

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

Hadith No. 1 to 1380

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

Vol. 3

Translated by
Nasiruddin Al-Khattab

Edited by
Huda Al-Khattab



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Musnad
Imam Ahmad bin Hanbal (رضی اللہ عنہ)

{ 164-241 AH - 780-855 CE }



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

Musnad Imam Ahmad bin Hanbal (رضي الله عنه)

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

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DARUSSALAM

Translated by
Nasiruddin Al-Khattab

Edited by
Huda Al-Khattab



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Musnad of 'Abdullah bin al-'Abbas bin Abdul-Muttalib from the Prophet ﷺ

2823. It was narrated from Ibn 'Abbas (رض) that when the Messenger of Allah (ﷺ) was taken on the Night Journey, a beautiful fragrance came to him... And he narrated a similar report except that he said: Who is your Lord? She said: My Lord and your Lord is the One Who is in heaven. And he did not mention the words of Ibn 'Abbas: Four (infants) spoke.

Comments: [Its isnad is hasan]

2824. A similar report was narrated from Ibn 'Abbas from the Prophet (ﷺ).

Comments: [Its isnad is hasan]

2825. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "Any man who dislikes something in his ruler, let him be patient, for there is no one who rebels against the ruler as much as a handspan and dies, but he has died a death of Jahiliyyah."

Comments: [A saheeh hadeeth]

2826. Abu Raja' said: I heard Ibn 'Abbas (رض) narrate that the Prophet (ﷺ) said: "Whoever sees something he dislikes in his ruler..." and he narrated a similar report.

٢٨٢٣ - حَدَّثَنَا حَسْنٌ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَّكَرَ مَغْنَاتَهُ، إِلَّا أَنَّهُ قَالَ: مَنْ رَبُّكُمْ؟ قَالُوا: رَبُّنَا وَرَبُّكُمْ مَنْ فِي السَّمَاءِ. وَلَمْ يَذُكُّرْ قَوْلَ أَبْنِ عَبَّاسٍ: تَكَلَّمُ أَزْبَعَةُ.

تخریج: إسناده حسن، وانظر ما قبله وما بعده.

٢٨٢٤ - حَدَّثَنَا هُدَيْبَةُ بْنُ حَالِيدٍ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ أَبْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْوِهُ.

تخریج: إسناده حسن.

٢٨٢٥ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ: حَدَّثَنَا الْجَعْدُ أَبُو شَمَانَ: حَدَّثَنِي أَبُو رَجَاءِ الْعُطَارِدِيُّ بَرُّوِيهِ عَنِ أَبْنِ عَبَّاسٍ بَرُّوِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَيُّمَا رَجُلٌ كَرِهَ مِنْ أَمْرِهِ أَمْرًا فَلَيَضِيرَ، فَإِنَّهُ لَيْسَ أَخْدَى مِنَ الْمَأْسِ يَخْرُجُ مِنَ السُّلْطَانِ شَيْرًا، فَمَاتَ إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً».

تخریج: حديث صحيح، خ: (٧٠٥٣)، م: (١٨٤٩).

٢٨٢٦ - حَدَّثَنَا يُوسُرٌ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ: أَخْبَرَنَا الْجَعْدُ أَبُو شَمَانَ: حَدَّثَنَا أَبُو رَجَاءَ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ بَرُّوِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Comments: [Its isnad is saheeh, Muslim (1849)]

أَنَّهُ قَالَ: «مَنْ رَأَى مِنْ أُمَّرِيهِ شَيْئاً يَكْرُهُهُ... فَذَكَرَ نَحْوَهُ». [راجع: ٢٨٢٥]

تخریج: [سناده صحيح، م: (١٨٤٩)].

2827. It was narrated from Ibn 'Abbas (رض), that the Prophet (ﷺ) said, in a report in which he narrated from his Lord: "Allah decreed *hasanat* and *sayyi'at*. Whoever thinks of a good deed and does not do it, Allah records it with Him as one complete *hasanah*, and if he does it, Allah records it as ten (*hasanats*), up to seven hundred or many times more - or as much as Allah wills to multiply it. Whoever thinks of a bad deed and does not do it, Allah records it with Him as one complete *hasanah*, and if he does it Allah records it as one *sayyi'ah*."

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

- ٢٨٢٧ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ: أَخْبَرَنَا الْجَعْدُ أَبُو عُتْمَانَ قَالَ: حَدَّثَنِي أَبُو رَجَاءُ الْعَطَّارِدِيُّ عَنِ ابْنِ عَبَّاسٍ تَبَرِّوِيِّهِ عَنِ النَّبِيِّ ﷺ عَنْ رَبِيعِهِ عَنْ رَبِيعِ عَزَّ وَجَلَّ قَالَ: «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيْئَاتِ، فَمَنْ فَعَلَ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عَشْرًا، إِنَّمَا تَبْيَعِيَّةً إِلَى أَضْعَافِ كَثِيرَةٍ - أَوْ إِلَى مَا شَاءَ اللَّهُ أَنْ يُضَاعِفَ - وَمَنْ فَعَلَ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عَنْدَهُ حَسَنَةٌ كَامِلَةٌ، وَإِنْ عَمِلَهَا، كَتَبَهَا اللَّهُ لَهُ عَشْرًا، إِلَى سَبْعِينَيَّةً إِلَى أَضْعَافِ كَثِيرَةٍ - أَوْ إِلَى مَا شَاءَ اللَّهُ أَنْ يُضَاعِفَ - وَمَنْ فَعَلَ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عَنْدَهُ حَسَنَةٌ كَامِلَةٌ، فَإِنْ عَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً». [راجع: ٢٠٠١، ٢٠١٩]

تخریج: حديث صحيح، وهذا إسناد حسن.

2828. It was narrated that Ibn 'Abbas (رض) said: A woman came to the Prophet (ﷺ) and said: O Messenger of Allah, my sister vowed to do *Hajj* walking. He said: "Allah does not benefit from your sister's hardship in any way. Let her go out riding and offer expiation for her oath."

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

- ٢٨٢٨ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أُخْتِي تَذَرَّثُ أَنْ تَخْرُجَ مَاشِيَةً؟ قَالَ: «إِنَّ اللَّهَ لَا يَضْطَعُ بِشَفَاعَةِ أُخْتِكِ شَيْئاً، لَتَخْرُجَ رَاكِبَةً، وَلَا كُفَّرُ عَنِ يَتَمِّيْنَاهَا».

تخریج: حديث حسن، وهذا إسناد ضعيف، شريک سيء الحفظ.

2829. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) circumambulated the

- ٢٨٢٩ - حَدَّثَنَا بَهْرَةً: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا قَاتِدٌ عَنْ عَمَّرَةَ، عَنِ ابْنِ عَبَّاسٍ:

House seven times, walking energetically. He only walked energetically because he wanted people to see his strength.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4257) and Muslim (1266)]

2830. It was narrated that Ibn 'Abbas (رضي الله عنه) disliked unripe dates (*busr*) on their own and he used to say: The Messenger of Allah (ﷺ) forbade muzza' (*nabeedh* made in green glazed pitchers or varnished jars) to the delegation of 'Abdul-Qais, and I am afraid that it may refer to unripe dates (*busr*).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (53) and Muslim (17)]

2831. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) came to Madinah and saw the Jews fasting on the day of 'Ashoora'. He said: What is this day on which you fast?" They said: This is a good day; this is a day on which Allah saved the children of Israel from their enemies, so Moosa (رضي الله عنه) fasted on this day. The Messenger of Allah (ﷺ) said: "I am closer to Moosa than you." And the Messenger of Allah (ﷺ) fasted on this day and enjoined fasting on it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2004) and Muslim (1130)]

2832. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) was asked on the Day of Sacrifice:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَافَ بِالْيَمِينِ سَبْعًا وَسَعَى سَعْيَا وَإِنَّمَا سَعَى أَحَبَّ أَنْ يُرَى النَّاسَ فُؤَّتَهُ.

[راجع: ٢٣٥٠]

تخریج: إسناده صحيح، خ: (٤٢٥٧)، م: (١٢٦٦).

-٢٨٣٠- حَدَّثَنَا بَهْرَ: حَدَّثَنَا هَمَامٌ: أَخْبَرَنَا فَتَادَةً عَنْ عِكْرِمَةَ، عَنْ أَبْنَ عَبَّاسٍ، كَانَ يَكْرَهُ الْبَشَرَ وَحْدَهُ، وَيَقُولُ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُرَاءِ، فَأَرَهَبَ أَنْ تَكُونَ الْبَشَرَ.

تخریج: إسناده صحيح، خ: (٥٣)، م: (١٧).

-٢٨٣١- حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا أَبِي أَيُوبُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِيهِ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَلِيلٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، فَرَأَى الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، فَقَالَ لَهُمْ: «مَا هَذَا يَوْمُ الَّذِي تَصُومُونَهُ؟» قَالُوا: هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَى اللَّهُ فِيهِ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَانَهُمْ مُوسَى عَلَيْهِ السَّلَامُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا أَحَدُ مُوسَى مِنْكُمْ» فَصَانَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ بِصَوْمِهِ. [راجع: ٢٦٤٤]

تخریج: إسناده صحيح، خ: (٢٠١٤)، م: (١١٣٠).

-٢٨٣٢- حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنِي أَبِي حَمْزَةَ عَنْ عِكْرِمَةَ، عَنْ أَبْنَ عَبَّاسٍ

O Messenger of Allah, a man offered his sacrifice before stoning the *Jamrah*, or he shaved his head before offering a sacrifice. And he said: "It does not matter." He was not asked about anything on that day, but he put his hands together and then gestured as if throwing something and said: "It does not matter, it does not matter."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (184) and Muslim (1307)]

2833. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) entered the Ka'bah, in which there were six pillars. He stood by each pillar and offered supplication (*du'a*), but he did not offer the prayer (*salah*) in it.

Comments: [Its *isnad* is *saheeh*, Muslim (1331)]

2834. It was narrated from Ibn 'Abbas (رضي الله عنه) that a sister of 'Uqbah bin 'Amir vowed to do *Hajj* walking. He asked the Prophet (ﷺ), who said: "Allah, may He be glorified and exalted, has no need of your sister's vow. Let her ride and offer a *badanah* (a camel)."

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

قال: سئلَ النَّبِيُّ ﷺ يَوْمَ التَّحْرِيرِ، قَبْلَ رَسُولِ اللَّهِ، وَجَلَّ ذِيْعَةً فَقَالَ أَنْ يَرْمِي، أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ فَقَالَ: «لَا حَرَجَ» قَالَ: فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إِلَّا فَبَصَرَ بِكُفْرِهِ كَانَ يَرْمِي بِهِمَا وَيَقُولُ: «لَا حَرَجَ، لَا حَرَجَ».

[راجع: ٢٦٤٨]

تخریج: إسناده صحيح، خ: (٨٤)، م: (١٣٠٧).

- ٢٨٣٣ - حَدَّثَنَا عَبْدُ الصَّمْدِ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا عَطَاءً عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ، وَفِيهَا سِتُّ سَوَارِ، فَقَامَ إِلَى كُلِّ سَارِيَةٍ، فَدَعَا، وَلَمْ يُصلِّ فِيهِ.

[راجع: ٢١٢٦]

تخریج: إسناده صحيح، م: (١٣٢١).

- ٢٨٣٤ - حَدَّثَنَا عَبْدُ الصَّمْدِ وَعَفَّانُ الْمَعْتَنِي قَالَ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَاتَادَةً عَنْ عِكْرِمَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ أُخْتَ عُقْبَةَ بْنَ عَامِرٍ نَذَرَتْ أَنْ تَمْحُى مَاشِيَةً، فَسَأَلَ النَّبِيُّ ﷺ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ غَنِيٌّ عَنْ نَذْرٍ أَخْتَكَ، لَتُرْكِبَ، وَلَتُهَدَّدَ بِذَنْبِكَ».

[راجع: ٢١٣٤]

تخریج: إسناده صحيح.

- ٢٨٣٥ - حَدَّثَنَا عَبْدُ الصَّمْدِ وَعَفَّانُ قَالَ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَاتَادَةً عَنْ عِكْرِمَةَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ سَبْعًا، وَطَافَ سَعْيَا، وَإِنَّمَا طَافَ لِيُرَى الْمُثْرِكَينَ

of Allah (ﷺ) liked to show the people his strength.

Comments: [Its isnad is saheeh, al-Bukhari (1649) and Muslim (1266)]

2836. It was narrated that Abu Mijlaz said: I asked Ibn 'Abbas (رضي الله عنهما) about Witr. He said: I heard the Messenger of Allah (ﷺ) say: "A rak'ah at the end of the night." I asked Ibn 'Umar and he said: I heard the Messenger of Allah (ﷺ) say: "A rak'ah at the end of the night."

Comments: [Its isnad is saheeh, Muslim (753)]

2837. Habeeb bin Shihab al-Anbari said: I heard my father say: I came to Ibn 'Abbas (رضي الله عنهما) with a companion of mine, and we met Abu Hurairah at the door of Ibn 'Abbas. He said: Who are you? We told him and he said: Go to some people who have dates and water, for every valley will carry water according to its size. We said: Ask permission for us to enter upon Ibn 'Abbas. So he asked for us, and we heard Ibn 'Abbas narrate from the Messenger of Allah (ﷺ). He said: The Messenger of Allah (ﷺ) gave a speech on the day of Tabook. He said: "No one among the people is like a man who takes hold of his horse's reins and strives for the sake of Allah, avoiding the people's evil; or like a man in the wilderness with his sheep who

فُوئَةٌ. وَقَالَ عَفَانُ: وَلِمَا أَحْبَبَ رَسُولُ اللَّهِ
أَنْ يُرِي النَّاسَ فُوئَةً. [٢٣٠٥]
تخریج: إسناده صحيح، خ: (١٦٤٩)، م: (١٢٦٦).

٢٨٣٦ - حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا هَمَامٌ:
حَدَّثَنَا قَتَادَةُ عَنْ أَبِي مَخْلُوتِ قَالَ: سَأَلْتُ ابْنَ
عَبَّاسَ عَنِ الْوَثْرِ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». وَسَأَلْتُ
ابْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ». [راجع:
٢١٦٤. وانظر (٣٤٠٨)]

تخریج: إسناده صحيح، م: (٧٥٣).

٢٨٣٧ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَبِيبُ بْنُ شَهَابٍ
الْعَنْبَرِيُّ قَالَ: سَمِعْتُ أَبِي يَقُولُ: أَتَيْتُ ابْنَ
عَبَّاسَ، أَتَأْتَ وَصَاحِبَ لِي، فَلَقِينَا أَبَا هُرَيْرَةَ عِنْدَ
بَابِ ابْنِ عَبَّاسٍ، قَالَ: مَنْ أَتَنَا؟ فَأَخْبَرْنَاهُ،
قَالَ: انْطَلَقَا إِلَى نَاسٍ عَلَى ثَمَرٍ وَمَاءٍ، إِنَّا
يَسِيلُ كُلُّ وَادٍ يَقْرِبُهُ، قَالَ: قُلْنَا: كَثُرَ حَزْرُكُ،
إِشَاؤُذُنْ لَنَا عَلَى ابْنِ عَبَّاسٍ، قَالَ: فَاسْتَأْذَنْ لَنَا،
فَسَمِعْنَا ابْنَ عَبَّاسٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ
قَالَ: حَطَبَ رَسُولُ اللَّهِ
بِيَوْمِ تَبُوكَ، قَالَ:
«مَا فِي النَّاسِ مِثْلُ رَجُلٍ أَحِيدُ بِعَنَانَ فَرَسِيهِ،
فَيَجْهَاهُ فِي سَبِيلِ اللَّهِ، وَيَجْتَبُ شُمُورَ النَّاسِ،
وَمِثْلُ رَجُلٍ يَادُ فِي غَنَمِهِ، يَغْرِي ضَيْفَهُ، وَيُؤْدِي
حَقَّهُ» قَالَ: قُلْتُ: أَقَالَهَا؟ قَالَ: قَالَهَا، قَالَ:
قُلْتُ: أَقَالَهَا؟ قَالَ: قَالَهَا، قَالَ: قُلْتُ:

honours his guest and gives his guest his due." I said: Did he say that? He said: He said it. I said: Did he say that? He said: He said it. I said: Did he say that? He said: He said it. I magnified Allah and praised Him and gave thanks.

Comments: [Its isnad is saheeh]

2838. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وآله وسليمه) used to teach them this supplication as he would teach them a soorah from the Qur'an. He would say: "Say: O Allah, I seek refuge with You from the punishment of Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the trial of the Dajjal; and I seek refuge with You from the trials of life and death."

Comments: [Its isnad is saheeh, Muslim (590)]

2839. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man came to the Prophet (صلوات الله عليه وآله وسليمه) and said: I have to offer a camel and I can afford it, but I cannot find one to buy. So the Prophet (صلوات الله عليه وآله وسليمه) instructed him to buy seven sheep and slaughter them.

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف عطاء الخراسانی صاحب أوهام كثيرة، ثم هو لم يسمع من ابن عباس، وابن جریح مدلس ولم يصرح بسماعه.

2840. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وآله وسليمه) said: "Whoever learns anything about astrology has learned a branch of magic, and

أقالها؟ قال: فألها. فكبَّرَ اللَّهُ، وَحَمَدَ

اللَّهُ، وَشَكَرَتْ. [راجع: ١٩٨٧]

تخریج: إسناده صحيح.

- ٢٨٣٨ - حَدَّثَنَا رَوْحُ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الرَّزِيرِ، عَنْ طَاؤُوسٍ، عَنْ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْلَمُهُمْ هَذَا الدُّعَاءَ، كَمَا يَعْلَمُهُمُ الْمُؤْمِنُونَ مِنَ الْقُرْآنِ يَقُولُ: «قُولُوا: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقُبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمُسِيْبِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». [راجع ٢١٦٨]

تخریج: إسناده صحيح، م: (٥٩٠).

- ٢٨٣٩ - حَدَّثَنَا رَوْحُ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءُ الْخَرَاسانِيُّ عَنْ ابْنِ عَبَّاسٍ : أَنَّ الشَّيْءَ يَعْلَمُ أَنَّهُ رَجُلٌ، فَقَالَ: إِنَّ عَلَيَّ بَدَنَةً، وَأَنَا مُؤْسِرٌ لَهَا، وَلَا أَجِدُهَا فَأَشْرِبُهَا؟ فَأَمْرَهُ الشَّيْءُ يَعْلَمُ أَنَّ بَيْنَ سَبْعَ شَيَّاً، فَيَدْبَحُهُنَّ.

[انظر: ٢٨٥١]

تخریج: إسناده ضعیف عطاء الخراسانی صاحب أوهام كثيرة، ثم هو لم يسمع من ابن عباس، وابن جریح مدلس ولم يصرح بسماعه.

- ٢٨٤٠ - حَدَّثَنَا رَوْحُ: حَدَّثَنَا أَبُو مَالِكٍ عَيْدُ اللَّهِ بْنِ الْأَخْنَسَ عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُغِيثٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ ابْنِ عَبَّاسٍ

whoever learns more of it learns more of that."

Comments: [Its isnad is saheeh]

قال : قال رسول الله ﷺ : «مَنْ أَفْتَنَ عِلْمًا مِّنَ الْجُنُومِ، اقْتَبَسَ شَعْبَةً مِّنْ سِحْرِهِ، مَا زَادَ زَادَ، وَمَا زَادَ زَادَ». [راجع: ٢٠٠٠]

تخریج: إسناده صحيح.

2841. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) came to us on the night of Muzdalifah, and we were young boys of Banu 'Abdul-Muttalib, on our donkeys. He started slapping our thighs and said, "O my sons, do not stone the *Jamrah* until the sun rises." And Ibn 'Abbas (رض) said: I do not think anyone would stone the *Jamrah* until the sun rises.

Comments: [A saheeh hadeeth]

٢٨٤١ - حَدَّثَنَا رَوْحٌ : حَدَّثَنَا التَّوْرِيُّ : حَدَّثَنَا سَلْمَةُ بْنُ كَهْيَانَ عنْ الْحَسْنِ الْعَرَبِيِّ ، عَنْ أَبْنَى عَبَّاسٍ قَالَ : قَدِمْنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْمُزَدَّلَةِ ، أَعْلَمَنَا بْنَيْ عَبْدِ الْمُطَلِّبِ ، عَلَى حُمْرَاتِنَا ، فَجَعَلَ يَلْطُخُ أَغْنَادَنَا بِيَدِهِ ، وَيَقُولُ : «أَنِي بْنَيْ ، لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَلْطُخَ الشَّمْسُ» فَقَالَ أَبْنُ عَبَّاسٍ : مَا إِخَالُ أَحَدًا يَرْمِي الْجَمْرَةَ حَتَّى تَلْطُخَ الشَّمْسُ». [راجع: ٢٠٨٢]

تخریج: حديث صحيح، الحسن العربي لم يسمع من ابن عباس.

2842. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (ﷺ) went between as-Safa and al-Marwah on a camel, and that that is *Sunnah*. He said: They are telling the truth and they are lying. I said: How can they be telling the truth and lying? He said: He did go between as-Safa and al-Marwah on a camel, but that is not *Sunnah*. The people would not disperse from around the Messenger of Allah (ﷺ) and could not be pushed back, so he went [between as-Safa and al-Marwah] on a camel so that they could hear him and see where he was, but their hands could not touch him.

٢٨٤٢ - حَدَّثَنَا رَوْحٌ : حَدَّثَنَا حَمَادٌ عَنْ عَاصِمِ الْعَنْتَوِيِّ ، عَنْ أَبِي الطَّفْلِيِّ - كَذَّا قَالَ رَوْحٌ : عَاصِمٌ وَالنَّاسُ يَقُولُونَ : أَبُو عَاصِمٍ - قَالَ : قُلْتُ لِابْنِ عَبَّاسٍ : يَرْعِمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ بَيْنَ الصَّفَّا وَالْمَرْوَةِ عَلَى بَعِيرٍ ، وَأَنَّ ذَلِكَ سُنَّةٌ؟ فَقَالَ : صَدَقُوا وَكَذَّبُوا . فَقُلْتُ : وَمَا صَدَقُوا وَكَذَّبُوا؟ قَالَ : فَدَ طَافَ بَيْنَ الصَّفَّا وَالْمَرْوَةِ (٣١٢/١) عَلَى بَعِيرٍ ، وَلَيْسَ ذَلِكَ بِسُنَّةٍ ، كَانَ النَّاسُ لَا يُضْرِبُونَ عَنْ رَسُولِ اللَّهِ ﷺ وَلَا يُدْفَعُونَ ، فَطَافَ عَلَى بَعِيرٍ لِيَشْبِعُوا ، وَلَيَرَوُا مَكَانَهُ ، وَلَا تَنَاهُ أَيْدِيهِمْ . [راجع: ٢٨٠٧]

Comments: [A hasan hadeeth]

2843. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) instructed the one who had intercourse with his wife when she was menstruating to give a dinar, or half a dinar, in charity.

Comments: [Saheeh mawqoof]

2844. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "There is no celibacy in Islam."

Comments: [Its isnad is da'eef]

تغريب: حديث حسن، م: (١٢٦٤).

٢٨٤٣ - حَدَّثَنِي تَرِيدُ فَالْ: أَخْبَرَنَا سَعِيدُ عَنْ قَتَادَةَ، عَنْ بَقْسَمِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَمْرَ الرَّئِيْسِ الَّذِي يَأْتِي امْرَأَةً وَهِيَ حَائِضٌ، أَنْ يَنْصَدِقَ بِدِينَارٍ، أَوْ يَنْصِفَ دِينَارٍ. [راجع ٢١٢١]

تغريب: صحيح موقوفاً.

٢٨٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْبَرَنَا أَبْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءَ عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ عَنْ الشَّيْءِ الَّذِي كَانَ يَقُولُ: «لَا ضُرُورَةَ فِي الْإِنْسَانِ».

تغريب: إسناده ضعيف، قال يحيى بن معين: عمر بن عطاء الذي يروي عنه ابن جريج يحدث عن عكرمة ليس هو بشيء.

2845. It was narrated from 'Ammar bin Abi 'Ammar in a *mursal* report in which Ibn 'Abbas was not mentioned that the Prophet (ﷺ) said to Khadeejah... and 'Affan quoted the *hadeeth*. Abu Kamil and Hasan said in their *hadeeth*: The Prophet (ﷺ) said to Khadeejah: "I see a light and hear a voice, and I am afraid that there may be some (jinn) possession in me." She said: Allah would not do that to you, O son of 'Abdullah. Then she went to Waraqah bin Nawfal and told him about that. He said: If he is telling the truth, this is an angel (*namoos*) like the angel of Moosa. If he is sent [as a Prophet] when I am still alive, I

٢٨٤٥ - حَدَّثَنَا أَبُو كَامِلَ وَحَسْنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادَ قَالَ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ - قَالَ حَسْنٌ: عَنْ عَمَّارٍ قَالَ حَمَّادٌ: وَأَطْلَطَهُ عَنْ أَبْنِ عَبَّاسٍ وَأَتَمْ يَشْكُ فِيهِ حَسْنٌ - قَالَ: قَالَ أَبْنُ عَبَّاسٍ. وَحَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ عَمَّارٍ بْنِ أَبِي عَمَّارٍ، مُرْسَلٌ لِيَسَّ فِيهِ أَبْنُ عَبَّاسٍ: أَنَّ الرَّئِيْسَ الَّذِي قَالَ لِحَبِيْبَةَ... فَذَكَرَ عَفَّانُ الْحَدِيثَ. وَقَالَ أَبُو كَامِلَ وَحَسْنٌ فِي حَدِيثِهِمَا: أَنَّ الرَّئِيْسَ الَّذِي قَالَ لِحَبِيْبَةَ: «إِنِّي أَرَى ضَوْءًا، وَأَشْمَعُ صَوْنَاتِ، وَإِنِّي أَخْشَى أَنْ يَكُونَ بِي جَنٌّ» قَالَتْ: لَمْ يَكُنْ اللَّهُ لِيَقْعُلْ ذَلِكَ يَكْ يَا أَبْنَ عَبَّاسَ اللَّهُ أَكْثَرَ

will support him and help him, and I will believe in him.

Comments: [Its isnad is saheeh, al-Bukhari (3) and Muslim (160)]

وَرَفَقَةَ بْنِ تَوْقِلٍ، فَذَكَرَتْ ذَلِكَ لَهُ، قَالَ: إِنْ يُكَلِّمَ صَادِقًا، فَإِنَّ هَذَا نَامُوسٌ مِثْلُ نَامُوسٍ مُوسَى، فَإِنْ بَعْتَ وَأَنَا حَيٌّ، فَسَأَغْزُرُهُ، وَأَنْصُرُهُ، وَأُؤْمِنُ بِهِ.

تخریج: إسناده صحيح، خ: (٢)، م: (١٦٠).

2846. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) stayed in Makkah for fifteen years, seven years during which he saw a light and heard a voice, and eight years during which Revelation came to him. And he stayed in Madinah for ten [years].

Comments: [Its isnad is saheeh, Muslim (2353)]

٢٨٤٦ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَارٍ عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَفَاقَ الرَّبِيعُ بِكَلَمَةٍ تَحْمِلُ عَشْرَةَ سَنَةً، سَبْعَ سِنِينَ يَرَى الصُّورَ وَالثُّورَ وَيَسْمَعُ الصَّوْتَ، وَثَمَانِيَ سِنِينَ يُوحَى إِلَيْهِ، وَأَفَاقَ بِالْمَدِيْرَةِ عَشْرًا. (راجع: ٢٣٩٩)

تخریج: إسناده صحيح، م: (٢٢٥٣).

2847. It was narrated that Ibn 'Abbas (رض) said: I was with my father in the presence of the Prophet (ﷺ), and there was a man speaking to him. - 'Affan said: It was as if he was not paying attention to al-'Abbas - So we left him and he [al-'Abbas] said: Did you see how your cousin was not paying attention to me? I said: There was a man with him, speaking to him. - 'Affan said: He said: Was there someone with him? I said: Yes. - So he went back to him and said: O Messenger of Allah, was there someone with you? For 'Abdullah told me that there was a man with you and you were speaking to him. He said: "Did you see him, O 'Abdullah?" He said: Yes. He said: "That was Jibreel; he is

٢٨٤٧ - حَدَّثَنَا أَبُو كَامِلٍ وَعَفَّانُ الْمَعْنَى قَالَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَارٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كُنْتُ مَعَ أَبِي عَنْدَ الرَّبِيعِ بِكَلَمَةٍ وَعِنْدَهُ رَجُلٌ يُنَاجِيُهُ - قَالَ عَفَّانُ: وَهُوَ كَالْمُغْرِضِ عَنِ الْعَبَّاسِ - فَخَرَجْنَا مِنْ عِنْدِهِ، قَنَالَ: أَلَمْ تَرَ إِلَى أَبْنِ عَمَّكَ كَالْمُغْرِضِ عَنِي؟ فَقُلْتُ: إِنَّهُ كَانَ عِنْدَهُ رَجُلٌ يُنَاجِيُهُ - قَالَ عَفَّانُ: قَنَالَ: أَوْ كَانَ عِنْدَهُ أَحَدٌ؟ قُلْتُ: نَعَمْ - قَالَ: فَرَجَعَ إِلَيْهِ قَنَالَ: يَا رَسُولَ اللَّهِ، هَلْ كَانَ عِنْدَكَ أَحَدٌ؟ قَيْلَانْ عَنْدَ اللَّهِ أَخْبَرَنِي أَنَّ عِنْدَكَ رَجُلًا يُنَاجِيُهُ - قَالَ: «هَلْ رَأَيْتُهُ يَا عَنْدَ اللَّهِ؟» قَالَ: نَعَمْ - قَالَ: «ذَاكَ جِبْرِيلُ، وَهُوَ الَّذِي شَلَّلَنِي عَنْكَ». حَدَّثَنَا عَفَّانُ: أَلَّهُ كَانَ عِنْدَكَ رَجُلٌ يُنَاجِيُكَ... (راجع: ٢٦٧٩)

the one who distracted me from you."

Comments: [Its isnad is saheeh]

2848. A similar report was narrated from Ibn 'Abbas from the Prophet (ﷺ).

Comments: [Its isnad is saheeh]

تخریج: إسناده صحيح

٢٨٤٨ - حَدَّثَنَا عَنْ أَبِيهِ كَامِلٍ: حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلْمَةَ عَنْ عَمَّارٍ، عَنْ أَبْنَى عَبَّاسِ عَنْ النَّبِيِّ ﷺ تَحْوِهً.

تخریج: إسناده صحيح

٢٨٤٩ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَادُ بْنُ سَلْمَةَ عَنْ عَمَّارٍ بْنِ أَبِيهِ عَمَّارٍ، عَنْ أَبْنَى عَبَّاسِ - فِيمَا يَحْسَبُ حَمَادٌ - أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ حَدِيثَةَ، وَكَانَ أَبُوهَا يَرْعَبُ أَنْ يُرَوِّجَهُ، فَصَنَعَتْ طَعَاماً وَشَرَاباً، فَدَعَتْ أَبَاهَا وَقَرْبَرَا مِنْ قُرَيْشٍ، فَطَعَمُوهَا وَشَرَبُوهَا حَتَّى تَمْلُوا، فَقَالَتْ حَدِيثَةُ لِأَبِيهَا: إِنَّ مُحَمَّداً بْنَ عَبْدَ اللَّهِ بَخْطَبِي، فَرَوَّجْنِي إِلَيْهِ فَرَوَّجَهَا إِلَيْهِ. فَخَلَقَهُ اللَّهُ وَأَبْلَغَهُ خَلَقَهُ، وَكَذَلِكَ كَانُوا يَمْعَلُونَ بِالْأَبَاءِ، فَلَمَّا سَرَّيَ اللَّهُ سُكْرُهُ، نَظَرَ فَإِذَا هُوَ مُخْلَقٌ وَعَلَيْهِ خَلَقٌ، فَقَالَ: مَا شَانِي، مَا هَذَا؟ قَالَتْ: رَوَجْتَنِي مُحَمَّداً بْنَ عَبْدِ اللَّهِ، قَالَ: أَنَا أَرْوَخُ نِسَمَ أَبِيهِ طَالِبٍ! لَا، لَعْمَرِي. فَقَالَتْ حَدِيثَةُ: أَمَا شَسْجِي! ثُرِيدُ أَنْ شَفَّهَ تَسْكُنَكَ عِنْدَ قُرَيْشٍ؟ تُخْبِرُ النَّاسَ أَنَّكَ كُنْتَ سُكْرَانَ؟ فَلَمْ تَرَلْ بِهِ حَتَّى رَضِيَ.

تخریج: إسناده ضعيف، فقد شكر حماد بن سلمة في وصله، ثم إن حماد بن سلمة قد دلسه.

2849. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (رسولنا) mentioned Khadeejah. Her father wanted to give her in marriage to him. So she made some food and drink, and she called her father and some men of Quraish, and they ate and drank until they got drunk. Then Khadeejah said to her father: Muhammad bin 'Abdullah wants to marry me; give me in marriage to him. So he gave her in marriage to him. She put some perfume on him (her father) and dressed him in a *hullah* suit, because that is what they used to do for fathers. When he recovered from his intoxication, he looked and found himself wearing perfume and a *hullah* suit. He said: What happened to me? What is this? She said: You gave me in marriage to Muhammad bin 'Abdullah. He said: I gave you in marriage to the orphan of Abu Talib?! No, never! Khadeejah said: Wouldn't you feel ashamed to look like a fool in front of Quraish and tell the people that you were drunk? And she kept on at him until he gave in.

Comments: [Its isnad is da'eef]

2850. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) mentioned Khadeejah bint Khuwailid.... And he narrated a similar report.

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

2851. It was narrated from Ibn 'Abbas (رض) that a man came to the Prophet (ﷺ) and said: I have to sacrifice a camel and I can afford it, but I cannot find one to buy. The Prophet (ﷺ) instructed him to buy seven sheep and slaughter them.

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف ک سابقه.
شیوه، قینبھمن. [راجع: ٢٨٣٩]

2852. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) mentioned the *Dajjal* and said: "He is one eyed, white with a pinkish complexion and a head like a hooded snake. The one who most resembles him is 'Abdul-'Uzza bin Qatan. The ones who follow him are the doomed ones, for your Lord, may He be glorified and exalted, is not one eyed."

Comments: [Saheeh because of corroborating evidence]

2853. Tawoos said: We asked Ibn 'Abbas (رض) about sitting on the heels with the feet upright, and he said: This is the *Sunnah*. We said: We think it is difficult for a man. Ibn 'Abbas said: It is the *Sunnah* of your Prophet (ﷺ).

- ٢٨٥٠ - حَدَّثَنَا عَفَّانُ : حَدَّثَنَا حَمَّادٌ قَالَ : أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ ، عَنْ أَبْنِ عَبَّاسٍ - فِيمَا يَخْسِبُ - : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ حَدِيبَحَةَ يُبْتَحُ خُوَيْلِي... فَذَكَرَ مَقْنَاهَ .

تخریج: إسناده ضعیف ک سابقه.

- ٢٨٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ : أَخْبَرَنِي أَنُّ جُرَيْجٌ قَالَ : قَالَ عَطَاءُ الْخَرَاسَانِيُّ عَنْ أَبْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ عَلَيَّ بَذَنَةً ، وَأَنَا مُؤْسِرٌ بِهَا ، وَلَا أَجِدُهَا فَأَشْرِيَهَا ؟ فَأَمْرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْتَأْغِيْ شَيْءًا ، قَيْدَبَھُنَّ . [راجع: ٢٨٣٩]

تخریج: إسناده ضعیف، عطاء الخراسانی صاحب اوہام کثیرہ، ثم هو لم يسمع من ابن عباس شيئاً، وابن جریج مدليس ولم يصرح بسماعه.

- ٢٨٥٢ - حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ : أَخْبَرَنِي شَعْبَةُ عَنْ (١/٣١٣) سِمَاكِ بْنِ حَرْبٍ ، عَنْ عَكْرَمَةَ ، عَنْ أَبْنِ عَبَّاسٍ ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الدَّجَّالَ ، قَالَ : « هُوَ أَغْوَرُ هِجَانٌ ، كَانَ رَأْسُهُ أَصْلَهُ ، أَشْبَهُ رِجَالَكُمْ بِهِ عَبْدُ الْعَزِيزِ بْنُ قَطْنٍ ، فَإِمَّا هَلَكَ الْهُلُكُ ، فَإِنَّ رَبَّكُمْ غَرَّ وَجَلَ لَئِنْ يَأْغُورَ » . [راجع: ٢١٤٨]

تخریج: صحیح لغيره، سمّاک بن حرب في روایته عن عکرمة اضطراب.

- ٢٨٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ وَعَبْدُ الرَّزَاقِ قَالَا : أَخْبَرَنَا أَبْنُ جَرِيرٍ : أَخْبَرَنِي أَبُو الْوَبِيرُ أَنَّهُ سَبْعَ طَاؤُوسًا يَقُولُ : قُلْنَا لِابْنِ عَبَّاسٍ فِي الْإِقْعَادِ عَلَى الْقَدْمَيْنِ ؟ فَقَالَ :

Comments: [Its isnad is saheeh, Muslim (536)]

هي الشهادة. قال: قلنا: إنا نزاهة جماعة
بالرجل، فقال ابن عباس: هي شهادة تبيّن
شيء. [انظر: ٢٨٥٥]

تخریج: إسناده صحيح، م: (٥٣٦).

2854. Ibn 'Abbas (رض) said: I never knew the Messenger of Allah (ﷺ) to seek out any day to fast, seeking its virtue over other days, except this day, the day of 'Ashoora', or the month of Ramadan.

Comments: [Its isnad is saheeh, al-Bukhari (2006) and Muslim (1132)]

٢٨٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَكْرِي قَالَ: أَخْبَرَنَا
ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي
بَيْهَدِ أَنَّهُ سَبَعَ ابْنَ عَبَّاسٍ يَقُولُ: مَا عَلِمْتُ
رَسُولَ اللَّهِ يَكْرِي كَانَ يَتَحَرَّى يَوْمًا يَتَشَبَّهُ
فَصَلَّهُ عَلَى عَيْرٍ، إِلَّا هَذَا الْيَوْمَ، يَوْمَ
عَاشُورَاءَ، أَوْ شَهْرَ رَمَضَانَ. [راجع: ١٩٣٨]

تخریج: إسناده صحيح، خ: (٢٠٠٦)، م: (١١٣٢).

2855. It was narrated that Tawoos said: I saw Ibn 'Abbas (رض) sitting on the balls of his feet (when his feet were spread out) and I said: The people claim that this is difficult. He said: It is the Sunnah of your Prophet (ﷺ).

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح، ابن لهيعة سي، الحفظ وقد توبع.

2856. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) only forbade garments that are completely made of silk.

Comments: [Its isnad is saheeh]

٢٨٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَكْرِي: حَدَّثَنَا ابْنُ
جُرَيْجَ: أَخْبَرَنِي عَكْرِمَةُ بْنُ خَالِدٍ عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا نَهَا
رَسُولُ اللَّهِ يَكْرِي عَنِ التَّوْبِ الْمُضَمِّنَتِ حَرِيرًا.

[راجع: ١٨٧٩]. وانظر: ٢٨٥٧

تخریج: إسناده صحيح.

2857. It was narrated from Sa'eed bin Jubair and 'Ikrimah the freed slave of Ibn 'Abbas that Ibn 'Abbas (رض) said: The Messenger of Allah

٢٨٥٧ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجَ قَالَ:
أَخْبَرَنِي حُصَيْفٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعَكْرِمَةَ

(ﷺ) only forbade garments that are completely made of silk.

Comments: [A saheeh hadeeth]

مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا
نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّوْبِ الْمُضَمِّنِ.
[رَاجِعٌ: ٢٨٥٦ ، وَانْظُرْ: ٢٩٥١].

تخریج: حديث صحيح.

2858. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "Jibreel taught me one mode of recitation (*luruf*) and I asked for another one, and I kept asking for more and he gave me more, until it ended with seven modes of recitation." Az-Zuhri said: These modes of recitation only affect the recitation, they do not change anything with regard to *halal* and *haram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3219) and Muslim (819)]

٢٨٥٨ - حَدَّثَنَا عَبْدُ الرَّزَاقُ قَالَ: أَخْبَرَنَا مَعْمَرٌ
عَنِ الزُّهْرِيِّ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ
عَبْتَةَ، عَنْ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ:
«أَفَرَأَيْتِ جِبْرِيلَ عَلَى حَرْبٍ فَرَاجَعَتْهُ، فَلَمْ أَرَلْ
أَسْتَرِيدُهُ، وَقَرِبَنِي، فَأَنْهَى إِلَى سَبْعَةِ أَخْرُفِ».١
قَالَ الزُّهْرِيُّ: وَإِنَّا هَذِهِ الْأَخْرُفَ فِي الْأَمْرِ
الْوَاحِدِ، وَلَنْ يَخْتَلِفُ فِي حَلَالٍ وَلَا حَرَامٍ.
[رَاجِعٌ: ٢٣٧٥].

تخریج: إسناده صحيح، خ: (٣٢١٩)، م: (٨١٩).

2859. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Some poetry is wisdom and some eloquence is magic."

Comments: [*Saheeh* because of corroborating evidence]

٢٨٥٩ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا إِسْرَائِيلُ
عَنْ سَمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الشِّعْرِ
حَكْمًا وَإِنَّ مِنَ الْأُبَيَانِ سِحْرًا». [رَاجِعٌ:
٢٤٢٤ ، وَانْظُرْ: ٣٠٦٨].

تخریج: صحيح لغيره، روایة سماك عن عكرمة مضطربة.

2860. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Divide wealth among those who are entitled to shares of inheritance according to the book of Allah, may He be blessed and exalted, and whatever is left after dividing it goes to the nearest male relative."

٢٨٦٠ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: حَدَّثَنَا مَعْمَرٌ
عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْسِمُوا النَّالَّ
بَيْنَ أَهْلِ الْفَرَائِصِ عَلَى كِتَابِ اللَّهِ تَبَارَكَ
وَتَعَالَى، فَمَا تَرَكْتَ الْفَرَائِصُ فَلِأَوْلَى ذَكْرِهِ».٢
[رَاجِعٌ: ٢٦٥٧].

Comments: [Its isnad is saheeh, Muslim (1615)]

2861. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) was shrouded in two white garments and a red garment.

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

تخریج: حسن، وهذا اسناد ضعیف، ابن أبي لیلی سی، الحفظ، وقد توبع.

2862. It was narrated that Ibn 'Abbas (رضي الله عنه) said: If one of you were to give his land to his brother (to use for free), that is better for him than taking such and such in return for it, a specific amount.

Comments: [Its isnad is saheeh, Muslim (1550)]

2863. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) continued 'Ulmrah on to the Hajj [tamattu' or qiran] until he died, and Abu Bakr (did the same) until he died, and 'Umar and 'Uthman (did the same) until they died. The first one to disallow that was Mu'awiyah.

Comments: [Its isnad is da'eef because of the weakness of Laith bin Abu Sulaim]

2864. Aswad bin 'Amir narrated something similar with his isnad.

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

2865. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "There should be neither harming nor reciprocating

تخریج: اسناده صحيح، م: (١٦١٥).

٢٨٦١- حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا سُقِيَانُ عَنْ أَبْنَى أَبْنِي لَيْلَى، عَنْ الْحَكْمَ، عَنْ مَقْسِمٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: كُفَنَ رَسُولُ اللَّهِ ﷺ فِي بُرْدَنِي أَيْتَصِنْ، وَبُرْدَأَخْمَرَ [٢٢٨٤].

تخریج: حسن، وهذا اسناد ضعیف، ابن أبي لیلی سی، الحفظ، وقد توبع.

٢٨٦٢- حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبْنَى طَاؤُوسٍ، عَنْ أَبِيهِ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: لَا يَتَمَّنَ أَخْدُوكُمْ أَخَاهُ أَرْضَهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا كَذَا وَكَذَا، لِشَيْءٍ مَعْلُومٍ قَالَ: قَالَ أَبْنُ عَبَّاسٍ: وَهُوَ الْحَقْلُ، وَهُوَ بَلْسَانُ الْأَنْصَارِ: الصَّافَّةُ.

تخریج: اسناده صحيح، م: (١٥٥١).

٢٨٦٣- حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُقِيَانُ عَنْ لَيْثٍ، عَنْ طَاؤُوسٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: تَمَّتَ رَسُولُ اللَّهِ ﷺ حَتَّى ماتَ، وَأَبُو بَكْرٍ حَتَّى ماتَ، وَعُمَرٌ وَعُثْمَانُ كَذَلِكَ، وَأَوْلُ مَنْ نَهَى عَنْهَا مُعَاوِيَةً، [٢٦٦٤].

تخریج: اسناده ضعیف لضعف لیث بن أبي سلیم.

٢٨٦٤- حَدَّثَنَا أَسْنُدُ بْنُ عَامِرٍ مَعْنَاهُ يَاشْتاَدُ.

تخریج: اسناده ضعیف کسابقه.

٢٨٦٥- حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ جَابِرٍ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ

harm. A man has the right to put something on his neighbour's wall, and the thoroughfare should be seven cubits (wide)."

Comments: [Hasan, because Jabir bin Yazeed al-Ju'fi is da'eef]

رسول اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا ضَرَرَ وَلَا إِضَارَ، وَلِلْجَارِ أَنْ يَجْعَلَ خَشَبَةً فِي حَاجِزِ جَارِهِ، وَالطَّرِيقُ الْمِيَاءُ سَبْعَةُ أَذْرُعٍ». [راجع: ٢٠٩٨]

تخریج: حسن، جابر بن یزید الجعفی ضعیف، وقد توبع.

2866. 'Ata' narrated that he heard Ibn 'Abbas (رض) say: If one of you could manage not to go out on the day of *al-Fitr* until he eats something, let him do so. He ['Ata'] said: I never omitted to eat before going out since I heard that from Ibn 'Abbas. I eat a little from the edge of the pastry or drink some milk or water. I [the narrator] said: What was the reason for that? He said: I heard him say, I think he narrated it from the Prophet (ﷺ): They did not go out until late morning, so they said: We should eat so that we will not have to hasten in our prayer.

Comments: [Its isnad is saheeh]

2867. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Hasten to do *Hajj* - i.e., the obligatory *Hajj* - for none of you knows what may happen to him."

Comments: [A hasan hadeeth; this is a da'eef isnad]

٢٨٦٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا أَبْنُ عَبَّاسٍ تَحْرِيْج: أَخْبَرَنَا عَطَاءً أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ بِحَوْلٍ: إِنْ أَشْتَطَعْتُمْ أَنْ لَا يَمْدُوا أَحْدَكُمْ يَوْمَ الْمُصْرِحِ حَتَّى يَطْعَمُ، فَلَيَقْعُلُ. قَالَ: فَلَمْ أَدْعُ أَنْ أَكُلَّ قَبْلَ أَنْ أَغْدُو، مُنْذُ سَمِعْتُ ذَلِكَ مِنْ أَبْنِ عَبَّاسٍ، فَأَكُلُّ مِنْ طَرْفِ الصَّرِيقَةِ الْأَكْلَةِ أَوْ الشَّرَبِ الْبَنِ، أَوِ الْمَاءِ. قُلْتُ: فَعَلَامُ يَوْمَ هَذَا؟ قَالَ: سَمِعْتُ أَطْنَعَنِ التَّنِيَّ بِكَلَّةٍ قَالَ: كَانُوا لَا يَخْرُجُونَ حَتَّى يَمْتَدَّ الصَّحَّاءُ، فَيَقُولُونَ: نَطْعَمُ لِيَلْلَامْ نَعْجَلُ عَنْ صَلَاتِنَا.

تخریج: إسناده صحيح.

٢٨٦٧ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا الشُّورِيُّ عَنْ إِسْمَاعِيلَ - هُوَ (٣٤/١) أَبُو إِسْرَائِيلَ الْمَلَائِيَّ -، عَنْ فُضْلِيِّلَ - يَعْنِي أَبْنَ غَمْرَوَ - عَنْ سَعِيدِ بْنِ حَثَّيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَحْجَلُوا إِلَى الْحَجَّ - يَعْنِي الْفَرِيْضَةَ - فَإِنْ أَحْدَكُمْ لَا يَدْرِي مَا يَعْرِضُ لَهُ».

تخریج: حديث حسن، وهذا إسناد ضعيف، إسماعيل بن خليفة العبسی سیء الحفظ، وقد توبع.

2868. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) said to his Companions when they

٢٨٦٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبْنِ حُثَيْمٍ، عَنْ أَبِي الطَّفَلِ، عَنْ أَبْنِ

wanted to enter Makkah during his *'umrah* after al-Hudaibiyah: "Tomorrow your people will be watching you, so show them your strength." When they entered the mosque, they touched the Corner, then they trotted as did the Prophet (ﷺ) with them, until they reached the Yemeni Corner, then they walked until they reached the Black Corner. He did that three times, then walked for four (circuits).

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

2869. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) took one-fifth (*khumus*) of buried treasure.

Comments: [Saheeh because of corroborating evidence]

عَبَّاسٌ قَالَ: قَالَ الرَّبِيعُ بْنُ الْأَسْحَابِ حِينَ أَرَادُوا دُخُولَ مَكَّةَ فِي عُمْرَةِهِ، بَعْدَ الْحَدِيثِيَّةِ: إِنَّ قَوْمَكُمْ غَدَ سَيِّرُونَكُمْ فَلَيَرُؤُوكُمْ جُلُّهَا» فَلَمَّا دَخَلُوا الْمَسْجِدِ اسْتَلَمُوا الرُّكْنَ، ثُمَّ رَمَلُوا وَالنَّبِيُّ يَرْكَعُ مَعَهُمْ، حَتَّى إِذَا بَلَغُوا إِلَى الرُّكْنِ الْيَمَانِيِّ، تَشَوَّا إِلَى الرُّكْنِ الْأَشْوَدِ، فَفَعَلَ ذَلِكَ ثَلَاثَ مَرَاتٍ، ثُمَّ نَسَى الْأَرْبَعَةَ. [راجع: ٢٢٢٠]

تخریج: إسناده قوي.

٢٨٦٩ - حَدَّثَنَا عَنْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ وَأَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَضَى رَسُولُ اللَّهِ يَعْلَمُ فِي الرِّكَازِ الْخُمُسَ. [انظر: ٢٨٧٠]

تخریج: صحيح لغيره، روایة سماک عن عکرمة مضطربة.

2870. And the Messenger of Allah (ﷺ) ruled that one-fifth be taken from buried treasure.

Comments: [Saheeh because of corroborating evidence; see the previous report]

2871. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "No man should be under the same cover as another man and no woman (should be under the same cover) as another woman."

Comments: [A *saheeh* *hadeeth*]

٢٨٧٠ - حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا إِسْرَائِيلُ قَالَ: وَقَضَى - وَقَالَ أَبُو نُعَيْمٍ فِي حَدِيثِهِ: قَضَى - رَسُولُ اللَّهِ يَعْلَمُ فِي الرِّكَازِ الْخُمُسَ. [راجع: ٢٨٦٩]

تخریج: صحيح لغيره، وانظر ماقبله.

٢٨٧١ - حَدَّثَنَا عَنْدُ الرَّزَاقِ وَحَلْفُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْلَمُ: «لَا يَتَأْشِرُ الرَّجُلُ الرَّجُلَ، وَلَا الْمَرْأَةُ الْمَرْأَةُ». [راجع: ٢٧٧٣]

تخریج: حديث صحيح.

2872. It was narrated from Ikrimah in a *mursal* report.

Comments: [A *saheeh hadeeth*]

٢٨٧٢- قال عبد الله: قال أبي: ولم يرْفَعْهُ أسود، وحَدَّثَنَا عَنْ حَسَنٍ، عَنْ سِمَاكٍ، عَنْ عَكْرَمَةَ مُرْسَلًا.

تخریج: حديث صحيح.

2873. It was narrated that Ibn 'Abbas (رض) said: It was said to the Prophet (ﷺ) when he had finished at Badr: You should pursue the caravan, for there is nothing to prevent you capturing it. al-'Abbas, who was among the prisoners in his chains, called out to him: You will never be able to do that. The Prophet (ﷺ) said to him: "Why not?" He said: Because Allah promised you one of the two groups, and He has given you what He promised you.

٢٨٧٣- حَدَّثَنَا عبد الرَّزَاقُ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَيْلَ لِلَّهِي بِكَلَّهِ جِنْ فَرَغَ مِنْ بَذْرِهِ عَلَيْكَ الْعِيرُ، لَيْسَ دُوَّنَهَا شَيْءٌ. قَالَ: فَنَادَاهُ الْعَبَّاسُ وَهُوَ أَسِيرٌ فِي وَنَاقِهِ: لَا يَصْلُحُ قَالَ: فَقَالَ لَهُ التَّبَّاعُ بِكَلَّهِ: «لِمَ؟» قَالَ: لِأَنَّ اللَّهَ قَدْ وَعَدَكَ إِحْدَى الطَّيْبَتَيْنِ، وَقَدْ أَعْطَاكَ مَا وَعَدْتَكَ، [راجع: ٢٠٢٢].

تخریج: رواية سماك عن عكرمة فيها اضطراب.

Comments: [Narration of Simak from Ikrimah, it is disturbed]

2874. It was narrated that Ibn 'Abbas (رض) said: Ma'iz was brought to the Prophet (ﷺ) and he confessed to him twice, and he said: "Take him away." Then he said: "Bring him back." And he confessed twice more, until he had confessed four times. Then the Prophet (ﷺ) said: "Take him away and stone him."

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

٢٨٧٤- حَدَّثَنَا عبد الرَّزَاقُ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَتَيَ التَّبَّاعُ بِكَلَّهِ بِمَاعِزٍ، فَأَعْرَفَهُ عَنْهُ مَرْتَبَتَيْنِ، فَقَالَ: «اذْهَبُوا بِهِ» ثُمَّ قَالَ: «رُدُوهُ» فَأَعْرَفَ مَرْتَبَتَيْنِ، حَتَّى اعْرَفَ أَزْبَعَ مَرْتَبَتِهِ، فَقَالَ التَّبَّاعُ بِكَلَّهِ: «اذْهَبُوا بِهِ فَازْجُمُوهُ». [راجع: ٢٢٠٢].

تخریج: إسناده حسن.

2875. It was narrated that Ibn 'Abbas (رض) said: At the time of the Messenger of Allah (ﷺ) and Abu Bakr, and for two years of 'Umar's caliphate, the threefold *talaq* was counted as one. Then

٢٨٧٥- حَدَّثَنَا عبد الرَّزَاقُ: حَدَّثَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ بِكَلَّهِ، وَأَبِيهِ بِكَلَّرِ وَسَتَتِينِ مِنْ خِلَافَةِ عَمَرَ بْنِ الْخَطَّابِ،

'Umar (رضي الله عنه) said: The people have begun to be hasty in a matter in which they should be careful and deliberate. Now we should take them at their word. And he did that [i.e., counted the threefold *talaq* as three].

طلاق الثلاث: واحدة، فقال عمر: إن الناس قد اشتعجلا في أمر كانت لهم فيه أناة، فلن أمنصأه عليهم. فأنصأه عليهم.
[راجع: ٢٣٨٧].

تخریج: إسناده صحيح، م: (١٤٧٢).

Comments: [Its isnad is saheeh, Muslim (1472)]

2876. It was narrated that Sadaqah ad-Dimashqi said: A man came to Ibn 'Abbas and asked him about fasting. He said: The Messenger of Allah (ﷺ) used to say: "One of the best kinds of fasting is the fast of my brother Dawood. He used to fast one day and not fast the next day."

Comments: [Its isnad is da'eef jiddan]

٢٨٧٦ - حَدَّثَنَا أَبُو النَّضْرُ قَالَ: حَدَّثَنَا الْفَرْجُ
ابن فضالة عن أبي هريم، عن صدقة
الدمشقي قَالَ: خَاء رَجْلٌ إِلَى ابن عَبَّاسٍ
يَسْأَلُهُ عَن الصَّيَامِ؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ
يَكْتُلُ يَوْمًا بِيَوْمٍ يَوْمًا بِيَوْمٍ يَوْمًا.
ذاوْدُ، كَانَ يَصُومُ يَوْمًا وَيَعْطِيرُ يَوْمًا.

تخریج: إسناده ضعيف جداً، الفرج بن فضالة، مجہول.

2877. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ), Abu Bakr, 'Umar and 'Uthman continued 'Umrah on to the *Hajj* [*tamattu'* or *qiran*]; the first one to forbid it was Mu'awiyah.

Comments: [Its isnad is da'eef because of the weakness of Laith bin Abu Sulaim]

٢٨٧٧ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفيَّانُ عَنْ
لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: تَمَّعَنَّ
رَسُولُ اللَّهِ يَكْتُلُ، وَأَبْرَكُرُ، وَعُمَرُ، وَعُثْمَانُ،
وَأَوْلَى مَنْ نَهَى عَنْهَا مُعَاوِيَةً. [راجع: ٢٦٦٤].

تخریج: إسناده ضعيف لضعف ليث بن أبي سليم.

2878. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) wanted to do *wudoo'* from a waterskin, and it was said to him that it was made from the skin of an animal that had died naturally. He said: "Tanning takes away its filth, abomination or impurity."

Comments: [Hasan]

٢٨٧٨ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مَسْعُورٌ
عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ سَالِمٍ بْنِ أَبِي
الْجَعْدِ، عَنْ أَبْيَهِ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: أَرَادَ
اللَّهُ يَكْتُلُ أَنْ يَتَوَاضَّأَ مِنْ سِقَايَةٍ، فَقِيلَ لَهُ: إِنَّهُ
مَيْتَةٌ، فَقَالَ: «يَنْأَعُهُ يُذَهِّبُ بَخْبَثَهُ، أَوْ رِجْسَهُ،
أَوْ نَجَسَهُ». [راجع: ٢١١٧].

تخریج: حسن، وفي سنه أخوه سالم بن أبي الجعد، فيه جهالة.

2879. Sa'eed bin Jubair narrated that he heard Ibn 'Abbas (رضي الله عنه) say: The Messenger of Allah (ﷺ) put his hand between my shoulders and said: "O Allah, give him understanding of the religion and teach him the meaning of Qur'an."

Comments: [Its isnad is *qawi*, al-Bukhari (143) and Muslim (2477)]

تخریج: [ابن عباس رضي الله عنه] بدون لفظ: «وعلمه التأويل».

2880. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) sacrificed one hundred camels during *Hajj*, of which he slaughtered sixty with his own hand and ordered that the rest be slaughtered. Then he took a piece from each camel and they were put in a pot, and he ate from it and drank from its broth. And on the day of al-Hudaibiyah he slaughtered seventy, among which was the camel of Abu Jahl. When the camels were prevented from reaching the Ka'bah, they groaned as if groaning for their offspring.

Comments: [Its isnad is *da'eef* because Muhammad bin Abdur-Rahman bin Abu Laila is *da'eef*]

2881. It was narrated that 'Ali (رضي الله عنه) said: The Messenger of Allah (ﷺ) brought one hundred camels... And he mentioned a similar *hadeeth*.

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

٢٨٧٩ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهْرَةُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُكْمَمَ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ: أَللَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وَضَعَ رسولُ اللَّهِ يَدَهُ يَدَهُ بَيْنَ كَعْبَيْ - أَوْ قَالَ: عَلَى مَنْكِيَّ - فَقَالَ: «اللَّهُمَّ فَقَهْهُ فِي الدِّينِ وَعَلِّمْهُ التَّأْوِيلَ». [راجع: ٢٣٩٧]

تخریج: [ابن عباس رضي الله عنه] م: (١٤٣)، خ: (٢٤٧٧).

٢٨٨٠ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهْرَةُ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ الْحُكْمِ، عَنْ مَقْسُمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَحَرَ رَسُولُ اللَّهِ يَدَهُ يَدَهُ فِي الْحَجَّ مائَةً بَدَنَّهُ، نَحَرَ يَدَهُ مِنْهَا سَيْئَنَ، وَأَمْرَ يَقْتَلُهَا، فَنُجِرَتْ، وَأَخْذَ مِنْ كُلِّ بَدَنَّهُ بَضْعَةَ فَجُمِعَتْ فِي قِدْرٍ، فَأَكَلَ مِنْهَا وَحْسَانًا مِنْ مَرْقَهَا، وَنَحَرَ يَوْمَ الْحُدُبِيَّةِ سَيْعِينَ، فِيهَا جَمْلٌ أَبِي تَجْهِيلٍ، فَلَمَّا صُدِّتْ عَنِ الْبَيْتِ، (١٣٥/١) حَتَّى كَمَا نَجَّنَ إِلَى أُولَادِهَا. [راجع: ٢٠٧٩]

تخریج: [ابن عباس رضي الله عنه] ضعيف لضعف محمد بن عبد الرحمن بن أبي ليلى، فإنه سيء الحفظ.

٢٨٨١ - حَدَّثَنَا أَبُو الْجَوَابِ: حَدَّثَنَا عَمَّارٌ بْنُ أَبْنَ رَزِيقٍ - عَنْ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي تَجْهِيلٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى. عَنْ غَلَبَيِّ قَالَ: شَاقَ رَسُولُ اللَّهِ يَدَهُ يَدَهُ مائَةً بَدَنَّهُ... فَذَكَرَ نَحْوَهُ. [راجع: ٥٩٣]

تخریج: [ابن عباس رضي الله عنه] ضعيف كسابقه.

2882. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) set out during the year of the conquest on the tenth of Ramadan, and when he halted in Marraz-Zahran...

Comments: [A saheeh hadeeth, apart from the words "Marraz-Zahran"]

- ٢٨٨٢ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبْنِ إِذْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِشْحَاقَ، عَنْ الرُّهْرَيْ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَامَ الْفَتحِ بِعَشْرِ مَضَيْنَ مِنْ رَمَضَانَ، فَلَمَّا نَزَلَ مَرَّةً الطَّفْرَانِ... [راجع : ١٨٩٢]

تخریج: حديث صحيح دون قوله: «مر الظهران».

2883. It was narrated from Ibn 'Abbas (رض) that the Prophet stayed in Makkah for seventeen days in the year of the conquest during which he prayed two *rak'ahs*. Abun-Nadr said: Shortening (the prayers), praying two *rak'ahs*.

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

- ٢٨٨٣ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَأَبُو الظَّفَرِ قَالَ: حَدَّثَنَا شَرِيكُ عَنْ أَبْنِ الْأَصْبَهَانِيِّ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَامَ بِمَكَّةَ عَامَ الْفَتحِ سَبْعَ عَشَرَةً يُصْلِي رَكْعَتَيْنِ. قَالَ أَبُو الظَّفَرِ: يُطْهِرُ، يُطْهِرُ رَكْعَتَيْنِ. [راجع : ١٩٥٨]

تخریج: حديث صحيح، وهذا إسناد ضعيف، شريك بن عبد الله القاضي سيء الحفظ.

2884. A similar report was narrated from Ibn 'Abbas (رض), from the Prophet (ﷺ).

Comments: [A saheeh hadeeth; this is a *da'eef isnad* like the previous report]

- ٢٨٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنَ الْخَرَازِ مِنَ النَّقَابِ: حَدَّثَنَا شَرِيكُ : وَحَدَّثَنِي نَضْرُ بْنُ عَلَيْ قَالَ: أَخْرَجَنِي أَبِي عَنْ شَرِيكِ، عَنْ أَبْنِ الْأَصْبَهَانِيِّ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

تخریج: حديث صحيح، وهذا إسناد ضعيف كسابقه.

2885. It was narrated from Ibn 'Abbas in a *marfoo'* report that he said: "Let her ride and offer expiation for her vow."

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

- ٢٨٨٥ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنْ أَبْنِ عَبَّاسٍ يَرْفَعُهُ إِلَيْهِ أَنَّهُ قَالَ: «لِتَرْكِبَ وَلَا تَكْفُرَ بِمَا تَبَرَّ». [راجع : ٢٨٢٨]

تخریج: حديث حسن، وهذا إسناد ضعيف لضعف شريك.

2886. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) passed judgement on the basis of a witness and an oath.

Comments: [Its isnad is saheeh, Muslim (1712)]

٢٨٨٦ - حَدَّثَنَا رَيْدُ بْنُ الْحَبَابِ: أَخْبَرَنَا سَيِّفُ بْنُ سَلَيْمَانَ الْمَكِيُّ: حَدَّثَنَا قَيْسُ بْنُ شَعْبَدٍ عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ أَبِي عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالشَّاهِدِ وَالْمُبَيِّنِ.
[راجع: ٢٢٢٤].

تخریج: إسناده صحيح، م: (١٧١٢).

2887. It was narrated that Abu Ghafatan said: I entered upon Ibn 'Abbas (رض) and found him doing 'wudoo'. He rinsed his mouth and nose, then he said: The Messenger of Allah (ﷺ) said: "Twice - or twice thoroughly - or three times."

Comments: [Its isnad is qawi]

٢٨٨٧ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ عَنْ أَبِي دِئْبٍ، عَنْ قَارِظَةِ بْنِ شَبَّيْةَ، عَنْ أَبِي عَطْفَانَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبَّاسٍ، فَوَجَدْنَاهُ يَتَوَضَّأُ، فَمَضَمَضَ، ثُمَّ اسْتَثْلَمَ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلْتَهِنَ - أَوْ أَلْتَهِنَ بِالْغَيْنِ - أَوْ تَلَاتَّا». [راجع: ٢٠١١].

تخریج: إسناده قوي.

2888. Maymoon bin Mihran narrated that he heard Ibn 'Abbas (رض) say: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram*.

Comments: [Its isnad is saheeh]

٢٨٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي حَبِيبُ بْنُ الشَّهِيدِ: حَدَّثَنِي مَيْمُونُ بْنُ مُهْرَانَ: أَنَّهُ سَمِعَ أَبْنَ عَبَّاسٍ يَقُولُ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُخْرِمٌ.

تخریج: إسناده صحيح.

2889. It was narrated that Abu 'Ulwan said: I heard Ibn 'Abbas (رض) say: Fifty prayers were enjoined upon your Prophet (ﷺ), then he asked his Lord, may He be glorified and exalted, and He made them five.

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

٢٨٨٩ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكُ عَنْ أَبِي عُلْوَانَ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ يَقُولُ: فِرْضٌ عَلَى نَبِيِّكُمْ ﷺ خَمْسُونَ صَلَوةً، فَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ، فَجَعَلَهَا خَمْسًا.

تخریج: صحيح لغيره، وهذا إسناد ضعيف، شريك سيء الحفظ.

2890. It was narrated that 'Abdullah bin 'Usm said: I heard Ibn 'Abbas (رض) say: Your Prophet

٢٨٩٠ - حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَرِيكُ عَنْ عَبْدِ اللَّهِ بْنِ عُصْمَةَ قَالَ: سَمِعْتُ

(ﷺ) was enjoined to offer fifty prayers, then he asked his Lord, may He be glorified and exalted, and He made them five prayers.

Comments: [Saheeh because of corroborating evidence, like the previous report]

2891. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Allah, may He be glorified and exalted, enjoined prayer upon your Prophet (ﷺ), fifty prayers. Then he asked his Lord, may He be glorified and exalted, and He made them five prayers.

Comments: [Saheeh because of corroborating evidence, like the previous report]

2892. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) used to teach us the *tashahhud* as he would teach us a *soorah* from the Qur'an.

Comments: [Its *isnad* is saheeh, Muslim (403)]

2893. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: I was commanded to use the *siwak* until I feared that revelation would be sent to me concerning it."

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

2894. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ)

ابن عباس يقول: أَمِّرْتُكُم بِخَمْسِ صَلَاتٍ، فَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ فَجَعَلَهَا خَمْسَ صَلَوَاتٍ.

تخریج: صحيح لغیره، کتابه.

٢٨٩١ - حَدَّثَنَا أَنْتُوْدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكُ عَنْ عَبْدِ اللَّهِ بْنِ عُضِيمٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ الصَّلَاةَ خَمْسِينَ صَلَاتَةً، فَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ، فَجَعَلَهَا خَمْسَ صَلَوَاتٍ.

تخریج: صحيح لغیره، کتابه.

٢٨٩٢ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو الرُّبَيْرُ عَنْ طَاؤِسٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَعْلَمُ إِذَا تَشَهَّدَ، كَمَا يَعْلَمُ إِذَا الشَّوَّرَةُ مِنَ الْقُرْآنِ. [راجع: ٢٦٦٥].

تخریج: إسناده صحيح، م: (٤٠٣).

٢٨٩٣ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا شَرِيكُ عَنْ أَبِي إِشْحَاقٍ، عَنْ الشَّيْبَيِّ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ: «أُمِرْتُ بِالسَّوَالِ حَتَّى خَبَيَتُ أَنْ يُؤْخَى إِلَيَّ فِيهِ». [راجع: ٢١٢٥].

تخریج: حسن لغیره، وهذا إسناد ضعيف، أربدة البصري التميمي مجهول، وشريك سيء الحفظ.

٢٨٩٤ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَخَلَفُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ

said: "Good dreams are one of the seventy parts of Prophethood."

Comments: [Saheeh because of corroborating evidence

عَنْ كُمَيْمَةَ، عَنْ أَبْنَى عَبَّاسِي عَنِ النَّبِيِّ قَالَ: «الرُّؤْيَا الصَّالِحةُ جُزُءٌ مِّنْ سَبْعِينَ جُزُءًا مِّنَ النُّبُوَّةِ». [انظر: ٣٠٧١].

تخریج: صحيح لغیره، روایة سماک بن حرب عن عکرمة مضطربة.

2895. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) said between the two prostrations in prayer at night: "My Lord, forgive me, have mercy on me, raise me in status, grant me provision and guide me." Then he would prostrate.

Comments: [Its isnad is hasan]

٢٨٩٥ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا كَامِلُ ابْنِ الْعَلَاءِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبْنَى عَبَّاسِ أَوْ عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَى عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ قَالَ: قَالَ أَبْنَى الشَّجَنَتَيْنِ فِي صَلَاةِ اللَّيْلِ: «رَبُّ اغْفِرْ لِي وَارْحَمْنِي وَارْغُنِي وَارْزُقْنِي وَاغْنِنِي» ثُمَّ سَجَدَ. [انظر: ٣٥١٤].

تخریج: إسناده حسن.

2896. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said on the day of the conquest of Makkah: "This land is sacred, for Allah has made it sacred. Fighting therein was not permitted to anyone before me, and it was permitted to me for a short while. It is sacred by the decree of Allah until the Day of Resurrection. Its game is not to be disturbed, its thorns are not to be cut, its lost property is not to be picked up except by one who will announce it, and its grasses are not to be cut." Al-'Abbas said: O Messenger of Allah, except *idhkhir* (a kind of grass), for it is used for their houses and by their blacksmiths. He said: "Except *idhkhir*. And there is no more migration (*hijrah*), but there is

٢٨٩٦ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُقْضَلُ عَنْ مُنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنَى عَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ قَالَ يَوْمَ فَتَحَ مَكَّةَ: «إِنَّ هَذَا الْبَلَدَ حَرَامٌ، حَرَمَ اللَّهُ، لَمْ يَجِدْ فِيهِ الْفَلِيلَ لِأَخْدِرْ قَبْلِي، وَأَجْلَلَ (٣١٦/١) لِي سَاعَةً، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يَتَغَرَّبُ صَيْدُهُ وَلَا يَعْصُدُ شَوْكَهُ، وَلَا يَنْقِطُ لَقْطَتُهُ إِلَّا مِنْ عَرْفَهَا، وَلَا يُخْتَلِي خَلَاءً» فَقَالَ أَبْنَى عَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلَّا إِلَّا ذَرْهُ، فَإِنَّهُ لِيُبَوِّهُمْ وَلِقَنِيْهِمْ. فَقَالَ: «إِلَّا إِلَّا ذَرْهُ، وَلَا هِجْرَةُ، وَلَكِنْ جَهَادٌ وَبِشَّ، وَإِذَا اسْتَهْرُتُمْ فَاقْبِرُوا». [راجع: ٢٣٥٣].

تخریج: إسناده صحيح، م: (١٣٥٣).

jihad and intention, and if you are asked to mobilise, then mobilise."

Comments: [Its isnad is saheeh, Muslim (1353)]

2897. Malik bin Sa'd at-Tujeebi narrated that he heard Ibn 'Abbas (رضي الله عنه) say: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "Jibreel came to me and said: O Muhammad, Allah, may He be glorified and exalted, has cursed alcohol, the one who presses it, the one for whom it is pressed, the one who drinks it, the one who carries it, the one to whom it is carried, the one who buys it, the one who sells it, the one who pours it and the one for whom it is poured."

Comments: [Saheeh because of corroborating evidence]

2898. It was narrated that 'Abdur-Rahman bin Wa'lah said: I heard Ibn 'Abbas (رضي الله عنه) say: A man asked the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about Saba': was it a man or a woman or a land? He said: "It was a man who had ten sons, six of whom lived in Yemen and four in Syria. As for those who lived in Yemen, they were Madhhij, Kindah, al-Azd, al-Ash'ariyyoon, Anmar and Himyar, and all of them are Arabs. As for those who lived in Syria, they were: Lakhm, Judham, 'Amilah and Ghassan.

Comments: [Its isnad is hasan]

٢٨٩٧ - حَدَّثَنَا أَبُو عَنْدَ الرَّحْمَنِ: حَدَّثَنَا حَيْوَةً: أَخْبَرَنِي مَالِكُ بْنُ حَيْرَ الرَّزِيَّاً: أَنَّ مَالِكَ بْنَ سَعْدَ التَّجْيِيَّ حَدَّثَهُ أَنَّ اللَّهَ سَيَعْ إِنْ عَبَاسَ يَقُولُ: سَيَعْتُ رَسُولُ اللَّهِ يَقُولُ: أَتَأْنِي جِبْرِيلُ، فَقَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَعْنَ الْخَمْرِ، وَعَاصِرَهَا، وَمُغَتَّرَهَا، وَشَارِبَهَا، وَحَامِلَهَا، وَالْمَخْمُولَةَ إِلَيْهِ، وَبَانِعَهَا، وَمُبْتَأعَهَا، وَسَاقِهَا، وَمُسْتَقِيَّهَا».

تخریج: صحيح لغيره، وهذا إسناد حسن.

٢٨٩٨ - حَدَّثَنَا أَبُو عَنْدَ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيَةَ بْنُ عَقْبَةَ الْخُضْرَوِيِّ أَبُو عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ هَيْرَةَ السَّبَّانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: سَيَعْتُ ابْنَ عَبَّاسَ يَقُولُ: إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ يَقُولُ: عَنْ سَيِّءٍ، مَا هُوَ: أَرْجُلٌ أَمْ امْرَأَةٌ أَمْ أَرْضٌ؟ فَقَالَ: «إِنَّهُ رَجُلٌ وَلَدٌ عَشَرَةَ، فَسَكَنَ الْيَمَنَ مَهْمَسَةً، وَبِالشَّامَ مَهْمَسَةً أَرْبَعَةً، فَأَمَّا الْيَمَنِيُّونَ: فَمَدْحُجٌ وَكِنْدَةُ الْأَرْدُ وَالْأَشْعَرِيُّونَ وَأَنْتَارٌ وَجِمْرٌ، عَزِيزَةٌ كُلُّهَا، وَأَمَّا الشَّامِيُّونَ: فَلَّحُمْ وَجَذَامُ وَعَابِلَةُ وَغَسَانُ».

تخریج: إسناده حسن.

2899. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) was praying, and two young girls came and stood in front of him, at his head. He pushed them aside and gestured to his right and to his left.

Comments: [Its isnad is *hasan*]

- ٢٨٩٩ - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَكْمَ، عَنْ مَقْسِمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصْلِي، فَجَاءَتْ جَارِيَتَانِ حَتَّى قَامَتَا بَيْنَ يَدَيْهِ، عِنْدَ رَأْسِهِ، فَنَحَّاهُمَا، وَأَوْمَأَ يَدَيْهِ عَنْ يَبِيهِ وَعَنْ يَسَارِهِ. [راجع: ٢٠٩٥].

تخریج: إسناده حسن.

- ٢٩٠٠ - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ: كَانَ اسْمُ جُوَيْرِيَّةَ بِنْتِ الْحَارِثِ زَوْجِ الْيَتِيمِ بِنْتِ بَرَّةَ، فَحَوَّلَ رَسُولُ اللَّهِ ﷺ أَسْمَاهَا فَسَمَّاهَا جُوَيْرِيَّةً. [راجع: ٣٠٠٥].

تخریج: صحيح، وهذا إسناد حسن، م: (٢١٤٠).

- ٢٩٠١ - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا دَاؤُدُّ عَنْ عَلْيَاءَ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَطَّ رَسُولُ اللَّهِ ﷺ فِي الْأَرْضِ أَرْبَعَةَ حُطُوطٍ، قَالَ: «أَتَذَرُونَ مَا هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَغْلَمُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَضَلُ بَنَاءُ أَهْلِ الْجَنَّةِ خَوْبِيَّةُ بِنْتُ حُوَيْلَدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرِيمُ بِنْتُ عِمْرَانَ، وَآتِيَّةُ بِنْتُ مُزَاجِمٍ امْرَأَةُ فِرْعَوْنَ». [راجع: ٢٦٦٨].

تخریج: إسناده صحيح.

- ٢٩٠٢ - حَدَّثَنَا حَجَّاجُ: أَخْبَرَنَا لَيْثٌ: حَدَّثَنَا عُمَرُ بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ شَعْبَةَ مَوْلَى ابْنِ عَبَّاسٍ، أَوْ كُرَيْبَ مَوْلَى ابْنِ

2900. It was narrated from Ibn 'Abbas (رضي الله عنه): The name of Juwairiyah bint al-Harith, the wife of the Prophet (ﷺ), was Barrah. The Messenger of Allah (ﷺ) changed her name and called her Juwairiyah.

Comments: [*Saheeh*; this is a *hasan* isnad]

2901. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) drew four lines on the ground and said: "Do you know what this is?" They said: Allah and His Messenger know best. The Messenger of Allah (ﷺ) said: "The best of the women of the people of Paradise are Khadeejah bint Khuwailid, Fatimah bint Muhammad, Maryam bint 'Imran and Asiyah bint Muzahim, the wife of Pharaoh."

Comments: [Its isnad is *saheeh*]

2902. It was narrated from Shu'bah the freed slave of Ibn 'Abbas or Kuraib the freed slave of Ibn 'Abbas (رضي الله عنه) that 'Abdullah

bin 'Abbas (رض) passed by 'Abdullah bin al-Harith bin Abi Rabee'ah when he was praying with his hair in braids, tied at the back. He stood over him and started undoing the braids, and 'Abdullah bin al-Harith let him carry on until he had finished undoing it and then sat down. When Ibn al-Harith finished praying, he came to him and said: Why did you do what you did to my head just now? He said: I heard the Messenger of Allah say: "The likeness of the one who prays with his hair tied up at the back is like one who prays with his hands tied behind his back."

Comments: [A saheeh hadeeth]

2903. It was narrated that Ibn 'Abbas (رض) said: I heard the Messenger of Allah (ﷺ) say: "The likeness of the one who prays with his hair gathered and twisted is that of one who prays with his hands tied behind his back."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

2904. It was narrated from Ibn 'Abbas (رض) that the Prophet was treated with cupping in the veins at the sides of the neck and between his shoulders, and he gave the copper his fee. If it were haram, he would not have given him his fee.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

عَبَّاسٌ : أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ مَرَأَ يَعْبُدُ اللَّهَ بْنَ الْحَارِثَ بْنَ أَبِي رَبِيعَةَ وَهُوَ يُصْلِي مَضْفُورَ الرَّأْسِ، مَغْفُودًا مِنْ وَرَاهِيهِ، فَوَقَفَ عَلَيْهِ، فَلَمْ يَرْجِعْ يَحْلِفْ عَمَدَ رَأْسِهِ، فَأَفَرَّ لَهُ عَبْدُ اللَّهِ بْنُ الْحَارِثَ حَتَّى قَرَأَ عَنْ حَلْمِهِ، ثُمَّ جَلَسَ، فَلَمَّا قَرَأَ ابْنُ الْحَارِثَ مِنَ الصَّلَاةِ، أَتَاهُ، فَقَالَ : عَلَامَ صَنَعْتَ بِرَأْسِي مَا صَنَعْتَ أَنْتَ؟ قَالَ : إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ : «مَثْلُ الَّذِي يُصْلِي وَرَأْسَهُ مَغْفُودٌ مِنْ وَرَاهِيهِ، كَمَثْلِ الَّذِي يُصْلِي مَكْتُوفًا». [راجع : ٢٧٦٧].

تخریج: حديث صحيح، م: (٤٩٢).

٢٩٠٣ - حَدَّثَنَا مُوسَى بْنُ دَاؤَدْ : حَدَّثَنَا ابْنُ لَهْبَيْةَ عَنْ بَكْرِيْ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ : «مَثْلُ الَّذِي يُصْلِي وَرَأْسَهُ مَغْفُوضٌ، كَمَثْلِ الَّذِي يُصْلِي وَهُوَ مَكْتُوفٌ».

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن لهبعة، وقد توبع.

٢٩٠٤ - حَدَّثَنَا حَجَاجٌ : أَخْبَرَنَا شَرِيكُ عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ ابْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ ثَلَاثًا فِي الْأَخْدَعَيْنِ، وَبَيْنَ الْكَتَيْنِ، وَأَعْطَى الْحَجَاجَ أَجْرَهُ، وَلَوْ كَانَ حَرَاماً لَمْ يُنْظِهِ إِيَّاهُ.

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

905. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) used to pray Witr with three oorahs), with *Sabbih isma rabbikal-la*, *Qul ya ayyuhal-kafiroon* and *ul Huwallahu Ahad*.

Comments: [A saheeh hadeeth]

٢٩٥٠ - حَدَّثَنَا حَجَّاجُ : أَخْبَرَنَا شَرِيكُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ : كَانَ النَّبِيُّ ﷺ يُوتَرُ بِتَلَاثَةِ : «سَجَّقَ أَنَّهُ رَبُّ الْأَنْفُلِ» وَ «فَلْ يَأْتِهَا الْكَبِيرُونَ» وَ «فَلْ هُوَ اللَّهُ أَكْبَرُ». [راجع: ٢٧٢٠]

تخریج: حديث صحيح، شريك سی، الحفظ، وقد توبع.

906. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) used to recite in Fajr prayer on Friday, *Alif-Lam-Meem*. *Tanzeel koorat as-Sajdah*) and *Hal ata 'alal-san heenun minad-dahr* (Soorat al-san).

Comments: [A saheeh hadeeth]

٢٩٦ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ : حَدَّثَنَا شَرِيكُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ مِنْ يَوْمِ الْجُمُعَةِ : «اللَّهُ أَكْبَرُ ۝ تَبَّعِيلٌ» وَ «فَلْ أَنَّ عَلَى الْإِنْسَنِ». [راجع: ٢٧٢٠]

تخریج: حديث صحيح، شريك سی، الحفظ، قد توبع.

907. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I saw the Prophet (ﷺ) prostrating with his arms spread so wide that I could see the whiteness of his armpits.

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

٢٩٧ - حَدَّثَنَا حَجَّاجُ : أَخْبَرَنَا شَرِيكُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ التَّمِيمِيِّ، (٣١٧/١) عَنْ أَبْنِ عَبَّاسٍ قَالَ : رَأَيْتُ النَّبِيَّ ﷺ سَاجِدًا فَذَخَرَتْ حُوَيْنَى بُرْيَى بِتَاضُّ إِنْطَلَبِيَّةً. [راجع: ٤٤٠٥]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، أربدة التميي محظوظ.

908. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I looked at the messenger of Allah (ﷺ) and I saw him prostrating with his arms spread, and I saw the whiteness of his armpits.

Comments: [Saheeh because of corroborating evidence; see the previous report]

٢٩٨ - حَدَّثَنَا أَشْوَدُ : حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ التَّمِيمِيِّ، عَنْ أَبْنِ عَبَّاسٍ قَالَ : نَدَرَتْ رَسُولُ اللَّهِ ﷺ، فَرَأَيْتُهُ سَاجِدًا مُخَوِّيَّا وَرَأَيْتُ بِتَاضُّ إِنْطَلَبِيَّةً. [راجع: ٤٤٠٥]

تخریج: صحيح لغيره، وانظر ماقبله.

909. It was narrated from Ibn 'Abbas (رضي الله عنه) in a *marfoo'* report that the Prophet (ﷺ) said: "Every

سِنَمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ رَفِعَهُ

covenant that was made during the Jahiliyyah, Islam only strengthens and reaffirms it."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تخریج: حديث صحيح، وهذا إسناد ضعيف، شریک سی، الحفظ، وسمّاک فی روایته عن عکرمة اضطراب

2910. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "Any woman who gives birth to her master's child becomes free after he dies" or "after he is gone." Or he may have said both.

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

تخریج: حسن، وهذا إسناد ضعيف، شریک سی، الحفظ، لكنه توبیع، وحسین بن عبدالله ضعیف.

2911. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (ﷺ) that he told 'Ali to prepare some water for *ghusl* for him, then he gave him a cloak and said, "Conceal me, and turn your back to me."

Comments: [Its isnad is da'eef]

إلى النبي ﷺ قال: «كُلُّ حَلْبٍ كَانَ فِي الْجَاهِلِيَّةِ، لَمْ يَزِدْهُ إِلَّا شَدَّةُ أَوْ حَدَّةً».

تخریج: حديث صحيح، وهذا إسناد ضعيف، شریک سی، الحفظ، وسمّاک فی روایته عن عکرمة اضطراب

2910. حدثنا حجاج: حدثنا شریک عن حسین بن عبد الله، عن عکرمة، عن ابن عباس عن النبي ﷺ قال: «أَيُّهَا امْرَأٌ وَلَدَتْ مِنْ سَيِّدِهَا، فَهِيَ مُغْتَفَّةٌ عَنْ دُبُرِّ مَنْهُ» أو قال: «مِنْ بَعْدِهِ» وَرَبِّهَا فَالْهُمَا جَيِّعاً. [راجع: ٢٧٥٩]

تخریج: حسن، وهذا إسناد ضعيف، شریک سی، الحفظ، وحسین بن عبدالله ضعیف.

2911. حدثنا حجاج: حدثنا شریک عن سمائل، عن عکرمة، عن ابن عباس عن النبي ﷺ أنه أمر علياً، فوضع له غشاً، ثم أعطاه ثوباً، فقال: «اشترني وولني ظهرك».

تخریج: إسناده ضعيف، شریک سی، الحفظ، وسمّاک فی روایته عن عکرمة اضطراب.

2912. حدثنا حجاج: حدثنا شریک عن سمائل بن حزب، عن عکرمة، عن ابن عباس رفعه إلى النبي ﷺ قال: «إِذَا اخْتَلَفُتُمْ فِي الطَّرِيقِ، فَاجْعَلُوهُ سَبْعَ أَذْرُعٍ، وَمَنْ سَأَلَهُ جَارٌ أَنْ يَدْعُمَ عَلَى حَائِطِهِ، فَلْيَفْعُلْ». [راجع: ٢٠٩٨]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، شریک سی، الحفظ، قد توبیع، وسمّاک فی روایته عن عکرمة اضطراب.

2913. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "May Allah curse the one who changes the boundary markers. May Allah curse the one who offers a sacrifice to anyone other than Allah. May Allah curse the one who curses his parents. May Allah curse the one who attributes himself to someone other than his masters. May Allah curse the one who pushes a blind man off the road. May Allah curse the one who commits bestiality. May Allah curse the one who does the act of the people of Loot, may Allah curse the one who does the act of the people of Loot" - three times.

Comments: [Its isnad is hasan]

2914. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Cursed be the one who reviles his father; cursed be the one who reviles his mother; cursed be the one who offers a sacrifice to anyone other than Allah; cursed be the one who changes the boundary markers; cursed be the one who pushes a blind man off the road; cursed be the one who commits bestiality; cursed be the one who does the act of the people of Loot." The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said it three times concerning homosexuality.

Comments: [Its isnad is hasan]

2915. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "May Allah curse

٢٩١٣ - حَدَّثَنَا حَبْرَاجُ : أَخْبَرَنَا عَبْدُ الرَّحْمَنِ
ابْنُ أَبِي الزَّنَادِ عَنْ عَمْرُو بْنِ أَبِي عَمْرُو ، عَنْ
عَكْرَمَةَ ، عَنْ أَبْنَ عَيَّاسٍ : أَنَّ رَبَّهُ اللَّهُ
قَالَ : لَعْنَ اللَّهِ مَنْ غَيْرَ شَحُومَ الْأَرْضِ ، لَعْنَ
اللَّهِ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ ، لَعْنَ اللَّهِ مَنْ لَعَنَ
وَالَّذِي نِعَمَ عَلَيْهِ ، لَعْنَ اللَّهِ مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ ، لَعْنَ
اللَّهِ مَنْ كَمَمَ أَعْمَى عَنِ السَّبِيلِ ، لَعْنَ اللَّهِ مَنْ
وَقَعَ عَلَى بَهِيمَةٍ ، لَعْنَ اللَّهِ مَنْ عَمِلَ عَمَلَ قَوْمِ
لُوطٍ ، لَعْنَ اللَّهِ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ -
ثَلَاثَةً . [راجع: ١٨٧٥].

تخریج: اسناده حسن.

٢٩١٤ - حَدَّثَنَا يَعْقُوبُ : حَدَّثَنَا أَبِي عَنْ أَبِي
إِشْحَاقِ قَالَ : حَدَّثَنَا عَمْرُو بْنُ أَبِي عَمْرُو
مَوْلَى الْمُطَلِّبِ عَنْ عَكْرَمَةَ ، عَنْ أَبْنَ عَيَّاسٍ
قَالَ : قَالَ رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} : «مَلُوْنُ مَنْ سَبَّ
أَبَاهُ ، مَلُوْنُ مَنْ سَبَّ أُمَّهُ ، مَلُوْنُ مَنْ ذَبَحَ
لِغَيْرِ اللَّهِ ، مَلُوْنُ مَنْ غَيْرَ شَحُومَ الْأَرْضِ ،
مَلُوْنُ مَنْ كَمَمَ أَعْمَى عَنِ الطَّرِيقِ ، مَلُوْنُ
مَنْ وَقَعَ عَلَى بَهِيمَةٍ ، مَلُوْنُ مَنْ عَمِلَ عَمَلَ
قَوْمِ لُوطٍ» قَالَهَا رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} مَرَازًا ثَلَاثَةً
فِي الْمُوْطَيَّةِ .

تخریج: اسناده حسن.

٢٩١٥ - حَدَّثَنَا أَبُو سَعِيدٍ : حَدَّثَنَا سَلِيمَانُ بْنُ
بَلَالٍ عَنْ عَمْرُو بْنِ أَبِي عَمْرُو ، عَنْ عَكْرَمَةَ ،

the one who changes the boundary markers; may Allah curse the one who claims to belong to someone other than his masters; may Allah curse the one who pushes a blind man off the road; may Allah curse the one who offers a sacrifice to someone other than Allah; may Allah curse the one who commits bestiality; may Allah curse the one who defies his parents; may Allah curse the one who does the act of the people of Loot" - he said it three times.

Comments: [Its isnad is jayyid]

2916. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "I have been commanded to (pray) the two *rak'ahs* of *Duha*, but you are not enjoined to do it. I have been commanded to offer the sacrifice (*adha*) but it was not enjoined."

Comments: [Its isnad is da'eef]

2917. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "The sacrifice (*nahr*) was enjoined upon me but it was not enjoined upon you. I was commanded to (pray) the two *rak'ahs* of *Duha* but you were not commanded to do so."

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

2918. Ibn 'Abbas (رض) said: I learned a verse of the Qur'an that no man has ever asked me about and I do not know whether the people knew about it and so did not ask me about

عَنْ أَبْنَى عَبَّاسِ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَعْنَ اللَّهِ مَنْ مِنْ غَيْرِ مَوَالِيهِ ، لَعْنَ اللَّهِ مَنْ كَمَهُ أَعْمَى عَنِ الظَّرِيقِ ، لَعْنَ اللَّهِ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ ، لَعْنَ اللَّهِ مَنْ وَعَى عَلَى بَهِيمَةٍ ، لَعْنَ اللَّهِ مَنْ غَنَّ وَالذِّي نَهَى ، لَعْنَ اللَّهِ مَنْ عَمِلَ قَوْمَ لُوطَ طَفَلَتَهَا ثَلَاثَةً .

تخریج: إسناده جيد.

٢٩١٦- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ : حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ ، عَنْ عَكْرَمَةَ ، عَنْ أَبْنَى عَبَّاسِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْكَعُنِي الصُّحْنِ ، وَلَمْ تُؤْمِنُوا بِهَا ، وَأَمْرَتُ بِالْأَصْحَنِ وَلَمْ تُكْتَبْ . [راجع: ٢٠٦٥]

تخریج: إسناده ضعيف لضعف جابر الجعفي.

٢٩١٧- حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ : حَدَّثَنَا شَرِيكُ عَنْ جَابِرٍ ، عَنْ عَكْرَمَةَ ، عَنْ أَبْنَى عَبَّاسِ عَنِ الْبَيْهِيِّ قَالَ : كُتِبَ عَلَيَّ التَّحْرُرُ ، وَلَمْ يَكُنْتَ عَلَيْكُمْ ، وَأَمْرَتُ يَرْكَعُنِي الصُّحْنِ ، وَلَمْ تُؤْمِنُوا بِهَا .

تخریج: إسناده ضعيف كسابقه.

٢٩١٨- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ : حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ ، عَنْ أَبِي رَزِينَ ، عَنْ أَبِي يَحْيَى مَوْلَى أَبْنَ عُثْنَى الْأَنْصَارِيِّ قَالَ : قَالَ

it, or they were not aware of it and that is why they did not ask about it. Then he started talking to us, and when he stood up to leave, we regretted that we had not asked him about it. I said: I will ask him when I see him tomorrow. When the next day came, I said: O Ibn 'Abbas, yesterday you said that there was a verse in the Qur'an that no man ever asked you about, and you did not know whether the people knew it and so did not ask about it, or they were not aware of it. I said: Tell me about it and about the verses before it. He said: Yes. The Messenger of Allah ﷺ said to Quraish: "O Quraish, there is no goodness in anyone who is worshipped instead of Allah." Quraish knew that the Christians worship 'Eesa Ibn Maryam, so they said: O Muhammad, didn't you say that 'Eesa was a Prophet and one of the righteous slaves of Allah? If you are telling the truth, then their gods are also as you say. Then Allah, may He be glorified and exalted, revealed the words: "And when the son of Maryam (Mary) is quoted as an example [i.e. 'Eesa (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example)" [az-Zukhruf 43:57]. I said: What does *yasiddoona* (cry aloud) mean? He said: Make noise. "And he ['Eesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour" [az-Zukhruf 43:61]. He said: That is the appearance of 'Eesa Ibn Maryam ﷺ before the Day of Resurrection.

ابن عباس : لَقَدْ عِلِّمْتُ آيَةً مِنَ الْقُرْآنِ مَا سَأَلَنِي عَنْهَا رَجُلٌ قَطُّ، فَمَا أَذْرِي أَعْلَمُهَا النَّاسُ فَلَمْ يَسْأَلُوا عَنْهَا، أَمْ لَمْ يَفْطُرُوهَا، فَيَسْأَلُوا عَنْهَا؟ ثُمَّ طَوَقَ يُحَدِّثُنَا، فَلَمَّا قَامَ، ثَلَّا وَمَنَا أَنْ لَا تَكُونَ سَأَلَنَاهُ عَنْهَا، قَلَّتْ: أَنَا لَهَا إِذَا رَأَيْتُهَا، فَلَمَّا رَأَيْتُهُ، قَلَّتْ: يَا ابْنَ عَبَّاسٍ، ذَكَرْتُ أَمْسِيَ أَنَّ آيَةً مِنَ الْقُرْآنِ لَمْ يَسْأَلْنِي عَنْهَا رَجُلٌ قَطُّ، فَلَا تَدْرِي أَعْلَمُهَا النَّاسُ، فَلَمْ يَسْأَلُوا عَنْهَا، أَمْ لَمْ يَفْطُرُوهَا؟ قَلَّتْ: أَخْبَرْنِي عَنْهَا، وَعَنِ الْلَّا تَرَى فَرَأَتْ (٢١٨/١) قَبْلَهَا. قَالَ: نَعَمْ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِقُرْيَشٍ: «يَا مَعْشَرَ قُرْيَشٍ إِنَّهُ لَيْسَ أَحَدٌ يَعْبُدُ مِنْ دُونِ اللَّهِ فِيهِ خَيْرٌ» وَقَدْ عِلِّمْتُ قُرْيَشَ أَنَّ الصَّارَى تَعْبُدُ عِيسَى ابْنَ مَرْيَمَ، وَمَا تَشْرُعُ فِي مُحَمَّدٍ، قَالُوا: يَا مُحَمَّدُ، أَنْتَ تَرْزُعُ أَنَّ عِيسَى كَانَ نَبِيًّا وَعَبْدًا مِنْ عِبَادِ اللَّهِ صَالِحًا، فَلَئِنْ كُنْتَ صَادِقًا فَإِنَّ أَهْلَهُمْ لَكُمَا تَقُولُونَ. قَالَ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ: «وَلَمَّا صَرِّبَ ابْنُ مَرْيَمَ مُكَلَّا إِذَا قَوَمَكَ مِنْهُ يَصِدُّونَكَ» (الزخرف: ٥٧) قَالَ: قَلَّتْ: مَا يَصِدُّونَ؟ قَالَ: يَضْجُونَ «وَإِنَّهُ لَعِلمٌ بِلَسَانَهُ» (الزخرف: ٦١) قَالَ: هُوَ حُرُوجٌ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ قَبْلَ يَوْمِ الْقِيَامَةِ.

تخرج: إسناد حسن.

Comments: [Its isnad is hasan]

2919. 'Abdullah bin 'Abbas (رضي الله عنه) said: Whilst the Messenger of Allah (ﷺ) was sitting in the courtyard of his house in Makkah, 'Uthman bin Maz'oon passed by him and smiled at the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said to him: "Why don't you sit down?" He said: Yes (I will). The Messenger of Allah (ﷺ) sat opposite him and whilst he was speaking to him, the Messenger of Allah (ﷺ) lifted his gaze up and looked at the sky for a while. Then he lowered his gaze and looked to the ground at his right. Then the Messenger of Allah (ﷺ) shifted his position, turning away from 'Uthman towards the spot at which he had lowered his gaze, and he started shaking his head as if he was trying to understand something that was being said to him, whilst Ibn Maz'oon was looking on. When he had finished and understood what was said to him, the Messenger of Allah (ﷺ) looked up at the sky as he had done the first time, following something with his gaze until it disappeared in the sky. Then he turned towards 'Uthman and sat as he had been sitting originally. He said: O Muhammad, I have sat and talked to you before, but I have never seen you doing what you did just now. He said: "What did you see me doing?" He said: I saw you lifting your gaze to the

الحمد لله: حَدَّثَنَا أَبُو الْعَسْرِ قَالَ: حَدَّثَنَا عَنْ
عَبَّاسٍ قَالَ: يَتَكَبَّرُ رَسُولُ اللَّهِ يَعْلَمُ بِفِتْنَاءِ شَعْبَهِ
فَكَشَّرَ إِلَى رَسُولِ اللَّهِ يَعْلَمُ، فَقَالَ لَهُ رَسُولُ
اللَّهِ يَعْلَمُ: «أَلَا تَجْلِسُ؟» قَالَ: بَلَى، قَالَ:
فَجَلَسَ رَسُولُ اللَّهِ يَعْلَمُ مُسْتَقْبِلَهُ، فَيَسْتَأْتِي
يَحْدُثُهُ إِذَا شَخَصَ رَسُولُ اللَّهِ يَعْلَمُ بِيَضْرِبِهِ إِلَى
السَّمَاءِ، فَنَظَرَ سَاعَةً إِلَى السَّمَاءِ، فَأَخَذَ يَصْبَعُ
بَصَرَهُ حَتَّى وَضَعَهُ عَلَى يَبْيَهِ فِي الْأَرْضِ،
فَتَحَرَّفَ رَسُولُ اللَّهِ يَعْلَمُ عَنْ جَلِيلِهِ عُثْمَانَ
إِلَى حَيْثُ وَضَعَ بَصَرَهُ، وَأَخَذَ يَنْعَضُ رَأْسَهُ
كَأَنَّهُ يَسْتَقْبِلُهُ مَا يُقَالُ لَهُ، وَأَبْنَى مَطْفُونَ يَنْظُرُ،
فَلَمَّا قَضَى حَاجَتَهُ وَانْتَهَى مَا يُقَالُ لَهُ،
شَخَصَ بَصَرُ رَسُولِ اللَّهِ يَعْلَمُ إِلَى السَّمَاءِ كَمَا
شَخَصَ أَوَّلَ مَرَّةً، فَأَتَيْهُ بَصَرَهُ حَتَّى تَوَارَى
فِي السَّمَاءِ، فَأَقْبَلَ إِلَى عُثْمَانَ يَجْلِيهِ
الْأُولَى، قَالَ: يَا مُحَمَّدُ، فِيمَا كُنْتَ
أَجَابْتُكَ وَأَتَيْكَ، مَا رَأَيْتُكَ تَفْعَلُ كَفِيلَكَ
الْغَدَاءَ! قَالَ: «وَمَا رَأَيْتَنِي فَعَلْتُ؟» قَالَ:
رَأَيْتَنِي شَخَصْتُ بَصَرِكَ إِلَى السَّمَاءِ، ثُمَّ
وَضَعَتْهُ حَيْثُ وَضَعَتْهُ عَلَى يَبْيَهِ، فَتَحَرَّفَ
إِلَيْهِ وَرَأَكَنِي، فَأَخَذْتُ شَعْنَسْ رَأْسَكَ كَأَنَّكَ
تَسْتَقْبِلَهُ شَيْئًا يُقَالُ لَكَ، قَالَ: «وَقَطْنَتْ لِذَلِكَ؟»
قَالَ عُثْمَانُ: نَعَمْ، قَالَ رَسُولُ اللَّهِ يَعْلَمُ:
«أَتَانِي رَسُولُ اللَّهِ يَأْتِي، وَأَنْتَ جَائِسٌ» قَالَ:

sky, then lowering it until you were looking to your right. Then you shifted position and turned away from me. Then you started to shake your head as if you were trying to understand something that was being said to you. He said: "Did you notice that?" 'Uthman said: Yes. The Messenger of Allah (ﷺ) said: "A messenger from Allah came to me just now whilst you are sitting here." He said: A messenger from Allah? He said: "Yes." He said: What did he say to you? He said: "Verily, Allah enjoins *Al-'Adl* (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and *Al-Ihsan* [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the *Sunnah* (legal ways) of the Prophet (ﷺ) in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshah'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed" [an-Nahl 16:90]. 'Uthman said: That was when the faith took hold in my heart and I began to love Muhammad.

Comments: [Its isnad is da'eef]

رسُولُ اللَّهِ؟ قَالَ: «تَعَمْ» قَالَ: فَمَا قَالَ لَكَ؟
 قَالَ: «إِنَّ اللَّهَ يَأْمُرُ بِالْمَعْدُلِ وَالْإِحْسَانِ وَإِيتَاءِ
 ذِي الْقُرْبَاتِ وَيَنْهَا عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
 وَالْمُنْكَرِ يَعْظُمُ لِمَلَائِكَتِنَا مَذَكُورُوكَ» (التحل:
 ٩٠) قَالَ عُثْمَانُ: فَذَلِكَ حِينَ اسْتَقَرَ الإِيمَانُ
 فِي قَلْبِي، وَأَحْبَبْتُ مُحَمَّداً.

تخریج: إسناده ضعیف، شهر بن حوشب
 مختلف فيه، عبدالحمید بن بهرام مختلف فيه
 أيضاً.

2920. Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Every Prophet has a sanctuary and my sanctuary is Madinah. O Allah, I declare it sacred by Your authority. The evildoer is not to be given sanctuary in it, its grasses are not to be cut, its thorns are not to be cut and its lost property is not to be picked up except by one who will announce it."

Comments: [Hasan because of corroborating evidence]

2921. Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Any man who claims to belong to someone other than his father or to someone other than his former masters who manumitted him, upon him be the curse of Allah, the angels and all the people until the Day of Resurrection, and no obligatory or *nafل* act of worship will be accepted from him."

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

2922. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) was forbidden all kinds of women except those who were believers and muhajirat (migrants). Allah said: "It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses" [al-Ahzab 33:52]. And Allah permitted free, believing women: "and a believing woman if she offers

٢٩٢٠- حدثنا أبو التضر: حدثنا عبد التحوييد: حدثنا شهر: قال ابن عباس : قال رسول الله ﷺ: «لكل نبي حرم وحرمي المدينة، اللهم إني أحرمها بحرملك، ألا يُؤود فيها محدث، ولا يختلى خلامها، ولا يُعذ شوكها، ولا تُؤخذ لقطتها إلا بمشيره». تخرج: حسن لغيره، دون قوله: «لكل نبي حرم»، وهذا إسناد ضعيف.

٢٩٢١- حدثنا أبو التضر: حدثنا عبد التحوييد: حدثنا شهر قال: قال ابن عباس : قال رسول الله ﷺ: «أيما رجل ادعى إلى غير والده، أو تولى غير مواليه الذين أغثته، فإن عليه لعنة الله والملائكة والناس، إلى يوم القيمة، لا يقبل منه صرف ولا عذر». [راجع: ٦١٥]

تخرج: حديث صحيح، وهذا إسناد ضعيف.

٢٩٢٢- حدثنا أبو التضر: حدثنا عبد التحوييد: حدثني شهر عن ابن عباس قال: نهى رسول الله ﷺ عن أصناف النساء إلا ما كانت من المؤمنات المهاجرات قال: «لَا يَحِلُّ لَكَ الْإِنْسَانُ مِنْ بَعْدِ لَا يَنْدَلِي مِنْ أَرْوَحَ وَلَوْ أَعْجَلْكَ حَسْنَهُ إِلَّا مَا مَلَكْتَ بِيَمْنُكَ» (الأحزاب: ٥٢) فَأَخْلَى اللَّهُ عَزَّ وَجَلَّ فَتَابَكُمُ الْمُؤْمِنَاتُ: «وَأَنْزَلَهُ مُؤْمِنَةً إِنْ وَهَبَتْ نَسْهَا لِلَّهِ» (الأحزاب: ٥٠) وَحَرَمَ

herself to the Prophet" [al-Ahzab 33:50]. And He forbade every woman who follows a religion other than Islam and said: "And whosoever disbelieves in Faith, [i.e. in the Oneness of Allah and in all the other Articles of Faith i.e. His (Allah's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers" [al-Ma'idah 5:5] and "O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allah has given to you, and the daughters of your '*Ammi* (paternal uncles) and the daughters of your '*Ammat* (paternal aunts) and the daughters of your *Khal* (maternal uncles) and the daughters of your *Khalat* (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers" [al-Ahzab 33:50]. And He forbade all other types of women apart from that.

Comments: [Its isnad is da'eef]

2923. 'Abdullah bin 'Abbas (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) proposed to a woman of his people whose name was

كُلُّ ذَبَابٍ دِينٌ غَيْرُ الْإِسْلَامِ قَالَ: «وَمَنْ يَكْفُرُ
بِالْإِيمَانِ فَقَدْ حَطَطَ عَمَلًا وَهُوَ فِي الْآخِرَةِ مِنْ
الْمُنْكَرِ» (المائدة: ٥) وَقَالَ: «بِتَائِبَةِ الَّذِي
بِهَا أَخْلَقْنَا لَكَ أَزْوَاجَكَ الَّتِي مَاتَتْ أُجْرَهُنَّ وَمَا
مَلَكْتُ بِيَسْنَكَ» إِلَى قَوْلِهِ: «حَالَصَكَةُ لَكَ مِنْ
دُونِ الْمُؤْمِنِينَ» (الأحزاب: ٥٠) وَحَرَمَ سَيِّدِ
ذَلِكَ مِنْ أَصْنَافِ النِّسَاءِ.

تخریج: إسناده ضعیف.

- ٢٩٢٣ - حَدَّثَنَا أَبُو الظَّفَرُ: حَدَّثَنَا عَبْدُ
الْحَمِيدِ: حَدَّثَنَا شَهْرٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
غَيَّابِي: أَنَّ رَسُولَ اللَّهِ ﷺ حَطَطَ امْرَأَةً مِنْ

Sawdah, who had a lot of children; she had five or six children from a husband of hers who had died. The Messenger of Allah (ﷺ) said to her: "What is keeping you from marrying me?" She said: By Allah, O Prophet of Allah, what is keeping me from marrying you is not that you are not the dearest of people to me, but I do not want these children to make noise at your head morning and evening. He said: "Is anything else keeping you from marrying me?" She said: No, by Allah. The Messenger of Allah (ﷺ) said to her: "May Allah have mercy on you; the best women who ever rode camels are the righteous women of Quraish. They are the most compassionate towards children when they are small, and they take the best care of their husbands' wealth."

Comments: [Hasan because of corroborating evidence]

2924. The Messenger of Allah (ﷺ) sat in a gathering of his and Jibreel (عليه السلام) came to him and sat in front of the Messenger of Allah (ﷺ), placing his hands on the knees of the Messenger of Allah (ﷺ). He said: O Messenger of Allah, tell me about Islam. The Messenger of Allah (ﷺ) said: "Islam is to turn your face towards Allah (in submission); to bear witness that there is no god but Allah alone, with no partner or associate, and to bear witness that Muhammad is His slave and Messenger." He said: If I do that, will I have become Muslim? He said: "If you do that,

فَوْمِه يُقَالُ لَهَا: سُودَةُ، وَكَانَتْ مُضِيَّةً، كَانَ لَهَا خَمْسَةُ صِيَّةٍ أَوْ سِتَّةً، مِنْ بَعْدِ لَهَا مَاتَ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا يَمْتَلَكُ مِنِّي؟» قَالَتْ: وَاللَّهِ يَا نَبِيَّ اللَّهِ، مَا يَمْتَلَكُ مِنِّي أَنْ لَا تَكُونَ أَحَبَّ الْبَرِّيَّةِ إِلَيَّ، وَلَكِنِي أَخْرِمُكَ أَنْ يَضْعُفَ هُؤُلَاءِ الصَّيَّيْةِ (٣١٩/١) عِنْدَ رَأْسِكَ بِثَكْرَةٍ وَعَشِيشَةٍ. قَالَ: «فَهَلْ مَنْتَلَكُ مِنِّي شَيْئاً غَيْرَ ذَلِكَ؟» قَالَتْ: لَا وَاللَّهِ. قَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بِرِّ حَمْكَ اللَّهُ، إِنَّ خَيْرَ نِسَاءِ زَكِينَ أَعْجَازَ الْأَبْلِيلِ صَالِحَ نِسَاءَ قُرْبَيْشٍ، أَحْنَاءَ عَلَى وَلَدٍ فِي صَغِيرٍ، وَأَرْعَاهُ عَلَى بَعْلٍ يَنْدَادُ يَدِهِ».

تخریج: حسن لغيره، دون ذكر اسم المرأة التي خطبها النبي (ص)، وشهر بن حوشب على ضعف فيه - حدبه حسن في الشواهد.

٢٩٢٤ - وَقَالَ: جَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعْجِلَتِهِ، فَأَتَاهَا جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَجَلَسَ بِيَنِ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاضْعَافَ كَفَنِهِ عَلَى رُكْبَتِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، حَدَّثْنِي مَا الْإِسْلَامُ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْإِسْلَامُ أَنْ تُشْلِمَ وَجْهَكَ لِلَّهِ، وَتَشْهَدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ» قَالَ: فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَشْلَمْتَ «أَشْلَمْتُ؟ قَالَ: «إِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَشْلَمْتَ» قَالَ: يَا رَسُولَ اللَّهِ، فَحَدَّثْنِي مَا الْإِيمَانُ؟ قَالَ: «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ، وَالْيَوْمِ

you will have become Muslim." He said: O Messenger of Allah, tell me about faith. He said: "Faith means to believe in Allah, the Last Day, the angels, the Book and the Prophets; to believe in death and in life after death; and to believe in Paradise, Hell, the Reckoning, and the Balance; and to believe in predestination, all of it, both good and bad." He said: And if I do that, will I have believed? He said: "If you do that, you will have believed." He said: O Messenger of Allah, tell me about *ihsan*. The Messenger of Allah (ﷺ) said: "*Ihsan* means to strive for the sake of Allah as if you can see Him, and although you cannot see Him, He sees you." He said: O Messenger of Allah, tell me, when is the Hour? The Messenger of Allah (ﷺ) said: "Subhanallah, there are five matters of the Unseen which no one knows except Him: 'Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)' [Luqman 31:34]. But if you wish, I will tell you some of the signs of its approach." He said: Yes, O Messenger of Allah, tell me. The Messenger of Allah (ﷺ) said: "When you see the slave woman give birth to her mistress or her master, and you see the shepherds competing in the construction of lofty buildings, and

الآخر، والملائكة، والكتاب، والئذن، وتومن بالموت، وبالحياة بعد الموت، وتؤمن بالجنة والنار، والحساب، والجزاء، وتؤمن بالقدر كله خيره وشره" قال: فإذا فعلت ذلك فقد أمنت؟ قال: إذا فعلت ذلك فقد أمنت" قال: يا رسول الله، فحدثني ما الإحسان؟ قال رسول الله ﷺ: «الإحسان أن تعمل لله كائناً تراه، فإنك إن لا تراه فإنه يراك». قال: يا رسول الله، فحدثني متى الساعة؟ قال رسول الله ﷺ: «سبحان الله، في خفي من العين لا يعلمهم إلا هو»: «إِنَّ اللَّهَ عِنْدَهُ عِلْمٌ أَسَاخَةٌ وَيَرَكُ الْقِبَطَ وَيَعْلَمُ مَا فِي الْأَرْضَ وَمَا تَدْرِي نَفْسٌ مَّا ذَرَ إِنَّ اللَّهَ عَلَيْهِ حِلْمٌ» (القمان: ٣٤) ولكن إن شئت حدثتك بمقابل لها دون ذلك" قال: أجعل يا رسول الله، فحدثني. قال رسول الله ﷺ: «إِذَا رَأَيْتَ الْأُمَّةَ وَلَدَتْ رَبَّهَا أَوْ رَبَّهَا، وَرَأَيْتَ أَصْحَابَ الشَّاءِ نَظَّاوْلًا يَالْبَيْانِ، وَرَأَيْتَ الْمُعَنَّا الْجِنَانَ الْعَالَةَ كَانُوا رُمُوسَ النَّاسِ، فَذَلِكَ مِنْ مَعَالِمِ السَّاعَةِ وَأَشْرَاطَهَا». قال: يا رسول الله، ومن أصحاب الشاء والمعنة الجنان العالة؟ قال: «العرب».

تخریج: حديث حسن، وإسناده كسابقه.

you see the barefoot, hungry dependents become prominent figures among the people, those are signs and portents of the Hour." He said: O Messenger of Allah, who are the shepherds and the barefoot, hungry dependents? He said: "The Arabs."

Comments: [A *hasan hadceth*; its *isnad* is like that of the previous report]

2925. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) interpreted things positively and was not pessimistic, and he liked every good name.

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

- ٢٩٢٥ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - يَعْنِي شَيْبَانَ - عَنْ لَثِيثٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عِكْرِمَةَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَتَفَاءَلُ وَلَا يَتَطَيَّرُ، وَيَعْجِجُ كُلُّ اسْمٍ حَسَنٍ. [راجع: ٢٣٢٨].

تخریج: حسن لغيره، وهذا إسناد ضعيف
لضعف لوث بن أبي سليم.

2926. It was narrated that Ibn 'Abbas (رض) said concerning the verse, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of peoples ever raised up for mankind" [Al 'Imran 3:11]; [This refers to] those who migrated with Muhammad (ﷺ) to Madinah.

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

- ٢٩٢٦ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سَمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَى عَبَّاسٍ فِي قَوْلِهِ: «كُنْتُ خَيْرَ أُمَّةٍ أُنْزَلْتُ لِلَّأَيَّامِ» (آل عمران: ١١) قَالَ: الَّذِينَ هَاجَرُوا مَعَ مُحَمَّدٍ إِلَى الْمَدِينَةِ. [راجع: ٢٤٦٣].

تخریج: إسناده حسن.

2927. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) came or came out to them when they were sitting and said: "Shall I not tell you of the best of people in status?" We said: Yes, O Messenger of Allah. He said: "A man who holds on to the head of a horse (in *jihad*) for

- ٢٩٢٧ - حَدَّثَنَا أَبُو الْتَّقْبِرِ عَنْ أَبْنَى أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ إِسْتَمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُؤُوبٍ، عَنْ عَطَاءَ بْنِ يَسَارٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: إِنَّ رَسُولَ اللَّهِ يَعْلَمُ جَاهَ أَوْ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ، فَقَالَ: أَلَا أَخْدُوكُمْ بِخَيْرِ النَّاسِ مُثْلًا؟ قَالَ: فُلَّا: يَلَى

the sake of Allah until he dies or is killed." Then he said: "Shall I not tell you of the one who comes next to him (in status)?" We said: Yes, O Messenger of Allah. He said: "A man who isolates himself in a mountain pass, establishing prayer, paying *zakah* and avoiding people's evil." Then he said: "Shall I not tell you of the worst of people in status?" We said: Yes, O Messenger of Allah. He said: "The one who is asked for the sake of Allah and does not give."

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

2928. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) came out to them when they were sitting and said: "Shall I not tell you of the best of people in status?"... And he narrated a similar report.

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

2929. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) used to give to women and slaves from the booty what he gave to the army (regular soldiers).

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* because it is interrupted]

2930. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) used to give to slaves and women from the booty.

يا رسول الله. قال: «الرَّجُلُ مُمْسِكٌ بِرَأْسِ فَرَسٍ فِي سَبِيلِ اللَّهِ حَتَّى يَمُوتَ أَو يَقْتَلَ ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِالَّذِي يَلِيهِ؟» قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «إِمْرُؤٌ مُعْتَرِفٌ فِي شَغْبِ يُقْيِمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْتَزِلُ شُرُورَ النَّاسِ» ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِشَرَّ النَّاسِ مُنْتَلِ؟» قَالَ: قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الَّذِي يُسْأَلُ بِاللَّهِ وَلَا يُنْعَطِي بِهِ». [راجع: ٢١١٦]

تخریج: إسناده صحيح.

٢٩٢٨ - حدثنا حسين: أخبرنا ابن أبي ذئب عن سعيد، عن إسماعيل بن عبد الرحمن ابن أبي ذئب، عن عطاء بن يسار، عن ابن عباس عن النبي ﷺ: خرج عليهم وهم جلوس، فقال: ألا أحدكم يخفي الناس مثلك... فذكره.

تخریج: إسناده صحيح.

٢٩٢٩ - حدثنا أبو التضر عن ابن أبي ذئب، عن القاسم بن عباس، عن ابن عباس قال: كان رسول الله ﷺ يعطي المرأة والمملوك من المتأيم ما يصيّب العيشه. [راجع: ٢٢٣٥].

تخریج: حديث حسن، وهذا إسناد ضعيف لانقطاعه، القاسم بن عباس لم يدرك ابن عباس وهو يروي عن أصحابه.

٢٩٣٠ - حدثنا حسين: قال: أخبرنا ابن أبي ذئب عن رجل، عن ابن عباس: أن النبي

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

كَانَ يُعْطِي الْعَبْدَ وَالْمَرْأَةَ مِنَ الْعَنَاءِ.

[راجع : ٢٢٣٥]

تخریج: حديث حسن، وهذا إسناد ضعيف لجهالة الرجل الرواى عن ابن عباس.

2931. Yazeed narrated from someone who heard Ibn 'Abbas (رضي الله عنه) say.... Something less than what the army got.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* like the previous report]

حَدَّثَنَا يَزِيدُ قَالَ: عَمِّنْ سَمِعَ أَبِي عَبْسَى وَقَالَ: دُونَ مَا يُصِيبُ الْجَيْشَ.

[راجع : ٢٢٣٥]

تخریج: حديث حسن، وهذا إسناد ضعيف كسابقه.

2932. It was narrated from Shu'bah that al-Miswar bin Makhramah entered upon Ibn 'Abbas (رضي الله عنه) to visit him when he was sick, and he was wearing a cloak of brocade. He said: O Ibn 'Abbas, what is this garment? He said: Which one? He said: This brocade. He said: By Allah, I was not aware of it and I did not think that the Prophet (ﷺ) forbade this when he forbade it, except for those who were arrogant and proud and we, praise be to Allah, are not like that. He said: What are these images in the stove? He said: Do you not see that we have burned them with fire? When al-Miswar left, he said: Take this garment away from me and cut off the heads of the images. They said: O Ibn 'Abbas, why don't you take it to the market? You could sell it for more if you leave the heads. He said: No. And he ordered that the heads be cut off.

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

حَدَّثَنَا أَبُو الظَّفَّارُ عَنْ أَبِي ذِئْبٍ عَنْ شَعْبَةَ: أَنَّ الْمُسَوْرَ بْنَ مَخْرَمَةَ دَخَلَ عَلَى أَبْنِ عَبْسٍ يَعْوَدُهُ مِنْ وَجْهٍ، وَعَلَيْهِ بُرْدٌ اشْتَرَقَ، (٣٢٠/١) فَقَالَ يَا أَبَا عَبْسٍ، مَا هَذَا التُّوبُ؟ قَالَ: وَمَا هُوَ؟ قَالَ: هَذَا الْأَشْتَرَقُ. قَالَ: وَاللَّهِ مَا عِلِّمْتُ بِهِ، وَمَا أَنْتُ الَّذِي يَعْلَمُ بِهِ ثُمَّ عَنْ هَذَا جِئْنَ ثُمَّ تَعْلَمَ عَنْهُ، إِلَّا لِلْتَّجَبْرِ وَالتَّكْبِيرِ، وَلَسْنَا بِحَمْدِ اللَّهِ كَذَلِكَ.

قَالَ: فَمَا هَذِهِ الصَّاوِرُ فِي الْكَانُونِ؟ قَالَ: أَلَا تَرَى قَدْ أَخْرَقْنَاهَا بِالثَّارِ؟ فَلَمَّا خَرَجَ الْمُسَوْرُ قَالَ: انْزَعُوا هَذَا التُّوبَ عَنِّي، وَاقْطُعُوا رُءُوسَ هَذِهِ الْكَانُونِ. قَالُوا: يَا أَبَا عَبْسٍ، لَوْ ذَهَبْتَ بِهَا إِلَى الشَّوْقِ، كَانَ أَنْقَنَ لَهَا نَعْ الرَّأْسِ؟ قَالَ: لَا، فَأَمْرَرْ يَقْطَعَ رُءُوسَهَا. [انظر : ٣٣٠٧].

تخریج: إسناده ضعيف، شعبة بن دينار مولى ابن عباس مسيء الحفظ.

٢٩٣٣ - حَدَّثَنَا هَاشِمٌ عَنْ أَبْنِ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ قَالَ: وَجَاءَ رَجُلٌ إِلَيْهِ أَبْنُ عَبَّاسٍ فَقَالَ: إِنَّ مَوْلَانِكَ إِذَا سَجَدَ، وَضَعَ جَبَهَتَهُ وَذِرَاعَيْهِ وَصَدْرَهُ بِالْأَرْضِ. فَقَالَ لَهُ أَبْنُ عَبَّاسٍ: مَا يَخْمِلُكَ عَلَىٰ مَا تَصْنَعُ؟ قَالَ: التَّوَاعُضُ. قَالَ: هَذَا بِنَسْبَةِ الْكُلُّ، رَأَيْتُ النَّيَّابَ إِذَا سَجَدَ، رُتِيَّ بِيَاضٍ إِيْطَيْهِ. [راجع: ٢٠٧٣]

تخریج: إسناده ضعیف ک سابقہ

٢٩٣٤ - وَحَدَّثَنَا حُسَيْنٌ: أَخْبَرَنَا أَبْنُ أَبِي ذِئْبٍ... فَذَكَرَ مِثْلَهُ.

تخریج: هو مكرر ما قبله.

٢٩٣٥ - حَدَّثَنَا هَاشِمٌ عَنْ أَبْنِ أَبِي ذِئْبٍ، عَنْ شُعْبَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّيَّابَ كَانَ يَبْلُغُهُ مَعَ أَهْلِهِ إِلَى مَنِ يَوْمَ النَّحرِ لِيَرْمُوا الْجَمَرَةَ مَعَ الْقَعْدَرِ. [انظر: ٢٩٣٦]

تخریج: إسناده ضعیف لضعف شبهة مولى ابن عباس.

٢٩٣٦ - حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا أَبْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّيَّابَ يَبْلُغُهُ مَعَ أَهْلِهِ إِلَى مَنِ يَوْمَ النَّحرِ فَرَمُوا الْجَمَرَةَ مَعَ الْقَعْدَرِ. [راجع: ٢٩٣٥]

تخریج: إسناده ضعیف ک سابقہ.

٢٩٣٧ - حَدَّثَنَا أَبُو الظَّفَرِ: حَدَّثَنَا شَرِيكُ عَنْ حُسَيْنٍ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ وَطَئَ أَمْتَهُ فَوَلَدَتْ لَهُ، فَهِيَ مُفْتَنَةٌ عَنْ دُبْرٍ». [راجع: ٢٧٥٩]

2933. It was narrated that Shu'bah said: A man came to Ibn 'Abbas (رض) and said: When your freed slave prostrates, he puts his forehead, forearms and chest on the ground. Ibn 'Abbas (رض) said to him: What made you do what you are doing? He said: Humility. He said: This is how the dog sits. I saw the Prophet (ﷺ) when he prostrated; the whiteness of his armpits could be seen.

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

2934. Husain narrated: Ibn Abi Dhi'b told us... And he narrated a similar report

Comments: [It is a repeat of the previous report]

2935. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) used to send him with his family to Mina on the Day of Sacrifice to stone the *Jamrah* with the dawn.

Comments: [Its isnad is da'eef]

2936. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) sent him with his family to Mina on the Day of Sacrifice and they stoned the *Jamrah* with the dawn.

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

2937. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: Whoever has intercourse with his female slave and she bears him a child, she becomes free after he dies."

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

2938. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) used to pray in a garment, wrapping it around himself and using its extra length to protect himself from the heat and cold of the ground.

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

2939. It was narrated that Ibn 'Abbas (رض) said: The slave woman would bring the Messenger of Allah (ﷺ) meat from the shoulder (of an animal) from the pot. He would eat from it, then he would go out to the prayer and would pray without doing *wudoo'* or touching water.

Comments: [A saheeh hadeeth]

2940. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) used to pray on a reed mat.

Comments: [Saheeh because of corroborating evidence]

2941. It was narrated from Yazeed bin Hurmuz that when Najdah al-Haroori [i.e., Khariji] rebelled at the time of the turmoil of Ibn az-Zubair, he sent word to Ibn 'Abbas asking him about the share of the near relatives [of the Prophet (ﷺ)]: Who do you think

تخریج: حسن، وهذا إسناد ضعيف، شریک ابن عبدالله النخعی، وحسین بن عبد الله بن عبد الله ابن عباس کلاهما ضعیفان.

- ٢٩٣٨ - حَدَّثَنَا أَبُو الْأَصْرَمْ: حَدَّثَنَا شَرِيكُ عَنْ حُسْنِيْنَ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي نَوْبَتِ مُؤْشَحًا بِهِ يَتَّقِيَ بِفُضْلِهِ حَرًّا الْأَرْضِ وَبَرِّدَهَا. [راجع: ٢٣٢٠]

تخریج: حسن لغیره، وهذا إسناد ضعیف.

- ٢٩٣٩ - حَدَّثَنَا حُسْنِيْنَ بْنُ عَلَيْهِ عَنْ زَائِدَةَ، عَنْ سِيمَاكِ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ تَابِيُّهُ الْجَارِيَةُ بِالْكَتْبِ مِنَ الْقَدْرِ، فَيَأْكُلُ مِنْهَا، ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ فَيُصَلِّي، وَلَمْ يَتَوَضَّأْ وَلَمْ يَمْسِ مَاءً. [راجع: ٢٤٠٦]

تخریج: حدیث صحیح.

- ٢٩٤٠ - حَدَّثَنَا حُسْنِيْنَ عَنْ زَائِدَةَ، عَنْ سِيمَاكِ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْحُمْرَةِ [راجع: ٢٤٢٦]

تخریج: صحیح لغیره، وهذا إسناد ضعیف.

- ٢٩٤١ - حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنِي يُونُسَ عَنِ الرَّهْبَرِيِّ، عَنْ بَرِيزَدَ بْنِ هُرْمَزَ: أَنَّ نَجْدَةَ الْحَرُورَيِّ حِينَ خَرَجَ فِي فِتْنَةِ أَبْنِ الْزَّبَرِيِّ، أَرْسَلَ إِلَيْهِ أَبْنِ عَبَّاسٍ يَشَأْلُهُ عَنْ سَهْمِ ذِي الْقَرْبَى: لِمَنْ تَرَاهُ؟ قَالَ: هُوَ لَنَا لِغُرْبَى

it is for? He said: It is for us, the near relatives of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) allocated it to them. 'Umar offered us some of it and we thought it was less than what we were entitled to, so we rejected it and refused to accept it. What he offered to them was to help those among them who wanted to get married, to pay off the debts of those among them who were in debt and to give to the poor among them. And he refused to give them more than that.

Comments: [Its isnad is saheeh]

2942. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) used to let his hair hang down (over his forehead), and the mushrikoon used to part their hair. The People of the Book used to let their hair hang down over their foreheads and the Prophet (ﷺ) liked to do the same as the People of the Book in matters concerning which he had not received any revelation. Then (later on) the Messenger of Allah (ﷺ) parted his hair.

Comments: [Its isnad is saheeh, al-Bukhari (3558) and Muslim (2336)]

2943. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "There is no one among the people who has not erred or thought of erring, apart from Yahya bin Zakariya.

Comments: [Its isnad is da'eef]

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُمْ، فَسَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُمْ، وَقَدْ كَانَ أَعْمَرُ عَرَضَ عَلَيْنَا مِنْهُ شَيْئًا رَأَيْنَاهُ دُونَ حَتَّنَا، فَرَدَّنَاهُ عَلَيْهِ، وَأَيَّنَا أَنْ تَقْبِلَهُ، وَكَانَ الَّذِي عَرَضَ عَلَيْهِمْ: أَنْ يُعِينَ نَاسَكُحُمْ، وَأَنْ يَقْضِيَ عَنْ غَارِمِهِمْ، وَأَنْ يُعْطِي فَقِيرَهُمْ، وَأَنَّى أَنْ يَرِيدُهُمْ عَلَى ذَلِكَ.

[٢٢٣٥]

تخریج: إسناده صحيح.

٢٩٤٢ - حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا بُوئْسُونْ عَنِ الرُّهْبَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ السَّيِّدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ كَانَ يَشْدُلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَشْدُلُونَ رُؤُسَهُمْ، وَكَانَ السَّيِّدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يُحِبُّ مُوافَقَةً أَهْلِ الْكِتَابِ فِيمَا لَمْ يَنْزَلْ عَلَيْهِ، فَفَرَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ رَأْسَهُ.

[٢٢٥٩]

تخریج: إسناده صحيح، خ: (٣٥٥٨)، م: (٢٢٣٦).

٢٩٤٣ - حَدَّثَنَا رَوْحَةُ: حَدَّثَنَا حَمَّادُ عَنْ عَلَيِّ ابْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مُهْرَانَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ قَالَ: «مَا أَحَدُ مِنَ النَّاسِ إِلَّا وَقَدْ أَخْطَأَ، أَوْ هُمْ بِخَطَّبَةٍ، أَيْسَرُ يَخْتَيِّ بْنَ رَكْرِيَا». [راج: ٢٢٩٤]

تخریج: إسناده ضعیف لضعف علی بن زید بن جدعان.

2944. Husain bin 'Abdullah bin 'Ubaidullah bin 'Abbas and Dawood bin 'Ali bin 'Abdullah bin 'Abbas narrated, one of them adding to the report of his companion, that a man called out to Ibn 'Abbas, when the people were around him: Are you following the *Sunnah* with regard to this *nabeedh*, or is it easier for you than milk and honey? Ibn 'Abbas (رض) said: The Prophet (ﷺ) came to 'Abbas and said: "Give us something to drink." He said: This *nabeedh* is something that has been steeped and soaked; shouldn't we give you milk or honey? He said: "Give us what you give to others." So two skins filled with *nabeedh* were brought to the Prophet (ﷺ), who had his Companions of the Muhajireen and Ansar with him. When the Prophet (ﷺ) drank, he stopped drinking before his thirst was quenched. He raised his head and said: "You have done well. This is what you should do." Ibn 'Abbas (رض) said: The approval of the Messenger of Allah (ﷺ) was dearer to me than seeing these mountain passes flowing with milk and honey.

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

2945. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "You hear (from me), and others will hear from you, and people will hear from those who hear from you."

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

-٢٩٤٤ حَدَّثَنَا رَوْحُ: حَدَّثَنَا ابْنُ جُرْيَحَ قَالَ: أَخْبَرَنِي حُسْنِي بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَدَاؤِدُ بْنُ عَلَيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ يَزِيدُ أَخْدُهُمَا عَلَى صَاحِبِهِ: أَنَّ رَجُلًا نَادَى ابْنَ عَبَّاسٍ، وَالنَّاسَ حَوْلَهُ، فَقَالَ: أَسْأَهُ تَشْغُونَ بِهَذَا الشَّيْءَ؟ أَمْ هُوَ أَهُونُ عَلَيْكُمْ مِنَ الْبَيْنِ وَالْعَسْلِ؟! قَالَ ابْنُ عَبَّاسٍ: جَاءَ النَّبِيُّ بْنَ عَبَّاسًا فَقَالَ: «إِشْقُونَا» فَقَالَ: إِنَّ هَذَا الْبَيْضَ شَرَابٌ قَدْ مُغْتَرِبَ وَمُرْتَ، أَفَلَا تَسْقِيَنَا أَوْ عَسْلَا؟ قَالَ: «إِشْقُونَا مِمَّا تَشْغُونَ بِهِ النَّاسُ» فَأَتَى النَّبِيُّ بْنَ عَبَّاسًا (٣٢١/١) وَمَعْهُ أَصْحَاحَةٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، يَسْعَئُنِي فِيهَا النَّبِيُّ، فَلَمَّا شَرَبَ النَّبِيُّ بْنَ عَبَّاسًا عَجِلَ قَبْلَ أَنْ يَرَوِي، فَرَفَعَ رَأْسَهُ فَقَالَ: «أَخْسَثْتُمْ هَذِكَدَا فَاضْطَهَعُوا» قَالَ ابْنُ عَبَّاسٍ: فَرَضَا رَسُولُ اللَّهِ بِذَلِكَ، أَحَبُّ إِلَيَّ مِنْ أَنْ تَسْبِيلَ شَيْعَابَهَا لَبَنًا وَعَسْلًا. [انظر: ٣١٤]

تخریج: حدیث صحيح، وهذا إسناد ضعیف،
حسین بن عبد الله بن عبید الله ضعیف.

-٢٩٤٥ حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ بِذَلِكَ: «تَشْمَعُونَ، وَتَسْمَعُونَ، وَتَكُونُونَ، وَتَسْمَعُونَ مِمَّا يَشْمَعُ وَتَنْكُونُ». [٣٢١]

تخریج: إسناده صحيح.

2946. 'Ata' narrated that 'Abdullah bin 'Abbas (رضي الله عنه) invited al-Fadl to eat on the day of 'Arafah, and he said: I am fasting. 'Abdullah said: Do not fast, for some milk was brought to the Prophet (صلوات الله عليه وسلم) and he drank it on this day; and, moreover, people follow your example.

Comments: [A saheeh hadeeth]

٢٩٤٦ - حَدَّثَنَا رَوْحُ : حَدَّثَنَا ابْنُ جُرْجِيفَ قَالَ : أَخْبَرَنِي زَكَرِيَّا بْنُ عُمَرَ : أَنَّ عَطَاءَ أَخْبَرَهُ : أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ دَعَا الْفَضْلَ يَوْمَ عَرْفَةَ إِلَى طَعَامٍ ، فَقَالَ : إِنِّي صَائِمٌ . فَقَالَ عَبْدُ اللَّهِ : لَا تَصُمُّ ، فَإِنَّ النَّبِيَّ ﷺ فَرَبَ إِلَيْهِ حَلَابٌ ، فَشَرِبَ مِنْهُ هَذَا الْيَوْمَ ، وَإِنَّ النَّاسَ يَسْتَوْنُ بِكُمْ . [راجع : ١٨٧٠]

تخریج: حدیث صحیح.

2947. It was narrated that Ibn 'Abbas (رضي الله عنه) said: By Allah, the Messenger of Allah (صلوات الله عليه وسلم) never fasted any month in full except Ramadan. When he fasted, he would fast until one would say: By Allah, he will never stop fasting. And he would refrain from fasting until one would say: By Allah, he would never fast.

Comments: [Its isnad is saheeh]

٢٩٤٧ - حَدَّثَنَا يَحْيَى بْنُ حَمَادَ : حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَثْرَى ، عَنْ سَعِيدِ بْنِ جُبَيرٍ ، عَنْ أَبْنِ عَبَّاسٍ قَالَ : وَاللَّهِ مَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْرًا كَامِلًا قُطُّ غَيْرَ رَمَضَانَ ، وَكَانَ إِذَا صَامَ ، صَامَ حَتَّى يَقُولَ الْقَاتِلُ : لَا وَاللَّهِ لَا يُفْطِرُ ، وَيَقُولُ إِذَا أَفْطَرَ ، حَتَّى يَقُولَ الْقَاتِلُ : وَاللَّهُ لَا يَصُومُ . [راجع : ١٩٩٨]

تخریج: اسناده صحیح.

2948. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلوات الله عليه وسلم) forbade walking in one khuff or one shoe.

Comments: [Its isnad is da'eef jiddan]

٢٩٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ : وَكَانَ فِي كِتَابِ أَبِي : عَنْ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ ، عَنْ الْحَسَنِ - يَعْنِي ابْنَ دَوْنَادَ - عَنْ حَبِيبِ ، عَنْ سَعِيدِ بْنِ جُبَيرٍ ، عَنْ أَبْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُمْسِي فِي حُفْ وَاجِدَ أوْ نَعْلٍ وَاحِدَةٍ .

وَفِي الْحَدِيثِ كَلَامٌ كَثِيرٌ غَيْرُ هَذَا ، فَلَمْ يُحَدِّثَنَا بِهِ ضَرَبَ عَلَيْهِ فِي كِتَابِهِ ، فَظَنَّنَاهُ أَنَّهُ تَرَكَ حَدِيثَهُ مِنْ أَجْلِ أَنَّهُ رَوَى عَنْ عَفْرَوِ بْنِ

خالد الذي يُحدِّث عن زيد بن غلي، وعمرو
ابن خالد لا يُساوي شيئاً.

تخریج: إسناده ضعيف جداً، الحسن بن ذکوان ضعيف، ويغنى عنه حديث أبي هريرة الذي
سيأتي في المسند: ٢٤٥/٢.

2949. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) forbade [eating] a bird that had been used as a target and the milk of an animal that feeds on filth, and drinking from the mouth of the water skin.

Comments: [Its isnad is saheeh]

٢٩٤٩ - حَدَّثَنَا عَبْدُ الصَّمِدِ: حَدَّثَنَا هشَّامٌ عَنْ فَتَاهَةَ، عَنْ عَكْرِيَّةَ، عَنْ أَبْنَى عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ يَنْهَا عَنِ الْمُجَنَّبَةِ، وَعَنْ أَبْنَى الْجَلَالَةِ، وَعَنِ الشَّرْبِ مِنْ فِي السَّقَاءِ.
[راجع: ١٩٨٩].

تخریج: إسناده صحيح.

2950. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) said: "Jibreel came to me and instructed me to say the Talbiyah out loud."

Comments: [Saheeh hadeeth]

٢٩٥٠ - حَدَّثَنَا عَبْدُ الصَّمِدِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - يغنى ابن عبد الله بن دباتر -:
حَدَّثَنَا أَبُو حَازِمٍ عَنْ جَعْفَرِ بْنِ عَبَّاسٍ، عَنْ أَبْنَى عَبَّاسِ أَنَّ رَسُولَ اللَّهِ قَالَ: «إِنَّ جِبْرِيلَ أَتَانِي فَأَمَرَنِي أَنْ أُغْلِنَ بِالثَّلَاثَةِ».

تخریج: حديث صحيح.

2951. It was narrated from 'Ikrimah the freed slave of Ibn 'Abbas, from Ibn 'Abbas (رض), that he said: The Prophet (ﷺ) only forbade garments of pure silk. As for a garment in which (only) the warp is of silk, it is not pure silk, and we do not see anything wrong with it. And the Prophet (ﷺ) forbade drinking from vessels of silver.

Comments: [A saheeh hadeeth]

٢٩٥١ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبْنُ جُرَيْحٍ:
أَخْبَرَنِي حُصِيفٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ عَكْرِيَّةَ مَوْلَى أَبْنَى عَبَّاسِ، عَنْ أَبْنَى عَبَّاسِ:
أَنَّهُ قَالَ: إِنَّمَا نَهَا النَّبِيُّ عَنِ الْمَوْبِدِ عَنِ الْمُضَمَّنِ، فَأَمَّا الْمَوْبُدُ الَّذِي سَدَّاهُ
حَرِيرٌ لَيْسَ بِحَرِيرٍ مُضَمَّنٍ، فَلَا تَرَى بِهِ
بَأْسًا، وَإِنَّمَا نَهَا النَّبِيُّ عَنِ الْمُشَرَّبِ فِي إِناءِ
الْفِضَّةِ. [راجع: ١٨٧٩].

تخریج: حديث صحيح.

2952. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وآله وسليمه) said: "Seventy thousand of my *ummah* will enter Paradise without being brought to account." I said: Who are they? He said: "They are the ones who do not ask for *ruqyah*, do not believe in omens, and they put their trust in their Lord."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6472)]

2953. Ziyad narrated that Salih, the freed slave of at-Taw'amah, told him that he heard Ibn 'Abbas (رضي الله عنه) narrate from the Prophet (صلوات الله عليه وآله وسليمه): "Ar-Rahim (ties of kinship) seeks refuge with the Most Merciful; He upholds ties with those who uphold (ties of kinship) and He cuts off those who sever (ties of kinship)."

Comments: [A *saheeh* hadith]

2954. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صلوات الله عليه وآله وسليمه) did 'Umrah four times: the 'Umrah of al-Hudaibiyyah, 'Umratul-Qada'; the third from al-Ji'ranah and the fourth he did with his *Hajj*.

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

2955. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وآله وسليمه) said: "Allah does not look at the one who lets his garment hang below his ankles."

- ٢٩٥٢ - حَدَّثَنَا رَوْحُ : حَدَّثَنَا شَعْبَةُ قَالَ : سَمِعْتُ حُصَيْنَةَ قَالَ : كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ عَنْ أَبْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا يَغْيِرُ حِسَابَهُ فَقَلَّتْ : مَنْ هُمْ ؟ فَقَالَ : « هُمُ الَّذِينَ لَا يَشْرُكُونَ اللَّهَ بِإِلَهٍ وَلَا يَتَطَبَّرُونَ ، وَلَا يَعْتَافُونَ ، وَغَلِيلُهُمْ يَوْمَ الْقُلُونَ ». [راجع : ٢٤٤٨]

تخریج: إسناده صحيح، خ: ٦٤٧٢

- ٢٩٥٣ - حَدَّثَنَا رَوْحُ : حَدَّثَنَا أَبْنُ جُرَيْجٍ قَالَ : أَخْبَرْنِي زَيْدٌ : أَنَّ صَالِحًا مَوْلَى التَّوَأْمَةِ أَخْبَرَهُ : أَنَّ سَبْعَوْنَ أَلْفَ عَبَّاسٍ يَعْدِثُ عَنِ الْبَيْتِ : « إِنَّ الرَّحْمَمَ شَجَنَّهُ آخِذَةً بِحُجَّةِ الرَّحْمَمِ بِصَلِّ مَنْ وَضَلَّهَا ، وَيَقْطَعُ مَنْ قَطَعَهَا ». [راجع: ١٦٥١]

تخریج: حديث صحيح.

- ٢٩٥٤ - حَدَّثَنَا أَبُو النَّضْرِ : حَدَّثَنَا دَاوُدُ - يَعْنِي الْعَطَّارَ - عَنْ عَمْرُو ، عَنْ عَكْرَمَةَ ، عَنْ أَبْنِ عَبَّاسٍ فَقَالَ : اغْتَمَرَ الشَّيْءَ يَعْلَمُ أَزْبَعَ عُمَرَ الْحَدَّيْبِيَّةَ ، وَعُمَرَةَ الْقَصَاءَ ، وَالثَّالِثَةَ مِنَ الْجَعْرَانَةَ ، وَالرَّابِعَةَ الَّتِي مَعَ تَحْجَةَ [راجع: ٢٢١١]

تخریج: إسناده صحيح.

- ٢٩٥٥ - حَدَّثَنَا (١/ ٣٢٢) أَبُو النَّضْرِ وَحُسَيْنٌ فَلَا : حَدَّثَنَا شَبَيْبَانُ عَنْ أَشْفَعَ : حَدَّثَنِي سَعِيدُ أَبْنُ جُبَيْرٍ ، عَنْ أَبْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ : « إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى مُشَبِّلٍ ». [١]

Comments: [Its isnad is saheeh,]

2956. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Two men disputed and one of them had to swear an oath, so he swore by Allah besides Whom there is no other God that (his opposite number) had no right over him. Then Jibreel came down and said: Tell him to give him his due, for the other one is in the right and he is lying. And the expiation for his oath is his acknowledgement or testimony that there is no God but Allah.

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف، شریک بن عبدالله سی، الحفظ، وعطاہ بن السائب قد اخْتَلَطَ.

2957. It was narrated from Ibn 'Abbas that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) drew four lines then he said: "Do you know why I drew these lines?" They said: No. He said: "The best of the women of Paradise are four: Maryam bint 'Imran, Khadeejah bint Khuwailid, Fatimah bint Muhammad and Asiyah bint Muzahim."

Comments: [Its isnad is saheeh]

2958. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came out to them when they were sitting in a gathering of theirs and said: "Shall I not tell you of the best of people?" They said: Yes, O Messenger of Allah. He said: "A man who holds on to the head of his horse (in jihad) for

تخریج: إسناده صحيح.

٢٩٥٦ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَرِيكٌ عَنْ عَطَاءِ بْنِ السَّابِقِ، عَنْ أَبِي يَحْيَى الْأَعْرَجِ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: الْخَصَّصُ رَجُلًا، فَذَارَتِ الْأَيْمَنَ عَلَى أَخْدِهِمَا، فَخَلَقَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، مَا لَهُ عَلَيْهِ حَقٌّ، فَتَرَكَ جِبْرِيلُ، قَالَ: مَرْءَةٌ فَلَيُعْطِيهِ حَقًّهُ، فَإِنَّ الْحَقَّ قِيلَهُ، وَهُوَ كَاذِبٌ، وَكَفَّارَةٌ يَمْبَيْوُ: مَعْرِفَةٌ بِاللَّهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ، أَوْ شَهَادَةُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ. [راجع: ٢٢٨٠]

٢٩٥٧ - حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا دَاؤُودُ حَدَّثَنَا عَبْلَاءُ بْنُ أَحْمَرَ عَنْ عَكِيرَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَطَ أَرْبَعَةَ خَطْلُوطَ، ثُمَّ قَالَ: «أَتَذَرُونَ لِمَ حَطَطْتُ هَذِهِ الْحَطْلُوطَ؟» قَالُوا: لَا. قَالَ: «أَفَضُلُ يَنْسَاءِ الْجَنَّةِ أَرْبَعَةَ مَرْءَةٍ بِنْتُ عَمْرَانَ، وَتَخْدِيجَةَ بِنْتُ حُوَيْلَدٍ، وَفَاطِمَةَ ابْنَةِ مُحَمَّدٍ، وَأَسِيَّةَ ابْنَةِ مُرَاجِمٍ». [راجع: ٢٦٦٨]

تخریج: إسناده صحيح.

٢٩٥٨ - حَدَّثَنَا عُمَرُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا أَبْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ حَالِدٍ، عَنْ إِسْتَنْاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ فِي مَجْلِسٍ لَهُمْ، قَالَ: «أَلَا أَخْبِرُكُمْ بِعَيْنِ النَّاسِ؟» قَالُوا:

the sake of Allah until he dies or is killed. Shall I not tell you of the one who comes next?" We said: Yes. He said: "A man who withdraws into a mountain pass, establishing regular prayer and paying *zakah*, keeping away from people's evil. And shall I not tell you of the worst of people in status?" They said: Yes. He said: "The one who is asked for the sake of Allah and does not give."

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

بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «رَجُلٌ آتَيْدُ بِرَأْسِ فَرِيسِهِ فِي سَبِيلِ اللَّهِ حَتَّىٰ يَمُوتَ، أَوْ يُقْتَلَ، أَفَأَخْرِجُكُمْ بِالذِّي تَلِيهِ؟» قَالَ: فَلَنَا: نَعَمْ. قَالَ: «رَجُلٌ مُعْتَرِلٌ فِي شَغْبٍ يَقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْتَرِلُ شُورَرَ النَّاسِ، أَفَأَخْرِجُكُمْ بِشَرَّ النَّاسِ مَتَرِلاً؟» قَالُوا: نَعَمْ. قَالَ: «الَّذِي يُنَاهَى بِاللَّهِ، وَلَا يَعْطِي بِهِ». [٢١١٦]

تخریج: إسناده صحيح.

٢٩٥٩ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا سُعْدَةُ قَالَ: أَخْبَرَنِي جَعْفُرُ بْنُ إِيَّاسٍ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُعْبَرَ عَنْ ابْنِ عَبَّاسٍ قَالَ: أَفَدَتْ أُمُّ حَفَيْدٍ خَالَةَ ابْنِ عَبَّاسٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمَنًا وَأَوْطَأَهُ أَهْبَاطًا، فَأَكَلَ مِنَ السَّمْنِ وَمِنَ الْأَقْطَافِ، وَبَرَكَ الْأَصْبَحَ تَقْدِرًا، قَالَ: وَأَكَلَ عَلَى مَا يَنْدَدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَمْ كَانَ حَرَاماً لَمْ يُؤْكَلْ عَلَى مَا يَنْدَدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [٢٢٩٩]

تخریج: إسناده صحيح، خ: (٢٥٧٥)، م: (١٩٤٧).

٢٩٦٠ - حَدَّثَنَا عُمَانُ بْنُ عُمَرَ: أَخْبَرَنَا مَالِكُ ابْنُ مَغْوِلٍ عَنْ شَلِيمَانَ الشَّيْبَانِيِّ، عَنْ سَعِيدِ ابْنِ جُعْبَرَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الشَّيْبَانِيَّ اتَّحَدَ خَاتَمًا، فَلَيْسَهُ، ثُمَّ قَالَ: «شَعَّلَنِي هَذَا عَنْكُمْ مُنْذَ الْيَوْمِ، إِلَيْهِ نَظَرَةٌ، وَإِلَيْكُمْ نَظَرَةٌ» ثُمَّ رَمَى بِهِ.

تخریج: إسناده صحيح.

2961. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. But when Allah forbids something to people, He also forbids its price to them."

Comments: [A saheeh hadeeth]

٢٩٦١- حَدَّثَنَا مَحْبُوبُ بْنُ الْحَسْنِ: حَدَّثَنَا خَالِدٌ عَنْ بَرَّةَةِ أَبِي الْوَلِيدِ، عَنْ أَبْنَ عَبَّاسٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عَنِ اللَّهِ الظِّمْرَةُ، حُرُمٌ عَلَيْهِمُ الشُّحُومُ، فَيَغُواهَا، فَأَكْلُوا أَشْانَهَا، وَإِنَّ اللَّهَ إِذَا حَرَمَ عَلَى قَوْمٍ شَيْئاً، حَرَمَ عَلَيْهِمْ ثَمَنَهُ». [راجع: ٢٢٢١]

تخریج: حدیث صحیح.

2962. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Its trees are not to be cut and its game is not to be disturbed; its lost property is not permissible except for one who will announce it; and its grasses are not to be cut." Al-'Abbas said: O Messenger of Allah, except *idhkhir*. He said: "Except *idhkhir*."

Comments: [Its isnad is saheeh, al-Bukhari (1349) and Muslim (1353)]

٢٩٦٢- حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا عَمْرُو بْنُ دِيَنَارٍ عَنْ عِكْرِمَةَ، عَنْ أَبْنَ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يُعْصَدُ عِصَامُهَا، وَلَا يُنْتَرُ صَيْدُهَا، وَلَا تُحْلَلُ لَعْنَتُهَا إِلَّا لِمُشْتَدِّ، وَلَا يُخْتَلَى خَلَاهَا» فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلَّا الإِذْخَرُ قَالَ: «إِلَّا الإِذْخَرُ». [راجع: ٢٢٧٩]

تخریج: إسناده صحیح، خ: (١٣٤٩)، م: (١٣٥٢).

2963. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not set a specific punishment for drinking alcohol. Ibn 'Abbas (رضي الله عنه) said: A man drank alcohol and got drunk, and he was found staggering in the street. He was brought to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), but when he came level with the house of 'Abbas, he got free and entered upon 'Abbas, who held him from the back. They mentioned that to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), who smiled and said, "Did he do that?" And he did not tell them to do anything with him.

٢٩٦٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبْنُ جُرْبَجِيجَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلَيْيِّ بْنِ رَكَاتَةَ عَنْ عِكْرِمَةَ مَوْلَى أَبْنَ عَبَّاسٍ، عَنْ أَبْنَ عَبَّاسٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَقْتَلْ فِي الْحَمْرِ حَدَّا، فَقَالَ أَبْنُ عَبَّاسٍ: شَرِبَ رَجُلٌ فَسَكَرَ، فَلَقِيَ بَيْمَلٌ فِي قَمَحْ، فَأَنْطَلَقَ إِلَيْهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَلَمَّا حَادَى بَدَارِ عَبَّاسٍ، افْتَلَتْ فَدَخَلَ عَلَى عَبَّاسٍ فَالْتَّرَمَهُ مِنْ وَرَائِهِ، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَحِكَ، وَقَالَ: «فَقَدْ فَعَلَهَا! لَمْ لَمْ يَأْمُرْهُمْ فِيهِ بِشَيْءٍ».

تخریج: إسناده ضعیف، محمد بن علی بن یزید بن رکانة مجھول.

Comments: [Its isnad is da'eef]

2964. It was narrated that Ibn 'Abbas (رض) said: It was said to the Prophet (ﷺ) when the qiblah was changed: (What about) those who died and used to pray facing towards Jerusalem? Then Allah revealed the words: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [Saheeh because of corroborating evidence]

2965. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) asked Jibreel to appear to him in his real form, and he said: Ask your Lord. So he asked his Lord. Then some shade began to appear from the east, and it began to rise and spread. When the Prophet (ﷺ) saw it, he fainted. Then (Jibreel) came and revived him, and wiped the saliva from his mouth.

Comments: [Its isnad is da'eef]

٢٩٦٤ - حدثنا يحيى بن آدم: حدثنا إسرائيل عن سماك، عن عكرمة، عن ابن عباس قال: قيل للنبي ﷺ حين حُوّلت القبلة: فاما الذين ماتوا وهم يصلون إلى بيت المقدس؟ فأنزل الله تبارك وتعالى: «وما كان الله ليتبين إيمانكم» (البقرة: ١٤٣). [راجع: ٢٦٩١]

تخریج: صحيح لغیره، روایة سماك بن حرب عن عكرمة مضطربة.

٢٩٦٥ - حدثنا يحيى بن آدم: حدثنا أبو بكر ابْن عَيَّاشَ عَنْ إِدْرِيسَ بْنَ مُتَّبٍ، عَنْ أَبِيهِ وَهُبَّ بْنِ مُتَّبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سأَلَ النَّبِيَّ ﷺ جِرْبِيلَ أَنْ يَرَاهُ فِي صُورَتِهِ، فَقَالَ: ادْعُ رَبَّكَ، قَالَ: فَدَعَا رَبَّهُ، قَالَ: فَطَلَّعَ عَلَيْهِ سَوَادٌ مِنْ قِبَلِ الْمَسْرِقِ، قَالَ: فَجَعَلَ يَرْتَبِعُ وَيَتَشَرَّبُ، قَالَ: فَلَمَّا رَأَهُ النَّبِيُّ ﷺ صَعِقَ، فَأَتَاهُ فَتَعَشَّهُ، وَمَسَحَ الْبَرَاقَ عَنْ شَدَّدِهِ.

تخریج: إسناده ضعیف، ادريس بن منه ضعیف.

2966. It was narrated from Anas that some people from az-Zutt who worshipped idols were brought to 'Ali (رض) and he burned them. Ibn 'Abbas (رض) said: Rather the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him."

Comments: [Its isnad is saheeh, al-Bukhari (3017)]

٢٩٦٦ - حدثنا عبد الصمد: حدثنا هشام بن أبي عبد الله عن قنادة، عن أنس: أن عبيداً أتى بآناسٍ من الرُّطْبَ يَعْبُدُونَ وَتَنَا، فَأَخْرَقُوهُمْ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ (٣٢٣/١): «مَنْ بَدَّلَ دِيَّةً فَاقْتُلُوهُ».

تخریج: إسناده صحيح، خ: (٣٠١٧).

2967. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) issued a verdict on the basis of an oath and a witness. Zaid bin al-Hubab said: I asked Malik bin Anas about the oath and witness: Is it permissible in cases of divorce (*talaq*) and manumission? He said: No; this is only with regard to selling, buying and so on.

Comments: [Its *isnad* is *saheeh*, Muslim (1712)]

٢٩٦٧- حَدَّثَنَا زَيْدُ بْنُ الْجَبَابِ: أَخْبَرَنِي سَيِّفُ بْنُ سُلَيْمَانَ الْمَكْتَبِيَّ عَنْ قَيْسِ بْنِ سَعْدِ الْمَكْتَبِيِّ، عَنْ عَمْرُو بْنِ دِيَنَارٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَضَى بِيمْنَ وَشَاهِيدٍ.
[راجع: ٢٢٢٤]

قال زيد بن الجباب: سأله مالك بن أنس
عن النبيين والشهداء: هل يجوز في الطلاق
والغناوة؟ فقال: لا، إنما هذا في الشراء
والبيع وأشباهه.

تعریج: إسناده صحيح، م: (١٧١٢).

2968. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) issued a verdict on the basis of an oath with a witness. 'Amr said: That is only with regard to property.

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

٢٩٦٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ، عَنْ سَيِّفِ بْنِ سُلَيْمَانَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَمْرُو بْنِ دِيَنَارٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَضَى بِالْيَوْمَيْنِ مَعَ الشَّاهِيدِ. قَالَ عَمْرُو: إِنَّمَا ذَاكَ فِي الْأُمُولِ.

تعریج: إسناده صحيح.

2969. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Every Muslim must do *Hajj*, and if I were to say every year, it would be (obligatory)."

Comments: [A *saheeli hadeeth*; this is a *da'eef isnad*]

٢٩٦٩- حَدَّثَنَا الرُّبَيْرِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ الرُّبَيْرِ: حَدَّثَنَا شَرِيكُ عَنْ سِيَالِكِ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عَلَى كُلِّ مُسْلِمٍ حَجَّةً، وَلَوْ قُلْتُ: كُلَّ عَامٍ، لَكَانَ». [راجع: ٢٦٦٣]

تعریج: حديث صحيح، وهذا سند ضعيف، وهو مكرر (٢٦٦٣).

2970. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) bought some camels that had come from outside Madinah, and he made some money, then he

٢٩٧٠- حَدَّثَنَا الرُّبَيْرِيُّ وَأَشْوَدُ الْمَعْنَى قَالَ: حَدَّثَنَا شَرِيكُ عَنْ سِيَالِكِ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ابْنَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عِبَرِ

divided it among the widows of (Banu) 'Abdul-Muttalib. Then he said: "I will never buy anything for which I do not have the price."

Comments: [Its isnad is da'eef]

2971. Wakee' also narrated it and gave the isnad for it.

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

2972. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A woman became Muslim at the time of the Messenger of Allah (ﷺ) and got married. Her first husband came to the Prophet (ﷺ) and said: O Messenger of Allah, I had become Muslim and she knew that I was Muslim. So the Prophet (ﷺ) separated her from her second husband and gave her back to her first husband.

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف، سماک فی روایته عن عکرمة اضطراب.

2973. It was narrated from Ibn 'Abbas (رضي الله عنه) or from al-Fadl bin 'Abbas (رضي الله عنه)، or by one of them from the other, that he said: The Prophet (ﷺ) said: "Whoever wants to do Hajj, let him hasten to do it for he may lose his mount or he may fall sick or be faced with some need."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف أبي إسرائيل.

2974. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger

أثبَّتَ، فَرَبِيعُ أَوَّلِيٍّ فَقَسَمَهَا بَيْنَ أَرَامِلِ غَنِيدِ
الْمُطَّلِبِ، ثُمَّ قَالَ: «لَا أَبْنَاعَ يَنْعَأْ لَيْسَ عِنْدِي
كُنْشَةٌ». [راجع: ٢٠٩٣]

تخریج: إسناده ضعیف، وانظر: (٢٠٩٣).

٢٩٧١ - وَحَدَّثَنَا وَكِبْعَةُ أَيْضًا، فَأَسْنَدَهُ.

تخریج: إسناده ضعیف كسابقه.

٢٩٧٢ - حَدَّثَنَا الرُّبَّيْرِيُّ وَأَسْنَدَهُ بْنُ عَامِرٍ قَالَ:
حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عَكْرَمَةَ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: أَسْلَمَتِ امْرَأَةً عَلَى عَهْدِ
رَسُولِ اللَّهِ ﷺ، فَتَرَوَّجَتْ، فَجَاءَ رَوْجُهَا
الْأَوَّلِ إِلَى الَّذِي يَنْعَأُ، قَالَ: يَا رَسُولَ اللَّهِ،
إِنِّي قَدْ أَسْلَمْتُ وَعَلِمْتُ إِسْلَامِيِّي، فَتَرَعَّهَا النَّبِيُّ
ﷺ مِنْ رَوْجِهَا الْآخِرِ، وَرَدَّهَا عَلَى رَوْجِهَا
الْأَوَّلِ. [راجع: ٢٠٥٩]

تخریج: إسناده ضعیف، سماک فی روایته عن عکرمة اضطراب.

٢٩٧٣ - حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنْ فُضَيْلِ بْنِ عَمْرُو، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَوْ عَنْ
الْفَضْلِ بْنِ عَبَّاسٍ، أَوْ عَنْ أَحْيَدِهِمَا عَنْ
صَاحِبِهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَرَادَ السَّعْدَ
فَلْيَتَعَجَّلْ، فَإِنَّهُ قَدْ تَضَلَّ الصَّالِحَةُ، وَيَمْرَضُ
الْمَرِيضُ، وَتَكُونُ الْحَاجَةُ». [راجع: ١٨٣٣]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف أبي إسرائيل.

٢٩٧٤ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ عَبْدِ الْأَغْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ

of Allah (ﷺ) said: "Beware of narrating from me except what you are certain of, for whoever tells a lie about me deliberately, let him take his place in Hell. And whoever tells a lie about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its isnad is da'eef]

2975. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) wiped over the *khuffain*, so ask these people who say that the Prophet (ﷺ) wiped (over the *khuffain*): did he do it before al-Ma'idah was revealed, or after that? By Allah, he did not wipe (over the *khuffain*) after al-Ma'idah (was revealed). To wipe over the back of some passer-by in the wilderness is dearer to me than wiping over them (the *khuffain*)."

Comments: [Its isnad is da'eef]

2976. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (رضي الله عنه) said to 'Urwah bin az-Zubair: O 'Urayah, ask your mother, didn't your father come with the Messenger of Allah (ﷺ) and exit *ihram*?

Comments: [Its isnad is qawi]

2977. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The devils had stations in the sky where they would listen to the revelation, and

ابن عباس قال: قال رسول الله ﷺ: «اتقوا الحديث على إلا ما علمتم، فإنه من كذب على معلمًا، فلبيوا مقعده من النار، ومن كذب في القرآن بغير علم، فلبيوا مقعده من النار».

تخریج: إسناده ضعیف، لضعف عبد الأعلى.

٢٩٧٥ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدْ مَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخُفَيْنِ، فَأَشَأُلُوا هُؤُلَاءِ الَّذِينَ يَرْعُمُونَ: أَنَّ الَّذِي صَلَّى اللَّهُ عَلَيْهِ مَسَحَ قَبْلَ تَرْوِيلِ الْمَائِدَةِ، أَوْ بَعْدَ الْمَائِدَةِ؟ وَاللَّهُ مَا مَسَحَ بَعْدَ الْمَائِدَةِ، وَلَأَنَّ أَمْسَحَ عَلَى طَهْرٍ غَابِرٍ بِالنَّلَّةِ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَمْسَحَ عَلَيْهِمَا. [راجع: ٣٤٦٢]

تخریج: إسناده ضعیف، عطاء بن سائب كان قد اخالط، وأبو عوانة سمع من عطاء في الصحة وفي الاختلاط جميماً.

٢٩٧٦ - حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَزْدٍ، عَنْ ابْنِ أَبِي مُلِيقَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ لِعَزْوَةَ بْنِ الرَّبِيعِ: يَا عَزْوَةَ، سُلْ أَمْكَ: أَلَيْسَ قَدْ جَاءَ أَبُوكَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْلَى. [راجع: ٢٢٧٧].

تخریج: إسناده قوي.

٢٩٧٧ - حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ سَمَائِكَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ لِلشَّيَاطِينَ مَقَاعِدُ فِي السَّمَاءِ،

the stars did not move (i.e., there were no shooting stars) and the devils were not targeted. When they heard the revelation they would come down to earth and add nine words to one. When the Prophet (ﷺ) was sent, a devil would sit at the station and shooting stars would come at him and keep after him until they burned him. They complained about that to Iblees who said: This can only be because something has happened. So he sent his troops out in all directions, and they saw the Messenger of Allah (ﷺ) standing and praying between the two mountains of Nakhlah. They went back to Iblees and told him, and he said: This is what has happened.

Comments: [Its isnad is *hasan*]

2978. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man came out when alcohol was still permitted and he gave to the Messenger of Allah (ﷺ) a gift of a skin filled with wine. He brought it on a camel and found the Messenger of Allah (ﷺ) sitting. He said: "What is this that you have with you?" He said: A skin filled with wine; it is a gift to you. He said: "Do you know that Allah, may He be blessed and exalted, has forbidden it?" He said: No. He said: "Verily Allah has forbidden it." The man turned to the camel driver and said something to him privately. (The Prophet (ﷺ)) said: "What did you say to him?" He said: I told him to

فَكَانُوا يَسْتَعْقِدُونَ الْوَحْيَ، وَكَانَتِ النَّجْمُ لَا تَجْرِي، وَكَانَتِ الشَّيَاطِينُ لَا تُرْمَى، قَالَ: فَإِذَا سَمِعُوا الْوَحْيَ، نَزَّلُوا إِلَى الْأَرْضِ، فَرَأَدُوا فِي الْكَلْمَةِ يَشْعَأُ، فَلَمَّا بَعُثَّ التَّيْمَ شَهَابٌ، جَعَلَ الشَّيْطَانُ إِذَا قَعَدَ مَقْعِدَهُ، جَاءَهُ شَهَابٌ فَلَمْ يُخْطِلْهُ حَتَّى يُخْرِفَهُ، قَالَ: فَشَكَوَا ذَلِكَ إِلَى إِلَيْسَ فَقَالَ: مَا هَذَا إِلَّا مِنْ حَدَثٍ تَحَدَّثُ. قَالَ: قَبَّثَ جُنُودَهُ قَالَ: فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ نَصَّالٌ بَيْنَ جَبَلَيْنِ تَحْلَهُ فَرَجَعُوا إِلَى إِلَيْسَ، فَأَخْبَرُوهُ، قَالَ: فَقَالَ: هُوَ الَّذِي حَدَثَ [راجع: ٢٤٨٢]

تخریج: إسناده حسن.

٢٩٧٨ - حَدَّثَنَا يَعْيَيْ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِشْحَاقَ: حَدَّثَنَا زَيْدُ بْنُ أَشْلَمَ عَنِ ابْنِ زَمْلَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ زَيْلَةَ حَرَجَ وَالْحَمْرَ حَلَالٌ، فَأَهْمَدَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَاوِيَةَ حَمْرٍ، فَأَقْبَلَ إِلَيْهَا يَقْتَادُهَا عَلَى بَعِيرٍ حَتَّى وَجَدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا، فَقَالَ: «مَا هَذَا مَعَكَ؟» قَالَ: زَاوِيَةُ حَمْرٍ أَهْمَدَهَا (٣٢٤/١) لَكَ. قَالَ: «مَنْ عِنْتَ أَنَّ اللَّهَ تَبَارِكَ وَتَعَالَى حَرَمَهَا؟» قَالَ: لَا. قَالَ: «فَإِنَّ اللَّهَ حَرَمَهَا» فَأَنْتَقَتِ الرَّجُلُ إِلَى قَائِدِ الْبَعِيرِ، وَكَلَّهُ بِشَيْءٍ وَفِيمَا بَيْنَهُ وَبَيْهُ، فَقَالَ: «تَأْذَا قُلْتَ لَهُ؟» قَالَ: أَمْرَتُهُ بِتَبَيْهَا. قَالَ: «إِنَّ الَّذِي

sell it. He said: "The One Who forbade drinking it also forbade selling it." So he ordered that the stopper be taken out and it was poured out on the ground, and I watched it in al-Batha' until there was nothing left of it.

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

2979. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) was treated with cupping and he gave the cupper his fee. If it was *haram*, he would not have given it to him. He was treated with cupping in the veins at the side of the neck and between the shoulders. He was treated with cupping by a slave of Banu Bayadah. One and a half *mudds* were taken from him every day, but the Prophet (ﷺ) interceded for him with his masters, and they made it one *mudd*.

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

2980. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) got married when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

2981. A similar report was narrated from Ibn 'Abbas (رضي الله عنه).

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

حرّم شربُهَا حرّم بِهَا» قال: فَأَمَرَ بِعَزَالِي
المَرَادُ فَقَبَحَتْ، فَخَرَجَتْ فِي التُّرَابِ،
فَنَظَرْتُ إِلَيْهَا فِي الْبَطَحَاءِ مَا فِيهَا شَيْءٌ.
[راجع: ٢٠٤١]

تخریج: حديث صحيح، وهذا إسناد حسن.

٢٩٧٩- حدثني هاشم: حدثنا إسرايل عن
جابر، عن عامر، عن ابن عباس ق قال:
الاتّجّم رَسُولُ اللَّهِ ﷺ وَأَعْطَى الْجَمَامَ
آخِرَةً، وَلَوْ كَانَ حَرَاماً لَمْ يُعْطِيهِ، وَكَانَ
يَتَحَجَّمُ فِي الْأَخْدُعِينِ وَبَيْنِ الْكَتَبَيْنِ، وَكَانَ
يَحْجُّمُهُ عَنْ لَبِنِي بَيَاضَةَ، وَكَانَ يُؤْخَذُ مِنْهُ كُلُّ
يَوْمٍ مَذْ وَيَضْفَفُ، فَشَفَعَ لَهُ الْبَيْضَاءُ إِلَى
أَهْلِهِ، فَجَبِلَ مَذَا. [راجع: ٢١٥٥]

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

٢٩٨٠- حدثنا هاشم: حدثنا شعبة عن
عمرٍو بن دينار، عن جابر بن زيد، عن ابن
عباس ق قال: تزوّج رَسُولُ اللَّهِ ﷺ وَهُوَ
مُحَمَّدٌ. [راجع: ١٩١٩]

تخریج: إسناده صحيح، خ: (١٨٣٧)، م: (١٤١٠).

٢٩٨١- حدثنا هاشم: حدثنا شعبة عن ابن
عطاءٍ، عن عطاءٍ، عن ابن عباس مثله.
[راجع: ٢٥٨٧]

تخریج: صحيح، وهذا إسناد ضعيف لضعف ابن عطاءٍ.

2982. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "I have been helped by means of the east wind and 'Ad were destroyed by means of the west wind."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1035) and Muslim (900)]

2983. It was narrated that Ibn 'Abbas (رض) said: (The Prophet ﷺ) was ordered to prostrate on seven. Shu'bah said: On another occasion he narrated it to me and said: "I have been commanded to prostrate and not to tuck up my hair or garment."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

2984. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) cursed women who visit the graves and those who build places of worship and place lamps over them.

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

2985. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas (رض) say: The Prophet (ﷺ) used to pray thirteen *rak'ahs* at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1138) and Muslim (764)]

٢٩٨٢ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكِيمِ، عَنْ مُجَاوِدٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نُصْرُتْ بِالصَّبَابِ وَأُخْلِكْتُ عَادَ بِالدَّبَّورِ». [٢٠١٣: راجع: ٢٠١٣]

تخریج: إسناده صحيح، خ: (١٠٣٥)، م: (٩٠٠).

٢٩٨٣ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ طَلُوسًا يُحَدِّثُ عَنْ أَبْنَى عَبَّاسٍ قَالَ: أَمِيرٌ يَقُولُ أَنْ يَسْجُدَ عَلَى شَيْءٍ. قَالَ شُعْبَةُ: وَحَدَّثَيْهِ مَرَّةً أُخْرَى قَالَ: «أَمِيرٌ يَسْجُودُ، وَأَنَّ لَا أَكُفُّ شَمَرًا وَلَا تُؤْبَأَا». [راجع: ١٩٢٧]

تخریج: إسناده صحيح، خ: (٨٠٩)، م: (٤٩٠).

٢٩٨٤ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: لَعْنَ رَسُولِ اللَّهِ ﷺ رَأَيْتَ اُنْقُوبَرَ، وَالْمُسْجِدَيْنِ عَلَيْهِمَا الْمَسَاجِدُ وَالشَّرْعَ. [٢٠٣٠: راجع: ٢٠٣٠]

تخریج: حسن لغيره، دون ذكر السرج، وهذا إسناد ضعيف لضعف أبي صالح.

٢٩٨٥ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ أَبْنَى عَبَّاسٍ يَقُولُ: كَانَ أَبْنَى يَقُولُ تَلَاثَ عَشَرَةَ رَكْمَةً مِنَ الْلَّيْلِ. [٢٠١٩: راجع: ٢٠١٩]

تخریج: إسناده صحيح، خ: (١١٣٨)، م: (٧٦٤).

2986. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A group of the Companions of the Prophet (ﷺ) passed by a man of Banu Sulaim who had some sheep of his with him and he greeted them with *salam*. They said: He only greeted you with *salam* so as to protect himself from you. So they went to him and killed him, and they took his sheep and brought them to the Prophet (ﷺ). Then Allah, may He be blessed and exalted, revealed the words: "and say not to anyone who greets you (by embracing Islam): 'You are not a believer'; seeking the perishable goods of the worldly life. There is much more profit and booty with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do" [an-Nisa' 4:94].

Comments: [Saheeh because of corroborating evidence]

2987. It was narrated that Ibn 'Abbas (رضي الله عنه) said concerning the verse, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (ﷺ) and his Sunnah) are the best of peoples ever raised up for mankind" [Al 'Imran 3:110]: (It refers to) the Companions of Muhammad (ﷺ) who migrated with him to Madinah.

Comments: [Its isnad is hasan]

2988. It was narrated that Ibn Abbas (رضي الله عنه) said: A Jewish man passed by the Messenger of Allah

٢٩٨٦ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: مَرَّ نَفْرٌ مِّنْ أَصْحَابِ الرَّبِّ عَلَى عَلَيْهِمْ سَلَامٌ مَّعَهُ عَنْهُ لَهُ، فَسَلَّمَ رَجُلٌ مِّنْ بَنْي سَلَيْمٍ مَّعَهُ عَنْهُ لَهُ، فَقَالُوا: مَا سَلَّمَ عَلَيْكُمْ إِلَّا تَعْوِذُ مِنْكُمْ، فَعَنَدُوا إِلَيْهِ فَقَتَلُوهُ، وَأَخْدُوا عَنْهُمْ فَأَتَوْا بِهَا إِلَيْهِ، فَأَنْزَلَ اللَّهُ تَبارَكَ وَتَعَالَى: «وَلَا تَوْلُوا لِمَنْ أَنْزَلَنَا مِنْ أَنَّكُمْ أَشَدُّ مِنْهُمْ مُّؤْمِنًا تَبَغُّونَ عَرْضَ الْحَيَاةِ الْدُّنْيَا» (النساء: ٩٤) إِلَى آخِرِ الْآيَةِ.

[راجع: ٢٠٢٣]

تخریج: صحيح لغیره، خ: (٤٥٩١)،
م: (٣٠٢٥)، روایة سمّاك عن عكرمة مضطربة،
لکن سمّاكاً قد توبع.

٢٩٨٧ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ فِي قَوْلِهِ: «كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرَجْتُ لِلْتَّابِعِينَ» (آل عمران: ١١٠) قَالَ: أَصْحَابُ مُحَمَّدٍ بَنْتَهُ الَّذِينَ هَاجَرُوا مَعَهُ إِلَى الْمَدِينَةِ.

[راجع: ٢٤٦٣]

تخریج: إسناده حسن.

٢٩٨٨ - حَدَّثَنَا حُسْنَى بْنُ حَسْنَى الْأَشْفَرِ: حَدَّثَنَا أَبُو كُدْيَنَةَ عَنْ عَطَاءٍ، عَنْ أَبِي

(ﷺ) as he was sitting and said: What will you say, O Abul-Qasim, on the Day when Allah, may He be blessed and exalted, puts the heaven on this - and he gestured with his forefinger - and the earth on this, and the water on this, and the mountains on this, and all of creation on this - all whilst gesturing with his fingers. Then Allah, may He be blessed and exalted, revealed the words: "They made not a just estimate of Allah such as is due to Him..." [az-Zunar 39:67].

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

2989. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) woke up one day and there was no water in the camp. A man came to him and said: O Messenger of Allah, there is no water in the camp. He said: "Do you have anything?" He said: Yes. He said: "Bring it to me." He brought him a vessel in which there was a little water. The Messenger of Allah (ﷺ) placed his fingers over the mouth of the vessel and spread his fingers, and springs began to flow from between his fingers. And he instructed Bilal to call out among the people: Blessed water for wudoo'.

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

2990. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the Messenger of Allah (ﷺ) was dying, he said:

الصحي، عن ابن عباس قال: مر يهودي برسول الله صلى الله عليه وسلم وهو جالس، فقال: كيف تقول يا أبا القاسم يوم يعمل الله تبارك وتعالى السماء على ذرة - وأشار بالسبابة - والأرض على ذرة، والسماء على ذرة، والجبال على ذرة، وسائر الخلائق على ذرة، كل ذلك يشيب ياضيع، قال: فأنزل الله تبارك وتعالى: «وما قدروا الله حق قدره» (الزمر: ٦٧) الآية. [راجع: ٢٢٦٧]

تخریج: حسن لغيره، وهذا إسناد ضعيف.

٢٩٨٩ - حَدَّثَنَا حُسْنِيُّ بْنُ الْحَسْنِ: حَدَّثَنَا أَبُو مُكْيَةَ عَنْ عَطَاءٍ، عَنْ أَبِي الصُّحْنِ، عَنْ أَبْنَى عَبَّاسِ قَالَ: أَضْبَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ وَلَيْسَ فِي الْعَشَّكِ مَاءً، فَأَتَاهُ رَجُلٌ، قَالَ: يَا رَسُولَ اللَّهِ، لَيْسَ فِي الْعَشَّكِ مَاءً. قَالَ: «هَلْ عَنْدَكَ شَيْءٌ؟» قَالَ: نَعَمْ. قَالَ: «فَأَتَنِي بِهِ»، فَأَتَاهُ بِإِنَاءٍ فِيهِ شَيْءٌ مِّنْ مَاءٍ قَلِيلٍ، قَالَ: فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَابِعَهُ عَلَى قَمَ الْإِنَاءِ وَقَطَعَ أَصَابِعَهُ، قَالَ: فَاقْفَرْجَثَ مِنْ بَيْنِ أَصَابِعِهِ عَيْوَنٌ، وَأَمْرَرَ بِلَالًا، قَالَ: «نَادَى فِي النَّاسِ: الْوَضُوءُ الْمُبَارَكَ»، [راجع: ٢٢٦٨]

تخریج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

٢٩٩٠ - حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي سَعْدٍ مُؤْنَسٌ يُحَدِّثُ عَنِ الرُّثْفَريِّ، قَالَ: سَمِعْتُ مُؤْنَسَ يُحَدِّثُ عَنِ الرُّثْفَريِّ،

"Come, let me write for you a document after which you will not go astray." There were some men in the house, among whom was 'Umar bin al-Khattab. 'Umar said: The Messenger of Allah (ﷺ) is overcome with pain, and you have the Qur'an, and the Book of Allah is sufficient for us. The people in the house disagreed, and they argued. Some of them said: Let the Messenger of Allah (ﷺ) write (something) for you, or they said: Bring something and let the Messenger of Allah (ﷺ) write (something) for. Others agreed with what 'Umar said. When their disagreement and argument became too much and the Messenger of Allah (ﷺ) became overwhelmed, he said: "Get up and leave." Ibn 'Abbas used to say: What a calamity it was when the Messenger of Allah (ﷺ) was prevented from writing that document for them because of their disagreement and argument.

Comments: [Its isnad is saheeh, al-Bukhari (114) and Muslim (1637)]

2991. It was narrated that Ibn 'Abbas (رض) said: When he was in Makkah, the Messenger of Allah (ﷺ) used to pray facing Jerusalem, with the Ka'bah in front of him, (and he used to pray facing Jerusalem) for sixteen months after he migrated to Madinah, then he was told to change (the qiblah) to the Ka'bah.

Comments: [Its isnad is saheeh]

عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَا حَضَرَتِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّوْقَاءَ، قَالَ: «هَلْمٌ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ» وَفِي الْأَيْتَيْتِ رِجَالٌ فِيهِمْ عُمَرٌ (٣٢٥/١) بَنْ الْحَطَابُ، قَالَ عُمَرٌ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّوْقَاءَ قَدْ غَلَبَهُ الْوَجْعُ، وَعِنْدَكُمُ الْقُرْآنَ، حَثَّنَا كِتَابُ اللَّهِ، قَالَ: فَانْخَلَقَ أَهْلُ الْأَيْتَيْتِ، فَاخْتَصَّمُوا، فَوَيْهُمْ مَنْ يَقُولُ: يَكْتُبُ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّوْقَاءَ، أَوْ قَالَ: قَرُبُوا يَكْتُبُ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّوْقَاءَ، وَيَوْمَهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْتَرُوا النَّطَّ وَالْأَخْلَافَ، وَعُمَرٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّوْقَاءَ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنْ أَخْتِلَافِهِمْ وَلَعْظَهُمْ، [راجع: ١٩٣٥]

تَحْرِيْج: إِسْنَادُهُ صَحِيحٌ، خ: (١١٤)، م: (١٦٣٧).

-٢٩٩١- حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يُصْلِي وَهُوَ يَمْكُّهُ نَحْوَ بَيْتِ الْمَقْدِسِ، وَالْكَعْبَةَ بَيْنَ يَدَيْهِ، وَيَقْعُدُ مَا هَاجَرَ إِلَى الْمُدُّيْنَيْهِ سَيَّئَ عَشَرَ شَهْرًا، ثُمَّ صُرِفَ إِلَى الْكَعْبَةِ، [راجع: ٢٢٥٢]

تَحْرِيْج: إِسْنَادُهُ صَحِيحٌ.

2992. It was narrated that Ibn 'Abbas (رض) said: 'Umar came and said: Peace be upon the Messenger of Allah, peace be upon you, may 'Umar come in?

Comments: [Its isnad is saheeh]

٢٩٩٢ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حَسْنٌ عَنْ أَبِيهِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: جَاءَ عُمَرُ فَقَالَ: السَّلَامُ عَلَى رَسُولِ اللَّهِ، السَّلَامُ عَلَيْكُمْ، أَيَّذْخُلُ عُمَرْ؟ [راجع: ٢٧٥٦]

تخریج: إسناده صحيح.

2993. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relative."

Comments: [Its isnad is saheeh, al-Bukhari (6732) and Muslim (1615)]

٢٩٩٣ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا وَهِبْ بْنُ خَالِدٍ عَنْ أَبْنِ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْجِحْوَةُ الْفَرَائِضُ بِأَهْلِهَا، فَمَا بَقِيَ فِلَّا ولَى رَجُلٌ ذَكْرٌ. [راجع: ٢٦٥٧]

تخریج: إسناده صحيح، خ: (٦٧٣٢)، م: (١٦١٥).

2994. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) travelled in Ramadan during the year of the conquest. He fasted until he reached 'Usfan, then he called for a vessel and drank during the day so that the people would see him. Then he did not fast until he entered Makkah, and he conquered Makkah in Ramadan. Ibn 'Abbas said: So the Messenger of Allah (ﷺ) fasted whilst travelling and did not fast. So whoever wants to may fast and whoever wants to may not fast.

Comments: [Its isnad is saheeh, al-Bukhari (4279) and Muslim (1113)]

2995. It was narrated from Miqsam that the Prophet (ﷺ) said, concerning a man who had intercourse with his wife when

٢٩٩٤ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضْلٌ عَنْ مُنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ عَامَ الْقُتْلَةِ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِإِنَاءِ فَتِيرَةً نَهارًا لِيَرَاهُ النَّاسُ، ثُمَّ أَفْطَرَ حَتَّى دَخَلَ مَكَّةَ، وَأَفْتَنَ مَكَّةَ فِي رَمَضَانَ، قَالَ أَبْنُ عَبَّاسٍ: فَصَامَ رَسُولُ اللَّهِ ﷺ فِي الشَّرْقِ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ. [راجع: ٢٣٥٠]

تخریج: إسناده صحيح، خ: (٤٢٧٩)، م: (١١١٣).

٢٩٩٥ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفيَانُ عَنْ حُصَيْبٍ، عَنْ مُقْسِمٍ عَنْ النَّبِيِّ ﷺ فِي الرَّجُلِ يُجَامِعُ امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ:

she was menstruating: "He has to give half a dinar." Shareek said: From Ibn 'Abbas.

Comments: [A saheeh mawqoof hadeeth]

2996. It was narrated that Ibn 'Abbas (رض) said: A man asked the Prophet (ﷺ) about *Hajj*, was it every year? He said: "Every Muslim has to do one *Hajj*. If I said every year, then it would become (obligatory)."

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

2997. It was narrated that Ibn 'Abbas (رض) said: 'Ali came out after (visiting) the Messenger of Allah (ﷺ) when he was sick and they said: How is the Messenger of Allah (ﷺ) this morning, O Abu Hasan? He said: He is better this morning, praise be to Allah. Al-'Abbas said: Don't you see? I think that the Messenger of Allah (ﷺ) will die from his sickness, for I know the faces of Banu 'Abdul-Muttalib when death is imminent. Let us go to the Messenger of Allah (ﷺ) and speak to him; if this matter (caliphate) is to be among us, he will clarify it and if it is to be with someone else, we will ask him to give instructions that they be kind to us. 'Ali said: If he says that it is to be with someone else, the people will never give it to us. By Allah, I will never speak to the Messenger of Allah (ﷺ) about this matter.

«عَنْ عَيْنِهِ يَضْفُطُ دِيَارِ» قَالَ: وَقَالَ شَرِيكُ: عَنْ أَبْنِ عَبَّاسٍ. [راجع: ٢٤٥٨].

تخریج: صحیح موقوفاً.

٢٩٩٦ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا شَرِيكُ عَنْ سَمَاكِ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ عَنِ الْخُجُولِ كُلَّ عَامٍ؟ قَالَ: «عَلَى كُلِّ مُسْلِمٍ حَجَّةُ، وَلَوْ قُلْتَ: كُلُّ عَامٍ، لَكَانَ». [راجع: ٢٦٦٣].

تخریج: حديث صحیح، وهذا إسناد ضعیف، شریک بن عبد الله سیء الحفظ، ورواية سماک بن حرب عن عکرمة فيها اخطاء.

٢٩٩٧ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبْنِ الْمُبَارِكِ، عَنْ يُوسُفَ، عَنْ الْأَعْمَرِيِّ، عَنْ عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: خَرَجَ عَلَيَّ مِنْ عَنْدِ رَسُولِ اللَّهِ ﷺ فِي مَرْضِيهِ، قَالُوا: كَيْفَ أَضْبَعَ رَسُولَ اللَّهِ ﷺ يَا أَبا حَسْنَ، قَالَ: أَضْبَعَ يَحْمِدُ اللَّهَ بَارِئًا. قَالَ أَبْنُ الْعَبَّاسِ: أَلَا تَرَى؟ إِنِّي لَأَرِي رَسُولَ اللَّهِ ﷺ سَيَّقُونِي مِنْ وَجْهِهِ، وَإِنِّي لَأَغْرِفُ فِي وُجُوهِهِ بَنِي عَبْدِ الْمُطَّلِبِ الْمَوْتَ، فَانْطَلَقُ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَلَنُكَلِّمُهُ، فَإِنْ كَانَ الْأَمْرُ فِيهِ بَيْتَهُ، وَإِنْ كَانَ فِي غَيْرِنَا كَلَّمَنَا، وَأَوْصَى بِنَا. قَالَ عَلَيَّ: إِنْ قَالَ: الْأَمْرُ فِي غَيْرِنَا، فَلَمْ يُعْطِنَا النَّاسُ أَبْدًا، وَإِنِّي وَاللَّهِ لَا أَكُلُّ رَسُولَ اللَّهِ ﷺ فِي هَذَا أَبْدًا. [راجع: ٢٢٧٤].

تخریج: إسناده صحیح، خ: (٤٤٤٧).

Comments: [Its isnad is saheeh, al-Bukhari (4447)]

2998. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said to Ma'iz when he committed zina: "Perhaps you touched her or kissed her or looked at her?" He said: it was as if he was afraid that he did not know what zina was.

Comments: [Its isnad is saheeh, al-Bukhari (6824)]

2999. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) used to review the Qur'an with Jibreel once every year, and in the year in which he died, he reviewed it with him twice. And the recitation of 'Abdullah was the final mode of recitation.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

ابراهيم بن مهاجر لين الحديث.

- ٢٩٩٨ - حَدَّثَنَا يَحْيَى بْنُ آدَمْ: حَدَّثَنَا ابْنُ الْمِبَارَكَ عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِمَاعِزَ جِينَ قَالَ: رَأَيْتُ: «لَمْلَكَ عَمَرْتَ، أَوْ قَبَّلْتَ، أَوْ نَظَرْتَ إِلَيْهَا» قَالَ: كَانَهُ يَخَافُ أَنْ لَا يَتَبَرَّي مَا الزَّنَةِ. [راجع: ٢١٢٩].

تخریج: إسناده صحيح، خ: (٦٨٤٢).

- ٢٩٩٩ - حَدَّثَنَا يَحْيَى بْنُ آدَمْ: حَدَّثَنَا إِشْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْرِضُ الْقُرْآنَ عَلَى جِرْبِيلَ فِي كُلِّ سَنَةِ مَرَّةً، فَلَمَّا كَانَتِ السُّنْنَةُ الَّتِي فُضِّلَ فِيهَا، غَرَضَهُ عَلَيْهِ مَرَّتَيْنِ، فَكَانَتْ قِرَاءَةُ عَبْدِ اللَّهِ أَخْرَى الْقِرَاءَةِ. [٢٤٩٤].

تخریج: حديث صحيح، وهذا إسناد ضعيف،

3000. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the verse "And come not near to the orphan's property except to improve it" [al-An'am 6:52, al-Isra' 17:34] was revealed, they put orphans' wealth aside, until the food started to go off and meat began to go rotten. Mention of that was made to the Prophet (ﷺ), then the verse "and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property)" [al-Baqarah 2:220] was revealed.

- ٣٠٠ - حَدَّثَنَا يَحْيَى بْنُ آدَمْ: حَدَّثَنَا إِشْرَائِيلُ عَنْ عَطَاءِ بْنِ السَّلَّابِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا تَرَكَتْ: «وَلَا تَقْرِبُوا مَا أَنْتُمْ بِإِلَيْهِ يَাতِيَ هُنَّ أَحَسَنُ» (الأنعام: ١٥٢)، وَالإِسْرَاءَ: (٣٤) عَرَلُوا أَمْوَالَ الْيَتَامَى، حَتَّى يَجْعَلَ الطَّعَامُ يَتَسْدُدُ، وَاللَّحْمُ يَتَنْبَرُ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَزَّلَتْ: «وَإِنْ تَخَاطِلُوهُمْ فَإِنَّهُوَنَّكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ» (البقرة: ٢٢٠) قَالَ: (٣٢٦/١) فَخَاطَلُوهُمْ.

تخریج: إسناده ضعيف، عطاء بن الساب،
كان قد اختلط.

He said: Then they mixed their affairs with theirs.

Comments: [Its isnad is da'eef]

3001. It was narrated that Ibn 'Abbas (رضي الله عنه) said: It was said to the Messenger of Allah (ﷺ) when he had finished at Badr: You should pursue the caravan, for there is nothing to prevent you capturing it. al-'Abbas called out to him: You will never be able to do that, for Allah promised you one of the two groups, and He has given you what He promised you.

Comments: [There is some problem with Simak in his report from 'Ikrimah, yet despite that at-Tirmidhi said: A *hasan saheeh hadeeth*]

3002. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) forbade (eating) wild animals that have fangs.

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

تخریج: رواية سماك عن عكرمة فيها اضطراب. صححه الحاكم، وجود إسناده ابن كثير، وقال الترمذى: حديث حسن صحيح.

٣٠٠١ - حَدَّثَنَا يَحْيَى بْنُ آدَمْ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَبْلَ لِرْسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِئَ فَرْغَ مِنْ بَدْرٍ: غَلَّكَ الْعِزَّزُ لَئِنْ دُونَهَا شَيْءٌ، قَالَ: فَنَادَاهُ الْعَبَّاسُ: إِنَّهُ لَا يَضْلُّ لَكَ، إِنَّ اللَّهَ وَعَدَكَ إِحْدَى الطَّيْبَتَيْنِ، وَقَدْ أَعْطَاكَ مَا وَعَدَكَ. [٢٠٢٢] (راجع: ٢٠٢٢)

تخریج: رواية سماك عن عكرمة فيها اضطراب. صححه الحاكم، وجود إسناده ابن كثير، وقال الترمذى: حديث حسن صحيح.

٣٠٠٢ - حَدَّثَنَا يَحْيَى بْنُ آدَمْ: حَدَّثَنَا شَرِيكُ عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: تَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ ذِي نَابِ مِنَ السَّعْيِ. [٢١٩٢] (راجع: ٢١٩٢)

تخریج: حديث صحيح، وهذا إسناد ضعيف، شريك بن عبد الله سيء الحفظ، م: (١٩٣٤).

٣٠٠٣ - حَدَّثَنَا يَحْيَى بْنُ آدَمْ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ الْأَعْمَشِ، عَنْ الْحَكَمِ بْنِ عَيْنِيَةَ، عَنْ يَقْسِمٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: مَرَّ بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَوَادٌ مِنَ اللَّيلِ، فَجَعَلَ يَضْرِبُ أَفْخَادَنَا وَيَقُولُ: «أَبْيَّ، أَفْيَضُوا، وَلَا تَرْمُوا الْجَمَرَةَ حَتَّى تَطْلُعَ الشَّمْسُ». [٢٠٨٢] (راجع: ٢٠٨٢)

تخریج: إسناده صحيح.

3004. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) used to pray eight rak'ahs at night and pray Witr with three, and he would pray two rak'ahs of Fajr.

Comments: [Saheeh]

٣٠٠٤ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرُ الْهَشَلِيُّ عَنْ حَيْبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ الْجَرَارِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيلِ ثَمَانِي رَكَعَاتٍ، وَيُؤْتِرُ بِلَاثَتَ، وَيُصَلِّي رَكْعَيِّي التَّمْجِيرِ.

[راجع: ٢٧١٤]

تخریج: صحيح.

3005. It was narrated that Ibn 'Abbas (رض) said: The name of Juwairiyah bint al-Harith was Barrah, but the Messenger of Allah (ﷺ) changed her name and called her Juwairiyah.

Comments: [Saheeh; this is a hasan isnad]

٣٠٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا الْمُسْعُودِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى أَبِي طَلْحَةَ، عَنْ كَرْبَلَةِ عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ اسْمُ جُوَيْرِيَّةَ بِنْتِ الْحَارِثِ بَرَّةً، فَحَوَّلَ رَسُولُ اللَّهِ ﷺ اسْمَهَا فَسَمَّاهَا جُوَيْرِيَّةً.

[راجع: ٢٣٣٤]

تخریج: صحيح، وهذا إسناد حسن، م: (٢١٤٠).

3006. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) sent the weak ones of his family ahead from Muzdalifah at night, and he advised them not to stone Janiratal-Aqabah until the sun rose.

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

٣٠٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا الْمُسْعُودِيُّ عَنْ الْحَكَمِ، عَنْ مَقْسُمٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ ضَعْفَةً أَهْلَهُ مِنَ الْمُرْدَلَفَةِ بِلَيلٍ، فَجَعَلَ يُوصِيهِمْ أَنْ لَا يَرْمُوا جَمْرَةَ الْعَقْبَةِ حَتَّى تَطْلُعَ الشَّمْسُ.

[راجع: ٣٥٥٣]

تخریج: صحيح، وهذا إسناد حسن.

3007. It was narrated that Yazeed bin al-Asamm said: I came to Ibn 'Abbas (رض) and said: So and so got married and offered us food, and we ate. Then he offered us thirteen lizards, and some of us ate and some refrained. One of those who

٣٠٠٧ - حَدَّثَنَا أَشْبَاطُ: حَدَّثَنَا أَبُو إِسْحَاقَ - يَعْنِي السَّيْنَانِيَّ - عَنْ يَزِيدِ بْنِ الْأَكْضَمِ قَالَ: أَتَيْتُ أَبْنَ عَبَّاسٍ، فَقُلْتُ: تَرَوْجَ فُلَانٌ، فَقَرَبَ إِلَيْنَا طَعَاماً، فَأَكَلْنَا، ثُمَّ فَرَّبَ إِلَيْنَا ثَلَاثَةَ عَشْرَ صَبَباً، فَيَئِنَّ آكِلٌ وَنَارِكٌ، فَقَالَ بَعْضُهُمْ مَنْ عِنْدَ

were with Ibn 'Abbas said: I do not eat it but I do not regard it as *haram*; I do not tell others to eat it or tell them not to eat it. Ibn 'Abbas said: What a bad thing you have said. The Messenger of Allah (ﷺ) was not sent except to explain what is *halal* and what is *haram*. It was offered to the Messenger of Allah (ﷺ) and he stretched out his hand to eat from it, then Maimoonah said: O Messenger of Allah, it is lizard meat. And he withdrew his hand and said: "This is meat that I have never eaten, but (you may) eat." Al-Fadl bin 'Abbas, Khalid bin al-Waleed and a woman who was with them ate. And Maimoonah said: I will not eat something that the Messenger of Allah (ﷺ) does not eat.

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

3008. It was narrated that Ibn 'Abbas (رضي الله عنه) said concerning the verse, "Then, when the Trumpet is sounded" [al-Muddaththir 74:8]: The Messenger of Allah (ﷺ) said: "How can I be at ease when the holder of the horn has put it to his mouth and bent his head to listen for the command so that he can blow it?" The Companions of Muhammad said: What should we say? He said: "Say: Allah is sufficient for us and the best disposer of affairs; in Allah we put our trust."

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

ابن عباس: لا أكله، ولا آخرمه، ولا أمر به، ولا أنهى عنه. فقال ابن عباس: يش ما شعولون، ما بيعث رسول الله ﷺ إلا مجيلاً ومخرماً، فقرب لرسول الله ﷺ فمدد يده، يأكل منه، فقالت ميمونة: يا رسول الله، لم أكله قط، فكروا فاكل الفضل بن عباس وخالف بن الوليد وأمرأة كانت معهم، وقالت ميمونة: لا أكل ممّا لم يأكل منه رسول الله ﷺ.

[راجع: ٢٦٨٤]

تخرج: إسناده صحيح.

- ٣٠٠٨ - حدثنا أسباط: حدثنا مطرف عن عطيه، عن ابن عباس في قوله: «إذا نبر في الأنوار» قال: قال رسول الله ﷺ: «كيف أنت وصاحب القرآن قد الشتم القرآن، وحتى جهنهة يسمع متى يومر، فيفتح؟» فقال أصحاب محمد: كيف تقول؟ قال: «قولوا: حشتنا الله ويعلم الوكيل، على الله توكلنا».

تخرج: حسن لغيره، وهذا إسناد ضعيف لضعف عطيه.

٣٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْبَدٍ: حَدَّثَنَا عُثْمَانُ
ابْنُ حَكِيمٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ
صُومِ رَجَبٍ: كَيْفَ تَرَى فِيهِ؟ قَالَ: حَدَّثَنِي
ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَضْرُمُ
حَتَّى تَقُولُ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى تَقُولُ: لَا
يَضْرُمُ. [راجع: ٢٠٤٦]

تخریج: إسناده صحيح.

٣١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْبَدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ
إِسْحَاقَ عَنْ ابْنِ شَهَابٍ، عَنْ عَيْبَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْرِضُ الْقُرْآنَ فِي كُلِّ رَمَضَانَ عَلَى چَبَرِيلَ،
يُفْضِّلُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ لِئَلَيْهِ الَّتِي يُغْرِضُ فِيهَا
مَا يُغْرِضُ، وَهُوَ أَجْوَدُ مِنْ الرِّبُّ الْمُرْسَلَةِ، لَا
يُسَأَلُ شَيْئًا إِلَّا أَعْطَاهُ، حَتَّى إِذَا كَانَ الشَّهْرُ الَّذِي
هَلَّكَ بَعْدَهُ، عَرَضَ فِيهِ عَرْضَيْنِ. [راجع: ٢٠٤٢]

تخریج: حديث صحيح، محمد بن إسحاق
وهو صدوق حسن الحديث، وإن كان مدلساً
وقد عنون، وقد توبع، خ: (٦)، م: (٢٣٠٨).

٣١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ وَمُؤْمَلُ
الْمُعْنَى قَالَا: حَدَّثَنَا سُقْيَانُ عَنْ ابْنِ أَبِي لَيْلَى،
عَنْ الْحَكْمَ، عَنْ مِقْسُمٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ
الْمُسْلِمِينَ أَصَابُوا رَجُلًا مِنْ عُظَمَاءِ
الْمُشْرِكِينَ، فَقَتَلُوهُ، فَسَأَلُوا أَنَّ يَسْتَرُوا جِيَّفَتَهُ،
فَنَهَا مُحَمَّدُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ مُؤْمَلٌ: فَتَهَاهُمُ الْئِثْيَ
وَلَيْلَى أَنْ يَبْيَعُوا جِيَّفَتَهُ. [راجع: ٢٢٣٠]

تخریج: إسناده ضعيف، ابن أبي ليلى سيء، الحفظ.

3012. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه) did *wudoo'* for prayer, and one of his wives said to him: Sit down; the food is ready. She took out a shoulder and he ate, then he wiped his hands and prayed and did not do *wudoo'* [again].

Comments: [A *saheeh hadeeth*]

٣٠١٢ - حَدَّثَنَا عَنْ أَبِيهِ سَعِيدٍ بْنِ أَبِيهِ الْوَلِيدِ: حَدَّثَنَا سُقِيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ تَوْضِأً لِلصَّلَاةِ، فَقَالَ لَهُ يَقْضُنِي نَسَابِهِ: أَجْلِسْ، (١) ٣٢٧ فَإِنَّ الْفِتْرَ قَدْ تَضَعَّثَ، فَتَأْوِلَهُ كَيْفَا، فَأَكَلَ، ثُمَّ مَسَحَ يَدَهُ، فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٤٠٦]

تخریج: حديث صحيح، خ: (٢٠٧).

3013. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه) said: "The one who takes back his gift is like the dog that vomits and goes back to it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2589) and Muslim (1622)]

٣٠١٣ - حَدَّثَنَا أَبُو سَعِيدٍ مَؤْلَى بْنِ هَاشِمٍ: حَدَّثَنَا وَهِبَّ: حَدَّثَنَا أَبْنُ طَاؤِسٍ عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ قَالَ: «الْعَادِيُّ فِي هَبَّةِ الْكَلْبِ يَقِيٌّ، ثُمَّ يَمْرُدُ فِي هَبَّةِ». [راجع: ٢٦٤٧]

تخریج: إسناده صحيح، خ: (٢٥٨٩)، م: (١٦٢٢).

3014. It was narrated that 'Ikrimah said: I saw a man enter the mosque, and he stood and prayed. When he raised his head he said *takbeer*, when he placed his head (on the ground, in prostration) he said *takbeer*, and when he got up following two *rak'ahs* he said *takbeer*. I found that strange, so I went to Ibn 'Abbas and told him about that and he said: May you be bereft of your mother! Isn't that the prayer of the Messenger of Allah (صلوات الله عليه)?

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

٣٠١٤ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا عُمَرُ - يَعْنِي أَبْنَ فَرْوَخَ - حَدَّثَنَا حَبِيبٌ - يَعْنِي أَبْنَ الزَّيْنِ - عَنْ عَكْرَمَةَ قَالَ: رَأَيْتَ رَجُلًا دَخَلَ الْمَسْجِدَ فَقَامَ، فَصَلَّى، فَكَانَ إِذَا رَفَعَ رَأْسَهُ كَبَرَ، وَإِذَا وَضَعَ رَأْسَهُ، كَبَرَ، وَإِذَا مَا نَهَضَ مِنِ الرُّكُعَيْنِ، كَبَرَ، فَأَنْكَرَتْ ذَلِكَ، فَأَيْتَ أَبْنَ عَبَّاسٍ فَأَخْبَرَهُ بِذَلِكَ، فَقَالَ: لَا أُمَّ لَكَ، أُوَتَيْنَ بِلَكَ صَلَاةً رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ؟. [راجع: ١٨٨٦]

تخریج: إسناده صحيح.

3015. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger

٣٠١٥ - حَدَّثَنَا عَنْ أَبِيهِ سَعِيدٍ بْنِ يَزِيدَ: حَدَّثَنَا نُوحُ أَبْنُ جَعْوَنَةَ السَّلَمِيِّ حُرَاسَانِيَّ عَنْ مُقَاتِلِ بْنِ

of Allah (ﷺ) went out to the mosque gesturing with his hand like this - and Abu 'Abdur-Rahman gestured with his hand towards the ground - [saying:] "Whoever gives respite to (a debtor) who is in difficulty or waives (the debt) for him, Allah will protect him from the vehement heat of Hell. The deeds that lead to Paradise are tough and difficult - three times - and the deeds that lead to Hell are smooth and easy. The blessed one is the one who is protected from temptation. And nothing that you could swallow is dearer to me than anger that a person swallows; if a person swallows his anger for the sake of Allah, Allah will fill his heart with faith."

Comments: [Its isnad is da'eef jiddan]

3016. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet passed by a dead sheep and said: Who did this sheep belong to?" They said: To Maimoonah. He said: "Why don't you make use of its hide?"

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (363)]

3017. It was narrated that Ibn 'Abbas (رضي الله عنه) said: al-Fadl and I passed by on a donkey when the Messenger of Allah (ﷺ) was leading the people in prayer on some open ground. We dismounted and joined him, and he did not say anything to us about that.

Comments: [A saheeh hadeeth]

حَيَانَ، عَنْ عَطَاءَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَسْجِدِ وَهُوَ يَقُولُ يَدِي هَكُذَا - فَأَوْمَأَ أَبُو عَبْدِ الرَّحْمَنِ يَدِهِ إِلَى الْأَرْضِ - : «مَنْ أَنْظَرَ مُغْسِراً، أَوْ وَضَعَ لَهُ، وَفَاءَ اللَّهُ مِنْ فَيْحَ جَهَنَّمَ، أَلَا إِنَّ عَمَلَ الْجَنَّةِ حَزَنٌ يَرَبُّهُ - ثَلَاثَةٌ - أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ يَسْهُوُهُ، وَالسَّعِيدُ مَنْ وُقِيَ الْفَتَنَ، وَمَا مِنْ جُرْعَةٍ أَحَبَّ إِلَيَّ مِنْ جُرْعَةٍ غَطَطَ بِنَخْطِهَا عَنْدَنَا، مَا كَطَمْهَا عَنْدَ اللَّهِ إِلَّا مَلَأَ اللَّهُ جَوْهَرَ إِيمَانَنَا».

تخریج: إسناده ضعیف جداً، نوح بن جعونة لا يعرف الجرح ولا تعديل، ولم يرو عنه غير عبدالله بن يزيد المقرئ فهو مجہول.

٣٠١٦ - حَدَثَنَا حَمَادُ بْنُ خَالِدٍ عَنْ مَالِكٍ، عَنِ الرُّهْبَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِشَاةٍ مَيْتَةٍ، فَقَالَ: «إِنَّمَا كَانَتْ هَذِهِ الشَّاةُ؟» فَقَالُوا: لِمَيْمُونَةَ، قَالَ: «أَفَلَا اتَّقْعَدْتُمْ بِإِهَا يَهَا؟» [راجع: ٢٣٦٩]

تخریج: إسناده صحيح، خ: (١٤٩٢)، م: (٣٦٣).

٣٠١٧ - حَدَثَنَا حَمَادُ بْنُ خَالِدٍ: حَدَثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرَرْتُ أَنَا وَالْفَضْلُ عَلَى أَنَانِ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِالنَّاسِ فِي فَضَاءِ مِنَ الْأَرْضِ، فَرَأَيْنَا وَدَخَلْنَا مَقْمَةً، فَنَاهَنَا قَالَ لَنَا فِي ذَلِكَ شَيْئاً. [راجع: ١٨٩١]

تخریج: حديث صحيح، شعبة مولى ابن عباس، وإن كان سيء الحفظ، قد توضع.

3018. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (صل) was treated with cupping, and he gave him his fee.

Comments: [A saheeh hadeeth]

٣٠١٨ - حَدَّثَنَا أَبُو دَاؤِدُ: حَدَّثَنَا زَمْعَةُ عَنْ أَبْنَيْ طَلَوْسٍ، عَنْ أَبِيهِ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَجَمَ، وَأَعْطَاهُ أَجْرَهُ.

[راجع: ٢٢٤٩]

تخریج: حديث صحيح، زمعة ضعيف، لكنه توبع، خ: (٢٢٧٨)، م: (١٢٠٢).

3019. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (صل) sent for Abu Taibah one evening and he treated him with cupping, and he gave him his fee.

Comments: [Hasan and its isnad is da'eef]

٣٠١٩ - حَدَّثَنَا شَلِيمَانُ أَبُو دَاؤِدُ: حَدَّثَنَا عَبَادُ أَبْنَ مُنْصُورٍ عَنْ عَكْرِمَةَ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ إِلَيْ أَبِيهِ طَيْبَةَ عَشَاءَ فَحَجَّمَهُ، وَأَعْطَاهُ أَجْرَهُ. [راجع: ٢١٥٥]

تخریج: حسن، وهذا إسناد ضعيف لضعف عباد بن منصور، ثم هو منقطع.

3020. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (صل) halted in Muzdalifah, and when everything grew light before the sun rose, he moved on.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

٣٠٢٠ - حَدَّثَنَا أَبُو دَاؤِدُ عَنْ زَمْعَةَ، عَنْ سَلَمَةَ بْنِ وَهْرَانَ، عَنْ عَكْرِمَةَ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَلَّمَا أَضَاءَ كُلُّ شَيْءٍ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ أَفَاضَ. [راجع: ٢٠٥١]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف زمعة بن صالح.

3021. It was narrated that 'Amr bin Murrah said: I heard Abul-Bakhtari say: We saw the new moon of Ramadan when we were in Dhat 'Irq, so we sent a man to Ibn 'Abbas (رض) to ask him. Ibn 'Abbas (رض) said: The Messenger of Allah (صل) said: "Allah causes it to appear for long enough that people can see it, and if it is cloudy then complete the number (of days)."

Comments: [Its isnad is saheeh, Muslim (1088)]

٣٠٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَهَاشِمٌ قَالَا: حَدَّثَنَا شُبَّهُ عَنْ عُمَرِ بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا الْبَخْرِيَّ قَالَ: أَهْلَلَنَا هَلَالَ رَمَضَانَ، وَتَعَنَّ يَذَاتِ عَرْبَى، قَالَ: فَأَرْسَلْنَا رَجُلًا إِلَى أَبْنَ عَبَّاسٍ يَسْأَلُهُ - قَالَ هَاشِمٌ فَسَأَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ قَدْ مَدَ رُؤُبَتَهُ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ قَدْ مَدَ رُؤُبَتَهُ - قَالَ هَاشِمٌ لِرُؤُبَتِهِ - فَإِنَّ أَعْمَى عَلَيْكُمْ، فَائْجِلُوا الْعِدَّةَ». [انظر: ٣٥١٥، ٣٢٠٨]

تخریج: إسناده صحيح، م: (١٠٨٨).

3022. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) went to the outhouse and I put some water for him to do *wudoo'*. When he came out he said: Who put this here?" He said: Ibn 'Abbas. He said: "O Allah, grant him deep understanding of the faith."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (143) and Muslim (2477)]

3023. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) forbade (as food) every wild animal that has fangs and every bird that has talons.

Comments: [Its *isnad* is *saheeh*, Muslim (1934)]

3024. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "Beware of narrating from me except what you are certain of." He said: "And whoever tells a lie about me deliberately, let him take his place in Hell. And whoever tells a lie about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its *isnad* is *da'eef* because Abdul-A'la ath-Thalabi is *da'eef*]

3025. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A Bedouin came to the Messenger of Allah (ﷺ) and started speaking eloquently. The Messenger of Allah (ﷺ) said:

٣٠٢٢ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا وَرْقَاءُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي يَزِيدَ عَنْ أَبْنَ عَبَّاسٍ قَالَ: أَتَى الَّذِي يَنْهَا الْخَلَاءُ، فَوَضَعْتُ لَهُ وَضْوَءًا، فَلَمَّا خَرَجَ، قَالَ: «مَنْ وَضَعَ ذَاهِ» قَالَ: أَبْنَ عَبَّاسٍ. قَالَ: «اللَّهُمَّ فَقْهُ». [راجع: ٢٢٩٧].

تخریج: إسناده صحيح، خ: (١٤٣)، م: (٢٤٧٧).

٣٠٢٣ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ أَبُو بَشِّرٍ عَنْ مَمْوُنَ ابْنِ مِهْرَانَ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: تَهَى رَسُولُ اللَّهِ يَنْهَا عَنْ كُلِّ ذِي نَابِ من الشَّيْءِ، وَعَنْ كُلِّ ذِي مُحْلَبٍ مِنَ الطَّيْرِ. [راجع: ٢١٩٢].

تخریج: إسناده صحيح، م: (١٩٣٤).

٣٠٢٤ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى التَّلْمِيْثِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبَّاسٍ عَنِ الَّذِي يَنْهَا قَالَ: «إِنَّمَا الْحَدِيثَ عَنِي، إِلَّا مَا عَلِمْتُمْ» قَالَ: «وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلَيَبْتُوَ مَقْعَدُهُ مِنَ النَّارِ، وَمَنْ كَذَبَ عَلَى الْقُرْآنِ بِعَيْنِ عَلِمٍ، فَلَيَبْتُوَ مَقْعَدُهُ مِنَ النَّارِ». [راجع: ٢٩٧٤].

تخریج: إسناده ضعيف لضعف عبد الأعلى التلميسي، وقوله: «من كذب على متعمداً فليبتوا معقهده من النار» صحيح متواتر.

٣٠٢٥ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عَكِيرَةَ عَنْ أَبْنَ عَبَّاسٍ قَالَ: جَاءَ أَغْرَابِيَ إِلَى رَسُولِ اللَّهِ

"Some eloquence is magic and some poetry is wisdom."

Comments: [Saheeh because of corroborating evidence]

يَكْلِمُ، فَجَعَلَ يَكْلِمُ بِكَلَامٍ بَيْنَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «إِنَّ مِنَ الْبَيْانِ سِحْرًا، وَإِنَّ مِنَ الشَّغْرِ حُكْمًا». [راجع: ٢٤٢٤]

تخریج: صحيح لغیره، سماک بن حرب فی روایته عن عکرمة اضطراب.

3026. It was narrated that Ibn 'Abbas (رض) said: A sheep belonging to Sawdah bint Zam'ah died and she said: O Messenger of Allah, So and so - meaning the sheep - has died. He said: "Why don't you take its skin?" She said: Can we take the skin of a sheep that died (of natural causes, with- out being slaughtered properly)? The Messenger of Allah (ص) said to her: "Allah, may He be glorified and exalted, only said: 'Say (O Muhammad (ص)): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork)' [al-An'am 6:145], and you are not going to eat it; if you tan it, then you can make use of it." So she sent for it, then she skinned it and tanned it, and made a water-skin from it that she kept until it wore out.

Comments: [A saheeh hadeeth]

3027. A similar report was narrated from Sawdah bint Zam'ah.

Comments: [A saheeh hadeeth, like the previous report]

٣٠٢٦ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ عِكْرَمَةَ، عَنْ أَبْنَى عَبَاسٍ قَالَ: مَائِذْ شَاءَ لِسُودَةَ بِنْتِ زَمْعَةَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، مَائِذْ فُلَانَةَ - تَعْنِي الشَّاءَ - فَقَالَ: «فَلَوْلَا أَخْذَتُمْ مَنْكُهَا؟» فَقَالَتْ: نَأْخُذُ مَشْكَ شَاءَ قَدْ مَائِذَ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «إِنَّمَا» (٣٢٨/١) قَالَ اللَّهُ عَزَّ وَجَلَّ: «فُلَانَةً لَا يَجِدُ فِي مَا أُوحِيَ إِلَيْهِ عَزَّزَنَا عَلَى طَاعِيهِ يَطْكِمُهُ، إِلَّا أَنْ يَكُونَ مَيْسَةً أَوْ ذَكَارًا مَسْكُومًا أَوْ لَحْمَ جَنَزِيرٍ» (الأنعام: ١٤٥) فَإِنَّكُمْ لَا تَطْعَمُوهُ، إِنْ تَدْبُغُوهُ فَتَتَبَغُوا بِهِ فَأَرْسَلَتْ إِلَيْهَا، فَسَلَّخَتْ مَنْكُهَا، فَدَبَعَتْهُ، فَأَخَدَتْ مِنْ قَرْبَةَ حَتَّى تَحَرَّقَتْ عِنْدَهَا. [راجع: ١٨٩٥]

تخریج: حديث صحيح.

٣٠٢٧ - حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرَمَةَ، عَنْ سُودَةَ بِنْتِ زَمْعَةَ، فَذَكَرَهُ.

تخریج: حديث صحيح سابقه، وهو مرسل، عکرمة لم یسمع من سودة.

3028. It was narrated that 'Abdullah bin 'Abbas (رض) said: The Messenger of Allah (ﷺ) said to Ma'iz bin Malik: "Is it true what I have heard about you, that you had intercourse with the slave woman of Banu So and so?" He testified four times, and he stoned him.

Comments: [Its *isnad* is *hasan*, Muslim (1693)]

3029. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbas (رض) say: The Messenger of Allah (ﷺ) married my maternal aunt Maimoonah al-Hilaliyyah when he was in *ihram*.

Comments: [Its *isnad* is *qawi*, al-Bukhari (1837) Muslim (1410)]

3030. It was narrated from Ibn 'Abbas (رض) that they went out with the Messenger of Allah (ﷺ) in *ihram*, and a man's mount threw him and broke his neck, and he died. The Messenger of Allah (ﷺ) said: "Wash him with water and lotus leaves, and shroud him in two garments, but do not put any perfume on him or cover his head, for he will be raised on the Day of Resurrection with his hair stuck together."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1267) and Muslim (1206)]

3031. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "No *tiyarah* [superstitious belief in bird omens], no '*adwa*'

- ٣٠٢٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا سِيَّاكُ بْنُ حَرْبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمَا يَأْتِي إِلَيْهِ ابْنُ مَالِكٍ: «أَحَقُّ مَا تَأْتِيَنِي عَنْكُمْ أَنْكُمْ وَقَعْتُ عَلَى جَارِيَةٍ تَبَيَّنَ لِي فُلَانٌ؟» قَالَ: فَنَهَيْتُ أَرْبَعَ شَهَادَاتِهِ، قَالَ: فَرَجَمْتُهُ.

[راجع: ٢٢٠٢]

تخریج: [إسناده حسن، م: ١٦٩٣].

- ٣٠٢٩ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ حُكَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَيَقُوتُ ابْنُ عَبَّاسٍ يَقُولُ: نَكَحَ رَسُولُ اللَّهِ ﷺ خَالِتِي مَيْمُونَةَ الْهَلَالِيَّةَ، وَهُوَ مُخْرِمٌ.

[راجع: ٢٥٦٠]

تخریج: [إسناده قوي، خ: ١٨٣٧)، م: ١٤١٠].

- ٣٠٣٠ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو شِرٍّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُمْ حَرَجُوا مَعَ الشَّرِيكَيْتَ مُحَمَّدَيْنَ، وَأَنَّ رَجُلًا مِنْهُمْ وَقَضَاهُ بَيْرَةً فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفُّوهُ فِي ثَوْبَيْنِ، وَلَا تُمْشِهُ طَيْبًا، وَلَا تُخْمِرُوا رَأْسَهُ، فَإِنَّهُ يَنْعَثُ يَوْمَ الْقِيَامَةِ مُلْبِدًا».

[راجع: ١٨٥٠]

تخریج: [إسناده صحيح، خ: ١٢٦٧)، م: ١٢٠٦].

- ٣٠٣١ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِيَّاكِ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنْ الشَّرِيكَيْتَ قَالَ: «لَا طَيْرَةَ، وَلَا غَدْوَى، وَلَا

[transmission of infectious disease without the permission of Allah], no *hamah* [refers to a Jahili Arab tradition described variously as: a worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], and no *Safar* [the month of *Safar* was regarded as 'unlucky' in the *Jahiliyyah*.]" A man said: O Messenger of Allah, we take a mangy sheep and put it with the other sheep, and they get the mange. He said: "Who infected the first one?"

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

3032. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) was in Maimoonah's house, and I put some water for him to do *wudoo'* at night. Maimoonah said: O Messenger of Allah, 'Abdullah bin 'Abbas has put this for you. He said: O Allah, grant him deep understanding of the faith and teach him the meaning of the Qur'an."

Comments: [Its *isnad* is *qawi*, al-Bukhari (143) and Muslim (2477)]

3033. It was narrated from Ibn 'Abbas (رضي الله عنه) that when the Prophet (ﷺ) walked, he walked energetically, with no sign of laziness in (his manner of walking).

Comments: [Saheeh]

هامة، ولا صَفَرَ قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّا لَنَحْدُدُ الشَّأْنَ الْجَرْبَاءَ فَنَطَرَهَا فِي الْعَمِ فَتَجْرَبُ، قَالَ «فَمَنْ أَغْدَى الْأَوَّلَ؟». [راجع: ٢٤٢٥]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، سماك بن حرب عن عكرمة مضطرب، قد تطبع.

- ٣٠٣٢ - حَدَّثَنَا عَنَّانُ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَنْيَانَ بْنُ حُكَيمٍ عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي بَيْتِ مَيْمُونَةَ، فَوَضَعْتُ لَهُ وَضْوِيَّا مِنَ الْتَّلِيلِ قَالَ: فَقَالَ مَيْمُونَةَ: يَا رَسُولَ اللَّهِ، وَضَعْ لَكَ هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ. قَالَ: اللَّهُمَّ فَقِهْهُ فِي الدِّينِ، وَعَلِمْهُ التَّأْوِيلَ. [راجع: ٢٤٩٧]

تخریج: إسناده فوي، خ: (١٤٣)، م: (٢٤٧٧) بدون لفظ: "وعلمه التأويل".

- ٣٠٣٣ - حَدَّثَنَا عَنَّانُ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ دَاؤَدَ بْنِ أَبْيَ هَنْدٍ قَالَ: حَدَّثَنِي فُلَانٌ عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا مَسَى، مَسَى مُجْتَمِعاً لَيْسَ فِيهِ كُشْلٌ.

تخریج: صحيح.

3034. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was asked about the children of the *mushrikeen* [who died in childhood]. He said: "Allah knew best what they would have done when He created them."

Comments: [Its *isnad* is *saheeh*, Muslim (2660)]

3035. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. Among the best of your kohl is antimony; it makes the vision clear and makes the hair grow."

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

3036. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: O Messenger of Allah, I shaved my head but I did not offer the sacrifice (yet). He said: No problem, offer the sacrifice. Another man came to him and said: O Messenger of Allah, I offered the sacrifice before I stoned (the *Jamrah*). He said: "Stone (the *Jamrah*), there is no problem."

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

3037. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Whoever claims to belong to someone other than his father, or to someone other than

٣٠٣٤ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو يَثْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ إِذْ خَلَقُوهُمْ». [راجع: ١٨٤٥]

تخریج: إسناده صحيح، م: (٢٦٦٠).

٣٠٣٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهْبَيْتُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ حُكَيمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُشْرِكُونَ مِنْ يَتَابُكُمُ الْبَيْضَ، فَإِنَّهَا مِنْ خَيْرِ يَتَابُكُمْ، وَكَنْتُمْ فِيهَا مُؤْتَأْمِنُونَ، وَإِنْ مِنْ خَيْرِ أَخْحَالِكُمُ الْأَثْمَدِ، إِنَّهُ يَجْلُو الْبَصَرَ وَيُبَيِّثُ الشَّعْرَ». [راجع: ٢٢١٩]

تخریج: إسناده قوي.

٣٠٣٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهْبَيْتُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ حُكَيمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، حَلَّتْ وَلَمْ أَتُحُرِّ؟ قَالَ: «لَا حَرَجَ، وَأَنْتَرُ» وَجَاءَهُ آخَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ، تَحَرَّزْتُ قَبْلَ أَنْ أَرْزِمَيْ؟ قَالَ: «فَاقْرِمْ، وَلَا حَرَجَ».

تخریج: إسناده قوي.

٣٠٣٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهْبَيْتُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ حُكَيمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّهُ شَيْعَةً يَقُولُ: إِنْ

his masters, upon him be the curse of Allah, the angels and all the people."

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

رَسُولُ اللَّهِ ﷺ قَالَ: «مَنْ أَذْعَنَ إِلَى غَيْرِ أَبِيهِ، أَوْ تَوَلَّ إِلَى غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ». [راجع: ٢٨١٦]

تخریج: إسناده قوي.

3038. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) stoned the *Jamarat* after the sun passed the meridian.

Comments: [*Sahih* because of corroborating evidence, its *isnad* is *da'eef*]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف حجاج بن أرطاة.

3039. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to recite in *Fajr* prayer on Friday, *Alif-Lam-Meem Tanzeel* (*Soorat as-Sajdah*) and *Halata 'alal-insan* (*Soorat al-Insan*).

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

٣٠٣٨ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زَيْدٍ: حَدَّثَنَا الْحَجَاجُ عَنِ الْحَكْمَ، عَنْ مُقْسِمٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ الْجِمَارَ بَعْدَ مَا رَأَى الْشَّرْشَنْ. [راجع: ٢٦٣٥]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف حجاج بن أرطاة.

[راجع: ١٩٩٣]

تخریج: إسناده صحيح.

3040. It was narrated from Ibn 'Abbas (رض) that Umm Hufaid bint al-Harith bin Hazn, the maternal aunt of Ibn 'Abbas, gave the Messenger of Allah (ﷺ) some ghee, dried yoghurt and lizards. The Messenger of Allah (ﷺ) called for them and they were eaten at his table, but the Messenger of Allah (ﷺ) refrained from eating them, as if he found them off-putting. If they were *haram* they would not have been eaten at the table of the Messenger of Allah (ﷺ) and he would not have told others to eat them.

٣٠٤٠ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ: (٣٢٩/١) حَدَّثَنَا أَبُو يَشْرِي عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى الْحَارِثَ بْنَ حَزَبٍ خَالَةَ أَبْنِ عَبَّاسٍ أَهْدَى لِلَّتِي ﷺ سَمِّنَهَا وَأَقْطَاهَا وَأَصْبَاهَا، قَالَ: فَدَعَا بِهِنَّ رَسُولُ اللَّهِ ﷺ فَأَكَلُنَّ عَلَى مَا يَنْهَا، وَتَرَكُنَّ رَسُولُ اللَّهِ ﷺ كَالْمُقْتَدِرِ، فَلَوْ كُنَّ حَرَاماً مَا أَكَلْنَ عَلَى مَا يَنْهَا رَسُولُ اللَّهِ ﷺ، وَلَا أَمْرَ بِأَكْلِهِنَّ. [راجع: ٢٢٩٩]

تخریج: إسناده صحيح، خ: (٥٣٨٩).

Comments: [Its isnad is saheeh, al-Bukhari (5389)]

3041. 'Abdul-Azeez said: My father told me: I heard Ibn 'Abbas (رضي الله عنه) say: So and so was riding behind the Messenger of Allah (ﷺ) on the day of 'Arafat. The young man started turning towards the women and looking at them, and the Messenger of Allah (ﷺ) started turning his face with his hand from behind, several times, but the young man continued turning to look at them. The Messenger of Allah (ﷺ) said to him: "O son of my brother, this is a day when whoever controls his hearing, sight and tongue, he will be forgiven."

Comments: [Its isnad is da'eef]

٣٠٤١ - حَدَّثَنَا عَفَّانُ: حَدَّثَنِي سَكِينُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنِي أَبِي قَالَ: سَيِّفُ ابْنِ عَبَّاسٍ قَالَ: كَانَ فُلَانُ رَدِيفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَرَفَةَ، قَالَ: فَجَعَلَ النَّفْتِي يُلَاحِظُ النِّسَاءَ وَيَنْتَهِي إِلَيْهِنَّ، قَالَ: وَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشَرِّفُ وَجْهَهُ بِيَدِهِ مِنْ حَلْفِيَّةِ مِزَارًا، قَالَ: وَجَعَلَ النَّفْتِي يُلَاحِظُ إِلَيْهِنَّ، قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ابْنُ أَخِي إِنَّ هَذَا يَوْمًا مَنْ مَلَكَ فِيهِ سَمْعَةً وَبَصَرَةً وَلِسَانَةً غَيْرَ لَهُ».

[راجع: ١٨٢٣]

تخریج: إسناده ضعيف، سكين بن عبدالعزيز مختلف فيه، وأبيه مجاهد.

٣٠٤٢ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا خَالِدٌ عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ فِي فُتُوحِهِ يَوْمَ بَدرٍ: «اللَّهُمَّ إِنِّي أَشْدُكُ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْنِنْ بَعْدَ الْيَوْمِ»، فَأَخَذَ أَبُو بَكْرَ بْنَهُ، فَقَالَ: حَنْبُكَ يَا رَسُولَ اللَّهِ، فَقَدْ أَلْحَنْتَ عَلَى رَبِّكَ، وَهُوَ يَتَبَعُ فِي الدُّرُّ فَخَرَجَ وَهُوَ يَقُولُ: «سَيِّئَاتُ الْجَنَّعِ وَيَوْمَةُ الْثُّبُرِ» (القرآن: ٤٥)

[راجع: ٢٠٨]

تخریج: إسناده صحيح، خ: (٤٨٧٥).

٣٠٤٣ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا فَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ

It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said, when he was in a tent on the day of Badr: "O Allah, I urge You to fulfil Your promise and covenant. O Allah, if You will, You will never be worshipped after today." Abu Bakr took him by the hand and said: Enough, O Messenger of Allah; you have beseeched your Lord too much. And he was wearing his armour. Then he went out, saying: "Their multitude will be put to flight, and they will show their backs" [al-Qamar 54:45].

Comments: [Its isnad is saheeh, al-Bukhari (4875)]

3043. It was narrated from Ibn 'Abbas (رضي الله عنه) that the daughter of Hamzah was suggested (as a

potential wife) to the Prophet (ﷺ) and he said: "She is the daughter of my brother through breastfeeding and she is not permissible for me. What becomes *mahram* (forbidden for marriage) through breastfeeding is that which becomes *mahram* through blood ties."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

3044. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Abu Jahl came to the Prophet (ﷺ) when he was praying and told him off. The Prophet (ﷺ) threatened him, and he said: Are you threatening me? By Allah I have more supporters than anyone in this valley. Then Allah revealed the words: "Have you (O Muhammad ﷺ) seen him (i.e. Abu Jahl) who prevents. A slave (Muhammad ﷺ) when he prays? Tell me if he (Muhammad ﷺ) is on the guidance (of Allah) Or enjoins piety? Tell me if he (Abu Jahl) denies (the truth, i.e. this Qur'an) and turns away?" [al-'Alaq 96:9-13]. Ibn 'Abbas said: By the One in Whose hand is my soul, if he had called his supporters, the angels of divine justice would have seized him.

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

3045. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ): "Every covenant that was made during the Jahiliyyah, Islam only strengthens and reaffirms it."

الَّتِي يُكْلِفُ أَرِيدُ عَلَى بُشْرَةَ، فَقَالَ: إِنَّهَا ابْنَةُ أَخِي مِن الرَّضَاعَةِ وَإِنَّهَا لَا تَجْلِلُ لِي، وَتَحْرُمُ مِن الرَّضَاعَةِ مَا يَحْرُمُ مِن الرَّجْمِ".

[راجع: ٢٦٣٣]

تخریج: إسناده صحيح، خ: (٢٦٤٥)، م: (١٤٤٧).

٣٠٤٤ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا دَاوُدٌ عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَبُو جَهْلٍ إِلَى النَّبِيِّ ﷺ وَهُوَ يُصْلِيُ، فَنَهَاهُ، فَنَهَدَهُ النَّبِيُّ ﷺ فَقَالَ: أَنْهَدْتَنِي! أَمَا وَاللَّهِ إِنِّي لَا كُنْ أَكْثَرُ أَهْلَ الْوَادِي نَادِيَا. فَأَنْزَلَ اللَّهُ: «أَرَأَيْتَ الَّذِي يَنْهَا ۝ عَنْدًا إِذَا صَلَى ۝ أَرَأَيْتَ إِنْ كَانَ عَلَى الْهَدَى ۝ أَوْ أَمْرَ بِالْمُتَقْوَى ۝ أَرَأَيْتَ إِنْ كَانَ أَكْذَبَ وَأَنْوَى ۝» (العلق: ١٣-٩) قَالَ ابْنُ عَبَّاسٍ: وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ دَعَا نَادِيَةً لَا يَخْدَدُهُ الرَّبَّانِيُّةُ. [راجع: ٢٣٢١]

تخریج: إسناده صحيح.

٣٠٤٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ وَرَفِيقَهُ قَالَ: «مَا كَانَ مِنْ جَلْفٍ فِي الْجَاهِلِيَّةِ، لَمْ يَرِدْهُ إِلَّا جَدَّهُ وَشَدَّهُ». [راجع: ٢٩٠٩]

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3046. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The Black Stone is from Paradise. It was whiter than snow until the sins of the people of shirk turned it black."

Comments: [Its isnad is da'eef]

تخریج: حديث صحيح، وهذا إسناد ضعيف، شريك سي، الحفظ، ورواية سماك عن عكرمة فيها اصطرب.

٣٠٤٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادًا: أَخْبَرَنَا عَطَاءً بْنُ السَّابِقِ عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْحَجَرُ الْأَشَوْدُ مِنَ الْجَنَّةِ، وَكَانَ أَشَدَّ بَيَاضًا مِنَ النَّارِ حَتَّى سُوَدَّةَ خَطَايَا أَهْلِ الشَّرِكَةِ».

[راجع: ٢٧٩٥]

تخریج: إسناده ضعيف قد سلف الكلام عليه برقم: (٢٧٩٥)

3047. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) passed by a dead sheep that had been thrown away by its owners. He said: "By the One in Whose hand is my soul, this world is more insignificant to Allah than this is to its owners."

Comments: [Saheeh because of corroborating evidence]

3048. It was narrated from Ibn 'Abbas (رضي الله عنه) that Sa'd bin 'Ubadah asked the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about a vow that his mother had made but she died before she could fulfil it. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Fulfil it on her behalf."

Comments: [A saheeh hadeeth]

٣٠٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُضْعِفٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عَبْيَدِ اللَّهِ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَوَّالٍ مِيتَةً فَذَأْقَاهَا أَهْلُهَا، فَقَالَ: وَالَّذِي نَفَسَ يَنْبُو، لِلَّذِي أَهْرَوْنَ عَلَى اللَّهِ مِنْ هَذِهِ عَلَى أَهْلِهَا».

تخریج: صحيح لغيره، محمد بن مصعب مختلف فيه.

٣٠٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مُضْعِفٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ سَعْدًا بْنَ عُبَادَةَ اسْتَفْتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ ثُوفِيقٌ قَبْلَ أَنْ تَفْضِيهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفْضِي عَنْهَا». [راجع: ١٨٩٣]

تخریج: حديث صحيح، محمد بن مصعب متتابع، خ: (٢٧٦١)، م: (١٦٣٨).

3049. It was narrated from Ibn 'Abbas (رضي الله عنه) that a woman from Khath'am asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

٣٠٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُضْعِفٍ: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ شَلَيْهَمَانَ بْنِ نَسَارٍ،

during the Farewell Pilgrimage, when al-Fadl bin 'Abbas was seated behind the Messenger of Allah (ﷺ) on his mount: O Messenger of Allah, Allah has made *Hajj* obligatory upon His slaves when my father is an old man and cannot sit firmly in the saddle; can I do *Hajj* on his behalf? He said: "Yes, do *Hajj* on behalf of your father."

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح، محمد بن مصعب متابع، خ: (٤٣٩٩).

3050. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) drank some milk, then he called for water and rinsed out his mouth, and he said: "It is somewhat greasy."

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح، محمد بن مصعب متابع، خ: (٢١١)، م: (٣٥٨).

3051. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) passed by a dead sheep and said: "Why don't you make use of its skin?" They said: O Messenger of Allah, it is *maitah* [i.e., it died of natural causes and was not slaughtered properly]. He said: "It is only *haram* to eat it."

Comments: [A saheeh hadeeth]

عَنْ أَبْنَى عَبَّاسٍ : أَنَّ امْرَأَةً مِنْ حَنْقَمَ سَأَلَتْهُ الَّتِي يَكْتُبُ فِي حِجَّةِ الْوَدَاعِ ، وَالْفَضْلُ بْنُ عَبَّاسٍ رَدَّهُ فَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : يَا رَسُولَ اللَّهِ ، إِنَّ فَرِيقَةَ اللَّهِ فِي الْحِجَّةِ عَلَى عِبَادِهِ أَذْرَكَتْ أَبِيهِ شَيْخًا كَبِيرًا ، لَا يَسْتَطِعُ أَنْ يَسْتَمِسَكَ عَلَى الرَّاجِلَةِ ، أَفَأَخْشِعُ عَنْهُ ؟ قَالَ : «نَعَمْ ، حُجَّى عَنْ أَبِيكَ». [راجع: ١٨٩٠]

٣٠٥٠. حَدَّثَنِي مُحَمَّدُ بْنُ مُضْعِبٍ : حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الرُّهْبَرِيِّ ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ، عَنْ أَبْنَى عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرَبَ لَبَنًا ، ثُمَّ دَعَا بِمَا وَفَضَّلَ ، وَقَالَ : «إِنَّ لَهُ دَسْنَا». [راجع: ١٩٥١]

تخریج: حديث صحيح، محمد بن مصعب متابع، خ: (٢٣٦٩).
٣٠٥١. حَدَّثَنِي مُحَمَّدُ بْنُ مُضْعِبٍ : حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الرُّهْبَرِيِّ ، عَنْ عَبْيَدِ اللَّهِ ، عَنْ أَبْنَى عَبَّاسٍ قَالَ : مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْءَةِ مَيْتَةٍ ، فَقَالَ : «أَلَا (٢٣٠/١) اشْمَمْتُمْ بِعِلْمِهِمَا؟» قَالُوا : يَا رَسُولَ اللَّهِ ، إِنَّهَا مَيْتَةٌ ، قَالَ : «إِنَّمَا حَرُمَ أَكْلُهَا». [راجع: ٢٣٦٩]

تخریج: حديث صحيح، خ: (١٤٩٢)، م: (٣٦٣).

٣٠٥٢. حَدَّثَنَا أَبُو الْمُغِيْرَةَ : حَدَّثَنَا الْأَوْزَاعِيُّ : حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنْ أَبْنَى عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَوَّجَ مِنْ مُؤْمِنَةٍ وَمُؤْمِنَةً .

تخریج: إسناده صحيح، خ: (١٨٣٧).

3052. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihtram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837)]

3053. 'Abdul-Kareem narrated: One who heard Ibn 'Abbas (رضي الله عنه) told me that he said that the Messenger of Allah (ﷺ) instructed Duba'ah to stipulate a condition when she entered *ihram*.

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

3054. It was narrated that 'Abdullah bin 'Abbas (رضي الله عنه) said: It was said to Ibn 'Abbas that a man has come to us who does not believe in the divine decree. He said: Take me to him - and at that time he had become blind. They said: What are you going to do to him, O Abu 'Abbas? He said: By the One in Whose hand is my soul, if I could get hold of him I would bite his nose and cut it off, and if I could grab his neck in my hands I would strangle him, for I heard the Messenger of Allah (ﷺ) say: "It is as if I can see the women of Banu Fihir going around al-Khazraj with their buttocks wobbling, (they are) *mushrik* women." This is the first *shirk* of this *ummah*. By the One in Whose hand is my soul, their bad thinking will lead them to deny that Allah would ever decree anything good as they already denied that Allah would decree anything bad.

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

3055. This hadeeth was narrated from Ibn 'Abbas (رضي الله عنه). I [the narrator] said: Did Muhammad [one of the narrators] meet Ibn 'Abbas? He said: Yes.

٣٠٥٣ - حَدَّثَنَا أَبُو الْمُغِيرَةَ: حَدَّثَنَا الْأَوْزَاعِيُّ:
حَدَّثَنَا عَبْدُ الْكَرِيمَ قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبْنَ
عَبَّاسَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ ضَبَاعَةً أَنْ
تَسْتَرِطَ فِي إِخْرَاجِهَا. [انظر: ٣١١٧]

تخریج: حديث صحيح، وهذا إسناد ضعيف لإبراهيم الراوي عن ابن عباس.

٣٠٥٤ - حَدَّثَنَا أَبُو الْمُغِيرَةَ: حَدَّثَنَا الْأَوْزَاعِيُّ
عَنْ بَعْضِ إِخْرَانِهِ، عَنْ مُحَمَّدِ بْنِ عَبْيَدِ
الْمَكِّيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَبِيلَ
لِابْنِ عَبَّاسٍ: إِنَّ رَجُلًا قَدِيمًا عَلَيْنَا يُكَذِّبُ
بِالْقَدْرِ. قَالَ: دُلُونِي عَلَيْهِ، وَهُوَ يَوْمَنِي قَدْ
غَمِيَّ، قَالُوا: وَمَا تَضَعُنَّ بِهِ يَا أَبا عَبَّاسَ؟
قَالَ: وَالَّذِي نَفْسِي بِنِدوَ، لَئِنِ اشْتَمَكْتُ مِنْهُ
لَا أَغْضَنَّ أَنَّهُ حَتَّى أَقْطَعَهُ، وَلَئِنْ وَقَعْتُ رَبْتَهُ
فِي يَدِيِّ، لَا دَفَعَهَا، فَإِنِّي سَيْفُتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كَأَنِّي يَنْسَأَ بَنِي فَهِيرَ يَطْفَنُ
بِالْخَرْزِ يَضْطَكُ أَلْيَاثِرَهُ مُشْرِكَاتٍ» هَذَا
أَوْلُ شِرْكٍ حَلِيَّةُ الْأُمَّةِ، وَالَّذِي نَفْسِي بِنِدوَ،
لَيَتَقْتِلَنِي يَوْمَ سُوءِ رَأْيِهِمْ حَتَّى يُخْرِجُوْنَ اللَّهَ مِنْ
أَنْ يَكُونَ فَدَرَّ شَرًّا.

تخریج: إسناد ضعيف، لضعف محمد بن عبيد المكي، ثم هو لم يرو عن ابن عباس.

٣٠٥٥ - حَدَّثَنَا أَبُو الْمُغِيرَةَ: حَدَّثَنَا الْأَوْزَاعِيُّ:
حَدَّثَنِي الْعَلَاءُ بْنُ الْعَجَاجَ عَنْ مُحَمَّدِ بْنِ عَبْيَدِ
الْمَكِّيِّ، عَنْ أَبْنِ عَبَّاسٍ بِهِذَا الْحَدِيثِ. قُلْتُ:
أَذْرَكَ مُحَمَّدُ أَبْنَ عَبَّاسٍ؟ قَالَ: نَعَمْ.

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

3056. Ata' bin Abi Rabah said that he heard Ibn 'Abbas narrate that a man was wounded at the time of the Messenger of Allah (ﷺ). He had a wet dream and was told to do *ghusl*, and he died. News of that reached the Prophet (ﷺ) and he said: "They have killed him, may Allah kill them. The remedy for the one who does not know is asking."

Comments: [Hasan]

3057. It was narrated from 'Abdullah bin 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) seated him behind him on his mount, and when the mount rose up with him, the Messenger of Allah (ﷺ) said *Allahu Akbar* three times, and *Subhan Allah* three times, and he said *La ilaha illallah* three times. Then he leaned on him and smiled. Then he turned to me and said: "There is no man who gets on his mount and does what I have done, but Allah, may He be blessed and exalted, will turn to him and smile at him as I smiled at you."

Comments: [Its isnad is da'eef]

3058. Shu'aib said: az-Zuhri was asked: Is *ghusl* obligatory on Friday? He said: Salim bin 'Abdullah bin 'Umar told me that he heard 'Abdullah bin 'Umar say:

تخریج: إسناده ضعیف ک سابقه.

٣٠٥٦- حَدَّثَنَا أَبُو الْمُغِيرَةَ: حَدَّثَنَا الْأَوزَاعِيُّ
قَالَ: بَلَغَنِي أَنَّ عَطَاءَ بْنَ أَبِي رَبَاحَ قَالَ: إِنَّهُ
سَمِعَ ابْنَ عَبَّاسٍ يُخْبِرُ: أَنَّ رَجُلًا أَصَابَهُ حُرْجٌ
فِي عَنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَصَابَهُ أَخْلَامٌ،
فَأَمَرَرَ بِالْأَغْسَارِ، فَمَاتَ، فَبَلَغَ ذَلِكَ التَّيْمَيُّ
فَقَالَ: «فَتَلَوْهُ، فَتَلَوْهُمُ اللَّهُ، أَلَمْ يَكُنْ شَفَاءُ
الْعَيْنِ الْمُرْوَانِ».

تخریج: حدیث حسن، و فی إسناده
انقطاع بین الأوزاعی و بین عطاء.

٣٠٥٧- حَدَّثَنَا أَبُو الْمُغِيرَةَ: حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ عَبْدِ اللَّهِ غَنْ عَلَيْهِ بْنُ أَبِي طَلْحَةَ، عَنْ
عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
أَزْدَقَةً عَلَى دَائِبِيهِ، فَلَمَّا اسْتَوَى عَلَيْهَا كَبَرَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَاثَةً، وَحَمَدَ اللَّهَ تَلَاثَةً،
وَسَيَّئَ اللَّهُ تَلَاثَةً، وَهَلَلَ اللَّهُ وَاحِدَةً، ثُمَّ
اشْتَلَقَ عَلَيْهِ، فَضَحِكَ، ثُمَّ أُقْتِلَ عَلَيْهِ،
فَقَالَ: مَا مِنْ أَمْرٍ يَرْكَبُ دَائِبَةً، فَيَضْنَعُ كَمَا
صَنَعَ، إِلَّا أُقْتِلَ اللَّهُ تَبَارَكَ وَتَعَالَى فَضَحِكَ
إِلَيْهِ، كَمَا ضَحَّكْتُ إِلَيْكَ». (راجع: ٧٥٣)

تخریج: إسناده ضعیف، أبو بکر بن عبد الله
ضعیف، وعلی بن أبي طلحه لم يدرك ابن
عباس.

٣٠٥٨- حَدَّثَنَا أَبُو الْيَمَانَ: حَدَّثَنَا شُعْبَةُ
قَالَ: سَبِيلُ الرَّهْبَرِيُّ: هَلْ فِي الْجَمِيعَةِ عُشْلَ
وَاجِبٌ؟ فَقَالَ: حَذَّنِي سَالِمٌ بْنُ عَبْدِ اللَّهِ بْنِ

عَمَرٌ: أَلَّا سَمِعَ عَنْ اللَّهِ بْنِ عُمَرَ يَقُولُ:
 شَفِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ جَاءَ مِنْكُمْ
 الْجُمُعَةَ فَلَيُتَسْبِلْ» وَقَالَ طَاؤِسٌ: قُلْتُ لِأَنِّي
 عَبَّاسٌ: ذَكَرُوا أَنَّ النَّبِيَّ ﷺ قَالَ: «أَغْتَسِلُوا
 يَوْمَ الْجُمُعَةِ، وَاغْسِلُوا رُءُوسَكُمْ، وَإِنْ لَمْ
 تَكُونُوا جُبْتًا، وَأَصْبِرُوا مِنَ الطَّيْبِ» قَالَ ابْنُ
 عَبَّاسٌ: أَمَّا الْغَشْلُ فَنَعَمْ، وَأَمَّا الطَّيْبُ فَلَا
 أَذْرِي. [راجع: ٢٢٨٣]

تخریج: إسناده صحيح، خ: (٨٨٤).

٣٥٩ - قَالَ عَبْدُ اللَّهِ: وَجَدْتُ فِي كِتَابٍ
 أَبِي بَحْرٍ يَقُولُ هَذَا الْحَدِيثُ: حَدَّثَنَا يَحْيَى بْنُ
 إِشْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيَةَ عَنْ أَبِي الأَسْوَدِ،
 عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ
 ﷺ لَعِنَ الْوَالِصَّةَ، وَالْمَوْضُلَةَ، وَالْمُتَسَبِّبَينَ
 مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَسَبِّبَاتِ مِنَ النِّسَاءِ
 بِالرِّجَالِ. [راجع: ٢٢٦٣]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن لهيعة.

٣٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ: حَدَّثَنَا
 حَاتِمٌ بْنُ أَبِي صَفِيرَةَ أَبُو بُرُوزٍ عَنْ عَمْرِو بْنِ
 دِينَارٍ: أَنَّ كُرَيْبًا أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٌ قَالَ:
 أَبَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ أَخْرِ الْيَوْمِ، فَصَلَّيْتُ
 خَلْفَهُ، فَأَخَذَ بِيَدِي، فَجَرَّنِي، فَجَعَلَنِي
 جَذَاءً، فَلَمَّا أَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى
 ضَلَالِهِ، خَنَثَتْ، فَصَلَّى رَسُولُ اللَّهِ ﷺ،
 فَلَمَّا انْصَرَفَ قَالَ لِي: «مَا شَأْنِي أَجْعَلْكُ
 جَذَائِي، فَتَخَسَّ!» قُلْتُ: يَا رَسُولَ اللَّهِ،

I heard the Prophet (ﷺ) say: "Whoever among you comes to Jumu'ah, let him do ghusl." Tawoos said: I said to Ibn 'Abbas: They said that the Prophet (ﷺ) said: "Do ghusl on Friday and wash your heads, even if you are not junub, and put on perfume." Ibn 'Abbas said: As for ghusl, yes; as for perfume, I do not know.

Comments: [Its isnad is saheeh, al-Bukhari (884)]

3059. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) cursed the woman who does hair extensions, the woman who has that done, men who imitate women and women who imitate men.

Comments: [A saheeh hadeeth; this is a da'eef (weak) isnad]

3060. Ibn 'Abbas said: I came to the Messenger of Allah (ﷺ) at the end of the night and prayed behind him. He took me by the hand and pulled me until I was standing beside him. When the Messenger of Allah (ﷺ) turned back to his prayer, I stepped back and the Messenger of Allah (ﷺ) continued praying. When he finished praying he said to me, "How come I put you beside me and you stepped back?" I said: O Messenger of Allah, is it appropriate for anyone to pray next

to you when you are the Messenger of Allah to whom Allah has given...? He liked that and prayed to Allah to increase me in knowledge and understanding. Then I saw the Messenger of Allah (ﷺ) sleep until I heard him breathing deeply, then Bilal came to him and said: O Messenger of Allah, the prayer. And he got up and prayed and did not repeat *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

أَوْ يَتَعَجِّلُ لِأَخْدِي أَنْ يُصْلِي جَذَاءَكَ، وَأَنْتَ رَسُولُ اللَّهِ الَّذِي أَغْطَاكَ اللَّهُ؟ قَالَ: فَأَعْجَبْتَنِي، فَدَعَا اللَّهُ لِي أَنْ يَرِيدَنِي عِلْمًا وَقَهْمًا، قَالَ: ثُمَّ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ حَتَّى سِعْنَةٍ يَنْفَخُ، ثُمَّ أَتَاهُ بِلَالٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، الصَّلَاةُ. فَقَامَ فَصَلَّى مَا أَعْذَّ وُضُوءًا. [راجع: ١٩١٢]

تَحْرِير: إِسَادَهُ صَحِيحٌ، خ: (١٣٨)، م: (٧٦٣).

3061. 'Amr bin Maimoon said: I was sitting with Ibn 'Abbas (رض) when nine people came to him and said: O Abu 'Abbas, either you get up and come with us, or you people should leave us alone. Ibn 'Abbas said: Rather I will get up and go with you. At that time he was healthy, before he went blind. They started speaking and I did not know what they were saying. Then he started flapping his garment and saying: Uff! They criticised a man who had ten qualities; they criticised a man to whom the Prophet (ﷺ) said: "I shall surely send a man who Allah will never let down; he loves Allah and His Messenger." And many hoped for it. He said: "Where is 'Ali?" They said: He is at the mill grinding flour. He said: "Why can't one of you do that?" Then he ['Ali] came; he had an eye infection and could hardly see. [The Prophet (ﷺ)] spat dryly in his eyes, then he shook the

٣٠٦١ - حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنَا يَحْمَى بْنُ حَمَادَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو بَلْحَ: حَدَّثَنَا عَمْرُو بْنُ مَمْوُنَ قَالَ: إِنِّي لِجَالِسٍ إِلَى أَبْنِ عَبَّاسٍ إِذَا أَتَاهُ تِسْعَةً رَّفِطَ، فَقَالُوا: يَا أَبَا عَبَّاسٍ، إِمَّا أَنْ تَقُومْ مَعَنَا، وَإِمَّا أَنْ (١) ٢٢١ تُخْلُونَا يَا هُؤُلَاءِ. قَالَ: فَقَالَ أَبْنُ عَبَّاسٍ: بَلْ أَفُوْمُ مَعَكُمْ. قَالَ: وَهُوَ يَوْمَنِي صَحِيحٌ فَتَلَّ أَنْ يَغْمِي، قَالَ: فَابْتَدَأُوا فَتَحَدَّثُوا فَلَا تَنْدِيرِي مَا قَالُوا، قَالَ: فَجَاءَ يَنْفَضُّ نُوبَةً، وَيَقُولُ: أَفَ وَنْتُ، وَقَعُوا فِي رَجْلِ لَهُ عَشْرُ، وَقَعُوا فِي رَجْلٍ، قَالَ لَهُ الرَّبِيعُ بَنْ يَعْلَمَ: «الْأَبْعَشْ رَجُلًا لَا يُخْزِي اللَّهُ أَبْدًا، يُحِبُّ اللَّهَ وَرَسُولَهُ» قَالَ: فَاشْتَرَفَ لَهَا مِنْ اشْتَرَفَ، قَالَ: «أَبْنَ عَلَيْهِ؟» قَالُوا: هُوَ فِي الرَّئِحَى يَطْحَنُ. قَالَ: «وَمَا كَانَ أَخْدُوكُمْ لِيَطْحَنَ؟!» قَالَ: فَجَاءَ وَهُوَ أَرْمَدُ لَا يَكَادُ يُبَصِّرُ، قَالَ: فَفَتَّ فِي عَيْنِهِ، ثُمَّ هَرَّ الرَّأْيَةَ ثَلَاثَةً، فَأَعْطَاهَا إِيَاهُ، فَجَاءَ بِصَفَّيَةٍ بَسْتَ حُجَّيْ.

banner three times and gave it to him. And he brought Safiyyah bint Huyay. Then he sent So and so with Soorat at-Tawbah, and he sent 'Ali after him to take it from him. He said: "No one should take it except a man who is of me and I am of him." And he said to his cousins: "Who among you would support me in this world and the Hereafter?" And 'Ali was sitting with him. They refused but 'Ali said: I will support you in this world and the Hereafter. He said: "You are my supporter in this world and the Hereafter." Then he turned from him to a man among them and he said: "Who among you would support me in this world and in the Hereafter?" They refused but 'Ali said: I will be your supporter in this world and the Hereafter. He said: "You are my supporter in this world and the Hereafter." He was the first of the people to become Muslim after Khadeejah. The Messenger of Allah (ﷺ) took his garment and put it over 'Ali, Fatimah, Hasan and Husain, and said: "Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet (ﷺ)), and to purify you with a thorough purification" [al-Ahzab 33:33]. 'Ali sold himself (for the sake of Allah) when he wore the garment of the Prophet (ﷺ) and slept in his bed when the mushrikeen were after the Messenger of Allah (ﷺ). Abu Bakr came when 'Ali was sleeping and he thought

قال: ثم بعث فلانا بسوره التوبه، فبعث
عليه حلقته، فأخذها منه قال: لا يذهب بها
إلا رجل مبني، وأنا منه. قال: وفإن لي
عمه: «أيكم يواليني في الدنيا والآخرة؟»
قال: وعليه معه جالس، فأبوا، فقال عليه:
أنا أوليك في الدنيا والآخرة. قال: «أنت
والى في الدنيا والآخرة» قال: فتركه، ثم
أقبل على رجل وهم، فقال: «أيكم يواليني
في الدنيا والآخرة؟» فأبوا، قال: فقال
عليه: أنا أوليك في الدنيا والآخرة. قال:
«أنت ولدي في الدنيا والآخرة». قال: وكان
أول من أسلم من الناس بعد خديجة. قال:
وأخذ رسول الله ﷺ ثوبه، فوضنه على
عليه، وفاطمة، وحسين، وحسين،
فقال: «إذا برئت الله ليذهب عنكم
الرخس أهل البيت وظهوركم نظيركم»
(الأحزاب: ٣٣). قال: وسرى عليه نفسه
ليس ثوب النبي ﷺ، ثم نام مكانه، قال:
وكان المشركون يرمون رسول الله ﷺ فجاء
أبو بكر وعليه نائم، قال: وأبو بكر يحسب
أنه النبي الله، قال: فقال: يا النبي الله، قال:
فقال له علي: إن النبي الله قد انطلق نحو
بئر ميمون، فادرجه قال: فانطلق أبو بكر،
فدخل معه الغار قال: وجعل على يرمي
بالحجارة، كما كان يرمي النبي الله وهو
يتصور، قد لفت رأسه في التوب لا يخرج عنه
حتى أضيع، ثم كتف عن رأسه، فقالوا:

that he was the Prophet of Allah and said: O Prophet of Allah. 'Ali said to him: The Prophet of Allah (ﷺ) has set out towards *Bir* Maimoon; go and catch up with him. So Abu Bakr set out and he entered the cave with him. 'Ali had stones thrown at him, as happened to the Prophet of Allah, and he [Ali] was groaning with pain. He wrapped his head with the cloth and did not uncover it until morning came. Then he uncovered it and they said: You are bad; we used to throw stones at your companion and he never groaned with pain but you groaned with pain, and we found that strange. And he went out with the people on the campaign to Tabook. 'Ali said to him: Shall I go out with you? The Prophet of Allah ﷺ said to him: "No," and 'Ali wept. Then he said to him: "Doesn't it please you to be to me as Haroon was to Moosa, except that you are not a Prophet? I should not go unless you are my deputy (acting in my stead during my absence)." And the Messenger of Allah ﷺ said to him: "You are protector of every believer after me." And he blocked up all the doors of the mosque except the door of 'Ali and he used to enter the mosque when he was *junub*, as that was his thoroughfare and he had no other thoroughfare. And he said: "If I am a person's *mawla*, 'Ali is also his *mawla*." He said: Allah, may He be glorified and exalted, told us in the Qur'an that He was pleased with them,

إِنَّكَ لَلَّذِيمُ، كَانَ صَاحِبُكَ تَرْزِيهِ فَلَا يَتَضَوَّرُ،
وَأَنْتَ تَتَضَوَّرُ، وَقَدْ اسْتَكْرَنَا ذَلِكَ. قَالَ:
وَخَرَجَ بِالنَّاسِ فِي غَرْوَةِ تَبُوكَ، قَالَ: فَقَالَ لَهُ
عَلَيْهِ: أَخْرُجْ مَعَكَ؟ قَالَ: فَقَالَ لَهُ نَبِيُّ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا «فَبَكَى عَلَيْهِ، فَقَالَ لَهُ: أَمَا تَرْضَى
أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، إِلَّا
أَنَّكَ لَشَتَّتَنِي، إِنَّهُ لَا يَتَبَغِي أَنْ أَذْفَبَ إِلَّا
وَأَنْتَ خَلِيقِي». قَالَ: وَقَالَ لَهُ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْتَ وَلِيَ فِي كُلِّ مُؤْمِنٍ بَعْدِي». قَالَ:
وَسَدَّ أَبْوَابَ الْمَسْجِدِ عَيْرَ بَابِ عَلَيْهِ، فَقَالَ:
فَيَذْخُلُ الْمَسْجِدَ جُنَاحًا وَهُوَ طَرِيقُهُ، لَيْسَ لَهُ
طَرِيقٌ غَيْرُهُ. قَالَ: وَقَالَ: «مَنْ كُنْتُ مَوْلَاهُ،
فَإِنَّ مَوْلَاهَ عَلَيْهِ». قَالَ: وَأَخْبَرَنَا اللَّهُ عَزَّ وَجَلَّ
فِي الْقُرْآنِ أَنَّهُ قَدْ رَضِيَ عَنْهُمْ، عَنْ أَصْحَابِ
الشَّجَرَةِ قَعْلَمَ مَا فِي قُلُوبِهِمْ، هَلْ خَدَنَا أَنَّهُ
سَخَطَ عَلَيْهِمْ بَعْدُ؟! قَالَ: وَقَالَ نَبِيُّ اللَّهِ صَلَّى
لِعْمَرَ حِينَ قَالَ: إِذْنُ لِي فَلَا ضِرْبٌ عَنْهُمْ،
قَالَ: وَكُنْتَ فَاعِلًا؟! وَمَا يُذْرِيكَ لَعْلَّ اللَّهُ
قَدْ اطْلَعَ إِلَى أَهْلِ بَنْدِرٍ، فَقَالَ: اعْمَلُوا مَا
شِئْتُمْ.

تخریج: إسناده ضعيف، أبو بلح، قال
البخاري: فيه نظر، وأعدل الأقوال فيه: أنه
يقبل حدیثه فيما لا ينفرد به كما قال ابن حبان.

meaning the companions of the tree (those who swore allegiance to the Prophet ﷺ in Bay'at al-Ridwan under a tree, mentioned in al-Fath 48:18). He knew what was in their hearts; did He tell us that He was angry with them after that?! And the Prophet of Allah ﷺ said to 'Umar, when he said, Give me permission to strike his neck: "Would you do that? You do not know, perhaps Allah looked at the people of Badr and said: Do whatever you wish."

Comments: [Its isnad is da'eef]

3062. A similar report was narrated from Ibn 'Abbas.

Comments: [Its isnad is da'eef]

٣٠٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو مَالِكٍ كَثِيرُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو عَوَادَةَ عَنْ أَبِي جَرِيْجٍ، عَنْ عَمْرِو بْنِ مَيمُونٍ، عَنْ ابْنِ عَبَّاسٍ تَحْوِةً.

تخریج: إسناده ضعیف.

3063. It was narrated that Ibn 'Abbas said: I attended the prayer of (Eid) al-Fitr with the Prophet of Allah ﷺ, Abu Bakr, 'Umar and 'Uthman, and all of them prayed before the *khutbah*, then delivered the *khutbah*. The Prophet of Allah ﷺ came down (from the *minbar*) and it is as if I can see him, gesturing to the men to remain sitting, then passing through them and going to the women, accompanied by Bilal. He said: "O Prophet! When believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in worship with Allah..." [al-Mumtahanah 60:12], and he recited this verse

٣٠٦٣ - حَدَّثَنَا عَبْدُ الرَّزَاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي حَسَنُ بْنُ مُسْلِمٍ عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ الصَّلَاةَ يَوْمَ الْفِطْرِ مَعَ الْبَيْتِ وَالْمَقْدِسَةِ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكُلُّهُمْ كَانَ يُضْلِلُهَا قَبْلَ الْحُكْمِيَّةِ، ثُمَّ يَخْطُبُ بَعْدَهُ، قَالَ: فَتَرَأَّلَ نَبِيُّ اللَّهِ وَالْمَقْدِسَةِ، كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجْلِسُ الرِّجَالَ يَنْدِيُوهُ، ثُمَّ أَقْبَلَ يَشْقَعُهُمْ حَتَّى جَاءَ النِّسَاءُ وَمَعَهُ يَلَالُ، قَالَ: «إِنَّمَا الَّذِي إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَسْأَلُنَّكَ عَنْ أَنَّ لَا تُشْرِكَنَّ إِلَّا اللَّهُ شَيْئًا» (المتحدة: ١٢) فَلَا هُنْدَهُ الْأَيَّةُ حَتَّى فَرَغَ مِنْهَا، ثُمَّ قَالَ حِينَ فَرَغَ مِنْهَا: «أَتَشْنَ عَلَى

until the end, then he said: "Do you adhere to that?" One woman said: Yes, O Prophet of Allah; and no one else answered him. Hasan did not know who she was. He said: "Give charity," and Bilal spread his cloak and said: Come on, may my father and mother be sacrificed for you! And they started to throw their plain rings and rings with stones into the cloak of Bilal.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (979) and Muslim (884)]

3064. It was narrated that Ibn 'Abbas said: I bear witness that the Messenger of Allah (ﷺ) prayed before the *khutbah*, then he delivered the *khutbah*. He realized that the women could not hear him, so he went to them and reminded and exhorted them, and told them to give charity and the women started to throw their rings, earrings and other things. Then he ordered Bilal to collect them in a cloth and take them away.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1449) and Muslim (884)]

3065. It was narrated from Ibn Tawoos, from his father... that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "The people of Madinah enter *ihram* from Dhul-Hulaifah; the people of Sham (Syria) from al-Juhfah; the people of Yemen from Yalamlam; and the people of Najd from Qarn. And he said: "And these *meeqats* are for the people at those very

ذلِك؟" فَقَالَتْ امْرَأَةٌ وَاحِدَةٌ لَمْ يُجْهِهِ غَيْرُهَا مِنْهُنَّ: نَعَمْ، يَا أَبَيَ الْهَبَّةِ - لَا يَدْرِي حَسَنٌ مَنْ هُنَّ - قَالَ: «فَتَصَدَّقُونَ» قَالَ: فَبَسَطَ بِلَالٌ ثُوْبَهُ، ثُمَّ قَالَ: كُلُّمْ لِكُنْ، فَذَاكُرْ أَبِي وَأُمِّي، فَجَعَلُنَّ يُلْقِيَنَ الْفُتَحَ وَالْخَوَاتِمَ فِي ثُوبِ بِلَالٍ. قَالَ أَبْنُ بَكْرٍ: الْخَوَاتِمَ [راجع: ٢٠٠٤] تخریج: استاده صحيح، خ: (٩٧٩)، م: (٨٨٤).

٣٠٦٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَئِبْرَيْبَ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: شَهِدْتُ إِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْعِيدِ، ثُمَّ حَطَبَ قَطَنَ اللَّهُ لَمْ يُسْبِعِ النَّاسَ فَأَتَاهُنَّ، فَوَعَظَهُنَّ، وَقَالَ: «تَصَدَّقُونَ» فَجَعَلَتِ الْمَرْأَةُ تُلْقِيَ الْخَاتَمَ، (٣٣٢/١) وَالْخُرْصَ وَالشَّيْءَ، ثُمَّ أَمْرَ بِلَالًا، فَجَعَلَهُ فِي ثُوبِ حَتَّى أَمْضَاهُ.

[راجع: ١٩٠٢] تخریج: استاده صحيح، خ: (١٤٤٩)، م: (٨٨٤)

٣٠٦٥ - حَدَّثَنَا عَنْ دُرْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبْنِ طَاؤُسٍ، عَنْ أَبِيهِ قَالَ: مَرَأَةٌ عَنْ أَبْنِ عَبَّاسٍ، قَتَلَتْ لِنَعْمَرِ: لَمْ يَكُنْ يُجَاوِرُ بِهِ طَاؤُسًا قَالَ: تَلَى هُوَ عَنْ أَبْنِ عَبَّاسٍ قَالَ: ثُمَّ سَمِعَهُ يَذْكُرُهُ بَعْدًا، وَلَا يَذْكُرُ أَبْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُهِلُّ أَمْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْقَةِ، وَيُهِلُّ أَهْلُ الشَّامِ مِنْ

places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter *ihram* from his house, until he comes to the people of Makkah."

Comments: [Its *isnad* is *saheeh*; al-Bukhari (1524) and Muslim (1181)]

الْجُحْفَةَ، وَيَهْلِ أَهْلُ الْيَنِّ مِنْ يَلْمَلْمَ، وَيَهْلِ
أَهْلُ تَجْدِيدِ مِنْ قَرْبَنْ، وَهُنَّ لَهُنَّ، وَلِمَنْ أَتَى
عَلَيْهِنَّ، مِمَّنْ يَوْاهِمُ مِمَّنْ أَرَادَ الْحَجَّ
وَالْعُمْرَةَ، وَمَنْ كَانَ يَسْتَهِنَّ مِنْ دُونِ الْمِيقَاتِ،
فَإِنَّهُ يَهْلِ مِنْ يَسْتَهِنَّ حَتَّى يَأْتِي عَلَى أَهْلِ مَكَّةَ].

[راجع: ٢١٢٨]

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: قَالَ أَبِي: فَذَاخَرْتُ
مِنْ يَلْمَلْمَ حِينَ جَئْتُ مِنْ عَنْدِ عَبْدِ الرَّزَاقِ.

تخریج: إسناده صحيح، خ: (١٥٢٤)، م: (١١٨١).

3066. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) forbade killing four types of creatures: ants, bees, hoopoes and sparrow-hawks.

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

٣٠٦٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ
الرَّهْبَرِيِّ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْيَةَ،
عَنْ أَبْنِ عَبَّاسٍ قَالَ: نَعَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ
فَقْلِ أَرْبَعَ مِنَ الدَّوَابَاتِ: النَّمَلَةَ، وَالنَّحلَةَ،
وَالْهَنْدَدَةَ، وَالصَّرَدَةَ. [انظر: ٣٣٤٢]

تخریج: إسناده صحيح.

3067. It was narrated that Ibn 'Abbas (رض) said: Two roasted lizards were brought to the Messenger of Allah (ﷺ) when Khalid bin al-Waleed was with him. The Prophet (ﷺ) stretched out his hand to eat, then he was told that they were lizards and he withdrew his hand. Khalid said to him: Is it *haram*, O Messenger of Allah? He said: "No, but it is not found in the land of my people and I find it off-putting." So Khalid ate whilst the Messenger of Allah (ﷺ) looked on.

Comments: [Its *isnad* is *saheeh*, Muslim (1945)]

٣٠٦٧ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ
الرَّهْبَرِيِّ، عَنْ أَبِي أُمَّامَةَ بْنِ سَهْلِ بْنِ حُنْتَبَ،
عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَتَيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِضَيْعَيْنِ
مَشْتَوَيْنِ، وَعَنْهُ خَالِدُ بْنُ الْوَلِيدِ، فَأَهْوَى النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ لِيَأْكُلَ، فَقَبَلَ لَهُ: إِنَّهُ ضَبٌّ، فَأَمْسَكَ
يَدَهُ، فَقَالَ لَهُ خَالِدٌ: أَخْرَاجُهُ هُوَ نَا رَسُولُ اللَّهِ؟
قَالَ: «لَا، وَلَكِنَّهُ لَا يَكُونُ بِأَرْضِ قَوْمِيِّ،
فَأَجَدُنِي أَغَافِهُ» فَأَكَلَ خَالِدٌ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَنْظُرُ إِلَيْهِ. [راجع: ١٩٧٨]

تخریج: إسناده صحيح، م: (١٩٤٥).

3068. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A man came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and started praising him. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Some eloquence is magic and some poetry is wisdom."

Comments: *Saheeh* because of corroborating evidence]

٣٠٦٨ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سَمَائِكِ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَجَعَلَ يُثْنِي عَلَيْهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ مِنَ الْبَيْانِ مِسْخًا، وَإِنَّ مِنَ الشِّعْرِ حُكْمًا». [٢٨٥٩] [راجع: ٢٨٥٩]

تخيّب: صحيح لغره، لكن في رواية سماك عن عكرمة اضطراب.

3069. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade eating any wild animal that has fangs and any bird that has talons.

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

٣٠٦٩ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَقَادَةَ، عَنْ رَجُلٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ وَعَنْ أَكْلِ كُلِّ ذِي مَخْلِبٍ مِنَ الطَّيْرِ. [٢١٩٢] [راجع: ٢١٩٢]

تخيّب: صحيح، وهذا إسناد ضعيف لجهالة راويه عن ابن عباس، وقد تقدم بأسناد صحيح برقم: ٢١٩٢.

3070. It was narrated that Mujahid said: I entered upon Ibn 'Abbas (رضي الله عنه) and said: O Ibn 'Abbas, I was with Ibn 'Umar and he recited this verse and wept. He said: Which verse? I said: "and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it" [al-Baqarah 2:284]. Ibn 'Abbas (رضي الله عنه) said: When this verse was revealed, it made the Companions of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) very sad and distressed, and they felt a great deal of anguish and said: O Messenger of Allah, we are doomed if we are to be held accountable for what we say and

٣٠٧٠ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا مَعْمَرٌ عَنْ حُمَيْدِ الْأَغْرِيْجِ، عَنْ مُجَاهِدٍ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ، فَقُلْتُ: يَا أَبَا عَبَّاسٍ كُنْتَ عِنْدَ ابْنِ عُمَرَ، فَقَرأَ هَذِهِ الْآيَةَ فَبَكَى، قَالَ: أَيْهُ آيَةٌ؟ قُلْتُ: «وَإِنْ شَدُّوا مَا فِي أَنْشِكُمْ أَوْ تُخْفُوهُ يُعَلِّمُهُمْ بِوَاللَّهِ» (القراءة: ٢٨٤) قَالَ ابْنُ عَبَّاسٍ: إِنَّ هَذِهِ الْآيَةَ جِينَ أَنْزَلْتُ عَمَّتْ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَدِيداً، وَغَاثَتْهُمْ غَيْظَا شَدِيداً، يَقْنِي وَقَالُوا: يَا رَسُولَ اللَّهِ، مَلَكْنَا إِنْ كُنَّا نُؤَاخِذُ بِمَا نَكَلْنَا وَنَهَا نَعْمَلُ، فَأَمَّا قُلُوبُنَا فَلَنْ يَسْتَشْرِفَنَا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفُلُوْلَا: سَيْئَتْ

do; as for our hearts, they are not under our control. The Messenger of Allah (ﷺ) said to them: "Say: We hear and we obey." Then it was abrogated by this verse: "The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. - up to - Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned" [al-Baqarah 2:285, 286]. So they were forgiven for what crosses the mind but they were called to account for their actions.

Comments: [Its isnad is saheeh]

3071. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Good dreams are one of the seventy parts of Prophethood."

Comments: [Saheeh because of corroborating evidence]

وأطعنا». قالوا: سمعنا و أطعنا. قال: فَسَخْنَتْهَا هَذِهِ الْآيَةُ: ﴿إِنَّ الرَّسُولَ يَسَّأَلُ إِنَّمَا أَنْزَلَ إِلَيْهِ مِنْ رِبِّهِ وَالْمُؤْمِنُونَ إِلَىٰ لَا يُكَفِّرُ اللَّهَ بِمَا إِلَّا وُتْحَنَّاهَا لَهُمَا كَتَبَتْ وَعَلَيْهِمَا كَتَبَتْ﴾ (البقرة: ٢٨٥، ٢٨٦) فَجُوَزَ لَهُمْ عَنْ حِدْثَتِ الْقُسْرِ، وَاجْدُوا بِالْأَعْمَالِ.

تخریج: إسناده صحيح.

-٣٠٧١- حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا إِسْرَائِيلُ وَالْأَسْرَدُ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عَكِيرَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الرُّؤْيَا الصَّالِحةُ جُزْءٌ مِّنْ سَبْعِينَ جُزْءًا مِّنَ الْبُيُورَةِ». [راجع: ٢٤٩٤]

تخریج: صحيح لغيره، لكن في رواية سماك عن عكرمة اضطراب.

3072. It was narrated from Ibn 'Abbas (رضي الله عنه) that Quraish went to a female soothsayer and said: Tell us who among us most resembles the man of this *maqam* (station - i.e., Ibraheem). She said: If you spread a cloak over this plain then walk on it, I will tell you. So they spread out a cloak and the

-٣٠٧٢- حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا إِسْرَائِيلُ وَالْأَسْرَدُ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عَكِيرَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ قُرِيبًا أَنَّ زَاهِنَةً، قَالُوا لَهَا: أَخْبِرْنَا يَا قُرِيبًا شَبَّهَ بِصَاحِبِ هَذَا الْمَقَامِ، قَالَتْ: إِنَّ أَنَّمِ

people walked on it. She saw the footsteps of Muhammad (ﷺ) and said: This is the one among you who most closely resembles him. After that, twenty years, or nearly twenty years, or as long as Allah willed, passed, then he was sent as a Prophet (ﷺ).

Comments: [Its isnad is da'eef]

جَرَرْتُمْ كِسَاءَ عَلَى هَذِهِ السَّهْلَةِ، ثُمَّ مَسَّيْتُمْ عَلَيْهَا أَثَابَكُمْ، فَجَرَرُوا، ثُمَّ مَسَّى النَّاسُ عَلَيْهَا، فَأَبْصَرَتْ أُنْزَرَ مُحَمَّدًا (ﷺ)، فَقَالَتْ هَذَا أَفْرِبَكُمْ شَبَهَهُ إِلَيْهِ، قَمَكُثُوا بَعْدَ ذَلِكَ عِشْرِينَ سَنَةً أَوْ قَرِيبًا مِنْ عِشْرِينَ سَنَةً أَوْ مَا شَاءَ اللَّهُ، ثُمَّ بَعْثَتْ

تخریج: إسناده ضعیف، فإن رواية سماک عن عکرمة، فيها اضطراب.

3073. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) did *wudoo'* washing each part once.

Comments: [Its isnad is saheeh, al-Bukhari (157)]

-٣٠٧٣ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا دَاؤِدُ بْنُ قَيْسٍ عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ عَطَاءَ بْنِ يَسَارٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ (ﷺ) نَوَّضَ مَرَّةً مَرَّةً. [راجع: ٢٠٧٢]

تخریج: إسناده صحيح، خ: (١٥٧).

3074. It was narrated that Abut-Tufail said: I was with Ibn 'Abbas and Mu'awiyah, and Mu'awiyah did not pass any corner [of the Ka'bah] but he touched it. Ibn 'Abbas said: The Messenger of Allah (ﷺ) only touched *al-Hajar* [the corner where the Black Stone is] and [*ar-Rukn*] *al-Yamani*. Mu'awiyah said: No part of the House is to be forsaken.

Comments: [Its isnad is qawi]

3075. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) got married when he was in *ihrام* and he was treated with cupping when he was in *ihram*.

Comments: [Its isnad is qawi]

-٣٠٧٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمُورُ وَالثَّورِيُّ عَنْ أَبْنِ حُكْمَيمٍ، عَنْ أَبِي الطَّفْلِيِّ قَالَ: كُنْتُ مَعَ أَبْنِ عَبَّاسٍ وَمَعَاوِيَةَ، فَكَانَ مَعَاوِيَةُ لَا يَمْرُرُ بِرُكْنٍ إِلَّا اسْتَلَمَهُ، فَقَالَ أَبْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ (ﷺ) لَمْ يَكُنْ يَسْتَلِمَ إِلَّا الْحَجَرَ وَالْيَمَانِيَّ، فَقَالَ مَعَاوِيَةُ: لَيْسَ شَيْئًا مِنَ الْبَيْتِ مَهْجُورًا. [راجع: ٢٢١٠]

تخریج: إسناده قوي.

-٣٠٧٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا الثَّورِيُّ عَنْ أَبْنِ حُكْمَيمٍ وَأَبْنِ تُعْيِمٍ. حَدَّثَنَا (٣٣٣/١) سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: تَرَوْجَ الشَّيْءَ (ﷺ) وَهُوَ مُحْرِمٌ وَاحْتَجَمْ وَهُوَ مُحْرِمٌ.

تخریج: إسناده قوي.

3076. It was narrated from Ibn 'Abbas (رض) that a man fell from his camel when he was in *ihram* and broke his neck. They asked the Prophet (ﷺ) and he said: "Wash him with water and lotus leaves, and shroud him in his two garments, but do not cover his head or put any perfume on him, for Allah will raise him on the Day of Resurrection in a state of *ihram*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

3077. It was narrated from Ibn 'Abbas that a man fell from an unruly camel when he was in *ihram* and broke his neck... then he mentioned a *hadeeth* like that of Ayyoob.

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

3078. It was narrated that Ibn 'Abbas (رض) said: Sa'd bin 'Ubada asked the Messenger of Allah (ﷺ) about a vow that his mother had made, and he told him to fulfil it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2761) and Muslim (1638)]

3078. (sic) It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) was treated with cupping in the veins at the side of the neck and between his shoulders. He was treated with cupping by a

٣٠٧٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ أَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَجُلًا خَرَّ عَنْ بَعِيرِهِ وَهُوَ مُخْرِمٌ
فَوَقَصَهُ - أَوْ أَفْصَعَهُ - شَكَّ أَيُوبَ، فَسَأَلَهُ
النَّبِيُّ ﷺ قَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ،
وَكَفُّوهُ فِي ثَوْبَيْهِ، وَلَا تُخْمَرُوا رَأْسَهُ، وَلَا
تُقْرِبُوهُ طَبِيَّاً، إِنَّ اللَّهَ يَعْلَمُ يَوْمَ الْقِيَامَةِ
مُخْرِمًا». [راجع: ١٨٥٠]

تخریج: إسناده صحيح، خ: (١٢٦٥)، م: (١٢٠٦).

٣٠٧٧ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: قَالَ مَعْمَرٌ:
وَأَخْبَرَنِي عَنْ الْكَرِيمِ الْجَزَرِيِّ عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَجُلًا خَرَّ عَنْ
بَعِيرٍ نَادَهُ، وَهُوَ مُخْرِمٌ فَوَقَصَهُ وَفَصَّا... ثُمَّ ذَكَرَ
مِثْلَ حَدِيثِ أَيُوبَ.

تخریج: إسناده صحيح، وانظر ما قبله.

٣٠٧٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنِ الرَّهْرَهِيِّ عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ
أَبْنِ عَبَّاسٍ قَالَ: سَأَلَ شَعْدُ بْنَ عَبَادَةَ رَسُولَ
اللَّهِ ﷺ عَنْ نَذْرٍ كَانَ عَلَى أُمِّهِ، فَأَمَرَ بِقَضَائِيهِ.
[راجع: ١٨٩٣]

تخریج: إسناده صحيح، خ: (٢٧٦١)، م: (١٦٣٨).

٣٠٧٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنِ الرَّهْرَهِيِّ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ
أَبْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ فِي
الْأَخْدُعَيْنِ، وَبَيْنَ الْكَنْثَيْنِ، حَجَّمَهُ عَبْدُ لَبَّيْنِ

slave of Banu Bayadah, whose fee was one and a half *mudds*, then he spoke to his masters and they waived half a *mudd* from him. Ibn 'Abbas (رض) said: And he gave him his fee; if it were *haram* he would not have given it to him.

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

3079. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "There will emerge from 'Adan Abyan [a place in Yemen] twelve thousand who support (the religion of) Allah and His Messenger. They are the best of people between me and them." Ma'mar said to me: Go and ask him about this *hadeeth*.

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

3080. 'Ikrimah the freed slave of Ibn 'Abbas said: Ibn 'Abbas (رض) told me that the mother of Sa'd bin 'Ubadah died when he was away from her. He said: O Messenger of Allah, my mother died when I was away from her. Will it benefit her if I give something in charity on her behalf? He said: "Yes." He said: Then I ask you to bear witness that the garden of *al-makhraf* (two rows of palm trees) is given in charity on her behalf.

Comments: [Its *isnad* is *saheeh* al-Bukhari (2756)]

بياضة، وكان أجره مدرّاً ونصفاً، فكلّم أهله حتى وضموا غثة بصفت مدّ. قال ابن عباس: وأغطاه أجره، ولو كان حراماً ما أغطاه.

تخریج: م-صحيح، وهذا إسناد ضعیف لضعف جابر الجعفی.

-٣٠٧٩ - حدثنا عبد الرزاق عن المتنبر بن التعمان الأقطسي قال: سمعت وهبًا يحدّث عن ابن عباس قال: قال رسول الله ﷺ: «يخرج من عدن أئمّة اثنا عشر ألفاً، يتصرّرون الله ورسوله، هم خيرٌ من يتبّع وبيّهم» قال لي مقرئ: أذهب فاشأله عن هذا الحديث. [راجع: ٢١٥٥]

تخریج: إسناده صحيح، قاله أحمد شاكر.

-٣٠٨٠ - حدثنا عبد الرزاق وابن بكير قالا: أخبرنا ابن جرير قال: أخبرني يعلى الله سمع عكرمة مؤذن ابن عباس يقول: أخبرنا ابن عباس: أن سعد بن عبادة قال: ابن بكير أخاه يبني ساعدة - ثويفت أمّه وهو غائب عنها فقال: يا رسول الله، إن أمي ثويفت وأنا غائب عنها، فهل ينقعها إن تصدق بشهيدها؟ قال: «نعم» قال: فإنيأشهدك أن خاتمة المعرف صدقة عليها. وقال ابن بكير: المحراف. [انظر: ٣٥٠٨، ٣٥٠٤]

تخریج: إسناده صحيح، خ: (٢٧٥٦).

3081. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "Jibreel led me in prayer at the House. He led me in praying Zuhra when the sun passed the meridian and (the shadow of thing) was like the length of a shoelace. Then he led me in praying 'Asr when the shadow of a thing was twice its length. Then he led me in praying Maghrib when the fasting person breaks his fast. Then he led me in praying 'Isha' when the afterglow disappeared. Then he led me in praying Fajr when food and drink become haram for the one who is fasting. Then the next day he led me in praying Zuhra when the shadow of a thing was equal to its length. Then he led me in praying 'Asr when the shadow of a thing was equal to twice its length. Then he led me in praying Maghrib when the fasting person breaks his fast. Then he led me in praying 'Isha' when the first third of the night had passed. Then he led me in praying Fajr at the time when it had got light. Then he turned to me and said: O Muhammad, these are the times of the Prophets before you; the time (for each prayer) is between each of these two times."

Comments: [Its isnad is hasan]

3082. A similar isnad and report was narrated from Hakeem bin 'Abbad bin Hunayf, except that with regard to Fajr on the second day, he said: "I am not sure what

٣٠٨١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْحَارِبِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِبِ: حَدَّثَنِي حَكِيمٌ بْنُ حَكِيمٍ عَنْ نَافِعٍ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمْنَى جِنَرِيلٍ عِنْدَ الْبَيْتِ فَصَلَّى بِي الظَّهَرَ حِينَ زَالَ الشَّمْسُ، فَكَانَ يَقْدِرُ الشَّرَابِ، ثُمَّ صَلَّى بِي الْعَصْرَ حِينَ كَانَ ظَلُّ كُلِّ شَيْءٍ مِثْلِهِ، ثُمَّ صَلَّى بِي الْمَغْرِبِ حِينَ أَفْطَرَ الصَّائِمُ، ثُمَّ صَلَّى بِي الْعِشَاءَ حِينَ غَابَ السَّقْفُ، ثُمَّ صَلَّى بِي النَّجْمِ حِينَ حَرُمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ. ثُمَّ صَلَّى الْغَدَةَ الظَّهَرَ حِينَ كَانَ ظَلُّ كُلِّ شَيْءٍ مِثْلِهِ، ثُمَّ صَلَّى بِي الْعَصْرَ حِينَ صَارَ ظَلُّ كُلِّ شَيْءٍ مِثْلِهِ، ثُمَّ صَلَّى بِي الْمَغْرِبِ حِينَ أَفْطَرَ الصَّائِمُ، ثُمَّ صَلَّى بِي الْعِشَاءَ إِلَى ثُلُثِ اللَّيلِ الْأَوَّلِ، ثُمَّ صَلَّى بِي النَّجْمِ فَأَشْفَرَ، ثُمَّ انْقَضَتِ إِلَيَّ فَقَالَ: يَا مُحَمَّدُ، هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ، الْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ». [انظر: ٣٠٨٢، ٣٢٢٢]

تخریج: إسناده حسن.

٣٠٨٢ - حَدَّثَنِي أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِبِ بْنِ عَيَّاشَ بْنِ أَبِيهِ رَبِيعَةَ، عَنْ حَكِيمٍ بْنِ حَكِيمٍ بْنِ عَبَادَ بْنِ حُكَيْفِ،

he said." And he said concerning 'Isha': He led me in praying when the first third of the night had passed.

Comments: [Its isnad is *hasan* like the previous report]

فَذَكَرَهُ يَا شَنَادِه وَمَعْنَاهُ، إِلَّا أَنَّهُ قَالَ فِي الْفَتْحِ فِي
الْبَوْمِ الثَّانِي: «لَا أَذْبِرُ أَيِّ شَيْءٍ قَالَ».
وَقَالَ فِي الْعِشَاءِ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ
النَّبِيلَ الْأَوَّلِ.

تخریج: إسناده حسن كسابقه.

3083. It was narrated from Ibn 'Abbas that when the Messenger of Allah (ﷺ) raised his head from bowing he said: *Sami'allah liman hamidah*, then he said: "O Allah to You be praise, filling the heavens, filling the earth and filling whatever You will besides."

Comments: [A *saheeh* hadeeth]

٣٠٨٣ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنِي إِبْرَاهِيمُ
ابْنُ عُمَرَ الصَّنْعَانِيُّ: أَخْبَرَنِي وَهُبَّ بْنُ
مَانُوسَ الْعَدَنِيِّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرَ
يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: سَمِعْتُ
اللَّهَ يَقُولُ حَمْدَةً، لَمْ يَقُولْ: «اللَّهُمَّ رَبَّنَا لَكَ
الْحَمْدُ، مِنْ السَّمَاوَاتِ وَمِنْ الْأَرْضِ، وَمِنْ
مَا شَيْئَتْ مِنْ شَيْءٍ بَغْدُ». [راجع: ٢٤٤٠]

تخریج: حديث صحيح.

3084. Something other than this hadeeth was narrated from Wahb bin Manoos.

Comments: [It is not report]

٣٠٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنَ عُمَرَ
ابْنِ كَيْسَانَ: حَدَّثَنِي أَبِي عَنْ وَهْبِ بْنِ
مَانُوسَ غَيْرَ هَذَا الْحَدِيثِ. [انظر: ١٢٦٦١]

تخریج: هذا ليس بحديث، بل هو إخبار
من الإمام أحمد.

3085. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) was treated with cupping and he gave the cupper his fee. If it was *haram*, the Messenger of Allah (ﷺ) would not have given it to him.

Comments: [Its isnad is *saheeh*]

٣٠٨٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا هِشَامُ
عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَاجَ
رَسُولُ اللَّهِ ﷺ وَأَعْطَى الْحَجَّاجَ أَجْرَهُ، وَلَوْ
كَانَ سُخْنًا لَمْ يُعْطِهِ رَسُولُ اللَّهِ ﷺ.
[راجع: ٢١٥٥]

تخریج: إسناده صحيح.

3086. It was narrated that Abu Jamrah ad-Duba'i said: I heard Ibn 'Abbas (رض) say: The Messenger of Allah (ﷺ) forbade gourds, hollowed-out stumps, varnished jars and green glazed pitchers.

Comments: [Its isnad is saheeh, al-Bukhari (53) and Muslim (17)]

3087. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) said: "The guardian has no authority over the previously-married woman and the orphan girl is to be asked; her silence is her approval."

Comments: [A saheeh hadeeth, Muslim (1421)]

3088. It was narrated that the freed slave of Banu Nawfal - i.e., Abul-Hasan - said: Ibn 'Abbas was asked about a slave who divorced his wife twice, then they were manumitted: can he marry her? He said: Yes. It was said: From whom? He said: The Messenger of Allah (ﷺ) issued a verdict (*fatwa*) to that effect.

Comments: [Its isnad is da'eef]

٣٠٨٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ أَبِي جَمْرَةِ الصُّبَيْرِيِّ قَالَ: سَيَقُولُ ابْنُ
عَبَّاسٍ يَقُولُ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (٣٣٤/١)
عَنِ الدُّبَابِ، وَالثَّيْرِ، وَالْمُرْقَبِ، وَالْحَتْمِ.
[راجع: ٢٠٢٠]

تخریج: إسناده صحيح، خ: (٥٣)، م: (١٧).

٣٠٨٧ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ صَالِحِ بْنِ كَيْنَانَ، عَنْ نَافِعِ بْنِ جُبَيرٍ بْنِ
مُطْعِمٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَئِنْ لَّوْلَيْتَ مَعَ الْكَيْبِ أَمْرًا، وَالْيَتِيمَةَ
شَتَّأْمَرًا، فَصَمَّتُهَا إِفْرَارُهَا». [راجع: ١٨٨٨]

تخریج: حديث صحيح، م: (١٤٢١).

٣٠٨٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ
يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُمَرَ بْنِ مُقْتَبٍ، عَنْ
مُؤْمَنِ بْنِي تَوْقِلٍ - يَعْنِي أَبَا الْحَسَنِ - قَالَ:
سَيْلَ ابْنُ عَبَّاسٍ عَنْ عَبْدِ طَلْقَ امْرَأَتَهُ
بِطَلْقَيْنِ، ثُمَّ عَفَّا، أَيْتَرَوْجَهَا؟ قَالَ: نَعَمْ.
قَيْلَ: عَمَنْ؟ قَالَ: أَفْتَنِي بِذَلِكَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ٢٠٣١]

قَالَ عَبْدُ اللَّهِ: أَبِي: قَيْلَ لِمَعْمَرِ: يَا أَبَا
غُرْوَةَ، مَنْ أَبُو حَسَنٍ هَذَا؟ لَقَدْ تَحْمَلَ
صَخْرَةً عَظِيمَةً!!.

تخریج: إسناده ضعيف، وقد سلف الكلام عليه برقم: (٢٠٣١).

٣٠٨٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ قَالَ:
قَالَ الرُّهْبَرِيُّ: فَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ

with ten thousand Muslims. That was eight and a half years after he came to Madinah. He and the Muslims with him travelled towards Makkah; he was fasting and they were fasting too until, when he reached al-Kadeed, which is between 'Usfan and Qudaid, he broke his fast and the Muslims with him broke their fast, then he did not fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1944) and Muslim (1113)]

3090. Abu Salamah bin 'Abdur-Rahman narrated: Ibn 'Abbas used to narrate that Abu Bakr as-Siddeeq entered the mosque when 'Umar was speaking to the people, and he proceeded until he came to the house in which the Messenger of Allah (ﷺ) had died, which was 'A'ishah's house. He lifted from his face the striped cloak with which he was covered, and he looked at the face of the Prophet (ﷺ), then he leaned over him and kissed him, then he said: By Allah, Allah will not cause you to die twice. You have died a death after which you will not die again.

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

3091. Abu Salamah bin 'Abdur-Rahman narrated that he heard Abu Hurairah say: Abu Bakr as-Siddeeq entered the mosque when 'Umar was speaking to the people... And he mentioned the same *hadeeth*.

ابن عتبة عن ابن عباس : أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ، مَعَهُ عَشْرَةُ آلَافٍ مِنَ الْمُسْلِمِينَ، وَذَلِكَ عَلَى رَأْسِ شَمَانَ سِينَيَ وَيَضْفِفُ مِنْ مَقْدِمَهُ الْمَدِينَةَ، فَتَارَ بِمَنْ مَنَهُ مِنَ الْمُسْلِمِينَ إِلَى مَنْهُ يَطْرُومُ وَيَصُوْمُونَ حَتَّى إِذَا بَلَغَ الْكَبِيدَ، وَهُوَ مَا يَبْيَنُ عَسْفَانَ وَقَدِيدَ، أَفْطَرَ وَأَفْطَرَ الْمُسْلِمُونَ مَعَهُ، فَلَمْ يَضْمِ

[راجع: ١٨٩٢]

تخریج: إسناده صحيح، خ: (١٩٤٤)، م: (١١١٣)

٣٠٩٠ - حدثنا عبد الرزاق: أخبرنا معمراً عن الزهربي قال: حدثني أبو سلمة بن عبد الرحمن قال: كان ابن عباس يحدث: أن أبا بكر الصديق دخل المسجد و عمر يحدث الناس، فمضى حتى أتى النبي الذي ثُوفِي في رسول الله ﷺ، وهو في بيته غاشية، فكشف عن وجهه بزد حبرة كان تسبح بي، فنظر إلى وجه النبي ﷺ، ثم أكب عليه يقبله، ثم قال: والله لا يجمع الله عليه موتين، لقد مت المؤتة التي لا تموت بعدها. [انظر: ٣٤٧٠]

تخریج: إسناده صحيح.

٣٠٩١ - حدثنا يعقوب: حدثنا ابن أخي ابن شهاب عن عمّه قال: حدثني أبو سلمة بن عبد الرحمن: سمع أبا هريرة يقول: دخل أبو بكر الصديق المسجد و عمر يكلّم الناس... فذكر الحديث.

Comments: [Its isnad is saheeh]

3092. It was narrated that 'Ikrimah said: Ibn 'Abbas did not recite (out loud) in *Zuhra* and *'Asr*. He said: The Messenger of Allah (ﷺ) recited (out loud) in that in which he was commanded to recite (out loud) and he recited quietly in that in which he was commanded to recite quietly. Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow; "and your Lord is never forgetful" [Maryam 19:64].

Comments: [Its isnad is saheeh]

3093. It was narrated from Ibn 'Abbas (رضي الله عنه) that when the Messenger of Allah (ﷺ) came to Makkah, he refused to enter the House when the idols were in it. He ordered that they be taken out and a picture was brought out of Ibraheem and Isma'eel (رضي الله عنهما) with divining arrows in their hands. The Messenger of Allah (ﷺ) said: "May Allah curse them! They knew that they never cast arrows." Then he entered the House and said *takbeer* in all the parts of the House, and he came out and did not pray inside the House.

Comments: [Its isnad is saheeh, al-Bukhari (4288)]

3094. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) sent him with the luggage from Muzdalifah at night.

Comments: [Its isnad is saheeh, al-Bukhari (1677) and Muslim (1293)]

تخریج: استاده صبحیح.

-٣٠٩٢ - حَدَّثَنَا عَبْدُ الصَّمِدٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَبُو بُرْصَدٌ عَنْ عِكْرِيَةَ، قَالَ: لَمْ يَكُنْ أَبْنَى عَبَّاسٌ يَقْرَأُ فِي الظَّهَرِ وَالغَضْرِ. قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ فِيمَا أَمْرَأَ أَنْ يَقْرَأَ فِيهِ، وَسَكَنَ فِيمَا أَمْرَأَ أَنْ يَسْكُنَ فِيهِ: (فَذَكَرَ لَهُمْ كُلُّمَا كَانَ رَسُولُ اللَّهِ أَشْوَأَ حَسَنَةً) (وَمَا كَانَ رُبُكَ تَسْيَأْ). (مریم: ٦٤) [انظر: ٣٣٩٩]

تخریج: استاده صبحیح.

-٣٠٩٣ - حَدَّثَنَا عَبْدُ الصَّمِدٍ: حَدَّثَنِي أَبِي: أَخْبَرَنَا أَبُو بُرْصَدٌ عَنْ عِكْرِيَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمْ سَكَنَةً، أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الْأَلْهَمُ، فَأَمْرَأَ بِهَا فَأَخْرَجَهُ، فَأَخْرَجَ صُورَةً إِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ، فِي أَيْدِيهِمَا الْأَرْلَامُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَأَلَّهُمُ اللَّهُ، أَمَا وَاللَّهُ لَقَدْ عَلِمُوا مَا افْسَمَهَا بِهَا قَطُّ». قَالَ: ثُمَّ دَخَلَ الْبَيْتَ، فَكَبَرَ فِي تَوَاجِي الْبَيْتِ وَخَرَجَ وَلَمْ يَصْلِ في الْبَيْتِ. [راجع: ٢٥٠٨]

تخریج: استاده صبحیح، خ: (٤٢٨٨).

-٣٠٩٤ - حَدَّثَنَا عَبْدُ الصَّمِدٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَبُو بُرْصَدٌ عَنْ عِكْرِيَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ الْبَيْتَ ﷺ بَعْدَهُ فِي التَّقْلِيلِ مِنْ جَمِيعِ بَلَى. [راجع: ٢٢٠٤]

تخریج: استاده صبحیح، خ: (١٦٧٧)، م: (١٢٩٣).

3095. It was narrated from Ibn 'Abbas (رضي الله عنه) that he disliked unripe dates (*busr*) to be soaked on their own and he said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade *muzza'* (*nabeedh* made in green glazed pitchers or varnished jars) and he disliked unripe dates (*busr*) to be soaked on their own.

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

3096. It was narrated from Ibn 'Abbas that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to recite in *Fajr* prayer on Friday, *Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan* (Soorat al-Insan). 'Affan said: *Alif-Lam-Meem Tanzeel* (Soorat as-Sajdah).

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

3097. It was narrated from Ibn 'Abbas that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) recited in *Fajr* prayer on Friday, *Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan* (Soorat al-Insan).

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

3098. Simaak Abu Zumail al-Hanafi said: I heard Ibn 'Abbas (رضي الله عنه) say: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "Whoever among my *ummah* has two predecessors (in death) will enter Paradise." 'A'ishah said: May my father be sacrificed for you, what about the

٣٠٩٥ - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَاتَادَةُ عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ : أَنَّهُ كَرِةَ تَبَدِّلُ الْبَشَرَ وَحْدَةً وَقَالَ: تَهْوَى رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ عَبْدَ الْفَيْضَ عَنِ الْمَرَاءِ، فَأَكْرَهَ أَنْ يَكُونَ الْبَشَرُ وَحْدَةً. [راجع: ٢٨٣٠]

تخریج: [إسناده صحيح]

٣٠٩٦ - حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَاتَادَةُ عَنْ غَزَّةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ: «تَبَلُّ» السَّجْدَةِ، وَ «مَلَ أَنَّ عَلَى الْإِذْكِرِ» قَالَ عَفَّانُ: بِ «الْأَنَّ وَ تَبَلُّ». [راجع: ١٩٩٣]

تخریج: [إسناده صحيح]

٣٠٩٧ - حَدَّثَنَا أَشْوَدُ بْنُ غَامِرٍ: أَخْبَرَنَا بُكَيْرٌ أَنَّ أَبِي السَّمِيطِ قَالَ قَاتَادَةُ: عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ فَرَأَ فِي صَلَاةِ الْعَدَاءِ يَوْمَ الْجُمُعَةِ «تَبَلُّ» السَّجْدَةِ، وَ «فَلَ أَنَّ عَلَى الْإِذْكِرِ» [راجع: ١٩٩٣]

تخریج: [إسناده قوي].

٣٠٩٨ - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ رَبِيعٍ أَبْنُ بَارِقِ الْحَنْفيَ: حَدَّثَنَا سِيمَاكُ أَبُورُمَيْنِ الْحَنْفِيَ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ كَانَ لَهُ فَرَطَانٌ مِنْ أُمَّتِي دَخَلَ الْجَنَّةَ» فَقَالَتْ غَائِشَةٌ:

one who has one predecessor? He said: "And the one who has one predecessor, O blessed one." She said: What about the one of your *ummah* who has no predecessor? He said: "I am the predecessor for my *ummah*; they will never suffer any calamity like my loss (my death)."

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

3099. It was narrated from al-Hakam bin Meena' that he heard (from) 'Abdullah bin 'Umar and 'Abdullah bin 'Abbas (that) they heard the Messenger of Allah (ﷺ) say, on the planks of his *minbar*: "People must cease neglecting *Jumu'ah*, or Allah will put a seal over their hearts and they will be recorded among the negligent."

Comments: [A *saheeh hadeeth*]

يأبى، فَمَنْ (٣٣٥/١) كَانَ لَهُ فَرَطٌ؟ فَقَالَ: «وَمَنْ كَانَ لَهُ فَرَطٌ يَا مُؤْمِنَةً» قَالَتْ: فَمَنْ لَمْ يَكُنْ لَهُ فَرَطٌ مِنْ أَمْيَنَكَ؟ قَالَ: «فَإِنَّا فَرَطْ أَمْيَنَ لَمْ يُصَابُوا بِمِثْلِي».

تخریج: اسناده حسن.

٣٠٩٩ - حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا هِشَامُ الدَّسْتُوَانِيُّ عَنْ يَعْنَى قَالَ: حَدَّثَ أَبْو سَلَامَ عَنِ الْحَكَمِ بْنِ مِيَاءَ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسَ: أَنَّهُمَا سَمِعاَ عُمَرَ وَعَبْدَ اللَّهِ بْنَ عَبَّاسَ: رَسُولُ اللَّهِ يَسْأَلُ عَلَى أَعْوَادِ مِتْرَوْهِ: «لَيَتَسْتَبَّنَ أَفْوَامُ عَنْ وَدْعَهُمُ الْجُمُعَاتِ أَوْ لَيَخْتَبَئَ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكْتَبَنَ مِنَ الْغَافِلِينَ». [راجٍع: ٢١٣٢]

تخریج: حديث صحيح.

٣١٠٠ - حَدَّثَنَا حُذَيْفَةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبْيَانُ ابْنُ بَرِيزِدِ الْعَطَّارِ عَنْ يَعْنَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَامَ، عَنِ الْحَكَمِ بْنِ مِيَاءَ، عَنْ أَبْنِ عَبَّاسٍ وَأَبْنِ عُمَرَ عَنِ السَّيِّدِ يَسْأَلُهُ بِمِثْلِهِ.

تخریج: حديث صحيح كسابقه.

٣١٠١ - حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا عُمَرُ بْنُ فَرْوَحَ: حَدَّثَنِي حَبِيبٌ - يَعْنِي ابْنَ الرُّبَيْبِ - عَنْ عَكْرَمَةَ قَالَ: رَأَيْتُ رَجُلًا يُضَلِّي فِي مَسْجِدِ النَّبِيِّ يَسْأَلُهُ فَكَانَ يَكْبَرُ إِذَا سَجَدَ، وَإِذَا رَفَعَ، وَإِذَا تَحْفَضَ، فَأَنْكَرْتُ ذَلِكَ، فَذَكَرَهُ

3100. A similar report was narrated from Ibn 'Abbas and Ibn 'Umar from the Prophet (ﷺ).

Comments: [A *saheeh hadeeth* like the previous report]

3101. It was narrated that Tkrimah said: I saw a man praying in the Mosque of the Prophet (ﷺ). He said *takbeer* when he prostrated, when he got up and when he went down. I found that strange and I mentioned it to Ibn 'Abbas (رض). He said: May you be bereft of your

mother! That is the prayer of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh]

لابن عباس، فقال: لا أُم لك، تلك صلاة
رسول الله ﷺ. [راجع: ١٨٨٦]

تخرج: إسناد صحيح.

3102. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) was in Maimoonah's house, and I put some water for him to do *wudoo'* at night. Maimoonah said to him: O Messenger of Allah, 'Abdullah bin 'Abbas has put this for you. He said: "O Allah, grant him deep understanding of the faith and teach him the meaning of the Qur'an."

Comments: [Its isnad is saheeh, al-Bukhari (143) and Muslim (2477)]

٣١٠٢ - حَدَّثَنَا عَبْدُ الصَّمْدِ: حَدَّثَنَا حَمَادٌ عَنْ
عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُكْمَيْرٍ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ ابْنِ عَبْسٍ قَالَ: كَانَ رَسُولُ اللَّهِ
ﷺ فِي بَيْتِ مَيْمُونَةَ، فَوَضَعْتُ لَهُ وَضْوِيَّاً مِنْ
اللَّيلِ، قَالَتْ لَهُ مَيْمُونَةُ: وَضَعْ لَكَ هَذَا عَنْ
اللَّهِ بْنِ عَبْسٍ، قَالَ: «اللَّهُمَّ فَقِهْنَاهُ فِي
الَّذِينَ وَعَلَمْنَاهُ التَّأْوِيلَ». [راجع: ٢٣٩٧]

تخرج: إسناد صحيح، خ: (١٤٣)، م: (٢٤٧٧)
بدون لفظ: «وعلمه التأويل».

3103. It was narrated that Ibn 'Abbas (رض) said: When 'Uthman bin Maz'oon died, his wife said: Congratulations to you of Paradise, O Ibn Maz'oon. The Messenger of Allah (ﷺ) looked angrily at her and said to her: How do you know? I am the Messenger of Allah and I do not know what will happen to me. She said: O Messenger of Allah, he was your knight and your companion! That distressed the Companions of the Messenger of Allah (ﷺ) when he said that about 'Uthman, who was one of the best of them, until Ruqayyah the daughter of the Messenger of Allah (ﷺ) died, and he said: "Join the good one who went ahead of us, 'Uthman bin Maz'oon." The women wept and 'Umar started striking them with

٣١٠٣ - حَدَّثَنَا عَبْدُ الصَّمْدِ وَحَسْنُ بْنُ مُوسَى
قَالَ: حَدَّثَنَا حَمَادٌ عَنْ عَلَيِّ بْنِ زَيْدٍ: قَالَ أَبِيهِ:
حَدَّثَنَا عَفَانُ: حَدَّثَنَا ابْنُ سَلْمَةَ: أَخْبَرَنَا عَلَيِّ
ابْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنْ ابْنِ عَبْسٍ
قَالَ: لَمَّا مَاتَ عُثْمَانُ بْنُ مَطْعُونَ قَالَتْ
امْرَأَتُهُ: هَذِئَا لَكَ يَا ابْنَ مَطْعُونٍ بِالْجَنَّةِ. قَالَ:
فَظَرَّ إِلَيْهَا رَسُولُ اللَّهِ ﷺ نَظَرَةً غَضِيبَ، قَالَ
لَهَا: مَا يُذَرِّبِيكِ؟! فَوَاللَّهِ إِنِّي لِرَسُولِ اللَّهِ، وَمَا
أَذْرِي مَا يُتَعَلَّمُ بِي - قَالَ عَفَانُ: وَلَا يَهِيءُ
فَالَّتِي: يَا رَسُولَ اللَّهِ، فَارْسِكْ وَضَاحِبِكِ!
فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ جِينَ
قَالَ ذَلِكَ لِعُثْمَانَ، وَكَانَ مِنْ خِيَارِهِمْ، حَتَّى
مَاتَ رُؤْبَةُ ابْنِهِ رَسُولُ اللَّهِ ﷺ، قَالَ: «الْحَقِيقِي
يُسَلِّمُنَا الْحَيْثُ عُثْمَانُ بْنُ مَطْعُونٍ» قَالَ: وَبَكَتْ

his whip. The Prophet (ﷺ) said to 'Umar: "Let them weep, but beware of the wailing of the Shaitan." Then the Messenger of Allah (ﷺ) said: "Whatever comes from the heart and the eye is from Allah and is a sign of compassion, but whatever comes from the hand and the tongue is from the Shaitan." The Messenger of Allah (ﷺ) sat at the edge of the grave, with Fatimah weeping by his side, and the Prophet (ﷺ) started to wipe Fatimah's eyes with his garment, out of compassion towards her.

Comments: [Its isnad is da'eef]

3104. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas (رضي الله عنهما) say: I was a boy playing with other boys; I turned around and saw the Prophet of Allah (ﷺ) coming towards me. I said: The Prophet of Allah (ﷺ) is only coming to me, so I ran to hide behind a door. But suddenly he grabbed me by the back of the neck and gave me a slap between the shoulders and said: "Go and call Mu'awiyah for me" - as he was his scribe. So I ran to Mu'awiyah and said: Go to the Prophet of Allah (ﷺ); he wants to talk to you.

Comments: [Its isnad is hasan]

3105. It was narrated that Ibn 'Abbas (رضي الله عنهما) said: The Messenger of Allah (ﷺ) led the people in praying two *rak'ahs* on the day of (*Eid*) al-Fitr, with no *adhan*, then he

النساء فجعل عمر يصرخ بسوطه، فقال النبي ﷺ لعمر: «ذعنهم يبكين، وإياك وتعين الشيطان» ثم قال رسول الله ﷺ: «هماما كان من القلب والعين، فمن اللهو والرجمة، ومنهما كان من اليد واللسان، فمن الشيطان» وقد رأى رسول الله ﷺ على شفیر القبر، وفاطمة إلى جنبه تبكي، فجعل النبي ﷺ يمسح عين فاطمة بثوبه، رحمة لها. [راجع: ٢١٢٧]

تخریج: إسناده ضعيف لضعف علي بن زید.

٣١٠٤ - حَدَّثَنَا بَكْرُ بْنُ عِيسَى أَبُو شِرٍ الرَّاسِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي حَمْزَةَ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ يَقُولُ: كُنْتُ غُلَامًا أَسْعَى مَعَ الْغَلْمَانِ، فَأَلْقَتُ، فَإِذَا أَنْتَ بِنِي اللَّهَ يَعِزُّهُ خَلْقِي مُثِيلًا، قَلَّتْ: مَا جَاءَ نَبِيُّ اللَّهِ يَعِزُّهُ إِلَّا إِلَيَّ، قَالَ: فَسَعَيْتُ حَتَّى أَخْتَنِي وَرَأَءَ بَابِ دَارٍ، قَالَ: ثُمَّ أَشْعُرْتُ حَتَّى تَنَوَّنَتِي، فَأَخْذَ بِقَنَاعِ فَحَطَّانِي حَطَّاءً، قَالَ: أَدْهَبْتُ فَادْعَ لِي مَعَاوِيَةَ قَالَ: وَكَانَ كَاهِيَّةً، فَسَعَيْتُ فَأَتَيْتُ مَعَاوِيَةَ، قَلَّتْ: أَجِبْ نَبِيُّ اللَّهِ يَعِزُّهُ، فَإِنَّهُ عَلَى حَاجَةٍ. [راجع: ٢٦٥١]

تخریج: إسناده حسن.

٣١٠٥ - حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا دَاوُدْ - يَعْنِي ابْنَ أَبِي الْفَرَاتِ - وَأَبُو عَبْدِ الرَّحْمَنِ عَنْ دَاوُدْ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ عَطَاءَ، عَنْ

delivered the *khutbah* after the prayer. Then he took Bilal's hand and went to the women, and addressed them. Then he told Bilal, after he left them, to go to them and tell them to give charity.

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

ابن عباس قال: صلى رسول الله ﷺ
بالثّالثي يوم فطْرِ رَحْمَتِنَ يُغْبَرُ أذان، ثُمَّ
خَطَبَ بَعْدَ الصَّلَاةِ، ثُمَّ أَخْدَى بِيدِ إِلَالِي،
فَأَنْطَلَقَ إِلَى النِّسَاءِ، فَخَطَبَهُنَّ، ثُمَّ أَمَرَ بِاللَا
بَعْدَ مَا قَوَى مِنْ عِنْدِهِنَّ أَنْ يَأْتِيهِنَّ، فَيَأْمُرُهُنَّ
أَنْ يَصْدِقُنَّ. [راجع: ٢١٦٩]

تخریج: إسناده صحيح، وهو مكرر: (٢١٦٩).

3106. It was narrated from al-Qasim bin Muhammad that he heard Ibn 'Abbas (رض) say: The Messenger of Allah (ﷺ) ordered al-'Ajlani and his wife to engage in *l'i'an*. She was pregnant and he said: By Allah, I have not come near her since watering the palm trees after not watering them for two months following pollination. Her husband had thin legs and arms and reddish hair, and the one concerning whom she was accused was Ibn as-Sahma'. She gave birth to a boy with dark skin, a high forehead, curly hair and chubby arms. Ibn Shaddad bin al-Had said to Ibn 'Abbas: Was she the woman concerning whom the Prophet (ﷺ) said: "If I were to stone anyone without proof I would have stoned her"? He said: No; that was a woman who was known (for immorality) at the time of Islam.

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

3107. Ibn Abiz-Zinad narrated a similar report and said:... Chubby arms and fat legs.

-٣١٠٦ - حدثنا عبد الملك بن عمرو: حدثنا
المغيرة بنت عبد الرحمن عن أبي الزناد، عن
القاسم بن محمد: أنه سمع ابن عباس
يقول: إن رسول الله ﷺ لاغن بين
العجلاني وأمرأتي، قال: وكانت محلي،
فقال: والله ما قربتها منذ عمرنا. قال:
وأنظر أن يُنسئ التخل بعده أن يتزرك من (١)
٣٣٦)الشفي بعد الإنار يشهرئن - قال:
وكان زوجها حمش الشاقين والذراعين،
أضبهت الشعرة، وكان الذي رُبِّي به ابن
الشحمة، قال: قوله غلاماً أسود أجل
جعداً على الذراعين قال: فقال ابن شداد
ابن الهاد لابن عباس: أهي المرأة التي قال
النبي عليه السلام: لمن كُنْتْ راجحة يغفر
لرجسمها؟ قال: لا، تلك امرأة كانت قد
أعلنت في الإسلام. [راجع: ٢١٣١]

تخریج: إسناده صحيح.

-٣١٠٧ - حدثنا سريج: حدثنا ابن أبي
الزناد... فذكر معناه، وقال: فيه غلب

Comments: [Its isnad is *hasan*]

الذرَّاعيْنِ، حَدَّلُ السَّائِقِينَ. وَقَالَ الْهَاشِمِيُّ:
حَدَّلُ. وَقَالَ: بَعْدَ الْإِبَارِ.

تخریج: إسناده حسن.

3108. It was narrated from 'Ali bin 'Abdullah bin 'Abbas, from his father, that he saw the Prophet ﷺ eat a leg (of meat), then he prayed and did not do *wudoo'*.

Comments: [A *saheeh* *hadeeth*]

٣١٠٨ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا
فَلَيْحَ: حَدَّثَنِي الرُّهْرِيُّ عَنْ عَلَيِّ بْنِ عَبْدِ اللَّهِ بْنِ
عَبَّاسٍ، عَنْ أَبِيهِ: أَنَّهُ رَأَى السَّيِّدَ ﷺ أَكَلَ
عُضْوًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٠٢]

تخریج: حديث صحيح.

3109. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah ﷺ married Maimoonah bint al-Harith when he was in *ihram*. And in the *hadeeth* of Ya'la bin Hakeem (it says that) he consummated the marriage with her at an oasis called Sarif. When he had completed his *Hajj*, he consummated the marriage with her at that oasis.

Comments: [Its isnad is *saheeh*]

٣١٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا سَعِيدُ
وَعَبْدُ الْوَهَابِ عَنْ سَعِيدٍ، عَنْ قَاتَةَ وَيَنْلَى
ابْنِ حَكِيمٍ، عَنْ عَطْرَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ
رَسُولَ اللَّهِ ﷺ تَرَوَّجَ مِمْوَةً بِنْتَ الْحَارِبِ
وَهُوَ مُحْرِمٌ. قَالَ: وَفِي حَدِيثِ يَعْلَى بْنِ
حَكِيمٍ أَنَّهَا يَمَاءٌ يُقَالُ لَهُ: سَرْفٌ، فَلَمَّا
فَصَلَّى سُكَّةً أَغْرَسَ بِهَا بِذِلِكِ الْمَاءِ.

تخریج: إسناده صحيح.

3110. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah ﷺ forbade mixing fresh dates and dried dates, and mixing raisins and dried dates. And he wrote to the people of Jurash (saying): Do not mix raisins and dried dates.

Comments: [Its isnad is *saheeh*, Muslim (1990)]

٣١١٠ - حَدَّثَنَا أَشْبَاطُ: حَدَّثَنَا السَّيِّنَانِيُّ عَنْ
حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: نَهَا رَسُولُ اللَّهِ ﷺ عَنِ الْبَشَرِ
وَالثَّمَرِ أَنْ يُخْلَطَا جَيْعاً، وَعَنِ الرَّيْبِ وَالثَّمَرِ
أَنْ يُخْلَطَا جَيْعاً. قَالَ: وَكَتَبَ إِلَى أَهْلِ مُجُوشَ: أَنَّ لَا يُخْلِطُوا الرَّيْبَ وَالثَّمَرَ. [راجع: ١٩٦١]

تخریج: إسناده صحيح، م: (١٩٩٠).

3111. It was narrated that Ibn 'Abbas (رض) said: When the Messenger of Allah ﷺ was dying and there

٣١١١ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ
الرُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ

were some men in the house including 'Umar bin al-Khattab (رضي الله عنهما), he said: "Come, let me write for you a document after which you will not go astray." 'Umar said: The Messenger of Allah (صلوات الله عليه) is overcome with pain, and we have the Qur'an, and the Book of Allah is sufficient for us. The people in the house disagreed, and they argued. Some of them said: Bring something and let him write for you a document after which you will not go astray. Others agreed with what 'Umar said. When their disagreement and argument became too much in the presence of the Messenger of Allah (صلوات الله عليه), he said: "Get up and leave." 'Ubaidullah said: Ibn 'Abbas used to say: What a calamity it was when the Messenger of Allah (صلوات الله عليه) was prevented from writing that document for them because of their disagreement and argument.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4432) and Muslim (1637)]

3112. It was narrated that Ibn 'Abbas (رضي الله عنهما) said: The Messenger of Allah (صلوات الله عليه) came to Madinah and found the Jews fasting on the day of 'Ashoora'. He said: "What is this?" They said: This is a great day, the day on which Allah saved Moosa and drowned the people of Pharaoh, so Moosa fasted it in gratitude. The Prophet (صلوات الله عليه) said: "Verily I am closer to Moosa and have more right to fast it." So he fasted it and instructed (the Muslims) to fast it.

عَبَّاسٌ : قَالَ لِمَا حُضِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ وَفِي الْبَيْتِ رِجَالٌ ، وَفِيهِمْ عُمَرُ بْنُ الْخَطَّابِ ، قَالَ الْيُونِيْسِيْرُ : هَلْمُ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بِعْدَهُ أَبْدًا . قَالَ عُمَرُ : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ وَعِنْدَهُمُ الْقُرْآنَ ، حَسِبْنَا كِتَابَ اللَّهِ ، فَاخْتَلَفَ أَهْلُ الْبَيْتِ ، فَاخْتَصَمُوا ، فَوَمِنْهُمْ مَنْ يَقُولُ : قَرِبُوا يَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بِعْدَهُ ، وَفِيهِمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ ، فَلَمَّا أَكْتُرُوا الْمُغَنَّمَةَ وَالْإِخْلَافَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ : أَقُومُوا » قَالَ عَيْدُ اللَّهِ : وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ : إِنَّ الرَّزِيقَ كُلُّ الرَّزِيقَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ ، مِنْ اخْتِلَافِهِمْ وَلَعَظِيمُهُمْ . [راجع : ٢٩٩٠]

تخریج: إسناده صحيح، خ: (٤٤٣٢)، م: (١٦٣٧).

٣١١٢ - حَدَّثَنَا عَنْدُ الرَّزِيقِ : حَدَّثَنَا مَعْمَرٌ عَنْ أَيُوبَ ، عَنْ ابْنِ لِسْعَيدِ بْنِ جُبَيرٍ ، عَنْ أَيْهِ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : قَدِيمٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ ، فَوَجَدَ يَهُودَ يَضْرِمُونَ يَوْمَ عَاشُورَاءَ ، قَالَ : «مَا هَذَا؟» قَالُوا : هَذَا يَوْمٌ عَظِيمٌ ، يَوْمٌ نَحْنُ اللَّهُ مُوسَى وَأَغْرَقَ آلَ فِرْعَوْنَ ، قَالَ : فَضَانَةٌ مُوسَى شُكْرًا . قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ : «فَإِنَّمَا أُولَئِي مُوسَى ، وَأَحَقُّ بِصَيَامِهِ» فَضَانَةٌ ، وَأَمْرٌ بِصَيَامِهِ . [راجع : ٢٦٤٤]

تخریج: [إسناده صحيح، خ: ٢٠٠٤، م: ١١٣٠]

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

3113. It was narrated from Ibn 'Abbas (رض) that he did *wudoo'* and washed each part once, then he said that the Prophet (ﷺ) did that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (157)]

٣١١٣- حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مُعْمَرٌ
عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ عَطَاءِ بْنِ بَشَّارٍ، عَنْ
ابْنِ عَبَّاسٍ: أَنَّهُ تَوَضَّأَ فَقَسَّلَ كُلَّ عُضُوٍّ مِنْهُ
غَسْلَةً وَاجِدًا، ثُمَّ ذَكَرَ أَنَّ النَّبِيَّ ﷺ فَعَلَهُ.

[راجع: ٢٠٧٢]

تخریج: [إسناده صحيح، خ: ١٥٧].

٣١١٣- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ،
قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءَ وَغَيْرُهُ عَنْ
عَكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «لَا صَرُورَةَ فِي الْحَجَّ».

تخریج: [إسناده ضعيف لضعف عمر بن عطاء].

٣١١٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ
جُرَيْجٍ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءَ عَنْ عَكْرِمَةَ
عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ «لَا
صَرُورَةَ فِي الْإِسْلَامِ». [راجع: ٢٨٤٤]

تخریج: [إسناده ضعيف كسابقه].

٣١١٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ
جُرَيْجٍ قَالَ: حَدَّثَنِي حُسْنِي بْنُ عَبْدِ اللَّهِ بْنِ
عَبَّيدِ اللَّهِ بْنِ عَبَّاسٍ وَذَادُوْدُ بْنُ عَلِيٍّ: أَنَّ
رَجُلًا نَادَى ابْنَ عَبَّاسٍ وَالثَّالِثَ حَوْلَهُ، فَقَالَ:
سَهَّلَتْ بِتَّعْوَنَ يَهْدَا النَّبِيَّ، أَوْ هُوَ أَهُونُ عَلَيْكُمْ
مِنَ الْعَسْلَ وَاللَّبَنِ؟ فَقَالَ ابْنُ عَبَّاسٍ: جَاءَ
النَّبِيَّ ﷺ عَبَّاسًا، فَقَالَ: «اشْفُونَا» فَقَالَ: إِنَّ
هَذَا النَّبِيَّ شَرَابٌ قَدْ مُغَثَّ وَمُرِّتَ، أَفَلَا

3113. (sic) It was narrated from 'Ikrimah, the freed slave of Ibn 'Abbas, that the Messenger of Allah (ﷺ) said: "There is no celibacy in Hajj."

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

3114. It was narrated from Ibn Abbas (رض) that the Prophet ﷺ used to say: "Their is no celibacy in Islam."

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

3114. Husain bin 'Abdullah bin 'Ubaidullah bin 'Abbas and Dawood bin 'Ali narrated: A man called out to Ibn 'Abbas, when the people were around him: Are you following the *Sunnah* with regard to this *nabeedh*, or is it easier for you than milk and honey? Ibn 'Abbas (رض) said: The Prophet (ﷺ) came to 'Abbas and said: "Give us something to drink." He said: This *nabeedh* is something that has been

steeped and soaked; shouldn't we give you milk or honey? He said: "Give us what you give to others." So a skin filled with *nabeeth* was brought to the Prophet (ﷺ), who had his Companions of the Muhajireen and Ansar with him. When the Prophet (ﷺ) drank, he stopped drinking before his thirst was quenched. He raised his head and said: "You have done well. This is what you should do." Ibn 'Abbas (رض) said: The approval of the Messenger of Allah (ﷺ) was dearer to me than seeing these mountain passes flowing with milk and honey.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because it is interrupted]

3115. Ibn 'Abbas narrated that he heard the Messenger of Allah (ﷺ) say, as he was delivering a speech: "Whoever cannot find an *izar* (waist wrapper) but can find pants, let him wear them; whoever cannot find sandals but can find *khuffain*, let him wear them."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1843) and Muslim (1178)]

تَسْقِيكَ لَنَا وَسَلَامًا، فَقَالَ: اسْقُونِي مِنْ شَفْعَوْنَ مِنْهُ النَّاسَ، فَأَتَيْنَاهُ الْبَيْضَاءَ وَمَعْدَةً أَصْحَابَهُ مِنَ الْمُهَاجِرِينَ وَالْأَصْرَارِ يَعْسَاسِ فِيهَا الْبَيْضَاءَ، فَلَمَّا شَرِبَ النَّبِيُّ ﷺ عَجَلَ قَبْلَ أَنْ يَرَى، فَرَقَعَ رَأْسَهُ، فَقَالَ: «أَخْسَثْتُمْ هَذَكَدَ فَاضْتَهُوا». قَالَ ابْنُ عَبَّاسٍ: فَرَضَنَا رَسُولُ اللَّهِ ﷺ ذَلِكَ أَعْجَبُ إِلَيَّ مِنْ أَنْ تَبَيَّلَ شَعَاعُهَا عَلَيْنَا لَنَا وَسَلَامًا. [٢٩٤٤]

تخریج: حديث صحيح، وهذا إسناد ضعيف لأنقطاعه.

٣١١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجَ وَرَوْحَ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي عَمْرُو (٢٣٧/١) بْنُ دِيَنَارٍ: أَنَّ أَبَا الشَّعَاءَ أَخْبَرَهُ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّ اللَّهَ سَيِّعَ رَسُولُ اللَّهِ ﷺ وَهُوَ يَخْطُبُ يَقُولُ: الْمَنْ لَمْ يَجِدْ إِزَارًا وَوَجَدْ سَرَابِيلَ، فَلَيَلْبِسْهَا وَمَنْ لَمْ يَجِدْ ثَلَثَيْنَ وَوَجَدْ خَفْيَنِ، فَلَيَلْبِسْهُمَا». [راجع: ٢٠١٥]

تخریج: إسناده صحيح، خ: (١٨٤٣)، م: (١١٧٨).

3116. Abush-Sha'tha' narrated that Ibn 'Abbas (رض) told him that the Prophet (ﷺ) married Maimoonah when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

٣١١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجَ وَحَجَاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِيَنَارٍ: أَنَّ أَبَا الشَّعَاءَ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ نَكَحَ مَيْمُونَةَ وَهُوَ حَرَامٌ. [١٩١٩]

تخریج: إسناده صحيح، خ: (١٨٣٧)، م: (١٤١٠).

3117. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: Duba'ah bint az-Zubair bin 'Abdul-Muttalib came to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: I am a heavy woman (walking is difficult for me) and I want to do *Hajj*. How should I enter *ihram*? He said: "Enter *ihram* and stipulate: 'My exiting *ihram* will be where You prevent me (from continuing).'" And she managed to do *Hajj*.

Comments: [Its isnad is saheeh]

3118. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) cursed women who visit graves and those who build places of worship and set up lamps over them. Hajjaj said: Shu'bah said: I think he meant the Jews.

Comments: [Hasan because of corroborating evidence, except the word lamps; that is a *da'eef* isnad]

3119. It was narrated that Moosa bin Salamah said: I asked Ibn 'Abbas (رضي الله عنه): How should I pray when I am in Makkah if I do not pray with the *imam*? He said: Two *rak'ahs*, the *Sunnah* of Abul-Qasim (رضي الله عنه).

Comments: [Its isnad is saheeh, Muslim (688)]

- ٣١١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَكْرِيْ: أَخْبَرَنَا ابْنُ جَرِيْجٍ: أَخْبَرَنِي أَبُو الرَّبِيْرِ أَنَّهُ سَمِعَ طَاؤُسًا وَعَنْكِرَةً مَوْلَى ابْنِ عَبَّاسٍ يُخْبِرُانِيْ عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ: جَاءَتْ ضَبَاعَةً يَشْتُرِي ابْنَ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, فَقَاتَلَتْ: يَا رَسُولَ اللَّهِ, إِنِّي امْرَأٌ فَقِيلَهُ وَإِنِّي أُرِيدُ الْحَجَّ, فَكَيْفَ تَأْمُرُنِي كَيْفَ أَهْلُ؟ قَالَ: أَهْلِي وَأَشْرُطْتِي: أَنَّ مَجْلِي حَيْثُ حَبَشْتِي». قَالَ: فَأَذْرَكْتُ. [راجع: ٣٠٥٤]

تخریج: إسناده صحيح، م: (١٢٠٨).

- ٣١١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَاجُ فَالْأَلِّ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جَعْدَةَ, عَنْ أَبِي صَالِحٍ, عَنْ ابْنِ عَبَّاسٍ قَالَ: لَقِنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرَاتَ التُّورِ, وَالْمُتَّجِدِينَ عَلَيْهَا الْمَسَاجِدَ وَالشُّرُعَّ. قَالَ حَجَاجُ: قَالَ شُعْبَةُ: أَرَاهُ يَهُونِي الْيَهُودَ. [راجع: ٢٠٣٠]

تخریج: حسن لغيره، دون قوله: «والسرج» وهذا إسناد ضعيف، أبو صالح باذام ضعيف عند الجمهور.

- ٣١١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَاجُ فَالْأَلِّ: حَدَّثَنِي شُعْبَةُ عَنْ قَنَادَةَ, عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَيْفَ أَصْلِي إِذَا كُنْتُ بِمَكَّةَ, إِذَا لَمْ أَصْلِ مَعَ الْأَمَّامِ؟ قَالَ: رَكْعَتَنِي شَتَّةً أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ١٨٦٢]

تخریج: إسناده صحيح، م: (٦٨٨).

3120. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) and Maimoonah became *junub*, and Maimoonah did *ghusl* in a tub, and left some water. The Prophet (ﷺ) wanted to do *ghusl* with it and she said: O Messenger of Allah, I did *ghusl* with it. He - meaning the Prophet (ﷺ) - said: "Water does not become *junub*." Or he said: "Water does not become *najis*."

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

3121. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) joined 'Umrah to *Hajj*. 'Urwah bin az-Zubair said: Abu Bakr and 'Umar forbade joining 'Umrah to *Hajj*. Ibn 'Abbas said: What does 'Urayyah say? He said: Abu Bakr and 'Umar forbade joining 'Umrah to *Hajj*. Ibn 'Abbas said: I think they are going to be doomed! I say, The Prophet (ﷺ) said and he says, Abu Bakr and 'Umar said.

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

3122. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "I was enjoined to use the *siwak* until I thought that Qur'an or revelation would come down to me concerning it.

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

٣١٢٠- حَدَّثَنَا حَجَاجُ: أَخْبَرَنَا شَرِيكُ عَنْ سَمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَجَبْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْشَلْتَ مِيمُونَةً فِي جَفَنَةٍ وَقَضَلَتْ فَصَلَةً، فَأَزَادَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَعْتَسِلَ مِنْهَا، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي فَدَعْتُ الْمَاءَ لِيَتْسُبَّحَ عَلَيَّ جَنَابَةً أَوْ قَالَ: إِنَّ الْمَاءَ لَا يَسْبُحُ». [راجع: ٢١٠٢]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف شريك، واضطراب سماك في عكرمة.

٣١٢١- حَدَّثَنَا حَجَاجُ: حَدَّثَنَا شَرِيكُ عَنْ الْأَعْمَشِ، عَنْ الضَّبَيلِ بْنِ عَمْرِو قَالَ أَرَاهُ مَنْ: عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: تَعَنَّعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَرْوَةُ بْنُ الزَّبِيرِ: نَهَى أَبُو بَكْرٍ وَعُمَرُ عَنِ الْمُتَنَعَّةِ، فَقَالَ ابْنُ عَبَّاسٍ: مَا يَقُولُ عَرْوَةُ؟ قَالَ: يَقُولُ: نَهَى أَبُو بَكْرٍ وَعُمَرُ عَنِ الْمُتَنَعَّةِ، فَقَالَ ابْنُ عَبَّاسٍ: أَرَاهُمْ سَهِلُوكُونَ! أَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نَهَى أَبُو بَكْرٍ وَعُمَرُ». [راجع: ٢٢٧٧]

تخریج: إسناده ضعيف، شريك سبي، الحفظ.

٣١٢٢- حَدَّثَنَا حَجَاجُ: حَدَّثَنَا شَرِيكُ عَنْ أَبِي إِشْحَانٍ، عَنْ الشَّيْبَوِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ أَمْرَتُ بِالسَّوَالِكِ حَتَّى ظَنَّتُ أَنَّهُ سَيَنْزَلُ بِهِ عَلَيَّ قُرْآنٌ أَوْ وَحْيٌ». [راجع: ٢١٢٥]

تخریج: حسن لغيره، وهذا إسناد ضعيف، الترمي مجہول، وشريك بن عبدالله سبي، الحفظ، ولكنه تويع.

3123. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: The Messenger of Allah (ﷺ) drank some milk, then he called for water and rinsed his mouth. Then he said: "It is somewhat greasy."

Comments: Its isnad is saheeh, al-Bukhari (211) and Muslim (358)]

٣١٢٣ - حَدَّثَنَا حَجَاجُ : حَدَّثَنَا لَيْكُ : حَدَّثَنَا عُقَيْلُ عَنْ أَبْنِ شَهَابٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَبْنِ عَبَّاسٍ ، عَنْ أَبْنِ عَبَّاسٍ : أَنَّهُ قَالَ : شَرِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنَا ، ثُمَّ دَعَا بِمَاءٍ فَمَضْمِضَ ، ثُمَّ قَالَ : إِنَّهُ لَذَكَرًا . [راجع : ١٩٥١]

تخریج: إسناده صحيح، خ: (٢١١)، م: (٣٨٥)

3124. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: The verse "O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority" [an-Nisa' 4:59] was revealed concerning 'Abdullah bin Hudhafah bin Qais bin 'Adiyy as-Sahmi, when the Messenger of Allah (ﷺ) sent him in the expedition.

Comments: Its isnad is saheeh, al-Bukhari (4584) and Muslim (1834)]

٣١٢٤ - حَدَّثَنَا حَجَاجُ عَنْ أَبْنِ جُبَيْرٍ قَالَ : أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ أَبْنِ عَبَّاسٍ : أَنَّهُ قَالَ : تَرَكَتْ : (يَاتَّيْهَا الَّذِينَ مَاتُوا أَطْبَعُوا اللَّهُ وَأَطْبَعُوا الرَّسُولَ وَأَوْلُ الْأَئِمَّةِ يُبَكِّرُهُ) (النساء: ٥٩) فِي عَبْدِ اللَّهِ بْنِ حَدَّافَةِ أَبْنِ قَيْسٍ بْنِ عَبْدِيِّ السَّهْمِيِّ ، إِذْ بَعْثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الشَّرِيقَةِ .

تخریج: إسناده صحيح، خ: (٤٥٨٤)، م: (١٨٤٢)

٣١٢٥ - حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا أَبُو يَشْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ أَبْنِ عَبَّاسٍ قَالَ : جَمِيعُ الْمُحْكَمَ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَفِي ضَيْقِ الْمُحْكَمَ وَآتَانَا أَبْنُ عَشْرَ حَجَاجَ ، قَالَ : قُلْتُ لَهُ : وَمَا الْمُحْكَمُ ؟ قَالَ : الْمُفَعَّلُ . [راجع : ٢٢٨٣]

تخریج: إسناده صحيح، خ: (٥٠٣٦)

٣١٢٦ - حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا مَنْصُورٌ عَنْ أَبْنِ سِيرِينَ : أَنَّ جَنَاحَةَ مَرْثَ بِالْحَسَنِ وَابْنِ عَبَّاسِ ، فَقَامَ الْحَسَنُ وَلَمْ يَقُمْ أَبْنُ عَبَّاسٍ ،

3126. It was narrated from Ibn Sireen that a funeral passed by al-Hasan and Ibn 'Abbas; al-Hasan stood up and Ibn 'Abbas did not. Al-Hasan said to Ibn 'Abbas:

Didn't the Messenger of Allah (ﷺ) stand up (for funerals)? He said: He stood up (sometimes) and he remained seated (sometimes).

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

3127. It was narrated that Ibn 'Abbas (رضي الله عنه) said: 'Umar bin al-Khattab used to give permission to the people of Badr to enter and he would let me come in with them. One of them said: He lets this boy come in with us, and some of our sons are like him. 'Umar said: You know who he is. Permission was given to them to enter one day and I was given permission to enter with them. He asked them about this soorah: "When there comes the Help of Allah (to you, O Muhammad ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 105]. They said: Allah commanded His Prophet (ﷺ), when victory was granted to him, to ask Him for forgiveness and turn to Him. Then he said to me: What do you think, O Ibn 'Abbas? I said: That is not so; rather He was telling His Prophet (ﷺ) that he would soon die, so He said, "When there comes the Help of Allah (to you, O Muhammad ﷺ) against your enemies) and the Conquest (of Makkah)", referring to the conquest of Makkah; "And you see that the people enter Allah's religion (Islam) in crowds", for that is a sign of your death; "So glorify the Praises of your Lord, and ask His forgiveness. Verily, He

فَقَالَ الْخَسْنُ لِابْنِ عَبَّاسٍ: أَمَا قَامَ لَهَا رَسُولُ اللَّوَّا بِكَيْفَ؟ فَقَالَ: قَامَ وَقَعَدَ. [رَاجِعٌ: ١٧٢٨]

تخریج: حسن لغیره، وهذا إسناد ضعيف، فإن محمد بن سيرين لم يسمع من ابن عباس ولا من الحسن بن علي.

٣١٢٧ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو يَشْرِبُ عَزْنِي
تَعْبِيدُ بْنُ جَبَّرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ
عُمَرُ بْنُ الْخَطَّابِ يَأْذُنُ لِأَهْلِ بَدْرٍ وَيَأْذُنُ لِي
مَعْهُمْ، فَقَالَ بَعْضُهُمْ: يَأْذُنُ لِهَذَا الْفَتَنِ مَعَنِّا
وَمِنْ أَبْنَائِنَا مَنْ هُوَ مِثْلُهُ، فَقَالَ عُمَرُ: إِنَّمَا مَنْ
قَدْ عَلِمْنَا، قَالَ: فَإِذَا لَهُمْ ذَاتُ يَوْمٍ، وَأَذْنَ
لِي مَعْهُمْ، فَأَلَّهُمْ عَنْ هَذِهِ الْشُّورَةِ: «إِذَا
١٣٢٨/١ (٣٣٨) جَاءَ نَصْرُ اللَّوَّا وَالْفَتْحِ» فَقَالُوا:
أَمَرَ اللَّهُ تَبَارَكَ وَتَعَالَى إِذَا فُتحَ عَلَيْهِ أَنْ يَسْتَغْفِرَهُ
وَيَتُوبَ إِلَيْهِ، فَقَالَ لِي: مَا تَقُولُ يَا ابْنَ
عَبَّاسٍ؟ قَالَ: قُلْتُ: لَبِسْتُ كَذِيلَكَ، وَلَكِنَّهُ
أَخْبَرَ تَبَارَكَ وَتَعَالَى الصَّلَاةَ وَالسَّلَامَ بِخُضُورِ
أَجْلِيلِهِ، فَقَالَ: «إِذَا جَاءَ نَصْرُ اللَّوَّا
وَالْفَتْحِ» فَتَحَقَّقَ مَكْتَهُ «وَرَأَيْتَ النَّاسَ يَدْخُلُونَ
فِي دِينِ اللَّهِ أَوْ كَيْفَ؟» فَذَلِكَ عَلَمَةُ مُؤْنَكَ
«فَسَيَّعَ مُحَمَّدُ رَبِّكَ وَاسْتَغْفِرَةُ إِنَّمَا كَانَ
تَوَّابًا» فَقَالَ لَهُمْ: كَيْفَ تُلْمُوْنِي عَلَى مَا
تَرَوْنَ؟. [رَاجِعٌ: ١٨٧٣]

تخریج: إسناده صحيح، خ: (٤٢٩٤).

is the One Who accepts the repentance and Who forgives." 'Umar said to them: How could you blame me (for allowing this boy to join us) for what you can see yourselves?

Comments: [Its isnad is saheeh, al-Bukhari (4294)]

3128. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) entered *ihram* for *Hajj*. When he arrived he circumambulated the Ka'bah and went between as-Safa and al-Marwah, but he did not cut his hair or exit *ihram* because of the *hady*. But he ordered those who had not brought the *hady* to circumambulate (the Ka'bah) and perform *sa'y*, and to cut their hair or shave their heads, then exit *ihram*.

Comments: [Saheeh and its isnad is da'eef because of the weakness of Yazeed]

3129. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) was asked: Which drink is best? He said: "That which is sweet and cold."

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

3130. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas (رضي الله عنه) say: The Messenger of Allah (ﷺ) used to pray thirteen *rak'ahs* at night.

Comments: [Its isnad is saheeh, al-Bukhari (1138) and Muslim (764)]

٣١٢٨ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زَيْدٍ عَنْ مُجَاهِدٍ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّهُ قَالَ: أَهْلُ الْتَّبَرِيَّةِ بِالْحَجَّ يَأْتِي بِالْحَجَّ، فَلَمَّا قَدِمَ طَافَ بِالْمَسْكَنَةِ، وَبَيْنَ الصَّفَّا وَالْمَرْوَةِ، وَلَمْ يَقْصُرْ، وَلَمْ يَجْعَلْ مِنْ أَجْلِ الْهَذَنِيِّ، وَأَمْرَ مَنْ لَمْ يَكُنْ شَاقِ الْهَذَنِيِّ أَنْ يَطُوفَ، وَأَنْ يَسْتَعْمِلَ، وَأَنْ يَسْتَعْصِرَ أَوْ يَعْلَقَ، ثُمَّ يَجْعَلْ. [راجع: ٢١٥٢]

تخریج: حدیث صحيح، م: (١٢٣٩)، وهذا
إسناد ضعیف لضعف یزید.

٣١٢٩ - حَدَّثَنَا حَجَّاجٌ عَنْ أَبْنَى جُرْجِنِيِّ قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَّةَ عَنْ رَجُلٍ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ الْتَّبَرِيَّةِ سَيْلَ: أَئِ الشَّرَابُ أَطْيَبُ؟ قَالَ: «الْحُلُولُ الْأَبْرَدُ».

تخریج: حسن لغيره، وهذا إسناد ضعیف
لابهام راویه عن ابن عباس.

٣١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ. وَحَجَّاجٌ قَالَ: أَخْبَرَنَا شَعْبَةُ عَنْ أَبِي حَمْرَةَ قَالَ: سَمِعْتُ أَبْنَى عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ بِكَلِيلٍ يُضْلِلُ مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَجْعَةً. [راجع: ٢٠١٩]

تخریج: إسناده صحيح، خ: (١١٣٨)، م: (٧٦٤).

3131. It was narrated that Abu Hamzah said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) passed by me when I was playing with some boys and I hid from him behind a door. He called me then he slapped me on the shoulder, then he sent me to Mu'awiyah. Then I came back to him and said: He is eating.

Comments: [Its isnad is *hasan*. It is a repeat of 2150]

3132. It was narrated that Ibn 'Abbas (رضي الله عنه) said: as-Sa'b gave the Messenger of Allah (ﷺ) half of an onager when he was in *ihram* and he refused it. Bahz said: the back of an onager or the foot of an onager.

Comments: [Its isnad is *saheeh*, Muslim (1194)]

٣١٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُبَّهٌ عَنْ أَبِي حَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ يَقُولُ: مَرَّ بِنِي رَسُولُ اللَّهِ يَعْلَمُ وَأَنَا أَلَعْبٌ مَعَ الْعِلْمَانِ، فَأَخْبَثَتُ مِنْهُ خَلْفَ بَابِ، فَدَعَانِي، فَخَطَّانِي حَطَّاءً، ثُمَّ بَعْتُ إِلَى مُعَاوِيَةَ، فَرَجَعْتُ إِلَيْهِ، فَقُلْتُ: هُوَ يُكْلٌ . [راجع: ٢١٥٠]

تخریج: إسناده حسن، م: (٢٦٠٤).

٣١٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْرٌ قَالَا: حَدَّثَنَا شُبَّهٌ عَنْ حَبِيبٍ قَالَ بَهْرٌ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ - قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرَ يَحْدُثُ عَنْ ابْنِ عَبَّاسٍ يَقُولُ: أَهْدَى الصَّفْبَ - وَقَالَ ابْنُ جَعْفَرٍ بْنُ جَنَامَةَ - إِلَى رَسُولِ اللَّهِ يَعْلَمُ شَفَةَ جَمَارٍ، وَهُوَ مُحْرِمٌ، فَرَدَّهُ . قَالَ بَهْرٌ: عَجَزَ جَمَارٌ أَوْ قَالَ: يَرْجُلَ جَمَارِ . [راجع: ٢٥٣٠]

تخریج: إسناده صحيح، م: (١١٩٤).

3133. Sa'eed bin Jubair said: I walked with Ibn 'Umar and Ibn 'Abbas through one of the streets of Madinah and we saw some young boys who had taken a hen as a target and were shooting at it, and they (the owners of the hen) would have every arrow that missed it. He got angry and said: Who has done this? And they scattered. Ibn 'Umar said: The Messenger of Allah (ﷺ) cursed the one who mutilates an animal.

Comments: [Its isnad is *saheeh*]

٣١٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُبَّهٌ عَنْ الْمُتَهَالِيِّ بْنِ عُمَرٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرَ قَالَ: مَرَزَّتُ مَعَ ابْنِي عُمَرَ وَابْنِ عَبَّاسَ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ، فَإِذَا فَتَاهَ قَدْ نَصَبُوا ذَجَاجَةً تَرْمِيُونَهَا، لَهُمْ كُلُّ خَاطِئَةٍ، قَالَ: فَعَيْبَ وَقَالَ: مَنْ فَعَلَ هَذَا؟ قَالَ: فَتَغَرَّفُوا . قَالَ ابْنُ عُمَرَ: لَعْنَ رَسُولِ اللَّهِ يَعْلَمُ مَنْ يُمْتَلِّ بِالْجِيَوانِ .

تخریج: إسناده صحيح.

3134. Sulaiman ash-Shaibani said: I heard ash-Sha'bi say: One who passed with the Messenger of Allah (ﷺ) by a grave that was separate from others told me that he led them in prayer and they formed rows behind him. I said: O Abu 'Amr, who told you that? He said: Ibn 'Abbas.

Comments: [Its isnad is saheeh, al-Bukhari (857) and Muslim (954)]

3135. It was narrated that Tawoos said: Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Whoever has land, for him to lend it to his brother (for free) is better for him."

Comments: [Its isnad is saheeh, al-Bukhari (2330) and Muslim (1550)]

3136. It was narrated from Ibn 'Abbas (رضي الله عنه) that he was at the Black Stone and had a crooked stick with him, with which he would touch the stone and then kiss it. And he said: The Messenger of Allah (ﷺ) said: "O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allah)]" [Al 'Imran 3:102]. [Then he said:] "If a drop of Zaqqoom were to be dropped on the earth, it would

٣١٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ شَلِيمَانَ السَّيْنَانِيَّ، قَالَ: سَمِعْتُ الشَّعْبِيَّ قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرٍ مَتَوَذِّفٍ، فَأَمْهَمُهُمْ، وَصَنَعُوا خَلْقَهُ، فَقُلْتُ: يَا أَبَا عَمْرُو، مَنْ حَدَّثَكَ؟ قَالَ: أَبْنُ عَبَّاسٍ. [راجع: ١٩٦٢] تخریج: إسناده صحيح، خ: (٨٥٧)، م: (٩٥٤).

٣١٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ قَالَ: قَالَ أَبْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَتْ لَهُ أَرْضٌ، أَنْ يَمْنَعْهَا أَخَاهُ، حَرَمَهُ». [راجع: ٢٥٩٨] تخریج: إسناده صحيح، خ: (٢٣٣٠)، م: (١٥٥٠).

٣١٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ شَلِيمَانَ، عَنْ مُجَاهِدٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّهُ كَانَ عِنْدَ الْحَجَرِ وَعِنْدَهُ مِسْجِنٌ، يَضْرِبُ بِهِ الْحَجَرَ وَيَقْبِلُهُ، فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا الَّذِينَ مَأْتُوا أَنْقُوا اللَّهَ حَقَّ نُقَالِهِ، وَلَا يَؤْمِنُ إِلَّا وَأَشْمَمُ مُسْلِمُونَ» (آل عمران: ١٠٢) لَوْ أَنَّ قَطْرَةً مِنَ الرَّقْوُمِ فُطِرَتْ فِي الْأَرْضِ، لَأَمْرَأَتْ عَلَى أَهْلِ الدِّينِ مَعِيشَتِهِمْ، فَكَفَيْتَ بِمَنْ هُوَ طَعَامُهُ وَلَيْسَ لَهُ طَعَامٌ شَيْرَةً!» [راجع: ٢٧٣٥]

تخریج: إسناده صحيح.

make the lives of the people of this world bitter, so how about those whose food it is and they have no food other than it?"

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

3137. It was narrated that Ibn 'Abbas (رضي الله عنه) said: If a drop of az-Zaqoom... And he narrated the same report.

Comments: [Its *isnad* is *da'eef* because of the weakness of Abu Yahya]

تخریج: إسناده ضعیف لضعف ابی یحییٰ، ثم هو موقوف.

3138. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: A woman sailed on the sea and vowed to fast for one month, then she died before she could fast. Her sister came to the Prophet (ﷺ) and told him about that and he told her to fast on her behalf.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1953) and Muslim (1148)]

تخریج: إسناده صحيح، خ: (١٩٥٣)، م: (١١٤٨).

3139. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "No deed is better than that done during these days," meaning the ten days (first ten days of Dhul-Hijjah). It was said: Not even *jihad* for the sake of Allah? He said: "Not even *jihad* for the sake of Allah, except for one who goes out with himself and his wealth and does not come back with either of them."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (969)]

٣١٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا الْمَوَارِيرُ: حَدَّثَنَا فُضِيلُ بْنُ عَيَاضٍ عَنْ سُلَيْمَانَ - يَعْنِي الْأَغْمَشَ - عَنْ أَبِي يَحْيَىٰ، عَنْ مُجَاهِدٍ عَنْ أَبِي عَبَّاسِيٍّ قَالَ: لَوْ أَنَّ قَطْرَةً مِنَ الرَّوْمِ... فَذَكَرَهُ.

تخریج: إسناده ضعیف لضعف ابی یحییٰ، ثم هو موقوف.

٣١٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ يُحَدِّثُ عَنْ مُسْلِيمِ الْبَطْرِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبَّاسِيٍّ أَنَّهُ قَالَ: رَزِّيَتِ امْرَأَةُ الْبَحْرِ، فَنَذَرَتْ أَنْ تَصُومَ شَهْرًا، فَمَا ثَقَلَ قَبْلَ أَنْ تَصُومَ فَأَثَتْ أُخْتُهَا النَّبِيُّ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، فَأَمْرَهَا أَنْ تَصُومَ عَنْهَا. [راجع: ١٨٦١]

تخریج: إسناده صحيح، خ: (١٨٦١).

٣١٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ سُلَيْمَانَ، عَنْ مُسْلِيمِ الْبَطْرِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا عَمَلْتُ أَفْضَلَ مِنْهُ فِي هَذِهِ الْأَيَّامِ»، يَعْنِي أَيَّامَ الْعَشْرِ، قَالَ: قَفِيلٌ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا مَنْ خَرَجَ يَتَسْبِيهُ وَمَالِهِ، ثُمَّ لَمْ يَرْجِعْ بِشَيْءٍ مِنْ ذَلِكَ». [راجع: ١٩٦٨]

تخریج: إسناده صحيح، خ: (٩٦٩).

3140. It was narrated that 'Ikrimah said: I said to Ibn 'Abbas (رضي الله عنهما): I prayed *Zuhr* behind a foolish old man; he said *takbeer* in it twenty two times; he said *takbeer* when he prostrated and when he raised his head from prostration. Ibn 'Abbas said: May you be bereft of your mother! That is the *Sunnah* of Abul-Qasim (رسوله).

Comments: [Its isnad is saheeh]

3141. It was narrated from Ibn 'Abbas (رضي الله عنهما) that the Prophet of Allah (رسوله) on the day of Khaibar forbade (eating) every bird that has talons and every animal that has fangs.

Comments: [Its isnad is saheeh; Muslim (1934)]

3142. It was narrated that Ibn 'Abbas said: The Messenger of Allah (رسوله) forbade (the meat of) an animal that has been used for target practice and (the meat of) an animal that feeds on filth - Abu 'Abdus-Samad said: he forbade the milk of a animal that feeds on filth - and drinking from the mouth of a waterskin.

Comments: [Its isnad is saheeh]

3143. It was narrated from Ibn 'Abbas (رضي الله عنهما) that the Messenger of Allah (رسوله) forbade the milk of a animal that feeds on filth, (the meat of) an animal that has been

٣١٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ حَدَّثَنَا شَعْبَةُ
عَنْ قَاتِدَةَ، عَنْ عَكْرَمَةَ قَالَ: فَلَمَّا لَانِي
عَبَّاسٌ: صَلَّيْتُ خَلْفَ شَيْقَبْ أَخْمَقَ صَلَاةَ
الظَّهَرِ، فَكَبَرَ فِيهَا يُتْسِنْ وَعَشْرَيْنَ تَكْبِيرَةً،
يَكْبِرُ إِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ
فَتَالَ ابْنُ عَبَّاسٍ: لَا أُمَّ لَكَ تِلْكَ شَيْءٌ أَبِي
الْقَاسِمِ صلوة. [راجع: ١٨٨٦]

تخریج: إسناده صحيح.

٣١٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَوْحُ قَالَ:
حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ عَنْ عَلِيِّ بْنِ
الْحَكْمَ، عَنْ مَمْوُنِ بْنِ مَهْرَانَ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صلواته عليه وسلم نَهَى
بِوْمَ حَبَّرَ عَنْ كُلِّ ذِي مَخْلِبٍ مِنَ الطَّيْرِ، وَعَنْ
كُلِّ ذِي نَابِ مِنَ السَّبَاعِ. [راجع: ٢١٩٢]

تخریج: إسناده صحيح، م: (١٩٣٤).

٣١٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو عَبْدِ
الصَّمَدِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَاتِدَةَ، عَنْ
عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صلواته عليه وسلم
نَهَى عَنِ الْمَجْمَعِ وَالْجَلَالَةِ - قَالَ أَبُو عَبْدِ
الصَّمَدِ: نَهَى عَنِ لَبِنِ الْجَلَالَةِ - وَأَنَّ يُشَرِّبَ
مِنْ فِي السَّقَاءِ. [راجع: ٢١٦٦]

تخریج: إسناده صحيح.

٣١٤٣ - حَدَّثَنَا أَبُو عَنْدِ الصَّمَدِ: حَدَّثَنَا سَعِيدٌ
عَنْ قَاتِدَةَ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ
رَسُولَ اللَّهِ صلواته عليه وسلم نَهَى عَنِ لَبِنِ الْجَلَالَةِ، وَعَنِ

الْمَجَّمُونَ، وَعَنِ الشَّرِبِ مِنْ فِي السَّقَاءِ.

[٢١٦٦]

[راجع:]

تخریج: حديث صحيح.

٣١٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ بَكْرٍ

فَالْأَلَّا: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ

رَبِيعٍ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَدَ

عَلَى ابْنَةِ حَمْزَةَ أَنْ يَتَرَوَّجَهَا، فَقَالَ: إِنَّهَا ابْنَةُ

أَخِي مِنَ الرَّضَاعَةِ، فَإِنَّهَا يَتَرَخُّمُ مِنَ الرَّضَاعِ مَا

يَتَرَخُّمُ مِنَ التَّسْبِ. [راجع: ٢٤٩٥]

[٢٤٩٥]

تخریج: إسناده صحيح، خ: (٢٦٤٥)، م:

(١٤٤٧).

٣١٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ

عَنْ قَتَادَةَ، عَنْ مِقْسَمٍ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ

رَجُلًا عَشِنَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عَنْ

ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَمَرَهُ أَنْ يَتَصَدَّقَ بِدِينَارٍ

أَوْ بِنُصْفِ دِينَارٍ. [راجع: ٢١٢١]

[٢١٢١]

تخریج: صحيح موقوفاً.

٣١٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا

سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُتَّبِّبِ، عَنْ

أَبْنَى عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْعَابِدُ

فِي هَبَبِهِ كَالْعَابِدِ فِي قَبْوِهِ». [راجع: ٢٥٢٩]

[٢٥٢٩]

تخریج: إسناده صحيح، خ: (٢٦٢١)، م:

(١٦٢٢).

٣١٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا

سَعِيدٌ عَنْ قَاتَادَةَ وَبَرِيزَدَ بْنِ هَارُونَ قَالَ: أَخْبَرَنَا

used for target practice and drinking from the mouth of a waterskin.

Comments: [Saheeh]

3144. It was narrated from Ibn 'Abbas (رض) that it was suggested to the Messenger of Allah (ﷺ) that he should marry the daughter of Hamzah and he said: "She is the daughter of my brother through breastfeeding. What becomes mahram (forbidden for marriage) through breastfeeding is that which becomes mahram through blood ties."

Comments: [Its isnad is saheeh, al-Bukhari (2645) and Muslim (1447)]

3145. It was narrated from Ibn 'Abbas (رض) that a man had intercourse with his wife when she was menstruating. He asked the Messenger of Allah (ﷺ) about that and he told him to give a dinar or half a dinar in charity.

Comments: [Saheeh mawqoof]

3146. It was narrated from Ibn 'Abbas (رض) that the Prophet of Allah (ﷺ) said: "The one who takes back his gift is like one who goes back to his vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)]

3147. It was narrated from Ibn 'Abbas (رض) from the Messenger of Allah (ﷺ) that he used to say at

times of distress: "There is no god but Allah, the Almighty, the Forbearing; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Noble Throne." Yazeed said: "Lord of the seven heavens and Lord of the Noble Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

شعيّد عن قنادة قال: حَدَّثَنَا أَبُو الْعَالِيَةِ الرَّبِيعِيُّ عَنْ أَبْنَى عَبَّاسٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ عِنْدَ الْكُرْبَابِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَرَبُّ الْغَرْشِيِّ الْكَرِيمِ» قَالَ يَزِيدُ: «رَبُّ السَّمَاوَاتِ السَّبْعِ، وَرَبُّ الْعَرْشِ الْكَرِيمُ». [راجع: ٢٠١٢]

تخریج: إسناده صحيح، خ: (٦٢٤٥)، م: (٢٧٣٠).

3148. The Messenger of Allah (ﷺ) defined the *meeqat* of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarn; and that of the people of Yemen as Yalamlam. And he said: "And these *meeqats* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and '*Umrah*; and then (for those who are living within these boundaries) they can enter *ihram* from the place they set out, and so on, and the people of Makkah (can enter *ihram* from where they start)."

Comments: [Its isnad is saheeh]

3149. It was narrated that 'Abdullah bin 'Abbas (رض) said: The Messenger of Allah (ﷺ) prayed *Zuhr* in Dhul-Hulaifah, then his sacrificial animal was brought to him and he cut the right side of its hump, then he wiped the blood

٣١٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْنُورٌ قَالَ: أَخْبَرَنَا أَبْنُ طَاؤِسٍ عَنْ أَبِيهِ، عَنْ أَبْنَى عَبَّاسٍ: وَقَاتَ الرَّئِيْسَ الْمُهَاجِرَ لِأَهْلِ الْمَدِينَةِ ذَا الْحَلِيفَةِ، وَلِأَهْلِ الشَّامِ الْجَعْفَةِ، وَلِأَهْلِ نَجِدِ قَرْنَ، وَلِأَهْلِ الْيَمَنِ يَلْقَمَ، قَالَ: «هُنَّ أَهْمُّهُمْ، وَلَمَنْ أَتَى عَلَيْهِنَّ مِنْ سِوَاهُمْ مِمْنَ أَرَادَ الْحَجَّ وَالْعُرْمَةَ، ثُمَّ مَنْ حَيْثُ بَدَأَ حَتَّى بَلَغَ ذَلِكَ أَهْلَ مَكَّةَ». [راجع: ٢٢٤٠]

تخریج: إسناده صحيح.

٣١٤٩ - حَدَّثَنَا حَجَاجٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَنَادَةَ قَالَ: سَمِعْتُ أَبَا حَسَانَ الْأَغْرِيْجَ يَحْدُثُ عَنْ أَبْنَى عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّهَرَ يَذِي الْحَلِيفَةِ، فَأَتَى يَنْدَةَ، فَأَشْعَرَ صَفَحَةَ سَنَامَهَا الْأَيْمَنِ، ثُمَّ سَلَّتِ الدَّمَ عَنْهَا وَعَلَدَهَا تَعْلِيَنِ، ثُمَّ

from it, then he garlanded it with two sandals. Then his mount was brought to him and he sat on it, and when he reached al-Baida', he entered *ihrām* for *Hajj*.

Comments: [Its *isnād* is *saheeh*, Muslim (1243)]

3150. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "This and this are the same," meaning the pinkie finger and the thumb [i.e., in terms of *diyah*].

Comments: [Its *isnād* is *saheeh*, al-Bukhari (6895)]

3151. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) cursed - Hajjaj said: May Allah curse - men who imitate women and women who imitate men.

Comments: [Its *isnād* is *saheeh*, al-Bukhari (5885)]

3152. Abu Ishaq narrated that he heard a man of Banu Tameem say: I asked Ibn 'Abbas (رضي الله عنه) about a man doing this with his fingers - in the prayer - and he said: That is sincerity. And Ibn 'Abbas said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) enjoined us to use the *siwak*, to such an extent that we thought that revelation would come down to him concerning it. And I saw the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prostrating and I saw the whiteness of his armpits.

ذَعَا بِرَاجِلِيهِ فَرَبِّكَاهَا، فَلَمَّا اشْتَرَتْ يَهُ عَلَى
الْبَيْنَاءِ أَهْلَ بِالْحَجَّ. [راجع: ٢٢٩٦]

تخریج: إسناده صحيح، م: (١٢٤٣).

٣١٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ. وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ،
عَنْ عَكِيرَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «هَذِهِ وَهَذِهِ سَوَاءٌ» - يَعْنِي الْخَضْرَ
وَالْأَبْرَاهَامَ - . [راجع: ١٩٩٩]

تخریج: إسناده صحيح، خ: (٦٨٩٥).

٣١٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا
شُعْبَةُ. وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ،
عَنْ عَكِيرَةَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: لَعَنْ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ حَجَّاجٌ: لَعَنِ اللَّهِ -
الْمُتَّبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَّبِّهِاتِ
مِنَ النِّسَاءِ بِالرِّجَالِ. [راجع: ١٩٨٢]

تخریج: إسناده صحيح، خ: (٥٨٨٥).

٣١٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُخَدِّثُ أَنَّهُ سَمِعَ
رَجُلًا مِنْ بَنَى تَوْمِيمَ قَالَ: شَائِطَ أَبْنَى عَبَّاسٍ
عَنْ قَوْلِ الرَّجُلِ يَأْسِفُهُ - يَعْنِي هَكُذا فِي
الصَّلَاةِ - قَالَ: ذَاكُ الْإِلْخَاصُ. وَقَالَ أَبْنُ
عَبَّاسٍ: لَقَدْ أَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (٣٤٠/١)
بِالسُّوَالِ، حَتَّى ظَنَّا أَنَّهُ سَيَرْتَلُ عَلَيْهِ فِيهِ.
وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ، حَتَّى يُرَى
بِيَاضِ إِيْطِيلِهِ. [راجع: ٢١٢٥]

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad* and at-Tamimi is unknown]

3153. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) went out on the day of *Adha* - or the day of *Fitr*, but I think it most likely that he said: the day of *Fitr* - and prayed two *rak'ahs*, with no prayer before or after them. Then he went to the women, accompanied by Bilal, and enjoined them to give charity, and they started throwing their earrings and necklaces.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (964) and Muslim (884)]

تخریج: حسن لغيره، وهذا إسناد ضعيف،
التبسيمي مجهول.

٣١٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْرٌ قَالَا: حَدَّثَنَا شَعْبَةُ عَنْ عَدِيٍّ بْنِ ثَابِتٍ. قَالَ بَهْرٌ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ يَعْدِلُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمَ أَضْحَى - أَوْ يَوْمَ فِطْرٍ، قَالَ: وَأَكْثَرُ ظَهَى أَنَّهُ قَالَ: يَوْمَ فِطْرٍ - فَصَلَّى رَكْعَتَيْنِ لَمْ يُصْلِلْ قَبْلَهُمَا، وَلَا بَعْدَهُمَا، ثُمَّ أَتَى النِّسَاءَ وَمَعْهُ بِلَالٌ، فَأَمْرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ ثُلْقَيْ خُرْصَهَا وَسِخَابَهَا. وَلَمْ يَشْكُ بَهْرٌ، قَالَ: يَوْمَ فِطْرٍ، وَقَالَ: صِخَابَهَا.

[٢٥٣٣]

تخریج: إسناده صحيح، خ: (٩٦٤)، م: (٨٨٤).

3154. It was narrated that Ibn 'Abbas (رضي الله عنه) said, and one of them [the narrators] attributed it to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "Jibreel was shoving mud into Pharaoh's mouth for fear that he would say, *La ilaha illallah*."

Comments: [Saheeh mawqoof; the *isnad* stops with Ibn 'Abbas]

٣١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ: حَدَّثَنَا عَدِيٌّ بْنُ ثَابِتٍ وَعَطَاءُ بْنُ السَّائبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: رَفَعَ أَحَدُهُمَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَّ جِبْرِيلَ كَانَ يَدْسُ فِي فِرْعَوْنَ الطِّينَ، مَخَافَةً أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ». [راجع: ٢١٤٤]

تخریج: صحیح موقوفا على ابن عباس.

3155. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said: "Do not take any animate being as a target."

Comments: [Its *isnad* is *saheeh*, Muslim (1957)]

٣١٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَدِيٍّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ بْنِ جُبَيْرٍ يَحْدُثُ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَتَخَذُوا شَيْئًا فِيهِ الرُّوحُ غَرَصًا». [راجع: ٢٥٨٦]

تخریج: إسناده صحيح، م: (١٩٥٧).

3156. Hashim narrated a similar report. Shu'bah said: I said: From the Prophet (ﷺ)? He said: From the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (1957)]

3157. It was narrated that Salamah bin Kuhail said: I heard Abul-Hakam say: I asked Ibn 'Abbas (رضي الله عنه) about *nabeedh* made in earthenware jars, gourds and green glazed pitchers. Ibn 'Abbas said: Whoever would like to regard as forbidden what Allah and His Messenger forbade, let him regard *nabeedh* as haram.

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

3158. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "The month is complete with twenty-nine days."

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

3159. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) instructed the boys of Banu Hashim and their weak ones to move on from Muzdalifah at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1678) and Muslim (1293)]

3160. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (ﷺ) that he used to recite in *Fajr* prayer,

- ٣١٥٦ - حَدَّثَنَا هَاشِمٌ مُثْلَهُ قَالَ أَيْ شَعْبَةُ فُلْكُ ؤَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[راجع: ٢٤٨٠]

تخریج: إسناده صحيح، م: (١٩٥٧).

- ٣١٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شَعْبَةُ عَنْ سَلَمَةَ بْنِ كَهْبٍ قَالَ سَمِعْتُ أَبا الْحَكَمِ قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ نَيْزِ الْجَرَّ وَعَنْ الدُّبَاءِ وَالْحَشْمِ قَالَ ابْنُ عَبَّاسٍ مَنْ سَرَّهُ أَنْ يُخَرِّمَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ فَلْيُخَرِّمْ أَبْيَادَهُ [راجع: ١٨٥]

تخریج: إسناده صحيح.

- ٣١٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شَعْبَةُ عَنْ سَلَمَةَ بْنِ كَهْبٍ قَالَ سَمِعْتُ أَبا الْحَكَمِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ابْنُ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَمَ الشَّهْرُ تِسْعَ وَعَشْرُونَ».

[راجع: ١٨٨٥]

تخریج: إسناده صحيح.

- ٣١٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شَعْبَةُ عَنْ مُشَاشِي قَالَ سَأَلْتُ عَطَاءَ بْنَ أَبِي زَيَّاً فَقَالَ حَدَّثَنِي عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ صَبَيْانَ بْنِ هَاشِمٍ وَضَعَفَتْهُمْ أَنْ يَتَحَمَّلُوا مِنْ جَمْعٍ يَلْكِلِ [راجع: ١٩٢٠]

تخریج: حديث صحيح، خ: (١٦٧٨)، م: (١٢٩٣).

- ٣١٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شَعْبَةُ عَنْ مُحَوَّلٍ قَالَ سَمِعْتُ مُسْلِمًا الْبَطِينَ

Alif-Lam-Meem. Tanzeel (Soorat as-Sajdah) and *Hal ata 'alal-insan* (Soorat al-Insan), and on Fridays (he would recite) Soorat al-Jumu 'ah and al-Munafiqoon.

Comments: [Its *isnad* is *saheeh*, Muslim (879)]

يُحَدِّثُ عَنْ شَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ الْيَهُودِ: أَنَّهُ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ ۝ أَتَمْ ۝ تَرِيلُ ۝ السُّجْدَةَ وَلَمْ يَلْقَ أَنْ عَلَى الْإِنْسَنِ ۝ وَفِي الْجُمُعَةِ يُسَوِّرُهُ الْجُمُعَةُ وَالْمُنَافِقُونَ ۝ [راجع: ١٩٩٣]

تخریج: إسناده صحيح، م: (٨٧٩)

3161. It was narrated from Ibn 'Abbas (رضي الله عنه) that they said: O Messenger of Allah, things cross our minds that we would rather be turned to charcoal than speak of it. He said (according to one of the narrators): "Praise be to Allah Who did not give the *Shaitan* any power over you except whispering." (According to the other narrator he said): "Praise be to Allah Who has reduced the guile of the *Shaitan* to mere whispering."

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

٣١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَاجٌ قَالَا: حَدَّثَنَا شَعْبَةُ عَنْ سُلَيْمَانَ وَمَنْصُورٍ، عَنْ ذَرَّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ ابْنِ عَبَّاسٍ: أَتَهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا نُحَدِّثُ أَنفُسَنَا بِالشَّيْءٍ لَأَنَّ يَكُونُ أَحَدُنَا خَمْنَةً أَحَبُّ إِلَيْهِ مِنْ أَنْ يَكَلِّمَ يَهُ، قَالَ: فَقَالَ أَخْدُهُمَا: «الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَقْدِرْ مِنْكُمْ إِلَّا عَلَى الْوَسْوَسَةِ» وَقَالَ الْآخَرُ: «الْحَمْدُ لِلَّهِ الَّذِي رَدَ أَمْرَهُ إِلَى الْوَسْوَسَةِ».

[راجع: ٢٠٩٧]

تخریج: إسناده صحيح.

3162. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) set out from Madinah in Ramadan when he conquered Makkah, and he fasted until he reached 'Usfan, then he called for a vessel and drank. Ibn 'Abbas (رضي الله عنه) used to say: Whoever wishes may fast and whoever wishes may not fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4279) and Muslim (1113)]

٣١٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَاجٌ قَالَا: حَدَّثَنَا شَعْبَةُ عَنْ مَنْصُورٍ، عَنْ مُحَاجِدٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ۝ خَرَجَ مِنَ الْمَدِينَةِ فِي رَمَضَانَ، ثُمَّ دَعَا بِعُسْنٍ مِنْ شَرَابٍ - أَوْ إِنَاءٍ - عُسْفَانَ، ثُمَّ دَعَا بِعُسْنٍ مِنْ شَرَابٍ - أَوْ إِنَاءٍ - فَشَرِبَ، فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: مَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ، [راجع: ٢٢٥٠]

تخریج: إسناده صحيح، خ: (٤٢٧٩)، م: (١١١٣).

3163. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbas (رضي الله عنه) say: My maternal aunt Umm Hufaid gave the Messenger of Allah (ﷺ) some ghee, dried yoghurt and lizard meat. He ate some of the ghee and dried yoghurt, and he left the lizard meat because he found it off-putting. It was eaten at the table of the Messenger of Allah (ﷺ) and if it were *haram*, it would not be eaten at the table of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2575) and Muslim (1947)]

3164. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the Messenger of Allah (ﷺ) came to Madinah, he saw the Jews fasting on the day of 'Ashoora'. He asked them about that and they said: This is the day on which Moosa prevailed over Pharaoh. The Prophet (ﷺ) said to his Companions: "You are closer to Moosa than them, so fast (on this day)."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4680) and Muslim (1130)]

3165. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) was asked about the children of the *mushrikeen* [who died in childhood]. He said: "Allah knew best what they would have done, as He created them."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6597)]

٣١٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهٌ
عَنْ أَبِيهِ يَسْرِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ:
سَوْفَتْ ابْنُ عَبَّاسٍ يَقُولُ: أَمْدَثْ خَالَتِي أُمُّ
جُبَيْرٍ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَأَقْطَاهُ
وَأَصْبَاهُ، فَأَكَلَ مِنَ السَّمْنِ وَالْأَقْطَاءِ وَتَرَكَ
الْأَصْبَاهُ تَقْدَرًا، وَأَكَلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ
ﷺ، وَلَوْ كَانَ حَرَامًا مَا أَكَلَ عَلَى مَائِدَةِ
رَسُولِ اللَّهِ ﷺ. [راجع: ٢٢٩٩]

تخریج: [إسناده صحيح، خ: (٢٥٧٢)، م: (١٩٤٧)]

٣١٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا (١)
٣٤١ شُبَّهٌ عَنْ أَبِيهِ يَسْرِيرٍ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَيْمَ رَسُولُ اللَّهِ
ﷺ الْمَدِينَةَ، فَإِذَا الْيَهُودُ قَدْ صَامُوا يَوْمَ
عَاشُورَاءَ، فَسَأَلُوكُمْ عَنْ ذَلِكَ، قَنَالُوكُمْ: هَذَا
الْيَوْمُ الَّذِي ظَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ،
قَنَالَ الشَّيْءُ ﷺ لِأَصْحَابِهِ: «أَتَنْتُ أُولَئِي
بِمُوسَى مِنْهُمْ، فَضَلُومُهُ». [راجع: ٢٦٤٤]

تخریج: [إسناده صحيح، خ: (٤٦٨٠)، م: (١١٣٠)]

٣١٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهٌ
عَنْ أَبِيهِ يَسْرِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ
عَبَّاسٍ عَنْ الرَّسُولِ ﷺ: أَنَّهُ سُئِلَ عَنْ أُولَادِ
الْمُشْرِكِينَ؟ فَقَالَ: «اللَّهُ إِذَا خَلَقَهُمْ أَعْلَمُ بِمَا
كَانُوا عَامِلِينَ». [راجع: ١٨٤٥]

تخریج: [إسناده صحيح، خ: (٦٥٩٧)]

٣١٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَاجٌ
 قَالَ: حَدَّثَنَا شُبَّهٌ عَنِ الْحَكَمِ، عَنْ يَحْيَى
 أَبْيَ عَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ: أَلَّهُ قَالَ: نَهَى
 رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ، وَالْمُرْقَبِ،
 وَالْقَبَرِ. [راجع: ٢٠٢٠]

تخریج: إسناده صحيح، خ: (٥٣)، م: (١٧).

٣١٦٧. It was narrated from Ibn 'Abbas (رض) that he was riding a donkey with a boy from Banu Hashim. He passed in front of the Prophet (ﷺ) when he was praying, and he did not stop (his prayer). And two young girls of Banu 'Abdul-Muttalib came and took hold of the Prophet's knees; he separated them but he did not stop (his prayer).

Comments: [Its isnad is hasan]

٣١٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَفَانَ قَالَ:
 حَدَّثَنَا شُبَّهٌ عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَارِ،
 عَنْ صَهْبَيْ، عَنْ ابْنِ عَبَّاسٍ. وَقَالَ عَمَانٌ - يَعْنِي
 فِي حَدِيثِهِ - أَخْبَرَنِي الْحَكَمُ عَنْ يَحْيَى بْنِ
 الْجَزَارِ، عَنْ صَهْبَيْ، فَلَمْ: مَنْ صَهْبَيْ؟ قَالَ:
 رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ، عَنْ ابْنِ عَبَّاسٍ: أَلَّهُ كَانَ
 عَلَى جَمَارٍ هُوَ وَعُلَامٌ مِنْ بَنِي هَاشِمٍ، فَمَرَأَ بَيْنَ
 يَدَيِ النَّبِيِّ ﷺ وَهُوَ يُصَلِّي، فَلَمْ يَتَصَرَّفْ،
 وَجَاءَتْ جَارِيَتَانِ مِنْ بَنِي غَبْرَ الْمُطَلِّبِ، فَأَخْدَتَا
 يَرْكَنَيِ النَّبِيِّ ﷺ، فَصَرَعَ بَيْنَهُمَا أَوْ فَرَقَ بَيْنَهُمَا
 وَلَمْ يَتَصَرَّفْ. [راجع: ٢٠٩٥]

تخریج: إسناده حسن.

٣١٦٨. It was narrated from Ibn 'Abbas (رض) that as-Sa'b bin Jaththamah gave the Messenger of Allah (ﷺ) - when he was in Qudaid, in *ihrām* - the rump of an onager, and the Messenger of Allah (ﷺ) gave it back, dripping with blood.

Comments: [Its isnad is saheeh, Muslim (1194)]

٣١٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْرَ قَالَ:
 حَدَّثَنَا شُبَّهٌ عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ
 قَالَ بَهْرٌ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنْ ابْنِ
 عَبَّاسٍ: أَنَّ الصَّعْبَ بْنَ جَنَاحَةَ أَهْدَى إِلَى
 رَسُولِ اللَّهِ ﷺ - وَهُوَ يُقْدِنِيهِ، وَهُوَ مُحْرَمٌ -
 عَجَرٌ جَمَارٌ، فَرَدَهُ رَسُولُ اللَّهِ ﷺ يَقْطُرُ دَمًا.
 [راجع: ٢٥٣٠]

تخریج: إسناده صحيح، م: (١١٩٤).

3169. It was narrated from Ibn 'Abbas (رضي الله عنه) that he stayed over-night with his maternal aunt Maimoonah. The Prophet (ﷺ) came after 'Isha' and prayed four (rak'ahs), then he slept. Then he got up and said: Has the boy gone to sleep? or words to that effect. He got up and prayed, and I got up and stood on his left. He took hold of me and put me on his right. Then he prayed five rak'ahs. Then he slept until I could hear him breathing deeply. Then he went out and prayed.

Comments: [Its isnad is saheeh]

3170. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I stayed over-night with my maternal aunt Maimoonah, the wife of the Prophet (ﷺ). The Messenger of Allah (ﷺ) prayed 'Isha', then he came and prayed four (rak'ahs), then he slept. Then he got up and prayed four (rak'ahs), then he said: "Has the little boy gone to sleep?" or words to that effect. Then I came and stood on his left, and he made me stand on his right. Then he prayed five rak'ahs, then two, then he went to sleep until I could hear him breathing deeply. Then he went out for the prayer.

Comments: [Its isnad is saheeh, al-Bukhari (117) and Muslim (763)]

3171. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "I have been supported with the east wind and 'Ad were destroyed by the west wind."

٣١٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ بَاتَ عِنْدَ خَانِيَّةِ تَمِيمَةَ، فَجَاءَ النَّبِيُّ ﷺ بَعْدَ بَدْءِ الْعِشَاءِ الْآخِرَةِ، فَصَلَّى أَرْبَعاً، ثُمَّ نَامَ ثُمَّ قَامَ، فَقَالَ: «أَنَامُ الْفَلَامُ» أَوْ كَلِمَةً نَحْوَهَا قَالَ: فَقَامَ يُصَلِّي، فَقَمَتْ عَنْ يَسَارِهِ، فَأَخْذَنِي، فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى حَمْنَةً، ثُمَّ نَامَ حَتَّى سَوَغَتْ غَطِيطَةً - أَوْ غَطِيطَةً - ثُمَّ خَرَجَ فَصَلَّى.

تخریج: إسناده صحيح.

٣١٧٠ - حَدَّثَنَا حُسْنٌ: حَدَّثَنَا شَعْبَةُ عَنِ الْحَكَمِ، عَنْ ابْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيْضَ عِنْدَ خَانِيَّةِ تَمِيمَةَ رَفِيقَ النَّبِيِّ ﷺ، فَصَلَّى رَسُولُ اللَّهِ ﷺ بَعْدَ الْعِشَاءِ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعاً، ثُمَّ نَامَ، ثُمَّ قَامَ فَصَلَّى أَرْبَعاً، فَقَالَ: «نَامَ الْغَایِمُ» أَوْ كَلِمَةً نَحْوَهَا - قَالَ: فَجَئْتُ، فَقَمَتْ عَنْ يَسَارِهِ، فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى حَمْنَةً رَكَابَتْ، ثُمَّ رَكْعَيْنِ، ثُمَّ نَامَ، حَتَّى سَوَغَتْ غَطِيطَةً - أَوْ غَطِيطَةً - ثُمَّ خَرَجَ إِلَى الصَّلَاةِ. [راجع: ١٨٤٣]

تخریج: إسناده صحيح، خ: (١١٧)، م: (٧٦٣).

٣١٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «نُصْرَتْ بِالصَّبَّا، وَأَهْلَكَتْ عَادَ بِالدَّبُورِ». [راجع: ٢٠١٣]

تخریج: إسناده صحيح، خ: (١٠٣٥)، م: (٩٠٠).

Comments: [Its isnad is saheeh, al-Bukhari (1035) and Muslim (900)]

3172. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "This is an 'Umrah which we have joined to Hajj. Whoever does not have a sacrificial animal with him, let him exit *ihram* completely, for 'Umrah has been joined to Hajj until the Day of Resurrection."

Comments: [Its isnad is saheeh, Muslim (1241)]

٢١٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَوْحٌ قَالَا: حَدَّثَنَا شَعْبَةُ عَنِ الْحَكَمِ - قَالَ رَوْحٌ: حَدَّثَنَا الْحَكَمُ - عَنْ مُجَاهِدٍ، عَنْ أَبْنَى عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «هَذِهِ عُمْرَةٌ اشْتَمَعْنَا إِلَيْهَا، فَمَنْ لَمْ يَكُنْ عِنْدَهُ هَذِيَّ فَلْيَجِلِّ الْحِلَّ كُلَّهُ، فَقَدْ دَخَلَتِ الْعُمْرَةُ فِي الْحَجَّ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٢١١٥]

تخریج: إسناده صحيح، م: (١٢٤١).

٢١٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عُمَرِو بْنِ مُرَّةَ، عَنْ أَبِي التَّخْرِيِّ الطَّائِبِ قَالَ: سَأَلْتُ أَبْنَى عَبَّاسٍ عَنْ تَبَعِ التَّحْلِلِ، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ تَبَعِ التَّحْلِلِ حَتَّى يَأْكُلَ مِنْهُ أَوْ يُؤْكَلَ مِنْهُ، وَحَتَّى يُوَرَّأَ. قَالَ: فَقُلْتُ: مَا يُوَرَّأُ؟ فَقَالَ رَجُلٌ عِنْدَهُ: حَتَّى يُخَرَّزَ.

تخریج: إسناده صحيح، خ: (٢٢٥٠)، م: (١٥٣٧).

٢١٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ وَحَجَاجٌ عَنْ شَعْبَةِ عَنْ عُمَرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَارِ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ النَّبِيِّ ﷺ كَانَ يُصَلِّي فَجَعَلَ جَنْدِي يُرِيدُ أَنْ يُسْرِئِيَنِي يَدِي النَّبِيِّ ﷺ، فَجَعَلَ يَتَقدِّمُ وَيَنْأَخْرُ. قَالَ حَجَاجٌ: يَتَقَبَّلُهُ وَيَنْأَخْرُ حَتَّى نَرَا الْجَنْدِيَّ. [راجع: ٢٦٥٣]

تخریج: حديث صحيح، وهذا إسناد منقطع، يحيى بن الجزار لم يسمعه من ابن عباس.

3175. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (صلى الله عليه وسلم) prayed 'Isha', then he came and prayed four (rak'ahs). Then he said: "Has the little boy gone to sleep?" - Shu'bah said: or something like that. - Then he went to sleep; then he got up and did *wudoo*. I do not remember how he did *wudoo*. Then he got up and prayed, and I stood on his left, but he made me stand on his right. Then he prayed five rak'ahs, then he prayed two. Then he went to sleep until I heard him breathing deeply. Then he prayed two rak'ahs, then he went out for the prayer.

Comments: [Its isnad is saheeh]

3176. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) set out in Ramadan to conquer Makkah. The Messenger of Allah (صلى الله عليه وسلم) fasted until he reached Qudaid, then he called for a vessel of milk and drank it. Then his companions broke the fast until they reached Makkah.

Comments: [Its isnad is saheeh]

3177. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: "The one who takes back his gift is like the one who goes back to his vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2622) and Muslim (1622)]

٣١٧٥ - حَدَّثَنَا بَهْرَزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي الْحَكَمُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ أَبْنِ عَبَّاسٍ قَالَ: بَثٌ فِي بَيْتِ خَاتَمِي مِنْ مُؤْمِنَةٍ، فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَمَاءَ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعاً، ثُمَّ قَالَ: «أَنَّا نَعْلَمُ الْعَلِيَّمَ - أَوِ الْعَلَامَ؟» - قَالَ شُعْبَةُ: أَوْ شَيْئًا تَحْوِلُ هَذَا - قَالَ: ثُمَّ نَامَ، قَالَ: ثُمَّ قَامَ، فَتَوَضَّأَ؟ قَالَ: لَا أَحْفَظُ وُضُوءَهُ، قَالَ: ثُمَّ قَامَ فَصَلَّى فَقَمْتُ عَنْ يَسْتَارِهِ، قَالَ: فَعَلَّمَنِي عَنْ تَبَيِّنِهِ، ثُمَّ صَلَّى حَمْسَ رَكَعَاتٍ، قَالَ: ثُمَّ صَلَّى رَكْعَتَيْنِ، قَالَ: ثُمَّ نَامَ، حَتَّى سَمِعْتُ عَطِيلَةَ - أَوْ حَطِيلَةَ - أَوْ حَطِيلَةَ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ. [راجع: ٣١٦٩]

تخریج: إسناده صحيح.

٣١٧٦ - حَدَّثَنَا بَهْرَزٌ: حَدَّثَنَا (٣٤٢/١) شُعْبَةُ: حَدَّثَنَا الْحَكَمُ عَنْ مَقْسُمٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ وَهُوَ يَغْزِي مَكَّةَ، فَصَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَتَى فُلَيْدَةَ، ثُمَّ دَعَا بِفَدَيْحٍ مِنْ لَبَنِ، فَشَرَبَهُ، قَالَ: ثُمَّ أَفْطَرَ أَصْحَابَهُ حَتَّى أَتَوْا مَكَّةَ. [راجع: ٢١٨٥]

تخریج: إسناده صحيح.

٣١٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَاجُ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: سَمِعْتُ قَنَادِةً يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْعَاقِدُ فِي هِبَّةٍ كَالْعَاكِدِ فِي قَنْبَةٍ». [راجع: ١٨٧٢]

تخریج: إسناده صحيح، خ: (٢٦٢٢)، م: (١٦٢٢).

3178. Sa'eed bin al-Musayyab narrated that he heard Ibn 'Abbas (رضي الله عنه) say: The Messenger of Allah (صلوات الله عليه) said: "The one who takes back his gift is like one who goes back to his vomit."

Comments: [Its isnad is saheeh]

٣١٧٨ - حَدَّثَنَا يَهْرُبُ: حَدَّثَنَا شَعْبَةُ: حَدَّثَنِي فَتَادَةُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبَ يُحَدِّثُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْعَادِيْدُ فِي هِبَّةٍ، كَالْعَادِيْدِ فِي قَيْبَرٍ». [راجع: ٢٥٢٩]

تخریج: إسناده صحيح.

3179. It was narrated that Abul-'Aliyah said: The cousin of your Prophet (صلوات الله عليه) told me: The Messenger of Allah (صلوات الله عليه) said: "Allah, may He be glorified and exalted, said: No one should say, I am better than Yoonus bin Matta." And he mentioned the name of his father. He said: And he said that he was taken on the Night Journey and that he saw Moosa (صلوات الله عليه), tall and dark as if he were one of the men of Shanoo'ah. And he said that he saw 'Eesa, a man of average height with a red and white complexion, of stocky build. And he said that he saw the Dajjal, and Malik the keeper of Hell.

Comments: [Its isnad is saheeh, al-Bukhari (3413) and Muslim (165)]

٣١٧٩ - حَدَّثَنَا حَمَّاجُ قَالَ: حَدَّثَنِي شَعْبَةُ غَنْ فَتَادَةُ، عَنْ أَبِي الْعَالِيَّةِ قَالَ: حَدَّثَنِي ابْنُ عَمِّ نَيْكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: مَا يَتَبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» وَسَيَّهَ إِلَى أَبِيهِ قَالَ: وَذَكَرَ أَنَّهُ أَشْرِيَ بِهِ، وَأَنَّهُ رَأَى مُوسَى عَلَيْهِ السَّلَامُ، آدَمَ طُوَالًا كَانَهُ مِنْ رِجَالٍ شَنُوَّةَ، وَذَكَرَ أَنَّهُ رَأَى عِيسَى مَرْبُوْعًا إِلَى الْحُمْرَةِ وَالْبَيْاضِ جَعْدَانَ، وَذَكَرَ أَنَّهُ رَأَى الدَّجَالَ، وَمَالِكًا خَازِنَ النَّارِ. [راجع: ٢١٩٧، ٢١٦٧]

تخریج: إسناده صحيح، خ: (٣٤١٣)، م: (٢٢٣٩)، م: (١٦٥).

3180. It was narrated that Qatadah said: I heard Abul-'Aliyah ar-Riyahi say: The cousin of your Prophet (صلوات الله عليه) told us, he said: "No person should say: I am better than Yoonus bin Matta," and he mentioned the name of his father. And the Messenger of Allah (صلوات الله عليه) mentioned when he was taken on the Night Journey, and he said:

٣١٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَفْرٍ: حَدَّثَنَا شَعْبَةُ عَنْ فَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَّةِ الرِّيَاحِيَّ قَالَ: حَدَّثَنَا ابْنُ عَمِّ نَيْكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَا يَتَبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» وَسَيَّهَ إِلَى أَبِيهِ. وَذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مُوسَى آدَمَ طُوَالٌ كَانَهُ مِنْ رِجَالِ شَنُوَّةَ» وَقَالَ: «عِيسَى جَعْدَانٌ

"Moosa (was) dark and tall, as if he were one of the men of Shanoo'ah." And he said: "'Eesa (was) of stocky build and of average height." And he mentioned Malik, the keeper of Hell, and he mentioned the Dajjal.

Comments: [Its isnad is saheeh, al-Bukhari (3395) and Muslim (2377)]

3181. Abu Hassan al-A'raj said: A man of Banul-Hujaim said to Ibn 'Abbas (رضي الله عنه): What are these fatwas that have infatuated the people and caused division, that the one who circumambulates the House has exited *ihram*? He said: The *Sunnah* of your Prophet (ﷺ), whether you like it or not.

Comments: [Its isnad is saheeh, Muslim (1244)]

3182. It was narrated from Qatadah that Abu Hassan al-A'raj said: A man from Banul-Hujaim, whose name was So and so son of Bujail, said to Ibn 'Abbas: What is this fatwa that has infatuated the people, that the one who circumambulates the House has exited *ihram*? He said: The *Sunnah* of your Prophet (ﷺ), whether you like it or not.

Comments: [Its isnad is saheeh]

3183. Hammam narrated: Qatadah narrated: and he mentioned the *hadeeth*.

Comments: [Its isnad is saheeh]

مربوّع" وَذَكَرَ مَالِكًا حَازِنَ جَهَنَّمَ، وَذَكَرَ الدَّجَّالَ. [انظر ما قبله]

تخریج: [إسناده صحيح، خ: ٣٣٩٥)، م: (٢٤٧٧)

٣١٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أبا حَسَنَ الْأَعْرَجَ قَالَ: فَلَمْ رَجُلٌ مِنْ نَبِيِّ الْهَجَّاجِ لَيَأْتِي عَبَّاسِ: مَا هَذِهِ الْقُتُبَىُّ الَّتِي قَدْ شَعَّفَتْ - أَوْ شَعَّبَتْ - بِالنَّاسِ: أَنَّ مَنْ طَافَ بِالْيَتِّيْتَ فَقَدْ حَلَّ، فَقَالَ: شَهَدَ لَكُمْ بِهِ وَإِنْ رَغِمْتُمْ.] [٢٥١٣]

تخریج: [إسناده صحيح، م: ١٢٤٤].

٣١٨٢ - حَدَّثَنَا حَمَّاجُ: حَدَّثَنِي شَعْبَةُ عَنْ قَتَادَةَ: أَنَّ أبا حَسَنَ الْأَعْرَجَ قَالَ: فَلَمْ رَجُلٌ مِنْ نَبِيِّ الْهَجَّاجِ - يَقَالُ لَهُ: فُلَانُ بْنُ بُحَيْلٍ - لِابْنِ عَبَّاسِ: مَا هَذِهِ الْقُتُبَىُّ الَّتِي قَدْ شَعَّفَتْ النَّاسَ: مَنْ طَافَ بِالْيَتِّيْتَ فَقَدْ حَلَّ، فَقَالَ: شَهَدَ لَكُمْ بِهِ وَإِنْ رَغِمْتُمْ: فَأَنَّ شَعْبَةَ أَوْلُو: شَعَّبَتْ وَلَا أَذْرِي كَيْفَ هِي؟

تخریج: [إسناده صحيح].

٣١٨٣ - حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا هَمَّامُ: حَدَّثَنَا قَتَادَةُ، فَذَكَرَ الْحَدِيثَ. وَقَالَ: قَدْ تَشَعَّبَ فِي النَّاسِ.] [٢٥٣٩]

تخریج: [إسناده صحيح].

3184. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I came when the Messenger of Allah (ﷺ) was praying in Mina and I was riding a donkey. I let it go in front of the row and joined the prayer, and I had reached the age of puberty, but he did not rebuke me for that.

Comments: [Its isnad is saheeh, al-Bukhari (76) and Muslim (504)]

٣١٨٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا مَالِكٌ
عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: حِنْثَ وَرَسُولُ اللَّهِ يَعْلَمُ
يُصْلِي يَوْمَئِي وَأَنَا عَلَى حِمَارٍ، فَتَرَكَهُ بَيْنَ يَدَيِ
الصَّفَّ، فَدَخَلْتُ فِي الصَّلَاةِ، وَقَدْ تَاهَرْتُ
إِلَاحْيَلَامَ، فَلَمْ يَعْبُذْ ذَلِكَ. [راجع: ١٨٩١]
تخریج: إسناده صحيح، خ: (٧٦)، م: (٥٠٤)

3185. I read this *hadeeth* to 'Abdur-Rahman and he said: I came riding on a female donkey, and at that time I had reached puberty, when the Messenger of Allah (ﷺ) was leading the people in prayer. I passed in front of part of the row, then I dismounted and let the donkey loose, and I joined the row. And no one rebuked me for that.

Comments: [Its isnad is saheeh]

3186. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) drank from Zamzam whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (5617) and Muslim (2027)]

٣١٨٥ - وَقَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ هَذَا
الْحَدِيثَ قَالَ: أَفْبَثْ رَأِيْنِي عَلَى أَنَّا، وَأَنَا
يَوْمَئِي قَدْ تَاهَرْتُ إِلَاحْيَلَامَ، وَرَسُولُ اللَّهِ يَعْلَمُ
يُصْلِي بِالْأَنَّاسِ، فَمَرَزَّتُ بَيْنَ يَدَيِ بَعْضِ
الصَّفَّ، فَتَرَكَتُ وَأَرْسَلْتُ الْأَنَّاسَ، فَدَخَلْتُ
فِي الصَّفَّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ.

تخریج: إسناده صحيح.

3187. Abu Zumail said: 'Abdullah bin 'Abbas (رضي الله عنه) told me: When the Harooriyah [Khawarij] rebelled, they withdrew from people. I said to them: On the day of al-Hudaibiyah the Messenger of Allah (ﷺ) made a peace deal with

٣١٨٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ:
حَدَّثَنَا سُفِيَّانُ عَنْ عَاصِمِ الْأَخْوَلِ، عَنْ
الشَّعِيرِيِّ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الشَّيْءَ يَعْلَمُ
شَرِبَ مِنْ زَمَّ زَمَّ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]
تخریج: إسناده صحيح، خ: (٥٦١٧)، م: (٢٠٢٧)

٣١٨٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا
عَنْ كُرَمَةَ بْنِ عَمَارٍ قَالَ: حَدَّثَنِي أَبُو زُبَيْلٍ قَالَ:
حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ: لَمَّا حَرَجَتِ
الْمُحْرُورِيَّةُ اغْتَلُوا، فَقُلْتُ لَهُمْ: إِنَّ رَسُولَ اللَّهِ

the *mushrikeen*. He said to 'Ali: "O 'Ali, write, 'This is what Muhammad the Messenger of Allah has agreed.'" They said: If we knew that you were the Messenger of Allah, we would not have fought you. The Messenger of Allah (ﷺ) said, "Erase it, O 'Ali. O Allah, You know that I am Your Messenger. Erase it, O 'Ali, and write: 'This is what Muhammad bin 'Abdullah has agreed.'" By Allah, the Messenger of Allah was better than 'Ali, but he erased that himself and erasing it does not mean denying his Prophethood. Have I answered this point? They said: Yes.

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

3188. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (رضي الله عنه) wrote to me (saying): The Messenger of Allah (ﷺ) said: "If people were to be given on the basis of what they claim, some people would claim the lives and wealth of others. But the one against whom a claim is made should swear an oath."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2514) and Muslim (1711)]

3189. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) died and did not leave a will or any instruction (concerning who was to succeed him).

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

3190. It was narrated from Ibn 'Abbas (رضي الله عنه) that a bowl of *thareed*

بِهِلَّةِ يَوْمِ الْحُدَيْبِيَّةِ صَالَحَ التَّشْرِيكَينَ، فَقَالَ لِعَلَيْهِ: «اَكْتُبْ يَا عَلَيُّ، هَذَا مَا صَالَحَ عَلَيَّ مُحَمَّدٌ رَسُولُ اللَّهِ» قَالُوا: لَوْ تَعْلَمُ اَنَّكَ رَسُولُ اللَّهِ مَا قَاتَنَاكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اَفْخُ يَا عَلَيُّ، اللَّهُمَّ اِنَّكَ تَعْلَمُ اَنِّي رَسُولُكَ، اَفْخُ يَا عَلَيُّ، وَأَكْتُبْ: هَذَا مَا صَالَحَ عَلَيَّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ». وَاللَّهُ لَرَسُولُ اللَّهِ خَيْرٌ مِنْ عَلَيَّ، وَقَدْ مَحَا نَفْسَهُ وَلَمْ يَكُنْ مَحْوًا ذَلِكَ يَمْحَاهُ مِنَ الْبَعْدِ، اَخْرَجْتُ مِنْ هَذِهِ؟ قَالُوا: تَعْمَلُ

[راجع: ٦٥٦]

تخریج: [إسناده حسن]

٣١٨٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : (١)
٣٤٣ - حَدَّثَنَا نَافِعٌ بْنُ عُمَرَ عَنْ أَبِيهِ مُلِيقَةَ، قَالَ: كَتَبَ إِلَيَّ أَبُو عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ النَّاسَ أَغْطُوا بِدُعْوَاهُمْ، أَدْعَى نَاسٌ مِنَ النَّاسِ بِمَا نَاسٍ وَأَمْوَالَهُمْ، وَلَكِنَّ الْيَقِينَ عَلَى الْمُدْعَى عَلَيْهِ».

[انظر: ٣٢٩٢، ٣٣٤٨، ٣٤٢٧]

تخریج: [إسناده صحيح، خ: (٤٢٥)، م: (١٧١١)].

٣١٨٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ أَرْقَمَ بْنِ شُرَحِيلِ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: مَاتَ رَسُولُ اللَّهِ ﷺ وَلَمْ يُوصِّ . [٣٣٥٦]

تخریج: [إسناده صحيح]

٣١٩٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائبِ،

عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ
الَّذِي يَكْتُلُ أَبْنَى يَقْصُدُهُ مِنْ تَرِيدِهِ، فَقَالَ: «كُلُوا
مِنْ حَوْلِهَا وَلَا تَأْكُلُوا مِنْ وَسْطِهَا، فَإِنَّ
الْبَرَكَةَ تَنْزِلُ فِي وَسْطِهَا» قَالَ أَبْنُ جَعْفَرٍ: «مِنْ
جَوَانِبِهَا، أَوْ مِنْ حَافَّتِهَا». [راجع: ٢٤٣٩]

تخریج: إسناده حسن.

٣١٩١ - حَدَّثَنَا عَنْدُ الرَّحْمَنِ عَنْ أَبِي عَوَانَةَ،
عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنْ أَبْنَى عَبَّاسٍ فِي قَوْلِهِ: «لَا تَحْكُمْ بِهِ لِسَانَكَ
لِتَعْجِلَ بِهِ» [القيامة: ١٦] قَالَ: كَانَ الَّذِي يَكْتُلُ
يُعَالِجُ مِنْ الشَّتَّرِيلِ شَدَّدَةً، فَكَانَ يُحْرُكُ شَفَقَتَهُ.
قَالَ: فَقَالَ لِي أَبْنُ عَبَّاسٍ: أَنَا أُخْرُكُ شَفَقَتَيِ
كَمَا كَانَ رَسُولُ اللَّهِ يُحْرُكُ شَفَقَتَهُ. وَقَالَ لِي
سَعِيدٌ: أَنَا أُخْرُكُ كَمَا رَأَيْتُ أَبْنَى عَبَّاسًا يُحْرُكُ
شَفَقَتَهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «لَا تَحْكُمْ بِهِ
لِسَانَكَ لِتَعْجِلَ بِهِ ۝ إِنَّ عَنَّا جَمِيعُ وَقْدَانَهُ» قَالَ:
جَمِيعُهُ فِي صَدْرِكَ، ثُمَّ تَقْرَأُهُ «فَإِنَّا قَاتَلْنَا فَالْيَعْ
وَقْدَانَهُ» فَاسْتَشْعِنْ لَهُ وَأَنْصِتْهُ «ثُمَّ إِنَّا عَلَيْنَا بَيَانَهُ»
فَكَانَ بَعْدَ ذَلِكَ، إِذَا افْتَلَقَ جِبْرِيلُ، قَرَأَهُ كَمَا
أَقْرَأَهُ [راجع: ١٩١٠]

تخریج: إسناده صحيح، خ: (٥)، م: (٤٤٨).

was brought to the Prophet (ﷺ) and he said: "Eat from the edges and do not eat from the middle, for the blessing descends in the middle." Ibn Ja'far said: "From the edges or from the sides."

Comments: [Its isnad is *hasan*]

3191. It was narrated that Ibn 'Abbas said, concerning the verse "Move not your tongue concerning (the Qur'an, O Muhammad) to make haste therewith" [al-Qiyamah 75:16]: The Prophet (ﷺ) experienced some hardship when the Revelation came to him, and he used to move his lips. Ibn 'Abbas said to me: I will move my lips for you as the Messenger of Allah (ﷺ) used to move his lips. Sa'eed said to me: I will move my lips for you as Ibn 'Abbas moved his lips. Then Allah revealed the verse, "Move not your tongue concerning (the Qur'an, O Muhammad) to make haste therewith. It is for Us to collect it and to give you (O Muhammad (ﷺ)) the ability to recite it (the Qur'an)" [al-Qiyamah 75:16,17], meaning, I will collect (preserve) it in your heart, then you will be able to recite it. "And when We have recited it to you [O Muhammad through Jibreel (Gabriel)], then follow its (the Qur'an's) recitation" i.e., so listen to it attentively. "Then it is for Us (Allah) to make it clear (to you)" [al-Qiyamah 75:19]. Then after that, when Jibreel left, he would recite it as it had been recited to him.

Comments: [Its isnad is *saheeh*, al-Bukhari (5) and Muslim (448)]

3192. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) came to us, young boys of Banu 'Abdul-Muttalib, as we were riding on our donkeys on the night of Muzdalifah. He started slapping our thighs and saying: "O my sons, do not stone the *Jamrah* until the sun rises." Ibn 'Abbas said: I did not think anyone would stone it until the sun rose.

Comments: [A *saheeh hadeeth*; its *isnad* is interrupted]

3193. It was narrated from Ibn 'Abbas (رض) that a lamb fell in front of the Messenger of Allah (ﷺ) whilst he was praying, and he did not interrupt his prayer.

Comments: [A *hasan hadeeth*]

٣١٩٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ
عَنْ سَلَمَةَ بْنِ كَهْبٍ، عَنْ الْحَسِنِ الْعَرْبِيِّ،
عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَدَّمَنَا رَسُولُ اللَّهِ
أَغْيِلَّةً بَنِي عَبْدِ الْمُطَّلِّبِ عَلَى حُمْرَاتِ لَيْلَةِ
الْمُزْدَلِفَةِ، فَجَعَلَ يَلْطُخُ أَعْخَادَنَا وَيَقُولُ:
«أُتَّبِعُكُمْ، لَا تَرْمُوْا الْجَمَرَةَ حَتَّى تَطْلُعَ الشَّمْسُ»
قَالَ أَبْنُى عَبَّاسٍ: لَا إِخَالَ أَخْدَانِ يَوْمِي حَتَّى
تَطْلُعَ الشَّمْسُ. [راجع: ٢٠٩٢]

تخریج: حديث صحيح، وهذا إسناد
مقطوع، حسن بن عبدالله العربي لم يسمع من
ابن عباس.

٣١٩٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ
عَنْ سَلَمَةَ، عَنْ الْحَسِنِ - يَعْنِي الْعَرْبِيِّ - عَنْ
أَبْنَى عَبَّاسٍ: أَنَّ حَدِيَّا سَقَطَ بَيْنَ يَدَيِّ رَسُولِ
اللَّهِ
وَهُوَ يُصَلِّي، فَلَمْ يَقْطُعْ صَلَاتَهُ.

[راجع: ٢٨٠٤]

تخریج: حديث حسن.

3194. It was narrated that Ibn 'Abbas (رض) said: I stayed overnight with my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up in the night, relieved himself and washed his face and hands. Then he got up, went to the waterskin, undid its straps, and did a *wudoo'* that was somewhere between the most perfect and the most light; he did not use a great deal of water but he did a proper *wudoo'*. Then he stood and prayed, and I got up

٣١٩٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ
سَلَمَةَ، عَنْ كُرَيْبٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: بَتَّ
عِنْدَ حَالَتِي مِيمُونَةَ، فَقَامَ رَسُولُ اللَّهِ
مِنْ
اللَّيْلِ، فَأَتَى حَاجَتَهُ، ثُمَّ غَسَّلَ وَجْهَهُ وَيَدَيْهِ،
ثُمَّ قَامَ فَأَتَى الْفَرْغَةَ، فَأَطْلَقَ شَيْنَاهَا، ثُمَّ تَوَضَّأَ
وَضْوِئًا بَيْنَ الْوُضُوءَيْنِ، لَمْ يَكُنْ وَقْدَ أَبْلَغَ، ثُمَّ
قَامَ فَصَلَّى، فَقَمْتُ فَقَمَطْأَتُ، كَرَاهِيَةً أَنْ يَرَى
أَنِّي كُنْتُ أَرْتَبِهُ، فَتَوَضَّأْتُ فَقَامَ يُصَلِّي، فَقَمْتُ
عَنْ يَسَارِهِ، فَأَخَذَنِي يَأْذِنِي، فَأَذَّرَنِي عَنْ

and hid myself, not wanting him to think that I was watching him, and I did *wudoo'*. He stood and started praying, and I stood on his left, but he took me by the ear and brought me round to his right. The prayer of the Messenger of Allah (ﷺ) at night reached thirteen *rak'ahs*. Then he lay down and slept until he was breathing deeply, for when he slept he would breathe deeply. Then Bilal came to him and called him for prayer, and he got up and prayed, and did not do *wudoo'*. In his *du'a'* he said: "O Allah, put in my heart light, in my seeing light, in my hearing light, to my right light, to my left light, above me light, below me light, in front of me light, behind me light, give me abundant light." Kuraib said: There are seven more phrases that I was caused to forget. I met one of the sons of al-'Abbas and he told them to me. He mentioned: my sinews, my flesh, my blood, my hair and my skin, and he mentioned two others.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6316) and Muslim (763)]

3195. It was narrated from Kuraib that a woman lifted up a child of hers and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

Comments: [*Saheeh*, Muslim (1336)]

بَيْمِينِهِ، فَكَتَمَ صَلَاةً رَسُولَ اللَّهِ مِنَ اللَّيلِ
ثُلَاثَ عَشْرَةً رَكْعَةً، ثُمَّ أَضْطَجَعَ، فَقَامَ حَتَّى
نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَأَتَاهُ بِلَالٌ فَادَّهَ
بِالصَّلَاةِ، فَقَامَ فَصَلَى، وَلَمْ يَتَوَضَّأْ، وَكَانَ
يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ اجْعَلْنِي نُورًا،
وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ
بَيْمِينِي نُورًا، وَعَنْ يَمْنَارِي نُورًا، وَمِنْ فَوْقِي
نُورًا، وَمِنْ تَحْتِي نُورًا، وَمِنْ أَمَانِي نُورًا،
وَمِنْ خَلْفِي نُورًا، وَأَعْظَمُ لِي نُورًا». قَالَ
ثُرَيْبٌ: وَسَعَ في التَّابُوتِ. قَالَ: فَلَقِيَتْ بَعْضَ
وَلَدِ الْعَبَّاسِ، فَحَدَّثَنِي بِهِنْ، فَذَكَرَ: «عَصَبِي،
وَلَحْمي، وَدَمِي، وَثَعْري، وَبَشَري». قَالَ:
وَذَكَرَ حَضَلَتَينِ. [راجع: ٢٥٦٧]

تَحْرِيْج: إِسْنَادٌ صَحِيحٌ، خ: (٦٣١٦)، م: (٧٦٣).

٣١٩٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ،
عَنْ إِبْرَاهِيمَ بْنِ عَقْبَةَ، عَنْ ثُرَيْبٍ: أَنَّ امْرَأَةَ
رَفَعَتْ صَبَّاً لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ،
إِلَهَنَا حَجَّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْزَرُ».
[راجع: ١٨٩٢]

تَحْرِيْج: حَدِيثٌ صَحِيحٌ، م: (١٣٣٦).

3196. A similar report was narrated from Kuraib, from Ibn 'Abbas (رض).

Comments: [Its isnad is saheeh]

٣١٩٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ
عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ
عَبَّاسٍ يَمِثِيلِهِ. [رَاجِعٌ: ١٨٩٢]

تخریج: إسناده صحيح، م: (١٣٣٦).

3197. It was narrated that Ibn 'Abbas (رض) said: The whiteness of the armpits of the Messenger of Allah (ﷺ) could be seen when he prostrated.

Comments: [Saheeh because of corroborating evidence, its isnad is da'eef and at-Tamimi is unknown]

٣١٩٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ
أبي إسحاقِ، عَنِ التَّمِيميِّ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: وَكَانَ رَسُولُ اللَّهِ يَكُلُّ، يُرَى بِيَاضِ
إِنْطِيلِهِ إِذَا سَجَدَ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ:
سَمِعْتُ أَبِي يَقُولُ: كَانَ شَعْبَةُ يَتَقدَّمُ أَصْحَابَ
الْحَدِيثِ، فَقَالَ يَوْمًا: مَا فَعَلَ ذَلِكَ الْفَلَامِ
الْجَوَمِ؟ يَعْنِي شَبَابَةً. [رَاجِعٌ: ٢٤٠٥]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، التميمي محظوظ.

3198. It was narrated that Ibn 'Abbas (رض) said: I heard the Messenger of Allah (ﷺ) say: "Any (animal) skin that has been tanned has become pure."

Comments: [Its isnad is saheeh, Muslim (366)]

٣١٩٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ،
عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
وَعْلَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ يَكُلُّ يَقُولُ: «أَيُّمَا إِعَابِ دُبَيْ، فَقَدْ
طَهَرَ». [رَاجِعٌ: ١٨٩٥]

تخریج: إسناده صحيح، م: (٣٦٦).

3199. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1282)]

٣١٩٩ - (٣٤٤/١) حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ
سُفْيَانَ، عَنْ حَيْبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ
ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَكُلُّ لَيْلَى حَتَّى
رَمَى الْجَمْرَةَ. [رَاجِعٌ: ١٨٦٠]

تخریج: إسناده صحيح، خ: (١٥٤٣)، م: (١٢٨٢)

3200. It was narrated that Yazeed bin Hurmuz said: Najdah bin 'Amir wrote to Ibn 'Abbas

٣٢٠٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ:
حَدَّثَنَا حَبِيرٌ بْنُ حَازِمٍ عَنْ قَيْسِ بْنِ سَعِيدٍ،

(ﷺ), asking him about some things. I saw Ibn 'Abbas when he read his letter and when he wrote his reply. He wrote to him (saying): You asked me... And he narrated the *hadeeth*. And he said: You asked me, did the Messenger of Allah (ﷺ) kill any of the boys of the *mushrikeen*? The Messenger of Allah (ﷺ) did not kill any of them and you should not kill any of them unless you know about them what al-Khadir knew about the boy when he killed him.

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

عَنْ يَزِيدَ بْنِ هُرْمَزَ قَالَ: كَتَبَ نَجْدَةً بْنَ عَامِرٍ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ أَشْيَاءٍ، فَنَهَذَتْ ابْنَ عَبَّاسٍ حِينَ قَرَا بَيْتَهُ، وَجَيَنَ كَتَبَ جَوَابَهُ، فَكَتَبَ إِلَيْهِ: إِنَّكَ سَأَلْتَنِي... وَذَكَرَ الْحَدِيثَ، قَالَ: وَسَأَلْتُ: هَلْ كَانَ رَسُولُ اللَّهِ يَقْتُلُ مِنْهُمْ؟ فَقَالَ: لَمْ يَكُنْ يَقْتُلُ مِنْهُمْ أَحَدًا، وَإِنَّ رَسُولَ اللَّهِ يَقْتُلُ لَمْ يَكُنْ يَقْتُلُ مِنْهُمْ أَحَدًا، وَأَنْتَ فَلَا تَقْتُلْ مِنْهُمْ أَحَدًا، إِلَّا أَنْ تَكُونَ تَقْتَلُ مِنْهُمْ مَا عَلِمَ الْخَبِيرُ مِنَ الْغُلَامِ حِينَ شَفَّلَهُ، [راجع: ٢٢٣٥]

تخریج: إسناده صحيح.

٣٢٠١ - حَدَّثَنَا وَكِبْيَعُ عَنْ سُفْيَانَ، عَنْ غَاصِمٍ، عَنْ أَبِي رَزِينَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا تَرَكَتْ: «إِذَا جَاءَهُ نَصْرُ اللَّهِ وَالْفَتحُ»، عَلِمَ الشَّيْءُ يَقْتُلُهُ أَنْ قَدْ تَعَيَّنَتْ إِلَيْهِ نَفْسُهُ، فَقَبِيلَ: «إِذَا جَاءَهُ نَصْرُ اللَّهِ» الشُّورَةُ كُلُّهَا، [راجع: ١٨٧٣]

تخریج: إسناده حسن.

٣٢٠٢ - حَدَّثَنَا أَبُو أَخْمَدَ وَأَبُو ثُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ عَفْئَةَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةَ رَفَعَتْ صَبِيًّا لَهَا إِلَى النَّبِيِّ يَقْتُلُهُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَلَهْدَا حَجَّ؟ قَالَ: «أَعْمَمُ، وَلَكَ أَجْرٌ». [راجع: ١٨٩٨]

تخریج: إسناده صحيح.

٣٢٠٣ - حَدَّثَنَا وَكِبْيَعُ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ الْحَكَمِ، عَنْ مَقْسِمٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ

3201. It was narrated that Ibn 'Abbas (رض) said: When [the soorah] "When there comes the Help of Allah (to you, O Muhammad (ﷺ)) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (ﷺ) realised that news of his (impending) death had been given to him.

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

3202. It was narrated from Ibn 'Abbas (رض) that a woman lifted up a child of hers to the Prophet (ﷺ) and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

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

3203. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) sent the weak ones of his family

ahead from Muzdalifah and said: "Do not stone the *Jamrah* until the sun rises."

Comments: [A *saheeh* *hadeeth*]

الثَّيْرَ يَسْأَلُ قَدَمَ صَعْقَةَ أَهْلِهِ مِنْ جَمْعٍ، وَقَالَ:
لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ.

[راجع: ٢٥٠٧]

تخریج: حدیث صحیح.

3204. It was narrated that Ibn 'Abbas said: When you have stoned the *Jamrah*, everything becomes permissible to you except (intimacy with) women. A man said: And perfume? Ibn 'Abbas said: As for me, I saw the Messenger of Allah ﷺ apply a lot of musk to his head. Is that perfume or not?

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is interrupted]

٣٢٠٤ - حَدَّثَنَا وَكِبْرُّ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفِيَّانُ عَنْ سَلَمَةَ بْنِ ثَوْبَانَ، عَنِ الْحَسَنِ الْعَرَبِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا رَمَيْتُمُ الْجَمْرَةَ، فَقَدْ خَلَ لَكُمْ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ، قَالَ: فَقَالَ رَجُلٌ: وَالظِّيْبُ؟ - قَالَ عَبْدُ الرَّحْمَنِ: فَقَالَ لَهُ رَجُلٌ: يَا أَبا الْعَبَّاسِ - فَقَالَ ابْنُ عَبَّاسٍ: أَمَّا أَنَا فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ يَسْأَلُ بَصَمْمَعَ رَأْسَهُ بِالْمُنْكَبِ، أَفَظِيبُ ذَكَرٍ لَا؟ . [راجع: ٢٠٩٠]

تخریج: صحیح لغيره، وهذا إسناد مقطوع، الحسن بن عبد الله العربي لم يسمع من ابن عباس.

3205. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah ﷺ defined the *meeqat* for the people of the east as al-'Aqeeq.

Comments: [Its *isnad* is *da'eef* because of the weakness of Yazeed bin Abu Ziyad]

٣٢٠٥ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا سُفِيَّانُ عَنْ يَزِيدَ ابْنِ أَبِي زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَلَيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: وَقَتَ رَسُولُ اللَّهِ يَسْأَلُ لِأَهْلِ الْمَشْرِقِ الْعَقِيقَ.

تخریج: إسناده ضعیف لضعف يزيد بن أبي زياد.

3206. It was narrated from Ibn 'Abbas (رض) that when the Prophet ﷺ came to Dhul-Hulaifah, he entered *ihtram* for *Hajj*, and he marked his sacrificial animal with a cut on its right side, then he wiped the blood from it, and he garlanded it with two sandals."

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

٣٢٠٦ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا هِشَامُ عَنْ قَاتَةَ، عَنْ أَبِي حَسَنِ الْأَغْرِيْجِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الْئَيْرَ يَسْأَلُ لِمَا أَتَى دَارَ الْحَلَكَةَ أَخْرَمَ بِالْحَجَّ، وَأَشْعَرَ هَذِهِ فِي شَقِّ السَّنَامِ الْأَيْمَنِ، وَأَمَاطَ غَنَّةَ الدَّمِ، وَقَلَّدَ تَعْلَيْنِ. [راجع: ١٨٥٥]

تخریج: إسناده صحیح، م: (١٢٤٣).

3207. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Two blessings that many people do not make good use of: free time and good health."

Comments: [Its isnad is saheeh, al-Bukhari (6412)]

3208. It was narrated that Abul-Bakhtari said: We saw the new moon of Ramadan in Dhat 'Irq, so we sent a man to Ibn 'Abbas (رض) to ask him. He [Ibn 'Abbas (رض)] said: The Messenger of Allah (ﷺ) said: "Allah causes it to appear for long enough that people can see it."

Comments: [Its isnad is saheeh Muslim (1088)]

3209. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) set out from Madinah fasting during the month of Ramadan, and when he came to Qudaid he broke his fast, and continued not to fast until he entered Makkah.

Comments: [Its isnad is saheeh]

3210. It was narrated from Ibn 'Abbas (رض) that they debated whether the Prophet (ﷺ) was fasting on the day of 'Arafah. Ummul-Fadl sent some milk to the Prophet (ﷺ) and he drank (it).

Comments: [Its isnad is hasan]

٣٢٠٧ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ بْنُ أَبِي هَنْدٍ عَنْ أَبِيهِ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُعْتَنَى مَعْبُونٌ فِيهِمَا كَثِيرٌ مِّنَ النَّاسِ: الْفَرَاغُ وَالصَّحَّةُ.»

[راجع: ٢٣٤٠]

تخریج: إسناده صحيح، خ: (٦٤١٢).

٣٢٠٨ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا شَعْبَةُ عَنْ عَمِّهِ أَبْنَ مُرَّةَ، عَنْ أَبِي الْبَخْرِيِّ قَالَ: تَرَاءَنَا هِلَالَ رَمَضَانَ بِدَابَّ عِزْقٍ، فَأَرْسَلْنَا رَجُلًا إِلَى أَبْنِ عَبَّاسٍ فَسَأَلَهُ، قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَدَدَ إِلَى رُؤْبَيْهِ. [راجع: ٣٢٠١]

تخریج: إسناده صحيح، م: (١٠٨٨).

٣٢٠٩ - حَدَّثَنَا وَكِبْرُّ عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ مَقْسِمٍ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ صَابِئًا فِي شَهْرِ رَمَضَانَ، فَلَمَّا أَتَى قُدُّيْدًا أَفْطَرَ، فَلَمْ يَرْكِنْ مُقْطِرًا حَتَّى دَخَلَ مَكَّةَ. [راجع: ٢١٨٥]

تخریج: إسناده صحيح.

٣٢١٠ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا أَبْنُ أَبِي ذَئْبٍ عَنْ صَالِحِ مَوْلَى التَّوَأْمَةِ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّهُمْ تَمَارَقُوا فِي صَوْمَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَرَفةَ، فَأَرْسَلَ أَمَّ الْفَضْلِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ فَشَرَبَتْ. [راجع: ١٨٧٠]

تخریج: إسناده حسن.

3211. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was treated with cupping - Wakee' said: In al-Qahah - when he was fasting.

Comments: [Its isnad is saheeh]

٣٢١١ - حَدَّثَنَا وَكِيعٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شَعْبَةُ عَنِ الْحَكَمِ، عَنْ مُقْسَمٍ، عَنْ أَبْنَى عَبَّاسِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَجَمَ - قَالَ وَكِيعٌ: بِالْفَاحِخَةِ - وَهُوَ صَائِمٌ. [راجع: ٢١٨٦]

تخریج: إسناده صحيح.

3212. Al-Hakam bin al-A'raj said: I came to Ibn 'Abbas (رضي الله عنه) when he was reclining on his cloak at Zamzam, and I said: Tell me about 'Ashoora', what day should I fast it? He said: When you see the new moon of Muharram, count, and fast on the ninth day. I said: Is that how Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to fast it? He said: Yes.

Comments: [Its isnad is saheeh, Muslim (1133)]

٣٢١٢ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَاجِبُ بْنُ عَمْرٍ شَمْعَةُ مِنْ الْحَكَمِ بْنِ الْأَعْرَجِ قَالَ: أَتَهَبَتْ إِلَيَّ أَنْتَ هَبَّتْ إِلَيَّ أَبْنَى عَبَّاسَ وَهُوَ مُؤْسَدٌ رَذَاءُهُ فِي زَمْرَدٍ، فَقُلْتُ: أَخْبِرْنِي عَنْ عَاشُورَاءِ أَيُّ يَوْمٍ أَصُومُهُ؟ قَالَ: إِذَا رَأَيْتَ هِلَالَ الْمُحْرَمَ فَاغْدُ، فَاضْطَرَّ من التاسِعَةِ صَائِمًا. قَالَ: قُلْتُ: أَكَذَّاكَ كَانَ يَصُومُهُ مُحَمَّدٌ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ؟ قَالَ: نَعَمْ. [٢١٣٥] [راجع: ٣٤٥/١]

تخریج: إسناده صحيح، م: (١١٣٣).

3213. It was narrated from 'Abdullah bin 'Umair, a freed slave of Ibn 'Abbas, from Ibn 'Abbas (رضي الله عنه) that he said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "If I am still alive next year, I shall certainly fast on the ninth day."

Comments: [Its isnad is qawi]

٣٢١٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبْنُ أَبِي ذِئْبٍ عَنِ الْقَاسِمِ بْنِ عَبَّاسِ، عَنْ أَبْنَى عَبَّاسَ، عَنْ أَبْنَى عَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا يَبْقَيْنَاهُ لِأَصْوَمَنَ الْيَوْمَ التَّاسِعَ». [١٩٧١] [راجع: ١٩٧١]

تخریج: إسناده قوي، م: (١١٣٤).

3214. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Do not eat food from the top; eat from the edges for the *barakah* (blessing) descends on the top."

Comments: [Its isnad is hasan]

٣٢١٤ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائبِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَى عَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَأْكُلُوا الطَّعَامَ مِنْ فَوْقِهِ، وَكُلُّوا مِنْ جَوَانِيهِ، فَإِنَّ الْبَرَكَةَ تَنْزَلُ مِنْ فَوْقَهُ». [٢٤٨٠] [راجع: ٢٤٨٠]

تخریج: إسناده حسن.

3215. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "Do not take any animate being as a target."

Comments: [Its *isnad* is *saheeh*, Muslim (1957)]

٣٢١٥ - حَدَّثَنَا وَكِبْرُّ وَابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شَعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ ابْنُ جَعْفَرٍ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَسْجُدُوا شَيْئًا فِي الرُّوْحِ غَرَضًا». [راجع: ٢٤٨٠]

تخریج: إسناده صحيح، م: (١٩٥٧).

3216. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "Do not take any animate being as a target."

Comments: [A *saheeh hadeeth*]

٣٢١٦ - حَدَّثَنَا وَكِبْرُّ عَنْ سُفْيَانَ وَعَبْدِ الرَّزَاقِ قَالَ: أَخْبَرَنَا التَّوْرِيُّ عَنْ سَمَّاْكِ بْنِ حَرْبٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَسْجُدُوا شَيْئًا فِي الرُّوْحِ غَرَضًا» قَالَ عَبْدُ الرَّزَاقِ: نَهَى أَنْ يَسْجُدَ. [راجع: ١٨٦٣]

تخریج: حديث صحيح.

3217. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلوات الله عليه وسلم) carried him and his brother (on his mount), one in front of him and one behind.

Comments: [Its *isnad* is *da'eef* because Jabir al-Ju'fi is *da'eef*]

٣٢١٧ - حَدَّثَنَا وَكِبْرُّ عَنْ إِسْرَائِيلَ، عَنْ جَاهِيرٍ، عَنْ أَبِي الصُّنْحَى، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ السَّيِّدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمَّلَ أَخَاهُ، هَذَا قَدَامَهُ وَهَذَا خَلْفَهُ. [راجع: ٢٧٠٦]

تخریج: إسناده ضعيف لضعف جابر الجعفي.

3218. It was narrated from Ibn 'Abbas (رضي الله عنه) that as-Sa'b bin Jaththamah gave the Messenger of Allah (صلوات الله عليه وسلم) the rump of a donkey, dripping with blood, when he was in *ihram*, and he refused it.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

٣٢١٨ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا شَعْبَةُ عَنْ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ بْنَ جَاثِمَةَ أَهْدَى إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَمًا وَهُوَ مُخْرِمٌ، فَرَدَهُ. [راجع: ٢٥٣٠]

تخریج: إسناده صحيح، م: (١١٩٤).

٣٢١٩ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدِ بْنِ الْأَصْمَمْ سَمِعْتُ مِنْهُ قَالَ: ذُكِرَ عَنْ

3219. It was narrated that Yazeed bin al-Asamm said: Mention of lizard (meat) was made in the

presence of Ibn 'Abbas. One of the men present said: It was brought to the Messenger of Allah (ﷺ) and he did not permit it or forbid it. He said: What a bad thing you are saying. Verily the Messenger of Allah (ﷺ) was sent to clarify what is permitted and what is forbidden. Umni Hufaid bint al-Harith came to visit her sister Maimoonah bint al-Harith, and she brought some food with her, including some lizard meat. The Messenger of Allah (ﷺ) came after milking (an animal) in the evening and it was said to him: There is some lizard meat. He refrained from taking it but those who were with him ate it. If it were *haram*, he would have told them not to eat it. He said: "It is not found in our land and we find it off-putting."

Comments: [Its *isnad* is *saheeh*, Muslim (1948)]

3220. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "This and this are the same [with regard to *diyah*]," and he held his thumb and pinkie finger together.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6895)]

3221. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the one who goes back to his vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2621) and Muslim (1622)]

ابن عباس الصبّ، فقال رجلٌ من جلسائه: أتني به رسول الله ﷺ فلم يحله ولم يحرمه. فقال: يُنس ما تَنْوِلُونَ، إِنَّمَا بُعْثَرَ رَسُولُ اللهِ مُحَمَّداً وَمُحَرَّماً، جاءت أم حميد بنت الحارث، تزوّرَ أختها ميمونة بنت الحارث وَمَعْنَاهَا طَعَامٌ، فيه لَحْمٌ صَبَّ، فَخَاءَ رَسُولُ اللهِ بَعْدَمَا اغْتَبَ، فَقَرَبَ إِلَيْهِ فَقَالَ لَهُ: إِنَّ فِيهِ لَحْمَ صَبَّ. فَكَفَّ يَدَهُ، فَأَكَلَهُ مَنْ عَنَدَهُ، وَلَمْ يَكُنْ حَرَاماً تَهَاجِمُ عَنَّهُ، وَقَالَ: الَّذِينَ يَأْرِضُنَا، وَنَخْنُ نَعْنَافَةً». [راجع: ٢٦٨٤]

تخریج: استاده صحيح، م: ١٩٤٨).

-٣٢٢٠- حَدَّثَنَا وَبِكْعَبٌ: حَدَّثَنَا شَعْبَةُ عَنْ قَاتَدَةَ، عَنْ عِنْكَرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «هَذِهِ وَهَذِهِ سَوَاءٌ» وَضَمَّ بَيْنَ إِنْهَايِهِ وَجَنْصَرِهِ. [راجع: ١٩٩٩]

تخریج: استاده صحيح، خ: (٦٨٩٥).

-٣٢٢١- حَدَّثَنَا وَبِكْعَبٌ وَأَبُو عَامِرٍ قَالَا: حَدَّثَنَا هِشَامٌ عَنْ قَاتَدَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعَادُ فِي هِبَتِهِ كَالْعَادِ فِي قَبَّتِهِ». [راجع: ٢٥٢٩]

تخریج: استاده صحيح، خ: (٢٦٢١)، م: (١٦٢٢).

3222. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian, and the virgin should be consulted." He said: "Her silence is her approval."

Comments: [Its isnad is saheeh, Muslim (1421)]

3223. It was narrated that Ibn 'Abbas (رض) said: Quraish said to the Prophet (ﷺ): "Pray to your Lord for us to turn Safa into gold for us, and if it is turned into gold we will follow you and will acknowledge what you have said as you said it. He asked his Lord, may He be glorified and exalted, and Jibreel came to him and said: If you wish, this Safa will be turned to gold for them, then whoever among them disbelieves after that, I will punish him with a punishment with which I have never punished anyone in the world before, or if you wish, we will open the gate of repentance to them. He said: O Lord, no; rather open to them the gate of repentance.

Comments: [Its isnad is saheeh]

3224. It was narrated that Ibn 'Abbas (رض) said: A man came to the Prophet (ﷺ) and said: My sister had vowed to do *Hajj*, but she died. He said: "Do you think that if she owed a debt, would you pay it off?" He said: Yes. He said: "Allah, may He be blessed

٣٢٢٢ - حَدَّثَنَا وَكَيْبُعْ عَنْ مَالِكِ بْنِ أَنَسِ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأُمَّةُ أَوْلَىٰ بِتَقْسِيمِهَا مِنْ وَلِيَّهَا، وَالْبَرُّ تُشَانِمُ فِي تَقْسِيمِهَا» قَالَ: «وَصُنْتَانُهَا إِفْرَارُهَا».

[راجع: ١٨٨٨]

تخریج: اسناده صحيح، م: ١٤٢١).

٣٢٢٣ - حَدَّثَنَا وَكَيْبُعْ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ عُمَرَانَ أَبِي الْحَكْمَ السُّلَمِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ قُرِيشٌ لِلنَّبِيِّ ﷺ: ادْعُ لَنَا رَبَّكَ يُضْيِغْ لَنَا الصَّنَا ذَهَبَةً، فَإِنْ أَضْبَخْتَ ذَهَبَةً أَتَبْعَنَاكَ، وَعَرَفْنَا أَنَّ مَا قُلْتَ كَمَا قُلْتَ، فَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنْ شِئْتَ أَضْبَخْتَ لَهُمْ هَذِهِ الصَّنَا ذَهَبَةً فَمَنْ كَفَرَ مِنْهُمْ بَعْدَ ذَلِكَ، عَذَّبْتَهُ عَذَابًا لَا أُعْذَبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَإِنْ شِئْتَ فَتَحْنَا لَهُمْ أَبْوَابَ التَّوْبَةِ، قَالَ: يَا رَبَّ، لَا، تَلِّي افْتَنْعَلْهُمْ أَبْوَابَ التَّوْبَةِ.

[راجع: ٢١٦٦]

تخریج: اسناده صحيح.

٣٢٢٤ - حَدَّثَنَا وَكَيْبُعْ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي شِعْبَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنْ أَخْتَيْتَ نَذْرَتْ أَنْ تَحْجَجَ، وَنَذَّ مَاتَتْ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَيْهَا ذِيْنُ، أَكُنْتَ تَقْضِيهَا؟»

and exalted, is more deserving of it being paid off.

Comments: [Its isnad is saheeh, al-Bukhari (6699)]

3225. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I was present on Eid with the Prophet (ﷺ), Abu Bakr and 'Umar (رضي الله عنهما), and they started with the prayer before the khutbah.

Comments: [Its isnad is saheeh, al-Bukhari (979) and Muslim (884)]

3226. 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (رضي الله عنه) say: The Prophet (ﷺ) went out on the day of Eid, and were it not for the fact that I was so close to him, I would not have been present because I was so young. He came to the house of Katheer bin as-Salt and prayed two rak'ahs, then he delivered the khutbah and enjoined charity. He [the narrator] said: And he did not mention any adhan or iqamah.

Comments: [Its isnad is saheeh]

3227. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) prayed then he delivered the khutbah, as did Abu Bakr, 'Umar and 'Uthman, on Eid, without any adhan or iqamah.

Comments: [Its isnad is qawi]

قال: نعم. قال: «فَاللَّهُ تَبَارَكَ وَتَعَالَى أَحَدٌ بِالْوَقَاءِ». [راجع: ٢١٤٠]

تخریج: إسناده صحيح، خ: (٦٦٩٩).

-٣٢٢٥ - حَدَّثَنَا وَكِيعٌ عَنْ سُفِيَّانَ، عَنْ أَبْنِ جُرْجِينَ، عَنْ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ النَّبِيِّ ﷺ، وَأَبِي بَكْرٍ، وَعُمَرَ، فَبَدَأُوا بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ. [راجع: ٢١٧٣]

تخریج: إسناده صحيح، خ: (٩٧٩)، م: (٨٨٤).

-٣٢٢٦ - حَدَّثَنَا وَكِيعٌ عَنْ سُفِيَّانَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَابِسٍ قَالَ: حَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدٍ (٣٤٦/١) وَلَوْلَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ مِنَ الصَّغْرِ، فَأَنِّي دَارَ كَثِيرًا بْنَ الصَّلَوةِ، فَصَلَّى رَكْعَتَيْنِ قَالَ: ثُمَّ حَطَبَ وَأَمَرَ بِالصَّدْقَةِ، قَالَ: وَلَمْ يَذْكُرْ أَذَانًا وَلَا إِقَامَةً. [راجع: ٢٠٦٢]

تخریج: إسناده صحيح.

-٣٢٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبْنِ جُرْجِينَ، عَنْ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ ثُمَّ حَطَبَ، وَأَبْرَأَ بَكْرٍ وَعُمَرَ وَعُمَّانَ، فِي الْعِيدِ يُعَيِّرُ أَذَانَ وَلَا إِقَامَةً. [راجع: ٣٢٧٤]

تخریج: إسناده قوي.

3228. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "There are no days on which righteous deeds are more beloved to Allah than these days," meaning the first ten days of Dhul-Hijjah. It was said: not even jihad for the sake of Allah? He said, "Not even jihad for the sake of Allah, unless a man goes out with himself and his wealth and does not come back with any of that."

Comments: [Its isnad is saheeh]

3229. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet of Allah (ﷺ) sent me from Muzdalifah before dawn with the luggage of the Prophet of Allah (ﷺ).

Comments: [Saheeh, al-Bukhari (1678) and Muslim (1294)]

3230. Sa'eed bin Jubair narrated that Ibn 'Abbas (رضي الله عنه) told him: A man came in *ihram* with the Prophet (ﷺ); he fell from his mount, his neck was broken and he died. The Messenger of Allah (ﷺ) said: "Wash him with water and lotus leaves, and dress him in his two garments, but do not cover his head, for he will be resurrected on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، حَدَّثَنِي
سُلَيْمَانُ، عَنْ مُشْلِمِ الْبَطْرِينِ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ:
إِنَّمَا مِنَ الْأَيَّامِ أَيَّامُ الْعَمَلِ فِيهِ أَفْضَلُ مِنْ هَذِهِ
الْأَيَّامِ» قَبْلَهُ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ
خَرَجَ بِتَقْوِيَّةٍ وَمَالِيَّةٍ، فَلَمْ يَرْجِعْ بِتَقْوِيَّةٍ وَمَالِيَّةٍ». [١٩٦٨]

[راجع: ١٩٦٨]
تخریج: [استناده صحيح]

- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي
عَطَاءً عَنْ أَبْنِ عَبَّاسٍ - قَالَ: وَلَمْ يَسْمَعْهُ -
قَالَ: بَعْثَيْتُ نَبِيَّ اللَّهِ ﷺ بِسَاحِرٍ مِنْ جَمْعٍ،
فِي نَقْلِ نَبِيِّ اللَّهِ ﷺ. [رَاجِع: ١٩٢٠]

تخریج: [استناده صحيح، خ: ١٦٧٨)، م: ١٢٩٤].

- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ:
حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ سَعِيدَ بْنَ جُبَيْرٍ
أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: أَقْبَلَ رَجُلٌ
خَرَامٌ مَعَ رَسُولِ اللَّهِ ﷺ فَخَرَّ مِنْ فَوْقِ دَائِيَّهُ،
فَوَقَصَّ وَقَصَّا، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ
ﷺ: «أَعْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَأَلْسِنُوهُ ثُوبَيْهُ،
وَلَا تُخْمِرُوا رَأْسَهُ، فَإِنَّهُ يَبْعَثُ يَوْمَ الْقِيَامَةِ
بِلَّيْ». [رَاجِع: ١٨٥٠]

تخریج: [استناده صحيح، خ: ١٢٦٥)، م: ١٢٠٦].

3231. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "No woman should travel unless she has a *mahram* with her." A man came to the Prophet (ﷺ) and said: I have enlisted in such and such a campaign and my wife is going for *Hajj*. He said: "Go back and do *Hajj* with her."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1862) and Muslim (1341)]

- ٣٢٣١ - حَدَّثَنَا يَحْيَى بْنُ أَبْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ عَنْ أُبْيِ مَعْبُدٍ، عَنْ أَبْنِ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ قَالَ: «لَا تُسَافِرْ امْرَأَةً إِلَّا وَمَعْهَا ذُو مَحْرَمٍ» وَحَاجَةُ النَّبِيِّ ﷺ رَجُلٌ قَالَ: إِنِّي أَكْتَبْتُ فِي غَرْزَةٍ كَذَّا وَكَذَّا، وَأَمْرَأَتِي حَاجَةٌ؟ قَالَ: «فَارْجِعْ فَعُجَّ مَعَهَا».

[راجع: ١٩٣٤]

تخریج: إسناده صحيح، خ: (١٨٦٢)، م: (١٣٤١).

3232. 'Amr bin Deenar narrated that he heard Abu Ma'bad, the freed slave of Ibn 'Abbas, narrate from Ibn 'Abbas (رض), Rawh [one of the narrators] said: "So go and do *Hajj* with her."

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

- ٣٢٣٢ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّهُ سَيِّعَ أَبَا مَعْبُدٍ مَوْلَى أَبْنِ عَبَّاسٍ يُخْبِرُ عَنْ أَبْنِ عَبَّاسٍ. قَالَ رَوْحٌ: «فَاحْجُجْ مَعَهَا». [راجع: ٣٢٢١]

تخریج: إسناده صحيح.

3233. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram* and he was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1836,1837)]

- ٣٢٣٣ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا عَكْرِمَةُ عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَرَوَّجَ مَقْمُونَةً وَهُوَ مَحْرَمٌ، وَاحْتَجَمَ وَهُوَ مَحْرَمٌ. [راجع: ٢١٠٨]

تخریج: إسناده صحيح، خ: (١٨٣٦)، م: (١٨٣٧).

3234. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "When one of you eats food, let him not wipe his hand with a cloth until he has licked it or had it licked for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5456) and Muslim (2031)]

- ٣٢٣٤ - حَدَّثَنَا يَحْيَى عَنْ أَبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءُ عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَخْدُمْ فَلَا يَمْسِخْ بَدَّهُ بِالْمِنْدِيلِ، حَتَّى يَلْعَقَهَا أَوْ يُلْعَقَهَا».

[راجع: ١٩٢٤]

تخریج: إسناده صحيح، خ: (٥٤٥٦)، م: (٢٠٣١).

3235. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) put together *Zuhr* and '*Asr*, and *Maghrib* and '*Isha'*, when it was not raining and he was not travelling. They said: O Abu 'Abbas, what did he intend thereby? He said: To make things easy for his *ummah*.

Comments: [A *saheeh hadeeth*]

3236. It was narrated from Ibn 'Abbas (رض) from the Prophet that he led them in praying eight *rak'ahs* at the time of a solar eclipse, in which he recited then bowed then raised his head; then he recited then bowed then raised his head; then he recited then bowed then raised his head; then he prostrated. He said: And the second *rak'ah* was the same.

Comments: [Da'eef]

3237. It was narrated that Ibn 'Abbas (رض) said: It was said to the Prophet (ﷺ): Why don't you marry the daughter of Hamzah? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

3238. It was narrated from Ibn 'Abbas (رض) that a woman of Kath'am said: O Messenger of Allah, the command of Allah to do *Hajj* has come when my father is an old man and cannot sit firmly in the

٣٢٣٥ - حَدَّثَنَا يَحْيَى عَنْ دَاوُدَ بْنِ قَيْسٍ قَالَ: حَدَّثَنِي صَالِحٌ مَوْلَى التَّوْأْمَةِ عَنْ أَبْنَى عَبَّاسٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظَّهَرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْإِشَاءِ، فِي غَيْرِ مَطْرَدٍ وَلَا شَفِرٍ قَالُوا: يَا أَبا عَبَّاسٍ، مَا أَرَادَ بِذَلِكَ؟ قَالَ: التَّوْسُعُ عَلَى أُمَّتِهِ. [راجع: ١٩١٨]

تخریج: حدیث صحيح، م: (٧٠٥).

٣٢٣٦ - حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ طَاؤُسٍ، عَنْ أَبْنَى عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُشُوفَ ثَمَانِ رَكْعَاتٍ، فَرَأَى ثُمَّ رَفَعَ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ. قَالَ: وَالْأُخْرَى مِثْلُهَا. [راجع: ٢٧١١]

تخریج: ضعیف قد تقدم الكلام فيه برقم: (١٩٧٥).

٣٢٣٧ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا فَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَيلَ لِلنَّبِيِّ ﷺ: لَوْ تَرَوْجُنْتَ بَنْتَ حَمْزَةَ؟ قَالَ: إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ. [راجع: ١٩٥٢]

تخریج: إسناده صحيح، خ: (٢٦٤٥)، م: (١٤٤٧).

٣٢٣٨ - حَدَّثَنَا يَحْيَى: أَخْبَرَنَا مَالِكُ قَالَ: حَدَّثَنِي أَبْنُ شِهَابٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ خَنْفَمْ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فِرِيقَةَ اللَّهِ فِي الْحَجَّ

saddle. Can I do *Hajj* on his behalf?
He said: Yes.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1513) and Muslim (1334)]

تخریج: [إسناده صحيح، خ: ١٥١٣، م: ١٣٣٤].

أذرّكت أباها شيئاً كثيراً، لا يستطيع أن يُبْتَ على الرَّحْلِ، أَفَسْعَى عَنْهُ؟ قَالَ: نَعَمْ.
[انظر: ٣٢٧٥]

3239. It was narrated from Ibn 'Abbas (رضي الله عنه) that he invited his brother 'Ubaidullah to eat on the day of Arafat, and he said, I am fasting. He said: You are leaders whose example is followed. I saw the Messenger of Allah (ﷺ) call for fresh milk on this day and he drank. On one occasion Yahya [one of the narrators] said:... Members of a household whose example is followed.

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

3240. 'Ata' bin Abi Rabah said: Ibn 'Abbas (رضي الله عنه) said to me: Shall I show you a woman of the people of Paradise? I said Yes. He said: This black woman came to the Prophet (ﷺ) and said: I have seizures and become uncovered; pray to Allah for me. He said: "If you wish, you can be patient and Paradise will be yours, or if you wish, I will pray to Allah to heal you." She said: No; rather I will be patient, but pray to Allah that I do not become uncovered. And he prayed for her.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5652) and Muslim (2576)]

تخریج: [إسناده صحيح، خ: ٥٦٥٢، م: ٢٥٧٦].

- ٣٢٣٩ - حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ دَعَا أَخَاهُ عَبْدَ اللَّهِ يَوْمَ عَرْقَةَ إِلَى طَغَامٍ، قَالَ: إِنِّي صَائِمٌ، قَالَ: إِنْكُمْ أَلْمَهُ يَعْتَدُونِي بِكُمْ، ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ دَعَا بِحَلَابٍ فِي هَذَا الْيَوْمِ فَشَرِبَ، وَقَالَ يَحْيَى مَرَّةً: أَهْلُ بَيْتٍ يَعْتَدُونِي بِكُمْ. [راجع: ٢٩٤٦]

تخریج: [إسناده صحيح].

- ٣٢٤٠ - حَدَّثَنَا يَحْيَى عَنْ عُمَرَانَ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا عَطَاءً بْنُ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قَالَ: قُلْتُ: بَلَى، قَالَ: هَذِهِ الشَّوْذَاءُ، أَتَتِ النَّبِيَّ ﷺ (٣٤٧/١) فَقَالَتْ: إِنِّي أَضْرَعُ وَأَنْكِشُفُ، فَادْعُ اللَّهَ لِي، قَالَ: «إِنِّي شَيْتُ صَبَرْتِ، وَلَكِ الْجَنَّةُ، وَإِنِّي شَيْتُ دَعَوْتُ اللَّهَ لَكَ أَنْ يُعَافِيكَ» قَالَتْ: لَا، بَلْ أَصْبِرُ، فَادْعُ اللَّهَ أَنْ لَا أَنْكِشَفَ _ أَوْ لَا يَنْكِشِفَ عَنِي _ قَالَ: فَدَعَا لَهَا.

3241. It was narrated from Ibn 'Abbas - Yahya said: Shu'bah used to attribute it to the Prophet

- ٣٢٤١ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي فَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ

(٣٤٣) :- "Prayer is interrupted by a dog and a menstruating woman."

Comments: [Its isnad is saheeh]

يَحْمِي: كَانَ شُبْهَةً يَرْتَعُهُ: «يُقْطَعُ الصَّلَاةُ الْكَلْبُ، وَالْمَرْأَةُ الْخَارِجُ». [٢٢٤٢]

تخریج: إسناده صحيح.

3242. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) forbade killing bees, ants, sparrow hawks and hoopoes. Yahya said: And I saw in the book of Sufyan: It was narrated from Juraij, from Ibn Abi Labeed, from az-Zuhri.

Comments: [A saheeh hadeeth]

٣٢٤٢ - حَدَّثَنَا يَحْمِي عَنْ أَبْنَى جُرَيْجَ قَالَ: حَدَّثَنَا عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنَى عَبَّاسِيَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ التَّحْلَةِ، وَالشَّمْلَةِ، وَالصَّرْدِ، وَالْهَذْدِفِ. قَالَ يَحْمِي: وَرَأَيْتُ فِي كِتَابِ سُفِّيَّاً: عَنْ أَبْنَى جُرَيْجَ، عَنْ أَبْنَى أَبِي لَبِيدٍ، عَنِ الزُّهْرِيِّ. [رَاجِعٌ: ٢٠٦٧]

تخریج: حديث صحيح.

3243. It was narrated from Ibn 'Abbas (رض): I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up at night, undid a waterskin and did 'wudoo', then he stood and prayed. I stood on his left and he took hold of my hand and brought me around and made me stand on his right, and I prayed with him.

Comments: [Its isnad is saheeh, Muslim (763)]

٣٢٤٣ - حَدَّثَنَا يَحْمِي: حَدَّثَنَا عَبْدُ الْمُتَّلِكِ عَنْ عَطَاءٍ، عَنْ أَبْنَى عَبَّاسِيَ: إِنِّي فِي بَيْتِ خَالِتِي مِيمُونَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ الْلَّيْلِ، فَأَطْلَقَ الْقَرْبَةَ، فَتَوَضَّأَ، فَقَامَ إِلَى الصَّلَاةِ، فَقَمَتْ قَوْضَاتُ فَقَمَتْ عَنْ يَسَارِهِ، فَأَخَدَ يَبِينِي فَادَارَنِي، فَأَفَاقَنِي عَنْ يَمِينِي، فَصَلَّيْتُ نَعْمَةً. [رَاجِعٌ: ٢٢٤٥]

تخریج: إسناده صحيح، م: (٧٦٣).

3244. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) prayed 'Zuhr' in Dhul-Hulaifah, then he called for his camel and he marked it with a cut on the right side of its hump and the blood flowed from it. Then he garlanded it with two sandals. Then he called for his mount and when he reached al-Baida', he entered 'ihram' for Hajj.

٣٢٤٤ - حَدَّثَنَا يَحْمِي عَنْ شُبْهَةٍ قَالَ: حَدَّثَنِي قَنَادَةُ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُبْهَةُ قَالَ: سَوْمَتْ قَنَادَةُ قَالَ: سَوْمَتْ أَبَا حَسَانَ عَنْ أَبْنَى عَبَّاسِيَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظَّهَرَ بِذِي الْحِلْقَةِ، ثُمَّ دَعَا بِذَنْبِهِ، فَأَسْعَرَ صَفَّةَ سَنَامَهَا الْأَمْمِينَ، وَسَلَّتَ الدَّمَ عَنْهَا، وَفَدَّهَا

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

تعلين، ثم دعى برأسجته، فلما استوث به على
البيداء، أهل بالخجع. [راجع: ١٨٥٥]
تخيّب: إسناد صحيح، م: (١٢٤٣).

3245. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) went out to relieve himself, then some food was brought to him and he ate and did not touch water.

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

3246. It was narrated that Ibn 'Abbas (رض) said: Umm Hufaid, the maternal aunt of Ibn 'Abbas, gave the Messenger of Allah (ﷺ) some ghee, dried yogurt and lizard meat. He ate the ghee and dried yoghurt, but he left the lizard meat because he found it off-putting. It was eaten at the table of the Messenger of Allah (ﷺ) and if it were *haram*, it would not have been eaten at the table of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2575) and Muslim (1947)]

3247. It was narrated that Ibn 'Abbas (رض) said: A man came to the Prophet (ﷺ) and started talking to him, and he said: What Allah wills and you will. He said: "Are you making me equal to Allah? What Allah alone wills."

Comments: [*Saheeh* because of corroborating evidence]

٣٢٤٥ - حَدَّثَنَا يَحْيَى بْنُ أَبِي جَرْيَةَ قَالَ:
حَدَّثَنِي سَعِيدُ بْنُ الْحُوَيْرَثَ عَنْ أَبْنِ عَبَّاسٍ
قَالَ: تَبَرَّزَ رَسُولُ اللَّهِ يَحْتَاجُهُ، ثُمَّ أَتَى
بِطَعَامٍ فَأَكَلَهُ وَلَمْ يَمْسَسْ مَاءً. [راجع: ١٩٣٢]
تخيّب: إسناد صحيح، م: (٣٧٤).

٣٢٤٦ - حَدَّثَنَا يَحْيَى بْنُ شَعْبَةَ: حَدَّثَنَا أَبُو
شِرْبَرْ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ:
أَهَدَتْ أُمُّ حَفَيْدٍ خَالَةَ أَبْنِ عَبَّاسٍ إِلَى رَسُولِ اللَّهِ
سَمَّنًا وَأَيْطَأَ وَأَصْبَأَ، فَأَكَلَ السَّمَنَ وَالْأَقْطَاءَ
وَتَرَكَ الْأَصْبَأَ تَقْدِرًا، وَأَكَلَ عَلَى مَائِذَةِ رَسُولِ
اللَّهِ يَحْتَاجُهُ، وَلَوْ كَانَ حَرَاماً لَمْ يُؤْكَلْ عَنِي مَائِذَةَ
رَسُولِ اللَّهِ يَحْتَاجُهُ. [راجع: ٢٢٩٩]

تخيّب: إسناد صحيح، خ: (٢٥٧٥)، م: (١٩٤٧)

٣٢٤٧ - حَدَّثَنَا يَحْيَى بْنُ أَجْلَحَ قَالَ: حَدَّثَنَا
بَرِيدُ بْنُ الْأَصْمَمَ عَنْ أَبْنِ عَبَّاسٍ قَالَ: جَاءَ
رَجُلٌ إِلَى النَّبِيِّ يَحْتَاجُهُ الْكَلَامُ، فَقَالَ:
مَا شَاءَ اللَّهُ وَيُشَاءُ. فَقَالَ: «جَعَلْتُنِي لِلَّهِ
عَذْلًا! مَا شَاءَ اللَّهُ وَحْدَهُ». [راجع: ١٨٣٩]
تخيّب: صحيح لن غيره، وهذا إسناد ضعيف،
أجلح بن عبدالله مختلف فيه.

3248. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to me on the morning of [stoning] *al-'Aqabah* [i.e., the 10th of Dhul-Hijjah], when he was sitting on his mount: "Pick up (pebbles) for me." I picked up for him small pebbles (the size of broad beans). When he took them in his hand, he said: "Yes, like these," twice. And he gestured with his hand - Yahya indicated that he raised it - and said: "Beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."

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

3249. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the Prophet (ﷺ) was told to face towards the Ka'bah (in prayer), they said: O Messenger of Allah, what about those of our brothers who died before that, who died when they were facing towards Jerusalem? Then Allah, may He be glorified and exalted, revealed the words: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

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

3250. Ibn 'Abbas (رضي الله عنه) said: The first woman to wear a girdle was the mother of Isma'eel; she used her girdle to hide her tracks from Sarah... and he mentioned the *hadeeth*. Ibn 'Abbas said: May

٣٢٤٨ - حَدَّثَنَا يَحْيَى وَإِشْمَاعِيلُ الْمَقْبَرِيُّ قَالَ : حَدَّثَنَا عَوْفٌ : حَدَّثَنِي زَيْدُ بْنُ حُصَيْنٍ عَنْ أَبِيهِ الْعَالَمِيِّ الرَّاجِيِّ ، عَنْ ابْنِ عَبَّاسٍ - قَالَ يَحْيَى : لَا يَدْرِي عَوْفٌ عَبْدُ اللَّهِ أَوْ الْفَضْلِ - قَالَ : قَالَ لِي رَسُولُ اللَّهِ ﷺ عَذَّةُ الْعَقْبَةِ ، وَعُوْنَاقُتُ عَلَى رَاجِلِي : «هَاتِ النَّطْلَ لِي» فَلَقْطَتُ لَهُ حَصَبَاتٍ مِنْ حَصَبِ الْخَدْفِ ، فَوَضَعْتُهُنَّ فِي يَدِي وَقَالَ : «بِأَشْتَالِ هُؤُلَاءِ» مَرَّتَيْنِ ، وَقَالَ يَحْيَى - فَأَشَارَ يَحْيَى أَنَّهُ رَفَعَهَا - وَقَالَ : «إِنَّكُمْ وَالْغُلَوْ - فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُوْ فِي الدِّينِ». [راجع: ١٨٥١]

تخریج: إسناده صحيح.

٣٢٤٩ - حَدَّثَنَا وَكِيعٌ : حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ ، عَنْ عِكْرَمَةَ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : لَمَّا وُجِّهَ النَّبِيُّ ﷺ إِلَى الْكَعْبَةِ ، قَالُوا : يَا رَسُولَ اللَّهِ ، فَكَيْفَ يَمْنَعُ مَاتَ مِنْ إِخْرَابِنَا قَبْلَ ذَلِكَ ، الَّذِينَ مَاتُوا وَهُمْ يُصَلَّوْنَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ : «وَمَا كَانَ اللَّهُ يُضِيقُ بِإِيمَانِكُمْ» [البقرة: ١٤٣] [راجع: ٢٦٩١]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

٣٢٥٠ - حَدَّثَنَا عَبْدُ الرَّزَاقِ : حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي رَبَّ وَكَثِيرٍ بْنِ كَثِيرٍ بْنِ الْمُطَلِّبِ بْنِ أَبِي وَدَاعَةَ - تَرِيدُ أَحَدُهُمَا عَلَى الْآخَرِ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ ابْنُ عَبَّاسٍ : أَوْلَى مَا

Allah have mercy on the mother of Isma'el! Had she let Zamzam flow or had she not scooped from that water, Zamzam would have been a stream flowing on the surface of the earth. Ibn 'Abbas said: The Prophet (ﷺ) said: The mother of Isma'el was sitting near the water and she enjoyed the company of people. They settled there and sent for their families, who came and settled with them. In his *hadeeth* he said: She came down from as-Safa and when she reached the valley, she lifted the hem of her garment then ran like one who is exhausted until she crossed the valley, then she came to al-Marwah. Then she stood on it and looked to see if she could see anyone, but she could not see anyone. And she did that seven times." Ibn 'Abbas said: The Prophet (ﷺ) said: "That is why the people ran between them [the two hills]."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3362,3363,3365)]

3251. It was narrated that Ibn 'Abbas said, concerning the verse, "And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you" [al-Anfal 8:30]: Quraish discussed one night in Makkah. Some of them said: When morning comes, chain him up - referring to the Prophet (ﷺ). Others said: Rather you should kill him. And others said: Rather you should expel him. Allah, may He be

ائْخَدَتِ النِّسَاءُ الْمُنْطَقَ مِنْ قَبْلِ أُمٍ إِسْمَاعِيلَ،
ائْخَدَتِ مُنْطَقًا بِعَيْنِ أُثْرَاهَا عَلَى سَارَةَ...
فَذَكَرَ الْحَدِيثَ. قَالَ ابْنُ عَبَّاسٍ: رَجْمُ اللَّهِ أُمَّ
إِسْمَاعِيلَ، لَوْ تَرَكْتَ زَمْزَمَ أَوْ قَالَ: لَوْ لَمْ
تَعْرِفْ مِنَ الْمَاءِ، لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا.
قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «فَأَلَقَ ذَلِكَ
أُمَّ إِسْمَاعِيلَ، وَهِيَ تُحِبُّ الْأَنْسَ، فَنَزَّلُوا
وَأَرْسَلُوا إِلَيْهِمْ أَهْلَهُمْ، فَنَزَّلُوا مَعَهُمْ. وَقَالَ فِي
حَدِيثِهِ: فَهَبَطَتِ مِنَ الصَّفَا، حَتَّى إِذَا بَلَغَتِ
الْوَادِيِّ رَفَعَتْ طَرْفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعْيَ
الْأَنْسَانَ الْمَجْهُودَ، حَتَّى جَاءَرَتِ الْوَادِيِّ،
ثُمَّ أَتَتِ الْمُرْوَةَ فَقَامَتْ عَلَيْهَا وَظَرَرَتْ: هَلْ
تَرَى أَحَدًا، فَلَمْ تَرَ أَحَدًا، (٣٤٨/١) فَقَعَدَتِ
ذَلِكَ سَعْيَ مَرَّاتٍ». قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ
ﷺ: «فِي ذَلِكَ سَعَى النَّاسُ بِيَهُمَا».

تخریج: إسناده صحيح، خ: (٣٣٦٢، ٣٣٦٥، ٣٣٦٣).

-٣٢٥١- حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ
قَالَ: وَأَخْبَرَنِي عَشَانُ الْجَزَرِيُّ: أَنَّ مَقْسَماً
مُؤْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ فِي
قَوْلِهِ: «وَإِذَا يَنْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُنْسُوكُهُ»
(الأفال ٣٠) قَالَ: شَأْوَرَتْ فُرِيشَ لِيَةَ
يَسْكُنُهُ، فَقَالَ بَعْضُهُمْ: إِذَا أَضْبَحَ فَأَثْبُرُهُ
بِالْوَثَاقِيِّ، يُرِيدُونَ النَّبِيَّ ﷺ، وَقَالَ بَعْضُهُمْ:
بَلْ اقْتُلُوهُ، وَقَالَ بَعْضُهُمْ: بَلْ أَخْرُجُوهُ،

glorified and exalted, informed His Prophet (ﷺ) about that, so 'Ali slept in the bed of the Prophet (ﷺ) that night, and the Prophet (ﷺ) set out until he reached the cave. And the *mushrikeen* stayed lying in wait for 'Ali all night, thinking that he was the Prophet (ﷺ). When morning came, they entered upon him, and when they saw 'Ali and (realized that) Allah had foiled their plot, they said: Where is your companion? He said: I do not know. They tried to track him down, but when they reached the mountain, they got confused. They climbed up the mountain and passed by the cave, but they saw a spider web over its entrance and said: If he entered here, there would not be a spider web over the entrance. And he stayed there for three nights.

Comments: [Its *isnad* is *da'eef*, Uthman al-Jazari is *da'eef*]

3252. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "No one should say, I am better than Yoonus bin Matta," and he mentioned his father. He committed a sin, then his Lord brought him close to him.

Comments: [Its *isnad* is *saheehi*, al-Bukhari (3413)]

3253. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said on the day of the conquest [of Makkah]: "Its grasses are not to be cut and its game is not to be disturbed; its thorns are not to be

فاطلَعَ اللَّهُ عَزَّ وَجَلَّ نَبِيُّهُ عَلَى ذَلِكَ،
فَبَاتَ عَلَيْهِ عَلَى فِرَاشِ الْئَبِيِّ بَلَقَ الْئَبِيِّ،
وَخَرَجَ النَّبِيُّ بَلَقَ حَتَّى لَحَقَ بِالْغَارِ، وَبَاتَ
الْمُشْرِكُونَ يَحْرُسُونَ عَلَيْهِ، يَحْسُبُونَ النَّبِيَّ
بَلَقَ، فَلَمَّا أَصْبَحُوا ثَارُوا إِلَيْهِ، فَلَمَّا رَأَوُا
عَلَيْهِ رَدَّ اللَّهُ مُكْرَهُمْ، قَالُوا: أَيْنَ صَاحِبُكَ
هَذَا؟ قَالَ: لَا أَدْرِي، فَأَفْتَصُوا أَتْرَهُ، فَلَمَّا
بَلَغُوا الْجَبَلَ خُلُطَ عَلَيْهِمْ، فَصَعِدُوا فِي
الْجَبَلِ، فَمَرُوا بِالْغَارِ فَرَأَوْا عَلَى بَابِهِ تَسْعُ
الْعَنْكُبُوتَ، قَالُوا: لَوْ دَخَلَ هَاهُنَا لَمْ يَكُنْ
تَسْعُ الْعَنْكُبُوتَ عَلَى بَابِهِ، فَمَكَثَ فِيهِ ثَلَاثَ
يَوْمًا.

تخریج: إسناده ضعيف، عثمان الجزري ضعيف.

٣٢٥٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ فَتَّادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبْنَ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ بَلَقَ: «لَا يَتَبَعَنِي لِأَخْدِ
أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ بُوْنَسْ بْنِ مَنَّ» تَسْبِهُ
إِلَيْ أَبِيهِ، أَصَابَ ذَنْبًا، ثُمَّ اجْتَنَّاهُ رَبُّهُ.

[راجع: ٢١٦٧]

تخریج: إسناده صحيح، خ: (٣٤١٣).

٣٢٥٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ غَمْرُو بْنِ دِينَارٍ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ
النَّبِيَّ بَلَقَ قَالَ يَوْمَ الْفَتحِ: «لَا يُخْتَلِّي
خَلَاهَا، وَلَا يُنْفَرُ صَيْدُهَا، وَلَا يُعْضُدُ

cut; and its lost property is not permissible except for one who will announce it." Al-'Abbas said: Except *idhkhir*, O Messenger of Allah. He said: "Except *idhkhir*, for it is permissible."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1349) and Muslim (1353)]

3254. It was narrated that Ibn 'Abbas said - he [the narrator] said: I only think that he attributed it to the Prophet (ﷺ): He used to enjoin killing snakes and said: "Whoever leaves them alone out of fear or for fear of harm, is not one of us." And Ibn 'Abbas said: Small snakes are transformed jinn as monkeys are transformed people from among the Children of Israel.

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

3255. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Snakes are transformed jinn."

Comments: [*Saheeh mawqoof*]

3256. It was narrated that Tawoos said: I was with Ibn 'Abbas, when Zaid bin Thabit said: Are you giving a *fatwa* that a menstruating woman may leave before the last thing she does is to circumambulate the House? He said: Yes. He said: Do not issue a *fatwa* to that effect. Ibn 'Abbas said to him: Why

عصاها، ولا تجعل لقطتها إلا لمُشيد» ف قال العباس: إلا الأذخر يا رسول الله، ف قال الشيبي: «إلا الأذخر، فإنه حلال».

تخرج: إسناده صحيح، خ: (١٣٤٩)، م: (١٣٥٣).

٣٢٥٤ - ٣٢٥٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَئُوبَ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ - قَالَ: لَا أَعْلَمُ إِلَّا رَفِعَ الْحَدِيثَ - قَالَ: كَانَ يَأْمُرُ بِقَتْلِ الْحَيَّاتِ، وَيَقُولُ: «مَنْ تَرَكَهُنَّ حَشِيشَةً أَوْ مَخَافَةً ثَانِيَرَ، فَلَيْسَ مَنَّا» قَالَ: وَقَالَ أَبْنُ عَبَّاسٍ: إِنَّ الْجَانَّ مَسِيقُ الْجِنِّ، كَمَا مُسِيقُ الْفَرَدَةِ مِنْ بَنِي إِسْرَائِيلَ. [راجع: ٢٠٣٧]

تخرج: إسناده صحيح.

٣٢٥٥ - ٣٢٥٥ - حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَاجِ: حَدَّثَنَا عَبْدُ التَّزِيزِ بْنُ الْمُخْتَارِ عَنْ حَالِيْدَ الْحَدَّادِ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْحَيَّاتُ مَسِيقُ الْجِنِّ».

تخرج: صحيح موقعا.

٣٢٥٦ - ٣٢٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا أَبْنُ حُرْبَيْجَ قَالَ: أَخْبَرَنِي الْحَسْنُ بْنُ مُسْلِمٍ عَنْ طَاؤِسٍ قَالَ: كُنْتُ مَعَ أَبْنِ عَبَّاسٍ إِذْ قَالَ لَهُ زَيْدُ بْنُ ثَابِتٍ: أَنْتَ تُفْسِي أَنْ تَصْدُرَ الْحَائِضَ فَبَلَى أَنْ يَكُونَ آخِرُ عَهْدِهَا بِالْبَيْتِ؟ قَالَ: نَعَمْ. قَالَ: فَلَا تُفْسِي بِذَلِكَ. قَالَ لَهُ أَبْنُ عَبَّاسٍ:

not? Ask So and so, the Ansari woman, whether the Messenger of Allah (ﷺ) told her to do that? Zaid bin Thabit came back to Ibn 'Abbas smiling and said: I see that you were telling the truth.

Comments: [Its isnad is saheeh, Muslim (1328)]

3257. Abu Hadir said: Ibn 'Umar was asked about earthenware jars: can *nabeedh* be made in them? He said: The Messenger of Allah (ﷺ) forbade that. The man went to Ibn 'Abbas and told him what Ibn 'Umar had said. Ibn 'Abbas said: He was right. The man said to Ibn 'Abbas: What kind of earthenware jar did the Messenger of Allah (ﷺ) forbid? He said: That which is made from clay.

Comments: [Its isnad is saheeh]

3258. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Messenger of Allah (ﷺ) that he set out in the year of the conquest in the month of Ramadan, and he fasted until he reached al-Kadeed, then he broke his fast.

Comments: [Its isnad is saheeh, al-Bukhari (1944) and Muslim (1113)]

3259. 'Ata' said: We attended the funeral of Maimoonah, the wife of the Prophet (ﷺ), with Ibn 'Abbas in Sarif. Ibn 'Abbas (رضي الله عنه) said: This is the wife of the Messenger of Allah (ﷺ), so when you lift her

إِمَّا لَا، فَنَلْ فُلَانَةَ الْأَنْصَارِيَّةَ: هَلْ أَمْرَهَا
بِذَلِكَ النَّبِيُّ ﷺ، فَرَجَعَ إِلَيْهِ زَيْدُ بْنُ ثَابِتٍ
يَضْحَكُ، وَقُولُ: نَّا أَرَاكَ إِلَّا قَدْ حَدَّفْتَ.

[راجع: ١٩٩٠]

تخریج: إسناده صحيح، م: (١٣٢٨).

- ٣٢٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي أَبُو حَاضِرٍ قَالَ: شَيْئًا ابْنُ عُمَرَ عَنِ الْجَزِيرَةِ فِيهِ؟ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْهُ، فَانْطَلَقَ الرَّجُلُ إِلَى ابْنِ عَبَّاسٍ، فَذَكَرَ لَهُ مَا قَالَ ابْنُ عُمَرَ، فَقَالَ ابْنُ عَبَّاسٍ: حَدَّقَ فَقَالَ الرَّجُلُ لِابْنِ عَبَّاسٍ: أَيُّ جَرْحٍ نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ قَالَ: كُلُّ شَيْءٍ يُصْنَعُ مِنْ مَدَرٍ. [انظر: ٣٥١٨]

تخریج: إسناده صحيح.

- ٣٢٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنِي ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي ابْنُ شَهَابٍ عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عَقْبَةَ، عَنْ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ عَامَ الْفَتْحِ فِي شَهْرِ رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ الْأَكْدِيدَ أَفْطَرَ.

[راجع: ١٨٩٢]

تخریج: إسناده صحيح، خ: (١٩٤٤)، م: (١١١٣).

- ٣٢٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي عَطَاءً قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ جَنَازَةَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ بِسْرِفَ، فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ زَوْجَةُ رَسُولِ

bier, do not shake it. Be gentle, for he used to give a share of his time to eight and not to one.' Ata' said: He did not give a share of his time to Safiyyah bint Huyay bin Akhtab.

Comments: [Its isnad is saheeh, al-Bukhari (5067) and Muslim (1465)]

اللَّهُ يَعْلَمُ، فَإِذَا رَفَعْتُمْ تَعْشَهَا فَلَا تُرْغِبُونَ
إِبْهَا، وَلَا تُرْلِنُّو وَارْقُوا، فَإِنَّهُ كَانَ يُقْسِمُ
لِشَمَانٍ وَلَا يُقْسِمُ لِوَاجِدَةٍ. قَالَ عَطَاءً: الَّتِي لَا
يُقْسِمُ لَهَا حَصْفَةٌ بِنْتُ حُبَيْبَ بْنِ أَخْطَبَ.

[راجع: ٢٠٤٤]

تخریج: إسناده صحيح، خ: (٥٠٦٧)، م: (١٤٦٥)

3260. Sa'eed bin al-Huwairith narrated that he heard Ibn 'Abbas (رضي الله عنه) say: The Messenger of Allah (ﷺ) went out and relieved himself, then food was brought to him and he ate and did not touch water.

Comments: [Its isnad is saheeh, Muslim (374)]

٣٢٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا أَبْنُ
حُرَيْبَيْجَ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْحُوَيْرِثُ: أَنَّهُ
تَعَصَّبَ أَبْنُ عَبَّاسٍ يَقُولُ: تَبَرَّزَ رَسُولُ اللَّهِ
فَقَضَى حَاجَتَهُ لِلْخَلَاءِ، ثُمَّ جَاءَ
قَرْبَ لَهُ طَعَامٌ، فَأَكَلَ وَلَمْ يَمْسَسْ مَاءً.

[راجع: ١٩٣٢]

تخریج: إسناده صحيح، م: (٣٧٤).

3261. 'Ata' narrated that Maimoonah the wife of the Prophet (ﷺ), the maternal aunt of Ibn 'Abbas (رضي الله عنه), died. He ['Ata'] said: I went with him to Sarif. He praised and glorified Allah, then he said: She is the Mother of the Believers, do not shake her; be gentle with her, for the Prophet of Allah had nine wives, and he used to give a share of his time to eight and did not give a share of his time to the ninth - meaning Safiyyah bint Huyay. 'Ata' said: She was the last of them to die; she died in Madinah.

Comments: [Its isnad is saheeh, al-Bukhari (5067) and Muslim (1465)]

٣٢٦١ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا أَبْنُ
حُرَيْبَيْجَ قَالَ: أَخْبَرَنِي عَطَاءً: أَنَّ مَيْمُونَةَ زَوْجَ
النَّبِيِّ يَعْلَمُ، حَالَةَ أَبْنِ عَبَّاسٍ، تُوْفِيتَ، قَالَ:
فَذَهَبَتْ مَعَهُ إِلَى سَرِيفٍ، قَالَ: فَحَمِدَ اللَّهَ
وَأَتَنِي عَلَيْهِ، ثُمَّ قَالَ: أُمُّ الْمُؤْمِنِينَ لَا
تُرْغِبُونَهَا، وَلَا تُرْلِنُّو ارْقُوا، فَإِنَّهُ كَانَ
عِنْدَهُ اللَّهُ يَعْلَمُ نِسْوَةً، فَكَانَ يُقْسِمُ لِشَمَانٍ،
وَلَا يُقْسِمُ لِلثَّانِيَةِ. يُرِيدُ حَصْفَةَ بِنْتَ حُبَيْبَ، قَالَ
عَطَاءً: كَانَتْ أَخْرَمُ مَوْتَانَا، مَاتَتْ بِالْمَدِينَةِ.

[راجع: ٣٢٥٩]

تخریج: إسناده صحيح، خ: (٥٠٦٧)، م: (١٤٦٥).

3262. It was narrated from Dhakwan, the freed slave of 'A'ishah, that 'Abdullah bin 'Abbas (رضي الله عنه) asked for permission to enter upon 'A'ishah when she was dying and her brother's son, 'Abdullah bin 'Abdur-Rahman, was with her. He said: Ibn 'Abbas is here, asking for permission to enter upon you, and he is one of the best of your children. She said: Keep Ibn 'Abbas and his praise away from me. 'Abdullah bin 'Abdur-Rahman said to her: He has great knowledge of the Book of Allah and is a scholar of the religion of Allah; let him in so that he can greet you with *salam* and bid you farewell. She said: Let him in if you want. So he let him in and Ibn 'Abbas came in, then he said *salam* and sat down and said: Be of good cheer, O Mother of the believers, for by Allah, there is nothing between you and being free of all pain and harm and meeting the beloved ones, Muhammad and his party, except the departure of your soul from your body. She said: And? Ibn 'Abbas said: You were the dearest of the wives of the Messenger of Allah (ﷺ) to him, and the Messenger of Allah (ﷺ) would not have loved anyone but one who was good. Allah revealed news of your innocence from above seven heavens, and there is no mosque on earth in which it is not recited by night and by day. Your necklace was lost on the night of al-Abwa', and the Messenger of Allah (ﷺ)

٣٢٦٢ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا مَعْمَرٌ
عَنْ ابْنِ خُثْبَمِ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ
ذُكْرَانَ مَوْلَى عَائِشَةَ: أَنَّهُ اسْتَأْذَنَ لِابْنِ عَبَّاسٍ
عَلَى عَائِشَةَ، وَهِيَ تَمُوتُ، وَعِنْدَهَا ابْنُ
أَجِيْهَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، فَقَالَ: هَذَا
ابْنُ عَبَّاسٍ يَسْتَأْذِنُ عَلَيْكُ، وَهُوَ مِنْ خَيْرِ
بَنِيَّكَ، فَقَالَتْ: دَعْنِي مِنْ ابْنِ عَبَّاسٍ وَمِنْ
زَوْكِيَّكَ، فَقَالَ لَهَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ:
إِنَّهُ قَارِئُ لِكِتَابِ اللَّهِ، فَقِيهٌ فِي دِينِ اللَّهِ،
فَأَذِنْنِي لَهُ فَلَيَسْلُمْ عَلَيْكُ وَلَا يُوْدِعُكِ. قَالَتْ:
فَأَذِنْنِ لَهُ إِنْ شِئْتُ. قَالَ: فَأَذِنْ لَهُ، فَذَخَلَ ابْنَ
عَبَّاسٍ، ثُمَّ سَلَّمَ وَجَلَّ وَقَالَ: أَبْشِرِي يَا أَمَّ
الْمُؤْمِنِينَ، فَوَاللَّهِ مَا يَتَكَبَّرُ أَنْ يَذْهَبَ
عَنِكَ كُلُّ أَذَى وَنَصَبٍ _ أَوْ قَالَ: وَصَبٍ _
وَتَلَقَّنِي الْأَجْيَةُ: مُحَمَّداً وَجِزْيَهُ _ أَوْ قَالَ:
أَضْحَابُهُ _ إِلَّا أَنْ تُفَارِقَ رُوحُكَ جَسَدَكَ،
فَقَالَتْ: وَأَنْصَاصُ؟ فَقَالَ ابْنُ عَبَّاسٍ: كُنْتِ
أَخْبَرَ أَزْوَاجَ رَسُولِ اللَّهِ صلوات الله عليه وسلم إِلَيْهِ، وَلَمْ يَكُنْ
يُبَحِّثُ إِلَّا طَيْبًا، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ بِرَاءَتَكَ
مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ، فَلَيْسَ فِي الْأَرْضِ
مَسْجِدٌ إِلَّا وَهُوَ يُثْلَى فِيْ آتَاهُ اللَّهُ
النَّهَارَ، وَسَقَطَتْ قَلَادِنُكَ بِالْأَبْوَاءِ، فَأَخْبَسَ
الْبَيْتَ البيت الحرام فِي الْمُتَرْبَلِ، وَالنَّاسُ مَعَهُ فِي
أَبْنَائِهَا _ أَوْ قَالَ: فِي طَلَبِهَا _ حَتَّى أَضْبَعَ
الْقَوْمُ عَلَى عَيْنِ مَاءٍ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:
﴿فَتَبَعَّمُوا صَعِيدًا طَيْبًا﴾ الْأَيْةُ. (النَّسَاءُ: ٤٣،
الْمَائِدَةُ: ٦) فَكَانَ فِي ذَلِكَ رُحْصَةً لِلنَّاسِ

stayed in the camp, and the people with him, to look for it until, in the morning, the people had no water. Then Allah revealed the words "perform *Tayammum* with clean earth" [an-Nisa' 4:43]. And that was a concession for all, and that was thanks to you. By Allah, you are blessed. She said: Leave me alone, O Ibn 'Abbas. By Allah, would that I had been forgotten and out of sight! (cf. 19:23).

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

3263. It was narrated that Tawoos said: The most knowledgeable of them told me: "... rather if he lends his land to his brother for free, that is better for him than renting it out for a specified amount of rent."

Comments: [Its *isnad* is *sahih*, al-Bukhari (2330) and Muslim (1550)]

3264. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas (رض), asking him about killing children. He wrote to him (saying): You wrote to me and asked about killing children. The Messenger of Allah (ﷺ) did not kill them, and you should not kill them, unless you know about them what the companion of Moosa knew about the boy.

Comments: [Its *isnad* is *sahih*, Muslim (1812)]

3265. It was narrated that Ibn 'Abbas (رض) said: I prayed with the Prophet (ﷺ) eight [rak'ahs] together and seven together. I [the

عَامَةَ فِي سَبَبِكَ، فَوَاللَّهِ إِنَّكَ لَمُبَارَكٌ. قَالَتْ: دَعْنِي يَا ابْنَ عَبَّاسٍ مِنْ هَذَا، فَوَاللَّهِ لَوْدَدْتُ أَئِي كُنْتُ نَشِيًّا مَنْشِيًّا. [راجع: ٢٤٩٦]

تخریج: إسناده قوي.

- ٣٢٦٣ - حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو، عَنْ طَاؤُسٍ قَالَ: أَخْبَرَنِي أَغْلَمُهُمْ، قَالَ: «وَلَكِنْ يَمْتَحِنُ أَخَاهُ حَيْثُ لَهُ مِنْ أَنْ يُغْطِيَهُ عَنْهَا حَرْجًا مَعْلُومًا». [راجع: ٢٠٨٧]

تخریج: إسناده صحيح، خ: (٢٣٢٠)، م: (١٥٥٠).

- ٣٢٦٤ - حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبَرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمَزَ قَالَ: كَتَبَ نَجْدَةً إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ قَتلِ الْوَلَدَانِ؟ فَكَتَبَ إِلَيْهِ: كَتَبْتَ شَائُلَيْنِي عَنْ قَتلِ الْوَلَدَانِ، وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتَلُهُمْ، وَأَنْتَ فَلَا تَقْتَلُهُمْ، إِلَّا أَنْ تَنْلَمْ مِنْهُمْ مِثْلَ مَا عَلِمْ صَاحِبُ مُوسَى مِنَ الْعَلَامِ. [راجع: ٢٢٣٥]

تخریج: إسناده صحيح، م: (١٨١٢).

- ٣٢٦٥ - حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الرُّثَيْبِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ثَمَانِيًّا جَمِيعًا، وَسَبْعَةً جَمِيعًا.

narrator] said to Ibn 'Abbas: Why did he do that? He said: He wanted not make things difficult for his *ummah*.

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

3266. It was narrated from Sa'eed bin Jubair from Ibn 'Abbas (ﷺ): [Sa'eed] said: I came to him [Ibn 'Abbas] at 'Arafah and I found him eating a pomegranate. He said: Come and eat, perhaps you are fasting? The Messenger of Allah (ﷺ) did not fast it. And on one occasion he said: The Messenger of Allah (ﷺ) did not fast this day.

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

3267. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) besieged the people of at-Ta'if, he freed those of their slaves who came out to him.

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

. [راجع: ١٩٥٩].

3268. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed two *rak'ahs* when he travelled, and when he was not travelling he prayed four. Ibn 'Abbas said: Whoever prays four *rak'ahs* when travelling is like the one who prays two *rak'ahs* when not travelling. And Ibn 'Abbas said: He only shortened the prayer once, when the Messenger of Allah (ﷺ) prayed two *rak'ahs* and the people prayed one *rak'ah* each [in two groups, as in the fear prayer].

فَلَمْ يَأْتِ إِلَيْنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: لَمْ يَعْلَمْ ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُخْرِجَ أُمَّةً. [راجع: ١٩٥٣]

تخریج: [استاده صحيح، م: ٧٠٥].

٣٢٦٦ - حَدَّثَنَا سُفيَّانُ عَنْ أَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَتَيْنَاهُ بَعْرَقَةً، فَوَجَدْنَاهُ يَأْكُلُ رُمَّانًا، فَقَالَ: أَذْنُ فَكْلَنْ، لَعَلَّكَ صَائِمٌ؟ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَضُومُهُ، وَقَالَ مَرْأَةٌ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَضُمْ هَذَا الْيَوْمَ. [راجع: ١٨٧٠]

تخریج: [استاده صحيح].

٣٢٦٧ - حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاً: حَدَّثَنَا الْحَسَاجُ عَنِ الْحَكَمِ، عَنْ مَشْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حَاضَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الطَّائِفَ، أَعْتَقَ مَنْ خَرَجَ إِلَيْهِ مِنْ رَبِّيهِمْ. [راجع: ١٩٥٩]

تخریج: حسن لغيره، وهذا استاد ضعيف، وانظر: (١٩٥٩).

٣٢٦٨ - حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: أَخْبَرَنَا حَمَيْدُ بْنُ عَلَيِّ الْعَقَبَيْنِ: حَدَّثَنَا الصَّحَافُ بْنُ مُرَاحِمٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ جِينَ سَافَرَ رَكْعَيْنِ، وَجِينَ قَامَ أَرْبَعاً، قَالَ: قَالَ ابْنُ عَبَّاسٍ: فَمَنْ صَلَّى فِي السَّفَرِ أَرْبَعاً، كَمْ صَلَّى فِي الْحَضَرِ رَكْعَيْنِ، قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: لَمْ يَتَضَرَّ الصَّلَاةُ إِلَّا مَرْأَةٌ، حَيْثُ صَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَيْنِ، وَصَلَّى النَّاسُ رَكْعَةً رَكْعَةً. [راجع: ٢٢٦٢]

Comments: [Its isnad is da'eef; Humaid bin Ali is da'eef, it is a repeat of 2262]

تخریج: إسناده ضعیف، حمید بن علی ضعیف، والصحاک بن مزاہم لم یسمع من ابن عباس.

3269. Abu Ja'far Muhammad bin 'Ali narrated that he heard Sa'eed bin al-Musayyab say that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "The likeness of the one who gives charity then takes back his charity is that of the dog that vomits then eats its vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)]

٣٢٦٩ - حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأُزْرَاعِيُّ: حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلَيٍّ: أَنَّ اللَّهَ سَمِعَ سَعِيدَ بْنَ الْمُسِيْبِ يُخْبِرُ: أَنَّ اللَّهَ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ: «مَثَلُ الَّذِي يَتَصَدَّقُ، ثُمَّ يَرْجُعُ فِي صَدَقَتِهِ، مَثَلُ الْكُلْبِ يَقْبَلُ بَقِيَّةً، ثُمَّ (١٤٥٠) يَأْكُلُ فَيْنَهُ».

[راجع: ٢٥٢٩]

تخریج: إسناده صحيح، خ: (٢٦٢١)، م: (١٦٢٢).

3270. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) and his Companions prayed towards Jerusalem for sixteen months, then the qiblah was changed after that.

Comments: [A saheeh hadeeth]

٣٢٧٠ - حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكِيٍّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ وَأَضَحَّاهُ إِلَى بَيْتِ الْمَقْدِسِ بِشَيْءٍ عَشْرَ شَهْرًا، ثُمَّ طَرِفَتِ الْقِبْلَةُ بَعْدَ. [راجع: ٢٢٥٢]

تخریج: حديث صحيح، سماک في روایته مضطرب، لكنه توبع.

3271. It was narrated from Muhammad bin 'Ali, from his father, from his grandfather, from the Prophet (ﷺ), that he got up at night and cleaned his teeth, then he prayed two rak'ahs, then he slept. Then he got up, cleaned his teeth and did wudoo', then he prayed two rak'ahs, until he had prayed six, then he prayed Witr with three, and he prayed two rak'ahs.

Comments: [Its isnad is qawi]

٣٢٧١ - حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُقِيَانٌ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ ابْنِ عَلَيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ الشَّيْءِ بَلَى: أَنَّ اللَّهَ قَامَ مِنَ اللَّيلِ فَأَسْتَرَ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ نَامَ، ثُمَّ قَامَ، فَأَسْتَرَ وَنَوَّضاً، وَصَلَّى رَكْعَتَيْنِ، حَتَّى صَلَّى سِتَّاً، ثُمَّ أَوْتَرَ بِثَلَاثٍ وَصَلَّى رَكْعَتَيْنِ. [راجع: ٣١٩٤]

تخریج: إسناده قوي.

3272. Sa'eed bin Abi 'Aroobah narrated that he saw an-Nadr bin Anas tell Qatadah that he saw 'Abdullah bin 'Abbas (رض) giving *fatwas* to the people, and he did not mention the Messenger of Allah (ﷺ) in his *fatwas* until a man came and said: I am an Iraqi man and I make these images. He said: Come closer - two or three times - I heard Muhammad (ﷺ) [or: I heard the Messenger of Allah (ﷺ)] say: "Whoever makes an image in this world will be asked on the Day of Resurrection to breathe a soul into it, and he will never be able to do so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5963) and Muslim (2110)]

3273. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) forbade the price of alcohol, the fee of a prostitute and the price of a dog, and he said: "If he comes to you asking for the price of the dog, fill his palms with dust."

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

3274. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Allah has forbidden to you intoxicants, gambling and kettledrums." And he said, "Every intoxicant is *haram*."

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

٣٢٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرَىٰ؛ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَزْوَةَ؛ أَنَّهُ شَهَدَ الظَّرَفَ بْنَ أَسَسَ يَحْدُثَ قَاتَدَةَ؛ أَنَّهُ شَهِدَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ يَشْتَهِي النَّاسَ، وَلَا يَذْكُرُ فِي قُبْيَةِ رَسُولِ اللَّهِ بِالْجَمِيعِ، حَتَّىٰ جَاءَ رَجُلٌ فَقَالَ: إِنِّي رَجُلٌ عَرَاقِيٌّ، وَإِنِّي أَصْوَرُ هَذِهِ التَّصَاوِيرَ، فَقَالَ: اذْهُنْ مَرْءَيْنِ أَوْ تَلَاثَىٰ - سَيِّدُتْ مُحَمَّدًا بِالْجَمِيعِ أَوْ قَالَ: سَوْفَتْ رَسُولُ اللَّهِ بِالْجَمِيعِ يَقُولُ: «مَنْ صَوَرَ صُورَةً فِي الدُّنْيَا كُلَّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفَخَ فِيهَا الرُّوحَ، وَلَئِنْ يَنْفَخْ». [راجع: ٢١٦٢]

تخریج: إسناده صحيح، خ: (٥٩٦٣)، م: (٢١١٠)

٣٢٧٣ - حَدَّثَنَا زَكَرِيَّاً بْنُ عَدَىٰ؛ أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْرَيْ الشَّوَّيْبِيِّ، عَنْ أَبْنَ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ بِالْجَمِيعِ؛ أَنَّهُ نَهَىٰ عَنْ شَمْنَ الْخَمْرِ، وَمَهْرَ الْتَّنْبَيِّ، وَشَمْنَ الْكَلْبِ، وَقَالَ: «إِذَا جَاءَكَ يَطْلُبُ شَمْنَ الْكَلْبِ، فَامْلأْ كَعْبَيْهِ تُرَابًا». [راجع: ٢٥١٢]

تخریج: إسناده صحيح.

٣٢٧٤ - حَدَّثَنَا زَكَرِيَّاً؛ أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْرَيْ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ بِالْجَمِيعِ: «إِنَّ اللَّهَ حَرَمَ عَلَيْكُمُ الْخَمْرَ، وَالْمَيْسِرَ، وَالْكُوْنَةَ» وَقَالَ: «مُلْ مُشْكِرٌ حَرَامٌ». [راجع: ٢٤٧٦]

تخریج: إسناده صحيح.

3275. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) spoke to a man about something and said: "Praise be to Allah, we seek His help. Whomsoever Allah guides none can lead astray, and whomsoever Allah leaves astray, none can guide. I bear witness that there is no god but Allah alone with no partner or associate, and I bear witness that Muhammad is His slave and Messenger"

Comments: [Its isnad is saheeh, Muslim (868)]

3276. It was narrated from Ibn 'Abbas (رضي الله عنه) that he stayed overnight with the Prophet of Allah (ﷺ) one night. The Prophet of Allah (ﷺ) got up during the night; he went out and looked at the sky, then he recited this verse in Al 'Imran: "Verily, in the creation of the heavens and the earth - up to - glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire" [Al 'Imran 3:190,191]. Then he went back to the house; he used the *miswak* and did *wudoo'*, then he stood and prayed, then he lay down. Then he went again and looked at the sky, then he recited this verse, then he used the *miswak* and did *wudoo'* again, then he stood and prayed, then he lay down. Then he got up and went out and looked at the sky; then he recited this verse; then he used the *miswak* and did *wudoo'*, then he stood and prayed.

- ٣٢٧٥ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ أَبِي زَيْدَةَ عَنْ دَاؤِدَ بْنِ أَبِي هَنْدٍ، عَنْ عَمْرُو بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الَّتِي يَكُلُّهُ كَلَمٌ رَجُلًا فِي شَيْءٍ، فَقَالَ: إِنَّ الْحَمْدَ لِلَّهِ، تَحْمِدُهُ وَتَسْتَغْفِرُهُ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضْلِلٌ لَهُ، وَمَنْ يُضْلِلُ فَلَا هَادِي لَهُ، وَأَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهُدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. [راجع: ٢٧٤٩]

تخریج: إسناده صحيح، م: (٨٦٨).

- ٣٢٧٦ - حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمِ الْعَبْدِيِّ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ بَاتَ عِنْدَ نَبِيِّ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَقَامَ نَبِيُّ اللَّهِ ﷺ مِنَ الْلَّيْلِ، فَخَرَجَ، فَنَظَرَ إِلَى السَّمَاءِ، ثُمَّ تَلَّاهُ هَذِهِ الْآيَةُ الَّتِي فِي آلِ عُمَرَانَ: «إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ هُنَّا أَنْذِرَتْكُمْ هُنَّا عَذَابُ أَنْتُمْ» (آل عمران: ١٩٠، ١٩١)، ثُمَّ رَجَعَ إِلَى الْبَيْتِ، فَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ تَلَّاهُ هَذِهِ الْآيَةُ، ثُمَّ رَجَعَ أَيْضًا فَنَظَرَ فِي السَّمَاءِ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ أَخْطَبَهُ الْمَلَائِكَةُ، ثُمَّ قَامَ فَخَرَجَ فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَّاهُ هَذِهِ الْآيَةُ، ثُمَّ رَجَعَ فَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى. [راجع: ٢٤٨٨]

تخریج: إسناده صحيح، م: (٢٥٦).

Comments: [Its isnad is saheeh, Muslim (256)]

3276. (sic) It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "In the case of buried treasure, the *khumus* must be paid."

Comments: [Saheeh because of corroborating evidence]

٣٢٧٦ - حَدَّثَنَا أَبُو أَحْمَدٌ: حَدَّثَنَا إِسْرَائِيلُ
عَنْ سَمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «فِي الرَّكَازِ الْخُمُسُ». [٢٧٦٩]

تخریج: صحيح لغیره، روایة سماك عن عكرمة مضطربة.

٣٢٧٧ - حَدَّثَنَا أَبُو أَحْمَدٌ وَيَخْنَى بْنُ أَبِي
بُكْرٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سَمَاكٍ، عَنْ
سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ جَالِسًا فِي ظِلِّ
خَجْرِهِ قَالَ يَخْنَى: فَدَّ كَادَ يَقْبَصُ عَنْهُ - فَقَالَ لِأَصْحَابِهِ:
يَجِئُكُمْ رَجُلٌ، يَنْظُرُ إِلَيْكُمْ بِعَيْنِ شَيْطَانٍ، فَإِذَا
رَأَيْتُمُوهُ فَلَا تُكَلِّمُوهُ، فَجَاءَ رَجُلٌ أَرْزُقُ، فَلَمَّا
رَأَهُ الشَّيْطَانُ دَعَاهُ، فَقَالَ: «عَلَامَ تَشْتَمُّنِي
أَنْتَ وَأَصْحَابُكَ؟» قَالَ: كَمَا أَنْتَ حَسْنِي أَتَيْكَ
بِهِمْ. قَالَ: فَلَدَّبَ، فَجَاءَ بِهِمْ فَجَعَلُوا
يَخْلِفُونَ بِاللَّهِ مَا قَالُوا، وَمَا فَعَلُوا، وَأَنْزَلَ
اللَّهُ عَزَّ وَجَلَّ: «يَوْمَ يَقْبَصُهُمُ اللَّهُ حِبْسًا فَيَقْبَصُونَ لَهُ
كَمَا يَعْلَمُونَ لَهُمْ» إِلَى آخِرِ الْآيةِ. (المجادلة:

[٢١٤٧] (راجع: ١٨)

تخریج: إسناده حسن.

3277. It was narrated from Sa'eed bin Jubair that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) was sitting in the shade of his apartment - Yahya said: The shade was receding - and he said to his Companions: "A man will come to you who looks at you with the eye of a devil. When you see him, do not speak to him." Then a man with bleary eyes came in and when the Messenger of Allah (ﷺ) saw him he called him and said: "Why are you and your companions reviling me?" He said: Wait here until I bring them to you. He went and brought them, and they started swearing by Allah that they had not said that and they have not done that. Then Allah, may He be glorified and exalted, revealed the words: "On the Day when Allah will resurrect them all together (for their account) then they will swear to Him and they swear to you (O Muslim). And they think that they have something (to stand upon) varyly, they are liars..." [al-Mujadilah 58:14].

Comments: [Its isnad is hasan]

3278. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) recited during the

٣٢٧٨ - حَدَّثَنَا زَيْدُ بْنُ الْحَجَابِ: أَخْبَرَنِي ابْنُ
لَهِيَةَ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَبِي حَيْبٍ عَنْ

eclipse prayer when there was an eclipse of the sun, and we did not hear even one letter from him.

Comments: [Hasan; this is a *da'eef isnad* because of the wekaness of [Ibn Lahee'ah]

عَكْرِمَةُ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَى فِي كُسُوفِ النَّفْسِ، فَلَمْ تَشْعُ مِنْهُ خَرْفًا. [راجع: ٢٦٧٣]

تخریج: حديث حسن، وهذا إسناد ضعيف
لضعف ابن لهيعة.

٣٢٧٩ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَعْبَةُ: حَدَّثَنَا الْحَكْمُ عَنْ مَقْتُنْسِ، عَنْ أَبْنَى عَبَّاسِ قَالَ: صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَتَى فُدَيْدًا، فَأَتَيَ بِقَدَحٍ مِنْ لَبَنِ، فَأَفْطَرَ وَأَمْرَ النَّاسَ أَنْ يُفَطِّرُوا. [راجع: ٢١٨٥]

تخریج: إسناده صحيح.

3279. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ) fasted on the day of the conquest of Makkah until he reached Qudaid, then a vessel of milk was brought to him and he broke his fast and instructed the people to break their fast.

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

3280. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ) delivered a speech with his back against the Multazam (the part of the Ka'bah between the Black Stone and the door).

Comments: [Its *isnad* is *da'eef* because Abdullah bin al-Mu'animal is *da'eef*]

3281. 'Abdur-Rahman bin Thawban said: I heard 'Amr bin Deenar say: Someone who heard Ibn 'Abbas told me that he said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Religion is sincerity (*naseehah*)."
We said: To whom? He said: "To Allah, to His Messenger and to the leaders of the believers."

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

٣٢٨٠ - حَدَّثَنَا زَيْدُ بْنُ الْجَبَابِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْمُؤْمَلِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ عَنْ أَبْنَى عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ حَطَبَ وَظَهَرَ إِلَى (٣٥١/١) الْمُلْتَرَمِ.
تخریج: إسناده ضعيف، لضعف عبدالله بن المؤمل.

٣٢٨١ - حَدَّثَنَا زَيْدُ بْنُ الْجَبَابِ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ ثَوْبَانَ قَالَ: سَمِعْتُ عَمْرَو بْنَ دِينَارَ يَقُولُ: أَخْبَرَنِي مِنْ سَمْعِ أَبْنَى عَبَّاسِ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «الَّذِينَ تَصْبِحُهُمُ الْمُسْلِمُونَ قَاتُلُوا لِمَنْ؟ قَالَ: «لِلَّهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُؤْمِنِينَ».

تخریج: صحيح لغيره، وهذا إسناد ضعيف
لابهام ساميء من ابن عباس.

3282. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5700)]

3283. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) got married when he was in *ihram*.

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

3284. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) was treated with cupping and he gave him (the copper) his fee. If it were *haram*, he would not have given it to him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2279)]

3285. It was narrated from 'Ata' that Ibn az-Zubair prayed *Maghrib* and said *salam* after two *rak'ahs*, and he got up to touch the Black Stone, and the people said *Subhanallah*. He said: What is the matter with you? Then he prayed the rest and did the two prostrations (of forgetfulness). That was mentioned to Ibn 'Abbas (رضي الله عنه) and he said: He never drifted away from the *Sunnah* of his Prophet (صلى الله عليه وسلم).

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

3286. It was narrated from Ibn 'Abbas and from Hisham bin 'Urwah from his father, that the Messenger of Allah (صلى الله عليه وسلم) was

- حَدَّثَنَا عَبْدُ الْأَغْلَى عَنْ خَالِدٍ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَهُوَ مُخْرِمٌ. [راجع: ٢١٠٨]

تخریج: [إسناده صحيح، خ: ٥٧٠٠].

- حَدَّثَنَا عَبْدُ الْأَغْلَى عَنْ خَالِدٍ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَهُوَ مُخْرِمٌ. [راجع: ٢٢٠٠]

تخریج: [إسناده صحيح].

- حَدَّثَنَا عَبْدُ الْأَغْلَى عَنْ خَالِدٍ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَأَعْطَاهُ أَجْرَهُ، وَلَوْ كَانَ حَرَاماً مَا أَعْطَاهُ. [راجع: ٢٢٤٩]

تخریج: [إسناده صحيح، خ: ٢٢٧٩].

- حَدَّثَنَا عَبْدُ الْأَغْلَى: حَدَّثَنَا سَعِيدُ عَنْ مَطْرِي، عَنْ غَطَّاوَ: أَنَّ أَبْنَ الرَّبِيعِ صَلَّى الْمَعْرِيبُ، فَسَلَمَ فِي رَكْعَتَيْنِ، وَنَهَضَ لِيُشَتَّلِمَ الْحَجَرَ، فَسَبَعَ الْقَوْمُ فَقَالَ: مَا شَانُكُمْ؟ قَالَ: فَصَلَّى مَا يَقِيَ، وَسَجَدَ سَجْدَتَيْنِ. قَالَ: فَذَكِرْ ذَلِكَ لِابْنِ عَبَّاسٍ، فَقَالَ: مَا أَمَاطَ عَنْ شَيْءٍ نَبَّهَ بِهِ.

تخریج: [حديث صحيح، وهذا إسناد ضعيف، مطر الوراق كبير الخطأ].

- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَاجُ عَنْ الْحَكَمِ، عَنْ مَقْسُمٍ، عَنْ أَبْنِ عَبَّاسٍ. وَعَنْ

treated with cupping and he gave the copper his fee.

Comments: [The text of the report is *saheeh*]

هشام بن عروة عن أبيه: أنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ احْتَجَمَ، وَأَعْطَى الْحَجَاجَ أَجْرَهُ.

[راجع: ١٨٤٩]

نخريج: متن الحديث صحيح، لكن الاستاد الأول فيه الحجاج بن أربطة مدلس وقد عنونه والثاني مرسل.

3287. It was narrated from 'Ali bin 'Abdullah bin 'Abbas, from his father, that the Messenger of Allah (ﷺ) entered upon Duba'ah bint az-Zubair and ate a shoulder of meat in her house, and he went out to pray and he did not renew his *wudoo*.

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

٣٢٨٧ - حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ حَارُونَ - : أَخْبَرَنَا الْحَجَاجُ عَنْ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَلَيِّ
ابْنِ عَنْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ دَخَلَ عَلَى ضَيْبَاعَةَ بْنِتِ الرَّبِيعِ، فَأَكَلَ
عِنْدَهَا كَيْنَةً مِنْ لَحْمِهِ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ
يُحَدِّثْ وَضُوءًا. [راجع: ٢٠٠٢]

نخريج: حديث صحيح، وهذا سند ضعيف.

3288. It was narrated from Ibn 'Abbas (رض) and Sa'eed bin Jubair that the Messenger of Allah (ﷺ) put two prayers together when travelling.

Comments: [Saheeh]

٣٢٨٨ - حَدَّثَنَا يَزِيدُ عَنِ الْحَجَاجِ، عَنِ
الْحَكْمَمِ، عَنْ مَقْتَنِسِ، عَنْ ابْنِ عَبَّاسٍ وَسَعِيدِ
ابْنِ جُبَيْرٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ جَمْعَ بَيْنِ
الصَّلَاتَيْنِ فِي السَّفَرِ. [راجع: ١٨١٤]

نخريج: صحيح، الحجاج مدلس وقد عنونه.

3289. It was narrated from Ibn 'Abbas (رض) that he did not think that one should halt at al-Abtah, and he used to say: The Messenger of Allah (ﷺ) only halted there to wait for 'A'ishah.

Comments: [Its *isnad* is *da'eef* because al-Hajjaj narrated using the word 'an (from)]

٣٢٨٩ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَاجُ بْنُ
أَرْطَاءَ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ لَا
يَرَى أَنْ يَتَرَوَّلَ الْأَبْطَحَ، وَيَقُولُ: إِنَّمَا قَامَ يَهِي
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ عَلَى عَائِشَةَ. [راجع: ١٩٢٥]

نخريج: إسناده ضعيف لعنونة الحجاج بن أربطة.

3290. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) sent his daughter

٣٢٩٠ - حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ
إِشْحَاقٍ عَنْ دَاؤَدِ بْنِ حُصَيْنٍ، عَنْ عَكْرَمَةَ، عَنِ

Zainab back to her husband al-'As on the basis of their first marriage contract after two years, and he did not stipulate a new dowry.

Comments: [Its isnad is *hasan*]

ابن عباس: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ زَيْنَبَ عَلَى أَبِيهِ الْعَاصِ رَوْجَهَا بِنَكَاجَهَا الْأَوَّلِ، بَعْدَ سَتِينَ، وَلَمْ يُخْدِثْ صَدَاقَهَا. [راجع: ١٨٧٦]

تخریج: إسناده حسن.

٣٢٩١ - حَدَّثَنَا يَرِيدُ قَالَ: أَخْبَرَنَا حَمَيْدٌ عَنِ الْحَسْنِ قَالَ: حَطَّبَ ابْنُ عَبَّاسٍ النَّاسَ فِي أَخْرِ رَمَضَانَ، قَالَ: يَا أَهْلَ الْنَّصْرَةِ، أَدْوَا رَجَاهَ صَوْمَكُمْ. قَالَ: فَجَعَلَ النَّاسُ يَنْظُرُونَ لَهُمْ إِلَى بَعْضٍ، قَالَ: مَنْ هَاهُنَا مِنْ أَهْلِ الْمَدِيْرَةِ؟ قَوْمُوا فَعَلَمُوا إِخْرَانَكُمْ، فَإِنَّهُمْ لَا يَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ فَرِضَ صَدَقَةَ رَمَضَانَ، يَضْفَطُ صَاعٍ مِنْ بُرُّ، أَوْ صَاعًا مِنْ شَعْبَرٍ، أَوْ صَاعًا مِنْ تَمِيرٍ، عَلَى الْعَبْدِ وَالْمُحْرِمِ، وَالْذَّكْرِ وَالْأَنْثَى. [راجع: ٢٠١٨]

تخریج: إسناده ضعيف، الحسن البصري مدليس وقد عنصر.

٣٢٩٢ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا نَافِعٌ عَنْ ابْنِ أَبِي مُلَائِكَةَ قَالَ: كَتَبَ إِلَيَّ ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: الْيَتَيْبُونُ عَلَى الْمُدَعَّى عَلَيْهِ، وَلَوْ أَنَّ النَّاسَ أَغْطُوا بِدَعْوَاهُمْ، لَأَدَعَنِي نَاسٌ أَمْوَالًا كَثِيرَةً وَدَمَاءً. [راجع: ٣١٨٨]

تخریج: إسناده صحيح، خ: (٢٥١٤)، م: (١٧١١).

٣٢٩٣ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا عُمَرَانُ بْنُ حَدَّيْرٍ وَمَعَادُ قَالَ: حَدَّثَنَا عُمَرَانُ - يَعْنِي ابْنَ حَدَّيْرٍ

٣٢٩٣. It was narrated that 'Abdullah bin Shafeeq said: A man went to Ibn 'Abbas (رض) and

said: The prayer; but he did not respond to him. Then he said: The prayer; but (again) he did not respond to him. Then he said: The prayer. He (Ibn 'Abbas) said: Are you telling me it is time to pray? We used to put two prayers together with the Messenger of Allah (ﷺ), or at the time of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (705)]

3294. It was narrated that 'Ikrimah said: I prayed behind an old man in al-Abtah. He said takbeer twenty-two times. I went to Ibn 'Abbas (رضي الله عنه) and mentioned that to him, and he said: May you be bereft of your mother, that is the prayer of Abul-Qasim (رضي الله عنه).

Comments: [Its isnad is saheeh]

3295. 'Ali bin 'Abdullah bin al-'Abbas narrated that Ibn 'Abbas (رضي الله عنه) told him that a roasted shoulder (of meat) was brought to the Prophet (ﷺ) and he ate from it and enjoyed it, then he prayed and he did not do wudoo' because of that.

Comments: [A saheeh hadeeth]

3296. It was narrated that Abu Ghatafan said: I entered upon Ibn 'Abbas (رضي الله عنه) and I found him doing wudoo'; he rinsed his mouth and nose, then he said: The Messenger

عَنْ عَبْدِ اللَّهِ بْنِ شَفِيقٍ قَالَ: قَامَ رَجُلٌ إِلَى أَبْنِ عَبَّاسٍ، قَالَ: الصَّلَاةُ، فَسَكَتَ عَنْهُ، ثُمَّ قَالَ: الصَّلَاةُ فَسَكَتَ عَنْهُ، ثُمَّ قَالَ: الصَّلَاةُ، فَقَالَ: أَنْتَ تُعْلِمُنَا بِالصَّلَاةِ؟! قَدْ كُنَّا نَجْمِعُ بَيْنَ الصَّلَاتَيْنِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَوْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، [٢٢٦٩] (راجع: [٧٠٥]).

تخریج: استاده صحيح، م: (٧٠٥).

- ٣٢٩٤ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ، عَنْ قَنَادَةَ، عَنْ عَكْرَمَةَ قَالَ: صَلَّيْتُ خَلْفَ شَيْخٍ بِالْأَبْطِحِ، فَكَبَرَ شَيْشَنَ وَعَشْرِينَ تَكْبِيرَةً، فَأَتَيْتُ أَبْنَ عَبَّاسٍ، فَذَكَرْتُ ذَلِكَ لَهُ، قَالَ: لَا أُمَّ لَكَ، بِلَكَ صَلَاةُ أَبِي الْقَاسِمِ [١٨٨٦] (راجع: [١٨٨٦]).

تخریج: استاده صحيح.

- ٣٢٩٥ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سَعِيدُ عَنْ مُحَمَّدِ بْنِ الرُّبِّيرِ: أَنَّ عَلَيَّ بْنَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ حَدَّهُمْ: أَنَّ أَبْنَ عَبَّاسَ أَخْبَرَهُ: أَنَّ الرَّبِيعَ يَكْتُبُ مَشْوِيهَ، فَأَكَلَ مِنْهَا، (١/٣٥٢) فَمَلَى، ثُمَّ صَلَى، وَمَا تَوَضَّأَ مِنْ ذَلِكِ [٢٠٠٢] (راجع: [٢٠٠٢]).

تخریج: حدیث صحيح، م: (٣٥٩).

- ٣٢٩٦ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَبْنَ أَبِي ذِئْبٍ عَنْ قَارِظَةِ بْنِ شَيْبَةَ، عَنْ أَبِي عَطْفَانَ قَالَ: دَخَلْتُ عَلَى أَبْنِ عَبَّاسٍ، فَوَجَدْنَاهُ يَتَوَضَّأُ

of Allah (ﷻ) said: "Rinse your nose thoroughly two or three times."

Comments: [Its isnad is *qawi*]

فَمُضْمِضَ، وَاسْتَسْقَ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اتَّبِرُوا ثَتَّيْنَ بِالْعَنَى أَوْ ثَلَاثَةً۔
[٢٠١١]

تخریج: اسناده قوي.

3297. Ibn Abi Dhi'b narrated from someone who heard it from Ibn 'Abbas (رض) that the Messenger of Allah (ﷻ) used to give women and slaves less of the booty than he would give to the army.

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

٣٢٩٧ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَبْنُ أَبِي ذِئْبٍ عَمْرُونَ سَمِيعُ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْطِي الْمَرْأَةَ وَالْمَفْلُوكَ مِنَ الْعَنْتِمِ دُورَّاً مَا يُصِيبُ الْجَيْشُ۔ [٢٩٢٩]

تخریج: حديث حسن، وهذا إسناد ضعيف لجهالة راويه عن ابن عباس.

3298. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷻ) said: "There is no Muslim who visits his sick brother and enters upon him, and his time (to die) has not yet come, and says, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal So and so,' seven times, but Allah will heal him from it."

Comments: [A *saheeh hadeeth*; in this *isnad al-Hajjaj* narrated using the word '*'an* (from), but there are similar, corroborating reports]

٣٢٩٨ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ عَنِ الْأَيْتَمَابِ، عَنْ عَبْدِ اللَّهِ بْنِ الْأَخْرَبِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ عَادَ أَخَاهُ فَيَدْخُلُ عَلَيْهِ، وَلَمْ يَخْضُرْ أَجْلُهُ، فَقَالَ: أَشَأْلُ اللَّهُ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِي فُلَانًا مِنْ وَجْهِهِ - إِلَّا شَفَاءُ اللَّهِ عَزَّ وَجَلَّ مِنْهُ»۔ [٢١٣٨]

تخریج: حديث صحيح، حجاج بن أرطاة مدلس و قد عنن، لكنه متتابع.

3299. It was narrated that Yazeed bin Hurmuz said: Najdah al-Haroori wrote to Ibn 'Abbas to ask him about killing children, and whether women took part in any battles with the Prophet (ﷻ) and whether he allocated a share (of the booty) to them. Yazeed bin Hurmuz said: And I wrote the letter of Ibn 'Abbas to Najdah. He wrote to him (saying): You wrote

٣٢٩٩ - حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا مُحَمَّدٌ - يَعْنِي أَبْنُ إِسْحَاقَ - عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَعَنِ الرَّوْهَرِيِّ عَنْ يَزِيدِ بْنِ هُرْمَزَ قَالَ: كَتَبْتُ لِجَدَّهُ الْخَرُورِيَّ إِلَى أَبْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ قَاتِلِ الْوَلَدَانِ، وَهَلْ كُنَّ النِّسَاءَ يَخْضُرُنَ الْحَزَبَ مَعَ النَّبِيِّ ﷺ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ يَسْهُمْ؟ قَالَ يَزِيدُ بْنُ هُرْمَزَ: وَآتَيْتُ كِتَابَ أَبْنِ

and asked me about killing children, and you said that the scholar, the companion of Moosa, killed the boy. If you know about children what that scholar knew, kill them, but you do not know, so leave them alone, for the Messenger of Allah (ﷺ) forbade killing them. And you wrote and asked me about women, did they take part in battles with the Prophet (ﷺ)? And did he give them a share (of the booty)? They did take part (in battles) with the Prophet (ﷺ), but as for giving them a share (of the booty), he did not do that, but he would give them something.

Comments: [A saheeh hadeeth, Muslim (1812)]

3300. It was narrated from Ibn 'Umar and Ibn 'Abbas (رضي الله عنهما) that they testified that the Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers, varnished jars and hollowed-out stumps, then the Messenger of Allah (ﷺ) recited: "And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7].

Comments: [Its isnad is saheeh, Muslim (1995)]

3301. It was narrated that Ibn 'Abbas (رضي الله عنهما) said: I stayed overnight in the house of my maternal aunt Maaimoonah bint al-Harith. The Messenger of Allah (ﷺ) prayed 'Isha', then he came back to her, as it was her night. He prayed two rak'ahs, then he turned and

عَبَّاسٌ إِلَى نَجْدَةَ، كَتَبَ إِلَيْهِ: كَتَبْتَ شَائِلَيْ
عَنْ قَتْلِ الْوِلْدَانِ، وَقُولُ: إِنَّ الْعَالَمَ صَاحِبَ
مُوسَى فَدَ قَاتَلَ الْعَلَامَ، فَلَوْ كُنْتَ تَعْلَمُ مِنَ
الْوِلْدَانِ مِثْلًا مَا كَانَ يَعْلَمُ ذَلِكَ الْعَالَمُ فَكُنْتَ،
وَلَكِنْكَ لَا تَعْلَمُ، فَاجْتَهِمْ، فَإِنَّ رَسُولَ اللَّهِ
فَدَ نَهَى عَنْ قَتْلِهِمْ. وَكَتَبْتَ شَائِلَيْ عَنِ
النِّسَاءِ: هَلْ كُنْتَ يَخْضُرُونَ الْحَرَبَ مَعَ النَّبِيِّ
بِطْلَهِ؟ وَهَلْ كَانَ يَصْرِيبُ لَهُنَّ بِتَهْمَ؟ وَفَدَ كُنْ
يَخْضُرُونَ مَعَ النَّبِيِّ بِطْلَهِ، فَأَمَّا أَنْ يَصْرِيبَ لَهُنَّ
بِتَهْمَ، فَلَمْ يَفْعُلْ، وَفَدَ كَانَ يَرْضَخُ لَهُنَّ.
[٢٢٣٥]

[راجع: ٢٢٣٥]

تخریج: حديث صحيح، م: (١٨١٢).

٣٣٠٠. حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مَصْوُرُ بْنُ حَيَّانَ
قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيرَ يُحَدِّثُ عَنْ أَبِينِ
عُمَرَ وَابْنِ عَبَّاسٍ: أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ
بِطْلَهِ: أَنَّهُ نَهَى عَنِ الدَّبَّاءِ، وَالْحَتْمِ،
وَالْمُرْفَقِ، وَالنَّقِيرِ، ثُمَّ تَلَاقَ رَسُولُ اللَّهِ
بِطْلَهُ وَمَا يَأْتُكُمْ مِنْ رَسُولٍ فَمَحْذُوهُ وَمَا تَهْكُمُ عَنْهُ
فَأَنْهَوْهُ (الحضر: ٧) [راجع: ٢٠٢٠]

تخریج: إسناده صحيح، م: (١٩٩٥).

٣٣٠١. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُقِيَانُ
- يَعْنِي أَبْنَ حُسَيْنٍ - عَنْ أَبِيهِ هَاشِمٍ، عَنْ سَعِيدِ
ابْنِ جُبَيرٍ، عَنْ أَبِينِ عَبَّاسٍ قَالَ: بِتْ عَنْدَ خَالِتِي
مَيْمُونَةَ بِنْتِ الْحَارِبِ، فَصَلَّى رَسُولُ اللَّهِ
بِطْلَهُ عَلَيْهَا، ثُمَّ رَجَعَ إِلَيْهَا، وَكَانَتْ لِيَتَهَا، فَصَلَّى

said, "Has the boy gone to sleep?" And I could hear him. And I heard him say in his prayer: "O Allah, put in my heart light, in my hearing light, in my seeing light, on my tongue light, give me abundant light."

Comments: [Its isnad is saheeh]

3302. It was narrated from Ibn 'Abbas (رضي الله عنه) that Duba'ah bint az-Zubair wanted to do Hajj, and the Messenger of Allah (ﷺ) said to her: "Stipulate when you enter ihram: 'My exiting ihram will be where You prevent me (from continuing),' for you may do that."

Comments: [Its isnad is saheeh]

3303. It was narrated that Ibn 'Abbas (رضي الله عنه) said: al-Aqra'bin Habis asked the Messenger of Allah (ﷺ): O Messenger of Allah, is Hajj only once or is it every year? He said: "No; rather it is once, and whoever does more, it is voluntary."

Comments: [A saheeh hadeeth]

3304. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) sent him to his family to Mina on the night before the sacrifice, and we stoned the Jamrah with the break of dawn.

Comments: [Its isnad is da'eef because Shu'bah bin Deenar al-Hashmi is da'eef]

رَكِعْتَيْنِ، ثُمَّ انْتَهَىٰ، فَقَالَ: «أَنَّا مَعَ الْغَلَامِ؟» وَأَنَا أَسْمَعْتُهُ، قَالَ: فَتَسْمِعْتَهُ قَالَ فِي مُصَلَّاهُ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي لِسَانِي نُورًا، وَأَعْظَمْ لِي نُورًا». [راجع: ١٨٤٣]

تخریج: إسناده صحيح، م: (٧٦٣).

٣٣٠٢ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا سُفْيَانُ - يَعْنِي ابْنَ حُسْنَيْنَ - عَنْ أَبِي شِرْبَةَ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ صَبَاغَةَ بَنْتِ الرَّبِيعِ أَرَادَتِ الْحَجَّ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «اشْتَرِطْ عِنْدَ إِخْرَاجِكِ: مَعْلَمِي خَيْرٌ حَسْنَتِي، فَإِنْ ذَلِكَ لَكِ». [راجع: ٣١١٧]

تخریج: إسناده صحيح، م: (١٢٠٨).

٣٣٠٣ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا سُفْيَانُ عَنْ الرَّهْبَرِيِّ، عَنْ أَبِي سَيَّانِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ الْأَقْرَبُ بْنَ حَابِسَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَرَّةُ الْحَجَّ، أَوْ فِي كُلِّ عَامٍ؟ قَالَ: «لَا، بِلْ مَرَّةً، فَمَنْ زَادَ تَنْطِعْ». [راجع: ٢٢٠٤]

تخریج: حديث صحيح.

٣٣٠٤ - حَدَّثَنَا يَرِيدُ عَنْ ابْنِ أَبِي ذَئْبٍ. وَرَوَّجَ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَئْبٍ عَنْ شَعْبَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ مَعَ أَهْلِهِ إِلَى مَنِيَّ لِيَلَّةَ التَّحْرِيرِ، فَرَمَيْنَا الْحَجْرَةَ مَعَ الْفَجْرِ.

تخریج: إسناده ضعيف لضعف شبة بن دينار الهاشمي.

3305. It was narrated that Shu'bah said: Ibn 'Abbas (رض) saw a man prostrating with his forearms on the ground. Ibn 'Abbas said: This is how the dog sits. I saw the Messenger of Allah (ﷺ) when he prostrated, I could see the whiteness of his armpits.

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

3306. It was narrated that Ibn 'Abbas (رض) said: al-Fadl and I came on a donkey when the Messenger of Allah (ﷺ) was leading the people in prayer - al-Khayyat, i.e., Hammad, said: on open ground - and we passed in front of him on (the donkey) until we had passed most of the row, and he did not tell us to stop or send us back.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف شعبة مولى ابن عباس.

3307. It was narrated that Shu'bah said: al-Miswar bin Makhramah entered upon Ibn 'Abbas (رض) to visit him when he was sick, and he was wearing a cloak of brocade, and in front of him was a stove on which there were images. He said: O Ibn 'Abbas, what is this garment you are wearing? He said: Which one? He said: This brocade. He said: By Allah, I was not aware of it and I did not think that the Prophet (ﷺ) forbade this when he forbade it, except for fear of becoming arrogant and proud and we,

٣٣٠٥ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شَعْبَةَ قَالَ: رَأَى ابْنُ عَبَّاسٍ رَجُلًا سَاجِدًا فَدِ اسْتَسْطَعَ ذِي رَاغِبٍ، فَقَالَ ابْنُ عَبَّاسٍ: هَكَذَا يَرِيْضُ الْكَلْبُ، رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ، رَأَيْتُ بَيْاضَ إِيْطَيْهِ. [راجع: ٢٠٦٣]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، شعبة مولى ابن عباس سيء الحفظ.

٣٣٠٦ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ وَحَمَّادٌ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ الْمَنْعِي عَنْ شَعْبَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا وَالْفَضْلُ عَلَى حِمَارٍ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصْلِي بِالنَّاسِ. قَالَ الْخَيَاطُ، يَغْنِي حَمَّادًا: فِي قَصَاءِ مِنَ الْأَرْضِ - فَمَرَزَنَا بَيْنَ يَدَيْهِ وَنَخْنُ عَلَيْهِ حَتَّى جَاؤَنَا عَامَّةَ الصَّفَ، فَمَا نَهَانَا وَلَا رَدَنَا. [راجع: ٣٠١٧]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف شعبة مولى ابن عباس.

٣٣٠٧ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شَعْبَةَ، قَالَ: دَخَلَ الْمَنْوَرُ بْنُ مَحْرَمَةَ عَلَى ابْنِ عَبَّاسٍ (٣٥٣/١) يَعُودُهُ فِي مَرَضٍ مَرْضَهُ، فَرَأَى عَلَيْهِ تَوْبَةً إِشْتَرِقَ، وَبَيْنَ يَدَيْهِ كَائِنُونَ عَلَيْهِ تَمَاثِيلُ، فَقَالَ لَهُ: يَا أَبا عَبَّاسٍ، مَا هَذَا الْأَئْبُرُ الَّذِي عَلَيْكَ؟ قَالَ: وَمَا هُوَ؟ قَالَ: إِشْتَرِقُ. قَالَ: وَاللَّهِ مَا عَلِمْتُ بِهِ، وَمَا أَطْلَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا لِلشَّجَرِ وَالشَّكَرِ، وَلَشَّا بِحَمْدِ اللَّهِ تَكَبَّلَكَ. قَالَ: فَمَا هَذَا الْكَائِنُونُ الَّذِي عَلَيْهِ الصَّوْرُ؟ قَالَ ابْنُ

praise be to Allah, are not like that. He said: What are these images in the stove? He said: Do you not see that we have burned them with fire?

Comments: [Its isnad is da'eef]

3308. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The name of Juwairiyah bint al-Harith was Barrah, and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) changed her name and called her Juwairiyah. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) passed by her when she was in her prayer-place, glorifying Allah and calling upon Him. He went out for some need, then he came back to her after the sun had risen high and said: "O Juwairiyah, are you still there?" She said: I am still here. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "I have said four words that I repeated three times, and they are better than what you have said: Glory be to Allah as much as the number of His creation, glory be to Allah as much as pleases Him, glory be to Allah as much as the weight of His Throne and glory be to Allah as much as the ink of His words, and praise be to Allah likewise."

Comments: [A saheeh hadeeth]

3309. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) moved on from 'Arafat, the people began to rush and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) instructed a caller to call out: "O people, it is not righteousness to make the horse or camel rush." He said: And I did not see any mount lifting its feet and rushing.

عَبَّاسٌ: أَلَا تَرَى كَيْفَ أَحْرَثَاهَا بِالنَّارِ.

[راجع: ٢٩٣٢]

تخریج: إسناده ضعيف لضعف شعبة مولى ابن عباس.

٣٣٠٨ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْوُدِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى بْنِ طَلْحَةَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ اسْمُ جُوَيْرِيَّةَ بِشْتِ الْحَارِثِ بَرَّةَ، فَحَوَّلَ النَّبِيُّ ﷺ اسْمَهَا، فَسَمَّاهَا: جُوَيْرِيَّةَ، فَأَمْرَرَ إِلَيْهَا النَّبِيُّ ﷺ، فَلَمَّا هِيَ فِي مُضْلَّاهَا سُبَّحَ اللَّهُ وَتَذَعَّرَهُ، فَأَنْطَلَنَّ لِحَاجَتِهِ ثُمَّ رَجَعَ إِلَيْهَا بَعْدَ مَا ارْتَقَعَ التَّهَارُ، فَقَالَ: «إِنَّا جُوَيْرِيَّةَ، مَا زِلْتُ فِي مَكَانِكِ؟» قَالَتْ: مَا زِلْتُ فِي مَكَانِي هَذَا. فَقَالَ النَّبِيُّ ﷺ: «اللَّهُ تَكَلَّمَتْ بِأَرْبَعِ كَلِمَاتٍ أَعْدَهْنَاهُنَّ ثَلَاثَ مَرَاءَتٍ، هُنَّ أَفْضَلُ مِمَّا قُلْتِ» فَقَالَتْ: سُبْحَانَ اللَّهِ عَذَّابَ خَلْقِهِ، وَسُبْحَانَ اللَّهِ رَضَا نَفْسِهِ، وَسُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ، وَسُبْحَانَ اللَّهِ مِذَادَ كَلِمَاتِهِ، وَالْحَمْدُ لِلَّهِ وَمِثْلَ ذَلِكَ». [راجع: ٢٣٣٤]

تخریج: حديث صحيح، م: (٢١٤٠).

٣٣٠٩ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْوُدِيُّ عَنْ الْحَكْمَ، عَنْ مَقْسِمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَفَاضَ النَّبِيُّ ﷺ مِنْ عَرَفَاتٍ أَوْضَعَ النَّاسُ، فَأَمْرَرَ النَّبِيُّ ﷺ مَنَادِيًّا فَنَادَى: يَا أَيُّهَا النَّاسُ، إِنَّهُ لَيْسَ الْبُرُّ بِإِيْضَاعِ الْخَيْلِ وَالرَّكَابِ فَمَا رَأَيْتُهَا رَافِعَةً يَدَهَا عَادِيَةً. [راجع: ٢٤٢٧]

Comments: [A saheeh hadeeth]

تخریج: حدیث صحیح.

3310. It was narrated that Ibn 'Abbas (رض) said: The one who captured al-'Abbas bin 'Abdul-Muttalib was Abul-Yasar bin 'Amr, whose name was Ka'b bin 'Amr, one of Banu Salimah. The Messenger of Allah (ﷺ) said to him: "How did you capture him, O Abul-Yasar?" He said: A man who I have never seen before or since helped me, he looked like such and such. The Messenger of Allah (ﷺ) said: "A noble angel helped you to capture him." And he said to al-'Abbas: "O 'Abbas, ransom yourself and your nephew 'Aqeel bin Abi Talib, and Nawfal bin al-Harith, and your ally 'Utbah bin Jahdam" - one of Banul-Harith bin Fihrah. But he refused and said: I was Muslim before this; rather they forced me (to come). He said: "Allah knows best about you. If you are truly as you say, then Allah will reward you for that, but it appears that you were against us, so ransom yourself." The Messenger of Allah (ﷺ) had already taken twenty *Ooqiyahs* of gold from him, and he said: O Messenger of Allah, count it as part of my ransom. He said: "No, that is something that Allah gave to us from you (as booty)." He said: I have no wealth. He said: "Where is the wealth you left in Makkah with Ummul-Fadl, when there was no one else with you, and you said: If I die on my journey, then such

ابن إسحاق - حَدَّثَنِي مَنْ سَمِعَ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ الَّذِي أَسْرَ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ أَبُو الْيَسِيرَ بْنُ عَمْرُو، وَهُوَ كَعْبُ ابْنُ عَمْرُو، أَخْدُ بْنِي سَلِيمَةَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَنِيفَ أَسْرَتُهُ يَا أَبَا الْيَسِيرِ» قَالَ: لَقَدْ أَغَانَنِي عَلَيْهِ رَجُلٌ مَا رَأَيْتُهُ بَعْدَ وَلَا قَبْلَ، هَبَّتْهُ كَذَا، هَبَّتْهُ كَذَا، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ أَغَانَكَ عَلَيْهِ مَلَكٌ كَيْمٌ» وَقَالَ لِلْعَبَّاسِ: «يَا عَبَّاسُ، افْدِ نَفْسَكَ، وَإِنْ أَجِيكَ غَيْبَلَ بْنَ أَبِي طَالِبٍ، وَنَوْفَلَ بْنَ الْخَارِبِ، وَخَلِيفَكَ غَبَّةَ بْنَ جَعْدَمَ» أَخْدُ بْنِ الْخَارِبِ بْنَ فَهْرٍ، قَالَ: فَأَبَى، وَقَالَ: إِنِّي كُنْتُ مُسْلِمًا قَلْ دَلِكَ، وَإِنِّي أَشْكُرُهُونِي، قَالَ: «اللَّهُ أَعْلَمُ بِشَأْنِكَ، إِنْ يَكُنْ مَا تَدْعِي خَلْقًا، فَاللَّهُ يَخْرِيكَ بِدَلِكَ، وَأَمَّا ظَاهِرُ أَمْرِكَ، فَقَدْ كَانَ عَلَيْكَ، فَأَفْدِ نَفْسَكَ» وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أَخْدَ مِنْهُ عَشْرِينَ أُوقِيَّةَ ذَهَبٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، اخْسُبْهَا لِي مِنْ فِدَائِي. قَالَ: «لَا، ذَلِكَ شَيْءٌ أَعْطَانَاهُ اللَّهُ بِنُكَ» قَالَ: فَإِنَّهُ لَيْسَ لِي مَالٌ. قَالَ: «فَأَيْنَ الْمَالُ الَّذِي وَضَعْتَ بِنُكَّهُ، حَيْثُ خَرَجْتَ عِنْدَ أُمِّ النَّفْضَلِ، وَلَيْسَ مَعَكُمَا أَخْدُ غَيْرَكُمَا، فَلَعْنَكَ: إِنْ أُصِبْتَ فِي سَفَرِي هَذَا فَلَلْفَضْلِ كَذَا، وَلِقَمْ كَذَا، وَلِعَبْدِ اللَّهِ كَذَا؟» قَالَ:

and such is for al-Fadl, and such and such is for Qutham, and such and such is for 'Abdullah?" He said: By the One Who sent you with the truth, no one among the people knew of this except me and her. Indeed I know that you are the Messenger of Allah.

Comments: [Ihsan; this is a *da'eef isnad*]

3311. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Some men shaved their heads on the day of al-Hudaibiyah and others cut their hair. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "May Allah have mercy on those who shaved their heads." They said: O Messenger of Allah, and those who cut their hair? He said: "May Allah have mercy on those who shaved their heads." They said: O Messenger of Allah, and those who cut their hair? He said: "May Allah have mercy on those who shaved their heads." They said: O Messenger of Allah, and those who cut their hair? He said: "And those who cut their hair." They said: What is special about those who shaved their heads, O Messenger of Allah, that you prayed for mercy more for them? He said: "They did not doubt." Then the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) left.

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

3312. It was narrated from Anas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) nibbled some meat from a shoulder, then he stood up and prayed and he did not do *wudoo'*.

فَوَاللَّذِي بَعَثَكَ بِالْحَقِّ، مَا عِلْمَ بِهِ أَحَدٌ مِّنَ النَّاسِ غَيْرِي وَغَيْرُهَا، وَإِنِّي لَأَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ.

تخریج: حسن، وهذا إسناد ضعيف لإيهام راویه عن عکرمة.

٣٣١١ - حَدَّثَنَا يَزِيدُ قَالَ: قَالَ مُحَمَّدٌ - يَعْنِي ابْنَ إِشْحَاقَ - : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي تَجِيْحٍ عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: حَلَقَ رِجَالٌ يَوْمَ الْحَدِيبِيَّةِ وَقَصَّرَ آخَرُونَ، فَقَالَ رَسُولُ اللَّهِ - يَعْلَمُهُ: «بَرَّحْمَ اللَّهُ الْمُحَلَّقِينَ». قَالُوا: يَا رَسُولَ اللَّهِ، وَالْمُقْصَرِينَ؟ قَالَ: «بَرَّحْمَ اللَّهُ الْمُحَلَّقِينَ وَالْمُعَصَرِينَ؟ قَالَ: «بَرَّحْمَ اللَّهُ الْمُحَلَّقِينَ». قَالُوا: يَا رَسُولَ اللَّهِ، وَالْمُقْصَرِينَ؟ قَالَ: «بَرَّحْمَ اللَّهُ، وَالْمُقْصَرِينَ؟ قَالَ: «فَعَالْمُ الْمُحَلَّقِينَ يَا رَسُولَ اللَّهِ، ظَاهِرَتْ لَهُمُ التَّرْحِيمُ؟ قَالَ: «لَمْ يَشْكُوا» قَالَ: فَانْصَرَفَ رَسُولُ اللَّهِ - يَعْلَمُهُ.

[١٨٥٩]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

٣٣١٢ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ - يَعْلَمُهُ - تَعَرَّقَ كَفَنًا، ثُمَّ قَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ.

[٢١٨٨]

Comments: [A *saheeh hadeeth*; its *isnad* is *da'eef*]

3313. It was narrated from 'Ata' that he did not see anything wrong with a man entering *ihran* in a garment dyed with saffron that had been washed and had no dust or excess dye on it.

Comments: [It is not *hadeeth* but this is a tradition from 'Ata']

3314. A similar report was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (ﷺ).

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

تخریج: حديث صحيح، وهذا إسناد ضعيف، محمد بن سيرين لم يسمع من ابن عباس.

-٣٣١٣ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَاجُ عَنْ عَطَاءٍ: أَنَّهُ كَانَ لَا يُرَى بِأَسْأَلَ أَنْ يُخْرِمَ الرَّجُلُ فِي ثَوْبٍ مَضْبُوغٍ بِرَغْفَارَانَ، فَقَدْ عَسِلَ لَيْسَ فِيهِ نَفْرُضٌ وَلَا رَدْعٌ.

تخریج: هذا ليس بحديث، بل هو أثر عن عطاء، وإنما ذكره لبروي بعده حديث ابن عباس مروعاً [مثله].

-٣٣١٤ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَاجُ عَنْ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، مِثْلًا.

[انظر: ٣٤١٨]

تخریج: حديث حسن، وهذا إسناد ضعيف لتلخيص الحجاج بن أرطاة وضعف الحسين بن عبد الله.

3315. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) liked to take his family out (to pray) on the day of *Eid*. So we went out and he prayed without any *adhan* or *iqamah*. Then he addressed the men, then he went to the women and addressed them, and he enjoined them to give charity, and I saw women throwing their earrings and rings, giving them to Bilal to give in charity.

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

3316. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "The best days on which to

٣٣١٥ - حَدَّثَنَا يَزِيدُ عَنْ (٢٥٤/١) الْحَجَاجِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْجِزُ فِي يَوْمِ الْعِيدِ أَنْ يُخْرِجَ أَهْلَهُ، قَالَ: فَخَرَجَنَا، فَصَلَّى عَيْنِي أَذَانَ وَلَا إِقَامَةَ، ثُمَّ خَطَبَ الرِّجَالَ، ثُمَّ أَتَى النِّسَاءَ فَخَلَبَنَّهُنَّ، ثُمَّ أَمْرَمُنَّ بِالصَّدَقَةِ، فَلَقَدْ رَأَيْتُ الْمَرْأَةَ تُلْقِي نُومَتَهَا وَخَاتَمَهَا، تُعْطِيهِ بِلَأْ يَتَضَدِّرُ بِهِ. [راجع: ٢٠٦٢]

تخریج: حديث صحيح، وهذا إسناد ضعيف، الحجاج بن أرطاة مدلس وقد عمن، إلا أنه قد تطبع.

-٣٣١٦ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبَادُ بْنُ مَضْوِرٍ عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ

be treated with cupping are the seventeenth, the nineteenth and the twenty-first." And he said: "I never passed by any group of angels on the night on which I was taken on the Night Journey but they said: You should adhere to treatment with cupping, O Muhammad."

Comments: [Its isnad is da'eef]

3317. It was narrated that Ibn 'Abbas (رضي الله عنه) said: we travelled with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) between Makkah and Madinah and we were safe, not fearing anything, and he offered the prayers with two rak'ahs.

Comments: [A saheeh hadeeth]

3318. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had a kohl container from which he would apply kohl when going to sleep, three times in each eye.

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

3319. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) married Maimoonah bint al-Harith in Sarif when he was in *ihtaram*, then he consummated the marriage with her after he came back to Sarif.

Comments: [Its isnad is saheeh]

3320. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet used to apply antimony to his eyes

فَالْ: «الْخَيْرُ يَوْمٌ تَحْتَجِمُونَ فِيهِ: سَبْعُ عَشَرَةً، وَتِسْعُ عَشَرَةً، وَإِحْدَى وَعِشْرِينَ». وَقَالَ: «وَمَا مَرَزْتُ بِمَلَأٍ مِنَ الْمَلَائِكَةِ لِيَأْتِيَ إِلَيْكُمْ بِالْجَمَامَةِ يَا مُحَمَّدُ». بِي، إِلَّا قَالُوا: عَلَيْكَ بِالْجَمَامَةِ يَا مُحَمَّدُ».

تخریج: إسناده ضعیف، عباد بن منصور ضعیف.

3317 - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَوْنَى عَنْ مُحَمَّدِ بْنِ سَيِّدِنَا، عَنْ أَبْنِ عَبَاسٍ قَالَ: سِرْتُنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَنَحْنُ آمِنُونَ، لَا نَخَافُ شَيْئًا، فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ. [راجع: ١٨٥٢]

تخریج: حدیث صحيح.

3318 - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مَضْوِرٍ عَنْ عَمَرَةَ، عَنْ أَبْنِ عَبَاسٍ قَالَ: كَانَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُكْحَلَةً، يَكْتَحِلُ بِهَا عَنْ الدُّوْمِ ثَلَاثًا فِي كُلِّ غَيْنٍ. [انظر: ٣٣٢٠]

تخریج: حسن، وهذا إسناد ضعیف لضعف عباد بن منصور الناجي.

3319 - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ عَمَرَةَ، عَنْ أَبْنِ عَبَاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَ الْحَارِثِ بِسِرْفٍ وَهُوَ مُحِيمٌ، ثُمَّ دَخَلَ بِهَا بَعْدَمَا رَجَعَ بِسِرْفٍ. [راجع: ٢٢٠٠]

تخریج: إسناده صحيح.

3320 - حَدَّثَنَا أَنْتَوْذُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبَادِ بْنِ مَضْوِرٍ، عَنْ عَمَرَةَ،

every night before going to sleep, and he used to apply it to each eye three times.

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

تخریج: حسن، وهذا إسناد ضعیف لضعف عباد بن منصور الناجي.

3321. It was narrated from Ibn 'Abbas: "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of peoples ever raised up for mankind" [Al 'Imran 3:110], he said: They are those who migrated with the Prophet ﷺ from Makkah to Madinah.

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

3322. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Jibreel (as) led me in prayer at the House twice, then he said: 'O Muhammad, this is your time (of prayer) and the time of the Prophets before you.'" He led him in praying *Zuhr* when a shadow was the length of a shoelace and he led him in praying *Maghrib* when the fasting person breaks his fast and food and drink become permissible.

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

عن ابن عباس: أن النبي ﷺ كان يكتتحل بالأنمدة كل ليلة قبل أن ينام، وكان يكتتحل في كل عين ثلاثة أمتالي. [راجع: ٣٢١٨]

-٣٢٢١ - حدثنا إسحاق بن سيمان
بن حرب، عن سعيد بن جبير، عن ابن عباس: «كثُرَ خَيْرُ الْأَمَّةِ أَخْرَجَتْ لِلنَّاسِ» (آل عمران: ١١٠) قال: هُمُ الظَّبَابُ مَا خَرَجُوا مِنَ السَّبَقِ
[٤٤٦٣] ، من مكة إلى المدينة. [راجع: ٤٤٦٣]

تخریج: إسناده حسن.

-٣٢٢٢ - حدثنا وكيع عن سفيان، عن عبد الرحمن بن الحارث بن عياش بن أبي زبيعة،
عن حكيم بن حكيم بن عباد بن حبيب، عن نافع بن جبير بن مطعم، عن ابن عباس قال:
قال رسول الله ﷺ: «أَمْنِي جِبْرِيلَ عَلَيْهِ السَّلَامُ
عِنْدَ أَبْيَتِ مَرْئَيْنِ، ثُمَّ قَالَ: يَا مُحَمَّدُ، هَذَا
وَقْتُكَ، وَوَقْتُ الْبَيْتِ فَبَلَّكَ»: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
جِبْرِيلَ كَانَ الْقَيْمَ بِقَدْرِ الشَّرَائِكِ، وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْمَغْرِبَ جِبْرِيلَ أَفْطَرَ الصَّائِمَ، وَجَلَّ الطَّعَامَ
وَالشَّرَابَ. [راجع: ٣٠٨١]

تخریج: إسناده حسن.

-٣٢٢٣ - حدثنا وكيع: حدثنا الأعمش عن حبيب بن أبي ثابت، عن سعيد بن جبير،
عن ابن عباس قال: جَمَعَ رَسُولُ اللَّهِ ﷺ
بَيْنَ الظَّفَرِ وَالغَضَرِ، وَالْمَغْرِبِ وَالْعَشَاءِ، فِي

3323. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) put *Zuhr* and *'Asr* together, and *Maghrib* and *'Isha'*, in Madinah when there was no fear and no rain. I [the narrator]

said to Ibn 'Abbas: Why did he do that? He said: So as not to make things difficult for his *ummah*.

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

3324. It was narrated that Ibn 'Abbas (رض) said: I stayed overnight with my maternal aunt Maimoonah. The Prophet (ﷺ) got up at night and did *wudoo'*. Then I got up and did *wudoo'*. Then he stood and prayed, and I stood behind him - or on his left - and he brought me round and made me stand on his right.

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

3325. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) used to recite in *Fajr* on Fridays: *Alif-Lam-Meem Tanzeel* (*Soorat as-Sajdah*) and *Hal ata 'alal-insan* (*Soorat al-Insan*). 'Abdur-Rahman said in his *hadeeth*: And in *Jumu'ah* prayer (he would recite) *Soorat al-Jumu'ah* and *al-Munafiqeen*.

Comments: [Its *isnad* is *saheeh*, Muslim (879)]

3326. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) used to recite in *Fajr* on Fridays: *Alif-Lam-Meem Tanzeel* (*Soorat as-Sajdah*) and *Hal ata 'alal-insan heenun minad-dahr* (*Soorat al-Insan*).

المدينة من غير حذف ولا مطり. فلَمْ يأْتِ بْنُ عَبَّاسٍ: لِمَ فَعَلَ ذَلِكَ؟ قَالَ: كَيْنَ لَا يُخْرِجُ أَمْثَلَهُ». [راجع: ١٩٥٣]

تخریج: [إسناده صحيح، م: ٧٠٥].

٣٣٢٤ - حَدَّثَنَا وَكَيْعُونَ عَنْ مُحَمَّدِ بْنِ قَبِيسٍ، عَنْ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنِّي عِنْدَ خَالِقِي مُفْسُدٌ قَالَ: فَقَامَ الَّذِي يَعْلَمُ مِنَ اللَّيلِ فَتَوَضَّأَ، قَالَ: فَقَمْتُ فَتَوَضَّأْتُ، ثُمَّ قَامَ فَصَلَّى، فَقَمْتُ حَفَلَةً - أَوْ عَنْ شِمَائِلِهِ - فَأَدَارَنِي حَتَّى أَفَانَتِي عَنْ يَوْمِيَّهِ.

[راجع: ٣١٦٩]

تخریج: [إسناده صحيح].

٣٣٢٥ - حَدَّثَنَا وَكَيْعُونَ وَعَبْدُ الرَّحْمَنِ عَنْ شَيْعَانَ، عَنْ مُحَمَّدِ بْنِ رَاشِدٍ، عَنْ مُسْلِمِ الْبَطْرِينِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الَّذِي يَعْلَمُ كَانَ يَقْرَأُ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ «الْآتَهُ تَبَرِّلُ» السَّجْدَةَ وَ «هَلْ أَنْ عَلَى الْإِنْسَنِ» قَالَ: عَبْدُ الرَّحْمَنُ فِي حَدِيثِهِ: وَ فِي الْجُمُعَةِ وَ الْمُنَافِقِينَ. [راجع: ١٩٩٣]

تخریج: [إسناده صحيح، م: ٨٧٩].

٣٣٢٦ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقَ، عَنْ مُسْلِمِ الْبَطْرِينِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَعْلَمُ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي الْفَجْرِ: «الْآتَهُ تَبَرِّلُ» السَّجْدَةَ، وَ «هَلْ أَنْ عَلَى الْإِنْسَنِ بَيْنَ الدَّهْرَيْنِ». [راجع: ١٩٩٣]

Comments: [Its isnad is saheeh]

3327. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) prayed in a cloak and he used its extra length to protect himself from the heat and cold of the ground.

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

3328. It was narrated that Ibn 'Abbas said: I was behind the Prophet (صلى الله عليه وسلم) when he prostrated, and the whiteness of his armpits could be seen when he prostrated.

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

3329. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The *iqamah* for prayer was given and I had not prayed the two *rak'ahs*. He (the Prophet صلی الله علیہ وسلم) saw me when I was praying them and he came close to me and said: "Do you want to pray *Fajr* with four (*rak'ahs*)?" It was said to Ibn 'Abbas: From the Prophet (صلى الله عليه وسلم)? He said: Yes.

Comments: [Its isnad is hasan]

3330. It was narrated from Ibn 'Abbas (رضي الله عنه) that when the Prophet (صلى الله عليه وسلم) came, he continued reciting from the point that Abu Bakr (رضي الله عنه) had reached.

Comments: [Its isnad is saheeh]

تخریج: إسناده صحيح.

٢٣٢٧ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا شَرِيكُ عَنْ حُسَيْنِ
ابْنِ عَبْدِ اللَّهِ، عَنْ عَمْرُو مَعْمَرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ فِي كِتَابِهِ، يَتَعَجَّلُ بِقُضْوُلِهِ
حَرًّا الْأَرْضِ وَبَرْدَهَا. [راجع: ٢٣٢٠]

تخریج: حسن لغيره، وهذا إسناد ضعيف.
لضعف شريك التخمي، وحسين بن عبد الله ضعيف.

٢٣٢٨ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا إِشْرَائِيلُ عَنْ
أَبِي إِسْحَاقَ، عَنْ الشَّيْبَانِيِّ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: تَدَبَّرْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ جِينَ سَجَدَ، وَكَانَ
بُرْئِيَّ بِيَاضِ إِبْصَرِيَّ إِذَا سَجَدَ. [راجع: ٢٤٠٥]

تخریج: صحيح لغيره، وهذا إسناد ضعيف،
أربدة التميمي لم يرو عنه غير أبي إسحاق، وأبو
إسحاق مختلط.

٢٣٢٩ - (٣٥٥/١) حَدَّثَنَا وَكِيعُ: حَدَّثَنَا صَالِحُ
ابْنُ رُسْتَمٍ عَنْ ابْنِ أَبِي مُلِيقَةَ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: أَقْبَلَتِ الصَّلَاةُ وَلَمْ أَصْلِ الرَّغْبَيْتَنِ، فَرَأَيْتُ
وَأَنَا أَضْلِعُهُمَا فَمَلَّتِي، وَقَالَ: «أَتَرِيدُ أَنْ تُضْلِعَ
الصُّبْحَ أَرْبَعًا؟» فَقَبَلَ لِابْنِ عَبَّاسٍ: عَنْ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ» قَالَ: نَعَمْ. [راجع: ٢١٣٠]

تخریج: إسناده حسن.

٣٣٣٠ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا إِشْرَائِيلُ عَنْ
أَبِي إِسْحَاقَ، عَنْ الْأَرْقَمِ بْنِ شَرِحَبِيلِ
الْأَوْدِيِّ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ
جَاءَ أَخْدَى مِنَ الْقِرَاءَةِ مِنْ حَيْثُ كَانَ بَلَغَ أَنْ
بَكْرٌ هُوَ. [راجع: ٢٠٥٥]

تخریج: إسناده صحيح.

3331. It was narrated from Hisham bin Ishaq bin 'Abdullah bin Kinanah that his father said: One of the governors sent me to Ibn 'Abbas (رضي الله عنه) to ask him about prayers for rain. Ibn 'Abbas (رضي الله عنه) said: What prevented him from asking me? The Messenger of Allah (صل الله عليه وسلم) went out humbly and wearing shabby clothes, walking with a lowly and moderate gait, beseeching, and he prayed two *rak'ahs* as is done on *Eid*, but he did not deliver a speech as you do.

Comments: [Its isnad is *hasan*]

3332. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Allah, may He be glorified and exalted, enjoined prayer when not travelling with four *rak'ahs*, when travelling with two, and at the time of fear with one, on the lips of your Prophet (صل الله عليه وسلم).

Comments: [Its isnad is *saheeh*, Muslim (687)]

3333. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صل الله عليه وسلم) went out on the day of *Eidul-Fitr* or *Eidul-Adha* and led the people in praying two *rak'ahs*, then he left and he did not offer any prayer before or after that.

Comments: [Its isnad is *saheeh*, al-Bukhari (964) and Muslim (884)]

٣٣٣١ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ ابْنِ إِسْحَاقِ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ قَالَ: أَرْسَلْنِي أَمِيرٌ مِنَ الْأَمْرَاءِ إِلَيَّ أَبْنَى عَبَّاسَ أَبْنَالَهُ عَنِ الصَّلَاةِ فِي الْإِشْتِقَاءِ، قَالَ أَبْنَى عَبَّاسَ: مَا مَنَعَهُ أَنْ يَسْأَلَنِي؟ خَرَجَ رَسُولُ اللَّهِ مُطَهَّرًا مُتَوَاضِعًا مُبْدِلاً، مُتَحَسِّنًا مُتَرَسِّلاً، مُتَنَصِّراً، فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ، لَمْ يَخْطُبْ خَطْبَكُمْ هَذِهِ . [٢٠٣٩]

تخریج: إسناده حسن.

٣٣٣٢ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ كَثِيرِ بْنِ الْأَخْسِنِ، عَنْ مُجَاهِدِ، عَنْ أَبْنَى عَبَّاسِ قَالَ: فَرَضَ اللَّهُ عَزَّ وَجَلَّ صَلَاةَ الْحَضْرَ أَرْبَعًا، وَفِي السَّنَرِ رَكْعَتَيْنِ، وَالْحَزْفِ رَكْعَةً عَلَى لِسَانِ نَبِيِّنَا . [٢١٤٤]

تخریج: إسناده صحيح، م: (٦٨٧).

٣٣٣٣ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا شُبَّابُهُ عَنْ عَدِيِّ ابْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِنِ عَبَّاسِ قَالَ: خَرَجَ رَسُولُ اللَّهِ مُطَهَّرًا يَوْمَ عِيدٍ بُطْرِيًّا أَوْ أَضْحَى، فَصَلَّى بِالثَّالِثِي رَكْعَتَيْنِ، ثُمَّ أَنْصَرَفَ، وَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا.

[٢٥٣٣]

تخریج: إسناده صحيح، خ: (٩٦٤)، م: (٨٨٤).

٣٣٣٤ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا فُرَّةُ بْنُ خَالِدٍ وَبَرِيزِدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِنِ سَبِيلِينَ، عَنْ أَبِنِ عَبَّاسِ قَالَ: سَافَرَ رَسُولُ اللَّهِ مُطَهَّرًا مِنْ مَكَّةَ

anything but Allah and he shortened the prayer.

Comments: [A saheeh hadeeth]

والمدينة، لا يخاف إلا الله، يضر الصلاة.

[راجع: ١٨٥٢]

تخریج: حديث صحيح، ابن سيرین لا يصح له سماع من ابن عباس.

3335. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (صل) said: "There is no *Hijrah* after the conquest, but there is *jihad* and intention, and if you are asked to mobilise then do so."

Comments: [Its isnad is saheeh, al-Bukhari (2783) and Muslim (1353)]

٣٣٣٥ - حَدَّثَنَا وَكِبْيَعُ: حَدَّثَنَا سُفيَانُ وَعَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا شَعْبَانُ عَنْ مُضْبُرٍ، عَنْ مُجَاهِدٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا هِجْرَةَ بَعْدَ الْفُتحِ، وَلِكُنْ جِهَادٌ وَرِيَةٌ، وَإِذَا اشْتَرَتُمْ فَاقْبِرُوا».

[راجع: ١٩٩١]

تخریج: إسناده صحيح، خ: (٢٧٨٢)، م: (١٣٥٣).

3336. It was narrated from Sa'eed bin Jubair that Ibn 'Abbas (رض) said: Thursday and what a Thursday! Then I [Sa'eed] saw his tears on his cheeks, glistening like strings of pearls. He said: The Messenger of Allah (صل) said: "Bring me the tablet and the inkpot - or the shoulder blade - and I will write for you a document, so you will not go astray after that." They said: (Do you think) the Messenger of Allah (صل) is delirious?!

Comments: [Its isnad is saheeh, al-Bukhari (3053) and Muslim (1637)]

٣٣٣٦ - حَدَّثَنَا وَكِبْيَعُ: حَدَّثَنَا مَالِكُ بْنُ مَعْوِيلَ، عَنْ طَلْحَةَ بْنِ مُضْرِبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: يَوْمُ الْحَمِيسِ، وَمَا يَوْمُ الْحَمِيسِ! لَمْ نَظَرْتُ إِلَيْهِ دُمُوعًا عَلَى حَدِيثِ تَحْدِيرِ كَائِنَهَا بِنَظَامِ الْلُّؤْلُؤِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الثُّونِيُّ بِاللُّؤْلُؤِ وَالدُّوَّاَةُ - أَوْ الْكَيْنَفُ - أَكْبَرُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا» قَالُوا: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْجُرُ!

[راجع: ١٩٣٥]

تخریج: إسناده صحيح، خ: (٢٠٥٣)، م: (١٦٣٧).

3337. It was narrated from Yahya bin 'Ubaid al-Bahrani that he heard (from) Ibn 'Abbas (رض) that *nabeedi* would be made for the Messenger of Allah (صل) in a waterskin.

Comments: [Its isnad is saheeh, Muslim (2004)]

٣٣٣٧ - حَدَّثَنَا وَكِبْيَعُ: حَدَّثَنَا شُبَّهٌ عَنْ يَحْيَى بْنِ عَيْنِيْدِ الْبَهْرَانِيِّ سَمِعَ ابْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَبْدُ لَهُ فِي سِقَاءِ

[٢٠٦٨]

تخریج: إسناده صحيح، م: (٢٠٠٤).

3338. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "I have been supported with the east wind and 'Ad were destroyed with the west wind."

Comments: [Its isnad is saheeh, al-Bukhari (1035) and Muslim (900)]

3339. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صلوات الله عليه وسلم) made (a couple) engage in *li'an* when there was a pregnancy.

Comments: [A saheeh hadith; this is a da'eef isnad]

3340. It was narrated from Ibn 'Abbas and al-Fadl, or one of them from the other, that he said: The Messenger of Allah (صلوات الله عليه وسلم) said: "Whoever wants to do *Hajj*, let him hasten to do it, for he may fall sick, or he may lose his mount, or he may be faced with some need."

Comments: [A saheeh hadith; this is a da'eef isnad]

تخریج: حديث صحيح، وهذا إسناد ضعيف، أبو إسرائيل سيء الحفظ، لكنه توبع.

3341. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A red velvet blanket was placed in the grave of the Messenger of Allah (صلوات الله عليه وسلم).

Comments: [Its isnad is saheeh, Muslim (967)]

3342. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "The best of your garments are those that are

- ٣٣٣٨ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا شَبَّابُهُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدِ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ وَكِيعٌ: «أُنْصَرْتُ بِالصَّبَّا وَأُهْلِكْتُ عَادَ بِالثَّبَورِ». [راجع: ٢٠١٣]

تخریج: إسناده صحيح، خ: (١٠٣٥)، م: (٩٠٠).

- ٣٣٣٩ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا عَبَادُ بْنُ مَنْصُورٍ عَنْ عَكِيرَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ الَّذِي شَكَرَ لَا يَعْنِي بِالْحَمْلِ. [راجع: ٢١٣١]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف عباد بن منصور.

- ٣٣٤٠ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا أَبُو إِسْرَائِيلَ الْعَبَّاسِيُّ عَنْ فُضَيْلِ بْنِ عَمْرُو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ وَالْفَضِيلِ - أَوْ أَحَدِهِمَا عَنِ الْأُخْرَى - قَالَ: قَالَ رَسُولُ اللَّهِ وَكِيعٌ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ، فَإِنَّهُ فَدَ يَمْرُضُ الْمُرِيضُ، وَتَضَلُّ الرَّاجِلُ، وَتَعْرِضُ الْحَاجَةُ». [راجع: ١٨٣٤]

تخریج: حديث صحيح، وهذا إسناد ضعيف، أبو إسرائيل سيء الحفظ، لكنه توبع.

- ٣٣٤١ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا شَبَّابُهُ عَنْ أَبِي حَمْرَةَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: جُلِمْ فِي قَبْرِ رَسُولِ اللَّهِ وَكِيعٌ قَطِيقَةً حَمْرَاءً. [راجع: ٢٠٢١]

تخریج: إسناده صحيح، م: (٩٦٧).

- ٣٣٤٢ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ أَبْنَى حُكْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ وَكِيعٌ: «خَيْرٌ ثَيَابُكُمْ

white, so wear them and shroud your dead in them. And the best of your kohl is antimony."

Comments: [A saheeh hadeeth]

3343. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian and the virgin should be consulted, and her silence is her approval."

Comments: [A saheeh hadeeth]

البياض، فائبسوها، وكسفوا فيها موتاكم،
وخير أحوالكم الإنيد». [راجع: ٢٢١٩]

تخریج: حديث صحيح.

٣٣٤٣ - حَدَّثَنَا وَكِبْعَةُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُوهَبٍ عَنْ نَافِعِ بْنِ جُبَيْرٍ،
عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْأَئْمَمُ أُولَئِكَ يُقْسِمُهَا مِنْ وَلِيَّهَا، وَالْبَكْرُ
يُشَانِمُ فِي نَفْسِهَا، وَصَمَدُهَا إِقْرَارُهَا».

[راجع: ١٨٨٨]

تخریج: حديث صحيح، م: (١٤٢١).

3344. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) forbade the fee of a prostitute, the price of a dog and the price of alcohol.

Comments: [Its isnad is saheeh]

٣٣٤٤ - حَدَّثَنَا وَكِبْعَةُ عَنْ (٣٥٦/١)
إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ
حَبْرٍ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ مَهْرِ الْبَغْيَ، وَتَمَنَّ الْكَلْبِ، وَثَمَنَ
الْخَمْرِ. [راجع: ٢٠٩٤]

تخریج: إسناده صحيح.

٣٣٤٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ
عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْرٍ، عَنْ أَبْنَى
عَبَّاسٍ - رَفِيقِ الْخَيْرِ - قَالَ: «لَمْ
يَشَانِمْ الْكَلْبُ، وَمَهْرُ الْبَغْيَ، وَتَمَنَّ الْخَمْرَ حَرَامٌ».

تخریج: إسناده صحيح.

3345. It was narrated that Ibn 'Abbas (رض) said - and he attributed the hadeeth to the Prophet (ﷺ) - "The price of a dog, the fee of a prostitute and the price of alcohol are haram."

Comments: [Its isnad is saheeh]

3346. It was narrated from Tawoos, from his father, that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Whoever buys food should not sell it until he has taken possession of it." I said to

٣٣٤٦ - حَدَّثَنَا وَكِبْعَةُ حَدَّثَنَا سُفْيَانُ عَنْ أَبْنَى
طَاؤُوسٍ، عَنْ أَبِيهِ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قُنِي ابْتَاعَ طَعَاماً، فَلَا يَبْعَثُ
حَتَّى يَتَبَيَّنَهُ». قُلْتُ لِابْنِ عَبَّاسٍ: لِمَ؟ قَالَ:

Ibn 'Abbas: Why? He said: Don't you see that they are exchanging gold, but the delivery of food is delayed?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

3347. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) came to Makkah in the year of al-Hudaibiyah, he passed by Quraish as they were sitting in Darun-Nadwah. The Messenger of Allah (ﷺ) said: "These people are saying that you are weak, so trot for three (circuits of *tawaf*) when you arrive." So when they arrived they trotted for three (circuits) and the *mushrikeen* said: Are these the people who we were saying are weak? They are not content to walk; rather they are trotting energetically.

Comments: [*Saheeh*, apart from the words "the year of al-Hudaibiyah"]

3348. It was narrated from Ibn Abi Mulaikah that Ibn 'Abbas (ﷺ) wrote to him (saying): The Messenger of Allah (ﷺ) said: "The one against whom a claim is made is more entitled to swear an oath."

Comments: [*Saheeh hadeeth*]

3349. It was narrated from Sa'eed bin Shufayy that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) used to pray two *rak'ahs* [shortening the four-*rak'ah* prayers] when travelling.

أَلَا تَرَى أَنَّهُمْ يَتَبَاغِرُونَ بِالذَّهَبِ، وَالطَّعَامُ مُرْجَحًا. [راجع: ١٨٤٧]

تخریج: إسناده صحيح، خ: (٢١٣٥)، م: (١٥٢٥).

٣٣٤٧ - حَدَّثَنَا وَكَيْبُعْ عَنْ أَبِي لَيْلَى، عَنْ الْحَكْمَ، عَنْ وَقْسَمَ، عَنْ أَبْنَى عَبَّاسِ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ عَامَ الْحُدَيْبِيَّةِ، مَرَّ بِقُرَيْشٍ وَهُمْ جُلُوسٌ فِي دَارِ النَّدْوَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ هَؤُلَاءِ فَدَ تَحَدَّثُوا أَنَّكُمْ هُزْلَى، فَأَرْمَلُوا إِذَا قَلِمْتُمْ ثَلَاثَةَ، قَالَ: فَلَمَّا قَدِمُوا رَمَلُوا ثَلَاثَةَ، قَالَ: فَقَالَ الْمُسْرِكُونَ: أَهُؤُلَاءِ الَّذِينَ تَحَدَّثُ أَنَّ بَيْنَ هُزْلًا مَا زَبَنِي هَؤُلَاءِ بِالْمَسْتَبِيِّ، حَتَّى سَعَوْا سَعْيَا. [راجع: ٢٦٣٩]

تخریج: صحيح دون قوله: «عام الحديبية» وهذا إسناد ضعيف، ابن أبي ليلى سيء الحفظ.

٣٣٤٨ - حَدَّثَنَا وَكَيْبُعْ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانِ، عَنْ أَبِي أَبِي مُلِيقَةَ: أَنَّ أَبْنَى عَبَّاسِ كَتَبَ إِلَيْهِ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُدْعَى عَلَيْهِ أَوْلَى بِالْيَقِينِ». [راجع: ٣١٨٨]

تخریج: حديث صحيح، خ: (٢٥١٤)، م: (١٧١١).

٣٣٤٩ - حَدَّثَنَا وَكَيْبُعْ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ شَفَّيْ سَمِعَ أَبْنَى عَبَّاسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ مُسَافِرًا صَلَّى رَكْعَيْنِ.

Comments: [Its isnad is saheeh]

3350. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) saw al-Fadl bin 'Abbas looking at a woman on the afternoon of 'Arafah. The Prophet (ﷺ) put his hand like this over the boy's eyes and said: This is a day on which whoever guards his eyes and tongue will be forgiven.

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف، سکین بن عبدالعزیز مختلف فیه، وأبوه مجهول.

3351. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas said to 'Urwah bin az-Zubair: O 'Urwah, ask your mother: Didn't your father come with the Messenger of Allah (ﷺ) and exit *ihram*?

Comments: [Its isnad is qawi and it is a repeat]

3352. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) ate a bone with some meat on it, then he went out to pray.

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

3353. It was narrated from Abu Razeen that 'Umar asked Ibn 'Abbas (رضي الله عنه) about this verse: "When there comes the Help of Allah (to you, O Muhammad (ﷺ)) against your enemies) and the Conquest (of Makkah)" [an-Nasr 105:1]. He said: When it was revealed, it was the announcement to the Prophet (ﷺ) of his own death.

Comments: [Its isnad is hasan]

٣٣٥٠ - حَدَّثَنَا وَكِيعُ عَنْ شَكِينِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ رَأَى الْفَضْلَ بْنَ عَبَّاسَ يُلْاِجِظُ امْرَأَةً عَذِيْةً غَرَّةً، فَقَالَ النَّبِيُّ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ: هَذَا يَوْمٌ يَمْلَأُ عَيْنَ الْعَلَامِ، قَالَ: إِنَّ هَذَا يَوْمٌ مَنْ حَفِظَ فِيهِ بَصَرَهُ وَلِسَانَهُ، غَفِرَ لَهُ». [راجع: ٢٠٤١]

٣٣٥١ - حَدَّثَنَا وَكِيعُ عَنْ عَبْدِ الْجَبَارِ بْنِ الْأَوْرُدِ، عَنْ أَبْنِ أَبِيهِ مُلِيقَةَ قَالَ: قَالَ أَبْنُ عَبَّاسٍ لِعَزِيزَةِ بْنِ الرُّبَيْبَ: يَا عَزِيزَةُ، سَلْ أَمْكَنَكِيْنَ فَدَ جَاءَ أَبُوكَ مَعَ رَسُولِ اللَّهِ رَسُولَ اللَّهِ فَأَخْلَعَ؟. [راجع: ٢٩٧٦]

تخریج: إسناده قوي.

٣٣٥٢ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا هَشَامٌ عَنْ زَيْدٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ رَسُولَ اللَّهِ أَكَلَ عَرْفًا، ثُمَّ تَرَحَّبَ إِلَى الصَّلَاةِ. [راجع: ١٩٨٨]

تخریج: حدیث صحيح، وهذا سند حسن.

٣٣٥٣ - حَدَّثَنَا وَكِيعُ عَنْ سُقْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي زَيْدٍ: أَنَّ عُمَرَ سَأَلَ أَبْنَ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ: «إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ» (النصر: ١) قَالَ: لَمَّا نَزَّلْتُ نُعَيْثِ إِلَى النَّبِيِّ رَسُولِ اللَّهِ تَعَالَى نَفْسَهُ. [راجع: ٣٢٠١]

تخریج: إسناده حسن.

3354. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) used to say at times of distress: "There is no god but Allah, the Most High, the Most Great; there is no god but Allah, the Forbearing, the Most Generous; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Mighty Throne."

Comments: [Its *isnad* is *sahih*, al-Bukhari (6345) and Muslim (2730)]

3355. It was narrated that Ibn 'Abbas (رض) said: When the Messenger of Allah (ﷺ) fell ill with what would be his final sickness, he was in the house of 'A'ishah. He said: "Call 'Ali for me." 'A'ishah said: Shall we call Abu Bakr for you? He said: "Call him." Hafsah said: O Messenger of Allah, shall we call 'Umar for you? He said: "Call him." Umm al-Fadl said: O Messenger of Allah, shall we call al-'Abbas for you? He said: "Call him." When they had gathered, he raised his head and he did not see 'Ali, so he fell silent. 'Umar said: Get up and leave the Messenger of Allah (ﷺ). Then Bilal came and told him it was time for the prayer and he said: "Tell Abu Bakr to lead the people in prayer." 'A'ishah said: Abu Bakr is a tenderhearted man and when the people do not see you they will weep; why don't you tell 'Umar to lead the people in prayer? Then Abu Bakr went out

٣٣٥٤ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا هِشَامٌ عَنْ قَاتِدَةَ، عَنْ أَبِي الْعَالِيَّةِ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَشُوُّلُ عَنْ الْكَرْبَلَةِ: لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ رَبُّ الْعَرْشِ الْعَظِيمِ. [راجع: ٢٠١٢]

تخریج: استاده صحيح، خ: (٦٣٤٥)، م: (٢٧٣٠).

٣٣٥٥ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقِ، عَنْ أَرْقَمَ بْنِ شُرَخِيلَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: لَمَّا مَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَضَهُ الَّذِي مَاتَ فِيهِ، كَانَ فِي بَيْتِ عَائِشَةَ، فَقَالَ: «اذْعُو لِي عَلَيْهِ» قَالَتْ عَائِشَةُ: نَدْعُوكَ أَبَا بَكْرٍ؟ قَالَ: «اذْعُوهُ» قَالَتْ حَفْصَةُ: يَا رَسُولَ اللَّهِ نَدْعُوكَ أَبَا عُمَرَ؟ قَالَ: «اذْعُوهُ» قَالَتْ أُمُّ الْفَضْلِ: يَا رَسُولَ اللَّهِ، نَدْعُوكَ أَبَا عَبَّاسَ؟ قَالَ: «اذْعُوهُ» فَلَمَّا اجْتَمَعُوا رَفِيقَ رَأْسَهُ، فَلَمَّا يَرَ عَلَيْهِ، فَسَكَتَ. فَقَالَ عُمَرُ: قَوْمُوا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَ بِالْأَلْبَارِيَّةِ بِالصَّلَاةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ يُصْلِي بِالنَّاسِ» فَقَاتَتْ عَائِشَةُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ حَسِيرٌ، وَمَتَى مَا لَا يَرَاكَ النَّاسُ يَنْكُونُ، فَلَوْ أَمْرَتُ عُمَرَ يُصْلِي بِالنَّاسِ. فَخَرَجَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ، وَوَجَدَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ تَفْسِيْسِ خَمْفَةَ، فَخَرَجَ يُهَاذِي بَيْنَ رَجُلَيْنِ، وَرِجْلَاهُ تُخْطَانُ فِي

and led the people in prayer. And the Prophet (ﷺ) felt a little better so he came out, supported between two men and dragging his feet on the ground. When the people saw him, they alerted Abu Bakr and he wanted to step backwards, but he (the Prophet ﷺ) gestured to him: Stay where you are. Then the Prophet (ﷺ) came and sat down, and Abu Bakr stood on his right. Abu Bakr was following the prayer of the Prophet (ﷺ) and the people were following the prayer of Abu Bakr. Ibn 'Abbas said: And the Prophet (ﷺ) started reciting from where Abu Bakr had reached. And he died of that sickness, peace be upon him.

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

3356. It was narrated that al-Arqam bin Shurahbeel said: I travelled with Ibn 'Abbas from Madinah to Syria and I asked him: Did the Prophet (ﷺ) leave any final instructions... And he narrated a similar report and said: The Messenger of Allah (ﷺ) did not finish the prayer before he became very sick and he went out supported between two men, dragging his feet on the ground. And the Messenger of Allah (ﷺ) died and did not leave any final instructions.

Comments: [Its *isnad* is *saheeh* like the previous report]

3357. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) died when I was ten years old and had recently been circumcised, and I had learnt *Muhkamul-Qur'an*.

الأرض، فلما رأه الناس سبّحوا أبو بكر، فذهبَ يتأخرُ، فأوْمأَ إِلَيْهِ أَيْ مَكَانَكَ، فجاءَ الْيَتَمَّ بِكُلِّهِ حَتَّى جَلَسَ. قَالَ: وَقَامَ أَبُو بَكْرٍ عَنْ يَمِينِهِ، وَكَانَ أَبُو بَكْرٍ يَأْتِي يَائِمَّ بِكُلِّهِ، وَالنَّاسُ يَأْتُونَ يَأْمِنُونَ بِأَبِي بَكْرٍ، وَأَخَذَ الْيَتَمَّ بِكُلِّهِ مِنَ الْقِرَاةِ (٣٥٧/١) مِنْ حَيْثُ يَلْعَنُ أَبُو بَكْرٍ، وَمَاتَ فِي مَرْضِيهِ ذَاكَ عَلَيْهِ السَّلَامُ. وَقَالَ وَكِيعُ مَرَّةً: فَكَانَ أَبُوبَكْرٍ يَأْتِي بِالْيَتَمَّ بِكُلِّهِ، وَالنَّاسُ يَأْتُونَ يَأْمِنُونَ بِأَبِي بَكْرٍ.

[راجع: ٢٠٥٥]

تخریج: إسناده صحيح.

٣٣٥٦ - حَدَّثَنَا حَمَاجٌ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقِ، عَنِ الْأَرْقَمِ بْنِ شُرَحِيلَ، قَالَ: سَافَرْتَ مَعَ ابْنِ عَبَّاسٍ مِنَ الْمَدِينَةِ إِلَى الشَّامِ، فَسَأَلْتَهُ: أَوْصَى النَّبِيُّ بِكُلِّهِ؟... فَذَكَرَ مَعْنَاهُ، وَقَالَ: مَا فَقَى رَسُولُ اللَّهِ بِكُلِّهِ الصَّلَاةَ حَتَّى نَفَلَ جَدًا، فَخَرَجَ يُهَادِي بَيْنَ رَجُلَيْنِ، وَإِنَّ رَجُلَيْهِ لَتَخْطَطُانِ فِي الْأَرْضِ، فَمَاتَ رَسُولُ اللَّهِ بِكُلِّهِ وَلَمْ يُوصِّي. [راجع: ٣١٨٩]

تخریج: إسناده صحيح كسابقه.

٣٣٥٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَبَضَ النَّبِيُّ بِكُلِّهِ وَأَنَا ابْنُ عَشْرَ سِنِينَ، مَحْتُونٌ، وَقَدْ قَرَأْتُ مُحْكَمَ الْقُرْآنِ. [راجع: ٢٠٦٢]

Comments: [Its isnad is saheeh, al-Bukhari (5035)]

3358. It was narrated that 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (رضي الله عنه) say: I went out with the Prophet (ﷺ) on the day of (Eid)ul-Fitr - or al-Adha - and he prayed, then he delivered the khutbah, then he went to the women and exhorted them and reminded them and enjoined them to give charity.

Comments: [Its isnad is saheeh, al-Bukhari (975)]

3359. It was narrated that al-A'mash said: I asked Ibraheem about a man praying with the imam. He said: He should stand to his left. I said: Sumai' az-Zayyat told me: I heard Ibn 'Abbas (رضي الله عنه) narrate that the Prophet (ﷺ) made him stand on his right, and he accepted that.

Comments: [Its isnad is saheeh]

3360. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, by Allah, I have not come near my wife since watering the palm trees. - Watering the palm trees refers to when they were pollinated and left for forty days, and were not watered after pollination - and I found a man with my wife. And her husband was white with thin legs and straight hair, and the one concerning whom she was accused had chubby legs and was darkish with very curly hair. The Messenger of Allah (ﷺ)

تخریج: إسناده صحيح، خ: (٥٣٥).

- ٣٣٥٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدَىٰ: حَدَّثَنَا سُعِيدٌ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَائِسٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: حَرَجْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ فِطْرٍ - أَوْ أَضْحِيًّا - فَصَلَّى، ثُمَّ حَطَبَ، ثُمَّ أَتَى النِّسَاءَ فَوَعَظْهُنَّ، وَذَكَرَهُنَّ، وَأَمْرَهُنَّ بِالصَّدَقَةِ. [راجع: ٢٠٦٦]

تخریج: إسناده صحيح، خ: (٩٧٥).

- ٣٣٥٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدَىٰ عَنْ سُعِيدٍ بْنِ الأَغْمَشِ قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ الرَّجُلِ بُصَلِّي مَعَ الْإِنْتَامِ، فَقَالَ: يَقُولُ عَنْ يَسَارِهِ، فَقُلْتُ: حَدَّثَنِي سَمِيعُ الرَّيَاتِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَحْدُثُ: أَنَّ النَّبِيِّ ﷺ أَقَامَهُ عَنْ يَوْمِهِ، فَأَخَذَهُ يَوْمَهُ. [راجع: ٢٣٢٦]

تخریج: إسناده صحيح.

- ٣٣٦٠ - حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا ابْنُ جُرْجِيَّ قَالَ: أَخْبَرَنِي يَحْسَنُ بْنُ سَعِيدٍ عَنِ الْأَقْبَابِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا لِي عَهْدٌ بِأَهْلِي مُنْدُ عَفَارَ التَّخْلِ فَقَالَ: وَعَفَارُ التَّخْلِ: أَنَّهَا إِذَا كَانَتْ تُؤْتَ رُغْفَرًا أَرْبَعِينَ يَوْمًا، لَا تُشَقِّي بَعْدَ الْإِبَارِ، فَوَجَدْتُ مَعَ امْرَأَتِي رَجُلًا، وَكَانَ رُوَبَّتُ بِهِ حَمْثًا، سَبَطَ الشَّعْرِ، وَالَّذِي رُوَبَّتُ بِهِ خَدْنَ إِلَى السَّوَادِ، جَعَدَ قَطْطَ، فَقَالَ رَسُولُ اللَّهِ

said: "O Allah, show us." Then he made them engage in *li'an*. And she gave birth to a boy who resembled the man concerning whom she was accused.

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

3361. 'Amr bin Deenar narrated that Ibn 'Abbas (رضي الله عنه) used to say: The Messenger of Allah (ﷺ) said: "Dates should not be sold until they become edible."

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

3362. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "Whoever lives in the desert will become tough, whoever pursues game will become heedless and whoever frequents men in power risks undermining his religious commitment."

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

3363. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) prayed facing Jerusalem - 'Abdus-Samad said: and those who were with him (did likewise) - for sixteen months, then the *qiblah* was changed after that. 'Abdus-Samad said: Then the *qiblah* was made towards the Ka'bah. And Mu'awiyah - meaning bin 'Amr - said: Then the *qiblah* was changed after that.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: «اللَّهُمَّ إِنِّي لَا عَنِ يَتَّهِمُ، فَجَاءَتِ
بِرَجْلِ يُشَيْهِ الَّذِي رُوِيَتْ بِهِ». [راجع: ٢٠٦]

تخریج: إسناده صحيح.

- ٣٣٦١ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكْرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا

يَنْأِيُ الشَّمْرُ حَتَّى يُطْعَمُ». [راجع: ٢٤٧]

تخریج: إسناده صحيح.

- ٣٣٦٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سَفِيَّانُ عَنْ أَبِي مُوسَى، عَنْ وَهْبِ بْنِ مُتَّهِّدٍ، عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ سَكَنَ الْأَدَبَةَ حَفَّا، وَمَنْ أَتَيَ الصَّيْدَ غَلَّ، وَمَنْ أَتَى السُّلْطَانَ أَفْلَقَ». وَمَنْ أَتَى السُّلْطَانَ أَفْلَقَ».

تخریج: حسن لغيره، وهذا إسناد ضعيف
لهذه أئمۃ موسی.

- ٣٣٦٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ زَائِدَةَ. وَعَبْدُ الصَّمَدَ قَالَ: حَدَّثَنَا زَائِدَةَ عَنْ سِمَاكِ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْوِيَتِ الْمَقْدِسِ - قَالَ عَبْدُ الصَّمَدِ: وَمَنْ قَمَعَهُ - سَيِّدَةُ عَشَرِ شَهْرًا، ثُمَّ حُوَلَتِ الْقِبْلَةُ بَعْدُ. قَالَ عَبْدُ الصَّمَدِ: ثُمَّ جُعِلَتِ الْقِبْلَةُ تَحْوِيَتِ الْبَيْتِ، وَقَالَ مُعَاوِيَةً - يَعْنِي ابْنَ عَمْرُو -: ثُمَّ حُوَلَتِ الْقِبْلَةُ بَعْدُ. [راجع: ٢٥٢]

تخریج: حديث صحيح، وهذا إسناد ضعيف
سماك في روايته عن عكرمة مضطرب، لكنه توبع.

3364. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) offered the fear prayer in Dhu Qarad with one row behind him and one row facing the enemy. He led them in praying one *rak'ah*, then (that row) said the *salam*. The Prophet (ﷺ) prayed two *rak'ahs* and each group prayed one.

Comments: [Its isnad is saheeh]

٢٣٦٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شَيْبَانُ عَنْ أَبِي بَكْرٍ - يَعْنِي ابْنَ أَبِي الْجَهْنِ - عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْحَوْفِ بِذِي قَرْدٍ، ضَفَّا خَلْفَهُ وَضَفَّا مُوازِينَ الْعَدُوِّ، وَضَلَّ بِهِمْ رَكْعَةً ثُمَّ ذَهَبَ هُؤُلَاءِ إِلَى أَبِي مَصَافَ هُؤُلَاءِ، وَجَاءَ هُؤُلَاءِ فَضَلَّ بِهِمْ رَكْعَةً. ثُمَّ سَلَّمَ، فَكَانَتْ لِلْتَّيْنِ رَكْعَتَيْنِ وَلِكُلِّ طَافِقَةِ رَكْعَةً. [راجع: ٢٠٦٣]

تخریج: إسناده صحيح.

٢٣٦٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ أَبِي ذِئْرَ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِجَبْرِيلَ: «مَا يَمْنَعُكَ أَنْ تَتَرَوَّزَ أَكْثَرَ مَا تَرَوْزُنَا» قَالَ: فَتَرَأَ: «وَمَا تَنْتَرَزُ إِلَّا يَأْمُرُ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيَّاً» (مريم: ٦٤) قَالَ: وَكَانَ ذَلِكَ الْجَوَابُ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ٢٠٤٣]

تخریج: إسناده صحيح، خ: (٣٢١٨).

3365. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) said to Jibreel: "What kept you from visiting us more than you visit us?" Then the verse was revealed: "And we (angels) descend not except by the Command of your Lord (O Muhammad (ﷺ)). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful" [Maryam 19:64]. And that answer was for Muhammad (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (3218)]

3366. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) forbade blowing on to food and drink.

Comments: [Its isnad is saheeh]

٢٣٦٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّفَخِ فِي الطَّعَامِ وَالشَّرَابِ. [راجع: ٢٨١٧]

قَالَ عَبْدُ اللَّهِ: قَالَ أَبِي: وَحَدَّثَنَا أَبُو ثُعْبَرْ عَنْ عَكْرَمَةَ مُرْسَلًا. وَحَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ (٣٥٧/١) أَسْنَدَهُ عَنْ ابْنِ عَبَّاسٍ.

تخریج: إسناده صحيح.

3367. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was asked about the children of the *mushrikeen*. He said: "Allah created them when He created them and He knows best what they would have done."

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

3368. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed *tahajjud* at night, he would say: "To You be praise, You are the Light of the heavens and the earth and everyone in them. To You be praise, You are the Sustainer of the heavens and the earth and everyone in them. To You be praise, You are the Sovereign of the heavens and the earth and everyone in them. To You be praise, You are the Truth, Your promise is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true, Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is true and the Prophets are true. O Allah, to You I have submitted, in You I have believed, in You I put my trust, to You I turn, by Your help I dispute, and to You I refer for judgement, so forgive me all my previous and future sins, what I do in secret and what I do openly, for You are the One Who brings forward and puts back, there is no god but You."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1120) and Muslim (769)]

٣٣٦٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي يَشْرِيفٍ، عَنْ شَعِيدِ بْنِ جُعْنَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: سُلْطَانُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ فَقَالَ: خَلَقَهُمُ اللَّهُ جَبَّ خَلْقَهُمْ، وَهُوَ أَعْلَمُ بِمَا كَانُوا عَابِلِينَ. [راجع: ١٨٤٥]

تخریج: إسناده صحيح.

٣٣٦٨ - حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ عَنْ شَيْعَمَانَ بْنِ أَبِي مُثْلِيمٍ: سَمِعَهُ مِنْ طَاؤِسٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ يَتَهَجَّدُ مِنَ اللَّيلِ قَالَ: لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ قِيمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ مِلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ حَقٌّ، وَلَقَوْكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقٌّ، وَالشَّيْءُونَ حَقٌّ، اللَّهُمَّ لَكَ أَشْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَتَبَثُ، وَبِكَ حَاصَمْتُ، وَإِلَيْكَ حَاجَمْتُ، فَاغْفِرْ لِي مَا فَدَمْتُ وَمَا أَخْرَجْتُ، وَمَا أَشْرَرْتُ وَمَا أَغْلَثْتُ، أَنْتَ الْمُقْدَّمُ وَأَنْتَ الْمُؤَخَّرُ، لَا إِلَهَ إِلَّا أَنْتَ، أَوْ: لَا إِلَهَ غَيْرُكَ.

[راجع: ٢٧١]

تخریج: إسناده صحيح، خ: (١١٢٠)، م: (٧٦٩).

3369. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man died and did not leave behind anyone who could inherit from him. The Prophet (ﷺ) gave his legacy to a freed slave of his whom the deceased had manumitted; he was the one to whom *wala'* belonged and he was the one who manumitted him.

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

٣٣٦٩ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ دِينَارٍ: أَنَّ عَوْسَاجَةً مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مَاتَ وَلَمْ يَتَّعِنْ أَحَدًا بِرِثَتِهِ، فَدَفَعَ الرَّبِيعُ بْنُ عَبَّاسٍ مِيراثَهُ إِلَى مَوْلَى لَهُ أَعْنَقَهُ الْمُبَتَّدِئُ، هُوَ الَّذِي لَهُ وَلَائِهُ وَالَّذِي أَعْنَقَ.

تخریج: إسناده ضعیف، عوسبة مولى ابن عباس قال البخاري لم يصح حدیبه.

3370. It was narrated that Ibn 'Abbas (رضي الله عنه) said: When the Messenger of Allah (ﷺ) came (to Madinah), they used to pay one or two years in advance for dates, or two or three years. The Messenger of Allah (ﷺ) said: "Pay in advance for dates for a specified measure and a specified weight, (to be delivered) at a specified time."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2253) and Muslim (1604)]

٣٣٧٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي تَجْيِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَبِيرٍ، عَنْ أَبِي الْمِنْهَابِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِيمٌ رَسُولُ اللَّهِ ﷺ وَهُمْ يُسْلِفُونَ فِي التَّمَارِ السَّنَةَ وَالسَّيْنَ، أَوْ السَّيْنَ وَالثَّلَاثَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَلَّوْا فِي التَّمَارِ فِي كُلِّ مَعْلُومٍ، وَوَزِنٍ مَعْلُومٍ، وَوَقْتٍ مَعْلُومٍ». [راجع: ١٨٦٨]

تخریج: إسناده صحيح، خ: (١٦٠٤)، م: (٢٢٥٣).

3371. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) used to pray on a mat made of palm tree leaves.

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *saheeh*]

٣٣٧١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ بْنُ فَدَامَةَ - عَنْ سَمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصْلِي عَلَى الْخُمْرَةِ. [راجع: ٢٤٢٦]

تخریج: صحيح لغيره، وهذا إسناد ضعیف، سماک عن عکرمہ مضطرب.

3372. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I stayed overnight with my maternal aunt Maimoonah and I said: I shall watch the prayer of the Prophet

٣٣٧٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ شَلَيْمَانَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيْتٌ عِنْدَ خَاتَمِي مَيْمُونَةَ، قُلْتُ:

(述). A mattress was laid out for the Messenger of Allah (ﷺ) and he slept lengthwise on it and his wife slept. Then he got up halfway through the night or before that or after it and started wiping the sleep from his face. Then he recited the last ten verses of Al 'Imran, to the end. Then he got up and went to a waterskin that was hanging and started doing *wudoo'*, then he stood and prayed. I got up and did what he had done, then I came and stood beside him. He put his hand on my head, then he took hold of my ear and twisted it. Then he prayed two *rak'ahs*, then he prayed *Witr*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (183) and Muslim (763)]

3373. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man gave the Prophet (ﷺ) a bottle of wine and he said: "Wine has been forbidden." He called a man and whispered something to him and he (the Prophet ﷺ) said: "What did you tell him to do?" He said: I told him to sell it. He said: "The One Who forbade drinking it forbade selling it." So it was poured away.

Comments: [Its *isnad* is *saheeh*, Muslim (1579)]

3374. It was narrated from 'Abdullah bin 'Abbas (رضي الله عنه) that he said: The sun was eclipsed, and the Prophet (ﷺ) prayed and the people prayed with him. He stood

لأنظرنَّ إلى صلاة رَسُولِ اللَّهِ ﷺ، فَطَرَحَتْ
لِرَسُولِ اللَّهِ ﷺ وَسَادَةً، فَنَامَ فِي طُولِهَا وَنَامَ
أَهْلَهُ، ثُمَّ قَامَ نَصْفَ الْلَّيْلِ أَوْ قَبْلَهُ، أَوْ بَعْدَهُ،
فَجَعَلَ يَمْسَحُ النُّومَ عَنْ نَفْسِهِ، ثُمَّ قَرَأَ الْآيَاتِ
الْعَشْرَ الْأُواخِرَ مِنْ آيَاتِ عُمْرَانَ، حَتَّىٰ خَتَمَ،
ثُمَّ قَامَ فَأَتَى شَمَائِلَهُ مُعْلِقاً، فَأَخْدَى فَتَوْصَىً، ثُمَّ
قَامَ يُضْلِلُ فَقَمْتُ، فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ
جَئْتُ فَقَمْتُ إِلَى جَنِيهِ، فَوَرَضَ يَدِهِ عَلَى
رَأْسِي، ثُمَّ أَخْدَى يَدِي فَجَعَلَ يَقْتِلُهَا، ثُمَّ
صَلَّى رَكْعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ
رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ أَوْتَرَ.
[راجع: ٢١٦٤]

تخریج: إسناده صحيح، خ: (١٨٣)، م: (٧٦٣).

٣٣٧٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ
رَبِيدَةِ بْنِ أَسْلَمَ، عَنْ أَبْنِ وَعْلَةَ، عَنْ أَبْنِ
عَبَّاسٍ: أَنَّ رَجُلًا أَهْنَى إِلَى النَّبِيِّ ﷺ زَاوِيَةَ
خَمْرٍ، فَقَالَ: «إِنَّ الْخَمْرَ قَدْ حُرِمْتُ»، فَدَعَا
رَجُلًا فَسَارَهُ، فَقَالَ: «مَا أَمْرَتَهُ؟» قَالَ: أَمْرَتَهُ
بِيَتْهَا، قَالَ: «فَإِنَّ الَّذِي حَرَمَ شُرْبَهَا، حَرَمَ
بِيَتَهَا» قَالَ: فَصَبَّثَتْ. [راجع: ٢٠٤١]

تخریج: إسناده صحيح، م: (١٥٧٩).

٣٣٧٤ - قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ: مَالِكٍ.
وَحَدَّثَنِي إِسْحَاقُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ رَبِيدَةِ
ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ

for a long time, almost as long as it takes to recite Soorat al-Baqarah. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated. Then he stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated. Then he finished after the sun had become clear. He said: "The sun and the moon are two of the signs of Allah; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allah." They said: O Messenger of Allah, we saw you reaching out to take something when you were standing, then we saw you step backwards. He said: "I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world reigned. And I saw Hell, and I have never seen anything more terrifying than what I have seen today. And I saw that most of its people are women." They said: Why is that, O Messenger of Allah? He said: "Because of their ungratefulness." It was said: Are

ابن عباس: أَللهُ قَالَ: حَتَّىٰ الشَّمْسُ،
فَصَلَّى الْبَيْتَ وَالنَّاسُ مَعَهُ، فَقَامَ قِيمًا
طَوِيلًا، قَالَ: تَخُوا مِنْ سُورَةِ الْقَرْآنِ، قَالَ:
ثُمَّ رَأَىٰ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ قَامَ قِيمًا
طَوِيلًا، وَهُوَ دُونَ الْأَوَّلِ، ثُمَّ رَأَىٰ رُكُوعًا
طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ،
ثُمَّ قَامَ قِيمًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ،
ثُمَّ رَأَىٰ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ
الْأَوَّلِ، ثُمَّ قَامَ قِيمًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ
الْأَوَّلِ، ثُمَّ رَأَىٰ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ
الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدْ
تَجَلَّتِ الشَّمْسُ، فَقَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ
أَيْتَانٌ مِنْ آيَاتِ اللَّهِ، لَا يَخْيَلُنَّ لِمَوْتِ أَحَدٍ
وَلَا لِحِيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ»
قالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَوَّلْتَ شَيْئًا
فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ تَكْعِنْتَ، قَالَ:
«إِنِّي رَأَيْتُ الْجَنَّةَ، أَوْ أُرِيَتُ الْجَنَّةَ» - (١)
٣٥٩
فَلَمْ يَشْكُ إِنْسَاحًا - قَالَ: «رَأَيْتُ
الْجَنَّةَ، فَتَنَوَّلْتَ مِنْهَا عَنْفُودًا، وَلَوْ أَخْذَتَهُ
لَا كُلُّمُ مِنْهُ مَا يَقِيتُ الدُّنْيَا، وَرَأَيْتُ النَّارَ،
فَلَمْ أَرْ كَالِيُومَ مَنْظَرًا أَفْطَعَ، وَرَأَيْتُ أَكْثَرَ
أَنْثِيَاءِ النَّسَاءِ» قالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ:
«يُكْفِرُهُنَّ» قَالَ: أَيُكْفِرُنَّ بِاللَّهِ عَزَّ وَجَلَّ؟
قَالَ: «لَا، وَلَكِنْ يُكْفِرُنَّ الْعَيْسَيَّرَ، وَيُكْفِرُنَّ
الْإِحْسَانَ، لَوْ أَخْسَتَ إِلَيْهِنَّ الدَّهْرَ
كُلُّهُ، ثُمَّ رَأَيْتَ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ
مِنْكَ خَيْرًا قَطُّ». [راجع: ٢٧١١]

they ungrateful to Allah? He said: "No, but they are ungrateful to their husbands and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says, 'I have never seen anything good from you!'"

Comments: [Its two *isnads* are *saheeh*; al-Bukhari (5197) and Muslim (907)]

3375. It was narrated that 'Abdullah bin 'Abbas said: al-Fadl was seated behind the Messenger of Allah (ﷺ) on his mount when a woman from Khath'am came and asked him a question, and al-Fadl started looking at her and she at him. And the Messenger of Allah (ﷺ) started turning al-Fadl's face to the other side. She said: O Messenger of Allah, Allah's command to His slaves to do *Hajj* has come when my father is an old man and cannot sit firmly on his mount; can I do *Hajj* on his behalf? He said: "Yes." That was during the farewell Pilgrimage.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1513) and Muslim (1334)]

3376. Ayyoob said: I do not know whether I heard it from Sa'eed bin Jubair or I was told about it from him; he said: I came to Ibn 'Abbas in 'Arafah when he was eating a pomegranate, and he said: The Messenger of Allah (ﷺ) did not fast in 'Arafah. Ummul-Fadl sent him some milk and he drank it.

Comments: [A *saheeh hadeeth*]

تخریج: إسناده صحيحان، خ: (٥١٩٧)، م: (٩٠٧).

٣٣٧٥ - قرأت على عبد الرحمن: مالك عن ابن شهاب، عن سليمان بن يساري، عن عبد الله بن عباس قال: كان الفضل رديف رسول الله صلى الله عليه وسلم، فجاءت امرأة من ختم شفتيها، فجعل الفضل ينظر إليها وتنظر إليه، فجعل رسول الله صلى الله عليه وسلم يصرُّ وجه الفضل إلى الشّن الآخر، فقالت: يا رسول الله، إنَّ فريضة الله على عباده في الحج أذركت أبي شيخاً كبيراً لا يستطيع أن يثبت على الرأحلة، فلما حجَّ عنه؟ قال: «نعم». وذلك في حجّة الرّعاع. [راجع: ١٨٩٠]

تخریج: إسناده صحيح، خ: (١٥١٢)، م: (١٣٣٤).

٣٣٧٦ - حدثنا إسماعيل: حدثنا أبوث قاتل: لا أذري أسمعيته من سعيد بن جابر أم سنته عنه، قال: أتيت على ابن عباس بعرفة، وهو يأكل رمانا، وقال: أفتر رسول الله صلى الله عليه وسلم بعرفة وبعثت إليه أم الفضل بلبن فشربه. [راجع: ١٨٧٠]

تخریج: حديث صحيح.

3377. Sulaiman bin Yasar said: One of the two sons of al-'Abbas, either al-Fadl or 'Abdullah, told me: I was seated behind the Prophet (ﷺ) on his mount and a man came and said: My father or my mother - Yahya said: I think it most likely that he said: my father - is old and has not done *Hajj*. If I put him on a camel he cannot sit firmly and if I tie him to it I do not feel that will be safe for him; can I do *Hajj* on his behalf? He said: "Would you pay off a debt if he owed it?" He said: Yes. He said: "So do *Hajj* on his behalf."

Comments: [Its isnad is saheeh]

٣٣٧٧- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِشْحَاقَ قَالَ: حَدَّثَنِي - وَقَالَ مَرْءَةٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ يَسَارٍ قَالَ: حَدَّثَنِي أَحَدُ أَبْنَى الْعَبَّاسِ، إِمَّا الْفَضْلُ، وَإِمَّا عَبْدُ اللَّهِ، قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ، قَالَ: إِنَّ أَبِي أَوْ أُمِّي قَالَ يَعْنِي: وَأَكْبَرُ ظَهِيرَةَ اللَّهِ قَالَ: أَبِي - كَبِيرٌ، وَلَمْ يَحْجُجْ، فَإِنَّ أَنَا حَمَلْتُهُ عَلَى تَبِيرٍ لَمْ يَبْثُثْ عَلَيْهِ، وَإِنَّ شَدَّدْتُهُ عَلَيْهِ لَمْ آمَنْ عَلَيْهِ، أَفَأَحْجُجُ عَنْهُ؟ قَالَ: أَكْنَتْ قَاضِيَا دِينَا لَوْ كَانَ عَلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: فَأَحْجُجْ عَنْهُ. [راجع: ١٨١٢]

تخریج: إسناده صحيح.

٣٣٧٨- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِشْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ أَوْ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيِّ ﷺ... فَذَكَرَ مَعْنَاهُ.

[راجع: ١٨١٢]

تخریج: إسناده صحيح.

٣٣٧٩- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا خَالِدُ الْحَدَّادَ عَنْ عَكْرِمَةَ، قَالَ: قَالَ أَبُنْ عَبَّاسٍ: صَمَّيْتُ إِلَيْهِ رَسُولَ اللَّهِ ﷺ وَقَالَ: «اللَّهُمَّ عَلِمْنِي الْكِتَابَ». [راجع: ١٨٤٠]

تخریج: إسناده صحيح، خ: (٧٥).

٣٣٨٠- حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدِ الْحَدَّادِ: حَدَّثَنِي عَمَّارٌ مَوْلَى بْنِ هَاشِمٍ، قَالَ:

Allah (ﷺ) died when he was sixty-five.

Comments: [Its isnad is saheeh]

سمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: نُوْقِي رَسُولُ اللَّهِ
بِشَهِيدٍ وَهُوَ ابْنُ خَمْسٍ وَسِتَّينَ. [رَاجِعٌ: ١٩٤٥]

تخریج: [إسناده صحيح]

3381. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) came out of the outhouse and food was brought to him and water for *wudoo'* was offered to him, but he said: "I have only been commanded to do *wudoo'* when I get up to pray."

Comments: [Its isnad is saheeh, Muslim (374)]

٣٣٨١ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَبُوبُ عَنْ
ابْنِ أَبِي مَيْكَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ
اللَّهِ بَيْضَهُ خَرَجَ مِنَ الْحَلَاءِ، فَقَرَبَ إِلَيْهِ
طَعَامٌ، فَعَرَضُوا عَلَيْهِ الْوَضُوءَ، فَقَالَ: «إِنَّمَا
أُمِرْتُ بِالْوَضُوءِ إِذَا قُتِّلَتْ إِلَى الصَّلَاةِ».

[رَاجِعٌ: ٢٥٤٩]

تخریج: [إسناده صحيح، م: (٣٧٤)].

3382. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) came out of the outhouse and some food was brought to him. They said: Shouldn't we bring you water for *wudoo'*? He said: "When I want to pray I will do *wudoo'*."

Comments: [Its isnad is saheeh, Muslim (374)]

٣٣٨٢ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَبُوبُ عَنْ
عُمَرُو بْنِ دِيَنَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرَةِ،
عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَيْضَهُ خَرَجَ
مِنَ الْحَلَاءِ، فَقَرَبَ إِلَيْهِ طَعَامٌ، فَقَالُوا: أَلَا
تَأْتِيكَ بِوَضُوءٍ؟ فَقَالَ: «أَصْلِي فَأَتَوْضَأُ».

[رَاجِعٌ: ١٩٣٢]

تخریج: [إسناده صحيح، م: (٣٧٤)].

3383. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "Whoever makes an image will be asked on the Day of Resurrection to breathe a soul into it, and he will be punished and will never be able to do it. Whoever tells lies about his dreams will be asked on the Day of Resurrection to tie two grains of barley together, and he will be punished and will never be able to do it. Whoever eavesdrops on people's conversation when they are

٣٣٨٣ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَبُوبُ عَنْ
عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنْ الرَّبِيعِ بَيْضَهُ قَالَ:
«مَنْ صَوَرَ صُورَةً كُلُّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْتَهَى
فِيهَا، وَعُذْتَ بِهِ وَلَنْ يَنْتَهَى فِيهَا، وَمَنْ تَحْلَمَ كُلُّفَ
يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ شَعِيرَتَيْنِ - أَوْ قَالَ: يَبْنَ
شَعِيرَتَيْنِ - وَعُذْتَ بِهِ وَلَنْ يَعْقِدَ شَعِيرَتَيْنِ. وَمَنِ
اشْتَغَى إِلَيْهِ حَدِيثُ قَوْمٍ يَكْرَهُونَهُ، ضُبِّ في
أَذْنِيهِ الْأَنْكُبُ يَوْمَ الْقِيَامَةِ» قَالَ إِسْمَاعِيلُ: يَعْنِي

الرَّصَاصَنَ [رَاجِعٌ: ١٨٦٦]

trying to avoid him listening to it, lead will be poured into his ears on the Day of Resurrection."

Comments: [Its isnad is saheeh]

3384. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram*, and he consummated the marriage with her when he had exited *ihram* in Sarif, and she died in Sarif.

Comments: [Its isnad is saheeh, al-Bukhari (7042)]

3385. It was narrated that 'Ikrimah said: Ibn 'Abbas (رض) said concerning the (share of inheritance of the) grandfather: As for the one to whom the Messenger of Allah (ﷺ) said, "If I were to take any one among this *ummah* as a close friend, I would have taken him as a close friend [i.e., Abu Bakr]," he ruled that he should be given the share of the father (if the father is dead).

Comments: [Its isnad is saheeh, al-Bukhari (4258)]

3386. It was narrated that Abu Raja' al-'Utaridi said: I heard Ibn 'Abbas (رض) say: Muhammad (ﷺ) said: "I looked into Paradise and saw that most of its people were the poor, and I looked into Hell, and I saw that most of its people were women."

Comments: [Its isnad is saheeh, al-Bukhari (6449) and Muslim (2737)]

3387. It was narrated from Ibn 'Abbas (رض) that he said concerning the prostration in [Soorat] Sad: It is not among the compulsory

تخریج: اسناده صحيح.

٣٣٨٤ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَبُو بُرْبُعَةَ عَنْ عَمْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَكَحَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ، وَتَبَّأَ بِهَا حَلَالًا بِسَرِفٍ، وَمَاتَتْ بِسَرِفٍ. [راجع: ٢٥٦٥]

تخریج: اسناده صحيح، خ: (٧٠٤٢).

٣٣٨٥ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَبُو بُرْبُعَةَ عَنْ عَمْرِمَةَ قَالَ: قَالَ أَبْنُ عَبَّاسٍ فِي الْجَدِّ: أَمَّا الَّذِي قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ كُنْتُ مُسْخِدًا مِنْ قَبْوِ الْأُمَّةِ حَلَلَ لِأَتَخْدَنَهُ» فَإِنَّهُ قَضَاهَا أَبَا - يَعْنِي أَبَا بَكْرٍ - . [راجع: ٢٤٣٢]

تخریج: اسناده صحيح، خ: (٤٢٥٨).

٣٣٨٦ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَبُو بُرْبُعَةَ عَنْ أَبِي رَجَاءِ الْمُطَارِدِيِّ قَالَ: سَمِعْتُ أَبْنَ عَبَّاسٍ بِيَوْمِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَطَلَّعْتُ فِي الْجَنَّةِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَأَطَلَّعْتُ فِي النَّارِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ». [راجع: ٢٠٨٠]

تخریج: اسناده صحيح، خ: (٦٤٤٩)، م: (٢٧٣٧).

٣٣٨٧ - (٣٦٠/١) حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَبُو بُرْبُعَةَ عَنْ عَمْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّهُ قَالَ فِي السُّجُودِ فِي ﴿ص﴾: لَيَسْتَ مِنْ عَرَائِمِ

prostrations, but I saw the Messenger of Allah (ﷺ) prostrating in it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1069)]

3388. Al-Awwam bin Hawshab said: I asked Mujahid about the prostration in [Soorat] Sad and he said: Yes, I asked Ibn 'Abbas (رضي الله عنه) about it and he said: Have you read this verse: "and among his progeny Dawood (David), Sulaiman (Solomon)" [al-An'am 6:84] and at the end of it, it says: "So follow their guidance" [al-An'am 6:90]. Your Prophet (ﷺ) was commanded to follow the example of Dawood.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3421)]

3389. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up to pray at night and I got up to pray with him, and I stood on his left. And he did like this to me; he took me by the head and made me stand on his right.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (699)]

3390. It is narrated that Sa'eed bin Jubair said: Ibn 'Abbas (رضي الله عنه) said: The angel brought her [Hajar] to the site of Zamzam, then he struck (the ground) with his heel and the spring started flowing. With human haste she started scooping the water into her waterskin. The

السجود، وقد رأى رسول الله ﷺ يسجد فيها. [راجع: ٢٥٢١]

تخریج: إسناده صحيح، خ: (١٠٦٩).

٣٣٨٨- حدثنا يحيى بن عبد الملك بن أبي عينية قال: أخبرنا العوام بن حوشب قال: سألت مُجاهداً عن السجدة التي في «ص» فقال: نعم، سألت عنها ابن عباس، فقال: أتَرْأَ هذِهِ الْآيَةُ: (وَمِنْ ذُرَيْهِ، دَاؤَهُ وَشَلَّمَهُ) الأنعام: ٨٤ وفي آخرها: (يَهُدِّهُمْ أَفْكَرُهُمْ) الأنعام: ٩٠ قال: أَمْرَرْتُ يَسْكُمْ بِهِ أَنْ يُقْتَدِي بِدَاؤِهِ.

تخریج: إسناده صحيح، خ: (٣٤٢١).

٣٣٨٩- حدثنا إسماعيل: حدثنا أئوب عن عبد الله بن سعيد بن جعير، عن أبيه، عن ابن عباس قال: بِتْ عند خالي ميمونة، فقام رسول الله ﷺ يصلّي من الليل، ففُتِّ أصلّى نعمة، ففُتِّتَ عَنْ شِسْالِهِ، فقال لي هكذا، فأخذ برأسِي فأقامني عن يوميء.

[راجع: ١٨٤٣]

تخریج: إسناده صحيح، خ: (٦٩٩).

٣٣٩٠- حدثنا إسماعيل: حدثنا أئوب قال: أئبْتُ عَنْ سعيد بن جعير قال: قَالَ ابْنُ عَبَّاسٍ: فَجَاءَ الْمَلَكُ إِلَيْهَا حَتَّى اسْتَهَى إِلَى مَوْضِعِ زَمْرَمْ، فَضَرَبَ بِعَقِيقِهِ فَفَارَثَ عَنْهَا، فَعَجَّلَتِ الْإِنْسَانَةُ، فَجَعَلَتْ تَقْدُحُ فِي شَيْئَهَا،

Messenger of Allah (ﷺ) said: "May Allah have mercy on the mother of Isma'el. Had she not been hasty, Zamzam would have been a stream flowing on the surface of the earth."

Comments: [Its isnad is saheeh, al-Bukhari (3362)]

3391. It was narrated that an old man of Banu Sadoos said: Ibn 'Abbas (رض) was asked about kissing for one who is fasting. He said: The Messenger of Allah (ﷺ) used to kiss his wives' heads when he was fasting.

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

3392. It was narrated from Ibn 'Abbas (رض)... and he mentioned the same report.

Comments: [Its isnad is saheeh]

3392 (sic) It was narrated from 'Abdullah bin Shaqeeq from Ibn 'Abbas (رض)... and he mentioned the same report.

Comments: [Its isnad is saheeh]

3393. It was narrated that al-Hakam bin al-Araj said: I asked Ibn 'Abbas (رض) about the day of 'Ashoora'. He said: When you see the new moon of al-Muharram, count, and when the ninth day comes, fast. Yoonus said: I was told that al-Hakam said: I said: Is that how Muhammad (ﷺ) fasted? He said: Yes.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «رَحْمَ اللَّهِ أَمْ إِسْمَاعِيلَ، لَوْلَا أَنَّهَا عَجَلَتْ لَكَاثَ زَمْزَمْ عَيْنَاهَا مَعِينًا». [راجع: ٢٢٨٥]

تخریج: حديث صحيح، خ: (٣٣٦٢).

٣٣٩١ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَبُوبَ عَنْ شَيْخِ
مِنْ تَهْبِي سَدُوسٍ قَالَ: سُلِّمَ ابْنُ عَبَّاسٍ عَنِ الْفَلَةِ
لِلصَّائِمِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصِيبُ مِنَ
الرُّؤُوسِ وَهُوَ صَائِمٌ. [راجع: ٢٢٤١]

تخریج: حديث صحيح، وهذا إسناد ضعيف
لجهالة الشیخ من بنی سدوس.

٣٣٩٢ - حَدَّثَنَا ابْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ
أَبُوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَفِيقٍ، عَنْ ابْنِ
عَبَّاسٍ ... فَذَكَرَهُ. [راجع: ٢٢٤١]

تخریج: إسناده صحيح.

٣٣٩٢ - حَدَّثَنَا عَبْدُ الرَّحْمَانِ: حَدَّثَنَا سَعِيدٌ
عَنْ أَبُوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَفِيقٍ عَنْ ابْنِ
عَبَّاسٍ ... فَذَكَرَهُ.

تخریج: إسناده صحيح.

٣٣٩٣ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا يُونُسُ عَنِ
الْحَكَمِ بْنِ الْأَغْرَجِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ
عَنْ يَوْمِ عَاشُورَاءِ؟ فَقَالَ: إِذَا رَأَيْتَ هَلَالَ
الْمُحَرَّمِ فَاغْلُظْ، فَإِذَا أَضْبَخْتَ مِنْ تَاسِيعَةِ
فَأَضْطَعْ صَائِمًا. قَالَ يُونُسُ: فَأَنْتَشَ عَنِ
الْحَكَمِ أَمْ قَالَ: فَقَلَّتْ: أَكَذَّاكَ صَامَ مُحَمَّدٌ
ﷺ؟ قَالَ: نَعَمْ. [راجع: ٢١٣٥]

تخریج: [إسناده صحيح]

Comments: [Its isnad is saheeh]

3394. It was narrated that Sa'eed bin Abil-Hasan said: I was with 'Abdullah bin 'Abbas and a man asked him: O Ibn 'Abbas, I am a man who earns a living from what my hands make, and I make these images. He said: I will only tell you what I heard the Messenger of Allah (ﷺ) say. I heard him say: "Whoever makes an image, Allah, may He be glorified and exalted, will punish him on the Day of Resurrection until he breathes the soul into it, and he will never be able to do that." The man was very upset and his face turned yellow. Ibn 'Abbas said to him: Woe to you! If you must do that, then make trees and other inanimate things.

Comments: [Its isnad is saheeh, al-Bukhari (2225) and Muslim (2110)]

٣٣٩٤ - حَدَّثَنَا إِسْمَاعِيلُ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عَوْفٌ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ - قَالَ أَبْنُ جَعْفَرٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي الْحَسَنِ - قَالَ: كُنْتُ عَنْدَ أَبْنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ، قَالَ: يَا أَبْنَ عَبَّاسٍ، إِنِّي رَجُلٌ إِنَّمَا مَعِيشِي مِنْ صَنْعَةِ يَدِي، وَإِنِّي أَضْطَرَّ هَذِهِ التَّصَاوِيرِ، قَالَ: فَإِنِّي لَا أَحْدِثُكَ إِلَّا بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، يَقُولُ: سَمِعْتُ يَقُولُ: «مَنْ صَوَرَ صُورَةً، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ مُعْذِلُهُ يَوْمَ الْقِيَامَةِ، حَتَّى يُفْخَّمَ فِيهَا الرُّوحُ، وَلَيْسَ بِنَافِعٍ فِيهَا أَبَدًا» قَالَ: فَرَبِّا لَهَا الرَّجُلُ زَبُوَّةٌ شَدِيدَةٌ، فَاضْفَرَ وَخْفَهُ، قَالَ لَهُ أَبْنُ عَبَّاسٍ: وَيَنْحَكُ، إِنْ أَبَيْتَ إِلَّا أَنْ تَضْعَنَ، فَعَلَيْكَ بِهَذَا الشَّجَرِ وَكُلْ شَيْءًا لَيْسَ فِيهِ رُوحٌ.

[راجع: ٢٨١٠]

تخریج: [إسناده صحيح، خ: (٢٢٢٥)، م: (٢١١٠)].

3395. Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) instructed us to exit *ihram*, so we exited *ihram*; regular clothes were worn and incense was burned, and intimate relations were had with women.

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

٣٣٩٥ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَبُوبُ عَنْ رَجُلٍ قَالَ: قَالَ أَبْنُ عَبَّاسٍ: أَمْرَنَا رَسُولُ اللَّهِ ﷺ أَنْ تَجْلِي فَحَلَّتْنَا، فَلَيْسَتِ التَّيَابَةُ وَسَطَعَتِ الْمُجَامِرُ، وَنُكِحَتِ السَّاءَةُ.

[راجع: ٢٦٤١]

تخریج: حديث صحيح، وهذا إسناد ضعيف لا بهام راويه عن ابن عباس.

3396. Tawoos said: Ibn 'Abbas (رض) said: The Prophet (ﷺ) did not pray inside it (the Ka'bah) but he paused at each of its corners.

٣٣٩٦ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا لَيْلَثُ قَالَ: قَالَ طَاؤُسٌ: قَالَ أَبْنُ عَبَّاسٍ: إِنَّ الَّتِي يَنْحَكُ

أَنْ يُصَلَّ فِيهِ، وَكَتَبَهُ اسْتَقْبَلَ رَوَايَةً.

[راجع: ٢١٢٦]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف لیث.

٣٣٩٧ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا لَيْثٌ عَنْ طَاؤُسٍ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الظَّهَرِ وَالغَضْرِ، وَالْمَغْرِبِ وَالْعَشَاءِ، فِي النَّفَرِ وَالْحَاضِرِ. [راجع: ١٨٧٤]

تخریج: صحيح، وهذا إسناد ضعيف لضعف لیث.

٣٣٩٨ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُوبُ عَنْ عَمَرَةَ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: أَفْطَرَ رَسُولُ اللَّهِ ﷺ بِعَرَقَةَ، وَبَعْثَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَيْنَ فَشَرَبَهُ. [راجع: ٢٥١٦]

تخریج: إسناده صحيح.

٣٣٩٩ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُوبُ عَنْ عَمَرَةَ قَالَ: قَالَ أَبْنُ عَبَّاسٍ: قَرَا رَسُولُ اللَّهِ ﷺ فِيمَا أَمْرَأَ أَنْ يَثْرَا فِيهِ، وَسَكَنَ فِيمَا أَمْرَأَ أَنْ يَشْكُنَ فِيهِ «وَمَا كَانَ رَبُّكَ نَسِيَّ» (مریم: ٦٤) وَ «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَشْرَقَ حَسَنَةً» (الأحزاب: ٢١). [راجع: ٣٠٩٢]

تخریج: إسناده صحيح، خ: ٧٧٤.

٣٤٠٠ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُوبُ عَنْ عَمَرَةَ، عَنْ أَبْنَ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَرَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ. [راجع: ٢٢٠٠]

تخریج: إسناده صحيح.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

أَنْ يُصَلَّ فِيهِ، وَكَتَبَهُ اسْتَقْبَلَ رَوَايَةً.

[راجع: ٢١٢٦]

3397. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) put *Zuhr* and *'Asr* together, and *Maghrib* and *Isha'* together, when travelling and when not travelling.

Comments: [A saheehi hadeeth; this is a da'eef isnad because Laith is da'eef]

أَنْ يُصَلَّ فِيهِ، وَكَتَبَهُ اسْتَقْبَلَ رَوَايَةً.

[راجع: ٢١٢٦]

تخریج: صحيح، وهذا إسناد ضعيف لضعف لیث.

3398. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) broke his fast in 'Arafah; Ummul-Fadl sent some milk to him and he drank it.

Comments: [Its isnad is saheeh]

أَنْ يُصَلَّ فِيهِ، وَكَتَبَهُ اسْتَقْبَلَ رَوَايَةً.

[راجع: ٢١٢٦]

تخریج: صحيح، وهذا إسناد ضعيف لضعف لیث.

3399. Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) recited (out loud) in that in which he was instructed to recite (out loud) and he recited quietly in that in which he was instructed to recite quietly. "and your Lord is never forgetful" [Maryam 19:64]; "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow" [al-Ahzab 33:21].

Comments: [Its isnad is saheeh, al-Bukhari (774)]

أَنْ يُصَلَّ فِيهِ، وَكَتَبَهُ اسْتَقْبَلَ رَوَايَةً.

[راجع: ٢١٢٦]

تخریج: صحيح، وهذا إسناد ضعيف لضعف لیث.

3400. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihrام*.

Comments: [Its isnad is saheeh]

أَنْ يُصَلَّ فِيهِ، وَكَتَبَهُ اسْتَقْبَلَ رَوَايَةً.

[راجع: ٢١٢٦]

تخریج: صحيح.

3401. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Seek *Lailatul-Qadr* in the last ten nights (of Ramadan), when there are nine days left, or five days left, or seven days left."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2021)]

٣٤٠١ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَبُو يُوبَ عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْتَّمِسُوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأُولَىٰ وَالْآخِرَةِ، فِي تَابِعَتِهِ تَبَقَّىٰ، أَوْ تَخَامِسَتِهِ تَبَقَّىٰ، أَوْ سَابِعَتِهِ تَبَقَّىٰ». [راجع: ٢٠٥٢]

تخریج: [إسناده صحيح، خ: (٢٠٢١)].

3402. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said, relating from his Lord, may He be glorified and exalted: "Allah decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allah will write it down for him as one complete good deed. If he thinks of doing a good deed and then does it, Allah [may He be glorified and exalted] will write it down for him between ten and seven hundred fold, or many more. If he thinks of doing a bad deed then he does not do it, Allah will write it down for him as one complete good deed, and if he thinks of it then does it, Allah will write it down for him as one bad deed."

Comments: [Its *isnad* is *saheehi*, al-Bukhari (6491) and Muslim (131)]

3403. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) nibbled some meat from a bone, then he prayed and he did not do *wudoo'*.

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

٣٤٠٢ - حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْمُحَمَّدُ صَاحِبُ الْمُلْكِ أَبُو عُثْمَانَ: حَدَّثَنَا أَبُو رَجَاءَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرَوْنِي عَنْ رَبِّهِ غَرَّ وَجَلَّ قَالَ: إِنَّ اللَّهَ عَرَّ وَجَلَ كَتَبَ الْحَسَنَاتِ وَالْحَسَنَاتِ، ثُمَّ بَيْنَ ذَلِكَ: فَسَنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلُهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةٌ كَاملَةٌ، فَإِنْ عَمِلَهَا كَيْثَ لَهُ عِنْدَهُ حَسَنَاتٍ، إِلَى سَبْعِ مِائَةٍ ضِعْفٌ إِلَى أَضْعَافِ كَثِيرَةٍ، وَإِنْ هُوَ هُمْ بِسَبْعِينَ فَلَمْ يَعْمَلُهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةٌ كَاملَةٌ، فَإِنْ عَمِلَهَا كَيْثَ لَهُ سَيِّئَةٌ وَاحِدَةٌ. [راجع: ٢٠٠١]

تخریج: [إسناده صحيح، خ: (٦٤٩١)، م: (١٣١)].

٣٤٠٣ - حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَنَادَةُ عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَهُنَّ مِنْ كَيْفٍ، ثُمَّ ضَلَّ وَلَمْ يَتَوَضَّأْ. [راجع: ٢٥٢٤]

تخریج: [إسناده صحيح].

3404. It was narrated from Sa'eed bin Jubair from Ibn 'Abbas (رضي الله عنهما) that the Prophet (ﷺ) used to recite in Jumu'ah prayer (Soorat) al-Jumu'ah and al-Munafiqoon.

Comments: [Its isnad is saheeh]

٣٤٠٤ - حَدَّثَنَا بَهْرٌ: حَدَّثَنَا هَمَّامٌ عَنْ قَاتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَعَنْ الصَّمْدِ قَالَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَاتَادَةَ عَنْ صَاحِبِ الْهُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِالْجُمُعَةِ وَالْمُنَافِقِينَ. [راجع: ١٩٩٣]

تخریج: إسناده صحيح.

3405. It was narrated from Ibn 'Abbas that the husband of Bareerah was a black slave who was called Mugheeth. I used to see him following Bareerah in the streets of Madinah, weeping for her. The Prophet (ﷺ) gave four rulings because of her. He ruled that *wala'* belongs to the one who manumits the slave. He gave her the choice (with regard to divorce) and he ordered her to observe *'iddah*. And she received charity and gave some of it as a gift to 'A'ishah (رضي الله عنها); she mentioned that to the Prophet (ﷺ) and he said: "It is charity for her and a gift to us."

Comments: [Its isnad is saheeh]

٣٤٠٥ - حَدَّثَنَا بَهْرٌ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَاتَادَةَ عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا أَشْوَدَ يَسْمُعُ مُعْنَى، وَكُنْتُ أَرَاهُ يَتَبَعَّهَا فِي سِكَّةِ الْمَدِيْرَةِ، يَغْصِرُ عَيْنَيْهِ عَلَيْهَا، قَالَ: فَقَضَى فِيهَا النَّبِيُّ ﷺ أَرْبَعَ قُضَائِيَّاتٍ: قَضَى أَنَّ الْوَلَاءَ لِمَنْ أَعْنَى، وَحَبَرَهَا وَأَمْرَهَا أَنَّ تَنْتَدَ - قَالَ هَمَّامٌ مَرَّةً: عَدَّةُ الْحَرَّةِ - قَالَ: وَصُدِّقَ عَلَيْهَا بِصَدَقَةٍ فَأَهَدَتْ مِنْهَا إِلَى عَائِشَةَ، فَلَذَّكَرَتْ ذَلِكَ لِلنَّبِيِّ ﷺ، قَالَ: «فُورَ عَلَيْهَا صَدَقَةٌ وَلَكَ هَدِيَّةٌ». [راجع: ٢٥٤٢]

تخریج: إسناده صحيح.

3406. It was narrated from Ibn 'Abbas (رضي الله عنهما) that the delegation of 'Abdul-Qais came to the Messenger of Allah (ﷺ), among whom was al-Ashajj, from Banu 'Asar. They said: O Prophet of Allah, we are a tribe of Rabee'ah, and between us and you are the *kuffar* of Mudar; we cannot come to you except during the sacred months. Tell us of something that if we follow it, we will enter Paradise and we can call

٣٤٠٦ - حَدَّثَنَا بَهْرٌ: حَدَّثَنَا أَبْنَانُ بْنُ يَزِيدَ الْعَطَّارُ: حَدَّثَنَا قَاتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ، وَعَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ وَفْدَ عَبْدِ الْقَيْسِ أَنْزَلُوا رَسُولَ اللَّهِ ﷺ، فِيهِمُ الْأَشْجُحُ أَخُو بَنِي عَصْرٍ، قَالُوا: يَا نَبِيَّ اللَّهِ، إِنَّا حَتَّى مِنْ رَبِيعَةَ، وَإِنَّا يَنْتَنَا وَيَنْتَنُكَ كُفَّارُ مُضَرٍّ، وَإِنَّا لَا نَصْلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمُرْسَلٌ بِأَمْرٍ إِذَا عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ وَنَدْعُو بِهِ مَنْ

those who are beyond us to it. And he enjoined upon them four things and forbade to them four things. He enjoined them to worship Allah alone and not associate anything with Him; to fast Ramadan; to perform pilgrimage to the House; and to give one fifth of the war booty (*khumus*). And he forbade them to do four things: to drink from green glazed pitchers, gourds, hollowed-out stumps and varnished jars. They said: From what should we drink, Messenger of Allah? He said: "You should use leather skins that are tied at the mouth."

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

3407. It was narrated from Ibn 'Abbas (رضي الله عنه) that the delegation of 'Abdul-Qais came to the Messenger of Allah (ﷺ), among whom was al-Ashajj from Banu 'Asar... And he narrated a similar report.

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

3408. It was narrated that Abu Mijlaz said: I asked Ibn 'Umar about *Witr* and he said: I heard the Messenger of Allah (ﷺ) say: "One *rak'ah* at the end of the night." He said: And I asked 'Abdullah bin 'Abbas (رضي الله عنه) [about it] and he said: I heard the Messenger of Allah (ﷺ) say: "One *rak'ah* at the end of the night."

Comments: [Its *isnad* is *saheeh*, Muslim (753)]

وَرَأَتُنَا؟ فَأَمْرَهُمْ بِإِذْبَعِ، وَنَهَاهُمْ عَنْ أَرْبَعِ: أَمْرَهُمْ أَنْ يَعْبُدُوا اللَّهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَأَنْ يَصُومُوا رَمَضَانَ، وَأَنْ يَحْجُجُوا إِلَيْنَا، وَأَنْ يَقْطُعوا الْحُمْسَ مِنَ الْمَعَانِيمِ. وَنَهَاهُمْ عَنْ أَرْبَعِ: عَنِ الشَّرْبِ فِي الْحَسْنِ وَالدَّبَاءِ وَالثَّبَرِ وَالْمَرْفَقِ، فَقَالُوا: فَنَبِّئْنَاهُ شَرْبَ يَا رَسُولَ اللَّهِ؟ قَالَ: «عَلَيْكُمْ بِاسْقِيَةِ الْأَدَمَ الَّتِي يُلَادُ عَلَى أَفْوَاهِهَا». [انظر: ٣٤٠٧]

تخریج: إسناده صحيح.

٣٤٠٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبْيَانُ قَالَ: سَمِّيَتْ فَتَادَةٌ يُذْكَرُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ أَبْنِ عَبَّاسٍ. وَعَكْرَمَةُ عَنْ أَبْنِ عَبَّاسٍ: أَنَّ وَفَدَ عَبْدِ الْقَيْسِ أَتَوْا رَسُولَ اللَّهِ بِكِفَافٍ، فِيهِمُ الْأَشْجَعُ أَخْوَهُ بْنِ عَصْرٍ . . . فَذَكَرَ مَعْنَاهُ. [راجع: ٣٤٠٦]

تخریج: إسناده صحيح.

٣٤٠٨ - حَدَّثَنَا يَهْرُبُ: حَدَّثَنَا هَمَامٌ عَنْ فَتَادَةٍ، وَحَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا هَمَامٌ عَنْ فَتَادَةٍ - قَالَ عَفَّانُ: أَخْبَرَنَا فَتَادَةٌ - عَنْ أَبِي بَعْلَيْهِ قَالَ: سَأَلْتُ أَبْنَ عُمَرَ عَنِ الْوَتْرِ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «رَكْعَةٌ مِنْ أَخْرِ اللَّيلِ». قَالَ: وَسَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «رَكْعَةٌ مِنْ أَخْرِ اللَّيلِ». [راجع: ٢٨٣٦]

تخریج: إسناده صحيح، م: (٧٥٣).

3409. It was narrated that Ibn 'Abbas (رض) said: When the Messenger of Allah (ﷺ) died, his shield was being held in pledge by a Jew for thirty *sa's* of barley, which he took to feed his family.

Comments: [Its isnad is saheeh]

٣٤٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شِلَامٌ عَنْ عَمَّرَةَ، عَنْ أَبْنَ عَبَّاسٍ قَالَ:
تُؤْتِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرْهُونَةَ عِنْدَ
يَهُودِيٍّ، يَكْلِينَ صَاغَ مِنْ شَعِيرٍ، أَخْدَهُ
طَغَانًا لِأَمْلِوٍ. [راجع: ٢١٥٩]

تخریج: استاده صحیح.

3410. It was narrated that Yazeed al-Farisi said: I saw the Messenger of Allah (ﷺ) in a dream at the time of Ibn 'Abbas. Yazeed used to write the *Mushafs*. He said: I said to Ibn 'Abbas: I saw the Messenger of Allah (ﷺ) in a dream. Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to say: "The *Shaitan* cannot appear in my image. Whoever sees me in a dream has truly seen me." Can you describe to us the man you saw? I said: Yes; I saw a man who was neither tall nor short, his skin was tanned but more whitish, he had a nice smile, his eyes were lined with kohl and his features were handsome. His beard filled from here to here, almost filling his upper chest. 'Awf said: I am not sure whether this description fits. Ibn 'Abbas said: If you had seen him in real life you could not have described him better than this.

Comments: [Its isnad is da'eef]

٣٤١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
عُوفٌ بْنُ أَبِي جَمِيلَةَ عَنْ يَزِيدَ الْفَارَسِيِّ قَالَ:
رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ زَمْنَ أَبْنَ
عَبَّاسٍ، قَالَ: وَكَانَ يَزِيدُ يَكْتُبُ الْمَصَاحِفَ،
قَالَ: فَقُلْتُ لِابْنِ عَبَّاسٍ: إِنِّي رَأَيْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ، قَالَ أَبْنُ عَبَّاسٍ: فَإِنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: إِنَّ الشَّيْطَانَ لَا
يَسْتَطِعُ أَنْ يَنْتَهِيَ إِلَيْيَ، فَمَنْ رَأَيْنِي فِي النَّوْمِ
فَقَدْ رَأَيْتِيْ فَهُلْ يَسْتَطِعُ أَنْ تَقْتَلَنِي هَذَا
الرَّجُلُ الَّذِي رَأَيْتَ؟ قَالَ: قُلْتُ: نَعَمْ، رَأَيْتُ
رَجُلًا بَيْنَ الرِّجَلَيْنِ، جِسْمًا وَلَحْمًا أَسْمَرَ إِلَى
الْأَبْيَاضِ، حَسْنَ الْمَضْحَكِ، أَكْحَلُ الْعَيْنَيْنِ،
جَيْمِلُ دَوَافِرِ الْوَجْهِ، فَدَلَّتْ لِحْيَتِهِ مِنْ هَذِهِ
إِلَى هَذِهِ، حَتَّى كَادَتْ تَمْلَأُ نَخْرَةً، قَالَ عُوفُ:
لَا أَدْرِي مَا كَانَ مَعَ هَذَا مِنَ الْعَقْبَةِ؟ قَالَ:
قَالَ أَبْنُ عَبَّاسٍ: لَوْ رَأَيْتَهُ (٣٦٢/١) فِي
الْيَقْظَةِ مَا اسْتَطَعْتَ أَنْ تَعْتَهُ فَوْقَ هَذَا.

[راجع: ٢٥٢٥]

تخریج: استاده ضعیف، یزید الفارسی فی
عداد الماجاہل.

3411. It was narrated from Ibn 'Abbas (رضي الله عنه) that we travelled with the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) between Makkah and Madinah, not fearing anything but Allah, may He be glorified and exalted, and praying two *rak'ahs* [i.e., shortening the prayers].

Comments: [A *saheeh hadeeth*]

3412. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) married Maimoonah bint al-Harith when he was in *ihtaram*.

Comments: [Its *isnad* is *qawi*, al-Bukhari (1837) and Muslim (1410)]

3413. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) got married when he was in *ihtaram*.

Comments: [Its *isnad* is *saheeh* al-Bukhari (1837) and Muslim (1410)]

3414. It was narrated from Ibn 'Abbas (رضي الله عنه) that when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prostrated, the whiteness of his armpits could be seen whilst he was prostrating.

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

3415. It was narrated that Ibn 'Abbas (رضي الله عنه) said: On the day of at-Ta'if, the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

٣٤١١- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ، عَنْ ابْنِ عَبَّاسٍ: سَمِعْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، لَا تَخَافُ إِلَّا اللَّهُ عَزَّ وَجَلَّ، نُصْلِي رَمْعَتَيْنِ.

[راجع: ١٨٥٢]

تخریج: حدیث صحیح.

٣٤١٢- حَدَّثَنَا إِشْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: تَرَوْجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُوَةً بَيْنَ الْخَارِقَةِ وَهُوَ مُحْرَمٌ.

[راجع: ٢٥٦٠]

تخریج: [إسناده قوي، خ: (١٨٣٧)، م: (١٤١٠)].

٣٤١٣- حَدَّثَنَا إِشْحَاقُ بْنُ يُوسُفَ عَنْ سُفِيَّانَ، عَنْ عَفْرُو بْنِ وَيْتَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: تَرَوْجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرَمٌ. [راجع: ١٩١٩]

[راجع: ٢٤٠٥]

تخریج: [إسناده صحيح، خ: (١٨٣٧)، م: (١٤١٠)].

٣٤١٤- حَدَّثَنَا إِشْحَاقُ بْنُ يُوسُفَ عَنْ سُفِيَّانَ، عَنْ أَبِي إِشْحَاقٍ، عَنِ التَّمِيميِّ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَجَدَ يُرَى بَيْاضُ إِنْطِيلِيَّ وَهُوَ سَاجِدٌ. [راجع: ٢٤٠٥]

تخریج: [صحیح لنیرہ، وهذا إسناد ضعیف، التمیمی لم یرو عنه غیر أبي إسحاق، وأبو إسحاق مختلط].

٣٤١٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَاجُ عَنِ الْحَكَمَ، عَنْ مَقْسِمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:

manumitted whoever of the slaves of the *mushrikeen* came out to him.

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

3416. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "There is no prostitution of slave girls in Islam. Whoever engaged in such prostitution during the *Jahiliyyah* (and a child was born as a result), the child is to be attributed to the owners (of the slave girl), and whoever claims a child outside of marriage does not inherit from (the child) and cannot be inherited from (by the child)."

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

3417. It was narrated that Ibn 'Abbas (رض) said: as-Sa'b bin Jaththamah gave the Messenger of Allah (ﷺ) an onager [that he had hunted] when he was in *ihrام* and he returned it and said: "Were it not that we are in *ihrام*, we would have accepted it from you."

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

3418. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) granted a concession allowing cloth dyed with saffron so long as there was no dust or excess dye on it.

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

تخريج: حسن لغيره، وهذا إسناد ضعيف لتلبيس الحجاج بن أرطاة، ولضعف حسين بن عبدالله.

أَعْنَقَ رَسُولُ اللَّهِ بِكَلَّةٍ يَوْمَ الظَّافِنِ مَنْ خَرَجَ إِلَيْهِ مِنْ رَبِّيقِ الْمُشْرِكِينَ. [راجع: ١٩٥٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، الحجاج بن أرطاة مدلس وقد عنون.

٣٤١٦ - حَدَّثَنَا مُعْتَدِلٌ عَنْ سَلْمَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ بِكَلَّةٍ: «لَا مُسَااغَةٌ فِي الْإِسْلَامِ، مَنْ شَاءَ فِي الْجَاهِيلِيَّةِ، فَقَدْ أَلْخَفَهُ بِعَصْبَيْهِ، وَمَنْ أَذْعَى وَلَدَهُ مِنْ غَيْرِ رِشْدَةٍ، فَلَا يَرِثُ وَلَا يُورَثُ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة راويه عن سعيد بن جبير.

٣٤١٧ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَمْدَى الصَّعْبُ بْنَ جَنَاحَةَ إِلَى رَسُولِ اللَّهِ بِكَلَّةٍ جِمَارَ وَخَشِّيَ وَهُوَ مُخْرَمٌ، فَرَدَّهُ، وَقَالَ: «لَوْلَا أَنَا مُخْرِمُونَ لَقَبِّلْتُهُ مِنْكَ». [راجع: ٢٥٣٠]

تخريج: إسناده صحيح، م: (١١٩٤).

٣٤١٨ - حَدَّثَنَا أَبْنُ ثُمَيرٍ عَنْ حَجَّاجِ بْنِ أَرْطَاطَةَ، عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بِكَلَّةٍ رَحَّصَ فِي التَّوْبِ الْمَضْبُوغِ، مَا لَمْ يَكُنْ يَهْنَصُ وَلَا رَدَعْ. [راجع: ٣٣١٤]

3419. It was narrated that Ibn 'Abbas (رض) said: When Abu Talib fell sick, a group of Quraish entered upon him, among whom was Abu Jahl, and they said: O Abu Talib, your brother's son insults our gods, and he says such and such, and he does such and such. Send for him and tell him to stop. So Abu Talib sent for him. There was only room for one man to sit near Abu Talib, and [Abu Jahl] was afraid that if the Prophet (ﷺ) entered upon his uncle, he might offer him that spot, so he jumped up and sat in that spot. When the Prophet (ﷺ) entered, he could not find anywhere to sit except a spot by the door, so he sat there. Abu Talib said: O son of my brother, your people are complaining about you and they say that you insult their gods, and you say such and such, and you do such and such. He said: "O uncle, all I want from them is to believe in one word by means of which all the Arabs will submit to them and the non-Arabs will pay them *jizyah*." They said: What is it? Yes, by your father, we will give you ten (words). He said: "*La ilaha illallah*." They got up, dusting off their garments and saying, Has he made the *alihah* (gods) (all) into One *Ilah* (God - Allah). Verily, this is a curious thing! [Sad 38:5] Then he recited until he reached the words, "Nay, but they have not tasted (My) Torment!" [Sad 38:5-8].

Comments: [Its isnad is da'eef]

٣٤١٩- حَدَّثَنَا حَمَادَ بْنُ أَسَمَّةَ قَالَ: سَيِّئَتِ الأَعْمَشُ قَالَ: حَدَّثَنَا عَبَادُ بْنُ جَعْفَرٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَرَضَ أَبُو طَالِبٍ دَخَلَ عَلَيْهِ رَهْطٌ مِّنْ قُرَيْشٍ مِّنْهُمْ أَبُو جَهْلٍ، فَقَالُوا: يَا أَبا طَالِبٍ، ابْنُ أَخِيكَ يَشْتَمُ إِلَهَنَا، يَقُولُ وَيَقُولُ، وَيَفْعُلُ وَيَفْعُلُ، فَأَرْسَلَ أَبُو طَالِبٍ وَكَانَ قُرْبَ أَبِيهِ طَالِبٍ مَوْضِعُ رَجْلِي، فَحَسِّنَ إِنَّ دَخَلَ الشَّيْءَ عَلَى عَمِّهِ أَنْ يَكُونَ أَرْقَ لَهُ عَلَيْهِ، فَوَرَّتْ فَحَلَّسَ فِي ذَلِكَ الْمَجْلِسِ، فَلَمَّا دَخَلَ الشَّيْءَ لَمْ يَجِدْ مَجْلِسًا إِلَّا عِنْدَ النَّابِ فَجَلَّسَ، فَقَالَ أَبُو طَالِبٍ: يَا ابْنَ أَخِي، إِنَّ قَوْمَكَ يَشْكُونَكَ، يَزْعُمُونَ أَنَّكَ تَشْتَمُ إِلَهَنَهُمْ، وَتَقُولُ وَتَقُولُ، وَيَفْعُلُ وَيَفْعُلُ. فَقَالَ: «يَا عَمَّ، إِنِّي إِنَّمَا أَرِيدُهُمْ عَلَى كَلِمَةٍ وَاجِدَةٍ تَدِينُ لَهُمْ بِهَا الْغَرْبَ، وَتُؤْدِي إِلَيْهِمْ بِهَا الْعَجْمُ الْجِزْيَةَ» قَالُوا: وَمَا هِيَ؟ نَعَمْ، وَأَبِيكَ عَشْرًا. قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ» قَالَ: فَقَامُوا وَهُمْ يَنْقُضُونَ شَيْبَهُمْ وَهُمْ يَقُولُونَ: «لَيَقْلِلَ الْأَلْمَةُ إِلَيْهَا وَاجِدًا إِنَّهَا لَنِّي، غَمَّاتٌ» قَالَ: ثُمَّ قَرَا حَتَّى يَلْعَنَ: «لَنَا يَدُوقُوا عَذَابًا» (ص: ٨-٥) [راجع: ٢٠٠٨]

تخریج: إسناده ضعيف، عباد بن جعفر في عداد المجهولين.

3420. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (ﷺ): He said: A woman came to him and said: My mother has died and she owed the fast of the month of Ramadan; should I make it up on her behalf? He said: "Do you think that if she owed a debt, you would pay it off?" She said: Yes. He said: "The debt of Allah, may He be glorified and exalted, is more deserving of being paid off."

Comments: [Its isnad is saheeh, al-Bukhari (1953) and Muslim (1148)]

3421. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian and the virgin should be consulted concerning herself (her marriage), and her silence is her approval."

Comments: [Its isnad is saheeh, Muslim (1421)]

3422. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Which of the two recitations do you think came first? They said: The recitation of 'Abdullah. He said: No; rather it was the last one. The Qur'an was reviewed with the Messenger of Allah (ﷺ) once every year, and in the year in which he died it was reviewed with him twice, and 'Abdullah learned that, thus he knew what had been abrogated and what had been changed.

Comments: [Its isnad is saheeh]

- ٣٤٢٠ - حَدَّثَنَا أَبْنُ ثُمَيرٍ : حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمِ الْأَبْطَىِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ عَنِ النَّبِيِّ قَالَ: أَنَّهُ امْرَأٌ، فَقَالَتْ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمٌ شَهْرٌ، فَأَفْضَبَهُ عَنْهَا؟ قَالَ: «أَرَأَيْتَكَ لَئِنْ كَانَ عَلَيْهَا ذَنْبٌ كُنْتَ تَقْضِيهِ؟» قَالَتْ، نَعَمْ: قَالَ: «فَدَنِيَ اللَّهُ عَزَّ وَجَلَّ أَحَقُّ أَنْ يَقْضَى». [راجع: ١٨٦٦]

تخریج: إسناده صحيح، خ: (١٩٥٣)، م: (١١٤٨).

- ٣٤٢١ - حَدَّثَنَا أَبْنُ ثُمَيرٍ: حَدَّثَنَا مَالِكٌ - يَعْنِي أَبْنُ أَسَى - قَالَ: حَدَّثَنِي عَنْ اللَّهِ بْنِ الْفَضْلِ عَنْ نَافِعِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيْمَمُ أَوْلَى بِتَسْبِيحِهَا مِنْ وَلِيَّهَا، وَالْبَكْرُ شَتَّامُ فِي تَسْبِيحِهَا، وَصَمْتُهَا إِفْرَارُهَا». [راجع: ١٨٨٨]

تخریج: إسناده صحيح، م: (١٤٢١).

- ٣٤٢٢ - حَدَّثَنَا يَعْنَى وَمُحَمَّدُ الْمَنْتَى قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي طَيْبَانَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَيُّ الْقُرَاءَتَيْنِ تَعْدُونَ أَوْلَى؟ قَالُوا: قِرَاءَةُ عَبْدِ اللَّهِ، قَالَ: لَا، بَلْ هِيَ الْآخِرَةُ، كَانَ يُعَرَضُ الْقُرْآنُ عَلَى رَسُولِ اللَّهِ ﷺ فِي كُلِّ عَامٍ مَرَّةً، فَلَمَّا كَانَ الْعَامُ الَّذِي قُضِيَ فِيهِ، عُرِضَ عَلَيْهِ مَرَّتَيْنِ، (٣٦٣/١) فَتَهْمَدَ عَبْدُ اللَّهِ، فَعَلِمَ مَا تُسْيَغُ مِنْهُ وَمَا بُدْلَ. [راجع: ٢٤٩٤]

تخریج: إسناده صحيح.

3423. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) ruled concerning a *mukatab* (a slave who has a contract of manumission), if he is killed, the *diyah* of a free man should be paid, commensurate with how much of his contract of manumission he had paid off, and the rest should be paid as the *diyah* of a slave.

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

3424. It was narrated that 'Ikrimah said: I was sitting with Zaid bin 'Ali in Madinah, and an old man called Shurahbeel Abu Sa'd came past. He said: O Abu Sa'd, where have you come from? He said: From Ameer al-Mu'mineen; I narrated a *hadeeth* to him and he said: If this *hadeeth* is true, that is dearer to me than red camels. He said: Tell it to the people. He said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "There is no Muslim for whom two daughters live, and he treats them kindly so long as they are with him - or so long as he is with them - but they will admit him to Paradise."

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

3425. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) was the most generous of people in doing good, and he was at his most generous in Ramadan when Jibreel met with him. Jibreel would meet him every night in Ramadan until the month

٣٤٢٣- حَدَّثَنَا يَعْلَمٌ : حَدَّثَنَا حَجَاجُ الصَّوَافُ
عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ أَبْنَى عَبَّاسٍ
قَالَ: قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمُكَاتَبِ:
يُقْتَلُ، يُؤْتَى لِمَا أَدْى مِنْ مُكَاتَبَةٍ وِدَّيَةَ الْمُرْعَى
وَمَا يَقْنِي دِيَةَ الْغَيْبِ. [راجع: ١٩٤٤]
تخریج: إسناده صحيح.

٣٤٢٤- حَدَّثَنَا يَعْلَمٌ : حَدَّثَنَا حَجَاجُ الصَّوَافُ
عَنْ يَحْيَى، عَنْ عِكْرِمَةَ قَالَ: كُنْتُ جَالِسًا
عِنْدَ زَيْدِ بْنِ عَلَيٍّ بِالْمَدِينَةِ، فَمَرَّ شَيْخٌ يَقْاتَلُ
لَهُ: شُرَحِيلٌ أَبُو سَعْدٍ، فَقَالَ: يَا أَبَا سَعْدٍ،
مِنْ أَئِنْ جِئْتَ؟ فَقَالَ: مِنْ عِنْدَ أَمِيرِ
الْمُؤْمِنِينَ، حَدَّثَنِي بِحَدِيثٍ، فَقَالَ: لَأَنْ يَكُونَ
هَذَا الْحَدِيثُ حَقًّا أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي
حُمْزَةُ التَّعْمَ. قَالَ: حَدَّثَ بِهِ الْفَوْقَ. قَالَ:
سَوْفَتُ أَبْنَى عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا مِنْ مُسْلِمٍ تُدْرِكُ لَهُ ابْنَانٌ، فَيُخْسِنُ
إِلَيْهِمَا مَا صَحِّبَهُمَا _ أَوْ صَحِّبَهُمَا _ إِلَّا
أَدْخِلَنَاهُ الْجَنَّةَ. [راجع: ٢١٠٤]

تخریج: حسن لغيره، وهذا إسناد ضعيف
لضعف شرحيل بن سعيد.

٣٤٢٥- حَدَّثَنَا أَبُو كَامِلٍ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ
سَعْدٍ: حَدَّثَنَا أَبْنُ شَهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ
اللَّهِ بْنِ عَبْتَةَ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: كَانَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْرَةَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْرَهُ مَا
يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرِيلُ، وَكَانَ

was over, and the Messenger of Allah (ﷺ) would review the Qur'an with him. When Jibreel met with him, the Messenger of Allah (ﷺ) would be more generous than the blowing wind.

Comments: [Its isnad is saheeh]

3426. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is antimony; it makes the hair grow and makes the vision clear."

Comments: [Its two isnads are qawi]

يَقَاهُ جِبْرِيلُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ حَتَّى يَسْلُحَ،
يَعْرُضُ عَلَيْهِ رَسُولُ اللَّهِ بِكِتَابِ الْقُرْآنِ، فَإِذَا لَقَيْهِ
جِبْرِيلُ كَانَ رَسُولُ اللَّهِ بِكِتَابِ الْقُرْآنِ أَجْوَدَ بِالْخَيْرِ مِنَ
الرِّيحِ الْمُرْسَلَةِ. [راجع: ٢٠٤٢]

تخریج: اسناده صحيح، خ: (١٩٠٢)، م: (٢٢٠٨)

٣٤٢٦ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُكَيرٌ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنُ حُشَيْمٍ. وَعَبْدُ
الرَّزَاقُ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ
الْمَعْنَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ بِكِتَابِ الْقُرْآنِ: «الْبَسُوا مِنْ
ثِيابِكُمُ الْبَيْاضَ، فَإِنَّهَا مِنْ حَيْرٍ ثِيابِكُمْ،
وَكَفَنُوا فِيهَا مَوْتَانِكُمْ، وَإِنَّ حَيْرَ أَكْحَالِكُمْ
الْأَنْبَدُ، إِنَّهُ يَنْبِئُ الشَّغَرَ وَيَجْلُو الْبَصَرَ».
[راجع: ٢٠٤٧]

تخریج: اسناده قوبان.

٣٤٢٧ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا نَافِعٌ عَنْ
ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبْتُ إِلَى أَبْنِ عَبَّاسٍ،
فَكَتَبَ إِلَيَّ: إِنَّ رَسُولَ اللَّهِ بِكِتَابِ الْقُرْآنِ قَالَ: «إِنَّ
الْيَوْمَينِ عَلَى الْمُدْعَى عَلَيْهِ، وَلَنُأَعْطِيَ النَّاسَ
بِدَعْوَاهُمْ، لَأَدْعُنِي أُنَاسٌ أَمْوَالَ النَّاسِ
وَدَمَائُهُمْ». [راجع: ٣١٨٨]

تخریج: اسناده صحيح، خ: (٢٥١٤)، م: (١٧١١)

٣٤٢٨ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَادٌ:
حَدَّثَنَا عَطَاءُ الْعَطَّارُ عَنْ عَكْرَمَةَ، عَنْ أَبْنَى

3428. It was narrated from Ibn 'Abbas (رضي الله عنه) from the Prophet (ﷺ) concerning a man who has

intercourse with his wife when she is menstruating. He said: "Let him give a dinar in charity, and if he cannot do that, then half a dinar.

Comments: [Saheeh mawqoof; this is a *da'eef jiddan* (very weak) *isnad*]

3429. It was narrated from Abu Jamrah - 'Affan said: Abu Jamrah told us - from Ibn 'Abbas (رضي الله عنه) who said: The Messenger of Allah (ﷺ) stayed in Makkah for thirteen years and in Madinah for ten years, receiving Revelation, and he died when he was sixty-three years old.

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

3430. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) used to deliver *khutbahs* leaning on a palm trunk. When the *minbar* was made and he moved to it, the trunk groaned. The Messenger of Allah (ﷺ) went to it and embraced it, and it fell silent. He said: "If I did not embrace it, it would have groaned until the Day of Resurrection."

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

3431. A similar report was narrated from Anas.

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

3432. It was narrated from Ibn 'Abbas and from Thabit from Anas that the Prophet (ﷺ) used to deliver the *khutbah* leaning on a

عَبَّاسٌ عَنِ النَّبِيِّ يَقُولُ فِي الرَّجُلِ يَأْتِي امْرَأَةً وَهِيَ حَائِضٌ؟ قَالَ: يَتَصَدَّقُ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ فَيَضْعُفْ بِدِينَارٍ. [راجع: ٢٢٠١]

تَحْرِير: صحيح موقعاً، وهذا إسناد ضعيف جداً، عطاء العطار ضعيف جداً.

٣٤٢٩- حَدَّثَنَا أَبُو كَامِلٍ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَادٌ عَنْ أُبُو جَمْرَةَ قَالَ عَنَّا عَنَّا قَالَ: أَخْبَرَنَا أَبُو جَمْرَةَ عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَقَامَ رَسُولُ اللَّهِ يَقُولُ يَمْكُثُ ثَلَاثَ عَشْرَةَ سَنَةً، وَبِالْمَدِينَةِ عَشْرًا يُوحَى إِلَيْهِ، وَمَاتَ وَمُوْلَى أَبْنِ ثَلَاثَ وَسِينَ سَنَةً. [راجع: ٢٠١٧]

تَحْرِير: إسناده صحيح، م: (٢٣٥١).

٣٤٣٠- حَدَّثَنَا أَبُو كَامِلٍ وَبَوْنُسُ قَالَا: حَدَّثَنَا حَمَادٌ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ يَقُولُ كَانَ يَخْطُبُ إِلَيْهِ جِدْعَ، فَلَمَّا شَيَعَ الْمُبَيِّرَ فَتَحَوَّلَ إِلَيْهِ حَنْ الْجِدْعَ، فَأَتَاهُ رَسُولُ اللَّهِ يَقُولُ فَاحْتَصِنْهُ، فَسَكَنَ وَقَالَ: «لَئِنْ لَمْ أَخْتَصِنْهُ لَحَنَ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٢٢٣٦]

تَحْرِير: إسناده صحيح.

٣٤٣١- حَدَّثَنَا بَوْنُسُ: حَدَّثَنَا حَمَادٌ عَنْ تَابِتَ، عَنْ أَبِي مِئْلَةَ، [راجع: ٢٢٣٦]

تَحْرِير: إسناده صحيح.

٣٤٣٢- حَدَّثَنَا الْخُزَاعِيُّ قَالَ: أَخْبَرَنَا حَمَادٌ أَبْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنْ أَبْنِ

palm trunk... And he narrated a similar report.

Comments: [Its isnad is saheeh]

عَبَّاسٍ، وَعَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ الَّذِي يَكُونُ
كَانَ يَنْعَلُ إِلَى جَذْعِ التَّحْلَةِ ... فَدَكَرَ مَعْنَاهُ.

[راجع: ٢٢٣٦]

تخریج: إسناده صحيح.

3433. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) ate some meat from a bone, then he prayed and he did not do *wudoo*.

Comments: [A *hadeeth saheeh* and its isnad is *da'eef*]

٣٤٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ هَشَامٍ،
عَنْ ابْنِ سِيرِينَ عَنْ ابْنِ عَبَّاسٍ قَالَ: تَعْرِقَ
رَسُولُ اللَّهِ عَظِيمًا، ثُمَّ حَلَّ وَلَمْ يَمْسِ
مَاءً. [راجع: ٢١٨٨]

تخریج: حديث صحيح، وهذا إسناد ضعيف، محمد بن سيرين لم يسمع من ابن عباس.

3434. It was narrated from Ibn 'Abbas (رض) concerning the verse, "So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly" [al-Ma'idah 5:42] that he said: If Banun-Nadeer killed a man of Banu Quraizah, they would pay them half a *diyah*, but if Banu Quraizah killed a man of Banun-Nadeer, they would pay them the *diyah* in full. But the Messenger of Allah (ﷺ) made the *diyah* the same for both.

Comments: [A *hasan hadeeth*]

٣٤٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ ابْنِ
إِسْحَاقَ، عَنْ دَاؤُدَ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ،
عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: «فَإِنْ
جَاءَكُوكُمْ فَاحْكُمْ بَيْنَهُمْ أَوْ أَغْرِضْ عَنْهُمْ وَإِنْ تُغْرِضْ
عَنْهُمْ فَلَكَ بِصْرَوْكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُمْ
بَيْنَهُمْ بِالْقُطْطِطِ إِنَّ اللَّهَ يُحِبُّ الظَّفَرِينَ»
(المائدة: ٤٢) قَالَ: كَانَ بْنُ الضَّبَرِ إِذَا
قَتَلُوا فَيْلًا مِنْ بَنِي قُرَيْظَةَ، أَدْفَأُوا إِلَيْهِمْ نَصْفَ
الدِّيَةِ، وَإِذَا قَتَلَ بْنُو قُرَيْظَةَ مِنْ بَنِي النَّضِيرِ
فَيْلًا، أَدْفَأُوا إِلَيْهِمُ الدِّيَةَ كَامِلَةً، فَسَوَّى رَسُولُ
اللَّهِ عَلَيْهِ سَلَامٌ بَيْنَهُمُ الدِّيَةَ. [راجع: ٢٢١٢]

تخریج: حديث حسن.

3435. It was narrated from Ibn 'Abbas, and he attributed it to the Prophet (ﷺ), that women who are bleeding following childbirth and menstruating women should do *ghusl* and enter *ihram*, and do all the rituals (of *Hajj*), but they

٣٤٣٥ - حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ: (٣٦٤ / ١)
حَدَّثَنِي حُصَيْفَ عَنْ عِكْرِمَةَ وَمُجَاهِدَ وَعَطَاءَ،
عَنْ ابْنِ عَبَّاسٍ رَفِعَهُ إِلَى الْتَّبَّى: أَنَّ
النِّسَاءَ وَالْحَائِضَ شَنَسِلُ وَشُخْرَمُ، وَنَقْضِي

should not circumambulate the Ka'bah until they become pure.

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

3436. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) used to prostrate in (Soorat) Sad.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3437. It was narrated that Ibn 'Abbas (رض) said: I prayed with the Prophet (ﷺ). I stood beside him on his left, and he took hold of me and made me stand on his right. And Ibn 'Abbas said: At that time I was ten years old.

Comments: [A saheeh hadeeth, apart from the words, "At that time I was ten years old," which was narrated only by Rishdeen (one of the narrators)]

3438. It was narrated that 'Ata' bin as-Sa'ib said: We were invited to a meal and Sa'eed bin Jubair and Miqsam the freed slave of Ibn 'Abbas (رض) were among us. When the food was served, Sa'eed said: Have you all heard that was said concerning food? Miqsam said: O Abu 'Abdullah, tell those who have not heard. He said: Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "When food is served, do not eat from the middle, for the blessing (barakah) descends

المناسك كُلُّها، غَيْرَ أَنْ لَا تَطُوفَ بِالْبَيْتِ حَتَّى تَطَهَّرَ.

تخریج: حسن لغیره، وهذا سند فيه ضعف، خصیف بن عبدالرحمن العجزري في ضعف من جهة حفظه.

٣٤٣٦ - حَدَّثَنَا أَبْنُ فُضَيْلٍ: حَدَّثَنَا لَيْثٌ عَنْ مُجَاهِدٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: كَانَ اللَّهُيَّ يَسْجُدُ فِي ﴿صٰ﴾. [راجع: ٢٥٢١]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف ليث.

٣٤٣٧ - حَدَّثَنَا أَبْنُ فُضَيْلٍ: أَخْبَرَنَا رِشْدِينُ أَبْنُ كُرَيْبٍ عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ الَّذِي يَقْرَأُ فَقَمْتُ إِلَى جَنِيْهِ عَنْ يَسَارِهِ، فَأَخْذَنِي فَاقَمَنِي عَنْ يَوْمِيْهِ، قَالَ: وَقَالَ أَبْنُ عَبَّاسٍ: وَأَنَا يَوْمَئِذٍ أَبْنُ عَشْرِ سِنِّينَ. [راجع: ١٩١٢]

تخریج: حديث صحيح، دون قول ابن عباس: «وأنا يومذاك ابن عشر سنين».

٣٤٣٨ - حَدَّثَنَا عَمْرُ بْنُ عُثْيَمِنْ عَنْ عَطَاءَ بْنِ السَّائِبِ قَالَ: دُعِيْنَا إِلَى طَعَامٍ وَفِيهَا سَعِيدُ ابْنُ جُبَيْرٍ، وَمِقْسَمٌ مَؤْلَى ابْنِ عَبَّاسٍ، فَلَمَّا وُضِعَ الطَّعَامُ قَالَ سَعِيدٌ: كُلُّكُمْ بَلَعَهُ مَا قَبْلَ فِي الطَّعَامِ؟ قَالَ مِقْسَمٌ: حَدَّثَنِي أَبَا عَبْدِ اللَّهِ، مَنْ لَمْ يَكُنْ سَمِعَ، فَقَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ: فَقَالَ رَسُولُ اللَّهِ يَقْرَأُ: «إِذَا وُضِعَ الطَّعَامُ فَلَا تَأْكُلُوا مِنْ وَسْطِهِ، فَإِنَّ الْبَرَّةَ تَثْرُلُ وَسْطَهُ، وَكُلُّمَا مِنْ حَافَتِهِ، أُفْحَقَتِهَا». [راجع: ٢٧٣٠]

in the middle of it; eat from the edges (or the sides)."

Comments: [A *hasan hadeeth*]

3439. It was narrated from Ibn 'Abbas (رضي الله عنه) that 'Umar (رضي الله عنه) witnessed the Prophet's verdict concerning that Hamal bin Malik bin an-Nabighah came and said: I was between two women and one of them struck the other with a tent-pole, killing her and her foetus. The Messenger of Allah (صل الله عليه وسلم) ruled that a male or female slave be given (as *diyah*) for her foetus and that she should be executed.

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

تخریج: حديث حسن.

٣٤٢٩ - حدثنا عبد الرزاق وابن بكر قالا: أخبرنا ابن جرير قال: أخبرني عمرو بن دينار: أن الله سمع طاؤسا يخرب عن ابن عباس عن عمر: أن الله شهد قضاء النبي عليه في ذلك، ف جاء حمل بن مالك بن التابعة، فقال: كُنت بين امرأتين، فصررت إحداهما الأخرى بمنطح فقتلتها وجهتها، فقضى النبي عليه في جسدها بعرة عبد، وأن تُقتل، فقلت لعمرو: أخبرني ابن طاوس عن أبيه كذا وكذا، فقال: لقد شكتني، قال ابن بكر: كان بيبي وبين امرأته، فصررت إحداهما الأخرى.

تخریج: إسناده صحيح.

3440. It was narrated from Ibn 'Abbas that Khidham Abu Wadee'ah gave his daughter in marriage to a man. She came to the Prophet (صل الله عليه وسلم) and complained that she had been given in marriage against her wishes. The Prophet (صل الله عليه وسلم) separated her from her husband and said: "Do not force them." And after that she married Abu Lubabah al-Ansari, and she was previously married.

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

٣٤٤٠ - حدثنا عبد الرزاق: أخبرنا ابن جرير قال: أخبرنا عطاء الخراساني عن ابن عباس: أن خداماً أبا وديعة أتكيح ابنته زجلا، فأتت النبي عليه فاشتكى إليه أنها أتكيحت وهي كارهة، فاتشرعها النبي عليه من زوجها، وقال: لا تكريهون. قال: فنكحت بعد ذلك أبا لبابة الأنصاري، وعانت بيبي.

تخریج: إسناده ضعيف، عطاء بن مسلم الخراساني صاحب أوهام كثيرة ثم هو لم يسمع من ابن عباس، وأصل القصة صحيح، انظر صحيح البخاري: (٥١٣٨).

3441. A similar report was narrated from Ibn 'Abbas (رضي الله عنه) and added: Later on she came and told him that he had been intimate with her and he did not let her go back to her first husband, and he said: "O Allah, if he is divorcing her so that she can become permissible for Rifa'ah, her marriage to him should never take place again." Then she came to Abu Bakr and 'Umar during their caliphates and they did not let her (go back to her first husband).

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

3442. It was narrated from Ibn 'Abbas that as he was circumambulating the Ka'bah, the Prophet (ﷺ) passed by a man who was leading another man by a string through his nose. The Prophet (ﷺ) cut it and told him to lead him by the hand.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1621)]

3443. It was narrated from Ibn 'Abbas (رضي الله عنه) that as he was circumambulating the Ka'bah, the Prophet (ﷺ) passed by a man who tied his hand to the hand of another with a strip of leather or a thread or something else. The Prophet (ﷺ) cut it and said: "Lead him by the hand."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1620)]

٣٤٤١ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ جُرَيْجَ قَالَ: حَدَّثَنِي عَطَاءُ الْمَخْرَاسَانِيُّ عَنْ ابْنِ عَبَّاسٍ تَحْوِهُ، وَرَأَدَ: ثُمَّ جَاءَهُ ثُمَّ بَعْدُ، فَأَخْبَرَتْهُ أَنَّ فَدْ مَشَهَا، فَمَنَّهَا أَنْ تَرْجِعَ إِلَى زَوْجِهَا الْأَوَّلِ وَقَالَ: «اللَّهُمَّ إِنْ كَانَ أَيْمَانَهُ أَنْ تُحْلِهَا لِرَفَاعَةَ، فَلَا يَتَمَّ لَهُ بِكَاهُهَا مَرْأَةً أُخْرَى» ثُمَّ أَئَتْ أَبَا بَكْرٍ وَعُمَرَ فِي خَلَافَتِهِمَا، فَمَنَّاهَا بِلَامَهَا.

تخریج: إسناده ضعيف كسابقه.

٣٤٤٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي شَبَّانُ الْأَخْوَلُ: أَنَّ طَاؤُسًا أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ يَقُولُ إِنْسَانًا بِخِزَامَةٍ فِي أَنْفُهُ، فَقَطَعَهَا النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ أَمْرَهُ أَنْ يَقُولَهُ بِيَدِهِ. [انظر: ٣٤٤٣]

تخریج: إسناده صحيح، خ: (١٦٢١).

٣٤٤٣ - حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي شَبَّانُ الْأَخْوَلُ أَنَّ طَاؤُسًا أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ قَدْ رَبَطَ يَدَهُ إِلَى إِنْسَانٍ آخَرَ يَسْتَغْرِفُ، أَوْ يَخْطُطُ، أَوْ يَشْتَهِي؛ غَيْرَ ذَلِكَ، فَقَطَعَهَا النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ قَالَ: «فَهُذَا بِيَدِهِ». [راجع: ٣٤٤٢]

تخریج: إسناده صحيح، خ: (١٦٢٠).

3444. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) passed by some people who were shooting arrows and he said: "Shoot, O sons of Isma'eel, for your father was an archer."

Comments: [Its isnad is saheeh]

٣٤٤٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفِيَّانُ عَنِ الْأَعْمَشِ، عَنْ زَيَادِ بْنِ حُصَيْنٍ، عَنْ أَبِي الْمَالِيَّةِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ بِكُلِّ إِنْسَانٍ يَرْمُونَ، فَقَالَ: رَمِّنَا بْنَ إِسْمَاعِيلَ، فَإِنَّ أَبَائِكُمْ كَانُوا رَامِيًّا.

تخریج: إسناده صحيح.

3445. It was narrated that Salim bin Abil-Ja'd said: A man came to Ibn 'Abbas... And he narrated the hadeeth. Then he said: I heard your Prophet (ﷺ) say: "The slain one will come on the Day of Resurrection, holding his head - either he said, in his left hand, or in his right hand - with the veins of his neck flowing with blood, before the Throne of the Most Merciful, may He be blessed and exalted, saying: O Lord, ask this one why he killed me."

Comments: [A saheeh hadeeth]

٣٤٤٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفِيَّانُ عَنْ يَعْمَى بْنِ عَبْدِ اللَّهِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: جَاءَ رَجُلٌ إِلَى أَبْنِ عَبَّاسٍ ... فَذَكَرَ الْحَدِيثَ، فَقَالَ: وَلَقَدْ سَيَّغْتُ نَيْسَكُمْ بِكُلِّهِ يَقُولُ: «يَجِيءُ الْمَقْتُولُ يَوْمَ الْقِيَامَةِ أَخْدَى رَأْسِهِ - إِمَّا قَالَ: يُشَمَّالُهُ وَإِمَّا يُوَمِّيهُ - شَخْبُ أَوْدَاجُهُ فِي قُبْلَ عَرْشِ الرَّحْمَنِ تَبَارَكَ وَتَعَالَى، يَقُولُ: يَا رَبَّ، سُلْ هَذَا فِيمَ قَتَلَنِي؟». [راجع: ١٩٤١]

تخریج: حديث صحيح.

٣٤٤٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفِيَّانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: بَلَغَنِي أَنَّ النَّبِيَّ بِكُلِّهِ (٣٦٥) كَانَ إِذَا سَجَدَ يُرْسِي بَيْاضَ إِيطِيهِ.

تخریج: إسناده ضعيف لإرساله، فإن إبراهيم النخعي من أئمة التابعين.

٣٤٤٧ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفِيَّانُ عَنْ أَبِي إِسْحَاقِ، عَنِ التَّمِيمِيِّ، عَنْ أَبْنِ عَبَّاسٍ بِشَلْ دَلِكَ عَنِ النَّبِيِّ بِكُلِّهِ. [راجع: ٢٤٠٥]

3446. It was narrated that Ibraheem said: I heard that when the Prophet (ﷺ) prostrated, the whiteness of his armpits could be seen.

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

تخریج: صحيح لغيره، وهذا إسناد ضعيف، التميي لم يرو عنه غير أبي إسحاق، وأبو إسحاق مختلط.

3447. A similar report was narrated from Ibn 'Abbas (رض) from the Prophet (ﷺ).

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

3448. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Teach and make things easy, do not make things difficult. If you get angry then keep quiet; if you get angry then keep quiet; if you get angry then keep quiet." [2556]

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

3449. It was narrated from Ibn 'Abbas (رض) that a man came to the Prophet (ﷺ) and said: I have not come near my wife since watering the palm trees. - Watering the palm trees refers to when they were pollinated and left for forty days, and were not watered after pollination - and I found a man with my wife. And her husband was white with thin legs and straight hair, and the one concerning whom she was accused had chubby legs and was darkish with very curly hair. The Messenger of Allah (ﷺ) said: "O Allah, show us. O Allah show us." Then he made them engage in *li'an*. And she gave birth to a boy who resembled the man concerning whom she was accused.

Comments: [Its isnad is saheeh]

3450. It was narrated that Ibn 'Abbas (رض) said: Shall I not tell you about the *wudoo'* of the Messenger of Allah (ﷺ)? He called for water, then he started scooping with his right hand then pouring it over his left hand.

٣٤٤٨ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَلِمُوا، وَيَسِّرُوا وَلَا تُعَسِّرُوا، إِذَا غَضِبْتُ فَأَشْكُتُ، وَإِذَا غَضِبْتُ فَأَشْكُتُ، وَإِذَا غَضِبْتُ فَأَشْكُتُ.» [راجع: ٢٥٥٦]

تخریج: حسن لغيره، وهذا إسناد ضعيف لضعف ليث.

٣٤٤٩ - حَدَّثَنَا عَبْدُ الرَّزَاقُ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْحٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَتَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا لِي عَهْدٌ يَأْلِمِي مُنْذُ عَفَارِ الشَّخْلِ، أَوْ إِغْفَارِهِ؟ قَالَ: وَعَفَارُ الشَّخْلِ، أَوْ إِغْفَارُهَا: أَنَّهَا كَانَتْ تُؤْبِرُ، ثُمَّ نُفَرَّ أَوْ نُفَرَّ أَرْبِيعَنِ يَوْمًا، لَا شَفَقَيْ بَعْدَ الْإِبَارِ - قَالَ: فَوَجَدْتُ رَجُلًا مَعَ امْرَأَتِي، وَكَانَ زَوْجُهَا مُضَرِّعًا حَمْنًا سِطَّ الشَّغْرِ، وَالَّذِي رُؤِيَتْ بِهِ رَجُلٌ خَذَلَ إِلَى السَّوَادِ، جَعَدَ قَطْطَةً، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ يَسِّرْ لِيَ شَيْءٌ الَّذِي رُوِيَتْ بِهِ.» [راجع: ٣١٠٦]

تخریج: إسناده صحيح.

٣٤٥٠ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَلَا أَخِيرُكُمْ بِوُضُوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَدَعَا بِمَاءٍ، فَجَعَلَ يَغْرُفُ بِيَدِهِ اليمُنِيِّ، ثُمَّ يَصْبُرُ عَلَى الْبُشْرَى.» [راجع: ٢٤١٦]

Comments: [Its isnad is sahehi]

3451. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: I was standing beside the Messenger of Allah (ﷺ) on his left, and he brought me round and made me stand on his right.

Comments: [Its isnad is saheeh]

3452. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) passed by a sheep belonging to Maimoonah that had died, and he said: "Why don't you make use of its hide?" They said: How can we, when it is *maitah* (i.e., it died of natural causes)? He said: "Only its meat was forbidden." Ma'mar said: az-Zuhri thought that tanning was not necessary and he said: It can be made use of in any case.

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (363)]

3453. It was narrated from 'Ata' bin Yasar that he heard Ibn 'Abbas (رضي الله عنه) say: The Prophet (ﷺ) did *wudoo'* then he took a piece of meat from the shoulder and ate, then he went to pray and did not do *wudoo'* (again).

Comments: [Its isnad is saheeh, al-Bukhari (207) and Muslim (354)]

3454. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I came to the Prophet (ﷺ) during the Farewell

تخریج: إسناده صحيح.

٣٤٥١ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا شَفَيْاً عَنِ الْأَعْمَشِ، عَنْ سُمَيْعِ الرَّبِيعَاتِ، عَنْ أَبْنَيْ عَبَّاسِ أَنَّهُ قَالَ: كُنْتُ فُمْثَ إِلَى جَنْبِ رَسُولِ اللَّهِ وَجَاءَ إِلَيَّ شِمَالِهِ، فَأَذْارَنِي فَجَعَلَنِي عَنْ يَمِينِهِ. [راجع: ٢٣٢٦]

تخریج: إسناده صحيح.

٣٤٥٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّهْمَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ أَبْنَيْ عَبَّاسِ أَنَّهُ قَالَ: مَرَّ رَسُولُ اللَّهِ وَجَاءَ إِلَيْهِ لِمِيمُونَةَ مَيْتَةَ، فَقَالَ: «أَلَا اشْتَفَعْتُ بِإِيَاهَا» قَالُوا: وَكَيْفَ، وَهِيَ مَيْتَةٌ؟ فَقَالَ: «إِنَّمَا حُرِمَ لَحْمُهَا» قَالَ مَعْمَرٌ: وَكَانَ الرُّهْمَرِيُّ يُتَكَبِّرُ الدَّبَاغَ، وَيَقُولُ: يُسْتَمْتَعُ بِهَا عَلَى كُلِّ خَالٍ. [راجع: ٢٣٦٩]

تخریج: إسناده صحيح، خ: (١٤٩٢)، م: (٣٦٣).

٣٤٥٣ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارِ أَنَّهُ سَمِعَ أَبْنَيْ عَبَّاسِ يَقُولُ: تَوَضَّأَ النَّبِيُّ وَجَاءَهُ مِنْ كَيْفٍ فَأَكَلَ، ثُمَّ مَضَى إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ. [راجع: ١٩٨٨]

تخریج: إسناده صحيح، خ: (٢٠٧)، م: (٣٥٤).

٣٤٥٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ وَغَبَدُ الْأَغْلَى عَنْ مَعْمَرٍ، عَنِ الرُّهْمَرِيِّ، عَنْ عَبْدِ

Pilgrimage - or he said: on the day of the conquest (of Makkah) - when he was praying, and al-Fadl and I were riding one behind the other on a female donkey. We passed in front of the row, then we dismounted and joined the row, and the female donkey was passing in front of them but it did not interrupt their prayer. 'Abdul-A'la said: I was riding behind al-Fadl on a female donkey, and we came when the Prophet of Allah (ﷺ) was leading the people in prayer in Mina.

Comments: [Its isnad is saheeh, Muslim (504)]

3455. It was narrated from Ibn 'Abbas (رضي الله عنه) that when the Prophet (ﷺ) saw the images in the House - i.e., the Ka'bah - he did not enter, and he ordered that they be erased. And he saw (an image of) Ibraheem and Isma'eel (رضي الله عنهما) with divining arrows in their hands and he said: "May Allah kill them; they never cast arrows."

Comments: [Its isnad is saheeh, al-Bukhari (3352)]

3456. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "Seek it [Lailatal-Qadr] in the last ten (nights of Ramadan), on the twenty-first or the twenty-fifth or the twenty-third."

Comments: [Its isnad is saheeh, al-Bukhari (2021)]

3457. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Prophet (ﷺ) was treated with cupping by a

الله بن عبد الله بن عتبة، عن ابن عباس قال: حَدَّثَنَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ أَوْ قَالَ: يَوْمَ الْفَتحِ وَهُوَ يُصَلِّي، أَنَا وَالْفَضْلُ مُرْتَبَدَانَ عَلَى أَنَابِ، فَقَطَّعْنَا الصَّفَّ وَنَزَلْنَا عَنْهَا، ثُمَّ دَخَلْنَا الصَّفَّ، وَالْأَنَابُ تَمُّرُّ بَيْنَ أَيْدِيهِمْ لَمْ تَقْطُعْ صَلَاتِهِمْ. وَقَالَ عَبْدُ الْأَعْلَى: كُنْتُ رَدِيفَ الْفَضْلِ عَلَى أَنَابِ، فَجَنَّا وَنَبَّئَ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِالنَّاسِ يَعْنِي. [راجع: ١٨٩١]

تخریج: إسناد صحيح، م: (٥٠٤).

٣٤٥٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمُرٌ عَنْ أَئُوبَ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا رَأَى الصَّوَرَ فِي الْبَيْتِ - يَعْنِي الْكَعْبَةِ - لَمْ يَدْخُلْ، وَأَمْرَ بِهَا فَمُحِيطُ، وَرَأَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ يَأْذِيَهُمَا الْأَزْلَامُ، فَقَالَ: «فَاتَّهُمُ اللَّهُ، وَاللَّهُ مَا اسْتَفْسَمَا بِالْأَزْلَامِ قَطُّ». [راجع: ٢٠٩٣]

تخریج: إسناد صحيح، خ: (٣٣٥٢).

٣٤٥٦ - حَدَّثَنَا عَبْدُ الْوَهَابِ الْقَفْنِيُّ عَنْ أَئُوبَ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْتَّمِسُوهَا فِي الْغَشْرِ الْأَوَّلِيِّ، فِي تَاسِعَةِ تَبَقَّى، أَوْ خَامِسَةِ تَبَقَّى، أَوْ سَابِعَةِ تَبَقَّى». [راجع: ٢٠٥٢]

تخریج: إسناد صحيح، خ: (٢٠٢١).

٣٤٥٧ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمُرٌ عَنْ غَاصِبِ الْأَخْوَلِ، عَنْ الشَّعْبِيِّ، عَنْ أَبْنِ

slave belonging to Banu Bayadah, and the Prophet (ﷺ) gave him his fee. If it were haram, he would not have given it to him. And he told his masters to reduce some of the share of his earnings (that they took).

Comments: [Its isnad is saheeh, al-Bukhari (2103) and Muslim (1202)]

3458. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) cursed effeminate men and women who imitate men.

Comments: [Its isnad is saheeh, al-Bukhari (6834)]

3459. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I was in the house of Maimoonah and the Prophet (ﷺ) got up to pray at night. I got up and stood on his left, and he took me by the hand and made me stand on his right. Then he prayed thirteen rak'ahs and I estimated the length of time he stood in each rak'ah as being as long as it takes to recite Ya ayyuhal-Muzzammil [Soorat al-Muzzammil 73:1].

Comments: [Its isnad is saheeh]

3460. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) set out for Makkah during the year of the conquest in the month of Ramadan, and he continued to fast until he reached al-Kadeed, then he broke his fast.

عَبَّاسٌ قَالَ: حَجَمَ النَّبِيُّ عَنْهُ عَنْدَ لِتَبِيَّنِي
بِيَاضَةً، وَأَعْطَاهُ النَّبِيُّ عَنْهُ أَجْرَهُ، وَلَوْ كَانَ
حَرَاجًا لَمْ يُعْطِيهِ، قَالَ: وَأَنَّ مَوَالِيَ أَنْ
يُخْفِقُوا عَنْهُ بَعْضَ حَرَاجِهِ. [راجع: ٢١٥٥]

تَخْرِيج: إسْنَادُهُ صَحِيحٌ، خ: (٢١٠٣)، م: (١٢٠٢).

٣٤٥٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ
يَحْيَى بْنِ أَبِي كَثِيرٍ وَأَبْيَوبَ، عَنْ عَكْرِمَةَ، عَنْ
ابْنِ عَبَّاسٍ قَالَ: لَعْنَ رَسُولِ اللَّهِ عَلَيْهِ
الْمُبَشَّرَاتِ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ
النِّسَاءِ. [راجع: ١٩٨٢]

تَخْرِيج: إسْنَادُهُ صَحِيقٌ، خ: (٦٨٣٤).

٣٤٥٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ
ابْنِ طَاؤُسٍ، عَنْ عَكْرِمَةَ بْنِ خَالِدٍ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: كُنْتُ فِي بَيْتِ مَيْمُونَةَ، فَقَامَ
النَّبِيُّ عَلَيْهِ السَّلَامُ يُصْلِي مِنَ الظَّلَلِ، فَقَمْتُ مَعَهُ عَلَى
بَيْسَارِهِ، فَأَخَذَ يَبْدِي فَجَعَلَنِي عَنْ يَمِينِهِ، (١)
٣٦٦ ثُمَّ صَلَّى تَلَاثَ عَشْرَةَ رَكْعَةً، حَرَزَتْ
قَدْرَ قِيَامِهِ فِي كُلِّ رَكْعَةٍ قَدْرَ: «يَائِيَا الْرَّبِّ». [راجع: ٢٢٧٦]

تَخْرِيج: إسْنَادُهُ صَحِيقٌ.

٣٤٦٠ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ
الرَّهْبَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: حَرَجَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ
إِلَى مَكَّةَ فِي شَهْرِ رَمَضَانَ، فَصَامَ حَتَّى^{يُلْعَنَ}
الْكَدِيدَ ثُمَّ أَفْطَرَ، [راجع: ١٨٩٢]

تخریج: إسناده صحيح، خ: (١٩٤٤)، م: (١١١٣)

Comments: [Its isnad is saheeh, al-Bukhari (1944) and Muslim (1113)]

3460. (sic) It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) set out for Makkah during the year of the conquest in the month of Ramadan, and he continued to fast until he passed by a stream on the way, and that was at the time of the noonday heat. The people got thirsty and they began craning their necks, longing for the water. The Messenger of Allah (ﷺ) called for a vessel of water, then he held it up in his hand so that the people could see it, then he drank and the people drank.

Comments: [Its isnad is saheeh, al-Bukhari (4278)]

3461. Ibn Jurajj narrated: I heard 'Ata' say: I heard Ibn 'Abbas (رضي الله عنه) say: There was a sheep that belonged to one of the wives of the Prophet (ﷺ) and it died. The Prophet (ﷺ) said: "Why don't you take its hide and make use of it?"

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (364)]

٣٤٦٠ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ
عَنِ الزُّفَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ
ابْنِ عَبَّاسٍ قَالَ: حَرَجَ رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّلَامُ
الْتَّنَحُّ إِلَى مَكَّةَ فِي شَهْرِ رَمَضَانَ، فَصَامَ حَتَّى
مَرَّ يَغْدِيرٍ فِي الطَّرِيقِ، وَذَلِكَ فِي تَخْرِيجِ
الظَّهِيرَةِ، قَالَ: فَعَطَشَ النَّاسُ وَجَعَلُوا يَمْدُونَ
أَعْنَافَهُمْ، وَتَوَقَّعُ أَنفُسُهُمْ إِلَيْهِ، قَالَ: فَدَعَ
رَسُولُ اللَّهِ ﷺ يَقْدَحُ فِي مَاءٍ، فَأَمْسَكَهُ عَلَى
يَدِهِ حَتَّى رَأَاهُ النَّاسُ، ثُمَّ شَرِبَ فَشَرِبَ
النَّاسُ. [راجع: ١٨٩٢]

تخریج: إسناده صحيح، خ: (٤٢٧٨).
تعليق.

٣٤٦١ - حَدَّثَنَا عَبْدُ الرَّزَاقِ وَابْنُ بَكْرٍ قَالَ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً قَالَ:
سَمِعْتُ ابْنَ عَبَّاسٍ - قَالَ ابْنُ بَكْرٍ: ثُمَّ
سَمِعْتُهُ بَعْدَ يَغْنِي عَطَاءً - قَالَ سَمِعْتُ ابْنَ
عَبَّاسٍ يَقُولُ: كَاتَشَ شَاءَ - أَوْ دَاجِنَةَ -
إِلَخْدَى نِسَاءَ النَّبِيِّ ﷺ فَمَاتَتْ، فَقَالَ النَّبِيُّ
ﷺ: «هَلَا أَسْتَمْتَعْتُمْ بِلَاهِيَّا أَوْ مَشِكِيَّا». [٢٠٠٣]
[راجع: ٢٠٠٣]

تخریج: إسناده صحيح، خ: (١٤٩٢)، م: (٣٦٤).

3462. Miqsam the freed slave of 'Abdullah bin al-Harith bin Nawfal narrated that Ibn 'Abbas told him: I

٣٤٦٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ
جُرَيْجٍ. وَرَوَّخَ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ:

was with 'Umar (رضي الله عنه) when Sa'd and Ibn 'Umar asked him about wiping over the *khuffain*, and 'Umar agreed with Sa'd. Ibn 'Abbas said: I said: O Sa'd, we know that the Prophet (صلى الله عليه وسلم) wiped over his *khuffain*, but was it before or after al-Ma'idah? He said: No one should tell you that the Prophet (صلى الله عليه وسلم) wiped over them after al-Ma'idah was revealed. And 'Umar (رضي الله عنه) remained silent.

Comments: [Its isnad is da'eef]

أَخْبَرَنِي حُصَيْفٌ أَنَّ مَقْسُمًا مَوْلَى عَبْدِ اللَّهِ
بْنِ الْخَارِثِ بْنِ تَوْفِيقٍ أَخْبَرَهُ أَنَّ ابْنَ
عَبَّاسَ أَخْبَرَهُ قَالَ: أَنَا عِنْدِي عُمَرٌ جِنْ سَالَةٌ
سَعْدٌ وَابْنُ عُمَرٍ عَنِ الْمَسْحِ عَلَى الْعَجَنِينِ،
فَقَضَى عُمَرُ لِسَعْدٍ، فَقَالَ ابْنُ عَبَّاسٍ:
فَقُلْتُ: يَا سَعْدُ، قَدْ عَلِمْنَا أَنَّ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَسْحَ عَلَى حُصَيْفٍ، وَلَكِنْ أَتَبْلَى الْمَائِدَةَ أَمْ
بَعْدَهَا؟ قَالَ: فَقَالَ رَوْحٌ: أَوْ بَعْدَهَا-
قَالَ: لَا يُخَرِّبُكَ أَحَدٌ أَنَّ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَسْحَ عَلَى حُصَيْفٍ أَتَبْلَى الْمَائِدَةَ. فَسَكَتَ عُمَرُ.
[راجع: ٢٩٧٥]

تخریج: إسناده ضعيف لضعف حصیف بن عبدالرحمن الجزري.

3463. 'Umar bin 'Ata' bin Abil-Khuwar narrated that he heard Ibn 'Abbas say: Whilst the Messenger of Allah (صلى الله عليه وسلم) was eating a bone with some meat on it, the *mu'adhdhin* came to him, so he put it down and got up to pray, and he did not do *wudoo*.

Comments: [Its isnad is saheeh]

٣٤٦٣ - حَدَّثَنَا عَبْدُ الرَّزَاقِ وَابْنُ بَطْرِيْقَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ
عَطَاءَ بْنِ أَبِي الْحَوَارِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسَ
يَقُولُ: يَبْتَأِلُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَكْلُ عَرْقَا، أَتَاهُ
الْمُؤْذِنُ فَوَضَعَهُ وَقَامَ إِلَى الصَّلَاةِ، وَلَمْ يَمْسِ
مَاءً. [راجع: ١٩٩٤]

تخریج: إسناده صحيح.

3464. Sulaiman bin Yasar narrated that he heard Ibn 'Abbas (رضي الله عنه) and saw Abu Hurairah (رضي الله عنه) doing *wudoo*. He said: Do you know because of what I am doing *wudoo*? He said: No. He said: I am doing *wudoo* because I ate some pieces of dried yoghurt. Ibn 'Abbas said: I do not care because of what you are doing *wudoo*. I bear witness that I saw the Messenger of

٣٤٦٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ وَابْنُ بَطْرِيْقَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ
يُوسُفَ: أَنَّ سُلَيْمَانَ بْنَ يَسَارَ أَخْبَرَهُ أَنَّهُ
سَمِعَ ابْنَ عَبَّاسٍ وَرَأَى أَبَا هُرَيْرَةَ يَتَوَضَّأُ،
فَقَالَ: أَتَدْرِي مِمَّا أَتَوْضَأَ؟ قَالَ: لَا، قَالَ:
أَتَوْضَأُ مِنْ أَنْوَارِ أَقْبَلَهَا. قَالَ ابْنُ
عَبَّاسٍ: مَا أُبَالِي مِمَّا تَوَضَّأْتُ، أَشَهِدُ لِرَأْيِكَ

Allah (ﷺ) eat a shoulder of meat, then he got up to pray and did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207) and Muslim (354)]

رسول اللہ ﷺ أکل کیف لحم، ثم قام إلى الصلاة وما توضأ. قال: وسئلتمان حاضر

[ذلك منهما جيما. [راجع: ١٩٨٨]

تخریج: اسناده صحيح، خ: (٢٠٧)، م: (٣٥٤).

3465. Abush-Sha'tha' narrated that Ibn 'Abbas told him that the Prophet (ﷺ) used to do *ghusl* with Maimoonah's left-over water. 'Abdur-Razzaq said: That was when I asked him about removing *janabah* for two people with the same water.

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

٣٤٦٥ - حدثنا عبد الرزاق وابن بكر قالا: أخبرنا ابن جرير قال: أخبرني عمرو بن دينار قال: علمي والذي يخطر على بالي أن أبي الشعفاء أخبرني: أن ابن عباس أخبره: أن النبي ﷺ كان يغسل بفضل ميمونة. قال عبد الرزاق: وذلك أتي سائلة عن إخلاقه

[الجنتين جيما. [راجع: ٢١٠٠]

تخریج: اسناده صحيح.

3466. Ibn Juraij said: I said to 'Ata': Which do you prefer for me, to pray '*Isha'* as an *imam* (leading the prayer) or to delay it and pray alone? He said: I heard Ibn 'Abbas (رض) say: The Messenger of Allah (ﷺ) delayed '*Isha'* one night until the people had fallen asleep and woken up, and fallen asleep then woken up (again). Then 'Umar bin al-Khattab (رض) stood up and said: The prayer. 'Ata' said: Ibn 'Abbas (رض) said: Then the Prophet of Allah (ﷺ) came out, and it is as if I can see him now, with water dripping from his head and putting his hand on the side of his head and saying: "Were it not that it would be too difficult for my *ummah*, I would have instructed them to pray at this time."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (571) and Muslim (642)]

٣٤٦٦ - حدثنا عبد الرزاق وابن بكر قالا: أخبرنا ابن جرير قال: قلت لعطا: أي حين أحب إليك أن أصلى العشاء، إماماً أو جلوساً قال: سمعت ابن عباس يقول: أغمض رسول الله ﷺ ليلة بالعشاء حتى رقد الناس واسْتَيقظوا، ورقدوا واستيقظوا، فقام عمر بن الخطاب فقال: الصلاة، قال عطا: قال ابن عباس: فخرج النبي ﷺ كأنه أنظر إليه الآن، يفطر رأسه ماء واضع يده على شق رأسه، فقال: «لولا أن أشق على أمّي لأمرتهم أن يصلوها كذلك». [راجع: ١٩٢٦]

تخریج: اسناده صحيح، خ: (٥٧١)، م: (٦٤٢).

3467. Abush-Sha'tha' narrated that Ibn 'Abbas (رضي الله عنه) said: I prayed behind the Messenger of Allah (ﷺ) eight [rak'ahs] together and seven [rak'ahs] together.

Comments: [Its isnad is saheeh, al-Bukhari (1174) and Muslim (705)]

٣٤٦٧ - حَدَّثَنَا عَبْدُ الرَّزَاقَ: أَخْبَرَنَا ابْنُ حُرَيْبَيْجَ وَابْنُ بَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ حُرَيْبَيْجَ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا السَّعْدَاءِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: صَلَّيْتُ وَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَمَانِيَّةً جَمِيعًا، وَسَبْطِيَّةً جَمِيعًا. [راجع: ١٩١٨]

تخریج: [إسناده صحيح، خ: (١١٧٤)، م: (٧٠٥).]

3468. Tawoos narrated that he heard Ibn 'Abbas say: When the Prophet (ﷺ) prayed *tahajjud* at night... And he narrated a *du'a'* like that of Sufyan, except that he said: "... Your promise is true, and Your words are true, and the meeting with You is true." And he said: "... what I do in secret and what I do openly, You are my God, there is no God but You."

Comments: [Its isnad is saheeh, al-Bukhari (7499) and Muslim (769)]

٣٤٦٨ - حَدَّثَنَا عَبْدُ الرَّزَاقَ: أَخْبَرَنَا ابْنُ حُرَيْبَيْجَ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَخْوَنُ: أَنَّ طَاؤِسًا أَخْبَرَهُ: إِنَّ اللَّهَ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ الرَّبُّ يَعْلَمُ إِذَا تَهَجَّدَ مِنَ اللَّيلِ، فَذَكَرَ لَهُرُورُ دُعَاءً شَفِيَّاً، إِلَّا أَنَّهُ قَالَ: «وَوَعَدْتُكَ الْحَقَّ، وَفَوْلُكَ الْحَقَّ، وَلِقَاؤُكَ الْحَقَّ» وَقَالَ: «وَمَا أَشَرَّتُ وَمَا أَغْلَثُتُ، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ». [راجع: ٢٧١٠]

تخریج: [إسناده صحيح، خ: (٧٤٩٩)، م: (٧٦٩).]

3469. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) was the most generous of people. As soon as the month of Ramadan began and Jibreel (عليه السلام) began to review (the Qur'an) with him, he would become more generous than the wind.

Comments: [Its isnad is saheeh, al-Bukhari (6) and Muslim (3308)]

٣٤٦٩ - حَدَّثَنَا عَبْدُ الرَّزَاقَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (٣٦٧/١) أَجْوَدَ الْأَشْرَقَ، فَمَا هُوَ إِلَّا أَنْ يَدْخُلَ شَهْرَ رَمَضَانَ، فَيَدَرِسُهُ جَبْرِيلُ بَشَّارَةً، فَلَهُمْ أَجْوَدُ مِنَ الرَّوْبَحِ.

[راجع: ٢٠٤٢]

تخریج: [إسناده صحيح، خ: (٦)، م: (٢٣٠٨).]

3470. It was narrated that Abu Salamah said: Ibn 'Abbas (رضي الله عنه) used to narrate that Abu Bakr

٣٤٧٠ - حَدَّثَنَا عَبْدُ الرَّزَاقَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ قَالَ: كَانَ ابْنُ

lifted from the face of the Prophet (ﷺ) after he had died a striped cloak with which he was covered. He looked at the face of the Prophet (ﷺ), then he leaned over him and kissed him.

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

3471. It was narrated from Ibn 'Abbas (رضي الله عنه) that he mentioned the words of the Prophet (ﷺ) about doing *ghusl* on Friday. Tawoos said: I said to Ibn 'Abbas: Should one put on perfume if his family has any? He said: I do not know.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (885) and Muslim (848)]

عَبَّاسٌ يَحْدُثُ: أَنَّ أَبَا بَكْرَ كَفَفَ عَنْ وَجْهِ
الَّتِي يَكْفُفُ وَهُوَ مَيْتٌ، بُرُودٌ جَبَرَةٌ كَانَ مُسْجِنًا
عَلَيْهِ، فَنَظَرَ إِلَى وَجْهِ الَّتِي يَكْفُفُ، ثُمَّ أَكَبَ
عَلَيْهِ، فَقَبَّلَهُ. [راجع: ٣٠٩]

تخریج: إسناده صحيح.

٣٤٧١- حَدَّثَنَا عَبْدُ الرَّزَاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ
مَيسِرَةَ عَنْ طَاؤِسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ ذَكَرَ
قُولَّ الَّتِي يَكْفُفُ فِي الْغُشْلِ يَوْمَ الْجُمُعَةِ، قَالَ
طَاؤِسٌ: فَقُلْتُ لِابْنِ عَبَّاسٍ: وَيَمْسُ طَيْبًا أَوْ
دُفْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ؟، قَالَ: لَا أَغْلَمُهُ.

[راجع: ٢٣٨٣]

تخریج: إسناده صحيح، خ: (٨٤٨)، م: (٨٨٥).

3472. Ibraheem bin Abi Khidash narrated that Ibn 'Abbas (رضي الله عنه) said: When the Prophet (ﷺ) overlooked the graveyard on his first route, he pointed across the stream and said: "What a good graveyard this is." I said to the one who told me: Did he point to the mountain pass? He said: That's what he said. He did not tell me that he pointed to a specific area; all he said was that he pointed across the stream. And we used to hear that the Prophet (ﷺ) specifically pointed to the mountain pass that is opposite the House.

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

٣٤٧٢- حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ
قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ أَبِي خِدَاشٍ: أَنَّ ابْنَ
عَبَّاسٍ قَالَ: لَمَّا أَشْرَفَ الَّتِي يَكْفُفُ عَلَى الْمَقْبِرَةِ
وَهِيَ عَلَى طَرِيقِهِ الْأَوَّلِ، أَشَارَ بِيَدِهِ وَرَاءَ
الضَّفَّيرِ - أَوْ قَالَ: وَرَاءَ الضَّفَّيرَ شَكَّ عَبْدُ
الرَّزَاقِ - قَالَ: «يَنْعَمُ الْمَقْبِرَةُ هَذِهُ» فَقُلْتُ لِلَّذِي
أَخْبَرَنِي: أَخْصُ الشَّغْبَ؟ قَالَ: مَكَنَّا قَالَ:
فَلَمْ يُخْبِرْنِي أَنَّهُ خَصَّ شَيْئًا إِلَّا لِذَلِكَ، أَشَارَ
بِيَدِهِ وَرَاءَ الضَّفَّيرِ - أَوِ الضَّفَّيرَ - وَكَانَ تَسْمِعُ
أَنَّ الَّتِي يَكْفُفُ خَصُّ الشَّغْبَ الْمُقَابِلَ لِلْبَيْتِ.

تخریج: إسناده ضعيف، لضعف ابراهيم بن أبي خداش.

3473. It was narrated from Miqsam, the freed slave of 'Abdullah bin al-Harith, that Ibn 'Abbas (رضي الله عنه)

٣٤٧٣- حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ
جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ وَغَيْرُهُ عَنْ

told him: The Prophet (ﷺ) set [the expiation for] having intercourse with a menstruating woman at one dinar [to be given in charity]. And if he has intercourse with her when the bleeding has stopped but she has not yet done *ghusl*, then [he should pay] half a dinar. All of that (was narrated) from the Prophet (ﷺ).

Comments: [Saheeh marwaqof. This is a *da'eef isnad*]

3474. 'Amr bin Dinar narrated that he heard Muhammad bin Jubair say: Ibn 'Abbas (رضي الله عنهما) used to object to starting the fast of Ramadan early if the new moon of Ramadan has not been seen. And he used to say: The Prophet (ﷺ) said: "If you do not see the new moon, complete thirty days."

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

يقسم مؤلّى عبد الله بن الحارث: أن ابن عباس أخبره: أن النبي ﷺ جعل في الحاضن يصاف بيتار، فإن أصابها وقد أذير اللّم عنها ولم تغسل، فصفف بيتار، كُل ذلك عن النبي ﷺ. [راجع: ٢٠٣٢]

تخریج: صحيح موقوفاً، وهذا إسناد ضعيف لضعف عبدالكريم بن أبي المخارق.

٣٤٧٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِيَارٍ: أَنَّهُ سَمِعَ مُحَمَّدًا نَّبِيًّا يَقُولُ: كَانَ ابْنُ عَبَّاسٍ يُكَفِّرُ: أَنْ يَقْتَدِمَ فِي صِيَامِ رَمَضَانَ، إِذَا لَمْ يَرِ هَلَلَ شَهْرُ رَمَضَانَ، وَيَقُولُ: قَالَ النَّبِيُّ ﷺ: إِذَا لَمْ تَرُوا الْهَلَالَ، فَاشْكُلُوا ثَلَاثَيْنَ نَيْنَةً. [راجع: ١٩٣١]

تخریج: إسناده ضعيف، محمد بن جير وهو خطأ، صوابه محمد بن حنين وهو مجهول.

3475. 'Ubaidullah bin Abi Yazeed narrated that he heard Ibn 'Abbas (رضي الله عنهما) say: I did not see the Messenger of Allah (ﷺ) making sure to fast any day, seeking its virtue and superiority over other days, apart from this day - meaning 'Ashoora' - or Ramadan.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2006) and Muslim (1132)]

٣٤٧٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: مَا عَلِمْتُ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَرَّى صِيَامَ يَوْمٍ يَتَنَبَّهُ فَضْلَهُ عَلَى عَيْرِهِ، إِلَّا هَذَا الْيَوْمُ - لِيَوْمِ عَاشُورَاءَ - أَوْ رَمَضَانَ. قَالَ رَوْحٌ: أَوْ شَهْرُ رَمَضَانَ.

تخریج: إسناده صحيح، خ: (٢٠٠٦)، م: (١١٣٢).

3476. 'Ata' said: 'Abdullah bin 'Abbas called al-Fadl bin 'Abbas to eat on the day of 'Arafah, and

٣٤٧٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءً دَعَا عَبْدَ اللَّهِ

he said: I am fasting. 'Abdullah said: Do not fast, for a vessel of milk was brought to the Prophet (ﷺ) on the day of 'Arafah and he drank from it on this day. So do not fast, for people follow your example.

Comments: [A saheeh hadeeth; there is an interruption in this isnad between Ibn Juraij and 'Ata']

تخریج: حدیث صحیح، وہذا إسناد فی انقطاع بین ابن جریج وبن عطاء.

3477. 'Ata' narrated that Ibn 'Abbas called al-Fadl...

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تخریج: حدیث صحیح، وہذا إسناد ضعیف، ذکریا بن عمر لم یوثقہ غیر ابن حبان.

3478. 'Amr bin Dinar narrated that Abu Ma'bad, the freed slave of Ibn 'Abbas, told him that Ibn 'Abbas (رض) told him that raising the voice in *dhihr* when the people have finished the obligatory prayer was done at the time of the Prophet (ﷺ), and that he said: Ibn 'Abbas (رض) said: I would know that they had finished [the prayer] when I heard that.

Comments: [Its isnad is saheeh, al-Bukhari (841) and Muslim (583)]

ابن عباس النضل بْن عباس يَوْم عَرَفة إِلَى طَعَام، فَقَالَ: إِنِّي صَائِمُ، فَقَالَ عَبْدُ اللَّهِ: لَا تَصْنَعُ، فَإِنَّ النَّبِيَّ يَعْلَمُ قُرْبَتِ إِلَيْهِ جَلَابٌ فِي لَبَنٍ يَوْمَ عَرَفة، فَشَرَبَ مِنْهُ، فَلَا تَصْنَعُ، فَإِنَّ النَّاسَ مُسْتَثُنُونَ بِكُمْ. قَالَ ابْنُ بَكْرٍ رَوْحُ: إِنَّ النَّاسَ يَسْتَثُنُونَ بِكُمْ: [راجع: ۱۹۴۶]

- ۳۴۷۷ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرْجِيَّةَ: أَخْبَرَنِي زَكَرِيَّاهُ بْنُ عُمَرَ: أَنَّ عَطَاءَ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسَ دَعَا النَّضْلَ. [راجیع: ۲۹۴۶]

تخریج: حدیث صحیح، وہذا إسناد ضعیف، ذکریا بن عمر مولیٰ ابٰن عباس اخباره بالذکر جیسے پھرستہ النَّاسُ مِنَ الْمُكْتُوبَۃِ، کانَ عَلَیٰ عَهْدِ النَّبِيِّ يَعْلَمُ، وَأَنَّهُ قَالَ: قَالَ ابْنُ عَبَّاسَ: كُنْتُ أَعْلَمُ إِذَا أَنْصَرْفُوا بِذَلِكَ إِذَا سَيَّعْتُهُ: [راجیع: ۱۹۳۳]

تخریج: إسناده صحيح، خ: (۸۴۱)، م: (۵۸۳).

3479. It was narrated that Ibn 'Abbas (رض) said: I stayed overnight with my maternal aunt Maimoonah. The Prophet (ﷺ) got up to offer voluntary prayers at night. The Prophet (ﷺ) went to the waterskin and did *wudoo'*, then he stood and prayed. I got

- ۳۴۷۹ - حَدَّثَنَا عَبْدُ الرَّزَاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرْجِيَّةَ قَالَ: أَخْبَرَنِي عَطَاءُ عَنْ ابْنِ عَبَّاسٍ قَالَ: بَتَّ لِيَنَّهُ عَنْدَ حَالَتِي مَمْوَةً، فَقَامَ النَّبِيُّ يَعْلَمُ يُصَلِّي مُتَطَوِّعًا مِنَ اللَّيلِ، فَقَامَ النَّبِيُّ يَعْلَمُ إِلَى الْقَرْبَةِ، فَتَوَضَّأَ فَقَامَ يُصَلِّي، فَقَمْتُ لَمَّا

up when I saw him do that, and I did *wudoo'* from the waterskin, then I stood on his left. He took me by the hand from behind his back and took me like this from behind to his right side.

Comments: [Its *isnad* is *saheeh*, Muslim (763)]

3480. It was narrated from Kuraib that Ibn 'Abbas (رض) said: Shall I not tell you about the prayer of the Messenger of Allah (ﷺ) when he was travelling? We said: Yes. He said: If the sun passed the meridian when he was still halting, he would put *Zuhr* and *'Asr* together before moving on. If it had not passed the meridian whilst he was halting, he would move on until it was time for *'Asr*, then he would halt and put *Zuhr* and *'Asr* together. If the time for *Maghrib* came whilst he was still halting, he would put it together with *Isha'*. If it had not yet come whilst he still halting, he would move on until it was time for *Isha'*, then he would halt and put the two prayers together.

Comments: [A *saheeh hadeeth*, this is a *da'eef isnad*]

3481. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Whoever buys foodstuff should not sell it until he takes possession of it." Ibn 'Abbas (رض) said: I think everything is like foodstuff.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

رأيته صنع ذلك فتوصلت من القرية، ثم قمت إلى شيخ الأئمَّة، فأخذ بيدي من وراء ظهري، يغدليه كذلك من وراء ظهري إلى الشَّأْلَيْمَنِ [راجع: ٢٢٤٥]

تخریج: اسناده صحيح، م: (٧٦٣).

٣٤٨٠- حَدَّثَنَا عَبْدُ الرَّزَاقُ قَالَ: أَخْبَرَنَا أَبْنَى جُرَيْحَيْ قَالَ: أَخْبَرَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنُ عَبَّاسٍ عَنْ عَكِيرَةَ وَعَنْ كُرَبَّ أَنَّ أَبْنَى عَبَّاسٍ قَالَ: أَلَا أَخْدُنُكُمْ عَنْ صَلَوةِ رَسُولِ اللَّهِ سَلَّمَ فِي السَّفَرِ، قَالَ: قُلْنَا: بَلِي. قَالَ: كَانَ إِذَا زَاغَتِ الشَّمْسُ فِي مَنْزِلِهِ جَمَعَ بَيْنَ الظَّهَرِ وَالنَّصْرِ قَلَ أَنْ يَرْكَبَ، وَإِذَا لَمْ تَرْكَلْهُ فِي مَنْزِلِهِ سَارَ حَتَّى إِذَا حَانَتِ الْعَصْرُ نَزَلَ، فَجَمَعَ (١) ٣٦٨ بَيْنَ الظَّهَرِ وَالْعَصْرِ، وَإِذَا حَانَتِ الْمَغْرِبِ فِي مَنْزِلِهِ جَمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ، وَإِذَا لَمْ تَرْجِعْ فِي مَنْزِلِهِ رَكِبَ، حَتَّى إِذَا حَانَتِ الْعِشَاءَ نَزَلَ فَجَمَعَ بَيْنَهُمَا. [راجع: ١٨٧٤]

تخریج: حديث صحيح، وهذا إسناد ضعيف
لصف حسین بن عبدالله بن عیید الله بن عباس.

٣٤٨١- حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْنَى عَنْ أَبْنَى طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ سَلَّمَ: «مَنْ ابْتَاعَ طَعَامًا فَلَا يَبْتَعُ حَتَّى يَقْبِضُهُ» قَالَ: قَالَ أَبْنُ عَبَّاسٍ: وَأَخْبَرَ كُلُّ شَيْءٍ بِمَنْزِلَةِ الطَّعَامِ. [راجع: ١٨٤٧]

تخریج: اسناده صحيح، خ: (٢١٣٥)، م: (١٥٢٥)

3482. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade intercepting the riders (incoming traders) and forbade townspeople selling on behalf of a Bedouin. He [the narrator] said: I said to Ibn 'Abbas, what does "townspeople selling on behalf of Bedouin" mean? He said: He should not be a broker for him.

Comments: [Its isnad is saheeh, al-Bukhari (2158) and Muslim (1521)]

3483. It was narrated that 'Ikrimah said: Ibn 'Abbas (رضي الله عنه) said: Abu Jahl said: If I see Muhammad praying at the Ka'bah, I shall certainly step on his neck. News of that reached the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and he said: "If he does that, the angels will seize him in front of everyone."

Comments: [Its isnad is saheeh, al-Bukhari (4958)]

3484. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "My Lord, may He be glorified and exalted, came to me last night in the best image - I think he meant when he was asleep (in a dream) - and said: O Muhammad, do you know what the companions on high (the angels) are debating? I said: No. He put his hand between my shoulders, until I felt its coolness on my chest, and I knew what is in the heavens and what is on earth. Then he said: O Muhammad, do you know what the companions on high (the angels) are debating? I said: Yes, they are debating what washes

٣٤٨٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبْنَ طَاؤُسٍ، عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: تَهْنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَلَقَّى الْرُّجُبَانُ، وَأَنْ يَبْيَعَ حَاضِرٌ لِيَادِهِ قَالَ: فَلَمْ يَلْبِسْ أَبْنُ عَبَّاسٍ: مَا قَوْلُهُ: حَاضِرٌ لِيَادِهِ؟ قَالَ: لَا يَكُونُ لَهُ سِيمَارًا. [راجع: ١٤٠٤]

تخریج: إسناده صحيح، خ: (٢١٥٨)، م: (١٥٢١).

٣٤٨٣ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْنِ عَبَّاسٍ: قَالَ أَبُو جَهْلٍ: لَئِنْ رَأَيْتُ مُحَمَّداً يُصْلِي عِنْدَ الْكَنْتَةِ لَأَطْأَنَّ عَلَى عَنْقِهِ فَبَلَغَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَلَائِكَةَ عَيْنَاهَا. [راجع: ٢٢٢٥]

تخریج: إسناده صحيح، خ: (٤٩٥٨).

٣٤٨٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِيبٍ، عَنْ أَبِيهِ قِلَّابَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْلَّيْلَةَ فِي أَخْسَنِ صُورَةِ أَخْسِبَةٍ - يَعْنِي فِي النَّوْمِ - قَالَ: يَا مُحَمَّدُ، هَلْ تَذَرِّي فِيمَ يَخْتَصِّ الْمَلَأُ الْأَغْلَى؟ قَالَ: فَلَمْ: لَا، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَوَضَعَ يَدَهُ بَيْنَ كَفَّيْهِ، حَتَّى وَجَدَتْ بَرْدَهَا بَيْنَ شَذَّيْهِ أَوْ قَالَ: تَخْرِي فَعَلِمَتْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ، ثُمَّ قَالَ: يَا مُحَمَّدُ، هَلْ تَذَرِّي فِيمَ يَخْتَصِّ الْمَلَأُ الْأَغْلَى قَالَ: فَلَمْ: نَعَمْ، يَخْتَصِّمُونَ فِي

away sins and the levels in Paradise. He said: What washes away sins and what are the levels in Paradise? I said: Staying in the mosques after the prayers, walking on foot to *Jumu'ah* prayers, and doing *wudoo'* properly at times when it is difficult. Whoever does that will live in a good state and die in a good state, and he will be free of sins as on the day his mother bore him. Say O Muhammad, when you pray: O Allah, indeed I ask You for good things and giving up evil things, and love of the poor. And when You decree *fitnah* for Your slaves, cause me to die without being tested. And the levels in Paradise are giving food, spreading (the greeting of) *salam* and praying at night when people are asleep.

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

3485. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A group of Quraish gathered in the Hijr and swore an oath by *al-Lat* and *al-Uzza*, and by *Manat* the third one, [saying]: If we see Muhammad, we will go to him as one man, and will not leave him until we kill him. Then his daughter Fatimah (رضي الله عنها) came weeping, and entered upon the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: This group of your people in the Hijr has sworn an oath against you, that if they see you, they will come to you and kill you, and there is no one among them who will not have a share in your killing. He said: "O my daughter, bring me water for *wudoo'*." Then he did

الْخَتَارَاتِ وَالدَّرَجَاتِ، قَالَ: وَمَا الْكَفَارَاتُ وَالدَّرَجَاتُ؟ قَالَ: الْمُكْثُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ، وَالْمُشْتَقُ عَلَى الْأَقْدَامِ إِلَى الْجُمُعَاتِ، وَإِلَاغُ الْوُضُوءِ فِي الْمَكَارِهِ، وَمَنْ فَعَلَ ذَلِكَ عَاشَ يَحْيِي وَمَاتَ يَحْيِي، وَكَانَ مِنْ خَطِيبَتِهِ كَبُومٌ وَلَدَتْهُ أُمَّةٌ، وَقَالَ يَا مُحَمَّدَ إِذَا صَلَّيْتَ: اللَّهُمَّ إِنِّي أَسْأَلُ الْخَيْرَاتِ وَتَرْكَ الْمُكَارَاتِ، وَحُبَّ الْمَسَاكِينِ، وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً أَنْ تُفْضِيَ إِلَيْكَ غَيْرَ مُؤْمِنِينَ. قَالَ: وَالدَّرَجَاتُ: يَذْلُلُ الطَّغَامِ، وَإِفْشَاءُ السَّلَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ بِنَاسِمَةٍ.

تخریج: استاده ضعیف، أبو قلابة لم يسمع من ابن عباس.

٣٤٨٥ - حَدَّثَنَا عَنْ الرَّازِيقِ: حَدَّثَنَا مَعْمُرٌ عَنْ أَبِيهِ حُمَيْمِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبِيهِ عَبَّاسٍ: أَنَّ الْمَلَأَ مِنْ قُرَيْشٍ اجْتَمَعُوا فِي الْحِجْرِ، فَتَعاهَدُوا بِاللَّاتِ وَالْمُزَّمِّي، وَمَنَّا شَائِعَةُ الْأُخْرَى: لَوْ فَدَ رَأَيْنَا مُحَمَّداً فَقُتِنَا إِلَيْهِ قِيَامٌ رَجْلٌ وَاجِدٌ، فَلَمْ تُفَارِقْهُ حَتَّى تُقْتَلَهُ. قَالَ: فَأَفَلَمْ تَفَرِّجْنَاهُ فَاطِمَةُ تَبَكِي حَتَّى دَخَلَتْ عَلَى أَبِيهِا، فَقَاتَتْ: هَؤُلَاءِ الْمَلَأُ مِنْ قَوْمِكَ فِي الْحِجْرِ، فَدَّتَاهُمْ أَنْ لَوْ فَدَ رَأَوْكَ قَامُوا إِلَيْكَ نَفَّلُوكَ، فَلَئِنْ مِنْهُمْ رَجْلٌ إِلَّا فَدَ عَرَفَ تَبَكِيَّةً مِنْ ذَمِكَ، قَالَ: «يَا بُنْيَةُ، أَذْنِي وَرُضُوعًا» فَتَوَضَّأَ، ثُمَّ دَخَلَ عَلَيْهِمُ الْمَسَاجِدَ، فَلَمَّا رَأَوْهُ قَالُوا: هُوَ هَذَا، هُوَ هَذَا،

wudoo' and entered upon them in the mosque, and when they saw him they said: Here he is. Then they lowered their gaze, and they stayed where they were and did not look up at him, and no man among them stood up. Then the Messenger of Allah (ﷺ) came and stood over them. He took a handful of dust and threw it at them and said, "May these faces be made ugly!", and no one was hit by that dust but he was among those who were slain as *kafirs* on the day of Badr.

Comments: [Its isnad is *qawi*]

3486. It was narrated that Miqsam said: I only know it from Ibn 'Abbas (رض), that the banner of the Prophet (ﷺ) was with 'Ali bin Abi Talib, and the banner of the Ansar was with Sa'd bin 'Ubadah, and when the fighting intensified, the Messenger of Allah (ﷺ) would be under the banner of the Ansar.

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

3487. It was narrated that 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (رض) being asked: Were you present on *Eid* with the Messenger of Allah (ﷺ)? He said: Yes, and were it not for the fact that I was so close to him, I would not have been present because I was so young. He prayed two *rak'ahs*, then he delivered the *khutbah*, then he came to the mark that was near the house of Katheer bin as-Salt and exhorted and reminded the women, and enjoined them to give

فَخَضُوا أَبْصَارَهُمْ، وَعَقَرُوا فِي مَجَالِسِهِمْ،
فَلَمْ يَرْفَعُوا إِلَيْهِ أَبْصَارَهُمْ، وَلَمْ يَقْعُمْ مِنْهُمْ
رَجُلٌ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى قَامَ عَلَى
رُؤوسِهِمْ، فَأَخْذَ قَبْضَةً مِنْ تُرَابِ فَحَصَبُهُمْ
بِهَا، وَقَالَ: «شَاهِدُ الْوُجُوهُ» قَالَ: فَمَا
أَصَابَتْ رَجُلًا مِنْهُمْ حَسَاءً، إِلَّا فَدَ فَيلَ يَوْمَ
تُدْرِكُ كَافِرًا. [راجع: ٢٧٦٢]

تخریج: اسناده قوي.

٣٤٨٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ
عُمَانَ الْجَزَرِيِّ، عَنْ مَقْسُمٍ قَالَ: لَا أَغْلَمُهُ إِلَّا
عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَأْيَةَ الْكَيْمَةِ ﷺ مَعَ عَلَيْهِ نِسَاءٍ
أَبْيَ طَالِبٍ، وَرَأْيَةُ الْأَنْصَارِ مَعَ سَعْدِ بْنِ عَبَّادَةَ،
وَكَانَ إِذَا اسْتَخَرَ الْقَنْلَ، كَانَ رَسُولُ اللَّهِ ﷺ
مِمَّا يَكُونُ تَحْتَ رَأْيَةِ الْأَنْصَارِ.

تخریج: اسناده ضعيف، عثمان الجزري ضعيف.

٣٤٨٧ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُقِيَانُ بْنُ سَعِيدٍ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ قَالَ: سَمِعْتُ أَبْنَ
عَبَّاسٍ وَسَبِيلَ: هَلْ شَهِدْتَ الْعِيدَ مَعَ رَسُولِ اللَّهِ
ﷺ؟ فَقَالَ: نَعَمْ؛ وَلَوْلَا فَرَاتَنِي مِنْهُ مَا شَهِدْتُهُ
مِنَ الصَّغِيرِ، فَصَلَّى رَجُلَيْنِ، ثُمَّ خَطَبَ، ثُمَّ
أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَبِيرٍ بْنِ الصَّلَتِ،
فَوَعَظَ النِّسَاءَ، وَدَرَرَهُنَّ وَأَمْرَهُنَّ بِالصَّدَقَةِ،
فَأَهْوَيْنَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ فَتَصَدَّقُنَّ بِهِ،
قَالَ: فَدَفَعْتُهُ إِلَى بَلَالٍ. [راجع: ٢٠٦٢]

charity. And they started throwing their earrings and necklaces, giving them in charity. And they gave it to Bilal.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (863)]

3488. It was narrated from Ibn 'Abbas (رضي الله عنه) that he did not think that one should halt at al-Abtah, and he used to say: The Messenger of Allah (ﷺ) only halted there to wait for 'A'ishah.

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

تخریج: إسناده صحيح، خ: (٨٦٣).

- ٣٤٨٨ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَاجُ بْنُ أَرْطَاءَ عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى أَنْ يَتَوَلَّ الْأَبْصَحَ، وَيَقُولُ: إِنَّمَا أَقَامَ يَهُ رَسُولُ اللَّهِ عَلَى عَائِشَةَ. [راجع: ٣٢٨٩]

تخریج: إسناده ضعيف لعنترة الحجاج بن أرطاء.

3489. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) ruled concerning a *mukatab* (a slave who has a contract of manumission), if he is killed, the *diyah* of a free man should be paid, commensurate with how much of his contract of manumission he had paid off, and the rest should be paid as the *diyah* of a slave.

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

- ٣٤٨٩ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ أَبِي طَوْبٍ، عَنْ عَكْرِمَةَ عَنْ أَبْنِ عَبَّاسٍ عَنْ الَّذِي بَيْلَهُ قَالَ: «يُؤْدِي الْمُكَاتَبُ بِحِصْنَةٍ مَا أَدَى دِيَةَ الْحُرْ، وَمَا يَكِنِي دِيَةً عَبْدًا». [راجع: ١٩٤٤]

تخریج: إسناده صحيح.

3490. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I came to my maternal aunt Maimoonah bint al-Harith and stayed overnight with her, and that happened to be her night with the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) prayed 'Isha', then he entered his house and lay his head on a pillow of leather stuffed with palm fibres. I came and lay my head on the edge of [that pillow]. Then the Messenger of Allah (ﷺ) woke up and looked, and realized that it was still night. He said *tasbeeh* and

- ٣٤٩٠ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبَادُ بْنُ مَنْصُورٍ عَنْ عَكْرِمَةَ بْنِ خَالِدِ الْمَخْزُومِيِّ، عَنْ سَعِيدِ ابْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: أَتَيْتُ خَالِيَ مَئُونَةً بْنَتِ الْحَارِبِ، فَبَتَّ عِنْدَهَا، فَوَجَدْتُ لِيَنْتَهَا تِلْكَ مِنْ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ، فَصَلَّى رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ، ثُمَّ دَخَلَ بَيْتَهُ فَوَضَعَ رَأْسَهُ عَلَى وِسَادَةٍ مِنْ أَدَمَ حَشُونَهَا لِيْفُ، فَجَئَتْ فَوَضَعَتْ رَأْسِي عَلَى تَاجِيَةٍ مِنْهَا، فَانْسَقَطَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ فَنَظَرَ، فَإِذَا عَلَيْهِ لَيْلٌ فَسَعَ

takbeer until he went to sleep. Then he woke up and half the night - or two-thirds of it - had passed. The Messenger of Allah (ﷺ) got up and relieved himself, then he came to a waterskin that was hanging on a hook. He rinsed his mouth three times, rinsed his nose three times, washed his face three times, washed his forearms three times each, wiped his head and ears, then he washed his feet. Yazeed said: I think he said: Three times each. Then he went to his prayer-place. I got up and did what he had done, then I came and stood on his left, wanting to follow his prayer. The Messenger of Allah (ﷺ) waited until, when he realized that I wanted to follow his prayer, he reached behind him with his right hand, took hold of my ear and brought me round until he made me stand on his right. Then the Messenger of Allah (ﷺ) prayed two *rak'ahs* that lasted the remainder of the night. When he thought that dawn was at hand, he got up and prayed six *rak'ahs*, with *Witr* as the seventh. Then when dawn broke he got up and prayed two *rak'ahs*. Then he lay down and slept, until I could hear him breathing deeply. Then Bilal came to him and told him it was time to pray, and he went out and prayed, and did not touch water. I said to Sa'eed bin Jubair: How good this is! Sa'eed bin Jubair said: By Allah, I said that to Ibn 'Abbas and he said: Stop; it is not for you and your companions. It is (only) for

وَكَبَرْ حَتَّى نَامَ، ثُمَّ اسْتَيقِظَ وَقَدْ دَمَبَ شَطْرُ اللَّلِيلِ - أَوْ قَالَ: ثُنَاثَةٌ - ، فَقَامَ رَسُولُ اللَّهِ بِعِصْمَتِهِ خَاجَتَهُ، ثُمَّ جَاءَ إِلَى قُرْبَتِهِ عَلَى شَجْبٍ فِيهَا مَاءٌ، فَمَضْمَضَ ثَلَاثَةً، وَاسْتَشْتَرَ ثَلَاثَةً، وَغَسَّلَ وَجْهَهُ ثَلَاثَةً، وَذَرَاعَيْهِ ثَلَاثَةً ثَلَاثَةً، وَصَحَّ بِرَأْسِهِ وَأَذْنَيْهِ مَرَّةً، ثُمَّ غَسَّلَ قَدْمَيْهِ، قَالَ يَزِيدُ: حَسِيبَتِهِ قَالَ: ثَلَاثَةً ثَلَاثَةً، ثُمَّ أَتَى مُصَلَّاهُ فَقَمَتْ وَضَعَتْ كَمَا صَنَعَ، ثُمَّ جَئَتْ فَقَمَتْ عَنْ يَسَارِهِ، وَأَتَانِي أَرِيدُ أَنْ أَصْلِي بِصَلَائِي، فَأَمْهَلَ رَسُولُ اللَّهِ حَتَّى إِذَا عَرَفَ أَنِّي أَرِيدُ أَنْ أَصْلِي بِصَلَائِي، لَقَتْ يَمِيمَةَ فَأَخْذَهُ بِأَذْنِي، فَأَدَارَنِي حَتَّى أَفَعَمَتِي عَنْ يَوْمِهِ، فَصَلَلَ رَسُولُ اللَّهِ بِعِصْمَتِهِ مَا رَأَى أَنَّ عَلَيْهِ لِيَلَا رَكْعَتَيْنِ، فَلَمَّا ظَنَّ أَنَّ الْفَجْرَ قَدْ دَنَّ، قَامَ فَصَلَلَ سِتَّ رَكَعَاتٍ، أَوْتَرَ بِالسَّابِعَةِ، حَتَّى إِذَا أَضَاءَ الْفَجْرُ قَامَ فَصَلَلَ رَكْعَتَيْنِ، ثُمَّ وَضَعَ جَنَبَتِهِ فَقَامَ، حَتَّى سَبَعَتْ فَخِيَخَةٌ ثُمَّ جَاءَهُ بِلَالٍ، فَأَذَانَهُ بِالصَّلَاةِ، فَخَرَجَ فَصَلَلَ وَمَا مَسَ مَاءً. فَقَلَّتْ لِسَعِيدِ بْنِ جُبَيرٍ: مَا أَخْسَنَ هَذَا! فَقَالَ سَعِيدُ بْنُ جُبَيرٍ: أَمَا وَاللَّهِ لَقَدْ فُلِّثَ ذَلِكَ لِأَنِّي عَبَّاسٌ، إِنَّهَا لِرَسُولِ اللَّهِ بِعِصْمَتِهِ إِنَّهُ كَانَ يَخْنَطُ.

[راجع: 1911]
تخریج: حديث حسن، وهذا إسناد ضعيف،
عبد بن منصور ضعيف.

the Messenger of Allah (ﷺ), because he was protected (i.e., he would not have passed wind in his sleep).

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

3491. It was narrated that al-Hasan al-'Urani said: Ibn 'Abbas (رض) was asked about a man when he had stoned the *Jamrah*: can he put on perfume? He said: As for me, I saw musk on the head of the Messenger of Allah (ﷺ); is that perfume or not?

Comments: [*Saheeh* because of corroborating evidence; this (*isnad*) is interrupted from Ibn 'Abbas]

3492. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (رض): Tell me about riding between as-Safa and al-Marwah, for your people are saying that it is *Sunnah*. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: The Messenger of Allah (ﷺ) came to Makkah, and they came out; even the young women in seclusion came out. No one would be pushed away from the Messenger of Allah (ﷺ), so the Messenger of Allah (ﷺ) went between (as-Safa and al-Marwah - i.e., *sa'y*) riding. If he had dismounted, walking would have been dearer to him.

Comments: [A *saheeh hadeeth*; Muslim (1264)]

3493. It was narrated that Ibn 'Abbas (رض) said: We travelled with the Messenger of Allah (ﷺ) between Makkah and Madinah

- ٣٤٩١ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا سُلَيْمَانُ عَنْ سَلَمَةَ بْنِ كَهْلَلِ، عَنْ الْحَسْنِ الْعَرَبِيِّ قَالَ: سُبْلَلُ ابْنُ عَبَّاسٍ عَنِ الرَّجُلِ إِذَا رَمَى الْحَمْرَةَ أَيْتَطِيبُ؟ فَقَالَ: أَمَّا أَنَا، فَقَدْ رَأَيْتُ الْمِسْكَ فِي رَأْسِ رَسُولِ اللَّهِ ﷺ، أَفَمِنَ الطَّيِّبِ هُوَ أَمْ لَا؟ . [راجع: ٢٠٩٠]

تخریج: صحيح لغیره، وهذا إسناد منقطع
بين الحسن بن عبد الله العربي وبين ابن عباس.

- ٣٤٩٢ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا الْجَرَيْرِيُّ عَنْ أَبِي الطَّفْلِيِّ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: حَدَّثْنِي عَنِ الرُّكُوبِ بَيْنِ الصَّفَّا وَالْمَرْوَةِ، فَإِنَّ قَوْمَكَ يَرْغَمُونَ أَنْهَا سُنَّةً، فَقَالَ: صَدَقُوا وَكَذَبُوا، قُلْتُ: صَدَقُوا وَكَذَبُوا مَاذَا؟ قَالَ: قَدِيمٌ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةَ، فَخَرَجُوا حَتَّى خَرَجَتِ الْعَوَاضِقُ، وَكَانَ رَسُولُ اللَّهِ ﷺ لَا يُضَرِّبُ عَنْهُ أَحَدٌ، فَرَكِبَ رَسُولُ اللَّهِ ﷺ، فَطَافَ وَهُوَ رَاكِبٌ، وَلَوْ نَزَلَ، لَكَانَ الْمَشْيُ أَحَبَّ إِلَيْهِ . [راجع: ٢٧٠٧]

تخریج: حديث صحيح، م: (١٢٦٤).

- ٣٤٩٣ - حَدَّثَنَا مَعَاذٌ: حَدَّثَنَا ابْنُ عَوْنَ عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدْ سِرَنَا مَعَ رَسُولِ

not fearing anyone but Allah, may He be glorified and exalted, and we prayed two *rak'ahs* [i.e., shortened the four *rak'ah* prayers].

Comments: [A *saheeh hadeth*, its *isnad* is *da'eef*]

3494. It was narrated that Moosa bin Salamah said: I asked Ibn 'Abbas (رض) about praying in al-Batha', if I missed the prayer in congregation. He said: (Pray) two *rak'ahs*; that is the *Sunnah* of Abul-Qasim (رض).

Comments: [Saheeh, Muslim (688)]

3495. It was narrated that Ibn 'Abbas (رض) said: But the Messenger of Allah (ﷺ) entered the mosque when he was on his camel, with Usamah bin Zaid behind him. He asked for something to drink and they gave him some *nabeedh*; he drank then he gave the leftovers to Usamah bin Zaid, then he said: "You have done well; do like this." And we do not want to change that.

Comments: [Its *isnad* is *saheeh*, Muslim (1316)]

3496. It was narrated that Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) said: "Whoever buys foodstuff, let him not sell it until he takes possession of it." Mis'ar said: I think he said: or animal feed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

اللَّهُ يَعْلَمُ بِمَا بَيْنِ أَكْفَافِهِ وَالْمَدِينَةِ لَا تَحَافُ إِلَّا اللَّهُ عَزَّ
وَجَلَّ، فَضْلًا رَّبَّكُمْ. [راجع: ١٩٩٥]

تخریج: حديث صحيح، وهذا إسناد ضعيف،
ابن سيرين لم يدرك ابن عباس.

٣٤٩٤ - حَدَّثَنَا أَبْنُ أَبِي عَدَى عَنْ سَعِيدِ، عَنْ
قَاتَدَةَ، عَنْ مُوسَى بْنِ سَلْمَةَ قَالَ: سَأَلْتُ أَبْنَ
عَبَّاسٍ عَنِ الصَّلَاةِ بِالْبَطْحَاءِ، إِذَا فَاتَتِ
الصَّلَاةُ فِي الْجَمَاعَةِ؟ قَالَ: رَجُلَيْنِ، يُلْكِ
شَتَّى أَبْنَى الْقَاسِمِ بْنَ عَلَيْهِ. [راجع: ١٨٦٢]

تخریج: صحيح، م: (٦٨٨).

٣٤٩٥ - حَدَّثَنَا أَبْنُ أَبِي عَدَى عَنْ حُمَيْدٍ، عَنْ
بَنْكَرِ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: وَلَكِنَّ رَسُولَ اللَّهِ يَعْلَمُ
دَخْلَ الْمَسْجِدِ وَهُوَ عَلَىٰ بَعِيرِهِ، وَخَلْقَةُ أَسَامَةَ
بْنِ زَيْدٍ، فَاسْتَشْفَى فَسَقَيْتَاهُ نَيْدًا، فَشَرَبَ ثُمَّ
نَأَوَلَ فَضْلَةً أَسَامَةَ بْنِ زَيْدٍ، قَالَ: فَذَلِكَ
وَأَجْمَلُنَا، فَكَذَلِكَ فَأَعْلَمُوا. فَتَحَنَّ لَا تُرِيدُ أَنْ
تُغَيِّرَ ذَلِكَ. [انظر: ٣٥٢٨]

تخریج: إسناده صحيح، م: (١٣١٦).

٣٤٩٦ - حَدَّثَنَا إِشْحَاقُ بْنُ يُوسُفَ: أَخْبَرَنَا
مِنْتَرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاؤِسٍ،
عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْلَمُ: «مَنْ
أَبْتَاعَ طَعَامًا فَلَا تَبِعِيهُ حَتَّى يَقْضِيهُ». قَالَ مِنْتَرٌ:
وَأَطْلَطَهُ قَالَ: «أَوْ عَلَفَا». [راجع: ١٨٤٧]

تخریج: إسناده صحيح، خ: (٢١٣٥)، م: (١٥٢٥).

3497. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I gave the Prophet (ﷺ) some Zamzam to drink, and he drank whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (1637) and Muslim (2027)]

3498. It was narrated from Ibn 'Abbas (رضي الله عنه) that when the Prophet of Allah (ﷺ) raised his head from bowing, he said: "O Allah our Lord, to You be praise, filling the heavens, filling the earth and filling whatever else You will."

Comments: [Its isnad is saheeh, Muslim (478)]

3499. Ibn Juraij said: I heard 'Ata' say: I heard Ibn 'Abbas (رضي الله عنه) say: The Messenger of Allah (ﷺ) said: "When one of you eats food, let him not wipe his hand until he licks it or has it licked for him."

Comments: [Its isnad is saheeh, al-Bukhari (5456) and Muslim (2031)]

3500. Ibn 'Abbas (رضي الله عنه) used to say: "We made not the vision which we showed you (O Muhammad) as an actual eye-witness and not as a dream on the night of Al-Isra' but a trial for mankind" [al-Isra' 17:60]. He said: [It was] something that the Prophet (ﷺ) was shown when he was awake; he saw it with his

٣٤٩٧ - حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ، عَنْ أَبْنَى عَبَّاسٍ قَالَ: سَقَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَمْزَمَ، فَسَرِبَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخریج: إسناده صحيح، خ: (١٦٣٧)، م: (٢٠٢٧).

٣٤٩٨ - حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنَا قَيْسُ بْنُ سَعِيدٍ عَنْ عَطَاءٍ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قَالَ: «اللَّهُمَّ زِينْ لَنِّي الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ وَمِلْءُ

مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». [راجع: ٢٤٩٨]

تخریج: إسناده صحيح، م: (٤٧٨).

٣٤٩٩ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ أَبْنَى عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَكَلَ أَحَدُكُمْ مِنَ الطَّعَامِ، فَلَا يَسْتَغْنُ بِيَدِهِ حَتَّى يَلْعَقُهَا أَوْ يَلْعَقُهَا». [راجع: ١٩٢٤]

تخریج: إسناده صحيح، خ: (٥٤٥٦)، م: (٢٠٣١).

٣٥٠٠ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ عَبْرَكَمَةَ يَقُولُ: كَانَ أَبْنُ عَبَّاسٍ يَقُولُ: «وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْتَكَ إِلَيْنَا لِتَكَاهِنَ بِهِنَّا». [الإِسْرَاء: ٦٠] قَالَ: شَيْءٌ أَرَيْهُ الشَّيْءَ لِتَكَاهِنَ بِهِنَّا فِي الْيَقْظَةِ، رَأَهُ بَعْدِهِ جِينَ ذَهَبَ بِهِ إِلَيْنَا. [راجع: ١٩١٦]

تخریج: [إسناده صحيح، خ: (٣٨٨٨)].

own eyes when he was taken on the Night Journey to Baital-Maqdis (Jerusalem).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3888)]

3501. It was narrated that Ibn Juraij said: I heard 'Ata' say: I heard Ibn 'Abbas (رض) say: The Prophet of Allah (ﷺ) said: "If the son of Adam had a valley filled with wealth he would like to have another one like it. Nothing could satisfy the soul of the son of Adam except dust. And Allah accepts the repentance of the one who repents." Ibn 'Abbas said: I do not know whether this is from the Qur'an or not.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6436) and Muslim (1049)]

3502. Sa'eed bin Jubair said: I heard Ibn 'Abbas (رض) say: I came to my maternal aunt Maimoonah and I found that that was her night with the Messenger of Allah (ﷺ)... And he narrated a *hadeeth* like that of Yazeed, except that he said: until when the first dawn came, the Messenger of Allah (ﷺ) paused for awhile, then when it grew light he got up and prayed *Witr* with nine *rak'ahs*, saying the *salam* after each two *rak'ahs*. Then when he had finished his *Witr*, he paused for awhile, and when he realised it was time for *Fajr*, the Messenger of Allah (ﷺ) got up and prayed the two (*Sunnah*)

٣٥٠١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ وَعَنْهُ
اللَّهِ بْنِ الْحَارِبِ، عَنْ ابْنِ جُرَيْجٍ قَالَ:
سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسَ
يَقُولُ: سَمِعْتُ نَبِيَّ اللَّهِ يَقُولُ : «لَوْ أَنَّ
لِأَبْنَى آدَمَ وَادِيَا مَالًا لَا يَحْبِبُ أَنَّ لَهُ إِلَيْهِ مِثْلُهُ،
وَلَا يَمْلِأُ نَفْسَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَاللَّهُ
يَتُوَبُ عَلَى مَنْ تَابَ» فَقَالَ ابْنُ عَبَّاسَ: فَلَا
أَذْرِي أَمِنَ الْقُرْآنَ هُوَ أَمْ لَا؟.

تخریج: [إسناده صحيح، خ: (٦٤٣٦)، م: (١٠٤٩)].

٣٥٠٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ:
حَدَّثَنِي عَمْرَةُ بْنُ خَالِدٍ بْنُ الْمُغَيْرَةِ: أَنَّ سَعِيدَ
ابْنَ جُبَيرَ حَدَّثَهُ: قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ
قَالَ: أَتَيْتُ حَالَتِي مَنْمُونَةً، فَوَجَدْتُ لِلَّهِ تَعَالَى
مِنْ رَسُولِ اللَّهِ ... فَلَذَّرَ تَحْوِي حَدِيثَ يَرِيدَ،
إِلَّا أَنَّهُ قَالَ: حَتَّى إِذَا طَلَعَ الظَّفَرُ الْأَوَّلُ أَمْسَكَ
رَسُولُ اللَّهِ يَقُولُ هُنَّهُ، حَتَّى إِذَا أَضَاءَ لَهُ
الصُّبْحُ، قَامَ فَصَلَّى الْوَتْرَ تَسْعَ رَكْعَاتٍ، يُسْلِمُ
فِي كُلِّ رَكْعَتِينِ، حَتَّى إِذَا فَرَغَ مِنْ وَثِرَهُ أَمْسَكَ
رَسُولُ اللَّهِ يَقُولُ هُنَّهُ، حَتَّى إِذَا أَضَيَّعَ فِي نَفْسِهِ قَامَ رَسُولُ اللَّهِ
يَقُولُ فَرَأَكُمْ رَكْعَتِي الظَّفَرُ لِصَلَاةِ الصُّبْحِ، ثُمَّ
وَضَعَ جَبَّهَ فَنَامَ، حَتَّى سَمِعْتُ جَنِيْفَةَ، قَالَ:

rak'ahs of *Fajr*, then he lay down and slept until I could hear him breathing deeply. Then Bilal came and woke him up for the prayer, and the Messenger of Allah (ﷺ) got up and prayed *Fajr*.

Comments: [Its *isnad* is *da'eef* because Abbad bin Mansoor is *da'eef*]

3503. It was narrated from 'Ikrimah that Ibn 'Abbas (رضي الله عنه) used to say: The Messenger of Allah (ﷺ) stayed in Makkah for thirteen years, and he died when he was sixty-three years old.

Comments: [Its *isnad* is *sahih*, al-Bukhari (3903) and Muslim (2351)]

تخریج: استاده صحيح، خ: (٢٣٥١)، م: (٣٩٠٣).

3504. It was narrated from Ibn 'Abbas (رضي الله عنه) that a man said: O Messenger of Allah, my mother has died; will it benefit her if I give charity on her behalf? He said: "Yes." He said: I have a garden; I ask you to bear witness that I have given it in charity on her behalf.

Comments: [Its *isnad* is *sahih*, al-Bukhari (2770)]

3505. 'Amr bin Dinar narrated that Ibn 'Abbas (رضي الله عنه) used to say that the Prophet (ﷺ) granted a concession to the menstruating woman allowing her to leave before doing *tawaf* (the farewell *tawaf*), if she had done *tawaf-al-ifadah*.

Comments: [Its *isnad* is *sahih*, al-Bukhari (329)]

3506. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Sa'd bin 'Ubada asked the Messenger of Allah (ﷺ)

لَمْ جَاءَ بِلَالٌ فَنَبَّهَ لِلصَّلَاةِ، فَقَامَ رَسُولُ اللَّهِ
بِعَلَيْهِ الْفَضْلُ الْمُبِينُ الصُّبْحَ. [راجع: ٣١٦٩]

تخریج: استاده ضعیف لضعف عباد بن منصور.

-٣٥٠٣ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا
عَمْرُو بْنُ دِينَارٍ عَنْ عَكْرِمَةَ: أَنَّ ابْنَ عَبَّاسٍ
كَانَ يَقُولُ: مَكَثَ رَسُولُ اللَّهِ بِعَلَيْهِ الْفَضْلُ الْمُبِينُ ثَلَاثَ
غُشْرَةَ سَنَةٍ، وَتُؤْنَى وَهُوَ ابْنُ ثَلَاثَ وَسِينَ
سَنَةً. [راجع: ٢٠١٧]

تخریج: استاده صحيح، خ: (٢٠١٧).

-٣٥٠٤ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا: أَخْبَرَنَا
عَمْرُو بْنُ دِينَارٍ عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ:
أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمَّةً تُؤْتَى
أَفْيَنَعْهَا إِنْ تَصْدِقُ عَنْهَا؟ قَالَ: «عَمْ»
قَالَ: فَإِنَّ لِي مَحْرَفًا، وَأَشِهِدُكَ أَنِّي قَدْ
تَضَدَّدْتُ بِهِ عَنْهَا. [راجع: ٣٠٨٠]

تخریج: استاده صحيح، خ: (٢٧٧٠).

-٣٥٠٥ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا
عَمْرُو بْنُ دِينَارٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَذُكُّرُ:
أَنَّ النَّبِيَّ بِعَلَيْهِ الْفَضْلُ الْمُبِينُ أَنْ تَضُدُّ قَبْلَ
أَنْ تَطُوفَ، إِذَا كَانَتْ قَدْ طَافَتْ فِي الْأَقْاصَى.
[راجع: ١٩٩٠]

تخریج: استاده صحيح، خ: (٣٢٩).

-٣٥٠٦ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ أَبِي حَفْصَةَ:
حَدَّثَنَا ابْنُ شَهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ

about a vow that his mother had made and she had died before fulfilling it. The Messenger of Allah ﷺ said: "Fulfil it on her behalf."

Comments: [A saheeh hadeeth]

عَنْهُ، عَنْ أَبْنَى عَبَّاسِ قَالَ: اسْتَفْتَهُ سَعْدًا بْنَ عَبَادَةَ رَسُولَ اللَّهِ ﷺ فِي نَذْرٍ عَلَى أُمِّهِ تُوقِّتَ ثُمَّ أَنْ تَقْضِيهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا تُوقِّتُ عَنْهَا.

[راجعاً: ١٨٩٣]

تخریج: حدیث صحیح، خ: (٢٧٦١)، م: (١٦٣٨)

3507. It was narrated that Sa'eed bin Jubair said: Ibn 'Abbas (رض) said to me: Get married, for the best of us was the one who had the most wives (رض).

Comments: [Its isnad is saheeh, al-Bukhari (5069)]

٣٥٠٧ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ رَبِّةَ بْنِ مَضْعُلَةَ بْنِ رَبِّةَ، عَنْ طَلْحَةَ الْإِيمَامِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ لِي أَبْنُ عَبَّاسٍ: تَرَوْجُ، فَإِنَّ حَبِّنَا كَانَ أَكْثَرُنَا نِسَاءَ ﷺ.

[راجعاً: ٢٠٤٨]

تخریج: إسناده صحیح، خ: (٥٠٦٩)

3508. Ya'la narrated that he heard 'Ikrimah the freed slave of Ibn 'Abbas (رض) say: Ibn 'Abbas (رض) told us that the mother of Sa'd bin 'Ubadah died when he was away from her. He went to the Messenger of Allah ﷺ and said: O Messenger of Allah, my mother died when I was away from her. Will it benefit her if I give charity on her behalf? He said: "Yes." He said: I ask you to bear witness that my garden is charity given on her behalf.

Comments: [Its isnad is saheeh, al-Bukhari (2756)]

3509. It was narrated from Ibn 'Abbas (رض) that he said: The Messenger of Allah ﷺ entered ihram for Hajj and came on the fifth of Dhul-Hijjah and led us in Fajr prayer in al-Batha', then he

٣٥٠٨ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبْنُ جُبَيْرٍ قَالَ: أَخْبَرْنِي يَعْلَمُ: أَنَّهُ سَمِعَ عَكْرَمَةَ مَوْلَى أَبْنِ عَبَّاسٍ يَقُولُ: أَبْنَانَا أَبْنُ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عَبَادَةَ تُوقِّتَ أُمَّهُ وَهُوَ غَايَتُ عَنْهَا، فَأَتَى رَسُولُ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي تُوقِّتَ وَأَكَانَ غَايَتُ عَنْهَا، فَهَلْ يَنْفعُهَا إِنْ تَصْدِّقَتْ عَنْهَا؟ قَالَ: «الْعَمْ» قَالَ: فَإِنِّي أَشَدُّكَ أَنْ حَاطِطِي السُّخْرَفَ صَدَقَةً عَنْهَا.

[راجعاً: ٣٠٨٠]

تخریج: إسناده صحیح، خ: (٢٧٥٦)

٣٥٠٩ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةَ عَنْ أَبِيبِ الْعَالَيَةِ الْبَرَاءِ، عَنْ أَبْنَى عَبَّاسِ أَنَّهُ قَالَ: أَهْلُ رَسُولِ اللَّهِ ﷺ بِالْحَجَّ، فَقَدِمَ لِأَرْبَعِ مَصْبِرَاتِ مِنْ ذِي الْجِحَّةِ، فَصَلَّى عَلَيْنَا الصَّبْرَ بِالْبَطْحَاءِ ثُمَّ

said: "Whoever would like to make it 'Umrah, let him do so."

Comments: [Its isnad is saheeh, al-Bukhari (1085) and Muslim (1240)]

3510. It was narrated from Ibn 'Abbas (رضي الله عنه) that al-Aqra' bin Habis asked the Messenger of Allah (ﷺ): Is Hajj every year? He said: "No, rather it is one Hajj, and whoever does Hajj after that, it is voluntary. If I said yes, it would become obligatory, and if it became obligatory, you would not listen and would not obey."

Comments: [A saheeh hadith]

3511. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: Allah, may He be blessed and exalted, will resurrect the Black Stone on the Day of Resurrection, and it will have two eyes with which to see and a tongue with which to speak; it will testify for everyone who touched it in truth."

Comments: [Its isnad is qawi]

3512. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) and his Companions did 'Umrah from Ji'ranah. They uncovered one shoulder and placed their *ihranis* under one armpit and over the other shoulder, then they trotted.

Comments: [Its isnad is qawi]

قال: «من شاء أن يجعلها عمرة، فليجعلها».

[راجع: ٢٦٤١]

تخریج: [إسناده صحيح، خ: ١٠٨٥، م: ١٢٤٠].

٣٥١٠ - حَدَّثَنَا رَوْحُ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ: حَدَّثَنَا أَبْنُ شَهَابٍ عَنْ أَبِي سَيَّانِ، عَنْ أَبْنِ عَبَّاسٍ (٣٧١/١): أَنَّ الْأَقْرَبَ بْنَ حَابِسٍ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَجُّ كُلُّ عَامٍ؟ فَقَالَ: «الْأَ، بِلْ حَجَّةُ، فَمَنْ حَجَّ بَعْدَ ذَلِكَ فَهُوَ تَطْوِعُ، وَلَوْ قُلْتَ: نَعَمْ. لَوْجَبْتَ، وَلَوْ وَجَبْتَ لَمْ شَقَّمُوا وَلَمْ تُطِيعُوا». [راجع: ٢٣٠٤]

تخریج: حديث صحيح.

٣٥١١ - حَدَّثَنَا رَوْحُ: حَدَّثَنَا حَمَادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُكْمَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّارَكَ وَتَعَالَى الْحَجَرَ يَوْمَ الْقِيَامَةِ، وَلَهُ عَيْنَانِ يَبْصُرُ بِهِمَا، وَلِكَانَ يَنْطِقُ، يَشَهُدُ عَلَى مَنْ اسْتَلْمَهُ يَحْقُّ. [راجع: ٢٢١٥]

تخریج: [إسناده قوي].

٣٥١٢ - حَدَّثَنَا رَوْحُ: حَدَّثَنَا حَمَادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُكْمَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ اغْتَمَرُوا مِنْ حِفْرَاتِهِ فَاضْطَبَعُوا، وَجَعَلُوا أَزْدِيَّتِهِمْ تَحْتَ آبَاطِهِمْ، وَوَضَعُوهَا عَلَى غَوَّاتِهِمْ ثُمَّ رَمَلُوا. [راجع: ٢٧٩٢]

تخریج: [إسناده قوي].

3513. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said on the night of Muzdalifah: "O sons of my brother, O Banu Hashim, hasten on before it gets crowded, but no one among you should stone al-'Aqabah until the sun rises."

Comments: [Its isnad is saheeh]

٣٥١٣ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ : حَدَّثَنَا أَبُو بَكْرٍ
عَنِ الْأَغْمَشِ ، عَنِ الْحَكْمَ ، عَنْ مَقْسَمٍ ، عَنْ
ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَةَ
الْمُزْدَلِفَةِ : « يَا أَخِي ، يَا أَخِي هَاشِمٍ ،
تَعْجَلُوا فَيْلَ زَحَامَ النَّاسِ وَلَا يَرْمِيَنَ أَحَدٌ مِنْكُمْ
الْعَنْقَةَ حَتَّى تَطْلُعَ الشَّمْسُ ». [راجع : ٢٥٠٧]

تخریج: إسناده صحيح

3514. It was narrated that Ibn 'Abbas (رضي الله عنه) said: I stayed overnight with my maternal aunt Maimoonah. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) got up at night... And he narrated the *hadeeth*. He said: Then he bowed and I heard him say whilst bowing: "Subhana Rabbiyal-Azeem (Glory be to my Lord Most Great)." Then he raised his head and praised Allah as much as He willed that he should praise Him. Then he prostrated, and he used to say in his prostration: "Subhana Rabbiyal-A'la (Glory be to my Lord Most High)." Then he raised his head, and he used to say between the two prostrations: "Lord forgive me, and have mercy on me, and meet my needs, and raise me in status, and grant me provision, and guide me."

Comments: [A *hasan hadeeth*]

٣٥١٤ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ قَالَ : أَخْبَرَنَا
كَاملٌ عَنْ حَبِيبٍ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : بَشِّرَ
عِنْدَ حَاتَّيِي مَيْمُونَةَ ، قَالَ : فَأَنْتَهُ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمُلِّ ... فَذَكَرَ الْحَدِيثَ ، قَالَ : ثُمَّ
رَكَعَ ، قَالَ : فَرَأَيْتُهُ قَالَ فِي رُكُوعِهِ : « سُبْحَانَ
رَبِّ الْعَظِيمِ » ثُمَّ رَفَعَ رَأْسَهُ ، فَخَمِدَ اللَّهُ مَا
شَاءَ أَنْ يَخْمِدَهُ ، قَالَ : ثُمَّ سَجَدَ قَالَ : فَكَانَ
يَقُولُ فِي شُجُودِهِ : « سُبْحَانَ رَبِّ الْأَعْلَى »
قَالَ : ثُمَّ رَفَعَ رَأْسَهُ ، قَالَ : فَكَانَ يَقُولُ فِيمَا
بَيْنَ السَّجْدَتَيْنِ : « رَبِّ اغْفِرْ لِي ، وَارْحَمْنِي ،
وَاجْبِرْنِي ، وَارْفَعْنِي ، وَارْزُقْنِي ، وَاهْدِنِي ». [٢٥٠٨]

تخریج: حديث حسن

3515. It was narrated from 'Urwah bin Murrah from Abul-Bakhtari who said: We saw the new moon of Ramadan when we were in Dhat 'Irq, so we sent a man to Ibn 'Abbas (رضي الله عنه) to ask him. Ibn 'Abbas (رضي الله عنه) said: The

٣٥١٥ - حَدَّثَنَا رَوْحٌ : حَدَّثَنَا شَعْبَةُ : حَدَّثَنَا
عُمَرُو بْنُ مُرَّةً ، عَنْ أَبِي الْبَخْرِيِّ قَالَ :
رَأَيْنَا هَلَالَ شَهْرِ رَمَضَانَ بِدَيَاتِ عِرْقِ ،
فَأَرْسَلْنَا إِلَيْهِ ابْنِ عَبَّاسٍ نَسَّالَهُ ، فَقَالَ : إِنَّ نَبِيَّ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : « إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ مَدَهُ

Messenger of Allah (ﷺ) said: "Allah causes it to appear for long enough that people can see it, and if it is cloudy then complete the number (of days)."

Comments: [Its isnad is saheeh, Muslim (1088)]

3516. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) stayed in Makkah for thirteen years and died when he was sixty-three years old.

Comments: [Its isnad is saheeh, al-Bukhari (3903) and Muslim (2351)]

لرؤيته، فإن أغمي علىئكم فائتموا العدة.

[راجع: ٣٠٢١]

تخریج: اسناده صحيح، م: (١٠٨٨).

٣٥١٦ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ أَبْنِ عَبَّاسٍ قَالَ: مَكَّتْ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً، وَتُوفِيَ وَهُوَ أَبْنُ ثَلَاثَ وَسِيَّنَ. [راجع: ٢٠١٧]

تخریج: اسناده صحيح، خ: (٣٩٠٣)، م: (٢٢٥١).

3517. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) was sent when he was forty years old. He stayed in Makkah for thirteen years, receiving Revelation, then he was commanded to migrate, so he migrated (and stayed in Madinah) for ten years, then he died when he was sixty-three years old.

Comments: [Its isnad is saheeh, al-Bukhari (3902)]

٣٥١٧ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا عَبْرِيَّةُ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: يُبَشِّرُ رَسُولُ اللَّهِ ﷺ لِأَرْبَعِينَ سَنَةً، فَمَكَّتْ بِسِكَّةٍ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ ثُمَّ أُمِرَ بِالْهِجَرَةِ فَهَاجَرَ عَشْرَ سِنِينَ فَمَاتَ وَهُوَ أَبْنُ ثَلَاثَ وَسِيَّنَ.

[راجع: ٢٠١٧]

تخریج: اسناده صحيح، خ: (٣٩٠٢).

3518. Abu Hadir said: Ibn 'Umar was asked about earthenware jars: can *naheedh* be made in them? He said: Allah and His Messenger (ﷺ) forbade that. The man went to Ibn 'Abbas and told him what Ibn 'Umar had said. Ibn 'Abbas said: He was right. The man said to Ibn 'Abbas: What kind of earthenware jar did the Messenger of Allah (ﷺ) forbid? He said: Any vessel that is made from clay.

Comments: [Its isnad is saheeh]

٣٥١٨ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبْنُ جُورْجِيَّ قَالَ: أَخْبَرَنِي أَبُو حَاضِرٍ قَالَ: شَيْلَ أَبْنُ عَمْرٍ عَنِ الْجَرَّ يَتَدَدُّ فِيهِ، فَقَالَ: تَهْنِي اللَّهُ وَرَسُولَهُ عَنْهُ، فَانطَّلَقَ الرَّجُلُ إِلَى أَبْنِ عَبَّاسٍ، فَذَكَرَ لَهُ مَا قَالَ أَبْنُ عَمْرٍ: فَقَالَ أَبْنُ عَبَّاسٍ: صَدِيقٌ، قَالَ الرَّجُلُ لِأَبْنِ عَبَّاسٍ: أَيُّ جَرَّ تَهْنِي عَنْهُ، قَالَ: كُلُّ شَيْءٍ يُضْطَعَ مِنْ مَدَرٍ. [راجع: ٣٢٥٧]

تخریج: اسناده صحيح.

3519. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: When the verse on debt was revealed, the Messenger of Allah (صلوات الله عليه عليه) said: "The first one to deny something was Adam (آدم)." He said it three times. "When Allah, may He be glorified and exalted, created Adam, He wiped his back, and brought forth from him, all of his offspring until the Day of Resurrection, and He showed him his progeny. Among them he saw a man with a bright, white face, and he said: O Lord, who is this son of mine? He said: This is your son Dawood. He said: O Lord, how long will his life be? He said: Sixty years. He said: O Lord, make his life longer. He said: No, not unless I take it from your life. And the life of Adam was one thousand years. So he gave him forty years and Allah, may He be glorified and exalted, recorded that in a Book, and the angels bore witness to it. When Adam was dying and the angels came to him to take his soul, he said: There are still forty years of my life left. It was said to him: You gave that to your son Dawood. He said: I did not do that and I did not give him anything. Allah, may He be glorified and exalted, showed him the record and the angels testified to that.

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

3520. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه عليه) said: "Allah, may He

٣٥١٩ - حَدَّثَنَا رَوْحُ : حَدَّثَنَا حَمَادٌ عَنْ عَلِيٍّ
ابْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: لَمَّا نَزَّلَتْ آيَةُ الدَّيْنِ قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَوَّلَ مَنْ جَنَدَ آدَمَ عَلَيْهِ
الصَّلَاةَ وَالسَّلَامَ - فَالَّهُمَا تَلَاثَ مَرَاتٍ - إِنَّ
اللَّهَ لَمَّا خَلَقَ آدَمَ عَلَيْهِ الصَّلَاةَ وَالسَّلَامَ مَسَخَ
ظَهَرَهُ، فَأَخْرَجَ مِنْهُ مَا هُوَ ذَارِيٌّ إِلَى يَوْمِ
الْقِيَامَةِ، فَجَعَلَ يَغْرُضُهُمْ عَلَيْهِ، فَرَأَى فِيهِمْ
رَجُلًا يَنْهَا، قَالَ: أَيْ رَبُّ أَيْ بَئْيَ هَذَا؟
قَالَ: هَذَا ابْنُكَ دَاؤُدَّ. قَالَ: أَيْ رَبُّ كَمْ
عُمْرُهُ؟ قَالَ: سِتُّونَ سَنَةً. قَالَ: أَيْ رَبُّ رَدَّ
فِي عُمُرِهِ، قَالَ: لَا، إِلَّا أَنْ تَرِيدَهُ أَنْتَ مِنْ
عُمْرِكَ، فَكَانَ عُمْرُ آدَمَ أَلْفَ عَامٍ، فَوَهَبَ لَهُ
مِنْ عُمُرِهِ أَرْبَعِينَ عَاماً، فَكَتَبَ اللَّهُ عَزَّ وَجَلَّ
عَلَيْهِ كِتَابًا وَأَشَهَدَ عَلَيْهِ الْمَلَائِكَةُ، فَلَمَّا حُضِرَ
آدَمُ عَلَيْهِ السَّلَامُ أَتَتِ الْمَلَائِكَةُ لِتَقْبِيسِ رُوحَهُ،
قَالَ: إِنَّهُ لَمْ يَخْضُرْ أَجْلِي قَدْ يَقِنُ مِنْ عُمُرِي
أَرْبَعُونَ سَنَةً، قَالُوا: إِنَّكَ قَدْ وَهَبْتَهَا لِابْنِكَ
دَاؤُدَّ. قَالَ: مَا فَعَلْتُ وَلَا وَمَبْتُ لَهُ شَيْئاً.
وَأَبْرَزَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ الْكِتَابَ، فَأَقَامَ عَلَيْهِ
الْمَلَائِكَةُ. [راجع: ٢٢٧٠]

تخریج: حسن لغيره، وهذا إسناد ضعيف
لضعف علي بن زيد، ويوسف بن مهران

شيءاً، عن أبي سنان الدؤلي، عن ابن

be glorified and exalted, has decreed *Hajj* for you." al-Aqra' bin Habis said: Is it (every year) for ever, O Messenger of Allah? He said: "No, it is one *Hajj*. If I said yes, it would become obligatory."

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

عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ عَلَيْكُمُ الْحَجَّ» فَقَالَ الْأَقْرَاءُ بْنُ حَابِبٍ: (١/٣٧٢) أَبَدَا يَا رَسُولَ اللَّهِ؟ قَالَ: «بَلْ حَجَّةً وَاحِدَةً، وَلَوْ قُلْتَ: نَعَمْ، لَوْجَبْتَ». [راجع: ٢٣٠٤]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف زمعة بن صالح، وقد توبع.

3521. It was narrated from Ibn 'Abbas (رض): A sheep belonging to Ma'moonah died, and the Prophet (ﷺ) said: "Why don't you make use of its hide?" They said: It is *maitah* (i.e., it died of natural causes and was not slaughtered properly). He said: "Tanning the hide purifies it."

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

٣٥٢١ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شَعْبَةُ عَنْ يَعْمُوبَ بْنِ عَطَاءَ، عَنْ أَبِيهِ، عَنْ أَبْنِ عَبَّاسٍ: مَائِتَ شَاةً لِمَيْمُونَةَ، فَقَالَ النَّبِيُّ ﷺ: «هَلَّ أَشْتَهِنْتُمْ بِإِلَاهِهِمْ؟» قَالُوا: إِنَّهَا مَيْمُونَةَ، فَقَالَ: «إِنَّ دِيَاعَ الْأَدِيمِ طُهُورٌ». [راجع: ٢٠٠٣]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف يعقوب بن عطاء وقد توبع.

3522. It was narrated from Abu Mijaz that a man came to Ibn 'Abbas (رض) and said: I threw six or seven [pebbles, at the *Jamrah*]. He said: I am not sure whether the Messenger of Allah (ﷺ) threw six or seven [pebbles] at the *Jamrah*.

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

٣٥٢٢ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شَعْبَةُ عَنْ قَنَادَةَ، عَنْ أَبِي مَجْلُونٍ: أَنَّ رَجُلًا أَتَى أَبْنَ عَبَّاسٍ، فَقَالَ: إِنِّي رَمَيْتُ سِبْعَ أَوْ سَبْعَ، قَالَ: مَا أَذْرَى أَرْمَى رَسُولُ اللَّهِ ﷺ الْجَمَرَةَ سِبْعَ أَوْ سَبْعَ؟

تخریج: إسناده صحيح.

3523. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) was treated with cupping for a headache he was suffering.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5700)]

٣٥٢٣ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامُ عَنْ عَكْرَمَةَ عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَاجَ وَهُوَ مُخْرِمٌ فِي رَأْسِهِ مِنْ صَدَاعٍ وَجَدَهُ. [راجع: ٢١٠٨]

تخریج: إسناده صحيح، خ: (٥٧١٠).

3524. Ibn 'Abbas (رض) said: The Messenger of Allah (ﷺ) was treated with cupping in his head when he was in *ihran*.

٣٥٢٤ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ،

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1835) and Muslim (1202)]

تخریج: [إسناده صحيح، خ: (١٨٣٥)، م: (١٢٠٢)].

3525. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed in Dhul-Hulaifah, then he marked the *hady* on the right side of its hump, then he wiped the blood from it and garlanded it with two sandals. Then he rode his mount and when he reached al-Baida', he entered *ihram*. He said: He entered *ihram* at noon time. Abu Dawood said: For Hajj.

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

3526. It was narrated that al-Muttalib bin 'Abdullah said: Ibn 'Umar used to do *wudoo'* washing each part three times, and he attributed that to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And Ibn 'Abbas (رضي الله عنه) used to do *wudoo'* washing each part once, and he attributed that to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Comments: [*Saheeh* because of corroborating evidence]

3527. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came to Zamzam and we drew a bucket for him and he drank, then he ejected some water back into it, then we emptied it into Zamzam. Then he said: "Were it not that you would be overwhelmed at (the well), I would have drawn it with my own hands."

قال ابن عباس: أخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ، عَلَى رَأْيِهِ. [راجع: ١٩٢٢]

٣٥٢٥ - حَدَّثَنَا رَوْحٌ وَأَبُو دَاوُدَ الْمَعْنَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ فَتَاهَةَ، عَنْ أَبِي حَمَّانَ الْأَغْرِيِّ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَبِيعَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْعَرَ الْهَذَنِي حَاجِبَ الشَّمَاءِ الْأَفْيَنِ، ثُمَّ أَمَاطَ عَنْهُ الدَّمَ وَقَلَّدَهُ تَعْلِيَنِ، ثُمَّ رَكِبَ نَافَّةً، فَلَمَّا اسْتَوَثْ بِهِ عَلَى الْبَيْنَاءِ أَخْرَمَ، قَالَ: فَأَخْرَمَ عِنْدَ الظَّهَرِ؛

قال أَبُو دَاوُدَ: بِالْحَجَّ. [راجع: ٢٢٩٦]

تخریج: [إسناده صحيح، م: (١٢٤٣)].

٣٥٢٦ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ الْمُطَلِّبِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ أَبْنُ عُمَرَ يَتَوَضَّأُ لَذَّاتِ يَرْفَعُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ أَبْنُ عَبَّاسٍ يَتَوَضَّأُ مَرَّةً مَرَّةً، يَرْفَعُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ١٨٨٩]

تخریج: [صحیح لنیرہ، المطلب بن عبدالله مدلس، روایتہ عن ابن عمر وابن عباس مرسلة].

٣٥٢٧ - حَدَّثَنَا رَوْحٌ وَعَفَانُ: قَالَ: حَدَّثَنَا حَمَّادًا عَنْ قَسِّ، قَالَ عَفَانُ: أَخْبَرَنَا حَمَّادًا فِي حَدِيبِيَّةَ قَالَ: أَخْبَرَنَا قَسِّ عَنْ مُجَاهِدٍ، عَنْ أَبْنَى عَبَّاسٍ أَنَّهُ قَالَ: جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ زَمْرَمَ فَرَغَنَاهُ لَهُ دَلْوًا، فَسَرَّبَ ثُمَّ مَعَ فِيهَا، ثُمَّ أَفْرَغَنَاها فِي زَمْرَمَ، ثُمَّ قَالَ: «لَوْلَا أَنْ تَغْلِبُوا عَلَيْهَا لَتَرْغَثُ بَيْتَيِّ». [راجع: ٢٢٢٧]

Comments: [Its isnad is saheeh]

3528. It was narrated from Bakr bin 'Abdullah that a Bedouin said to Ibn 'Abbas (ﷺ): Why is it that the family of Mu'awiyah give water and honey to drink, and the family of So and so give milk, and you give *nabeedh*? Is it because you are miserly or poor? Ibn 'Abbas said: We are neither miserly nor poor, but the Messenger of Allah (ﷺ) came to us with Usamah bin Zaid riding behind him, and asked for something to drink, and we gave him some of this - meaning *nabeedh* in a waterskin - and he drank some of it and said: "You have done well; do like this."

Comments: [Its isnad is saheeh, Muslim (1316)]

3529. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to the well of Zamzam and we gave him some to drink, and he drank standing.

Comments: [Its isnad is saheeh, al-Bukhari (1637) and Muslim (2027)]

3530. It was narrated from Ibn 'Abbas that the Prophet of Allah ﷺ forbade being married to a woman and her paternal or maternal aunt at the same time.

Comments: [A saheeh hadeeth]

3531. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) used to pray Witr with three

تخریج: استاده صحيح.

٣٥٢٨ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَادٌ عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ أَنَّ أَغْرِيَأَنَّ قَالَ لِابْنِ عَبَّاسٍ: مَا شَاءَ آلُ مُعَاوِيَةَ يَشْفُونَ الْمَاءَ وَالْعَسْلَ، وَآلُ فُلَانٍ يَشْفُونَ الْلَّبَنَ، وَآلُ شَفَعَةَ يَشْفُونَ الْبَيْضَأَمِنَ يَخْلُ يَكُمْ أَوْ حَاجَةً؟ قَالَ: إِنَّ عَبَّاسَيْ ما يَنْتَهِ يَخْلُ وَلَا حَاجَةً، وَلَكِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَنَا وَرَوَيْهُ أَسْمَاهُ بْنَ رَبِيدٍ، فَأَشْتَهَى فَسَقَيَاهُ مِنْ هَذَا - يَعْنِي تَبَدَّى السَّقَايَةُ - فَشَرِبَ مِنْهُ وَقَالَ: «أَخْسَثْتُمْ، هَكَذَا فَاضْتَعُوا». [راجع: ٢٩٤٤]

تخریج: استاده صحيح، م: (١٣١٦).

٣٥٢٩ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَادٌ عَنْ عَاصِمِ الْأَخْوَلِ، عَنْ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسِيْمَ قَالَ: جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَقَيَاهُ، فَشَرِبَ قَائِمًا. [راجع: ١٨٣٨]

تخریج: استاده صحيح، خ: (١٦٣٧)، م: (٢٠٢٧).

٣٥٣٠ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ عَنْ أَبِي حَرْبِيْزٍ، عَنْ عَبْرِيْمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَبِيداً نَهَى أَنْ تُنكِحَ الْمَرْأَةَ عَلَى عَمِّهَا أَوْ عَلَى حَالِهَا. [راجع: ١٨٧٨]

تخریج: حديث صحيح.

٣٥٣١ - حَدَّثَنَا حُجَّيْنُ بْنُ النَّشَّيْ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ،

rak'ahs, reciting *Sabbih isma Rabbikal-A'la, Qul ya ayyuhal-kafiroon*, and *Qul Huwallahu Ahad*.

Comments: [Its isnad is saheeh]

عن ابن عباس قال: كَانَ الرَّبِيعُ يُوْتُرُ بِثَلَاثَةِ
سَجَنَ أَشْدَرَ رِزْكَ الْأَعْلَى وَ قُلْ يَكُبَّا الْكَبِيرُونَ وَ
قُلْ هُوَ اللَّهُ أَكْبَرُ . [راجع: ٢٧٢٦]

تخریج: إسناده صحيح.

3532. It was narrated that Abut-Tufail said: Mu'awiyah did not come to any corner of the House but he touched it. Ibn 'Abbas (رض) said: The Prophet of Allah (ﷺ) only touched these two corners. Mu'awiyah said: None of its corners are to be forsaken. 'Abdul-Wahhab said: The two corners were the Yemeni Corner (ar-Ruknul-Yamani) and the corner where the (Black) Stone is.

Comments: [Its isnad is saheeh]

٣٥٣٢ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدُ وَعَبْدُ
الْوَهَابِ عَنْ سَعِيدٍ، عَنْ فَتَّادَةَ، عَنْ أَبِي
الْطَّفْلِيِّ قَالَ: كَانَ مَعَاوِيَةً لَا يَأْتِي عَلَى رُكْنٍ
مِنْ أَرْكَانِ النَّبِيِّ إِلَّا اسْتَلَمَهُ، فَقَالَ أَبُو
عَبَّاسٍ: إِنَّمَا كَانَ نَبِيُّ اللَّهِ يَسْتَلِمُ هَذَيْنِ
الرُّكْنَيْنِ، فَقَالَ مَعَاوِيَةً: لَيْسَ مِنْ أَرْكَانِهِ شَيْءٌ
مَهْجُورٌ، قَالَ عَبْدُ الْوَهَابِ: الرُّكْنَيْنِ الْيَمَانِيِّ
وَالْحَجَرِ . [راجع: ٢٢١٠]

تخریج: إسناده صحيح.

3533. It was narrated that Abut-Tufail said: I was with Mu'awiyah and Ibn 'Abbas (رض) when they were circumambulating the House. Ibn 'Abbas would touch the two corners and Mu'awiyah would touch all of them. Ibn 'Abbas said: The Messenger of Allah (ﷺ) only touched these two corners, the Yemeni and the Black (i.e., where the Black Stone is). Mu'awiyah said: No part of it is to be forsaken."

Comments: [Its isnad is qawi]

٣٥٣٣ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا التَّوْرِيُّ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ حُكْمَيمٍ، عَنْ أَبِي
الْطَّفْلِيِّ قَالَ: كُنْتُ مَعَ مَعَاوِيَةَ وَابْنِ عَبَّاسٍ،
وَهُمَا يَطْوَفَانِ حَوْلَ النَّبِيِّ، فَكَانَ أَبُو عَبَّاسٍ
يَسْتَلِمُ الرُّكْنَيْنِ، وَكَانَ مَعَاوِيَةُ يَسْتَلِمُ الْأَرْكَانَ
كُلُّهَا، فَقَالَ أَبُو عَبَّاسٍ: كَانَ رَسُولُ اللَّهِ
لَا يَسْتَلِمُ إِلَّا هَذَيْنِ الرُّكْنَيْنِ الْيَمَانِيِّ
وَالْأَسْوَدَ، فَقَالَ مَعَاوِيَةً: لَيْسَ مِنْهَا شَيْءٌ
مَهْجُورٌ . [راجع: ٢٢١٠]

تخریج: إسناده قوي.

3534. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) did 'Umrah from Ji'ranah; he trotted

٣٥٣٤ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَادًا عَنْ عَبْدِ
اللهِ بْنِ عُثْمَانَ بْنِ حُكْمَيمٍ عَنْ أَبِي الطَّفْلِيِّ، عَنْ

around the House three times and walked for four circuits.

Comments: [Its isnad is qawi]

ابن عباس عن النبي ﷺ: أَنَّهُ اغتَمَّ مِنْ جُمْرَانَةَ، فَرَمَّلَ بِالْيَتْبَثَ ثَلَاثَةَ، وَمَسَى أَرْبَعَةَ أَشْوَاطٍ. [راجع: ٢٢٢٠]

تخریج: إسناده قوي.

3534 (sic) It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (رض): Your people are saying that the Messenger of Allah (ﷺ) trotted around the House and that it is *Sunnah*. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, the Messenger of Allah (ﷺ) did trot around the House, but they are lying because it is not *Sunnah*. At the time of al-Hudaibiyyah, Quraish said: Leave Muhammad and his Companions alone until they die like the worm that falls from the nose of an animal [*an-naghaf*: said to belittle a man and remark on his weakness]. When it was agreed that they would come the following year and stay in Makkah for three days, the Messenger of Allah (ﷺ) came and the *mushrikeen* were watching from the direction of Qu'aqiq'an. The Messenger of Allah (ﷺ) said to his Companions: "Trot around the House three times." But it is not *Sunnah*.

Comments: [A saheeh hadeeth]

3535. It was narrated from Abut-Tufail... and he quoted the *hadeeth*.

Comments: [A saheeh hadeeth]

٣٥٣٤ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَارَ بْنِ حُكْمَاءِ، عَنْ أَبِي الطَّفَلِيِّ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: يَرْعُمُ قَوْمَكَ أَنَّ النَّبِيَّ ﷺ قَدْ رَمَّلَ (٣٧٣/١) بِالْيَتْبَثَ وَأَنَّ ذَلِكَ سُنَّةً. قَالَ: صَدَفُوا وَكَذَبُوا، قُلْتُ: مَا صَدَفُوا وَكَذَبُوا؟ قَالَ: صَدَفُوا قَدْ رَمَّلَ بِالْيَتْبَثَ، وَكَذَبُوا لَيْسَتْ بِسُنَّةٍ. إِنَّ قُرَيْشًا قَاتَلَتْ: دَعُوا مُحَمَّدًا وَأَصْحَابَةَ رَمَّلَ الْحَدِيدَيَّةِ، حَتَّى يَمُوتُوا مَوْتَ التَّعْقِفِ. قَلَّمَ صَالَحُوا النَّبِيَّ ﷺ عَلَى أَنْ يَجِيدُوا مِنَ الْعَامِ الْمُقْبَلِ فَيَقِيمُوا بِمَكَّةَ ثَلَاثَةَ، فَقَدِيمَ رَسُولُ اللَّهِ ﷺ مِنَ الْعَامِ الْمُقْبَلِ، وَالْمُشْرِكُونَ مِنْ قِبَلِ نُعَيْقَانَ، فَقَاتَلَ رَسُولُ اللَّهِ ﷺ: «اَرْمُلُوا بِالْيَتْبَثَ ثَلَاثَةَ، وَلَيْسَتْ بِسُنَّةٍ». [راجع: ٢٧٠٧]

تخریج: حديث صحيح

٣٥٣٥ - حَدَّثَنَا يُونُسُ وَسَرِيعٌ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي عَاصِمِ الْغَنْوَيِّ، عَنْ أَبِي الطَّفَلِيِّ ... فَذَكَرَ الْحَدِيدَ. [راجع: ٢٧٠٧]

تخریج: حديث صحيح.

3536. It was narrated from Ibn 'Abbas (رض) that Quraish said: Muhammad and his companions have been weakened by the fever of Yathrib. When the Messenger of Allah (ﷺ) came in the year in which he did 'Umrah, he said to his companions: "Trot around the House so that the *mushrikeen* may see your strength. When they trotted, Quraish said: It did not make them weak.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1602) and Muslim (1266)]

3537. It was narrated from Ibn 'Abbas (رض) that the Prophet (ﷺ) said: "The Black Stone is from Paradise. It was whiter than snow, until the sins of the people of *shirk* turned it black."

Comments: [*Saheeh*, apart from the phrase "It was whiter than snow..."; its *isnad* is *da'eef* because of the confusion (*ikhtilaf*) of 'Ata' bin as-Sa'ib]

3538. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) rinsed his mouth after drinking milk and said: "It is somewhat greasy."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (211) and Muslim (358)]

3539. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) was one of the most

- ٣٥٣٦ - حَدَّثَنَا رَوْحٌ : حَدَّثَنَا حَمَادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ أَيُوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ : أَنَّ قُرِيشًا قَالُوا : إِنَّ مُحَمَّدًا وَأَصْحَابَهُ قَدْ وَهَنَّهُمْ خَمَّى يَتَرَبُّ ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ لِعَامِهِ الَّذِي اغْتَسَرَ فِيهِ، قَالَ لِأَصْحَابِهِ : ارْمُوا بِالْيَتَمَّى الْمُشْرِكُونَ فَوَتَّكُمْ، فَلَمَّا رَمَلُوا، قَالَتْ قُرِيشٌ : مَا وَهَنَّهُمْ . [راجع : ٢٦٣٩]

تخریج: إسناده صحيح، خ: (١٦٠٢)، م: (١٢٦٦).

- ٣٥٣٧ - حَدَّثَنَا رَوْحٌ : حَدَّثَنَا حَمَادٌ - يَعْنِي ابْنَ سَلَمَةَ - حَدَّثَنَا عَطَاءُ بْنُ السَّابِقِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ : «الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ، وَكَانَ أَشَدَّ بَيَاضًا مِنَ النَّارِ، حَتَّى سُوَدَّةَ حَطَابِيَا أَهْلَ الشَّرِكِ . [راجع: ٢٧٩٥]

تخریج: صحيح دون قوله: «وكان أشد بياضا...»، وإسناده ضعيف لاختلاط عطاء بن الساب.

- ٣٥٣٨ - حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ : حَدَّثَنَا يُوسُفُ عَنِ الرُّهْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ ﷺ مَضْمَضَ مِنْ لَبْنِ، وَقَالَ : «إِنَّ لَهُ دَسْمًا». [راجع: ١٩٥١]

تخریج: إسناده صحيح، خ: (٢١١)، م: (٣٥٨).

- ٣٥٣٩ - حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ : حَدَّثَنَا يُوسُفُ عَنِ الرُّهْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ

generous of people, and he was at his most generous in Ramadan, when Jibreel met with him. Jibreel would meet with him every night, reviewing the Qur'an with him. When Jibreel met with him, the Messenger of Allah (ﷺ) was more generous than the blowing wind.

Comments: [Its isnad is saheeh, al-Bukhari (6) and Muslim (2308)]

عَنْهُ، عَنْ أَبْنَى عَبَّاسِيِّ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ كَانَ مِنْ أَجْوَادِ النَّاسِ، وَأَجْوَادُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، يَلْقَاهُ كُلَّ لَيْلَةٍ يُذَارِسُهُ الْقُرْآنَ، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ جِبْرِيلُ - أَجْوَادُ مِنَ الرِّيحِ الْمُرْسَلَةِ.

[راجع: ٢٠٤٢]

تخریج: استاده صحيح، خ: (٦)، م: (٢٣٠٨).

3540. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) said: "I have been supported with the east wind, and 'Ad were destroyed with the west wind."

Comments: [Its isnad is saheeh, al-Bukhari (1035) and Muslim (900)]

٣٥٤٠ - حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا شَعْبَةُ غَنْ أَبِي شِرْبَرَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَى عَبَّاسِيِّ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ قَالَ: «نُصِرْتُ بِالصَّبَابِ وَأُهْلِكْتُ غَادًا بِالدَّبُورِ». [راجع: ١٩٥٥]

تخریج: استاده صحيح، خ: (١٠٣٥)، م: (٩٠٠).

3541. Muhammad bin 'Ali bin 'Abdullah bin 'Abbas narrated that his father said: Ibn 'Abbas (رض) told me that he stayed overnight with the Prophet (ﷺ). He woke up at night, took his *siwak* and brushed his teeth with it, then he did *wudoo'*, saying, "Verily, in the creation of the heavens and the earth..." [Al 'Imran 3:190] until he finished reciting these verses, and reached the end of the soorah. Then he prayed two *rak'ahs*, in which he made the standing, bowing and prostrating lengthy. Then he went (and lay down) until I could hear him breathing deeply in sleep. Then he woke up, cleaned

٣٥٤١ - حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أُبُو عَوَانَةَ عَنْ حُصَيْنٍ، عَنْ حَسِيبِ بْنِ أَبِي ثَابِتٍ أَنَّهُ حَدَّثَهُ مُحَمَّدُ بْنُ عَلَيْهِ بْنُ عَبْدِ اللَّهِ أَبْنَى عَبَّاسِ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي أَبْنُ عَبَّاسِ: أَنَّهُ نَاتَّعْنَدَتْهُ أَبِي هُرَيْرَةَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَامٌ فَأَخْدَى سِوَاكَهُ، فَاشْتَاكَ بِهِ، ثُمَّ تَوَضَّأَ وَهُوَ يَقُولُ: «إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ» (آل عمران: ١٩٠) حَتَّى قَرَا هَذِهِ الْآيَاتِ، وَأَنْتَهَى عِنْدَ آتِيَرِ الشُّوَرَةِ ثُمَّ صَلَّى رَكْعَتَيْنِ، فَأَطَالَ فِيهِمَا الْقِيَامُ وَالرُّكُوعُ وَالسُّجُودُ، ثُمَّ أَنْصَرَفَ، حَتَّى سَعَى فَتَحَّ الْوَمَ، ثُمَّ اسْتَيقَظَ فَاشْتَاكَ، وَتَوَضَّأَ وَهُوَ يَقُولُ: حَتَّى

his teeth with the *siwak* and did *wudoo'* whilst saying... until he had done that three times. Then he prayed *Witr* with three *rak'ahs*, then Bilal the *mu'adhdhin* came to him and he went out to the prayer, saying, "O Allah, put in my heart light, put in my hearing light, put in my sight light, put in front of me light and behind me light, put to my right light and to my left light, above me light and below me light, O Allah, grant me abundant light."

Comments: [Its *isnad* is *sahieeh*, Muslim (763)]

3542. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The first one who prayed with the Prophet (ﷺ) after Khadeejah was 'Ali. And on one occasion he said: (The first one who) became Muslim.

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

فَعَلَ ذَلِكَ ثَلَاثَ مَرَاتٍ، ثُمَّ أَوْتَرَ بِثَلَاثَةِ،
فَأَتَاهَا بِلَالُ الْمُؤْذِنُ فَخَرَجَ إِلَى الصَّلَاةِ وَهُوَ
يَقُولُ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَاجْعَلْ
فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا،
وَاجْعَلْ أَمَانِي نُورًا وَخَلْفِي نُورًا، وَاجْعَلْ
عَنْ يَمِينِي نُورًا وَعَنْ شَمَائِلِي نُورًا، وَفَوْقِي
نُورًا وَنَحْتِي نُورًا، اللَّهُمَّ أَعْظَمْ لِي نُورًا».
[راجع: ١٩١٢]

تخریج: إسناده صحيح، م: (٧٦٣).

٣٥٤٢ - حَدَّثَنَا شَيْعَانُ بْنُ دَاؤِدَ: حَدَّثَنَا أَبُو
عَوَانَةَ عَنْ أَبِي بَلْعَ، عَنْ عَفْرَوْ بْنِ مَيْمُونَ،
عَنْ أَبْنِ عَنَّاسٍ قَالَ: أَوْلُ مَنْ صَلَّى مَعَ النَّبِيِّ
ﷺ بَعْدَ خَدِيجَةَ عَلَيْهِ. وَقَالَ مَرْأَةٌ: أَسْلَمَ.
[٣٠٦١]

[راجع: ٣٠٦١]

تخریج: إسناده ضعيف، انظر برقم:
(٣٠٦١)

٣٥٤٣ - حَدَّثَنَا شَيْعَانُ بْنُ دَاؤِدَ: حَدَّثَنَا
شَعْبَةُ عَنْ أَبِي إِشْحَاقَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ
جُبَيْرٍ يُخَدِّثُ عَنْ أَبْنِ عَنَّاسٍ قَالَ: تُؤْتِنِي
رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْنُ خَمْسَ عَشْرَةَ سَنَةً.

[راجع: ٢٢٨٣]

تخریج: إسناده صحيح، خ: (٥٠٣٥).

٣٥٤٤ - حَدَّثَنَا شَيْعَانُ بْنُ دَاؤِدَ: أَخْبَرَنَا أَبُو
عَوَانَةَ: حَدَّثَنَا الْحَكَمُ وَأَبُو شَرِيرَ عَنْ مَيْمُونَ
ابْنِ مَهْرَانَ، عَنْ أَبْنِ عَنَّاسٍ: أَنَّ رَسُولَ اللَّهِ

3543. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) died when I was fifteen years old.

Comments: [Its *isnad* is *sahieeh*, al-Bukhari (5035)]

3544. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) forbade (as food) every wild animal that has fangs and every bird that has talons.

كُلُّ ذي مُحْلِبٍ مِنَ الطَّيْرِ. [راجع: ٢٧٤٧] كُلُّ ذي عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ، وَعَنْ كُلِّ ذِي مُحْلِبٍ مِنَ الطَّيْرِ.
تخریج: إسناده صحيح، م: (١٩٣٤).

Comments: [Its isnad is saheeh, Muslim (1934)]

3545. It was narrated from Ibn 'Abbas (رض) that the Messenger of Allah (ﷺ) used to go to bed hungry for several nights - 'Abdus-Samad said: in a row - and his family could find no supper. And most of their bread was barley bread.

Comments: [Its isnad is saheeh]

٣٥٤٥ - حَدَّثَنَا عَبْدُ الصَّمِدٍ: أَخْبَرَنَا ثَابِتٌ وَحَسْنُ بْنُ مُوسَى: حَدَّثَنَا ثَابِتٌ قَالَ: حَدَّثَنِي هَلَالٌ عَنْ عَنْكِمَةَ، عَنْ أَبْنَى عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) كَانَ يَبْيَطُ الْلَّيْلَى - قَالَ عَبْدُ الصَّمِدٍ: الْمُتَسَايَّةَ طَاوِيَا وَأَهْلُهُ لَا يَجِدُونَ عَشَاءً، وَكَانَ عَامَةُ خَبْرِهِمْ خَيْرُ الشِّعْرِ. [راجع: ٢٣٠٣]

تخریج: إسناده صحيح.

3546. It was narrated that Ibn 'Abbas (رض) said: The Prophet (ﷺ) was taken on his Night Journey, then he came the same night and told them of his journey, with the proof of the description of Baital-Maqdis, and of their caravan. Some people said: Should we believe what Muhammad says?! And they apostatised and became disbelievers, and Allah caused them to be slain with Abu Jahl. Abu Jahl said: Is Muhammad trying to scare us with the tree of az-Zaqoom? Bring us some dates and butter and let us have some Zaqoom! And he (the Prophet ﷺ) saw the Dajjal in his real form with his own eyes, not in a dream, and (he saw) 'Eesa, Moosa and Ibraheem, blessings of Allah be upon them. And the Prophet (ﷺ) was asked about the Dajjal

٣٥٤٦ - حَدَّثَنَا عَبْدُ الصَّمِدٍ وَحَسْنُ قَالَا: حَدَّثَنَا ثَابِتٌ - قَالَ حَسْنٌ: أَبُو زَيْدٍ - قَالَ عَبْدُ الصَّمِدٍ: قَالَ: حَدَّثَنَا هَلَالٌ عَنْ عَنْكِمَةَ عَنْ أَبْنَى عَبَّاسٍ قَالَ: أُشْرِيَ بِالَّتِي يَكُلُّ إِلَيْهِ بَيْتُ الْمَقْدِسِ، ثُمَّ جَاءَ مِنْ لَيْلَتِهِ فَحَدَّثَهُمْ بِيَسِيرٍ، وَيَعْلَمُهُ بَيْتُ الْمَقْدِسِ، وَيَعْبَرُهُمْ قَقَالَ نَاسٌ: قَالَ حَسْنٌ: تَعْرُنَ نُصْدِقُ مُحَمَّداً بِمَا يَقُولُ؟ فَازْتَدُوا كُفَّارًا، فَضَرَبَ اللَّهُ أَغْنَافَهُمْ مَعَ أَبِي جَهْلٍ، وَقَالَ أَبُو جَهْلٍ: يُحَوِّفُنَا مُحَمَّدٌ بِشَجَرَةِ الرَّزْقِمْ! هَاتُوا ثَمَرًا وَرُبْدًا، فَتَرَقُّمُوا. وَرَأَى الدَّجَالَ فِي صُورَتِ رُؤْيَا عَيْنِ، لَيْسَ رُؤْيَا مَنَامٍ، وَعَيْنِي، وَمُوسَى، وَإِبْرَاهِيمَ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ، فَلَمْ يَلْتَهِ الَّتِي يَكُلُّ عَنِ الدَّجَالِ؟ قَقَالَ: «أَقْسَرُ دِجَانَ» - قَالَ حَسْنٌ: قَالَ: رَأَيْتَهُ فِي لَمَائِيَةٍ

and he said: "He is white with a pinkish colour - Hasan said: I saw him with a huge body, white with a pinkish colour; one of his eyes protrudes like a shining star, and it is as if the hair on his head is the branches of a tree. And I saw 'Eesa, a young white man, with curly hair, keen-sighted and lean. And I saw Moosa, dark with a lot of hair, strongly built. And I looked at Ibraheem, and I did not look at any part of his body but I thought I was looking at part of my own body, as if he is your companion [referring to himself]. And Jibreel (as) said: Greet Malik with salam, so I greeted him with salam."

Comments: [Its isnad is saheeh]

3547. Hilal narrated that 'Ikrimah was asked about the one who is fasting - can he be treated with cupping? He said: It is only disliked because it weakens the individual. And he narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet ﷺ was treated with cupping when he was in ihram because of some poisoned mutton that he had eaten, that was poisoned by a woman from among the people of Khaibar.

Comments: [Its isnad is saheeh]

أَفْتَرَ هِجَانًا - إِنَّهُ عَنِيْتُهُ ثَائِمَةً، كَأَنَّهَا
كُوكُبٌ دُرْيٌّ، كَأَنَّ شَغَرَ رَأْسِهِ أَعْصَانَ
شَجَرَةَ، وَرَأَيْتُ عَيْنَيْ شَابًا أَيْضًا، جَعْدَ
الرَّأْسِ، حَدِيدَ الْبَصَرِ، مُبَطِّنَ الْخَلْقِ، وَرَأَيْتُ
مُوسَى أَشْحَمَ آدَمَ، كَثِيرَ الشَّعْرِ - قَالَ حَسَنٌ:
الشَّعْرَةَ - شَدِيدَ الْخَلْقِ، وَنَظَرَتِ إِلَيَّ
إِبْرَاهِيمَ، فَلَا أَنْظَرَ إِلَيَّ إِذْبَ مِنْ آزَابِهِ، إِلَّا
نَظَرَتِ إِلَيَّهِ مُتَنَّى، كَأَنَّهُ صَاحِبُكُمْ، فَقَالَ
جِبْرِيلُ عَلَيْهِ السَّلَامُ: سَلَّمْ عَلَى مَالِكٍ،
فَسَلَّمَتْ عَنْيَهُ. [راجع: ١٩١٦]

تغريب: إسناده صحيح.

٣٥٤٧ - حَدَّثَنَا عَبْدُ الصَّمَدِ وَحَسَنٌ قَالَا: حَدَّثَنَا ثَائِتُ: حَدَّثَنَا هَلَالٌ أَنَّ عَكْرِمَةَ سُبِّلَ - قَالَ حَسَنٌ: سَأَلَتْ عَكْرِمَةَ - عَنِ الصَّائِمِ، أَيْمَتْحِنُهُمْ؟ فَقَالَ: إِنَّمَا كُرْةً لِلضَّعْفِ. وَحَدَّثَ عَنِ ابْنِ عَبَّاسٍ - قَالَ حَسَنٌ: لَمْ حَدَّثْتَ عَنِ ابْنِ عَبَّاسٍ - أَنَّ النَّيْمَةَ يَكْتُلُهُ اخْتَاجَمَ وَهُوَ مُخْرِمٌ مِنْ أَكْلَهَا أَكْلَهَا مِنْ شَأْوَةٍ مَسْمُومَةٍ، سَمَّئَتْهَا امْرَأَةٌ مِنْ أَهْلِ خَيْرٍ. [راجع: ٢٧٨٤]

تغريب: إسناده صحيح.

آخر مشند عبد الله بن عباس

مشنون عبد الله بن مشغوف

Musnad of Abdullah bin Mas'ood

3548. Abdur-Rahman bin Yazeed said: I saw Ibn Mas'ood (رضي الله عنه) stoning the *Jamrah*, Jamratul-'Aqabah, from the middle of the valley. Then he said: This - by the One besides Whom there is no other God - is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Saheeh, al-Bukhari (1747) and Muslim (1296)]

٣٥٤٨ - حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مُغِيرَةُ عَنْ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ قَالَ: رَأَيْتُ ابْنَ مَسْعُودٍ رَمَى الْجَمْرَةَ، جَمْرَةَ الْفَقِيرَةِ، مِنْ بَطْنِ الْوَادِيِّ، ثُمَّ قَالَ: هَذَا - وَالَّذِي لَا إِلَهَ إِلَّا هُوَ - مَقَامُ الدِّيْنِ أَنْزَلَتْ عَلَيْهِ شُورَةُ الْبَقَرَةِ. [انظر: ٣٨٧٤، ٣٩٤٢، ٤٠٢٠، ٤٠٦١، ٤٠٨٩، ٤١١٧، ٤٢٧٨، ٤٣٧٠، ٤٣٥٩، ٤١٥٠].

تخریج: صحيح، خ: (١٧٤٧)، م: (١٢٩٦) وهذا إسناد فيه مغيرة الضبي، مدلس وقد عنن
وروایته عن ابراهیم وحده ضعیفة، وقد توبع.

3549. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah recited the *Talbiyah* when he moved on from Muzdalifah, and it was said: Is this man a Bedouin? 'Abdullah said: Have people forgotten or gone astray? I heard the one to whom Sooratal-Baqarah was revealed saying in this place: 'Labbaik Allahumma labbaik.'

Comments: [Its *isnad* is saheeh, Muslim (1283)]

٣٥٤٩ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ كَثِيرٍ بْنِ مُدْرِيكِ الْأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ: أَنَّ عَبْدَ اللَّهِ تَبَّأْتِ حِينَ أَفَاضَ مِنْ جَمِيعِ، فَقَبَلَ: أَغْرَابَيْ هَذَا؟ قَالَ عَبْدُ اللَّهِ: أَنْسَيَ النَّاسَ أَمْ ضَلَّوْ؟ سَمِعَتُ الدِّيْنِ أَنْزَلَتْ عَلَيْهِ شُورَةُ الْبَقَرَةِ يَقُولُ فِي هَذَا الْمَكَانِ: «لَيْكَ اللَّهُمَّ تَبَّأْ». [راجع: ١٧٩١]

3550. It was narrated that Abu Hayyan al-Ashja'i said: Ibn Mas'ood (رضي الله عنه) said to me: Recite some Qur'an to me. I said to him: Aren't you the one I learned it from and aren't you the one who

٣٥٥٠ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ هَلَالِ بْنِ يَسَافِ، عَنْ أَبِي حَيَّانَ الْأَشْجَعِيِّ، عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ لِي: إِفْرًا عَلَيْكَ مِنَ الْقُرْآنِ، قَالَ: فَقُلْتُ لَهُ: أَلَيْسَ مِنْكُ تَعْلَمَتْهُ،

taught it to us? He said: I came to the Prophet (ﷺ) one day and he said: "Recite some Qur'an to me." I said: O Messenger of Allah, aren't you the one to whom it was revealed and aren't you the one from whom we learned it? He said: "Yes, but I love to hear it from someone else."

Comments: [Saheeh because of corroborating evidence; al-Bukhari (4582) and Muslim (800) this is a *da'eef isnad*]

3551. It was narrated that Ibn Mas'ood (رضي الله عنه) said: I recited to the Messenger of Allah (ﷺ) from Sooratan-Nisa', and when I reached this verse: "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?" [an-Nisa' 4:41], his eyes flowed with tears.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4582) and Muslim (800)]

3552. It was narrated that Abu Wa'il said: Ibn Mas'ood (رضي الله عنه) said: There are two things, one of which I heard from the Messenger of Allah (ﷺ) and the other is from myself (i.e., I worked it out myself): "Whoever dies ascribing a rival to Allah will enter Hell." And I say: whoever dies not ascribing any rival to Allah or associating anything with Him, will enter Paradise.

وَأَنْتَ تُقْرِئُنَا؟ فَقَالَ: إِنِّي أَتَيْتُ الرَّبِّ بِذَاتِ يَوْمٍ، فَقَالَ: إِقْرِئْ أَعْلَى مِنَ الْقُرْآنِ؟ قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَيْتَ عَلَيْكَ أُنْزِلَ، وَمَنْكَ تَعْلَمْنَا؟ قَالَ: «لَنِي، وَلَكُنِي أُحِبُّ أَنْ أَشْهَدَ مِنْ غَيْرِي». [انظر: ٣٥٥١، ٣٦٠٦، ٤١١٨]

تخریج: صحيح لغیره، خ: (٤٥٨٢)، م: (٨٠٠)، وهذا إسناد ضعيف، أبو حیان الأشعري مجہول.

٣٥٥١ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مُبِيرٌ عَنْ أَبِي زَيْنٍ، عَنْ أَبْنَى مَشْعُورٍ، قَالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ مُبِيرًا مِنْ سُورَةِ النَّسَاءِ، فَلَمَّا بَلَغْتُ هَذِهِ الْآيَةَ: «فَكَيْفَ إِذَا جَعَلْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا»، وَجَعَلْنَا لَكَ عَلَى هَؤُلَاءِ شَهِيدًا» (النَّسَاء: ٤١) قَالَ: فَفَاضَ عَيْنَاهُ.

[٣٥٥٠]. راجع: (٣٥٥٠).

تخریج: إسناده صحيح، خ: (٤٥٨٢)، م: (٨٠٠).

٣٥٥٢ - حَدَّثَنَا هُشَيْمٌ: أَبَيَا سَيَارٍ وَمُغِيرَةً عَنْ أَبِي وَائِلٍ قَالَ: قَالَ أَبْنُ مَشْعُورٍ: حَضَلْنَا يَمِنًا، يَعْنِي، إِخْدَاهُمَا سَوْعَنَتْهَا مِنْ رَسُولِ اللَّهِ مُبِيرًا، وَالْأُخْرَى مِنْ نَفْسِي: «مَنْ مَاتَ وَهُوَ يَجْعَلُ لِلَّهِ يَدًا، دَخَلَ النَّارَ»، وَأَنَا أَوْلُ: مَنْ مَاتَ، وَهُوَ لَا يَجْعَلُ لِلَّهِ يَدًا، وَلَا يُسْرِكُ بِهِ شَيْئًا، دَخَلَ الْجَنَّةَ. [انظر: ٣٦٢٥، ٣٨١١، ٣٨٦٥، ٤٠٣٨، ٤٠٤٣، ٤٢٢٠، ٤٢٢١، ٤٣٢١، ٤٤٠٦، ٤٤٢٥].

Comments: [Its isnad is saheeh]

3553. Abu 'Ubaidah bin 'Abdullah narrated: 'Abdullah said: The Messenger of Allah (ﷺ) said: "The *nutfah* (sperm drop) remains in the uterus for forty days as it is without changing. Then when forty days have passed, it becomes an '*alaqah* (blood clot), then a *mudghah* (chewed lump of flesh) for a similar length of time, then it becomes bones for a similar length of time. Then when Allah wants to give it its final shape, He sends an angel to it and the angel who is appointed in charge of it says: 'O Lord, male or female? Doomed or blessed? Short or tall? With something missing or something superfluous? (What is) its provision and life span? Healthy or sick?' And he writes down all of that." One of the people said: Then why should we strive if all of that is finished with? He said: "Strive, for each one will be helped to do that for which he was created."

٣٥٥٣ - حَدَّثَنَا هُشَيْمٌ: أَبْنَاءَنَا عَلَيُّ بْنُ زَيْدٍ، قَالَ: سَوْعَتْ أَبَا عِيَّدَةَ بْنَ عَبْدِ اللَّهِ يَحْدُثُ، قَالَ: قَالَ عَنْدَ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ النُّطْفَةَ تَكُونُ فِي الرَّأْجُمِ أَذْبَرَتْ يَوْمًا عَلَى حَالِهَا لَا تَغْيِيرٌ، فَإِذَا مَضَتِ الْأَرْبَعُونَ حَارَثَ عَلَقَةً، ثُمَّ مَضْعَةً كَذَلِكَ، ثُمَّ عَظَامًا كَذَلِكَ، فَإِذَا أَرَادَ اللَّهُ أَنْ يُسْوِي خَلْقَهُ، يَكْتُبُ إِلَيْهَا مَلَكًا، فَيَقُولُ الْمَلَكُ الَّذِي يَلِيهِ: أَيْ رَبْ أَذْكُرُ، أَمْ أُنْتَ؟ (٣٧٥/١١) أَتَقْرَبُ أَمْ سَعِيدٌ؟ أَصْبِرُ أَمْ طَوِيلٌ؟ أَنَا فِصَّ أَمْ رَاهِدٌ فُوْرَةٌ وَأَجَلُهُ؟ أَصْحِحُ أَمْ سَقِيمٌ؟ قَالَ: فَيَكْتُبُ ذَلِكَ كُلُّهُ، فَقَالَ رَجُلٌ مِنَ النَّوْمِ: فَيَقِيمُ الْعَمَلَ إِذْنَ وَقْدَ فَرَغَ مِنْ هَذَا كُلُّهُ؟ قَالَ: «أَعْمَلُوا، فَكُلُّ سَيْوَجَةٍ لِمَا خَلَقَ لَهُ». [راجع: ٦٢١].

تخریج: إسناده ضعیف ومنقطع، أبو عبیدة لم يسمع من أبيه ابن مسعود على بن زید ضعیف.

Comments: [Its isnad is da'eef and munqati' (weak and interrupted)]

3554. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "There is no one among the Muslims, three of whose children die before reaching puberty, but they will be a strong protection against the Fire for him." It was said: O Messenger of Allah, what if they were two? He said: "Even if they were two." Abu Dharr (رضي الله عنه) said: O Messenger of Allah, I have

٣٥٥٤ - حَدَّثَنَا هُشَيْمٌ: أَبْنَاءَنَا الْعَوَامُ، عَنْ مُحَمَّدِ بْنِ أَبِي مُحَمَّدٍ مَوْلَى لِعُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِي عِيَّدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُنْذِلَيْنِ يَمُوتُ لَهُمَا ثَلَاثَةٌ مِنَ الْوَلَدِ، لَمْ يَتَنَعَّمُوا الْحِجَّةَ، إِلَّا كَانُوا لَهُ حَضَّا حَصِيبَةً مِنَ النَّارِ»، فَقَيْلَ: يَا رَسُولَ اللَّهِ، إِنْ كَانَا اثْتَيْنِ؟ قَالَ: «وَإِنْ كَانَا اثْتَيْنِ»،

only sent two ahead of me. He said: "Even if they were two." Ubayy bin Ka'b Abul-Mundhir, the leader of the prominent scholars, said: I only sent one ahead of me. It was said to him: Even if it was one? He said: "That (i.e., the reward) is only (for showing patience) when calamity first strikes."

Comments: [Its isnad in this version is da'eef and munqati']

3555. It was narrated from Abu 'Ubaidah bin 'Abdullah, from his father, that the mushrikeen distracted the Prophet (ﷺ) from four prayers on the day of al-Khandaq, until as much of the night as Allah willed had passed. Then he ordered Bilal to give the *adhan*, then he gave the *iqamah* and prayed *Zuhr*, then he gave the *iqamah* and prayed '*Asr*', then he gave the *iqamah* and prayed *Maghrib*, then he gave the *iqamah* and prayed '*Isha'*.

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

3556. It was narrated from Ibn Mas'ood (رضي الله عنه) that the Prophet (ﷺ) said: "On the night on which I was taken on the Night Journey, I met Ibraheem, Moosa and 'Eesa. They spoke about the Hour, and referred the matter to Ibraheem, who said: 'I have no knowledge of it.' So they referred the matter to Moosa, who said: 'I have no

knowledge of it.' They said: 'O Messenger of Allah, we have come to you for guidance.' He said: 'The Hour is like this' (indicating a small portion of the night). 'So when you see it, then pray.' They asked: 'What is the best time for us to pray?' He said: 'When you see it, then pray.' They asked: 'What is the best time for us to pray?' He said: 'When you see it, then pray.' They asked: 'What is the best time for us to pray?' He said: 'When you see it, then pray.' They asked: 'What is the best time for us to pray?' He said: 'When you see it, then pray.' They asked: 'What is the best time for us to pray?' He said: 'When you see it, then pray.'

تخریج: إسناده ضعيف ومتقطع، أبو عبيدة لم يسمع من أبيه ابن مسعود علي بن زيد ضعيف.

٣٥٥٥ - حَدَّثَنَا هُشَيْمٌ: أَبْنَا أَبْرَرِ الزَّبَّارِ عَنْ نَافِعِ بْنِ جَيْبَرٍ، عَنْ أَبِي عَيْنَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ الْمُشْرِكَيْنَ شَغَلُوا النَّبِيَّ بِكُلِّ يَوْمٍ الْحَتَّىْ عَنْ أَزْيَعِ صَلَوةٍ، حَتَّىْ ذَعَبَ مِنَ اللَّيلِ مَا شَاءَ اللَّهُ، قَالَ: فَأَمَرَ بِلَا فَادِئَ، ثُمَّ أَقَامَ فَصَلَّى الظَّهَرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ. [راجع: ٩٩٤].

تخریج: إسناده بهذه السياقة في ضعف وانقطاع، محمد بن أبي محمد مجاهد وأبو عبيدة لم يسمع من أبيه.

٣٥٥٦ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا الْعَوَامُ عَنْ جَيْلَةَ بْنِ سَحْمٍ، عَنْ مُؤْثِرِ بْنِ عَفَّازَةَ، عَنْ أَبْنِ مَنْوَدٍ عَنْ النَّبِيِّ بِكُلِّ لَيْلٍ قَالَ: «لَيْلَةُ إِبْرَاهِيمَ، وَمُوسَى، وَعِيسَى» قَالَ: «فَكَذَّا كُرُوا أَمْرَ الشَّاعِرَةِ، فَرَدُوا أَمْرَهُمْ إِلَى إِبْرَاهِيمَ، قَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُوا الْأَمْرَ إِلَى مُوسَى، قَالَ: لَا عِلْمَ لِي بِهَا،

knowledge of it.' So they referred the matter to 'Eesa who said: 'When it is going to happen is not known by anyone except Allah, but among the things I have learned from my Lord, may He be glorified and exalted, is that the Dajjal will emerge. I will have two bars with me, and when he sees me he will melt like lead, and thus Allah will cause him to perish. And the rocks and trees will say: "O Muslim, there is a disbeliever beneath me, come and kill him." Thus Allah will cause them to perish. Then the people will go back to their countries and homelands. At that point Ya'jooj and Ma'jooj will emerge, swarming swiftly from every hill, and will conquer their lands. They will not pass by anything but they will destroy it, and they will not pass by any water but they will drink it. Then the people will come to me, complaining about them. I will pray to Allah against them and Allah will cause them to perish and die, until the earth becomes rotten with their stench. Then Allah will send down rain which will wash their bodies away and throw them into the sea.... And among the things I learned from my Lord, may He be glorified and exalted, is that when that happens, the Hour will be like a pregnant woman who has reached full term, and her family do not know when she will suddenly give birth by night or by day.'"

Comments: [Its isnad is da'eef]

فَرَدُوا الْأَمْرَ إِلَى عَيْسَى، قَالَ: أَمَا وَجَبَتْهَا فَلَا يَعْلَمُهَا أَحَدٌ إِلَّا اللَّهُ، ذَلِكَ وَقِيمَةُ عَهْدِ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنَّ الدَّجَّالَ خَارِجٌ، قَالَ وَمَعِي قَضِيبَتِينِ، فَإِذَا رَأَيْتِهِ، دَابَ كَمَا يَدْوُبُ الرَّصَاصُ، قَالَ: فَيَهْلِكُهُ اللَّهُ، حَتَّىٰ إِنَّ الْحَجَرَ وَالشَّجَرَ لِيَقُولُ: يَا مُسْلِمُ، إِنَّ تَحْتِي كَافِرًا فَتَعَالَ فَاقْتُلْهُ، قَالَ: فَيَهْلِكُهُمُ اللَّهُ ثُمَّ يَرْجِعُ النَّاسَ إِلَى يَلَادِهِمْ وَأَوْطَانِهِمْ، قَالَ: فَيَمْنَدُ ذَلِكَ يَخْرُجُ بِأَجْوَحٍ وَمَاجِرَحٍ، وَهُمْ مِنْ كُلِّ حَدَبٍ يَشْلُونَ، فَيَظْلَمُونَ يَلَادِهِمْ، لَا يَأْتُونَ عَلَى شَيْءٍ إِلَّا أَهْلَكُوهُ، وَلَا يَمْرُؤُنَ عَلَى مَاءٍ إِلَّا شَرَبُوهُ، ثُمَّ يَرْجِعُ النَّاسَ إِلَيَّ فَيَشْكُوْهُمْ، فَأَدْعُو اللَّهَ عَلَيْهِمْ، فَيَهْلِكُهُمُ اللَّهُ وَبِيَمِّهِمْ، حَتَّىٰ تَجُوَى الْأَرْضُ مِنْ نَّثَرِ رِيحِهِمْ، قَالَ: فَيَنْزِلُ اللَّهُ عَزَّ وَجَلَّ الْمَطَرَ، فَتَجْرِفُ أَجْسَادَهُمْ حَتَّىٰ يَقْدِفُهُمْ فِي التَّخْرِ. قَالَ أَبِي: دَفَقَ عَلَىٰ هَاهُنَا شَيْءٌ لَمْ أَفْهَمْهُ، كَأَدِيمٍ، وَقَالَ يَزِيدُ - يَعْنِي ابْنَ هَارُونَ - ثُمَّ نُسْنَفُ الْجِبَالُ، وَنُمْدَدُ الْأَرْضُ مَدَ الأَدِيمِ. ثُمَّ رَجَعَ إِلَى حَدِيثِ هُشَيمِ، قَالَ: «فَيَقِيمَ عَهْدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ: أَنَّ ذَلِكَ إِذَا كَانَ كَذِيلَكَ، فَإِنَّ السَّاعَةَ كَالْحَامِلِ الْمُتَمِّمِ، الَّتِي لَا يَذْرِي أَهْلُهَا مَتَى تَفْجُوْهُمْ بِيَلَادِهِنَّ لَيْلًا أَوْ نَهَارًا».

تَحْرِيج: إِسْنَادُهُ ضَعِيفٌ، مُؤْثِرٌ بْنُ غَفارَةِ،
لَمْ يُوثِّقْهُ غَيْرُ ابْنِ حِبَانَ وَالْعَجَلِيِّ.

3557. It was narrated from 'Abdullah bin Mas'ood (رضي الله عنه) that a man came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: So and so slept yesterday and missed the prayer. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "That is (because) the Shaitan urinated in his ear - or ears."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1144) and Muslim (774)]

3558. It was narrated that Muslim bin Subaih said: I was with Masrooq in a house in which there was a statue of Mary. Masrooq said: Is this a statue of Chosroes? I said: No; it is a statue of Mary. Masrooq said: I heard 'Abdullah bin Mas'ood say: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The most severely punished of the people on the Day of Resurrection will be the image makers."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5950) and Muslim (2109)]

3559. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Whoever sees me in a dream has truly seen me, for the Shaitan cannot appear in my form."

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

3560. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said:

٣٥٥٧ - حَدَّثَنَا عَبْدُ الْغَرِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا مُنْصُورٌ عَنْ أَبِيهِ وَائِلٍ، عَنْ عَبْدِ اللَّهِ ابْنِ مَشْعُودٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ فُلَانًا نَامَ الْيَارِحَةَ عَنِ الصَّلَاةِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ذَاكَ الشَّيْطَانُ بَالَّفِي أُذْنِيهِ، أَوْ فِي أُذْنِيهِ». [انظر: ٤٠٥٩].

تخریج: إسناده صحيح، خ: (٤٠٥٩)، م: (١١٤٤)، (٧٧٤).

٣٥٥٨ - حَدَّثَنَا عَبْدُ الْغَرِيزِ: حَدَّثَنَا مُنْصُورٌ عَنْ مُسْلِمِ بْنِ ضَيْعَجَ قَالَ: كُنْتُ مَعَ مَسْرُوقَي فِي بَيْتِ فِيَهُ تَمَاثَلٌ مَرْتَبَمْ، قَالَ مَسْرُوقٌ: هَذَا تَمَاثَلٌ كَبِيرٌ؟ قَلَّتْ: لَا، وَلَكِنْ تَمَاثَلٌ مَرْتَبَمْ، قَالَ مَسْرُوقٌ: أَمَا إِنِّي سَيِّفْتُ عَبْدَ اللَّهِ بْنَ مَشْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوْرُونَ». [راجع: ٢٨١١].

تخریج: إسناده صحيح، خ: (٥٩٥٠)، م: (٢١٠٩).

٣٥٥٩ - حَدَّثَنَا إِسْحَاقُ - هُوَ الْأَزْدَقُ - حَدَّثَنَا سَقِيَانٌ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ أَبِيهِ الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ رَأَيَ فِي الْمَنَامِ، فَقَدْ رَأَيَنِي، فَإِنَّ الشَّيْطَانَ لَا يَتَبَغِي لَهُ أَنْ يَتَمَثَّلَ بِمَثْنَيِ». [انظر: ٣٧٩٩، ٤١٩٣، ٤٣٠٤].

تخریج: إسناده صحيح.

٣٥٦٠ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا الْأَغْمَشُ عَنْ أَبِيهِ وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ، قَالَ:

The Messenger of Allah (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

Comments: [Its *isnad* is *saheeh*, Muslim (2184)]

قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَحَاجِجُ اثْنَانُهُمْ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يُخِيِّرُهُمْ. [انظر: ٤٠٣٩، ٤٠٤٠، ٤٠٩٣، ٤١٦٥، ٤١٩٠، ٤١٩١، ٤٢٩٥، ٤٣٩٥، ٤٤٢٤، ٤٤٢٦].

تخریج: إسناده صحيح، م: (٢١٨٤).

3561. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ) led us in offering the fear prayer. They stood in two rows; one row stood behind the Prophet (ﷺ) and the other stood facing the enemy. The Messenger of Allah (ﷺ) led the row that was behind him in praying one *rak'ah*, then they got up and left, and took the place of those who had been facing the enemy, and the others came and stood in their place. Then the Messenger of Allah (ﷺ) led them (the second group) in praying one *rak'ah*, then he said the *tasleem* and those people got up and prayed (a second *rak'ah*) by themselves. Then they said the *tasleem* and went and took the place of the ones who were facing the enemy, and that group came back to their place and prayed one *rak'ah* by themselves, then they said the *tasleem*.

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

3562. It was narrated that 'Abdullah (رضي الله عنه) said that the Messenger of Allah (ﷺ) taught him the *tashahhud* and instructed

٣٥٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ فَضْلَيْنَ عَنْ حُصَيْفٍ: حَدَّثَنَا أَبُو عَيْدَةَ عَنْ عَبْدِ اللَّهِ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا الْخَوْبِ، فَقَامُوا صَفَّيْنِ، فَقَامَ صَفُّ خَلْفِ الشَّيْءِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّفَّ الَّذِينَ يَلْوَهُهُمْ رَكْعَةً، ثُمَّ قَامُوا فَذَهَبُوا، فَقَامُوا مَقَامًا أُولَئِكَ مُسْتَقْبِلِيَ الْعَدُوِّ، وَجَاءَ أُولَئِكَ فَقَامُوا مَقَامَهُمْ، فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ عَزَّ وَجَلَّ رَكْعَةً، ثُمَّ سَلَّمَ، ثُمَّ قَامُوا فَصَلَّوا لِأَنْتَشِيمِ رَكْعَةً، ثُمَّ سَلَّمُوا، ثُمَّ دَعَبُوا فَقَامُوا مَقَامًا أُولَئِكَ مُسْتَقْبِلِيَ الْعَدُوِّ، وَرَجَعَ أُولَئِكَ إِلَى مَقَامِهِمْ، فَصَلَّوا لِأَنْتَشِيمِ رَكْعَةً، ثُمَّ سَلَّمُوا. [انظر: ٣٨٨٢].

تخریج: صحيح، أبو عيدة لم يسمع من عبد الله وهو لانقطاعه، أبو عيدة لم يسمع من عبد الله وهو أبوه.

٣٥٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ فَضْلَيْنَ: حَدَّثَنَا حُصَيْفُ الْجَزَرِيُّ، قَالَ: حَدَّثَنِي أَبُو عَيْدَةَ بْنَ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ قَالَ: عَلِمَهُ رَسُولُ اللَّهِ

him to teach the people, "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and Messenger."

Comments: [Saheeh; al-Bukhari (831) and Muslim (402) this is a *da'eef isnad* because it is interrupted]

3563. It was narrated that 'Abdullah (رضي الله عنه) said: We used to greet the Messenger of Allah (ﷺ) with *salam* when he was praying, and he would return the greeting. When we came back from being with the Negus, we greeted him with *salam* and he did not return the greeting. We said: O Messenger of Allah, we used to greet you when you were praying and you would return the greeting. He said: "There is sufficient preoccupation in the prayer."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1199) and Muslim (538)]

3564. It was narrated from Abul-Ahwas that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "A man's prayer in congregation is twenty-odd times better than his praying alone."

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَأَمْرَةُ أَنْ يَقْتَلُ النَّاسَ
«الْجَيَّاثُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيَّاتُ
السَّلَامُ عَلَيْكَ أَبْهَا الشَّيْءٍ وَرَحْمَةُ الْوَ
وَبِرَّكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ، أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».]

تخریج: صحيح، خ: (٨٣١)، م: (٤٠٢)
وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم
يسمع من أبيه.

٣٥٦٣- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا
الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ
اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ وَهُوَ
فِي الصَّلَاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ
الْجَيَّاثِيِّ سَلَّمْنَا عَلَيْهِ، فَلَمْ يَرُدْ عَلَيْنَا، فَقُلْنَا:
يَا رَسُولَ اللَّهِ، كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ،
فَرَدَ عَلَيْنَا؟ فَقَالَ: «إِنَّ فِي - أَوْ فِي الصَّلَاةِ
لِسْعَلَا». [انظر: (٣٨٨٤).]

تخریج: إسناده صحيح، خ: (١١٩٩)، م: (٥٣٨).

٣٥٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا
عَطَاءُ بْنُ السَّائبِ عَنْ أَبِي الْأَخْوَصِ، عَنْ
عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ: «فَضَلَّ
صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ عَلَى صَلَاةِ
وَحْدَةٍ، بِضَعْ وَعِشْرُونَ دَرَجَةً». [انظر:
٣٥٦٧، ٤٢٢٣، ٤١٥٩، ٤١٥٨.]

تخریج: صحيح لغيره، هذا إسناد ضعيف، عطاء بن السائب - مختلط - قد تويّع.

3563. It was narrated from 'Abdullah bin Mas'ood (رضي الله عنه) that a man came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: When is Lailatal-Qadr? He said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, may my father and mother be sacrificed for you. I had some dates in my hand that I was eating for sahoor, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

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

3566. It was narrated from 'Abdullah (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prayed Zuhra with five rak'ahs. It was said: Has something been added to the prayer? And it was said: You prayed five (rak'ahs). And he prostrated twice.

Comments: [Its isnad is saheeh, al-Bukhari (1226) and Muslim (572)]

3567. It was narrated from 'Abdullah bin Mas'ood that the Prophet of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Prayer in congregation is twenty five times better than a man praying on his own, each time like his prayer."

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

تخریج: صحيح لغيره، وهذا متضعف لانقطاعه، قتادة لم يسمع من أبي الأحوص ومحمد ابن أبي عدي سمع من سعيد بعد اختلاطه.

٣٥٦٥ - حَدَّثَنَا عَمْرُو بْنُ الْهَيْمَنَ أَبُو قَطْنَنْ: حَدَّثَنَا الْمُشْعُودُ بْنُ عَسْدٍ عَنْ سَعِيدِ بْنِ عَمْرُو، عَنْ أَبِي عَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: مَنْ تَلَّهُ الْقَدْرُ؟ قَالَ: «مَنْ يَذَكُّرُ مِنْكُمْ تَلَّهُ الصَّهْبَاءِ؟» قَالَ عَبْدُ اللَّهِ: أَنَا، يَأْتِي أَنْتَ وَأَمِّي، وَإِنْ فِي يَدِي لَثَرَاتٍ أَشْحَرُ بَهْنَ، مُشْتَرًا بِمُؤْخِرَةِ رَخْلِي مِنَ الْفَجْرِ، وَذَلِكَ حِينَ طَلَعَ الْقَمَرُ». [انظر: ٢٧٦٧]

تخریج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من عبدالله.

٣٥٦٦ - حَدَّثَنَا عَمْرُو بْنُ الْهَيْمَنَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَفْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظَّهَرَ خَمْسَةَ فَقِيلَ: زَيْدٌ فِي الصَّلَاةِ؟ قَالَ: صَلَّيْتَ خَمْسَةَ نَسِيجَ سَجَدَتِينَ.

تخریج: إسناده صحيح، خ: (١٢٢٦)، م: (٥٧٢).

٣٥٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَلَاةُ الْجَمِيعِ تَنْصُلُ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ، خَمْسَةٌ وَعَشْرِينَ ضِيقَةً، كُلُّهَا مِثْلٌ صَلَاوَةٍ». [انظر: ٤١٥٨، ٤١٥٩، ٤٢٢٣].

تخریج: صحيح لغيره، وهذا متضعف لانقطاعه، قتادة لم يسمع من أبي الأحوص ومحمد ابن أبي عدي سمع من سعيد بعد اختلاطه.

3568. It was narrated that 'Abdullah bin Ma'qil bin Muqarrin said: My father and I entered upon 'Abdullah bin Mas'ood (رضي الله عنه) and he said: Did you hear the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "Regret is repentance"? He said: Yes. On one occasion he said: I heard him say, "Regret is repentance."

Comments: [Saheeh; this is a *hasan isnad*]

٣٥٦٨ - حَدَّثَنَا سُقِيَانُ عَنْ عَبْدِ الْكَرَمِ، قَالَ: أَخْبَرَنِي زَيْنُ الدِّينُ بْنُ أَبِي مَرْيَمَ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِيلٍ بْنِ مُقْرَنٍ، قَالَ: دَخَلْتُ مَعَ أَبِيهِ عَلَى عَبْدِ اللَّهِ بْنِ مَشْعُورٍ، فَقَالَ: أَنْتَ سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الذَّمْ تَوْبَةٌ»؟ قَالَ: نَعَمْ، وَقَالَ مَرْأَةٌ: سَمِعْتُهُ يَقُولُ: «الذَّمْ تَوْبَةٌ». [انظر: ٤١٢٤، ٤٠١٤، ٤٠١٦، ٤٠١٢]

تخریج: صحيح، وهذا إسناد حسن.

3569. It was narrated from 'Abdullah (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Give charity, O women, even if it is from your jewellery, for you are most of the people of Hell." A woman who was not one of the prominent women stood up and said: Why, O Messenger of Allah? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [Saheeh because of corroborating evidence; this is an *isnad* that could be *hasan*]

٣٥٦٩ - حَدَّثَنَا سُقِيَانُ عَنْ مَضْوِرٍ، عَنْ ذَرَّةٍ، عَنْ زَائِلِ بْنِ مَهَاتَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «تَصَدَّقُنَّ يَا مَعْشَرَ النِّسَاءِ، وَلَوْ مِنْ حُلِيْكُنْ، فَإِنَّكُنْ أَكْثَرُ أَهْلِ النَّارِ» فَقَامَتْ امْرَأَةٌ لَيْسَتْ مِنْ عَلَيْهِ النِّسَاءِ، فَقَالَتْ: لَمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا تَكُنْ تُخِيْرَنَ اللُّغْنَ، وَتَكْفُرَنَ الْعَشِيرَةِ». [انظر: ٤٠١٩، ٤١٥٢، ٤١٥١، ٤١٢٢، ٤٠٣٤]

تخریج: صحيح لغيره، وهذا سند محتمل للتحسين.

3570. It was narrated from 'Abdullah (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did the two prostrations after the *salam*. And on one occasion he said: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did the two prostrations of forgetfulness after the *salam*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1226) and Muslim (572)]

٣٥٧٠ - حَدَّثَنَا سُقِيَانُ عَنْ مَضْوِرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَهُمَا بَعْدَ السَّلَامِ. وَقَالَ مَرْأَةٌ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَ السَّاجِدَيْنِ فِي السَّهْرِ بَعْدَ السَّلَامِ. [راجع: ٣٥٦٦]. (إسناده صحيح، خ: ١٢٢٦، م: ٥٧٢)

تخریج: إسناده صحيح، خ: ١٢٢٦، م: ٥٧٢).

3571. It was narrated from 'Abdullah (رض) from the Prophet (ﷺ): "The Hour will not begin until a man from my family whose name is the same as mine becomes in charge (of the Muslims)."

Comments: [Its isnad is *hasan*]

- ٣٥٧١ - حَدَّثَنَا شَعْبَانُ بْنُ عَيْنَةَ: حَدَّثَنَا عَاصِمٌ عَنْ زَرْ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ رَجُلٌ مِّنْ أَهْلِ بَيْتِي، يُوَاطِئُ اسْمَهُ اسْمِي».

فَالْأَعْدُدُ اللَّهُ: قَالَ أَبِي: حَدَّثَنَا يِهُو فِي بَيْتِهِ، فِي غُرْفَتِهِ، أَرَاهُ سَالَةً بَعْضُ وَلَدِ جَعْفَرِ بْنِ يَحْيَى، أَوْ يَحْيَى بْنِ خَالِدٍ بْنِ يَحْيَى. [انظر: ٣٥٧٢، ٤٠٩٨، ٣٥٧٣، ٤٢٧٩].

تخریج: إسناده حسن.

3572. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Days will not cease and time will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [Its isnad is *hasan*]

- ٣٥٧٢ - حَدَّثَنَا عُمَرُ بْنُ عَيْنَةَ، عَنْ عَاصِمٍ بْنِ أَبِي التَّجْوِيدِ، عَنْ زَرْ بْنِ حَيْثَمٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنْقِضِي الْأَيَّامُ، وَلَا يَذْهَبُ الدَّهْرُ، حَتَّى يُمْلِكَ الْعَرَبُ رَجُلٌ مِّنْ أَهْلِ (١) بَيْتِي، اسْمُهُ يُوَاطِئُ اسْمَهُ اسْمِي». [٣٧٧/١].

تخریج: إسناده حسن.

3573. It was narrated from 'Abdullah (رض) that the Prophet (ﷺ) said: "This world will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [Its isnad is *hasan*]

- ٣٥٧٣ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شَعْبَانَ: حَدَّثَنِي عَاصِمٌ عَنْ زَرْ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَنْهَبُ الدُّنْيَا» - أَوْ قَالَ: «لَا تَنْقِضِي الدُّنْيَا» - حَتَّى يُمْلِكَ الْعَرَبُ رَجُلٌ مِّنْ أَهْلِ بَيْتِي، يُوَاطِئُ اسْمَهُ اسْمِي». [٣٥٧١].

تخریج: إسناده حسن.

3574. It was narrated that 'Abdullah (رض) said: We were with the Prophet (ﷺ) in the cave and

- ٣٥٧٤ - حَدَّثَنَا شَعْبَانُ عَنْ عَاصِمٍ، عَنْ زَرْ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي

"By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77] was revealed to him. I learned it from his lips when it was fresh (had just been revealed), but I do not know with which words he ended it, "Then in what statement after this (the Qur'an) will they believe?" [v. 50] or "And when it is said to them: 'Bow down yourself (in prayer)'! They bow not down (offer not their prayers)" [v. 48]. A snake got away from us and entered a hole, and the Prophet (ﷺ) said: "You have been protected from its evil and it has been protected from your evil."

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

3575. It was narrated that 'Abdullah (رضي الله عنه) said: We used to greet the Prophet (ﷺ) [when he was praying] when we were in Makkah before we went to Abyssinia. When we came from Abyssinia, we came to him and greeted him [when he was praying] but he did not return the greeting and I got very distressed and started trying to find out why, until they finished praying. I asked him and he said: "Allah introduces whatever He wants into His matter [i.e., religion] and He has decreed that we should not speak whilst praying."

Comments: [Saheeh, and its isnad is hasan]

3576. It was narrated from 'Abdullah (رضي الله عنه) that the Prophet (ﷺ) said: "Whoever swears an

غَارٍ، فَرَأَتْ عَلَيْهِ: ﴿وَالرَّزْكَتْ غَرَفًا﴾
 (المرسلت: ١) فَأَخْدُنَاهَا مِنْ فِيهِ، وَإِنْ فَانَّ لَرْطَبَ بِهَا، فَلَا أَذْرِي بِأَيِّهَا حَنْمٌ: ﴿فِيَّا تَدْبِيَتْ بَعْدَمْ يَقْمُونَ﴾ (المرسلت: ٥٠) أَوْ:
 ﴿وَإِنَّا فِيَّا فِيَّا لَمَّا ازْكَوْنَا لَا يَرْكُونَ﴾ (المرسلت:
 ٤٨) سَبَقْنَا حَيَّةً، فَدَخَلْنَاهُ فِي جُنْحِرِ، فَقَالَ
 الَّبِيَّ: «فَدْ وَقْتُمْ شَرَهَا، وَوَقْتُ
 شَرَكْمٌ». [انظر: ٣٥٨٦، ٤٠٠٤، ٤٠٦٣،
 ٤٤٠٤، ٤٠٦٩، ٤٠٦٨، ٦٠٦٣]

تخریج: صحيح لغيره، وهذا إسناد حسن،
 خ: (١٨٣٠)، م: (٢٢٣٤).

٣٥٧٥- حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ أَبِي
 وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسْلِمُ عَلَى
 الَّبِيَّ إِذَا بَمَكَّةَ قَبْلَ أَنْ تَأْتِي أَرْضَ
 الْحَبَشَةِ، فَلَمَّا قَيْمَنَا مِنْ أَرْضِ الْحَبَشَةِ، أَتَيْنَاهُ
 فَسَلَّمْنَا عَلَيْهِ، فَلَمْ يُرْدِ، فَأَخْدَنَاهُ مَا فَرَّبَ وَمَا
 بَعْدَ، حَتَّى نَصْوَلُ الصَّلَاةَ، فَسَأَلَهُ، فَقَالَ:
 «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ فِي أَمْرِهِ مَا يَشَاءُ،
 وَإِنَّهُ فَدْ أَخْدِثَ مِنْ أَمْرِهِ: أَنْ لَا تَكَلَّمُ فِي
 الصَّلَاةِ». [راجع: ٣٥٦٣].

تخریج: صحيح، وهذا إسناد حسن، خ:
 (١١٩٩)، م: (٥٣٨).

٣٥٧٦- حَدَّثَنَا سُفْيَانُ عَنْ جَامِعٍ، عَنْ أَبِي
 وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ الَّبِيَّ: قَالَ: «مَنْ

oath to take the property of a Muslim unlawfully will meet Allah when He is angry with him." And the Messenger of Allah (ﷺ) recited the confirmation of that from the Book of Allah, may He be glorified and exalted: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them." [Al 'Imran 3:77].

Comments: [Its isnad is saheeh, al-Bukhari (7445) and Muslim (138)]

3577. It was narrated from 'Abdullah (رضي الله عنه) that the Prophet (ﷺ) said: "No one withholds the zakah of his wealth but a bald-headed serpent will be made for him which will follow him, and he will flee from it and it will follow him, saying: 'I am your treasure.'" Then 'Abdullah recited the confirmation of that from the Book of Allah: "the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection" [Al 'Imran 3:180].

Comments: [Its isnad is saheeh]

3578. It was narrated that Abu 'Abdur-Rahman 'Abdullah bin Habeeb said: I heard 'Abdullah bin Mas'ood (رضي الله عنه) attribute it to the Prophet (ﷺ): "Allah has not sent down any disease but He has also sent down a remedy for it; those who know it know it and those who did not know it is not know it."

حَلَفَ عَلَى يَجِينِ، يَقْتَطِعُ بِهَا مَا مُسْلِمٌ،
لِقَيِ اللَّهُ وَهُوَ عَلَيْهِ غَضِبًا» وَقَرَأَ عَلَيْنَا رَسُولُ
اللَّهِ سَلَّمَ مِضْدَافَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ:
«إِنَّ الَّذِينَ يَنْهَاوْنَ إِيمَانَ اللَّهِ وَآيَاتِنَا فَمَا قَبْلَهُ
أُولَئِكَ لَا خَلَقَ لَهُمْ فِي الْأَخْرَجِ وَلَا يُمْكِنُ لَهُمْ
اللَّهُ» (آل عمران: ٧٧) [انظر: ٣٥٩٧، ٣٩٤٦، ٤٢١٢، ٤٠٤٩، ٤٣٩٥].

تخریج: اسناده صحيح، خ: (٧٤٤٥)، م: (١٣٨).

٣٥٧٧ - حَدَّثَنَا سُفِيَّانُ عَنْ جَامِعِيْ، عَنْ أَبِي
وَائِلَّ، عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَمْنَعُ
عَبْدَ رَبِّهِ مَا لَهُ إِلَّا جَعَلَ لَهُ شَجَاعَ أَفْرَغَ
يَتَّبِعُهُ، يَتَّبِعُ مِنْهُ وَهُوَ يَتَّبِعُهُ، فَيَقُولُ: أَنَا
كَبُرُّكَ». ثُمَّ قَرَأَ عَبْدُ اللَّهِ مِضْدَافَةً فِي كِتَابِ
اللَّهِ: «سَيْطَرَوْنَ مَا يَحْلُوا يَوْمَ الْقِيَمَةِ» (آل
عمران: ١٨٠).

فَالْمُؤْمِنُ مَرَّةٌ: يُطْوَّفُ فِي عَنْقِهِ.

تخریج: اسناده صحيح.

٣٥٧٨ - حَدَّثَنَا سُفِيَّانُ عَنْ عَطَاءِ، عَنْ أَبِي
عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ
مَسْعُودَ يَتَّلَعَّبُ بِهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَنْزَلَ اللَّهُ ذَاهِبًا،
إِلَّا قَدْ أَنْزَلَ لَهُ شَيْئًا، عَلَيْهِ مَنْ عَلِمَهُ،
وَجِهَهُ مَنْ جَهِلَهُ».

تخریج: صحيح لغيره، وهذا اسناد حسن.

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

3579. It was narrated from 'Abdullah (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Do not acquire farmland (or a garden) lest that increase your interest in this world."

Comments: [Its isnad is da'eef]

٣٥٧٩ - حَدَّثَنَا شَفَيْاً عَنِ الْأَعْمَشِ، عَنْ شَفِيرٍ، عَنْ مُغَيْرَةَ بْنِ سَعْدٍ بْنِ الْأَخْرَمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَتَّخِذُوا الصَّيْقَةَ، فَتَرَغَبُوا فِي الدُّنْيَا».

[انظر: ٤٠٤٨، ٤٢٣٤].

تخریج: إسناده ضعیف، المغيرة لم یوثقه غير ابن حبان والعلجی.

3580. It was narrated from 'Abdullah (رضي الله عنه) from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "I disavow the friendship of anyone who claims I am his close friend. If I were to have taken a close friend (*khaleel*) I would have taken Abu Bakr as a close friend, but your companion (meaning himself) is the close friend (*khaleel*) of Allah."

Comments: [Its isnad is saheeh, Muslim (2383)]

٣٥٨٠ - حَدَّثَنَا شَفَيْاً عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ الشَّيْقَةِ: «إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِّنْ خَلْلِيِّهِ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا، لَا تَتَّخِذُ أَبَا بَكْرٍ خَلِيلًا، وَإِنْ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ». [انظر: ٣٦٨٩، ٣٧٤٩، ٣٧٥٣، ٣٧٥١، ٣٧٥٢، ٣٧٥٠]

تخریج: إسناده صحيح، م: (٢٢٨٣).

3581. Shaqeeq said: We were waiting in the mosque for 'Abdullah bin Mas'ood to come out to us. Yazeed bin Mu'awiyah - i.e., an-Nakha'i - came to us and said: Shall I go and see if he is in the house? Maybe I could bring him out to you. He came out to us and said: I was told about you being here but I do not want to come out to you for fear of boring you. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to choose the right time to address us for fear of boring us.

٣٥٨١ - حَدَّثَنَا شَفَيْاً، قَالَ سُلَيْمَانُ: سَمِعْتُ شَيْقَيْاً يَقُولُ: كُنَّا نَتَطَهَّرُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودَ فِي الْمَسْجِدِ يَخْرُجُ عَلَيْنَا، فَجَاءَنَا يَزِيدُ بْنُ مَعَاوِيَةَ - يَعْنِي التَّحْمِيَّةَ - قَالَ: فَقَالَ: أَلَا أَذْهَبُ فَأَنْظُرُ، فَإِنْ كَانَ فِي الدَّارِ لَعَلَّيْ أَنْ أَخْرَجَهُ إِلَيْكُمْ، فَجَاءَنَا قَاتِمُ عَلَيْنَا، فَقَالَ: إِنَّهُ لَيَدْعُكُمْ لِي مَكَانَكُمْ، فَقَاتِمُ كَرَاهِيَّةُ أَنْ أُبَلِّكُمْ، لَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَوَّلُ إِلَيْكُمْ فِي الْأَيَّامِ، كَرَاهِيَّةُ السَّامَةِ عَلَيْنَا. [انظر: ٣٥٨٧، ٤٠٤١، ٤٠٦٠]

. [٤٤٣٩، ٤٤٠٩، ٤٢٢٨، ٤١٨٨]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6411) and Muslim (2821)]

3582. It was narrated from Abul-Kanood: I got a ring one day - and he described it. Ibn Mas'ood (رضي الله عنه) saw it on his hand and said: The Messenger of Allah (ﷺ) forbade rings of gold.

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

3583. It was narrated from Ibn Mas'ood: The moon was split at the time of the Messenger of Allah (ﷺ) into two parts and they saw it. And the Messenger of Allah (ﷺ) said: "Bear witness."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3636) and Muslim (2800)]

3584. It was narrated from 'Abdullah bin Mas'ood (رضي الله عنه): The Prophet (ﷺ) entered [the Mosque] and around the Ka'bah were three hundred and sixty idols. And he started prodding them with a stick that he had in his hand and saying: "Al-Haqq (the truth, i.e. the Qur'an and Allah's Revelation) has come, and Al-Batil [falsehood - Iblees (Satan)] can neither create anything nor resurrect (anything)" [Saba' 34:49] and "Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e. Satan or polytheism) has vanished. Surely, Batil is ever bound to vanish" [al-Isra' 17:81].

تخریج: إسناده صحيح، خ: (٦٤١١)، م: (٢٨٢١).

- ٣٥٨٢ - حَدَّثَنَا سُفيانُ عَنْ يَزِيدَ، عَنْ أَبِي الْكَنْوَدِ: أَصَبَّتْ خَاتَمًا يَوْمًا، فَذَكَرَهُ، فَرَأَهُ ابْنُ مَشْعُودٍ فِي يَدِهِ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ خَلْقَةِ الْذَّهَبِ. [نظر: ٣٧١٥، ٣٨٠٤].

تخریج: صحيح لغيره، وهذا إسناد ضعيف منقطع، يزيد ضعيف ولم يسمع من أبي الكنود.

- ٣٥٨٣ - حَدَّثَنَا سُفيانُ عَنْ ابْنِ أَبِي تَجْيِحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ ابْنِ مَشْعُودٍ: اسْتَقَرَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ شَيْئًا شَيْئَينَ، حَتَّى نَظَرُوا إِلَيْهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «اَشْهُدُوا». [نظر: ٣٩٢٤، ٤٣٦٠، ٤٢٧٠].

تخریج: إسناده صحيح، خ: (٣٦٣٦)، م: (٢٨٠٠).

- ٣٥٨٤ - حَدَّثَنَا سُفيانُ عَنْ ابْنِ أَبِي تَجْيِحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ابْنِ مَشْعُودٍ: دَخَلَ النَّبِيُّ ﷺ وَحْوَلَ الْكَعْبَةَ سُبُونٌ وَثَلَاثُ مِائَةٍ نُصُبٌ، فَجَعَلَ يَطْعُمُهَا بِعُودٍ كَانَ يَتِيمًا، وَيَتَوَلُّ: «فُلْ جَاءَ الْمَقْوِمُ وَمَا يَتَوَلُّ الْبَاطِلَ وَمَا يُبَدِّلُ» (سَابِعًا: ٤٩)، «جَاءَ الْمَقْوِمُ وَرَأَهُ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا». (الإِسْرَاءَ: ٨١).

تخریج: إسناده صحيح، خ: (٢٤٧٨)، م: (١٧٨١).

Comments: [Its isnad is saheeh, al-Bukhari (2478) and Muslim (1781)]

3585. It was narrated that Abu Majid al-Hanafi said: I heard 'Abdullah say: We asked the Messenger of Allah (ﷺ) about walking in funeral processions and he said: "[The bier] is to be followed and should not follow (or be preceded)."

Comments: [Its isnad is da'eef because Abu Majid is unknown and Yahya al-Jabir is da'eef]

3586. It was narrated that 'Abdullah (رضي الله عنه) said: We were with the Messenger of Allah (ﷺ) in Mina and a snake appeared. The Messenger of Allah (ﷺ) said: "Kill it." We rushed to kill it but it got away from us.

Comments: [Its isnad is saheeh, al-Bukhari (1830) and Muslim (2234)]

3587. It was narrated that Shaqeeq said: 'Abdullah used to come out to us and say: I was told about you being here, and nothing kept me from coming out to you but the fact that I did not want to bore you. The Messenger of Allah (ﷺ) used to choose the right time to exhort us because he did not want to bore us.

Comments: [Its isnad is saheeh, al-Bukhari (6411) and Muslim (2821)]

3588. It was narrated that 'Abdullah (رضي الله عنه) said: When one of you bows, let him put his forearms

٣٥٨٥ - حَدَّثَنَا سُفْيَانُ قَالَ: وَلَيْسَ مِنْهَا مِنْ يَقْدِمُهَا، وَتَرِئُ عَلَى سُفْيَانَ: سَمِعْتُ يَحْسِنَ الْجَابِرَ عَنْ أَبِي مَاجِدِ الْحَنْفِيِّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ السَّيِّرِ بِالْجِنَّةِ، فَقَالَ: «مَتْبُوعَةٌ، وَلَيْسَتْ بِتَابِعَةٍ».

تخریج: إسناده ضعيف، لجهالة أبي ماجد الحنفي ويحيى الجابر، ضعيف.

٣٥٨٦ - حَدَّثَنَا حَفْصُ بْنُ عَيَّاثَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ الْأَشْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَمْتَنِي، قَالَ: فَخَرَجْتُ عَلَيْنَا حَيًّا، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَفْتُلُوهَا» فَاتَّدَرْنَا هَا، فَتَبَثَّثَتْ.

تخریج: إسناده صحيح، خ: (١٨٣٠)، م: (٢٢٣٤).

٣٥٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: سَمِعْتُ الْأَعْمَشَ يَرْوِي عَنْ شَيْقَنَ، قَالَ: كَانَ عَبْدُ اللَّهِ يَخْرُجُ إِلَيْنَا، فَيَقُولُ: إِنِّي لَا أَخْبُرُ بِمُكَانِكُمْ، وَمَا يَنْتَهِنِي أَنْ أَخْرُجَ إِلَيْكُمُ إِلَّا كَرَاهِيَّةً أَنْ أُبْلِكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَوَّلُنَا بِالْمُؤْعَظَةِ فِي الْأَيَّامِ، كَرَاهِيَّةُ السَّامَةِ عَلَيْنَا. [راجع: ٣٥٨١].

تخریج: إسناده صحيح، خ: (٦٤١١)، م: (٢٨٢١).

٣٥٨٨ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ الْأَشْوَدِ وَعَلْقَمَةَ، عَنْ عَبْدِ

on his thighs, and bow down, and put his hands together. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ). Then he put his hands together and showed them.

Comments: [Its isnad is saheeh, Muslim (534)]

3589. It was narrated that 'Abdullah (رض) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with Zulm (wrong, i.e. by worshipping others besides Allah)" [al-An'am 6:82], it was hard on the people and they said: O Messenger of Allah, who among us does not wrong himself? He said: "It is not what you think. Have you not heard what the righteous slave said: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong) indeed' [Luqman 31:13]? Rather it refers to shirk."

Comments: [Its isnad is saheeh, al-Bukhari (35) and Muslim (124)]

3590. It was narrated that 'Abdullah (رض) said: A man from the People of the Book came to the Prophet (ﷺ) and said: O Abul-Qasim, have you heard that Allah, may He be glorified and exalted, will carry all living beings on one finger, and the heavens on one finger, and the earth on one finger and the trees on one finger

الله قَالَ: إِذَا رَأَيْتَ أَحَدَكُمْ فَلْيَقْرِئْ شِذَّاتِهِ فَإِذَا دَخَلَهُ، وَلَيُنْجِنَّهُ، ثُمَّ طَبَّقَ بَيْنَ كَفَّيْهِ، فَكَانَ أَنْظَرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ فَقَالَ: ثُمَّ طَبَّقَ بَيْنَ كَفَّيْهِ، فَأَرَاهُمْ. [انظر: ٤٠٤٥، ٤٢٧٢، ٤٢٧٢]

تخریج: [اسناده صحيح، م: (٥٣٤)].

- ٣٥٨٩ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَّلْتَ هَذِهِ الْآيَةَ: «الَّذِينَ مَاءَلُوا وَلَمْ يَكُنُوا بِإِيمَانِهِمْ يُظْلَمُونَ» (الأنعام: ٨٢)، شَقَ ذَلِكَ عَلَى النَّاسِ، وَقَالُوا: يَا رَسُولَ اللَّهِ، فَإِنَّا لَا يَطْلِمُ نَفْسَهُ قَالَ: «إِنَّهُ لَيْسَ الَّذِي تَعْنُونَ، أَلَمْ تَشْمُعوا مَا قَالَ الْعَبْدُ الصَّالِحُ: «بَيْتَنِي لَا تُنْزِلْنِي إِلَيْكُمْ إِنِّي أَنْهِي لَكُمْ عَظِيمًا» (لقمان: ١٣) إِنَّمَا هُوَ الشَّرُكُ». [انظر: ٤٢٤٠، ٤٠٣١].

تخریج: [اسناده صحيح، خ: (٣٥)، م: (١٢٤)].

- ٣٥٩٠ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: جَاءَ رَجُلٌ إِلَى الشَّيْءِ يَكْتُبُ مِنْ أَفْلَى الْكِتَابِ، قَالَ: يَا أَبَا النَّاسِ، أَبْلَغْتَ أَنَّ اللَّهَ عَزَّ وَجَلَّ بِخَيْلِ الْخَلَاقِ عَلَى إِضْبَعِهِ، وَالشَّمَوَاتِ عَلَى إِضْبَعِهِ، وَالْأَرْضَ بِنَى عَلَى إِضْبَعِهِ، وَالشَّجَرَ عَلَى إِضْبَعِهِ، وَالثَّرَى عَلَى إِضْبَعِهِ؟ فَصَحَّحَ الشَّيْءَ

and the soil on one finger? The Prophet (ﷺ) smiled so broadly that his molars could be seen, then Allah revealed the words: "They made not a just estimate of Allah such as is due to Him..." [az-Zumar 39:67].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7415) and Muslim (801)]

3591. It was narrated from 'Abdullah that he recited Soorat Yoosuf in Hims and a man said: This is not how it was revealed! 'Abdullah drew close to him and found the smell of wine on him, and he said: Are you rejecting the truth and drinking alcohol (lit. an abomination)? I will not let you go until I flog you as a *hadd* punishment. He flogged him as the *hadd* punishment and he said: By Allah, this is how the Messenger of Allah (ﷺ) taught it to me.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5001) and Muslim (801)]

3592. It was narrated that 'Alqamah said: I was walking with 'Abdullah in Mina when he was met by 'Uthman. He stood and talked with him and 'Uthman said to him: O Abu 'Abdur-Rahman, shall we not marry you to a young girl who can remind you of times past? 'Abdullah said: If that is what you are telling me, (let me tell you that) the Messenger of Allah (ﷺ) said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَتَّى يَدْعُ تَوَاجِدُهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ﴾ الْأُذْيَةُ (الزمر: ٤٠٨٧). [انظر: (٢٧٨٦)، (٧٤١٥)، م: تخریج: إسناده صحيح، خ: (٢٧٨٦)].

٣٥٩١ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ قَرَأَ سُورَةَ يُوسُفَ بِحِمْصَ، فَقَالَ رَجُلٌ: مَا فَكَدْنَا أُتْرِكُتُ! فَقَدَّنَا مِنْهُ عَبْدُ اللَّهِ، فَوَجَدَنَا بِنَهْ رِيحَ الْخَمْرِ، فَقَالَ: أَنْكَذَبُ بِالْحَقِّ، وَشَرَبْ الرَّجُسْ؟! لَا أَدْعُكَ حَتَّى أُجْلِدَكَ حَدًّا، قَالَ: فَضَرَبَهُ الْحَدَّ، وَقَالَ: وَاللَّهِ، لَهُكُدَا أَفْرَيْنَاهَا رَسُولُ اللَّهِ ﷺ. [انظر: (٤٠٣٢)].

تخریج: إسناده صحيح، خ: (٥٠٠١)، م: (٨٠١).

٣٥٩٢ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنْتُ أَتَشَوَّعُ عَنْ عَبْدِ اللَّهِ بْنِي، فَلَيْكَيْ عُثْمَانَ، فَقَامَ عَنْهُ يُحَدِّثُهُ، فَقَالَ لَهُ عُثْمَانُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَلَا تُرْوِجُكَ جَارِيَةً شَائِئَةً، لَعَلَّهَا أَنْ تُذَكِّرَكَ مَا مَضَى مِنْ رَمَائِكِ؟ فَقَالَ عَبْدُ اللَّهِ: أَمَا لَنِي قُلْتُ ذَلِكَ، لَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ، مَنْ أَسْتَطَعَ مِنْكُمُ الْبَاعَةَ، فَلْيَتَرْوَجْ، فَإِنَّهُ أَغْرِيَ لِلْبَصَرِ، وَأَخْصَنْ

in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its isnad is saheeh, al-Bukhari (5065) and Muslim (1400)]

3593. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Uthman prayed in Mina with four rak'ahs and 'Abdullah (رضي الله عنه) said: I prayed with the Prophet (ﷺ) in Mina with two rak'ahs and with Abu Bakr two rak'ahs and with 'Umar two rak'ahs.

Comments: [Its isnad is saheeh, al-Bukhari (1084) and Muslim (695)]

3594. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "The best of people are my generation, then those who come after them, then those who come after them, then those who come after them. Then there will come people who will rush to give their testimony before their oath or vice versa (i.e., they will combine their oath and testimony, sometimes putting one before the other), meaning that they will be careless about the issue of testimony and oath).

Comments: [Its isnad is saheeh, al-Bukhari (6429) and Muslim (2533)]

3595. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Verily I know the last of the people of Hell to emerge from Hell. (It will be) a

لِفَرْجٍ، وَمَنْ لَمْ يُسْتَطِعْ، فَعَلَيْهِ بِالصُّومِ، فَإِنَّهُ لَهُ وِجْهًا». [انظر: ٦٦١٢].

تخریج: إسناده صحيح، خ: (٥٠٦٥)، م: (١٤٠٠).

٣٥٩٣ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ تَرِيدَ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْتَنَّا يَمِنَ أَزْبَعًا، فَقَالَ عَبْدُ اللَّهِ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ يَمِنَ رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَكْعَتَيْنِ. [انظر: ٣٩٥٣، ٤٠٣٤، ٤٠٣٣، ٤٤٢٧]

تخریج: إسناده صحيح، خ: (١٠٨٤)، م: (٦٩٥).

٣٥٩٤ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "خَيْرُ النَّاسِ قَرْنَبِيُّ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَأْتِي بَعْدَ ذَلِكَ قَوْمٌ شَيْئُ شَهَادَتِهِمْ أَيْمَانُهُمْ، وَأَيْمَانُهُمْ شَهَادَاتِهِمْ".

[انظر: ٣٩٦٣، ٤١٣٠، ٤١٧٣، ٤٢١٧]

تخریج: إسناده صحيح، خ: (٦٤٢٩)، م: (٢٥٣٣).

٣٥٩٥ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنِّي لَأَغْرِفُ أَخْرَ أَهْل

man who will come out of it crawling. It will be said to him: 'Go and enter Paradise.' He will go and enter it, and he will find that the people have already occupied their places, so he will go back and say: 'O Lord, the people have already occupied their places.' It will be said, 'Do you remember the time you were in (Hell)?' He will say, 'Yes.' It will be said to him, 'Wish (for whatever you want).' So he will wish, then it will be said to him: 'You will have what you wished for and ten times as much as the world.' He will say: 'Are You mocking me when You are the Sovereign?' He said: And I saw the Messenger of Allah (ﷺ) smiling so broadly that his molars showed.

Comments: Its *isnad* is *saheeh*, al-Bukhari (6571) and Muslim (186)]

3596. It was narrated that 'Abdullah (رضي الله عنه) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, if I do well in Islam, will I be blamed for what I did during the Jahiliyyah? He said: "If you do well in Islam, you will not be blamed for what you did during the Jahiliyyah, but if you do badly in Islam, you will be blamed for the former and the latter."

Comments: Its *isnad* is *saheeh*, al-Bukhari (6921) and Muslim (120)]

3597. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Whoever

entered the year from the year, a man will emerge from it crawling. It will be said to him: 'Enter Paradise.' He will enter it, and he will find that the people have already occupied their places, so he will go back and say: 'O Lord, the people have already occupied their places.' It will be said, 'Do you remember the time you were in (Hell)?' He will say, 'Yes.' It will be said to him, 'Wish (for whatever you want).' So he will wish, then it will be said to him: 'You will have what you wished for and ten times as much as the world.' He will say: 'Are You mocking me when You are the Sovereign?' He said: And I saw the Messenger of Allah (ﷺ) smiling so broadly that his molars showed.

تخریج: استاده صبح، خ: (٦٥٧١)، م: (١٨٦).

٣٥٩٦- حدثنا أبو معاوية: حدثنا الأعمش عن شقيق، عن عبد الله قال: أتني النبي ﷺ برجل، فقال: يا رسول الله، إذا أحسنت في الإسلام، أو أخذت بما عملت في الجاهلية؟ فقال: إذا أحسنت في الإسلام، لم تأخذ بما عملت في الجاهلية، وإذا أساءت في الإسلام، أخذت بالأول والآخر. [انظر: ٣٥٠٤، ٣٨٨٦، ٤٠٨٦، ٤١٠٣، ٤٤٠٨].

تخریج: استاده صبح، خ: (٦٩٢١)، م: (١٢٠).

٣٥٩٧- حدثنا أبو معاوية: حدثنا الأعمش عن شقيق، عن عبد الله قال: قال رسول الله

swears an oath in which he is lying in order to usurp the property of a Muslim will meet Allah when He is angry with him." Al-Ash'ath bin Qais said: By Allah, that was said concerning me. There was a dispute between me and a Jewish man concerning some land; he denied my right, so I took him to the Prophet (ﷺ). The Messenger of Allah (ﷺ) said to me: "Do you have any proof?" I said: No. He said to the Jewish man: "Swear an oath." I said: O Messenger of Allah, then he will swear an oath and take my property. Then Allah, may He be glorified and exalted, revealed the verse: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment" [Al 'Imran 3:77].

Comments: [Its isnad is saheeh al-Bukhari (2416) and Muslim (138)]

3598. It was narrated that Ibn Mas'ood (رضي الله عنه) said: I was tending some sheep belonging to 'Uqbah bin Abi Mu'ait when the Messenger of Allah (ﷺ) and Abu Bakr passed by me. He [the Prophet (ﷺ)] said: "O boy, do you have any milk?" I said: Yes, but this is a trust (i.e., the sheep do not belong to me). He said: "Is there a sheep that has not been impregnated by the ram? I brought a sheep and he wiped its udder and it filled with milk. Then

بيهقي: «مَنْ حَلَفَ عَلَى تَبِيعِنْ هُوَ فِيهَا فَاجْرٌ، لَيُقْطَعَ بِهَا مَالُ امْرِئٍ مُسْلِمٍ، لَقَدِ الَّهُ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضَبٌ»، فَقَالَ الْأَئْمَةُ: فِيَّ وَاللَّهِ كَانَ ذَلِكَ، كَانَ يَتَبَعِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضًا، فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى الرَّبِّ يَسُوعَ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَكَ يَتَبَعِي؟» قَلَّتْ: لَا، فَقَالَ لِلْيَهُودِيِّ: «اَخْلِفْ» فَقَلَّتْ: يَا رَسُولَ اللَّهِ، إِذْنُ يَحْلِفُ، فَبَذَّهَبَ مَالِي، فَأَتَرَنَّ اللَّهُ عَزَّ وَجَلَّ: «إِنَّ الَّذِينَ يَتَّهِنُونَ يَمْهِدُ اللَّهُ وَأَيْنَتْهُمْ نَسَّا قَبْلًا» (آل عمران: ٧٧) إِلَى آخِرِ الآية. [راجع: ٣٥٧٦].

تخریج: إسناده صحيح، خ: (٢٤١٦)، م: (١٣٨).

- ٣٥٩٨ - حدثنا أبو بكر بن عياش: حدثني عاصم عن زر، عن ابن مشعوب قال: كنت أزغى عنة لعيبة بن أبي معيط، فمر بي رسول الله ﷺ وأبو بكر، فقال: يا غلام، هل من ابن؟ قال: قلت: نعم، ول يكن موثق، قال: أهل من شاة لم يتر علينها الفحل فائته إشاة، فمسح ضرعها، فنزل ابن، فخلبه في إناء، فشرب، وسقى أبا بكر، ثم قال للضرع: «أفيلاً» فقلص

he milked it into a vessel and drank, and he gave some to Abu Bakr to drink. Then he said to the udder: "Dry up," and it did. Then I came to him after that and said: O Messenger of Allah, teach me some of these words. He patted me on the head and said: "May Allah have mercy on you; you are a little boy and you will learn (later)."

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

3599. It was narrated from 'Asim with his *isnad*. He said: Abu Bakr brought him a hollowed out stone and he milked [the sheep] into it, then he drank and Abu Bakr drank and I drank. I came to him after that and said: Teach me some of this Qur'an. He said: "You are a boy and you will learn (later)." And I learned seventy soorahs from his lips.

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

3600. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: Verily Allah looked into the hearts of His slaves and He found that the heart of Muhammad (صلوات الله عليه وسلم) was the best of the hearts of His slaves. So He chose him for Himself and sent him with His Message. Then he looked into the hearts of His slaves after Muhammad, and found the hearts of his Companions were the best of the hearts of His slaves. So he made them the helpers and advisors of His Prophet, to fight to support His religion. So whatever the Muslims think is good is good

قال: لَمْ أَتَيْتَ بِهِنْدَ هَذَا، فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلَمْتِنِي مِنْ هَذَا الْقَوْلِ، قَالَ: فَمَسَحَ رَأْسِي، وَقَالَ: «بِرَحْمَكَ اللَّهُ، فَإِنَّكَ غَلِيمٌ مَعْلَمٌ». [انظر: ٣٥٩٩، ٤٣٧٢، ٤٣٣٠، ٤٤١٢].

تخریج: إسناده حسن.

٣٥٩٩ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ عَاصِمٍ، يَاشْتَادِي، قَالَ: قَاتَاهُ أَبُو بَكْرٍ بِصَخْرَةٍ مَقْوِرَةٍ، فَاخْتَلَبَ فِيهَا، فَشَرِبَ وَشَرِبَ أَبُو بَكْرٍ وَشَرِبَتْ، قَالَ: لَمْ أَتَيْتَ بِهِنْدَ ذَلِكَ، قُلْتُ: عَلَمْتِنِي مِنْ هَذَا الْقُرْآنِ، قَالَ: «إِنَّكَ غَلِيمٌ مَعْلَمٌ» قَالَ: فَأَخَذْتُ مِنْ فِيهِ سَعْيَنَ سُورَةً. [راجع: ٣٥٩٨، انظر: ٤٤١٢].

تخریج: إسناده حسن.

٣٦٠٠ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَاصِمٌ عَنْ زَرِّ بْنِ حَيْشَنَ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ قَالَ: إِنَّ اللَّهَ نَظَرَ فِي قُلُوبِ الْعِبَادِ فَوَجَدَ قَلْبَ مُحَمَّدٍ خَيْرًا لِلْعِبَادِ، فَاضْطَغَاهُ لِتُشْفِيهِ، فَابْتَهَاهُ بِرِسَالَيْهِ، ثُمَّ نَظَرَ فِي قُلُوبِ الْعِبَادِ تَعْذِيْنَ قَلْبَ مُحَمَّدٍ، فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرًا لِلْعِبَادِ، فَجَعَلَهُمْ وُزَّاءَ نَبِيًّا، يَقَاتِلُونَ عَلَى دِينِهِ، فَمَا رَأَى الْمُسْلِمُونَ حَسَنًا، فَهُمْ عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَأَوْا سَيِّئًا، فَهُمْ عِنْدَ اللَّهِ سَيِّئٌ.

تخریج: إسناده حسن.

before Allah, and whatever the Muslims think is bad, is bad before Allah.

Comments: [Its isnad is hasan]

3601. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Perhaps you will see people who offer the prayer at the wrong time. If you see them, offer the prayer in your houses at the time you know, then pray with them and make it *nafl*."

Comments: [Its isnad is hasan]

٣٦٠١ - حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا عَاصِمٌ عَنْ زَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّكُمْ سَتَدْعُونَ أَفْرَادًا يُصَلِّونَ صَلَاةً لِغَيْرِ وَقِيَهَا، فَإِذَا أَذْكُرْتُمُوهُمْ، فَصُلِّوْا فِي مَيْوِنُكُمْ فِي الْوَقْتِ الَّذِي تَعْرِفُونَ، ثُمَّ صُلِّوْا مَعَهُمْ وَاجْعَلُوهَا سُبْحَةً». [انظر: ٤٣٨٦].

تخریج: إسناده حسن.

3602. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) prayed and I do not know whether he added or omitted something. When he said the *salam*, it was said to him: O Messenger of Allah, has something new been introduced into the prayer? He said: "No. Why are you asking?" They said: You did such and such in the prayer. He turned to face the *qiblah*, then he prostrated twice and said the *tasleem*, then he said: "I am human, I forget as you forget. If one of you is unsure in his prayer, let him try to work out what is correct and proceed on that basis, then prostrate twice."

Comments: [Its isnad is saheeh al-Bukhari (401) and Muslim (572)]

3603. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Staying up after the prayer - i.e., 'Isha' prayer - is only for two men: one who is praying or one who is travelling."

٣٦٠٢ - حَدَّثَنَا جَرِيرٌ عَنْ مُنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةً، فَلَا أَذْرِي زَادَ أَمْ نَقَصَ؟ فَلَمَّا سَلَّمَ، قِيلَ لَهُ: يَا رَسُولَ اللَّهِ، هَلْ حَدَّثَتِ فِي الصَّلَاةِ شَيْئًا؟ قَالَ: «لَا، وَمَا ذَلِكُ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، قَالَ: فَتَقَرَّ رِجْلِيَ، فَسَجَّدَ سَجْدَتِي السَّهْرِ، فَلَمَّا سَلَّمَ قَالَ: «إِنَّا أَنَا بَشَرٌ أَنَا كُنْتَ شَشَنْوَنَ، وَإِذَا شَكَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَتَبَرَّ الصَّلَاةَ، فَإِذَا سَلَّمَ فَلْيَسْجُدْ سَجْدَتِي». [تخریج: إسناده صحيح، خ: (٤٠١)، م: (٥٧٢)].

٣٦٠٣ - حَدَّثَنَا جَرِيرٌ عَنْ مُنْصُورٍ، عَنْ حَمِيْمَةَ، عَنْ رَجُلٍ مِنْ قَوْمِهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا سَمَرَ بَعْدَ الصَّلَاةِ - يَعْنِي: الْعِشَاءَ الْأُخْرَى - ، إِلَّا

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

لأحد رجليْن: مُصلٌّ، أو مُسافِرٌ. [انظر:
٤٤١٩، ٣٩١٧]

تخریج: حديث حسن، وهذا إسناد ضعيف لإبهام راويه عن ابن مسعود.

3604. It was narrated that 'Abdullah (رض) said: Some people said: O Messenger of Allah, will we be blamed for our deeds during the *Jahiliyyah*? He said: "Whoever among you does well in Islam will not be blamed for it, but whoever does badly will be blamed for his earlier and later actions."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6921) and Muslim (120)]

٣٦٠٤ - حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ نَاسٌ: يَا رَسُولَ اللَّهِ، أَنَّا وَاحِدٌ بِأَعْمَالِنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «مَنْ أَحْسَنَ وَنَكِّمْ فِي الْإِسْلَامِ، فَلَا يُوَلَّدُ بِهِ، وَمَنْ أَسَاءَ، فَلَوْلَدُ بِعَمَلِهِ الْأُوَلَى وَالآخِرِ». [راجع: ٣٥٩٦].

تخریج: إسناده صحيح، خ: (٦٩٢١)، م: (١٢٠).

3605. It was narrated that 'Abdullah bin Mas'ood (رض) said: The Messenger of Allah (ﷺ) disliked ten characteristics: wearing gold rings; letting the lower garment drag; *sufrah* - i.e., *khalooq* (a type of perfume); changing grey hair - Jareer said: what he meant was plucking it; coitus interruptus ('azl); *ruqyah* except by means of *al-mu'awwidhat* (soorahs praying for refuge with Allah); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) - but he did not say that it is *haram*; wearing amulets; showing one's adornment before non-*mahrums* (for women); and throwing dice.

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

3606. It was narrated that 'Abdullah (رض) said: The Prophet (ﷺ) said: "Recite (Qur'an) to me."

٣٦٠٥ - حَدَّثَنَا جَرِيرٌ عَنِ الرُّبَّيْنِ، عَنِ الْقَاسِمِ بْنِ حَسَّانَ، عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ غُثْرَ جَلَابِ: تَحْتُمُ الْذَّهَبِ، وَجَرَرُ الْإِزَارِ، وَالصُّفْرَةَ - يَعْنِي الْخُلُوقَ -، وَتَبَيْرَ الشَّيْبِ - قَالَ جَرِيرٌ: إِنَّمَا يَعْنِي بِذَلِكَ تَنْهِيَةً - وَعَزْلَ الْمَاءِ عَنِ الْمَحْلُولِ، وَالرُّؤْفِيِّ إِلَّا بِالْمُمْوَدَاتِ، وَفَسَادَ الصَّبِيِّ غَيْرَ مُحَرَّمٍ، وَعَقْدَ التَّمَائِمِ، وَالْتَّبَرِيجِ بِالرَّبِيعَةِ لِغَيْرِ مَحْلُلِهَا، وَالضَّرْبُ بِالْكَتَابِ.

تخریج: إسناده ضعيف، عبدالرحمن، قد تكلم فيه والقاسم، حدشه منكر.

٣٦٠٦ - حَدَّثَنَا يَحْيَى عَنْ سُقِيَّانَ: حَدَّثَنِي شُعَيْمَانُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْيَةَ، عَنْ عَبْدِ

I said: Should I recite to you, when you are the one to whom it was revealed? He said: "I love to hear it from someone else." So I recited until I reached the verse, "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?" [an-Nisa' 4:41]. And I saw his eyes flowing with tears.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4582) and Muslim (800)]

الله - قال سليمان: ويفضي الحديث عن عمرٍ وبن مُرَّة - قال: وحدثني أبي، عن أبي الصّحّي، عن عبد الله قال: قال النبي عليه السلام: «أَفْرَا عَلَيَّ»، قال: قلت: أَفْرَا عَلَيْكَ، وَعَلَيْكَ أَنْزِلَ؟ قال: «إِنِّي أَحِبُّ أَنْ أَشْتَهِي مِنْ غَيْرِي فَقَرَأَتْ، حَتَّى إِذَا بَلَغْتَ: «فَكَيْفَ إِذَا جَهَنَّمَ مِنْ كُلِّ أَمْمٍ يَتَهَيَّدُ وَجْهُكَ عَلَى هَوْلَةٍ شَهِيدَكَ» (النساء: ٤١) قال: رأيْتُ عَيْتَيْهِ تَدْرِفَانِ دُمُوعًا. [راجع: ٣٥٥٠].

تخریج: إسناده صحيح، خ: (٤٥٨٢)، م: (٨٠٠).

3607. It was narrated that Shaqeeq bin Salamah said: A man from Banu Bajeelah who was called Naheek bin Sinan came to 'Abdullah (رض) and said: O Abu 'Abdur-Rahman, how do you recite this verse? Do you find it ya' or alif? [i.e., *ghair asin* or *ghair yasin*] "water the taste and smell of which are not changed (min ma'in *ghair asin*)" [Muhammad 47:15]. 'Abdullah said to him: Have you read all the Qur'an except this? He said: I recite al-Mufassal [the Soorahs from Qaf to the end of the Qur'an] in one *rak'ah*. 'Abdullah said: Do you recite Qur'an as you recite poetry? The best part of the prayer is bowing and prostration, and some people recite the Qur'an but it does not go past their collarbones. But if he recites it and it takes root in his heart, he will benefit from it. I know the pairs

٣٦٠٧ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ، قَالَ: جَاءَ رَجُلٌ إِلَيَّ عَنْ أَبِيهِ مِنْ بَنْي بَجِيلَةَ، يُقَالُ لَهُ: تَهِيكُ بْنُ سَيَّانَ، فَقَالَ: يَا أَبَا عَنْدَ الرَّحْمَنِ، كَيْفَ تَقْرَأُ هَذِهِ الْآيَةَ، أَيَّاهُ تَجِدُهَا أَوْ أَلْيَا «مِنْ مَاءٍ غَيْرٍ مَّا يُسِينُ» (محمد: ١٥)؟ فَقَالَ لَهُ عَنْدُ اللَّهِ: أَوْ كُلُّ الْقُرْآنِ أَخْضِيَ غَيْرَ هَذِهِ؟ قَالَ: إِنِّي لَا فَرَأَيْتُ الْمُفْصَلَ فِي رَكْعَةٍ، فَقَالَ عَنْدُ اللَّهِ: هَذَا كَعْدُ الشِّعْرِ! إِنَّ مِنْ أَحْسَنِ الصَّلَاةِ الرُّكُونُ وَالسُّجُودُ، وَلِيَقْرَأَنَّ الْقُرْآنَ أَقْوَامٌ لَا يُخَاوِرُ تَرَاقِيَّهُمْ، وَلَكِنَّهُ إِذَا فَرَأَهُ، فَرَسَخَ فِي قَلْبِهِ تَنَعُّ، إِنِّي لَا أَغْرِفُ الْطَّائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَثْرَا سُورَتَيْنِ فِي رَكْعَةٍ، قَالَ: ثُمَّ قَامَ فَدَخَلَ فَجَاءَ عَلَقَمَةً فَدَخَلَ عَلَيْهِ قَالَ: فَلَمَّا لَمَّا كَانَ لَهُ سَلَةٌ لَّا تَنْظَلَ الْطَّائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَثْرَا سُورَتَيْنِ فِي رَكْعَةٍ، قَالَ: فَدَخَلَ

of soorahs that the Messenger of Allah (ﷺ) used to recite in one *rak'ah*. Then he went in and asked him, then he came out to us and said: Twenty soorahs from the beginning of al-Mufassal, in the *Mushaf* of 'Abdullah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (775) and Muslim (822)]

3608. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) divided some booty one day and a man from among the Ansar said: This is a division (of booty) that was not done for the sake of Allah, may He be glorified and exalted! I said: O enemy of Allah, I shall certainly tell the Messenger of Allah (ﷺ) of what you have said. He mentioned that to the Prophet (ﷺ) and his face turned red. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3150) and Muslim (1062)]

3609. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "No woman should talk about another woman and describe her to her husband so that it is as if he can see her."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5240)]

فَسَأَلَهُ، لَمْ يَرْجِعْ إِلَيْنَا، فَقَالَ: عِشْرُونَ سُورَةً
مِنْ أَوَّلِ الْمُفَضَّلِ، فِي تَأْلِيفِ عَبْدِ اللَّهِ.
[انظر: ٣٩١٠، ٣٩٦٨، ٣٩٥٨، ٤٠٦٢، ٤٤١٠، ٤٣٥٠، ٤١٦٤].

تخریج: [إسناده صحيح، خ: (٧٧٥)، م: (٨٢٢)].

- ٣٦٠٨ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا
الْأَعْمَشُ عَنْ شَبَّيْقِ، عَنْ عَبْدِ اللَّهِ قَالَ:
قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَتَمَّا،
قَالَ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: إِنَّ هَذِهِ
لِفَتْحَنَّمَةَ مَا أَرِيدُ بِهَا وَجْهَ اللَّهِ عَزَّ وَجَلَّ!
قَالَ: فَقُلْتُ: يَا عَدُوَّ اللَّهِ، أَمَا لِأَخْبِرُنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا قُلْتُ، قَالَ: فَذَكَرَ
ذَلِكَ لِلَّئِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَاحْمِرْ وَجْهَهُ، قَالَ: لَمْ
قَالَ: «رَحْمَةُ اللَّهِ عَلَى مُوسَى، لَقَدْ أُوذَى
بِأَكْثَرِ مِنْ هَذَا فَصَبَرَ». [انظر: ٣٩٠٢، ٣٧٥٩،
٤٢٠٤، ٤٢٣١].

تخریج: [إسناده صحيح، خ: (٣١٥٠)، م: (١٠٦٢)].

- ٣٦٠٩ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ شَبَّيْقِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُبَاشِرِيَ الْمَرْأَةُ، حَتَّى
تَصِفَّهَا لِرَوْجِهَا، كَأَنَّمَا يَنْظُرُ إِلَيْهَا. [انظر:
٣٦٥٨، ٤٤٠٧، ٤١٧٥، ٤١٩٠، ٤١٩١، ٤١٦٤،
٤٤٢٤، ٤٣٩٥، ٤٢٢٩].

تخریج: [إسناده صحيح، خ: (٥٢٤٠)].

3610. It was narrated that 'Abdullah said: We were walking with the Prophet (ﷺ) and he passed by Ibn Sayyad and said: "I am hiding something in my mind for you." Ibn Sayyad said: (It is) *dukh* [referring to Soorat ad-Dukhan]. The Messenger of Allah (ﷺ) said: "May you be disgraced and dishonoured; you will never go beyond your station." 'Umar said: O Messenger of Allah, let me strike his neck. He said: "No. If he is the one you fear he is, you will never be able to kill him."

Comments: [Its *isnad* is *saheeh*, Muslim (2924)]

3611. It was narrated that 'Abdullah (رضي الله عنه) said: It is as if I can see the Messenger of Allah (ﷺ), telling the story of one of the Prophets who was beaten by his people, and he wiped the blood from his face and said: "Lord forgive my people, for they do not know."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3477) and Muslim (1792)]

3612. It was narrated that 'Abdullah (رضي الله عنه) said: I asked the Messenger of Allah (ﷺ): Which sin is the worst before Allah? He said: "Attributing a partner to Allah when He has created you." I said: Then what? He said: "Then killing your child for fear that he may share your food." I said: Then what? He said: "Then committing adultery with your neighbour's

3610. حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَمْشِي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَرِئَ بْنُ صَبَّادٍ، قَالَ: إِنِّي قَدْ حَبَّأْتُ لَكَ حَبْنَانًا، قَالَ بْنُ صَبَّادٍ: دُخٌّ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِحْسَانٌ، فَلَنْ تَعْدُوْ فَقْرَكَ، قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، دُعَنِي أَصْرِبْ عَفْفَهُ، قَالَ: «لَا، إِنْ يَكُنَّ الَّذِي تَحْافَ، فَلَنْ تَسْتَطِعَ قَتْلَهُ».

تخریج: إسناده صحيح، م: (٢٩٢٤).

3611. حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَكَانَيْ أَنْظَرْتُ إِلَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِبْيَانَ ضَرْبَةِ قَوْمَهُ، فَهُوَ يَمْسَحُ عَنْ وَجْهِهِ الدَّمَ، وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي، فَإِنَّهُمْ لَا يَعْلَمُونَ». [انظر: ٤٣٣١، ٤٢٠٣، ٤٣٦٦، ٤٠٥٧]

تخریج: إسناده صحيح، خ: (٣٤٧٧)، م: (٣٤٧٧). (١٧٩٢)

3612. حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سُبِّلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الذَّنْبِ أَكْبَرُ؟ قَالَ: «أَنْ تَجْعَلَ يَلُو يَلَا وَهُوَ خَلَقَكَ» قَالَ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تَقْتَلَ وَلَدَكَ أَنْ يَطْعَمَ مَعْكَ»، قَالَ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تُرْزِقَ حَلِيلَةَ حَارِكَةً»، قَالَ: قَاتَلَ غَبْنَدُ اللَّهِ: فَأَنْزَلَ اللَّهُ تَضْبِيقَ ذَلِكَ: «وَالَّذِينَ

wife.' Then Allah revealed, confirming that: "And those who invoke not any other *ilah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment" [al-Furqan 25:68].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

3613. It was narrated that Masrooq said: A man came to 'Abdullah (رضي الله عنه) and said: I have left a man in the mosque who was interpreting the Qur'an according to his own opinion. He interpreted this verse, "the Day when the sky will bring forth a visible smoke" by saying: On the Day of Resurrection a smoke will overwhelm the people which they will inhale and they will get something like a cold from it. 'Abdullah said: Whoever knows something, let him speak of it, and whoever does not know, let him say: Allah knows best. It is a part of a man's understanding of religion to say regarding that of which he has no knowledge of it, Allah knows best. This (verse) was (revealed) because when Quraish displayed a stubborn attitude towards the Prophet (ﷺ), he prayed against them and prayed for a famine like the famine of Yoosuf, and they were so afflicted by severe drought and famine that they even ate bones and a man would look at the sky and see something like smoke

لَا يَتَغُورُكَ مَعَ أَنَّهَا مَا حَرَّ وَلَا يَقْتُلُونَ الْفَقَسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْتُوْكَ وَمَنْ يَقْتُلْ ذَلِكَ
بَلْ أَنَّمَا هُوَ (الفرقان: ٦٨). [انظر: ٤١٠٢، ٤١٣١
. ٤١٣٤، ٤١٣٥]

تخریج: استاده صحيح، خ: (٤٧٦١)، م: (٨٦)

٣٦١٣ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ
عَنْ مُنْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: جَاءَ رَجُلٌ إِلَى
عَبْدِ اللَّهِ، فَقَالَ: إِنِّي تَرَكْتُ فِي الْمَسْجِدِ
رَجُلًا يَقْسِرُ الْقُرْآنَ بِرَأْيِهِ، يَقُولُ فِي هَذِهِ
الآيَةِ: «فَارْتَقِبْ يَوْمَ ثَانِي السَّمَاءِ بِدُخَانٍ مُّبِينٍ»
(الدخان: ١٠) إِلَى (٣٨١/١) آخِرُهَا:
يَعْشَاهُمْ يَوْمَ الْقِيَامَةِ دُخَانٌ يَأْخُذُ بِأَنفُسِهِمْ،
حَتَّى يُصِيبُهُمْ مِنْ كَهْنَتِ الرُّكَامِ! قَالَ: فَقَالَ
عَبْدُ اللَّهِ: مَنْ عَلِمَ عِلْمًا، فَلْيَقُلْ بِهِ، وَمَنْ لَمْ
يَعْلَمْ، فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنْ قَوْمٍ
الرَّجُلِ، أَنْ يَقُولَ لِمَا لَا يَعْلَمُ: اللَّهُ أَعْلَمُ،
إِنَّمَا كَانَ هَذَا لِأَنَّ قُرْبَتَا لَمَّا اشْتَعَضَ عَلَى
الثَّبَّابِ، دَعَا عَلَيْهِمْ يَسِينَ كَسِينِي يُوسُفَ،
فَأَصَابَهُمْ قَطْعٌ جَهَدٌ حَتَّى أَكْلُوا الْعِظَامَ،
وَجَعَلَ الرَّجُلَ يَنْظُرُ إِلَى السَّمَاءِ، فَيُنْظَرُ مَا
بَيْنَهُ وَبَيْنَ السَّمَاءِ كَهْنَتَ الدُّخَانِ مِنَ الْجَهَدِ،
فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «فَارْتَقِبْ يَوْمَ ثَانِي
السَّمَاءِ بِدُخَانٍ مُّبِينٍ ۝ يَعْشَى النَّاسُ هَذَا
عَذَابُ أَلِيمٍ» (الدخان: ١١، ١٠) فَأَنَّى
رَسُولَ اللَّهِ ﷺ، قَوْلَ: يَا رَسُولَ اللَّهِ،

between him and it, because of hunger. Then a man came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, pray to Allah for rain for Mudar, for they are dying. So he prayed to Allah for them, and Allah, may He be glorified and exalted, revealed the words: "Verily, We shall remove the torment for a while." [ad-Dukhan 44:15]. But when it rained a second time, they reverted to their former ways. Then Allah, may He be glorified and exalted, revealed the words: "On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution" [ad-Dukhan 44:16] This refers to the day of Badr.

Comments: [Its isnad is saheeh, al-Bukhari (4821) and Muslim (2798)]

3614. It was narrated that 'Abdullah (رضي الله عنه) said: I was hiding behind the curtain of the Ka'bah, and three people came, a Qurashi and his two Thaqafi in-laws or a Thaqafi and his two Qurashi in-laws; they were very fat but not very smart. They said something I did not hear, then one of them said: Do you think Allah hears what we say? The other said: I think if we raise our voices, He will hear us but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been

اشتَقَ اللَّهُ لِمُضَرٍّ، فَإِنَّهُمْ قَدْ هَلَكُوا. قَالَ: فَدُعَا لَهُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّا كَانُوا إِذَا كَثُرَوا
الثَّابِتَ﴾ (الدخان: ١٥) فَلَمَّا أَصَابَهُمُ الْمَرَءَةُ
الْكُبْرَى إِنَّا مُسْتَحْمَنُونَ﴾ (الدخان: ١٦) يَوْمَ بَدْرٍ.

تخریج: إسناده صحيح، خ: (٤٨٢١)، م: (٢٧٩٨).

٣٦١٤ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْشَشُ
عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ
عَبْدِ اللَّهِ قَالَ: كُنْتُ مُسْتَحْمَنًا بِسَيْرِ الْكَعْيَةِ،
فَجَاءَ ثَلَاثَةٌ نَفَرُ: قُرَشِيٌّ، وَحَنَّاتَهُ تَقْفِيَانِ، أَوْ
تَقْفِيَيْ وَحَنَّاتَهُ قُرَشِيَانِ، كَثِيرٌ شَحْمٌ بُطْرِينُهُمْ،
قَلِيلٌ يَقْهَرُهُمْ، فَتَكَلَّمُوا بِكَلَامٍ لَمْ أَشْمَعْنَاهُ،
فَقَالَ أَخْدُمُهُمْ: أَتَرَوْنَ اللَّهَ يَسْمَعُ كَلَامَنَا هَذَا؟
فَقَالَ الْآخَرُ: أَرَانَا إِذَا رَفَعْنَا أَصْوَاتَنَا شَعْنَاهُ،
وَإِذَا لَمْ تَرْفَعْنَا لَمْ يَسْمَعْنَا، فَقَالَ الْآخَرُ: إِنْ
يَسْمَعَ مِنْهُ شَيْئًا سَوْعَةً كُلَّهُ، قَالَ: فَذَكَرْتُ
ذَلِكَ لِنَبِيِّنَا ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا
كُنْتُ شَيْئَرُونَ أَنْ يَنْهَمَ عَلَيْكُمْ سَعْكُمْ وَلَا

hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 41:22,23].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4817) and Muslim (2775)]

3615. It was narrated that Zainab, the wife of 'Abdullah, said: When 'Abdullah came home from an errand and reached the door, he would clear his throat and spit, lest he take us by surprise and see us doing something he disapproved of. He came one day and cleared his throat, and there was an old woman with me who was doing *ruqyah* for me for erysipelas. I put her under the bed and he came in and sat beside me, and he saw a thread around my neck. He said: What is this thread? I said: A thread with which *ruqyah* was done for me. He took it and broke it, then he said: The family of 'Abdullah have no need of *shirk* I heard the Messenger of Allah (ﷺ) say: "Ruqyabs, amulets and love-spells are *shirk*." I said: Why do you say that? By Allah, I had a discharge in my eye, and I kept going to So and so, the Jew, who did *ruqyah* for me, and when he did *ruqyah* for me, it calmed

أَنْصَرْتُمْ لَا جُلُودُكُمْ إِلَى قُولِهِ: «ذَلِكُمْ ظَنُّكُمْ
الَّذِي ظَنَّتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَضْبَحْتُمْ مِنْ
الْخَاسِرِينَ» (فصلت: ٢٢، ٤٢٣٨، ٤٢٢١، ٣٨٧٥).

تخریج: إسناده صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

٣٦١٥ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ عَمْرُو بْنِ مُرْعَةَ، عَنْ يَحْيَى بْنِ الْجَزَارِ،
عَنْ أَبْنَى أَخْبَرَ زَيْنَبَ، عَنْ زَيْنَبَ امْرَأَ عَبْدِ
اللَّهِ قَالَتْ: كَانَ عَبْدُ اللَّهِ إِذَا جَاءَ مِنْ حَاجَةٍ
فَأَنْتَهَا إِلَى الْبَابِ، تَسْتَخْنَ وَبَرْقَ، كَرَاهِيَّةً أَنْ
يَهْجُمَ بِهَا عَلَى شَيْءٍ يَكْرَهُهُ، قَالَتْ: وَإِنَّهُ
جَاءَ ذَاتَ يَوْمٍ، فَتَسْتَخْنَ قَالَتْ: وَعِنْدِي
عَجُوزٌ تَرْقِينِي مِنَ الْحُمْرَةِ، فَأَذْخَلْتُهَا تَحْتَ
السَّرِيرِ، فَدَخَلَ، فَجَلَّسَ إِلَى جَنِيِّ، فَرَأَى
فِي عَنْقِي خَيْطًا، قَالَ: مَا هَذَا الْخَيْطُ؟
قَالَتْ: قُلْتُ: خَيْطٌ أَرْقَنِي لِي فِيهِ، قَالَتْ:
فَأَخَذَهُ قَطَعَهُ، ثُمَّ قَالَ: إِنَّ آلَ عَبْدِ اللَّهِ
لَا يُعْتَنَى عَنِ الشَّرِيكِ، سَيِّغَتْ رَسُولُ اللَّهِ
يَقُولُ: «إِنَّ الرُّقْبَى، وَالثَّمَائِمَ، وَالْوَلَةَ شِرِيكٌ»،
قَالَتْ: قَلَّتْ لَهُ: لِمَ تَقُولُ هَذَا، وَقَدْ كَانَتْ
عَنِي نَذْفُ، فَكُنْتُ أَخْتَلُفُ إِلَى فُلَانِ
الْيَهُودِيِّ يَرْقِيَهَا، وَكَانَ إِذَا رَقَاهَا سَكَنَتْ؟!
قَالَ: إِنَّمَا ذَلِكَ عَمَلُ الشَّيْطَانِ، كَانَ يَنْخُسُهَا

down. 'Abdullah said: That was the work of the *Shaitan*, who was poking it with his hand, but when he did *ruqyah* for it, it stopped. It would have been sufficient for you to say as the Messenger of Allah (ﷺ) used to say: "Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness."

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

3616. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "No one has more protective jealousy (*gheerah*) than Allah, may He be glorified and exalted. Hence He forbade immoral actions, both open and hidden. And none loves to be praised more than Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5220) and Muslim (2760)]

3617. It was narrated that 'Abdullah (رض) said: To swear by Allah nine times that the Messenger of Allah (ﷺ) was killed is dearer to me than swearing once, because Allah, may He be glorified and exalted, chose him as a Prophet and made him a martyr.

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

3618. It was narrated that 'Abdullah said: I entered upon the Messenger of Allah (ﷺ) and he

بَيْدُهُ، فَإِذَا رَفَيْتَهَا كَفَّ عَنْهَا، إِنَّمَا كَانَ يَخْفِي بِكَفَّهُ أَنْ تَقُولَيْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: «أَذْهَبِ الْبَأْسَ رَبَّ التَّائِسِ، اشْفِ أَنْتَ التَّائِسِ، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُعَادِرُ سَقْمًا».

تخریج: صحيح لغيره، وهذا إسناد ضعيف، ابن أخي زینب، لكنه متتابع.

٣٦١٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَبَّيْقِي، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَحَدَ أَعْيُّنَ مِنَ اللَّهِ غَرَّ وَجْلٌ، فَلِذِلْكَ حَرَمَ الْفَوَاجِشَ مَا ظَهَرَ عِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبَّ إِلَيْهِ الْمَذْنُونُ مِنَ اللَّهِ غَرَّ وَجْلٌ» [انظر: ٤٠٤٤، ٤١٥٣].

تخریج: إسناده صحيح، خ: (٥٢٢٠)، م: (٢٧٦٠).

٣٦١٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرْدَةَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَأَنْ أَخْلِفَ بِاللَّهِ بِشَيْءٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قُتِلَ ثَلَاثَةُ أَخْلِفَ بِإِلَيْهِ مِنْ أَنْ أَخْلِفَ وَاحِدَةً، وَذَلِكَ بِأَنَّ اللَّهَ غَرَّ وَجْلٌ أَنْ أَخْلِفَ نِيَّةً، وَجَعَلَهُ شَهِيدًا.

تخریج: إسناده صحيح.

٣٦١٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ الْحَارِثِ بْنِ سُوِيدٍ،

was running a fever. I touched him with my hand and said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (ﷺ) said: "Yes, I am running a fever like two of you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes. There is no Muslim who is afflicted with sickness or anything else, but Allah will erase thereby his bad deeds just as trees shed their leaves."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5647) and Muslim (2571)]

عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ وَهُوَ يُوَعَّكُ، فَسَيِّسَتْهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَتُوَعَّكُ وَعَنَّا شَبِيدًا؟ قَالَ: أَجَلْ، إِنِّي أَوْعَكُ كَمَا يُوَعَّكُ رَجُلًا وَنَثْمَ قُلْتُ: إِنَّ لَكَ أَجْرَيْنِ؟ قَالَ: «تَعْمَ، وَالَّذِي تَقْسِي بِيَدِهِ، مَا عَلَى الْأَرْضِ مُنْلَمْ يُصْبِي أَدَى، مِنْ مَرْضٍ فَمَا سِوَاهُ، إِلَّا حَطَّ اللَّهُ عَنْهُ بِهِ خَطَايَاهُ، كَمَا تَحْطُ الشَّجَرُ وَرَتْهَا». [انظر: ٣٦١٩، ٤٢٠٥، ٤٢٤٦]

تخریج: إسناد صحيح، خ: (٥٦٤٧)، م: (٢٥٧١)

3619. Al-A'mash told us... A similar report.

Comments: [Its *isnad* is *saheeh* like the previous report]

3620. It was narrated that 'Abdullah said: Keep refreshing your knowledge of these *Mushafs* - or he said, the Qur'an - for it is more inclined to escape from the hearts of men than camels from their ropes. And the Messenger of Allah (ﷺ) said: "No one of you should say, I have forgotten such and such a verse; rather he has been caused to forget."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (532) and Muslim (790)]

٣٦١٩ - حَدَّثَنَا يَعْنَى: حَدَّثَنَا الأَعْمَشُ...
مثُلُهُ. [راجع: ٣٦١٨].

تخریج: إسناد صحيح كسابقه.

٣٦٢٠ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ شَيْقَبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: تَعَاهَدُوا هَذِهِ (٣٨٢/١) الْمَصَاحِفَ _ وَرَبُّهَا قَالَ الْقُرْآنَ _ فَلَهُمْ أَشَدُّ تَنَقِّيَا مِنْ صُدُورِ الرِّجَالِ، مِنَ التَّعْ مِنْ عَقْلِهِ، قَالَ: وَقَالَ رَسُولُ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «لَا يَقُلُّ أَخْدُوكُمْ: إِنِّي تَبَيَّنَتْ آيَةُ كَيْتُ وَكَيْتَ بِلْ هُوَ نَسِيٌّ». [انظر: ٣٩٦٠]

[٤٢٨٨، ٤٠٨٥، ٤٤١٦، ٤١٧٦، ٤٠٢٠]

تخریج: إسناد صحيح، خ: (٥٣٢)، م: (٧٩٠).

3621. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "The blood of a Muslim man who bears witness

٣٦٢١ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَأَةً، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ: «لَا يَجِدُ دَمً امْرِي

that there is no god but Allah and that I am the Messenger of Allah is not permissible except in one of three cases: a married adulterer, a soul for a soul, and one who leaves his religion and separates from the *jama'ah* (the main body of Muslims)."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6778) and Muslim (1676)]

3622. It was narrated that 'Abdullah (رض) said: When we sat with the Messenger of Allah (ﷺ) in the prayer, we said: Peace be upon Allah before His slaves, peace be upon Jibreel, peace be upon Mika'eel, peace be upon So and so, peace be upon So and so. Then we heard the Messenger of Allah (ﷺ) say: "Allah Himself is *as-Salam* (peace), so when one of you sits in the prayer, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah.' If he says that, it will reach all the righteous slaves in heaven and on earth. 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever supplication he wants."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (831) and Muslim (402)]

3623. It was narrated that 'Abdullah (رض) said: Whoever

Muslim, يشهد أن لا إله إلا الله، وأنى رسول الله، إلا يأخذني ثلثة: التبّع الرّازني، والقُسْن بالنس، والثالث لدِينه المفارق للجَماعَة. [انظر: ٤٢٤٥، ٤٤٢٩، ٦٨٧٦].

تخریج: إسناده صحيح، خ: (٦٨٧٨)، م: (٦٧٦).

٣٦٢٢ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَيْقَقِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ، فَقُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِرَيْلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فَلَانِ، السَّلَامُ عَلَى فُلَانِ، فَسَمِعَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلَمْ يُقْرَأْ: التَّحْمِيدُ لِلَّهِ، وَالصَّلَوةُ، وَالطَّبَابُ، السَّلَامُ عَلَيْكَ أَيُّهَا الرَّبِّيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِذَا قَالُوهَا، أَصَابَتْ كُلُّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدَ أَنْ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، لَمْ يَتَحَيَّرْ بَعْدُ مِنَ الدُّعَاءِ مَا شَاءَ. [انظر: ٣٩٢٠، ٣٩٦٧، ٤٠١٧، ٤١٨٩].

تخریج: إسناده صحيح، خ: (٤٠٢)، م: (٨٣١).

٣٦٢٣ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا إِبْرَاهِيمَ بْنُ مُسْلِمَ الْهَجَرِيِّ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ

would like to meet Allah tomorrow as a Muslim, let him pay attention to praying these five (daily) prayers when the call for them is given, for they are part of the ways of guidance, and Allah prescribed the ways of guidance to your Prophet (ﷺ). There is no one among you who does not have a prayer-space in his house, but if you pray in your houses as this one who stays away (from the prayer in congregation) does, you will have abandoned the *Sunnah* of your Prophet (ﷺ), and if you abandon the *Sunnah* of your Prophet you will go astray. I remember when no one stayed away from it (i.e., the prayer in congregation) except a hypocrite who was known for his hypocrisy. I have seen a man coming supported by two others, until he was made to stand in the row (of worshippers). The Messenger of Allah (ﷺ) said: "There is no man who does *wudoo'* and does it well, and comes to the mosque and prays there, but for every step that he takes he will be raised in status one degree thereby, or one of his sins will be erased, or one good deed will be recorded for him." So we would make our steps short. And a man's prayer offered in congregation is superior to his prayer offered on his own by twenty-five degrees."

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

3624. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ), who is the most

الله قال: مَن سَرَّهُ أَن يَلْقَى اللَّهَ عَزَّ وَجَلَّ عَدَا مُنْلِمًا، فَلْيَحَافِظْ عَلَى هُؤُلَاءِ الصَّلَوَاتِ الْمُكْتُوبَاتِ حَيْثُ يَنْادِي بِهِنْ، فَإِنَّهُمْ مِنْ سُنْنِ الْهُدَى، وَإِنَّ اللَّهَ عَزَّ وَجَلَ شَرَع لِتَبَعُّكُمْ شَرَعَ الْهُدَى، وَمَا مِنْكُمْ إِلَّا وَلَهُ مَسْجِدٌ فِي بَيْتِهِ، وَلَوْ صَلَّيْتُمْ فِي بَيْتِهِ لَتَرَكْتُمْ شَرَعَ نَبِيِّكُمْ، وَلَوْ تَشَعَّلْتُ فِي بَيْتِهِ لَتَرَكْتُمْ شَرَعَ نَبِيِّكُمْ، وَلَوْ رَأَيْتُمْ شَرَعَ نَبِيِّكُمْ لَصَلَّيْتُمْ، وَلَقَدْ رَأَيْتُمْ وَلَمْ يَشَعَّلْ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومٌ بِفَاقَةِ، وَلَقَدْ رَأَيْتُ الرَّجُلَ يَهَادِي بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفَّ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْهَا رَجُلٌ بِتَوْضِأً، فَيَخِسِّنُ الْوُضُوءَ، ثُمَّ يَأْتِي مَسْجِدًا مِنَ الْمَسَاجِدِ، فَيَخْطُو خَطْوَةً، إِلَّا رُفِعَ بِهَا دَرَجَةً، أَوْ حُطَّ عَنْهَا بَهَا حَطَّيْةً، أَوْ كُبِيَّتْ لَهُ بِهَا حَسَنَةً» حَتَّى إِنْ كُنَّا لِتَقَارِبِ بَيْنَ الْحُطَّا، وَإِنَّ فَضْلَ صَلَاةِ الرَّجُلِ فِي جَمَائِعِهِ عَلَى صَلَاةِ وَحْدَةٍ، بِخَمْسٍ وَعِشْرِينَ دَرَجَةً».

[انظر: ٣٩٣٦]

تخریج: صحيح، وهذا إسناد ضعيف،
للين ابراهيم الهمجري.

٣٦٢٤ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَغْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا

truthful one, told us: "The creation of any one of you is put together in his mother's womb for forty days, then he becomes a 'alaqah (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (*mudghah*) for a similar period, then Allah sends to him an angel who breathes the soul into him and is enjoined to write down four things: his provision, his lifespan, his deeds and whether he is doomed (to Hell) or blessed (destined for Paradise). By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is nothing between him and it but a cubit, then the decree overtakes him and he does a deed of the people of Hell and enters it. And one of you may do the deeds of the people of Hell until there is nothing between him and it but a cubit, then the decree overtakes him and he does a deed of the people of Paradise, and enters it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3208) and Muslim (2641)]

3625. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said something and I may add something else. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Whoever dies not associating anything with Allah will enter Paradise." And I say: Whoever dies associating anything with Allah will enter Hell.

Comments: [Its men are *thiqat*]

رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَضْدُوفُ: إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ فِي أَرْبَعِينَ يَوْنًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْعَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ، فَيُفْتَنُ فِيهِ الرُّوحُ، وَيُؤْمِنُ بِأَرْبَعِ كَلِمَاتٍ: رِزْقُهُ، وَأَجْلُهُ، وَعَمَلُهُ، وَشَفَقَةُ أُمِّهِ سَعِيدٌ، فَوَاللَّهِ لَا إِلَهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلٍ أَهْلَ الْجَنَّةِ، حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا دِرَاعٌ، فَيُسَيِّقُ عَلَيْهِ الْكِتَابُ، فَيَحْتَمُ لَهُ بِعَمَلٍ أَهْلَ النَّارِ، فَيَذْخُلُهَا، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلٍ أَهْلَ النَّارِ، حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا دِرَاعٌ، فَيُسَيِّقُ عَلَيْهِ الْكِتَابُ، فَيَحْتَمُ لَهُ بِعَمَلٍ أَهْلَ الْجَنَّةِ، فَيَذْخُلُهَا.

تَحْرِير: إِسْنَادُهُ صَحِيفَةٌ، خ: (٣٢٠٨)، م: (٢٦٤١).

-٣٦٢٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو الْأَعْمَشُ عَنْ شَبَّيْقِي، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَلِمَةً، وَقَلَّتْ أُخْرَىٰ، قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، دَخَلَ الْجَنَّةَ". قَالَ: وَقَلَّتْ أَنَا: مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا، دَخَلَ النَّارَ. [رَاجِعٌ: ٣٥٥٣].

تَحْرِير: رِجَالُهُ نَفَاتٌ إِلَّا أَنْ فِيهِ قُلْبًا، فَنَدَى جَعْلُ الْمَرْفُوعَ مَوْقِفًا، وَالْمَوْقُوفُ مَرْفُوعًا، خ: (١٢٣٨)، م: (٩٢).

3626. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Who among you likes his heir's wealth more than his own wealth?" They said: O Messenger of Allah, there is no one among us for whom his own wealth is not dearer to him than his heir's wealth. He said: "You should know that there is no one among you for whom his heir's wealth is not dearer than his own wealth. You will have nothing of your wealth except what you send ahead, and your heir's wealth is what you leave behind." And the Messenger of Allah (ﷺ) said: "Who do you consider to be a strong wrestler among you?" They said: The one who cannot be thrown to the ground by other men. He said: "No; the strong man is the one who can control himself at the time of anger." And the Messenger of Allah (ﷺ) said: "Who do you consider to be childless among you?" We said: The one who has no children. He said: "No; the childless one is the one who has not sent any of his children ahead of him (i.e., none of his children died before him)."

Comments: [Its isnad is saheeh, al-Bukhari (6442) and Muslim (2608)]

3627. 'Abdullah told us two reports, one of them from himself and the other from the Messenger of Allah (ﷺ). 'Abdullah (رض) said: The believer sees his sins as being like the bottom of a mountain that he fears will fall on him; the evildoer sees his sins as being like flies that land on his nose, and he

٣٦٢٦ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ إِبْرَاهِيمَ التَّمِيعِيِّ، عَنْ الْخَارِبِ بْنِ سُوَيْدٍ،
عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ:
«أَيُّكُمْ مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟» قَالَ:
قَالُوا: يَا رَسُولَ اللَّهِ، مَا مَنَّا أَحَدٌ إِلَّا مَالَهُ
أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارِثِهِ، قَالَ: «اعْلَمُوا أَنَّهُ
لَيْسَ مِنْكُمْ أَحَدٌ إِلَّا مَالُ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ
مَالِهِ، مَا لَكُمْ إِلَّا مَا فَقَمْتُ، وَمَا لَ
وَارِثِكُمْ مَا أَخْرَجْتُ». قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ: «مَا تَعْدُونَ فِيهِمُ الصَّرَعَةَ؟» قَالَ: قُلْنَا:
الَّذِي لَا يَصْرُعُهُ الرِّجَالُ، قَالَ: قَالَ: «لَا،
وَلِكُنِ الصَّرَعَةُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ
الْغَضَبِ». قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ:
«مَا تَعْدُونَ فِيهِمُ الرَّقُوبَ؟» قَالَ: قُلْنَا: الَّذِي لَا
وَلَدَ لَهُ، (٣٨٣/١) قَالَ: «لَا، وَلِكُنِ
الرَّقُوبُ الَّذِي لَمْ يَقْدِمْ مِنْ وَلَدِي وَشَيْئًا».

تخریج: إسناده صحيح، خ: (٦٤٤٢)، م: (٢٦٠٨).

٣٦٢٧ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ إِبْرَاهِيمَ التَّمِيعِيِّ، عَنْ الْخَارِبِ بْنِ سُوَيْدٍ:
حَدَّثَنَا عَبْدُ اللَّهِ حَدِيثَيْنِ: أَحَدُهُمَا عَنْ نَفْسِهِ،
وَالْآخَرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ عَبْدُ
اللَّهِ: إِنَّ الْمُؤْمِنِينَ يَرَى ذُنُوبَهُ كَائِنَةً فِي أَصْلِ جَبَلٍ
يَحْافُ أَنْ يَقْعُدُ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ

does this and they fly away. He said: And the Messenger of Allah (ﷺ) said: "Verily, Allah rejoices more over the repentance of His believing slave than a man who goes out in a desolate land and has his mount with him, on which is his food and drink and provisions and all that he needs, then he loses it, so he goes out looking for it until he is about to die and has not found it, so he says to himself: I will go back to the place where I lost it, and die there. He goes back to that place and falls asleep, then he wakes up and there is his mount, standing at his head, with his food and drink and provisions and all that he needs on it."

Comments: [Its isnad is saheeh, al-Bukhari (6308) and Muslim (2744)]

3628. A similar report was narrated from 'Abdullah (رض)...

Comments: [Its isnad is saheeh, al-Bukhari (6308) and Muslim (2744)]

تخریج: استاده صحيح، خ: (٦٣٠٨)، م: (٢٧٤٤).

3629. It was narrated that al-Aswad said: 'Abdullah (رض) said: The believer sees his sins as being like the bottom of a mountain that he fears will fall on him; the evildoer sees his sins as being like flies that land on his nose, and he does this and they fly away. He said: And the Messenger of Allah (ﷺ) said: "Verily, Allah rejoices more over the repentance of His believing slave than a man who

كذبابة وقع على أنفه. فقال له هكذا، فطار. قال: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ : «إِنَّ اللَّهَ أَفْرَحُ بِتَوْبَةِ الْمُتَابِ، أَخْدِكُمْ، مِنْ زَمْلَيْهِ خَرَجَ يَأْرِضُ دُوَيْبَةً مَهْلَكَةً، مَعَهُ رَاجِلَتَهُ عَلَيْهَا طَعَامَهُ وَشَرَابَهُ وَرَازَادَهُ وَمَا يُضْلِلُهُ، فَأَصْلَلَهُ فَخَرَجَ فِي طَلَبِهَا، حَتَّى إِذَا أَذْرَكَهُ الْمَوْتُ فَلَمْ يَجِدْهَا، قَالَ: أَرْجِعْ إِلَيَّ مَكَانِي الَّذِي أَصْلَلْتَهَا فِيهِ، فَأَمْوَاتُ فِيهِ، قَالَ: فَأَئِي مَكَانَهُ، فَعَاقِبَتُهُ عَيْنَهُ، فَاسْتَقْطَعَ، فَإِذَا رَاجَلَتُهُ عِنْدَ رَأْسِهِ، عَلَيْهَا طَعَامَهُ وَشَرَابَهُ وَرَازَادَهُ وَمَا يُضْلِلُهُ». [انظر: ٣٦٢٨].

تخریج: استاده صحيح، خ: (٦٣٠٨)، م: (٢٧٤٤).

- ٣٦٢٨ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ عُمَارَةَ، عَنْ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ... مثلك. [راجع: ٣٦٢٧].

تخریج: استاده صحيح، خ: (٦٣٠٨)، م: (٢٧٤٤).

- ٣٦٢٩ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ الْحَارِثِ بْنِ سُوَيْدٍ، وَالْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ الْأَسْوَدِ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الْمُؤْمِنَ يَرَى دُنْوَيْهُ كَائِنَةً فِي أَصْلِ جَنَلٍ يَخَافُ أَنْ يَقْعُ عَيْنَهُ، وَإِنَّ الْفَاجِرَ يَرَى دُنْوَيْهُ كَذبَابَ وَقَعَ عَلَى أَنْفِهِ، فَقَالَ بِهِ هَكَذا، فَطار. قَالَ: وَقَالَ

goes out in a desolate land and has his mount with him, on which are his provisions and food and drink and all that he needs, then he loses it, so he goes out looking for it until he is about to die, so he says: I will go back to the place where I lost it, and die there. He goes back to that place and falls asleep, then he wakes up and there is his mount, standing at his head, with his provisions and food and drink and all that he needs on it."

Comments: [Its two *isnads* are *saheeh*; it is a repeat of 3627 and 3628]

رسول الله ﷺ: «الله أفرج بيته أخذكم من رجل خرج بأرض دويبة ثم قال أبو معاوية: فالأ: حدثنا عبد الله حديثن: أخذهما عن نفسه، والأخر عن رسول الله ﷺ - مهلكة، معه راحلته، عليها زاده وطعامه وشرابه وما يصلحه، فأصلحها، فخرج في طليها، حتى إذا أدركه الموت، قال: أرجع إلى مكاني الذي أصلحتها فيه، فأمorte فيه، قال: فرجع، فعلمه عيه، فاشتقط، فإذا راحلته عند رأسه، عليها زاده وطعامه وشرابه وما يصلحه». [هما مكرر (٣٦٢٧) و (٣٦٢٨).]

تخيّب: إسناد صحيحان، وهو ما يقال لهما.

3630. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3335) and Muslim (1677)]

٣٦٣٠ - حدثنا أبو معاوية: حدثنا الأعمش عن عبد الله بن مرمي، عن مسروق، عن عبد الله قال: قال رسول الله ﷺ: «لا تقتل نفساً ظلماً، إلا كان على ابن آدم الأول كفراً من ذمها، لأنَّه كان أول من سَنَ القتل». [انظر: ٤٠٩٢، ٤١٢٣].

تخيّب: إسناد صحيح، خ: (٢٣٣٥)، م: (١٦٧٧).

3631. It was narrated that 'Abdullah said: No one of you should give a share of himself to the *Shaitan* by thinking that it is obligatory to leave to the right only (after finishing the prayer). Most of the time I saw the Messenger of Allah (ﷺ) leave to his left.

٣٦٣١ - حدثنا أبو معاوية وإنْ نُسبَّ عن الأعمش، ونَسْبَهُ عن الأعمش: حدثني عمارة: حدثني الأستاذ المعنى عن عمارة، عن الأسود، عن عبد الله: لا يجعل أحدكم للشيطان من نسيبه جزءاً، لا يرى إلا أنَّ حنـا

غَلَبَهُ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ تَبَيِّنِهِ، لَقَدْ رَأَيْتُ
رَسُولَ اللَّهِ ﷺ وَإِنَّ أَكْثَرَ انصِرَافِهِ لَعَلَى
يَسَارِهِ. [انظر: ٤٠٨٤، ٤٤٦٢، ٣٨٧٢]

[٤٣٨٣، ٤٣٨٤]

تخریج: إسناده صحيح، خ: (٨٥٢)، م: (٧٠٧).

3632. It was narrated that 'Abdullah (رض) said: On the day of Badr, the Messenger of Allah (ﷺ) said: "What do you think (we should do with) these prisoners?" Abu Bakr said: O Messenger of Allah, they are your people and your family; keep them alive and give them respite, and perhaps Allah may cause them to repent. 'Umar said: O Messenger of Allah, they drove you out and disbelieved you, bring them forth and strike their necks. 'Abdullah bin Rawahah said: O Messenger of Allah, find a valley with a lot of wood and put them there, then set it alight. Al-'Abbas said: Then you will have severed your ties of kinship with them. The Messenger of Allah (ﷺ) went in and did not give them any answer. Some people said: He will follow the suggestion of Abu Bakr. Others said: He will follow the suggestion of 'Umar; others said: He will follow the suggestion of 'Abdullah bin Rawahah. Then the Messenger of Allah (ﷺ) came out and said: Allah may make some men's hearts so soft that they are softer than milk, and He may make some men's hearts so hard that they are

٣٦٣٢ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ
عَنْ عَمْرُونَبْنِ مُرْدَةَ، عَنْ أَبِي عَبْيَدَةَ، عَنْ عَبْدِ
اللَّهِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مَا تَقُولُونَ فِي هُؤُلَاءِ الْأَسْرَى؟»
قَالَ: فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، قَوْمَكَ
وَأَهْلُكَ، اسْتَبْقِهِمْ، وَاسْتَأْنِبِهِمْ، لَعَلَّ اللَّهَ
أَنْ يَتُوبَ عَلَيْهِمْ، قَالَ: وَقَالَ عُمَرُ: يَا رَسُولَ
اللَّهِ، أَخْرِجُوكَ وَكَذِبُوكَ، فَرَبِّهِمْ فَاضْرِبْ
أَعْنَاقَهُمْ، قَالَ: وَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: يَا
رَسُولَ اللَّهِ، انْظُرْ وَادِيَّا كَثِيرَ الْحَطَبِ،
فَادْخُلْهُمْ فِيهِ، ثُمَّ أَضْرِبْ عَلَيْهِمْ نَارًا، قَالَ:
فَقَالَ الْعَبَاسُ: قَطَعْتُ رَجْمَكَ، قَالَ: فَدَخَلَ
رَسُولُ اللَّهِ ﷺ، وَلَمْ يَرُدْ عَلَيْهِمْ شَيْئًا، قَالَ:
فَقَالَ نَاسٌ: يَا أَخْدُونْ يَقُولُ أَبِي بَكْرٍ، وَقَالَ
نَاسٌ: يَا أَخْدُونْ يَقُولُ عُمَرَ، وَقَالَ نَاسٌ: يَا أَخْدُونْ
يَقُولُ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ، قَالَ: فَخَرَجَ عَلَيْهِمْ
رَسُولُ اللَّهِ ﷺ، فَقَالَ: إِنَّ اللَّهَ لِيَلِينٌ فَلُوبَ
رِجَالٍ فِيهِ، حَتَّىٰ تَكُونَ أَلْيَنَ مِنَ الدَّنَىٰ، وَإِنَّ
اللَّهَ لِيَمْدُدْ فَلُوبَ رِجَالٍ فِيهِ، حَتَّىٰ تَكُونَ أَمْدَدْ
مِنَ الْجِحَارَةِ، وَإِنَّ مَثَلَكَ يَا أَبَا بَكْرٍ كَمَثَلِ
إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ: (مَنْ تَعْنِي فَإِنَّهُ

harder than rock. Your likeness, O Abu Bakr, is that of Ibraheem (as) who said: 'But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful' [Ibraheem 14:36] and your likeness, O Abu Bakr, is that of 'Eesa who said: 'If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:118]. And your likeness, O 'Umar, is that of Nooh who said: 'My Lord! Leave not one of the disbelievers on the earth!' [Nooh 71:26], and your likeness, O 'Umar, is that of Moosa, who said: My Lord, 'harden their hearts, so that they will not believe until they see the painful torment' [Yoonus 10:88]. You are poor, so none of them should be set free except in return for a ransom or his neck should be struck.' 'Abdullah said: I said: O Messenger of Allah, except Suhail bin Baida', for I heard him speak well of Islam. He remained silent, and I was never more afraid that a rock would fall on me from heaven except on that day, until he said: "Except Suhail bin Baida'." Then Allah, may He be glorified and exalted, revealed the words: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah

يُنْهِي وَمَنْ عَصَانِي فَإِنَّكُ غَنِمَ زَحِيمٌ
(ابراهيم: ٣٦) وَمَثَلُكَ يَا أَبَا بَكْرٍ، كَمَثَلِ
عِيسَى قَالَ: «إِنْ شَعِيرْتُمْ فَآتَيْتُمْ عِبَادَكُمْ وَإِنْ تَغْنِي
لَهُمْ فَإِنَّكُمْ أَنْتُ الْعَزِيزُ الْحَكِيمُ» (المائدة: ١١٨)
وَإِنْ مَثَلْتُكَ يَا عُمَرُ كَمَثَلِي نُوحٌ قَالَ: «وَقَالَ نُوحٌ
رَبِّي لَا تَذَدُّ عَلَى الْأَوْصِيَّ مِنَ الْكَافِرِينَ دَيَارِكُ» (نوح:
٢٦) وَإِنْ مَثَلْتُكَ يَا عُمَرُ كَمَثَلِي مُوسَى، قَالَ:
رَبِّي «اَشَدُّدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى
يَرَوُا الْعَذَابَ الْأَلِيمَ»، أَتَنْهُمْ عَالَمُونَ، فَلَا يَتَّفَلَّنَ
مِنْهُمْ أَحَدٌ إِلَّا يَقْدِرُهُ أَوْ ضَرَبَتْهُ عُنْقُهُ، قَالَ:
عَبْدُ اللَّهِ: قَتَلْتُ: (٢٨٤/١) يَا رَسُولَ اللَّهِ،
إِلَّا سَهْلَلْ أَبْنَ يَضَاءَ، فَإِنِّي قَدْ سَوْعَتْهُ يَدْكُرُ
الْإِسْلَامَ، قَالَ: فَسَكَتَ، قَالَ: فَمَا رَأَيْتُ
فِي يَوْمٍ، أَخْوَفَ أَنْ تَقْعَ عَلَيَّ جَهَارَةً مِنَ
الشَّمَاءِ فِي ذَلِكَ الْيَوْمِ حَتَّى قَالَ: «إِلَّا سَهْلَلْ
أَبْنَ يَضَاءَ» قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «مَا
كَانَ لِيَتَبَيَّنَ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُشْخَنَ فِي
الْأَرْضِ ثُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ بُرِيدُ
الْأَجْرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ هَلْ زُلَّ كِتَابٌ مِنْ
اللَّهِ سَبَقَ لَمَسْكُمْ فِيمَا أَخْلَدْتُمْ عَذَابُ عَظِيمٍ»
(الأناقل: ٦٧، ٦٨).

تَخْرِيج: إِسْنَادٌ ضَعِيفٌ لَا نَقْطَاعَهُ، أَبُو
عِيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ عِدَالَةَ.

desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took" [al-Anfal 8:67-68].

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

3633. Abu Mu'awiyah - meaning Ibn 'Amr - told us: Za'idah told us... And he narrated a similar report, except that he said: "Except Suhail Ibn Baida'." And he said with regard to the words of Abu Bakr: Abu Bakr said: O Messenger of Allah, your family, your origin, your people; pardon them, for perhaps Allah will save them through you from the Fire. He said: And 'Abdullah bin Rawahah said: O Messenger of Allah, you are in a valley with a great deal of wood; set it on fire then throw them into it. And al-'Abbas said: May Allah cut off your ties of kinship.

Comments: [Its *isnad* is *da'eef* because it is interrupted and it is a repeat of 3632]

3634. A similar report was narrated from al-A'mash, except that he said: 'Abdullah bin Jahsh said: O Messenger of Allah, (they are) the enemies of Allah; they disbelieved you, persecuted you, expelled you and fought you; you are in a valley with a great deal of wood, so gather a great deal of firewood for them, then set it on fire and burn them. And he said: Sahl Ibn Baida'.

٣٦٣٣ - حَدَّثَنَا مُعَاوِيَةُ - يَعْنِي ابْنَ عَمِيرَةَ - : حَدَّثَنَا زَائِدَةُ... فَذَكَرَ تَحْوِةً، إِلَّا أَنَّهُ قَالَ: «إِلَا سَهْلَ ابْنِ يَتِيَّضَاءَ» وَقَالَ فِي قَوْلِ أَبِيهِ بَكْرٍ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، عَزَّتُكَ وَأَصْلُكَ وَقَوْمُكَ، تَجَاوِرُ عَنْهُمْ، يَشْتَتِنُهُمُ اللَّهُ يُكَبِّرُ مِنَ النَّارِ، قَالَ: وَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: يَا رَسُولَ اللَّهِ، أَنْتَ بِرَادِ كَثِيرِ الْخَطْبِ، فَأَضْرِمْهُ نَارًا، ثُمَّ أَفْقِهُمْ فِيهِ، فَقَالَ الْعَبَّاسُ: قَطَعَ اللَّهُ رَحْمَكَ.

[راجع: ٣٦٣٢]

تخریج: إسناده ضعيف لانقطاعه، وهو سکر ماقبله.

٣٦٣٤ - حَدَّثَنَا حُسْنِيُّ - يَعْنِي ابْنَ مُحَمَّدٍ: - حَدَّثَنَا جَرِيرٌ - يَعْنِي ابْنَ حَازِمَ - ، عَنِ الْأَعْمَشِ... فَذَكَرَ تَحْوِةً إِلَّا أَنَّهُ قَالَ: فَقَامَ عَبْدُ اللَّهِ بْنُ جَنْبُشِ: قَالَ: يَا رَسُولَ اللَّهِ، أَغْدَأَ اللَّهَ كَلْبَكَ، وَأَدْوَكَ، وَأَخْرَجْكَ، وَفَاثَلُوكَ، وَأَنْتَ بِرَادِ كَثِيرِ الْخَطْبِ، فَاجْمَعْ لَهُمْ حَطَبًا كَثِيرًا، ثُمَّ أَضْرِمْهُ عَلَيْهِمْ، وَقَالَ: سَهْلُ ابْنِ يَتِيَّضَاءَ.

[راجع: ٣٥٣٢، ٣٦٣٣]

Comments: [Its isnad is da'eef; it is a repeat of the previous report]

3635. It was narrated from Ibn 'Mas'ood that the Messenger of Allah (ﷺ) set the diyah for accidental killing in fifths.

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف، وهو مكررٌ ماقبله.

- ٣٦٣٥ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَاجُ
عَنْ زَيْدِ بْنِ حُبَيْرٍ، عَنْ خَطْفَ بْنِ مَالِكٍ، عَنْ
ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَعَلَ الدِّيَةَ
فِي الْخَطْأِ أَحْمَاسًا. [انظر: ٤٢٠٣].

تخریج: إسناده ضعیف، الحجاج بن أرطاة مدلس وقد عنون خشاف مجہول.

3636. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "He is not poor (*miskeen*) who goes around begging or will be happy with a date or two or with a mouthful or two. Rather the poor man (*miskeen*) is the one who is reluctant to ask people for anything (out of dignity) and no one realises his situation so that they might give him some charity."

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

- ٣٦٣٦ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا إِبْرَاهِيمَ بْنَ
مُسْلِمَ الْهَجَرِيِّ عَنْ أَبِي الْأَخْرَصِ، عَنْ عَبْدِ
اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
الْمُسْكِنِينَ بِالظَّرَافِ، وَلَا بِالَّذِي تَرَدَّدَ
فِي التَّمَرَّانِ، وَلَا لِلْقَمَانِ وَلَا الْقَمَانَ،
وَلِكِنَّ الْمُسْكِنِ: الْمُتَعْنَفُ الَّذِي لَا يَتَأْلَمُ
النَّاسُ شَيْئًا، وَلَا يُقْطَنُ لَهُ فَيَتَصَدَّقُ عَلَيْهِ». [انظر: ٤٢٦٠].

تخریج: صحيحٌ لغيره، وهذا إسناد ضعیف
للين إبراهیم الهجری.

3637. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah (رض) said: I never saw the Messenger of Allah (ﷺ) offer any prayer that was not on time except in two cases: *Maghrib* and '*Isha'* in Muzdalifah, and he prayed *Fajr* on that day before the time when he usually prayed it (but after ascertaining that dawn had broken).

Comments: [Its isnad is *saheeh*, al-Bukhari (1682) and Muslim (1289)]

- ٣٦٣٧ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيزَةَ قَالَ:
قَالَ عَبْدُ اللَّهِ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى
صَلَاةً إِلَّا لِيَمْنَاتِهَا، إِلَّا صَلَاتَيْنِ: صَلَاةً
الْمَغْرِبِ وَالْعِشَاءِ بِجَمِيعِهِ، وَصَلَاةً الْفَجْرِ يَوْمَ بَرِيزَةَ
قَبْلَ مِيَانَاهَا. [انظر: ٤١٣٧، ٣٨٩٣، ٣٩٦٩، ٤٢٩٣، ٤٣٩٩].

تخریج: إسناده صحيح، خ: (١٦٨٢)، م: (٤٣٩٩)، (٤٢٩٣)، (٣٩٦٩)، (٣٨٩٣)، (٤١٣٧)، (١٢٨٩).

3638. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may continue to tell the truth until he is recorded with Allah as a speaker of truth. And beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man may continue to tell lies and endeavour to tell lies, until he is recorded with Allah as a liar."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6094) and Muslim (2607)]

٣٦٣٨ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ عَنْ شَفِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَلَيْكُمْ بِالصَّدقِ، فَإِنَّ الصَّدقَ يَهْدِي إِلَى الْبَرِّ، وَإِنَّ الْبَرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَرَأُ الرَّجُلُ يَقْضِي حَتَّى يُكْتَبَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ صِدِيقًا، وَإِنَّكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفَجُورِ، وَإِنَّ الْفَجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَرَأُ الرَّجُلُ يَكْذِبُ، وَيَتَحَرَّى الْكَذِبَ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ كَذَابًا». [انظر: ٤٠٩٥، ٤٠٢٢، ٣٨٩٦، ٣٧٢٧، ٤١٦٠، ٤١٨٧].

تخریج: إسناده صحيح، خ: (٦٠٩٤)، م: (٢٦٠٧).

3639. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone.'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6576) and Muslim (2297)]

٣٦٣٩ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ عَنْ شَفِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا فَرَطْكُمْ عَلَى الْخَرْصِ، وَلَا تَأْرَأْ عَنِّي أَعْوَامًا، ثُمَّ لَا أُغْلِبُ عَلَيْهِمْ، فَاقْرُؤُ: يَا رَبُّ أَنْجَحَابِي، فَيَقُولُ: إِنَّكَ لَا تَنْهَرِي مَا أَخْدَنَّا بَعْدَكَ». [انظر: ٣٨١٢، ٣٨١٢، ٤٣٣٢، ٤١٨٠، ٤٣٥١].

تخریج: إسناده صحيح، خ: (٦٥٧٦)، م: (٢٢٩٧).

3640. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "There will be rulers over you and you will see selfishness (i.e., they will not give you your dues)." They said: O Messenger of Allah, what should

٣٦٤٠ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّهُ سَيَكُونُ عَلَيْكُمْ أُمَّرَاءٌ، وَتَرَوْنَ أَنْتُرَاءً»، قَالُوا: قَالُوا: يَا رَسُولَ اللَّهِ، فَمَا

those of us who live to see that do? He said: "Pay your dues and ask Allah for that which is due to you."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7052) and Muslim (1843)]

3641. Zaid bin Wahb said: I heard 'Abdullah (رضي الله عنه) say: The Messenger of Allah (صلى الله عليه وسلم) said to us: "After I am gone, you will see selfishness (on the part of others) and things that you disapprove of." We said: What do you instruct us to do? He said: "Give them their dues, and ask Allah for what is due to you."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7052) and Muslim (1843)]

3642. It was narrated that Marithah bin Mudarrib said: 'Abdullah (رضي الله عنه) said to Ibn an-Nawwahah: I heard the Messenger of Allah (صلى الله عليه وسلم) say: "Were it not that you are an envoy, I would have killed you." [Abdullah continued:] But today, you are not an envoy; O Kharashah, get up and strike his neck." So he got up and struck his neck.

Comments: [A *saheeh hadeeth*]

يُضْنِعُ مِنْ أَذْرَكَ ذَلِكَ مِنَ؟ قَالَ: «أَدْوُ الْحَقَّ
الَّذِي عَلَيْكُمْ، وَسَلُوا اللَّهَ الَّذِي لَكُمْ». [انظر:
٣٦٤١، ٣٥٥٢، ٤٠٦٦، ٤٠٦٧، ٤١٢٧].

تَخْرِيج: إِسْنَادُهُ صَحِحٌ، ح: (٧٠٥٢)، م: (١٨٤٣).

٣٦٤١ - سَمِعْتُ يَحْمَى قَالَ: سَمِعْتُ شَيْمَانَ
قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ قَالَ: سَمِعْتُ عَبْدَ
اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكُمْ
شَرَوْنَ بَغْدَيْ أَثْرَةَ، وَأَمْرَرَا شُكْرُوْنَهَا»، قَالَ:
فَلَنَا: مَا تَأْمُرُنَا؟ قَالَ: «أَدْوُا إِلَيْهِمْ حَقَّهُمْ،
وَسَلُوا اللَّهَ حَقَّكُمْ». [راجع: ٣٦٤٠].

تَخْرِيج: إِسْنَادُهُ صَحِحٌ، ح: (٧٠٥٢)، م: (١٨٤٣).

٣٦٤٢ - حَدَّثَنَا أَبُو مَعاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ أَبِي إِسْحَاقِ، عَنْ حَارِثَةِ بْنِ مُضْرِبٍ
قَالَ: قَالَ عَبْدُ اللَّهِ إِلَيْنِي التَّوَاحِدَ: سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْلَا أَنَّكَ رَسُولُ
لِقَائِنَكَ»، فَأَمَّا الْيَوْمِ فَلَكُنْتَ بِرَسُولٍ، يَا
خَرَشَةَ، قُمْ فَاضْرِبْ عَنْكَهُ، قَالَ: فَقَامَ إِلَيْهِ،
فَضَرَبَ عَنْكَهُ. [انظر: ٣٧٦١، ٣٧٦٨].

. [٣٨٥٥، ٣٨٥١، ٣٨٣٧].

تَخْرِيج: حَدِيثٌ صَحِحٌ.

٣٦٤٣ - حَدَّثَنَا إِسْنَاعِيلُ: حَدَّثَنَا أَبُو بُوبَّ عَنْ
حُمَيْدِ بْنِ هَلَالٍ، عَنْ أَبِي فَتَاهَةَ، عَنْ سُبْرَوِ
ابْنِ جَاهِرٍ قَالَ: هَاجَتْ رِيحٌ حَمْرَاءٌ بِالْكُوفَةِ،
فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجَرَى إِلَّا: يَا عَبْدَ اللَّهِ

It was narrated that Yusair bin Jabir said: A red wind blew in Koofah, and there came a man who had nothing to say except: O 'Abdullah bin Mas'ood, the Hour has come. He sat up, as he had

been reclining, and said: The Hour will not begin until shares of inheritance are not distributed and there is no rejoicing over war booty. He said: An enemy will gather against the people of Islam and the people of Islam will gather against them... And he narrated the *hadeeth*. The cry will reach them: The Dajjal has taken your place among your offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts. The Messenger of Allah (ﷺ) said: "I know their names, and the names of their fathers, and the colours of their horses. They will be the best horsemen on the face of the earth at that time, or among the best horsemen on the face of the earth at that time."

Comments: [Its *isnad* is *saheeh*, Muslim (2899)]

3644. It was narrated that Humaid bin 'Abdur-Rahman said: Ibn Mas'ood (رضي الله عنه) said: I was never kept away from any conversation (of the Messenger of Allah (ﷺ), with someone else) or from such and such, or from such and such. - Ibn 'Awn [one of the narrators] said: He forgot one and I forgot one - I [Ibn Mas'ood] came to him [the Prophet (ﷺ)] when Malik bin Murarah ar-Rahawi was with him and I caught up with the end of their conversation, when he was saying: O Messenger of Allah, I have been given a share of the camels (i.e., booty) and I would not like anyone

ابن مسعود، جاءت الساعة! قال: (١) ٣٨٥ وَكَانَ مُتِحَّا فَجَلَّ، فَقَالَ: إِنَّ السَّاعَةَ لَا تَنْوِمُ، حَتَّى لَا يُقْسَمَ مِيرَاثُ، وَلَا يُفْرَخَ بَغْيَيْمَةً، قَالَ: عَدُوًا يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ، وَيَجْمَعُهُمْ أَهْلُ الْإِسْلَامِ... فَذَكَرَ الْحَدِيثَ، قَالَ: جَاءُهُمُ الصَّرِيخُ: أَنَّ الدَّجَالَ قَدْ خَلَفَ فِي دَارِيهِمْ، فَيَرْفَضُونَ مَا فِي أَيْدِيهِمْ وَيُقْبِلُونَ، فَيَقْبِلُونَ عَشَرَةً فَوَارِسَ طَلِيلَةً، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَا أَغْرِفُ أَشْمَاءَهُمْ، وَأَشْمَاءَ آبَائِهِمْ، وَأَلْوَانَ حُبُولِهِمْ، هُمْ خَيْرٌ فَوَارِسٌ عَلَى ظَهَرِ الْأَرْضِ يَوْمَئِذٍ»، أَوْ قَالَ: هُمْ مِنْ خَيْرِ فَوَارِسٍ عَلَى ظَهَرِ الْأَرْضِ يَوْمَئِذٍ». [انظر: ٤١٤٦].

تخریج: إسناده صحيح، م: (٢٨٩٩).

- ٣٦٤٤ - حَدَّثَنَا إِسْمَاعِيلُ عَنْ ابْنِ عَوْنَ، عَنْ عُمَرِ بْنِ سَعِيدٍ، عَنْ حَمَيْدَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ ابْنُ مَسْعُودٍ: كُنْتُ لَا أَخْبُطُ عَنِ الْجَنَوْيِ، وَلَا عَنْ كَذَّا، وَلَا عَنْ كَذَّا، قَالَ ابْنُ عَوْنَ: فَكَيْسِي وَاحِدَةٌ، وَتَسْبِيْتُ أَنَا وَاحِدَةٌ، قَالَ: فَأَتَيْتُهُ وَعِنْدَهُ مَالِكُ بْنُ مُرَارَةَ الرَّهَاوِيُّ، فَأَذْرَكْتُ مِنْ آخِرِ خَدِيبِي، وَهُوَ يَقُولُ: يَا رَسُولَ اللَّهِ، قَدْ قَبِيسَ لِي مِنَ الْجِمَالِيِّ مَا تَرَى، فَمَا أُحِبُّ أَنْ أَخْهَدَنَا بَنْ النَّاسِ فَضَلَّنِي بِشَرَائِكِينَ فَمَا فُوْقَهُمَا، أَفَلَيْسَ ذَلِكَ هُوَ الْبَغْيُ؟ قَالَ: «لَا، لَيْسَ ذَلِكَ بِالْبَغْيِ، وَلَكِنَّ الْبَغْيَ مَنْ بَطَرَ -

to have been given more than me, not even two shoelaces or more; is that injustice? He said: "No, that is not injustice; rather injustice is rejecting the truth and looking down on people."

Comments: [A saheeh hadeeth; this is a saheeh isnad]

3645. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: When I tell you of a *hadeeth* from the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then think of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as being the best, the most guided and the most pious.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3646. It was narrated that 'Abdullah (رضي الله عنه) said: I prayed one night with the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and he kept standing until I thought of doing something bad. We said: What was that? He said: I thought of sitting down and leaving him.

Comments: Its *isnad* is *saheeh*, al-Bukhari (1135) and Muslim (773)]

3647. It was narrated from 'Abdullah (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Trading insults with a Muslim is an evil action and fighting him is *kuffar*." I said to Abu Wa'il: Did you hear that from 'Abdullah? He said: Yes.

Comments: Its *isnad* is *saheeh*, al-Bukhari (48) and Muslim (64)]

فَالْأَنْ: أَوْ قَالَ: سَفَرَهُ الْحَقُّ، وَعَنَطَ النَّاسَ.
[انظر: ٤٠٥٨]

تخریج: حديث صحيح، وهذا إسناد صحيح
إن ثبت سماع حميد بن عبد الله.

-٣٦٤٥ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَنَّبِي عَجْلَانَ قَالَ: حَدَّثَنِي عَوْنَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا، فَظْهُرَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْيَاهُ، وَأَهْدَاهُ، وَأَنْقَاهُ.

تخریج: حديث صحيح، وهذا إسناد ضعيف،
عون لم يسمع من عم أبيه عبد الله.

-٣٦٤٦ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُعْدَ بْنِ خَدْرَنَ قَالَ: حَدَّثَنِي شَيْمَانٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ حَارِثَةَ ذَاتِ لَيْلَةٍ، فَلَمْ يَرَأْ قَاتِلًا حَتَّى هَمَّتْ بِأَمْرِ سَوْءٍ، فَلَمَّا كَمْنَتْ بِهِ قَالَ: هَمَّنْتُ أَنْ أَجْلِسَ وَأَدْعُهُ.
[انظر: ٣٧٦٦، ٣٩٢٧، ٤١٩٩]

تخریج: إسناده صحيح، خ: (١١٣٥)، م: (١١٣٥).
(.٧٧٣)

-٣٦٤٧ - حَدَّثَنَا يَحْيَى عَنْ سُعْدَ بْنِ خَدْرَنَ قَالَ: حَدَّثَنِي رَبِيعٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْيَمِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «سِيَاتُ الشَّنَلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ» قَالَ: قُلْتُ لِأَبِي وَائِلٍ: أَنْتَ سَوْفَتِ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ. [انظر: ٤١٢٦، ٣٩٠٣، ٤٢٦٢، ٣٩٥٧، ٤٣٤٥، ٤١٧٨، ٤٣٩٤].

تخریج: إسناده صحيح، خ: (٤٨)، م: (٦٤).

3648. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "There is no one among you who has not been allocated his companion from among the jinn and his companion from among the angels." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him, so he does not tell me to do anything except that which is right and proper."

Comments: [Its isnad is saheeh, Muslim (2814)]

3649. Abu 'Ubaidah narrated that his father said: We were sitting in the mosque of al-Khaif on the night of Arafat, before the day of Arafat, when we heard the hissing of a snake. The Messenger of Allah (ﷺ) said: "Kill it." We got up and it entered a crack in a rock. A palm branch was brought and fire was lit on it, and we took a stick and removed some of the rock, but we did not find it. The Messenger of Allah (ﷺ) said: "Let it be; Allah saved it from your mischief as He saved you from its mischief."

Comments: [Its isnad is saheeh, al-Bukhari (1830) and Muslim (2234)]

3650. It was narrated that Ibn Mas'ood (رض) said: We used to go on campaigns with the Messenger of Allah (ﷺ) and we had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that.

- ٣٦٤٨ - حَدَّثَنَا يَحْيَى عَنْ سُعْيَانَ: حَدَّثَنِي مُنْصُورٌ عَنْ سَالِمِ بْنِ أَبِي الْجَفْدِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَنَكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِلَّ بِهِ قُرْبَتُهُ مِنَ الْجِنِّ، وَقُرْبَتُهُ مِنَ الْمَلَائِكَةِ» قَالُوا: وَإِنَّكَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَإِنَّمِي، وَلَكِنَّ اللَّهَ أَعْنَانِي عَلَيْهِ، فَلَا يَأْمُرُنِي إِلَّا بِحَقٍّ». [انظر: ٣٧٧٩، ٣٧٩٢، ٣٨٠٢، ٤٣٩٢]

تخریج: إسناده صحيح، م: (٢٨١٤).

- ٣٦٤٩ - حَدَّثَنَا يَحْيَى عَنْ أَبِي جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الرَّبِيعُ: أَنَّ مُجَاهِدًا أَخْبَرَهُ أَنَّ أَبَا عَبْيَدَةَ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ: كُنَّا جُلُوسًا فِي مَسْجِدِ الْحَقِيقِ لَيْلَةَ عَرْفَةَ الَّتِي قَبْلَ يَوْمِ عَرْفَةَ، إِذْ سَمِعْنَا جِنًّا الْحَمْدَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْتَلُوا» قَالَ: فَقُلْنَا، قَالَ: فَدَخَلْتُ شَوَّحَرًا، فَأَتَيْنِي بِسَعْيَةٍ فَأَضْرِبَمْ فِيهَا نَارًا، وَأَخْدَنَّا غُودًا، فَقُلْنَا عَنْهَا بَعْضَ الْجَنْرِ، فَلَمْ تَجِدْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَدْعُوهَا، وَقَاتَاهَا اللَّهُ شَرْكُمْ، كَمَا وَقَاتَكُمْ شَرَّهَا».

تخریج: إسناده صحيح، خ: (١٨٣٠)، م: (٢٢٣٤).

- ٣٦٥٠ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْمَاعِيلُ - هُوَ أَبْنُ أَبِي حَالِدٍ - حَدَّثَنِي قَيْمُونَ عَنْ أَبِينِي مَشْغُوفٍ قَالَ: كُنَّا نَغْزِلُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ ثَيْنَ لَكَ بَنَاءً، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي؟! فَنَهَيْنَا أَنْ نَغْزِلَ ذَلِكَ. [انظر: ٤٣٠٢، ٣٧٠٦، ٤٣٠٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5071) and Muslim (1404)]

3651. It was narrated that Ibn Mas'ood (رضي الله عنه) said: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "There is no cause for envy except in two cases: a man to whom Allah gives wealth and enables him to spend it appropriately, and a man to whom Allah gives wisdom and he rules in accordance with it and teaches it to the people."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1409) and Muslim (816)]

3652. It was narrated from 'Abdullah bin Mas'ood (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) drew a square, and a line in the middle of the square, and lines beside the line in the middle of the square, and a line outside the square, and he said: "Do you know what this is?" They said: Allah and His Messenger know best. He said: "This is man, the line in the middle, and these lines beside him are the sicknesses and problems that assail him from all places. If one misses him, another will befall him. The square is his death that is surrounding him and the line outside it is his hope."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6417)]

تخریج: إسناده صحيح، خ: (٥٠٧١)، م: (١٤٠٤).

٣٦٥١ - حَدَّثَنَا يَحْيَىٰ بْنُ شَرْبَلَ: حَدَّثَنَا إِشْمَاعِيلُ: حَدَّثَنِي ثَيْمَٰ بْنُ ابْنِ مَشْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا حَسْدَ إِلَّا فِي الْأَتْيَنِ»: رَجُلٌ آتَاهُ اللَّهُ مَالًا، فَسَلَطَةً عَلَى هَلْكَةٍ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا، وَيَعْلَمُهَا النَّاسُ». [انظر: (٤١٠٩)].

تخریج: إسناده صحيح، خ: (١٤٠٩)، م: (٨١٦).

٣٦٥٢ - حَدَّثَنَا يَحْيَىٰ بْنُ شَرْبَلَ: حَدَّثَنِي أَبِي عَنْ أَبِي نَفْلَىٰ، عَنْ رَبِيعِ بْنِ حُبَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ عَنِ الرَّبِيعِ بْنِ كَلْبٍ: أَنَّهُ خَطَّ خَطًّا مُرْبَعًا، وَخَطَّ خَطًّا وَسْطَ الْخَطَّ الْمُرْبَعِ، وَخَطَّوْتَا إِلَى جَنْبِ الْخَطَّ الَّذِي وَسْطَ الْخَطَّ الْمُرْبَعِ، وَخَطَّ خَارِجَ مِنَ الْخَطَّ الْمُرْبَعِ، قَالَ: «هَلْ تَذَرُونَ مَا هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: هَذَا الْإِنْسَانُ، الْخَطُّ الْأَوْسَطُ، وَكُلُّهُ الْخَطُوطُ الَّتِي إِلَى جَنْبِهِ: الْأَغْرَاضُ تَنْهَىٰ مِنْ كُلِّ مَكَانٍ، إِنَّ أَخْطَاءَ هَذَا، أَصْبَاهُ هَذَا، وَالْخَطُّ الْمُرْبَعُ الْأَجْلُ الْمُجِيْطُ بِهِ، وَالْخَطُّ الْخَارِجُ الْأَمْلُ».

تخریج: إسناده صحيح، خ: (٦٤١٧).

3653. It was narrated from Ibn Mas'ood (رضي الله عنه) that a man kissed a woman once, then he came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and asked him about expiation. Then the words "And perform As-Salat (Iqamatas- Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)." [Hood 11:114] were revealed. The man said: O Messenger of Allah, is that only for me? He said: "It is for anyone who does that among my ummah."

Comments: [Its isnad is saheeh, al-Bukhari (526) and Muslim (2763)]

3654. It was narrated that Ibn Mas'ood (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "None of you should let the *adhan* of Bilal keep him from his *sahoor*, because he gives the *adhan* so that those of you who are praying *qiym* may go back (to rest), and those of you who are asleep should wake up. It is not when it is like this"- and he put his fingers together and raised (his hand - to indicate vertical) - "rather it is until it is like this"- and Yahya spread his forefingers apart (to indicate horizontal).

Comments: [Its isnad is saheeh, al-Bukhari (621) and Muslim (1093)]

3655. It was narrated from 'Abdullah bin Mas'ood (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Indeed, those who go to extremes are doomed," three times.

٣٦٥٣ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِيهِ عُثْمَانَ، عَنْ أَبْنَى مَسْعُودٍ: أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَهُ، فَأَتَى النَّبِيَّ بِمَكْلَفٍ يَشَائِلُهُ عَنْ كُفَّارَتِهَا، فَأَتَرَّ اللَّهُ عَزَّ وَجَلَّ: «أَقِمِ الصَّلَاةَ طَرَفِ النَّهَارِ وَزَلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِنُ النَّيْئَاتِ» (هُود: ١١٤)، ٣٨٥٤ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلِي هَذِهِ؟ فَقَالَ: «إِنَّ عَمَلَ كَذَّا مِنْ أَمْتَى». [انظر: ٢٧٦٣، ٤٢٩١، ٤٢٩٠، ٤٢٥٠، ٤٣٢٥]

تخریج: إسناده صحيح، خ: (٥٢٦)، م: (٢٧٦٣).

٣٦٥٤ - حَدَّثَنَا يَحْيَى عَنْ أَبِيهِ عُثْمَانَ، عَنْ أَبْنَى مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَمْتَعَنْ أَحَدُكُمْ أَذَانٌ بِلَالٍ عَنْ سُحُورِهِ، فَإِنَّهُ يُؤْذِنُ» - أَوْ قَالَ: يَنْبَدِي - لِيَرْجِعَ فَإِنْتُكُمْ، وَيَنْتَهِ نَائِمَكُمْ، لَئِنْ أَنْ يَقُولَ هَذِهِ - وَضَمَّ يَدَهُ وَرَفَعَهَا - وَلَكِنْ حَتَّى يَقُولَ هَذِهِ» وَفَرَقَ يَحْيَى بَيْنَ السَّيْئَتَيْنِ. [انظر: ٣٧١٧، ٤١٤٧]

فَالْأَبْوَابُ الرَّحْمَنُ: هَذَا الْحَدِيثُ لَمْ أَسْمَعْهُ مِنْ أَحَدٍ.

تخریج: إسناده صحيح، خ: (٦٢١)، م: (١٠٩٣).

٣٦٥٥ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا أَبْنُ جُرْجِيَّ: حَدَّثَنِي سَلَيْمانُ بْنُ عَيْنِي عَنْ طَلاقِ أَبْنِ حَبِيبٍ، عَنْ الأَحْمَدِيَّ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَلَا

Comments: [Its isnad is saheeh, Muslim (2670)]

هَلْكَ الْمُتَطَعِّنُونَ ثَلَاثَ مِرَارٍ قَالَ يَحْيَى:

فِي حَدِيثِ طَوْبِيلِ.

تَخْرِيج: إِسْنَادُ صَحِيفَةٍ، م: (٢٦٧٠).

3656. It was narrated from Abu 'Ubaidah, from his father, that the Prophet (ﷺ) would, after the two *rak'ahs* (i.e., in the first *tashahhud*), be as if he were (sitting on) baked stones. I [the narrator] said: Until he got up? He said: Until he got up.

Comments: [Its isnad is da'eef because it is interrupted; Abu 'Ubaidah, the son of 'Abdullah bin Mas'ood, did not hear *hadeeth* from his father]

3657. It was narrated that 'Abdur-Rahman bin Abi 'Alqamah said: I heard Ibn Mas'ood (رضي الله عنه) say: The Prophet (ﷺ) came from al-Hudaibiyah at night, and we halted at some sandy ground. He said: "Who will keep watch?" Bilal said: I will. He said: "But you might fall asleep." He said: No (I will not). But he slept until the sun rose, then some people woke up, including 'Umar, who said: Speak. The Prophet (ﷺ) woke up and said: "Do what you usually do." When they had done that, he said: "This is what you should do, if anyone among you falls asleep or forgets."

Comments: [Its isnad is hasan]

3658. It was narrated from 'Abdullah (رضي الله عنه), that the Prophet (ﷺ) said: "He is not one of us who slaps his cheeks and rends

٣٦٥٦ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شَعْبَةَ قَالَ: حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي الرَّعْكَعَيْنِ كَانَهُ عَلَى الرَّضْفِ، قُلْتُ: حَتَّى يَقُولَ؟ قَالَ: حَتَّى يَقُولُ. [انظر: ٣٨٩٥، ٤٣٩٠، ٤٣٨٩، ٤١٥٥، ٤٠٧٤]

تَخْرِيج: إِسْنَادُ ضَعِيفٍ لِنَفْطَاعِهِ، أَبُو عِيَّدٍ لَمْ يَسْمَعْ مِنْ أَبِيهِ.

٣٦٥٧ - حَدَّثَنَا يَحْيَى حَدَّثَنَا شَعْبَةَ: حَدَّثَنِي جَامِعُ بْنُ شَدَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِيهِ عَلْقَمَةَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودَ يَقُولُ: أَقْبَلَ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ تِلَاءً، فَرَأَنَا دَعَاسًا مِنَ الْأَرْضِ، قَالَ: «مَنْ يَكْلُؤُنَا؟» قَالَ يَلَالُ: أَنَا، قَالَ: إِذَا نَائَمْ قَالَ: لَا، فَنَامَ حَتَّى طَلَعَتِ الشَّمْسُ، فَأَشْتَيقَطَ فَلَانٌ وَفَلَانٌ، فِيهِمْ عُمَرٌ، قَالَ: أَفْصِبُوا، فَأَشْتَيقَطَ النَّبِيُّ ﷺ قَالَ: «أَفْلَوْا مَا كُثِّرْتُ تَنَعَّلُونَ»، فَلَمَّا قَلَوْا، قَالَ: «عَنَّكُمَا فَاقْعُلُوا، لِمَنْ نَائَمَ مِنْكُمْ أَوْ نَبَيِّنَ». [انظر: ٣٧١٠، ٤٣٠٧]

تَخْرِيج: إِسْنَادُ حَسَنٍ.

٣٦٥٨ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُفَيْيَانُ: حَدَّثَنِي رُبَيْدٌ عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ قَالَ: «لَئِنْ مِنَّا مَنْ ضَرَبَ الْخُدُودَ،

his garment and calls with the call of Jahiliyyah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1294) and Muslim (103)]

3659. It was narrated that 'Abdullah bin Salimah said: 'Abdullah (رضي الله عنه) said: Your Prophet (ﷺ) was given the keys of everything except five things: "Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)" [Luqman 31:34].

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could reach the level of *hasan*]

3660. It was narrated that 'Abdullah (رضي الله عنه) said: I saw the Messenger of Allah (ﷺ) saying *takbeer* every time he lowered or raised his head (in prayer), and every time he moved to stand or sit, and he said the *salam* to his right and to his left, until the whiteness of his cheeks - or cheek - became visible, and I saw Abu Bakr and 'Umar doing likewise.

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

3661. It was narrated that 'Abdullah (رضي الله عنه) said: We were with the Prophet (ﷺ), nearly forty

وَشَقَ الْجِبُوبَ، وَدَعَا بِدُغْوَى الْجَاهِلِيَّةِ». [انظر: ٤٢١٥، ٤٣٦١، ٤١١١، ٤٤٣٠].

تَحْرِيج: إسناده صحيح، خ: (١٢٩٤)، م: (١٠٣).

٣٦٥٩ - حَدَّثَنَا يَحْيَى عَنْ شَعْبَةَ: حَدَّثَنِي عُمَرُو بْنُ مَرْأَةِ عَنْ عَبْدِ اللَّهِ بْنِ سَلِيمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: أُوتِينِي نَيْكُمْ بِكُلِّ مَفَاتِيحِ كُلِّ شَيْءٍ: غَيْرَ حَقْصِي: «إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيَنْهَاكُ الْقَيْمَتَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَمَا تَدْرِي نَفْسٌ مَّا ذَادَتْ تَحْكِيمَهُ غَدَّاً وَمَا تَدْرِي نَفْسٌ إِلَى أَرْضٍ تَمْوَتُ إِذَنَ اللَّهِ عَلَيْهِ خَيْرُهُ» (القمان: ٣٤). [انظر: ٤١٦٧، ٤٢٥٣].

تَحْرِيج: صحيح لغيره، وهذا إسناد يحتمل التحسين.

٣٦٦٠ - حَدَّثَنَا يَحْيَى عَنْ رُهْبَنْ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ الْأَشْوَدِ وَعَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: أَنَا رَأَيْتُ رَسُولَ اللَّهِ يُكَبِّرُ فِي كُلِّ حَقْصِي وَرَفِيعَ وَفِيَامَ وَفُؤُودَ، وَيُشَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسْارِهِ، حَتَّى يُرَى بِيَاضِ حَدَّنِيهِ - أَوْ حَدَّهُ - وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ يَقْعُلَانِ دَلِكَ». [انظر: ٤٠٥٥].

تَحْرِيج: صحيح، وهذا إسناد ضعيف، زعير سمع من أبي إسحاق السبيسي، بعد اختلاطه.

٣٦٦١ - حَدَّثَنَا يَحْيَى عَنْ شَعْبَةَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ عُمَرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ

people in a tent, and he said: "Would it please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Would it please you to be one third of the people of Paradise?" We said: Yes. He said: "By the One in Whose hand is my soul, I hope that you will be half of the people of Paradise, and that is because no one will enter Paradise except a Muslim soul, and you, compared to the *mushrikeen*, are like a white hair on the hide of a black bull, or a black hair on the hide of a red bull."

Comments: Its *isnad* is *saheeh*, al-Bukhari (6528) and Muslim (221)]

3662. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) passed by me when I was praying and said: "Ask, you will be given, O son of Umm 'Abd." Abu Bakr and 'Umar (رضي الله عنهما) raced (to ask him about his supplication). 'Umar said: I never competed with Abu Bakr in anything but he beat me to it. They asked him about what he had said, and he said: Part of my supplication that I almost never omit to say is: O Allah, I ask You for blessing that never ends and joy that never ceases and to accompany the Prophet Muhammad (صلى الله عليه وسلم) in the highest part of Paradise, the Paradise of eternity.

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

قال: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْمٍ نَخُوضُ مِنْ أَزْبَعِنَا، فَقَالَ: «أَتَرْضُونَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «أَتَرْضُونَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «وَالَّذِي تَفْسِي بِيَدِهِ، إِنِّي لَا زُبُجو أَنْ تَكُونُوا يَضْفَطَ أَهْلِ الْجَنَّةِ، وَذَاكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَئْتُمْ فِي الشَّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَلْدِ ثُورٍ أَسْوَدَ، أَوِ السَّوْدَاءِ فِي جَلْدِ ثُورٍ أَحْمَرَ». [انظر: ٤٢٥١، ٤١٦٦]

تخریج: إسناده صحيح، خ: (٦٥٢٨)، م: (٢٢١).

- ٣٦٦٢ - حَدَّثَنَا يَحْيَى عَنْ شَعْبَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي عَيْنَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَصْلَى، فَقَالَ: سَلْ تُغْطَّةً يَا ابْنَ أُمِّ عَنْدِهِ، فَابتَدَرَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ عُمَرُ: مَا يَا ذَرَنِي أَبُو بَكْرٍ إِلَى شَيْءٍ، إِلَّا سَبَقَنِي إِلَيْهِ أَبُو بَكْرٍ، فَسَأَلَاهُ عَنْ قَوْلِهِ، فَقَالَ: مِنْ دُعَائِيَ الَّذِي لَا أَكَادُ أَرْجُ: اللَّهُمَّ إِنِّي أَشَارَكْتُ نَعِيْمَا لَا يَبْدِي، وَقُرْئَةَ عَيْنٍ لَا تَنْقَدُ، وَمَرَاقِفَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَعْلَى الْجَنَّةِ، جَنَّةَ الْحُلُلِ. [انظر: ٣٧٩٧، ٤١٦٥، ٤٢٥٥، ٤٣٤٠، ٤٣٤١].

تخریج: صحيح لغيره، وهذا إسناد ضعيف لأنقطعنه، أبو عبيدة لم يسمع من أبيه.

3663. Zaid bin Wahb said: I heard 'Abdullah (رضي الله عنه) say: The Messenger of Allah (صلوات الله عليه) said to us: "After I am gone, you will see selfishness (on the part of others) and things that you disapprove of." We said: What do you instruct us to do? He said: "Give them their dues, and ask Allah for what is due to you."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7052) and Muslim (1843)]

3664. It was narrated that al-Aswad bin Yazeed said: The *iqamah* for prayer was given in the mosque and we came walking with 'Abdullah bin Mas'ood (رضي الله عنه). When the people bowed, 'Abdullah bowed and we bowed with him whilst we were still walking. A man passed in front of him and said: *Assalamu 'alaika ya Aba 'Abdur-Rahman*. 'Abdullah said whilst he was bowing: Allah and His Messenger spoke the truth. When he had finished, some of the people asked him: Why did you say, when the man greeted you, Allah and His Messenger spoke the truth? He said: I heard the Messenger of Allah (صلوات الله عليه) say: "One of the portents of the Hour will be when greetings are restricted to people whom one knows."

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

3665. It was narrated that 'Abdullah (رضي الله عنه) said: When the Messenger of Allah (صلوات الله عليه) was taken on the Night Journey, he was taken as far as *Sidratul-Muntaha*, which is

٣٦٦٣ - سمعت يخني قال: سمعت سليمان
قال: سمعت زيد بن وقبي قال: سمعت
عبد الله قال: قال لنا رسول الله ﷺ: (١)
٣٨٧)إنكم سترون بعدي أثرة، وأمروا
شکر ونها قال: قلنا: وما تأمرنا؟ قال:
أدوا إليهم حثهم، وسلوا الله حثهم».

تخریج: [سانده صحيح، خ: (٧٠٥٢)، م: (١٨٤٣)]

٣٦٦٤ - حدثنا ابن نمير عن مجالد، عن
غابر، عن الأسود بن يزيد قال: أقيمت
الصلوة في المسجد، فجيئنا نمير مع عبد
الله بن مسعود، فلما رأى الناس، رأى عبد
الله ورآكعنا مقه، وتحن نمير، فصر رجل
بين يديه، فقال: السلام عليك يا أبي عبد
الرحمن، فقال عبد الله وهو رايع: صدق
الله ورسوله، فلما انتصف، سأله بغض
ال القوم: لم قلت حين سلمت عليك الرجل:
صدق الله ورسوله؟ قال: إني سمعت رسول
الله ﷺ يقول: إن من أشراط الشاعة، إذا
كانب التجة على المعرفة». [انظر: (٣٨٤)].

تخریج: حديث حسن، وهذا إسناد ضعيف،
لضعف مجالد.

٣٦٦٥ - حدثنا ابن نمير: أخبرنا مالك بن
مُعوي عن الزبير بن عبيدة، عن طلحة، عن
مرء، عن عبد الله قال: لما أسرى برسول

in the sixth heaven; anything that ascends from earth stops there and is taken from there; anything that comes down from above stops there and is taken from there. He said: "When that covered the lote tree which did cover it!" [an-Najm 53:16]. He said: Butterflies of gold. He said: And the Messenger of Allah (ﷺ) was given three things: he was given the five daily prayers, he was given the final verses of Soorat al-Baqarah, and those of his *ummah* who do not associate anything with Allah were forgiven major sins that may cause one to end up in Hellfire.

Comments: [Its *isnad* is *saheeh*, Muslim (173)]

3666. It was narrated that Zadhan said: 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Allah has angels who travel about the earth and convey to me the *salams* of my *ummah*."

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

3667. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Paradise is closer to one of you than his shoelace and the Fire is likewise."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6488)]

3668. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "No woman should describe another woman to her husband as if he can see her."

اللَّهُ يَعْلَمُ أَنَّهُ أَتَيْنِي بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى، وَهِيَ فِي السَّمَاوَاتِ السَّادِسَةِ، إِلَيْهَا يَتَّهَىءُ مَا يُعْرَجُ بِهِ مِنَ الْأَرْضِ، فَيَقْبَصُ مِنْهَا، وَإِلَيْهَا يَتَّهَىءُ مَا يَنْهَطُ بِهِ مِنْ قَوْفَاهَا، فَيَقْبَصُ مِنْهَا، قَالَ: «إِذَا يَتَّهَىءُ إِلَيْهَا سِدْرَةُ مَا يَقْشُى» (النَّجْم: ١٦) قَالَ: فَرَأَشُّ مِنْ ذَهَبٍ، قَالَ: فَأَعْطَيْتُ رَسُولَ اللَّهِ تَعَالَى ثَلَاثَةً: وَأَعْطَيْتُهُ الصلوَاتَ الْحَمْسَةَ، وَأَعْطَيْتُهُ خَوَاتِيمَ سُورَةِ الْبَرَّةِ، وَغَيْرَ لِمَنْ لَا يُشْرُكُ بِاللَّهِ مِنْ أَمْيَّ شَيْئَنَا الْمُفْحَمَاتِ.

تَحْرِير: إِسْنَادُهُ صَحِيحٌ، م: (١٧٣).

3666- حَدَّثَنَا أَبْنُ ثُمَّرٍ: أَخْبَرَنَا سُفيَّانُ عَنْ عَبْدِ اللَّهِ بْنِ السَّابِقِ، عَنْ رَأْدَانَ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ فِي الْأَرْضِ مَلَائِكَةً سَيَّاحِينَ، يُتَعَوِّذُونَ مِنْ أَمْيَّ الشَّلَامِ». [انظر: ٤٢١٠، ٤٢٢٠].

تَحْرِير: إِسْنَادُهُ صَحِيحٌ.

3667- حَدَّثَنَا أَبْنُ ثُمَّرٍ عَنْ الْأَعْمَشِ، عَنْ شَفِيقٍ، عَنْ عَبْدِ اللَّهِ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَيْكُمْ مِنْ شَرَابِكُمْ نَعْلَمُ، وَالْأَثَارُ مِثْلُ ذَلِكِ». [انظر: ٣٩٢٣، ٤٢١٦].

تَحْرِير: إِسْنَادُهُ صَحِيحٌ، خ: (٦٤٨٨).

3668- حَدَّثَنَا أَبْنُ ثُمَّرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَفِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ، يَشْتَهِي لِرَوْجَهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا». [رَاجِع: ٢٦٠٩].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5240)]

3669. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Follow one *Hajj* and '*Umrah* with another, it will erase poverty and sin as the bellows eliminates the dross of iron and gold and silver. And an accepted *Hajj* brings no less a reward than Paradise."

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

3670. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, then the colour of his face changed, then he said something like that or something similar to that.

Comments: [A *saheeh* report]

3671. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said one day: "Feel shy before Allah in the true sense of the word." We said: O Messenger of Allah, we do feel shy before Him, praise be to Allah. He said: "That is not what I meant. Rather the one who feels shy before Allah in the true sense of the word, let him guard his head and whatever is in it, guard his stomach and whatever it contains, and let him remember death and decay. Whoever seeks the Hereafter

تخریج: إسناده صحيح، خ: (٥٢٤٠).

٣٦٦٩ - حَدَّثَنَا أَبُو حَالِدُ الْأَخْمَرُ قَالَ: سَوْفَتْ عَمْرُو بْنُ قَيْسٍ عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَابِعُوا بَيْنَ الْحَجَّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَتَبَاهَانَ الْفَقْرَ وَالذُّلُوبَ، كَمَا يَتَبَاهَيُ الْكِبِيرُ بِحَبَّ الْحَدِيدِ وَالنَّحْبِ وَالْفَضَّةِ، وَلَئِنْ لَّمْ يَجِدْهُمْ وَرَأَيْهُمْ تَوَابَ دُونَ الْجِنَّةِ».

تخریج: صحيح لغيره، وهذا إسناد حسن.

٣٦٧٠ - حَدَّثَنَا أَبُو ذَارُدَ الْحَفْرِيُّ عَمْرُ بْنُ سَعِيدٍ: حَدَّثَنَا سُقِيَّانُ عَنْ إِبْرَاهِيمَ بْنِ مَهَاجِرٍ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَغْيِيرُ وَجْهِهِ ثُمَّ قَالَ تَحْوِا مِنْ ذَاهِبٍ أَوْ قَرِيبًا مِنْ ذَاهِبٍ». [انظر: ٤٠١٥، ٤٣٢١، ٤٣٢٢].

تخریج: أثر صحيح.

٣٦٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْيَدٍ: حَدَّثَنَا أَبَا إِسْحَاقَ عَنِ الصَّبَّاحِ بْنِ مُحَمَّدٍ، عَنْ مَرْءَةِ الْهَمَدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ: «إِنَّكُمْ تَسْتَخِيُونَ مِنَ اللَّهِ عَزَّ وَجَلَّ حَقَّ الْحَيَاةِ» قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّا نَسْتَخِيُّ، وَالْحَمْدُ لِلَّهِ، قَالَ: «لَيْسَ ذَلِكَ، وَلَكِنَّ مَنْ اسْتَخَيَّ مِنَ اللَّهِ حَقَّ الْحَيَاةِ، فَلَيَخْفَطِ الرَّأْسُ وَمَا حَوْيَ، وَلَيَخْفَطِ الْبَطْنُ وَمَا وَعَيَ، وَلَيُذْكَرِ الْمَوْتُ وَالْيَمِّيُّ، وَمَنْ أَرَادَ الْأَجْرَةَ، تَرَكَ زِيَّةَ الدُّنْيَا، فَمَنْ

would give up the adornment of this world, and whoever does that has felt shy before Allah, may He be glorified and exalted, in the true sense of the word."

فَقُلْ ذَلِكَ، فَقَدِ اشْتَهَى مِنَ الَّهِ عَزَّ وَجَلَّ
حَقَّ الْحَيَاةِ.

تخریج: إسناده ضعیف، لضعف الصباح بن محمد.

Comments: [Its isnad is da'eef because As-Sabbah bin Muhammad is da'eef]

3672. It was narrated that 'Abdullah bin Mas'ood (رض) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Allah shared out different natures and attitudes among you as He shared out your provision among you. Allah, may He be glorified and exalted, grants worldly gain to those He loves and those He does not love, but He only gives religious commitment to those He loves. Whoever Allah gives religious commitment to, He loves him. By the One in Whose hand is my soul, no person becomes Muslim until his heart and tongue are sound, and no one believes until his neighbour is safe from his annoyance." They said: What is his annoyance, O Prophet of Allah? He said: "His being unfair to him and wronging him. And no person who acquires wealth from *haram* sources and spends from it will be blessed in it, and if he gives it in charity it will not be accepted from him, and if he leaves it behind, it will be his provision on his journey to Hell. Allah, may He be glorified and exalted, does not erase a bad deed by means of another bad deed; rather He erases bad deeds by means of good deeds. Evil does not erase evil."

Comments: [Its isnad is da'eef because As-sabbah bin Muhaminad is da'eef]

٣٦٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْيَدٍ: حَدَّثَنَا أَبْنَاءُ
ابْنِ إِشْحَاقَ عَنِ الصَّبَّاحِ بْنِ مُحَمَّدٍ، عَنْ مَرْأَةِ
الْهَمَدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ
أَخْلَاقَكُمْ، كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ
اللَّهَ عَزَّ وَجَلَّ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا
يُحِبُّ، وَلَا يُعْطِي الدُّنْيَاهُ إِلَّا لِمَنْ أَحَبَّ،
فَمَنْ أَعْطَاهُ اللَّهُ الدُّنْيَا، فَقَدْ أَحَبَّهُ، وَالَّذِي
تَنْسِي بَيْوِهِ، لَا يُنْلِيمُ عَبْدَ حَتَّى يَسْلَمَ قَلْبَهُ
وَلِسَانَهُ، وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ بَوَائِقَهُ،
قَالُوا: وَمَا بَوَائِقُهُ يَا نَبِيَّ اللَّهِ؟ قَالَ: «عَنْتَمْ
وَظُلْمَمُهُ، وَلَا يَكْبِسُ عَبْدٌ مَالًا مِنْ حَرَامٍ،
فَيَتَقَوَّلُ مَنْهُ كَيْا زَرَكَ لَهُ فِيهِ، وَلَا يَتَصَدِّقُ بِهِ فَيُقْتَلَ
مَنْهُ، وَلَا يَتَرَكَ خَلْفَ ظَهِيرَهِ إِلَّا كَانَ رَآدَةً إِلَى
النَّارِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنْمُحُ السَّيِّئَاتِ
بِالسَّيِّئَاتِ، وَلَكِنَّ يَنْمُحُ السَّيِّئَاتِ بِالْحَسَنَاتِ، إِنَّ
الْخَيْثَ لَا يَنْمُحُ الْخَيْثَ.

تخریج: إسناده ضعیف، لضعف الصباح
ابن محمد.

3673. It was narrated from Ibn Mas'ood (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وآله وسلامه) said: "When the last third of the night comes, Allah, may He be glorified and exalted, descends to the lowest heaven, then He opens the gate of heaven, then He stretches forth His Hand and says: 'Is there anyone who is asking, so that he may be given what he asked for?' And He remains like that until dawn breaks."

Comments: [A saheeh hadeeth, and its men are reliable]

3674. It was narrated that Shaqeeq said: 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وآله وسلامه) said: "The first matter that will be judged between people on the Day of Resurrection will be bloodshed."

Comments: [Its isnad is saheeh, al-Bukhari (6533) and Muslim (1678)]

3675. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وآله وسلامه) said: "Whoever asks of people when he has enough to suffice him, his begging will come on the Day of Resurrection like scratches or gouges on his face." It was said, O Messenger of Allah, what is sufficient for him? He said, "Fifty dirhams, or their value in gold."

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

٣٦٧٣ - (٣٨٨/١) حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا عَبْدُ الرَّزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيَّ عَنْ أَبِي الْأَخْوَصِ، عَنْ أَبْنَى مَشْعُورِيَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا كَانَ ثُلُثُ اللَّيلِ الْتَّابِقِ، تَهْبِطُ اللَّهُ عَزَّ وَجَلَّ إِلَى السَّمَاءِ الدُّنْيَا، ثُمَّ تُنْتَفَعُ بَابَ السَّمَاءِ، ثُمَّ يَسْطُطُ يَدَهُ، فَيَقُولُ: هَلْ مِنْ سَائِلَ يَعْطِي نَوْلَةً؟ فَلَا تَرَالُ كَذَلِكَ، حَتَّى يَطْلُعَ النَّجْمُ".

تخریج: حديث صحيح رجاله ثقات.

٣٦٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْيَدِ: حَدَّثَنَا الأَعْمَشُ عَنْ شَفِيقٍ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمُ الْقِيَامَةِ فِي الدَّمَاءِ». [انظر: ٤٢٠٠، ٤٢١٤، ٤٢١٣].

تخریج: إسناده صحيح، خ: (٦٥٣٣)، م: (٦٥٣٣). [١٦٧٨].

٣٦٧٥ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سَفِيَّاً عَنْ حَكِيمِ بْنِ جَبَيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ رَبِيْدًا، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَأَلَ وَلَهُ مَا يَعْلَمُ، جَاءَتْ يَوْمَ الْقِيَامَةِ حُدُوشًا، أَوْ كُدُوشًا فِي وَجْهِهِ» قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا غَنَاهُ؟ قَالَ: خَمْسُونَ دِرْهَمًا، أَوْ جِنَاحُهَا مِنَ الذَّهَبِ». [انظر: ٤٤٤٠، ٤٤٠٧].

تخریج: حسن، وهذا إسناد ضعيف، لضعف حكيم بن جبير.

3676. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Do not buy fish in the water, for it is an ambiguous transaction."

Comments: [Its isnad is da'eef]

٣٦٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ السَّمَاكِ عَنْ يَزِيدَ
ابْنِ أَبِي زَيْدٍ، عَنْ الْمُسَبِّبِ بْنِ رَافِعٍ، عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَشْتَرُوا الشَّمْكَ فِي الْمَاءِ، فَإِنَّهُ
غَرَّرْ».

تخریج: إسناده ضعیف، وقد روی مرفوعاً و موقوفاً، والموقوف أصح، يزيد ضعیف والمیب
لم يسمع من ابن مسعود، محمد بن السمک مختلف فيه.

3677. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "On the Day of Resurrection, Allah, may He be glorified and exalted, will send a caller to call out: 'O Adam, Allah is commanding you to send a group of your offspring to the Fire.' Adam will say: 'O Lord, out of how many?' It will be said to him: 'Out of every hundred, ninety-nine.'" A man among the people said: Who is the one among us who will be saved after that, O Messenger of Allah? He said: "Do you know what you are in relation to the people? In relation to the people you are no more than a mole on the chest of a camel."

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

3678. A similar report was narrated from Ibraheem bin Muslim Abu Ishaq al-Hajari, and he said: "Adam will say: O Lord, how many shall I send?"

Comments: [Saheeh because of corroborating evidence and it is a da'eef isnad, it is a repeat of the previous report]

٣٦٧٧ - حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ ابْنُ أَخْيَرِ
سُقِيَّانَ التُّورِيِّ عَنْ إِبْرَاهِيمَ، عَنْ أَبِي
الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَعْتَثُ يَوْمَ الْقِيَامَةِ
مُنَادِيًّا بِنَادِي: يَا آدَمُ، إِنَّ اللَّهَ يَأْمُرُكَ أَنْ
يَعْتَثَ بَعْثًا مِنْ دُرْبِكَ إِلَى النَّارِ، فَيَقُولُ آدَمُ:
يَا رَبَّ، وَمَنْ كَمْ؟ قَالَ: فَيَقُولُ لَهُ: مِنْ كُلِّ
مَائَةٍ نَسْعَةً وَتِسْعِينَ» فَقَالَ رَجُلٌ مِنَ النَّوْمَةِ:
مَنْ هَذَا التَّاجِيِّيُّ مَنْ يَعْتَثُ هَذَا يَا رَسُولَ اللَّهِ؟
قَالَ: «فَلْ تَذَرُونَ مَا أَنْتُمْ فِي النَّاسِ؟ مَا أَنْتُمْ
فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي صَدْرِ الْبَعِيرِ».

تخریج: صحيح لغيره، وهذا إسناد ضعیف
للين ابراهیم الهجری وعمار مختلف فيه.

٣٦٧٨ - حَدَّثَنَا عَيْنَةُ عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمٍ
أَبِي إِسْحَاقَ الْهَجَرِيِّ ... فَلَمَّا كَرِرَ مَعْنَاهُ، وَقَالَ:
فَيَقُولُ آدَمُ: يَا رَبَّ كَمْ أَبْعَثُ؟».

تخریج: صحيح لنیره، وهذا إسناد ضعیف،
هو مكرر ماقبله.

3679. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه) said: "Let one of you protect his face from the Fire, even if it is with half a date (given in charity)."

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

3680. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه) said: "When the servant of one of you brings his food, let him start with him and feed him, or make him sit with him, because he endured its heat and smoke."

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

3681. It was narrated that Alqamah said: Ibn Mas'ood (رضي الله عنه) said: Shall I not show you how the Messenger of Allah (صلوات الله عليه) prayed? Then he prayed, and he only raised his hands once.

Comments: [Its men are thiqaat]

تخریج: رجال ثقات، لكنه ليس هو ب صحيح على هذا اللفظ كما قال أبو داود.

3682. It was narrated from Ibn Mas'ood (رضي الله عنه) that the Prophet (صلوات الله عليه) prostrated in (Soorat) an-Najm and the Muslims prostrated, except one man of Quraish who took a handful of dust and raised it to his forehead and prostrated

٣٦٧٩ - حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْتَ أَحَدًا كُمْ وَجْهَهُ النَّارَ، وَلَوْ يُشِيقُ تَمَرَّةً». [انظر: ٤٢٦٥]

تخریج: صحيح لغيره، وهذا إسناد ضعيف
لبن ابراهيم الهمجي.

٣٦٨٠ - حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنِ الْأَهْجَرِيِّ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ حَادِمٌ أَحِدُكُمْ يَطْنَابُهُ، فَلْيَبْدِأْ بِهِ قَلْطَعَمَةً، أَوْ لِيُخْلِنَّهُ مَعَهُ، فَإِنَّهُ وَلِيَ حَرَّةٍ وَدُخَانَةً».

تخریج: صحيح لغيره، وهذا إسناد ضعيف
لبن الهمجي، وهو ابراهيم بن مسلم، وعمار بن محمد، مختلف في.

٣٦٨١ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُقْفَانُ عَنْ عَاصِمِ بْنِ كُلَّيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَشْوَدِ، عَنْ عَلْقَمَةَ قَالَ: قَالَ أَبْنُ مَسْعُودٍ: إِنَّ أَصْلِي لَكُمْ صَلَةً رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَصَلِّ، فَلَمْ يَرْجِعْ نِدَيْهِ إِلَّا مَرَّةً.

تخریج: رجال ثقات، لكنه ليس هو ب صحيح على هذا اللفظ كما قال أبو داود.

٣٦٨٢ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُقْفَانُ عَنْ أَبِي إِسْحَاقِ، عَنْ الْأَشْوَدِ بْنِ تَرِيدَ، عَنْ أَبْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ سَجَدَ بِالْجَمْعِ وَسَجَدَ الْمُسْلِمُونَ، إِلَّا رَجُلًا مِنْ قُرُشِيَّ أَخْدَى كُلَّنَا مِنْ تُرَابٍ، فَرَفَعَهُ إِلَى جَهَنَّمَ، فَسَجَدَ عَلَيْهِ،

on it. 'Abdullah said: And later on I saw him slain as a *kafir*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1067) and Muslim (576)]

3683. It was narrated that 'Abdullah (رض) said: When the verse "When there comes the Help of Allah (to you), O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed to the Messenger of Allah (ﷺ), if he recited it and bowed, he would often say: "Glory and praise be to You, O Allah our Lord. O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful," three times.

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

3684. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Permission to enter upon me will be granted when you lift the curtain and you will be permitted to listen to my private conversation until I tell you not to."

Comments: [A *saheeh hadeeth*; Muslim (2169) this is a *da'eef isnad*]

تخریج: حديث ضعیف ابراهیم لم يسمع من عبدالله.

3685. It was narrated that 'Abdullah (رض) said: The Prophet (ﷺ) went out to relieve himself and he said to me: "Find me three stones." I brought him two stones and a piece of dung; he took the two

قال عبد الله: فرأيته بعد قتل كافراً. [انظر: ٤٤٥٠، ٤٢٣٥، ٤١٦٤، ٣٨٠٥]

تخریج: إسناده صحيح، خ: (١٠٦٧)، م: (٥٧٦).

- ٣٦٨٣ - حَدَّثَنَا وَبِكُّعْ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّمَا أُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ: «إِذَا جَاءَهُ نَصْرٌ أَلْهُو وَالنَّسْخَ» (النصر: ١) كَانَ يُكْثِرُ إِذَا قَرِأَهَا وَرَأَعَ أَنْ يَقُولَ: «سُبْحَانَكَ اللَّهُمَّ رَبِّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي إِنَّكَ أَنْتَ التَّوَابُ الرَّجِيمُ» ثَلَاثَةً. [انظر: ٣٧١٩، ٣٤٥٦، ٣٨٩١، ٤١٤٠، ٤٣٥٢، ٣٧٤٥]

تخریج: حسن لغيره، وهذا إسناد ضعيف لأنقطعاه، أبو عبيدة لم يسمع من أبيه عبدالله.

- ٣٦٨٤ - حَدَّثَنَا وَبِكُّعْ: حَدَّثَنَا شُعَيْبٌ عَنْ الْحَسَنِ بْنِ عَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ شُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذْنُكَ عَلَيَّ أَنْ تَرْفَعَ الْحِجَابَ، وَأَنْ تَسْمِعَ سِوَادِيَ، حَتَّى أَنْهَاكَ». [انظر: ٣٨٣٣]

قال أبو عبد الرحمن: قال أبي: سوادي: سري، قال: أذن له أن يتسمى سرة.

تخریج: حديث صحيح، م: (٢١٦٩)، وهذا إسناد ضعيف ابراهیم لم يسمع من عبدالله.

- ٣٦٨٥ - حَدَّثَنَا وَبِكُّعْ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: خَرَجَ الرَّبِيعُ بِطَلاقِ لَحَاجِيَةٍ، فَقَالَ لِي: «الْقَبْسُ لِي ثَلَاثَةُ أَحْجَارٍ» قَالَ: فَأَتَيْتُهُ

stones and threw the piece of dung away, and he said: "It is dirt."

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

تخریج: صحيح لغيره، خ: (١٥٦) وهذا استاد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبد الله.

3686. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) used to disapprove of us staying up after 'Isha'.

Comments: [A hasan hadeeth; this is a da'eef isnad]

تخریج: حديث حسن، وهذا استاد ضعيف، والد وكيع مختلف فيه وقد سمع من عطاء بعد الاختلاط، لكنه متابع.

3687. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "(Believing in) bird omens is shirk." There is no one among us who does not (think of them), but Allah takes away (such thoughts) by means of putting trust in Him.

Comments: [Its isnad is saheeh]

3688. It was narrated that 'Abdullah (رض) said: I was walking with the Prophet (ﷺ) in some farmland in Madinah and he was leaning on a palm tree branch. He passed by some of the Jews, who said to one another: Ask him about the spirit [ar-rooh]. And some of them said: Do not ask him. So they asked him about the spirit. They said: O Muhammad, what is the spirit? He stood up and leaned on the palm tree

بنحرثين وروته، قال: فأخذنا الخيرتين، وألقى الرؤبة، وقال: إنها رؤسٌ. [انظر: ٣٩٦٦، ٤٠٥٣، ٤٠٥٦، ٤٢٩٩، ٤٤٣٥].

تخریج: صحيح لغيره، خ: (١٥٦) وهذا استاد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبد الله.

3686. - حدثنا وكيع عن أبيه، عن عطاء، عن أبي (١٣٨٩) وائل، عن عبد الله قال: كان رسول الله يجدب لنا السهر بعد العشاء. [انظر: ٣٨٩٤، وراجع: ٣٦٠٣].

تخریج: حديث حسن، وهذا استاد ضعيف، والد وكيع مختلف فيه وقد سمع من عطاء بعد الاختلاط، لكنه متابع.

3687. - حدثنا وكيع: حدثنا شفيان عن سلمة بن كعبيل، عن عيسى بن عاصم، عن زر بن حبيش، عن عبد الله قال: قال رسول الله: «الطيرة شرك»، وفما مات إلا، وكلَّ الله يذهب بالتوكل. [انظر: ٤١٩٤، ٤١٧١].

تخریج: استاده صحيح.

3688. - حدثنا وكيع: حدثنا الأعمش عن إبراهيم، عن علقة، عن عبد الله قال: كُنْتُ أمشي مع النبي في حرب بالمدينة، وهو متوكئ على عيسى، قال: فمر يوم من اليهود، فقال بعضهم ليغضض: سلوا عن الروح، قال بعضهم: لا تسألوه، فسألوه عن الروح، فقالوا: يا محمداً ما الروح؟ فقام، فتوى على العيسى، قال: فلئت الله يوحى

branch, and I thought that he was receiving revelation. Then he said: "And they ask you (O Muhammad ﷺ) concerning the *Rooh* (the spirit). Say: 'The *Rooh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little'" [al-Isra' 17:85]. And some of them said: We told you not to ask him.

Comments: [Its *isnad* is *saheeh* al-Bukhari (7456) and Muslim (2794)]

3689. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "I have nothing to do with any close friendship. If I were to take a close friend, I would have taken Abu Bakr as a close friend. But your companion is the close friend of Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

3690. It was narrated that 'Abdullah (رض) said: Prisoners would be brought to the Messenger of Allah (ﷺ) and he would give an entire family [to someone, as slaves], because he did not want to separate them.

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

3691. It was narrated that al-Huzail bin Shurahbeel said: A man came to Abu Moosa and Salman bin Rabee'ah and asked them

إِلَيْهِ، فَقَالَ: «وَيَسْأَلُوكُمْ عَنِ الرُّوحِ فِي الرُّوحِ مِنْ أَثْرِ رَبِّكُمْ وَمَا أُوتِشَرَ مِنَ الْعِلْمِ إِلَّا فَيَسْأَلُكُمْ» (الإِسْرَاءِ: ٨٥) قَالَ: فَقَالَ بَعْضُهُمْ: قَدْ قُلْنَا لَكُمْ: لَا تَسْأَلُوهُ. [انظر: ٣٨٩٨].

تخریج: إسناده صحيح، خ: (٧٤٥٦)، م: (٢٧٩٤).

٣٦٨٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خَلْيَهِ، وَلَوْ أَتَحْدَثُ خَلِيلًا، لَا تَحْدَثُ أَبَا بَكْرٍ خَلِيلًا، إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ غَرَّ وَجَلًّا».

[راجع: ٣٥٨٠].

تخریج: إسناده صحيح، م: (٢٢٨٣).

٣٦٩٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَفَيْيَانُ عَنْ جَابِرٍ، عَنْ الْقَابِسِيِّ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يُؤْتَى بِالْمُسْئَى، فَيَعْطِي أَهْلَ الْيَتَامَةِ جَيْعَانًا، كَرَاهِيَّةً أَنْ يَفْرَقَ بَيْنَهُمْ.

تخریج: حسن لغيره، وهذا إسناد ضعيف، جابر الجعفي ضعيف وعبد الرحمن بن عدالله لم يسمع من أبيه إلا الشيء، اليسر.

٣٦٩١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَفَيْيَانُ عَنْ أَبِيهِ قَيْسٍ، عَنْ الْمُهَزِّيلِ بْنِ شُرَحِيلٍ قَالَ: جَاءَ

about a daughter, a son's daughter and a half-sister through the father [i.e., a case of inheritance]. They said: The daughter gets half and the sister gets half. Go to Ibn Mas'ood (and check with him); he will agree with us. So he went to Ibn Mas'ood and told him what they had said. Ibn Mas'ood said: "I would go astray if I did (agree with them) and would not be one of the rightly guided" [al-An'am 6:56]. I shall judge according to the verdict of the Messenger of Allah (ﷺ): half goes to the daughter and one-sixth goes to the son's daughter. That makes two-thirds, and the remainder goes to the sister.

Comments: [Its isnad is saheeh, al-Bukhari (6742)]

3692. It was narrated from 'Abdullah (رضي الله عنه) that the Prophet (ﷺ) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is haram and is not appropriate) and independence of means."

Comments: [Its isnad is saheeh, Muslim (2721)]

3693. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Ibn Sumayyah [Ammar bin Yasir (رضي الله عنه)] is never given two options but he will choose the most guided one."

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

رَجَلٌ إِلَى أَبِيهِ مُوسَى وَسَلْمَانَ بْنِ رَبِيعَةَ،
فَسَأَلَهُمَا عَنِ ابْنِهِ، وَأَبْنَتِهِ ابْنَ، وَأَخْبَرَ لَأَبِيهِ،
قَالَا: لِلْمُؤْمِنِ الظُّفُرُ وَلِلْمُؤْمِنَةِ الظُّفُرُ،
وَأَبْنَ ابْنَ مَشْعُودٍ، فَإِنَّهُ سَيِّدُ بَعْدَنَا، قَالَ: فَأَتَى
ابْنَ مَشْعُودٍ: لَقَدْ صَلَّيْتَ إِذَا وَمَا أَنَا مِنْ
الْمُهَنَّدِينَ! سَأُقْضِي بِمَا قَضَى يَوْمَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِلْمُؤْمِنِ الظُّفُرُ، وَلِلْمُؤْمِنَةِ الظُّفُرُ،
كُلُّهُمَا لِلثَّقَلَيْنِ، وَمَا يَقْعِي فِلَلْأَخْبَرِ. [انظر:
٤٠٧٣، ٤١٩٥، ٤٢٤٢٠].

تخریج: إسناده صحيح، خ: (٦٧٤٢).

- ٣٦٩٢ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِيهِ
إِسْحَاقَ، عَنْ أَبِيهِ الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ أَنَّ
الَّتِي يَكْتُبُهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ
الْهُدَى، وَالثَّقَلَيْنِ، وَالْعَفْنَةِ، وَالْأَنْتَنِي». [انظر:
٩٠٤، ٣٩٥٠، ٤١٣٥، ٤١٦٢، ٤٢٣٣].

تخریج: إسناده صحيح، م: (٢٧٢١).

- ٣٦٩٣ - حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَمَارِ
ابْنِ مَعَاوِيَةَ الدُّهْنِيِّ، عَنْ سَالِمِ بْنِ أَبِي
الْجَعْدِ الْأَسْجَعِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ابْنُ شَيْءَةَ مَا
عُرِضَ عَلَيْهِ أَمْرًا فَطُّ، إِلَّا احْتَازَ الْأَرْشَادَ
بِنَفْهُمَا».

تخریج: حسن لغره، وهذا إسناد ضعيف
لانتقاءه، سالم لم يسمع من عبدالله.

3694. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, that his father said: The Messenger of Allah (ﷺ) summoned us and we were forty men. 'Abdullah said: I was one of the last to come to him and he said: "You are on the right path and will prevail, and you will conquer other lands. Whoever among you lives to see that, let him fear Allah, enjoin what is good and forbid what is evil. And whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Its *isnad* is *hasan* according to those who regard as *saheeh* what 'Abdur-Rahman says he heard from his father in all cases; it is *da'eef* according to those who say that he did not hear anything from his father except a few reports]

3695. It was narrated that Abu Wa'il said: I was sitting with 'Abdullah and Abu Moosa, and they said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour will be days during which ignorance will appear and knowledge will be taken away, and there will be a lot of *harj*." We said: What is *harj*? He said: "Killing."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7062) and Muslim (2672)]

3696. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Whoever has a need and refers his need to people deserves not to have his need met,

٣٦٩٤- حَدَّثَنَا وَكِبْرَيْهُ: حَدَّثَنَا الْمُشْعُودُدِيُّ عَنْ سَيِّدِكَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ، عَنْ أَبِيهِ قَالَ: جَمَعَنَا رَسُولُ اللَّهِ وَكَفَرْتُ وَكَفَرْتُ أَرْبِعُونَ، قَالَ عَبْدُ اللَّهِ: فَكُنْتُ مِنْ أَخْرِ مَنْ آتَاهُ، فَقَالَ: إِنَّكُمْ مُصِيبُونَ، وَمَنْصُورُونَ، وَمَفْتَحُكُمْ، فَمَنْ أَذْرَكَ ذَلِكَ مِنْكُمْ، فَلَيَتَّقِنَّ اللَّهَ، وَلَيَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَيَنْهَا عَنِ الْمُنْكَرِ، وَمَنْ كَذَّبَ عَلَيَّ مُتَّمِدًا، فَلَيَسْتَوْ مَقْعَدَهُ مِنَ النَّارِ». [انظر: ٣٨٠١، ٤١٥٦، ٣٧٢٦، ٣٧٢٦].

نَحْرِيْج: إِسْنَادُ حَسْنٍ، عِنْدَهُ مِنْ بِصْحَاحِ سَيِّدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ مِنْ أَبِيهِ مُطْلَقاً، وَضَعِيفٌ عِنْدَهُ مِنْ يَقُولُ: إِنَّهُ لَمْ يَسْمَعْ مِنْهُ إِلَّا يَسِيرٌ.

٣٦٩٥- حَدَّثَنَا وَكِبْرَيْهُ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَأَبِيلَ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، فَقَالَا: قَالَ رَسُولُ اللَّهِ وَكَفَرْتُ: «إِنَّمَا يَنْدِي السَّاعَةَ أَيَّامًا يَتَرَوَّلُ فِيهَا الْجَهَنَّمُ، وَيَرْفَعُ فِيهَا الْيَلْمُ، وَيَكْثُرُ فِيهَا الْهَرْجُ» قَالَ: فَلَمَّا: وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ». [انظر: ٤٣٠٦، ٤١٨٣، ٣٨٤١، ٣٨١٧].

نَحْرِيْج: إِسْنَادٌ صَحِيحٌ، خ: (٧٠٦٢)، م: (٢٦٧٢).

٣٦٩٦- حَدَّثَنَا وَكِبْرَيْهُ: حَدَّثَنِي شَيْبَرُ بْنُ سَلْمَانَ عَنْ سَيَّارِ أَبِي الْحَكْمَ، عَنْ طَارِقِ بْنِ شَيْهَابٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ

but whoever turns to Allah, He will grant him provision immediately or death at a later time."

Comments: [Its isnad is hasan]

يَقُولُ: «مَنْ تَرَأَلِيهِ خَاجَةً فَأَنْزَلَهَا بِالنَّاسِ، كَانَ فِيمَا مِنْ أَنْ لَا تَنْهَلِ حَاجَتُهُ، وَمَنْ أَنْزَلَهَا بِاللَّهِ، أَنَّهُ يَرْزُقُ عَاجِلًا، أَوْ يَمْؤُتُ آجِلًا».
[انظر: ٣٨٦٩، ٤٢٢٠].

تخریج: إسناده حسن، سیار هذا هو أبو حمزة الكوفي وليس أبو الحکم.

3697. 'Abdullah (رض) said: I learned seventy soorahs from the lips of the Messenger of Allah (ﷺ) when Zaid bin Thabit was still a boy with braided hair, learning to read and write.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تخریج: حديث صحيح، خ: (٢٤٦٢)، وهذا إسناد ضعيف، خمير مجہول.

3698. It was narrated that Tariq bin Shihab said: 'Abdullah (رض) said: I was present with al-Miqdad - Abu Nu'aim bin al-Aswad said - during an incident which, if it were to happen to me, it would be dearer to me than anything else. He came to the Messenger of Allah (ﷺ) when he was praying against the mushrikeen and said: By Allah, O Messenger of Allah, we will not say as the Children of Israel said to Moosa, "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:34]; rather we will fight on your right and on your left, in front of you and behind you. And I saw the face of the Messenger of Allah (ﷺ) brighten and he was pleased with that. Aswad said: And I saw the face of the Messenger of Allah (ﷺ) brighten at that, and he was

٣٦٩٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفيَّانُ عَنْ أَبِي إِشْحَاقِ، عَنْ خُمَيْرِ بْنِ مَالِكٍ قَالَ: قَالَ عَنْهُ اللَّهُ: قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ سَبْعِينَ سُورَةً، وَرَيْدُ بْنُ ثَابِتٍ لَهُ دُوَابَةٌ فِي الْكُتَّابِ.
[انظر: ٣٩٠٦].

تخریج: حديث صحيح، خ: (٥٠٠٠)، م: (٢٤٦٢)، وهذا إسناد ضعيف، خمير مجہول.

٣٦٩٨ - حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ أَبُو سَعِيدٍ - يَعْنِي الْعَنْفَرِيَّ - : أَخْبَرَنَا إِسْرَائِيلُ وَأَشْرَوْدُ بْنُ غَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ. وَحَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مُخَارِقِ، (٣٩٠/١) عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ عَنْهُ اللَّهُ: شَهَدْتُ مِنَ الْمُقْدَادِ - قَالَ أَبُو نَعِيمٍ: أَنِّي الْأَشْرَوْدُ - مَشَهِداً لِأَنَّ أَكْحُونَ أَنَا صَاحِبُ أَحَبِّ إِلَيَّ مِمَّا عُدِلَّ لِي، أَتَى رَسُولُ اللَّهِ وَهُوَ يَذْعُو عَلَى الْمُشْرِكِينَ، فَقَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ، لَا تَقُولُ كُمَا قَالَتْ بُنُو إِسْرَائِيلُ لِمُوسَى: «إِذْهَبْ أَنْتَ وَرَبُّكَ فَنَاهِلَا إِنَّا هَاهُنَا قَاعِدُونَ» (المائدة: ٢٤) وَلَكِنْ تَقْابِلْ عَنْ يَمِينِكَ، وَعَنْ يَسَارِكَ، وَمِنْ يَمِينِكَ، وَمِنْ خَلْفِكَ، فَرَأَيْتَ وَجْهَ رَسُولِ اللَّهِ يُشْرِقُ، وَمُشَرِّئَ بِذَلِكَ قَالَ

pleased with that. Abu Nu'aim said: And I saw the Messenger of Allah ﷺ with his face brightening, and he was pleased with that.

Comments: [Its isnad is saheeh, al-Bukhari (3952)]

أشود: فرأيت وجه رسول الله ﷺ يُشرق بذلك، وسرة ذلك. قال أبو نعيم: فرأيت رسول الله ﷺ أشراق وجهه، وسرة ذلك.

[انظر: ٤٣٧٦].

نخريج: إسناده صحيح، خ: (٣٩٥٢).

3699. It was narrated from 'Abdullah (رض) that the Prophet ﷺ used to say the salam to his right and to his left, "As-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah," until the whiteness of his cheek could be seen.

Comments: [Its isnad is saheeh]

٣٦٩٩ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفيَّانَ عَنْ أَبِي إِسْحَاقِ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسْارِهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ» حَتَّى يُرَى بَيْاضُ خَدَوْهُ.

[راجع: ٣٦٦٠].

نخريج: إسناده صحيح.

3700. It was narrated that 'Abdullah (رض) said: Umm Habeebah, the daughter of Abu Sufyan, said: O Allah, let me have the joy of the company of my husband the Messenger of Allah ﷺ, and my father Abu Sufyan, and my brother Mu'awiyah (all my life). The Prophet ﷺ said: "You have asked Allah about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allah will never do anything before its due time or delay it beyond its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better or preferable." He said: And mention of monkeys was made in his

٣٧٠٠ - حَدَّثَنَا وَكِيعٌ عَنْ مُشْعِرٍ، عَنْ عَلْقَمَةَ ابْنِ مَرْئِيٍّ، عَنْ الْمُغَيْرَةِ بْنِ عَبْدِ اللَّهِ الْإِسْكَنْدَرِيِّ، عَنْ الْمُعْرُوْفِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ أُمُّ حَبِيبَةَ ابْنَةَ أَبِي سُفْيَانَ: اللَّهُمَّ أَمْتَنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ، وَبِأَبِي أَبِي سُفْيَانَ، وَبِأَخِي مَعَاوِيَةَ، قَالَ: فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: إِنَّكِ سَأَلْتِ اللَّهَ لِأَجَابِي مَضْرُوبَةً، وَأَيَّامَ مَعْدُودَةً، وَأَرْزَاقِ مَقْسُومَةً، لَنْ يَعْجِلَ شَيْءًا قَبْلَ جَلَوْ، أَوْ يُؤَخِّرَ شَيْءًا عَنْ جَلَوْ، وَلَوْ كُنْتِ سَأَلْتِ اللَّهَ أَنْ يُعِذِّلَكِ مِنْ عَذَابِ فِي النَّارِ، وَعَذَابِ فِي الْقَبْرِ، كَانَ أَخْيَرُ، أَوْ أَفْضَلُ». قَالَ: وَذَكَرَ عِنْهُ الْقَرَادَةَ - قَالَ مُشْعِرٌ: أَرَاهُ قَالَ: وَالْحَتَّازِيرُ - أَلَّا مِمَّا مُسْيَخٌ، فَقَالَ النَّبِيُّ ﷺ: إِنَّ اللَّهَ لَمْ يَمْسِخْ

presence. Mis'ar said: And pigs, which were transformed. The Prophet (ﷺ) said: "Allah never gives those who have been transformed offspring. Monkeys and pigs existed before that."

Comments: [Its isnad is saheeh, Muslim (2663)]

3701. It was narrated from 'Abdullah (رضي الله عنه) that some people came to the Prophet (ﷺ) and said: A friend of ours is sick; should we use cautery? And he kept quiet. Then they said: Should we use cautery? And he kept quiet. Then he said: "Cauterize him using hot stones."

Comments: [Its isnad is saheeh]

3702. It was narrated that 'Abdullah (رضي الله عنه) said: I have not forgotten, among the things I forgot, that the Messenger of Allah (ﷺ) used to say the salam to his right and to his left, "As-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah," until the whiteness of his cheeks could be seen - or until we could see the whiteness of his cheeks.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3666. (sic) It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: 'Allah has angels who travel about the earth, conveying to me the salam of my ummah.'

شَهِيْنَا فِيْدَعَ لَهُ سَلَامًا أَوْ عَاقِبَةً، وَقَدْ كَانَتِ الْمَرَدَةُ، أَوْ الْخَنَازِيرُ قَبْلَ ذَلِكَ». [انظر: ٣٩٢٥، ٤١١٩، ٤١٢٠، ٤٢٥٤، ٤٤٤١، ٣٧٤٧، ٣٩٩٧، ٢٧٦٨]

تخریج: إسناده صحيح، م: (٢٦٦٣).

3701 - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقِ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ: أَنَّ قَوْمًا آتُوا الشَّيْءَ بِهِ، فَقَالُوا: صَاحِبُ لَكَا يَشْكِي، أَنْكُوِيْهِ؟ قَالَ: فَسَكَتَ، ثُمَّ قَالُوا: أَنْكُوِيْهِ؟ فَسَكَتَ، ثُمَّ قَالَ: الْكُوْهُ وَازْضَفْوَهُ رَضْنَا». [انظر: ٣٨٥٢، ٤٠٢١، ٤٠٥٤]

تخریج: إسناده صحيح.

3702 - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفِيَّانُ عَنْ جَابِرٍ، عَنْ أَبِي الصُّحَيْدِ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا تَبَيَّنَتْ فِيمَا تَبَيَّنَتْ أَنَّ رَسُولَ اللَّهِ بِهِ كَانَ يُسْلِمُ عَنْ يَوْمِهِ وَعَنْ سَيَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى - أَوْ تُرَى - تِيَاضُ حَدَّيْهِ. [راجع: ٣٦٩٩، ٣٦٦٠]

تخریج: حديث صحيح، وهذا إسناد ضعيف
ضعف جابر الجعفي.

3666 - حَدَّثَنَا وَكِيعٌ عَنْ سُفِيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ زَادَانَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ بِهِ: «إِنَّ اللَّهَ مَلِكَكُمْ سَيَاجِينَ فِي الْأَرْضِ، يُلْعَغُونِي مِنْ

Comments: [This *hadeeth* was omitted from *al-Usool*; it appears in *Atraful-Musnad* by Ibn Hajar, 4/135; it appeared above (3666 [sic])]

أثني السلام. [راجع: ٣٦٦٦، وانظر: ٤٢١٠، ٤٣٢٠.]

تخریج: سقط هذا الحديث من الأصول ماعدا نسخة (ظ ١٤٥) وتقدم برقم: (٣٦٦٦).

3703. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "No one should say: I am better than Yoonus bin Matta."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4804)]

٣٧٠٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِيِّ، عَنْ أَبِي وَاتِّيلِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَطّْا». [انظر: ٤١٩٧، ٤١٩٦.]

تخریج: إسناده صحيح، خ: (٤٨٠٤).

3704. It was narrated that 'Abdullah bin Mas'ood (رض) said: The Messenger of Allah (ﷺ) said: "Allah did not forbid anything but He knew beforehand that he would see some of you [committing it], but I will grab hold of your waistbands lest you fall into the Fire like moths or flies."

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

٣٧٠٤ - حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنْ عُثْمَانَ التَّقِيِّ - أَوِ الْحَسَنِ بْنِ سَعْدٍ، شَكَّ الْمَسْعُودِيُّ، عَنْ عَبْدَةَ النَّهَدِيِّ، عَنْ عَبْدِ اللَّهِ أَبْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَمْ يُخْرِمْ حُزْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَيَطَّلِعُ إِلَيْهَا مِنْكُمْ مُطْئِعٌ، أَلَا وَإِنِّي أَخِذُ بِحَزْمِكُمْ أَنْ تَهَافِتُوا فِي النَّارِ كَتَهَا فِي الْفَرَاشِ، أَوِ الْذِبَابِ». [انظر: ٤٠٢٨.]

تخریج: إسناده حسن، سماع وکیع من المسعودی قبل الاختلاط.

3705. It was narrated from 'Abdah an-Nahdi... And he narrated it. And this was narrated by Yazeed and Abu Kamil from al-Hasan bin Sa'd. Rawh said: al-Mas'oodi told us, Abul-Mugheerah told us, from al-Hasan bin Sa'd, and he said: Moths or flies.

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

٣٧٠٥ - حَدَّثَنَا أَبُو قَطْنَنِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدَةَ النَّهَدِيِّ ... فَذَكَرَهُ، وَكَذَّا قَالَ تَرِيدُ وَأَبُو كَامِلَ عَنِ الْحَسَنِ بْنِ سَعْدٍ، قَالَ رَوْحٌ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا أَبُو الْمُغَيْرَةِ عَنِ الْحَسَنِ بْنِ سَعْدٍ، وَقَالَ: الْفَرَاشُ، أَوِ الْذِبَابُ. [راجع: ٣٧٠٤.]

تخریج: إسناده حسن، سماع أبي قطن وروح من المسعودی قبل الاختلاط.

3706. It was narrated that Ibn Mas'ood said: We were on a campaign with the Prophet (ﷺ), and we were young men and had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5071) and Muslim (1404)]

3707. It was narrated from 'Abdullah (رض) that the Prophet (ﷺ) said: "The millstone of Islam will turn for thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years."

Comments: [A *hasan hadeeth*]

٣٧٠٦ - حَدَّثَنَا تَرِيدُ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَبِيسِ، عَنْ أَبْنَى مَسْعُودَ قَالَ: كُنَّا نَغْزُو مَعَ الَّذِي يَكْتُلُ وَتَحْنُ شَبَابَ، وَلَئِنْ لَمْ نَأْتِ بِنِسَاءً، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَخْصِي؟ فَنَهَا نَعَنْ ذَلِكَ. [راجع: ٣٦٥٠].

تخریج: إسناده صحيح، خ: (٥٠٧١)، م: (١٤٠٢).

٣٧٠٧ - حَدَّثَنَا تَرِيدُ: أَخْبَرَنَا أَفْرَعَامُ: حَدَّثَنِي أَبُو إِشْحَاقَ السِّنَانِيُّ عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ عَنْ الَّذِي قَالَ: «تَدْوُرُ رَحْنِ الْإِسْلَامِ عَلَى رَأْسِ خَمْسٍ وَثَلَاثِينَ، أَوْ سِتٍ وَثَلَاثِينَ، أَوْ سَبْعَ وَثَلَاثِينَ، فَإِنْ هَلَكُوا، فَسِيلٌ مِنْ هَلْكَةِ وَإِنْ بَعْثُوا، يَقْضِي لَهُمْ دِيَنَهُمْ سَبْعِينَ سَنَةً». [انظر: ٣٧٣١، ٣٧٣٢، ٣٧٥٨].

تخریج: حديث حسن، وأن عبد الرحمن بن عبد الله لم يسمع من أبيه إلا الشيء البسيط.

3708. It was narrated that Abu Wa'il said: 'Abdullah (رض) said when Ibn an-Nawwahah was killed: This man and Ibn Uthal came to the Prophet (ﷺ) as envoys of Musailimah the Liar. The Messenger of Allah (ﷺ) said to them: "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah! He said: "If I were to kill any envoy, I would have struck your necks." And it became a precedent that envoys were not to be killed. As for Ibn Uthal, Allah, may He be

٣٧٠٨ - حَدَّثَنَا تَرِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ: حَدَّثَنِي عَاصِمٌ عَنْ أَبِيهِ وَأَبَلِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ خَيْثُ قَتَلَ أَبْنَ التَّوَاحِدَ: إِنَّ هَذَا وَابْنَ أَنَابِ، كَانَا أَتَيْنَا الَّذِي يَكْتُلُ، (٣٩١/١) زَوْلَيْنِ لِمُسْنِيَّمَةِ الْكَلَابِ، فَقَالَ لَهُمَا رَسُولُ اللَّهِ يَكْتُلُ: «أَتَشْهَدُنَّ أَنِّي رَسُولُ اللَّهِ؟» قَالَا: نَشْهُدُ أَنَّ مُسْنِيَّمَةَ رَسُولُ اللَّهِ!! فَقَالَ: «لَوْ كُنْتُ قَاتِلًا رَسُولًا، لَضَرَبْتُ أَعْنَاقَكُمَا». قَالَ: فَجَرَثَ شَهَادَةُ أَنَّ لَا يَقْتَلُ الرَّسُولُ، فَأَمَّا أَبْنُ أَنَابِ، فَكَفَاهَا اللَّهُ عَزَّ وَجَلَّ، وَأَمَّا هَذَا، فَلَمْ

glorified and exalted, took care of him for us. And as for this one, he persisted in his misguidance until Allah enabled the Muslims to capture him now.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3709. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) lay down on a reed mat and it left marks on his side. When he woke up, I started wiping his side and I said: O Messenger of Allah, why don't you allow us to spread something on top of this reed mat for you? The Messenger of Allah (ﷺ) said: "What do I have to do with this world? What do I have to do with this world? The likeness of me and this world is that of a traveller who seeks shade under a tree, then he moves on and leaves it."

Comments: [A saheeh hadeeth]

3710. It was narrated that 'Abdullah bin Mas'ood (رض) said: When we were on our way back after the campaign of al-Hudaibiyah, the Messenger of Allah (ﷺ) said: "Who will guard us tonight?" 'Abdullah said: I said: I will. He said: "You will fall asleep." Then he repeated it: "Who will guard us tonight?" I said: I will. That happened several times. I said: I will, O Messenger of Allah. He said: "So you will guard us then." I guarded them until, as morning approached, the words of the Messenger of Allah (ﷺ), "You

بَرُولْ ذَلِكَ فِيهِ، حَتَّى أَنْكَنَ اللَّهُ بَيْنَ الْأَنْ-

[انظر: ٣٧٦١، وراجع: ٣٦٤٢].

تخریج: حديث صحيح، وهذا إسناد ضعيف، يزيد سمع من المسعودي بعد ما اختلط، والمسعودي كان يغلط فيما يرويه عن عاصم.

- ٣٧٠٩ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ عَمْرُو بْنِ مَرْءَةَ، عَنْ إِبْرَاهِيمَ التَّحْمِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: أَضْطَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَصِيرٍ، فَأَتَرَ فِي جَنِينٍ، فَلَمَّا اشْتَيَطَ جَعَلَتْ أَمْسَخَ جَنِينَهُ، قُتِلَ: يَا رَسُولَ اللَّهِ، أَلَا آذَنْتَ لِي حَتَّى تُبَطِّلَ لَكَ عَلَى الْحَصِيرِ شَيْئًا؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَإِنِّي لِي وَلِلَّهِنَايَا مَا أَنَا وَالدُّنْيَا؟ إِنَّمَا مَلِي وَمَلِلُ الدُّنْيَا كَرَابِ ظَلَّ تَحْتَ شَجَرَةَ، ثُمَّ رَاحَ وَتَرَكَهَا». [انظر: ٤٢٠٨].

تخریج: حديث صحيح، يزيد وإن سمع من المسعودي بعد الاختلاط - متتابع.

- ٣٧١٠ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنْ حَامِعِ بْنِ شَدَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَلْقَمَةَ التَّنْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا انْصَرَفْنَا مِنْ غَرْوَةِ الْحَدِيْبِيَّةِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يَحْرُسُنَا اللَّيْلَةَ؟» قَالَ عَبْدُ اللَّهِ: قُتِلَتْ: أَنَا، قَالَ: «إِنَّكَ تَنَامُ»، ثُمَّ أَغَادَ: «مَنْ يَحْرُسُنَا اللَّيْلَةَ؟» قُتِلَتْ: أَنَا، حَتَّى غَادَ مِزَارِيَّاً، قُتِلَتْ: أَنَا يَا رَسُولَ اللَّهِ، قَالَ: «فَأَنْتَ إِذَا» قَالَ: فَحَرَسْتَنِّي، حَتَّى إِذَا كَانَ وَجْهُ الصُّبْحِ، أَذْرَقَنِي قَوْلُ رَسُولِ اللَّهِ

will fall asleep," caught up with me and I fell asleep. And we did not wake up until we felt the heat of the sun on our backs. Then the Messenger of Allah (ﷺ) got up and did what he used to do of *wudoo'* and praying the two (*Sunnah rak'ahs*) of *Fajr*, then he led us in praying *Fajr*. When he had finished, he said: If Allah, may He be glorified and exalted, had willed that you should not sleep (and miss it), you would not have fallen asleep. But He willed that you should (set an example) for those who come after you. This is what one who falls asleep or forgets should do." Then the she-camel of the Messenger of Allah (ﷺ) and the people's camels had scattered, so the people set out looking for them, and they brought their camels except the she-camel of the Messenger of Allah (ﷺ). 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said to me: "Go and look in that direction." So I went where he told me and I found that its reins had got caught on a tree and could only be undone by hand. So I brought it to the Prophet (ﷺ) and said: O Messenger of Allah, by the One Who sent you with the truth as a Prophet, I found its reins caught on a tree and they could only be undone by hand. Then Soorat al-Fath, "Verily, we have given you (O Muhammad ﷺ) a manifest victory" [al-Fath 48:1], was revealed to the Messenger of Allah (ﷺ).

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

بِهِ: «إِنَّكَ تَنَامُ فَتَمْتُ، فَمَا أَنْقَطْنَا إِلَّا حَرًّا
الشَّمْسِ فِي ظُهُورِنَا، ثَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
وَصَعَّبَ كَمَا كَانَ يَصْعَبُ مِنَ الْوُضُوءِ، وَرَكِعْتُمْ
الشَّجَرِ، ثُمَّ صَلَّى بِنَا الصُّبْحَ، فَلَمَّا أَنْصَرَفَ،
قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ، لَوْ أَرَادَ أَنْ لَا
تَنَامُوا عَنْهَا، لَمْ تَنَامُوا، وَلَكِنْ أَرَادَ أَنْ
تَكْبُرُوا لِمَنْ يَعْدُكُمْ، فَهَكُذَا لِمَنْ نَامَ أَوْ
نَسِيَ»، قَالَ: لَمْ أَنْ تَأْتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
الْعِلُومَ تَفَرَّقْتُ، فَخَرَجَ النَّاسُ فِي طَرَائِفِهَا،
فَجَاءُوا بِالرِّبَاعِ، إِلَّا تَأْتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ:
فَتَقَالَ عَبْدُ اللَّهِ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ:
«لَحِدَّ هَهُنَا» فَأَخَذْتُ خَيْثَ قَالَ لِي، فَوَجَدْتُ
زِمامَهَا قَدْ أَنْزَلَهَا عَلَى شَجَرَةٍ، مَا كَانَ
يَنْحُلُّهَا إِلَّا يَدُّ، قَالَ: فَجَئْتُ بِهَا الشَّيْءَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ،
فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَالَّذِي يَعْنَكَ بِالْحَقِّ
تَبَيَّنَ، لَقَدْ وَجَدْتُ زِمامَهَا مُنْتَوِيَا عَلَى شَجَرَةٍ،
مَا كَانَ يَنْحُلُّهَا إِلَّا يَدُّ، قَالَ: وَنَزَّلَتْ عَلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ سُورَةُ الْفَتْحِ: «إِنَّمَا مَنَّا لَكَ
فَمَا تُبَيِّنُ» (الْفَتْح: ۱). [انظر: ۴۴۲۱].

وراجع: ۳۶۵۷.

تخریج: إسناده ضعيف، يزيد سمع من
السعودي بعد الاختلاط.

3711. It was narrated that Abu Majid said: A man came to Ibn Mas'ood with a nephew of his and said: This is the son of my brother; he drank alcohol. 'Abdullah said: The first *hadd* punishment to be carried out in Islam was a woman who stole, and her hand was cut off. The face of the Messenger of Allah (ﷺ) changed a great deal (i.e., in disapproval), then he said: "Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful" [an-Noor 24:22].

Comments: [Its *isnad* is a chain of weak narrators]

3712. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "There is no-one who is afflicted by distress and grief, and says: 'O Allah, I am Your slave, son of Your slave, son of Your maid-servant; my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You have named Yourself with, or You taught to any of Your creation, or You revealed in Your Book or You have preserved in the knowledge of the Unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety,' but Allah will take away his distress and grief, and replace it with joy." It was said: O Messenger

يَحْيَى بْنُ الْحَارِثِ الْجَابِرِ، عَنْ أَبِي مَاجِدٍ قَالَ: أَتَى رَجُلٌ ابْنَ مَشْعُودٍ يَأْتِي أَخَّهُ لَهُ فَقَالَ: إِنَّ هَذَا ابْنَ أَخِي، وَقَدْ شَرِبَ، فَقَالَ عَبْدُ اللَّهِ: لَئِنْ عِلِمْتُ أَوَّلَ حَدًّا كَانَ فِي الْإِسْلَامِ، امْرَأَةٌ سَرَقَتْ، فَقُطِعَتْ يَدُهَا، فَغَيَّرَ لِذَلِكَ وَجْهَ رَسُولِ اللَّهِ ﷺ تَعَرَّضاً شَدِيدًا، ثُمَّ قَالَ: «وَلِيَعْفُوا وَلِيَصْفَعُوا أَلَا يُجْهُونَ أَنْ يَقْفِرُ اللَّهُ لَكُمْ وَاللَّهُ عَفْوٌ تَعَيْمٌ» (النور: ٢٢).

تخریج: إسناده مسلسل بالضعفاء، يزيد سمع من المسعودي بعد الاختلاط يعني ضعيف أبو ماجد مجہول.

يَحْيَى بْنُ أَبِي سَلْمَةَ الْجَهْنَمِيِّ عَنْ الْقَاسِمِ مَرْزُوقِ: حَدَّثَنَا حَدَّثَنَا أَبُو سَلْمَةَ الْجَهْنَمِيِّ عَنْ الْقَاسِمِ ابْنِ عَنْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَصَابَ أَخَدًا قَطُّ هُمْ وَلَا حَزَنٌ، فَقَالَ: «اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أَمْبَكَ، نَاصِيَتِي بِيَدِكَ، مَاضِي فِي حُكْمِكَ، غَدِيلٌ فِي قَضَايَاكَ، أَسْأَلُكَ يُكَلِّ اسْمُ هُوَ لَكَ، سَمِّيَتِ بِهِ نَسْكَكَ، أَوْ عَلِمْتَ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْأَلُوكَ بِهِ فِي عِلْمِ الْغَيْبِ عَنْكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجِلَاءَ حُزْنِي، وَدَعَابَتِي، إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَحُزْنَهُ، وَأَبْدَلَهُ مَكَانَهُ فَرَحَّا» قَالَ: فَقِيلَ: يَا رَسُولَ اللَّهِ، أَلَا تَعْلَمُهَا؟ فَقَالَ: «بَلِّي، يَتَبَغِي لِمَنْ سَمِعَهَا أَنْ يَتَعْلَمَهَا».

of Allah, should we not learn it (by heart)? He said: "Of course. Everyone who hears it should learn it (by heart)."

Comments: [Its *isnad* is *da'eef*, Abu Salamah al-Juhani is unknown]

3713. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "When the Children of Israel fell into sin, their scholars told them to give it up but they did not give it up, yet they (the scholars) joined them in their gatherings - Yazeed said: I think he said: and their marketplaces - and they ate with them and drank with them. So Allah hardened their hearts equally and cursed them on the lips of Dawood and 'Eesa bin Maryam, because they disobeyed [Allah and the Messengers] and were transgressors (cf. al-Ma'idah 5:38)." The Messenger of Allah (ﷺ) was reclining and he sat up and said: "No, by the One in Whose hand is my soul, not until you put firm pressure on them to follow the truth."

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

3714. It was narrated from 'Abdullah bin Mas'ood (رض) that the Prophet (ﷺ) said: "The last one to enter Paradise will be a man who will walk on the *Sirat*; he will stumble once and walk once and be touched by the Fire once. When he has crossed the *Sirat*, he will turn to it and say: 'Blessed be the One Who has saved me from you. Allah has given me that which was not given to anyone of the first and the last.' Then a tree will be raised

تخریج: إسناده ضعيف، وأبو سلمة الجهنمي، مجحول.

٣٧١٣ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ عَلَيِّ بْنِ يَزِيدَةَ، عَنْ أَبِي عُيَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمُعَاصِيِّ، نَهَمُمْ عَلَمَاؤُهُمْ، فَلَمْ يَتَهَوَّا، فَجَاءُوهُمْ فِي مَجَالِسِهِمْ - قَالَ يَزِيدُ: أَخْبَرَهُ قَالَ: وَأَشْوَافِهِمْ - وَوَأَكْلُوهُمْ وَشَارِبُوهُمْ، فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِغَضَنِ، وَلَعَنَهُمْ عَلَى لِسَانِ دَاؤِدْ وَعِيسَى ابْنِ مَرْيَمَ، ذَلِكَ بِمَا عَصُوا وَكَانُوا يَعْنَدُونَ، وَكَانَ رَسُولُ اللَّهِ ﷺ مُتَكَبِّراً، فَجَلَّ، فَقَالَ: لَا، وَالَّذِي تَقْسِي يَنْدِي، حَتَّى تُأْطِرُوهُمْ عَلَى الْحَقْقِ أَطْرَاءَ».

تخریج: إسناده ضعيف لانتفاضة، أبو عبيدة لم يسمع من أبيه عبدالله.

٣٧١٤ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَادَ بْنَ سَلَمَةَ عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَبِي بْنِ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ النَّبِيِّ ﷺ (١) قَالَ: إِنَّ آخِرَ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ يَمْشِي عَلَى الصَّرَاطِ، فَيَنْكُبُ مَرَّةً، وَيَمْشِي مَرَّةً، وَيَشْفَعُهُ النَّارُ مَرَّةً، فَإِذَا جَاءَرَ الصَّرَاطَ اتَّقَى إِلَيْهَا، فَقَالَ: تَبَارَكَ الَّذِي نَجَانِي مِنْكَ، لَقَدْ أَغْطَانِي اللَّهُ مَا لَمْ يُعْطِ أَحَدًا مِنَ الْأَوَّلِينَ

for him and he will look at it and will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: 'O My slave, perhaps if I bring you close to it, you will ask Me for something else.' He will say: 'No, O Lord,' and he will promise Allah that he will not ask Him for anything else, although the Lord knows that he will ask Him, because he will see something that he cannot help wanting. So He will bring him close to it. Then he will raise up for him another tree that is even more beautiful than it, and he will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: 'O My slave, did you not promise Me,' i.e., that you would not ask Me for anything else? He will say: 'O Lord, only this, and I will not ask You for anything else.' And he will make a promise to Him, although the Lord knows that he will ask Him for something else. So He will bring him close to it. Then he will raise up for him a tree at the gate of Paradise that is more beautiful than it, and he will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: 'O My slave, did you not promise Me that you would not ask Me for anything else?' He will say: 'O Lord, only this tree and I will not ask You for anything else.' And he will make a promise to Him, although the Lord knows that he

وَالآخِرِينَ، قَالَ: تُرْفَعُ لَهُ شَجَرَةٌ فَيُنْظَرُ إِلَيْهَا، فَيَقُولُ: يَا رَبَّ أَذِنْيَ مِنْ هَذِهِ الشَّجَرَةِ، فَأَشْتَرِلُ بِظَلَّهَا وَأَشْرَبُ مِنْ مَائِهَا، فَيَقُولُ: أَيْ عَبْدِي، فَلَمَّا إِنْ أَذِنْتَ مِنْهَا سَأَلْتَنِي غَيْرُهَا، فَيَقُولُ: لَا يَا رَبَّ، وَيُعَاهِدُ اللَّهَ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَالرَّبُّ عَزَّ وَجَلَ يَعْلَمُ اللَّهُ سَيِّسَالُهُ، لَأَنَّهُ يَرَى مَا لَا صَبَرَ لَهُ يَعْنِي عَلَيْهِ - فَيَذِيئُ مِنْهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ، وَهِيَ أَحْسَنُ مِنْهَا، فَيَقُولُ: يَا رَبَّ، أَذِنْيَ مِنْ هَذِهِ الشَّجَرَةِ، فَأَشْتَرِلُ بِظَلَّهَا، وَأَشْرَبُ مِنْ مَائِهَا، فَيَقُولُ: أَيْ عَبْدِي، أَلَمْ تُعَاهِدْنِي؟ يَعْنِي أَنَّكَ لَا تَسْأَلَنِي غَيْرَهَا! فَيَقُولُ: يَا رَبَّ، هَذِهِ لَا أَشْأَلُكَ غَيْرَهَا، وَيُعَاهِدُهُ، وَالرَّبُّ يَعْلَمُ اللَّهُ سَيِّسَالُهُ غَيْرَهَا، فَيَذِيئُ مِنْهَا، فَتُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ، هِيَ أَحْسَنُ مِنْهَا، فَيَقُولُ: رَبَّ أَذِنْيَ مِنْ هَذِهِ الشَّجَرَةِ، أَشْتَرِلُ بِظَلَّهَا، وَأَشْرَبُ مِنْ مَائِهَا، فَيَقُولُ: أَيْ عَبْدِي، أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟! فَيَقُولُ: يَا رَبَّ، هَذِهِ الشَّجَرَةُ، لَا أَشْأَلُكَ غَيْرَهَا، وَيُعَاهِدُهُ، وَالرَّبُّ يَعْلَمُ اللَّهُ سَيِّسَالُهُ غَيْرَهَا، فَيَذِيئُ مِنْهَا، فَيَسْمَعُ أَصْوَاتُ أَهْلِ الْجَنَّةِ، فَيَقُولُ: يَا رَبَّ، الْجَنَّةُ، فَيَقُولُ: عَبْدِي، أَلَمْ تُعَاهِدْنِي أَنَّكَ لَا تَسْأَلَنِي غَيْرَهَا؟! فَيَقُولُ: يَا رَبَّ أَذِلْجُنِي الْجَنَّةَ، قَالَ: فَيَقُولُ عَزَّ وَجَلَ: مَا يَضْرِبُنِي مِنْكَ، أَيْ عَبْدِي؟ أَيْرُضِيكَ أَنْ أُغْطِيكَ مِنْ الْجَنَّةِ الدُّنْيَا وَمِثْلُهَا مَعَهَا؟ قَالَ:

will ask Him for something else, because he will see something that he cannot help wanting. So He will bring him close to it. Then he will hear the voices of the people of Paradise, and he will say: 'O Lord, Paradise, Paradise.' He will say: 'O My slave, did you not promise Me that you would not ask Me for anything else?' He will say: 'O Lord, admit me to Paradise.' Allah, may He be glorified and exalted will say: 'What will make you stop asking, O My slave? Would it please you if I give you of Paradise the equivalent of the world and as much again?' He will say: 'Are you making fun of me, O my Lord, when You are the Lord of Glory?'" And 'Abdullah smiled so much that his molars could be seen, then he said: Why don't you ask me why I am smiling? They said: Why are you smiling? He said: Because the Messenger of Allah (ﷺ) smiled, then the Messenger of Allah (ﷺ) said to us: "Why don't you ask me why I am smiling?" They said: Why are you smiling, O Messenger of Allah? He said: "because the Lord smiled when he said, 'Are you making fun of me, when You are the Lord of Glory?'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6571) and Muslim (186)]

3715. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) forbade us to wear gold rings or iron rings.

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

فيفعل: أَهْزأْ بِي، أَئْرُبْ، وَأَنْتَ رَبُّ الْبَرَّ؟»، قَالَ: فَضَحِّكَ عَبْدُ اللَّهِ، حَتَّى يَدْعُ نِوَاجِنَةً، ثُمَّ قَالَ: أَلَا تَسْأُلُنِي لِمَ ضَحَّكْتُ؟ قَالُوا لَهُ: لِمَ ضَحَّكْتُ؟ قَالَ: إِضْجِيكَ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «أَلَا تَسْأُلُنِي لِمَ ضَحَّكْتُ؟» قَالُوا: لِمَ ضَحَّكْتُ يَا رَسُولَ اللَّهِ؟ قَالَ: إِضْجِيكَ الرَّبُّ، جِينَ قَالَ: أَهْزأْ بِي، وَأَنْتَ رَبُّ الْبَرَّ؟».

[انظر: ٣٨٩٩، وراجع: ٣٥٩٥]

تخریج: إسناده صحيح، خ: (٦٥٧١)، م: (١٨٦).

- ٣٧١٥ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنِي شَعْبَةُ بْنُ الْحَجَّاجِ عَنْ يَزِيدِ بْنِ أَبِي زِيَادٍ، عَنْ أَبِي سَعِيدٍ، عَنْ أَبِي الْكَنْوَةِ، عَنْ عَبْدِ اللَّهِ قَالَ: نَهَا رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الْذَّهَبِ، أَوْ حَلْقَةِ الْذَّهَبِ.

[انظر: ٣٨٠٤، وراجع: ٣٥٨٢]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد.

3716. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "They kept us from offering the middle prayer until the sun set; may Allah fill their bellies and their graves with fire."

Comments: [A saheeh hadeeth]

٣٧١٦ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ رُبَيْبَةِ، عَنْ مُرْأَةِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَبَسْوَنَا عَنْ ضَلَّةِ الْوَشْطَى حَتَّى غَابَتِ الشَّمْسُ، مَلَأَ اللَّهُ بُطُونَهُمْ وَقُبُوْرَهُمْ نَارًا». [انظر: ٤٣٦٥، ٣٨٢٩]

تخریج: حديث صحيح، م: (٦٢٨) وهذا إسناد فيه محمد بن طلحة مختلف فيه.

3717. It was narrated from Ibn Mas'ood (رض) that the Messenger of Allah (ﷺ) said: "None of you should let the *adhan* of Bilal keep him from his *sahoor*, because he gives the *adhan* so that those of you who are praying *qiyam* may go back (to rest), and those of you who are asleep may wake up. It is not when it is like this; rather it is until it is like this" - and Ibn Abi 'Adiyy Abu 'Amr put his fingers together and held them pointing down (to indicate vertical) -and he spread his forefingers apart (to indicate horizontal), i.e. the dawn.

Comments: [Its isnad is saheeh, al-Bukhari (621) and Muslim (1093)]

3718. It was narrated from 'Abdullah (رض) from the Prophet (ﷺ) that he said: "a man will be with those whom he loves."

Comments: [Its isnad is saheeh, al-Bukhari (6168) and Muslim (2640)]

٣٧١٧ - حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبْنَ مَشْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْتَنَعُ أَخْدُوكُمْ أَذَانٌ بِلَالِي مِنْ سَحُورِهِ، فَإِنَّا إِنَّا يَنْادِي (أَوْ قَالَ: يُؤْذِنُ) لِيَرْجِعَ فَإِيمَكُمْ، وَيُبَثِّبَ تَائِفَكُمْ، لَيْسَ أَنْ يَقُولَ مَكَدَا، وَلَكِنْ حَتَّى يَقُولَ مَكَدَا، وَسَمَّ ابْنَ أَبِي عَدِيٍّ أَبُو عَمْرُو أَصَابِعَهُ، وَصَوْبَاهَا، وَفَكَّهُ مَا بَيْنَ أَصْبَاعِهِ السَّبَابِيَّينِ، يَغْنِي الْفَجْرَ.

[راجع: ٣٦٥٤]

تخریج: إسناده صحيح، خ: (٦٢١)، م: (١٠٩٣)

٣٧١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةَ عَنْ شُلَيْمَانَ، عَنْ أَبِي وَائلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

تخریج: إسناده صحيح، خ: (٦١٦٨)، م: (٢٦٤٠)

3701. (sic) It was narrated that 'Abdullah (ﷺ) said: Some people asked the Prophet (ﷺ) about a companion of theirs who cauterized himself, and he remained silent. Then the third time (they asked) he said: "Cauterize him with hot stones, burn him." And he disliked that.

Comments: [This *hadeeth* appears in this place in some copies; it appeared above, no. 3701, and will be repeated below, nos. 3852, 4021 and 4054]

3719. It was narrated from 'Abdullah (ﷺ) that one of the things that the Prophet (ﷺ) often said was: "Glory and praise be to You our Lord, O Allah forgive me." When the soorah "When there comes the Help of Allah (to you, O Muhammad (ﷺ)) against your enemies and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, he said: "Glory and praise be to You, O Allah our Lord. O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful."

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

3720. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) taught us *Khutbat al-Hajah*: "All praise is to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray,

٣٧٠٨ م - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّ نَاسًا سَأَلُوا النَّبِيَّ ﷺ عَنْ صَاحِبِ لَهُمْ يَكْوِي نَفْسَهُ، قَالَ: فَتَكَثَّ، ثُمَّ قَالَ فِي التَّالِيَةِ: «إِذْ أَضْفَوْهُ، أَخْرِقُوهُ»، قَالَ: وَكِيرَةً ذَلِكَ. [انظر: ٣٨٥٢، ٤٠٢١، ٤٠٥٤].

تخریج: هذا الحديث انفرد نسخة (ظ ١٤٠) بغير اrade هنا وقد تقدم برقم: (٣٧٠١).

٣٧١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَيْدَةَ، عَنْ عَبْدِ اللَّهِ أَبْنَى النَّبِيَّ ﷺ كَانَ مِمَّا يُكْثِرُ أَنْ يَقُولُ: «سُبْحَانَكَ، رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ أَغْفِرْ لِي» قَالَ: فَلَمَّا تَرَكَ: «إِذَا جَاءَكَ نَصْرٌ اللَّهُ وَالْفَتْحُ» (النصر: ١) قَالَ: «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ أَغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَابُ الرَّجِيمُ». [راجع: ٣٦٨٣].

تخریج: حسن لغيره، وهذا إسناد ضعيف لأنقطعاه، أبو عبيدة لم يسمع من عبدالله.

٣٧٢ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شَعْبَةُ قَالَ: سَيَغُثُّ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي عَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ قَالَ: عَلِمْنَا حُطْبَةَ الْحَاجَةَ: «الْحَمْدُ لِلَّهِ تَشْعِيبُهُ، وَتَسْتَغْفِرُهُ، وَتُؤْمِنُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِي اللَّهَ فَلَا مُضِلٌّ لَهُ، وَمَنْ يُضْلِلُ فَلَا هَادِي لَهُ».

no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then he recited three verses: 'O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah.' [Al 'Imran 3:102] 'O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over you.' [an-Nisa' 4:1] 'O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise') [al-Ahzab 33:70, 71], then state your need."

Comments: [A *saheeh hadeeth*; this is a *da'eeef isnad* because it is interrupted]

3721. It was narrated from Abu 'Ubaidah and Abul-Ahwas, who said: This is the *hadeeth* of Abu 'Ubaidah from his father, who said: The Messenger of Allah (ﷺ) taught us two *khutbahs*, *khutbat-hajah* and *khutbatas-salah* (i.e., "at-tahiyyatu..."): "Praise be to Allah' or 'Verily praise is to Allah we

وأشهدُ أَن لَا إِلَهَ إِلَّا اللَّهُ، وَأَشهدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ» ثُمَّ يَقُولُ ثَلَاثَ آيَاتٍ: «يَا أَيُّهَا الَّذِينَ آتَيْنَاكُمْ آتَيْنَا اللَّهَ حَقَّهُ فَقَالَهُمْ وَلَا تَمْوَنُ إِلَّا وَأَنْتُمُ تُنْبِئُونَ» (آل عمران: ١٠٢)، «يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاجْدَعَهُ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي شَاءَ لَوْنَ يَهُ رَبِّكُمْ» (النساء: ١)، «يَا أَيُّهَا الَّذِينَ آتَيْنَاكُمْ آتَيْنَا اللَّهَ وَقُولُوا فَوْلًا سَدِيدًا ۝ يُضْلِلُنَّكُمْ أَغْمَالَكُمْ وَيَغْيِرُنَّكُمْ دُنُوبَكُمْ وَمَنْ يُطِيعُ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا» (الأحزاب: ٣٧٢، ٧١) ثُمَّ تَذَكَّرُ حَاجَتُكَ. [انظر: ٣٧٢، ٧٠، ٤١١٥، ٤١١٦]

تخرج: حديث صحيح، وهذا إسناد ضعيف
لأنقطاعه، أبو عبيدة بن عبد الله، لم يسمع من أبيه.

٣٧٢١ - حَدَّثَنَا عَفَانُ : حَدَّثَنَا شُبَّهٌ : أَخْبَرَنَا أَبُو إِسْحَاقَ عَنْ أَبِي عَبِيَّةَ وَأَبِي الْأَخْوَصِ ، قَالَ : وَهَذَا حَدِيثُ أَبِي عَبِيَّةَ عَنْ أَبِيهِ ، قَالَ : عَلِمْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُطْبَيْنِ : حُطْبَةَ الْحَاجَةِ وَحُطْبَةَ الصَّلَاةِ : الْحَمْدُ لِلَّهِ ، أَوْ : إِنَّ الْحَمْدَ لِلَّهِ شَهِيْبَهُ... فَدَكَّرَ مَعْنَاهُ . [انظر: ٤١١٦]

seek His help...” And he mentioned a similar report.

تخریج: اسناده من طریق ابی عبیده ضعیف لانقطاعه، و من طریق ابی الأحوص، صحیح.

Comments: [The *isnad* via Abu 'Ubaidah - i.e. Ibn 'Abdullah bin Mas'ood - is *da'eef* because it is interrupted. The *isnad* via Abul-Ahwas - i.e., 'Awf bin Malik bin Nadlah al-Jushami is *saheeh* according to the conditions of Muslim]

3722. It was narrated that 'Abdullah (رض) said: Whilst the Messenger of Allah (ﷺ) was prostrating and some people of Quraish were around him, 'Uqbah bin Abi Mu'ait brought the placenta of a she-camel and threw it on the back of the Messenger of Allah (ﷺ), and he did not raise his head. Then Fatimah came and took it from his back, and she prayed against those who had done that. And he said: "O Allah, I urge You to deal with this group of Quraish: Abu Jahl bin Hisham, 'Utbah bin Rabee'ah, Shaibah bin Rabee'ah, 'Uqbah bin Abi Mu'ait and Umayyah bin Khalaf" or "Ubayy bin Khalaf" - Shu'bah [one of the narrators] was not sure. He said: and I saw them slain on the day of Badr. They were thrown into a dry well, except for Umayyah or Ubayy, because his body started disintegrating, so he was not thrown into the well.

٣٧٢٢ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَفْرَوْنَ بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: يَعْلَمَا رَسُولُ اللَّهِ ﷺ ساجِدًا وَحَوْلَهُ كَثِيرٌ مِّنْ قُرَيْشٍ، إِذْ جَاءَ عَفْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَنَى جَزُورٍ، فَقَدِّفَهُ عَلَى ظَهْرِ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَرْفَعْ رَأْسَهُ، فَجَاءَتْ فَاطِمَةُ، فَأَخْذَتْهُ مِنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ ذَلِكَ، قَالَ: قَالَ: (اللَّهُمَّ عَلَيْكَ النُّلَا مِنْ قُرَيْشٍ: أَبَا جَهْلٍ بْنَ هَشَامَ، وَعُقْبَةَ بْنَ رَبِيعَةَ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَعَفْبَةَ بْنَ أَبِي مُعَيْطٍ، وَأُمَّةَ أَبْنَى خَلْفَهُ - أَوْ «أَبْنَى بْنَ خَلْفَهُ» شَعْبَةُ الشَّائُلُ - قَالَ: فَلَقِدْ رَأَيْتُهُمْ قُطُلُوا يَوْمَ بَدْرٍ، فَأَنْفَوْا فِي بَرِّيٍّ، عَيْرَ أَنْ أُمَّةَ أَوْ أَيَّّا تَنْطَعَثُ أَوْ ضَالَّ، فَلَمْ يُلْقَ في الْبَرِّ). [انظر: ٣٧٢٣، ٣٧٧٥، ٣٩٦٢].

تخریج: اسناده صحيح، خ: (٣٨٥٤)، م: (١٧٩٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3854) and Muslim (1794)]

3723. Isra'el narrated... And he mentioned the *hadeeth*, except that he said: 'Amr bin Hisham and Umayyah bin Khalaf, and he added: and 'Umarah bin al-Waleed.

٣٧٢٣ - حَدَّثَنَا خَلْفٌ: حَدَّثَنَا إِسْرَائِيلُ... فَلَقِدْ أَنْجَى السَّخِيفَ، إِلَّا اللَّهُ قَالَ: عَفْرَوْنَ بْنَ هَشَامَ، وَأُمَّةَ أَبْنَى خَلْفَهُ، وَرَازَادٌ: وَعَنْمَارَةَ بْنَ الْوَلِيدِ.

تخریج: اسناده صحيح، خ: (٥٢٠)، م: (١٧٩٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (520) and Muslim (1794)]

3724. It was narrated from 'Abdullah (رض) that he said: I heard a man reciting a verse and I had heard it differently from the Messenger of Allah (ﷺ), so I brought him to the Messenger of Allah. The face of the Messenger of Allah (ﷺ) changed, or I saw disapproval on the face of the Messenger of Allah (ﷺ). And the Messenger of Allah (ﷺ) said: "You are both good. Those who came before you got into disputes concerning it (the Book) so they were doomed." Shu'bah said: Mis'ar narrated it to me from him, and attributed it to 'Abdullah from the Prophet (ﷺ): "So do not differ."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2410)]

3725. It was narrated from 'Abdullah bin Mas'ood (رض) that he said: Two deals in one are not valid. The Messenger of Allah (ﷺ) said: "May Allah curse the one who consumes *riba*, the one who pays it, the one who witnesses it and the one who writes it down."

Comments: [*Saheeh* because of corroborating evidence, Muslim (1597) and its *isnad* is *hasan*]

3726. It was narrated that Simak said: I heard 'Abdur-Rahman bin 'Abdullah narrate from his father - Shu'bah said: I think he attributed it to the Messenger of Allah (ﷺ) - that he said: "The likeness of the one who helps his

شعبة عن عبد الملك بن ميسرة، عن التزال ابن سمرة، عن عبد الله أله قال: سمعت رجلا يقرأ آية، وسمعت من رسول الله عليه غيرها، فأتى به رسول الله عليه، فتغير وجه رسول الله عليه، أو عرفت في وجه رسول الله عليه الكراهة، فقال رسول الله عليه: «لَا كُمَا مُحِبِّين، إِنَّ مَنْ قَبْلَكُمْ اخْتَلَفُوا فَأَهْلَكُوهُمْ». قال شعبة: وحدّثني منذر عنه، ورقة إلى عبد الله عن الشبيه قال: «فَلَا تَخْتَلِفُوا». [انظر: ٣٩٠٧، ٣٩٠٨، ٤٣٦٤، ٣٩٨١، ٣٩٩٢، ٣٩٩٣].

تخریج: إسناده صحيح، خ: (٢٤١٠).

3725. حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شَعْبَةُ عَنْ سِيمَاكِ بْنِ حَزْبٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ هُنَّ أَنَّهُ قَالَ: لَا تَصْلُحُ شَفَقَاتُهُ فِي سَقْفَاتِهِ وَإِنَّ رَسُولَ اللَّهِ بِلَهِ قَالَ: «لَعْنَ اللَّهِ أَكَلَ الرِّبَا، وَمُوْكَلَهُ، وَشَاهِدَهُ، وَكَاتِبَهُ». [انظر: ٣٧٨٣].

تخریج: صحيح لغیره، م: (١٥٩٧)، وهذا إسناد حسن، وعبد الرحمن بن عبد الله بن مسعود صرح بمساعده لهذا الحديث من أبيه.

3726. حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شَعْبَةُ عَنْ سِيمَاكِ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ - قَالَ شَعْبَةُ: وَأَخْسِبَهُ قَدْ رَفَعَ إِلَى رَسُولِ اللَّهِ بِلَهِ - قَالَ: «مَنْ لِلَّذِي يُعِينُ غَشِيرَتَهُ عَلَى غَيْرِ الْحَقِّ، فَلَعْنَ

clan in an unjust cause is that of the camel that falls into a dry well and stretches out its tail (trying to get out)."

Comments: [Its *isnad* is *hasan* according to those who regard what 'Abdur-Rahman heard from his father as *saheeh*; and it is regarded as *da'eef* by those who say that he only heard a little from him]

3727. It was narrated from 'Abdullah bin Mas'ood from the Prophet (ﷺ) that he said: "A man may continue to tell the truth and endeavour to be truthful until he is recorded as a speaker of truth or he may continue to tell lies and endeavour to tell lies until he is recorded as a liar."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6094) and Muslim (2607)]

3728. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Those who show the most restraint at the time of killing are the people of faith."

Comments: [A *hasan* *hadeeth*]

الْعَبِيرُ رَدَى فِي بَرٍ، فَهُوَ يَمْدُ يَدَيْهِ. [انظر: ٣٨٠١، وراجع: ٣٦٩٣].

تخریج: إسناد حسن عند من يصحح سماع عبد الرحمن من أخيه، وضعيف عند من يقول: إنه لم يسمع منه إلا الإبر.

٣٧٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ مَنْضُورٍ، عَنْ أَبِيهِ وَأَنَّابِيهِ، عَنْ عَبْدِ اللَّهِ عَنِ الْشَّيْءِ يَقْرَئُهُ اللَّهُ قَالَ: «لَا يَرْأَى الرَّجُلُ يَصْدُقُ، وَيَتَحَرَّى الصَّدْقَ، حَتَّى يُكْتَبَ صَدِيقًا، وَلَا يَرْأَى يَكْذِبُ، وَيَتَحَرَّى الْكَذْبَ، حَتَّى يُكْتَبَ كَذِيبًا». [انظر: ٤١٨٧ وراجع: ٣٦٣٨].

تخریج: إسناد صحيح، خ: (٦٠٩٤)، م: (٢٦٠٧).

٣٧٢٨ - حَدَّثَنَا مُحَمَّدٌ عَنْ شَعْبَةَ، عَنِ الْسَّبِيرَةِ، عَنْ إِبْرَاهِيمَ، عَنْ هُنَيْ بْنِ تُوْرَيْةَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ الْشَّيْءِ يَقْرَئُهُ اللَّهُ قَالَ: «أَغْفَلَ النَّاسُ قِتْلَةً أَهْلَ الْإِيمَانِ». [انظر: ٣٧٢٩].

تخریج: حديث حسن.

٣٧٢٩ - حَدَّثَنَا شَرِيكُ بْنُ التَّعْمَانَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مُغَيْرَةُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ أَبْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقْرَئُهُ يَقُولُ: «إِنَّ أَغْفَلَ النَّاسِ قِتْلَةً أَهْلَ الْإِيمَانِ». [راجع: ٣٧٢٩].

تخریج: هو مكرر سابق.

3730. It was narrated from 'Abdullah (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The millstone of Islam will turn for thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years." I said: (Seventy years) including that or seventy years in addition to that? He said: "In addition to that."

Comments: [A *hasan hadeeth*]

3731. A similar report was narrated from Ibn Mas'ood (رضي الله عنه) from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that he said: 'Umar said to him: O Messenger of Allah, does that includes what has passed or is it in addition to that? He said: "It is in addition to that."

Comments: [It is a repeat of the previous report]

3732. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "I have given you permission to lift the curtain and to listen to my private conversation until I tell you not to."

Comments: [A *sahieh hadeeth*; and Muslim (2169) this is a *da'eef isnad*]

3733. It was narrated that 'Abdullah (رضي الله عنه) said: The bone (with meat attached) that was most liked by the Messenger of

3730 - حَدَّثَنَا غَدْرُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ مَضْوِرٍ، عَنْ رَبِيعِيِّ، عَنْ الْبَرَاءِ بْنِ نَاجِيَةَ، عَنْ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَتَدْرُرُ رَخْنُ الْإِسْلَامِ بِخَسْنٍ وَثَلَاثَيْنَ، أَوْ بِسَتْ وَثَلَاثَيْنَ، أَوْ سِنِعَ وَثَلَاثَيْنَ، فَإِنْ يَهْلَكُوا، فَتَسْبِيلُ مَنْ قَدْ هَلَكَ، وَإِنْ يَقْتُلُهُمْ دِيْنُهُمْ، يَقْتُلُهُمْ سَبْعِينَ عَاماً". قَالَ: فَلَمَّا أَمْمَأَ مَضِيَ أَمْمَأَ بَقَيَ؟ قَالَ: «مَمَا بَقَيَ». [انظر: ٣٧٣١، وراجع: ٣٧٠٧].

نحوه: حديث حسن، البراء بن ناجية، قد عرفه العجمي وابن جان.

3731 - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا سُفْيَانُ عَنْ مَضْوِرٍ، عَنْ رَبِيعِيِّ بْنِ حِرَاشِيِّ، عَنْ الْبَرَاءِ بْنِ نَاجِيَةَ الْكَاهِلِيِّ، عَنْ ابْنِ مَسْعُودٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ... مِنْهُ، إِلَّا أَنَّهُ قَالَ: فَقَالَ لَهُ عُمَرُ : يَا رَسُولَ اللَّهِ، (٣٩٤/١) مَا مَضَى أَمْ مَا بَقَى؟ قَالَ: «مَا بَقَى». [٣٧٠٧].

نحوه: هو مكرر سابقه.

3732 - حَدَّثَنَا غَدْرُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ الْحَسَنِ - يَعْنِي ابْنَ عَبْنِي اللَّهِ -، عَنْ إِبْرَاهِيمَ بْنِ شَوَّيْهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَدْ أَذِنْتُ لَكَ أَنْ تَرْفَعَ الْحِجَابَ، وَتَسْمَعَ بِسَوَادِيِّ، حَتَّى أَنْهَاكَ». [انظر: ٢٨٣٣].

نحوه: حديث صحيح، م: ٢١٦٩) وهذا إسناد ضعيف، إبراهيم لم يسمع من ابن مسعود.

3733 - حَدَّثَنَا أَبُو ذَاوِدَ الطَّبَّالِيِّ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سَعْدِ بْنِ

Allah (ﷻ) was the foreleg, the foreleg of a sheep. Poison was put in the foreleg and he thought that the Jews were the ones who poisoned him.

Comments: [Its *isnad* is *da'eef*, and Sa'd bin 'Iyad is unknown]

عياض، عن عبد الله قال: كان أخت العرافي إلى رسول الله ﷺ، الذراع، ذراع الشاة، وكان قد سُمَّ في الذراع، وكان يرى أن اليهود هُم سُمُّوه. [انظر: ٣٧٧٧، ٤١٣٩، ٣٨٧٣، ٣٧٧٨]

تخریج: إسناده ضعیف، سعد بن عیاض مجہول.

3734. Abu Majid, a man of Banu Haneefah, narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: We asked our Prophet (ﷻ) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, it is good to which you are hastening him, and if he were otherwise, then away with the people of Hell. The bier should be followed rather than follow; he is not one of us who walks ahead of it."

Comments: [Its *isnad* is *da'eef* because Abu Majid is unknown]

٣٧٣٤ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا رَهْبَرٌ: حَدَّثَنَا يَحْيَى الْجَابِرُ أَبُو الْخَارِثِ التَّيْمِيُّ: أَنَّ أَبَا مَاجِدَ زَجْلَ مِنْ تَبَيْ حَيْنَةَ حَدَّثَهُ قَالَ: قَالَ عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ: سَأَلَنَا يَسْعَى بِكِيرٌ عَنِ الشَّيْءِ بِالْجِنَاحَةِ، فَقَالَ: «الشَّيْءُ مَا دُونَ الْحَسِيبِ، إِنَّ يَكُونُ خَيْرًا تَعْجَلُ إِلَيْهِ أَوْ قَالَ: تَعْجَلُ إِلَيْهِ ، وَإِنْ يَكُونُ سُوَئِي ذَلِكَ، فَبَعْدًا لِأَهْلِ الْأَثَارِ، الْجِنَاحَةُ مَتَبُوعَةٌ، وَلَا تَتَبَعُ، لَيْسَ بِمِنْهَا مَنْ تَقْدِمُهَا».

تخریج: إسناده ضعیف لجهة أبي ماجد، ويحيى الجابر ضعیف.

3735. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷻ) said: "The Hour will not come except upon the most evil of people."

Comments: [Its *isnad* is *saheeh*, Muslim (2949)]

٣٧٣٥ - حَدَّثَنَا بَهْرَ: حَدَّثَنَا شَعْبَةُ: حَدَّثَنَا عَلَيُّ ابْنُ الْأَقْمَرِ قَالَ: سَمِعْتُ أَبَا الْأَحْوَصِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شَرِّ إِنْسَانٍ.

تخریج: إسناده صحيح، م: ٢٩٤٩.

3736. It was narrated that 'Abdullah (رضي الله عنه) said: I saw the Messenger of Allah (ﷻ) saying *takbeer* every time he raised or lowered his head (in prayer), when standing and sitting, and he

٣٧٣٦ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا رَهْبَرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ الْأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ الْجَيْشَ بِكِيرٍ يُكَبِّرُ فِي كُلِّ زَفِيفٍ وَوَضِيعٍ، وَقِيَامٍ

said the *salam* to his right and to his left, *as-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah*, until I could see the whiteness of his cheek and I saw Abu Bakr and 'Umar doing likewise.

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

3737. It was narrated that Ibn Mas'ood (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) cursed the one who consumes *riba*, the one who pays it, the two who witness it, and the one who writes it down.

Comments: [A *saheeh hadeeth*, Muslim (1597)]

3738. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) used to teach us the *tashahhud* as he used to teach us a soorah of the Qur'an.

Comments: [Saheeh, al-Bukhari (6265) and Muslim (402) this is a *da'eef isnad* because Shareek is *da'eef*]

تخریج: صحيح، خ: (٦٢٦٥)، م: (٤٠٢) وهذا إسناد ضعيف لضعف شریک.

3739. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صلى الله عليه وسلم) continued to recite the *Talbiyah* until he stoned *Jamratul-Aqabah*.

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* because Thuwair bin Abu Fakhith is *da'eef*]

3740. It was narrated from 'Abdullah concerning the verse, "The (Prophet's) heart lied not in

وَقَعْدَهُ، وَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى أَرَى يَاضَ حَدُودَ، وَرَأَيْتُ أَبَا بَكْرَ وَعَمِّهِ يَقْعُدَانِ ذَلِكَ.] [راجع: ٣٦٦٠].

تخریج: حديث صحيح، وهذا إسناد ضعيف، زہیر سمع من أبي اسحاق بعد الاختلاط.

3737- حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سَمَاكِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنَى مَشْفُودَ قَالَ: لَعْنَ رَسُولِ اللَّهِ ﷺ أَكِلَ الرَّبَّا، وَمُوكِلُهُ، وَشَاهِدِيهِ، وَكَاتِبِهِ.] [راجع: ٣٧٢٥].

تخریج: حديث صحيح، م: (١٥٩٧).

3738- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكُ عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، عَنْ أَبِي وَاعِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْلَمُنَا الشَّهَدَ كَمَا يَعْلَمُنَا الشُّورَةَ مِنَ الْقُرْآنِ. [انظر: ٣٦٢٢، ٣٩٣٥].

تخریج: صحيح، خ: (٦٢٦٥)، م: (٤٠٢) وهذا إسناد ضعيف لضعف شریک.

3739- حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ شَرِيكٍ، عَنْ ثُورِيزِ بْنِ أَبِي فَاجِتَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَئِنْ رَسُولُ اللَّهِ ﷺ حَتَّى رَأَى حَمْرَةَ الْعَقَّةِ.] [راجع: ٣٥٤٩].

تخریج: صحيح لغيره، م: (١٢٨٣) وهذا إسناد ضعيف، لضعف ثوريز، وشریک بن عبدالله سيء الحفظ.

3740- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ،

what he (Muhammad ﷺ) saw" [an-Najm 53:11], that he said: The Messenger of Allah ﷺ saw Jibreel (as) in a suit of the finest brocade, filling the space between heaven and earth.

Comments: [Its isnad is saheeh, al-Bukhari (3232) and Muslim (174)]

3741. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The Messenger of Allah ﷺ taught me [the verse], "Inni Anar-Razzaqu dhul-quwwatil-mateen" [a variant reading of "Innallaha huwar-razzaqu... (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" [adh-Dhariyat 51:58].

Comments: [Its isnad is saheeh]

3742. It was narrated from 'Abdullah (رضي الله عنه) that when the Prophet ﷺ lay down on his side on his bed, he said: "Protect me from Your punishment on the Day You gather Your slaves together."

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

3743. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah ﷺ said: "I thought of ordering a man to lead the people in prayer, then I would order that the houses of people who do not pray with us to be burned down around them."

عَنْ عَبْدِ اللَّهِ بْنِ قَوْلِيَّةِ: «مَا كَذَبَ الْفُؤَادُ مَا رَأَى» قَالَ: رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِبْرِيلَ فِي حُلُّهٖ مِنْ رَفْقٍ، قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. [انظر: ٣٧٤٨، ٣٧٨٠، ٣٨٦٢، ٣٨٦٤، ٣٩١٥، ٤٣٩٦].

تخریج: إسناده صحيح، خ: (٣٢٢٢)، م: (١٧٤).

- ٣٧٤١ - حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ تَرِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ قَالَ: أَفَرَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي أَكْثَرُ الرَّازِقِ دُوَّلَ الْقَوْمَ الْمُتَّقِينَ. [انظر: ٣٧١٧، ٣٩٧٠].

تخریج: إسناده صحيح.

- ٣٧٤٢ - حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقِ، عَنْ أَبِي عَيْنَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا وَضَعَ حَبَّةَ عَلَى فَرَاشِهِ قَالَ: «قَنِيْعَةُ عَذَابِكَ يَوْمَ تَجْمَعُ عِبَادَكَ». [انظر: ٣٧٩٦، ٣٩٣٢، ٤٢٢٦].

تخریج: صحيح لغيرة، وهذا إسناد ضعيف لأنطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

- ٣٧٤٣ - حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقِ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَقَدْ هَمَّتْ أَنْ أَمْرَ رَجُلًا، فَيُصَلِّي بِإِنَاسٍ، ثُمَّ أَمْرَ بِإِنَاسٍ لَا يُصَلِّوْنَ مَعَنَّا، فَتَحَرَّقَ عَلَيْهِمْ

Comments: [Its isnad is saheeh, Muslim (652)]

تَبَرُّهُمْ». [انظر: ٣٨١٦، ٤٠٠٧، ٤٢٩٥، ٤٢٩٧، ٤٣٩٨].

تخریج: [اسناده صحيح، م: ٦٥٢].

3744. It was narrated that 'Abdullah (رض) said - Abu Ahmad said: that Ibn Mas'ood said - The Prophet (ﷺ) liked to repeat supplications three times and prayers for forgiveness three times.

Comments: [Its isnad is saheeh]

٣٧٤٤ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: أَخْبَرَنَا إِسْرَائِيلُ وَأَبْوَأْبُو أَحْمَدَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقَ، عَنْ عَمْرُو بْنِ مَقْمُونَ، عَنْ عَبْدِ اللَّهِ بْنِ مَهْمَهَ قَالَ: قَالَ أَبُو أَحْمَدَ: عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْجِبُهُ أَنْ يَدْعُوا ثَلَاثَةً، وَيَسْتَغْفِرُ ثَلَاثَةً. [انظر: ٣٧٦٩].

تخریج: [اسناده صحيح]

3745. It was narrated that 'Abdullah (رض) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (ﷺ)) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed to the Messenger of Allah (ﷺ), if he recited it and bowed, he would often say: "Glory and praise be to You, O Allah our Lord. O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful," three times.

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

٣٧٤٥ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقَ، عَنْ أَبِي عُيْنَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْذُ أُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ: «إِذَا جَاءَكَهُمْ نَصْرٌ لَا تُمْرِنُ إِلَيْهِمْ وَلَا تُقْرَأُنَّ الْقُرْآنَ» (النصر: ١) كَانَ يُكْثِرُ أَنْ يَقُولَ، إِذَا فَرَأَ أَهْلَمَ رَكْعَةً يَهَا، أَنْ يَقُولَ: «سُبْحَانَكَ رَبِّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ الْوَابُ الرَّاجِيمُ» ثَلَاثَةً. [راجع: ٣٦٨٣].

تخریج: حسن لغيره، وهذا إسناد ضعيف لأنقطعاء، أبو عبيدة لم يسمع من عبد الله وهو أبوه.

3746. It was narrated that Abul-Ahwas al-Jushami said: Whilst Ibn Mas'ood was delivering a khutbah one day, he saw a snake on the wall, so he interrupted his khutbah and struck it with his stick or cane and killed it, then he said: I heard the Messenger of

٣٧٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدٍ وَبُوئْنُسُ، قَالَا: حَدَّثَنَا ذَاوُدُ - يَعْنِي أَبْنَ الْقَرَّارَاتَ - عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي (١) ٣٩٥ الْأَغْنِيِّ الْعَنْدِيِّ، عَنْ أَبِي الْأَخْوَصِ الْجُشَمِيِّ، قَالَ: بَيْنَ أَبْنِ مَسْعُودٍ يَخْطُبُ ذَاتَ يَوْمٍ، فَإِذَا هُوَ بَحْتَةٌ تَمْشِي عَلَى

Allah (ﷻ) say: "Whoever kills a snake, it is as if he killed a mushrik man whose blood it is permissible to shed."

Comments: [Its isnad is da'eef and it is marfoo']

الجدار، فقطع خطبته، ثم ضربها بقضيبه، أو
بنصبة - قال يُونسٌ: بقضيبه - حتى قاتلها، ثم
قال: سمعت رسول الله ﷺ يقول: «من قتل
حيثة، فكانما قتل زجلاً مشركاً قد حمل ذنبه». [راجع: ٣٧٠٠].

تخریج: إسناده ضعیف مرفوعاً، أبو الأعین العبدی ضعیف، لک صحیح موافق.

3747. It was narrated that Ibn Mas'ood (رضي الله عنه) said: We asked the Messenger of Allah (ﷻ) about monkeys and pigs - were they the offspring of the Jews? The Messenger of Allah (ﷻ) said: "Allah never cursed any people and transformed them, then gave them offspring when He caused their doom. These (animals) are a creation that existed before. When Allah got angry with the Jews, He transformed them and made them like them."

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

٣٧٤٧ - حدثنا عبد الله بن زيد، ويونس، قالا: حدثنا داود، عن محمد بن زيد، عن أبي الأغئن الغندي، عن أبي الأخوص الجشمي، عن ابن مسعود قال: سألنا رسول الله ﷺ عن القردة والخفاريز: أهي من شمل اليهود؟ فقال رسول الله ﷺ: «إِنَّ اللَّهَ لَمْ يُلْعِنْ قَوْمًا فَطَّ، فَسَخَّمُوهُمْ، فَكَانَ لَهُمْ شُلْ حِينَ يُهَلِّكُهُمْ، وَلَكِنْ هَذَا خَلْقٌ كَانَ، فَلَمَّا غَضِبَ اللَّهُ عَلَى الْيَهُودَ، مَسَخَهُمْ، فَجَعَلُهُمْ شَلَّهُمْ». [راجع: ٣٧٠٠].

تخریج: حسن لغيره، وهذا إسناد ضعیف، أبو الأعین العبدی: ضعیف.

3748. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷻ) saw Jibreel in his true form: he has six hundred wings, each of which fills the horizon and there falls from his wings things of different colours, pearls and rubies, of which Allah knows best.

Comments: [Its isnad is da'eef because Shareek is da'eef]

٣٧٤٨ - حدثنا حجاج: حدثنا شريك عن عاصم، عن أبي وايل، عن عبد الله قال: رأى رسول الله ﷺ جبريل في صورته، وله سبعة مائة جناب، كل جناب منها قد سد الأفق، ينسقط من جنابه من التهاويل والذر والآيات التي لا يحيط بها عالم. [راجع: ٣٧٤٠].

تخریج: إسناده ضعیف لضعف شریک وأصله في، خ: (٢٢٢٢)، م: (١٧٤).

3749. Ma'mar narrated concerning the verse, "And Allah did take Ibraheem (Abraham) as a *Khaleel* (an intimate friend)" [an-Nisa' 4:125]: 'Abdul-Malik bin 'Umair told me, from Khalid bin Rib'i, from Ibn Mas'ood (رضي الله عنه) that he said: Allah took your companion as a close friend, meaning Muhammad (صلوات الله عليه وسلم).

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

3750. It was narrated that Khalid bin Rib'i al-Asadi said: I heard Ibn Mas'ood (رضي الله عنه) say: I heard the Messenger of Allah (صلوات الله عليه وسلم) say: "Your companion is the close friend of Allah, may He be exalted and glorified."

Comments: [*Saheeh* because of corroborating evidence; this is a repeat of the previous report]

3751. It was narrated from Khalid bin Rib'i that he heard Ibn Mas'ood (رضي الله عنه) say: I heard the Messenger of Allah (صلوات الله عليه وسلم) say: "Verily, your companion is the close friend of Allah, may He be exalted and glorified."

Comments: [*Saheeh* because of corroborating evidence; this is a repeat of the previous report]

3752. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "Verily, your companion is the close friend of Allah, may He be exalted and glorified."

-٣٧٤٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ فِي قَوْلِهِ: «وَأَخْبَدَ اللَّهُ بِإِبْرَاهِيمَ خَلِيلًا» (النَّسَاء: ١٢٥)، قَالَ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ خَالِدِ بْنِ رَبِيعٍ عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: إِنَّ اللَّهَ أَنْذَدَ صَاحِبَكُمْ خَلِيلًا، يَقْرَئُ مُحَمَّدًا

بِسْمِهِ. [راجع: ٣٥٨٠].

تخریج: صحيح لغيره، م: (٢٣٨٣) وهذا استاد ضعيف خالد بن ربیع مجہول.

-٣٧٥٠ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ: عَنْ عَبْدِ الْمَلِكِ عَنْ خَالِدِ بْنِ رَبِيعِ الْأَسْدِيِّ قَالَ: سَمِعْتُ ابْنَ مَسْعُودَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ بِسْمِهِ يَقُولُ: «إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ». [٣٥٨٠].

تخریج: صحيح لغيره، وهو مكرر ماقبله.

-٣٧٥١ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ خَالِدِ بْنِ رَبِيعِ الْأَسْدِيِّ أَنَّهُ سَمِعَ ابْنَ مَسْعُودَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ بِسْمِهِ يَقُولُ: «إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ». [٣٥٨٠].

تخریج: صحيح لغيره، وهو مكرر ماقبله.

-٣٧٥٢ - حَدَّثَنَا مُقاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا شُبَيْرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ خَالِدِ بْنِ رَبِيعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ بِسْمِهِ: «إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ». [٣٥٨٠].

Comments: [Saheeh because of corroborating evidence; this is a repeat of the previous report]

3753. It was narrated that Khalid bin Rib'i said: 'Abdullah (رض) said: Verily, your companion is the close friend of Allah, may He be exalted and glorified.

Comments: [Saheeh because of corroborating evidence; this is a repeat of the previous report]

3754. It was narrated from Ibn Mas'ood that the Prophet (ﷺ) said: "No matter how much *riba* increases, it will ultimately lead to less."

Comments: [A saheeh hadeeth]

تخریج: صحيح لغيره، وهو مكرر ماقبله.

٣٧٥٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُنْيَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ خَالِدِ بْنِ رَبِيعٍ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ.

تخریج: صحيح لغيره، وهو مكرر ماقبله.

٣٧٥٤ - حَدَّثَنَا حَجَاجٌ: حَدَّثَنَا شَرِيكٌ عَنِ الرَّئْكَيْنِ بْنِ الرَّبِيعِ، عَنْ أَبِيهِ، عَنْ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا وَيْدَ كُنْ، فَإِنَّ عَاقِبَتَهُ تَصِيرُ إِلَى قُلْ». [انظر: ٤٠٢٦].

تخریج: حديث صحيح، شريك: وإن كان سيء الحفظ، متتابع.

3755. It was narrated that Ibn Mas'ood (رض) said: The Messenger of Allah (ﷺ) taught me "And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition) [fahal min muddakir]?" [al-Qamar 54:17]. A man said: O Abu 'Abdur-Rahman, is it *muddakir* or *mudhakkir*? He said: The Messenger of Allah (ﷺ) taught me (to say) "*muddakir*".

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3345) and Muslim (823)]

3756. It was narrated from 'Abdullah bin Mas'ood that the Prophet (ﷺ) said: "Horses are of three types: horses that are for the

٣٧٥٥ - حَدَّثَنَا حَجَاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقٍ، عَنِ الْأَنْوَدِ، عَنْ ابْنِ مَسْعُودٍ قَالَ: أَفْرَأَنِي رَسُولُ اللَّهِ ﷺ: «وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهُلْ مِنْ مُذَكَّرٍ» فَقَالَ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ، (مُذَكَّرٍ) أَوْ (مُذَكَّرٍ)! قَالَ: أَفْرَأَنِي رَسُولُ اللَّهِ ﷺ: (مُذَكَّرٍ). [انظر: ٣٩١٨، ٣٩١٨، ٤١٠٥، ٤١٦٣، ٤٤٠١].

تخریج: استناده صحيح، ح: (٣٣٤٥)، م: (٨٢٢).

٣٧٥٦ - حَدَّثَنَا الْحَجَاجُ: أَخْبَرَنَا شَرِيكٌ عَنِ الرَّئْكَيْنِ بْنِ الرَّبِيعِ، عَنْ الْقَاسِمِ بْنِ حَسَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ:

Most Merciful, horses that are for man, and horses that are for the *Shaitan*. As for horses that are for the Most Merciful, they are the ones that are allocated for (*jihad*) for the sake of Allah; (their owner will be rewarded for) their food, dung and urine - and he mentioned whatever Allah willed. As for the horses that are for the *Shaitan*, they are those on which people gamble and bet. As for the horses that are for man, they are horses that a man keeps for breeding and they ward off poverty."

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

3757. It was narrated from a man of the Ansar that the Prophet ﷺ said: "Horses are of three types..." And he narrated the *hadeeth*.

Comments: [Its *isnad* is saheeh]

«الْحَيْلُ ثَلَاثَةُ، فَقَرْسٌ لِلرَّحْمَنِ، وَقَرْسٌ لِلإِنْسَانِ، وَقَرْسٌ لِلشَّيْطَانِ، فَأَمَّا قَرْسُ الرَّحْمَنِ: فَالَّذِي يُرْبَطُ فِي سَبِيلِ اللَّهِ، فَعَلَفَهُ وَرَوَاهُ وَبَوَاهُ، وَذَكَرَ مَا شَاءَ اللَّهُ، وَأَمَّا قَرْسُ الشَّيْطَانِ: فَالَّذِي يَتَامَأُ أَوْ يُرَاهُ عَلَيْهِ، وَأَمَّا قَرْسُ الْإِنْسَانِ: فَالَّذِي يَرْتَبِطُهُ إِنْسَانٌ يَلْتَمِسُ بَطْنَهَا، فَهِيَ شَتَّى مِنْ قَرْسٍ».

تخریج: صحيح، وهذا إسناد ضعيف، شریک سی، الحفظ القاسم لم يدرك عبدالله.

٣٧٥٧ - حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو: حَدَّثَنَا زَائِدٌ: حَدَّثَنَا الرُّكَنُ عَنْ أَبِي عُمَرٍ وَالشَّيْبَانِي، عَنْ رَجُلٍ مِنَ الْأَصْدَارِ عَنِ الْبَيْهِقِيِّ قَالَ: «الْحَيْلُ ثَلَاثَةُ...» فَذَكَرَ الْحَدِيثَ.

تخریج: إسناده صحيح، وسيأتي في مسند رجل من الأنصار.

3758. It was narrated that 'Abdullah bin Mas'ood ﷺ said: The Messenger of Allah ﷺ said: "Verily the millstone of Islam will stop turning after thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years." 'Umar said: O Messenger of Allah, (seventy years) including that or seventy years in addition to that? He said: "In addition to that."

٣٧٥٨ - حَدَّثَنَا حَاجَاجٌ: حَدَّثَنَا سُقِيَانٌ: حَدَّثَنَا مَضْوُرٌ عَنْ رِبْعَيْ، عَنْ الْبَرَاءِ بْنِ نَاجِيَةِ الْكَاهِلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَحْنَى الْإِسْلَامِ سَتُرُولُ بِخَمْسٍ وَثَلَاثِينَ، أَوْ سِتَّ وَثَلَاثِينَ، أَوْ سَبْعَ وَثَلَاثِينَ، فَإِنْ يَهْلِكُ، فَكَسْبِيلٌ مَا هَلَكَ، وَإِنْ يَقُمْ لَهُمْ بِيَتْهُمْ، يَقُمْ لَهُمْ سَبْعِينَ عَاماً» قَالَ: قَالَ عَمَرٌ: يَا رَسُولَ اللَّهِ، أَبْلَغَ مَقْضِيَ أَمْ بِمَا يَقُولُ؟ قَالَ: «بَلْ بِمَا يَقُولُ». [راجع: ٣٧٠٧]

Comments: [A hasan hadeeth]

3759. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said to his Companions: "I do not want anyone to tell me anything (negative) about any of my Companions, for I like to come out to you with no ill feeling in my heart (towards anyone)." Some wealth came to the Messenger of Allah (صلوات الله عليه وسلم) and he shared it out. Then I passed by two men, one of whom was saying to the other: By Allah, in the way he divided it Muhammad was not seeking the Countenance of Allah or the Hereafter. I paused so that I could hear what they were saying, then I went to the Messenger of Allah (صلوات الله عليه وسلم) and said: O Messenger of Allah, you said to us, "I do not want anyone to tell me anything (negative) about any of my Companions," but I passed by So-and-so and So-and-so, and they were saying such and such. The face of the Messenger of Allah (صلوات الله عليه وسلم) turned red and he was very distressed. Then he said: "Leave us alone. Moosa was annoyed with more than this and he was patient."

Comments: [Its *isnad* is *da'eef* with this wording; there is corroborating evidence for some of it]

3760. It was narrated that Ibn Mas'ood (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) delayed *'Isha'* prayer then he came out to the mosque

تخریج: حديث حسن، البراء بن ناجية قد
عرفه العجلی وابن حبان.

٣٧٥٩ - حدثنا حجاج قال: سمعت إشراطیل
ابن يوسف عن الولید بن (٣٩٦/١) أبی
هشام مؤلی لهمدان، عن زید بن أبی زاید،
عن عبد الله بن مشعوذ قال: قال رسول الله
عليه الاصحاح: «لا يلعنني أحد عن أحد من
أصحابي شيئاً، فإني أحب أن آخر إليكم
وأنا سليم الصدر» قال: وأتي رسول الله
عليه مال، فقسمه. قال: فمررت برجلين،
وأخذهما يقول لصاحبه: والله ما أرأت
محمد يقسميه وجه الله، ولا الدار الآخرة،
فقلت، حتى سمعت ما قالا: ثم أتيت
رسول الله عليه، فقلت: يا رسول الله، إنك
قلت لنا: «لا يلعنني أحد عن أحد من
أصحابي شيئاً»، وإنى مررت بفلان وفلان،
وهذا يقولان كذا وكذا، قال: فاخمر وجهك
رسول الله عليه، وشق علىك، ثم قال: «دعنا
منك، فقد أودي موسى أكثر من ذلك، ثم
صبر».

تخریج: إسناده ضعيف بهذه السیارة
ولبعضه شواهد، الولید مستور وزید لا يصح
حدیثه.

٣٧٦٠ - حدثنا أبو التفسير وحسن بن موسى
قالا: حدثنا شیبان عن غاصم، عن زر، عن
ابن مشعوذ قال: آخر رسول الله عليه صلاة

and saw the people waiting for the prayer. He said: "Verily, none of the followers of these other religions is remembering Allah at this moment except you." Then these verses were revealed: "Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allah during the hours of the night, prostrating themselves in prayer. They believe in Allah and the Last Day; they enjoin *Al-Ma'ruf* (Islamic Monotheism, and following Prophet Muhammad ﷺ) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad ﷺ); and they hasten in (all) good works; and they are among the righteous. And whatever good they do, nothing will be rejected of them; for Allah knows well those who are *Al-Muttaqoon* (the pious)" [Al 'Imran 3:113-115].

Comments: [Saheeh because of corroborating evidence; this is a *hasan isnad*]

3761. It was narrated that 'Abdullah bin Mas'ood رضي الله عنه said: Ibn an-Nawwahah and Ibn Uthal came as envoys of Musailimah to the Prophet ﷺ and he said to them: "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah! He said: "I believe in Allah and His Messengers. If I were to kill any envoy, I would have killed you." 'Abdullah said: And it became a precedent that envoys were not to be killed.

العناء، ثم خرج إلى المسجد، فإذا الناس ينتظرون الصلاة، قال: «أما إله آئين من أهل هذه الأديان أحد يذكر الله هذه الساعة غيركم»، قال: وآتُوكم هؤلاء الآيات: «لَيَسْوَإِنَّمَا يَنْهَا عَنِ الْكِتَابِ» حتى يَأْتِي: «وَمَا تَفْعَلُوا مِنْ تَحْرِيرٍ فَلَنْ تُكْفَرُوا وَاللَّهُ عَلَيْمٌ بِالْمُتَّقِينَ» (آل عمران: ١١٣ - ١١٥).

تخریج: صحيح لغيره، وهذا إسناد حسن.

- ٣٧٦١ - حدثنا أبو الضريح: حدثنا
الشぬوي: حدثنا غاصم بن أبي التّجود عن
أبي وائل، عن عبد الله بن مسعود قال:
جاء ابن التّواحة وابن أثيل رسولاً مسليمة
إلى النبي ﷺ، فقال لهم: «أتشهدان أني
رسول الله؟»، قالا: نشهد أن مسليمة رسول
الله! فقال النبي ﷺ: «أمنت بالله ورسيله،
لو كنتم قاتلا رسولاً لقتلتما». قال عبد
الله: قال: فمضت الشّهادة أن الرّسول لا يُقتل.
[راجع: ٣٧٠٨]

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

3762. It was narrated that 'Abdullah (رض) said: We regarded verses (of Qur'an) at the time of the Prophet (ﷺ) as blessings, but you regard them as a cause of alarm.

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

3763. It was narrated from 'Abdullah (رض) that he said: The Prophet (ﷺ) halted in some place and went to relieve himself. Then he came and found that a man had set fire to an ant colony, either on the ground or in a tree. The Messenger of Allah (ﷺ) said: "Which of you did this?" One of the people said: I did, O Messenger of Allah. He said: "Put it out, put it out."

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

3764. It was narrated from 'Abdullah (رض) that a man came to the Messenger of Allah (ﷺ) and asked him about *Lailatal-Qadr*? The Messenger of Allah (ﷺ) said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, by Allah, I remember it O Messenger of Allah, may my father and mother be sacrificed for you. I had some dates in my

تخریج: حديث صحيح، وهذا إسناد ضعيف، أبو النضر سمع من المسعودي بعد ما اخالط والمسعودي كان يغلط.

٣٧٦٢ - حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا شَيْعَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: كُنْتُ نَرَى الْآيَاتِ فِي زَمَانِ النَّبِيِّ ﷺ بِرَبَّكَاتٍ، وَأَنَّمَا نَرَوْنَاهَا تَحْوِيقًا. [انظر: ٤٣٩٣].

تخریج: حديث صحيح، وهذا إسناد حسن.

٣٧٦٣ - حَدَّثَنَا أَبُو التَّضِيرِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: نَزَّلَ النَّبِيُّ ﷺ مُثْلًا، فَانطَّلَقَ لِحَاجَتِهِ، فَجَاءَ وَقَدْ أَوْقَدَ رَجُلٌ عَلَى قَرْبَةِ نَمْلٍ، إِنَّمَا فِي الْأَرْضِ، وَإِنَّمَا فِي شَجَرَةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّكُمْ فَعَلَ هَذَا؟» فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ: أَنَا يَا رَسُولَ اللَّهِ، قَالَ: «أَطْفِهَا، أَطْفِهَا». [انظر: ٤٠١٨].

تخریج: حسن لنبره، وهذا إسناد ضعيف، أبو النضر سمع من المسعودي بعد الاختلاط.

٣٧٦٤ - حَدَّثَنَا أَبُو التَّضِيرِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ سَعِيدِ بْنِ عَمْرُو بْنِ جَعْدَةَ، عَنْ أَبِي عَيْدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ بِسَأْلَةً عَنْ لَيْلَةِ الْقَدْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّكُمْ يَذَكُّرُ لَيْلَةَ الصَّهْبَاءِ؟» فَقَالَ عَبْدُ اللَّهِ: أَنَّ وَاللَّهِ أَذْكُرُهَا، يَا رَسُولَ اللَّهِ، يَأْتِي أَنْتَ وَأَمِّي، وَإِنَّ فِي يَدِي لَتَمَرَاتٍ أَتَسْهَرُ بِهِنَّ،

hand that I was eating for *sahoor*, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

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

3765. It was narrated that 'Abdullah (رض) said: When the Messenger of Allah (ﷺ) died, the Ansar said: A leader from among us and a leader from among you. 'Umar came to them and said: O Ansar, do you not know that the Messenger of Allah (ﷺ) ordered Abu Bakr to lead the people in prayer? Who among you could feel at ease putting himself ahead of Abu Bakr? They said: We seek refuge with Allah from putting ourselves ahead of Abu Bakr.

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

3766. It was narrated that 'Abdullah (رض) said: I prayed with the Messenger of Allah (ﷺ), and he stood for such a long time that I thought of doing something bad. We said: What was it? He said: I thought of sitting down.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1135) and Muslim (773)]

3767. It was narrated that Ibn Mas'ood (رض) said: I said: O Messenger of Allah, what act of wrongdoing is worst? He said: "A cubit of land that a man detracts from what belongs to his brother. There is not even a pebble of land

مُتَّسِرًا بِمُؤْخِرَةِ رَحْلِي مِنَ الْقَبْرِ وَذَلِكَ حِينَ طَلَعَ الْقَمَرُ. [انظر: ٢٨٤٢].

تخریج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

٣٧٦٥ - حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ عَنْ زَائِدَةِ عَنْ غَاصِبِمْ، عَنْ زَرَّ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمْ يُقْضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ الْأَنْصَارُ: مِنْ أَمِيرٍ وَمِنْكُمْ أَمِيرٌ، قَالَ: فَلَاتَّمُغْ عَمْرُ، قَالَ: يَا مَعْتَزَ الْأَنْصَارِ، أَنْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَ أَبَا بَكْرٍ أَنْ يَوْمَ بِالنَّاسِ؟ فَأَبْكَمُتْ يَطِيبَ نَفْسَهُ أَنْ يَقْتَدِمَ أَبَا بَكْرٍ؟ فَقَالُوا: نَعُوذُ بِاللَّهِ أَنْ نَتَقْدِمَ أَبَا بَكْرٍ.

تخریج: إسناده حسن.

٣٧٦٦ - حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ عَنْ زَائِدَةِ عَنْ سُلَيْمَانَ، عَنْ شَقِيقِي، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقِيَامَ، حَتَّى هَمَتْ بِأَمْرِ سَوِءٍ، قَالَ: فَلَمَّا: وَمَا هُوَ؟ قَالَ: هَمَتْ أَنْ أَفْعَدَ [راجع: ٣٦٤٦].

تخریج: إسناده صحيح، خ: (١١٣٥)، م: (٧٧٣).

٣٧٦٧ - حَدَّثَنَا أَبُو سَعِيدٍ مَؤْلَى بْنِ هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحَبْرِيِّ، عَنْ أَبْنِ مَشْعُورٍ قَالَ: قَلَّتْ: يَا رَسُولَ اللَّهِ، أَيُّ الظُّلُمَّ أَعْظَمُ؟ قَالَ: «ذِرْأَعْ مِنَ الْأَرْضِ يَتَقْضِفُ

that he takes, but he will be encircled by it on the Day of Resurrection down through the depths of the earth, and no one knows how deep it is except the One Who created it."

Comments: [Its *isnad* is *da'eef* because 'Abdullah bin Lahee'ah is *da'eef* and because it is interrupted].

3768. It was narrated that Ibn Mas'ood (رضي الله عنه) said: We asked the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about monkeys and pigs - were they the offspring of the Jews? The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "It never happened that Allah cursed any people and transformed them, and they had offspring until they died. These (animals) are a creation that existed before. But Allah, may He be glorified and exalted, got angry with the Jews, so He transformed them and made them like them."

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

3769. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) liked to repeat supplications three times, and prayers for forgiveness three times.

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

3770. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

من حُنْ أَجَبَ، فَإِنَّتْ حَصَانَةً مِنَ الْأَرْضِ
أَخْدَهَا، إِلَّا طُوفَهَا يَوْمُ الْقِيَامَةِ إِلَى قَعْدَ
الْأَرْضِ، وَلَا يَعْلَمُ قَعْدَهَا إِلَّا الَّذِي خَلَقَهَا".
[٣٧٧٣].

تخریج: إسناد ضعيف لضعف عبد الله بن نہیة ولانتقطاع، أبو عبدالرحمن الجبلي: لم يذكر أنه روى عن ابن مسعود.

3768 - حَدَّثَنَا أَبُو سَعِيدٍ: هُوَ مَوْلَى تَبَّيِّ
هَاشِمٌ حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ: حَدَّثَنَا
مُحَمَّدُ بْنُ زَيْدٍ عَنْ أَبِي الْأَعْيَنِ الْقَبْدَنِيِّ، عَنْ
أَبِي الْأَخْوَصِ (٣٩٧/١) الْجُشْمِيِّ، عَنْ أَبْنِ
مَسْعُودٍ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْقَرْدَةِ
وَالْخَنَازِيرِ، أَمْنَ شَلَّ الْيَهُودُ؟ فَقَالَ رَسُولُ اللَّهِ
عَلَيْهِ السَّلَامُ: «إِنَّ اللَّهَ لَمْ يَعْنِ فَرْمَةً قَطُّ، فَمَسْخَهُمْ
وَكَانَ لَهُمْ شَلٌّ حَتَّى يَهْلِكُهُمْ، وَلَكِنَّ اللَّهَ عَزَّ
وَجَلَّ، غَضَبَ عَلَى الْيَهُودَ، فَمَسْخَهُمْ،
وَجَعَلَهُمْ بَثَّلَهُمْ». [راجع: ٣٧٤٧].

تخریج: حسن لنفیه، وهذا إسناد ضعيف، أبو الأعين العبدلي: ضعيف.

3769 - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ:
حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَفْرَوِ بْنِ مَيْمُونٍ، عَنْ
عَبْدِ اللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ، يُنْجِيَهُ أَنْ
يَدْعُوَ ثَلَاثَةَ، وَيَسْتَغْفِرَ ثَلَاثَةَ. [راجع: ٣٧٤٤].

تخریج: إسناده صحيح.

3770 - (وقع في النحو . . . الحديث)،
وهو ملتقى من تداخل إسناد الحديث الآتي

to repeat supplications three times, and prayers for forgiveness three times.

Comments: [This *hadeeth* is not repeated in this place in any of the manuscript copies except in the Maimaniyyah copy and the Shaikh Ahmad Shakir edition.]

3771. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) taught me [the verse], "Inni Anar-Razzaqu dhul-quwwatil-mateen" [a variant reading of "Innallaha huwa razzaqu... (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" - adh-Dhariyat 51:58].

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

3772. It was narrated from Ibraheem bin 'Ubaid bin Rifa'ah that Abu Muhammad, who was one of the companions of Ibn Mas'ood (رضي الله عنه), told him, narrating from the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), that mention of the martyrs was made in his presence and he said: "Most of the martyrs of my *ummah* will be people who die in their beds. It may be that the one who dies on the battlefield, Allah knows best what his intention is."

Comments: [Its *isnad* is *da'eef* because Ibn Lahee'ah is *da'eef*]

3773. It was narrated that Ibn Mas'ood (رضي الله عنه) said: I said: O Messenger of Allah, what act of wrongdoing is worst? He said: "A cubit of land that a Muslim man detracts from what belongs to his brother. There is not even a pebble of land that he takes, but he will be encircled by it on the

مع متن الحديث السابق: وتأثراً إبقاء رقمه هنا فقط).

-٣٧٧١ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِشْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: أَفَرَأَيْتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي أَنَا الرَّزَاقُ دُوْلُ الْقُوَّةِ الْمُتَّيْنُ. [راجع: ٣٧٤١].

تخریج: [إسناده صحيح.]

-٣٧٧٢ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيَةَ عَنْ خَالِدِ بْنِ بَرِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ رِفَاعَةَ: أَنَّ أَبَا مُحَمَّدَ أَخْبَرَهُ، وَكَانَ مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ، حَدَّثَهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ ذُكِرَ عِنْدَ الشُّهَدَاءِ، فَقَالَ: إِنَّ أَكْثَرَ شُهَدَاءِ أُمَّتِي أَصْحَابُ الْفُرْسَنِ، وَرُبُّ قَتِيلٍ بَيْنَ الصَّفَّيْنِ، اللَّهُ أَعْلَمُ بِشَيْءٍ".

تخریج: [إسناده ضعيف لضعف ابن لهيعة وأبو محمد مجاهد].

-٣٧٧٣ - حَدَّثَنَا حَسْنٌ: حَدَّثَنَا ابْنُ لَهِيَةَ: حَدَّثَنَا عَبْدِ اللَّهِ بْنُ أَبِي جَعْفَرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبْلَيِّ عَنْ ابْنِ مَسْعُودٍ قَالَ: قُلْ: يَا رَسُولَ اللَّهِ أَيُّ الظُّلْمُ؟ قَالَ: ذَرَاعٌ مِنَ الْأَرْضِ يَتَقْصِهَا الْمُرْأَةُ الْمُنْلِمُ مِنْ حَقِّ أَخِيهِ، فَلَيْسَ حَصَّةً مِنَ الْأَرْضِ يَأْخُذُهَا أَحَدٌ

Day of Resurrection down through the depths of the earth, and no one knows how deep it is except Allah, may He be glorified and exalted, Who created it."

Comments: [Its isnad is *da'eef*; because Ibn Labee'ah is *da'eef* and it is interrupted]

3774. It was narrated that Ibn Mas'ood (رضي الله عنه) said: The Prophet (ﷺ) disliked ten characteristics: *sufrah* (a type of perfume); changing grey hair; wearing gold rings; letting the lower garment drag; showing one's adornment before non-*mahrums* (for women); stamping the heels; coitus interruptus ('azl); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) - but he did not say that it is *haram*; wearing amulets; and *ruqyah* except by means of *al-mu'aawidhat* (soorahs praying for refuge with Allah).

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

3775. It was narrated that Ibn Mas'ood (رضي الله عنه) said: The Messenger of Allah (ﷺ) turned to face the Ka'bah and prayed against seven people of Quraish, including Abu Jahl, Umayyah bin Khalaf, 'Utbah bin Rabee'ah, and Shaibah and 'Uqbah the sons of Abu Mu'ait. And I swear by Allah that I saw them lying slain at Badr, when the sun had changed them and it was a hot day.

إِلَّا طُوقَهَا يَوْمُ الْقِيَامَةِ إِلَى قَفْرِ الْأَرْضِ وَلَا
يَعْلَمُ قَفْرَهَا إِلَّا اللَّهُ عَزَّ وَجَلَّ الَّذِي خَلَقَهَا».

تخریج: إسناده ضعيف، لضعف ابن لهيعة
ولانقطاعه، أبو عبد الرحمن الجبلي لم يذكر أنه
روى عن ابن مسعود.

٣٧٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا
شَفَيْيَانُ: حَدَّثَنَا الرُّكَنُيْنُ عَنِ الْقَاسِمِ بْنِ حَسَّانَ
عَنْ عَمَّوْهِ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةِ عَنْ أَبِيهِ
مَشْعُودٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يَكْرَهُ عَشْرَ
جَلَالِيَّ ("الصُّفْرَةُ، وَتَفَيِّرُ الشَّيْبُ، وَتَحْمُّ
الْذَّهَبُ، وَجَرُّ الْإِزارَ، وَالشَّرْجُ بِالرَّبِيعَةِ يَغْيِرُ
مَحْلَهَا، وَضَرْبُ الْكِعَابِ، وَعَزْلُ النَّمَاءِ عَنْ
مَحْلِهِ، وَقَسَادُ الصَّبَيِّ غَيْرُ مُحَرَّمٍ، وَعَقْدُ
الثَّمَانِ، وَالرَّقِيْقُ إِلَّا بِالْمُعَوَّذَاتِ».

تخریج: إسناده ضعيف، القاسم حدبه
منكر وعبد الرحمن، متكلم فيه.

٣٧٧٥ - حَدَّثَنَا حَسَنُ بْنُ مُوسَى، حَدَّثَنَا
رُهْبَرٌ، حَدَّثَنَا أَبُو إِشْحَاقٍ، عَنْ عَمْرُو بْنِ
مِيمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ قَالَ: اشْتَقَبَلَ
رَسُولُ اللَّهِ ﷺ الْأَبْيَتِ، فَدَعَا عَلَى نَفْرٍ مِنْ
قُرْشِيَّ سَبْعَةِ، فِيهِمْ أَبُو جَهْلٍ، وَأُمَّةُ بْنِ
خَلْفٍ، وَعُتْبَةُ بْنُ رَبِيعَةَ، وَمَيْمَةُ بْنُ رَبِيعَةَ
وَعَقْبَةُ بْنُ أَبِي مَعْنَى، فَأَلْسِمَ بِاللَّهِ لَقَدْ رَأَيْتُهُمْ
ضَرِغَى عَلَى بَدْرٍ، وَقَدْ غَيَّرْتُهُمْ الشَّمْسَ،
وَكَانَ يُؤْمِنُوا حَارِثًا».

Comments: [Its isnad is saheeh, al-Bukhari (3960) and Muslim (1794)]

3776. 'Amr bin al-Harith al-Khuza'i said: I heard 'Abdullah bin Mas'ood (رضي الله عنه) say: I did not fast twenty-nine days with the Messenger of Allah (رسول الله) more often than I fasted thirty days with him.

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

تخریج: إسناده صحيح، خ: (٣٩٦٠). م: (١٧٩٤).

٣٧٧٦ - حَدَّثَنَا أَبُو الْمُتَّفِرِ، حَدَّثَنَا عَيْسَى بْنُ دِينَارِ الْخُزَاعِيِّ، قَالَ حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ عَمْرَو بْنَ الْحَارِثِ الْخُزَاعِيِّ يَقُولُ: سَمِعْتُ عَنْ أَبِي بْنِ مَشْعُودٍ يَقُولُ: «مَا صَمَّتْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْعَةً وَعِشْرِينَ أَكْثَرَ مِنَ صَمَّتْ مَعَهُ ثَلَاثِينَ». [انظر: ٣٨٤٠، ٤٢٠٩، ٤٣٠٠، ٣٨٧١].

تخریج: حسن لغیره، وهذا إسناد ضعيف لجهالة حال دینار والد عیسی.

3777. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The bone (with meat attached) that was most liked by the Messenger of Allah (رسول الله) was the foreleg of a sheep. He used to think that he had been poisoned with poison put in the foreleg of the sheep, and we used to think that that the Jews were the ones who poisoned him.

Comments: [Its isnad is da'eef]

3778. It was narrated that Ibn Mas'ood (رضي الله عنه) said: Some eloquence is magic. We used to think that the Messenger of Allah (رسول الله) had been poisoned with poison put in the foreleg of a sheep, that the Jews had poisoned.

Comments: [Its isnad is da'eef]

٣٧٧٧ - حَدَّثَنَا أَشْوَدُ بْنُ غَامِرٍ: حَدَّثَنَا رَهْبَرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدٍ، أَوْ سَعِيدِ بْنِ عَيْاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ، قَالَ: كَانَ أَحَبُّ الْعَرْقِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذِرَاعَ الشَّاةِ، وَكَانَ يَرَى أَنَّهُ سَمٌّ فِي ذِرَاعِ الشَّاةِ، وَكَانَ يَرَى أَنَّ الْيَهُودَ الَّذِينَ شَمُوا.

تخریج: إسناده ضعيف، سعد أو سعيد هذا مجھول.

٣٧٧٨ - حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ عَيْاضٍ، عَنْ أَبْنِ مَشْعُودٍ، قَالَ: إِنَّ مِنَ الْأَيْلَانِ سِخْرًا، قَالَ: وَكَانَ يَرَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذِرَاعِ شَاةٍ، سَمَّهُ الْيَهُودُ. [راجع: ٣٧٣٣].

تخریج: إسناده ضعيف، وهو مكرر ماقبله.

٣٧٧٩ - حَدَّثَنَا أَشْوَدُ بْنُ غَامِرٍ، حَدَّثَنَا سُفْيَانُ أَبْنُ سَعِيدِ الْوَرَيْدِيِّ، عَنْ مَنْظُورٍ، عَنْ سَالِمٍ

who does not have his companion from among the angels and from among the jinn." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him and he became Muslim, and he does not tell me to do anything but good."

Comments: [Its *isnad* is *sahih*, Muslim (2814)]

3780. Abu Ishaq ash-Shaibani said: I came to Zirr bin Hubaish and I felt at ease with him. There were some young men with him who said to me: Ask him (about the verse), "And was at a distance of two bows' length or (even) nearer" [an-Najm 53:9]. So I asked him and he said: 'Abdullah bin Mas'ood (رضي الله عنه) told us that the Messenger of Allah (صلى الله عليه وسلم) saw Jibreel with six hundred wings.

Comments: [Its *isnad* is *sahih*, al-Bukhari (3232) and Muslim (174)]

3781. It was narrated that Masrooq said: We were sitting with 'Abdullah bin Mas'ood and he was teaching us the Qur'an. A man said to him: O Abu 'Abdur-Rahman, did you ask the Messenger of Allah (صلى الله عليه وسلم) how many caliphs this *ummah* would have? 'Abdullah said: Nobody has asked me about that before you, since I came to Iraq. Then he said: Yes, we asked the Messenger of Allah (صلى الله عليه وسلم) (about that) and he said: "Twelve, like the number of the leaders of the Children of Israel."

بن أبي الجعْد، عن أبيه، عن ابن مَسْعُودٍ عن الشَّيْبَانِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: «مَا مَنَكُمْ مِنْ أَحَدٍ إِلَّا وَعَمِّهُ فَرِيقَةٌ مِنَ الْمَلَائِكَةِ وَمِنَ الْجِنِّ» قَالُوا: أَوْ أَنْتَ يَا رَسُولَ اللَّهِ، قَالَ: «وَأَنَا، إِلَّا أَنَّ اللَّهَ أَعْنَتِي عَلَيْهِ فَأَشَّلَّمُ، وَلَا يَأْمُرُنِي إِلَّا يَعْتَزِرُ». [راجع: ٣٦٤٨]

تخریج: استاده صحيح. م: (٢٨١٤).

٣٧٨٠ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى، حَدَّثَنَا رَهْبَرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، قَالَ أَتَيْتُ زَرْ بْنَ حُبَيْشَ، وَعَلَيْهِ دَرْبَانٌ، فَأَقْبَلَ عَلَيَّ مَحْبَّةٌ مِنْهُ، وَعِنْدَهُ شَبَابٌ، فَقَالُوا لِي سَلْهُ: «إِنَّكَ فَقَاءُ فَوَسِينٍ أَوْ أَذْنَقٍ» [النَّجْم: ٩] فَسَأَلَهُ قَنَاعٌ: حَدَّثَنَا عَنْ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ رَأَى جِبْرِيلَ وَلَهُ سِتُّ مَايَةٍ جَنَاحٍ.

تخریج: استاده صحيح، خ: (٣٢٣٢). م: (١٧٤).

٣٧٨١ - حَدَّثَنَا حَسْنُ بْنُ مُوسَى: حَدَّثَنَا حَمَادٌ بْنُ رَبِيدٍ، عنِ الْمُجَالِدِ، عنِ الشَّعْبِيِّ، عنِ مَسْرُوقٍ، قَالَ: كُنَّا جُلُوسًا عِنْدَ عَنْدِ اللَّهِ بْنِ مَسْعُودٍ، وَهُوَ يُفْرِنُ الْقُرْآنَ، فَقَالَ لَهُ زَجْلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ، هَلْ سَأَلْتُمْ رَسُولَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، كَمْ يَمْلِكُ هَذِهِ الْأُمَّةُ مِنْ حَيَاةٍ؟ فَقَالَ عَبْدُ اللَّهِ: يَا سَأَلَنِي عَنْهَا أَحَدٌ مَنْ ذَفِنَتُ الْمَرْأَةَ فَبَلَّكَ، ثُمَّ قَالَ: تَعْمَ، وَلَقَدْ سَأَلَنَا رَسُولُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: «إِنَّا عَشَرَ، كَمْ دَعَةُ نُقَيَّاءَ تَبَّى إِسْرَائِيلَ». [انظر: ٣٨٥٩]

Comments: [Its isnad is da'eef because Mujalid - bin Sa'eed al-Hamdani - is da'eef]

3782. It was narrated from 'Abdullah bin Mas'ood (رضي الله عنه) that he was with the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on the night of the jinn. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to him: "O 'Abdullah, do you have any water with you?" [Abdullah] said: I have some *nabeedi* in a vessel. He said: "Pour it for me." And he did *wudoo'*. And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "O 'Abdullah bin Mas'ood, a drink and a means of purification."

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

تخریج: إسناده ضعیف لضعف مجالد.

٣٧٨٢- حَدَّثَنَا يَحْيَى بْنُ إِشْحَاقَ: حَدَّثَنَا أَبْنُ لَهِيَةَ، عَنْ قَيْسِ بْنِ الْحَجَّاجِ، عَنْ حَنْثِي الصَّنْعَانِيِّ، عَنْ أَبْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُورٍ، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلنَّةِ الْجِنِّ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا عَبْدَ اللَّهِ، أَمْعَكَ مَاءً؟» قَالَ: مَعِي نَيْدٌ فِي إِذَاوَةِ، قَالَ: «أَضْبُبْ عَلَيْهِ»، فَتَوَضَّأَ، قَالَ: فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا عَبْدَ اللَّهِ بْنَ مَشْعُورٍ شَرَابٌ وَطَهُورٌ» [انظر: ٣٨١٠، ٤٢٩٦، ٤٣٠١، ٤٣٨١، ٤٣٥٣، ٤١٤٩].

تخریج: إسناده ضعیف لضعف ابن لهیة. وقد ثبت بإسناد صحيح، أن ابن مسعود لم يشهد ليلة الجن مع النبي ﷺ.

3783. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood (رضي الله عنه)، that his father said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade two transactions in one. Aswad said: Shareek said: Simak said: A man makes a sale and says: The price on credit is such and such and the price if paid on the spot is such and such.

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

٣٧٨٣- حَدَّثَنَا حَسْنُ وَأَبْيُونَ النَّضْرِيُّ، وَأَشْوَدُ بْنُ غَامِرٍ، قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ سِيمَاكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَشْعُورٍ، عَنْ أَبِيهِ، قَالَ: تَهْنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَفَقَتِينِ فِي صَفَقَةٍ وَاجِدَةٍ قَالَ أَشْوَدُ: قَالَ شَرِيكٌ: قَالَ سِيمَاكٌ: الرَّجُلُ تَبَيَّنَ الْبَيْعُ، فَيَقُولُ: هُوَ يَسْنَأِ يَكْنَدًا وَكَنَدًا، وَهُوَ يَتَنَدِّ يَكْنَدًا وَكَنَدًا.

[راجع: ٣٧٢٥]

تخریج: صحيح لغيره، وهذا إسناد ضعیف لضعف شریک.

3784. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Islam began as something strange and will go back to being something strange as

٣٧٨٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِيهِ شَيْبَةَ، قَالَ عَبْدُ اللَّهِ بْنُ أَخْمَدَ: [وَسَمِعْتُهُ أَنَّا مِنْ أَبْنِ أَبِيهِ شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غَيْاثَ،

it began, so glad tidings to the strangers." It was said: Who are the strangers? He said: "Those who are alienated from their tribes."

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

عن الأعمش، عن أبي إسحاق، عن أبي الأخرص، عن عبد الله قال: قال رسول الله ﷺ: «إِنَّ الْإِسْلَامَ بَدَاً غَرِيبًا، وَسَيَغُرُّ غَرِيبًا كَمَا بَدَا، فَطُوبى لِلْغُرَبَاءِ قَبْلَهُ: وَمَنْ

الْغُرَبَاءُ؟ قَالَ: «الْتَّرَاعُ مِنَ الْقَبَائِلِ».

تخریج: إسناده صحيح.

3785. It was narrated from 'Abdullah bin Mas'ood (ﷺ) that there was a man who had never done any good deed except believing in the Oneness of Allah (*Tawheed*). When he was dying, he said to his family: When I die, take me and burn me until I become like charcoal. Then grind me up and scatter me on the sea on a windy day. So they did that for him, then he immediately found himself in the grasp of Allah. Allah, may He be glorified and exalted, said to him: What made you do what you did? He said: Fear of You. And Allah forgave him.

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

3786. A similar report was narrated from Abu Hurairah (رض), from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3481) and Muslim (2756)]

٣٧٨٥ - حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا حَمَّادٌ بْنُ سَلَمَةَ عَنْ عَاصِمٍ بْنِ بَهْدَلَةَ، عَنْ أَبِي رَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَجُلًا لَمْ يَفْعَلْ بَيْنَ الْغَيْرِ شَيْئًا قَطُّ إِلَّا تَوْحِيدَهُ، فَلَمَّا حَضَرَهُ الْمَوْفَةُ، قَالَ لِأَهْلِهِ: إِذَا آتَانِي مِثْ، فَخُذُونِي وَاخْرُقُونِي، حَتَّى تَدْعُونِي حُمَّةً، ثُمَّ اطْتَحُونِي، ثُمَّ اذْرُوْنِي فِي الْبَحْرِ فِي يَوْمٍ رَاحِ، قَالَ: فَعَمِلُوا بِهِ ذَلِكَ، قَالَ: فَإِذَا هُوَ فِي قُبْصَةِ اللَّهِ، قَالَ: فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ: مَا حَمَّلْتَ عَلَى مَا صَنَّعْتَ؟ قَالَ: مَخَافَتِكَ، قَالَ: فَعَفَّ اللَّهُ لَهُ .

تخریج: صحيح لغيره، وهذا إسناد حسن.

٣٧٨٦ - قَالَ يَحْيَى: وَ حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ الْجَيْشِ بْنِ مُثْلِدٍ. [انظر: ٢٠٢٧، ٧٥٣٥].

تخریج: إسناده صحيح، خ: (٣٤٨١)، م: (٢٧٥٦).

٣٧٨٧ - حَدَّثَنَا غَارِمٌ بْنُ الْفَضْلِ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ

(٢٣) and said: Our mother honoured her husband, was kind to her children - and he mentioned guests - but she had buried an infant alive during the Jahiliyyah. He said: "Your mother is in the Fire." They turned away, looking upset. Then he ordered that they be called back, so they came back looking happy and hoping that something had happened. He said: "My mother is with your mother." One of the hypocrites said: This man cannot even help his mother yet we are following in his footsteps. One of the Ansar - and I never saw any man ask more questions than him - said: O Messenger of Allah, has your Lord made you any promise concerning her or concerning them (your parents)? He said: He thought that (this man) based it on something he heard. He said: "I did not ask my Lord, and He did not promise me anything concerning that, even though I will stand in the station of praise and glory (*al-maqamul-malimood*) on the Day of Resurrection." The Ansari said: What is that station of praise and glory? He said: "That will be when you are brought, naked, barefoot and uncircumcised. The first one to be clothed will be Ibraheem. It will be said: 'Clothe My close friend.' And he will be given two white garments and will put them on, then he will sit facing the Throne. Then I will be given my garment and I will put it on, then I will

الثاني، عن عُثْنَانَ، عن إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَشْوَدِ، عَنْ أَبْنَى مَسْعُودَ، قَالَ: خَاءَ ابْنَا مُلِيَّكَةَ إِلَى الْبَيْتِ وَكَفَلَهُ، فَقَالَ: إِنِّي أَمْتَكْتُ تَحْرِمَ الرَّزْوَجَ، وَتَطْفَلُ عَلَى الْوَلَدِ، قَالَ: وَذَكَرَ الصَّيْفَ. غَيْرَ أَنَّهَا كَانَتْ وَادَّتْ فِي الْجَاهِيلِيَّةِ. قَالَ: «أَمْكَنْتَا فِي التَّارِيْخِ فَأَدَّيْتَهَا، وَالشَّرُّ يُرَى فِي وُجُوهِهِمَا، فَأَمَرْتَهُمَا، فَرَدَّا، فَرَجَعَا وَالشُّرُودُ يُرَى فِي وُجُوهِهِمَا، رَجَبَا أَنْ يَكُونَ قَدْ حَدَّثَ شَيْءًا»، فَقَالَ: «أُمِّي مَعَ أَمْكَنْتَا» فَقَالَ رَجُلٌ مِّنَ الْمُتَاقِفِينَ: «وَمَا يُعْنِي هَذَا عَنْ أُمِّي شَيْئًا، وَتَحْنَ نَطْأَ عَقْبَيْهِ»، فَقَالَ رَجُلٌ مِّنَ الْأَنْصَارِ: وَلَمْ أَرْ رَجُلًا قَطُّ أَكْثَرَ سُؤَالًا مِّنْهُ، يَا رَسُولَ اللَّهِ، هَلْ وَزَعْدَكَ رِثْكَ فِيهَا أَوْ فِيهِمَا، قَالَ: فَظَنَّ أَنَّهُ مِنْ شَيْءٍ قَدْ سَمِعَهُ، فَقَالَ: مَا سَأَلَهُ رَبِّي، وَمَا أَلْمَعْنَى فِيهِ، وَإِنِّي لِأَقْوَمُ الْمَقَامَ الْمَحْمُودَ يَوْمَ الْقِيَامَةِ» فَقَالَ الْأَنْصَارِيُّ: وَمَا ذَاكَ الْمَقَامُ الْمَحْمُودُ؟ قَالَ: «ذَاكَ إِذَا جِيءَ بِكُمْ عَرَاءً حَنَاءَ عُرَلَا، فَيَكُونُ أَوَّلَ مَنْ يُكَسِّي إِبْرَاهِيمَ، يَقُولُ: اكْسُوا حَلِيلِي، فَلَوْئَ بِرْيَطَنِي يَضَاؤُنَ فَلِيُلْسِهُمَا ثُمَّ يَعْدُ فَتَسْتَهِلُ الْعَرْشَ ثُمَّ أَوْتَيْ بِكَشْوَتِي فَالْبُسْهَا فَأَقْوُمُ عَنْ بَوْبِيْهِ مَقَامًا لَا يَشْهُدُهُ أَخْدُ (١/٣٩٩) غَيْرِي، يَعِظِنِي بِهِ الْأَوْلُونَ وَالْآخِرُونَ قَالَ: «وَيَقْنَعُ نَهْرَ مِنَ الْكَوْثَرِ إِلَى الْحَوْضِ» فَقَالَ الْمُتَاقِفُونَ: فَإِنَّهُ مَا جَرَى مَاءً قَطُّ إِلَّا عَلَى حَالٍ أَوْ رَضْرَاضٍ، قَالَ: يَا رَسُولَ اللَّهِ

stand on his right, in a position where no one will stand but me, and the first and the last will envy me for it." He said: "Then a channel will be opened up from al-Kawthar to the Cistern." The hypocrites said: Water could only flow on mud or small pebbles. He said: O Messenger of Allah, will it flow on mud or small pebbles? He said: "Its mud is musk and its small pebbles are pearls." The hypocrite said: I have never heard anything like today; water hardly ever flows over mud or small pebbles but it must have some vegetation. The Ansari said: O Messenger of Allah, will it have any vegetation? He said: "Yes, reeds of gold." The hypocrite said: I have never heard anything like today. Reeds hardly ever grow but they have leaves and fruit. The Ansari said: O Messenger of Allah, will it have fruit? He said: "Yes; different kinds of gems, and its water is whiter than milk and sweeter than honey. Whoever drinks one draught from it will never thirst after that, and if he is deprived of it, his thirst will never be quenched."

Comments: [Its isnad is da'eef because 'Uthman is da'eef - he is Ibn 'Umair al-Bajali Abul-Yaqazan]

3788. It was narrated from 'Abdullah bin Mas'ood (رضي الله عنه): 'Amr said: 'Abdullah said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) asked me to come with him, so we set out until I came to such and such a place. He drew a line for me and said to me: "Stay there, within

على حالٍ أُو رَضْرَاضِينَ؟ قَالَ: «حَالَهُ
الْمُسْنَكُ، وَرَضْرَاضُهُ التُّومُ» قَالَ الْمُنَافِقُ: لَمْ
أَشْعَّ كَالْيَوْمِ، قَلَّمَا جَرَى مَاءٌ قَطُّ عَلَى
أُو رَضْرَاضِينَ إِلَّا كَانَ لَهُ بَئْتٌ فَقَالَ
الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ، هَلْ لَهُ بَئْتٌ؟
قَالَ: «تَعَمُ، قُضْبَانُ الدَّهَبِ» قَالَ الْمُنَافِقُ:
لَمْ أَشْعَّ كَالْيَوْمِ، فَإِنَّهُ قَلَّمَا تَبَتَّ فَقَبَبَ إِلَّا
أُورَقَ، وَإِلَّا كَانَ لَهُ تَمَرٌ قَالَ الْأَنْصَارِيُّ: يَا
رَسُولَ اللَّهِ، هَلْ مِنْ تَمَرٍ؟ قَالَ: «تَعَمُ، أَنْوَانُ
الْجَوَاهِيرِ، وَمَاؤُهُ أَشَدُّ يَيَاضًا مِنْ الْتَّيْنِ،
وَأَخْلَى مِنَ الْعَسْلِ، إِنَّ مَنْ شَرِبَ مِنْهُ مَشْرِبًا
لَمْ يَنْظُمْ بَعْدَهُ، وَإِنْ حُرِمَهُ لَمْ يُرُو بَعْدَهُ».

تخریج: إسناده ضعيف لضعف عثمان،
وسعيد مختلف فيه.

- ٣٧٨٨ - حَدَّثَنَا غَارِمٌ وَغَفَانُ قَالَا: حَدَّثَنَا
مُعْتَمِرٌ، قَالَ: قَالَ أَبِي: حَدَّثَنِي أَبُو تَوِيمَةَ،
عَنْ عَفْرَوِي، لَعْلَهُ أَنْ يَكُونَ هَذَا قَالَ: الْبَكَائِي
يُحَدِّثُهُ عَمْرُو، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ
عَمْرُو: إِنَّ عَبْدَ اللَّهِ قَالَ: اشْتَبَعَنِي رَسُولُ

this line, and do not come out. If you come out you will perish." So I stayed within it. The Messenger of Allah (ﷺ) went on, as far as one could throw a stone or a little further - or words to that effect. Then he mentioned the shapes of figures as if they were black people; they were not wearing any clothes but I could not see their private parts, and they were tall and slim. They came and started climbing on the Messenger of Allah (ﷺ), and the Prophet of Allah (ﷺ) started reciting Qur'an to them. He said: And they started coming and going around me, getting in my way. 'Abdullah said: And I got very scared of them, so I sat down - or words to that effect. When dawn came, they began to leave - or words to that effect. Then the Messenger of Allah (ﷺ) came, looking drawn and tired, or almost ill because of their climbing over him. He said: "I feel very tired" - or words to that effect. The Messenger of Allah (ﷺ) put his head in my lap - or words to that effect. Then these figures came, wearing long white garments - or words to that effect. The Messenger of Allah (ﷺ) had gone to sleep. 'Abdullah said: And I felt more afraid of them than I had the first time. ('Arim said in his *hadeeth*:) they said to one another: This slave of Allah has been given something good - or words to that effect - his eyes are sleeping, or his eye is sleeping - or words to that effect -

الله يعْلَم، قال: فانطلقتنا، حتى أتيت مكاناً كذا وكذا فخط لي خط، فقال لي: أكُن بين ظهراني هذه لا تخرج منها، فلذلك إن خرجت ملكتك قال: فلئت فيها، قال: فمضى رسول الله يخط، خدقة، أو أبنة شيئاً، أو كما قال: ثم إله ذكر هبنا كائن الرط - قال عفان: أو كما قال قال عفان إن شاء الله - ليس عليهم ثبات، ولا أرى سواتهم، طواها، قليل لحthem قال: فأتوا، فجعلوا يرتكبون رسول الله يخط، قال: وجعلوا بيبي الله يخط يقرأ عليهم قال: وجعلوا يأتوني فيجيرون حولي، ويغترضون لي. قال عبد الله: فازعث منهم رعيا شديداً. قال: فجلست، أو كما قال قال: فلما انشق عمود الصبح جعلوا يذعنون، أو كما قال قال: ثم إن رسول الله يخط جاء شيئاً ويجعل، أو يكاد أن يكون وجعاً مما ركبوا قال: إني لأجدني شيئاً، أو كما قال فوضع رسول الله يخط رأسه في حجري أو كما قال قال: ثم إن هبنا أتوا، عليهم ثبات يرض طوال أو كما قال، وقد أغوى رسول الله يخط. قال عبد الله: فازعث أشد مما أزعث المرأة الأولى (قال عارم في حدثه) قال: فقال بعضهم ليغضي: لقد أغطي هذا العبد خيراً، أو كما قالوا: إن عتبته نائمان، أو قال: عتبة، أو كما قالوا: وقلبة يقطان، ثم قال: (قال عارم وعفان) قال بعضهم ليغضي: هل

but his heart is awake. Then they said to one another: Let us try to find a likeness for him - or words to that effect. They said to one another: Coin for us a likeness and we will interpret it, or we will coin a likeness and you interpret it. They said to one another: His likeness is that of a leader who builds a fortified structure. Then he invites people to come and eat - or words to that effect. And whoever does not come and eat his food, or who does not follow him, he punishes him severely - or words to that effect. Others said: As for the leader, he is the Lord of the Worlds. As for the structure, it is Islam; the food is Paradise and he is the caller: whoever follows him will be in Paradise - or words to that effect. And whoever does not follow him will be punished - or words to that effect. Then the Messenger of Allah (ﷺ) woke up and said: "What did you see, O Ibn Umm 'Abd?" 'Abdullah said: I saw such and such. The Prophet (ﷺ) said: "Nothing of what they said was hidden from me." The Prophet of Allah (ﷺ) said: "They are a group of the angels" or he said, "some of the angels, or whatever Allah willed."

Comments: [Its isnad is da'eef]

3789. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "No one will enter the Fire who has in his heart faith the weight of

فَنُضِرْتَ لَهُ مَثَلًا، أَوْ كَمَا قَالُوا. قَالَ بَعْضُهُمْ
لِيَقْصِرَ: اسْبِرُوا لَهُ مَثَلًا وَتُوَوْلُونَ نَحْنُ، أَوْ
نُضِرْتَ نَحْنُ وَتُوَوْلُونَ أَنْتُمْ فَقَالَ بَعْضُهُمْ
لِيَقْصِرَ: مَثَلًا كَمَثَلِ سَيِّدِ الْبَشَرِيَّاتِ حَصِيبَةِ،
ثُمَّ أَرْسَلَ إِلَى النَّاسِ يَطْعَامَ، أَوْ كَمَا قَالَ
فَقَنْ لَمْ يَأْتِ طَعَامَةً، أَوْ قَالَ: لَمْ يَتَبَعَّدُ،
عَذَابُهُ عَذَابٌ شَدِيدٌ أَوْ كَمَا قَالُوا قَالَ
الْآخَرُونَ: أَئْتَ الشَّيْءَ فَهُوَ رَبُّ الْعَالَمَيْنِ،
وَأَئْتَ الْبَشَرَ فَهُوَ إِلَاسْلَامُ، وَالطَّعَامُ الْجَنَّةُ،
وَهُوَ الدَّاعِي، فَقَنْ اتَّبَعَهُ كَانَ فِي الْجَنَّةِ (فَقَالَ
عَارِمٌ فِي حَدِيثِهِ أَوْ كَمَا قَالُوا. وَمَنْ لَمْ يَتَبَعَّدُ
عَذَابٌ أَوْ كَمَا قَالَ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ
إِنْتَهَىَ، فَقَالَ: «مَا رَأَيْتَ يَا ابْنَ أَمْ عَبْدِ»
فَقَالَ عَبْدُ اللَّهِ: رَأَيْتُ كَذَا وَكَذَا فَقَالَ نَبِيُّ
اللَّهِ ﷺ: «مَا خَفِيَ عَلَيَّ مِمَّا قَالُوا شَيْءٌ»
قَالَ نَبِيُّ اللَّهِ ﷺ: «هُمْ تَفَرَّزُ مِنَ الْمَلَائِكَةِ، أَوْ
قَالَ: هُمْ مِنَ الْمَلَائِكَةِ، أَوْ كَمَا شَاءَ اللَّهُ».

تخریج: استاده ضعیف عمرو البکالی، لم
یثبت سماعه لهذا الحديث من ابن مسعود.

٣٧٨٩ - حَدَّثَنَا عَارِمٌ، حَدَّثَنَا عَبْدُ الرَّزِيزِ بْنُ
فَسْلِيمَ الْقَسْمِلِيِّ، حَدَّثَنَا شَلِيمَانُ الْأَعْمَشُ،
عَنْ حَيْبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ
بَعْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُورٍ، قَالَ: قَالَ

a grain, and no one will enter Paradise who has in his heart pride the weight of a grain." A man said: O Messenger of Allah, I like my garment to be clean, my hair to be well groomed and my shoelaces to be in good condition - and he mentioned some other things, until he mentioned the handle of his whip - is that pride, O Messenger of Allah? He said: "No, that is beauty. Allah is beautiful and loves beauty. Rather pride is rejecting the truth and looking down on people."

Comments: [Marfoo', saheeh because of corroborating evidence; this is a da'eef isnad because it is mursal]

3790. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وآله وسليمان) said: "There will be in charge of your affairs after I am gone men who will extinguish the *sunnah* and introduce *bid'ah* (innovation); they will delay the prayer from its proper time." Ibn Mas'ood (رضي الله عنه) said: O Messenger of Allah, what should I do if I live to see them? He said: "O Ibn Umm 'Abd, there is no obedience to the one who disobeys Allah." And he said it three times.

Comments: [Its isnad is hasan according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah; it is da'eef according to those who say that he only heard a little from his father]

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَذْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِقْتَالٌ حَيَّةٌ مِنْ إِيمَانِهِ، وَلَا يَذْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِقْتَالٌ حَيَّةٌ مِنْ كَبَرِهِ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي لَيَعْجِزُنِي أَنْ يَكُونَ ثُوُبِي عَسِيلًا، وَرَأْسِي دَهِينًا، وَثِيرَانِي نَعْلِي جَدِيدًا، وَذَكَرَ أَشْبَاءَ، تَحْتَ ذَكَرِ عِلَاقَةٍ سُوْطِهِ، أَفَمِنَ الْكَبِيرِ ذَاكُ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا ذَاكُ الْجَمَالُ، إِنَّ اللَّهَ يَحْمِلُ يُحْبِبُ الْجَمَالَ، وَلَكِنَّ الْكَبِيرَ مِنْ سَفَةِ الْحَقِّ، وَأَزْدَرِي النَّاسَ».

تغريّب: مرفوعه صحيح لغيره، م: (٩١)
وهذا إسناد ضعيف لإرساله، يحيى بن جعده لم
بلغ ابن مسعود.

٣٧٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِشْتَاعِيلُ بْنُ رَكْبَرَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمَّانَ إِنْ كُثِيرٌ، عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا سَيِّلَ أَمْرَكُمْ (٤٠٠) مِنْ بَعْدِي رِجَالٌ يُطْهِرُونَ الشَّتَّةَ، وَيُخْدِلُونَ بِذُعْنَةَ، وَيُؤْخِرُونَ الصَّلَاةَ عَنْ مَوَاقِفِهَا، قَالَ أَبُنْ مَسْعُودٍ: يَا رَسُولَ اللَّهِ، كَيْفَ يَبِي إِذَا أَذْرَكْنَاهُمْ؟ قَالَ: «لَيْسَ يَا أَبْنَ أُمِّ الْأَمَّ بِطَاعَةً لِمَنْ غَصَّى اللَّهَ» قَاتَلَهَا ثَلَاثَتْ مَرَاتٍ [قَالَ عَبْدُ اللَّهِ بْنُ أَخْمَدَ]: وَسَيَغْتَلُ أَنَا مِنْ مُحَمَّدٍ بْنِ الصَّبَّاحِ مِثْلَهُ.

تخریج: - إسناده حسن عند من يصحح
سماع عبدالرحمن من أبيه عبدالله، وهو ضعيف
عند من يقول: إنه لم يسمع من أبيه إلا البسیر.

3791. It was narrated from 'Abdullah bin Mas'ood (رضي الله عنه) that the Prophet (صلوات الله عليه وسلم) used to eat meat, then he would get up and pray and he would not touch water.

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

تخریج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، عبد الله وحمزة لم يدركوا عم أبيهما عبد الله بن مسعود.

3792. It was narrated that Ibn Mas'ood (رضي الله عنه) said: I saw the Messenger of Allah (صلوات الله عليه وسلم) eating meat, then he got up to pray and he did not touch a drop of water.

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

٣٧٩١ - حَدَّثَنَا شَلِيمَانُ بْنُ دَاؤِدَ الْهَاشِمِيُّ : أَخْبَرَنَا إِسْمَاعِيلُ : أَخْبَرَنِي عَمْرُو - يَعْنِي بْنَ أَبِي عَمْرُو - عَنْ عَبْدِ اللَّهِ وَحْمَزَةَ، أَبْنَيْ عَبْدِ اللَّهِ بْنِ عَبْتَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْكُلُ الْلَّحْمَ ثُمَّ يَقُولُ إِلَى الصَّلَاةِ وَلَا يَمْسُّ مَاءً . [انظر ٣٧٩٢]

٣٧٩٢ - حَدَّثَنَا قَيْمَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرُو - يَعْنِي أَبِي عَمْرُو - عَنْ عَبْدِ اللَّهِ بْنِ عَبْتَةَ بْنِ مَشْعُودٍ، عَنْ أَبْنَيْ مَشْعُودٍ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ الْلَّحْمَ، ثُمَّ يَقُولُ إِلَى الصَّلَاةِ، فَمَا يَمْسُّ قَطْرَةً مَاءً .

تخریج: صحيح، وهذا إسناد ضعيف لانقطاعه، وهو مكرر سابقه.

3793. It was narrated that Ibn Mas'ood (رضي الله عنه) said: I saw the Messenger of Allah eating meat, then he got up to pray and he did not touch water.

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

٣٧٩٣ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا شَلِيمَانُ بْنُ بَلَالٍ، عَنْ عَمْرُو بْنِ أَبِي عَفْرَوْ، عَنْ حَمْزَةَ أَبْنِي عَبْدِ اللَّهِ بْنِ عَبْتَةَ بْنِ مَشْعُودٍ، عَنْ أَبْنَيْ مَشْعُودٍ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ لَهُمَا ثُمَّ قَامَ إِلَى الصَّلَاةِ، وَلَمْ يَمْسُّ مَاءً .

تخریج: صحيح، وهذا إسناد ضعيف لانقطاعه، حمزة لم يدرك ابن مسعود.

3794. It was narrated that 'Abdullah (رضي الله عنه) said: Sa'd bin Mu'adh set out to do 'umrah and he stayed with Safwan bin Umayyah bin Khalaf. When Umayyah went to Syria and passed by Madinah, he used to stay with Sa'd.

٣٧٩٤ - حَدَّثَنَا أَبُو سَعِيدٍ، حَدَّثَنَا إِسْرَائِيلُ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: انْطَلَقَ سَعْدُ مُعْتَمِرًا، فَتَرَكَ عَلَى صَفْوَانَ بْنِ أُمَيَّةَ بْنِ خَلَفَ، وَكَانَ أُمَيَّةَ

Umayyah said to Sa'd: Wait until midday, when there are not many people around, then go and do *tawaf*. Whilst Sa'd was doing *tawaf*, Abu Jahl came to him and said: Who is this who is circumambulating the Ka'bah in safety? Sa'd said: I am Sa'd. Abu Jahl said: Are you circumambulating the Ka'bah in safety when you have given refuge to Muhammad? And they traded insults. Umayyah said to Sa'd: Do not raise your voice to Abul-Hakam, for he is the leader of the people of the valley. Sa'd said to him: By Allah, if you prevent me from circumambulating the House, I shall certainly cut off your trade with Syria. Umayyah kept saying: Do not raise your voice to Abul-Hakam, and he tried to hold him back. Sa'd got angry and said: Leave us alone, for I heard Muhammad (ﷺ) saying that he is going to kill you. Umayyah said: Me? He said: Yes. He said: By Allah, Muhammad does not tell lies. Then when they left, he went back to his wife and said: Do you know what the Yathribi [i.e. Sa'd] said to me? And he told her about it. When the call for mobilization came and they set out for Badr, his wife said: Don't you remember what your brother the Yathribi said? He wanted not to go out, but Abu Jahl said to him: You are one of the nobles of the valley; come with us for a day or two. So he went with them, and Allah, may He be exalted and glorified, caused him to be killed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3632)]

إِذَا أَنْطَلَقَ إِلَى الشَّامَ، فَمَرَأَ يَالْمَدِيَّةَ، تَرَأَ عَلَى سَعْدٍ، قَالَ أُمِّيَّةٌ لِسَعْدٍ: اتَّظَرْ، حَتَّى إِذَا اتَّضَنَ الْهَمَارَ، وَغَنَّلَ النَّاسُ، أَنْطَلَقَ قَطْفَتْ، فَيَبْتَئِنَا سَعْدٌ يَطُوفُ، إِذَا آتَاهُ جَهْلٌ، قَالَ: مَنْ هَذَا يَطُوفُ بِالْكَبْيَةِ آمِنًا؟ قَالَ سَعْدٌ: أَنَا سَعْدٌ، قَالَ أَبُو جَهْلٍ: يَطُوفُ بِالْكَعْبَةِ آمِنًا، وَقَدْ أَوْيَثُمْ مُحَمَّدًا؟ فَتَلَاحَى، قَالَ أُمِّيَّةٌ لِسَعْدٍ: لَا تَرْتَعَنَ صَوْنَكَ عَلَى أَبِي الْحَكْمِ، فَإِنَّهُ سَيِّدُ أَفْلَى الْوَادِيِّ، قَالَ لَهُ سَعْدٌ: وَاللَّهِ إِنِّي مَتَعَشِّي أَنْ أَطْرُفَ بِالْبَيْتِ، لَا تَفْعَلْ عَلَيْكَ مُتَجَرِّكَ إِلَى الشَّامَ، فَجَعَلَ أُمِّيَّةٌ يَقُولُ: لَا تَرْتَعَنَ صَوْنَكَ عَلَى أَبِي الْحَكْمِ، وَجَعَلَ يَعْسِيَهُ، فَعَصَبَ سَعْدٌ، قَالَ: دَعْنَا مِنْكَ، فَإِنِّي سَيِّدُ مُحَمَّدًا يَزْعَمُ أَنَّهُ قَاتِلُكَ، قَالَ: إِيَّاكِ؟ قَالَ: نَعَمْ. قَالَ: وَاللَّهِ مَا يَكْذِبُ مُحَمَّدٌ. فَلَمَّا حَرَجُوا، رَجَعُوا إِلَى امْرَأَتِهِ، قَالَ: أَمَا عِلْمِتَ مَا قَالَ لِي الْيَثْرَيِّ؟ فَأَخْبَرَهَا بِهِ فَلَمَّا جَاءَ الصَّرْبُرُخَ، وَحَرَجُوا إِلَى بَدْرٍ، قَالَتْ امْرَأَتُهُ: أَمَا تَذَكَّرُ مَا قَالَ أَخْوَنُكَ الْيَثْرَيِّ؟ فَأَرَادَ أَنْ لَا يَخْرُجَ، قَالَ لَهُ أَبُو جَهْلٍ: إِنَّكَ مِنْ أَشْرَافِ الْوَادِيِّ، فَبَرِزَ مَعْنَا يَوْمًا أَوْ يَوْمَيْنِ، فَسَارَ مَعَهُمْ، فَقَتَلَهُ اللَّهُ غَرَّ وَجْلًّا.

تَحْرِيْج: إِسْنَادٌ صَحِيحٌ، خ: (٣٦٣٢).

3795. It was narrated that 'Abdullah (ﷺ) said: Sa'd bin Mu'adh set out to do 'umrah and he stayed with Umayyah bin Khalaf bin Safwan. When Umayyah went to Syria and passed by Madinah, he used to stay with Sa'd... And he narrated the *hadeeth*, except that he said: He went back to Umm Safwan and said: Do you know what my brother the Yathribi said to me? She said: What did he say? He said: He claimed that he heard Muhammad say that he is my killer. She said: By Allah, Muhammad does not tell lies. And when they set out for Badr... And he quoted the report.

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

3796. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ) that when he went to sleep, he would put his right hand under his cheek and say: "O Allah, protect me from Your punishment on the Day when You gather Your slaves together."

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

3797. It was narrated from 'Abdullah (ﷺ) that he was in the mosque, offering supplication, when the Prophet (ﷺ) came in whilst he was offering supplication and he said: "Ask, you will be given," when he was saying: O Allah, I ask You for faith that does

٣٧٩٥ - حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَعْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: انْطَلَقَ سَعْدُ بْنُ مُعَاذَ مُعْتَمِرًا فَتَرَأَ عَلَى أُمَّةَ بْنِ خَلْفَ بْنِ صَفْوَانَ، وَكَانَ أُمَّةَ إِذَا انْطَلَقَ إِلَى الشَّامِ، وَمِنْ بِالْمَدِينَةِ تَرَأَ عَلَى سَعْدٍ فَذَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ: فَرَجَعَ إِلَى أُمَّةَ صَفْوَانَ، قَالَ: أَنَا نَعْلَمُ مَا قَالَ أَخْرِي إِلَيْنَا: قَالَتْ وَمَا قَالَ؟ قَالَ: رَعَمَ أَنَّهُ سَمِعَ مُحَمَّدًا يَرْعِمُ أَنَّهُ قَاتَلَنِي. قَالَتْ: فَوَاللَّهِ مَا يَكْلُبُ مُحَمَّدٌ فَلَمَّا خَرَجُوا إِلَى بَدْرٍ وَسَاقَهُ.

تخریج: إسناده صحيح، وهو مكرر سابقه.

٣٧٩٦ - حَدَّثَنَا حُجَّيْنُ بْنُ الْمُتَّشِّ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَيْبَدَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ إِذَا نَامَ، وَضَعَ تَبِعَةَ تَحْتَ حَذْوَهُ، وَقَالَ: «اللَّهُمَّ قَبِيلَكَ، يَوْمَ تَجْمَعُ عِبَادَكَ».

تخریج: صحيح لغيره، وهذا إسناد ضعيف لأنقطعاء، أبو عبيدة لم يسمع من عبدالله وهو أبوه.

٣٧٩٧ - حَدَّثَنَا حُجَّيْنُ بْنُ الْمُتَّشِّ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَيْبَدَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ كَانَ فِي الْمَسْجِدِ يَدْعُو، فَدَخَلَ النَّبِيُّ ﷺ، وَهُوَ يَدْعُو، قَالَ: «سَلِّنِطْنَةً»، وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَشَأْلُكَ إِيمَانَ

not waver, blessing that does not end and to accompany the Prophet (ﷺ) in the highest station in Paradise, the Paradise of eternity.

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

3798. It was narrated that Abu Hurairah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream it is as if he has seen me when awake, for the Shaitan cannot appear in my form."

Comments: [Its isnad is saheeh]

لَا يرَنِّدُ، وَبَعْدًا لَا يَنْقَدُ، وَمُرَافَقَةُ النَّبِيِّ مُحَمَّدٌ، فِي أَعْلَى غُرْفِ الْجَنَّةِ جَنَّةِ الْخَلْدِ.
[راجع: ٤٢٥٥، ٤٣٤٠، ٣٦٦٢، وانظر].

تخریج: صحيح لغيره، وهذا إسناد ضعيف
لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

٣٧٩٨- حَدَّثَنَا وَكِبِيعُ عَنْ سُقْيَانَ، عَنْ أَبِيهِ
خُصَيْنِ، عَنْ أَبِيهِ صَالِحٍ، عَنْ أَبِيهِ هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ رَّأَيْتِي فِي
الْمَنَامِ فَقَدْ رَأَيْتِي فِي الْيَقِظَةِ، فَإِنَّ الشَّيْطَانَ لَا
يَسْتَعْلُ عَلَى صُورَتِنِي.

تخریج: إسناده صحيح، وسيأتي في مسند أبي هريرة.

3799. A similar report was narrated from 'Abdullah (رضي الله عنه) from the Prophet (ﷺ).

Comments: [Its isnad is saheeh]

٣٧٩٩- حَدَّثَنَا وَكِبِيعُ، عَنْ سُقْيَانَ، عَنْ أَبِيهِ
إِسْحَاقَ، عَنْ أَبِيهِ الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ،
عَنْ النَّبِيِّ ﷺ مِثْلَهُ (إسناده
صحيح). [راجع: ٣٥٥٩].

تخریج: إسناده صحيح.

3800. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Every Prophet has a close associate among the Prophets, and my close associate among them is my father and the close friend of my Lord, Ibraheem." Then he recited: "Verily, among mankind who have the best claim to Ibraheem (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allah is the Wali (Protector and

٣٨٠٠- (٤٠١/١) حَدَّثَنَا وَكِبِيعُ: حَدَّثَنَا
سُقْيَانَ، عَنْ أَبِيهِ، عَنْ أَبِيهِ الصَّحْنِيِّ، عَنْ عَبْدِ
اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِكُلِّ نَبِيٍّ
وْلَاءً مِنَ النَّبِيِّنَ وَإِنَّ وَلَيْتِي مِنْهُمْ أَبِي وَخَلِيلُ رَبِّي
إِبْرَاهِيمُ قَالَ: ثُمَّ قَرَأَ: (إِنَّكَ أَوَّلَ النَّاسِ
بِإِيمَانِكَ) [آل عمران: ٦٨] إِلَى آخرِ الآية.

تخریج: إسناده ضعيف لانقطاعه، أبو
الصحي، لم يدرك ابن مسعود.

Helper) of the believers" [Al 'Imran 3:68].

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

3801. It was narrated that 'Abdullah (رض) said: I came to the Prophet (ﷺ) when he was in a red tent ('Abdul-Malik said: of leather) with approximately forty men. He said: "You will conquer other lands and you will prevail and acquire booty. Whoever among you lives to see that, let him fear Allah and enjoin what is good and forbid what is evil, and let him uphold his ties of kinship. And whoever tells a lie about me deliberately, let him take his place in Hell. The likeness of the one who helps his people in something other than the truth is like that of the camel that falls into the well and stretches out its tail."

Comments: [Its *isnad* is *hasan* according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah; it is *da'eef* according to those who think that he only heard a little from his father]

3802. It was narrated that Ibn Mas'ood (رض) said: The Messenger of Allah (ﷺ) said: "There is no one of you but he has appointed to him a companion from among the jinn and a companion from among the angels." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him and he became Muslim, so he does not tell me to do anything but good."

٣٨٠١ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرُو، وَمُؤْمِلٌ، قَالَ: حَدَّثَنَا سَفِيَّانُ عَنْ سَمَّاَلِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ، قَالَ: اتَّبَعْتُ إِلَى الشَّيْءِ بِعِلْمٍ وَهُوَ فِي قُبَّةِ حَمْرَاءِ (قَالَ عَبْدُ الْمَلِكِ: مِنْ أَذْمَ) فِي شَجَرٍ مِنْ أَرْبَعِينَ رَجْلًا، فَقَالَ: إِنَّكُمْ مَفْتُوحُ عَلَيْكُمْ، مَضْرُورُونَ، وَمُبْصِيُّونَ، فَمَنْ أَذْرَكَ ذَلِكَ بِنَكُمْ، فَلَيَسْتَ اللَّهُ، وَلَيَأْمُرَ بِالْمَعْرُوفِ، وَلَيَنْهَا عَنِ الْمُنْكَرِ، وَلَيُصِلَّ زَجْمَةً، مَنْ كَذَبَ عَلَيَّ مُعَمَّدًا، فَلَيَبْرُأَ مَقْعَدَهُ مِنَ التَّارِ، وَمَثَلُ الدِّيْنِ يُعِينُ قَوْمَهُ عَلَى غَيْرِ الْحَقِّ، كَمَثَلِ تَعْبِيرِ رَدْنَى فِي شَرِ، فَهُوَ يَتَشَعَّبُ مِنْهَا بِذَنْبِهِ. [راجع: ٣٦٩٤، ٣٧٢٦].

تخریج: إسناده حسن عند من يصحح سماع عبدالرحمن من آية، وضعيف عند من يقول: لم يسمع منه إلا البر.

٣٨٠٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سَفِيَّانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ، عَنْ أَبْنَيْ مَشْعُورٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مَنَّكُمْ مِنْ أَحَدٍ إِلَّا وَفَدَ وَكَلَّ بِهِ قَرِيبَةٌ مِنَ الْجِنِّ وَقَرِيبَةٌ مِنَ الْمَلَائِكَ»، قَالُوا: فَإِنَّكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «فِي إِيمَانِي، لَكِنَّ اللَّهَ أَعْنَتِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ». [راجع: ٣٦٤٨].

Comments: [Its *isnad* is *saheeh*, Muslim (2814)]

3803. It was narrated that 'Abdullah (رض) said: I heard a man reciting Ha-Meem (i.e. al-Ahqaf); he recited it in one mode of recitation and another man recited it in another mode of recitation that his companion did not use, and I recited it in yet another mode of recitation that my two companions had not used. We came to the Prophet (ﷺ) and told him, and he said: "Do not differ; those who came before you were destroyed because they differed." Then he said: "See which one among you has the most knowledge of recitation, and follow his recitation."

Comments: [*Saheeh*, its *isnad* is *hasan*, al-Bukhari (2410)]

3804. It was narrated that Abul-Kanood said: I got a ring of gold during one of the campaigns and I put it on and came to 'Abdullah. He took it and put it between his jaws and chewed it, and he said: The Messenger of Allah (ﷺ) forbade wearing rings of gold.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because Yazeed bin Abi Ziyad is *da'eef*]

3805. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) prostrated in Soorat an-Najm, and there was no one among the people who did not prostrate, except an old man who took a handful of pebbles and

نخريج: إسناده صحيح، م: (٢٨١٤).

٣٨٠٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ هَمَامَ، عَنْ عَاصِمَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ رَجُلًا يَقْرَأُ حِمَّةَ الْمَلَائِكَ، يَعْنِي (الْأَخْفَافَ) فَقَرَأَ حِرْفًا، وَقَرَأَ رَجْلًا آخَرَ حِرْفًا، لَمْ يَقْرَأْ صَاحِبَةً، وَقَرَأَتْ أُخْرَى فَلَمْ يَقْرَأْهَا صَاحِبَةً، فَأَنْطَلَقْنَا إِلَى الْبَيْتِ ﷺ، فَأَخْبَرْنَاهُ، قَنَالَ: «لَا تَخْتَلِفُوا، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِأَخْيَالِهِمْ» ثُمَّ قَالَ: «اَنْظُرُوا أَفْرَادَكُمْ رَجُلًا، فَخُدُّوْبًا بِقَرَائِبِهِ» [راجع: ٣٧٢٤].

نخريج: صحيح، إسناده حسن، خ: (٢٤١٠).

٣٨٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، وَعَنْ أَبِي سَعْدٍ، عَنْ أَبِي الْكَنْوُدِ، قَالَ: أَصْبَرْتُ حَاتَّمًا مِنْ ذَهَبٍ فِي بَعْضِ الْمَعَازِي، فَلَيْسَتْ، فَأَتَيْتُ عَبْدَ اللَّهِ، فَأَخَذَهُ، فَوَضَعْتُهُ بَيْنَ لَعْبَيْهِ، فَمَضَعَّهُ، وَقَالَ: نَهِيَ رَسُولُ اللَّهِ ﷺ أَنْ يُنْتَحَمْ بِخَاتِمِ الذَّهَبِ، أَوْ قَالَ: يَحْلِقُهُ الدَّهْبُ.

نخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد.

٣٨٠٥ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي إِشْحَاقَ، عَنْ الْأَشْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ: سَجَدَ رَسُولُ اللَّهِ ﷺ فِي سُورَةِ النَّجْمِ، فَمَا يَقِي أَحَدٌ مِنَ الْقَوْمِ إِلَّا سَجَدَ، إِلَّا شَيْءٌ أَخَذَ

raised it to his forehead, and he said: This is enough for me. And 'Abdullah said: I saw him slain as a kafir.

Comments: [Its *isnad* is *sahih*, al-Bukhari (1070) and Muslim (576)]

3806. It was narrated that Ibn Mas'ood (رضي الله عنه) said: We talked a great deal in the presence of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) one night, then we came to him the following morning and he said: "The Prophets were shown to me last night with their nations. A Prophet came past with three people, and another with a small group, and another with a few followers, and another with no one with him, until Moosa passed by me with a company of the Children of Israel, and they impressed me. I said: Who are these? It was said to me: This is your brother Moosa, and with him are the Children of Israel. I said: Where is my *ummah*? It was said to me: Look to your right. I looked and I could not see the hills because of so many people. Then it was said to me: Look to your left. So I looked and I saw the horizon filled with people. It was said to me: Are you pleased? I said: I am pleased, O Lord; I am pleased, O Lord. It was said to me: With these are seventy thousand who will enter Paradise without being brought to account." The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "May my father and mother be sacrificed for you; if you can be one of the seventy

كُلُّ مِنْ حَصْنِي، فَرَفِعْتُهُ إِلَى جَبَّهِي، وَقَالَ:
بَشَّيَّبَنِي هَذَا. قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتَ قَبْلَ
كَافِرًا. [٣٦٨٢]. (راجع: إسناده صحيح، خ: ١٠٧٠)، م: ٥٧٦)

٣٨٠٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ
قَاتَةَ، عَنِ الْحَسَنِ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ،
عَنْ أَبْنِي مَشْعُودٍ، قَالَ: أَكْتَرْنَا الْخَدِيثَ عِنْدَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ذَاتِ لَيْلَةٍ، ثُمَّ غَدَوْنَا إِلَيْهِ،
فَقَالَ: عَرَضْتُ عَلَيَّ الْأَبْيَانَ الْأَلِيَّانَ يَأْمُونُهَا،
فَجَعَلَ النَّبِيُّ يَمْرُّ، وَمَعْنَى النَّلَامَةِ، وَالنَّبِيُّ وَمَعْنَى
الْعِصَابَةِ، وَالنَّبِيُّ وَمَعْنَى النَّشَرِ، وَالنَّبِيُّ لَيْسَ
مَعْنَى أَحَدٍ، حَتَّى مَرَّ عَلَيَّ مُوسَى، مَعْنَى كَبَيْرَةُ
مِنْ بَنِي إِسْرَائِيلَ، فَأَعْجَبُونِي، قَلَّتْ: مَنْ
هُؤُلَاءِ؟ فَقَبَلَ لِي: هَذَا أَخْوَنِي مُوسَى، مَعْنَى
بُنُوْ إِسْرَائِيلَ قَالَ: قَلَّتْ: فَإِنَّ أَمْتَنِي؟ فَقَبَلَ
لِي: انْظُرْ عَنْ يَمِينِكَ فَنَظَرَ، فَإِذَا الْطَّرَابُ
قَدْ سُدَّ بِوُجُوهِ الرِّجَالِ، ثُمَّ قَبَلَ لِي: انْظُرْ
عَنْ يَسِيرَكَ فَنَظَرَ، فَإِذَا الْأُفْقُ قَدْ سُدَّ
بِوُجُوهِ الرِّجَالِ، فَقَبَلَ لِي: أَرَضِيَتِي؟ قَلَّتْ:
رَضِيَتِي يَا رَبَّ رَضِيَتِي يَا رَبَّ، قَالَ: فَقَبَلَ
لِي: إِنَّ مَعَ هُؤُلَاءِ سَبْعِينَ أَلْفًا، يَذْلِلُونَ
الْجَنَّةَ بِغَنِيَ حِسَابٍ» فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فِدَا
لَكُمْ أَبِي وَأُمِّي، إِنْ اسْتَطَعْتُمْ أَنْ تَكُونُوا مِنَ
السَّبْعِينَ الْأَلْفَيْ، فَأَفْعُلُوكُمْ، فَإِنْ قَصَرْتُمْ،
فَكُونُوكُمْ مِنْ أَهْلِ الْطَّرَابِ، فَإِنْ قَصَرْتُمْ،
فَكُونُوكُمْ مِنْ أَهْلِ الْأُفْقِيِّ، فَإِنِّي قَدْ رَأَيْتُ ثُمَّ

thousand, then do so. If you cannot, then be among the people of the hills; and if you cannot, then be among the people on the horizon, for I saw a lot of people crowded there." Then Ukkashah bin Mihsan stood up and said: Pray to Allah for me, O Messenger of Allah, to make me one of the seventy. So he prayed for him, then another man stood up and said: Pray to Allah for me, O Messenger of Allah, to make me one of them. He said "Ukkashah beat you to it." Then we talked and said: Who do you think these seventy thousand are? Are they people who were born in Islam and did not associate anything with Allah until they died? News of that reached the Prophet and he said: "They are the ones who did not use cautery or ask for *ruqyah* or believe in bird omens, and they put their trust in their Lord."

Comments: [A saheeh hadeeth]

3807. It was narrated that 'Abdullah (رض) said: We were with the Prophet (ﷺ) on a journey and when they did not find any water, a vessel of water was brought. The Prophet (ﷺ) put his hand in it and spread his fingers apart, and I saw water spring up between the fingers of the Prophet (ﷺ). Then he said: "Come and do *wudoo'* and the blessing is from Allah.' Al-A'mash said: Salim bin Abul-Ja'd told me: I said to Jabir bin 'Abdullah: How many were the people? He said: We were one thousand and five hundred.

ناسا يهاؤشون فقام عَحَّاشة بْن مُخْصِن،
فقال: اذْعُ اللَّهَ لِي، يَا رَسُولَ اللَّهِ، أَنْ
يَجْعَلَنِي مِنَ الشَّبِّينَ، فَدَعَاهُ اللَّهُ، فَقَامَ رَجُلٌ
آخَرُ، قَالَ: اذْعُ اللَّهَ، يَا رَسُولَ اللَّهِ، أَنْ
يَجْعَلَنِي مِنْهُمْ، فَقَالَ «فَدَعَكَ بِهَا عَحَّاشة»
قَالَ: ثُمَّ تَحَدَّثَنَا، فَقَالَ: مَنْ تَرَوْنَ حُوَلَاءِ
الشَّبِّينَ الْأَلْفَ؟ قَوْمٌ وَلَدُوا فِي الإِسْلَامِ، لَمْ
يُشْرِكُوا بِاللَّهِ شَيْئًا حَتَّىٰ مَاتُوكُمْ؟ فَبَلَّغَ ذَلِكَ
الشَّيْءَ يَهْشَهِ، فَقَالَ: هُمُ الَّذِينَ لَا يَكْتُرُونَ،
وَلَا يَسْتَرُونَ، وَلَا يَنْظِرُونَ، وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ. [انظر: ٣٨١٩، ٢٩٦٤، ٣٩٨٧، ٤٣٣٩، ٤٠٠، ٣٩٨٩، ٣٩٨٨]

تخریج: حديث صحيح، الحسن الصری
وإن لم يسمع من عمران، قد تابعه العلاء بن
زياد.

٣٨٠٧ - حدثنا عبد الرزاق: أخبرنا شفيان
عن الأعمش، عن إبراهيم، عن علقمة، عن
عبد الله، قال: (٤٠٢/١) كنا نقع الشيء
في شفرين، فلما يجلعوا ماء، فأتيت بتوز
من ماء، فوضع الشيء فييه بيده، وفرج بيته
أصابعه، قال: فرأيت الماء يتضمر من بين
أصابع الشيء [ثم] قال: «حي على
الوضوء، والبركة من الله» قال الأعمش:
فأخبرني سالم بن أبي الجعد، قال: قلت
لخابر بن عبد الله: كم كان الناس يومئذ؟

Comments: [Its isnad is saheeh]

قال: كُنَّا أَنْتَ وَخَمْسَةِ مَائَةٍ. [انظر ٤٢٩٣، و
رَاجِع: ٣٧٦٢].

تخریج: إسناده صحيح.

3808. It was narrated that 'Abdullah bin Mas'ood (رض) said: A man said to the Messenger of Allah (ﷺ): How can I know whether I am doing good or bad? The Prophet (ﷺ) said: "If you hear your neighbours saying that you have done good, then you have done good, and if you hear them saying that you have done bad, then you have done bad."

Comments: [Its isnad is saheeh]

٣٨٠٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ: كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ، وَإِذَا أَسَأْتُ؟ فَقَالَ النَّبِيُّ ﷺ: إِذَا سَمِعْتَ جِيرَانَكَ يَقُولُونَ: قَدْ أَحْسَنْتَ، فَقَدْ أَحْسَنْتَ، وَإِذَا سَمِعْتُمْهُمْ، يَقُولُونَ: قَدْ أَسَأْتَ فَقَدْ أَسَأْتَ"

تخریج: إسناده صحيح.

3809. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, from his father, that the Prophet (ﷺ) said: "May Allah curse the one who consumes *riba*, the one who pays it, the two who witness it and the one who writes it down." And he said: "*Riba* and *zina* never become widespread among a people but they bring down the punishment of Allah upon themselves."

Comments: [Saheeh because of corroborating evidence; Muslim (1597) this is a *da'eef* isnad because Shareek is *da'eef*]

٣٨٠٩ - حَدَّثَنَا حَجَاجٌ: أَخْبَرَنَا شَرِيكُّ عَنْ سَنَاكِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، قَالَ: «عَنِ اللَّهِ أَكَلَ الرِّبَا، وَمُوْكَلُهُ، وَشَاهِدُهُ، وَكَاتِبُهُ» قَالَ: وَقَالَ: «مَا ظَهَرَ فِي قَوْمٍ الرِّبَا وَالزِّنَاء، إِلَّا أَخْلَوْلَا بِأَنْفُسِهِمْ عِقَابَ اللَّهِ عَزَّ وَجَلَّ».

تخریج: صحيح لغایہ، م: (١٥٩٧) وهذا إسناد ضعیف، لضعف شریک.

3810. It was narrated that Ibn Mas'ood (رض) said: I was with the Prophet (ﷺ) on the night he met the jinn and he said: "Do you have any water with you?" I said: No. He said: "What is this in the vessel?" I said: *Nabeedi*. He said: "Show me; good dates and purifying water." And he did

٣٨١٠ - حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا عَنْ إِسْرَائِيلَ، عَنْ أَبِي فَرَّادَةَ، عَنْ أَبِي زَيْدٍ مَؤْلَى عَمْرُو بْنِ حُرَيْثٍ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةَ لَقِيَ الْجِنِّ، فَقَالَ: «أَمْعَكَ مَاءً» قُلْتُ: لَا، قَالَ: «مَا هَذَا فِي الْأَدَوْةِ؟» قُلْتُ: لَيْدَ قَالَ:

wudoo' with it, then he led us in prayer.

Comments: [Its isnad is da'eef because Abu Zaid the freed slave of 'Amr bin Huraith is unknown]

3811. 'Abdullah (رض) said: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "Whoever ascribes a rival to Allah, Allah will put him in Hell." And he ['Abdullah] said: And there is something else I say that I did not hear from him: whoever dies not ascribing any rival to Allah, Allah will admit him to Paradise. And these prayers are expiation for whatever (sins) come in between, so long as killing (murder) is avoided.

Comments: [Saheeh; this is a hasan isnad]

3812. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "I will reach the Cistern ahead of you, and I will plead for some people of my ummah, but I will have to give them up. I will say: O Lord, my companions. But it will be said: You do not know what they did after you were gone."

Comments: [Saheeh; this is a hasan isnad, al-Bukhari (6576) and Muslim (2297)]

3813. It was narrated from Ibn Mas'ood (رض) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to fast when he was travelling (sometimes) and he would not fast (sometimes), and he would pray two rak'ahs only, i.e. he did not add to them - i.e., the obligatory prayers.

أَرِينَهَا، تَمَرَّةً طَيْبَةً، وَمَاءً طَهُورًا فَتَوَضَّأَ
مِنْهَا، ثُمَّ صَلَّى إِلَيْنَا. [راجع: ٣٧٨٢].

تخریج: إسناده ضعیف لجهالت أبي زید.

٣٨١١- حَدَّثَنَا أَشْرَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٌ
عَنْ عَاصِمٍ، عَنْ أَبِي وَاعِيلٍ، قَالَ: قَالَ عَبْدُ
اللَّهِ: سَوْفَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ جَعَلَ
لِلَّهِ بَنِيَّا، جَعَلَهُ اللَّهُ فِي النَّارِ»، وَقَالَ: وَأَخْرَى
أَوْلُهَا، لَمْ أَشْعُغْهَا مِنْهُ: مَنْ مَاتَ لَا يَعْمَلُ لِلَّهِ
بَنِيَّا، أَذْخَلَهُ اللَّهُ أَجْهَنَّمَ، وَإِنَّ هَذِهِ الصلواتِ
كَفَّارَاتٍ لِمَا تَبَيَّنَ مَا اجْتَنَبَ الْمَقْتُلُ. [راجع:
٤٥٦، ٣٥٥٢، وانظر: ٤٠٤٣].

تخریج: صحيح، وهذا إسناد حسن.

٣٨١٢- حَدَّثَنَا أَشْرَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٌ
عَنْ عَاصِمٍ، عَنْ أَبِي وَاعِيلٍ، عَنْ عَبْدِ اللَّهِ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي فَرَطْكُمْ عَلَى الْحَوْضِ،
وَإِنِّي سَأَنْأَرُ رِجَالًا، فَأَعْلَمُ عَلَيْهِمْ، فَأَقُولُ: يَا
رَبَّ أَصْحَابِيِّ، فَيَقُولُ: لَا تَنْدِري مَا أَخْدَثُوا
بِعَذَّكَ» [حديث الأعمش راجع: ٣٦٣٩، و
حدیث المغيرة انظر: ٤١٨٠].

تخریج: صحيح، وهذا إسناد حسن، خ:
(٦٥٧٦)، م: (٢٢٩٧).

٣٨١٣- حَدَّثَنَا رَزْقٌ: حَدَّثَنَا سَعِيدُ عَنْ عَبْدِ
السَّلَامِ، عَنْ حَمَادَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ،
عَنْ أَنَّى مَسْعُودَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي التَّقْرِيرِ، وَيُعْطِيُ، وَيُصَلِّيُ رَكْعَتَيْنِ، لَا
يَدْعَهُمَا، يَقُولُ: لَا يَرِيدُ عَلَيْهِمَا، يَغْنِي التَّرِيْفَةَ.

Comments: [Its isnad is *da'eef jiddan* (very weak)]

3814. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

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

3815. It was narrated from 'Abdur-Rahman bin 'Abdullah, from his father, that the Prophet (ﷺ) said: Do not go back to *kufra* after I am gone, striking one another's necks."

Comments: [Saheeh. This is a *saheeh isnad* according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah; it is *da'eef* according to those who say that he only heard a little from his father]

3816. It was narrated from 'Abdullah (رض) that the Prophet (ﷺ) said concerning the people who stayed away from *Jumu'ah*: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from *Jumu'ah*."

Comments: [Its isnad is *saheeh*, Muslim (652)]

تخریج: إسناده ضعيف جداً، عبدالسلام
ضعف جداً، منكر الحديث.

٣٨١٤ - حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي،
قَالَ: سَمِعْتُ عَاصِمًا، يُعْدَثُ عَنْ زِرَّ، عَنْ
ابْنِ مَشْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ
كَذَّبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَوَلَّ مَقْعَدَهُ مِنَ الْأَرْضِ»
[انظر: ٣٤٧، ٤٣٢٨]، وراجع: [٣٦٩٤].

تخریج: حديث صحيح، وهذا إسناد حسن.

٣٨١٥ - حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي،
قَالَ: سَمِعْتُ عَبْدَ الْمَلِكَ بْنَ عُثْمَانَ يُعْدَثُ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّ
الثَّيَّبَ ﷺ قَالَ: «لَا تَرْجِعُوا بَنِي كُفَّارًا،
يُضْرِبُونَ بِغُصْنِكُمْ رِقَابَ بَعْضِيْ».

تخریج: صحيح، وهذا إسناد صحيح، عند
من يصحح سماعه عبدالرحمن عن أبيه مطلقاً،
وضعف عند من يقول: إنه لم يسمع منه إلا
البسير.

٣٨١٦ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيرٌ عَنْ
أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ
اللَّهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ
الْجَمْعَةِ: «لَقَدْ هَمَّتُ أَنْ أَمْرَ رَجُلًا يُضْلِلُ
بِالنَّاسِ، ثُمَّ أُخْرِقَ عَلَى رِجَالٍ يَتَخَلَّفُونَ عَنِ
الْجَمْعَةِ بِيُوْتَهُمْ»، قَالَ زُهَيرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ،
أَنَّهُ سَمِعَهُ مِنْ أَبِي الْأَخْوَصِ، [راجع: ٣٧٤٣،
وانظر: ٤٠٠٧].

تخریج: إسناده صحيح، م: (٦٥٢).

3817. It was narrated that 'Abdullah and Abu Moosa al-Ash'ari (رضي الله عنهما) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Ahead of the Hour there will be some days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of *harj*." He said: And *harj* means killing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7062) and Muslim (2676)]

3818. It was narrated from 'Abdullah bin Mas'ood (رضي الله عنهما) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Beware of sins that are thought of as little, because they accumulate until they cause a man's doom." The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ) gave us the likeness of that: the likeness of people who have halted in the desert and the time comes to cook, so one man goes out and brings a stick, and another man brings another stick, until they have accumulated a lot, then they light a fire and cook what they put on it."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because 'Abd Rabbih (one of the narrators) is unknown]

3819. It was narrated from Ibn Mas'ood (رضي الله عنهما) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ) was shown the nations during *Hajj* season, and his *ummah* came late. He said: "I was shown my *ummah* and I liked their large numbers; they filled the plain and the mountain. It

٣٨١٧- حَدَّثَنَا أَبُو الْعَضْرِ: حَدَّثَنَا الأَشْجَعُ
عَنْ سُقْيَانَ، عَنْ الْأَعْمَشِيِّ، عَنْ أَبِي وَائِلٍ،
عَنْ عَبْدِ اللَّهِ، وَأَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ:
فَإِنَّ رَسُولَ اللَّهِ يَعْلَمُ: إِنَّ يَوْمَ يَتَّمَّ الشَّاعِةُ
أَيَّامًا، يُرْفَعُ فِيهِنَّ الْعِلْمُ، وَيُنْزَلُ فِيهِنَّ
الْجَهَلُ، وَيَكْثُرُ فِيهِنَّ الْهَرْجُ» قَالَ: وَالْهَرْجُ:
الْقَتْلُ. [راجع: ٣٦٩٥].

نَحْرِيق: إِسْنَادٌ صَحِيفٌ، خ: (٧٠٦٢)، م: (٢٦٧٢).

٣٨١٨- حَدَّثَنَا شُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا
عُفَّرَانُ عَنْ فَقَادَةَ، عَنْ عَبْدِ رَبِّهِ، عَنْ أَبِي
عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَتْعَوْدٍ: أَنَّ رَسُولَ
اللَّهِ يَعْلَمُ قَالَ: إِنَّكُمْ وَمُحَمَّرَاتِ الذُّنُوبِ،
فَلَيَنْهَى يَجْتَوْعُنَّ عَلَى الرَّجُلِ حَتَّى يَهْلِكُنَّهُ وَإِنَّ
رَسُولَ اللَّهِ يَعْلَمُ فَرَبَ لَهُنَّ مَثَلًا: كَمَلَ قَوْمٌ
نَلْوَاهُ أَرْضَ فَلَاقَهُ فَخَضَرَ ضَيْعَ الْقَوْمِ، فَجَعَلَ
الرَّجُلُ يَئْطَلُقُ، فَيَجِيءُ بِالْمُؤْودَ، (٤٠٣/١)
وَالرَّجُلُ يَنْجِي، بِالْمُؤْودَ، حَتَّى جَمَعُوا سَوَادًا،
فَأَجْجَحُوا نَارًا وَأَنْصَبُوا مَا فَلَدُوا فِيهَا.

نَحْرِيق: حَدِيثٌ حَسْنٌ لَغِيرِهِ، وَهُدَا إِسْنَادٌ
ضَعِيفٌ لِجَهَالَةٍ حَالَ عَبْدَ رَبِّهِ.

٣٨١٩- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَادُ عَنْ
عَاصِمٍ، عَنْ زَرِّ، عَنْ أَبِي مَسْعُودٍ: أَنَّ رَسُولَ
اللَّهِ يَعْلَمُ أُرْبِي الْأَمَمَ بِالْمُؤْسِمِ، فَرَأَيْتُ عَلَيْهِ
أَمْمَةً، قَالَ: «فَأَرَيْتُ أُمَّيَّةً، فَأَغْجَبَنِي كَثْرَهُمْ،
فَذَلِكُوا الشَّهْلُ وَالْجَلَلُ، فَقِيلَ لِي: إِنَّ مَعَ

was said to me: Along with these are seventy thousand who will enter Paradise without being called to account. They are the ones who did not use cautery and did not seek *ruqyah* and did not believe in bird omens, and they put their trust in their Lord." 'Ukkashah said: O Messenger of Allah, pray to Allah to make me one of them. So he prayed for him, then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said: " 'Ukkashah beat you to it."

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

3820. It was narrated from Ibn Mas'ood (رضي الله عنه) that it was said to the Messenger of Allah (صلوات الله عليه وآله وسلامه علية): How will you recognize those of your *ummah* who have not seen you? He said: "They will have shining faces and limbs because of the traces of *wudoo'*".

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

3821. It was narrated from Ibn Mas'ood (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وآله وسلامه علية) said: "When the last third of the night comes, Allah, may He be glorified and exalted, descends to the lowest heaven, then He opens the gate of heaven, then He stretches forth His Hand and says: 'Is there anyone who is asking, so that he may be given what he asked for?' And He remains like that until dawn breaks."

Comments: [A *saheeh hadeeth*]

هؤلاء سبعون أئمَّا يدخلون الجنة بغير حساب، هُم الَّذِين لَا يكتُون، وَلَا يشْرُكُون، وَلَا ينطِرُون، وَعَلَى رَبِّهِم يتوَكَّلُون فَقَالَ عَكَاشَةُ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَعْلَمَنِي مِنْهُمْ فَدَعَاهُ، ثُمَّ قَامَ - يَعْنِي آخَرَ - فَقَالَ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: «سَبِّقْتَ بِهَا عَكَاشَةً». [راجع: ٣٨٦]

تغريب: حديث صحيح، وهذا إسناد حسن.

- ٣٨٢٠ - حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا حَمَادَ عَنْ عَاصِمٍ، عَنْ زَرٍّ، عَنْ أَبْنَيْ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلَهُ: كُنْتَ تَعْرِفُ مَنْ لَمْ يَرَكَ مِنْ أَتْيَكَ؟ فَقَالَ: إِنَّهُمْ غَرَّ مُحَاجِلُونَ بَلْ مِنْ أَثَارِ الْوُضُوءِ» [انظر: ٤٣١٧، ٤٣٢٩].

تغريب: صحيح لغيره، وهذا إسناد حسن.

- ٣٨٢١ - حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُثْلِمٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمَدَانِيَّ عَنْ أَبِي الْأَخْوَصِ، عَنْ أَبْنَيْ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا كَانَ ثُلُثُ اللَّيلِ الْتَّابِقِ يَنْهِيُ إِلَى السَّمَاءِ الدُّنْيَا، ثُمَّ يَنْتَهِي إِلَى أَبْوَابِ السَّمَاءِ، ثُمَّ يَنْتَهِي فَيَقُولُ: هَلْ مَنْ سَابَلَ يُعْطَى سُؤْلَهُ؟ وَلَا يَرَالَ كَذَلِكَ حَتَّى يَسْطِعَ الْمَعْزُ». حَسْنَى

تغريب: حديث صحيح.

3822. It was narrated from Kareem bin Abi Hazim, from his grandmother Salma bint Jabir, that her husband was martyred and she came to 'Abdullah bin Mas'ood (رضي الله عنه) and said: I am a woman whose husband has been martyred, and men have proposed marriage to me, but I refused to marry until I meet him (i.e., her first husband, in the Hereafter). Do you think, if I meet him, I will be one of his wives? He said: Yes. A man said to him: We have not heard you narrate that since we started sitting and learning from you. He said: I heard the Messenger of Allah (صلوات الله عليه وسلم) say: "The first of my *ummah* to join me in Paradise will be a woman from (the tribe of) Ahmas."

Comments: [Its isnad is *da'eef* and Kareem is unknown]

3823. It was narrated from Ibn Mas'ood (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وسلم) used to say: "O Allah, You have given me a good physical shape so grant me a good attitude."

Comments: [Its isnad is *hasan*]

3824. It was narrated from Abu 'Ubaidah that his father said: I came to Abu Jahl when he had been wounded and his foot had been cut off, and I started striking him with my sword but it did not do anything to him - it was said to Shareek in the *hadeeth*: Did he try to ward him off with his sword? He said: Yes - He said: So I carried on until I took his sword

٣٨٢٢ - حَدَّثَنَا أَبُو أَحْمَدٍ: حَدَّثَنَا أَبْنَانُ بْنُ عَبْدِ اللَّهِ الْبَجْلَيُّ عَنْ تَحْرِيمِ بْنِ أَبِي حَازِمٍ، عَنْ جَدِّهِ سَلْمَى بْنِ شَجَرَةِ، أَنَّ رَوْجَهَا اسْتَشْهَدَ، فَأَتَتْ عَبْدَ اللَّهِ بْنَ مَسْعُودَ، قَالَتْ: إِنِّي امْرَأَةٌ قَدْ اسْتَشْهَدَ رَوْجِي، وَقَدْ خَطَبَنِي الرِّجَالُ، فَأَبَيْتُ أَنْ أَتَرْوَجَ حَتَّى أَلْفَاهُ، فَتَرْجُو لِي إِنْ اجْتَمَعَتْ أَنَا وَهُوَ أَنْ أَكُونَ مِنْ أَزْوَاجِهِ، قَالَ: نَعَمْ فَقَالَ لَهُ رَجُلٌ: مَا رَأَيْتَكَ تَقْتَلُ هَذَا مَذْعُونًا؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ أَشَرَّ أُمَّةٍ يَبِ لُحُوقًا فِي الْجَنَّةِ، امْرَأَةً مِنْ أَخْمَسَنِ».

تخریج: إسناده ضعيف، كريم مجہول.

٣٨٢٣ - حَدَّثَنَا مُخَاضِرُ أَبُو الْمُورَّعِ: حَدَّثَنَا عَاصِمٌ عَنْ غَوْسِجَةَ بْنِ الرَّمَّاحِ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي الْهُدَيْلَيْلِ، عَنْ ابْنِ مَسْعُودَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «اللَّهُمَّ أَخْسَسْتَ خَلْقِي فَأَخْسِنْ خُلُقِي».

تخریج: إسناده حسن.

٣٨٤٤ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَيْدَةَ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ أَبَا جَهْلٍ وَقَدْ مُرِخَ، وَقُطِعَتْ رِخْلَهُ، قَالَ: فَجَعَلْتُ أَصْرَبَهُ بِسَقِيفَيِّ، فَلَا يَعْمَلُ فِيهِ شَيْئًا. قَيلَ لِشَرِيكِ فِي الْحَدِيثِ: وَكَانَ يَدْبُثُ سَيِّفَهُ؟ قَالَ: نَعَمْ، قَالَ: فَلَمْ أَرْلَ حَتَّى أَخْدُ سَيِّفَهُ، فَضَرَبَتْهُ بِهِ، حَتَّى

and struck him with it, until I killed him. Then I went to the Prophet (ﷺ) and said: Abu Jahl has been killed - Perhaps Shareek said: I have killed Abu Jahl - and he said: "Did you see him?" I said: Yes. He said: "Do you swear by Allah?" twice. I said: Yes. He said: "Then let us go so that I can look at him." He went to him and the sun had changed him somewhat, so he ordered that he and his companions be dragged and thrown into the dry well, then he followed the people of the well with a curse and said: "This was the pharaoh of this nation."

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

3825. It was narrated from 'Abdullah (رضي الله عنه) from the Prophet (ﷺ), that he said: "This was the pharaoh of my nation."

Comments: [Its isnad is da'eef, it is a repeat of the previous report]

3826. It was narrated that 'Abdullah (رضي الله عنه) said: I was present with the Messenger of Allah (ﷺ) when he prayed for this clan of an-Nakha', or he said: he praised them until I wished that I was one of them.

Comments: [Its isnad is hasan]

3827. It was narrated that Ibn Mas'ood (رضي الله عنه) said: I saw the Prophet (ﷺ) eating meat, then he

فَتَلَهُ، قَالَ: لَمْ أَتَيْتُ الَّذِي سَأَلْتَنِي، فَقُلْتُ: لَدْ
خُلَّ أَبُو جَهْلٍ - وَرَبِّمَا قَالَ شَرِيكُ: لَدْ فَتَلَ
أَبَا جَهْلٍ -، قَالَ: «أَنْتَ رَأَيْتَهُ؟» قُلْتُ: نَعَمْ
- قَالَ: «اللَّهُ مَرَّتَيْنِ؟» قُلْتُ: نَعَمْ. قَالَ:
«فَادْهَبْ حَتَّى أَنْظُرْ إِلَيْهِ» قَالَ: فَدَاهَبْ،
فَأَتَاهُ، وَقَدْ غَيَّرَتِ الشَّمْسُ مِنْهُ شَيْئاً، فَأَمْرَرْ بِهِ
وَبِأَصْحَابِهِ، فَسُجِّنُوا حَتَّى أَلْفَوْا فِي الْقَلْبِ،
قَالَ: وَأَنْتَ أَهْلُ الْقَلْبِ لَعْنَهُ، وَقَالَ: «إِنَّ
هَذَا فِرْعَوْنَ هَذِهِ الْأُمَّةُ» [راجع: ١٦٧٠،
وَانْظُرْ: ٣٨٢٥، ٣٨٥٦، ٤٠٠٨، ٤٢٤٦].

تخریج: إسناد ضعیف لانقطاعه، أبو عبیدة لم يسمع من أبيه عبدالله.

-٣٨٢٥ - حَدَّثَنَا أَشْرُونُ: حَدَّثَنَا رَهْبَرٌ عَنْ أَبِي
إِسْحَاقَ، عَنْ أَبِي عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ عَنْ
الَّذِي سَأَلْتَنِي، أَهْلُهُ قَالَ: «هَذَا فِرْعَوْنُ أُمَّتِي»

تخریج: إسناد ضعیف، وهو مكرر سابق.

-٣٨٢٦ - حَدَّثَنَا طَلْقَ بْنُ عَنَامَ بْنُ طَلْقٍ: حَدَّثَنَا
رَكْرَبَا بْنُ عَبْدِ اللَّهِ بْنُ تَرِيدَ عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي
شَيْخٌ مِنْ بَنِي أَسَدٍ، إِمَّا قَالَ: شَيْقٌ، وَإِمَّا قَالَ:
زَرْ، عَنْ عَبْدِ اللَّهِ، قَالَ: شَهَدْتُ رَسُولَ اللَّهِ
يَدْعُو لِهَذَا الْحَمَّى مِنَ النَّعْمَ، أَوْ قَالَ: يَنْثِي
عَلَيْهِمْ، حَتَّى تَمَيَّزَ أَنِي رَجُلٌ مِنْهُمْ.

تخریج: إسناده حسن.

-٣٨٢٧ - حَدَّثَنَا أَبُو سَلَمَةَ: أَخْبَرَنَا عَبْدُ الْغَرِيزِ
أَنَّ مُحَمَّدَ عَنْ عَمْرِو - يَعْنِي أَبِي عَمْرِو

got up to pray and he did not touch a drop of water.

Comments: [Saheeh; this is a *da'eef isnad* because it is interrupted. It is a repeat of 3791]

— عن عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبْنَيْ مَسْعُودٍ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ الْلَّحْمَ، ثُمَّ يَقُولُ إِلَى الصَّلَاةِ، فَمَا يَمْسُثُ قَطْرَةً مِنْ مَاءٍ. [راجع: ٣٧٩١].

تخریج: صحيح، وهذا إسناد ضعيف لانقطاعه، عبد الله، لم يدرك عم أبيه عبدالله بن مسعود.

3828. It was narrated from 'Abdullah bin Mas'ood (رض) from the Prophet (ﷺ) that he used to seek refuge with Allah from the Shaitan, from his prodding, his spit and his breath. He said: His prodding is madness, his spit is poetry and his breath is arrogance.

Comments: [Saheeh because of corroborating evidence; this is an *isnad* that may be *hasan*]

٣٨٢٨— حَدَّثَنَا أَبُو الْجَوَابِ: حَدَّثَنَا عَمَّارُ بْنُ رُوْقَيْنٍ عَنْ غَطَّاءِ بْنِ السَّابِقِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ كَانَ يَتَعَوَّذُ مِنَ الشَّيْطَانِ، مِنْ هَمْزَةٍ، وَنَفْثَةٍ، وَنَسْخَوْ — قَالَ: وَهَمْزَةُ الْمُؤْمَنَةِ، وَنَفْثَةُ الشَّعْرِ، وَنَسْخَةُ الْكِبْرِيَاءِ.

تخریج: صحيح لغيره، وهذا إسناد محتمل للتحسين.

3829. It was narrated that 'Abdullah bin Mas'ood (رض) said: The *mushrikoon* kept the Messenger of Allah (ﷺ) from praying 'Asr until the sun turned yellow or red. He said: "They distracted us from the middle prayer; may Allah fill their bellies and their graves with fire."

Comments: [Saheeh and its *isnad* is *qawi*, Muslim (628)]

٣٨٢٩— حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ ابْنُ طَلْحَةَ عَنْ رَبِيعَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: حَبِيبُ الْمُشْرِكِوْنَ (٤٠٤/١) رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الْعَصْرِ حَتَّى اضْفَرَّتْ أَوْ أَحْمَرَتِ الشَّمْسَ فَقَالَ: «شَفَّلُونَا عَنْ صَلَاةِ الْوَسْطَى، مَلَأَ اللَّهُ أَجْوَافَهُمْ — أَوْ حَسْنَ اللَّهِ أَجْوَافَهُمْ — وَقُبُورَهُمْ نَارًا».

تخریج: صحيح وإسناده قوي، م: (٦٢٨).

3830. It was narrated from 'Abdullah (رض) that the Prophet (ﷺ) used to say: "O Allah, I seek refuge with You from the Shaitan, from his prodding, his spit and his breath. He said: His prodding is madness, his spit is poetry and his breath is arrogance.

٣٨٣٠— حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ، قَالَ عَبْدُ اللَّهِ بْنُ أَخْمَدَ: [وَسَمِعْتُهُ أَنَّا مِنْ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّابِقِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي

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

أَعُوذُ بِكَ مِنَ السَّيْطَانِ، مِنْ هَمْزَةٍ، وَنَفْيِهِ،
وَنَفْيِهِ. فَهَمْزَةُ الْمُؤْمِنَةِ، وَنَفْيُهُ الشَّعْرُ،
وَنَفْيُهُ الْكَبِيرُ. [راجع: ٣٨٢٨]

تخریج: صحيح لغيره، وهذا إسناد ضعيف، محمد سمع من عطاء بعد الاختلاط.

3831. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "There will emerge at the end of time people who are foolish and young. They will speak the best of people's speech and will recite the Qur'an with their tongues but it will not go past their collarbones. They will pass out of Islam as the arrow passes out of the prey. Whoever lives to see them, let him kill them for in killing them there is great reward with Allah, for the one who kills them."

Comments: [A saheeh hadith; this is a hasan isnad]

3832. It was narrated that 'Abdullah (رض) said: The first ones to show Islam openly were seven: the Messenger of Allah (ﷺ), Abu Bakr, 'Ammar and his mother Sumayyah, Suhaib, Bilal and al-Miqdad. As for the Messenger of Allah (ﷺ), Allah protected him by means of his paternal uncle Abu Talib. As for Abu Bakr, Allah protected him by means of his people. As for the rest of them, the *mushrikoon* took them and clothed them in shirts of iron, and they exposed them to the heat of the sun, and there was not one of them but he did what they

٣٨٣١ - حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ: حَدَّثَنَا
أَبُو بَكْرٍ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنْ زَرٍّ، عَنْ
عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ
قَوْمٌ فِي آخِرِ الزَّمَانِ، شَفَاهُ الْأَحْلَامُ،
أَحْدَادُ - أَوْ قَالَ: حَدَّثَنَا - الْأَسْنَانُ،
يُقْرَأُونَ مِنْ خَيْرِ قَوْلِ النَّاسِ، يَقْرَأُونَ الْقُرْآنَ
بِالْسَّيْئِهِمْ لَا يَعْدُو تَرَاقِيَهُمْ، يَمْرُغُونَ مِنْ
الْإِسْلَامِ كَمَا يَمْرُغُ السَّهْمُ مِنَ الرَّمَيَةِ، فَمَنْ
أَذْرَكَهُمْ، فَلَيَقْتُلُهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا
غَظِيًّا عِنْدَ اللَّهِ، لِمَنْ قَاتَلُهُمْ»

تخریج: حديث صحيح، وهذا إسناد حسن.

٣٨٣٢ - حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ: حَدَّثَنَا
رَابِيَةُ عَنْ عَاصِمٍ بْنِ أَبِي التَّجْوِيدِ، عَنْ زَرٍّ،
عَنْ عَبْدِ اللَّهِ، قَالَ: أَوْلَى مَنْ أَطْهَرَ إِسْلَامَهُ
شَيْقَةً: رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعَمَّارٌ،
وَأَمَّةُ سَمِيَّةٍ، وَصُهَيْبٌ، وَبِلَالٌ، وَالْمُقْدَادُ،
فَأَمَّا رَسُولُ اللَّهِ ﷺ، فَمَنْعَهُ اللَّهُ يَعْمَلُ أَبِي
طَالِبٍ، وَأَمَّا أَبُو بَكْرٍ، فَمَنْعَهُ اللَّهُ يَقْرُؤُهُ،
وَأَمَّا سَانِدُهُمْ فَأَخْدَهُمُ الْمُشْرِكُونَ، فَالْمُشْرِكُونَ
أَذْرَاعُ الْخَدِيدِ، وَصَهْرُوهُمْ فِي الشَّنْسِ، فَمَا
مِنْهُمْ إِنْسَانٌ إِلَّا وَقَدْ وَاتَّهُمْ عَلَى مَا أَرَادُوا،
إِلَّا بِلَالٍ، فَإِنَّهُ هَانَ عَلَيْهِ نَفْسُهُ فِي اللَّهِ،

wanted him to do, except Bilal, for he did not care what was done to him for the sake of Allah and his people did not care what happened to him. They handed him over to the children who paraded him around the streets of Makkah as he was saying: One, One.

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

3833. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah told them that the Prophet of Allah (ﷺ) said: "I give you permission to raise the curtain and listen to my private conversation until I tell you not to."

Comments: [Its *isnad* is *saheeh*, Muslim (2169)]

وَهَانَ عَلَى قَوْمٍ، فَأَعْطَرُهُ الْوِلْدَانَ، وَأَخْدُوا بَطْرُونَ بِهِ شَعَابَ مَكَّةَ، وَهُوَ يَقُولُ: أَحَدٌ أَحَدٌ.

تخریج: إسناده حسن.

٣٨٣٣ - حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرُو: حَدَّثَنَا زَائِدُهُ: حَدَّثَنَا الْحَسْنُ بْنُ عَبْدِ اللَّهِ: عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، أَنَّ عَبْدَ اللَّهِ حَدَّثَهُمْ: أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذْنُكُمْ عَلَيَّ أَنْ تَرْفَعَ الْجَبَابَ، وَأَنْ تَشْمَعَ سِوَادِيَّ، حَتَّى أَنْهَاكُمْ].

[راجع: ٣٦٨٤]

تخریج: إسناده صحيح، م: (٢١٦٩).

٣٨٣٤ - حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرُو: حَدَّثَنَا زَائِدُهُ، قَالَ: قَالَ سُلَيْمَانُ: سَمِعْتُهُمْ يَذْكُرُونَ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذْنُكُمْ عَلَيَّ أَنْ تُكْشِفَ السُّرُّ». [راجع: ٣٦٨٤]

[راجع: ٣٦٨٤]

تخریج: حديث صحيح، م: (٢١٦٩) وهذا إسناد ضعيف لا بهام من سمع منه سليمان.

3835. It was narrated that 'Abdur-Rahman bin 'Abdullah said: The Messenger of Allah (ﷺ) halted at a place and a man went to a thicket and brought out the eggs of a bird. The bird came and started soaring above the heads of the Messenger of Allah (ﷺ) and

٣٨٣٥ - حَدَّثَنَا أَبُو قَطْنَةَ: حَدَّثَنَا الْمَشْعُودِيُّ عَنْ الْحَسْنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، قَالَ: نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُثْلًا، فَانْطَلَقَ إِسْلَامٌ إِلَى غَيْضَةَ، فَأَخْرَجَ مِنْهَا بَيْضَ حُمَرَةَ، فَجَاءَتِ الْحُمَرَةَ تَرْفُ على رَأْسِ

his Companions. He said: "Which of you upset it?" A man said: I took its eggs. The Messenger of Allah (ﷺ) said: "Put them back."

Comments: [Its isnad is da'eef]

رسول اللہ ﷺ، وَرَوْسٍ أَخْبَارِهِ، فَقَالَ: أَيُّكُمْ فَجَعَ هَذِهِ؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا أَصْبَطْتُ لَهَا يَيْضًا، قَالَ رَسُولُ اللہ ﷺ: إِذْدَهَا.

تخریج: إسناده ضعیف لإرساله، عبدالرحمن تابعی.

3836. It was narrated that 'Abdur-Rahman bin 'Abdullah said: The Messenger of Allah (ﷺ) halted at a place... And he narrated a similar report. And he said: "Put them back out of kindness to it."

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

٣٨٣٦ - حَدَّثَنَا بَرِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنِ الْقَاسِمِ وَالْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَبْدِ اللَّهِ، قَالَ: نَزَّلَ رَسُولُ اللَّهِ ﷺ مِنْ لَا فَذَكَرَ مِثْلَهُ، وَقَالَ «رُزْدَةٌ رَحْمَةٌ لَهَا».

تخریج: إسناده ضعیف لإرساله، وهو مكرر سابق.

3837. 'Asim told us, from Abu Wa'il, from Ibn Mu'az as-Sa'di who said: I went out to give water to a horse of mine just before dawn, and I passed by the mosque of Banu Haneefah when they were saying: Musailimah is the messenger of Allah. I went to 'Abdullah and told him, and he sent the police to bring them. He asked them to repent, and they repented, so he let them go but 'Abdullah ordered that the neck of Ibnun-Nawwahah be struck. They said: You captured people all for the same reason, then you killed some of them and let some of them go. He said: I heard the Messenger of Allah (ﷺ) say, when this one and Ibn Uthal bin Hajar came, "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah. The Prophet

٣٨٣٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَابِشِيُّ: أَخْبَرَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي وَأَبِيلٍ، عَنْ أَبِنِ مُعْيَزِ السَّعْدِيِّ، قَالَ: حَرَجَتْ أَسْقَفيَ فَرَسًا لِي فِي السَّعْدِ، فَمَرَرْتُ بِسَجِيدَةٍ تَبَقَّى حَيَّةً، وَهُمْ يَقُولُونَ: إِنَّ مُسَيْلِمَةَ رَسُولَ اللَّهِ، فَأَتَيْتُ عَبْدَ اللَّهِ، فَأَخْبَرْتُهُ، فَبَعْثَتِ الْمُرْطَةَ، فَجَاءُوا بِهِمْ، فَاسْتَأْتَبْهُمْ فَتَابُوا فَخَلَى سَبِيلُهُمْ، وَصَرَبَ عَنْهُ عَبْدُ اللَّهِ بْنُ التَّوَاحِدِ، فَقَاتَلُوا: أَخْدَثَ قَوْمًا فِي أَمْرٍ وَاجِدٍ، فَقَاتَلَتْ بَعْضُهُمْ، وَتَرَكَتْ بَعْضَهُمْ، قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَقَدِيمَ عَلَيْهِ هَذَا وَآتَيْتُ أَنَّا بْنَ حَمْرَ، فَقَالَ: «أَشْهَدَانِ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَا: نَشْهُدُ أَنَّ مُسَيْلِمَةَ رَسُولُ اللَّهِ، فَقَالَ الرَّبِيعُ بْنُ حَمْرَ: «أَقْتَلْتُ بِاللَّهِ وَرَسُولِهِ، لَوْ كُنْتُ قَاتِلًا وَفَدَ لِقَائِنَكُمَا»، قَالَ: فَلَدِلِكَ قَاتِلَتْهُ». [انظر:

.. ٢٦٤٢، ٢٧٦١، ٢٧٠٨، وراجع:]

(ﷺ) said: "I believe in Allah and His Messengers. If I were to kill any envoy, I would have killed you." That is why I killed him.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3838. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "Accept invitations and do not reject gifts, and do not strike the Muslims."

Comments: [Its isnad is jayyid]

تخریج: حدیث صحیح، وهذا إسناد ضعیف، ابن معیز: مجهول.

-٣٨٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ، عَنْ شَيْقَقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَجِبُّو الدَّاعِيَ، وَلَا تُرْدُوا الْهَدِيَّةَ، وَلَا تَنْهِرُو الْمُسْلِمِينَ.

تخریج: إسناده جيد.

3839. It was narrated that 'Abdullah bin Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "He is not a believer who maligns people or curses people a great deal or is foulmouthed and rude."

Comments: [A saheeh hadeeth, but this is a munkar isnad]

-٣٨٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَئِنْ أَمْرَيْتُنِي بِطَعَانٍ، وَلَا يَلْعَانَ، وَلَا الْفَاجِشَ الْبَيْنِي»؛ وَقَالَ ابْنُ سَابِقٍ مَرَّةً: بِالْطَعَانِ، وَلَا بِاللَّعَانِ. [انظر: ٣٩٤٨].

تخریج: حدیث صحیح، ولكن هذا الإسناد منکر، لمحمد بن سابق حدیثه عن إسرائيل.

3840. 'Amr bin al-Harith said: I heard 'Abdullah bin Mas'ood (ﷺ) say: I did not fast twenty-nine days with the Messenger of Allah (ﷺ) more often than I fasted thirty days with him.

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

-٣٨٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا عَيسَى بْنُ دِينَارٍ: حَدَّثَنِي أَبِي، أَنَّهُ سَيَعْ عَمْرُو بْنَ الْخَارِبَ، يَقُولُ: سَيَعْتَ عَبْدَ اللَّهِ ابْنَ مَشْعُودٍ، يَقُولُ: مَا صُمِّتَ مَعَ النَّبِيِّ ﷺ بِتِسْعَةَ وَعَشْرِينَ أَكْثَرَ بِمَا صُمِّتَ مَعَهُ ثَلَاثِينَ.

تخریج: حسن لغيره، وهذا إسناد ضعیف لجهالة دینار والد عیسی.

3841. It was narrated that Shaqeeq said: I was sitting with 'Abdullah and Abu Moosa, when

-٣٨٤١ - حَدَّثَنَا مَعَاوِيَةُ بْنُ عَمْرُو: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنْ شَيْقَقٍ، قَالَ: كُنْتُ

they were talking and they said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour there will be some days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of *harj*." And *harj* means killing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2062) and Muslim (2672)]

3842. It was narrated that 'Abdullah (رض) said: When the Messenger of Allah (ﷺ) died, the Ansar said: A leader from among us and a leader from among you, 'Umar came to them and said: O Ansar, do you not know that the Messenger of Allah (ﷺ) ordered Abu Bakr to lead the people in prayer? They said: Yes indeed. He said: Who among you could feel at ease putting himself ahead of Abu Bakr? They said: We seek refuge with Allah from putting ourselves ahead of Abu Bakr.

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

3843. It was narrated that 'Abdullah (رض) said: A black slave joined the Prophet (ﷺ). He died and the Prophet (ﷺ) was informed of that. He said: "See whether he left anything behind?" They said: He left behind two dinars. The Prophet (ﷺ) said: "Two brands of fire."

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

جالسا مع عبد الله، وأبي موسى، وهما يتحدثان، فقلالا: قال رسول الله ﷺ: «يَنْهَا السَّاعَةُ أَيَّامٍ يُرْفَعُ فِيهَا الْعِلْمُ، وَيُبَرَّلُ فِيهِنَّ الْجَهْلُ، وَيُظَهَّرُ فِيهِنَّ الْهَرْجُ، وَالْهَرْجُ الْقَتْلُ». [٢٦٩٥].

تخریج: إسناده صحيح، خ: (٢٠٦٢)، م: (٢٦٧٢).

- ٣٨٤٢ - حدثنا معاوية بن عمرو: حدثنا زائدة: حدثنا عاصم عن زر، عن عبد الله، قال: لما قيض النبي ﷺ، قالت الأنصار: مَنْ أَمِيرٌ، وَمِنْكُمْ أَمِيرٌ، فَاتَّخِمْ عُمَرَ، فقال: يا مُعْشَرَ الْأَنْصَارِ! أَنْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَنَا بِكُنْ أَنْ يُؤْمِنَ النَّاسُ، قَالُوا: بَلَى، قَالَ: فَإِنَّمَا تَطْبِقُ نَفْسُكُمْ أَنْ يَتَقَدَّمُ أَنَا بِكُنْ؟ قالت الأنصار: نَعُوذُ بِاللَّهِ أَنْ نَتَقَدَّمَ أَنَا بِكُنْ. [٣٧٦٥].

تخریج: إسناده حسن.

- ٣٨٤٣ - حدثنا معاوية: حدثنا زائدة عن عاصم بن أبي التجود، عن زر، عن عبد الله، قال: لَجِئَ إِلَيْنِي رَبِيعٌ عَبْدُ أَسْوَدِ فَمَاتَ، فَأَوْذَنَ النَّبِيُّ ﷺ، فَقَالَ: «انظُرُوا هَلْ تَرَكَ شَيْئًا؟» فَقَالُوا: تَرَكَ دِينَارَيْنِ، فَقَالَ النَّبِيُّ ﷺ: «كَيْتَانٌ». [انظر: ٣٩٤٣، ٣٩١٤، ٤٣٦٧، ٣٩٩٤].

تخریج: إسناده حسن.

- ٣٨٤٤ - حدثنا معاوية: حدثنا زائدة عن

3844. It was narrated that 'Abdullah (رضي الله عنه) said: I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: "The most evil of people will be those upon whom the Hour comes when they are still alive and those who take graves as places of worship."

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

3845. It was narrated that 'Abdur-Rahman bin 'Abis said: A man from Hamdan, one of the companions of 'Abdullah (رضي الله عنه), but he did not tell us his name, told us: When 'Abdullah wanted to go to Madinah, he gathered his companions together and said: By Allah, I hope that among you are the best of the troops of the Muslims with regard to religious commitment, understanding of religion and knowledge of Qur'an. This Qur'an was revealed with different modes of recitation but by Allah, (it so happened that) two men would dispute in the strongest terms (at the time of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)). One reader would say: This is how I learned it. He (the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) would say: You did well. And when the other one said (how he learned it) he would say: Both of you are good. And he taught us that truthfulness leads to righteousness and righteousness leads to Paradise, and lying leads to wickedness and wickedness leads to Hell. Think of that when one of you says concerning his companion that he lied or committed some evil, and think about that if he believed him, he

عاصم بن أبي التحود، عن شقيق، عن عبد الله، قال: سمعت رسول الله صلى الله عليه وسلم يقول: إِنَّ مِنْ شَرِّ النَّاسِ مَنْ تُدْرِكُهُ السَّاعَةُ وَهُمْ أَحْيَا، وَمَنْ يَتَّخِذُ الْقُبُورَ مَسَاجِدًا. [راجع: ٣٧٣٥، وانظر: ٤١٤٣، ٤٤٤٢]

تغريب: إسناده حسن.

- ٣٨٤٥ - حدثنا محمد بن جعفر: حدثنا شعبة عن عبد الرحمن بن عيسى، قال: حدثنا رجل من همدان، من أصحاب عبد الله، وما سأله لنا، قال: لئا أزداد عبد الله أن يأتني المدينة، جموع أصحابه، فقال: والله إني لأرجو أن يكون قد أضبه اليوم فيكم من أفضل ما أضبه في أجناد المسلمين من الدين والتفقه والعلم بالقرآن، إن هذا القرآن أنزيل على حروف، والله إن كان الرجال ليختصمان أشد ما اختصما في شيء قط، فإذا قال القاريء: هذا أفراني، قال: أحسنت، وإذا قال الآخر، قال: كلامكما محسن، فاقرأ أنا: إن الصدق يهدى إلى البر، والبر يهدى إلى الجنة، والكذب يهدى إلى الفجور، والفجور يهدى إلى النار، وأعتبروا ذلك يقول أحياكم لصاحبه: كذب وفجر، ويقوله إذا صدقاً: صدقت وبررت، إن هذا القرآن لا يختلف، ولا يشتبه، ولا يتقد بكترة الرد، فمن قرأه على حزف، فلا يدغدغ رغبة عنه، ومن قرأه على شيء من تلك

would say: you told the truth and you were righteous. This Qur'an does not change and does not wear out, and it does not become less precious by being recited repeatedly. Whoever learns it in one mode of recitation should not abandon it in favour of another mode. Whoever learns it in any mode of recitation that the Messenger of Allah (ﷺ) taught, should not abandon it in favour of another, for whoever denies one verse has denied all of it. Rather it is like if one of you says to his companion, 'hurry up' or 'quickly.' By Allah, if there was a man who had more knowledge of what Allah revealed to Muhammad (ﷺ), I would have sought him out so that I could add his knowledge to mine. There will be people who delay the prayer, so pray on time and make your prayer with them voluntary. The Messenger of Allah (ﷺ) used to review the Qur'an every Ramadan, and I reviewed it with him twice in the year in which he died and he told me that I was good. I learned from the lips of the Messenger of Allah (ﷺ) seventy soorahs.

Comments: [Its isnad is da'eef because the man from Hamdan is unknown]

3846. It was narrated that 'Abdullah (رضي الله عنه) said: I learned seventy soorahs from the lips of the Messenger of Allah (ﷺ) when Zaid bin Thabit was still a boy with braided hair, learning to read and write.

Comments: [A saheeh hadeeth, al-Bukhari (5000) and Muslim (2462) and its isnad is da'eef and Khumair is unknown]

الْحُرُوفُ، الَّتِي عَلِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا يَدْعُهُ رَغْبَةً عَنْهُ، فَإِنَّمَا مَنْ يَجْهَدُ بِأَيْمَانِهِ، يَجْهَدُ بِهِ كُلُّهُ، فَإِنَّمَا هُوَ كَفُولٌ أَخْدُوكُمْ لِصَاحِبِهِ الْمُجْنَلِ، وَحَقِيقَ هَلَا، وَاللَّهُ أَنْ أَعْلَمُ بِمَا نَحْنُ أَعْلَمُ بِهِ أَنَّمَا أَعْلَمُ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنِ لَطَبَبَهُ، حَتَّى أَرْذَادَ عِلْمَهُ إِلَيْيَنِي، إِنَّمَا سَيَكُونُ قَوْمٌ يُبَيِّنُونَ الصَّلَاةَ، فَصَلَوُا الصَّلَاةَ لَوْتَهَا، وَاجْعَلُوا صَلَاتَكُمْ مَعْهُمْ سَطْرُوا، وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَارِضُ بِالْقُرْآنِ فِي كُلِّ رَمَضَانَ، وَلَيَنِي عَرَضْتُ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ مَرْتَبَتِي، فَأَتَيَنِي أَنِّي مُحْسِنٌ، وَنَذَرَ قَرْأَتُ مَنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعِينَ سُورَةً.

تخریج: إسناد ضعیف لجهالة الرجل من

حمدان.

- ٣٨٤٦ - حَدَّثَنَا وَكَبِيعُ عَنْ شَفَيْيَانَ، عَنْ أَبِي إِشْحَاقَ، عَنْ خُبَيْرِ بْنِ مَالِكٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعِينَ سُورَةً، وَإِنَّ زَيْدَ بْنَ ثَابِتَ لَهُ ذُوَابَةً فِي الْكُتَابِ.

تخریج: حدیث صحیح، خ: (٥٠٠)، م: (٢٤٦٢) وهذا إسناد ضعیف، خمیر مجهول.

3847. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Whoever tells a lie about me deliberately, let him take his place in Hell." One of them said: in the Fire.

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

- ٣٨٤٧ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، وَحَدَّثَنَا عَمَانُ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا عَاصِمٌ عَنْ زَرِّ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْتَبِعْهُ مَقْعِدَهُ مِنْ جَهَنَّمَ» قَالَ أَحَدُهُمْ: مِنَ النَّارِ. [راجع: ٣٨١٤].

تخریج: حدیث صحیح، وهذا إسناد حسن.

3848. It was narrated that Ibn Mas'ood (رض) said: The Messenger of Allah (ﷺ) said: "One of the portents of the Hour is that a man will greet another man, and he will only greet him because he knows him."

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* because Shareek is *da'eef*]

- ٣٨٤٨ - حَدَّثَنَا أَبُو الظَّفَرِ: حَدَّثَنَا شَرِيكٌ عَنْ عَبَّاشِي الْعَامِرِيِّ، عَنْ الْأَشْوَدِ بْنِ (٤٠٦/١) هَلَالِيِّ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ، أَنْ يُسْلِمَ الرَّجُلُ عَلَى الرَّجُلِ لَا يُسْلِمُ عَلَيْهِ، إِلَّا لِلْمَعْرِفَةِ». [راجع: ٣٦٦٤، وانظر: ٣٨٧٠].

تخریج: حدیث حسن، وهذا إسناد ضعیف لضعف شریک بن عبدالله التخعی.

3849. It was narrated that 'Abdullah (رض) said: I saw the Messenger of Allah (ﷺ) saying the *salam* to his right, *as-salamu 'alaikum wa rahmatullah*, until the whiteness of his right cheek could be seen, and to his left in like manner.

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

- ٣٨٤٩ - حَدَّثَنَا هَاشِمٌ: وَحَسَنُ الْمَعْنَى، قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِيهِ إِسْحَاقَ، عَنْ أَبِيهِ الْأَخْوَصِ، وَالْأَشْوَدِ بْنِ بَرِيدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، يُسْلِمُ عَنْ يَمِينِهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يَلْتُو يَاضِعَ حَدْوَ الأَيْمَنِ، وَعَنْ يَسَارِهِ يَمْثِلُ ذَلِكَ.

تخریج: إسناده صحیح.

3850. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead concerning some men of my Companions, then I will have to

- ٣٨٥٠ - حَدَّثَنَا هَاشِمٌ وَحَسَنُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ أَبِيهِ وَأَقِيلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطْكُمْ عَلَى الْحُوضِ، وَلِأَنَّا عَنْ

give them up. It will be said to me: 'You do not know what they did after you were gone.'"

Comments: [Saheeh; this is a *hasan isnad*]

[راجع: ٢٨٩٧، ٦٥٧٦، م: ٢٢٩٧].

3851. It was narrated from 'Abdullah (رض) that the envoy of Musailimah came to the Prophet (ﷺ), who said to him: "Do you bear witness that I am the Messenger of Allah?" He said something to him, and the Prophet (ﷺ) said: "Were it not that I do not kill envoy - or were I to kill any envoy - I would have killed you."

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

3852. It was narrated that 'Abdullah (رض) said: A man was brought to the Prophet (ﷺ) on whom cauterization had been performed and he said: "Cauterize him or use hot rocks."

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

3853. It was narrated from 'Abdullah that the Prophet (ﷺ) used to recite "then is there any one who will remember (or receive admonition) [fahal min muddakir]?" [al-Qamar 54:17].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3341) and Muslim (823)]

3854. It was narrated that 'Abdullah (رض) said: A man came to the Prophet (ﷺ) and said: O

رجلاً من أصحابي، ولا غلبه عليهم، ثم
لقال لي: إِنَّكَ لَا تَدْرِي مَا أَخْدَثْتُكَ.

[راجع: ٣٦٣٩، ٢٨١٢].

تخریج: صحيح، وهذا إسناد حسن، خ: (٦٥٧٦)، م: (٢٢٩٧).
٢٨٥١ - حدثنا أشود بن عامر: أخبرنا
شريك عن أبي إسحاق، عن صلة، عن عبد
الله: أن رسول مستسلمة أتى النبي ﷺ، فقال
له: أَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ لَهُ شَيْخًا،
فَقَالَ لَهُ النَّبِيُّ ﷺ: لَوْلَا أَنِّي لَا أَقْتُلُ الرَّسُولَ
أَوْ لَوْ قُتِّلْتُ أَخْدًا مِنَ الرَّسُولِ - لَقُتُّلْتُكَ.

[راجع: ٣٦٤٢].

تخریج: حديث صحيح، وهذا إسناد ضعيف
لضعف شريك بن عبدالله التخعي.

٢٨٥٢ - حدثنا أبو أحمد: حدثنا سفيان عن
أبي إسحاق، عن أبي الأحوصي، عن عبد الله،
قال: أتني النبي ﷺ بِرَجُلٍ فَذَبَّتُ لَهُ الْكَيْ،
فَقَالَ: «اَثُوْرَهُ أَوْ ارْضُوْهُ». [راجع: ٣٧٠١].

تخریج: إسناده صحيح.

٢٨٥٣ - حدثنا أبو أحمد: حدثنا سفيان عن
أبي إسحاق، عن الأسود، عن عبد الله عن
النبي ﷺ، أَنَّهُ كَانَ يَقُرَأُ: «فَهُلْ مَنْ مُدَّكِرٌ»
[راجع: ٣٧٥٥].

تخریج: إسناده صحيح، خ: (٣٣٤١)، م:
(٨٢٣).

٢٨٥٤ - حدثنا الحسن بن يحيى من أهل
مرو: حدثنا الفضل بن موسى عن سفيان

Messenger of Allah, I did everything with a woman, except that I did not have intercourse with her. Then Allah revealed the words: "And perform As-Salat (Iqamat-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)" [Hood 11:114].

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تخریج: حديث صحيح، خ: (٢٧٦٣)، وهذا إسناد ضعيف الحسن بن يحيى المروزي، مجہول.

3855. It was narrated from 'Abdullah (رض) that the Prophet (ﷺ) said to a man: "Were it not that you are an envoy, I would have killed you."

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

3856. It was narrated that 'Abdullah (رض) said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, Allah has caused Abu Jahl to be killed. He said: "Praise be to Allah Who has granted victory to His slave and caused His religion to prevail." On one occasion he - i.e., Umayyah - said: "... Who has fulfilled His promise to His slave and has caused His religion to prevail."

Comments: [Its isnad is da'eef because it is interrupted; Abu 'Ubaidah did not hear from his father 'Abdullah bin Mas'ood]

الثوري، عن سعيد، عن إبراهيم، عن عبد الرحمن بن تربيد، عن عبد الله، قال: جاء رجل إلى النبي ﷺ، فقال: يا رسول الله، إني أصبت من امرأة كل شيء إلا أنني لم أجتمع بها؟ قال: فاترك الله: (وأقيم الصلاة طرفي النهر وزلماً بين أليلٍ لأنكست يدهنَ التئبانَ). [هود: ١١٤] [راجع: ٣٦٥٣]

- ٣٨٥٥ - حدثنا عبد الرحمن بن مهدي عن سفيان، عن عاصم، عن أبي وائل، عن عبد الله، أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «إِنَّمَا أَنْكَرَ رَسُولُ الْكَلْمَنَاتِ». [راجع: ٣٦٤٢]

تخریج: حديث صحيح، وهذا إسناد حسن.

- ٣٨٥٦ - حدثنا أمية بن خالد: حدثنا شعبة عن أبي إسحاق، عن أبي عبيدة، عن عبد الله، قال أثبت رسول الله ﷺ، فقلت: يا رسول الله، إِنَّ اللَّهَ فَدَ قَاتَلَ أَبَا جَهَنَّمَ، فقال: «الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ عَبْدَهُ، وَأَعَزَّ دِينَهُ» وَقَالَ مَرْءَةٌ يَشْنِي أَمَّةَ: «صَدَقَ عَبْدُهُ وَأَعَزَ دِينَهُ» [انظر: ٤٢٤٧، ٣٨٢٤]

تخریج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبد الله بن مسعود.

3857. It was narrated that Abu 'Aqrab said: I went to Ibn Mas'ood one morning in Ramadan and I found him sitting on the roof of his house. We heard his voice and he was saying: Allah spoke the truth and His Messenger conveyed the message. We said: We heard you saying, Allah spoke the truth and His Messenger conveyed the message. He said: Verily the Messenger of Allah (ﷺ) said: "Lailatal-Qadr is halfway through the last seven nights of Ramadan, and on that morning the sun rises clear, with no rays." I looked at it and I found it as the Messenger of Allah (ﷺ) said.

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

3858. It was narrated that Abu 'Aqrab al-Asadi said: I went to 'Abdullah bin Mas'ood (رضي الله عنه) one morning... And he narrated a similar report.

Comments: [Its *isnad* is *da'eef*; it is a repeat of the previous report]

3859. It was narrated that Masrooq said: We were sitting with 'Abdullah in the mosque and he was teaching us Qur'an. A man came and said: O Ibn Mas'ood, did your Prophet tell you how many caliphs there would be after him? He said: Yes, like the number of the leaders of the Children of Israel."

٣٨٥٧ - حَدَّثَنَا أَبُو الظَّفَرُ : حَدَّثَنَا أَبُو مُعَاوِيَةَ - يَعْنِي شَيْبَانَ - عَنْ أَبِي الْيَقْنُورِ، عَنْ أَبِي الصَّلَتِ، عَنْ أَبِي عَطَّابٍ، قَالَ: عَدَّوْتُ إِلَى أَبْنِ مَسْعُودٍ ذَاتَ عَذَّا فِي رَمَضَانَ، فَوَجَدْتُهُ فَوْقَ بَيْتِهِ جَالِسًا، فَسَمِعْنَا صَوْتَهُ، وَهُوَ يَتَوَلَّ: صَدِيقَ اللَّهِ، وَبَلَّغَ رَسُولَهُ، فَقَالَ: سَمِعْنَاكَ تَشَوُّلْ: صَدِيقَ اللَّهِ، وَبَلَّغَ رَسُولَهُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ لَيْلَةَ الْفَلْوَافِ فِي النَّصْفِ مِنَ السَّبْعِ الْأَوَّلَاجِرِ مِنَ رَمَضَانَ، تَطْلُعُ الشَّمْسُ عَذَّا إِذْ صَافَيَةً، لَيْسَ لَهَا شَعَاعٌ فَنَظَرْتُ إِلَيْهَا فَوَجَدْتُهَا كَمَا قَالَ رَسُولُ الْلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (انظر: ٣٨٥٨، ٤٣٧٤، ٤٣٦٥)

تخریج: حسن لغيره، وهذا إسناد ضعيف لجهالة أبي الصلت.

٣٨٥٨ - حَدَّثَنَا عَفَانُ : حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو يَعْنَوْرٍ عَنْ أَبِي الصَّلَتِ، عَنْ أَبِي عَطَّابِ الْأَسْدِيِّ، قَالَ: عَدَّوْتُ عَلَى عَبْدِ اللَّهِ أَبْنِ مَسْعُودٍ . . . فَذَكَرَ مَعْنَاهُ. [راجع: ٣٨٥٧، ٤٣٧٤، وانظر: ٤٣٧٤]

تخریج: إسناده ضعيف، وهو مكرر سابق.

٣٨٥٩ - حَدَّثَنَا أَبُو الظَّفَرُ : حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا مُحَالِّدٌ عَنِ الشَّعْبِيِّ، عَنْ مَشْرُوقٍ، قَالَ: كُنَّا مَعَ عَبْدِ اللَّهِ جُلُوسًا فِي الْمَسْجِدِ يُقْرِنُّا، فَأَتَاهُ رَجُلٌ، قَالَ: يَا أَبْنَ مَسْعُودٍ، هَلْ حَدَّثْتُكُمْ بِيَكُمْ، كَمْ يَكُونُ مِنْ يَعْدِي خَلِيقَةً؟ قَالَ: نَعَمْ. [راجع: ٣٧٨١]

Comments: [Its isnad is da'eef because Mujaliid is da'eef]

3860. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) used to fast three days at the beginning of every month, and he rarely did not fast on a Friday.

Comments: [Its isnad is hasan]

3861. It was narrated that 'Abdullah bin Mas'ood (رض) said: Whilst we were with the Messenger of Allah (ﷺ) on one of his journeys, we heard a caller calling: *Allahu Akbar, Allahu Akbar*. The Prophet of Allah (ﷺ) said: "In a state of *fitali* (sound human nature)." He said: I bear witness that there is no God but Allah. The Prophet of Allah (ﷺ) said: "He has escaped the Fire." We rushed to see who it was, and it was a man tending a flock of sheep; the time for prayer had come and he gave the call for it.

Comments: [Its isnad is saheeh]

3862. Shaqeeq bin Salamah said: I heard Ibn Mas'ood say: The Messenger of Allah (ﷺ) said: "I saw Jibreel at Sidratul-Muntaha; he had six hundred wings." He said: I asked 'Asim about the wings and he refused to tell me. Then one of his companions told me that the wing (filled the area between) the east and the west.

Comments: [Its isnad is hasan]

تخریج: إسناده ضعیف لضعف مجالد.

٣٨٦٠ - حدثنا أبو النصر وحسن، قال: حدثنا شیان عن عاصم، عن زر، عن عبد الله، قال: كان رسول الله يكلم، يصوم ثلاثة أيام من عرفة كل هلاك، وقلما كان يفترض يوم الجمعة.

تخریج: إسناده حسن.

٣٨٦١ - حدثنا محمد بن يشر: حدثنا سعيد: حدثنا قاتدة وعبد الوهاب عن ابن أبي غربة، عن قاتدة، عن أبي الأحوص، عن عبد الله بن مشعور، قال: بينما تحن مع رسول الله في بيته، في بعض (٤٠٧/١) أشارة سمعنا نادينا نادى: الله أكبر، الله أكبر، فقال رب الله: على البطرة، فقال: أشهد أن لا إله إلا الله، فقال رب الله: الخرج من النار، قال: فابتذرناه، فإذا هو صاحب مائة، أدرك الصلاة، فنادى بها.

تخریج: إسناده صحيح.

٣٨٦٢ - حدثنا زيد بن حباب: حدثني حسين: حدثني عاصم بن بهلة، قال: سمعت شقيق ابن سلمة يقول: سمعت ابن مشعور، يقول: قال رسول الله (ﷺ): «رأيت جبريل على سدنة المسمى، والله سُلْطَنُ جَنَّاتِهِ» قال: سأله عاصماً عن الأنبياء؟ فأيّن أن يحيّنني، قال: فأخبرني ببعض أصحابه: أنَّ الجنّات ما بين المشرق والمغارب.

تخریج: إسناده حسن، خ: (٣٢٢٢)، م: (١٧٤).

3863. Shaqeeq said: I heard Ibn Mas'ood (رضي الله عنه) say: The Messenger of Allah (صل الله علیه و آله و سلم) said: "Jibreel came to me in green brocade to which pearls were attached."

Comments: [Its isnad is saheeh, al-Bukahri (4858) and Muslim (174)]

٣٨٦٣ - حَدَّثَنَا زَيْدُ بْنُ الْجَبَابِ: حَدَّثَنَا
خَسِينٌ: حَدَّثَنِي حُصَيْنٌ: حَدَّثَنِي شَقِيقٌ،
قَالَ: سَمِعْتُ ابْنَ مَشْغُودَ، يَقُولُ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتَانِي جِبْرِيلُ فِي حُضْرَةِ مُعَلَّقٍ بِهِ
الدُّرُّ.

تخریج: إسناده صحيح، خ: (٤٨٥٨)، م: (١٧٤).

3864. It was narrated from Ishaq bin Abil-Kahtalah: Muhammad said: I think it was narrated from Ibn Mas'ood that he said: Muhammad did not see Jibreel in his real form except on two occasions. On one occasion he asked him to show himself in his real form, so he showed him his real form and he filled the horizon. On the other occasion, it was when he ascended with him (to heaven). [Allah said:] "While he [Jibreel (Gabriel)] was in the highest part of the horizon, (Tafseer Ibn Katheer). Then he [Jibreel (Gabriel)] approached and came closer, And was at a distance of two bows' length or (even) nearer. So (Allah) revealed to His slave [Muhammad (صل الله علیه و آله و سلم)] through Jibreel (Gabriel) whatever He revealed" [an-Najm 53:7-10]. When Jibreel came close to his Lord, he went back to his real form and prostrated. [And Allah says:] "And indeed he (Muhammad (صل الله علیه و آله و سلم)) saw him [Jibreel (Gabriel)] at a second descent (i.e. another time). Near Sidratul-Muntaha (a lotus tree of the utmost boundary over the seventh heaven beyond which none can pass). Near it is the

٣٨٦٤ - حَدَّثَنَا أَبُو الظَّفَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ
طَلْحَةَ عَنِ الْوَلِيدِ بْنِ قَيْسٍ، عَنْ إِسْحَاقَ بْنِ
أَبِي الْكَهْنَةِ، قَالَ مُحَمَّدٌ: أَظْلَمُهُ عَنِ ابْنِ
مَشْغُودٍ، أَللَّهُ قَالَ: إِنَّ مُحَمَّداً لَمْ يَرَ جِبْرِيلَ
فِي صُورَتِهِ، إِلَّا مَرَّتَنِ، أَمَّا مَرَّةٌ فَإِنَّهُ
أَنْتَ بُرْئَةٌ فَنَسِيَ فِي صُورَتِهِ، فَأَرَاهُ صُورَتَهُ فَسَدَّ
الْأَفْقَ، وَأَمَّا الْأُخْرَى، فَلَيْلَهُ صَعِدَ مَعَهُ جِنِّ
صَعِدَ بِهِ - وَقَوْلُهُ: «وَمَوْ بِالْأَفْقِ الْأَعْلَى ۝
ثُمَّ دَنَّ فَتَلَىٰ ۝ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَذْنَىٰ
۝ فَأَوْتَحَىٰ إِلَى عَنْدِهِ مَا أَوْتَحَىٰ» ۝ قَالَ: فَلَمَّا
أَحْسَنَ جِبْرِيلَ رَبِّهِ، عَادَ فِي صُورَتِهِ، وَسَجَدَ،
فَقَوْلُهُ: «وَلَقَدْ رَأَهُ نَزَلَةً أُخْرَىٰ ۝ عِنْدَ سِدْرَةِ
الْمُسْتَهْمِيِّ ۝ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۝ إِذْ يَعْشِي
السِّدْرَةَ مَا يَعْشِي ۝ مَا زَاغَ الْبَصَرُ وَمَا طَعَى
۝ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكَبِيرِيِّ» ۝ قَالَ:
تَلَقَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ. [راجع: ٣٧٤٠].

تخریج: إسناده ضعيف، لجهالة حال
إسحاق، وأصله في خ: (٤٨٥٨)، م: (١٧٤).

Paradise of Abode. When that covered the lote tree which did cover it! The sight (of Prophet Muhammad (ﷺ)) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). Indeed he (Muhammad (ﷺ)) did see of the Greatest Signs, of his Lord (Allah)" [an-Najm 53:13-18], he [Ibn Mas'ood] said: Jibreel's real form.

Comments: [Its *isnad* is *da'eef* because the status of Ibraheem bin Abil-Kahtalah is unknown]

3865. It was narrated that Abu Wa'il said: 'Abdullah (رض) said: I heard the Messenger of Allah (ﷺ) say: "Whoever ascribes a rival to Allah, Allah will put him in Hell." And he ['Abdullah] said: And there is something else I say that I did not hear from him: whoever dies not ascribing any rival to Allah, Allah will admit him to Paradise. And these prayers are expiation for whatever (sins) come in between, so long as killing (murder) is avoided.

Comments: [Saheeh and its *isnad* is *hasan*]

3866. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead for some people of my *ummah*, but I will have to give them up. I will say: O Lord, my companions. But it will be said: You do not know what they did after you were gone."

Comments: [Saheeh and its *isnad* is *hasan*, al-Bukhari (6576) and Muslim (2297)]

٣٨٦٥ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ بَرَاطَةً يَقُولُ: «مَنْ جَعَلَ لِلَّهِ بَدْأاً، جَعَلَهُ اللَّهُ فِي النَّارِ» قَالَ: وَأُخْرَى أَفْوَلُهَا، لَمْ أَسْمَعْنَا مِنْهُ: وَمَنْ مَاتَ لَا يَجْعَلُ لِلَّهِ بَدْأاً، أَذْخَلَهُ اللَّهُ، عَرَّ وَجْلَ، الْجَهَنَّمَ، وَإِنَّ هَذِهِ الصَّلَواتِ كَفَازَاتٍ لِمَا يَتَهَمَّ مَا اجْتَبَى الْمُغَنِّمُ.

تخریج: صحيح، وهذا إسناد حسن.

٣٨٦٦ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: أَتَبَّانَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ بَرَاطَةً فَرَطَّكُمْ عَلَى الْحَزْنِ، وَإِنِّي سَأَنْزَعُ رِجَالًا فَأَغْلِبُ عَلَيْهِمْ، فَأَقُولُ: يَارَبِّ، أَضْحَابِي، فَيَقُولُ: إِنَّكَ لَا تَنْدِري مَا أَخْدَثُوا بَعْدَكَ».

تخریج: صحيح، وهذا إسناد حسن، خ: (٢٢٩٧)، م: (٦٥٧٦).

3867. It was narrated from Ibn Mas'ood (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to fast when he was travelling (sometimes) and he would not fast (sometimes), and he would pray two *rak'ahs* only, i.e. he did not add to them - i.e., the obligatory prayers.

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

تخریج: إسناده ضعیف جداً، عبدالسلام ضعیف جداً، منکر الحديث.

3868. It was narrated from 'Abdullah (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Those who will be most severely punished on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, a leader who led people in the way of misguidance, and a maker of images."

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

3869. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: Whoever is stricken with poverty and refers his need to people, his poverty will not be alleviated, but whoever refers his need to Allah, may He be glorified and exalted, soon Allah will make him independent of means, either by bringing about his death soon or by swiftly making him independent of means."

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

- ٣٨٦٧ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ حَمَادَةَ، عَنْ إِبْرَاهِيمَ، عَنْ غَلَقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَضُومُ فِي السَّفَرِ وَيُطْغِرُ، وَيَصْلِي الرَّكْعَتَيْنِ لَا يَدْعُهُمَا، يَقُولُ: لَا تَزِيدُ عَلَيْهِمَا، يَعْنِي الْفَرِيقَةَ.

- ٣٨٦٨ - حَدَّثَنَا عَبْدُ الصَّمِدِ: حَدَّثَنَا أَبْيَانُ: حَدَّثَنَا غَاصِبٌ عَنْ أَبِي وَاتِّيلَ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ، رَجُلٌ قَتَلَ نِسَيْنِيَّ، أَوْ قُتِلَ نِسَيْنِيَّ، وَبِإِنَامٍ ضَلَالَةً، وَمُمْثَلٌ مِنَ الْمُمْتَلَّينَ».

تخریج: إسناده حسن.

- ٣٨٦٩ - حَدَّثَنَا أَبُو أَخْمَدَ الرَّثْبَرِيُّ: حَدَّثَنَا بَشِيرُ بْنُ سَلْمَانَ، كَانَ يَنْزَلُ فِي مَسْجِدِ الْمَضْمُورَةِ، عَنْ سَيَارِ أَبِي الْحَكْمَ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَحْسَبَهُنَّ فَاقِهًةً، فَأَنْزَلَهُنَا بِالنَّاسِ، لَمْ تُسَدَّ فَاقِهًةٌ، وَمَنْ أَنْزَلَهُنَا بِاللَّهِ، غَرَّ وَجْلٌ، أَوْ شَكَّ اللَّهُ لَهُ بِالْغَنَىِ، إِمَّا أَجْلٌ عَاجِلٌ أَوْ غَنِيِّ عَاجِلٍ». [راجع: ٣٦٩٦].

تخریج: إسناده حسن، سیار هذا هو أبو حمزة الكوفي وليس أبو الحكם.

- ٣٨٧٠ - حَدَّثَنَا أَبُو أَخْمَدَ الرَّثْبَرِيُّ: حَدَّثَنَا بَشِيرُ بْنُ سَلْمَانَ عَنْ سَيَارِ، عَنْ طَارِقِ بْنِ

3870. It was narrated that Tariq bin Shihab said: We were sitting with 'Abdullah when a man came

and said: The *iqamah* (call immediately preceding the prayer) has been given. So he got up and we got up with him, and when we entered the mosque we saw the people bowing at the front of the mosque, so he said *takbeer* and bowed, and we bowed, then we walked and did what he did. A man came rushing past and said, '*Alaikas-salam* (upon you be peace) O Abu 'Abdur-Rahman. He said: Allah and His Messenger spoke the truth. When we had prayed and gone back, he went in to see his family and we sat and said to one another: Did you not hear his response to the man: Allah spoke the truth and His Messengers conveyed (the message)? Which of you will ask him? Tariq said: I will ask him. So he asked him when he came out, and he narrated from the Prophet (ﷺ): "Ahead of the Hour, greetings of *salam* will only be given to people whom one knows; commerce will become so widespread that a woman will help her husband in trade; ties of kinship will be severed; there will be false testimony and concealment of testimony; and there will be widespread use of the pen (i.e., literacy)."

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

3871. It was narrated that 'Amr bin al-Harith bin Abi Dirar al-Khuza'i said: I heard 'Abdullah bin Mas'ood (رضي الله عنه) say: I did not fast twenty-nine days with the Messenger of Allah (ﷺ) more

ثَهَابٌ، قَالَ: كُنَّا عِنْدَ اللَّهِ جُلُوْسًا،
فَجَاءَ رَجُلٌ، فَقَالَ: فَذَاقَتِ الصَّلَاةُ فَقَامَ
وَقَنَّا مَعَهُ، فَلَمَّا دَخَلَنَا الْمَسْجِدَ، فَكَبَرَ
وَرَأَعَ، وَرَكَعَنَا تَمَّ مَكْبِنَا، وَصَنَّنَا مِثْلَ الَّذِي
صَنَعَ، فَمَرَّ رَجُلٌ يُشَعِّرُ، فَقَالَ: عَلَيْكَ
السَّلَامُ يَا أَبَا عَبْدِ الرَّحْمَنِ، فَقَالَ: ضَدَّ
اللَّهُ وَرَسُولَهُ، فَلَمَّا صَلَّيْنَا وَرَجَعْنَا، دَخَلَ إِلَى
أَهْلِهِ، جَلَسْنَا، فَقَالَ بَعْضُنَا يَعْصِي: أَمَا
سَيِّئَتْ رَدَّةُ عَلَى الرَّجُلِ: ضَدَّ اللَّهُ، وَبَلَغَتْ
رَسْلَهُ، أَيْكُمْ يَنْهَا؟ فَقَالَ طَارِقٌ: أَنَا أَنْهَا،
فَسَأَلَهُ حَيْنٌ خَرَجَ، فَذَكَرَ عَنِ النَّبِيِّ ﷺ: «أَنَّ
بَيْنَ يَدَيِ السَّاعَةِ تَلِيمَ الْخَاصَّةِ، وَفُسُوْ
النَّجَارَةِ، حَتَّىٰ (٤٠٨/١) تُعَيَّنَ الْمَرْأَةُ زَوْجَهَا
عَلَى النَّجَارَةِ، وَقُطَّعَ الْأَرْحَامُ، وَشَهَادَةُ
الثُّورِ، وَكَتَبَانَ شَهَادَةُ الْحَقِّ، وَظَهَورُ الْقَلْمِ».

تخریج: إسناده حسن.

- ٣٨٧١ - حَدَّثَنَا أَبُو أَحْمَدٍ: حَدَّثَنَا عَيْسَى بْنُ
دِيَنَارٍ عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْحَارِبِ بْنِ
أَبِيهِ ضِرَارِ الْحُزَاعِيِّ، قَالَ: سَيِّئَتْ عَبْدُ اللَّهِ
أَبْنَى مَسْعُودَ، يَقُولُ: مَا ضَمَّنْتُ مَعَ رَسُولِ اللَّهِ

often that I fasted thirty days with him.

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad*. It is a repeat of no. 3776 and 3840]

3872. It was narrated from 'Abdur-Rahman bin al-Aswad, from his father, that Ibn Mas'ood (رضي الله عنه) told him that the Messenger of Allah (ﷺ) usually departed, after the prayer, to the left, towards the apartments of his wives.

Comments: [Saheeh; this is a *hasan isnad*]

تخریج: صحيح، وهذا إسناد حسن، خ: (٨٥٢)، م: (٧٠٧) محمد بن إسحاق - وإن عنـ - صرـ بالـ الحديثـ.

3873. It was narrated that 'Abdullah (رضي الله عنه) said: To swear nine times that the Messenger of Allah (ﷺ) was killed is dearer to me than swearing once that he was not killed. That is because Allah made him a Prophet and took him as a martyr. Al-A'mash said: I mentioned that to Ibraheem and he said: They used to think that the Jews had poisoned him and Abu Bakr.

Comments: [Its *isnad* is saheeh]

بنـ، تـسـعا وـعـشـرين أـثـرـ مـمـا حـمـنـتـ مـعـهـ ثـلـاثـيـنـ.

تخریج: حسن لغيره، وهذا إسناد ضعيف لجهة دينار والد عيسى.

- ٣٨٧٢ - حـدـدـنـا يـوـنـسـ: حـدـدـنـا لـيـثـ عـنـ يـزـيدـ أـبـي خـيـرـ، عـنـ مـحـمـدـ بـنـ إـسـحـاقـ، عـنـ عـبـدـ الرـحـمـنـ بـنـ الـأـسـوـدـ، حـدـدـنـهـ عـنـ أـبـيـهـ: أـنـ أـبـنـ شـعـورـ حـدـدـهـ: أـنـ رـسـوـلـ اللـهـ يـعـلـيـ كـانـ غـامـمـةـ مـاـ يـتـصـرـفـ مـنـ الصـلـاـةـ عـلـىـ يـتـارـهـ إـلـىـ الـحـجـرـاتـ. [راجع: ٣٦٣١].

تخریج: صحيح، وهذا إسناد حسن، خ: (٨٥٢)، م: (٧٠٧) محمد بن إسحاق - وإن عنـ - صرـ بالـ الحديثـ.

- ٣٨٧٣ - حـدـدـنـا عـبـدـ الرـزـاقـ: أـخـبـرـنـا سـفـيـانـ عـنـ الـأـعـمـشـ، عـنـ عـبـدـ اللـهـ بـنـ مـرـدـ، عـنـ أـبـيـهـ الـأـخـوـصـ، عـنـ عـبـدـ اللـهـ، قـالـ: لـأـنـ أـخـلـفـ تـسـعاـ: أـنـ رـسـوـلـ اللـهـ يـعـلـيـ قـتـلـ قـتـلـ، أـحـبـ إـلـيـ مـنـ أـنـ أـخـلـفـ وـاجـدـةـ اللـهـ لـمـ يـقـتـلـ، وـذـلـكـ بـأـنـ اللـهـ جـعـلـهـ نـيـئـاـ، وـأـنـهـ شـهـيدـاـ. قـالـ الـأـعـمـشـ: فـذـكـرـتـ ذـلـكـ لـإـبـراهـيمـ، قـتـلـ: كـانـوا يـرـؤـنـ أـنـ الـيـهـودـ سـمـوـةـ، وـأـنـ بـكـرـ. [انظر: ٤١٣٩].

تخریج: إسناده صحيح.

- ٣٨٧٤ - حـدـدـنـا عـبـدـ الرـزـاقـ: أـخـبـرـنـا سـفـيـانـ عـنـ الـأـعـمـشـ، عـنـ إـبـراهـيمـ، عـنـ عـبـدـ الرـخـمـنـ، قـالـ: كـانـ عـبـدـ اللـهـ يـرـمـيـ الـجـمـرـةـ مـنـ الـمـيـلـ، قـتـلـ: أـمـنـ هـاـهـنـاـ تـرـمـيـهـاـ؟

3874. It was narrated from Ibraheem that 'Abdur-Rahman said: 'Abdullah (رضي الله عنه) used to stone the *Jamrat* from al-Maseel. I [the narrator] said: Do you stone them from here? He said: From here, and by the one besides Whom

there is no other god, the one to whom Soorat al-Baqarah was revealed stoned them from here.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1747) and Muslim (1296)]

3875. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: I was hiding beneath the curtain of the Ka'bah when three men came, a Thaqafi and his two Qurashi in-laws. They were very fat but not very smart. They talked among themselves, then one of them said: Do you think Allah hears what we say? The other said: I think that He will hear us if we raise our voices, but He will not hear us if we lower our voices. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 40:22-23].

Comments: [A *saheeh hadith*, al-Bukhari (4817) and Muslim (2775)]

3876. It was narrated from al-'Aizar bin Jarwal al-Hadrami, from a man among them who was known by the *kunyah* Abu 'Umair, that he was a friend of 'Abdullah bin Mas'ood and that

فَقَالَ: مِنْ هَامُنَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ، رَمَاهُمَا
الَّذِي، أَثْرَكَ عَلَيْهِ سُورَةَ الْبَقَرَةِ.

تَحْرِيْج: إِسَادَه صَحِيحٌ. خ: (١٧٤٧)، م: (١٢٩٦).

٣٨٧٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفيَّانُ
عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ وَهْبِ بْنِ
رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: إِنِّي
لِمُسْتَشِيرٍ بِإِشْتَارِ الْكَعْبَةِ، إِذْ جَاءَ ثَلَاثَةُ نَفِرٍ،
تَقْعِيْنِي وَخَنَّاْهُ فَرِشَيَّانِ، كَثِيرٌ شَحْمٌ بَطْوَنِيهِمْ،
قَلِيلٌ فَتَهْ فُلُوِيْهِمْ، فَتَحَدَّثُوا يَتَّهِمُونِي بِحَدِيثٍ،
قَالَ: فَقَالَ أَخْدُهُمْ: تُرِيَ اللَّهُ عَزَّ وَجَلَّ
يَشْمَعُ مَا قُلْنَا؟ قَالَ الْآخَرُ: أَرَاهُ يَشْمَعُ إِذَا
رَفَعَنَا، وَلَا يَشْمَعُ إِذَا خَلَقْنَا، قَالَ الْآخَرُ:
إِنْ كَانَ يَشْمَعُ شَيْئًا وَهُنَّ، إِنَّهُ لَيَسْمَعُ كُلَّهُ،
قَالَ: فَذَكَرْتَ ذَلِكَ لِرَسُولِ اللَّهِ وَلِكُلِّ
فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «وَمَا كُنْتَ شَيْئَرُونَ أَنْ
يَشْهَدَ عَلَيْكُمْ سَمْعًا» حَتَّى: «الْحَاسِرِينَ»
[راجع: ٢٦١٤، وانظر: ٤٢٢١].

تَحْرِيْج: حَدِيثٌ صَحِيحٌ. خ: (٤٨١٧)، م: (٢٧٧٥) وَفِي هَذَا الإِسَادَه وَهُبَّ بْنُ رَبِيعَةَ
مَهْمُولٌ.

٣٨٧٦ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عُمَرُ بْنُ دَرْ عَنِ
الْعَيْزَارِ بْنِ جَرْوَلِ الْحَضْرَمَيِّ، عَنْ رَجُلٍ مِنْهُمْ
يَكْتَنِي أَبَا عُمَيْرٍ، أَنَّهُ كَانَ صَدِيقًا لِعَبْدِ اللَّهِ بْنِ
مَسْعُودٍ، وَأَنَّ عَبْدَ اللَّهِ بْنِ مَسْعُودَ رَازَةً فِي

'Abdullah bin Mas'ood visited him at home but did not find him. So he asked permission from his wife to enter and he asked for a drink. She sent the slave girl to bring him a drink from their neighbours, but she was slow and she cursed her, so 'Abdullah left. Abu 'Umair came and said: O Abu 'Abdur-Rahman, one would not feel protective jealousy concerning someone like you. Why did you not greet the wife of your brother and sit down and have something to drink? He said: I did that, and she sent the servant and she was slow; either they did not have anything or they had something but did not want to give it. She thought the servant was too slow and she cursed her, but I heard the Messenger of Allah (ﷺ) say: "If a curse is directed at someone, if it finds a way to reach him it will stay, otherwise it will say: 'O Lord, I was sent to So and so, but I could not find any way to reach him.' Then it is said to it: 'Go back from whence you came.'" And I was afraid that the servant had an excuse and that the curse would come back, and I would be the cause of it.

Comments: [Its isnad is *hasan*]

3877. It was narrated that Ibn Mas'ood (رضي الله عنه) said: The Messenger of Allah (ﷺ) was taught all that is good and how to attain it. We did not know what to say in prayer until he taught us and said: "At-Tahiyyatu Lillahi was-salawatu wat-

أهليه، فلم يجدُه، قال: فاستأذنَ على أهليه، وسلَمَ، فاستئذنَى، قال: فبعثت التجارَةَ شجَّعَهُ بشرَابٍ من العِجْرَانِ، فأبْطَأَتْ فَلَعْنَاهَا، فخرجَ عبدُ اللهِ، فجاءَ أبو عَمِيرَ، فقال: يا أبا عبدِ الرَّحْمَنِ، لَيْسَ مِثْكَ يُغَارِ عَلَيْهِ، هَلْ سَلَّمْتَ عَلَى أهْلِ أَجِيكَ، وَجَشَّتْ وَأَصْنَتْ مِنَ الشَّرَابِ؟ قال: نَدْ فَعَلْتُ، فَأَرْسَلَتِ الْخَادِمَ، فَأَبْطَأَتْهُ، إِنَّا لَمْ يَكُنْ عَنْهُمْ، وَإِنَّمَا رَغَبُوا فِيمَا عَنْهُمْ، فَأَبْطَأَتِ الْخَادِمَ، فَلَعْنَاهَا، وَسَيَعْتُ رَسُولُ اللهِ ﷺ، يَقُولُ: إِنَّ اللَّعْنَةَ إِلَى إِذَا وَجَهَتْ إِلَى مَنْ وَجَهَتْ إِلَيْهِ، فَإِنْ أَصَابَتْ عَلَيْهِ سِيلًا، أَوْ وَجَدَتْ فِيهِ مَسْلَكًا، وَإِلَّا قَالَتْ: يَا رَبَّ، وَجَهْتُ إِلَيْ فَلَانِ، فَلَمْ أَجِدْ عَلَيْهِ سِيلًا، وَلَمْ أَجِدْ فِيهِ مَسْلَكًا، فَيَقُولُ لَهَا: ارْجِعِي مِنْ حَيْثُ جَهْتِ فَخَيَّبَتْ أَنْ تَكُونَ الْخَادِمُ مَعْدُورَةً، فَتَرْجِعُ اللَّعْنَةَ، فَأَكُونُ سَبِيبَهَا.

تخریج: إسناده محتمل للتحسین.

٣٨٧٧ - حدثنا عبد الرزاق: حدثنا معمراً عن أبي إسحاق، عن أبي الأحوص، عن ابن مشغود، قال: إِنَّ رَسُولَ اللهِ ﷺ عَلِمَ قَوَافِعَ الْخَيْرِ وَجَوَائِعَهُ، أَوْ جَوَائِعَ الْخَيْرِ وَقَوَافِعَهُ - وإنما كُنَّا لَا نُنْهِرُ مَا نَحْوُ فِي ضَلَالِنَا، حَتَّى

tayyibatu. As-salamu 'alaika ayyuhan-Nabiyyu wa rahmatullahi wa barakatuhu. As-salamu 'alaina wa 'ala 'ibadillahis-saliheen. Ashhadu an la ilaha illallah wa ash-hadu anna Muhammada 'abduhu wa rasooluh (All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger.)"

Comments: [Its *isnad* is *saheeh*, Muslim (402)]

3878. It was narrated that Ibn Mas'ood (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه) said: "If I were to take anyone as a close friend, I would have taken Ibn Abu Quhafah [i.e., Abu Bakr] as a close friend."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

3879. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه) used to say the *salam* to his right and to his left until the whiteness of his cheek could be seen: *As-salamu 'alaikum wa rahmatullahi*"

Comments: [A *saheeh* *hadeeth*]

3880. It was narrated that Abul-Ahwas said: 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه) said:

عَلَّمْنَا، قَالَ: قُولُوا: «السَّجَدَاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيَّبَاتُ، السَّلَامُ عَلَيْكُمْ أَيُّهَا النَّبِيُّ، وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً نَبِيًّا وَرَسُولًا». [انظر: ٣٩٢١، ٣٦٢٢، ٤١٦٠، ٤٠١٧، ٣٩٦٧]

تخریج: إسناده صحيح، م: (٤٠٢).

٣٨٧٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِشْعَافِ، عَنْ أَبِي الْأَخْوَصِ، عَنْ أَبْنَى مَشْعُودَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ كُنْتُ مُتَّخِذًا أَحَدًا خَلِيلًا، لَأَتَخَذُ أَبْنَى أَبِي إِشْعَافَةَ خَلِيلًا». [راجع: ٣٥٨٠].

تخریج: إسناده صحيح، م: (٢٢٨٣).

٣٨٧٩ - حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْحَسَنُ عَنْ أَبِي إِشْعَافِ، حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ عَبْدِ الرَّحْمَنِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ يَمِينِهِ، وَعَنْ يَسْارِهِ، حَتَّى يُرَى بَيْاضُ خَدَوْهُ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. [راجع: ٣٦٦٠، ٣٦٩٩].

تخریج: حديث صحيح.

٣٨٨٠ - (٤٠٩/١) حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ

"I disavow the friendship of anyone who claims I am his close friend. If I were to have taken a close friend (*khaleel*) I would have taken Ibn Abu Quhafah [i.e., Abu Bakr] as a close friend, but your companion (meaning himself) is the close friend (*khaleel*) of Allah."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

3881. It was narrated that al-Harith bin 'Abdullah al-A'war said: 'Abdullah (ﷺ) said: The one who consumes *riba*, the one who pays it, the one who writes it down and the two who witness it, if they are aware of it, and the woman who does tattoos and the woman who has tattoos done for the purpose of beautification, those who withhold *zakah* and those who go back to living as Bedouin in the wilderness after migrating, will be cursed on the lips of Muhammad (ﷺ) on the Day of Resurrection. He said: I mentioned it to Ibraheem and he said: 'Alqamah told me: 'Abdullah said: The one who consumes *riba* and the one who pays it are the same.

Comments: [A *hasan hadeeth*]

3882. It was narrated that 'Abdullah (ﷺ) said: We were with the Messenger of Allah (ﷺ), and he made one row stand behind him, and there was another row facing the enemy. They all joined the prayer; he said *takbeer* and they all said *takbeer* together. Then he led the row that was behind

مُرَّةً، عَنْ أَبِي الْأَخْوَصِ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِّنْ خَلْوَهُ وَلَنْ كُنْتُ مُشْجِداً خَلِيلًا، لَا تَحْدُثُ أَنْ أَبِي قَحَافَةَ خَلِيلًا، وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ، غَرَّ وَجْلَ

تخریج: استاده صحيح، م: (٢٢٨٣).

-٣٨٨١ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ الْأَعْوَرِ، قَالَ: قَالَ عَبْدُ اللَّهِ: أَكِلُ الرِّبَا وَمُوْكِلُهُ وَكَاتِبُهُ وَشَاهِدُهُ، إِذَا عَلِمُوا بِهِ، وَالْرَّاْشِمَةُ وَالْمُسْتَوْشِمَةُ لِلْحُنْسِنِ، وَلَا يُؤْمِنُ الصَّدَقَةُ، وَالْمُرْتَدُ أَغْرَيَ بَعْدَ هِجْرَتِهِ: مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ ﷺ، يَوْمَ الْقِيَامَةِ قَالَ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ، فَقَالَ: حَدَّثَنِي عَلِيَّةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: أَكِلُ الرِّبَا، وَمُوْكِلُهُ سَوَاءً.

تخریج: حديث حسن، الحارث بن عدالله، وإن كان ضعيفاً قد توبع وأصله في م: (١٥٩٧).

-٣٨٨٢ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: حَدَّثَنَا سُفْيَانُ عَنْ حُضَيْبٍ، عَنْ أَبِي عَيْنَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَصَفَّ صَنَاعَةَ الْمُلْمَمَةِ، وَصَفَّ مُوازِيَ الْمُلْمَمَةِ، قَالَ: وَهُمْ فِي صَلَاةٍ كُلُّهُمْ، قَالَ: وَكَبَرَ وَكَبَرُوا جَمِيعًا، فَضَلَّ بِالصَّفَّ الَّذِي يَلِيهِ رَكْعَةُ، وَصَفَّ

him in praying one *rak'ah*, whilst the other row was facing the enemy. Then they went, and the others came, and he led them in praying one *rak'ah*. Then those whom he had led in praying the second *rak'ah* stood up and made up (the *rak'ah* they had not prayed with the Prophet ﷺ), then they went back and switched places with the others, and the others came and made up the *rak'ah* they had missed.

Comments: [Its *isnad* is *da'eef* because it is interrupted. Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

3883. It was narrated from 'Abdullah (رض) that the Prophet ﷺ prayed *Zuhr* or *'Asr* with five *rak'ahs*, then he did the two prostrations of forgetfulness. Then the Messenger of Allah (ﷺ) said: "These two prostrations are for anyone among you who thinks that he did more or less."

Comments: [Its *isnad* is *da'eef* because Jabir is *da'eef*, i.e. Ibn Yazeed al-Ju'fi]

مُوازي العَدُوِّ، قَالَ: ثُمَّ دَهَبَ هُؤُلَاءِ وَجَاءَهُؤُلَاءِ، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ قَامَ هُؤُلَاءِ الَّذِينَ صَلَّى بِهِمْ الرَّكْعَةَ، الثَّانِيَةَ، فَقَضَوْا مَكَانَهُمْ، ثُمَّ دَهَبَ هُؤُلَاءِ إِلَى مَصَافَ هُؤُلَاءِ، وَجَاءَ أُولَئِكَ فَتَضَوَّا رَكْعَةً. [راجع: ٣٥٦١].

تَحْرِيْج: إِسَادَه ضَعِيف لَا قطْاعَه، أَبُو عَبْدِ اللَّهِ عَبْدِ اللَّهِ لِمَ يَسْمَعُ مِنْ أَبِيهِ عَبْدِ اللَّهِ.

٣٨٨٣ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَشْوَدِ، عَنِ الْأَشْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ الَّتِي بِهِ صَلَّى الظَّهَرُ، أَوِ الظَّعْنَاءَ خَمْسَةً، ثُمَّ سَجَدَ سَجْدَتِي السَّهْرِ، ثُمَّ قَالَ رَسُولُ اللَّهِ: «هَاتَانِ الشَّجَدَتَيْنِ لَيْسُ طَنَّ مِنْكُمْ أَنْ زَادَ أَوْ نَقَصَ». [راجع: ٣٥٦٦، ٣٥٧٠، وانظر: ٤٤١٨، ٤٠٧٢].

تَحْرِيْج: إِسَادَه ضَعِيف، لِضَعْفِ جَابِرِ الْجَعْفِيِّ.

3884. It was narrated that Ibraheem said: 'Abdullah (رض) said: We used to greet the Messenger of Allah (ﷺ) with *salam* when he was praying (and he would return our greeting), until we came back from being with the Negus; we greeted him with *salam* (whilst he was praying) and he did not return the greeting. And he said: "There is sufficient preoccupation in the prayer."

٣٨٨٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا نُسَلِّمُ عَلَى الَّتِي بِهِ فِي الصَّلَاةِ، حَتَّى رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، فَسَلَّمْنَا عَلَيْهِ، فَلَمْ يَرُدْ عَلَيْنَا وَقَالَ: «إِنَّ فِي الصَّلَاةِ شُغْلاً». [راجع: ٣٥٦٣، ٣٥٧٥، وانظر: ٣٨٨٥، ٤٤١٧، ٤١٤٥، ٢٩٤٤].

Comments: [A *saheeh hadeeth*, al-Bukhari (1199) and Muslim (538) this *isnad* appears to be interrupted]

3885. It was narrated that 'Abdullah (رض) said: I used to greet the Messenger of Allah (ﷺ) when he was praying and he would return my greeting. One day I greeted him [when he was praying] but he did not return the greeting and I felt sad. When he had finished praying I said: O Messenger of Allah, I used to greet you when you were praying and you would return the greeting. He said: "Allah introduces whatever He wants into His matter [i.e., religion]."

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

تخریج: حديث صحيح، وهذا إسناد حسن في المتابعات. وانظر ماقبله.

3886. It was narrated that Ibn Mas'ood (رض) said: A man said to the Prophet (ﷺ): Will one of us be blamed for what he did during the Jahiliyyah? He said: "Whoever does well in Islam will not be blamed for what he did during the Jahiliyyah, but whoever does badly in Islam will be blamed for his earlier and later actions."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6921) and Muslim (120)]

3887. It was narrated that 'Abdullah (رض) said: I did not forget, among the things I forgot from the Messenger of Allah (ﷺ), that he used to say *salam* to his

تخریج: حديث صحيح، خ: (١١٩٩)، م: (٥٣٨) وهذا إسناد ظاهره الانقطاع، ابراهيم النخعي لم يسمع من ابن مسعود.

3885 - حَدَّثَنَا مُحَمَّدُ بْنُ قُضْيَلٍ: حَدَّثَنَا مُنْصَرٌ عَنْ أَبِي الْجَعْفَرِ، عَنْ أَبِي الرَّضَاءِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: كُنْتُ أُسْلِمْ عَلَى رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ، فَبَرَأَ عَلَيَّ، فَلَمَّا كَانَ ذَلِكَ يَوْمًا، سَلَّمْتُ عَلَيْهِ، فَقَمَ بِرَأْءَ عَلَيَّ، فَوَجَدْتُ فِي نَفْسِي، فَلَمَّا فَرَغَ، قُلْتَ: يَا رَسُولَ اللَّهِ، إِنِّي إِذَا كُنْتُ سَلَّمْتُ عَلَيْكَ فِي الصَّلَاةِ رَأَدْتَ عَلَيَّ؟ قَالَ: فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُخَدِّثُ فِي أَمْرِهِ مَا يَشَاءُ».

[انظر: ٣٩٤٤، ٤١٤٥، ٤٤١٧.]

3886 - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا شَفَيْبَانُ عَنْ مَنْصُورٍ، عَنْ أَبِي دَائِلٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ: قَالَ رَجُلٌ لِلَّهِ بِحَمْدِهِ، أَيُواخَدُ أَحْدَنَا بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ؟ قَالَ: «مَنْ أَخْسَنَ فِي الْإِسْلَامِ لَمْ يُواخَدْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ، أَخَدَ بِالْأَوَّلِ وَالْآخِرِ» [رابع: ٣٥٩٦].

تخریج: إسناد صحيح، خ: (٦٩٢١)، م: (١٢٠).

3887 - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا الثُّورِيُّ عَنْ جَابِرٍ، عَنْ أَبِي الصَّحْنَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَا تَبَيَّنَتْ فِيمَا تَبَيَّنَتْ

right, *as-salamu 'alaikum wa rahmatullah*, (turning) so far that the whiteness of his cheek could be seen, and to his left, *as-salamu 'alaikum wa rahmatullah*, (turning) so far that the whiteness of his cheek could be seen.

Comments: [Saheeh; this is a *da'eef isnad* because Jabir is *da'eef* - he is Ibn Yazeed al-Ju'fi]

3888. A *hadeeth* similar to that of Abud-Duha was narrated from 'Abdullah, from the Prophet (ﷺ).

Comments: [Its *isnad* is saheeh]

3889. It was narrated from Ibn Mas'ood (رضي الله عنه) that the Prophet (ﷺ) said: "How will you be, O 'Abdullah, when you have in charge of you rulers who neglect the *Sunnah* and who delay the prayer from its proper time?" He said: What do you instruct me to do, O Messenger of Allah? He said: "Are you asking me what you should do? There is no obedience to any created being if it involves disobedience towards Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *da'eef* because it is interrupted. Al-Qasim bin 'Abdur-Rahman bin 'Abdullah bin Mas'ood did not hear from his grandfather]

3890. Al-Waleed bin al-'Aizar bin Huraith said: I heard Abu 'Amr ash-Shaibani say: The owner

عن رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُنَسِّلُ عَنْ يَمِينِهِ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى بِيَاضُ خَدْوِهِ، وَعَنْ يَمِينِهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يُرَى بِيَاضُ خَدْوِهِ، أَيْضًا.

[راجع: ٣٦٩٩، ٣٦٦٥]

تخریج: صحيح، وهذا إسناد ضعيف لضعف جابر الجعفی.

- ٣٨٨٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ وَالْتَّوْرِيُّ عَنْ أَبِي إِسْحَاقِ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ السَّيِّدِ بِيَاضِهِ، مِثْلُ حَدِيثِ أَبِي الضَّحْكِ. [راجع: ٣٦٣٩، ٣٦٦٠].

تخریج: إسناده صحيح.

- ٣٨٩٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُشَيْمٍ، عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ مَشْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَيْفَ يُكَفَّ يَكْ يَا عَبْدَ اللَّهِ إِذَا كَانَ عَلَيْكُمْ أُمَّرَاءٌ يُضَيِّعُونَ السُّنَّةَ، وَيُؤْخِرُونَ الصَّلَاةَ عَنْ مِيقَاتِهَا»، قَالَ: كَيْفَ تَأْمُرُنِي يَا رَسُولَ اللَّهِ؟ قَالَ: «تَشَائِلِي ابْنَ أُمِّ عَبْدٍ، كَيْفَ تَعْلَمُ؟ لَا طَاعَةَ لِمَخْلُوقٍ فِي تَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ». [٣٧٩٠]

تخریج: إسناده ضعيف لأنقطعه، القاسم لم يسمع من جده، عبدالله بن مسعود.

- ٣٨٩٠ - حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي الْوَلِيدُ بْنُ الْعَيْنَابِ بْنُ حُرَيْثَةِ

of this house - and he pointed to the house of 'Abdullah (رض) but he did not name him - said: I asked the Messenger of Allah (ﷺ) which deed is dearest to Allah? He said: "Prayer offered on time." I said: Then which? He said: "Then honouring one's parents." I said: Then which? He said: "Then jihad for the sake of Allah." He told me about them and if I had asked him for more he would have told me more.

Comments: [Its isnad is saheeh, al-Bukhari (527) and Muslim (85)]

قال: سمعت أبا عميرة الشيباني قال: حذتنا صاحب هذه الدار - وأشار إلى دار عبد الله، ولم يسم - قال: سأله رسول الله عليهما السلام: أي العمل (٤١٠/١) أحب إلى الله؟ قال: الصلاة على وفتها. قال: قلت: ثم أي؟ قال: ثم يرب الوالدين. قال: قلت: ثم أي؟ قال: ثم الجهاد في سبيل الله. قال: فحدثني يعني ولو استئذن لرأديني. [انظر: ٣٩٧٣، ٣٩٩٨، ٤١٨٦، ٤٢٢٣، ٤٢٤٣، ٤٢٨٥، ٤٣١٣].

تخریج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥).

3891. It was narrated that Abu Ishaq said: I heard Abu 'Ubaidah narrate that his father said: The Prophet (ﷺ) often used to say: "O Allah, glory and praise be to You; O Allah, forgive me." When the soorah "When there comes the Help of Allah (to you, O Muhammad ﷺ) against your enemies and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, he started saying: "O Allah, glory and praise be to You; O Allah, forgive me; for You are the Acceptor of repentance."

Comments: [Hasan because of corroborating evidence, its isnad is da'eef because it is interrupted; it is a repeat of 3719 and also appears above, no. 3683]

3892. It was narrated from Khalid bin Rib'i al-Asadi that he heard Ibn Mas'ood (رض) say: I heard the Messenger of Allah (ﷺ) say: "Your companion is the close friend of Allah, may He be glorified and exalted."

- ٣٨٩١ - حذتنا عفان: حذتنا شعبة عن أبي إسحاق قال: سمعت أبا عبيدة عن أبيه قال: كان النبي ﷺ يكثُر أن يقول: «سبحانك اللهم وبحمدك اللهم اغفر لي». فلما نزلت: «إذا جاءكَ نَصْرٌ اللَّهُو وَالْفَتْحُ» قال: «سبحانك اللهم وبحمدك، اللهم اغفر لي، إنك أنت التواب». [راجع: ٣٦٨٣].

تخریج: حسن لغيره، وهذا إسناد ضعيف لا تقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

- ٣٨٩٢ - حذتنا عفان: حذتنا أبو عوانة: حذتنا عبد الملك بن عميرة عن خالد بن ربيع الأنصاري أَنَّه سمع ابن مشغوب يقول: سمعت رسول الله ﷺ يقول: «إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٥٨٠].

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

3893. It was narrated that 'Abdur-Rahman bin Yazeed said: We performed Hajj with Ibn Mas'ood (رضي الله عنه) during the caliphate of 'Uthman. When we stood in 'Arafah, when the sun set, Ibn Mas'ood (رضي الله عنه) said: If Ameer al-Mu'mineen moves on now, he will have done the right thing. He said: I do not know which came first, the words of Ibn Mas'ood (رضي الله عنه) or 'Uthman's moving on. The people rushed, but Ibn Mas'ood moved at a measured pace until we came to Muzdalifah. Ibn Mas'ood led us in praying Maghrib, then he called for his supper and ate his supper, then he got up and prayed 'Isha'. Then he went to sleep until, when dawn first broke, he got up and prayed Fajr. I said to him: You do not usually pray at this hour! - he said: he used to pray when it got very light - and he said: I saw the Messenger of Allah (صلوات الله عليه وسلم) on this day, in this place, praying at this hour.

Comments: [A saheeh hadeeth; al-Bukhari (1683)]

3894. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) disapproved of us stayed up after 'Isha'.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad. It appears above, no. 3603]

تخریج: صحيح لغيره، وهذا إسناد ضعيف.

٣٨٩٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ عَنْ الرَّحْمَنِ بْنِ تَرِيدَ قَالَ: حَجَجْنَا مَعَ ابْنِ مَشْعُودٍ فِي خَلَقَةِ عُثْمَانَ، قَالَ: فَلَمَّا وَقَّنَا بِعَرْقَةَ، قَالَ: فَلَمَّا غَابَتِ الشَّمْسُ قَالَ ابْنُ مَشْعُودٍ: لَوْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ أَفَاضَ الْأَنَّ كَانَ قَدْ أَصَابَ، قَالَ: فَلَا أَذْرِي كَلِمَةً ابْنَ مَشْعُودٍ كَانَتْ أَشَدَّ، أَوْ إِفَاضَةً عُثْمَانَ، قَالَ: فَأَوْضَعَ النَّاسُ، وَلَمْ يَرِدْ ابْنُ مَشْعُودٍ عَلَى الْعَنْقِ، حَتَّى أَتَيْنَا جَمِيعًا، فَصَلَّى بَنِي ابْنِ مَشْعُودٍ الْمَغْرِبَ، ثُمَّ دَعَا بِعِشَاءِ، ثُمَّ تَعَّزَّى، ثُمَّ قَامَ فَصَلَّى الْمِنَاءَ الْأُجْرَةَ، ثُمَّ رَأَدَ، حَتَّى إِذَا طَلَعَ أَوْلُ الظَّهِيرَةِ، قَامَ فَصَلَّى الْعَدَاءَ، قَالَ: قَلْتُ لَهُ: مَا كُنْتُ تَصْلِي الصَّلَاةَ هَذِهِ السَّاعَةِ، قَالَ: وَكَانَ يُسْفِرُ بِالصَّلَاةِ، قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ يُسْفِرُ فِي هَذَا النَّوْمِ، وَهَذَا الْمَكَانُ، يُصَلِّي هَذِهِ السَّاعَةَ، [راجع: ٣٦٣٧].

تخریج: حديث صحيح، خ: (١٦٨٣).

٣٨٩٤- حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ: حَدَّثَنَا خَالِدُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ شَفِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ قَالَ: جَدَبَ إِلَيْنَا رَسُولُ اللَّهِ يُسْفِرُ الشَّمْرَ بَعْدَ الْعِشَاءِ، قَالَ خَالِدٌ: مَعْنَى جَدَبَ إِلَيْنَا، يَقُولُ: عَابَةُ، ذَمَّةٌ، [راجع: ٣٦٠٣].

تخریج: حسن لغیره، وهذا اسناد ضعیف، خالد الواسطی سمع من عطا، بن السائب بعد الاختلاط.

3895. It was narrated from Abu 'Ubaidah, from his father, that the Prophet (ﷺ) would, after the two *rak'ahs* (i.e., in the first *tashahhud*), be as if he were (sitting on) baked stones. I [the narrator] said: Until he got up? He said: Until he got up.

Comments: [Its *isnad* is *da'eef* because it is interrupted; Abu 'Ubaidah, the son of 'Abdullah bin Mas'ood, did not hear *hadeeth* from his father. It appears above, no. 3656.]

3896. It was narrated that Abul-Ahwas said: 'Abdullah (رض) used to say: Lying is not appropriate, either in earnest or in jest - on one occasion 'Affan said: in earnest, and no man should make a promise to a child and not fulfil it. He said: Verily Muhammad (ﷺ) said to us: "A man will continue to speak the truth until he is recorded with Allah as a speaker of truth, and a man will continue to tell lies until he is recorded with Allah as a liar."

Comments: [Its *isnad* is *saheeh* according to the conditions of Muslim]

3897. It was narrated from 'Abdullah (رض) that the Prophet (ﷺ) used to say: "Labbaika Allahumma labbaik, labbaika la shareeka laka labbaik. Innal-hamda wan-ni'mata laka (Here I am, O Allah, here I am. Here I am, You have no partner,

٣٨٩٥ - حَدَّثَنَا عَنْانُ وَبَهْرَ: قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَعْدُ بْنُ إِبْرَاهِيمَ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عُيَيْنَةَ يَحْدُثُ عَنْ أَبِيهِ عَنِ الْئَيْلَةِ قَالَ: كَانَ فِي الرَّجُلَيْنِ الْأَوَّلَيْنِ كَانَهُ عَلَى الرَّضْفِ، قُلْتُ: حَتَّىٰ يَقُولُ؟ قَالَ: حَتَّىٰ يَقُولُ. [راجع: ٣٦٥٦].

تخریج: اسناده ضعیف لانقطاعه، أبو عبیدة لم يسمع من ابن مسعود.

٣٨٩٦ - حَدَّثَنَا عَنْانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَبُو إِسْحَاقَ أَتَيَنَا عَنْ أَبِيهِ الْأَخْوَصِ قَالَ: كَانَ عَنْدَ اللَّهِ يَقُولُ: إِنَّ الْكَذَبَ لَا يَضُلُّ مِنْ جِدٍ وَلَا هُزُلٍ وَقَالَ عَنَانُ مَرْأَةٌ: جِدٌ وَلَا يَضُلُّ الرَّجُلُ ضَيْئًا، فَمَمْ لَا يَنْجِزُ لَهُ، قَالَ: فَإِنَّ مُحَمَّدًا قَالَ لَنَا: «لَا يَرَأُ الْرَّجُلُ يَضْنُدُ حَتَّىٰ يُكَتَبَ حَتَّىٰ يُكَتَبَ عِنْدَ اللَّهِ كَذَابًا». [راجع: ٣٦٣٨].

تخریج: اسناده صحيح، المرفوع منه أخرجه مسلم: (٢٦٠٦)، وأبو يعلى بقسميه الموقوف والمرفوع مطولاً: (٥٣٦٣).

٣٨٩٧ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَادَ بْنُ زَيْدٍ عَنْ أَبَانَ بْنِ تَعْلِبٍ، عَنْ أَبِيهِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ، ذَكَرَ الْئَيْلَةَ بِسَلِيلِهِ أَنَّهُ كَانَ يَقُولُ: «لَيْكَ

here I am. Verily all praise and blessings are Yours)."

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

اللَّهُمَّ لَيْسَكَ لَا شَرِيكَ لَكَ لَيْسَكَ، إِنَّ
الْحَمْدَ وَالنِّعْمَةَ لَكَ

تخریج: صحيح لغیره، وهذا إسناد ضعیف،
ابن بن تغلب لا تعلم روايته عن أبي اسحاق
السبیعی هل كانت قبل التغیر أو بعده وقد خالفه
شعبة فرواہ عن أبي اسحاق موقفاً، وهذا أصح.

3898. It was narrated that 'Abdullah (رض) said: Whilst the Prophet (ﷺ) was in some farmland, leaning on a palm tree branch, some of the Jews came to him and asked him about the spirit. He remained silent, then he recited this verse to them: "And they ask you (O Muhammad ﷺ) concerning the *Rooħ* (the spirit). Say: 'The *Rooħ* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little'" [al-Isra' 17:85].

Comments: [Its isnad is saheeh, Muslim (2794)]

٣٨٩٨ - حَدَّثَنَا عَمَّانُ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ
ـ (قَالَ عَبْدُ اللَّهِ بْنُ أَخْمَدَ) : وَسَمِعْتُهُ أَنَّهُ مِنْ
عُمَّانَ بْنِ أَبِي شَيْبَةَ ـ ، حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ
إِدْرِيسَ عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مَرْءَةَ،
عَنْ شَرُوْقِي، عَنْ عَبْدِ اللَّهِ قَالَ: يَسْأَلُنَا إِبْرَاهِيمَ
بْنَ إِبْرَاهِيمَ فِي حَرْبٍ، مُتَرَكِّنًا عَلَى عَيْبٍ، فَقَاتَمَ
إِلَيْهِ نَفْرٌ مِنَ الْيَهُودِ، فَسَأَلَهُ عَنِ الرُّوحِ،
فَسَكَتَ، ثُمَّ تَلَّا هَذِهِ الْأَيْةُ عَلَيْهِمْ:
﴿يَسْأَلُونَكَ عَنِ الرُّوحِ فَلِ الرُّوحِ مِنْ أَنْفُرِ زَيْنِ
وَمَا أُوتِيْتُمْ مِنَ الْأَيْمَنِ إِلَّا قَبْلًا﴾ (الإسراء: ٨٥)
. [٣٦٨٨] (راجع: ٣٦٨٨)

تخریج: إسناده صحيح، م: (٢٧٩٤).

3899. It was narrated from Ibn Mas'ood (رض) that the Messenger of Allah (ﷺ) said: "The last person to enter Paradise will be a man. He will walk once, crawl once, and the Fire will rise above him once. When he has crossed it, he will turn to it and say: 'Blessed be the One Who has saved me from you. Allah has given me that which was not given to anyone of the first and the last.' Then a tree will be raised for him and he will

٣٨٩٩ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا
ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مَشْعُودٍ:
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «آخِرُ مَنْ يَدْخُلُ
الْحَيَّةَ رَجُلٌ، فَهُوَ يَمْشِي مَرَّةً، وَيَكُوْنُ مَرَّةً،
وَيَسْقُطُهُ النَّارُ مَرَّةً، فَإِذَا جَاءَهَا، اتَّقَتَ
إِلَيْهَا، فَقَالَ: تَبَارَكَ الَّذِي أَنْجَانِي مِنْكَ، لَقَدْ
أَغْطَانِي اللَّهُ شَيْئًا مَا أَغْطَاهُ أَحَدًا مِنَ الْأَوَّلِينَ
وَالآخِرِينَ، فَتَرَقَّعَ لَهُ شَجَرَةٌ، فَيَقُولُ: أَيُّ
رَبٌ، أَذِنِي بِمِنْ هَذِهِ الشَّجَرَةِ، فَلَا يَسْتَطِلُّ

say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' Allah will say to him: 'O son of Adam, perhaps if I give it to you, you will ask Me for something else.' He will say: 'No, O Lord,' and he will promise Him that he will not ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it and he will seek its shade and drink its water. Then (another) tree will be raised up for him that is more beautiful than the first one. He will say: 'O Lord, (bring me close to) this one, so I may drink from its water and seek its shade, and I will not ask You for anything else. He will say: 'O son of Adam, did you not promise Me that you would not ask Me for anything else? Perhaps if I bring you close to it, you will ask Me for something else?' And he will make a promise to Him not to ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it and he will seek its shade and drink its water. Then a tree will be raised up for him at the gate of Paradise, and it will be more beautiful than the first two. He will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water, and I will not ask You for

بِظَلَّهَا، فَأَشْرَبَ مِنْ مَا بَيْنَ أَيْمَانِهَا، فَقُلُّ اللَّهُ: يَا ابْنَ آدَمَ، فَلَقِيلٌ إِذَا أَغْطَيْتَهَا سَأْلَنِي عَيْرَهَا، فَقُلُّ: لَا يَا رَبَّ، وَعِهَادُهُ أَنْ لَا يَسْأَلَهُ عَيْرَهَا، قَالَ: وَرَبُّهُ عَزَّ وَجَلَ يَغْفِرُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُذْنِيهِ مِنْهَا، فَيَسْتَطِلُّ بِظَلَّهَا، وَيَشْرُبُ مِنْ مَا بَيْنَ أَيْمَانِهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ هِيَ (٤١١/١) أَحْسَنُ مِنَ الْأُولَى، فَقُلُّ: أَنِي رَبُّ، هَذِهِ قِلَّاً شَرِبَ مِنْ مَا بَيْنَ أَيْمَانِهَا، وَأَسْتَطِلُّ بِظَلَّهَا، لَا أَشَأْكُ عَيْرَهَا، فَقُلُّ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي عَيْرَهَا؟ فَقُلُّ: لَعَلَّيْ إِنْ أَذْنَيْتُكَ مِنْهَا تَسْأَلَنِي عَيْرَهَا، فَيَعِهَادُهُ أَنْ لَا يَسْأَلَهُ عَيْرَهَا، وَرَبُّهُ عَزَّ وَجَلَ يَغْفِرُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُذْنِيهِ مِنْهَا، فَيَسْتَطِلُّ بِظَلَّهَا، وَيَشْرُبُ مِنْ مَا بَيْنَ أَيْمَانِهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ، هِيَ أَحْسَنُ مِنَ الْأُولَى، فَقُلُّ: أَنِي رَبُّ، أَذْنِي مِنْ هَذِهِ الشَّجَرَةِ، فَأَسْتَطِلُّ بِظَلَّهَا، وَأَشْرَبُ مِنْ مَا بَيْنَ أَيْمَانِهَا، لَا أَشَأْكُ عَيْرَهَا، فَقُلُّ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي عَيْرَهَا؟ قَالَ: بَلَى، أَنِي رَبُّ هَذِهِ لَا أَشَأْكُ عَيْرَهَا، فَقُلُّ: لَعَلَّيْ إِنْ أَذْنَيْتُكَ مِنْهَا تَسْأَلَنِي عَيْرَهَا، فَيَعِهَادُهُ أَنْ لَا يَسْأَلَهُ عَيْرَهَا، وَرَبُّهُ يَغْفِرُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُذْنِيهِ مِنْهَا، فَإِذَا أَذْنَاهُ مِنْهَا، سَمِعَ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فَقُلُّ: أَنِي رَبُّ أَذْخَلْتُهَا، فَقُلُّ: يَا ابْنَ آدَمَ، مَا يَضْرِبُنِي مِنْكَ؟ أَيْرِضِيكَ أَنْ أُغْطِيكَ الدُّنْيَا، وَمِنْهَا مَعَهَا؟ فَقُلُّ: أَنِي رَبُّ،

anything else.' He will say: 'O son of Adam, did you not promise Me that you would not ask Me for anything else?' He will say: 'Yes indeed, O Lord, (bring me close to) this one, and I will not ask You for anything else.' He will say: 'Perhaps if I bring you close to it, you will ask Me for something else?' And he will make a promise to Him not to ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it, and when He brings him close to it, he will hear the voices of the people of Paradise, and he will say: 'O Lord, admit me to it.' He will say: 'O son of Adam, what will make you stop asking of Me? Would it please you if I give you of Paradise the equivalent of the world and as much again?' He will say: 'O Lord, are you mocking me, when You are the Lord of the Worlds?'" Ibn Mas'ood smiled and said: Why don't you ask me why I am smiling? They said: Why are you smiling? He said: Because the Messenger of Allah (ﷺ) smiled, then the Messenger of Allah (ﷺ) said to us: "Why don't you ask me why I am smiling?" They said: Why are you smiling, O Messenger of Allah? He said: "Because the Lord smiled when he said, 'Are you mocking me, when You are the Lord of the Worlds?' and He will say: 'I am not mocking you, but I am able to do whatever I will.'"

Comments: [Its isnad is saheeh, Muslim (187)]

أشتهرَ بِي، وَأَنْتَ رَبُّ الْعَالَمِينَ؟» فَضَحِكَ ابْنُ مَسْعُودٍ، قَالَ: أَلَا تَسْأَلُنِي مِمَّا أَضْحَكُ؟ قَالُوا: مِمَّ تَضْحَكُ؟ قَالَ: هَذَا ضَحِكُ رَسُولِ اللَّهِ ﷺ، قَالَ: أَلَا تَسْأَلُنِي مِمَّ أَضْحَكُ؟ قَالُوا: مِمَّ تَضْحَكُ يَا رَسُولَ اللَّهِ؟ قَالَ: «مِنْ ضَحِكِ رَبِّي جِئْنَ قَالَ: أَشْتَهِرَ بِي وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَيْوُلُ: إِنِّي لَا أَشْتَهِرَ بِمُنْكَ وَلَكِنِّي عَلَى مَا أَشَاءَ قَدِيرٌ». [راجع: ٣٥٩٥].

تخریج: إسناده صحيح، م: (١٨٧).

3900. It was narrated from 'Abdullah (رض) that the Prophet (ﷺ) said: "For every betrayer there will be a banner on the Day of Resurrection."

Comments: [Its isnad is saheeh, al-Bukhari (3184) and Muslim (1736)]

3901. It was narrated that 'Abdullah bin Mas'ood (رض) said: On the day of Badr we were three men to one camel, and Abu Lubabah and 'Ali bin Abi Talib were the two who rode with the Messenger of Allah (ﷺ). It was the turn of the Messenger of Allah (ﷺ) to walk, and they said: We will walk and let you ride. He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its isnad is hasan]

3902. Abu Wa'il said: I heard 'Abdullah (رض) say: The Messenger of Allah (ﷺ) divided some booty one day and a man among the people said: This is a division (of booty) that was not done for the sake of Allah, may He be glorified and exalted! I went to the Messenger of Allah (ﷺ) and told him about that. He got angry and I could see the signs of anger on his face. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

Comments: [Its isnad is saheeh, al-Bukhari (3405)]

-٣٩٠٠ - حَدَّثَنَا عَفَانُ : حَدَّثَنَا شُعْبَةُ عَنْ شَلِيمَانَ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ قَالَ : «لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ». [انظر: ٣٩٥٩، ٤٢٠١، ٤٢٠٢].

تخریج: إسناده صحيح، خ: (٣١٨٦)، م: (١٧٣٦).

-٣٩٠١ - حَدَّثَنَا عَفَانُ : حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ: أَخْبَرَنَا عَاصِمٌ بْنُ بَهْدَلَةَ عَنْ زَرِّ بْنِ حَبِيشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ قَالَ: كُنَّا يَوْمَ يَمْرِرُ كُلُّ ثَلَاثَةٍ عَلَى تَعْبِرٍ، كَانَ أَبُو لَبَابَةَ وَعَلِيُّ بْنُ أَبِي طَالِبٍ، رَمِيلِيُّ رَسُولُ اللَّهِ ﷺ، قَالَ: وَكَانَتْ عَقبَةُ رَسُولُ اللَّهِ ﷺ، قَالَ: فَقَالَا: نَحْنُ نَشْيَ عَنْكَ، فَقَالَ: «نَا أَنْتَا بِأَنْفُرْتِي مُسَيٌّ، وَلَا أَنَا بِأَغْنِيَ عَنِ الْأَخْرَى مِنْكُمَا». [انظر: ٣٩٦٥، ٤٠٢٩، ٤٠٤٠].

. [٤٠٢٩، ٤٠٤٠، ٣٩٦٥].

تخریج: إسناده حسن من أجل عاصم.

-٣٩٠٢ - حَدَّثَنَا عَفَانُ : حَدَّثَنَا شُعْبَةُ قَالَ: شَلِيمَانُ الْأَعْمَشُ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا وَائِلَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: قَسَمَ رَسُولُ اللَّهِ ﷺ قِنْمَةً، قَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّ هَذِهِ لِقِسْمَةً مَا يُرَاذُ بِهَا وَجْهُ اللَّهِ عَزَّ وَجَلَّ! قَالَ: فَأَتَيْتُ النَّبِيِّ ﷺ، فَحَدَّثَنِي قَالَ: فَعَضَبَ، حَتَّى رَأَيْتُ الْفَضَبَ فِي وَجْهِهِ، فَقَالَ: «يَرْحُمُ اللَّهُ مُوسَى، قَدْ أُوذَى بِأَكْثَرِ مِنْ ذَلِكَ، فَصَبَرَ». [راجع: ٣٦٠٨].

تخریج: إسناده صحيح، خ: (٣٤٠٥).

3903. It was narrated from 'Abdullah (رض) that the Prophet (ﷺ) said: "Trading insults with a Muslim is an evil action and fighting him is *kufur*." Zubaid said: I said to Abu Wa'il twice: Did you hear it from 'Abdullah from the Prophet (ﷺ)? He said: Yes.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6044) and Muslim (64)]

٣٩٠٣ - حَدَّثَنَا عَفَانُ : حَدَّثَنَا شَعْبَةُ قَالَ : رَبِّيْدٌ وَمَنْصُورٌ وَشَلِيمٌ أَخْبَرُوْنِي : أَنَّهُمْ سَوَّعُوا أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ : «بَابُ الْمُسْلِمِ فُسْوَقَ ، وَقِتَالُهُ كُفْرٌ». قَالَ رَبِّيْدٌ : فَقُلْتُ لِأَبِي وَائِلٍ مَرْئِيْنِ : أَلَّا تَسْمِعَنَّ مِنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ : نَعَمْ . [راجع : ٣٦٤٧]

تخریج: إسناده صحيح، خ: (٦٠٤٤)، م: (٦٤).

3904. It was narrated from 'Abdullah (رض) from the Prophet (ﷺ) that he used to say: "O Allah, I ask You for piety, guidance, abstinence (from that which is *haram* and inappropriate) and independence of means."

Comments: [Its *isnad* is *saheeh*, Muslim (2721)]

٣٩٠٤ - حَدَّثَنَا عَفَانُ : حَدَّثَنَا شَعْبَةُ قَالَ : أَبُو إِشْحَاقَ أَخْبَرَنَا قَالَ : سَبَقْتُ أَبَا الْأَخْوَصِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ : «اللَّهُمَّ إِنِّي أَسَأَلُكَ التَّقْوَىَ ، وَالْهُدَىَ ، وَالْعَفَافَ ، وَالْغَنَىَ». [راجع : ٣٦٩٢]

تخریج: إسناده صحيح، م: (٢٧٢).

3905. It was narrated from Abu 'Ubaidah that his father said: The Messenger of Allah (ﷺ) wrote concerning *zakah* on cattle: "When (the number of cattle) reaches thirty, a one year old, male or female, is due (as *zakah*), up to forty. When (the number) reaches forty, a two year old, male or female, is due (as *zakah*). If the number of cattle is great, then for every forty, a two year old cow is due (as *zakah*)."

Comments: [Hasan because of corroborating evidence; this is a *da'eef isnad* because it is interrupted - Abu 'Ubaidah did not hear from his father Ibn Mas'ood]

3906. It was narrated that Shaqeeq bin Salamah said: 'Abdullah bin

٣٩٠٥ - حَدَّثَنَا عَفَانُ : حَدَّثَنَا مَسْعُودُ بْنُ سَعْدٍ : حَدَّثَنَا حُصَيْفٌ عَنْ أَبِي عَيْنَةَ، عَنْ أَبِيهِ قَالَ : كَتَبَ رَسُولُ اللَّهِ ﷺ فِي صَدَقَةِ الْبَرِّ : «إِذَا بَلَغَ الْفَرْثَ ثَلَاثِينَ، فِيهَا تَبَعُّ مِنَ الْبَقَرِ، جَلَعُ أَوْ جَدَعُ، حَتَّى تَلْعَ أَرْبَعِينَ، فَإِذَا بَلَغَتْ أَرْبَعِينَ، فِيهَا بَقْرَةٌ مُبَيْتَةٌ، فَإِذَا كَثُرَتِ الْبَقَرُ، فَقِيْ كُلَّ أَرْبَعِينٍ مِنَ الْبَقَرِ، بَقْرَةٌ مُبَيْتَةٌ».

تخریج: حسن لغره، وهذا إسناد ضعيف لأنقطعده، أبو عبيدة لم يسمع من أبيه ابن مسعود، وخصيف سي، الحفظ.

٣٩٠٦ - حَدَّثَنَا عَفَانُ : حَدَّثَنَا عَبْدُ الْوَاجِدِ : حَدَّثَنَا شَلِيمٌ الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ

Mas'ood (رضي الله عنه) addressed us and said: I learned seventy-odd soorahs from the lips of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when Zaid bin Thabit was still a young boy with two braids, playing with the other boys.

Comments: [Its isnad is saheeh, al-Bukhari (5000) and Muslim (2462)]

3907. An-Nazzal bin Sabrah said: I heard a man reciting a verse differently than the way the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) taught it to me, so I took him by the hand and brought him to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), who said: "Both of you are good; do not differ." To the best of my knowledge, or as Mis'ar narrated it to me, "For those who came before you differed concerning it, then they were doomed."

Comments: [Its isnad is saheeh, al-Bukhari (2410) it is a repeat of 3724]

3908. It was narrated that 'Abdullah (رضي الله عنه) said: I heard a man reciting a verse differently than the way the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) taught it to me, so I took him by the hand and brought him to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), who said: "Both of you have done well." And he got so angry that anger could be seen in his face. Shu'bah said: I think it most likely that he said: "Do not differ, for those who came before you differed concerning it, then they were doomed."

قال: خطبنا عبد الله بن مشعوذ، فقال: لقد أخذت من في رسول الله صلى الله عليه وسلم بضعة وسبعين سورة وزيد بن ثابت غلام له ذواتان، يلعب مع العلمان. [راجع: ٣٥٩٨].

تخریج: إسناده صحيح، خ: (٥٠٠٠)، م: (٢٤٦٢).

٣٩٠٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَعْبَةُ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسِرَةَ قَالَ: سَمِعْتُ النَّبِيلَ بْنَ سَبْرَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: سَمِعْتُ رَجُلًا يَقْرَأُ آيَةً عَلَى عَيْرِ مَا أَفْرَأَنِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم، فَأَخْذَتْ بِيَدِهِ، حَتَّى ذَهَبَتْ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، (٤١٢/١) قَالَ: «إِلَّا كُمَا مُحْسِنُونَ، لَا تَخْلِفُوا» - أَكْبَرُ عَلَيِّي وَإِلَّا فَيُشَعِّرَ حَدَّثَنِي بِهَا - : «فَإِنَّ مَنْ قَبْلَكُمْ اخْتَلَفُوا فِيهِ، فَهَلَّكُوا». [راجع: ٣٧٢٤].

تخریج: إسناده صحيح، خ: (٢٤١٠).

٣٩٠٨ - حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا شَعْبَةُ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسِرَةَ قَالَ: سَمِعْتُ النَّبِيلَ بْنَ سَبْرَةَ يُخْدِثُ عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَجُلًا يَقْرَأُ آيَةً عَلَى عَيْرِ مَا أَفْرَأَنِي رَسُولُ اللَّهِ صلى الله عليه وسلم، فَأَخْذَتْ بِيَدِهِ، فَأَتَيْتُ بِهِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: «إِلَّا كُمَا قَدْ أَخْسَنْتُ». قَالَ: وَغَضِيبَ حَشْ عَرِفَ الْعَصَبُ فِي وَجْهِهِ، قَالَ شَعْبَةُ: أَكْبَرُ ظَنِي أَنَّهُ قَالَ: «لَا تَخْلِفُوا، فَإِنَّ مَنْ قَبْلَكُمْ اخْتَلَفُوا فِيهِ فَهَلَّكُوا». [راجع: ٣٧٢٤].

Comments: [Its isnad is saheeh, al-Bukhari (3476)]

3909. Abul-Ahwas said: 'Abdullah used to say, narrating from the Prophet (ﷺ): "If I were to take a close friend from among my ummah, I would have taken Abu Bakr as a close friend."

Comments: [Its isnad is saheeh, Muslim (2383)]

3910. It was narrated from Zirr that a man said to Ibn Mas'ood (رضي الله عنه) : How do you read this phrase: *ma'in ghairi yasin* or *asin* (in the verse, "water the taste and smell of which are not changed (*ma'in ghairi asin*)") [Muhammad 47:15])? 'Abdullah said to him: Have you read all the Qur'an except this? He said: I recite al-Mufassal in one *rak'ah*. 'Abdullah said: Do you recite Qur'an as you recite poetry (i.e., quickly)? I learned the pairs of soorahs that the Messenger of Allah (ﷺ) used to recite together, pair by pair, from the beginning of al-Mufassal. And the beginning of al-Mufassal according to Ibn Mas'ood was (Soorat) ar-Rahman.

Comments: [Saheeh; this is a *hasan* isnad]

3911. It was narrated that Ibn Udhnan said: I loaned two thousand dirhams to 'Alqamah, then when he received his stipend, I said to him: Pay me back. He said: Give me respite until next year. But I insisted that he pay and I took it. Then I came to him afterwards and he said: You caused me trouble

تخریج: [إسناده صحيح، خ: (٣٤٧٦)].

- ٣٩٠٩ - حَدَّثَنَا عَمَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا الْأَخْوَصِ يَقُولُ: كَانَ عَنْدَ اللَّهِ يَقُولُ عَنِ النَّبِيِّ ﷺ: الَّذِي كُنْتُ مُسْخِداً خَلِيلًا مِنْ أُمَّيَّةِ الْأَنْصَارِ، لَا تَكُنْتُ أَبَا بَكْرَهُ.

[راجع: (٢٥٨٠)].

تخریج: [إسناده صحيح، م: (٢٢٨٣)].

- ٣٩١٠ - حَدَّثَنَا عَمَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَاصِمٌ عَنْ زَرْ: أَنَّ رَجُلًا قَالَ لِابْنِ مَسْعُودٍ: كَيْفَ تَعْرِفُ هَذَا الْحَرْفَ: مَاءٌ غَيْرِ يَاسِينَ أَمْ آسِينَ؟ قَالَ: كُلُّ الْقُرْآنِ قَدْ قَرأتَ؟ قَالَ: إِنِّي لَا فَرَا الْمُفَضَّلَ أَجْمَعَ فِي رَعْمَةٍ وَاجْدَهَ، قَالَ: أَهَذِ الشِّعْرُ لَا أَبَا لَكَ! قَدْ غَلِمْتُ قُرَائِينَ رَسُولَ اللَّهِ ﷺ الَّتِي كَانَ يَقْرَئُ فَرِيَتَيْنِ، فَرِيَتَيْنِ؛ مِنْ أَوَّلِ الْمُفَضَّلِ، وَكَانَ أَوَّلُ مُفَضَّلٍ ابْنِ مَسْعُودٍ: (الْأَرَمْنَ).

تخریج: صحيح، وهذا إسناد حسن.

- ٣٩١١ - حَدَّثَنَا عَمَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائبِ عَنْ ابْنِ أَذْنَانَ قَالَ: أَسْلَفْتُ عَلْقَمَةَ الْقَنْيِ دِرْهَمًا، فَلَمَّا حَرَجَ عَطَاؤُهُ، قُلْتُ لَهُ: أَفْضَنِي، قَالَ: أَخْرَنِي إِلَى قَابِلٍ، فَأَبْثَثَ عَلَيْهِ، فَأَخْذَنَاهُ، قَالَ: فَأَنْتَ بَعْدُ، قَالَ: بَرَحْتَ بِيَهُ قَدْ مَعْتَنِي، قُلْتُ:

and withheld it from me. I said: Yes, it is because of you. He said: What about me? I said: You told me from Ibn Mas'ood (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Lending money is akin to charity." He said: Yes, that is so. He said: Then take (a loan) now.

Comments: [Its isnad is *hasan*]

3912. It was narrated from Ibn Mas'ood (رضي الله عنه) from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said: "The eyes commit *zina*, the hands commit *zina*, the feet commit *zina*, and the private part commits *zina*."

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

3913. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "No one in whose heart is pride the size of a grain will enter Paradise, and no one in whose heart is faith the size of a mustard seed will enter Hell."

Comments: [Its *isnad* is *saheeh*, Muslim (91)]

3914. It was narrated from 'Abdullah bin Mas'ood (رضي الله عنه) that a man of Ahlus-Suffah died. Two dinars were found in his cloak and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Two brands of fire."

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

نعم، هو عملك، قال: وما شأني؟ قلت: إبك حذثني عن ابن مشعوذ أن النبي ﷺ قال: إن السلف يخرى مجرى شطر الصدقة. قال: نعم، فيئوك، قال: فخذ الأن.

تخریج: إسناده حسن.

٣٩١٢ - حذثنا عفان: حذثنا همام: حذثنا عاصم بن بهلة عن أبي الصخري، عن مسروقي، عن ابن مشعوذ عن النبي ﷺ قال: «العنان تزيان، واليدان تزيان، والرجلان تزيان، والفرج يزني».

تخریج: حديث صحيح، وهذا إسناد حسن.

٣٩١٣ - حذثنا عفان: حذثنا عبد المزير بن مسليم: حذثني الأعمش عن إبراهيم، عن عقمة، عن عبد الله قال: قال: «لَا يدخل الجنة مَنْ فِي قَلْبِهِ مِثْقَالَ حَبَّةٍ مِنْ كَبِيرٍ، وَلَا يَنْهَا مَنْ فِي قَلْبِهِ مِثْقَالَ حَبَّةٍ مِنْ خَرَدَلٍ مِنْ إِيمَانٍ». [انظر: ٣٩٤٧].

تخریج: إسناده صحيح، م: (٩١).

٣٩١٤ - حذثنا عفان: حذثنا حماد بن سلمة: أخبرنا عاصم بن بهلة عن زر بن حبيش، عن عبد الله بن مشعوذ: أن رجلاً من أهل الصفة مات، فوجده في بوراته ديناراً، فقال النبي ﷺ: «كيناً». [راجع: ٣٨٤٣].

تخریج: إسناده حسن.

3915. It was narrated from Ibn Mas'ood (رضي الله عنه) that he said concerning the verse, "And indeed he (Muhammad ﷺ) saw him [Jibril (Gabriel)] at a second descent (i.e. another time)" [an-Najm 53:13]: The Messenger of Allah ﷺ said: "I saw Jibreel at Sidratul-Muntaha, with six hundred wings; there fall from his wings things of different colours, pearls and rubies."

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

3916. It was narrated from Ibn Mas'ood (رضي الله عنه) that the Messenger of Allah ﷺ said: "Whoever says, 'O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, I give You my covenant in the life of this world that I bear witness that there is no God but You alone with no partner or associate, and that Muhammad is Your slave and Your Messenger; if you leave me to my own devices, You will cause me to get closer to evil and cause me to get further away from good. Verily I trust nothing but Your mercy, so make a covenant for me with You, that You will fulfil for me on the Day of Resurrection, for You never break Your covenant,' Allah will say to His Angels on the Day of Resurrection: 'My slave made a covenant with Me, so fulfil it for him.' And Allah will admit him to Paradise." Suhail said: and al-Qasim bin 'Abdur-Rahman told me that 'Awn told him such and

عن عاصم بن بهذلة، عن زر، عن ابن سلمة مشعورٍ أنه قال في هذه الآية: «ولقد رأى نزلة أخرى» (النجم: ١٣): قال رسول الله ﷺ: «رأيت جبريلَ عند بيته المُتَّهِي، عليه سبعةٌ جناحٌ، ينتشرون من ربشه التهاوين: الذي وألْياقُوت». (راجع: ٣٧٤٠).

تخریج: إسناده حسن.

عن عثمان بن خثيم عن عوبون بن عبد الله بن عتبة بن مشعور، عن عبد الله بن مشعور: أن رسول الله ﷺ قال: «من قال: اللهم فاطر السموات والأرض، غالب النسب والشهادة، إني أشهدُ إلينك في هذه الحياة الدنيا، إني أشهدُ أن لا إله إلا أنت، وحدك لا شريك لك، وأن محمداً عبدك ورسولك، فإنك إن شئتني إلى نفسِي، تغفرني من الشر، وتباعدني من الحشر، وإنني لا أئُن إلا برمحيتك، فاجعل لي عندك عهداً، توفيبي يوم القيمة، إنك لا تخليف الميعاد، إلَّا قَالَ الله لملائكته يوم القيمة: إِنَّ عَبْدِي فَدَّ عَهْدَ إِلَيْهِنَّا، فَأَوْفُهُ إِلَيْهِ، فَيُدخلهُ اللَّهُ الْجَنَّةَ». قال سهيل: فأخبرت الناسِ بن عبد الرحمن: أن عوناً أخبر بعدهما وكذا، فقال: ما في أخليها جارية إلا وهي تقول هذَا في خديها.

such. He said: There is no young girl among our family who does not say this (*du'a'*) in her seclusion.

Comments: [Its men are *thiqat* and its *isnad* is interrupted, 'Awn bin 'Abdullah did not hear from 'Abdullah bin Mas'ood]

3917. It was narrated from 'Abdullah (رض) that the Prophet (ﷺ) said: "There should be no staying up at night for anyone except two men: one who is praying and one who is travelling."

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

3918. It was narrated from 'Abdullah (رض), from the Prophet (ﷺ), that he used to recite this verse: "then is there any one who will remember (or receive admonition) [fahal min muddakir?]?" [al-Qamar 54:17], with (the letter) *dal*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4869) and Muslim (823)]

3919. It was narrated that 'Abdullah (رض) said: When we prayed behind the Messenger of Allah (ﷺ), one of us would say in his prayer: Peace be upon Allah, peace be upon So and so, mentioning some specific names. Then the Messenger of Allah (ﷺ) said to us one day: "Allah, may He be glorified and exalted, is as-Salam, so when one of you sits in his prayer, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the

تخریج: رجاله ثنات. وهذا إسناد منقطع،
عومن بن عبدالله لم يسمع من ابن مسعود.

٣٩١٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَبَّابُ: أَخْبَرَنِي
مَضْوِرٌ قَالَ: سَمِعْتُ حَيْثَمَةَ عَنْ عَبْدِ اللَّهِ عَنْ
الثَّبَّابِ بْنِ هَلَّةَ قَالَ: «لَا سَمَرٌ إِلَّا لِأَحَدٍ رَّجُلَيْنِ:
لِمُضْلٍ، أَوْ مُسَافِرٍ». [راجع: ٤١٢/٣٢٦٠٣] (١)

تخریج: حسن لغيره، وهذا إسناد منقطع،
خيشة لم يسمع من ابن مسعود.

٣٩١٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شَبَّابُ قَالَ: أَبُو
إِشْحَاقَ أَخْبَرَنَا قَالَ: سَمِعْتُ الْأَنْوَذَ يَحْدُثُ
عَنْ عَبْدِ اللَّهِ عَنِ الثَّبَّابِ بْنِ هَلَّةَ: أَنَّهُ كَانَ يَقْرَأُ
هَذَا الْحَرْفَ: «فَهَلْ مِنْ مُذَكَّرٍ» (الثَّمَر: ١٥)
بِالنَّالِي. [راجع: ٣٧٥٥].

تخریج: إسناده صحيح، خ: (٤٨٦٩)، م: (٨٢٣).

٣٩١٩ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا زَيْنَدَةَ:
حَدَّثَنَا مَضْوِرٌ عَنْ شَبَّابِيْقِ، عَنْ عَبْدِ اللَّهِ قَالَ:
كُنَّا إِذَا صَلَّيْنَا خَلَفَ رَسُولُ اللَّهِ بْنَ هَلَّةَ، يَقُولُ
الرَّجُلُ مَنْ أَنْتَ فِي صَلَاتِي: السَّلَامُ عَلَى اللَّهِ،
السَّلَامُ عَلَى فَلَانٍ، يَخْصُّ، فَقَالَ لَنَا رَسُولُ
اللَّهِ بْنَ هَلَّةَ ذَاتَ يَوْمٍ: إِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ
السَّلَامُ، فَإِذَا قَدِمَ أَحَدُكُمْ فِي صَلَاتِي،
فَلْيَقُلْ: التَّسْعَيْاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيَّاتُ،
السَّلَامُ غَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ

mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' - If you say that, you will have sent *salams* upon every slave (of Allah) in the heavens and on earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever supplication he wants - or he likes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6328) and Muslim (402)]

3920. It was narrated that 'Abdullah (رض) said: When we sat in the prayer, we would say: Peace be upon Allah, peace be upon us from our Lord, peace be upon Jibreel and Mika'el, peace be upon So and so, peace be upon So and so. Then the Messenger of Allah (ﷺ) said: "Allah is *as-Salam*, so when you sit in the prayer, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' - for if you say that, it will reach every righteous slave in heaven and on earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever words he wants."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6328) and Muslim (402)]

وَبِرَّكَاتِهِ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ
الصَّالِحِينَ - فَإِذَا قُلْتُمْ ذَلِكَ، فَقَدْ سَلَّمْتُمْ
عَلَىٰ كُلِّ عَبْدٍ فِي السَّمَاوَاتِ وَالْأَرْضِ - أَشْهَدُ
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدَهُ
وَرَسُولَهُ، ثُمَّ يَتَحَبَّرُ مِنَ الدُّعَاءِ مَا شَاءَ - أَوْ
مَا أَحَبَّ. [راجع: ٣٦٢٢]

تخریج: إسناده صحيح، خ: (٦٣٢٨)، م: (٤٠٢).

٣٩٢٠ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا زَيْنَدَةُ:
حَدَّثَنَا الْأَعْمَشُ عَنْ شَبَّابِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ:
كُنَّا إِذَا قَدَّمْنَا فِي الصَّلَاةِ، قُلْنَا: السَّلَامُ عَلَىٰ
اللَّهِ، السَّلَامُ عَلَيْنَا مِنْ رَبِّنَا، السَّلَامُ عَلَىٰ
جِبْرِيلَ وَمِيكَائِيلَ، السَّلَامُ عَلَىٰ فَلَانِ، السَّلَامُ
عَلَىٰ فَلَانِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ هُوَ
السَّلَامُ، فَإِذَا قَدَّمْتُمْ فِي الصَّلَاةِ، قُتُلُوا
الشَّجَاعَاتِ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيَّاتُ، السَّلَامُ
عَلَيْكُمْ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ
عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ - فَإِنَّهُ إِذَا قَالَ
ذَلِكَ، أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ
وَالْأَرْضِ - أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ
أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَحَبَّرُ مِنَ الْكَلَامِ
مَا شَاءَ». قَالَ شَلِيمَانُ: وَحَدَّثَنِي أَيْضًا إِبْرَاهِيمُ
عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ بِمُثْلِهِ.
[راجع: ٣٦٢٢]

تخریج: إسناده صحيح، خ: (٦٣٢٨)، م: (٤٠٢).

3921. It was narrated that 'Abdullah (رض) said: The Prophet (ﷺ) used to teach us the *tashahhud* in the prayer: "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger."

Comments: [A *saheeh hadeeth*, al-Bukhari (1202)]

3922. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, has not sent down any disease, but He has also sent down a remedy for it. Those who know it know it, and those who do not know it do not know it."

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

3923. It was narrated that 'Abdullah bin Mas'ood (رض) said: The Messenger of Allah (ﷺ) said: "Paradise is closer to one of you than the strap of his sandal, and Hell is likewise."

Comments: [A *saheeh hadeeth*, al-Bukhari (6488)]

3924. It was narrated that 'Abdullah (رض) said: The moon split at the time of the Messenger

٣٩٢١ - حَدَّثَنَا مُؤْمِلٌ : حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي إِسْحَاقَ ، عَنْ الْأَشْوَدِ وَأَبِي الْأَخْوَصِ وَأَبِي عَبْدِهِ ، عَنْ عَبْدِ اللَّهِ قَالَ : كَانَ النَّبِيُّ يَعْلَمُنَا الشَّهَادَةِ فِي الصَّلَاةِ : «الْتَّحْمِيثُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيَّاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَرِزْ�َهُ» ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ» .

[راجع: ٣٦٢٢]

تخریج: حديث صحيح، خ: (١٢٠٢).

٣٩٢٢ - حَدَّثَنَا مُؤْمِلٌ : حَدَّثَنَا سُفِيَّانُ عَنْ عَطَاءٍ - يَعْنِي ابْنَ السَّائِبِ - ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ عَبْدِ اللَّهِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ذَاهِبًا ، إِلَّا أَنْزَلَ لَهُ دُرَّاءً ، عَلِمَهُ مَنْ عِلْمَهُ ، وَجَهَهُ مَنْ جَهَهَهُ» .

[راجع: ٣٥٧٨]

تخریج: صحيح لغيره، وهذا إسناد حسن.

٣٩٢٣ - حَدَّثَنَا مُؤْمِلٌ : حَدَّثَنَا سُفِيَّانُ عَنْ الْأَعْمَشِ ، عَنْ أَبِي وَالِيلِ ، عَنْ عَبْدِ اللَّهِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلَمُهُ ، وَالنَّارُ مِثْلُ ذَلِكَ» .

[راجع: ٣٦٧]

تخریج: حديث صحيح، خ: (٦٤٨٨).

٣٩٢٤ - حَدَّثَنَا مُؤْمِلٌ : حَدَّثَنَا إِبْرَاهِيمَ عَنْ سَمَائِكَ ، عَنْ إِبْرَاهِيمَ ، عَنْ الْأَشْوَدِ ، عَنْ عَبْدِ

of Allah (ﷻ) such that I saw the mountain between the two halves of the moon.

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح، خ: (٣٦٣٦)، م: (٢٨٠٠)، مؤمل - وإن كان سيء الحفظ - متابع.

3925. It was narrated that 'Abdullah (رضي الله عنه) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my father Abu Sufyan, and my brother Mu'awiyah (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, provisions that have already been allotted and limits that have already been set. Nothing will be done before its due time or delayed after its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better for you." A man said: O Messenger of Allah, monkeys and pigs, are they (descendents of) those who were transformed [as a punishment]? The Prophet (ﷺ) said: "Allah does not transform a people or cause their doom, then give them offspring. Monkeys and pigs existed before that."

Comments: [Its isnad is saheeh, Muslim (2663)]

3926. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "The Shaitan passed by me and I grabbed hold of him and strangled him until I

الله قال: أنتَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ
بِكُلِّهِ، حَتَّى رَأَيْتُ الْجَبَلَ مِنْ بَيْنِ فُرْجَتِي
الْقَمَرِ. [راجع: ٣٥٨٣].

تخریج: حديث صحيح، خ: (٣٦٣٦)، م: (٢٨٠٠)، مؤمل - وإن كان سيء الحفظ - متابع.

٣٩٢٥ - حدثنا عبد الرزاق: أخبرنا الترمي عن علامة بن مرقي، عن المغيرة بن عبد الله الشعري، عن المعاور بن شوين، عن عبد الله قال: قالت أم حبيبة: اللهم متمني يرثوني رسول الله عليه السلام، ورباني أبي سفيان، وبأني معاوية، فقال النبي عليه السلام: إلك سألك الله لاجمال مضرورتك، وأزارقك مفسومة، واتاير مثلو غنة، لا يجعل منها شيء قبل حلها، ولا يؤخر منها شيء بعد حلها، ولو سألك الله أن يعافيك من عذاب في النار، وعذاب في القبر، كان خيرا لك قال: فقال رجل: يا رسول الله، القردة والخنازير، هي مما مسيح؟ فقال النبي عليه السلام: ألم ينسخ الله قوماً أو يهلك قوماً، فيجعل لهم نسلًا، ولا عافية، وإن القردة والخنازير قد كانت قبل ذلك. [راجع: ٣٧٠٠].

تخریج: إسناده صحيح، م: (٢٦٦٣).

٣٩٢٦ - حدثنا أسود بن عامر: أخبرنا إسرائيل قال: ذكر أبو إسحاق عن أبي عبيدة، عن عبد الله قال: قال رسول الله

felt the coolness of his tongue on my hands and he said: 'You hurt me, you hurt me.'"

Comments: [Its isnad is da'eef because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

3927. It was narrated from 'Alqamah and al-Aswad that they were with Ibn Mas'ood (رض) when the time for prayer came. 'Alqamah and al-Aswad were late, so Ibn Mas'ood took them by their hands and put one of them on his right and the other on his left, then they bowed and they put their hands on their knees. He smacked their hands, then he put his palms together and interlaced his fingers, and put (his hands) between his thighs. And he said: I saw the Prophet (ﷺ) do that.

Comments: [Its isnad is saheeh, Muslim (534)]

3928. It was narrated from al-Aswad bin Yazeed and 'Alqamah bin Qais... And he narrated (the same report).

Comments: [Its isnad is saheeh, Muslim (534)]

3929. It was narrated that Khumair bin Malik said: Instructions were issued to replace the *Mushafs*, and Ibn Mas'ood (رض) said: Whoever among you is able to keep his *Mushaf*, let him do so, for the one who keeps something will come with it on the Day of Resurrection. Then he said: I learned seventy

تَحْمِلُهُ: «مَرَّ عَلَيَّ الشَّيْطَانُ، فَأَخْذَنَاهُ، فَحَنَّتْهُ، حَسَّ إِنِّي لَا جُدُّ بَرَدٍ لِسَانِي فِي يَدِي، قَالَ: أَوْجَعْتَنِي، أَوْجَعْتَنِي».

تخریج: استاده ضعیف لانقطاعه، أبو عبیدة لم يسمع من أبيه ابن مسعود.

- ٣٩٢٧ - حدثنا أشود: أخبرنا إسرايل عن أبي إسحاق، عن ابن الأسود، عن علقة (٤١٤/١) والأسود: ألهمنا كانا مع ابن مشعوذ، فحضرت الصلاة، فتأخر علقة والأسود، فأخذ ابن مشعوذ بأيديهما، فأقام أخذهما عن نبيه، والآخر عن يساره، ثم ركعا، فوضعا أيديهما على رؤييهما، وضرب أيديهما، ثم طبق بين يديه وشبك، وجعلهما بين فخذيه، وقال: رأيت النبي ﷺ فعله.

[راجع: ٣٥٨٨]

تخریج: استاده صحيح، م: (٥٣٤).

- ٣٩٢٨ - حدثنا خبيب: حدثنا إسرايل عن أبي إسحاق، عن الأسود بن بريدة وعلقة ابن فيس ... فذكره. [راجع: ٣٩٢٧]

تخریج: استاده صحيح، م: (٥٣٤).

- ٣٩٢٩ - حدثنا أشود بن عامر: حدثنا إسرايل عن أبي إسحاق، عن خمير بن مالك قال: أمير بالمضاجف أن تغير، قال: قال ابن مشعوذ: من اشتطاع منكم أن يتعلّص حفنة قليلة، فإنه من علّ شيئاً جاء به يوم القيمة، قال: ثم قال: قرأ من قم رسول

soorahs from the lips of the Messenger of Allah (ﷺ); should I abandon what I learned from the Messenger of Allah (ﷺ)?

Comments: [A *saheeh hadeeth*, al-Bukhari (5000) and Muslim (2462) its *isnad* is *da'eef*]

الله يَعْلَم سبعين سورة، أَفَتُرُكُ مَا أَخْدُثُ مِنْ
فِي رَسُولِ اللَّهِ ﷺ؟ [راجع: ٣٩٠٦].

تخریج: حدیث صحیح، خ: (٥٠٠٠)، م: (٢٤٦٢)، وهذا إسناد ضعیف، خمیر بن مالک افرد بالرواية عنه أبو إسحاق السیعی، ولم يوثقه غير ابن حبان.

3930. It was narrated that Ibn Mas'ood (رض) said: al-'Aqib and as-Sayyid, the leaders of Najran, came and wanted to engage in *mula'anah* (mutual invoking of curses upon whichever party is wrong) with the Messenger of Allah (ﷺ). Then one of them said to the other: Do not engage in *mula'anah* with him, for by Allah if he is a Prophet and engages in *mula'anah* with us, we will never prosper and neither will our offspring. Then they went to him and said: We will not engage in *mula'anah* with you; rather we will give you what you asked for. Send with us a trustworthy man. And the Prophet (ﷺ) said: "I shall certainly send a trustworthy man; he is indeed trustworthy, he is indeed trustworthy." All the Companions of Muhammad (ﷺ) hoped to be the one, then he said: "Get up, O Abu 'Ubaydah bin al-Jarrah." When he left with them, he (the Prophet (ﷺ)) said: "This is the trustee of this *ummah*."

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

3931. It was narrated that 'Abdullah bin Mas'ood said: When the Prophet (ﷺ) went to

٣٩٣٠ - حَدَّثَنَا أَشْوَدُ قَالَ: وَأَخْبَرَنَا حَلْفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ جَلَّهُ، عَنْ أَبِنِ مَنْعُوذِ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ صَاحِبَا نَجْرَانَ، قَالَ: وَأَزَادَا أَنْ يُلَاعِنَا رَسُولَ اللَّهِ ﷺ، قَالَ: فَقَالَ أَخْدُمْنَا لِصَاحِبِهِ: لَا تُلَاءِنْنَاهُ، فَوَاللَّهِ لَئِنْ كَانَ أَبِيَ فَلَمَّا - قَالَ حَلْفٌ: فَلَاعِنَّا - لَا تُفْلِحُ نَحْنُ وَلَا عَفَنَا أَبَدًا، قَالَ: فَأَتَيْهُ فَقَالَ: لَا تُلَاعِنُكُمْ، وَلَكُمْ تُعْطِيكُمْ مَا سَأَلْتُ، فَأَبَعَثْتُ مَعْنَا رَجُلًا أَمِينًا؟ فَقَالَ النَّبِيُّ ﷺ: «الْأَعْلَى رَجُلًا أَمِينًا»، فَلَمَّا رَجَلًا أَبِيَنَا حَقَّ أَمِينِ، حَقَّ أَمِينِ» قَالَ: فَأَشْتَرَفَ لَهَا أَضْحَابُ مُحَمَّدٍ، قَالَ: فَلَمَّا قُمْ يَا أَبَا عَبْيَدَةَ بْنَ الْجَرَاحَ». قَالَ: فَلَمَّا قَضَى، قَالَ: «هَذَا أَمِينُ هَذِهِ الْأُمَّةِ».

تخریج: إسناده من طریق أشود صحیح.

٣٩٣١ - حَدَّثَنَا أَشْوَدُ بْنُ غَامِرٍ وَأَبُو أَحْمَدَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ

sleep - Abu Ahmad said: went to his bed - he put his right hand under his cheek - Abu Ahmad said: his right cheek - then he said: "O Allah, protect me from Your punishment on the Day You gather Your slaves together."

Comments: [Saheeh because of corroborating evidence. This is a da'eef isnad because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

3932. Wakee' told us... A similar report.

Comments: [It is a repeat of the previous report]

3933. It was narrated from 'Abdullah bin Mas'ood (رضي الله عنه) that the Messenger of Allah (صلوات الله عليه وسلم) used to say salam in his prayer to his right and to his left, (turning his face so far that) the whiteness of his cheek could be seen.

Comments: [A saheeh hadeeth; this is a da'eef isnad because Ibn Lahee'ah is da'eef]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن لهيعة.

3934. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: I heard the Messenger of Allah (صلوات الله عليه وسلم), who is the most truthful one, (say): "The creation of any one of you is put together in his mother's womb for forty days, then he becomes a 'alaqah (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (mudghah) for a similar

أبي عبيدة، عن عبد الله بن مشعوذ قال: كان النبي صلى الله عليه وسلم إذا نام قال أبو أحمد: إذا أوى إلى فراشه وضع يده اليمنى تحت خدّه قال أبو أحمد: الأيمن ثم قال: اللهم قفي عذابك يوم تجمع العباد.

[راجع: ٣٧٤٢]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لأنقطعاه، أبو عبيدة لم يسمع من ابن مسعود.

3932. حدثنا وكيع بمعناه.

[راجع: ٣٧٤٢]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لأنقطعاه، أبو عبيدة لم يسمع من ابن مسعود.

3933. حدثنا يحيى بن إسحاق: أخبرنا ابن لهيعة عن محمد بن عبد الله بن مالك، عن سهل بن سعيد الأنصاري، عن عبد الله بن مشعوذ: أن رسول الله صلى الله عليه وسلم كان يسلم في صلاته عن يمينه وعن يساره، حتى يرى بياض خديه. [راجع: ٣٦٦٠]

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن لهيعة.

3934. حدثنا حسين بن محمد: حدثنا فيطر عن سلمة بن كعبيل، عن زيد بن وهب الجوني، عن عبد الله بن مشعوذ قال: سمعت رسول الله صلى الله عليه وسلم يقول: وهو الصادق المضطوق: «يُجمَعُ خلقُ أحوَّلْمَه في بطنه أقواءً أربعين نيلة، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يقتله الله عز

period, then Allah sends to him one of the angels and says: 'Write down his deeds, his lifespan, his provision, and write down whether he is doomed (to Hell) or blessed (destined for Paradise).'" Then he said: By the One in Whose hand is the soul of 'Abdullah, a man may do the deeds of the people of Paradise until there is nothing between him and Paradise but a cubit, then the misfortune overtakes him and he does the deeds of the people of Hell, then he dies and enters Hell. Then he said: By the One in Whose hand is the soul of 'Abdullah, a man may do the deeds of the people of Hell until there is nothing between him and Hell but a cubit, then the good fortune overtakes him and he does the deeds of the people of Paradise, then he dies and enters Paradise.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3208) and Muslim (2643)]

3935. 'Abdullah bin Sakhbarah Abu Ma'mar said: I heard Ibn Mas'ood (رضي الله عنه) say: The Messenger of Allah (ﷺ) taught me the *tashahhud* - with my hand between his hands - as he would teach me a soorah of the Qur'an. He said: All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. (That was) when he

وَجَلَ إِلَيْهِ مَلَكًا مِنَ الْمَلَائِكَةِ، قَيْتُوْلُ: ائْتُبْعَثَ عَمَلَهُ وَأَجْلَهُ وَرِزْقَهُ، وَائْتُبْعَثَ شَفَّيَا أَوْ سَعِيدَا». ثُمَّ قَالَ: وَالَّذِي تَقْسِمُ نَفْسَ عَنِ اللَّهِ بِيَدِهِ، إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّىٰ مَا يَكُونَ بَيْنَهُ وَبَيْنَ الْجَنَّةِ غَيْرُ ذَرَاعٍ، ثُمَّ يُدْرِكُهُ السَّعَادَةُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيُمُوتُ، فَيَدْخُلُ النَّارَ، ثُمَّ قَالَ: وَالَّذِي تَقْسِمُ نَفْسَ عَنِ اللَّهِ بِيَدِهِ، إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونَ بَيْنَهُ وَبَيْنَ النَّارِ غَيْرُ ذَرَاعٍ، ثُمَّ تُدْرِكُهُ السَّعَادَةُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيُمُوتُ، فَيَدْخُلُ الْجَنَّةَ». (راجع: ٣٦٢٤).

تخریج: إساده صحيح، خ: (٣٢٠٨)، م: (٢٦٤٣).

٣٩٣٥ - حَدَّثَنَا أَبُو نُعَيْمٌ: حَدَّثَنَا سَيِّدٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَنِ اللَّهِ بْنِ سَحْبِرَةَ أَبُو مُعْنَفٍ قَالَ: سَمِعْتُ ابْنَ مَشْعُودٍ يَقُولُ: عَلِمْتِي رَسُولَ اللَّهِ ﷺ الشَّهِيدَ - كَمَيْ بَيْنَ كَثِيرِهِ - كَمَا يَعْلَمُنِي الشُّورَةُ وَمِنَ الْقُرْآنِ، قَالَ: «الْحَسَنَاتُ لِلَّهِ، وَالصَّلَواتُ وَالطَّيَّاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشَهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشَهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ» وَهُوَ بَيْنَ ظَهَرِنَا، فَلَمَّا قُبِضَ فَلَنَا: السَّلَامُ عَلَى النَّبِيِّ». (راجع: ٣٦٢٢).

was still among us; when he passed away we began to say: peace be upon the Prophet.

Comments: [Its isnad is saheeh, al-Bukhari (6265) and Muslim (402)]

3936. It was narrated from 'Abdullah that he said: Whoever would like to meet Allah, may He be exalted, tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for Allah has prescribed the ways of guidance to your Prophet (ﷺ) and they (the prayers) are among the ways of guidance. If you pray in your houses like this one who stays away from the mosque prays in his house, you will have forsaken the Sunnah of your Prophet, and if you forsake the Sunnah of your Prophet you will go astray. There is no man who purifies himself and purifies himself well, then he goes to one of these mosques, but Allah will record one good deed for him for every step he takes, and will raise him in status one degree thereby, and will erase one bad deed thereby. I remember when no one would stay away from it but a hypocrite whose hypocrisy was known, and a man would come staggering between two others in order to stand in the row.

Comments: [Its isnad is saheeh, Muslim (654)]

3937. It was narrated that 'Abdullah (رضي الله عنه) said: I prayed one night with the Messenger of Allah (ﷺ) and he remained standing until I thought of doing something bad. We said: What did you

تخریج: إسناده صحيح، خ: (٦٢٦٥)، م: (٤٠٢)

٣٩٣٦ - حَدَّثَنَا أَبُو عَبْدِهِمْ: حَدَّثَنَا أَبُو عُمَيْرٍ
قَالَ: سَوْفَتْ عَلَيَّ بْنُ الْأَقْمَرِ يَذَكُّرُ عَنْ أَبِي
الْأَحْوَاصِ، عَنْ عَبْدِ اللَّهِ أَلَّهَ قَالَ: مَنْ سَرَّ
أَنْ يَلْقَى اللَّهَ غَدَّاً مُّلِمًا، فَلْيَحَافِظْ عَلَى
هُولَاءِ الصَّلَوَاتِ (٤١٥/١) حَيْثُ يُنَذِّرُ
بَيْنَ، فَإِنَّ اللَّهَ شَرَعَ لِتَبِعُكُمْ شَرَعَ الْهُدَىِ،
وَإِنَّهُمْ مِنْ شَرِّ الْهُدَىِ، وَلَوْ أَنَّكُمْ صَابَتُمْ فِي
بَيْتِكُمْ سُلْطَةَ تَبِعُكُمْ، كَمَا يُصْلِي هَذَا الْمُسْخَلُفُ فِي بَيْتِهِ،
لِتَرْكُمْ سُلْطَةَ تَبِعُكُمْ، وَلَوْ أَنَّكُمْ تَرْكُمْ شَرَعَ
لِتَبِعُكُمْ لِصَلَاتِهِمْ، وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ، فَيُحِسِّنُ
الظَّهُورَ، ثُمَّ يَغْبُدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ
الْمَسَاجِدِ، إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ حُطْرَةٍ
يَخْطُوْهَا حَسَنَةٌ، وَيَرْفَعُهَا دَرَجَةٌ، وَيَحْكُمُ
عَلَيْهَا سَيِّئَةٌ، وَلَوْ رَأَيْتَهُ، وَمَا يَتَحَلَّفُ عَنْهَا
إِلَّا مُنَاقِقٌ مَعْلُومُ التَّنَاقِ، وَلَقَدْ كَانَ الرَّجُلُ
يُؤْتَى بِهِ يُهَادَى بَيْنَ الرِّجُلَيْنِ، حَتَّى يُقَامَ فِي
الضَّفَّ. لِرَاجِعٍ: [٣٦٢٣].

تخریج: إسناده صحيح، م: (٦٥٤).

٣٩٣٧ - حَدَّثَنَا سَلِيمَانُ بْنُ حَزْبٍ: حَدَّثَنَا
شَعْبَةُ عَنْ سَلِيمَانَ الْأَعْمَشِ، عَنْ أَبِي وَالِيلِ،
عَنْ عَبْدِ اللَّهِ قَالَ: صَلَيْتُ لَيْلَةً مَعَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يَرْأَنَا قَابِنَا، حَتَّى هَمَّتْ بِأَمْرِ

think of doing? He said: I thought of sitting down and leaving the Prophet (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (1135)]

شَوْءَهُ، قَلْنَا: وَمَا هَمَّتْ يَوْمًا؟ قَالَ: هَمَّنِتْ أَنْ أَقْدُمَ، وَأَدْعَ الشَّيْءَ بِنَفْسِهِ، قَالَ سُلَيْمَانُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ مِثْلَهُ.

[راجع: ٣٦٤٦].

تخریج: إسناده صحيح، خ: (١١٣٥).

3938. It was narrated from Ibn Mas'ood (رض) that the Messenger of Allah (ﷺ) said: "Forbidden to the Fire is everyone who has a soft, gentle, easy-going disposition and is close to people."

Comments: [Hasan when added to other reports; this is a da'eef isnad]

٣٩٣٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا سَعِيدٌ - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْجَعْجَجِيِّ - ، عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ الْأَوَّدِيِّ، عَنْ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خُرُّمٌ عَلَى النَّارِ كُلُّ هَيْنَ لَيْنَ سَهْلٍ فَرِيبٌ بْنُ النَّاسِ».

تخریج: حسن بشواهدہ، عبدالله بن عمرو الأودی لم یرو عنه غير موسی بن عقبة، ولم یوثر توثیقه عن غير ابن حبان.

3939. It was narrated that 'Abdullah bin Mas'ood (رض) said: We asked our Prophet (ﷺ) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, he will be hastened (to something good), and if he was otherwise, then away with the people of Hell. The bier should be followed rather than follow; he is not one of us who walks ahead of it."

Comments: [Its isnad is da'eef because Abu Majid al-Hanafi is unknown]

٣٩٣٩ - حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: أَخْبَرَنَا رَهْبَرٌ عَنْ أَبِي الْحَارِثِ يَحْيَى التَّبَّيِّنِيِّ، عَنْ أَبِي مَاجِدِ الْحَنَفِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْنَا أَبِي شِعْبَةَ عَنِ السَّيِّئِ بِالْجِنَاحَةِ، فَقَالَ: «السَّيِّئُ مَا دُونَ الْخَبِيبِ، فَإِنْ يَكُنْ خَيْرٌ تَعْجَلُ أَوْ تَعْجَلُ إِلَيْهِ، وَإِنْ يَكُنْ سَوْيَ ذَلِكَ، فَيَقْدِمُ إِلَيْهِ الْتَّارِ، الْجِنَاحَةُ مَبْتُوَعَةٌ وَلَا تَنْتَعِي، لَيْسَ مِنْ تَقْدِمَهَا». [٣٥٨٥].

تخریج: إسناده ضعيف لجهالة أبي ماجد الحنفي.

3940. It was narrated that 'Abdullah bin Mas'ood (رض) said: When I tell you of a hadeeth from the Messenger of Allah (ﷺ), then think of the Messenger of Allah

٣٩٤٠ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ عَجْلَانَ قَالَ: حَدَّثَنِي عَوْنُونُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا حُدْثِنْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ

(ﷺ) as being the best, the most guided and the most pious.

Comments: [A saheeh hadeeth and its isnad is da'eef because it is interrupted]

تخریج: حديث صحيح، وهذا إسناد ضعيف لانقطاعه، عون لم يسمع من عم أبيه ابن مسعود.

3941. It was narrated from 'Abdur-Rahman bin Yazeed that he did Hajj with 'Abdullah (ﷺ). He stoned the biggest Jamarah with seven pebbles, putting the House (the Ka'bah) on his left and Mina on his right, and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Its isnad is saheeh, al-Bukhari (1748) and Muslim (1296)]

3942. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah bin Mas'ood went to the bottom of the valley and stood perpendicular to the Jamarat, putting the mountain behind his back, then he stoned (the Jamarat) and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [A saheeh hadeeth, Muslim (1296)]

3943. It was narrated that 'Abdullah said: A black slave came and joined the Prophet (ﷺ). He died and was brought to the Prophet (ﷺ), who said: "Look and see whether he left anything?" They said: He left two dinars. He said: "Two brands of fire."

Comments: [Its isnad is hasan]

حدَّثَنَا فَضْلُوا بْرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي هُوَ أَهْيَا
وَأَهْدَاهُ وَأَنْقَاهُ. [راجع: ٣٦٤٥].

تخریج: حديث صحيح، وهذا إسناد ضعيف لانقطاعه، عون لم يسمع من عم أبيه ابن مسعود.

-٣٩٤١- حَدَّثَنَا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَ:
حَدَّثَنَا شُبَّهٌ: قَالَ رَوْحٌ: حَدَّثَنَا الْحَكْمُ عَنْ
إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ: أَنَّهُ حَجَّ
عَنْ عَبْدِ اللَّهِ، فَرَمَّى الْجَمَارَةِ الْكُبْرَى بِسَبَعِ
خَضْبَاتٍ، وَجَعَلَ الْبَيْتَ عَنْ يَسْارِهِ، وَمِنْ
عَنْ يَمِينِهِ، وَقَالَ: هَذَا مَقَامُ الَّذِي أُنْزِلَ
عَلَيْهِ شُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخریج: إسناده صحيح، خ: (١٧٤٨)، م: (١٢٩٦).

-٣٩٤٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ حَمَّادٍ،
عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ: أَنَّ
عَبْدَ اللَّهِ بْنَ مَشْعُودَ اسْتَبَطَنَ الْوَادِيَ، وَأَغْرَضَ
الْجَمَارَ إِعْرَاضًا، وَجَعَلَ الْجَبَلَ فَوْقَ طَهْرَةِ
لَهُ زَمِنٌ، وَقَالَ: هَذَا مَقَامُ الَّذِي أُنْزِلَ عَلَيْهِ
شُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخریج: حديث صحيح، م: (١٢٩٦).

-٣٩٤٣- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بْنِ هَاشِمٍ:
حَدَّثَنَا زَائِدٌ: حَدَّثَنَا عَاصِمٌ عَنْ زِرٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: لَحِقَ بِالْيَمِينِ بَعْدَ أَشْوَدِ ثَقَاتٍ، ثَقَاتٍ، فَأَنِي يَهُ
الْيَمِينُ بَعْدَهُ، فَقَالَ: «اَنْظُرُوا هَلْ تَرَكُ شَيْئًا؟» قَالُوا:
تَرَكَ دِيَنَارَيْنِ، قَالَ: «كَيْتَابَنِ». [راجع: ٣٨٤٣].

تخریج: إسناده حسن.

3944. It was narrated that Ibn Mas'ood said: I used to greet the Prophet (ﷺ) with *salam* when he was praying and he would return the greeting. Then I greeted him with *salam* one day and he did not say anything to me in response, and I felt upset. I said: O Messenger of Allah, I used to greet you with *salam* when you were praying and you would return my greeting. Then I greeted you with *salam* and you did not say anything to me in response. The Messenger of Allah (ﷺ) said: "Verily Allah introduces into His matter (i.e. religion) whatever He wants."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad* when joined to other reports]

3945. It was narrated from Masrooq that a woman came to Ibn Mas'ood and said: I have been told that you forbid hair extensions? He said: Yes. She said: Is it something that you find in the Book of Allah or that you heard from the Messenger of Allah (ﷺ)? He said: I find it in the Book of Allah and from the Messenger of Allah (ﷺ). She said: By Allah, I have read what is between the covers of the *Mushaf* and I did not find in it what you are saying. He said: Did you find in it (the words), "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: Yes. He said: Then I heard the Messenger of Allah (ﷺ) forbid plucking facial

3944 - حَدَّثَنَا أَبْيَاطٌ وَابْنُ فُضَيْلِ الْمَقْتَنَى قَالَ: حَدَّثَنَا مُطَرْفٌ عَنْ أَبِي الْجَعْفَمْ، عَنْ أَبِي الرَّضَاضِ، عَنْ ابْنِ مَشْعُودٍ قَالَ: كُنْتُ أَسْلِمْ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي الصَّلَاةِ، فَبَرَأَ عَلَيَّ، فَسَلَّمَتْ عَلَيَّ ذَاتَ يَوْمٍ، فَلَمْ يَرُدْ عَلَيَّ شَيْئًا، فَوَجَدْتُ فِي نَفْسِي، قَلَّتْ: يَا رَسُولَ اللَّهِ، كُنْتُ أَسْلِمْ عَلَيْكَ، وَأَنْتَ فِي الصَّلَاةِ، فَرَأَيْتُ عَلَيَّ، وَإِنِّي سَلَّمَتْ عَلَيْكَ، فَلَمْ يَرُدْ عَلَيَّ شَيْئًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يُحِبُّ فِي أُمَّرَهِ مَا يَشَاءُ". [راجع: ٣٥٧٥]

تخریج: حديث صحيح، وهذا إسناد حسن في المتابعات.

3945 - حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءٍ أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ عَنْ فَتَنَّةَ، عَنْ عَزْرَةَ، عَنْ الْعَنْسِنِ الْعَرَبِيِّ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ مَسْرُوفِيِّ: أَنَّ امْرَأَةً جَاءَتْ إِلَيْنَا مَسْعُودَةً، قَالَتْ: أَنْتُ أَنْكَنْتَنِي عَنِ الْوَالِصَّلَةِ؟ قَالَ: نَعَمْ، قَالَتْ: أَشَيَّءُ تَجْدِهِ فِي كِتَابِ اللَّهِ، أَمْ سَمِعْتَهُ عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَجِدُهُ فِي كِتَابِ اللَّهِ، وَعَنْ رَسُولِ اللَّهِ ﷺ، قَالَتْ: وَاللَّهِ لَقَدْ تَصْفَحْتَ مَا بَيْنَ ذَيْنِ الْمُضَخَّفِ، فَمَا وَجَدْتُ فِيهِ الْنَّبِيِّ تَقُولُ، قَالَ: فَهُلْ وَجَدْتُ فِيهِ: «مَا أَنْكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْهُوا» (الحضر: ٧) قَالَتْ: نَعَمْ، قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ النَّاِمِصَةِ

hair, filing teeth, adding hair extensions and tattooing, except in the case of disease. The woman said: Perhaps some of your womenfolk do that? He said: Go inside (and see). She went inside, then she came out and said: I did not see anything wrong. He said: (If it were otherwise) I would not have paid heed to the recommendation of the righteous slave of Allah, "I wish not, in contradiction to you, to do that which I forbid you" [Hood 11:88].

Comments: [Its isnad is *qawi*]

تخریج: [إسناده قوي، خ: ٥٩٤٨، م: ٢١٢٥]. عبد الوهاب بن عطاء الخفاف: فيه كلام خفيف، وقد عرف بصحته لسعيد بن أبي عروبة، وسُعَّى من قبل الاختلاط، وكتب كتبه.

3946. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Whoever usurps the wealth of a Muslim unlawfully will meet Allah, may He be glorified and exalted, when He is angry with him."

Comments: [Saheeh; this is a *hasan isnad*]

3947. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No man in whose heart is pride the size of a grain will enter Paradise, and no man in whose heart is faith the size of a grain will enter Hell."

Comments: [Its isnad is *saheeh*]

3948. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "The believer is

والْوَاهِيَةُ وَالْوَاصِلَةُ وَالْوَاهِشَةُ إِلَّا مِنْ ذَاهِبٍ، قَالَتِ الْمَرْأَةُ: فَلَعْلَهُ فِي بَعْضِ نِسَائِكُ، قَالَ لَهَا: أَذْخُلِي، فَدَخَلَتْ ثُمَّ خَرَجَتْ، فَقَالَتْ: مَا رَأَيْتُ بِأَنَا، قَالَ: مَا حَفِظْتُ إِذَا وَصَيَّهَ الْغَيْبُ الصَّالِحُ: «وَمَا أُرِيدُ (٤١٦/١) أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ» [انظر: ٣٩٥٥، ٤٢٨٣، ٤٢٣٠، ٣٩٥٦، ٤١٢٩، ٤٣٤٣، ٤٣٤٤، ٤٤٠٤، ٤٢٨٤]. (هود: ٨٨). [٤٤٣٤]

- ٣٩٤٦ - حَدَّثَنَا أَشْوَدُ بْنُ غَامِرٍ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَاتِّيلٍ، عَنْ عَبْدِ اللَّهِ قَالَ قَالَ: رَسُولُ اللَّهِ ﷺ: «مَنْ افْتَطَعَ مَا لَمْ يُرِي مُسْلِمٌ يَعْتَرِفُ بِهِ، لَعْنَ اللَّهِ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبًا». [راجع: ٣٥٧٦]

تخریج: صحيح، وهذا إسناد حسن.

- ٣٩٤٧ - حَدَّثَنَا أَشْوَدُ بْنُ غَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمِ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْخُلُ الْجَنَّةُ رَجُلٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كَثِيرٍ، وَلَا يَنْخُلُ النَّارُ رَجُلٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ». [راجع: ٣٩١٣]

تخریج: [إسناده صحيح، م: ٩١].

- ٣٩٤٨ - حَدَّثَنَا أَشْوَدُ: أَخْبَرَنَا أَبُو بَكْرٍ عَنِ الْحَسَنِ بْنِ عَمْرُو، عَنْ مُحَمَّدِ بْنِ عَبْدِ

not given to cursing people, he does not malign people, and he is not foul-mouthed or rude."

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

الرَّحْمَنِ بْنَ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْمُؤْمِنَ لَيَسَرِّ باللَّعْنَ وَلَا الطَّعَانَ، وَلَا الْفَاجِشَ وَلَا الْبَذِيءُ». [راجع: ٣٨٣٩].

تخریج: إسناده صحيح.

3949. It was narrated from Ibn Mas'ood that the Prophet (ﷺ) said: "Our Lord, may He be glorified and exalted, admires two men, a man who got up and left his mattress and blanket, and left his family and friends, to pray, and our Lord says: 'O My angels, look at My slave; he has got up and left his mattress and blanket, and left his family and friends, to pray seeking that which is with Me and fearing that which is with Me.' And [our Lord admires] a man who goes out to fight for the sake of Allah, may He be glorified and exalted; then others fled but he realized the consequences of fleeing and the consequences of returning to the fight, so he went back (and fought) until his blood was shed, seeking that which is with Me and fearing that which is with Me. And Allah, may He be glorified and exalted, says to His angels: 'Look at My slave, he went back (and fought) seeking that which is with Me and fearing that which is with Me, until his blood was shed.'"

Comments: [Its *isnad* is *hasan* except that ad-Daraqutni classed the *muwqoof* version as *saheeh*]

٣٩٤٩ - حَدَّثَنَا رَوْحَ وَعَفَّانٌ قَالَا: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ، قَالَ عَنَّا: أَخْبَرَنَا غَطَّاءُ بْنُ السَّائِبِ عَنْ مُرَيَّةَ الْمَهْدَانِيِّ، عَنْ ابْنِ مَشْوُدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عَجِبَ رَبُّنَا عَزُّ وَجَلُّ مِنْ رَجُلَيْنِ، رَجُلٌ ثَارَ عَنْ وَطَاهِهِ وَلَعَافِهِ، مِنْ يَئِنْ أَهْلِهِ وَخَيْرِهِ إِلَى صَلَاهِهِ، فَيَقُولُ رَبُّنَا: أَيَا مَلَائِكَتِي، انْظُرُوا إِلَى عَبْدِيِّ، ثَارَ مِنْ فَرَاشِهِ وَوَطَاهِهِ، وَمِنْ يَئِنْ خَيْرِهِ وَأَهْلِهِ إِلَى صَلَاهِهِ، رَغْبَةً فِيمَا عِنْدِي، وَشَفَقَةً مِمَّا عِنْدِي، وَرَجَلٌ غَرَّا فِي سَبِيلِ اللَّهِ عَزُّ وَجَلُّ، فَانْهَمَّ مُوا، فَعَلِمَ مَا عَلَيْهِ مِنْ الْفَزَارِ، وَمَا لَهُ فِي الرُّجُوعِ، فَرَجَعَ حَتَّى أَهْرِيقَ دَمَهُ، رَغْبَةً فِيمَا عِنْدِي، وَشَفَقَةً مِمَّا عِنْدِي، فَيَقُولُ اللَّهُ عَزُّ وَجَلُّ لِمَلَائِكَتِي: انْظُرُوا إِلَى عَبْدِيِّ، رَجَعَ رَغْبَةً فِيمَا عِنْدِي، وَرَغْبَةً مِمَّا عِنْدِي، حَتَّى أَهْرِيقَ دَمَهُ».

تخریج: إسناده حسن إلا أن الدارقطني
صحيح وفقه.

3950. It was narrated from 'Abdullah bin Mas'ood from the Prophet (ﷺ) that he used to recite this supplication: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

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

٣٩٥٠ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُبَّهُ قَالَ: سَمِعْتُ أَبَا إِشْحَاقَ قَالَ: سَمِعْتُ أَبَا الْأَخْوَصِ يَحْدُثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالثُّقُولَ وَالغَفَافَ وَالغَنَى». [راجع: ٣٦٩٢].

تخریج: إسناده صحيح.

3951. It was narrated from Abu 'Ubaidah bin 'Abdullah bin Mas'ood, 'Affan said: that his father Ibn Mas'ood said: Verily Allah sent His Prophet (ﷺ) to be the cause of a man entering Paradise. He entered the synagogue and saw some Jews, and a Jew was reading the Torah to them. When they came to a description of the Prophet (ﷺ), they stopped reading. There was a sick man in the gathering, and the Prophet (ﷺ) said: "Why did you stop reading?" The sick man said: They came to a description of a Prophet, so they stopped reading. Then the sick man came crawling, until he took the Torah and read until he came to the description of the Prophet (ﷺ) and his *ummah*. And he said: This is a description of you and your *ummah*; I bear witness that there is no god but Allah and that you are the Messenger of Allah. Then he died, and the Prophet (ﷺ) said to his companions: "Take care of your brother."

Comments: [Its *isnad* is *da'eef* because it is interrupted. 'Abu 'Ubaidah bin 'Abdullah bin Mas'ood did not hear from his father]

٣٩٥١ - حَدَّثَنَا رَوْحٌ وَعَفَانُ الْمَعْنَى قَالَ: حَدَّثَنَا حَمَادَةً بْنَ سَلَمَةَ عَنْ عَطَاءَ بْنِ السَّابِبِ، عَنْ أَبِي عَيْنَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ عَنَّا: عَنْ أَبِيهِ أَبْنِ مَسْعُودٍ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ ابْتَعَثَ نَبِيًّا لِإِذْخَالِ رَجُلٍ إِلَى الْجَهَنَّمِ، فَتَحَلُّ الْكَبِيسَةُ، فَإِذَا هُوَ يَبْهُوُهُ، وَإِذَا يَبْهُوُهُ يَقْرَأُ عَلَيْهِمُ التُّورَةَ، فَلَمَّا آتَوْا عَلَى صِفَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنْسَكُواهُ، وَفِي تَاجِهِنَّمَ رَجُلٌ مَرِيضٌ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَا لَكُمْ أَمْسِكُمْ؟» قَالَ الْمَرِيضُ: إِنَّهُمْ أَنْوَا عَلَى صِفَةِ نَبِيٍّ، فَأَنْسَكُوهُ، ثُمَّ جَاءَ الْمَرِيضُ يَجْبُوُهُ، حَتَّى أَخْذَ التُّورَةَ، فَقَرَأَهُ حَتَّى آتَى عَلَى صِفَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَمْتَاهُ، فَقَالَ: هَذِهِ صِفَتُكَ وَصِفَةُ أُمِّكَ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّكَ رَسُولُ اللَّهِ، ثُمَّ مَاتَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ: «لُوا أَخَاهُكُمْ».

تخریج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

3952. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: Beware of saying, So and so died as a martyr or So and so was killed as a martyr, for a man may fight to get booty, or he may fight to be remembered, or he may fight to show off. If you must bear witness that someone is a martyr, then bear witness for the group whom the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent on a campaign and they were killed, and they said: O Allah, tell our Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about us, that we have met You and we are pleased with You and You are pleased with us.

Comments: [Its isnad is da'eef because it is interrupted. 'Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

3953. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: I prayed two rak'ahs with the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in Mina, and two rak'ahs with Abu Bakr (رضي الله عنه), and two rak'ahs with 'Umar (رضي الله عنه), and I wish that I had of these four rak'ahs two that are accepted.

Comments: [Its isnad is saheeh, al-Bukhari (1084) and Muslim (695)]

3954. It was narrated from Ibn Mas'ood (رضي الله عنه) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "I spent last night reciting Qur'an to the jinn

٣٩٥٢ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا عَطَاءً بْنَ السَّائِبِ عَنْ أَبِي عَبْدِهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِنَّا مُؤْمِنُونَ أَنَّ تَقُولُوا: ماتَ فُلَانٌ شَهِيدًا، أَوْ قُتِلَ فُلَانٌ شَهِيدًا، فَإِنَّ الرَّجُلَ يُقَاتَلُ لِيَعْتَمِمَ، وَيُقَاتَلُ لِيُذْكَرَ، وَيُقَاتَلُ لِيُرَى مَتَّخَذَةً، فَإِنْ كُثُرْتُمْ شَاهِدِينَ لَا تَخَالَّ، فَأَشْهَدُوكُمْ لِلرَّعْظَةِ الَّتِي بَعْثَمُهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيرَةٍ، فَقَاتَلُوا، قَالُوا: اللَّهُمَّ بَلْغْنَا يَوْمَ نَبْيَانِكَ عَنَّا أَنَا فَدَ لَقِيَنَا، فَرَضَيْنَا عَنَّكَ، وَرَضِيَتْ عَنَّا.

تخریج: إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

٣٩٥٣ - حَدَّثَنَا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شَبَّةُ عَنْ شَلَّيْمَانَ قَالَ: سَمِعْتُ عَمَارَةَ ابْنَ عُمَيْرٍ يُحَدِّثُ - قَالَ ابْنُ جَعْفَرٍ: أَوْ إِبْرَاهِيمَ، شَبَّةَ شَكَّ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَيْنِ، وَمَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَكْعَيْنِ، وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَكْعَيْنِ، فَلَيْلَتُ حَطَّيْ مِنْ أَرْبَعِ رَكْعَانِ مُقْبَلَيْنَ. [راجع: ٣٥٩٣].

تخریج: إسناد صحيح، خ: (٦٩٥)، م: (١٠٨٤).

٣٩٥٤ - حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُوسُفُ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْتَةَ، عَنْ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى

who were accompanying me in al-Hajoon."

Comments: [Its *isnad* is *da'eef* because it is interrupted. 'Ubaidullah bin 'Utbah bin Mas'ood did not hear from his father's paternal uncle 'Abdullah bin Mas'ood]

3955. It was narrated that Qabeesah bin Jibir al-Asadi said: I went with an old woman of Banu Asad to Ibn Mas'ood and he said: I heard the Messenger of Allah (ﷺ) curse women who ask for their facial hair to be plucked, women who file their teeth, and women who do tattoos, who change the creation of Allah."

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

قال: «بِئْثَةُ الْيَنَّاءِ أَفْرَاً عَلَى الْجِنِّ، رُفَقَاءُ
بِالْحَجُونِ». [انظر: ٤١٤٩]

تخریج: إسناده ضعيف لانقطاعه، عبيد الله
بن عبد الله بن عتبة بن معود لم يسمع من عم
أبيه عبد الله بن معود.

٣٩٥٥ - حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا
(٤١٧/١) أَبُو عَوَانَةَ، وَيَخْنَى بْنُ خَمَادَ قَالَ:
أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرَ، عَنْ
الْعُرْيَانَ بْنِ الْهَيْمَنَ، عَنْ قَيْصَرَةَ بْنِ جَاهِرِ الْأَسْدِيِّ
قَالَ: انْطَلَقْتُ مَعَ عَجُوزَ بْنِ بَنِي أَسْدٍ، إِلَى أَبْنِ
مَسْعُودَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَعْلَمُ
الْمُتَمَمَاتِ وَالْمُتَنَلَّجَاتِ، وَالْمُوْشَمَاتِ الْلَّاتِي
يُغَيِّرُنَّ خَلْقَ اللَّهِ، قَالَ يَخْنَى: وَالْمُوْشَمَاتِ
اللَّاتِي [راجع: ٣٩٤٥]

تخریج: حديث صحيح، خ: (٢١٢٥)، وهذا إسناد حسن.

3956. It was narrated that Qabeesah bin Jibir al-Asadi said: I went with an old woman of Banu Asad to Ibn Mas'ood - and he mentioned the story. 'Abdullah said: I heard the Messenger of Allah (ﷺ) curse women who ask for their facial hair to be plucked, women who file their teeth, and women who do tattoos, who change the creation of Allah, may He be glorified and exalted."

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

3957. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, from his father who

٣٩٥٦ - حَدَّثَنَا حَسَنٌ: حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ
الْمَلِكِ، عَنْ الْعُرْيَانَ بْنِ الْهَيْمَنَ، عَنْ قَيْصَرَةَ
ابْنِ جَاهِرِ الْأَسْدِيِّ قَالَ: انْطَلَقْتُ مَعَ عَجُوزَ
إِلَى أَبْنِ مَسْعُودَ، فَذَكَرَ قَصَّةً، فَقَالَ عَبْدُ اللَّهِ:
سَمِعْتُ رَسُولَ اللَّهِ يَعْلَمُ
وَالْمُتَنَلَّجَاتِ وَالْمُوْشَمَاتِ الْلَّاتِي يُغَيِّرُنَّ خَلْقَ
اللَّهِ عَزَّ وَجَلَّ. [راجع: ٣٩٤٥]

تخریج: حديث صحيح، خ: (٥٩٤٨)، م: (٢١٢٥)
وهذا إسناد حسن.

٣٩٥٧ - حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا
أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ الرَّحْمَنِ

said: The Messenger of Allah (ﷺ) said: "For a Muslim to fight his brother is *kufr* and reviling him is an evil action."

Comments: [A *saheeh hadeeth*]

ابن عَنْدَ اللَّهِ بْنِ مَشْعُودٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا مُشْلِمُ أخَاهُ كُفْرٌ وَّإِسْبَابُهُ فُسُوقٌ». [راجع: ٣٦٤٧].

تخریج: حدیث صحیح.

3958. It was narrated from Naheek bin Sinan as-Sulami that he went to 'Abdullah bin Mas'ood and said: Last night I recited al-Mufassal in one *rak'ah*. He said: This is like reciting poetry quickly, like dry dates falling from a branch when shaken. Rather it was divided so that you might read it with ease. I learned the pairs that the Messenger of Allah (ﷺ) used to put together in one *rak'ah*, twenty soorahs: ar-Rahman and an-Najm, according to the order of Ibn Mas'ood, each two soorahs in one *rak'ah*. And he mentioned ad-Dukhan and 'Amma yatas'aloon in one *rak'ah*.

٣٩٥٨ - حَدَّثَنَا هَشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ نَهِيْكِ بْنِ سَيَّنِ السَّلَوِيِّ: أَنَّهُ أَتَى عَبْدَ اللَّهِ بْنَ مَشْعُودٍ، فَقَالَ: قَرَأْتُ الْمُفَصَّلَ الْلَّيْلَةَ فِي رَكْعَةٍ، فَقَالَ: هَذَا مِثْلُ هَذَّ الشِّعْرِ، أَوْ تَثْرَا مِثْلُ شَرِّ الدَّقْلِ؟ إِنَّمَا فُضِّلَ لِتَقْصُلُوا، لَقَدْ عَلِمْتُ النَّطَائِرَ إِلَيْيَّ كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَئُ، عَشْرِينَ شُورَةً: الرَّحْمَنُ وَالنَّجْمُ، عَلَى تَأْلِيفِ ابْنِ مَشْعُودٍ، كُلُّ شُورَتَيْنِ فِي رَكْعَةٍ، وَذَكَرَ الدُّخَانَ، وَعَمَّ يَسْأَلُونَ فِي رَكْعَةٍ. [راجع: ٣٦٠٧].

تخریج: صحیح لغیره.

Comments: [*Saheeh* because of corroborating evidence]

3959. It was narrated from 'Abdullah, from the Prophet (ﷺ) that he said: "Every betrayer will have a banner, and it will be said: This is the betrayer of So and so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3186) and Muslim (1736)]

٣٩٥٩ - حَدَّثَنَا سَلِيمَانُ بْنُ دَاؤِدَ: أَخْبَرَنَا شَعْبَةُ عَنِ الْأَعْمَشِ: سَمِعَ أَبَا وَابْنِ يُحَدِّثْ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِلَكُلْ غَادِرٍ لِوَاءً، وَيَقُولُ: هَذِهِ غَدْرَةُ فُلَانٍ» [راجع: ٣٩٠٠].

تخریج: إسناده صحیح، خ: (٣١٨٦)، م: (١٧٣٦).

3960. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "What a bad thing for one of you - or for one of them - to say, I forgot such and such a verse.

٣٩٦٠ - حَدَّثَنَا سَلِيمَانُ بْنُ دَاؤِدَ: حَدَّثَنَا شَعْبَةُ عَنْ مَتْصُورٍ قَالَ: سَمِعْتُ أَبَا وَابْنِ يُحَدِّثْ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ:

Rather he was caused to forget.
Keep revising the Qur'an, for by
the One in Whose hand is my
soul, it is more likely to flee from
the hearts of men than camels
from their hobbles."

Comments: [Its isnad is saheeh, al-Bukhari (5032) and Muslim (790)]

تخریج: اسناده صحيح، خ: ٥٠٣٢، م: ٧٩٠.

3961. It was narrated that Ibn Sakhbarah said: I went out in the morning with 'Abdullah bin Mas'ood from Mina to 'Arafat, and he was reciting the Talbiyah. 'Abdullah was a dark man with two braids, and he had the look of the people of the desert. Some thugs gathered around him and said: O Bedouin, this is not a day for Talbiyah; rather it is a day for takbeer! At that, he turned to me and said: Are the people ignorant or have they forgotten? By the One Who sent Muhammad (ﷺ) with the truth, I went out with the Messenger of Allah (ﷺ) and he did not stop reciting the Talbiyah until he stoned Jamrat al-'Aqabah, except that sometimes he mixed it with takbeer or tahleel.

Comments: [Its isnad is saheeh, Muslim (1283)]

3962. It was narrated that 'Abdullah (رض) said: I never saw the Messenger of Allah (ﷺ) pray against Quraish except on one day. He was praying and a group of Quraish were sitting (nearby), and there was the placenta of a she-camel near him. They said:

"يشتموا لأحدكم - أو يشتموا لأحدهم - أن يقول: نسيت آية كتبت وكتبت، بل هو نسي، اشتذكروا القرآن، فوالذي نفسي بيده، لنفه أشد تفصي من صدور الرجال، من القمم من عقولها". [راجع: ٣٦٢٠].

٣٩٦١ - حَدَّثَنَا صَفْوَانُ بْنُ عِيسَىٰ: أَخْبَرَنَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُجَاهِدٍ، عَنْ أَنَّ سَحْبَرَةَ قَالَ: غَدَوْتُ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، مِنْ مِنْتَ إِلَى عَرَفَاتٍ، فَكَانَ بُلْيَّ، قَالَ: وَكَانَ عَبْدُ اللَّهِ رَجُلًا أَذْمَمْ، لَهُ ضَفْرَانٌ، عَلَيْهِ مَسْحَةٌ أَكْلِ الْأَبَدِيَّةِ، فَاجْتَسَعَ عَلَيْهِ غَوَّاغٌ مِنْ غَوَّاغِ النَّاسِ، قَالُوا: يَا أَعْرَابَيْ، إِنَّ هَذَا لَيْسَ يَوْمَ تَلْبِيَّةٍ، إِنَّا هُوَ يَوْمُ تَكْبِيرٍ، قَالَ: فَعِنْدَ ذَلِكَ النَّقْتَ إِلَيَّ، فَقَالَ: أَجِهَلُ النَّاسُ أَمْ نَسْوَا؟ وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ، لَقَدْ خَرَجَتْ مَعَ رَسُولِ اللَّهِ، فَمَا شَرَكَ التَّلْبِيَّةَ حَتَّى رَمَى جُمْرَةَ الْعَقْبَةِ، إِلَّا أَنْ يُخْلِطَهَا بِتَكْبِيرٍ أَوْ تَهْلِيلٍ. [راجع: ٣٥٤٩].

تخریج: اسناده صحيح، م: ١٢٨٣.

٣٩٦٢ - حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شَغْبَةُ عَنْ أَبِي إِشْحَاقٍ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ يَكْبِرُ دَفَاعًا عَلَى قَرْبَشٍ غَيْرَ يَوْمٍ وَاجِدٍ، فَإِنَّهُ كَانَ يُصْلِي، وَرَفِطُ مِنْ قَرْبَشٍ جُلُوسٌ، وَسَلَّا جَزُورٍ قَرِيبٍ

Who will take this placenta and throw it onto his back? 'Uqbah bin Abi Mu'ait said: I will. He took it and threw it onto his back, and he remained prostrating until Fatimah came and took it from his back. Then the Messenger of Allah (ﷺ) said: "O Allah, I urge You to deal with this group of Quraish. O Allah, I urge You to deal with 'Utbah bin Rabee'ah, O Allah, I urge You to deal with Shaibah bin Rabee'ah, O Allah, I urge You to deal with Abu Jahl bin Hisham, O Allah, I urge You to deal with 'Uqbah bin Abi Mu'ait, O Allah, I urge You to deal with Ubayy bin Khalaf, or Umayyah bin Khalaf." 'Abdullah said: I saw them all slain on the day of Badr, then they were dragged to the dry well, except Ubayy or Umayyah; he was a huge man and he began to disintegrate.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3854) and Muslim (1794)]

3963. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation who are with me, then those who come after them, then those who come after them." And I do not know whether he said after the third or fourth time: "There will come people after them one of whose testimony will come before his oath and his oath before his testimony.

Comments: [Its *isnad* is *saheeh*, Muslim (2533)]

3964. It was narrated from Ibn Mas'ood (رضي الله عنه) that the nations were shown to the Prophet (ﷺ).

منه، فقلوا: مَن يأخذ هذا الشلا، فَيُبَيِّنَهْ عَلَى ظَهُورِهِ؟ قَالَ: فَقَالَ عَقْبَةُ بْنُ أَبِي مُعِيطٍ: أَنَا، فَأَخْذَهُ فَأَلْتَاهُ عَلَى ظَهُورِهِ، فَلَمْ يَرَ شَاجِدًا، حَتَّى جَاءَتْ فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا، فَأَخْذَتْهُ عَنْ ظَهُورِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ عَلَيْكَ السَّلَامُ بْنُ فُؤَيْشٍ، اللَّهُمَّ عَلَيْكَ بَعْثَةً بْنَ رَبِيعَةَ، اللَّهُمَّ عَلَيْكَ بَشَّيْةً بْنَ رَبِيعَةَ، اللَّهُمَّ عَلَيْكَ يَأْبَيْ بْنَ حَفْلَةَ، اللَّهُمَّ عَلَيْكَ يَأْبَيْ بْنَ حَلْفَةَ، أَوْ أُمَيَّةَ بْنَ حَلْفَةَ» قَالَ: قَالَ عَنْدَ اللَّهِ: فَلَقَدْ رَأَيْتُهُمْ فَلَوْلَا يَوْمَ تَبَرَّ حَبِيبَهُمْ، ثُمَّ سُجِّبُوا إِلَى الْقَلْبِ بَغْرِيْبٍ أَبِي، أَوْ أُمَيَّةَ، فَإِنَّهُ كَانَ رَجُلًا ضَحْكًا، فَتَقَطَّعَ.

[راجع: ٣٧٢٢]

تخریج: إسناده صحيح، خ: (٣٨٥٤)، م: (١٧٩٤)

-٣٩٦٣ - حَدَّثَنَا أَزْمَرُ بْنُ سَعْدٍ: أَخْبَرَنَا أَبْنُ عَوْنَى عَنْ إِبْرَاهِيمَ، عَنْ عَبْيَةَ، عَنْ عَبْدِ اللَّهِ عَنْ الشَّيْبَانِيَّةِ قَالَ: «خَيْرُ النَّاسِ أَقْرَانِ الَّذِينَ يَلُونَنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ - قَالَ: وَلَا أَدْرِي أَفَالَ فِي الثَّالِثَةِ، أَوْ فِي الرَّابِعَةِ؟ - ثُمَّ يَخْلُفُ بَعْدَهُمْ خَلْفٌ تَشَيَّعُ شَهَادَةُ أَحَدِهِمْ بَيْبَانَهُ، وَبَيْبَانَهُ شَهَادَتُهُ». [راجع: ٣٥٩٤]

تخریج: إسناده صحيح، م: (٢٥٣٣)

-٣٩٦٤ - حَدَّثَنَا عَبْدُ (٤١٨/١) الصَّمَدِ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ زَرِّ، عَنْ

He said: His *ummah* was shown to him and he liked their large numbers. Then it was said: With these are seventy thousand who will enter Paradise without being called to account.

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

3965. It was narrated that Ibn Mas'ood said: On the day of Badr, they had one camel for three men, and the ones who rode with the Prophet ﷺ were 'Ali and Abu Lubabah. When it was the Prophet's turn to walk, they said to him: Ride, and we will walk instead of you. He said: "You are not stronger than me and I am not in less need of reward than you."

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

3966. 'Abdur-Rahman bin al-Aswad (narrated) from his father that he heard 'Abdullah bin Mas'ood ﷺ say: The Prophet ﷺ went to relieve himself and he instructed me to bring him three stones. I found two stones and I did not find a third, so I picked up a piece of dung, and I brought them to the Prophet ﷺ. He took the two stones and threw away the dung and said: "It is impure."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (156)]

3967. A similar report was narrated from 'Abdullah from the Prophet ﷺ; and by Mansoor, al-

ابن مسعود: أنَّ الْأُمَّةَ عُرِضَتْ عَلَى النَّبِيِّ ﷺ، قَالَ: فَعُرِضَتْ عَلَيْهِ أُمَّةٌ، فَأَعْجَبَتْ كَثْرَتُهُمْ، فَقَبِيلٌ: إِنَّ مَعَ هُؤُلَاءِ سَبْعِينَ أَفْلَامًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ. [راجع: ٣٨١٩].

تخریج: [إسناده حسن]

٣٩٦٥ - حدثنا عبد الصمد: حدثنا خماد عن عاصم، عن رز، عن ابن مسعود قال: كانوا يوم بدر بين كل ثلاثة تغير بيبر، وكان زميل النبي ﷺ على وأبو لبابة، قال: وكان إذا كانت عقبة النبي ﷺ قالا له: اذك حنى نمشي عنك، فيقول: «ما أنتما بأقوى مني، وما أنا بأغنى عن الأجر منكما». [راجع: ٣٩٠١].

تخریج: [إسناده حسن]

٣٩٦٦ - حدثنا يحيى بن آدم: حدثنا زهير: حدثنا أبو إسحاق قال: ليس أبو عبيدة ذكره، ولكن عبد الرحمن بن الأسود عن أبيه: الله سمع عبد الله بن مسعود يقول: أتني النبي ﷺ بالغائب، وأمرني أن آتية ثلاثة أحجار، فوجدت حجرتين، ولم أجد الثالث، فأخذت روزة، فأتتني بهن النبي ﷺ، فأخذ الحجرتين، وألقي الرؤبة، وقال: «هذه ركش». [راجع: ٣٥٨٥].

تخریج: [إسناده صحيح، خ: ١٥٦] - زهير - وإن سمع من أبي إسحاق بعد الاختلاط - روايته هذه مما انتقام البخاري من مروياته.

٣٩٦٧ - حدثنا يحيى بن آدم: حدثنا سفيان، وذكر الشهيد، شهد عبد الله قال: حدثنا

A'mash and Hammad, from Abu Wa'il, from 'Abdullah, from the Prophet (ﷺ).

Comments: [Its *isnad* is *sahieh*, al-Bukhari (1202)]

أبو إسحاق عن أبي الأحوص، عن عبد الله
عن النبي ﷺ، ومتصور والأعمش وحماد
عن أبي وايل، عن عبد الله عن النبي ﷺ
..... مثله. [راجع: ٣٦٢٢]

تخریج: إسناده صحيح، خ: (١٢٠٢).

3968. It was narrated from 'Abdullah that a man came to him and said: I recited al-Mufassal in one *rak'ah*. He said: Rather you recited it quickly like poetry or like dry dates falling from a branch when it is shaken. But the Messenger of Allah (ﷺ) did not do what you did. He used to recite pairs (of soorahs), ar-Rahman and an-Najm in one *rak'ah*. And Abu Ishaq mentioned ten *rak'ahs*, with twenty soorahs, according to the order of 'Abdullah, the last (pair) of which was *Idhash-shamsu kuwwirat* and ad-Dukhan.

Comments: [A *sahieh* *hadeeth*]

تخریج: حديث صحيح، زهير بن معاوية - وإن سمع من أبي إسحاق السعدي بعد الاختلاط
متتابع، وأبو إسحاق لم يسمع من علامة التخمي، لكنه متتابع بالأسود بن بزيده، وقد سمع منه.

3969. It was narrated that 'Abdur-Rahman bin Yazeed said: I was with 'Abdullah bin Mas'ood in Muzdalifah, and he offered the two prayers, each prayer on its own with an *adhan* and *iqamah*, and '*Isha'* in between them. And he prayed *Fajr* when the first light of dawn showed, or when someone might say, dawn has broken, and someone else might say, dawn has not broken. Then he said: The Messenger of Allah (ﷺ) said:
"These two prayers are to be

٣٩٦٨ - حديثنا يحيى بن آدم: حديثنا زهير
عن أبي إسحاق، عن الأسود بن بزيده
وعلقمة، عن عبد الله: أن رجلاً أتاه،
فتىَّلَ: قرأ المفضل في رُؤْبة، فقال: بل
هذدت كهد الشغف، أو كثُر الدُّفَقِ، لكنَّ
رسول الله ﷺ لم يفعل كما فعلت، كان
يقرأ النظر، الرَّحْمَنَ والنَّجْمَ في رُؤْبة، قال:
فذكر أبو إسحاق عشرة ركبات، يعشرين
سورة على تأليف عبد الله، آخرُهنَّ: إذا
الشمس كورث، والدخان. [راجع: ٣٦٠٧].

٣٩٦٩ - حديثنا يحيى بن آدم: حديثنا إشرابيل
عن أبي إسحاق، عن عبد الرحمن بن بزيده
قال: كُنْتَ مع عبد الله بن مسعود يجتمع،
فصلَي الصَّلَاتَيْنِ، كُلَّ صَلَاةً وَحَدَّهَا بِأَذَانٍ
وِإِقَامَةٍ، وَالْعِتَاءَ بَيْنَهُمَا، وَصَلَى الْفَجْرَ جِينَ
سَطْعَ الْفَجْرِ، أوَّلَ فَاجِلَّ: لَمْ يَطْلُعْ، ثُمَّ قَالَ: إِنَّ
الْفَجْرَ، وَقَالَ فَاجِلَّ: لَمْ يَطْلُعْ، ثُمَّ قَالَ: إِنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ
تُحَوَّلَانِ عَنْ وَقْتِهِمَا فِي هَذَا الْمَكَانِ، لَا

shifted from their regular time in this place, and people should not come to Muzdalifah until it is dark, and *Fajr* prayer should be offered at this time."

Comments: [Its isnad is saheeh, al-Bukhari (1683)]

3970. It was narrated that 'Abdullah bin Mas'ood (رض) said: The Messenger of Allah (ﷺ) taught me [the verse], "Inni Anar-Razzaqu dhul-quwwatil-mateen" [a variant reading of "Innallaha huwa razzaqa... (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" [adh-Dhariyat 51:58].

Comments: [Its isnad is saheeh]

3971. It was narrated from 'Abdullah concerning the verse, "The (Prophet's) heart lied not in what he (Muhammad ﷺ) saw" [an-Najm 53:11], that he said: The Messenger of Allah (ﷺ) saw Jibreel (as) in a suit of the finest brocade, filling the space between heaven and earth.

Comments: [Its isnad is saheeh]

3972. It was narrated that 'Abdullah (رض) said: I saw the Messenger of Allah (ﷺ) saying *takbeer* with every bowing and prostration, every time he raised or lowered his head (in prayer), and I saw Abu Bakr and 'Umar (doing likewise), and they said the *salam* to their right and to their left, *assalamu 'alaikum wa rahmatullah*.

يَقْدِمُ النَّاسُ جَمِيعًا حَتَّى يَعْتَمِدُوا، وَضَلَّةُ
النَّسْخِ هَذِهِ الشَّاعَةُ». [راجع: ٣٦٢٧].

تخریج: إسناده صحيح، خ: (١٦٨٣).

٣٩٧٠ - حَدَّثَنَا يَحْيَى بْنُ أَذْمَرَ وَيَحْيَى بْنُ أَبِي
بَكْرٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقَ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ تَرِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودَ
قَالَ: أَفَرَأَيْتِ رَسُولَ اللَّهِ ﷺ: «إِنِّي أَنَا الرَّزَاقُ
ذُو الْقُوَّةِ الْمُتَّبِعِ». [راجع: ٥٣٢٢].

تخریج: إسناده صحيح.

٣٩٧١ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْرَائِيلُ عَنْ
أَبِي إِشْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ تَرِيدَ،
عَنْ عَبْدِ اللَّهِ، فِي قَوْلِهِ عَزَّ وَجَلَّ: «نَاهَا
كُلَّ الْفَوَادِ مَا رَأَى» (النجم: ١١) قَالَ:
رَأَى رَسُولُ اللَّهِ ﷺ جِبْرِيلَ فِي حُلُّهُ مِنْ
رَفْرَفٍ، فَدَّ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.
[راجع: ٣٧٤٠].

تخریج: إسناده صحيح.

٣٩٧٢ - حَدَّثَنَا يَحْيَى بْنُ أَذْمَرَ وَأَبُو أَخْمَدَ قَالَا:
حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقَ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ الْأَشْوَدَ، عَنْ أَبِي وَعْلَمَةَ، عَنْ عَبْدِ
اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ يَكْبُرُ فِي كُلِّ رُكُوعٍ
وَسُجُودٍ، وَرَفِعٍ وَوَضْعٍ، وَأَبُو بَكْرٍ وَعَمَرَ رِضْوَانُ
اللَّهِ عَلَيْهِمَا، وَيَسْلَمُونَ عَلَى أَيْمَانِهِمْ وَشَمَائِلِهِمْ:
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. [راجع: ٣٦٦٠].

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

تخریج: إسناده صحيح.

3973. It was narrated that 'Abdullah said: I asked the Messenger of Allah (ﷺ): Which deed is best? He said: "Prayer offered on time, honouring one's parents, and *jihad* for the sake of Allah." And if I had asked for more, he would have given me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)]

تخریج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥)، أبو عبيدة - وإن لم يسمع من أبيه ابن مسعود - متابع.

3974. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) taught us the prayer: he said *takbeer* and raised his hands, then he bowed and put his hands together and placed them between his knees. News of that reached Sa'd and he said: My brother has spoken the truth; we used to do that, then we were commanded to do this, and he took hold of his knees (with his hands).

Comments: [Its *isnad* is *saheeh*, Muslim (534)]

٣٩٧٣ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَحُشِينٌ بْنُ مُحَمَّدٍ فَالاً : حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِشْحَاقٍ، عَنْ أَبِي الْأَخْوَصِ وَأَبِي غَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْأَعْمَالُ أَفْضَلُ؟ فَقَالَ: «الصَّلَاةُ لِوَفْنَا، وَبِرُّ الرُّدَّيْنِ، وَالْجَهَادُ فِي سَبِيلِ اللَّهِ» وَلَوْ اشْتَرَدْتُ لِرَأْذِي، قَالَ حُشِينٌ: اشْتَرَدْتُهُ . [راجع: ٣٨٩٠].

٣٩٧٤ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ إِذْرِيسَ - أَمْلَاهُ عَلَيَّ مِنْ كِتَابِهِ - عَنْ عَاصِمِ بْنِ كُلَّيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ: حَدَّثَنَا عَلْقَمَةُ عَنْ عَبْدِ اللَّهِ قَالَ: عَلِمْنَا رَسُولَ اللَّهِ ﷺ الصَّلَاةَ، فَكَبَرَ وَرَفَعَ يَدِيهِ، ثُمَّ رَكَعَ وَطَبَقَ يَدِيهِ، (٤١٩/١) وَجَعَلَهُمَا بَيْنَ رُكُبَيْهِ، فَلَمَّا سَمِعَهُمْ صَدَقَ أَخْرِي، قَدِمَ كُلُّهُمْ نَفْعَلَ دَلَكَ، ثُمَّ أَمْرَهُمْ بِهَذَا، وَأَخْذَ بِرُكُبَيْهِ، حَدَّثَنِي عَاصِمُ بْنُ كُلَّيْبٍ . . . هَكَذَا . [راجع: ٣٥٨٨].

تخریج: إسناده صحيح، م: (٥٣٤).

3975. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) offered a prayer, and I do not know whether he added something or omitted something, then he said the *salam* and prostrated twice.

٣٩٧٥ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ مُنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَى رَسُولُ اللَّهِ ﷺ صَلَاةً، لَا أَدْرِي زَادَ أَوْ نَقْصَنَ، ثُمَّ سَلَّمَ، وَسَجَدَ سَجَدَتَيْنِ . [راجع: ٣٥٦٦].

Comments: [Its isnad is saheeh, Muslim (527)]

3976. It was narrated from 'Abdullah that he recited the *Talbiyah* on the night of Muzdalifah, then he said: Here I saw the one to whom Sooratal-Baqarah was revealed recite the *Talbiyah*.

Comments: [Its isnad is saheeh, Muslim (1283)]

3977. It was narrated that Abul-Majid said: A man came to 'Abdullah and he mentioned this story and started narrating from the Messenger of Allah (ﷺ). He said: The first man whose hand was cut off in Islam - or among the Muslims - was a man who was brought to the Prophet (ﷺ) and it was said: O Messenger of Allah, this man has stolen. And it was as if the face of the Messenger of Allah (ﷺ) was covered with dust (i.e., his face changed colour). Some of them said: O Messenger of Allah, what's wrong? He said: "How can I not be upset when you are the *Shaitan*'s helpers against your companion? Allah is forgiving and loves forgiveness; no case should be brought to the ruler but he should carry out the *hadd* punishment." Then he recited: "Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful" [an-Noor 24:22].

Comments: [Hasan when other reports are joined to it; this is a *da'eef* isnad because Yahya bin 'Abdullah is *da'eef* and because Abul-Majid is unknown]

تخریج: إسناده صحيح، م: (٥٧٢).

٣٩٧٦ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفِيَّانُ عَنْ حُصَيْنٍ، عَنْ كَبِيرٍ بْنِ مُرْكِبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ تَرِيدَةَ، عَنْ عَبْدِ اللَّهِ أَلَّيْ لَيْتَهُ جَمِيعَ، ثُمَّ قَالَ: هَاهُنَا رَأَيْتُ الَّذِي أَنْزَلَ عَلَيْهِ سُورَةَ الْبَرَّةِ يَلَبِّي. [راجع: ٣٥٤٩].

تخریج: إسناده صحيح، م: (١٢٨٣).

٣٩٧٧ - حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفِيَّانُ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ الْجَابِرِ التَّيْمِيِّ، عَنْ أَبِي الْمَاجِدِ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ، فَذَكَرَ الْقِصَّةَ، وَأَشَأَ يَحْدُثُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: إِنَّ أَوَّلَ رَجُلٍ قُطِعَ فِي الإِسْلَامِ - أَوْ مِنَ الْمُسْلِمِينَ - رَجُلٌ أَتَى بِهِ الشَّيْءَ الْمُنْكَرِ، فَقَبِيلَ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا سَرْقَ، فَكَانَنَا أَيْضًا وَجْهَ رَسُولِ اللَّهِ ﷺ رَمَادًا، فَقَالَ يَعْصُمُهُمْ: يَا رَسُولَ اللَّهِ، أَنِّي يَقُولُ: مَا لَكَ؟ فَقَالَ: «وَقَاتَ يَمْنَعْنِي؟ وَأَتَتْنِمْ أَمْوَانَ الشَّيْطَانَ عَلَى صَاحِبِكُمْ، وَاللَّهُ عَزَّ وَجَلَّ عَفْوًا يُحِبُّ الْعَفْوَ، وَلَا يَتَبَعَّ لَوْلَى أَمْرِ أَنْ يُؤْتَى بِهِدًى إِلَّا أَفَانَهُ» ثُمَّ قَرَا: «وَلَيَعْقُوا وَلَيَسْفَعُوا إِلَّا يُجِيبُونَ أَنْ يَعْقِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ» (النور: ٢٢) قَالَ يَحْيَى: أَمْلَأَهُ عَلَيْنَا سُفِيَّانُ إِفْلَاءً. [راجع: ٣٧١١].

تخریج: حسن بشواهد، وهذا إسناد ضعيف لضعف يحيى بن عبد الله الجابر ولجهالة أبي الساجد.

3978. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: We asked our Prophet (ﷺ) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, he will be hastened (to something good), and if he was otherwise, then away with the people of Hell. The bier should be followed rather than follow; he is not one of us who walks ahead of it."

Comments: [Its isnad is da'eef because Abu Majid al-Hanafi is unknown and Yahya al-Jabir is da'eef]

3979. It was narrated that 'Abdullah said: I remember, as soon as the iqamah (call immediately preceding the prayer) was given, the rows would be complete. Whoever would like to meet Allah, may He be exalted, tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for they (the prayers) are among the ways of guidance and Allah has prescribed the ways of guidance to your Prophet (ﷺ).

Comments: [Saheeh; this is a da'eef isnad because Shareek is da'eef, he is the son of 'Abdullah an-Nakha'i]

3980. It was narrated that Ma'dikarib said: We came to 'Abdullah and asked him to recite to us, Ta-Seen-Meem al-Mi'atain [i.e., ash-Shu'ara']. He said: I do not know it; you should go to one who learned it from the Messenger of Allah (ﷺ): Khabbab bin al-Aratt. So we went to Khabbab bin al-Aratt and he recited it to us.

-٣٩٧٨- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفِيَّانُ عَنْ يَحْيَى الْجَابِرِ، عَنْ أَبِي الْمَاجِدِ الْحَنْفيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتَنَا رَبِّنَا عَنِ السَّيرِ بِالْجَنَّاتِ، فَقَالَ: «السَّيِّئُ دُونَ الْخَيْرِ، فَإِنْ يَكُنْ خَيْرًا تُعْجَلُ إِلَيْهِ، وَإِنْ يَكُنْ سَوَى ذَلِكَ، فَيُغَذَّنَا لِأَهْلِ النَّارِ، الْجِنَّاتُ مَثْبُوتَةٌ، وَإِنَّ مِنَّا مَنْ تَقَدَّمَهَا». [راجع: ٣٥٨٥]

تخریج: إسناده ضعيف لجهالة أبي ماجد الحنفي، وضعف بحث الجابر.

-٣٩٧٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكُّ: حَدَّثَنَا عَلَيُّ بْنُ الْأَفْمَرَ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَقَدْ رَأَيْنَا، وَمَا نَقَامُ الصَّلَاةَ حَتَّى تَكَامِلَ بِنَا الصَّفَوْفُ، فَمَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَزَّ وَجَلَّ غَدَّاً مُسْلِمًا، فَلْيَحَافِظْ عَلَى هَذِلَّةِ الصلوات المكتوبات حيث ينادي بهن، فإنهن من سنت الهداي، وإن الله عز وجل قد شرع ليتكم ﷺ سنت الهداي.

[راجع: ٣٩٣٦]

تخریج: صحيح، وهذا إسناد ضعيف لضعف شريك بن عبدالله التخعي، وهو متتابع.

-٣٩٨٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا وَكِيعُ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقِ، عَنْ مَعْدِي كَرِبَ قَالَ: أَتَيْنَا عَبْدَ اللَّهِ، فَسَأَلْنَاهُ أَنْ يَقْرَأْ عَلَيْنَا هَذِهِ الْمَاشِئَةِ، فَقَالَ: مَا هِيَ مَعِيِّ، وَلَكِنْ عَلَيْكُمْ مَنْ أَخْدَعَنَا مِنْ رَسُولِ اللَّهِ ﷺ: خَيَّابُ بْنُ الْأَرَّ، قَالَ: فَأَتَيْنَا خَيَّابَ بْنَ الْأَرَّ، فَقَرَأَهَا عَلَيْنَا.

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعیف، معدیکرب الهمداني
العبدی لم يرو عن إلا أبو إسحاق، وذکرہ ابن حبان
في «النقات»: (٤٥٨/٥)، ولم يؤثر توثیقه عن
غیره.

3981. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) taught me a soorah of *ath-thalatheen*, one of the family of Ha-Meem, i.e., al-Ahqaf. If a soorah contained more than thirty verses, it was called *ath-thalatheen* (thirty). So I went to the mosque in the morning and I saw a man reciting it in a way different from the way he had taught me. I said: Who taught you it? He said: The Messenger of Allah (ﷺ). I said to another man: Recite it. And he recited it in a way that was different from my recitation and that of my companion. I took them to the Prophet (ﷺ) and said: O Messenger of Allah, these two recite differently from me. He got angry and it could be seen from his face that he was upset, and he said: "Those who came before you were destroyed because of differences." Zirr said: There was a man with him and the man said: The Messenger of Allah (ﷺ) is instructing you each to recite as he was taught; those who came before you were only destroyed because of differences. 'Abdullah said: I do not know whether it was something that the Messenger of Allah (ﷺ) had told him privately or if he sensed what the Messenger of Allah (ﷺ) wanted to tell people.

٣٩٨١ - حَدَّثَنَا يَحْيَى بْنُ أَبْدَمْ: حَدَّثَنَا أَبُو بَكْرٍ
عَنْ عَاصِمٍ بْنِ أَبِي التَّحْوِيدِ، عَنْ زَرِّ بْنِ
حُبَيْشَ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ قَالَ: أَفَرَأَيْتِ
رَسُولَ اللَّهِ سُورَةً مِنَ الْتَّلَاثَيْنِ، مِنْ آلِ
حَمِّ، يَغْنِي الْأَخْتَافَ، قَالَ: وَكَانَتِ السُّورَةُ
إِذَا كَانَتْ أَكْثَرَ مِنْ ثَلَاثَيْنِ آتَيْتُهُ سُمِّيَّتِ
الْتَّلَاثَيْنِ، قَالَ: فَرُخِّتُ إِلَى الْمَسْجِدِ، فَإِذَا
رَجَّلٌ يَقْرَأُهَا عَلَى غَيْرِ مَا أَفْرَأَيْتِي، فَقُلْتُ:
مَنْ أَفْرَأَكَ؟ فَقَالَ: رَسُولُ اللَّهِ، قَالَ:
فَقُلْتُ لِلْأَخْرَى: أَفْرَأَاهَا، فَقَرَأَهَا عَلَى غَيْرِ
قِرَاءَتِي وَقِرَاءَةِ صَاحِبِي، فَانْطَلَقْتُ إِلَيْهِمَا إِلَى
الْجَيْحَانِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَيْنِ
لِحَالَتَيْنِ فِي الْقِرَاءَةِ، قَالَ: فَعَصَبَ، وَسَعَرَ
وَجْهُهُ، وَقَالَ: إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ
الْإِخْتِلَافُ» قَالَ: قَالَ زَرُّ: وَعِنْدَهُ رَجُلٌ،
قَالَ: فَقَالَ الرَّجُلُ: إِنَّ رَسُولَ اللَّهِ
يَأْمُرُكُمْ أَنْ يَقْرَأُ كُلُّ رَجُلٍ وَتَكُونُ كُلُّاً أَفْرَى،
فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْإِخْتِلَافُ، قَالَ
عَبْدُ اللَّهِ: فَلَا أَذْرِي أَشَبَّ أَنْسَرَهُ إِلَيْهِ رَسُولُ
اللَّهِ، أَوْ عَلِمَ مَا فِي نَفْسِ رَسُولِ اللَّهِ
بِهِ؟ قَالَ: وَالرَّجُلُ هُوَ عَلَيْهِ بْنُ أَبِي طَالِبٍ
صَلَوَاتُ اللَّهِ عَلَيْهِ. [راجع: ٣٧٢٤].

تخریج: إسناده حسن.

And that man was 'Ali bin Abi Talib (رض).

Comments: [Its isnad is hasan]

3982. It was narrated from Tariq that 'Abdullah said to him: O Abu 'Abdur-Rahman, the man said *salam* to you. I said: Allah and His Messenger spoke the truth. And he said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour, greetings of *salam* will only be given to people whom one knows; commerce will become so widespread that a woman will help her husband in trade; and ties of kinship will be severed."

Comments: [Its isnad is hasan]

تخریج: إسناده حسن، قوله: سيار أبو الحكم خطأ، صوابه: سيار أبو حمزة، والإمام أحمد نفَّه على هذا الخطأ في: «العلل» برقم: (٥٨٨).

3983. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) prayed five *rak'ahs*, in *Zuhr* or *'Asr*, and when he finished, it was said to him: O Messenger of Allah, has something been added to the prayer? He said: "No." They said: But you prayed five. So he did the two prostrations of forgetfulness, then he said: "I am only human; I remember as you remember and I forget as you forget."

Comments: [Its isnad is saheeh]

3984. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) said: "Whoever kills a

٣٩٨٢ - حَدَّثَنَا يَحْيَى بْنُ آدَمْ: حَدَّثَنَا بَشِيرٌ أَبُو إِسْمَاعِيلَ عَنْ سَيَارِ أَبِي الْحَكْمِ، عَنْ طَارِقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، تَشْلِيمُ الرَّجُلِ عَلَيْكَ، قَلَّتْ: صَدَقَ اللَّهُ وَرَسُولُهُ؟ قَالَ: فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ يَدَيِ الشَّاعِرِ تَشْلِيمُ الْخَاصَّةِ، وَنَفْشُو التَّجَارَةِ، حَتَّى تُعِينَ الْمَرْأَةَ رَوْجَهَا عَلَى (٤٢٠/١) التَّجَارَةِ، وَتَنْطَعِلُ الْأَرْجَامِ.»

[راجع: ٣٧٨٠].

٣٩٨٣ - حَدَّثَنَا يَحْيَى بْنُ آدَمْ: حَدَّثَنَا أَبُو بَكْرٍ ابْنُ عَبْدِ اللَّهِ التَّهْشِلِيَّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَشْوَدَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ مَشْعُودٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ خَمْسًا، الظَّهِيرَةِ أَوِ الْغَضْرِ، فَلَمَّا انْصَرَفَ فِي لَهُ: يَا رَسُولَ اللَّهِ، أَرِيدُ فِي الصَّلَاةِ، قَالَ: «لَا» قَالُوا: فَإِنَّكَ صَلَّيْتَ خَمْسًا، قَالَ: فَسَجَدَ سَجْدَتِي السَّهْرِ، ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ، أَذْكُرُ كَمَا تَذَكَّرُونَ، وَأَئْسِنَ كَمَا تَسْأَنُونَ.» [راجع: ٣٥٦٦].

تخریج: إسناده صحيح، م: (٥٧٢).
3984. حَدَّثَنَا أَشْبَاطٌ قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ عَنْ الْمُسَبِّبِ بْنِ زَافِعٍ، عَنْ ابْنِ مَشْعُودٍ

snake will have seven *hasanat*; whoever kills a gecko will have one *hasanah*; whoever leaves a snake alone for fear of its harm is not one of us."

Comments: [Its *isnad* is *da'eef* because it is interrupted. Al-Musayyab bin Rafi' did not meet Ibn Mas'ood]

قال: قال رسول الله ﷺ: «مَنْ قَتَلَ حَيَّةً، فَلَهُ سِنْعٌ حَسَنَاتٍ، وَمَنْ قَتَلَ وَرَغَا فَلَهُ حَسَنَةٌ، وَمَنْ تَرَكَ حَيَّةً مَخَافَةً غَاصِبَتْهَا فَأَبْيَضَ مَسَانِدَهُ».

تخریج: إسناده ضعيف لانقطاعه، المسبب بن رافع لم يلق ابن مشعوذ قوله: من قتل وراغا... له شاهد من حديث أبي هريرة عند مسلم: (٢٢٤٠)، قوله: من ترك حية... له شاهد من حديث ابن عباس تقدم برقم: (٣٢٥٤) بأسناد صحيح.

3985. It was narrated that Ibn Mas'ood said: A group of Quraish passed by the Messenger of Allah ﷺ when Khabbab, Suhaib, Bilal and 'Ammar were with him, and they said: O Muhammad, are you content with these? Then Qur'an was revealed concerning them: "And warn therewith (the Qur'an) those who fear that they will be gathered before their Lord, - up to - but Allah knows best the Zalimoons (polytheists and wrong-doers)."" [al-An'am 6:51-58].

Comments: [A *hasan hadeeth* and its *isnad* is *da'eef* because Ash'ath al-Kindi is *da'eef*]

3986. It was narrated that 'Abdullah said: We used to go on campaigns with the Messenger of Allah ﷺ and we had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that. Then after that we were granted a

٣٩٨٥ - حَدَّثَنَا أَشْبَاطٌ: حَدَّثَنَا أَشْبَطُ عَنْ كُرْدُوسٍ، عَنْ أَبْنِ مَسْعُودٍ قَالَ: مَرَّ الْمَلَأُ مِنْ قُرْيَشٍ عَلَى رَسُولِ اللَّهِ ﷺ، وَعِنْهُ، خَيْبَابٌ، وَصَهْبَبٌ، وَبِلَالٌ، وَعَمَّارٌ، فَقَالُوا: يَا مُحَمَّدُ، أَرْضِيبَتْ يَهُؤَلَاءِ؟ فَتَرَأَفُوا فِيهِمُ الْقُرْآنُ: «وَأَنذِرْ بِهِ الَّذِينَ يَخْلُقُونَ أَنْ يُمْسِرُوا إِلَى رَبِّهِمْ» إِلَى قَوْلِهِ: «وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ» (الأنعام: ٥٨-٥١).

تخریج: حديث حسن، وهذا إسناد ضعيف لضعف أشبط الكندي.

٣٩٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَغْرُو مَعَ رَسُولِ اللَّهِ ﷺ وَلَيْسَ لَنَا نِسَاءٌ، فَقَلَّنَا: يَا رَسُولَ اللَّهِ، أَلَا نَسْتَحْصِي، فَهَاهَا عَنْهُ، ثُمَّ رُخْصَنَ لَنَا بَعْدًا فِي أَنْ تَزَوَّجَ النِّسَاءُ بِالْتَّوْبِ إِلَى أَجْلٍ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ: «يَا أَيُّهَا

concession allowing us to marry a woman in return for a garment for a limited time. Then 'Abdullah recited: "O you who believe! Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors" [al-Ma'idah 5:87].

Comments: [Its isnad is saheeh, al-Bukhari (5075) and Muslim (1404)]

3987. It was narrated from 'Abdullah bin Mas'ood that he said: We talked a great deal in the presence of the Messenger of Allah (ﷺ) one night, then we came to him the following morning and he said: 'The Prophets were shown to me last night with their nations and their followers from among their nations. A Prophet came past with three people of his nation, and another with a small group of his nation, and another with a few followers of his nation, and another with one man of his nation, and another with no one with him from his nation, until Moosa bin 'Imran passed by me with a company of the Children of Israel, and when I saw them they impressed me. I said: O Lord, who are these? He said: This is your brother Moosa bin 'Imran, and those with him are the Children of Israel. I said: O Lord, where is my *ummah*? He said: Look to your right. I looked and I saw the hills, the hills of Makkah, covered with

الَّذِينَ مَأْمَنُوا لَا هُنَّ مِنْ طَاغِيْتِنِيْتَ مَا أَلَّمَ اللَّهُ لَكُمْ
وَلَا مَمْنَوْا إِنَّ اللَّهَ لَا يُحِبُّ الْمُغْتَبِيْنَ»
(المائدة: ٨٧). [راجع: ٣٦٥٠].

تخریج: إسناده صحيح، خ: (٥٠٧٥)، م: (١٤٠٤).

٣٩٨٧ - حَدَّثَنَا عَبْدُ الصَّمِدِ: حَدَّثَنَا هِشَامٌ عَنْ
فَتَّادَةَ، عَنْ الْحَسَنِ، عَنْ عُمَرَانَ بْنِ حُصَيْنِ،
عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودَ أَنَّهُ قَالَ: تَحَدَّثَنَا لَيْلَةً
عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَكْرَبَنَا الْحَدِيثُ، ثُمَّ
رَجَعْنَا إِلَى أَخْلِنَا، فَلَمَّا أَضْبَحَنَا غَدْوَنَا عَلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «عَرَضْتُ عَلَيَّ
الْأَنْبِيَاءَ بِأَمْيَاهَا، وَأَبَأْتُهُمْ مِنْ أَمْيَاهَا، فَجَعَلَ
النَّبِيُّ يَمْرُّ وَمَعْنَاهُ الْقَلَاثَةُ مِنْ أَمْيَاهِهِ، وَالنَّبِيُّ مَعْنَاهُ
الْعَصَابَةُ مِنْ أَمْيَاهِهِ، وَالنَّبِيُّ مَعْنَاهُ الْقَرْبَةُ مِنْ أَمْيَاهِهِ،
وَالنَّبِيُّ مَعْنَاهُ الرَّجُلُ مِنْ أَمْيَاهِهِ، وَالنَّبِيُّ مَا مَعْنَاهُ
أَحَدٌ مِنْ أَمْيَاهِهِ حَتَّى مَرَّ عَلَيَّ مُوسَى بْنُ عُمَرَانَ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كَبَّيْتِهِ مِنْ بَنَى إِسْرَائِيلَ، فَلَمَّا رَأَيْتُهُمْ
أَغْجَبْنِي، قُلْتُ: يَا رَبَّ، مَنْ هُؤُلَاءِ؟
قَالَ: هَذَا أَخْرُوكَ مُوسَى بْنُ عُمَرَانَ وَمَنْ مَعْنَاهُ
مِنْ بَنَى إِسْرَائِيلَ، قُلْتُ: يَا رَبَّ، فَإِنَّ أَمْيَاهِيِّ?
قَالَ: انْظُرْ عَنْ يَوْمِكَ، فَإِذَا الظَّرَابُ ظَرَابُ
مَكَّةَ، فَذَدَ شَدَّ بِوْجُوهِ الرِّجَالِ، قُلْتُ: مَنْ
هُؤُلَاءِ يَا رَبَّ؟ قَالَ: أَمْتَكَ، قُلْتُ: رَضِيَتْ
رَبَّ، قَالَ: أَرَضِيَتْ؟ قُلْتُ: نَعَمْ، قَالَ:

the faces of men. I said: Who are these, O Lord? He said: Your *ummah*. I said: I am pleased, my Lord. He said: Are you pleased? I said: Yes. He said: Look to your left. So I looked, and I saw the horizon covered with the faces of men. He said: Are you pleased? I said: I am pleased. It was said: And verily with these are seventy thousand who will enter Paradise without being brought to account." Then 'Ukkashah bin Mihsan stood up and said: O Prophet of Allah, pray to Allah to make me one of them. He said: "O Allah, make him one of them." Then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said " 'Ukkashah beat you to it."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*, because al-Hasan - al-Basri - narrated it saying '*an* (from); he did not hear from 'Imran bin al-Husain]

3988. It was narrated from 'Imran bin Husain that Ibn Mas'ood said: We talked a great deal in the presence of the Messenger of Allah (ﷺ) one night... And he mentioned the *hadeeth*.

Comments: [Its *isnad* is *da'eef* because it is interrupted; al-Hasan - al-Basri -did not hear from 'Imran bin al-Husain]

تخریج: إسناده ضعیف لانقطاعه، الحسن البصري لم يسمع من عمران بن حسین.

3989. It was narrated that 'Abdullah bin Mas'ood said: We talked a great deal in the presence

انظر عن يسارك، قال: فنظرت، فإذا الأفق قد شد بوجوه الرجال، فقال: رضيتك؟ قلت: رضيتك، قيل: فإن مع هؤلاء سبعين ألفاً يدخلون الجنّة، لا جناب عليهم» فائشاً عكاشة بن مخصن، أخذتني أسد بن خربة، فقال: يا نبي الله، ادع الله أن يجعلني منهم، فقال: «اللهم اجعلهم منهم» ثم أثنا رجل آخر منهم فقال: يا رسول الله، ادع الله أن يجعلني منهم، قال: «سبّل بها عكاشة». [راجع: ٣٨٠٦]

تخریج: حدیث حسن، وهذا إسناد ضعیف
علیه عنترة الحسن البصري، فإنه لم يسمع من
عمران بن حسین.

- ٣٩٨٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هِشَامٍ عَنْ فَتَاهَةَ، عَنْ الْحَسَنِ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا ذَاتُ الْئَيْلَةَ . . . فَذَكَرَ مَعْنَاهُ، وَحَدَّثَنَا عَنْ سَعِيدٍ، عَنْ فَتَاهَةَ، عَنْ الْحَسَنِ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ أَنَّ ابْنَ مَسْعُودٍ قَالَ: حَدَّثَنَا عِنْدَ نَبِيِّ اللَّهِ ﷺ ذَاتُ الْئَيْلَةَ . . . فَذَكَرَهُ.

تخریج: إسناده ضعیف لانقطاعه، الحسن البصري لم يسمع من سعید بن عقبة، والعلامة بن

of the Messenger of Allah (ﷺ) one night... And he mentioned the *hadeeth*.

Comments: [Its *isnad* via al-'Ala bin Ziyad, from al-Hasan al-Basri, is *saheeh*]

تخریج: [إسناده من طريق العلاء بن زياد، متابع الحسن البصري، صحيح، وسالف برقم: (٣٨٠٦)، وذكرنا هناك شواهدة.]

3990. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) issued orders that a snake be killed in Mina.

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

زياد، عن عمراًن بن حصين، عن عبد الله ابن مشعوذ قال: تحدثنا عند رسول الله ﷺ ذات ليلة حتى أكررنا الحديث ... فذكره. [٢٨٠٦].

- ٣٩٩٠ - حَدَّثَنَا عَبْدُ الصَّمْدِ: حَدَّثَنَا حَفْصُ
يَعْنِي ابْنِ عَيَّاثٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ
شَقِيقٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
يَقْتَلُ حَيَّةً يَعْنِي. [٣٥٧٤].

تخریج: [إسناده صحيح، وهو مختصر: (٣٥٨٦)، وانظر: (٣٦٤٩).]

3991. It was narrated from Zirr bin Hubaish from Ibn Mas'ood that he was cutting *sīwak* from an *arak* tree; he had skinny legs and the wind was pushing him. The people laughed at him and the Messenger of Allah (ﷺ) said: "What are you laughing at?" They said: O Prophet of Allah, at the thinness of his legs. He said: "By the One in Whose hand is my soul, they weigh more heavily in the Balance than Uhud."

Comments: [Saheeh because of corroborating evidence; this is a *hasan isnad*]

- ٣٩٩١ - حَدَّثَنَا عَبْدُ الصَّمْدِ وَحَسْنُ بْنُ مُوسَى
فَالا: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ زَرِّ
حُبَيْشٍ، عَنْ ابْنِ مَسْعُودٍ: أَنَّهُ كَانَ يَجْتَنِي
بِوَائِكَ مِنَ الْأَرَاكِ، وَكَانَ دَقِيقُ السَّاقَيْنِ،
فَجَعَلَتِ الرِّيحُ (١/٤٢) تَكْفُرُهُ، فَضَرَبَ
الْقَوْمُ بِهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «إِنَّ
تَضْحِكُونَ؟» قَالُوا: يَا نَبِيَّ اللَّهِ، مِنْ دُقَّةِ
سَاقِيْهِ، فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لِهِمَا
أَنْتُلُ فِي الْجَيْزَاءِ مِنْ أَخْدِهِ».

تخریج: صحيح لغره، وهذا إسناد حسن. وله
شاهد من حديث على برقم: (٩٢٠) بإسناد حسن.

3992. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) taught me *Soorat al-Ahqaf*, and he taught it to another man, and he differed from me in his recitation of one verse. I said

- ٣٩٩٢ - حَدَّثَنَا عَبْدُ الصَّمْدِ وَعَطَّانُ الْمَعْنَى
فَالا: حَدَّثَنَا حَمَّادٌ: قَالَ عَطَّانٌ: أَخْبَرَنَا
عَاصِمٌ عَنْ زَرِّ، عَنْ ابْنِ مَسْعُودٍ قَالَ: أَفَرَأَيْتَ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ سُورَةَ الْأَحْقَافِ، وَأَفْرَاهَا

to him: Who taught it to you? He said: The Messenger of Allah (ﷺ). So he and I went, with a group of people, and I said: O Messenger of Allah, did you not teach me such and such a verse? He said: "Yes indeed." I said: This man claims that you taught it to him in such and such a way. The face of the Messenger of Allah (ﷺ) changed, and the man who was with him said: Let each man among you recite it as he heard it, for those who came before you were only destroyed because of differences. By Allah I do not know whether the Messenger of Allah (ﷺ) told him to say that or he said it by himself.

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

3993. A similar report was narrated from 'Abdullah from the Prophet (ﷺ). He said: He got angry and looked upset, and he said: "Those who came before you were only destroyed because of differences."

Comments: [Its isnad is hasan]

3994. It was narrated from Ibn Mas'ood that a man among *Ahlus-Suffah* died, and they found two dinars in his cloak. The Messenger of Allah (ﷺ) said: "Two brands of fire."

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

3995. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) addressed the women

رَجُلًا آخَرَ، فَخَالَقْتَنِي فِي آئِهَةِ، قَلَّتْ لَهُ: مَنْ أَفْرَأَكُمْهَا، قَالَ: رَسُولُ اللَّهِ ﷺ، فَأَيْتَهُ وَهُوَ فِي تَغْرِيرٍ، قَلَّتْ: يَا رَسُولَ اللَّهِ، أَلَمْ تُعْرِفْنِي أَيْهَةً كَذَا وَكَذَا؟ قَالَ: «بَلَى» قَالَ: قَلَّتْ: فَإِنَّ هَذَا يَرْغُمُ أَنْكَ أَفْرَأْتَهَا إِيَّاهَا كَذَا وَكَذَا، فَتَعَزَّزَ وَجْهُ رَسُولِ اللَّهِ ﷺ، قَالَ الرَّجُلُ الَّذِي عَنِّهَا: يَقْرَأُ كُلُّ رَجُلٍ مِنْكُمْ كُمَا سَمِعَ، فَإِنَّمَا هَذِهِ مِنْ كَانَ قَبْلَكُمْ بِالْخِتَالِفِ، قَالَ: فَوَاللَّهِ، مَا أَذْرِي أَنَّ رَسُولَ اللَّهِ ﷺ أَمْرَهُ بِذَلِكَ أَمْ هُوَ فَالِئَهُ؟ ارْجِعْ: [٣٧٢٤].

تخریج: اسنادہ حسن.

٣٩٩٣- حدثنا يحيى بن آدم: حدثنا أبو بكر
عن عاصم، عن زر، عن عبد الله عن النبي
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ... مَعْنَاهُ، وقال: فَعَصَبَ وَتَمَرَّ
وَجْهُهُ، وقال: إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ
الاختلافُ. [راجع: ٣٧٢٤].

تخریج: اسناده حسن.

-٣٩٩٤- حَدَّثَنَا عَبْدُ الصَّمِيدِ وَعَنْهُ فَالْأَخْرَى حَدَّثَنَا حَمَادٌ عَنْ عَاصِمٍ، عَنْ زَرْ، عَنْ ابْنِ مَسْعُودٍ: أَنَّ رَجُلًا مِنْ أَهْلِ الْفَضْلَةِ مَاتَ، فَوَجَدُوا فِي بُرْدَتِهِ دِينَارَيْنِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَتَانٌ». [راجح: ٣٩١٤]

تخریج: استاده حسن

٣٩٩٥ - حَدَّثَنَا عَبْدُ الصَّمِيدِ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي وَائِلٍ، عَنْ ابْنِ

and said to them: "There is no woman among you for whom three of her children die but Allah, may He be glorified and exalted, will admit her to Paradise." The most dignified of the women said: O Messenger of Allah, will the one for whom two of her children die enter Paradise? He said: "The one for whom two of her children die will enter Paradise too."

Comments: [Saheeh; this is a *hasan isnad*]

3996. It was narrated that Abul-Ahwas al-Jushami said: Whilst Ibn Mas'ood was delivering a *khutbah* one day, a snake appeared on the wall. He interrupted his speech, then he struck it with his stick until he killed it. Then he said: I heard the Messenger of Allah (ﷺ) say: "Whoever kills a snake, it is as if he killed a *mushrik* man whose blood it is permissible to shed."

Comments: [Its *isnad* is *da'eef*. See 3746]

تخریج: إسناده ضعیف، أبو الأعین العبدی، ضعنه ابن معین، وقال أبو حاتم: مجہول،
وقال ابن حبان في «المجرورین» (١٥٠/٣)، لا يجوز الاحتجاج به.

3997. It was narrated that Ibn Mas'ood said: We asked the Messenger of Allah (ﷺ) about monkeys and pigs: were they offspring of the Jews? The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, never cursed a people - Rawh said: and transformed them - then they had offspring until He destroyed them.

مسعود: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ خَطْبَ النِّسَاءِ،
قَالَ لَهُنَّ: مَا مِنْ كُنْدَ امْرَأَةٌ يَمُوتُ لَهَا ثَلَاثَةُ،
إِلَّا أَذْخَلَهَا اللَّهُ عَزَّ وَجَلَّ الْجَنَّةَ» قَالَ
أَجْلَهُنَّ امْرَأَةً: يَا رَسُولَ اللَّهِ، وَصَاحِبَةُ
الْأَثْنَيْنِ فِي الْجَنَّةِ؟ قَالَ: «وَصَاحِبَةُ الْأَثْنَيْنِ
فِي الْجَنَّةِ». [راجع: ٣٥٥٤].

تخریج: صحيح، وهذا إسناد حسن، وله
شاهد عند البخاري: (١٠١) مسلم: (٢٦٣٣).

٣٩٩٦ - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا دَاوُدُ
بْنُ يَعْنَى أَبْنَى أَبْنِي الْفَرَّاتِ - : حَدَّثَنَا مُحَمَّدُ بْنُ
رَبِيعٍ عَنْ أَبِي الْأَعْيَنِ الْعَبْدِيِّ، عَنْ أَبِي
الْأَخْوَصِ الْجُشَمِيِّ قَالَ: يَتَّمَا أَبْنُ مَسْعُودٍ
يَخْطُبُ ذَكَرَ يَوْمٍ، إِذَا مَرَّ بِحَيَّةٍ تَمْشِي عَلَى
الْجِدَارِ، فَقَطَعَ خُطْبَتَهُ، ثُمَّ ضَرَبَهَا بِقَضِيبِهِ
حَتَّى قَاتَلَهَا، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ خَطْبَةَ زَجْلاَ
يَقُولُ: «مَنْ قَتَلَ حَيَّةً، فَكَانَتْ قَتْلَ زَجْلاَ
مُشْرِكًا فَدَحَلَ دَمَهُ». [راجع: ٣٧٤٦].

تخریج: إسناده ضعیف، أبو الأعین العبدی، ضعنه ابن معین، وقال أبو حاتم: مجہول،
وقال ابن حبان في «المجرورین» (١٥٠/٣)، لا يجوز الاحتجاج به.

٣٩٩٧ - حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَّاتِ وَرَوْحٌ قَالَا:
حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَّاتِ قَالَ: حَدَّثَنَا
مُحَمَّدُ بْنُ رَبِيعٍ عَنْ أَبِي الْأَعْيَنِ الْعَبْدِيِّ،
عَنْ أَبِي الْأَخْوَصِ الْجُشَمِيِّ، عَنْ أَبْنِ
مَسْعُودٍ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
اللَّهُ عَلَيْهِ خَطْبَةَ الْقَرْدَةِ وَالْخَنَازِيرِ، أَهُنَّ مِنْ نَسلِ الْيَهُودِ؟

Rather these (i.e., monkeys and pigs) are a creation that existed before. When Allah, may He be glorified and exalted, got angry with the Jews, He transformed them and made them like them."

Comments: [Its *isnad* is *da'eef*, Abul-A'yun al-Abdi is *da'eef*]

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَلْعَنْ قَوْمًا قَطُّ - قَالَ رَوْحٌ: فَمَسَحُوهُمْ - فَيَكُونُ لَهُمْ شَرٌّ، حَتَّى يُهْبِكُهُمْ، وَلَكِنَّ هَذَا حَلْقٌ كَانَ، فَلَمَّا غَضِبَ اللَّهُ عَزَّ وَجَلَّ عَلَى الْيَهُودَ مَسَحُوهُمْ، فَجَعَلُوهُمْ مِثْلَهُمْ».

[راجع: ٣٧٤٧]

تخریج: إسناده ضعیف، أبو الأعین العبدی ضعیف.

3998. It was narrated that Ibn Mas'ood said: I said: O Messenger of Allah, which deed is most beloved to Allah, may He be glorified and exalted? He said: "Offering prayer on time." I said: Then what? He said: "Honouring one's parents." I said: Then what? He said: "Then *jihad* for the sake of Allah." And if I had asked for more, he would have given me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)]

٣٩٩٨- حَدَّثَنَا عَبْدُ الصَّمَدَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنَ مُسْلِمٍ: حَدَّثَنَا أَبُو إِشْحَاقَ الْهَمَدَانِيَّ عَنْ أَبِي الْأَخْوَصِ، عَنْ أَبِنِ مَشْعُودٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَحَبُّ إِلَيْكُمْ اللَّهُ عَزَّ وَجَلَّ؟ قَالَ: «صَلَّى الصَّلَاةَ لِمَوْاقيِّنَهَا» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ» وَلَوْ اسْتَرَدْتُهُ، [راجع: ٣٨٩٠].

تخریج: إسناده صحيح، خ: ٥٢٧، م: ٨٥).

3999. It was narrated that 'Abdullah said: I remember the pairs (of soorahs) that the Messenger of Allah (ﷺ) used to put together (in one *rak'ah*), eighteen soorahs from al-Mufassal and two soorahs from the family of Ha-Meem.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5043) and Muslim (822)]

٣٩٩٩- حَدَّثَنَا عَبْدُ الصَّمَدَ: حَدَّثَنَا مَهْدِيُّ: حَدَّثَنَا وَاصِلٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنِّي لَاخْفَظُ الْقُرْآنَ الَّتِي كَانَ يَقْرُئُ بَيْنَهُنَّ رَسُولُ اللَّهِ ﷺ: ثَمَانِي عَشْرَةً سُورَةً مِنَ الْمُفَضَّلِ، وَسَوْرَتَيْنِ مِنْ آلِ حَمَّ.

تخریج: إسناده صحيح، خ: ٤٣، م: ٤٠٤٣، (٨٢٢).

4000. It was narrated that 'Abdullah bin Mas'ood said: We talked a great deal in the presence of the Messenger of Allah (ﷺ) one night... And he mentioned the *hadeeth*.

٤٠٠٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا سَعِيدٌ عَنْ فَتَادَةَ، عَنْ الْحَسَنِ وَالْعَلَاءِ بْنِ زَيْدٍ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ قَالَ: تَحَدَّثَنَا عِنْدَ رَسُولِ اللَّهِ ﷺ

Comments: [Its *isnad* via al-'Ala bin Ziyad from al-Hasan al-Basri is *saheeh*]

ذات ليلة، حتى أكررنا الحديث ... فذكره.

[راجع: ٣٨٠٦].

تخریج: إسناده من طريق العلاء بن زياد، متابع الحسن البصري، صحيح، سلف برقم: (٣٨٠٦)، وذكرنا هناك شواهد.

4001. It was narrated that 'Abdullah said: We were sitting in the mosque on the night before Friday, and a man among the Ansar said: If one of us sees a man with his wife and kills him, you will kill him, and if he speaks, you will flog him, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. By Allah, if I wake up safe and sound in the morning, I shall certainly ask the Messenger of Allah (ﷺ). So he asked him: O Messenger of Allah, if one of us sees a man with his wife and kills him, you will kill him, and if he speaks, you will flog him, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. O Allah, pass judgement. Then the verse of *li'an* was revealed, and that man was the first one to be tested with this experience.

٤٠٠١ - حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ: حَدَّثَنَا أَبُو عَوَالَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ غَلَقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا جُلُوسًا عَشِيشَةً الْجَمِيعَةِ فِي الْمَسْجِدِ، قَالَ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَحَدُنَا رَأَى مَعَ امْرَأَتِهِ رَجُلًا فَقْتَلَهُ، وَإِنْ تَكَلَّمَ جَلَّدُوهُ، وَإِنْ سَكَتَ، فَسَكَتَ عَلَى عَيْظَى، وَاللَّهُ لَئِنْ أَضَبَخْتَ صَالِحًا، لَا شَكَلَ رَسُولُ اللَّهِ ﷺ قَالَ: فَسَأَلَهُ، قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَحَدُنَا رَأَى مَعَ امْرَأَتِهِ رَجُلًا، فَقْتَلَهُ فَلَمْ يَكُنْ مُفْتَشُوهُ، وَإِنْ تَكَلَّمَ جَلَّدُوهُ، وَإِنْ سَكَتَ سَكَتَ عَلَى عَيْظَى، اللَّهُمَّ احْكُمْ، قَالَ: فَأَنْزَلْتَ آتَهُ الْمَغْانِيَ، قَالَ: فَكَانَ ذَاكَ الرَّجُلُ أَوْلَى مِنْ أَبْشِرِيَّ بِهِ.

تخریج: إسناده صحيح، م: (١٤٩٥).

Comments: [Its *isnad* is *saheeh*, Muslim (1495)]

٤٠٠٢ - حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا سُقِيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ تَرِيدَةَ قَالَ: رَأَيْتُ عَبْدَ اللَّهِ رَضِيَ الْجَمْعَةَ مِنْ بَطْنِ النَّوَادِيِّ، ثُمَّ قَالَ: هَاهُنَا - وَالَّذِي لَا إِلَهَ غَيْرُهُ - كَانَ يَقُومُ الَّذِي أَنْزَلْتَ عَلَيْهِ سُورَةَ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخریج: إسناده صحيح، م: (١٢٩٦).

Comments: [Its *isnad* is *saheeh*, Muslim (1296)]

4003. It was narrated that Ibn Mas'ood said: I prayed two *rak'ahs* with the Messenger of Allah (ﷺ), two *rak'ahs* with Abu Bakr (رضي الله عنه) and two *rak'ahs* with 'Umar (رضي الله عنه).

Comments: [Its isnad is saheeh, al-Bukhari (1657)]

٤٠٣ - حَدَّثَنَا يَحْيَى بْنُ أَدَمْ: حَدَّثَنَا شَفِيَّاً عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَكْعَتَيْنِ. [راجع: ٣٥٩٣]

تخریج: إسناده صحيح، خ: (٣٥٩٣)، وقد تقدم برقم: (١٦٥٧)، وفيه التصریح بأن هذه الصلاة كانت بعض.

4004. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed; we learned it from his lips. Then a snake came out of its hole, and we rushed to kill it but it got away from us and entered its hole. Then he said: "It was protected from your evil as you were protected from its evil."

Comments: [Its isnad is saheeh, al-Bukhari (3317)]

4005. A similar report was narrated from 'Abdullah and he said: We learned it fresh from his lips.

Comments: [Its isnad is saheeh, al-Bukhari (4931)]

٤٠٤ - حَدَّثَنَا يَحْيَى بْنُ أَدَمْ: حَدَّثَنَا إِسْرَائِيلْ عَنْ مُنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَارٍ، فَتَرَكَ: «وَالرِّسْكَتِ غَرَفًا» (المرسلات: ١) قَالَ: إِنَّا لَتَلَقَّاهَا مِنْ فِيهِ، فَخَرَجْتُ حَتَّى مَنْ جُحْرَهَا، فَابْتَدَرْنَاهَا، فَسَبَقْتَنَا، فَدَخَلْتُ جُحْرَهَا، قَالَ: «وَفَقَيْتُ شَرَكْمَ كَمَا وُقِيتُمْ شَرَهَا». [راجع: ٣٥٧٤]

تخریج: إسناده صحيح، خ: (٣٣١٧).

٤٠٥ - حَدَّثَنَا يَحْيَى بْنُ أَدَمْ: حَدَّثَنَا إِسْرَائِيلْ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ ... مُثْلَهُ، قَالَ: وَإِنَّا لَتَلَقَّاهَا مِنْ فِيهِ رَطْبَةً. [راجع: ٣٥٧٤]

تخریج: إسناده صحيح، خ: (٤٩٣١).

٤٠٦ - حَدَّثَنَا يَحْيَى بْنُ أَدَمْ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا الْحَسْنُ بْنُ الْحُرَّ قَالَ: حَدَّثَنِي الْقَاسِمُ ابْنُ مُحَيَّرَةَ قَالَ: أَخْذَ عَلْقَمَةَ يَبْدِي،

Al-Qasim bin Mukhaimirah said: 'Alqamah took hold of my hand and told me that 'Abdullah bin Mas'ood took hold of his hand, and that the Messenger of Allah

(ﷺ) took hold of 'Abdullah's hand and taught him the *tashahhud* in prayer. He said: "Say: All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah." Zuhair said: I memorised from him, *in sha Allah*: "I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger." He said: When you have finished this, or when you have done this, then you have completed your prayer; if you want to get up, then get up, and if you want to sit, then sit.

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

4007. It was narrated from 'Abdullah (رضي الله عنه) that the Prophet (ﷺ) said concerning the people who stayed away from *Jumu'ah*: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from *Jumu'ah* whilst they are in them."

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

تخریج: إسناده صحيح، وإن سمع من أبي إسحاق السیعی بعد الاختلاط - روایته هذه مما انتقاء الإمام مسلم من مروياته، ثم هو متابع.

4008. It was narrated that 'Abdullah said: I came to the Messenger of Allah (ﷺ) and said:

وَحَدَّثَنِي أَنْ عَبْدَ اللَّهِ بْنَ مَسْعُودَ أَخْدَى يَدِهِ، وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْدَى يَدِهِ عَبْدَ اللَّهِ، فَعَلِمَهُ التَّشْهِيدُ فِي الصَّلَاةِ، قَالَ: «قُلْ: التَّحْمِيدُ لِلَّهِ، وَالصَّلَاةُ وَالطَّيَّبُ، السَّلَامُ عَلَيْكَ أَئْمَانَا الثَّيَّرِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - قَالَ زَهْرَيْ: حَفِظْتُ عَنْهُ إِنْ شَاءَ اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ» قَالَ: «إِنَّمَا قَضَيْتُ هَذَا، أَوْ قَالَ: «إِنَّمَا قَعَدْتُ هَذَا، فَقَدْ قَضَيْتُ ضَلَالَكَ، إِنْ شِئْتَ أَنْ تَقُومَ فَقُمْ، وَإِنْ شِئْتَ أَنْ تَقْعُدْ فَاقْعُدْ». [انظر: ٤٣٥].

تخریج: إسناده صحيح، وذكر ابن حبان أن قوله في آخر الحديث: «إِنَّمَا قَضَيْتُ هَذَا...» إنما هو قول ابن مسعود، ليس من كلام النبي ﷺ، أدرجه زهير في الخبر، وكذلك قال الدارقطني في السنن: (٢٥٢/١)، والعلل: (١٢٧/٥).

4007 - حَدَّثَنَا أَبُو دَاوُدَ - يَعْنِي الطَّيَّالِيَّيِّ - قَالَ: حَدَّثَنَا زَهْرَيْ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ قَالَ يَقُولُ يَتَخَلَّفُونَ عَنِ الْجَمْعَةِ: «لَقَدْ هَمَّتْ أَنْ أَمْرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أُخْرِقَ عَلَى رِجَالٍ يُبَرَّئُهُمْ، يَتَخَلَّفُونَ عَنِ الْجَمْعَةِ». [راجع: ٣٧٤٣].

تخریج: إسناده صحيح، فيه زهير بن معاوية - وإن سمع من أبي إسحاق السیعی بعد الاختلاط - روایته هذه مما انتقاء الإمام مسلم من مروياته، ثم هو متابع.

4008 - حَدَّثَنَا أَمِيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِةَ، عَنْ

O Messenger of Allah, Allah has caused Abu Jahl to be killed. He said: "Praise be to Allah Who has granted victory to His slave and caused His religion to prevail."

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

عبدالله قال: أتني رسول الله ﷺ، قُلْتَ: يا رسول الله، إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ قَاتَلَ أَبَا جَهْلٍ، فَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ عَبْدَهُ، وَأَعْزَزَ دِيْنَهُ». [راجع: ٣٨٢٤].

تخریج: إسناد ضعیف لأنقطاعه، أبو عيدة لم يسمع من أبيه ابن مسعود.

4009. It was narrated that 'Abdullah bin Mas'ood said: We were on the campaign of Badr, each three of us to one camel, and Abu Lubabah and 'Ali bin Abi Talib were the two who rode with the Messenger of Allah (ﷺ). It was the turn of the Messenger of Allah (ﷺ) to walk, and they said: Ride, O Messenger of Allah, and we will walk instead of you. He said: "You are not stronger than me and I am not in less need of reward than you."

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

٤٠٠٩ - حَدَّثَنَا إِشْحَاقُ بْنُ عَيْسَى وَحَسْنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَادُ بْنُ سَلْمَةَ عَنْ عَاصِمٍ بْنِ بَهْدَلَةَ، عَنْ زَرْ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا فِي غَزْوَةِ بَدْرٍ، كُلُّ ثَلَاثَةَ مِنَّا عَلَى تَبَعِيرٍ، كَانَ عَلَيَّ وَأَبُو لُبَابَةَ زَمِيلِيَّ رَسُولُ اللَّهِ ﷺ، فَإِذَا كَانَ عَظَمَةُ النَّيَّابَةِ قَالَ: ارْكِبْ يَا رَسُولَ اللَّهِ، حَتَّى تَشْكِنِي عَنِّكَ، فَيَقُولُ: «مَا أَنْتُ بِأَنْ تَوْرِي عَلَى الْمَسْنَى مَنِّي، وَمَا أَنَا بِأَغْنِي عَنِ الْأَجْرِ مِنْكُمَا». [راجع: ٣٩٠١].

تخریج: إسناد حسن.

4010. 'Asim bin Bahdalah told us... And he mentioned a similar report with the same *isnad*.

Comments: [It is a repeat of 3901, *isnad* and text]

٤٠١٠ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادُ بْنُ سَلْمَةَ قَالَ: أَخْبَرَنَا عَاصِمٌ بْنُ بَهْدَلَةَ: فَذَكَرَهُ بِمَعْنَاهٍ وَإِسْنَادِهِ [راجع: ٣٩٠١].

تخریج: إسناد حسن.

4011. It was narrated that 'Abdullah (رض) said: When the Messenger of Allah (ﷺ) was taken on the Night Journey, he was taken as far as *Sidratul-Muntaha*, which is in the sixth heaven; anything that ascends from earth stops there and is taken from there; anything that

٤١١ - حَدَّثَنَا ابْنُ نُبَيْرٍ: حَدَّثَنَا مَالِكُ بْنُ مَعْوِيلٍ عَنِ الرَّبِيعِ بْنِ عَدَى، عَنْ طَلْحَةَ، عَنْ مُرَّةَ: عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا أَسْرَى رَسُولُ اللَّهِ ﷺ إِلَيْهِ بِهِ إِلَى سِدْرَةِ الْمُسْتَقْبَلِ، وَهِيَ فِي السَّمَاءِ السَّادِسَةِ، وَإِلَيْهَا يَتَهَىءُ مَا يُضْعَدُ

comes down from above stops there and is taken from there. He said: "When that covered the lote tree which did cover it!" [an-Najm 53:16]. He said: Butterflies of gold. He said: And the Messenger of Allah (ﷺ) was given three things: the five daily prayers, the final verses of Sooratal-Baqarah, and those of his *ummah* who do not associate anything with Allah were forgiven major sins that may cause one to end up in Hellfire.

Comments: [Its *isnad* is *saheeh*, Muslim (173)]

4012. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (ﷺ) say: "Regret is repentance."

Comments: [A *saheeh hadith*; this is a *qawi isnad*]

يَوْمَ مِنَ الْأَرْضِ، وَقَالَ مَرْءَةٌ: وَمَا يُعْرِجُ يَوْمَ الْأَرْضِ، فَيَقْبَضُ مِنْهَا، وَإِلَيْهَا يَتَسْبِي مَا يَهْبِطُ بِهِ مِنْ فَوْقِهَا، فَيَقْبَضُ مِنْهَا، ۖ لِمَذَّنَةٍ مَا يَقْتَنِي» (النجم: ۱۶) قَالَ: قَرَأْنَا مِنْ دَفْقِ، قَالَ: فَأَغْصَنِي رَسُولُ اللَّهِ ۖ ثَلَاثَ خَلَالٍ: الصَّلَوَاتُ الْخَمْسَ، وَخَوَابِيَمْ سُورَةُ الْبَقْرَةِ، وَغَيْرُهُمْ لَا يُشْرِكُ بِاللَّهِ عَزَّ وَجَلَّ مِنْ أُمَّيَّهُ الْمُفْحَمَاتِ». [راجع: ۳۶۶۵]

تخریج: إسناده صحيح، م: (۱۷۳).

٤٠١٢ - حَدَّثَنَا كَثِيرٌ بْنُ هِشَامٍ عَنْ قُرَاطٍ قَالَ: قَرَأْتُ عَلَى عَبْدِ الْكَرِيمِ عَنْ زِيَادِ بْنِ الْجَرَاجِ، عَنْ (۴۲۳/۱) عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: كَانَ أَبِي عَنْدَ عَبْدِ اللَّهِ بْنِ مَسْعُودَ، قَسْمَيْهِ يَقُولُ: سَيِّفْتُ رَسُولَ اللَّهِ ۖ يَقُولُ: «النَّدْمُ تَوْبَةٌ». [راجع: ۳۵۶۸].

تخریج: حديث صحيح، وهذا إسناد قوي.

٤٠١٣ - حَدَّثَنَا كَثِيرٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الرَّزِيرِ، عَنْ تَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ أَبِي عُيَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ غَبْرِ اللَّهِ بْنِ مَشْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ۖ، فَجُئْنَا عَنْ صَلَةِ الظَّهَرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ، فَأَسْأَدَ ذَلِكَ عَلَيَّ، ثُمَّ فَلَّتْ: نَحْنُ مَعَ رَسُولِ اللَّهِ ۖ بِالْأَلَّ، وَفِي سَبِيلِ اللَّهِ، فَأَمَرَ رَسُولُ اللَّهِ ۖ بِالْأَلَّ، فَأَقَامَ الصَّلَاةَ، فَصَلَّى بِنَا الظَّهَرَ، ثُمَّ أَقَامَ، فَصَلَّى بِنَا الْعَصْرَ، ثُمَّ أَقَامَ، فَصَلَّى بِنَا الْمَغْرِبَ، ثُمَّ أَقَامَ، فَصَلَّى بِنَا الْعِشَاءَ، ثُمَّ

iqamah and he led us in praying *Maghrib*; then he gave the *iqamah* and he led us in praying '*Isha'*. Then the Messenger of Allah (ﷺ) went around us, then he said: "There is no band of people on earth who are remembering Allah, may He be glorified and exalted, except you."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because it is interrupted; Abu 'Ubaidah bin 'Abdullah bin Mas'ood did not hear from his father]

4014. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (ﷺ) say: "Regret is repentance."

Comments: [Saheeh; this is a *jayyid isnad*]

4015. It was narrated that Masrooq said: 'Abdullah told us one day: The Messenger of Allah (ﷺ) said - then he started trembling to the extent that his garment trembled, then he said: something like that, or something similar to that.

Comments: [Its *isnad* is saheeh]

4016. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (ﷺ) say: "Regret is repentance."

Comments: [Saheeh, its *isnad* is *jayyid*]

طافَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: «مَا عَلَى الْأَرْضِ عِصَابَةٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ غَيْرُكُمْ». [راجع: ٣٥٥٥]

تخریج: حسن لغيره، وهذا إسناد ضعيف لأنقطعاه، أبو عبيدة لم يسمع من أبيه ابن سعوود، ولعله ألبى التزير المكي.

٤٠١٤- حَدَّثَنَا مُعْمَرُ بْنُ سُلَيْمانَ الرَّقْبِيِّ: حَدَّثَنَا حُصَيْفٌ عَنْ زِيَادِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِيلٍ قَالَ: كَانَ أَبِي عِنْدَ أَبْنِ مَشْعُورٍ، فَسَوْعَةٌ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الَّذِمْ تَوَبَّةٌ». [راجع: ٣٥٦٨]

تخریج: صحيح، وهذا إسناد جيد.

٤٠١٥- حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ: حَدَّثَنَا إِشْرَائِيلُ عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَنَّاَبِ، عَنْ مَسْرُوفٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ يَوْمًا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَرِعَدَ حَتَّى رُعِدَتْ تِبَابَةُ، ثُمَّ قَالَ تَحْمِزُ ذَا أَوْ شَيْبَهَا بِذَاهِنِهِ. [راجع: ٣٦٧٠]

تخریج: إسناده صحيح.

٤٠١٦- حَدَّثَنَا مُعْمَرُ بْنُ سُلَيْمانَ الرَّقْبِيِّ: حَدَّثَنَا حُصَيْفٌ عَنْ زِيَادِ بْنِ أَبِي مَرْيَمَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِيلٍ قَالَ: كَانَ أَبِي عِنْدَ أَبْنِ مَشْعُورٍ، فَسَوْعَةٌ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الَّذِمْ تَوَبَّةٌ». [راجع: ٣٥٦٨]

تخریج: صحيح، وهذا إسناد جيد.

4017. It was narrated that 'Abdullah (رض) said: We used not to know what to say in the prayer; we would say: Peace be upon Allah, peace be upon Jibreel, peace be upon Mika'cel. Then the Messenger of Allah (ﷺ) taught us and said: "Verily Allah is *as-Salam*, so when you sit after two *rak'ahs*, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah'" - Abu Wa'il said in his *hadeeth* from 'Abdullah from the Prophet (ﷺ): "for if you say that, it will reach every righteous slave in heaven and on earth." And Abu Ishaq said in the *hadeeth* of 'Abdullah from the Prophet (ﷺ): "If you say that, it will reach every angel who is close to Allah or every Prophet who was sent or every righteous slave - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1202)]

4018. It was narrated that 'Abdullah said: We were with the Prophet (ﷺ) and we passed by an ant colony that had been burnt. The Prophet (ﷺ) said: "No human should punish with the punishment of Allah, may He be glorified and exalted."

٤٠١٧ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ وَمَنْصُورِ وَحُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ وَأَبِي هَاشِمٍ وَحَمَادَ، عَنْ أَبِي وَائِلٍ وَعَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِي وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا لَا نَذْرُ مَا نَثُولُ فِي الصَّلَاةِ، نَقُولُ: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، قَالَ: فَعَلِمْنَا النَّبِيُّ ﷺ، فَقَالَ: إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسْنَا فِي رَكْعَتَيْنِ فَقُولُوا: التَّهَجِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّبَيَّاتُ، السَّلَامُ عَلَيْكُمْ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - قَالَ أَبُو وَائِلٍ فِي حِدِيثِهِ عَنْ عَبْدِ اللَّهِ غَنِيَ النَّبِيُّ ﷺ: «إِذَا قَلَّتْهَا أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَفِي الْأَرْضِ» وَقَالَ أَبُو إِسْحَاقَ فِي حِدِيثِ عَبْدِ اللَّهِ غَنِيَ النَّبِيُّ ﷺ: «إِذَا قَلَّتْهَا أَصَابَتْ كُلَّ مَلَكٍ مُّقْرِبٍ، أَوْ تَبَّيَّنَ مُرْسَلٌ، أَوْ عَبْدٌ صَالِحٌ - أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ».

[راجع: ٣٦٢٢]

تَعْرِيف: [إسناده صحيح، خ: ١٢٠٢].

٤٠١٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقِ الشَّيْبَانِيِّ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، فَمَرَّنَا بِقَرْيَةٍ تَمْلَى، فَأَخْرَقْتُ، فَقَالَ النَّبِيُّ ﷺ: «لَا يَتَغَيِّرُ لِي شَرٌّ أَنْ يُعَذَّبَ بِعِذَابِ اللَّهِ عَزَّ وَجَلَّ».

Comments: [Saheeh; this is an *isnad* which is *saheeh* according to the conditions of Muslim]

تخریج: صحيح، وهذا إسناد صحيح على شرط مسلم إن ثبت سمع عبد الرحمن بن عبد الله ابن مسعود لهذا الحديث من أبيه، فقد سمع من أبيه شيئاً يسيراً.

4019. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) addressed us and said: "Give charity, O women, for you will be most of the people of Hell on the Day of Resurrection." A woman who was not one of the prominent women stood up and said: O Messenger of Allah, why will we be most of the people of Hell? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [Saheeh because of corroborating evidence; this is an *isnad* that could be *hasan*]

4020. It was narrated from Ibn Mas'ood, who attributed it to the Prophet (ﷺ): "Keep revising the Qur'an, for by the One in Whose hand is my soul, it is more likely to flee from the hearts of men than camels from their hobbles. What a bad thing for one of them to say, I forgot such and such a verse. Rather he was caused to forget."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5039)]

4021. It was narrated that Ibn Mas'ood said: Some people came to the Prophet (ﷺ) and said: O Messenger of Allah, our companion is sick, can we cauterise him? He remained silent for a while, then he said: "If you wish you could

٤٠١٩ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا سُفيَانُ عَنْ مَضْوِرٍ وَالْأَعْمَشِ، عَنْ ذَرَّةٍ، عَنْ وَائِلٍ أَبْنِي مَهَاتَةَ، عَنْ أَبْنِ مَسْعُودٍ قَالَ: حَطَّبَنَا النَّبِيُّ ﷺ، فَقَالَ: «تَصَدَّقُنَّ يَا مَعْشَرَ النِّسَاءِ، فَإِنَّكُنَّ أَكْثَرَ أَهْلِ جَهَنَّمِ يَوْمَ الْقِيَامَةِ» فَقَامَتْ امْرَأَةٌ أَيْسَرَتْ مِنْ عَلَيْهِ النِّسَاءُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، لَمْ تَحْنُ أَكْثَرَ أَهْلِ جَهَنَّمِ؟ قَالَ: إِنَّكُنَّ تُخْرِينَ اللَّغْنَ، وَتَكْفُرْنَ الْعَشِيرَةَ.

تخریج: صحيح لغيره، وهذا إسناد محتمل للتحقيق لحال وائل بن مهاتة.

٤٠٢٠ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: أَخْبَرَنَا سُفيَانُ عَنْ مَضْوِرٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبْنِ مَسْعُودٍ بِرَفْعَةَ إِلَى النَّبِيِّ ﷺ قَالَ: «تَعَااهَدُوا الْفُرَزَانَ، فَإِنَّهُ أَشَدُ تَعَقِّبَنَا مِنْ ضَدُورِ الرِّجَالِ مِنَ النَّعْمَ مِنْ غُلَبَنَا، يَسْتَهِنُّا لِأَحَدِهِمْ أَنْ يَقُولَ: تَسْبِيْتُ اللَّهَ كَيْتَ وَكَيْتَ، بَلْ هُوَ نُسْيَى». [راجع: ٣٦٢٠]

تخریج: إسناده صحيح، قوله: «بَشِّمَا لَأَحَدْهُمْ أَنْ...» أخرجه البخاري: (٥٠٣٩).

٤٠٢١ - حَدَّثَنَا عَبْدُ الرَّزَاقُ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ أَبِنِ مَسْعُودٍ قَالَ: جَاءَ نَفَرٌ إِلَى النَّبِيِّ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ صَاحِبَنَا

cauterise him or if you wish you could use hot stones."

Comments: [A *saheeh hadeeth*]

اشكُنَ، أَفْكُرُوهُ؟ فَسَكَنَ سَاغَةً، ثُمَّ قَالَ:
«إِنْ شِئْتُمْ فَأَكُوْهُ، وَإِنْ شِئْتُمْ فَأَرْضِيْفُوهُ».

[راجع: ٣٧٠١]

تخریج: حدیث صحیح.

4022. It was narrated that Ibn Mas'ood said: I heard the Messenger of Allah (ﷺ) say: "A person may tell lies until he is recorded with Allah as a liar, or he may speak the truth until he is recorded with Allah as a speaker of truth."

Comments: [A *saheeh hadeeth*]

٤٠٢٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ أَبِيهِ إِشْحَاقَ، عَنْ أَبِيهِ الْأَخْوَصِ، عَنْ
ابْنِ مَتْعُودٍ قَالَ: إِنِّي (٤٢٤/١) سَعَيْتُ
رَسُولَ اللَّهِ يَعْلَمُهُ يَقُولُ: «إِنَّ الْغَيْبَ لِيَكْتُبُ
حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَبًا، أَوْ يَصُدُّ حَتَّى
يُكْتَبَ صَدِيقًا». [راجع: ٣٦٣٨]

تخریج: حدیث صحیح، م: (٢٦٠٦).

4023. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah said: We were with the Messenger of Allah (ﷺ), young men who had nothing. And he said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5066) and Muslim (1400)]

٤٠٢٣ - حَدَّثَنَا يَعْلَمُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا
الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
بَرِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا مَعَ رَسُولِ اللَّهِ
يَعْلَمُهُ شَيْانَا لَيْسَ لَنَا شَيْءٌ، فَقَالَ: «يَا عَمَّرَ
الشَّبَابُ مِنْ اسْطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَرْوَجْعُ،
فَإِنَّهُ أَعْصَى لِلْبَصَرِ، وَأَخْضَعَ لِلْفَرْجِ، وَمَنْ لَمْ
يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ».
[راجع: ٣٥٩٢]

تخریج: إسناده صحیح، خ: (٥٠٦٦)، م: (١٤٠٠)

4024. It was narrated that 'Abdur-Rahman bin Yazeed said: al-Ash'ath bin Qais entered upon 'Abdullah on the day of 'Ashoora' and he was eating lunch. He said: O Abu Muhammad, come and eat lunch. He said: Is it not the day of 'Ashoora'? He said: Do you know

٤٠٢٤ - حَدَّثَنَا يَعْلَمُ وَابْنُ أَبِيهِ زَائِدَةَ قَالَ:
حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ بَرِيدَ قَالَ: دَخَلَ الْأَشْعَثُ بْنُ قَيْبَى عَلَى
عَبْدِ اللَّهِ يَوْمَ عَاشُورَاءَ، وَهُوَ يَتَقدَّمُ، فَقَالَ:
يَا أَبَا مُحَمَّدٍ، اذْنُ لِلْعَدَاءِ، قَالَ: أَوْتَسْ

what the day of 'Ashoora' is? Rather the Messenger of Allah (ﷺ) used to fast it before (the command to fast) Ramadan was revealed; when (the command to fast) Ramadan was revealed, it was given up.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4503) and Muslim (1127)]

4025. It was narrated that 'Alqamah said: We were sitting with 'Abdullah, and Zaid bin Hudair was with us. Khabbab entered upon us and said: O Abu 'Abdur-Rahman, do all of these people recite as you recite? He said: If you wish, you may tell some of them to recite to you. He said: Yes (I will). Then he said to me: Recite. Ibn Hudair said: Are you telling him to recite, when he is not the best reciter among us? He said: By Allah, if you wish I will tell you what the Messenger of Allah (ﷺ) said to your people and his people. Then I recited fifty verses from (Soorat) Maryam and Khabbab said: You have done well. 'Abdullah said: There is nothing I know of Qur'an but he also has knowledge of it. Then 'Abdullah said to Khabbab: Is it not time to throw away this ring? He said: You will not see me wearing it after today. And the ring was of gold.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4391)]

4026. It was narrated that 'Abdullah - he (i.e. Shareek) narrated it to us as a *marfoo'*

اليوم عاشوراء؟ قال: وتندرني ما يوم عاشوراء؟ إتنا كان رسول الله ﷺ يصومه قبل أن ينزل رمضان، فلما أتى رمضان تركه. [انظر: ٤٣٤٩].

تخریج: إسناده صحيح، خ: (٤٥٠٣)، م: (١١٢٧).

٤٠٢٥ - حدثنا يغلى: حدثنا الأعمش عن إبراهيم، عن علقة قال: كنا نجلسو سا عند عبد الله، وعندنا زيد بن حذير، فدخل علينا حجاج، فقال: يا أبا عبد الرحمن، أكمل مؤلاء يقرأ كما شئ، فقال: إن شئت أمرت بغضهم، فقرأ عليك، قال: أجل، فقال لي: أقرأ، فقال ابن حديث: تأمره يقرأ، وليس يأقر بما، فقال: أما والله إن شئت لأخربتك ما قال رسول الله ﷺ لقومك وقوميه، قال: فقرأ حميس آية من مزمير، فقال حجاج: أحسنت، فقال عبد الله: ما أقرأ شيئاً إلا هو قرأه، ثم قال عبد الله لحجاج: أما آن ليهذا الخاتم أن يلقني، قال: أما إنك لا تراه على بعد اليوم، والخاتم ذهب.

تخریج: إسناده صحيح، خ: (٤٣٩١).

٤٠٢٦ - حدثنا أبو ثايم: حدثنا شريك عن الرئيسي، عن أبيه، عن عبد الله رفعه لنا في

report the first time, then he stopped narrating it as *marfoo'*- said: "Even if *riba* increases, it will ultimately lead to less."

Comments: [A *saheeh hadeeth*]

تغريب: حديث صحيح، شريك النخعي - وإن كان سين الحفظ - متابع.

4027. It was narrated that 'Abdullah bin Mas'ood (رض) said: The Messenger of Allah (ﷺ) said: "Allah did not forbid anything but He knew beforehand that He would see some of you [committing it], but verily I am holding on to your waistbands lest you fall into the Fire like moths or flies."

Comments: [A *hasan hadeeth*]

أول مرة، ثم أنسك عنة، يعني شريك، قال: «الرَّبِّيَا، وَإِنْ كَثُرَ، فَإِنْ عَاقِبَتُ إِلَى قُلْ». [راجع: ٣٧٥٤]

٤٠٢٧ - حَدَّثَنَا أَبُو كَامِلٍ وَبَرِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدَةَ التَّهَبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ لَمْ يُحِرِّمْ حُرْمَةَ الْأَوْقَدِ عِلْمًا أَنَّهُ سَيَطْلُعُهَا مِنْكُمْ مُطْلِعًا، أَلَا وَإِنِّي مُنْهِكٌ بِعُجْزَتِكُمْ أَنْ تَهَافَّوْا فِي الْأَرْضِ كَهَافَّ الْفَرَّاشِ وَالذِّبَابِ» قَالَ بَرِيدُ: الْفَرَّاشُ أَوِ الذِّبَابُ. [راجع: ٣٧٠٤]

تغريب: حديث حسن، أبو كامل ويزيد - وإن سمعا من المسعودي بعد الاختلاط - متابعان، ورجال الأسناد ثقات غير أن المسعودي، صدوق اختلط بأخر، ومن سمع منه ببعد فبعد الاختلاط.

4028. It was narrated from 'Abdullah bin Mas'ood... And he narrated the *hadeeth*, and he said: "moths or flies."

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

٤٠٢٨ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا الْمَسْعُودِيُّ قَالَ: أَخْبَرَنَا أَبُو الْمُغِيرَةَ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدَةَ التَّهَبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَذَكَرَ الْحَدِيثَ، وَقَالَ: الْفَرَّاشُ وَالذِّبَابُ. [راجع: ٣٧٠٤]

تغريب: إسناده حسن، المسعودي - وإن اختلط - سمع منه روح البصري قبل الاختلاط.

4029. It was narrated from Ibn Mas'ood that the ones who rode with the Messenger of Allah (ﷺ) on the day of Badr were 'Ali and Abu Lubabah. When it was the Prophet's turn to walk, they said to him: Ride, O Messenger of Allah, and we will walk instead

٤٠٢٩ - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَادٌ عَنْ عَاصِمٍ بْنِ تَهَدَّلَةَ، عَنْ زَدَ بْنِ حُبَيْشٍ، عَنْ أَبِي مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ عَلَيْهِ وَأَبْوَابُهَا، فَإِذَا حَانَ عَقبَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ارْكِبْ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

of you. He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its isnad is *hasan*]

حَتَّى تُخْشِيَ عَنْكَ، قَيْوُلُ: «مَا أَشْهَدْنَا بِأَثْوَرِي
مِنِّي، وَلَا أَنَا بِأَعْنَى عَنِ الْأَخْرِيْ مِنْكُمَا».
[راجع: ٣٩٠١].

تخریج: إسناده حسن.

4030. It was narrated that 'Abdur-Rahman bin al-Aswad said: 'Alqamah and al-Aswad asked permission to enter upon 'Abdullah. He said: There will come to you rulers who will be distracted from the time of prayer, so offer the prayer at the proper time. Then he got up and prayed (standing) between me and him (leading us in prayer), then he said: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its isnad is *qawi*]

4031. It was narrated that 'Abdullah (ﷺ) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with Zulm (wrong, i.e. by worshipping others besides Allah)" [al-An'am 6:82], they said: O Messenger of Allah, who among us does not wrong himself? He said: "It is not that; it is shirk. Have you not heard what Luqman said to his son: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong) indeed' [Luqman 31:13]?"

Comments: [Its isnad is *saheeh*]

٤٠٣٠ - حَدَّثَنَا ابْنُ فَضِيلٍ: حَدَّثَنَا هَارُونُ بْنُ عَشْرَةَ عَنْ عَبْدِ الرَّحْمَنِ نَبْيِ الْأَسْوَدِ قَالَ:
اسْتَأْذَنَ عَلْقَمَةً وَالْأَسْوَدَ عَلَى عَبْدِ اللَّهِ، قَالَ:
إِنَّهُ سَيَلِكُمُ امْرَأَةً يَشْتَغِلُونَ عَنْ وَقْتِ الصَّلَاةِ،
فَصَلُّوهَا لِيُوقِنُهَا، ثُمَّ قَامَ، فَصَلَّى بَيْنِ يَدَيْهِ،
ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ يَصْلِي.
[راجع: ٣٩٢٧].

تخریج: إسناده قوي، م: ٥٣٤).

٤٠٣١ - حَدَّثَنَا ابْنُ نُعْمَانَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ:
لَمَّا نَزَّلَتْ هَذِهِ الْآيَةُ: ﴿الَّذِينَ مَا شَاءُوا وَلَمْ يَتَسَوَّلُوا
إِيَّاكُمْ يَظْلِمُونَ﴾ (الأنعام: ٨٢) قَالُوا: يَا
رَسُولَ اللَّهِ، فَإِنَّا لَا يَظْلِمُنَا نَفْسُهُ؟ قَالَ: «تَبَسَّمَ
ذَلِكَ، هُوَ الشَّرْكُ، أَلَمْ تَشْمُعوا مَا قَالَ لَشَمَانَ
لَابِيهِ: ﴿لَا تُشْرِكُ بِاللَّهِ إِنَّ الشَّرْكَ لَظُلْمٌ
عَظِيمٌ﴾» (لقمان: ١٣) [راجع: ٣٥٨٩].

تخریج: إسناده صحيح.

4032. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) led us in prayer, and he either added or omitted something. Ibraheem said: I am the one who forgot that. We said: O Messenger of Allah, has something been introduced into the prayer? He said: "Why is that?" We said: You just prayed such and such (number of *rak'ahs*). He said: I am only human and I forget as you forget. If one of you forgets something, let him prostrate twice." Then he turned around and prostrated twice.

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

4033. It was narrated that 'Alqamah said: 'Abdullah came to Syria and some of the people of Homs said to him: Recite to us. So he recited Soorat Yoosuf to them. A man who was present stood up and said: By Allah, this is not how it was revealed! 'Abdullah said: Woe to you! By Allah, I recited it to the Messenger of Allah (ﷺ) like this, and he said: "You have done well." Whilst he was talking to him, he noticed the smell of alcohol on him and he said: Do you drink impurity and disbelieve in the Qur'an? By Allah, you will not leave me until I have you flogged. And he had flogged as the *hadd* punishment.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5001) and Muslim (801)]

٤٠٣٢ - حَدَّثَنَا أَبْنُ تُمِيرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِنَّمَا زَادَ وَإِنَّمَا نَقَصَ - قَالَ إِبْرَاهِيمُ: وَإِنَّمَا جَاءَ يَشْيَأُ ذَلِكَ مِنْ قِبْلِي - فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَحَدَثَ فِي الصَّلَاةِ شَيْئاً؟ قَالَ: «وَمَا ذَلِكَ؟» فَقُلْنَا: صَلَّيْتَ قَبْلَ كَذَا وَكَذَا، قَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنَّسِي كَمَا تَنَسَّوْنَ، فَإِذَا نَسِيْتَ أَحَدَكُمْ فَلَا يَسْجُدُ سَجْدَتَيْنِ» ثُمَّ تَحَوَّلَ، فَسَجَدَ سَجْدَتَيْنِ.
[راجع: ٣٥٦٦].

تخریج: [اسناده صحيح، م: (٥٧٢)].

٤٠٣٣ - حَدَّثَنَا أَبْنُ تُمِيرٍ وَيَعْلَمُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: أَتَى عَبْدُ اللَّهِ الشَّامَ، فَقَالَ لَهُ نَاسٌ مِنْ أَهْلِ (١١) / (٤٢٥) جِمْعَنَ: افْرُأْ عَلَيْنَا، فَقَرَأُ عَلَيْهِمْ سُورَةَ يُوسُفَ، فَقَالَ رَجُلٌ مِنَ النَّقْوَمِ: وَاللَّهِ مَا هَكُذا أُنْرَأَتْ، فَقَالَ عَبْدُ اللَّهِ: وَرَحْكَ: وَاللَّهِ لَقَدْ قَرَأْتُهَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَكُذا، فَقَالَ: أَخْسَثْتَ، فَكَيْنَا هُوَ يُرَاجِعُهُ إِذْ وَجَدَهُ بِرَبِّ الْحَمْرِ، فَقَالَ: أَتَسْرُبُ الرَّجْسَ وَتَكْبُرُ بِالْقُرْآنِ؟ وَاللَّهِ لَا تُزَاوِلُنِي حَتَّى أُجْلِدَكَ، فَجَلَدَهُ الْمُعْذَنْ. [راجع: ٣٥٩١].

تخریج: [اسناده صحيح، خ: (٥٠١)، م: (٨٠١)].

4034. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah said - when he saw 'Uthman pray four *rak'ahs* in Mina -: I prayed two *rak'ahs* behind the Messenger of Allah (ﷺ), and two *rak'ahs* behind Abu Bakr, and two *rak'ahs* behind 'Umar. I hope that out of four, two *rak'ahs* will be accepted from me.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1657)]

4035. It was narrated that 'Abdur-Rahman bin Yazeed said: We entered upon 'Abdullah, and 'Alqamah and al-Aswad were with him. He narrated a *hadeeth* and I think he only narrated it for my sake; I was the youngest of the people. He said: We were with the Messenger of Allah (ﷺ), young men who had nothing. And he said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5066) and Muslim (1400)]

4036. It was narrated from al-'Aizar from Tir'aah, that Ibn Mas'ood said: I heard the Messenger of Allah (ﷺ) say: "If a curse is directed at someone, it goes in his direction, then if it finds a way to reach him it befalls him, otherwise it will turn to its Lord and say: 'O Lord, So and

4034 - حَدَّثَنَا أَبْنُ تَعْبِيرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ تَبَرِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ لَمَّا رَأَى عُثْمَانَ صَلَّى يَعْمَلُ أَرْبَعَ رَكْعَاتٍ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ رَكْعَيْنِ، وَخَلْفَ أَبِي بَكْرٍ رَكْعَيْنِ، وَعَمَرَ رَكْعَيْنِ، لَيْكَ حَظَّيْ مِنْ أَرْبَعِ رَكْعَاتِنِ مُقْبَلَاتِنَ. [راجع: ٣٥٩٣].

تخریج: [إسناده صحيح، خ: ١٦٥٧].

4035 - حَدَّثَنَا أَبْنُ تَعْبِيرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ عَمَارَةَ بْنِ تَعْبِيرٍ، عَنْ تَبَرِيدِ الرَّحْمَنِ بْنِ تَبَرِيدَ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ، وَعِنْهُ عَلْقَمَةٌ وَالْأَسْوَدُ، فَحَدَّثَ حَدِيثًا لَا أَرَاهُ حَدَّيْهِ إِلَّا مِنْ أَجْلِي، كُثُرَ أَخْدَثَ الْقَوْمَ سِنًا، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ شَيَّابٌ لَا نَجِدُ شَيْئًا، قَالَ: «يَا مَعْشَرَ الشَّيَّابِ، مَنْ اسْتَطَاعَ بِنَكْمِ الْبَاءَةِ فَلْيَتَرْوَجْ، فَإِنَّهُ أَغْضَى لِلْبَصَرِ وَأَخْسَى لِلْفَرْجِ، وَمَنْ لَمْ يَسْطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ». [راجع: ٤٠٢٣].

تخریج: [إسناده صحيح، خ: ٥٠٦٦]. م: (١٤٠٠)

4036 - حَدَّثَنَا يَعْلَى: حَدَّثَنَا عَمْرُ بْنُ ذَرَّ عَنِ الْعَيْزَارِ مِنْ تَنْعَةَ أَنَّ أَبْنَ مَشْعُودَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «إِذَا وُجِّهَتِ الْمُفْتَنَةُ تَوَجِّهُ إِلَى مَنْ وُجِّهَتْ إِلَيْهِ، فَإِنْ وَجَدَتْ فِيهِ مَشْكُوكًا وَوَجَدَتْ سِيلًا حَلَّتْ بِهِ، وَإِلَّا

so directed me at So and so, but I could not find any way to reach him. What do You instruct me to do?' And He will say: 'Go back from whence you came.'"

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

جاءت إلى رَبِّها، فَقَالَتْ: يَا رَبِّ، إِنْ فُلَانًا وَجَهْنَمَ إِلَى فَلَانٍ، وَإِنِّي لَمْ أَجِدْ عَلَيْهِ سَبِيلًا وَلَمْ أَجِدْ فِيهِ مَشَلَّكًا، فَمَا تَأْمُرُنِي، فَقَالَ: ارْجِعِي مِنْ حَيْثُ جِئْتَ». [راجع: ٣٨٧٦]

تخریج: إسناد ضعیف لانقطاعه، العیزار الشعی لم يدرك ابن مسعود.

4037. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "O women, give charity, even if it is from your jewellery, for you will be most of the people of Hell on the Day of Resurrection." A woman who was not one of the prominent women stood up and said: Why will we be most of the people of Hell on the Day of Resurrection? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [Saheeh because of corroborating evidence; this is an *isnad* that could be *hasan*]

٤٠٣٧ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ ذَرَّ، عَنْ وَائِلِ بْنِ مَهَانَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، وَلَوْ مِنْ حَلِيقَنَ، فَإِنَّكُنَّ أَكْثَرَ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ» قَالَ: فَقَامَتْ امْرَأَةٌ لِيَسْتَشْفَعَ مِنْ عِلْمِهِ النِّسَاءُ، فَقَالَتْ: يَمْ نَحْنُ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ؟ قَالَ: فَقَالَ: «إِنَّكُنَّ تَكْفِرُنَ الْلَّهَنَ، وَتَكْفِرُنَ الْعَشِيرَةِ». [راجع: ٣٥٦٩]

تخریج: صحيح لغيره، وهذا إسناد محتمل للتحسين لحال وائل بن مهانة.

4038. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Whoever dies not associating anything with Allah will enter Paradise." And I say: Whoever dies associating something with Allah will enter Hell.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1238) and Muslim (92)]

٤٠٣٨ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقِي، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَمِيَّةٌ، وَ قُلْتُ أُخْرَى، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ» قَالَ: وَقُلْتُ: مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ. [راجع: ٣٥٥٣]

تخریج: إسناده صحيح، خ: (١٢٣٨)، م: (٩٢).

4039. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If you are three,

الْأَعْمَشُ عَنْ شَقِيقِي، عَنْ عَبْدِ اللَّهِ قَالَ:

two should not converse (privately) to the exclusion of their companion, because that makes him sad."

Comments: [Its *isnad* is *saheeh*, Muslim (2184)]

4040. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

Comments: [This *hadeeth* was narrated in the Maimaniyyah edition and in the edition of Shaikh Ahmad Shakir and other editions, but in fact the *hadeeth* is a mixture composed of the *isnad* of the following *hadeeth* (4041) and the text of the previous *hadeeth*]

4041. It was narrated that Shaqeeq said: We were sitting at the door of 'Abdullah, waiting for him to give permission for us to enter. Then Yazeed bin Mu'awiyah an-Nakha'i came and entered upon him and we said to him: Tell him that we are here. He went in and told him, and soon he came out to us and said: I know you are here, but I left you deliberately for fear of boring you. The Messenger of Allah (ﷺ) used to choose the right time to exhort us for fear of boring us.

Comments: [Its *isnad* is *saheeh*, Muslim (2821)]

4042. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will

قالَ رَسُولُ اللَّهِ ﷺ: إِذَا كُنْتُمْ تَلَامِدُ فَلَا يَتَنَاجِي أَثْنَانٌ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ بُخْرَةً» [راجع: ٣٥٦٠].

تخریج: [استاده صحيح، م: ٢١٨٤].

..... ٤٠٤٠

٤٠٤١ - حَدَّثَنَا أَبُو مَعَاوِيَةَ وَابْنُ لَعْبَرَ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ شَبَّيْقِي قَالَ: كُنُّا جُلُوسًا عِنْدَ بَابِ عَبْدِ اللَّهِ تَنْتَظِرُهُ يَأْذِنُ لَنَا، قَالَ: فَجَاءَ يَزِيدُ بْنُ مَعَاوِيَةَ التَّخْبِي، فَدَخَلَ عَلَيْهِ، فَقَلَّتْ لَهُ: أَغْلِبُهُ يُمْكِنَاتِنَا، فَدَخَلَ، فَأَعْلَمَ، فَلَمْ يَبْلُغْ أَنْ خَرَجَ إِلَيْنَا، فَقَالَ: إِنِّي لِأَعْلَمُ مَكَانَكُمْ، فَأَدْعُكُمْ عَلَى غَمِيدِ، مَحَافَةِ أَنْ أَمْلَكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَوَّلُ بِالْمَوْعِظَةِ فِي الْأَيَّامِ، مَحَافَةَ السَّامَةِ عَلَيْنَا.

[راجع: ٣٥٨١].

تخریج: [استاده صحيح، م: ٢٨٢١].

٤٠٤٢ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَبَّيْقِي، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطْكُمْ عَلَى الْحَوْضِ، وَلَا نَأْتَعَنْ أَفْوَاتِنَا، ثُمَّ لَأَغْلِبَنَّ عَلَيْنَمْ،

say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone.'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6575) and Muslim (2297)]

4043. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said one thing and I say another. I heard the Messenger of Allah (ﷺ) say: "Whoever dies associating anything with Allah will enter Hell." And I say: Whoever dies not associating anything with Allah will enter Paradise.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1238) and Muslim (92)]

فَأَقُولُ: «يَا رَبُّ، أَضْخَابِي» فَقَالَ: إِنَّكَ لَا تَنْدِي مَا أَخْذَنَا بَعْدَكَ. [راجع: ٣٦٣٩].

تخریج: [استاده صحيح، خ: ٦٥٧٥)، م: ٢٢٩٧].

٤٠٤٣ - حَدَّثَنَا أَبْنُ ثُمَيرٍ: حَدَّثَنَا الأَعْمَشُ عَنْ شَفِيقٍ: عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَةً، وَقُلْتُ أُخْرَى، سَوْفَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ مَاتَ وَهُوَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ، وَقُلْتُ أَنَا: مَنْ مَاتَ وَهُوَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ وَوَاقَفَهُ أَبُو بَكْرٍ عَنْ عَاصِمٍ خَلَافَ أَبِي مُعَاوِيَةَ، حَدَّثَنَا أَسْوَدٌ. [راجع: ٣٥٥٢].

تخریج: [استاده صحيح، خ: ١٢٣٨)، م: ٩٢].

4044. It was narrated that Shaqeeq said: 'Abdullah said: "No one has more protective jealousy (*gheerah*) than Allah, may He be glorified and exalted. Hence He forbade immoral actions. And none loves to be praised more than Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4634) and Muslim (2760)]

4045. It was narrated that al-Aswad said: 'Alqamah and I entered upon 'Abdullah bin Mas'ood and he said: When one of you bows, let him put his forearms on his thighs. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ) in prayer.

٤٠٤٤ - حَدَّثَنَا أَبْنُ ثُمَيرٍ: حَدَّثَنَا الأَعْمَشُ عَنْ شَفِيقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَحَدُ (٤٢٦/١) أَغْيَرُ مِنَ اللَّهِ عَزَّ وَجَلَّ، وَلَدَلِكَ حَرَمُ الْفَوَاجِحِ، وَمَا أَحَدُ أَحَبَّ إِلَيْهِ الْمُدْخُ مِنَ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٣٦١٦].

تخریج: [استاده صحيح، خ: (٤٦٣٤)، م: ٢٧٦٠].

٤٠٤٥ - حَدَّثَنَا أَبْنُ ثُمَيرٍ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَشْوَدِ قَالَ: دَخَلْتُ أَنَا وَعَلْقَمَةً عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَقَالَ: إِذَا رَأَيْتُمْ أَحَدَكُمْ فَلْتَفِرُّشْ ذِرَاعِيهِ فَخَذِيلِيهِ، فَكَانَيْتِي أَنْظَرْتُ إِلَى اجْتِلَافِ أَصْبَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ. [راجع: ٣٥٨٨].

Comments: [Its isnad is saheeh, Muslim (534)]

4046. It was narrated that 'Abdullah (رض) said: I never saw the Messenger of Allah (ﷺ) offer any prayer but it was on time, except two prayers: *Maghrib* and *'Isha'* in Muzdalifah, and he prayed *Fajr* on that day before the time when he usually prayed it (but after ascertaining that dawn had broken). And Ibn Numair said: [*Maghrib* and *'Isha'*], and he prayed them together in Muzdalifah.

Comments: [Its isnad is saheeh, al-Bukhari (1682) and Muslim (1289)]

4047. It was narrated that 'Abdullah (رض) said: I was hiding behind the curtain of the Ka'bah, and three people came who were very fat but not very smart, a Qurashi and his two Thaqafi in-laws or a Thaqafi and his two Qurashi in-laws. They said something I did not understand, then one of them said: Do you think Allah hears what we say? The other said: I think if we raise our voices, He will hear us but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that

تخریج: إسناده صحيح، م: (٥٣٤).

٤٠٤٦ - حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُعْمَرَ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ سَلَاتَةَ قَطُّ إِلَّا لِيُبَيَّنَاهَا، إِلَّا صَلَّاهُنَّ صَلَاتَةَ الْمَغْرِبِ وَصَلَاتَةَ الْعِشَاءِ، يَجْمِعُ، وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا، وَقَالَ ابْنُ نُعْمَرَ: الْعِشَاءُنِينَ، فَإِنَّهُ صَلَّاهُنَا يَجْمِعًا. [راجع: ٣٦٣٧]

تخریج: إسناده صحيح، خ: (١٦٨٢)، م: (١٢٨٩).

٤٠٤٧ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ مُشَتَّرًا بِأشْتَارِ الْكَعْبَةِ، قَالَ: فَجَاءَ ثَلَاثَةُ نَفَرٌ، كَثِيرُ شَحْمٍ بُطْرُونِيمْ، قَلِيلُ فَقَهَ قُلُوبِهِمْ، فُرِشُؤُ وَخَنَّاهُ تَقْبِيَانْ، أَوْ تَقْنَيُ وَخَنَّاهُ قُرْبَيَانْ، فَتَكَلَّمُوا بِكَلَامِ لَمْ أَفْهَمْهُ، فَقَالَ بِنُصْبِهِمْ: أَتَرَوْنَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَسْمَعُ كُلَّمَا هَذَا؟ فَقَالَ الْآخْرَانِ: إِنَّا إِذَا رَفَعْنَا أَصْوَاتَنَا سَمِعْنَا، وَإِذَا لَمْ تَرْفَعْ أَصْوَاتَنَا لَمْ يَسْمَعْنَا، قَالَ: وَقَالَ الْآخْرُ: إِذْ سَمِعْتَ مِنْ شَيْئَا سَمِعَةَ كُلَّهُ، قَالَ: فَذَكَرْتَ ذَلِكَ لِلَّهِ بِكَلِمَتَيْهِ، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «وَمَا كُنْتُ تَشَتَّرُونَ أَنْ يَسْهَدَ عَنْكُمْ سَمْكُ وَلَا أَصْسَكُمْ» إِلَى قَوْلِهِ «وَلَيَكُنْ طَنَّكُ الَّذِي طَنَّشَ بِرَبِّكُو أَرَدَكُو فَأَضَبَّحْتُمْ مِنْ الْخَيْرِينَ»

(فضلت: ٢٢، ٢٣). [راجع: ٣٦١٤].

Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 40:22-23].

Comments: [Its *isnad* is *sahih*, al-Bukhari (1417) and Muslim (2775)]

4048. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Do not acquire farmland, lest you become too interested in worldly matters..."

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

تخریج: إسناده صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

٤٠٤٨ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ عَنْ شِمْرِ بْنِ عَطِيَّةَ، عَنْ مُبِيرَةَ بْنِ سَعْدِ بْنِ الْأَخْرَمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْتَحْدُوا الصَّيْقَةَ، فَتَرْغِبُوا فِي الدُّنْيَا» قَالَ: ثُمَّ قَالَ عَبْدُ اللَّهِ: وَبِرَادَانَ مَا يُرَاذُونَ: وَبِالْمَدِينَةِ مَا يَأْتِيُونَ! [٣٥٧٩]

تخریج: إسناده ضعيف، المغيرة بن سعد بن الأخرم لم يوثقه غير ابن حبان والعلجي، وأبوه سعد بن الأخرم مختلف في صحبه.

4049. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Whoever swears a (false) oath in order to usurp the property of a Muslim will meet Allah when He is angry with him." Al-Ash'ath said: By Allah, that was said concerning me. There was a dispute between me and a Jewish man concerning some land; he denied my right, so I took him to the Prophet (ﷺ). The Messenger of Allah (ﷺ) said to me: "Do you have any proof?" I said: No. He said to the Jewish man: "Swear an oath." I said: O Messenger of Allah, then he will swear an oath and take my property. Then Allah, may He be glorified and exalted,

٤٠٤٩ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ عَنْ شَفِيقِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَّفَ عَلَى تَبِينِ، لِيَقْطَعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقَى اللَّهُ عَزَّ وَجَلَّ، وَهُوَ عَلَيْهِ غَضِبٌ» فَقَالَ الْأَشْعَثُ: فِيَ وَاللَّهِ كَانَ ذَاكَ، كَانَ يَتَبَيَّنُ وَيَتَبَيَّنُ زَجْلٌ مِنَ الْيَهُودِ أَرْضٌ، فَجَحَدَنِي، فَنَدَمَنِي إِلَى التَّبِيَّنِ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَكَ يَتَبَيَّنَهُ؟» قَلَّتْ: لَا، فَقَالَ لِلْيَهُودِيِّ: «اخْلِفْ». قَلَّتْ: يَا رَسُولَ اللَّهِ؟ إِذْنَ يَخْلِفُ، فَيَنْهَى مَالِي، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «إِنَّ الَّذِينَ يَتَنَزَّلُونَ بِمَهْدِ اللَّهِ وَأَنْعَنُونَ تَعْمَلُهُمْ فَيَنْهَا» إِلَى آخِرِ الْآيَةِ (آل عمران: ٧٧). [٣٥٧٦]

revealed the verse: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment" [Al 'Imran 3:77].

Comments: [Its isnad is saheeh, al-Bukhari (2416) and Muslim (138)]

4050. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "The most severely punished of the people of Hell on the Day of Resurrection will be the image makers."

Comments: [Its isnad is saheeh, al-Bukhari (5950) and Muslim (2109)]

تخریج: اسناده صحيح، خ: (٢٤١٦)، م: (١٣٨).

٤٠٥٠ - حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمِ بْنِ ضَبْطَيْنِ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ وَكِيعٌ: «إِنَّ مِنْ أَشَدَّ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرِينَ» وَقَالَ وَكِيعٌ: أَشَدُّ النَّاسِ.

[راجع: ٣٥٥٨]

تخریج: اسناده صحيح، خ: (٥٩٥٠)، م: (٢١٠٩).

4051. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) used to sleep on his back until he breathed deeply, then he would get up and pray and would not do *wudoo'*.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because al-Hajjaj - bin Artat - is *da'eef*]

٤٠٥١ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَاجُ عَنْ حَمَادَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ وَكِيعٌ كَانَ يَنَمُّ مُسْتَلْقِيَا حَتَّى يَقْنَعَ، ثُمَّ يَثُومُ، فَيَصْلِيُ، وَلَا يَتَوَضَّأُ.

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف الحاجاج، وله شاهد من حديث ابن عباس عند البخاري: (١٣٨)، ومسلم: (٧٦٣).

4052. It was narrated from 'Abdullah, from the Prophet (ﷺ)... And he mentioned (the same report).

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because al-Hajjaj - bin Artat - is *da'eef*]

٤٠٥٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَخْيَى بْنُ زَكْرِيَّاً: حَدَّثَنَا حَجَاجُ عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ وَكِيعٌ، فَذَكَرَهُ. [راجع: ٤٠٥١].

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف حاجاج.

4053. It was narrated that 'Abdullah said: The Prophet ﷺ went out to relieve himself, then he said: "Bring me something to clean myself with, but do not bring me any old bone or dung." Then I brought him some water and he did *wudoo'*, then he stood and prayed, then he leaned forward and put his hands together when he bowed and placed them between his thighs.

Comments: [Its *isnad* is *da'eef* because Laith is *da'eef*; he is Ibn Abi Sulaim]

4054. It was narrated that 'Abdullah said: We came to the Messenger of Allah ﷺ concerning a man, asking for permission to cauterise him, but he remained silent. We asked him again and he remained silent. Then we asked him a third time and he said: "Cauterise him using hot stones as if you wish," as if he was angry.

Comments: [A *sahih hadeeth*]

4055. It was narrated that 'Abdullah (رض) said: I saw the Messenger of Allah ﷺ saying *takbeer* every time he raised and lowered his head (in prayer), and every time he moved to stand or sit, and saying the *salam* to his right and to his left, *as-salamu 'alaikum wa rahmatullahi, as-salamu 'alaikum wa rahmatullahi*, until the side of his cheek appeared, and I saw Abu Bakr and 'Umar doing likewise.

٤٠٥٣ - حَدَّثَنَا أَبْنُ فُضِيلٍ: حَدَّثَنَا لَيْثٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَشْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَاجَةٍ لَهُ، فَقَالَ: «إِنَّمَا يَشْتَهِي أَشْتَهِي بِهِ، وَلَا تُغْرِيَنِي حَاتِلًا وَلَا رَجِعًا» ثُمَّ أَتَيْتُهُ بِمَاء، فَوَضَّأَ، ثُمَّ قَامَ، فَصَلَّى، فَحَنَّا، ثُمَّ طَبَقَ يَدَيْهِ جِينَ رَكْعَةً، وَجَعَلَهُمَا يَئِنَّ فَجَذِيَّهُ.

تخریج: إسناده ضعیف لضعف لیث.

٤٠٥٤ - حَدَّثَنَا شَيْعَانُ بْنُ دَاؤِدَ: حَدَّثَنَا زَهْيرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِيهِ الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَجْلِ سَنَدِيَّهُ أَنْ تَكُونُهُ، فَسَكَّ، ثُمَّ سَأَلَنَا مَرْأَةٌ أُخْرَى، فَسَكَّ، ثُمَّ سَأَلَنَا النَّائِلَةَ، قَالَ: «إِرْضِفُوهُ إِنْ شِئْتُمْ» كَانَهُ غَضِيبًا.

[راجع: ٣٧٠١].

تخریج: حادیث صحيح، زهیر - وإن سمع من أبي إسحاق السیعی بعد الاختلاط - متابع.

٤٠٥٥ - حَدَّثَنَا شَيْعَانُ بْنُ دَاؤِدَ: حَدَّثَنَا زَهْيرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ أَبْنِ (١) الْأَشْوَدِ، عَنْ عَلْقَمَةَ وَالْأَشْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: أَنَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرِرُ فِي كُلِّ رَفِيعٍ وَوَقْعِي وَقِيَامٍ وَقَعْدَةٍ، وَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ يَسْارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يَنْدُو جَانِبُ حَدَّوْهُ، وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ يَفْعَلُانِ ذَلِكَ.

[راجع: ٣٦٦٠].

Comments: [A saheeh hadeeth]

4056. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) went out to relieve himself and said: "Bring me three stones." I looked and I found two stones but I did not find a third, so I brought him two stones and a piece of dung; he took the two stones and threw the piece of dung away, and he said: "It is impure."

Comments: [Its isnad is Saheeh]

تخریج: حديث صحيح، زهیر متتابع.
٤٠٥٦ - حَدَّثَنَا شَلِيمَانُ بْنُ دَاؤِدَ: حَدَّثَنَا رَهْبَرٌ:
حَدَّثَنَا أَبُو إِشْحَاقَ، قَالَ: لَيْسَ أَبُو عَيْدَةَ ذَكَرَهُ،
وَلَيْسَ عَبْدَ الرَّحْمَنَ بْنَ الْأَشْوَدَ عَنْ أَبِيهِ، عَنْ
عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى الْخَلَاءَ،
وَقَالَ: «إِنِّي بِتَلَاقِي أَخْبَارٍ» فَالْمَسْتَ
فَوَجَدَتْ حَجَرَيْنِ، وَلَمْ أَجِدِ الْأَلْبَثَ، فَأَتَيْتَهُ
بِحَجَرَيْنِ وَرَوَيْتَهُ، فَأَخَذَ الْحَجَرَيْنِ وَالْأَلْبَثَ
الرَّوَيْتَ، وَقَالَ: «إِنَّهَا بِرِّكْسٌ». [راجع: ٣٦٨٥]

تخریج: إسناده صحيح، زهیر. وإن سمع من أبي إسحاق السبئي بعد الاختلاط - روايته هذه
ما انتقاء البخاري من حديثه في «صحيحة» خ: (١٥٦).

4057. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) divided the booty of Hunain at al-Jiranaah. They crowded around him and the Messenger of Allah (ﷺ) said: "One of the slaves of Allah was sent by Allah, may He be glorified and exalted, to his people but they disbelieved him and wounded him in the head. He started wiping the blood from his forehead and saying: Lord forgive my people for they do not know." 'Abdullah said: It is as if I can see the Messenger of Allah (ﷺ) wiping his forehead and showing how that man did.

Comments: [Saheeh; this is a hasan isnad]

4058. It was narrated that Humaid bin 'Abdur-Rahman said: Ibn Mas'ood said: I was not

٤٠٥٧ - حَدَّثَنَا يَهْرَبُ: حَدَّثَنَا حَمَادَ بْنُ زَيْدٍ:
حَدَّثَنَا عَاصِمٌ بْنُ بَهْدَلَةَ عَنْ أَبِيهِ وَابْنِهِ، عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَنَائِمَ حُبَيْنَ بِالْجَعْزَانَةِ، قَالَ: فَازَ حَمُوا
عَلَيْهِ، قَالَ: فَقَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ عَبْدَاً
مِنْ عِبَادِ اللَّهِ بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ إِلَيَّ فَؤُمَهُ،
فَكَذَبُوهُ، وَشَجَوْهُ، فَجَعَلُونَ يَمْسَحُونَ الدَّمَ عَنْ
جَيْهِهِ، وَيَقُولُونَ: رَبَّ اغْفِرْ لِقَوْمِيِّ، فَإِنَّهُمْ لَا
يَعْلَمُونَ» قَالَ: قَالَ عَبْدُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَكَانَتِي أَنْظَرْتُ
إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ جَيْهَتِهِ، يَحْكِي
إِلَيَّ رَجُلٌ. [راجع: ٣٦١١]

تخریج: صحيح، وهذا إسناد حسن من
أجل عاصم.

٤٠٥٨ - حَدَّثَنَا أَبْنُ أَبِي عَيْدَيْ وَزَيْدَ قَالَا:
أَخْبَرَنَا أَبْنُ عَوْنَ عَنْ عَمْرُو بْنِ سَعِيدٍ، عَنْ

prevented from three things - Ibn 'Awn said: 'Amr forgot one and I forgot another, but this remains - from private conversation, from such and such, and from such and such. I came to him and Malik bin Murarah ar-Rahawi was with him. I caught the end of what he was saying, which was: O Messenger of Allah, I am a man who has been given a (fair) share of beauty as you can see, and I do not like any one among the people to be better than me in the straps of his sandals or anything more than that; is that not wrongdoing? He said: "That is not wrongdoing; rather wrongdoing is rejecting the truth and looking down at people."

Comments: [Its *isnad* is *saheeh* if it is proven that Humaid bin 'Abdur-Rahman - who is al-Himyari - heard from Ibn Mas'ood]

4059. It was narrated that 'Abdullah said: Mention was made to the Messenger of Allah ﷺ of a man who slept all night until morning came. He said: "That is a man in whose ear - or ears - the *Shaitan* urinated."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3270) and Muslim (774)]

4060. It was narrated that Abu Wa'il said: 'Abdullah used to give a reminder every Thursday, and it was said to him: We wish you would give us a reminder every day. He said: I do not like to bore you; the Messenger of Allah ﷺ

حُمَيْدٌ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ أَبْنُ مَشْعُودٍ: كُنْتُ لَا أَخْبِسُ عَنْ ثَلَاثَةِ، وَقَالَ أَبْنُ عَوْنَى: فَتَسْأَلُنِي عُمَرُ وَاحِدَةً، وَتَبَيَّثُ أَنَا أَخْرَى، وَبَيَّثُ هَذِهِ عَنِ التَّجْوِيْنِ كَذَا وَغَنِّ كَذَا، قَالَ: فَأَنْتُمْ، وَعِنْهُ تَالِكُ بْنُ مُرَارَةَ الرَّهَاوِيَّ، قَالَ: فَأَنْزَكْتُ مِنْ أَخْرِيْ حَدِيثِيْ، وَهُوَ يَقُولُ: يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ فَدَقْبِيسٌ لِي مِنَ الْجَمَالِ مَا تَرَى، فَمَا أَجِبُ أَنْ أَخْدَى مِنَ النَّاسِ فَضَلَّنِي بِشَرَائِكِنِ فَعَا فَوْهَمَهَا، أَفَلَيْسَ ذَلِكَ هُوَ الْبَعْيُ؟ قَالَ: «لَيْسَ ذَلِكَ بِالْبَعْيِ، وَلَكِنَّ الْبَعْيَ مِنْ سَفَهِ الْحَقِّ، أَوْ بَطْرِ الْحَقِّ، وَعَمَّطَ النَّاسَ».

[راجع: ٣٦٤٤].

تخریج: إسناده صحيح إن ثبت سباع
حمد بن عبد الرحمن الحميري من ابن مسعود،
وتقديم الكلام في ذلك برقم: (٣٦٤٤).

٤٠٥٩ - حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ بِيَلِيْلٍ رَجُلٌ نَامَ لَيْلَةَ حَتَّى أَشْبَحَ، قَالَ: «ذَاكَ رَجُلٌ بَالِ الشَّيْطَانِ فِي أَذْيَهِ، أَوْ أَذْيَهُ». [راجع: ٣٥٥٧].

تخریج: إسناده صحيح، خ: (٣٢٧٠)، م: (٧٧٤).

٤٠٦٠ - حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: كَانَ عَبْدُ اللَّهِ مِمَّا يُذَكِّرُ كُلَّ يَوْمٍ الْخَمِيسَ، فَقَلَّ لَهُ: لَوْدَدْنَا أَنْكَ ذَكَرْنَا كُلَّ يَوْمٍ، قَالَ: إِنِّي أَكْرَهُ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ

used to choose the right time to exhort us for fear of boring us.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (70) and Muslim (2821)]

اللَّهُ يَعْلَمُ كَانَ يَحْوِلُنَا بِالْمَوْعِدَةِ كَرَاهِيَّةُ السَّاَمِةِ عَلَيْنَا. [راجع: ٣٥٨١].

تخریج: إسناده صحيح، خ: (٧٠)، م: (٢٨٢١).

4061. It was narrated from Muhammad bin 'Abdur-Rahman bin Yazeed, from his father, who said: I was with 'Abdullah until he came to Jamratul-'Aqabah, and he said: Give me some stones. I gave him seven stones and he said to me: Take hold of the camel's reins. Then he went back to it and stoned it from the bottom of the valley with seven stones, whilst riding, and saying *takbeer* with every throw. And he said: O Allah, make it an accepted *Hajj* and a forgiven sin. Then he said: Here is where the one to whom Sooratal-Baqarah was revealed used to stand.

Comments: [*Saheeh* apart from the words "O Allah, make it an accepted *Hajj* and a forgiven sin"; this has a *da'eef isnad* because of the weakness of Laith]

4062. It was narrated that Abu Wa'il said: A man came to 'Abdullah bin Mas'ood and said: Last night I recited al-Mufassal in one *rak'ah*. 'Abdullah said: Is it like dry dates falling from a branch when shaken, is it a quick recitation like reciting poetry? I learned the pairs that the Messenger of Allah (ﷺ) used to put together, two soorahs in one *rak'ah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4996) and Muslim (822)]

٤٠٦١ - حَدَّثَنَا حَبِيرٌ عَنْ لَيْثٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ حَتَّى اتَّهَى إِلَى حَمْرَةِ الْعَقْبَةِ، فَقَالَ: نَأْوِلُنَا أَخْجَارًا، قَالَ: فَنَاؤْلُهُ سَبْعَةً أَخْجَارًا، فَقَالَ لِي: حَذْ لِي زِمَامِ النَّاقَةِ، قَالَ: تُمْ عَادَ إِلَيْهَا، فَرَمَيْتُ بِهَا مِنْ بَطْنِ الْوَادِي بِسَبَعَ حَضِيبَاتٍ، وَهُوَ رَاكِبٌ، يَكْبِرُ مَعَ كُلِّ حَصَّةٍ، وَقَالَ: اللَّهُمَّ اجْعَلْهُ حَجَّاً مَبْرُورًا، وَذَنْبًا مَغْفُورًا، ثُمَّ قَالَ: هَاهُنَا كَانَ يَقُولُ الَّذِي أَنْزَلَنَا عَلَيْهِ سُورَةَ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخریج: صحيح دون قوله: «اللهم اجعله حجا مبرورا، ذنبا مغفورة» وهذا إسناد ضعيف لضعف ليث.

٤٠٦٢ - حَدَّثَنَا مُهَمَّمٌ: أَخْبَرَنَا سَيَّارٌ عَنْ أَبِيهِ وَأَئِيلٍ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَقَالَ: إِنِّي قَرأتُ الْبَارِحَةَ الْمُفَضَّلَ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللَّهِ، أَنْتَ رَكِنُ الدَّلَلِ، وَهَذَا كَهْدَ الشَّعْرِ؟ إِنِّي لَأَعْلَمُ الظَّاهِرَ الَّتِي كَانَ رَسُولُ اللَّهِ يَقُولُ يَقُولُ يَقُولُ يَقُولُ، سُورَتَيْنِ فِي رَكْعَةٍ. [راجع: ٣٦٠٧].

تخریج: إسناده صحيح، خ: (٤٩٩٦)، م: (٨٢٢).

4063. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah)" [al-Mursalat 77:1] was revealed to him; we learned it from him. Then a snake came from the side of the cave, and he said: "Kill it," so we rushed to kill it but it got away from us. He said: "It was protected from your evil as you were protected from its evil."

Comments: [Its isnad is saheeh, al-Bukhari (1830) and Muslim (2234)]

4064. It was narrated that 'Abdullah (رضي الله عنه) said: When we sat with the Messenger of Allah (ﷺ) in the prayer, we would say: Peace be upon Allah before His slaves, peace be upon Jibreel, peace be upon Mika'eel, peace be upon So and so, peace be upon So and so. Then we heard the Messenger of Allah (ﷺ) say: "Allah Himself is *as-Salam* (peace), so when one of you sits in the prayer, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah.' If he says that, it will reach all the righteous slaves in heaven and on earth. 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him

٤٠٦٣ - حَدَّثَنَا حَجَّاجُ: حَدَّثَنَا شَفِيْاً: حَدَّثَنَا مُتَصُّرٌ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ أَبْنَى مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَارٍ، فَأَنْزَلَتْ عَلَيْهِ 《وَالْمُرْسَلَاتِ》 (المرسلات: ١)، فَجَعَلْنَا تَكَلَّمًا مِنْهُ، فَحَرَجَتْ حَيَّةٌ مِنْ جَانِبِ الْغَارِ، فَقَالَ: «اقْتُلُوهَا» فَتَبَادَرْنَاهَا، فَبَقَيْتَا، فَقَالَ: إِنَّهَا وَقَيْتُ شَرَكُمْ كَمَا وَقَيْتُ شَرَهَا.

[راجع: ٣٥٧٤].

تخریج: إسناده صحيح، خ: (١٨٣٠)، م: (٢٢٣٤).

٤٠٦٤ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَفِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ فُلِّنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادَوْهُ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى قُلَّابِ، السَّلَامُ عَلَى فُلَّابِ، قَالَ: فَسَمِعْنَا رَسُولَ اللَّهِ ﷺ، فَقَالَ: إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسَنَا أَخْدُوكُمْ (٤٢٨/١) فِي الصَّلَاةِ فَلَيْسُ: التَّحْيَاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالْمَلَائِكَةُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - فَإِذَا قَاتَلَهَا أَصْبَابُ كُلِّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ - أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَحِيرُ بَعْدُ مِنَ الدُّعَاءِ مَا شَاءَ.

[راجع: ٣٥٦٢].

choose whatever supplication he wants."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (831) and Muslim (402)]

4065. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The blood of a Muslim man who bears witness that there is no god but Allah and that I am the Messenger of Allah is not permissible (to be shed) except in one of three cases: a married adulterer, a soul for a soul, and one who leaves his religion and separates from the *jama'ah* (the main body of Muslims)."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6878) and Muslim (1676)]

4066. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "There will be tribulations and things that you disapprove of." We said: O Messenger of Allah, what do you instruct us to do? He said: "Pay your dues (to others), and ask Allah for what is due to you."

Comments: [A *saheeh hadeeth*]

٤٠٦٥ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَجْعَلُ دُمُّ امْرِيٍّ يَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلَّا يَأْخُذَنِي ثَلَاثَةُ: الشَّيْءُ الرَّأْيِ، وَالْعَقْدُ بِالْفَقْرِ، وَالثَّارِكُ لِدِينِ الْمُغَارِفِ لِلْجَمَاعَةِ». [راجع: ٣٦٢١].

تخریج: إسناده صحيح، خ: (٨٣١)، م: (٤٠٢).

٤٠٦٦ - حَدَّثَنَا مُؤْمَلٌ: حَدَّثَنَا سُقْيَانُ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّهَا سَكُونُ فِيمْ وَأَمْرُرْ تُنْكِرُونَهَا» قَالُوا: يَا رَسُولَ اللَّهِ، فَمَا تَأْمُرُنَا؟ قَالَ: «تُؤْدُونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ عَزَّ وَجَلَّ الَّذِي لَكُمْ». [راجع: ٣٦٤٠].

تخریج: حديث صحيح، خ: (٢٦٠٣)، مؤمل بن اسماعيل - وإن كان سوء الحفظ - ثقة في سفيان الثوري، كما ذكر ابن معين، ثم هو قد توبع.

4067. A similar report was narrated from 'Abdullah, from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Comments: [A *saheeh hadeeth*]

٤٠٦٧ - قَالَ مُؤْمَلٌ: وَجَدْتُ فِي مَوْضِعٍ آخَرَ: حَدَّثَنَا سُقْيَانُ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَابْنِ، عَنْ عَمْرُو بْنِ شُرَخِيلَ، عَنْ عَبْدِ اللَّهِ عَنْ الشَّيْءِ بِمِثْلِهِ. [راجع: ٣٦٤٠].

تخریج: حديث صحيح، خ: (٢٦٠٣).

4068. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in the cave and a snake appeared. We rushed to kill it but it got away from us and entered the hole. The Prophet (ﷺ) said: "It was protected from your evil as you were protected from its evil."

Comments: [Its isnad is saheeh, al-Bukhari (3317) and Muslim (2234)]

٤٠٦٨ - حَدَّثَنَا أَشْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ وَمَنْظُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْغَارِ، فَخَرَجَتْ عَلَيْنَا حَيَّةٌ، فَبَادَرْنَاهَا، فَسَبَقْنَا، فَدَخَلَتِ الْجُحْرَ، فَقَالَ النَّبِيُّ ﷺ: «وُقِيتُ شَرَكُمْ كَمَا وُقِيتُ شَرَكِي» قَالَ: وَرَأَى الْأَعْمَشُ فِي الْحَدِيثِ قَالَ: كُنَّا نَلْقَاهَا مِنْ فِيهِ، وَهِيَ رَطِبَةٌ. [راجع: ٣٥٧٤].

تخریج: إسناده صحيح، خ: (٢٢٣٤)، م: (٣٣١٧).

4069. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed to him. As we were learning it fresh from his lips, a snake appeared and he said: "Kill it." We rushed to kill it but it got away from us. Then the Messenger of Allah (ﷺ) said: "It was protected from your evil as you were protected from its evil."

Comments: [Its isnad is saheeh, al-Bukhari (3317) and Muslim (2234)]

٤٠٦٩ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَشْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَارٍ، وَقَدْ أَنْزَلَتْ عَلَيْهِ «وَلَمْ يَكُنْ لَّهُ كُفُورٌ عَنْهَا» (المرسلات: ١) قَالَ: فَخَنَّ تَأْخُذُهَا مِنْ فِيهِ رَطِبَةً، إِذْ خَرَجَتْ عَلَيْنَا حَيَّةٌ، فَقَالَ: «أَتُقْتُلُوهَا» فَابْتَدَأُنَاهَا لِيُلْتَهَا، فَسَبَقْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَقَاتَاهَا اللَّهُ شَرَكُمْ كَمَا وَقَاتُوكُمْ شَرَهَا». [راجع: ٣٥٧٤].

تخریج: إسناده صحيح، خ: (٣٣١٧)، م: (٢٢٣٤).

4070. It was narrated that Tariq bin Shihab said: I heard Ibn Mas'ood say: I was present with al-Miqdad bin al-Aswad -someone else said - during an incident which, if it were to happen to me, it would be dearer to me than anything else. He came to the Messenger of Allah (ﷺ) when he

٤٠٧٠ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مُخَارِقِ الْأَخْسَى، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: سَمِعْتُ ابْنَ مَشْعُودٍ يَقُولُ: لَقَدْ شَهِدْتُ مِنَ الْوَقَدَادِ بْنَ الْأَشْوَدِ - قَالَ غَيْرُهُ شَهِدَهَا - لَأَنَّ أَكُونَ أَنَا صَاحِبُ أَحَبِّ إِلَيَّ مِمَّا عُدِلَ بِهِ، أَتَنِي النَّبِيُّ ﷺ وَهُوَ يَدْعُ عَلَى

was praying against the *mushrikeen* and said: By Allah, O Messenger of Allah, we will not say as the people of Moosa said (to Moosa), "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:24]; rather we will fight on your right and on your left, in front of you and behind you. And I saw the face of the Messenger of Allah (ﷺ) brighten and he was pleased with that.

Comments: [Its isnad is *saheeh*, al-Bukhari (3952)]

4071. It was narrated from as-Suddi that he heard Murrah (say) that he heard 'Abdullah - Shu'bah said: and he attributed it to the Prophet (ﷺ) but I do not attribute it to him for you - say concerning the verse "And whoever inclines to evil actions therein [in *al-Masjid-al-Haram*] or to do wrong" [al-Hajj 22:25]: If a man were to think of doing evil actions therein when he is in 'Adan Abyan, Allah, may He be glorified and exalted, will cause him to taste a painful torment.

Comments: [Its isnad is *hasan*. It was narrated in both *marfoo'* and *mawqoof* reports; the *mawqoof* version is more *saheeh*]

4072. It was narrated from 'Abdullah (رض) that the Prophet prayed *Zuhr* or *'Asr* with five *rak'ahs*, then he did the two prostrations of forgetfulness. Then the Messenger of Allah (ﷺ) said: "These two prostrations are for anyone among you who thinks that he did more or less."

الْمُشْرِكِينَ، قَالَ: لَا تَقُولُ لَكَ كَمَا قَالَ فَزُونُ
مُوسَى: «إذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا
قَاعِدُونَ» (المائدة: ٢٤) وَلَكِنْ تُقَاتِلُ عَنْ
بَيْنِكَ وَعَنْ شَمَائِلِكَ، وَمِنْ بَيْنِ يَدَيْكَ وَمِنْ
حَلْفِكَ، فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
وَجْهَهُ، وَسَرَّهُ ذَاكَ. [رَاجِع: ٣٦٩٨].

تخریج: [إسناده صحيح، خ: (٣٩٥٢)].

٤٠٧١ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَعْبَةُ
عَنِ الشَّدِّيِّ: أَنَّهُ شَيَعَ مُرَّةً: أَنَّهُ شَيَعَ عَبْدَاللَّهِ
- قَالَ لِي شَعْبَةُ: وَرَقَّهُ، وَلَا أَرْقَعَهُ لَكَ -
يَقُولُ فِي قَوْلِهِ عَزَّ وَجَلَّ: «وَمِنْ بُرْدَةِ فِيهِ
بِالْحَكَامِ يُطْلَمِ» (الحج: ٢٥) قَالَ: لَوْ أَنَّ
رَجُلًا هُمْ فِيهِ بِالْحَادِ وَهُوَ بِعِدَنَ أَبْيَنَ، لَأَذَاقَهُ
اللَّهُ عَزَّ وَجَلَّ عَذَابًا أَلِيمًا.

تخریج: [إسناده حسن، روی مرفوعاً وموقوفاً،
والموقوف أصح، إساعيل الذي مختلف فيه،
وحديثه لا يرقى إلى الصحة].

٤٠٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا
شَيْبَانُ: حَدَّثَنَا جَابِرٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْأَسْوَدِ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
خَمْسَةَ سُرُّ سَجَدَ سَجْدَتَيْنِ، قَالَ: «هَذِهِ
السَّجْدَتَيْنِ لِمَنْ طَنَّ وَنَكَمْ أَنَّهُ زَادَ أَوْ نَقَصَ». [رَاجِع: ٣٥٦٦].

Comments: [Hasan; this *isnad* is *da'eef*. It is a repeat of 3883]

4073. It was narrated from Huzail bin Shurahbeel that al-Ash'ari was asked about a daughter, a son's daughter, a sister through the father and mother (full sister) [i.e., a case of inheritance]. He allocated half to the daughter and the rest to the sister, and he did not allocate anything to the son's daughter. They went to Ibn Mas'ood and told him (about that) and he said: I would go astray, and I would not be one of the rightly guided (cf. 6:45) if I accepted his verdict and ignored the verdict of the Messenger of Allah (ﷺ). Then Ibn Mas'ood said: The daughter gets one half, the son's daughter gets one sixth and what is left goes to the sister.

Comments: [A *saheeh hadeeth*. This is a *da'eef isnad* because Ibn Abi Laila is *da'eef*]

4074. It was narrated from Abu 'Ubaidah that 'Abdullah said: After the two *rak'ahs* (i.e., in the first *tashahhud*), the Prophet (ﷺ) would be as if he were (sitting on) baked stones.

Comments: [Its *isnad* is *da'eef* because it is interrupted; Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

4075. It was narrated from Abu 'Ubaidah, from his father 'Abdullah bin Mas'ood, that the Prophet (ﷺ) said: "If you are

تخریج: حسن، وهذا إسناد ضعيف لضعف جابر الحنفي.

٤٠٧٣ - حدثنا هشيم عن ابن أبي ليلٰ، عن أبي قيسٍ، عن هرقل بن شرخيلٍ: أنَّ الأشعريَّ أتى في ابنته، وابنة ابنِه، وأختَه أباً، وأمَّا، فَجَعَلَ لِلابنةِ الضُّفَرَ، ولِالأختِ مَا يَقْرَأُ، وَلَمْ يَجْعَلْ لِابنةِ الابنِ شِيَّتاً، قَالَ: فَأَتَوْا بْنَ مَسْعُودَ، فَأَخْبَرَهُ، قَالَ: لَقَدْ ضَلَّتْ إِذَا وَمَا أَنَا مِنَ الْمُهَتَّمِينَ إِنِّي أَحَدُتْ بَقْوَاهُ وَتَرَكْتُ قَوْلَ رَسُولِ اللَّهِ ﷺ، قَالَ: ثُمَّ قَالَ ابْنُ مَسْعُودٍ: لِلابنةِ الضُّفَرَ، ولِابنةِ الابنِ السُّدُسَ، وَمَا يَقْرَأُ للأختٍ. [راجع: ٣٦٩١].

تخریج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن أبي ليلٰ.

٤٠٧٤ - حدثنا عبد القدوسي بن بكير بن حبيسٍ عن مشعرٍ، عن سعد بن إبراهيمٍ، عن أبي عبيدة، عن عبد الله قَالَ: كَانَتْ مَا كَانَ جُلوسُ رَسُولِ اللَّهِ ﷺ فِي الرَّكْعَتَيْنِ عَلَى الرَّضْفِ. [راجع: ٣٦٥٦].

تخریج: إسناد ضعيف لانتطاعه، أبو عبيدة لم يسمع من ابن مسعود.

٤٠٧٥ - حدثنا محمد بن سلمة عن خصيبي، عن أبي عبيدة، عن أبي عبد الله بن مسعودٍ (٤٢٩/١) عن النبي ﷺ قَالَ: إِذَا كُنْتَ فِي

praying and you are not sure whether you did three or four (*rak'ahs*), but you think it most likely that you did four, then say the *tashahhud*, then do two prostrations when you are sitting, before you say the *salam*. Then say the *tashahhud* again, then say the *salam*."

Comments: [Its *isnad* is *da'eef* because it is interrupted. Abu 'Ubaidah did not hear from his father Ibn Mas'ood]

4076. It was narrated that 'Abdullah bin Mas'ood said: If you are not sure about your prayer, when you are sitting, and you do not know whether you prayed three or four, but you think it most likely that you prayed three, then get up and do one *rak'ah*, then say the *salam*, then prostrate twice, then say the *tashahhud*, then say the *salam*. If you think it most likely that you prayed four, then say the *salam*, then prostrate twice, then say the *tashahhud*, then say the *salam*.

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

4077. It was narrated from Abu 'Ubaidah bin 'Abdullah that his father said: The Messenger of Allah (ﷺ) said: "Whoever sends ahead three (of his children) who did not reach puberty, they will be a strong protection against the Fire for him." Abud-Darda' said: I have sent two ahead. He said: "And two." Ubayy bin Ka'b Abul-Mundhir, the leader of the

الصلوة، فشككت في ثلاثة وأربع، وأكثرك طنك على أربع، شهدت، ثم سجدت سجدين، وأنت جالس قبل أن تسلم، ثم شهدت أيضاً، ثم سلمت». [راجع: ٣٦٠٢]

تخریج: إسناده ضعيف، لانقطاعه، عبيدة لم يسمع من أبيه ابن مسعود، وخفيف الجزري سي، الحفظ.

٤٠٧٦ - حديثنا محمد بن فضيل: حدثنا
خبيب: حدثنا أبو عبيدة بن عبد الله، عن عبد الله بن مشعوذ قال: إذا شككت في صلاتيك،
وأنت جالس، فلم تذر ثلاثة صلاته ألم أربعاً،
فيإن كان أكبر طنك أنت صلحت ثلاثة، فقم،
فأرجع رعنده، ثم سلم، ثم اشجد سجدين، ثم
شهد، ثم سلم، وإن كان أكبر طنك أنت
صلحت أربعاً، فسلم، ثم اشجد سجدين، ثم
شهد، ثم سلم. [راجع: ٣٦٠٢]

تخریج: إسناده ضعيف لانقطاعه.

٤٠٧٧ - حديثنا محمد بن يزيد قال: أخبرنا
العوام: حدثنا أبو سعيد مؤذن عمر بن الخطاب عن أبي عبيدة بن عبد الله، عن
أبيه قال: قال رسول الله ﷺ: «من قدم
ثلاثة لم يتبعوا الحديث، كانوا له حسنة
حبيباً من النار» فقال أبو الدرداء: قد
أثنين، قال: «واثنين» فقال أبي بن كعب أبو

prominent Qur'an reciters, said: I sent one ahead. He said: "And one, but that (i.e., the reward) is only (for showing patience) when calamity first strikes."

الْمُتَنَبِّرُ سَيِّدُ الْقُرَاءِ: قَدَّمْتُ وَاجِدًا، قَالَ: «وَوَاجِدٌ، وَلَكِنْ ذَلِكَ فِي أَوَّلِ حَدْفَةٍ». [راجع: ٣٥٥٤]

Comments: [Saheeh because of corroborating evidence; this is a *da'eef isnad* because it is interrupted. Abu 'Ubaidah did not hear from his father 'Abdullah bin Mas'ood]

4078. It was narrated from Abu Muhammad, the freed slave of 'Umar bin al-Khattab, from Abu 'Ubaidah bin 'Abdullah... And he mentioned a similar report, except that he said: Abu Dharr said: I have only sent two ahead. This is also how Yazeed narrated it to us. He said: Abu Dharr said: I have sent two ahead.

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

4079. It was narrated from Abu 'Ubaidah, they differed from Hushaim and said: Abu Muhammad the freed slave of 'Umar bin al-Khattab.

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

تخریج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود، ولجهة حال أبي محمد.

4080. It was narrated from Ibn Sireen that Anas bin Malik attended the funeral of a man among the Ansar. They started to pray out loud for forgiveness for him, and Anas did not disapprove of that. Hushaim said: Khalid said in his *hadeeth*: And they put him

تخریج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود، ولجهة حال أبي محمد.

٤٠٧٨ - حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا الْعَوَامُ عَنْ مُحَمَّدٍ بْنِ أَبِي مُحَمَّدٍ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِي عُيَيْدَةَ، فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: قَالَ أَبُو ذَرٍّ: لَمْ أَقْدَمْ إِلَّا ثَيْنِ، وَكَذَا حَدَّثَنَا يَزِيدُ أَيْضًا، قَالَ: قَالَ أَبُو ذَرٍّ: مَضَى لِي اثْنَانٌ. [راجع: ٣٥٥٤]

تخریج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبي ابن مسعود.

٤٠٧٩ - حَدَّثَنَا مُحَمَّدٌ وَتَزِيدٌ قَالَا: حَدَّثَنَا الْعَوَامُ قَالَ: حَدَّثَنِي أَبُو مُحَمَّدٍ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِي عُيَيْدَةَ، خَالَفَا هُشَيْمًا، فَقَالَا: أَبُو مُحَمَّدٍ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ. [راجع: ٣٥٥٤]

تخریج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود، ولجهة حال أبي محمد.

٤٠٨٠ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ أَبْنَ سِيرِينَ: أَنَّ أَنَسَ بْنَ مَالِكٍ شَهِدَ جِنَازَةَ رَجُلٍ مِنَ الْأَنْصَارِ، قَالَ: قَاتَلُوهُ الْإِسْتُغْفَارَ، فَلَمْ يَنْكِرْ ذَلِكَ أَنَسٌ، قَالَ هُشَيْمٌ: قَالَ خَالِدٌ فِي حَدِيثِهِ: وَأَذْخَلُوهُ مِنْ قِبَلِ رِجْلِ الْقُبْرِ، وَقَالَ

into the grave from the end of the grave. And on one occasion Hushaim said: A man among the Ansar died in Basrah, and Anas bin Malik attended his funeral, and they prayed out loud for forgiveness for him.

Comments: [Its isnad is saheeh]

4081. It was narrated that Muhammad said: I was with Anas during a funeral; he instructed that the deceased should be brought into the grave from the end of the grave.

Comments: [Its isnad is saheeh]

4082. It was narrated that Anas bin Sireen said: Anas was the best of the people in prayer when travelling and when not travelling.

Comments: [Its isnad is saheeh]

4083. It was narrated that Anas bin Sireen said: I saw Anas bin Malik craning his neck to look for something whilst he was praying.

Comments: [Its isnad is saheeh]

4084. It was narrated from al-Aswad, from 'Abdullah, who said: No one of you should give a share of himself to the Shaitan by thinking that it is obligatory to leave to the right only (after finishing the prayer). Most of the time I saw the Messenger of Allah (ﷺ) leave to his left.

Comments: [Its isnad is saheeh, al-Bukhari (852)]

هشيم مرّة: إِنْ رَجُلًا مِنَ الْأَنْصَارِ ماتَ بِالْبَصَرَةِ، فَتَمَدَّهُ أَنَسُ بْنُ مَالِكٍ، فَأَظْهَرُوا لَهُ الْإِسْتِفَارَ.

تخریج: إسناده صحيح.

٤٠٨١ - حَدَّثَنَا عَبْدُ الْأَغْلَى: حَدَّثَنَا خَالِدٌ عَنْ مُحَمَّدٍ قَالَ: كُنْتُ مَعَ أَنَسِي فِي جَنَازَةَ، فَأَمَرَ بِالْمَيِّتِ، فَتَمَّلَّ مِنْ قَبْلِ رِجْلِي الْقَبْرِ.

تخریج: إسناده صحيح.

٤٠٨٢ - حَدَّثَنَا أَبُو ذَالْدَةَ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِي بْنِ سِيرِينَ قَالَ: كَانَ أَنَسُ أَحْسَنُ النَّاسِ صَلَاةً فِي الشَّرِّ وَالْحَضْرِ.

تخریج: إسناده صحيح.

٤٠٨٣ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ أَنَسِي بْنِ سِيرِينَ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ يُشَرِّفُ لِشَيْءٍ، وَهُوَ فِي الصَّلَاةِ، يَنْتَرِي إِلَيْهِ.

تخریج: إسناده صحيح.

٤٠٨٤ - حَدَّثَنَا يَعْنَى عَنِ الْأَغْمَشِ: حَدَّثَنِي عُمَارَةُ: حَدَّثَنِي الْأَشْوَدُ بْنُ يَزِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ وَأَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَغْمَشُ عَنْ عُمَارَةَ، وَأَبْنِ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ شُلَيْهَانَ قَالَ: سَعَيْتُ عُمَارَةَ عَنِ الْأَشْوَدِ، عَنْ عَبْدِ اللَّهِ الْمَعْنَى قَالَ: لَا يَجْعَلُ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا، لَا يَرَى إِلَّا أَنْ حَتَّمَا عَلَيْهِ أَنْ يَنْصِرِفَ عَنْ يَوْمِهِ، فَلَقَدْ

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ انصَارِهِ عَنْ
يَسَارِهِ. [راجع: ٣٦٣١].

تخریج: إسناده صحيح، خ: (٨٥٢).

4085. It was narrated from 'Abdullah from the Prophet (ﷺ): "What a bad thing for one of you to say: I forgot such and such a verse. Rather he was caused to forget."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5039)]

4086. It was narrated that 'Abdullah said: A man said: O Messenger of Allah, will one of us be blamed for what he did during the Jahiliyyah? He said: "If you do well (in Islam) you will not be blamed (for what you did during the Jahiliyyah), but if you do badly in Islam you will be blamed for your earlier and later actions."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6921)]

4087. It was narrated that 'Abdullah (رضي الله عنه) said: A Jew came to the Prophet (ﷺ) and said: O Muhammad, verily Allah will carry the heavens on one finger, and the earths on one finger, and the mountains on one finger, and all living beings on one finger, and the trees on one finger, then He will say: I am the Sovereign. The Prophet (ﷺ) smiled so broadly that his molars could be seen, and said: "They made not a just estimate of Allah such as is due to Him..." [az-

٤٠٨٥ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ،
وَشُعْبَةَ عَنْ مَضْوِرٍ، عَنْ أَبِي وَالْمِلِّ، عَنْ عَبْدِ
اللَّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِنَّمَا لِأَخْدِكُمْ
أَنْ يَقُولُوا: نَبَيَّتْ أَيْهَةَ كَيْتَ وَكَيْتَ، بَلْ هُوَ
سُبْيٌ». [راجع: ٣٩٦٠].

تخریج: إسناده صحيح، خ: (٥٠٣٩).

٤٠٨٦ - حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا
مَضْوِرٌ وَسُلَيْمَانٌ عَنْ أَبِي وَالْمِلِّ، عَنْ
عَبْدِ اللَّهِ، قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَتَوَاحَدُ
بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «إِنَّ أَحَدَكُمْ
لَمْ تُوَاحِدْ، وَإِنْ أَسْأَتْ فِي الإِسْلَامِ أَخْذَتْ
بِالْأُولَى وَالْآخِرِ». [راجع: ٣٥٩٦].

تخریج: إسناده صحيح، خ: (٦٩٢١).

٤٠٨٧ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ:
حَدَّثَنِي مَضْوِرٌ وَسُلَيْمَانٌ عَنْ إِبْرَاهِيمَ، عَنْ
عَيْدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ يَهُوَ وَيَا أَنَّ النَّبِيِّ صَلَّى
قَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ عَلَى
إِصْبَعٍ، وَالْأَرْضَ عَلَى إِصْبَعٍ، وَالْجَنَّاتَ عَلَى
إِصْبَعٍ، وَالْخَلَاقَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى
إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، فَصَاحَبُ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَأَ ثَوَاجِدُهُ وَقَالَ: «وَمَا قَدَرُوا
اللَّهُ حَقَّ قَدْرِهِ» (الزمر: ٦٧) قَالَ يَحْيَى: وَقَالَ

Zumar 39:67]. Yahya said: And Fudail - meaning bin 'Iyad - said: In amazement and confirmation.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7414)]

4088. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Every Prophet has a close associate among the Prophets, and my close associate among them is my father and the close friend of my Lord (Ibraheem)." Then he recited: "Verily, among mankind who have the best claim to Ibraheem (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims)." [Al 'Imran 3:68].

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

4089. 'Abdur-Rahman bin Yazeed said: I saw 'Abdullah go to the bottom of the valley; he put the *Jamrah* on his right and turned to face the House, then he stoned it with seven pebbles, saying *takbeer* after each throw. Then he said: This, by the One besides Whom there is no other God, is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [*Saheeh* apart from the phrase "and turned to face the House"]

4090. It was narrated that al-Harith bin 'Abdullah said: 'Abdullah (رض) said: The one who

فُضيلٌ، يعني ابن عياض: تَعْجِباً وَتَصْدِيقَاً لَهُ.
[راجع: ٣٥٩٠].

تخریب: إسناده صحيح، خ: (٧٤١٤).

- ٤٠٨٨ - حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمَنِ عَنْ سُلَيْمَانَ، عَنْ أَبِيهِ (٤٣٠/١)، عَنْ أَبِي الصَّحْنَى، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُلَّ نَبِيٍّ وَلَاةٌ مِنَ الْبَيْنِينَ، فَإِنَّ وَلَيْتِ مِنْهُمْ أَبِي وَخَلِيلَ رَبِّيِّ، عَرْوَجَلَ» ثُمَّ قَرَأَ: «إِنَّ أَنْوَى النَّاسِ بِإِيمَانِهِمْ لِلَّذِينَ أَنْبَعْتُمْ وَهَذَا أَنْتُمُ وَاللَّذِكَ «أَمْوَأْ»» (آل عمران: ٦٨).
[راجع: ٣٨٠٠].

تخریب: إسناده ضعيف لانقطاعه، أبو الصحن لم يدرك ابن مسعود.

- ٤٠٩٩ - حَدَّثَنَا يَحْيَى عَنْ الْمَسْعُودِيِّ: حَدَّثَنِي جَامِعُ بْنُ شَنَاءً قَالَ: سَيِّئَتْ عَبْدُ الرَّحْمَنِ بْنَ يَزِيدَ قَالَ، رَأَيْتُ عَبْدَ اللَّهِ اسْتَبَطَنَ الْوَادِيَ، فَجَعَلَ الْجَمَرَةَ عَنْ حَاجِبِهِ الْأَيْمَنِ، وَاسْتَقْبَلَ الْأَيْمَنَ، ثُمَّ رَمَاهَا بِسَبِيلِ حَصَبَيَاتٍ يُكَبِّرُ ذِيرَ كُلَّ حَصَابَةٍ، ثُمَّ قَالَ: هَذَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ، فَقَامَ الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةَ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخریب: صحيح دون قوله: « واستقبل البيت» وهو شاذ كما قال الحافظ في «الفتح»: (٥٨٢/٣)، يعنيقطان سمع من المسعودي قبل الاحتلال، وهو متتابع.

- ٤٠٩٠ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَوَكِيعٍ قَالَا: حَدَّثَنَا الْأَعْمَشُ الْمَقْعَنِيُّ، عَنِ الْأَغْمَشِ قَالَ:

consumes *riba*, the one who pays it, the two who witness it, and the one who writes it down, if they are aware of it, and the woman who does tattoos and the woman who has tattoos done for the purpose of beautification, those who withhold *zakah* and those who go back to living as Bedouin in the wilderness after migrating, will be cursed on the lips of Muhammad (ﷺ) on the Day of Resurrection.

Comments: [Its *isnad* is *da'eef* because al-Harith bin 'Abdullah al-A'war, is *da'eef*]

4091. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ), who is the most truthful one, told us: "The creation of any one of you is put together in his mother's womb for forty days - or he said: forty nights - then he becomes a '*alaqah* (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (*mudghah*) for a similar period, then Allah, may He be glorified and exalted, sends the angel to him with four words: his deeds, his lifespan, his provision, and whether he is doomed (to Hell) or blessed (destined for Paradise). Then he breathes the soul into him and by the One besides Whom there is no other God, one of you may do the deeds of the people of Paradise until there is nothing between him and it but a cubit, then the decree overtakes him and he ends his life with the deeds of the people of

حدَّثَنِي عَنْ اللَّهِ بْنِ مُرَّةَ عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ عَبْدُ اللَّهِ: أَكُلُ الرَّبَا، وَمُوْكِلُهُ، وَشَاهِدُهُ، وَكَاتِبُهُ إِذَا عَلِمُوا بِهِ، وَالْوَاثِيمُ، وَالْمُسْتَوْشِمُ لِلْحُشْنِ، وَلَا وَيِّدُ الصَّدَقَةَ، وَالْمُرْتَدُ أَغْرِيَتْ بَعْدَ هِجْرَتِهِ، مَلْعُونُهُ عَلَى لِسَانِ مُحَمَّدٍ يَوْمَ الْقِيَامَةِ.

[راجع: ٣٨٨١.]

تخریج: إسناد ضعیف لضعف المحدث الأعور. والصحیح أنه جعل البيت عن يساره كما تقدم برقم: (٣٩٤١).

٤٠٩١ - حَدَّثَنَا يَحْيَى بْنُ الْأَعْمَشِ. وَرَوَيْكُنْ: حَدَّثَنَا رَيْدُ بْنُ وَهْبٍ عَنْ عَنْ اللَّهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ الصَّادِقُ الْمَضْدُوقُ، قَالَ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ فِي أَرْبَعِينَ يَوْمًا، أَوْ قَالَ: أَرْبَعِينَ لَيْلَةً» قَالَ: وَرَوَيْكُنْ لَيْلَةً ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ الْمَلَكُ يَأْرِبُ كِلَمَاتَ عَمَلِهِ، وَأَجْلِهِ، وَرِزْقَهُ، وَشَقِّيَّهُ أَوْ سَعِيدَهُ، ثُمَّ يَنْتَخُلُ فِي الرُّوْحِ، فَوَاللَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلٍ أَهْلَ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بِيَتَهَا إِلَّا ذِرَاعُ، فَيَشِيقُ عَلَيْهِ الْكِتَابُ، فَيَخْتَمُ لَهُ بِعَمَلٍ أَهْلَ الْجَنَّةِ، فَيَكُونُ مِنْ أَهْلِهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلٍ أَهْلَ النَّارِ حَتَّىٰ مَا يَكُونُ بِيَتَهَا وَبِيَتَهَا إِلَّا ذِرَاعُ، فَيَنْبَقُ عَلَيْهِ الْكِتَابُ، فَيَخْتَمُ لَهُ بِعَمَلٍ أَهْلَ الْجَنَّةِ، فَيَكُونُ مِنْ أَهْلِهَا». [راجع: ٣٦٢٤.]

Hell, and he becomes one of its people. And one of you may do the deeds of the people of Hell until there is nothing between him and Hell but a cubit, then the decree overtakes him and he ends his life with the deeds of the people of Paradise, and he becomes one of its people.

Comments: [Its isnad is saheeh, Muslim (2137)]

4092. It was narrated from 'Abdullah that the Prophet ﷺ said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its isnad is saheeh, al-Bukhari (6867)]

4093. It was narrated from 'Abdullah that the Prophet ﷺ said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

Comments: [Its isnad is saheeh, Muslim (2184)]

4094. It was narrated from Ibn Mas'ood ﷺ that a man kissed a woman once, then he came to the Prophet ﷺ and asked him about expiation. Then the words "And perform As-Salat (Iqamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil

تخریج: إسناده صحيح، م: (٢١٣٧).

٤٠٩٢ - حَدَّثَنَا يَحْيَى عَنْ شُفَّيْأَنَّ: حَدَّثَنَا سُلَيْمَانُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عَنِ الْتَّمِيعِ قَالَ: لَا تُقْتَلُ نَفْسٌ طَلْقًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ كِفْلٌ مِنْ ذَوْهَا، ذَلِكَ أَنَّهُ أَوْلُ مَنْ سُئِلَ الْفَتْلَ.

[راجع: ٣٦٣٠]

تخریج: إسناده صحيح، خ: (٦٨٦٧).

٤٠٩٣ - حَدَّثَنَا يَحْيَى عَنِ الْأَعْمَشِ، عَنْ شَبَّيْقِ، عَنْ عَبْدِ اللَّهِ عَنِ الْتَّمِيعِ قَالَ: إِذَا كَانُوا ثَلَاثَةً فَلَا يَتَنَاجِي اثْنَانُ دُونَ صَاحِبِهِمَا، فَإِنْ ذَلِكَ يَعْزِزُهُ» [راجع: ٣٥٦٠].

تخریج: إسناده صحيح، م: (٢١٨٤).

٤٠٩٤ - حَدَّثَنَا يَحْيَى عَنِ الْتَّمِيعِ، عَنْ أَبِي عُثْمَانَ، عَنْ ابْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبَّةً، فَأَتَى الْتَّمِيعَ يَشَائِلُهُ عَنْ كَثَارِيهَا، فَأَتَرَأَ اللَّهُ عَزَّ وَجَلَّ: «أَقِمِ الصَّلَاةَ طَرَقِ النَّهَارِ وَرُلْقًا مِنْ اللَّيلِ إِنَّ الْحَسَنَاتِ يُدْهِنُنَّ الشَّيْئَاتِ» (هود: ١١٤) قَالَ: يَا

deeds (i.e. small sins)." [Hood 11:114] were revealed. He said: O Messenger of Allah, is that only for me? He said: "It is for anyone who does that among my ummah."

Comments: [Its isnad is saheeh, al-Bukhari (526) and Muslim (2763)]

4095. It was narrated that 'Abdullah said: Verily Muhammad (ﷺ) told us that a man may tell lies until he is recorded with Allah as a liar, and a man may speak the truth until he is recorded with Allah as a speaker of truth.

Comments: [Its isnad is saheeh, al-Bukhari (6094) and Muslim (2607)]

4096. It was narrated from Ibn Mas'ood: Whoever buys an animal that has been left unmilked - or perhaps he said: a ewe that has been left unmilked - let him return it and return a *sa'* with it. And the Prophet (ﷺ) forbade intercepting people with their goods (before they reached the market).

Comments: [Its isnad is saheeh, al-Bukhari (2049) and Muslim (1518)]

4097. It was narrated that 'Abdullah said, once or twice, from the Prophet (ﷺ): "There is no judge who judges between the people but on the Day of Resurrection he will be detained and an angel will take hold of the back of his head and bring him to the edge of Hell, then he will lift his head towards Allah, may He be glorified and exalted,

رَسُولُ اللَّهِ، أَلَيْ هَذِهِ؟ قَالَ: «لِمَنْ عَمِلَ مِنْ أَمْيَّ». [راجع: ٣٦٥٣].

تخریج: إسناده صحيح، خ: (٥٢٦)، م: (٢٧٦٣).

٤٠٩٥ - حَدَّثَنَا يَحْيَىٰ: حَدَّثَنَا شَعْبٌ: حَدَّثَنِي أَبُو إِشْحَاقَ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّ مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا: أَنَّ الرَّجُلَ يَكْذِبُ حَتَّىٰ يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا، وَأَنَّ الرَّجُلَ لَيَضُدُّ حَتَّىٰ يُكْتَبَ عِنْدَ اللَّهِ صِدِيقًا.

[راجع: ٣٦٣٨].

تخریج: إسناده صحيح، خ: (٦٠٩٤)، م: (٢٦٠٧).

٤٠٩٦ - حَدَّثَنَا يَحْيَىٰ عَنِ النَّبِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبْنِ مَسْعُودٍ: مَنْ اشْتَرَى مُحْفَلَةً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَرَبَّمَا قَالَ: شَاءَ مُحْفَلَةً - فَلَيَرْدَهَا، وَلَيَرْدَ مَعْهَا صَاغَا، وَنَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تَلْقِي الْأَيْبُوعِ.

تخریج: إسناده صحيح، خ: (٢٠٤٩)، م: (١٥١٨).

٤٠٩٧ - حَدَّثَنَا يَحْيَىٰ عَنْ مُجَالِدِي: حَدَّثَنَا غَامِرٌ عَنْ مَسْرُوفٍ، عَنْ عَبْدِ اللَّهِ قَالَ مَرَّةً أَوْ مَرَّتين عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ حَكْمٌ يَخْكُمُ بَيْنَ النَّاسِ إِلَّا حُسِنَ بِيَوْمِ الْقِيَامَةِ، وَمَلَكُ الْأَحْدَى يَقْنَأُهُ حَتَّىٰ يَقْنَأَهُ عَلَى جَهَنَّمَ، ثُمَّ يَرْفَعُ رَأْسَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَإِنْ قَالَ: الْحَطَّاءُ، الْقَاهَةُ فِي جَهَنَّمَ، يَهُوَ أَرْبَعِينَ حَرِيقًا».

and if He says, 'The wrongdoer,' he will throw him into Hell the depth of forty years."

Comments: [Its isnad is da'eef because Mujalid is da'eef - he is Ibn Sa'eed al-Hamdanî]

4098. It was narrated from 'Abdullah that the Prophet ﷺ said: "This world will not cease - or this world will not end - until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [It isnad is hasan]

4099. It was narrated that 'Abdullah bin 'Utbah said: Some people came to 'Abdullah bin Mas'ood and asked him about a man who married a woman and did not name a dowry, then he died before consummating the marriage with her. He did not give any response to that, so they went away. Then they came back and asked him again and he said: I shall speak concerning it on the basis of my own opinion; if I get it right then it is by the help of Allah, may He be glorified and exalted, and if I get it wrong then it is from me. She is entitled to a dowry like that of her peers, she has the right of inheritance and she has to observe the 'iddah. A man of Ashja' stood up and said: I bear witness that the Prophet ﷺ issued a verdict to that effect. He said: Bring me someone to testify to that with you. And Abul-Jarrah testified to that.

تخریج: إسناد ضعیف لضعف مجاهد الهمدانی، وروی مرفوعاً وموقوفاً، والموقوف هو الصحيح.

٤٠٩٨ - حَدَّثَنَا يَحْيَى بْنُ سُفيَانَ: حَدَّثَنِي عَاصِمٌ عَنْ زَرِّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَذَهَّبُ الدُّنْيَا أَوْ لَا تَتَقْصِي الدُّنْيَا حَتَّى يَكُلُّ الْعَرَبَ رَجُلٌ مِّنْ أهْلِ بَيْتِي يُواطِئُ اسْمَهُ اسْمِي». [رَاجِع: ٣٥٨٣].

تخریج: إسناده حسن من أجل عاصم.

٤٠٩٩ - قَرَأْتُ عَلَى يَحْيَى بْنِ سَعِيدٍ عَنْ هِشَامٍ، حَدَّثَنَا فَتَاهَةً عَنْ خَلَاسٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَتْبَةَ قَالَ: أُتِيَ عَبْدُ اللَّهِ بْنُ مَشْعُودٍ، فَسَأَلَ عَنْ رَجُلٍ تَرَوْجُ امْرَأَةً، فَقَاتَ قَبْلَ أَنْ يَدْخُلَ بِهَا، سَمِّيَ لَهَا صَدَاقًا، فَقَاتَ قَبْلَ أَنْ يَدْخُلَ بِهَا، فَلَمْ يَكُنْ فِيهَا شَيْئًا، فَرَجَعُوا، ثُمَّ أَتَوْهُ، قَسَالْوَةُ، قَالَ: سَأَوْفُلُ فِيهَا بِجَهَدِي رَأِيَ، فَإِنْ أَصَبْتُ فَاللَّهُ غَرِّ وَجَلُّ يُوَفِّقُنِي بِذَلِكَ، وَإِنْ أَخْطَأْتُ فَهُوَ مِنِّي، لَهَا صَدَاقٌ بِسَائِها، وَلَهَا الْبِيرَاثُ، وَعَلَيْهَا الْعِدَّةُ، فَقَاتَ رَجُلٌ مِّنْ أَشْجَعَ، قَالَ: أَشْهَدُ عَلَى النَّبِيِّ بِمَا أَنْهَا أَنَّهُ قَضَى بِذَلِكَ، قَالَ: كَلَمٌ مِّنْ يَشْهَدُ لَكَ بِذَلِكَ، فَشَهَدَ أَبُو الْجَرَاحِ بِذَلِكَ. [انظر: ٤١٠٠].

تخریج: إسناده صحيح.

Comments: [Its isnad is saheeh]

4100. Hisham narrated a similar report except that he said: about Barwa' bint Washiq. And he said: Bring two witnesses to that. And Abu Sinan, al-Jarrah and two men of Ashja' bore witness to that.

Comments: [Its isnad is saheeh]

٤١٠٠ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرُو : حَدَّثَنَا هِشَامُ الْمَقْعُنِي ، إِلَّا أَنَّهُ قَالَ : فِي بَرْوَغِ بَنْتِ وَاثِينِي ، قَالَ : هَلْمَ شَاهِدَكُمْ عَلَى هَذَا ، فَشَهِدَ أَبُو سَيَّانَ وَالْجَرَاحَ ، رَجُلَانِ مِنْ أَشْجَعَ . [رَاجِعٌ : ٤٠٩٩].

تخریج: إسناده صحيح.

4101. It was narrated that 'Abdullah said: When we sat with the Messenger of Allah (ﷺ) in the prayer, we would say: Peace be upon Allah from His slaves, peace be upon So and so and So and so. Then the Messenger of Allah (ﷺ) said: "Do not say, peace be upon Allah, for Allah is *as-Salam*. But when one of you sits, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' - for if you say that, it will reach every righteous slave between heaven and earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let one of you choose whatever supplication he likes and call upon Allah with it."

Comments: [Its isnad is saheeh, al-Bukhari (835)]

4102. It was narrated that 'Abdullah said: A man came to the Prophet (ﷺ) and said: Which

٤١٠١ - حَدَّثَنَا يَحْيَى بْنُ الأَعْمَشِ : حَدَّثَنَا شَفِيقٌ عَنْ عَبْدِ اللَّهِ قَالَ : كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ مُلْتَنِي : السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانِي ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَقُولُوا : السَّلَامُ عَلَى اللَّهِ ، قَدْ أَنْهَى اللَّهُ هُوَ السَّلَامُ ، وَلَكُنْ إِذَا جَلَسْنَا أَحَدُكُمْ فَأَبْقِلُ : التَّحْيَاتُ لِلَّهِ ، وَالصَّلَواتُ وَالطَّيَّاتُ . السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - فَإِنَّكُمْ إِذَا قُلْنَتْ ذَلِكَ أَصَابَتْ كُلَّ نَبِيٍّ صَالِحٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ - أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ، كُمْ لِيَتَحَمِّلَ أَحَدُكُمْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ ، فَلَيَدْعُ بِهِ . [رَاجِعٌ : ٣٦٢٢].

تخریج: إسناده صحيح، خ: (٨٣٥).

٤١٠٢ - حَدَّثَنَا وَكِيعٌ وَأَبُو مُعاوِيَةَ الْمَقْعُنِي قَالَ : حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي وَائِلٍ ، عَنْ

sin is the worst? He said: "Attributing a rival to Allah when He has created you." He said: Then what? He said: "Then killing your child for fear that he may share your food." He said: Then what? He said: "Then committing adultery with your neighbour's wife." Then Allah revealed, confirming that: "And those who invoke not any other *ilah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment" [al-Furqan 25:68].

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

4103. It was narrated that 'Abdullah said: We said: O Messenger of Allah, will one of us be blamed for what he did during the Jahiliyyah? He said: "Whoever does well in Islam will not be blamed for what he did during the Jahiliyyah, but whoever does badly in Islam will be blamed for his earlier and later actions."

Comments: [Its *isnad* is *saheeh*, Muslim (120)]

4104. It was narrated that Masrooq said: Whilst a man was narrating *hadeeth* in the Great Mosque, he said: On the Day of Resurrection a smoke will come down from the sky and will take away the hearing and sight of the

عبد الله قال: جاء رجل إلى النبي ﷺ، فقال: أي الذنب أكثرون؟ قال: أن تجعل لله بدأ، وهو خلقك قال: ثم أي؟ قال: ثم أن تقتل ولدك من أجل أن يطعم معك». قال: ثم أي؟ قال: ثم أن تراني بحليله حارك» قال: فأنزل الله عز وجل نصيبي ذلك في كتابه: «واللذين لا يدعونك مع الله إنما هم أخرين» إلى قوله «ومن يفعل ذلك يلق أشد ما

(الفرقان: ٦٨) [راجع: ٣٦١٢].

تخریج: إسناده صحيح.

٤١٠٣ - حدثنا وكيع وابن ثور قالا: حدثنا الأعمش عن أبي وائل، عن عبد الله قال: قلت: يا رسول الله. وحدثنا ابن جعفر: حدثنا شعبة عن سليمان قال: سمعت أبي وائل يحدث عن عبد الله قال: قلت: يا رسول الله، أتوأخذ بما عملنا في الجاهلية؟ قال: قال: «من أحسن في الإسلام لم يواحد بما عمل في الجاهلية، ومن أساء في الإسلام أخذ بالأول والآخر». [راجع: ٣٥٩٦].

تخریج: إسناده صحيح، م: (١٢٠).

٤١٠٤ - حدثنا وكيع وابن ثور قالا: حدثنا الأعمش عن أبي الضحى، عن مثروقي قال: بينما رجل يحدث في المسجد الأعظم، قال: إذا كان يوم القيمة نزل دخان من السماء، فأخذ يأشناع المُناقِفين وأنصارهم،

hypocrites and the believers will get something like a cold from it. Masrooq said: I entered upon 'Abdullah and told him about that. He was reclining, then he sat up straight and started speaking. He said: O people, whoever among you is asked about knowledge that he has, let him speak of it, and if he does not know, let him say: Allah knows best. It is a part of knowledge to say when one does not know, Allah knows best. Allah, may He be glorified and exalted, said to His Prophet (ﷺ): "Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'an), nor am I one of the *Mutakallifoon* (those who pretend and fabricate things which do not exist)" [Sad 38:86]. When Quraish rejected (the call of) the Prophet (ﷺ) and displayed a stubborn attitude towards him, he said: "O Allah, help me with seven (years of hardship) like the seven of Yoosuf." Then they were afflicted by a famine in which they even ate bones and dead meat because of hunger, until one of them would start to see something like smoke between him and the sky, because of hunger. Then they said: "Our Lord! Remove the torment from us, really we shall become believers!" [44:12]. It was said to him: If We relieve them they will revert (to disbelief). So he called upon his Lord and He relieved them, and they reverted (to disbelief), but Allah wrought vengeance upon them on the day of Badr. Allah, may He be exalted, says: "Then

وَأَخْذُ الْمُؤْمِنَيْنَ مِنْ نَهْرَةِ الرُّكَامِ، قَالَ
سَمْرُوقٌ، فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ، فَذَكَرَ
ذَلِكَ لَهُ، وَكَانَ مُتَكَبِّراً، فَاسْتَوَى جَالِسًا،
فَأَنْشَأَ يَحْدُثَ، قَالَ: يَا أَيُّهَا النَّاسُ، مَنْ
سُلِّمَ مِنْكُمْ غَنِيَ عِلْمٌ هُوَ عِنْدَهُ فَلَيَقُولْ بِهِ، فَإِنْ
لَمْ يَكُنْ عِنْدَهُ فَلَيَقُولْ: اللَّهُ أَعْلَمُ، فَإِنْ مِنْ
الْعِلْمِ أَنْ تَشَوُّلْ لِمَا لَا تَعْلَمُ: اللَّهُ أَعْلَمُ، إِنَّ
اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ ﷺ: «فَلَمَّا أَنْتَلَكَ
عَلَيْهِ مِنْ أَغْرِيَ وَمَا أَنَا مِنْ الْمُكَذِّبِينَ» (ص: ٨٦)
إِنْ قُرِيشًا لَمَّا غَلَبُوا الشَّيْءَ عَلَيْهِ، وَاسْتَعْصَمُوا
عَلَيْهِ قَالَ: «اللَّهُمَّ أَمْبَيْ بِسْعَ كَسْبِيْ بُوْشَفَ»
قَالَ: فَأَخْدَنْتُهُمْ سَنَةً، أَكْلُوا فِيهَا الْجِطَامَ
وَالْمَيْتَةَ مِنَ الْجَهَنَّمِ، حَتَّى جَعَلَ أَحَدُهُمْ يَرَى
بَيْنَهُ وَبَيْنَ السَّمَاءِ كَهْنَةَ الدُّخَانَ مِنَ الْجُجُوعِ،
قَاتَلُوا: «رَأَيْنَا أَكْيَفَ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ»
(الدخان: ١٢) قَالَ: فَقَبَلَ لَهُ: إِنَّا إِنْ كَسَفْنَا
عَنْهُمْ عَادُوا، فَدَعَا رَبَّهُ، فَكَنْفَتَ عَنْهُمْ،
فَعَادُوا، فَأَنْقَمَ اللَّهُ مِنْهُمْ يَوْمَ يَنْزَلُ فَذَلِكَ
قُولُهُ تَعَالَى: «فَارْتَقَتْ يَوْمَ تَأْكُلُ السَّمَاءَ يَدْخُلُونَ
مُتَبَّئِنِ» إِلَى قَوْلِهِ «يَوْمَ تَبْطَشُ الظَّنَنَةُ الْكَبِيرَةُ
إِنَّا مُسْتَقْبِلُونَ» (الدخان: ١٦-١٠) قَالَ ابْنُ
نُعَيْرَ في حَوْلَيْهِ: قَاتَلَ عَبْدُ اللَّهِ: فَلَوْ كَانَ يَوْمَ
الْقِيَامَةِ مَا كَنْفَتَ عَنْهُمْ. [رَاجِع: ٣٦١٣].

نَحْرِيق: إِسْنَادٌ صَحِيحٌ، خ: ٤٨٢٢، م: ٢٧٩٨.

wait you for the Day when the sky will bring forth a visible smoke - up to - On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution" [ad-Dukhan 44:10-16]. Ibn Numair said: 'Abdullah said: If this was referring to the Day of Resurrection, He would not have mentioned relief for them.

Comments: [Its isnad is saheeh, al-Bukhari (4822) and Muslim (2798)]

4105. It was narrated that 'Abdullah (رض) said: I recited to the Messenger of Allah (ﷺ): "And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition) [hal min mudhdhakir]?" [al-Qamar 54:17]. And the Prophet (ﷺ) said: "hal min muddakir" [i.e., he corrected his pronunciation].

Comments: [Its isnad is saheeh, al-Bukhari (4874)]

4106. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of one, because that makes him sad."

Comments: [Its isnad is saheeh, al-Bukhari (6290) and Muslim (2184)]

4107. 'Abdullah said: It is as if I can see the Messenger of Allah (ﷺ) telling us about one of the Prophets whose people struck him, and he was wiping the blood of his forehead and saying: "Lord

٤١٠٥ - حَدَّثَنَا وَكِبْرُّ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَشْوَدِ بْنِ يَرِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَرَأْتُ عَلَى النَّبِيِّ ﷺ: «هُنَّ مَنْ نَذَّكِرُ» قَالَ النَّبِيُّ ﷺ: «مَنْ مِنْ مُذَكِّرٍ» (القمر: ١٥) [راجع: ٣٧٥٥]

تخریج: اسناده صحيح، خ: (٤٨٧٤).

٤١٠٦ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَإِيْلَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُثِّرَتْ نَلَاثَةُ فَلَا يَتَسَاجِي إِثْنَانٌ (١/ ٤٢٢) دُونَ وَاحِدَ، فَإِنْ ذَلِكَ يُخْزِنُهُ» (راجع: ٣٥٦٠)

تخریج: اسناده صحيح، خ: (٦٢٩٠)، م: (٢١٨٤).

٤١٠٧ - حَدَّثَنَا وَكِبْرُّ وَأَبُو مُعاوِيَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَإِيْلَ قَالَ: قَالَ عَبْدُ اللَّهِ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ يَحْكِي نَبَيًّا مِنَ الْأَنْبِيَاءِ ضَرِبَهُ قَوْمُهُ، فَهُوَ

forgive my people for they do not know."

Comments: [Its *isnad* is *saheeh*, Muslim (1792)]

يُنْصَحُ الدَّمْ، قَالَ أَبُو مُعَاوِيَةَ: يُنْصَحُ الدَّمْ عَنْ جَيْبِهِ، وَيَقُولُ: «رَبُّ اغْفِرْ لِغَوِيَّيِّ، فَإِنَّهُمْ لَا يَعْلَمُونَ». [راجع: ٣٦٦١].

تخریج: إسناده صحيح، م: (١٧٩٢).

4108. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man may tell lies (and endeavour to do so) until he is recorded with Allah as a liar." And he said: The Prophet (ﷺ) said: "I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may tell the truth and endeavour to tell the truth until he is recorded with Allah as a speaker of truth." Abu Mu'awiyah said: "A man may continue to speak the truth and endeavour to speak the truth.

Comments: [Its *isnad* is *saheeh*, Muslim (2607)]

4109. It was narrated that 'Abdullah (رض) said: I heard the Messenger of Allah (ﷺ) say: "There is no cause for envy except in two cases: a man to whom Allah gives wealth and enables him to spend it appropriately, and a man to whom Allah gives wisdom and he rules in accordance with it and teaches it to the people."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1409) and Muslim (816)]

٤١٠٨ - حَدَّثَنَا وَكِيعُ وَأَبُو مُعَاوِيَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَاتِّيلَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «إِنَّكُمْ وَالْكُفَّارَ، فَإِنَّ الْكُفَّارَ يَهْدِي إِلَى الْفُجُورِ، وَالْمُجْرُورُ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لِيَكْذِبَ حَتَّى يُكَذَّبَ عَنْدَ اللَّهِ كَذَّابًا» وَقَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «عَيْنُكُمْ بِالصَّدْقِ، فَإِنَّ الصَّدَقَ يَهْدِي إِلَى الْبَرِّ، وَإِنَّ الْبَرِّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّهُ - يَعْنِي الرَّجُلُ - لِيَضْلُّ - وَيَتَحَرَّى الصَّدَقَ حَتَّى يُكَذَّبَ عَنْدَ اللَّهِ صَدِيقًا» قَالَ أَبُو مُعَاوِيَةَ: «وَمَا يَرَى الرَّجُلُ يَضْلُّ، وَيَتَحَرَّى الصَّدَقَ». [راجع: ٣٦٣٨].

تخریج: إسناده صحيح، م: (٢٦٠٧).

٤١٠٩ - حَدَّثَنَا وَكِيعُ وَبَرِيدُ: أَتَبَانَا إِسْمَاعِيلُ عَنْ قَيْسِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: «لَا حَسْدَ إِلَّا فِي اثْتَنِينِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا: فَسُلْطَةً عَلَى مَلَكِهِ فِي الْحَقِّ، وَآخَرٌ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا، وَيَعْلَمُهَا». [راجع: ٣٦٥١].

تخریج: إسناده صحيح، خ: (١٤٠٩)، م: (٨١٦).

4110. It was narrated that Ibn Mas'ood said: We asked the Messenger of Allah (ﷺ) about walking with the bier and he said: "A rapid walk. The bier should be followed rather than follow."

Comments: [Its isnad is da'eef because Abu Majid al-Hanafi is unknown]

٤١١٠ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا حَسْنٌ عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنْ أَبِي مَاجِدِ الْحَنْفِيِّ، عَنْ أَبْنَى مَشْعُورِيَّ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ السَّيِّرِ بِالْجِنَازَةِ، فَقَالَ: «مَا دُونَ الْخَبَبِ، الْجِنَازَةُ مَتَّبِعَةٌ، وَلَيَسْتَ يَتَابِعُ». [راجع: ٣٥٨٥]

تخریج: [إسناده ضعیف لجهة أبي ماجد الحنفي، وضعف يحيى بن الحارث.]

4111. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "He is not one of us who rends his garment, slaps his cheeks and calls with the call of Jahiliyyah."

Comments: [Its isnad is saheeh, al-Bukhari (1298) and Muslim (103)]

٤١١١ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُؤْمَةً، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَ شَقِّ الْجُنُوبِ، وَلَطَمَ الْخُدُودَ، وَدَعَا بِدُعَوَى الْجَاهِلِيَّةِ». [راجع: ٣٦٥٨]

تخریج: [إسناده صحيح، خ: (١٢٩٨)، م: (١٠٣)]

4112. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its isnad is saheeh, al-Bukhari (5066) and Muslim (1400)]

٤١١٢ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمَّارَةَ بْنِ عُثْمَانِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّيَّابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَرْجِعْ، فَإِنَّهُ أَغْضَى لِلْبَصَرِ، وَأَخْسَنَ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصُّومِ، فَإِنَّهُ لَهُ بِنَجَاةٍ». [راجع: ٣٥٩٢]

تخریج: [إسناده صحيح، خ: (٥٠٦٦)، م: (١٤٠٠)]

4113. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) and we

٤١١٣ - حَدَّثَنَا وَكِبْرُّ عَنْ أَبْنَى خَالِدٍ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ،

were young men. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that. Then after that we were granted a concession allowing us to marry a woman in return for a garment for a limited time. Then 'Abdullah recited: "Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you," [al-Ma'idah 5:87].

Comments: [Its *isnad* is *saheeh*, Muslim (1404)]

4114. It was narrated from Abu Moosa al-Hilali, from his father, that a man was on a journey and his wife gave birth, but her milk would not come. So he started to suckle and spit out the milk, but some of it entered his stomach. He came to Abu Moosa, who said: She has become *haram* for you. He went to Ibn Mas'ood and asked him, and he said: The Messenger of Allah (ﷺ) said: "Breastfeeding does not make a person a *mahram* except that which causes the flesh and bones to grow."

Comments: [A *hadceeth* that is *saheeh* when taken with corroborating evidence; this is a *da'eef isnad*]

4115. It was narrated from 'Abdullah that he said in *khutbatul-hajah*: Verily, praise is due to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls. Whomsoever Allah guides will never be led

وَنَخْرُجُ شَيْبَاتٍ، قَلَّا: يَا رَسُولَ اللَّهِ، أَلَا
تَسْتَحْسِبِي؟ فَهَاهَا، لَمْ رَجُضْ لَنَا فِي أَنْ
نَتَبَخْرُجَ النِّسَاءُ بِالثُّوْبِ إِلَى الْأَجْلِ، لَمْ قَرَأْ عَبْدُ
اللَّهِ: ﴿لَا تُخْرِجُوا طِبِّئَتَ مَا أَهْلَ اللَّهُ لَكُمْ﴾
[راجع: ٣٦٥٠].

تخریج: استاده صحيح، م: (١٤٠٤).

٤١١٤ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَلَّيمَانُ بْنُ
الْعَبِيرَةِ عَنْ أَبِي مُوسَى الْهَلَالِيِّ، عَنْ أَبِيهِ:
أَنَّ رَجُلًا كَانَ فِي شَفَرٍ، فَوَلَدَتْ امْرَأَتُهُ،
فَأَخْبَرَنَّ لَهُمَا، فَجَعَلَ يُمْضِهُ، وَيَمْجُهُ،
فَلَدَخَلَ خَلْفَهُ، فَأَتَى أَبَا مُوسَى، فَقَالَ:
خَرَّمْتُ عَلَيْكَ، قَالَ: فَأَتَى ابْنَ مَسْعُودٍ،
فَسَأَلَهُ، فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الَّ
يُخْرِجُ مِنَ الرَّضَاعِ إِلَّا مَا أَتَيْتَ اللَّهُمَّ، وَأَنْشَأْتَ
الْعَظَمَ».

تخریج: حدیث صحيح بشواهدہ، وهذا
إسناد ضعیف لانتظام بین والد آبی موسی
الهلالی وعبدالله بن مسعود.

٤١١٥ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُقْيَانُ عَنْ أَبِي
إِسْحَاقَ، عَنْ أَبِي عَيْنَةَ، عَنْ عَبْدِ اللَّهِ أَلَّهُ قَالَ
فِي خُطْبَةِ الْحَاجَةِ: إِنَّ الْحَمْدَ لِلَّهِ، نَسْعِيَهُ،
وَنَسْتَغْفِرُهُ، وَنَتَوَدُّ بِاللَّهِ مِنْ شُرُورِ أَنْفُسَنَا، مَنْ
يَهْدِهِ اللَّهُ فَلَا مُضِلٌّ لَهُ، وَمَنْ يُضْلِلُ فَلَا هَادِيٌ

astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then he recited three verses from the Book of Allah: "O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah." [Al 'Imran 3:102] "And fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you." [an-Nisa' 4:1] "Keep your duty to Allah and fear Him, and speak (always) the truth." [al-Ahzab 33:70].

Comments: [A saheeh hadeeth. This isnad is da'eef because it is interrupted: Abu 'Ubaidah - who is Ibn 'Abdullah bin Mas'ood - did not hear from his father]

4116. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) taught us khutbatul-hajah... And he narrated a similar hadeeth except that he did not say "verily".

Comments: [Its isnad is saheeh]

لَهُ، أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ
مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، ثُمَّ قَرَا تَلَاتِ آيَاتٍ مِّنْ
كِتَابِ اللَّهِ: «أَتَقْرَأُ اللَّهَ حَقَّ تَقْرِيبِهِ وَلَا تَقْرِيبُ إِلَّا
وَأَشْهَدُ مُتَّلِمِّعَنِ» (آل عمران: ١٠٢) «أَتَقْرَأُ اللَّهَ
الَّذِي تَسْأَلُونَ بِهِ وَالْأَرْجَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ
رَقِيبًا» (النساء: ١) «أَتَقْرَأُ اللَّهَ وَقُولُوا فَوَّا
سَدِيدًا» (الاحزاب: ٧٠) إِلَى آخر الآية.
[راجع: ٣٧٢١].

تغريب: حديث صحيح، وهذا إسناد ضعيف لانتفاضة، أبو عبيدة لم يسمع من ابن مسعود وهو متتابع.

4116 - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ
أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ وَأَبِي
عَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: غَلَّمَا رَسُولُ
اللَّهِ ﷺ خُطْبَةً الْحَاجَةِ ... فَذَكَرَ نَحْوَ
هَذَا الْحَدِيثِ إِلَّا أَنَّهُ لَمْ يُقْرَأْ: «إِنَّ».

[راجع: ٣٧٢٠].

تغريب: إسناد صحيح، أبو عبيدة لم يسمع من أبيه، قد تابعه أبو الأحوص.

4117 - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْنُودُوْثِي عَنْ
جَامِعِ بْنِ شَدَّادٍ أَبِي صَحْرَةَ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ بَرِيزَةَ قَالَ: لَمَّا أَتَى عَبْدُ اللَّهِ

4117. It was narrated that Abdur-Rahman bin Yazeed said: When 'Abdullah came to the Jamrah - Jamratul-'Aqabah - he went to the bottom of the valley,

turned to face the Ka'bah and put the *Jamrah* on his right, then he stoned it with seven pebbles, saying *takbeer* with each throw. Then he said: From here, by the One besides Whom there is no other God, the one to whom Sooratal-Baqarah was revealed stoned (the *Jamrah*).

Comments: [Saheeh apart from the phrase "and turned to face the House"; it is a repeat of 4089]

4118. It was narrated that 'Abdullah (رض) said: The Prophet (ﷺ) said to me: "Recite Qur'an to me." I said: O Messenger of Allah, how could I recite to you, when you are the one to whom it was revealed? He said: "I like to hear it from someone else." So I started reciting Soorat an-Nisa' and I recited to him, and when I reached the verse, "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?" [an-Nisa' 4:41], I looked at him and his eyes flowing with tears.

Comments: [Its isnad is saheeh, al-Bukhari (4582) and Muslim (800)]

4119. It was narrated that 'Abdullah (رض) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my father Abu Sufyan, and my brother

الجمرة جمارة العتبة استطاعوا التوادي، وأشتبثوا بالكببة، وجعل الجمرة على حاجبيه الأيمن، ثم رمى بسبعين حصيات يكثير مع كل حصاة، ثم قال: من هاهنا، والذي لا إله غيره، رمى الذي أثرت عليه سورة البقرة.

[راجع: ٣٥٤٨].

تخریج: صحيح دون قوله: « واستقبل البيت »، وهو شاذ الفتح (٣٥٨٢)، وال الصحيح أنه جعل البيت عن يساره كما تقدم برقم (٣٩٤١).

4118 - حَدَّثَنَا وَكِبْعُ: حَدَّثَنَا سُفِيَّاً عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عِيَّدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: أَقْرُأْ عَلَيَّ الْقُرْآنَ، فَلَمَّا كَانَتْ أَفْرَأْ عَلَيْكَ، وَإِنَّمَا أُنْزِلَ عَلَيْكَ؟ قَالَ: إِنِّي أَشْتَهِي أَنْ أَشْمَعَهُ مِنْ غَيْرِي» قَالَ: فَأَفْتَخَتْ شُورَةُ النِّسَاءِ، فَقَرَأَتْ عَلَيْهِ، فَلَمَّا بَلَغَتْ: «فَكَيْفَ إِذَا حَسِنَتْ مِنْ كُلِّ أُمَّةٍ يَشْهِدُهُ وَجْهُكَ عَلَى مَكْلَوَاتِ شَهِيدَكَ» (النساء: ٤١) قَالَ: نَظَرَتْ إِلَيْهِ، وَعَيْنَاهُ تَنْرَقَانِ. [راجع: ٣٥٥٠].

تخریج: إسناده صحيح، خ: (٤٥٨٢)، م: (٨٠٠).

4119 - حَدَّثَنَا وَكِبْعُ: عَنْ عَلْقَمَةَ بْنِ مَرْئِيَدَ، عَنْ الْمُغَيْرَةَ بْنِ عَبْدِ اللَّهِ الْيَشْكُرِيِّ، عَنْ الْمَغْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ: اللَّهُمَّ أَمْتَنِنِي بِرَبِّي رَسُولِ اللَّهِ ﷺ،

Mu'awiyah (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allah will never do anything before its due time or delay it beyond its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better and preferable." He said: And mention of monkeys was made in his presence. Mis'ar said: I think he said: And pigs - from what were they transformed? The Prophet (ﷺ) said: "Allah, may He be glorified and exalted, never gives those who have been transformed offspring. Monkeys - and I think he said: and pigs -existed before that."

Comments: [Its isnad is saheeh, Muslim (2663)]

4120. A similar report was narrated from 'Alqamah bin Marthad with his isnad, and there was no uncertainty about the word pigs.

Comments: [Its isnad is saheeh, Muslim (2663)]

4121. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Indeed, I have nothing to do with the friendship of any close friend. If I were to take a close friend, I would have taken Abu Bakr as a close friend. But your companion is the close friend of Allah, may He be glorified and exalted."

وَبِأَيِّ أَبِي سُقْيَانَ، وَبِأَخِي مَعَاوِيَةَ، فَقَالَ النَّبِيُّ ﷺ: «سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ لِأَجَالِ مَضْرُوبَةٍ، وَأَيَّامٍ مَعْدُودَةٍ، وَأَرْزَاقِ مَقْسُومَةٍ، لَنْ يَعْجَلَ شَيْئاً قَبْلَ جَلَبِهِ، أَوْ يُؤْخِرَ شَيْئاً عَنْ جَلَبِهِ، وَلَنْ تَكُنْ سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ أَنْ يُعِذِّنِكَ مِنْ عَذَابٍ فِي النَّارِ، أَوْ عَذَابٍ فِي الْقَبْرِ، كَانَ خَيْرًا وَأَفْضَلُ» قَالَ: وَذُكِرَ عِنْهُ أَنَّ الْقَرْدَةَ — قَالَ يَسْعُرُ: أَرَاهُ قَالَ: وَالْحَنَازِيرُ — مِمَّا مُسْبِخٌ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَجْعَلْ لِمُسْبِخٍ نَسْلًا وَلَا عَقِبًا، وَلَمْ كَانْتِ الْقَرْدَةَ — أَرَاهُ قَالَ: وَالْحَنَازِيرُ — قَبْلَ ذَلِكَ». (راجع: ٣٧٠٠).

تخریج: اسناده صحيح، م: (٢٦٦٣).

٤١٢٠ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا الثَّورِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ تَخْوِيَةً يَا نَسَادِهِ، وَلَمْ يَشْكُ في الْحَنَازِيرِ. [راجع: ٣٧٠٠].

تخریج: اسناده صحيح، م: (٢٦٦٣).

٤١٢١ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ حُلُمِي، وَلَنْ تَكُنْ مُتَخَذِّلاً خَلِيلًا لَا تَسْخَذُ أَبَا بَكْرٍ، إِنَّ صَاحِبَكُمْ خَلِيلٌ اللَّهُ عَزَّ وَجَلَّ». [راجع: ٣٥٨٠].

Comments: [Its *isnad* is *saheeh*, Muslim (2683)]

4122. It was narrated from 'Abdullah that the Prophet (ﷺ) addressed us and said: "O women, give charity, for you will be most of the people of Hell on the Day of Resurrection." A woman said: Why will we be most of the people of Hell? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could be *hasan*]

4123. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its *isnad* is *saheeh*, Muslim (6867)]

4124. It was narrated from 'Abdullah bin Ma'qil that his father Ma'qil bin Muqarrin al-Muzani said to Ibn Mas'ood (رضي الله عنه): Did you hear the Messenger of Allah (ﷺ) say: "Regret is repentance"? He said: Yes.

Comments: [*Saheeh*; this is a *hasan isnad*. It appears above, 3568]

تخریج: إسناد صحيح، م: (٢٣٨٣).

-٤١٢٢ حدثنا وكيع عن المنعوبي، عن الحكم، عن ذر، عن وائل بن مهانة الشامي، عن عبد الله عن النبي ﷺ قال: «يا معاشر النساء تصدقن، فإنكم أكثر أهل النار» فقلت امرأة: وما لنا أكثر أهل النار؟ قال: «اللadies، وتكتنف العشرين». [راجع: ٣٥٦٩].

تخریج: صحيح لغيره، وهذا إسناد محتمل للتحسن لحال وائل بن مهانة، المسعودي - وهو صدوق - اختلط قبل موته، لكن سماع وكيع منه قبل الاختلاط.

-٤١٢٣ حدثنا وكيع: حدثنا سفيان عن الأعمش، عن عبد الله بن مرمدة، عن مسروقي، عن عبد الله قال: قال رسول الله ﷺ: «ما من نفس تقتل ظلماً إلا كان على ابن آدم الأول يكفل من ذمها، ذلك يائة أول من سن القتل». [راجع: ٣٦٣٠].

تخریج: إسناد صحيح، م: (٦٨٦٧).

-٤١٢٤ حدثنا وكيع وعبد الرحمن المعنى، وهذا لفظ وكيع: حدثنا سفيان عن عبد الكريم الجزارى، عن زياد بن أبي مريم، عن عبد الله بن مغيل: أن آباه مغيل بن مقرن المزني قال لاين مسعود: أسيئت رسول الله ﷺ يقول: «التدم توبه؟» قال: نعم. [راجع: ٣٥٦٨].

تخریج: صحيح، وهذا إسناد حسن.

4125. It was narrated that 'Abdullah said: The Messenger of Allah, who is the most truthful one, said: "Selling an unmilked animal is deceit and it is not permissible for a Muslim to deceive."

Comments: [Its isnad is da'eef because Jabir is da'eef, he is ibn Yazeed al-Ju'fi]

٤١٢٥ - حَدَّثَنَا وَكِبْرُهُ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ جَابِرٍ، عَنْ أَبِي الضْحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ، قَالَ: لَيْسَ الْمُسْحَفَلَاتِ خَلَابَةً، وَلَا تَحْلُ الْخَلَابَةُ لِمُسْلِمٍ». [راجع: ٤٠٩٦].

تخریج: إسناده ضعيف لضعف جابر الجعفي، وروي مرفوعاً، وموقوفة هو الصحيح كما قال الدارقطني، المعودي - وهو صدوق - اختلط قبل موته، وسمع منه وكيع قبل الاختلاط.

4126. It was narrated from 'Abdullah bin Mas'ood that the Prophet (ﷺ) said: "Trading insults with a Muslim is an evil action and fighting him is kufr."

Comments: [Its isnad is saheeh, Muslim (64)]

٤١٢٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُلَيْمَانَ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي وَاتِّيلَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِحَدِيثِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بَيْتُ الْمُسْلِمِ فُسُوقٌ، وَفِتَالُهُ كُفْرٌ». [راجع: ٣٦٤٧].

تخریج: إسناده صحيح، م: (٦٤).

4127. It was narrated that Sulaiman said: I heard Zaid bin Wahb say: I heard 'Abdullah bin Mas'ood narrate from the Prophet (ﷺ): "After I am gone you will see selfishness, turmoils and things that you disapprove of." We said: O Messenger of Allah, what do you instruct us to do, if any of us live to see that? He said: "Pay your dues (to others), and ask Allah for what is due to you."

Comments: [Its isnad is saheeh, Muslim (1843)]

٤١٢٧ - حَدَّثَنَا وَكِبْرُهُ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْكُمْ سَتَرُونَ بَعْدِي أُثْرَةً، وَفَتَنًا، وَأَمْوَالًا تُنْكِرُهُنَّا فَلَمَّا: يَا رَسُولَ اللَّهِ، فَمَاذَا تَأْمُرُ لِمَنْ أَنْزَلَكَ ذَلِكَ مِنَّا؟ قَالَ: تُؤْتُونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ». [راجع: ٣٦٤٠].

تخریج: إسناده صحيح، م: (١٨٤٣).

٤١٢٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شَعْبَةَ، عَنِ السُّدَيْيِّ، عَنْ مُرْأَةَ، عَنْ عَبْدِ اللَّهِ

4128. It was narrated that 'Abdullah said: "There is not one

of you but will pass over it (Hell)" [Maryam 19:71]. He said: They will enter it, or will enter it then come out of it by means of their deeds. I said to him: Did Isra'eel narrate it from the Prophet (ﷺ)? He said: Yes, it is from the Prophet (ﷺ), or words to that effect.

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

4129. It was narrated that 'Abdullah said: May Allah curse the women who do tattoos and the women who have tattoos done, the women who pluck facial hair, the women who file teeth for the purpose of beautification, who change the creation of Allah. News of that reached a woman in the house who was called Umm Ya'qob. She came to him and said: I heard that you said such and such. He said: What should I not curse those whom the Messenger of Allah (ﷺ) cursed in the Book of Allah? She said: I have read what is between the covers (of the *Mushaf*) and I did not find it. He said: If you had read it, you would have found it. Have you not read (the words) "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: Yes indeed. He said: The Prophet (ﷺ) forbade that. She said: I think your family do that. He said: Go and look. So she looked, but she did not see anything, so she came and said: I did not see anything. He said: If that were the

قَالَ: «وَلَمْ يَكُنْ إِلَّا وَارْدُهَا» (مريم: ٧١)
 قَالَ: يَدْخُلُوهَا أَوْ يَلْجُونَهَا، ثُمَّ يَصْدُرُونَ
 مِنْهَا بِأَعْتَابِهِمْ، قُلْتُ لَهُ: إِسْرَائِيلُ حَدَّثَهُ عَنِ
 الَّذِي يَكْتُبُ؟ قَالَ: نَعَمْ، هُوَ عَنِ الَّذِي يَكْتُبُ، أَوْ
 كَلَامًا هَذَا مَعْنَاهُ، [انظر: ٤١٤١].

تخریج: اسناده حسن.

٤١٢٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفيَّانُ
 عَنْ مَنْظُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ
 (٤٢٤/١) عَبْدِ اللَّهِ قَالَ: لَعْنَ اللَّهِ الْوَآشِمَاتِ،
 وَالْمُتَوَشِّمَاتِ، وَالْمُتَنَمِّضَاتِ، وَالْمُتَلَجِّجَاتِ
 لِلْحُسْنِ، الْمُغَيْرَاتِ خَلْقُ اللَّهِ، قَالَ: فَبَلَغَ
 امْرَأَةً فِي الْبَيْتِ، يُقَالُ لَهَا: أُمُّ يَقْوُبَ،
 فَجَاءَتْ إِلَيْهِ، قَالَتْ: بِلَغْتِي أَنَّكَ قُلْتَ: كَيْنَتْ
 وَكَيْنَتْ، قَالَ: مَا لِي لَا أَعْلَمُ مَنْ لَعَنَ رَسُولُ
 اللَّهِ وَكَيْنَةُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ قَالَتْ: إِنِّي
 لَا فَرَأَيْتُ مَا بَيْنَ لَوْحَيْهِ، فَمَا وَجَدْتُهُ، قَالَ: إِنْ
 كُنْتَ فَرَأَيْتِ فَقَدْ وَجَدْتِيهِ، أَمَا رَأَيْتِ (مَا أَتَاكُمْ
 الرَّسُولُ فَخُدُوهُ وَمَا نَهَاكُمْ عَنْهُ فَإِنْتُمْ)
 (الحشر: ٧)؟ قَالَتْ: بَلَى، قَالَ: فَإِنَّ الَّذِي
 يَكْتُبُهُ عَنْهُ، قَالَتْ: إِنِّي لَا أَطْرُ أَهْلَكَ
 بِعَطْلَوْنَ، قَالَ: اذْعِنِي، فَانْظُرِي، فَنَظَرَتْ، فَلَمْ
 تَرَ مِنْ حَاجِتِهَا شَيْئًا، فَجَاءَتْ، قَالَتْ: مَا
 رَأَيْتُ شَيْئًا، قَالَ: لَوْ كَانَتْ كَذَلِكَ لَمْ
 تُجَامِعْنَا، قَالَ: وَسَبَقْنَا مِنْ عَبْدِ الرَّحْمَنِ بِنِ
 غَاسِبٍ يُحَدِّثُ عَنْ أُمِّ يَقْوُبَ، سَبَقْنَا بِنَهَا،
 فَاقْتَرَبَ حَدِيثُ مَنْصُورٍ. [راجع: ٣٩٤٥].

case, she would not stay with us. He said: I heard it from 'Abdur-Rahman bin 'Abis, who narrated from Umm Ya'qoob, from whom he heard it, but I chose the *hadeeth* of Mansoor.

Comments: [Its first *isnad* is *saheeh*, al-Bukhari (5948) and Muslim (2125)]

4130. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation, then those who come after them, then those who come after them," - three or four times. "Then there will come people one of whose testimony will come before his oath and his oath before his testimony.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2652) and Muslim (2533)]

4131. It was narrated that 'Abdullah (رض) said: I said: O Messenger of Allah, which sin is the worst before Allah? He said: "Attributing a rival to Allah when He has created you." I said: Then what? He said: "Then killing your child for fear that he may share your food." - On one occasion 'Abdur-Rahman said: "for fear that he may eat with you"- I said: Then what? He said: "Then committing adultery with your neighbour's wife." Then Allah revealed, confirming that:

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

تخریج: إسناد الأول صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

٤١٣٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنَ قَالَ: حَدَّثَنَا سُفِيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ وَكَلَّهُ اللَّهُ قَالَ: «خَيْرُ النَّاسِ قَرْنَى، ثُمَّ الَّذِينَ يَلْوَثُهُمْ، ثُمَّ الَّذِينَ يَلْوَثُهُمْ ثَلَاثَةٌ أَوْ أَرْبَعاً - ثُمَّ يَجِدُهُمْ قَوْمٌ شَهَادَةً أَحَدُهُمْ يَبْيَهُ وَيَبْيَهُ شَهَادَتَهُ» قَالَ: وَكَانَ أَصْحَابُنَا يَضْرِبُونَا، وَنَحْنُ صَبِيَّانٌ عَلَى الشَّهَادَةِ وَالنَّهَيِّدِ. [راجع: ٣٥٩٤].

تخریج: إسناده صحيح، خ: (٢٦٥٢)، م: (٢٥٣٣).

٤١٣١ - حَدَّثَنَا عَبْدُ الرَّحْمَنَ عَنْ سُفِيَانَ، عَنْ مَنْصُورٍ، وَالْأَعْمَشِ وَوَاصِلَ عَنْ أَبِي وَائِلٍ، عَنْ عَمْرُو بْنِ شُرَحِيلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: فَلَمْ: يَا رَسُولَ اللَّهِ، أَيُّ الدَّنْبِ أَغْطَمْ عِنْدَ اللَّهِ غَرَّ وَجْلٌ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ غَرَّ وَجْلٌ بَدْأًا، وَهُوَ خَلَقَكَ» قَالَ: فَلَمْ: ثُمَّ مَاذَا؟ قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَنْثَيْهِ أَنْ يَأْكُلَ مِنْ طَعَامَكَ» - وَقَالَ عَبْدُ الرَّحْمَنَ مَرَّةً: أَنْ يَطْعَمَ نَعْكَ - قَالَ: ثُمَّ فَلَمْ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تُرْأَنِي بِخَلِيلَةِ جَارِكَ». [راجع: ٣٦١٢].

تخریج: إسناده صحيح، خ: (٤٧٦١)، م: (٨٦).

4132. Wasil al-Ahdab said: I heard Abu Wa'il say: 'Abdullah said: I asked the Messenger of Allah (ﷺ): Which sin is worst...? And he narrated it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

٤١٣٢ - حَدَّثَنَا يَهْرُبُ بْنُ أَسِيدٍ: حَدَّثَنَا شَعْبَةُ:
حَدَّثَنَا وَاصِلُ الْأَخْدَابُ قَالَ: سَيِّئَتْ أَنَا وَائِلٌ
يَقُولُ: قَالَ عَبْدُ اللَّهِ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ
أَيُّ الذَّنْبِ أَعْظَمُ؟ فَذَكَرَهُ۔ [راجع: ٣٦١٢].

نحویع: [سناده صحيح، خ: (٤٧٦١)، م: (٨٦)].

4133. It was narrated from Abu Wa'il, that 'Abdullah said: I asked the Messenger of Allah (ﷺ)... And he narrated it

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

٤١٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ
عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَذَكَرَهُ۔
[راجع: ٣٦١٢].

نحویع: [سناده صحيح، خ: (٤٧٦١)، م: (٨٦)].

4134. It was narrated that 'Abdullah said: I said: O Messenger of Allah, which sin is worst...? And he narrated it, then he recited: "And those who invoke not any other *ilah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace" [al-Furqan 25:68, 69].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4761) and Muslim (86)]

٤١٣٤ - حَدَّثَنَا عَلَيُّ بْنُ حَفْصٍ: حَدَّثَنَا
وَرْقَاءَ عَنْ نَضْرُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ
عَمْرُو بْنِ شُرَحِيلٍ، عَنْ عَبْدِ اللَّهِ قَالَ:
قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَعْظَمُ،
فَذَكَرَهُ، ثُمَّ قَرَأَ: «وَالَّذِينَ لَا يَتَغَوَّطُونَ مَعَ اللَّهِ
إِلَهًا مَا خَرَّجَ إِلَيْهِ مِنْ هَنَاءٍ» (الفرقان: ٦٩، ٦٨)
[راجع: ٣٦١٢].

نحویع: [سناده صحيح، خ: (٤٧٦١)، م: (٨٦)].

4135. It was narrated from 'Abdullah (رض) that the Prophet (ﷺ) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

٤١٣٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا مُقْبَلٌ
عَنْ أَبِي إِشْحَاقٍ، عَنْ أَبِي الْأَخْوَصِ، عَنْ
عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ
إِنِّي أَسْأَلُكَ الْهُدَى، وَالثَّقْلَى، وَالْعَفْفَةَ،
وَالْغُنْيَى». [راجع: ٣٦٩٢].

Comments: [Its *isnad* is *saheeh*, Muslim (1721)]

4136. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If I were to have taken a close friend (*khaleel*) I would have taken Ibn Abi Quhafah (Abu Bakr) as a close friend."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

4137. It was narrated that 'Abdullah (رض) said: I never saw the Messenger of Allah (ﷺ) offer any prayer but it was on time, except that he put together *Maghrib* and '*Isha'* in Muzdalifah, and he prayed *Fajr* on that day before the time when he usually prayed it (but after ascertaining that dawn had broken).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1682) and Muslim (1289)]

4138. Al-A'mash narrated from 'Umarah... a similar report.

Comments: Its *isnad* is *saheeh*, al-Bukhari (1682) and Muslim (1289)]

4139. It was narrated that 'Abdullah (رض) said: To swear nine times that the Messenger of Allah (ﷺ) was killed is dearer to me than swearing once that he was not killed. That is because Allah made him a Prophet and took him as a martyr. Al-A'mash said: I mentioned that to Ibraheem and he said: They used to

تخریج: إسناده صحيح، م: (١٧٢١).

٤١٣٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنَ: حَدَّثَنَا سُقِيَانٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كُنْتُ مُتَحِدًا خَلِيلًا لَاتَّحَدُتْ أَبْنَ أَبِي فَحَافَةَ خَلِيلًا». [راجع: ٣٥٨٠].

تخریج: إسناده صحيح، م: (٢٢٨٣).

٤١٣٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنَ عَنْ سُقِيَانَ، عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةً إِلَّا لِيُبَيِّنَهَا، إِلَّا أَنَّهُ جَمَعَ بَيْنَ الْمُتَرْبِ وَالْمُبَيَّنِ بِجُمِيعِهِ، وَصَلَّى الصُّبْحَ يَوْمَئِذٍ لِيُغَيِّرَ مِيَتَاهَا». [راجع: ٣٦٣٧].

تخریج: إسناده صحيح، خ: (١٦٨٢)، م: (١٢٨٩).

٤١٣٨ - حَدَّثَنَا أَبُو مَعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ تَعْنَاهُ». [راجع: ٣٦٣٧].

تخریج: إسناده صحيح، خ: (١٦٨٢)، م: (١٢٨٩).

٤١٣٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنَ عَنْ سُقِيَانَ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَيَّةَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَأَنَّ أَخْلَفَ تَشَعَّ أَنَّ رَسُولَ اللَّهِ ﷺ فَلَمْ يَقُلْ ثَلَاثَ أَخْبُرَ إِلَيْيَ مِنْ أَنَّ أَخْلَفَ وَاجِدَةَ اللَّهِ لَمْ يَقْتُلْ، وَذَلِكَ أَنَّ اللَّهَ غَرَّ وَجَلَ جَمِيعَهُ بِئْيَا، وَأَخْذَهُ شَهِيدًا،

think that the Jews had poisoned him and Abu Bakr (رضي الله عنه).

Comments: [Its isnad is saheeh]

قال: فذكرت ذلك لإبراهيم، فقال: كانوا
يررون، و يقولون: إن اليهود سموه، وأبا تكير
رضي الله عنه. [راجع: ٣٦١٧].

تخریج: إسناد صحيح.

4140. It was narrated that 'Abdullah (رضي الله عنه) said: After the verse "So glorify the Praises of Your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and who forgives." [an-Nasr 110:1] was revealed Abdur Razzaq said when it was revealed [When there comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah)], the Prophet (ﷺ) would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance."

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

4141. It was narrated from 'Abdullah: "There is not one of you but will pass over it (Hell)" [Maryam 19:71]. He said: The Messenger of Allah (ﷺ) said: "All the people will come to it, then they will pass it (over the Sirat) by means of their deeds."

Comments: [Its isnad is hasan]

٤١٤٠ - خدّلنا عبد الملّك بن عمرو: حدّلنا
شفيان و عبد الرزاق: أخبرنا شفيان عن أبي
إسحاق، عن أبي عبيدة، عن عبد الله قال:
لما نزلت: «فَسَعَ يَعْمَدْ رَبِّكَ وَأَسْقَفْهُ إِنَّهُ
كَانَ تَوَابًا» (النصر: ٣) قال عبد الرزاق:
لما نزلت: «إِذَا جَاءَهُ نَصْرٌ لَهُ وَالْفَتْحُ»
(النصر: ١) كأن النبي ﷺ يُخْبِرُ أن يقول:
«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي،
إِنَّكَ أَنْتَ التَّوَابُ». [راجع: ٣٦٨٣].

تخریج: حسن لغيره، وهذا إسناد ضعيف
لانتفاءه، أبو عبيدة لم يسمع من أبيه ابن
مسعود.

٤١٤١ (٤٣٥/١) - خدّلنا عبد الرحمن عن
إسرائيل، عن السدي، عن مرأة، عن
عبد الله: «وَلَمْ يَنْكُنْ إِلَّا وَارِدُهَا» (مريم:
٧١) قال: قال رسول الله ﷺ: «يَرِدُ النَّاسُ
النَّارَ كُلُّهُمْ، ثُمَّ يَصْدُرُونَ عَنْهَا بِأَعْمَالِهِمْ».
[راجع: ٤١٢٨].

تخریج: إسناد حسن، اسماعيل السدي، مختلف فيه، وحديثه لا يرقى إلى الصحة.

4142. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) drew a

٤١٤٢ - خدّلنا عبد الرحمن بن مهدي،
و خدّلنا بريدا: أخبرنا حماد بن زيد عن

line for us, then he said: "This is the path of Allah." Then he drew lines on its right and its left, then he said: "These are paths - Yazeed said: diverging (paths) - on each of these paths is a devil calling to it." Then he recited: "And verily, this (i.e. Allah's Commandments mentioned in the previous two verses) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path" [al-An'am 6:153].

Comments: [Its isnad is *hasan*]

4143. It was narrated that 'Abdullah said: I heard the Messenger of Allah (ﷺ) say: "The most evil of people are those upon whom the Hour will come when they are still alive, and those who take graves as places of worship."

Comments: [Its isnad is *hasan*]

4144. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The Hour will come, or the Hour will only come, upon the most evil of people."

Comments: [Its isnad is *saheeh*, Muslim (2949)]

4145. It was narrated that 'Abdullah said: We used to talk during the prayer and greet one another with *salam*, and one of us would mention his need. I came to the Prophet (ﷺ) and greeted

عاصم بن أبي الجُود، عن أبي وائل، عن عبد الله بن مسعود قال: خط لنا رسول الله بيضة خطأ، ثم قال: «هذا سبيل الله ثم خط خططاً عن يومئه وعن شيمالي، ثم قال: «هذا سبل» قال تربيد: مفترقة على كل سبيل منها شيطان، يدعوه إليه، ثم قرأ: «ولأن هذا صرط مستقيم فليوع ولا نليموا الشير ففرق يكمن عن سبيله» (الأنعام: ١٥٣) [انظر: ٤٤٣٧].

تخریج: إسناده حسن من أجل عاصم.

4143 - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ شَيْقَىْنِ، عَنْ عَبْدِ اللَّهِ قَالَ: سَيَقُتُّ رَسُولُ اللَّهِ بِيَلَهٖ يَقُولُ: «إِنَّ مِنْ شَيْرِ النَّاسِ مَنْ تُدْرِكُهُ الشَّاعِةُ، وَهُمْ أَخْيَاءٌ، وَمَنْ يَتَّخِذُ الْقُبُوْرَ مَسَاجِدًا». [راجع: ٣٨٤٤].

تخریج: إسناده حسن من أجل عاصم.

4144 - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سَعْبَةُ عَنْ عَلَىِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ بِيَلَهٖ قَالَ: «لَقُومٌ السَّاعَةُ أَوْ لَا لَقُومٌ السَّاعَةُ إِلَّا عَلَىٰ شَيْرِ النَّاسِ». [راجع: ٢٧٣٥].

تخریج: إسناده صحيح، م: ٢٩٤٩).

4145 - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ شَيْقَىْنِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ، وَيُسَلِّمُ بَعْضُنَا عَلَىٰ بَعْضٍ، وَيُؤْوِي صِرَاطَ الْحَاجَةِ، فَأَتَيْتُ النَّبِيِّ

him with *salam* when he was praying, and he did not return my greeting. I became anxious, wondering which of my deeds might have caused this. When he finished praying, he said: "Allah, may He be glorified and exalted, introduces into His matter (religion) whatever He wills, and He has introduced (the ruling) that you should not speak during the prayer."

Comments: [Saheeh; this is a *hasan isnad*]

4146. It was narrated that Usair bin Jabir said: A red wind blew in Koofah, and there came a man who had nothing to say except: O 'Abdullah bin Mas'ood, the Hour has come. He was reclining, but he sat up and said: The Hour will not begin until shares of inheritance are not distributed and there is no rejoicing over war booty. An enemy will gather against the people of Islam and the people of Islam will gather against them. Then he gestured with his hand like this in the direction of Syria. I said: Do you mean the Byzantines? He said: Yes. He said: During this fighting there will be a great retreat. The Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return

بلية، فسألتُ عليه، وهو يضلي، فلم يرَه عليه، فأخذني ما قدم وما حدث، فلما صلَّى قال: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُعْدِثُ مِنْ أَفْرَوْهَا مَا شَاءَ، وَإِنَّهُ قَدْ أَخْذَنَا أَنْ لَا نَكْلُمُوا في الصَّلَاةِ» [راجع: ٣٥٧٥].

تخریج: صحيح، وهذا إسناد حسن من أجل عاصم.

٤١٤٦ - حدثنا إسماعيل: حدثنا أبوب عن حميد بن هلال، عن أبي قتادة، عن أشترى ابن حاير قال: حاجت ريح حمراء بالكونفة، فجاء رجل ليس له جثيري إلا: يا عبد الله ابن مسعود، جاءت الساعة، قال: وكان متينا، فجلس، فقال: إن الساعة لا تئوم حتى لا يقسم ميراث، ولا يفرج بعيمه، قال: عدوا يجمعون لأهل الإسلام، ويخرجون لهم أهل الإسلام، وتحى يتدو نحو الشام، قلت: الرؤم تعنى؟ قال: نعم، قال: ويكون عند ذاتكم القتال ردة شديدة، قال: فيشرط المسلمين شرطة للموت، لا ترجع إلا غالبية، فيقتلون حتى يعجز بينهم الليل، فتبيء هؤلاء وهؤلاء، كل غير غالب، وتنهى الشرطة، ثم يشرط المسلمين شرطة للموت، لا ترجع إلا غالبية، فيقتلون حتى يعجز بينهم الليل، فتبيء هؤلاء وهؤلاء، كل غير غالب، وتنهى الشرطة، ثم يشرط

unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then on the fourth day, the rest of the Muslims will charge at them (the enemy), and Allah will decree that the enemy be routed, and they will fight a battle the like of which has never been seen. If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. The sons of one father, who numbered one hundred, will check to see how many are left, and they will find only one man is left, so what joy can there be in war booty, and what inheritance can be shared out? Whilst they are like that, they will hear of an even greater calamity. The cry will reach them: The Dajjal has taken your place among your offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts. The Messenger of Allah (ﷺ) said: "I know their names, and the names of their fathers, and the colours of their horses. They will be the best horsemen on the face of the earth at that time."

Comments: [Its isnad is saheeh, Muslim (2899)]

الْمُسْلِمُونَ شُرْطَةٌ لِّلْمُؤْمِنِينَ، لَا تُرْجَعُ إِلَى
غَالِيَّةٍ، فَيَقْتَلُونَ حَتَّى يُمْسِوُا، فَيَقُولُونَ هُؤُلَاءِ
وَهُؤُلَاءِ، كُلُّ غَيْرِ عَالِبٍ، وَتَقْتَلُ الشُّرْطَةُ،
فَإِذَا كَانَ الْيَوْمُ الرَّابُّ تَهَدُّ إِلَيْهِمْ بَقِيَّةُ أَهْلِ
الْإِسْلَامِ، فَيَقْتَلُونَ مَقْتَلَةً — إِمَّا قَالَ: لَا يُرِي
عَلَيْهِمْ، وَإِمَّا قَالَ: لَمْ يُرِي مِثْلَهَا — حَتَّى إِنَّ
الظَّاهِرَ لَيَمْرُرُ بِحَيَاتِهِمْ، فَمَا يُحَلِّلُهُمْ حَتَّى يَخْرُجُ
مِنَّا، قَالَ: فَيَتَعَادُ بْنُو الْأَبِ كَافُوا مَا تَهَمَّ، فَلَا
يَجِدُونَهُ بَقِيَّةً مِنْهُمْ إِلَّا الرَّجُلُ الْوَاحِدُ، فَيَأْيُ
غَيْرِهِ مُفْرَغٌ، أَوْ أَيُّ مِيراثٍ يُقْسَمُ؟ ، قَالَ:
يَئِنَّا هُمْ كَذَلِكَ، إِذْ سَيِّمُوا يَنْأِسُ هُوَ أَكْبَرُ
مِنْ ذَلِكَ، قَالَ: جَاءُهُمُ الصَّرِيحُ أَنَّ الدَّجَاجَ
فَدَ حَلَفَ فِي ذَرَارِهِمْ، فَيَرْفَضُونَ مَا فِي
أَيْدِيهِمْ، وَيَقْبِلُونَ، فَيَقْتَلُونَ عَشْرَةَ فَوَارِسَ
طَلِيعَةً، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَغْلَمُ
أَسْمَاءَهُمْ، وَأَسْمَاءَ آبَائِهِمْ، وَأَلْوَانَ حُبُولِهِمْ،
هُمْ خَيْرُ فَوَارِسٍ عَلَى ظَفَرِ الْأَرْضِ يَوْمَئِذٍ».

تخریج: إسناده صحيح، م: (٢٨٩٩).

4147. It was narrated that Ibn Mas'ood (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) said: "None of you should let the *adhan* of Bilal keep him from his *sahoor*, because he gives the *adhan* so that those of you who are praying *qiyam* may go back (to rest), and those of you who are asleep should wake up. It is not when it is like this"- and he put his fingers together and raised (his hand - to indicate vertical) - "rather it is until it is like this"- and Yahya spread his forefingers apart (to indicate horizontal).

Comments: [Its *isnad* is *saheeh*, Muslim (1093)]

4148. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) divided some booty one day and a man from among the Ansar said: This is a division (of booty) that was not done for the sake of Allah, may He be glorified and exalted! 'Abdullah said: O enemy of Allah, I shall certainly tell the Messenger of Allah (صلوات الله عليه وسلم) of what you have said. He mentioned that to the Prophet (صلوات الله عليه وسلم) and his face turned red. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4335) and Muslim (1062)]

4149. It was narrated that 'Alqamah said: I said to Ibn Mas'ood: Did any of you accompany the Messenger of Allah (صلوات الله عليه وسلم) on the night of the jinn? He said: None of us accompanied him, but we noticed he was absent one night and we

٤١٤٧ - حَدَّثَنَا إِسْمَاعِيلُ عَنْ شُلَيْمَانَ، عَنْ أَبِي عُمَرَ، عَنْ ابْنِ مَشْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَنْتَهَنُ أَحَدُكُمْ أَذَانًا بِلَلَّامِ» أَوْ قَالَ: يَذَاءُ بِلَلَّامِ - مِنْ سَحُورِهِ، فَإِنَّهُ يُؤْذَنُ أَوْ قَالَ: يُنَادِي لِرُجُعِ قَاتِلَكُمْ، وَلِيَتَهِ نَائِبَكُمْ، ثُمَّ تَيَّنَ أَنْ يَقُولَ هَكَذَا أَوْ قَالَ هَكَذَا - حَتَّى يَقُولَ هَكَذَا».

[راجع: ٣٥٦٤]

تخریج: إسناده صحيح، م: (١٠٩٣).

٤١٤٨ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسْمًا، قَالَ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: إِنَّ هَذِهِ الْقِسْمَةَ مَا أُرِيدُ بِهَا وَجْهُ اللَّهِ عَزَّ وَجَلَّ، قَالَ عَبْدُ اللَّهِ: يَا عَنْدَ اللَّهِ، أَمَا لِأَخْرِيَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا قُلْتَ، (٤٢٦/١) قَالَ: فَذَكَرَتْ ذَلِكَ لِلَّهِيَّ بِهِ، فَأَخْمَرَ وَجْهُهُ، وَقَالَ: الرَّحْمَةُ اللَّهُ عَلَى مُوسَى، قَدْ أُوذِيَ بِأَكْثَرِ مِنْ هَذَا، فَضَّلَّ». [راجع: ٣٦٠٨]

تخریج: إسناده صحيح، خ: (٤٣٣٥)، م: (١٠٦٢).

٤١٤٩ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا دَاوُدُ وَابْنُ أَبِي زَائِدَةَ الْمَمْتَنِيَ قَالَا: حَدَّثَنَا دَاوُدُ عَنْ السَّعْيَ، عَنْ عَلْقَمَةَ قَالَ: قُلْتُ لَابْنِ مَشْعُودٍ: هَلْ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ

wondered if he had been secretly murdered or snatched by the jinn - what had happened?, and we spent the worst night that any people have ever spent. When morning came - or he said: before dawn - he came from the direction of Hira', and we said: O Messenger of Allah... and they told him what they had been thinking. He said: "Someone from the jinn came to call me, and I went with him and recited the Qur'an to them." Then he set off with us and showed us their tracks and the traces of their fires. Ash-Sha'bi said: They asked him for provision; Ibn Abi Za'idah said: 'Amir said: On that night they asked him for provision, and they were from among the jinn of al-Jazeerah. He said: "You may have every bone on which the name of Allah has been mentioned that falls into your hands with plenty of meat on it, and all dung is food for your animals." [The Messenger of Allah (ﷺ) said:] "Do not clean yourselves with them (after relieving yourselves), for they are the food of your brothers among the jinn."

Comments: [Its isnad is saheeh, Muslim (450)]

4150. It was narrated from 'Abdur-Rahman bin Yazeeed that he did *Hajj* with 'Abdullah (ﷺ). He stoned the *Jamaraat* with seven pebbles. He put the House (the *Ka'bah*) on his left and Mina on his right, and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

الجِنْ مِنْكُمْ أَخْدُ؟ فَقَالَ: مَا صَحِّهُ مِنْ أَخْدٍ،
وَلَكِنَّا قَدْ فَقَدْنَاهُ ذَاتَ لَيْلَةً، فَقَلَّنَا: اغْتَبَلَ؟
أَشْطَرَ؟ مَا فَعَلَ؟ فَقَالَ: فَيَسْتَأْتِي بِشَرٍ لَّيْلَةً بَاتَ
بِهَا قَوْمٌ، فَلَمَّا كَانَ فِي وَجْهِ الصُّبْحِ - أَوْ
قَالَ: فِي السَّعْدِ - إِذَا تَحْنُ يَهُ، يَعْجِي مِنْ
قِيلِ جَرَاءٍ، فَقَلَّنَا: يَا رَسُولَ اللَّهِ، فَذَكَرُوا
الَّذِي كَانُوا فِيهِ، فَقَالَ: «إِنَّهُ أَنَّابِي دَاعِي
الجِنْ، فَأَتَيْتُهُمْ، فَقَرَأْتُ عَلَيْهِمْ» قَالَ: فَأَنْطَلَّ
بِنَا، فَأَرَانِي أَتَازْهُمْ، وَأَتَارَ نِيرَانَهُمْ، قَالَ:
وَقَالَ الشَّعْبِيُّ: سَأَلْوَهُ الرَّأْدَ، قَالَ أَبْنُ أَبِي
زَائِدَةَ: قَالَ عَامِرٌ: سَأَلْوَهُ لَيَأْتِيَنِي الرَّأْدَ،
وَكَانُوا مِنْ جِنْ الْجَزِيرَةِ، فَقَالَ: «كُلُّ عَظِيمٍ
ذِكْرُ اسْمِ اللَّهِ عَلَيْهِ يَقْعُدُ فِي أَنْدِيَكُمْ أَوْفَرُ مَا
كَانَ عَلَيْهِ لَحْمًا، وَكُلُّ بَغْرَةٍ أَوْ رَوْثَةٍ عَلَفَ
لِدَوَابَكُمْ، قَلَّا تَسْتَجُوا بِهِمَا، فَإِنَّهُمَا زَادُ
إِخْرَاجَكُمْ مِنَ الْجِنْ».

تخریج: إسناده صحيح، م: (٤٥٠).

٤١٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
بَرِيدَ: أَنَّهُ حَجَّ مَعَ عَبْدِ اللَّهِ، وَأَنَّهُ رَمَى الْجَمْرَةَ
بِسَعْيِ حَصَابَاتٍ، قَالَ: وَجَعَلَ أَبْيَضَ عَنْ يَسَارِهِ
وَمِيقَى عَنْ يُوبِيَّهُ، وَقَالَ: هَذَا مَقَامُ الَّذِي أُنْزِلَتْ
عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخریج: [إسناد صحيح، خ: (١٧٤٨)، م: (١٢٩٦)].

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim. It is a repeat of 3941, and also appeared above, 3548]

4151. It was narrated from 'Abdullah bin Mas'ood that the Messenger of Allah (ﷺ) said to the women: "Give charity, for you will be most of the people of Hell." A woman who was not one of the prominent women and not one of the wise ones said: O Messenger of Allah, why? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad* that could be *hasan*]

4152. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said to the women: "Give charity, for you will be most of the people of Hell." A woman who was not one of the prominent women said: "Why?..." and he narrated the *hadeeth*.

Comments: [*Saheeh*, because of corroborating evidence]

٤١٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنِ الْحَكَمِ قَالَ: سَيِّعْتُ ذَرَّاً يُحَدِّثُ عَنْ وَاعِلَّ بْنِ مَهَانَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ عَنِ الشَّيْءِ بَيْلَكَ قَالَ لِلنَّسَاءِ: «تَصَدَّقْنَ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ النَّارِ» فَقَالَتْ امْرَأَةٌ لَّيَسَّرْتُ مِنْ عَلَيْهِ النَّسَاءُ أَوْ مِنْ أَعْقَلَهُنَّ؟ يَا رَسُولَ اللَّهِ، فِيمَ أَوْ لِمَ؟ أَوْ يِمَ؟ قَالَ: «إِنَّكُنَّ تُخْرِيْنَ الْمَعْنَى، وَتُكْفِرْنَ الْغَيْبَيْرَ». [راجع: ٣٥٦٩].

تخریج: [صحیح لمیرہ، وهذا إسناد محتمل للحسین من أجل والل بن مهانة.]

٤١٥٢ - حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا شَعْبَةُ: حَدَّثَنَا الْحَكَمُ عَنْ ذَرَّ، عَنْ وَاعِلَّ بْنِ مَهَانَةَ، مِنْ تَبَّمِ الرَّبَابِ مِنْ أَصْحَابِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْلَكَ لِلنَّسَاءِ: تَصَدَّقْنَ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ النَّارِ، فَقَالَتْ امْرَأَةٌ لَّيَسَّرْتُ مِنْ عَلَيْهِ النَّسَاءُ: فِيمَ؟ وَيِمَ؟ وَلِمَ؟ فَذَكَرَ الْحَدِيثَ. [راجع: ٣٥٦٩].

تخریج: [صحیح لمیرہ].

٤١٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ عَمْرُو بْنِ مُرَّةَ قَالَ: سَيِّعْتُ أَبَا وَاعِلَّ بَيْلَكَ: سَيِّعْتُ عَبْدَ اللَّهِ بَيْلَكَ فَلَمَّا سَمِعَهُ مِنْ عَبْدِ اللَّهِ قَالَ: لَكُمْ، وَقَدْ رَفَعْتُمْ قَالَ: «لَا أَحَدٌ أَعْيُّرُ مِنَ اللَّهِ عَزَّ وَجَلَّ،

I heard Abu Wa'il say: I heard 'Abdullah say - I said: Did you hear it from 'Abdullah? He said: Yes, and he attributed it (to the Messenger of Allah (ﷺ)) :- "No one has more protective jealousy (*gheerah*) than

Allah, may He be glorified and exalted. Hence He forbade immoral actions, both open and hidden. And none loves to be praised more than Allah, may He be glorified and exalted; for that reason He praised Himself."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4634) and Muslim (2760)]

4154. It was narrated from 'Amr bin Murrah that he heard Abu Wa'il narrate that a man came to Ibn Mas'ood and said: I recited all of al-Mufassal in one *rak'ah*. 'Abdullah said: Is this a quick recitation like reciting poetry? I learned the pairs that the Messenger of Allah (ﷺ) used to put together. And he mentioned twenty soorahs of al-Mufassal, two soorahs, two soorahs in each *rak'ah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (775) and Muslim (822)]

4155. It was narrated from 'Abdullah bin Mas'ood that the Messenger of Allah (ﷺ) would, after the two *rak'ahs* (i.e., in the first *tashahhud*), be as if he were (sitting) on baked stones. I [the narrator] said to Sa'd: Until he got up? He said: Until he got up.

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

وَلِذِكْرِ خَرْمَ الْمُواجِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطَنَ، وَلَا أَحَدَ أَخْبَرَ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ
وَجَلَّ، وَلِذِكْرِ مَدْحَ نَفْسَهُ». [راجع: ٣٦١٦].

تخریج: إسناده صحيح، خ: (٤٦٣٤)، م: (٢٧٦٠).

٤١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ
عَنْ عَمْرُو بْنِ مُرَّةَ: أَنَّهُ سَمِعَ أَبَا زَائِلَ يُحَدِّثُ
أَنَّ رَجُلًا جَاءَ إِلَيْهِ أَبْنَى مَسْعُودَ، قَالَ: إِنِّي
قَرَأْتُ الْمُفَصَّلَ كُلَّهُ فِي رَأْءَةٍ، فَقَالَ عَبْدُ
اللَّهِ، كُلُّهُ كَهْدَ الشِّعْرِ، لَقَدْ غَرَّتِ النَّظَارَ
الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِهِنَّ، قَالَ:
فَذَكَرَ عَشْرَيْنَ سُورَةً مِنَ الْمُفَصَّلِ، سُورَيْنِ
سُورَيْنِ فِي كُلِّ رَأْءَةٍ. [راجع: ٣٦٠٧].

تخریج: إسناده صحيح، خ: (٧٧٥)، م: (٨٢٢).

٤١٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَاجُ
قَالَا: حَدَّثَنَا شَعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ،
عَنْ أَبِي عَبْيَةَ - قَالَ حَجَاجُ فِي حِدَيَّةِ:
سَوْفَتْ أَبَا عَبْيَةَ - عَنْ أَبِيهِ غَبَرَ اللَّهُ بْنِ
مَسْعُودَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَدَّ
فِي الرَّكْعَيْنِ الْأَوَّلَيْنِ كَانَهُ عَلَى الرَّضْبِ،
فَلَمْ يَسْتَدِي: حَتَّى يَقُومَ؟ قَالَ: حَتَّى يَقُومَ،
قَالَ حَجَاجُ: قَالَ شَعْبَةُ: كَانَ سَعْدُ بْنُ عَرَادَ
شَعْبَيْهِ بِشَعْبَيْهِ، فَلَمْ يَقُومَ؟ قَالَ:
حَتَّى يَقُومَ. [راجع: ٣٦٥٦].

تخریج: إسناده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

4156. It was narrated from 'Abdullah bin Mas'ood, from the Prophet (ﷺ), that he said - (the version narrated by) Hajjaj said: We were with the Prophet (ﷺ) and he said - (the version narrated by) Yazeed said: The Messenger of Allah (ﷺ) summoned us and we were forty men. I was one of the last to come to him and he said: "Verily you will prevail and you will acquire booty, and you will conquer other lands. Whoever among you lives to see that, let him fear Allah, enjoin what is good and forbid what is evil. And whoever tells a lie about me deliberately, let him take his place in Hell." Yazeed said: "And let him uphold his ties of kinship."

Comments: [Its *isnad* is *hasan* if it is correct that 'Abdur-Rahman bin 'Abdullah bin Mas'ood heard this *hadeeth* from his father; he only heard a few things from his father]

4157. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, from his father, from the Prophet (ﷺ) that he said: - 'Abdur-Razzaq said: I heard the Messenger of Allah (ﷺ) say - "May Allah make radiant the face of a man who hears a *hadeeth* from us and memorises it so that he can convey it; perhaps the one to whom it is conveyed may understand it better than the one who hears it."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad* if it is correct that 'Abdur-Rahman bin 'Abdullah bin Mas'ood heard this *hadeeth* from his father]

قالا: حَدَّثَنَا شُعْبَةُ وَيَزِيدُ: أَخْبَرَنَا الْمَشْعُودُ
عَنْ سِمَائِلِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَجَاجٌ: كُنَّا عِنْدَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ يَزِيدُ: جَمِيعًا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَنَحْنُ أَرْبَاعُونَ، فَكَتُبْتُ فِي آخِرِ مَنْ
أَنَا، قَالَ : إِنَّكُمْ مُنْصُرُونَ، وَمُصْبِرُونَ،
وَمَفْتُوحُ لَكُمْ، فَمَنْ أَذْرَكَ ذَلِكَ فَلَيَتَّقَى اللَّهُ،
وَلَيَأْمُرُ بِالْمَعْرُوفِ، وَلَيَنْهَا عَنِ الْمُنْكَرِ، وَمَنْ
كَذَّبَ عَلَيَّ مُقْتَمِدًا فَلَيَبْتَوَأْ مَقْعَدَهُ مِنَ التَّارِ
قَالَ يَزِيدُ: (وَلَيُصِلُّ رَحْمَةً). [راجع: ٣٦٩٤].

تخریج: إسناده حسن، إن صح سماع عبد الرحمن بن عبد الله لهذا الحديث من أبيه، فقد سمع منه شيئاً يسيراً.

٤١٥٧ (٤٣٧/١) حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ وَعَنْدَ الرَّزَاقِ: أَخْبَرَنَا إِسْرَائِيلُ
عَنْ سِمَائِلِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَبْدُ الرَّزَاقِ: سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «نَصَرَ اللَّهُ أَمْرًا سَمِعَ مِنَ
حَدِيبَيَا، فَحَفِظَهُ حَتَّى يُتَلَغَّهُ، فَرُبَّ مَلِئَ أَخْفَظَ
لَهُ مِنْ سَامِعٍ».

تخریج: حديث صحيح، وهذا إسناد حسن إن صح سماع عبد الرحمن بن عبد الله لهذا الحديث من أبيه.

4158. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "A man's prayer in congregation is twenty-five times better than his praying alone." Hajjaj said: Shu'bah did not attribute it to the Prophet (ﷺ) (when he narrated it) to me, but he did so (when he narrated it) to others. And I am reluctant to attribute it to the Prophet (ﷺ) because 'Abdullah rarely attributed any report to the Prophet (ﷺ).

Comments: [A saheeh hadeeth]

٤١٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ وَحَجَّاجُ قَالَ: سَمِعْتُ عَقْدَةَ بْنَ وَسَاجَ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ يَقْرِئُهُ أَنَّهُ قَالَ: «فَضْلُ صَلَاةِ الرَّجُلِ فِي الْجَمِيعِ عَلَى صَلَاةِ وَحْدَةِ حَمْسٍ وَعِشْرُونَ دَرْجَةً» قَالَ حَجَّاجُ: وَلَمْ يَرْفَعْ شُعْبَةُ لِي، وَقَدْ رَفَعَهُ لِغَيْرِي، قَالَ: أَنَا أَهَبُ أَنْ أَرْفَعَهُ، لِأَنَّ عَبْدَ اللَّهِ قَلَّمَا كَانَ يَرْفَعُ إِلَيَّ النَّبِيِّ ﷺ. [راجع: ٣٥٦٤]

تخریج: حدیث صحيح.

٤١٥٩ - حَدَّثَنِي بَهْرَهُ: حَدَّثَنَا هَمَامٌ: أَخْبَرَنَا ثَنَادَةُ عَنْ مُورِقٍ، عَنْ أَبِي الْأَخْوَصِ الْجَسْمَيِّ، عَنْ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيِّ يَقْرِئُهُ كَانَ يُنَصَّلُ صَلَاةُ الْجَمِيعِ عَلَى صَلَاةِ الرَّجُلِ وَحْدَةٌ بِحَمْسٍ وَعِشْرِينَ صَلَاةً، كُلُّهَا مِثْلُ صَلَاةِ يَهُودٍ. [راجع: ٣٥٦٤]

تخریج: إسناده صحيح.

٤١٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ: إِنَّ مُحَمَّداً يَقْرِئُهُ عُلَمَ فَوَاتِحَ الْحَمْرَى، وَجَوَامِعَهُ، وَخَوايِنَهُ، قَالَ: إِذَا قَدِئْتُمْ فِي كُلِّ رَكْعَتَيْنِ فَقُرُلُوا: التَّسْعَيَاتُ لِلَّهِ وَالصَّلَوَاتُ وَالعَيَّاتُ، السَّلَامُ عَلَيْكُمْ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ

4159. It was narrated from Ibn Mas'ood that the Prophet (ﷺ) used to regard prayer in congregation as twenty-five times better than a man's prayer offered alone.

Comments: [Its isnad is saheeh]

4160. It was narrated from 'Abdullah bin Mas'ood that he said: Verily Muhammad (ﷺ) was taught how to start all acts of goodness and all acts of goodness and how to conclude all acts of goodness. And he said: "When you sit after each two *rak'ahs*, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah. I bear

witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then let one of you choose whatever supplication he likes and call upon his Lord, may He be glorified and exalted, with it." And verily Muhammad (ﷺ) said: "Shall I not tell you what calumny is?" He said: "It is malicious gossip that is spread among people." And verily Muhammad (ﷺ) said: "A man may tell the truth until he is recorded as a speaker of truth, and he may lie until he is recorded as a liar."

Comments: [Its isnad is saheeh]

4161. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said: "If I were to take anyone among my *ummah* as a close friend, I would have taken Abu Bakr as a close friend."

Comments: [Its isnad is saheeh, Muslim (2383)]

4162. It was narrated from 'Abdullah (رض) from the Prophet (ﷺ) that he used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and inappropriate) and independence of means."

Comments: [Its isnad is saheeh, Muslim (2821)]

4163. It was narrated from 'Abdullah (رض), that he used to recite this verse: "then is there any

أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لِيَحْبِرَ أَخْدُوكُمْ مِنَ الدُّعَاءِ أَعْجَبَةً إِلَيْهِ، فَلَيَدْعُ بِهِ رَبَّهُ عَزَّ وَجَلَّ وَإِنْ مُحَمَّدًا بِلَا قَالَ: «أَلَا أُنَبِّئُكُمْ مَا أَنْتُمْ تَفْعَلُونَ» قَالَ: «هِيَ التَّبِيَّنَةُ الْقَالَةُ بَيْنَ النَّاسِ» وَإِنْ مُحَمَّدًا بِلَا قَالَ: «إِنَّ الرَّجُلَ يَصْنُدُ خَيْرَ مَا يَكْتُبُ صَدِيقًا، وَيَكْذِبُ خَيْرَ مَا يَكْتُبُ كَذَابًا». [راجع: ٣٦٣٨]

تخریج: إسناده صحيح.

٤١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ الْبَيْنَانِ أَنَّهُ قَالَ: «إِنَّمَا كُنْتُ مُتَجَدِّداً مِنْ أَمْيَّنِ أَخْدُوكُمْ لَا تَأْخُذْنِي أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ». [راجع: ٢٥٨٠].

تخریج: إسناده صحيح، م: (٢٣٨٣).

٤١٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ الْبَيْنَانِ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَشَأُكَ الْهَدَى، وَالثُّقَى، وَالْعَفَافَ، وَالْغَنَى». [راجع: ٣٦٩٢].

تخریج: إسناده صحيح، م: (٢٨٢١).

٤١٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ

one who will remember (or receive admonition) [fahal min muddakir]?” [al-Qamar 54:17], with (the letter) *dal*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4873) and Muslim (823)]

4164. It was narrated from 'Abdullah (رضي الله عنه) from the Prophet (صلوات الله عليه وسلم) that he recited (Soorat) an-Najm and prostrated in it, and those who were with him prostrated, except an old man who took a handful of pebbles or dust and raised it to his forehead and said: This is sufficient for me! 'Abdullah said: And later on I saw him slain as a *kafir*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1067) and Muslim (576)]

عن أبي شعبة أنَّه كَانَ يُثْرِأُ هَذَا الْحُرْفَ: «هَلْ مِنْ مُذَكَّرٍ» (القمر: ١٥) [راجع: ٣٧٥٥]

تخریج: استاده صحيح، خ: (٤٨٧٣)، م: (٨٢٣).

٤١٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَفَانُ قَالَا: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقَ _ قَالَ عَفَانُ: أَخْبَرَنَا أَبُو إِسْحَاقُ _ عَنِ الْأَشْوَدِ _ وَقَالَ مُحَمَّدٌ: عَنْ أَبِي إِسْحَاقِ قَالَ: سَمِعْتَ الْأَشْوَدَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ قَرَأَ التَّحْمُمَ، فَسَجَدَ إِلَيْهَا، وَسَجَدَ مَنْ كَانَ مَعَهُ، غَيْرَ أَنْ شَيْخًا أَخْذَهُ كُفَّارًا مِنْ حَصْنِي أَوْ ثُرَابٍ، فَرَفَعَهُ إِلَى جَبَّاهِيَّةِ، وَقَالَ: يَكْفِينِي هَذَا، قَالَ عَبْدُ اللَّهِ: لَكَ رَأْيُهُ بَغْدَ فُيلَ كَافِيرًا. [راجع: ٣٦٨٢].

تخریج: استاده صحيح، خ: (١٠٦٧)، م: (٥٧٦).

4165. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (صلوات الله عليه وسلم) passed by me when I was praying and said: “Ask, you will be given, O son of Umm 'Abd.” 'Umar said: Abu Bakr and I raced and Abu Bakr beat me to him. We never competed with Abu Bakr in anything good but Abu Bakr beat me to it. He [Abdullah] said: Part of my supplication that I almost never omit to say is: O Allah, I ask You for blessing that never ends and joy that never ceases and to accompany the Prophet Muhammad (صلوات الله عليه وسلم) in the

٤١٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ أَبِي إِسْحَاقِ، عَنْ أَبِي عَيْنَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَا أَصْلِي، فَقَالَ: «سُلْ تُنْطَهَ يَا ابْنَ أَمْ عَبْدٍ» فَقَالَ عُمَرُ: فَابْتَدَرْتُ أَنَا وَأَبْوَ بَكْرٍ، فَسَبَّبَنِي إِلَيْهِ أَبُو بَكْرٍ، وَقَدْ اسْتَبَّنَا إِلَى خَيْرٍ إِلَّا سَبَّبَنِي إِلَيْهِ أَبُو بَكْرٍ، فَقَالَ: إِنَّ مِنْ دُعَائِي الَّذِي لَا أَكَادُ أَنْ أَدْعُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ نَعِيْمًا لَا يَبِدُ، وَفُرَّةً عَيْنَ لَا تَنْقَلُ، وَمُرَاقةً لِّي مُحَمَّدٌ فِي أَعْلَى الْجَهَنَّمِ جَهَنَّمُ الْخَلُو. [راجع: ٣٦٦٢].

highest part of Paradise, the Paradise of eternity.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

4166. It was narrated from 'Abdullah that he said: We were with the Prophet (ﷺ), nearly forty people in a tent, and he said: "Would it please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Would it please you to be one third of the people of Paradise?" We said: Yes. He said: "By the One in Whose hand is my soul, I hope that you will be half of the people of Paradise, and that is because no one will enter Paradise except a Muslim soul, and you, compared to the *mushrikeen*, are like a white hair on the hide of a black bull, or a black hair on the hide of a red bull."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6528) and Muslim (221)]

4167. It was narrated that 'Abdullah bin Salamah said: I heard 'Abdullah bin Mas'ood say: Your Prophet (ﷺ) was given the keys of everything except five things: "Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-

تخریج: حديث حسن، وهذا إسناد ضعيف
لأنقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

٤١٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ، وَتَبَّعَنِي عَنْ شَعْبَةَ، عَنْ أَبِي إِسْحَاقَ،
عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ أَبْنَهُ قَالَ:
كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قُبَّةِ تَعْوِزَّ مِنْ أَرْبَاعِ
الجَنَّةِ؛ قَالَ: قُلْنَا: نَعَمْ، قَالَ: أَتَرْضَوْنَ أَنْ
تَكُونُوا لُثْلُثَ أَهْلِ الْجَنَّةِ؟ قُلْنَا: نَعَمْ، قَالَ:
وَالَّذِي نَفَسَ مُحَمَّدٌ بِيَدِهِ إِنِّي لَأَرْجُو أَنْ
تَكُونُوا بِنَصْفِ أَهْلِ الْجَنَّةِ، وَذَاكَ أَنَّ الْجَنَّةَ لَا
يَدْخُلُهَا (٤٣٨/١) إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتَمْ
مِنْ أَهْلِ الشَّرْكِ إِلَّا كَالشَّعْرَةِ الْيَضَاءِ فِي جَلْدِ
الثَّورِ الْأَسْوَدِ، أَوِ السَّعْرَةِ السَّوْدَاءِ فِي جَلْدِ
الثَّورِ الْأَخْمَرِ». [راجع: ٣٦٢١].

تخریج: إسناده صحيح، خ: (٦٥٢٨)، م: (٢٢١).

٤١٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ
عَنْ عَمْرِو بْنِ مَرْأَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ
سَلَمَةَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودَ
يَقُولُ: أُوتِيَ لِيَكُنْمَ كَلْمَاتِيَّ كُلَّ شَيْءٍ عَيْنَ
الْحَمْسِ: «إِنَّ اللَّهَ عِنْدَهُ عِلْمُ الْأَسْعَافِ وَيُنْزِلُ
الْقِبَطَ وَيَعْلَمُ مَا فِي الْأَرْضَ وَمَا تَدْرِي نَفْسٌ مَا ذَا
تَحْكِيمُ عَلَيْهَا وَمَا تَدْرِي نَفْسٌ يَأْتِي أَرْضَ تَمُوتُ
إِنَّ اللَّهَ عَلَيْهِ حِلْمٌ حَسِيرٌ» (القمان: ٣٤) قَالَ:

Aware (of things)" [Luqman 31:34]. I said to him: Did you hear that from 'Abdullah? He said: Yes, more than fifty times.

Comments: [Saheeh because of corroborating evidence]

4168. Abul-Majid - i.e., al-Hanafi - said: I was sitting with 'Abdullah and he said: I remember the first man whose hand was cut off. A thief was brought to the Prophet ﷺ and he issued orders that his hand be cut off. And it was as if the face of the Messenger of Allah ﷺ was covered with dust (i.e., his face changed colour). They said: O Messenger of Allah, it is as if you are upset about cutting off his hand. He said: "What could prevent me (from cutting off his hand)? Do not be the Shaitan's helpers against your companion. If a case is brought to the ruler that deserves the *hadd* punishment, he should carry it out. Allah, may He be glorified and exalted, is forgiving and loves forgiveness. 'Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful' [an-Noor 24:22]."

Comments: [Hasan when other reports are joined to it; this is a *da'eef isnad*]

4169. It was narrated from Abu Majid al-Hanafi... And he mentioned a similar report and said: It was as if the face of the Messenger of Allah ﷺ was covered with dust, as if dust were scattered on it.

فُلِتْ لَهُ: أَنْتَ سَوِيْغَةُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ أَكْثَرُ مِنْ خَمْسِينَ مَرَّةً.

تخریج: صحيح لغیره، وهذا إسناد يحمل التحسين.

٤١٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ قَالَ: سَوِيْغَةُ يَحْيَى بْنُ الْمُجَرِّدِ قَالَ: سَوِيْغَةُ أَبْنَا مَاجِدٍ، يَعْنِي الْمُتَنَبِّي قَالَ: كُنْتُ فَاعِدًا مَعَ عَبْدِ اللَّهِ، قَالَ: إِنِّي لَأَذْكُرُ أَوَّلَ رَجُلٍ قَطْعَةً، أَتَيْتُ بِسَارِقِي، فَأَمْرَرْتُ يَقْطُعَهُ، وَكَانَنَا أَبْيَضْ وَجْهُ رَسُولِ اللَّهِ ﷺ، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، كَانَكَ كَرِهْتَ قَطْعَةً، قَالَ: «وَمَا يَمْنَعُنِي؟ لَا تَكُونُوا عَزْنَى لِلشَّيْطَانِ عَلَى أَجْكُمْ، إِنَّهُ يَتَبَعِي لِلإِلَاتِامِ إِذَا اتَّهَى إِلَيْهِ حَدْ أَنْ يَقِيمَهُ، إِنَّ اللَّهَ عَزَّ وَجَلَ عَنْ يُحِبُّ الْعَنْوَ، وَلَيَعْفُوا وَلَيَصْفَعُوا أَلَا يَخْيَرُ أَنْ يَتَغَرَّبَ اللَّهُ لَكُمْ وَاللَّهُ عَنْهُ تَبَّعُ» (النور: ٢٢)

[راجع: ٣٧١١]

تخریج: حسن بشهادته، وهذا إسناد ضعيف، أبو ماجد الحنفي مجهول، وقال البخاري والناساني: منكر الحديث.

٤١٦٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَبْنَا سَقِيَانَ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ التَّيْمِيِّ، عَنْ أَبِي مَاجِدِ الْحَنْفِيِّ، فَذَكَرَ مَعْنَاهُ، وَقَالَ: وَكَانَنَا أَبْيَضَ وَجْهُ رَسُولِ اللَّهِ ﷺ، يَقُولُ: دُرُّ عَلَيْهِ رَمَادٌ.

[راجع: ٣٧١١]

Comments: [It is a repeat of the previous report]

4170. It was narrated that Ibraheem bin Suwaaid, who was the *imam* of *Masjid Alqamah* after 'Alqamah died, said: 'Alqamah led us in praying *Zuhr*, and I do not know whether he prayed three or five. Something was said to him and he said: What do you think, O one-eyed one? I said: Yes. So he prostrated twice, then 'Alqamah narrated from 'Abdullah from the Prophet (ﷺ)... A similar report.

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

4171. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "(Believing in) bird omens is *shirk*. There is no one among us who does not (think of them), but Allah takes away (such thoughts) by means of putting trust in Him."

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

تخریج: إسناد صحيح، خ: (١٤٠٠)، م: (٥٠٦٦).

4172. It was narrated from 'Abdullah from the Messenger of Allah (ﷺ), that he used to say *salam* to his right and to his left, (turning his face so far that) I could see the whiteness of his face. And I did not forget among the things that I have forgotten: Peace be upon you and the mercy of Allah, peace be upon you and the mercy of Allah.

Comments: [*Sahih*; this is a *da'eef* *isnad* because Jabir is *da'eef*, he is Ibn Yazeed al-Ju'fi]

تخریج: حسن برواحدہ، وهذا إسناد ضعیف
کابق.

٤١٧٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ
عَنْ سَلَمَةَ بْنِ كُهْبِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ،
وَكَانَ إِمامًا مَسْجِدِ عَلْقَمَةَ بَعْدَ عَلْقَمَةَ، قَالَ:
ضَلَّ إِنَّا عَلَقَمَةً الظَّهَرَ، فَلَا أَذْرِي أَضَلَّ
ثَلَاثَةَ أُمَّ حَمَّاتٍ، فَقَبِيلَ لَهُ، فَقَالَ: وَأَنْتَ يَا
أَغْزَرُ؟ فَقُلْتُ: نَعَمْ، قَالَ: فَسَجَدَ سَجَدَتَينِ،
لَمْ حَدَّثْتَ عَلَقَمَةً عَنْ عَبْدِ اللَّهِ عَنِ الْيَهِيَّ
مِثْلَ ذَلِكَ، [راجع: ٣٥٦٦].

تخریج: إسناد صحيح.

٤١٧١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ
وَحَاجَاجٌ عَنْ شُبَّهَةَ، عَنْ سَلَمَةَ بْنِ كُهْبِيلٍ، عَنْ
عَبْيَى الْأَسْدِيِّ، عَنْ زَرٍّ، عَنْ عَبْدِ اللَّهِ عَنِ الْيَهِيَّ
بِشَّلَةَ قَالَ: الْأَطْيَرَةُ مِنَ الْمُرْكَبِ، وَمَا مِنْ أَلَّا، وَلَكِنَّ
اللَّهَ بُدْمَهُ بِإِنْتَكُلٍ، [راجع: ٣٦٨٧].

تخریج: إسناد صحيح، خ: (٥٠٦٦).

٤١٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ
عَنْ جَابِرٍ، عَنْ أَبِي الصُّخْرِ، عَنْ مَشْرُوقِيِّ،
عَنْ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ كَانَ
يُسَلِّمُ عَنْ يَوْمِهِ وَعَنْ شَيْءِالِهِ حَتَّى أَرَى بِيَاضِ
وَجْهِهِ، فَمَا نَبَيَّتْ بَعْدَ فِيمَا نَبَيَّتْ: السَّلَامُ
عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ
اللَّهِ، [راجع: ٣٦٦٠].

تخریج: صحيح، وهذا إسناد ضعیف لضعف
جابر الجعفی.

4173. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation, then those who come after them, then those who come after them. Then there will come people after them one of whose testimony will come before his oath and his oath will come before his testimony.

Comments: [Its *isnad* is *saheeh*, Muslim (3533)]

4174. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) offered the prayer and I do not know whether he added or omitted something. Then he turned to face us and we told him what he had done, so he turned to face the *qiblah* and prostrated twice, then he turned to face us and said: "If something had been introduced into the prayer, I would have told you. But I am only human and I forget as you forget, so if I forget then remind me. And if any of you has any doubts concerning his prayer, let him think of what is most likely to be the case and then complete (his prayer on that basis) and say the *salam*, then prostrate twice."

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

4175. It was narrated from 'Abdullah, from the Prophet (ﷺ), that he said: "If you are three, two should not converse (privately) to the exclusion of their companion,

٤١٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ عَنْ مَنْصُورٍ وَسُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَيْدَةَ السَّلَمَانِيِّ، عَنْ عَبْدِ اللَّهِ عَنِ الْيَتَمِّ بَيْلَةَ أَنَّهُ قَالَ: «خَيْرُكُمْ قَرْنَيْ، ثُمَّ الَّذِينَ يَلْوَنُهُمْ، ثُمَّ الَّذِينَ يَلْوَنُهُمْ، ثُمَّ يَخْلُفُ قَوْمٌ سَبِّقُ شَهَادَتَهُمْ أَيْتَاهُمْ، وَأَيْتَاهُمْ شَهَادَاتَهُمْ».

[راجع: ٣٥٩٤]

تخریج: استاده صحيح، م: (٣٥٣٢).

٤١٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ قَالَ: كَتَبَ إِلَيَّ مَنْصُورٌ وَفَرَأَهُ عَلَيْهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ بَيْلَةً صَلَاةً، لَا أَدْرِي، زَادَ أَمْ نَقْصَنَ، إِبْرَاهِيمُ الْقَابِلُ: لَا يَنْدِري، عَلْقَمَةُ قَالَ: زَادَ أَمْ نَقْصَنَ، أَوْ عَبْدُ اللَّهِ، ثُمَّ اسْتَشْبَلَنَا، فَحَدَّثَنَا بِصَنْيَعَهُ، فَتَسَقَّى بِرَحْلَهُ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوْجَهِهِ، فَقَالَ: «لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ لَأَبْلَغُكُمُوهُ، وَلَكِنْ إِنَّا أَنَا بَكْرُ أَنْسِي كَمَا تَسْوُونَ، فَإِنْ تَبَيَّنَتْ قَدَّرْكُوْنِي، وَأَيْكُمْ مَا شَكَ فِي صَلَاةِهِ فَلْيَتَحَرَّ أَقْرَبَ ذِلِكَ لِلصَّوَابِ، فَلَيْتَمِّ غَلَيْهِ، وَيُسْلِمْ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ».

[راجع: ٣٥٦٦]

تخریج: استاده صحيح، م: (٥٧٢).

٤١٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ الْيَتَمِّ بَيْلَةَ أَنَّهُ قَالَ: «إِذَا كُشِّمْتَ ثَلَاثَةً فَلَا

because that makes him sad. And no woman should look at or touch another woman so she can describe her to her husband."

Comments: [Its isnad is saheeh, al-Bukhari (6290) and Muslim (2184)]

4176. It was narrated from 'Abdullah, from the Prophet (ﷺ), that he said: "What a bad thing for one of you - or one of them - to say, I forgot such and such a verse. Rather he was caused to forget. Keep revising the Qur'an, for it is quicker to flee from the hearts of men than camels from their hobbles."

Comments: [Its isnad is saheeh, al-Bukhari (5039)]

4177. It was narrated that 'Abdullah said: We used to say: Peace be upon So and so and So and so. Then the Messenger of Allah (ﷺ) said: "Say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' For when you say, 'Peace be upon us, and on the righteous slaves of Allah,' you will have sent salams upon every righteous slave on earth and in heaven."

بناتج اثنان دون صاحبها، أجل بخزنه،
ولَا تُباشر المرأة المرأة، أجل تنتها
لرُوحها». [راجع: ٣٥٦٠].

تخریج: إسناده صحيح، خ: (٦٢٩٠)، م: (٢١٨٤).

٤١٧٦ - حدثنا محمد بن جعفر وحجاج
قالا: حدثنا شعبة عن منصور، عن أبي
وايل، عن عبد الله عن الشيئ الله قال:
«يسما لأحدكم - أو يشما لأحدهم - أن
يقول: نسيت آية كت وكت، بل هو شيء،
واشتراكوا (٤٣٩/١) القرآن، فإنه أشرع
تفصيّاً من صدور الرجال من التعم يغليه، أو
من عقليه». [راجع: ٣٦٢٠].

تخریج: إسناده صحيح، خ: (٥٠٣٩).

٤١٧٧ - حدثنا محمد بن جعفر: حدثنا شعبة
عن منصور قال: سمعت أبا وايل يحدث
عن عبد الله قال: كنا نقول: السلام على
فلان وفلان، فقال رسول الله ﷺ: قولوا:
«التحيات لله والصلوات والطيبات، السلام
عليك أيتها الشيء ورحمة الله وبركاته،
السلام علينا وعلى عباد الله الصالحين،
أشهد أن لا إله إلا الله، وأشهد أن محمدًا
عند الله ورسوله، فإنكم إذا قلتم: السلام علينا
وعلى عباد الله الصالحين سلّمتم على كل
عبد صالح في الأرض وفي السماء».
[راجع: ٣٦٢٢].

Comments: [Its isnad is saheeh, Muslim (402)]

4178. It was narrated from 'Abdullah (رض) from the Prophet (ﷺ) that he said: "Trading insults with a Muslim is an evil action and fighting him is *kufur*."

Comments: [Its isnad is saheeh, Muslim (64)]

4179. It was narrated from 'Abdullah bin Mas'ood (رض) that the Messenger of Allah (ﷺ) disliked ten characteristics: *sufrah* - i.e., *khaloq* (a type of perfume); changing grey hair; letting the lower garment drag; wearing gold rings; throwing dice; showing one's adornment before non-mahrams (for women); *ruqqah* except by means of *al-mu'awwidhat* (soorahs praying for refuge with Allah); wearing amulets; coitus interruptus ('azl); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) - but he did not say that it is *haram*.

Comments: [Its isnad is da'eef]

4180. It was narrated from 'Abdullah (رض) from the Prophet (ﷺ), that he said: "I will reach the Cistern ahead of you, and some men of you will be brought to me then they will be snatched away from me. I will say: 'O Lord, my companions!' It will be said: 'You

تخریج: إسناده صحيح، م: (٤٠٢).

٤١٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَبَّابٌ عَنْ مَنْصُورٍ، وَرَبِيعٌ عَنْ أَبِي وَالِيلٍ، عَنْ عَبْدِ اللَّهِ عَنِ الْيَمِيِّ بَشَّابٌ أَنَّهُ قَالَ: «سَيِّبَابُ الْمُؤْمِنِ فَسَقَى، وَقَاتَلَهُ كُفُّرٌ». قَالَ فِي حَدِيثِ رَبِيعٍ: سَعَيْتُ أَبَا وَالِيلَ. [راجع: ٣٦٤٧].

تخریج: إسناده صحيح، م: (٦٤).

٤١٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَبَّابٌ: حَدَّثَنِي رَكِينٌ قَالَ: سَمِعْتُ الْقَاسِمَ أَبْنَ حَسَانَ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ بَشَّابٌ كَانَ يَخْرُجُ عَشْرًا: الصَّفَرَةَ، وَتَغْيِيرَ الشَّيْبِ، وَجَرَّ الْأَزَارِ، وَحَاتَمَ الْأَنْدَهْبِ - أَوْ قَالَ: حَلْقَةَ الدَّاهِبِ - وَالصَّرْبَ بِالْكِعَابِ، وَالتَّرْبُجُ بِالرَّبِيعَةِ فِي غَيْرِ نَحْلَهَا، وَالرَّقْبَى إِلَّا بِالْمُعْوَدَاتِ، وَالثَّمَائِمَ وَعَزْلَ الْمَاءِ، وَإِفْسَادِ الصَّبِيِّ مِنْ غَيْرِ أَنْ يُحْرِمَهُ. [راجع: ٣٦٠٥].

تخریج: إسناده ضعيف، ابن حرمدة، قال البخاري في «التاريخ الكبير» (٢٧٠/٥)، وفي «الضعفاء الصغير» ص: (٧٠) ر لم يصح حديثه.

٤١٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَبَّابٌ عَنْ مُغِيرَةَ قَالَ: سَعَيْتُ أَبَا وَالِيلَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ الْيَمِيِّ بَشَّابٌ أَنَّهُ قَالَ: «أَنَا فَرَطْكُمْ عَلَى الْحَوْضِ، وَأَبْرَقْتُنَّ لَيْ رِجَالًا مِنْكُمْ، ثُمَّ لَيْخَلَجْجَنْ دُونِيِّ، فَأَقُولُ: يَا زَبْ، أَضْحَابِيِّ،

do not know what they did after you were gone.””

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7049) and Muslim (2297)]

4181. It was narrated from 'Abdullah who said: The Messenger of Allah (ﷺ) forbade us to have a lot of wives and wealth. Abu Jamrah, who was sitting with him, said: Yes, Akhram at-Ta'i narrated to me from his father, from 'Abdullah, that the Prophet (ﷺ) said.... 'Abdullah said: How about having a wife in Radhan and another in Madinah and another in such and such?

Comments: [This *hadeeth* has two *isnads*, both of which are *da'eef*]

فَيَقُولُ لِي : إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ

[راجع: ٣٦٣٩].

تخریج: إسناده صحيح، خ: (٧٠٤٩)، م:

(٢٢٩٧).

٤١٨١ - حَدَّثَنَا سَعْبَةُ عَنْ أَبِي التَّيْمَ، عَنْ رَجُلٍ مِنْ طَيْمٍ، عَنْ عَبْدِ اللَّهِ قَالَ: نَهَانَا رَسُولُ اللَّهِ وَكَانَ عَنِ التَّبَرُّ فِي الْأَهْلِي وَالنَّمَارِ، فَقَالَ أَبُو حَمْرَةَ، وَكَانَ جَالِسًا عِنْدَهُ: نَعَمْ، حَدَّثَنِي أَخْرَمُ الطَّائِنِي عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ عَنِ التَّبَرِي قَالَ: فَقَالَ عَبْدُ اللَّهِ: فَكَيْفَ يَأْهُلُ بِرَادَانَ وَأَهْلَ بِالْمَدِيَّةِ وَأَهْلَ كَذَا؟ قَالَ سَعْبَةُ: ثَقَلَ لِأَبِي التَّيْمَ مَا التَّبَرُّ؟ فَقَالَ: الْكَثُرَةُ. [راجع: ٣٥٧٩].

تخریج: هذا الحديث له إسنادان، وكلاهما ضعيف، علتهما الاختراض والجهالة.

4182. It was narrated that Abul-Ahwas said: I heard 'Abdullah bin Mas'ood narrate that the Prophet (ﷺ) said: “If I were to take anyone as a close friend, I would have taken Abu Bakr as a close friend. But he is my brother and my companion. Allah, may He be glorified and exalted, has taken your companion (i.e., himself) as a close friend.”

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

٤١٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعْبَةُ عَنْ إِشْمَاعِيلَ بْنِ رَجَاءَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ أَبْنَ أَبِي الْهَذِيلِ يُحَدِّثُ عَنْ أَبِي الْأَخْوَصِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودَ يُحَدِّثُ عَنِ التَّبَرِي قَالَ: لَئِنْ كُنْتُ مُتَّخِداً خَلِيلًا لَا تَحَدُّثْ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنَّهُ أَبْنِي وَصَاحِبِي، وَقَدْ أَتَحَدَّ اللَّهُ عَزَّ وَجَلَّ صَاحِبُكُمْ خَلِيلًا».

تخریج: إسناده صحيح، م: (٢٢٨٣).

4183. It was narrated from Abu Wa'il, from 'Abdullah, and I think he attributed it to the Prophet (ﷺ) that he said: “Ahead of the Hour there will be days of *harj*, days in

شَعْبَةُ عَنْ وَاصِلٍ، عَنْ أَبِي رَاهِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: وَأَخْسَبَهُ - رَفِعَهُ إِلَى التَّبَرِي

which knowledge will disappear and ignorance will prevail." Abu Moosa said: *Harj* in the language of the Abyssinians means killing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7066)]

4184. It was narrated from 'Abdullah bin Mas'ood, from the Prophet (ﷺ), that he forbade having a lot of wives and wealth.

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

أَنَّهُ قَالَ: «بَيْنَ يَدِيِ الْمَسَاعِدِ أَيَّامُ الْفَرْجِ،
أَيَّامُ يَرُولُ فِيهَا الْعِلْمُ، وَيَطْهُرُ فِيهَا الْجَهَلُ»
فَقَالَ أَبُو مُوسَى: الْفَرْجُ بِلَسَانِ الْجَهَلِ
الْفَتْلُ. [راجع: ٣٦٩٠].

تخریج: إسناده صحيح، خ: (٧٠٦٦).

٤١٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّةُ
عَنْ أَبِي التَّيْمَ، عَنْ أَنَّ الْأَخْرَمَ رَجُلًا مِنْ
طَيْفٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ عَنْ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ نَهَى عَنِ التَّبَغُّرِ فِي الْأَمْلَى وَالْمَالِ.
[راجع: ٣٥٧٩].

تخریج: إسناده ضعیف.

٤١٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّةُ
قَالَ: سَيِّئَتْ أَبَا جَمْرَةَ بِمُحَدِّثٍ عَنْ أَبِيهِ، عَنْ
عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَيْفَ مَنْ لَهُ ثَلَاثَةُ أَهْلِيَّاتٍ: أَهْلُ الْمُكْدِيَّةِ، وَأَهْلُ
بَكَدَا، وَأَهْلُ بَكَدَا. [راجع: ٣٥٧٩].

تخریج: إسناده ضعیف.

٤١٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّةُ
وَحَجَّاجُ: حَدَّثَنَا شُبَّةُ عَنْ الْوَلِيدِ بْنِ الْعَيْزَارِ،
فَالْحَجَّاجُ: سَيِّئَتْ أَبَا عَمْرُو الشَّيْبَانِيِّ، وَقَالَ
مُحَمَّدٌ: عَنْ أَبِي عَمْرُو الشَّيْبَانِيِّ قَالَ: حَدَّثَنَا
ضَاحِجُ هَذِهِ الدَّارِ... وَأَشَارَ يَنْدِهِ إِلَى دَارِ عَبْدِ
اللَّهِ، وَمَا سَمَّاهُ لَنَا... قَالَ: سَأَلْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَئِ الْعَمَلُ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟
فَقَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا» قَالَ الْحَجَّاجُ:
«لَوْقِتِهَا» قَالَ: لَمْ أَئِ؟ قَالَ: «لَمْ يَرِدْ الْوَالِدِينَ»

4185. It was narrated from 'Abdullah from the Prophet (ﷺ); 'Abdullah said: How about the one who has three wives, a wife in Madinah, a wife in such and such, and a wife and such and such?

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

4186. It was narrated from Abu 'Amr ash-Shaibani who said: The owner of this house - and he pointed to the house of 'Abdullah (ﷺ) but he did not name him - told us: I asked the Messenger of Allah (ﷺ) which deed is dearest to Allah? He said: "Prayer offered on time." I said: Then which? He said: "Then honouring one's parents." I said: Then which? He said: "Then *jihad* for the sake of Allah." If I had asked him for

more he would have told me more.

Comments: [Its isnad is saheeh, al-Bukhari (527) and Muslim (85)]

4187. It was narrated from 'Abdullah (رض) from the Prophet (ﷺ) that he said: "A man may continue to tell the truth and endeavour to tell the truth until he is recorded as a speaker of truth. And a man may continue to tell lies and endeavour to tell lies, until he is recorded as a liar."

Comments: [Its isnad is saheeh, al-Bukhari (6094) and Muslim (2607)]

4188. It was narrated from 'Abdullah that he said: I was told of your gathering, but I was kept from coming out to you by fear of boring you. The Messenger of Allah (ﷺ) used to choose the right days to exhort us, for fear of boring us.

Comments: [Its isnad is saheeh, al-Bukhari (68) and Muslim (2821)]

4189. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said in the *tashahhud*: "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that

قال: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ وَلَوْ اشْتَرَدْتُهُ لَرَأَيْتِي». [راجع: ٣٨٨٠].

تخریج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥).

٤١٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَاعِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ الْيَتَمَّ بْنَ اللَّهِ قَالَ: «لَا يَرَأُ الرَّجُلُ (٤٤٠/١) يَضْدُقُ، وَيَتَحَرَّى الصَّدْقَ حَتَّى يُكْتَبَ صِدِيقًا، وَلَا يَرَأُ الرَّجُلُ يُكْذِبُ، وَيَتَحَرَّى الْكُوبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا». [راجع: ٣٦٣٨].

تخریج: إسناده صحيح، خ: (٦٩٤)، م: (٢٦٠٧).

٤١٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ شَلِيمَانَ، عَنْ أَبِي وَاعِلٍ، عَنْ عَبْدِ اللَّهِ أَلْهَ قَالَ: إِنِّي لَأَخْبَرُ بِعِمَاعِتِكُمْ، فَيَمْتَعِنُ الْحُرُوجَ إِلَيْكُمْ حَتَّى أَنْ أُمْلِكُمْ، كَانَ رَسُولُ اللَّهِ يَسْخَرُونَا فِي الْأَيَّامِ بِالْمُؤْعَظَةِ حَسِيبَةَ السَّافِةِ عَلَيْنَا. [راجع: ٣٥٨١].

تخریج: إسناده صحيح، خ: (٦٨)، م: (٢٨٢١).

٤١٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ شَلِيمَانَ وَمَنْصُورٍ وَحَمَادَ وَالْمُغَرَّةَ وَأَبِي فَاشِمَ، عَنْ أَبِي وَاعِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ الْيَتَمَّ بْنِ اللَّهِ قَالَ فِي التَّشَهِيدِ: «الشَّجَرَاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيَّاتُ، السَّلَامُ عَلَيْكُمْ أَيُّهَا الَّتِي وَرَحْمَةُ اللَّهِ وَرِزْكَاهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهُدُ أَنْ لَا إِلَهَ

Muhammad is His slave and Messenger."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7381)]

4190. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion. And no woman should look at or touch another woman so she can describe her to her husband so that it is as if he can see her."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5240) and Muslim (2184)]

4191. It was narrated from 'Abdullah from the Prophet (ﷺ) who said: "If you are three..." and he narrated a similar report.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2181) and Muslim (6290).]

4192. It was narrated that Ibn Mas'ood said: When evening came, the Messenger of Allah (ﷺ) would say: "We have reached the evening and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshipped except Allah alone, without any partner."

Comments: [Its *isnad* is *saheeh*, Muslim (2723)]

إِلَّا اللَّهُ، وَأَنْهُدُ أَنَّ مُحَمَّداً عَبْدَهُ وَرَسُولَهُ۔
[راجع: ۳۶۲۲].

تخریج: استاده صحیح، خ: (۷۳۸۱).

٤١٩٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدَىٰ: حَدَّثَنَا شُبَيْبٌ عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ الْيَقِينِ قَالَ: إِذَا كُشِّمَ ثَلَاثَةٌ فَلَا يَتَشَبَّهُ اثْنَانُهُ دُونَ وَاجِدٍ، وَلَا يَتَبَاهِرُ الْمَرْأَةُ الْمُرَأَةَ، فَتَعْتَقَهَا لِرَوْجِهَا حَتَّىٰ كَانَهُ يَنْظُرُ إِلَيْهَا قَالَ: أَرَى مَنْصُورًا قَالَ: إِلَّا أَنْ يَكُونَ بِيَهُمَا تَوْبَةً۔ [راجع: ۳۶۰۹].

تخریج: استاده صحیح، خ: (۵۲۴۰)، م: (۲۱۸۴).

٤١٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَيْبٌ عَنْ شُبَيْبَيَّاً قَالَ: سَيِّئَتْ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ الْيَقِينِ قَالَ: إِذَا كُشِّمَ ثَلَاثَةٌ . . . فَذَكَرَ مَعْنَاهُ۔ [راجع: ۳۵۶۰].

تخریج: استاده صحیح، خ: (۲۱۸۱)، م: (۶۲۹۰).

٤١٩٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ الْوَاجِدِ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَزِيدٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمْسَى قَالَ: أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ۔

تخریج: استاده صحیح، م: (۲۷۲۳).

4193. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has indeed seen me, for verily the Shaitan cannot appear in my form."

Comments: [Its isnad is saheeh]

٤١٩٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا سُفِيَّانُ، عَنْ أَبِي إِشْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَنِي فِي الْمَنَامِ فَقَدْ رَأَنِي، فَإِنَّ الشَّيْطَانَ لَا يَمْثُلُ بِمُثْلِي». [رَاجِعٌ: ٣٥٥٩].

تخریج: اسناده صحيح.

4194. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "(Believing in) bird omens is shirk, (believing in) bird omens is shirk, but Allah takes away (such thoughts) by means of putting trust in Him."

Comments: [Its isnad is saheeh]

٤١٩٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفِيَّانَ، عَنْ سَلْمَةَ، عَنْ عَبْيَسَ بْنِ عَاصِمٍ، عَنْ زَرْ بْنِ حُبَيْشَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الظَّيْرَةُ شَرِكٌ، الظَّيْرَةُ شَرِكٌ، وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ يَدْعُهُ بِالْتَّوْكِلِ». [رَاجِعٌ: ٣٦٨٧].

تخریج: اسناده صحيح.

4195. It was narrated that Huzail said: A man came to Abu Moosa and Salman bin Rabee'ah and asked them about a daughter, a son's daughter and a sister [i.e., a case of inheritance]. He said: The daughter gets half and the sister gets half; go and ask 'Abdullah, and he will agree with us. He went to 'Abdullah and told him (about that) and he said: I would go astray, and I would not be one of the rightly guided (cf. 6:45) [if I agree with him]. I shall certainly issue a verdict in accordance with the verdict of the Messenger of Allah (ﷺ): the daughter gets one half, the son's daughter gets one sixth and what is left goes to the sister.

Comments: [Its isnad is saheeh, al-Bukhari (6742)]

٤١٩٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفِيَّانَ، عَنْ أَبِي قَيْسٍ، عَنْ هُرَيْلٍ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى وَسَلْمَانَ بْنِ زَيْدٍ، فَسَأَلَاهُمَا عَنْ ابْنَةٍ وَابْنَةِ ابْنٍ وَأَخْتٍ، فَقَالَا: لِلْبَيْتِ النَّصْفُ، وَلِلْأَخْتِ النَّصْفُ، وَلِأُبْنَى عَبْدِ اللَّهِ، فَإِنَّهُ سَيْتَابُنَا، فَأَتَى عَبْدُ اللَّهِ، فَأَخْبَرَهُ، فَقَالَ: قَدْ ضَلَّتْ إِذَا وَمَا أَنَا مِنَ الْمُهَمَّدِينَ، لَا تَقْضِيَنَّ فِيهَا يَقْضَاءُ رَسُولِ اللَّهِ ﷺ: أَوْ قَالَ: يَقْضَاءُ رَسُولُ اللَّهِ ﷺ - كَذَّا قَالَ سُفِيَّانُ - لِلْبَيْتِ النَّصْفُ، وَلِابْنَةِ الْأَبْنَى الشَّدْسُ، وَمَا يَقْبَلُنِي لِلْأَخْتِ: [رَاجِعٌ: ٣٦٩١].

تخریج: اسناده صحيح، خ: (٦٧٤٢).

4196. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "No one should be better than Yoonus bin Matta."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3406)]

4197. Abu Ahmad az-Zubairi narrated with his *isnad*, he said: "No one of you should say that I am better than Yoonus bin Matta."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4804)]

4198. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) stood up among us and said: "Nothing infects anything else, nothing infects anything else." A Bedouin stood up and said: O Messenger of Allah, (how come) the first sign of scabies could appear on the lips of the camel or its tail among a large number of camels and infect all of them? The Messenger of Allah (ﷺ) said: "So what caused the first one to be infected? There is no '*'adwa* [contagion, transmission of infectious disease without the permission of Allah], no *hamah* [refers to a Jahili Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], and no *Safar* [the month of Safar was regarded as "unlucky" during the Jahiliyyah]. Allah created each soul and decreed its life, its calamities and its provision."

٤١٩٦ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُفَيْلٌ عَنِ الأَعْمَشِ، عَنْ أَبِي وَاثِيلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَتَبَعَّغُ لَا يَخْدُمُ أَنْ يَكُونَ خَيْرًا مِنْ يُوْسُنَ بْنَ مَتْتَى». [راجع: ٣٧٠٣].

تخریج: إسناده صحيح، خ: (٣٤٠٦).

٤١٩٧ - وَحَدَّثَنَا أَبُو أَحْمَدَ الرُّثَيْبِرِيُّ بِإِسْنَادِهِ، قَالَ: «لَا يَتَوَلَّ أَحَدُكُمْ إِنَّمَا خَيْرٌ مِنْ يُوْسُنَ بْنَ مَتْتَى». [راجع: ٣٧٠٣].

تخریج: إسناده صحيح، خ: (٤٨٠٤).

٤١٩٨ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُفَيْلٌ عَنْ عَمَارَةَ بْنِ الْقَعْدَانِ قَالَ: حَدَّثَنَا أَبُو زَرْعَةَ: حَدَّثَنَا صَاحِبُ الْمَنَاءِ عَنْ عَبْدِ اللَّهِ بْنِ شَعْبَوْدٍ قَالَ: قَامَ فِيْنَا رَسُولُ اللَّهِ ﷺ، قَالَ: «لَا يُعْدِي شَيْءٌ شَيْئًا لَا يُعْدِي شَيْءٌ شَيْئًا، لَا يُغَدِّي شَيْءٌ شَيْئًا» فَقَامَ أَغْرَابِيُّ، قَالَ: يَا رَسُولَ اللَّهِ، الْقُبَّةُ مِنَ الْجَرَبِ تَكُونُ بِمُشَفَّرِ الْعَبِيرِ أَوْ بِذَرَّتِهِ فِي الْأَدِيلِ الْفَظِيلَةِ فَتَجْرِبُ كُلُّهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «فَمَا أَجْرَبَ الْأَوَّلَ؟ لَا عَذْوَى، وَلَا هَامَةَ، وَلَا صَفَرَ، خَلَقَ اللَّهُ كُلَّ نَفْسٍ، فَكَتَبَ حَيَاةَهَا، وَرَزْقَهَا».

تخریج: حديث صحيح، وهذا إسناد ضعيف
لابهام روايه عن ابن مسعود.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because it is not known who narrated it from Ibn Mas'ood]

4199. It was narrated that 'Abdullah (ﷺ) said: I prayed one night with the Messenger of Allah (ﷺ) and he remained standing until I thought of doing something bad. We said: What did you think of doing? He said: I thought of sitting down and leaving the Prophet (ﷺ).

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

4200. It was narrated from 'Abdullah, from the Prophet (ﷺ) that he said: "The first matter concerning which judgement will be passed among the people is bloodshed."

Comments: [Its *isnad* is *saheeh*, Muslim (1678)]

4201. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said: "Every betrayer will have a banner on the Day of Resurrection." Ibn Ja'far said: "And it will be said: This is the betrayer of So and so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3186) and Muslim (1736)]

4202....[In the printed editions of the *Musnad*, the previous report is repeated here, *isnad* and text]

٤١٩٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفِيَّانُ
عَنِ الْأَغْرِيشِ، عَنْ أَبِي وَاثِيلٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: صَلَّيْتُ، وَقُنْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ
ئِيَّاهُ، فَلَمْ يَرْكُلْ قَائِمًا حَتَّى هَمَّتْ بِأَنْزَلْ سَوْءَةً،
قَالَ: فَلَمَّا: مَا هَمَّتْ؟ قَالَ: هَمَّتْ أَنْ
أَجْبِسَ، وَأَذْعُهُ۔ [راجع: ٣٤٢٦]

تخریج: إسناده صحيح.

٤٢٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ
عَنْ سُلَيْمَانَ (٤٤١/١) قَالَ: سَوْفَتْ أَبَا
وَاثِيلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ
قَالَ: إِنَّ أَوَّلَ مَا يُخَكِّمُ بَيْنَ الْعِنَادِ فِي
الْدَّمَاءِ۔ [راجع: ٣٦٧٤]

تخریج: إسناده صحيح، م: (١٦٧٨).

٤٢٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَنَّا قَالَا:
حَدَّثَنَا شَعْبَةُ عَنْ سُلَيْمَانَ، قَالَ عَنَّا: حَدَّثَنَا
سُلَيْمَانُ عَنْ أَبِي وَاثِيلٍ، عَنْ عَبْدِ اللَّهِ عَنِ
النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِلَكُلَّ غَادِرْ لَيْوَةَ يَوْمِ
الْقِيَامَةِ» قَالَ أَبُو جَعْفَرٍ: «بُقَالُ: هَذِهِ عَذْرَةُ
فُلَانِ». [راجع: ٣٩٠٠].

تخریج: إسناده صحيح، خ: (٣١٨٦)، م: (١٧٣٦).

٤٢٠٢ - .

4203. It was narrated that 'Abdullah said: It is as if I can see the Messenger of Allah (ﷺ) telling us about one of the Prophets whose people kept striking him until he fell to the ground, and he was wiping the blood from his forehead and saying: "Lord forgive my people for they do not know."

Comments: [Its isnad is saheeh, al-Bukhari (3477)]

4204. Abu Wa'il said: I heard 'Abdullah (رضي الله عنه) say: The Messenger of Allah (ﷺ) divided some booty one day and a man said: This is a division (of booty) that was not done for the sake of Allah! I went to the Messenger of Allah (ﷺ) and told him about that. His face turned red - Shu'bah said: and I think he said: And he got angry - until I wished that I had not told him. Shu'bah said: I think he said: "May Allah have mercy on us and Moosa; he was annoyed with more than this and he was patient."

Comments: [Its isnad is saheeh, al-Bukhari (3405)]

4205. It was narrated that 'Abdullah said: I entered upon the Messenger of Allah (ﷺ) and he was running a fever. I said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (ﷺ) said: "Yes, I am running a fever like two of

٤٢٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ عَنْ سُلَيْمَانَ قَالَ : سَمِعْتُ أَبَا وَائِلَ يَحْدُثُ عَنْ عَبْدِ اللَّهِ قَالَ : كَأَنِّي أَنْظُرُ إِلَى الْبَيْتِ بِكَلَّةٍ ، وَهُوَ يَحْكِي تَبَيْأَ ، قَالَ : «كَانَ قَوْمًا يَضْرِبُونَهُ حَتَّى يُقْسِعَ» ، قَالَ : فَيَسْعَ خَبْهَتَهُ وَيَعْوُلُ : «اللَّهُمَّ اغْفِرْ لِقَوْمِيِّ ، إِنَّهُمْ لَا يَعْلَمُونَ». [راجع: ٣٦١١]

تخریج: استاده صحيح، خ: (٣٤٧٧).

٤٢٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ عَنْ سُلَيْمَانَ قَالَ : سَمِعْتُ أَبَا وَائِلَ قَالَ : قَالَ عَبْدُ اللَّهِ : قَسَمَ رَسُولُ اللَّهِ بِكَلَّةٍ فَشَمَّا ، فَقَالَ رَجُلٌ : إِنَّ هَذِهِ لَقِينَةً مَا أُرِيدُ بِهَا وَجْهُ اللَّهِ ، قَالَ : فَأَتَيْتُ النَّبِيَّ بِكَلَّةٍ ، فَذَكَرْتُ ذَلِكَ لَهُ ، فَأَخْمَرَ وَجْهُهُ - قَالَ شَعْبَةُ : وَأَطْهَرَهُ قَالَ : وَعَصَبَتْ حَتَّى وَدَدَتْ أَلَى لَمْ أُخْبِرَهُ ، قَالَ شَعْبَةُ : وَأَخْتَبَهُ قَالَ : «يَرْحَمُنَا اللَّهُ وَمُوسَى - شَكَ شَعْبَةُ فِي يَرْحَمُنَا اللَّهُ وَمُوسَى - قَدْ أُوذَى بِأَكْثَرِ مِنْ هَذَا ، قَصَبَرَ» هَذِهِ لَيْسَ فِيهَا شَكٌ : «قَدْ أُوذَى بِأَكْثَرِ مِنْ ذَلِكَ ، قَصَبَرَ». [راجع: ٣٩٠٢]

تخریج: استاده صحيح، خ: (٣٤٥٥).

٤٢٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ عَنْ سُلَيْمَانَ قَالَ : سَمِعْتُ إِبْرَاهِيمَ التَّبَيَّنِي عَنِ الْحَارِثِ بْنِ سُوَيْدٍ ، عَنْ عَبْدِ اللَّهِ قَالَ : دَخَلْتُ عَلَى رَسُولِ اللَّهِ بِكَلَّةٍ ، وَهُوَ يُوعَكُ ، فَقَلَّتْ : يَا رَسُولَ اللَّهِ ، إِنَّكَ تُوعَكُ وَعَكَا

you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes." Then he said: "There is no Muslim who is afflicted with and harm, a thorn or anything greater than that, but Allah will erase thereby his bad deeds just as trees shed their leaves."

Comments: [Its isnad is saheeh, al-Bukhari (5647) and Muslim (2571)]

4206. It was narrated from 'Abdullah that when the Messenger of Allah (ﷺ) saw Quraish displaying a stubborn attitude towards him, he said: "O Allah, help me against them with seven (years of hardship) like the seven of Yoosuf." Then they were affected with a famine that consumed everything, until they ate animal skins and bones. One of them said: so they ate animal skins and dead meat, and there would come out of a man something like smoke. Then Abu Sufyan came to him and said: O Muhammad, your people are dying; pray to Allah to grant them relief. So he prayed for them, then he said: "O Allah, if they go back (to their stubbornness), bring back (the punishment)." - This is in the hadeeth of Mansoor. - Then he recited this verse: "Then wait you for the Day when the sky will bring forth a visible smoke" [ad-Dukhan 44:10].

Comments: [Its isnad is saheeh, al-Bukhari (4824) and Muslim (2798)]

شَدِيدًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ: «إِنِّي أَوْعَذُكُمْ وَأَعْذُكَ رَجُلَيْنِ مِنْكُمْ» قَالَتْ: يَا أَنَّ لَكَ أَجْرَيْنِ، قَالَ: «تَعْمَ، أَوْ أَجْلُ» ثُمَّ قَالَ: «مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذْى شَوَّكَةً فَمَا فَوْقَهَا، إِلَّا حَطَّ اللَّهُ عَزَّ وَجَلَّ عَنْهُ حَطَّابِيَّةً كَمَا حَطَّ الشَّجَرَةُ وَرَقَّهَا» [راجع: ٣٦١٨].

تخریج: إسناده صحيح، خ: (٥٦٤٧)، م: (٢٥٧١).

٤٢٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَبَّابُ عَنْ شَيْمَانَ وَمَنْصُورٍ، عَنْ أَبِي الصَّحْنِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ لَمَّا رَأَى فُرِيَّسًا قَدْ اشْتَعَضُوا عَلَيْهِ، قَالَ: «اللَّهُمَّ أَعْنِي عَنْهُمْ بَنِي كَنْعَنَ يُوسُفَ» قَالَ: فَأَخْذَنَاهُمُ السَّنَةَ حَتَّى حَطَّتْ كُلُّ شَيْءٍ، حَتَّى أَكَلُوا الْجَلُودَ وَالْعِظَامَ، وَقَالَ أَخْدُهُمَا: حَتَّى أَكَلُوا الْجَلُودَ وَالْمِيَّةَ، وَجَعَلَ يَخْرُجُ مِنَ الرَّجُلِ كَهْنَةُ الدُّخَانِ، فَأَتَاهُ أَبُو سَفَيَانَ، فَقَالَ: أَنِّي مُحَمَّدٌ، إِنَّ قُوَّاتَكَ قَدْ هَلَكُوكُمْ، فَادْعُ اللَّهَ عَزَّ وَجَلَّ أَنْ يَكْثِفَ عَنْهُمْ، قَالَ: فَدَعَاهُ، ثُمَّ قَالَ: «اللَّهُمَّ إِنْ يَعُودُوا فَعُذُّ» - هَذَا فِي حَدِيثِ مَنْصُورٍ - ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: «فَارْتَقِبْ يَوْمَ تَأْفِي السَّكَّاءَ يَدْخَانَ مَيْنَ» (الدخان: ١٠) [راجع: ٣٦١٣].

تخریج: إسناده صحيح، خ: (٤٨٢٤)، م: (٢٧٩٨).

4207. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Whoever asks of people when he has enough to suffice him, his begging will come on the Day of Resurrection like scratches or gouges on his face." It was said, O Messenger of Allah, what is sufficient for him? He said, "Fifty dirhams, or their value in gold."

Comments: [Hasan and its isnad is da'eef because Hakeem bin Jubair is da'eef]

4208. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "What do I have to do with this world? Rather the likeness of me and this world is that of a rider who slept in the shade of a tree on a hot summer day, then he moved on and left it behind."

Comments: [Saheeh; this is a *hasan isnad*]

تخریج: صحيح، وهذا إسناد حسن، وكيف سمع من المسعودي قبل اختلاطه.

4209. It was narrated that Ibn Mas'ood said: We did not fast Ramadan at the time of the Messenger of Allah (ﷺ) with twenty-nine days more often than we fasted it with thirty.

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

4210. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Allah has angels

٤٢٠٧ - حَدَّثَنَا وَكِبْرَىٰ حَدَّثَنَا سُقْيَانُ عَنْ حَكِيمِ بْنِ جُبَيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ وَلَهُ مَا يُعْلَمُ جَاءَتْ مَسَأَلَةُ يَوْمِ الْقِيَامَةِ حُدُوشًا - أَوْ كُدُوشًا - فِي وَجْهِهِ» قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا غَنَاهُ؟ قَالَ: خَمْسُونَ دِرْهَمًا، أَوْ جِسَابُهَا مِنَ الدَّهْبِ». [راجع: ٣٦٧٥].

تخریج: حسن، وهذا إسناد ضعيف لضعف حکیم بن جبریر.

٤٢٠٨ - حَدَّثَنَا وَكِبْرَىٰ حَدَّثَنَا الْمَسْعُوفُوْيُّ عَنْ شَفَرِ وْ بْنِ مُرْءَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا لَيْ وَلَلَّدُنِي، إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَمَثَلِ رَاكِبٍ، قَالَ فِي طَلَّ شَجَرَةٍ فِي يَوْمٍ صَافِبٍ، ثُمَّ رَاحَ، وَتَرَكَهَا». [راجع: ٣٧٠٩].

تخریج: صحيح، وهذا إسناد حسن، وكيف سمع من المسعودي قبل اختلاطه.

٤٢٠٩ - حَدَّثَنَا وَكِبْرَىٰ حَدَّثَنَا عِيسَىٰ بْنُ دِينَارٍ مَوْلَىٰ خَرَاعَةَ عَنْ أَبِيهِ، عَنْ عُمَرِ وْ بْنِ الْخَارِثِ بْنِ الْمُضْطَلِقِ، عَنْ ابْنِ مَسْعُودٍ قَالَ: مَا صُنْنَا رَمَضَانَ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ بِشَكَّ وَعَشْرِينَ أَكْثَرَ وَمَا صُنْنَا ثَلَاثِينَ. [راجع: ٣٧٧٦].

تخریج: حسن لغيره، وهذا إسناد ضعيف.

٤٢١٠ - حَدَّثَنَا وَكِبْرَىٰ وَعَبْدُ الرَّحْمَنَ قَالَا: حَدَّثَنَا سُقْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ

on earth who travel around conveying to me *salam* from my *ummah*."

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

رَأَدَانَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ وَكَيْبُعْ - إِنَّ اللَّهَ فِي الْأَرْضِ
مَلَائِكَةٌ سَيَاجِنَ يَتَعَوَّذُونِي مِنْ أَمْيَنِ السَّلَامِ». [راجع: ٣٦٦٦]

تغريب: إسناده صحيح.

4211. It was narrated that 'Alqamah said: Ibn Mas'ood (رض) said: Shall I lead you in prayer as the Messenger of Allah (ﷺ) prayed? Then he raised his hands at the beginning.

Comments: [Its men are reliable (*thiqat*) it is a repeat of 3681]

٤٢١١ - حَدَّثَنَا وَكَيْبُعْ عَنْ شُعَيْبَ، (١) / (٤٤٢)
عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ الْأَشْوَدِ، عَنْ عَلْقَمَةَ قَالَ:
قَالَ عَبْدُ اللَّهِ: أَصْلَى يَكُمْ صَلَةَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَفِعَ يَدَيْهِ فِي أَوَّلِ.
[راجع: ٣٦٨١].

تغريب: رجاله ثقات، وهو مكرر: (٣٦٨١).

4212. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Whoever swears a false oath (when the judge has ordered him to swear an oath) in order to unlawfully take the property of another Muslim, will meet Allah when He is angry with him." Then the verse was revealed: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths." [Al 'Imran 3:77].

Comments: [Its *isnad* is *saheeh*, Muslim (138)]

٤٢١٢ - حَدَّثَنَا وَكَيْبُعْ: حَدَّثَنَا الأَعْمَشُ عَنْ
أَبِي وَاعِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَلَفَ عَلَى تَبِينٍ يَقْطَعُ
إِيمَانَهَا مَالَ امْرِئٍ مُسْلِمٍ وَهُوَ فِيهَا فَاجْرٌ، لَقَنَ
اللَّهُ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ عَذَابٌ» قَالَ:
وَزَرَّأَتْ هَذِهِ الْآيَةُ: (إِنَّ الَّذِينَ يَتَرَوَّدُونَ يَعْمَدُ
اللَّهُ وَأَبْنَائِهِمْ ثَمَنًا قِيلَوا) (آل عمران: ٧٧)
إِلَى آخِرِ الْآيَةِ [راجع: ٣٥٧٦].

تغريب: إسناده صحيح، م: (١٣٨).

4213. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "The first matter concerning which judgement will

٤٢١٣ - حَدَّثَنَا وَكَيْبُعْ وَحُمَيْدُ الرَّوَاسِيُّ
قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي وَاعِلٍ، قَالَ
حُمَيْدٌ: شَيْقَيْنِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ

be passed among the people on the Day of Resurrection is bloodshed."

Comments: [Its isnad is saheeh, Muslim (1678)]

4214. It was narrated that Sulaiman said: I heard Abu Wa'il say:... and he narrated it.

Comments: [Its isnad is saheeh, Muslim (1678)]

4215. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jahiliyyah."

Comments: [Its isnad is saheeh, al-Bukhari (1297)]

4216. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Verily Paradise is closer to one of you than the strap of his sandal, and Hell is likewise."

Comments: [Its isnad is saheeh, al-Bukhari (6488)]

4217. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are

قال: قال رسول الله ﷺ: «أول ما يُقضى بين الناس يوم القيمة في الدماء». [راجع: ٣٦٧٤]

تخریج: إسناده صحيح، م: (١٦٧٨).

٤٢١٤- حَدَّثَنَا ابْنُ حَقْرَيْ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلَ، فَدَكْرَةً.

[راجع: ٣٦٧٤.]

تخریج: إسناده صحيح، م: (١٦٧٨).

٤٢١٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَانُ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ رَبِيعَيْ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الَّذِينَ مِنْ أَنْ ضَرَبَ الْخُدُودَ، وَشَقَ الْجِبُوبَ، وَدَعَا بِدُعَوَى الْجَاهِلِيَّةِ».

[راجع: ٣٦٥٨.]

تخریج: إسناده صحيح، خ: (١٢٩٧).

٤٢١٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، وَعَبْدُ الرَّحْمَنِ عَنْ شُعْبَانَ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي ذَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: الْجَنَّةُ، وَقَالَ وَكِيعٌ: عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَى أَحْيَكُمْ مِنْ شِرَارِكُمْ تَعْلِيهِ، وَالنَّارُ مِثْلُ ذَلِكَ». [راجع: ٣٦٦٧.]

تخریج: إسناده صحيح، خ: (٦٤٨٨).

٤٢١٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ

my generation, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath and their oath will come before their testimony."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6429) and Muslim (2533)]

4218. It was narrated that Khumair bin Malik said: 'Abdullah said: I learned seventy-odd soorahs from the lips of the Messenger of Allah (ﷺ) when Zaid bin Thabit was still a young boy with a braid, learning how to read and write with the other boys.

Comments: [A *saheeh hadeeth*, and its *isnad* is *da'eef*]

4219. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ): "Whoever has a need and refers his need to people deserves not to have his need met, but whoever turns to Allah, He will grant him provision immediately or death at a later time."

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

4220. It was narrated from Sayyar Abu Hamzah... and he narrated it. [Abdullah bin Ahmad:] My father said: This is correct; Sayyar Abu Hamzah said: and Sayyar Abul-Hakam did not narrate anything from Tariq bin Shihab.

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

رَسُولُ اللَّهِ بِحِلَّةٍ: «خَيْرُ النَّاسِ قَرْنَبِيُّ، ثُمَّ الَّذِينَ يَلْوَثُهُمْ، ثُمَّ الَّذِينَ يَلْوَثُهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تُقْتَلُ شَهَادَتُهُمْ أَبْيَانَهُمْ، وَأَيْمَانَهُمْ شَهَادَتُهُمْ». [راجع: ٣٥٩٤].

تخریج: [استاده صحيح، خ: (٦٤٢٩)، م: (٢٥٢٣)].

٤٢١٨ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي إِسْحَاقَ، عَنْ حُمَيْرَ بْنِ مَالِكٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ بِسْعَيْنَ سُورَةً، وَإِنَّ زَيْدَ بْنَ ثَابِتَ لَهُ ذُوَابَةً فِي الْكِتَابِ. [راجع: ٣٦٩٧].

تخریج: حديث صحيح، وهذا استاد ضعيف،
حمير بن مالك، لم يرو عنه غير أبي اسحاق السعدي

٤٢١٩ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا بَشِيرُ بْنُ سَلْمَانَ عَنْ سَيَارِ أَبِي الْحَكْمَ، عَنْ طَارِقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ بِحِلَّةٍ: «مَنْ تَرَأَتْ بِهِ قَاتِلَةً فَأَنْزَلَهَا بِالنَّاسِ، كَانَ قَبْنَا مِنْ أَنْ لَا نُسْدِ حَاجَةً، وَمَنْ أَنْزَلَهَا بِاللَّهِ عَزَّ وَجَلَّ، أَتَاهُ اللَّهُ بِرْزَقٌ عَاجِلٌ، أَوْ مَوْتٌ أَجِلٌ» [راجع: ٣٦٩٦].

تخریج: [استاده حسن]

٤٢٢٠ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَبْنَاءُ سُفِيَّانَ عَنْ بَشِيرِ أَبِي إِسْمَاعِيلَ، عَنْ سَيَارِ أَبِي حَمْزَةَ، فَذَكَرَهُ [قال عبد الله بن أحمد:] ... قَالَ أَبِي: وَهُوَ الصَّوَابُ، سَيَارُ أَبُو حَمْزَةَ، قَالَ: وَسَيَارُ أَبُو الْحَكْمِ لَمْ يُحَدِّثْ عَنْ طَارِقِ بْنِ شَهَابٍ بَشِيرِهِ. [راجع: ٣٦٩٦].

تخریج: إسناده حسن.

4221. It was narrated that 'Abdullah (رض) said: I was hiding behind the curtain of the Ka'bah, and two Thaqafi men and their Qurashi in-law, or two Qurashis and their Thaqafi in-law, came in; they were very fat but not very smart, and they spoke among themselves. One of them said to his companion: Do you think Allah hears what we say? The other said: I think He hears us if we raise our voices, but He does not hear us if we do not raise our voices. The other one said: If He hears some of it He will hear all of it. I went to the Prophet (ﷺ) and told him about that, and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes." [Fussilat 41:22].

Comments: [A *hadeeth saheeh*]

٤٢٢١ - حدثنا وكيع: حدثنا سفيان عن الأعمش، عن عمارة بن عمير الشيشي، عن وهب بن ربيعة، عن عبد الله قال: إني لمستر يا شناس الكعبية إذ دخل زجانان سفيان، وحدهما فرشي، أو فرشيان وحدهما تقبي، كثيرة شحوم بطونهم، غليل فقة قلوبهم، فتحدثوا بحديث فيما بينهم، فقال أحدهم لصاحبه: أتى الله غير وجل يسمع ما نقول؟ قال الآخر: أرأه يسمع إذا رفعت أصواتنا، ولا يسمع إذا تحفتنا، قال الآخر: لئن كان يسمع منه شيئاً فإنه ليسمعه كله، فأتى شيبان عليه، فذكرت ذلك له، فأذن الله غير وجل: «وَمَا كُنْتُ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَعْكُمْ وَلَا أَصْرِكُمْ» (فصلت: ٢٢) الآية

[راجع: ٣٦١٤].

تخریج: حديث صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

4222. It was narrated from 'Abdullah... and he mentioned a similar report. And the words were revealed: "And you have not been hiding yourselves (in the world), lest your ears and your eyes - up to - and you have become (this Day) of those utterly lost!" [Fussilat 41:22,23]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4817) and Muslim (2775)]

٤٢٢٢ - حدثنا أبو معاوية: حدثنا الأعمش عن عمارة، عن عبد الرحمن بن زيد، عن عبد الله، فذكر معناه فنزلت: «وَمَا كُنْتُ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَعْكُمْ وَلَا أَصْرِكُمْ» إلى قوله «فَاصْبِحُمْ فِي الْخَيْرِينَ» (فصلت: ٢٢) [راجع: ٣٦١٤].

تخریج: إسناده صحيح، خ: (٤٨١٧)، م: (٢٧٧٥).

4223. Abu 'Amr ash-Shaibani said: The owner of this house - meaning Ibn Mas'ood - told me: I said: O Messenger of Allah, which deed is best? He said: "Prayer offered on time."

Comments: [Its isnad is saheeh]

٤٢٢٣ - حَدَّثَنَا وَكِبْرُّ عَنْ سُفْيَانَ: حَدَّثَنَا
عُمَرُو بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي أَبُو عَمْرُو
الشَّيْبَانِي قَالَ: حَدَّثَنِي صَاحِبُ هَذِهِ الدَّارِ،
يَقُولُ إِنَّمَا مَسْعُودًا قَالَ: فَلُمْتُ: يَا رَسُولَ اللَّهِ،
أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لِوَقْتِهَا».

[راجع: ٣٨٩٠]

تخریج: إسناده صحيح، خ: (٥٢٧)، م: (٨٥).

4224. It was narrated from 'Abdullah that the Prophet (ﷺ) used to say *takbeer* every time he lowered or raised his head (in prayer), and Abu Bakr and 'Umar (رضي الله عنهما) did likewise.

Comments: [Its isnad is saheeh]

٤٢٢٤ - حَدَّثَنَا وَكِبْرُّ عَنْ إِسْرَائِيلَ، عَنْ أَبِي
إِسْحَاقِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَشْوَدِ عَنْ
الْأَسْوَدِ وَعَلْقَمَةَ أَوْ أَحَدِهِمَا، عَنْ عَبْدِ اللَّهِ:
أَنَّ النَّبِيَّ ﷺ كَانَ يُكَبِّرُ فِي كُلِّ رُفِيعٍ وَخُفْضِيٍّ،
قَالَ: وَقَعَلَهُ أَبُو بَكْرٍ وَعُمَرٌ (٤٤٣/١) رَضِيَ
اللَّهُ عَنْهُمَا. [راجع: ٣٦٦٠].

تخریج: إسناده صحيح.

4225. It was narrated from 'Abdullah that the Prophet (ﷺ) and Abu Bakr and 'Umar (رضي الله عنهما) used to say *takbeer* every time they lowered or raised their heads (in prayer).

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

٤٢٢٥ - حَدَّثَنَا وَكِبْرُّ عَنْ أَبِيهِ، عَنْ أَبِي
إِسْحَاقِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ وَعَبْدِ
الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ،
وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانُوا يُكَبِّرُونَ
فِي كُلِّ خُفْضِيٍّ وَرُفِيعٍ. [راجع: ٣٦٦٠].

تخریج: حديث صحيح، وهذا إسناد حسن من
أجل والد وكبير، والإسناد من طريق عبد الرحمن بن
الأسود منقطع، لكنه متتابع بعد الرحمن بن يزيد
النحوي.

4226. It was narrated from 'Abdullah that when the Prophet (ﷺ) went to sleep, he would put his right hand under his cheek

٤٢٢٦ - حَدَّثَنَا وَكِبْرُّ عَنْ إِسْرَائِيلَ، عَنْ أَبِيهِ
إِسْحَاقِ، عَنْ أَبِي عَيْدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ
النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ، وَضَعَ يَدَهُ

then say: "O Allah, protect me from Your punishment on the Day You resurrect Your slaves."

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

4227. It was narrated that 'Abdullah (ؑ) said: The Messenger of Allah (ﷺ) said: "No one should say: I am better than Yoonus bin Matta."

Comments: [Its isnad is saheeh, al-Bukhari (3406)]

4228. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) used to choose the right time to address us for fear of boring us.

Comments: [Its isnad is saheeh, Muslim (2821)]

4229. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No woman should look at or touch another woman so she can describe her to her husband so that it is as if he is looking at her."

Comments: [Its isnad is saheeh, al-Bukhari (5241)]

4230. It was narrated that 'Abdullah said: May Allah curse the women who do tattoos and the women who have tattoos done, the women who pluck facial hair, the women who file teeth for the purpose of beautification. News of

ثُنْحَتْ خَدْوَهُ، وَقَالَ: «اللَّهُمَّ فَنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ». [راجع: ٣٧٤٢].

تخریج: صحيح لغیره، وهذا إسناد ضعیف لأنقطعده، أبو عبیدة لم يسمع من أیهه ابن مسعود.

4227 - حَدَّثَنَا وَكِبْرَيْ فَالْ: قَالَ سُفْيَانُ: قَالَ الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَبَغِي لِأَخْدَى أَنْ يَتُوَلَّ: أَنَا خَيْرٌ مِنْ يُوسُفَ بْنِ مَتْئِ». [راجع: ٣٧٠٣].

تخریج: إسناده صحيح، خ: (٣٤٠٦).

4228 - حَدَّثَنَا وَكِبْرَيْ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَوَّلُ إِلَيْنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، مَحَافَةً السَّامِةَ عَلَيْنَا. [راجع: ٣٥٨١].

تخریج: إسناده صحيح، م: (٢٨٢١).

4229 - حَدَّثَنَا وَكِبْرَيْ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَبَاشِرُ الْمَرْأَةُ تَبَاهِي لِزَوْجِهَا حَتَّى كَانَةَ بَنْظَرٌ إِلَيْهَا». [راجع: ٣٦٠٩].

تخریج: إسناده صحيح، خ: (٥٢٤١).

4230 - حَدَّثَنَا وَكِبْرَيْ: حَدَّثَنَا سُفْيَانُ عَنْ مَضْوِرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعْنَ اللَّهِ الْوَاشِقَاتِ، وَالْمُتَوَشِّهَاتِ، وَالْمُتَنَصِّصَاتِ، وَالْمُتَنَلِّجَاتِ لِلْحُسْنِ، فَلَعْنَ ذَلِكَ امْرَأَةٌ مِنْ بَنِي أَسَدٍ، يَقَالُ لَهَا: أُمُّ

that reached a woman of Banu Asad who was called Umm Ya'qob. She came to him and said: I have read what is between the covers (of the *Mushaf*) and I did not find what you said. He said: Have you not read (the words) "And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: I think your family do that. He said: Go and look. So she went and looked, then she came and said: I did not see anything. He said: If that were the case, she would not stay with us.

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

4231. It was narrated that 'Abdullah said: The Messenger of Allah ﷺ said one thing and I say another. The Messenger of Allah ﷺ said: "Whoever dies associating something with Allah will enter Hell." And I say whoever dies not associating anything with Allah will enter Paradise.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1238) and Muslim (92)]

4232. It was narrated that 'Abdullah said: The Messenger of Allah ﷺ said:.. And he mentioned something similar except that he said: ascribing a rival to Allah .

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1238) and Muslim (92)]

يَغْفُوبُ، فَأَتَهُ، قَالَتْ: قَدْ فَرَأَتِي مَا بَيْنَ اللَّوْحَيْنِ، مَا وَجَدْتُ مَا قُلْتَ، قَالَ: مَا وَجَدْتُ: «وَمَا أَنْتُمُ الْمُرْسَلُونَ فَخَدُودُهُ وَمَا تَهْنَمُ عَنْهُ فَانْتَهُوا» (الحضر: ٧) قَالَتْ: إِنِّي لِأَرَاهُ فِي بَعْضِ أَهْلِكَ، قَالَ: اذْعِنِي، فَانظُرْنِي، قَالَ: فَذَهَبْتُ، فَنَظَرْتُ، ثُمَّ جَاءَتْ، قَالَتْ: مَا رَأَيْتُ شَيْئًا، قَالَ عَبْدُ اللَّهِ: لَوْ كَانَ لَهَا مَا جَاءَتْهَا. [راجع: ٤١٢٩].

تَحْرِيْج: إِسْنَادُ صَحِيحٍ، ح: (٥٩٤٨)، م: (٢١٢٥).

٤٢٣١ - حَدَّثَنَا زَيْنُ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَلِمَةً، وَقُلْتَ أُخْرَى، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ» وَقُلْتَ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ. [راجع: ٣٥٥٢].

تَحْرِيْج: إِسْنَادُ صَحِيحٍ، ح: (١٢٣٨)، م: (٩٢).

٤٢٣٢ - حَدَّثَنَا أَبْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ شَيْئَنَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ... فَذَكَرَ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «يَجْعَلُ اللَّهُ عَزَّ وَجَلَّ بَدْءًا». [راجع: ٤٠٤٣].

تَحْرِيْج: إِسْنَادُ صَحِيحٍ، ح: (١٢٣٨)، م: (٩٢).

4233. It was narrated from 'Abdullah (رض) that the Prophet (ﷺ) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

Comments: [Its *isnad* is *saheeh*, Muslim (92)]

4234. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Do not acquire farmland, lest you become too interested in worldly matters."

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

4235. It was narrated from Ibn Mas'ood (رض) that the Prophet (ﷺ) recited (Soorat) an-Najm and prostrated in it, and those who were with him prostrated, except an old man who took a handful of pebbles or dust and did like this - and he put it on his forehead. 'Abdullah said: And I saw him slain as a *kafir*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1067) and Muslim (576)]

4236. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, has not sent down any disease, but He has also sent down a remedy for it. Those who know it know it, and

٤٢٣٣ - حَدَّثَنَا وَكِبْرُّ عَنْ أَبِيهِ وَإِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو يَقُولُ: «اللَّهُمَّ إِنِّي أَشَأْلُكَ الْهَدَى، وَالثُّقَّةَ وَالْعِفَّةَ، وَالْغَنَّى»

[راجع: ٣٦٩٢].

تخریج: [إسناده صحيح، م: (٢٧٢١)].

٤٢٣٤ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ، عَنْ شَمْرِ بْنِ عَطِيَّةَ الْكَاهِلِيِّ، عَنْ تَعْبِيرَةَ بْنِ سَعْدِ بْنِ الْأَخْرَمِ الطَّائِيِّ، عَنْ أَبِيهِ، عَنْ أَبِنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَنَجِّدُوا الضَّيْعَةَ، فَتَرْغِبُوا فِي الدُّنْيَا».

[راجع: ٣٥٧٩].

تخریج: [إسناده ضعيف].

٤٢٣٥ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ الْأَشْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ قَرَأَ النَّجْمَ، فَسَجَدَ فِيهَا وَمَنْ مَعَهُ، إِلَّا شَيْئُ كَبِيرٍ أَخْذَهُ كُفَّارًا فِيهَا وَخَسِنَ أَوْ تُرَابٍ، قَالَ: فَقَالَ يَهُوَ هَكُذا، وَضَعْفَةٌ عَلَى جَهَنَّمِهِ، قَالَ: فَلَقِدْ رَأَيْتَهُ قُتِلَ كَافِرًا. [راجع: ٣٦٨٢].

تخریج: [إسناده صحيح، خ: (١٠٦٧)، م: (٥٧٦)].

٤٢٣٦ - حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا عَطَاءُ بْنُ السَّابِقِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُنْزِلْ ذَاهِلًا إِلَّا أَنْزَلَ

those who do not know it do not know it."

Comments: [Saheeh because of corroborating evidence; its *isnad* is *hasan*]

لَهُ شَيْئاً، عِلْمَهُ مِنْ عِلْمِهِ، وَجَهْلَهُ مِنْ جَهْلِهِ.

[راجع: ٣٥٧٨]

تخریج: صحيح لنبره، وهذا إسناد حسن،
سفیان الثوری سمع من عطاء بن السائب قبل
الاحتلاطه.

4237. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) prayed five *rak'ahs* in *Zuhr*, and it was said to him: O Messenger of Allah, has something been added to the prayer? He said: "Why is that?" They said: You prayed five. And he turned around and prostrated twice after he had said the *salam*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1226) and Muslim (572)]

٤٢٣٧ - حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، وَمُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْحَكْمُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظَّهَرَ خَمْسَةَ، فَقَبَلَ لَهُ زِيدٌ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكُ؟» قَالُوا: صَلَّيْتَ خَمْسَةَ، قَالَ: فَقَنِي بِرِجْلِهِ، ثُمَّ سَجَدَ سَجْدَتَيْنِ بَعْدَمَا سَلَّمَ». [راجع: ٣٥٦٦]

تخریج: إسناده صحيح، خ: (١٢٢٦)، م: (٥٧٢)

4238. It was narrated that 'Abdullah (رض) said: I was hiding behind the curtain of the Ka'bah, and three people, a Thaqafi and his two Qurashi in-laws came. They were very fat but not very smart. They said something amongst themselves, then one of them said: Do you think Allah hears what we say? The other said: He hears if we raise our voices, but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear (all of) it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), should

٤٢٣٨ - حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ عَمَارَةَ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ مُشْتَبِّهً بِأَشْتَارَ الْكَعْبَةِ، فَجَاءَنِي ثَلَاثَةٌ تَقْرَبُونِي وَخَتَّاهُ فُرَشَيَّانٌ، كَثِيرٌ شَحْمٌ نُطْرُونِهِمْ، قَلِيلٌ فَقَهْقَهَهُمْ، قَالَ: فَتَحَذَّلُوا بِيَهُمْ بِحَدِيثٍ، قَالَ: فَتَالَ أَخْدُهُمْ: أَتَرَى اللَّهُ عَزَّ وَجَلَّ يَسْمَعُ مَا تَقُولُ؟ قَالَ الْآخَرُ: يَسْمَعُ مَا رَفَعْتَ، وَمَا (٤٤٤/١) حَضَنْتَ لَا يَسْمَعُ، قَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ شَيْئاً، فَهُوَ يَسْمَعُكُلَّهُ، قَالَ: فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَرَأَكَ: «وَمَا كُنْتَ

testify against you; - till- yet they are not of those who will ever be allowed to please Allah!" [Fussilat 41:22-24].

Comments: [A *saheeh hadeeth*, al-Bukhari (4817) and Muslim (2775)]

شَهِدُونَ أَنْ يَشْهَدَ عَلَيْكُمْ إِلَى قَوْلِهِ: «فَإِنَّهُمْ مِنَ الْمُغْنِيَّينَ» (فصلت: ۲۲-۲۴) قَالَ: وَحَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ نَحْوَ ذَلِكَ. [راجع: ۳۶۱۴].

تخریج: حدیث صحیح، خ: (۴۸۱۷)، م: (۲۷۷۵).

4239. It was narrated from Abu Ma'mar from 'Abdullah. He [the narrator] said: I heard him attribute it to the Prophet (ﷺ) on one occasion, then he did not do that. He saw a governor or a man say two *tasleems* and he said: Where did he learn that?

Comments: [Its *isnad* is *saheeh*, Muslim (581)]

4240. It was narrated that 'Abdullah (رض) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong)" [al-An'am 6:82], it was very hard on the Companions of the Messenger of Allah (ﷺ) and they said: Who among us does not does wrong? The Messenger of Allah (ﷺ) said: "It is not as you think; rather it is as Luqman said to his son: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great *Zulm* (wrong) indeed' [Luqmaan 31:13]?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6937) and Muslim (124)]

۴۲۳۹ - حَدَّثَنَا يَحْيَى عَنْ شَعْبَةَ، عَنْ الْحَكْمَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ - قَالَ: سَوْعَةً مَوْرَةَ رَقَعَةً، ثُمَّ تَرَكَهُ - رَأَى أَبِيرًا أَوْ رَجُلًا سَلَّمَ تَسْلِيمَيْنِ، فَقَالَ: أَنَّى عَلِقْتُهَا. [راجع: ۳۶۶۰].

تخریج: اسناده صحیح، م: (۵۸۱).

۴۲۴۰ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَفْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا تَرَكَتْ هَذِهِ الْأَيْةَ: «إِنَّمَا يَأْمُرُونَ وَلَا يَنْهَا مَا يَنْهَمُونَ يَظْلِمُونَ» (الأَعْمَام: ۸۲) شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالُوا: أَيْنَا لَمْ يَظْلِمْ نَفْسَهُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَمَا تَنْظُونَ، إِنَّمَا هُوَ كَمَا قَالَ لِقَعْدَانَ لِابْنِهِ: «يَبْيَقُ لَا شَرِيكَ بِاللَّهِ إِنْ أَشْرَكَ لَظَلَّمَ عَظِيمٌ» (القمان: ۱۳) [راجع: ۳۵۸۹].

تخریج: اسناده صحیح، خ: (۶۹۳۷)، م: (۱۲۴).

4241. It was narrated from 'Abdullah that the Prophet ﷺ used to say the salam to his right and to his left, *as-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah*, (turning his face so far that) the whiteness of his cheek could be seen. 'Abdur-Rahman said: (turning his face so far that) we could see the whiteness of his cheek from here and we could see the whiteness of his cheek from here.

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

4242. It was narrated that 'Abdullah said: Walk to the mosque because it is part of the guidance and *Sunnah* of Muhammad ﷺ.

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

4243. It was narrated that 'Abdullah said: I said: O Messenger of Allah, which deed is best? He said: Prayer offered on time. I said: Then what? He said: Honouring one's parents. I said Then what? He said: *jihad* for the sake of Allah. And if I had asked for more he would have given me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)]

4244. It was narrated from Khaithamah from someone who heard 'Abdullah say: The Messenger of Allah ﷺ said: "There should be no staying up at night for one who is praying and one who is travelling."

٤٢٤١ - حَدَّثَنَا وَكِبْرُّ وَعَبْدُ الرَّحْمَنَ فَالْأَخْوَصُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ الْتَّيْمَةِ قَالَ يُسْلِمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّىٰ يُرَىٰ بَيْاضُ خَدَّهُ، وَقَالَ عَبْدُ الرَّحْمَنَ: حَتَّىٰ تُرَىٰ بَيْاضُ خَدَّهُ مِنْ هَاهُنَا، وَتُرَىٰ بَيْاضُ خَدَّهُ مِنْ هَاهُنَا. [راجع: ٣٦٦٠].

تخریج: [إسناده صحيح]

٤٢٤٢ - حَدَّثَنَا وَكِبْرُّ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ رَجُلٍ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: ائْتُمْ إِلَى الْمَسْجِدِ، فَإِنَّمَا مِنَ الْهُدَىِ، وَسُنْنَةُ مُحَمَّدٍ. [راجع: ٣٦٢٣].

تخریج: [إسناده ضعيف لابهام شيخ الأعمش]

٤٢٤٣ - حَدَّثَنَا وَكِبْرُّ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَيْنَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لِرَبِّهَا»، قَالَ: قُلْتُ: ثُمَّ أَيْ؟ قَالَ: «بِرُّ الْأَوَالِدِينَ»، قَالَ: قُلْتُ: ثُمَّ أَيْ؟ قَالَ: «الْإِيمَانُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ» وَلَوْ أَشْتَرَدْتُهُ لَرَأَيْتُهُ. [راجع: ٣٨٩٠].

تخریج: [إسناده صحيح، خ: ٥٢٧)، م: (٨٥].

٤٢٤٤ - حَدَّثَنَا يَحْيَىٰ عَنْ سُفْيَانَ: حَدَّثَنِي مَنْصُورٌ عَنْ حَيْمَةَ، عَنْ سَيِّدِ ابْنِ مَنْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ قَالَ: لَا سَمَرَ إِلَّا يُمْضِلُ أَوْ مُسْافِرٌ. [راجع: ٣٦٠٣].

Comments: [A *hasan hadeeth*; its *isnad* is *da'eef*]

4245. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) said: "The blood of a Muslim man who bears witness that there is no god but Allah and that I am the Messenger of Allah is not permissible (to be shed) except in one of three cases: a soul for a soul, a married adulterer, and one who leaves his religion and separates from the *jama'ah* (the main body of Muslims)."

Comments: [Its *isnad* is *saheeh*, Muslim (1676)]

4246. It was narrated from Abu 'Ubaidah that 'Abdullah said: I came to Abu Jahl on the day of Badr when his leg had been struck and he was lying on the ground, fending people off with a sword that he had. I said: Praise be to Allah Who has humiliated you, O enemy of Allah. He said: Is it anything other than a man who was killed by his own people? I started striking at him with my sword but I was not able to hit him. Then I struck his hand and his sword fell; I picked it up and struck him with it until I killed him. Then I left him and went to the Prophet (ﷺ) and it was as if I could not wait to reach him, and I told him (the news). He said: "Do you swear by Allah, besides Whom there is no other god?" And he repeated it three times. I said: By Allah, besides

تخریج: حديث حسن، وهذا إسناد ضعيف
لابن راوه عن ابن مسعود.

٤٢٤٥ - حدثنا وكيع: حدثنا الأعمش عن عبد الله بن مروء، عن مثروق، عن عبد الله قال: قال رسول الله ﷺ: «لا يحل دم امرئ مسلم، يشهد أن لا إله إلا الله، وأنى رسول الله، إلا أحد ثلاثة ثقير: الشخص بالنفس، والشيب الرائي، والثاوثب لديه المفارق للجماعه». [راجع: ٣٦٢١].

تخریج: إسناده صحيح، م: (١٦٧٦).

٤٢٤٦ - حدثنا وكيع: حدثنا إسرائيل عن أبي إسحاق، عن أبي عبيدة قال: قال عبد الله: النهيث إلى أبي جهل يوم بدر، وقد ضربت رجله، وهو ضرير، وهو يدب الناس عنه يُسنيف له، قُتلت الحمد للذي أحراك يا عدو الله! فقال: هل هو إلا رجل قتل قومه، قال: فجعلت أناوله يُسنيف لي غير طabil، فأصبت يده، فتنز سيفه، فأخذته، فصررت به حتى قتلتة، قال: ثم خرجت حتى أتيت الشيبة ﷺ، كائنا أقل من الأرض، فأخبرته، فقال: «الله الذي لا إله إلا هو»، قال: «فردحنا ثلاثاً، قال: قُتلت: الله الذي لا إله إلا هو، قال: فخرج يمشي معى حتى قام عليه، فقال: «الحمد للذي أحراك يا عدو الله! هذا كان فرعون هذو الأمة»، قال: وزاد فيه أبي عن أبي إسحاق.

Whom there is no other god. Then he set out walking with me until he stood over him and said: "Praise be to Allah Who has humiliated you, O enemy of Allah. By Allah, this was the pharaoh of this nation." And my father added from Abu Ishaq that Abu 'Ubaidah said: And 'Abdullah said: And he granted me his sword as booty.

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

4247. It was narrated that Ibn Mas'ood said: I came to the Prophet (ﷺ) on the day of Badr and said: I have killed Abu Jahl. He said: By Allah besides Whom there is no other god? I said: By Allah besides Whom there is no other god. And he repeated it three times. He said: *Allahu Akbar*, praise be to Allah Who fulfilled His promise, granted victory to His slave and defeated the Confederates alone. Let us go, and you can show him to me." So we set out and came to him and he said: "This was the pharaoh of this nation."

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

4248. It was narrated that 'Abdullah (رضي الله عنه) said: I was walking with the Prophet (ﷺ) in some farmland in Madinah and he passed by some of the Jews, who said to one another: Ask him about the spirit [*ar-rooh*]. And some of them said: Do not ask him. They said: O Muhammad, what is the spirit? He stood up and leaned on the palm tree branch, and I was

عَنْ أَبِي عَيْنَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: فَتَلَقَّنِي سَيِّفَهُ. [راجع: ٣٨٢٤].

تخریج: إسناده ضعیف لانقطاعه، أبو عبیدة لم يسمع من ابن مسعود.

٤٢٤٧ - حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرُو: حَدَّثَنَا أَبُو إِشْحَاقَ عَنْ سُفْيَانَ، عَنْ أَبِي إِشْحَاقِ، عَنْ أَبِي عَيْنَةَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: أَتَيْتُ النَّبِيَّ بِيَوْمِ تَبَرُّ، فَقَلَّتْ: قَلَّتْ أَبَا جَهْنَ، قَالَ: «اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ» قَالَ: قَلَّتْ: اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، فَرَدَّهَا ثَلَاثَةً، قَالَ: «اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَخْرَابَ وَهَذِهِ، انْظُلِّ، فَارِسِيَّ» فَانْطَلَقْنَا، فَإِذَا بِهِ، فَقَالَ: «هَذَا بِرْغَوْنُ هَذِهِ الْأُمَّةُ». [راجع: ٣٨٥٦].

تخریج: إسناده ضعیف لانقطاعه، أبو عبیدة لم يسمع من ابن مسعود.

٤٢٤٨ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أَشْبَى مَعَ النَّبِيِّ بِكَثْرَةِ حَرْبِ الْمَدِينَةِ، فَمَرَّ عَلَى قَوْمٍ مِنَ الْيَهُودِ، فَقَالَ يَعْصُمُهُ لِيَعْصُمْ: سُلُّوهُ عَنِ الرُّوحِ، فَقَالَ يَعْصُمُهُمْ لَا تَسْأَلُوهُ، فَقَالُوا: يَا مُحَمَّدًا، مَا الرُّوحُ؟ (١) (٤٤٥) قَالَ: فَقَامَ، وَهُوَ مُتَوَكِّلٌ عَلَى عَسِيبٍ،

behind him and I thought that he was receiving revelation. Then he said: "And they ask you (O Muhammad ﷺ) concerning the *Rooh* (the spirit). Say: 'The *Rooh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little'" [al-Isra' 17:85]. And some of them said: We told you not to ask him.

Comments: [Its *isnad* is *sahieh*, al-Bukhari (7456) and Muslim (2794)]

4249. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah ﷺ said: Ibn Sumayyah never has the choice of two options but he chooses the more guided of them.

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

تخریج: حسن لغیره، وهذا إسناد ضعيف لأنقطاعه، سالم الأشجعی لم يسمع من ابن مسعود.

4250. It was narrated that 'Abdullah said: A man came to the Prophet ﷺ and said: O Messenger of Allah, I met a woman in a garden and I embraced her, touched her, kissed her and did everything with her except that I did not have intercourse with her. The Prophet ﷺ did not answer, then this verse was revealed: "Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11:114]. Then the Prophet ﷺ called him and recited it to him. 'Umar said: O Messenger of Allah, is that only for

وَأَنَا خَلْفُهُ، فَظَنَّتُ أَنَّهُ يُوحَى إِلَيْهِ، فَقَالَ: «يَسْأَلُونَكُمْ عَنِ الرُّوحِ فَلِلرُّوحِ مِنْ أَمْرِ رَبِّيِّ وَمَا أُوتِيْتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا» (الإِسْرَاءَ: ٨٥) قَالَ: فَقَالَ بَعْضُهُمْ: قَدْ قُلْنَا: لَا تَسْأَلُوهُ. [راجع: ٣٦٨٨].

تخریج: إسناد صحيح، خ: (٧٤٥٦)، م: (٢٧٩٤).

- ٤٢٤٩ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفيانُ عَنْ عَمَّارِ بْنِ مَعَاوِيَةَ الدُّهْنِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْأَشْجَعِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ابْنُ سُبِّيَّةَ مَا عَرَضَ عَلَيْهِ أَمْرًا إِلَّا اخْتَارَ الْأَرْشَدَ مِنْهُمَا». [راجع: ٣٦٩٣].

تخریج: حسن لغیره، وهذا إسناد ضعيف لأنقطاعه، سالم الأشجعی لم يسمع من ابن مسعود.

- ٤٢٥٠ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْنَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى الشَّيْءِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَقِيتُ امْرَأَةً فِي الْبَسْنَانِ، فَضَمَّنْتُهَا إِلَيَّ وَبَاشِرْتُهَا وَقَبَّلْتُهَا، وَقَمَّلْتُهَا كُلُّ شَيْءٍ، غَيْرَ أَنِّي لَمْ أُجَامِعَهَا، قَالَ: فَسَكَّتَ عَنَّهُ الشَّيْءِ ﷺ، فَرَأَتِهِ هَذِهِ الْأَيْةُ: «إِنَّ الْمُكَبَّتِ يُذْهِبُنَّ الْسَّيِّئَاتِ ذَلِكَ وَزَكْرُ الذِّكْرِ» (هود: ١١٤) قَالَ: فَدَعَاهُ الشَّيْءِ ﷺ، فَقَرَأَهَا عَلَيْهِ، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَلَّهُ خَاصَّةُهُ، أَمْ

him or for all the people? He said: "Rather it is for all the people."

Comments: [A saheeh hadeeth]

تخریج: حديث صحيح، م: (٢٧٦٣)، وهذا إسناد حسن من أجل ابن حرب.

4251. It was narrated that 'Abdullah (رض) said: The Messenger of Allah (ﷺ) told us in Mina, when he was leaning back on a red tent, he said: "Would it not please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Would it not please you to be one third of the people of Paradise?" We said: Yes. He said: "By Allah, I hope that you will be half of the people of Paradise, and I shall tell you about that, about the small numbers of the Muslims among the people on that Day. On that Day, among the people they will be like a white hair on the hide of a black bull, or a black hair on the hide of a white bull, and no one will enter Paradise except a Muslim soul."

Comments: [Its isnad is saheeh, al-Bukhari (6642) and Muslim (221)]

4252. It was narrated that Fulfulah al-Ju'fi said: I was among those who panicked and rushed to 'Abdullah concerning the *Mushafs*. We entered upon him and a man among the people said: We have not come to visit you; rather we came when we got alarmed about this news. He said: The Qur'an was revealed to your Prophet (ﷺ) from seven gates

لناسك؟ فقال: «بل للناس كافية». [٣٦٥٣]

٤٢٥١ - حدثنا وكيع عن إسرائيل، عن أبي إسحاق، عن عمرو بن ميمون، عن عبد الله قال: حدثنا رسول الله ﷺ يعني، وهو ممدوظة إلى قبةحراء، قال: «إلم ترضا أن تكونوا زرع أهل الجنة؟» قلت: بلى، قال: «إلم ترضا أن تكونوا ثلث أهل الجنة؟» قالت: بلى، قال: «والله إلهي لا زوجوا أن تكونوا يصف أهل الجنة، وسأخذكم عن ذلك، عن قلة المسلمين في الناس يوفنون، ما هم يوتين في الناس إلا كالشعرة التيضاء في الثور الأسود، أو كالشعرة السوداء في الثور الأبيض، ولن يدخل الجنة إلا نفس مثلكم». [راجع: ٣٦٦١].

تخریج: إسناده صحيح، خ: (٦٦٤٢)، م: (٢٢١).

٤٢٥٢ - حدثنا أبو كامل: حدثنا رحيم: حدثنا أبو همام عن عثمان بن حشان، عن فللة الجعفري قال: فزع فيمن فرغ إلى عبد الله في المصايف، فدخلنا عليه، فقال رحيم من القوم: إن لم تأكذ زارني، ولكن جئتك حين رأينا هذا الخبر، فقال: إن القرآن نزل على تبکم ﷺ من سبعة أبواب،

with seven modes of recitation, and the Book before him was revealed from one gate and with one mode of recitation.

Comments: [Its isnad is da'eef]

4253. It was narrated that 'Abdullah said: Your Prophet (ﷺ) was given everything except the five keys of the unseen: "Verily, Allah! With Him (Alone) is the knowledge of the Hour..."' [Luqman 31:34].

Comments: [Saheeh because of corroborating evidences]

4254. It was narrated that 'Abdullah (رض) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my brother Mu'awiyah, and my father Abu Sufyan (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, limits that have already been set and provisions that have already been allotted. None of them will be brought forward before its due time or delayed beyond its due time. If you had asked Allah to grant you refuge from punishment in the grave or punishment in the Fire, (that would have been better and preferable)." And the Messenger of Allah (ﷺ) was asked about monkeys and pigs - were they (descendents of) those who had been transformed or were they

على سبعة أخرى، أو قال: مُحْرُوفٌ، وإنَّ الْكِتَابَ قَبْلَهُ كَانَ يَنْزَلُ مِنْ بَابٍ وَاجِدٍ، عَلَى حَرْفٍ وَاجِدٍ.

تخریج: إسناده ضعيف.

٤٢٥٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ عَنْ عَمْرِو بْنِ مُؤْمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: أُوتِيَ تِبَّعْكُمْ كُلَّ شَيْءٍ إِلَّا مَقَاتِلَ الْعَيْبِ الْخَمِسِ: (إِنَّ اللَّهَ عِنْدَهُ عِلْمٌ أَشَاعِرُهُ (القمان: ٣٤) [راجع: ٣٦٥٩].

تخریج: صحيح لغيره، وهذا إسناد بتحمل التحسين.

٤٢٥٤ - حَدَّثَنَا سُفِّيَانُ - يَعْنِي ابْنَ عَيْنَةَ - عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةَ بْنِ مَرْقَبٍ، عَنْ مُغِيرَةَ الْمُسْكُرِيِّ، عَنْ الْمَعْرُوفِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَيَّةَ: اللَّهُمَّ أَتَعْنَى بِرَوْجِي رَسُولُ اللَّهِ - وَأَنْتَ أَمْرِي مَعَاوِيَةَ، وَبَأْيَ أَبِي سُفِّيَانَ، قَالَ: فَقَالَتْ لَهَا رَسُولُ اللَّهِ - (دَعَوْتُ اللَّهَ عَزَّ وَجَلَّ لِأَجَالٍ مَضْرُوبَةٍ، وَتَارِيَةً مَبْلُوغَةً، وَأَرْزَاقِي مَقْسُومَةً، لَا يَتَقدَّمُ مِنْهَا شَيْءٌ قَبْلَ جَلَّهُ، وَلَا يَتَأَخَّرُ مِنْهَا، لَوْ سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ أَنْ يُنْجِيكَ مِنْ عَذَابِ النَّبِيِّ، وَعَذَابِ النَّارِ) وَسَيَلَ عَنِ الْفَرَدَةِ وَالْخَاتَمِ، هُمْ مَا مُسَيَّحٌ، أَوْ شَيْءٌ؟ كَانَ قَبْلَ ذَلِكَ؟ فَقَالَ: «لَا، بَلْ كَانَ قَبْلَ ذَلِكَ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَنْلِكْ قَوْمًا، فَيَجْعَلُ لَهُمْ شَلَا وَلَا غَافِيَةً».

[راجع: ٣٧٠٠].

some other creation that existed before that? He said: "No; rather they existed before that. Verily Allah, may He be glorified and exalted, does not doom a people then give them offspring."

Comments: [Its *isnad* is *saheehi*, Muslim (2663)]

4255. It was narrated from 'Abdullah that the Prophet (ﷺ) came to him (walking) between Abu Bakr and 'Umar, when 'Abdullah was praying. He started to recite (Soorat) an-Nisa' and did not stop until he completed it. And the Prophet (ﷺ) said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd. Then he began asking (in *du'a'*) and the Prophet (ﷺ) started saying: "Ask, you will be given; ask, you will be given; ask, you will be given." And among the things he asked for, he said: O Allah, I ask You for faith that will never change, blessing that will never expire and to accompany Your Prophet Muhammad (ﷺ) in the highest part of the Paradise of eternity. Then 'Umar (ؑ) came to 'Abdullah to tell him the good news, but he found that Abu Bakr (ؑ) had beaten him to it so he said: You have beaten me because you are always ahead of us in doing good.

Comments: [A *hadeeth saheeh*, because of corroborating evidence, and its *isnad* is *hasan*]

4256. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: Verily, Allah has made the

تخریج: اسناده صحیح، م: (۲۶۶۳).

٤٢٥٥ - حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرُو قَالَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَاصِمٌ بْنُ أَبِي الْجَحْوِيدِ عَنْ زَرْ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ يَمِينًا أَبِي بَكْرٍ وَعَمْرَ وَعَبْدَ اللَّهِ يُصْلِي، فَأَتَقْبَحَ النِّسَاءَ فَسَخَّلَهَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَحْبَبَ أَنْ يَقْرَأَ الْقُرْآنَ غَصًّا كَمَا أَنْزَلَ، فَلْيَقْرَأْهُ عَلَى فِرَاةَ ابْنِ أُمِّ عَبْدِ، ثُمَّ تَقْدَمْ سَالَ، فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «سَلْ تُعْطَةً، سَلْ تُعْطَةً، سَلْ تُعْطَةً» فَقَالَ فِيمَا سَأَلَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يُرَنُّ، وَتَعِيَّمًا لَا يُقْدَرُ، وَمَرْفَاقَةً لِيَكَ مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَعْلَى جَهَنَّمِ الْخَلْدِيِّ، قَالَ: فَأَتَيَ عَمْرُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ (٤٤٦/١) عَبْدَ اللَّهِ لِيُسْرَرُهُ، فَوَجَدَ أَبَا بَكْرٍ رَضِوانَ اللَّهُ عَلَيْهِ قَدْ سَبَقَهُ، فَقَالَ: إِنْ قَعَدْتَ سَيَّقْتَ بِالْخَيْرِ. [راجٗ: ٣٦٦٢].

نخريج: حديث صحيح بشهاده، وهذا
إسناد حسن من أجل عاصم.

٤٢٥٦- قرأت على أبي: حدثتم عمرو بن
مجمع أبو المندى الكلبى قال: أخبرنا
أبي زيد ابراهيم الهرجى عن أبي الأخصوص عن عبد

reward for the good deed of the son of Adam ten like it, up to seven hundred fold, except fasting, for fasting is for Me and I and the One Who will reward for it. The fasting person has two moments of joy: joy when he breaks his fast and joy on the Day of Resurrection. And the smell from the mouth of the fasting person is better before Allah than the fragrance of musk.

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

4257. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "When the servant of any one of you brings his food to him, let him make him come and sit with him or give him some of it, for he dealt with its heat and smoke."

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

4258. It was narrated from 'Abdullah bin Mas'ood that the Prophet (ﷺ) said: "The first one to establish the custom of *as-sa'ibah* and the worship of idols was Abu Khuza'ah 'Amr bin 'Amir, and verily I have seen him dragging his intestines in Hell.

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

الله بن مشعوذ قال: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ حَسَنَةَ ابْنِ آدَمَ بِعَشْرِ أَمْثَالِهَا إِلَى سَعْيٍ مَائِةٍ ضَعْفٍ إِلَّا الصَّوْمُ، وَالصَّوْمُ لِي، وَأَنَا أَجْزِي بِهِ، وَلِلصَّابِرِ فَرْحَانٌ: فَرْحَةٌ عِنْدَ إِفْطَارِهِ، وَفَرْحَةٌ يَوْمَ الْقِيَامَةِ، وَلَخُلُوفٌ فِيمَا صَامَ أَطْيَبٌ عِنْدَ اللَّهِ مِنْ رِيحِ الْمَسْكِ".

تخریج: صحيح لغیره، وهذا إسناد ضعیف
ضعف عمرو بن مجیع ولین ابراهیم الهجری.

4257- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا عَمْرُو بْنُ مُجَمِّعٍ: أَخْبَرَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَخْرَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَتَى أَحَدُكُمْ خَادِمًا بِطَعَامِهِ، فَلِيُذْبِحْهُ، فَلَيُتَبَعِّدَ عَنْهُ، أَوْ لِيُنْقِمَّهُ، فَإِنَّهُ وَلِيَ حَرَةٍ وَدُخَانَةً». [راجع: ٣٦٨٠]

تخریج: صحيح لغیره، وهذا إسناد ضعیف
ضعف عمرو بن مجیع السکونی و ابراهیم
الهجری.

4258- قَرَأْتُ عَلَى أَبِي: حَدَّثَنَا عَمْرُو بْنُ مُجَمِّعٍ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَخْرَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَوَّلَ مَنْ سَبَّ الشَّوَّافَاتِ، وَعَبَدَ الْأَضْنَامَ أَبُو خُرَاجَةَ عَمْرُو بْنُ عَامِرٍ، وَإِنَّ رَأْيَتُهُ يَجْرُ أَفْعَاءَ فِي التَّارِ». تخریج: صحيح لغیره، وهذا إسناد ضعیف
ضعف عمرو بن مجیع السکونی ولین ابراهیم
الهجری.

4259. A similar report was narrated from 'Abdullah from the Prophet (ﷺ), but he did not mention the worship of idols.

Comments: [Saheeh because of corroborating evidence]

٤٢٥٩- قرأت على أبي: حدثك حسين بن محمد: حدثنا يزيد بن عطاء عن أبي إسحاق الهمجري، عن أبي الأخرص، عن عبد الله عن النبي عليهما السلام، وتم يذكر: «وَعَبَدَ الْأَهْنَامَ». [راجع: ٤٢٥٨].

تخریج: صحيح لغیره، وهذا إسناد ضعیف لضعف أبي إسحاق إبراهیم بن سلم الهمجری.

4260. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "The poor person is not the one who goes around to people and will be content with a mouthful or two, or a date or two." I said: O Messenger of Allah, then who is the poor person? He said: "The one who does not ask the people (for anything) and cannot find enough to make him independent of means, and no one is aware of his situation so he is not given any charity."

Comments: [Saheeh because of corroborating evidence]

4261. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Hands are three: the hand of Allah, which is uppermost; the hand of the giver, which is below it; and the hand of the one who asks, which is the lowest."

Comments: [Saheeh because of corroborating evidence]

٤٢٦٠- قرأت على أبي: حدثك عمرو بن مجمع: حدثنا إبراهيم الهمجري عن أبي الأخرص، عن عبد الله بن مشعوذ قال: قال رسول الله عليهما السلام: «إِنَّ الْمُشْكِنَ لَيْسَ بِالظَّوَافِ الَّذِي تَرَدُّ اللَّقْمَةُ وَاللَّقْمَاتُانِ، أَوِ التَّمْرَةُ وَالْمَمْرَاتُانِ» قلت: يا رسول الله، فمن المشكين؟ قال: «الذى لا يسأل الناس، ولا يتجد ما يعنيه، ولا ينفعن له، فيتصدق عليه». [راجع: ٣٦٣٦].

تخریج: صحيح لنیره، وهذا إسناد ضعیف لضعف عمرو بن مجمع و إبراهیم الهمجری.

٤٢٦١- قرأت على أبي: حدثكم القاسم بن مالك قال: أخبرنا الهمجري عن أبي الأخرص، عن عبد الله قال: قال رسول الله عليهما السلام: «الأنبياء ثلاثة: قيد الله العلية، ويد المعطي التي تليها، ويد السائل الشفلي». [راجع: ٣٦٣٦].

تخریج: صحيح لغیره، وهذا إسناد حسن في الشواهد، إبراهیم الهمجری لین الحديث.

4262. It was narrated that 'Abdullah said: The Prophet (ﷺ) said: "Trading insults with a

عاصم قال: حدثنا إبراهيم الهمجري عن أبي

Muslim is an evil action and fighting him is *kufr*. And the sanctity of his wealth is like the sanctity of his blood."

Comments: [Saheeh and its isnad is da'eef]

تخریج: صحيح، وهذا إسناد ضعيف، ابراهيم الھجری لین الحديث، وعلی بن عاصم صدوق يخطو ويصر على الخطأ.

4263. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "Beware of these two marked cubes that are thrown (i.e. dice), for they are the gambling of the non-Arabs."

Comments: [Saheeh and its isnad is da'eef]

4264. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Repentance from sin means repenting from it and not going back to it."

Comments: [Its isnad is da'eef]

تخریج: إسناده ضعيف، وقد روی مرفوعاً ومرقوفاً، وال الصحيح وقنه، ابراهيم الھجری لین الحديث، وعلی بن عاصم صدوق يخطو ويصر على الخطأ.

4265. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Let one of you protect his face from the Fire even with half a date."

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

الأخوص، عن عبد الله قال: قاتل رسول الله عليه السلام أخاه فسوق، وقاله كفر، وحرمة ماليه كحرمة ذمه». [راجع: ٣٦٤٧]

٤٢٦٣ - قرأتم على أبي: حدثنا علي بن عاصم: حذفنا إبراهيم الھجری عن أبي الأخوص، عن عبد الله بن مشعوذ قال: قال رسول الله عليه السلام: «إيكم وعاتان المؤمنان والمؤمنان تزجراً فينما تبيرون العجم». [راجع: ٣٦٤٧]

تخریج: صحيح، وهذا إسناد ضعيف.

٤٢٦٤ - قرأتم على أبي: حدثنا علي بن عاصم قال: أخبرنا الھجری عن أبي الأخوص، عن عبد الله قال: قال رسول الله عليه السلام: «الثانية من الذنب أن ينوب منه، ثم لا يعود فيه».

تخریج: إسناده ضعيف، وقد روی مرفوعاً ومرقوفاً، وال الصحيح وقنه، ابراهيم الھجری لین الحديث، وعلی بن عاصم صدوق يخطو ويصر على الخطأ.

تخریج: صحيح لغيره، وهذا إسناد ضعيف كسابقه.

4266. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If the servant of one of you brings his food, let him make him sit with him or give him some, for he put up with its heat and smoke."

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

4267. 'Ata' bin as-Sa'ib said: I came to Abu 'Abdur-Rahman when he was cauterizing a boy and I said: Are you cauterizing him? He said: Yes, it is the medicine of the Arabs. 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, did not send down any disease but He sent with it a remedy. Those of you who do not know it do not know it, and those of you who do know it know it."

Comments: [Saheeh because of corroborating evidence]

4268. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Verily Allah, may He be glorified and exalted, opens the gates of heaven in the last third of the night, then He descends to the lowest heaven, then He stretches out His hand, then He says: 'Is there any slave who will ask Me so that I may give him?' until dawn breaks."

Comments: [A saheeh hadeeth]

٤٢٦٦ - فَرَأَتِ اُبَيْ : حَدَّثَنَا عَلَيُّ بْنُ عَاصِمٍ عَنِ الْهَجْرِيِّ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «إِذَا جَاءَ أَحَدُكُمْ خَادِمًا بِطَعَامِهِ، فَلْيَعْمَدْ مَعَهُ، أَوْ لْيَنَاوِلْهُ مِنْهُ، فَإِنَّهُ وَلِيَ حَرَّةٍ وَدَخَانَةٍ». [راجع: ٣٦٨٠]

تخریج: صحيح لغیره، وهذا إسناد ضعیف.

٤٢٦٧ - فَرَأَتِ اُبَيْ : حَدَّثَنَا عَلَيُّ بْنُ عَاصِمٍ: أَخْبَرَنِي عَطَاءُ بْنُ السَّابِقِ قَالَ: أَتَيْتُ أَبَا عَبْدِ الرَّحْمَنِ، فَإِذَا هُوَ يَكْوِي عَلَامًا، قَالَ: فَلَمْ تَكْوِيْ؟ قَالَ: نَعَمْ، هُوَ دَوَاءُ الْمَرْبُّ، قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُنْزِلْ ذَاءً إِلَّا وَقَدْ أَنْزَلَ مَعَهُ دَوَاءً، جَهَنَّمُ مَنْ جَهَنَّمَ، وَعِلْمٌ مَنْ يَنْكُمْ مِنْ عِلْمِهِ». [راجع: ٣٥٧٨]

تخریج: صحيح لغیره، علي بن عاصم و إن سمع من ابن السائب بعد اختلاطه - توبع.

٤٢٦٨ - فَرَأَتِ اُبَيْ : حَدَّثَنَا مُعاوِيَةُ ابْنُ عَمْرُو قَالَ: حَدَّثَنَا زَائِدًا: حَدَّثَنَا إِبْرَاهِيمُ الْهَجْرِيُّ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ الْتَّمِيقِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَفْتَحُ أَبْوَابَ السَّمَاءِ ثُلُثَ اللَّيْلِ الْيَاقِيِّ، ثُمَّ يَهْبِطُ إِلَى السَّمَاءِ الدُّنْيَا، ثُمَّ يَسْطُعُ يَدَهُ، ثُمَّ يَقُولُ: أَلَا [٤٤٧/١] عَنْ يَنَائِي، فَأَغْلِيْهِ؟ حَتَّى يَنْطَعَ الْفَجْرُ». [راجع: ٣٦٧٣]

تخریج: حديث صحيح، وهذا إسناد حسن في الشواهد، إبراهيم الهجري لين الحديث.

4269. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "The one who spends in moderation will never become poor."

Comments: [Its isnad is da'eef]

٤٢٦٩ - قرأت على أبي: حدثنا أبو عبيدة الأحداد قال: حدثنا سعيد بن عبد العزيز العبيدي: حدثنا إبراهيم الهجري عن أبي الأحوص، عن عبد الله بن مشغود قال: قال رسول الله ﷺ: «ما غال من أقصد» إلى هنا قرأ على أبي، ومن ها هنا حدثني أبي.

تخریج: استاده ضعیف، ابراهیم الهجری لین الحدیث، سکین العبدی مختلف فیه.

4270. It was narrated from 'Abdullah that he said concerning this verse: "The Hour has drawn near, and the moon has been cleft asunder" [al-Qamar 54:1]: It was split at the time of the Messenger of Allah (ﷺ) into two halves; one half was behind the mountain and the other one half was over the mountain. And the Messenger of Allah (ﷺ) said: "O Allah, bear witness."

Comments: [Its isnad is saheeh, al-Bukhari (4864) and Muslim (2800)]

٤٢٧٠ - حدثنا محمد بن جعفر: حدثنا شعبة عن سليمان، عن إبراهيم، عن أبي معمر، عن عبد الله: آنَّه قال في هذه الآية: «أَقْرَبْتَ السَّاعَةَ وَأَنْشَقَ الْقَمَرُ» (القمر: ١) قال: قَدْ أَنْشَقَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي رَفِيقَيْنِ، أَوْ فِي لَفْقَيْنِ - شعبة الذي يشك في كنان فلقة من زراء الجبل، وفلقة على الجبل، فقال رسول الله ﷺ: «اللهم أشهد». [راجع: ٣٥٨٣].

تخریج: استاده صحيح، خ: (٤٨٦٤)، م: (٢٨٠٠).

4271. It was narrated from 'Alqamah that Ibn Mas'ood was met by 'Uthman in 'Arafah. He sat on his own with him and talked to him, then 'Uthman said to Ibn Mas'ood: What do you think of a girl I will give to you in marriage? 'Abdullah bin Mas'ood called 'Alqamah and he told him that the Prophet (ﷺ) said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering

٤٢٧١ - حدثنا محمد بن جعفر: حدثنا شعبة عن سليمان، عن إبراهيم، عن علقمة: أَنَّ ابْنَ مَسْعُودٍ لَقِيَ عُثْمَانَ بْنَ عَرْفَاتٍ، فَخَلَا بِهِ، فَحَدَّهُ، ثُمَّ أَنَّ عُثْمَانَ قَالَ لِابْنِ مَسْعُودٍ: هَلْ لَكَ فِي فِتَاهٍ أَرْوَجُكَهَا، فَدَعَا عَبْدُ اللَّهِ بْنَ مَسْعُودٍ عَلْقَمَةً، فَعَدَّهُ أَنَّ الرَّبِيعَ قَالَ: «مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلِتَرْوَجْ، فَإِنَّهُ أَعْضُ للْبَصِيرِ، وَأَخْسَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ،

the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5066) and Muslim (1400)]

4272. It was narrated from Ibraheem that al-Aswad and 'Alqamah were with 'Abdullah in the house. 'Abdullah said: Did these people pray? They said: Yes. Then he led them in prayer without any *adhan* or *iqamah*, and he stood in the midst of them. And he said: If you are three, then do like this, but if you are more then let one of you lead. And let one of you put his hands between his knees when he bows. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (534)]

4273. It was narrated from 'Abdullah bin Mas'ood that Subai'ah bint al-Harith gave birth fifteen days after her husband died. Abus-Sanabil entered upon her and said: It is as if you are thinking of getting married. You cannot do that until you complete the longer of the two periods. She went to the Messenger of Allah (ﷺ) and told him what Abus-Sanabil had said. The Messenger of Allah (ﷺ) said: Abus-Sanabil is lying. If someone comes to you who is pleasing to you, then bring him to me - or he said: Tell me,

فَلَيُضْمِنْ، فَإِنَّ الصَّوْمَ وَجَاهَةً، أَوْ وَجَاءَ لَهُ.

[راجع: ٣٥٩٢].

تخریج: إسناده صحيح، خ: (٥٦٦)، م: (١٤٠٠).

٤٢٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ: أَنَّ الْأَسْوَدَ وَعَلَيْهِ كَانَا مَعَ عَبْدِ اللَّهِ فِي الدَّارِ، فَقَالَ عَبْدُ اللَّهِ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالُوا: نَعَمْ، قَالَ: فَصَلَّى بِهِمْ يَغْفِرُ أَذَانَ وَلَا إِقَامَةَ، وَفَامَ وَسَطَّهُمْ، وَقَالَ: إِذَا كُشِّمْتِ ثَلَاثَةٌ فَاضْطَعُوا هَكَذَا، فَإِذَا كُشِّمْتِ أَكْثَرَ، فَلَيُؤْمِكُمْ أَحَدُكُمْ، وَلَيُضْعِنَ أَحَدُكُمْ يَدِيهِ بَيْنَ فَجْدَيْهِ إِذَا رَكَعَ، فَلَيُخَنَّا. فَكَانَا أَنْظَرُ إِلَى الْخِلَافِ أَصَابِعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [راجع: ٣٩٢٧].

تخریج: إسناده صحيح، م: (٥٣٤).

٤٢٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَاتَةَ، عَنْ جَلَاسِي، وَعَنْ أَبِي حَسَنٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْتَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ شَيْعَةَ بَنْتِ الْحَارِثِ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاءَ زَوْجِهَا بِخَمْسَ عَشْرَةَ لَيْلَةً، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ، فَقَالَ: كَانَكِ تُخَدِّثِينَ نَسْكِ بِالْبَاعِةِ؟! مَا ذَلِكَ ذَلِكَ حَتَّى يَقْضِيَ أَبْعَدَ الْأَجْلَيْنِ، فَانْظَلَّتِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَخْبَرَهُ بِمَا قَالَ أَبُو السَّنَابِلِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَذَّبَ أَبُو

And he told her that her 'iddah had ended.

Comments: [Its isnad is da'eef

السائل، إذا أتاك أحد تزوجته، فأتيني به -
أو قال: فأتيني - « فأخبرها أن عدتها قد
انقضتْ. »

تخریج: اسناده ضعیف، محمد بن جعفر سمع من سعید بن أبي عروبة بعد اختلاطه.

4274. It was narrated from 'Abdullah bin 'Utbah that Subai'ah bint al-Harith... And he mentioned the hadeeth or a similar report, and he said in it: "If someone who is compatible comes to you, then come to me or tell me." And there was no mention of Ibn Mas'ood.

Comments: [A saheeh hadeeth]

٤٢٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ: حَدَّثَنَا
سَعِيدُ عَنْ قَاتَادَةَ، عَنْ خَلَاسٍ، عَنْ عَبْدِ اللَّهِ
ابْنِ عُتْبَةَ: أَنَّ شَيْعَةَ بْنِ الْحَارِثِ فَذَكَرَ
الْخَيْرَ، أَوْ تَحْوِرَ ذَلِكَ، وَقَالَ فِيهِ: « وَإِذَا
أَتَاكَ كُنْوَى، فَأَتِينِي، أَوْ أَتِينِي، أَوْ أَتِينِي » وَأَئِسَ فِيهِ ابْنُ
مَسْعُودٍ.

تخریج: حدیث صحيح، خ: (٥٣١٩)، م: (١٤٨٤).

4275. It was narrated from 'Abdul-Wahhab from Khilas in a mursal report.

Comments: [Saheehi, al-Bukhari (5319) and Muslim (1484)]

٤٢٧٥ - وَقَالَ عَبْدُ الْوَهَابِ: عَنْ خَلَاسٍ،
عَنْ ابْنِ عُتْبَةَ، مُرْسَلٌ. [راجع: ٤٢٧٤].

تخریج: صحيح، خ: (٥٣١٩)، م: (١٤٨٤).

4276. Muhammad bin Ja'far said: What if a man gets married without naming the mahr, then he dies? Sa'eed narrated from Qataarah from Khilas and Abu Hassan al-Araj from 'Abdullah bin 'Utbah bin Mas'ood that he said: They kept going to Ibn Mas'ood (and asking this question) for a month or thereabouts, and they said: You have to give an answer concerning this matter. He said: I will give a verdict: she is entitled to a dowry like that of her peers, not much more and not much less; she has the right of inheritance and she

٤٢٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: الرَّجُلُ
يَتَرَوَّجُ وَلَا يَفْرُضُ لَهَا، يَعْنِي: لَمْ يَمُوتْ.
حَدَّثَنَا سَعِيدُ عَنْ قَاتَادَةَ، عَنْ خَلَاسٍ وَأَبِي
خَسَانَ الْأَغْرِيَجِ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ
مَسْعُودٍ أَنَّهُ قَالَ: اخْتَلَفُوا إِلَى أَبْنِ مَسْعُودٍ فِي
ذَلِكَ شَهْرًا أَوْ فَرِিযَا مِنْ ذَلِكَ، فَقَاتَلُوا: لَا بُدُّ
مِنْ أَنْ تَتَوَلَّ فِيهَا، قَالَ: فَإِنِّي أَعْصِي لَهَا مِثْلَ
ضَدُّهُ امْرَأَةٌ مِنْ نِسَائِهَا، لَا وَكُنَّ وَلَا
شَطَطَ، وَلَهَا الْبِيرَاثُ، وَعَلَيْهَا الْعِدَّةُ، فَإِنْ
بَلَكَ صَوَابًا، فَمَنِ اللَّهُ عَزَّ وَجَلَّ، وَإِنْ يَكُنْ
خَطَأً، فَمَنِي وَمِنَ الشَّيْطَانِ، وَاللَّهُ عَزَّ وَجَلَّ

has to observe the 'iddah. If it is correct, then it is from Allah, may He be glorified and exalted; if it is wrong, then it is from me and the *Shaitan*, and Allah, may He be glorified and exalted, and His Messenger are innocent of it. Some men of Ashja', among whom were al-Jarrah and Abu Sinan, stood up and said: We bear witness that the Messenger of Allah (ﷺ) issued a verdict like this concerning one of our women whose name was Barwa' bint Washiq. Ibn Mas'ood rejoiced greatly at that because his verdict was in accordance with the verdict of the Messenger of Allah (ﷺ).

Comments: [A saheeh hadeeth]

4277. It was narrated from 'Abdullah bin 'Utbah bin Mas'ood that Ibn Mas'ood was consulted about a woman whom a man married but did not name a dowry for her, then he died before consummating the marriage. And they kept coming to Ibn Mas'ood to ask about that... And he quoted the *hadeeth* except that he said: Her husband was Hilal and I think Ibn Murrah said: 'Abdul-Wahhab said: and her husband was Hilal bin Murrah al-Ashja'i.

Comments: [Its two *isnad* are *saheeh*]

4278. It was narrated from 'Abdullah bin 'Utbah that (some people) kept coming to Ibn Mas'ood to ask about a woman whom a man married then he

وَرَسُولُهُ بِرْبَانٍ. قَامَ رَغْفُ مِنْ أَشْجَعَ، فِيهِمُ الْجَرَاحُ وَأَبُو سِنَانَ، فَقَالُوا: نَشَهِدُ أَنَّ رَسُولَ اللَّهِ يَعِيشُ فَعَصَى فِي امْرَأَةٍ مِنَ يَقْاتُلُ لَهَا: بِرْوَعَ إِبْرَهُ وَأَبْيَقَ، يُمَثِّلُ الَّذِي قَضَيْتَ. فَقَرِئَ إِبْرَهُ مَسْعُودٌ بِدَلْكَ فَرَحَا شَدِيدًا، حِينَ وَاقَ قَوْلُهُ قَضَاءُ رَسُولِ اللَّهِ يَعِيشُ. [راجع: ٤٠٩٩]

تخریج: حدیث صحیح، محمد بن جعفر-
وإن سمع من سعید بن أبي عروبة بعد
الاختلاط- قد توبع.

-٤٢٧٧- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا سَعِيدٌ، قَالَ أَبِي: وَقَرَأَتُ عَلَى يَحْيَى بْنِ سَعِيدٍ عَنْ هَشَامٍ، عَنْ قَتَادَةَ، عَنْ خَلَاسٍ، وَعَنْ أَبِي حَسَنَ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْيَةَ بْنِ مَسْعُودٍ: أَنَّ ابْنَ مَسْعُودٍ أَتَى فِي امْرَأَةٍ زَوْجَهَا رَجُلٌ فَلَمْ يُسْمِمْ لَهَا ضَدَافًا، فَمَاتَ قَبْلَ أَنْ يَدْخُلَ بِهَا، قَالَ: فَاخْتَلَفُوا إِلَى أَبْنَيْ مَسْعُودٍ، فَذَكَرَ الْحَدِيثَ إِلَّا اللَّهُ أَعْلَمَ قَالَ: كَانَ زَوْجَهَا هَلَالٌ، أَخْيَهُ قَالَ: ابْنُ هُرَةَ، قَالَ عَبْدُ الْوَهَابِ: وَكَانَ زَوْجَهَا هَلَالُ بْنُ مُرْءَةً أَشْجَعَيِّ. [راجع: ٤٠٩٩]

تخریج: استاداه صبحیان.

(٤٤٨/١)-٤٢٧٨- حَدَّثَنَا بَهْرَمٌ وَعَفَانُ قَالَا: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةَ عَنْ خَلَاسٍ وَأَبِي حَسَنَ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْيَةَ: أَنَّهُ اخْتَلَفَ

died... And he quoted the *hadeeth*. He said: Then al-Jarrah and Abu Sinan stood up and testified that the Prophet (ﷺ) had issued a verdict to that effect concerning them, [the clan of] al-Ashja' bin Raith, in the case of Barwa' bint Washiq al-Ashja'iyyah, whose husband's name was Hilal bin Marwan. 'Affan said: And he issued a verdict concerning them, concerning [the clan of] al-Ashja' bin Raith in the case of Barwa' bint Washiq al-Ashja'iyyah, and her husband was Hilal bin Marwan.

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

4279. It was narrated that 'Abdullah (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "Days will not cease and time will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

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

إلى ابن مشعوذ في امرأة زوجها رجل فمات، فذكر الحديث، قال: فقام الجرّاح وأبو سنان، فشهدا أنَّ النبيَّ عليه السلام قضى به فيهم، في الأشجع بن ربيت، في بروع بنت واشق الأشجعية، وكان اسم زوجها هلال ابن مروان. قال عثمان: قضى به فيهم، في الأشجع بن ربيت، في بروع بنت واشق الأشجعية، وكان زوجها هلال بن مروان.

[راجع: ٤٧٥].

تخریج: إسناده صحيح.

٤٢٧٩ - حديثنا عمرُ بْنُ عَيْدَ الطَّنَافِيُّ عَنْ عَاصِمِ بْنِ أَبِي التَّجْوِيدِ، عَنْ زَرْ بْنِ حُبَيْشَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنْفَضِيُ الْأَيَّامُ، وَلَا يَذْهَبُ الدَّهْرُ، حَتَّى يَمْلِكَ الْعَرْبَ رَجُلٌ مِّنْ أَهْلِ بَيْتِيِّ، يُؤَاطِئُ اسْمَهُ اسْمِيِّ». [٣٥٧١].

تخریج: إسناده حسن من أصل عاصم.

٤٢٨٠ - حديثنا عمرُ بْنُ عَيْدَ عَنْ أَبِي إِشْحَاقِ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ، حَتَّى يَنْدُو بَيْاضُ خَدِّهِ، يَقُولُ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ». وَعَنْ يَسْارِهِ حَتَّى يَنْدُو بَيْاضُ خَدِّهِ، يَقُولُ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ». [راجع: ٣٦٦٠].

تخریج: إسناده صحيح.

4281. It was narrated that 'Alqamah said: 'Abdullah said: Whilst we were sitting in the mosque on the night before Friday, a man among the Ansar said: By Allah, if a man finds a man with his wife and he speaks (of it), he will certainly be flogged, and if he kills him, he will certainly be killed, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. By Allah, in the morning, I shall certainly go to the Messenger of Allah (ﷺ). When morning came, he went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, if a man finds a man with his wife and he speaks (of it), he will certainly be flogged, and if he kills him, he will certainly be killed, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. He started saying: O Allah, clarify, O Allah clarify. Then the verse of *li'an* was revealed: "And for those who accuse their wives, but have no witnesses except themselves..." [an-Noor 24:6].

Comments: [A *saheeh hadeeth*, Muslim (1495)]

4282. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) led them in praying five (*rak'ahs*), then he turned to face them and the people started whispering to one another. They said: O Messenger of Allah, you prayed five. He turned (to face the *qiblah*) and led them in prostrating twice and said the

٤٢٨١ - حدثنا عبد الرحمن بن محمد المخارقى عن الأعمش، عن إبراهيم، وقال غيره: عن علامة قال: قال عبد الله: بتنا نحن في المسجد ليلة الجمعة، إذ قال رجل من من الأنصار: والله لئن وجد رجلاً مع امرأة فتكلم ليجلد، وإن قتله ليقتل، ولئن سكت ليُنكِّل على غيط، والله لئن أضحت، لا يَكُنْ رسول الله يَكُنْ. فلما أصبع أئمَّة رسول الله، فقال: يا رسول الله، لئن وجد رجل مع امرأة رجلاً فتكلم ليجلد، وإن قتله ليقتل، وإن سكت ليُنكِّل على غيط؟ وجعل يقول: اللهم افتح، اللهم افتح، قال: فنزلت الملائكة: ﴿وَالَّذِينَ يَرْءُونَ أَرْوَاحَهُمْ وَلَا يَكُنْ لَّهُ شَهَادَةٌ إِلَّا لَهُم﴾ الآية (النور: ٦) [راجع: ٤٠١].

نحو: حديث صحيح، م: (١٤٩٥).

٤٢٨٢ - حدثنا ابن إدريس قال: سمعت الحسن بن عبد الله يذكر عن إبراهيم، عن علامة: أنَّه أخبرهم عن عبد الله: أنَّ رسول الله ﷺ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ضَلَّلَ بَعْضَهُمْ خَمْسًا، ثُمَّ القُلَلَ، فَجَعَلَ بَعْضُ الْقَوْمِ يُوشِّشُ إِلَى بَعْضٍ. قاتلوا الله: يا رسول الله، صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَمْسًا. فَانْتَلَلَ، فَسَجَدَ

salam. And he said: "I am only human; I forget as you forget."

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

4283. It was narrated from al-Huzail that 'Abdullah said: The Messenger of Allah (ﷺ) cursed the woman who does tattoos, the one who has tattoos done, the one who does hair extensions, the one who has hair extensions done, *almuhill* and *almuhallat lahu*, the one who consumes *riba* and the one who pays it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5948) and Muslim (2125)]

4284. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) cursed the woman who does tattoos, the one who has tattoos done, the one who does hair extensions, the one who has hair extensions done, *almuhallil* and *almuhallat lahu*, the one who consumes *riba* and the one who pays it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5948) and Muslim (2125)]

4285. It was narrated that Ibn Mas'ood said: I asked the Messenger of Allah (ﷺ): Which deed is best? He said: "Prayer offered on time, honouring one's parents and *jihad* for the sake of Allah, may He be glorified and exalted."

يُهُم سجّدَتْ، وَسَلَّمَ، وَقَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنَّى كَمَا تَشَوُّنَ». [راجع: ٣٥٦٦].
تخریج: [إسناده صحيح، م: ٥٧٢٤].

٤٢٨٣ - حَدَّثَنَا النَّضْلُ بْنُ دُكْنِينَ قَالَ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي قَيْسٍ، عَنْ هُرَيْلِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعْنَ رَسُولِ اللَّهِ الْأَكْرَمِ الْأَمِينِ وَالْمُتَوَسِّمِ، وَالْوَاصِلَةِ وَالْمُؤْسِلَةِ، وَالْمُحَلِّلُ وَالْمُحَلَّلُ لَهُ، وَأَكِيلُ الرِّبَا وَمُوْكِلُهُ. [راجع: ٣٧٢٥].

تخریج: [إسناده صحيح، خ: ٥٩٤٨)، م: ٢١٢٥].

٤٢٨٤ - حَدَّثَنَا أَسْوَدُ بْنُ غَامِرٍ: أَخْبَرَنَا سُفِيَّانُ عَنْ أَبِي قَيْسٍ، عَنْ هُرَيْلِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعْنَ رَسُولِ اللَّهِ الْأَكْرَمِ الْأَمِينِ وَالْمُتَوَسِّمِ، وَالْوَاصِلَةِ وَالْمُؤْسِلَةِ، وَالْمُحَلِّلُ وَالْمُحَلَّلُ لَهُ، وَأَكِيلُ الرِّبَا وَمُصْعِمُهُ. [راجع: ٣٧٢٥].

تخریج: [إسناده صحيح، خ: ٥٩٤٨)، م: ٢١٢٥].

٤٢٨٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِشْحَاقٍ، عَنْ أَبِي عَيْنَةَ، عَنْ أَبْنَيْنِيْرِ، عَنْ أَبِي مَسْعُورٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ الْأَكْرَمِ الْأَمِينِ، قُلْتُ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لِرَبِّهَا، وَبَرُّ الْوَالِدَيْنِ، وَالْجَهَادُ فِي سَبِيلِ اللَّهِ غَرَّ وَجَلًّا». [راجع: ٣٨٩٠].

Comments: [A *hadeeth saheeh*, al-Bukhari (527) and Muslim (85) and its *isnad* is *da'eef* because it is interrupted]

4286. It was narrated from 'Amr bin Wabisah al-Asadi that his father said: I was in my house in Koofah and I heard at the door of the house (the words), Peace be upon you, may I enter? I said: And upon you be peace; come in. When he came in I saw that he was 'Abdullah bin Mas'ood. I said: O Abu 'Abdur-Rahman, what time is this for a visit? And that was in the middle of the day. He said: I could not wait until the end of the day; I thought I should talk to someone. And he started talking to me about the Messenger of Allah (ﷺ) and I talked to him. Then he started telling me: I heard the Messenger of Allah (ﷺ) say: "There will be a turmoil in which one who is sleeping will be better than one who is lying down, one who is lying down will be better than one who is sitting; one who is sitting will be better than one who is standing, one who is standing will be better than one who is walking, one who is walking will be better than one who is riding, one who is riding will be better than one who is trotting (on his mount), and all its slain will be in Hell." I said: O Messenger of Allah, when will that be? He said: "Those will be days of *al-harj* (killing)." I said: When will the days of *al-harj* be? He said: "When a man does not feel safe

تخریج: حديث صحيح، خ: (٥٢٧)، م: (٨٥)، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

٤٢٨٦ - حدثنا عبد الرزاق قال: أخبرنا مفمن عن رجل، عن عمرو بن وايضة الأستدي، عن أبيه قال: إني بالحقيقة في ذاري، إذ سمعت على باب الدار: السلام عليكم، أأليح؟ قلت: عليكم السلام فلنج، فلما دخل، فإذا هو عبد الله بن منصور، قلت: يا أبا عبد الرحمن، أية ساعة زيارة هذيه، وذلك في تغري الطهيره، قال: طال على التهار، فذكرت من أتحدث إليه، قال: فجعل يحدثي عن رسول الله ﷺ، وأحدثه، قال: ثم أنشأ يحدثي، قال: سمعت رسول الله ﷺ: «يقول تكونون فتنه، النائم فيها خير من المقطوع، والمقطوع فيها خير من القاعد، والقاعد فيها خير من القائم، والقائم فيها خير من الماشي، والماشي خير من الرائي، والرائي خير من المجري، فلما كلها في النار» قال: قلت: يا رسول الله، ومتى ذلك؟ قال: «ذلك أيام الهرج» قلت: ومتى أيام الهرج؟ قال: «حين لا يأمن الرجل جليسه» قال: قلت: فما تأمرني (٤٤٩/١) إذ رأيت ذلك؟ قال: «امكنت نفسك ويدك، وادخل ذارك» قال: قلت: يا رسول الله، أرأيت إذ دخل رجل على ذاري؟ قال: «فاذخل بيتك» قال: قلت:

with the one he is sitting with." I said: What do you instruct me to do if I live to see that? He said: "Control yourself and your hand (i.e., do not get involved) and go into your house." I said: O Messenger of Allah, what if a man enters my house? He said: "Go into your room." I said: What if he enters my room? He said: Go into your prayer place and do like this" - and he took hold of his elbow with his right hand, "and say: My Lord is Allah, until you die in that state."

Comments: [Its isnad is da'eef]

4287. It was (also) narrated from 'Amr bin Wabisah al-Asadi.

Comments: [Its isnad is da'eef]

أَفَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ سَبِيلٌ؟ قَالَ: «فَادْخُلْ مَسْجِدَكَ، وَاضْطُعْ هَكَذَا، وَقَبِضْ بِيَوْمِهِ عَلَى الْكُوعِ» - وَقُلْ: رَبِّ اللَّهِ، حَتَّى تُمُوتَ عَلَى ذَلِكَ».

تخريج: إسناده ضعيف على نكارة في بعض ألفاظه، الرواية عن عمرو بن وايضة منهم فهو مجہول، وعلى القول بأنه إسحاق بن راشد كما في الرواية التالية، فهو مختلف فيه.

٤٢٨٧ - حَدَّثَنَا عَلَيْيَ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَنْ اللَّهِ، يَعْنِي أَبْنَ الْمُبَارِكِ: أَخْبَرَنَا مَعْمَرُ عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنْ عَمْرِو بْنِ وَابْنَةِ الْأَسْدِيِّ [راجع: ٤٢٨٦]

تخريج: إسناده ضعيف، إسحاق بن راشد مختلف فيه، ثم إنه لم يصرح بسماعه من عمرو ابن وايضة.

4288. 'Abdah bin Abi Lubabah narrated that Shaqeeq bin Salamah said: I heard Ibn Mas'ood say: I heard the Prophet ﷺ say: "What a bad thing for a man - or a person - to say, I forgot such and such a soorah, or such and such a verse. Rather he was caused to forget."

Comments: [Its isnad is saheeh, al-Bukhari (5039)]

٤٢٨٨ - حَدَّثَنَا عَبْدُ الرَّزْاقِ: أَخْبَرَنَا أَبْنُ جُرْيَحَ: حَدَّثَنِي عَبْدَةُ بْنُ أَبِي لَبَابَةَ: أَنَّ شَقِيقَ بْنَ سَلَمَةَ قَالَ: سَمِعْتُ أَبْنَ شَعْبَدَ يَقُولُ: سَمِعْتُ أَشْيَاءَ يَقْتَلُهُ يَقُولُ: «يَسْمَأَ لِلْرَّجُلِ، أَزْلَمَهُ أَنْ يَقُولَ: تَبَيَّثْ شُورَةً كَيْتَ وَكَيْتَ، أَوْ آتَهُ كَيْتَ وَكَيْتَ، بَلْ هُوَ نَسِيٌّ». [راجع: ٣٦٢٠]

تخريج: إسناده صحيح، خ: (٥٠٣٩).

٤٢٨٩ - حَدَّثَنَا عَبْدُ الرَّزْاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الْأَعْمَشِ فِي قَوْلِهِ عَزَّ وَجَلَّ: «لَقَدْ لَأَنَّ بَنَكَيْتَ رَبَّكَ الْكَبِيرَ» (النَّجْم: ١٨) قَالَ: قَالَ:

It was narrated from al-A'mash concerning the verse, "Indeed he (Muhammad ﷺ) did see of the greatest signs, of his Lord

(Allah)." [an-Najm 53:18], that he said: Ibn Mas'ood said: The Prophet (ﷺ) saw (Jibreel) (as) wearing a garment of green brocade from Paradise, filling the horizon.

Comments: [Its *isnad* is *sahih*, al-Bukhari (3233)]

4290. It was narrated that 'Abdullah bin Mas'ood said: A man came to the Prophet (ﷺ) and said: O Prophet of Allah, I met a woman in a garden and I did everything with her except that I did not have intercourse with her; I kissed her and embraced her, but I did not do anything else; do with me whatever you will. The Prophet (ﷺ) did not say anything to him and the man went away. Then 'Umar said: Allah would have concealed him, if he had concealed himself. The Messenger of Allah (ﷺ) watched him leave, then he said: Bring him back to me. So they brought him back to him, and he recited to him: "And perform As-Salat (Iqamat-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11:114]. Mu'adh bin Jabal said: Is it only for him, or is it for all the people, O Prophet of Allah? He said: "Rather it is for all the people."

Comments: [A *hadeeth saheeh* and its *isnad* is *hasan*]

ابن مشعوذ: رأى النبي ﷺ زورقاً أخضراً من الجنة قد سد الأفق، ذكره عن إبراهيم، عن علامة، عن عبد الله. [راجع: ٣٧٤٠].

تخریج: إسناده صحيح، خ: (٣٢٣٣).

٤٢٩٠ - حدثنا عبد الرزاق: حدثنا إسحاق عن سيفان: أنه سمع إبراهيم يتحدث عن علامة والأشوة، عن عبد الله بن مشعوذ قال: جاء رجل إلى النبي ﷺ، فقال: يا نبئ الله، إني أخذت امرأة في البستان، فقلت لها كُل شيء غيري إني لم أجتمعها، قيل لها، ولرمتها، ولم أفعل غير ذلك، فأفعلن بي ما شئت، فلم يقل له رسول الله ﷺ شيئاً، فذهب الرجل، فقال عمر: لقد ستر الله عليه لو ستر على نفسه، قال: فاتبعه رسول الله ﷺ بصرة، فقال: «رُؤوه على» فرده عليه، فقرأ عليه: «وَأَنِ الْمَسْكُ يُذْهِنُ النَّارَ وَرُولُهُ يَنْهَا إِنَّ الْمَسْكَ يُذْهِنُ الْمَيَاتَ» إلى **الذاكرين** (هود: ١١٤) فقال معاذ بن جبل: الله وحده أَمَّ للناس كافية يا نبي الله؟ فقال: **«بَلْ لِلَّهِ كَافِهُ»**. [راجع: ٣٦٥٣].

تخریج: حديث صحيح، وهذا إسناد حسن من أجل سماك.

4291. It was narrated from 'Alqamah and al-Aswad... and he quoted the *hadeeth*.

Comments: [A *hadeeth saheeh* and its *isnad* is *hasan*]

تخریج: حديث صحيح، وهذا إسناد حسن من أجل سماك.

4292. It was narrated from 'Abdur-Rahman bin 'Abdullah from his father who said: The Prophet ﷺ said: "The likeness of the one who helps his people in wrongdoing is like the camel that falls into a well and stretches out its tail."

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

٤٢٩١ - حَدَّثَنَا شُرَيْبٌ: حَدَّثَنَا أَبُو عَوَادَةَ عَنْ سَمَالِكَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ... وَذَكَرَ الْحَدِيثَ. [راجع: ٣٦٥٣].

٤٢٩٢ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سَمَالِكَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَعْنَى قَوْمًا عَلَى طَمِ، فَهُوَ كَاتِبُهُ الْمُتَرَدِّي يَتَنَزَّعُ بِنَيْلِهِ». [راجع: ٣٦٩٤].

تخریج: إسناده حسن من أجل سماك إن صاح سمع عبد الرحمن لهذا الحديث من أبيه، فهو إنسا سمع من أبيه شيئا يسرا.

4293. It was narrated that 'Abdur-Rahman bin Yazeed said: I moved on from 'Arafah with Ibn Mas'ood and when he came to Muzdalifah, he prayed *Maghrib* and '*Isha'*, each one with an *adhan* and *iqamah*, and he ate dinner in between. Then he slept, then when someone said that dawn had broken, he prayed *Fajr*. Then he said: Verily the Messenger of Allah ﷺ said: "Verily these two prayers are delayed from their (usual) time in this place; as for *Maghrib*, the people do not come here until it is dark, and as for *Fajr*, this is its time." Then he halted and when it got light he said: If Ameer al-Mu'mineen wants to do the right thing he will move on now. Hardly had 'Abdullah finished speaking but 'Uthman moved on.

٤٢٩٣ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِيهِ إِشْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ تَرِيدَ قَالَ: أَفْضَلُ مَعِ ابْنِ مَشْعُودٍ مِنْ عَرْقَةَ، فَلَمَّا جَاءَ الْمَرْدَلَةَ صَلَّى الْمُعْرِبُ وَالْعَشَاءَ، كُلَّ وَاحِدَةٍ مِنْهُمَا بِإِذْانٍ وَإِفَاقَةٍ، وَجَعَلَ يَتَهَمَّمُ الْعَشَاءَ، ثُمَّ نَامَ، فَلَمَّا قَالَ قَائِلٌ: طَلَعَ الْفَجْرُ، صَلَّى الْفَجْرَ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ أُخْرَتَا عَنْ وَقْتِهِمَا فِي هَذَا الْمَكَانِ، أَمَّا الْمَغْرِبُ، فَإِنَّ النَّاسَ لَا يَأْتُونَ هَامِنَا حَتَّى يُعْتَمِدُوا، وَأَمَّا الْفَجْرُ فَهَذَا الْجِنْ ثُمَّ وَقَدَ، فَلَمَّا أَشْرَقَ قَالَ: إِنَّ أَصَابَتْ أَبِيرُ الْمُؤْمِنِينَ، دَفَعَ الْأَنَّ، قَالَ: فَمَا قَرَعَ عَبْدُ اللَّهِ مِنْ كَلَامِهِ حَتَّى دَفَعَ غُشْنَانَ. [راجع: ٣٦٣٧].

Comments: [Its isnad is saheeh, al-Bukhari (1683)]

4294. It was narrated that 'Abdullah bin Mas'ood said: I was with the Prophet ﷺ on the night the delegation of the jinn came. When he finished with them, he breathed deeply and I said: What is the matter? He said: "I have been given the news of my death, O Ibn Mas'ood."

Comments: [A fabricated hadeeth]

4295. It was narrated that Ibn Mas'ood said: The Messenger of Allah ﷺ said: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from Jumu'ah whilst they are in them."

Comments: [A saheeh hadeeth]

4296. It was narrated that Ibn Mas'ood said: On the night of the jinn, two of them stayed behind and said: We want to pray Fajr with you, O Messenger of Allah. The Prophet ﷺ said to me: Do you have any water? I said: I do not have any water but I have a vessel in which there is some nabeedh. The Prophet ﷺ said: "Good dates and clean water." And he did wudoo'.

Comments: [Its isnad is da'eef]

تخریج: إسناده صحيح، خ: (١٦٨٣).

٤٢٩٤ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنِي أَبِي عَنْ مِيَاءَ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِتَلَةَ وَقْدَ الْجِنِّ، فَلَمَّا انْصَرَفَ تَلَهُ، قَلَّتْ: مَا شَانْكَ؟ قَالَ: «عَيْتَ إِلَيَّ تَقْسِيَّ بْنَ ابْنِ مَشْعُودٍ».

تخریج: حديث شبه موضوع، مياء قال فيه الدارقطني: متروك، وكذبه أبو حاتم، وقال ابن معين والنسائي: ليس بشيء، وقال العقيلي: روى عنه همام بن نافع أحاديث مناكير لا يتابع منها على شيء.

٤٢٩٥ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِشْحَاقٍ، عَنْ أَبِي الْأَخْوَصِ، عَنْ ابْنِ مَشْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا فَحَمَّتْ أَنْ أَمْرَ رَجُلًا يُصْلِي بِالنَّاسِ، ثُمَّ أَنْظَرَ، فَأَخْرَقَ عَلَى قَوْمٍ بَيْوَاهُمْ، لَا يَشْهُدُونَ الْجُمُعَةَ». [راجع: ٣٧٤٣].

تخریج: حديث صحيح.

٤٢٩٦ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنِي سُفيَّانُ عَنْ أَبِي فَزَارَةَ الْقَبْصَيِّ قَالَ: حَدَّثَنَا أَبُو زَيْدَ مَزْلُومٍ عَمْرُو بْنُ حُرَيْثَةَ عَنْ ابْنِ مَشْعُودٍ قَالَ: لَمَّا كَانَ لِتَلَةَ الْجِنِّ، تَحَلَّفَ مِنْهُمْ رَجُلَانِ، وَقَالَا: نَشَهِدُ الْفَتَحَ مَعَكُمْ يَا رَسُولَ اللَّهِ، قَالَ لَهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفَعَلَكُمْ مَا أَعْلَمُ» قَلَّتْ: لَيْسَ مَعِيَ مَا، وَلَكُمْ مَعِي إِذَا وَهُوَ فِيهَا نَبِيًّا، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَمَرَّةٌ طَبِيعَةٌ، وَمَاءٌ طَهُورٌ» فَتَوَضَّأَا. [راجع: ٣٧٨٢].

تخریج: إسناده ضعيف لجهالة أبي زيد.

4297. It was narrated from 'Abdullah bin Mas'ood that the Prophet (ﷺ) said: "(Some people) are staying away from Jumu'ah. I thought of instructing my servant to gather firewood, then instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from Jumu'ah whilst they are in them."

Comments: [A saheeh hadeeth]

٤٢٩٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَالِيْدٍ: حَدَّثَنَا رَبَّاحٌ عَنْ مَعْمِرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمَّارٍ (٤٥٠/١) مَسْعُودٌ عَنِ النَّبِيِّ ﷺ قَالَ: «يَتَخَلَّفُونَ عَنِ الْجَمْعَةِ! لَقَدْ هَمَّتْ أَنْ أَمْرَ فِتْنَانِي، فَبَعْرَمَوا حَطَّابًا، ثُمَّ أَمْرَ رَجُلًا يَوْمَ بِالنَّاسِ، فَأَخْرَقَ عَلَى قَوْمٍ يَبْوَهُمْ، لَا يَتَهَدُّونَ الْجَمْعَةَ».

[راجع: ٣٧٤٣]

تخریج: حدیث صحیح.

4298. It was narrated from al-Qasim from his father that al-Waleed bin 'Uqbah delayed the prayer on one occasion. 'Abdullah bin Mas'ood stood up and gave the *iqamah* (call immediately preceding the prayer), then he led the people in prayer. Al-Waleed sent word to him asking: What made you do what you did? Did instructions come to you from Ameer al-Mu'mineen with regard to what you did or have you introduced something? He said: No instructions came to me from Ameer al-Mu'mineen and I did not introduce anything; rather Allah, may He be glorified and exalted, and His Messenger insisted that we should not wait for you concerning prayer when you are busy.

Comments: [Its *isnad* is saheeh]

4299. It was narrated from Ibn Mas'ood that the Prophet (ﷺ) went to relieve himself and he instructed Ibn Mas'ood to bring

٤٢٩٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَالِيْدٍ: حَدَّثَنَا رَبَّاحٌ عَنْ مَعْمِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمَّارٍ، عَنْ الْفَاسِمِ، عَنْ أَبِيهِ: أَنَّ الْوَلِيدَ بْنَ عَفْعَةَ أَخْرَى الصَّلَاةَ مَرَّةً، فَقَامَ عَبْدُ اللَّهِ بْنُ مَسْعُودَ، فَتَوَبَّ بِالصَّلَاةِ، فَصَلَّى بِالنَّاسِ، فَأَرْسَلَ إِلَيْهِ الْوَلِيدُ: مَا حَمَلْتَ عَلَى مَا صَنَعْتَ، أَجَاءَكَ مِنْ أَمِيرِ الْمُؤْمِنِينَ أَمْرٌ فِيمَا فَعَلْتَ، أَمْ ابْتَدَعْتَ؟ قَالَ: لَمْ يَأْتِيَ أَمْرٌ مِنْ أَمِيرِ الْمُؤْمِنِينَ، وَلَمْ أَبْتَدِعْ، وَلَكِنْ أَبِي اللَّهِ عَزَّ وَجَلَّ عَلَيْنَا وَرَسُولُهُ أَنْ تَنْتَظِرُوكَ بِصَلَاتِنَا، وَأَنْتَ فِي حَاجَتِكَ». [راجع: ٣٧٩٠]

تخریج: استاده صحیح.

٤٢٩٩ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمِرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ أَبِنِ مَسْعُودٍ: أَنَّ النَّبِيِّ ﷺ دَهَبَ لِحَاجَةِ، فَأَمْرَ

him three stones, and he brought two stones and a piece of dung. He threw away the dung and said: "It is impure, bring me a stone."

Comments: [A *hadeethi saheehi*]

تخریج: حديث صحيح، خ: (١٥٦)، دون قوله: «اتنى بحجر»، وهذه الزيادة تصح إن ثبت سماح أبي إسحاق السباعي لهذا الحديث من علامة التخفي، وقد أثبته الكراibi في مقدمة الحافظ ابن حجر في «الفتح» (٢٥٧).

4300. It was narrated that Ibn Mas'ood said: I did not fast Ramadan with the Prophet (ﷺ) with twenty-nine days more often than I fasted it with thirty.

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

ابن مشعوذ أن يأته بثلاثة أحجار، فجاءه بحجرين ويروته، قاله الرؤوف، وقال: «إنها ركش، التي يحضر».

٤٣٠٠ - حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا بْنُ أَبِي زَيْدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ أَبِي هُرَيْرَةَ، عَنْ عَمْرُو بْنِ الْخَارِبِ بْنِ أَبِي ضِرَارٍ، عَنْ أَبْنِ مَسْعُودٍ قَالَ: مَا صُمِّتَ مَعَ الَّذِي يَكْتَبُ تَسْعَةً وَعَشْرَينَ أَكْثَرَ مَا صُمِّتَ مَعَهُ ثَلَاثِينَ.

[راجع: ٣٧٧٦]

تخریج: حسن لغيره، وهذا إسناد ضعيف لجهالة حال دينار.

4301. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) said to me: "Do you have any water (for *wudoo'*)?" I said: No. He said: "Then what is this in the vessel?" I said: *Nabeedh*. He said: "Show it to me; good dates and clean water." And he did *wudoo'* with it and prayed.

Comments: [Its *isnad* is *da'eef* because Abu Zaid is unknown]

٤٣٠١ - حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا: حَدَّثَنِي إِسْرَائِيلُ عَنْ أَبِي فَرَازَةَ، عَنْ أَبِي زَيْدٍ مَوْلَى عَمْرُو بْنِ حُرَيْثَ، عَنْ أَبْنِ مَسْعُودٍ قَالَ: لَيْ رَسُولُ اللَّهِ ﷺ: «أَمْلَكْ طَهُورًا» قَلْتُ: لَا، قَالَ: «فَمَا هَذَا فِي الْإِذَاوَةِ؟» قَلْتُ: نَبِيدٌ، قَالَ: «أَرْبِيهَا، تَمَرَّةً طَيْبَةً، وَمَاءً طَهُورًا» تَنْوِيًّا مِنْهَا وَصَلَّى. [راجع: ٣٧٨٢]

تخریج: إسناد ضعيف لجهالة أبي زيد.

4302. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (ﷺ) and we had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade

٤٣٠٢ - حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ أَبْنِ مَسْعُودٍ قَالَ: كُلُّا مَعَ رَسُولِ اللَّهِ ﷺ، لَيْسَ لَنَا نِسَاءٌ، قُلْنَا: بَا رَسُولُ اللَّهِ، أَلَا نَشْحُصِي؟ فَنَهَا نَهَا عَنْ

us to do that and said: "O you who believe! Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors" [al-Ma'idah 5:87].

Comments: [Its *isnad* is *sahieh*, al-Bukhari (5057) and Muslim (1404)]

4303. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) ruled that the *diyah* in the case of accidental killing should be twenty she-camels in their second year, twenty he-camels in their second year, twenty she-camels in their third year, twenty she-camels in their fourth year, and twenty she-camels in their fifth year.

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

4304. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Whoever sees me in a dream, then it is me that he has seen, for verily the *Shaitan* cannot appear in my form."

Comments: [*Sahieh*]

ذلك، فقال: «كائناً أَدْنِي مَا مَأْتُوا لَا تُغَرِّمُوا طَبَقْتَ مَا أَلْمَلَ اللَّهُ لَكُمْ» (المائدة: ٨٧) الآية.

[راجع: ٣٦٥٠.]

تخریج: استاده صحيح، خ: (٥٠٥٧)، م: (١٤٠٤).

٤٢٠٣ - حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا قَالَ: حَدَّثَنَا حَجَاجٌ عَنْ رَبِيعٍ بْنِ حُبَيْرٍ، عَنْ حَشْفَ بْنِ مَالِكٍ، عَنْ ابْنِ مَسْنُودٍ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي دِيَةِ الْخَطْرِ عَشْرَيْنَ بَئْتَ مَحَاضِنَ، وَعَشْرَيْنَ ابْنَ مَحَاضِنَ ذَكَرٍ، وَعَشْرَيْنَ ابْنَ ابْنِي، وَعَشْرَيْنَ جَثَّةً، وَعَشْرَيْنَ جَدْعَةً.

تخریج: استاده ضعیف، حجاج بن أرطاة مدلس وقد عنون، وخشاف بن مالک جمله غير واحد.

٤٢٠٤ - حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقِ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ الْيَتِيمِ ﷺ قَالَ: «مَنْ رَأَيَ فِي النَّاسِمَ، فَأَنَا الَّذِي رَأَيْتِ، فَإِنَّ الشَّيْطَانَ لَا تَحْتَلِّ بِي». [راجع: ٣٥٥٩]

تخریج: صحيح، زکریاء- وإن سمع من أبي إسحاق البيعی بعد الاختلاط - متابع.

4305. Al-Qasim bin Mukhaimirah said: 'Alqamah took hold of my hand and said: 'Abdullah bin Mas'ood took hold of my hand and said: The Messenger of Allah (ﷺ) took hold of my hand and taught me the *tashahhud* in prayer: "All compliments, prayers and pure

٤٢٠٥ - حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ عَنِ الْحَسِنِ أَبْنِ الْحُرَّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: أَخَذَ عَلْقَمَةَ بْنِي، قَالَ: أَخَذَ عَبْدَ اللَّهِ بْنِي، قَالَ: أَخَذَ رَسُولَ اللَّهِ ﷺ بْنِي، فَعَلَّمَنِي التَّشَهُّدُ فِي الصَّلَاةِ: «الْتَّحَيَّاُتُ لِلَّهِ،

words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger."

Comments: [Its isnad is saheeh]

4306. It was narrated that Shaqeeq said: I was with 'Abdullah and Abu Moosa, and they were narrating *hadeeth*. They narrated that the Messenger of Allah (ﷺ) said: "Ahead of the Hour there will be days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of *harj*." They said: *Harj* means killing.

Comments: [Its isnad is saheeh, Muslim (2672)]

4307. It was narrated that 'Abdullah said: We travelled by night with the Prophet (ﷺ) and we said: O Messenger of Allah, how about if we halt here and sleep, and our mounts can graze. He agreed and said: Let some of you guard us. 'Abdullah said: I will guard you. But then sleep overtook me; I fell asleep and did not wake up until the sun had risen, and the Messenger of Allah (ﷺ) did not wake up until (he heard) us talking. He instructed Bilal to give the *adhan*, then the *iqamah* for prayer, and the Messenger of Allah (ﷺ) led us in prayer.

والصلوات والطيبات، السلام عليك أيتها النبى ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين،أشهد أن لا إله إلا الله، وأشهد أن محمداً عبد الله ورسوله".

[راجع: ٣٦٢٢]

تخریج: إسناده صحيح.

٤٣٠٦ - حدثنا حسين بن علي عن زائدة، عن سليمان، عن شقيق قال: كُنْتَ مَعَ عَنْدَ اللَّهِ وَأَبِي مُوسَى، وَهُمَا يَتَحَدَّثَانِ، فَذَكَرَا عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «فِي الْسَّاعَةِ أَيَّامٌ يُرْفَعُ فِيهَا الْعِلْمُ، وَيُنْزَلُ فِيهَا الْجَهَلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ» قَالَ: الْهَرْجُ: الْقَتْلُ. [راجع: ٣٦٩٥]

تخریج: إسناده صحيح، م: (٢٦٧٢)

٤٣٠٧ - حدثنا حسين بن علي عن زائدة، عن سمايك، عن القاسم بن عبد الرحمن، عن أبيه، عن عبد الله قال: سررتنا ليلة مع النبي ﷺ، قَالَ: قُلْنَا: يا رسول الله، لو أمستنا الأرض فنبتها وراغبنا؟ قَالَ: فَعَلَّمَ: قَالَ: فَقَالَ: «لَيَخْرُشَنَا بِعُصْكُمْ» قَالَ: عبد الله: قُلْتَ: أنا أخْرُسُكُمْ، قَالَ: فَأَدْرَكَنِي النَّوْمُ، فَنَبَثَتُ، لَمْ أَشْتَقِطْ إِلَّا والشَّنْسُ طَالِمٌ، وَلَمْ يَسْتَقِطْ رَسُولُ اللَّهِ ﷺ إِلَّا يَكْلَمُنَا، فَأَمَرَ بِلَا، فَادَّنَ ثُمَّ أَقَامَ الصَّلَاةَ، فَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ.

[راجع: ٣٦٥٧]

Comments: [Its isnad is hasan]

4308. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "Allah has cursed the *muhill* and the *muhallal lahu*."

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

تخریج: إسناده حسن إن ثبت سماع عبد الرحمن من أبيه فقد سمع من أبيه شيئاً يسيراً.

٤٣٠٨ - حَدَّثَنَا زَكْرِيَّا بْنُ عَدَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنَ عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي الْوَاصِلِ، عَنْ ابْنِ مَشْعُودٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لِعْنَ الْمُجْلِلِ»، (٤٥١/١) وَالْمُجْلَلُ لَهُ». [راجع: ٤٢٨٣]

تخریج: صحيح لغيره، خ: (٥٩٤٨)، م: (٢١٢٥)، وهذا إسناد ضعيف لجهالة أبي الوائل.

4309. It was narrated that 'Abdullah said: They used to recite behind the Prophet (ﷺ) and he said: "You made me confused in reciting the Qur'an."

Comments: [Its isnad is hasan]

٤٣٠٩ - حَدَّثَنَا أَبُو أَخْمَدَ الزَّيْتُونِيُّ: حَدَّثَنَا يُوسُفُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقِ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانُوا يَقْرَءُونَ خَلْفَ النَّبِيِّ ﷺ، فَقَالَ: «خَلَطْتُمْ بَيْانَ الْقُرْآنِ».

تخریج: إسناده حسن.

4310. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: No one will enter Paradise in whose heart is pride the size of a mustard seed.

Comments: [A saheeh hadeeth, Muslim (91)]

٤٣١٠ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَاجَاجُ عَنْ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَنْدَاللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِّنْ حَرَذَلٍ مِّنْ كَبِيرٍ». [راجع: ٣٩١٣]

تخریج: حديث صحيح، م: (٩١).

4311. It was narrated from 'Abdur-Rahman bin al-Aswad that his father said: My paternal uncle and I entered upon Ibn Mas'ood at midday when it was very hot. He gave the *iqamah* for prayer and we stood behind him. He took hold of my hand and my uncle's hand and brought us

٤٣١١ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى ابْنِ مَشْعُودٍ أَنَا وَعَمِي بِالْمَاهِرَةِ، قَالَ: فَأَقَامَ الصَّلَاةَ، قَفَّنَا خَلْفَهُ، قَالَ: فَأَخْلَنِي يَسِيدُ، وَأَخْدَ عَمِي يَسِيدُ، قَالَ: ثُمَّ فَدَمَنَا حَتَّى جَعَلَ

forward until he made each of us stand on either side of him, then he said: This is what the Messenger of Allah (ﷺ) used to do if they were three.

Comments: [Its isnad is hasan, Muslim (534)]

كُلُّ رَجُلٍ مِنَّا عَلَى تَاجِيْةِ، ثُمَّ قَالَ: هَكُذَا
كَانَ رَسُولُ اللَّهِ يَعْمَلُ إِذَا كَانُوا ثَلَاثَةً.

[راجع: ٣٧٩٠]

تخریج: استاده حسن، م: (٥٣٤)، ابن اسحاق صرخ بالتحديث في الرواية الآتية برقم: (٤٣٨٦).

4312. It was narrated from 'Abdur-Rahman bin 'Abdullah that his father Ibn Mas'ood said: There was a man among those who came before you who had a kingdom; one day he thought and realised that it would come to an end and that what he had was distracting him from worshipping his Lord. So he slipped out one night from his palace and went to the kingdom of someone else. He came to the shore and stayed there, making bricks for payment, and he ate and gave the surplus in charity. He continued like that until news of him and his worship and virtue reached their king. The king sent for him but he refused to go to him. He sent for him again and he refused to go to him, saying: What have I to do with him? So the king rode (to where he was), and when the man saw him he turned and fled. When the king saw that he pursued him but could not catch up with him. He cried out: O slave of Allah, you have nothing to fear from me. So he stopped and the king caught up with him and said: Who are you, may Allah

٤٣١٢ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا الْمُسْعُودِيُّ عَنْ سِيمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَبْنِ مَسْعُودٍ قَالَ: يَقِيمَا رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ، كَانَ فِي مَلَكِيَّهِ، فَنَكَرَهُ، فَعَلِمَ أَنَّ ذَلِكَ مُنْقَطِعٌ عَنْهُ، وَأَنَّ مَا هُوَ فِيهِ قَدْ شَغَلَهُ عَنْ عِبَادَةِ رَبِّهِ، فَتَسْرَبَ، فَأَنْتَابَ ذَاتَ لَيْلَةٍ مِنْ قَضْرِهِ، فَأَضَبَّ فِي مَنْكِلَةٍ غَيْرِهِ، وَأَتَى سَاجِلَ الْبَحْرِ، وَكَانَ يَهْرُبُ إِلَيْهِ يَضْرِبُ اللَّبَنَ بِالْأَجْرِ، فَيَأْكُلُ وَيَتَصَدِّقُ بِالْفَقْلِ، فَلَمْ يَرْزُلْ كَذِيلَكَ، حَتَّى رَقِيَ أَمْرَأُهُ إِلَى مَلِكِهِمْ، وَعِبَادَتُهُ وَفَضْلُهُ، فَأَرْسَلَ مَلِكُهُمْ إِلَيْهِ أَنْ يَأْتِيهِ، فَأَتَى أَنْ يَأْتِيهِ، فَأَغَادَ، ثُمَّ أَغَادَ إِلَيْهِ، فَأَتَى أَنْ يَأْتِيهِ، وَقَالَ: مَا لَهُ وَمَا لِي؟ قَالَ: فَرِيكَ الْمُلْكُ، فَلَمَّا رَأَهُ الرَّجُلُ وَأَتَى هَارِيَةً، فَلَمَّا رَأَى ذَلِكَ الْمُلْكَ رَكَضَ فِي أَرْتُهُ، فَلَمْ يُدْرِكْهُ، قَالَ: فَتَادَاهُ: يَا عَبْدَ اللَّهِ، إِنَّهُ لَيْسَ عَلَيْكَ مِنِي بِأَسْنَ، فَأَقَامَ حَتَّى أَذْرَكَهُ، قَالَ لَهُ: مَنْ أَنْتَ رَجُلُكَ اللَّهُ؟ قَالَ: أَنَا فَلَانُ أَبْنُ فَلَانٍ، صَاحِبُ مُلْكٍ كَذَا وَكَذَا، نَكَرَهُ فِي أَمْرِي، فَعَلِمَ أَنَّ مَا أَنَا فِيهِ مُنْقَطِعٌ، فَإِنَّهُ قَدْ شَغَلَنِي عَنْ عِبَادَةِ رَبِّيِّ،

have mercy on you? He said: I am So and so, the son of So and so, the ruler of such and such. I thought about my situation and I realised that what I had would come to an end and that it was preoccupying me and distracting me from worshipping my Lord. So I left it and came here to worship my Lord, may He be glorified and exalted. He said: You are not in greater need of what you did than me. Then he dismounted and let his mount go, and he followed him, and they stayed together, worshipping Allah, may He be glorified and exalted. They prayed to Allah and asked Him to cause them to die together, and they died (together). He said: If I was in Rumailah in Egypt I would show you their graves as described to us by the Messenger of Allah (ﷺ).

Comments: [Its isnad is da'eef]

4313. It was narrated that 'Abdullah bin Mas'ood said: I asked the Messenger of Allah (ﷺ): O Messenger of Allah, which deed is best? He said: "Prayer offered on time." I said: Then what, O Messenger of Allah? He said: "Honouring one's parents." I said: Then what, O Messenger of Allah? He said: *Jihad* for the sake of Allah. Then I fell silent and if I had asked the Messenger of Allah (ﷺ) for more, he would have given me more.

Comments: [A saheeh hadeeh]

فَتَرَكَهُ وَجِئْتُ خَاهِنًا أَعْبُدُ رَبِّي عَزَّ وَجَلَّ، قَالَ: ثُمَّ مَا أَنْتَ بِأَخْوَجٍ إِلَى مَا صَنَعْتَ مِنِّي، قَالَ: ثُمَّ لَرَأَيْتُ غُنْ دَائِيَّةَ، فَسَيِّهَاهَا، ثُمَّ تَعَاهَدَ، نَكَانَاتَ جَوِيعًا يَبْعَذَانِ اللَّهَ عَزَّ وَجَلَّ، فَدَعَوَا اللَّهَ أَنْ يُبَيِّنَهُمَا جَوِيعًا، قَالَ: فَيَكِنَّا، قَالَ عَبْدُ اللَّهِ: لَوْ كُنْتُ بِرُمِيلَةٍ مَضَرَّ، لَأَرْبَكُمْ قُبُورَهُمَا بِالْتَّعَبِ الَّذِي لَعَتْ لَنَا رَسُولُ اللَّهِ ﷺ.

تخریج: إسناد ضعيف، يزيد سمع من المعودي بعد الاختلاط، وعبد الرحمن لم يسمع من أبيه إلا شيئاً يسيراً.

٤٣١٣ - حَدَّثَنَا يَزِيدُ وَأَبُو النَّضْرِ قَالَا: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ التَّوْلِيدِ بْنِ الْعَبْزَارِ، عَنْ أَبِي عَمْرُو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَشْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَفْضَلُ، قَالَ: «الصَّلَاةُ لِمَيقَايَهَا»، قَالَ: فُلْتُ: ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ»، قَالَ: فُلْتُ: ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ؟ قَالَ: الْجَهَادُ فِي سَبِيلِ اللَّهِ، قَالَ: فَسَكَثَ، وَلَوْ اسْتَرْدَثْ رَسُولُ اللَّهِ ﷺ لَرَأَدَنِي. [راجع: ٣٨٩٠].

تخریج: حديث صحيح، خ: (٤١٨٦)، المسعودي - وإن سمع منه يزيد وأبو النصر بعد الاختلاط - متبع شعبه في الرواية: (٤٢٧)، م: (٨٥).

4314. It was narrated that 'Abdullah said: The Messenger of Allah ﷺ said: Any two Muslims for whom three of their children die before reaching puberty, they will be a strong protection for them against the Fire." Abu Dharr said: Two of my children died, O Messenger of Allah. He said: "And two." Ubayy Abul-Mundhir, the leader of the prominent Qur'an reciters, said: One of my children died, O Messenger of Allah. He said: "And one, but that (i.e., the reward) is only (for showing patience) when calamity first strikes."

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

4315. It was narrated that 'Abdullah ﷺ said: The Prophet ﷺ said: "The millstone of Islam will stop at the beginning of thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years."

Comments: [A hasan hadeeth]

4316. It was narrated from 'Abdullah - Shu'bah said: and he attributed it to the Prophet ﷺ

٤٣١٤ - حدثنا يزيد، يعني ابن هارون: أخبرنا العوام: حدثني أبو محمد مؤذن عمر بن الخطاب عن أبي عبيدة، عن عبد الله قال: قال رسول الله ﷺ: «أيما مسلمين مرض لهم ثلاثة من أولادهما، لم يتلمسوا جسنا، كانوا لهم حسنة حسنة من النار» قال: فقال أبو ذر: مرض لي اثنان يا رسول الله، قال: «واثنان» قال: فقال أبي أبو المنبر سيد القراء: مرض لي واحد يا رسول الله، فقال رسول الله ﷺ: «وواحد، وذلک في الصدمة الأولى».

تخریج: صحيح لغيره، وهذا إسناد ضعيف لأنقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود، ولجهالة حال أبي محمد.

٤٣١٥ - حدثنا يزيد، أخبرنا العوام بن حوشب قال: حدثني أبو إشحاق الشيباني عن القاسم بن عبد الرحمن، عن أبيه، عن عبد الله قال: قال رسول الله ﷺ: «تتوقف رحى الإسلام على رأس شخص وثلاثين، أو بنت وثلاثين، أو سنتين وثلاثين، فإن ملكوا قسيلاً من ملك، وإن بُقوا بقى لهم دينهم سبعين عاماً». [راجع: ٣٧٠٣].

تخریج: حديث حسن.

٤٣١٦ - حدثنا يزيد بن هارون: أخبرنا شعبة عن السدي، عن مرأة، عن عبد الله قال:

but I do not attribute it to him for you - concerning the verse "And whoever inclines to evil actions therein [in *al-Masjidul-Haram*] or to do wrong, him We shall cause to taste from a painful torment." [al-Hajj 22:25]: If a man were to think of doing evil actions therein when he is in 'Adan Abyan, Allah, may He be glorified and exalted, will cause him to taste a painful torment.

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

4317. It was narrated from Ibn Mas'ood (ﷺ) that it was said: O Messenger of Allah, on the Day of Resurrection, how will you recognize those of your *ummah* whom you have not seen? He said: "They will have shining faces and limbs because of the traces of *wudoo'*".

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

4318. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "There is no slave who, when he is stricken by anxiety and sorrow, says 'O Allah, I am Your slave and the son of Your male slave and the son of Your female slave. My forelock is in Your hand (i.e., You have complete mastery over me), Your command over me is forever executed, and Your decree over me is just. I ask You by every name belonging to You which

أَنِي شُفِعْتُ رَفِعْتُ، وَأَنَا لَا أَرْفَعْتُ لَكَ) في قُولِ
اللَّهِ عَزَّ وَجَلَّ: (وَمَنْ يُرِدُ فِيهِ بِالْحَكَمِ يُظْهِرُ
نُذْفَةً مِنْ عَذَابِ أَبِيرٍ) (الحج: ٢٥) قَالَ: لَوْ
أَنَّ رَجُلًا هَمَّ فِيهِ بِالْخَادِيْدِ وَهُوَ يَعْدِنِيْ أَبَيْنَ،
لَأَذَاقَهُ اللَّهُ عَذَابًا أَلِيمًا.

تخریج: إسناده حسن، روی مرفوعاً وموقوفاً،
والموقف أصح.

٤٣١٧ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ
سَلَمَةَ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ
(٤٥٢/١) قَبِيلَ: يَا رَسُولَ اللَّهِ، كَيْفَ
تَعْرِفُ مَنْ لَمْ تَرَ مِنْ أَمْيَكَ يَوْمَ الْقِيَامَةِ؟
قَالَ: «هُمْ غُرُّ مُحَاجِلُونَ، بُلْقُ مِنْ آثَارِ
الْوُضُوءِ». [راجع: ٣٨٢٠].

تخریج: حديث صحيح لغيره، وهذا إسناد
حسن من أجل عاصم.

٤٣١٨ - حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا قُضِيلُ بْنُ
مَرْدُوقٍ: حَدَّثَنَا أَبُو سَلَمَةَ الْجُهْنَيِّ عَنِ الْقَابِسِ
أَبْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا قَالَ عَبْدُ نَطْ
إِذَا أَصَابَهُ هُمْ وَحْزَنٌ: اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ
عَبْدِكَ، ابْنُ أَمِيَّكَ، نَاصِيَتِي بِنِدْكَ، مَاضِي فِي
خَمْكَنَكَ، عَذْلٌ فِي قَضَاوَكَ، أَشَالَكَ بِكُلِّ
آشِئْمُ هُوَ لَكَ، سَمِّيَتِ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ
فِي كِتَابِكَ، أَوْ عَلَمْتَهُ أَخْدَانَ مِنْ خَلْقَكَ، أَوْ

You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety' - but Allah will remove his anxiety and replace his sorrow with joy." The people said: O Messenger of Allah, we should learn these words. He said: "The one hears them should learn them."

Comments: [Its isnad is da'eef]

4319. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said: I used to forbid you to visit the graves, but now you may visit them. And I used to forbid you to keep the sacrificial meat for more than three days, but now you may keep it. And I used to forbid you (to use vessels) to soak dates in, but now you may use them, but avoid everything that intoxicates.

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

4320. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "Allah has angels on earth who travel around conveying to me salam from my ummah."

اشتأنرت به في علم الغيب عندك، أن تجعل القرآن ربِيع قلبي، ونور صدري، وجلة حزني، وذهاب همي، إلا أذفت الله عز وجل همة، وأبدلته مكان حزبِي فرحاً قالوا: يا رسول الله، يتبعني لك أن تعلم هؤلاء الكلمات؟ قال: «أجل، يتبعني لمن سمعهنَّ أن يتعلمهنَّ». [راجع: ٣٧١٢].

تخریج: إسناده ضعيف كما قال الدارقطني في «العلل» (٢٠١/٥)، أبو سلمة الجهمي لم يتبين لأننة الجرح والتعديل من هو، فهو في عداد المجهولين.

٤٣١٩ - حدثنا يزيد بن هارون: أخبرنا حماد بن يزيد: حدثنا فرقـد السـيجـي قال: حدثنا جابر بن يزيد: أنه سمع مسروقاً يحدث عن عبد الله عن النبي ﷺ أنه قال: «إني كنت نهيتكم عن زيارة القبور فزوروها، ونهيتكم أن تحيسو لحوم الأضاحي فوق ثلاث فاحسوا، ونهيتكم عن الظرف فاندروا فيها، واجتنبوا كل مشكراً».

تخریج: صحيح لغيره، وهذا إسناد ضعيف لضعف فرقـد، وجابر بن يزيد، لعله الجعفي، وهو ضعيف أيضاً، وله شاهد من حديث بريدة عند مسلم: (١٩٧٧).

٤٣٢٠ - حدثنا معاذ بن معاذ قال: حدثنا سفيان بن سعيد عن عبد الله بن الثاـبـ، عن زادـانـ، عن عبد الله بن مشـعـوبـ قال: قال رسول الله ﷺ: «إن الله عز وجل

Comments: [Its isnad is saheeh]

مَلَائِكَةٌ سَيَاجِينَ فِي الْأَرْضِ يُتَلَوِّنُونَ مِنْ أَشْبَاهِ
السَّلَامِ». [راجع: ٣٦٦٦].

تخریج: اسناده صحيح.

4321. It was narrated that 'Amr bin Ma'moon said: There was hardly any Thursday - Ibn Abi 'Adiyy said: Thursday afternoon - when I failed to visit Ibn Mas'ood, and I never heard him say concerning anything, The Messenger of Allah (ﷺ) said. One afternoon he said: The Messenger of Allah (ﷺ) said - Ibn Abi 'Adiyy said: I heard the Messenger of Allah (ﷺ) say - then he tilted his head. I looked at him and he was standing with his chemise unbuttoned and his eyes were filled with tears and the veins on his neck were swollen, and he said: Or more or less than that, or something like that, or something similar.

Comments: [Its isnad is saheeh]

٤٣٢١ - حَدَّثَنَا مَعَاذٌ: حَدَّثَنَا ابْنُ عَوْنَ، وَابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنَ: حَدَّثَنِي مُتَلِّمُ الْبَطِينِ عَنْ إِبْرَاهِيمَ التَّبَّيِّنِيِّ، عَنْ أَبِيهِ، عَنْ عَمْرُو بْنِ مَمْوُنَ قَالَ: مَا أَخْطَابِي، أَوْ قَلَّمَا أَخْطَابِي ابْنُ مَشْعُورٍ خَوِيْتَا - قَالَ ابْنُ أَبِي عَدِيٍّ: عَثِيْةَ خَوِيْسِيِّ - إِلَّا أَشَيْهُ، قَالَ: فَمَا سَمِعْتُ لِشَيْءٍ قَطُّ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، فَلَمَّا كَانَ ذَاتُ عَشِيَّةٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: - قَالَ ابْنُ أَبِي عَدِيٍّ: قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ - تَقُولُ: فَتَكَنْ، قَالَ: فَنَظَرْتُ إِلَيْهِ وَهُوَ قَائِمٌ، مَخْلُولُ أَرْزَارُ قَمِيصِهِ، قَدْ اغْرَقْتَ عَيْنَاهُ، وَانْفَحَّتْ أَوْدَاجُهُ، قَالَ: أَوْ دُورَ دَاكَ، أَوْ فُوقَ دَاكَ، أَوْ قَرِيبًا مِنْ دَاكَ، أَوْ شَيْبَيَا بِدَاكَ.

[راجع: ٣٦٧٠].

تخریج: اسناده صحيح.

4322. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) taught me Sooratal-Ahqaf and he taught it to someone else, who differed with me in (the recitation of) one verse of it. I said: Who taught you it? He said: The Messenger of Allah (ﷺ) taught me. I said: The Messenger of Allah (ﷺ) taught me such and such. I went to the Messenger of Allah (ﷺ) and there was a man with him. I said: O

٤٣٢٢ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زَرِّ بْنِ حُيَيْنٍ، عَنْ ابْنِ مَشْعُورٍ قَالَ: أَفْرَأَنِي رَسُولُ اللَّهِ ﷺ شُورَةُ الْأَخْنَافِ، وَأَفْرَأَنِي آخَرَ، فَخَالَقَنِي فِي آئِيَّ مِنْهَا، قَلَّتْ: مَنْ أَفْرَأَكَ؟ قَالَ: أَفْرَأَنِي رَسُولُ اللَّهِ ﷺ، قَلَّتْ لَهُ: لَقَدْ أَفْرَأَنِي رَسُولُ اللَّهِ ﷺ كَذَا وَكَذَا، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، وَعِنْهُ رَجُلٌ، قَلَّتْ: يَا رَسُولَ اللَّهِ، أَلَمْ

Messenger of Allah, did you not teach me such and such? He said: "Yes." The other man said: Did you not teach me such and such? He said: "Yes." And the face of the Messenger of Allah (ﷺ) showed anger. The man who was with him said: Let each of you recite it as he heard it, for those who came before you were doomed because of differences. I do not know whether he told him to say that or if it was something that he said of his own accord.

Comments: [Saheeh; its isnad is hasan]

4323. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Prayer in congregation is twenty-five times better than a man's prayer offered on his own."

Comments: [Its isnad is saheeh]

تَقْرِئُنِي كَذَا وَكَذَا، قَالَ: «بَلَى»، قَالَ الْآخِرُ: أَلَمْ تَقْرِئُنِي كَذَا وَكَذَا؟ قَالَ: «بَلَى» فَتَمَرَّ وَجْهُ رَسُولِ اللَّهِ ﷺ، فَقَالَ الرَّجُلُ الَّذِي عِنْدَهُ، يَقْرَأُ كُلُّ وَاجِدٍ مِنْكُمَا كَمَا سَمِعَ فَإِنَّمَا هَلَكَ أَوْ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْخِلَافِ، فَمَا أُخْرَى أَمْرَةُ بِدَاكَ، أَوْ شَيْءٌ قَالَهُ مِنْ قِبْلَهُ. [راجع: ٣٧٢٤].

تخریج: صحيح، وهذا إسناد حسن من أجل عاصم.

٤٣٢٣ - حَدَّثَنَا أَبُو دَاوُدَ وَعَفَانُ قَالَا: حَدَّثَنَا هَمَامٌ عَنْ قَاتَادَةَ، عَنْ مُورِقِ الْعَجْلِيِّ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ الْجَمِيعِ تَفْعَلُ صَلَاةً الرَّجُلِ وَحْدَهُ خَمْتَ وَعِشْرِينَ صَلَاةً، كُلُّهَا مِثْلُ صَلَاةِهِ» قَالَ عَفَانُ: بَلَغَنِي أَنَّ أَبَا الْعَوَامِ وَافَتُهُ. [راجع: ٣٥٦٤].

تخریج: إسناده صحيح.

٤٣٢٤ - حَدَّثَنَا عَبْدُ الْوَهَابِ عَنْ سَعِيدِ، عَنْ قَاتَادَةَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ أَبْنَى مَشْعُودٍ: أَنَّ النَّبِيِّ ﷺ قَالَ ... مِثْلُهُ. [راجع: ٣٥٦٤].

تخریج: صحيح، وهذا إسناد ضعيف لانقطاعه، قاتادة السدوسي لم يسمع من أبي الأخصوص.

٤٣٢٥ - حَدَّثَنَا أَبُو قَطْنَنَ: حَدَّثَنَا شُبَّهُ عَنْ سَيَالِيِّ، عَنْ إِبْرَاهِيمَ، عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ أَبْنَى مَشْعُودٍ: أَنَّ رَجُلًا قَالَ لِرَسُولِ اللَّهِ ﷺ:

her that was less than intercourse. And the verse "And perform As-Salat (Iqamat-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]...." [Hood 11:114] was revealed.

Comments: [A saheeh hadeeth; its isnad is hasan]

4326. It was narrated from 'Abdullah bin Mas'ood (رضي الله عنه) that a man came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said: When is Lailatal-Qadr? He said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, may my father and mother be sacrificed for you. I had some dates in my hand that I was eating for *sahoor*, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

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

4327. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood from his father who said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) cursed the one who consumes *riba*, the one who pays it, the two who witness it and the one who writes it down.

Comments: [Its isnad is hasan]

4328. It was narrated that Ibn Mas'ood said: The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to us: "What do you think if you are one quarter of the people of Paradise, with

نَفِيتْ امْرَأَةً فِي حُشْ بِالْمَدِينَةِ، فَأَضَبَتْ مِنْهَا مَا
دُونَ الْجِمَاعِ، فَنَزَلتْ: «وَأَنِي أَسْلَأَ طَرَقَيْ
الْأَنَارِ وَلَكُمْ» [هود: ١١٤] [راجع: ٣٦٥٣].

تخریج: حدیث صحیح، م: (٢٧٦٣)،
وهذا إسناد حسن من أجل سماک.

٤٣٢٦ - حَدَّثَنَا أَبُو قَطْنَ: حَدَّثَنَا الْمَسْعُودِيُّ
عَنْ سَعِيدِ بْنِ عَفْرَوْ، عَنْ أَبِي عَيْدَةَ، عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَجُلًا أَتَى رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: (٤٥٣/١) مَتَّ لِيَّةَ الْقَدْرِ؟
قَالَ: «مَنْ يَذْكُرُ مِنْكُمْ لِيَّةَ الصَّهْبَاتِ؟» قَالَ
عَبْدُ اللَّهِ: أَنَا، يَا أَبَيَ أَنْتَ وَأَمِي، وَإِنَّ فِي
يَدِي لَئِمَرَاتٍ أَتَسْخَرُ بِهِنَّ مُسْتَرِّا مِنَ الْفَجْرِ
يُدُوِّخَرَةَ رَاحْلِي، وَذَلِكَ جِنْ طَلَعَ الْقَمِيرِ.
[راجع: ٣٥٦٥].

تخریج: إسناده ضعیف لانقطاعه، أبو
عییدة لم یسمع من ابن مسعود.

٤٣٢٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ وَأَبُو
نَعِيمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ
قَالَ: لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكِلَ الرِّبَا وَمُوكِلُهُ،
وَشَاهِدُهُ وَكَايَةُ. [راجع: ٣٧٢٥].

تخریج: إسناده حسن.

٤٣٢٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاجِدِ بْنُ
رِيَادٍ: حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرَةَ: حَدَّثَنَا
الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ، عَنْ أَبِيهِ

one quarter of it being for you and three quarters being for the rest of the people?" They said: Allah and His Messenger know best. He said: "What do you think if you are one third (of the people of Paradise)?" They said: That is more. He said: "What do you think if you are half (of the people of Paradise)?" They said: That is more. The Messenger of Allah (ﷺ) said: "The people of Paradise on the Day of Resurrection will be one hundred and twenty rows, of which you will be eighty."

Comments: [Saheeh because of corroborating evidence]

4329. It was narrated from Ibn Mas'ood that they said: O Messenger of Allah, how will you recognize those of your *ummah* whom you have not seen? He said: "They will have shining faces and limbs because of the traces of *wudoo'*."

Comments: [Its isnad is *hasan*]

4330. It was narrated that Ibn Mas'ood said: I learned seventy soorahs from the lips of the Messenger of Allah and no one else was with me when I learned them.

Comments: [Its isnad is *hasan*]

4331. It was narrated that Ibn Mas'ood said: A man among the Ansar said something objectionable

مسعود قال: قاتلنا رسول الله ﷺ: «كنت أعلم وربيع أهل الجنة، لكم ربها، وليسوا الناس ثلاثة أرباعها؟ قالوا: الله ورسوله أعلم، قال: «فكيف أعلم وثلاثة؟» قالوا: فذاك أكثر! قال: «فكيف أعلم والشطر؟» قالوا: فذلك أكثر! فقال رسول الله ﷺ: أهل الجنة يوم القيمة عشرون ومائة صفتهم منها ثمانون صفاً. [راجع: ٣٦٦١].

تخيير: صحيح لغيره، عبد الرحمن - وإن لم يسع من أخيه إلا شيئاً يسراً - متابع.

4329. حدثنا عقان: حدثنا حماد بن سلمة: أخبرنا عاصم بن بهذلة، عن زر بن حبيش، عن ابن مسعود أئمته قالوا: يا رسول الله، كيف تعرف من لم تر من أئمتك؟ قال: غير محجلون، بل من أئمي الطهور. [راجع: ٣٨٢٠].

تخيير: إسناده حسن من أجل عاصم.
4330. حدثنا عقان: حدثنا حماد عن عاصم بن بهذلة، عن زر بن حبيش، عن ابن مسعود قال: أخذت منه في رسول الله ﷺ سبعين سورة، ولا ينافي فيها أحد. [راجع: ٣٥٩٨].

تخيير: إسناده حسن من أجل عاصم.

4331. حدثنا عقان: حدثنا حماد بن سلمة قال: أخبرنا عاصم بن بهذلة عن أبي وايل،

about the Prophet (ﷺ) and I could not refrain from telling the Prophet (ﷺ) about it. I wish that I could have sacrificed all my family and my wealth (rather than have uttered it). He said: "They annoyed Moosa with more than this and he was patient." Then he told us that a Prophet was rejected by his people and they wounded him in the head when he brought the message of Allah to them. And he was wiping the blood from his forehead (and saying), O Allah forgive my people for they do not know.

Comments: [Saheeh because of corroborating evidence; its isnad is hasan]

4332. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and I will plead for some people of my *ummah*, but I will have to give them up. I will say: 'O Lord, my companions, my companions.' But it will be said: 'You do not know what they did after you were gone.'"

Comments: [Saheeh; its isnad is hasan]

4333. It was narrated that Masrooq said: 'Abdullah would tell us something from the Messenger of Allah (ﷺ), then he would pause and his colour would change, and he would say: Like this or close to this.

عن ابن مسعود قال: تكلم زجل من الأنصار كلمة فيها موجدة على النبي ﷺ، فلم تترنني نسي أن أخرب بها النبي ﷺ، فلودت أنني افتديت منها بكل أغلى ومال: فقال: قد آذوا موسى عليه الصلاة والسلام، أكثر من ذلك فضير ثم أخير أن نينا كدبة قومه، وشجورة حين جاءهم يأمر الله، فقال وهو يسخط الدم عن وجهه: اللهم اغفر لقومي فإنهم لا يعلمون. [راجع: ٣٦٠٨]

تخيّر: صحيح لغيره. وهذا إسناد حسن من أجل عاصم.

٤٣٣٢ - حدثنا عفان: حدثنا حماد قال: الخبرنا عاصم بن بهلة عن أبي وايل، عن ابن مسعود أن رسول الله ﷺ: قال أنا فرطكم على الحوض، وساناز رحالا، فأغلب عليهم، فلا قول: رب أصيحا بي، أصيحا بي، فلما قال لي: إنك لا تدرى ما أحدثنا بعده. [راجع: ٣٦٣٩]

تخيّر: صحيح، وهذا إسناد حسن من أجل عاصم.

٤٣٣٣ - حدثنا عفان: حدثنا أبو عوانة عن فراس، عن عامر، عن مسروق، عن عبد الله قال: رأينا حدثنا عن رسول الله ﷺ، فبكوا، ويتغيرونونه، وهو يقول: هكذا، أو قريبا من هذَا. [راجع: ٣٦٧٠]

Comments: [Its isnad is saheeh]

4334. Abdullah said: The Messenger of Allah (ﷺ) said: "Allah does not send down any disease but He also sends down a remedy with it." On one occasion 'Uthman said: "... but He sends down a remedy for it; those who know it know it and those who do not know it do not know it."

Comments: [Saheeh because of corroborating evidence]

. تخریج: صحيح لغیره، وهم العوذی - و إن سمع من عطا، بن السائب بعد اختلاطه - متابع.

4335. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (ﷺ) on the slope of a mountain. He was standing and praying, and they were sleeping. Then a snake passed by him and we woke up as he was saying: "The One Who protected it from you is the One Who protected you from it." And the soorah "By the winds (or angels or the Messengers of Allah) sent forth one after another. And by the winds that blow violently" [al-Mursalat 77:1-2] was revealed to him, and we learned it fresh from his lips.

Comments: [Saheeh and its isnad is hasan]

4336. Al-Qasim bin 'Abdur-Rahman narrated that his father said: 'Abdullah bin Mas'ood said: I was with the Messenger of Allah (ﷺ) at Hunain. The people fled and left him, but eighty men of the Muhajireen and Ansar stood fast with him. We fell back about

. تخریج: إسناده صحيح

٤٣٣٤ - حَدَّثَنَا عَمَّانُ: حَدَّثَنَا هَمَامٌ: أَخْبَرَنَا عَطَاءَ بْنَ السَّابِقِ: أَنَّ أَبَا عَبْدِ الرَّحْمَنِ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ مِنْ دَاءٍ إِلَّا أَنْزَلَ مَعَهُ شِفَاءً» - وَقَالَ عَمَّانُ مَرَّةً: إِلَّا أَنْزَلَ اللَّهُ شِفَاءً - عَلَيْهِ مَنْ عِلِّمَهُ، وَجَهَّلَهُ مِنْ جَهَّلَهُ». [راجع: ٣٥٧٨]

٤٣٣٥ - حَدَّثَنَا عَمَّانُ: حَدَّثَنَا حَمَادَ بْنَ سَلَمَةَ: أَتَيْنَا عَاصِمَ بْنَ بَهْدَلَةَ عَنْ زَرِّ بْنِ خَيْشَ، عَنْ أَبْنِ مَسْعُودَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ جَبَلِيٍّ، وَهُوَ قَائِمٌ يَصَلِّي، وَهُمْ نِيَامٌ، قَالَ: إِذْ مَرَّتْ بِهِ حَيَّةٌ، فَأَشْيَقَنَا، وَهُوَ يَقُولُ: «مَنْعَكُمْ الَّذِي مَنْعَكُمْ وَنَهَا» وَأَنْزَلَهُ عَلَيْهِ: «وَالْمُرْسَلَاتُ عَرْفًا ٠ فَأَخْذَنَا وَهِيَ رَطْبَةٌ بِفِيهِ، أَوْ فُوهَ رَضْبٌ بِهَا». [راجع: ٣٥٧٤]

. تخریج: صحيح، وهذا إسناد حسن من أجل عاصم.

٤٣٣٦ - حَدَّثَنَا عَمَّانُ: حَدَّثَنَا عَبْدُ الْوَاجِدِ بْنَ زِيَادٍ: حَدَّثَنَا الْحَارِثُ بْنُ حَبِيرَةَ: حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ بْنَ مَسْعُودَ: كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ، قَالَ: فَوَلَى عَنْهُ النَّاسُ، وَبَيْتَ

eighty steps but we did not turn our backs, and they are the ones upon whom Allah sent down tranquillity (*as-sakeenah*). The Messenger of Allah (ﷺ) was on his mule going forward, but the mule veered and he tilted and was about to fall. I said to him: Rise up, may Allah lift you high. And he said: "Give me a handful of dust," and threw it at their faces, and their eyes were filled with dust. Then he said: Where are the Muhajireen and Ansar? I said: Here they are. He said: Call them. So I called them and they came (swiftly) like meteors, with their swords in their right hands, and the *mushrikeen* turned and fled.

Comments: [Its isnad is da'eef]

4337. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "Some people will be in Hell as long as Allah wills that they should be, then Allah will have mercy on them and will bring them out of it, and they will be in the lowest part of Paradise. Then they will bathe in a river called *al-Hayawan* (life) and the people of Paradise will call them *al-jahannamiyyoon* (the hellish ones). If one of them were to host all the people of this world, he would be able to give them seats to sit on, food and drink, and blankets, and I think he said that he would be able to arrange marriages for them. Hasan said:

سَعَةً شَكَلُونَ رَجْلًا مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ،
فَنَخَضَنَا عَلَى أَقْدَامِنَا نَحْوًا مِنْ تَمَانِيْنَ قَدْمًا،
وَلَمْ تُولِّهُمُ الدُّبُرُ وَهُمُ الَّذِينَ أَنْزَلَ اللَّهُ عَزَّ
وَجَلَ عَلَيْهِمُ السَّكِينَةَ، قَالَ: وَرَسُولُ اللَّهِ ﷺ
عَلَى بَعْلَيْهِ يَمْضِي قُدْمًا، فَحَادَثَ بِهِ بَعْلَتُهُ،
فَنَمَّا عَنِ الشَّرِيجِ، فَقُلْتُ لَهُ: ازْتَغِ رَفَعَكَ
اللَّهُ، قَالَ: «تَأْوِلْنِي كَفَّا مِنْ تُرَابٍ» فَصَرَّبَ
بِهِ وُجُوهَهُمْ، ثُمَّ قَالَ: «أَيْنَ الْمُهَاجِرُونَ وَالْأَنْصَارُ؟»
قُلْتُ: هُمْ أُولَاءِ، قَالَ: «أَهْنِفْ بِهِمْ» فَهَنَقْتُ
بِهِمْ، فَجَاءُوا وَسَيُوْفُهُمْ بِإِيمَانِهِمْ كَائِنَهَا
الشَّهْبُ، وَوَلَى الْمُشْرِكُونَ أَذْبَارُهُمْ.

تخریج: إسناده ضعيف، عبدالرحمن يترجم
عدم سماعه هذا الخبر من أبيه.

٤٣٣٧ - حَدَّثَنَا عَفَانُ وَحَسْنُ بْنُ مُوسَى قَالَا :
حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ حَسْنٌ: عَنْ عَطَاءٍ،
وَقَالَ عَفَانُ: حَدَّثَنَا عَطَاءُ بْنُ السَّائبِ عَنْ
عَمِرَو بْنِ مَيْمُونَ، عَنْ أَبْنَيْ مَسْعُودٍ، قَالَ
حَسْنٌ: إِنَّ أَبْنَيْ مَسْعُودٍ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: «إِنَّكُوْنُ قَوْمٌ فِي النَّارِ مَا شَاءَ اللَّهُ أَنْ
يَكُوْنُوا، ثُمَّ يَرْحَمُهُمُ اللَّهُ، فَيُخْرِجُهُمْ مِنْهَا،
فَيَكُوْنُونَ فِي أَذْنِ الْجَنَّةِ، فَيَعْسُلُونَ فِي نَهْرٍ
يُقَالُ لَهُ: الْحَيْوَانُ، يُسْمِيهِمْ أَفْلُ الْجَنَّةِ:
الْجَهَنَّمُونَ، وَأَطْعَمُهُمْ، وَسَقَاهُمْ، وَلَهُمْ، وَلَا
أَطْهُمْ إِلَّا قَالَ: وَلَرَوْجَهُمْ، قَالَ حَسْنٌ: لَا
يَنْخُسُهُ ذَلِكَ شَيْئًا». [راجع: ٣٥٩٥]

And that would not detract from what he has in the slightest.

Comments: [Its isnad is *hasan*]

4338. It was narrated from 'Abdullah bin Mas'ood and attributed to the Prophet (ﷺ): "Whoever tells a lie about me deliberately let him take his place in Hell."

Comments: [A *saheeh* *hadeeth*; its isnad is *hasan*]

4339. It was narrated from Ibn Mas'ood (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "I was shown the nations during *Hajj* season, and my *ummah* came late. Then I saw them and I liked their large numbers and their appearance; they filled the plain and the mountain. It was said to me: 'Are you pleased, O Muhammad?' I said: 'Yes.' He said: 'Along with these you will have seventy thousand who will enter Paradise without being called to account. They are the ones who did not seek *ruqyah* and did not believe in bird omens and did not use cautery, and they put their trust in their Lord.'" 'Ukkashah stood up and said: O Prophet of Allah, pray to Allah to make me one of them. So he prayed for him, then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said: "Ukkashah beat you to it."

تخریج: اسناده حسن، حماد بن سلمة سمع من عطاء بن السائب قبل الاختلاط، وللحديث أصل من حديث أنس عند المخاري: (٦٥٥٩). ومن حديث جابر أيضاً: (٦٥٥٩).

- ٤٣٣٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمٍ، عَنْ زَرْ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، رَفِيقِ التَّحْبِيبِ إِلَى الْيَمِّيِّ بَلْلَةَ قَالَ: «مَنْ كَذَّبَ عَلَيَّ مُنْتَهِمَا، فَلَيَتَبَأْ مُقْعَدَةً مِنْ جَهَنَّمِ». [رَاجِع: ٣٨١٤]

تخریج: حديث صحيح، وهذا إسناد حسن من أجل عاصم.

- ٤٣٣٩ - حَدَّثَنَا عَفَّانُ وَحَسْنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَادَ بْنُ سَلَمَةَ عَنْ عَاصِمٍ بْنِ تَهْلَلَةَ، عَنْ زَرْ بْنِ حُبَيْشٍ، عَنْ أَبْنَ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ بَلْلَةَ قَالَ: «عَرَضَتْ عَلَيَّ الْأُمُّ بِالْمُؤْسِمِ، فَرَأَيْتُ عَلَيَّ أُسْنَى، قَالَ: فَأَرِثُوكُمْ، فَأَعْجَبَنِي كُثْرَتُهُمْ وَهَيْنَتُهُمْ، قَدْ مَلَأُوا السَّهْلَ وَالْجَبَلَ، قَالَ حَسْنٌ: فَقَالَ: أَرَضِيتَ يَا مُحَمَّدًا؟ قَلَّتْ: نَعَمْ، قَالَ: فَإِنَّ لَكَ مَعَ هُؤُلَاءِ، قَالَ عَفَّانُ وَحَسْنٌ: فَقَالَ: يَا مُحَمَّدَ، إِنَّ مَعَ هُؤُلَاءِ سَبْعِينَ أَنَّا يَدْخُلُونَ الْجَنَّةَ يَغْتَرِبُ حِسَابُهُ، وَهُمُ الَّذِينَ لَا يَسْتَرْفُونَ، وَلَا يَنْظِرُونَ، وَلَا يَكْتُوونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عَكَاشَةُ، قَالَ: يَا نَبِيَّ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَ لَهُ، ثُمَّ قَامَ آخَرُ، قَالَ: يَا نَبِيَّ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «سَبَقَكَ بِهَا عَكَاشَةُ». [رَاجِع: ٣٨٠٦]

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

4340. It was narrated that Ibn Mas'ood said: The Prophet (ﷺ) entered the mosque (walking) between Abu Bakr and 'Umar, and saw Ibn Mas'ood praying. He was reciting (Soorat) an-Nisa' and stopped when he completed one hundred verses, then Ibn Mas'ood started to offer supplication whilst standing in prayer. And the Prophet (ﷺ) said: "Ask you will be given, ask you will be given." Then he said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd." The next morning, Abu Bakr came to him to tell him the good news and he said to him: What did you ask Allah for yesterday? He said: I said: O Allah, I ask You for faith that will never change, blessing that will never expire and to accompany Your Prophet Muhammad (ﷺ) in the highest part of the Paradise of eternity. Then 'Umar (ؑ) came to 'Abdullah (to tell him the good news), but it was said to him: Abu Bakr has beaten you to it, so he said: May Allah have mercy on Abu Bakr; I never competed with him in doing good but he beat me to it.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *hasan*]

4341. It was narrated from 'Abdullah that the Prophet (ﷺ) came to him (walking) between Abu Bakr and 'Umar (ؑ)... And he narrated a similar report.

تخریج: إسناده حسن من أجل عاصم.

٤٣٤٠ - حَدَّثَنَا عَنَّا: حَدَّثَنَا حَمَادٌ عَنْ عَاصِمٍ بْنِ بَهْدَلَةَ، عَنْ زَرِّ بْنِ خُبَيْشَ، عَنْ أَبْنَى مَسْعُودٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ يَصْلِي فِي الْمَسْجِدِ، وَهُوَ بَيْنَ أَبْنَى بْنِ كُرْ وَعُمَرَ، وَإِذَا أَبْنَى مَسْعُودٍ يَصْلِي، وَإِذَا هُوَ يَقْرَأُ النِّسَاءَ، فَأَنْتَهَ إِلَى رَأْسِ الْجَانِةِ، فَجَعَلَ أَبْنَى مَسْعُودٍ يَدْعُونَ، وَهُوَ قَائِمٌ يَصْلِي، فَقَالَ الرَّبِيعُ بْنُ سَعْدٍ: «إِنَّ شَعْطَةً أَشَأَ لَنْ تُفْلِطَهُ» ثُمَّ قَالَ: «إِنَّ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ غَصَا كَمَا أَنْزَلَ، فَلَمَّا قَرَأَهُ يَقْرَأُهُ أَبْنُ أَمْ عَبْدٍ» فَلَمَّا أَضْبَحَ عَدَا إِلَيْهِ أَبُو بَكْرٍ هُوَ يُبَشِّرُهُ، وَقَالَ لَهُ: مَا سَأَلْتَ اللَّهَ أَبْارِحَةً؟ قَالَ: قُلْتَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُ، وَتَعْيِمًا لَا يَنْقُدُ، وَمَرْفَعَةً مُحَمَّدٍ فِي أَعْلَى جَهَنَّمِ الْخَلْدِ، ثُمَّ جَاهَ عُمَرَ، فَقَبَلَ لَهُ إِذَا أَبْنَا بَكْرٍ قَدْ سَبَقَكَ، قَالَ: يَرْحُمُ اللَّهُ أَبَا بَكْرٍ، مَا سَبَقْتُهُ إِلَى حَبْرٍ قَطُّ، إِلَّا سَبَقْنِي إِلَيْهِ.

[راجع: ٣٢٥٥]

تخریج: صحيح بروايه، وهذا إسناد حسن من أجل عاصم.

٤٣٤١ - حَدَّثَنَا مَعَاوِيَةُ: حَدَّثَنَا زَانِدَةُ: حَدَّثَنَا عَاصِمٌ بْنُ أَبْنَى السُّجُودِ عَنْ زَرِّ، عَنْ عَبْدِ اللَّهِ: أَنَّ الرَّبِيعَ بْنَ سَعْدٍ أَنَّهُ بَيْنَ أَبْنَى بْنِ كُرْ وَعُمَرَ

Comments: [Saheeh because of corroborating evidence]

رضي الله تعالى عنهم . . . فذكر تخرّه.

[راجع: ٣٦٦٣].

تخرّج: حديث صحيح بشواهد، وهذا إسناد حسن من أجل عاصم.

4342. It was narrated that 'Abdullah bin Mas'ood said: I heard the Messenger of Allah (ﷺ) say: "Some eloquence is magic and the most evil of people are those upon whom the Hour will come when they are still alive and those who take their graves as places of worship."

Comments: [The saying: some eloquence is magic is *Saheeh* because of corroborating evidence and the remaining parts of this *hadeeth* is *hasan* because of corroborating evidence; its *isnad* is *da'eef* because Qais is *da'eef*]

4343. It was narrated that 'Abdullah said: May Allah curse women who have tattoos done, women who ask for their facial hair to be plucked, women who file their teeth, and women who change the creation of Allah. Then he said: Should I not curse those whom the Messenger of Allah (ﷺ) cursed? A woman from Banu Asad said: I think that your family (do that). He said to her: Go and look. So she went and looked, then she said: I did not see any of that among them, but I did not see it in the *Mushaf*. He said: Yes, the Messenger of Allah (ﷺ) said it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5948) and Muslim (2125)]

4344. A similar report was narrated from 'Alqamah from the Prophet (ﷺ).

٤٢٤٢ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا قَيْسُ: أَخْبَرَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عِيَّةِ الشَّلَّامِيَّةِ، عَنْ عَبْدِ اللَّهِ بْنِ شَعْبُودَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «إِنَّ مِنَ الْبَيْانِ سُحْراً، وَشَرَّاً لِلنَّاسِ الَّذِينَ تُلْكِرُهُمُ السَّاعَةُ أَخْيَاءً، وَالَّذِينَ يَتَجَدَّدُونَ فِيْرَهُمْ مَسَاجِدَ». [راجع: ٣٨٤٤].

تخرّج: قوله: إن من البيان سحرًا صحيح لغيره، وباقى الحديث حسن لغيره، وهذا إسناد ضعيف لضعف قيس.

٤٢٤٣ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعْنَ اللَّهِ الْمُتَوَسِّمَاتِ وَالْمُسْتَمْضَاتِ وَالْمُتَنَلِّجَاتِ، وَالْمُعَبِّرَاتِ خَلْقُ اللَّهِ، ثُمَّ قَالَ: أَلَا أَنْزُلُ مَنْ لَعَنَ رَسُولِ اللَّهِ؟ فَقَاتَبَ امْرَأَةً مِنْ نَبِيِّ أَسَدٍ: إِنِّي لَأَطْهُرُ فِيْهِنَّ كَفَرَتْ، فَقَالَ لَهَا: إِنَّهُنِي فَانْظِرِي، فَذَهَبَتْ فَنَظَرَتْ، فَقَاتَبَتْ: مَا رَأَيْتَ فِيهِنَّ شَيْئًا، وَمَا رَأَيْتُ فِي الْمُضْكَفِ! قَالَ: بَلِّي، قَالَ رَسُولُ اللَّهِ يَعْلَمُ [راجع: ٣٩٤٥].

تخرّج: إسناده صحيح، خ: ٥٩٤٨)، م: ٢١٢٥].

٤٢٤٤ - قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنِ الْأَعْمَشِ،

Comments: [Its isnad is saheeh]

غَنِيَ إِبْرَاهِيمَ، غَنِيَ عَلَيْهِ الْمُؤْمِنُونَ
الشَّفِيعُ تَحْوِةً.

تخریج: إسناده صحيح، خ: (٥٩٤٨)، م: (٢١٢٥).

4345. It was narrated from 'Abdullah (رض) from the Prophet (ﷺ) that he said: "Trading insults with a Muslim is an evil action and fighting him is *kuffar*." Zubaid said: I said to Abu Wa'il twice: Did you hear it from 'Abdullah from the Prophet (ﷺ)? He said Yes.

Comments: [Its isnad is saheeh]

٤٣٤٥ - حَدَّثَنَا عَنَّا: حَدَّثَنَا شَعْبَةُ عَنْ زُبَيْدٍ
وَمَنْظُورِ وَشَبَّابَانَ: أَخْبَرُونِي أَنَّهُمْ سَمِعُوا أَبَا^١
وَإِبْرَاهِيمَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ الَّذِي
قَالَ: «سَبَابُ الْمُتَلِمِ فُسُوقٌ، وَقَتَالُهُ (١)
كُفَّارٌ» قَالَ زُبَيْدٌ: فَلَمْ لَأْبِي وَإِبْرَاهِيمَ
مَرْتَبَتْنَاهُنَّ: أَلَّا تَسْمِعُنَّ مِنْ عَبْدِ اللَّهِ عَنِ الَّذِي
يُحَدِّثُ؟ قَالَ: نَعَمْ. [راجع: ٣٦٤٧].

تخریج: إسناده صحيح، خ: (٦٠٤٤)، م: (٦٤).

4346. It was narrated from al-Harith bin Suwaid that 'Abdullah said: I entered upon the Messenger of Allah (ﷺ) and he was running a fever. I touched him with my hand and said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (ﷺ) said: "Yes, I am running a fever like two of you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes. There is no Muslim who is afflicted with sickness or anything else, but Allah will erase thereby his bad deeds just as trees shed their leaves."

Comments: [Its isnad is saheeh, al-Bukhari (5647) and Muslim (2571)]

4347. It was narrated from 'Abdur-Rahman bin al-Aswad that his father said: 'Alqamah and I entered upon 'Abdullah bin

٤٣٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْدَنَ: حَدَّثَنَا
الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّبِيِّيِّ، عَنْ الْحَارِثِ
ابْنِ سُوَيْدٍ قَالَ: قَالَ عَبْدُ اللَّهِ: دَخَلْتُ عَلَى
الَّذِي يُحَدِّثُ وَهُوَ يُوعَدُ، فَوَضَعْتُ يَدِي عَلَيْهِ،
وَقُلْتُ: إِنَّكَ تُوعَدُ وَعْدًا شَدِيدًا، قَالَ: «إِنِّي
أُوعَدُ كَمَا يُوعَدُ رَجُلًا مِنْكُمْ» قَالَ:
قُلْتُ: ذَاكَ يَأْنَ لَكَ أَجْرَينِ؟ قَالَ: أَجْلُ، مَا
مِنْ مُؤْمِنٍ يُصِيْبُهُ مَرْضٌ فَمَا سُوَاهُ إِلَّا حَطَّ اللَّهُ
بِهِ حَطَّيَاهُ، كَمَا تُحْطِ السَّجَرَةُ وَرَقَهَا». [راجع: ٣٦١٨].

تخریج: إسناده صحيح، خ: (٥٦٤٧)، م: (٢٥٧١).

٤٣٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْدَنَ: حَدَّثَنَا مُحَمَّدٌ
- يَعْنِي ابْنَ إِسْحَاقَ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْأَنْوَدِ، غَنِيَ أَبِيهِ قَالَ: دَخَلْتُ آنَا وَعَلَيْهِ

Mas'ood at midday when it was very hot. When the sun passed the meridian he gave the *iqamah* for prayer and we stood behind him. He took hold of my hand and my companion's hand and made each of us stand on either side of him, and he stood between us. Then he said: This is what the Messenger of Allah (ﷺ) used to do if they were three. Then he led us in prayer and when he finished he said: There will be rulers who will delay the prayer from its proper time. Do not wait for them; rather (pray on time and) make your prayer with them *nafl*.

Comments: [*Saheeh* because of corroborating evidence; Muslim (534) its *isnad* is *hasan*]

4348. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "I am only human; I forget as you forget. So if any of you is not sure about his prayer, let him see what is most likely to be the case and then complete it on that basis and prostrate twice."

Comments: [Its *isnad* is *saheeh*, Muslim (572)]

4349. It was narrated that 'Abdur-Rahman bin Yazeed said: al-Ash'ath bin Qais entered upon 'Abdullah and he was eating lunch. He said: O Abu Muhammad, come and eat lunch. He said: Is it not the day of 'Ashoora'? He said: What about it? Rather it is a day that the Messenger of Allah (ﷺ) used to fast before (the command to fast) Ramadan was

علي عبد الله بن مسعود بالهاجرة، فلما
مالت الشمس، أقام الصلاة، وقفنا خلفه،
فأخذ بيدي وبيدي صاحبي، فجعلنا عن
ناجحتيه، وقام بيتنا، ثم قال: هكذا كان
رسول الله ﷺ يصلي إذا كانوا ثلاثة، ثم
صلى بنا، فلما انتصف قال: إنها ستكون
أيام يُؤخرُون الصلاة عن مواقيتها، فلا
يُنتظرونها بها، وإنما جعلوا الصلاة مقْبَلةً.

[راجع: ٣٦٠١]

تخرج: صحيح لغيره، م: (٥٣٤)، وهذا
إسناد حسن، ابن إسحاق صرخ بالتحديث في
الرواية الآتية برقم: (٤٣٨٦).

٤٣٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَدْرًا وَيَشْعُرُ
عَنْ مَصْوِرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ
عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا
يَشْعُرُ أَنَّهُ كَمَا تَشَوَّهُ، فَإِنَّكُمْ مَا شَكُّ فِي
صَلَاتِهِ، فَلَا يُنْظَرُ أَخْرَى ذَلِكَ الصَّوَابَ، فَإِنَّمَا
عَلَيْهِ، وَيَسْجُدُ سَجْدَتَيْنِ». [راجع: ٣٥٦٦]

تخرج: إسناده صحيح، م: (٥٧٢).

٤٣٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا
الأَعْمَشُ عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
بَيْزَدٍ قَالَ: دَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ عَلَى عَبْدِ
اللَّهِ وَهُوَ يَتَعَدَّ، قَالَ: يَا أَبا مُحَمَّدٍ، اذْنُ
إِنِّي أَنْذَرَ، قَالَ: أَوْلَئِنَّ النَّوْمَ يَوْمَ
عَاشُورَاءِ؟ قَالَ: وَمَا هُوَ؟ قَالَ: إِنَّمَا هُوَ
يَوْمٌ كَانَ يَضْرُمُهُ رَسُولُ اللَّهِ ﷺ قَبْلَ

revealed; when (the command to fast) Ramadan was revealed, it was given up.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4503) and Muslim (1127)]

4350. It was narrated that 'Abdullah said: I know the pairs (of soorahs) that the Messenger of Allah (ﷺ) used to recite in one *rak'ah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4996) and Muslim (822)]

4351. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: The Messenger of Allah (ﷺ) said: "I will reach the Cistern ahead of you, and some men will be snatched away from me. I will say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone.'"

Comments: [*Saheeh*; its *isnad* is *qawi*]

4352. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: After the verse "When there comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (ﷺ) would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance."

رمضان، فلما تزل شهور رمضان ترك.

[راجع: ٤٠٢٤].

تخریج: إسناده صحيح، خ: (٤٥٠٣)، م: (١١٢٧).

٤٣٥٠. حدثنا محمد بن عبيدة: حدثنا الأعمش عن شقيق بن سلمة، عن عبد الله قال: إني لأعلم الناظير التي كان يقرؤها رسول الله عليه السلام، تشين في ركعة. [راجع: ٣٦٠٧].

تخریج: إسناده صحيح، خ: (٤٩٩٦)، م: (٨٢٤).

٤٣٥١. حدثنا عبد الله بن الوليد: حدثنا شفيان عن الأعمش، عن أبي قاتل، عن عبد الله بن مسعود قال: قال رسول الله عليه السلام: «أنا فرطكم على الحوض، ويتخلجن رجال ذئبي، فأقول: يا رب، أصلح بي، فتقال: إلك لا تذرني ما أخذت بعذتك». [راجع: ٣٦٣٩].

تخریج: صحيح، خ: (٦٥٧٥)، م: (٢٢٩٧). وهذا إسناد قوي.

٤٣٥٢. حدثنا عبد الله بن الوليد: حدثنا شفيان عن أبي إسحاق، عن أبي عبيدة، عن عبد الله بن مسعود قال: لما تزلت: «إذا جاءك نصر الله والفتح» (النصر: ١) كان الشيء يكثُر أن يقول: سبحانك الله رب حمديك الله أنت الغفراني، إلك أنت التواب». [راجع: ٣٦٨٣].

Comments: [Hasan because of corroborating evidence; its *isnad* is *da'eef* because it is interrupted]

4353. It was narrated from Ibn Mas'ood that on the night of the jinn, the Messenger of Allah (ﷺ) drew a line around him, and one of them would come looking like the shape of a palm tree. He said to me: "Do not move from your place." And he recited the Book of Allah, may He be glorified and exalted, to them. When he (Ibn Mas'ood) saw az-Zutt (a kind of black people who are known to be tall and slim) he said: They are just like these ones. And the Prophet (ﷺ) said: "Do you have any water?" I said: No. He said: "Do you have any *nabeedh*?" I said: Yes. And he did *wudoo'* with it.

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

4354. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: If I were to take a close friend from among my *ummah* I would have taken Abu Bakr as a close friend."

Comments: [Its *isnad* is *saheeh*, Muslim (2383)]

4355. It was narrated that 'Abdullah said: Whoever would like to meet Allah tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for Allah has prescribed the ways of guidance to

تخریج: حسن لغیره، وهذا إسناد ضعيف لأنقطعاء، أبو عبیدة لم يسمع من ابن مسعود.

٤٣٥٣ - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَّةَ الْجِنِّ تَحْطُّ حَوْنَةً، فَكَانَ يَبْرِحُهُ أَخْدُهُمْ مِثْلَ سَوَادِ النَّخْلِ، وَقَالَ لِي: «لَا تَبْرِحْ مَكَانَكَ» فَأَثْرَأْنَاهُمْ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَلَمَّا رَأَى الرُّثْطَ، قَالَ: «كَانُوكُمْ هُؤُلَاءِ» وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمْعَكَ مَا إِذَا؟» قُلْتُ: لَا، قَالَ: «أَمْعَكَ نَيْدًا؟» قُلْتُ: كَعْمَ، فَقَوَّضَأْنِي.

تخریج: إسناده ضعيف لضعف علي بن زيد.

٤٣٥٤ - حَدَّثَنَا أَبُو سَعِيدٍ وَابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُبَّهٌ: حَدَّثَنَا أَبُو إِشْحَاقٍ - قَالَ مُحَمَّدٌ، يَعْنِي ابْنَ جَعْفَرٍ عَنْ أَبِي إِشْحَاقٍ - عَنْ أَبِي الأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أَمْيَّنِ لَا تَتَّخِذُ أَبَا بَكْرٍ خَلِيلًا». [راجع: ٣٥٨٠].

تخریج: إسناده صحيح، م: (٢٣٨٣).

٤٣٥٥ - حَدَّثَنَا أَبُو قَطْنَنَ عَنْ الْمَتَّعُودِيِّ، عَنْ عَلَيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَدَا مُشْلِمًا، فَلْيَحْفَظْ عَلَى هُؤُلَاءِ الصَّلَوَاتِ

His Prophet (ﷺ) and they (the prayers) are among the ways of guidance. I do not think there is anyone among you who does not have a prayer place in his house, but if you pray in your houses and forsake your mosques you will have forsaken the *Sunnah* of your Prophet (ﷺ) and if you forsake the *Sunnah* of your Prophet you will go astray.

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

4356. It was narrated that 'Abdullah bin Mas'ood (رضي الله عنه) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (ﷺ)) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (ﷺ) would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance. O Allah forgive me; glory and praise be to You, O Allah. O Allah forgive me; glory and praise be to You, O Allah."

Comments: [Hasan because of corroborating evidence; its *isnad* is *da'eef* because it is interrupted]

4357. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed to him. As we were learning it fresh from his lips, a snake came out of its hole and he said, "Kill it." We

الْحَمْسُ، حَيْثُ يُنَادِي بِهِنَّ، فَإِنَّ اللَّهَ عَزَّ وَجَلَ شَرَعَ سُنْنَ الْهَدَى لِتَبَيَّنَهُ، وَإِنَّهُ مِنْ سُنْنِ الْهَدَى، وَإِنِّي لَا أَخِبُّ إِنْكُمْ أَحَدًا إِلَّا لَهُ مَسْجِدٌ يُصَلِّي فِيهِ فِي نَيْتِهِ، فَلَوْ صَلَّيْتُمْ فِي يَوْمِكُمْ، وَتَرَكْتُمْ مَسَاجِدَكُمْ، لَتَرَكْتُمْ شَهَةً لِيَقِنُّكُمْ بِهَا، وَلَوْ تَرَكْتُمْ شَهَةً لِيَقِنُّكُمْ لَضَلَالَهُمْ].

[راجع: ٣٦٢٣].

تخریج: إسناده صحيح، م: (١٥٤).

٤٣٥٦ - حَدَّثَنَا أَبُو قَطْنَانَ، حَدَّثَنَا الْمَسْعُودِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَيْدَةَ، عَنْ عَبْدِاللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا تَرَكْتُ: «إِذَا حَكَاهُ نَصْرُ اللَّهِ وَالنَّصْرُ» (النصر: ١) (٤٥٦) كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَثِّرُ أَنْ يَقُولَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، إِنَّكَ أَنْتَ التَّوَابُ، اللَّهُمَّ اغْفِرْ لِي، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ». [راجع: ٣٦٨٣].

تخریج: حسن لغيره، وهذا إسناد ضعيف لأنقطعاءه، أبو عبيدة لم يسمع من ابن مسعود، أبو قطون سمعاه من المسعودي قبل اختلاطه.

٤٣٥٧ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَشْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَارٍ، وَقَدْ أَنْزَلْتُ عَلَيْهِ: «وَالنَّرْسَلَتُ عَرَفَاهُ» (المرسلات: ١) قَالَ: فَتَخَرَّجْتُمْ تَأْخُذُمَا مِنْ فِيهِ رَطْبَةٌ إِذْ خَرَجْتُ عَلَيْنَا حَيَّةٌ، قَالَ: «أَقْتُلُوهَا» قَالَ: فَأَبْتَدَرْتُهَا

rushed to kill it but it got away from us. And the Messenger of Allah (ﷺ) said: "Allah protected it from your evil as He protected you from its evil."

Comments: [Its isnad is saheeh]

4358. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) forgot something in the prayer, then he did the two prostrations of forgetfulness after speaking.

Comments: [Its isnad is saheeh, Muslim (572)]

4359. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah stoned Jamrat-al-Aqabah from the bottom of the valley with seven pebbles, saying takbeer with each throw. He was told that some people were stoning it from above and he said: This, by the One Besides whom there is no other God, is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Its isnad is saheeh, Muslim (1296)]

4360. It was narrated that 'Abdullah said: The moon was split when we were with the Prophet (ﷺ) in Mina, and one half of it went behind the mountain. And the Messenger of Allah (ﷺ) said: "Bear witness."

Comments: [Its isnad is saheeh, Muslim (2800)]

لِقَتْلَهَا فَبَيْتَنَا، قَالَ رَسُولُ اللَّهِ ﷺ: «وَقَاهَا اللَّهُ شَرَكُمْ، كَمَا وَقَاهُمْ شَرَهَا». [راجع: ٣٥٧٤].

تخریج: إسناده صحيح، م: (٢٢٣٤).

٤٣٥٨ - حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ سَهَا فِي الصَّلَاةِ، فَسَجَدَ سَجْدَتِي السَّهْوِ بَعْدَ الْكَلَامِ [راجع: ٣٥٦٦].

تخریج: إسناده صحيح، م: (٥٧٢).

٤٣٥٩ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدٍ قَالَ: رَمَى عَبْدُ اللَّهِ جَمْرَةَ الْعَيْنِ مِنْ بَطْنِ الْوَادِي بِسَبَبِ حَصَابَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَابَةٍ، فَبَيْلَهُ: إِنَّ نَاسًا يَرْمُونَهَا بَيْنَ فُؤُوقَهَا، قَالَ: هَذَا وَالَّذِي لَا إِلَهَ غَيْرُهُ مَقَامُ الَّذِي أَنْزَلَ عَلَيْهِ سُورَةَ الْبَقَرَةِ. [راجع: ٣٥٤٨].

تخریج: إسناده صحيح، م: (١٢٩٦).

٤٣٦٠ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: انْشَقَ الْقَمَرُ، وَلَمْحَنِ مَعَ النَّبِيِّ ﷺ بِيَمِنِي، حَتَّى دَهَبَ فَرَقَفَ مِنْ خَلْفِ الْجَبَلِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اَشْهَدُوا». [راجع: ٣٥٨٣].

تخریج: إسناده صحيح، م: (٢٨٠٠).

4361. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jahiliyyah."

Comments: [Its *isnad* is *saheeh*, Muslim (103)]

٤٣٦١ - حَدَّثَنَا أَبُو مُعاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَئِنْ مَا مِنْ لَطَمَ الْخُدُودَ، أَوْ شَقَّ الْحَجَبَاتِ، أَوْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ». [راجع: ٣٦٥٨].

تخریج: إسناده صحيح، م: (١٠٣).

4362. It was narrated that Abu Wa'il said: 'Abdullah said: 'Umar bin al-Khattab (رضي الله عنه) surpassed the people in four matters: with regard to the issue of the captives on the day of Badr, when he said that they should be executed, and Allah revealed the words, "Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took" [al-Anfal 8:68]; with regard to *hijab*, when he told the wives of the Prophet (ﷺ) to observe *hijab* and Zainab said to him, Do you want to tell us what to do, O son of al-Khattab, when Revelation comes down in our houses? Then Allah revealed the words, "And when you ask (his wives) for anything you want, ask them from behind a screen" [al-Ahzab 33:53]; when the Prophet (ﷺ) prayed for him by saying, "O Allah, support Islam with 'Umar"; and when he nominated Abu Bakr (as caliph) and was the first one to swear allegiance to him.

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

٤٣٦٢ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا الشَّعُودِيُّ عَنْ أَبِي نَهَشْلَةَ، عَنْ أَبِي وَابْنِ الْحَطَابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ بِأَرْبَعَةِ يَدَكُرِ الأَشْرَقَيْ بَوْمَ بَدْرٍ، أَمْرَ يَقْتَلُهُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «لَوْلَا يَكْتُبَ لَنَا اللَّهُ سُبُّ لَكُمْ فِيمَا أَخْدَمْتُمْ عَذَابَ عَظِيمٍ» (الأنفال: ٦٨) وَيَذَكُرُهُ الْمُجَابَ، أَمْرَ نِسَاءَ النَّبِيِّ ﷺ أَنْ يَخْتَجِرْنَ، فَقَالَتْ لَهُ زَوْجُهُ: وَإِنَّكَ عَلَيْنَا يَا ابْنَ الْحَطَابِ، وَالْمُؤْخِنُ يَنْزُلُ عَلَيْنَا فِي يَوْمَنَا! فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «وَلَا سَالَمُوهُنَّ مُنْتَعًا فَكَانُوا هُنَّ مِنْ وَرَاءِ حِجَابٍ» (الأحزاب: ٥٣) وَيَذَكُرُهُ النَّبِيُّ ﷺ لَهُ: «اللَّهُمَّ أَنِّي إِلَيْكَ إِشْلَامٌ بِعُمْرِي» وَيَرْأُهُ فِي أَبِي بَكْرٍ، كَانَ أَوَّلَ النَّاسِ بِأَيَّامِهِ». [راجع: ٣٦٣٢].

تخریج: حسن لغيره، وهذا إسناد ضعيف، هاشم بن القاسم سمع من المسعودي بعد اختلاطه، وأبوبهشل مجهول.

4363. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) said: "There will be rulers after me who will say what they do not do and will do what they are not enjoined to do."

Comments: [Its isnad is *qawi*, Muslim (50)]

٤٣٦٣ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَاصِمٌ - يَعْنِي ابْنَ مُحَمَّدٍ بْنَ رَبِيعَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ - عَنْ عَامِرِ بْنِ السَّمْطِ، عَنْ مَعَاوِيَةَ بْنِ إِشْحَاقَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَكُونُ أَمْرَاءٍ بَعْدِي، يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَقُولُونَ مَا لَا يُؤْمِرُونَ». [انظر: ٤٣٧٩].

تخریج: إسناده قوي، م: (٥٠).

4364. It was narrated that Ibn Mas'ood said: I heard a man narrate a verse that I had heard differently from the Prophet (ﷺ) and I brought him to the Prophet (ﷺ). Then I recognised displeasure in the face of the Prophet (ﷺ). He said: "Both of you are good; do not differ." As far as I [the narrator] know, Mis'ar said: He said: "Do not differ, for those who came before you differed and they were doomed."

Comments: [Its isnad is *sahih*, al-Bukhari (2410)]

٤٣٦٤ - حَدَّثَنَا هَاشِمُ: حَدَّثَنَا شَبَّابُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسِرَةَ قَالَ: سَمِعْتُ التَّرَازَ بْنَ سَبْرَةَ الْهَلَالِيَّ يَحْدُثُ عَنْ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَجُلًا قَرَأَ آيَةً، فَذَكَرْتُ مِنَ الْيَتَامَى جَلَاهَا، فَأَخْذَهُ، فَجِئْتُ بِهِ إِلَى الشَّيْخِ الْكَرَاهِيِّ، قَالَ: «يَا لَكُمَا مُحْسِنٌ لَا تَحْتَلِمُوا أَكْبَرُ عَلَيْيِ، وَ قَالَ مُشْعِرٌ فَذَكَرَ فِيهِ: «لَا تَحْتَلِمُوا، إِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَمَ فَأَغْلَقْتُهُمْ». [راجع: ٣٧٢٤].

تخریج: إسناده صحيح، خ: (٢٤١٠).

4365. It was narrated that 'Abdullah said: The *mushrikeen* kept the Messenger of Allah (ﷺ) from praying 'Asr until the sun turned yellow or red. He said: "They distracted us from the middle prayer; may Allah fill their bellies and their graves with fire."

Comments: [A *sahih hadeeth*; Muslim (628) its isnad is *hasan*]

٤٣٦٥ - حَدَّثَنَا خَالِيْمُ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ طَلْحَةَ - عَنْ رَبِيعَ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: حَسِنَ الْمُشْرِكُونَ رَسُولُ اللَّهِ ﷺ عَنْ صَلَاةِ الْعَصْرِ حَتَّى اضْرَأَتِ الشَّمْسُ، أَوْ اخْرَأَتِ، قَالَ: «شَغَلُوكُمَا عَنِ الصَّلَاةِ الْوُسْطَى، مَلَأَ اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا، أَوْ: حَشَّ اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا». [راجع: ٣٧١٦].

تخریج: حديث صحيح، م: (٦٢٨)، وهذا إسناد حسن.

4366. It was narrated that 'Abdullah bin Mas'ood said: When the Messenger of Allah (ﷺ) shared out the flocks of Hunain at al-Jiranah, they crowded around him and the Messenger of Allah (ﷺ) said: "Allah sent one of His slaves to his people and they struck him and wounded him in the head. And he started wiping the blood from his forehead and saying: Lord forgive my people, they do not know." 'Abdullah said: It is as if I can see the Messenger of Allah (ﷺ) showing how that man wiped the blood from his forehead and said: Lord forgive my people, for they do not know.

Comments: [Saheeh because of corroborating evidence; its *isnad* is *hasan*]

4367. It was narrated that 'Abdullah bin Mas'ood said: A man from among Ahlus-Suffah died and they found two dinars in his cloak. They mentioned that to the Prophet (ﷺ) and he said: "Two brands of fire."

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

٤٣٦٦ - حدثنا يُوشْ: حدثنا حمَّادٌ - يعني ابن زيد - عن عاصِم، عن أبي وايل، عن عبد الله بن مشعوذ قال: لَمَّا قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ غَنَامَةً حُتِّينَ بِالْجِرَانَةِ، أَذْخَمُوا عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ: «إِنَّ عَبْدًا مِنْ عِبَادِ اللَّهِ بَعْثَةَ اللَّهِ إِلَيْهِ فَقُوِّيهِ فَضَرِبُوهُ وَشَجُّوهُ، قَالَ: فَجَعَلَ يَمْسَحُ الدَّمَّ عَنْ جَبَّاهِهِ، وَيَقُولُ: رَبِّ اغْفِرْ لِقَوْمِي إِنَّهُمْ لَا يَعْلَمُونَ» قَالَ عَبْدُ اللَّهِ: كَانَيْ أَظْرَأْ إِلَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ يَمْسَحُ (٤٥٧/١) الدَّمَّ عَنْ جَبَّاهِهِ، يَعْكِي الرَّجُلَ، وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي إِنَّهُمْ لَا يَعْلَمُونَ». [راجع: ٤٠٥٧].

تخریج: صحيح لغيره، وهذا إسناد حسن من أجل عاصم.

٤٣٦٧ - حدثنا يُوشْ: حدثنا حمَّادٌ - يعني ابن زيد - عن عاصِم، عن أبي وايل، عن عبد الله بن مشعوذ قال: ثُوفِي رَجُلٌ مِنْ أَهْلِ الضَّفَّةِ، فَوَجَدُوا فِي شَمْلَيْهِ دِيَنَارَيْنِ، فَذَكَرُوا ذَلِكَ لِلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ، فَقَالَ: «كَيْتَانٌ». [راجع: ٣٩١٤].

تخریج: إسناده حسن، من أجل عاصم.

٤٣٦٨ - حدثنا يُوشْ: حدثنا شَيْيَانٌ عن منصور بن المُشَتَّمِ، عن إبراهيم، عن عبيدة الشتماني، عن عبد الله بن مشعوذ قال: حَاجَةَ خَيْرٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ، فَقَالَ: يَا

will carry the heavens on one finger, and the earths on one finger, and the mountains on one finger, and the trees on one finger, and water and soil on one finger, and all of creation on one finger; He will shake them then He will say: I am the Sovereign. The Messenger of Allah (ﷺ) smiled so broadly that his molars appeared, in approval of what the rabbi said, then he recited: "They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!" [az-Zumar 39:67].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4811) and Muslim (2786)]

4369. It was narrated from Mansoor... And he narrated it with its *isnad* and a similar meaning. And he said: The Messenger of Allah (ﷺ) smiled so broadly in approval of what he said that his molars appeared.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7414)]

4370. 'Abdur-Rahman bin Yazeed said: 'Abdullah stoned the *Jamrah* from the bottom of the valley. I said: The people do not stone it from here. He said: This, by the One besides Whom there is no other god, is the place where the one to whom Sooratal-Baqarah was revealed stood.

مُحَمَّدُ، أَوْ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ
نَوْمَ الْقِيَامَةِ يَخْمِلُ السَّمَاوَاتِ عَلَى إِضْبَعِ
وَالْأَرْضِينَ عَلَى إِضْبَعِ، وَالْجِنَانَ عَلَى إِضْبَعِ،
وَالشَّجَرَ عَلَى إِضْبَعِ، وَالْمَاءَ وَالثَّرَى عَلَى
إِضْبَعِ، وَسَازَرَ الْخَلْقَ عَلَى إِضْبَعِ، تَهْرُثُ
فَيَقُولُ: أَنَا الْمَلِكُ. قَالَ: فَصَاحِكَ رَسُولُ اللَّهِ
عَزَّ وَجَلَّ حَتَّى بَدَأَ تَوَاجِدُهُ، تَضَدِّيْقًا لِقُوَّلِ الْحَبْرِ،
لَمْ قَرَأْ: «وَمَا قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ، وَالْأَرْضُ
جَيْبًا فَيَصْلُمُ يَوْمَ الْقِيَامَةِ» (الزمر: ٦٧)
إِلَى آخِرِ الْأَيَّةِ. (راجع: ٣٥٩٠).

تخریج: إسناده صحيح، خ: (٤٨١١)، م: (٢٧٨٦).

٤٣٦٩ - حَدَّثَنَا أَشْوَذُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ
مَنْصُورٍ، فَدَكَرَهُ يَا سَنَادِيْدُ وَمَعْنَاهُ، وَقَالَ:
فَصَاحِكَ رَسُولُ اللَّهِ عَزَّ وَجَلَّ حَتَّى بَدَأَ تَوَاجِدُهُ،
تَضَدِّيْقًا لِقُوَّلِ الْحَبْرِ. (راجع: ٣٥٩٠).

تخریج: إسناده صحيح، خ: (٧٤١٤).

٤٣٧٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ: أَخْبَرَنَا
الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ
قَالَ: رَمَى عَبْدُ اللَّهِ الْجَمْرَةَ فِي بَطْنِ الْوَادِي،
فَلَمَّا كَانَ النَّاسُ لَا يَرْمُونَ مِنْ هَاهُنَا، قَالَ: هَذَا
وَالَّذِي لَا إِلَهَ غَيْرُهُ مَقَامُ الدِّيْنِ أَثْرَكَ عَلَيْهِ سُورَةً
الْبَتْرَةَ. (راجع: ٣٥٤٨).

Comments: [Its isnad is saheeh, Muslim (1296)]

4371. It was narrated that 'Abdullah bin Mas'ood said: Whilst we were walking with the Messenger of Allah (ﷺ), he passed by some boys who were playing, among whom was Ibn Sayyad. The Messenger of Allah (ﷺ) said: "May your hands be rubbed with dust, do you bear witness that I am the Messenger of Allah?" He said: Do you bear witness that I am the messenger of Allah? 'Umar (رضي الله عنه) said: Let me strike his neck. The Messenger of Allah (ﷺ) said: "If he is the one you fear he is, you will not be able to harm him."

Comments: [Its isnad is saheeh, Muslim (2924)]

4372. It was narrated that Ibn Mas'ood said: I learned seventy soorahs from the lips of the Messenger of Allah and no one else was with me when I learned them.

Comments: [Its isnad is hasan]

4373. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Let there be closest to me those of you who are the most wise and dignified, then those who come after them, then those who come after them. Do not differ (in your rows in prayer) lest your hearts differ, and beware of the tumult of the marketplace."

تخریج: إسناده صحيح، م: (١٢٩٦).

٤٣٧١ - حَدَّثَنَا يُونُسُ؛ حَدَّثَنَا الْمُعْتَدِلُ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ شَبَقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: يَسْأَلُنَا نَحْنُ مَعَ رَسُولِ اللَّهِ وَكُلُّهُ تَسْعِي، إِذَا مَرَ بِصَيْبَارٍ يَلْعَبُونَ، فِيهِمْ أَبْنُ ضَيَّادٍ، فَقَالَ رَسُولُ اللَّهِ وَكُلُّهُ: أَتَرْبَتُ يَدَكَ، أَتَشَهَّدُ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ: هُوَ أَتَشَهَّدُ أَنِّي رَسُولُ اللَّهِ؟ قَالَ: فَقَالَ عُمَرُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: ذَغَنِي فَلَا ضُرِبَ عَنِّي، قَالَ: فَقَالَ رَسُولُ اللَّهِ وَكُلُّهُ: إِنْ يَكُنَ الَّذِي تَخَافُ، فَلَنْ تَسْتَطِعْهُ.

[راجع: [٣٦١٠].]

تخریج: إسناده صحيح، م: (٢٩٢٤).

٤٣٧٢ - حَدَّثَنَا يُونُسُ؛ حَدَّثَنَا حَمَادًا - يَعْنِي أَبْنَ شَلَمَةَ - عَنْ عَاصِمٍ، عَنْ زَرٍ، عَنْ أَبْنِ مَسْعُودٍ قَالَ: أَخْدُثُ مَنْ فِي رَسُولِ اللَّهِ وَكُلُّهُ سَبْعِينَ سُورَةً لَا يَنْزَعُنِي فِيهَا أَحَدٌ.

[راجع: [٣٥٩٩].]

تخریج: إسناده حسن من أجل عاصم.

٤٣٧٣ - حَدَّثَنَا يُونُسُ؛ حَدَّثَنَا يَرِيدُ بْنُ رُوبِعٍ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي مُعْنَفٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ وَكُلُّهُ قَالَ: إِلَيْنِي مِنْكُمْ أُولُو الْأَخْلَامِ وَالنَّهِيِّ، ثُمَّ الَّذِينَ يَلْوَثُنَّهُمْ، ثُمَّ الَّذِينَ يَلْوَثُنَّهُمْ، وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، وَإِيَّاكُمْ وَهَؤُلَاءِ الْأَسْوَاقِ.

Comments: [Its isnad is *saheeh*, Muslim (432)]

4374. It was narrated that Abu 'Aqrab al-Asadi said: I went to 'Abdullah bin Mas'ood one morning and I found him sitting on his roof and I heard him saying: Allah and His Messenger spoke the truth. I climbed up to him and said: O Abu 'Abdur-Rahman, why did you say, Allah and His Messenger spoke the truth, Allah and His Messenger spoke the truth? He said: Verily the Messenger of Allah (ﷺ) told us that *Lailatal-Qadr* is halfway through the last seven nights of Ramadan, and on that morning the sun rises clear, with no rays. I climbed up and looked at it and I said: Allah and His Messenger spoke the truth, Allah and His Messenger spoke the truth.

Comments: [Its isnad is *da'eef* because of Abu Aqrab al-Asadi is unknown]

4375. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) came to him on the night of the jinn, and he had an old bone, a piece of dung and a piece of charcoal with him. He said to him: Do not use any of these to clean yourself with when you go out to relieve yourself.

Comments: [*Saheeh*, Muslim (45)]

4376. It was narrated that Tariq bin Shihab said: 'Abdullah bin Mas'ood (رضي الله عنه) said: I was present

تخریج: إسناده صحيح، م: (٤٣٢).

٤٣٧٤ - حَدَّثَنَا شُبَّاعُ بْنُ الْوَلِيدِ: حَدَّثَنَا أَبُو خَالِدِ الْأَذْدَرِيِّ كَانَ يَكُونُ فِي بَنِي دَالَانَ يَزِيدُ الْوَاسِطِيُّ عَنْ طَلاقِ بْنِ حَبِيبٍ، عَنْ أَبِي عَقْرَبِ الْأَسْدِيِّ قَالَ: أَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودَ، فَوَجَدْتُهُ عَلَى إِنْجَازِهِ لَهُ - يَعْنِي سَطْحًا - فَسَمِعْتَهُ يَقُولُ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَصَعِدْتُ إِلَيْهِ، فَقَلَّتْ: يَا أَبَا عَبْدِ الرَّحْمَنِ، مَا لَكَ قُلْتَ: صَدَقَ اللَّهُ وَرَسُولُهُ، صَدَقَ اللَّهُ وَرَسُولُهُ؟ قَالَ: إِنَّ رَسُولَ اللَّهِ يَعْلَمُ بِأَنَّ لَيْلَةَ الْقَدْرِ فِي النُّصُفِ مِنَ السَّيِّئِ الْأَوَّلِ أَخْرَى، وَأَنَّ الشَّمْسَ تَطْلُعُ ضَيْخَنَاهَا لَيْسَ لَهَا شَعَاعٌ، قَالَ: فَصَعِدْتُ، فَنَظَرْتُ إِلَيْهَا، فَقَلَّتْ: صَدَقَ اللَّهُ وَرَسُولُهُ، صَدَقَ اللَّهُ وَرَسُولُهُ. [راجع: ٣٨٥٧]

تخریج: إسناده ضعيف لجهة أبي عقرب الأستدي.

٤٣٧٥ - حَدَّثَنَا عَثَابٌ: حَدَّثَنَا عَبْدُ اللَّهِ، وَعَلِيُّ بْنُ إِشْحَاقَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مُوسَى بْنُ عَلَيٍّ بْنُ زَيَاجَ قَالَ: سَمِعْتُ أَبِي يَقُولُ عَنْ أَبْنَى مَشْعُورِدَ: أَنَّ رَسُولَ اللَّهِ يَعْلَمُ أَنَّ لَيْلَةَ الْجِنِّ وَمَعْنَى عَظِيمٍ حَائِلٍ وَبَغْرَةً وَفَخْمَةً، قَالَ: «لَا تَسْتَشْجِئُ بِشَيْءٍ مِّنْ هَذَا إِذَا خَرَجْتَ إِلَى الْخَلَاءِ». [راجع: ٣٧٨٢]

تخریج: صحيح، م: (٤٥).

٤٣٧٦ - حَدَّثَنَا عَيْدَةُ بْنُ حُمَيْدٍ عَنْ الْمُخَارِقِ أَبْنَ عَبْدِ اللَّهِ الْأَخْمَسِيِّ، عَنْ طَارِقِ بْنِ

with al-Miqdad during an incident which, if it were to happen to me, it would be dearer to me than anything on earth. He came to the Messenger of Allah ﷺ, and he was a horseman, and he said: Be of good cheer, O Prophet of Allah, for by Allah we will not say as the Children of Israel said to Moosa, "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:34]; rather, by the One Who sent you with the truth, we will certainly fight in front of you, on your right and on your left and behind you, until Allah grants you victory.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3952)]

شَهَابٌ قَالَ: قَالَ عَنْدَ اللَّهِ بْنِ مَسْعُودٍ: لَقَدْ شَهَدْتُ مِنَ الْمَقْدَادِ مَشْهَدًا لَأَنْ أَخْوَنَ أَنَا صَاحِبُهُ أَحَبُّ إِلَيَّ مِمَّا عَلَى الْأَرْضِ مِنْ شَيْءٍ، قَالَ: أَتَنِي النَّبِيُّ يَطْلُبُهُ، وَكَانَ رَجُلًا فَارِسًا، قَالَ: فَقَالَ: أَبْشِرْ يَا نَبِيُّ اللَّهِ، وَاللَّهُ لَا تَقُولُ لَكَ كَمَا قَالْتَ بْنُ إِسْرَائِيلَ لِمُوسَى يَطْلُبُهُ: «أَذْفَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّ هَاهُنَا قَاعِدُونَ» (المائدة: ٢٤) (٤٥٨/١) وَلَكِنْ وَاللَّذِي يَعْتَكِ بالْحَقِّ لَتَكُونَنَّ بَيْنَ يَدَيْكَ، وَعَنْ يَمِينِكَ، وَعَنْ شَمَائِلِكَ، وَمِنْ خَلْفِكَ، حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ. [راجع: ٣٦٩٨].

تخریج: إسناده صحيح، خ: (٣٩٥٢).



