح] ذكر الأسماء إلا
في هذا الحديث، وقد روی آدم بن أبي
إياس هذا الحديث بإسناد غير هذا عن أبي
هريرة عن النبي ﷺ وذكر فيه الأسماء وأليس
له إسناد صحيح.

^[1] That is, He gives generous reward for even little action. See *Tuhfat Al-Ahwadhi*.

^[2] The Firm. He does not encounter any difficulties in any of His Actions. See *Tuhfat Al-Ahwadhi*.

^[3] That is, He is Self-Sufficient while He maintains all other things. See *Tuhfat Al-Ahwadhi*

(Aş-Şamad),^[1] the Able (Al-Qādir), the Powerful (Al-Muqtadir), The One who hastens (Al-Muqaddim), the One who delays (Al-Mu'khkhir), the First (Al-Awal), the Last (Al-Āakhir), the Apparent (Az-Zāhir), the Inner (Al-Bātin), the Owner (Al-Wāli), the Exalted (Al-Muta'āli), the Doer of Good (Al-Barr), the Acceptor of repentance (At-Tawwāb), the Avenger (Al-Muntaqim), the Pardoning (Al-'Afūww), the Kind (Ar-Ra'ūf), the Owner of the Dominion (Mālikul-Mulk), the Possessor of Glory and Generosity (Dhul-Jalāli Wal-Ikrām), the One who does justice (Al-Muqṣīt), the Gatherer (Al-Jāmi'), the Rich (Al-Ghanī), the Enricher (Al-Mughī), the Preventer (Al-Māni'), the Harmer (Aḍ-Dār), the One who benefits (An-Nāfi'), the Light (An-Nūr), the Guide (Al-Hādī), the Originator (Al-Badī'), the Lasting (Al-Bāqī), the Inheritor (Al-Wārith), the Guide (Ar-Rāshid), the Tolerant (Aş-Sabūr)."

(Da'if)

[Abū 'Eisā said:] This *Hadīth* is *Gharib*. It was narrated to us by more than one narrator from Ṣafwān bin Ṣalih, and we do not know of it except as a narration of Ṣafwān bin Ṣalih, and he is trustworthy according to the people of *Hadīth*.

This *Hadīth* has been reported through more than one route from

^[1] It is said its meaning is the Master to whom is all mastery, or the One who is Ever-Lasting. Or the One from whom all needs are sought. See *Tuhfat Al-Āhwadhi*

Abū Hurairah from the Prophet ﷺ, and we do not know of many narrations [with *Sahīh* chains] in which there is mention of the Names, except in this *Hadīth*. Ādām bin Abī Iyās related this *Hadīth* with different chain, from Abū Hurairah from the Prophet ﷺ, and he mentioned the Names, but it does not have a *Sahīh* chain.

تخریج : [إسناده ضعیف] وأخرجه ابن حبان (الإحسان) : ٢/٨٨، ٨٩، ح: ٨٠٥ من حديث صفوان بن صالح به وله طريق آخر ضعیف عند الحاکم: ١/١٧ * الولید بن مسلم لم یصرح بالسماع ، والمسلسل رواه البخاری ، ح: ٧٣٩٢ من حديث شعیب به مختصراً دون ذکر الأسماء ، وهو المحفوظ .

Comments:

For the details and extraction of the Names of Allāh ﷺ from the Holy Quran see *Fath Al-Bārī* v.11 p. 257 to 268, *Maktabah Darussalam*, *Kitāb Al-Da'awat*, *Sharḥ Asmā' al Husnāh*, Qādi Sulaimān, Mansūrpurī.)

3508. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed, Allāh has ninety-nine Names, whoever counts them shall enter Paradise." (*Sahīh*)

[He said:] And there is no mention of the Names in this *Hadīth*.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*, and Abū Al-Yamān reported it from Shu'aib bin Abī Hamzah from Abū Az-Zinād, and he did not mention the Names in it.

تخریج : وأخرجه البخاری ، الشروط ، باب ما یجوز من الاشتراط والثنا في الإقرار ... الخ ، ح: ٢٦٧٧ من حديث سفيان بن عیینة به .

3509. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When you pass by the gardens of Paradise, then feast." I said: "O

٣٥٠٨ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِّيَانُ [بْنُ عَيْنَةَ] عَنْ أَبْسِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ تِسْعَةَ وَيَسْعِينَ اسْمًا مِنْ أَخْصَاصِهَا دَخَلَ الْجَنَّةَ».

[قال:] وَلَيْسَ فِي هَذَا الْحَدِيثِ ذِكْرُ الْأَسْمَاءِ .
[قال أَبُو عَيْسَى:] وَهُوَ حَدِيثُ حَسَنٍ
صَحِيحٌ وَرَوَاهُ أَبُو الْيَمَانَ عَنْ شُعَيْبِ بْنِ أَبِي حَمْزَةَ، عَنْ أَبِي الرَّنَادِ وَلَمْ يُذْكُرْ فِيهِ الْأَسْمَاءِ .

٣٥٠٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابَ أَنَّ حُمَيْدَ الْمَكِيَّ مَوْلَى أَبْنِ عَلْقَمَةَ حَدَّهُ أَنَّ عَطَاءَ بْنَ أَبِي رَبَاحٍ حَدَّهُ

Messenger of Allāh, and what are the gardens of Paradise?" He said, "The *Masājid*." I said: "And what is feasting, O Messenger of Allāh?" He said: "Glory is to Allāh, (*Subhān Allāh*)' and 'All praise is due to Allāh, (*Al-Ḥamdu lillāh*)' and 'None has the right to be worshipped but Allāh, (*Lā Ilāha Illallāh*)' and 'Allāh is the Greatest. (*Allāhu Akbar*).'" (*Daīf*)

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

تخریج: [إسناده ضعیف] وحمید المکی مجهول (تقرب) ومع ذلك حسنة الحافظ ابن حجر (!).

Comments:

This narration shows that the *Masājid* are gardens of the Paradise and through the *Masājid* high status in the Paradise can be achieved. '*Tasbih*' Glory is to Allāh 'Subhan Allāh' *Tahlīl* 'Tahmid' 'All praise is due to Allāh' '*Al-Hamdu lillāh*' and '*Tahlīl*' 'None has the right to be worshipped but Allāh, 'Lā Ilāha Illallāh' and '*Takbir*' 'Allāh is the greatest' are sources and means to get the fruits the Paradise.

3510. Anas bin Malik [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "When you pass by the gardens of Paradise, then feast." They said: "And what are the gardens of Paradise?" He said: "The circles of remembrance." (*Daīf*)

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

تخریج: [إسناده ضعیف] وأخرجه أحمد: ١٥٠ / ٣ عن عبد الصمد به * محمد بن ثابت ضعیف وللحديث شواهد كلها ضعیفة.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا، قُلْتُ: يَا رَسُولَ اللَّهِ! وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: «الْمَسَاجِدُ»، قُلْتُ: وَمَا الرَّاعِيُّ يَا رَسُولَ اللَّهِ؟ قَالَ: «سُبْحَانَ اللَّهِ وَالْحَمْدُ لَهُ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ». قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسْنٌ] غَرِيبٌ.

٣٥١٠ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمْدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ ثَابِتٍ - هُوَ الْبُنَانِيُّ - : حَدَّثَنِي أَبِي عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا»، قَالُوا: وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: «حَلْقُ الذَّكْرِ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسْنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ثَابِتٍ عَنْ أَنَسِ.

تخریج: [إسناده ضعیف] وأخرجه أحمد: ١٥٠ / ٣ عن عبد الصمد به * محمد بن ثابت ضعیف وللحديث شواهد كلها ضعیفة.

Comments:

It means that wherever the people gather, they should remember Allāh ﷺ in their gatherings. The gathering places usually are the *Masājid* and *Madrasa* and the feasting of these places is the remembrance of Allāh ﷺ.

Chapter 83. Concerning Mentioning The Return To Allāh At The Time Of Calamity

3511. ‘Umar bin Abū Salamah narrated from his mother, Umm Salamah, from Abū Salamah, that the Messenger of Allāh ﷺ said: “When a calamity strikes one of you, then let him say: ‘Indeed, to Allāh we belong and to Him we shall return. O Allāh, I seek reward with You for my affliction, so reward me for it, and replace it for me with something better (*Innā Lillāhi Wa Innā Ilaihi Rāji‘un, Allāhumma ‘Indaka Ahtasibu Muṣibatī Fa‘jurnī Fihā Wa Abdilnī Minhā Khair*).’” When the time of death was near Abū Salamah, he said: ‘O Allāh, replace me for my wife, with better than me.’” So when he died, Umm Salamah said: “Indeed, to Allāh we belong and to Him we shall return. I seek reward with Allāh for my affliction, so reward me for it.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route, and this *Hadīth* has been related through routes other than this one from Umm Salamah from the Prophet ﷺ.

And Abū Salamah’s name is ‘Abdullāh bin ‘Abd Al-Asad.

تخریج: [إسناده حسن] وأخرجها النسائي في عمل اليوم والليلة، ح: ١٠٧٠ من حديث حماد بن سلمة به ورواه ابن ماجه، ح: ١٥٩٨ من حديث عمر بن أبي سلمة، وله طريق آخر عند أحمد: ٢٧/٦.

(المعجم ٨٣) - بَابُ : [نَفِي الْاسْتِرْجَاعِ
عِنْدَ الْمُصِبَّةِ] (التحفة ٨٨)

٣٥١١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أُمِّهِ أُمَّ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَصَابَ أَحَدَكُمْ مُصِبَّةً فَلْيَقُلْ: إِنَّ اللَّهَ وَإِنَّ إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ اعْنِدْكَ أَحْتَسِبُ مُصِبَّتِي فَأُجْرِنِي فِيهَا وَأَبْدِلْنِي مِنْهَا حَيْرًا». فَلَمَّا أَحْتَسِرَ أَبُو سَلَمَةَ قَالَ: اللَّهُمَّ اخْلُفْ فِي أَهْلِي خَيْرًا مِنِّي. فَلَمَّا قِضَ قَالَتْ أُمُّ سَلَمَةَ: «إِنَّ اللَّهَ وَإِنَّ إِلَيْهِ رَاجِعُونَ، عِنْدَ اللَّهِ أَحْتَسِبُ مُصِبَّتِي، فَأُجْرِنِي فِيهَا».

[قال أبو عيسى:] هـذا حديث حسن عـرـيبٌ مـنـ هـذـا الـوـجـهـ. وـرـوـيـ هـذـا الـحـدـيـثـ مـنـ عـنـ هـذـا الـوـجـهـ عـنـ أـمـ سـلـمـةـ عـنـ التـبـيـ.

وَأَبُو سَلَمَةَ أَسْمُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الْأَسَدِ.

Comments:

We are a creation of Allāh ﷺ and is always in need of Him. One day everyone has to return to Him, therefore, one should submit to Him and be satisfied with the Decree.

Chapter 84. Concerning The Virtue Of Asking For *Al-'Afiyah* And *Al-Mu'āfah*^[1]

3512. Anas bin Malik narrated that a man came to the Prophet ﷺ and said: "O Messenger of Allāh, which supplication is the best?" He said: "Ask Your Lord for *Al-'Afiyah* and *Al-Mu'āfah* in this world and in the Hereafter." Then he came to him on the second day and said: "O Messenger of Allāh, which supplication is the best?" So he said to him similar to that. Then he came to him on the third day, so he said to him similar to that. He said: "So when you have been given *Al-'Afiyah* in this world, and you have been given it in the Hereafter, then you have succeeded." (*Daīf*)

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan Gharib* from this route. We only know it as a narration of Salamah bin Wardān.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، الدعا، باب الدعاء بالغفو والغافیة، ح: ٣٨٤٨ من حديث سلمة بن وردان به وهو ضعيف.

Comments:

The meaning of '*Al-Afiyah*' is very wide and extended. It includes safety, security and refuge from all evils and diseases and all other calamities and '*Al-Mu'āfah*' means protection and security. If the word '*Al-Mu'āfah*' is derived from '*Al-'Afu'*' then it means forgiveness. This is a comprehensive supplication which covers the needs of both worlds.

(المعجم ٨٤) - بَابُ : [فِي فَضْلِ سُؤَالِ
الْعَافِيَةِ وَالْمُعَافَةِ] (التحفة ٨٩)

٣٥١٢ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَىٰ : حَدَّثَنَا
الْفَضْلُ بْنُ مُوسَىٰ : حَدَّثَنَا سَلَمَةُ بْنُ وَرْدَانَ
عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا جَاءَ إِلَيَّ الَّذِي
فَقَالَ : يَا رَسُولَ اللَّهِ ! أَيُّ الدُّعَاءِ أَفْضَلُ ؟
قَالَ : «سُلْ رَبَّكَ الْعَافِيَةَ وَالْمُعَافَةَ فِي الدُّنْيَا
وَالآخِرَةِ» ، ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّانِي فَقَالَ : يَا
رَسُولَ اللَّهِ ! أَيُّ الدُّعَاءِ أَفْضَلُ ؟ فَقَالَ لَهُ مِثْلَ
ذَلِكَ ، ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّالِثِ فَقَالَ لَهُ مِثْلَ
ذَلِكَ قَالَ : «فِإِذَا أُعْطِيْتَ الْعَافِيَةَ فِي الدُّنْيَا
وَأُعْطِيْتَهَا فِي الْآخِرَةِ فَقَدْ أَفْلَحْتَ» .

[قال أبو عيسى:] هذا حديث حسن
غيره من هذا الوجه إنما نعرفه من حديث
سلمة بن وردان.

[^[1]] *Al-'Afiyah* is to be secure from weaknesses and tribulations. And *Al-Mu'āfah* is for Allāh to suffice you against needing the people, and sufficing the people of having need of you. See *Tuhfat Al-Ahwadhi*.

3513. ‘Aishah narrated: “I said: ‘O Messenger of Allāh, what is your view if I know when the Night of *Al-Qadr* is, then what should I say in it?’ He said: ‘Say: ‘O Allāh, indeed You are Pardoning, [Generous,] You love pardon, so pardon me (*Allāhumma Innaka Afuwun [Karimun], Tuhibbul-Afwa Fa’fu ‘Annī*).’” (*Sahīh*)
[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

٣٥١٣ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضَّبْيَاعِيَّ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ عَلِمْتُ أَيِّ لَيْلَةَ لَيْلَةَ الْقَدْرِ مَا أَوْفُ فِيهَا؟ قَالَ: «قُولِي: اللَّهُمَّ إِنَّكَ عَفْوٌ [كَرِيمٌ] تُحِبُّ الْعَفْوَ فَاغْفُ عَنِّي». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وأخرجه ابن ماجه، أيضًا، ح: ٣٨٥٠ من حديث كهمس به.

3514. Al-‘Abbās bin ‘Abdul-Muṭṭalib said: “I said: ‘O Messenger of Allāh, teach me something that I may ask Allāh, [Mighty and Sublime] for.’ He said: ‘Ask Allāh for *Al-‘Afiyah*.’ Then I remained for a day, then I came and said: ‘O Messenger of Allāh, teach me something that I may ask Allāh for.’ So he said to me: “O ‘Abbās, O uncle of the Messenger of Allāh! Ask Allāh for *Al-‘Afiyah* in the world and in the Hereafter.” (*Sahīh*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Sahīh*. ‘Abdullāh is (a narrator in the chain) the son of Al-Hārith bin Nawfal, and he heard from Al-‘Abbās bin ‘Abdul-Muṭṭalib.

٣٥١٤ - حَدَّثَنَا أَخْمَدُ بْنُ سَمِيعٍ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَلِّبِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! عَلَّمْتِنِي شَيْئاً أَشَأَهُ اللَّهُ [عَزَّ وَجَلَّ]، قَالَ: «سَلِّ اللَّهَ الْعَافِيَةَ»، فَمَكَثْتُ أَيَامًا ثُمَّ جِئْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! عَلَّمْتِنِي شَيْئاً أَشَأَهُ اللَّهُ؟ قَالَ لِي: «يَا عَبَّاسُ يَا عَمَّ رَسُولِ اللَّهِ سَلِّ اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ». [قال أبو عيسى:] هَذَا حَدِيثٌ صَحِيحٌ. وَعَبْدُ اللَّهِ هُوَ ابْنُ الْحَارِثِ بْنِ نَوْفَلٍ وَقَدْ سَمِعَ مِنَ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَلِّبِ.

تخریج: [صحيح] وأخرجه أحمد: ٤٦٢ والحمidi، ح: ٢٠٩ ضعيف وله شاهد حسن عند الطبراني: ٣٣١، ٣٣٠ وصححه الحاكم: ٥٢٩ على شرط البخاري ووافقه الذهبي.

3515. [Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Allāh has not been asked for anything more beloved to Him than being asked for *Al-Āfiyah*.] (*Da’if*)

[Abū ‘Eisā said: This *Hadīth* is *Gharīb*, we do not know it except through the narration of ‘Abdur-Rahmān bin Abī Bakr Al-Mulaikī.]

٣٥١٥ - حَدَّثَنَا الْقَاسِمُ بْنُ دِيَّاً
الْكُوفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَوْصِيرِ الْكُوفِيِّ
عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ
- وَهُوَ الْمُلِيقِيُّ - عَنْ مُوسَى بْنِ عَفْبَةَ، عَنْ
نَافِعٍ، عَنْ أَبْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ
ﷺ: «مَا سُئَلَ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِ مِنْ أَنْ
يُسَأَلَ الْعَافِيَةَ»].

[قال أبو عيسى: هذا حديث غريب لا
نعرفه إلا من حديث عبد الرحمن بن أبي
بكر الملقي].

تخریج: [إسناده ضعيف] * عبد الرحمن بن أبي بكر الملقي ضعيف (تقرب) وله شواهد
ضعفية عند ابن ماجه، ح: ٣٨٥١ والبزار وغيرهما.

Chapter 85. The Supplication: “O Allāh Make it Good for Me and Choose for Me”

3516. ‘Aishah narrated from Abū Bakr Aṣ-Ṣiddīq, that whenever the Prophet ﷺ wanted to do a matter, he would say: “O Allāh, make it good for me and choose for me. (*Allāhumma Khir Li Wakhtar Li*)” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of Zanfal, and he is weak according to the people of *Hadīth*. He is called Zanfal bin ‘Abdullāh Al-‘Arafī and he used to reside at ‘Arafāt. He was alone in relating this *Hadīth* and was not corroborated in that.

(المعجم ٨٥) - بَابُ [دُعَاءٍ: «اللَّهُمَّ خِرْ
لِي وَاحْتَرْ لِي»] (التحفة ٩٠)

٣٥١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
إِبْرَاهِيمُ بْنُ عُمَرَ بْنُ أَبِي الْوَزِيرِ: حَدَّثَنَا زَنْفَلُ
ابْنُ عَبْدِ اللهِ أَبْو عَبْدِ اللهِ عَنْ أَبْنَ أَبِي مُلِيقَةَ،
عَنْ عَائِشَةَ، عَنْ أَبِي بَكْرِ الصَّدِيقِ أَنَّ النَّبِيَّ
ﷺ كَانَ إِذَا أَرَادَ أَمْرًا قَالَ: «اللَّهُمَّ خِرْ لِي
وَاحْتَرْ لِي».

[قال أبو عيسى: هذا حديث غريب لا
نعرفه إلا من حديث زنفل وهو ضعيف عند
أهل الحديث ويقال له: زنفل بن عبد الله
العرافي وكان يسكن عرفات وتفرد بهدا
الحديث ولا يتابع عليه].

تخریج: [إسناده ضعيف] وأخرجه البغوي في شرح السنّة ٤/١٥٥، ح: ١٠١٧ من حديث
محمد بن بشار به * وضعفه الحافظ في الفتح، وزنفل بن عبد الله ضعيف (تقرب).

Chapter (...) About the Virtue Of *Wudū'* And *Al-Hamdalah*^[1] And *At-Tasbih*

3517. Abū Malik Al-Ash̄arī narrated that the Messenger of Allāh ﷺ said: “*Al-Wuḍū'* is half of faith, and ‘All praise is due to Allāh (*Al-Hamdulillāh*)’ fills the Scale, and ‘Glory is to Allāh and all praise is to Allāh (*Subḥān Allāh Wa-Hamdulillāh*)’ fill” – or – “fills what is between the heavens and the earth, and *Salāt* is light, and charity is an evidence, and patience is an illumination, and the Qur’ān is a proof for you or against you. And all people shall come to the morning selling their souls, either setting it free or destroying it.”^[2] (*Sahīh*)

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

تخریج: وأخرجه مسلم، الطهارة، باب فضل الوضوء، ح: ٢٢٣ من حديث يحيى بن أبي كثیر به.

Comments:

Salāt is a light. Regularity in offering the daily five prayers illuminates the heart and this light stops from going astray and in the Hereafter will show the way to the Paradise.

Chapter 86. Containing Two *Hadīth*, “*At-Tasbih* is Half of the Scale...”

3518. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “*At-Tasbih* is half of the Scale, and ‘All praise is due to Allāh (*Al-Hamdulillāh*)’ fills it, and (as for)

(المعجم ...) - بَابُ : [فِي فَضْلِ
الْوُضُوءِ وَالْحَمْدَةِ وَالتَّسْبِيحِ] (التحفة ٩١)

٣٥١٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ :
أَخْبَرَنَا جِبَانُ بْنُ هَلَالٍ : حَدَّثَنَا أَبْيَانُ - هُوَ
ابْنُ يَزِيدَ الْعَطَّارُ - : حَدَّثَنَا يَحْيَى أَنَّ زَيْدَ بْنَ
سَلَامَ حَدَّثَهُ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ عَنْ أَبِيهِ
مَالِكِ الْأَشْعَرِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
«الْوُضُوءُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمَلَّأُ
الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمَلَّأُنِّي أَوْ
تَمَلَّأُ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ
نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ،
وَالْقُرْآنُ حُجَّةٌ لِكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو
فَبَاعَثَ نَفْسَهُ فَمَعْتَقُهَا أَوْ مُوْيَقُهَا» .

[قال أبو عيسى:] هذا حديث حسن صحيح.

(المعجم ٨٦) - بَابُ : [فِي حَدِيثَيْنِ :
الْتَّسْبِيحُ نِصْفُ الْمِيزَانِ ...] (التحفة ٩٢)

٣٥١٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَقَةَ : حَدَّثَنَا
إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ
[ابْنِ آنْعَمٍ]، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ

[¹] Saying, “*Al-Hamdulillāh*.”

[²] That is, either selling it to Allāh, by obeying Him, or to *Shaiṭān* by falling victim to his desires and destruction. See *Tuhfat Al-Āḥwadhi* and *Sharḥ Saḥīḥ Muslim* by An-Nawawī.

None has the right to be worshipped but Allāh (*Lā Ilāha Illallāh*) – there is no barrier to it from Allāh until it reaches Him.” (*Daqīqah*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route, and its chain is not strong.

تخریج: [إسناده ضعیف] * عبدالرحمن الإفریقی ضعیف والحدیث الاتی یغنى عنه.

3519. A man from Banū Sulaim narrated: “The Messenger of Allāh ﷺ counted them out in my hand” – or – “in his hand: ‘At-Tasbīh’ is half of the Scale, and “All praise is due to Allāh (*Al-Hamdu lillāh*)” fills it, and *At-Takbīr* (*Allāhu Akbar*) fills what is between the sky and the earth, and fasting is half of patience, and purification is half of faith.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. Shu‘bah and Sufyān Ath-Thawrī (also) reported it from Abū Iṣhāq.

تخریج: [حسن] وأخرجه أحمد: ٢٦٠ من حديث أبي إسحاق به ورواه شعبة عنه * جري النھدی: ثقة وثقة العجلی وغیره وشیخه: رجل من بنی سلیم وصحابی کما فی مسند أحمد: ٤٢٦٠ .

Chapter 87. The Supplication At ‘Arafāt: “O Allāh, To You Is The Praise”

3520. ‘Ali bin Abī Tālib said: “The most of what the Messenger of Allāh ﷺ supplicated with during the afternoon at ‘Arafat^[1] while

اللهُ بْنُ عَمْرُو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الشَّيْخُ نِصْفُ الْبَيْزَانِ وَالْحَمْدُ لِلَّهِ يَمْلُؤُهُ، وَلَا إِلَهَ إِلَّا اللَّهُ يَنْسَأُ لَهَا دُونَ اللَّهِ حِجَابٌ حَتَّى تَخْلُصَ إِلَيْهِ». .

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادَهُ بِالْقَوْيِ .

تخریج: [إسناده ضعیف] *

٣٥١٩ - حَدَّثَنَا هَنَّاً: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ جُرَيِّ النَّهْدَىِ، عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ قَالَ: عَدَهُنَّ رَسُولُ اللهِ ﷺ فِي يَدِي أَوْ فِي يَدِهِ: «الشَّيْخُ نِصْفُ الْبَيْزَانِ، وَالْحَمْدُ لِلَّهِ يَمْلُؤُهُ، وَالْكَبِيرُ يَمْلأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّوْمُ نِصْفُ الصَّبْرِ، وَالظُّهُورُ نِصْفُ الْإِيمَانِ».

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ . وَقَدْ رَوَاهُ شُعْبَةُ وَسُفْيَانُ الثُّورِيُّ عَنْ أَبِي إِسْحَاقَ .

تخریج: [حسن] وأخرجه أحمد: ٤/٢٦٠ من حديث أبي إسحاق به ورواه شعبة عنه * جري النھدی: ثقة وثقة العجلی وغیره وشیخه: رجل من بنی سلیم وصحابی کما فی مسند أحمد: ٤/٢٦٠ .

(المعجم ٨٧) - بَابُ [دُعَاءِ عَرَفةَ «اللَّهُمَّ لَكَ الْحَمْدُ...】] (التحفة ٩٣)

٣٥٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدِّبُ: حَدَّثَنَا عَلَيُّ بْنُ ثَابِتٍ: حَدَّثَنِي قَيْسُ بْنُ الرَّئِيْعِ وَكَانَ مِنْ بَنِي أَسَدٍ عَنْ الْأَغْرِيْبِ بْنِ

^[1] “Ashiyyyat ‘Arafah” appears to be “night of” or “evening of” ‘Arafah. But he ﷺ left at sunset, so it had to be before the night. In *An-Nihāyah*, Ibn Al-Athīr said: “What is after the zenith of the sun until sun-set is ‘Ashiyyy, and it is said that *Al-Ashiyyy* is from the zenith of the sun until dawn.”

standing was: 'O Allāh to You is the praise like the one You say, and better than what we say. O Allāh, for You is all my *Salāt*, my sacrifice, my living and my dying. And to You is my return, and to You, my Lord, belongs my inheritance. O Allāh, indeed, I seek refuge in You from the punishment of the grave, the whispering of the chest, and the dividing of the affair. O Allāh, indeed, I seek refuge in You from the evil of what the wind brings (*Allāhumma Lakal-Hamdu, Kalladhī Taqulu, Wa Khairan Mimmā Naqul. Allāhumma Laka Ṣalātī Wa Nusukī, Wa Mahyāya Wa Mamātī, Ilaika Mābi, Wa Laka, Rabbi, Turāth. Allāhumma Innī A'ūdhu Bika Min 'Adhābil-Qabri, Wa Waswasati-Shadri, Wa Shatātil-Amr. Allāhumma Innī A'ūdhu Bika Min Sharri Mā Taji'u Bihir-Rīh.*)' (Da'i)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* from this route, and its chain is not strong.

تخریج: [إسناده ضعیف] وأخرجه ابن خزيمة، ح: ٢٨٤١ من حديث قيس بن الربيع به
وقال: "إن ثبت الخبر ولا إخال".

Chapter 88. The Supplication: "O Allāh, Indeed, We Ask You For The Good From What Your Prophet Muhammad ﷺ Asked You"

3521. Abū Umāmah narrated: "The Messenger of Allāh ﷺ supplicated with many supplications of which we did not preserve^[1] a thing. We said: 'O Messenger of

الصَّبَاحِ، عَنْ خَلِيلَةَ بْنِ حُصَيْنِ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَكْثَرُ مَا دَعَا بِهِ رَسُولُ اللَّهِ ﷺ عَشَيَّةَ عَرَقَةَ فِي الْمَوْقِفِ: «اللَّهُمَّ لَكَ الْحَمْدُ كَمَا لَدِي تَقُولُ وَخَيْرًا مِمَّا تَنْوُلُ. اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي، وَإِلَيْكَ مَاتِي، وَلَكَ رَبُّ تُرَاثِي. اللَّهُمَّ إِنِّي أَغُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَوَسْوَاسَةِ الصَّدْرِ، وَشَتَاتِ الْأَمْرِ. اللَّهُمَّ إِنِّي أَغُوذُ بِكَ مِنْ شَرِّ مَا تَجِيئُ بِهِ الرِّيحُ».

[قال أبو عيسى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقُوْرَى.

(المعجم ٨٨) - بَابُ [دُعَاء]: «اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ نَبِيُّكَ مُحَمَّدَ ﷺ [التحفة ٩٤]

٣٥٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ
الْمُؤَدِّبُ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ ابْنُ أَخْتِ
سُفْيَانَ الثُّورِيِّ: حَدَّثَنَا لَيْثٌ بْنُ أَبِي سُلَيْمٍ عَنْ

^[1] i.e. in memory.

Allāh, you supplicated with many supplications of which we did not preserve a thing.' He said: 'Should I not direct you to what will include all of that? That you say: O Allāh, we ask You from the good of what Your Prophet Muḥammad ﷺ asked You for, and we seek refuge in You from the evil of that which Your Prophet Muḥammad ﷺ sought refuge in You from, and You are the one from Whom aid is sought, and it is for You to fulfill, and there is no might or power except by Allāh (*Allāhumma Innā Nasaluka Min Khairi Mā Sa'alaka Min Hu Nabiyuka Muḥammad, Sallallāhu 'Alaihi Wa Sallam, Wa Na'udhu Bika Min Sharri Mastā'adha Min Hu Nabiyuka Muḥammad, Sallallāhu 'Alaihi Wa Sallam, Wa Antal-Musta'anu Wa 'Alaikal-Balagh, Wa Lā Hawla Wa Lā Quwwata Illā Billāh.*)'" (*Da'iṣ*)

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

تخریج: [إسناده ضعیف] * عمار بن محمد ضعیف، ورواه البخاری في الأدب المفرد، ح: ١٧٩ ياسناد ضعیف فيه لیث بن أبي سلیم ولیث ضعیف مشهور.

Comments:

This narration tells us that he who cannot remember all the supplications of the Prophet ﷺ, he should adopt the easiest way to supplicate and beg from Allāh ﷺ.

Chapter 89. The Supplication: "O Changer Of The Hearts"

3522. Shahr bin Hawshab said: "I said to Umm Salamat: 'O Mother of the Believers! What was the supplication that the Messenger of Allāh ﷺ said most frequently when

عبدالرَّحْمَنْ بْنِ سَابِطٍ، عَنْ أَبِي أُمَّامَةَ قَالَ: دُعَا رَسُولُ اللَّهِ بِكُلِّ دُعَاءٍ كَثِيرٍ لَمْ تَحْفَظْ مِنْهُ شَيْئًا، قُلْنَا: يَا رَسُولَ اللَّهِ! دَعْوَتْ بِدُعَاءٍ كَثِيرٍ لَمْ تَحْفَظْ مِنْهُ شَيْئًا قَالَ: «أَلَا أَذْكُرُكُمْ عَلَى مَا يَجْمَعُ ذَلِكَ كُلَّهُ؟ تَسْأُلُ اللَّهَمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ تَبَّئِكَ مُحَمَّدًا بِكُلِّهِ، وَنَعْوُدُ بِكَ مِنْ شَرِّ مَا اسْتَعَادَ مِنْهُ تَبَّئِكَ مُحَمَّدًا بِكُلِّهِ وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ». [قال أبو عيسى:] هذا حديث حسن عَرِيبٌ.

[قال أبو عيسى:] هذا حديث حسن عَرِيبٌ.

(المعجم ٨٩) - بَابُ [دُعَاءٍ: «يَا مُقْلِبَ الْقُلُوبِ . . .】] (التحفة ٩٥)

٣٥٢٢ - حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ: أَخْبَرَنَا مُعَاذُ بْنُ مُعَاذَ عَنْ أَبِي كَعْبِ صَاحِبِ الْحَرِيرِ قَالَ: حَدَّثَنِي شَهْرُ بْنُ حَوْشِبٍ قَالَ:

he was with you?" She said: "The supplication he said most frequently was: "O Changer of the hearts, make my heart firm upon Your religion (*Yā Muqallibal-Qulūb, Thabbit Qalbī Alā Dīnīk*)."" She said: 'So I said: "O Messenger of Allāh, why do you supplicate so frequently: 'O Changer of the hearts, make my heart firm upon Your religion.' He said: 'O Umm Salamah! Verily, there is no human being except that his heart is between Two Fingers of the Fingers of Allāh, so whomever He wills He makes steadfast, and whomever He wills He causes to deviate.'" (*Hasan*)

So (one of the narrators) Mu'ādh recited: O our Lord, do not cause our hearts to deviate after You have guided us.^[1]

[He said:] There are narrations on this topic from 'Āishah, An-Nawwās bin Sam'ān, Anas, Jābir, 'Abdullāh bin 'Amr, and Nu'aim bin [Hammār].

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

فَلَمْ لِأْمَ سَلَمَةَ: يَا أُمَّ الْمُؤْمِنِينَ! مَا كَانَ أَكْثَرُ دُعَاءِ رَسُولِ اللَّهِ ﷺ إِذَا كَانَ عِنْدَكِ؟ قَالَتْ: كَانَ أَكْثَرُ دُعَائِهِ: «يَا مُقْلِبَ الْقُلُوبِ! بَيْتُ قَلْبِي عَلَى دِينِكَ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا أَكْثَرَ دُعَائِكَ يَا مُقْلِبَ الْقُلُوبِ! بَيْتُ قَلْبِي عَلَى دِينِكَ؟ قَالَ: «يَا أُمَّ سَلَمَةَ! إِنَّهُ لَيْسَ أَدْمِيٌ إِلَّا وَقَلْبُهُ بَيْنَ أَصْبُعَيْنِ مِنْ أَصْبَاعِ اللَّهِ فَمَنْ شَاءَ أَفَاقَ وَمَنْ شَاءَ أَزَاغَ». فَتَلَّ مُعَاذٌ «رَبَّنَا لَا تُرْغِبْ قُلُونَا بَعْدَ إِذَا هَدَيْنَا» [آل عمران: ٨].

[قال:] وفي الباب عن عائشة والنواس ابن سمعان وأنس وجاير وعبد الله بن عمرو ونعميم بن [همار].

[قال أبو عيسى]: هذا حديث حسن.

تخریج: [إسناده حسن] وأخرجه أحمد: ٣١٥ عن معاذ بن معاذ به * وفي الباب عن عائشة والنواس وأنس [تقديم: ٢١٤٠] وجابر [الحاكم: ٢٨٨/٢، ٢٨٩ وأبو علي، ح: ٢٣١٨] وعبد الله بن عمرو [تقديم: ٢١٤٠] ونعميم بن همار [الطبراني وأبو نعيم في معرفة الصحابة: ٥/ ٢٦٧٠، ح: ٦٣٩٧].

^[1] [١] آل 'Imrān 3: 8.

Chapter 90. The Supplication For The Prevention Of Insomnia: "O Allāh, Lord Of The Heavens..."

3523. Sulaimān bin Burāiда narrated that his father said: “Khālid bin Al-Walid Al-Makhzūmī complained to the Prophet ﷺ saying: ‘O Messenger of Allāh, I do not sleep at night due to insomnia.’ So Allāh’s Prophet ﷺ said: ‘When you go to your bed, say: O Allāh, Lord of the Seven Heavens and what they have shaded, Lord of the earths and what they carry, Lord of the *Shyātīn* and those they have misguided, be for me a Protector against the evil of Your creation, all of them together, so that none of them should transgress against me, or oppress me, mighty is the one who seeks protection in You, and glorified is Your praise, and there is none worthy of worship other than You, and there is none worthy of worship except You (*Allāhumma Rabbas-Samāwātis-Sab'i Wa Mā Azallat, Wa Rabbal-Ardīna Wa Mā Aqallat, Wa Rabbash-Shayātīni Wa Mā Adallat, Kun Lī Jāran Min Sharri Khalqika Kullihim Jamī'an An Yafrūṭa 'Alayya Aḥadun Minhum Aw An Yabghīya 'Alayya, 'Azza Jāruka Wa Jalla Thanā'uka, Wa Lā Ilāha Ghairuka Wa Lā Ilāha Illā Anta*).’” (*Da'if*)

[Abū 'Eisā said:] The chain for this *Hadīth* is not strong. Al-Hakam bin Zāhir's *Aḥādīth* were abandoned by some of the people of *Hadīth*, and this *Hadīth* has been reported from the Prophet ﷺ in

(المعجم ٩٠) - باب [دُعَاء دَفْعَ الْأَرْقِ
اللَّهُمَّ رَبَّ السَّمَاوَاتِ...] (التحفة ٩٦)

٣٥٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ
الْمُؤَدِّبُ: حَدَّثَنَا الْحَكَمُ بْنُ ظَهِيرٍ: حَدَّثَنَا
عَلْقَمَةُ بْنُ مَرْيَدٍ عَنْ سُلَيْمَانَ بْنِ بُرِينَدَةَ، عَنْ
أَبِيهِ قَالَ: شَكَا خَالِدُ بْنُ الْوَلِيدِ الْمُخْزُومِيُّ
إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا أَنَّا
اللَّيْلُ مِنَ الْأَرْقِ. فَقَالَ نَبِيُّ اللَّهِ ﷺ: إِذَا
أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ: اللَّهُمَّ رَبَّ
السَّمَاوَاتِ السَّبْعِ وَمَا أَظَلَّتْ، وَرَبَّ الْأَرْضِينَ
وَمَا أَفَلَتْ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّتْ، كُنْ
لِي جَارًا مِنْ شَرِّ خَلْقَكَ كُلُّهُمْ جَمِيعًا أَنْ
يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَتَغَيِّرَ عَلَيَّ، عَزَّ
جَارُكَ وَجَلَ شَاؤُوكَ وَلَا إِلَهَ غَيْرُكَ وَلَا إِلَهَ إِلَّا
أَنْتَ».

[قال أبو عيسى:] هنا حديث ليس
إسناده بالموئلي. والحكم بن ظهير قد ترك
 الحديث بغضّ أهل الحديث. ويروى هذا
 الحديث عن النبي ﷺ مرسلاً من غيره هذا
 الوجه.

Mursal form, through routes other than this.

تخریج: [إسناده ضعیف جداً] وأخرجه ابن عدی: ٦٢٨/٦ من حديث الحكم بن طہیر به وهو "متروک رمی بالرفض واتهمة ابن معین" (تقرب).

Chapter 91. The Statement: "O Living! O Self-Sustaining Sustainer!" And Being Constant With Saying: "O Possessor Of Majesty And Honor"

3524. Anas bin Mālik said: "Whenever a matter would distress him, the Prophet ﷺ would say: 'O Living, O Self-Sustaining Sustainer! In Your mercy do I seek relief (*Yā Hayyu Yā Qayyūm, Bi-Rahmatika Astaghith*).'"

And with this chain, that he said: "The Messenger of Allāh ﷺ said: 'Be constant with: "O Possessor of Majesty and Honor. (*Yā Dhal-Jalāli Wal-Ikrām*).'" (*Hasan*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb*, and this *Hadīth* has been related though routes other than this.

تخریج: [حسن] وأخرجه ابن السنی، ح: ٣٣٧ من حديث شجاع بن الویلد به وسنده ضعیف وللحديث شاهد حسن عند النسائي في عمل اليوم والليلة، ح: ٥٧٠ والکبری، ح: ١٤٠٥ وصححه الحاکم على شرط الشیخین: ١/٥٤٥ ووافقه الذهبی وحسنه الحافظ في نتائج الأفکار وله شواهد أخرى.

3525. Anas narrated that the Prophet ﷺ said: "Be constant with: 'O Possessor of Majesty and Honor (*Yā Dhal-Jalāli Wal-Ikrām*).'" (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* and it is not preserved. And this is only narrated from Ḥammād bin Salamah, from Ḥumaid, from

(المعجم ٩١) - بَابُ [قَوْلٍ: «يَا حَيٌّ يَا قَيْوُمٌ . . . وَالظُّوا بِيَادِي الْجَلَلِ وَالْإِكْرَامِ】 (التحفة ١٠٠)

٣٥٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ [المُكْتَبُ]: حَدَّثَنَا أَبُو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ عَنِ الرُّحْيَلِ بْنِ مَعَاوِيَةَ أَخِي زُهْيِرِ بْنِ مَعَاوِيَةَ، عَنِ الرَّفَاقَشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا كَرَبَهُ أَمْرٌ قَالَ: «يَا حَيٌّ يَا قَيْوُمٌ يَرْحَمْتَكَ أَسْتَغْفِرُكَ». وَبِإِشْتِدَادِهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلْظُوا بِيَادِي الْجَلَلِ وَالْإِكْرَامِ». قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَنَسٍ مِنْ عَيْرٍ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه ابن السنی، ح: ٣٣٧ من حديث شجاع بن الویلد به وسنده ضعیف وللحديث شاهد حسن عند النسائي في عمل اليوم والليلة، ح: ٥٧٠ والکبری، ح: ١٤٠٥ وصححه الحاکم على شرط الشیخین: ١/٥٤٥ ووافقه الذهبی وحسنه الحافظ في نتائج الأفکار وله شواهد أخرى.

٣٥٢٥ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: أَخْبَرَنَا مُؤَمِّلٌ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلْظُوا بِيَادِي الْجَلَلِ وَالْإِكْرَامِ». [قال أبو عيسى:] هَذَا حَدِيثٌ غَرِيبٌ، وَلَيْسَ بِمَحْمُوظٍ، وَإِنَّمَا يُرَوَى هَذَا عَنْ حَمَادٍ

Al-Hasan Al-Baṣrī from the Prophet ﷺ. And this is more correct. And Mu'ammal erred in it, saying, “[From Hammād,] from Humaid, from Anas.” And he is not corroborated in that.

تخریج: [صحیح] ورواه روح بن عباد عن حماد عن ثابت وحميد عن أنس به (علل الحديث لابن أبي حاتم: ٢/١٧٠، ١٩٢) وله شاهد صحيح عند النسائي في الكبرى، ح: ١١٥٦٣ وأحمد: ٤/٤٧٧ وصححه الحاكم: ١/٤٩٨، ٤٩٩ ووافقه الذهبي وله شواهد أخرى.

Chapter 92. The Virtue Of The One Who Goes To Bed While In A State Of Purity And Remembering Allāh

3526. Abū Umāmah Al-Bahili said: “I heard the Messenger of Allāh ﷺ saying: ‘Whoever goes to his bed, while in a state of purity and remembering Allāh, until slumber overtakes him, he shall not get up at any hour of the night and ask Allāh for something from the good of the world and the Hereafter, except that Allāh shall grant it to him.’” (*Da'i*)

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

And this *Hadīth* has also been reported from *Shahr bin Hawshab*, from Abū Zabyah, from 'Amr bin 'Abasah from the Prophet ﷺ.

تخریج: [إسناده ضعيف] وأخرجه الطبراني: ٨/١٤٧، ٧٥٦٨ وابن السنى، ح: ٧١٩ من حديث إسماعيل بن عياش به وصرح بالسمع ولكن من روایته عن الحجازين وهي ضعيفة ولبعض الحديث شواهد (راجع الترغيب والترهيب: ١/٤٠٩ وغیره) وحديث شهر بن حوشب عند أحمد: ٤/١١٣ بمعنى آخر وهو حديث حسن.

ابن سلمة، عن حميد، عن الحسن البصري
عن النبي ﷺ وهذا أصح. ومُؤمَّلٌ غَلِطَ فِيهِ
فَقَالَ: [عن حماد، عن حميد، عن أنس
وَلَا يَنْتَعِثُ فِيهِ.]

(المعجم ٩٢) - باب [فضلٍ مَنْ أَوَى إِلَى
فِرَاسِهِ طَاهِرًا يَذْكُرُ اللَّهَ] (التحفة ١٠١)

٣٥٢٦ - حَدَّثَنَا الحَسَنُ بْنُ عَرْفَةَ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي حُسْنَى، عَنْ شَهْرِ بْنِ
حَوْشَبٍ، عَنْ أَبِي أُمَامَةَ الْبَاهْلِيِّ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَوَى إِلَى
فِرَاسِهِ طَاهِرًا يَذْكُرُ اللَّهَ حَتَّى يُدْرِكَ النُّعَاسُ لَمْ
يَنْقُلْ سَاعَةً مِنَ الظَّلَلِ يَسْأَلُ اللَّهَ شَيْئًا مِنْ خَيْرِ
الدُّنْيَا وَالآخِرَةِ إِلَّا أَعْطَاهُ اللَّهُ إِيمَانًا».

[قال أبو عيسى:] هذا حديث حسن
غريب. وقد روي هذا أيضاً عن شهر بن
حوشب، عن أبي ظبيه، عن عمرو بن عبسة
عن النبي ﷺ.

تخریج: [إسناده ضعيف] وأخرجه الطبراني: ٨/١٤٧، ٧٥٦٨ وابن السنى، ح: ٧١٩ من حديث إسماعيل بن عياش به وصرح بالسمع ولكن من روایته عن الحجازين وهي ضعيفة ولبعض الحديث شواهد (راجع الترغيب والترهيب: ١/٤٠٩ وغیره) وحديث شهر بن حوشب عند أحمد: ٤/١١٣ بمعنى آخر وهو حديث حسن.

Chapter 93.

(المعجم ٩٣) - باب (التحفة . . .)

3527. Mu‘ādh bin Jabal narrated that the Prophet ﷺ heard a man supplicating, saying: “O Allāh! Verily, I ask You for the bounty’s completion (*Allāhumma, Inni As’aluka Tamāman-Ni’mah*).” So he said: “What thing is the bounty’s completion?” He said: “A supplication that I made, I hope for good by it.” He said: “Indeed, part of the bounty’s completion is the entrance into Paradise, and salvation from the Fire.” And he (ﷺ) heard a man while he was saying: “O Possessor of Majesty and Honor (*Ya Dhāl-Jalāli Wal-Ikrām*)” so he said: “You have been responded to, so ask.” And the Prophet ﷺ heard a man while he was saying: “O Allāh, indeed, I ask You for patience (*Allāhumma, Inni Asa’luka-Sabr*)” He said: “You have asked Allāh for trial, so ask him for *Al-Āfiyah*.” (Another route up to) this chain, with similar. (*Hasan*)

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

٣٥٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفِينٌ عَنِ الْجُرَبِيرِيِّ، عَنْ أَبِي الْوَرْدِ، عَنِ الْمَجَلَاجِ، عَنْ مَعاذِ بْنِ جَبَلَ: قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَدْعُو يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النِّعْمَةِ، فَقَالَ: «أَيُّ شَيْءٍ تَمَامُ النِّعْمَةِ؟» قَالَ: دَعْوَةً دَعَوْتُ بِهَا أَرْجُو بِهَا الْخَيْرَ، قَالَ: «فَإِنَّ مِنْ تَمَامِ النِّعْمَةِ دُخُولَ الْجَنَّةِ وَالْفَوْزَ مِنَ النَّارِ». وَسَمِعَ رَجُلًا وَهُوَ يَقُولُ: يَا ذَا الْجَلَالِ وَالْإِكْرَامِ فَقَالَ: فَقَدْ اسْتَجَبْتَ لِكَ فَسُلْ» وَسَمِعَ النَّبِيُّ ﷺ رَجُلًا وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ قَالَ: «سَأَلْتَ اللَّهَ الْبَلَاءَ فَسَأَلْتُهُ الْعَافِيَةَ».

حَدَّثَنَا أَحْمَدُ بْنُ مَيْعَنَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَبِيرِيِّ بِهَذَا الإِشَادَةِ نَحْوَهُ.

[قَالَ أَبُو عَيسَى]: هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [حسن] وأخرجه أحمده ٢٣١/٩ من حديث سفيان الثوري به وتابعه إسماعيل بن إبراهيم وهو ابن علية عند أحمده ٢٣٥/٥ وأبو الورد حسن الحديث والمجلاج صحابي.

Comments:

This narration proves that the benefits and pleasures of the Hereafter are much better from the benefits and pleasures of this world. If one has to make a choice out of the two worlds, the benefits and pleasures of the Hereafter should be preferred. Favors and bounties should be begged for from Allāh ﷺ and protection from trials.

Chapter (...) Supplication For When One Is Frightened While Sleeping

3528. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “When one of you becomes frightened during sleep, then let him say: ‘I seek refuge in Allāh’s Perfect Words from His anger, His punishment, and the evil of His creatures, from the whisperings of the *Shayātīn*, and that they should come (*A‘ūdhu Bi Kalimātillāhit-Tāmmāti Min Ghadabihī Wa Iqābihī Wa Sharri Ibādihī, Wa Min Hamazātish-Shayātīni Wa An Yāhdurūn*).’ For verily, they shall not harm him.”

He said: “So ‘Abdullāh bin ‘Amr used to teach it to those of his children who attained maturity, and those of them who did not, he would write it on a sheet and then hang it around his neck.” (*Da‘īf*)

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

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الطبراني، باب: كيف الرقى، ح ٣٨٩٣ من حديث ابن إسحاق به وعنون ومع ذلك صصحه الحاكم: ٥٤٨/١ وحسنه المتنري.

Chapter 94. The Supplication That He ﷺ Taught Abū Bakr..

3529. Abū Rāshid Al-Hubrānī said: “I came to ‘Abdullāh bin ‘Amr and said to him: ‘Report something to me that you heard from the Messenger of Allāh ﷺ’, so he set forth before me a scroll and said: ‘This is what the

(المعجم ...) [باب : دعاء الفزع في النوم . . .] (التحفة ٩٧)

٣٥٢٨ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ، عَنْ عَمْرُو بْنِ شَعْبَيْنَ، عَنْ أَيْيَةِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «إِذَا فَيَعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ : أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعَقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ فَإِنَّهَا لَنْ تَنْتَهِي» قَالَ : فَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرُو يُعْلَمُ بِأَنَّهَا لَمْ يَلْعَمْهَا مَنْ بَلَغَ مِنْ وَلَدِهِ، وَمَنْ لَمْ يَلْعَمْ مِنْهُمْ كَتَبَهَا فِي صَكْ نُمَّ عَلَقَهَا فِي عَنْقِهِ . [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .

(المعجم ٩٤) - باب [دعاء: علمه ﷺ أبا بكر...] (التحفة ١٠٢)

٣٥٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَرْفَةَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُحَمَّدٍ بْنِ زِيَادٍ، عَنْ أَبِي رَاشِدِ الْحُبْرَانِيِّ قَالَ : أَتَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرُو بْنِ الْعَاصِ فَقُلْتُ لَهُ : حَدَّثَنَا مِمَّا

Messenger of Allāh ﷺ wrote for me.” He said: “So I looked in it and found in it: ‘Indeed, Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, said: ‘O Messenger of Allāh, teach me what to say at morning and afternoon.’” He said: “O Abū Bakr, say: ‘O Allāh, Creator of the heavens and the earth, Knower of the unseen and the seen, there is none worthy of worship except You, Lord of everything and its Owner, I seek refuge in You from the evil of my soul and from the evil of the *Shaitān* and his *Shirk*, or that I should do some evil to myself or bring it upon a Muslim (*Allāhumma Fātiras-Samāwāti Wal-Ardi, ḀAlimal-Ghaibi Wash-Shahādati, Lā Ilāha Illā Anta, Rabba Kulli Shai'in Wa Malikahu, A'udhu Bika Min Sharri Nafsi Wa Min Sharri-Shaiṭāni Wa Shirkīhi, Wa An Aqtarifa 'Alā Nafsi Sū'an, Aw Ajurruhu Ilā Muslim*).’” (*Hasan*) [Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib* from this route.

تخریج: [إسناده حسن] وأخرجه أحمد: ۱۹۶/۲ من حديث إسماعيل بن عياش به وصح بالسمع (مسند الشاميين للطبراني: ۲۲/۲، ۲۳، ح: ۸۴۹) وهو في جزء الحسن بن عرفة: ۸۵.

Chapter 95. “There Is None With More *Ghayrah* Than Allāh”

3530. 'Amr bin Murrah said: “I heard Abū Wā'il say: ‘‘Abdullāh bin Mas'ūd said’ and I said to him: ‘Did you hear it from ‘Abdullāh?’ He said: ‘Yes.’ And he narrated it in *Marfu'* form, that he said: ‘There

سمعت من رَسُولِ اللهِ فَأَنْقَى إِلَيَّ صَحِيفَةً فَقَالَ: هَذَا مَا كَتَبَ لِي رَسُولُ اللهِ قَالَ: فَنَظَرْتُ فِيهَا فَإِذَا فِيهَا إِنَّ أَبَا بَكْرَ الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا رَسُولَ اللَّهِ! عَلِمْنِي مَا أَقُولُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ، قَالَ: «يَا أَبَا بَكْرٍ قُلِ: اللَّهُمَّ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ عَالِمُ الْعِنْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ كُلِّ شَيْءٍ وَمَلِكُهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهُ وَأَنْ أَقْتِرَفَ عَلَى نَفْسِي شَوْءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ». [قالَ أَبُو عَيسَى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ مِنْ هَذَا الْوَجْهِ.

(المعجم ۹۵) - باب: [«لَا أَحَدٌ أَغْيَرُ مِنَ اللَّهِ...»] (التحفة ۹۸)

٣٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَمْرُو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلَ قَالَ: سَمِعْتُ عَنْهُ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: قُلْتُ لَهُ: [أَأْنْتَ

is none with more *Ghîrah*^[1] than Allâh, and due to this He prohibited the lewd sins, that which is apparent of them and that which is hidden. And there is none to whom praise is more beloved than Allâh, and due to this, He praised Himself." (*Sahîh*)

[Abû ‘Eisâ said:] This *Hadîth* is *Hasan* [*Gharîb* from this route].

تخریج: متفق عليه، وأخرجه مسلم، التوبه، باب غيرة الله تعالى: "وتحريم الفواحش" ، ح: ٤٦٣٤ عن محمد بن شمار والبخاري، ح: ٢٧٦٠

Comments:

Allâh ﷺ is not in need of anyone's praise but actually He wanted to bestow His favors and bounties on His servants, therefore, He taught His servants to praise Him.

Chapter 96. The Supplication: "O Allâh, I Have Wronged Myself Much..."

3531. ‘Abdullâh bin ‘Amr narrated from Abû Bakr Aş-Siddîq that he said: "O Messenger of Allâh ﷺ, teach me a supplication that I may supplicate with in my *Salât*." He said: "Say: 'O Allâh, I have wronged myself much, and none forgives sins except You. So forgive me with forgiveness from You, and have mercy upon me, indeed, You are the Forgiving, the Merciful (*Allâhumma Innî Zalamtu Nafsi Zulman Kathiran Wa Lâ Yaghfirudh-Dhunûba Illâ Anta Fâghfirlî Maghfiratan Min ‘Indika Wârhamnî Innaka Antal-Ghafîrur-Râhîm.*)'" (*Sahîh*)

[1] A feeling of jealousy or fervent desire to jealously guard something. With respect to men, it refers to their feeling of jealousy regarding their wives and other close relatives, that they not be seen by other than a *Mahram*. With respect to Allâh, its meaning is explained in the *Hadîth*. See *Tuhfat Al-Ahwadhi*.

سَمِعْتُهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ. وَرَفَعَهُ أَنَّهُ
قَالَ: لَا أَحَدٌ أَعْيُّ مِنَ اللَّهِ وَلِذَلِكَ حَرَمَ
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدٌ
أَحَبَ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ وَلِذَلِكَ مَدْحُ نَفْسَهُ». .
[قال أبو عيسى:] هذا حديث حسن
صحيح [غريب من هذا الوجه].

(المعجم ٩٦) - باب [دعا]: «اللَّهُمَّ إِنِّي
ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا...» [التحفة ٩٩]

٣٥٣١ - حَدَّثَنَا قَتْبِيَّةُ: حَدَّثَنَا الْيَثُورُ عَنْ
بَرِيزَدَ بْنِ أَبِي حَيْبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ
عَبْدِ اللَّهِ بْنِ عَمْرِو، عَنْ أَبِي بَكْرِ الصَّدِيقِ أَنَّهُ
قَالَ: يَا رَسُولَ اللَّهِ! عَلِمْتِي دُعَاءً أَذْعُو بِهِ فِي
صَلَاتِي. قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي
ظُلْمًا كَثِيرًا وَلَا يَعْفُوُ الذُّنُوبُ إِلَّا أَنْتَ فَاغْفِرْ
لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ
الْغَفُورُ الرَّحِيمُ». .

[قال أبو عيسى:] هذا حديث حسن
صحيح غريب وهو حديث يث بن سعيد.
وأبو الحسن اسمه مرتضى بن عبد الله اليزيدي.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Ghariṭ*, and it is a narration of Laith bin Sa‘d. Abū Al-Khair’s (a narrator in the chain) name is Marthad bin ‘Abdullāh Al-Yazanī.

تخریج: متفق عليه، وأخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح: ٨٣٤ ومسلم، ح: ٢٧٥٠ عن قتيبة به.

Comments:

This narration tells us that after offering prayers one should not think that he has performed his due duty, but should remain under the impression that he is at fault and should ask Allāh’s mercy and forgiveness.

3532. Al-Muṭṭalib bin Abī Wadā‘ah said: “Al-‘Abbās came to the Messenger of Allāh ﷺ and it is as if he heard something, so the Prophet ﷺ stood upon the *Minbar* and said: ‘Who am I?’ They said: ‘You are the Messenger of Allāh, upon you be peace.’ He said: ‘I am Muḥammad bin ‘Abdullāh bin ‘Abdul-Muṭṭalib, indeed Allāh created the creation, and He put me in the best group of them, then He made them into two groups, so He put me in the best group of them, then He made them into tribes, so He put me in the best of tribe, then He made them into houses, so He put me in the best of them in tribe and lineage.’” (*Da’if*)

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

تخریج: [إسناده ضعيف] وأخرجه أحمـد: ٢١٠ من حديث سفيان الثوري به * يزيد بن أبي زيـاد ضعيف مدلـس مختلط وبعـض الحديث شاهـد يأتي: ٣٦٠٥.

Chapter 97. About The Falling Down Of Sins

3533. Anas bin Mālik narrated

٣٥٣٢ - [حدثنا محمود بن عيلان]: حدثنا أبو أحمد: حدثنا سفيان عن يزيد بن أبي زيـاد، عن عبد الله بن العمار، عن المطلب بن أبي وداعة قال: جاء العباس إلى رسول الله ﷺ فكان سمع شيئاً، فقام الربيع بن أبي عبد الله على المنبر فقال: «من أنا؟» فقالوا: أنت رسول الله علـيـك السلام. قال: أنا محمد بن عبد الله بن عبد المطلب، إن الله خلق الخلق فجعلـني في خيرـهم فـرقـة، ثم جعلـهم فـرقـتين فـجعلـني في خـيرـهم فـرقـة، ثم جعلـهم قـبـائلـ، فـجعلـني في خـيرـهم قـبـيلةـ، ثم جعلـهم بـيوـتاـ فـجعلـني في خـيرـهم بـيتـاـ وـخـيرـهم بـيتـاـ.

[قال أبو عيسى:] هذا حديث حسن.

(المعجم ٩٧) - [باب: في تـسـاقـطـ الـذـنـوبـ] (التحفة . . .)

٣٥٣٣ - حدثنا محمد بن حميد الرـازـيـ:

that the Prophet ﷺ passed by a tree with dry leaves, so he struck it with his staff, making the leaves fall. Then he said: "Indeed, all praise is due to Allāh, (Al-Hamdu lillāh) 'glory to Allāh, (Subhān Allāh) none has the right to be worshipped but Allāh, (Lā Ilāha Illallāh)' and 'Allāh is the greatest (Allāhu Akbar)' cause the sins to fall from the worshipper, just as the leaves of this tree fall." (Hasan)

[Abū 'Eisā said:] This *Hadīth* is *Għarib*, and we do not know of Al-A'mash hearing from Anas except, that he saw him and looked at him.

تخریج: [حسن] وأخرجه أبو نعيم في الحلية: ٥٥ من حديث الفضل بن موسى به * الأعمش عنن وللحديث شاهد حسن عند أحمد (١٥٢/٣) والبخاري في الأدب المفرد (٦٣٤).

3534. 'Umārah bin Shabīb As-Sabā'i narrated that the Messenger of Allāh ﷺ said: "Whoever says: none has the right to be worshipped but Allāh, Alone, without partner, to Him belongs all that exists, and to Him belongs the praise, He gives life and causes death, and He is powerful over all things, (Lā Ilāha Illallāhu Wahdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Hamdu, Yuhyi Wa Yumītu, Wa Huwa 'Alā Kulli Shai'in Qadīr)' ten times at the end of *Al-Maghrib* – Allāh shall send for him protectors to guard him from *Shaitān* until he reaches morning, and Allāh writes for him ten good deeds, *Mujibāt*,^[1] and He wipes

حدَّثَنَا الفَضْلُ بْنُ مُوسَى عَنِ الْأَعْمَشِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِشَجَرَةٍ يَاسِنَةٍ الْوَرَقِ فَضَرَبَهَا بِعَصَاهُ فَتَنَاثَرَ الْوَرَقُ . قَالَ: «إِنَّ الْحَمْدَ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَإِنَّ اللَّهَ أَكْبَرُ لَتَسَاقِطُ مِنْ ذُنُوبِ الْعَبْدِ كَمَا تَسَاقِطُ وَرَقُ الشَّجَرَةِ هَذِهِ» .

[قال أبو عيسى:] هذا حديث غريب ولا نعرف للأعمش سماعاً من أنسٍ إلَّا أنه قد رأه ونظر إليه.

٣٥٣٤ - حدَّثَنَا قُبَيْلَةُ: حدَّثَنَا الْأَنْبَيْثُ عَنِ الْجَلَاحِ أَبِي كَثِيرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبْلِيِّ، عَنْ عُمَارَةَ بْنِ شَيْبَ السَّبَّائِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُخْبِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَبِيرٌ عَشَرَ مَرَاتٍ عَلَى إِثْرِ الْمَغْرِبِ بَعَثَ اللَّهُ لَهُ مَسْلَحَةً يَحْفَظُونَهُ مِنَ الشَّيْطَانِ حَتَّى يُضْبَحَ وَكَتَبَ [الله] لَهُ بِهَا عَشَرَ حَسَنَاتٍ مُوْجَبَاتٍ وَمَحْكَى عَنْهُ عَشَرَ سَيِّئَاتٍ مُؤْمَنَاتٍ» .

[قال أبو عيسى:] هذا حديث حسن

^[1] Obligating, or necessitating, that is they necessitate that he shall enter *Jannah*. See *Tuhfat Al-Ahwadhi*.

from him ten of the destructive evil deeds, and it shall be for him the equal of freeing ten believing slaves.” (*Hasan*)

[*Abū ‘Eīsā* said:] This *Hadīth* is *Hasan Gharib*, we do not know it except as a narration of *Laith bin Sa‘d*, and we do not know of ‘Umārah bin *Shabib* hearing from the Prophet ﷺ.

* تخریج: [حسن] وأخرجہ السنائی فی عمل الیوم واللیلة، ح: ۵۷۷ مکرر عن قتبیہ به عمارۃ بن شبیب سمعہ من رجل من الانصار کما فی عمل الیوم واللیلة، ح: ۵۷۸.

Chapter 98. What Has Been Related About The Virtue Of Repentance, And Seeking Forgiveness, And What Has Been Mentioned Of Allāh's Mercy To His Slaves

3535. Zirr bin Ḥubaish said: “I came to Ṣafwān bin ‘Assāl Al-Murādī to ask him about wiping over the *Khuff*, so he said: ‘What has brought you, O Zirr?’ So I said: ‘The desire for knowledge.’ So he said: ‘Indeed, the angels lower their wings for the seeker of knowledge, out of pleasure with what he is seeking.’ So I said: ‘Indeed there is some doubt in my chest concerning wiping over the *Khuff* after defecation and urination, and you were a man from the Companions of the Prophet ﷺ, so I came to you to ask you: Have you heard him (ﷺ) mention anything concerning that?’ He said: ‘Yes, he used to order us, that when we were travelers’ – or – ‘in travel, to not remove our *Khuff* for three days

غَرِيبٌ لَا نَرِفْهُ إِلَّا مِنْ حَدِيثِ لَيْثَ بْنِ سَعْدٍ
وَلَا نَرِفْ لِعْمَارَةَ بْنِ شَبِّيْبٍ سَمَاعًا مِنَ النَّبِيِّ
ﷺ.

(المعجم ۹۸) - بَابُ مَا جَاءَ فِي فَضْلِ
الْتَّوْبَةِ وَالاسْتِغْفَارِ وَمَا ذُكِرَ مِنْ رَحْمَةِ
اللهِ لِعِبَادِهِ (التحفة ۱۰۳)

٣٥٣٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ عَنْ عَاصِمٍ بْنِ أَبِي التَّحْوِيدِ، عَنْ زَرِّ
ابْنِ حُبَيْشَ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَائِلِ
الْمُرَادِيَ أَسْأَلَهُ عَنِ الْمَسْحِ عَلَى الْخَفْيَنِ
فَقَالَ: مَا جَاءَ يَكْ يَا زُرْ؟ فَقُلْتُ: أَبْغَا
الْعِلْمِ. فَقَالَ: إِنَّ الْمَلَائِكَةَ لَتَصْصَعُ أَجْنِحَتَهَا
لِطَالِبِ الْعِلْمِ رِضاً بِمَا يَطْلُبُ، فَقُلْتُ: إِنَّهُ
خَلَّ فِي صَدْرِي الْمَسْحُ عَلَى الْخَفْيَنِ بَعْدَ
الْغَائِطِ وَالْبَوْلِ وَكُنْتُ اُمْرَأًا مِنْ أَصْحَابِ
النَّبِيِّ ﷺ فَجِئْتُ أَسْأَلُكَ هَلْ سَمِعْتَهُ يَذْكُرُ فِي
ذَلِكَ شَيْئًا؟ قَالَ: نَعَمْ كَانَ يَأْمُرُنَا إِذَا كُنَّا
سَفَرَاً أَوْ مُسْتَافِرِينَ أَنْ لَا نَتْرَغَبَ خَفَافَتَا نَلَاتَهُ
أَيَامَ وَلِيَالِيهِنَّ إِلَّا مِنْ جَنَابَةٍ لَكِنْ مِنْ غَائِطِ
وَبَوْلٍ وَنَوْمٍ. قَالَ: فَقُلْتُ: هَلْ سَمِعْتَهُ يَذْكُرُ

and nights except, from sexual impurity, but not from defecation, urination, and sleep.”” He said: “Have you heard him mention anything concerning love?”” He said: “Yes. We were with the Messenger of Allāh ﷺ on a journey when a Bedouin with a loud voice called upon him (saying): ‘O Muhammad!’ So the Messenger of Allāh ﷺ responded to him with a voice similar to his (saying): ‘Come.’ So we said to him: ‘Lower your voice for you are with the Prophet ﷺ, and you have been prohibited from this.’ He said: ‘By Allāh, I will not lower (my voice).’ The Bedouin said: ‘A man loves a people but he has not reached them?’^[1] He said: ‘A man is with whomever he loves on the Day of Judgment.’” So he did not cease talking with us,^[2] until he mentioned a gate in the direction of the west with a width of seventy years journey – or a rider would travel its width – for forty or seventy years.” Sufyān (one of the narrators) said: “In the direction of Ash-Shām, Allāh created it the Day He created the heavens and the earth, open – that is, for repentance. It shall not be locked until the sun rises through it.”

(Hasan)

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

^{١٢٧} والحسن: [حسن] وأخرجه ابن ماجه، ح: ٤٧٨ والنسائي: ١/٨٣، ح: ١٢٧ والحمداني،

^[1] In terms of deeds. See *Tuhfat Al-Ahwadhi*.

[2] Zirr is the speaker here.

ح: ٨٨٣ من حديث سفيان بن عيينة به مختصرًا ومطولاً وصححه ابن خزيمة: ١/١٣، ١٤، ٩٧، ٩٩ وابن حبان، ح: ١٣١٦، ١٣٢٢، ١٣١٨ وغيرهما وانظر، ح: ٩٦، ٢٣٨٧ والحديث الآتي.

3536. Zirr bin Hubaish said: "I came to Ṣafwān bin ‘Assāl Al-Murādī so he said to me: 'What has brought you, O Zirr?' So I said: 'The desire for knowledge.' So he said: 'It has been conveyed to me that the angels lower their wings for the seeker of knowledge, out of pleasure with what he is doing.'" He said: "So I said to him: 'Indeed there is some wavering'" – or – "some doubt in my chest concerning wiping over the *Khuff* after defecation. So have you retained anything from the Messenger of Allāh ﷺ concerning that?' He said: 'Yes, when we were travelers, he (ﷺ) used to order us not to remove our *Khuff* for three days and nights, except from sexual impurity, but not from defecation, urination, and sleep.'"

He said: "So I said: 'So have you memorized anything from the Messenger of Allāh ﷺ concerning love?' He said: 'Yes, we were in one of our journeys with the Messenger of Allāh ﷺ when a man, a harsh, foolish Bedouin, who had been at the end of the group, called him with a loud voice, saying: "O Muhammad! O Muhammad!" So the people said to him, "Mah!^[1] Indeed, you have been prohibited from this." So the Messenger of Allāh ﷺ responded

٣٥٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِيِّ :

حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ، عَنْ زَرِّ بْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَالَ الْمُرَادِيَ فَقَالَ لِي: مَا جَاءَ إِلَكَ، قُلْتُ: اِتَّعَاهُ الْعِلْمُ، قَالَ: بَلَغَنِي أَنَّ الْمَلَائِكَةَ تَصْنَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضَاً بِمَا يَفْعُلُ. قَالَ: قُلْتُ لَهُ: إِنَّهُ حَاكٌ أَوْ حَلَّكٌ فِي نَفْسِي شَيْءٌ مِنَ الْمَسْحِ عَلَى الْخَنْفِينَ فَهَلْ حَفِظْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِيهِ شَيْئاً؟ قَالَ: نَعَمْ، كُنَّا إِذَا كُنَّا سَفَرَاً أَوْ مُسَافِرِينَ أَمْرَنَا أَنْ لَا نَخْلُعَ خِفَافَنَا ثَلَاثَةِ إِلَيْهِ مِنْ جَنَابَةٍ وَلَكِنْ مِنْ عَاطِطٍ وَبَوْلٍ وَنَوْمٍ، قَالَ: فَقُلْتُ: فَهَلْ حَفِظْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْهَوَى شَيْئاً؟ قَالَ: نَعَمْ. كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فَتَأَذَّاهُ رَجُلٌ كَانَ فِي أَخِرِ الْقَوْمِ بِصَوْتٍ جَهُورِيٍّ أَغْرَابِيٍّ جَلْفٌ جَافٌ فَقَالَ: يَا مُحَمَّدُ! يَا مُحَمَّدُ! فَقَالَ لَهُ الْقَوْمُ: مَهْ إِنَّكَ قَدْ نُهِيَتْ عَنْ هَذَا، فَأَجَابَهُ رَسُولُ اللَّهِ ﷺ عَلَى نَحْوِي مِنْ صَوْتِهِ: «هَاقُومٌ». فَقَالَ: الرَّجُلُ يُجْبِي الْقَوْمَ وَلَمَّا يُلْحِقُ بِهِمْ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ». قَالَ زَرُّ: فَمَا بَرَأَ يُحَدِّثُنِي حَتَّى حَدَّثَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مَسِيرَةُ سَبْعِينَ عَامًا لِلتَّوْبَةِ

^[1] An Arabic expression meaning "be quiet" similar to the English "sh." See *Tuhfat Al-Ahwadhi*.

to him with similar to his voice: "Come." So he said: "A man loves a people but he has not reached them?" He said: 'So the Messenger of Allāh ﷺ said: "A man is with whomever he loves."

Zirr said: "He did not cease reporting to me until he had reported that Allāh, the Mighty and Sublime, has appointed a gate in the west – its width is the distance of a seventy-year journey – for repentance; it shall not be locked until the sun rises from its direction, and that is the Statement of Allāh, Blessed be He and Most High, in the Āyah: The Day some of the signs of your Lord come, no soul shall be benefited by its believing.."^[1] (*Hasan*)

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

لَا يُغَلِّبُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ قِبَلِهِ وَذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى : «يَوْمَ يَأْتِي بَعْضُ عَيْنَتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهُ» الآية [الأنعام: ١٥٨].

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيقٌ .

تخریج: [إسناده حسن] وانظر الحديث السابق.

Chapter (...) "Indeed Allāh Accepts the Repentance Of A Slave As Long As (His Soul Does Not Reach His Throat)"

3537. Ibn ‘Umar narrated that the Prophet ﷺ said: "Indeed Allāh accepts the repentance of a slave as long as (his soul does not reach his throat)." (*Hasan*)

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

(Another chain) with similar meaning.

(المعجم ...) - بَابُ [إِنَّ اللَّهَ يَقْبِلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرِّغِرْ] [التحفة ١٠٤]

٣٥٣٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ حَدَّثَنَا عَلَيْهِ بْنُ عِيَاشٍ الْحَمْصِيُّ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ بْنُ ثُوَبَانَ عَنْ أَيْيَا، عَنْ مَكْحُولٍ، عَنْ جُيْبِرِ بْنِ نُفَيْرٍ، عَنْ أَبْنِ عُمَرَ عَنْ النَّبِيِّ ﷺ قَالَ : «إِنَّ اللَّهَ يَقْبِلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرِّغِرْ» .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .

^[1] *Al-An'ām* : 6:158. And the gate refers to the gate to repentance.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ
العَدَدِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَابِتٍ بْنِ ثُوبَانَ، عَنْ
أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبِيرٍ بْنِ نُفَيْرٍ، عَنْ أَبِينِ
عُمَرَ عَنِ النَّبِيِّ ﷺ [بِهَذَا الْإِسْنَادِ] تَحْوِهُ بِمَعْنَاهُ.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب ذكر التوبة، ح: ٤٢٥٣ من حديث عبد الرحمن بن ثابت به وصححه ابن حبان، ح: ٢٤٤٩ والحاکم: ٢٥٧ / ٤ وافقه الذہبی وحسنه البغوي وللحديث شواهد عند ابن حبان، ح: ٤٤٥٠ وغيره.

Comments:

Because with the start of death the connection with the world is cut off and the link with the next world of the Hereafter begins, so at that moment, repentance from sins and infidelity is not accepted, and embracing of Islam will be of no benefit.

Chapter (...) "Allāh is More Delighted With The Repentance Of One Of You..."

3538. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh is more delighted with the repentance of one of you, than one of you is, when finding his lost animal." (*Sahīh*)

[He said:] And there are narrations concerning this topic from Ibn Mas'ūd, Nu'mān bin Bashīr and Anas.

[He said:] This *Hadīth* is *Hasan Sahīh Gharīb* from this route [as a narration of Abū Az-Zinād]. And this *Hadīth* has been related similarly by Makhūl, with a chain from him, from Abū Dharr, from the Prophet ﷺ.

تخریج: وأخرجه مسلم، التوبة، باب: في الحض على التوبة والفرح بها، ح: ٢٦٧٥ بعد: ٢٧٤٣ من حديث المغيرة بن عبد الرحمن به * وفي الباب عن ابن مسعود [البخاري، ح: ٦٣٠٨] والنعمان بن بشير [مسلم، ح: ٢٧٤٥] وأنس [البخاري، ح: ٦٣٠٩] ومسلم، ح: ٢٧٤٧ * حديث أبي ذر: أَحْمَدٌ: ١٧٤ وابن حبان، ح: ٢٤٥٠ والحاکم: ٢٥٧ / ٤ وانظر، ح: ٣٥٣٧.

(المعجم ...) باب : [« لَهُ أَفْرُحُ بِتَوْبَةِ
أَحَدِكُمْ . . . »] (التوبة ١٠٥)

٣٥٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُغَиْرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « لَهُ أَفْرُحُ بِتَوْبَةِ أَحَدِكُمْ مِنْ أَحَدِكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا ». [قال:] وفي الباب عن ابن مشعور

والتعمان بن بشير وأنس. [قال:] وهذا حديث حسن صحيح غريب من هذا الوجه [من حديث أبي الزناد]. وقد روی هذا الحديث عَنْ مَكْحُولٍ بِإِسْنَادِهِ عَنْ أَبِي ذَرٍ عَنِ النَّبِيِّ ﷺ تَحْوِهُ هَذَا.

Comments:

It is mentioned in a narration that he was so overjoyed that he said: "O Allāh ﷺ You are my slave and I am Your sustainer" The Prophet said that due to excessive happiness he made a mistake. Allāh ﷺ feels more happy than this man. (See for details *Hadīth* 1190 to 1199 and 6960 to 6966) *Sahīh Muslim*.)

Chapter (...) "If You Did Not Sin, Allāh Would Create A Creation That Would Sin So He Will Forgive Them"

3539. Abū Širmah narrated from Abū Ayyūb, that when death reached him, he said: "I have concealed something I heard from the Messenger of Allāh ﷺ from you. I heard the Messenger of Allāh ﷺ saying: 'If you did not sin, Allāh would create a creation that would sin, so He will forgive them.'" (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib* and this has been related similarly from Muḥammad bin Ka'b, from Abū Ayyūb, from the Prophet ﷺ.

(A chain for that)

(المعجم ...) باب [«لَوْلَا أَنْكُمْ تُذْنِيْوْنَ لَخَلَقَ اللَّهُ خَلْقًا يُذْنِيْوْنَ فَيَغْفِرُ لَهُمْ»] (التحفة ١٠٦)

٣٥٣٩ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا الْيَثْرَى عَنْ مُحَمَّدِ بْنِ قَيْسٍ فَاصْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُوبَ أَنَّهُ قَالَ جِئْنَ حَضْرَتَهُ الْوَفَاءَ: فَلَمَّا كَتَمْتُ عَنْكُمْ شَيْئًا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ سَعْفَتْ رَسُولُ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنْكُمْ تُذْنِيْوْنَ لَخَلَقَ اللَّهُ خَلْقًا يُذْنِيْوْنَ فَيَغْفِرُ لَهُمْ».

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ وَقَدْ رُوِيَ هَذَا عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ أَبِي أَيُوبَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. حَدَّثَنَا بِذَلِكَ قُتْبَيْهُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرِّجَالِ عَنْ عُمَرَ مَوْلَى غَفَرَةَ، عَنْ مُحَمَّدِ ابْنِ كَعْبِ الْقَرْطَيِّ، عَنْ أَبِي أَيُوبَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.]

تخریج: وأخرجه مسلم، التوبة، باب سقوط الذنب بالاستغفار والتوبة، ح: ٢٧٤٨ عن قتيبة به ورواه القرظي عن أبي صرمة عن أبي أيوب به.

(المعجم ...) - باب : [الحاديُثُ الْقُدُسِيُّ : (يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي . . .)] (التحفة ١٠٧)

٣٥٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ

Chapter (...) *Al-Hadīth Al-Qudsī*: "O Son of Adam, As Long As You Call Upon Me..."

3540. Anas bin Mālik narrated that the Messenger of Allāh ﷺ

said: "Allāh, Blessed is He and Most High, said: 'O son of Ādam! Verily, as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind. O son of Ādam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. O son of Ādam! If you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it.'" (*Hasan*)

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

تخریج: [إسناده حسن] وله شواهد عند أحمد: ١٥٤ / ٥، ١٧٢ وغيره.

Comments:

Allāh's forgiveness is so vast and extensive that if one believes in His Oneness and does not make anyone His partner nor associate anyone with Him, He will forgive all his sins.

Chapter 99. "Allāh Created a Hundred Mercies"

3541. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh created a hundred mercies, and He placed one mercy among his creation, they show mercy to one another by it, and there are ninety-nine mercies with Allāh." (*Sahīh*)

There are narrations on this topic from Salmān and Jundab bin ‘Abdullāh bin Sufyān Al-Bajalī.

[Abū ‘Eisā said:] This *Hadīth* is

الجوهرى البصري: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا كَثِيرٌ بْنُ فَائِدٍ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ قَالَ: سَمِعْتُ بَكْرَ بْنَ عَبْدِ اللَّهِ الْمُرْنَيَّ يَقُولُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجُوتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أُبَالِي. يَا ابْنَ آدَمَ! لَوْ تَلْغَطْ ذُنُوبُكَ عَنَّا السَّمَاءُ ثُمَّ اسْتَغْفِرْتَنِي غَفَرْتُ لَكَ وَلَا أُبَالِي. يَا ابْنَ آدَمَ! إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابَ الْأَرْضِ خَطَايَاً ثُمَّ لَقَبَيْتَنِي لَا شُرِكَ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً». قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الوجه].

(المعجم ٩٩) - باب [خلق الله مائة رحمة] (التحفة ١٠٨)

٣٥٤١ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا عَبْدُ العَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَلَقَ اللَّهُ مائةَ رَحْمَةً فَوَضَعَ رَحْمَةً وَاجْدَهَ بَيْنَ خَلْقِهِ يَتَأْخِمُونَ بِهَا، وَعِنْدَ اللَّهِ تَسْعَهُ وَتَسْعَوْنَ رَحْمَةً».

وَفِي الْبَابِ عَنْ سَلْمَانَ وَجَنْدِبِ بْنِ عَبْدِ اللَّهِ بْنِ سُفْيَانَ الْبَجَلِيِّ.

Hasan Sahīh.

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: وأخرجه مسلم، التویة، باب: في سعة رحمة الله تعالى، وأنها تغلب غضبه، ح: ٢٧٥٢ من حديث العلاء به * وفي الباب عن سلمان [مسلم، ح: ٢٧٥٣] وجندب بن عبد الله [أبو داود، ح: ٤٨٨٥ وأحمد: ٤١٢/٤].

Comments:

The purpose of this narration is to show the vastness of Allāh's mercy.

Chapter (...) “If The Believer Knew What Is With Allāh Of Punishment...”

(المعجم . . .) - بَابُ : [لَوْ يَعْلَمُ الْمُؤْمِنُ
مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ . . .] (التحفة ١٠٩)

٣٥٤٢ - حَدَّثَنَا عَبْدُ العَزِيزِ
ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
قَالَ: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا
طَمَعَ فِي الْجَنَّةِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا
عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَطَطَ مِنَ الْجَنَّةِ أَحَدٌ».
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ لَا
تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.
تَخْرِيجُهُ: وَأَخْرَجَهُ مُسْلِمٌ، أَيْضًا، ح: ٢٧٥٥
مِنْ حَدِيثِ أَبِي هُرَيْرَةَ.

Comments:

Allāh's attributes of anger and wrath and forgiveness are boundless. If He starts calling into accounting, no one will be spared from punishment and if He wills to forgive, He can forgive all sins and faults, no one can dare to intervene.

Chapter (...) “Indeed, My Mercy Prevails Over My Wrath...”

المعجم . . .) - بَابُ : [إِنَّ رَحْمَتِي تَغْلِبُ غَضْبِي . . .] (التحفة ١١٠)

٣٥٤٣ - حَدَّثَنَا فُطَيْبَةُ: حَدَّثَنَا الْيَثُّ عَنْ أَبِنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ حِينَ خَلَقَ

Hand, concerning Himself, that: 'My mercy prevails over My wrath.'"¹¹ (*Sahih*)

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

الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ: أَنَّ رَحْمَتِي
تَعْلُبُ غَضَبِي». *

[قال أبو عيسى:] هذا حديث حسن
صحيح [غريب].

تخریج: [صحیح] وأخرجه ابن ماجه، الزهد، باب ما يرجى من رحمة الله يوم القيمة، ح: ٤٢٩٥ من حديث ابن عجلان به وصرح بالسماع عند أحمد: ٤٣٣/٢ وصححه ابن حبان (الإحسان): ٦١١٢.

Comments:

Allāh's mercy and blessings over His creation are without any cause or reason whereas His wrath is not without any cause.

3544. Anas said that the Prophet ﷺ entered the *Masjid* and there was a man who had performed *Salāt*, and was supplicating. He was saying in his supplication: "O Allāh, none has the right to be worshipped but Allāh, You are the One Who gives blessings, Originator of the heavens and the earth, Possessor of glory and generosity (*Allāhumma Lā Ilāha Illallāh, Antal-Mannān, Badī‘as-Samāwāti Wal-Ard, Dhāl-Jalāli Wal-Ikrām*)."¹¹ So the Prophet ﷺ said: "Do you know what he has supplicated Allāh with? He has supplicated to Allāh by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives." (*Sahīh*)^[1]

[*Abū ‘Eisā* said:] This *Hadīth* is *Gharib* from this route, and it has been reported through other routes from Anas.

٣٥٤٤ - حَدَّثَنَا مُحَمَّدُ [بْنُ عَبْدِ اللَّهِ] بْنُ أَبِي الثَّلَجِ - رَجُلٌ مِنْ أَهْلِ بَغْدَادٍ أَبُو عَبْدِ اللَّهِ صَاحِبُ أَحْمَدَ بْنِ حَنْبَلٍ - حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سَعِيدُ بْنُ زَرْبَيِّ عَنْ عَاصِمِ الْأَخْوَلِ وَثَائِبٍ، عَنْ أَنَّسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْمَسْجِدَ وَرَجُلٌ قَدْ صَلَّى وَهُوَ يَدْعُو وَهُوَ يَقُولُ فِي دُعَائِهِ: اللَّهُمَّ لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ الْمَنَّانُ، بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ذَا الْجَلَلِ وَالْإِكْرَامِ. فَقَالَ النَّبِيُّ ﷺ: «أَتَدْرُونَ بِمَا دَعَاهُ اللَّهُ؟ دَعَا اللَّهُ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى».

[قال أبو عيسى:] هذا حديث غريب من هذا الوجه وقد روی هذا الحديث من غير هذا الوجه عن أنس.

تخریج: [صحیح] * سعید بن زربی منکر الحديث وله شاهد صحيح عند أبي داود،

^[1] A discussion about Allāh's greatest Name preceded in no. 3475, 3478.

ح: ١٤٩٥ والنسائي: ٥٢/٣، ح: ١٣٠١ وغيرهما.

Chapter 100. "Humiliated is a Man Before Whom I am Mentioned..."

3545. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "May the man before whom I am mentioned – and he does not send *Salāt* upon me – be humiliated. And may a man upon whom Ramadān enters and then passes, before he is forgiven, be humiliated. And may a man whose parents reached old age in his presence, and they were not a cause for his entrance to Paradise, be humiliated." (*Hasan*)

(One of the narrators) ‘Abdur-Rahmān said: "And I think he said: 'Or one of them.'"

[He said:] There are narrations on this topic from Jābir and Anas. [And] this *Hadīth* is *Hasan Gharīb* from this route. And Rabī‘ bin Ibrāhīm is the brother of Ismā‘il bin Ibrāhīm, he is trustworthy, and he is Ibn ‘Ulayyah. It is related from one of the people of knowledge that he said: "When a man sends *Salāt* upon the Prophet ﷺ one time in a sitting, it suffices him against whatever took place in that sitting."

تخریج: [إسناده حسن] وأخرجه أحمد: ٢٥٤ عن ربيعی بن ابراهیم به وتابعه بشر بن المفضل عند إسماعیل بن إسحاق القاضی فی فضل الصلاة علی النبي ﷺ: ١٦ وصحیحه ابن حبان، (الإحسان): ٩٠٥ * عبد الرحمن هو المدینی وله شواهد عند مسلم، ح: ٢٥٥١ وابن حبان، ح: ٢٣٨٧، ٢٠٢٨ وابن خزیمة، ح: ١٨٨٨ والحاکم: ١٥٣/٤ وغیرهم * وفي الباب عن جابر (ابن سمرة) [الطبراني] فی الكبير: ٢٤٣/٢، ح: ٢٠٢٢، وص: ٢٤٦، ح: ٢٠٣٤ (وابن عبدالله،

(المعجم ١٠٠) - باب: [«رَغْمَ أَنْفُ
رَجُلٌ ذُكِرَتْ عِنْدَهُ . . .»] (التحفة ١١١)

٣٥٤٥ - حَدَّثَنَا أَخْمَدُ بْنُ إِبْرَاهِيمَ
الْدَّوْرَقِيُّ: حَدَّثَنَا رَبِيعَيُّ بْنُ إِبْرَاهِيمَ عَنْ عَنْ
الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ
الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «رَغْمَ أَنْفُ رَجُلٌ ذُكِرَتْ عِنْدَهُ فَلَمْ
يُصْلِّ عَلَيْهِ، وَرَغْمَ أَنْفُ رَجُلٌ دَخَلَ عَلَيْهِ
رَمَضَانُ ثُمَّ اسْلَخَ قَبْلَ أَنْ يُعْقَرَ لَهُ، وَرَغْمَ
أَنْفُ رَجُلٌ أَذْرَكَ عِنْدَهُ أَبْوَاهُ الْكَبِيرُ فَلَمْ يُذْخَلَهُ
الْجَنَّةَ.

قَالَ عَنْدَ الرَّحْمَنِ: وَأَطْهَرَهُ قَالَ: «أَنْ
أَحْدُهُمَا» [قال: وفي الباب عن جابر
وأنسٍ. [و]هذا حديث حسن عریب من هذا
الوجه. وربیعی بن ابراهیم هو أخو إسماعیل
ابن ابراهیم وهو ثقة وهو ابن علیة. ويروى
عن بعض أهل العلم قال: إذا صلی الرجل
على النبي ﷺ مرتة في المجلس أجزأ عنه ما
كان في ذلك المجلس.

الطيالسي، ح: ١٧٥٦ وعنه النسائي في الكبرى، ح: ١٢٤٤ وأنس [النسائي في الكبرى، ح: ٩٨٨٩] والبخاري في الأدب المفرد، ح: ٦٤٣ والطيالسي، ح: ١٢٨٩].

Comments:

In this narration there is a curse for three types of people. Their common mistake is that they do not ask Allāh ﷺ for forgiveness when He provides them ample time and chance to avail the opportunity. They miss the chance by their own negligence and carelessness.

3546. ‘Alī bin Abū Tālib narrated that the Messenger of Allāh ﷺ said: “The stingy person is the one before whom I am mentioned, and he does not send Salāt upon me.” (*Hasan*)

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

٣٥٤٦ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى [وزيَّاً] ابْنُ أَبِي بَرْبَرٍ قَالًا: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ سُلَيْمَانَ بْنِ يَلَالِي، عَنْ عُمَارَةَ بْنِ عَزِيزَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَلَيٍّ بْنِ حُسَيْنٍ بْنِ عَلَيٍّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ حُسَيْنِ بْنِ عَلَيٍّ بْنِ أَبِي طَالِبٍ، عَنْ عَلَيٍّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَخِيلُ الَّذِي مَنْ ذُكِرَتْ عِنْهُ فَلَمْ يُصَلِّ عَلَيَّ». [قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ صَحِيفٌ .

تخریج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٥٦ من حديث أبي عامر به وصححه ابن حبان، ح: ٢٣٨٨ ووافقه الذهبي.

Comments:

Usually a miser is a person who loves money and does not spend it even at the time of dire need, but the Prophet ﷺ counted as a stingy person whoever did not send Salāt on him when he is mentioned before him.

Chapter 101. The Supplication: “O Allāh, Cool My Heart...”

(المعجم ١٠١) - بَأْبُ: [دُعَاءُ «اللَّهُمَّ بَرِّذْ قَلْبِي . . .»] (التحفة ١١٢)

3547. ‘Abdullāh bin [Abī] Awfā narrated that the Messenger of Allāh ﷺ used to say: “O Allāh, cool my heart with snow and hail and cold water. O Allāh, cleanse my heart of sins as You cleanse a white garment of filth (*Allāhumma*

٣٥٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ عَيَّاثَ: حَدَّثَنَا أَبِي عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللَّهِ بْنِ [أَبِي] أَوْفَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ

Barrid Qalbi Bith-Thalji Wal-Baradi Wal-Mā'il-Bārid. Allāhumma Naqqi Qalbi Min Al-Khaṭāyā Kamā Naqaitath-Thawbal-Abyada Min Ad-Dannas.” (*Hasan*)

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

بَرْدٌ قَلْبِي بِالثَّالِجِ وَالْبَرَدِ وَالْمَاءُ الْبَارِدُ، اللَّهُمَّ نَقْ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَيْتَ التَّوْبَةَ الْأَيْضَنَ مِنَ الدَّنَسِ».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تَحْرِيق: [حسن] * عَطَاءُ بْنُ السَّائبِ اخْتَلطَ، وَلِلْحَدِيثِ شَوَاهِدُ كَثِيرَةٌ جَدًّا عِنْدَ الْبَخَارِيِّ، ح: ٧٤٤ وَمُسْلِمٌ، ح: ٥٩٨ وَغَيْرَهُمَا.

Comments:

Disobedience to Allāh ﷺ and the heat of sins make the soul burn with the heat of guilt. In this narration disobedience and sins are akin to fire which burns the soul and hail, snow and cold water represent repentance and forgiveness and mercy of Allāh ﷺ. As cold water, hail, and snow finish the burning the same way repentance and asking forgiveness wash away the sins.

Chapter (...) Whomsoever Of You The Door Of Supplication Is Opened For..."

3548. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Whomsoever of you the door of supplication is opened for, the doors of mercy have been opened for him. And Allah is not asked for anything – meaning: – more beloved to Him, than being asked for *Al-‘Āfiyah*.”

And the Messenger of Allāh ﷺ said: “The supplication benefits against that which strikes^[1] and that which does not strike, so hold fast, O worshippers of Allāh, to supplication.” (*Da’if*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of ‘Abdur-Rahmān bin Abū Bakr Al-

(المعجم . . .) بَابُ [مَنْ فُتَحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ . . .] (التحفة ١١٣)

٣٥٤٨ - حَدَّثَنَا الحَسَنُ بْنُ عَرَفةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الْفَرْشَيِّ [الْمُلَيَّكِيِّ] عَنْ مُوسَى بْنِ عَقبَةَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ فُتَحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فُتَحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ وَمَا سُئِلَ اللَّهُ شَيْئًا يَعْنِي أَحَبَ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَاقِبَةَ» وَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَّلَ وَمِمَّا لَمْ يَنْزَلْ فَعَلَيْكُمْ عِبَادَةُ اللهِ بِالدُّعَاءِ».

[قال أبو عيسى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الْفَرْشَيِّ وَهُوَ الْمَكْيُ الْمُلَيَّكِيُّ وَهُوَ ضَعِيفٌ فِي الْحَدِيثِ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ

^[1] Of calamities. See *Tuhfat Al-Ahwadhi*.

Qurashī and he is Al-Makki Al-Mulaikī, and he is weak in *Hadīth*. Some of the people of *Hadīth* have criticized him due to his memory. Isrā'il reported this *Hadīth* from 'Abdur-Rahmān bin Abū Bakr, from Mūsa bin 'Uqbah, from Nāfi', from Ibn 'Umar, that Prophet ﷺ said: "Allāh is not asked for anything more beloved to Him than *Al-'Āfiyah*."

Comments:

The meaning of '*Āfiyah*' has been discussed previously in no. 3515. This supplication is beneficial for every kind of trouble and calamity which has happened or may happen in future. This supplication is the best way of avoiding future calamities and afflictions.

3549. That was narrated to us by Al-Qāsim bin Dīnār Al-Kūfī (who said): "Ishāq bin Mansūr narrated to us, from Isrā'il" with this.

(Another chain) Bilāl narrated that the Messenger of Allāh ﷺ said: "Hold fast to *Qiyām Al-Lail*,^[1] for it is the practice of the righteous before you, and indeed *Qiyām Al-Lail* is a means of nearness to Allāh, a means of prevention from sin, an expiation for bad deeds, and a barrier for the body against disease." (*Da'īf*)

[Abū 'Eisā said:] This *Hadīth* is *Gharib*, we do not know it as a narration of Bilāl except through this route, and it is not correct due to its chain.

[He said:] I heard Muḥammad bin Ismā'īl say: "Muḥammad Al-Qurashī is Muḥammad bin Sa'eed Ash-Shāmī, and he is Ibn Abī Qais,

الحدیث من قبیل حفظه وقد روى إسرائيل
هذا الحديث عن عبد الرحمن بن أبي بكر،
عن موسى بن عقبة، عن نافع، عن ابن عمر
عن النبي ﷺ قال: «ما سأله شيمًا أحب
إليه من الغافر». .

تخریج: [إسناد ضعیف] تقدم: ٣٥١٥.

٣٥٤٩ - حَدَّثَنَا يَذِيلُ الْقَاسِمُ بْنُ دِينَارِ
الْكُوفِيُّ: حَدَّثَنَا إِشْحَاقُ بْنُ مَنْصُورِ الْكُوفِيِّ
عَنْ إِسْرَائِيلَ بِهَذَا .

حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعٍ: حَدَّثَنَا أَبُو النَّضْرِ:
حَدَّثَنَا بَكْرُ بْنُ خُنَيْسٍ عَنْ مُحَمَّدِ الْقُرَشِيِّ،
عَنْ رَبِيعَةَ بْنِ تَرِيدَ، عَنْ أَبِي إِدْرِيسِ
الْخَوَلَانِيِّ، عَنْ يَلَالِي أَنَّ رَسُولَ اللهِ ﷺ قَالَ:
«عَلَيْكُمْ يَقِيمَ اللَّيْلَ فَإِنَّهُ دَأْبُ الصَّالِحِينَ
قَبْلَكُمْ وَإِنَّ يَقِيمَ اللَّيْلَ فُرُجْةً إِلَى اللهِ وَمَهْأَةً عَنِ
الْإِلَمِ وَكَفِيرٌ لِلْسَّيِّئَاتِ وَمَطْرَدٌ لِلَّدَاءِ عَنِ
الْجَسَدِ». .

[قال أبو عيسى:] هذا حدیث غریب لا
تُعرِفُهُ من حدیث يلالی إلا من هذا الوجه ولا
يصح من قبیل إسناده [قال:] وسمعت محمد
ابن إسماعیل يقول: محمد القرشی هو

^[1] The optional late-night prayer after *Ishā'*.

and he is Muḥammad bin Hassān, and his narrations are abandoned. And Mu'āwiyah bin Ṣalīḥ reported this *Hadīth* from Rabī'ah bin Yazīd, from Abū Idrīs Al-Khawlānī, from Abū Umāmah from the Prophet ﷺ.

مُحَمَّدُ بْنُ سَعِيدِ الشَّامِيٍّ وَهُوَ ابْنُ أَبِي قَسْيٍ وَهُوَ مُحَمَّدُ بْنُ حَسَانَ وَقَدْ تُرِكَ حَدِيثُهُ. وَقَدْ رَوَى هَذَا الْحَدِيثَ مُعَاوِيَةً بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسِ الْخَوْلَانِيِّ، عَنْ أَبِي أُمَّامَةَ عَنْ النَّبِيِّ ﷺ.

تخریج: [ضعیف] * محمد بن سعید الفرشی المصلوب کتاب مشهور فالسنده موضوع، وله شاهد ضعیف جداً عند البیهقی (٥٠٢/٢) وشاهد ضعیف عند ابن عدی (٤/٥٩٧) وابن عساکر (٢٩٠) والطبرانی (٦١٥٤ ح ٢٥٨/٦) وفيه الزیادة: "ومطردة الداء عن الجسد" من حدیث أبي الدرداء وسنده ضعیف مظلوم وله شاهد ضعیف عند ابن عساکر (٦٦/٨٨).

(A chain for that) From Abū Idrīs Al-Khawlānī, from Abū Umāmah, from the Messenger of Allāh ﷺ, that he said: "Hold fast to *Qiyām Al-Lail*, for it is the practice of the righteous before you, it is a means of nearness to your Lord, an expiation for bad deeds, and a means of prevention from sin." (*Hasan*)

[Abū 'Eisā said:] And this is more correct than the narration of Abū Idrīs from Bilāl.

حَدَّثَنَا بِذِلِّكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسِ الْخَوْلَانِيِّ، عَنْ أَبِي أُمَّامَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ ذَأْبُ الصَّالِحِينَ قَبْلَكُمْ، وَهُوَ فُزُورٌ إِلَى رَبِّكُمْ وَمَخْفَرَةٌ لِلَّيْلَاتِ وَمَنْهَا لِلَّا نَمِ». [قال أبو عيسى:] وهذا أصح من حديث

أَبِي إِدْرِيسَ عَنْ بِلَالٍ.

تخریج: [حسن] وأخرجه البیهقی (٥٠٢/٢) من حدیث محمد بن إسماعیل السلمی عن عبداله ابن صالح به وروی عنه جماعة عند الطبرانی (٧٤٦٦ ح ١٠٩) وغيره، منهم يحيی بن معین: رواه عن عبداله بن صالح به (فضل قیام اللیل والتهجد لمحمد بن الحسین الاجرجی: ٤) وصححه ابن خزیمة (٢/١٧٧ ح ١١٣٥) والحاکم على شرط البخاری (١/٣٠٨) ووافقه الذہبی واستنکره أبو حاتم الرازی (علل الحدیث: ٣٤٦) وهو حدیث حسن وحسنه البغوي (شرح السنۃ: ٩٢٢) والعرaci في تخریج الایحاء (١/٣٥٤) والحمد لله.

Comments:

In this narration four characteristics of '*Qiyām Al-Lail*' or '*Tahajjud*' have been given. 1) It is a practice of righteous predecessors. 2) It is a means of nearness to Allāh ﷺ. 3) It is expiation of sins. 4) It protects from sins and a barrier for the body against diseases.

Chapter (...) “The Lifespan Of (The People In) My Nation Is Between Sixty to Seventy”

3550. Abū Hurairah narrates, saying: The Messenger of Allāh ﷺ said: “The lifespan of my nation is between sixty to seventy, and the least of them are those who surpass that.”^[1] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharib Hasan* as a narration of Mūhammad bin ‘Amr from Abū Salamah, from Abū Hurairah from the Prophet ﷺ. We do not know of it except through this route. It has been reported from Abū Hurairah through other routes.

(المعجم . . .) بَابُ [«أَعْمَارُ أَمَّتِي بَيْنَ السَّتِينَ إِلَى السَّبْعِينَ»] (التحفة ١١٤)

٣٥٥٠ - حَدَّثَنَا الْحَسْنُ بْنُ عَرْفَةَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنْ مُحَمَّدٍ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَعْمَارُ أَمَّتِي مَا بَيْنَ السَّتِينَ إِلَى السَّبْعِينَ وَأَقْلَمُهُمْ مَنْ يَجُوزُ ذَلِكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ مِنْ حَدِيثِ مُحَمَّدٍ بْنِ عَمْرِو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ لَا نَعْرِفُ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب الأمل والأجل، ح: ٤٢٣٦ عن الحسن بن عرفة به وصححه ابن حبان، ح: ٢٤٦٧ وشرط مسلم: ٤٢٧/٢ والحاكم على شرط مسلم: ٤٢٧ ووافقه الذهبي وحسنه ابن منده في التوحيد وله شاهد تقدم: ٢٣٣١.

Comments:

Usually the natural age of Muslims is between sixty to seventy years as the age of the first two rightly-guided Caliphs, but the age of ‘Uthmān was seventy plus. The bottom line of this narration is that maximum benefit should be availed from ones lifespan whatever it is.

Chapter 102. “My Lord, Aid Me And Do Not Aid Against Me...”

3551. Ibn ‘Abbās said: “The Prophet ﷺ used to supplicate, saying: “My Lord, aid me and do not aid against me, and grant me victory and do not grant victory

(المعجم ١٠٢) - بَابُ : [«رَبِّ أَعِنِي وَلَا تُعِنْ عَلَيَّ . . .»] (التحفة ١١٥)

٣٥٥١ - حَدَّثَنَا مَحْمُودُ بْنُ عَبْلَانَ: حَدَّثَنَا أَبُو دَاؤُدَ الْحَفْرِيُّ عَنْ سُفْيَانَ الشَّوَّرِيِّ، عَنْ عَمْرِو بْنِ مَرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ طَلَيْقَيْنِ بْنِ قَيْسِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ:

[١] Similar appeared under no. 2331.

over me, plot for me and do not plot against me, guide me and facilitate guidance for me, grant me victory over those who transgress against me. My Lord, make me ever-grateful to You, ever-remembering of You, ever-fearful of You, ever-obedient to You, ever-humble to You, oft-turning and returning to You. My Lord, accept my repentance, wash my sin, answer my call, make firm my proof, make firm my tongue, guide my heart, and remove the treachery of my chest (*Rabbi A'inni Wa Lā Tu'in Alayya, Wansurnī Wa Lā Tansur Alayya, Wamkur Lī Wa Lā Tamkur Alayya, Wahdini Wa Yassir Lil-Huda, Wansurnī 'Alā Man Bagha 'Alayya. Rabbij 'alnī Laka Shak-kāran, Laka Dhak-kāran, Laka Rah-hāban, Laka Miṭwā'an, Laka Mukhbitan, Ilaika Awwāhan Munibā. Rabbi Taqabbal Tawbatī, Waghṣil Hawbatī, Wa Ajib Da'wati, Wa Thab-bit Hujjati, Wa Saddid Lisānī Wāhdi Qalbi, Waslul Sakhīmata Ṣadri.*)” (*Sahīh*)

Mahmūd bin Ghailān said: “And Muḥammad bin Bishr Al-'Abdī reported to us from Sufyān Ath-Thawrī” with this chain, and it is similar.

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

كَانَ النَّبِيُّ ﷺ يَدْعُو يَقُولُ: «رَبُّ أَعِنِي وَلَا تُعْنِنِي، وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرْ لِي الْهُدَى، وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. رَبُّ اجْعَلْنِي لَكَ شَكَارًا، لَكَ ذَكَارًا، لَكَ رَهَابًا، لَكَ مِطْوَاعًا، لَكَ مُخْتِي، إِلَيْكَ أَوَاهًا مُنْتَهَا. رَبُّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَبَثْ حُجَّتِي، وَسَدِّلْ لِسَانِي، وَاهْدِ قَلْبِي، وَاسْلُلْ سَحِيمَةَ صَدْرِي».

قالَ مَحْمُودُ بْنُ غَيْلَانَ: وَحدَّثَنَا مُحَمَّدُ بْنُ يُشْرِي العَبْدِيُّ عَنْ سُفِّيَانَ الثُّورِيِّ بِهَذَا الإِسْنَادِ تَحْوِرَةً.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تَحْرِيْج: [إِسْنَادَهُ صَحِيحٌ] وَأَخْرَجَهُ أَبُو دَاوُدُ، الْوَتَرُ، بَابُ مَا يَقُولُ الرَّجُلُ إِذَا سَلَمَ، ح: ١٥١٠ وَابْنُ ماجَهَ، ح: ٣٨٣٠ مِنْ حَدِيثِ سُفِّيَانَ الثُّورِيِّ بِهِ وَصَرَحَ بِالسَّمَاعِ وَصَحَّحَهُ ابْنُ حَبَّانَ، ح: ٢٤١٤، ٢٤١٥ وَالحاكِمُ: ٥١٩٦، ٥٢٠ وَوَافَقَهُ الْمَهْبِيُّ.

Comments:

In this comprehensive supplication the Prophet ﷺ has presented himself in a most obedient way, and has asked Allāh ﷺ to help him in every event of his

life, he himself is feeble and defenseless and needs His help and guidance in every single matter of life. This is also to teach the Muslims the way of begging from Allāh ﷺ.

Chapter (...) "Whoever Supplicates Against The One Who Wronged Him Has Triumphed"

3552. ‘Āishah narrates, saying: The Messenger of Allāh ﷺ said: “Whoever supplicates against the one who wronged him has triumphed.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Abū Ḥamzah. Some of the people of knowledge have criticized him due to his memory, and he is Maimūn Al-A’war.

(Another route) with similar from Abū Ḥamzah, with this chain.

* عن أبي الأحوص به شيبة: ٣٤٨، ٣٤٧ / ١٠

Comments:

Supplicating against the enemy and antagonists and begging the wrath and anger of Allāh ﷺ against the tyrants and scolding them is a sort of taking revenge from them, therefore, while supplicating against the foe it should be according to the intensity of his tyranny.

Chapter 103. Whoever Pronounces The Detailed Statement Of *Tawhīd* Ten Times

3553. Abū Ayyūb Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: “Whoever says ten times: ‘None has the right to be worshipped but Allāh, Alone,

(المعجم ...) باب [من دعا على من ظلمه فقد انتصر] (التحفة ١١٦)

٣٥٥٢ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «مَنْ دَعَا عَلَى مَنْ ظَلَمَهُ فَقَدْ انتَصَرَ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثُ عَرِيبٍ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي حَمْزَةَ وَقَدْ تَكَلَّمَ بعْضُ أَهْلِ الْعِلْمِ فِي أَبِي حَمْزَةَ مِنْ قَبْلِ حِفْظِهِ وَهُوَ مَيْمُونُ الْأَعْوَرُ.]
حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّؤَايِّيُّ عَنْ أَبِي الأَحْوَصِ، عَنْ أَبِي حَمْزَةَ بِهَذَا الإِسْنَادِ نَحْوَهُ.
تَخْرِيج: [إِسْنَادُهُ ضَعِيفٌ] وَأَخْرَجَهُ ابْنُ أَبِي شِبَّةَ: أَبُو حَمْزَةَ مَيْمُونُ الْأَعْوَرُ ضَعِيفٌ تَقدِّمُ.

(المعجم ١٠٣) - باب [من قال كلامه التوحيد المفصل عشر مرات] (التحفة ١١٧)

٣٥٥٣ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ جُبَابَ قَالَ: وَأَخْبَرَنِي سُفْيَانُ الثُّورِيُّ عَنْ مُحَمَّدٍ بْنِ

without partner, to Him belongs all that exists, and to Him belongs the praise, [He gives life and causes death,] and He has power over all things, (*Lā Ilāha Illallāh, Wahdahu Lā Sharīka Lahu, Lahul-Mulkū Wa Lahul-Ḥamdu, [Yuḥyī Wa Yumītu,] Wa Huwa 'Alā Kulli Shai'in Qadir*) it is for him equal to freeing four slaves among the offspring of Ismā'īl.”” (*Sahih*)

[He said:] This *Hadīth* has been reported from Abū Ayyūb in *Mawqūf* form.

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب فضل التهليل، ح: ٦٤٠٤ من حديث الشعبي ومسلم، ح: ٢٦٩٣ من حديث عبد الرحمن بن أبي ليلى به.

Comments:

The explanation and significance of these words and the cause of the superiority of the children of Ismā'īl has already been mentioned.

Chapter (...) The Reward Of: “Glory Is To Allāh According To The Number Of His Creation...”

3554. Ṣafiyah narrated: “The Messenger of Allāh ﷺ entered upon me and before me were four thousand date pits, I was making *Tasbīh* with them. He said: ‘You have made *Tasbīh* with these? Should I not teach you that which is more than what you have made *Tasbīh* with?’ So I said: ‘Indeed, teach me.’ So he said: ‘Say: Glory is to Allāh, according to the number of His creation. (*Subḥān Allāhi 'Adada Khalqihī*)’” (*Da'iṣ*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know it as a narration of Ṣafiyah except through this route, as a narration of Hāshim bin Sa'eed Al-Kūfi, and

عبدالرحمن بن أبي ليلى، عن الشعبي، عن عبد الرحمن، عن أبي أيوب الأنباري قال: قال رسول الله ﷺ: «من قال عشر مرات لا إله إلا الله وحده لا شريك له، له الملك والحمد [يُحيى ويُميت] وهو على كل شيء قدير، كانت له عدل أربع رقاب من ولد إسماعيل». .

[قال:] وقد روی هذا الحديث عن أبي أيوب موقوفاً.

(المعجم ...) باب [ثواب]: سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ ... [(التحفة (١١٨

٣٥٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عبد الصمد بن عبد الوارث: حَدَّثَنَا هاشم - هو ابن سعيد الكوفي - : حَدَّثَنَا كِتَانَةُ مُؤْمَنَةُ صَفِيَّةٌ قَالَ: سَمِعْتُ صَفِيَّةَ تَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَبَيْنَ يَدَيِّهِ أَرْبَعَةُ آلَافِ نَوَافِعُ أَسْتَعِنُ بِهَا. قَالَ: (لَقَدْ سَبَحْتَ بِهِنْدِيَّ أَلَا أَعْلَمُكِ بِأَكْثَرِ مِمَّا سَبَحْتَ بِهِ؟) فَقُلْتُ: بَلَى عَلِمْنِي، فَقَالَ: (قُولِي): سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ.

[قال أبو عيسى:] هذا حديث غريب لا تعرفه من حديث صفيه إلا من هذا الوجه من حديث هاشم بن سعيد الكوفي وليس إسناده

its chain is not known. There is something on this topic from Ibn 'Abbās.

تخریج: [إسناده ضعیف] وأخرجه الحاکم: ٥٤٧ من حديث هاشم بن سعيد به وصححه وافقه الذهبی * هاشم بن سعيد: ضعیف (نحوی) * وفي الباب عن ابن عباس [مسلم، ح: ٢٧٢٦ و أبو داود، ح: ١٥٠٣].

يُعْرُوفُ . وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ .

3555. Ibn 'Abbās narrated from Juwairiyah bint Al-Hārith, that the Prophet ﷺ passed by her while she was in her place of prayer, then the Prophet ﷺ passed by her near midday, so he said to her: "You have not ceased to be in this state?" She said: "Yes." He said: "Should I not teach you words to say: 'Glory to Allāh according to the number of His creation, Glory to Allāh according to the number of His creation, Glory to Allāh according to the number of His creation (Subḥān Allāhi 'Adada Khalqīhi, Subḥān Allāhi 'Adada Khalqīhi, Subḥān Allāhi 'Adada Khalqīhi). Glory to Allāh according to what pleases Him, Glory to Allāh according to what pleases Him, Glory to Allāh according to what pleases Him (Subḥān Allāhi Ridā Nafsihi, Subḥān Allāhi Ridā Nafsihi, Subḥān Allāhi Ridā Nafsihi). Glory to Allāh according to the weight of His Throne, Glory to Allāh according to the weight of His Throne, Glory to Allāh according to the weight of His Throne (Subḥān Allāhi Zinata 'Arshihi, Subḥān Allāhi Zinata 'Arshihi, Subḥān Allāhi Zinata 'Arshihi). Glory to Allāh according to the amount of His Words, Glory

٣٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ مُحَمَّدٍ بْنِ
عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ كُرَيْبًا يُحَدِّثُ عَنْ
ابْنِ عَبَّاسٍ، عَنْ جُوَيْرَةَ بِنْتِ الْحَارِثِ: أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَيْهَا وَهِيَ فِي مَسْجِدِهَا، ثُمَّ
مَرَّ الْأَبْيَاضُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَا قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَقَالَ
لَهَا: «مَا زَلْتُ عَلَى حَالِكِ؟»؟ قَالَتْ: نَعَمْ،
فَقَالَ: «أَلَا أُعْلِمُكِ الْكَلِمَاتِ تَقُولُنَّهَا؟ سُبْحَانَ
اللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ،
سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ رِضَا
نَفْسِهِ، سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ، سُبْحَانَ اللَّهِ
رِضَا نَفْسِهِ، سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ، سُبْحَانَ
اللَّهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ،
سُبْحَانَ اللَّهِ مَدَادَ كَلِمَاتِهِ، سُبْحَانَ اللَّهِ مَدَادَ
كَلِمَاتِهِ، سُبْحَانَ اللَّهِ مَدَادَ كَلِمَاتِهِ».

[قال أبو عيسى:] هذا حديث حسن
صحيح. ومحمد بن عبد الرحمن هو مؤلف
آل طلحة وهو شيخ مدائني ثقة وقد روى عنه
المستعدي و[سفيان] الثوري هذا الحديث.

to Allāh according to the amount of His Words, Glory to Allāh according to the amount of His Words. (*Subḥān Allāhi Midāda Kalimātihi, Subḥān Allāhi Midāda Kalimātihi, Subḥān Allāhi Midāda Kalimātihi*)” (*Sahīh*)

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

Muhammad bin ‘Abdur-Rahmān is the freed slave of the family of Talhah, and he is a trustworthy *Shaikh* from Al-Madīnah. Al-Mas‘ūdī and [Sufyan] Ath-Thawrī have reported this *Hadīth* from him.

تخریج: وأخرجه مسلم، الذکر والدعاء، باب التسبيح أول النهار وعند النوم، ح: ٢٧٢٦ من حديث محمد بن عبد الرحمن به.

Comments:

This narration proves that as excessive remembrance of Allāh ﷺ is always a cause of getting more reward, similarly adding such words in remembrance that show the greater number or greater weight and importance of remembrance is also approved, but those additions should only be of approved and recommended words of the Prophet ﷺ.

Chapter 104. “Indeed Allāh Is *Hayy*, Generous...”

3556. Salmān Al-Farīsī narrated that the Prophet ﷺ said: “Indeed, Allāh, is *Hayy*,^[1] Generous, when a man raises his hands to Him, He feels to shy to return them to him empty and rejected.” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. Some of them narrated without in being *Marfū‘*.

(المعجم ١٠٤) - بَابُ : [إِنَّ اللَّهَ حَيٌّ كَرِيمٌ...] (التحفة ١١٩)

٣٥٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ قَالَ: أَبْنَانَا جَعْفُرُ بْنُ مَيْمُونٍ صَاحِبُ الْأَنْمَاطِ عَنْ أَبِي عُثْمَانَ الْتَّهْبِيِّ عَنْ سَلْمَانَ الْفَارِسِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ حَيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صَفْرًا حَاتَّيْنِ». [قالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسْنٌ غَرِيبٌ. وَرَوَاهُ بَعْضُهُمْ وَلَمْ يَرْفَعْهُ.]

^[1] Shy, in the manner that is fitting His Majesty. See *Tuhfat Al-Ahwadhi*.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، الدعاء، باب رفع اليدين في الدعاء، ح: ٣٨٦٥ من حديث محمد بن أبي عدی، وأبی داود، ح: ١٤٨٨ من حديث جعفر بن میمون به وهو ضعیف ضعفه الجمهور وللحديث شواهد عند ابن حبان، ح: ٢٤٠٠ وغيره.

Comments:

He who raises his hands before Allāh ﷺ with trust and confidence in Him with sincerity, Allāh ﷺ responds to him and never leaves him empty handed because He feels shy to return His slave empty handed and rejected.

3557. Abū Hurairah narrated that a man was supplicating with his two fingers so the Messenger of Allāh ﷺ said: “Make it one, make it one.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan* [*Sahīh*] *Gharīb*. And the meaning of this *Hadīth* is that when a man gestures with his two fingers in supplication at the time of the *Shahādah*, he should only gesture with one finger.

تخریج: [حسن] وأخرجه النسائي، السهو، باب النهي عن الإشارة بأصبعين وبأي أصبع يشير، ح: ٣٨/٣، ح: ١٢٧٣ عن محمد بن بشار به وصححه الحاکم: ٥٣٦/١ ووافقه الذهبي وللحديث شواهد عند النسائي: ٣٨/٣، ح: ١٢٧٢ وأبی داود، ح: ٩٩١ وغيرهما.

Comments:

Because this is an indication of Allāh’s Unity, so it should be with one finger only. To gesture with two fingers is not correct.

٣٥٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنِ الْقَعْدَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا كَانَ يَدْعُو بِأَصْبَعَيْهِ فَقَالَ رَسُولُ اللهِ ﷺ: ((أَحَدٌ أَحَدٌ)).

[قال أبو عيسى:] هذا حديث حسن [صحيح] غريب. ومعنى هذا الحديث إذا أشار الرجل بأصبعيه في الدعاء عند الشهادة؛ فلا يشير إلا بأصبع واحد.

تخریج: [حسن] وأخرجه النسائي، السهو، باب النهي عن الإشارة بأصبعين وبأي أصبع يشير، ح: ٣٨/٣، ح: ١٢٧٣ عن محمد بن بشار به وصححه الحاکم: ٥٣٦/١ ووافقه الذهبي وللحديث شواهد عند النسائي: ٣٨/٣، ح: ١٢٧٢ وأبی داود، ح: ٩٩١ وغيرهما.

أحاديث شئ من أبواب الدعوات

Various Narrations On The Chapters Of Supplications

Comments:

The Prophet ﷺ taught supplications in the best words and it is impossible to find better words than those of the Prophet ﷺ, therefore supplicating in the words taught by the Messenger of Allāh ﷺ is best way of asking Allāh's favors.

Chapter 105. "Ask Allāh For Pardon And *Al-'Afiyah*..."

(المعجم ١٠٥) - [باب : سلوا الله العفو والغافية...] (التحفة ١٢٠)

3558. Mu'ādh bin Rifā'ah narrated from his father, that he said: "Abū Bakr stood upon the *Minbar*, then wept, and said: 'The Messenger of Allāh ﷺ stood upon the *Minbar* the first year (of *Hijrah*), then wept, and said: "Ask Allāh for pardon and *Al-'Afiyah*, for verily, none has been given anything better than *Al-'Afiyah*.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib* through this route from Abū Bakr [may Allāh be pleased with him].

٣٥٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا أَبُو عَامِرِ الْعَقَدِيُّ : حَدَّثَنَا رُهْبَرٌ - وَهُوَ ابْنُ مُحَمَّدٍ - عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُفَيْلٍ أَنَّ مُعَاذَ بْنَ رِفَاعَةَ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ : قَامَ أَبُو بَكْرُ الصَّدِيقُ عَلَى الْمِنْبَرِ ثُمَّ بَكَى فَقَالَ : قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ ثُمَّ بَكَى فَقَالَ : سَلُوا اللَّهَ الْعَفْوَ وَالغَافِيَةَ ، فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْغَافِيَةِ .

[قال أبا عيسى:] هـذا حـديث حـسن غـريب من هذا الوجه عن أبي بـكر [رضي الله عنه].

تـاريخ: [صـحيح] وأخرجه أـحمد: ٣/١ عن أبي عامـر عبدـالـملـك بن عمـرو به وإسنـادـه حـسن ولـ الحديث شـواهد كـثـيرـة عندـ الحـميـدي (٢) وـغـيرـه.

Comments:

Abū Bakr wept while standing on the *Minbar* (pulpit) recalling the weeping of the Prophet ﷺ while standing on the same *Minbar*. The Prophet wept for the sake of his *Ummah*'s sins and foreseeing the worsening conditions of *Ummah*.

Chapter 106. “He Who Seeks Forgiveness Has Not Been Persistent In Sin...”

3559. Abū Bakr narrated that the Messenger of Allāh ﷺ said: “He who seeks forgiveness has not been persistent in sin, even if he does it seventy times in a day.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, we only know of it as a narration of Abū Nuṣairah, and its chain is not strong (a narration in the chain).

(المعجم ١٠٦) - [باب : ما أصرَّ مِنْ اسْتَغْفَرَ . . .] (التحفة ١٢١)

٣٥٥٩ - حَدَّثَنَا حُسَيْنُ بْنُ زَيْدَ الْكُوفِيُّ : حَدَّثَنَا عُثْمَانُ بْنُ وَاقِدٍ عَنْ أَبِي نُصِيرَةَ، عَنْ مَوْلَى لَأَبِي بَكْرٍ، عَنْ أَبِي بَكْرٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَا أَصَرَّ مِنْ اسْتَغْفَرَ وَلَوْ فَعَلَهُ فِي الْيَوْمِ سَبْعِينَ مَرَّةً». [قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرُفُهُ مِنْ حَدِيثِ أَبِي نُصِيرَةَ وَلَيْسَ إِشْنَادُهُ بِالْقَوْيِيِّ .

تخریج: [حسن] وأخرج أبو داود، الوتر، باب: في الاستغفار، ح: ١٥١٤ من حديث عثمان بن واقد به * مولى لأبي بكر: مجهول (تقريب) وللحديث شاهد غريب حسن عند الطبراني في الدعاء (١٧٩٧) والحديث به حسن.

Comments:

Persistence in doing sins and never thinking about asking forgiveness from Allāh ﷺ is unfortunate and a sign of great wretchedness. But whoever seeks Allāh's forgiveness sincerely after doing a sin, he is not persistent in doing sins, even if he commits the sin again and asks forgiveness. Allāh ﷺ may forgive him.

Chapter 107.

(المعجم ١٠٧) - [باب] (التحفة . . .)

3560. Abū Umāmah narrated that ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] wore a new garment and said: “All praise is due to Allāh who clothed me with what I may cover my ‘Awrah, and what I may beautify myself with in my life (*Al-Ḥamdu lillāh, Alladhi Kasānī Mā Uwārī Bihi ‘Awratī, Wa Atajammalu Bihi Fī Ḥayatī*).” Then he said: “I heard the Messenger of Allāh ﷺ saying: ‘Whoever wears a new garment and then says: ‘All

٣٥٦٠ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَسُنْيَانُ ابْنُ وَكِيعَ، الْمَعْنَى وَاحِدٌ، قَالَ : حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ : أَخْبَرَنَا الْأَضْبَعُ بْنُ زَيْدٍ : حَدَّثَنَا أَبُو الْعَلَاءَ عَنْ أَبِي أُمَامَةَ قَالَ : لَيْسَ عُمْرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] ثُوَّبَا جَدِيدًا فَقَالَ : الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمِلُ بِهِ فِي حَيَاتِي، ثُمَّ قَالَ : سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ : «مَنْ لَيْسَ ثُوَّبَا جَدِيدًا

praise is due to Allāh who clothed me with what I may cover my ‘Awrah, and what I may beautify myself with in my life (*Al-Hamdu lillāh, Alladhi Kasāni Mā Uwāri Bihi ‘Awrati, Wa Atajammalu Bihi Fī Hayāti*)” and then he takes the garment that has worn out and gives it in charity, he shall be under Allāh’s guard, Allāh’s protection, and Allāh’s covering, alive and dead.”” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. Yaḥyā bin Ayyūb reported it from ‘Ubaidullāh bin Zahr, from ‘Alī bin Yazid, from Al-Qāsim from Abū Umāmah.

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، اللباس، باب ما يقول الرجل إذا لبس ثوباً جديداً، ح: ٣٥٧ من حديث يزيد بن هارون به ورواه أحمد: ١/٤٤، ح: ٣٥٥ عنه وقال ابن كثير: ”هو حسن على شرطه أبي الترمذى“ (!) وحديث يحيى بن أيوب آخرجه الإماماعلى كما في مسند الفاروق: ١/٢١٨ * أبو العلاء الشامي مجھول (تقریب) وله شاھد ضعیف عند الحاکم (٤/١٩٣).

Comments:

Clothing is also a basic need of man like food and shelter. When Allāh ﷺ provides new clothing to one of His servant, he should praise and thank Him. If the servant gives the old garment in charity Allāh ﷺ provides him security and protects him from the humiliation before the people.

Chapter 108.

(المعجم ١٠٨) - [باب] (التحفة . . .)

3561. ‘Umar bin Al-Khaṭṭāb narrated that the Prophet ﷺ sent an expedition in the direction of Najd. They gained many spoils of war and returned quickly. A man among those who did not go out said: “We have not seen an expedition quicker in return or greater in spoils than this expedition.” So the Messenger of Allāh ﷺ said: “Should I not direct

٣٥٦١ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّانِعُ قِرَاءَةً عَلَيْهِ عَنْ حَمَادِ بْنِ أَبِي حُمَيْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ النَّبِيَّ ﷺ بَعَثَ بَعْنَاهُ قَبْلَ تَجْبِيدِ فَعِنْمَوْا غَنَائِمَ كَثِيرَةً وَأَسْرَعُوا الرَّجْعَةَ فَقَالَ رَجُلٌ مِّنْ لَمْ يَخْرُجْ: مَا رَأَيْنَا بَعْنَاهُ أَسْرَعَ رَجْعَةً وَلَا أَفْضَلَ غَنِيمَةً

you to a group greater in spoils and quicker in return? A group who attended *Salāt As-Subh*, then sat remembering Allāh until the sun rose, for these are quicker in return and greater in spoils.” (*Da’īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. Ḥammād bin Abī Ḥumайд is Muḥammad bin Abī Ḥumайд, and he is Abī Ibrāhīm Al-Anṣārī Al-Madānī, and he is weak in *Hadīth*.

تَحْرِيْج: [إسناده ضعيف] وأخرجه ابن عدي: ٦٥٨ / ٢ من حديث عبدالله بن نافع به وحمدابن أبي حميد ضعيف (تقريب).

Comments:

He who participates in the *Salāt Al-Fajr* with the congregation and sits in the *Masjid* for the remembrance of Allāh ﷺ till the sun rises, though he spends a small portion of time in remembrance of Allāh ﷺ, yet he gets a large quantity of everlasting reward.

Chapter 109.

3562. Ibn ‘Umar narrated from ‘Umar, that he sought permission from the Prophet ﷺ concerning ‘Umrah, so he said: “O my little brother, include us in your supplication and do not forget us.” (*Da’īf*)

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

تَحْرِيْج: [إسناده ضعيف] وأخرجه ابن ماجه، المنسك، باب فضل دعاء الحاج، ح: ٢٨٩٤ من حديث وكيع وأبو داود، ح: ١٤٩٨.

Comments:

This narration shows that asking someone who is proceeding to virtuous cause, even though he is less in status and younger in age, to remember one during his supplications is recommended. No doubt everyone, pious person or sinner, is in need of prayers for forgiveness.

مِنْ هَذَا الْبَعْثَ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَدْلُكُمْ عَلَى قَوْمٍ أَفْضَلَ غَيْرَهُمْ وَأَشَرَّ رَجْعَةً؟ قَوْمٌ شَهَدُوا صَلَوةَ الصُّبْحِ ثُمَّ جَلَسُوا يَذْكُرُونَ اللَّهَ حَتَّى طَلَعَتِ الشَّمْسُ فَأَوْتَنَكُمْ أَشَرَّ رَجْعَةً وَأَفْضَلُ غَيْرَهُمْ».

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُه إِلَّا مِنْ هَذَا الْوَجْهِ. وَحَمَّادُ بْنُ أَبِي حُمَيْدٍ هُوَ مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ وَهُوَ أَبُو إِبْرَاهِيمَ الْأَنْصَارِيُّ الْمَدْنَيِّ وَهُوَ ضَعِيفٌ فِي الْحَدِيثِ.

تَحْرِيْج: [إسناده ضعيف] وأخرجه ابن عدي: ٦٥٨ / ٢ من حديث عبدالله بن نافع به وحمدابن أبي حميد ضعيف (تقريب).

(المعجم ١٠٩) - [بابٌ] (التحفة . . .)

٣٥٦٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ : حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنْ عَاصِمٍ بْنِ عَبْدِ اللَّهِ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ أَنَّهُ اسْتَأْذَنَ النَّبِيَّ ﷺ فِي الْعُمْرَةِ فَقَالَ: «أَئْنِي أَخْيَ أَشْرِكْنَا فِي دُعَائِكَّ وَلَا تَشْتَنَّا».

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تَحْرِيْج: [إسناده ضعيف] وأخرجه ابن ماجه، المنسك، باب فضل دعاء الحاج، ح: ٢٨٩٤ من حديث وكيع وأبو داود، ح: ١٤٩٨.

Chapter 110.

(المعجم ١١٠) - [باب] (التحفة . . .)

3563. 'Alī [may Allāh be pleased with him] narrated that a *Mukātib*^[1] came to him and said: "Indeed I am not capable of my *Kitābah*^[2] so aid me." He said: "Should I not teach you words that the Messenger of Allāh ﷺ taught me? If you had a debt upon you similar to the mountain of Sir,^[3] Allāh would fulfill it for you. He said: 'Say: O Allāh, suffice me with Your lawful against Your prohibited, and make me independent of all those besides You (*Allāhumma kfini Bi halālik An ḥarāmika, Wa Aghnīni Bi-fadlika 'Amman Siwāka*).'" (*Hasan*)

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

٣٥٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: أَخْبَرَنَا أَبُو مَعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِشْحَاقَ، عَنْ سَيَّارٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَلَيٍّ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ مُكَاتِبًا جَاءَهُ فَقَالَ: إِنِّي قَدْ عَجِزْتُ عَنْ كِتَابِتِي فَأَعُعِنِي، قَالَ: أَلَا أَعْلَمُكَ كَلِمَاتٍ عَلِمْنِيهِنَّ رَسُولُ اللَّهِ ﷺ؟ لَوْ كَانَ عَلَيْكَ مِثْلُ جَلِيلِ صِيرِ دِينِنَا أَدَاهُ اللَّهُ عَنْكَ. قَالَ: «فُلِّ الْلَّهُمَّ اغْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِعَصْلِكَ عَمَّنْ سَوَاكَ».

[قال أبُو عِيسَى:] هَذَا حَدِيثُ حَسْنٌ غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه عبدالله بن أحمد في زوائد المسند: ١٥٣ من حديث أبي معاوية الضرير به وصرح بالسماع عند الحاكم: ٥٣٨/١ ووافقه الذهبي * عبد الرحمن هو القرشي وسيار هو أبو الحكم.

Comments:

This narration shows that if it is not possible to help a needy person with money, he may be helped by giving him useful advise or a suitable supplication which could be beneficial for him in his distress.

Chapter 111. Concerning The Supplication Of The Sick

(المعجم ١١١) - بَابٌ: في دُعَاءِ

المَرِيضِ (التحفة ١٢٢)

٣٥٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ المُتَّقِّيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شَعْبَةُ عَنْ عَمْرِو بْنِ

^[1] A slave who has a writ of agreement (*Kitābah*) from his master to free him on condition that he gives him a certain amount of money. See *Tuhfat Al-Ahwadhi*.

^[2] The *Kitābah* is the agreement for an amount of money as a price for the slave's freedom. The meaning here is: "The time for giving it has come and I do not have money." See *Tuhfat Al-Ahwadhi*.

^[3] A mountain in Ta'i'.

my term has come, then give me relief, and if it is coming later, then make my life more bountiful, and if it is a trial, then make me patient (*Allāhumma, In Kāna Ajalī Qad Haḍara Fa'arihnī, Wa In Kāna Mut'aakh-khiran Fa'arfighni, Wa In Kāna Balā'an Faṣabirnī*).’ So the Messenger of Allāh ﷺ said: ‘What did you say?’” He said: “So he repeated to him what he said.” He (one of the narrators) said: So he struck him with his foot and said: “O Allāh, grant him health (*Allāhumma Ḥifihi*)” – or – “heal him (*Ashfihi*).” – Shu'bah is the one who doubted. He said: “So I did not suffer from my ailment again.” (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٠٥٨ من حديث شعبة به وصححه ابن حجر وابن حبان، ح: ٢٢٠٩ والحاكم: ٦٢١، ٦٢٠ /٢ على شرط الشيخين وواقفه الذهبي * عبدالله بن سلمة حدث به قبل اختلاطه كما حفظته في تخریج مسند الحمیدي.

Comments:

This narration shows that a sick person should ask Allāh ﷺ to give him health and a happy life, and if someone goes to visit a sick person he should pray for the good health and happy life of the patient.

3565. ‘Alī narrates, saying: “Whenever the Prophet ﷺ would visit an ill person, he would say: [O Allāh,] make the harm go away, Lord of mankind, and heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness ([*Allāhumma Adhhibilba'sa Rabban-Nās, Wāshfi Antash-Shāfi, Lā Shifā'a Illā Shifā'u ka Shifā'an Lā Yughādiru Saqamā*]).” (*Sahīh*)

مُؤَمَّةً، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ شَاكِيًّا فَمَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَفُولُ: اللَّهُمَّ إِنْ كَانَ أَجْلِي قَدْ حَضَرَ فَأَرْحُنِي، وَإِنْ كَانَ مُتَأَخِّرًا فَأَرْغُنِي، وَإِنْ كَانَ بَلَاءً فَصَبِّرْنِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: كَيْفَ قُلْتَ؟ قَالَ: فَأَعَادَ عَلَيْهِ مَا قَالَ، قَالَ: فَصَرَرْتَهُ بِرِجْلِهِ وَقَالَ: «اللَّهُمَّ عَافِهِ أَوْ اشْفِهِ» - شُبْهَةُ الشَّاكِرِ - قَالَ: فَمَا اشْتَكَيْتُ وَجَعَيْ بَعْدُ.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه الحارث، ح: ٣٥٦٥ عن يحيى بن آدم عن إسرائيل، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ إِذَا عَادَ مَرِيضًا قَالَ: «[اللَّهُمَّ] أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ، وَآشْفِ أَنْتَ الشَّافِي لَا شَفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سَقْمًا» ..

[قالَ أَبُو عِيسَى:] وَهَذَا حَدِيثُ حَسَنٍ.

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

تخریج: [صحيح] وأخرجه أحمد: ٦٦/١ من حديث إسرائيل به وسنده ضعيف وللحديث شواهد عند البخاري (٥٦٧٥) ومسلم (٣١٩١) وغيرهما.

Comments:

Though illness is expiation for the sins and a means of getting reward, it also provides an opportunity to think over one's attitude and conduct towards life. Sometimes one gets a chance to have rest from continuous physical exertion of life. In spite of all these benefits of illness one must beg Allāh ﷺ for health.

Chapter 112. About The Supplication Of *Al-Witr*

3566. ‘Alī bin Abī Ṭālib narrated that the Prophet ﷺ used to say in his *Witr*: “O Allāh, I seek refuge in Your pleasure from Your anger, and I seek refuge in Your pardon from Your punishment, and I seek refuge in You from You, I am not capable of extolling You as You have extolled Yourself (*Allāhumma Inni A’ūdhu Bi-Ridāka Min Sakhatika, Wa A’ūdhu Bi-Mu’āfātika Min Uqubatika, Wa A’ūdhu Bika Minka Lā Uhṣi Thana’an ‘Alaika Anta Kamā Athnaita ‘Alā Nafsik*).”

(*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib* [as a narration of ‘Alī,] we do not know of it except through this route from the narration of Hammād bin Salamah.

(المعجم ١١٢) - بَابُ : فِي دُعَاءِ الْوِتْرِ

(الصفحة ١٢٣)

٣٥٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعٍ : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ : حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عَمْرُو الفَزَارِيِّ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ : أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي وِتْرِهِ : «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضاكَ مِنْ سَخْطِكَ، وَأَعُوذُ بِعَفْافِاتِكَ مِنْ عُقوبِتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَنْتَ عَلَى نَفْسِكَ ..»

[قال أبو عيسى:] وهذا حديث حسنٌ غريبٌ [من حديث عليّ] لا تعرفه إلا من هذا الوجه من حديث حماد بن سلمة.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الوتر، باب القنوت في الوتر، ح: ١٤٢٧ وابن ماجه، ح: ١١٧٩ والنسائي، ح: ١٧٤٨ من حديث حماد بن سلمة به وصححه الحاكم: ١: ٢٠٦ ووافقه الذهبي.

Chapter 113. About The Supplication Of The Prophet ﷺ, And His Seeking Refuge At The End Of Every Salāt

3567. Muṣ‘ab bin Sa‘d and ‘Amr bin Maimūn narrated: “Sa‘d used to teach his children these words just as the *Mukṭib*^[1] teaches children, he would say: ‘Indeed, the Messenger of Allāh ﷺ used to seek refuge by saying them at the end of (every) *Salāt*: O Allāh I seek refuge in You from cowardliness, I seek refuge in You from miserliness, I seek refuge in You from feeble old age, and I seek refuge in You from the trial of the world, and the punishment of the grave (*Allāhumma Innī A‘ūdhu Bika Minal-Jubn, Wa A‘ūdhu Bika Minal-Bukhl, Wa A‘ūdhu Bika Min Ardhalil-‘Umur, Wa A‘ūdhu Bika Min Fitnatid-Dunyā Wa ‘Adhābil-Qabr*).’” (*Sahīh*)

‘Abdullāh [bin ‘Abdur-Rahmān] said: Abū Ishāq Al-Hāmdānī commits *Iḍṭirāb* in this *Hadīth*, he says: “From ‘Amr bin Maimūn,” and he says it is from other than him, and he mixes up in it.

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

تخریج: وأخرجه البخاري، الجهاد والسير، باب ما يتغىظ من الجن، ح: ٢٨٢٢، ٦٣٧٤ من حديث عبدالملك به.

3568. ‘Āishah bint Sa‘d bin Abī Waqqās narrated from her father, that he entered with the Messenger of Allāh ﷺ upon a woman, and before her was a date-seed – or he

(المعجم ١١٣) - باب : في دعاء النبي ﷺ
وَتَعَوَّذُ فِي دُبُرِ كُلِّ صَلَاةٍ (التحفة ١٢٤)

٣٥٦٧ - حَدَّنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا رَكِيرِيَا بْنُ عَلِيِّيْ: حَدَّنَا عَبْدُ اللهِ - هُوَ ابْنُ عَمْرُو [الرَّقِيقُ] - عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ مُضِبْعِ بْنِ سَعْدٍ وَعَمْرِو بْنِ مَيْمُونٍ قَالَا: كَانَ سَعْدٌ يَعْلَمُ بَيْهِ هُؤُلَاءِ الْكَلِمَاتِ كَمَا يَعْلَمُ الْمُكْتَبُ الْغَلْمَانَ وَيَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَعَوَّذُ بِهِنَّ دُبُرَ الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُنُبِ، وَأَعُوذُ بِكَ مِنَ الْبَحْلِ، وَأَعُوذُ بِكَ مِنْ أَرْدَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فَتَّةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ» قَالَ عَبْدُ اللهِ [بْنُ عَبْدِ الرَّحْمَنِ]: أَبُو إِشْحَاقَ الْهَمْدَانِيَّ يَضْطَرِبُ فِي هَذَا الْحَدِيثِ يَقُولُ: عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَمَرٍ وَيَقُولُ: عَنْ عَيْرِهِ وَيَضْطَرِبُ فِيهِ. [قَالَ أَبُو عَيسَى:] وَهَذَا حَدِيثُ حَسَنٍ صَحِيحٍ مِنْ هَذَا الْوَجْهِ.

٣٥٦٨ - حَدَّنَا أَخْمَدُ بْنُ الْحَسَنِ: حَدَّنَا أَصْبَعُ بْنُ الْفَرَجِ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّهُ أَخْبَرَهُ عَنْ سَعِيدٍ

[¹] One who teaches children how to write. See *Tuhfat Al-Ahwadhi*.

said – stone – that she would make *Tasbih* with. So he said: “Should I not inform you of what is easier for you than this, and better? Glory to Allāh according to the number of what He created in the sky, and glory to Allāh according to the number of what He created in the earth, and glory to Allāh according to the number of what is between that, and glory to Allāh according to the number of what he is going to create, and Allāh is great, in similar amount to that, and all praise is due to Allāh, in similar amount to that, and there is no might or power except by Allāh, in similar amount to that (*Subhān Allāhi 'Adada Mā Khalaqa Fi-Samā'*, *Wa Subhān Allāhi 'Adada Mā Khalaqa Fil-Ard'*, *Wa Subhān Allāhi 'Adada Mā Baina Dhalik'*, *Wa Subhān Allāhi 'Adada Mā Huwa Khāliq'*, *Wa Allāhu Akbaru Mithla Dhalik*, *Wal-Ḥamdulillāhi Mithla Dhalik*, *Wa Lā Hawla Wa Lā Quwwata Illā Billāhi Mithla Dhalik*).” (*Hasan*)

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan Gharīb* as a narration of *Sa'd*.

تخریج: [إسناده حسن] وأخرجه أبو داود، الوتر، باب التسبيح بالحصى، ح: ١٥٠٠ من حديث ابن وهب به وصححه ابن حبان، ح: ٢٣٣٠ والحاكم: ١/٥٤٧، ٥٤٨ ووافقه الذهبي، وذكره الضياء في المختارة: ٢١١-٢٠٩/٣، ح: ١٠١١، ١٠١٠.

3569. Az-Zubair bin Al-'Awwām narrated that the Prophet ﷺ said: “There is not a morning that the slave of Allāh reaches, except that a caller calls out: ‘Glorify the King, the Free of Deficiencies. (*Sabbihūl-Malikal-Quddūs*)’” (*Daīf*)

ابن أبي هلال، عن خزيمة، عن عائشة بنت سعد بن أبي وقاص، عن أبيها أنه دخل مع رسول الله ﷺ على امرأة وبين يديها نواة أوز قال حصاة تسبح بها فقال: «ألا أخبرك بما هو أيسر عليك من هذا وأفضل؟ سبحان الله عذد ما خلق في السماء، وسبحان الله عذد ما خلق في الأرض، وسبحان الله عذد ما بين ذلک، وسبحان الله عذد ما هو خالق، والله أكبر مثل ذلك والحمد لله مثل ذلك، ولا ح Howell ولا قوة إلا بالله مثل ذلك» .. [قال أبو عيسى: هذا حديث حسن عريب من حديث سعد].

٣٥٦٩ - حدثنا سفيان بن وكيع: حدثنا عبد الله بن نمير وزيد بن حباب عن موسى ابن عبيدة، عن محمد بن ثابت، عن أبي حكيم [الخطمي] مؤلى الزبير عن الزبير بن العوام قال: قال النبي ﷺ: «ما من صباح

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

يُضْبِحُ الْعَبْدُ فِيهِ إِلَّا [وَمَنَادِيٌ يُنَادِي سَبِّحُوا
الْمَلِكَ الْقُدُّوسَ].

[Qālَ أَبُو عِيسَى :] وَهَذَا حَدِيثٌ غَرِيبٌ.

تخریج: [إسناده ضعیف] وأخرجه عبد بن حمید، ح: ۹۸ من حديث ابن نمير وزید بن حباب به * موسى بن عبیدة ومحمد بن ثابت: ضعیفان.

Chapter 114. About The Supplication Of Memorization

(المعجم ۱۱۴) - بَابٌ : في دُعاءِ
الْحِفْظِ (التحفة ۱۲۵)

3570. Ikrimah, the freed slave of Ibn ‘Abbās, narrated that Ibn ‘Abbās said: “We were with the Messenger of Allāh ﷺ when ‘Alī bin Abī Ṭālib came to him, and he said: ‘May my father and mother be ransomed for you! This Qur’ān has suddenly left my heart, and I do not find myself capable of it.’ So the Messenger of Allāh ﷺ said to him: ‘O Abul-Hasan! Should I not teach you words that Allāh shall benefit you with, and benefit whomever you teach, and they will make whatever you have learned in your chest firm?’ He said: ‘Of course, O Messenger of Allāh, so teach me.’ He said: ‘When it is the night of (before) Friday, then if you are able to stand in the last third of the night, then verily, it is a witnessed hour, and supplication is answered in it. And my brother Ya‘qūb ﷺ did say to his sons: I shall seek forgiveness for you from my Lord.^[۱] He said:^[۲] “Until the night of Friday comes.” So if you

٣٥٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ : أَخْبَرَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمْشِقِيُّ : أَخْبَرَنَا التَّوَلِيدُ بْنُ مُسْلِمٍ : حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ . وَعِكْرَمَةَ مَوْلَى ابْنِ عَبَّاسٍ ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ : يَبْنَمَا نَحْنُ عِنْدُ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ عَلَيْهِ بْنُ أَبِي طَالِبٍ فَقَالَ : يَا أَبِي أَنْتَ وَأَمِّي تَفَلَّتْ هَذَا الْقُرْآنَ مِنْ صَدْرِي فَمَا أَجِدُنِي أَقْبِرُ عَلَيْهِ ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ : يَا أَبَا الْحَسَنِ ! أَفَلَا أَعْلَمُكَ كَلِمَاتٍ يَتَنَعَّكَ اللَّهُ يَهْنَ وَيَتَنَعَّ يَهْنَ مَنْ عَلِمْتُهُ وَيَثْبِتُ مَا تَعْلَمْتَ فِي صَدْرِكَ ؟ ” قَالَ : أَجَلْ يَا رَسُولَ اللَّهِ ! فَعَلَمْنِي . قَالَ : إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ فَإِنْ أَسْتَطَعْتَ أَنْ تَقُومْ فِي ثُلُثِ الَّلَّيْلِ الْآخِرِ فَإِنَّهَا سَاعَةٌ مَسْهُودَةٌ وَالدُّعَاءُ فِيهَا مُسْتَجَابٌ . وَقَدْ قَالَ أَخْيَرِي يَعْقُوبُ لِتَبَّاهِهِ «سَوْفَ أَسْعَفُرُ لَكُمْ رَبِّكُمْ » [يوسف: ۹۸] - يَقُولُ : حَتَّى تَأْتِي لَيْلَةُ الْجُمُعَةِ - فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ فِي وَسْطِهَا فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ

[۱] Yūsuf 12:98.

[۲] According to Mubārakpūrī, this is Ya‘qūb speaking. See *Tuhfat-Al-Ahwadhi* (4/278).

are not able, then stand in the middle of it, and if you are not able, then stand in the first of it. And pray four *Rak'ah*. Recite *Fatihatul-Kitab* (the Opening of the Book) and *Surat Yā-Sīn* in the first *Rak'ah*, and *Fatihatul-Kitab* and *Hā-Mim Ad-Dukhān* in the second *Rak'ah*, and *Fatihatul-Kitab* and *Alif Lām Mīm Tanzil As-Sajdah* in the third *Rak'ah*, and *Fatihatul-Kitab* and *Tabārak Al-Mufassal* in the fourth *Rak'ah*. So when you have finished with the *Tashah-hud*, then praise Allāh and mention Allāh's greatness in an excellent manner, and send *Salāt* upon me – and be excellent in it – and upon the rest of the Prophets. And seek forgiveness for the believing men and the believing women, and for your brothers who have preceded you in faith. Then say in the end of that: "O Allāh, have mercy on me by abandonment of sins forever, so long as You keep me remaining. And have mercy on me from taking upon myself what does not concern me, and provide me good sight for what will make You pleased with me. O Allāh, Originator of the heavens and the earth, Possessor of glory, and generosity, and honor that is not exceeded. I ask you, O Allāh, O Rahmān, by Your glory and the light of Your Face, to make my heart constant in remembering Your Book as You taught me, and grant me that I recite it in the manner that will make You pleased with me. O Allāh, Originator of the heavens

في أولها فصل أربعة ركعات تقرأ في الركعة الأولى بفاتحة الكتاب وسورة يس، وفي الركعة الثانية بفاتحة الكتاب وحم الدخان، وفي الركعة الثالثة بفاتحة الكتاب والآم تزيل السجدة، وفي الركعة الرابعة بفاتحة الكتاب وبتبارك المفضل. فإذا فرغت من الشهاد فاحمد الله وأحسن الثناء على الله وصل على وأحسن وعلى سائر النبيين، واستغفر للمؤمنين والمؤمنات ولإخوانك الذين سبقوك بالإيمان ثم قل في آخر ذلك: اللهم ارحمني برتك المعاصي أبداً ما أبقيتني، وارحمني أن أتكلف ما لا يعيني، وارزقني حسنة النظر فيما يرضيك عني، اللهم بديع السماوات والأرض ذا الجلال والإكرام والعزّة التي لا تزام أسئلتك يا الله يا رحمن بجلالك ونور وجهك أن تلزم قلبي حفظ كتابك كما علمتني وارزقني أن أثلوه على النحو الذي يرضيك عني. اللهم بديع السماوات والأرض ذا الجلال والإكرام والعزّة التي لا تزام أسئلتك يا الله يا رحمن بجلالك ونور وجهك أن تؤرّكتابك بصري وأن تطلق به لسانني وأن تفرج به عن قلبي وأن تشرح به صدري وأن تعسل به بدني فإنه لا يعيشي على الحق غيرك ولا يؤتيه إلا أنه ولا حول ولا قوّة إلا بالله العلي العظيم يا أبا الحسن! فافعل ذلك ثلاث جمع أو خمساً أو سبعاً ثم بذن الله والذى يشئ

and the earth, Possessor of glory, and generosity, and honor that is not exceeded. I ask you, O Allāh, O Rahmān, by Your glory and the light of Your Face, to enlighten my sight with Your Book, and make my tongue free with it, and to relieve my heart with it, and to expand my chest with it, and to wash my body with it. For indeed, none aids me upon the truth other than You, and none gives it except You, and there is no might or power except by Allāh, the High, the Magnificent.

(Allāhummarhamnī Bitarkil-Ma'āṣī
Abadan Mā Abqaitanī, Warhamnī
An Atakallafa Mā Lā Ya'ninī,
Warzuqnī Husnan-Nazari Fī Mā
Yurdīka 'Annī. Allāhumma Badi'as-
Samāwāti Wal-Ardi Dhāl-Jalāli Wal-
Ikrāmi Wal-'Izzatil-lātī Lā Turāmu
As'aluka Yā Allāhu Yā Rahmānu
Bi-Jalālika Wa Nūri Wajhika An
Tulzima Qalbī Hifza Kitābika Kamā
'Allamtanī Warzuqnī An Atlūwahu
'Alan-Nahwil-ladhi Yurdīka 'Annī.
Allāhumma Badi'as-Samāwāti Wal-
Ardi Dhāl-Jalāli Wal-Ikrāmi Wal-
'Izzati-l-lātī Lā Turāmu As'aluka Yā
Allāhu, Yā Rahmānu Bi-Jalālika Wa
Nūri Wajhika An Tunawwira Bi-
Kitābika Başarī, Wa An Tuşlıqa Bihi
Lisānī Wa An Tufarrija Bihi 'An
Qalbī Wa An Tashraha Bihi Şadri,
Wa An Taghsila Bihi Badanī,
Fa'innahu Lā Yu'inuni 'Alal-Haqqi
Ghairuka Wa Lā Yu'thi Illā Anta
Wa Lā Hawla Wa Lā Quwwata Illā
Billāhil-'Alīl-'Azīm)." O Abul-
Hasan! So do this three Fridays, or
five, or seven, you will be answered

بالحقٍّ مَا أَخْطَأَ مُؤْمِنًا قَطُّ .

قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ : فَوَاللَّهِ مَا لَبِثَ
عَلَيْهِ إِلَّا خَمْسًا أَوْ سَبْعًا حَتَّى جَاءَ [عَلَيْهِ]
رَسُولُ اللَّهِ ﷺ فِي مُثْلِ ذَلِكِ الْمَجْلِسِ فَقَالَ :
يَا رَسُولَ اللَّهِ ! إِنِّي كُنْتُ [رَجُلًا] فِيمَا حَلَّ لَّا
أَحْذُ إِلَّا أَرْبَعَ آيَاتٍ أَوْ تَحْوَهُنَّ فَإِذَا قَرَأْتُهُنَّ
عَلَى نَفْسِي تَفَلَّتَنِي وَأَنَا أَتَعْلَمُ الْيَوْمَ أَرْبَعَيْنَ آيَةً
وَتَحْوُهُنَّا فَإِذَا قَرَأْنَاهُنَّا عَلَى نَفْسِي فَكَانَمَا كِتَابُ
اللَّهِ بَيْنَ عَيْنَيِّي وَلَقَدْ كُنْتُ أَسْمَعُ الْحَدِيثَ فَإِذَا
رَدَدْتُهُ تَفَلَّتَ وَأَنَا الْيَوْمَ أَشْمَعُ الْأَحَادِيثَ فَإِذَا
تَحَدَّثَتْ بِهَا لَمْ أَخِرِّمْ مِنْهَا حَرْفًا ، فَقَالَ لَهُ
رَسُولُ اللَّهِ ﷺ عَنْدَ ذَلِكَ : «مُؤْمِنٌ وَرَبُّ
الكَعْبَةِ يَا أَبَا الْحَسَنِ» .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسَنٌ
غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْوَلِيدِ بْنِ
مُسْلِمٍ .

– by the will of Allāh – by the One Who sent me with the Truth, it has not failed a believer once.””

‘Abdullāh bin ‘Abbās said: “So, by Allāh, ‘Alī did not wait but five or seven until [‘Alī]^[1] came to the Messenger of Allāh ﷺ in a gathering similar to that and said: ‘O Messenger of Allāh, indeed I was [a man] in the time that passed, who used to not take except four Āyāt or about that much, so when I would recite them to myself they would suddenly depart from me, and today I learn forty Āyāt or about that much, and when I recite them to myself, then it is as if the Book of Allāh is before my eyes. I used to hear a *Hadīth* and when I would repeat it, it would suddenly depart from me, and today I hear *Aḥadīth*, and when I report them, I do not err in a single letter.’ So the Messenger of Allāh ﷺ said at that point: ‘A believer, by the Lord of the Ka’bah, O Abul-Hasan.’” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*, we do not know of it except through the narration of Al-Walid bin Muslim.

تخریج: [إسناده ضعيف] وأخرجه الحاکم: ١/٣١٦، ٣١٧ من حديث سليمان بن عبد الرحمن به وصححه على شرط الشیخین وتعقبه الذھبی وأورده ابن الجوزی في الموضوعات: ٢/١٣٨، ١٣٩ وللحديث شاهد باطل عند الطبراني في الكبير * ابن جریح عنون، والولید لم يصرح بالسماع المسلسل .

^[1] If the word ‘Alī is not in the text it would be understood as “he came.”

Chapter 115. About Waiting For Relief And Other Than That

3571. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Ask Allāh of His bounty. For verily, Allāh the Mighty and Sublime, loves to be asked, and the best of worship is awaiting relief.” (*Da’if*)

[Abū ‘Eisā said:] This is how Ḥammād bin Wāqid (a narrator in the chain) reported this *Hadīth*. [And he has been contradicted in his narration.] And [this] Ḥammād [is Aṣ-Ṣaffār], he is not a *Hafiz*, [and he is, in our view, a *Shaikh* from Al-Baṣrah.] Abū Nu’aim reported this *Hadīth* from Isrā’il, from Ḥakim bin Jubair, from a man from the Prophet ﷺ [in *Mursal* form], and the narration of Abū Nu’aim is more likely to be more correct.

Tarhib: [إسناده ضعيف] وأخرجه الطبراني: ١٢٥/١٠، ح ١٠٨٨ من حديث حماد بن واقد الصفار به وهو ضعيف (تقريب) * حكيم بن جبير ضعيف رمي بالتشيع (تقريب) ورجل مجاهول.

Comments:

Concealing one’s miseries, distresses and hardships from others and supplicating to Al-Mighty Allāh ﷺ for help and favors is also a great form of worship.

3572. Zaid bin Arqam [may Allāh be pleased with him] said that the Prophet ﷺ used to say: “O Allāh, indeed I seek refuge in You from laziness, helpless old age, and stinginess (*Allāhumma Innī A’udhu Bika Minal-Kasali Wal-‘Ajzi Wal-Bukhl*).” And with this chain, from the Prophet ﷺ, that he used to

(المعجم ١١٥) - بَابُ : فِي انتِظارِ
الْفَرَجِ وَغَيْرِ ذَلِكِ (التحفة ١٢٦)

٣٥٧١ - حَدَّثَنَا يَسْرُرُ بْنُ مَعَاذِ الْعَقْدِيُّ
الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ وَاقِدٍ عَنْ
إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي
الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «سَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ
يُحِبُّ أَنْ يُشَاءَ وَأَفْضُلُ الْعِبَادَةِ انتِظَارُ
الْفَرَجِ».

[قال أبو عيسى:] هكذا روى حماد بن واقد هذا الحديث. [وقد خولف في روايته].
وَحَمَّادُ بْنُ وَاقِدٍ [هَذَا هُوَ الصَّفَارُ] لَيْسَ
بِالْحَافِظِ [وَهُوَ عِنْدَنَا شَيْعَ بَصْرِيُّ] وَرَوَى أَبُو
نَعِيمَ هَذَا الْحَدِيثَ عَنْ إِسْرَائِيلَ، عَنْ حَكِيمِ بْنِ
جُبَيرٍ، عَنْ رَجُلٍ عَنِ النَّبِيِّ ﷺ [مُرْسَلٌ]
وَحَدِيثُ أَبِي نَعِيمٍ أَشْبَهُ أَنْ يَكُونَ أَصَحَّ.

Tarhib: [إسناده ضعيف] وأخرجه الطبراني: ١٢٥/١٠، ح ١٠٨٨ من حديث حماد بن واقد الصفار به وهو ضعيف (تقريب) *

٣٥٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعَ: حَدَّثَنَا
أَبُو مَعَاوِيَةَ: حَدَّثَنَا عَاصِمُ الْأَخْوَلُ عَنْ أَبِي
عُثْمَانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ [رَضِيَ اللَّهُ عَنْهُ]
قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنَ الْكَسْلِ وَالْعَجْزِ وَالْبُخْلِ» وَبِهَذَا
الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَتَعَوَّذُ مِنَ

seek refuge from senility and the punishment of the grave. (*Sahīh*)

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

تَحْرِيْج: وأخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح: ٢٧٢٢ من حديث أبي معاوية الضرير به.

3573. Jubair bin Nufair narrated that ‘Ubādah bin Aṣ-Ṣāmit narrated to them that, the Messenger of Allāh ﷺ said: “There is not a Muslim upon the earth who calls upon Allāh with any supplication, except that Allāh grants it to him, or he turns away from him the like of it in evil; as long as he does not supplicate for something sinful, or the severing of the ties of kinship.” So a man from the people said: “What if we should increase (in it).” He said: “(With) Allāh is more.”^[1] (*Hasan*)

الهرم وعذاب الميت.
[قال أبو عيسى:] هذا حديث حسن صحيح.

تَحْرِيْج: وأخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح: ٢٧٢٢ من حديث أبي معاوية الضرير به.

3573 - حدثنا عبد الله بن عبد الرحمن: أخبرنا محمد بن يوسف عن ابن ثوبان، عن أبيه، عن مكحول، عن جبير بن نفير أن عبادة بن الصامت حدثهم أن رسول الله ﷺ قال: «ما على الأرض مسلم يدعوه الله تعالى بدعوه إلا آتاه الله إياها أو صرف عنه من السوء مثلها ما لم يدع بما ظهر قطعاً رحمة فقام رجل من القوم: إذا نكثه قال: «الله أكتر».

[قال أبو عيسى:] هذا حديث حسن غريب صحيح من هذا الوجه وابن ثوبان هو عبد الرحمن بن ثابت بن ثوبان العابد الشامي.

تَحْرِيْج: [حسن] وأخرجه عبد الله بن أحمد: ٣٢٩ / ٥ عن محمد بن يوسف به وللحديث شواهد عند الحاكم: ٤٩٣ / ١ وأحمد: ١٨ / ٣ وغيرهما وانظر، ح: ٣٣٨١ وجود أسانيده المنذرية.

Chapter 116. The Supplication At The Time Of Sleep

3574. Al-Barā’ bin ‘Āzib narrated that the Prophet ﷺ said: “When you go to your bed, perform the *Wuḍū’* as you would perform for *Salāt*. Then lie on your right side, then say: ‘O Allāh, I submit my face to You,

(المعجم ١١٦) - باب [الدُّعَاءِ عِنْ النَّوْمِ] (التحفة ١٢٧)

3574 - حدثنا سفيان بن وكيع: حدثنا جرير عن متصور، عن سعد بن عبيدة: حدثني البراء أَنَّ النَّبِيَّ ﷺ قال: «إذا أخذت مسجعك فتوضاً وضوءك للصلوة ثم

^[1] Allāh shall grant more than what you ask for, and His bounty is greater than what He grants you for your supplication. See *Tuhfat Al-Ahwadhi* (4/280).

and I entrust my affair to You, and I lay myself down relying upon You, hoping in You and fearing You. There is no refuge nor escape from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent (*Allāhumma Aslamtu Wajhī Ilaika Wa Fawqaṭu Amrī Ilaika, Wa Alja'tu Zahrī Ilaika, Raghbatan Wa Rahbatan Ilaika, Lā Malja'a Wa Lā Manjā Minka Illā Ilaika, Āmantu Bikitābikalladhi Anzalta Wa Bi-Nabiyyakalldhī Arsalt*).’ And if you die that night, you shall die upon the *Fitrāh*” – Al-Barā’ said: I repeated it to retain it in memory, “So I said: ‘I believe in Your Messenger whom You have sent.’” He said: “So he struck with his hand upon my chest, then said: ‘And in Your Prophet whom You have sent.’”^[1] (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*, and it has been reported through more than one route from Al-Barā’, and we do not know of the mention of *Wudū’* in any of the narrations, except in this narration.

تخریج: متفق عليه، وأخرجه مسلم، الذکر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٠ من حديث جریر والبخاري، ح: ٢٤٧ من حديث منصور به انظر، ح: ٣٣٩٤.

3575. Mu‘ādh bin ‘Abdullāh bin Khubaib, narrated from his father, who said: “We went out on a rainy and extremely dark night, looking for the Messenger of Allāh ﷺ, so that he could lead us in *Salāt*.” He

اضطَّجعَ عَلَى شَقْكَ الْأَئْمَنِ ثُمَّ قُلَّ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أُمْرِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأً وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكَتَابِكَ الَّذِي أَنْزَلْتُ، وَبِنَيْكَ الَّذِي أَرْسَلْتَ، فَإِنَّ مَنْتَ فِي لَيْلَتِكَ مُتَّ عَلَى النِّفَرَةِ” قَالَ: فَرَدَدْتُهُنَّ لَا شَدِّرَهُ، فَقُلْتُ: آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ فَقَالَ: «فُلْ آمَنْتُ بِنَيْكَ الَّذِي أَرْسَلْتَ».

[قال أبو عيسى:] وهذا حديث حسن صحيح وقد روی من غير وجوه عن البراء ولا نعلم في شيء من الروايات ذكر الوضوء إلا في هذا الحديث.

٣٥٧٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ أَبِي سَعِيدِ الْبَرَادِ، عَنْ مُعاذِ ابْنِ عَبْدِ اللَّهِ بْنِ خُبَيْبٍ، عَنْ أَبِيهِ قَالَ: حَرَجَنا

^[1] Similar preceded under no. 3394.

said: "So I met him and he said: 'Speak' but I did not say anything. Then he said: 'Speak.' But I did not say anything. He said: 'Speak.' So I said: 'What should I say?' He said: Say: "Say: He is Allâh, the One" and *Al-Mu'awwidhatain*, when you reach evening, and when you reach morning, three times, they will suffice you against everything."'" (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is Ḥasan *Sahīh Gharīb* from this route. Abū Sa‘eed Al-Barrād (a narrator) is Asid bin Abī Asid [from Al-Madīnah].
أَدْبَ، بَابٌ مَا يَقُولُ إِذَا أَصْبَحَ، ح: ٥٠٨٢
يَ أَسِيدُ الْبَرَادُ.

Comments:

The Prophet ﷺ again and again said 'say' so that he could remember it and the Companion kept quiet so that the Prophet ﷺ himself tell him what to say.

Chapter 117. About The Supplication Of The Guest

3576. ‘Abdullâh bin Busr narrated: “The Messenger of Allâh ﷺ stayed with my father.” So he said: “We brought some food near him, so he ate from it, then he was brought dates, so he would eat it and cast the pit with his two fingers” – he joined between his forefinger and middle finger – Shu’bah said: “And that is what I think concerning it, if Allâh wills,” – “and he cast the pit between two fingers, then he was brought drink, so he drank it and then passed it to the one on his right.” He said: “So my father said – as he took hold of the rein of his beast: ‘Supplicate for us.’ So he

فِي لَيْلَةَ مَطِيرَةٍ وَظُلْمَةً شَدِيدَةً نَطْلُبُ رَسُولَ
اللهِ يَصْلِي لَنَا قَالَ: فَأَدْرِكْتُهُ فَقَالَ:
«قُلْ». فَلَمَّا أَقْلَلَ شَيْئًا ثُمَّ قَالَ: «قُلْ» فَلَمَّا
أَقْلَلَ شَيْئًا قَالَ: «قُلْ» فَقَلَّتْ: مَا أَقْلُولُ؟!
قَالَ: «قُلْ: هُوَ اللَّهُ أَحَدٌ» وَالْمُعْوَذُينَ
حِينَ تُمْسِي وَتُضْبِحُ ثَلَاثَ مَرَاتٍ تُخْفِيكَ مِنْ
كُلِّ شَيْءٍ».

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ
صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَأَبُو سَعِيدٍ
الْبَرَادُ هُوَ أَسِيدُ بْنِ أَبِي أَسِيدٍ [مَدِينِيَّةً].

تَخْرِيجٌ: [إِسْنَادُ حَسَنٍ] وَأَخْرَجَهُ أَبُو دَادُ،
حَدِيثُ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ * أَبُو سَعِيدٍ، أَسِيدُ بْنِ

(المعجم ١١٧) - [بَابُ: فِي دُعَاءِ
الصَّيْفِ] (التحفة . . .)

٣٥٧٦ - حَدَّثَنَا أَبُو مُوسَىٰ مُحَمَّدُ بْنُ عَنْ الْمُسْنَىٰ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ عَنْ يَرِيدَ بْنِ حُمَيْرٍ [الشَّامِي] عَنْ عَبْدِ اللَّهِ بْنِ بُشَيْرٍ قَالَ : نَزَّلَ رَسُولُ اللَّهِ ﷺ عَلَىٰ أَبِيهِ فَقَالَ : فَقَرَبْنَا إِلَيْهِ طَعَاماً فَأَكَلَ مِنْهُ ثُمَّ أَتَيَ بِسَمْرٍ فَكَانَ يَأْكُلُهُ وَيُلْقِي النَّوَىٰ بِإِصْبَاعِهِ جَمِيعَ السَّبَابَةَ وَالْوَسْطَىٰ - قَالَ شَعْبَةُ : وَهُوَ ظَنِّي فِيهِ إِنْ شَاءَ اللَّهُ - وَأَلْقَى النَّوَىٰ بَيْنَ إِصْبَاعَيْنِ ثُمَّ أَتَيَ بِشَرَابٍ فَشَرَبَهُ ثُمَّ نَاوَلَهُ الَّذِي عَنْ يَمِينِهِ قَالَ : فَقَالَ أَبِيهِ وَأَخَذَ بِلِحَامِ دَابِّيَ ادْعُ لَنَا فَقَالَ : «اللَّهُمَّ بارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاغْفِرْ

said: 'O Allāh, bless for them what You have provided them, and forgive them, and have mercy on them (*Allāhuma Bārak Lahum Fī Mā Razaqtahum Wāghfir Lahum Wārhamhum*)'" (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh* [and it has been reported through other routes from ‘Abdullāh bin Busr.]

تخریج: وأخرجه مسلم، الأشترية، باب استحباب وضع النوى خارج التمر، واستحباب دعاء الصيف لأهل الطعام ... إلخ، ح: ٢٠٤٢ عن محمد بن المثنى به.

Comments:

This narration shows that a guest should be treated warmly and honorably. He should be given respect and the best food available with the host. At the time of his departure, he should be bade farewell in an honorable way and he should be requested to supplicate for them. The Prophet ﷺ summed up all the benefits and prosperities of this world and the Hereafter in this supplication.

3577. Bilāl bin Yasār bin Zaid [the freed slave of the Prophet ﷺ] narrated: "My father narrated to me, from my grandfather, that he heard the Prophet ﷺ say: 'Whoever says: "I seek forgiveness from Allāh, the Magnificent, whom there is none worthy of worship but Him, the Living, *Al-Qayyūm*, and I repent to him,"' (*Astaghfirullāh hal-Azimalladhi Lā Ilāha Illā Huwa Hayyul-Qayyūmu Wa Atūbu Ilaih*) then Allāh will forgive him, even if he fled from battle.'" (*Hasan*)

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

تخریج: [حسن] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح: ١٥١٧ عن موسى بن إسماعيل به وللمحدث شاهد عند الحاكم: ١/٥١١، ٢/١١٧، ١١٨ على شرط مسلم ووافقه الذهبي وسنده حسن.

لَهُمْ وَارْحَمُهُمْ .

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ عَبْدِ اللَّهِ بْنِ بُشَيرٍ .]

٣٥٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ :

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الشَّيْعِيُّ : حَدَّثَنِي أَبِي عُمَرٍ بْنُ مُرَّةَ قَالَ : سَمِعْتُ بِلَالَ بْنَ يَسَارٍ بْنَ زَيْدَ [مَوْلَى النَّبِيِّ ﷺ] : حَدَّثَنِي أَبِي عَنْ جَدِّي سَمِعَ النَّبِيَّ ﷺ يَقُولُ : «مَنْ قَالَ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ وَأَنُوبُ إِلَيْهِ غَفَرَ اللَّهُ لَهُ وَإِنْ كَانَ فَرَّ مِنَ الرَّحْفِ .»

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ .

Chapter 118.

(المعجم ١١٨) - [بابٌ :] (الصفحة . . .)

3578. ‘Uthmān bin Ḥunaif narrated that a blind man came to the Prophet ﷺ and said: “Supplicate to Allāh to heal me.” He said: “If you wish I will supplicate for you, and if you wish, you can be patient, for that is better for you.” He said: “Then supplicate to Him.” He said: “So he ordered him to perform *Wudū’* and to make his *Wudū’* complete, and to supplicate with this supplication: ‘O Allāh, I ask You and turn towards You by Your Prophet Muḥammad, the Prophet of Mercy. Indeed, I have turned to my Lord, by means of You, concerning this need of mine, so that it can be resolved, so O Allāh so accept his intercession for^[1] me (*Allāhumma Innī As’aluka Wa Atawajjhahu Ilaika Binabiyyka Muhammadin Nabi-Ir-Rahmati Tawajjahtu Bika Ilā Rabbī Fī Hājatī Hadhihi Lituqda Lī, Allāhumma Fashaffi’hu Fiya*).’”^[2] (Sahih)

[He said:] This *Hadīth* is *Hasan Sahīh Gharīb*, we do not know of it except through this route, as a narration of Abū Ja‘far, and he is someone other than Al-Khaṭmī, [and ‘Uthmān bin Ḥunaif is the brother of Sahl bin Ḥunaif.]

٣٥٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا شُعبَةُ عَنْ أَبِي جَعْفَرٍ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنْ عُثْمَانَ ابْنِ حُنَيْفٍ: أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ ﷺ فَقَالَ: ادْعُ اللَّهَ أَنْ يُعَافِينِي، قَالَ: «إِنْ شِئْتَ دَعَوْتُ، وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ»، قَالَ: فَادْعُهُ، قَالَ: فَأَمَرْتُهُ أَنْ يَتَوَضَّأْ فِي حُسْنٍ وُضُوءٍ وَيَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَيْكَ مُحَمَّدَ نَبِيَّ الرَّحْمَةِ إِنِّي تَوَجَّهُ إِلَيْكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتَقْضِي لِي، اللَّهُمَّ فَشَفِعْ فِي» [قال: هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي جَعْفَرٍ وَهُوَ غَيْرُ الْخَطْمَيِّ [وَعُثْمَانُ بْنُ حُنَيْفٍ هُوَ أَخُو سَهْلٍ بْنِ حُنَيْفٍ].

^[1] See *At-Tawassul, Anwā’uhu wa Aḥkāmuhu* by Muḥammad Nāṣiruddin Al-Albāni.

^[2] This *Hadīth* does not mean that we can ask Allāh to grant us something for the sake of the Prophet ﷺ or anything along those lines. Rather, what is intended is that he was asking Allāh to accept the Prophet’s supplicating for him, as indicated by his statement, “so accept his intercession for me.”

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة الحاجة، ح: ١٣٨٥ من حديث عثمان بن عمر به وزاد الحاکم في الأخير: ٥١٩، ٣١٣/١، "وشفعني فيه" وصححه ابن خزيمة، ح: ١٢١٩ والحاکم ووافقه الذہبی.

3579. Abū Umāmah [may Allāh be pleased with him] said: 'Amr bin 'Abasah reported to me that he heard the Prophet ﷺ say: "The closest that the Lord is to a worshipper is during the last part of the night, so if you are able to be of those who remember Allāh in that hour, then do so." (*Sahīh*)

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

٣٥٧٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا إِسْحَاقُ بْنُ مُوسَى قَالَ: حَدَّثَنِي مَعْنُ: حَدَّثَنِي مَعَاوِيَةُ بْنُ صَالِحٍ عَنْ ضَمْرَةَ بْنَ حَبِيبٍ قَالَ: سَمِعْتُ أَبَا أَمَامَةَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: حَدَّثَنِي عَمْرُو بْنُ عَبْسَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي حَوْفِ الْلَّئِنِ الْآخِرِ فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ مِنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ». .

[قال أبو عيسى:] هذا حديث حسن صحيح غريب من هذا الوجه.

تخریج: [إسناده صحيح] وصححه الحاکم: ١٦٣-١٦٥ وأصله في صحيح مسلم، ح: ٨٣٢ وغيره ورواه أبو داود، ح: ١٢٧٧ من طريق آخر عن أبي أمامة به.

Comments

In the last part of the night, Allāh ﷺ descends to the Nearest Heaven and asks His worshippers to make supplications to Him, and He bestows His favors and bounties to His worshippers. In the state of prostration man is nearest to Allāh ﷺ, therefore, in the last part of the night the supplications made in the state of prostration are answered.

3580. 'Umārah bin Za'karah said: "I heard the Messenger of Allāh ﷺ saying: 'Indeed, Allāh, the Mighty and Sublime, says: "Indeed My worshipper who is entirely My slave is the one who remembers Me when he is about to meet his enemy." That is: "At the time of fighting." (*Da'if*)

[He said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route, and its chain is

٣٥٨٠ - حَدَّثَنَا أَبُو الْوَلِيدِ الدَّمَشْقِيُّ [أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنُ بَكَارِ]: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَفِيرُ بْنُ مَعْدَانَ أَنَّهُ سَمِعَ أَبَا دَوْسِ الْيَحْصُبِيِّ يُحَدِّثُ عَنْ أَبِي عَائِدِ الْيَحْصُبِيِّ عَنْ عُمَارَةَ بْنِ رَغْكَرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: إِنَّ عَبْدِي كُلُّ عَبْدِي الَّذِي يَذْكُرُني وَهُوَ مُلَاقِ قِرْنَهُ» يَعْنِي عِنْدَ الْقِتَالِ.

not strong.

[And we do not know of 'Umārah bin Za'karah hearing anything from the Prophet ﷺ except for this one *Hadīth*. And the meaning of his saying: "When he is about to meet his enemy," only means at the time of fighting. That is: That he remembers Allāh in that time.

تخریج: [إسناده ضعیف] وأخرجه ابن أبي عاصم في الأحاديث والمثاني: ١٥١ / ٥، ح: ٢٦٨٩ من حديث الوليد بن مسلم به * عفیر: ضعیف وأبو دوس: مجھول الحال وله طریق آخر مظلوم.

Comments

In the Qur'ān, in *Sūrat Al-Anfāl* Verse 45 it has been commanded to supplicate for success and triumph. "When you meet a force be firm and call Allāh in remembrance much and often." He who remembers Allāh ﷺ during combat carries out the orders and proves himself as His true servant.

Chapter 119. About The Virtue Of: "There Is No Might Or Power Except With Allāh"

3581. Qais bin Sa'd bin 'Ubādah narrated, that his father offered him to the Prophet ﷺ to serve him. He said: "So the Prophet ﷺ passed by me, and I had just performed *Salāt*, so he poked me with his foot and said: 'Should I not direct you to a gate from the gates of Paradise?' I said: 'Of course.' He said: 'There is no might or power except with Allāh (*Lā Hawla Wa Lā Quwwata Illā Billāh*).'" (*Hasan*)

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

[قال:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُ إِلَّا مِنْ هَذَا الْوَجْهِ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ .
[وَلَا نَعْرِفُ لِعُمَارَةَ بْنِ زَعْكَرَةَ عَنِ النَّبِيِّ]
بَلْ إِلَّا هَذَا الْحَدِيثُ الْوَاحِدُ، وَمَعْنَى قَوْلِهِ:
وَهُوَ مُلَاقٍ فِرْنَهُ، إِنَّمَا يَعْنِي عِنْدَ الْقِتَالِ،
يَعْنِي أَنَّ يَذْكُرَ اللَّهَ فِي تِلْكَ السَّاعَةِ .

(المعجم ١١٩) - بَابٌ: فِي فَضْلِ لَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (التحفة ١٢٨)

٣٥٨١ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ
الْمُشَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنِي أَبِي
قَالَ: سَمِعْتُ مَنْصُورَ بْنَ زَادَانَ يُحَدِّثُ عَنْ
مَيْمُونَ بْنِ أَبِي شَيْبٍ، عَنْ قَيْسِ بْنِ سَعْدٍ بْنِ
عُبَادَةَ أَنَّ أَبَاهُ دَفَعَهُ إِلَى النَّبِيِّ ﷺ يَخْدُمُهُ
قَالَ: فَمَرَّ بِي النَّبِيِّ ﷺ وَقَدْ صَلَّيْتُ فَضْرَبَنِي
بِرِجْلِهِ وَقَالَ: «أَلَا أَذْلُكَ عَلَى بَابِ مِنْ
أَبْوَابِ الْجَنَّةِ؟» قُلْتُ: بَلَى، قَالَ: «لَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ» .

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ
صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

تخریج: [إسناده حسن] وأخرجه النسائي في عمل اليوم، ح: ٣٥٥ عن محمد بن مشى،
وأحمد: ٤٢٢/٣ عن وهب بن جرير به وصححه الحاكم على شرط الشیخین ووافقه الذهبي: ٤/
٤، ٢٩١ وللحديث شواهد.

3582. [Ṣafwān bin Sulaim said: “No angel has risen from the earth until he said: ‘There is no might or power except with Allāh (*Lā Hawla Wa Lā Quwwata Illā Billāh*).’”] (*Sahīh*)

٣٥٨٢ - [حَدَّثَنَا قُتْبِيَّةُ بْنُ سَعِيدٍ: حَدَّثَنَا
اللَّيْثُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ،
عَنْ صَفَوَانَ بْنِ سُلَيْمَانَ . قَالَ: مَا نَهَضَ مَلَكٌ
مِنَ الْأَرْضِ حَتَّى قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ].

تخریج: [إسناده صحيح].

Chapter 120. Concerning The Virtue Of *Tasbih*, *Tahlil*, And *Taqdis*

3583. Ḥumaiḍah bint Yāsir narrated from her grandmother Yusairah – and she was one of those who emigrated – she said: “The Messenger of Allāh ﷺ said to us: ‘Hold fast to *At-Tasbih*, *At-Tahlil*, and *At-Taqdīs*,^[1] and count them upon the fingertips, for indeed they shall be questioned, and they will be made to speak. And do not become heedless, so that you forget about the Mercy (of Allāh).’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* [is *Gharīb*], we only know of it through the narration of Hāni' bin ‘Uthmān, and Muḥammad bin Rabi‘ah reported it from Hāni' bin ‘Uthmān.

تخریج: [إسناده حسن] وأخرجه ابن سعد: ٣١٠/٨ عن محمد بن بشر، وأبو داود، ح: ١٥٠١ من حديث هانيء بن عثمان به وصححه النهي في تلخيص المستدرك: ٥٤٧/١ وابن حبان، ح: ٢٣٣٣ وحسنه ابن حجر والتوكيل في الأذكار، ص: ١٤.

٣٥٨٣ - حَدَّثَنَا مُوسَى بْنُ حِزَامٍ وَعَبْدُ
ابْنِ حُمَيْدٍ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ
بْنُ يَسْرِي قَالَ: سَمِعْتُ هَانِيَةَ بْنَ عُثْمَانَ عَنْ
أُمِّهِ حُمَيْضَةَ بِنْتِ يَاسِرٍ، عَنْ جَدِّهَا يُسَيْرَةَ
وَكَانَتْ مِنَ الْمُهَاجِرَاتِ قَالَتْ: قَالَ لَنَا رَسُولُ
اللَّهِ ﷺ: عَلَيْكُمْ بِالشَّتْبِيْحِ وَالْتَّهْلِيلِ
وَالتَّقْدِيسِ وَاعْقِدُنَّ بِالآتَامِلِ فَإِنَّهُنَّ مَسْؤُلَاتٍ
مُسْتَنْطَقَاتٍ وَلَا تَنْفُلُنَّ فَتَسْئِينَ الرَّحْمَةَ].

[قال أبو عيسى:] هذا حديث [غريب]
إنما تعرّفه من حديث هانيء بن عثمان وقد
رواه محمد بن ربيعة عن هانيء بن عثمان.

^[1] Saying “*Subḥān Al-Malik, Al-Qudādūs*” (Glory to the King, the Free of Deficiencies” or “*Rabbul Malaikī War-Rūh*” (Glorified, the Free of Deficiencies, the Lord of the angels and the spirit.” See *Tuhfat Al-Ahwadhi*.

Comments

Tasbih is saying ‘*Subhān Allāh*, *Tahlīl*’ is saying ‘*Lā Ilāha Illallāh*’ and ‘*Taqdīs*’ is saying ‘*Subhān Al-Malik Al-Quddūs Ya Sabbuho Quddūs Rabbal-Malaikatah*’ pure is the Master of angels and the spirit.

Chapter 121. About The Supplication When Going Out For An Expedition

3584. Anas narrated that when the Prophet ﷺ would go out for an expedition, he would say: “O Allāh, You are my *Adud* and You are my Helper, and by You^[1] do I fight (*Allāhumma Anta 'Adudī, Wa Anta Naṣīrī, Wa Bika Uqātilū*).” (*Da'īf*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* [and the meaning of his statement “my *Adud*” is “my support”].

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الجهاد، باب ما يدعى عند اللقاء، ح: ٢٦٣٢ و عن نصر بن علي به وصححه ابن حبان، ح: ١٦٦١ * قنادة عنعن.

Chapter 122. Concerning The Supplication Of The Day Of 'Arafah

3585. 'Amr bin Shu'aib narrated from his father, from his grandfather, that the Prophet ﷺ said: “The best of supplications is the supplication of the Day of 'Arafah. And the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allāh, Alone, without partner, to Him belongs all that exists, and to Him belongs the

(المعجم ١٢١) - [بابُ : في الدُّعَاءِ إِذَا غَرَّا] (التحفة...)

٣٥٨٤ - حَدَّثَنَا نَصْرُ بْنُ عَلَيِّ الْجَهْضُومِيُّ

قَالَ: أَخْبَرَنِي أَبِي عَنْ الْمُشَّنَّى بْنِ سَعِيدٍ، عَنْ قَنَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ الشَّيْءُ كَيْفَ يَكُونُ إِذَا غَرَّا
قَالَ: «اللَّهُمَّ أَنْتَ عَصْدِي وَأَنْتَ نَصِيرِي
وَبِكَ أُفَاتِلُ». *

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ
غَرِيبٌ [وَمَعْنَى قَوْلِهِ عَصْدِي يَعْنِي عَوْنَى].

(المعجم ١٢٢) - [بابُ : في دُعَاءِ يَوْمِ عَرَفَةَ] (التحفة...)

٣٥٨٥ - حَدَّثَنَا أَبُو عَمْرُو مُسْلِمُ بْنُ عَمْرُو

الْحَدَّادُ الْمَدِينِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ تَافِعٍ عَنْ حَمَادَ بْنِ أَبِي حَمَدٍ، عَنْ عَمْرُو بْنِ شَعِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ السَّيِّدَ كَيْفَ يَكُونُ إِذَا
قَالَ: «خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا
قُلْتُ أَنَا وَاللَّهُمَّ مَنْ قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ

^[1] That is, “by Your Might and Your Power and Your Aid and Your Help.” See *Tuhfat Al-Ahwadhi* (4/285).

Praise, and He is powerful over all things. (*Lā Ilāha Illallāh, Wahdahu Lā Sharika Lahu, Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa 'Alā Kulli Shai'in Qadir*).”

[He said:] This *Hadīth* is *Hasan Gharīb* from this route. And Ḥammād bin Abū Ḥumaid (a narrator) he is Muhammad bin Abū Ḥumaid and he is Ibrāhīm Al-Anṣārī Al-Madānī, and he is not regarded as strong (in his narrations) according to the people of *Hadīth*. (*Da'if*)

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٢١٠، ح: ٦٩٦١ من حديث ابن أبي حميد به
* حماد بن أبي حميد: ضعيف تقدم: ٣٥٦١ وللحديث شواهد ضعيفة عند مالك (الموطأ ٢١٥/١
ح ٤٢٣، ٢٢، ٥٠١ و ١٢٣، ح: ٩٧٤) وغيره.

Chapter 123. The Supplication: “O Allāh Make My Secret Better Than My Apparent Condition”

3586. 'Umar bin Al-Khaṭṭāb said: “The Messenger of Allāh taught me, saying: ‘Say: ‘O Allāh, make my secret better than my apparent condition, and make my apparent condition righteous. O Allāh, I ask You for the righteous of what you give to the people, of wealth, wives, and children, not (to be) misguided, nor misguiding. (*Allāhumma j'al Sariratī Khairan Min 'Alāniyatī Waj'al 'Alāniyatī Sālihah. Allāhumma Innī As'aluka Min Sālihi Mā Tu'tūn-Nāsa Minal-Māli Wal-Ahli Wal-Waladi Ghairad-Dāli Wa Lāl-Mudil*).’” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it

على كُلِّ شَيْءٍ قَدِيرٌ» [قال: هذا حديث حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَحَمَّادُ بْنُ أَبِي حُمَيْدٍ هُوَ مُحَمَّدُ ابْنُ أَبِي حُمَيْدٍ وَهُوَ أَبُو إِبْرَاهِيمَ الْأَنْصَارِيِّ الْمَدَانِيِّ وَلَيْسَ هُوَ بِالْقَوْيِ عِنْدَ أَهْلِ الْحَدِيثِ .

(المعجم ١٢٣) - باب [دُعَاءُ «اللَّهُمَّ اجْعَلْ سَرِيرَتِي خَيْرًا مِنْ عَلَانِتِي»] (التحفة ١٢٩)

٣٥٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَلَيْهِ بْنُ أَبِي بَكْرٍ عَنِ الْجَرَاحِ بْنِ الصَّحَافِ الْكَنْدِيِّ، عَنْ أَبِي شَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَكِيمٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: عَلَمْنَاهُ رَسُولُ اللَّهِ ﷺ قَالَ: «قُلْ اللَّهُمَّ اجْعَلْ سَرِيرَتِي خَيْرًا مِنْ عَلَانِتِي واجْعَلْ عَلَانِتِي صَالِحةً. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ مِنَ الْمَالِ وَالْأَهْلِ وَالْوَلَدِ غَيْرَ الصَّالِي وَلَا الْمُضِلِّ». .

[قال أبا عيسى:] هذا حديث غريب لا نعرفه إلا من هذا الوجه وليس إسناده بالقوي .

except through this route, and its chain is not strong.

تخریج: [إسناده ضعیف] وأخرجه أبو نعیم في الحلیة: ٥٣/١ من حديث أبي شيبة عبد الرحمن بن إسحاق الكوفي به وهو ضعیف مشهور.

Chapter 124. The Supplication: "O Changer Of The Hearts, Make My Heart Firm..."

3587. 'Āsim bin Kulaib Al-Jarmī narrated from his father, from his grandfather, who said: "I entered upon the Prophet ﷺ while he was praying and he had placed his left hand on his left thigh, and he had placed his right hand on his right thigh, and clasped his fingers, and extended his index finger, and he was saying: 'O changer of the hearts, make my heart firm upon Your religion (*Yā Muqallibal-Qulūb Thabbit Qalbī 'Alā Dīnik*).'" (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه الطبراني: ٣١٣/٧، ح ٧٢٣٢ من حديث عبد الله بن معdan به وهو صالح روى عنه جماعة، ولم يثبت تعليله عن أبي داود رحمه الله وللحديث شواهد عن أنس وجابر والنواس بن سمعان رضي الله عنهم.

Chapter 125. Concerning *Ar-Rugyah* When Suffering An Ailment

3588. Muḥammad bin Sālim narrated: "*Thābit Al-Bunāī* narrated to me, he said to me: 'O Muḥammad, when you suffer from some ailment, then place your hand at the place of the ailment, then say: "In the Name of Allāh, I seek refuge in Allāh's might and

(المعجم ١٢٤) - بَابُ [دُعَاءٍ «يَا مُقْلِبَ الْقُلُوبِ ثَبِّثْ قَلْبِي . . .»] (التحفة ١٣٠)

٣٥٨٧ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ : حَدَّثَنَا سَعِيدُ بْنُ سُقْيَانَ الْجَعْدَارِيُّ : حَدَّثَنَا عَبْدُ اللهِ ابْنُ مَعْدَانَ قَالَ: أَخْبَرَنِي عَاصِمٌ بْنُ كُعَيْبَ الْجَرَمِيُّ عَنْ أَيْهَ، عَنْ جَدِّهِ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُصَلِّي وَقَدْ وَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُمْنَى، وَقَبَضَ أَصَابِعَهُ وَبَسَطَ السَّبَابَةَ وَهُوَ يَقُولُ: «يَا مُقْلِبَ الْقُلُوبِ ثَبِّثْ قَلْبِي عَلَى دِينِكَ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.]

تخریج: [إسناده حسن] وأخرجه الطبراني: ٣١٣/٧، ح ٧٢٣٢ من حديث عبد الله بن معدان به وهو صالح روى عنه جماعة، ولم يثبت تعليله عن أبي داود رحمه الله وللحديث شواهد عن أنس وجابر والنواس بن سمعان رضي الله عنهم.

(المعجم ١٢٥) - [بَابُ: فِي الرُّؤْفَةِ إِذَا أَشْتَكَى] (التحفة . . .)

٣٥٨٨ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الْحَمْدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ سَالِمَ: حَدَّثَنَا ثَابِتُ البَنَانِيُّ قَالَ: قَالَ لِي: يَا مُحَمَّدُ! إِذَا أَشْتَكَيْتَ فَصَنْعَ يَدَكَ حَيْثُ شَتَّكَيْتَ ثُمَّ قُلْ: بِسْمِ اللَّهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ

power from the evil of this pain I feel (*Bismillāh, A'ūdhu Bi-'Izzatillāhi Wa Qudratihī Min Sharri Mā Ajidu Min Wajā'i Hādhā.*)". Then lift your hand and repeat that an odd number of times. For indeed, Anas bin Mālik narrated to me, that the Messenger of Allāh ﷺ narrated that to him." (Hasan)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. [And this Muḥammad bin Sālim is a *Shaikh* from Al-Baṣrah].

تخریج : [إسناده حسن] وأخرجه الحاکم: ٧١٩ من حديث عبد الوارث به وصححه ووافقه الذهي وأورده الضياء في المختارة: ١٤٥ / ٥، ١٤٦، ١٧٦٧، ح ١٧٦٨ وللحديث شواهد .

Comments

In the report of Uthmān bin Abī Al-'As 'Bismillāh' is repeated three times and the rest of the supplication with a slight variation of words is repeated seven times. It has already been mentioned in *Kitāb At-Tibb*.

Chapter 126. The Supplication Of Umm Salamah

3589. Umm Salamah said: "The Messenger of Allāh ﷺ taught me, saying: 'Say: 'O Allāh, this is the coming of Your night, and the departing of Your day, the voices of those calling to You, and the time of prayers to You, I ask You to forgive me (*Allāhumma Hādhastiqbālu Lailika, Wastidbāru Nahārika, Wa Aṣwātu Du'ātika Wa Hudūru Ṣalawātika, As'aluka An Taghfira Lī.*)'" (Hasan)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we only know of it through this route. And (as for) Hafṣah bint Abī Kathīr (a narrator in the chain), we do not know her, nor her father.

شَرٌّ مَا أَجِدُ مِنْ وَجْهِي هَذَا، ثُمَّ ارْفَعْ يَدَكَ ثُمَّ أَعْدُ ذَلِكَ وَتُرَا فَإِنَّ أَنَسَ بْنَ مَالِكَ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُ بِذَلِكَ .
[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . [ومُحَمَّدُ بْنُ سَالِمٍ هَذَا شَيْخٌ بَصَرِيّ] .

(المعجم (١٢٦) - [باب دعاء أم سلمة]
(التحفة...))

٣٥٨٩ - حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ بْنِ الأَنْوَدِ الْبَعْدَاءِيُّ : حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ حَفْصَةَ بِنْتِ أَبِي كَثِيرٍ، عَنْ أَبِيهَا أَبِي كَثِيرٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ : عَلِمْنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلِي : الَّهُمَّ هَذَا اسْتِقْبَالُ لَيْلِكَ، وَاسْتِدْبَارُ نَهَارِكَ، وَأَصْوَاتُ دُعَائِكَ، وَحُضُورُ صَلَوَاتِكَ، أَسْأَلُكَ أَنْ تَعْفُرَ لِي» .

[قال أبو عيسى:] هَذَا حَدِيثُ غَرِيبٌ إِنَّا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ . وَحَفْصَةُ بِنْتُ أَبِي كَثِيرٍ لَا نَعْرِفُهَا وَلَا أَبَاهَا .

تخریج: [حسن] ورواه أبو داود، الصلاة، باب ما يقول عند أذان المغرب، ح: ٥٣٠ من حديث أبي كثیر به وصححه الحاکم: ١٦٩ ووافقه الذهبي * أبو كثیر وثقة الحاکم والذهبی فحدیثه حسن وخصصة بنت أبي كثیر، تابعها المسعودی والحمد لله.

3590. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “No worshipper has ever said: None has the right to be worshipped but Allāh (Lā Ilāha Illallāh)’ sincerely, except that the gates of heaven are opened for it, until it reaches to the Throne, so long as he avoids the major sins.” (*Hasan*)

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

٣٥٩٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ عَلَيْهِ بْنُ يَزِيدَ الصُّدَائِيُّ الْبَغْدَادِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ الْقَاسِمِ [ابن الوليد] الْهَمْدَانِيُّ عَنْ يَزِيدَ بْنِ كَسْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ [رضي الله عنه] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا قَالَ عَنْدُهُ: لَا إِلَهَ إِلَّا اللَّهُ قَطُّ مُخْلِصًا إِلَّا فُرِّجَتْ لَهُ أَبْوَابُ السَّمَاوَاتِ حَتَّى تُفْضَيَ إِلَى الْعَرْشِ مَا أَجْنَبَ الْكَبَائِرَ».

[قال أبو عيسى:] هذا حديث حسن غريبٌ منْ هَذَا الْوَجْهِ.

تخریج: [إسناده حسن] وأخرجه التسائي في عمل اليوم والليلة، ح: ٨٣٣ عن الحسين بن علي به * أبو حازم هو سلمان.

3591. Ziyād bin ‘Ilāqah narrated from his uncle, that he said: “[The Prophet]^[١] ﷺ used to say: ‘O Allāh, I seek refuge in You from evil character, evil actions, and evil desires (*Allāuhmma Inni A’udhu Bika Min Munkarātil-Akhlāqi Wal-Amāli Wal-Ahwā’*).’” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, and the uncle of Ziyād bin ‘Ilāqah is Quṭbah bin Mālik, the Companion of the Prophet ﷺ.

٣٥٩١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَخْمَدُ بْنُ بَشِيرٍ وَأَبُو أُسَامَةَ عَنْ مَسْعِرٍ، عَنْ زِيَادَ بْنِ عِلَاقَةَ، عَنْ عَمِّهِ قَالَ: كَانَ [التبّيُّ] رضي الله عنه يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ».

[قال أبو عيسى:] هذا حديث حسن غريبٌ وَعَمُ زِيَادَ بْنِ عِلَاقَةَ هُوَ قُطْبَةُ بْنُ مَالِكٍ صاحب النبي رضي الله عنه.

تخریج: [صحيح] وأخرجه الطبراني: ١٩/١٩، ح: ٣٦ من حديث أبيأسامة به وصرح بالسماع وصححه ابن حبان، ح: ٢٤٢٢ والحاکم على شرط مسلم: ١/٥٣٢ ووافقه الذهبي.

^[١] Without the phrase “the Prophet,” it would read “He used to say”.

3592. Ibn ‘Umar [may Allāh be pleased with them] said: “We were with the Messenger of Allāh ﷺ when a man among the people said: ‘Allāh is most exceedingly great, and praise is due to Allāh, abundantly, and glory to Allāh morning and night (*Allāhu Akbaru Kabīran Wa-Hamdu-lillāhi Kathīran, Wa Subhān Allāhi Bukratan Wa Aṣilā*).’ So the Messenger of Allāh ﷺ said: ‘Who is the one who said such and such?’ So a man among the people said: ‘Me, O Messenger of Allāh.’ He said: ‘I was amazed at it. The gates of heaven opened up for it.’” Ibn ‘Umar said: “I have not abandoned them since I heard [them] from the Messenger of Allāh ﷺ.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb Hasan Sahīh* from this route. Hajjāj bin Abī ‘Uthmān (a narrator) is Hajjāj bin Maisarah As-Ṣawwāf. His *Kunyah* is Abū Aṣ-Salt, and he is trustworthy according to the people of *Hadīth*.

تخریج: وأخرجه مسلم، المساجد، باب ما يقال بين تكيره الإحرام والقراءة، ح: ٦٠١ من
حدث إسماعيل بن عيسى به.

Comments

In the commentary of *Sahīh Muslim*, Imām Nawawī writes that these words are uttered after *Takbir Tahrīmah* (First *Takbir* to begin the Prayer) and before the beginning of the recitation of the Qur’ān. This supplication is for winning the favors of Allāh ﷺ.

Chapter 127. Which Speech Is Most Beloved to Allāh?

3593. Abū Dharr narrated that the Messenger of Allāh ﷺ visited him, or that Abū Dharr visited the

٣٥٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ
الْدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا الْحَجَاجُ بْنُ أَبِي عُثْمَانَ عَنْ أَبِي
الرَّئِبِيرِ، عَنْ عَوْنَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنِ عُمَرَ
[رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: بَيْنَا نَحْنُ نُصَلِّي مَعَ
رَسُولِ اللَّهِ ﷺ إِذَا قَالَ رَجُلٌ مِنَ الْقَوْمِ: اللَّهُ أَكْبَرُ
أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً
وَأَصْلَاءً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ الْقَاتِلُ
كَذَا وَكَذَا؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا يَا
رَسُولَ اللَّهِ. قَالَ: «عَجِبْتُ لَهَا، فَتَحَثَّتْ لَهَا
أَبْوَابُ السَّمَاءِ». قَالَ أَبْنُ عُمَرَ: مَا تَرَكْتُهُنَّ
مُنْدُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ.
[قال أبو عيسى:] هذا حديث غريب
حسن صحيح من هذا الوجه، وحجاج بن
أبي عثمان هو حجاج بن ميسرة الصواف،
ويكنى أبا الصلت، وهو ثقة عند أهل
الحديث.

(المعجم ١٢٧) - بَابُ: أَيُّ الْكَلَامِ
أَحَبُّ إِلَى اللَّهِ؟ [التحفة ١٣١]

٣٥٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ
الْدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ:

Messenger of Allāh, ﷺ and said: "May my father and my mother be ransomed for you, O Messenger of Allāh! Which speech is most beloved to Allāh [the Mighty and Sublime]?" So he said: "That which Allāh selected for His angels (to say): 'Glory to my Lord, and with His praise. Glory to my Lord, and with His praise (*Subḥāna Rabbī Wa Bihamdihi, Wa Subḥāna Rabbi Wa Bihamdihi*).'" (*Sahīh*)

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

تخریج: وأخرجه مسلم، الذکر والدعاء، باب فضل سبحان الله وبحمده، ح: ٢٧٣١ من حديث الجريري به.

Chapter 128. Concerning Pardon And *Al-‘Afīyah*

3594. Anas bin Mālik narrated that the Messenger of Allāh, ﷺ said: "The supplication is not rejected between the *Adhān* and the *Iqāmah*." They said: "So what should we say, O Messenger of Allāh?" He said: "Ask Allāh for *Al-‘Afīyah* in the world and in the Hereafter." (*Da’if*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan*. And Yahyā bin Yamān added this wording in this *Hadīth*: "So what should we say?" He said: "Ask Allāh for *Al-‘Afīyah* in the world and in the Hereafter."

تخریج: [إسناد ضعيف] وأخرجه أبو داود، الصلاة، باب: في الدعاء بين الأذان والإقامة، ح: ٥٢١ من حديث سفيان الثوري به مختصراً بلفظ: "لا يرد الدعاء بين الأذان

أخبرنا الجرجيري عن أبي عبد الله الجسري، عن عبد الله بن الصامت، عن أبي ذر أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ عَادَهُ أَوْ أَنَّ أَبَا ذَرَ عَادَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ فَقَالَ: إِنَّمَا أَنْتَ وَأَمْمِي يَا رَسُولَ اللَّهِ أَيُّ الْكَلَامِ أَحَبُّ إِلَى اللَّهِ [عَزَّ وَجَلَّ]? فَقَالَ: «مَا اضطُفَاهُ اللَّهُ لِمَلَائِكَتِهِ: سُبْحَانَ رَبِّي وَبِحَمْدِهِ، سُبْحَانَ رَبِّي وَبِحَمْدِهِ». [قالَ أَبُو عَيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١٢٨) - [باب: في العفو والغاففة] (التحفة...)

٣٥٩٤ - حَدَّثَنَا أَبُو هِشَامُ الرَّفَاعِيُّ مُحَمَّدُ بْنُ يَزِيدَ الْكُوفِيُّ: حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ: حَدَّثَنَا سُفِيَّانُ عَنْ رَبِّيِّ الْعَمَيِّ، عَنْ أَبِي إِيَاسِ مُعَاوِيَةَ بْنِ فُرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ: «الدُّعَاءُ لَا يُرُدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ» قَالُوا: فَمَاذَا تَقُولُ يَا رَسُولُ اللَّهِ؟ قَالَ: «سُلُّوا اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ».

[قالَ أَبُو عَيسَى]: هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ زَادَ يَحْيَى بْنُ الْيَمَانِ فِي هَذَا الْحَدِيثِ هَذَا الْحَرْفَ، قَالُوا: فَمَاذَا تَقُولُ؟ قَالَ: «سُلُّوا اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ».

تخریج: [إسناد ضعيف] وأخرجه أبو داود، الصلاة، باب: في الدعاء بين الأذان والإقامة، ح: ٥٢١ من حديث سفيان الثوري به مختصراً بلفظ: "لا يرد الدعاء بين الأذان

والإقامة" ولبعضه شاهد صحيح عند أحمد: ٢٢٥/٣، وصححه ابن خزيمة، ح: ٤٢٦، ول الحديث شواهد أخرى عند ابن حبان، ح: ٢٩٦ وابن خزيمة وغيرهما * حديث الترمذى بهذا السياق: ضعيف، السلمي ضعيف وفيه علل أخرى.

3595. Anas [bin Mâlik] narrated that the Prophet ﷺ said: "The supplication is not rejected between the *Adhân* and the *Iqâmah*." (*Sahîh*)

[Abû 'Eisâ said:] This is how Abû Ishaq Al-Hamdânî reported this *Hadîth*; from Buraid bin Abî Mariam Al-Kûfî, from the Prophet ﷺ. It is similar to this, and this is more correct.

٣٥٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
وَكَبِيعُ وَعَبْدُ الرَّزَاقِ وَأَبُو أَحْمَدَ وَأَبُو تَعْيِمَ
عَنْ سُقِيَّانَ، عَنْ رَيْدِ الْعَمِّيِّ، عَنْ مُعاوِيَةَ بْنِ
فُرَّةَ، عَنْ أَنَسِ [بْنِ مَالِكٍ] عَنِ النَّبِيِّ ﷺ
قَالَ: «الدُّعَاءُ لَا يُرْدُدُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ». .
[قَالَ أَبُو عِيسَى]: وَهَذَا رَوَى أَبُو
إِسْحَاقَ الْهَمْدَانِيَّ هَذَا الْحَدِيثُ عَنْ بُرَيْدَ بْنِ
أَبِي مَرِيَمَ الْكُوفِيِّ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ
نَحْوَ هَذَا وَهَذَا أَصَحُّ.

تخریج: [صحیح] انظر الحديث السابق * حديث أبي إسحاق: رواه النسائي في الكبرى، ح: ٩٨٩٥ وأحمد: ١٥٥/٣، ٢٥٤ وصححه ابن حبان، ح: ٢٩٦.

Chapter. "The *Mufarridûn* Have Preceded..."

3596. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "The *Mufarridûn* have preceded." They said: "And who are the *Mufarridûn*, O Messenger of Allâh?" He said: "Those who absorb themselves in the remembrance of Allâh, and remembrance removes their heavy burdens from them, until they will come on the Day of Judgment being light (in weight of their burdens)." (*Dâ'if*)

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharîb*.

(المعجم . . .) - باب: [«سَبَقَ
الْمُفَرِّدُونَ . . .»] (التحفة ١٣٢)

٣٥٩٦ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ
الْعَلَاءِ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنْ عُمَرَ بْنِ
رَاشِدٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ
ﷺ: «سَبَقَ الْمُفَرِّدُونَ»، قَالُوا: وَمَا
الْمُفَرِّدُونَ يَا رَسُولَ اللهِ؟ قَالَ: «الْمُسْتَهْرِفُونَ
فِي ذِكْرِ اللهِ، يَضْطَعُ الذُّكْرُ عَنْهُمْ أَنْقَالَهُمْ
فِيَوْنَانَ يَوْمَ الْقِيَامَةِ حَفَافًا». .
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ.

تخریج: [إسناد ضعيف] وأخرجه البهقى: ١/٣٩٠، ٥٠٦، ح: ٥٠٧ (شعب الإيمان) من

Hadith 'Umar bin Rashed said: "He who is weak in the world and has no attractions, his remembrance of Allāh is strong." . . .
Anṣar Ṣaḥīḥ Mūslim, H: 2676 وغیره.

Comments

'Mufarridūn' are those who avoid the people and attractions of the world in order to focus on worship and remembrance of Allāh ﷺ and sometimes this aloofness adds to their concentration on worship. The remembrance of Allāh ﷺ also removes the heavy burden of worldly affairs and lessens their needs.

3597. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "That I should say: 'Glory is to Allāh (Subḥān Allāh),' 'All praise is due to Allāh (Al-Hamdu lillāh),' 'None has the right to be worshipped but Allāh (Lā Ilāha Illallāh),' and 'Allāh is the greatest (Allāhu Akbar)' is more beloved to me than all that the sun has risen over." (*Sahīh*)

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

تخریج: وأخرجه مسلم، الذکر والدعاء، باب فضل التهليل والتسبیح والدعاة، ح: 2695 عن أبي كریب به.

3598. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There are three whose supplication is not rejected: The fasting person when he breaks his fast, the just leader, and the supplication of the oppressed person; Allāh raises it up above the clouds and opens the gates of heaven to it. And the Lord says: 'By My might, I shall surely aid you, even if it should be after a while.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. And Sa'dān [Al-Qubbī] is Sa'dān bin Bishr and 'Eisā bin Yūnus, Abū 'Āsim, and more than one of the major scholars of the

٣٥٩٧ - حَدَّثَنَا أَبُو كُرِيْبٍ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا أَقُولُ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَحَبُّ إِلَيَّ وَمَا طَلَّعَتْ عَلَيْهِ الشَّمْسُ». [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٥٩٨ - حَدَّثَنَا أَبُو كُرِيْبٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نُعْمَانَ [الْفُقِيْهُ] عَنْ أَبِي مُجَاهِدٍ، عَنْ أَبِي مُدِلَّةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ثَلَاثَةٌ لَا تُرْدُ دَعْوَهُمْ: الصَّائِمُ حِينَ يُفْطَرُ، وَالإِمَامُ الْعَادِلُ، وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللَّهُ فَوْقَ الْعَمَامِ وَيَفْتَحُ لَهَا أَبْوَابَ السَّمَااءِ، وَيَقُولُ الرَّبُّ وَعَزَّتِي لِأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

وَسَعْدَانُ [الْفُقِيْهُ] هُوَ سَعْدَانُ بْنُ يَشْرِيْرٍ وَقَدْ رَوَى عَنْهُ عِيسَى بْنُ يُونُسَ وَأَبُو عَاصِمٍ وَغَيْرُهُ وَاحِدٌ مِنْ كَبَارِ أَهْلِ الْحَدِيثِ. وَأَبُو مُجَاهِدٍ

People of *Hadīth* have reported from him. Abū Mujaḥid is Sa'd At-Ta'i. Abū Mudillah is the freed slave of the Mother of the Believers, Ā'ishah. And we only know him by this *Hadīth*. This *Hadīth* has been reported from him in longer and more complete form.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، ح: ١٧٥٢ من حديث سعدان القبي به وصححة ابن خزيمة، ح: ١٩٠١ وابن حبان، ح: ٢٤٠٨ وله شاهد تقدم: ٢٥٢٦.

3599. Abū Hurairah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “O Allāh, benefit me with that which You have taught me, and teach me that which will benefit me, and increase me in knowledge. All praise is due to Allāh in every condition, and I seek refuge in Allāh from the condition of the people of the Fire (*Allāhumma naf'a ni Bimā 'Allamtanī Wa 'Allimnī Mā Yanfa 'uni, Wa Zidnī 'Ilmā, Al-Hamdu lillāhi 'Alā Kulli Hālin Wa A'udhu Billāhi Min Hāli Ahlin-Nār*).” (*Da'if*)

[He said:] This *Hadīth* is [*Hasan*] *Gharib* from this route.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب الانتفاع بالعلم والعمل به، ح: ٢٥١ من حديث عبد الله بن نمير به * موسى بن عبيدة ومحمد بن ثابت: ضعيفان ول الحديث "اللهم انفعني بما علمتني وعلمني ما ينفعني" شاهد عند الحاكم ١٠/٥١ وسنه حسن.

Comments

The knowledge which is useful for both the worlds — here and the Hereafter — is the real and beneficial knowledge. Knowledge is beneficial only when it is acted upon. Enhancement of knowledge is its prerequisite condition. It is essential to be thankful to Allāh ﷺ in every condition and circumstances.

هُوَ سَعْدُ الطَّائِبُ. وَأَبُو مُدْلَّةَ هُوَ مَوْلَى أَمِّ الْمُؤْمِنِينَ عَائِشَةَ، وَإِنَّمَا نَعْرِفُهُ بِهَذَا الْحَدِيثِ.
وَيُرْوَى عَنْهُ هَذَا الْحَدِيثُ أَطْوَلَ مِنْ هَذَا
وَأَنَّمَا .

٣٥٩٩ - حَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا عَنْ
اللَّهِ بْنِ نُعْمَانَ عَنْ مُوسَى بْنِ عُيَيْدَةَ، عَنْ مُحَمَّدٍ
ابْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (اللَّهُمَّ انْفَعْنِي بِمَا
عَلَمْتَنِي وَعَلَمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا ،
الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَأَعُوذُ بِاللَّهِ مِنْ حَالٍ
أَهْلِ النَّارِ). [قَالَ :] هَذَا حَدِيثُ [حَسَنٌ]
غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

Chapter 129. What Has Been Related About: Allāh Has Angels Who Go About On The Earth

3600. Abū Hurairah, or Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Indeed, Allāh has angels who go about on the earth in addition to the *Kuttāb*^[1] of the people. So when they find groups of people remembering Allāh, they call to one another: 'Come to that which you have been seeking.' They will come and cover them up to the lowest heaven. Allāh will say: 'What were My worshippers doing when you left them?' They will say: 'We left them as they were praising You, glorifying You, and remembering You.'" He said: "So He will say: 'Have they seen Me?' They say: 'No.'" He said: "So He will say: 'So how would it be had they seen Me?'" He said: "So they will say: 'Had they seen You, they would have been more ardent in praise of You, more ardent in glorification of You, more ardent in remembrance of You.'" He said: "So He will say: 'And what do they seek?'" He said: "They will say: 'They seek Paradise.'" He said: "So He will say: 'So have they seen it?'" He said: "So they will say: 'No.'" He said: "So He will say: 'So how would it be had they seen it?'" He said: "They will say: 'Had they seen

(المعجم ١٢٩) - [بَابُ مَا جَاءَ إِنَّ اللَّهَ مَلَائِكَةُ سَيَّاحِينَ فِي الْأَرْضِ] (التحفة ...)

٣٦٠٠ - حَدَّثَنَا أَبُو كُرَيْبٌ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ مَلَائِكَةُ سَيَّاحِينَ فِي الْأَرْضِ فُضْلًا عَنْ كُتَّابِ النَّاسِ فَإِذَا وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَنَادَوْهُ هَلْمُوا إِلَى بُعْيَكُمْ فَيَجِئُونَ فَيُحْفَنُونَ بِهِمْ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ اللَّهُ أَيُّ شَيْءٍ تَرْكْتُمْ عِبَادِيَ يَصْنَعُونَ؟ فَيَقُولُونَ: تَرْكَنَا هُنْ يَحْمَدُونَكَ وَيَمْجَدُونَكَ وَيَذْكُرُونَكَ. قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا. قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْكَ لَكَانُوا أَشَدَّ تَحْمِيدًا وَأَشَدَّ تَمْجِيدًا وَأَشَدَّ لَكَ ذِكْرًا، قَالَ: فَيَقُولُ: وَأَيُّ شَيْءٍ يَطْلُبُونَ؟ قَالَ: فَيَقُولُونَ: يَطْلُبُونَ الْجَنَّةَ، قَالَ: فَيَقُولُ: فَهُلْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَا، قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْهَا لَكَانُوا لَهَا أَشَدَّ طَلَبًا وَأَشَدَّ عَلَيْهَا حِرْصًا، قَالَ: فَيَقُولُ: فَمَنْ أَيُّ شَيْءٍ يَتَمَوَّذِّعُونَ؟ قَالُوا: يَتَمَوَّذِّعُونَ مِنَ النَّارِ، قَالَ: فَيَقُولُ: وَهُلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا، قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ فَيَقُولُونَ: لَوْ رَأَوْهَا

[1] The angels who write down the deeds of people as well as others who are appointed to them. See *Tuhfat Al-Ahwadhi* (4/288).

it, they would be more ardent in seeking it, and more eager for it.” He said: “So He will say: ‘So from what thing do they seek refuge?’ They will say: ‘They seek refuge from the Fire.’” He said: “So He will say: ‘And have they seen it?’ So they will say: ‘No.’” He said: “So He will say: ‘So how would it be had they seen it?’ So they will say: ‘Had they seen it, they would be more ardent in flight from it, more ardent in fear of it, and more ardent in seeking refuge from it.’” He said: “So He will say: ‘So I do call You to witness that I have forgiven them.’ So they will say: ‘Indeed among them is so-and-so, a sinner, he did not intend them, he only came to them for some need.’ So He will say: ‘They are the people, that none who sits with them shall be miserable.’” (*Sahih*)

[*Abū ‘Eisā* said:] This *Hadith* is *Hasan Sahih*, and it has been reported from *Abū Hurairah* from other than this route.

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب فضل ذکر الله عز وجل، ح: ٦٤٠٨
من حديث الأعمش ومسلم، ح: ٢٦٨٩ من حديث أبي صالح به.

Comments

This narration shows the noble aspect of the assembly of the people who gather to remember Allāh ﷺ this narration also shows the liking and affection of Allāh ﷺ and His angels for such gatherings.

Chapter 130. The Virtue Of: “There Is No Might Or Power Except By Allāh”

3601. *Abū Hurairah* said: “The Messenger of Allāh ﷺ said to me: ‘Be frequent in saying: ‘There is no

لَكَانُوا أَشَدَّ مِنْهَا هَرَبَا وَأَسَدَّ مِنْهَا خَوْفًا وَأَشَدَّ
مِنْهَا تَعَوِّذًا.

قالَ: فَيَقُولُ: فَإِنِّي أُشْهِدُكُمْ أَنِّي
قَدْ غَرَّتْ لَهُمْ فَيَقُولُونَ: إِنَّ فِيهِمْ فُلَانًا
الْخَطَّاءَ لَمْ يُرِدُهُمْ إِنَّمَا جَاءُهُمْ لِحَاجَةٍ.
فَيَقُولُ: هُمُ الْقَوْمُ لَا يَسْقَى لَهُمْ جَلِيلٌ».

[قالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٌ
صَحِيفٌ. وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ
هَذَا الْوَجْهِ.

(المعجم (١٣٠) - [باب فضل لا حَوْلٍ
وَلَا قُوَّةٍ إِلَّا بِاللهِ] (التحفة ...)

٣٦٠١ - حَدَّثَنَا أَبُو كُرْبَةَ: حَدَّثَنَا أَبُو
خَالِدُ الْأَخْمَرُ عَنْ هِشَامِ بْنِ الغَازِ، عَنْ

might or power except by Allāh, (*Lā Hawla Wa Lā Quwwata Illā Billāh*).” For verily, it is a treasure from the treasures of Paradise.”” (*Sahīh*)

Makhlūf said: “So whoever says: ‘There is no might or power except by Allāh, and there is no place of refuge from Allāh except to Him, (*Lā Hawla Wa Lā Quwwata Illā Billāh, Wa Lā Manjā Min Allāhi Illā Ilaihi*)’ seventy types of harm shall be removed from him, the least of them being poverty.”

[Abū ‘Eisā said:] This chain for this *Hadīth*, is not connected. Makhlūf did not hear from Abū Hurairah.

تخریج: [صحيح] عن رسول الله ﷺ وللحديث شواهد كثيرة عند ابن حبان، ح: ٢٣٣٨ وغيره دون قول مكحول * أبو خالد الأحمر عن فالسند ضعيف إلى مكحول.

3602. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Every Prophet has a (special) supplication which is answered. Verily, I have reserved mine as intercession for my nation, and it shall reach, if Allāh wills, those of them who die, not associating anything with Allāh.” (*Sahīh*)

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

Comments

Allāh ﷺ has granted every Prophet one special supplication which is definitely accepted and responded to by Allāh ﷺ. Regarding other supplications, it is Allāh’s Will to accept it or not. The Prophet ﷺ has saved his special supplication for the intercession of his *Ummah*.

مَكْحُولٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: أَكْثُرُ مِنْ قَوْلٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ فَإِنَّهَا كَثُرٌ مِنْ كُنُوزِ الْجَنَّةِ» قَالَ مَكْحُولٌ: فَمَنْ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ وَلَا مَنْجًا مِنَ اللهِ إِلَّا إِلَيْهِ كَشَفَ عَنْهُ سَعْيَنَ بَابًا مِنَ الضُّرِّ أَذَاهَنَ الْفَقْرُ.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ إِسْنَادُهُ لَيْسَ بِمُتَّصِّلٍ. مَكْحُولٌ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ.

٣٦٠٢ - حَدَّثَنَا أَبُو كُرْبَةَ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ وَإِنِّي اخْتَبَثُ دَعْوَتِي شَفَاعَةً لِأَمْتَيٍ وَهِيَ تَائِلَةٌ إِنْ شَاءَ اللهُ مَنْ مَاتَ مِنْهُمْ لَا يُشْرِكُ بِاللهِ شَيْئًا».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِحٌ.

تخریج: وأخرجه مسلم، الإيمان، باب اختباء النبي ﷺ دعوة الشفاعة لأمته، ح: ١٩٩ عن أبي كريب به ورواه البخاري، ح: ٦٣٠٤ من حديث أبي هريرة.

Chapter 131. Concerning Having Good Thoughts About Allāh The Mighty And Sublime

3603. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “Allāh, the Most High said: ‘I am as My slave of Me, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself, and if he remembers Me in a gathering, I remember him in a gathering better than that. And if he seeks to draw nearer to Me by a hand span, I draw nearer to him by a forearm’s length, and if he comes to Me by a forearm’s length, I draw nearer to him by an arm’s length. And if he comes to Me walking, I come to him quickly.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. And it has been related that Al-A‘mash explained this *Hadīth*: “Whoever draws nearer to me by a hand span, I draw nearer to him by a forearm’s length.” That is: “With forgiveness and mercy.” And in this manner did some of the people of knowledge explain this *Hadīth*. They said: “Indeed its meaning is only that He says: ‘When the servant seeks to draw nearer to Me through obedience to Me, and with what I have ordered, My forgiveness and My mercy rush to him.’”

[And it is related that Sa‘eed bin Jubair said concerning this Āyah: ‘So remember Me, I shall

(المعجم ١٣١) - [باب: في حُسْنِ الظَّنِّ بِاللَّهِ عَزَّ وَجَلَّ] (التحفة ...)

٣٦٣ - حَدَّثَنَا أَبُو كُرْبَيْبٍ : حَدَّثَنَا أَبُو مَعَاوِيَةَ وَابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «يَقُولُ اللَّهُ تَعَالَى : أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعْهُ حِينَ يَذَكُّرُنِي ، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي ، وَإِنْ ذَكَرَنِي فِي مِلَّا ذَكَرْتُهُ فِي مِلَّا خَيْرٌ مِنْهُمْ ، وَإِنْ أَقْرَبَ إِلَيَّ شَبِّرًا أَقْرَبْتُ مِنْهُ ذِرَاعًا ، وَإِنْ أَقْرَبَ إِلَيَّ ذِرَاعًا أَقْرَبْتُ إِلَيْهِ بَاعًا ، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً» .

[قال أبا عيسى:] هذا حديث حسن صحيح. وبروى عن الأعمش في تفسير هذا الحديث من تقرب مني شبراً تقرب منه ذراعاً. يعني بالمعنى والرخصة، وهكذا فسر بعض أهل العلم هذا الحديث قالوا: إنما معناه يقول إذا تقرب إلى العبد بطاعتي وبما أمرت سارع إليه مغفرتي ورحمتي. [وروي عن سعيد بن جعير أنه قال في هذه الآية «فاذكرني آذنكُمْ»] [البقرة: ١٥٢] قال: اذكريوني بطاعتي اذنكُم بمعفوري. حدثنا عبدُ بْنُ حُمَيْدٍ قال: حدثنا الحسنُ ابْنُ مُوسَى وَعَمْرُو بْنُ هَاشِمٍ الرَّمْلِيُّ عَنْ ابْنِ لَهْبِيَّةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ سَعِيدِ بْنِ جَبَّرٍ بِهَذَا].

remember You.^[1] He said: "Remember Me by obedience of Me, and I shall remember you with My forgiveness." (*Da'iṣ*)

(A chain for that) from Sa'eed bin Jubair, with this.]

تخریج: متفق عليه، وأخرجه مسلم، الذکر والدعاء، باب الحث على ذکر الله تعالى، ح: ٢٦٧٥ عن أبي كریب عن أبي معاویة والبخاری، ح: ٧٤٠٥ من حديث الأعمش به * أثر سعید بن جبیر: سنده ضعیف مقطوع، ابن لهيعة عنن.

Comments

Allāh's concern with His slave is according to his trust and belief in Him. If the slave believes that He will treat him with His favors, he will find Allāh ﷺ Most Merciful and Most Kind. Therefore one should always aspire favorable expectations.

Chapter 132. About Seeking Refuge

3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Seek refuge with Allāh from the punishment of Hell, and seek refuge in Allāh from the punishment of the grave. Seek refuge in Allāh from the trial of *Al-Maṣīḥid-Dajjāl*, and seek refuge in Allāh from the trials of life and death." (*Sahīh*)

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

تخریج: [صحیح] وأخرجه البخاری في الأدب المفرد، ح: ٦٤٨ من حديث أبي معاویة الصریر به وللحديث شواهد عند البخاری ومسلم، ح: ٥٨٧-٥٩٠.

Chapter (...) The Supplication: "I Seek Refuge in Allāh's Perfect Words From The Evil Of What He Created"

(1). **3604.** Abū Hurairah narrated

(المعجم ١٣٢) - [باب: في الاستعادة] (التحفة...)

٣٦٠٤ - حَدَّثَنَا أَبُو كُرْبَةَ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَعِيْدُوْا بِاللَّهِ مِنْ عَذَابِ جَهَنَّمَ، وَاسْتَعِيْدُوْا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ. اسْتَعِيْدُوْا بِاللَّهِ مِنْ فِتْنَةِ السَّيْبِيْغِ الدَّجَّالِ، وَاسْتَعِيْدُوْا بِاللَّهِ مِنْ فِتْنَةِ الْمُحْيَا وَالْمُمَاتِ».

[قال أبا عيسى:] هذا حديث حسن صحيح.

تخریج: [صحیح] وأخرجه البخاری في الأدب المفرد، ح: ٦٤٨ من حديث أبي معاویة الصریر به وللحديث شواهد عند البخاری ومسلم، ح: ٥٨٧-٥٩٠.

(المعجم ...) - باب [دعاء: "أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَاتِ مِنْ شَرِّ مَا خَلَقَ"] (التحفة ١٣٣)

(1) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى:

[1] *Al-Baqarah* 2:152.

that the Prophet ﷺ said: "Whoever says three times when he reaches the evening: 'I seek refuge in Allāh's Perfect Words from the evil of what he created, (*A'udhu Bikalimātillāhit-Tāmmāti Min Sharri Mā Khalaq*)' no poisonous sting shall harm him that night."

(One of the narrators) Suhail said: "So our family used to learn it and they used to say it every night. A girl among them was stung, and she did not feel any pain." (*Sahih*)

This *Hadīth* is *Hasan*. Mālik bin Anas related this *Hadīth* from Suhail bin Abī Shāliḥ, from his father, from Abū Hurairah from the Prophet ﷺ. 'Ubaidullāh bin 'Umar, and more than one narrator related this *Hadīth* from Suhail, and they did not mention: "from Abū Hurairah" in it.

حدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَشَّامُ بْنُ حَسَّانَ عَنْ سُهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُمْسِي ثَلَاثَ مَرَاتٍ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّنَاءَتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ حَمَّةٌ تُلْكَ الْلَّيْلَةِ». قَالَ سُهْلٌ: فَكَانَ أَهْنَانَا تَعْلَمُوهَا فَكَانُوا يَقُولُونَهَا كُلَّ لَيْلَةً فَلَدُغَتْ جَارِيَةٌ مِنْهُمْ فَلَمْ تَجِدْ لَهَا وَجْهًا. هَذَا حَدِيثُ حَسَنٍ. وَرَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ سُهْلٍ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَى عَبْدُ اللَّهِ بْنُ عُمَرَ وَغَيْرُهُ وَاحِدٌ هَذَا الْحَدِيثَ عَنْ سُهْلٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ.

تخریج: [صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٥٩٠ والكبرى، ح: ١٠٤٢٦ من حديث يزيد بن هارون به وصححه ابن حبان، ح: ٢٢٦٠ وللحديث طرق أخرى، وحديث مالك في الموطأ: ٩٥١ ومن طريقه أخرجه النسائي في الكبرى، ح: ١٠٤٢٥ وأحمد: ٣٧٥ / ٢ وله لون آخر عند مسلم، ح: ٢٧٠٩.

Chapter. The Supplication: “O Allāh Make Me Revere Gratitude To You ...”

(2). 3604. Abū Hurairah said: "There is a supplication that I memorized from the Messenger of Allāh which I do not leave off: 'O Allāh, make me revere gratitude to You, make me increase in remembrance of You, make me follow Your advice, and (make me) guard over that which you have commanded (*Allāhumma j'alnī*

(المعجم . . .) - بَابُ [دُعَاءٍ : «اللَّهُمَّ اجْعَلْنِي أَعَظُّمُ شُكْرَكَ . . .»] (التحفة ١٣٤)

(٢) - ٣٦٠٤ - حدَّثَنَا يَحْيَى بْنُ مُوسَى: أَخْبَرَنَا وَكِيعٌ: حدَّثَنَا أَبُو فَضَالَةَ الْفَرَجُ بْنُ فَضَالَةَ عَنْ أَبِي سَعِيدِ الْمَقْبَرِيِّ أَنَّ أَبَا هُرَيْرَةَ قَالَ: دُعَاءٌ حَفِظْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَا أَدْعُهُ: «اللَّهُمَّ اجْعَلْنِي أَعَظُّمُ شُكْرَكَ وَأَكْثِرْ ذِكْرَكَ وَأَتَّبِعْ نَصِيْحَتَكَ وَأَحْفَظْ وَصِيَّتَكَ». هَذَا حَدِيثٌ غَرِيبٌ.

*U'azzimu Shukraka Wa Ukthiru
Dhikraka Wa Attabi'u Naṣīhataka
Wa Ahfazu Waṣiyatāk)."'*

This *Hadīth* is *Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه أَحْمَد: ٣١١ / ٢ من حديث الفرج بن فضالة به وهو ضعيف (تقريب) وأبو سعيد مجاهول (تقريب) ويقال: أبو سعد الحمصي رواه أَحْمَد: ٤٧٧ / ٢ عن وکيع عن فرج به.

Chapter (...) "There Is Not A Man Who Calls Upon Allāh With A Supplication Except That He Is Answered"

(3). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There is not a man who calls upon Allāh with a supplication, except that he is answered. Either it shall be granted to him in the world, or reserved for him in the Hereafter, or, his sins shall be expiated for it according to the extent that he supplicated – as long as he does not supplicate for some sin, or for the severing of the ties of kinship, and he does not become hasty." They said: "O Messenger of Allāh, and how would he be hasty?" He said: "He says: 'I called upon my Lord, but He did not answer me.'" (*Da'if*)

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

تخریج: [إسناده ضعيف] وأخرجه أبو يعلى، ح: ٦١٣٤ من حديث ليث بن أبي سليم عن زياد بن أبي المغيرة أو زياد بن المغيرة به * الليث بن أبي سليم ضعيف وزياد غير منسوب كما في تحفة الأشراف: ٤٥٤ / ٩.

Comments

Reverence and glorifying may mean increase in remembrance and praising Allāh ﷺ always seeking His guidance and always following His advice.

(٣) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى :
حَدَّثَنَا أَبُو مُعاوِيَةَ : حَدَّثَنَا الْلَّيْثُ - هُوَ ابْنُ أَبِي سُلَيْمٍ - عَنْ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ :
قَالَ رَسُولُ اللَّهِ ﷺ : «مَا مِنْ رَجُلٍ يَدْعُو اللَّهَ بِدُعَاءٍ إِلَّا سَتْجِيبَ لَهُ» (التحفة ١٣٥)
-(المعجم . . .) - بَابُ [مَا مِنْ رَجُلٍ يَدْعُو
الله بِدُعَاءٍ إِلَّا سَتْجِيبَ لَهُ]

يَقُولُ : دَعَوْتُ رَبِّي فَمَا اسْتَجَابَ لِي ». . .
[قَالَ أَبُو عَبْيَى :] هَذَا حَدِيثٌ غَرِيبٌ مِنْ
هَذَا الْوَجْهِ .

(4). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “There is not a worshipper who raises his hands, such that his armpit becomes visible, asking Allāh for something, except that He shall grant it to him – as long as he does not become hasty.” They said: “O Messenger of Allāh, and how is haste made concerning it?” He said: “He says: ‘I did ask and ask, and I was not given a thing.’”^[1] (*Da'if*)

Az-Zuhri reported this *Hadīth* from Abū 'Ubaid, the freed slave of Ibn Azhar, from Abū Hurairah from the Prophet ﷺ, saying: “One of you will be answered as long as he does not become hasty; he says: ‘I supplicated but was not answered.’”

(٤) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ عَبْيَدِ اللَّهِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ عَبْدٍ يَرْفَعُ يَدَيْهِ حَتَّى يَدْعُ إِبْطُهُ يَسْأَلُ اللَّهَ مَسْأَلَةً إِلَّا آتَاهَا إِيمَانًا مَا لَمْ يَعْجَلْ»، قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ عَجَلْتَهُ؟ قَالَ: «يَقُولُ قَدْ سَأَلْتُ وَسَأَلْتُ وَلَمْ أُغْطِ شَيْئًا».

وَرَوَى هَذَا الْحَدِيثُ الزُّهْرِيُّ عَنْ أَبِي عَبْيَدِ مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُسْتَجَابُ لِأَحْدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ: دَعْوَتْ فَلَمْ يَسْتَجِبْ لِي».

تخریج: [إسناده ضعيف] * يحيى بن عبید الله وأبوه ضعیفان، وحدیث: “یستجاب لأحدکم ... إلخ” متفق عليه تقدم: ٣٣٨٧.

Comments

There are some principals and manners for the acceptance of supplications, and there are some prohibitions regarding supplications, and there are some special times for making supplications, all these should be observed and hope that Allāh ﷺ will accept the supplication.

Chapter (...) “Indeed, Having Good Thoughts Concerning Allāh Is From The Perfection Of The Worship Of Allāh”

(5). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed, having good thoughts concerning Allāh is from the perfection of the worship of Allāh.” (*Hasan*)

(المعجم ...) - بَابٌ : [إِنَّ حُسْنَ الظَّنِّ بِاللَّهِ مِنْ حُسْنِ عِبَادَةِ اللَّهِ] (التحفة ١٣٦)

(٥) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى : حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى : حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ عَنْ سُمَيْرٍ بْنِ نَهَارِ الْعَبْدِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

^[1] See no. 3387.

This *Hadīth* is *Gharīb* from this route.

تَحْرِيْج: إِنَّ حُسْنَ الظَّنِّ بِاللَّهِ مِنْ حُسْنٍ عَادَةً اللَّهُ . هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .
[إسناده حسن] وأخرجه أبو داود، الأدب، باب: في حسن الظن، ح: ٤٩٩٣ من حديث محمد بن واسع به وصححة ابن حبان، ح: ٢٤٦٠، ٢٣٩٥ والحاكم: ٢٤١ / ٤ على شرط مسلم ووافقه الذهبي "وهم من ضعفه".

Chapter (...) "Let One Of You Look At What It Is That He Wishes For..."

(6). 3604. 'Umar bin Abī Salamah narrated from his father, who said: "The Messenger of Allāh ﷺ said: 'Let one of you look at what it is that he wishes for. For verily, he does not know what of his wish shall be recorded.'" (*Daīf*)

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

Comments

Man's "trust" or "doubt" is relevant to his deeds. Whose deeds are according to Allāh's Commands, he will have good expectation and whose deeds are against the Commands, how he can expect favors of Allāh (ﷺ).

Chapter (...) The Supplication: "O Allāh, Give Me Pleasure In My Hearing And My Sight..."

(7). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ used to supplicate, saying: "O Allāh, give me pleasure in my hearing and my sight, and make it the inheritor from me, and aid me against whoever oppresses me, and take vengeance from him for me (*Allāhumma Matti'nī Bisam'i Wa Baṣarī Waj'alhumal-Wāriḥa Minni*,

(المعجم ...) بَابُ : [«لِيُنْظَرَنَّ أَحَدُكُمْ مَا الَّذِي يَتَمَنَّى ...»] [التحفة ١٣٧]

(٦) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى : حَدَّثَنَا عُمَرُ بْنُ عَوْنَى : حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «لِيُنْظَرَنَّ أَحَدُكُمْ مَا الَّذِي يَتَمَنَّى ، فَإِنَّهُ لَا يَنْدَرِي مَا يُكْتَبُ لَهُ مِنْ أُمُّيَّةِ» .

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ .
[تَحْرِيْج:] [إسناده ضعيف لإرساله].

(المعجم ...) - بَابُ [دُعَاءٌ : «اللَّهُمَّ مَتَعْنِي بِسَمْعِي وَبَصَرِي ...»] [التحفة ١٣٨]

(٧) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى : حَدَّثَنَا جَابِرُ بْنُ نُوحٍ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ عَمِّرُو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو فَيَقُولُ : «اللَّهُمَّ مَتَعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَ مِنِّي ، وَانْصُرْنِي عَلَى مَنْ يَظْلِمُنِي ، وَخُذْ مِنْهُ بِثَارِي» .
[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ

*Wānṣūnī ‘Alā Man Yazlīmūnī, Wa
Khudh Minhu Bithā’rī” (Hasan)*

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

تخریج: [حسن] وأخرجه البخاري في الأدب المفرد، ح: ٦٥٠ من حديث محمد بن عمرو به وصححه الحاکم: ١/٥٢٣، ١٤٢/٢ على شرط مسلم ووافقه الذهبي، ورواه جماعة عن محمد ابن عمرو به.

Comments

One should always have good hope from Allāh ﷺ and should always desire something good which is beneficial for both worlds. (Abu Salamah was a *Tābi’ī*).

Chapter (...) “Let One Of You Ask His Lord For His Every Need...”

(8). 3604. Thābit narrated from Anas, who said “The Messenger of Allāh ﷺ said: ‘Let one of you ask his Lord for his every need, even until he asks Him for the strap of his sandal when it breaks.’” (*Hasan*)

This *Hadīth* is *Gharīb*. More than one narrator reported this *Hadīth* from Ja‘far bin Sulaimān, from Thābit Al-Bunānī from the Prophet ﷺ, and they did not mention: “from Anas” in it.

تخریج: [إسناده حسن] وأخرجه أبو يعلى، ح: ٣٤٠٣ عن قطن بن نسیر العنبری البصري به وصححه ابن حبان (الإحسان): ٨٦٣، ٨٩١، ٨٩٢.

(9). 3604. Thābit Al-Bunānī narrated that the Messenger of Allāh ﷺ said: “Let one of you ask his Lord for his every need, until he asks Him for salt, and asks Him for the strap of his sandal when it breaks.” (*Hasan*)

And this is more correct than the (previous) narration of Qaṭān from

غريبٌ من هذا الوجه.

(المعجم . . .) – باب : [لِيسَأْلُ أَحَدُكُمْ رَبِّهِ حَاجَتَهُ كُلَّهَا . . .] (التحفة ١٣٩)

(٨) - ٣٦٠٤ - حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانَ ابْنَ الْأَشْعَثِ السَّجْرِيِّ: حَدَّثَنَا قَطَنُ الْبَصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لِيسَأْلُ أَحَدُكُمْ رَبِّهِ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلَ شِسْعَنَ تَعْلِيهِ إِذَا اقْطَعَهُ . . . هَذَا حَدِيثٌ غَرِيبٌ. وَرَوَى عَيْرُونَ وَاجِدٌ هَذَا الْحَدِيثُ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ، عَنْ ثَابِتِ الْبَنَانِيِّ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَنَسٍ . . .

(٩) - ٣٦٠٤ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتِ الْبَنَانِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لِيسَأْلُ أَحَدُكُمْ رَبِّهِ حَاجَتَهُ حَتَّى يَسْأَلَهُ الْمِلْحَ وَحَتَّى يَسْأَلَهُ شِسْعَنَ تَعْلِيهِ إِذَا اقْطَعَهُ . . . وَهَذَا أَصْحَحُ مِنْ حَدِيثِ قَطْنٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ . . .

Ja'far bin Sulaimān.

تخریج: [حسن] والحديث السابق شاهد له.

Comments

Everything large or small belongs to Allāh ﷺ and He has control over everything, and He only can give. None can have anything without His permission; therefore, everything, large or small, should be begged from Him.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

46. Chapters On Al-Manaqib (Virtues) From The Messenger Of Allāh ﷺ

Chapter 1. What Has Been Related About The Virtue Of The Prophet ﷺ

3605. Wāthilah bin Al-Asqā' narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh has chosen Ismā'il from the children of Ibrāhīm, and He chose Banū Kinānah from the children of Ismā'il, and He chose Quraish from Banū Kinānah, and He chose Banū Hāshim from Quraish, and He chose me from Banū Hāshim." (*Sahīh*)

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

(المعجم ٤٦) - أبواب المناقب عن رسول الله ﷺ (التحفة ٤٢)

(المعجم ١) - باب ما جاء في فضل النبي ﷺ (التحفة ١)

٣٦٠٥ - حَدَّثَنَا خَلَادُ بْنُ أَشْلَمَ الْعَدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مُضَعِّفٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي عَمَّارٍ، عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَى مِنْ وَلَدِ إِسْمَاعِيلَ بَنِي كَتَانَةَ، وَاصْطَفَى مِنْ قَرْيَشَ بَنِي هَاشِمٍ، وَاصْطَفَى مِنْ بَنِي هَاشِمٍ".

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ.

تَعْرِيف: وأخرجه مسلم، الفضائل، باب فضل نسب النبي ﷺ وتسلیم الحجر عليه قبل النبوة، ح: ٢٢٧٦ من حديث الأوزاعي به.

Comments

The family lineage of the Prophet ﷺ is correct up to 'Adnān and prior to 'Adnān there is a difference of opinion among the genealogists. They agreed upon genealogy of the Prophet ﷺ as: Abul-Qāsim Muḥammad bin 'Abdullāh bin Abdul-Muṭtalib bin Hashim bin Abd Munāf bin Qusa bin Kalāb bin Murrah bin Ka'b bin Lu'ai bin Ghālib bin Fihr bin Mālik bin Naḍr bin Kinnah bin Khazimah bin Mudrikah bin Ilyās bin Muḍar bin Nizār bin Ma'd bin 'Adnān.

3606. Wāthilah bin Al-Asqa' narrated that the Messenger of Allāh ﷺ said: "Indeed, Allāh chose Kinānah from the children of Ismā'il, and He chose Quraish from Kinānah, and He chose Hāshim from Quraish, and He chose me from Banū Hāshim." (*Sahīh*)

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

٣٦٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمْشِقِيُّ: حَدَّثَنَا الوليدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا شَدَّادُ أَبُو عَمَارٍ: حَدَّثَنِي وَائِلَةُ بْنُ الْأَسْعَعِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ اصْطَفَى كَتَانَةً مِنْ وَلَدِ إِسْمَاعِيلَ، وَاصْطَفَى قُرِيشًا مِنْ كَتَانَةَ، وَاصْطَفَى هَاشِمًا مِنْ قُرِيشٍ، وَاصْطَفَفَانِي مِنْ بَنِي هَاشِمٍ».

[Qālَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيقٌ غَرِيبٌ.

تَخْرِيج: [إسناده صحيح] انظر الحديث السابق.

3607. Al-'Abbās bin 'Abdul-Muṭṭalib said: "I said: 'O Messenger of Allāh! Indeed the Quraish have sat and spoken between themselves about the best of them, and they made your likeness as that of a palm tree in a wasteland.' So the Prophet ﷺ said: 'Indeed, Allāh created the creation and made me [from the best of them,] from the best of their categories, and the best of the two categories,^[1] then He chose between the tribes and made me from the best tribe, then He chose between the houses and made be from the best house. So I am the best of them in person and the best of them in house.'" (*Da'i*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. And 'Abdullāh bin Al-Hārith is Ibn Nawfal (a narrator in the chain).

٣٦٠٧ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى القَطَانُ الْبَغْدَادِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ زَيْدِ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ العَبَاسِيِّ ابْنِ عَبْدِ الْمُطَلِّبِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ قُرِيشًا جَلَسُوا فَتَنَاكُرُوا أَحْسَابَهُمْ بَيْتَهُمْ فَجَعَلُوا مَثَلَّكَ كَمَثَلَ نَخْلَةٍ فِي كَبْرَةٍ مِنَ الْأَرْضِ. قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي مِنْ [خَيْرِهِمْ] مِنْ خَيْرِ فِرَقِهِمْ وَخَيْرِ الْقَرِيقَيْنِ، ثُمَّ خَيْرِ الْقَبَائِلِ فَجَعَلَنِي مِنْ خَيْرِ الْقَبْلَيْنِ، ثُمَّ خَيْرِ الْبُيُوتِ فَجَعَلَنِي مِنْ خَيْرِ بُيُوتِهِمْ فَأَنَا خَيْرُهُمْ نَفْسًا وَخَيْرُهُمْ بَيْتًا».

[Qālَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَعَبْدُ اللَّهِ بْنُ الْحَارِثِ هُوَ ابْنُ نَوْفَلٍ.

[1] "That is the Arabs and the non-Arabs." (*Tuhfat Al-Ahwadhi*).

تخریج: [إسناده ضعیف] وأخرجه یعقوب بن سفیان الفارسی فی تاریخه (کتاب المعرفة والتاریخ: ٤٩٧/١) عن عبیدالله بن موسی به * یزید بن أبي زیاد ضعیف مدلس مختلط.

Comments

Man has superiority over all the creation. Humanity is divided into two groups of Arabs and non-Arabs. The group of Arabs is superior among these two. Among the Arabs the tribe of Quraish is superior and still among the Quraish, the House of Banū Hāshim is superior. The Noble Prophet ﷺ is the most superior individual of the House of Banū Hashim, therefore, he is the best of all humans.

3608. Al-Muṭṭalib bin Abī Wadā'ah said: "Al-'Abbās came to the Messenger of Allāh ﷺ, and it is as if he heard something, so the Prophet ﷺ stood upon the *Minbar* and said: 'Who am I?' They said: 'You are the Messenger of Allāh, upon you be peace.' He said: 'I am Muḥammad bin 'Abdullāh bin 'Abdul-Muṭṭalib, indeed Allāh created the creation, and He put me in the best [group] of them, then He made them into two groups, so He put me in the best group of them, then He made them into tribes, so He put me in the best of them in tribe, then He made them into houses, so He put me in the best of them in tribe and lineage.'"^[1] (*Da'iif*)

Abū 'Eisā said: This *Hadīth* is *Hasan* [*Sahīh Gharīb*]. It has been related from Sufyān *Ath-Thawrī*, from Yazīd bin Abī Ziyād, similar to the narration of Ismā'il bin Abī Khālid, from Yazīd bin Abī Ziyād, from 'Abdullāh bin Al-Hārith, from Al-'Abbās bin 'Abdul-Muṭṭalib.

تخریج: [ضعیف] تقدم: ٣٥٣٢ وأخرجه أحمد: ٢١٠ من حديث سفیان الثوری به.

٣٦٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدٍ: حَدَّثَنَا سُنْبُانُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ الْمُطَلِّبِ أَبْنِ أَبِي وَدَاعَةٍ قَالَ: جَاءَ الْعَبَاسُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَهُ سَمِعَ شَيْئًا، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَقَالَ: «مَنْ أَنَا؟» فَقَالُوا: أَنْتَ رَسُولُ اللَّهِ عَلَيْكَ السَّلَامُ، قَالَ: «أَنَا مُحَمَّدٌ أَبْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَلِّبِ. إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِهِمْ [فِرْقَةً]، ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً، ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِي فِي خَيْرِهِمْ قَبِيلَةً، ثُمَّ جَعَلَهُمْ بَيْوتًا فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا وَخَيْرِهِمْ نَفْسًا».

قال أبا عيسى: [هذا حديث حسن صحيح غريب]. وقد روی عن سفیان التوری، عن یزید بن أبي زیاد تحوی حديث إسماعیل بن أبي خالد، عن یزید بن أبي زیاد، عن عبید الله بن الحارث، عن العباس ابن عبد المطلب.

[1] This preceded under no. 3532.

3609. Abū Hurairah narrated: “They said: ‘O Messenger of Allāh! When was the Prophethood established for you?’ He said: ‘While Ādam was between (being) soul and body.’” (*Sahīh*)

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

[And there is a narration on this topic from Maisarah Al-Fajr.]

٣٦٠٩ - حَدَّثَنَا أَبُو هَمَّامُ الْوَلِيدُ بْنُ سُجَّاعٍ بْنُ الْوَلِيدِ الْبَعْدَادِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَفْرَازِعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! مَتَّى وَجَبَتْ لَكَ النُّبُوَّةُ؟ قَالَ: «وَآدُمُ بَيْنَ الرُّوحِ وَالْجَسَدِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ، لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

[وفي الباب، عن ميسرة الفجر].

تخریج: [صحيح] وأخرجه البهقي في دلائل النبوة: ١٣٠ / ٢ من حديث الوليد بن مسلم به وصح بالسماع ورواه الحاكم: ٦٠٩ / ٢ وللحديث شواهد كثيرة * وفي الباب عن ميسرة الفجر [أحمد: ٥٩ / ٥، ٦٠٨ / ٢، ٦٠٩] والحاكم: [التحفة ٢]

Comments

The whole creation of Allāh ﷺ including man, everything, had been written in the “Guarded Tablet” before the creation of the Universe. The creation of Ādam was much later than the creation of the Universe. The period of the Prophet’s Prophethood in the cycle of time, and he being the last of the Prophets had been written much before.

Chapter (...) “I Am The First Of The People To Appear Upon Their Being Resurrected...”

3610. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “I am the first of the people to appear upon their being resurrected, and I am their spokesman whenever they gather, and I am the one that gives them glad tidings whenever they give up hope. And the Banner of Praise will be in my hand that day, and I am the most noble of the children of Ādam with my Lord, and I am not boasting.” (*Da’if*)

(المعجم . . .) - بَابُ : [«أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بُعْثُوا . . .»] (التحفة ٢)

٣٦١٠ - حَدَّثَنَا الْحُسَينُ بْنُ يَزِيدَ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ رَبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بُعْثُوا وَأَنَا خَطِيبُهُمْ إِذَا وَفَدُوا، وَأَنَا مُبَشِّرُهُمْ إِذَا أَيْسُوا. لِوَاءُ الْحَمْدِ يَوْمَئِذٍ بِيَدِي، وَأَنَا أَنْكَرُ وَلَدَ آدَمَ عَلَى رَبِّي وَلَا فَخْرٌ».

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

[قالَ أَبُو عِيسَىٰ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.]

تخریج: [إسناده ضعیف] وأخرجه الدارمي، ح: ٤٩ من حديث لیث بن أبي سلیم به.

Comments

“I am not boasting” means that I got this place and status with the mercy and favor of Allāh ﷺ. My personal efforts have nothing to do with it. I am talking this as an acknowledgement of mercy and favors of Allāh ﷺ and not as pride and self importance.

3611. *Abū Hurairah* [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “I am the first for whom the earth will be split, and then I will be adorned with garments from the garments of Paradise. Then I will stand at the right of the Throne. No one from the creation will stand in that place other than I.” (*Sahīh*)

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

٣٦١١ - حَدَّثَنَا الْحُسَيْنُ بْنُ يَزِيدَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ يَزِيدِ بْنِ أَبِي خَالِدٍ، عَنْ الْمُنْهَالِ بْنِ عَمْرُو، عَنْ عَبْدِ اللَّهِ أَبْنِ الْحَارِثِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوَّلُ مَنْ تَشَقَّقُ عَنْهُ الْأَرْضُ فَأَكُسَّى الْحُكْمَةَ مِنْ حُكْلِ الْجَنَّةِ ثُمَّ أَفُومُ عَنْ يَمِينِ الْعَرْشِ لَيْسَ أَحَدٌ مِنَ الْخَلَائِقِ يَقُومُ ذَلِكَ الْمَقَامَ غَيْرِي». .

[قالَ أَبُو عِيسَىٰ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.]

تخریج: [صحیح] وأخرجه ابن أبي الدنيا (النهاية بتحقيقی: ٢/١٨١، ١٢١١) من حديث المنھال به وللحديث شواهد.

Comments

The Prophet ﷺ will be the first person who will rise from his grave, and then be adorned with a garment from the garments of the Paradise. Before this, Ibrāhīm ﷺ would have been dressed up. The Prophet ﷺ will stand at the right of the ‘Throne’ and no one from the creation stands at that place other than the Prophet ﷺ.

Chapter (...) “Ask Allāh To Grant Me *Al-Wasīlah*...”

3612. *Abū Hurairah* narrated that the Messenger of Allāh ﷺ said: “Ask Allāh to grant me *Al-Wasīlah*.” They said: “O Messenger

(المعجم . . .) - بَابٌ : [«سُلُوا اللَّهَ لِي الْوَسِيلَةَ . . .»] (التحفة ٣)

٣٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ - وَهُوَ التَّورِيُّ - عَنْ لَيْثٍ - وَهُوَ ابْنُ أَبِي سُلَيْمٍ - قَالَ:

of Allāh! And what is *Al-Wasīlah*?" He said: "The highest level of Paradise. No one will attain it except for one man, and I hope that I am him." (*Sahīh*)

[*Abū ‘Eisā* said:] The chain for this *Hadīth* is *Gharīb*, and it is not strong. *Ka'b* is not well-known, and we do not know that anyone narrated from him except for *Laith bin Abī Sulaim*.

حَدَّثَنِي كَعْبٌ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سُلُّوا اللَّهَ لِيَ الْوَسِيلَةَ»، قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا الْوَسِيلَةُ؟ قَالَ: «أَعُلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَنْلَهَا إِلَّا رَجُلٌ وَاحِدٌ أَرْجُو أَنْ أَكُونَ أَنَا هُوَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ غَرِيبٌ إِسْنَادُهُ لَيْسَ بِالْقَوِيِّ، وَكَعْبٌ لَيْسَ هُوَ بِمَعْرُوفٍ وَلَا تَعْلَمُ أَحَدًا رَوَى عَنْهُ غَيْرَ لَيْثٍ ابْنِ أَبِي سَلَيْمٍ.

تخریج: [صحيح] وأخرجه أحمد: ٢٦٥ من حديث سفيان الثوري به * كعب المدنی أحد المجاهيل وللحديث شواهد، انظر: ٣٦١٤.

Comments

Al-Wasīlah is a special place and status of Allāh's favors and affection. This is a high status in Paradise which will be given only to one person. This is also known as '*Al-Faḍīlah*' and 'Lofty Station' in Paradise. He who is given this place and status will be the most honored person. Allāh ﷺ has promised to bestow this place and status to the Prophet ﷺ so we have the right to beg for this place and status for the Prophet ﷺ.

3613. At-Tufail bin Ubayy bin *Ka'b* narrated from his father that the Messenger of Allāh ﷺ said: "The parable of me and the Prophets is that of a man who built a house, and he built it well, completing it, and beautifying it, but he left a space for one brick. So the people began going around the house amazed at it, saying: 'If only the space for that brick was filled.' And I am, with regards to the Prophets, in the position of that brick."

And with this chain, from the Prophet ﷺ, that he said: "Upon the Day of Judgment I will be the leader of the Prophets and their

٣٦١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرِ الْعَقَدِيُّ: حَدَّثَنَا زَهْرَيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُفَيْلٍ، عَنِ الطُّفْلِيِّ بْنِ أُبَيِّ بْنِ كَعْبٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَثَلِي فِي النَّبِيِّنَ كَمَلَ رَجُلٌ بْنَ دَارَّا فَأَخْسَسَهَا وَأَكْمَلَهَا وَأَجْمَلَهَا وَتَرَكَ مِنْهَا مَوْضِعَ لَيْتَهُ، فَجَعَلَ النَّاسُ يَطْوُفُونَ بِالْبَيْنَاءِ وَيَعْجَبُونَ مِنْهُ، وَقَوْلُونَ: لَوْ تَمَّ مَوْضِعُ تِلْكَ الْلَّيْتَةِ وَأَنَا فِي النَّبِيِّنَ بِمَوْضِعِ تِلْكَ الْلَّيْتَةِ» وَيَهْدَا إِسْنَادٌ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامَ النَّبِيِّنَ وَخَطَبَهُمْ وَصَاحَبَ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ».

spokesman, and the bearer of their intercession, without bragging.”
(*Hasan*)

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

تخریج: [حسن] وأخرجه أحمد: ١٣٦/٥ عن أبي عامر العقدي به ورواه ابن ماجه، ح: ٤٣١٤ من حديث ابن عقيل به مختصرًا وصححه الحاکم: ٧١/١، ٧٨/٤ وافقه الذهبي وللحديث شواهد انظر ح ٢٨٦٢.

3614. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “If you hear the *Mu’adh-dhin* then say as he says. Then send *Salāt* upon me, because whoever sends *Salāt* upon me, Allāh will send *Salāt* upon him ten times due to it. Then ask Allāh that He gives me *Al-Wasiyah*, because it is a place in Paradise which is not for anyone except for a slave from the slaves of Allāh, and I hope that I am him. And whoever asks that I have *Al-Wasiyah*, then (my) intercession will be made lawful for him.” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*. Muhammad said: “This ‘Abdur-Rahmān bin Jubair is *Qurashī*, and he is *Miṣrī* and *Madanī*. And ‘Abdur-Rahmān bin Jubair bin Nufair is from *Ash-Shām*.”

تخریج: وأخرجه مسلم، باب استحباب القول مثل قول المؤذن لمن سمعه ثم يصلي على النبي ﷺ ... إلخ، ح: ٣٨٤ من حديث حبّة بن شريح به.

Comments

This narration shows that the time and occasion of sending *Salāt* and begging *‘Al-Wasiyah* for the Prophet ﷺ is after the *Adhān* not before it. Breaking the sequence is not correct.

[قال أبو عيسى:] هذا حديث حسن صحيح غريب.

٣٦١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنَا كَعْبُ بْنُ عَلْقَمَةَ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤْذِنَ فَقُولُوا مِثْلَ مَا يَقُولُ [الْمُؤْذِنُ] ثُمَّ صَلُوْلُوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوْلُوا لِي الْوَسِيْلَةَ فَإِنَّهَا مَتْرِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدِ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، وَمَنْ سَأَلَ لِي الْوَسِيْلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

[قال أبو عيسى:] هذا حديث حسن صحيح. قال محمد: عبد الرحمن بن جبير هذا قريشٌ وهو مصرى مدنى وعبد الرحمن ابن جبير

ابن جبير بن نمير شامي.

3615. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “I am the master of the children of Ādam on the Day of Judgment, and I am not boasting. The Banner of Praise will be in my hand, and I am not boasting. There will not be a Prophet on that day, not Ādam nor anyone other than him, except that he will be under my banner. And I am the first one for whom the earth will be opened for, and I am not bragging.” (*Hasan*)

[Abū ‘Eisā said:] And there is a story along with this *Hadīth*. This *Hadīth* is *Hasan Sahīh*.

[And it has been related with this chain from Abū Na‘drah, from Ibn ‘Abbās from the Prophet ﷺ.]

3616. Ibn ‘Abbās narrated that a group of people from the Companions of the Messenger of Allāh ﷺ sat waiting for him. He said: “Then he came out, such that when he came close to them, he heard them talking, and he heard what they were saying. So some of them said: ‘Its amazing that Allāh, the Mighty and Sublime, has taken a *Khalil* (close friend) from His creation. He took Ibrāhīm as a *Khalil*.’ And some of them said: ‘That is not more amazing than speaking to Mūsā. He spoke to him with real speech.’ And some said: ‘And ‘Eisā is the word of Allāh and His spirit.’ And some said: ‘Ādam was chosen by Allāh.’ So he (ﷺ) came out upon them and said his *Salām*, and said: ‘I have heard your words, and your amazement that

٣٦١٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ ابْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرٌ، وَبِيَدِي لَوَاءُ الْحَمْدِ وَلَا فَخْرٌ، وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ - آدَمُ فَمَنْ سِوَاهُ - إِلَّا تَحْتَ لَوَائِي، وَأَنَا أَوْلَ مَنْ تَشَقَّعُ عَنْهُ الْأَرْضُ وَلَا فَخْرٌ.»

[قال أبو عيسى:] وفي الحديث قصة.
وهذا حديث حسن [صحيح].
وقد روی بهدا الإسناد عن أبي نصرة،
عن ابن عباس عن النبي ﷺ.
تخریج: [حسن] تقدم: ٣٤٨.

٣٦١٦ - حَدَّثَنَا عَلَيُّ بْنُ نَصْرٍ بْنُ عَلَيٍّ الْجَهْضُومِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ، عَنْ سَلَمَةَ بْنِ وَهْرَامَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَسْتَظِرُونَهُ قَالَ: فَخَرَجَ حَتَّى إِذَا دَعَا مِنْهُمْ سَمِعَهُمْ يَتَدَكَّرُونَ فَسَمِعَ حَدِيثَهُمْ فَقَالَ بَعْضُهُمْ: عَجَباً إِنَّ اللَّهَ عَزَّ وَجَلَّ أَتَخَذَ مِنْ خَلْقِهِ خَلِيلًا، اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا. وَقَالَ آخَرُ: مَاذَا يَأْعِجَّبُ مِنْ كَلَامِ مُوسَى كَلِمَةُ تَكْلِيمًا. وَقَالَ آخَرُ: فَعَيْسَى كَلِمَةُ اللَّهِ وَرُوْحُهُ. وَقَالَ آخَرُ: آدُمُ اضطَفَاهُ اللَّهُ فَخَرَجَ عَلَيْهِمْ فَسَلَّمَ وَقَالَ: «قَدْ سَمِعْتُ كَلَامَكُمْ وَعَجَبْتُمْ. إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ وَهُوَ كَذَلِكَ، وَمُوسَى نَجِيُّ اللَّهِ وَهُوَ

Ibrāhīm is the *Khalil* of Allāh, and he is such, and that Mūsā is the one spoken to by Allāh, and he is such, and that ‘Eisā is the spirit of Allāh and His Word, and he is such, and that Ādām was chosen by Allāh, and he is such. Indeed I am the beloved of Allāh and I am not boasting, and I am the carrier of the Banner of Praise on the Day of Judgment, and I am not boasting, and I am the first intercessor, and the first to have intercession accepted from him on the Day of Judgment, and I am not boasting. And I am the first to shake the rings of Paradise^[1] and so Allāh will open it for me and admit me into it. And with me will be the poor people from the believers, and I am not boasting. And I am the most noble among the first ones and the last ones, and I am not boasting.” (*Da’if*)

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

تخریج: [إسناده ضعیف] وأخرجه الدارمي: ٢٦/١، ح: ٤٨ عن عبیدالله بن عبدالمجيد به * زمعة ضعیف وحدیثه عند مسلم مقوون (تقرب).

3617. ‘Abdullāh bin Salām said: “The description of Muḥammad is written in the *Tawrāh*, [and the description that] ‘Eisā will be buried next to him.” (One of the narrators) Abū Mawdūd said: “[And] there is a place for a grave left in the house.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. This is what he (the

كَذَلِكَ، وَعِيسَى رُوحُ اللهِ وَكَلِمَتُهُ وَهُوَ كَذَلِكَ، وَآدَمُ اصْطَفَاهُ اللهُ وَهُوَ كَذَلِكَ، أَلَا وَأَنَا حَبِيبُ اللهِ وَلَا فَخْرٌ، وَأَنَا حَامِلُ لِوَاءَ الْحَمْدِ يَوْمَ الْقِيَامَةِ وَلَا فَخْرٌ، وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرٌ، وَأَنَا أَوَّلُ مَنْ يُهَرِّكُ جَلَقَ الْجَنَّةَ فَيُفْتَحُ اللَّهُ لِي فِي دُخْلِنِيهَا وَمَعِي فُرَاءُ الْمُؤْمِنِينَ وَلَا فَخْرٌ، وَأَنَا أَكْرَمُ الْأَوَّلِينَ وَالآخِرِينَ وَلَا فَخْرٌ».
[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ غَرِيبٌ.

٣٦١٧ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ قَالَ: حَدَّثَنِي أَبُو مَوْدُودُ الْمَدْيَنِيُّ عُشَمَانُ بْنُ الصَّحَّافِ عَنْ مُحَمَّدٍ بْنِ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامَ، عَنْ أَبِيهِ، عَنْ جَلْوَهُ قَالَ: مَكْتُوبٌ فِي التَّوْرَأَ صِفَةُ مُحَمَّدٍ، [وَصِفَةُ] عِيسَى ابْنِ مَرْيَمَ يُذْكَرُ فِي مَعَهُ. قَالَ: فَقَالَ أَبُو مَوْدُودٍ: [وَلَدَّ بَقِيَ فِي

[1] Meaning on the gates of Paradise.

narrator) said: “‘Uthmān bin Ad-Dahhāk.” And that which is popular is that he is Ad-Dahhāk bin ‘Uthmān Al-Madāni.

البيت موضع قبر.

[قال أبو عيسى:] هذا حديث حسن غريب. هكذا قال عثمان بن الصحّاك. والمَعْرُوفُ الصَّحَّاكُ بْنُ عُثْمَانَ الْمَدْنِيِّ.

تغريّب: [إسناده حسن] وأخرجه البخاري في التاريخ الكبير: ٢٦٣ / ١ من حديث عثمان بن الصحّاك به وقال: “هذا لا يصح عندي ولا يتابع عليه”. ورواه عبد الله بن نافع عن عثمان به (النهاية: ١/١٢٦، ح: ٣٦٣) أبو مودود: حسن الحديث قوله صحيح لا شك فيه، وللحديث شاهد ضعيف عن سعيد بن المسيب به.

Comments

This narration shows that the description of the Prophet Muḥammad ﷺ is written in the ‘Tawrah’ and ‘Eisā ibn Mariam will be buried next to the Prophet ﷺ. Till now ‘Eisā has not been buried, this is a fact and known to everyone. It means that he is still alive and after his death will be buried by the side of the Prophet ﷺ.

3618. Anas bin Mālik said: “On the day in which the Messenger of Allāh ﷺ entered Al-Madīnah, everything in it was illuminated. Then, on the day in which he died, everything in it was dark. And we did not remove our hands from the Messenger of Allāh ﷺ, while we were burying him because our hearts felt so estranged.” (*Hasan*)

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

٣٦١٨ - حَدَّثَنَا يَسْرُرُ بْنُ هَلَالٍ الصَّوَافُ البصري: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ الصُّبْعِيَّ عَنْ تَائِبٍ، عَنْ أَنْسٍ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ، فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ، وَمَا نَفَضْنَا عَنْ رَسُولِ اللَّهِ ﷺ الْأَيْدِي وَإِنَّا لَفِي دُونِهِ حَتَّى أَنْكَرَنَا قُلُونَتَا.

[قال أبو عيسى:] هذا حديث صحيح غريب.

تغريّب: [إسناده حسن] وأخرجه ابن ماجه، الجنائز، باب ذكر وفاته ودفنه ﷺ، ح: ١٦٣١، ح: ٢١٦٢ والحاكم على شرط مسلم: ٥٧ / ٣ ووافقه الذهي.

Comments

With the arrival of the Prophet ﷺ in Al-Madīnah, everything in it illuminated due to the Divine Revelation and the guidance of the Prophet ﷺ. After the death of the Messenger of Allāh ﷺ the Divine Revelation stopped and the personal guidance and instructions ended, therefore, the conduct and behaviour of the people also changed, and they themselves felt this declining change in their lives.

Chapter 2. What Has Been Related About The Birth Of The Prophet ﷺ

3619. Al-Muṭṭalib bin ‘Abdullāh bin Qais bin Makhramah narrated from his father, from his grandfather, that he said: “I and the Messenger of Allāh ﷺ, were born in the Year of the Elephant” – he said: “And ‘Uthmān bin ‘Affān asked Qubāth bin Ashyām, the brother of Banū Ya’mar bin Laith – ‘Are you greater (in age), or the Messenger of Allāh ﷺ?’” He said: “The Messenger of Allāh ﷺ is greater than me, but I have an earlier birthday.” He said: “And I saw the defecation of the birds turning green.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*. We do not know if it except through the narration of Muḥammad bin Ishāq.

تخریج: [صحيح] وأخرجه أḥمد: ٢١٥/٤ من حديث ابن إسحاق به وصح بالسماع وصححه الحاكم على شرط مسلم: ٦٠٣/٢ ووافقه الذهبي، وحسنه في السيرة النبوة، ص: ٢٣ وله شواهد عند ابن سعد: ١٠١/١ والحاكم وغيرهما.

Chapter 3. What Has Been Related About The Beginning Of The Prophet’s ﷺ Prophethood

3620. Abū Mūsā Al-Aṣhārī said: “Abū Ṭālib departed to Ash-Shām, and the Prophet ﷺ left with him, along with some older men from the Quraish. When they came across the monk they stopped there and began setting up their camp, and the monk came out to them. Before that they used to pass by

(المعجم ٢) - بَابُ مَا جَاءَ فِي مِيلَادِ النَّبِيِّ ﷺ (التحفة ٤)

٣٦١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارِ الْعَبْدِيُّ: حَدَّثَنَا وَهُبْ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدًا بْنَ إِسْحَاقَ يُحَدِّثُ عَنِ الْمُطَلِّبِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ بْنِ مَخْرَمَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: وُلِدْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ عَامَ الْفَيلِ - قَالَ: وَسَأَلَ عُثْمَانَ بْنَ عَفَانَ قَبَّاثَ بْنَ أَشْيَمَ أَخَا يَتِيمِ يَعْمَرِ بْنِ لَيْثٍ - أَنَّنِي أَكْبَرُ أُمِّ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ أَكْبَرُ مِنِّي وَأَنَا أَقْدَمُ مِنْهُ فِي الْبَلَادِ. قَالَ: وَرَأَيْتُ خَدْقَ الطَّيْرِ أَخْضَرَ مُجِيلًا.

[قال أبو عيسى:] هذَا حَدِيثُ حَسَنٌ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدٍ بْنِ إِسْحَاقِ.

(المعجم ٣) - بَابُ مَا جَاءَ فِي بَدْءِ نُبُوَّةِ النَّبِيِّ ﷺ (التحفة ٥)

٣٦٢٠ - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ أَبُو الْعَبَاسِ الْأَعْرَجِ الْبَغْدَادِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَزْرَوَانَ [أَبُو نُوح]: حَدَّثَنَا يُوسُفُ أَبْنُ أَبِي إِسْحَاقَ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنْ أَبِيهِ قَالَ: خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ وَخَرَجَ مَعَهُ النَّبِيِّ ﷺ فِي أَشْيَاخٍ.

him and he wouldn't come out nor pay attention to them." He said: "They were setting up their camp when the monk was walking amidst them, until he came and took the hand of the Messenger of Allāh ﷺ. Then he said: 'This is the master of the men and jinn, this is the Messenger of the Lord of the worlds. Allāh will raise him as a mercy to the men and jinn.' So some of the older people from the Quraiš said: 'What do you know?' He said: 'When you people came along from the road, not a rock nor a tree was left, except that it prostrated, and they do not prostrate except for a Prophet. And I can recognize him by the seal of the Prophethood which is below his shoulder blade, like an apple.' Then he went back, and made them some food, and when he brought it to them, he (the Prophet ﷺ) was tending to the camels. So he said: 'Send for him.' So he came, and there was a cloud over him that was shading him. When he came close to the people, he found that they had beaten him to the tree's shade. So when he sat down, the shade of the tree leaned towards him. He (the monk) said: 'Look at the shade of the tree leaning towards him.'" He said: "So while he was standing over them, telling them not to take him to Rome with him – because if the Romans were to see him, they would recognize him by his description, and they would kill him – he turned, and there were

مِنْ قُرْيَشٍ فَلَمَّا أَشْرَفُوا عَلَى الرَّاهِبِ هَبَطُوا
فَحَلَّوْا رِحَالَهُمْ فَخَرَجَ إِلَيْهِمُ الرَّاهِبُ وَكَانُوا
قَبْلَ ذَلِكَ يَمْرُونَ بِهِ فَلَا يَخْرُجُ إِلَيْهِمْ وَلَا
يَلْتَفِتُ، قَالَ: فَهُمْ يَحْلُونَ رِحَالَهُمْ فَجَعَلَ
يَسْخَالَهُمُ الرَّاهِبُ حَتَّى جَاءَ فَأَخْدَى بِيَدِ رَسُولِ
اللهِ ﷺ قَالَ: هَذَا سِيدُ الْعَالَمِينَ، هَذَا
رَسُولُ رَبِّ الْعَالَمِينَ، يَبْيَعُهُ اللهُ رَحْمَةً
لِلْعَالَمِينَ. قَالَ لَهُ أَشْيَاخٌ مِنْ قُرْيَشٍ: مَا
عِلْمُكَ؟ قَالَ: إِنَّكُمْ حِينَ أَشْرَقْتُمْ مِنَ الْعَقَبَةِ
لَمْ يَبْقَ حَجَرٌ وَلَا شَجَرٌ إِلَّا خَرَّ سَاجِداً، وَلَا
يَسْجُدُانِ إِلَّا لِنِبِيٍّ وَإِنِّي أَغْرِفُ بِخَاتَمِ الْبُشَّرِ
أَسْفَلَ مِنْ عُضُورِفِ كَتِيفِهِ مِثْلَ التَّفَاحَةِ ثُمَّ
رَجَعَ فَصَنَعَ لَهُمْ طَعَاماً فَلَمَّا أَتَاهُمْ بِهِ وَكَانَ
هُوَ فِي رِعْيَةِ الْإِبْلِ قَالَ: أَرْسِلُوا إِلَيْهِ فَأَقْبَلَ
وَعَانِيهِ عَمَامَةً تُظْلِلُهُ، فَلَمَّا دَنَّا مِنَ الْقَوْمِ
وَجَدَهُمْ قَدْ سَبَقُوهُ إِلَيْهِ الشَّجَرَةَ فَلَمَّا
جَلَسَ مَاذَ فِي الشَّجَرَةِ عَانِيهِ قَالَ: انْظُرُوا
إِلَيْهِ الشَّجَرَةَ مَاذَ عَانِيهِ، قَالَ: فَيَبِينُهُمْ
قَائِمٌ عَانِيهِمْ وَهُوَ يُتَشَدِّدُهُمْ أَنْ لَا يَدْهُبُوا بِهِ
إِلَى الرُّومِ فَإِنَّ الرُّومَ إِنْ رَأَوْهُ عَرَفُوهُ بِالصَّفَةِ
فَيَقْتُلُونُهُ، فَالْتَّفَتَ فَإِذَا بِسَبْعَةَ قَدْ أَقْبَلُوا مِنَ
الرُّومِ فَاسْتَقْبَلُهُمْ قَالَ: مَا جَاءَ بِكُمْ؟ قَالُوا:
جِئْنَا إِنَّ هَذَا النَّبِيُّ خَارِجٌ فِي هَذَا الشَّهْرِ فَلَمْ
يَبْقِ طَرِيقٌ إِلَّا بَعَثَ إِلَيْهِ بِإِنْسَانٍ وَإِنَا قَدْ أَخْبَرْنَا
خَبْرَهُ بِعُنْتَنَا إِلَى طَرِيقِكَ هَذَا، قَالَ: هَلْ
خَلْفُكُمْ أَحَدٌ هُوَ خَيْرٌ مِنْكُمْ؟ قَالُوا: إِنَّمَا
أَخْبَرْنَا خَبْرَهُ بِطَرِيقِكَ هَذَا. قَالَ: أَفَرَأَيْتُمْ

seven people who had come from Rome. So he faced them and said: ‘Why have you come?’ They said: ‘We came because this Prophet is going to appear during this month, and there isn’t a road left except that people have been sent to it, and we have been informed of him, and we have been sent to this road of yours.’ So he said: ‘Is there anyone better than you behind you?’ They said: ‘We only have news of him from this road of yours.’ He said: ‘Do you think that if there is a matter which Allāh wishes to bring about, there is anyone among the people who can turn it away?’ They said: ‘No.’” He said: “So they gave him their pledge, and they stayed with him. And he said: ‘I ask you by Allāh, which of you is his guardian?’ They said: ‘Abū Tālib.’ So he kept adjuring him until Abū Tālib returned him, (back to Makkah) and he sent Abū Bakr and Bilāl with him. And the monk gave him provisions of *Ka’k* (a type of bread) and olive oil.” (*Da’y*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharib*. We do not know of it except from this route.

أمّا أرَادَ اللَّهُ أَنْ يَقْضِيهُ هُلْ يَسْتَطِيعُ أَحَدٌ مِّنَ النَّاسِ رَدَهُ؟ قَالُوا: لَا، قَالَ: فَبَأَيْغُوْهُ وَأَفَامُوا مَعَهُ، قَالَ: أَنْشُدُكُمْ بِاللَّهِ أَيْكُمْ وَلِيَهُ؟ قَالُوا: أَبُو طَالِبٍ فَلَمْ يَزَلْ يُنَاشِدُهُ حَتَّى رَدَهُ أَبُو طَالِبٍ وَبَعْثَ مَعَهُ أَبُو بَكْرَ بِلَالًا وَزَوَّدَهُ الرَّاهِبُ مِنَ الْكَعْكِ وَالرَّزِّيْتِ». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُ إِلَّا مِنْ هَذَا الوجه.

تخریج: [إسناده ضعیف] وأخرجه الحاکم: ۶۱۵، ۶۱۶ / ۲ و الطبرانی في تاريخه: ۲/ ۲۷۸، ۲۷۹ من حديث عبد الرحمن بن غزوan به وصححه الحاکم على شرط الشیخین فقال الذہبی: ”أظنه موضوعاً فبعضه باطل“ * ابن أبي إسحاق مدنس وعنون وله شاهد ضعیف عند ابن عائذ (السیرة النبوية للذهبی، ص: ۵۷).

Chapter 4. What Has Been Related About The Prophet's Advent ﷺ And How Old He Was When He Was Sent

3621. Ibn ‘Abbās said: “The Messenger of Allāh received Revelation when he was forty years old. So he stayed in Makkah for thirteen years and in Al-Madīnah for ten. And he died when he was sixty-three years old.” (*Sahīh*)

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

تخریج: [صحیح] وآخرجه البخاری، مناقب الانصار، باب مبعث النبي ﷺ، ح: ٣٨٥١، ٣٩٠٢ من حديث هشام بن حسان به وهو الصواب.

3622. Ibn ‘Abbās said: “The Prophet ﷺ died when he was sixty-five years old.” (*Da’if*)

This is how Muḥammad bin Bashshār narrated it to us, and Muḥammad bin Ismā‘il narrated similar to that from him.

(المعجم ٤) - باب ما جاء في مبعث النبي ﷺ
والبنون كم كان حين بعث (التحفة ٦)

٣٦٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ بْنِ حَسَانَ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ ابْنُ أَرْبَعِينَ فَأَقَامَ يَتَكَبَّرُ ثَلَاثَ عَشَرَةَ وَبِالْمَدِينَةِ عَشْرًا وَتُؤْفَى وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ.

تخریج: [صحیح] وآخرجه البخاری، مناقب الانصار، باب مبعث النبي ﷺ، ح: ٣٨٥١، ٣٩٠٢ من حديث هشام بن حسان به وهو الصواب.

٣٦٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قُضِيَ النَّيْمَةُ ﷺ وَهُوَ ابْنُ حَمْسٍ وَسِتِّينَ سَنَةً.

[وَلَكَدَا حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَرَوَى عَنْهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ مِثْلَ ذَلِكَ.]

تخریج: [إسناده ضعيف شاذ] * هشام بن حسان عنون.

Comments

The Prophet Muḥammad ﷺ was born in Makkah in *Shu'b Banū Hāshim*, on Monday in the Year of Elephant, that is 2 or 22 April 571 C. E. The lunar month is not precisely known for various reasons. It is believed that it was Rabi' Al-Awwal. There is difference of opinion in the date of the month but some scholars say that it was the 12th of Rabi' Al-Awwal. According to correct research it was the 9th Rabi' Al-Awwal.

3623. Anas bin Mālik said: “The Messenger of Allāh ﷺ was not very tall nor was he [very] short, nor was he pale white, nor was he brown, nor was the wave of his hair

٣٦٢٣ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسِ؛ ح: وَحَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُونُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ رَبِيعَةِ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: لَمْ يَكُنْ

completely curly nor straight. Allāh sent him at the beginning of his forties and he stayed in Makkah for ten years, and in Al-Madīnah for ten years. And Allāh took him at the beginning of his sixties, and there were not more than twenty white hairs on his head or in his beard.” (*Sahīh*)

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

رَسُولُ اللَّهِ ﷺ بِالطَّوْبِلِ الْبَانِ وَلَا بِالْفَصِيرِ [الْمُتَرَدِّدِ]، وَلَا بِالْأَيْضِ الْأَمْهَنِ وَلَا بِالْأَدَمِ وَلَيْسَ بِالْجَعْدِ الْقَطَطِ وَلَا بِالسَّيِطِ، بَعْثَةُ اللَّهِ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِيَّةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً وَلَيْسَ فِي رَأْسِهِ وَلِحَيَّهِ عِشْرُونَ شَعْرَةً يَيْضَاءً.

[قالَ أَبُو عَيسَى:] هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ.

تَحْرِيْج: متفق عليه، وأخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٤٧ و مسلم، ح: ٢٣٤٧ من حديث مالك به وهو في الموطا: ٩١٩/٢ (يحيى).

Chapter 5. What Has Been Related About The Signs Of The Prophet's ﷺ Prophethood, and What Allāh [The Mighty And Sublime] Distinguished Him With

3624. Simāk bin Ḥarb narrated from Jābir bin Samurah, that the Messenger of Allāh ﷺ said: “Indeed in Makkah there is a rock that used to give me *Salām* during the nights of my advent, and I know it even now.” (*Sahīh*)

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

(المعجم ٥) - بَابُ مَا جَاءَ فِي آيَاتِ نُبُوَّةِ النَّبِيِّ ﷺ وَمَا قَدْ خَصَّهُ اللَّهُ [عَزَّ وَجَلَّ] بِهِ (التحفة ٧)

٣٦٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ شَارِ وَمَحْمُودُ ابْنُ عَيْلَانَ قَالًا: حَدَّثَنَا أَبُو دَاؤُودَ الطِّيَالِسِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُعاَذِ الضَّيْعِيُّ، عَنْ سِيمَاكِ ابْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ بِمَكَّةَ حَجَرًا كَانَ يُسَلِّمُ عَلَيَّ لَيَالِي عُثُّتْ إِنِّي لَأَغْرِفُ الْآَنَّ.

[قالَ أَبُو عَيسَى:] هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ.

تَحْرِيْج: [صَحِيحٌ] وهو في مستند الطيالسي، ح: ١٩٠٧ ورواه مسلم، ح: ٢٢٧٧ من طريق آخر عن سماك بن حرب به.

Comments

Every creature praises and prostrates to Allāh ﷺ and the creation is aware of it. Therefore, saying *Salām* of a stone to the Prophet ﷺ is not against the natural phenomena of wisdom.

3625. Abū Al-‘Alā’ narrated from Samurah bin Jundab that he said: “We were with the Prophet ﷺ and we would take turns (eating) from a bowl from the morning till the evening. Ten would stand and ten would sit.” We said: “So what was filling it up?” He said:^[1] ‘What are you amazed at? It wasn’t filled up from anywhere but here, and he pointed with his hand towards the sky.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. And Abū Al-‘Alā’s name is Yazid bin ‘Abdullāh bin Ash-Shikh-khīr.

٣٦٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا شَلِيمَانُ التَّيْمِيُّ عَنْ أَبِي الْعَلَاءِ، عَنْ سَمْرَةَ بْنِ جُنْدِبٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ نَكْدَأْوُلُ مِنْ فَضْعَةٍ مِنْ غُدُوَّةٍ حَتَّى الْلَّيْلِ تَقُومُ عَشَرَةً وَيَقْعُدُ عَشَرَةً. قُلْنَا: فَمَا كَانَتْ ثُمَّدُ؟ قَالَ: مِنْ أَيِّ شَيْءٍ تَعْجَبُ مَا كَانَتْ ثُمَّدٌ إِلَّا مِنْ هَهُنَا وَأَشَارَ يَدَهُ إِلَى السَّمَاءِ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ صَحِحٍ. وَأَبُو الْعَلَاءِ اسْمُهُ يَزِيدُ بْنُ عَبْدِ اللَّهِ ابْنِ الشَّخِيرِ.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٦٧٤٠ عن محمد بن بشار، وأحمد: ١٨/٥ عن يزيد بن هارون به وصححه ابن حبان، ح: ٢١٤٩ والبيهقي في دلائل النبوة: ٦/٩٣ والحاكم على شرط الشيخين: ٦١٨/٢ وافقه الذهبي.

Comments

The increase in food is not astonishing; Allāh ﷺ has control over everything and can do anything He wishes.

Chapter 6. Regarding The Statement Of ‘Alī About Every Mountain And Tree Presenting Salām To The Prophet ﷺ

3626. ‘Alī bin Abī Tālib said: “I was with the Prophet ﷺ in Makkah. We departed to one of its suburbs, and no mountain or tree was before him, except that it said: ‘Peace be upon you O Messenger of Allāh.’” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ghariib*, more than one narrator reported it from Al-Walīd

(المعجم ٦) - بَابٌ : [فِي قَوْلِ عَلَيِّ فِي اسْتِقْبَالِ كُلِّ جَبَلٍ وَشَجَرِ النَّبِيِّ ﷺ بِالْتَّسْلِيمِ] (التسلیم ٨)

٣٦٢٦ - حَدَّثَنَا عَبَادُ بْنُ يَعْقُوبَ الْكُوفِيِّ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَورٍ عَنِ السُّدَّيِّ، عَنْ عَبَادٍ بْنِ أَبِي يَزِيدٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ يَمْكَهُ فَخَرَجْنَا فِي بَعْضِ نَوَاحِيهَا فَمَا اسْتَقْبَلَهُ جَبَلٌ وَلَا شَجَرٌ إِلَّا وَهُوَ يَقُولُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ

[1] “That is, Samurah was replying to Abū Al-‘Alā’.” (*Tuhfat Al-Ahwadhi*).

bin Abī Thawr, and they said: "From 'Abbād bin Abī Yazīd." Among them was Farwah bin Abī Al-Maghra'.^١

غَرِيبٌ وَقَدْ رَوَى عَيْنُهُ وَاجِدٌ عَنِ الوليدِ بْنِ أَبِي ثُورٍ وَقَالُوا: عَنْ عَبَادِ بْنِ أَبِي يَزِيدَ مِنْهُمْ فَرْوَةُ بْنِ أَبِي المَعْرَاءِ.

تَخْرِيج: [إسناده ضعيف] وأخرجه الدارمي، ح: ٢١٣ عن فروة عن الوليد بن أبي ثور به وهو ضعيف وعبد مجھول.

Comments

'Abbād bin Abī Yazīd is also known as 'Abbād bin Yazīd, so Imam At-Tirmidhī has made it clear that many of the reporters have called him Abbād bin Abī Yazīd.

Chapter (...) Regarding The Whimpering Of The Tree

3627. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ used to give *Khuṭbah* next to a tree, and then they made a *Minbar* for him, so he gave *Khuṭbahs* on it, so the tree whimpered like a camel. So the Prophet ﷺ rubbed it, and it quieted." (*Hasan*)

[Abū 'Eisā said:] There are narrations on this topic from Ubayy, Jābir, Ibn 'Umar, Sahl bin Sa'd, Ibn 'Abbās and Umm Salamah. And this *Hadīth* of Anas is a *Hasan Sahih Gharib Hadīth* from this route.

تَخْرِيج: [إسناده حسن] وأخرجه ابن خزيمة، ح: ١٧٧٧٧ والدارمي: ١٩١، ح: ٤٢٣ من حديث عمر بن يونس به * وفي الباب عن أبي ... وأم سلمة [تقدماً: ٥٠٥].

3628. Ibn 'Abbās said: "A Bedouin came to the Messenger of Allāh ﷺ and said: 'How shall I know that you are a Prophet?' He said: 'If I were to call this date cluster from this palm tree, would you bear

(المعجم ...) - بَابٌ : [فِي حَنِينٍ]
الْجِدْعُ ...] - بَابٌ (التحفة ٩)

٣٦٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ إِلَيْ لِزْقَ جِذْعَهُ وَاتَّخَذُوا لَهُ مِنْهَا فَخَطَبَ عَلَيْهِ فَحَنَّ فَسَكَّ.

[قال أبو عيسى:] وفي الباب عن أبي وجابر وابن عمر وسهم بن سعيد وابن عباس وأم سلمة [و] حديث أنس هذا حديث حسن صحيح غريب من هذا الوجه.

تَخْرِيج: [إسناده حسن] وأخرجه ابن خزيمة، ح: ٤٢٣ من حديث عمر بن يونس به * وفي الباب عن أبي ... وأم سلمة [تقدماً: ٥٠٥].

٣٦٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ: حَدَّثَنَا شَرِيكُ عَنْ سِمَاكٍ، عَنْ أَبِي طَيْبَيَّانَ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيًّا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ:

witness that I am the Messenger of Allāh?" So the Messenger of Allāh ﷺ called it and they started to fall from the tree, until they fell towards the Prophet ﷺ, then he said: 'Go back,' and it went back. So the Bedouin accepted Islām." (*Daīrī*)

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

تَحْرِيْج: [إِسْنَادٌ ضَعِيفٌ] وَأُخْرَجَهُ الْبَخَارِيُّ، فِي التَّارِيْخِ الْكَبِيرِ (٣١٣) مِنْ حَدِيثِ مُحَمَّدٍ بْنِ سَعِيدٍ بْنِ عَوْنَانَ، شَرِيكِ مَدْلُوسٍ وَعَنْنَعِ وَأُخْرَجَهُ أَحْمَدُ (٢٢٣/١) وَصَحَّحَهُ الْحَاكِمُ عَلَى شَرْطِ مُسْلِمٍ (٦٢٠/٢) وَوَافَقَهُ الْذَّهَبِيُّ. الْأَعْمَشُ مَدْلُوسٌ وَعَنْنَعٌ وَلِهِ طَرِيقٌ آخَرٌ عَنْ أَبْنَى حِبَانَ (الْإِحْسَانُ): ٦٤٨٩ وَسَنَدُهُ ضَعِيفٌ، الْأَعْمَشُ عَنْنَعٌ.

Chapter (...) Regarding The Long Life Of Abū Zaid ‘Amr Bin Akhṭab, And That His Hair Were Scarcely Grey Due To The Blessings Of His صَلَوة Supplication

3629. Abū Zaid bin Akhṭab said: "The Messenger of Allāh ﷺ wiped his hand over my face and supplicated for me." ‘Azrah (one of the narrators) said: "Indeed he lived for one-hundred and twenty years, and there weren't upon his head except for a few small grey hairs." (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, and Abū Zaid's name is 'Amr bin Akhṭab.

يَمْ أَغْرِفُ أَنَّكَ نَبِيٌّ؟ قَالَ: «إِنْ دَعَوْتُ هَذَا الْعِدْقَ مِنْ هَذِهِ التَّسْخَلَةِ [أَتَشْهِدُ أَنِّي رَسُولُ اللَّهِ؟» فَدَعَاهُ [رَسُولُ اللَّهِ صَلَوةُ اللَّهِ عَلَيْهِ وَسَلَّمَ] ثُمَّ قَالَ: «أَرْجِعْ فَعَادَ فَأَسْلَمَ الْأَغْرَابِيُّ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

(المعجم ...) - بَابٌ: [فِي طُولِ سِنِّ أَبِي زَيْدٍ عَمْرُو بْنِ أَخْطَبَ وَقَلْةٍ شَيْءٍ بِرَبَّكَةِ دُعَائِهِ صَلَوةُ اللَّهِ عَلَيْهِ وَسَلَّمَ] (التحفة ١٠)

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ: حَدَّثَنَا عَلْبَاءُ بْنُ أَحْمَرَ [الشِّكْرُرِيُّ]: حَدَّثَنَا أَبُو زَيْدٍ أَبْنُ أَخْطَبَ قَالَ: مَسَحَ رَسُولُ اللَّهِ صَلَوةُ اللَّهِ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى وَجْهِي وَدَعَا لِي. قَالَ عَزْرَةُ: إِنَّهُ عَاشَ مِائَةً وَعِشْرِينَ سَنَّةً وَلَئِنْ فِي رَأْسِهِ إِلَّا شَعِيرَاتٌ بَيْضُ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو زَيْدٍ اسْمُهُ عَمْرُو بْنُ أَخْطَبَ.

تَحْرِيْج: [إِسْنَادٌ صَحِيفٌ] وَأُخْرَجَهُ أَحْمَدُ (٧٧/٥) مِنْ حَدِيثِ عَزْرَةَ بِهِ مَطْوَلٌ وَحَسْنَهُ الْهِشَمِيُّ فِي الْمُجْمَعِ (٣٧٨/٩) وَهَذَا السَّنْدُ صَحَّحَهُ أَبْنُ حِبَانَ، ح: ٢٢٧٤ وَالْحَاكِمُ (٦٠٦/٢) وَالْذَّهَبِيُّ، انْظُرْ الشَّمَائِلَ لِلتَّرمِذِيِّ، ح: ٢٠.

Chapter (...) Regarding Some Loaves Of Wheat Bread That Sufficed For Seventy Or Eighty Men

3630. Anas bin Mālik said: “Abū Ṭalḥah said to Umm Sulaim: ‘I heard the voice of the Messenger of Allāh ﷺ sounding weak and I sensed some hunger in it. Do you have anything?’ She said: ‘Yes.’ So she got some loaves of wheat bread, then she took out a *Khimār* of hers, and put the bread in it. Then she put it under my arm, and wrapped my upper body with part of it, and she sent me to the Messenger of Allāh ﷺ.” He said: “So I brought it to him, and I found the Messenger of Allāh ﷺ sitting in the *Masjid*, and there were people with him. So I stood among them, and the Messenger of Allāh ﷺ said: ‘Has Abū Ṭalḥah sent you?’ I said: ‘Yes.’ He said: ‘With food?’ I said: ‘Yes.’ So the Messenger of Allāh ﷺ said to those with him: ‘Stand up.’” So they left, and I left in front of them, until I came to Abū Ṭalḥah, and I told him (that they were coming). Abū Ṭalḥah said: ‘O Umm Sulaim! The Messenger of Allāh ﷺ is coming with people, and we don’t have anything to feed them.’ Umm Sulaim said: ‘Allāh and His Messenger know best.’” He said: “So Abū Ṭalḥah departed until he met up with the Messenger of Allāh ﷺ. The Messenger of Allāh came, while Abū Ṭalḥah was with him, until they entered, when

(المعجم . . .) - بَابُ : [فِي كِفَايَةِ
بَعْضِ أَقْرَاصِ مِنْ شَعِيرِ لِسْبَعِينَ أَوْ
ثَمَائِينَ رَجُلًا] (التحفة ١١)

٣٦٣٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى
الْأَنْصَارِيُّ : حَدَّثَنَا مَعْنُ قَالَ : عَرَضْتُ عَلَى
مَالِكِ بْنِ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ
أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ :
قَالَ أَبُو طَلْحَةَ لِأَمْ سُلَيْمَ : لَقَدْ سَمِعْتُ
صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفًا أَغْرِفُ فِيهِ
الْجُوعَ فَهُنَّ عِنْدِكَ مِنْ شَيْءٍ ؟ فَقَالَتْ : نَعَمْ
فَأَخْرَجْتُ أَقْرَاصًا مِنْ شَعِيرٍ ثُمَّ أَخْرَجْتُ
خَمَارًا لَهَا فَلَفَّتُ الْخُبْزَ بِعَضِيهِ ثُمَّ دَسَّتُهُ فِي
بَيْدِي وَرَدَّتُهُ إِلَيْ رَسُولِ اللَّهِ ﷺ ، قَالَ : فَدَهْبَتْ بِهِ إِلَيْهِ فَوَجَدْتُ
رَسُولَ اللَّهِ ﷺ جَالِسًا فِي الْمَسْجِدِ وَمَعَهُ
النَّاسُ ، قَالَ : فَقَمْتُ عَلَيْهِمْ ، فَقَالَ رَسُولُ اللَّهِ
ﷺ : «أَرْسَلَكَ أَبُو طَلْحَةً» ؟ فَقَلَّتْ : نَعَمْ ،
قَالَ : «بِطَعَامٍ» ؟ فَقَلَّتْ : نَعَمْ ، فَقَالَ رَسُولُ
اللَّهِ ﷺ لِمَنْ مَعَهُ : «فُوْمُوا» ، قَالَ : فَانْطَلَقُوا ،
فَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ
فَأَخْبَرْتُهُ فَقَالَ أَبُو طَلْحَةَ : يَا أَمْ سُلَيْمَ ! فَذَ
جَاءَ رَسُولُ اللَّهِ ﷺ بِالنَّاسِ وَلَيْسَ عِنْدَنَا مَا
نُطْعِمُهُمْ ، قَالَتْ أُمُّ سُلَيْمَ : اللَّهُ وَرُسُولُهُ
أَعْلَمُ ، قَالَ : فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ
رَسُولَ اللَّهِ ﷺ ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ وَأَبُو
طَلْحَةَ مَعَهُ حَتَّى دَخَلَا ، فَقَالَ رَسُولُ اللَّهِ ﷺ :
«هَلْمَى يَا أَمْ سُلَيْمَ ! مَا عِنْدَكِ؟» فَأَتَتْهُ بِذَلِكَ

the Messenger of Allāh ﷺ said: ‘Come O Umm Sulaim! What do you have?’ So she brought him that bread, and he ﷺ ordered that it be broken into pieces. Umm Sulaim poured some butter from an oil-skin upon them, then the Messenger of Allāh ﷺ recited whatever Allāh willed for him to say over it. Then he said: ‘Let ten come.’ So ten were admitted, and they ate until they were full, and then they left. Then he said: ‘Let ten come.’ So ten were admitted, and they ate until they were full, and then they left. Then he said: ‘Let ten come.’ So ten were admitted, and they ate until they were full, and then they left. So all of the people ate until they were full, and there were seventy or eighty men.” (*Sahīh*)

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

الْخُبْزُ فَأَمْرَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ فَفَتَّ وَعَصَرَتْ أُمُّ سُلَيْمٍ بِعُكْنَةٍ لَهَا فَأَدْمَتْهُ ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ قَالَ : «اَئْذُنْ لِعَشَرَةً». فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِيعُوا ثُمَّ حَرَجُوا، ثُمَّ قَالَ : «اَئْذُنْ لِعَشَرَةً»، فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِيعُوا ثُمَّ حَرَجُوا. فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِيعُوا ثُمَّ حَرَجُوا. فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِيعُوا، وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا .

فَقَالَ أَبُو عِيسَى : [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: متفق عليه، وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٥٧٨ و مسلم، ح: ٢٠٤٠ من حديث مالك به وهو في الموطأ: ٩٢٧/٢، ٩٢٨ (بحري).

Comments

It was the blessing of the invocation of the Prophet ﷺ that only a few pieces of bread became sufficient for the large number of seventy or eighty people, and still the food was enough for more people. The Prophet ﷺ ate himself and also gave it to the neighbors as well. See *Tuhfat Al-Ahwadhi*. The blessing of the supplication of the Prophet ﷺ has no concern or link with today's '*Khatam*'. This *Khatam* is a particular type of ceremony which is an innovation. Some verses of the Qur'ān are recited and blown over the food, and first of all the *Qārī* takes his share and vanishes from the scene where as the Prophet ﷺ distributed the food among the Companions, and in the end, he ate with the members of the house.

Chapter (...) Regarding Water Gushing Out From Under His Fingers

3631. Anas bin Mālik narrated: “I saw the Messenger of Allāh ﷺ at the time when the ‘Asr prayer had drawn near, and the people were searching for water for *Wudū’*, but they did not find any. So the Messenger of Allāh ﷺ was brought some water for *Wudū’*, and the Messenger of Allāh ﷺ put his hand in the container and ordered that the people make *Wudū’* from it.” He said: “So I saw water springing out from under his fingers. The people performed *Wudū’* until the last of them made *Wudū’*.¹” (*Sahīh*)

[Abū ‘Eisā said:] There are narrations on this topic from Imrān bin Huṣain, Ibn Mas’ūd, Jābir, [and Ziyād bin Al-Hārith As-Sudā’ī and] the *Hadīth* of Anas is a *Hasan Sahīh Hadīth*.

تخریج: متفق عليه، وأخرجه مسلم، الفضائل، باب: في معجزات النبي ﷺ، ح: ٢٢٧٩ عن إسحاق بن موسى والبخاري، ح: ٣٥٧٣ من حديث مالك به وهو في الموطئ: ١/١ (يحيى) * وفي الباب عن عمران بن حصين [البخاري، ح: ٣٥٧١ ومسلم، ح: ٦٨٢] وابن مسعود [يأتي: ٣٦٣٣] وجابر [البخاري، ح: ٣٥٧٦ ومسلم، ح: ١٨٥٦] وزيد بن الحارث الصدائي [تقدم: ١٩٩ والطبراني في الكبير: ٥/٥٢٨٥، ٢٦٣، ٢٦٢، ح: ٥٢٨٥].

Comments

The miracle of increase in water happened at various occasions and in different forms.

Chapter (...) Regarding The Mention Of True Visions At The Beginning Of The Prophethood

3632. ‘Āishah said: “The first of what the Messenger of Allāh ﷺ was initiated with of Prophethood,

(المعجم . . .) - باب: [في نَعْ المَاءِ مِنْ تَحْ أَصَابِعِهِ . . .] (التحفة ١٢)

٣٦٣١ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَاقِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَحَانَتْ صَلَاةُ الْعَصْرِ وَالْتَّمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوا فَأَتَيَ رَسُولُ اللَّهِ ﷺ بِوَضُوءٍ فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ فِي ذَلِكِ الْإِنَاءِ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّأُوا مِنْهُ، قَالَ: فَرَأَيْتُ الْمَاءَ يَنْبَغِي مِنْ تَحْ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّأُوا مِنْ عِنْدِ آخِرِهِمْ.

[قال أبو عيسى:] وَفِي الْبَابِ عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ وَابْنِ مَسْعُودٍ وَجَابِرٍ [وزِيَادُ بْنُ الْحَارِثِ الصَّدَائِيِّ]. وَحَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم . . .) - باب: [في ذِكْرِ الرُّؤْيَا الصَّادِقَةِ عِنْدَ بَدْءِ النُّبُوَّةِ] (التحفة ١٣)

٣٦٣٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا يُونُسُ بْنُ بُكْرٍ: حَدَّثَنَا

when Allāh wanted to honor him and grant His mercy upon His creatures, was that he would not see anything (in a dream) except that it would occur like the break of dawn. So he continued upon that for as long as Allāh willed for him to continue, and seclusion was made beloved to him, such that there was not anything more beloved to him than being alone.” (*Sahīh*)

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

تَحْرِيْج: متفق عليه، وأخرجه البخاري، بده الوضي، باب: كيف كان بده الوضي إلى رسول الله ﷺ ... إلخ، ح: ٣ و مسلم، ح: ١٦٠ من حديث الزهري به.

Comments

According to ‘Allāma Ṣafīr-Rāḥmān, three years before the Divine Mission of the Prophethood, the Prophet ﷺ preferred to remain in seclusion. In the last phase of this period of solitude, he started seeing dreams which were clear and lucid in nature. This continued for six months.

Chapter (...) Regarding The Mention Of The Food's *Tasbīh* And The Springing Up Of Water For *Wudū'*

3633. ‘Abdullāh said: “You consider the signs to be punishment, whereas we used to think of them as a blessing during the time of the Messenger of Allāh ﷺ. We used to eat food with the Prophet ﷺ and we would hear the food's *Tasbīh*.” He said: “And the Prophet ﷺ was brought a container, so he put his hand in, and the water began to spring from between his fingers. So the Prophet ﷺ said: ‘Hasten to the blessed *Wudū'* and the blessing from the heavens’ until all of us had performed *Wudū'*.” (*Sahīh*)

مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَاتَتْ: أَوَّلَ مَا ابْتُدَعَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْبُؤْةِ حِينَ أَرَادَ اللَّهُ كَرَامَتَهُ وَرَحْمَةَ الْبَيَادِ بِهِ أَنْ لَا يَرَى شَيْئًا إِلَّا جَاءَتْ كَفَلَتِ الصُّبْحِ، فَمَكَثَ عَلَى ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَمْكُثَ وَحَبَّبَ إِلَيْهِ الْخَلْوَةُ فَلَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَحْلُوْ». [قال أبو عيسى: هذا حديث حسن صحيح عَرَبِيْ.]

تَحْرِيْج: متفق عليه، وأخرجه البخاري، بده الوضي، باب: كيف كان بده الوضي إلى رسول الله ﷺ ... إلخ، ح: ٣ و مسلم، ح: ١٦٠ من حديث الزهري به.

(المعجم . . .) - بَابُ: [فِي ذِكْرِ تَسْبِيحِ الطَّعَامِ وَتَبَعِيْ المَاءِ لِلْوُضُوءِ] (التحفة ١٤)

٣٦٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيرِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَصْوِرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّكُمْ تَعْدُونَ الْآيَاتِ عَذَابًا وَإِنَّا كُنَّا نَعْدُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بِرَكَةً، لَقَدْ كُنَّا نَأْكُلُ الطَّعَامَ مَعَ النَّبِيِّ ﷺ وَنَحْنُ نَسْمَعُ تَسْبِيحَ الطَّعَامِ. قَالَ: وَأَتَيْتِ النَّبِيِّ ﷺ بِإِنَاءٍ فَوَضَعَ يَدَهُ فِيهِ فَجَعَلَ الْمَاءَ يَتَبَعَّ مِنْ بَيْنِ أَصَابِعِهِ فَقَالَ النَّبِيُّ ﷺ: «حَيَّ عَلَى الْوُضُوءِ الْمُبَارَكِ وَالْبَرَكَةِ مِنَ السَّمَاءِ». حَتَّى تَوَضَّأُنَا كُلُّنَا.

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

[قال أبو عيسى:] هذَا حَدِيثُ حَسْنٍ صَحِيْحٌ.

تخریج: وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٥٧٩ من حديث أبي أحمد الزيري به.

Comments

The signs and miracles that solved the problems and difficulties of the Muslims were surely blessings, and those that on the demand of disbelievers to prove the power and control of Allāh ﷺ over His creation, were cause of fear and punishment.

Chapter 7. What Has Been Related About How The Revelation Would Descend Upon The Prophet ﷺ

3634. ‘Āishah narrated that Al-Hārith bin Hishām asked the Prophet ﷺ: ‘How does the Revelation come to you?’ The Messenger of Allāh ﷺ said: ‘Sometimes it comes to me like the ringing of a bell and that is the hardest upon me, and sometimes the angel will appear to me like a man, and he will speak to me such that I understand what he says.’” ‘Āishah said: “I saw the Messenger of Allāh while the Revelation was descending upon him on an extremely cold day. Then it ceased and his forehead was flooded with sweat.” (*Saḥīḥ*)

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

(المعجم ٧) - بَابُ مَا جَاءَ كَفَّ كَانَ يَنْزِلُ الْوَحْيُ عَلَى النَّبِيِّ ﷺ (التحفة ١٥)

٣٦٣٤ - حَدَّثَنَا إِشْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ : حَدَّثَنَا مَعْنُ - هُوَ ابْنُ عِيسَى - : حَدَّثَنَا مَالِكٌ عَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ الْحَارِثَ بْنَ هِشَامَ سَأَلَ النَّبِيِّ ﷺ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: أَحْيَانًا يَأْتِينِي فِي مُثْلِ صَلْصَلَةِ الْجَرَبِ وَهُوَ أَشَدُهُ عَلَيَّ، وَأَحْيَانًا يَتَمَلَّ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعْيُ مَا يَقُولُ». قَالَتْ عَائِشَةُ: فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَنْزِلُ عَلَيْهِ الْوَحْيَ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَقْصُمُ عَنْهُ وَإِنَّ جَبِينَهُ لِيَتَفَضَّلُ عَرَقًا .

[قال أبو عيسى:] هذَا حَدِيثُ حَسْنٍ صَحِيْحٌ.

تخریج: متفق عليه، وأخرجه البخاري، باب: كيف كان بده الوحي إلى رسول الله ﷺ ... إلخ، ح: ٢ من حديث مالك ومسلم، ح: ٢٣٣٣ من حديث هشام به وهو في الموطأ: ١/٢٠٢، ٢٠٣.

Comments

When the Revelation came in the form of ringing of bell to the Prophet ﷺ, it was extremely hard on him. Sometimes the angel appeared in the form of a human being. This form of Revelation was easy. In this type of Revelation the

angel was transformed into the form of a man. The Prophet ﷺ perspired due to the gravity of the Revelation, and his complexion also changed.

Chapter 8. What Has Been Related About The Description Of The Prophet ﷺ

3635. Al-Barā' said: "I have not seen anyone with hair past his shoulders in a red *Hullah* more handsome than the Messenger of Allāh ﷺ. He had hair that would flow on his shoulders, having broad shoulders, not too short and not too tall." (*Sahih*)

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

(المعجم ٨) - بَابُ مَا جَاءَ فِي صِفَةِ النَّبِيِّ ﷺ (التحفة ١٦)

٣٦٣٥ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفِيَّاً بْنَ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَا رَأَيْتُ مِنْ ذِي لِمَةٍ فِي حُلَّةٍ حَمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللَّهِ ﷺ، لَهُ شَعْرٌ يَصْرُبُ مَنْكِبَيْهِ، بُعْدَ مَا بَيْنَ الْمَكْبَيْنِ، لَمْ يَكُنْ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ.
[قالَ أَبُو عَيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تَخْرِيج: [صَحِيحٌ] متفق عليه، تقدم: ١٧٢٤.

(المعجم ...) - بَابُ: [في كُونِ وَجْهِهِ ﷺ مِثْلَ الْقَمَرِ] (التحفة ١٧)

٣٦٣٦ - حَدَّثَنَا سُفِيَّاً بْنَ وَكِيعٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا زُهْرَةُ بْنُ أَبِي إِسْحَاقَ قَالَ: سَأَلَ رَجُلٌ الْبَرَاءَ أَكَانَ وَجْهُ رَسُولِ اللَّهِ ﷺ مِثْلُ السَّيْفِ؟ قَالَ: لَا، مِثْلُ الْقَمَرِ.
[قالَ أَبُو عَيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تَخْرِيج: وأخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٥٢ من حديث زهير به.

Comments

There is a shine in the sword too, but it is long in shape, therefore, Barā' answered that the shine was like the shine of moon which has soothing effect.

Chapter (...) ‘Ali’s Description Of The Prophet ﷺ

3637. ‘Alī said: “The Prophet ﷺ was not tall nor was he short, his hands and feet were thick, his head was large, he was big-boned, he had a long *Masrubah*,^[1] and whenever he walked, he leaned forward as if he was going down an decline. I have not seen anyone before him nor after him that resembled him ﷺ.” (*Hasan*)

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

(Another route) for similar narration with this chain.

(المعجم ...) - بَابُ : [وَصْفُ عَلَيْهِ لِلنَّبِيِّ ﷺ ...] (التحفة ١٨)

٣٦٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا المَسْعُودِيُّ عَنْ عُمَانَ ابْنِ مُسْلِمٍ بْنِ هُرْمَوْ، عَنْ نَافِعَ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ عَلَيِّ قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ بِالظَّوِيلِ وَلَا بِالْقَصِيرِ، شَنَّ الْكَهْنَيْنِ وَالْقَدَمَيْنِ، ضَخْمَ الرَّأْسِ، ضَخْمَ الْكَرَادِيسِ، طَوِيلَ الْمَسْرُرَةِ، إِذَا مَشَا تَكَمَّا تَكَمَّا كَأَنَّمَا يَنْحَطُ مِنْ صَبَبِ لَمَّا أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ .

[قال أبو عبيسي:] هذا حديث حسن صحيح.
حدَّثَنَا سُفيَّانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنِ المَسْعُودِيِّ بِهِذَا الإِشْتَادِ نَحْوَهُ.

تخریج: [حسن] وأخرجه ابن سعد: ٤١١ / ١ عن أبي نعيم الفضل بن دكين به وسعة من المسعودي قبل اختلاطه وصححه الحاكم: ٢ / ٦٠٥، ٦٠٦ ووافقه الذهبي ورواه أحمد: ٩٦ / ١، ١٢٧، ١١٧، ١٣٤ عن نافع بن جبير به وصححه ابن حبان، ح: ٢١١٧ وللحديث شواهد كثيرة.

Chapter (...) Another Description From ‘Alī

3638. Ibrāhīm bin Muhammād, one of the offspring of ‘Alī bin Abī Ṭālib said: “When ‘Alī [may Allāh be pleased with him] described the Prophet ﷺ he would say: ‘He was not extremely tall (*Mummaghiṭ*), nor was he extremely short (*Mutaraddid*), and he was of medium height in relation to the people. The wave of his hair was

(المعجم ...) - بَابُ : [وَصْفُ آخَرُ مِنْ عَلَيْهِ] (التحفة ١٩)

٣٦٣٨ - حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسْنَيْنِ بْنِ أَبِي حَلِيمَةَ - مِنْ قِصْرِ الْأَحْنَابِ - وَأَحْمَدُ بْنُ عَبْدَةَ الصَّبَّيِّ وَ عَلَيِّ بْنُ حُجَّرٍ قَالُوا: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عُمَرُ ابْنُ عَبْدِ اللَّهِ مَوْلَى عُفَرَةَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ مِنْ وَلَدِ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ عَلَيِّ [رَضِيَ اللَّهُ عَنْهُ] إِذَا وَصَفَ النَّبِيَّ ﷺ

^[1] The line of hair from the chest to the navel.

not completely curly (*Qataf*), nor straight, but it was in between. He did not have a large head, nor a small head (*Mukalatham*), his face was round and a blended-white color (*Mushrab*), his eyes were dark black (*Ad'aj*), his eye-lashes were long (*Ahdab*). He was big-boned and broad shouldered (*Al-Katad*), his body hair was well-placed, and he had a *Masrubah*, his hands and feet were thick (*Shathn*). When he walked he walked briskly (*Taqalla*), he leaned forward as if he was walking on a decline (*Sabab*). And if he turned his head, his body turned as well, between his two shoulders was the seal of Prophethood, and he was the seal of the Prophets. He was the most generous of people [in hand, and the most big-hearted of them] in breast. He was the most truthful of people in speech, the softest of them in nature, and the most noble of them in his relations (*Ishrah*). Whoever saw him for the first time (*Badiyah*) would fear him, and whoever got to know him, loved him. The one who tried to describe him would have to say: 'I have not seen before him or after him anyone who resembles him ﷺ.'"

(*Da'iif*)

[Abū 'Eisā said:] This *Hadīth* [is *Hasan Gharīb*], its chain is not connected. Abū Ja'far said: "I heard Al-Asmā'i say, explaining the description of the Prophet ﷺ: '*Al-Mummaghāt*: is one who is extremely tall.' He said: 'I heard a Bedouin say while speaking:

قالَ: لَيْسَ بِالظَّوِيلِ الْمُمَغَطُ، وَلَا بِالقَصِيرِ الْمُتَرَدُّ، وَكَانَ رَبْعَةً مِنَ الْقَوْمِ، وَلَمْ يَكُنْ بِالْجَعْدِ الْفَطَطِ وَلَا بِالسَّيْطِ كَانَ جَعْدًا رَجْلًا، وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكْلَثِمِ، وَكَانَ فِي الْوَجْهِ تَدُورِيْ أَيْضًا مُشَرِّبٌ، أَدْعَجُ الْعَيْنَيْنِ، أَهَدَبُ الْأَشْفَارِ، جَلِيلُ الْمُسْتَاشِ وَالْكَتَدِ، أَجْرَدُ مَسْرِيَّةً، شَنَّ الْكَفَيْنِ وَالْقَدَمَيْنِ، إِذَا مَسَى تَقْلَعَ كَانَتِيْ يَمْشِي فِي صَبَّ، وَإِذَا اتَّقَنَتِيْ اتَّقَنَتِيْ مَعًا، يَبْيَنَ كَتْقَيْهِ خَاتَمُ الْبَشَّرَةِ وَهُوَ خَاتَمُ النَّبِيِّنَ، أَجْوَدُ النَّاسِ [كَفَّا وَأَشْرَحَهُمْ] صَدْرًا، وَأَصْدَقُ النَّاسِ لَهْجَةً، وَأَلْيَهُمْ عَرِيَّكَةً، وَأَكْرَمَهُمْ عِشْرَةً، مَنْ رَأَهُ بَدِيهَةً هَابَهُ، وَمَنْ حَالَطَهُ مَعْرَفَةً أَحَبَهُ، يَقُولُ نَاعِمَّهُ: لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ غَرِيبٌ] لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ. قَالَ أَبُو جَعْفَرٍ: سَمِعْتُ الْأَضْمَعَيْ يَقُولُ فِي تَفْسِيرِ صِفَةِ النَّبِيِّ ﷺ يَقُولُ: الْمُمَغَطُ الدَّاهِبُ طُولاً. قَالَ: وَسَمِعْتُ أَغْرَابِيَاً يَقُولُ فِي كَلَامِهِ: تَمَغَطَ فِي نُشَابِيَهِ أَيْ مَدَهَا مَدَهَا شَدِيدًا. وَأَمَّا الْمُتَرَدُّ فَالَّذِي أَخْلَى بَعْضَهُ فِي بَعْضٍ قَصَّرَا، وَأَمَّا الْفَطَطُ فَالشَّدِيدُ الْجُمُودَةُ. وَالرَّجُلُ الَّذِي فِي شَعْرِهِ حُجُونَةُ أَيْ يَنْحَنِي قَلِيلًا. وَأَمَّا الْمُطَهَّمُ فَالبَالُونُ الْكَثِيرُ اللَّحْمُ. وَأَمَّا الْمُكْلَثِمُ الْمَدُورُ الْوَجْهُ. وَأَمَّا الْمُشَرِّبُ فَهُوَ الَّذِي فِي بَيَاضِهِ حُمَرَةُ وَالْأَدْعَجُ الشَّدِيدُ سَوَادُ الْعَيْنِ. وَالْأَهَدَبُ الظَّوِيلُ الْأَشْفَارِ وَالْكَتَدُ مُجْتَمِعُ

"Tamaghghaṭ Fī Nushābatihī" meaning: he made it (his arrow) extremely long. And as for *Mutaraddid* then it is, that part of it enters into other parts, due to its shortness. *Al-Qataṭ* is extremely curly. And the man who has *Hujūnah* in his hair has a bit of henna in it. And as for *Al-Muṭahham*, then it is the body with a lot of flesh. And as for *Al-Mukalṭham*, then it is to have a round face. And as for *Al-Muṣhrab*, then it the one who has some redness to his whiteness. And *Al-Ad'aj*: is extreme darkness of the eyes. And *Al-Ahdab* means long eye-lashes. And *Al-Katad*: means the place where the shoulders meet, and it is *Al-Kāhil*. And *Al-Masrubah* is the faint hair which appears as a line from the chest to the navel. And *Ash-Shathn* is thick appendages on the hands and feet. And *At-Taqallu'* is to walk with force. And *As-Sabab*: is a decline. We say: 'We descended from declines and a decline.' And his statement: '*Jalīlul Mashāsh*' means the tips of his shoulders. And *Al-Ishrah* is companionship. And *Al-'Ashīr* is the companion. And *Al-Badīhah* is an unexpected occurrence. It is said: '*Badahtuhu Bi-Amr*' meaning: 'I surprised him.'"

الكَيْفَنِ وَهُوَ الْكَاهِلُ. وَالْمَسْرِيَّةُ هُوَ الشَّغْرُ
الدَّقِيقُ الَّذِي هُوَ كَانَهُ فَضِيبٌ مِنَ الصَّدْرِ إِلَى
السُّرَّةِ. وَالشَّثْنُ الْعَلَيْطُ الْأَصَابِعِ مِنَ الْكَفَّيْنِ
وَالْقَدَمَيْنِ. وَالتَّقَلُّبُ أَنْ يَمْشِي بِقُوَّةٍ. وَالصَّبَبُ
الْحَدُورُ تَقُولُ: انْحَرَرْنَا مِنْ صَبُوبٍ وَصَبَبٍ.
وَقَوْنُهُ جَلِيلُ الْمُشَاشِ يُرِيدُ رُؤُوسَ الْمَنَاكِبِ.
وَالعِشْرَةُ الصُّبْحَةُ. وَالْعَثِيرُ الصَّاحِبُ.
وَالْبَدِيهَةُ الْمُفَاجَأَهُ يَقَالُ بَدَهَتْهُ يَأْمِرُ: أَئْ
فَجِئْنَاهُ.

تخریج: [إسناده ضعيف] وأخرجه ابن سعد: ٤١١/١، ٤١٢ من حديث عيسى بن يونس به

* عمر بن عبد الله: ضعيف (نقيب) وإبراهيم بن محمد لم يدرك علياً (تحفة الأشراف: ٣٤٧/٧).

Chapter 9. Regarding The Statement Of ‘Āishah: “He Would Speak So Clearly, Unmistakably...”

3639. ‘Urwah narrated that ‘Āishah said: “The Messenger of Allāh did not speak quickly like you do now, rather he would speak so clearly, unmistakably, that those who sat with him would memorize it.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*. We do not know of it except as a narration of Az-Zuhrī, and Yūnus bin Yazid reported it from Az-Zuhrī.

تخریج: [صحيح] رواه مسلم، فضائل الصحابة، باب: من فضائل أبي هريرة الдовسي رضي الله عنه، ح: ٢٤٩٣؛ من حديث الزهرى به وعلقه البخارى، ح: ٣٥٦٨ * حديث يونس: متفق عليه، البخارى، ح: ٣٥٦٨ ومسلم.

Comments

It means that the Prophet ﷺ would talk slowly and softly, making every word clear for the listener. It was easy to understand and remember his talk.

Chapter (...) Regarding The Statement Of Anas: “He Would Repeat A Statement Three Times...”

3640. Anas bin Mālik narrated that: The Messenger of Allāh ﷺ would repeat a statement three times so that it could be understood. (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh Ghārib*, we only know of it as a narration of ‘Abdullāh bin Al-Muthanna.

Comments

According to the situation, the Prophet ﷺ would repeat his words to make it understood by the listeners. It depends on what he was talking about.

(المعجم ٩) - باب [قول عائشة: كانَ يتكلّمُ بِكَلَامٍ يُبَيِّنُهُ فَصَلٌ . . .] (التحفة ٢٠)

٣٦٣٩ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا حُمَيْدُ بْنُ الْأَسْوَدَ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الرُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَسِّرُ دُسْرَدُكُمْ هَذَا وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلَامٍ يُبَيِّنُهُ فَصَلٌ يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيفٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الزُّهْرِيِّ، وَقَدْ رَوَاهُ يُوسُفُ بْنُ يَزِيدَ عَنِ الرُّهْرِيِّ.

(المعجم . . .) - باب [قول أنسٍ: كانَ يُبَيِّنُ الْكَلِمَةَ ثَلَاثًا . . .] (التحفة ٢١)

٣٦٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُونَ بْنَ قُتَيْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُتَّنَّى، عَنْ ثُمَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُبَيِّنُ الْكَلِمَةَ ثَلَاثًا لِتَعْقَلَ عَنْهُ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيفٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ الْمُتَّنَّى. تخریج: [صحيح] تقدم: ٢٧٢٣.

Sometimes he discussed delicate topics and repeated for the people, so that they could understand the significance and depth of the issue.

Chapter 10. Regarding The Statement Of Ibn Jaz': "I Have Not Seen Anyone Who Smiled More..."

3641. Ibn Jaz' said: "I have not seen anyone who smiled more than the Messenger of Allāh ﷺ." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*. And it has been narrated, similar to this, by Yazid bin Abī Ḥabīb from 'Abdullāh bin Al-Ḥārith bin Jaz'.

١٩١ من حديث ابن لهيعة به وللحديث شواهد تخریج: [حسن] وأخرجه أحمد: ٤/١٩٠، منها الحديث الآتي.

3642. Ibn Jaz' said: "The laughter of the Messenger of Allāh ﷺ was not but smiling." (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Sahīh Gharīb*. We do not know of it as a narration of Laith bin Sa'd except through this route.

Comments:

The Prophet ﷺ would receive the people with a smile and happy gestures. Usually he would not laugh but instead, smile.

Chapter 11. What Has Been Related About The Seal Of Prophethood

3643. As-Sā'ib bin Yazid said: "My maternal aunt took me to the

(المعجم ١٠) - بَابُ [قَوْلِ ابْنِ جَزْءٍ] : مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَشِّرَنَا . . . [التحفة ٢٢]

٣٦٤١ - حَدَّثَنَا قُتْمَيْهُ : حَدَّثَنَا ابْنُ لَهِيَعَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ : مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَشِّرَنَا مِنْ رَسُولِ اللَّهِ ﷺ .

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثُ [حَسْنٌ] غَرِيبٌ . وَقَدْ رُوِيَ عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ مِثْلُ هَذَا .

تخریج: [حسن] وأخرجه أحمد: ٤/١٩٠، منها الحديث الآتي.

٣٦٤٢ - حَدَّثَنَا بِذِكْرِ أَخْمَدَ بْنِ خَالِدٍ الْخَلَّالُ : حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ السِّلَّيْحِيَّيِّ : حَدَّثَنَا الْلَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ : مَا كَانَ ضَرِحُكَ رَسُولُ اللَّهِ ﷺ إِلَّا تَبَشِّرَنَا .

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثُ صَحِيحٌ غَرِيبٌ لَا تَعْرِفُهُ مِنْ حَدِيثِ الْلَّيْثِ بْنِ سَعْدٍ إِلَّا مِنْ هَذَا الْوَجْهِ .

تخریج: [إسناده صحيح] وللحديث شواهد كثيرة.

(المعجم ١١) - بَابُ مَا جَاءَ فِي خَاتَمِ الْبُوَّةِ (التحفة ٢٣)

٣٦٤٣ - حَدَّثَنَا قُتْمَيْهُ : حَدَّثَنَا حَاتِمُ بْنُ

Prophet ﷺ, and said: ‘O Messenger of Allāh! Indeed my nephew is in pain.’ So he wiped over my head and supplicated for blessings for me. And he performed *Wudū’* and I drank from the water of his *Wudū’*. Then I stood behind his back, and I looked at the seal between his two shoulder blades, and it resembled the egg of a partridge.” (*Sahīh*)

[*Abū ‘Eisā* said:] There are narrations on this topic from *Salmān*, *Qurrah bin Iyās Al-Muzani*, *Jābir bin Samurah*, *Abū Rimthah*, *Buraīdah Al-Aslāmī*, *‘Abdullāh bin Sarjis*, *‘Amr bin Akhtab* and *Abū Sa‘eed*. And This *Hadīth* is *Hasan Sahīh Gharīb* from this route.

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب الدعاء للصبيان بالبركة ومسح رؤوسهم، ح: ٦٣٥٢ ومسلم، ح: ٢٣٤٥ عن قتيبة به * وفي الباب عن سلمان [الشمايل، ح: ٢١] وقرة بن إياس [الشمايل، ح: ٥٩] وجابر بن سمرة [يأتي: ٣٦٤٦] وأبي رمثة [أحمد: ٢٢٦/٢]، وحديث رمية [الشمايل، ح: ١٨] وبريدة [الشمايل، ح: ٢١] وعبد الله بن سرجس [الشمايل، ح: ٢٣] وعمرو بن أخطب [الشمايل، ح: ٢٠] وأبي سعيد [الشمايل، ح: ٢٢].

Comments:

Different Companions have described the ‘Seal of Prophethood’ differently, and everyone has given his own description according to his own understanding and views. Some described it like an egg of a partridge, others said it was like the egg of the pigeon, and still some others say that it was like “*Zirril-Hajalah*” meaning the button of a canopy.

3644. *Jābir bin Samurah* said: “The Seal of the Messenger of Allāh ﷺ” – meaning the one which was between his two shoulder blades – “was fleshy and red, resembling the egg of a pigeon.” (*Sahīh*)

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

إِسْمَاعِيلَ عَنْ الْحَمْدُ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ السَّائِبَ بْنَ بَرِيدَ يَقُولُ: ذَهَبَتِي خَالِقِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَ أُخْتِي وَجَعَ فَمَسَحَ بِرَأْسِي وَدَعَا لِي بِالْبَرَكَةِ وَتَوَضَّأَ فَشَرِّقَتِي مِنْ وَضُوئِهِ فَقَمَتْ خَلْفَ ظَهْرِهِ فَنَظَرَتِي إِلَى الْحَاتِمِ بَيْنَ كَفَيْهِ فَإِذَا هُوَ مِثْلُ زِرِّ الْحَجَّةِ.

[قال أبو عيسى:] وفي الباب عن سلمان وقرة بن إياس المزني وجابر بن سمرة وأبي رمثة وبيرينة الأسلمي وعبد الله بن سرجس وعمرو بن أخطب وأبي سعيد وهذا حديث حسن صحيح غريب من هذا الوجه.

٣٦٤٤ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالقَانِيُّ: حَدَّثَنَا أَبْيُوبُ بْنُ جَابِرٍ عَنْ سَيِّدِكَ ابْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُّرَةَ قَالَ: كَانَ خَاتَمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْنِي الَّذِي بَيْنَ كَفَيْهِ غُدَّةً حَمْرَاءً مِثْلَ بَيْضَةِ الْحَمَّامَةِ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الفضائل، باب إثبات خاتم النبوة، وصفته ... إلخ، ح: ٢٣٤٤ / من حديث سماك به . ١٠٩

Chapter 12. Regarding The Statement Of Ibn Samurah: "The Shin Of the Messenger of Allāh ﷺ Was Thin..."

3645. Jābir bin Samurah said: "The two shins of the Messenger of Allāh ﷺ were thin, and he would not laugh except as a smile, and whenever I looked at him I would say: 'He put kohl on his eyes,' but he ﷺ did not used kohl." (*Daīf*)

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

(المعجم ١٢) - بَابُ [قَوْلِ ابْنِ سَمْرَةَ]:
كَانَ فِي سَاقِ رَسُولِ اللَّهِ ﷺ حُمُوشَةُ... [التحفة ٢٤]

٣٦٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعَنْ : حَدَّثَنَا عَبَادُ
ابْنُ الْعَوَامِ : أَخْبَرَنَا الْحَجَاجُ - هُوَ ابْنُ أَرْطَاءَ -
عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ :
كَانَ فِي سَاقِي رَسُولِ اللَّهِ ﷺ حُمُوشَةُ وَكَانَ لَا
يَضْحَكُ إِلَّا تَبَشَّمًا وَكُنْتُ إِذَا نَظَرْتُ إِلَيْهِ قُلْتُ :
أَكْحَلَ الْعَيْنَيْنِ وَلَيْسَ بِأَكْحَلَ ﷺ .
[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ
صَحِيقٌ غَرِيبٌ [مِنْ هَذَا الْوُجْهِ].

تخریج: [إسناده ضعیف] وأخرجه أحمد: ١٠٥ / ٥ من حديث عباد بن العوام به وصححه
الحاکم: ٦٠٦ / ٢ فقال الذہبی: حجاج (بن أرطاة) لین الحديث وللحديث شواهد غير "حموشة".

Chapter (...) Regarding The Statement Of Ibn Samurah: "He ﷺ Had A Wide Mouth (*Dalī’ Al-Fam*) And His Eyes Were *Ashkal*..."

3646. Jābir bin Samurah said: "The Messenger of Allāh ﷺ had a wide mouth (*Dalī’ Al-Fam*), his eyes were *Ashkal*, and he had thin heels (*Manhūs Al-‘Aqib*). (*Sahīh*)

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

تخریج: وأخرجه مسلم، الفضائل، باب: في صفة فم النبي ﷺ وعيته، وعقيه، ح: ٢٣٣٩ من حديث شعبة به .

(المعجم ...) - بَابُ [قَوْلِ ابْنِ سَمْرَةَ]:
كَانَ ﷺ ضَلِيلَ الْفَمِ أَشْكَلَ
الْعَيْنَيْنِ... [التحفة ٢٥]

٣٦٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعَنْ : حَدَّثَنَا
أَبُو قَطْنَ : حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ ،
عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ
ضَلِيلَ الْفَمِ أَشْكَلَ الْعَيْنَيْنِ مَنْهُوسَ الْعَقِبِ .
[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيقٌ .

3647. Jābir bin Samurah said: "The Messenger of Allāh ﷺ had a wide mouth (*Dalī’ Al-Fam*), his

٣٦٤٧ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ
الْمُئْنَى : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ

eyes were *Ashkal*, and he had thin heels (*Manhūs Al-'Aqib*).

Shu'bah (one of the narrators) said: "I said to *Simāk*: 'What is "*Dalīl Al-Fam*?"'" He said: 'A wide mouth.' I said: 'What is "*Ashkal Al-'Ainain*?"'" He said: 'Having long eyes.'" [He said:] "I said: 'What is "*Manhūs Al-'Aqib*?"'" He said: 'Little flesh.'" (*Sahīh*)

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

عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُّرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَلِيلُ الْفَمِ أَشْكَلَ الْعَيْنَيْنِ مَنْهُوسُ الْعَقِبِ. قَالَ شُعْبَةُ: قُلْتُ لِسِمَاكِ: مَا ضَلِيلُ الْفَمِ؟ قَالَ: وَاسِعُ الْفَمِ، قُلْتُ: مَا أَشْكَلَ الْعَيْنَيْنِ؟ قَالَ: طَوِيلُ شَقْعِ الْعَيْنِ، [قَالَ: قُلْتُ: مَا مَنْهُوسُ الْعَقِبِ؟ قَالَ: قَلِيلُ الْلَّحْمِ.] [قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخریج: وأخرجه مسلم، أيضاً، ح: ٩٧/٢٣٣٩ عن محمد بن المثنى به.

Chapter (...) Regarding The Statement Of *Abū Hurairah*: "I Have Not Seen Anything More Beautiful Than the Messenger of Allāh..."

3648. *Abū Hurairah* said: "I have not seen anything more beautiful than the Messenger of Allāh ﷺ. It was as if the sun flowed upon his face. And I have not seen anyone quicker in his walking than the Messenger of Allāh ﷺ. It was as if the earth was made easy for him. We would be exerting ourselves while he would not be struggling." (*Sahīh*)

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

(المعجم ...) - بَابُ [قَوْلِ أَبِي هُرَيْرَةَ: مَا رَأَيْتُ شَيْئًا أَخْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ...] [التحفة ٢٦]

٣٦٤٨ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا ابْنُ لَهِيَعَةَ عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ شَيْئًا أَخْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الشَّمْسَ تَجْرِي فِي وَجْهِهِ، وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مَشْيِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَمَا الْأَرْضُ تُطَوِّي لَهُ إِنَّا لَنُجَهِّدُ أَنفُسَنَا وَإِنَّهُ لَغَيْرُ مُكْتَرِبٍ.

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ.]

تخریج: [صحیح] وأخرجه أحمد: ٣٨٠/٢ عن قتيبة به ورواه عمرو بن الحارث عن أبي يونس سليم بن جبير به (ابن حبان (الإحسان): ٦٢٧٦ وابن عدي: ١٠١٣/٣).

Comments:

The Noble Prophet ﷺ walked with grace, dignity and firmness. He walked faster than others which put them in exertion to cope up with him.

Chapter (...) Regarding His Describing The Prophets Whenever They Were Presented To Him

3649. Jābir narrated that the Messenger of Allāh ﷺ said: “The Prophets were presented to me, and Mūsā was a thin man, it was as if he was from the men of Shanū’ah. And I saw ‘Eisā bin Mariam, and the closest of the people in resemblance to him, from those I have seen, is ‘Urwah bin Mas‘ūd. And I saw Ibrāhīm, and the closest of the people in resemblance to him, from those I have seen, is your companion” – meaning himself – “And I saw Jibril, and the closest of the people in resemblance to him, from those I have seen, is Dihyah.” [And he is Ibn Khalifah Al-Kalbī.] (*Sahīh*)

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

تخریج: وأخرجه مسلم، الإيمان، باب الإسراء برسول الله ﷺ إلى السموات وفرض الصلوات، ح: ١٦٧ عن قتيبة به.

Chapter 13. What Has Been Related About The Age Of The Prophet ﷺ, And How Old He Was When He Died

3650. Ibn ‘Abbās narrated: “The Prophet ﷺ died when he was sixty-five years old.” (*Hasan*)

تخریج: [حسن] وأخرجه مسلم، الفضائل، باب: كم أقام النبي ﷺ بمكة والمدينة، ح: ٢٣٥٣ من حديث إسماعيل ابن عليه به وأنكر عروة على ابن عباس ذكره النبوي في شرح صحيح مسلم.

(المعجم ...) - باب [وصفه ﷺ] الأئمّة حيث عرضوا عليه [التحفة ٢٧]

٣٦٤٩ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا الائِمَّةُ عَنْ أَبِي الزَّيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَرَضَ عَلَيَّ الائِمَّةُ فَإِذَا مُوسَى ضَرَبَ مِنَ الرِّجَالِ كَاهِنَةً مِنْ رِجَالٍ شُنُوعَةً، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ فَإِذَا أَقْرَبَ النَّاسَ مِنْ رَأَيْتُ بِهِ شَبَهًا عَرْوَةً بْنَ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ فَإِذَا أَقْرَبَ مَنْ رَأَيْتُ بِهِ شَبَهًا صَاحِبَكُمْ - يَعْنِي نَفْسَهُ - وَرَأَيْتُ جِبْرِيلَ فَإِذَا أَقْرَبَ مَنْ رَأَيْتُ بِهِ شَبَهًا دِحْيَةً وَلَا هُوَ ابْنُ خَلِيقَةَ الْكَلْبِيِّ».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِحُ غَرِيبٌ.

(المعجم ١٣) - باب ما جاء في سن النبي ﷺ وابنكم كم كان حين مات [التحفة ٢٨]

٣٦٥٠ - حَدَّثَنَا أَخْمَدُ بْنُ تَمِيمٍ وَيَعْنُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيَّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلَيَّ عَنْ خَالِدِ الْحَذَاءَ قَالَ: حَدَّثَنِي عَمَّارُ مَوْلَى بَنِي هَاشِمٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ يَقُولُ: تُؤْفَقُ النَّبِيُّ ﷺ وَهُوَ ابْنُ خَمْسٍ وَسِتَّينَ.

تخریج: [حسن] وأخرجه مسلم، الفضائل، باب: كم أقام النبي ﷺ بمكة والمدينة، ح: ٢٣٥٣ من حديث إسماعيل ابن عليه به وأنكر عروة على ابن عباس ذكره النبوي في شرح صحيح مسلم.

3651. Ibn ‘Abbās narrated: “The Prophet ﷺ died when he was sixty-five years old.” (*Hasan*)

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

٣٦٥١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْصَمِيُّ: حَدَّثَنَا يَشْرُبُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا خَالِدُ الْحَدَاءَ: حَدَّثَنَا عَمَّارُ مَوْلَى بْنِي هَاشِمٍ: أَخْبَرَنَا ابْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تُوفِيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ.

[Qal’ Abū Ubayd]: هَذَا حَدِيثُ حَسَنٍ إِلَسْنَادٍ صَحِيحٌ.

تخریج: [حسن] وأخرجه مسلم، أيضاً، ح: ٢٣٥٣. ١٢٢ عن نصر بن علي به قوله شاهد في الشمايل، ح: ٣٨٣.

Chapter (...) Regarding The Statement Of Ibn ‘Abbās: “He Stayed In Makkah For Thirteen Years...”

3652. Ibn ‘Abbās said: “The Prophet ﷺ stayed in Makkah for thirteen years – meaning while he was receiving Revelation – and he died when he was sixty-three years old.” (*Sahīh*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Aishah, Anas bin Mālik, and Daghfal bin Hanzalah. It is not verified that Daghfal heard from the Prophet ﷺ [nor saw him]. The *Hadīth* of Ibn ‘Abbās is *Hasan Gharib* as a narration of ‘Amr bin Dīnār.

٣٦٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْعِي: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا زَكَرِيَّاً بْنُ إِشْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِيَّارٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: مَكَثَ النَّبِيُّ ﷺ بِمَكَّةَ ثَلَاثَ عَشَرَ سَنَةً يَعْنِي يُوحَى إِلَيْهِ، وَتُؤْفَى وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ.

[Qal’ Abū Ubayd]: وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَنَسَ بْنَ مَالِكٍ وَدَغْفَلِ بْنَ حَظْلَةَ، وَلَا يَصْحُ لِدَغْفَلٍ سَمَاعٌ مِنَ النَّبِيِّ ﷺ [ولَا رُؤْيَا]. وَحَدِيثُ ابْنِ عَبَّاسٍ حَدِيثُ حَسَنٍ غَرِيبٌ مِنْ حَدِيثِ عَمْرُو بْنِ دِيَّارٍ.

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، ح: ٣٩٠٣. ومسلم، ح: ٢٣٥١ من حديث روح بن عبادة به * وفي الباب عن عائشة [يأتي: ٣٦٥٤] وأنس بن مالك [تقدماً: ٣٦٢٣] ودغفل بن حنظلة [الشمايل، ح: ٣٨٣].

Chapter (...) Regarding The Statement Of Mu‘āwiyah: “The Messenger of Allāh ﷺ Died When He Was Sixty-Three Years Old...”

3653. Jarīr [bin ‘Abdullāh] narrated that he heard Mu‘āwiyah bin Abī Sufyān giving a *Khuṭbah*, saying: “The Messenger of Allāh ﷺ died when he was sixty-three years old, and so did Abū Bakr and ‘Umar, and I am sixty-three years old.” (*Sahīh*)

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

(المعجم . . .) - بَابُ [قَوْلٌ مُعَاوِيَةَ]: مَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثَةٍ وَسِتِّينَ سَنَةً . . . [التحفة ٣٠]

٣٦٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرٍ بْنِ سَعْدٍ، عَنْ جَرِيرٍ [بْنِ عَبْدِ اللَّهِ]، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ قَالَ: سَمِعْتُهُ يَخْطُبُ يَقُولُ: مَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثَةٍ وَسِتِّينَ، وَأَبُو بَكْرٍ وَعُمَرَ وَأَنَا ابْنُ ثَلَاثَةٍ وَسِتِّينَ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الفضائل، باب: كم أقام النبي ﷺ بمكة والمدينة، ح: ٢٣٥٢ عن محمد بن بشار به.

Comments:

Mu‘āwiyah wished to die at the age of sixty-three but his wish was not fulfilled. When he died, he was eighty years of age. (*Tuhfat Al-Ahwadhi* v.4 p.307.)

Chapter (...) Regarding The Statement Of ‘Aishah: “He ﷺ Died When He Was Sixty-Three Years Old”

3654. ‘Āishah [may Allāh be pleased with her] said: “The Prophet ﷺ died when he was sixty-three years old.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. And the nephew of Az-Zuhri reported it, similar to this, from Az-Zuhri, from ‘Urwah from ‘Āishah.

(المعجم . . .) - بَابُ [قَوْلٌ عَائِشَةَ]: مَاتَ عَائِشَةَ وَهُوَ ابْنُ ثَلَاثَةٍ وَسِتِّينَ سَنَةً [التحفة ٣١]

٣٦٥٤ - حَدَّثَنَا العَبَاسُ الْعَبَرِيُّ وَالْحُسَينُ بْنُ مَهْدِيٍّ الْبَصْرِيُّ فَالَّا: حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ بْنِ جُرَيْجٍ قَالَ: أَخْبَرْتُ عَنْ ابْنِ شَهَابِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. وَقَالَ الْحُسَينُ بْنُ مَهْدِيٍّ فِي حَدِيثِهِ: ابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]: أَنَّ النَّبِيَّ ﷺ مَاتَ وَهُوَ ابْنُ ثَلَاثَةٍ وَسِتِّينَ.

[قال أبو عيسى:] هذا حديث حسن صحيح. وقد رواه ابن أخي الزهرى عن الزهرى، عن عروة، عن عائشة مثل هذا.

تخریج: [صحيح] وهو متفق عليه، وأخرجه البخاري، المناقب، باب وفاة النبي ﷺ، ح: ٣٥٣٦ ومسلم، ح: ٢٣٤٩ من حديث الزهرى به.

Chapter 14. Regarding The Virtues Of Abū Bakr Aṣ-Ṣiddīq, May Allāh Be Pleased With Him, And That His Name Is ‘Abdullāh bin ‘Uthmān, And That His Nickname Is ‘Atīq

3655. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “I free myself of the friendship of every *Khalil*, and if I were to take a *Khalil* then I would have taken Ibn Abī Quhāfah as a *Khalil*. And indeed your companion is Allāh’s *Khalil*.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. There are narrations on this topic from Abū Sa‘eed, Abū Hurairah, Ibn Az-Zubair and Ibn ‘Abbās.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي بكر الصديق رضي الله عنه، ح: ٢٢٨٣ من حديث الثوري به * وفي الباب عن أبي سعيد [يأتي: ٣٦٦٠] وأبي هريرة [يأتي: ٣٦٦١] وابن عباس [البخاري، ح: ٣٦٥٦] وابن الزبير [البخاري، ح: ٣٦٥٨].

Comments:

As the Prophet ﷺ had attained the status of being Allāh’s *Khalil*, therefore, it was not possible for him to give this status to anyone of his Companions, but every one of them could make him his friend. In this friendship, the status of Abū Bakr was above others.

3656. ‘Umar bin Al-Khaṭṭāb said: “Abū Bakr is our chief, and the best of us, and the most beloved of

(المعجم ١٤) - باب مَنَاقِبِ أَبِي بَكْرِ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ وَاسْمُهُ عَبْدُ اللَّهِ بْنُ عُثْمَانَ وَلَقْبُهُ عَتِيقٌ (التحفة ٣٢)

٣٦٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَاقَ: حَدَّثَنَا التَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِّنْ خَلْهِ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَا تَرْكَذْتُ أَبْنَ أَبِي فُحَافَةَ خَلِيلًا، وَإِنَّ صَاحِبَكُمْ لَخَلِيلُ اللَّهِ».

[قال أبو عيسى:] هذا حديث حسن صحيح. وفي الباب عن أبي سعيد وأبي هريرة وأبي الزبير وابن عباس.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي بكر الصديق رضي الله عنه، ح: ٢٢٨٣ من حديث الثوري به * وفي الباب عن أبي سعيد [يأتي: ٣٦٦٠] وأبي هريرة [يأتي: ٣٦٦١] وابن عباس [البخاري، ح: ٣٦٥٦] وابن الزبير [البخاري، ح: ٣٦٥٨].

٣٦٥٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الجُوهَرِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أَوْسٍ

us to the Messenger of Allāh ﷺ.”
(*Sahīh*)

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

عَنْ سُلَيْمَانَ بْنِ يَلَالٍ، عَنْ هِشَامَ بْنِ عُرْوَةَ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ
قَالَ: أَبُو بَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَاحْتَنَى إِلَى
رَسُولِ اللَّهِ ﷺ.

[Qāl’ Abū Ubayyī: هَذَا حَدِيثٌ صَحِيفٌ غَرِيبٌ.]

تَحْرِيقٌ: وَأَخْرَجَهُ الْبَخَارِيُّ، فَضَالِّلُ أَصْحَابُ النَّبِيِّ ﷺ، بَابٌ بَعْدَ بَابِ قَوْلِ النَّبِيِّ ﷺ: لَوْ
كُنْتَ مَتَحْدِداً خَلِيلًا، ح ٣٦٦٧، ٣٦٦٨ عَنْ إِسْمَاعِيلَ بْنَ أَبِي أُويسٍ بِهِ.

3657. ‘Abdullāh bin Shaqīq said: “I said to ‘Āishah: ‘Which of the Companions of the Prophet ﷺ were the most beloved to the Messenger of Allāh ﷺ?’ She said: ‘Abū Bakr.’ I said: ‘Then who?’ She said: ‘‘Umar.’ I said: ‘Then who?’ She said: ‘Then Abū ‘Ubaidah bin Al-Jarrāh.’” He said: “I said: ‘Then who?’” He said: “Then she was silent.” (*Sahīh*)

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

٣٦٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَيُّ أَصْحَابِ النَّبِيِّ ﷺ كَانَ أَحَبُّ إِلَى رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: أَبُو بَكْرٍ، قُلْتُ: ثُمَّ مَنْ؟ قَالَتْ: عُمَرٌ، قُلْتُ: ثُمَّ مَنْ؟ قَالَتْ: ثُمَّ أَبُو عَيْدَةَ بْنَ الْجَرَاجَ، قَالَ: قُلْتُ: ثُمَّ مَنْ؟ قَالَ: فَسَكَتَتْ.

[Qāl’ Abū Ubayyī: هَذَا حَدِيثٌ حَسَنٌ صَحِيفٌ.]

تَحْرِيقٌ: [إِسْنَادُهُ صَحِيفٌ] وَأَخْرَجَهُ ابْنُ مَاجَةَ، الْمُقْدَمَةُ، فَضْلُّ عَمْرٍ رَضِيَ اللَّهُ عَنْهُ، ح ١٠٢ من حديث الجريري به وحدث به قبل اختلاطه.

Comments:

It is unanimously agreed upon by *Ahl Sunnat Wal Jamā'a* that Abū Bakr, ‘Umar bin Al-Khaṭṭab, ‘Uthmān bin ‘Affān, ‘Alī ibn Abī Tālib were dear to the Prophet ﷺ respectively. Being a father, he loved Fātimah more than he loved anyone else. The Prophet ﷺ loved Abū ‘Ubaidah bin Al-Jarrāh. Abū ‘Ubaidah conquered many land in the period of first two Caliphs.

3658. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “Indeed the people of the higher levels, will be seen by those who are beneath them like the stars which appear far off in the sky. And indeed Abū Bakr and ‘Umar are among them, and they have done well.” (*Da’if*)

٣٦٥٨ - حَدَّثَنَا قُتَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ عَنْ سَالِمٍ بْنِ أَبِي حَفْصَةَ وَالْأَعْمَشِ وَعَبْدِ اللَّهِ بْنِ صُهَيْبَانَ وَابْنِ أَبِي لَئَلَى وَكَثِيرَ النَّوَاءِ كُلُّهُمْ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَاهُمْ مَنْ تَحْتَهُمْ كَمَا تَرَوْنَ السَّجْمَ

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan*, and it has been reported through other routes from ‘Atīyyah from *Abū Sa‘eed*.

الظَّالِمُ فِي أُفُقِ السَّمَاءِ، وَإِنَّ أَبَا بَكْرَ وَعُمَرَ مِنْهُمْ وَأَنْعَمَاً.

[قالَ أَبُو عِيسَىٰ :] هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ مِنْ عَيْرٍ وَجَهَ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ.

تَحْرِيق: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ٩٦ من حديث الأعمش وأبو داود، ح: ٣٩٨٧ من حديث عطيه العوفي به وحسنه البغوي (شرح السنة، ح: ٣٨٩٢) وله شاهد حسن عند الطبراني في الأوسط: ٦/٧، ح: ٦٠٣.

Chapter 15. “If I Was To Take A *Khalil*, Then I Would Take *Abū Bakr* As A *Khalil*.”

(المعجم ١٥) - بَابُ : [لَوْ كُنْتُ مُتَخَذِّلاً خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا]

(التحفة ٣٣)

3659. *Ibn Abī Mu‘alla* narrated from his father: “The Messenger of Allāh ﷺ gave a *Khuṭbah* one day and said: ‘Indeed there is a man whose Lord has given him the choice between living in this life as long as he wishes to live, and eating from this life as much as he wishes to eat, and between meeting his Lord. So he chose meeting his Lord.’” He said: “So *Abū Bakr* cried. The Companions of the Prophet ﷺ said: ‘Are you not amazed at this old man, when the Messenger of Allāh ﷺ mentioned a righteous man whose Lord gave him the choice between this life or meeting his Lord, and he chose meeting his Lord.’” He said: “But *Abū Bakr* was the most knowledgeable one of them regarding what the Messenger of Allāh ﷺ had said. So *Abū Bakr* said: ‘Rather we will ransom our fathers and our wealth for you.’ So the Messenger of Allāh ﷺ said:

٣٦٥٩ - حَدَثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي الْمَعْلَى، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ يَوْمًا فَقَالَ: إِنَّ رَجُلًا خَيْرَهُ رَبُّهُ يَبْيَنُ أَنَّ يَعِيشَ فِي الدُّنْيَا مَا شَاءَ أَنْ يَأْكُلَ، وَيَبْيَنَ لِقاءَ رَبِّهِ؟ فَاخْتَارَ لِقاءَ رَبِّهِ - قَالَ: فَبَكَى أَبُو بَكْرٍ فَقَالَ أَصْحَابُ النَّبِيِّ ﷺ: أَلَا تَعْجِبُونَ مِنْ هَذَا الشَّيْخِ إِذْ ذَكَرَ رَسُولُ اللَّهِ ﷺ رَجُلًا صَالِحًا خَيْرَهُ رَبُّهُ يَبْيَنَ الدُّنْيَا وَيَبْيَنَ لِقاءَ رَبِّهِ فَاخْتَارَ لِقاءَ رَبِّهِ. قَالَ: فَكَانَ أَبُو بَكْرٍ أَغْلَمُهُمْ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ، فَقَالَ أَبُو بَكْرٍ: بَلْ نَفْدِيكَ بِإِيمَانِنَا وَأَمْوَالِنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ النَّاسِ أَحَدُ أَمَنَ إِيمَانَهُ فِي صُحْبَتِهِ وَذَاتِهِ يَوْمَ مِنْ أَبْنَ أَبِي فُحَافَةَ، وَلَوْ كُنْتُ مُتَخَذِّلاً خَلِيلًا لَاتَّخَذْتُ ابْنَ أَبِي فُحَافَةَ خَلِيلًا، وَلَكِنْ وُدُّ

'There is no one among people more beneficial to us (*Amanna Ilainā*) in his companionship, or generous with his wealth than Ibn Abī Quhāfah. And, if I were to take a *Khalil*, I would have taken Ibn Abī Quhāfah as a *Khalil*. But rather love and the brotherhood of faith' – saying that two or three times – 'Indeed your companion is the *Khalil* of Allāh.'''' (*Da'iif*)

[He said:] And there is something on this topic from Abū Sa‘eed.

[Abū ‘Eisā said:] This *Hadīth* is [Hasan] *Gharīb*. This *Hadīth* has been related from Abū ‘Awānah, from ‘Abdul-Malik bin ‘Umair with another chain. And the meaning of his saying: “*Amanna Ilainā*” is: “*Amanna ‘Alainā*”.

تخریج: [إسناده ضعیف] وأخرجه أحمدرد: ٤٧٨ من حديث أبي عوانة به * عبدالمالك بن عمیر عنن وابن أبي المعلى الانصاری: "لم يسم ولا يعرف" (تقریب) * وفي الباب عن أبي سعید [یأتی: ٣٦٦٠].

3660. Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ sat upon the *Minbar* and said: ‘Indeed a worshipper has been given a choice by Allāh, between Him giving him from the bounty of this life as much as he wishes, and between what is with Him. So he chose what is with Him.’ So Abū Bakr said: ‘We will ransom our fathers and mothers for you O Messenger of Allāh!’” He said: “So we were amazed. Then the people said: ‘Look at this old man. The Messenger of Allāh ﷺ informs about a worshipper whom Allāh gave the choice, between Him giving him from the bounty of this

وَإِحْمَاءُ إِيمَانٍ - مَرْتَبَيْنِ أَوْ ثَلَاثَةِ - أَلَا وَإِنَّ
صَاحِبَكُمْ خَلِيلُ اللَّهِ». (١)

[فَالْأَ]: وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

[قَالَ أَبُو عِيسَى :] وَهَذَا حَدِيثٌ [حَسْنٌ]
غَرِيبٌ . وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي
عَوَانَةَ ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ يَإِشْنَادِ غَيْرِ
هَذَا . وَمَعْنَى قَوْلِهِ : « أَمْنٌ إِلَيْنَا » يَعْنِي أَمْنٌ
عَلَيْنَا .

٣٦٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ : حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ أَسِيِّ، عَنْ
أَبِي التَّضْرِيرِ، عَنْ عُبَيْدِ بْنِ حُنْتَنَ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ جَلَّ سَلَّى عَلَى
الْمُبَشِّرِ فَقَالَ : إِنَّ عَبْدًا خَيْرَ اللَّهِ بَيْنَ أَنْ يُؤْتِيهِ
مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ
مَا عِنْدَهُ ، فَقَالَ أَبُو بَكْرٍ : فَدِينَاكَ يَا رَسُولَ
اللَّهِ يَا أَبَائِنَا وَأَمَهَاتِنَا . قَالَ : فَعَجِبْنَا . فَقَالَ
النَّاسُ : انْظُرُوا إِلَى هَذَا الشَّيْخِ يُخْبِرُ رَسُولَ
اللَّهِ ﷺ عَنْ عَبْدٍ خَيْرَ اللَّهِ بَيْنَ أَنْ يُؤْتِيهِ مِنْ
زَهْرَةِ الدُّنْيَا مَا شَاءَ ، وَبَيْنَ مَا عِنْدَ اللَّهِ وَهُوَ

life as much as he wishes, and between that which is with Allāh, and he says: ‘We will ransom our fathers and mothers for you?’ But the Messenger of Allāh ﷺ was the one given the choice, and Abū Bakr was the one most knowledgeable of it among them. So the Prophet ﷺ said: ‘From those who were most beneficial to me among the people in their companionship and their wealth was Abū Bakr. And if I were to take a *Khalil*, I would have taken Abū Bakr as a *Khalil*. But rather, the brotherhood of Islām. Let there not remain a door in the *Masjid* except the door of Abū Bakr.’’ (*Sahīh*)

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

يُقُولُ : فَلَدِينَاكَ بِابَائِنَا وَأَمَهَاتِنَا ؟ فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْمُحِيرُ، وَكَانَ أَبُو بَكْرٍ هُوَ أَعْلَمُنَا بِهِ، فَقَالَ النَّبِيُّ ﷺ : «إِنَّ مِنْ أَمْنَ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ أُخْوَةُ الإِسْلَامِ لَا تُقْيَنُ فِي الْمَسْجِدِ حَوْخَةً إِلَّا حَوْخَةً أَبِي بَكْرٍ». [قالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ .

تخریج: متفق عليه وأخرجه البخاري، مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، ح: ٣٩٠٤ ومسلم، ح: ٢٣٨٢ من حديث مالك به.

Comments:

Other Companions could not comprehend the real meaning of the Prophet’s ﷺ statement but Abū Bakr instantly understood the real meaning and started weeping, upon which the other Companions were amazed.

Chapter (...) “There Is No Favor For Anyone Except That We Have Repaid Him, Except For That Of Abū Bakr”

3661. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “There is no favor due upon us from anyone, except that we have repaid him, with the exception of Abū Bakr. Verily upon us, there is a favor due to him, which Allāh will repay him on the Day of

(المعجم ...) - بَابُ : [«مَا لِأَحَدٍ يَدٌ إِلَّا وَقَدْ كَافَنَاهُ مَا خَلَّ أَبَا بَكْرٍ»]
(التحفة (٣٤)

٣٦٦١ - حَدَّثَنَا عَلَيُّ بْنُ الْحَسَنِ الْكُوفِيُّ :
حَدَّثَنَا مَحْبُوبُ بْنُ مُحْرِزَ الْقَوَارِبِيُّ عَنْ دَاؤَدَ
ابْنِ تَزِيدَ الْأَوْدِيِّ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَا لِأَحَدٍ عِنْدَنَا
يَدٌ إِلَّا وَقَدْ كَافَنَاهُ مَا خَلَّ أَبَا بَكْرٍ فَإِنَّ لَهُ
عِنْدَنَا يَدًا يُكَافِئُهُ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ ، وَمَا

Judgment. No one's wealth has benefited me as Abū Bakr's wealth has benefited me. And if I were to take a *Khalil*, then I would have taken Abū Bakr as a *Khalil*, and indeed your companion is Allāh's *Khalil*." (*Da'iif*)

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

تخریج: [إسناده ضعیف] داود بن یزید ضعیف (تقرب) وله طریق آخر رواه ابن ماجه، ح: ۹۴ وسنته ضعیف، وفی الأعمش مدلس وعنون و مع ذلك صححه ابن حبان (الإحسان) . ۶۸۱۹

Comments:

Abū Bakr sacrificed his family, his wealth, and his life for the Prophet ﷺ that is why the Prophet ﷺ said that Allāh ﷺ will repay Abuī Bakr on the Day of Judgment. Only such Companions can continue the Mission, and he deserved it rightly. The second place was given to 'Umar as mentioned in the next narration.

Chapter 16. "Stick To The Two After Me, Abū Bakr and 'Umar"

3662. Ḥudhaifah narrated that the Messenger of Allāh ﷺ said: "Stick to the two after me, Abū Bakr and 'Umar." (*Hasan*)

There is something on this topic from Ibn Mas'ūd.

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. Sufyān Ath-Thawrī reported this *Hadīth* from 'Abdul-Malik bin 'Umair, from a freed slave of Ribi'i, from Ribi'i, from Hudhaifah from the Prophet ﷺ.

Aḥmad bin Manī' and more than one narrator narrated to us, they said: "Sufyān bin 'Uyainah narrated to us from 'Abdul-Malik bin 'Umair" similarly. And Sufyān bin 'Uyainah would commit *Tadlīs* with this *Hadīth*. Sometimes he would

نَفَعَنِي مَالُ أَحَدٍ قَطُّ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ،
وَلَوْ كُنْتُ مُتَخَذِّداً حَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ
حَلِيلًا أَلَا وَإِنَّ صَاحِبَكُمْ حَلِيلُ اللهِ".
[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعیف] داود بن یزید ضعیف (تقرب) وله طریق آخر رواه ابن ماجه، ح: ۹۴ وسنته ضعیف، وفی الأعمش مدلس وعنون و مع ذلك صححه ابن حبان (الإحسان) . ۶۸۱۹

(المعجم ۱۶) - بَابٌ : [«اقْتُلُوْا بِالَّذِينَ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرَ»] (التحفة ۳۵)

٣٦٦٢ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ
البَزَّارُ: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ عَنْ زَائِدَةَ،
عَنْ عَبْدِالْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِي - هُوَ
ابْنُ حِرَاشِي - ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ
اللهِ ﷺ: «اقْتُلُوْا بِالَّذِينَ مِنْ بَعْدِي أَبِي بَكْرٍ
وَعُمَرَ». وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.
وَرَوَى سُفْيَانُ التَّوْرَيْثِ هَذَا الْحَدِيثُ عَنْ عَبْدِ
الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مَوْلَى لِرِبِيعِي، عَنْ
رَبِيعِي، عَنْ حُذَيْفَةَ عَنِ الْبَيِّنِ ﷺ.

حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعٍ وَغَيْرُ وَاحِدٍ قَالُوا:
حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ
عُمَيْرٍ نَحْوَهُ، وَكَانَ سُفْيَانُ بْنُ عَيْنَةَ يُدَلِّسُ فِي

mention it from Zā'idah from 'Abdul-Malik bin 'Umair, and sometimes he wouldn't mention Zā'idah in it.

Ibrāhīm bin Sa'd reported this *Hadīth* from Sufyān Ath-Thawrī, from 'Abdul-Mālik bin 'Umair, from Hilāl, the freed slave of Ribi'i, from Ribi'i, from Hudhaifah, from the Prophet ﷺ.

This *Hadīth* has also been reported from other than this route, from Ribi'i, from Hudhaifah from the Prophet ﷺ. [Sālim Al-An'umī who is from Al-Kūfah, reported it from Ribi'i bin Hirash, from Hudhaifah].

تخریج: [حسن] وأخرجه أحمد: ٣٨٢ / ٥ والحمدی، ح: ٤٥٠ عن سفیان بن عیة به ورواہ ابن ماجه، ح: ٩٧ من حديث سفیان الثوری به * وفي الباب عن ابن مسعود [یاتی: ٣٨٠٥].

3663. Hudhaifah [may Allāh be pleased with him] said: "We were sitting with the Prophet ﷺ and he said: 'I do not know how long I will be with you, so stick to the two after me,' and he signaled towards Abū Bakr and 'Umar." (*Hasan*)

هذا الحديث فربما ذكره عن زائدة، عن عبد الملک بن عمیر وربما لم يذكر فيه عن زائدة. وروى هذا الحديث إبراهيم بن سعيد عن سفيان الثوري، عن عبد الملک بن عمیر، عن هلال مولى ربعي، عن رباعي، عن حذيفة عن النبي ﷺ. وقد روی هذا الحديث من غير هذا الوجه أيضاً عن رباعي، عن حذيفة عن النبي ﷺ. [رواہ سالم الأشعري كوفي عن رباعي بن حراش، عن حذيفة].

٣٦٦٣ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدٍ الْأَمْوَيُّ : حَدَّثَنَا وَكَبِيعُ عَنْ سَالِمٍ أَبِي الْعَلَاءِ الْمُرَادِيِّ ، عَنْ عَمِّرٍ وَبْنِ هَرَمٍ ، عَنْ رَبِيعٍ بْنِ حِرَاشَ ، عَنْ حُذَيفَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ : كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَقَالَ : إِنِّي لَا أَذْرِي مَا بَقَائِي فِيهِمْ ، فَاقْتَدُوا بِالَّذِينَ مِنْ بَعْدِي" وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ .

تخریج: [إسناده حسن] وأخرجه أحمد: ٣٩٩ / ٥ من حديث سالم المرادي به باختلاف يسر وصححه ابن حبان، ح: ٢١٩٣.

Comments:

There is a clear indication in this narration that Abū Bakr and 'Umar will lead the *Ummah* after the Prophet ﷺ. Their character is spotless, and the people should follow them, and their example will guide others to come after them.

3664. Anas narrated that the Messenger of Allāh ﷺ said about Abū Bakr and 'Umar: "These two are the masters of the elder people

٣٦٦٤ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحَ الْبَرَّارُ : حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ [الْعَبَدِيُّ] عَنْ

among the inhabitants of Paradise. From the first ones and the last ones, not including the Prophets and the Messengers. But do not inform them O 'Alī.' (Hasan)

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

الأوزاعي، عن قتادة، عن أنس قال: قال رَسُولُ اللهِ ﷺ لأبي بكرٍ وَعُمَرَ: «هَذَا سَيِّدًا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالآخِرِينَ، إِلَّا النَّبِيُّنَ وَالْمُرْسَلِينَ لَا تُخْبِرُهُمَا يَا عَلِيًّا». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه الطبراني في الأوسط: ٦٨٦٩ من حديث محمد بن كثير المصيصي به وتفرد به وأورده الضياء في المختار: ٧/٩٦، ح: ٢٥٠٨ - ٢٥١٠. وانظر الحديث الآتي: ٣٦٦٦.

Comments:

Elderly age is a period when a person is mature and wise. In this period, knowledge and power of acting upon knowledge, both are fully developed. Logically, when they are leaders of the elderly people in the Paradise, they are also leaders of the grown up people. Hasan and Husain will be the leaders of the young people. (*Tuhfat Al-Ahwadhi*)

Chapter (...) "Abū Bakr And 'Umar Are The Masters Of The Elder People Among The Inhabitants Of Paradise, Not Including The Prophets"

3665. 'Alī bin Abī Tālib said: "I was with the Messenger of Allāh ﷺ, and Abū Bakr and 'Umar came up (in discussion), so the Messenger of Allāh ﷺ said: 'These two are the masters of the elder people among the inhabitants of Paradise. From the first ones and the last ones, not including the Prophets and the Messengers. But do not inform them O 'Alī.'" (Hasan)

[Abū 'Eisā said:] This *Hadīth* is *Gharib* from this route. Al-Walīd bin Muḥammad Al-Mūqarī was graded weak in *Hadīth*. [And 'Alī bin Al-Husain did not hear from

(المعجم ...) - بَابُ : [«أَبُو بَكْرٍ وَعُمَرُ سَيِّدًا كُهُولِ أَهْلِ الْجَنَّةِ مَا خَلَّا النَّبِيُّنَ»] (التحفة ٣٦)

٣٦٦٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرَةَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُحَمَّدٍ الْمُوْفَرِّيُّ عَنِ الرُّهْبَرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ إِذْ طَلَّ أَبُو بَكْرٍ وَعُمَرُ فَقَالَ رَسُولُ اللهِ ﷺ: «هَذَا سَيِّدًا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالآخِرِينَ إِلَّا النَّبِيُّنَ وَالْمُرْسَلِينَ يَا عَلِيًّا لَا تُخْبِرُهُمَا». [قال أبو عيسى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. والْوَلِيدُ بْنُ مُحَمَّدٍ الْمُوْفَرِّيُّ يُضَعَّفُ فِي الْحَدِيثِ [وَلَمْ يَسْمَعْ عَلِيُّ بْنُ الْحُسَيْنِ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ] وَقَدْ رُوِيَ

'Alī bin Abī Tālib] And this *Hadīth* has been reported from 'Alī through routes other than this. And there are narrations on this topic from Anas and Ibn 'Abbās.

تخریج: [حسن] وانظر الحديث الآتي * وفي الباب عن أنس.

3666. 'Alī narrated that the Prophet ﷺ said: "Abū Bakr and 'Umar are the masters of the elder people among the inhabitants of Paradise, from the first ones and the last ones, not including the Prophets and the Messengers. Do not inform them O 'Alī." (*Hasan*)

هذا الحديث عن عليٍّ من غيرٍ هذا الوجه.
وفي الباب عن أنسٍ وابن عباسٍ.

٣٦٦٦ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: ذَكَرَهُ دَاوُدُ عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَبُو بَكْرٍ وَعُمَرُ سَيِّدًا كُوكُولُ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالآخِرِينَ مَا خَلَّ النَّبِيُّنَ وَالْمُرْسَلِينَ، لَا تُخْبِرُهُمَا يَا عَلَيُّ».

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ٩٥ من حديث الشعبي به والحارث الأعور ضعيف وله طرق حسنة عند عبد الله بن أحمد في زوائد المسند: ١٠٨ وابن ماجه، ح: ١٠٠ وغيرهما وقوله: "لا تخبرهما يا علي" له شاهد عند الدولابي: ٩٩/٢ وابن عدي وغيرهما وهو حسن.

Chapter (...) Abū Bakr's Statement: "Am I Not The Most Deserving Of It Among The People..."

3667. Abū Sa'eed Al-Khudrī narrated that Abū Bakr said: "Am I not the most deserving of it among the people, am I not the first to become Muslim, am I not the person of such and such, am I not the person of such and such." (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* [is *Gharib*] some of them reported it from Shu'bāh from Al-Jurairī, from Abū Nadrah, that he said: "Abū Bakr said." And this is more correct.

(المعجم ...) - [باب قول أبي بكر]:
أَلَسْتُ أَحَقَّ النَّاسِ بِهَا . . . [التحفة (٣٧)]

٣٦٦٧ - حَدَّثَنَا أَبُو سَعِيدُ الْأَشْجُونِيُّ: حَدَّثَنَا عَبْيُهُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدِ الْحُدَيْرِيِّ قَالَ: أَبُو بَكْرٍ: أَلَسْتُ أَحَقَّ النَّاسِ بِهَا، أَلَسْتُ أَوَّلَ مَنْ آتَيْتُمُّ، أَلَسْتُ صَاحِبَ كَذَا، أَلَسْتُ صَاحِبَ كَذَا.

[قال أبو عيسى:] : هَذَا حَدِيثٌ [غَرِيبٌ]
فَدَرَوَاهُ بَعْضُهُمْ عَنْ شُعْبَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ قَالَ: أَبُو بَكْرٍ: وَهَذَا أَصَحُّ.

(Another chain) from Abū Nadrah that he said: "Abū Bakr said." Then he mentioned similar to it in meaning, and he did not mention: 'From Abū Sa'eed' in it, and this is more correct.

حدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شَعْبَةَ، عَنْ
الْجَرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ قَالَ: قَالَ أَبُو بَكْرٍ،
فَذَكَرَ تَحْوَةً بِعَنَاءٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي
سَعِيدٍ: وَهَذَا أَصَحُّ.

تخریج: [إسناده صحيح] وأخرجه ابن حبان، ح: ٢١٧٣ من حديث أبي سعيد الأشعى به.

Comments:

He is the only true and real successor of the Prophet ﷺ who is first to acknowledge his call and follow him, and remain steadfast throughout his life, and spend all his skills and efforts to make his mission successful. It is obvious that Abū Bakr was the only person who had these qualities.

Chapter (...) The Virtue Of Abū Bakr And 'Umar Over The Rest Of The Companions Before The Prophet ﷺ

3668. Anas narrated that the Messenger of Allāh ﷺ used to go out to his Companions from the *Muhājirīn* and the *Anṣār* while they were sitting, and Abū Bakr and 'Umar would be with them. No one would lift their sight towards him except Abū Bakr and 'Umar, because they used to look at him, and he would look at them, and they would smile at him, and he would smile at them. (*Da'iif*)

[Abū 'Eisā said:] This *Hadīth* is *Gharib*, and we do not know of it except as a narration of Al-Hakam bin 'Atīyyah, and some of them have criticized Al-Hakam bin 'Atīyyah.

(المعجم ...) - بَابُ : [فِيمَا لَأَبِي
بَكْرٍ وَعُمَرَ عِنْدَ النَّبِيِّ ﷺ مِنَ الْمَرْيَةِ
عَلَى سَائِرِ الصَّحَابَةِ] (التحفة ٣٨)

٣٦٦٨ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا
أَبُو دَاؤُدْ: حَدَّثَنَا الْحَكَمُ بْنُ عَطِيَّةَ عَنْ ثَابِتِ،
عَنْ أَنَسِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ عَلَى
أَصْحَاحِهِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَهُمْ
جُلُوسٌ وَفِيهِمْ أَبُو بَكْرٍ وَعُمَرٌ فَلَا يَرْفَعُ إِلَيْهِ
أَحَدٌ مِنْهُمْ بَصَرَةً إِلَّا أَبُو بَكْرٍ وَعُمَرُ فَإِنَّهُمَا
كَانَا يَنْظَرُانِ إِلَيْهِ وَيَنْظَرُ إِلَيْهِمَا، وَيَتَسَمَّانِ إِلَيْهِ
وَيَتَسَمَّ إِلَيْهِمَا.

قَالَ أَبُو عَيْسَى : [هَذَا حَدِيثٌ غَرِيبٌ لَا
تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحَكَمِ بْنِ عَطِيَّةِ وَقَدْ
تَكَلَّمَ بِغَضْبِهِمْ فِي الْحَكَمِ بْنِ عَطِيَّةَ .

تخریج: [إسناده ضعيف] وأخرجه أبوداود الطيالسي به وهو في مسنده، ح: ٢٠٦٤ * الحاكم به، عطيه ضعفه الجمهور وروى عنه أبو داود أحاديث منكرة، راجع التهذيب وغيره.

Comments:

While sitting in a gathering, turning towards a person, and looking at them with appreciation and exchange of smiles is a sign of love and fondness. The Prophet's ﷺ attitude towards Abū Bakr and ‘Umar in gatherings shows his love for them.

Chapter (...) His ﷺ Statement To Abū Bakr And ‘Umar: “This Is How We Will Be Resurrected On The Day Of Judgment...”

3669. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ departed one day and entered the *Masjid*, along with Abū Bakr and ‘Umar. One was on his right and the other was on his left, and he was holding their hands, and he said: ‘This is how we will be resurrected on the Day of Judgment.’’’ (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, and Sa‘eed bin Maslamah is not strong according to them (the scholars of *Hadīth*). This *Hadīth* has also been reported from routes other than this from Nāfi‘ from Ibn ‘Umar.

تخرّيج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ٩٩ من حديث سعيد بن مسلمة به وهو ضعيف.

Comments:

Resurrecting together from the graves on the Day of Judgment means to live together with mutual love and affection in this world till the last breath.

3670. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said to Abū Bakr: ‘You are my companion at the *Hawd*, and my companion in the cave.’’’ (*Da’if*)

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

(المعجم ...) - بَابُ [قَوْلِهِ لِأَبِيهِ بَكْرٍ وَعُمَرَ: «هَكَذَا نُبَعْثُ يَوْمَ الْقِيَامَةِ »] (التحفة ٣٩)

٣٦٦٩ - حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدِ بْنِ سَعِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلِمَةَ عَنْ إِسْمَاعِيلَ بْنِ أُمِّيَّةَ، عَنْ نَافِعٍ، عَنْ أَبِينِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ ذَلِكَ يَوْمَ فَدَخَلَ الْمَسْجِدَ وَأَبْوَ بَكْرٍ وَعُمَرَ، أَحْدَهُمَا عَنْ يَوْمِهِ وَالْآخَرُ عَنْ شَمَائِلِهِ وَهُوَ آخِذٌ بِأَيْدِيهِمَا وَقَالَ: «هَكَذَا نُبَعْثُ يَوْمَ الْقِيَامَةِ».

[قال أبا عيسى:] هذا حديث غريب. وَسَعِيدُ بْنُ مَسْلِمَةَ لَيْسَ عِنْدَهُمْ بِالْقَوْيِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ نَافِعٍ، عَنْ أَبِينِ عُمَرَ.

تخرّيج: [إسناده ضعيف]

٣٦٧٠ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَانُ الْبَعْدَادِيُّ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ قَالَ: حَدَّثَنِي كَثِيرُ أَبْوَ إِسْمَاعِيلَ عَنْ جَمِيعِ بْنِ عُمَيْرِ التَّيْمِيِّ، عَنْ أَبْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَبِيهِ بَكْرٍ: «أَنْتَ صَاحِبِي عَلَى الْحَوْضِ، وَصَاحِبِي فِي الْغَارِ».

[قالَ أَبُو عِيسَىٰ :] هَذَا حَدِيثٌ حَسَنٌ
عَرِيبٌ صَحِيحٌ.

تخریج: [إسناده ضعیف] کثیر ضعیف و جمیع رافضی (تقریب).

Comments:

Being a companion of “*Hawd*” and a companion to the Cave means to be a companion of both the worlds, here in this world and in the Hereafter. Abū Bakr ﷺ has the distinction of being “the companion of the Cave at the time of emigration from Makkah to Al-Madinah.

Chapter (...) His ﷺ Statement About Them: “These Two Are The Hearing And The Seeing”

3671. ‘Abdullāh bin Ḥanṭab narrated that the Prophet ﷺ saw Abū Bakr and ‘Umar and said: “These two are the hearing and the seeing.” (*Hasan*)

[He said:] There is a narration on this topic from ‘Abdullāh bin ‘Amr and this *Hadīth* is *Mursal*. ‘Abdullāh bin Ḥanṭab did not see the Prophet ﷺ.

تخریج: [حسن] وأخرجه الحاکم: ٦٩/٣ من حديث عبد العزیز، وابن أبي حاتم في العلل: ٢/٣٨٥، ح: ٢٦٦٧ من حديث ابن أبي فدیک به وصححه الحاکم وقال الذہبی: "حسن" وسنته ضعیف وللحدیث شواهد عند الخطیب: ٨/٤٥٩، ٤٦٠ وغيره وهو بها حسن لغیره * وفی الباب عن عبدالله بن عمرو [ابن أبي عاصم في السنة، ح: ١٢٢٢].

Comments:

It means that Abū Bakr and ‘Umar are very close to me and they have the same status as my eyes and ears have on my body. It may also mean that they have the same status among the Muslims and in Religion as the two organs have in the body.

Chapter (...) “Order Abū Bakr To Lead the People In *Salāt*...”

3672. Āishah narrated that the Prophet ﷺ said: “Order Abū Bakr to lead the people in *Salāt*.”

(المعجم . . .) - بَابٌ [قَوْلِهِ ۖ فِيهِمَا :]
«هَذَا السَّمْعُ وَالْبَصْرُ» [التحفة ٤٠]

٣٦٧١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ أَبِي فَدِيْكَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُطَّلِبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ: أَنَّ النَّبِيَّ ۖ رَأَى أَبَا بَكْرٍ وَعُمَرَ فَقَالَ: «هَذَا السَّمْعُ وَالْبَصْرُ».

[قال:] وفي الباب عن عبد الله بن عمرو [و]هذا حديث مرسلاً. وعبد الله بن حنطب لم يدرك النبي ۖ.

تخریج: [حسن] وأخرجه الحاکم: ٦٩/٣ من حديث عبد العزیز، وابن أبي حاتم في العلل: ٢/٣٨٥، ح: ٢٦٦٧ من حديث ابن أبي فدیک به وصححه الحاکم وقال الذہبی: "حسن" وسنته ضعیف وللحدیث شواهد عند الخطیب: ٨/٤٥٩، ٤٦٠ وغيره وهو بها حسن لغیره * وفی الباب عن عبدالله بن عمرو [ابن أبي عاصم في السنة، ح: ١٢٢٢].

(المعجم . . .) - بَابٌ : [«مُرُوا أَبَا بَكْرٍ فَلْيَصَلِّ بِالنَّاسِ . . .»] [التحفة ٤١]

٣٦٧٢ - حَدَّثَنَا أَبُو مُوسَى إِشْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ - هُوَ ابْنُ

‘Āishah said: “O Messenger of Allāh! If Abū Bakr takes your place, the people will not be able to hear due to his crying, so order ‘Umar to lead the people in *Salāt*.” She said: “So he said: ‘Order Abū Bakr to lead the people in *Salāt*.’” ‘Āishah said: “So I said to Hafṣah: ‘Tell him that if Abū Bakr takes your place, then the people will not be able to hear due to his crying, so order ‘Umar to lead the people in *Salāt*.’” Upon this Hafṣah did it. So the Messenger of Allāh ﷺ said: “Indeed you are but like the companions of Yūsuf! Order Abū Bakr to lead the people in *Salāt*.” So Hafṣah said to ‘Āishah: “I never received any good from you.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Abū Mūsa, Ibn ‘Abbās, Sālim bin ‘Ubaid [and ‘Abdullāh bin Zam‘ah].

عِيسَى - : حَدَّثَنَا مَالِكُ بْنُ أَسِّيْ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ : «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَقَالَتْ عَائِشَةُ : يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ مَقَامَكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبَكَاءِ فَأَمْرَ عَمَرَ فَلْيُصَلِّ بِالنَّاسِ، قَالَتْ : فَقَالَ : «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، قَالَتْ عَائِشَةُ : فَقُلْتُ لِحَفْصَةَ : قُولِي لَهُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامَكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبَكَاءِ، فَأَمْرَ عَمَرَ فَلْيُصَلِّ بِالنَّاسِ فَفَعَلَتْ حَفْصَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّكُنَّ لَا تَنْهُ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، فَقَالَتْ حَفْصَةُ لِعَائِشَةَ : مَا كُنْتُ لِأُصِيبَ مِنْ خَيْرًا .

[Qāl Aబో عిస్సి:] هَذَا حَدِيثُ حَسْنٍ صَحِيحٌ. وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي مُوسَى وَابْنِ عَبَّاسٍ وَسَالِمِ بْنِ عَبْيَدٍ. [وَعَبْدِ اللَّهِ بْنِ زَمْعَةَ].

تخریج: متفق عليه، وأخرجه البخاري، الأذان، باب أهل العلم والفضل أحق بالإماماة، ح: ٦٧٩ ومسلم، ح: ٤١٨ من حديث مالك به وهو في الموطا: ١/١٧١، ١٧٠ * وفي الباب عن عبد الله بن مسعود [لم أجده] وأبي موسى [البخاري، ح: ٦٧٨، ٣٣٨٥ ومسلم، ح: ٤٢٠] وابن عباس [ابن ماجه، ح: ١٢٣٥] وسالم بن عبيد [الشمايل، ح: ٣٩٧] وعبد الله بن زمعة [أبو داود، ح: ٤٦٦٠].

Comments:

On hearing about the beauty of Yūsuf ﷺ the women of the city deliberately talked to Zulaikhah in a critical way, so that she would let them admire the beauty of Yūsuf ﷺ. It may also mean that they were bothering him as the women of the city had bothered Yūsuf ﷺ.

**Chapter (...) “It Is Not
Befitting That A Group, Among
Whom Is Abū Bakr, Be Led By
Other Than Him”**

3673. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “It is not befitting that a group, among whom is Abū Bakr, be led by other than him.” (*Da’if*)

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

(المعجم . . .) - بَابٌ : [لَا يَتَبَغِي لِقَوْمٍ فِيهِمْ أَبُو بَكْرٍ أَنْ يَؤْمِهِمْ عَيْرُهُ] [التحفة (٤٢)]

٣٦٧٣ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ : حَدَّثَنَا أَحْمَدُ بْنُ شَيْبَرٍ عَنْ عَيْسَى بْنِ مَيْمُونِ الْأَنْصَارِيِّ ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ : قَالَ رَسُولُ اللَّهِ ﷺ : «لَا يَتَبَغِي لِقَوْمٍ فِيهِمْ أَبُو بَكْرٍ أَنْ يَؤْمِهِمْ عَيْرُهُ» .

[قال أبو عيسى:] هَذَا حَدِيثٌ [حسن] غَرِيبٌ .
تخریج: [إسناده ضعیف] وأخرجه ابن عدی: ١٨٨١ / ٥ من حديث نصر به * عیسی بن میمون ضعیف (تقرب).

Comments:

This narration shows that in the presence of a superior scholar or learned personality, leading the prayer is not valid without some genuine reason.

**Chapter (...) His ﷺ Wish That
Abū Bakr Be Among Those
Who Are Called From All Of
The Gates Of Paradise...**

3674. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever spends a pair of things in the path of Allāh, he will be called in Paradise: ‘O worshipper of Allāh, this is good.’ And whoever is among the people of *Salāt*, he will be called from the gate of *Salāt*, and whoever was among the people of *Jihād*, he will be called from the gate of *Jihād*. And whoever was among the people of charity, then he will be called from the gate of charity, and

(المعجم . . .) - بَابٌ : [رَجَاءُهُ أَنْ يَكُونَ أَبُو بَكْرٍ مِّنْ يُدْعَى مِنْ جَمِيعِ أَبْوَابِ الْجَنَّةِ . . .] [التحفة (٤٣)]

٣٦٧٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ : حَدَّثَنَا مَعْنُ : حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الرُّهْرِيِّ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «مَنْ أَنْفَقَ رَوْجَبِينَ فِي سَبِيلِ اللَّهِ نُودِي فِي الْجَنَّةِ يَا عَبْدَ اللَّهِ هَذَا حَيْرٌ ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ

whoever was from the people of fasting, then he will be called from the gate of *Ar-Rayyān*.” So Abū Bakr said: “May my father and mother be ransomed for you! The one who is called from these gates will be free of all worries. But will anyone be called from all of those gates?” He (ﷺ) said: “Yes, and I hope that you are among them.” (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه البخاري، الصوم، باب الريان للصائمين، ح: ١٨٩٧ من حديث
معن ومسلم، ح: ١٠٢٧ من حديث الزهري به وهو في الموطأ: ٣٦٩ / ٢.

Comments:

The explanation of a “pair of things” in some narrations is two animals, two goats, two cows or two donkeys. The purpose of this is to give a pair out of every thing in way of Allāh ﷺ. Some of the scholars say it suggests giving of things in abundance in the path of Allāh ﷺ because sometimes the word ‘pair’ in Arabic language is used to show plurality.

3675. Zaid bin Aslam said: “I heard ‘Umar bin Al-Khaṭṭāb saying: ‘We were ordered by the Messenger of Allāh ﷺ to give in charity, and that coincided with a time in which I had some wealth, so I said, “Today I will beat Abū Bakr, if ever I beat him.”’ So I came with half of my wealth, and the Messenger of Allāh ﷺ said: “What did you leave for your family?” I said: “The like of it.” And Abū Bakr came with everything he had, so he said: “O Abū Bakr! What did you leave for your family?” He said: “I left Allāh and His Messenger for them.” I said: “[By Allāh] I will never be able to beat him to something.”” (*Hasan*)

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

الصادقة، وَمَنْ كَانَ مِنْ أَهْلِ الصَّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ». فَقَالَ أَبُو بَكْرٍ: يَا أَبَا أَنْثَ وأُمِّي مَا عَلَى مَنْ دُعِيَ مِنْ هَذِهِ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهُلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلُّهَا؟ قَالَ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

٣٦٧٥ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَازُ
الْبَغْدَادِيُّ: أَخْبَرَنَا القَضْلُ بْنُ دُكَيْنَ: حَدَّثَنَا
هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ أَبِيهِ
قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: أَمْرَنَا
رَسُولُ اللَّهِ ﷺ أَنْ نَصَدِّقَ وَوَافِقَ ذَلِكَ عِنْدِي
مَا لَا فَقِيلُ الْيَوْمَ أَشِيقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ
يَوْمًا، قَالَ: فَجِئْتُ بِنِصْفِ مَالِيِّ فَقَالَ رَسُولُ
اللَّهِ ﷺ: «مَا أَبْقَيْتَ لِأَهْلِكَ؟» قُلْتُ: مِثْلَهُ،
وَأَتَى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدُهُ، فَقَالَ: «يَا أَبَا^{بَكْرٍ!} مَا أَبْقَيْتَ لِأَهْلِكَ؟» فَقَالَ: أَبْقَيْتُ لَهُمْ
اللَّهُ وَرَسُولَهُ، قُلْتُ: [وَاللَّهُ] لَا أَشِيقُ إِلَى
شَيْءٍ أَبْدًا.

[قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخریج: [إسناده حسن] وأخرجه أبو داود، الزکاة، باب الرخصة في ذلك، ح: ١٦٧٨ من حديث الفضل بن دكين به وصححه الحاکم على شرط مسلم: ٤١٤ / ١ ووافقه الذهبي.

Comments:

'Umar thought that today he has lot of things and wealth for donation and Abū Bakr cannot surpass him today in his donation. It proved only to be wishful thinking from 'Umar. Abū Bakr brought the entire property of his house and left nothing for himself, whereas 'Umar brought only half of his property.

Chapter (...) His Statement To A Woman: "And If You Do Not Find Me Then Go To Abū Bakr"

3676. Jubair bin Muṭ'im narrated, that a woman came to the Messenger of Allāh to speak to him about something. Then he ordered her with something, and she said: "What should I do O Messenger of Allāh if I do not find you?" He said: "If you do not find me, then go to Abū Bakr." (*Sahīh*) [Abū 'Eisā said:] This *Hadīth* is *Sahīh* [*Gharīb* from this route].

(المعجم . . .) - بَابُ [قَوْلِهِ لِإِمَامَةِ لِامْرَأَةٍ]:
«فَإِنْ لَمْ تَجِدْنِي فَاتَّيْ أَبَا بَكْرِ»
(التحفة ٤٤)

٣٦٧٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي
يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ [فَالْ]: حَدَّثَنَا
أَبِي عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرٍ بْنِ
مُطْعَمٍ أَنَّ أَبَاهُ جُبَيْرَ بْنَ مُطْعَمٍ أَخْبَرَهُ أَنَّ امْرَأَةً
أَتَتْ رَسُولَ اللَّهِ فَكَلَّمَتْهُ فِي شَيْءٍ فَأَمَرَهَا
بِأَمْرٍ فَقَالَتْ: أَرَأَيْتَ يَا رَسُولَ اللَّهِ إِنْ لَمْ
أَجِدْكَ؟ قَالَ: «إِنْ لَمْ تَجِدْنِي فَاتَّيْ أَبَا بَكْرِ».
[قَالَ أَبُو عَيسَى: هَذَا حَدِيثٌ صَحِيحٌ
غَرِيبٌ مِنْ هَذَا الوجْهِ].

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي بكر الصديق رضي الله عنه، ح: ٢٣٨٦ من حديث إبراهيم بن سعد به.

Comments:

It seems from this narration, that the Prophet had promised to the woman to give her something. She asked him that if she could not find him or he dies before the promise is fulfilled, what should she do? The Prophet told her to go to Abū Bakr. This is a clear indication that Abū Bakr will be Caliph and he will fulfill his promise.

Chapter (...)

(المعجم . . .) - بَابُ: (التحفة . . .)

3677. Abū Salamah bin 'Abdur-Rahmān narrated from Abū Hurairah, who said that the Messenger of Allāh said:

٣٦٧٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا
أَبُو دَاوُدَ [فَالْ]: أَبَيَا شَعْبَةَ عَنْ سَعْدِ بْنِ
إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ

"While a man was riding a cow it said: 'I was not created for this, I was only created to till.'" So the Messenger of Allāh ﷺ said: "I believe in that, myself, and Abū Bakr, and 'Umar." Abū Salamah said: "And the two of them were not among the people that day [and Allāh knows best]."

(Another route) with this chain, similarly. (*Sahīh*)

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

Comments:
This event proves that the Prophet ﷺ had complete trust in Abū Bakr and 'Umar, and he believed that they both will second him.

Chapter (...) His ﷺ Order To Close The Gates Except For The Gate Of Abū Bakr

3678. 'Āishah narrated that the Prophet ﷺ ordered the closing of all the gates, except for the gate of Abū Bakr.

And there is a narration on this topic from Abū Sa'eed. (*Sahīh*)

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

Comments:

In this narration 'gate' means the window opening in the *Masjid* because the gates had already been closed.

الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِيمَانًا رَجُلٌ رَاكِبٌ بَقَرَةً إِذْ قَالَتْ: لَمْ أَخْلُقْ لِهَا إِنَّمَا خُلِقْتُ بِحَرْثٍ»، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «آمَنْتُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعَمْرًا». قَالَ أَبُو سَلَمَةَ: وَمَا هُمَا فِي الْقَوْمِ يَوْمَئِذٍ [وَاللَّهُ أَعْلَمُ].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بْنُ عَيْنَةَ بِهَا إِلَاسْنَادُ تَخْوِةً.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Comments:
This narration proves that the Prophet ﷺ had complete trust in Abū Bakr and 'Umar, and he believed that they both will second him.

3678. - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُحْتَارِ عَنْ إِسْحَاقَ بْنِ رَائِشِدٍ، عَنِ الرُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ أَبِي بَكْرٍ.

وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

Comments:
This narration [صحيح] and its chain is from the *Zahrī* in *al-Ihsān*: 6818 and its source is weak and its chain is from *Ibn Hajar* in *Shawayd*, 3904 and *Muslim*, 2282 and others * and in the *bab* about it is *Aby Sa'eed* [3660].

Chapter (...) That He Was Called 'Atiq (Freed Person)...

3679. Āishah narrated that Abū Bakr entered upon the Messenger of Allāh ﷺ, so he said: "You are Allāh's 'Atiq from the Fire." From that day on he was called 'Atiq. (*Daīf*)

This *Hadīth* is *Gharib*, and some of them reported this *Hadīth* from Ma'n and said: "From Mūsā bin Talḥah, from 'Āishah."

تخریج: [إسناده ضعیف] وأخرجه الطبراني: ١٤٥، ح: ٩ من حديث إسحاق بن يحيى به وله شواهد ضعيفة عند ابن حبان، ح: ٢١٧١ والحاکم: ٣/٦١ وغيرها وبالغ الحاکم فقال: "هذا حديث باطل".

Chapter (...) "As For My Two Ministers On The Earth, Then They Are Abū Bakr And 'Umar..."

3680. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "There is no Prophet except that he has two ministers among the inhabitants of the heavens, and two ministers among the inhabitants of the earth. As for my two ministers from the inhabitants of the heavens, then they are Jibrīl and Mikā'il, and as for my two ministers from the inhabitants of the earth, then they are Abū Bakr and 'Umar." (*Daīf*)

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

Abū Al-Jahhāf's (a narrator in the chain) name is Dāwud bin Abī

(المعجم ...) - بَابُ : [تَسْمِيَّةٌ عَنِيقًا . . .] (التحفة ٤٦)

٣٦٧٩ - حَدَّثَنَا الْأَنْصَارِيُّ : حَدَّثَنَا مَعْنُ : حَدَّثَنَا إِسْحَاقُ بْنُ يَحْيَى بْنُ طَلْحَةَ عَنْ عَمِّهِ إِسْحَاقَ بْنِ طَلْحَةَ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرَ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَنْتَ عَيْنُ اللَّهِ مِنَ النَّارِ» فَيَوْمَئِذٍ سُمِّيَ عَنِيقًا. هَذَا حَدِيثٌ غَرِيبٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ مَعْنٍ وَقَالَ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ عَائِشَةَ.

(المعجم ...) - بَابُ : [فَأَمَّا وَزِيرَايٍ فِي الْأَرْضِ: فَأَبُو بَكْرٍ وَعُمَرُ . . .] (التحفة ٤٧)

٣٦٨٠ - حَدَّثَنَا أَبُو سَعِيدِ الْأَشْجُونِيُّ : حَدَّثَنَا تَلِيدُ بْنُ سُلَيْمَانَ عَنْ أَبِي الْجَحَافِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَبِيٍّ إِلَّا وَلَهُ وَزِيرَانٌ مِنْ أَهْلِ السَّمَاءِ، وَوَزِيرَانٌ مِنْ أَهْلِ الْأَرْضِ، فَأَمَّا وَزِيرَايٍ مِنْ أَهْلِ السَّمَاءِ فَجِبْرِيلُ وَمِيكَائِيلُ، وَأَمَّا وَزِيرَايٍ مِنْ أَهْلِ الْأَرْضِ فَأَبُو بَكْرٍ وَعُمَرُ». قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو الْجَحَافِ اسْمُهُ: دَاؤُدْ بْنُ أَبِي عَوْفٍ وَبَرْوَى عَنْ سُفْيَانَ الثَّوْرِيِّ. قَالَ:

'Awf. And it is related from Sufyān Ath-Thawrī, that he said: "Abū Al-Jahhāf narrated to us – and he was acceptable."

[And Talīd bin Sulaimān's *Kunyah* is Abū Idrīs and he is Shī'ī].

تخریج: [إسناده ضعیف] وأخرجه ابن عدی: ٥١٧ / ٢ من حديث الأشج به * تلید راضی ضعیف و عطیة ضعیف تقدم مراراً.

Comments:

Those are appointed ministers who are trusted, able and competent because they have to render their advice in every important matter.

Chapter 17. Regarding The Virtues Of Abū Ḥafs 'Umar bin Al-Khaṭṭāb, May Allāh Be Pleased With Him

3681. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "O Allāh! Honor Islām through the most dear of these two men to you: Through Abū Jahl or through 'Umar bin Al-Khaṭṭāb." He said: "And the most dear of them to Him was 'Umar." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣahīh Ghārīb* as a narration of Ibn 'Umar.

حَدَّثَنَا أَبُو الْجَحَافِ وَكَانَ مَرْضِيًّا [وَتَلِيدُ بْنُ سُلَيْمَانَ يُكَسِّي أَبَا إِدْرِيسَ وَهُوَ شَيْعِيٌّ].

(المعجم ١٧) - [باب: في] مَنَاقِبِ أَبِي حَفْصِ عَمَّرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ (التحفة ٤٨)

٣٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ ابْنُ رَافِعٍ قَالَا: حَدَّثَنَا أَبُو عَامِرِ الْعَقْدِيُّ: حَدَّثَنَا خَارِجَةُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ نَافِعٍ، عَنْ أَبِي عُمَرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ أَعِزَّ إِلَسْلَامَ بِأَحَبِّ هَذَيْنِ الرَّجُلَيْنِ إِلَيْكَ بِأَبِي جَهَلٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ». قَالَ: وَكَانَ أَحَبَّهُمَا إِلَيْهِ عُمَرُ.

[قالَ أَبُو عَيْسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي عُمَرَ.

تخریج: [حسن] وأخرجه أحمد: ٩٥ / ٢ عن أبي عامر به وصححه ابن حبان، ح: ٢١٧٩. وللحديث شواهد عنده، ح: ٢١٨٠ والحاكم: ٣ / ٨٣ وغيرهما.

Comments:

Of the gifts of Allāh to 'Umar is determination, ability, maturity, and the power of decision making. What was right in his opinion, he guarded it and faced every kind of obstructions in its way. When he embraced Islam, the Muslims got a new spirit and new power, and they started praying in the premises of the Ka'bah.

Chapter (...) “Indeed Allāh Has Put The Truth Upon The Tongue And In The Heart Of ‘Umar”

3682. Nāfi‘ narrated from Ibn ‘Umar, that the Messenger of Allāh ﷺ said: “Indeed Allāh has put truth upon the tongue and in the heart of ‘Umar.”

He said: “And Ibn ‘Umar said: ‘No affair occurred among the people, except that they said something about it, and ‘Umar said something about it’” or he said – “Ibn Al-Khaṭṭāb” – Khārijah (one of the narrators) had a doubt about it – “except that the Qur’ān was revealed in line with what ‘Umar had said.” (*Sahīh*)

[Abū ‘Eisā said:] There are narrations on this topic from Al-Faḍl bin ‘Abbās, Abū Dharr and Abū Hurairah. This *Hadīth* is *Hasan Sahīh Ghariṣ* from this route. [Khārijah bin ‘Abdullāh Al-Anṣārī is Ibn Sulaimān bin Zaid bin Thābit, and he is trustworthy].

٢١٨٥: تخریج: [صحيح] وأخرجه أحمد: ٩٥/٢ عن أبي عامر به وصححه ابن حبان، ح وللحديث شواهد عنده، ح: ٢١٨٤ وغيه * وفي الباب عن الفضل بن عباس [البخاري في التاريخ الكبير: ١١٤/٧] وأبي ذر [أبو داود، ح: ٢٩٦٢ وابن ماجه، ح: ١٠٨] وأبي هريرة [أحمد: ٤٠١/٢] وابن حبان، ح: ٢١٨٤ .

Comments:

This narration proves ‘Umar’s maturity of opinion and power of deduction, therefore, the number of his statements confirmed in the Qur’ān are more than twenty. But this does not prove ‘Umar’s superiority over Abū Bakr.

Chapter (...) ‘Umar Accepted Islam Due To The Affect Of His ﷺ Supplication...

3683. Ibn ‘Abbās narrated that the Prophet ﷺ said: “O Allāh honor

(المعجم . . .) - بَابُ : [إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ] (التحفة ٤٩)

٣٦٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ - هُوَ الْعَقِيدِيُّ - : حَدَّثَنَا خَارِجَةُ بْنُ عَبْدِ اللَّهِ - هُوَ الْأَنْصَارِيُّ - عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: [إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ] . قَالَ: فَقَالَ أَبْنُ عُمَرَ: مَا نَزَّلَ بِالنَّاسِ أَمْرٌ قُطُّ فَقَالُوا فِيهِ وَقَالَ فِيهِ عُمَرٌ أَوْ قَالَ أَبْنُ الْخَطَّابِ فِيهِ - شَكَّ خَارِجَةُ - إِلَّا نَزَّلَ فِيهِ الْقُرْآنُ عَلَى نَحْنِّا مَا قَالَ عُمَرُ .

[قالَ أَبُو عَيْسَى :] وَفِي الْبَابِ عَنِ الْفَضْلِ أَبْنِ عَبَّاسٍ وَأَبِي ذَرٍ وَأَبِي هُرَيْرَةَ [وَهَذَا حَدِيثٌ حَسْنٌ صَحِحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .] وَخَارِجَةُ أَبْنِ عَبْدِ اللَّهِ الْأَنْصَارِيُّ - هُوَ أَبْنُ سُلَيْمَانَ بْنِ زَيْدٍ بْنِ ثَابِتٍ وَهُوَ شَيْءٌ - .

٢١٨٥: تخریج: [صحيح] وأخرجه أحمد: ٩٥/٢ عن أبي عامر به وصححه ابن حبان، ح وللحديث شواهد عنده، ح: ٢١٨٤ وغيه * وفي الباب عن الفضل بن عباس [البخاري في التاريخ الكبير: ١١٤/٧] وأبي ذر [أبو داود، ح: ٢٩٦٢ وابن ماجه، ح: ١٠٨] وأبي هريرة [أحمد: ٤٠١/٢] وابن حبان، ح: ٢١٨٤ .

(المعجم . . .) - بَابُ [إِسْلَامُ عُمَرَ عَلَى إِثْرِ دُعَائِهِ ﷺ . . .] (التحفة ٥٠)

٣٦٨٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يُونُسُ أَبْنُ بُكَيْرٍ عَنِ النَّصَرِ أَبِي عُمَرَ، عَنْ عِكْرِمَةَ،

Islam through Abū Jahl bin Hishām or through ‘Umar bin Al-Khaṭṭāb.’ He said: ‘So it happened that ‘Umar came the next day to the Messenger of Allāh ﷺ and accepted Islam.’ (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route. Some of them criticized An-Nadr Abī ‘Umar, and he narrates *Manākīr* (oddities) [due to his memory].

تخریج: [إسناده ضعیف] * النضر بن عبد الرحمن الخاز متروک، والحادیث: ٣٦٨١ شاهد له.

Comments:

Abū Jahl’s name is ‘Umar bin Hishām but embracing Islam was not to be for him. The supplication of the Prophet ﷺ proves that apparent causes do help to bring Allāh’s support.

Chapter (...) ‘Umar’s Statement To Abū Bakr: ‘O Best Of People After The Messenger Of Allāh ...’

3684. Jābir bin ‘Abdullāh narrated that ‘Umar said to Abū Bakr: ‘O best of people after the Messenger of Allāh ﷺ!’ So Abū Bakr said: ‘If you say that, then I have heard the Messenger of Allāh ﷺ say: ‘The sun has not risen upon a man better than ‘Umar.’’’ (*Da’if*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb*, and we do not know of it except through this route, and its chain is not that strong.

[He said:] There is something on this topic from Abū Ad-Dardā.

عن ابن عباسِ أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُمَّ أَعِزَّ إِلَّا سَلَامٌ يَأْتِي جَهْلَ بْنِ هِشَامٍ أَوْ يُعْمَرَ ابْنُ الْخَطَّابِ»، قَالَ: فَاضْطَحْ فَغَدَا عُمْرُ عَلَى رَسُولِ اللَّهِ ﷺ فَأَشْلَمَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي النَّصْرِ أَبِي عُمَرَ وَهُوَ يَرْوِي مَنَاكِيرَ [مِنْ قَبْلِ حِفْظِهِ].

(المعجم . . .) - بَابُ [قَوْلِ عُمَرَ لِأَبِي بَكْرٍ: يَا خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ] [التحفة ٥١ . . .]

٣٦٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ المُتَّشِّنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ الْوَاسِطِيِّ أَبُو مُحَمَّدٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَخْيَرِ مُحَمَّدٍ بْنِ الْمُنْكَدِرِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ عُمَرُ لِأَبِي بَكْرٍ: يَا خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ أَبُو بَكْرٍ: أَمَا إِنَّكَ إِنْ قُلْتَ ذَاكَ فَلَقَدْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا طَلَعَتِ الشَّمْسُ عَلَى رَجُلٍ خَيْرٍ مِنْ عُمَرَ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِذَاكَ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي الدَّرَدَاءِ.

تخریج: [إسناده ضعیف] وأخرجه الحاکم: ١/٩٠ من حديث عبد الله بن داود الواسطي به وقال: "صحیح الإسناد" فقال الذهبی: "عبد الله ضعفوه وعبد الرحمن الفرشی التمیمی متکلم فیه والحديث شبه موضوع" * وفي الباب عن أبي الدرداء [الخطیب: ٤٣٨ / ١٢] وفيه من أبي بکر، بدل عمر].

Comments:

Superiority depends on various causes, reasons and justifications. Sometimes one man is superior to others for some particular reason, and another person is superior in totality. Abū Bakr, during his caliphate was superior due to his justice, politics, conquests, and establishment of government. In view of Abū Bakr, 'Umar was a man of solid thinking and firm personality.

3685. Muhammad bin Sīrīn said: "I don't think that a man who degrades Abū Bakr and 'Umar loves the Prophet ﷺ." (*Da'if*)

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

٣٦٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشْتَىٰ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاؤِدَ عَنْ حَمَادَ بْنِ زَيْدٍ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ بْنِ سِيرِينَ قَالَ: مَا أَطْلَنَ رَجُلًا يَسْتَعْصِمُ أَبَا بَكْرٍ وَعُمَرَ يُحْبِثُ النَّبِيَّ ﷺ . [قَالَ أَبُو عِيسَىٰ :] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

تخریج: [إسناده ضعیف] انظر الحديث السابق.

Comments:

He who loves someone high in dignity, he also loves his companions and associates. It can be inferred that whoever degrades Abū Bakr and 'Umar then he is an enemy of the Prophet ﷺ.

Chapter (...) His ﷺ Statement:
"If There Was To Have A Prophet After Me It Would Have Been 'Umar"

(المعجم . . .) - بَابُ [قَوْلِهِ ﷺ] : «لَوْ كَانَ نَبِيًّا بَعْدِي لَكَانَ عُمَرَ» [التحفة ٥٢]

3686. 'Uqbah bin Āmir narrated that the Messenger of Allāh ﷺ said: "If there was to have a Prophet after me, it would have been 'Umar bin Al-Khaṭṭāb." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib*. We do not know of it except through the narration of Mishrāḥ bin Hā'ān.

٣٦٨٦ - حَدَّثَنَا سَلَمَةُ بْنُ شَبِّيْبٍ : حَدَّثَنَا الْمُقْرِئُ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنْ بَكْرِ بْنِ عَمْرِو، عَنْ مُشْرِحِ بْنِ هَاعَانَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ نَبِيًّا بَعْدِي لَكَانَ عُمَرَ بْنَ الْخَطَّابِ». [قَالَ أَبُو عِيسَىٰ :] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

لَا نَعْرُفُ إِلَّا مِنْ حَدِيثِ مُشْرِحِ بْنِ هَاعَانَ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٤/١٥٤ عن المقرئ به وصححه الحاکم: ٣/٨٥ ووافقه الذهبی.

Comments:

This saying of the Prophet is proof manifest of the caliber and status of ‘Umar.

Chapter (...) The Dream Of The Prophet ﷺ: About Him Drinking From A Cup Of Milk And Giving ‘Umar The Remainder Of It

3687. Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘I saw that I was brought a cup of milk, so I drank from it, and I gave my leftover to ‘Umar bin Al-Khaṭṭāb.’ They said: ‘So what did you interpret it as O Messenger of Allāh?’ He said: ‘(It is) Knowledge.’” (*Sahīh*)

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

Comments:

The common attribute of milk and knowledge is usefulness and rectification of spirit and body. Both are beneficial for the humanity. Milk is food for the body and its growth, and knowledge is a source of a healthy mind and spirit. ‘Umar’s long period of Caliphate was a period of peace and unity of the Muslim *Ummah*, but after him, the conditions changed, and the needed peace and unity faded away. The period of Abū Bakr was a short one which he spent quelling and curbing the internal revolt and the settlement of other problems.

3688. Anas narrated that the Prophet ﷺ said: “I entered Paradise and it was as if I was in a palace of gold. So I said: ‘Whose palace is this?’ They said: ‘A youth’s, from the Quraish.’ So I thought that I was him. I said: ‘And who is he?’ They said: ‘‘Umar bin Al-Khaṭṭāb.’” (*Sahīh*)

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

(المعجم . . .) - بَابُ [رُؤْيَا النَّبِيِّ ﷺ] في شُرْبِهِ مِنْ قَدْحِ الْلَّبَنِ وَإِعْطَائِهِ عُمَرَ فَضْلَهُ [التحفة ٥٣]

٣٦٨٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْلَّيْثُ عَنْ عَقِيلٍ، عَنْ الرُّهْبَرِيِّ، عَنْ حَمْرَةَ بْنِ عَبْدِ اللهِ ابْنِ عُمَرَ، عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ كَانِي أُبَيْتُ بِقَدْحٍ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ فَأَخْطَبْتُ فَضْلِي عُمَرَ بْنَ الْحَطَّابِ»، قَالُوا: فَمَا أَوْلَئِنَّ يَا رَسُولَ اللهِ؟ قَالَ: «الْعِلْمُ».

[قال أبو عيسى:] هـذا حـديث حـسن صـحيح غـريب.

تـحرـيق: [صـحيـح] تـقدـم: ٢٢٨٤.

٣٦٨٨ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسِي أَنَّ النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِقَبْرِي مِنْ ذَهَبٍ، قَتَلْتُ، قَتَلْتُ لِمَنْ هـذا الـقـصـر؟» قـالـوا: لـشـابـ مـنـ قـرـيـشـ. فـظـلتـ أـنـي أـنـا هـوـ، قـتـلتـ: وـمـنـ هـوـ؟ قـالـوا: عـمـرـ بـنـ الـخـطـابـ».

[قالَ أَبُو عِيسَىٰ : هَذَا حَدِيثٌ حَسَنٌ]

صَحِيحٌ .

تَبْرِيغٌ : [صَحِيحٌ] وَأَخْرَجَهُ النَّسَانِيُّ فِي الْكَبْرَىٰ ، ح: ٨١٢٧ عن عَلَىٰ بْنِ حَمْرَاءَ ، وَأَحْمَدٌ: ٣٠٧
١٠٧ مِنْ حَدِيثِ حَمِيدِ الْطَّوِيلِ ، وَصَحَّحَهُ أَبْنُ حَبَّانَ ، ح: ٢١٨٨ وَالْحَدِيثُ شَوَاهِدُ كَثِيرَةٍ .

Comments:

This narration is a proof that 'Umar bin Al-Khaṭṭāb, during his life, heard the good news of living in Paradise and having a palace of gold to live in.

Chapter (...) "I Came Upon A Square Palace With Golden Balconies For 'Umar In Paradise"

(المعجم . . .) - بَابٌ : [أَتَيْتُ عَلَىٰ قَصْرٍ مُرَبَّعٍ مُشْرِفٍ مِنْ ذَهَبٍ لِعُمَرَ فِي الْجَنَّةِ] (التحفة ٥٤)

٣٦٨٩ - حَدَّثَنَا الحُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارِ الْمَرْوَزِيِّ : حَدَّثَنَا عَلَيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ : حَدَّثَنِي أَبِي قَالَ : حَدَّثَنِي عَنْدَ اللَّهِ أَبْنُ بُرَيْدَةَ قَالَ : حَدَّثَنِي أَبِي بُرَيْدَةَ قَالَ : أَضْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا بِلَالًا فَقَالَ : «إِنَّ بِلَالَ يَمْ سَمِّقْتَنِي إِلَى الْجَنَّةِ؟ مَا دَخَلْتُ الْجَنَّةَ قَطُّ إِلَّا سَمِعْتُ حَشْخَنْتَكَ أَمَامِي، دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ فَسَمِعْتُ حَشْخَنْتَكَ أَمَامِي فَأَتَيْتُ عَلَىٰ قَصْرٍ مُرَبَّعٍ مُشْرِفٍ مِنْ ذَهَبٍ، فَقُلْتُ : لِمَنْ هَذَا الْقَصْرُ؟ فَقَالُوا : لِرَجُلٍ مِنَ الْعَرَبِ، فَقُلْتُ : أَنَا عَرَبٌ لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا : لِرَجُلٍ مِنْ قُرْبَانِ، فَقُلْتُ : أَنَا قُرْبَانِي لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا : لِرَجُلٍ مِنْ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ : أَنَا مُحَمَّدٌ لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا : لِعُمَرَ بْنِ الْخَطَّابِ، فَقَالَ بِلَالٌ : يَا رَسُولَ اللَّهِ! مَا أَذَنْتُ قَطُّ إِلَّا صَلَّيْتُ رَكْعَيْنِ، وَمَا أَصَابَنِي حَدَثَ قَطُّ إِلَّا تَوَضَّأْتُ عِنْدَهَا وَرَأَيْتُ أَنَّ اللَّهَ عَلَيَّ رَكْعَيْنِ، فَقَالَ

3689. Abū Burāiда said: “The Messenger of Allāh ﷺ awoke in the morning and called for Bilāl, then said: ‘O Bilāl! By what have you preceded me to Paradise? I have not entered Paradise at all, except that I heard your footsteps before me. I entered Paradise last night, and I heard your footsteps before me, and I came upon a square palace having balconies made of gold. So I said: ‘Whose palace is this?’ They said: ‘A man among the Arabs.’ So I said: ‘I am an Arab, whose palace is this?’ They said: ‘A man among the Quraish.’ So I said: ‘I am from the Quraish, whose palace is this?’ They said: ‘A man from the Ummah of Muḥammad ﷺ.’ So I said: ‘I am Muḥammad, whose palace is this?’ They said: ‘‘Umar bin Al-Khaṭṭāb’s.’ So Bilāl said: ‘O Allāh’s Messenger! I have never called the *Adhān* except that I prayed two *Rak’ah*, and I never committed *Hadath* except that I

performed *Wudū'* upon that, and I considered that I owed Allāh two *Rak'ah*.' So the Messenger of Allāh ﷺ said: 'For those two.'" (*Hasan*)

[*Abū 'Eisā* said:] There are narrations on this topic from Jābir, Mu'ādh, Anas, and Abū Hurairah; that the Prophet ﷺ said: "I saw a palace of gold in Paradise, so I said: 'Whose is this?' So it was said: 'Umar bin Al-Khaṭṭāb's'"

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*. And the meaning of this *Hadīth*, that "I entered Paradise last night," means: "I saw in my dream that I entered Paradise." This is how it was related in some of the *Aḥādīth*, and was related from Ibn 'Abbās that he said: "The dreams of the Prophets are revelation."

تخریج: [إسناده حسن] وأخرجه أحمد: ٣٥٤ من حديث الحسين بن واقد به وصححه ابن خزيمة، ح: ١٢٠٩ وابن حبان (الإحسان): ١٠٨/٩، ح: ٧٠٤٤، ٧٠٤٥ والحاكم: ٣١٣/١ ووافقه الذهبي ورواه البغوي في شرح السنة: ٤/١٤٨، ح: ١٠١٢ من حديث علي بن الحسين بن واقد به / وفي الباب عن جابر [البخاري، ح: ٣٦٧٩] ومعاذ (بن جبل) [أحمد: ٥/٢٣٩٤] وعواد [٢٣٩٤، ٢٤٥، ٢٢٣] وأنس [تقدم: ٣٦٨٨] وأبي هريرة [البخاري، ح: ٣٢٤٢، ٣٢٤٠، ٣٦٨٠] ومسلم، ح: ٢٣٩٥/٦، ح: ١٢٣٠٢، ح: ١٢٣٠٢ و يؤيده قول عبيد بن عمير عند ابن البخاري، ح: ١٣٨ وهذا مجمع عليه بين المسلمين.

Comments:

- As a guard or candle bearer walks ahead of a dignitary, Bilāl in the same capacity was ahead of the Prophet ﷺ in the Paradise.
- The angles did not tell the name of 'Umar bin Al-Khaṭṭāb upon enquiry, it was just to prove the superiority and nobleness of Arabs, Quraish and the Prophet Muhammad's *Ummah*.

رسُولُ اللَّهِ ﷺ: «بِهِمَا». [قالَ أَبُو عِيسَى: وَفِي الْكِتَابِ عَنْ جَابِرٍ وَمُعاذٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: رَأَيْتُ فِي الْجَنَّةِ قَصْرًا مِنْ دَهَبٍ, فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالَ: لِعُمَرَ بْنِ الْخَطَّابِ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسْنٍ صَحِيحٌ غَرِيبٌ. وَمَعْنَى هَذَا الْحَدِيثِ أَنِّي دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ، يَعْنِي رَأَيْتُ فِي الْمَنَامِ كَائِنِي دَخَلْتُ الْجَنَّةَ. هَكَذَا رُوِيَ فِي بَعْضِ الْحَدِيثِ وَيُرْوَى عَنْ أَبْنِ عَبَّاسٍ أَنَّهُ قَالَ: رُوِيَّا الْأَنْبِيَاءَ وَحْيٌ.

**Chapter (...) His Statement:
“Indeed *Ash-Shaitān* Is Afraid
Of You O ‘Umar.”**

3690. Buraidah said: “The Messenger of Allāh ﷺ went out for one of his expeditions, then when he came back, a black slave girl came to him and said: ‘O Messenger of Allāh! I took an oath that if Allāh returned you safely, I would beat the *Duff* before you and sing.’ So the Messenger of Allāh ﷺ said to her: ‘If you have taken an oath, then beat it, and if you have not then do not.’ So she started to beat the *Duff*, and Abū Bakr entered while she was beating it. Then ‘Alī entered while she was beating it, then ‘Uthmān entered while she was beating it. Then ‘Umar entered, so she put the *Duff* under her, and sat upon it. So the Messenger of Allāh ﷺ said: ‘Indeed *Ash-Shaitān* is afraid of you O ‘Umar! I was sitting while she beat it, and then Abū Bakr entered while she was beating it, then ‘Alī entered while she was beating it, then ‘Uthmān entered while she was beating it, then when you entered O ‘Umar and she put away the *Duff*.’ (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Gharīb* as a narration of Buraidah. There are narrations on this topic from ‘Umar, [Sa‘d bin Abī Waqqāṣ] and ‘Aishah.

تخریج: [إسناده حسن] وأخرجه أحمد ٣٥٣-٣٥٦ من حديث الحسين بن واقد به وصححه ابن حبان، ح ٢١٦٢ وللحديث شواهد عند البخاري ومسلم وغيرهما * وفي الباب عن عمر [العله يشير إلى الحديث الآتي] وسعد بن أبي وقاص [البخاري، ح: ٣٦٨٣ ومسلم، ح: ٢٣٩٦] وعائشة [انظر الحديث الآتي].

(المعجم . . .) - بَابُ [قَوْلِهِ ۝ إِنَّ الشَّيْطَانَ لَيَخَافُ مِنْكَ يَا عُمَرُ] (التحفة ٥٥)
 ٣٦٩٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ:
 حَدَّثَنَا عَلَيْهِ بْنُ الْحُسَيْنِ بْنُ وَاقِدٍ: حَدَّثَنِي أَبِيهِ
 قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: سَمِعْتُ
 بُرَيْدَةَ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ۝ فِي بَعْضِ
 مَعَازِيهِ فَلَمَّا انْصَرَفَ جَاءَتْ جَارِيَةٌ سَوْدَاءَ
 قَفَّالْتُ: يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ نَذَرْتُ إِنْ
 رَدَّكَ اللَّهُ سَالِمًا أَنْ أَضْرِبَ بَيْنَ يَدَيْكَ بِالدُّفَّ
 وَأَتَقْنَى. فَقَالَ لَهَا رَسُولُ اللَّهِ ۝: «إِنْ كُنْتُ
 نَذَرْتِ فَاضْرِبِي إِلَّا فَلَا»، فَجَعَلَتْ تَضْرِبُ
 فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلَيْهِ
 وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ ثُمَّ
 دَخَلَ عُمَرٌ فَأَقْتَلَ الدُّفَّ تَحْتَ اسْتِهَا ثُمَّ
 فَعَدَثَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ۝: «إِنَّ
 الشَّيْطَانَ لَيَخَافُ مِنْكَ يَا عُمَرُ إِنِّي كُنْتُ
 جَالِسًا وَهِيَ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ
 تَضْرِبُ ثُمَّ دَخَلَ عَلَيْهِ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ
 عُثْمَانُ وَهِيَ تَضْرِبُ فَلَمَّا دَخَلْتُ أَنْتَ يَا عُمَرُ
 أَقْتَلَ الدُّفَّ».

[قال أبو عيسى:] هذا حديث حسن
 صحيح غريب من حديث بريدة. وفي الباب
 عن عمر [وسعد بن أبي وقاص] وعائشة.

Comments:

Allāh ﷺ had given ‘Umar the distinction that even Satan was afraid of him, and diverted his way wherever he saw him. She was only a slave girl and she was so afraid of ‘Umar that she hid her *Duff*.

3691. ‘Āishah narrated that the Messenger of Allāh ﷺ was sitting and we heard a scream and the voices of children. So the Messenger of Allāh ﷺ arose, and it was an Ethiopian woman, prancing around while the children played around her. So he said: ‘O ‘Āishah, come (and) see.’ So I came, and I put my chin upon the shoulder of the Messenger of Allāh ﷺ and I began to watch her from between his shoulder and his head, and he said to me: ‘Have you had enough, have you had enough?’’’ She said: ‘So I kept saying: ‘No,’ to see my status with him. Then ‘Umar appeared.’’’ She said: ‘So they dispersed.’’’ She said: ‘So the Messenger of Allāh ﷺ said: ‘Indeed I see the *Shayātīn* among men and jinn have run from ‘Umar.’’’ She said: ‘So I returned.’’’ (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٨٩٥٧ من حديث زيد بن حباب به وللحديث شواهد.

Chapter (...) Regarding: ‘I Am The First For Whom The Earth Will Be Split, Then Abū Bakr Then ‘Umar’

3692. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “I am the first for whom the earth will

٣٦٩١ - حَدَّثَنَا الْحَسْنُ بْنُ الصَّبَّاحِ
الْبَزَّارُ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ خَارِجَةَ بْنِ
عَبْدِ اللَّهِ بْنِ شَلَيْمَانَ بْنِ زَيْدِ بْنِ ثَابِتٍ قَالَ:
أَخْبَرَنَا يَزِيدُ بْنُ رُومَانَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ
قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا فَسَمِعَنَا
لَعْطًا وَصَوْتَ صِبِّيَانِ. فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَإِذَا حَبَشِيَّةً تَرَفَّنَ وَالصِّبِّيَانُ حَوْلَهَا، فَقَالَ:
«يَا عَائِشَةَ تَعَالَى فَانْظُرِي» فَجَاءَتْ، فَوَضَعَتْ
لَحْيَيْهِ عَلَى مَنْكِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَتْ
أَنْظُرَ إِلَيْهَا مَا بَيْنَ الْمَنْكِبَيْنِ إِلَى رَأْسِهِ فَقَالَ
لَهَا: «أَمَا شِعْتَ أَمَا شِعْتِ؟» قَالَتْ:
فَجَعَلَتْ أَقُولُ: لَا، لَا نَظَرَ مُتَنَزَّلَيَ عنْهُ إِذَ
طَلَعَ عُمُرٌ قَالَتْ فَأَرْفَضَ النَّاسُ عَنْهَا قَالَتْ:
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي لَا نَظَرَ إِلَيَّ
شَيَاطِينُ الْإِنْسِ وَالْجِنِّ قَدْ فَرَوْا مِنْ عُمَرَ»،
قَالَتْ: فَرَجَعَتْ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ
صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.
وَتَحْرِيْجُهُ: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٨٩٥٧

(المعجم ...) - بَابُ : [أَنَا أَوَّلُ مَنْ تَشَقَّقَ
عَنْهُ الْأَرْضُ ثُمَّ أَبُو بَكْرٍ ثُمَّ عُمَرُ] (التحفة ٥٦)

٣٦٩٢ - حَدَّثَنَا سَلَمَةَ بْنُ شَيْبَ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ نَافِعِ الصَّابِعِ: حَدَّثَنَا عَاصِمُ بْنُ

split, then Abū Bakr, then ‘Umar. Then the people of Al-Baqī‘; they will be gathered with me. Then I will await the people of Makkah until they are resurrected between the Two Sacred areas.” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ghārib*. And ‘Āsim bin ‘Umar Al-Umari (a narrator in the chain) is not a *Hāfiẓ* to me, [or] according to the people of *Hadīth*.

تَحْرِيْجٌ: [إِسْنَادٌ ضَعِيفٌ] وَأُخْرَجَهُ ابْنُ عَدِيٍّ: ١٨٧٠ / ٥ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ نَافِعٍ بِهِ وَصَحَّحَهُ الْحَاكِمُ: ٦٨ / ٣ فَتَعَقَّبَ النَّهْيُ: «عَاصِمٌ هُوَ أَخُو عَبْدِ اللَّهِ، ضَعْفُوهُ» وَلَهُ شَاهِدٌ مُنْكَرٌ جَدًّا (مِيزَانُ الْاعْدَالِ: ٤٦٦، ٤٦٥ / ٢).

Chapter (...) “In The Nations There Were *Muhaddathūn*...”

3693. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “Among the nations, there used to be *Muhaddathūn*, and if there were one in my nation, it would be ‘Umar bin Al-Khaṭṭāb.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. [He said:] And some of the companions of Ibn ‘Uyainah informed me that Sufyān bin ‘Uyainah said: “*Muhaddathūn* meaning: those who were given understanding.”

تَحْرِيْجٌ: وَأُخْرَجَهُ مُسْلِمٌ، فَضَائِلٌ، الصَّحَّابَةُ، بَابٌ: مِنْ فَضَائِلِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، ح: ٢٣٩٨ عن قَبِيْهَ والبَخَارِيِّ، ح: ٣٤٦٩ مِنْ حَدِيثِ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلْمَةَ عَنْ أَبِي هُرَيْرَةَ بِهِ وَلِنَظَرِ الْبَخَارِيِّ: «وَإِنَّ كَانَ فِي أَمْتَيِّ هَذِهِ مِنْهُمْ فَإِنَّهُ عُمَرَ بْنُ الخطَّابِ».

عُمَرَ الْعَمْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوَّلُ مَنْ تَنْشَقُ عَنْهُ الْأَرْضُ، ثُمَّ أَبْوَ بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ أَتَى أَهْلَ الْيَقِيعَ فَيُخْسِرُونَ مَعِي ثُمَّ أَنْتَزُرُ أَهْلَ مَكَّةَ حَتَّى أُخْسِرَ بَيْنَ الْحَرَمَيْنِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ. وَعَاصِمٌ بْنُ عُمَرَ الْعَمْرِيُّ لَيْسَ عَنِّي بِالْحَفْظِ [وَعَنِّي أَهْلُ الْحَدِيثِ].

(المعجم ...) - بَابٌ: [قَدْ كَانَ يَكُونُ فِي الْأَمْمِ مُحَدَّثُونَ ...] ((التحفة ٥٧))

٣٦٩٣ - حَدَّثَنَا قَبِيْهَ: حَدَّثَنَا الْلَّيْثُ عَنْ أَبْنِ عَجْلَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلْمَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ كَانَ يَكُونُ فِي الْأَمْمِ مُحَدَّثُونَ فَإِنْ يَكُنْ فِي أَمْتَيِّ أَحَدٍ فَعَمِرُ بْنُ الخطَّابِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ صَحِيْحٌ. [قَالَ]: وَأَخْبَرَنِي بَعْضُ أَصْحَابِ أَبِي عِيسَى عَنْ سُفْيَانَ بْنِ عِيسَى قَالَ: مُحَدَّثُونَ يَعْنِي مُفْهَمُونَ.

Chapter (...) His Informing About The Appearance Of A Man Among The Inhabitants Of Paradise, Then 'Umar Appeared

3694. 'Abdullāh Ibn Mas'ūd narrated that the Prophet ﷺ said: "A man among the inhabitants of Paradise will appear before you." So Abū Bakr appeared. Then he said: "A man among the inhabitants of Paradise will appear before you." So 'Umar appeared. (*Daīf*)

There are narrations on this topic from Abū Mūsā and Jābir.

[Abū 'Eisā said:] This *Hadīth* is *Gharib* as a narration of Ibn Mas'ūd.

تخریج: [إسناده ضعيف] محمد بن حمید: ضعیف، وعبدالله بن عبدالقدوس: ضعفه الجمهور وهو رافضي خیث وتابعه شریک القاضی (الطبرانی، ح ۲۰۶ والسنن إلیه ضعیف) والأعمش عنون ومع ذلك صححه الحاکم على شرط مسلم: ۷۳/۳ ووافقه الذہبی (!) * وفي الباب عن أبي موسى [يأتي: ۳۷۱۰] وجابر [أحمد: ۳۵۶/۳، ۳۸۱، ۳۸۰].

3695. Abū Hurairah narrated that the Prophet ﷺ said: "While a man was tending some of his sheep, a wolf came and took a sheep. So its owner came and retrieved it. The wolf said: 'What will you do for it on the Day of the Predator, the Day when there will be no shepherd for it other than me?'" The Messenger of Allāh ﷺ said: "So I believe in that, I and Abū Bakr, and 'Umar."

(One of the narrators) Abū Salamah said: "And the two of them were (present) not among the people that day." (*Sahīh*)

(المعجم . . .) - بَابُ [إِخْبَارِهِ ﷺ]،
عَنْ اطْلَاعِ رَجُلٍ مِّنْ أَهْلِ الْجَنَّةِ فَاطَّلَعَ
عَمْرًا [الصفحة ۵۸]

3694 - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدِ الرَّازِيُّ :
حَدَّثَنَا عَنْدُ اللَّهِ بْنِ عَبْدِ الْقَدُوسِ: حَدَّثَنَا
الأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ
سَلِيمَةَ، عَنْ عَبْيَدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
مَشْعُورٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَطْلَعُ عَلَيْكُمْ رَجُلٌ
مِّنْ أَهْلِ الْجَنَّةِ» فَاطَّلَعَ أَبُو بَكْرٍ ثُمَّ قَالَ: «يَطْلَعُ
عَلَيْكُمْ رَجُلٌ مِّنْ أَهْلِ الْجَنَّةِ» فَاطَّلَعَ عَمْرًا .
وَفِي الْبَابِ عَنْ أَبِي مُوسَى وَجَابِرٍ .
[قَالَ أَبُو عَيسَى: هَذَا حَدِيثٌ غَرِيبٌ مِّنْ
حَدِيثِ أَبِي مَشْعُورٍ .]

3695 - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا
أَبُو ذَاوِدَ الطَّيَالِيَّ عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ
إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ قَالَ: «بَيْتَنَا رَجُلٌ يَرْعَى غَنَمًا لَهُ إِذْ
جَاءَ الدُّنْبُ فَأَخْدَ شَاةً فَجَاءَ صَاحْبُهَا فَأَنْتَرَاهَا
مِنْهُ، فَقَالَ الدُّنْبُ: كَيْفَ تَصْنَعُ بِهَا يَوْمَ السُّعْيِ
يَوْمَ لَا رَاعِي لَهَا غَيْرِي؟» قَالَ رَسُولُ اللَّهِ
ﷺ: «فَأَمَّنْتُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعَمْرًا .»
قالَ أَبُو سَلَمَةَ: وَمَا هُمَا فِي الْقَوْمِ يَوْمَئِذٍ .
حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ

(Another chain) with similar narration.

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

جَعْفَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدٍ [بْنِ إِبْرَاهِيمَ]
نَحْوَهُ.

[قَالَ أَبُو عَيسَى]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: [صحیح] تقدم: ۳۶۷۷ وهو في مسنـد الطیالـسـی، ح: ۲۳۵۴.

Chapter 18. About The Virtues Of ‘Uthmān bin ‘Affān, ﷺ, And That He Has Two *Kunyah*; He Is Called Abū ‘Amr and Abū ‘Abdullāh

3696. *Abū Hurairah* [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ was at Hirā’, him, *Abū Bakr*, ‘Umar, ‘Uthmān, ‘Alī, Talhah and Az-Zubair, ﷺ and the boulder^[1] shook. So the Prophet ﷺ said: “Be calm, for there is none upon you except a Prophet, or a *Siddīq*, or a martyr.” (*Sahīh*)

[*Abū ‘Eisā* said:] There are narrations on this topic from ‘Uthmān, Sa’eed bin Zaid, Ibn ‘Abbās, Sahl bin Sa’d, Anas bin Mālik and Buraidah Al-Aslāmī, and this *Hadīth* is *Sahīh*.

(المعجم ۱۸) - [بابٌ : في] مَنَاقِبُ عُثْمَانَ
ابن عَفَّانَ رَضِيَ اللَّهُ عَنْهُ وَلَهُ كُنْيَتَانِ يُقَالُ:
أَبُو عَمْرٍ وَأَبُو عَبْدِ اللَّهِ (التحفة ۵۹)

٣٦٩٦ - حَدَّثَنَا قُتْبَيْهُ [بْنُ سَعِيدٍ]: حَدَّثَنَا
عَبْدُالْعَزِيزَ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَبِي
صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ
عَنْهُ]: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَى حِرَاءَ هُوَ
وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلَيٍّ وَطَلْحَةً وَالزُّبَيرَ
[رَضِيَ اللَّهُ عَنْهُمْ] فَتَحَرَّكَ الصَّخْرَةُ فَقَالَ
النَّبِيُّ ﷺ: «إِهْدُوا فَمَا عَلَيْكُمْ إِلَّا نَيِّئٌ أَوْ
صِدِيقٌ أَوْ شَهِيدٌ».

[قَالَ أَبُو عَيسَى]: وَفِي الْبَابِ عَنْ عُثْمَانَ
وَسَعِيدِ بْنِ زَيْدٍ وَابْنِ عَبَّاسٍ وَسَهْلِ بْنِ سَعِيدٍ
وَأَنَسِ بْنِ مَالِكٍ وَبُرِيْدَةَ الْأَسْلَمِيِّ [وَهَذَا]
حَدِيثٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل طلحة والزبير رضي الله عنهما، ح: ۲۴۱۷ عن قتيبة به * وفي الباب عن عثمان [يأتي: ۳۶۹۹] وسعيد بن زيد [يأتي: ۳۷۵۷] وابن عباس [ابن أبي عاصم في السنة، ح: ۱۴۴ والطبراني في الكبير: ۲۰۹ / ۱۱] وسهيل بن سعد [عبد الرزاق: ۱۱ / ۲۲۹ ، ح: ۲۰۴۰] وأنس بن مالك [يأتي: ۳۶۹۷] وبريدة الأسلمي [أحمد: ۵ / ۳۴۶].

^[1] Meaning the mount Hirā’.

3697. Anas narrated that the Messenger of Allāh ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān climbed Uhud (mountain) and it shook them, so the Prophet of Allāh ﷺ said: “Be firm O Uhud! For there is none upon you except a Prophet, a *Siddīq*, and two martyrs.” (*Sahīh*)

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

٣٦٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ أَنَّ أَنْسَ بْنَ مَالِكَ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ صَعِدَ أَحْدَادَ وَأَبْوَ بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَرَجَفَ إِلَيْهِمْ فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ: إِنَّمَا أَحْدُدُ فِإِنَّمَا عَلَيْكَ نَبِيٌّ وَصَدِيقٌ وَشَهِيداً.

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب بعد باب قول النبي ﷺ: «لو كنت متذمداً خليلاً»، ح: ٣٦٧٥ عن محمد بن بشار به.

Chapter (...) “And My Friend (*Rafīq*) In Paradise Is ‘Uthmān”

3698. Talḥah bin ‘Ubaidullāh narrated that the Messenger of Allāh ﷺ said: “For every Prophet there is a friend (*Rafīq*), and my friend” – meaning in Paradise – “is ‘Uthmān.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, its chain is not strong, and it is disconnected.

(المعجم ...) - بَابُ : [ورَفِيقِي فِي الْجَنَّةِ عُثْمَانُ] (التحفة ٦٠)

٣٦٩٨ - حَدَّثَنَا أَبُو هِشَام الرَّفَاعِيُّ: حَدَّثَنَا يَحْيَى بْنُ الْمَيَانِ عَنْ شِيخٍ مِنْ بَنِي زُهْرَةَ، عَنْ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذِئْبٍ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ: «لِكُلِّ نَبِيٍّ رَفِيقٌ وَرَفِيقٌ - يَعْنِي فِي الْجَنَّةِ - عُثْمَانُ».

[قال أبو عيسى:] هذا حديث غريب وليس إسناده بالقوي وهو مقطوع.

تخریج: [إسناده ضعيف] وأخرجه أبو على، ح: ٦٦٥ عن أبي هشام الرفاعي به * شيخ لم أعرفه والحارث بن عبد الرحمن لم يدرك طلحة (انظر تحفة الأشراف: ٢١٢/٤) وله شاهد ضعيف عند ابن ماجه، ح: ١٠٩٤ وغيره.

**Chapter (...) Regarding
‘Uthmān Recounting That He
Was Called A Martyr, And
That He Prepared The Army
Of Distress (*Al-'Usrah*)...”**

3699. Abū ‘Abdur-Rahmān As-Sulamī said: “When ‘Uthmān was besieged, he looked out over them from atop his house and said: ‘I remind you by Allāh. Do you know that when (mount) Ḥirā’ shook, the Messenger of Allāh ﷺ said: “Be firm O Ḥirā’! For there is none upon you except a Prophet, a *Siddiq*, and a martyr?” They said: ‘Yes.’ He said: ‘I remind you by Allāh.! Do you know that the Messenger of Allāh ﷺ said, about the army of distress (*Al-'Usrah*):^[1] “Who will spend something which shall be accepted (by Allāh)?” And the people were struggling during difficult times, so I prepared that army?’ They said: ‘Yes.’ Then he said: ‘I remind you by Allāh. Do you know that no one drank from the well of Rūmah but have to pay for it, then I bought it and made it for the rich, the poor, and the wayfarer?’ They said: ‘O Allāh! Yes!!!’ And he listed other things.

This *Hadīth* is *Hasan Sahīh Gharib* from this route; as a narration of Abū ‘Abdur-Rahmān As-Sulamī from ‘Uthmān. (*Sahīh*)

(المعجم . . .) - بَابٌ : [فِي عَدْ عُثْمَانَ
تَسْمِيَتُهُ شَهِيدًا . وَجَهِيزَهُ جَيْشَ
العَسْرَةِ . . .] (التحفة ٦١)

٣٦٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الرَّحْمَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقِيقِ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو عَنْ زَيْدٍ هُوَ ابْنُ
أَبِي أُبَيْتَةَ -، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِ
الرَّحْمَنِ السُّلَيْمَى قَالَ: لَمَّا حُصِرَ عُثْمَانُ
أَشْرَفَ عَلَيْهِمْ فَوْقَ دَارِهِ ثُمَّ قَالَ: أَذْكُرُكُمْ بِاللَّهِ
هَلْ تَعْلَمُونَ أَنَّ حِرَاءَ جِينَ اتَّنْفَضَ قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ حِرَاءً فَلَيْسَ عَلَيْكَ إِلَّا تَبَيَّنَ أَوْ
صَدِيقٌ أَوْ شَهِيدٌ؟» قَالُوا: نَعَمْ. قَالَ:
أَذْكُرُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ فِي جَيْشِ الْعَسْرَةِ: «مَنْ يُفْتَنُ نَفَّةً
مُتَقَبَّلَةً؟ وَالنَّاسُ مُجْهَدُونَ مُغَسِّرُونَ فَجَهَزْتُ
ذَلِكَ الْجَيْشَ؟» قَالُوا: نَعَمْ. ثُمَّ قَالَ: أَذْكُرُكُمْ
بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ يَرِدُ رُومَةً لَمْ يَكُنْ يَشَرِّبُ
مِنْهَا أَحَدٌ إِلَّا يَمْنَنْ فَأَبْتَعْتُهَا فَجَعَلْتُهَا لِلْعَنَّيِ
وَالْفَقْيَرِ وَإِنِّي السَّبِيلُ؟» قَالُوا: اللَّهُمَّ نَعَمْ.
وَأَشْيَاءَ عَدَّهَا. هَذَا حَدِيثُ حَسَنٍ صَحِحُ
غَرِيبٍ. مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي عَبْدِ
الرَّحْمَنِ السُّلَيْمَى عَنْ عُثْمَانَ.

تخریج: [صحیح] وأخرجه ابن حبان، ح: ٢١٩٨ من حديث عبیدالله بن عمرو وابن خزيمة، ح: ٢٤٩١ من حديث عبدالله بن جعفر به وأصله عند البخاري، ح: ٢٧٧٨ ورواہ النسائی في الكبیر، ح: ٣٦١٢ وللحديث شواهد كثيرة.

[1] Referring to the Battle of Tabuk. See *Sūrat At-Tawbah* 9:117.

Comments:

The owner of the well of Rūmah was a Jew and he sold the water of the well. ‘Uthmān bought this well from him for twenty thousand Dinār. He spent more money to renovate and widen it, and reserved it for public use. He also donated money for the expansion of *Al-Masjid An-Nabawī*.

3700. ‘Abdur-Rahmān bin Khabbāb narrated: “I witnessed the Prophet while he was exhorting support for the ‘army of distress.’ ‘Uthmān bin ‘Affān stood and said: ‘O Messenger of Allāh! I will take the responsibility of one-hundred camels, including their saddles and water-skins, in the path of Allāh.’ Then he (again) urged support for the army. So ‘Uthmān [bin ‘Affān] stood and said: ‘O Messenger of Allāh! I will take the responsibility of two-hundred camels, including their saddles and water-skins, in the path of Allāh.’ Then he (again) urged support for the army. So ‘Uthmān bin ‘Affān stood and said: ‘[O Messenger of Allāh] I will take the responsibility for three-hundred camels, including their saddles and water-skins, in the path of Allāh.’ So I saw the Messenger of Allāh descend from the *Minbar* while he was saying: ‘It does not matter what ‘Uthmān does after this, it does not matter what ‘Uthmān does after this.’” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route [we do not know of it except as a narration of As-Sakan bin Al-Mughīrah]. And there is something on this topic from ‘Abdur-Rahmān bin Samurah.

تخریج: [إسناده ضعیف] وأخرجه عبد بن حمید، ح: ٣١١ عن أبي داود الطیالسی به وهو

٣٧٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاؤُدَ: [حَدَّثَنَا] السَّكَنُ بْنُ الْمُغَيْرَةِ وَيُكَنُّ أَبَا مُحَمَّدٍ مَوْلَى لَائِلٍ عُثْمَانَ قَالَ: أَخْبَرَنَا الولِيدُ بْنُ أَبِي هَشَامٍ عَنْ فَرَقَدٍ أَبِي طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَبَابٍ قَالَ: شَهِدْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَحْثُثُ عَلَى جَيشِ الْعَشْرَةِ فَقَامَ عُثْمَانُ بْنُ عَفَانَ فَقَالَ: يَا رَسُولَ اللَّهِ! عَلَيَّ مِائَةٌ بَعْيرٌ بِأَخْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ، ثُمَّ حَضَرَ حَضَرَ عَلَى الْجَيْشِ. فَقَامَ عُثْمَانُ [بْنُ عَفَانَ] فَقَالَ: يَا رَسُولَ اللَّهِ! عَلَيَّ مِائَةً بَعْيرٌ بِأَخْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ، ثُمَّ حَضَرَ عَلَى الْجَيْشِ. فَقَامَ عُثْمَانُ بْنُ عَفَانَ فَقَالَ: [يَا رَسُولَ اللَّهِ] عَلَيَّ ثَلَاثَيْةَ بَعْيرٍ. بِأَخْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ، فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَرَكُ عَنِ الْمُسْبِرِ وَهُوَ يَقُولُ: «مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذِهِ، مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذِهِ». قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَرْجَهِ [لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ السَّكَنِ بْنِ الْمُغَيْرَةِ]. وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ.

في مسنده، ح: ١١٨٩ * فرقد مجھول والحديث الآتي يغنى عنه.

Comments:

This narration shows that on the occasion of preparing the “Army of Distress” the Prophet ﷺ encouraged people three times to give donation for raising an army, and every time ‘Uthmān gave one-hundred camels including their saddles and water-skins. It has been explained in *Musnad Ahmad* that ‘Uthmān gave three-hundred camels. In some other reports it is stated that ‘Uthmān donated nine-hundred camels, one-hundred horses, and plenty of cash on this call. The Prophet ﷺ gave him the happy news of forgiveness from all previous and future sins.

3701. ‘Abdur-Rahmān bin Samurah narrated that ‘Uthmān went to the Prophet ﷺ with one-thousand Dīnār” – Al-Hasan bin Wāqi’ (one of the narrators) said: “And in another place in my book: ‘In his garment when the ‘army of distress’ was being prepared. So he poured them into his lap.’” – ‘Abdur-Rahmān said: “So I saw the Prophet ﷺ turning them over in his lap, saying: ‘Whatever ‘Uthmān does after today will not harm him,’ two times.” (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه أحمد: ٦٣ / ٥ من حديث ضمرة بن ربيعة به وصححه الحاکم: ١٠٢ / ٣ ووافقه الذهبي.

3702. Anas bin Mālik narrated that when the Messenger of Allāh ﷺ ordered the pledge of Ridwān, ‘Uthmān bin ‘Affān was the messenger of the Messenger of Allāh ﷺ to the people of Makkah. He said: “So the people gave the pledge.” He said: “So the

٣٧٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا الْحَسَنُ بْنُ وَاقِعِ الرَّمْلِيُّ: حَدَّثَنَا ضَمْرَةُ [ابْنُ رَبِيعَةَ] عَنْ [عَبْدِ اللَّهِ] بْنِ شَوَّذِبِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ كَثِيرٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ قَالَ: جَاءَ عُثْمَانُ إِلَيَّ نَبِيًّا بِكِتَابٍ بِالْفُبْ دِيَنَارٍ قَالَ الْحَسَنُ بْنُ وَاقِعٍ وَكَانَ فِي مَوْضِعٍ آخَرَ مِنْ كِتَابِي فِي كُمَّهِ حِجَّةِ جَهَنَّمِ الشُّرَرَةِ فَتَرَكَهَا فِي حِجَّرِهِ. قَالَ عَبْدُ الرَّحْمَنِ: فَرَأَيْتُ النَّبِيَّ بِكِتَابِهِ يَقْلِبُهَا فِي حِجَّرِهِ وَيَقُولُ: مَا ضَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ الْيَوْمِ مَرَّاتِينِ.

[قال أبو عيسى:] هذا حديث حسن غريبٌ من هذا الوجه.

٣٧٠٢ - حَدَّثَنَا أَبُو زُرْعَةَ: حَدَّثَنَا الْحَسَنُ ابْنُ يَشْرِي: حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَمْرَرَ رَسُولُ اللَّهِ بِيَتْعِيَةَ الرَّضْوَانِ كَانَ عُثْمَانُ بْنُ عَفَّانَ رَسُولُ اللَّهِ بِكِتَابِهِ إِلَى أَهْلِ مَكَّةَ،

Messenger of Allāh ﷺ said: 'Indeed 'Uthmān is busy with the affair of Allāh and the affair of His Messenger' then he (ﷺ) put one of his hands on the other. The hand of the Messenger of Allāh ﷺ on behalf of 'Uthmān, was better than their own hands for themselves.' (*Daīf*)

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

تَرْبِيعٌ: [إسناده ضعيف] الحكيم بن عبد الملك ضعيف وحديث أبي داود (٢٧٢٦) حسن
يغنى عنه والحاكم: ٩٨/٣ وغيرهما وانظر، ح: ٣٧٠٦.

Comments:

This pledge was named "The Pledge of Ridwān" because Allāh ﷺ approved it. The Prophet ﷺ put his right hand on the left hand on behalf of 'Uthmān. This is a great honor for 'Uthmān.

3703. Thumāmah bin Hazn Al-Qushairī narrated: "I was present at the house when 'Uthmān appeared above them saying: 'Bring me your two companions who have gathered you against me.'" He said: "So they were brought as if they were two camels, or as if they were two donkeys." He said: "'Uthmān appeared above them and said: 'I ask you by Allāh and Islam! Do you know that the Messenger of Allāh ﷺ came to Al-Madīnah and there was no water in it that was sweet except the well of Rūmāh, so the Messenger of Allāh ﷺ said: 'Who will purchase the well of Rūmāh and place his bucket alongside the buckets of the Muslims, in exchange for better than that in Paradise?' So I bought it with the core of my wealth, and today you prevent me from drinking from it, so that I would

قَالَ: فَبَأْيَ النَّاسَ، قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ عُثْمَانَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِهِ» فَضَرَبَ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى فَكَانَتْ يَدُ رَسُولِ اللهِ ﷺ لِعُثْمَانَ خَيْرًا مِنْ أَيْدِيهِمْ لَا نَفْسِهِمْ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيقٌ غَرِيبٌ.

تَرْبِيعٌ: [إسناده ضعيف] الحكيم بن عبد الملك ضعيف وحديث أبي داود (٢٧٢٦) حسن
يغنى عنه والحاكم: ٩٨/٣ وغيرهما وانظر، ح: ٣٧٠٦.

٢٧٠٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ وَعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ وَغَيْرُ وَاحِدٍ، الْمَعْنَى وَاحِدٌ، قَالُوا: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ قَالَ عَبْدُ اللهِ: أَخْبَرَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ يَحْيَى بْنِ أَبِي الْحَجَاجِ الْمِنْقَرِيِّ، عَنْ ثُمَامَةَ بْنِ حَزْنِ الشُّشِيرِيِّ قَالَ: شَهَدْتُ الدَّارَ حِينَ أَشْرَفَ عَلَيْهِمْ عُثْمَانَ، فَقَالَ: أَشْوَنِي يَصَاحِبِكُمُ الَّذِينَ أَلْبَاكُمْ عَلَيَّ؟ قَالَ: فَجِيءَ بِهِمَا كَانُوكُمْ جَمَلَانِ، أَوْ كَانُوكُمْ جِمَارَانِ، قَالَ: فَأَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ: أَنْشُدُكُمْ بِاللهِ وَالإِسْلَامِ هَلْ تَعْمَلُونَ أَنَّ رَسُولَ اللهِ ﷺ قَدِيمُ الْمَدِيْنَةِ وَلَيْسَ بِهَا مَا يُسْتَعْدِبُ غَيْرَ بِئْرِ رُومَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَشْتَرِي بِئْرَ رُومَةَ فَيَجْعَلَ دُلُوهُ مَعَ دَلَاءِ الْمُسْلِمِينَ بِخَيْرِهِ لَهُ مِنْهَا فِي الْجَنَّةِ»، فَاشْتَرَتُهَا مِنْ صُلْبِ مَالِيٍ فَأَنْتُمُ الْيَوْمَ تَمْنَعُونِي أَنْ

have to drink from the water of the sea?" They said: 'O Allāh! Yes!' He said: 'I ask you by Allāh and Islām! Do you know that the *Masjid*, was insufficient for its people, so the Messenger of Allāh ﷺ said: 'Who will purchase the land of the family of so-and-so, and add it to the *Masjid* in exchange for better than that in Paradise?' So I bought it with the core of my wealth, and today you prevent me from praying two *Rak'ah* in it?' They said: 'O Allāh! Yes.' He said: 'I ask you by Allāh and Islam! Do you know that I prepared the 'army of distress' from my wealth?' They said: 'O Allāh! Yes!' Then he said: 'I ask you by Allāh and Islam! Do you know that the Messenger of Allāh ﷺ was on (mount) Thabīr of Makkah, and with him was Abū Bakr, and 'Umar, and myself. The mountain began shaking until its rocks fell to its bottom.' He said: 'So he (ﷺ) stomped it with his foot and said: "Be still O Thabīr! For there is none upon except a Prophet, a *Siddiq* and two martyrs?"' They said: 'O Allāh! Yes!' He said: 'Allāh is Great! Bear witness by the Lord of the Ka'bah that I am a martyr!' – three times." (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Hasan*, and it has been reported through other routes from 'Uthmān.

تخریج: [حسن] وأخرجه النسائي: ٦، ح: ٣٦٣٨، و ٢٣٥ من حديث سعيد بن عامر به وصححه

ابن خزيمة، ح: ٢٤٩٢.

Comments:

Has the world ever seen a person who is a head of a great state, who is

أشربَ منها حتَّى أشربَ منْ ماءِ البحرِ؟
 قالُوا: اللَّهُمَّ نَعَمْ، فَقَالَ: أَنْشُدُكُمْ بِاللَّهِ
 وَبِالإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ الْمَسْجِدَ ضَاقَ
 بِأَهْلِهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَشْرِي
 بُقْعَةً آلِ فُلَانٍ فَيَزِيدُهَا فِي الْمَسْجِدِ بِخَيْرٍ لَهُ
 مِنْهَا فِي الْجَنَّةِ»؟ فَأَشْرَيْتُهَا مِنْ صُلْبِ مَالِيِّ
 فَأَنْتُمُ الْيَوْمَ تَمْنَعُونِي أَنْ أَصْلِي فِيهَا رَكْعَتَيْنِ؟
 قالُوا: اللَّهُمَّ نَعَمْ، قَالَ: أَنْشُدُكُمْ بِاللَّهِ
 وَبِالإِسْلَامِ هَلْ تَعْلَمُونَ أَنِّي جَهَزْتُ جَيْشَ
 الْعُسْرَةِ مِنْ مَالِيِّ؟ قَالُوا: اللَّهُمَّ نَعَمْ، ثُمَّ
 قَالَ: أَنْشُدُكُمْ بِاللَّهِ وَبِالإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ
 رَسُولَ اللهِ ﷺ كَانَ عَلَى تَبِيرٍ مَكَّةَ وَمَعْهُ أَبُو
 بَكْرٍ وَعُمَرُ وَأَنَا، فَتَحَرَّكَ الْجَبَلُ حَتَّى
 تَسَاقَطَتْ حِجَارَتُهُ بِالْحَضِيسِ، قَالَ: فَرَعَضْتُهُ
 بِرْجِلِهِ، فَقَالَ: «إِنْكُنْ تَبِيرٌ فَإِنَّمَا عَلَيْكَ تَبِيرٌ
 وَصِدْيقٌ وَشَهِيدَانِ»؟ قَالُوا: اللَّهُمَّ نَعَمْ، قَالَ:
 «اللَّهُ أَكْبَرُ شَهِيدُوا لِي وَرَبُّ الْكَعْبَةِ أَكْبَرُ شَهِيدٌ
 ثَلَاثًا .

قالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ وَقَدْ
 رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عُثْمَانَ.

member of great and powerful tribe, who has the status of “*Dhun-Nūrain*”, who is soft in nature and extremely tolerant, who accepted martyrdom and wished not to shed the blood of innocent people for his own safety? He never asked any one to guard him against the tyrants. O Allāh ﷺ have countless mercy and Your blessings on him.

3704. Abū Al-Ash'ath Aṣ-Ṣanā'ānī narrated: “Some people were delivering *Khuṭbah* in Ash-Shām, and among them were Companions of the Prophet ﷺ. So the last of them, a man called Murrah bin Ka'b, stood, and he said: ‘If it were not for a *Hadīth* I heard from the Messenger of Allāh ﷺ, I would not have stood (to address you). He (ﷺ) mentioned the tribulations, and that they would be coming soon. Then a man who was concealed by a garment passed by. So he said: ‘This one will be upon guidance that day.’ So I went towards him, and it was ‘Uthmān bin ‘Affān. I turned, facing him, and I said: ‘This one?’’ He said: ‘Yes.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. There are narrations on this topic from Ibn ‘Umar, ‘Abdullāh bin Ḥawālah, and Ka'b bin ‘Ujrah.

٣٧٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقِيُّ: حَدَّثَنَا أَيُوبُ عَنْ أَبِي قِلَّابَةَ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ: أَنَّ خُطَّبَاءَ فَامَتْ بِالشَّامِ وَفِيهِمْ رِجَالٌ مِّنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَامَ أَخِرُهُمْ رَجُلٌ يُقَالُ لَهُ: مَرْءَةُ بْنُ كَعْبٍ، فَقَالَ: لَوْلَا حَدِيثُ سَيْعَةَ مِنْ رَسُولِ اللَّهِ ﷺ مَا قُنْتُ وَذَكَرَ الْفَقِيرَ فَقَرَبَهَا فَمَرَّ رَجُلٌ مُقَعَّنٌ فِي ثَوْبٍ فَقَالَ: «هَذَا يَوْمَئِذٍ عَلَى الْهُدَى»، فَقُنْتُ إِلَيْهِ فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَانَ فَأَقْبَلَ عَلَيْهِ بِوْجُوهِهِ فَقُلْتُ: هَذَا؟ قَالَ: «عَمْ». [

فَقَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ صَحِحٍ. وَفِي الْبَابِ عَنْ أَبْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ حَوَالَةَ وَكَعْبِ بْنِ عُخْجَةَ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ٤/٢٣٦ من حديث أیوب السختياني به قوله طريق آخر عند أحمد: ٥/٣٣، ٣٥ وابن حبان، ح: ٢١٩٥ وغيرهما، وللحديث طرق * وفي الباب عن ابن عمر [يأتي: ٣٧٠٧] وعبد الله بن حواله [أحمد: ٤/١٠٩، ١١٠] وكعب بن عجرة [ابن ماجه، ح: ١١١].

Comments:

The narration proves that ‘Uthmān bin ‘Affān was right and he supported the truth and his action was correct. It is proven by this narration that objections against him were just false accusations.

Chapter (...) The Prophet's Preventing 'Uthmān From Removing The Shirt Which Allāh Gave To Him

3705. 'Āishah narrated that the Prophet ﷺ said: "O 'Uthmān! Indeed Allāh may give you a shirt, and if they wish that you take it off, do not take it off for them." (*Sahīh*)

[Abū 'Eisā said:] There is a long story with this *Hadīth*. [He said:] This *Hadīth* is *Hasan Ghārīb*.

(المعجم . . .) - بَابُ [مَنْعِ النَّبِيِّ ﷺ]
عُثْمَانَ أَنْ لَا يُخْلِعَ الْقَمِيصَ الَّذِي
يُقَمِّصُهُ اللَّهُ إِيَّاهُ] (التحفة ٦٢)

٣٧٥٠ - حَدَّثَنَا مَحْمُودُ بْنُ عَنْيَلَانَ: حَدَّثَنَا
حُجَّيْبُ بْنُ الْمُشَّى: حَدَّثَنَا الْيَتْمُ بْنُ سَعْدٍ عَنْ
مُعاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَرِيدَ، عَنْ
عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنِ الْعُقْمَانَ بْنِ بَشِيرٍ، عَنْ
عَائِشَةَ أَنَّ النَّبِيِّ ﷺ قَالَ: «إِنَّ عُثْمَانَ إِنَّهُ لَعَلَّ
اللَّهُ يُقَمِّصُكَ قَمِيقًا فَإِنْ أَرَادُوكَ عَلَى خَلْعِهِ
فَلَا تَخْلُعْهُ لَهُمْ».

[قالَ أَبُو عِيسَى:] فِي الْحَدِيثِ قِصَّةٌ
طَوِيلَةً. [قالَ:] هَذَا حَدِيثٌ حَسْنٌ غَرِيبٌ.
تخریج: [صحیح] ورواه ابن ماجه، ح: ١١٢ وصححه ابن حبان، ح: ١٩٦ ریعة سمعه من
عبدالله بن أبي قیس عن النعمان به.

Comments:

In this narration 'shirt' is a symbol of Caliphate. It serves the basis for 'Uthmān's rejection of the option of the "thugs" to abdicate the *Khilāfah* which was conferred to him by Allāh.

Chapter (...) The Three Objections Of The Egyptian...

3706. 'Uthmān bin 'Abdullāh bin Mawhab narrated: "A man among the people of Egypt performed *Hajj* to the House, and saw a group sitting, so he said: 'Who are these?' They said: 'The Quraish.' He said: 'So who is this old man?' They said: 'Ibn 'Umar.' So he went to him and said: 'I will ask you about something, so inform me. I ask you by Allāh! By the sanctity of this House! Do you know that 'Uthmān fled on the Day of (the battle of)

(المعجم . . .) - بَابُ : ثَلَاثُ اغْتَرَاضَاتٍ
اعْتَرَضَ بِهَا الْمَصْرِيُّ . . .] (التحفة ٦٤)

٣٧٦٦ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا
أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مُؤْهَبٍ:
أَنَّ رَجُلًا مِنْ أَهْلِ مَصْرٍ حَجَّ الْيَتْمَ فَرَأَى
قَوْمًا جُلُوسًا فَقَالَ: مَنْ هُؤُلَاءِ؟ قَالُوا:
قُرَيْشٌ، قَالَ: فَمَنْ هَذَا الشَّيْخُ؟ قَالُوا: إِنْ
عُمَرَ فَاتَاهُ فَقَالَ: إِنِّي سَأَتَلُكَ عَنْ شَيْءٍ
فَحَدَّثَنِي أَنْ شُدُّكَ اللَّهُ يُحْرِمُهُ هَذَا الْيَتْمَ. أَتَعْلَمُ
أَنَّ عُثْمَانَ فِي يَوْمِ أُخْدِي؟ قَالَ: نَعَمْ، قَالَ:
أَتَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرَّضْوانِ فَلَمْ

Uhud?’ He said: ‘Yes.’ He said: ‘Do you know that he was absent from the Pledge of *Ar-Ridwān*, that he did not witness it?’ He said: ‘Yes.’ He said: ‘Do you know that he was absent on the Day of (the battle of) Badr and did not participate in it?’ He said: ‘Yes.’ So he said: ‘Allāh is Great.’ So Ibn ‘Umar said to him: ‘Come, so I can clarify to you what you have asked about. As for his fleeing on the Day of (the battle of) Uhud, then I bear witness that Allāh has pardoned him and forgiven him. As for his being absent on the Day of (the battle of) Badr, then he was married to the daughter of the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ said to him: “You have the reward of a man who participated in (the battle of) Badr, and his share.”^[1] [And he ordered him to stay behind with her, as she was ill]. As for his being absent from the Pledge of *Ar-Ridwān*, then if there was anyone more revered in Makkah than ‘Uthmān, then the Messenger of Allāh ﷺ would have sent him instead of ‘Uthmān. The Messenger of Allāh ﷺ sent ‘Uthmān [to Makkah], and the Pledge of *Ar-Ridwān* was after ‘Uthmān had departed for Makkah.” He said: “So the Messenger of Allāh ﷺ said with his right hand: ‘This is the hand of ‘Uthmān,’ and he put it upon his own hand, and said: “This is for

يَشْهُدُهَا؟ قَالَ: نَعَمْ، قَالَ: أَتَعْلَمُ أَنَّهُ تَعَيَّبَ يَوْمَ بَذْرٍ فَلَمْ يَشْهُدْهَا؟ قَالَ: نَعَمْ، فَقَالَ: اللَّهُ أَكْبَرُ، فَقَالَ لَهُ ابْنُ عُمَرَ: تَعَالَ حَتَّى أُبَيْنَ لَكَ مَا سَأَلْتَ عَنْهُ، أَمَّا فِرَاوْرُ يَوْمَ بَذْرٍ فَأَشْهَدُ أَنَّ اللَّهَ قَدْ عَفَا عَنْهُ وَغَفَرَ لَهُ، وَأَمَّا تَعَيِّبُهُ يَوْمَ بَذْرٍ فَإِنَّهُ كَانَتْ عِنْدَهُ أَوْ تَحْتَهُ ابْنَةُ رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لَكَ أَجْرٌ رَجُلٌ شَهَدَ بَذْرًا وَسَهْمَهُ»، [وَأَمَرَهُ أَنْ يَخْلُفَ عَلَيْهَا وَكَانَتْ عَلَيْهِ] وَأَمَّا تَعَيِّبُهُ عَنْ بَيْعَةِ الرَّضْوَانِ فَلَوْ كَانَ أَحَدُ أَعْزَّ بَيْطُونَ مَكَّةَ مِنْ عُثْمَانَ لَيَعْتَهُ رَسُولُ اللَّهِ ﷺ مَكَّانَ عُثْمَانَ، بَعَثَ رَسُولُ اللَّهِ ﷺ عُثْمَانَ [إِلَى مَكَّةَ] وَكَانَتْ بَيْعَةُ الرَّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ يَبْدِئُهُ الْيُمْنَى: «هَذِهِ يَدُ عُثْمَانَ» وَصَرَبَ بِهَا عَلَى يَدِهِ وَقَالَ: «هَذِهِ لِعُثْمَانَ». قَالَ لَهُ: اذْهَبْ بِهَا إِلَيْهَا الْآنَ مَعَكَ.

[قَالَ أَبُو عَيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

^[1] That is, of the spoils of war.

‘Uthmān.’’ He said to him: ‘Go now, and take this (clarification) with you.’’ (*Sahīh*)

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

تخریج: وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب عثمان بن عفان أبي عمرو القرشي رضي الله عنه، ح: ٣٦٩٩ من حديث أبي عوانة به.

Comments:

Three accusations of the Egyptian which were put against ‘Uthmān as proof were answered and cleared by Ibn ‘Umar in an excellent way. If they had good intentions, these answers would be quite enough to snub the matter, but their intention was malicious, and they wanted to create chaos in the *Ummah*. On the basis of such idle claims they besieged the house of ‘Uthmān.

Chapter (...) Their Saying: ‘We Would Say: ‘Abū Bakr, And (Then) ‘Umar, And (Then) ‘Uthmān’’

3707. Ibn ‘Umar narrated: ‘While the Messenger of Allāh ﷺ was alive, we used to say: ‘Abū Bakr, and (then) ‘Umar, and (then) ‘Uthmān.’’ (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Gharīb* from this route. It is *Gharīb* as a narration of ‘Ubaidullāh bin ‘Umar. And this *Hadīth* has been related through other routes from Ibn ‘Umar.

(المعجم . . . - بَابُ [قَوْلِهِمْ: كُنَّا نَقُولُ: أَبُو بَكْرٍ وَعُمَرَ وَعُثْمَانَ] (التحفة ٦٣)

٣٧٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الْجَبَارِ الْعَطَّارُ: حَدَّثَنَا الْحَارِثُ بْنُ عُمَرَ بْنِ عَبِيدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا نَقُولُ وَرَسُولُ اللَّهِ ﷺ حَيْثِ: أَبُو بَكْرٍ وَعُمَرَ وَعُثْمَانَ.

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ صَحِحُ غَرِيبٌ مِنْ هَذَا الْوَجْهِ يُشَتَّرِبُ مِنْ حَدِيثِ عَبِيدِ اللَّهِ بْنِ عُمَرَ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ ابْنِ عُمَرَ.]

تخریج: وأخرجه البخاري، أيضاً، ح: ٣٦٩٨ من حديث عبيد الله بن عمر به.

Comments:

During the lifetime of the Prophet ﷺ in the sequence of superiority, the first position was of Abū Bakr, the second of ‘Umar and the third of ‘Uthmān. *Ahl Sunnah Wal Jamā‘ah* have the same view.

3708. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ mentioned

٣٧٠٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدَ الْجُوَهِرِيُّ: حَدَّثَنَا شَادَانَ الْأَسْوَدَ بْنُ عَامِرٍ

the *Fitnah* and said: “This one will be wrongfully killed during it,” about ‘Uthmān bin ‘Affān [may Allāh be pleased with him]. (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib* from this route [as a narration of Ibn ‘Umar].

عَنْ سَيَّانَ بْنِ هَارُونَ [البُرْجُومِيّ]، عَنْ كُلَّبٍ أَبْنِ وَائِلٍ، عَنْ أَبْنِ عُمَرَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ فِتْنَةً فَقَالَ: «يُقْتَلُ فِيهَا هُذَا مَظْلُومًا»

لِعُثْمَانَ بْنِ عَفَانَ [رَضِيَ اللَّهُ عَنْهُ].

[قَالَ أَبُو عِيسَى :] هُذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

مِنْ هَذَا الْوَجْهِ. [مِنْ حَدِيثِ أَبْنِ عُمَرَ].

تَحْرِيْج: [حسن] وأخرجه أَحْمَد: ١١٥ / ٢ عن الأسود بن عامر به وللحديث شواهد معنوية.

Chapter (...) A *Gharib Hadīth* About Him ﷺ Prohibiting Prayer Behind A Man That Hates ‘Uthmān

3709. Jābir narrated that the Prophet ﷺ was brought the body of a deceased man, to perform *Salāt* for him, but he did not pray over him. It was said: “O Messenger of Allāh! We have not seen you avoiding praying over anyone before this?” He said: “He used to hate ‘Uthmān, so Allāh hates him.” (*Maudū*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharib*. We do not know of it except from this route. This Muhammad bin Ziyād (a narrator in the chain) is the companion of Maimūn bin Mihrān and he is very weak in *Hadīth*. Whereas Muhammad bin Ziyād, the companion of Abū Hurairah, from Al-Baṣrah, is trustworthy, and his *Kunyah* is Abū Al-Hārith. And Muhammad bin Ziyād Al-Alhānī the companion of Abū Umāmah is trustworthy, and his *Kunyah* is Abū Sufyān [and he is from Ash-Shām].

(المعجم ...) - بَابٌ : [حَدِيثٌ غَرِيبٌ فِي امْتِنَاعِهِ ﷺ الصَّلَاةَ عَلَى رَجُلٍ أَبْغَضَ عُثْمَانَ] (التحفة ٦٥)

٣٧٠٩ - حَدَّثَنَا الْفَضْلُ بْنُ أَبِي طَالِبٍ

الْبَعْدَادِيُّ وَغَيْرُهُ وَاجِدٌ قَالُوا: حَدَّثَنَا عُثْمَانُ بْنُ زُفَرَ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ عَنْ مُحَمَّدٍ بْنِ عَجْلَانَ، عَنْ أَبِي الزَّبِيرِ، عَنْ جَابِرٍ قَالَ: أَتَيَ الَّذِي ﷺ بِحَجَّارَةٍ رَجُلٌ لِيُصَلِّي عَلَيْهِ فَلَمْ يُصْلِلْ عَلَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ مَا رَأَيْتَكَ تَرْكَتِ الصَّلَاةَ عَلَى أَحَدٍ قَبْلَ هَذَا؟ قَالَ: إِنَّهُ كَانَ يَعْصُمُ عُثْمَانَ فَأَبْغَضَهُ اللَّهُ .

[قَالَ أَبُو عِيسَى :] هُذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَمُحَمَّدُ بْنُ زِيَادٍ هُذَا هُوَ صَاحِبُ مَيْمُونَ بْنِ مَهْرَانَ ضَعِيفٌ فِي الْحَدِيثِ جِدًا. وَمُحَمَّدُ بْنُ زِيَادٍ صَاحِبُ أَبِي هُرَيْرَةَ وَهُوَ بَصْرِيٌّ ثَقَةٌ وَيُنْكَنُ أَبَا الْخَارِثِ . وَمُحَمَّدُ بْنُ زِيَادٍ الْأَلْهَانِيُّ صَاحِبُ أَبِي أَمَامَةَ ثَقَةٌ يُنْكَنُ أَبَا شُعْبَيْانَ [شَامِيٌّ].

تخریج: [إسناده موضوع] وأخرجه السهمي في تاريخ جرجان، ص: ١٠٠ ورقم: ٧٧ وابن عدي: ٢١٤٣/٦ من حديث عثمان بن زفر به وقال أبو حاتم: "هذا حديث منكر" (علل الحديث: ١٠٨٧) * محمد بن زياد الطحان كذبه (تقريب) وقال أحمد: "كذاب خييث أور، يصنع الحديث".

Chapter (...) The *Hadīth* About His ﷺ Giving Glad Tidings Of Paradise To 'Uthmān Due To A Calamity That Will Befall Him

3710. Abū Mūsā Al-Ash'arī said: "I went with the Prophet ﷺ and he entered a garden of the *Anṣār*, and he relived himself. He said to me: 'O Abū Mūsā! Watch the gate for me, and do not let anyone enter except with permission.' Then a man came and knocked at the gate, so I said: 'Who is it?' He said: 'Abū Bakr.' So I said: 'O Messenger of Allāh ﷺ! It is Abū Bakr asking permission?' He said: 'Give him permission and give him the glad tidings of Paradise.' So he entered, and I gave him the glad tidings of Paradise. Another man came and knocked at the gate. I said: 'Who is it?' He said: 'Umar.' So I said: 'O Messenger of Allāh ﷺ! It is 'Umar asking permission?' He said: 'Open it for him, and give him the glad tidings of Paradise.' I opened [the gate], he entered, and I gave him the glad tidings of Paradise. Then another man knocked at the gate. I said: 'Who is it?' So he said: 'Uthmān.' I said: 'O Messenger of Allāh! It is Uthmān asking permission.' He said: 'Open it for him, and give him the glad tidings of Paradise due to

(المعجم ...) - بَابُ [حَدِيثٍ]: تَبَشِّيرًا
عَثْمَانَ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ
(التحفة ٦٦)

٣٧١٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبَّيِّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُوبَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَنْطَلَقْتُ مَعَ النَّبِيِّ ﷺ فَدَخَلَ حَائِطًا لِلْأَنْصَارِ فَقَضَى حَاجَتَهُ فَقَالَ لِي: «يَا أَبَا مُوسَى أَمْلِكْ عَلَيَّ الْبَابَ فَلَا يَدْخُلَنَّ عَلَيَّ أَحَدٌ إِلَّا يَأْذِنُ»، فَجَاءَ رَجُلٌ فَضَرَبَ الْبَابَ فَقُلْتُ: مَنْ هَذَا؟ قَالَ: أَبُو بَكْرٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ؟ قَالَ: «إِذْنُ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ»، فَدَخَلَ وَبَشَّرَهُ بِالْجَنَّةِ، وَجَاءَ رَجُلٌ آخَرُ فَضَرَبَ الْبَابَ فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُمَرُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا عُمَرُ يَسْتَأْذِنُ، قَالَ: «افْتُنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَفَتَحَ [الْبَابَ] وَدَخَلَ وَبَشَّرَهُ بِالْجَنَّةِ، فَجَاءَ رَجُلٌ آخَرُ فَضَرَبَ الْبَابَ فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُثْمَانُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا عُثْمَانُ يَسْتَأْذِنُ، قَالَ: «افْتُنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ». قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ

a calamity that will befall him.”” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. And it has been related through other routes from Abū ‘Uthmān An-Nahdī. And there are narrations on this topic from Jābir and Ibn ‘Umar.

تخریج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب عثمان بن عفان أبي عمرو القرشي رضي الله عنه، ح: ٣٦٩٥ ومسلم، فضائل الصحابة، باب فضائل عثمان ابن عفان رضي الله عنه، ح: ٢٤٠٣ من حديث حماد بن زيد به * وفي الباب عن جابر [أحمد: ٣: ٣٨٧ والحاكم: ١٣٦/٣] وابن عمرو [الطبراني: ١٣٢٥٤، ٣٢٨، ٣٢٧/١٢، ح: ١٣٢٥٤].

Comments:

As the Prophet ﷺ had predicted, ‘Uthmān ﷺ had to face trials and troubles. These three persons will surely enter Paradise.

3711. Abū Sahlah said: “The day of the house,^[1] ‘Uthmān said to me: ‘Indeed the Messenger of Allāh ﷺ took a covenant from me, and I will abide by it.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh* [*Gharīb*]. We do not know of it except as a narration of Ismā‘il bin Abī Khālid.

صحيح . وَقَدْ رُوِيَّ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي عُثْمَانَ النَّهَدِيِّ . وَفِي الْبَابِ عَنْ جَابِرِ وَابْنِ عُمَرَ .

٣٧١١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ : حَدَّثَنَا أَبِي وَيَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنْ قَيْسٍ [بْنِ أَبِي حَازِمٍ] : حَدَّثَنِي أَبُو سَهْلَةَ قَالَ : قَالَ لِي عُثْمَانُ يَوْمَ الدَّارِ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عَاهَدَ إِلَيَّ عَهْدًا فَأَنَا صَابِرٌ عَلَيْهِ .
[قَالَ أَبُو عِيسَى] : هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ . [غَرِيبٌ] لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ .

تخریج: [صحيح] وأخرجه ابن ماجه، المقدمة، فضل عثمان رضي الله عنه، ح: ١١٣ من حديث وكيع به * إسماعيل بن أبي خالد صرح بالسماع وللحديث شواهد كثيرة عند ابن حبان وغيره.

Comments:

This means not to leave the seat of Caliphate. Allāh ﷺ will give you the robe of honor of Caliphate. Some people will demand from you to leave the Caliphate but you must not leave it. ‘Uthmān ﷺ accepted the martyrdom according to the advice of the Prophet ﷺ and rejected the demand of leaving the seat of Caliphate.

[1] When he was besieged.

Chapter 19. The Virtues Of ‘Alī Bin Abī Ṭālib, May Allāh Be Pleased With Him. It Is Said That He Has Two Kunyah : Abū Turāb, And Abūl-Hasan

3712. ‘Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ dispatched an army and he put ‘Alī bin Abī Ṭālib in charge of it. He left on the expedition and he entered upon a female slave. So four of the Companions of the Messenger of Allāh ﷺ scolded him, and they made a pact saying: “[If] we meet the Messenger of Allāh ﷺ we will inform him of what ‘Alī did.” When the Muslims returned from the journey, they would begin with the Messenger of Allāh ﷺ and give him *Salām*, then they would go to their homes. So when the expedition arrived, they gave *Salām* to the Prophet ﷺ, and one of the four stood saying: “O Messenger of Allāh! Do you see that ‘Alī bin Abī Ṭālib did such and such.” The Messenger of Allāh ﷺ turned away from him. Then the second one stood and said as he said, and he turned away from him. Then the third stood before him, and said as he said, and he turned away from him. Then the fourth stood and said as they had said. The Messenger of Allāh ﷺ faced him, and the anger was visible on his face, he said: “What do you want from ‘Alī?! What do you want from ‘Alī?! What do you want from ‘Alī?! Indeed ‘Alī is from me, and I am from him, and he is the ally of

(السعجم ١٩) - [بابٌ] مَنَاقِبُ عَلَيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ يُقَالُ : وَلَهُ كُنْيَتَانٌ : أَبُو تُرَابٍ وَأَبُو الْحَسَنِ (التحفة ٦٧)

٣٧١٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبْعَيِّ عَنْ يَرِيدَ الرَّشِيكِ، عَنْ مُطَرْفَ بْنِ عَبْدِ اللَّهِ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ قَالَ : بَعَثَ رَسُولُ اللَّهِ ﷺ جَيْشًا وَاسْتَقْبَلَ عَلَيْهِمْ عَلَيَّ بْنَ أَبِي طَالِبٍ فَمَضَى فِي السَّرِيَّةِ فَأَصَابَ جَارِيَّةً فَأَنْكَرُوا عَلَيْهِ وَتَعَاقَدَ أَرْبَعَةُ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَقَالُوا : إِنَّا لَقَيْنَا رَسُولَ اللَّهِ ﷺ أَخْبَرْنَاهُ بِمَا صَنَعَ عَلَيْهِ . وَكَانَ الْمُسْلِمُونَ إِذَا رَجَعُوا مِنْ سَفَرٍ يَدَّاوُونَ بِرَسُولِ اللَّهِ ﷺ فَسَلَّمُوا عَلَيْهِ ثُمَّ أَصْرَفُوا إِلَى رِحَالِهِمْ، فَلَمَّا قَدِمَتِ السَّرِيَّةُ سَلَّمُوا عَلَى النَّبِيِّ ﷺ، فَقَامَ أَحَدُ الْأَرْبَعَةِ فَقَالَ : يَا رَسُولَ اللَّهِ! أَلَمْ تَرِ إِلَى عَلَيَّ ابْنَ أَبِي طَالِبٍ صَنَعَ كَذَّا وَكَذَا . فَأَغْرَضَ عَنْهُ رَسُولُ اللَّهِ ﷺ : ثُمَّ قَامَ الثَّانِي فَقَالَ مِثْلَ مَقَالَتِهِ فَأَغْرَضَ عَنْهُ، ثُمَّ قَامَ إِلَيْهِ الثَّالِثُ فَقَالَ مِثْلَ مَقَالَتِهِ فَأَغْرَضَ عَنْهُ، ثُمَّ قَامَ الرَّابِعُ فَقَالَ مِثْلَ مَا قَالُوا فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَالْغَضَبُ يُعْرَفُ فِي وَجْهِهِ فَقَالَ : «مَا تُرِيدُونَ مِنْ عَلَيَّ، مَا تُرِيدُونَ مِنْ عَلَيَّ، إِنَّ عَلَيَّ مِنِّي وَأَنَا مِنْهُ، وَهُوَ وَلِيٌّ كُلُّ مُؤْمِنٍ مِنْ بَعْدِي» .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ

every believer after me.” (*Hasan*)
 [Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, and we do not know of it except as a narration of Ja‘far bin Sulaimān.

غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَعْفَرِ بْنِ شُعَيْمَانَ.

تخریج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٨٤٧٤ عن قتيبة به وصححه ابن حبان (الإحسان): ٦٨٩٠ والحاكم على شرط مسلم: ١١٠ / ٣، ١١١.

Comments:

“‘Alī is from me and I am from him”, is not only an indication of family link and relationship of son-in-law and father-in-law, but it is also to emphasize that his conduct and character resembles him. The Prophet ﷺ said the same thing for Julaibib Al-Ash’arī the member of the tribe of Banū Najiyah.

3713. Abū Sarīḥah, or Zaid bin Arqam – Shu‘bah had doubt – narrated, from the Prophet ﷺ: “For whomever I am his *Mawlā* then ‘Alī is his *Mawalā*.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. Shu‘bah reported this *Hadīth* similarly, from Maimūn Abū ‘Abdullāh, from Zaid bin Arqam from the Prophet ﷺ. Abū Sarīḥah is Hudhaifah bin Asīd [Al-Ghifārī] the Companion of the Prophet ﷺ.

٣٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ هُبَيْلٍ قَالَ: سَمِعْتُ أَبَا الطَّفْلَيْنَ يُحَدِّثُ عَنْ أَبِي سَرِيحةَ أَوْ رَبِيدَ بْنِ أَرْقَمَ شَكَ شُعْبَةُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّ مَوْلَاهُ»
 [قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ. و[قَدْ] رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ مَيْمُونَ أَبِي عَبْدِ اللَّهِ، عَنْ رَبِيدَ بْنِ أَرْقَمَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَأَبُو سَرِيحةُ هُوَ حَدِيقَةُ بْنِ أَسِيدٍ [الغِفارِيُّ] صَاحِبُ النَّبِيِّ ﷺ.

تخریج: [إسناده صحيح] وأخرجه أحمد في فضائل الصحابة: ٥٦٩ / ٢، ٩٥٩ عن محمد بن جعفر به وهو حديث متواتر كما في كتاب السيوطي، كتاب المتوترة، ح: ١٠٠ الكتاني، ح: ٢٢٢ الزبيدي، ح: ٦٩ * حديث شعبة: رواه أحمد: ٣٧٢ / ٤ في مسنده والحديث رواه النسائي في الكبرى، ح: ٨٤٨ من حديث أبي الطفلي به مطولاً.

Comments:

As ‘Alī’s character and behaviour resembled the character and behaviour of the Prophet ﷺ, therefore ‘Alī favored all those who were near and dear to the Prophet ﷺ. ‘Alī helped and declared his favor for Abū Bakr, ‘Umar and ‘Uthmān.

3714. ‘Alī narrated that the Messenger of Allāh ﷺ said: “May Allāh have mercy upon Abū Bakr,

٣٧١٤ - حَدَّثَنَا أَبُو الْخَطَابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَنَّابَ سَهْلُ بْنُ

he married me to his daughter, and he carried me to the land of *Hijrah*, and he freed Bilāl with his wealth. May Allāh have mercy upon ‘Umar, he says the truth even if it is sour. The truth caused him to be left without a friend. May Allāh have mercy upon ‘Uthmān, the angels are shy of him. May Allāh have mercy upon ‘Alī. O Allāh! Place the truth with him wherever he turns.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. We do not know of it except from this route. [And Al-Mukhtār bin Nāfi‘ is a *Shaikh* from Al-Baṣrah with many *Gharīb* narrations. Abū Hayyān At-Taimī’s name is Yahyā bin Sa‘eed bin Hayyān At-Taimī, from Al-Kūfah, and he is trustworthy.]

حَمَادٌ: حَدَّثَنَا الْمُخْتَارُ بْنُ نَافِعٍ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِيهِ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَحْمَ اللَّهِ أَبَا بَكْرٍ، رَوَجَنِي ابْنَتُهُ، وَحَمَلَنِي إِلَى دَارِ الْهَجْرَةِ، وَأَعْنَقَ بِلَا مِنْ مَالِهِ. رَحْمَ اللَّهِ عُمَرَ يَقُولُ الْحَقَّ وَإِنْ كَانَ مُرَاً. تَرَكَهُ الْحَقُّ وَمَا لَهُ صَدِيقٌ. رَحْمَ اللَّهِ عُثْمَانَ تَسْتَحْيِيهِ الْمَلَائِكَةُ. رَحْمَ اللَّهِ عَلَيْهَا اللَّهُمَّ أَدِرِ الْحَقَّ مَعَهُ حَبْثُ دَارٍ».

[قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ غَرِيبٍ لَا تَغْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. [وَالْمُخْتَارُ بْنُ نَافِعٍ شَيْخٌ بَصِرِيُّ كَثِيرُ الْغَرَائِبِ. وَأَبُو حَيَّانَ التَّيْمِيُّ اسْمُهُ يَحْيَى بْنُ سَعِيدٍ بْنُ حَيَّانَ التَّيْمِيِّ كُوفِيٌّ وَهُوَ ثَقِيفٌ].

تخریج: [إسناده ضعیف] وأخرجه العقیلی: ٤/٢١٠، ٢١١ من حديث سهل بن حماد به * المختار بن نافع ضعیف (تقرب).

Comments:

This was the result of the Prophet’s prayer that ‘Alī always did justice. The Prophet ﷺ stated that ‘Alī was the best among you to make just decisions.

3715. Rib‘i bin Hirāsh said: “At Ar-Raḥbah, ‘Alī narrated to us: ‘On the Day of (the Pledge of) Hudaibiyyah, some people from the idolaters came out to us. Among them was Suhail bin ‘Amr, and some people among the heads of the idolaters. They said: “O Messenger of Allāh! People among our fathers, brothers, and slaves have come to you, and they have no knowledge of the religion, rather they came fleeing from our wealth and property, so return

٣٧١٥ - حَدَّثَنَا سُقِيَّانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ شَرِيكٍ، عَنْ مَنْصُورٍ، عَنْ رِبْعَيِّ بْنِ حِرَاشٍ قَالَ: حَدَّثَنَا عَلَيُّ بْنُ أَبِي طَالِبٍ بِالرَّحْبَةِ فَقَالَ: لَمَّا كَانَ يَوْمُ الْحَدِيبِيَّةِ خَرَجَ إِلَيْنَا نَاسٌ مِنَ الْمُشْرِكِينَ فِيهِمْ سَهْلُ بْنُ عَمْرٍو وَأَنَاسٌ مِنْ رُؤْسَاءِ الْمُشْرِكِينَ فَقَالُوا: يَا رَسُولَ اللَّهِ! خَرَجَ إِلَيْكَ نَاسٌ مِنْ أَنْبَائِنَا وَإِخْرَائِنَا وَأَرْفَاقِنَا وَلَيْسَ لَهُمْ فِقْهٌ فِي الدِّينِ، وَإِنَّمَا خَرَجُوا فِرَارًا مِنْ أَمْوَالِنَا وَضَيَّعُنا

them to us. If they do not have knowledge of the religion, then we will teach them." So the Prophet ﷺ said: "O people of Quraish, you will desist, or Allāh will send upon you one who will chop your necks with the sword over the religion. Allāh has tested their hearts regarding faith." They said: "Who is he O Messenger of Allāh?" Abū Bakr said to him: "Who is he O Messenger of Allāh?" 'Umar said to him: "Who is he O Messenger of Allāh? He said: "He is the one repairing the sandals." – And he had given 'Alī his sandals to repair them. – He said: "Then 'Alī turned to us and said: 'Indeed the Messenger ﷺ said: 'Whoever lies upon me intentionally, then let him take his seat in the Fire.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh Gharīb*. We do not know of it except through this route as a narration of Rib'i from 'Alī.

تخریج: [إسناده ضعیف] وأخرجہ السائی فی خصائص علی، ح: ۳۱ من حدیث شریک القاضی به وهو مدلس وصرح بالسماع عند أحمد فی فضائل الصحابة: ۱۱۰۵ والراوی عنه یحییی ابن عبدالحمید الحمانی جدًا، وأصله متفق علیه، البخاری، ح: ۱۰۶ و مسلم، ح: ۱ و لبعض الحديث شواهد عند أبي داود، ح: ۲۷۰۰ وصححه الحاکم على شرط مسلم: ۲۹۸/۴ ووافقه الذہبی * قول وکیع: صحیح عنہ وکذا قول منصور: سنده صحیح.

Comments:

'Alī killed many people for the sake of religion and participated in many battles.

Chapter 20. The Statement Of The *Ansār* : "We Used To Recognize The Hypocrites From Their Hatred Of 'Alī Bin Abī Ṭalib"

3716. Al-Barā' bin 'Āzib narrated that the Prophet ﷺ said to 'Alī bin

فَارْدُدُهُمْ إِلَيْنَا فَإِنْ لَمْ يَكُنْ لَهُمْ فِتْنَةٌ فِي الدِّينِ سَنَفِقُهُمْ؟ فَقَالَ الرَّبِيعُ بْنُ عَيْشَةَ: «يَا مَعْشَرَ قُرَيْشٍ لَتَتَهَمَّنَ أَوْ لَيَبْعَثَنَ اللَّهُ عَلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ بِالسَّيْفِ عَلَى الدِّينِ، قَدْ امْتَحَنَ اللَّهُ قُلْوبَهُمْ عَلَى الْإِيمَانِ»، قَالُوا: مَنْ هُوَ يَا رَسُولَ اللَّهِ؟ فَقَالَ لَهُ أَبُو بَكْرٍ: مَنْ هُوَ يَا رَسُولَ اللَّهِ؟ وَقَالَ عُمَرُ: مَنْ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: هُوَ حَاصِفُ الْغَلْلِ» وَكَانَ أَعْطَى عَلَيْهَا تَهْلِكَةً يَخْصِفُهَا، قَالَ: ثُمَّ التَّقَتَ إِلَيْنَا عَلَيْهِ فَقَالَ: إِنَّ رَسُولَ اللَّهِ قَالَ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلَيَبْرُأْ مَقْعَدَهُ مِنَ النَّارِ». [قال أبا عيسى:] هذا حديث حسن صحيح غريب لا تعرفه إلا من هذا الوجه من حديث ربيع عن علي.

(المعجم ۲۰) - باب [قول الأنصار]:
كُنَّا لَنَعْرُفُ الْمُنَافِقِينَ بِيَعْضِهِمْ عَلَيَّ بْنَ أَبِي طَالِبٍ] (التحفة ۶۸)

۳۷۱۶ - [حدَثَنَا سُفيَانُ بْنُ وَكِيعٍ: حَدَثَنَا أَبُو عَيْشَةَ بْنُ إِسْرَائِيلَ: وَحدَثَنَا مُحَمَّدُ بْنُ

Abī Tālib: "You are from me, and I am from you."

And there is a story along with this *Hadīth*. (*Sahīh*)

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

... . . .

3717. Abū Sa'eed Al-Khudrī said: "We, the people of the *Anṣār*, used to recognize the hypocrites, by their hatred for 'Alī bin Abī Tālib." (*Da'i*)

This *Hadīth* is *Gharīb*. *Shu'bāh* criticized Abū Hārūn Al-'Abdī. And this has been related from Al-'Amash from Abū Ṣalih from Abū Sa'eed.

Chapter (...) "No Hypocrite Loves 'Alī, And No Believer Hates Him."

Al-Musāwir Al-Himyarī narrated from his mother who said: "I entered upon Umm Salamah, and I heard her saying: 'The Messenger of Allāh ﷺ used to say: 'No hypocrite loves 'Alī, and no believer hates him.'" (*Da'i*)

[He said:] There is something on this topic from 'Alī, [and] this *Hadīth* is *Hasan Gharīb* from this route. [And 'Abdullāh bin 'Abdur-

إِسْمَاعِيلَ: حَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ الرَّبِيعَ قَالَ لِعَلَيِّ بْنِ أَبِي طَالِبٍ: أَنْتَ مِنِّي وَأَنَا مِنْكَ. وَفِي الْحَدِيثِ قِصَّةً.

[قَالَ أَبُو عِيسَى : هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ]

تخریج: وأخرجه البخاري، الصلح، باب: كيف يكتب: هذا ما صالح فلان بن فلان . . .
إلخ، ح: ٢٦٩٩ عن عبد الله بن موسى به مطولاً . . .

٣٧١٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: إِنْ كُنَّا لَنَعْرُفُ الْمُنَافِقِينَ نَحْنُ مَعْشَرُ الْأَنْصَارِ يُغْضِبُهُمْ عَلَيَّ بْنُ أَبِي طَالِبٍ .

هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ تَكَلَّمَ شُعْبَةُ فِي أَبِي هَارُونَ الْعَبْدِيِّ وَقَدْ رُوِيَ هَذَا عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ.

تخریج: [إسناده ضعيف جداً] وأخرجه ابن عدي: ١٧٣٤ / ٥ من حديث أبي هارون العبدى
به وهو متروك منهم.

(المعجم . . .) - بَابُ: [لَا يُحِبُّ عَلَيَا مُنَافِقٌ وَلَا يُغْضِبُ مُؤْمِنٌ] (التحفة ٦٩)

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ فَضْلَى عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ أَبِي النَّصِيرِ، عَنِ الْمُسَاوِرِ الْجَمِيرِيِّ، عَنْ أُمِّهِ قَالَتْ: دَخَلْتُ عَلَى أُمِّ سَلَّمَةَ فَسَمِعْتُهَا تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: لَا يُحِبُّ عَلَيَا مُنَافِقٌ، وَلَا يُغْضِبُ مُؤْمِنٌ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَلَيِّ [وَهَذَا]

Rahmān (a narrator in the chain) is Abū Naṣr Al-Warāq. And Sufyān Ath-Thawrī reported from him.]

حَدِيثٌ حَسَنٌ غَرِيبٌ مِّنْ هَذَا الْوَجْهِ. [وَعَدْ
اللَّهُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ أَبُو نَصِيرِ الْوَرَاقِ
وَرَوَى عَنْهُ سُقِيَانُ الشَّورِيُّ].

تخریج: [إسناده ضعیف] وأخرجه أحمـد: ۲۹۲ / ۶ عن محمد بن فضیل به مصادر الحمیدی: مجھول (تقرب) وثقة الترمذی وحده * حدیث علی [آخرجه مسلم كما سیأتمی: ۳۷۳۶] وهو یغنى عنه.

Chapter (...) Him ﷺ Naming Four That He Ordered To Love, And Allāh Loves Them...

(المعجم ...) - بَابُ [تَسْمِيَتِهِ ﷺ]
أَرْبَعَةُ أَمْرٍ يُحِبُّهُمْ وَأَنَّ اللَّهَ يُحِبُّهُمْ ...
(التحفة ۷۰)

3718. Buraidah narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh has ordered me to love four, and He informed me that He loves them." It was said: "O Messenger of Allāh! Name them for us." He said: "‘Alī is among them," saying that three times, "And Abū Dharr, Al-Miqdād, and Salmān. And He ordered me to love them, and He informed me that He loves them."

(Da‘īf)

[He said:] This *Hadīth* is *Hasan Gharīb*. We do not know of it except as a narration of Sharīk.

٣٧١٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى
الْفَزَارِيُّ بْنُ بِنْتِ السُّدَيْيِّ: حَدَّثَنَا شَرِيكُ عَنْ
أَبِي رَبِيعَةَ، عَنْ ابْنِ بُرِيَّةَ، عَنْ أَبِيهِ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ
أَرْبَعَةَ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ»، قَبْلَ: يَا رَسُولَ
اللَّهِ سَمِّهُمْ نَّا؟ قَالَ: «عَلَيَّ مِنْهُمْ» يَقُولُ ذَلِكَ
ثَلَاثًا: «وَأَبُو ذَرٍّ وَالْمُقْدَادُ وَسَلْمَانُ، وَأَمَرَنِي
بِحُبِّهِمْ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ».
[قَالَ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا تَعْرِفُهُ
إِلَّا مِنْ حَدِيثِ شَرِيكِ].

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، المقدمة، فضل سلمان وأبی ذر والمقداد، ح: ۱۴۹ عن إسماعیل بن موسی به * شریک القاضی عنون وأبی ربيعة حسن الحديث وثقة الجمهور.

Comments:

The Prophet and ‘Alī ﷺ are near relatives. ‘Alī is the son of the Prophet’s brother, and also his son-in-law. He is also a great and esteemed Caliph who was committed to the religion of Islam. The Noble Prophet ﷺ loved him. He who has no respect for the Prophet ﷺ will hate ‘Alī and will have a grudge against him.

Chapter (...) 'Alī Is From Me And I Am From 'Alī

3719. Hubshī bin Junādah narrated that the Messenger of Allāh ﷺ said: “'Alī is from me and I am from 'Alī. And none should represent me except myself or 'Alī.” (*Hasan*)

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

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل علي بن أبي طالب رضي الله عنه، ح 119 عن إسماعيل بن موسى به، ورواه إسرائيل وغيره عن أبي إسحاق وصح بالسمع.

Comments:

In Arab society it was customary that if some tribe wanted to break a treaty, the head of the tribe had to do this job himself or some near relative had to be appointed to accomplish this work. When *Sūrat Barā'* was revealed and it was commanded that the treaty between the Prophet ﷺ and the *Mushrikūn* of Makkah be broken or kept for sometime, the Prophet ﷺ in 9 A.H., had already made Abū Bakr the leader of the *Hajj* party and the party had left for Makkah. The *Sūrah* was revealed after their departure from Al-Madīnah, so the Prophet ﷺ sent 'Alī, as the custom of the day, to deliver the message to the people of Makkah, but Abū Bakr kept his position as the leader of the *Hajj* party.

3720. Ibn 'Umar narrated that the Messenger of Allāh ﷺ made bonds of brotherhood among his Companions. So 'Alī came crying saying: “O Messenger of Allāh! You have made a bond of brotherhood among your Companions, but you have not made a bond of brotherhood with me and anyone.” So the Messenger of Allāh ﷺ said to him: “I am your brother, in this life and the next.” (*Da'iif*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. And there is

(المعجم . . .) - بَابٌ : [عَلَيْهِ مِنِّي وَأَنَا
مِنْ عَلَيْهِ] (التحفة ٧١)

٣٧١٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ حُبْشِيِّ بْنِ جُنَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْهِ مِنِّي وَأَنَا مِنْ عَلَيْهِ وَلَا يُؤَدِّي عَنِي إِلَّا أَنَا أَوْ عَلَيْهِ». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيفٌ.

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل علي بن أبي طالب رضي الله عنه، ح 119 عن إسماعيل بن موسى به، ورواه إسرائيل وغيره عن أبي إسحاق وصح بالسمع.

٣٧٢٠ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَانُ
الْبَعْدَادِيُّ: حَدَّثَنَا عَلَيْهِ بْنُ قَادِمٍ: حَدَّثَنَا عَلَيْهِ بْنُ صَالِحٍ بْنُ حَيَّ عَنْ حَكِيمٍ بْنِ جُبَيْرٍ، عَنْ جَمِيعِ ابْنِ عُمَيْرٍ التَّيْمِيِّ، عَنْ ابْنِ عُمَرَ قَالَ: أَخْرَى رَسُولُ اللَّهِ ﷺ بَيْنَ أَصْحَابِهِ فَجَاءَ عَلَيْهِ تَدْمُعَ عَيْنَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ! أَحِبْتَ بَيْنَ أَصْحَابِكَ وَلَمْ تُؤْخِرْ بَيْنِي وَبَيْنَ أَحَدِي، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ».

[قال أبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.
وَفِيهِ عَنْ زَيْدِ بْنِ أَبِي أَوْفَى.

something about it from Zaid bin Abī Awfā.

تخریج: [إسناده ضعیف] وأخرجه الحاکم: ١٤ / ٣ من حديث علی بن قادم به وقال الذهبی: "جمعی اتھم" وحکیم بن جبیر ضعیف" * وفي الباب عن زید بن ابی اوفری [الطبرانی: ٥ / ٢٢٠، ٢٢١، ح: ٥١٤٦].

Comments:

The event of the "Bond of Brotherhood" occurred after the emigration to Al-Madīnah.

Chapter (...) The *Hadīth* About The Bird Which The Prophet ﷺ Supplicated That the Most Beloved of Creation To Allāh Eat With Him

3721. Anas bin Mālik said: "There was a bird with the Prophet ﷺ, so he said: 'O Allāh, send to me the most beloved of Your creatures to eat this bird with me.' So 'Ali came and ate with him." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of As-Suddī, except through this route. And this *Hadīth* has been related through more than one route from Anas.

['*Eisā* bin 'Amr is from Al-Kūfah] and As-Suddī's name is 'Ismā'il bin 'Abdur-Rahmān (narrators in the chain), and lived during the time of Anas bin Mālik, and he saw Al-Husain bin 'Ali. [*Shu'bah*, Sufyān *Ath-Thawrī* and Zā'idah considered him trustworthy, and Yahyā bin Sa'eed Al-Qaṭṭān considered him trustworthy as well.]

(المعجم . . .) - باب [حدیث الطیر]
الذی دعا النبی ﷺ أَنْ يَاكُلَّ مَعَهُ
أَحَبَّ الْخَلْقِ إِلَى اللہِ] (التحفة ٧٢)

٣٧٢١ - حدثنا سفيان بن وكيع : حدثنا عبیدالله بن موسی عن عیسیٰ بن عمر، عن السدیٰ، عن آنس بن مالک قال : كان عند النبی ﷺ طیر فقال : «اللهم ائنی بیاحب خلقک إلینک یاکُل مَعی هذَا الطیر» فجاء علیٰ فاکل مَعهُ.

[قال أبو عیسیٰ :] هذَا حَدِيثُ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ السُّدِّیِّ إِلَّا مِنْ هُذَا الْوَجْهِ وَقَدْ رُوِيَ هذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ آنسٍ. [وعیسیٰ بن عمر هو کوفی] والسدیٰ اسمه إسماعیل بن عبد الرحمن وقد ذكره آنس بن مالک ورأى الحسين بن عليٍّ [ونقہ شعبہ وسفیان الثوری و زائدة و نقہ یحییٰ بن سعید القطان].

تخریج: [حسن] وأخرجه النسائي في خصائص علی: ١٠ من حديث عیسیٰ بن عمر القاري به وله شواهد عند ابن عدي: ٢/٥٧٠ وغيره ورواه حاتم بن الليث عن عبیدالله بن موسی به (العلل المتناهية: ١/٢٢٧، ح: ٣٦٣) وللحديث طرق عند البخاري في التاريخ الكبير: ٣/٢ وغیره وله شاهد قوي عند أبی یعلی ومنه نقله في البداية والنهاية: ٧/٣٦٣.

Comments:

It is reported in *Sahīh* narrations that the Prophet ﷺ loved ‘Alī more than anyone else. Replying to a question of ‘Amr bin Al-‘Aṣ the Prophet ﷺ said that Aishah was his beloved and she was more dear to him then anyone else, and among the men; her father, and then ‘Umar. (*Fath Al-Bārī* v. 7. p. 24.)

3722. ‘Alī said: “When I would ask the Messenger of Allāh ﷺ, he would give me, and when I would be silent, he would initiate (speech or giving) with me.” (*Hasan*)

[He said:] This *Hadīth* is *Hasan Gharīb* from this route.

٣٧٢٢ - حَدَّثَنَا خَلَادُ بْنُ أَسْلَمَ
الْبَعْدَادِيُّ : حَدَّثَنَا النَّضْرُ بْنُ سُمَيْلٍ : أَخْبَرَنَا
عَوْفٌ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ هَنْدِ الْجَمَلِيِّ
قَالَ : قَالَ عَلَيْهِ : كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَانِي وَإِذَا سَكَنْتُ ابْتَدَأْنِي .
[قَالَ :] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا
الْوَجْهِ .

تخریج: [حسن] وأخرجه النسائي في خصائص علي: ١١٩ من حديث عوف به وعبد الله بن عمر بن هند صرخ بالسماع عند الحاكم: ١٢٥/٣ وصححه على شرط الشیخین ووافقه الذهبي وسيأتي: ٣٧٢٩.

Comments:

It means that the Prophet ﷺ never ignored him, and always cared for him.

Chapter (...) A *Gharīb Hadīth* : “I Am The House Of Wisdom And ‘Alī Is Its Door”

3723. ‘Alī narrated that the Messenger of Allāh ﷺ said: “I am the house of wisdom, and ‘Alī is its door.” (*Daīf*)

[He said:] This *Hadīth* is *Gharīb Munkar*. Some of them reported this *Hadīth* from *Sharīk*, and they did not mention “from Aṣ-Šunābiḥi” in it. And we do not know this *Hadīth* from any of the trustworthy narrators except for *Sharīk*. And there is something on this topic from Ibn ‘Abbās.

(المعجم . . .) - بَابٌ : [حَدِيثٌ غَرِيبٌ :
أَنَا دَارُ الْحِكْمَةِ وَعَلَيَّ بَابُهَا] (التحفة ٧٣)

٣٧٢٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى :
أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الرَّوْمَيِّ : حَدَّثَنَا
شَرِيكٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ ، عَنْ سُوَيْدِ بْنِ
غَفَلَةَ ، عَنِ الصُّنَابِيِّ ، عَنْ عَلَيِّ قَالَ : قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَنَا دَارُ الْحِكْمَةِ وَعَلَيَّ بَابُهَا» .
[قَالَ :] هَذَا حَدِيثٌ غَرِيبٌ مُنْكَرٌ رَوَى
بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ شَرِيكٍ وَلَمْ يُذْكُرُوا
فِيهِ عَنِ الصُّنَابِيِّ وَلَا تَعْرِفُ هَذَا الْحَدِيثَ
عَنْ أَحَدٍ مِنِ الْشَّفَاقَاتِ غَيْرَ شَرِيكٍ . وَفِي الْبَابِ
عَنِ ابْنِ عَبَّاسٍ .

تخریج: [إسناده ضعیف] وأخرجه ابن الجوزی فی الموضوعات: ٣٤٩ من حديث محمد ابن عمر بن الرومي به وله شواهد كلها ضعيفة * شريك لم يثبت تصريح سماعه، رواه عنه عبدالحميد بن بحر وكان يسرق الحديث * وفي الباب عن ابن عباس [الحاکم: ١٢٦/٣، ١٢٧]. ابن الجوزی فی الموضوعات: ٣٥٠/١.

Comments:

All the esteemed, and honored. Companions are doors to the knowledge of the Prophet ﷺ, ‘Ali was door to the knowledge of justice.

3724. ‘Āmir bin Sa‘d bin Abī Waqqāṣ narrated from his father, saying: “Mu‘āwiyah bin Abū Sufyān ordered Sa‘d, saying: ‘What prevented you from reviling Abū Turāb?’ He said: ‘Three things that I remember from the Messenger of Allāh ﷺ prevent me from reviling him. That I should have even one of those things is more beloved to me than red camels. I heard the Messenger of Allāh ﷺ speaking to ‘Ali, and he had left him behind in one of his battles. So ‘Ali said to him: “O Messenger of Allāh! You leave me behind with the women and children?” So the Messenger of Allāh ﷺ said to him: “Are you not pleased that you should be in the position with me that Hārūn was with Mūsā? Except that there is no Prophethood after me?” And on the Day of (the battle of) Khaibar, I heard him saying: “I shall give the banner to a man who loves Allāh and His Messenger, and Allāh and His Messenger love him.” So we all waited for that, then he said: “Call ‘Ali for me.” He said: ‘So he came to him, and he had been suffering from *Ramad*,^[1] so he (ﷺ) put spittle in his eye and gave the

٣٧٢٤ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مُسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ قَالَ: أَمَرَ مُعاوِيَةَ بْنَ أَبِي شَفَيْهَ سَعْدًا فَقَالَ: مَا مَنَعَكَ أَنْ تَشْبَأْ أَبَا تُرَابٍ؟ قَالَ: أَمَا مَا ذَكَرْتُ ثَلَاثَةَ قَائِمَهُنَّ رَسُولُ اللَّهِ ﷺ فَلَنْ أَسْبِهَ لَأَنَّ تَكُونُ لِي وَاحِدَةً مِنْهُنَّ أَحَبَّ إِلَيَّ مِنْ حُمْرِ النَّعْمِ، سَوْمَعْ رَسُولُ اللَّهِ ﷺ يَقُولُ لِعَلَيِّ وَخَلْفَهُ فِي بَعْضِ مَعَازِيهِ؟ فَقَالَ لَهُ عَلَيْهِ: يَا رَسُولَ اللَّهِ! تَحْلِفُنِي مَعَ السَّاءِ وَالصَّيْانِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَثْلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا يُبُوءَ بِعَدْيِي». وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْرِهِ: «الْأَغْطِينَ الرَّاهِيَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ». قَالَ: فَتَطَاوَلْنَا لَهَا فَقَالَ: «اذْعُو لِي عَلَيْهِ»، قَالَ: فَأَتَاهُ وَيْهَ رَمَدٌ فَبَصَقَ فِي عَيْنِهِ فَدَفَعَ الرَّاهِيَةَ إِلَيْهِ فَفَتَحَ اللَّهُ عَلَيْهِ وَأَنْزَلَتْهُ هَذِهِ الْآيَةَ: «نَعَّ أَبْنَاءَكَ وَأَبْنَاءَكُمْ وَنَسَاءَكَ وَنَسَاءَكُمْ» الآية [آل عمران: ٦١] دَعَا رَسُولُ اللَّهِ ﷺ عَلَيْهِ وَفَاطِمَةَ وَحَسَنَةَ وَحُسَيْنَةَ فَقَالَ: «اللَّهُمَّ هُؤُلَاءِ أَهْلِي».

[1] An eye condition.

banner to him, then Allāh granted him victory. And when this *Ayah* was revealed: ‘Let us call our sons and your sons, and our women and your women...’^[1] the Messenger of Allāh ﷺ called ‘Alī, Fātimah, Ḥasan, and Ḥusain and said: “O Allāh, these are my family.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route.

تخریج: وأخرجہ مسلم، فضائل الصحابة، باب: من فضائل علی بن أبي طالب رضی اللہ عنہ، ح: ۲۴۰۴ عن قتیبه به وتقدم مختصرًا، ح: ۲۹۹۹.

Comments:

When Mu‘awiyah asked Sa‘d why he did not revile ‘Alī, he meant his opinion on *Ijtihād* in the interpretation of Islamic Law. Al-Imām An-Nawawī also explained that what Mu‘awiyah ﷺ said is like saying: “Did you refrain from reviling ‘Alī, out of piety or out of fear? And if it were out of piety then you are on the right. *Tuhfat Al-Ahwadhi*.

Chapter (...) The Story Of ‘Alī Taking A Slave Girl From A Fortress He Conquered

3725. Al-Barā’ said: “The Prophet ﷺ dispatched two armies and put ‘Alī bin Abī Tālib in charge of one of them, and Khālid bin Al-Walid in charge of the other. He said: “When there is fighting, then (the leader is) ‘Alī.” He said: “So ‘Alī conquered a fortress and took a slave girl. So Khālid sent me with a letter to the Prophet ﷺ complaining about him. So I came to the Prophet ﷺ and he read the letter and his color changed, then he said: ‘What is your view concerning one who loves Allāh and His Messenger, and Allāh and His

[قالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسْنٌ غَرِيبٌ صَحِيفٌ مِّنْ هَذَا الْوَجْهِ.]

(المعجم ...) - بَابٌ : [قِصَّةُ أَخْدِ عَلَيْهِ حَارِيَةً مِّنْ حَضْنِ افْتَخَهُ ...] (التحفة ٧٤)

٣٧٢٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا الْأَخْوَصُ بْنُ جَوَابٍ عَنْ يُوسُفَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: بَعَثَ النَّبِيُّ ﷺ حَمِيشَيْنِ وَأَمْرَّ عَلَى أَخْدِهِمَا عَلَيَّ بْنَ أَبِي طَالِبٍ وَعَلَى الْأَخْرَ خَالِدَ بْنَ الْوَلِيدِ وَقَالَ: إِذَا كَانَ الْقِتَالُ فَعَلَيْهِ، قَالَ: فَافْتَخَهُ عَلَيْهِ حِصْنًا فَأَخْدَ مِنْهُ حَارِيَةً فَكَتَبَ مَعِي خَالِدٌ كِتَابًا إِلَى النَّبِيِّ ﷺ يَشِيِّ بِهِ، قَالَ: فَقَدِيمْتُ عَلَى النَّبِيِّ ﷺ فَقَرَأَ الْكِتَابَ فَتَغَيَّرَ لَوْنُهُ ثُمَّ قَالَ: «مَا تَرَى فِي رَجُلٍ يُجْثَ

[1] *Al ‘Imrān* 3:61.

Messenger love him.” He said: “I said: ‘I seek refuge in Allāh from the wrath of Allāh and the anger of His Messenger, and I am but a messenger.’ so he became silent.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we only know it from this route.

Comments:

The cause of taking a slave girl has previously been explained. He who loves Allāh and His Messenger, the Messenger of Allāh ﷺ also loves him, he cannot go against the instructions.

Chapter (...) “I Did Not Speak Privately With Him (That Is: ‘Alī) Rather, Allāh Spoke Privately With Him”

3726. Jābir said: “The Messenger of Allāh ﷺ called ‘Alī on the Day (of the battle) of At-Tā’if, and spoke privately with him, so the people said: ‘His private conversation with his cousin has grown lengthy.’ So the Messenger of Allāh ﷺ said: ‘I did not speak privately with him, rather, Allāh spoke privately with him.’” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of Al-Ajlah, and others besides Ibn Fuḍail related it from Al-Ajlah [as well]. And the meaning of his statement: “Rather, Allāh spoke privately with him,” is that he is saying: “Indeed, Allāh ordered me to speak privately with him.”

تخریج: [إسناده ضعیف] وأخرجه ابن أبي عاصم في السنة، ح ١٣٢١ من حديث الأجلح به * أبو الزیر عنعن.

الله وَرَسُولُهُ وَيَحْبِهُ اللَّهُ وَرَسُولُهُ»، قَالَ: قُلْتُ: أَعُوذُ بِاللَّهِ مِنْ عَصْبِ اللَّهِ وَمِنْ غَضَبِ رَسُولِهِ وَإِنَّمَا أَنَا رَسُولٌ، فَسَكَتَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.
تخریج: [ضعیف] تقدم: ١٧٠٤.

(المعجم . . .) - بَابٌ : [مَا انتَجَيْتَهُ
(يَعْنِي عَلَيْهَا) وَلَكِنَّ اللَّهَ انتَجَاهُ]
(التحفة ٧٥)

٣٧٢٦ - حَدَّثَنَا عَلَيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ : حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْأَجْلَحِ، عَنْ أَبِي الرَّزِيرِ، عَنْ جَابِرٍ قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَيْهَا يَوْمَ الطَّائِفِ فَأَنْتَجَاهُ فَقَالَ النَّاسُ: لَقَدْ طَالَ نَجْوَاهُ مَعَ ابْنِ عَمِّهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا انتَجَيْتَهُ وَلَكِنَّ اللَّهَ انتَجَاهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْأَجْلَحِ وَقَدْ رَوَاهُ غَيْرُ ابْنِ فُضَيْلٍ [أَيْضًا] عَنِ الْأَجْلَحِ . وَمَعْنَى قَوْلِهِ: «وَلَكِنَّ اللَّهَ انتَجَاهُ». يَقُولُ: إِنَّ اللَّهَ أَمَرَنِي أَنْ أَنْتَجِي مَعَهُ.

**Chapter (...) A *Gharib Hadīth* :
“It Is Not Permissible For
Anyone To Be *Junub* In This
Masjid Except For You Or I”**

3727. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said to ‘Ali: “O ‘Ali! It is not permissible for anyone to be *Junub* in this *Masjid* except for you or I.” (*Da‘if*)
 ‘Ali bin Al-Mundhir said: “I said to Dirār bin Ṣurad: ‘What is the meaning of this *Hadīth*?’ He said: ‘It is not permissible for anyone to pass through it while *Junub* except for you or I.’”

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*, we do not know of it except through this route. And Muḥammad bin Ismā‘il heard this *Hadīth* from me, and he regarded it to be *Gharib*.

(المعجم ...) - بَابٌ : [حَدِيثٌ غَرِيبٌ : لَا يَحْلُّ لِأَحَدٍ أَنْ يُجْنِبَ فِي هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرُكَ] (التحفة ٧٦)

٣٧٢٧ - حَدَّثَنَا عَلَيُّ بْنُ الْمُنْذِرٍ : حَدَّثَنَا [مُحَمَّدٌ] بْنُ فُضَيْلٍ عَنْ سَالِمٍ بْنِ أَبِي حَفْصَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ لِعَلَيْهِ السَّلَامُ : «يَا عَلَيُّ ! لَا يَحْلُّ لِأَحَدٍ أَنْ يُجْنِبَ فِي هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرُكَ»
 قَالَ عَلَيُّ بْنُ الْمُنْذِرٍ : قُلْتُ لِضَرَارِ بْنِ صَرَدَ : مَا مَعْنَى هَذَا الْحَدِيثَ؟ قَالَ : لَا يَحْلُّ لِأَحَدٍ يَسْتَطِعُهُ جُنَاحًا غَيْرِي وَغَيْرُكَ .
 [قَالَ أَبُو عِيسَى] : هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ . وَقَدْ سَمِعَ مُحَمَّدًا بْنَ إِسْمَاعِيلَ مِنِّي هَذَا الْحَدِيثَ وَاسْتَرْبَبَهُ .

تخریج: [إسناده ضعیف] وأخرجه البیهقی: ٦٦ من حديث علي بن المتنز به * عطية العوفي ضعیف مدلس.

Comments:

The houses of some people were adjoining the *Masjid* of the Prophet, their doors opened on two sides, one to the street and the other in the *Masjid*, but the houses of the Prophet ﷺ and ‘Ali were open only to the side of *Masjid*, therefore, there was no other way for them to go out of their house. (*Fath Al-Bārī* v. 7. p. 19-20)

**Chapter (...) The Advent Of
The Prophet ﷺ Occurred On A
Monday and ‘Ali Performed
Salāt On Tuesday**

3728. Anas bin Mālik said: “The advent of the Prophet ﷺ was on Monday and ‘Ali performed *Salāt* on Tuesday.” (*Da‘if*)

(المعجم ...) - بَابٌ : [بُعْثَةُ النَّبِيِّ ﷺ يَوْمُ الْاثْنَيْنِ وَصَلَّى عَلَيْهِ يَوْمُ الْثَلَاثَاءِ] (التحفة ٧٧)

٣٧٢٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى : حَدَّثَنَا عَلَيُّ بْنُ عَابِسٍ عَنْ مُشْلِمِ الْمَلَائِيِّ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : بُعْثَةُ النَّبِيِّ ﷺ يَوْمَ

[*Abū ‘Eisā* said: And there is something on this topic from ‘*Alī* and] this is a *Gharib Hadīth* as a narration of Muslim Al-A’war. Muslim Al-A’war is not that strong according to the scholars of *Hadīth*. This *Hadīth* has been related from Muslim, from Ḥabbah, from ‘*Alī*, and it is similar to this.

تَخْرِيج: [إسناده ضعيف] وأخرجه الحاكم: ١١٢ من حديث علي بن عابس به وهو ضعيف ومسلم بن كيسان الملاطي ضعيف، أيضًا، انظر (تقرير التهذيب وغيره) وله شاهد باطل عند الحاكم * وفي الباب عن علي [أبو على: ٤٤٦].

Comments:

Among the women, *Khadijah* was the first lady to accept Islam, and among the men, *Warqah bin Nawfal* and *Abū Bakr*, and among the children ‘*Alī*. *Bilāl* was the first to embrace Islam among the slaves.

3729. [‘*Alī* said: “When I would ask the Messenger of Allāh ﷺ he would give me, and when I would be silent, he would initiate (speech or giving) with me.”] (*Hasan*)

تَخْرِيج: [حسن] تقدم: ٣٧٢٢ وقال عوف وغيره: ”ابن هند لم يسمع من علي“ (!) وله شواهد عند النسائي في الخصائص: ١٢٠، ١٢١ وغيرها.

3730. *Sa’d bin Abī Waqqās* narrated that the Prophet ﷺ said to ‘*Alī*, “You are to me, in the position that *Hārūn* was to *Mūsā*, [except that there is no Prophet after me.]” (*Sahīh*)

This *Hadīth* is *Hasan Sahīh*, and it has been related through more than one route from *Sa’eed*, from the Prophet ﷺ. And this *Hadīth* has been considered *Gharib* as a narration of *Yahyā bin Sa’eed Al-Anṣārī*.

الاثنتين وَصَلَّى عَلَيْهِ يَوْمَ الْثَّلَاثَةِ .
[قال أبو عيسى: وفي الباب عن عليٍّ
وَهَذَا حَدِيثٌ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ
مُسْلِمٍ الْأَعْوَرِ، وَمُسْلِمٍ الْأَعْوَرُ لَيْسَ عِنْدَهُمْ
بِذَكَرِ الْقَوْيِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ
مُسْلِمٍ، عَنْ حَبَّةَ، عَنْ عَلَيٍّ تَحْمُلُ هَذَا .]

٣٧٢٩ - حَدَّثَنَا خَلَادُ بْنُ أَشْلَمَ أَبُو بَكْرٍ
الْبَعْدَادِيُّ: حَدَّثَنَا التَّضْرُّرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا
عَوْفُ الْأَعْرَابِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ هَنْدِ
الْجَمَلِيِّ قَالَ: قَالَ عَلَيٍّ: كُنْتُ إِذَا سَأَلْتُ
رَسُولَ اللَّهِ ﷺ أَعْطَانِي، وَإِذَا سَكَتْتُ ابْتَدَأْنِي .

تَخْرِيج: [حسن] تقدم: ٣٧٢٢ وقال عوف وغيره: ”ابن هند لم يسمع من علي“ (!) وله شواهد عند النسائي في الخصائص: ١٢٠، ١٢١ وغيرها.

٣٧٣٠ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارِ
الْكُوفِيُّ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ عَبْدِ السَّلَامِ بْنِ
حَرْبٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ
الْمُسَيْبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ أَنَّ النَّبِيَّ
ﷺ قَالَ لِعَلَيِّ: ”أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ
مُوسَى إِلَّا أَنَّهُ لَا يَنْبَغِي بَعْدِي“ . هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ عَيْنِ وَجْهٍ عَنْ
سَعِيدِ بْنِ أَبِي وَقَاصٍ وَيُسْتَعْرُبُ هَذَا الْحَدِيثُ
مِنْ حَدِيثِ يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ .

تخریج: [صحيح] وأخرجه أحمد: ٣٣٨ / ٣ من حديث شریک به وللحديث شواهد عند البخاری، ح: ٤٤١٦ ومسلم، ح: ٢٤٠٤ وغيرهما * وفي الباب عن سعد [يقدم: ٣٧٣٠] وزید بن ارقم [الطبراني: ٥/٥، ٥٠٩٤، ٥٠٩٥] وأبی هریرة [لم أجده] وأم سلمة [أبو يعلى: ٦٨٨٣] وابن حبان، ح: ٢٢٠١].

3731. Jābir bin ‘Abdullāh narrated that the Prophet ﷺ said to ‘Alī: “You are to me in the position that Hārūn was to Mūsā, except that there is no Prophet after me.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. There are narrations on this topic from Sa‘d, Zaid bin Arqam, Abū Hurairah and Umm Salamah.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب رضي الله عنه، ح: ٤٠٤ من حديث سعید بن المسیب به.

Chapter (...) His ﷺ Order To Close The Door Except The Door Of ‘Ali

3732. Ibn ‘Abbās narrated: “The Prophet ﷺ ordered that the gates be closed, except the gate of ‘Alī.”

[He said:] This *Hadīth* is *Gharīb*, we do not know of it from *Shu‘bah* with this chain, except through this route. (*Hasan*)

تخریج: [حسن] وأخرجه النسائي في الخصائص: ٤٢ من حديث شعبة به ورواه الحاكم من حدیث أبي بلج به مطولاً: ١٣٢-١٣٤ وأصححه ووافقه الذہبی * أبو بلج یحیی بن سلیم وثقه الجمهور وهو حسن الحديث.

٣٧٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ الرِّزْيَرِيُّ عَنْ شَرِيكٍ، عَنْ عَبْدِ اللَّهِ ابْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلَىٰ: «أَنْتَ مِنِّي بِمِنْزِلَةِ كَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا يَنْبَغِي بَعْدِي».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ عَرِبُّ مِنْ هَذَا الْوَجْهِ. وَفِي الْبَابِ عَنْ سَعْدٍ وَزَيْدٍ بْنِ أَرْقَمَ وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب رضي الله عنه، ح: ٤٠٤ من حديث سعید بن المسیب به.

(المعجم ...) - بَابٌ : [أَمْرَهُ ﷺ بِسَدِ الْأَبْوَابِ إِلَّا بَابَ عَلَيٍّ] (التحفة ٧٨)

٣٧٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدِ الرَّازِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ شُعبَةَ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَمْوُنٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَمْرَ بِسَدِ الْأَبْوَابِ إِلَّا بَابَ عَلَيٍّ.

[قالَ:]: هَذَا حَدِيثُ عَرِبٍ لَا نُعْرِفُهُ عَنْ شُعبَةَ بِهَا إِلَسْنَادٍ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه النسائي في الخصائص: ٤٢ من حديث شعبة به ورواه الحاكم من حدیث أبي بلج به مطولاً: ١٣٢-١٣٤ وأصححه ووافقه الذہبی * أبو بلج یحیی بن سلیم وثقه الجمهور وهو حسن الحديث.

3733. ‘Ali bin Al-Husain narrated from his father, from his grandfather, ‘Ali bin Abī Tālib: “The Prophet ﷺ took Hasan and Husain by the hand and said: ‘Whoever loves me and loves these two, and their father and mother, he shall be with me in my level on the Day of Judgment.’” (*Daīf*)

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

٣٧٣٣ - حَدَّثَنَا نَضْرُ بْنُ عَلَيِّ
الْجَهْضَمِيُّ: حَدَّثَنَا عَلَيِّ بْنُ جَعْفَرٍ بْنُ مُحَمَّدٍ
ابْنِ عَلَيِّ قَالَ: أَخْبَرَنِي أَخِي مُوسَى بْنُ جَعْفَرٍ
ابْنُ مُحَمَّدٍ عَنْ أَبِيهِ جَعْفَرٍ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ
مُحَمَّدٍ بْنِ عَلَيِّ، عَنْ أَبِيهِ عَلَيِّ بْنِ الْحُسَيْنِ،
عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلَيِّ بْنِ أَبِي طَالِبٍ: أَنَّ
الَّذِي تَلَقَّاهُ أَخَذَ يَدَ حَسَنَ وَحُسَيْنَ قَالَ: «مَنْ
أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأَمْهُمَا كَانَ
مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ»

[قَالَ أَبُو عَسْمَى:] لَهُذَا [حَدِيثُ] حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ جَعْفَرٍ بْنِ مُحَمَّدٍ
إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعیف] وأخرجه عبدالله بن أحمد في زوائد المسند: ١/٧٧ عن نصر بن علي به * علي بن جعفر مستور، لم يوثقه غير الترمذی وأراد المتكل الخلیفة العباسی بضربه ألف سوط (تاریخ الخطیب: ١٣/٢٨٩).

Chapter (...) The First To Perform *Salāt*, And The First To Accept Islām Was ‘Ali

3734. Ibn ‘Abbās said: “The first to perform *Salāt* was ‘Ali.” (*Hasan*)

[He said:] This *Hadīth* is *Gharīb* from this route, we do not know of it as a narration of *Shu‘bah* from Abū Balj (narrators in the chain) except through the report of Muḥammad bin Ḥumайд. And Abū Balj’s name is Yaḥyā bin Abī Sulaim. Some of the people of knowledge said that the first to accept Islām among men was Abū Bakr Aṣ-Ṣiddiq, and that ‘Ali accepted Islam while he was a boy of eight years, and the first to

(المعجم ...) - بَابٌ : [أَوَّلُ مَنْ صَلَّى
عَلَيْهِ وَأَوَّلُ مَنْ أَسْلَمَ عَلَيْهِ] (التحفة ٧٩)

٣٧٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا
إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ شُعبةَ، عَنْ أَبِي
بَلْجٍ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: أَوَّلُ مَنْ صَلَّى عَلَيْهِ.

[قَالَ:] لَهُذَا حَدِيثُ غَرِيبٌ مِنْ هَذَا الْوَجْهِ
لَا نَعْرِفُهُ مِنْ حَدِيثِ شُعبةَ عَنْ أَبِي بَلْجٍ إِلَّا
مِنْ حَدِيثِ مُحَمَّدٍ بْنِ حُمَيْدٍ وَأَبُو بَلْجٍ اسْمُهُ
يَحْمَى بْنُ أَبِي شَيْمٍ، وَقَالَ بَعْضُ أَهْلِ
الْعِلْمِ: أَوَّلُ مَنْ أَسْلَمَ مِنَ الرِّجَالِ أَبُو بَكْرٍ

accept Islam among women was Khadijah.

الصَّدِيقُ، وَأَسْلَمَ عَلَيْهِ وَهُوَ غَلَامٌ ابْنُ ثَمَانِينَ سِنِّيهِ، وَأَوْلُ مَنْ أَسْلَمَ مِنَ النِّسَاءِ حَدِيجَةُ.

تخریج: [حسن] وأخرجه أحمد: ١/ ٣٧٣ من حديث أبي بلج به وله شواهد عند أحمد: ٤/ ٣٦٨، ٣٧٠ والنسائي في الخصائص: ٢: ٥ وغيرهما.

3735. A man from the *Anṣār* narrated that Zaid bin Al-Arqam said: "The first to accept Islam was 'Alī."

'Amr bin Murrah said: "So I mentioned that to Ibrāhīm An-Nakha'i, so he rejected that and said: 'The first to accept Islam was Abū Bakr As-Siddiq.'" (*Sahîh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. Abū Hamzah’s (a narrator in the chain) name is Talhah bin Yazid.

٣٧٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ شَيْعَرٍ وَمُحَمَّدُ بْنُ
الْمُشَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شَعْبَةُ عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي حَمْزَةَ، عَنْ
رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ زَيْدِ بْنِ أَرْدَمَ قَالَ:
أَوَّلُ مَنْ أَسْلَمَ عَلَيَّ، قَالَ عَمْرُو بْنُ مُرَّةَ:
فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ التَّخْعِيِّ فَانْكَرَهُ وَقَالَ:
أَوَّلُ مَنْ أَسْلَمَ أَبُو بَكْرِ الصَّدِيقِ.
[قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسْنٌ
صَحِيحٌ. وَأَبُو حَمْزَةَ اسْمُهُ طَلْحَةُ بْنُ يَزِيدَ.]

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٨١٣٧ من حديث شعبة به.

Comments:

Abū Ṭālib was a poor person and had many children to raise, therefore, the Prophet ﷺ suggested to his uncle ‘Abbās that they should help Abū Ṭālib and share his burden. ‘Abbās agreed to it and took Ja’far in his care and the Prophet ﷺ took ‘Alī. In this way ‘Alī was raised in the hands of the Prophet ﷺ. It was natural for ‘Alī to accept Islam, as he was still a young boy when he embraced Islam.

Chapter (...) “None Loves You Except A Believer And None Hates You Except A Hypocrite”

(المعجم . . .) - بَابُ : [لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُنْغِضُكَ إِلَّا مُنَافِقٌ] (التحفة ٨٠)

3736. ‘Alī said: “The Prophet ﷺ – the Unlettered Prophet – exhorted me (saying): ‘None loves you except a believer and none hates you except a hypocrite.’”

‘Adī bin Thābit (a narrator) said:
“I am from the generation whom
the Prophet ﷺ supplicated for.”
(Sahīh)

٣٧٣٦ - حَدَّثَنَا عِيسَى بْنُ عُثْمَانَ أَخْبَرَ
يَحْمَى بْنَ عِيسَى الرَّمْلَيُّ: حَدَّثَنَا يَحْمَى بْنُ عِيسَى
الرَّمْلَيُّ عَنِ الْأَعْمَشِ، عَنْ عَدَيِّ بْنِ ثَابِتٍ، عَنْ
زِرْ بْنِ حُبَيْشٍ، عَنْ عَلَيٍ قَالَ: لَقَدْ عَهَدَ إِلَيَّ
النَّبِيُّ ﷺ - النَّبِيُّ الْأُمَّيُّ - أَنَّهُ لَا يُجْبِكُ إِلَّا
مُؤْمِنٌ وَلَا يُغْضِبُكُ إِلَّا مُتَنَافِقٌ. قَالَ عَدَيُّ بْنُ

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

تَأْبِيتُ: أَنَا مِنَ الْمَرْءُونَ الَّذِينَ دَعَاهُمُ اللَّهُمَّ إِنَّكَ لَرَبُّ الْعَالَمَاتِ .
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .
تخریج: وأخرجه مسلم، الإيمان، باب الدليل على أن حب الأنصار وعلى رضي الله عنهم من الإيمان ... إلخ، ح ٧٨: من حديث الأعمش به.

Comments:

‘Adī bin Thābit is a *Tābi‘ī* and he is among those who loved ‘Alī. He who loved the Prophet ﷺ will also love whomever he loved.

3737. Umm ‘Atīyyah said: “The Prophet ﷺ sent an army in which was ‘Alī.”

She said: “While he was raising his hands, I heard the Messenger of Allāh ﷺ saying: ‘O Allāh! Do not cause me to die until You allow me to see ‘Alī.’” (*Da’if*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan [Gharīb]*, we only know of it from this route.

٣٧٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَيَعْقُوبُ
ابْنُ إِبْرَاهِيمَ وَغَيْرُ وَاحِدٍ قَالُوا: أَخْبَرَنَا أَبُو
عَاصِمٍ عَنْ أَبِي الْجَرَاحِ: حَدَّثَنِي جَابِرُ بْنُ
صُبَيْحٍ قَالَ: حَدَّثَنِي أُمُّ شَرَاحِيلَ قَالَتْ:
حَدَّثَنِي أُمُّ عَطِيَّةَ قَالَتْ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِئْشًا
فِيهِمْ عَلَيِّ، قَالَتْ: فَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهُوَ رَافِعٌ يَدَيْهِ وَيَقُولُ: «اللَّهُمَّ لَا تُمْشِنِي حَتَّى
تُرِينِي عَلَيًّا» .

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
[غَرِيبٌ] إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ .

تخریج: [إسناده ضعيف] وأخرجه البخاري في التاريخ الكبير، الكنى: ٢٠/٨ عن أبي عاصم به * أبو الجراح المهرمي مجھول (تقريب) وأم شراحيل لا يعرف حالها (أيضاً).

Comments:

The Prophet ﷺ prayed for ‘Alī’s safe return which is a sign of his love for ‘Alī.

Chapter 21. The Virtues Of Abū Muammad Talhah Bin ‘Ubaidullāh, May Allāh Be Pleased With Him

3738. ‘Abdullāh bin Az-Zubair narrated that Az-Zubair said: “On the Day of (the battle of) Uhud, the Messenger of Allāh ﷺ wore two coats of mail. He tried to get up on a boulder, but was not able to, so Talhah squatted under him,

(المعجم ٢١) - [باب] مَنَاقِبِ أَبِي
مُحَمَّدٍ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ
عَنْهُ (التحفة ٨١)

٣٧٣٨ - حَدَّثَنَا أَبُو سَعِيدِ الْأَشْجَعِ: حَدَّثَنَا
يُوسُفُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ
يَحْيَى بْنِ عَبَادَ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ، عَنْ
أَبِيهِ، عَنْ جَدِّه عَبْدِ اللَّهِ بْنِ الرُّزَبَيرِ، عَنِ الرُّزَبَيرِ
قَالَ: كَانَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحْدِي

lifting the Prophet ﷺ upon it, such that he could sit on the boulder. So he said: ‘It (Paradise) is obligatory for Talḥah.’”^[1] (Hasan)

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

وَرَعَانٍ فَتَهَضَ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ فَأَقْعَدَ تَحْتَهُ طَلْحَةً، فَصَعَدَ النَّبِيُّ ﷺ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ، فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أُوجَبَ طَلْحَةً».

[Qālَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.
تَخْرِيجٌ: [حسن] تَقْدِيم: ١٦٩٢.

3739. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Whoever would be pleased to look at a martyr walking upon the face of the earth, then let him look at Talḥah bin ‘Ubaidullāh.” (*Da’īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of As-Ṣalt bin Dīnār. And some of the people of knowledge criticized As-Ṣalt bin Dīnār, and they considered him weak, and they criticized Ṣalīḥ bin Mūsā [due to their memory]. (As-Ṣalt bin Dīnār and Ṣalīḥ bin Mūsā are narrators in the chain of this *Hadīth*).

٣٧٣٩ - حَدَّثَنَا قَتْبِيَّةُ: حَدَّثَنَا صَالِحُ بْنُ مُوسَى [الطلْحَجِيُّ] مِنْ وَلَدِ طَلْحَةَ بْنِ عَبْيَدِ اللَّهِ، عَنِ الصلَّتِ بْنِ دِينَارٍ، عَنْ أَبِي نَضْرَةَ قَالَ: قَالَ جَابِرٌ بْنُ عَبْدِ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى شَهِيدٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ فَلَيَنْظُرْ إِلَى طَلْحَةَ بْنِ عَبْيَدِ اللَّهِ».

[Qālَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الصلَّتِ بْنِ دِينَارٍ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي الصلَّتِ بْنِ دِينَارٍ وَضَعَفَهُ وَتَكَلَّمُوا فِي صَالِحِ بْنِ مُوسَى. [مِنْ قَبْلِ حَفْظِهِمَا].

تَخْرِيجٌ: [ضعيف] وأخرجه ابن ماجه، ح: ١٢٥ من حديث الصلت بن دينار به وهو متوكلاً كما قال أحمد وغيره وصالح بن موسى مثله، راجع التهذيب ولم أجده له طريقاً صحيحاً ولا حسنة.

Comments:

Talḥah is a member of the esteemed tribe of Abū Bakr, and he was included in those ten fortunate Companions who were given the glad tiding of Paradise during their lives. The Prophet also predicted his martyrdom and he was martyred in the “Battle of Camel”.

^[1] This preceded under no. 1692.

3740. ‘Alī bin Abī Ṭālib said: “My ear heard from the mouth of the Messenger of Allāh ﷺ, while he was saying: ‘Talḥah and Az-Zubair are my neighbors in Paradise.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except from this route.

٣٧٤٠ - حَدَّثَنَا أَبُو سَعِيدُ الْأَشْجَعُ : حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بْنُ مَنْصُورِ الْعَزِيزِيِّ عَنْ عَقْبَةَ ابْنِ عَلْقَمَةَ السِّكْرِيِّ قَالَ : سَمِعْتُ عَلَيَّ بْنَ أَبِي طَالِبٍ يَقُولُ : سَمِعْتُ أُذْنِي مِنْ فِي رَسُولِ اللَّهِ تَعَالَى وَهُوَ يَقُولُ : « طَلْحَةُ وَالرَّبِيعُ جَارَائِي فِي الْجَنَّةِ » .

[Qāl Abo Uyayni:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُ إِلَّا مِنْ هَذَا الْوَجْهِ .
تخریج: [حسن] تقدم: ٣٢٠٢

Comments:

Zubair bin Al-Awwām رضي الله عنه was also martyred in the “Battle of Camel”.

3741. Mūsā bin Ṭalḥah said: “I entered upon Mu‘āwiyah and he said: ‘Shall I not give you some good news?’ I said: ‘Of course!’ He said: ‘I heard the Messenger of Allāh ﷺ saying: ‘Talḥah is among those who fulfilled their vow.’”^[1] (*Daīf*)

[He said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of Mu‘āwiyah except through this route.

٣٧٤١ - حَدَّثَنَا عَبْدُ الْقَدُوسِ بْنُ مُحَمَّدٍ الْعَطَّارُ الْبَصْرِيُّ : حَدَّثَنَا عُمَرُ بْنُ عَاصِمٍ ، عَنْ إِسْحَاقَ بْنِ يَحْيَى بْنِ طَلْحَةَ ، عَنْ عَمَّهُ مُوسَى بْنِ طَلْحَةَ قَالَ : دَخَلْتُ عَلَى مَعَاوِيَةَ فَقَالَ : أَلَا أَبْشِرُكَ ؟ سَمِعْتُ رَسُولَ اللَّهِ تَعَالَى يَقُولُ : « طَلْحَةُ مِنْ قَضَى نَحْبَهُ » . [Qāl:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُ إِلَّا مِنْ هَذَا الْوَجْهِ .

تخریج: [إسناده ضعیف] وأخرجه الحاکم: ٣٦٤ / ٣
فقال الذهبي: لا * أبو عبد الرحمن بن النضر بن منصور، وعقبة بن علقمة ضعيفان.

Chapter (...) His Specification Of Talḥah As One Who Fulfilled His Covenant

(المعجم ...) - بَابُ : [تَغْيِينُهُ طَلْحَةُ هُوَ مِنْ قَضَى نَحْبَهُ] (التحفة ٨٢)

3742. Mūsā and ‘Eisā, the sons of Talḥah, narrated from their father: “The Companions of the Prophet ﷺ said, to an unknowing Bedouin

٣٧٤٢ - حَدَّثَنَا [أَبُو كُرَيْبٍ] مُحَمَّدُ بْنُ العَلَاءَ : حَدَّثَنَا يُوسُفُ بْنُ بُكَيْرٍ : حَدَّثَنَا طَلْحَةُ ابْنُ يَحْيَى عَنْ مُوسَى وَعَيْسَى ابْنِ طَلْحَةَ ،

^[1] Referring to *Sūrat Al-Ahzāb* 33:23. This preceded under no. 3202.

man: ‘Ask him who it is that has fulfilled his vow.’ They were not in the habit of asking him questions out of their respect and reverence for him. So the Bedouin asked him, but he turned away from him. Then he asked him again, but he turned away from him. Then again he asked him, but he turned away from him. Then I stood looking from the door of the *Masjid*, while I was wearing a green garment, and I saw the Prophet ﷺ, he said: ‘Where is the one who was asking about the one who fulfilled his vow?’ The Bedouin said: ‘Here I am O Messenger of Allāh!’ The Messenger of Allāh ﷺ said: ‘This is one who has fulfilled his vow.’^[1] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*, we do not know of it except as a narration of Abū Kuraib from Yūnus bin Bukair. And more than one of the major scholars from among the people of *Hadīth* reported this *Hadīth* from Abū Kuraib. I heard Muḥammad bin ‘Ismā’il report this *Hadīth* from Abū Kuraib, and he placed it in *Kitāb Al-Fawā’id*.

Comments:

This narration refers to Verse 23 of *Sūrat Al-Ahzāb* that states, “Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their obligations (i.e., have been martyred) and some of them are still waiting, but they have never changed in the least.”

عَنْ أَبِيهِمَا طَلْحَةَ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى نَجْبَةً فَالْأُغْرَابِيُّ جَاهِلٌ: سَلْمَةُ عَمْنُ قَضَى نَجْبَةً مَنْ هُوَ؟ وَكَانُوا لَا يَجْتَرُونَ [هُمْ] عَلَى مَسْأَلَيْهِ يُوْفَرُونَهُ وَيَهَا بُونَهُ: فَسَأَلَهُ الْأَغْرَابِيُّ فَأَغْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَغْرَضَ عَنْهُ، ثُمَّ إِنِّي اطْلَعْتُ مِنْ بَابِ الْمَسْجِدِ وَعَلَيَّ تَبَّاعُ خُضْرُ فَلَمَّا رَأَنِي الْيَهُودِيُّ قَالَ: «أَئِنَّ السَّائِلُ عَمَّنْ قَضَى نَجْبَةً؟» قَالَ الْأَغْرَابِيُّ: أَنَا، يَا رَسُولَ اللَّهِ! قَالَ: «هَذَا مِنْ قَضَى نَجْبَةً».

[قال أبو عيسى:] هذا حديث حسنٌ غَيْرُهُ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي كُرَيْبٍ عَنْ يُوسُفَ بْنِ بُكَيْرٍ. وَقَدْ رَوَى عَيْرَ وَاحِدٌ مِنْ كَتَابِ أَهْلِ الْحَدِيثِ عَنْ أَبِي كُرَيْبٍ هَذَا الْحَدِيثُ. وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يُحَدِّثُ بِهَذَا عَنْ أَبِي كُرَيْبٍ وَوَضَعْهُ فِي كِتَابِ الْقَوَافِيدِ.

تَعْرِيف: [حسن] تقدم: ٣٢٠٣.

^[1] This preceded under no. 3203.

Chapter 22. The Virtues Of Az-Zubair Bin Al-'Awwām, May Allāh Be Pleased With Him

3743. 'Abdullāh bin Az-Zubair narrated from Az-Zubair, who said: "The Messenger of Allāh ﷺ gathered together his parents for me the Day of Quraizah, (i.e., the battle of *Ahzāb*) and said: 'May my mother and father be ransomed for you.'"^[1] (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الزبير بن العوام رضي الله عنه، ح: ٣٧٢٠ ومسلم، فضائل الصحابة، باب: من فضائل طلحة والزبير رضي الله تعالى عنهم، ح: ٢٤١٦ من حديث هشام به.

Chapter 23. "Indeed Every Prophet Has A *Hawārī*..."

3744. 'Alī bin Abī Tālib [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Indeed, every Prophet has a *Hawārī*, and my *Hawārī* is Az-Zubair bin Al-'Awwām." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. And it is said: "A *Hawārī* is a helper."

[I heard Ibn Abī 'Umar say: "Sufyān bin 'Uyainah said: 'A *Hawārī* is a helper.'"]

تخریج: [إسناده حسن] وأخرجه أحمد: ٨٩/١ عن معاوية بن عمرو به وصححه الحاكم: ٣

(المعجم ٢٢) - باب مناقب الزبير بن العوام رضي الله عنه (التحفة ٨٣)

٣٧٤٣ - حَدَّثَنَا هَذَانُ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِّيرِ، عَنِ الرَّبِّيرِ قَالَ: جَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْوَيْهِ يَوْمَ قُرْيَظَةَ فَقَالَ: «يَأَبِي وَأُمِّي». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٢٣) - باب: [إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا . . .] (التحفة ٨٤)

٣٧٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْعِي: حَدَّثَنَا مَعَاوِيَةُ بْنُ عَمْرُو: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ زَرْ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ [رضي الله عنه] قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَ الرَّبِّيرِ بْنِ الْعَوَامِ». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيَقُولُ الْحَوَارِيُّ هُوَ النَّاصِرُ. سَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: الْحَوَارِيُّ هُوَ النَّاصِرُ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٨٩/١ عن معاوية بن عمرو به وصححه الحاكم: ٣٦٧ ووافقه الذهبي.

^[1] See nos. 2828-2930.

Comments:

On the occasion of the ‘Battle of Ahzāb’ the Prophet ﷺ sent Az-Zubair to check the conditions and situation of Banū Quraizah whether they still are with the Muslims or they have breached the treaty and have joined the enemy. The title of ‘*Hawari*’ was conferred on him on this occasion.

Chapter 24. His ﷺ Statement Like The One Before It, Along With a Story Concerning It

3745. Jābir [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “Indeed, every Prophet has a *Hawārī* and, [indeed,] my *Hawārī* is Az-Zubair [bin Al-‘Awwām].”

And Abū Nu‘aim added in it: “On the Day of *Al-Ahzāb*, he (ﷺ) said: ‘Who will bring us news about their party?’ Az-Zubair said: ‘I will.’ He said it three times. Az-Zubair said (each time): ‘I will.’” (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب فضل الطلیعه، ح: ٢٨٤٦ عن أبي نعيم الفضل بن دكين ومسلم، ح: ٢٤١٥ من حديث سفيان الثوري به.

Chapter (...) “There Is Not A Part Of Me Except That It Has Been Injured While With the Messenger of Allāh ﷺ”

3746. Hishām bin ‘Urwah narrated: “On the Day of (the battle of) *Al-Jamal*, Az-Zubair exhorted his son ‘Abdullāh, saying: ‘There is not a part of me except that it has been injured while with the Messenger of Allāh ﷺ,’ until that ended with his private parts. (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is

(المعجم ٢٤) - بَابُ : [قَوْلُهُ ﷺ]
كَالَّذِي قَبْلَهُ مَعَ قِصَّةٍ فِيهِ] (التحفة ٨٥)

٣٧٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا
أَبُو ذَاوِدَ الْحَفْرِيُّ وَأَبُو نُعَيْمٍ عَنْ سُفِّيَانَ، عَنْ
مُحَمَّدِ بْنِ الْمُنْكَرِ، عَنْ جَابِرٍ [رَضِيَ اللَّهُ
عَنْهُ] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ
لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَ الرَّبِيعِ [بْنِ
الْعَوَامِ]» - وَرَأَدَ أَبُو نُعَيْمٍ فِيهِ يَوْمَ الْأَخْرَابِ -
قَالَ: مَنْ يَأْتِنَا بِخَبَرِ الْقَوْمِ؟ قَالَ الرَّبِيعُ: أَنَا،
فَأَلَّهَا ثَلَاثَةً. قَالَ الرَّبِيعُ: أَنَا.
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ .

(المعجم ...) - بَابُ : [مَا مِنِي عَضُُوٌّ
إِلَّا وَقَدْ جُرِحَ مَعَ رَسُولِ اللَّهِ ﷺ]
(التحفة ٨٦)

٣٧٤٦ - حَدَّثَنَا ثُبَيْبَةُ: حَدَّثَنَا حَمَادَ بْنُ
رَبِيعٍ عَنْ صَحْرِ بْنِ جُوبِرَةَ، عَنْ هَشَامِ بْنِ
عُزُونَةَ قَالَ: أَوْصَى الرَّبِيعُ إِلَيْهِ عَبْدَ اللَّهِ
صَبِيَّحَةَ الْجَمَلِ فَقَالَ: مَا مِنِي عَضُُوٌّ إِلَّا وَقَدْ
جُرِحَ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى اتَّهَى ذَكَرَ إِلَيْهِ
فَرْجُوهُ .

Hasan Gharīb as a narration of Hammād bin Zaid.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ

غَرِيبٌ مِنْ حَدِيثِ حَمَادَ بْنِ زَيْدٍ.

تخریج: [إسناده ضعیف] * هشام بن عروة لم يدرك الزبیر واستظره العزی فی تحفہ الأشراف: ۱۸۰/۳ بأنه رواه عن عبدالله بن الزبیر عن الزبیر به وإن صح هذا فالسند صحيح.

Comments:

On the occasion of the “Battle of Camel” ‘Āishah was riding a camel and her companions and helpers were defending her, for this reason this battle is known as the ‘Battle of Camel’. It was fought on 21st of Jumādā Al-Awwal 36 A.H. at Al-Basrah. One side was headed by ‘Alī bin Abī Tālib and the other side by Talhah, Zubair and ‘Āishah.

Chapter 25. The Virtues Of ‘Abdur-Rahmān Bin ‘Awf Bin ‘Abdu ‘Awf Az-Zuhri, May Allāh Be Pleased With Him

(المعجم ۲۵) - [باب] مَنَاقِبُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الْزَّهْرِيِّ رَضِيَ اللَّهُ عَنْهُ (التحفة ۸۷)

3747. ‘Abdur-Rahmān bin ‘Awf narrated that the Messenger of Allāh ﷺ said: “Abū Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, ‘Alī is in Paradise, Talhah is in Paradise, Az-Zubair is in Paradise, ‘Abdur-Rahmān bin ‘Awf is in Paradise, Sa‘d bin Abī Waqqās is in Paradise, Sa‘eed bin Zaid is in Paradise, and Abū ‘Ubaidah bin Al-Jarrāḥ is in Paradise.” (*Sahīh*)

(Another chain) Sa‘eed bin Zaid, from the Prophet ﷺ, but he did not mention “from ‘Abdur-Rahmān bin ‘Awf” in it.

[Abū ‘Eisā said:] And this *Hadīth* has been related from ‘Abdur-Rahmān bin Humaid, from his father, from Sa‘eed bin Zaid, from the Prophet ﷺ, and it is similar to this. And this is more correct than the first *Hadīth*.

٣٧٤٧ - حَدَثَنَا قُبَيْلَةُ: حَدَثَنَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُمَّانُ فِي الْجَنَّةِ، وَعَلَيْهِ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالرَّبِيعُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ بْنُ أَبِي وَقَاصِ فِي الْجَنَّةِ، وَسَعِيدُ بْنُ زَيْدٍ فِي الْجَنَّةِ، وَأَبُو عَبِيدَةَ بْنِ الْجَرَاحِ فِي الْجَنَّةِ».

أَخْرَجَنَا أَبُو مُضْعِفٍ قَرَاءَةً، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ.

[قال أبو عيسى:] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ هَذَا، وَهُذَا

أَصْحَحُ مِنَ الْحَدِيثِ الْأَوَّلِ.

تَخْرِيجٌ: [إِسْنَادُهُ صَحِيحٌ] وَأَخْرَجَهُ أَحْمَدُ: ۱۹۳ وَالسَّائِي فِي الْكَبْرِيِّ، ح: ۸۱۹۴ عَنْ قَبْيَةِ
بْنِ وَصْحَحَهُ ابْنُ حَبَّانَ (الإِحْسَانُ): ۶۹۶۳.

Comments:

These Companions were given the glad tiding of the Paradise in one gathering, therefore, they are known as 'The Ten Fortunate' (*Al-'Ashrat Al-Mubash-sharah*). The Prophet ﷺ also gave the happy news of the Paradise to some other Companions at different occasions in various other gatherings, which is not contrary to the good news of the 'Ten Fortunate'.

3748. 'Abdur-Rahmān bin Ḥumaid narrated from his father, that Sa'eed bin Zaid reported to him, while in a group of people, that the Messenger of Allāh ﷺ said: "Ten are in Paradise: Abū Bakr is in Paradise, 'Umar is in Paradise. 'Alī and 'Uthmān are in Paradise. Az-Zubair and Ṭalhah, 'Abdur-Rahmān, Abū 'Ubaidah and Sa'd bin Abī Waqqās" – He said: "So he counted these nine and was silent concerning the tenth – so the people said: 'We implore you by Allāh, O Abū Al-A'war, who is the tenth?' He said: 'You have implored me by Allāh. Abū Al-A'war is in Paradise.'" (*Sahīh*)

[Abū 'Eisā] said: [Abū Al-A'war] he is Sa'eed bin Zaid bin 'Amr bin Nufail. I heard Muḥammad saying: "It is more correct than the first *Hadīth*."

تَخْرِيجٌ: [صَحِيحٌ] وَأَخْرَجَهُ السَّائِي فِي الْكَبْرِيِّ، ح: ۸۱۹۵ مِنْ حَدِيثِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ
أَبِي فَدِيكَ بْنِ وَسِنَدِهِ حَسْنٍ، وَلِلْحَدِيثِ طَرْقٌ كَثِيرٌ عَنْ سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ.

٣٧٤٨ - حَدَّثَنَا صَالِحُ بْنُ مَسْمَارٍ
الْمَرْوَزِيُّ: حَدَّثَنَا ابْنُ أَبِي فَدِيكَ عَنْ مُوسَى
ابْنِ يَعْقُوبَ عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ أَنَّ سَعِيدَ بْنَ زَيْدِ
حَدَّثَهُ فِي تَفَرِّقِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَشْرَةُ
فِي الْجَنَّةِ: أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي
الْجَنَّةِ، وَعَلِيٌّ وَعُثْمَانُ وَالرَّبِيعُ وَطَلْحَةُ وَعَبْدُ
الرَّحْمَنِ وَأَبُو عَيْدَةَ وَسَعْدُ بْنِ أَبِي وَقَاصِي»
قَالَ: فَعَدَ هُؤُلَاءِ التَّسْعَةِ وَسَكَّتَ عَنِ الْعَاشِرِ
- فَقَالَ الْقَوْمُ: نَشَدُكُ اللَّهَ يَا أَبَا الْأَغْوَرِ! مَنِ
الْعَاشِرُ؟ قَالَ: نَشَدْتُمُونِي بِاللَّهِ أَبُو الْأَغْوَرِ
فِي الْجَنَّةِ.

قَالَ [أَبُو عِيسَى]: الْأَغْوَرُ هُوَ سَعِيدُ بْنِ
رَيْدِ بْنِ عَمْرُو بْنِ نُفَيْلٍ، وَسَمِعْتُ مُحَمَّداً
يَقُولُ: هُوَ أَصْحَحُ مِنَ الْحَدِيثِ الْأَوَّلِ.

تَخْرِيجٌ: [صَحِيحٌ] وَأَخْرَجَهُ السَّائِي فِي الْكَبْرِيِّ، ح: ۸۱۹۵ مِنْ حَدِيثِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ
أَبِي فَدِيكَ بْنِ وَسِنَدِهِ حَسْنٍ، وَلِلْحَدِيثِ طَرْقٌ كَثِيرٌ عَنْ سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ.

Chapter (...) Mention Of ‘Abdur-Rahmān Bin ‘Awf Leaving Behind A Garden For The Mothers Of The Believers...

(المعجم ...) - بَابُ : [حَكَايَةُ وَصِصَّةٍ
عَبْدِ الرَّحْمَنِ بِحَدِيقَةِ لِأَمَهَاتِ
الْمُؤْمِنِينَ ...] [التحفة ٨٨]

3749. Abū Salamah narrated from ‘Āishah that the Messenger of Allāh ﷺ used to say: “Indeed your affair^[1] is from that which concerns me after me, and none shall be able to be patient concerning you except the patient ones.”

He said: “Then ‘Āishah said: ‘So may Allāh give your father drink from the *Salsabil* of Paradise” intending ‘Abdur-Rahmān bin ‘Awf.^[2] And he had maintained ties with the wives of the Prophet ﷺ with property that had been sold for forty-thousand. (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه أحمد: ٦/٧٧ من حديث بكر بن مضر به وصححه ابن حبان، ح: ٢٢١٦ والحاكم على شرط الشیخین: ٣١٢ وقال الذهبي: ”صخر صدوق ولم يخرجوا له“.

Comments:

As the wives of the Prophet ﷺ could not be his heir after his death, so the Prophet said that he was worried about his wives, how the people will treat them, how they would take care of their needs and sustenance, so ‘Abdur-Rahman bin ‘Awf ﷺ left a will of a garden for the wives of the Mothers of the Believers. The price of this garden is said to be forty-thousand Dīnār or four-hundred thousand Dirham.

3750. Abū Salamah narrated that ‘Abdur-Rahmān bin ‘Awf left a garden for the Mothers of the Believers that was sold for four-hundred thousand. (*Hasan*)

^[1] “Your” here is feminine plural, indicating that it refers to the Prophet’s wives ﷺ.

^[2] Abū Salamah is the son of ‘Abdur-Rahmān bin ‘Awf.

٣٧٤٩ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا بَكْرُ بْنُ
مُضْرَ عنْ صَخْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أُبْيِ سَلَمَةَ،
عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ : «إِنَّ
أَمْرُكُنَّ لَوْمَمَا يُهْمِنِي بَعْدِي، وَلَنْ يَصِيرَ عَلَيْكُنَّ
إِلَّا الصَّابِرُونَ» قَالَ : ثُمَّ تَقَوَّلُ عَائِشَةُ : فَسَقَى
اللَّهُ أَبَاكَ مِنْ سَلْسَبِيلِ الْجَنَّةِ - تُرِيدُ عَبْدَ
الرَّحْمَنَ بْنَ عَوْفٍ - وَقَدْ كَانَ وَصَلَ أَزْوَاجَ
النَّبِيِّ ﷺ بِمَا لَيْسَ بِأَرْبَعَينَ أَلْفًا .
[قَالَ أَبُو عَيْسَى :] هَذَا حَدِيثُ حَسَنٌ

صَحِيحٌ غَرِيبٌ .

٣٧٥ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ
حَبِّيْبٍ بْنِ الشَّهِيدِ الْبَصْرِيِّ وَأَحْمَدُ بْنُ عُثْمَانَ
قَالَا : حَدَّثَنَا قُرِيْشُ بْنُ أَنَسٍ عَنْ مُحَمَّدِ بْنِ

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

عَمْرُو، عَنْ أَبِي سَلْمَةَ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ أَوْصَى بِحَدِيقَةٍ لِأَمْهَاتِ الْمُؤْمِنِينَ يُبَعْثَ بِأَرْبَعِمَائَةِ أَلْفٍ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه الحاکم: ۳۱۲، ۳۱۱ / ۳ من حديث قریش به وصححه على شرط مسلم ووافقه الذہبی.

Chapter 26. The Virtues Of Abū Iṣhāq Sa‘d Bin Abī Waqqāṣ ، And The Name Of Abī Waqqāṣ Is Mālik Bin Wuhāib

3751. *Sa‘d* narrated that the Messenger of Allāh ﷺ said: “O Allāh, respond to *Sa‘d* when he supplicates to You.” (*Hasan*)

[*Abū ‘Eisā* said:] And this *Hadīth* has been related from *Ismā‘il*, from *Qais*: “The Prophet ﷺ said: ‘O Allāh, respond to *Sa‘d* when he supplicates to You.’” And this is more correct.

(المعجم ۲۶) - [باب] مَنَاقِبُ أَبِي إِسْحَاقَ
سَعْدِ بْنِ أَبِي وَقَاصِ رَضِيَ اللَّهُ عَنْهُ وَاسْمُ
أَبِي وَقَاصِ مَالِكٍ بْنُ وُهَيْبٍ (التحفة ۸۹)

٣٧٥١ - حَدَّثَنَا رَجَاءُ بْنُ مُحَمَّدَ الْمَذْرِيُّ
[بَصْرِيُّ]: حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَى عَنْ
إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ [بْنِ أَبِي
حَازِمٍ]، عَنْ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ».

[قال أبو عيسى:] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ
عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ:
«اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ». وَهَذَا أَصَحُّ.

تخریج: [حسن] وأخرجه الحاکم: ۴۹۹ / ۳ من حديث عون به وصححه ووافقه الذہبی وصححه ابن حبان، ح: ۲۲۱۵ وللحديث شواهد.

Comments:

The Prophet ﷺ on the occasion of the “Battle of Badr” supplicated this favor for *Sa‘d*, that is why he is known as “*Mustajab Dhu Da‘wāt*” meaning the one whose prayer are accepted by Allāh ﷺ.

Chapter (...) His ﷺ Being Proud Of *Sa‘d*...

3752. *Jābir* bin ‘Abdullāh said: “*Sa‘d* came, so the Prophet ﷺ said: ‘This is my maternal uncle, so let a

(المعجم ...) - بَابٌ : [مُفَاخِرَتُهُ ﷺ]
بِسَعْدٍ...] (التحفة ۹۰)

٣٧٥٢ - حَدَّثَنَا أَبُو كُرْبَيْبٍ وَأَبُو سَعِيدٍ
الْأَشْجَعُ قَالَا: حَدَّثَنَا أَبُو أَسَمَّةَ عَنْ مُجَالِدٍ،
عَنْ عَامِرٍ [الشَّعْبِيِّ]، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ

man show me his maternal uncle.””
(Da’if)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*, we do not know of it except as a narration of Mujālid, and Sa’d [bin Abī Waqqāṣ] was from Banū Zuhrah, and the mother of the Prophet ﷺ was from Banū Zuhrah. For that reason, the Prophet ﷺ said: “This is my maternal uncle.”

تخریج: [إسناده ضعيف] وأخرجه ابن سعد: ١٣٧/٣ من حديث أبي أسماء به وله شواهد ضعيفة عند الحاكم (٤٩٨/٣) وغيره.

Chapter (...) “Shoot, May My Father And Mother Be Ransomed For You”

3753. ‘Alī narrated: “The Messenger of Allāh ﷺ did not mention both (his) parents for anyone except Sa’d bin Abī Waqqāṣ. On the Day of (the battle of) Uhud he said: ‘Shoot, may my father and mother be ransomed for you.’ And he said to him: ‘Shoot O young man.””^[1] *(Da’if)*

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. And there is something on this topic from Sa’d. And more than one narrator reported this *Hadīth* from Yahyā bin Sa’eed, from Sa’eed bin Al-Musayyab from Sa’d.

Comments:

On the occasion of the ‘Battle of Uhud’ the Prophet ﷺ said this for Sa’d as on another occasion at the “Battle of Trench” he said this for Zubair.

^[1] This preceded under no. 2829.

قالَ: أَقْبَلَ سَعْدُ فَقَالَ النَّبِيُّ ﷺ: «هَذَا خَالِي فَلَمْ يُرِنِي أَمْرُهُ خَالَهُ».
 قالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَاجِلٍ، وَكَانَ سَعْدُ [بْنُ أَبِي وَقَاصٍ] مِنْ بَنِي زُهْرَةَ وَكَانَتْ أُمُّ النَّبِيِّ ﷺ مِنْ بَنِي زُهْرَةَ، لِذَلِكَ قَالَ النَّبِيُّ ﷺ: «هَذَا خَالِي»].

تخریج: [إسناده ضعيف] وأخرجه ابن سعد: ١٣٧/٣ من حديث أبي أسماء به وله شواهد ضعيفة عند الحاكم (٤٩٨/٣) وغيره.

(المعجم . . .) - بَابُ : [أَرْمِ فِدَاكَ أَبِي وَأُمَّيْ] (التحفة ٩١)

٣٧٥٣ - حَدَّثَنَا الْحَسْنُ بْنُ الصَّبَّاحِ الْبَزَارُ: حَدَّثَنَا سُفِينُ بْنُ عُيَيْنَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ وَيَحْيَى بْنِ سَعِيدٍ سَعِيدًا بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ عَلِيُّ: مَا جَمَعَ رَسُولُ اللَّهِ ﷺ أَبَاهُ وَأُمَّهَ لَأَحِدٍ إِلَّا لِسَعْدٍ، قَالَ لَهُ يَوْمَ أُخْدُ: «أَرْمِ فِدَاكَ أَبِي وَأُمَّيْ»، وَقَالَ لَهُ: «أَرْمِ أَيْهَا الْغَلَامُ الْحَرَوْرُ».
 قالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ. وَفِي الْبَابِ عَنْ سَعْدٍ وَقَدْ رَوَى عَيْرَ وَاحِدٌ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدٍ].

تخریج: [ضعيف] تقدم: ٢٧٢٨ وحديث سعد [يأتي بعده: ٣٧٥٤]

3754. Sa‘d bin Abī Waqqāṣ said: “The Messenger of Allāh ﷺ mentioned both of his parents for me on the Day of Uhud.”^[1] (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. And this *Hadīth* has been related from ‘Abdullāh bin Shaddād bin Al-Hād, from ‘Alī bin Abī Tālib from the Prophet ﷺ.

٣٧٥٤ - حَدَّثَنَا قُتْبِيَّةُ: حَدَّثَنَا الْلَّيْثُ بْنُ سَعْدٍ وَعَنْ عَزِيزِ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبْوَيْهِ يَوْمَ أُخْدِي.

[Qālَ أَبُو عَيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ اللَّهِ أَبْنِ شَدَّادَ بْنِ الْهَادِ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ.

تخریج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة أحد، ح: ٤٠٥٧، ومسلم، فضائل الصحابة، باب فضل سعد بن أبي وقاص رضي الله عنه، ح: ٢٤١٢ عن قتيبة به.

3755. ‘Alī bin Abī Tālib said: “I never heard the Prophet ﷺ mentioning both of his parents being ransomed for anyone except for Sa‘d. On the Day of Uhud, I heard him saying: ‘Shoot, Sa‘d, may my father and mother be ransomed for you.’” (*Sahīh*)

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

٣٧٥٥ - حَدَّثَنَا يَدِلْكَ مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفِيَّانُ عَنْ سَعْدٍ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ أَحَدًا يَأْبَوْيْهِ إِلَّا لِسَعْدٍ، فَإِنِّي سَمِعْتُهُ يَوْمَ أُخْدِي يَقُولُ: «إِنْ سَعْدٌ فِدَاكَ أَبِي وَأُمِّي».

[Qālَ أَبُو عَيسَى:] هَذَا حَدِيثُ [حَسَنٍ]

صَحِيحٌ. تخریج: متفق عليه، وأخرجه البخاري، الجihad والسير، باب المعجن ومن يترس بترس صاحبه، ح: ٢٩٠٥ من حديث سفيان الثوري، ومسلم، ح: ٢٤١١ من حديث سعد بن إبراهيم به.

Chapter (...) Sa‘d’s Coinciding With His ﷺ Wish: “If Only A Righteous Man Would Guard Me Tonight”

3756. ‘Āishah said: “The

(المعجم ...) - بَابُ [مُصَادَّفَةِ سَعْدٍ] تَمَنَّيْهُ ﷺ لَيْتَ رَجُلًا صَالِحًا يَحْرُسُنِي الْلَّيْلَةَ] (التحفة ٩٢)

٣٧٥٦ - حَدَّثَنَا قُتْبِيَّةُ: حَدَّثَنَا الْلَّيْثُ عَنْ

[1] This preceded under no. 2830.

Messenger of Allāh ﷺ did not sleep one night upon arriving in Al-Madinah. So he said: ‘If only a righteous man would guard me tonight.’ She said: “So we were like that, when we heard the clanging of weapons. He said: ‘Who is this?’ So he said: ‘Sa‘d bin Abī Waqqāṣ.’ So the Messenger of Allāh ﷺ said: ‘What has brought you?’ Sa‘d said: ‘Fear for the Messenger of Allāh ﷺ came upon me, so I came to protect him.’ So the Messenger of Allāh ﷺ supplicated for him, then slept.” (*Sahih*)

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

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: في فضل سعد بن أبي وقاص رضي الله عنه، ح: ٢٤١٠ عن قتيبة والبخاري، ح: ٢٨٨٥ من حديث يحيى بن سعيد الانصاري به.

Comments:

This narration proves that making an arrangement of safety and being watchful from the enemy and safeguarding the leader or oneself is not against trust in Allāh ﷺ.

Chapter 27. The Virtues Of Abū Al-A‘wār, And His Name Is: Sa‘eed Bin Zaid Bin ‘Amr Bin Nufail, May Allāh Be Pleased With Him

3757. ‘Abdullāh bin Zālim Al-Māzīnī narrated that Sa‘eed bin Zaid bin ‘Amr bin Nufail said: “I bear witness for nine people, that they are in Paradise, and if I were to bear witness for a tenth, I would not be sinful.” It was said: “How is that?” He said: “We were with the Messenger of Allāh ﷺ at (mount)

يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ أَنَّ عَائِشَةَ قَالَتْ: سَهِرَ رَسُولُ اللَّهِ ﷺ مَقْدَمَةَ الْمَدِينَةِ لَيْلَةً فَقَالَ: «لَيْتَ رَجُلًا صَالِحًا يَحْرُسُنِي الْلَّيْلَةَ»، قَالَتْ: فَيَنِمْنَا نَحْنُ كَذَلِكَ إِذْ سَوْمَنَا خَشْنَشَةَ السَّلَاحِ فَقَالَ: «مَنْ هَذَا؟» فَقَالَ سَعْدُ بْنُ أَبِي وَقَاصٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا جَاءَكِ؟» فَقَالَ سَعْدٌ وَقَعَ فِي تَنْسِي خَوْفٍ عَلَى رَسُولِ اللَّهِ ﷺ فَجِئْتُ أَخْرُسَهُ. فَدَعَاهُ رَسُولُ اللَّهِ ﷺ ثُمَّ نَامَ.

[قال أبو عيسى:] هذا حديث حسن صحيح.

(المعجم ٢٧) - [باب] مَنَاقِبِ أَبِي الْأَعْوَرِ
وَاسْمُهُ: سَعِيدُ بْنُ زَيْدٍ بْنِ عَمْرُو بْنِ نُفَيْلٍ
رَضِيَ اللَّهُ عَنْهُ (التحفة ٩٣)

- حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ هَلَالٍ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَالِمِ الْمَارِبِيِّ، عَنْ سَعِيدِ بْنِ زَيْدٍ بْنِ عَمْرُو بْنِ نُفَيْلٍ أَنَّهُ قَالَ: أَشْهَدُ عَلَى الشَّسْعَةِ أَنَّهُمْ فِي الْجَنَّةِ، وَأَشْهَدُ عَلَى الْعَاشِرِ لَمْ آتَمْ. قَيْلٌ: وَكَيْفَ ذَلِكَ؟ قَالَ: كُنَّا

Hirā' when he said, 'Be firm, Hirā'! There is not upon you any but a Prophet, or a *Siddiq*, or a martyr." It was said: "And who were they?"

He said: "The Messenger of Allāh ﷺ, Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ṭalḥah, Az-Zubair, Sa'd, and 'Abdur-Rahmān bin 'Awf." It was said: "And who is the tenth?" He said: "Me." (*Hasan*)

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan Sahīh*, it has been related through more than one from Sa'eed bin Zaid from the Prophet ﷺ.

(Another chain) From 'Abdur-Rahmān bin Al-Akhnas, from Sa'eed bin Zaid from the Prophet ﷺ, with similar in its meaning.

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

مَعَ رَسُولِ اللَّهِ ﷺ بِحِرَاءَ فَقَالَ: «أَئْبُثُ حِرَاءً، فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ»، قِيلَ: وَمَنْ هُمْ؟ قَالَ: رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبِيرُ وَسَعْدٌ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، قِيلَ: فَمَنِ الْعَاشِرُ؟ قَالَ: أَنَا.

[قال أبو عيسى:] هذا حديث حسن صحيح. وقد روی من غير وجه عن سعيد ابن زید عن النبي ﷺ.

حَدَّثَنَا أَخْمَدُ بْنُ مَيْعَنَ: حَدَّثَنَا الْحَجَاجُ بْنُ مُحَمَّدٍ: حَدَّثَنِي شُعْبَةُ عَنْ الْحُرَّ بْنِ الصَّيَاحِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْنَسِ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنْ النَّبِيِّ ﷺ تَحْوِهُ بِمَعْنَاهُ.

[قال أبو عيسى:] هذا حديث حسن.

تخریج: [إسناده حسن] وأخرجه أبو داود، السنة، باب: في الخلفاء، ح: ٤٦٤٨ وابن ماجه، ح: ١٣٤ من حديث حصين به وصححه ابن حبان (الإحسان): ٦٩٥٧.

Chapter (...) The Virtues Of Abū 'Ubaidah 'Āmir Bin Al-Jarrāh, May Allāh Be Pleased With Him

(1). 3757. Hudhaifah bin Al-Yamān narrated that Al-'Āqib and As-Sayyid^[1] came to the Prophet ﷺ and said: "Send with us your trustworthy one." He said: "I shall send with you a trustworthy one who is truly a trustworthy one." So the people desired that,^[2] and he sent Abū 'Ubaidah. (*Sahīh*)

(المعجم . . .) - [باب] مَنَاقِبِ أَبِي عُبَيْدَةَ عَامِرِ بْنِ الْجَرَاحِ رَضِيَ اللَّهُ عَنْهُ (التحفة: ٩٤)

(١) - ٣٧٥٧ - حَدَّثَنَا مَحْمُودُ بْنُ غِيلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْنَانٌ عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ رُوفَ، عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيْدُ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَبْعَثُ مَعَنِّا أَمِينًا، قَالَ: «فَإِنِّي سَأَبْعَثُ مَعَكُمْ أَمِينًا حَقَّ أَمِينٍ»، فَأَشْرَفَ لَهَا

^[1] Two of the leaders of the Christians of Najrān.

^[2] That is, they desired to be the one that the Prophet ﷺ had praised in such a manner.

And when Abū Iṣhāq used to report this *Hadīth*, he would say, "I heard this sixty years ago."

This *Hadīth* is *Hasan Sahīh*. And it has been related from Ibn 'Umar and Anas from the Prophet ﷺ, that he said: "Every nation has a trustworthy one and the trustworthy one of this nation is Abū 'Ubaidah bin Al-Jarrāḥ." (*Sahīh*)

النَّاسُ فَيَعْثُ أَبَا عِيَّدَةَ . قَالَ: وَكَانَ أَبُو إِسْحَاقَ إِذَا حَدَثَ بِهَا الْحَدِيثَ عَنْ صِلَةَ قَالَ: سَمِعْتُهُ مُنْذُ سِتِّينَ سَنَةً . هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَقَدْ رُوِيَ عَنِ ابْنِ عُمَرَ وَأَنْسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: لِكُلِّ أُمَّةٍ أُمِّيْنَ وَأَمِينَ هَذِهِ الْأُمَّةُ أَبُو عِيَّدَةَ بْنُ الْجَرَاحِ .

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي عبيدة بن الجراح رضي الله عنه، ح: ٢٤٢٠ من حديث سفيان الثوري والبخاري، ح: ٣٧٤٥ من حديث أبي إسحاق به وصح بالسماع، وحديث ابن عمر: رواه الحاكم: ٥٣٥ / ٣ وحديث أنس: البخاري، ح: ٣٧٤٤، ٤٢٨٣، ٧٢٥٥ ومسلم، ح: ٢٤١٩.

(2). 3757. Hudhaifah said: "Shilah bin Zufar has a heart of gold."^[1] (*Da'iif*)

(٢) - ٣٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا سَلْمُ بْنُ فُتَيْبَةَ وَأَبُو ذَارُوذَ عَنْ شَعْبَةَ ، عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ حَذِيفَةُ: قُلْبُ صَلَةَ بْنِ زُفَّرٍ مِنْ ذَهَبٍ .

تخریج: [إسناده ضعیف] قول حذیفة: "قلب صلة بن زفر من ذهب سنه ضعیف للانقطاع.

(3). 3757. 'Abdullāh bin Shaqīq said: "I said to 'Āishah: 'Which of the Companions of the Prophet ﷺ were the most beloved to him?' She said: 'Abū Bakr.' I said: 'Then who?' She said: 'Umar.' I said: 'Then who?' She said: 'Then Abū 'Ubaidah bin Al-Jarrāḥ.'" He said: "I said: 'Then who?'" He said: "Then she was silent."^[2] (*Sahīh*)

(٣) - ٣٧٥٧ - حَدَّثَنَا أَحْمَدُ الدَّوْرَقِيُّ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْبِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَيُّ أَصْحَابِ النَّبِيِّ ﷺ كَانَ أَحَبَّ إِلَيْهِ؟ قَالَتْ: أَبُو بَكْرٍ، قُلْتُ: ثُمَّ مَنْ؟ قَالَتْ: ثُمَّ عُمَرُ، قُلْتُ: ثُمَّ مَنْ؟ قَالَتْ: ثُمَّ أَبُو عِيَّدَةَ بْنُ الْجَرَاحِ ، قُلْتُ: ثُمَّ مَنْ؟ فَسَكَّتَتْ .

تخریج: [إسناده صحيح].

^[1] He is the one who reported the previous narration from Hudhaifah.

^[2] This preceded under no. 3657.

(4). 3757. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "What an excellent man is Abū Bakr. What an excellent man is 'Umar. What an excellent man is Abū 'Ubaidah bin Al-Jarrāh." (*Sahīh*)

This *Hadīth* is *Hasan*, we only know it as a narration of Suhail.

(٤) - ٣٧٥٧ - حَدَّثَنَا قُتْبِيَّةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعْمَ الرَّجُلُ أَبُو بَكْرٍ، يَعْمَ الرَّجُلُ عُمَرٌ، يَعْمَ الرَّجُلُ أَبُو عُبَيْدَةَ بْنَ الْجَرَاحَ». هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا تَعْرِفُهُ مِنْ حَدِيثِ سُهْلٍ .

تخریج: [إسناده صحيح] وأخرجه أحمد: ٤١٩ عن قتيبة به وصححه الحاکم على شرط مسلم: ١٣٣ / ٣، ٢٦٨ ووافقه الذهبي ويأتي: ٣٧٩٥ وعند الحاکم والنسائي في الكبرى، ح: ٨٢٣٠ "عبدالعزيز بن أبي حازم".

Chapter 28. The Virtues Of Abū Al-Fadl, The Uncle Of The Prophet ﷺ, And He Is Al-'Abbās Bin 'Abdul-Muṭṭalib,

3758. 'Abdul-Muṭṭalib bin Rabī'ah bin Al-Hārith bin 'Abdul-Muṭṭalib narrated: "Al-'Abbās bin 'Abdul-Muṭṭalib entered upon the Messenger of Allāh ﷺ in a state of anger while I was with him, so he said: 'What has angered you?' He said: 'O Messenger of Allāh, what is it with us and the Qurashī, whenever they meet one another it is with glad faces, and when they meet us they meet us with other than that?'" He said: "So the Messenger of Allāh ﷺ became angry, until his face reddened, then he said: 'By the One in Whose Hand is my soul! Faith does not enter a man's heart until he loves you for the sake of Allāh, and for the sake of His Messenger.' Then he said: 'O people! Whoever harms

(المعجم ٢٨) - بَابُ مَنَاقِبِ أَبِي الْفَضْلِ عَمِ النَّبِيِّ ﷺ وَهُوَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ (التحفة ٩٥)

٣٧٥٨ - حَدَّثَنَا قُتْبِيَّةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: حَدَّثَنِي عَبْدُ الْمُطَّلِبِ بْنُ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ مُغَضِّبًا وَأَنَا عَنْهُ مُغَضِّبٌ فَقَالَ: «مَا أَغْضَبَكَ؟» قَالَ: يَا رَسُولَ اللَّهِ! مَا لَنَا وَلَقَرِيبُنَا إِذَا تَلَاقُوا بِيَهُمْ تَلَاقُوا بِيُوْجُوهٍ مُبْشِّرَةً؟ وَإِذَا لَقُونَا لَقُونًا لَغَيْرِ ذَلِكَ قَالَ: فَعَصَبَ رَسُولُ اللَّهِ ﷺ حَتَّى احْمَرَ وَجْهُهُ ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا يَدْخُلُ قَلْبَ رَجُلٍ إِلَيْمَانٍ حَتَّى يُحْبِكُمُ اللَّهُ وَلِرَسُولِهِ»، ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ! مَنْ آذَى عَمِيَ فَقَدْ آذَنِي فَإِنَّمَا عَمُ الرَّجُلِ صِنْوُ أَبِيهِ».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

my uncle, he has harmed me, for indeed, a man's uncle is not but the *Sinw*^[1] of his father.” (*Da'if*)

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

تخریج: [إسناده ضعیف] وأخرجه النسائي في الكبرى، ح: ۸۱۷۶ عن قبیة وأحمد: ۱/ ۲۰۷ من حديث یزید به وهو ضعیف مدلس تقدم مراراً.

Comments:

Love demands to love and respect the companions, associates and dear ones of the beloved. Faith demands from all Muslims to love the Muslim relatives and Companions of the Prophet ﷺ according to their status and degree in the sight of Allāh's Messenger ﷺ.

Chapter (...) Al-'Abbās Is From Me And I Am From Him

(المعجم . . .) [باب:] الْعَبَّاسُ مِنِّي وَأَنَا
مِنْهُ] (التحفة ۹۶)

3759. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: “Al-'Abbās is from me and I am from him.” (*Da'if*)

He said: This *Hadīth* is *Hasan Sahīh Gharib*, we do not know of it except as narration of Isrā'il.

٣٧٥٩ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارِ الْكُوفِيُّ
قَالَ: حَدَّثَنَا عُيْنَدُ اللَّهُ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ
الْأَغْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَبَّاسُ مِنِّي وَأَنَا
مِنْهُ». قَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
غَرِيبٌ، لَا نَعْرُفُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ.

تخریج: [إسناده ضعیف] وأخرجه النسائي في الصغرى، ح: ۴۷۷۹ والکبرى، ح: ۸۱۷۳ من حديث عبید الله بن موسى به وصححه الحاکم: ۳۲۵ / ۳ ووافقه الذھبی وخالقه في سیر أعلام النبلاء: ۹۹ وهو الصواب * عبد الأعلى الثعلبی ضعیف مشهور.

Comments:

Being a nephew, the Prophet ﷺ is from Al-'Abbās, and Al-'Abbās is from the Prophet ﷺ, in the sense of faith, nature and character.

Chapter (...) Al-'Abbās Is The Uncle Of The Messenger Of Allāh ﷺ

(المعجم . . .) - بَابُ: الْعَبَّاسُ عَمُ
رَسُولِ اللَّهِ ﷺ] (التحفة ۹۷)

3760. 'Ali narrated that concerning Al-'Abbās, the Prophet ﷺ said to

٣٧٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ
الْدُّوْرَقِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي

[۱] *Sinw*: Two or three palm trees will come from a single root, so each is called a *Sinw*. A man's uncle is like that to his father. That is, he is like his father.

'Umar: "Indeed, the uncle of a man is the *Sinw* of his father." And 'Umar had spoken to him concerning his charity. (*Sahīh*)

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

قال: سمعت الأعمش يحدّث عن عمرو بن مُرّة، عن أبي البختري، عن عليٍّ: أنَّ النَّيَّابَةَ قَالَ لِعُمَرَ فِي الْعَبَاسِ: إِنَّ عَمَ الرَّجُلِ صِنْوُ أَبِيهِ وَكَانَ عُمَرُ كَلْمَهُ فِي صَدَقَتِهِ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ

[صحيح].

تخریج: [صحيح] وأخرجه أحمد: ٩٤١ عن وهب بن جرير به والحديث السابق شاهد له.

Comments:

The Prophet ﷺ appointed 'Umar for collection of *Zakāt*. On his return 'Umar told the Prophet ﷺ that Khālid, Al-'Abbās, and Ibn Jamil have not paid the *Zakāt*. The Prophet ﷺ answered that he will pay on their behalf; the brother of the father is like the father. *Tuhfat Al-Ahwadhi*

Chapter (...) "O Allāh, Forgive 'Abbās and His Offspring"

(المعجم . . .) - بَابُ : [اللَّهُمَّ اغْفِرْ لِلْعَبَاسِ وَوَلَدِهِ . . .] (التحفة ٩٨)

3761. Abū Hurairah narrated that the Prophet ﷺ said: "Al-'Abbās is the uncle of the Messenger of Allāh ﷺ, and indeed, the uncle of a man is the *Sinw* of his father or from the *Sinw* of his father." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan* [*Sahīh*] *Gharib*, we do not know of it as a narration of Abū Az-Zinād except through this route.

تخریج: وأخرجه مسلم، الزکاة، باب: في تقديم الزکاة ومنها، ح: ٩٨٣ من حديث ورقاء به.

3762. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ said to Al-'Abbās: 'On the night of Monday, come to me, you and your offspring, so that I may supplicate for them with a supplication that Allāh will benefit you and your

٣٧٦١ - حَدَّثَنَا أَخْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الرَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّيَّابَةَ قَالَ: الْعَبَاسُ عَمُ رَسُولِ اللَّهِ ﷺ وَإِنَّ عَمَ الرَّجُلِ صِنْوُ أَبِيهِ أَوْ مِنْ صِنْوِ أَبِيهِ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ

[صحيح] غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي الرَّنَادِ إِلَّا مِنْ هَذَا الْوَجْهِ.

٣٧٦٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الجَوَهِرِيُّ: حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءٍ عَنْ ثُورِ بْنِ يَزِيدَ، عَنْ مَكْحُولٍ، عَنْ كُرَبَ، عَنْ أَبْنِ عَبَاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَاسِ: إِذَا كَانَ غَدَاءُ الْأَثْنَيْنِ فَأَتَنِي أَنْتَ

children by.' So he went, and we went with him at night, so he (ﷺ) covered us in a *Kisāh*' (shawl), then said: 'O Allāh, forgive Al-'Abbās and his offspring, for what is open and what is secret, with a forgiveness that does not leave any sins. O Allāh! Take care of him concerning the affair of his offspring.'" (*Daīf*)

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

تخریج: [إسناده ضعیف] وأخرجه الخطیب: ٢٤١/١١ من حديث عبدالوهاب بن عطاء به وعنون وقال ابن معین: "هذا موضوع عبدالوهاب لم يقل فيه حدثنا ثور ولعله دلس فيه وهو ثقة".

Comments:

Covering all of them with one shawl indicates that all of them are one and he supplicated "O Allāh keep them under my banner and forgive all their sins and let their children give them due respect."

Chapter 29. The Virtues Of Ja'far Bin Abī Tālib, The Brother Of 'Ali, ﷺ

3763. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "I saw Ja'far flying in Paradise with the angels." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* as a narration of Abū Hurairah. We do not know of it except through the report of 'Abdullāh bin Ja'far, and Yahyā bin Ma'in and others regarded him as weak. He is the father of 'Ali bin Al-Madīni.

There is something on this topic from Ibn 'Abbās.

وَوَلَدُكَ حَتَّى أَدْعُوكَ لَهُم بِدَعْوَةٍ يَنْفَعُكَ اللَّهُ يَبْهَا
وَوَلَدُكَ، فَغَدَّا وَغَدَّوْنَا مَعَهُ فَأَلْبَسْنَا كِسَاءً ثُمَّ
قَالَ: «اللَّهُمَّ اغْفِرْ لِلْعَبَاسِ وَوَلَدِهِ مَعْفِرَةً
ظَاهِرَةً وَبَاطِنَةً لَا تُخَاهِدُ ذَبَابًا، اللَّهُمَّ احْفَظْهُ
فِي وَلَدَهُ». .

[قال أبو عيسى:] هذا حديث حسن
غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

(المعجم ٢٩) - [باب] مَنَاقِبِ جَعْفَرِ بْنِ أَبِي طَالِبٍ أَخِي عَلَيِّ رَضِيَ اللَّهُ عَنْهُمَا (التحفة ٩٩)

٢٧٦٣ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ جَعْفَرًا يَطِيرُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ».

[قال أبو عيسى:] هذا حديث غريبٌ مِنْ حديث أَبِي هُرَيْرَةَ لَا تَعْرِفُهُ إِلَّا مِنْ حديث عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، وَقَدْ ضَعَّفَ يَحْيَى بْنُ مَعْنَى وَغَيْرُهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَهُوَ وَالْدُّ عَلَيَّ أَبْنِ الْمَدِينَيْ. وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ .

تخریج: [حسن] وأخرجه الحاکم: ٢٠٩/٣ من حديث عبدالله بن جعفر بن نجیع المدینی به وصححه فقال الذهبی: "المدینی واؤ" وتتابعه نصر بن حاجب عند ابن حبان (الإحسان): ٧٠٠٧ وللحديث شواهد عند البخاری، ح: ٣٧٠٨ والحاکم: ٢١٢/٣ وغیرهما * وفي الباب عن ابن عباس [الحاکم: ٢٠٩/٣].

Comments:

"The Battle of *Mūtah*" was fought in 8th A.H. In this battle both the arms of Ja'far were cut off and Allāh ﷺ gave him two arms in the Paradise. For this reason he is known as *Dhul-Janāhain*, Ja'far with two wings.

Chapter (...) The Statement Of Abū Hurairah: "None Has Put On Sandals... After The Messenger Of Allāh Better Than Ja'far Bin Abī Tālib..."

3764. Abū Hurairah said: "None has put on sandals – nor worn them, nor ridden a mount, nor a *Kūr*, after the Messenger of Allāh ﷺ – better than Ja'far [bin Abī Tālib]." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh Gharīb*. [And a *Kūr* is a saddle.]

(المعجم...) بـأبـي هـرـيـة: مـا احـتـدـى النـعـالـ... بـعـدـ رـسـوـلـ اللـهـ أـفـضـلـ مـنـ جـعـفـرـ... [التحفة ١٠٠]

٣٧٦٤ - حـدـثـنا مـحـمـدـ بـنـ بـشـارـ: حـدـثـنا عـبـدـالـوـهـاـبـ الشـفـقـيـ: حـدـثـنا حـالـدـ الـحـذـاءـ عـنـ عـكـرـمـةـ، عـنـ أـبـي هـرـيـةـ قـالـ: مـا احـتـدـى النـعـالـ وـلـا اـنـتـعـلـ، وـلـا رـكـبـ الـمـطـاـيـاـ، وـلـا رـكـبـ الـكـوـرـ بـعـدـ رـسـوـلـ اللـهـ أـفـضـلـ مـنـ جـعـفـرـ [بـنـ أـبـي طـالـبـ].

[قـالـ أـبـو عـيـسـىـ: هـذـا حـدـيـثـ حـسـنـ صـحـيـحـ غـرـيـبـ. وـالـكـوـرـ: الرـخـلـ].

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٨١٥٧ عن محمد بن بشار به وصححه الحافظ في الفتح: ٧٦/٧ والحاکم على شرط البخاری: ٢٠٩/٣ ووافقه الذهبی.

3765. Al-Barā' bin 'Āzib narrated that the Prophet ﷺ said to Ja'far bin Abī Tālib: "You share similarity with me in appearance and in character." (*Sahīh*)

And there is a story concerning this *Hadīth*.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. [Sufyān bin Waki' narrated to us (saying): "My father narrated to us from Isrā'il" similarly.]

٣٧٦٥ - حـدـثـنا مـحـمـدـ بـنـ إـسـمـاعـيلـ: حـدـثـنا عـبـدـالـلـهـ بـنـ مـوـسـىـ عـنـ إـسـرـائـيلـ، عـنـ أـبـي إـسـحـاقـ، عـنـ الـبرـاءـ بـنـ عـازـبـ: أـنـ النـبـيـ ﷺ قـالـ لـجـعـفـرـ بـنـ أـبـي طـالـبـ: «أـشـبـهـتـ خـلـقـيـ وـخـلـقـيـ». وـفـي الـحـدـيـثـ قـصـةـ.

[قـالـ أـبـو عـيـسـىـ: هـذـا حـدـيـثـ حـسـنـ صـحـيـحـ. [حـدـثـنا سـفـيـانـ بـنـ وـكـيـعـ: حـدـثـنا أـبـي عـنـ إـسـرـائـيلـ نـحـوـهـ].

تخریج: وأخرجه البخاري، الصلح، باب: كيف يكتب: هذا ما صالح فلان بن فلان ...
الخ، ح: ٢٦٩٩ عن عبد الله بن موسى به.

Comments:

Ja'far resembled the Prophet ﷺ in form and figure as well as in character and manners. The background to this event is that on the occasion of 'Umrah Al-Qadā', the daughter of Hamzah came after him taking him as her 'Uncle'. 'Alī caught her and handed her over to Fātimah. Later on the matter of the possession of the girl rose among 'Alī, Ja'far and Zaid. 'Alī claimed that she will stay in his house as he took her possession first and she was the daughter of his uncle. Ja'far also claimed that she was the daughter of his uncle and his wife was her mother's sister (*Khālah*). Zaid said that she was his brother's daughter and his claim was genuine. The Prophet ﷺ decided in favor of Ja'far and said that the *Khālah* is like the mother.

3766. Abū Hurairah said: "I used to ask a man from among the Companions of the Prophet ﷺ concerning Ayāt of the Qur'ān which I would be more knowledgeable about than him, so that he might inform me something (more about them). So when I would ask Ja'far bin Abī Tālib, he would not answer me until he would go with me to his place, and say to his wife: 'O Asmā', give us some food.' Once she had given us some food, he would answer me. And Ja'far used to love the poor and sit with them, and speak with them, and they would speak with him, so the Messenger of Allāh ﷺ used to call him *Abū Al-Masākin* (the Father of the Poor). (*Da'y*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* and Ishāq Al-Makhzūmī is Ibrāhīm bin Al-Fadl Al-Madanī, and some of the people of *Hadīth* have criticized him due to his memory. [And he has some *Gharīb* narrations.]

٣٧٦٦ - حدثنا أبو سعيد الأشعّ : حدثنا إسماعيل بن إبراهيم أبو يحيى الشعبي : حدثنا إبراهيم أبو إسحاق المخزومي عن سعيد المقري ، عن أبي هريرة قال : إن كُنْتَ لِأَشَأْلُ الرَّجُلَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ الْآيَاتِ مِنَ الْقُرْآنِ أَنَا أَعْلَمُ بِهَا مِنْ مَا أَسْأَلُهُ إِلَّا لِيُطْعِنِي شَيْئًا فَكُنْتُ إِذَا سَأَلْتُ جَعْفَرَ بْنَ أَبِي طَالِبٍ لَمْ يُجِنِّي حَتَّى يَدْهَبَ إِلَى مَنْزِلِهِ فَيَقُولُ لَأُمَّأَتِهِ : يَا أَسْمَاء ! أَطْعِمُنِي فَإِذَا أَطْعَمْتَنِي أَجَابَنِي ، وَكَانَ جَعْفَرُ يُحِبُّ الْمَسَاكِينَ وَيَجْلِسُ إِلَيْهِمْ وَيَحَدِّثُهُمْ وَيَحَدِّثُهُنَّ فَكَانَ رَسُولُ اللَّهِ ﷺ يُكْنِي بِأَبِي المساكين .

[قال أبو عيسى:] هذا حديث غريب وأبو إسحاق المخزومي هو إبراهيم بن الفضل المدائني، وقد تكلم فيه بعض أهل الحديث من قبل خطيبه. [وله غرائب].

تخریج: [إسناده ضعیف] وأخرجه ابن ماجه، ح: ٤١٢٥ عن الأشج به مختصرًا * إبراهیم المخزومی ضعیف وأصل الحديث عند البخاری، ح: ٣٧٠٨ عن سعید المقری به مختصرًا جدًا.

Comments:

Abū Hurairah was a poor man. When he felt too hungry, he would go to some wealthy Companion and ask him the meaning of some Verse from the Qur'ān concerning the feeding of the poor. Asking the meaning was not his real purpose and the Companions knew the purpose.

3767. Abū Hurairah said: "We used to call Ja'far bin Abī Tālib the Father of the Poor, so when we used to come to him, he would draw us close to him as long as he was present. One day we came to him, and he did not find anything with him, so he brought out a jar of honey and broke it, so we began to lick out of it." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Abū Salamah from Abū Hurairah.

٣٧٦٧ - حَدَّثَنَا أَبُو أَحْمَدٍ حَاتِمُ بْنُ سَيَّارٍ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ عَجْلَانَ, عَنْ يَزِيدِ بْنِ فُسْيَطِ, عَنْ أَبِي سَلَمَةَ, عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا نَدْعُ عَجَفَرَ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَبَا الْمَسَاكِينِ فَكُنَّا إِذَا أَتَيْنَاهُ قَرَبَنَا إِلَيْهِ مَا حَضَرَ فَأَتَيْنَاهُ يَوْمًا فَلَمْ يَجِدْ عِنْدَهُ شَيْئًا فَأَخْرَجَ جَرَةً مِنْ عَسَلٍ فَنَكْسَرَهَا فَجَعَلْنَا لَنْعَقَ مِنْهَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ.

تخریج: [إسناده ضعیف] ابن عجلان مدلس وعنون وحديث البخاری (٥٤٣٢) يعني عنه.

Comments:

Ja'far would never let go any poor without eating food from his house. If he had nothing to offer he would give him the containers of honey and oil; at least there would be something left in them.

Chapter 30. The Virtues Of Abū Muḥammad Al-Ḥasan Bin 'Alī Bin Abī Tālib And Al-Ḥusain Bin 'Alī Bin Abī Tālib, ﷺ

(المعجم ٣٠) - بَابُ مَنَاقِبِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلَيٍّ بْنِ أَبِي طَالِبٍ وَالْحُسَنِ بْنِ عَلَيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا (التحفة ١٠١)

3768. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "Al-Ḥasan and Al-Ḥusain are the chiefs of the youths of Paradise." (*Sahih*)

٣٧٦٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو ذَاوِدَ الْحَقَرِيُّ عَنْ سُفْيَانَ, عَنْ يَزِيدِ بْنِ أَبِي زِيَادٍ, عَنْ ابْنِ أَبِي ثَعْمَانَ, عَنْ أَبِي سَعِيدٍ [الْحُدَرِيِّ] رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ

(Another chain) with similar.

[Abū ‘Eisā said:] This *Hadīth* is *Sahīh Hasan*. And Ibn Abū Nu‘m (a narrator in the chain) is ‘Abdur-Rahmān bin Abū Nu‘m Al-Bajalī Al-Kūfī. [And he is called Abul-Hakam.]

«الْحَسَنُ وَالْحُسْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ».

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا جَرِيرٌ
وَ[مُحَمَّدٌ] بْنُ فَضْلٍ عَنْ يَزِيدَ تَعْوِهِ.

[Qāl’ Abū ‘Iȳsī]: هَذَا حَدِيثٌ صَحِيحٌ
حَسَنٌ. وَابْنُ أَبِي نُعَمْ هُوَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي
نُعَمِ الْبَجَلِيُّ الْكُوفِيُّ. [وَيُكَنُّ أَبَا الْحَكَمَ].

تخریج: [صحیح] وأخرجه أحمد: ٦٢ / ٣ من حديث سفيان الثوری به وتابعه خالد بن عبدالله (أحمد: ٦٤ / ٣) * ويزيد بن أبي زيد تابعه الحكم بن عبد الرحمن (النسائی في الكبیر، ح: ٨١٧٩) ويزيد بن مرداتیه (أحمد: ٣ / ٣) وللحديث شواهد حسنة عند الحاکم: ١٦٧ / ٣ وغيره.

Comments:

Those who die young, Al-Hasan and Al-Husain would be their leaders in the Paradise, and the people who die in mature age, their leaders would be Abū Bakr and ‘Umar as previously explained.

3769. Usāmah bin Zaid said: “I came to the Prophet ﷺ one night concerning some need, so the Prophet ﷺ came out while he was covering up something, and I did not know what it was. Once I had tended to my need, I said: ‘What is this that you are covering up?’ So he uncovered it, and I found it was Hasan and Husain [peace be upon them] upon his hips. So he said: ‘These two are my sons, and the sons of my daughter. O Allāh! Indeed, I love them, so love them, and love those who love them.’” (*Sahīh*)

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

٣٧٦٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ وَعَنْ
ابْنِ حَمَيْدٍ قَالَا: حَدَّثَنَا خَالِدُ بْنُ مَخْلُدٍ:
حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ الزَّمْعَيْثِ عَنْ عَبْدِ اللَّهِ
ابْنِ أَبِي بَكْرٍ بْنِ رَيْدٍ بْنِ الْمَهَاجِرِ قَالَ:
أَخْبَرَنِي مُسْلِمُ بْنُ أَبِي سَهْلِ النَّبَّالِ قَالَ:
أَخْبَرَنِي الْحَسَنُ بْنُ أُسَامَةَ بْنِ رَيْدٍ قَالَ:
أَخْبَرَنِي أَبِي أُسَامَةَ بْنِ رَيْدٍ قَالَ: طَرَقْتُ
النَّيْمَةَ الْمَلَكَيَّةَ دَأْتَ لَيْلَةً فِي بَعْضِ الْحَاجَةِ فَخَرَجَ
النَّيْمَةَ الْمَلَكَيَّةَ وَهُوَ مُشَمِّلٌ عَلَى شَيْءٍ لَا أَذْرِي مَا
هُوَ، فَلَمَّا فَرَغْتُ مِنْ حَاجَتِي قُلْتُ: مَا هَذَا
الَّذِي أَنْتَ مُشَمِّلٌ عَلَيْهِ فَكَشَفْتَهُ فَإِذَا حَسَنُ
وَحُسَينُ [عَلَيْهِمَا السَّلَامُ] عَلَى وَرَكَيْهِ. فَقَالَ:
هَذَا ابْنَايَ وَابْنَتِي، اللَّهُمَّ إِنِّي أَحِبُّهُمَا
فَأَحِجَّهُمَا وَأَحِبَّ مَنْ يُحِبُّهُمَا».

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

تخریج: [صحیح] وأخرجه النسائی في خصائص علي، ح: ١٣٩ من حديث خالد بن مخلد

به وسنده حسن وصححه ابن حبان، ح: ٢٢٣٤ وللحديث شواهد عند البخاري، ح: ٣٧٣٥ والطبراني: ٣٩/٣، ٤٠، ح: ٢٦١٨ وغيرهما.

Comments:

Al-Hasan and Al-Husain were very dear to the Prophet ﷺ, they were part of his blood, so his love for them was natural and loving the beloved's loved ones is also natural.

3770. ‘Abdur-Rahmān bin Abū Nu‘m narrated that a man from the people of Al-‘Irāq asked Ibn ‘Umar about the blood of a gnat that gets on the clothes. Ibn ‘Umar said: “Look at this one, he asks about the blood of a gnat while they killed the son of the Messenger of Allāh ﷺ! And I heard the Messenger of Allāh ﷺ saying: ‘Indeed Al-Hasan and Al-Husain – they are my two sweet basilisks in the world.’” (*Sahih*)

[Abū ‘Eīsā said:] This *Hadīth* is *Sahīh*. And Shu‘bah [and Mahdī bin Maimūn] reported it from Muḥammad bin Abī Ya‘qūb. And it has been related from Abū Hurairah from the Prophet ﷺ, similarly. Ibn Abū Nu‘m is ‘Abdur-Rahmān bin Abū Nu‘m Al-Bajalī.

تخریج: [إسناده صحيح] وأخرجه النسائي في *الخصائص*: ١٤٥ من حديث وهب بن حرير به ورواه البخاري، ح: ٣٧٥٣ من حديث محمد بن أبي يعقوب به * حديث شعبة [البخاري، ح: ٣٧٥٣] ومهدى بن ميمون [البخاري في الأدب المفرد، ح: ٨٥ وأحمد: ٩٣/٢] وحديث أبي هريرة [لم أجده].

Comments:

Flowers are symbol of beauty and delight. They provide pleasure and comfort to the senses, similarly a child also incites the sentiments of love and tenderness. Al-Hasan and Al-Husain were like tender sweet-smelling flowers. The people of Iraq killed Al-Husain. One man was asking about the killing of a gnat and its blood and his people martyred the grandson of the Prophet ﷺ.

3771. Salma said: “I entered upon Umm Salamah while she was

٣٧٧٠ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمِ الْبَصْرِيُّ
العَيْشِيُّ: حَدَّثَنَا وَهُبْ بْنُ جَرِيرٍ بْنِ حَازِمٍ:
حَدَّثَنَا أَبِي عَنْ مُحَمَّدٍ بْنِ أَبِي يَعْقُوبَ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَعْمٍ: أَنَّ رَجُلًا مِنْ أَهْلِ
الْعِرَاقِ سَأَلَ ابْنَ عُمَرَ عَنْ دَمِ الْبَعْوضِ يُصِيبُ
الْتَّوْبَ، فَقَالَ ابْنُ عُمَرَ: أَنْظُرُوكُمْ إِلَى هَذَا
يَسْأَلُ عَنْ دَمِ الْبَعْوضِ وَقَدْ قَتَلُوكُمْ ابْنَ رَسُولِ
اللهِ وَسَمِعْتُ رَسُولَ اللهِ يَقُولُ: «إِنَّ
الْحَسَنَ وَالْحُسَينَ هُمَا رَيْحَانَاتِي مِنَ الدُّنْيَا».
[قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ صَحِيحٌ.
وَقَدْ رَوَاهُ شُعْبَةُ [وَمَهْدِيُّ بْنُ مَيْمُونٍ] عَنْ
مُحَمَّدٍ بْنِ أَبِي يَعْقُوبَ. وَقَدْ رُوِيَ عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ تَحْوِيْهُ هَذَا وَابْنُ أَبِي نَعْمٍ
هُوَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي نَعْمٍ الْبَجَلِيُّ].

٣٧٧١ - حَدَّثَنَا أَبُو سَعِيدِ الْأَشْجَعِ: حَدَّثَنَا
أَبُو خَالِدِ الْأَحْمَرِ: حَدَّثَنَا رَزِينٌ قَالَ: حَدَّثَنِي

crying, so I said: 'What causes you to cry?' She said: 'I saw the Messenger of Allāh – that is, in a dream – and there was dirt on his head and his beard, so I said: "What is wrong with you, O Messenger of Allāh?"' He said: 'I just witnessed the killing of Al-Husain.''' (*Daīf*)

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

تخریج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ٢٣/٣٧٣، ح: ٨٨٢ من حديث الأشج به * سلمى البكرية لا تعرف (تقريب) ورزين بن حبيب ثقة، وأخرج أحمد: ١/٢٨٣ وغیره بإسناد حسن عن ابن عباس قال رأيت رسول الله ﷺ في النوم نصف النهار أشعث أغبر وبده قارورة فيها دم قلت: يارسول الله! ما هذا؟ قال: "هذا دم الحسين وأصحابه، لم أزل اليوم ألتقطه" فأخصي ذلك اليوم، فوجدوه قتل يومئذ.

Comments:

This dream of Umm Salamah was only an imaginative fancy which has no relation with reality because the Prophet ﷺ has left this world and gone to the next world (*Barzakh*) where there is no question of battles or dust raising. According to the Divine Law, on the death of relatives or loved ones, putting dust on the head and beard is strictly prohibited. On the occasion of the 'Battle of Mūtah', the Prophet ﷺ did not show any sign of crying or bewailing while declaring the martyrdom of Zaid and Ja'far. The event and its occurrence mentioned in this narration is incorrect.

3772. Anas bin Mālik narrated that the Messenger of Allāh ﷺ was asked: "Which of the people of your house are most beloved to you?" He said: "Al-Hasan and Al-Husain." And he used to say to Fātimah: "Call my two sons for me so that I may smell them." And he would hug them. (*Daīf*)

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ٧/٢٦٢٣، ٢٦٢٤ من حديث الأشج به * يوسف بن إبراهيم ضعيف (تقريب).

Comments:

It is natural that everyone loves the children of his daughter, particularly

سلمى قالت: دخلت على أم سلامة وهي تبكي فقلت ما يبكيك؟ قالت: رأيت رسول الله ﷺ - تعني في النّيام - وعلى رأسه ولحيته التراب فقلت: ما لك يا رسول الله؟ قال: «شهدت قتل الحسين آنفًا».

[قال أبو عيسى:] هذا حديث غريب.

٣٧٧٢ - حدثنا أبو سعيد الأشج: حدثنا عقبة بن حايل: حدثني يوسف بن إبراهيم أنه سمع أنس بن مالك يقول: سئل رسول الله ﷺ أي أهل بيتك أحب إليك؟ قال: «الحسن والحسين»، وكان يقول لفاطمة: «اذعي لي ابني فيسئهمما ويضمهمما إليه». [قال أبو عيسى:] هذا حديث غريب [من هذا الوجه] من حديث أنس.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ٧/٢٦٢٣، ٢٦٢٤ من حديث الأشج به * يوسف بن إبراهيم ضعيف (تقريب).

when they are still of a tender age. The Prophet ﷺ would let Ummamah the daughter of Zainab climb his shoulders while he was praying.

Chapter (...) "Indeed, This Son Of Mine Is A Chief"

3773. Abū Bakrah narrated that the Messenger of Allāh ascended the *Minbar* and said: "Indeed, this son of mine is a chief, Allāh shall bring peace between two [tremendous] parties through his hands." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. He meant: Al-Hasan bin 'Alī.

(المعجم . . .) - بَابٌ : [إِنَّ ابْنِي هَذَا

سَيِّدٌ . . .] (التحفة ١٠٢)

٣٧٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ شَارِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا الأَشْعَثُ - هُوَ ابْنُ عَبْدِ الْمَلِكِ - عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: صَدَعَ رَسُولُ اللَّهِ ﷺ الْمِنْبَرَ فَقَالَ: «إِنَّ ابْنِي هَذَا سَيِّدٌ يُضْلِلُ اللَّهُ عَلَى يَدِيهِ بَيْنَ فِتَنَيْنِ [عَظِيمَيْنِ]». [قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ. يَعْنِي الْحَسَنَ بْنَ عَلَيْهِ تخریج: [صحیح] وأخرجه البخاری، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٢٩؛ من حديث الحسن البصري به.

Comments:

As the Prophet ﷺ had predicted Al-Hasan had bridged the gap of tension between the parties of 'Alī and Mu'awiyah.

Chapter (...) His ﷺ Carrying And Placing Al-Hasan And Al-Husain In Front Of Him...

(المعجم . . .) - بَابٌ : [حِلْمُهُ وَوَضْعُهُ

عَلَيْهِ الْحَسَنُ وَالْحُسَيْنُ بَيْنَ يَدَيْهِ . . .]

(التحفة ١٠٣)

3774. Buraidah said: "The Messenger of Allāh ﷺ was delivering a *Khuṭbah* to us when Al-Hasan and Al-Husain [peace be upon them] came, wearing red shirts, walking and falling down. So the Messenger of Allāh ﷺ descended from the *Minbar* and carried them, and placed them in front of him. Then he said: 'Allāh spoke the Truth: Indeed, your wealth and your children are a trial.^[1] I looked at these two

٣٧٧٤ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثَ: حَدَّثَنَا عَلَيْهِ بْنُ الْحَسَنِ بْنُ وَاقِدٍ: حَدَّثَنِي أَبِي: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرِيَّةَ قَالَ: سَمِعْتُ أَبِي بُرِيَّةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُنَا إِذْ جَاءَ الْحَسَنُ وَالْحُسَيْنُ [عَلَيْهِمَا السَّلَامُ] عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يُمْشِيَانِ وَيَغْتَرِبَانِ فَنَزَلَ رَسُولُ اللَّهِ ﷺ مِنَ الْمِنْبَرِ فَحَمَلَهُمَا وَوَضَعَهُمَا بَيْنَ يَدَيْهِ ثُمَّ قَالَ: «صَدَقَ اللَّهُ

^[1] At-Tagħabun 64:15.

children walking and falling down, and I could not bear patiently anymore until I interrupted my talk and picked them up.” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharīb*, we only know of it as a narration of *Al-Ḥusain bin Wāqid*.

﴿إِنَّمَا أَنْوَلُكُمْ وَأَنْكِدُكُمْ فِتْنَةً﴾ [التغابن: ١٥]
 نَظَرْتُ إِلَى هَذَيْنِ الصَّيْبَيْنِ يَمْشِيَانِ وَيَعْمَرُانِ
 فَلَمْ أَضِرِّ حَسَنًا قَطَعْتُ حَدِيشَيْ وَرَفِعْتُهُمَا .
 [قَالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ
 إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ الْحُسَيْنِ بْنِ وَاقِدٍ .

تخریج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب: الإمام يقطع الخطبة للأمر يحدث، ح: ١٤١٤ والنسائي: ١٠٨/٣، ح: ١١٠٩ والنسائي: ١٤٥٦، ح: ٨١/٢٨ وابن خزيمة، ح: ١٨٠١ وابن حبان، ح: ٢٢٣٠ والحاكم: ١/٢٨٧ وافقه الذهبي.

Comments:

The condition of both the children was a distraction for the Prophet ﷺ and for the Companions too. It was difficult for the Prophet ﷺ to speak, and difficult for the Companions to listen. So to end the situation the Prophet ﷺ picked up the children and placed them in front of him.

3775. *Ya’lā bin Murrah* narrated that the Messenger of Allāh ﷺ said: “*Husain* is from me, and I am from *Husain*. Allāh loves whoever loves *Husain*. *Husain* is a *Sibṭ* among the *Asbāt*.”^[1] (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan* [and we only know it as a narration of ‘*Abdullāh bin ‘Uthmān bin Khuthaim*. And more than one narrator reported it from ‘*Abdullāh bin ‘Uthmān bin Khuthaim*.]

٣٧٧٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفةَ: حَدَّثَنَا
 إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ
 ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ رَأْشَدٍ، عَنْ يَعْلَى
 ابْنِ مُرْأَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُسْنِيْ
 مِنِّيْ وَأَنَا مِنْ حُسَيْنٍ، أَحَبُّ اللَّهَ مِنْ أَحَبَّ
 حُسَيْنًا، حُسَيْنٌ سَبَطٌ مِنَ الْأَسْبَاطِ».
 [قَالَ أَبُو عِيسَى :] هَذَا حَدِيثُ حَسَنٍ
 [وَإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ
 ابْنِ خُثَيْمٍ. وَقَدْ رَوَاهُ غَيْرٌ وَاجِدٌ عَنْ عَبْدِ اللَّهِ
 ابْنِ عُثْمَانَ بْنِ خُثَيْمٍ].

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل الحسن والحسين ابني علي بن أبي طالب رضي الله عنهم، ح: ١٤٤ من حديث ابن خثيم به وصححه ابن حبان، ح: ٢٢٤٠ والحاكم: ١٧٧/٣ والذهبی وحسنه البوصیری وله طرق أخرى.

^[1] *Asbāt*, pl. of *Sibṭ*: A great tribe. Meaning, *Al-Ḥusain* would have many offspring, such that they would become a great tribe. And this has indeed occurred. See *Tuhfat Al-Ahwadhi* (4/341).

3776. Anas bin Mālik said: “None of them used to resemble the Messenger of Allāh ﷺ more than Al-Hasan bin ‘Alī.” (*Sahīh*)

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

٣٧٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ : حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنْسِ بْنِ مَالِكٍ قَالَ: لَمْ يَكُنْ أَحَدٌ مِّنْهُمْ أَشَبَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْحَسَنِ بْنِ عَلَيْهِ .

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الحسن والحسين رضي الله عنهم، ح: ٣٧٥٢ من حديث معمر بن راشد به.

Comments:

The Prophet's upper part of the body that is above from the chest, resembled Al-Hasan more and the lower part that is below the chest to the feet with Al-Husain.

3777. Abū Juhaifah said: “I saw the Messenger of Allāh ﷺ, and Al-Hasan bin ‘Alī used to resemble him.” (*Sahīh*)

This *Hadīth* is *Hasan Sahīh*.

[He said:] There are narrations on this topic from Abū Bakr Aṣ-Siddīq, Ibn ‘Abbās, and Ibn Az-Zubair.

٣٧٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ الْحَسَنُ بْنُ عَلَيْهِ يُشَيْهُ . هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

[قال:] وَفِي الْبَابِ عَنْ أَبِي بَكْرِ الصَّدِيقِ وَابْنِ عَبَّاسٍ وَابْنِ الزُّبَيرِ .

تخریج: متقد عليه، وأخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٤٣ ومسلم، ح: ٢٣٤٢ من حديث إسماعيل بن أبي خالد به * وفي الباب عن أبي بكر الصديق [لم أجده] وابن عباس [الشمايل، ح: ٤١١] وابن الزبير [البزار (كشف الأستار): ٢٢٨/٣، ح: ٢٦٣١].

3778. Anas bin Mālik said: “I was with Ibn Ziyād and the head of Al-Husain was brought. He began to poke it in the nose with a stick that he had, saying: ‘I do not see the like of this as beautiful, why is he mentioned as such?’”^[1] He said: “I said: ‘Behold, he was of the closest of them in resemblance to the Messenger of Allāh ﷺ.’” (*Sahīh*)

٣٧٧٨ - حَدَّثَنَا خَلَادُ بْنُ أَسْنَمَ [أَبُو بَكْرِ الْبَغْدَادِيِّ]: حَدَّثَنَا التَّنْصُرُ بْنُ شَمِيلٍ: أَخْبَرَنَا هِشَامُ بْنُ حَسَانَ عَنْ حَفْصَةَ بْنِ سِيرِينَ قَالَتْ: حَدَّثَنِي أَنْسُ بْنُ مَالِكٍ قَالَ: كُنْتُ عِنْدَ أَبْنِ زِيَادٍ فَجِيءَ بِرَأْسِ الْحُسَيْنِ فَجَعَلَ يَقُولُ يَقْصِيبُ لَهُ فِي أَنْفُهُ وَيَقُولُ: مَا رَأَيْتُ مِثْلَ

^[1] *Husn*: beauty. Among the meanings of the names Hasan and Husain is beautiful. See *Tuhfat Al-Ahwadhi*.

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

هذا حسنًا! لِمَ يُذْكُرُ؟ قَالَ: قُلْتُ: أَمَا إِنَّهُ
كَانَ مِنْ أَشْهَدِهِمْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ.

[Qāl Abū ‘Ubayd]: هذا حديث حسن
صحيح غريب.

تخریج: [صحیح] رواه البخاری، فضائل أصحاب النبي ﷺ، باب مناقب الحسن والحسين
رضي الله عنهمما، ح: ٣٧٤٨ من طريق آخر عن أنس رضي الله عنه به.

Comments:

In the light of *Al-Bukhārī's* narration, it seems that Ibn Ziyād passed these remarks sarcastically and by way of arrogance. Anas said, "No doubt he has extreme resemblance to the Messenger of Allāh and no Muslim can have any doubt in the handsomeness of the Prophet ﷺ." Ibn Ziyād had no answer to it.

3779. ‘Ali said: “Al-Hasan is greater in resemblance to the Messenger of Allāh ﷺ with regards to what is between the chest and the head, and Al-Husain is greater in resemblance to the Messenger of Allāh ﷺ with regards to what is below that.” (*Da’if*)

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

٣٧٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا عَبْدِ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ, عَنْ أَبِي إِسْحَاقَ, عَنْ هَانِئِ بْنِ هَانِئٍ, عَنْ عَلَيِّ قَالَ: الْحَسَنُ أَشْبَهُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ مَا بَيْنَ الصَّدْرِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ مَا كَانَ أَنْفَلَ مِنْ ذَلِكَ.
[Qāl Abū ‘Ubayd]: هذا حديث حسن
صحيح غريب.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٩٩ / ١ من حديث إسرائيل به وصححه ابن حبان،
ح: ٢٢٣٥ * أبو إسحاق عنون.

3780. ‘Umārah bin ‘Umair said: “When the heads of ‘Ubaidullāh bin Ziyād and his companions were brought, they were stacked in the *Masjid* at Ar-Rāḥbah. So I came to them and they were saying: ‘It has come, it has come.’ And behold, there was a snake going between the heads, until it entered the nostrils of ‘Ubaidullāh bin Ziyād, and it remained there momentarily, then left and went until it had disappeared. Then they said: ‘It has

٣٧٨٠ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ, عَنْ عُمَارَةَ ابْنِ عُمَيْرٍ قَالَ: لَمَّا جَاءَ رَبَّاسٍ عَبْدِ اللَّهِ بْنِ زَيْدٍ وَأَصْحَابِهِ نُضِدَتْ فِي الْمَسْجِدِ فِي الرَّحَبَةِ فَانْتَهَتْ إِلَيْهِمْ وَهُمْ يَقُولُونَ: قَدْ جَاءَتْ. قَدْ جَاءَتْ. فَإِذَا حَيَّةٌ قَدْ جَاءَتْ تُخَلِّي الرُّؤُوسَ حَتَّى دَخَلَتْ فِي مِنْخَرِي عَبْدِ اللَّهِ بْنِ زَيْدٍ فَمَكَثَتْ هُنْيَةً ثُمَّ خَرَجَتْ فَذَهَبَتْ

come, it has come.' So it did that two or three times." (*Da'if*)

This *Hadith* is *Hasan Sahīh*.

حَتَّىٰ تَعَيَّنَتْ ثُمَّ قَالُوا: قَدْ جَاءَتْ، فَذَدَجَاءَتْ، فَقَعَلَتْ ذَلِكَ مَرَّيْنَ أَوْ ثَلَاثَةَ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده ضعیف] * أبو معاویہ والأعمش مدسان وعننا .

Comments:

'Ubaidullāh bin Ziyād poked his stick in the nose and passed taunting remarks about Al-Ḥusain's beauty. Allāh ﷺ punished him in this world before the eyes of the people. A snake thrice entered his nostrils and came out. He was murdered by Ibrāhīm Austar in 66. A.H. in the month of Dhu'l Hijjah (*Tuhfat Al-Ahwadhi* v. 4. p. 342).

Chapter (...) "Indeed, Al-Hasan And Al-Husain Are The Chiefs Of The Youths Of The People Of Paradise"

3781. Hudhaifah said: "My mother asked me: 'When is your planned time – meaning: with the Prophet ﷺ?' So I said: 'I have not had a planned time to see him since such and such time.' She rebuked me, so I said to her: 'Let me to go the Prophet ﷺ so that I may perform *Maghrib* (prayer) with him, and ask him to seek forgiveness for you and I.' So I came to the Prophet ﷺ, and I prayed *Maghrib* with him, then he prayed until he prayed *Al-'Ishā'*. Then he turned, and I followed him, and he heard my voice, and said: 'Who is this? Hudhaifah?' I said: 'Yes.' He said: 'What is your need, may Allāh forgive you and your mother?' He said: 'Indeed, this is an angel that never descended to the earth ever before tonight. He sought permission from his Lord to greet me with peace and to give me glad tidings that Fātimah is the chief of

(المعجم ...) - بَابُ : [إِنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ]
(التحفة ١٠٤)

٣٧٨١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ إِسْرَائِيلَ، عَنْ مَيْسِرَةَ بْنِ حَيْبٍ، عَنْ المَنْهَارِ بْنِ عَمْرُو، عَنْ زَرِّ بْنِ حُسَيْنٍ، عَنْ حُذَيْفَةَ قَالَ: سَأَلْتُنِي أُمِّي مَتَى عَهْدُكَ؟ تَعْنِي بِالنَّبِيِّ ﷺ قَلْتُ: مَالِي بِهِ عَهْدٌ مُنْذُ كَذَا وَكَذَا، فَنَالَتْ مِنِي قَلْتُ لَهَا: دَعْنِي أَتَيْ النَّبِيِّ ﷺ فَأَصْلِي مَعَهُ الْمَغْرِبَ وَأَسْأَلُهُ أَنْ يَسْعَفْرَ لِي وَلِكَ. فَأَتَيْتُ النَّبِيِّ ﷺ فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ فَصَلَّى حَتَّىٰ صَلَّى الْعِشَاءَ ثُمَّ افْتَلَ فَتَعْنَمَ فَسَمِعَ صَوْتِي فَقَالَ: «مَنْ هَذَا، حُذَيْفَةُ؟ قَلْتُ: نَعَمْ. قَالَ: «مَا حَاجَتُكَ غَرَرْ اللهُ لَكَ وَلَا مُكَبَّرْ؟» قَالَ: «إِنَّ هَذَا مَلَكُ لَنِ يَنْزِلُ الْأَرْضَ قَطُّ فَبِلَّ هَذِهِ اللَّيْلَةِ، اسْتَأْذَنَ رَبَّهُ أَنْ يُسْلِمَ عَلَيَّ وَيُبَشِّرَنِي بِأَنَّ فَاطِمَةَ سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ، وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَانِ

the women of Paradise, and that Al-Hasan and Al-Husain are the chiefs of the youths of the people of Paradise.” (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه الطبراني في الكبير: ٣٧/٣، ح: ٢٦٠٧ من حديث محمد ابن يوسف، وأحمد: ٥/٣٩١ من حديث إسرائيل به وصححه ابن حبان، ح: ٢٢٩٦ وابن خزيمة، ح: ١١٩٤ والذهبي في تلخيص المستدرك: ٣٨١/٣.

3782. Al-Barā’ narrated that the Messenger of Allāh ﷺ saw Hasan and Husain, so he said: “O Allāh, I love them, so love them.” (*Sahīh*)

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

شَبَابُ أَهْلِ الْجَنَّةِ.
[قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ.

تخریج: [إسناده حسن] وأخرجه الطبراني في الكبير: ٣٧/٣، ح: ٢٦٠٧ من حديث محمد ابن يوسف، وأحمد: ٥/٣٩١ من حديث إسرائيل به وصححه ابن حبان، ح: ٢٢٩٦ وابن خزيمة، ح: ١١٩٤ والذهبي في تلخيص المستدرك: ٣٨١/٣.

٣٧٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَدَى بْنِ ثَابِتٍ، عَنْ الْبَرَاءِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَبْصَرَ حَسَنًا وَحُسَيْنًا فَقَالَ: «اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبْهُمَا».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ.

تخریج: [صحیح] وللحديث شواهد كثيرة جداً، انظر، ح: ٣٧٦٩ والحديث الآتي.

Comments:

Love of Allāh ﷺ and His Messenger ﷺ should be deeply rooted in every Muslim’s heart.

3783. Al-Barā’ bin ‘Āzib said: “I saw the Prophet ﷺ placing Al-Hasan bin ‘Alī upon his shoulder while saying: ‘O Allāh, I love him, so love him.’” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*. [And it is more correct than the narration of Al-Fudail bin Marzūq (no. 3783).]

٣٧٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ عَدَى بْنِ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ وَاضْعَفَ الْحَسَنَ بْنَ عَلَيْهِ عَلَى عَاتِقِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبْهُ».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ. [وَهُوَ أَصَحُّ مِنْ حَدِيثِ الْفُضَيْلِ بْنِ مَرْزُوقٍ].

تخریج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الحسن والحسين رضي الله عنهمَا، ح: ٣٧٤٩ ومسلم، ح: ٢٤٢٢ من حديث شعبة به.

3784. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ was carrying Al-Hasan bin ‘Alī upon his shoulder, so a man said: “What an excellent mount you are riding, O child.” So the Prophet ﷺ said: “And what an excellent rider he is.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. And Zam’ah bin Ṣāliḥ was graded as weak by the people of *Hadīth* due to his memory.

* تخریج: [إسناده ضعیف] وأخرجه ابن عدی: ١٠٨٥ / ٣ من حديث أبي عامر العقدي به زمعة بن صالح ضعیف وله شواهد ضعیفة عند ابن أبي شيبة: ١٠٢ / ١٢ وغیره.

3785. Al-Musayyab bin Najabah said: “‘Alī bin Abī Tālib said: ‘The Prophet ﷺ said: ‘Indeed every Prophet is given seven select attendants’ – or he said: ‘guards’ – ‘and I was given fourteen.’” We said: “Who are they?” He said: ‘Myself, my two sons,^[1] Ja‘far, Ḥamzah, Abū Bakr, ‘Umar, Muṣ‘ab bin ‘Umair, Bilāl, Salmān, ‘Ammār, Al-Miqdād, Ḥudhaifah, Abū Dharr, and ‘Abdullāh bin Mas‘ūd.’” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. And this *Hadīth* has been related from ‘Alī in *Mawqūf* form.

* تخریج: [إسناده ضعیف] * كثیر النواء ضعیف تقدم، ضعفه الجمھور (مجمع الزوائد: ٩ / ١٥٧) ولہ طریق آخر عند أحمد: ٨٨ / ١ وفیہ کثیر النواء أيضًا.

^[1] Al-Hasan and Al-Husain.

٣٧٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ شَارِ: حَدَّثَنَا أَبُو عَامِرِ الْعَقَدِيُّ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنَ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ حَالِمَ الْحَسَنَ بْنَ عَلَيٍّ عَلَى عَاتِقِهِ، فَقَالَ رَجُلٌ: نَعَمُ الْمَرْكُبُ رَكِبْتَ يَا غُلَامُ. فَقَالَ النَّبِيُّ ﷺ: «وَرَئِمَ الرَّاكِبُ هُوَ».

[قال أبو عيسى:] هذا حديث غريب لا نعرفه إلا من هذا الوجه. وزمعة بن صالح قد ضعفه بعض أهل الحديث من قبل حفظه.

تخریج: [إسناده ضعیف] وأخرجه ابن عدی: ١٠٨٥ / ٣ من حديث أبي عامر العقدي به زمعة بن صالح ضعیف وله شواهد ضعیفة عند ابن أبي شيبة: ١٠٢ / ١٢ وغیره.

٣٧٨٥ - حَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ كَثِيرِ التَّوَاءِ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي الْمُسَيَّبِ بْنِ نَجَّابَةَ قَالَ: قَالَ عَلَيُّ بْنُ أَبِي طَالِبٍ: قَالَ النَّبِيُّ ﷺ: «إِنَّ كُلَّ نَبِيٍّ أُعْطِيَ سَبْعَةً نُجْبَاءَ رُفَقاءَ» أَوْ قَالَ: «رُقَبَاءُ وَأُغْطِسُ أَنَا أَرْبَعَةُ عَسْرٍ»، قُلْنَا: مَنْ هُمْ؟ قَالَ: «أَنَا وَابْنَايَ وَجَعْفَرٌ وَحَمْزَةُ وَأَبُو بَكْرٍ وَعُمَرُ وَمُضْعَبُ بْنُ عَمِيْرٍ وَبِلَالٌ وَسَلْمَانُ وَعَمَّارُ وَالْمَقْدَادُ وَحُذَيْفَةُ وَأَبُو ذَرٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودَ».

[قال أبو عيسى:] هذا حديث حسن غريب من هذا الوجه. وقد روی هذا الحديث عن علي موقوفاً.

* تخریج: [إسناده ضعیف] * كثیر النواء ضعیف تقدم، ضعفه الجمھور (مجمع الزوائد: ٩ / ١٥٧) ولہ طریق آخر عند أحمد: ٨٨ / ١ وفیہ کثیر النواء أيضًا.

Comments:

All of them are those whose sacrifices are admitted and accepted. All of them were loyal to Allāh and His Messenger and devoted to faith.

Chapter 31. About The Virtues Of The People Of The House Of The Prophet ﷺ

3786. Jābir bin ‘Abdullāh said: “I saw the Messenger of Allāh during his *Hajj*, on the Day of *Arafah*. He was upon his camel Al-Qaswā’, giving a *Khuṭbah*, so he said: ‘O people! Indeed, I have left among you, that which if you hold fast to it, you shall not go astray: The Book of Allāh and my family, the people of my house.’” (*Sahīh*)

[He said:] There are narrations on this topic from Abū Dharr, Abū Sa‘eed, Zaid bin Arqam, and Hudhaifah bin Usaid.

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb* from this route. He said: And Zaid bin Al-Hasan, Sa‘eed bin Sulaimān, and more than one of the people of knowledge reported from him.

تَحْرِيْج: [صَحِّحٌ] * زَيْدُ بْنُ الْحَسَنِ ضَعِيفٌ وَلِهِ شَوَّاهِدٌ عِنْدَ مُسْلِمٍ، ح: ٢٤٠٨ وَغَيْرُهُ * وَفِي الْبَابِ عَنْ أَبِي ذِرٍ [لَمْ أَجِدْهُ] وَأَبِي سَعِيدٍ (الْخَدْرِي) [يَأْتِي: ٣٧٨٨] وَزَيْدُ بْنُ أَرْقَمٍ [مُسْلِمٍ، ح: ٢٤٠٨] وَانْظُرْ الْحَدِيثَ الْآتَى: ٣٧٨٨] وَحَذِيفَةَ بْنَ أَسِيدَ (الطَّبَرَانِي) فِي الْكَبِيرِ: ١٨٠ / ٣، ح: ٣٥٢.

Comments:

This narration is a proof that as it is essential and necessary to respect and act upon the Commands of the Qur’ān, the same way it is required to respect the family members and the wives of the Prophet ﷺ. It is also essential to trust and act upon their noble and right reports.

3787. ‘Umar bin Abī Salamah – the step-son of the Prophet ﷺ – said: “When these *Āyāt* were

(المعجم ٣١) - [بَابٌ : فِي] مَنَاقِبِ أَهْلِ بَيْتِ النَّبِيِّ وَآلِهِ (التَّحْفَةُ ١٠٥)

٣٧٨٦ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحَسَنِ [هُوَ الْأَنْطَاطِيُّ] عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي حَجَّتِهِ يَوْمَ عَرَفةَ وَهُوَ عَلَى تَاقَتِهِ الْقَصْوَاءِ يَخْطُبُ فَسَمِعْتُهُ يَقُولُ: «يَا أَيُّهَا النَّاسُ! إِنِّي [فَدْ] تَرَكْتُ فِيمُّ مَا إِنْ أَحَدْنَمْ بِهِ لَنْ تَضْلُلُوا كِتَابَ اللَّهِ وَعَرَثْتَنِي أَهْلَ بَيْتِي». [قَالَ: وَفِي الْبَابِ عَنْ أَبِي ذِرٍ وَأَبِي سَعِيدٍ وَرَزِيدِ بْنِ أَرْقَمٍ وَحَذِيفَةَ بْنِ أَسِيدٍ. سَعِيدٍ وَرَزِيدِ بْنِ أَرْقَمٍ وَحَذِيفَةَ بْنِ أَسِيدٍ. [قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ] مِنْ هَذَا الْتَّوْجِهِ. قَالَ: وَرَزِيدُ بْنُ الْحَسَنِ قَدْ رَوَى عَنْهُ سَعِيدُ بْنُ سُلَيْمَانَ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ.

تَحْرِيْج: [صَحِّحٌ] * زَيْدُ بْنُ الْحَسَنِ ضَعِيفٌ وَلِهِ شَوَّاهِدٌ عِنْدَ مُسْلِمٍ، ح: ٢٤٠٨ وَغَيْرُهُ * وَفِي الْبَابِ عَنْ أَبِي ذِرٍ [لَمْ أَجِدْهُ] وَأَبِي سَعِيدٍ (الْخَدْرِي) [يَأْتِي: ٣٧٨٨] وَزَيْدُ بْنُ أَرْقَمٍ [مُسْلِمٍ، ح: ٢٤٠٨] وَانْظُرْ الْحَدِيثَ الْآتَى: ٣٧٨٨] وَحَذِيفَةَ بْنَ أَسِيدَ (الطَّبَرَانِي) فِي الْكَبِيرِ: ١٨٠ / ٣، ح: ٣٥٢.

٣٧٨٧ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الْأَصْبَهَانِيِّ، عَنْ يَحْيَى

revealed to the Prophet ﷺ: ‘Allāh only wishes to remove the *Rijs* from you, O members of the family, and to purify you with a thorough purification...’^[1] in the home of Umm Salamah, he called for Fātimah, Ḥasan, Ḥusain, and wrapped them in a cloak, and ‘Alī was behind him, so he wrapped him in the cloak, then he said: ‘O Allāh! These are the people of my house, so remove the *Rijs* from them, and purify them with a thorough purification.’ So Umm Salamah said: ‘And am I with them O Messenger of Allāh?’ He said: ‘You are in your place, and you are more virtuous to me.’” (*Sahih*)^[2]

[He said:] And there are narrations concerning this topic from Umm Salamah, Ma‘qil bin Yasār, Abū Al-Ḥamrā’, and Anas bin Mālik.

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

Comments:
[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route.

تَخْرِيج: [صَحِيفَةٌ] تَقْدِيم: ٣٢٠٥ * وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ [تَقْدِيم: ٣٢٠٥ وَيَأْتِي: ٣٨٧١] وَمَعْقِلٌ بْنُ يَسَارٍ [لَمْ أَجِدْهَا كَمَا تَقْدِيم: ٣٢٠٥] وَأَبِي الْحَمْرَاءَ [تَقْدِيمٌ تَحْتَ ح: ٣٢٠٦] وَأَنَسٌ بْنُ مَالِكٍ [تَقْدِيم: ٣٢٠٦].

Rijs means base and mean and this word includes all bad habits, actions and deeds. In reality and genuinely it can be said that the real people of the house are his wives as is clear from the text of the narration.

3788. Zaid bin Arqam, may Allāh be pleased with both of them, narrated that the Messenger of Allāh ﷺ said: “Indeed, I am leaving among you, that which if you hold fast to them, you shall not

أَبْنَى عُبَيْدِ، عَنْ عَطَاءَ [ابْنِ أَبِي رَبَاحٍ]، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَبِيبِ النَّبِيِّ ﷺ قَالَ: نَرَكْتُ هَذِهِ الْآيَةَ عَلَى النَّبِيِّ ﷺ ۝ إِنَّمَا يُرِيدُ اللَّهُ لِيُذَهِّبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطْهِرُكُمْ تَطْهِيرًا» [الأحزاب: ٣٣] فِي بَيْتِ أُمِّ سَلَمَةَ، فَدَعَا النَّبِيُّ ﷺ فَاطِمَةَ وَحَسَنَةَ وَحُسَيْنَةَ فَجَلَّلَهُمْ بِكَسَاءٍ وَعَلَى خَلْفِ ظَهُورِهِ فَجَلَّلَهُمْ بِكَسَاءٍ ثُمَّ قَالَ: «اللَّهُمَّ هُوَلَاءُ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهُرْهُمْ تَطْهِيرًا». قَالَتْ أُمُّ سَلَمَةَ: وَأَنَا مَعَهُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَنْتِ عَلَى مَكَانِكِ وَأَنْتِ إِلَيَّ خَيْرٌ». [قال:] وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَمَعْقِلٍ أَبْنَى يَسَارٍ وَأَبِي الْحَمْرَاءِ وَأَنَسٌ بْنُ مَالِكٍ. [قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْتَوْجِهِ.

٣٧٨٨ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ : حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ عَطَيَّةَ، عَنْ أَبِي سَعِيدِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ

[1] *Al-Ahzāb* 33:33.

[2] This preceded under no. 3205.

be misguided after me. One of them is greater than the other: The Book of Allāh is a rope extended from the sky to the earth, and my family – the people of my house – and they shall not split until they meet me at the *Hawd*, so look at how you deal with them after me.” (*Sahīh*)

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

تغريب: [صحيح] وأخرجه الشجري في الأمالى: ١٥٢/١ من حديث علي بن المنذر به ورواه أحمد: ١٧/٣ من حديث الأعمش به وله شواهد عند مسلم، ح: ٢٤٠٨ وغيره.

Comments:

The main theme and purpose is the same as given in the preceding narration. In this narration it has been made clear that the status of the Qur’ān is the highest and it is a must to follow its commands. The basic criterion is the Qur’ān and the deeds and actions of his family are to be tested on this standard, and no one of his family member will go against it.

3789. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Love Allāh for what He nourishes you with of His blessings, love me due to the love of Allāh, and love the people of my house due to love of me.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we only know of it from this route.

الله عَنْهُمَا قَالَ : قَالَ رَسُولُ اللهِ ﷺ : إِنِّي تَارِكٌ فِيْكُمْ مَا إِنْ تَمَسَّكُمْ بِهِ لَنْ تَضْلُلُوا بَعْدِي ، أَحَدُهُمَا أَعْظَمُ مِنَ الْآخَرِ : كِتَابُ اللهِ حَلْ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ، وَعَنْتَيَ أَهْلَ يَتِيَّ ، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَى الْحَوْضَ فَانْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا» .

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ .

تغريب: [صحيح] وأخرجه الشجري في الأمالى: ١٥٢/١ من حديث علي بن المنذر به ورواه أحمد: ١٧/٣ من حديث الأعمش به وله شواهد عند مسلم، ح: ٢٤٠٨ وغيره.

٣٧٨٩ - حَدَّثَنَا أَبُو ذَاوِدَ سُلَيْمَانُ بْنُ الأَشْعَثِ [قَالَ]: حَدَّثَنَا يَحْيَى بْنُ مَعْنَى [قَالَ]: حَدَّثَنَا هَشَّامُ بْنُ يُوسُفَ عَنْ عَبْدِ اللهِ ابْنِ سُلَيْمَانَ التَّوْفِيقِيِّ، عَنْ مُحَمَّدِ بْنِ عَلَيْهِ بْنِ عَبْدِ اللهِ بْنِ عَبَّاسِ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسِ [قَالَ]: قَالَ رَسُولُ اللهِ ﷺ : «أَحِبُّوْا اللَّهَ لِمَا يَنْدُوْكُمْ مِنْ يَنْعِيهِ، وَأَحِبُّوْنِي بِحُبِّ اللَّهِ، وَأَحِبُّوْا أَهْلَ بَيْتِي بِحُبِّي» .

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ .

تغريب: [إسناده حسن] وأخرجه الطبراني: ٤٦/٣، ح: ٢٦٣٩ من حديث يحيى بن معين به وصححه الحاكم: ١٥٠/٣ وواقفه الذهبي، ورواه عبدالملك وذكرها عن محمد بن علي به (الستة لابن أبي عاصم: ١٥٥٣، ١٥٥٤).

Comments:

Allāh ﷺ loves His Messenger and His Messenger loves the people of his house. The beloved of the beloved are also beloved, this is but natural and is not to be denied.

Chapter 32. The Virtues Of Mu‘ādh Bin Jabal, Zaid Bin Thābit, Ubayy Bin Ka‘b, And Abū ‘Ubaidah Bin Al-Jarrāh,

(المعجم ٣٢) - بَابُ مَنَاقِبِ مُعَاذِ بْنِ جَبَلِ وَرَبِيدِ بْنِ ثَابِتٍ وَأَبِي بْنِ كَعْبٍ وَأَبِي عَبِيدَةِ بْنِ الْجَرَاحِ رَضِيَ اللَّهُ عَنْهُمْ (التحفة ١٠٦)

3790. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The most merciful of my nation to my nation is Abū Bakr, and the most severe of them concerning the order of Allāh is ‘Umar, and the most truly modest of them is ‘Uthmān bin ‘Affān. The most knowledgeable of them concerning the lawful and the unlawful is Mu‘ādh bin Jabal, the most knowledgeable of them concerning (the laws of) inheritance is Zaid bin Thābit, the best reciter (of the Qur’ān) among them is Ubayy bin Ka‘b, and every nation has a trustworthy one, and the trustworthy one of this nation is Abū ‘Ubaidah bin Al-Jarrāh.” (*Sahīh*)

[Abū ‘Eisā said:] This is a [*Hasan*] *Gharib Hadīth*, we do not know of it as a narration of Qatādah except through this route. Abū Qilābah related it from Anas from the Prophet ﷺ, similarly. [And what is well-known is the narration of Abū Qilābah.]

Comments:

Allāh ﷺ made humans different in nature, dispositions and temperaments, therefore, they had different ratios of these qualities in their nature. These Companions were ahead of each other in various qualities, but as a whole their status was according to their place in the highest set of Companions.

3791. Anas bin Mālik narrated that the Messenger of Allāh ﷺ

٣٧٩٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ : حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ دَاؤَدَ الطَّارِ، عَنْ مَعْمَرٍ، عَنْ فَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «أَرْحَمُ أُمَّتِي يَأْمُتِي أَبُو بَكْرٍ، وَأَشَدُهُمْ فِي أَمْرِ اللَّهِ عُمُرٌ وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ بْنُ عَفَانَ وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَأَفْرَضُهُمْ رَبِيدُ بْنُ ثَابِتٍ، وَأَفْرُوهُمْ أَبُي ابْنِ كَعْبٍ، وَلِكُلِّ أُمَّةٍ أَمِينٌ . وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عَبِيدَةَ بْنِ الْجَرَاحَ» .

[C]الْأَبُو عِيسَى : [هَذَا حَدِيثُ [حَسْنٌ غَرِيبٌ لَا تَعْرِفُهُ مِنْ حَدِيثِ فَتَادَةِ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَاهُ أَبُو قَلَابَةَ عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ [وَالْمَشْهُورُ حَدِيثُ أَبِي قَلَابَةَ] . تَعْرِيفُ : [صَحِيفَ] وَالْحَدِيثُ الْأَتَى شَاهِدُ لَهُ .

٣٧٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا

said: "The most merciful of my nation to my nation is Abū Bakr, and the most severe of them concerning the order of Allāh is 'Umar, and the most truly modest of them is 'Uthmān bin 'Affān. The best reciter (of the Qur'ān) among them is Ubayy bin Ka'b, the most knowledgeable of them concerning (the laws of) inheritance is Zaid b. Thābit, the most knowledgeable of them concerning the lawful and the unlawful is Mu'ādh b. Jabal. Truly, every nation has a trustworthy one, and the trustworthy one of this nation is Abū 'Ubaidah bin Al-Jarrāh." (*Sahīh*)

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

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، المقدمة، فضائل خباب، ح: ١٥٤ من حديث عبد الوهاب، والبخاري، ح: ٤٣٨٢ من حديث خالد الحذاء به وصححه ابن حبان، ح: ٢٢١٨ والحاکم: ٤٢٢ على شرط الشیخین ووافقه الذهبي.

3792. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said to Ubayy bin Ka'b: "Indeed Allāh ordered me to recite to you: Those who disbelieve were not going to..."^[1] He said: "And He named me?" He said: "Yes." So he wept. (*Sahīh*)

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

And this *Hadīth* has been related from Ubayy bin Ka'b that he said: "The Prophet ﷺ said to me" then he mentioned similar to it.

عَنْ عَبْدِ الْوَهَابِ بْنِ عَبْدِ الْمَجِيدِ التَّقِيِّ؛ حَدَّثَنَا
خَالِدُ الْحَذَاءَ عَنْ أَبِي قَلَبَةَ، عَنْ أَنَسِ بْنِ
مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْحَمُ أُمَّتِي
يُأْمَنُّ أَبُو بَكْرٍ، وَأَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمُرٌ
وَأَصَدَّهُمْ حَيَاةً عُثْمَانُ، وَأَفْرَوْهُمْ لِكِتَابِ اللَّهِ
أَبْيَهُ بْنُ كَعْبٍ وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابَتٍ
وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعاذُ بْنُ جَبَلَ أَلَا
وَإِنَّ لِكُلِّ أُمَّةٍ أَمِينًا وَإِنَّ أَمِينَ هَذِهِ الْأُمَّةِ أَبُو
عُبَيْدَةَ بْنَ الْجَرَاحِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

٣٧٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَسَارٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ. قَالَ: سَمِعْتُ
قَاتَدَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ لِأَبِي بْنِ كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ
أَفْرِأَ عَلَيْكَ» **﴿لَمْ يَكُنْ الَّذِينَ كَفَرُوا﴾** [البيت: ١]
قَالَ: وَسَمَّانِي؟ قَالَ: «نَعَمْ»، فَبَكَى.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي بْنِ كَعْبٍ
قَالَ: قَالَ لِي النَّبِيُّ ﷺ فَذَكَرَ نَعْوَةً.

^[1] *Al-Bayyinah* 98:1.

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب مناقب أبي بن كعب رضي الله عنه، ح: ٣٨٠٩ ومسلم، ح: ٧٩٩ عن محمد بن يشار به.

Comments:

As an acknowledgment of the recitation of the Ubayy bin Ka'b the Prophet ﷺ recited this *Sūrah* before him. He wept either out of happiness or out of the fear of responsibility. Another thing is also proved from this narration that hearing and reciting of the Qur'ān is *Sunnah*. Recitation of the Qur'ān for the purpose of teaching is also approved and commanded.

3793. Ubayy bin Ka'b narrated that the Messenger of Allāh ﷺ said to him: "Indeed, Allāh ordered me to recite to you, so he recited in it: 'Those who disbelieve from amongst the People of the Book were not going to...' " (And he) also recited in it, "Indeed, the religion with Allāh is *Al-Hanifiyyah*, the Muslim, not Judaism, nor Christianity, whoever does good, it shall not be rejected from him." And he recited to him: "And if the son of Ādam had a valley-full of wealth, he would seek a second, and if he had a second, he would seek a third, and nothing fills the belly of the son of Ādam except for dirt. And Allāh pardons those who repent." (*Hasan*)

[*Abū 'Eisā* said:] This *Hadīth* is *Hasan Sahīh*. And it has been related through routes other than this.

'Abdullāh bin 'Abdur-Rahmān bin Abzā reported from his father, from Ubayy bin Ka'b that the Prophet ﷺ said: "Indeed, Allāh ordered me to recite to you the Qur'ān." And Qatādah reported from Anas that the Prophet ﷺ said to Ubayy, "Indeed, Allāh has ordered me to recite to you the Qur'ān." .

٣٧٩٣ - حَدَّثَنَا مَحْمُودُ بْنُ غِيلَانَ: حَدَّثَنَا أَبُو ذَاوِدَ: أَخْبَرَنَا شُبَّهُ عَنْ عَاصِمِ قَالَ: سَمِعْتُ زِرَّ بْنَ حُبَيْشَ يُحَدِّثُ عَنْ أَبِيهِ بْنِ كَعْبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَفْرِأَ عَلَيْكَ فَقَرَأَ عَلَيْهِ» **فَلَمْ يَكُنْ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ** فَقَرَأً فِيهَا: إِنَّ ذَاتَ الدِّينِ عِنْدَ اللَّهِ الْحَمِيمَةُ الْمُسْلِمَةُ لَا الْهُوَوِيَّةُ وَلَا النَّصْرَارِيَّةُ، مَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكَفَّرُهُ، وَقَرَأً عَلَيْهِ: «وَلَوْ أَنَّ لَانِي آدَمَ وَآدِيَا مِنْ مَالِ لَا يَتَغَيَّرُ إِلَيْهِ ثَانِيَا، وَلَوْ كَانَ لَهُ ثَانِيَا لَا يَتَغَيَّرُ إِلَيْهِ ثَالِثَا، وَلَا يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَتَبُوَّبُ اللَّهُ عَلَى مَنْ تَابَ». **قَالَ أَبُو عِيسَى:** [هَذَا حَدِيثُ حَسْنٍ صَحِحُّ.

وَقَدْ رُوِيَّ مِنْ غَيْرِ هَذَا الْوَجْهِ. رَوَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنُ أَبْرَى عَنْ أَبِيهِ، عَنْ أَبِيهِ بْنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَفْرِأَ عَلَيْكَ الْقُرْآنَ». وَقَدْ رَوَى قَتَادَةُ عَنْ أَنَسِي أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِيهِ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَفْرِأَ عَلَيْكَ الْقُرْآنَ».

تخریج: [إسناده حسن] وأخرجه أَحْمَدُ ۖ / ۱۳۱ مِنْ حَدِيثِ شَعْبَةَ بْنِ دَادِ الطَّبَالِسِيِّ، ح ۵۲۹ وَصَحَّحَهُ الْحَاكِمُ ۖ / ۲۲۴ وَوَافَقَهُ الْذَّهَبِيُّ وَقَالَ الْحَافِظُ فِي فَتْحِ الْبَارِيِّ: "إِنَّهُ جَيْدٌ" * حَدِيثُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَىٰ، رَوَاهُ أَبُو دَادُ، ح ۳۹۸۱ وَحَدِيثُ قَاتَدَةَ عَنْ أَنَّسٍ، تَقَدَّمَ ۳۷۹۲ بِالْخِلْفِ يَسِيرًا.

Comments:

This narration shows that it was a long *Sūrah* but due to abrogation of some verses it remained as it is mentioned in the Noble Qur'ān.

3794. Qatādah narrated that Anas bin Mālik said: "Four gathered the Qur'ān during the time of the Messenger of Allāh ﷺ, all of them from the *Anṣār*: Ubayy bin Ka'b, Mu'ādh bin Jabal, Zaid bin Thābit, and Abū Zaid." I said to Anas: "Who is Abū Zaid?" He said: "One of my uncles." (*Sahīh*)

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

٣٧٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنَا شَعْبَةُ عَنْ قَاتَادَةَ، عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ: جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ أَرْبَعَةَ كُلُّهُمْ مِنَ الْأَنْصَارِ: أَبِي ابْنِ كَعْبٍ وَمَعَاذَ بْنِ جَبَلٍ، وَرَيْدُ بْنِ ثَابِتٍ، وَأَبُو زَيْدٍ: قُلْتُ لِأَنَّسَ: مَنْ أَبُو زَيْدٍ؟ قَالَ أَحَدُ عُمُومَتِي.

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب مناقب زيد بن ثابت، ح ٣٨١٠ عن محمد بن بشار ومسلم، ح ٢٤٦٥ من حديث شعبة به.

Comments:

These four *Anṣār* Companions had memorized the complete Qur'ān. It does not mean that other Companions had not memorized the Qur'ān. It is just to show that from the tribe of Khazraj these were the only four persons who had memorized the complete Qur'ān. There were other *Muhājirūn* who had memorized the various parts of the Qur'ān. There were people among the *Muhājirūn* and *Anṣār* who had also memorized the Qur'ān.

3795. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "What an excellent man is Abū Bakr, what an excellent man is 'Umar, what an excellent man is Abū 'Ubaidah bin Al-Jarrāh, what an excellent man is Usaïd bin Ḥudair, what an excellent man is Thābit bin Qais bin Shammās, what an excellent man is Mu'ādh bin Jabal, and what an excellent man is

٣٧٩٥ - حَدَّثَنَا قُبَيْلَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ ابْنُ مُحَمَّدٍ عَنْ شَهْبَلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ الرَّجُلُ أَبُو بَكْرٍ، نَعَمْ الرَّجُلُ عُمَرُ، نَعَمْ الرَّجُلُ أَبُو عُيَيْدَةَ بْنُ الْجَرَاحِ، نَعَمْ الرَّجُلُ أَسْيَدُ بْنُ حُصَيْرٍ، نَعَمْ الرَّجُلُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَاسٍ، نَعَمْ الرَّجُلُ مَعَاذُ بْنُ جَبَلٍ،

Mu‘ādh bin ‘Amr bin Al-Jamūh.”
(*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*, we only know it through the narration of Suhail.

تخریج: [إسناده صحيح] تقدم: (٣٧٥٧) ورواه أحمد: ٤١٩/٢ عن قبیة به.

Comments:

This narration shows that the Prophet ﷺ was happy with the performance and conduct of these Companions. This is a great honor for them.

3796. *Hudhaifah bin Al-Yamān* narrated that Al-‘Āqib and As-Sayyid^[1] came to the Prophet ﷺ and said: “Send with us your trustworthy one.” He said: “I shall send with you a trustworthy one who is truly a trustworthy one.” So the people desired that,^[2] and he sent Abū ‘Ubaidah, may Allāh be pleased with him. (*Sahīh*)

And when Abū Ishāq used to report this *Hadīth*, he would say, “I heard this sixty years ago.”^[3]

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. And it has been related from Ibn ‘Umar and Anas from the Prophet ﷺ that he said: “Every nation has a trustworthy one and the trustworthy one of this nation is Abū ‘Ubaidah bin Al-Jarrāḥ.”

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي عبيدة بن الجراح رضي الله عنه، ح: ٢٤٢٠ من حديث سفيان الثوري، والبخاري، ح: ٣٧٤٥ من حديث أبي إسحاق السعدي به * وقد روی عن ابن عمر [الحاکم: ٥٣٥ / ٣] وأنس [تقدم: ٣٧٩٠]. [٣٧٩١].

Comments:

The actual name of Al-‘Āqib is ‘Abdul-Masīḥ and As-Sayyid’s name is Aiaham or Shahrahbil. They were the leaders of the delegation arriving from Najrān in 9th A.H.

[1] Two of the leaders of the Christians of Najrān.

[2] That is, they desired to be the one that the Prophet ﷺ had praised in such a manner.

[3] This preceded under no. 3757.

نعم الرجل معاذ بن عمرو بن الجموج .
قال أبو عيسى: [هذا حديث حسن إنما
نعرفه من حديث سهيل .
تخریج: [إسناده صحيح] تقدم: (٣٧٥٧) ورواه أحمد: ٤١٩/٢ عن قبیة به .

٣٧٩٦ - حدثنا محمود بن غيلان: حدثنا
وكيع: حدثنا سفيان عن أبي إسحاق، عن
صلة بن رقر، عن حذيفة بن اليمان قال:
 جاء العاقيب والسيدي إلى النبي ﷺ فقال:
 أبعث معك أمنيا فقام: «فإنما سأبعث معكم
 أمنيا حق أمن» فأشرف لها الناس فبعث أبا
 عبيدة بن الجراح رضي الله عنه. قال: وكان
 أبو إسحاق إذا حدث بهذه الحديث عن صلة
 قال: سمعته منذ ستين سنة .

قال أبو عيسى: [هذا حديث حسن
 صحيح . وقد روی عن ابن عمر وأنس [رضي
 الله عنهما] عن النبي ﷺ أنه قال: «لكل أمّة
 أمنٌ وأمينٌ هذه الأمة أبو عبيدة بن الجراح» .

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي عبيدة بن الجراح رضي الله عنه، ح: ٢٤٢٠ من حديث سفيان الثوري، والبخاري، ح: ٣٧٤٥ من حديث أبي إسحاق السعدي به * وقد روی عن ابن عمر [الحاکم: ٥٣٥ / ٣] وأنس [تقدم: ٣٧٩٠]. [٣٧٩١].

Chapter 33. The Virtues Of Salmān Al-Fārisī, May Allāh Be Pleased With Him

3797. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Indeed, Paradise longs for three: ‘Alī, ‘Ammār, and Salmān.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Al-Hasan bin Ṣalīḥ.

المعنى: [إسناده ضعيف] وأخرجه المزي في تهذيب الكمال: ٢١/٢٢٣ من حديث الحسن ابن صالح به، وصححه الحاكم: ٣٧١٨ ووافقه الذبي * أبو ربيعة تقدم: ١٣٧/٣ والحسن البصري عنن.

Comments:

It means that these three Companions are from the people of the Paradise.

Chapter 34. The Virtues Of ‘Ammār Bin Yāsir And His Kunyah Is Abū Al-Yaqzān, May Allah Be Pleased With Him

3798. ‘Alī narrated that ‘Ammār bin Yāsir came seeking permission to enter upon the Prophet ﷺ so he said: “Permit him, greetings to the pure one, the purified.” (*Hasan*)

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

المعنى: [حسن] وأخرجه ابن ماجه، المقدمة، باب فضل عمار بن ياسر، ح: ١٤٦ من حديث سفيان الثوري به وصححه ابن حبان (الإحسان): ٧٠٣٤ والحاكم: ٣٨٨/٣ وافقه الذبي ورواه شعبة عن أبي إسحاق به عند أحمد وغيره.

Comments:

This is an indication of his personal and natural nobleness. The acceptance of Islam polished his natural nobleness.

(المعجم (٣٣) - [باب] مَنَاقِبِ سَلْمَانَ
الفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ (التحفة (١٠٧

٣٧٩٧ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ : حَدَّثَنَا
أَبِي عَنْ الْحَسَنِ بْنِ صَالِحٍ ، عَنْ أَبِي رَبِيعَةِ
الإِتَادِيِّ ، عَنْ الْحَسَنِ ، عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ الْجَنَّةَ تَشْتَاقُ
إِلَى ثَلَاثَةِ : عَلَيٍّ وَعَمَّارِ وَسَلْمَانَ» .

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحَسَنِ بْنِ صَالِحٍ .
تَخْرِيجُهُ : [إِسْنَادُهُ ضَعِيفٌ] وَأَخْرَجَهُ الْمَزِيُّ فِي تَهْذِيبِ الْكَمَالِ : ٣٧١٨ وَالْحَسَنُ الْبَصْرِيُّ
عَنْهُ .

(المعجم (٣٤) - [باب] مَنَاقِبِ عَمَّارِ بْنِ
يَاسِيرٍ وَكُنْيَتِهِ أَبُو الْيَقْظَانِ رَضِيَ اللَّهُ
عَنْهُ (التحفة (١٠٨

٣٧٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حَدَّثَنَا سُفْيَانُ عَنْ أَبِي
إِسْحَاقَ ، عَنْ هَانِئِ بْنِ هَانِئٍ ، عَنْ عَلَيٍّ قَالَ :
جَاءَ عَمَّارُ بْنُ يَاسِيرٍ يَسْتَأْذِنُ عَلَى الشَّيْءِ ﷺ
فَقَالَ : «اذْنُوا لَهُ مَرْحَبًا بِالطَّيِّبِ الْمُطَيِّبِ» .
[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تَخْرِيجُهُ : [حسن] وأخرجه ابن ماجه، المقدمة، باب فضل عمار بن ياسر، ح: ١٤٦ من حديث سفيان الثوري به وصححه ابن حبان (الإحسان): ٧٠٣٤ والحاكم: ٣٨٨/٣ وافقه الذبي ورواه شعبة عن أبي إسحاق به عند أحمد وغيره.

3799. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “Ammār is not given a choice between two matters, except that he chooses the one with more guidance in it.” (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through this route, from the narration of ‘Abdul-‘Azīz bin Siyāh, and he is a *Shaikh* from Al-Kūfah, people reported from him, and he has a son called Yazid bin ‘Abdul-‘Azīz, Yahyā bin Ādām narrated from him.

٣٧٩٩ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارِ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ عَبْدِ الْعَزِيزِ بْنِ سَيَّاْو [الْكُوفِيِّ]، عَنْ حَبِّيْبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا خَيْرٌ عَمَّا رَأَيْتَ إِلَّا اخْتَارَ أَرْشَدَهُمْ». بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَرْشَدَهُمْ».

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِالْعَزِيزِ بْنِ سَيَّاْو وَهُوَ شَيْخٌ كُوفِيٌّ. وَقَدْ رَوَى عَنْهُ النَّاسُ وَلَهُ ابْنٌ يُقَالُ لَهُ: يَرِيدُ بْنُ عَبْدِالْعَزِيزِ رَوَى عَنْهُ يَحْمِيْنِ بْنِ آدَمَ

تخریج: [ضعیف] وأخرجه ابن ماجه، المقدمة، باب فضل عمار بن یاسر، ح: ١٤٨ من حديث عبید الله بن موسی به * حبیب بن ابی ثابت ضعیف عند احمد وصححه الحاکم والذہبی وفيه تدلیس وانقطاع.

Mahmūd bin Ghailān narrated to us (saying): Waki' narrated to us (saying): Sufyān reported to us, from ‘Abdul-Mālik bin ‘Umair, from a freed slave of Rib‘ī bin Hirāsh, from Hudhaifah, who said: “We were sitting with the Prophet ﷺ and he said: ‘I do not know how long I will be with you, so stick to the two after me,’ and he signaled towards Abū Bakr and ‘Umar^[1] – ‘And act upon the guidance of ‘Ammār, and whatever Ibn Mas‘ūd reports to you, then believe him.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. And Ibrāhīm bin Sa‘d reported this *Hadīth* from Sufyān

حَدَّثَنَا مَحْمُودُ بْنُ غَلَانَ: حَدَّثَنَا وَكِيعُ: حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِالْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مَوْلَى رِبْعَيِّ، عَنْ رِبْعَيِّ بْنِ حَوَاشِ، عَنْ حُدَيْنَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنِّي لَا أَدْرِي مَا قَدْرُ بَقَائِي فِيْكُمْ فَاقْتُدُوا بِاللَّذِينَ مِنْ بَعْدِي». وَأَشَارَ إِلَى أَبِي بَكْرٍ وَ‘Umarَ، «وَاهْتَدُوا بِهَدِي عَمَّارٍ، وَمَا حَدَّثْنُكُمْ أَبْنُ مَسْعُودٍ فَصَدَّقُوهُ».

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ. وَرَوَى إِنْرَاهِيمُ بْنُ سَعْدٍ هَذَا الْحَدِيثَ عَنْ سُفِيَّانَ التَّوْرِيِّ، عَنْ عَبْدِالْمَلِكِ بْنِ عُمَيْرٍ، عَنْ هَلَالِيِّ مَوْلَى رِبْعَيِّ، عَنْ رِبْعَيِّ، عَنْ

^[1] This preceded under no. 3662.

Ath-Thawrī, from ‘Abdul-Mālik bin ‘Umair, from Hilāl, the freed slave of Rib‘ī, from Rib‘ī, from Hudhaifah from the Prophet ﷺ, similarly.

And Sālim Al-Murādī Al-Kūfi has related from ‘Amr bin Harim: from Rib‘ī bin Hirash, from Hudhaifah, from the Prophet ﷺ, similar to this.

تخریج: [حسن] تقدم: ٣٦٦٢ ورواه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ٩٧ من حديث سفيان الثوري به وحديث سالم المرادي تقدم: ٣٦٦٣.

3800. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Rejoice, ‘Ammār, the transgressing party shall kill you.” (*Sahih*)

[He said:] There are narrations on this topic from Umm Salamah, ‘Abdullāh bin ‘Amr, Abū Al-Yasir and Hudhaifah.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Gharīb* as a narration of Al-‘Alā’ bin ‘Abdur-Rahmān (a narrator in the chain).

تخریج: [إسناده صحيح] وله شواهد عند البخاري ومسلم وغيرهما وهو من الأحاديث المتواترة (السيوطى، ح: ١٠٤ والزبيدي، ح: ٦٥ والكتانى، ح: ٢٣٧).

Comments:

In another *Sahīh* narration it has been indicated that the group called him towards Hell, and ‘Ammār called them towards the Paradise. (*Sahīh Al-Bukhārī* no. 447.)

Chapter 35. The Virtues Of Abū Dharr Al-Ghfārī, ؓ

3801. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “There is no one more truthful, that the sky has shaded and the earth has carried, than Abū Dharr.” (*Hasan*)

حدیقة عن النبي ﷺ نَحْوَهُ . وقد روى سالم المراذى الكوفي عن عمرو بن هريم، عن رباعي بن جراش، عن حدیقة عن النبي ﷺ نَحْوَهُ هَذَا .

٣٨٠٠ - حدثنا أبو مصعب المدائني: حدثنا عبد العزيز بن محمد عن العلاء بن عبد الرحمن، عن أبيه، عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «أبشر عماراً تقتلك الفئة الباغية» .

قال: وفي الباب عن أم سلمة وعبد الله ابن عمرو وأبي السير وحديقة.

قال أبو عبيدة: [هذا حديث حسن صحيح غريب من حديث العلاء بن عبد الرحمن].

تخریج: [إسناده صحيح] وله شواهد عند البخاري ومسلم وغيرهما وهو من الأحاديث المتواترة (السيوطى، ح: ١٠٤ والزبيدي، ح: ٦٥ والكتانى، ح: ٢٣٧).

(المعجم ٣٥) - باب مذاهب أبي ذر الغفارى رضي الله عنه (التحفة ١٠٩)

٣٨٠١ - حدثنا محمود بن عليان: حدثنا ابن نمير عن الأعمش، عن عثمان بن نمير - هو أبو القطان - ، عن أبي حرب بن أبي الأسود الدليلى، عن عبد الله بن عمرو قال: سمعت

[He said:] There are narrations on this topic from Abū Ad-Dardā' and Abū Dharr.

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

رَسُولُ اللَّهِ يَقُولُ: «مَا أَظَلَّتِ الْخَضْرَاءُ وَلَا
أَفْلَتِ الْغَبَرَاءُ أَصْدَقَ مِنْ أَبِي ذَرٍ».

[قال:] وفي الباب عن أبي الدرداء وأبي ذر.

[قال أبو عيسى:] وهذا حديث حسن.

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل أبي ذر، ح: ١٥٦ من حديث عبدالله بن نمير به وسنه ضعيف والحديث الآتي شاهد له * وفي الباب عن أبي الدرداء [أحمد: ١٩٧/٥، ٤٤٢] وأبي ذر [يأتي بعده: ٣٨٠٢].

Comments:

The statement of the Prophet ﷺ is to acknowledge the truth and straightforwardness of Abū Dharr. He was a thorough gentleman and truthful to the core of his heart.

3802. Abū Dharr narrated that the Messenger of Allāh ﷺ said: “There is no one more truthful in speech, nor in fulfilling of promises, than Abū Dharr, the likeness of ‘Eisā bin Mariam.” So ‘Umar bin Al-Khaṭṭāb said, as if out of envy: “So do you acknowledge that for him, O Messenger of Allāh?” He said: “Yes, so acknowledge it.” (*Hasan*)

[He said:] This *Hadīth* is *Hasan Gharīb* from this route. Some of them reported this *Hadīth* and said: “Abū Dharr walks upon the earth with the asceticism of ‘Eisā bin Mariam [peace be upon him].”

٣٨٠٢ - حَدَّثَنَا العَبَّاسُ التَّعْبَرِيُّ: حَدَّثَنَا
النَّضْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ:
حَدَّثَنِي أَبُو رُمِيلٍ [هُوَ سِمَاكُ بْنُ الْوَلِيدِ
الْحَنْقَنِيُّ] عَنْ مَالِكٍ بْنِ مَرْدَنَةِ، عَنْ أَبِيهِ، عَنْ
أَبِي ذَرَ قَالَ: قَالَ رَسُولُ اللَّهِ يَقُولُ: «مَا أَظَلَّتِ
الْخَضْرَاءُ وَلَا أَفْلَتِ الْغَبَرَاءُ مِنْ ذِي لَهْجَةٍ
أَصْدَقَ وَلَا أَوْفَى مِنْ أَبِي ذَرٍ شَيْءٌ عِيسَى بْنُ
مَرِيمَ، فَقَالَ عُمَرُ بْنُ الْحَطَابِ كَالْحَاسِدِ: يَا
رَسُولَ اللَّهِ! أَفَتَعْرِفُ ذَلِكَ لَهُ قَالَ: «أَنَّعَمْ
فَاعْرُفُوهُ» [قال:] هَذَا حَدِيثُ حَسَنُ غَرِيبٌ
مِنْ هَذَا الْوَجْهِ. وَقَدْ رَوَى بَعْضُهُمْ هَذَا
الْحَدِيثَ، فَقَالَ: أَبُو ذَرٍ يَمْشِي فِي الْأَرْضِ
بِزُهْدٍ عِيسَى ابْنُ مَرِيمَ [عَلَيْهِ السَّلَامُ].

تخریج: [إسناده حسن] وأخرجه ابن عدي: ١٩١٤/٥ من حديث النضر بن محمد به وصححه ابن حبان، ح: ٢٢٥٩، والحاكم على شرط مسلم: ٣٤٢/٣ ووافقه الذهبي * مرتد الذماري تقدم: ١٩٥٦ وهو حسن الحديث، وحديث: “أبو ذر يمشي في الأرض بزهد عيسى ابن مريم” لم أجده.

Comments:

Abū Dharr was a self disciplined and a satisfied person. He led a very simple life. He was indifferent to worldly affairs. He never loved wealth and worldly status. He was a hospitable man by nature.

Chapter 36. The Virtues Of Abdullāh bin Salām, May Allāh Be Pleased With Him

3803. ‘Abdul-Mālik bin ‘Umair narrated from the nephew of ‘Abdullāh bin Salām who said: “When they were about to kill ‘Uthmān, ‘Abdullāh bin Salām came and ‘Uthmān said to him: ‘What did you come for?’ He said: ‘I came to assist you.’ He said: ‘Go to the people to repel their advances against me. For verily your going is better to me than your entering here.’ So ‘Abdullāh went to the people and said: ‘O you people! During *Jahiliyyah* I was named so-and-so, then the Messenger of Allāh ﷺ named me ‘Abdullāh, and some Ayāt from the Book of Allāh were revealed about me. (The following) was revealed about me: “A witness from among the Children of Isrā’īl has testified to something similar and believed while you rejected. Verily, Allāh does not guide the wrongdoing people.”^[1] [And (the following) was revealed about me:] “Sufficient as a witness between me and you is Allāh, and those too who have knowledge of the Scripture.”^[2] Allāh has sheathed the sword from you and the angels are your neighbors in this city of yours, the one in which the Revelation came to the Messenger of Allāh ﷺ. But by Allāh! (Fear) Allāh regarding this man; if you kill

(المعجم ٣٦) - بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١١٠)

٣٨٠٣ - حَدَّثَنَا عَلَيُّ بْنُ سَعِيدِ الْكِنْدِيِّ: حَدَّثَنَا أَبُو مُحَيَّةَ يَحْيَى بْنُ يَعْلَى [بْنِ عَطَاءً], عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ, عَنْ أَبْنِ أَخِي عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: لَمَّا أُرِيدَ قَتْلُ عُثْمَانَ جَاءَ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَالَ لَهُ عُثْمَانُ: مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ فِي نَصْرِكَ, قَالَ: اخْرُجْ إِلَى النَّاسِ فَاطْرُدْهُمْ عَنِّي فَإِنَّكَ خَارِجًا خَيْرٌ لِي مِنْكَ دَاخِلًا, فَخَرَجَ عَبْدُ اللَّهِ إِلَى النَّاسِ, فَقَالَ: أَيُّهَا النَّاسُ! إِنَّهُ كَانَ أَشَمِي فِي الْجَاهِلِيَّةِ فُلَانٌ فَسَمَّانِي رَسُولُ اللَّهِ ﷺ عَبْدُ اللَّهِ وَنَزَّلَتْ فِي آيَاتٍ مِنْ كِتَابِ اللَّهِ، نَزَّلَتْ فِي 『وَسِيدَ شَاهِدٍ مِنْ بَقِيَ إِسْرَائِيلَ عَلَى مِثْلِهِ فَتَمَّ وَاسْتَكْبَرَ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ』 [الأحقاف: ١٠] [وَنَزَّلَتْ فِي] 『فَلَمَّا كَفَرَ إِلَهُ شَهِيدًا بِتَنِي وَبِيَتِكُمْ وَمَنْ عِنْدُمْ عِلْمُ الْكِتَبِ』 [الرعد: ٤٣] إِنَّ اللَّهَ سَيِّفًا مَعْمُودًا عَنْكُمْ وَإِنَّ الْمَلَائِكَةَ قَدْ جَاؤْرَتُكُمْ فِي بَلَدِكُمْ هَذَا الَّذِي نَرَلَ فِيهِ رَسُولُ اللَّهِ ﷺ فَاللَّهُ أَنِّي هُنَّ الرَّجُلُ أَنْ تَقْتُلُوهُ فَوَاللَّهِ لَئِنْ قَتَلْتُمُوهُ لَتَطْرُدُنَّ حِيرَانِكُمُ الْمَلَائِكَةَ وَلَتَسْلُنَّ سَيِّفَ اللَّهِ الْمَعْمُودَ عَنْكُمْ فَلَا يَعْمُدُ [عَنْكُمْ] إِلَى يَوْمِ الْقِيَامَةِ،

[1] *Al-Ahqāf* 46:10.

[2] *Ar-Ra’d* 13:43.

him, then by Allāh! If you kill him, then you will cause the angels to remove your goodness from you, and to raise Allāh's sheathed sword against you, such that it will never be sheathed again until the Day of Resurrection.”” He said: “They said: ‘Kill the Jew and kill ‘Uthmān.’”^[1] (*Daīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we only know of it as a narration of ‘Abdul-Mālik bin ‘Umair. Shu‘aib bin Ṣafwān reported this *Hadīth* from ‘Abdul-Mālik bin ‘Umair, he said: “From ‘Umar bin Muḥammad bin ‘Abdullāh bin Salām, from his grandfather, ‘Abdullāh bin Salām.”

تخریج: [ضعیف] تقدم: ٣٢٥٦ * عمر بن محمد، قال المبارکفوري رحمه الله: ”لم أقف على ترجمة عمر بن محمد هذا“ .

3804. Yazīd bin ‘Umairah said: “When death was upon Mu‘ādh bin Jabal, it was said to him: ‘O Abū ‘Abdur-Rahmān, advise us.’ He said: ‘Sit me up.’ So he said: ‘Indeed, knowledge and faith are at their place, whoever desires them shall find them.’ He said that three times. ‘And seek knowledge from four men: ‘Uwaimir Abū Ad-Dardā’, with Salmān Al-Fārisī, with ‘Abdullāh bin Mas‘ūd, and with ‘Abdullāh bin Salām who used to be a Jew and then accepted Islam. For indeed, I heard the Messenger of Allāh ﷺ saying, “Indeed he is the tenth of ten in Paradise.” (*Sahīh*)

قالوا: اقتلوا اليهودي واقتلوه عثمان. [قال أبو عيسى:] هذا حديث غريب إنما تعرفه من حديث عبد الملك بن عمير وقد روى شعيب بن صفوان هذا الحديث عن عبد الملك بن عمير فقال: عن عمر بن محمد بن عبد الله بن سلام، عن جدّه عبد الله بن سلام.

٣٨٠٤ - حَدَّثَنَا قُتْبَيْهُ: أَخْبَرَنَا الْلَّيْثُ عَنْ مَعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوَلَانِيِّ، عَنْ يَزِيدَ بْنِ عَمِيرَةَ قَالَ: لَمَّا حَضَرَ مَعَاذَ بْنَ جَبَلَ الْمَوْتَ قَبْلَهُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَوْصِنَا قَالَ: أَجْلِسُونِي فَقَالَ: إِنَّ الْعِلْمَ وَالإِيمَانَ مَكَانَهُمَا، مَنْ ابْتَغَاهُمَا وَجَدَهُمَا، يَقُولُ ذَلِكَ ثَلَاثَ مَرَاتٍ، وَالْتَّمِسُوا الْعِلْمَ عِنْدَ أَرْبَعَةِ رَهْطٍ: عِنْدَ عُوَيْمِرِ أَبِي الدَّرْدَاءِ وَعِنْدَ سَلْمَانَ الْفَارِسِيِّ وَعِنْدَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَعِنْدَ عَبْدِ اللَّهِ بْنِ سَلَامَ الَّذِي كَانَ يَهُودِيًّا فَأَسْلَمَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ عَاشرُ

[1] This preceded under no. 3256.

[He said:] And there is a narration on this topic from Sa'd.

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

عَشَرَةٌ فِي الْجَهَنَّمَ».

[قَالَ:] وَفِي الْبَابِ عَنْ سَعْدٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ.

تَخْرِيج: [إسناده صَحِيحٌ] وأخرجه أَحْمَدٌ ٢٤٢ / ٥ والنسائي في الْكَبْرَى، ح: ٨٢٥٣ عن قتيبة بْنَ وَصْحَحَه ابْنُ حَيَّانَ، ح: ٩٨١٢ وَالحاكم: ١٢٥٢ على شرط الشِّيخِينَ وَوَافَقَهُ الْذَّهَبِيُّ * وَفِي الْبَابِ عَنْ سَعْدٍ (بْنُ أَبِي وَقَاصٍ) [الْبَخَارِيُّ]، ح: ٣٨١٢ وَمُسْلِمٌ، ح: ٢٤٨٣.

Comments:

'Abdullāh bin Salām used to be a Jew, and from among the Jews, he was 10th person who embraced Islam. He was a true scholar of his religious book.

Chapter 37. The Virtues Of 'Abdullāh Bin Mas'ūd, May Allāh Be Pleased With Him

3805. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Take as examples the two after me from my Companions, Abū Bakr and 'Umar. And act upon the guidance of 'Ammār, and hold fast to the advice of Ibn Mas'ūd."^[1] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route as a narration of Ibn Mas'ūd. We do not know of it except through the narration of Yaḥyā bin Salamah bin Kuhail. And Yaḥyā bin Salamah was graded weak in *Hadīth*. Abū Az-Za'rā's name is 'Abdullāh bin Hāni'. And the Abū Az-Za'rā that Shu'bāh, Ath-Thawrī, and Ibn 'Uyainah reported from – his name is 'Amr bin 'Amr, and he is the nephew of Abū Al-Aḥwāṣ, the companion of

(المعجم ٣٧) - بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١١١)

٣٨٠٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنُ يَحْيَى بْنِ سَلَمَةَ بْنِ كُهَيْلٍ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الرَّغَاءِ، عَنْ أَبْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَقْتَلُو بِاللَّذِينَ مِنْ بَعْدِي مِنْ أَصْحَاحِي أَبِيهِ بَكْرٍ وَعُمَرَ وَاهْتَدُوا بِهُدِيِّ عَمَّارٍ وَتَمَسَّكُوا بِعَهْدِ أَبْنِ مَسْعُودٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَرْجُونَ مِنْ حَدِيثِ أَبْنِ مَسْعُودٍ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ سَلَمَةَ بْنِ كُهَيْلٍ، وَيَحْيَى بْنُ سَلَمَةَ يُضَعَّفُ فِي الْحَدِيثِ وَأَبُو الرَّغَاءِ اسْمُهُ عَبْدُ اللَّهِ بْنُ هَانِئٍ، وَأَبُو الرَّغَاءِ الَّذِي رَوَى عَنْهُ شَعْبَةَ وَالثَّورِيِّ وَابْنُ عَيْنَةَ اسْمُهُ عَمْرُو بْنُ عَمْرُو

^[1] See no. 3799.

'Abdullāh bin Mas'ūd.

وَهُوَ ابْنُ أَخِي أَبِي الْأَحْوَصِ صَاحِبِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.

تخریج: [حسن] وسنده ضعیف جدًا وللحديث شواهد كثیرة، انظر، ح: ٣٦٦٢ وغيره.

Comments:

It means that on the issue of Caliphate accept the advice of Ibn Mas'ūd. 'Abdullāh bin Mas'ūd stated that the person whom the Prophet ﷺ asked to lead the prayer how could they ask him to step back. The person to whom the Prophet ﷺ selected to lead the religious affairs, why should not they select him to lead the worldly affairs of the state as *Khalifat Al-Muslimīn*. This is an open indication that Abū Bakr will be the Caliph.

3806. Abū Mūsā said: "My brother and I arrived from Yemen, and we did not see a period except that we thought 'Abdullāh bin Mas'ūd was a man from the people of the house of the Prophet ﷺ, due to what we would see of him entering, and his mother's entering, upon the Prophet ﷺ." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh* [*Gharīb* from this route]. Sufyān Ath-Thawrī reported it from Abū Ishāq.

تخریج: متفق عليه، وأخرجه المخاري، فضائل أصحاب النبي ﷺ، باب مناقب عبد الله بن مسعود رضي الله عنه، ح: ٢٤٦٠ من حديث إبراهيم بن يوسف به * حديث سفيان الثوري: رواه مسلم.

Comments:

It means that 'Abdullāh bin Mas'ūd spent most of his time with the Prophet ﷺ, therefore, they took him to be a member of the Prophet's family. This is an honor for Abdullāh bin Mas'ūd.

3807. 'Abdur-Rahmān bin Yazīd said: "We came to Hudhaifah and said: 'Inform us of the closest to the Messenger of Allāh ﷺ in guidance and conduct, so that we may take from him and hear from him.' He said: 'The closest of the

٣٨٠٦ - حَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا إِبْرَاهِيمُ ابْنُ يُوسُفَ بْنِ أَبِي إِسْحَاقَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدٍ: أَنَّهُ سَمِعَ أَبَا مُوسَى يَقُولُ: لَقَدْ قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ وَمَا تُرِي جِنَّا إِلَّا أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودَ رَجُلٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ لِمَا تَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمَّهِ عَلَى النَّبِيِّ ﷺ . [قالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ صَحِيحٍ [غَرِيبٌ مِنْ هَذَا الْوَجْهِ] وَقَدْ رَوَاهُ سُفِيَّانُ الثُّورِيُّ عَنْ أَبِي إِسْحَاقَ.

تخریج: متفق عليه، وأخرجه المخاري، فضائل أصحاب النبي ﷺ، باب مناقب عبد الله بن مسعود رضي الله عنه، ح: ٣٧٦٣ عن أبي كريب ومسلم، ح: ٢٤٦٠ من حديث إبراهيم بن يوسف به * حديث سفيان الثوري: رواه مسلم.

٣٨٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَشَارٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ قَالَ: أَئْتَنَا حُذْيَةَ فَقُلْنَا: حَدَّثَنَا يَا فَرِبُ الْكَاسِ مِنْ

people in guidance, conduct, and character used to be ‘Abdullāh bin Mas‘ūd, until he would hide from us in his house.^[1] And the guarded ones^[2] from the Companions of Muḥammad ﷺ know that Ibn Umm ‘Abd^[3] is from among the most intimately close to Allāh of them.”” (*Sahīh*)

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

رَسُولُ اللهِ ﷺ هُدْيَا وَدَلَا فَنَأْخُذُ عَنْهُ وَنَسْمَعُ مِنْهُ، قَالَ: كَانَ أَقْرَبُ النَّاسِ هُدْيَا وَدَلَا وَسَمِعْتَا بِرَسُولِ اللهِ ﷺ ابْنَ مَسْعُودٍ حَسَنَ يَتَوَارَى مِنَّا فِي بَيْتِهِ وَلَقَدْ عَلِمَ الْمَحْفُوظُونَ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ أَنَّ ابْنَ أُمِّ عَبْدٍ هُوَ مِنْ أَقْرَبِهِمْ إِلَى اللَّهِ رُزْفَى.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيفٌ.

تَخْرِيج: وَأَخْرَجَهُ الْبَخَارِيُّ، أَيْضًا، ح: ٣٧٦٢ مِنْ حَدِيثِ أَبِي إِسْحَاقِ السِّبِيعِيِّ بِهِ.

Comments:

It means those who were very close to the Prophet ﷺ in copying his actions and following his orders. They never did anything against the way of the Prophet ﷺ and they were also aware of the status of the Companions.

3808. ‘Alī narrated that the Messenger of Allāh said: “If I was going to appoint anyone of them as a leader without any consultation, I would appoint Ibn Umm ‘Abd over them.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we only know of it through the narration of *Al-Hārith* from ‘Alī.

٣٨٠٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا صَاعِدُ الْحَرَانِيُّ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا مَنْصُورٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُنْتُ مُؤْمِنًا أَحَدًا مِنْهُمْ مِنْ عَبْدِ مَشْوَرَةٍ لَأَمْرَتُ عَلَيْهِمْ ابْنَ أُمِّ عَبْدٍ».

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا تَعْرُفُهُ مِنْ حَدِيثِ الْحَارِثِ عَنْ عَلَيِّيٍّ.

تَخْرِيج: [إِسْنَادٌ ضَعِيفٌ] وَأَخْرَجَهُ أَحْمَدٌ / ١٠٧ / ١ مِنْ حَدِيثِ زَهِيرٍ وَابْنِ مَاجَهِ، ح: ١٣٧ مِنْ حَدِيثِ أَبِي إِسْحَاقِ بِهِ، وَالْحَارِثُ الْأَعْوَرُ ضَعِيفٌ مَشْهُورٌ.

Comments:

In this narration “appointing as a leader” means to make him in charge of a detachment or of a project.

^[1] That is, even though he would try and hide from the sight of people, this was still apparent.

^[2] Those who are guarded by Allāh from straying in word and deed. See *Tuhfat Al-Ahwadhi*.

^[3] A nickname of ‘Abdullāh bin Mas‘ūd, may Allāh be pleased with him.

3809. ‘Alī narrated that the Messenger of Allāh said: “If I was going to appoint anyone as a leader without any consultation, I would appoint Ibn Umm ‘Abd.” (*Da’if*)

٣٨٠٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ : حَدَّثَنَا أَبْيَ عنْ سُفْيَانَ التَّوْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا كُنْتُ مُؤْمِنًا أَحَدًا مِنْ غَيْرِ مَشْوَرَةٍ لِأَمْرِّتُ ابْنَ أُمِّ أَعْبُدِ».

تخریج: [إسناد ضعیف] وأخرجه ابن ماجه، المقدمة، فضل عبدالله بن مسعود رضي الله عنه، ح: ١٣٧ من حديث وكيع به وانظر الحديث السابق لعلته.

Comments:

Umm ‘Abd was the name of the mother of ‘Abdullāh bin Mas‘ūd.

3810. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “Take the Qur’ān from four: From Ibn Mas‘ūd, Ubayy bin Ka‘b, Mu‘ādh bin Jabal, and Sālim the freed slave of Abū Hudhaifah.” (*Sahīh*)

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

٣٨١٠ - حَدَّثَنَا هَنَّادٌ : حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ مَشْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةِ مِنْ أَبْنِ مَسْعُودٍ وَأَبْيَ بْنِ كَعْبٍ وَمَعَاذَ بْنِ جَبَلٍ وَسَالِمٍ مَوْلَى أَبِي حُدَيْفَةَ».

[قال أبا عيسى:] هذا حديث حسن صحيح.

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل عبدالله بن مسعود وأمه رضي الله تعالى عنهم، ح: ٢٤٦٤ من حديث الأعمش، والبخاري، ح: ٣٧٦٠ من حديث شقيق بن سلمة أبي وائل به.

Comments:

All of them had learnt the Qur’ān with great efforts and care, and devoted their lives to the teachings of the Qur’ān.

3811. Khaithamah bin Abī Sabrah said: “I came to Al-Madīnah, so I asked Allāh to make it easy for me to sit with one who is righteous. He made Abū Hurairah accessible to me, so I sat with him and said to him: ‘Indeed, I asked Allāh to make it easy for me to sit with one who is righteous, and it is to you that I was guided.’ So he said to me: ‘From where are you?’ I said: ‘From the people of Al-Kūfah, I came to

٣٨١١ - حَدَّثَنَا الْجَرَاحُ بْنُ مَحْلِدٍ الْبَصْرِيُّ : حَدَّثَنَا مَعَاذُ بْنُ هَشَامٍ : حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ حَيْثَمَةَ بْنِ أَبِي سَبْرَةَ قَالَ: أَتَيْتُ الْمَدِينَةَ فَسَأَلْتُ اللَّهَ أَنْ يُسِّرَ لِي جَلِيلَ صَالِحًا فَيَسَّرَ لِي أَبَا هُرَيْرَةَ فَجَلَسْتُ إِلَيْهِ فَقُلْتُ لَهُ: إِنِّي سَأَلْتُ اللَّهَ أَنْ يُسِّرَ لِي جَلِيلًا صَالِحًا فَوُقْتَتْ لِي، فَقَالَ لِي: مِنْ أَيْنَ أَنْتَ؟

search out good and to seek it.' So he said: 'Is there not among you Sa'd bin Mâlik whose supplication is answered, Ibn Mas'ûd, the one who used to carry the water for purification and the sandals of the Messenger of Allâh, and Hudhaifah, the keeper of the secrets of the Messenger of Allâh, and 'Ammâr whom Allâh has guarded from *Shaitân* upon the tongue of His Prophet, and Salmân the companion of the Two Books?'" (*Da'yî*)

(One of the narrators) Qatâdah said: "And the Two Books are the *Injîl* and the *Qur'ân*."

[Abû 'Eisâ said:] This *Hadîth* is *Hasan Gharîb Sahîh*, and Khaithamah is Ibn 'Abdur-Rahmân bin Abî Sabrah, he is attributed to his grandfather.

فُلْتُ: مِنْ أَهْلِ الْكُوفَةِ جِئْتُ الْمُتَسْعَ الْخَيْرَ وَأَطْلَبْتُهُ فَقَالَ: أَلَيْسَ فِيْكُمْ سَعْدُ بْنُ مَالِكَ مُجَابُ الدَّعْوَةِ، وَابْنُ مَسْعُودٍ صَاحِبُ طَهُورِ رَسُولِ اللَّهِ وَنَعْيَهُ، وَحُذَيْفَةَ صَاحِبِ سَرِّ رَسُولِ اللَّهِ وَنَعْيَهُ، وَعَمَّارُ الَّذِي أَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ، وَسَلْمَانُ صَاحِبُ الْكِتَابَيْنِ، قَالَ قَاتَادَةُ: وَالْكِتَابَيْنِ الْإِنْجِيلُ وَالْقُرْآنُ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ، وَخَيْرَهُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ ابْنُ أَبِي سَبْرَةَ [إِنَّمَا] نُسِّبُ إِلَيْهِ جَدُّهُ.

تخریج: [إسناده ضعیف] وسنده ضعیف لعنونة قاتادة وللحديث شواهد معنوية.

Comments:

The Prophet ﷺ prayed to Allâh ﷺ for Sa'd bin Mâlik bin Abî Waqqâs to accept his supplications. It has already been mentioned while enumerating his qualities. 'Abdullâh bin Mas'ûd was a special attendant of the Prophet ﷺ who was responsible for his shoes and pillow.

Chapter 38. The Virtues Of Hudhaifah Bin Al-Yamâن, May Allâh Be Pleased With Him

3812. Hudhaifah narrated that they said: "O Messenger of Allâh, if you were to appoint someone as a successor." He said: "If I were to appoint a successor over you, and you were to disobey him, you would be punished. But whatever Hudhaifah narrates to you, then believe him, and whatever 'Abdullâh teaches you to recite,

(المعجم ٣٨) - بَابُ مَنَاقِبِ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ (الصفحة ١١٢)

٣٨١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا إِسْحَاقُ بْنُ عِيسَى عَنْ شَرِيكِ، عَنْ أَبِي الْيَقْطَانِ، عَنْ زَادَانَ، عَنْ حُذَيْفَةَ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! لَوْ اسْتَخْلَفْتَ. قَالَ: إِنْ اسْتَخْلَفْتُ عَلَيْكُمْ فَعَصَمْتُمُهُ عَذَابَهُ، وَلِكُنْ مَا حَدَّثْتُمْ حُذَيْفَةَ فَصَدَقُوهُ، وَمَا

then recite it.” (*Da’if*)

‘Abdullāh said: “I said to Ishāq bin ‘Eisā: ‘They say this (*Hadīth*) is from Abū Wā’il.’ He said: ‘It is from Zādhān, if Allāh wills.’”

[He said:] This *Hadīth* is *Hasan*, and it is a narration of *Sharīk*.

تخریج: [إسناده ضعیف] * أبوالیقطان عثمان بن عمر: ضعیف تقدم وله لون آخر عند الحاکم . ٧٠ / ٣

Comments:

Hudhaifah and ‘Abdullāh bin Mas’ūd both report that the Prophet ﷺ said, “Follow the two, Abū Bakr and ‘Umar, those coming after me.” It means that he declared the Muslims should not worry about the appointment of the Caliph, Allāh ﷺ will solve this matter, but Muslims should listen to Hudhaifah regarding this matter.

Chapter 39. The Virtues Of Zaid Bin Hārithah, May Allāh Be Pleased With Him

3813. Zaid bin Aslam narrated from his father, from ‘Umar, that he (‘Umar) granted a stipend of three-thousand and five-hundred to Usāmah bin Zaid, and he granted three-thousand to ‘Abdullāh bin ‘Umar. So ‘Abdullāh bin ‘Umar said to his father: “Why have you given preference to Usāmah over me? For by Allāh, he has not preceded me to any battle.” He said: “Because Zaid used to be more beloved to the Messenger of Allāh ﷺ than your father, and Usāmah was more beloved to the Messenger of Allāh ﷺ than you. So I gave preference to the beloved of the Messenger of Allāh ﷺ over my beloved.” (*Hasan*)

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

أَفَرَأَكُمْ عَبْدُ اللَّهِ فَاقْرَءُوهُ». قَالَ عَبْدُ اللَّهِ:
فَقُلْتُ لِإِسْحَاقَ بْنِ عَيْسَى: يَقُولُونَ: هَذَا عَنْ
أَبِي وَائِلٍ. قَالَ: عَنْ رَازَانَ إِنْ شَاءَ اللَّهُ.
[قَالَ]: هَذَا حَدِيثٌ حَسَنٌ، وَهُوَ حَدِيثٌ
شَرِيكٌ.

(المعجم ٣٩) - بَابُ مَنَاقِبِ زَيْدِ بْنِ
حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ (التحفة ١١٣)

٣٨١٣ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ بَكْرٍ عَنْ ابْنِ حُرَيْجٍ، عَنْ زَيْدِ بْنِ
أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ أَنَّهُ فَرَضَ لِأُسَامَةَ
ابْنِ زَيْدٍ فِي ثَلَاثَةِ آلَافِ وَخَمْسِيَّةِ آلَافٍ، وَفَرَضَ
لِعَبْدِ اللَّهِ بْنِ عُمَرَ فِي ثَلَاثَةِ آلَافٍ. فَقَالَ عَبْدُ
اللَّهِ بْنُ عُمَرَ لِأَبِيهِ: لِمَ فَضَّلْتَ أُسَامَةَ عَلَيَّ?
فَوَاللَّهِ! مَا سَبَقَنِي إِلَى مَسْهِدٍ، قَالَ: لِأَنَّ زَيْداً
كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَبِيكَ،
وَكَانَ أُسَامَةُ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنْكَ،
فَأَنْزَلْتُ حِبَّ رَسُولِ اللَّهِ ﷺ عَلَى حِبِّي.
[قَالَ]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [حسن] و سنته ضعیف وللحديث شواهد عند ابن سعد: ٤/٧٠ وغيره، أحدها إسناده حسن.

Comments:

'Umar fixed the amount of stipend on the basis of precedence in emigration or on participation in the battles. According to both standards 'Abdullāh bin 'Umar was ahead of Usāmah bin Zaid. Therefore, 'Abdullāh bin 'Umar asked the reason of granting him a greater stipend.

3814. Ibn 'Umar said: "We called Zaid bin Hārithah nothing but 'Zaid bin Muḥammad' until the Qur'aan was revealed (ordering): Call them by their fathers, that is more just according to Allāh."^[1] (*Sahīh*)

[He said:] This *Hadīth* is *Sahīh*.

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل زيد بن حارثة وابنه أسامي رضي الله عنهما، ح: ٤٧٨٢ عن قتيبة، والبخاري، ح: ٢٤٢٥ من حديث موسى بن عقبة به وتقديره ٣٢٠٩.

3815. Jabalah bin Hārithah, the brother of Zaid, said: "I came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, send my brother Zaid with me.' He said: 'Here he is.' He said: 'If he goes with you, I will not prevent him.' Zaid said: 'O Messenger of Allāh, by Allāh, I will not choose anyone over you.'" He said: "So I considered the view of my brother to be better than my own view." (*Hasan*)

[He said:] This *Hadīth* is *Hasan Ghari'b*, we do not know of it except as a narration of Ibn Ar-Rūmī from 'Alī bin Mus-hir.

٣٨١٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ
ابْنُ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ
سَالِمٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ:
مَا كُنَّا نَدْعُو رَيْدَ بْنَ حَارِثَةَ إِلَّا رَيْدَ بْنَ
مُحَمَّدٍ حَتَّى نَزَّلْتُ {أَدْعُوكُمْ لِآبَائِهِمْ هُوَ
أَكْسَطُ عَنِ اللَّهِ} [الأحزاب: ٥] [قال:] هَذَا
حَدِيثٌ صَحِيحٌ.

٣٨١٥ - حَدَّثَنَا الْجَرَاحُ بْنُ مَخْلِدٍ
[البصري] وَعَيْرُ وَاحِدٌ قَالُوا: حَدَّثَنَا مُحَمَّدٌ
ابْنُ عُمَرَ بْنِ الرُّوْبِيِّ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ
عَنْ إِسْمَاعِيلَ، عَنْ أَبِي حَيَّالٍ، عَنْ أَبِي
عَمْرِو الشَّيْبَانِيِّ قَالَ: أَخْبَرَنِي جَبَلَةُ بْنُ حَارِثَةَ
أَخْوَهُ رَيْدًا قَالَ: قَيَّمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَبْعَثْ
مَعِي أَخِي رَيْدًا، قَالَ: «هُوَ ذَا»، قَالَ: «فَإِنْ
أَنْطَلَقَ مَعَكَ لَمْ أَمْنَعْهُ». قَالَ رَيْدُ: يَا رَسُولَ
اللَّهِ! وَاللَّهِ لَا أَخْتَارُ عَلَيْكَ أَحَدًا، قَالَ:
فَرَأَيْتُ رَأِيَ أَخِي أَفْضَلَ مِنْ رَأِيِّي.

^[1] *Al-Ahzāb* 33:5. This preceded under no. 3209 with the same chain of narration and he said: "*Hasan Sahīh*."

[قال:] هَذَا حَدِيثُ حَسْنٍ عَرِيبٌ لَا يَعْرَفُه
إِلَّا مِنْ حَدِيثِ أَبْنِ الرُّوْمِيِّ عَنْ عَلَيِّ بْنِ مُسْهِرٍ.

تَحْرِيْج: [حسن] وأخرجه الطبراني: ٢٨٦٢، ح: ٢١٩٢ من حديث علي بن مسهر به
وللحديث شواهد * ورواه منجاب بن الحارث عن علي بن مسهر به.

Comments:

Zaid preferred to stay with the Prophet ﷺ thereby gaining success here and in the Hereafter.

3816. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ sent an army and put Usāmah bin Zaid in charge of them. So the people contested his leadership, so the Prophet ﷺ said: ‘If you contest his leadership, then you did contest the leadership of his father before him. And indeed, by Allāh, he was certainly fit for leadership, and he was of the most beloved of people to me, and this one is among the most beloved of people to me after him.’’’ (Ṣaḥīḥ)

He said: This *Hadīth* is *Hasan Ṣaḥīḥ*.
(Another chain) From Ibn ‘Umar, from the Prophet ﷺ with similar to the (previous) narration of Mālik bin Anas.

تَحْرِيْج: متفق عليه، وأخرجه البخاري، المغازي، باب بعث النبي ﷺ أسماء بن زيد رضي الله عنهما في مرضه الذي توفي فيه، ح: ٤٤٦٩ من حديث مالك ومسلم، ح: ٢٤٢٦ من حديث عبد الله بن دينار به.

Comments:

This narration is a proof that for the appointment of a commander of troops, social status, age or family background is not a criteria. There are other qualities and skills which are essential for the post. In the presence of Abū Bakr and ‘Umar, other Companions had been given the post of commander of the army. Usāmah bin Zaid was a freed slave, and the Prophet ﷺ knew his abilities and nature.

٣٨١٦ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكِ بْنِ أَنَسِ، عَنْ
عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنِ عُمَرَ: أَنَّ رَسُولَ
اللَّهِ ﷺ بَعَثَ بَعْنًا وَأَمَرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ
فَطَعَّنَ النَّاسُ فِي إِمْرَتِهِ، فَقَالَ النَّبِيُّ ﷺ: «إِنْ
تَطْعَنُوا فِي إِمْرَتِهِ، فَقَدْ كُتُّشْتُمْ تَطْعَنُونَ فِي إِمْرَةِ
أَبِيهِ مِنْ قَبْلٍ، وَأَيْمُ اللَّهِ! إِنْ كَانَ لَخَلِيلًا
لِلْإِمَامَةِ، وَإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنْ
هَذَا مِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ».

قَالَ: هَذَا حَدِيثُ حَسْنٍ صَحِيحٌ.
حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ
جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنِ عُمَرَ
عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكِ بْنِ أَنَسِ.

Chapter 40. The Virtues Of Usāmah Bin Zaid, May Allāh Be Pleased With Him

3817. Muhammad bin Usāmah bin Zaid narrated from his father, that he said: "When the Messenger of Allāh ﷺ became weak, I marched and the people marched upon Al-Madīnah. I entered upon the Messenger of Allāh and he was unable to speak (because of weakness), so he did not say anything. So the Messenger of Allāh ﷺ began to place his hands upon me and then raise them up, so I knew he was supplicating for me." (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه أحمد: ٢٠١/٥ من حديث محمد بن إسحاق بن يسار به وصرح بالسماع.

Comments:

The Prophet ﷺ arranged an army and appointed Usāmah bin Zaid its commander. Some of the Companions had questioned his commandership because of his young age and other reasons. This army had gone only three miles out of Al-Madīnah when they heard that the illness of the Prophet ﷺ had worsened. The army returned to Al-Madīnah to see Allāh's Messenger ﷺ, Abū Bakr sent the same army for the completion of the mission under the commandership of Usāmah bin Zaid.

3818. ‘Āishah, the Mother of the Believers, said: "The Prophet ﷺ wanted to wipe the running nose of Usāmah." ‘Āishah said: "Leave it to me so that I may be the one to do it." He said: "O ‘Āishah, love him, for verily I love him." (*Hasan*)

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

(المعجم ٤٠) - بَابُ مَنَاقِبِ أَسَامَةَ بْنِ زَيْدِ رَضِيَ اللَّهُ عَنْهُ (التحفة ١١٤)

٣٨١٧ - حَدَّثَنَا أَبُو كُرْبَيْبٍ: حَدَّثَنَا يُونُسُ
ابْنُ بُكْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ السَّيَّارِ، عَنْ مُحَمَّدِ بْنِ أَسَامَةَ
ابْنِ زَيْدٍ، عَنْ أَبِيهِ قَالَ: لَمَّا تَقَلَّ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَطَطْتَ وَهَبَطَ النَّاسُ الْمَدِينَةَ، فَدَخَلَتْ
عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَضْمَنَ فَلَمْ يَتَكَلَّمْ،
فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ يَدَيْهِ عَلَيَّ
وَيَرْفَعُهُمَا فَأَغْرِفُ أَنَّهُ يَدْعُونِي لِي.
[قَالَ أَبُو عَيسَى:] هَذَا حَدِيثُ حَسَنٍ
غَرِيبٌ.

٣٨١٨ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثَ:
حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ طَلْحَةَ بْنِ
يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمَّ
الْمُؤْمِنِينَ قَالَتْ: أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُحْكِمَ
مُخَاطَأَ أَسَامَةَ، قَالَتْ عَائِشَةُ: دَعَنِي حَتَّى
أَكُونَ أَنَا الَّذِي أَفْعُلُ. قَالَ: «يَا عَائِشَةُ!
أَحَبِبِي، فَإِنِّي أَحَبُّهُ».

[فَالْ]: هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه ابن حبان (الإحسان): ٧٠١٨ من حديث الحسين بن حریث به وللحادیث شواهد كثیرة، انظر: ١٤٣٠ * طلحة بن يحيى وثقة الجمهور وهو حسن الحديث وقال البرقی: أكثر أهل العلم بالحديث يثبتونه.

3819. Usāmah bin Zaid said: "I was sitting [with the Prophet ﷺ] when 'Alī and Al-'Abbās came seeking permission to enter. They said: 'O Usāmah, seek permission for us from the Messenger of Allāh ﷺ.' So I said: 'O Messenger of Allāh, 'Alī and Al-'Abbās seek permission to enter.' He said: 'Do you know what has brought them?' I said: 'No [I do not know].' So the Prophet ﷺ said: 'But I know, grant them permission.' So they entered and said: 'O Messenger of Allāh, we have come to you, to ask you which of your family is most beloved to you.' He said: 'Fātīmah bint Muḥammad.' So they said: 'We did not come to ask you about (immediate) family.' He said: 'The most beloved of my family to me is the one whom Allāh favored and I favored, Usāmah bin Zaid.' They said: 'Then who?' He said: 'Then 'Alī bin Abī Tālib.' Al-'Abbās said: 'O Messenger of Allāh, you have made your uncle the last of them.' He said: 'Indeed, 'Alī has preceded you in emigration.'" (*Hasan*)

[He said:] This *Hadīth* is *Hasan* [*Sahīh*]. And *Shu'bah* graded 'Umar bin Abī Salamah (a narrator in the chain) weak.

تخریج: [إسناده حسن] وأخرجه الطبراني: ١٥٨، ح: ٣٦٩ من حديث أبي عوانة به.

٣٨١٩ - أَخْبَرَنَا أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا مُوسَى بْنُ إِشْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ. قَالَ: حَدَّثَ عُمَرَ بْنُ أَبِي سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ، قَالَ: أَخْبَرَنِي أَسَامَةُ بْنُ زَيْدٍ قَالَ: كُنْتُ جَالِسًا [عِنْدَ النَّبِيِّ ﷺ] إِذْ جَاءَ عَلَيَّ وَالْعَبَاسُ يَسْتَأْذِنَانِ، فَقَالَ: يَا أَسَامَةً! أَسْتَأْذِنُ لَنَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! عَلَيَّ وَالْعَبَاسُ يَسْتَأْذِنَانِ، فَقَالَ: «أَتَدْرِي، مَا جَاءَ بِهِمَا؟» قُلْتُ: لَا [أَدْرِي]، فَقَالَ النَّبِيُّ ﷺ: «أَكْنِي أَدْرِي، أَئْذَنْ لَهُمَا» فَدَخَلَا، فَقَالَ: يَا رَسُولَ اللَّهِ! جِئْنَاكَ نَسْأَلُكَ أَيُّ أَهْلِكَ أَحَبُّ إِلَيْكَ؟ قَالَ: «فَاطِمَةُ بْنُتُ مُحَمَّدٍ» فَقَالَ: مَا جِئْنَاكَ نَسْأَلُكَ عَنْ أَهْلِكَ؟ قَالَ: «أَحَبُّ أَهْلِي إِلَيَّ مِنْ قَدْ أَنْتَمُ اللَّهُ عَلَيْهِ وَأَنْعَمْتُ عَلَيْهِ أَسَامَةً بْنَ زَيْدٍ». قَالَا: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ عَلَيَّ بْنُ أَبِي طَالِبٍ». قَالَ الْعَبَاسُ: يَا رَسُولَ اللَّهِ! جَعَلْتَ عَمَّكَ أَخِرَّهُمْ؟ قَالَ: «إِنَّ عَلَيَّاً قَدْ سَبَقَكَ بِالْهِجْرَةِ».

[فَالْ]: هَذَا حَدِيثُ حَسَنٍ [صَحِيحٌ]. وَكَانَ شُعْبَةُ يُضَعِّفُ عُمَرَ بْنَ أَبِي سَلَمَةَ.

Comments:

The word ‘*Ahl*’ meaning family, as it is used for the close family, like children and wives etc., is also used for other kin and relations. Naturally everyone loves his children and wives; therefore, there was no need to ask about them. They wanted to ask about other relatives.

Chapter 41. The Virtues Of Jarīr bin ‘Abdullāh Al-Bajalī, May Allāh Be Pleased With Him

3820. Jarīr bin ‘Abdullāh said: “The Messenger of Allāh ﷺ never screened me^[1] since I accepted Islām, nor did he looket at me except that he laughed.” (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب ذكر جریر بن عبد الله البجلي رضي الله عنه، ح: ٣٨٢٢ ومسلم، ح: ٢٤٧٥ من حديث بيان به.

3821. Jarīr said: “The Messenger of Allāh ﷺ never screened me since I accepted Islām, nor did he looked at me except that he smiled.” (*Sahīh*)
[He said] This *Hadīth* is *Hasan Sahīh*.

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب من لا يثبت على الخيل، ح: ٣٠٣٥ ومسلم، ح: ٢٤٧٥ من حديث إسماعيل بن أبي خالد به.

Comments:

Jarīr ؓ is one of those Companions who was always granted permission to visit the Prophet ﷺ. He was always received with a smile and was granted whatever he asked for.

^[1] That is, he never prevented him from entering upon him in his house when he sought permission, it does not necessitate that he did not screen him from looking at the Mothers of the Believers. See *Tuhfat Al-Ahwadhi*.

(المعجم (٤١) - باب مناقب جریر بن عبد الله البجلي رضي الله عنه (التحفة ١١٥)

٣٨٢٠ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْبِعٍ : حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرُو الْأَزْدِيُّ : حَدَّثَنَا زَائِدَةُ عَنْ بَيَانٍ ، عَنْ قَيْسٍ بْنِ أَبِي حَازِمٍ ، عَنْ جَرِيرٍ بْنِ عَبْدِ اللَّهِ . قَالَ : مَا حَجَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَشْلَمْتُ وَلَا رَأَنِي إِلَّا ضَحِكَ .

[قال:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

٣٨٢١ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْبِعٍ : حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرُو : حَدَّثَنِي زَائِدَةُ عَنْ إِسْمَاعِيلَ ابْنِ خَالِدٍ ، عَنْ قَيْسٍ ، عَنْ جَرِيرٍ قَالَ : مَا حَجَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَشْلَمْتُ ، وَلَا رَأَنِي إِلَّا تَبَسَّمَ .

[قال:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Chapter 42. The Virtues Of ‘Abdullāh Bin Al-‘Abbās, May Allāh Be Pleased With Both Of Them

3822. Abū Jahdām narrated from Ibn ‘Abbās that he saw Jibrā’il, two times and the Prophet ﷺ supplicated for him two times. (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Mursal*, and Abū Jahdām did not see Ibn ‘Abbās.

[And it has been related from ‘Ubaidullāh bin ‘Abdullāh bin ‘Abbās, from Ibn ‘Abbās.] And Abū Jahdām’s name is Mūsā bin Sālim.

تخریج: [إسناده ضعیف] وأخرجه ابن سعد: ٣٧٠ من طريق مجوح عن سفيان الثوری به
* لیث بن أبي سلیم: ضعیف مدلس تقدم مراً و سفیان الثوری عنن.

3823. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ supplicated for me that Allāh should give me *Al-Hukm*^[1] two times.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ghariṣ* from this route, as a narration of ‘Atā’, and ‘Ikrimah related it from Ibn ‘Abbās.

تخریج: [إسناده حسن] وأخرجه النسائي فی الكبّری، ح: ٨١٧٨ عن محمد بن حاتم به.

(المعجم ٤٢) - بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا (التحفة ١١٦)

٣٨٢٢ - حَدَّثَنَا بُنْدَارُ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ عَنْ سُفِيَّانَ، عَنْ أَئِيشَةَ، عَنْ أَبِي جَهْضُومٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَأَى جَرْشَيْلَ - عَلَيْهِ السَّلَامُ - مَرَّتَيْنِ وَدَعَا لَهُ الَّذِي مَرَّتَيْنِ مَرَّتَيْنِ.

[قال أبا عيسى:] هـذا حـديث مـرسـل، وـأـبـو جـهـضـومـ لمـ يـدـرـكـ اـبـنـ عـبـاسـ.

[وـقـدـ روـيـ عـنـ عـبـيـدـ اللـهـ بـنـ عـبـدـ اللـهـ بـنـ عـبـاسـ، عـنـ اـبـنـ عـبـاسـ، وـأـبـو جـهـضـومـ أـسـمـةـ مـوـسـىـ بـنـ سـالـمـ.

٣٨٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتَّمٍ [المُكْتَبُ] الْمُؤْدِبُ: حَدَّثَنَا الْفَاسِمُ بْنُ مَالِكٍ الْمُزَنِّي عَنْ عَبْدِ الْمُلِكِ بْنِ أَبِي سَلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: دَعَا لِي رَسُولُ اللَّهِ أَنْ يُؤْتِنِي اللَّهُ الْحُكْمَ مَرَّتَيْنِ.

[قال أبا عيسى:] هـذا حـديث حـسنـ غـرـبـيـتـ مـنـ هـذـا الـوـجـهـ مـنـ حـديـثـ عـطـاءـ، وـقـدـ رـوـاهـ عـنـ عـكـيـمـةـ عـنـ اـبـنـ عـبـاسـ.

[¹] Knowledge, understanding, judging justly, or understanding of the Qur’ān. See *Tuhfat Al-Ahwadhi*.

3824. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ pulled me close to him and said: ‘O Allāh, teach him *Al-Hikmah* (wisdom).’” (*Sahih*)

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

٣٨٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ شَارِيْرٍ : حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقِيُّ عَنْ خَالِدِ الْحَذَاءِ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: ضَمَّنَنِي إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: «اللَّهُمَّ عَلِمْهُ الْحِكْمَةَ».

قَالَ: هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب ذكر ابن عباس رضي الله عنهما، ح: ٣٧٥٦ من حديث خالد الحذاء، ومسلم، ح: ٢٤٧٧ من حديث ابن عباس به.

Comments:

Referring this narration as proof for transfer of knowledge by embracing and connecting the bosom is absolutely wrong. If it could be done by embracing, what was the need of supplicating.

Chapter 43. The Virtues Of ‘Abdullāh Bin ‘Umar, May Allāh Be Pleased With Both Of Them

3825. Ibn ‘Umar said: “I had a dream in which I saw as if there was a piece of silk in my hand, and I would not gesture to any place in Paradise except that it would fly with me, (taking me) to it. So I told the dream to Hafṣah, so she told it to the Prophet ﷺ, so he said: ‘Indeed, your brother is a righteous man,’ or ‘Indeed, ‘Abdullāh is a righteous man.’” (*Sahih*)

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

(المعجم (٤٣) - بَابُ مَنَاقِبَ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا (التحفة (١١٧)

٣٨٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْعِنَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ أَبْنَ عُمَرَ قَالَ: رَأَيْتُ فِي الْمَنَامِ كَائِنًا بِيَدِي قطْعَةً إِسْتَبَرَقَ وَلَا أُشِيرُ بِهَا إِلَى مَوْضِعِهِ مِنَ الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ، فَفَصَصْتُهَا عَلَى النَّبِيِّ ﷺ، فَقَالَ: إِنَّ أَخَاكَ رَجُلٌ صَالِحٌ، أَوْ: إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ.

[قال:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التعبير، باب الاستبرق، ودخول الجنة في المنام، ح: ٢٠١٥، ٧٠١٦ ومسلم، ح: ٢٤٧٨ من حديث أيوب السختياني به.

Comments:

What more appreciation and acknowledgement one can expect than the Prophet ﷺ himself admitting his quality of being a pious and righteous person. A righteous and pious person is that who observes both the rights of people and the rights of Allāh ﷺ.

Chapter 44. Virtues Of ‘Abdullāh Bin Az-Zubair, May Allāh Be Pleased With Him

3826. Ibn Abī Mulaikah narrated from ‘Aishah, that the Prophet ﷺ saw a lamp in the house of Az-Zubair, so he said: “O ‘Aishah, I do not think except that Asmā’ has given birth, so do not name him until I should name him.” So he named him ‘Abdullāh, and he (performed *Tahnīk*) with a date that was in his hand. (*Da’if*)

[He said:] This *Hadīth* is *Hasan Gharīb*

تخریج: [إسناده ضعيف] * عبد الله بن المؤمل ضعيف (تقريب) وروى مسلم، ح: ٢١٤٦ والبخاري، ح: ٣٩٠٩؛ **نَفَسَتْ** (أسماء) عبد الله (بن الزبير) بقاء ثم خرجت إلى رسول الله ﷺ ليحنكه، فأخذه رسول الله ﷺ منها فوضعه في حجره، ثم دعا بتمرة ... فمضغها ثم بصفها في فيه — وسماه عبد الله — وهو المحفوظ.

Comments:

This is a great honor that the Prophet ﷺ wished to name him. The first thing that was put in ‘Abdullāh’s mouth was saliva of the Prophet ﷺ mixed with the date.

Chapter 45. The Virtues Of Anas bin Mālik, May Allāh Be Pleased With Him

3827. Anas bin Mālik said: “The Messenger of Allāh ﷺ passed by, so my mother, Umm Sulaim, heard his voice and said: ‘May my father and mother be ransomed for you, O Messenger of Allāh. This is Unais.’ So the Messenger of Allāh ﷺ supplicated for me with three supplications, and I have seen two of them in the world, and I hope for the third in the Hereafter.” (*Sahīh*)

[He said:] This *Hadīth* is *Hasan*

(المعجم ٤٤) - بَابُ مَنَاقِبَ لِعَبْدِ اللَّهِ بْنِ الْزُّبَيرِ رَضِيَ اللَّهُ عَنْهُ (التحفة ١١٨)

٣٨٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوَهْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُؤْمَلِ، عَنْ ابْنِ أَبِي مُلْكَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ رَأَى فِي بَيْتِ الرَّبِيعِ مِضِبَاحًا، فَقَالَ: «يَا عَائِشَةً! مَا أَرَى أَسْمَاءَ إِلَّا قَدْ نَفَسْتَ فَلَا تُسْمُوْهُ حَتَّى أُسْمِيَّةً» فَسَمَّاهُ عَبْدُ اللَّهِ وَحَنَكَهُ بِتَمْرَةٍ بِيَدِهِ.
[قال:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] * عبد الله بن المؤمل ضعيف (تقريب) وروى مسلم، ح: ٢١٤٦ والبخاري، ح: ٣٩٠٩؛ **نَفَسَتْ** (أسماء) عبد الله (بن الزبير) بقاء ثم خرجت إلى رسول الله ﷺ ليحنكه، فأخذه رسول الله ﷺ منها فوضعه في حجره، ثم دعا بتمرة ... فمضغها ثم بصفها في فيه — وسماه عبد الله — وهو المحفوظ.

(المعجم ٤٥) - بَابُ مَنَاقِبَ لِأَنْسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١١٩)

٣٨٢٧ - حَدَّثَنَا قَتْبِيَّةُ: حَدَّثَنَا جَعْفَرُ بْنُ شَيْمَانَ عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنْسِ بْنِ مَالِكٍ. قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ فَسَمِعَتْ أُمِّي أَمْ سَلَيْمٍ صَوْتَهُ، فَقَالَتْ: يَا أَبَي أَنْتَ وَأَمِّي يَا رَسُولَ اللَّهِ! أُنْشِئُ. قَالَ: فَدَعَا لِي رَسُولُ اللَّهِ ﷺ ثَلَاثَ دَعْوَاتٍ، قَدْ رَأَيْتُ مِنْهُنَّ اثْنَيْنِ فِي الدُّنْيَا، وَأَنَا أَرْجُو الثَّالِثَةِ فِي الْآخِرَةِ.
[قال:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ منْ هَذَا الْوِجْهِ.

Sahih Gharib from this route.

This *Hadith* has been related through more than one route from Anas bin Mālik from the Prophet ﷺ.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أنس بن مالک رضي الله عنه، ح: ٢٤٨١ عن قتيبة به.

Comments:

The Prophet ﷺ supplicated for Anas, long life, large family and forgiveness in the Hereafter.

3828. Anas bin Mālik narrated that the Prophet ﷺ said to him: "O possessor of two ears!" (One of the narrators) Abū Usāmah said: 'He only meant it as a joke.'"^[1] (*Hasan*)

[He said:] This *Hadith* is *Hasan Gharib Sahīh*.

3829. Anas bin Mālik narrated from Umm Sulaim, that she said: "O Messenger of Allāh, Anas bin Mālik is your servant, supplicate to Allāh for him." He said: "O Allāh, increase his wealth and his children, and bless him in what You have given him." (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب الدعاء بكثرة المال والولد مع البركة، ح: ٦٣٧٩، ٦٣٧٨ ومسلم، ح: ٢٤٨٠ عن محمد بن بشار به.

Comments:

Allāh ﷺ had given Anas more than one hundred sons and grandsons, and more than hundred had died by the time when Al-Hajjāj came to Al-Baṣrah. His garden bore fruit twice a year. Narration 1982 of *Sahīh Al-Bukhārī* carries the information about his garden.

3830. Anas [may Allāh be pleased with him] said: "The Messenger of

وَقُدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ ﷺ.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أنس بن مالک رضي الله عنه، ح: ٢٤٨١ عن قتيبة به.

٣٨٢٨ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ شَرِيكِ، عَنْ عَاصِمِ الْأَخْوَى، عَنْ أَنَسِ قَالَ: رُبَّمَا قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا ذَا الْأُذُنَيْنِ». قَالَ أَبُو أَسَامَةَ: يَعْنِي يُمَارِخُهُ . [قال: هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ صَحِيحٌ . تخریج: [حسن] نقدم: ١٩٩٢]

٣٨٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَفْرٍ: حَدَّثَنَا شُعبَةُ قَالَ: سَيِّئَتْ قَنَادِهُ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُمِّ سُلَيْمٍ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! أَنَسُ بْنُ مَالِكٍ خَادِمُكَ أَذْعُ اللَّهَ لَهُ . قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَغْطَيْتَهُ».

[قال أبُو عيسَى: هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ .

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب الدعاء بكثرة المال والولد مع البركة، ح: ٦٣٧٩، ٦٣٧٨ ومسلم، ح: ٢٤٨٠ عن محمد بن بشار به.

٣٨٣٠ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ الطَّائِيِّ: حَدَّثَنَا أَبُو دَاؤَدَ عَنْ شُعبَةَ، عَنْ جَابِرٍ، عَنْ

^[1] This preceded under no. 1992.

Allāh ﷺ gave me my *Kunyah* because of a plant that I used to care for.” (*Da’if*)

[He said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route as a narration of Jābir Al-Ju’fī, from Abū Naṣr.

And Abū Naṣr is Khaithamah bin Abī Khaithamah Al-Baṣrī. He reported some *Aḥādīth* from Anas.

تخریج: [إسناده ضعیف جداً] وأخرجه أَحْمَد: ١٢٧/٣، ١٦١ من حديث جابر الجعفی به وهو ضعیف جداً راضی و أبو نصر خیثمة بن أبي خیثمة: “لین الحديث” (تقرب).

3831. Thābit Al-Bunānī said: “Anas bin Mālik said to me: ‘O Thābit, take from me, for indeed you shall not take from one more trustworthy than me. Verily, I took it from the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ took it from Jibra’il, and Jibra’il took it from Allāh the Mighty and Sublime.’” (*Da’if*)

تخریج: [إسناده ضعیف] وأخرجه الحاکم: ٥٧٤/٣ من حديث زید بن حباب به، میمون: مجھول أو مستور (تقرب) ونیل المقصود، ح: ٤١٩٦.

Comments:

Anas was the last Companion of the Prophet ﷺ, who died in Al-Baṣarah, therefore, who can be more trusted than he, who reported directly from him ﷺ.

3832. Thābit narrated from Anas, similar to the (previous) narration of Ibrāhīm bin Ya’qūb, and he did not mention in it: “And the Prophet ﷺ took it from Jibra’il.” (*Da’if*)

He said: This *Hadīth* is [*Hasan*] *Gharīb*, we do not know of it except as a narration of Zaid bin Hubāb (a narrator in the chain of no. 3831, 3832).

أبی نصرٍ، عَنْ أَنَسِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَنَّا نَنْتَنِي رَسُولُ اللَّهِ ﷺ بِقَوْلِهِ كُنْتُ أَجْتَنِيْهَا . [قال:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ جَابِرِ الْجُعْفُوِيِّ عَنْ أبِي نَصْرٍ.

وَأَبُو نَصْرٍ هُوَ خَيْثَمَةُ بْنُ أَبِي خَيْثَمَةَ الْبَصْرِيُّ رَوَى عَنْ أَنَسٍ أَحَادِيثَ

تخریج: [إسناده ضعیف جداً] وأخرجه أَحْمَد: ١٢٧/٣، ١٦١ من حديث جابر الجعفی به وهو ضعیف جداً راضی و أبو نصر خیثمة بن أبي خیثمة: “لین الحديث” (تقرب).

٣٨٣١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ . حَدَّثَنَا مَيْمُونُ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا ثَابِتُ التَّنْانِيُّ قَالَ: قَالَ لِي أَنَسُ بْنُ مَالِكٍ: يَا ثَابِتٍ! خُذْ عَنِي فَإِنَّكَ لَنْ تَأْخُذَ عَنِّي أَحَدٌ أَوْنَقَ مِنِّي، إِنِّي أَخْذُهُ عَنْ رَسُولِ اللَّهِ ﷺ وَأَخْذُهُ رَسُولُ اللَّهِ ﷺ عَنْ جَبَرِيلَ، وَأَخْذُهُ جَبَرِيلُ عَنِ اللَّهِ عَزَّ وَجَلَّ .

تخریج: [إسناده ضعیف] وأخرجه الحاکم: ٥٧٤/٣ من حديث زید بن حباب به، میمون: مجھول أو مستور (تقرب) ونیل المقصود، ح: ٤١٩٦.

٣٨٣٢ - حَدَّثَنَا أَبُو كُرَيْبٍ . حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ عَنْ مَيْمُونِ أَبِي عَبْدِ اللَّهِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ يَعْقُوبَ، وَلَمْ يَذْكُرْ فِيهِ: وَأَخْذُهُ النَّبِيُّ ﷺ عَنْ جَبَرِيلَ .

قال: هَذَا حَدِيثٌ [حَسْنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ حَبَّابٍ .

تخریج: [ضعیف] انظر الحديث السابق.

3833. Abū Khaldah said: "I said to Abū Al-'Āliyah: '(Did) Anas heard from the Prophet ﷺ?' He said: 'He served him for ten years, and the Prophet ﷺ supplicated for him, and he used to have a garden that would bear fruit twice in the year, and there used to be sweet basil in it, from which could be found the smell of musk.'" (*Sahīh*)

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

Abū Khaldah's his name is *Khālid* bin *Dīnār*, and he is trustworthy according to the people of *Hadīth*.

And he [Abū Khaldah] saw Anas, and he reported from him.

Chapter 46. The Virtues Of Abū Hurairah, May Allāh Be Pleased With Him

3834. Abū Hurairah said: "I came to the Prophet ﷺ and spread out my garment next to him, then he took it and gathered it at my heart, so I did not forget after that [any *Hadīth*]." (*Hasan*)

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

Comments:

In this way, as the Prophet ﷺ put something in the sheet (*Al-Bukhārī*, 21) and with the blessing of that, the memory of Abū Hurairah became very sharp and strong.

٣٨٣٣ - حَدَّثَنَا مَحْمُودُ بْنُ غِيلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ أَبِي حَلْدَةَ قَالَ: قُلْتُ لِأَبِي الْعَالِيَةِ: سَمِعَ أَنَّسُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ؟ قَالَ: خَدَّمَهُ عَشْرَ سِنِينَ وَدَعَا لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ، وَكَانَ لَهُ بُسْتَانٌ يَحْمِلُ فِي السَّنَةِ الْفَاكِهَةِ مَرْتَبَيْنِ، وَكَانَ فِيهَا رَيْحَانٌ، يَجِدُ مِنْهُ رِيحَ الْمُسْنِكِ.
[قَالَ: هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ.]
وَأَبُو حَلْدَةَ اسْمُهُ خَالِدُ بْنُ دِينَارٍ، وَهُوَ ثَقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ.
وَقَدْ أَذْرَكَ [أَبُو حَلْدَةَ] أَنَّسَ بْنَ مَالِكَ، وَرَوَى عَنْهُ.
تخریج: [إسناده صحيح].

(المعجم ٤٦) - بَابُ مَنَاقِبِ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢٠)

٣٨٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلَيِّ
الْمُقْدَمِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شَعْبَةَ، عَنْ
سِمَالِكَ، عَنْ أَبِي الرَّبِيعِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:
أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ فَبَسَطَتْ ثُوبِيْ عَنْهُ ثُمَّ أَخَدَهُ
فَجَمَعَهُ عَلَى قَلْبِيْ، فَمَا نَسِيْتُ بَعْدَهُ [حدیثاً].
[قَالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ.]
تخریج: [إسناده حسن] وللحديث شواهد، انظر الحديث الآتي * أبو الربيع: تقدم ذكره: ٧٦٠.

3835. Abū Hurairah said: “I said: ‘O Messenger of Allāh, I hear from you things that I do not remember.’ He said: ‘Spread your cloak.’ So I spread it, then he narrated many *Aḥādīth*, and I did not forget a thing that he reported to me.” (*Sahīh*)

[He said:] This *Hadīth* is *Hasan Sahīh*, and it has been related through routes other than this from Abū Hurairah.

تخریج: وأخرجه البخاري، العلم، باب حفظ العلم، ح: ١١٩ من حديث محمد بن عبد الرحمن بن أبي ذئب به ورواه مسلم، ح: ٢٤٩٢ من حديث أبي هريرة به.

Comments:

It is mentioned in the narration of *Sahīh Al-Bukhārī* that the Prophet ﷺ put a handful of something in the sheet and asked him to rub it to his chest, so he did, afterwards he never forgot anything. It shows that in rubbing the sheet to Abū Hurairah's chest the Prophet ﷺ and Abū Hurairah both shared the action, and afterwards he never forgot a thing.

3836. Al-Walīd bin ‘Abdur-Rahmān narrated that Ibn ‘Umar said to Abū Hurairah: “You used to stick to the Messenger of Allāh most out of all of us, and you used to best memorize his *Aḥādīth* out of us.” (*Sahīh*)

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

تخریج: [إسناده صحيح] وأخرجه أحمد: ٢/٢، ٣، ح: ٤٤٥٣ عن هشيم به مطولاً وصححه الحاكم: ٣/٥١٠، ٥١١ ووافقة الذهبي.

Comments:

In this narration ‘Abdullāh bin ‘Umar admits that Abū Hurairah actually spent more time with the Prophet ﷺ than others, and Abū Hurairah himself claims this. For this reason, he remembers greater number of *Aḥādīth* than anyone else, and it is true.

3837. Mālik bin Abī ‘Āmir said: “A man came to Talhah bin

٣٨٣٥ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُشَّتِّي: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَشْمَعَ مِنْكَ أَشْيَاءَ فَلَا أَخْفَضُهَا، قَالَ: «إِبْسُطْ رِدَاءَكَ»، فَبَسَطَ فَحَدَّثَ حَدِيبِيَا كَثِيرًا، فَمَا تَبَيَّنَ شَيْئًا حَدَّثَنِي بِهِ.

[قال:] هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ عَيْرٍ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ.

تخریج: وأخرجه البخاري، العلم، باب حفظ العلم، ح: ١١٩ من حديث محمد بن عبد الرحمن بن أبي ذئب به ورواه مسلم، ح: ٢٤٩٢ من حديث أبي هريرة به.

لِحَدِيثِهِ.

[قال أبا عيسى:] هَذَا حَدِيثُ حَسَنٌ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ٢/٢، ٣، ح: ٤٤٥٣ عن هشيم به مطولاً وصححه الحاكم: ٣/٥١٠، ٥١١ ووافقة الذهبي.

الرَّحْمَنُ: حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدِ الْحَرَانِيِّ:

٣٨٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ:

'Ubaidullāh and said: 'O Abū Muḥammad, do you see this Yemenī, – meaning: Abū Hurairah – is he more knowledgeable of the *Aḥādīth* of the Messenger of Allāh ﷺ than you? We hear from him what we do not hear from you, or does he attribute to the Messenger of Allāh ﷺ what he did not say?' He said: 'As for his having heard from the Messenger of Allāh ﷺ what we did not hear from him, then that is because he was poor, having nothing, a guest of the Messenger of Allāh ﷺ, his hand was in the hand of the Messenger of Allāh ﷺ. And we used to be people of houses and wealth, and we used to come to the Messenger of Allāh ﷺ at the two ends of the day. I do not doubt that he heard from the Messenger of Allāh ﷺ what we did not hear, and you will not find anyone in whom there is good attributing to the Messenger of Allāh ﷺ what he did not say.'"

(*Da'*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know it except as a narration of Muḥammad bin Ishāq. And Yūnus bin Bukair and other than him, related it from Muḥammad bin Ishāq.

تخریج: [إسناده ضعیف] وأخرجه أبو يعلى: ١١، ١٠/٢، ح: ٦٣٦، ٦٣٧ من حديث محمد ابن إسحاق به وعنون وصححه الحاكم على شرط الشیخین: ٥١٢، ٥١١/٣.

Comments:

Abū Hurairah stated that his *Muhājir* brothers used to be busy in the markets and his *Anṣār* brothers used to be busy in their fields, so they got a limited time to be with the Prophet ﷺ, whereas he himself was a poor man and he always stayed around the Prophet ﷺ, therefore he memorized those things which they did not hear due to their absence.

أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ [الْحَرَانِيُّ] عَنْ مُحَمَّدِ
ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ
مَالِكِ بْنِ أَبِي عَامِرٍ قَالَ: جَاءَ رَجُلٌ إِلَيَّ
طَلْحَةَ بْنَ عَبْدِ اللَّهِ فَقَالَ: يَا أَبَا مُحَمَّدٍ!
أَرَأَيْتَ هَذَا الْيَمَانِيَّ – يَعْنِي أَبَا هُرَيْرَةَ – أَهُوَ
أَغْلَمُ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ مِنْكُمْ تَسْمَعُ مِنْهُ
مَا لَا تَسْمَعُ مِنْكُمْ، أَوْ يَقُولُ عَلَى رَسُولِ اللَّهِ
ﷺ مَا لَمْ يَقُلْ؟ قَالَ: أَمَّا أَنْ يَكُونَ سَمَعَ مِنْ
رَسُولِ اللَّهِ ﷺ مَا لَمْ يَسْمَعْ عَنْهُ، وَذَلِكَ أَنَّهُ
كَانَ مِسْكِينًا لَا شَيْءَ لَهُ ضَيْفًا لِرَسُولِ اللَّهِ
ﷺ، يَدْهُ مَعَ يَدِ رَسُولِ اللَّهِ ﷺ، وَكَانَ تَحْنُ
أَهْلَ بَيْتَاتٍ وَغَنِيًّا، وَكَانَ تَأْتِي رَسُولُ اللَّهِ ﷺ
طَرَفَيِ النَّهَارِ. لَا أَشْكُ إِلَّا أَنَّهُ سَمَعَ مِنْ
رَسُولِ اللَّهِ ﷺ مَا لَمْ يَسْمَعْ، وَلَا تَجِدُ أَحَدًا
فِيهِ خَيْرٌ يَقُولُ عَلَى رَسُولِ اللَّهِ ﷺ مَا لَمْ
يَقُلْ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ
غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ
إِسْحَاقَ.
وَقَدْ رَوَاهُ يُونُسُ بْنُ بُكَيْرٍ وَغَيْرُهُ عَنْ
إِسْحَاقَ.

3838. Abū Hurairah said: “The Prophet ﷺ said to me: ‘Who are you from?’ I said: ‘From Daws.’ He said: ‘I did not used to think there was anyone from Daws in whom there was good.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadith* is [*Hasan*] *Gharib Sahih*. And Abū Khaldah’s name is Khālid bin Dīnār, and Abū Al-‘Āliyah’s name is Rufai’.

٣٨٣٨ - حَدَّثَنَا يُشْرُبُ بْنُ آدَمَ ابْنُ أَرْزَهَ السَّمَانِ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبُو خَلَدةَ: حَدَّثَنَا أَبُو الْعَالِيَّةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «مَنْ أَنْتَ؟» [قَالَ: فَقُلْتُ: مَنْ دُؤْسٍ]. قَالَ: «مَا كُنْتَ أَرَى أَنَّ فِي دُؤْسٍ أَحَدًا فِيهِ حَيْرَةً». [قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسْنٌ غَرِيبٌ صَحِيفٌ. وَأَبُو خَلَدةَ أَسْمُهُ خَالِدٌ بْنُ دِيَّارٍ، وَأَبُو الْعَالِيَّةَ أَسْمُهُ رُوفَيْعٌ. تخریج: [إسناده حسن].

Comments:

In the view of the Prophet ﷺ there was none in the tribe of Daws with good in him, but Allāh ﷺ honored that tribe with a notable Companion like Abū Hurairah. Seeing Abū Hurairah’s nature, Allāh’s Messenger’s interest increased in this tribe, and as a result of the supplication of the Prophet ﷺ this tribe embraced Islam.

3839. Abū Hurairah said: “I came to the Prophet ﷺ with some dates and said: ‘O Messenger of Allāh, supplicate to Allāh to bless them.’ So he took them and supplicated for me for blessing in them, and then said to me: ‘Take them and put them in this bag of yours – or this bag – and whenever you intend to take any from it, then put your hand in it and take it, and do not scatter them all about.’ So I carried such and such *Wasq* of those dates in the cause of Allāh. We used to eat from it, and give others to eat, and it (the bag) would not part from my waist until the day ‘Uthmān was killed, for they had run out.” (*Hasan*)

٣٨٣٩ - حَدَّثَنَا عُمَرَانُ بْنُ مُوسَى الْقَرَازُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا الْمُهَاجِرُ عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِسَمَرَاتٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَدْعُ اللَّهَ فِيهِنَّ بِالْبَرَكَةِ فَصَمَمَهُنَّ ثُمَّ دَعَا لِي فِيهِنَّ بِالْبَرَكَةِ، فَقَالَ لِي: «خُذْهُنَّ وَأَجْعَلْهُنَّ فِي مِزْوَدٍ هَذَا أَوْ فِي هَذَا الْمِزْوَدِ، كُلُّمَا أَرْدَتَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا فَأَذْجِلْ يَدَكَ فِيهِ فَخُذْهُ وَلَا تَتَرْهُ نَرْهًا»، فَقَدْ حَمَلْتُ مِنْ ذَلِكَ التَّمَرَ كَذَا وَكَذَا مِنْ وَسْقٍ فِي سَبِيلِ اللَّهِ، فَكُلْنَا كُلُّكُلُّ مِنْهُ وَنُطِعْمُ، وَكَانَ لَا يُفَارِقُ حَفْوِي حَتَّى كَانَ يَوْمُ قَتْلِ عُثْمَانَ فَإِنَّهُ أَنْقَطَ.

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

And this *Hadīth* has been related through routes other than this from Abū Hurairah.

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ الْوَجْهِ عَنْ أَبِي هُرَيْرَةَ .

تخریج: [إسناده حسن] وأخرجه أحمد: ٣٥٢ / ٢ من حديث حماد بن زيد به وصححه ابن حبان (الإحسان) ٦٤٩٨ * المهاجر حسن الحديث (تسهيل الحاجة، ح: ٥٥٦).

3840. ‘Abdullāh bin Rāfi‘ narrated: “I said to Abū Hurairah: ‘Why were you given the *Kunyah* Abū Hurairah?’ He said: ‘Do you not fear me?’” He said: “Indeed, I am in awe of you.’ He said: ‘I used to tend the sheep of my people, and I had a small kitten; so I used to place it in a tree at night, and during the day I would take it with me and play with it. So they named me Abū Hurairah.’” (*Hasan*)

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

٣٨٤٠ - حَدَّثَنَا أَخْمَدُ بْنُ سَعِيدٍ الْمُرَابِطِيُّ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا أَسَامَةُ بْنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ. قَالَ: قُلْتُ لِأَبِي هُرَيْرَةَ: لِمَ كُنْتَ أَبَا هُرَيْرَةَ؟ قَالَ: أَمَا تَفَرَّقُ مِنِّي؟ قُلْتُ: بَلَى، وَاللَّهُ إِنِّي لِأَهَابُكَ، قَالَ: كُنْتُ أَرْعَى غَمَّ أَهْلِي، فَكَانَتْ لِي هُرَيْرَةُ صَغِيرَةً فَكُنْتُ أَضْعُفُهَا بِاللَّئِلِ فِي سَجَرَةٍ، فَإِذَا كَانَ النَّهَارُ دَهَبْتُ إِلَيْهَا فَلَعِبْتُ بِهَا فَكَتَنَّنِي أَبَا هُرَيْرَةَ .

[قالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .
تخریج: [إسناده حسن].

Comments:

In this narration Abū Hurairah himself tells the cause of his *Kunyah*. It is also clear from this narration that this *Kunyah* was given to him by his family.

3841. Abū Hurairah [may Allāh be pleased with him] said: “There is none with more *Aḥādīth* from the Messenger of Allāh ﷺ than I, except for ‘Abdullāh bin ‘Amr, for he used to write, (the *Aḥādīth*) and I did not used to write.” (*Sahīh*)

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

٣٨٤١ - حَدَّثَنَا قُتَيْبَةَ: حَدَّثَنَا سُفِيَّاً بْنُ عَيْنَةَ عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ وَهْبِ بْنِ مُنْبَهٍ، عَنْ أَخِيهِ هَمَّامَ بْنِ مُنْبَهٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: لَيْسَ أَحَدُ أَكْثَرِ حَدِيثِنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنِّي إِلَّا عَبْدُ اللَّهِ بْنُ عَمْرُو فَإِنَّهُ كَانَ يَكْتُبُ وَكُنْتُ لَا أَكْتُبُ .

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .
تخریج: [صحيح] نقدم: ٢٦٦٨ .

Comments:

It was Abū Hurairah's own conclusion that as 'Abdullāh bin 'Amr wrote the narrations and he did not, therefore, 'Abdullāh bin 'Amr had more narrations, whereas the actual situation was reverse. Abū Hurairah had memorized all the narrations due to the supplication of the Prophet ﷺ.

Chapter 47. The Virtues Of Mu'āwiyah Bin Abī Sufyān, May Allāh Be Pleased With Him

3842. 'Abdur-Rahmān bin Abū 'Umairah narrated – and he was one of the Companions of the Messenger of Allāh ﷺ – from the Prophet ﷺ, that he said to Mu'āwiyah: "O Allāh, make him a guiding one, guided, and guide (others) by him." (*Sahīh*)

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

(المعجم ٤٧) - بَابُ مَنَاقِبِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢١)

٣٨٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ : حَدَّثَنَا أَبُو مُسْهِرٍ [عَبْدُ الْأَعْلَىٰ بْنُ مُسْهِرٍ] ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُمَيْرَةَ ، وَكَانَ مِنْ أَصْحَاحَ رَسُولِ اللَّهِ ﷺ عَنِ الْتَّبَّاعِ أَنَّهُ قَالَ لِمُعَاوِيَةَ : «اللَّهُمَّ اجْعَلْهُ هَادِيًّا مَهْدِيًّا وَاهْدِ بِهِ» .

قال أبو عيسى : [هذا حديث حسن غريب]

تخریج : [إسناده صحيح] وأخرجه البخاري في التاريخ الكبير: ٥ / ٢٤٠ وابن سعد: ٧ / ٤٨٧ وابن أبي عاصم في الأحاديث المثنوي: ٢ / ٣٥٨، ح ١١٢٩ من حديث أبي مسهر به.

Comments:

Allāmah Al-Albānī has judged this narration as *Sahīh*. This supplication of the Prophet ﷺ is a great honor for Mu'āwiyah that people may get benefit from him and that he be a guide and leader.

3843. Abū Idrīs Al-Khawlānī narrated: "When 'Umar bin Al-Khaṭṭāb removed 'Umair bin Sa'd as governor of Ḥimṣ, he appointed Mu'āwiyah. The people said: 'He has removed 'Umair and appointed Mu'āwiyah.' So 'Umair said: 'Do not mention Mu'āwiyah except with good, for indeed, I heard the Messenger of Allāh ﷺ saying: "O Allāh guide (others) by him." (*Hasan*)

٣٨٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التَّقِيلِيُّ : حَدَّثَنَا عُمَرُ بْنُ وَاقِدٍ ، عَنْ يُونُسَ بْنِ حَلْبِسٍ ، عَنْ أَبِي إِدْرِيسِ الْحَوَلَانِيِّ قَالَ : لَمَّا عَزَّلَ عُمَرَ بْنَ الْخَطَّابِ عُمَيْرَ بْنَ سَعْدٍ ، عَنْ جِمْصَ وَلَى مُعَاوِيَةَ ، فَقَالَ النَّاسُ : عَزَّلَ عُمَيْرًا وَوَلَى مُعَاوِيَةَ . فَقَالَ عُمَيْرٌ : لَا تَذَكُّرُوا مُعَاوِيَةَ إِلَّا بِخَيْرٍ ، فَإِنَّمَا سَعَيْتُ رَسُولَ اللَّهِ ﷺ ، يَقُولُ : «اللَّهُمَّ اهْدِ بِهِ» .

[Abū ‘Eisā said: This *Hadīth* is *Gharīb*. He said: And ‘Amr bin Wāqid was graded weak.]

تخریج: [حسن] وسنه ضعیف جداً والحدیث السابق شاهد له.

Chapter 48. The Virtues Of ‘Amr Bin Al-‘Āṣ, May Allāh Be Pleased With Him

3844. ‘Uqbah bin ‘Āmir narrated that the Messenger of Allāh ﷺ said: “The people submitted while ‘Amr bin Al-‘Āṣ believed.” (*Hasan*)
 [Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Ibn Lahi’ah, from *Mishrah* bin Hā’ān, and its chain is not strong.

[قالَ أَبُو عِيسَى : هَذَا حَدِيثٌ غَرِيبٌ قَالَ : وَعَمْرُو بْنُ وَاقِدٍ يُضَعَّفُ .]

تخریج: [إسناده حسن] وأخرجه أحمد: ١٥٥ / ٤ من حديث ابن لهيعة به، وصرح بالسماع / روى عنه أبو عبد الرحمن المقرئ وعبد الله بن وهب وغيرهما، وله شاهد حسن عند أحمد: ٢ / ٣٥٤.

Comments:

It means those people who embraced Islam at the occasion of conquest of Makkah and Amr bin Al-‘Āṣ had embraced Islam before the conquest of Makkah.

3845. Ṭalḥah bin ‘Ubaidullāh said: “I heard the Messenger of Allāh ﷺ saying: ‘Indeed, ‘Amr bin Al-‘Āṣ is from among the righteous of the Quraish.’” (*Da’īf*)

[Abū ‘Eisā said:] We only know of this *Hadīth* as a narration of Nāfi’ bin ‘Umar Al-Jumāhī, and Nāfi’ is trustworthy, and its chain is not connected. And Ibn Abū Mulaikah (a narrator in the chain) did not see Ṭalḥah.

(المعجم (٤٨) - باب مَنَاقِبِ عَمْرُو بْنِ العَاصِ رَضِيَ اللَّهُ عَنْهُ (التحفة (١٢٢

٣٨٤٤ - حَدَّثَنَا فُتَيْبَةُ : حَدَّثَنَا ابْنُ لَهِيَةَ عَنْ مِشْرَحِ بْنِ هَاغَانَ ، عَنْ عُقْبَةَ بْنِ غَامِرٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «أَسْلَمَ النَّاسُ وَآمَنَ عَمْرُو بْنُ الْعَاصِ» .

[قالَ أَبُو عِيسَى : هَذَا حَدِيثٌ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيَةَ ، عَنْ مِشْرَحِ ابْنِ هَاغَانَ ، وَلَيْسَ إِسْنَادُهُ بِالْقَوْيِ .]

تخریج: [إسناده حسن]

أو روی عنه أبو عبد الرحمن المقرئ وعبد الله بن وهب وغيرهما، وله شاهد حسن عند أحمد: ٢ / ٣٥٤.

٣٨٤٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ : حَدَّثَنَا أَبُو أَسَامَةَ عَنْ نَافِعٍ بْنِ عَمْرَ الْجُمَحِيِّ ، عَنْ ابْنِ أَبِي مُلِيْكَةَ ، قَالَ : قَالَ طَلْحَةُ بْنُ عَبْدِ اللَّهِ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّ عَمْرُو بْنَ العَاصِ مِنْ صَالِحِي قُرْيَشٍ» .

[قالَ أَبُو عِيسَى : هَذَا حَدِيثٌ إِنَّمَا تَعْرِفُهُ مِنْ حَدِيثِ نَافِعٍ بْنِ عَمْرَ الْجُمَحِيِّ وَنَافِعٍ ثَقِيقٍ ، وَلَيْسَ إِسْنَادُهُ بِمُتَّصِّلٍ . وَابْنُ أَبِي مُلِيْكَةَ لَمْ يُدْرِكْ طَلْحَةَ .]

تخریج: [إسناده ضعیف] لانقطاعه وأخرجه أحمد: ١٦١ من حديث نافع بن عمر به.

Comments:

When Allāh's Messenger ﷺ specifies someone as righteous, it means that he is observing Allāh's rights and the rights of the people, and it is a great honor for him.

Chapter 49. The Virtues Of Khālid Bin Al-Walīd, May Allāh Be Pleased With Him

3846. Abū Hurairah narrated: "We camped with the Messenger of Allāh ﷺ at a place, and the people began passing by. The Messenger of Allāh ﷺ would say: 'Who is this, O Abū Hurairah?' So I would say: 'So-and-so.' So he would say: 'What an excellent slave of Allāh this is.' And he would say: 'Who is this?' So I would say: 'So-and-so.' So he would say: 'What a bad slave of Allāh this is.' Until Khālid bin Al-Walīd passed, so he said: 'Who is this?' So I said: 'This is Khālid bin Al-Walīd.' He said: 'What an excellent slave of Allāh is Khālid bin Al-Walīd, a sword from among the swords of Allāh.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*. We do not know of Zaid bin Aslam (a narrator) hearing from Abū Hurairah, and this is a *Mursal Hadīth* in my view.

[He said:] There is something on this topic from Abū Bakr Aṣ-Ṣiddiq, may Allāh be pleased with him.

تخریج: [حسن] والحديث شواهد عند أحمد: ٣٦٠ وابن عساكر وغيرهما * وفي الباب عن أبي بكر الصديق [أحمد: ١/ ٨ والحاكم: ٣/ ٢٩٨].

(المعجم ٤٩) - بَابُ مَنَاقِبِ خَالِدِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ (الصفحة ١٢٣)

٣٨٤٦ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا الْيَثْرَى عَنْ هَشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَرَأَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَرَّلاً، فَجَعَلَ النَّاسُ يَمْرُونَ، فَيَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ هَذَا يَا أَبَا هُرَيْرَةَ؟» فَأَقُولُ: فُلَانُ، فَيَقُولُ: «نَعَمْ عَبْدُ اللَّهِ هَذَا». وَيَقُولُ: «مَنْ هَذَا؟» فَأَقُولُ: فُلَانُ، فَيَقُولُ: بِشَنْ عَبْدُ اللَّهِ هَذَا». حَتَّى مَرَّ خَالِدُ بْنُ الْوَلِيدَ، فَقَالَ: «مَنْ هَذَا؟» فَقُلْتُ: هَذَا خَالِدُ بْنُ الْوَلِيدِ قَالَ: «نَعَمْ عَبْدُ اللَّهِ خَالِدُ بْنُ الْوَلِيدِ سَيِّفُ مِنْ سُيُوفِ اللَّهِ».

[قال أبو عيسى:] هَذَا حَدِيثُ [حسن] غَرِيبٌ. وَلَا تَعْرِفُ لِزَيْدِ بْنِ أَشْلَمَ سَمَاعًا مِنْ أَبِي هُرَيْرَةَ وَهُوَ حَدِيثٌ مُرْسَلٌ عَنِي. [قال:] وَفِي الْبَابِ عَنْ أَبِي بَكْرِ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ.

Comments:

Maybe at that time, the Prophet ﷺ was inside the tent and he asked about the people who passed by the tent, and expressed his opinion about them. He remarked about Khālid bin Al-Walid as a nice person and named him 'the Sword' against the enemies of Allāh ﷺ. This is a great honor for Khālid bin Al-Walid.

Chapter 50. The Virtues of Sa'd bin Mu'ādh, May Allāh Be Pleased With Him

3847. Al-Barā' said: "A garment of silk was gifted to the Messenger of Allāh ﷺ so they began to marvel at its softness, so the Messenger of Allāh ﷺ said: 'Do you marvel at this? Indeed, the handkerchiefs of Sa'd bin Mu'ādh in Paradise are better than this.'" (*Sahīh*)

[He said:] And there is a narration concerning this topic from Anas.^[1]

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

تخریج: متفق عليه، وأخرجه البخاري، بده الخلق، باب ما جاء في صفة الجنة وأنها مخلوقة، ح: ٣٤٩ من حديث سفيان الثوري ومسلم، ح: ٢٤٦٨ من حديث أبي أسحاق به * وفي الباب عن أنس [تقدم: ١٧٢٣].

Comments:

A towel is used for cleaning and rubbing the body; therefore, it is always made of rough and coarse cloth. If the towel of Paradise is nicer than silk cloth, naturally the dress of Paradise will be softer.

3848. Jabir bin 'Abdullāh said: "I heard the Messenger of Allāh ﷺ, saying while the funeral of Sa'd bin Mu'ādh was in front of them: 'The Throne of Ar-Rahmān shock due to it.'" (*Sahīh*)

[He said:] And there is something on this topic from Usaid bin Ḥuḍair, Abū Sa'eed and Rumaithah.

^[1] That preceded under no. 1823.

(المعجم ٥٠) - باب مناقب سعد بن معاذ رضي الله عنه (التحفة ١٢٤)

٣٨٤٧ - حدثنا محمود بن عيلان: حدثنا وكيع عن سفيان، عن أبي إسحاق، عن البراء قال: أهدي لرسول الله ﷺ ثوب حريم فجعلوا يعجبون من لينه، فقال رسول الله ﷺ: "أتعجبون من هذا؟ لمن اديل سعد بن معاذ في الجنة أحسن من هذا".

[قال:] وفي الباب عن أنس.

[قال:] أبو عيسى: [هذا حديث حسن صحيح].

تخریج: متفق عليه، وأخرجه البخاري، بده الخلق، باب ما جاء في صفة الجنة وأنها مخلوقة، ح: ٣٤٩ من حديث سفيان الثوري ومسلم، ح: ٢٤٦٨ من حديث أبي أسحاق به * وفي الباب عن أنس [تقدم: ١٧٢٣].

٣٨٤٨ - حدثنا محمود بن عيلان: حدثنا عبد الرزاق: أخبرنا ابن جرير: أخبرني أبو الزبير، أنه سمع جابر بن عبد الله يقول: سمعت رسول الله ﷺ يقول، وجهازه سعد بن معاذ بين أيديهم: «اهتز له عرش الرحمن». [قال:] وفي الباب عن أسد بن حضرم

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

وَأَبِي سَعِيدٍ وَرَمِيَّةً.

[قال أبو عيسى:] و[هذا حديث حسن] صحيح.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل سعد بن معاذ رضي الله عنه، ح: ٢٤٦٦ من حديث عبد الرزاق به * وفي الباب عن أبى بن حبيب [الحاكم: ٢٨٩/٣] وأبى سعيد (الحدري) [أحمد: ٣/٨٢٢٥ والنسائي في الكبرى، ح: ٢٠٦/٣] والحاكم [الشمايل: ١٨].

Comments:

The swaying of the Throne with joy and glee shows Sa‘d’s regard and esteem.

3849. Anas bin Mālik said: “When the funeral of Sa‘d bin Mu‘ādh was carried, the hypocrites said: ‘How light his funeral is.’ And this was due to his judgment concerning Banū Quraizah. So this reached the Prophet ﷺ, and he said: ‘Indeed, the angels were carrying him.’” (*Sahīh*)

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

٣٨٤٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقُ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا حُمِلَتْ جَنَازَةُ سَعْدِ بْنِ مَعَاذٍ قَالَ الْمُنَافِقُونَ: مَا أَخْفَ جَنَازَتَهُ؟ وَذَلِكَ لِحُكْمِهِ فِي تَبَيْ قُرْيَةَ. فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ: إِنَّ الْمَلَائِكَةَ كَانَتْ تَحْمِلُهُ». [قال أبو عيسى:] هذا حديث [حسن]

صحيح غريب.

تخریج: [صحیح] روواه مسلم، أيضاً، ح: ٢٤٦٧ من حديث قادة بأصله وهو في مصنف عبد الرزاق، ح: ٢٠٤١٤.

Comments:

Because Mu‘ādh had announced his decision about the tribe of Banū Quraizah against the expectations of the hypocrites, therefore, they showed their grudge against him by such unworthy dirty remarks. On their sarcastic remarks the Prophet ﷺ replied that his body seems to be light because the angels have lifted it up.

Chapter 51. [Concerning] The Virtues Of Qais Bin Sa‘d Bin ‘Ubādah, May Allāh Be Pleased With Him

3850. Anas said: “Qais bin Sa‘d used to be, to the Prophet ﷺ, in the position of the head of police for a ruler.” (One of the narrators)

(المعجم ٥١) - بَابُ : [فِي] مَنَاقِبِ قَيْسِ بْنِ سَعْدِ بْنِ عَبَادَةَ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢٥)

٣٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ، عَنْ أَنَسِ

Al-Anṣārī said: "That is: Due to his affairs that he takes charge of." (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know it except as a narration of Al-Anṣārī.

(Another route) [Muhammad bin ‘Abdullāh] Al-Anṣārī narrated to us, similarly. And he did not mention in it the statement of Al-Anṣārī.

تخریج: وأخرجه البخاري، الأحكام، باب الحاكم يحكم بالقتل على من وجب عليه دون الإمام الذي فرقه، ح: ٧١٥٥ عن محمد بن عبد الله الأنصاري به.

Comments:

The chief of police is the guard of the head of the state, and the head of the state executes his orders through the chief.

Chapter 52. The Virtues Of Jābir bin ‘Abdullāh, May Allāh Be Pleased With Both Of Them

3851. Jābir bin ‘Abdullāh said: "The Messenger of Allāh ﷺ came to me, not riding a mule nor a *Birdhawn*."^[1] (*Sahih*)

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

Comments:

Jābir ﷺ fell sick and the Prophet ﷺ went to visit him on foot. Jābir's house was situated in the suburb of Al-Madīnah. The Prophet's going on foot to visit him shows his love for Jābir.

3852. Jābir said: "The Messenger of Allāh ﷺ supplicated for forgiveness for me on the Night of the Camel,

^[1] A type of Turkish horse. See *Tuhfat Al-Ahwadhi*.

قال: كانَ قيسُّ بْنُ سَعْدٍ مِّنَ النَّبِيِّ ﷺ يَمْثُلُ صَاحِبَ الشُّرَطِ مِنَ الْأَمْرِ. قَالَ الْأَنْصَارِيُّ: يَعْنِي مِمَّا يَلِي مِنْ أُمُوهُ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسْنٍ غَرِيبٍ لَا تَرْفَعْ إِلَّا مِنْ حَدِيثِ الْأَنْصَارِيِّ.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا [مُحَمَّدُ بْنُ عَبْدِ اللَّهِ] الْأَنْصَارِيُّ تَحْوِيَةً.

وَلَمْ يَذْكُرْ فِيهِ قَوْلَ الْأَنْصَارِيِّ.

تخریج: وأخرجه البخاري، الأحكام، باب الحاكم يحكم بالقتل على من وجب عليه دون الإمام الذي فرقه، ح: ٧١٥٥ عن محمد بن عبد الله الأنصاري به.

(المعجم ٥٢) - بَابُ مَنَاقِبِ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا (التحفة ١٢٦)

٣٨٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُنْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَنِي رَسُولُ اللَّهِ ﷺ لَيْسَ بِرَاكِبٍ بَعْلِيٍّ وَلَا بِرَذْدَوْنِ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسْنٍ صَحِيحٌ.

تخریج: متفق عليه، تقدم: ٣٠١٥.

٣٨٥٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا يَشْرُبُ ابْنُ السَّرِيرِيِّ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ أَبِي

twenty-five times.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Sahīh*] *Gharib*. And the meaning of his statement: “The Night of the Camel,” is what has been related through more than one route, from Jābir, that he was with the Prophet ﷺ on a journey, so he sold his camel to the Prophet ﷺ on the condition that he be able to ride it to Al-Madinah. Jābir said: “The night I sold the camel to the Prophet ﷺ, he sought forgiveness for me twenty-five times.” And Jābir’s father was killed on the Day of (the battle of) Uhud and he left behind daughters. So Jābir used to take care of them and spend on them. The Prophet ﷺ used to maintain good ties with him and be kind to him because of that. This is how it is related in the *Hadīth*, similarly, from Jābir.

الرَّبِيعُ، عَنْ جَابِرٍ قَالَ: اسْتَغْفِرَ لِي رَسُولُ اللَّهِ لِلَّيْلَةِ الْبَعْدِ خَمْسًا وَعَشْرِينَ مَرَّةً.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَمَعْنَى قَوْلِهِ: لَيْلَةُ الْبَعْدِ مَا رُوِيَّ مِنْ عَيْرٍ وَجْهٍ عَنْ جَابِرٍ أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَبَاعَ بَعِيرَةً مِنَ النَّبِيِّ ﷺ وَأَشْرَطَ ظَهْرَهُ إِلَى الْمَدِينَةِ، يَقُولُ جَابِرٌ: لَيْلَةُ بَعْثَتِي مِنَ النَّبِيِّ ﷺ الْبَعْدِ اسْتَغْفِرَ لِي خَمْسًا وَعَشْرِينَ مَرَّةً. وَكَانَ جَابِرٌ قَدْ قُتِلَ أَبُوهُ عَبْدُ اللَّهِ بْنُ عَمْرُو بْنُ حَارَمٍ يَوْمَ أُحْدِي وَتَرَكَ بَنَاتَهُ، فَكَانَ جَابِرٌ يَعْوَلُهُنَّ وَيَتَنَقُّلُ عَلَيْهِنَّ، وَكَانَ النَّبِيُّ ﷺ يَرِثُ جَابِرًا وَيَرْحَمُهُ بِسَبِيلِ ذَلِكَ.

هَذَنَا رُوِيَّ فِي حَدِيثٍ، عَنْ جَابِرٍ نَحْوُ هَذَا.

تخریج: [إسناده ضعیف] وأخرجه النسائي في الكبرى، ح: ٨٢٤٨ من حديث حماد بن سلمة به غير هذا اللفظ وأصله في صحيح مسلم، ح: ٧١٥ / ١١٣ بعد: ١٥٩٩ بغير هذا اللفظ * أبو الزبير عنن.

Comments:

While returning from the ‘Battle of Tabūk’ the camel of Jābir remained behind due to exhaustion. It became a very fast runner with the supplication of the Prophet ﷺ. The Prophet ﷺ asked Jābir to sell his camel to him and Jābir sold the camel on a specified condition. The Prophet ﷺ supplicated for forgiveness for Jābir twenty times.

Chapter 53. [Concerning] The Virtues of Muṣ‘ab bin ‘Umair, May Allāh Be Pleased With Him

3853. Khabbāb said: “We emigrated with the Messenger of Allāh ﷺ, seeking the Face of Allāh. So our reward is with Allāh. Among us were those who died

(المعجم ٥٣) - بَابُ : [فِي] مَنَاقِبِ مُضَبِّعِ ابْنِ عُمَيْرٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢٧)

- حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: أَخْبَرَنَا شُعْبَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حَبَّابٍ قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ

and did not consume any of the rewards (in this life), and among us were those who lived to see its fruits and tend to them. Verily, Muṣab bin ‘Umair died without leaving anything behind but a garment. When they covered his head with it his feet would become exposed, and when they covered his feet with it his head will become exposed. So the Messenger of Allāh ﷺ said: ‘Cover his head and place *Al-Idhkhir* over his feet.’” (*Sahih*)

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

(Another route) from *Khabbāb* bin Al-Aratt with similar.

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، ح: ٣٨٩٧ ومسلم، ح: ٩٤٠ من حديث سفيان الثوري به.

Comments:

After Emigration some of the Companions died before the conquests started and the wealth started pouring in. They were leading a very hard life. They did not take their share from the easy and comfortable life of the later period; therefore, they will be rewarded in the Hereafter. Many of the Companions lived till wealth came in the country through the conquests, and they took a part of reward in this world.

Chapter 54. The Virtues Of Al-Barā’ Bin Mālik, May Allāh Be Pleased With Him

3854. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “How many are there with dishevelled hair, covered with dust, possessing two cloths, whom no one pays any mind to – if he swears by Allāh then He shall fulfill it. Among them is Al-Barā’ bin Mālik.” (*Hasan*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ تَسْبِحُ بَصَرُكَ وَجْهَ اللَّهِ، فَوْقَ أَجْرُنَا عَلَى اللَّهِ، فَمَنْ مَنَ مَاتَ وَلَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، وَمَنْ مَنَ أَيْنَتْ لَهُ نَمَرَةٌ فَهُوَ يَهْدِيهَا، وَإِنَّ مُضْعَبَ ابْنِ عَمِيرٍ مَاتَ وَلَمْ يَتَرُكْ إِلَّا ثُوابًا كَانُوا [إِذَا] عَطَّوا بِهِ رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا عَطَّوا بِهِ رَجْلَيْهِ خَرَجَ رَأْسُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَطَّوا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ الْأُدْخَرَ». [قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ [شَفِيقِ بْنِ سَلَمَةَ]، عَنْ خَبَابِ بْنِ الْأَرْثَنَّ حَوْهَةً.

(المعجم ٥٤) - بَابُ مَنَاقِبِ الْبَرَاءِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢٨)

٣٨٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا سَيَّارٌ: حَدَّثَنَا جَعْفُرُ بْنُ سَلَيْمانَ: حَدَّثَنَا ثَابِتٌ وَعَلَيٰ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَمَّ مِنْ أَشْعَثَ أَغْبَرَ ذِي طَمْرَتْنَ لَا يُؤْتَهُ لَهُ، لَوْ أَتْسَمَ عَلَى اللَّهِ لَا يَرَهُ، مِنْهُمْ الْبَرَاءُ بْنُ مَالِكٍ».

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

[قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ].

تخریج: [إسناده حسن] وأخرجه ابن الأثير في أسد الغابة: ١٧٣ من حديث الترمذی به.

Comments:

Allāh ﷺ fulfills the vow of those who are dear to Him.

Chapter 55. [About] The Virtues Of Abū Mūsā Al-Ash’arī, ﷺ

3855. Abū Mūsā narrated that the Prophet ﷺ said: “O Abū Mūsā! You have been given a *Mizmār* among the *Mazāmīr* of the family of Dāwud.” (*Sahīh*)

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

[He said:] There are narrations on this topic from Buraidah, Abū Hurairah and Anas.

(المعجم ٥٥) – بَابٌ : [فِي] مَنَاقِبِ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢٩)

٣٨٥٥ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكَنْدِيُّ : حَدَّثَنَا أَبُو يَحْيَى الْحَمَانِيُّ عَنْ بُرْيَدَةَ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ : « يَا أَبَا مُوسَى ! لَقَدْ أُعْطِيْتِ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاؤْدِ ». [قالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ صَحِيحٌ .

[قالَ :] وَفِي الْبَابِ عَنْ بُرْيَدَةَ وَأَبِي هُرَيْرَةَ وَأَنَسَ .

تخریج: متفق عليه، وأخرجه البخاري، فضائل القرآن، باب حسن الصوت بالقراءة للقرآن، ح: ٥٠٤٨ من حديث الحمانی ومسلم، ح: ٧٩٢ من حديث أبي بردة به * وفي الباب عن بريدة [مسلم، ح: ٧٩٣] وأبي هريرة [ابن ماجه، ح: ١٣٤١] وأنس [ابن سعد: ٣٤٤ / ٣٤٥].

Comments:

‘*Mazāmīr*’ is plural of ‘*Mizmār*’ meaning melodious voice. The family of Dāwud means Prophet Dāwud himself. Allāh ﷺ had given him a very melodious voice; therefore, every person who has a sweet melodious voice is named as the bearer of the melody of Dāwud.

Chapter (...) The Virtues Of Sahl Bin Sa’d, ﷺ

(المعجم ...) – بَابٌ مَنَاقِبِ سَهْلٍ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٣٠)

3856. Sahl bin Sa’d said: “We were with the Messenger of Allāh ﷺ

٣٨٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فَضِيلٍ بْنِ سُلَيْمَانَ : حَدَّثَنَا أَبُو

while he was excavating the trench, and we were transporting the soil. He passed by us and said: 'O Allāh! There is no life but the life of the Hereafter! So forgive the *Anṣār* and the Emigrants.''' (*Sahih*)

[*Abū Eīsā* said:] This *Hadīth* is *Hasan Ṣahīh Ghariṭ* from this route. *Abū Ḥāzim*'s (a narrator in the chain) name is Salamah bin Dīnār Al-A'raj Az-Zāhid.

[He said: There is something on this topic from Anas bin Mālik].

تخریج: وأخرجه البخاري، الرقاق، باب الصحة والفراغ، ولا عيش إلا عيش الآخرة، ح: ٦٤١٤ من حديث الفضيل بن سليمان به ورواه مسلم، ح: ١٨٠٤ من طريق آخر عن أبي حازم به * وفي الباب عن أنس بن مالك [يأتي: ٣٨٥٧].

3857. Anas bin Mālik narrated that the Messenger of Allāh ﷺ would say: "O Allāh! There is no life but the life of the Hereafter! So honor the *Anṣār* and the Emigrants." (*Sahīh*)

[*Abū Eīsā* said:] This *Hadīth* is *Hasan Ṣahīh Ghariṭ*. It has been reported through other routes from Anas, may Allāh be pleased with him.

تخریج: متفق عليه، وأخرجه البخاري، أيضاً، ح: ٦٤١٣ ومسلم، ح: ١٨٠٥ عن محمد بن بشار به .

Comments:

Sahl bin Sa'd is from the *Anṣār* belonging to the *Khazraj* tribe. He was also working with the people excavating the trench and transporting the soil, therefore, he deserves the reward of this supplication.

حَازِمٌ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَحْفَرُ الْخَنْدَقَ وَنَحْنُ نَتَفَلُّ التُّرَابَ فَيَمْرُّ بِنَا فَقَالَ: «اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ، فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ صَحِحُ غَرِيبٍ مِنْ هَذَا الْوَجْهِ. وَأَبُو حَازِمٍ اسْمُهُ سَلَمَةُ بْنُ دِينَارٍ الْأَغْرُجُ الزَّاهِدُ. [قالَ: وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ].

٣٨٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّابُهُ عَنْ قَاتَدَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَأَكْرِمْ الْأَنْصَارَ وَالْمُهَاجِرَةَ». [قالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ صَحِحُ غَرِيبٍ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ].

تخریج: متفق عليه، وأخرجه البخاري، أيضاً، ح: ٦٤١٣ ومسلم، ح: ١٨٠٥ عن محمد بن بشار به .

Chapter 56. What Has Been Related About The Virtues Of One Who Saw The Prophet ﷺ And His Companions

3858. Ṭalḥah bin Khirāsh said: "I heard Jābir bin ‘Abdullāh saying: 'I heard the Prophet ﷺ saying: 'The Fire shall not touch the Muslim who saw me, or saw one who saw me.' (Hasan)

Ṭalḥah said: "I saw Jābir bin ‘Abdullāh." Mūsā (who narrated from him) said: "I saw Ṭalḥah." Yaḥyā said: "And Mūsā said to me: 'And you have seen me and we hope in Allāh.'"

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Mūsā bin Ibrāhīm Al-Anṣārī. ‘Alī bin Al-Madīnī and more than one of the people of *Hadīth* reported this *Hadīth* from, Mūsā.

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي فَضْلِ مَنْ رَأَى النَّبِيَّ ﷺ وَصَاحِبَهُ (التحفة ١٣١)

٣٨٥٨ - حَدَّثَنَا يَحْيَى بْنُ حَيْبٍ بْنُ عَرَبِيٍّ الْبَصْرِيُّ: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنُ كَثِيرِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خَرَاشِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَمْسُّ النَّارَ مُسْلِمًا رَأَيْتِ أَوْ رَأَى مَنْ رَأَيْتِ»، قَالَ طَلْحَةُ: فَقَدْ رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، وَقَالَ مُوسَى: وَقَدْ رَأَيْتُ طَلْحَةً، قَالَ يَحْيَى وَقَالَ لِي مُوسَى: وَقَدْ رَأَيْتَنِي وَتَحْنُنْ تَرْجُو اللَّهَ . [قالَ أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ إِبْرَاهِيمَ الْأَنْصَارِيِّ. وَرَوَى عَلَيُّ بْنُ الْمَدِينِيُّ وَغَيْرُهُ وَاحِدٌ [مِنْ] أَهْلِ الْحَدِيثِ عَنْ مُوسَى هَذَا الْحَدِيثُ .

تخریج: [إسناده حسن] وأخرجه المزي في تهذيب الكمال: ٢٣٩/٩ من حديث يحيى بن حبيب به * انظر تسهيل الحاجة، ح: ١٩٠ لحال السند.

Comments:

Everyone who has met the Prophet ﷺ as a Muslim and he died as a Muslim, he is a Companion of the Prophet ﷺ and who met a Companion as a Muslim and died as a Muslim, they all are safe from the punishment of Hell.

3859. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: "The best generation is my generation, then those who follow them, then those who follow them. Then comes a people after that whose swearing precedes their testimony, or whose testimony precedes their swearing." (*Sahīh*)

٣٨٥٩ - حَدَّثَنَا هَنَّادُ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَيْدَةَ - هُوَ السَّلْمَانِيُّ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلْوَنُهُمْ ثُمَّ الَّذِينَ يَلْوَنُهُمْ ثُمَّ يَأْتِيَ قَوْمٌ بَعْدَ ذَلِكَ تَسْبِقُ أَيْمَانُهُمْ شَهَادَاتِهِمْ أَوْ

[He said:] There are narrations on this topic from ‘Umar, ‘Imrān bin Huṣain and Buraidah.

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

شَهَادَتُهُمْ أَيْمَانَهُمْ».

[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ وَعِمَرَانَ بْنِ حُصَيْنٍ وَبُرِيدَةَ.

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثُ حَسَنٍ صَحِيفٌ.

تخریج: متفق عليه، وأخرجه البخاري، الرقاقي، باب ما يحذر من زهرة الدنيا والتنافس فيها، ح: ٢٥٣٣ من حديث إبراهيم النخعي به * وفي الباب عن عمر [تقدما: ٢١٦٩] وعمران بن حصين [تقدما: ٢٢٢١، ٢٢٢٢] وبريدة [أحمد: ٥/ ٣٥٧].

Comments:

This narration proves that the best period was the period of the Prophet ﷺ and his Companions, and after that, the period of the followers of the Companions and still after them the period of those who followed the followers of the Companions. After these three periods the people will not care about their vows or their testimony. Sometimes they will swear first and then give the evidence, and sometimes they will give witness first and then swear.

Chapter 57. What Has Been Related About The Virtues Of Those Who Pledged Under The Tree

3860. Jābir narrated that the Messenger of Allāh ﷺ said: “None of those who gave the pledge under the tree shall enter the Fire.” (*Sahih*)

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

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي فَضْلِ مَنْ بَايَعَ تَحْتَ الشَّجَرَةِ (التحفة ١٣٢)

٣٨٦٠ - حَدَثَنَا قُتْبَيْهُ: حَدَثَنَا الْيَثُورُ عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ).

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيفٌ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، السنّة، باب: في الخلفاء، ح: ٤٦٥٣ عن قتيبة به ورواه مسلم، ح: ٢٤٩٦ من حديث جابر بن عبد الله عن أم مبشر به رضي الله عنهما.

Comments:

Those people who took the oath of allegiance under the tree, popularly known as ‘Bait Ar-Rizwān’ are among the favorites of Allāh ﷺ therefore; all these people will directly go to Paradise. They were fourteen hundred in number.

Chapter 58. About The One Who Verbally Abuses The Companions Of The Prophet ﷺ

3861. *Abū Sa‘eed Al-Khudrī* narrated that the Messenger of Allāh ﷺ said: “Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you were to spend gold the like of Uhud, it would not equal a *Mudd* – nor half of it – of one of them.” (*Sahīh*)

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

And the meaning of his saying: “Half of it” is half of a *Mudd* (of one of them).

(Another chain) from *Abū Sa‘eed*, from the Prophet ﷺ, with similar narration.

(المعجم ٥٨) - بَابُ : فِي مَنْ سَبَّ أَصْحَابَ النَّبِيِّ ﷺ (التحفة ١٣٣)

٣٨٦١ - حَدَّثَنَا مَحْمُودُ بْنُ عَلَانَ : حَدَّثَنَا أَبُو دَاؤُدَ قَالَ: أَنَّبَّا شَعْبَةَ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ ذَكْرَهُ أَبَا صَالِحَ، عَنْ أَبِيهِ سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْبُوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أَحَدِي دَهَبَ مَا أَذْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ» .

[قال أبا عيسى:] هذا حديث حسن صحيح .
وَمَعْنَى قَوْلِهِ نَصِيفَهُ: يَعْنِي نَصْفَ مُدُّهِ .
حَدَّثَنَا الْحَسَنُ بْنُ عَلَيٍّ [الخلال وكان حافظاً]: حَدَّثَنَا أَبُو مَعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِيهِ صَالِحِ، عَنْ أَبِيهِ سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ .

تخریج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب بعد باب قول النبي ﷺ: «لو كنت متخدلاً خليلاً»، ح: ٢٦٧٣ ومسلم، ح: ٢٥٤١ من حديث شعبة به وهو في مسندي أبي داود الطیالسي، ح: ٢١٨٣ .

Comments:

The Companions addressed in this narration are those who embraced Islam when the easy and painless period of Muslims had begun after the conquests. Those who had accepted Islam in the early period, they had borne the tyranny of disbelievers. Economic conditions of Muslims were also very weak and they had to tolerate every kind of severity and cruelty on the hands of disbelievers. Therefore, those who accepted Islam in latter period should not abuse the Muslims of that early period.

3862. *‘Abdullāh bin Mughaffal* narrated that the Messenger of Allāh ﷺ said: “(Fear) Allāh! (Fear) Allāh regarding my Companions! Do not make them objects of insults after me. Whoever loves them, it is

٣٨٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعِيدٍ: حَدَّثَنَا عَيْدَةُ بْنُ أَبِي رَأْيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفِّلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

out of love of me that he loves them. And whoever hates them, it is out of hatred for me that he hates them. And whoever harms them, he has harmed me, and whoever harms me, he has offended Allāh, and whoever offends Allāh, [then] he shall soon be punished.” (*Daīf*)

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

«الله الله في أصحابي الله الله في أصحابي، لا تخذلهم غرضاً بعدى، فمن أحبهم فمحبى أحبهم، ومنبغضهم فيبغضي أبغضهم، ومن آذاهم فقد آذاني، ومن آذاني فقد آذى الله، ومن آذى الله فيوشك أن يأخذة».

[قال أبو عيسى:] هذا حديث حسنٌ غريبٌ لا تعرفه إلا من هذا الزوج.

تخریج: [إسناده ضعیف] وأخرجه أحمدر: ٨٧ من حديث عبیدة بن أبي رائفة به وصححه ابن حبان (الإحسان): ٧٢١٢ * عبدالرحمن بن زياد: مجھول الحال لم يوثقه غير ابن حبان ولم يثبت عن الترمذی بأنه قال في حديثه: "حسن" (!).

Comments:

When someone loves a person, it is natural to have good and pleasant feelings about him and his associates and companions. If a person has a grudge against the companions of the beloved, it means in fact, he has a grudge against him and his love is only hypocrisy. On this analogy, it can be said that he who hates the Companions of the Prophet ﷺ is also against him, and consequently against Allāh ﷺ. Allāh ﷺ will never favor such a person.

3863. Abū Az-Zubair reported from, Jābir, that the Prophet ﷺ said: “Those who gave the pledge under the tree shall enter Paradise, except for the owner of the red camel.” (*Daīf*)

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

٣٨٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ: حَدَّثَنَا أَزْهَرُ السَّمَانُ عَنْ سَلَيْمَانَ التَّسْمِيِّ، عَنْ حَدَّاشِي، عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الَّذِينَ يَدْخُلُونَ الْجَنَّةَ مَنْ بَايعَ نَحْنَ الشَّجَرَةَ إِلَّا صَاحِبُ الْجَمَلِ الْأَحْمَرِ». [قال أبو عيسى:] هذا حديث حسنٌ غريبٌ.

تخریج: [إسناده ضعیف] * خداش: لین الحديث (تقرب) وأبوازبیر عنون وله لون آخر عند البزار(كشف الأستار، ح: ٢٧٦٢).

Comments:

The owner of the red camel was a hypocrite (J’ad bin Qais) who lost his camel and went in search of his camel instead of taking the pledge of allegiance. He preferred the search of the camel over the oath. It means he is not one of those who took the oath.

3864. Abū Az-Zubair reported from Jābir, that a slave of Hātib

٣٨٦٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْلَّيْثُ: عَنْ

[bin Abī Balt'ah] came to the Messenger of Allāh ﷺ complaining about Hātib. So he said: ‘O Messenger of Allāh ﷺ! Hātib is going to enter the Fire!’ So the Messenger of Allāh ﷺ said: ‘You have lied! No one who participated in (the battle of) Badr and (the treaty of) Al-Hudaybiyah shall enter it.’” (*Sahih*)

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

أَبِي الرَّبِيعِ، عَنْ جَابِرٍ أَنَّ عَبْدًا لِحَاطِبِ [بْنِ أَبِي بَلْعَةَ] جَاءَ إِلَى رَسُولِ اللَّهِ يَشْكُو حَاطِبًا، فَقَالَ: يَا رَسُولَ اللَّهِ لَيَدْخُلَنَّ حَاطِبَ الظَّارَ، فَقَالَ رَسُولُ اللَّهِ: «كَذَبْتَ، لَا يَدْخُلُهَا فَإِنَّهُ شَهِدَ بَدْرًا وَالْمُحَدِّثَةَ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل حاطب بن أبي بلعة وأهل بدر رضي الله عنهم، ح ٢٤٩٥ عن قبيحة به.

Comments:

This narration proves the superiority of the people who participated in the battle of Badr and took part in the treaty of Hudaibiyyah. Allāh ﷺ will forgive them and let them enter the Paradise.

3865. ‘Abdullāh bin Buraidah narrated from his father, that the Messenger of Allāh ﷺ said: “There is no one among my Companions who dies in a land except that he shall be resurrected as a guide and light for them (people of that land) on the Day of Resurrection.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. This *Hadīth* has been related from ‘Abdullāh bin Muslim Abī Taibah, from Ibn Buraidah, from the Prophet ﷺ in *Mursal* form, and this is more correct.

تخریج: [إسناده ضعيف] * عثمان بن ناجية مستور (تقريب).

Chapter 59.

3866. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “If you see those who abuse my

٣٨٦٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُثْمَانُ ابْنُ نَاجِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ أَبِي طَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرِيَّةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ: «مَا مِنْ أَحَدٍ مِنْ أَصْحَابِي يَمُوتُ بِأَرْضٍ إِلَّا بُعْثَ قَائِدًا وَنُورًا لِهُمْ يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وقد روی هذا الحديث عن عبد الله بن مسلم أبي طيبة، عن ابن بريدة عن النبي ﷺ مرسلاً، وهذا أصح.

تخریج: (المعجم ٥٩) باب (التحفة...)

٣٨٦٦ - حَدَّثَنَا أَبُو بَكْرٍ [مُحَمَّدُ] بْنُ نَافِعٍ: أَخْبَرَنَا التَّضْرُبُ بْنُ حَمَادٍ: حَدَّثَنَا سَيْفُ

Companions, then say: ‘May Allāh’s curse be upon the worst of you.’” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Munkar*. We do not know of it as a narration of ‘Ubaidullāh bin ‘Umar except through this route [and An-Naḍr is unknown, and Saif (narrators in the chain) is unknown].

* تخریج: [إسناد ضعیف] وأخرجه المزی فی تهذیب الکمال: ۲۵۱ / ۸ من حديث النصر به النصر بن حماد: ضعیف (تقریب) وسیف بن عمر: ضعیف فی الحديث ضعیف فی التاریخ، علی الراجح.

Comments:

This is a general principle, that if a wicked and bad man criticizes and abuses a pious person, he himself deserves these remarks.

Chapter 60. What Has Been Related About The Virtue Of Fātimah Bint Muhammad ﷺ

3867. Al-Miswar bin Makhramah narrated: “While he was on the *Minbar*, I heard the Prophet ﷺ saying: ‘Indeed Banū Hishām bin Al-Mughirah asked me if they could marry their daughter to ‘Alī bin Abī Tālib. But I do not allow it, I do not allow it, I do not allow it – unless ‘Alī bin Abī Tālib wishes to divorce my daughter and marry their daughter, because she is a part of me. I am displeased by what displeases her, and I am harmed by what harms her.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. [And ‘Amr bin Dīnār reported it similar to this from Ibn Abī Mulaikah from Al-Miswar bin Makhramah like this.]

ابن عمر عن عبید اللہ بن عمر، عن نافع، عن ابن عمر قال: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا رَأَيْتُمُ الَّذِينَ يَسْبُونَ أَصْحَابِي فَقُولُوا: لَعْنَهُ اللَّهُ عَلَى شَرِّكُمْ.

[قال أبو عيسى:] هذا حديث منكراً لا تعرفه من حديث عبید اللہ بن عمر إلا من هذا الرواية والنضر مجهول وسيف مجهول.

الراجح.

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي فَضْلِ فَاطِمَةَ [بِنْتِ مُحَمَّدٍ ﷺ] رَضِيَ اللَّهُ عَنْهَا (التحفة ١٣٤)

٣٨٦٧ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا الْبَيْثُ عَنْ أَبِي مُلِيْكَةَ، عَنِ الْمَسْوَرِ بْنِ مَحْرَمَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ: إِنَّ بَنِي هِشَامَ بْنَ الْمُغِيرَةِ اسْتَأْذَنُونِي فِي أَنْ يُنْكِحُوهُ ابْنَهُمْ عَلَيَّ بْنَ أَبِي طَالِبٍ فَلَا آذُنُ لَمَّا لَا آذُنُ ثُمَّ لَا آذُنُ، إِلَّا أَنْ يُرِيدَ أَبْنَ أَبِي طَالِبٍ أَنْ يُطْلَقَ ابْنَتِي وَيُنْكِحَ ابْنَهُمْ، فَإِنَّهَا بَصْعَةٌ مِنِّي، يَرِيَنِي مَا رَأَيْهَا، وَيُؤْذِنِي مَا آذَاهَا».

[قال أبو عيسى:] هذا حديث حسن صحيح. [وَقَدْ رَوَاهُ عَمْرُو بْنُ دِينَارٍ عَنِ ابْنِ أَبِي مُلِيْكَةَ، عَنِ الْمَسْوَرِ بْنِ مَحْرَمَةَ نَحْنُ هَذَا].

تخریج: متفق عليه، وأخرجه البخاري، النکاح، باب ذب الرجل عن ابنته في الغيرة والإنصاف، ح: ٥٢٣٠ ومسلم، ح: ٢٤٤٩ عن فتیة به * عبدالله بن عبید الله بن أبي مليكة، رواه عمرو بن دینار عنه، أخرجه البخاري ومسلم.

Comments:

At the time when 'Alī ﷺ wanted to marry the daughter of Abū Jahl and talked to her uncle Hārith bin Hishām, all the sisters and the mother of Fātimah had died, and she had no lady companion in this adversity. Obviously such situation is very troublesome for a father, so the Prophet ﷺ dissuaded 'Alī strongly, and asked him to drop the idea of marrying.

3868. Buraidah said: “The most beloved of women to the Messenger of Allāh ﷺ was Fātimah and from the men was ‘Alī.” (*Da’if*)

(One of the narrators) Ibrāhīm [bin Sa‘eed] said: meaning from the people of his house.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. We do not know of it except from this route.

تخریج: [إسناده ضعيف] وأخرجه الطبراني في الأوسط، ح: ٧٢٥٨ من حديث إبراهيم بن سعيد الجوهري به وصححه الحاكم: ١٥٥/٣ ووافقه الذهبي، سنه ضعيف عبدالله بن عطاء مدلس وعنون واظهر الحديث الآتي: . ٣٨٧٤

3869. ‘Abdullāh bin Az-Zubair narrated that ‘Alī mentioned the daughter of Abū Jahl (for marriage), and that reached the Prophet ﷺ so he said: “Indeed Fātimah is but a part of me, I am harmed by what harms her and I am uncomfortable by what makes her uncomfortable.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. This is what Ayyūb said: “From Ibn Abī Mulaikah, from Ibn Az-Zubair.” Others have said: “From Ibn Abī Mulaikah from Al-Miswar bin Makhramah.” It is possible that Ibn Abī Mulaikah

٣٨٦٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ
الْجَوَهْرِيُّ: حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ عَنْ جَعْفَرِ
الْأَحْمَرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ أَبْنِ
بُرْيَنَةَ، عَنْ أَبِيهِ قَالَ: كَانَ أَحَبَّ النِّسَاءَ إِلَى
رَسُولِ اللَّهِ ﷺ فَاطِمَةُ وَمِنَ الرُّجَالِ عَلَيْهِ. قَالَ
إِبْرَاهِيمُ [بْنُ سَعِيدٍ]: يَعْنِي مِنْ أَهْلِ بَيْتِهِ.
[قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٌ
غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

٣٨٦٩ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْبِعٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ عَلَيَّةَ عَنْ أَيُوبَ، عَنْ أَبْنِ أَبِي
مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الرَّزِيْرِ، أَنَّ عَلَيْهَا ذَكَرٌ
بِنْتَ أَبِي جَهْلٍ، فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ:
إِنَّمَا فَاطِمَةَ بَضْعَةُ مِنِّي، تُؤْذِنِي مَا أَذَاهَا،
وَيُنْصِبُنِي مَا أَنْصَبَهَا.

[قَالَ أَبُو عِيسَى: [هَذَا حَدِيثُ حَسَنٌ
صَحِيحٌ. هَكَذَا قَالَ أَيُوبُ عَنْ أَبْنِ أَبِي مُلَيْكَةَ،
عَنْ أَبْنِ الرَّزِيْرِ، وَقَالَ غَيْرُ وَاحِدٍ عَنْ أَبْنِ أَبِي
مُلَيْكَةَ، عَنِ الْمَسْوَرِ بْنِ مَخْرَمَةَ، وَيَحْتَمِلُ أَنْ

narrated from both of them. And ‘Amr bin Dīnār reported it from Ibn Abī Mulaikah from Al-Miswar bin Makhramah similar to the narration of Al-Laith.^[1]

تخریج: [إسناده صحيح] وأخرجه أحمد: ٤/٥ عن إسماعيل به وصححه الحاکم على شرط الشیخین: ١٥٩/٣.

3870. Zaid bin Arqam narrated that the Messenger of Allāh ﷺ said to ‘Alī, Fātīmah, Al-Hasan and Al-Husain: “I am at war with whoever makes war with you, and peace for whoever makes peace with you.” (*Da’īy*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, and we only know of it from this route. Ṣubaiḥ (a narrator in the chain) the freed slave of Umm Salamah is not known.

يُكُونُ ابْنُ أَبِي مُلَيْكَةَ رَوَى عَنْهُمَا جَمِيعًا وَقَدْ رَوَاهُ عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمُسْنُورِ بْنِ مَحْرُومَةَ تَحْوِي حَدِيثَ الْلَّيْثِ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ٤/٥ عن إسماعيل به وصححه الحاکم على شرط

٣٨٧٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْجَبَارِ

الْبَعْدَادِيُّ: حَدَّثَنَا عَلَيُّ بْنُ قَادِمٍ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ الْمَدَانِيُّ عَنِ السَّدِّيِّ، عَنْ صُبَيْحٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَلَيِّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ: «أَنَا حَزْبٌ لِمَنْ حَارَبْتُمْ، وَسَلْمٌ لِمَنْ سَالَمْتُمْ».

[قال أبو عيسى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ. وَصُبَيْحٌ مَوْلَى أُمِّ سَلَمَةَ لَيْسَ يَعْرُوفُ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، فضل الحسن والحسين ابني علي بن أبي طالب رضي الله عنهم، ح ١٤٥ من حديث أسباط بن نصر به وصححه ابن حبان (الإحسان): ٦٩٣٨ * صُبَيْحٌ لَمْ يوثقه غير ابن حبان.

٣٨٧١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا

أَبُو أَحْمَدَ الرَّبِيرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ زُبَيدٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ أَنَّ الرَّبِيرِيَّ ﷺ جَلَّ عَلَى الْحَسَنِ وَالْحُسَيْنِ وَعَلَيْهِ وَفَاطِمَةَ كِسَاءَ ثَمَّ قَالَ: «اللَّهُمَّ هُؤُلَاءِ أَهْلُ بَيْتِي وَحَامِتِي أَذْهَبْ عَنْهُمُ الرَّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا». فَقَالَتْ أُمِّ سَلَمَةَ: وَأَنَا مَعَهُمْ يَا

3871. Umm Salamah narrated: “The Prophet ﷺ put a garment over Al-Hasan, Al-Husain, ‘Alī, and Fātīmah, then he said: ‘O Allāh, these are the people of my house and the close ones, so remove the *Rijs* from them and purify them thoroughly.’” So Umm Salamah said: ‘And am I with them, O Messenger of Allāh?’ He said: ‘You are upon good.’”^[2] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is

^[1] That is, no. 3967.

^[2] Similar preceded under nos. 3206 and 3787.

Hasan Ṣaḥīḥ, and it is the best thing reported on this topic.

There are narrations on this topic from Anas [bin Mālik], ‘Umar bin Abī Salamah, Abū Al-Ḥamrā, Ma’qil bin Yasār and ‘Aishah.

رسُولَ اللَّهِ؟ قَالَ: «إِنَّكَ عَلَىٰ خَيْرٍ».

[قالَ أَبُو عِيسَىٰ:] هَذَا حَدِيثُ حَسَنٌ صَحِحٌ، وَهُوَ أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ .
وَفِي الْبَابِ عَنْ أَنَسٍ [بْنِ مَالِكٍ] وَعُمَرَ بْنَ أَبِي سَلَمَةَ وَأَبِي الْحَمْرَاءِ وَمَعْقِلِ بْنِ يَسَارٍ وَعَائِشَةَ .

تخریج: [حسن] وأخرجه أحمدر: ٣٠٤ / ٦ عن الزبیری به ورواہ الأجلح (مشکل الآثار: ١/ ٣٣٤) وعبدالحمدی بن بھرام ایضاً وأبو الحجاج داود بن أبي عوف (أخبار أصیهان: ١/ ١٠٨) عن شهر بن حوشب به وللحديث شواهد عند مسلم، ح: ٢٤٠٤ وأحمد: ٢٩٢ وغیرهما * وفي الباب عن أنس بن مالک [تقدیم: ٣٢٠٦] وعمر بن أبي سلمة [تقدیم: ٣٢٠٥] وعائشة [تقدیم: ٣٧٨٧] وأبی الحمراء [تقدیم: ٣٢٠٦] ومعقل بن یسار [تقدیم: ٣٢٠٦] وعائشة [لم أجده].

Comments:

The explanation of this narration has preceded in narrations nos. 3206, 3787.

3872. ‘Aishah said: “I have not seen anyone closers in conduct, way, and manners to that of the Messenger of Allāh in regards to standing and sitting, than Fātimah the daughter of the Messenger of Allāh ﷺ.” She said: “Whenever she would enter upon the Prophet ﷺ he would stand to her and kiss her, and he would sit her in his sitting place. Whenever the Prophet ﷺ entered upon her she would stand from her seat, and kiss him and sit him in her sitting place. So when the Prophet ﷺ fell sick and Fātimah entered, she bent over him and kissed him. Then she lifted her head and cried, then she bent over him and she lifted her head and laughed. So I said: ‘I used to think that this one was from the most intelligent of our women, but she is really just one of the women.’ So when the Prophet

٣٨٧٢ - حَدَثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مَيْسَرَةَ ابْنِ حَبِيبٍ، عَنْ الْمَهَالِ بْنِ عَمْرِو، عَنْ عَائِشَةَ بْنِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: مَا رَأَيْتُ أَحَدًا أَشْبَهَ سَمْنَاتِ وَدَلَّا وَهَدَيَا بِرَسُولِ اللَّهِ فِي قِيَامِهَا وَقُعُودِهَا مِنْ فَاطِمَةَ بْنِتِ رَسُولِ اللَّهِ ﷺ قَالَتْ: وَكَانَتْ إِذَا دَخَلَتْ عَلَى النَّبِيِّ ﷺ قَامَ إِلَيْهَا فَقَبَّلَهَا وَأَجْلَسَهَا فِي مَجْلِسِهِ، وَكَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَيْهَا قَامَتْ مِنْ مَجْلِسِهِ فَقَبَّلَتْهُ وَأَجْلَسَهُ فِي مَجْلِسِهَا، فَلَمَّا مَرِضَ النَّبِيُّ ﷺ دَخَلَتْ فَاطِمَةُ بْنِتِهِ فَأَكَبَّتْ عَلَيْهِ فَقَبَّلَهُ ثُمَّ رَفَعَتْ رَأْسَهَا فَبَكَتْ، ثُمَّ أَكَبَّتْ عَلَيْهِ ثُمَّ رَفَعَتْ رَأْسَهَا فَضَحَّكَتْ، فَقُلْتُ: إِنْ كُنْتُ لَأَظُنُّ أَنَّ هَذِهِ مِنْ أَعْقَلِ نِسَائِنَا فَإِذَا هِيَ مِنَ السَّاءِ، فَلَمَّا تُوْنَى النَّبِيُّ ﷺ قُلْتُ لَهَا: أَرَأَيْتِ حِينَ أَكَبَّتْ عَلَى النَّبِيِّ

died, I said to her: 'Do you remember when you bent over the Prophet ﷺ and you lifted your head and cried, then you bent over him, then you lifted your head and laughed. What caused you to do that?' She said: 'Then, I would be the one who spreads the secrets. He (ﷺ) told me that he was to die from his illness, so I cried. Then he told me that I would be the quickest of his family to meet up with him. So that is when I laughed.'" (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. And this *Hadīth* has been reported through more than one route from ‘Aishah.

تخریج: [صحیح] وأخرجه أبو داود، الأدب، باب: في القيام، ح: ٥٢١٧ عن محمد بن بشار به وسنده حسن وأصله متفق عليه، والبخاري، ح: ٦٢٨٥، ٦٢٨٦ ومسلم، ح: ٢٤٥٠ من حديث عائشة به.

Comments:

In ‘Aishah’s opinion the laughing of Fātimah during the sickness of the Prophet ﷺ was an improper action, because in her belief, Fātimah was a wise lady, but her laughing made her a normal woman in the sight of ‘Aishah. Warm welcome of each other shows the warmth of love between daughter and father.

3873. [Umm Salamah narrated that the Messenger of Allāh ﷺ called Fātimah on the Day of the Conquest (of Makkah) and he spoke to her, so she cried. Then he spoke to her and she laughed. She said: "So when the Messenger of Allāh ﷺ died, I asked her about her crying and her laughing. She said: "The Messenger of Allāh ﷺ told me that he will die, so I cried, then he told me that I was the master over all the women of the

مُحَمَّدٌ، فَرَفِعْتِ رَأْسَكِ فَبَكَيْتِ، ثُمَّ أَكْبَيْتِ عَلَيْهِ فَرَفِعْتِ رَأْسَكِ فَصَحَّحْتِ، مَا حَمَلَكِ عَلَى ذَلِكَ؟ قَالَتْ إِنِّي إِذْنَ لَبِرَّةً، أَخْبَرَنِي اللَّهُ أَكْبَيْتِ مِنْ وَجْهِهِ هَذَا فَبَكَيْتِ ثُمَّ أَخْبَرَنِي أَنِّي أَسْرَعَ أَهْلَهُ لُحْوًا يَهْ فَذَاكِ حِينَ صَحَّحْتِ.

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ عَائِشَةَ.

- [أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ بْنُ عَمْمَةَ قَالَ: حَدَّثَنَا مُوسَى ابْنُ يَعْنَوْبَ الزَّمَّعِيِّ عَنْ هَاشِمٍ بْنِ هَاشِمٍ أَنَّ عَبْدَاللَّهِ بْنَ وَهْبٍ أَخْبَرَهُ أَنَّ أَمَّ سَلَمَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا فَاطِمَةَ يَوْمَ الْفُتُوحِ فَنَاجَاهَا فَبَكَتْ ثُمَّ حَدَّثَهَا فَصَحَّحَتْ. قَالَتْ: فَلَمَّا تُوُلِّي رَسُولُ اللَّهِ ﷺ سَأَلَتْهَا عَنْ بُكَائِهَا وَصَحَّحَكُها. قَالَتْ: أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ أَنَّهُ يَمُوتُ فَبَكَيْتِ، ثُمَّ أَخْبَرَنِي أَنِّي سَيِّدَ نِسَاءٍ

inhabitants of Paradise, except for Mariam the daughter of 'Imrān, so I laughed." (*Hasan*)

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

أهْلِ الْجَنَّةِ إِلَّا مَرِيمَ ابْنَةُ عِمْرَانَ فَضَحِّكُتْ .
قَالَ أَبُو عِيسَى : هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
مِنْ هَذَا الْوَجْهِ .

تخریج: [إسناده حسن] وآخرجه الطبراني: ٢٣/٢٣، ٣٩٨، ح: ٩٥٠ من حديث محمد بن خالد به وللحديث شواهد منها الحديث السابق.

Comments:

There were two reason for Fātimah's laugh. First, she would die before other members of the family and she would meet the Prophet ﷺ first. Second, she was informed that she would be the leader of women in the Paradise.

3874. Jumai' bin 'Umair At-Taimi said: "I entered along with my uncle upon 'Aishah and she was asked: 'Who among people was the most beloved to the Messenger of Allāh ﷺ?' She said: 'Fātimah.' So it was said: 'From the men?' She said: 'Her husband, as I knew him to fast much and stand in prayer much.'" (*Da'iif*)

This *Hadīth* is *Hasan Gharīb*.

He said: And Abū Al-Jahhāf's (a narrator in the chain) name is Dāwud bin Abī 'Awf. And it has been related from Sufyān Ath-Thawrī that he said: "Abū Al-Jahhāf reported to us – and he was acceptable"

تخریج: [إسناده ضعيف] وأخرجه الحاکم: ٣/١٥٧ من حديث عبد السلام به وقال: "هذا حديث صحيح الإسناد" وسنته ضعيف ضعفه الجمهور وللحديث شواهد منها، ح: ٣٨٦٨.

Chapter 61. The Virtue Of Khadijah, May Allāh Be Pleased With Her

3875. 'Aishah said: "I was not jealous of any wife of the Prophet ﷺ as I was jealous of Khadijah,

٣٨٧٤ - حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ :
حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ أَبِي
الْجَحَافِ ، عَنْ جُمَيْعٍ بْنِ عُمَيْرٍ التَّمِيِّيِّ قَالَ :
دَخَلْتُ مَعَ عَمَّتِي عَلَى عَائِشَةَ فَسَئَلَتْ : أَئِ
النَّاسُ كَانُوا أَحَبَّ إِلَى رَسُولِ اللَّهِ ؟ قَالَتْ :
فَاطِمَةُ ، فَقَبَلَ : مِنَ الرِّجَالِ ، قَالَتْ : زَوْجُهَا ،
إِنْ كَانَ مَا عَلِمْتُ صَوَاماً قَوَاماً . هَذَا حَدِيثٌ
حَسَنٌ غَرِيبٌ . قَالَ : وَأَبُو الْجَحَافِ اسْمُهُ
ذَاوْدُ بْنُ أَبِي عُوْفَى . وَيُرَوَى عَنْ سُفِيَّانَ
الثُّورِيِّ : حَدَّثَنَا أَبُو الْجَحَافِ وَكَانَ مَرْضِيًّا .

(المعجم ٦١) - بَابُ فَضْلٍ حَدِيثَةِ
رَضِيَ اللَّهُ عَنْهَا (التحفة ١٣٦)

٣٨٧٥ - حَدَّثَنَا أَبُو هِشَامِ الرَّفَاعِيُّ : حَدَّثَنَا
حَفْصُ بْنُ عَبَيْثَ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ

and it was not because I did not saw her. It was only because the Messenger of Allāh ﷺ mentioned her so much, and because whenever he would slaughter a sheep, he would look for Khadijah's friends to gift them some of it.”^[1] (*Sahīh*)

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

أَيْهَا، عَنْ عَائِشَةَ قَالَتْ : مَا غَرِّتُ عَلَىٰ أَحَدٍ مِّنْ أَرْوَاحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ مَا غَرِّتُ عَلَىٰ خَدِيجَةَ، وَمَا يُبَيِّنُ أَنَّ أَكُونَ أَذْرَكُهُا، وَمَا ذَاكَ إِلَّا لِكُثْرَةِ ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ لَهَا وَإِنْ كَانَ لِيَنْبَغِي الشَّاءُ فَيَسْتَبَعُ بِهَا صَدَاقَ خَدِيجَةَ فَيَهْدِيَهَا لَهُنَّ .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ .

تخریج: منقٌ عليه، وأخرجـه البخارـي، مناقـب الأنصـار، بـاب تزوـيج النـبـي ﷺ خـديـجة وفضـلـها رـضـي اللهـ عـنـهـا، حـ: ٢٤٣٥ وـمـسـلمـ، حـ: ٣٨١٨.

Comments:

Caring and showing regard for Khadijah's friends after her death shows the Prophet's love for her. ‘Aishah did not want to share the love of the Prophet ﷺ with other wives, she wished to be his only beloved.

3876. ‘Aishah said: “I did not envy any woman as I envied Khadijah – and the Messenger of Allāh ﷺ did not marry me except after she had died – that was because the Messenger of Allāh ﷺ gave her glad tidings of a house in Paradise made of *Qaṣab*, without clamoring nor discomforts in it.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. [Of *Qaṣab*,] he said: Pearl is what is meant by *Qaṣab*.]

٣٨٧٦ - حَدَّثَنَا الْحُسْنَىُّ بْنُ حُرَيْثٍ : أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَىٰ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَيْهَا، عَنْ عَائِشَةَ قَالَتْ : مَا حَسَدْتُ امْرَأَةً مَا حَسَدْتُ خَدِيجَةَ، وَمَا تَرَوْجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ إِلَّا بَعْدَ مَا مَاتَتْ، وَذَلِكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ بَشَّرَهَا بِيَتِ فِي الْجَنَّةِ مِنْ قَصْبٍ، لَا صَحْبَ فِيهِ وَلَا نَصْبَ .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . [مِنْ قَصْبٍ قَالَ : إِنَّمَا يَعْنِي بِهِ قَصْبَ الْلُّؤْلُؤِ] .

تخریج: [إسناده صحيح] وأخرجـه النـسـائيـ فيـ الكـبرـيـ، حـ: ٨٣٦٢ عـنـ الـحسـينـ بنـ حـريـثـ بهـ.

3877. ‘Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: “The best of its women is Khadijah bint Khuwailid, and the

٣٨٧٧ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمَدَانِيُّ : حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَيْهَا، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ : سَمِعْتُ

^[1] This preceded under no. 2017.

best of its women is Mariam bint 'Imrān." (*Sahīh*)

[He said:] And there are narrations on this topic from Anas and Ibn 'Abbās [and 'Aishah].

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

عليَّ بْنُ أَبِي طَالِبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «خَيْرُ نِسَائِهَا خَدِيجَةُ بْنُتُ حُوَيْلَدٍ، وَخَيْرُ نِسَائِهَا مَرْيَمُ بْنُتُ عُمَرَانَ».

[Qāl]: وفي الْبَابِ عَنْ أَنْسٍ وَابْنِ عَبَّاسٍ [وعائشَةَ].

[Qāl أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب تزويج النبي ﷺ خديجة وفضلها رضي الله تعالى عنها، ح ٢٤٣٠ من حديث عبدة بن سليمان به * وهي الباب عن أنس [يأتي: ٣٨٧٨] وابن عباس [النسائي في الكبرى: ٨٣٥٥ وأحمد: ٢٩٣/١، ٣١٦، ٣٢٢] وعائشة [تقدم: ٢٠١٧، ٣٨٧٥]

Comments:

This narration shows that Khadijah and Mariam were the best women of their times.

3878. Anas [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "Sufficient for you among the women of mankind are Mariam bint 'Imrān, Khadijah bint Khuwailid, Fātimah bint Muhammad and Āsiyah the wife of Fir'awn." (*Sahīh*)

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

٣٨٧٨ - حَدَّثَنَا أَبُو بَكْرٍ بْنُ زَنْجُوِيهِ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمُرٌ عَنْ قَاتَدَةَ، عَنْ أَنْسٍ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ قَالَ: «خَسِبْكُ مِنْ نِسَاءِ الْعَالَمِينَ: مَرْيَمُ بْنُتُ عُمَرَانَ، وَخَدِيجَةُ بْنُتُ حُوَيْلَدٍ، وَفَاطِمَةُ بْنُتُ مُحَمَّدٍ، وَآسِيَةُ امْرَأَةِ فِرْعَوْنَ».

[Qāl أَبُو عِيسَى]: هَذَا حَدِيثٌ صَحِيحٌ.

تخریج: [صحیح] وأخرجه أحمد: ١٣٥ عن عبدالرزاق به وهو في مصنفه، ح ٢٠٩١٩ وصححه ابن حبان (الإحسان): ٦٩٤ والذهبي على شرط البخاري ومسلم: ١٥٨/٣ والحديث السابق شاهد له.

Comments:

The women mentioned in this narration were the best and superior women of their respective times. Khadijah ﷺ is superior to all of them in the sense that she supported the Prophet ﷺ morally and financially. 'Aishah is superior in the field of knowledge and its dissemination. Being the daughter of the Prophet ﷺ, Fātimah is superior.

Chapter 62. About The Virtue Of 'Aishah, ﷺ

3879. 'Āishah said: "The people used to give their gifts (to the

(المعجم ٦٢) - بَابٌ: مِنْ فَضْلِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا (التحفة ١٣٥)

٣٨٧٩ - حَدَّثَنَا يَحْيَى بْنُ دُرْسَتَ

Prophet ﷺ) on ‘Āishah’s day.” She said: “So my companions gathered with Umm Salamah and they said: ‘O Umm Salamah! The people give their gifts on ‘Āishah’s day, and we desire good as ‘Āishah desires, so tell the Messenger of Allāh ﷺ to order the people to give (their gifts to) him no matter where he is.’ So Umm Salamah said that, and he turned away from her. Then he turned back to her and she repeated the words saying: ‘O Messenger of Allāh! My companions have mentioned that the people give their gifts on ‘Āishah’s day, so order the people to give them no matter where you are.’ So upon the third time she said that, he said: ‘O Umm Salamah! Do not bother me about ‘Āishah! For Revelation has not been sent down upon me while I was under the blankets of a woman among you other than her.’” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*. Some of them reported this *Hadīth* from Ḥammād bin Zaid, from Hishām bin ‘Urwah from his father, from the Prophet ﷺ in *Mursal* form. And, this *Hadīth* has been reported from Hishām bin ‘Urwah from ‘Awf bin Al-Ḥārith, from Rumaithah, from Umm Salamah with something about this. And, this *Hadīth* has been reported from Hishām bin ‘Urwah with different routes. And Sulaimān bin Bilāl from Hishām bin ‘Urwah, [from his father] from ‘Āishah, and it is similar to the narration of Ḥammād bin Zaid.

[بَصْرِيٌّ]: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، قَالَتْ: فَاجْتَمَعَ صَوَاحِبَاتِي إِلَى أُمِّ سَلَمَةَ فَقُلْنَ: يَا أُمَّ سَلَمَةَ! إِنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، وَإِنَّا نُرِيدُ الْحَيْرَ كَمَا نُرِيدُ عَائِشَةَ، فَقُولَيْ لِرَسُولِ اللَّهِ ﷺ يَأْمُرُ النَّاسَ يُهْدُونَ إِلَيْهِ أَيْنَمَا كَانَ، فَذَكَرَتْ ذَلِكَ أُمُّ سَلَمَةَ، فَأَغْرَضَ عَنْهَا، ثُمَّ عَادَ إِلَيْهَا فَأَعْادَتِ الْكَلَامَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ صَوَاحِبَاتِي قَدْ ذَكَرْنَ أَنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ فَأَمْرَتِ النَّاسَ يُهْدُونَ أَيْنَمَا كُنْتَ، فَلَمَّا كَانَتِ الثَّالِثَةُ قَالَتْ ذَلِكَ، قَالَ: «يَا أُمَّ سَلَمَةَ! لَا تُؤْذِنِينِي فِي عَائِشَةَ، فَإِنَّهَا مَا أُنْزَلَ عَلَيَ الْوَحْيِ وَأَنَا فِي لِحَافٍ امْرَأَةٌ مِنْكُنْ عِيْرَهَا».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ [حَسْنٌ] غَرِيبٌ. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الحَدِيثَ عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنِ التَّبَّيَّنِ ﷺ مُرْسَلاً. وَقَدْ رُوِيَ عَنْ هِشَامِ ابْنِ عُرْوَةَ هَذَا الحَدِيثُ عَنْ عَوْفِ بْنِ الْحَارِثِ، عَنْ رُبِيَّةَ، عَنْ أُمِّ سَلَمَةَ شَيْئًا مِنْ هَذَا، وَهَذَا حَدِيثٌ قَدْ رُوِيَ عَنْ هِشَامِ بْنِ عُرْوَةَ فِيهِ رِوَايَاتٌ مُخْتَلِفَةٌ، وَقَدْ رَوَى سُلَيْمانُ ابْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ [عَنْ أَبِيهِ]، عَنْ عَائِشَةَ تَحْوِي حَدِيثَ حَمَّادِ بْنِ زَيْدٍ.

تخریج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب فضل عائشة رضي الله عنها، ح: ٣٧٧٥ ومسلم، ح: ٢٤٤١ من حديث حماد بن زيد به مختصراً ومطولاً حديث هشام ابن عروة عن عوف عن رمية: رواه أحمد: ٢٩٣/٦، ٦٨، ٦٩، ح: ٣٤٠٢ وحديث سليمان بن بلال: رواه البخاري، ح: ٢٥٨١ وغيره.

Comments:

Regarding gifts, the Prophet ﷺ avoided talking about this issue, so that the people may not presume that the family of the Prophet wishes to receive the gifts. This narration also indicates that in the opinion of the people, the Prophet ﷺ loved 'Aishah more, therefore, they preferred to give gifts on the day of 'Aishah to please the Prophet ﷺ.

3880. 'Aishah narrated that Jibril came to the Prophet ﷺ with her image upon a piece of green silk cloth, and he said: "This is your wife in the world, and in the Hereafter." (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. We do not know of it except as a narration of 'Abdullāh bin 'Amr bin 'Alqamah. 'Abdur-Rahmān bin Mahdī reported this *Hadīth* from 'Abdullāh bin 'Amr bin 'Alqamah with this chain in *Mursal* form, and he did not mention "from 'Aishah" in it. Abū Usāmah reported something about this from Hishām bin 'Urwah, from his father, from 'Aishah from the Prophet ﷺ.

٣٨٨٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ عَلْقَمَةَ الْمَكِّيِّ، عَنِ ابْنِ أَبِي حُسْنَيْنِ، عَنِ ابْنِ أَبِي مُلِيَّكَةَ، عَنْ عَائِشَةَ أَنَّ جِبْرِيلَ جَاءَ بِصُورَتِهَا فِي خَرْقَةٍ حَرِيرٍ حَضَرَهُ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: إِنَّ هَذِهِ زَوْجَتُكَ فِي الدُّنْيَا وَالْآخِرَةِ.

[Qāl Abū Ubayyī:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ عَلْقَمَةَ، وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ عَلْقَمَةَ بِهَذَا الْإِسْنَادِ مُرْسَلًا، وَلَمْ يَذْكُرْ فِيهِ عَائِشَةَ. وَقَدْ رَوَى أَبُو أَسَامَةَ عَنْ هِشَامٍ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ شَيْئًا مِنْ هَذَا.

تخریج: [إسناده صحيح] وأخرجه ابن حبان (الإحسان) ٧٠٥٢ من حديث ابن أبي مليكة به * ابن أبي حسين هو عمر بن سعيد بن أبي حسين وابن أبي مليكة هو عبد الله بن عبد الله بن أبي مليكة وحديث أبيأسامة: رواه البخاري، ح: ٥٠٧٨ ومسلم، ح: ٢٤٣٨ وغيرهما.

Comments:

This narration proves the companionship of 'Aishah with the Prophet ﷺ in Paradise and this heartening news was given to her in this world.

3881. ‘Āishah [may Allāh be pleased with her] narrated that the Messenger of Allāh ﷺ said: “O ‘Āishah! Here is Jibril and he is giving *Salām* to you.” She said: “I said: ‘And upon him be peace and the mercy of Allāh, and His blessings. You see that which we do not.’” (*Sahīh*)

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

٣٨٨١ - حَدَّثَنَا سُوِيدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارِكَ: حَدَّثَنَا مَعْمُورٌ عَنِ الرُّهْرَيْ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عَائِشَةً! هَذَا جِبْرِيلٌ وَهُوَ يَقْرَأُ عَلَيْكُمُ السَّلَامُ»، قَالَتْ: قُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ تَرَى مَا لَا تَرَى». [قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: متفق عليه، وأخرجه البخاري، الاستاذان، باب تسلیم الرجال على النساء، والنساء على الرجال، ح: ٦٢٤٩ من حديث ابن المبارك، ومسلم، ح: ٢٤٤٧ من حديث الزهرى به.

Comments:

This is also a proof of ‘Āishah’s virtue and eminence.

3882. ‘Āishah said: “The Messenger of Allāh ﷺ said to me: ‘Indeed Jibril gives his *Salām* to you.’ So I said: ‘And upon him be peace and Allāh’s Mercy [and His blessings.]’” (*Sahīh*)

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

٣٨٨٢ - حَدَّثَنَا سُوِيدُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارِكَ: حَدَّثَنَا زَكَرِيَاً عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكُمُ السَّلَامُ»، قُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ [وَبَرَكَاتُهُ].

[قال أبو عيسى:] هذا حديث صحيح.

تخریج: [صحيح] تقدم: ٢٦٩٣.

3883. Abū Mūsā said: “Never was a *Hadīth* unclear to us – the Companions of the Messenger of Allāh – and we asked ‘Āishah, except that we found some knowledge concerning it with her.” (*Hasan*)

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

٣٨٨٣ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا زَيْادُ بْنُ الرَّبِيعَ: حَدَّثَنَا خَالِدُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: مَا أَشْكَلَ عَلَيْنَا - أَصْحَابَ رَسُولِ اللَّهِ ﷺ - حَدِيثُ قَطْ، فَسَأَلْنَا عَائِشَةَ إِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا.

[قالَ أَبُو عِيسَىٰ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ .
تَحْرِيْجٌ: [إِسْنَادُهُ حَسَنٌ].

Comments:

This narration clearly shows that the Companions acknowledged the scholarship of ‘Āishah ؓ and often asked her about the explanation of some *Aḥādīth* or *Āyāt*. She always helped them and answered their questions.

3884. Mūsā bin Ṭalḥah said: “I have not seen anyone clearer (in speech) than ‘Āishah.” (*Da’if*)

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

٣٨٨٤ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارِ الْكُوفِيُّ : حَدَّثَنَا مُعَاوِيَةَ [بْنُ] عَمْرُو عَنْ رَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: مَا رَأَيْتُ أَحَدًا أَفْصَحَ مِنْ عَائِشَةَ .

[قالَ أَبُو عِيسَىٰ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ .

تَحْرِيْجٌ: [إِسْنَادُهُ ضَعِيفٌ] وَأَخْرَجَهُ الْحَاكِمُ: ١١/٤ مِنْ حَدِيثِ مَعَاوِيَةَ بْنِ عَمْرُو بْنِ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْهُ .

3885. ‘Amr bin Al-‘Āṣ narrated that the Messenger of Allāh ﷺ appointed him as leader of the army of *Dhātis-Salāsil*. He said: “So I went to him and said: ‘O Messenger of Allāh! Who is the most beloved to you among the people?’ He said: ‘Āishah.’ I said: ‘From the men?’ He said: ‘Her father.’” (*Sahīh*)

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

٣٨٨٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ وَبْنَدَارٌ [وَاللَّفْظُ لَابْنِ يَعْقُوبَ] قَالَا: أَخْبَرَنَا يَحْيَى بْنُ حَمَادٍ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا حَالَدُ الْحَذَاءَ عَنْ أَبِي عُثْمَانَ النَّهَدِيِّ، عَنْ عَمْرُو بْنِ الْعَاصِ أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَهُ عَلَى جَيْشِ ذَرَتِ السَّلَاسِلِ، قَالَ: فَأَئِنَّهُ فَقْلُتُ: يَا رَسُولَ اللهِ! أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «عَائِشَةُ»، قُلْتُ: مَنَ الرِّجَالُ؟ قَالَ: «أَبُوهَا».

[قالَ أَبُو عِيسَىٰ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تَحْرِيْجٌ: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب بعد باب قول النبي ﷺ: “لَوْ كُنْتُ مُتَخَذِّلًا خَلِيلًا”， ح: ٣٦٢ من حديث عبد العزيز، ومسلم، ح: ٢٣٨٤ من حديث خالد الحذاء به.

3886. ‘Amr bin Al-‘Āṣ narrated that he said to the Messenger of Allāh ﷺ: “Who is the most beloved of the people to you?” He said: “Āishah”, He said: “From the men.” He said: “Her father.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Ismā‘il from Qais.

تَحْرِيْج: [صَحِّحَ] وَأَخْرَجَهُ النَّسَائِيُّ فِي الْكَبْرَى، ح: ٨١٠٦ مِنْ حَدِيثِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ
بِهِ وَصَحَّحَهُ أَبْنَ حَبَّانَ (الإِحْسَان): ٧٠٦٢ وَلِلْحَدِيثِ شَوَّاهِدُ كَثِيرَةٌ مِنْهَا الْحَدِيثُ السَّابِقُ.

3887. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The virtue of ‘Āishah over women is like the virtue of *Tharīd* over all other foods.” (*Sahih*)

[He said:] And there are narrations on this topic from ‘Āishah and Abū Mūsā.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh* and ‘Abdullāh bin ‘Abdur-Raḥmān bin Ma‘mar (a narrator in the chain) is Abū Ṭuwālāh Al-Anṣārī, from Al-Madīnah, and he is trustworthy. [And he reports from Mālik bin Anas].

تَحْرِيْج: مِنْقَعْدَةٍ عَلَيْهِ، وَأَخْرَجَهُ مُسْلِمٌ، فَضَالِّ الصَّحَّابَةِ، بَابٌ: فِي فَضَالِّ عَائِشَةَ، أَمُّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، ح: ٢٤٤٦ عَنْ عَلَيِّ بْنِ حَجْرٍ، وَالْبَخَارِيُّ، ح: ٣٧٠ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَمْرِمَرٍ بِهِ * وَفِي الْبَابِ عَنْ عَائِشَةَ [النَّسَائِيُّ: ٧، ح: ٦٨، ٣٤٠٠ وَأَحْمَدُ: ٦/١٥٩] وَأَبِي مُوسَى [تَقدِّمُ: ١٨٣٤].

Comments:

‘*Tharīd*’ is a food which is considered best of all because of its qualities. It is delicious, tasty, full of energy and easily digested. Similarly, ‘Āishah’s qualities

٣٨٨٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الجُوْهِرِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَمْوَيُّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عُمَرِ بْنِ الْعَاصِ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: مَنْ أَحَبَ النَّاسَ إِلَيْكَ؟ قَالَ: «عَائِشَةُ»، قَالَ: مَنِ الرِّجَالُ؟ قَالَ: «أَبُوهَا». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ إِسْمَاعِيلَ عَنْ قَيْسٍ.

٣٨٨٧ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ الْأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفْضُلِ التَّرَيِّدِ عَلَى سَائِرِ الطَّعَامِ». [قال:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي مُوسَى. [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِّحٌ. وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ، هُوَ أَبُو طُواَلَةَ الْأَنْصَارِيِّ مَدْنَيٌّ وَهُوَ ثَقِيقٌ. [وَقَدْ رَوَى عَنْ مَالِكٍ بْنِ أَنَسٍ].

made her the beloved of her husband. ‘Āishah was beautiful, pious, and righteous in nature, soft in speech, intelligent and learned. She learnt from the Prophet ﷺ and disseminated knowledge. The Companions had great regard for her opinion as it has been mentioned in the report of Abū Mūsā Al-‘Ash’arī.

3888. ‘Amr bin Ghālib narrated that a man spoke negatively of ‘Āishah before Ammār bin Yāsir so he said: “Be gone as one despicable and rejected! Do you insult the beloved of the Messenger of Allāh ﷺ?” (*Sahīh*)

٣٨٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدَىً: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي
إِسْحَاقَ، عَنْ عَمْرِو بْنِ غَالِبٍ أَنَّ رَجُلًا نَالَ مِنْ
عَائِشَةَ عِنْدَ عَمَّارَ بْنِ يَاسِرٍ فَقَالَ: إِغْرِبْ مَقْبُوحًا
مَتَّبِعُهَا، أَتُؤْذِي حَبِيبَةَ رَسُولِ اللَّهِ ﷺ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: [إسناده ضعیف] وأخرجه المزی في تهذیب الکمال: ۳۰۹/۱۴ من حدیث شریک القاضی عن أبي إسحاق به مطولاً وأبو إسحاق عنن.

Comments:

On the occasion of the ‘Battle of Camel’ Ammār bin Yāsir was in the opposing camp to that of ‘Āishah. Thus the man taunted her thinking that it will please Ammār, but he rebuked him.

3889. Ammār bin Yāsir said: “She is his wife in the world and in the Hereafter.” – meaning: ‘Āishah [may Allāh be pleased with her]. (*Sahīh*)

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

[He said: And there is something on this topic from ‘Alī.]

٣٨٩٩ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ مَهْدَىً: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ
عَنْ أَبِي حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ زِيَادٍ
الْأَسْدِيِّ قَالَ: سَمِعْتُ عَمَّارَ بْنَ يَاسِرَ يَقُولُ:
هِيَ زَوْجُهُ فِي الدُّنْيَا وَالآخِرَةِ - يَعْنِي عَائِشَةَ
- [رَضِيَ اللَّهُ عَنْهَا].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
[قَالَ: وَفِي الْبَابِ عَنْ عَلَيْهِ].

تخریج: [صحیح] وأخرجه البخاری، الفتن، باب بعد باب الفتنة التي تموج كموح البحر، ح ٧١٠٠ من حدیث أبي بکر بن عیاش به * وفي الباب عن علی (لم أجده).

3890. Anas [may Allāh be pleased with him] said: “It was said: ‘O Messenger of Allāh! Who is the

٣٨٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبَّيِّ:
حَدَّثَنَا الْمُعْتَمِرُ بْنُ سَلَيْمَانَ عَنْ حُمَيْدٍ، عَنْ

most beloved of the people to you?" He said: 'Aishah.' It was said: 'From the men?' He said: 'Her father.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Ghariṭ* from this route as a narration of Anas.

تغريب: [صحيح] وأخرجه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ١٠١ من حديث المعتمر به وصححه ابن حبان (الإحسان): ٧٠٦٣ وله شواهد كثيرة منها الحديث السابق. ٣٨٨٥

Comments:

'Āishah ﷺ was beloved of the Prophet due to her various good qualities. She was intelligent, knowledgeable and she was in the lead in the dissemination of the knowledge of religion. Her father was a trusted friend of the Prophet ﷺ and he too spent his life and property in the service of Islam.

Chapter 63. The Virtue Of The Wives Of The Prophet ﷺ

3891. Ikrimah said: "After *Salāt Aṣ-Subh*, it was said to Ibn 'Abbās that so-and-so – one of the wives of the Prophet ﷺ – has died, so he prostrated. So it was said to him: 'Do you prostrate at this hour?' So he said: 'Has not the Messenger of Allāh ﷺ [already] said: 'If you see a sign then prostrate?' Then which sign is greater than the passing of (one of) the wives of the Prophet ﷺ?'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ghariṭ*. We do not know of it except from this route.

Comments:

The Prophet ﷺ said that he was a cause of peace for his Companions and his

أنس [رضي الله عنه] قال: قيل: يا رسول الله! من أحب الناس إلينك؟ قال: «عائشة». قيل: من الرجال؟ قال: «أبواها».

[قال أبو عيسى:] هذا حديث حسن صحيح غريب من هذا الوجه من حديث أنس.

تغريب: [صحيح] وأخرجه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ١٠١ من حديث المعتمر به وصححه ابن حبان (الإحسان): ٧٠٦٣ وله شواهد كثيرة منها الحديث السابق. ٣٨٨٥

(المعجم ٦٣) - باب فضل أزواج النبي ﷺ (كتاب التحفة ١٣٧)

٣٨٩١ - حدثنا العباس العتيري: حدثنا يحيى بن كثير العتيري أبو غسان: حدثنا مسلم بن جعفر - وكان ثقة - عن الحكم ابن أبان، عن عكرمة قال: قيل لابن عباس بعد صلاة الصبح ماتت فلانة - ليغضض أزواج النبي ﷺ - فسجد، فقيل له أتسجد هذه الساعة؟ فقال: أليس [قد] قال رسول الله ﷺ: «إذا رأيتم آية فاسجدوا»؟ فأي آية أعظم من ذهاب أزواج النبي ﷺ؟

[قال أبو عيسى:] هذا حديث حسن غريب لا نعرفه إلا من هذا الوجه.

تغريب: [إسناده حسن] وأخرجه أبو داود، صلاة الاستسقاء، باب السجدة عند الآيات، ح: ١١٩٧ من حديث يحيى بن كثير به.

Companions would be a cause of peace for the people of their age. The honorable wives of the Prophet ﷺ have dual relationship with him, as wives and as close companions; therefore, their death was a great loss and greater danger to the peace of the society. His honorable wives were a great source of direct information for solutions to problems.

3892. Ṣafiyah bint Ḥuyaī said: “The Messenger of Allāh ﷺ entered upon me and some words had reached me from Ḥafṣah and ‘Aishah. So I mentioned it to him. So he said: ‘Why did you not say: ‘And how are you two better than me, while my husband is Muḥammad and my father is Hārūn, and my uncle is Mūsā?’”

That which had reached her, was that they had said: “We are more honored to the Messenger of Allāh ﷺ than her,” and that they said: “We are the wives of the Prophet ﷺ and his cousins.” (*Da’if*)

[He said:] And there is a narration on this topic from Anas.

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. We do not know of it except as a narration of Hishām Al-Kūfī, and its chain is not that [strong].

تخریج: [إسناده ضعيف] وأخرجه الحاکم: ٢٩٤ من حديث هاشم بن سعيد به وهو ضعيف والحديث الآتي (٣٨٩٤) يغنى عنه * وفي الباب عن أنس [يأتي: ٣٨٩٤].

Comments:

Ṣafiyah is from the children of Hārūn bin ‘Imrān. Mūsā bin ‘Imrān is a real brother of Hārūn. Ḥafṣah and ‘Aishah are from the tribe of Quraish. All this explanation means that Ṣafiyah is also from a notable noble and family.

3893. Umm Salamah narrated that the Messenger of Allāh ﷺ called for Fāṭimah in the Year of Conquest to speak to her, and she cried. Then he spoke to her

٣٨٩٢ - حَدَّثَنَا بُنْدَارُ: حَدَّثَنَا عَبْدُ الصَّمَدِ [ابن عَبْدِ الْوَارِثِ]: حَدَّثَنَا هَاشِمُ بْنُ سَعِيدٍ الْكُوفِيُّ: حَدَّثَنَا إِنَاتَةٌ [قَالَ]: حَدَّثَنَا صَفِيَّةٌ بْنُتُّ حُبَيْيٍ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَقَدْ بَلَغَنِي عَنْ حَفْصَةَ وَعَائِشَةَ كَلَامًا فَدَكَرَتْ ذَلِكَ لَهُ، قَالَ: «أَلَا قُلْتِ وَكَيْفَ تَكُونَانِ خَيْرًا مِنِّي؟ وَزَوْجِي مُحَمَّدٌ وَأَبِي هَارُونُ، وَعَمِّي مُوسَى»، وَكَانَ الَّذِي بَلَغَهَا أَنَّهُمْ قَالُوا: نَحْنُ أَكْرَمُ عَلَيَّ رَسُولُ اللهِ ﷺ مِنْهُمَا، وَقَالُوا: نَحْنُ أَزْوَاجُ النَّبِيِّ ﷺ وَبَنَاتُ عَمِّهِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هَاشِمِ الْكُوفِيِّ وَلَيْسَ إِسْنَادُهُ بِذَاكَ [الْقَوْيِيُّ].

٣٨٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ شَارِ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ بْنُ عَمْمَةَ: حَدَّثَنِي مُوسَى بْنُ يَعْقُوبَ الرَّمْعَيِّ عَنْ هَاشِمِ بْنِ هَاشِمٍ، أَنَّ

and she laughed. She said: "When the Messenger of Allāh ﷺ died I asked her about her crying and her laughing. She said: 'The Messenger of Allāh ﷺ informed me that he would (soon) die, so I cried. Then, he informed me that I was the master over all of the women among the inhabitants of Paradise, except for Mariam bint 'Imrān, so I laughed.'" (*Hasan*)

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

عَبْدُ اللَّهِ بْنُ وَهْبٍ [بْنِ زَمْعَةَ] أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا فَاطِمَةَ عَامَ الْفُتْحِ، فَنَاجَاهَا فَبَكَتْ، ثُمَّ حَدَّثَنَا فَضْحِكَتْ، قَالَتْ: فَلَمَّا تُوْفِيَ رَسُولُ اللَّهِ ﷺ سَأَلْتُهَا، عَنْ بُكَائِهَا وَضَحِكِهَا، قَالَتْ: أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ أَنَّهُ يَمُوتُ فَبَكَيْتْ، ثُمَّ أَخْبَرَنِي أُلَيْ سَيِّدُ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَّا مَرِيمَ بِنْتُ عِمْرَانَ فَضْحِكَتْ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ غَرِيبٌ مِّنْ هَذَا الْوَجْهِ.

تَخْرِيج: [حسن] تَقْدِيم: ٣٨٧٣.

Comments:

Here in this narration, if 'the year of conquest' means the 'Conquest of Makkah' then we have to accept that this event took place twice. Once Umm Salamah witnessed, and once 'Āishah witnessed this event, when the Prophet ﷺ was on his death bed. Both of them had the right to ask Fātimah the cause of weeping and laughing.

3894. Anas said: "It reached Ṣafiyah that Hafṣah said: 'The daughter of a Jew' so she wept. Then the Prophet ﷺ entered upon her while she was crying, so he said: 'What makes you cry?' She said: 'Hafṣah said to me that I am the daughter of a Jew.' So the Prophet ﷺ said: 'And you are the daughter of a Prophet, and your uncle is a Prophet, and you are married to a Prophet, so what is she boasting to you about?' Then he said: 'Fear Allāh, O Hafṣah.'" (*Sahīh*)

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

٣٨٩٤ - حَدَّثَنَا إِشْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ ابْنُ حُمَيْدٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: بَلَغَ صَفِيَّةَ أَنَّ حَفْصَةَ قَالَتْ: بِنْتُ يَهُودِيٍّ، فَبَكَتْ فَدَخَلَ عَلَيْهَا النَّبِيُّ ﷺ وَهِيَ تَبْكِي، قَالَ: «مَا يُكِيكِي؟» قَالَتْ: قَالَتْ لِي حَفْصَةُ: إِنِّي ابْنَةُ يَهُودِيٍّ، فَقَالَ النَّبِيُّ ﷺ: «وَإِنِّي لَابْنَةُ نَبِيٍّ، وَإِنَّ عَمَّكَ لَنَبِيٍّ، وَإِنِّي لَتَحْتَ نَبِيٍّ، فَقَيْمَ تَعْلَمُ عَلَيْكِ؟» ثُمَّ قَالَ: «اتَّقِ اللَّهَ يَا حَفْصَةُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيحٌ غَرِيبٌ مِّنْ هَذَا الْوَجْهِ.

تَخْرِيج: [إسناده صحيح] وأخرجه أحمد: ١٣٥ / ٣ عن عبدالرزاق به وهو في المصنف

له: ١١، ٤٣٠، ٤٣١، ح: ٢٠٩٢١ ورواه النسائي في الكبرى، ح: ٨٩١٩ من حديث عبد الرزاق به
وصححه ابن حبان، ح: ٢٢٤٨.

Comments:

The reason of frightening Hafsa from Allāh ﷺ was only to make her realize that such remarks are not legitimate, and taunting someone of his/her family origin is a practice of the period *Jahiliyyah*.

3895. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “The best of you is the best to his wives, and I am the best of you to my wives, and when your companion dies, leave him alone.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Għarīb*] *Sahīh* [as a narration of Ath-Thawrī, very few reported it from Ath-Thawrī.] And it has been reported from Hishām bin ‘Urwah from his father, from the Prophet ﷺ, in *Mursal* form.

٣٨٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ : حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا سُقِيَانُ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَيْهِ، عَنْ عَائِشَةَ، قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي، وَإِذَا مَاتَ صَاحِبُكُمْ فَلَا دُعُوهُ» .

[قال أبو عيسى:] هذا حديث حسنٌ [غريبٌ] صحيحٌ [من حديث الثورى ما أقلَّ من رواه عن الثورى]. وروى هذا عن هشام ابن عروة، عن أبيه عن النبي صل الله عليه وسلم.

تخریج: [صحيح] وأخرجه الدارمي، ح: ٢٢٦٥ عن محمد بن يوسف به وصححه ابن حبان، ح: ١٣١٢: ورواه وكيع عن هشام به (أبو داود، ح: ٤٨٩٩ مختصرًا) وللحديث شواهد وقوله: "ندعوه" أي لا تذكروه إلا بخير، قاله ابن حبان.

Comments:

This narration tells us that the family members should be treated kindly and if one of them dies, his faults and weaknesses or his misdeeds should not be disclosed.

3896. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “No one should convey to me anything regarding any of my Companions, for I love that I should go out to them while my breast is at peace.” ‘Abdullāh said: “The Messenger of Allāh ﷺ was brought some wealth, so the Prophet ﷺ distributed it. Then I came across two men that were sitting saying: ‘By Allāh!

٣٨٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ : حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ إِسْرَائِيلَ، عَنْ الْوَلِيدِ، عَنْ زَيْدِ بْنِ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَا يَلْعَنِي أَحَدٌ عَنْ أَحَدٍ مِّنْ أَصْحَابِي شَيْئًا فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْهِمْ وَأَنَا سَلِيمُ الصَّدْرِ» ، قَالَ عَبْدُ اللَّهِ : قَاتَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا فَسَّمَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْهَيْتُ إِلَى رَجُلَيْنِ جَالِسَيْنِ وَهُمَا

Muhammad ﷺ did not intend the Face of Allāh in his distribution, nor the abode of the Hereafter.' So I spread this when I heard them, and I went to the Messenger of Allāh ﷺ and I informed him. So his face became red and he said: 'Do not bother me with this, for indeed Mūsā was afflicted by more than this and he was patient.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* from this route, and a man has been added to this chain.^[1]

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الأدب، باب: في رفع الحديث من المجلس، ح: ٤٨٦٠ عن محمد بن يحيى به * إسرائيل سمعه من السدي عن (شرح السنة: ١٤٨/١٣؛ ٣٥٧١: والحديث الآتي) والوليد بن أبي هشام مستور (تقرب) وزيد بن زائدة لم يوثقه غير ابن حبان.

Comments:

This narration proves that when the Prophet ﷺ was in his house, he always had a clean and cool heart and peace of mind. He never had any grudge or ill will against anyone. He was happy with his wives in the house; therefore, he disliked to hear anything against anyone.

3897. 'Abdullāh bin Mas'ūd narrated that the Prophet ﷺ said: "No one should convey to me anything regarding anyone." (*Da'if*)

And part of this *Hadīth* has been reported from 'Abdullāh bin Mas'ūd, from the Prophet ﷺ, from routes other than this.

يَقُولُانِ: وَاللَّهِ! مَا أَرَادَ مُحَمَّدٌ بِقُسْمَتِهِ الَّتِي قَسَمَهَا وَجْهَ اللَّهِ، وَلَا الدَّارَ الْآخِرَةَ، فَشَيْئَ حِينَ سَمِعُهُمَا فَأَثْبَتَ رَسُولُ اللَّهِ فَأَخْبَرَهُ فَأَحْمَرَ وَجْهُهُ، وَقَالَ: «دَعْنِي عَنِّكَ، فَقَدْ أُوذِيَ مُوسَى بِأَكْثَرِ مِنْ هَذَا فَصَبَرَ». أَقَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَقَدْ زِيَّدَ فِي هَذَا الإِسْنَادِ رَجُلٌ].

تخریج: [إسناده ضعیف] وأخرجه أبو داود، الأدب، باب: في رفع الحديث من المجلس، ح: ٤٨٦٠ عن محمد بن يحيى به * إسرائيل سمعه من السدي عن (شرح السنة: ١٤٨/١٣؛ ٣٥٧١: والحديث الآتي) والوليد بن أبي هشام مستور (تقرب) وزيد بن زائدة لم يوثقه غير ابن حبان.

٣٨٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى وَالْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ إِسْرَائِيلَ، عَنْ السَّدِيِّ، عَنْ الْوَلِيدِ بْنِ أَبِي هَشَامٍ، عَنْ زَيْدِ بْنِ رَأْيَةَ، عَنْ [عَبْدِ اللَّهِ] بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُلْغِنِي أَحَدٌ عَنْ أَحَدٍ شَيْئًا.

وقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ شَيْئًا مِنْ هَذَا مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعیف] وانظر الحديث السابق.

Comments:

In the chain of this narration, between the names of Isrā'il and Al-Walid the

^[1] That is in the next narration, there is an additional narrator in the chain.

name of As-Suddī has been added. This addition was indicated after the previous narration.

Chapter 64. The Virtue Of Ubayy Bin Ka'b,

3898. Ubayy bin Ka'b narrated that the Messenger of Allāh ﷺ said to him: "Indeed Allāh has ordered me to recite the Qur'ān to you." So he recited to him: "Those who disbelieved were not going to..."^[1] and he recited in it: "Indeed the religion with Allāh is that which is *Hanifiyyah*, Muslim, not Judaism, nor Christianity, nor Zoroastrian, whoever does good then it shall not be rejected from him." And he recited to him: "If the son of Ādam had a valley of wealth he would seek a second, and if he had a second he would seek a third, and nothing fills the belly of the son of Ādam except dirt. And Allāh pardons those who repent."

(*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh* and it has been reported from routes other than this. 'Abdullāh bin 'Abdur-Rahmān bin Abzā reported from his father from Ubayy bin Ka'b, that the Prophet ﷺ said to Ubayy bin Ka'b [may Allāh be pleased with him]: "Indeed, Allāh has ordered me to recite to you the Qur'ān." And Qatādah reported from Anas, that the Prophet ﷺ said to Ubayy [bin Ka'b]: "Indeed Allāh Most High ordered that I recite the Qur'ān to you."

(المعجم ٦٤) - بَابُ فَضْلِ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٣٨)

٣٨٩٨ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: أَخْبَرَنَا أَبُو دَاؤُدُ: أَخْبَرَنَا شُعْبَةُ عَنْ عَاصِمَ قَالَ: سَمِعْتُ زَرَّ بْنَ حَيْشَنَ يُحَدِّثُ عَنْ أُبَيِّ بْنِ كَعْبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: إِنَّ اللَّهَ أَمْرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ» فَقَرَأَ عَلَيْهِ «لَمْ يَكُنْ الدِّينُ كُفُرًا» [البيعة: ١] وَقَرَأَ فِيهَا: «إِنَّ الدِّينَ عِنْدَ اللَّهِ الْحَيْفِيَّةُ الْمُسْلِمُ لَا يَهُودِيَّةُ، وَلَا النَّصَارَى، وَلَا الْمَجُوسِيَّةُ، مَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَ». وَقَرَأَ عَلَيْهِ: «لَوْ أَنَّ لَابْنِ آدَمَ وَادِيًّا مِنْ مَالٍ لَا يَتَغَيَّرُ إِلَيْهِ ثَانِيَا، وَلَوْ كَانَ لَهُ ثَانِيَا لَا يَتَغَيَّرُ إِلَيْهِ ثَالِثَا، وَلَا يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلَّا تُرَابٌ، وَيَتَوَبُ اللَّهُ عَلَى مَنْ تَابَ».

[Qāl' A'bū 'Uyṣi':] هَذَا حَدِيثُ حَسَنٌ صَحِحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ. وَرَوَى عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَيَ عَنْ أُبَيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِأُبَيِّ بْنِ كَعْبٍ [رَضِيَ اللَّهُ عَنْهُ]: إِنَّ اللَّهَ أَمْرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ» وَقَدْ رَوَى قَتَادَةُ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِأُبَيِّ [ابْنِ كَعْبٍ]: إِنَّ اللَّهَ تَعَالَى أَمْرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ».

[1] *Al-Bayyinah*: 98:1.

[2] Similar preceded under nos. 3792,3793.

تخریج: [حسن] تقدم: ٣٧٩٣ وهو في مستند أبي داود الطیالسی، ح ٥٣٩ وصححه الحاکم ٢٢٤ وواقه الذھبی * حدیث عبدالله بن عبد الرحمن، تقدم: تحت، ح ٣٧٩٣ وحدیث قنادة، تقدم: ٣٧٩٣.

Chapter 65. About The Virtue Of The *Anṣār* And The Quraish

3899. Ubayy bin Ka'b narrated that the Messenger of Allāh ﷺ said: "If it were not for the *Hijrah*, I would be a man from the *Anṣār*." (*Sahīh*)

[He said:] And with this same chain, from the Prophet ﷺ, that he said: "If the people were to pass through a valley or a path, then I would be with the *Anṣār*." He said: This *Hadīth* is *Hasan*.

تخریج: [صحيح] وأخرجه أحمد: ١٣٧ عن أبي عامر به وسنده حسن، وللحديث شواهد كثيرة جداً * حدیث: "لو سلک الناس وادیاً أو شعباً لکنت مع الأنصار" قال: لهذا حدیث حسن.

Comments:

The statement of the Prophet ﷺ is to acknowledge the efforts and struggles of *Anṣār* regarding the promotion and promulgations of the religion of Islam. He appreciated them, so much so, that he declared that if it was possible to ignore the difference of emigration, he would have preferred to imagine himself as member of the *Anṣār* community.

3900. Shu'bah narrated from 'Adī bin Thābit, from Al-Barā' bin 'Āzib, that he heard the Prophet ﷺ, or – he said: "The Prophet ﷺ said, about the *Anṣār*: 'No one loves them except a believer, and no one hates them except a hypocrite. Whoever loves them, then Allāh loves him, and whoever hates them then Allāh hates him.'" So we said to him: "Did you hear this from Al-Barā'?" He said: "He narrated it to me." (*Sahīh*)

(المعجم ٦٥) - في فضل الأنصار
وَقُرْيَشٍ (التحفة ١٣٩)

٣٨٩٩ - حَدَّثَنَا بُنْدَارٌ: أَخْبَرَنَا أَبُو عَامِرٍ
عَنْ زُهْرَى بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ
ابْنِ عَقِيلٍ، عَنْ الطَّفَّالِ بْنِ أَبِي بْنِ كَعْبٍ،
عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلَا
الْهِجْرَةُ لَكُنْتُ امْرَأًا مِنَ الْأَنْصَارِ».
[قال:] وبهذا الإسناد عن النبي ﷺ
قال: لو سلک الناس وادیاً أو شعباً لکنت
مع الأنصار» قال: لهذا حدیث حسن.

٣٩٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ
ثَابِتٍ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّهُ سَمِعَ النَّبِيَّ
ﷺ أَوْ قَالَ: قَالَ النَّبِيُّ ﷺ فِي الْأَنْصَارِ: «لَا
يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبغِضُهُمْ إِلَّا مُنَافِقٌ، مَنْ
أَحَبَّهُمْ فَأَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ فَأَبْغَضَهُ
اللَّهُ»، قَلَّتْ لَهُ: أَنْتَ سَمِعْتَهُ مِنَ الْبَرَاءِ؟
فَقَالَ: إِنَّمَا حَدَّثَ.

[قال أبو عيسى:] لهذا حدیث صحيح.

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

تخریج: متفق عليه، وأخرجه البخاري، مناقب الانصار، باب حب الانصار من الإيمان، ح: ٣٧٨٣ ومسلم، ح: ٧٥ من حديث شعبة به وانظر الحديث السابق.

Comments:

To love and have regard for *Anṣār* due to their efforts and struggles for the promotion and promulgation of the religion of Islam, is a sign of having pure and strong faith. Keeping a grudge against them is a sign of disbelief. Allāh ﷺ loves the honest and faithful and He hates the hypocrites and disbelievers.

3901. Anas narrated that the Messenger of Allāh ﷺ gathered a group of people from the *Anṣār* and said: “Come, is there anyone among you who is from other than you?” They said: “No, except the son of a sister of ours.” So he said: “The son of the sister of a people is from them.” Then he said: “Indeed the Quraish is not far from their time of ignorance and affliction, and I wished that I subdue them and coax them. Are you not happy that the people return with this world and you return to your homes with the Messenger of Allāh ﷺ?” They said: “Of course we are.” So the Messenger of Allāh ﷺ said: “If the people were to pass through a valley or a path, and the *Anṣār* passed through a valley or a path then I would pass through the valley or path of the *Anṣār*.” (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة الطائف في شوال سنة ثمان، ح: ٤٣٤ ومسلم، ح: ١٠٥٩ عن محمد بن بشار به.

Comments:

‘I subdue and coax’ is translated for ‘*Ajbar Hum*’ meaning fixing the broken bones. The Quraish had suffered a lot in the battles, so the Prophet ﷺ

٣٩٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ قَالَ: سَمِعْتُ فَتَادَةً عَنْ أَنَسِي [رَضِيَ اللَّهُ عَنْهُ] قَالَ: جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاسًا مِنَ الْأَنْصَارِ، فَقَالَ: هَلْمَ هَلْ فِيْكُمْ أَحَدٌ مِنْ غَيْرِكُمْ؟، فَقَالُوا: لَا، إِلَّا ابْنُ أَخِتِنَا فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ قَرِيسَا حَدِيثٌ عَهْدُهُمْ بِجَاهِلِيَّةٍ وَمُؤْسِيَّةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبَرَهُمْ وَأَتَأْلَفَهُمْ، أَمَّا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالْدُّنْيَا وَتَرْجِعُونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ يَوْمَكُمْ؟»، قَالُوا: بَلَى، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ سَلَكَ النَّاسُ وَادِيَا أَوْ شَعْبَانَا وَسَلَكْتَ الْأَنْصَارَ وَادِيَا أَوْ شَعْبَانَا لَسَلَكْتُ وَادِيَ أَنْصَارَ وَشَعْبَهُمْ». [قال أبو عيسى:] هَذَا حَدِيثٌ [حسنٌ] صَحِيحٌ.

wanted to compensate them. After the battle of Hunain the Muslim army got a handsome quantity of spoils from the tribe of Hawāzin. The Prophet ﷺ distributed a major portion of the spoils among those who had embraced Islam recently, so that they could become earnest supporters of Islam and forget their wounds. For this reason some of the young *Anṣār* were grieved because they were unable to understand the hidden point.

3902. Zaid bin Arqam wrote to Anas bin Mālik, comforting him over those of his family and children of his paternal uncle who suffered on the day of Al-Harrah. So he wrote to him: "I give you glad tidings of good news from Allāh. I heard the Messenger of Allāh ﷺ say: 'O Allāh forgive the *Anṣār* and the children of the *Anṣār*, and the children of their children.'" (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*. [(Another chain)] And Qatādah has reported from An-Nadr bin Anas, from Zaid bin Arqam.

٣٩٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْبِعَ : حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا عَلَيُّ بْنُ زَيْدٍ بْنُ جُدْعَانَ : حَدَّثَنَا التَّضْرِيرُ بْنُ أَنَسٍ عَنْ زَيْدٍ بْنِ أَرْقَمَ : أَنَّهُ كَتَبَ إِلَى أَنَسٍ بْنَ مَالِكٍ يُعَزِّيهِ فِيمَ أُصِيبَ مِنْ أَهْلِهِ وَبَنِي عَمِّهِ يَوْمَ الْحَرَّةِ ، فَكَتَبَ إِلَيْهِ أَنَا أَبْشِرُكَ بِيُشْرَى مِنَ اللَّهِ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «اللَّهُمَّ اغْفِرْ لِلأَنْصَارِ وَلِذَرَارِيِّ الْأَنْصَارِ وَلِذَرَارِيِّ ذَرَارِيْمِ» .

[قال أبو عيسى:] هذا حديث حسن صحيح. [حدثنا أحمّد بن منبع : حدثنا هشيم : أخبرنا عليّ بن زيد بن جدعان : حدثنا التضريير ابن أنس] وقد رواه قتادة عن التضريير ابن أنس، عن زيد بن أرقم.

تخریج: [صحیح] وأخرجه مسلم، فضائل الصحابة، باب: من فضائل الأنصار رضي الله عنهم، ح: ٢٥٦ من حديث شعبة عن قتادة عن النضر بن أنس به.

Comments:

The residents of Al-Madinah had refused to accept the Caliphate of Yazid bin Mu‘awiyah. They gathered under the leadership of ‘Abdullāh bin Matī’ against Yazid. He sent an army against the people of Al-Madinah and a great bloodshed took place in the conflict. Many *Anṣār* were martyred in this massacre. Anas bin Mālik, at that time, was in Al-Baṣrah. When he heard the news of their massacre, he felt grieved for them. Zaid bin Arqam who was in Al-Kūfah, wrote his condolences to Anas bin Mālik and reminded him that the Messenger of Allāh ﷺ had supplicated for the *Anṣār* and their children. (*Tuhfat Al-Aḥwadhi*).

3903. Abū Talḥah said: "The Messenger of Allāh ﷺ said to me: 'Convey my *Salām* to your people, because I know them to be modest

٣٩٠٣ - حَدَّثَنَا عَبْدُهُ بْنُ عَبْدِ اللَّهِ الْخُرَاعَىِّ الْبَصْرِيُّ : حَدَّثَنَا أَبُو ذَارُهُ وَعَبْدُ الصَّمَدِ ، قَالَا : أَخْبَرَنَا مُحَمَّدُ بْنُ ثَابِتِ الْبَنَانِيِّ

and patient.”” (*Sahīh*)

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

عَنْ أَبِيهِ، عَنْ أَسَّسْ بْنِ مَالِكٍ، عَنْ أَبِي طَلْحَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَفَرِيَ ظَرْبَةً قَوْمَكَ السَّلَامَ فَإِنَّهُمْ مَا عَلِمْتُ أَعْفَهُ صُبْرًا».

[Qāl: هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ [غَرِيبٌ].

تخریج: [إسناده ضعیف] وأخرجه الحاکم: ٧٩/٤ من حديث أبي داود الطیالسی به وهو في مستنده، ح: ٢٠٤٩ ورواه الطبرانی: ٤٧١٥، ح: ٩٨/٥، ح واصحه الحاکم ووافقه الذهبي وله لون آخر عند أحمد: ١٥٠/٣ محمد بن ثابت ضعیف وتابعه الحسن ابن أبي عجرف وهو ضعیف أيضاً.

3904. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “Indeed my elite, those whom I lean towards, are the people of my house and my close ones are the *Anṣār*, so forgive those who do wrong from them and accept from those who do good from them.” (*Daīf*)

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

[He said:] There is something on this topic from Anas.

تخریج: [إسناده ضعیف] وأخرجه ابن أبي شيبة: ١٢٤٠٧، ١٥٩، ١٥٨/١٢، ح ١٢٤٠٧ من حديث زکریا به وتابعه فضیل بن مرزوق عند أحمد: ٨٩/٣ عطیة العوی ضعیف مشهور * وفي الباب عن انس [یأتی: ٣٩٠٧].

Comments:

This narration suggests that giving honor and respect to his family, and to the *Anṣār* because they stood guard for him and they were the keepers of his secrets.

3905. Sa‘d narrated that the Messenger of Allāh ﷺ said: “Whoever wishes to humiliate the Quraish then Allāh will humiliate him.” (*Hasan*)

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

(Another route) Ibn Shihāb, similar to this, with this chain.

٣٩٠٤ - حَدَّثَنَا الْحُسَنُ بْنُ حُرَيْثَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ] عَنْ النَّبِيِّ ﷺ قَالَ: «أَلَا إِنَّ عَيْبَيِّ التَّيْ أَوَى إِلَيْهَا أَهْلَ سَبَّيْ وَإِنَّ كَرِشِيَ الْأَنْصَارُ فَاغْفُوا، عَنْ مُسِيئِهِمْ وَاقْبِلُوا مِنْ مُحْسِنِهِمْ».

[Qāl أبو عيسَى: هَذَا حَدِيثُ حَسَنٌ.

[Qāl: وَفِي الْبَابِ عَنْ أَنَسٍ.

تخریج: [إسناده ضعیف] وأخرجه ابن إبراهیم بن سلیمان بْنُ دَاؤُدَ الْهَاشِمِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا صَالِحُ بْنُ كَيْسَانَ عَنِ الزَّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ، عَنْ يُوسُفَ بْنِ الْحَكَمَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدْ هَوَانَ قُرْيُشَ أَهَانَهُ اللَّهُ».

[Qāl أبو عيسَى: هَذَا حَدِيثُ غَرِيبٌ [من

هَذَا الرَّجْمِ].

أَخْبَرَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ [قَالَ]: حَدَّثَنِي أَبِي عَنْ صَالِحٍ ابْنِ كَيْسَانَ، عَنِ ابْنِ شَهَابٍ بِهَذَا الإِسْنَادِ نَحْوُهُ.

تخریج: [حسن] وأخرجه الحاکم: ٧٤ / ٤ من حديث سليمان الهاشمي به وصححه الذهبي في تلخيص المستدرک وأورده الفیاء في المختار: ٣٢٤ / ٣، ٢٢٥، ح ١٠٢٩، ١٠٣٠ وللحديث شواهد عند ابن حبان، ح: ٢٢٨٨ وغيره.

3906. Ibn ‘Abbās said: “The Prophet ﷺ said to me: ‘A man who believes in Allāh and the Last Day does not hate the *Anṣār*.’” (*Sahih*)

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

٣٩٠٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا يَسْرُورُ بْنُ السَّرِيِّ وَالْمُؤْمَلُ قَالَا: حَدَّثَنَا سُفِيَّانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِي: «لَا يُعِضُّ الْأَنْصَارُ رَجُلٌ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ». [قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: [صحیح] وأخرجه أحمد: ١/٣٠٩ من حديث سفيان بن عيينة به وله شواهد عند البخاري، ح: ٣٧٨٣، ٣٧٨٤ ومسلم، ح: ٧٨٧٤ وغيرهما.

3907. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The *Anṣār* are my close ones and my elite. Indeed the people shall increase and they shall dwindle, so accept from those who do good among them, and overlook those who do bad among them.” (*Sahīh*)

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

٣٩٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ قَالَ: سَمِعْتُ قَنَادَةً يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْأَنْصَارُ كَرِشِيٌّ وَعَيْتَنِي، وَإِنَّ النَّاسَ سِيَّكُرُونَ وَيَقُولُونَ، فَاقْبِلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوِزُوا عَنْ مُسِيَّهِمْ». [قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب قول النبي ﷺ: ”اقبلا من محسنيهم وتجاوزوا عن مسيئهم“، ح: ٣٨٠١ ومسلم، ح: ٢٥١٠ عن محمد بن بشار به.

Comments:

With the passages of time, more and more people will enter the citadel of Islam and the ratio of *Anṣār* will decrease. In acknowledgement of their help of Islam in its early days, they deserve honor and respect and good behavior

from all Muslims. If they make some mistake they should be treated politely.

3908. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “O Allāh! You made the first of the Quraish taste punishment, so let the last of them taste blessings” (*Hasan*)

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

(Another chain with) similar to this.

٣٩٠٨ - حَدَّثَنَا أَبُو حُرَيْبٍ: حَدَّثَنَا أَبُو يَحْيَى الْجَمَانِيُّ عَنِ الْأَعْمَشِ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ أَدْفَتْ أَوَّلَ فُرِيشَ نَكَالًا فَأَذْقِ آخِرَهُمْ تَوَالًا». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

حَدَّثَنَا عَبْدُ الْوَهَابِ الْوَرَاقُ: حَدَّثَنِي يَحْيَى أَبْنُ سَعِيدِ الْأَمْوَيِّ عَنِ الْأَعْمَشِ نَحْوَهُ.

تخریج: [حسن] وأخرجه محمد بن عاصم في جزءه، ح: ٣١؛ عن أبي يحيى الجماني، وأحمد: ٢٤٢/١ من حديث يحيى بن سعيد الأموي عن الأعمش به وعنده وأورده الضياء في المختارة: ١٨٨/١٠، ١٨٩، ح: ١٨٩-١٩١ وللحديث شواهد عند ابن أبي شيبة: ١٧٢/١٢ والقضاعي في مسند الشهاب: ٢/ ٣٤١، ح: ١٤٨٨ وغيرهما.

Comments:

On the announcement of his Prophethood the Quraish turned against the Prophet ﷺ and made him and his Companions the target of their tyranny and cruelty. In that period Muslims had to face extreme adversities. Indeed it was a period of destitution for Muslims. Many leaders of the Quraish were killed in the battle of Badr, and after the treaty of Hudaibiyah. When the Quraish had accepted Islam, the Prophet ﷺ supplicated for their success and easy life.

3909. Anas narrated that the Prophet ﷺ said: “O Allāh forgive the *Anṣār* and the children of the *Anṣār*, and the children of the children of the *Anṣār*, and the women of the *Anṣār*.” (*Da’if*)

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

٣٩٠٩ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارِ الْكُوفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ جَعْفَرِ الْأَخْمَرِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَنَسِ عَنِ الَّبِيِّ بَنْيَةَ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ، وَلِأَبْنَاءِ الْأَنْصَارِ، وَلِأَبْنَاءِ الْأَنْصَارِ، وَلِإِنْسَاءِ الْأَنْصَارِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعيف] وللحديث شواهد عند البخاري، ح: ٤٩٠٦، ومسلم (تقدماً: ٣٩٠٢) والحسن بن عرفة (في جزئه، ح: ٥٦) وغيرهم دون قوله: ”ولنساء الأنصار“ عطاء اختلف.

Comments:

The Prophet ﷺ supplicated for the *Ansār* and their women and their future generations. This was to admit their sincere services for the religion of Islam.

The Prophet ﷺ appreciated their efforts and struggles for Islam and begged Allāh ﷺ to have mercy upon them, and their future generations, and to forgive them.

Chapter 66. What Has Been Related About Which Houses Of The *Ansār* Are The Best

3910. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Shall I inform you of the best houses of the *Ansār*, or of the best of the *Ansār*? ” They said: “Of course, O Messenger of Allāh! ” He said: “Banū An-Najjār. Then those who come after them are Banū ‘Abdul-Ashhal. Then those who come after them are Banū Al-Hārith bin Al-Khazraj. Then those who come after them are Banū Sā’idah.” Then he motioned with his hands, clenching his fingers, then opening them, like an archer does with his hands. He said: “And in all of the houses of the *Ansār* there is good.” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh*. And this *Hadīth* has also been related from Anas, from *Abū Usaid As-Sā’idī* from the Prophet ﷺ.

تخریج: متفق عليه، وأخرجه البخاري، الطلاق، باب اللعان وقول الله تعالى: ﴿رَبُّ الَّذِينَ يرمون أزواجاهم﴾ إلخ، ح: ٥٣٠٠ ومسلم، ح: ٢٥١١ عن قتيبة به.

Comments:

Superiority and status in Islam depends on acceptance of the religion of Islam and services rendered to its dissemination and promulgation. Those who suffered more and took more pains in its expansion, their status is higher than those who embraced Islam in latter period.

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي أَيِّ دُورِ الْأَنْصَارِ خَيْرٌ (التحفة ١٤٠)

٣٩١٠ - حَدَّثَنَا فُطَيْبَةُ: حَدَّثَنَا الْلَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أَخْبِرُكُمْ بِخَيْرٍ دُورِ الْأَنْصَارِ، أَوْ بِخَيْرِ الْأَنْصَارِ؟» قَالُوا: بَلَى، يَا رَسُولَ اللهِ! قَالَ: «بَنُو النَّجَارِ، ثُمَّ الَّذِينَ يَلْوَهُمْ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ الَّذِينَ يَلْوَهُمْ بَنُو الْحَارِثِ بْنِ الْحَزَرَجِ، ثُمَّ الَّذِينَ يَلْوَهُمْ بَنُو سَاعِدَةَ» ثُمَّ قَالَ يَبْدِئِيهِ فَقَبَضَ أَصَابِعَهُ، ثُمَّ بَسَطَهُنَّ كَالرَّامِي بِيَدِيهِ، قَالَ: «وَفِي دُورِ الْأَنْصَارِ كُلُّهَا خَيْرٌ».

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٌ صَحِحٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنْ أَنَسٍ، عَنْ أَبِي أَسَيْدِ السَّاعِدِيِّ عَنِ النَّبِيِّ ﷺ.

تخریج: متفق عليه، وأخرجه البخاري، الطلاق، باب اللعان وقول الله تعالى: ﴿رَبُّ الَّذِينَ

3911. Abū Usaīd As-Sā'īdī narrated that the Messenger of Allāh ﷺ said: “The best houses of the *Anṣār* are the houses of Banū An-Najjār, then the house of Banū ‘Abdul-Ashhal, then Banū Al-Hārith bin Al-Khaṣraj then Banū Sā’idah. And in all of the houses of the *Anṣār* there is good.”

So Sa’d said: “I do not see except that the Prophet ﷺ has preferred everyone over us.” So it was said: “He preferred you over many.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*. And Abū Usaīd As-Sā’īdī’s name is Mālik bin Rabī‘ah. [Similar to this has been reported from Abū Hurairah, from the Prophet ﷺ. And Ma’mar reported it from Az-Zuhri, from Abū Salamah, and ‘Ubaidullāh bin ‘Abdullāh bin ‘Utbah, from Abū Hurairah, from the Prophet ﷺ].

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب فضل دور الأنصار، ح: ٣٧٨٩ وMuslim، ح: ٢٥١١ عن محمد بن بشير به * حدیث أبي هریرة: رواه مسلم، ح: ٢٥١٢ وحدیث عمر: رواه أحمد: ٢٦٧/٢.

Comments:

Sa’d bin ‘Abdullāh was from the tribe of Banū Sā’idah, and the Prophet ﷺ mentioned them at the fourth position. Three tribes were mentioned before his tribe, so he expressed his sentiments, on which he was informed by his nephew Sahl, that it was also a great honor to get the fourth position because this position is higher than many other tribes.

3912. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “The best house of the *Anṣār* is Banū An-Najjār.” (*Sahīh*)

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

٣٩١١ - حَدَّثَنَا مُحَمَّدُ بْنُ شَهَارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ قَالَ: سَمِعْتُ قَنَادَةً يُحَدِّثُ عَنْ أَنْسِ بْنِ مَالِكٍ، عَنْ أَبِي أَسِيدِ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ دُورُ بَنِي التَّجَارِ، ثُمَّ دُورُ بَنِي عَبْدِ الْأَشْهَلِ، ثُمَّ بَنِي الْحَارِثِ بْنِ الْخَرَجِ، ثُمَّ بَنِي سَاعِدَةَ وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ»، فَقَالَ سَعْدٌ: مَا أَرَى رَسُولَ اللَّهِ ﷺ إِلَّا قَدْ فَضَلَ عَلَيْنَا، فَقَيْلٌ: قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ صَحِيفٍ. وَأَبُو أَسِيدِ السَّاعِدِيِّ اسْمُهُ: مَالِكُ بْنُ رَبِيعَةَ. [وَقَدْ رُوِيَ تَحْوِيْهُ هَذَا عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ]. وَرَوَاهُ مَعْمَرُ عَنْ الرُّهْرَيْ، عَنْ أَبِي سَلَمَةَ وَعَبْدِ اللَّهِ بْنِ عَبْدِ الله بْنِ عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ].

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب فضل دور الأنصار، ح: ٣٧٨٩ وMuslim، ح: ٢٥١١ عن محمد بن بشير به * حدیث أبي هریرة: رواه مسلم، ح: ٢٥١٢ وحدیث عمر: رواه أحمد: ٢٦٧/٢.

٣٩١٢ - حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ بْنِ سَلْمٍ: حَدَّثَنَا أَخْمَدُ بْنُ بَشِيرٍ عَنْ مُحَاجِلِدٍ، عَنْ الشَّعْبِيِّ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دِيَارٍ

الأنصارِ بُنُو التَّجَارِ .

[قالَ أَبُو عِيسَىٰ:] هَذَا حَدِيثٌ غَرِيبٌ .

[مِنْ هَذَا الْوَجْهِ] .

تَخْرِيجٌ: [صَحِيفَةُ] سَنَدُه ضَعِيفٌ وَلِلْحَدِيثِ شَوَاهِدُهُ عِنْدُ الْبَخَارِيِّ، ح: ٣٧٩١-٣٧٨٩ وَمُسْلِمٌ، ح: ٢٥١١ وَغَيْرُهُمَا .

3913. Jābir [bin ‘Abdullāh] narrated that the Messenger of Allāh ﷺ said: “The best of the *Ansār* are Banū ‘Abdul-Ashhal.” (*Sahīh*) [Abū ‘Eisā said:] This *Hadīth* is [*Hasan Sahīh*] *Gharīb* from this route.

٣٩١٣ - حَدَّثَنَا أَبُو السَّائِبِ [سَلْمُ بْنُ جُنَادَةَ]: أَخْبَرَنَا أَحْمَدُ بْنُ شَيْبَرٍ عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ جَابِرٍ [بْنِ عَبْدِ اللَّهِ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الْأَنْصَارِ بُنُو عَبْدِ الْأَشْهَلِ» .

[قالَ أَبُو عِيسَىٰ:] هَذَا حَدِيثٌ [حَسْنٌ صَحِيفَةُ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

تَخْرِيجٌ: [صَحِيفَةُ] انْظُرْ الْحَدِيثَ السَّابِقَ وَمُسْلِمٌ، ح: ٢٥١٢ .

Comments:

The House of Banū ‘Abdul-Ashhal has been given an honor among the tribes of *Ansār*. They have been given second position in superiority.

Chapter 67. What Has Been Related About The Virtue Of Al-Madinah

3914. ‘Ali bin Abī Tālib said: “We departed with the Messenger of Allāh ﷺ until he was at Ḥarrāh As-Suqyā which belonged to Sa‘d bin Abī Waqqāṣ. So the Messenger of Allāh ﷺ said: ‘Bring me water for *Wudū’*’. So he performed *Wudū’*, then he faced the *Qiblah* and said: ‘O Allāh! Indeed Ibrāhīm was Your servant and Your *Khalil*, and he supplicated for blessings for the people of Makkah. And I am Your servant and Messenger, and I supplicate for the people of Al-Madinah; that You bless them in their *Mudd* and their *Sā’* like You

(المعجم ٦٧) - بَابُ مَا جَاءَ فِي فَضْلِ الْمَدِينَةِ (التحفة ١٤١)

٣٩١٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْلَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ عَمْرُو بْنِ سُلَيْمَانِ [الرُّزْقِيِّ]، عَنْ عَاصِمِ بْنِ عَمْرُو، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ بِحَرَّةِ السُّقْيَا الَّتِي كَانَتْ لِسَعْدِ بْنِ أَبِي وَقَاصِرٍ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِشْتُونِي بِيَوْضُوءٍ» فَتَوَضَّأَ ثُمَّ قَامَ فَاسْتَقْبَلَ الْقِبْلَةَ، ثُمَّ قَالَ: «اللَّهُمَّ إِنَّ إِبْرَاهِيمَ كَانَ عَنْكَ وَخَلِيلَكَ وَدَعَا لِأَهْلِ مَكَّةَ بِالْبَرَكَةِ، وَأَنَا عَبْدُكَ وَرَسُولُكَ أَذْعُوكَ لِأَهْلِ الْمَدِينَةِ أَنْ

blessed the people of Makkah, for each blessing let there be two blessings.” (*Sahīh*)

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

[He said:] There are narrations on this topic from ‘Āishah, ‘Abdullāh bin Zaid and Abū Hurairah.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٤٢٧٠ عن قتيبة به وصححه ابن خزيمة، ح: ٢٠٩ وابن حبان، ح: ٣٤٥٤ * وله شواهد كثيرة انظر، ح: ٢٢٢ وله شواهد كثيرة انظر، ح: ١٣٧٦ وأحمد: ٦/٢٣٩ ومسلم، ح: ١٨٨٩ [وعلمه يشير إلى حديث البخاري، ح: ١٣٧٦ وأحمد: ٦/٢٣٩] وعبد الله بن زيد (ابن عاصم) [البخاري، ح: ٢١٢٩] وأبي هريرة [تقدماً: ٣٤٥٤].

Comments:

Mudd and *Sā‘* are two measures. Blessings in their *Mudd* and *Sā‘* means bless in the things which are measured by them. The Prophet ﷺ asked Allāh ﷺ to let one blessing be equal to two blessings.

3915. ‘Alī bin Abī Tālib and Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whatever is between my house and my *Minbar* is a garden from the gardens of Paradise.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharib Hasan* from this route [as a narration of ‘Alī, and it has been reported through other routes from Abū Hurairah from the Prophet ﷺ].

تخریج: [صحيح] وأخرجه البزار (البحر الزخار): ١٤٨/٢، ١٤٩، ح: ٥١١ من حديث يوسف بن يحيى به وسنده حسن وله شواهد كثيرة منها الحديث الآتي.

Comments:

Here, the house means the house of ‘Āishah. Mentioning it as a garden of the gardens of Paradise means that it is a great blessing to worship at that place. Sitting at that place and remembering Allāh ﷺ with sincerity may be a source of getting Paradise. Maybe Allāh ﷺ will convert that place into a garden on the Day of Judgment. The first meaning is accepted by most of the scholars.

تبارك لَهُمْ فِي مُدْهِمْ، وَصَاعِهِمْ مِثْلَ مَا بَارَكْتَ
لِأَهْلِ مَكَّةَ مَعَ الْبَرَكَةِ بَرَكَتِينِ.

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسْنٌ صَحِيحٌ.
[قال:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَعَبْدِ اللَّهِ
ابْنِ زَيْدٍ وَأَبِي هُرَيْرَةَ.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٤٢٧٠ عن قتيبة به وصححه ابن خزيمة، ح: ٢٠٩ وابن حبان، ح: ٣٤٥٤ * وله شواهد كثيرة انظر، ح: ٢٢٢ وله شواهد كثيرة انظر، ح: ١٣٧٦ وأحمد: ٦/٢٣٩ ومسلم، ح: ١٨٨٩ [وعلمه يشير إلى حديث البخاري، ح: ١٣٧٦ وأحمد: ٦/٢٣٩] وعبد الله بن زيد (ابن عاصم) [البخاري، ح: ٢١٢٩] وأبي هريرة [تقدماً: ٣٤٥٤].

٣٩١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ:
حَدَّثَنَا أَبُو نُبَاتَةَ يُوسُفُ بْنُ يَحْيَى بْنُ نُبَاتَةَ:
حَدَّثَنَا سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَبِي سَعِيدِ بْنِ أَبِي
الْمُعْلَى، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ وَأَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا
بَيْنَ يَقِيْنِي وَمُبْتَرِّي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

[قال أبو عيسى:] هَذَا حَدِيثٌ غَرِيبٌ حَسْنٌ
مِنْ هَذَا الْوَجْهِ. [مِنْ حَدِيثِ عَلَيِّ وَقَدْ رُوِيَ مِنْ
غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ].

تخریج: [صحيح] وأخرجه البزار (البحر الزخار): ١٤٨/٢، ١٤٩، ح: ٥١١ من حديث يوسف بن يحيى به وسنده حسن وله شواهد كثيرة منها الحديث الآتي.

3916. Abū Hurairah narrated that the Prophet ﷺ said: "What is between my house and my *Minbar* is a garden from the gardens of Paradise."

And with this chain, from the Prophet ﷺ, that he said: "One *Salāt* in this *Masjid* of mine is better than one thousand prayers in any other *Masjid*, except for *Al-Masjid Al-Harām*." (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Sahīh*. And it has been related from Abū Hurairah, may Allāh be pleased with him, from the Prophet ﷺ, through other routes.

تخریج: [صحيح] وسنه حسن وللحديث شواهد كثيرة عند البخاري ومسلم وغيرهما
وحدث: "صلاة في مسجدي هذا ... إلخ" سنه صحيح قوله شواهد متفق عليه.

3917. Ibn ‘Umar narrated that the Prophet ﷺ said: "Whoever is able to die in Al-Madinah, then let him die there, for I will intercede for those who die there." (*Hasan*)

[He said:] There is a narration on this topic from Subai‘ah bint Al-Hārith Al-Aslamiyyah.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh Ghariib* from this route, as a narration of Ayyūb As-Sakhiyānī.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، المنسك، باب فضل المدينة، ح ٣١١٢ من
حدث معاذ بن هشام به وصححه ابن حبان، ح ١٠٣١ وللحديث شواهد * وفي الباب عن سبعة
بنت الحارث الإسلامية [الطبراني في الكبير: ٩٢٤ / ٢٤٧، ح ٧٤٧].

٣٩١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَامِلٍ
الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ
الْزَاهِدُ عَنْ كَثِيرِ ابْنِ رَيْدٍ، عَنْ الْوَلِيدِ بْنِ رَبَاحٍ،
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَيْنَ يَنْيَى
وَمِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الْجَنَّةِ» وَبِهِذَا إِلَسْنَادِ
عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَذَا
خَيْرٌ مِنْ أَلْفٍ صَلَاةٌ فِيمَا سَوَاهُ مِنَ الْمَسَاجِدِ إِلَّا
الْمَسَاجِدُ الْحَرَامَ».

[قالَ أَبُو عَيسَى:] هَذَا حَدِيثُ [حَسْنٍ]
صَحِيقٌ. وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهٍ.

٣٩١٧ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا مَعَاذُ بْنُ
هِشَامٍ: حَدَّثَنِي أَبِي عَنْ أَيُوبَ، عَنْ تَافِعٍ،
عَنْ أَبِي عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ
اשْتَطَاعَ أَنْ يَمُوتَ بِالْمَدِينَةِ فَلَيُمُتْ بِهَا فَإِنِّي
أَشْفَعُ لِمَنْ يَمُوتُ بِهَا».

[قالَ:] وَفِي الْبَابِ عَنْ سُعِيَةَ بْنِ
الْحَارِثِ الْأَسْلَمِيَّةِ.

[قالَ أَبُو عَيسَى:] هَذَا حَدِيثُ حَسْنٌ
صَحِيقٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ
أَيُوبِ السَّخْنَانِيِّ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، المنسك، باب فضل المدينة، ح ٣١١٢ من
حدث معاذ بن هشام به وصححه ابن حبان، ح ١٠٣١ وللحديث شواهد * وفي الباب عن سبعة
بنت الحارث الإسلامية [الطبراني في الكبير: ٩٢٤ / ٢٤٧، ح ٧٤٧].

Comments:

It means that people should aspire to reside in Al-Madīnah. Usually a person dies at the place where he resides and people who died in Al-Madīnah will have the special intercession of the Prophet ﷺ on the Day of Judgment.

3918. Ibn ‘Umar said that a freed slave girl of his came to him, and said: “Times have become hard on me and I want to go to Al-‘Irāq.” He said: “Why not to Ash-Shām the land of the resurrection? Have patience you foolish lady; I heard the Messenger of Allāh ﷺ say: ‘Whoever endures its hardships and difficulties^[1] then I will be a witness, or an intercessor for him on the Day of Judgment.’”

[He said:] There are narrations on this topic from Abū Sa‘eed, Sufyān bin Abī Zuhair, and Subai‘ah Al-Aslamiyyah. (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Sahih Ghariib* [as a narration of ‘Ubaidullāh].

تخریج: وأخرجه مسلم، الحج، باب الترغيب في سكنا المدينة والصبر على لأوانها وشدها، ح: ١٣٧٧ من حديث نافع به وانظر الحديث الآتي: ٣٩٢٤ * وفي الباب عن أبي سعيد (الحدري) [مسلم، ح: ٤٧٧/١٣٧٤] وسفيان بن أبي زهير [البخاري، ح: ١٨٧٥] ومسلم، ح: ١٣٨٨ ومالك في الموطأ: ٨٨٧/٢: ٨٨٨] وسبعة الأسلمة [تقدم تحت، ح: ٣٩١٧].

Comments:

It means that if a person has to bear hardships during his residence at Al-Madīnah, he should not think of leaving this city because the people of the city will have a special intercession of the Prophet ﷺ on the Day of Judgment.

3919. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The last of the cities of Islām to be destroyed is Al-Madīnah.” (*Da’if*)

٣٩١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ عُيْنَدَ اللَّهِ بْنَ عُمَرَ عَنْ نَافِعٍ، عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ مَوْلَةَ لَهُ أَنَّهُ، فَقَالَتْ: اشْتَدَ عَلَيَّ الزَّمَانُ، وَإِنِّي أُرِيدُ أَنْ أَخْرُجَ إِلَى الْعَرَاقِ، قَالَ: فَهَلَا إِلَى الشَّامِ أَرْضُ الْمَسْرِ؟ وَاضْبِرِي لَكَاعَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: مَنْ صَبَرَ عَلَى شِدَّتِهَا وَلَا وَاهَاهَا كُنْتَ لَهُ شَهِيدًا أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ۔

[قال:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَسُفْيَانَ أَبْنَ أَبِي زَهِيرٍ وَسُبْعَيْنَ الْأَسْلَمِيَّةِ۔

[قالَ أَبُو عَيسَى: هَذَا حَدِيثُ [حسن]] صَحِحٌ غَرِيبٌ [مِنْ حَدِيثِ عُيْنَدَ اللَّهِ].

٣٩١٩ - حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ: حَدَّثَنَا أَبِي جُنَادَةَ بْنُ سَلْمَ عَنْ هِشَامِ أَبْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

[1] Al-Madīnah.

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of *Junādah* from *Hishām* [bin ‘Urwah]. He said: *Muhammad* bin *Ismā‘il* was surprised at this being a *Hadīth* of *Abū Hurairah*.]

قالَ رَسُولُ اللَّهِ ﷺ: «آخِرُ فَرِيَةٍ مِنْ قُرْيَةِ إِلَسْلَامٍ خَرَابًا الْمَدِينَةِ».
قالَ أَبُو عِيسَى: [هذا حديث حسنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جُنَادَةَ عَنْ هِشَامٍ [بْنِ عُرْوَةَ] قَالَ: تَعَجَّبَ مُحَمَّدُ بْنُ إِشْمَاعِيلَ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ هَذَا].

تخریج: [إسناده ضعیف] وأخرجه ابن حبان، ح: ١٠٤١ والداني في السنن الواردة في الفتنة: ٨٩١/٤، ح: ٤٦٠ من حديث سلم بن جنادة به وضعفه السیوطی (!) وغيره * جنادة ضعفه جماعة ووثقه جماعة وقال الساجي: "حدث عن هشام بن عروة حديثاً منكراً".

Comments:

It means that until the city of Al-Madīnah is existent and populated, Islam is there and its end is the end of Islam and end of the world.

3920. Jābir narrated that a Bedouin gave the pledge to the Messenger of Allāh ﷺ for Islam, then he was afflicted by sickness in Al-Madīnah. So the Bedouin went to the Messenger of Allāh ﷺ and said: "Take back my pledge." But the Messenger of Allāh ﷺ refused. Then the Bedouin left and came back and said: "Take back my pledge," and he refused. Then the Bedouin left, upon that the Messenger of Allāh ﷺ said: "Al-Madīnah is but like bellows, it expels its filth and purifies its good." (*Sahīh*)

[He said:] There is something on this topic from *Abū Hurairah*.

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

٣٩٢٠ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُونٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ بْنِ أَنَسٍ، عَنْ مُحَمَّدِ بْنِ الْمُكْنَدِرِ، عَنْ جَاهِيرٍ: أَنَّ أَغْرَابِيَاً بَايَعَ رَسُولَ اللَّهِ ﷺ عَلَى إِلَسْلَامٍ، فَأَصَابَهُ وَعْكٌ بِالْمَدِينَةِ، فَجَاءَ الْأَغْرَابِيُّ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَقْلِنِي بَيْعَنِي. فَأَبَى رَسُولُ اللَّهِ ﷺ، فَخَرَجَ الْأَغْرَابِيُّ ثُمَّ جَاءَهُ، فَقَالَ: أَقْلِنِي بَيْعَنِي فَأَبَى. فَخَرَجَ الْأَغْرَابِيُّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا الْمَدِينَةَ كَالْكِبِيرِ تَنْفِي خَبَئَهَا وَتَنْصُصُ طَيَّبَهَا.

[قال:] وفي الباب عن أبي هريرة.

قالَ أَبُو عِيسَى: [هذا حديث حسنٌ صحيحٌ].

تخریج: متفق عليه، وأخرجه البخاري، الأحكام، باب من بايع ثم استقال البيعة، ح: ٧٢١١ ومسلم، ح: ١٣٨٣ من حديث مالك به وهو في الموطأ: ٢/٨٨٦ (يحيى) * وفي الباب عن أبي هريرة [البخاري، ح: ١٨٧١ ومسلم، ح: ١٣٨١، ١٣٨٢].

Comments:

Before the conquest of Makkah, those who embraced Islam had to emigrate to Al-Madīnah. The Bedouin became sick and he wanted to leave Al-Madīnah and live somewhere else, but the Prophet ﷺ did not allow him. He left Al-Madīnah without permission; therefore, the Prophet ﷺ stated that Al-Madīnah discloses the real nature of a person. Allāh ﷺ has given a unique feature to Al-Madīnah that people of bad nature cannot reside there for a long period. It throws them out of its territory.

3921. Sa‘eed bin Al-Musayyab narrated that Abū Hurairah used to say: “If I saw hyenas roaming in Al-Madīnah, I would not advance upon them. Indeed the Messenger of Allāh ﷺ said: ‘Whatever is between its two lava tracts is sacred.’” (*Sahīh*)

[He said:] There are similar narrations on this topic from Sa‘d, ‘Abdullāh bin Zaid, Anas, Abū Ayyūb, Zaid bin Thābit, Rāfi‘ bin Khadjīj, Jābir and Sahl bin Ḥunayf.

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

تخریج: متفق عليه، وأخرجه البخاري، فضائل المدينة، باب لابتي المدينة، ح ١٨٧٣؛ ومسلم، ح ١٣٧٢ من حديث مالك به وهو في الموطأ: ٨٨٩/٢ * وفي الباب عن سعد (بن أبي وفاص) [مسلم، ح ١٣٦٣] وعبدالله بن زيد [تقدير تحت، ح ٣٩١٤] وأنس [يأتي بعده: ٣٩٢٢] وأبي أيوب [مالك في الموطأ: ٨٩٠/٢] والطحاوي في معاني الآثار: ١٩٢/٤] وزيد بن ثابت [أحمد: ٥/١٨١، ١٨٠، ١٩٠، ١٩١ والجمidi، ح ٤٠١] ورافع بن خديج [مسلم، ح ١٣٦١] وجابر [مسلم، ح ١٣٦٢] وسهل بن حنيف [مسلم، ح ١٣٧٥].

Comments:

In the East and West of Al-Madīnah, there are two rocky lava tracks. The stones of this place are called ‘*Labatah*’ and ‘*Harrah*’. The plain in between these two lava tracks is sacred. Hunting and cutting of trees is prohibited in this area.

3922. Anas bin Mālik narrated that (mount) Uhud appeared to the Messenger of Allāh ﷺ so he said: “This mountain loves us and we love it. O Allāh! Indeed

٣٩٢١ - حَدَّثَنَا الْأَنْصَارِيُّ : حَدَّثَنَا مَعْنُ :

حَدَّثَنَا مَالِكٌ : وَحَدَّثَنَا قُتْبَيْهُ عَنْ مَالِكٍ ، عَنْ

ابْنِ شَهَابٍ ، عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ ، عَنْ أَبِي

هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ : لَوْ رَأَيْتُ الظَّبَاءَ تَرْتَعُ

بِالْمَدِينَةِ مَا ذَعَرْتُهَا . إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :

«مَا بَيْنَ لَابَتَيْهَا حَرَامٌ» .

[قال:] وَفِي الْبَابِ عَنْ سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ

زَيْدٍ وَأَنَسٍ وَأَبِي أَيُوبَ وَزَيْدِ بْنِ ثَابِتٍ وَرَافِعِ

ابْنِ خَدِيجٍ وَجَابِرٍ وَسَهْلِ بْنِ حُنَيْفٍ نَحْوَهُ .

[قال أبو عيسى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثُ حَسَنٍ صَحِيحٌ .

الأنصاري: حَدَّثَنَا قُتْبَيْهُ عَنْ مَالِكٍ : وَحَدَّثَنَا

عَمْرُو بْنِ أَبِي عَمْرُو ، عَنْ أَنَسِ بْنِ مَالِكٍ :

Ibrāhīm made Makkah sacred, and I make sacred whatever is between its (i.e., Al-Madīnah) two lava tracts." (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب (١٠)، ح: ٣٣٦٧ من حديث مالك ومسلم، ح: ١٣٦٥ من حديث عمرو بن أبي عمرو وهو في الموطأ: ٨٨٩ / ٢.

Comments:

This narration proves that even stones and hills etc., have a kind of consciousness which is beyond our understanding. These things too, develop an intimacy and liking for the things around them. Makkah became sacred due to the prayer of Ibrāhīm, similarly, Al-Madīnah became sacred with the prayer of the Prophet. ﷺ

3923. Jarīr bin ‘Abdullāh narrated that the Prophet ﷺ said: "Indeed Allāh has revealed to me that: Whichever of these three places you go to will be the place of your emigration: Al-Madīnah, Bahraīn, or Qinnasrīn." (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Al-Fadl bin Mūsā. Abū ‘Amir is alone in narrating it.

أَنَّ رَسُولَ اللَّهِ طَلَعَ لَهُ أُحْدُ، فَقَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُمُ اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَمَ مَكَّةَ، وَإِنِّي أُحِرِّمُ مَا بَيْنَ لَابْنَيْهَا».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب (١٠)، ح: ٣٣٦٧ من حديث مالك ومسلم، ح: ١٣٦٥ من حديث عمرو بن أبي عمرو وهو في الموطأ: ٨٨٩ / ٢.

- ٣٩٢٣ - حَدَّثَنَا الْحُسَينُ بْنُ حُرَيْثٍ:

حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عِيسَى بْنِ عَبْدِهِ، عَنْ غِيلَانَ بْنِ عَبْدِ اللَّهِ الْعَامِرِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرُو بْنِ جَرِيرٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنِ التَّبَّيِّنِ قَالَ: «إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَيَّ هُوَلَاءِ التَّلَاثَةِ نَزَّلْتَ فَهِيَ ذَارٌ هَمْرَيْتَكَ الْمَدِيْرَةَ، أَوِ الْبَحْرَيْنَ، أَوِ قَنْصُرَيْنَ».

[قال أبو عيسى:] هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْفَضْلِ بْنِ مُوسَى تَفَرَّدَ بِهِ أَبُو عَامِرٍ.

تخریج: [إسناده ضعيف] ورواه البخاري في التاريخ الكبير: ١٠٥ عن الحسين بن حرث بقوله: "قال الحسين . . . إلى الخ" * غilan Līn (تقريب) وصححه الحاكم: ٢ / ٣ ووافقه الذهبي (!) وقال ابن حبان بعد ذكر غilan في الثقات: "روى عن أبي زرعة عن جرير حدثنا منكرا".

Comments:

Regarding the issue of emigration, the Prophet ﷺ had been given a choice to select one among the three places. But in the dream he was suggested to select the place of date palms, and the Prophet ﷺ selected Al-Madīnah.

3924. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "No one is patient with the

- ٣٩٢٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا

الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ

difficulties and hardships of Al-Madīnah, except that I am an intercessor, or a witness for him on the Day of Judgment.”^[1]

[He said: There are narrations on this topic from Abū Sa‘eed, Sufyān bin Abī Zuhair, and Subai‘ah Al-Aslamiyyah].

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. [He said:] And Ṣalīḥ bin Abī Ṣalīḥ is the brother of Suhaib bin Abī Ṣalīḥ.

تَعْرِيفٌ: وأخْرَجَهُ مُسْلِمٌ، الْحَجَّ، بَابُ التَّرْغِيبِ فِي سُكُنِ الْمَدِينَةِ وَالصَّبْرِ عَلَى لَأْوَالِهَا وَشَدِّهَا، ح: ١٣٧٨ مِنْ حَدِيثِ الْفَضْلِ بْنِ مُوسَى بْنِ عَائِدٍ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ [تَقْدِيمٌ تَحْتَهُ] ح: ٣٩١٨ وَسَفِيَانَ بْنَ أَبِي زَهِيرٍ وَسَيِّدَةَ [أَيْضًا].

Chapter 68. About The Virtue Of Makkah

3925. ‘Abdullāh bin ‘Adī bin Hamrā’ [Az-Zuhri] said: “I saw the Messenger of Allāh ﷺ standing at Al-Hazwarah, and he said: “By Allāh! You are the best of Allāh’s earth, and the most beloved of Allāh’s earth to Allāh, and if it were not that I was expelled from you I would not have left.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb Sahīh*. And Yūnus reported it similarly from Az-Zuhri. Muḥammad bin ‘Amr reported it from Abū Salamah, from Abū Hurairah from the Prophet ﷺ. And to me, the narration of Az-Zuhri from Abū Salamah, from ‘Abdullāh bin ‘Adī

صَالِحٌ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَضِيرُ عَلَى لَأْوَاءِ الْمَدِينَةِ وَشَدِّهَا أَحَدٌ إِلَّا كَثُرَ لَهُ شَنِيعًا أَوْ شَهِيدًا يَوْمَ الْقِيَامَةِ».

[Qāl]: وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَسَفِيَانَ أَبْنِ أَبِي زَهِيرٍ وَسَيِّدَةَ الْأَسْلَمِيَّةِ [.]

[Qāl]: أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ مِنْ هَذَا الْوَجْهِ، [Qāl]: وَصَالِحٌ بْنُ أَبِي صَالِحٍ أَخْنُو سَهْلٌ بْنُ أَبِي صَالِحٍ.

تَعْرِيفٌ: وَأَخْرَجَهُ مُسْلِمٌ، الْحَجَّ، بَابُ التَّرْغِيبِ فِي سُكُنِ الْمَدِينَةِ وَالصَّبْرِ عَلَى لَأْوَالِهَا وَشَدِّهَا، ح: ١٣٧٨ مِنْ حَدِيثِ الْفَضْلِ بْنِ مُوسَى بْنِ عَائِدٍ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَسَفِيَانَ بْنَ أَبِي زَهِيرٍ وَسَيِّدَةَ [أَيْضًا].

(المعجم ٦٨) – [بَابٌ:] فِي فَضْلِ مَكَّةَ (التحفة ١٤٢)

٣٩٢٥ – حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْلَّيْثُ عَنْ عَقِيلٍ، عَنِ الرُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَدَى بْنِ حَمْرَاءَ [الرُّهْرِيِّ] قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاقِفًا عَلَى الْحَرْزُورَةِ، فَقَالَ: «وَاللَّهِ إِنَّكَ لَخَيْرٌ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ، وَلَوْلَا أَنِّي أُخْرَجْتُ مِنْكِي مَا خَرَجْتُ».

[Qāl]: أَبُو عِيسَى: هَذَا حَدِيثُ حَسَنٍ غَرِيبٍ صَحِيحٍ. وَقَدْ رَوَاهُ يُونُسُ عَنِ الرُّهْرِيِّ نَحْوَهُ، وَرَوَاهُ مُحَمَّدُ بْنُ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ الرُّهْرِيِّ عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ

[1] Similar preceded under no. 3918.

bin Hamrā' is more correct.

ابن عَدَيْ بْن حَمْرَاءَ عَنْدِي أَصَحُّ .

تَخْرِيج: [صَحِيحٌ] وَأَخْرَجَهُ ابْنُ ماجِهِ، الْمَنَاسِكُ، بَابُ فَضْلِ مَكَّةَ، ح: ٣١٠٨ من حديث أبي سلمة به وصححه ابن حبان (الإحسان): ٣٧٠٠ والحاكم على شرط الشيخين: ٧/٣ ووافقة النهي وللحديث طرق أخرى * حديث يونس [لم أجده] ورواه الزهري عن أبي سلمة عن أبي هريرة به وأحمد: ٤/٣٥ والنسائي في الكبرى، ح: ٤٢٥٤ .

Comments:

Al-Hazwarah is a locality of Makkah. On the occasion of the conquest of Makkah the Prophet ﷺ addressing the Ka'ba and the *Haram* said these words. It shows that Makkah because of the House of Allāh ﷺ in it is the most honorable and superior place on the earth. All scholars of Islam agree to this point of view. This narration also suggests that one who gets a chance to reside in Makkah, should not leave it without a genuine cause.

3926. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said about Makkah: "How sweet of a land you are and how dear you are to me, and if it were not that my people expelled me from you, I would not have lived in other than you." (*Hasan*)

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

تَخْرِيج: [حسن] وَأَخْرَجَهُ ابْنُ حَمْرَاءَ، ح: ١٠٢٦ من حديث الفضيل بن سليمان به وصححه الحاكم: ٤٨٦ ووافقة النهي وللحديث شواهد عند أبي يعلى: ٥/٦٩، ح: ٢٦٦٢ وغيرها.

Chapter 69. *Manāqib* About The Virtue Of The Arabs

3927. Salmān narrated: "The Messenger of Allāh ﷺ said to me: 'O Salmān! Do not detest me and thereby leave your religion.' I said: 'O Messenger of Allāh ! How could I detest you while Allāh guided us by you.' He said: 'You will detest the 'Arabs and thereby detest me.'" (*Daīf*)

[Abū 'Eisā said:] This *Hadīth* is

٣٩٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ :
حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ
بْنِ خُثَيْمٍ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيرٍ وَأَبُو الطَّفْلَيْنِ عَنْ
ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمَكَّةَ: «مَا
أَطْيَبَكُ مِنْ بَلْدٍ وَأَحَبَّكُ إِلَيَّ، وَلَوْلَا أَنَّ فَوْزِي
أَخْرَجُونِي مِنْكُ مَا سَكَنْتُ غَيْرَكُ». .

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثُ حَسَنٍ
صَحِيقٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

تَخْرِيج: [حسن] وَأَخْرَجَهُ ابْنُ حَمْرَاءَ، ح: ١٠٢٦ من حديث الفضيل بن سليمان به وصححه الحاكم: ٤٨٦ ووافقة النهي وللحديث شواهد عند أبي يعلى: ٥/٦٩، ح: ٢٦٦٢ وغيرها.

(المعجم ٦٩) - [بَابُ مَنَاقِبٍ] في فَضْلِ
الْعَرَبِ (التَّحْفَةُ ١٤٣)

٣٩٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ
وَأَخْمَدُ بْنُ مَنْيَعَ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا
أَبُو بَدْرٍ شُبَّاعُ بْنُ الْوَلِيدِ عَنْ قَابُوسِ بْنِ أَبِي
ظَبَيْلَانَ، عَنْ أَبِيهِ، عَنْ سَلْمَانَ قَالَ: قَالَ لِي
رَسُولُ اللَّهِ ﷺ: «يَا سَلْمَانُ! لَا تُبَغْضِنِي
فَتَفَارَّقَ دِينَكَ»، قَلَّتْ: يَا رَسُولَ اللَّهِ! كَيْفَ

Hasan Gharīb, we do not know of it except as a narration of Abū Badr Shujā' bin Al-Walid. [And I heard Muhammad bin Ismā'il say: "Abū Zabyān did not meet Salmān, Salmān died before 'Ali".]

أَبْنُكُوكَ وَبِكَ هَدَانَا اللَّهُ، قَالَ: «تُعْضُّ
الْعَرَبَ فَتُبْعَضُنِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ حَسَنٍ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي بَدْرٍ
شُجَاعَ بْنِ الْوَلِيدِ. [وَسَمِعْتُ مُحَمَّدًا بْنَ
إِسْمَاعِيلَ يَقُولُ: أَبُو ظَبَيَانَ لَمْ يُدْرِكْ سَلْمَانَ،
مَاتَ سَلْمَانُ قَبْلَ عَلَيْهِ].

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٤٤٠ / ٥ عن شجاع بن الوليد به وصححه
الحاکم: ٨٦ / ٤ فقال الذہبی: "قابوس تکلم فيه" وهو لین كما تقدم.

Comments:

The Prophet ﷺ is basically an Arab and detesting the Arabs is like detesting every individual of the Arab nation. The Prophet ﷺ is also an individual of the Arab nation, so having a grudge against the Arab nation is having a grudge against the Prophet ﷺ and this is a sure cause of expulsion from Islam.

3928. 'Uthmān bin 'Affān narrated that the Messenger of Allāh ﷺ said: "Whoever cheats the Arabs, he will not be included in my intercession, and my love shall not reach him." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Husain bin 'Umar Al-Āhmasī from Mukhāriq, and Huṣain is not that strong according to the scholars of *Hadīth*.

٣٩٢٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ يَسْرَى الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
عَبْدِ اللَّهِ بْنِ الْأَشْوَدِ، عَنْ حُصَيْنِ بْنِ عُمَرَ
[الْأَحْمَسِيِّ]، عَنْ مُحَارِقِ بْنِ عَبْدِ اللَّهِ، عَنْ
طَارِقِ بْنِ شَهَابٍ، عَنْ عُثْمَانَ بْنِ عَفَانَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ غَشَّ الْعَرَبَ لَمْ
يَدْخُلْ فِي شَفَاعَتِي وَلَمْ تَنْلُهُ مَوَدَّتِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثُ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حُصَيْنِ بْنِ عُمَرَ
الْأَحْمَسِيِّ عَنْ مُحَارِقِ، وَلَيْسَ حُصَيْنُ عِنْدَ
أَهْلِ الْحَدِيثِ بِذَاكَ الْقَوْيِ.

تخریج: [إسناده ضعيف جداً] ورواه أحمد: ١ / ٧٢ عن محمد بن بشر به كما وجده ابنه عبد الله في كتاب أبيه وهذا يدل على أنه لم يحدث به في مسنده * حصين بن عمر: متrok (تقريب).

3929. Muḥammad bin Abī Razīn narrated that his mother said: "If

٣٩٢٩ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ:
حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ

someone died from the Arabs it would be hard upon Umm Al-Harīr so it was said to her: 'We see that if a man from the Arabs dies it is hard upon you.' She said: 'I heard my *Mawlā* say that the Messenger of Allāh ﷺ said: "From the (signs of) coming of the Hour is the destruction of the Arabs." Muḥammad bin Abi Razīn said: "And her *Mawlā* was Ṭalḥah bin Mālik. (*Daīf*)

[Abū ‘Eisā said:] this *Hadīth* is *Gharīb*, we do not know of it except as a narration of Sulaimān bin Ḥarb.

تخریج: [إسناده ضعیف] وأخرجه البخاری في التاريخ الكبير: ٣٤٤ / ٤، ٣٤٥، ت: ٣٧٢ عن سلیمان بن حرب به * أم محمد بن أبي رزین، لم أجد من وثقها ومولاها: طلحة بن مالك.

Comments:

The first invitation to Islam was extended to the Arabs, the keepers of the House of Allāh ﷺ. According to this narration the existence of this world is linked with these two things, the Arabs and the House of Allāh ﷺ. The end of Arabs is a sign of the end of the House of Allāh ﷺ and the end of Allāh's House means the end of the world.

3930. Umm Sharīk narrated that the Messenger of Allāh ﷺ said: "The people will flee from the *Dajāl* such that they will go to the mountains." Umm Sharīk said: "O Messenger of Allāh! Where will the Arabs be that day?" He said: "They will be few." (*Sahīh*)

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

أبی رزین عَنْ أُمِّهِ قَالَتْ: كَانَتْ أُمُّ الْحَرِيرِ إِذَا مَاتَ أَحَدٌ مِّنَ الْعَرَبِ اسْتَدَّ عَلَيْهَا فَقِيلَ لَهَا: إِنَّا نَرَاكِ إِذَا مَاتَ الرَّجُلُ مِنَ الْعَرَبِ اسْتَدَّ عَلَيْكِ، قَالَتْ: سَمِعْتُ مَوْلَايَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ افْتِرَابِ السَّاعَةِ هَلَكَ الْعَرَبُ» قَالَ مُحَمَّدُ بْنُ أَبِي رَزِينَ: وَمَوْلَاهَا طَلْحَةُ بْنُ مَالِكٍ.

[قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سُلَيْمَانَ بْنِ حَرْبٍ .

٣٩٣٠ - حَدَّثَنَا حَاجَاجُ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ، قَالَ: حَدَّثَنَا حَاجَاجُ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الرَّبِيعُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: حَدَّثَنِي أُمُّ شَرِيكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَفَرَّ النَّاسُ مِنَ الدَّجَالِ حَتَّى يُلْهَقُوهَا بِالْجِبَالِ»، قَالَتْ أُمُّ شَرِيكٍ: يَا رَسُولَ اللَّهِ! فَأَنَّ الْعَرَبَ يَوْمَئِذٍ؟ قَالَ: «هُمْ قَلِيلٌ». [قالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيفٌ غَرِيبٌ .

تخریج: وأخرجه مسلم، الفتن، باب: في بقية من أحاديث الدجال، ح: ٢٩٤٥ من حديث حجاج بن محمد به.

Comments:

Umm Sharik's point was how would the bravery, courage and valor of the Arabs would allow them to take refuge in the mountains, why will they not stand guard to the religion of Islam. On this the Prophet ﷺ stated that they would be less in number against the *Dajjal*'s supporters and for the sake of saving their faith they would take refuge in caves and mountains.

3931. Samurah bin Jundab narrated that the Messenger of Allāh ﷺ said: "Sām was the father of the Arabs, Yāfith was the father of the Romans, and Hām was the father of the Ethiopians." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*, and it is said: Yāfith, and Yāfit and Yafath.

Comments:

Sām, Yāfith and Hām were the sons of Prophet Nūh. The human race spread from these three.

Chapter 70. About The Virtue Of Al-'Ajam (Non-Arabs)

3932. Abū Hurairah said: "Al-'Ajam (non-Arabs) were mentioned before the Messenger of Allāh ﷺ so the Prophet ﷺ said: 'I am supported more by them, or, by some of them, than I am by you, or some of you.'" (*Da'if*)

[He said:] This *Hadīth* is *Gharib*. We do not know of it except as a narration of Abū Bakr bin 'Ayyāsh, and Shālih is [this Ibn Abī Shālih who is called Shālih] Ibn Mihrān, the freed slave of 'Amr bin Huraith.

٣٩٣١ - حَدَّثَنَا يَشْرُبُ بْنُ مَعَاذِ الْعَقْدِيُّ [بَصَرِّيُّ]: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمْرَةَ ابْنِ جُنْدِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَامُ أَبُو الْعَرَبِ وَيَافِثُ أَبُو الرُّومِ وَحَامٌ أَبُو الْجَبَشِ». [قَالَ أَبُو عَيسَى]: هَذَا حَدِيثٌ حَسَنٌ وَيُؤَكَّلُ: يَافِثُ وَيَافِثُ وَيَفِثُ.

تخریج: [ضعیف] تقدم: ٣٢٣١.

(المعجم (٧٠) - [باب: في فضل العجم (التحفة (١٤٤

٣٩٣٢ - حَدَّثَنَا سُفِيَانُ بْنُ وَكِيعٍ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ: حَدَّثَنَا صَالِحُ بْنُ أَبِي صَالِحٍ مَوْلَى عَمْرُو بْنِ حُرَيْثٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: ذُكِرَتِ الْأَعْاجِمُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «لَا نَأْنَى بِهِمْ، أَوْ يَغْصِبُهُمْ أَوْ نَقْتِلُهُمْ أَوْ يَنْفَضِّلُهُمْ». [قَالَ]: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُ إِلَّا مِنْ حَدِيثِ أَبِي بَكْرٍ بْنِ عَيَّاشٍ، وَصَالِحٍ - هُوَ [ابْنُ أَبِي صَالِحٍ] هَذَا يُقَالُ لَهُ صَالِحٌ بْنُ مَهْرَانَ مَوْلَى عَمْرُو بْنِ حُرَيْثٍ - .

تخریج: [إسناده ضعیف] * صالح بن أبي صالح وأبوبكر بن عیاش: ضعیفان.

Comments:

Some of the non-Arabs have served the religion of Islam more than Arabs. They have struggled more than Arabs in the collection of the material and writing the exegesis and explanations of religious issues.

3933. Abū Hurairah said: "We were with the Messenger of Allāh ﷺ when *Sūrat Al-Jumu'ah* was revealed, so he recited it until he reached: 'And others among them who have not yet joined them.'^[1] A man said to him: 'O Messenger of Allāh! Who are these people who have not yet joined us?' But he did not say anything to him." He said: "Salmān Al-Fārisī was among us." He said: "So the Messenger of Allāh ﷺ placed his hand upon Salmān and said: 'By the One in Whose Hand is my soul! If faith were on Pleiades then men among these people would reach it.'"^[2] (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*, and it has been reported through other routes from Abū Hurairah from the Prophet ﷺ. [And Abul-Ghaith's name is Sālim, the *Mawlā* of 'Abdullāh bin Muṭī' and he is from Al-Madinah].

Comments:

The people of Fāras (Persia), who are non-Arabs, took pains in the promotion and expansion of Islam, and served the religion by writing exegesis and explanations of the Qur'ān and *Hadīth*. They also wrote rebuttals of the charges placed against Islam. They defended the religion with intellect and power.

٣٩٣٣ - حَدَّثَنَا عَلِيُّ بْنُ خَمْرَةُ: أَخْبَرَنَا
عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: حَدَّثَنِي نُورُ بْنُ زَيْدِ الدَّالِيلِ
عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا
عِنْدَ رَسُولِ اللَّهِ ﷺ حِينَ أُنْزِلَتْ سُورَةُ الْجُمُعَةِ
فَتَلَاهَا، فَلَمَّا بَلَغَ «وَمَا حَرَّكَنَّ مِنْهُمْ لَمَّا يَلْحَقُوا
بِهِمْ» [الجمعة: ٣] قَالَ لَهُ رَجُلٌ: يَا رَسُولَ
اللَّهِ! مَنْ هُؤُلَاءِ الَّذِينَ لَمْ يَلْحَقُوا بِنَا؟ فَلَمْ
يُكَلِّمَهُ، قَالَ - وَسَلْمَانُ الْفَارِسِيُّ فِينَا - قَالَ:
فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى سَلْمَانَ فَقَالَ:
«وَالَّذِي تَقْسِي بِيَدِهِ! لَوْ كَانَ إِيمَانُ بِالثُّرَيَا
لَتَنَاهَلَهُ رِجَالٌ مِنْ هُؤُلَاءِ». .

[قال أبو عيسى:] هذا حديث حسن،
وقد روی من غير وجه عن أبي هريرة عن
النبي ﷺ. [وأبو الغيث اسمه سالم مؤلِّف
عبد الله بن مطبي مدائني].

تخریج: [صحيح] تقدم: ٣٣١٠.

^[1] *Al-Jumu'ah* 62:3.

^[2] This preceded with this chain under no. 3310, and he said it was "Gharib." Similar preceded with a different chain of narration and different wording under no. 3261.

Chapter 71. About The Virtue Of Yemen

(المعجم ٧١) - [باب :] في فضل
اليمن (التحفة ١٤٥)

3934. Zaid bin Thābit [may Allāh be pleased with him] narrated that the Prophet ﷺ looked towards Yemen and said: “O Allāh direct their hearts and bless us in our *Sā'* and our *Mudd*.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Sahīh*] *Gharīb* as a narration of Zaid bin Thābit. We do not know of it except through the narration of Imrān Al-Qatṭān.

٣٩٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيادٍ [القطواني] وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا أَبُو دَاوُدَ الطَّالِسِيُّ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ فَتَادَةَ، عَنْ أَنَسٍ، عَنْ رَيْدِ بْنِ ثَابِتٍ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ نَظَرَ قَبْلَ الْيَمَنِ، فَقَالَ: «اللَّهُمَّ أَفْلِئِ بِقُلُوبِهِمْ وَبَارِكْ لَنَا فِي صَاعِنَا وَمَدْنَا».

[قالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ حَدِيثِ رَيْدِ بْنِ ثَابِتٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ.

تخریج: [حسن] وأخرجه أحمد: ١٨٥ / ٥ عن أبي داود الطیالسي به وللحديث شواهد عند البخاري في الأدب المفرد، ح: ٤٨٢ وأحمد: ٣٤٢ والیهقی في دلائل النبوة: ٦/٢٣٦ وغيرهم.

Comments:

Food supply for the people of Al-Madīnah was from the Yemen. Better relationship and better understanding with the people of Yemen means more trade with them, and more chances of inviting them to embrace Islam. The people of Yemen are hard working, honest and intelligent, so the Prophet ﷺ supplicated for them.

3935. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The people of Yemen have come to you. They are weaker in heart and softer in understanding, faith is Yemeni and wisdom is Yemeni.” (*Hasan*)

There are narrations on this topic are from Ibn ‘Abbās and Abū Mas’ūd, and this *Hadīth* is *Hasan Sahīh*.

٣٩٣٥ - حَدَّثَنَا قَيْمِيَّةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَأْتُكُمْ أَهْلُ الْيَمَنِ هُمْ أَضَعَفُ قُلُوبًا وَأَرَقُ أَفْنِيدَةً، إِلِيمَانُ يَمَانٍ وَالْحُكْمُ يَمَانِيَّةٌ» وَفِي الْبَابِ عَنْ أَبْنِ عَبَّاسٍ وَأَبِي مَسْعُودٍ [وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخریج: [إسناده حسن] وأخرجه أحمد: ٢/٥٠٢، ح: ١٠٥٣٤ من حديث محمد بن عمرو الليثي به ورواه البخاري، ح: ٣٤٩٩ ومسلم، ح: ٥٢/٨٧ من حديث أبي سلمة به * وفي الباب عن ابن عباس [البزار (كشف الأستار): ٣/٣١٦، ٣١٧، ح: ٢٨٣٧] وأبي مسعود (عقبة بن عمرو

الأنصاري) [البخاري، ح: ٢٣٠٢ و مسلم، ح: ٥١] و ابن مسعود [الطبراني في الكبير: ١١٣ / ١٠، ح: ١٠٥٥].

Comments:

Yemeni people are soft hearted and intelligent. The people with soft hearts are more prone to understand and comprehend things quickly. Here the word weakness and softness has been used against the hardness and impurity of the heart. This is the reason that the people of Yemen understood the beauty and truth of Islam and embraced without any conflict.

3936. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Leadership is among the Quraish, and reasoning and judgment is among the *Ansār*, and the *Adhān* is among the Ethiopians, and the trust is among Al-Azd.” meaning Yemen. (*Hasan*)

(Another chain) from Abū Hurairah, but he did not narrate it in *Marfū'* form.

And this is more correct than the narration of Zaid bin Hubāb.

٣٩٣٦ - حَدَّثَنَا أَخْمَدُ بْنُ مَنْبِعَ: حَدَّثَنَا زَيْدُ ابْنُ حُبَابٍ: حَدَّثَنَا مُعاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنَا أَبُو مَرْيَمَ الْأَنْصَارِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُلْكُ فِي قُرْبَشَيْنِ وَالْقَضَاءِ فِي الْأَنْصَارِ، وَالْأَذَادُ فِي الْجَبَسَةِ وَالْأَمَانَةُ فِي الْأَزْدِ» يَعْنِي الْيَمَنَ.

٣٩٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ عَنْ مُعاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ، عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ وَهَذَا أَصْحَاحٌ مِنْ حَدِيثِ زَيْدِ بْنِ حُبَابٍ.

تخریج : [إسناد حسن] وأخرجه أحمد: ٣٦٤ وابن أبي شيبة: ١٢ عن زید بن حباب به.

Comments:

Leadership and rule was with the Quraish. The Prophet sent Mu'adh bin Jabal as a Judge and he was an *Ansārī*, so the judgeship is among the *Ansār*. Bilāl was an Ethiopian, so they are best *Mu'adhdhin*. According to the statement of the Prophet ﷺ the Yemenis are trustworthy and intelligent people.

3937. Anas narrated that the Messenger of Allāh ﷺ said: “Al-Azd is Allāh's lion upon the earth, the people wish to lower them but Allāh refuses except to raise them. A time will come upon the people where a man will say: 'I wish my father was Azadi, I wish my mother was Azadi.'” (*Da'iif*)

[Abū 'Eisā said:] This *Hadīth* is

الْعَطَّارُ: حَدَّثَنِي عَمِيْ سَالِحُ بْنُ عَبْدِ الْكَبِيرِ ابْنِ شُعَيْبٍ [بْنِ الْجَبَّابِ]: حَدَّثَنِي عَمِيْ سَالِحُ بْنُ عَبْدِ السَّلَامِ بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ أَسَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَزْدُ أَسْدُ اللَّهِ فِي الْأَرْضِ، يُرِيدُ النَّاسُ أَنْ يَضْعُوْهُمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يَرْفَعُهُمْ، وَلِيَأْتِيَنَّ

Gharib, we do not know of it except through this route. And it [this *Hadith*,] was reported with this chain from Anas in *Mawqūf* form, and that is more correct to us.

عَلَى النَّاسِ زَمَانٌ، يَقُولُ الرَّجُلُ: يَا لَيْتَ أَبِي
كَانَ أَزْدِيًّا يَا لَيْتَ أُمِّي كَانَتْ أَزْدِيًّةً».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَرُوِيَ [هَذَا]
الْحَدِيثُ بِهَذَا الإِسْنَادِ عَنْ أَنَسٍ مَوْقُوفًا وَهُوَ
عِنْدَنَا أَصْحَاحٌ.

تخریج: [إسناده ضعيف] وأخرجه المزی في تهذیب الكمال: ٤٠/٩ من حديث عبدالقدوس به * صالح بن عبدالکیر مجھول (تقرب).

Comments:

Azad is a Yemeni tribe and all the people of *Anṣār* of Al-Madīnah belong to this tribe. The *Anṣār* helped the faith and religion of Islam at the time of dire need. They defended the Prophet ﷺ and Islam, and proved their bravery and loyalty. They helped the emigrants as well; therefore, Allāh ﷺ favored them and gave them honor and respect.

3938. Anas said: "If we are not from Al-Azd then we are not from the people." (*Sahīh*)

Abū ‘Eisā said: This *Hadith* is *Hasan Sahīh Gharib*.

٣٩٣٨ - حَدَّثَنَا عَبْدُ الْقَدُوسِ بْنُ مُحَمَّدِ
الْعَطَّارِ الْبَصْرِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرِ
[الْعَبْدِيِّ الْبَصْرِيِّ]: أَخْبَرَنِي مَهْدِيُّ بْنُ
مَيْمُونٍ: حَدَّثَنِي غَيْلَانُ بْنُ جَرِيرٍ، قَالَ:
سَمِعْتُ أَنَسَّ بْنَ مَالِكٍ يَقُولُ: إِنْ لَمْ نَكُنْ
مِنَ الْأَزْدِ فَلَمَّا مِنَ النَّاسِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
صَحِيحٌ.

تخریج: [إسناده صحيح موقوف].

3939. Mīnā', the freed slave of 'Abdur-Rahmān bin 'Awf narrated that Abū Hurairah said: "We were with the Prophet ﷺ and a man came to him who I think was from Qais. So he said: 'O Messenger of Allāh! Curse Ḥimyār.' So he turned away from him, then he went to his other side, and he turned away from him. Then he went to his

٣٩٣٩ - حَدَّثَنَا أَبُو بَكْرٍ بْنُ زَنْجُوِيَّهِ
[بَغْدَادِيٌّ]: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنِي أَبِي
عَنْ مِيَّاءَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ:
سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: كُنَّا عِنْدَ النَّبِيِّ ﷺ
فَجَاءَهُ رَجُلٌ أَخْسَبَهُ مِنْ قَيْسِ، فَقَالَ: يَا
رَسُولَ اللَّهِ! الْعَنْ حِمَيْرًا فَأَعْرَضَ عَنْهُ، ثُمَّ

other side, and he turned away from him. Then he went to his other side, and he turned away from him. So the Prophet ﷺ said: ‘May Allāh have mercy upon Ḥimyār! Their mouths are (full of) peace, their hands are (generous with) food, and they are the people of trust and faith.’” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. We do not know of it except through this route as a narration of ‘Abdur-Razzāq. And *Munkar Ahādīth* are related from this Mīnā’.

تخریج: [إسناده ضعيف جداً] وأخرجه أحمد: ٢٧٨ / ٢ عن عبد الرزاق به * میناء متروك ورمي بالرفض وكذبه أبو حاتم (تقريب).

Comments:

Ḩimyār is also a Yemeni tribe. These people are very peaceful and their hearts are filled with love for faith. They are helpful by nature; therefore, they deserve Allāh’s blessings instead of curse.

Chapter 72. *Manāqib* About (The Tribes Of) Ghifār, Aslam, Juhainah And Muzainah

3940. Abū Ayyūb Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: “The *Anṣār*, Muzaīnah, and Juhainah, *Ashja'*, Ghifār, and whoever is from Banū ‘Abdid-Dār are *Mawālī*. They do not have a *Mawlā* other than Allāh, and Allāh and His Messenger are their *Mawlā*.” (*Sahīh*)

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

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل غفار وأسلم ... إلخ، ح: ٢٥١٩ من حديث يزيد بن هارون به.

جاءهُ مِنَ الشَّقِّ الْآخَرِ فَأَغْرَضَ عَنْهُ، ثُمَّ جَاءَهُ مِنَ الشَّقِّ الْآخَرِ، فَأَغْرَضَ عَنْهُ ثُمَّ جَاءَهُ مِنَ الشَّقِّ الْآخَرِ، فَأَغْرَضَ عَنْهُ، فَقَالَ النَّبِيُّ ﷺ: «رَحْمَ اللَّهِ حِمِيرَاً، أَفْوَاهُهُمْ سَلَامٌ، وَأَيْدِيهِمْ طَعَامٌ، وَهُمْ أَهْلُ أَمْنٍ وَإِيمَانٍ».

[قالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ غَرِيبٌ لَا تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ الرَّزَاقِ وَيُرْوَى عَنْ مِينَاءَ هَذَا أَخْبَابُ مَنَاكِيرٍ.]

(المعجم ٧٢) - [بابُ] مَنَاقِبُ فِي غِفارٍ وَأَسْلَمَ وَجْهِيَّةَ وَمُزَيْنَةَ (التحفة ١٤٦)

٣٩٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْعِيْ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا أَبُو مَالِكِ الْأَشْجَعِيُّ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَنْصَارُ وَمُزَيْنَةُ وَجْهِيَّةُ وَأَشْجَعُ وَغِفارُ وَمَنْ كَانَ مِنْ بَنِي عَبْدِ الدَّارِ مَوَالِيَ لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَاللَّهُ وَرَسُولُهُ مُوْلَاهُمْ».

[قالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل غفار وأسلم ... إلخ، ح: ٢٥١٩ من حديث يزيد بن هارون به.

Comments:

Having the help and favor of Allāh ﷺ is a great honor, and the Prophet ﷺ has stated that these tribes are favored and honored by Allāh ﷺ.

3941. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Aslam, may Allāh make them safe; Ghifār, may Allāh forgive them, and ‘Uṣayyah has disobeyed Allāh and His Messenger.” (*Sahīh*)
[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

٣٩٤١ - حَدَّثَنَا عَلَيْهِ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَشَلَّمَ سَالِمًا اللَّهُ، وَغَفَّارًا غَفَّارَ اللَّهُ لَهَا، وَغُصْنَةً عَصَتِ اللَّهَ وَرَسُولَهُ». .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب دعاء النبي ﷺ لغفار وأسلم، ح: ٢٥١٨ عن علي بن حجر به و يأتي: ٣٩٤٨.

Comments:

The tribes of Aslam and Ghifār accepted Islam without any clash, so the Prophet ﷺ begged Allāh’s favor for them. The tribe of Uṣayyah disobeyed and showed their enmity against Allāh ﷺ and His Messenger. They martyred the *Qurrā* (reciters) sent to them by the Prophet ﷺ.

Chapter 73. About *Thaqīf* And *Banū Hanīfah*

(المعجم ٧٣) - [بَابٌ] فِي ثَقِيفٍ وَبَنِي حَنِيفَةَ (التحفة ١٤٧)

3942. Jābir said: “They said: ‘O Messenger of Allāh! *Thaqīf* are razing us with their arrows, so supplicate to Allāh against them!’ So he said: ‘O Allāh! Guide *Thaqīf*.’” (*Da’īf*)

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

٣٩٤٢ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقْفِيُّ عَنْ عَبْدِ اللَّهِ ابْنِ عُثْمَانَ بْنِ خَيْمٍ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! أَخْرَقْنَا نِيَالٌ ثَقِيفٍ فَادْعُ اللَّهَ عَلَيْهِمْ. فَقَالَ: «اللَّهُمَّ اهْدِ ثَقِيفًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: [إسناده ضعیف] وأخرجه ابن أبي شيبة: ١٢/٢٠١ عن عبدالوهاب، وأحمد: ٣/٣٤٣ من حديث ابن خثيم به أبو الزبير عن رواه عبدالرحمن بن ساخط عن جابر به مختصرًا (أحمد: أيضًا) عبدالرحمن لم يسمع من جابر رضي الله عنه وحديث: “اللهم اهد دوساً” صحيح رواه البخاري (٢٩٣٧) ومسلم (٢٥٤) غير هذا السياق.

Comments:

On the occasion of the battle of Tāif when the *Thaqif* were besieged, they were on higher ground and they were shooting arrows on the Muslims which created a lot of trouble for them, but they themselves were safe from the Muslim's attack. The Companions asked the Prophet ﷺ to curse them, but the Prophet ﷺ being the mercy of the worlds, asked Allāh ﷺ to have mercy on them, and did not ask for Allāh's wrath for them.

3943. ‘Imrān bin Huṣain said: “The Prophet ﷺ died while he was having trouble with three tribes: *Thaqif*, Banū Hanifah, and Banū Umayyah.” (*Da’if*)

[He said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route.

٣٩٤٣ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ :

أَخْبَرَنَا عَبْدُ الْفَاهِرِ بْنُ شَعِيبٍ : حَدَّثَنَا هِشَامٌ عَنِ الْحَسَنِ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ قَالَ : مَاتَ النَّبِيُّ ﷺ وَهُوَ يَكْرُهُ ثَلَاثَةَ أَخْيَاءَ : ثَقِيفًا وَبَنَيَ حَنْيَقَةَ وَبَنَيَ أُمِيَّةَ .

[Qāl:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا

مِنْ هَذَا الْوَجْهِ .

تخریج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ١٦٩ / ١٨، ح: ٣٧٩ من حديث زيد ابن أخزم به * هشام بن حسان والحسن الطبرى عننا.

Comments:

The Prophet ﷺ liked some tribes and disliked some due to various reason and causes. The reasons for this are mentioned in different places. Mukhtār and Al-Ḥajjāj bin Yūsuf have been confirmed as liar and tyrant respectively. Musailamah the liar was born in the tribe of Banū Hanifah and many of the people of his tribe supported him. ‘Ubaidullāh bin Ziyād was from the tribe of Banū Umayyah who was a tyrant and the heart breaking stories of his tyranny are still a cause of grief for Muslims.

3944. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “In *Thaqif* there is a liar and a destroyer.” (*Sahīh*)

(Another route) with this chain, similarly, and ‘Abdullāh bin ‘Uṣmān’s (a narrator in the chain) *Kunya* is Abū ‘Ulwān, and he is from Al-Kūfah.

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*, we do not know of it except as a narration of *Sharīk*, and *Sharīk* would say: “‘Abdullāh

٣٩٤٤ - حَدَّثَنَا عَلَيُّ بْنُ حُجْرَةَ : أَخْبَرَنَا

الْفَضْلُ بْنُ مُوسَى عَنْ شَرِيكٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُصْمَةَ، عَنْ ابْنِ عُمَرَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «فِي ثَقِيفٍ كَذَابٌ وَمَوْيِرٌ» .

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَاقِدٍ [أَبُو مُسْلِمٍ] : حَدَّثَنَا شَرِيكٌ بِهَذَا الإِسْنَادِ نَحْوَهُ وَعَبْدُ اللَّهِ بْنُ عُصْمَةَ يُكَسِّي أَبَا عَلْوَانَ وَهُوَ كُوفِيٌّ .

[Qāl أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ . لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثٍ شَرِيكٍ وَشَرِيكٌ

bin ‘Uṣm,’ while Isrā’il reported from this *Shaikh* and said: “‘Abdullāh bin ‘Uṣmah.”

[He said:] There is something on this topic from Asmā’ bint Abī Bakr.

تخریج: [صحیح] تقدم: ۲۲۰ * وفي الباب عن أسماء بنت أبي بكر: تقدم تحت، ح: ۲۲۰.

3945. Abū Hurairah narrated that a Bedouin gave a young female camel as a gift to the Messenger of Allāh ﷺ, so he in turn for that, gave him six young female camels. But he was not satisfied with that, so when that news reached the Prophet ﷺ, he praised Allāh, and expressed gratitude to Him, then said: ‘Indeed so-and-so gave a camel to me as a gift, so I reciprocated for that with six young she-camels, yet he became upset. So I decided that I would not accept a gift except from a Quraishi, or Anṣāri, or Dawṣi.’” (*Hasan*)

[Abū ‘Eisā said:] There is more stated in this *Hadīth*. He said: This *Hadīth* was reported through other routes from Abū Hurairah.

Yazid bin Hārūn narrates from Ayyūb Abū Al-‘Alā’, and he is Ayyūb bin Miskīn, and he is called Ibn Abī Miskīn. And perhaps this *Hadīth* which he reported from Abū Ayyūb from Sa‘eed Al-Maqburī is from Abū Ayyūb Al-‘Alā’, who is Abū Ayyūb Miskīn, and also called Ibn Abī Miskīn.^[1]

يَقُولُ: عَبْدُ اللَّهِ بْنُ عُصْمٍ وَإِسْرَائِيلُ يَرْوِي عَنْ هَذَا الشَّيْخَ وَيَقُولُ: عَبْدُ اللَّهِ بْنُ عُصْمَةَ.

[قال:] وَنَفِي الْبَابِ عَنْ أَسْمَاءَ بْنَتِ أَبِي بَكْرٍ.

٣٩٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا أَئْبُو عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ أَغْرَاهَا أَهْدَى لِرَسُولِ اللَّهِ ﷺ بَعْرَةَ فَعَوَضَهُ مِنْهَا سِتَّ بَكْرَاتٍ، فَسَخْطَهَا فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَحَمَدَ اللَّهَ وَأَشْتَهَ عَلَيْهِ ثُمَّ قَالَ: إِنَّ فُلَانًا أَهْدَى إِلَيَّ نَاقَةً فَعَوَضَهُ مِنْهَا سِتَّ بَكْرَاتٍ فَظَلَّ سَاخِطًا، لَقَدْ هَمَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةً إِلَّا مِنْ قُرْشَى أَوْ أَنْصَارِيَّ أَوْ تَقْفَى أَوْ دَوْسِيَّ».

[قال أبو عيسى:] وفي الحديث كلامٌ أكثر من هذا، قال: هذا حديث قد روي من غير وجہ عن أبي هريرة. ويزيد بن هارون يروي عن أبي أئبٍ أئبٍ العلاء وهو أئبٍ ابن مسکین، ويقال: ابن أبي مسکین. ولعل هذا الحديث الذي رواه عن أئبٍ، عن سعيد المقبرى، هو أئبٍ أبو العلاء وهو أئبٍ بن مسکین ويقال: ابن أبي مسکین.

^[1] That is, Yazid bin Hārūn narrated it: “Ayyūb narrated to us from Sa‘eed” so the discussion is over which Ayyūb it is.

تخریج: [إسناده حسن] وأخرجه السائی: ٦ / ٢٨٠، ح: ٢٧٩٠ من حديث سعید المقربی به وصححه الحاکم علی شرط مسلم: ٢ / ٦٢، ٦٣ ووافقه الذہبی وله شواهد عند ابن حبان، ح: ١١٤٥، ١١٤٦ وغيره.

3946. Abū Hurairah said: “A man from Banū Fazārah gave a gift to the Prophet ﷺ of she-camel from his camels which they had taken at Al-Ghābah.^[1] So he reciprocated for it with something in return, but he was upset with it. So I heard the Messenger of Allāh ﷺ, upon [this] *Minbar* saying: ‘Indeed one of the men from the Bedouins gave me a gift so I reciprocated for it to the extent of what I had. Then he became very upset with me. By Allāh! After my experience with this Bedouin man, I shall not accept a gift from anyone except from a Quraishī, Anṣārī, Thaqafī, or Dawsī.’” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*, this is more correct than the narration of Yazid bin Hārūn [from Ayyūb] (no. 3946).

تخریج: [صحيح] وأخرجه أبو داود، البيوع، باب فی قبول الهدایا، ح: ٣٥٣٧ من حديث محمد بن إسحاق به وعنون وللحديث طرق عند ابن حبان، ح: ١١٤٥، ١١٤٦ وغيره وهو بها صحيح، وانظر الحديث السابق.

3947. ‘Āmir bin Abī ‘Āmir Al-Ash‘arī narrated from his father who said: “The Messenger of Allāh ﷺ said: ‘Blessed are the tribes of Al-Asad and Al-Ash‘arūn, they flee not from fighting nor do they pilfer

٣٩٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِشْمَاعِيلَ : حَدَّثَنَا أَخْمَدُ بْنُ خَالِدِ الْجَمْصِيُّ : أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبَرِيِّ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : أَهَدَى رَجُلٌ مِّنْ بَنْيِ فَوَارَةَ إِلَى النَّبِيِّ ﷺ نَافَةً مِّنْ إِبْلِهِ الَّتِي كَانُوا أَصَابُوا بِالْغََايَةِ فَوَضَّهَ مِنْهَا بَعْضَ الْعَوْضِ فَسَخَّطَهُ فَسَمِعَتْ رَسُولُ اللَّهِ ﷺ عَلَى [هَذَا] الْمِنْبَرِ يَقُولُ : «إِنَّ رِجَالَ الْعَرَبِ يُهَدِّي أَحَدُهُمُ الْهَدِيَّةَ فَأَعْوَضُهُ مِنْهَا بِقَدْرِ مَا عِنْدِي ، ثُمَّ يَتَسَخَّطُهُ فَيَظَلُّ يَتَسَخَّطُ فِيهِ عَلَيَّ . وَإِنَّمَا اللَّهُ لَا أَقْبُلُ بَعْدَ مَقَامِي هَذَا مِنْ رَجُلٍ مِّنَ الْعَرَبِ هَدِيَّةً إِلَّا مِنْ قُرْشَىٰ أَوْ أَنْصَارِيٰ أَوْ فَقْنَىٰ أَوْ دَوْسِيٰ» .

[قال أبو عيسى:] هَذَا حَدِيثُ حَسَنٍ هَذَا أَصَحُّ مِنْ حَدِيثِ يَزِيدَ بْنِ هَارُونَ [عَنْ أَيُوبَ].

تخریج: [صحيح] وأخرجه أبو داود، البيوع، باب فی قبول الهدایا، ح: ٣٥٣٧ من حديث محمد بن إسحاق به وعنون وللحديث طرق عند ابن حبان، ح: ١١٤٥، ١١٤٦ وغيره وهو بها صحيح، وانظر الحديث السابق.

٣٩٤٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ ، [وَغَيْرُ وَاحِدٍ قَالُوا] : حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ : أَخْبَرَنَا أَبِي قَالَ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ [مَلَاذًا] يُحَدِّثُ عَنْ نُمَيْرِ بْنِ أَوْسٍ ، عَنْ مَالِكِ بْنِ

^[1] See for details, *Al-Bukhārī* nos. 3041 and 4194. In one of the narrations of this *Hadīth*, recorded by Ahmad, the Prophet ﷺ said that they gave him one of his own camels which he recognized.

the spoils of war. They are from me and I am from them.”

He (‘Āmir) said: “So I narrated that to Mu‘āwiyah, and he said: ‘This is not how the Messenger of Allāh ﷺ said it, he said: ‘They are from me, and for me.’ I said, this is not how my father narrated it to me, rather he narrated to me, saying: ‘I heard the Messenger of Allāh saying: ‘They are from me and I am from them.’” So he said: ‘Then you are more knowledgeable of your father’s *Hadīth*.’” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is [*Hasan*] *Gharīb*, we do not know of it except as a narration of Wahb bin Jarīr, and it is said that Al-Asad are Al-Azd.

تخریج: [إسناده حسن] وأخرجـه أـحمد: ١٢٩، ١٦٤ عـن وـهـبـ بـنـ جـرـيرـ بـنـ حـازـمـ بـهـ وـصـحـحـهـ الـحاـكـمـ: ١٣٨/٢، ١٣٩ عـنـ أـبـيـ سـفـيـانـ عـبـدـالـلـهـ بـنـ مـلـاـذـ وـنـهـ الـحاـكـمـ وـالـذـهـبـيـ وـحـسـنـهـ التـرمـذـيـ فـحـدـيـهـ لـاـ يـنـزـلـ عـنـ دـرـجـةـ الـحـسـنـ.

Comments:

“They are from me and I am from them” means that we are similar in our manners, ways of life and conduct, there is no difference between us and them regarding the attitude towards the high values of life. They do not flee from the battlefield and do not pilfer the spoils.

3948. Ibn ‘Umar narrated that the Prophet ﷺ said: “Aslam, may Allāh make them safe, and Ghifār, may Allāh forgive them.” (*Sahīh*)

[*Abū ‘Eisā* said:] There are narrations on this topic from *Abū Dharr*, *Abū Barzah Al-Aslāmī*, *Buraīdah*, and *Abū Hurairah* [may Allāh be pleased with him]. This *Hadīth* is *Hasan Sahīh*.

Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said:

مسروـحـ، عـنـ عـامـرـ بـنـ أـبـيـ عـامـرـ الـأشـعـريـ، عـنـ أـبـيـهـ قـالـ: قـالـ رـسـوـلـ اللـهـ ﷺ: «نـعـمـ الـحـيـ الـأـشـدـ وـالـأـشـعـرـونـ لـاـ يـرـثـوـنـ فـيـ الـقـيـامـ وـلـاـ يـعـلـوـنـ هـمـ مـنـيـ وـأـنـاـ مـنـهـمـ، قـالـ: فـحـدـثـتـ بـذـلـكـ مـعـاوـيـةـ قـالـ: لـيـسـ هـكـذـاـ قـالـ رـسـوـلـ اللـهـ ﷺ، قـالـ: «هـمـ مـنـيـ وـلـاـيـ»ـ. فـقـلـتـ: لـيـسـ هـكـذـاـ حـدـثـيـ أـبـيـ، وـلـكـنـهـ حـدـثـيـ قـالـ: سـعـيـتـ رـسـوـلـ اللـهـ ﷺ يـقـولـ: «هـمـ مـنـيـ وـأـنـاـ مـنـهـمـ»ـ قـالـ: فـأـنـتـ أـعـلـمـ بـحـدـيـثـ أـبـيـكـ.

[قال أبو عيسى:] هذا حديث [حسن] غريب لا نعرفه إلا من حديث وهب بن جرير ويقال: الأشد هم الأذى.

تخریج: [إسناده حسن] وأخرجـهـ أـحمدـ: ٣٩٤٨ عـنـ أـبـيـ هـبـيـ: حـدـثـنـاـ شـعـبـةـ عـنـ عـبـدـ اللـهـ بـنـ دـيـنـارـ، عـنـ أـبـنـ عـمـرـ عـنـ الـئـيـ بـنـ قـالـ: «أـشـلـمـ سـائـلـهـ اللـهـ، وـغـفـارـ عـفـرـ اللـهـ لـهـ». [قال أبو عيسى:] وـفـيـ الـبـابـ عـنـ أـبـيـ ذـرـ وـأـبـيـ بـرـزـةـ الـأـشـلـمـيـ وـبـرـيـدـةـ وـأـبـيـ هـرـيـةـ [رـضـيـ اللـهـ عـنـهـ]. هذا حديث حسن صحيح.

حـدـثـنـاـ عـلـيـ بـنـ حـبـرـ: حـدـثـنـاـ إـسـمـاعـيلـ بـنـ

"Aslam, may Allāh make them safe, and Ghifār, may Allāh forgive them, and 'Uṣayyah has disobeyed Allāh and His Messenger."

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

تخریج: [إسناده صحيح] انظر، ح: ٣٩٤١ * وفي الباب عن أبي ذر [مسلم، ح: ٢٥١٤] وأبي بربة (نصلة بن عبيد الأسلمي) [أحمد: ٤/ ٤٢٠، ٤٢٤] وبريدة [لم أجده] وأبي هريرة [البخاري، ح: ٣٥١٤] ومسلم، ح: ٢٥١٥] * حديث علي بن حجر تقدم: ٣٩٤١.

3949. 'Abdullāh bin Dīnār narrated similar to Shu'bah^[1] and he added: "And 'Uṣayyah has disobeyed Allāh and His Messenger" (*Sahīh*)

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

جعفر عن عبد الله بن دينار، عن ابن عمر أن رَسُولَ اللَّهِ قَالَ: «أَسْلَمَ سَالَمَهَا اللَّهُ وَغَفَارٌ غَفَرَ اللَّهُ لَهَا، وَعُصَيَّةٌ عَصَتَ اللَّهَ وَرَسُولَهُ».

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: [إسناده صحيح] انظر، ح: ٣٩٤١ * وفي الباب عن أبي ذر [مسلم، ح: ٢٥١٤] وأبي بربة (نصلة بن عبيد الأسلمي) [أحمد: ٤/ ٤٢٠، ٤٢٤] وبريدة [لم أجده] وأبي هريرة [البخاري، ح: ٣٥١٤] ومسلم، ح: ٢٥١٥] * حديث علي بن حجر تقدم: ٣٩٤١.

3950. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "By the One in Whose Hand is Muhammad's soul! Ghifār, Aslam, Muzainah, and whoever is from Juhainah," or he said: "Juhainah, and whoever is from Muzainah, they are better with Allāh on the Day of Judgment than Asad, Tayyi' and Ghataṭfān." (*Sahīh*)

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

٣٩٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُؤَمِّلٌ: حَدَّثَنَا سُفِّيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ تَحْوَى حَدِيثَ شَعْبَةَ، وَرَادَ فِيهِ: «وَعُصَيَّةٌ عَصَتَ اللَّهَ وَرَسُولَهُ».

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: [صحيح] تقدم: ٣٩٤١.

٣٩٥٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُغَيْرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هَرِيرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ يَتَوَلَّ لِعْفَارًا، وَأَسْلَمُ وَمُرْيَةً، وَمَنْ كَانَ مِنْ جُهْنَّمَةَ أَوْ قَالَ جُهْنَّمَةَ، وَمَنْ كَانَ مِنْ مُزِيْنَةَ خَيْرٍ إِنَّ اللَّهَ يُوَمِّ الْقِيَامَةَ مِنْ أَسْلِيَ وَطِيءَ وَغَطَّافَانَ».

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: [صحيح] وأخرجه مسلم، فضائل الصحابة، باب: من فضائل غفار وأسلم وجهينة ... إلخ، ح: ٢٥٢١ عن قتيبة به ورواوه البخاري، ح: ٣٥٢٣ من حديث أبي هريرة به.

3951. Imrān bin Ḥuṣain said that a group from Banū Tamīm came to

٣٩٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدَى: حَدَّثَنَا سُفِّيَانُ عَنْ

^[1] That is, no. 3948.

the Messenger of Allāh ﷺ so he said: "Have glad tidings O Banū Tamīm." They said: "You have given us glad tidings, so then give something to us." He said: "So the face of the Messenger of Allāh ﷺ changed. Then a group from the people of Yemen came so he said: 'Accept the glad tidings, for Banū Tamīm did not accept them.' They said: 'We accept.'" (*Sahīh*)

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

تخریج: وأخرجه البخاري، باب ما جاء في قول الله تعالى: «وهو الذي يبدوا الخلق ثم يعيده وهو أهون عليه»، ح: ٣١٩٠ من حديث سفيان الثوري به.

3952. Abū Bakarah narrated that the Messenger of Allāh ﷺ said: "Aslam, Ghifār, and Muzaīnah are better than Tamīm, Asad, Ghaṭafān, and Banū ‘Āmir bin Ša‘ša‘ah," prolonging his voice when saying it. So the people said: "They have been treacherous and have lost." He said: "So these are better than them." (*Sahīh*)

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

تخریج: متفق عليه، وأخرجه البخاري، المناقب، باب ذكر أسلم وغفار ومزينة وجهينة وأشجع، ح: ٣٥١٥ ومسلم، ح: ٢٥٢٢ من حديث سفيان الثوري به.

Chapter 74. About The Virtue Of Ash-Shām And Yemen

3953. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: "O Allāh bless us in our Shām! O Allāh bless us in our Yemen." They said: "And in our Najd!" He said: "O Allāh! Bless us in our

جامعِ بْنِ شَدَّادِ، عَنْ صَفَوَانَ بْنِ مُحْرِزَ، عَنْ عَمْرَانَ بْنِ حُصَيْنَ، قَالَ: جَاءَ نَفَرٌ مِنْ بَنِي تَمِيمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَبْشِرُوكُمْ بَنِي تَمِيمٍ»، قَالُوا: بَشَّرْتَنَا فَأَعْطَنَا، قَالَ: فَتَعَيَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ، وَجَاءَ نَفَرٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: «أَقْبَلُوكُمُ الْبَشَرَى إِذَا لَمْ تَبْلِهَا بَنُو تَمِيمٍ»، قَالُوا: قَدْ قَلْنَا. [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٩٥٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا
أبو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَسْلَمُ وَغَفَارُ وَمُرْبَثُ خَيْرٌ مِنْ تَمِيمٍ وَأَسْدٍ وَغَطَافَانَ وَبَنِي عَامِرٍ بْنِ صَنْصَعَةَ» يَمْدُدُ بِهَا صَوْتَهُ. فَقَالَ الْقَوْمُ: قَدْ خَابُوا وَخَسِرُوا. قَالَ: «فَهُمْ خَيْرٌ مِنْهُمْ».

[قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، المناقب، باب ذكر أسلم وغفار ومزينة وجهينة وأشجع، ح: ٣٥١٥ ومسلم، ح: ٢٥٢٢ من حديث سفيان الثوري به.

(المعجم (٧٤) - [باب: في فضل الشام واليمن] (التحفة (١٤٨)

٣٩٥٣ - حَدَّثَنَا يَشْرُبُ بْنُ آدَمَ ابْنُ ابْنَةِ أَرْهَرِ السَّمَانِ: حَدَّثَنِي جَدِّي أَرْهَرُ السَّمَانُ عَنْ ابْنِ عَوْنَى، عَنْ نَافِعٍ، عَنْ ابْنِ عَمِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي سَامِنَا، اللَّهُمَّ

Shām, and bless us in our Yemen.” They said: “And in our Najd.” He said: “Earthquakes are there, and tribulations are there.” Or he said: “The horn of *Shaitān* comes from there.” (*Sahīh*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Sahīh Gharīb* from this route as a narration of *Ibn ‘Awn*. This *Hadīth* has also been reported from *Sālim bin ‘Abdullāh bin ‘Umar*, from his father, from the Prophet ﷺ.

تَحْرِيْج: وأخرجه البخاري، الفتن، باب قول النبي ﷺ: "الفتنة من قبل المشرق"، ح: ٧٠٩٤ من حديث أزهر السمان به * وروى الطبراني في الكبير: ٣٨٤ / ١٢، ح: ١٣٤٢٢ من حديث عبد الله بن عون بلفظ: "وفي عراقتنا بدل" وفي "نجدنا" فالمراد به العراق.

Comments:

The Prophet ﷺ gave this statement while stretching out his hand towards the eastern side of Al-Madīnah. On the eastern side of Al-Madīnah is Najd and Iraq. The first conflict among the Muslims was the battle of the Camel which was fought in the area of Iraq.

3954. Zaid bin Thābit said: “We were with the Messenger of Allāh ﷺ collecting the Qur’ān on pieces of cloth, so the Messenger of Allāh ﷺ said: ‘Tūba is for Ash-Shām.’ So we said: ‘Why is that O Messenger of Allāh?’ He said: ‘Because the angels of Ar-Rahmān spread their wings over it.’” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan Gharīb*. We only know of it as a narration of Yāḥyā bin Ayyūb.

بَارِكْ لَنَا فِي يَمِنَّا قَالُوا: وَفِي نَجْدَنَا، قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَبَارِكْ لَنَا فِي يَمِنَّا». قَالُوا: وَفِي نَجْدَنَا، قَالَ: «هُنَالِكَ الرَّلَازِلُ وَالْفَتْنَ وَبِهَا». أَوْ قَالَ: «مِنْهَا يَخْرُجُ قَرْنُ الشَّيْطَانِ».

[قال أبو عيسى:] هذا حديث حسن صحيح غريبٌ من هذا الوجه من حديث ابن عون. وقد روى هذا الحديث أيضاً عن سالم بن عبد الله بن عمر، عن أبيه عن النبي ﷺ.

تَحْرِيْج: وأخرجه البخاري، الفتن، باب قول النبي ﷺ: "الفتنة من قبل المشرق"، ح: ٧٠٩٤ من حديث أزهر السمان به * وروى الطبراني في الكبير: ٣٨٤ / ١٢، ح: ١٣٤٢٢ من حديث عبد الله بن عون بلفظ: "وفي عراقتنا بدل" وفي "نجدنا" فالمراد به العراق.

٣٩٥٤ - حَدَثَنَا مُحَمَّدُ بْنُ شَارِ: حَدَثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَثَنَا أَبِي قَالَ: سَمِعْتُ يَحْيَى بْنَ أَيُوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَيْثَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَمَاسَةَ، عَنْ زَيْدَ بْنِ ثَابِتٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ نُؤَلِّفُ الْقُرْآنَ مِنَ الرُّقَاعِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «طُوبَى لِلنَّاسِ». قَلْنَاهُ: لَأَيِّ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَأَنَّ مَلَائِكَةَ الرَّحْمَنِ بَاسِطَةُ أَجْنِحَاهَا عَلَيْهَا».

[قال أبو عيسى:] هذا حديث حسنٌ غريبٌ إنما تعرّفه من حديث يحيى بن أيوب.

تَحْرِيْج: [إسناده حسن] وأخرجه أحمد: ١٨٤ / ٥ من حديث يحيى بن أيوب به وصححه ابن

حبان، ح: ٢٣١١ والحاكم على شرط الشيخين: ٢٢٩/٢ وواقه الذهبي.

Comments:

Spreading of the wings of angels on some areas, is a sign of blessings and honor for that area, and also safety from troubles.

3955. Abū Hurairah narrated that the Prophet ﷺ said: "People should stop boasting about their fathers who have died, while they are but coals of Hell, or they will be more humiliated with Allāh than the dung beetle who rolls dung with his nose. Indeed Allāh has removed the pride of *Jahiliyyah* from you, and its boasting about lineage. [Indeed a person is either] a pious believer, or a miserable sinner. And people are all the children of Ādām, and Ādām was [created] from dust." (*Hasan*)

[Abū ‘Eisā said:] There are narrations on this topic from Ibn ‘Umar and Ibn ‘Abbās.

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

تخریج: [حسن] وأخرجه أحمد: ٥٢٣/٢ عن أبي عمار به وانظر الحديث الآتي * وفي الباب عن ابن عمر [تقدم: ٣٢٧٠] وابن عباس [تقدم تحت، ح: ٣٢٧٠].

Comments:

Those who died during *Jahiliyyah* were disbelievers, so they are the fuel of the Hellfire. Boasting about them and showing pride for lineage is against the dignity of a Muslim. Honor, respect and nobility in Islam depend on personal character and behavior. The pious and righteous is successful and the sinner and disobedient is unsuccessful.

3956. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Allāh has removed the pride of *Jahiliyyah* from you and boasting about lineage. (A person is either) a pious believer or a miserable sinner, and the people are the

٣٩٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرِ الْعَقَدِيُّ: حَدَّثَنَا هَشَّامُ بْنُ سَعْدٍ عَنْ أَبِي سَعِيدٍ بْنِ سَعِيدٍ [الْمَقْبِرِيِّ], عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيَتَهِمُنَّ أَفْوَاهُمْ يُفْتَخِرُونَ بِآبَائِهِمُ الَّذِينَ مَاتُوا, إِنَّمَا هُمْ فَحْمٌ جَهَنَّمَ, أَفَلَيَكُونُ أَهْوَانَ عَلَى اللَّهِ مِنَ الْجَعْلِ الَّذِي يُدَهِّدُهُ الْجَرَاءُ بِأَنْفُهُ, إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبَيْبَةَ الْجَاهِلِيَّةِ وَفَخَرَّهَا بِالآباءِ. [إِنَّمَا هُوَ] مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ, وَالنَّاسُ كُلُّهُمْ بُنُوَادَمَ, وَادَمُ [خُلِقَ] مِنْ تُرَابٍ». [قال أبو عيسى:] وفي الباب عن ابن عمر وابن عباس. [قال:] هذا حديث حسن [غريب].

الباب عن ابن عمر [تقدم: ٣٢٧٠] وابن عباس [تقدم تحت، ح: ٣٢٧٠].

٣٩٥٦ - حَدَّثَنَا هَارُونُ بْنُ مُوسَى بْنِ أَبِي عَلْقَمَةَ الْمَرْوُيِّ الْمَنْتَنِيِّ قَالَ: حَدَّثَنِي أَبِي عَنْ هَشَّامِ بْنِ سَعْدٍ, عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ, عَنْ أَبِيهِ, عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَدْ أَذْهَبَ اللَّهُ عَنْكُمْ عُبَيْبَةَ

children of Ādām, and Ādām is from dirt.” (*Hasan*)

[*Abū ‘Eisā* said:] This *Hadīth* is *Hasan*. [It is more correct to us than the first *Hadīth*] and Sa‘eed Al-Maqburī heard from *Abū Hurairah*, he narrated many things from his father from *Abū Hurairah* [may Allāh be pleased with him].

Sufyān Ath-Thawrī and others reported this *Hadīth* from *Hishām bin Sa‘d*, from *Sa‘eed Al-Maqburī*, from *Abū Hurairah*, from the Prophet ﷺ, and it is similar to the narration of *Abū ‘Āmir*, from *Hishām bin Sa‘d* (a narrator in the chain of no. 3955).

تخریج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في التاخر، ح: ٥١٦ من حديث هشام بن سعد به وصححه ابن منده وابن تيمية وغيرهما.

(This is) the last of the *Musnad*. And all praise is due to Allāh the Lord of all that exists. And may His *Ṣalāt* and peace be upon our master and Prophet, Muḥammad, and upon his pure family.

الْجَاهِلِيَّةَ وَفَخَرَهَا بِالْأَبَاءِ، مُؤْمِنٌ تَقِيٌّ وَاجِرٌ
شَقِيقٌ، وَالنَّاسُ بُنُوْتُ آدَمَ وَآدَمُ مِنْ تُرَابٍ». .
[قالَ أَبُو عَيسَى:] هَذَا حَدِيثُ حَسَنٍ.
أَصَحُّ عِنْدَنَا مِنَ الْحَدِيثِ الْأَوَّلِ] وَسَعِيدُ
الْمَقْبُرِيُّ قَدْ سَمِعَ مِنْ أَبِيهِ هُرَيْرَةَ، وَيَرْوَى عَنْ
أَبِيهِ أَشْيَاءَ كَثِيرَةً عَنْ أَبِيهِ هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ]. .
وَقَدْ رَوَى سُقْيَانُ الثَّورِيُّ وَغَيْرُهُ وَاحِدٌ هَذَا
الْحَدِيثُ عَنْ هَشَامَ بْنِ سَعْدٍ، عَنْ سَعِيدِ
الْمَقْبُرِيِّ، عَنْ أَبِيهِ هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ نَحْنُ
حَدِيثُ أَبِيهِ عَامِرٍ، عَنْ هَشَامِ بْنِ سَعْدٍ.

آخرُ المُسْتَندِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَصَلَاتُهُ وَسَلَامُهُ عَلَى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ وَآلِهِ
الظَّاهِرِيِّينَ.

